

CHAPTER FIVE

A TRANSLATION OF THE *MIR'ĀT AL-QUḌS* BY W. M. THACKSTON, WITH NOTES BY P. MOURA CARVALHO

TRANSLATOR'S PREFACE

As Father Jerome Xavier says in his introduction, he had spent seven or eight years in India learning Persian when Emperor Akbar asked him to produce a life of Jesus in Persian. He labored long on the work, making numerous revisions before submitting it to the emperor. Father Jerome's Persian style is certainly not highly literary, and in fact it could be characterized as bad Indo-Persian, but it is perfectly understandable.

Mainly it is word order that marks the text as un-Persian. When Father Jerome is quoting scripture, particularly the Old Testament, he opts for the word-for-word method of translation and strictly maintains the word order of the Latin, in which he was doubtlessly thinking. This would not have struck anyone in his intended audience as strange, since giving literal, word-for-word, interlinear equivalents of the Arabic text of the Koran was the only method of translation with which they were familiar for scripture. The same type of literal rendering was also used in Akbar's time for translations from Sanskrit and Hindi into Persian. As an example of such slavish following of word order, on page ASI.238 he translates from Psalm 110:1 as follows: *guft khudāvand ba-khudāvand-i man nishīn ba-dast-i rāst-i man*, a word-for-word rendering of the Latin, *Dixit Dominus Domino meo: Sede a dextris meis*. In normal word order, this passage would be *khudāvand ba-khudāvand-i man guft ba-dast-i rāst-i man nishīn*.

In the use of *-rā* in Persian, Father Jerome is very latinian: sometimes he uses it, in accordance with its normal usage at the time, as a direct-object marker, e.g., *az dard-i dilgazīdagī khwad-rā ba-kārd kusht* (from the agony of despair he killed himself with a knife [ASI.61]), and *'ibādatkhāna-rā ba-ḥukm-i Sīrō pādīshāh-i Bābil*

az sar-i naw 'imārat kardanad (they rebuilt the temple anew by order of Cyrus, the king of Babylon [ASI.62]), and other times he uses it in its archaic sense of a dative marker, as in *bē ānki īshān-rā tasallī shavad* (without there being consolation for them [L29b]), and *shabē Yūsuf-rā dar khwāb firishta guft* (one night the angel said to Joseph in a dream [ASI.61]). Often, as in the continuation of the quotation above from Psalm 110 (*nishīn ba-dast-i rāst-i man tā dushmanān-i shumā zēr-i har du pāy-i tu niham* [sit at my right hand that I may place your enemies beneath both your feet]), he does not use it where it would be expected, i.e., *dushmanān-i shumā-rā*.

In only one instance, and a minor one at that, have I found evidence of influence from the Greek text of the Bible, and that is on ASI.250, where the Persian for Isaiah 53:1 has the initial anaphora *khudāvand* (O Lord) that is found in the Greek text of the Septuagint (κύριε) but is missing in the Latin of the Vulgate.

As might well be expected, Father Jerome had difficulty in finding Persian vocabulary for specifically Christian concepts. There is not now, nor has there ever been, a native Persian-speaking Christian community. There are Christians in Iran and other places where Persian is used, but that is not their communal language. The outstanding example of this is "baptism" and everything to do with it. There is no such thing as baptism in Islam, and therefore there is no Islamic word for it. Arabic, of course, has the full range of Christian vocabulary, and the Arabic word for baptism is *ta'mīd*, which was borrowed from the Syriac verb *'ammed*. Father Jerome used *'imād*, which is from the right root in Arabic but the wrong form, to which he added the Persian word for water (*āb*), and came up with a verb *'imādāb-kardan*,

or, dropping the “b,” *‘imādā-kardan*, for “to baptize.” Needless to say, this would convey nothing to a Persian speaker in India or anywhere else. For “John the Baptist” he has variously *Yūḥannā mu‘tamid* (ASI.55)—again he had the right root in Arabic but the wrong form—and *Yūḥannā ‘imādākunanda* (ASI.129). Since none of these terms could have had any meaning for a Mughal audience, who would not have known what baptism was in the first place, I believe this explains the very curious depiction of what is supposed to be John baptizing Jesus in the Jordan on folio 50b (2005.145.9b)—not to mention the bird that sits on Jesus’s head, a configuration that likely resulted from ambiguity in Persian between “over” and “on” (cat. no. XII).

There are only two specifically Indian references in the entire text of Father Jerome’s work: on L108b, *opchī* (armed soldier), a Hindi word not used in Persian outside of India, and references to “laks of rupees” on L102b and “rupees” on ASI.204.

Catchwords. Persian manuscripts never had page or folio numbers when they were produced. Over time the folios (and even pages) of some manuscripts have been numbered, but the numbers are not original. Instead of page numbers, in order to maintain the proper order of folios, catchwords (the first two or three words of the next folio) were written at the bottom left of the B side of a folio. This enabled the binders to put or keep folios in the proper order, particularly when pages were being repaired or rebound. The catchwords in the Cleveland manuscript are unusual in several respects. Firstly, not all folios have catchwords (e.g., ASI.272), which in and of itself is very unusual. Secondly, many of the catchwords are not the beginning of the text on the next folio but rather the running subtitle of the chapter: e.g., ASI.108 has for catchwords *bāb-i avval* (chapter one), which is the beginning of the running title of the next folio. Since most, but not all, folios have these

running titles, such a catchword would place the folio in the correct chapter, but it would not distinguish at all what the next folio was. The majority of catchwords in the manuscript have the running title as well as the first words of the text of the next folio. An example of this is ASI.16, which has the catchwords *bāb-i avval; ya‘nī Maryam*, and indeed the first words of the next folio are *ya‘nī Maryam*. Much more puzzling is the fact that some of the catchwords are correct for the order in which the folios are now, but that order is incorrect. It has always been assumed that catchwords were written by the scribe of the manuscript as he finished each folio, but if such were the case, the catchwords could not be wrong in the manner in which they are in the Cleveland manuscript. An example is ASI.14, which has the catchword *khuḡasta*. ASI.14 is the B side of a folio that is numbered 21, and the folio numbered 22 (ASI.15–16) does indeed begin with the word *khuḡasta*. However, folio ASI.13–14 is out of correct order. It belongs after ASI.12 but should be followed by 2005.145.6, which has an illustration on the A side and text on the B side. The catchwords that should have been on ASI.14 are *ānchi numāyān shud*, and the *khuḡasta* catchword should have been on ASI.10, which has only “chapter one” as its catchword. This can only mean that the catchword—in this case at least—was added after the folios were put in the wrong order and not when the manuscript was being written. (See Appendix II, “Order of Folios in the Cleveland *Mir‘āt al-quds*.”)

Running titles. The use of running titles is unheard-of in Persian manuscripts of the period, but this one has, exactly like modern books, a running title of *Dāstān-i Masīḥ* (Deeds of the Messiah) on the right-hand side of a spread and running chapter titles on the left-hand side of the spread. Although a few pages do not have the running titles written in, they all have space for them at the top marked off with a gold ruling.

MIRROR OF HOLINESS

PREAMBLE

[L2b] Praise be to God, Lord of the worlds and final reward of the pious, and prayers and salutations upon his apostle Muhammad and his family and companions all.¹ This is a marvelous and rare book on the good qualities of Jesus, the Spirit of God² (peace be upon him),³ son of Lady Mary (may God be content with her),⁴ and it has been named the *Mirror of Holiness*. It is divided into four sections, and by reading this complete copy the entire history of Jesus will be known, God willing.⁵

[L3a]

When the renown of Christ's miracles became known and spread throughout the earth, Abgar,⁶ the king of Edessa, fortunately had a yearning desire to meet him. Consequently, he sent a wise emissary with a message, saying, "If he comes to my kingdom, half of my realm will be at his service."⁷ He also sent along an expert

painter, so that if the holy personage did not intend to come and was not inclined to his country, at least the painter could make a portrait of that unequalled unique one and bring it to him so that he could see it, since he would not otherwise be able to see him and thus fulfill his wish. The emissary was fortunate enough to meet [Jesus] and deliver his lord's message. When it was learned that it would be difficult for that great one to go to that country, that rare master collected himself, putting all his skill to work, and drew the best and most beautiful portrait he could and rejoiced over it. The next day, when he compared it, he was ashamed of his work. [L3b] Correcting his mistakes, he overcame his shame and praised God. Once again, when he scrutinized it on the second and third days, he was even more ashamed and began all over again. In the end, he did this three times, but everything he did one day and thought perfect he found to be defective and imperfect the next day. He despaired of his skill and was overcome with sorrow and shame. Jesus had mercy on his condition, and as he was bidding him farewell he asked him for a piece of clothing, which he passed over his blessed face and handed back to him. A precious image was perfectly imprinted on that cloth. [The painter] rejoiced and took it to his lord, who lifted it up with great veneration, humility, and joy and kept it with respect, and because of it he achieved victories in his campaigns.

Now, the reason I have adduced this story is that since the emperor of world refuge has heard various versions of Jesus's perfections and greatness he expressed a desire to hear something of that blessed story as it actually was. Therefore, in his search for the truth and love of knowl-

1. As a Catholic, Father Jerome used the Latin Vulgate Bible, as he himself acknowledges in a letter dated September 25, 1606: Camps, *Jerome Xavier*, 30. Its first translation from Latin into English is known as the Douay-Rheims Bible (henceforth DRB), which has been used here for comparison. The New Testament was first printed in 1582; the Old Testament in 1609–10. All notes on non-Western languages are by W. M. Thackston.

2. Job 33:4, and in some translations of Koran 4:171.

3. Following some Muslim practices, Father Jerome adopted a phrase often used after the naming of a prophet.

4. This same phrase is often employed following a reference to A'isha, the wife of the Prophet.

5. The well-known term *inshā' Allāh* has its counterpart in the Latin *Deo volente*.

6. Abgar's name in the manuscript is *آبگار*, spelled *ABKR*. Emperor Akbar's name is *اکبر*, spelled *AKBR*. The similarity between the two names would not have been lost on a contemporary audience. See chapter 2.3.

7. According to the longer and slightly different version of Abgar's letter in Voragine, *Golden Legend*, 2:260–1 no. 159, repro-

duced from Eusebius's version, *History of the Church*, 1:13, Abgar is less generous: "...my city is very small, but highly esteemed, adequate for both of us." For a discussion of the episode, see chapter 2.2 on the sources.

edge, [ASI.275] he indicated to this, the most humble of his well-wishers, Padre Jerónimo Xavier, who has had the great good fortune to rub his forehead on the imperial threshold, to translate into Persian everything that we have in our books on the sayings and actions of Christ. Thinking that as a person who has been engaged in this activity for forty years [L3a] and has spent seven or eight years learning Persian,⁸ I could undertake this service and thus acquire happiness, I threw myself wholeheartedly into the labor and girded my loins.⁹ I spent my days without thinking of the comforts or even necessities of life in order to carry out the Shadow of God's command, for imperial orders cannot be honored less than this, especially in things the hiding of which from human beings is iniquitous and disclosing them is an act of worship of God; as the Angel Raphael said to the prophet Tobias, "To keep the king's secrets covered is good, but to speak God's secrets clearly and openly is a praiseworthy thing and pleasing to all."¹⁰ If I have taken a long time to produce this book and copies of it, truly it has been because I arranged it several times and considered it finished, but every time [ASI.276] I completed it and made a clean copy of the draft, when I compared the Persian to books in Latin, my heart sank, and what had been perfect appeared so defective that I was ashamed of my labor and despaired in my inability and incompetence. After much prayer and supplication, God's grace and His Majesty the Shadow of God's good fortune came to my aid, and this last time I was consoled and my heart was calm. I therefore make bold to present it before this threshold of the true. May it be Lord Jesus's will to make His Majesty and all those who hear pleased with it.

I can say that of the things that have been translated into Persian during the time of His Majesty this one is worthy of attention, since it is not known that any such

8. Perhaps to strengthen his position as a religious authority at the court, Father Jerome seems to have exaggerated the number of years that he devoted to a religious life. He was fifty-three years old when he finished translating this text in 1602. This would suggest that he opted for a religious vocation when he was thirteen years old, but he only entered the Society of Jesus when he was nineteen. He nevertheless started learning Persian in 1595, which is in accordance with his assertion that it took him about seven or eight years to learn the language.

9. The expression "girded my loins" was perhaps inspired by Job 38:3: "Gird up thy loins like a man."

10. Tobias 12:7.

thing has come forth in any other time. Either those who knew Persian were ignorant of the Latin language or those who knew Latin did not understand Persian, and Mother Earth never gave birth to a felicitous monarch like Your Majesty, who was appreciative of learning and had such condescension. It is hoped that this work will be acceptable to Your Majesty and that you will not only pick up such a thing, which this your servant has produced after much labor, [ASI.277] great devotion, and perfect fealty, but consider it as something that shows that it was Blessed Jesus who taught and did such things.

May it not remain hidden that this book is arranged in four sections. In the first section is treated from the time of Blessed Jesus's birth until the beginning of his teaching. In the second section are his miracles and wonders he wrought and some of his teachings. The third section contains his death and the pains and afflictions he suffered for the salvation of men and his love of them. The fourth section treats his rising from the grave and his Ascension into heaven. I have not written all that I could have but only that Your Majesty may recognize and know who that blessed personage was. This much seemed enough to me, as an elephant can be known from its footprint and a lion from its claw.¹¹

Now it is this poor one's request that the extent of my desire to serve be estimated from this labor. [L4a] Secondly, it is requested that it be ordered that it be read repeatedly in imperial gatherings because it is the basis of teaching goodness, rest for the heart and balm for the soul. For if someone [ASI.278] used to say that books are medicine for the soul, this one will be even more so for the precious soul of His Majesty, as Jesus himself used to say, "My word is balm for the soul and life eternal."¹² To increase faith in these things, it is necessary for me to make aware that most of these things I have taken from the Gospels, and I have disregarded the writings of others.¹³ In order that they be better verifiable, I have written the source of every quotation in

11. Probably an Indian tautological saying.

12. The source for the phrase remains unidentified, but it might have been inspired by John 6:69: "...thou hast the words of eternal life."

13. This seems to be a deliberate oversimplification of the number and nature of the sources used in this work: see chapter 2.2.

the margin of this book, and so that they may be found easily, summaries of the text have also been written in the margin.¹⁴ Some of these words of Christ are so lofty that the mind of man is incapable of comprehending them and is perplexed, but these things and their likes have been fully explained in another book, *The Truth-Revealing Mirror*,¹⁵ most of which has been done and is nearly finished, God willing.

May Jesus preserve His Majesty the Lord and vouchsafe him knowledge of himself, which is necessary and requisite for the salvation of the soul, as is the desire of these your servants.¹⁶

Completed at the capital Agra on the fifteenth of Urdibihisht in the year one thousand six hundred [ASI.279] and two after the birth of our Lord Jesus.

PART ONE: CHRIST'S CHILDHOOD

The birth of Mary and her upbringing

Since Christ was born of Holy Mary without the intermediary of man, the first part to be written will deal with the history of that Blessed Virgin.

Mary was of noble stock of the lineage of the prophet David.¹⁷ Her father, Joachim by name,¹⁸ was a native of the city of Nazareth, a dependency of the province of Galilee. Her mother was called Anna, a native of Bethlehem in Judea, which was the native land of the prophet David. They dwelt in perfect piety in the city of Nazareth, in virtue and servitude to God, according to the religion that had come to the Children of Israel through

the prophet Moses. They were wealthy and spent their money wisely. What God had given them they divided into three portions: one portion they gave to the poor, to widows, and to travelers to Jerusalem; one portion they kept for the temple and temple servants; [ASI.280] and the other portion they spent on themselves. In this manner they spent twenty years, but despite their comfort and wealth, since they had no child, they always lived in sorrow, gave alms seeking the fruit of that blessing, and wept and moaned. [L5a] They had made a vow to God, saying, "If you give us a child, we will take it along with our other pledges to the temple and entrust it to your service,"¹⁹ since they took pledges to the temple in Jerusalem three times every year on holidays, in accordance with their religion. On one holiday they had gone to the temple in Jerusalem. Joachim, as was the custom, took his gifts to the temple, as did other heads of household. Issachar, the chief of the priests, grew angry and, turning away, said, "Since God has not given you the blessing of fruitfulness in all these years, there must be some impurity within you that has occasioned God's displeasure."²⁰ Saying this, he distanced himself in all disrespect. Embarrassed and abashed by this, Joachim went out into the wilderness instead of going home. There he remained among his shepherds, serving God in all humility and dejection. Having seen the disrespect Joachim had endured, Anna suffered pain and sorrow at being separated from him. They both lived in sorrow, she in Jerusalem and he in the wilderness. However, they omitted nothing in their worship of God but rather increased it, like those who are in need. God, the remedy for the suffering, heard their prayer and sent a luminous angel to Joachim to give him good news and say, "God has accepted your plea and looked mercifully upon your weeping and your alms, and the patience you have practiced [L5b] has born fruit. He has sent me to console you and give you the good news that God will bestow upon you a daughter by Anna, and you will name her Mary."²¹ From the time she appears in the womb, that girl will be filled with the Holy Ghost. You will fulfill

14. Sources and summaries are missing from the Cleveland copy and de Dieu's translation. The SOAS manuscript has numerous subtitles in red in the margin but no source references.

15. Father Jerome did complete this work, *Ā'īna-i haqq-numā*, also known by its title in Portuguese, *Fonte da Vida* (Fountain of Life), in which he argued for the supposed superiority of Christianity over Islam and other religions. See chapter 1.1 on his life and work.

16. A gentle way of telling Akbar that Christ is the (only) way to God.

17. According to apocryphal sources, namely, the Gospel of the Nativity of Mary, chap. 1; the Protoevangelium of St. James, chap. 10; and the Gospel of Pseudo-Matthew, chap. 13.

18. Joachim, or Jehoiakim (יְהוֹאִכִּים *Yəhōāqīm*, "Jehovah sets up"). The name of Anna's husband occurs only in the apocryphal Gospels, including the Gospel of Pseudo-Matthew, chap. 1.

19. Gospel of the Nativity of Mary, chap. 1; Voragine, *Golden Legend*, 2:151 no. 131.

20. Gospel of the Nativity of Mary, chap. 2; Voragine, *Golden Legend*, 2:151 no. 131.

21. Father Jerome treats Mary rather unconventionally, as if she were the Promised One. Words such as those used in the sen-

your promise to God to let her live in the temple apart from people and be brought up in service to God. She will be great. Remember that many great people have been born to an aged parent—like Isaac, Jacob, Joseph, Samson, and Samuel. This means God wanted this girl to be born in your old age, when you had little hope. In order that you have no doubt of what I say to you, go toward the city, and at the Orya (Golden) Gate you will find your wife looking for you. When she sees you, she will rejoice.”²² This he said and disappeared from view. The angel went to Anna also and made her hopeful with that good news, saying, “From that daughter of yours will come the Messiah, the savior of the world.”²³ And he sent her to her husband and disappeared. In her joy she came out looking for her husband. They met in rapture at the gate, embraced each other, and went inside. Several days later they went to Nazareth, which was their homeland. [L6a] There, on Thursday, the eighth day of the month of December, corresponding to the sixteenth of Daymah,²⁴ [private collection, Europe, 1a] Anna conceived, and, after nine months, on Friday,²⁵ the eighth of September, or the fifteenth of Shahrivar,²⁶ she brought forth a daughter [Cat. no. I].²⁷ The people were amazed and rejoiced. They named the girl Mary,

tence “God will bestow upon you...” are normally employed in reference to males rather than females.

22. Based on a slightly more extended quotation from the Gospel of the Nativity of Mary, chap. 3; also reproduced by Voragine, *Golden Legend*, 2:152 no. 131.

23. Gospel of the Nativity of Mary, chap. 4; Voragine, *Golden Legend*, 2:152 no. 131.

24. Since the work was completed in 1602, Father Jerome would have been using the Gregorian calendar. December 8 is the traditional date of the conception of the Virgin Mary. However, December 8 is the 17th of Adhar, not the 16th of Daymah. The 16th of Daymah is January 6, which is the Feast of the Epiphany. Apparently, the dates of the two feasts were inadvertently confused. The *ilāhī* (Persian) calendar that was in use in Akbar’s time depends upon the vernal equinox for its beginning point every year; it can, therefore, vary a day or two relative to the Gregorian calendar.

25. This is the first time that Father Jerome links an important event, such as Mary’s birth, to a Friday. As in other cases, there are no religious or historical grounds supporting such an association, as the precise date of Mary’s birth is unknown.

26. September 8 is the traditional day of the birth of the Virgin Mary. 15 Shahrivar is correct for the converted date.

27. Again, the phrase “she brought forth a...” is normally used when referring to a male.

and this word [private collection, Europe, 1b] has several meanings, “high salty sea” and “lord of the sea.”²⁸ Christians celebrate a holiday on the day Blessed Mary was born. They did not celebrate at first because it was not known to them that such was God’s pleasure, but God made it apparent in a manner that will be told. There was a devotee of God in the desert who was constant in his worship. Every year, on the eighth day of the month of September, he heard a strange song of joy in the heavens. He asked an angel what the reason for the joy and singing was. [The angel] replied that Mary, the mother of Christ, was born on that day. The man told this news, and after books were searched it was found that truly she had been born on that very day.²⁹ From that time on, with the permission of the pope, celebrations were held in some places, but not generally throughout Christendom, until Pope Innocent IV made it universal in the year A.D. 1250 [ASI.270], and that came about because after the death of Pope Celestine IV all the cardinals gathered to install another in his place. In no way could they agree, and nothing could be done. They remained in this thought for a year and eight months. The cardinals and other Christians were very distressed and sorrowful. Someone said, “Let us vow that whoever becomes pope order that all Christians celebrate on the day of the Blessed Virgin’s birth and pass eight days in rejoicing so that this may help.”³⁰ It was so decided, and, as soon as the vow was made, they agreed on Innocent IV. They made him pope, and he propagated the holiday.³¹

28. The Hebrew for Mary is מִרְיָם *Miryām*, which actually means “their rebellion.” Father Jerome possibly derived the name from either a metathesized מְרָמָה *rāmā* (high) or the Aramaic מַרְמָרָה *mārē* (lord) and יָם *yām* (sea). Voragine, on the other hand, mentions that the name Maria is “interpreted as *amarum mare*, bitter sea, or as illuminator or illuminated.” Voragine, *Golden Legend*, 1:374 no. 96.

29. It is unknown to which books Father Jerome is alluding.

30. The phrase is probably Father Jerome’s own creation, hence the use of the rather vague pronoun “someone.”

31. Innocent IV (d. 1254) introduced the holiday upon being elected pope, after a lengthy disagreement over his succession of Celestine IV, who was pope for only eighteen days in 1241. A version of the story, albeit with less details, appears in Voragine, *Golden Legend*, 2:154 no. 131.

When Blessed Mary was three years old, on Friday the twenty-first of November,³² corresponding to the twenty-ninth of Aban, [ASI.269] they took her, along with other gifts, to the temple and entrusted her to God, to be raised in a special place in the temple with other noble girls and to be educated by good women who were engaged in this work, until such time as she matured. When they arrived at the temple, Issachar and other priests came out above the door as was their custom. There were fifteen steps up, and it was the custom that when a child was brought, the priests would read a chapter from the Psalms as the child placed her foot on each step.³³ This child, however, as soon as she placed her foot on the first step, took her hand away from the person who was holding it and, [L7a] without looking in any direction, went directly up, without stopping anywhere [Cat. no. II]. All were astonished. [2005.145.24b] Her mother and father presented gifts and took her to the house to which girls were entrusted, in fulfillment of [their] vows, in order that she might serve God.

As young as Blessed Mary was, she occupied herself like an adult in serving God totally, and she correctly intended to hold God in place of her mother and father and everything else, and she strove to please God greatly, insofar as she could. With much humility, she asked him to love her in everything and keep her heart free of the things of this world. With humility and weeping, she constantly asked God for the salvation of mankind and fervently desired the coming of the Messiah. She was always in servitude to God. With people she kept her gaze on the ground in humility. She was very silent and very tolerant. Without cause she never spoke a displeasing word. Her companions [unidentified folio, a side] she served eagerly. She always considered herself lowly. She loved her virginity and she was beloved by and dear to all. Everyone was astonished that she had such beauty in her. Despite her youth, she per-

formed such works in adorning herself that if someone in old age were to do them, people would be amazed. She divided her time such that the first watch was spent in worshiping God and imagining divine things. The next two watches she spent in labors involving the hands, such as sewing and washing things in the temple, and she also ate with great abstemiousness during these two watches. Most of the time, an angel brought her sustenance from heaven.³⁴ The rest of the time she spent reading sacred books. When the coming of the Messiah and his teaching the people the way to salvation would come to her view, she would become very happy and read and say, "I wish I could be the handmaiden of the woman whose son the Messiah will be!"³⁵ [unidentified folio, b side]

She remained awake most of the night and spent her time contemplating the mysteries of God, and she slept but little. She loved chastity so much that without being prompted she promised God that she would serve him in virginity and chastity. This promise and manner of living that she decided was something that had never happened until that time. She is the first woman to promise God that she would maintain her virginity. Whenever anyone praised her, she would attribute the praise to God, and she always had on her tongue the words *Deo gratias*,³⁶ that is, thank God, and she greeted people with this same phrase. From that time on, this manner of salutation has remained among Christian celibates and monastics.³⁷

She remained in the holy temple [L8a] until she was thirteen years old.³⁸ They wanted to marry her to one of

34. As in Koran 3:37.

35. Probably based on Luke 1:38: "And Mary said, Behold the handmaid of the Lord; be it done to me according to thy word."

36. An old Latin formula used in the mass and prayers. It is also used in 1 Corinthians 15:57 and 2 Corinthians 2:14 as *Deo autem gratias*.

37. The passage from "As young as Blessed Mary..." to "... celibates and monastics" seems to be based on the Gospel of Pseudo-Matthew, chap 6.

38. Father Jerome appears to have misread his sources. According to the Gospel of Pseudo-Matthew, chap. 8, "she was fourteen years old" when the high priest convoked "every one who has no wife come, and bring his rod in his hand." Likewise, the Gospel of the Nativity of Mary, chap. 7, mentions that she had "reached her fourteenth year" when that happened, as does Voragine on two occasions (*Golden Legend*, 2:153 no. 131; 1:197 no. 51). On the other hand, the Protoevangelium of St. James 8:2

32. November 21 is the traditional date for the celebration of the Presentation of the Virgin Mary. 29 Aban is correct for the equivalent date.

33. These correspond to the fifteen Gradual Psalms, 119–33 (120–34), which are thought to have been sung during the annual pilgrimages to Jerusalem. Voragine, *Golden Legend*, 2:152 no. 131, also mentions that Mary went through the same number of steps.

her relatives. She was not agreeable. [2005.145.1a] Then the necessity of the time manifested itself. Someone named Zacharias and other priests, seeing this manner of chastity and new promise they had never seen before, were amazed and thought long. Since they had realized that the birth of the Messiah would be of a virgin,³⁹ they thought that perhaps this girl had been chosen to be the mother of him whom they had expected so long. The chief priest assembled all the wise men and asked, “What should be done about this thing?” Since no decision could be made, they turned to their god so that whatever appeared from God would be done. One of them was inspired with these words: “Even if the maiden has promised this to God, it is God’s pleasure that you get her married.” Once again they plunged into thought, wondering what to do. God then said, “Let all unmarried men of the lineage of David assemble in the temple, and let every one of them have his staff in his hand. Him whose staff blossoms and gives forth flowers you will marry to Mary.”⁴⁰ Thus it was done. Among them [2005.145.1b] was one named Joseph, son of Jacob son of Matthan. He, too, brought his staff like the others, and, when they had finished their prayers, suddenly Joseph’s staff sprouted flowers [Cat. no. III]. [ASI.1] Thereby they knew that it was God’s will that the girl take this man and no other.⁴¹

Joseph’s character

Joseph was of the same lineage as the girl, that is, the lineage of the prophet David, as has been said. He was poor. He was a carpenter⁴² and earned only enough to suffice himself. He was married at the age of forty, and during all that time he had never sullied himself with the company of women.⁴³ Even though he was married to Blessed Mary, she, with God’s assistance,

convinced him to promise God that he too, like Mary, would control himself as long as he lived, and they lived like brother and sister. There were no marital relations. For this reason, painters portray him as an old man, not because of his old age and great years but because of the miracle that appeared in his staff.⁴⁴ He is portrayed mostly with a blossoming staff.⁴⁵ He was a man of pure interior, so great [ASI.2] in the sight of God that he was chosen as a companion for such a holy virgin and because the Messiah, the savior of the world and font of chastity, would be born in his house.

The wisdom underlying the marriage of the Virgin that can be ascertained is that, since it was God’s will that a son be born of Mary, if she did not have a husband, people would cast aspersions upon her. God did not want her to be sullied by accusations until such time as the truth of her chastity appeared. Secondly, since the Messiah would be her son, and since she would suffer many miseries on this account and would never find rest, indeed, she would spend most of her time in wandering and distress, [L9a] and would need the companionship of a man, and a strange man as companion of a virgin would not seem right to people. Also, God wanted the secret of the Messiah to remain hidden from the devil by this marriage, since it had been learned from former books that his birth would be from a virgin, and for this reason [Joseph] was not allowed to enter Mary’s house after their marriage. In sum, for these and other reasons, God’s will was for a marriage. [ASI.3] Since Blessed Mary had learned from God that she would not lose through marriage what she intended [to keep], rather her husband would be subservient and pleasing to her, she acquiesced and went to Joseph’s house. They lived together for several days in Jerusalem. After that, they went to the city of Nazareth, which

mentions that Mary was twelve years old when the council of priests was held.

39. Isaiah 7:14.

40. Based on the Gospel of Pseudo–Matthew, chap. 8, and Voragine, *Golden Legend*, 2:153 no. 131.

41. The passage from “She remained in the...” to “...and no other” is probably based on the Gospel of Pseudo–Matthew, chap. 8.

42. Matthew 13:55; Mark 6:3; Gospel of Pseudo–Matthew 10:1.

43. Father Jerome is referring to Joseph’s first marriage.

44. Father Jerome’s insistence that Joseph was not an old man is odd, since apocryphal texts used by him state the opposite. In the Gospel of Pseudo–Matthew 8:3–4, he is “an old man,” while in the Gospel of the Nativity of Mary, chap. 8, he is “a man of great age.” According to Voragine, *Golden Legend*, 2:153 no. 131, he was “of advanced age.” Again, this seems to be a deliberate effort on Father Jerome’s part to hide from his Muslim audience potentially polemical facets of the lives of major figures of Christianity.

45. Father Jerome’s effort to provide Joseph’s iconography confirms that he was aware of Akbar’s interest in painting and portraiture.

was Joseph's native land, and despite the fact that they had little of worldly goods, they lived together in purity, harmony, and affection.

Mary's physical appearance

Mary was a girl of middling height and olive complexion, with a long face.⁴⁶ Her eyes were large and tending to blue. Her hair was of a golden color. Her hands and fingers were long and well formed. In every feature she was well-proportioned. Her speech was extremely soft. Her gaze was modest and unassuming. The words from her lips were humble and pure, but so much greatness and magnificence were apparent in her countenance that any distressed sinner who chanced to gaze at her face [ASI.4] would pull himself together and become a different person in righteousness. Everyone loved and praised her good character and humility and held her in high esteem. The end of all this, both externally and internally, was that she was chosen for her goodness and worthiness to be the mother of the Messiah.⁴⁷ When the house had been built, God wanted the owner of the house to come. When the Virgin reached the age of childbearing, that is, thirteen years and six months, God did not want the coming of the Messiah to be delayed. In order to give her news of his coming and make her happy that the Messiah would be her son, he sent her an angel from heaven with this news. While the Blessed Virgin was in her private chamber in the city of Nazareth in the province of Galilee, the Angel Gabriel came to her, for since the Messiah was to be without father, God wanted an angel, [ASI.271] not a man, to make her aware of his coming. Since the affair was so great, he sent one of the great heavenly angels with the good news, as can be discovered from his name: Gabriel means "God's power." The Virgin's being in Nazareth was not without reason, for "Nazareth" means "sprout,"⁴⁸ and from the Virgin and also from the staff the Messiah came forth

as a sprout of total goodness, as the prophet Isaiah had said. [L10a] A translation of his words is: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him."⁴⁹ This town of Nazareth was in the province of Galilee, which means "turning."⁵⁰ In this is a reference to the fact that with the coming of the Messiah the world would turn to God, and innumerable sinners would turn to their Creator.

When Gabriel came down, he did not come alone but with many angels, yet where the Virgin was he appeared alone. The Virgin was in her private chamber with the door closed, occupied with [ASI.272] worshipping God and preoccupied with lofty thoughts. These are the words of Isaiah, which are: "Behold, a virgin shall conceive, and bear a son (although that maiden will be a virgin). The name of the child will be Immanuel"⁵¹ (which means "Our God is with us"). And many will be gladdened by the sight of that maiden. She would say, "I wish I could be his lowly nurse,"⁵² and in her heart she praised that mother greatly and contemplated the benefits that would accrue to the world from that son. The Virgin was in these thoughts when all of a sudden the Angel Gabriel came through the door in the form of a handsome, pure young man of grave demeanor and filled with light [Cat. no. IV]. He knelt before her, cast his gaze to the ground, and greeted her cheerfully and humbly, saying, "Peace be with you, full of grace. The lord is with you. Blessed are you among women."⁵³ Seeing and hearing this, the Virgin was startled. [2005.145.2b] She wondered what that greeting meant. Her being startled was not from seeing and hearing the angel, because she had seen angels before; rather, it was from seeing the humility with which he spoke and from hearing words that imported such respect for her. She held herself in such a lowly position that she was as upset to hear herself praised as a proud woman would have been to hear herself decried and criticized. Gabriel said to her, "Fear not, Mary. Know that I am an angel of God. You have been found acceptable in the Lord's

46. The source for Mary's physical features remains unidentified, but the inner aspects of her personality seem to have drawn inspiration from the Gospel of Pseudo-Matthew 6:2.

47. This is Father Jerome's own elucidation, distinct from that of Luke (1:26-38), the only evangelist who describes the Annunciation.

48. That is, the name of Nazareth is taken to be a fulfillment of the prophecy in Isaiah 11:1 of the Messiah as a "sprout" (נֶצֶר *nēṣer*) of Jesse.

49. Isaiah 11:1-2.

50. The word Galilee (גַּלִּיל *gālīl*) means "rolling, turning" and "circuit," specifically the circuit of Galilee.

51. Isaiah 7:14; Matthew 1:23.

52. Variation on Luke 1:38.

53. Luke 1:28.

sight. Be aware that you will conceive and give birth to a son, and you will call his name Jesus.”⁵⁴ In saying the name, there was information for her to realize that she had found such acceptability in the sight of her lord that God wanted the Savior to be born of her, for this is the meaning of Jesus,⁵⁵ that it be known that he was truly the Messiah. He said, “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.”⁵⁶ [ASI.5]

In saying that he would sit on the throne of David, he did not mean a physical king over the bodies of men but rather the intention was a spiritual kingship that would hold sway over souls. What he said next, [L11a] namely, “And he shall reign over the house of Jacob for ever,”⁵⁷ had the same meaning because he would reign and have lordship over all the chosen, and by the house of Jacob he meant God’s chosen.

He also said, “And of his kingdom there shall be no end,”⁵⁸ for it would remain forever over the chosen and in the world, and he would be the leader of them.

These words of the angel cast the Virgin deeper into thought. When he said to her, “You will bring forth a son,”⁵⁹ which was a great thing that had never occurred to her, she said to him, “How will this be, when I do not know man?”⁶⁰ So much did she love her virginity that merely by hearing the word “son” she became watchful of her chastity and she thought of the promise she had made to God.

The birth of the Messiah without a father

Although she had no doubt of what the angel had told her, [ASI.6] she wanted to know in what manner such a strange thing would take place, because she knew very well that God could, with his unlimited power and knowledge, do something that would be fulfilled without breaking her vow of chastity. Gabriel said, “The Holy Ghost shall come unto 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.”⁶¹ One might say that he expressed that the manner in which this thing would come to be was beyond human comprehension. Only he who could do it knew how it would be done. He also said, [L11b] “Behold, thy cousin Elizabeth:⁶² she has also conceived a son in her old age, and this is the sixth month with her who was called barren. For with God nothing shall be impossible.”⁶³ At this point, there was nothing further to say, so she returned to her thoughts of such a strange thing as that she would bear a son [ASI.7] who would be the Messiah.

She remained with this thought until midnight, and since she knew that it was divine destiny and that such a great thing would happen, after much reflection she was content. In her contemplation she taught us that in great affairs we should be careful and not be bold, especially in matters of might that are so dangerous, for many people, before acquiring power and greatness, have served God with all their hearts but then suffered loss and gone astray. After several hours had passed, at the stroke of midnight, the Holy Virgin knelt, put her head near the ground, crossed her arms over her breast, her eyes filled with tears in all humility and servitude, and said, “Behold the handmaiden of the Lord; be it unto me according to thy word.”⁶⁴ As soon as she acquiesced, Gabriel disappeared from her sight in all joy, and immediately our Lord God caused that great one to take flesh and become man, because that God, who [ASI.8] with his absolute power made Adam from a lump of clay and brought forth Eve from his bone, then brought forth seeds of the soul, which he made from nothing, and that same God made something special from pure virginal blood, and at the same time he created the soul he placed it in her, and it was made perfect from the soul and body of humanity.

At this point, Elizabeth had conceived a son in her old age six months previously, as the angel had com-

54. Luke 1:30–31.

55. “Jesus” is the Latin version of the Greek form (Ἰησοῦς) of the name Joshua, which is in turn a contraction of the name Jehoshua (יְהוֹשֻׁעַ; *Yəhōshuaʿ*), meaning “Jehovah helps (or saves).”

56. Luke 1:32.

57. Luke 1:32.

58. Luke 1:33.

59. Luke 1:31; Matthew 1:21.

60. Luke: 1:34.

61. Luke 1:35.

62. Father Jerome transcribes Elizabeth’s name as *إليصابات* (*Elīzābāt*). “Elizabeth” (Ἐλισάβετ) is the same name as Elisheba (אֱלִישֶׁבָה; *Ēlišebha*), the wife of Aaron (Exodus 6:23).

63. Luke 1:36–37.

64. Luke 1:38.

municated, and this child was John.⁶⁵ His creation was marvelous because the very Angel Gabriel had given Zacharias, [John's] father and Elizabeth's husband, the good news of his birth. Zacharias was a priest of the lineage of Abia, and his wife, Elizabeth, was a descendant of Aaron.⁶⁶ Both were righteous in following the commandments of the Lord; they were meticulous, but they lived unhappily because they had no son, and continually in their worship and in happy times they asked God for a child. In this hope their lives passed until they grew old, and their hopes of a son diminished. When it was Zacharias's turn to burn incense, he entered the house of the Lord, and all the people outside were in prayer, so that he was able to enter at the time of service. Suddenly, he saw an angel inside and was perplexed and afraid. The angel said to him, "Fear not, Zacharias, God has heard your prayer. Elizabeth, your wife, will give birth to a son. You will name him John, [ASI.9] and thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, [L12b] even from his mother's womb. And many of the Children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias (meaning he will live in all asceticism and tribulation), to turn the hearts of the fathers to the children,"⁶⁷ meaning Abraham, Isaac, and Jacob will hold them as their children and be content with them. He also said, "And to turn the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."⁶⁸ All this is a reference to the work [John] would do prior to the Messiah so that he would find the people ready for his teaching. Zacharias was doubtful of what he heard and said, "How shall I know what you say is true? I am an old man, and my wife is past the time when she could become pregnant."⁶⁹ The angel [ASI.10] said, "I am Gabriel, who stands in the presence of God, and I have been sent by him to

give you good news. The requital for this doubt you have harbored and for your not believing my words is that you will be struck dumb and unable to speak until such time as what I have said comes to be, because you did not believe my words, which will come to be in their time."⁷⁰ This he said and he disappeared. The people were amazed and waited for Zacharias, wondering what had happened that he tarried so long. After his conversation with the angel, Zacharias made a sacrifice and came out. In no way could he speak, [L13a] so he indicated by signs what he wanted. The people comprehended that he had seen something strange. After completing his work, he went to his house, and Elizabeth, his wife, had become pregnant. Therefore, Elizabeth was in this condition when Gabriel gave the good news to Mary.

Mary goes to visit Elizabeth

Elizabeth was Mary's cousin, and she was perfect in righteousness [ASI.15] To perform the customs of kinship, Blessed Mary wanted to go see her, for from obtaining the rank of being mother to the Messiah she did not consider herself great and wanted to go to her, in accordance with the custom of her country, and serve her as a younger would an elder. Some say that the very angel, with God's pleasure, said to her, "Go to Elizabeth's house," so that through her she might fulfill the purpose of the son that would be born of Elizabeth. When the angel disappeared, Mary obtained permission from Joseph to go to the house of Elizabeth, her relative, concurrently informing Joseph of what had come to pass with the angel. Since they were related and there was coming and going between the two houses without formality, Joseph agreed and they got ready to go. Elizabeth was in the mountains of Judea near Jerusalem, which is approximately twenty-seven leagues from Nazareth. The maiden went along the road in haste to traverse the distance quickly [ASI.16] and to shorten the time during which she was out of doors. Then she reached her goal. When she entered Zacharias's house she greeted Elizabeth as a younger would an elder. The manner in which she greeted her is not known to us. In her own manner, she said those same words, *Deo*

65. Father Jerome uses the correct Christian Arabic version of John's name, *Yūhannā* (< ڻڻڻڻ *Yōhānān*, "whom Jehovah has gracious given" > Ἰωάννης/*Ioannes*), instead of the Islamic version, *Yahyā*.

66. Based on Luke 1:5.

67. Luke 1:13–17.

68. Variation on Luke 1:16.

69. Variation on Luke 1:18.

70. Luke 1:19–20.

gratias, or “The peace of God be upon you,”⁷¹ which was the common manner among the people and was the manner in which the angel had greeted her. However, it is known that her words were so effective that at that very moment a strange thing happened: when Elizabeth heard Blessed Mary’s greeting, the child in her womb moved quickly and rejoiced. Elizabeth became filled with the Holy Ghost and shouted out in a loud voice, saying, “Blessed are you among women, and blessed is the fruit of your womb. And whence is this to me, that the mother of my Lord should come to me? For as soon as the sound of your salutation reached my ears, the babe leapt in my womb for joy.”⁷² This joy and movement of the babe was an expression of his desire to worship the one who, as he knew by God’s favor, had appeared in the womb of her whose words he heard, [ASI.17] meaning Mary. With this was fulfilled that which the angel had told Zacharias, his father, that the mother’s womb would be filled with the Holy Ghost. And the knowledge that had come to the son from God also infected the mother, for she comprehended by God’s inspiration what had passed between the angel and Mary, and she, too, knew that the Messiah, whom she would call her Lord, was in Mary’s womb. She, too, said, “Blessed are you that you believed because those things that were told you from the Lord will come about.”⁷³ Humble and Blessed Mary became perplexed by God’s revealing the secret she had kept so hidden [L14a] and by contemplation of the praises that the people of the world would give her when they learned of that great secret. Now Elizabeth, despite her old age, from her understanding of that, quickly directed her words toward God by stating, “I am not worthy of the praises that they do me, rather they are for God, the giver of all good things.”⁷⁴ Based on this, [Mary] praised God when they were in private, and since she had a companion like Elizabeth in praising God, she went on [ASI.18] and said, “My soul has magnified the Lord, and my spirit has rejoiced in God my savior for he has regarded the lowliness of

his handmaiden: for, behold, from henceforth all tribes will call me blessed, because he that is mighty has done to me great things, and holy is his name, and his mercy is on them that fear him from generation to generation. With the strength in his arm he has scattered the proud in the imagination of their hearts. He has put down the mighty from their seats and exalted them of low degree. He has filled the hungry with good things, and the rich he has sent empty-handed away. He has raised his servant Israel, in remembrance of his mercy, as he spoke to our fathers Abraham and his progeny forever.”⁷⁵ (To here were Mary’s words.)

In this greeting and meeting with Blessed Mary, it was made known to Elizabeth how potent the Blessed Virgin was with grace and what favor God would have on those whom she met, for whom she would invoke blessings, and whom she would take under her protection for intercession. Thus it is that Christians have such hope in her intercession and strive through humility and imploring to have her as their protector.

Blessed Mary remained in Zacharias’s house with Elizabeth for three months, and since it was Elizabeth’s time to give birth, most believe that when John was born Mary was present.

The birth of John

Then, after nine months, Elizabeth gave birth to a son on a Friday.⁷⁶ Her relatives and neighbors rejoiced when they heard of the favor God had shown them, and many came to congratulate her. On the eighth day, in accordance with the religion of Moses,⁷⁷ they had him circumcised. At the time of the circumcision ceremony, which was for them the time to name a child, they wanted to call him after his father, Zacharias, but Elizabeth would in no way consent to this name and said, “He shall be called John.”⁷⁸ Her relatives said, “But no one in your tribe has ever been called by this name.”⁷⁹ Then, they turned to the father and asked, “What do

71. Father Jerome has Islamicized the Christian saying “*Deo gratias*,” which is more correctly rendered as “thanks be to God”; his own translation, “The peace of God be upon you,” is a Muslim salutation.

72. Luke 1:42–44.

73. Luke 1:45.

74. Unidentified source.

75. Luke 1:46–55, known as the Magnificat.

76. There are no historical or religious grounds for the assertion that John was born on a Friday. As noted, this seems to be a method of conferring greater holiness on John.

77. Leviticus 12:3; Genesis 17:12.

78. Luke 1:60.

79. Luke 1:61.

you want to call him?”⁸⁰ He asked for a tablet and wrote, “His name is John.”⁸¹ [ASI.19] All were astonished, and immediately his tongue was loosened and he could speak fluently, and he praised God. All the neighbors were afraid, and the miracle was spoken of in the mountains of Judea. [L15a] All those who heard of it contemplated in their hearts and said, “What do you think of this child? How has he appeared?”⁸²—because the might of God was with him. His father, Zacharias, turned back from the Holy Ghost and began to prophesy and say, “Blessed is the Lord God of Israel, for he has visited and redeemed his people and has raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies and from the hand of all that hate us to perform the mercy promised to our fathers and to remember his holy covenant; the oath that he swore to our father Abraham that he would grant unto us that we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our lives. And you, child, shall be called the Prophet of the Highest, for you shall go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins through the tender mercy of our God, whereby the dayspring from on high has visited us to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”⁸³ To here are Zacharias’s words,⁸⁴ [L15b] and all this that has been said took place in his house on the eighth day, when John was circumcised.

Joseph doubts Mary’s purity

At this time, Blessed Mary and Joseph returned to their house, and at this time the child had been in Mary’s womb for three months. Finally, with the passage of days her conception became apparent, and Joseph noticed. When he saw the sign of pregnancy clearly, he was amazed [ASI.20] and thought, “What is this thing?”—

until the girl’s pregnancy became more apparent and Joseph’s worry increased. Then he was perplexed and thought, “What can this be?”⁸⁵ As much as he knew that the child was not his, and since he was certain of the maiden’s chastity, he was even more troubled. When no doubt of her pregnancy remained, he fell truly into consternation because God’s law commanded that an adulteress be taken before the governor for judgment. He became so sad and distressed that signs of grief were apparent in his face and all his actions. When Blessed Mary perceived this distress and sadness in Joseph, whom she loved like a brother, and she knew that his trouble was not from injustice, she raised her hands in prayer to God and asked for relief of this distress. She bore it patiently and put her hope in God that He would remedy the situation in his own good time. In her own humility and modesty [L16a] she did not want to inform him of the secret that was in the midst, although [ASI.21] she could have had Elizabeth bear witness to the truth of her words, and Joseph would have relied on her word. Joseph’s sorrow continually increased and grew greater all the time, but he had such belief in Mary’s chastity that although he was certain that he had not touched her, he could not complain of her to the governor. Seeing that to remain in that town was difficult, he made an intention to entrust Mary to God and go himself away in secret to see what would happen.

God saw his sorrow and gazed upon his good heart, and he heard the petition of Mary, who was also sorrowful, and sent an angel to give Joseph an answer for what had happened. The angel said, “O Joseph, son of David, fear not the companionship of Mary, your wife, for that which has appeared in her is not by human intervention, but rather, by the power of the Holy Ghost, there will be born a son, and you will call his name Jesus, for he will give salvation to his nation from [ASI.22] their sins.”⁸⁶ Joseph became very happy and was astonished, because not only was he certain of his beloved’s chastity and purity but also what made him even happier and more astonished was that he had understood that by her would be born to him the Messiah, the savior

80. Luke 1:62.

81. Luke 1:63.

82. Luke 1:66.

83. Luke 1:68–79.

84. Luke 1:67.

85. Joseph’s doubts are mentioned in various ways in the Gospel of Pseudo–Matthew, chap. 10; the Gospel of the Nativity of Mary, chap. 10; and the Protoevangelium of St. James, chap. 13, the main apocryphal sources on the life of Mary.

86. Matthew 1:20–21.

of the world, whom he and all the nation of Israel had expected for so long. Then he left all doubt behind. The reason God willed Mary's husband to fall into doubt was so that [Joseph] could take out of people's hearts any evil they could possibly harbor with regard to Mary's chastity. Then Joseph went to Mary and showed her respect, not only as a pure and chaste woman, but as the mother of Jesus, and in affection and humility he informed her of what had passed and put himself at her service, so that together with her they might serve the Lord God, who had shown them and all the world such favor. The Virgin praised God that her worry had been resolved without her having [2005.145.3a] to do anything extraordinary. Until the time of the birth, they spent their time thus and lived in obscurity, pretending not to know anything of the secret of which they were aware and awaiting the event.

Mary goes to Bethlehem

During this time, Octavius Augustus became the successor to his father-in-law,⁸⁷ Julius Caesar, and what Julius Caesar had built up with difficulty and hardship he controlled in peace and tranquility, and the rule over several more kingdoms, which had been left unaccomplished, he completed.⁸⁸ He was thus the first person in Rome and most of the world to rule in peace. Seeing himself as lord of the world in peace and harmony, he wanted to take a census of the inhabitants of his kingdom and so ordered there to be census takers in every city [L17a] to register all heads of households. Thus was it decided that the people would go from every place to their own cities to have their names registered, and everyone would give something to his emperor. At this time, the governor of Syria was Cyrenius. He had it heralded throughout Israel that every person would present himself in his city at a specified time and register. Therefore, it was necessary for the pure Joseph and the Blessed Virgin to travel to Bethlehem [Cat. no. V], which was their city and that of all descendants of David, whose birthplace that

city was. [L26b] Along the way they suffered from the wind, rain, and cold because it was winter, and from the length of the road, their lack of supplies, and the press of people who were going for that purpose. Mary suffered especially because her son was going to be born any day, and for that reason she rode a pack beast. They also had a cow that carried their belongings [2005.145.4a] and which Joseph would sell and use the money for their travel expenses.⁸⁹ Although they suffered greatly along the way, they suffered even more when they reached the city because, since the city was small and people from everywhere caused such crowding, they were not able in any way to find shelter.

The place of Christ's birth

After much searching, they located a small, lowly, out-of-the-way, crumbling hovel outside the city that served as an animal shelter from the wind and rain. The stable belonged to an inn at which people stopped next to the city, and since the inn was filled by the crowds of people, they had to put up in the stable. Noticing the ruination and smallness of the stable, the Virgin praised God. Since she realized that the time of birth was near and that here would be born the Messiah, the Son of God the most high and almighty, she wondered and pondered the works of God. They swept out the place [Cat. no. VI], cleaned it up, put their chamber in order, and got to work in earnest and decided to stay there in all joy, harmony, and contentment with God. Long ago, the prophets had said that the Messiah would be born in the town of Bethlehem. As the prophet Micah said: "O Bethlehem, thou be little among the cities of Judah, yet out of thee shall he come forth that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."⁹⁰ The wisdom in his being born here was not only that it was the birthplace of his servant David but also because it was a lowly place, and God wanted

87. Octavius Caesar (63 B.C.–A.D. 14) was actually the grandson of Julius Caesar's sister Julia. Although the Persian word *khasr* normally means "father-in-law," it can be used by extension for any male remotely related by marriage.

88. Father Jerome alludes to the *pax Romana*, already established for two centuries, although wars continued to be fought at various frontiers of the empire.

89. Such details are not in the canonical Gospels but derive from apocryphal and other sources. Interestingly, Father Jerome ignores the traditional ox and ass as part of the Nativity scene. He probably followed Saint Ignatius of Loyola, who mentions an ox being used to carry Mary and Joseph's belongings but does not allude to the two animals in the Nativity (*Text of Spiritual Exercises*, 110). Voragine, by contrast, mentions them: *Golden Legend*, 1:41 no. 6.

90. Micah 5:2.

him to be born in a place more suitable for animals than for men so that he could begin to show the people of the world that the more they were content and the less they acquired, the better, and that he might teach by example to choose poverty, humility, and servitude, as after his birth he would teach this to the people of the world in a loud voice.

When it was night, the Blessed Virgin rested for a moment from her labors and realized that it was time to give birth, [L18a] but she did not perceive this as other women do by the presence of pain, which is retribution for the pleasure of copulation and intercourse,⁹¹ because, since the maiden had not experienced these, there was no pain.⁹² Rather, she understood by a special inspiration from God and by the movement of the child that it was time to give birth. Therefore, she knelt and prayed and turned her eyes toward heaven with her arms folded on her breast and entrusted the child that would be born to God, and she gave a thousand thanks for God's will that what would come to light and what she had kept hidden was for the salvation of the world, and for his having chosen for her a poor place without shelter in such misery and destitution, and she went deep into contemplation of the goodness and kindness of God as she waited for the birth of the Lord she had inside herself.

Then, on the eve of Sunday in the year 5199 from the creation of the world, or 2,957 years after Noah's flood, 2,015 years since the birth of Abraham, 1,510 years since Moses and the Children of Israel emerged from Egypt, 1,032 years since the anointment of David and his obtaining the kingship over Israel, in the sixty-fifth week Daniel had prophesied, 752 years after the founding of Rome, in the year 42 of the reign of Caesar Augustus,⁹³ when most of the world was at peace, at the point of midnight, when everything was extremely

silent [L18b] and the Blessed Virgin was in contemplative worship, an astonishing joy came into her heart. She cast her eyes to the ground and saw Jesus born before her, and she heard the first sound he made crying like other infants. She threw herself before him on the ground and worshipped him like an object of veneration, with eyes filled with tears and a heart full of joy because she saw him clothed in humanity, and she was acceptable to be his mother. She got up, sat down, and, just like a mother, took him in her lap and kissed him and venerated him like someone who had known him for such a long time. She wrapped him in clothing she had brought in accordance with her poverty and placed him in the animals' manger since there was no other place, and she was amazed by God's willing such a wretched and lowly place for such a son.

Joseph was present for all these things that have been mentioned, and he helped in all the necessary things insofar as he was able, and he was sorry for her, who deserved so many things, when he saw her in such a ruined and poverty-stricken place. At that time, angels came down from heaven, singing and glorifying God, and they said, "Glory be to God in the highest, and on earth peace to men of good will."⁹⁴ Aside from this, they offered thousands of other praises. [L19a] Blessed Mary heard this and joined them in praise in her heart. Gabriel went out from among them to inform the people of the surrounding areas. He came to a group of shepherds who were keeping watch over their flocks, and suddenly a great light shone upon them. The shepherds were afraid. Gabriel said, "Fear not. I give you tidings of great joy that shall be for all men, because today a savior for you has been born, that is Christ the Lord, in David's city. Go, and the sign shall be that you will find a babe wrapped in swaddling clothes and placed in a manger."⁹⁵ At this time, a host of angels appeared, praising the Lord and saying, "Glory to God in the highest, and on earth peace toward men of good will."⁹⁶ After this, they went away into heaven, singing, and the shepherds, amazed, said to one another, "Let us go to Bethlehem and see that which has come to pass and which

91. Father Jerome reveals his Catholic convictions and takes the opportunity to condemn female physical pleasure, associating it with pain.

92. The idea that the labor was painless seems to have been taken from Isaiah 66:7: "Before she was in labor, she brought forth; before her time came to be delivered, she brought forth a man child." Voragine, *Golden Legend*, 1:39 no. 6, also mentions it.

93. This succession of numbers is taken from *The Roman Martyrologe* for December 25 in the "Proclamation of the Birth of Christ," traditionally recited at or near the beginning of the midnight Mass on Christmas Eve.

94. Luke 2:14.

95. Luke 2:10–12.

96. Luke 2:14.

God has shown us.”⁹⁷ Then they went in haste and saw Mary and Joseph and found the babe in the manger [Cat. no. VII]. Seeing him, they realized that he was the Messiah, and they understood he was the one of whom the angel had spoken. Mary contemplated everything and kept in her heart what she saw and heard. The shepherds went back to their place and thanked God for what they had seen and heard. [L19b] Other shepherds of the same group came to see the newborn Messiah.

All this that has been said came to pass on that night in Bethlehem. Before we proceed, let us say a little something by way of summary of what appeared with this birth, which Christians measure with the scale of contemplation and softness of heart. Just as this child did not come to be in his mother’s womb as other children do, through the agency of a man, but rather by means of God’s favor, without any diminution in the girl’s virginity, [ASI.11] so too at the time of birth was she singled out for special favor. Firstly, he did not give the mother the birth pangs that were given to Eve and her daughters for the shame of her sin.⁹⁸ The Virgin suffered no pain at all but rather experienced spiritual joy and comfort. Secondly, the mother’s womb came through without any damage to her virginity and thus remained intact without any opening being made, and he emerged as the rays of the sun pass through glass, without tearing anything. Although this son wanted to be like humans in everything and to suffer pains, in this instance he wanted to be born as a god. His mother remained pure and intact as she had been, and he gives this joy and rank to his mother because she would suffer so many pains on his account, [L20a] and he distinguishes her over all women in that she was a virgin who was also a mother and she was a mother who remained a virgin. As the son combined two quite contradictory things in himself, divinity and humanity, so also were motherhood and virginity combined in his mother, something that had never occurred in any creature before.⁹⁹ Therefore Holy Mary remained a virgin.

97. Luke 2:15.

98. Perhaps based on Genesis 3:16.

99. Father Jerome is exploiting what he perhaps considered to be a contradiction: Muslims deny the divinity of Christ yet accept Mary’s virginity.

A fountain of olive oil appears in Rome

At the time of the birth, before the birth, and after the birth, that night two strange things happened.¹⁰⁰ One was that at the very instant at which Jesus was born in Bethlehem, in the city of Rome a fountain of olive oil appeared and flowed down to the sea.¹⁰¹ It remained for several days, and it was a sign that the Messiah, the font of mercy who remedies the needs of the needy and heals the sick, had been born into the world.

The sibyl sees the newborn Jesus

Secondly, since Octavius Caesar was victorious and ruled over the world in peace, harmony, and security, in token of this the doors of the temple of his special god, Janus, the god of opening and closing affairs, especially the conduct of warfare, were kept closed.¹⁰² The doors had originally been kept open [ASI.13] as a sign that there was no peace, and when general peace occurred and warfare ended, the doors were closed amidst general rejoicing, and the people passed their time in calm and comfort. The people attributed the welfare to the felicity and goodness of the ruler of the time, and therefore they believed that this Caesar was worthy of being worshipped. With this in mind, they went to him to submit themselves to him as his worshippers, but since he was a just and moderate man and knew that every human is mortal, he would never agree that they should worship him as an immortal god, but the more he rejected the idea, the more they insisted. Since they were serious in their intentions, Caesar summoned a sibyl, which is what a woman was called who could inform of hidden things and foretell the future, and asked her, “What can you do about this affair? Ponder well. Is there anyone in the world who will be greater than I?” She said, “On

100. Father Jerome here describes not two but five “strange things” related to Jesus’s birth.

101. The site of the olive oil fountain is traditionally ascribed to the location of the Church of Santa Maria in Trastevere in Rome. It is mentioned by Eusebius, *Chronicle* II, Olympics 185, and later reproduced by St. Thomas Aquinas, *Summa Theologica*, vol. 3, 3, 36, 3, and Voragine, *Golden Legend*, 1:40 no. 6.

102. The doors to the Temple of Janus were closed after Augustus defeated Anthony and Cleopatra in 29 B.C., to symbolize that Rome was at peace.

that day I will give you an answer.”¹⁰³ [ASI.14] She left and occupied herself with God. On the promised day, which was the ninth day, Caesar assembled the grandees of Rome in his house to hear what she would say. The sibyl came, took Caesar into a corner, and revealed to him what she had seen: at midday she had seen a golden circle around the sun, and in the midst of the circle was a beautiful maiden full of light holding a child to her breast. She revealed this to Caesar and said, “This child will be greater than you. Therefore, do you worship him.”¹⁰⁴ Then all the men who had gathered [L21a] in the house heard a loud voice saying, “This is the altar of heaven.”¹⁰⁵ He was astonished by [2005.145.6b] what appeared and what he heard. He declined their suggestion and thanked them for the affection they displayed for him. At that time, they did not understand what was meant by this sign, but a little while later it became known, for by observation of the time, they found that it was the very day Jesus Christ was born of the Blessed Virgin. In the very house of Caesar in which what has been mentioned happened a church was constructed after the passage of time, and now the fathers of the Order of St. Francis live in that house, and the church is now called Santa Maria Ara Coeli, the translation of which is “Holy Mary, Altar of Heaven.”¹⁰⁶ She is called “altar” because, just as sacrifices to God are placed on an altar, through Mary we offer good acts of worship that God may better accept them.

That same day, at midnight, in that same city of Rome, something else strange happened. In that city, a large and extremely elaborate temple had been built and dedicated to the god of peace, and it was named the House of Peace. They asked one of the deities, whose name was Apollo and through whom Satan gave answers, how long the temple would remain. He answered, “It will remain until the time [L21b] when a girl, despite being a virgin, gives birth.”¹⁰⁷ Since they knew that this was

impossible, they believed that the temple would stand forever and carved on a stone slab on the face of the temple: “The House of Eternal Peace.”¹⁰⁸ Now it happened that on the very night on which our Lord Jesus was born it collapsed altogether, and thus it was shown that what had seemed so impossible had come to be through Holy Mary’s giving birth.

That same day, three extremely brilliant suns appeared in the kingdom of Spain, and after a time they came together and became one.¹⁰⁹ Sages say that this was a sign that the person who would teach the world with all brilliance had been born, for God the Omnipotent is three persons and only one essence.¹¹⁰

On the very night on which Jesus was born, an extremely bright cloud appeared in another part of Spain and illuminated the night like day.¹¹¹ This is what was witnessed at the birth of Jesus.

When Christ was born in the city of Bethlehem, as I have said, the king of most of the world and the king of the Children of Israel was Augustus Caesar, and in particular, by the favor of Caesar, Herod ruled over the kingdom of the Jews. In this what the prophet Jacob had said to his son Judah at the time of his death came true, for he said, “The rule of the Children of Israel will not depart the tribe of Judah and his offspring until [L22a] he who is to come comes, and he is the one expected by the nations.”¹¹² This was a reference to the Messiah, and although many years had passed during which the Jews had no king of their own and they had been captive to Nebuchadnezzar, the king of Babylon, for a long time, and thereafter they fell captive to the Romans, nonetheless, even in the time of Nebuchadnezzar and during the ascendancy of the Romans, the offspring of Judah had, with the permission of the emperors, ruled over the Children of Israel, until Herod became king. Herod was a foreigner to this land. His father was of the land of

103. A slightly different version is presented by Voragine, *Golden Legend*, 1:40 no. 6.

104. *Ibid.*

105. *Ibid.*

106. *Ibid.* An interesting reference to the Franciscans, who were also present in Portuguese India. Following a papal bull of 1249–50, the Church of Santa Maria Ara Coeli was attributed to that religious order.

107. *Ibid.*, 1:38 no. 6.

108. “Templum Pacis Aeternum,” in Voragine, *Golden Legend*, 1:39 no. 6. According to legend, this is where the Church of Santa Maria Nuova in Rome stands today.

109. Reproduced by Aquinas, *Summa Theologica*, vol. 3, 3, 36, 3. Voragine, *Golden Legend*, 1:40 no. 6, mentions the appearance of the three suns but in the East.

110. A reference to the three Persons of the Trinity—the Father, the Son, and the Holy Spirit—who are one (essence), God.

111. Unidentified source. It might have been a Spanish legend.

112. Variation on Genesis 49:10.

Idumaeen, and his mother was an Arab.¹¹³ He was given the title of king by the Roman emperor for various services rendered, and the land of Judah was settled upon him. He was married to Mariamne, the granddaughter of Hyrcanus, who had been ethnarch of the Jews. In order to marry her, he had had himself circumcised and converted to the religion of the Jews. Some time passed, and then he had her killed on a charge. With that, the kingdom passed solely to him, who was a foreigner. It was then that Christ was born, as the prophet Jacob had prophesied.¹¹⁴

The circumcision of Christ

On the eighth day of Christ's birth, they wanted to carry out the commandment God had given the Children of Israel through Moses and, prior to that, through Abraham and all his children [L22b], that infants be circumcised on the eighth day of their birth. So too was he circumcised, and he was named Jesus.¹¹⁵ This is the name the angel had spoken before he came to be in his mother's womb. Although it was God's will that Christ abolish circumcision, he still willed that Christ be circumcised, to show the rightness of this ancient custom and so that it would be apparent that Christ wanted to abolish it, not because it was wrong, but because the term of this obligation had come to an end. It was also in order that the Jews would not consider him as a foreigner or as someone without religion, for among them it was established that anyone who was not circumcised was not a man of God. Therefore, until such time as Christ taught his own religion fully, he would live in accordance with the religion of the Pentateuch, and in this he would show himself like the others in order to win the hearts of the Children of Israel.

The coming of the Three Kings to worship Christ

On the fifth day after the circumcision, there arrived in search of the infant three kings [ASI.83] who had set out from the east in all haste, following the star that

rose on the day of the birth, and thus it was that, at the very instant when Jesus was born, there appeared in the sky an extremely brilliant star that was so bright and beautiful [L23a] that it made many people in the land of the Arabs, which was east of Jerusalem, wonder. From the time of Moses it had been known that a messiah would be born in the land of Judea and that the sign would be that at that very time a star connected to the land of the Children of Israel would appear. This had been foretold by Balaam, whom the people considered a prophet. Through him, the things of God had appeared to them, and the translation of his word is this: "Balaam, the son of Beor, has said [and] the man the brightness of whose eyes has been taken away has said, 'He has said, which heard the words of God and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and the kingdom of the Children of Israel shall be taken away, and the commanders of Moab shall be destroyed, and it shall overthrow the children of Sheth.'"¹¹⁶ In this he explained that when the king of Israel would be born, he would destroy the powers of Satan, this world, and the body, for which he uses Moab and Sheth as symbols, and a new star would appear in the sky. Therefore, there was always talk among them of the coming of a messiah king of Israel, and they were expecting this when they noticed in their sleepless nights that a star had appeared, and thus they were informed of the event. Through God's inspiration, three wise kings in Arabia knew that the Messiah for whom the people were waiting had been born. Although they were kings, they spent most of their time becoming learned and well read because, since at that time they achieved kingship through erudition, they preferred being learned and well read to being called kings. At the very time [2005.145.5a] the star appeared, each of them set forth. They met by chance and informed each other of their quest, and they set out on fleet-footed camels with the star they had seen guiding them [Cat. no. VIII]. Day and night [2005.145.5b], it went before them, and its brilliance was such that they could see it despite the sun. When they arrived near Jerusalem, which they thought

113. According to Josephus, *Jewish Antiquities* 14:121, Herod's mother, Cypros, was from an illustrious Arab family.

114. Unlike Muslims, Catholics consider Jacob a patriarch rather than a prophet.

115. This elaboration seems to have been intended for his Muslim audience.

116. Variation on Numbers 24:15–17.

to be the birthplace of the king, the star went away. The reason for the disappearance of the star was so that there would be a reason to ask about it and find out from the Jews what had happened. Therefore, they entered the city with all their retinue and asked, "Where is the king of the Jews who has been born and whose star we have seen in the East? We come with gifts to worship him."¹¹⁷ [L24a] Since they were kings and foreigners and were asking about something so novel, it was reported to King Herod, and he invited them to his house. Hearing the reason they had come, he was troubled. Since the people followed the king's footsteps, the entire city was as upset as he was. Suspecting that the child might be the Messiah, Herod assembled the wise men of the religion and asked them where the Messiah would be born. They all said unanimously, "In Bethlehem. Thus it is written in the books of the prophets: 'O Bethlehem in the land of Judah, you are not small among the princes of Judah, because out of you will come a ruler who will rule my people Israel.'"¹¹⁸ Therefore, Herod summoned those three kings and questioned them about the time they had seen the star. Giving them permission to go to Bethlehem, he said, "Go, search, ask in all earnestness, and let me know so that I too can go and worship him."¹¹⁹ They set forth for Bethlehem, and when they had gone outside the city, the star that had disappeared reappeared and went before them.

Finding Christ in Bethlehem

Led by it, they reached Bethlehem, which is three leagues from Jerusalem. When the star reached the house in which the child was, it stopped, and they too stopped and rejoiced greatly, [L34b] believing that the one they were seeking was there, because the star's stopping was a sign of that. However, they wondered how it could be that a king of such greatness that the stars were in his service could be in such a humble place. They waited to see what the star would do, but it did not move at all. They dismounted to go inside the house. If they had been amazed outside, they were even more amazed when they entered and found a miserable place

in ruins, ill suited as shelter. At this point, Joseph came up to them, and when they asked him, he told them that the child was there. Then they went to the place where Blessed Mary was. Finally, they found the child and they wondered, for everything they saw amazed them: they saw the smallness of the place, its crumbling state, only one servant, the room adorned with spider webs, a stable for a king's cradle, and, finally, [2005.145.7a] a manger and other such things. They saw a girl around fifteen years old, but as soon as they saw her they understood. In all humility, they told her why they had come and what their intention was, and they insisted that she show them the blessed child whom they had come from far away, led by the star, to see and worship. Mary showed him to them, and as soon as their gazes [L25a] fell upon the child's blessed face, they recognized by God's special inspiration that this was the one they were seeking. They fell on their faces and prostrated themselves before him, as they would to their lord, and [2005.145.7b] worshipped him in all humility [Cat. no. IX]. [ASI.69] They had brought oblations, which they placed before him, and they had brought three things, gold, frankincense, and myrrh. Each one placed his gift, and thus the Wise Men showed what they had comprehended. With the frankincense they acknowledged his divinity, for frankincense is only offered as a sacrifice to God. In the myrrh was a sign that he was human and mortal,¹²⁰ and the gold was a sign that he was a king and lord. After that, they spoke to the Virgin of such a blessed child and explained what they had learned of him by inspiration from God, and from Blessed Mary and the pure Joseph they heard the secrets of the Messiah's coming with great joy and comfort to the soul. They remained there only a short time because an angel had told them to return home and not to go back to Herod. Requesting leave of Blessed Mary and praying for blessings upon the child, they promised to be in his service and to give everyone the news of what they had seen, and departed with peace of mind and went to their own kingdoms [ASI.70] without going to Jerusalem, precisely as the angel had commanded. These three kings were learned, especially in the science

117. Matthew 2:2, excluding "with gifts."

118. Matthew 2:5–6, quoting Micah 5:2.

119. Matthew 2:8.

120. An allusion to the fact that myrrh was used in burials: John 19:39.

of mathematics. Their names were Melchior, Caspar, and Balthasar.¹²¹

After the Lord Jesus ascended into heaven and his Apostles dispersed over the earth, the twelfth Apostle, Thomas by name, went to their realm and preached the Gospel of Christ. He baptized those three, meaning he washed them with pure water, as is commanded in the Gospel. Since many people in their realms entered the religion of Jesus and became Christians, he made these three bishops, meaning religious commanders, because they had abandoned their kingdoms and given everything to the poor that they might live better in a state of poverty for the King of Kings,¹²² whom they had seen in such poverty, which he had chosen for the sake of men and to teach them. After their deaths, their bodies were taken to Istanbul,¹²³ from there to Milan, and from there to the city of Cologne, [ASI.71] and until now they are there, and the people maintain their tombs with great veneration.¹²⁴

These kings arrived on the thirteenth day after Christ's birth, and the prophets of God had foretold their coming, and that is in the seventy-first chapter of Psalms, where David says,¹²⁵ speaking of the Messiah:¹²⁶ "The kings of the Arabs and Sheba shall offer gifts, and the kings of the earth shall fall down before him."¹²⁷ The prophet Isaiah said in the sixtieth chapter: "Arise, shine, O Jerusalem; for the light [L26a] is come, and the glory of the Lord is risen upon thee. For, behold, the dark-

ness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy birth. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall be enlarged: because the abundance of the sea shall be converted unto thee, the forces [ASI.72] of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord."¹²⁸ And it happened as he foretold.

As was commanded by the religion that infants be circumcised on the eighth day, it was also commanded that every mother who gave birth to a son not leave her house for forty days, while any who gave birth to a daughter should not go outside for eighty days.¹²⁹ When the period was completed, she purified herself to go to the temple and make a sacrifice to God for herself. It was also commanded that every newborn male be taken and entrusted to God at the temple as a sign that he was given to Him, and in return for five talents¹³⁰ he could be redeemed from God. The reason for the command was to commemorate the time in the land of Egypt when God killed all newborn males so that after this punishment Pharaoh would let the Children of Israel go to the land that Moses wanted to take them to by God's command. Therefore, in order to carry out these two commands, Blessed Mary went to the temple, [ASI.73] taking her son with her, and did what was necessary, making a sacrifice, in accordance with the law of the Pentateuch,¹³¹ of two pigeons or two pairs of doves.¹³²

At that time, there was an old man among the priests named Simeon, a just, righteous, God-fearing man who was waiting for the relief of the Children of Israel, and

121. The names of the Magi are not found in the canonical Gospels but only in later literature, including Voragine, *Golden Legend*, 1:79 no. 14.

122. The expression "King of Kings" is found in Revelation 19:16, but Father Jerome was certainly aware of the weight that such a title carried in Islamic lands.

123. Using the modern name of the Ottoman capital, Father Jerome reveals his pragmatic approach to politics. Although the conquest of Jerusalem had happened a century and a half earlier, in 1453, in the early seventeenth century Europeans were still contemplating a possible attempt to reconquer it.

124. Voragine, *Golden Legend*, 1:84 no. 15. The Reliquary of the Three Kings (*Dreikönigsschrein*) in the Cathedral of Cologne is said to contain their bones. In 344 it was taken from Constantinople to Milan, and in 1164 to Cologne.

125. Father Jerome, like Jews and Muslims, follows a long tradition of attributing the Psalms to David.

126. Psalm 71:10–11 (72:10–11) speaks of Solomon and not of Jesus. Father Jerome cleverly appropriated it to fit his purposes.

127. Psalm 71:10–11 (72:10–11).

128. Isaiah 60:1–6.

129. According to Leviticus 12:2–5.

130. The use of New Testament coinages is unusual, as Father Jerome normally replaced these with more familiar denominations.

131. Leviticus 12:6–8. The sacrifice of doves or pigeons was for those who could not afford a lamb: Leviticus 12:8.

132. Luke 2:24.

the Holy Ghost was with him. Since he had perceived that the sign the ancient prophets had given for the coming of the Messiah had arrived, he was constantly expecting to see him with his own eyes. God accepted his prayers and told him, “You will not see death until you see the Messiah with your own eyes.”¹³³ The manner in which he received this inspiration was as follows: Simeon was a wise man and a teacher of the Jews, and he gave lessons in God’s books in a school in Jerusalem. He came to these words in Isaiah: “The virgin shall conceive and bear a son.”¹³⁴ Since he realized, after reflection on the Hebrew writing, that by the word “virgin” it meant that a maiden would give birth in a state of virginity, he fell into doubt and pondered how it could be that a virgin give birth with her virginity intact. [L27a] He thought that it must be a scribal error and, lest [ASI.74] it be a source of error for his pupils, he corrected it so they would not have to understand from those letters that a virgin would give birth with her virginity intact. When he went to the school the next day, he found the word he had scratched out as it had been. Again he scratched it out. The next day, he found it again as it had been. Three times this happened, and since he was God-fearing and righteous, he pleaded with God to reveal to him the hidden mystery. After a time, an angel appeared to him and chided him, saying, “Why did you make a correction in God’s writings? However, since you did it with good intention, He has not sent down torment upon you but rather informs you that, behold, truly a virgin shall give birth in a state of virginity.”¹³⁵ The angel also said, “You shall see with your own eyes the Virgin and the Christ before you die.”¹³⁶ He rejoiced in what he had seen and heard and regretted what he had

done, and he was waiting for the one in whom lay his hopes for the salvation of the Children of Israel.

Therefore, on the day they took the child to the temple, he went to the temple, [2005.145.8a] entered, and was wondering where he would see the one who was sought. He saw the mother and child [Cat. no. X]. Although they came in like poor persons, he recognized them and went to Mary and spoke to her, congratulating her, in all politeness and with tears in his eyes, for such a blessed child, and he began to offer praise [2005.145.8b] in thanks for having his hopes fulfilled. With permission from the Blessed Virgin he took the precious child in his arms and, praising God in all humility and tenderness of heart, he said, “Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, Which thou has prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Israel.”¹³⁷ And he gave other praises to God, the Christ, and his mother, and he called down blessings on the mother and son. In the manner of priests, he informed the mother of what would come to pass and happen to her son, and he said, “This child is set for the fall and rising again of many in Israel, and for a sign, which shall be spoken against.”¹³⁸ The meaning of these words is that he would overthrow the proud and raise the humble and that sinners and most people would oppose his regency and religion, particularly the Jews, who would lie in wait for him to kill him. And he said, [ASI.77] “A sword shall pierce through thy own soul,”¹³⁹ as a sign that much suffering would afflict her and she would suffer great sadness and heartbreak.

At the same time, there came a pious woman named Anna, whom the people called a prophetess.¹⁴⁰ She was the daughter of Phanuel of the tribe of Aser. At this time she was eighty-four years old. She had lived with her husband for seven years in her youth. After that, she became a widow and never left the temple. She was constant in her prayers and fasting and service [L28a]

133. Luke 2:26.

134. Isaiah 7:14.

135. The episode derives from a tradition in the Eastern Orthodox Church. St. Simeon is believed to have been one of those chosen to translate the Bible from Hebrew into the Koine Greek version known as the Septuagint. When he reached a verse in Isaiah 7:14 (“Behold, a virgin shall conceive”), he hesitated and with a knife scratch out the word “virgin” only to replace it with “young woman.” It was then that the angel appeared to him, giving rise to the version of the episode narrated by Father Jerome.

136. A rewriting of Luke 2:26, which does not include a reference to the Virgin.

137. Luke 2:29–32, also known as the *Nunc dimittis*, the Cantic of Simeon.

138. Luke 2:34.

139. Luke 2:35.

140. The account of Anna, the prophetess, is found in Luke 2:36–38, and closely follows that in the Gospel of Pseudo-Matthew, chap. 15.

to God day and night. It is the belief of people that she taught girls who were brought up in the temple, and among them she had also raised Blessed Mary and spoken often to her. Since she had discovered by God's grace that the Messiah would come from her, this pious woman also came at that time. She recognized the Messiah and praised God highly, informing those who were waiting that this was the Christ. In commemoration of this great mystery, a holiday was observed in great joy in the city of Istanbul¹⁴¹ in the time of Justinian the Great, [ASI.78] the emperor who was around five hundred and seventy years after the birth of Jesus. The reason is as follows: in that city innumerable people were dying, and no remedy could be discovered. Incapable of finding a remedy, they took Blessed Mary as intercessor and vowed that if they were delivered of the plague they would make this day a holiday, and at once the plague went away.¹⁴² They proclaimed it a holiday, and the practice spread to other cities. The manner in which it is celebrated is that Christians gather, each holding a lighted candle after the chief padre¹⁴³ has blessed it and given it to each one, and, in perfect arrangement, they either go from one church to another or circle around a church in commemoration of the movement the Virgin, Joseph, Anna, Simeon, and others made when they carried the Christ into the temple to offer him to God, in accordance with their religion. The lighted candles that they hold are signs [ASI.79] of the living faith they have in Jesus.¹⁴⁴

Christ goes to Egypt

When this command had been carried out,¹⁴⁵ the Virgin and Joseph set out with their child for Nazareth, their city, and in Jerusalem it remained on tongues that the

Messiah had been born. They remained in their home for only a short time because an angel came from heaven and told Joseph, "Arise and take the child and his mother and flee to Egypt. Stay there until such time as I tell you, for Herod will kill many to find the child and kill it."¹⁴⁶ Joseph did thus and took the child and his mother to Egypt in all secrecy and remained there for seven years. Of this flight, the prophet Jeremiah had said, addressing the Messiah: "Why are you a traveler in a strange land?"¹⁴⁷ And Isaiah said: "Behold, the Lord rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence,"¹⁴⁸ and thus it was.¹⁴⁹ Although the people did not recognize the child for what he was, Joseph and Mary knew him as he should be known, and they were astonished by his immaculateness and goodness to them, and although they lived as strangers, [L29a] some of the people loved them very much and consorted with them. Near the city of Memphis, which is now called Cairo, is a spring where the Blessed Virgin Mary washed the babe's diapers and from which they sated their thirst.

The appearance of balsam

Of the land from which comes balsam, which is prized throughout the world, it has been written that when the inhabitants of that land wanted to make a large garden, they planted many balsam trees, but those trees bore no fruit, until they thought that if the water in which Jesus's diapers had been washed were brought to those trees they would bare fruit. Therefore, they joined the water channel of that garden to the one that came from the Messiah's spring into one channel, and then it came about that when the trees were watered by that water they bore fruit.¹⁵⁰

141. See n. 123 above.

142. Father Jerome is presumably referring to the bubonic plague, which afflicted large parts of the Byzantine Empire in 541–42.

143. *Padre*, the Portuguese word for priest, is still in use in the subcontinent.

144. "Candles lighted in the churches" were recommended and praised by Saint Ignatius of Loyola in his *Text of Spiritual Exercises* 358, "Rules to have the True Sentiment in the Church," no. 6.

145. One of the rare occasions in which Father Jerome is not explicit in his reference; it is unclear in the text to which command he is alluding.

146. Matthew 2:13.

147. Jeremiah 14:8.

148. Isaiah 19:1.

149. According to the Gospel of Pseudo-Matthew, chaps. 22–23, when Mary and Jesus entered a temple called the Capitol of Egypt, the 355 idols there "prostrated themselves on the ground" and were "broken into pieces."

150. This seems to be a more elaborate version of apparently the same miracle narrated in the Arabic Gospel of the Infancy of the Savior, chap. 24.

The slaughter of the innocents

[ASI.59] Herod was waiting and expecting the arrival of the kings from the east, and when they did not come to him he thought they had searched but not found him and in shame had taken a different route. At this point, he had a dispute with his sons. He went to Rome in search of Caesar and returned after making peace. Along the way, he was informed that the Three Kings, telling of what they had seen, had boarded a ship and gone to their kingdoms. Distressed by this news, Herod ordered the ships burned, and when he arrived in Jerusalem he set out in search of the child. When he learned that he had been brought to the temple and that some people had borne witness that he was the Messiah and praised him, he saw that it was necessary to remedy the situation without delay and not allow the child to grow up. He therefore ordered that in Bethlehem and the surroundings every infant less than two years old be killed. Thus it was carried out with all hardheartedness, despite the great distress and weeping of the mothers, relatives, and everyone. It went so far that his own son, who was being raised near Bethlehem, was killed in the process, without it being known [ASI. 60] that it was his son. Thus it was that Octavius Caesar in Rome, when he learned of this slaughter, said as a joke, “In Herod’s house pigs are safer than sons”¹⁵¹—meaning that since he was a Jew he would not order a pig to be killed but he killed his own son. It was never known how many infants were slaughtered, but it was ascertained that many were killed, since all who had not completed their second year were killed in that land, and in his precaution he was not content to have only the one-year-olds killed. These children who were killed for the sake of Jesus are reckoned among the saints, and Christians hold them in great veneration. Previously, the prophet Jeremiah had said: “In the time of the Messiah in the land of Rachel (that is, in the land of Bethlehem, because Rachel’s tomb is there) there will be much weeping and moaning among mothers for the death of their sons without there being consolation.”¹⁵² [L30a] This act of tyranny on Herod’s part did not go without retribu-

151. The phrase appears as early as the fifth century: Macrobius, *Saturnalia*, 2:4.11. It is reproduced in a number of later texts, including Voragine, *Golden Legend*, 1:58 no. 10.

152. Variation on Jeremiah 31:15.

tion from God, because a short time later he suffered agonies in that kingdom and endured great lesions and strange pains. Despite so many physicians, he found no remedy, and [ASI.61] it was so bad that in the end he killed himself with a knife in the agony of pain, and the people found relief.¹⁵³ His son named Archelaus succeeded him and adopted the title of king, and with him ended the kingdom of Jerusalem because thereafter the Romans did not allow anyone in Jerusalem to adopt the title of king.

Christ returns from Egypt

At this time Joseph, the Virgin, and the child were in Egypt, as has been said. One night, an angel said to Joseph in a dream, “Return to your land, for Herod, who was seeking to kill the child, has died.”¹⁵⁴ With this good news they left Egypt, leaving behind the goodness and purity of the friends and well-wishers with whom they had consorted. With these words came true what God had said through the mouth of the prophet Jeremiah: “I called my son out of Egypt.”¹⁵⁵ When Joseph entered his country with Mary and the child, he saw that Herod’s son Archelaus was king in Jerusalem, and he feared lest he in his kingship had inherited his father’s tyranny. In accordance with the angel’s words, he went to Nazareth, a dependency of Galilee, as has been said, and there the child was nurtured until he had grown up, [ASI.62] and every day he showed himself greater, and he was more pleasing to the people, and their love for him increased.

Christ debates with Jewish scholars in the temple

At this point, Joseph and the Virgin were in Nazareth, but they did not consider themselves exempt from going to Jerusalem for the holy days because, since they were so righteous and God-fearing, they performed all the obligations of religion. Among those obligations was for the people to go from every part of the kingdom of the Children of Israel to Jerusalem three times every year,

153. Not according to Josephus, *Jewish Antiquities*, 17:8.1, who states that he was prevented from doing so.

154. Matthew 2:20.

155. Father Jerome’s words closely follow Hosea 11:1 rather than Jeremiah. Jeremiah 43:2, however, advises the people “Go not into Egypt, to dwell there.”

namely, on the three great holy days, to worship in the temple. Those holidays are, first, Passover, which is in the month of Farvardin, in commemoration of the time when the Children of Israel came out so miraculously from the land of Egypt. Second is the Feast of the Pentecost, which is fifty days after the above-mentioned holiday and is in commemoration of the day when God gave Moses the Pentateuch on Mount Sinai with such awesomeness.¹⁵⁶ Third is the Feast of Encænia, which means “newness”; it is in the month of Adhar,¹⁵⁷ after the Children of Israel came out of Babylon and rebuilt the temple by order of Cyrus, the king of Babylon,¹⁵⁸ and consecrated it to God in their fashion. For a long time, this temple was safe until, after the death of Alexander the Great, Antiochus, who is also called Epiphanes,¹⁵⁹ came to power. This man was cruel and tyrannical. He ordered idols set up and sacrifices made in that pure temple, and he also ordered that on one side of the temple there be fair-cheeked boys with whom anyone who so desired could perform abominations, [L31a] and many people went to the temple for evil. The Jews were greatly distressed by this until someone named Judas Maccabee rose up in fanaticism and many men gathered around him. He fought battles and attained victory and cast the abominations out of the temple. In order to purify it, he did many things, destroying the altar and rebuilding it anew. He also ordered a festival to be celebrated at this time. During these three holi-

days, the Children of Israel came from all directions to Jerusalem, and Joseph, as was his custom, also went.

When the child was twelve years old, it happened [ASI.64] that they took him along too. After completing their worship, they turned homeward. Without their knowledge, the child remained in Jerusalem, and the reason they were unaware was that when the Jews went for holidays, when they reached the appointed place in the temple, the women separated themselves from the men, and each group went its separate way. Until the age of fourteen, children were free to accompany their mothers or their fathers. Therefore, when Joseph and Mary parted company, each thought that the child was with the other. They proceeded thus for a full day, until night fell and they rejoined each other and learned that the boy had gone off at the beginning of the day. Worried, they spent the entire night frantically searching for him among their relatives, and acquaintances also looked for him but failed to find him. There was nothing to do but turn back to Jerusalem, and there they found him on the third day. During the two or three days that the boy had been separated from his mother, he had been in need of shelter and sustenance, and these two he obtained as a poor person. He spent the night in the lodging for the poor and got enough food by begging to sustain him. On the third day, Mary went to the temple and found the boy seated among the learned men, asking and answering questions, and they were discussing the coming of the Messiah, for every day reports of his coming were growing louder, and the signs of which the ancient prophets had written were appearing. The blessed child joined them in all politeness and humility, listened to their various words, and in all humility began to ask them about things, quoting from the prophets to support his claims in such a way that they were made to wonder, and he gave such learned responses that they were dumbfounded. He was in the midst of this discussion when his mother saw him and experienced relief. She thanked God greatly and tarried for a time until the session was finished and the learned men returned to their houses praising the child, and many were convinced of the coming of the Messiah from the quotations and points he adduced. [ASI.66] The child, too,

156. Pentecost (πεντηκοστή) is the Greek rendering of the Hebrew שבועות *šəbhū’ōth* (weeks), which falls seven weeks after the second day of Passover.

157. The holiday described here is חנוכה, *Hanūkkah*, which means “inauguration” and celebrates the rededication of the temple after its desecration by Antiochus Epiphanes. It occurs between late November and late December, the Persian month of Adhar. However, the third of the three major pilgrimage festivals is Succoth, not Hanukkah. The only reference to Hanukkah in the New Testament is John 10:22: “And it was at the feast of the dedication at Jerusalem: and it was winter.” The Greek and Latin texts both have the Greek name for Hanukkah: Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις: χειμὼν ἦν, “*Facta sunt autem Encænia in Ierosolymis: et hiems erat.*”

158. A curious expression: Cyrus was the Persian king who allowed the Jews to leave Babylon in 539 B.C. Since Babylon had been conquered by the Persians, Cyrus could be called the king of Babylon by extension.

159. Antiochus IV Epiphanes, the Seleucid ruler (175–164 B.C.).

went to the place where his mother was waiting. In all joy the mother clasped him to her breast and said, [L32a] “My son, why have you done this to us? Your father and I have been worried looking for you.”¹⁶⁰ He called Joseph his father because at that time he considered him his father. The blessed child replied, “Why were you looking for me? Didn’t you know that I had to be occupied with the things of my father?”¹⁶¹ This is the first speech recorded of Jesus in the Gospel, and in this he shows that he would abandon everything, even the happiness of such a mother, to seek the pleasure of his father, God. He accompanied them to Nazareth, and there he obeyed his mother and Joseph, and the older he grew the better he showed himself and the more people were attracted to him. Since he was raised in Nazareth, he was called Nazarene, as the prophets had said¹⁶² of him that he would be called Nazarene.¹⁶³ Thus it is that his followers are called *Naṣrānī*, as well as *Īsavī*, from *Īsā* (Jesus), [ASI.67] and Christians, from Christ.¹⁶⁴ During his childhood and youth, he spent his time in acts of worship and abstinence, and he was obedient to his mother and Joseph, who was outwardly his father. When Jesus was fifteen years old, Augustus Caesar died and Tiberias Caesar succeeded him. Until Christ was nearly thirty years old, he never taught or called men to religion.

PART TWO: HIS MIRACLES AND TEACHINGS

When the time came for him to reveal himself, God willed that first John should come out of the wilderness, where he had spent five years by himself in spiritual exercise, to teach the people so they would recognize the Messiah. In the fifteenth year of Tiberias Caesar’s

rule, when the governor of Judaea was Pontius Pilate, and in Galilee was Herod, in Ituria and the province of Trachonia was Philip, Herod’s brother, in Abilene was Lysanias, and in Jerusalem the high priests were Annas and Caiaphas, God’s command came to John, the son of Zacharias, in the wilderness, saying, [ASI.68] “Come and teach the people to repent and return to God,”¹⁶⁵ as Isaiah had written.¹⁶⁶ So John came forth in clothing of camel’s hair, with a long beard, long hair hanging over his body, very thin and lean, his cheeks sunken in, a leather girdle around his waist, bareheaded and barefoot [Cat. no. XI]. Seeing him like this inspired awe. His food was locusts and wild honey. Although he was only thirty years old, he was so thin and emaciated that he looked old. He went to the banks of the Jordan and began teaching the people and saying, “Repent, for the kingdom of heaven is nigh.”¹⁶⁷ He spoke with such authority and impressiveness and looked so strange that word spread and people of all sorts came flocking to him, soldiers, merchants, farmers, the learned, priests, and property owners, and he gave advice to each in accordance with his condition. His conduct and speech were such that he made an impression on people’s hearts, and everyone who turned to God and confessed [L33a] his sins he would baptize in the water of the river as a token that God would wash his soul [private collection, Europe, 2a] and pardon him. To the Pharisees, who came to him to be baptized he would say, “O offspring of vipers, who told you to flee from the wrath to come? Bring forth fruits more suitable and do not say, ‘Within ourselves we have a father, Abraham.’ Truly I say to you that God possesses the ability to create for Abraham sons from these stones. Of course, an ax is laid on the roots of the trees: every tree that does not bear good fruit is cut down and cast into the fire.”¹⁶⁸ A group of people asked him, “What should we do?” He replied, saying, “Whoever has two suits of clothing should give one to him who has none, and whoever has food should do likewise.”¹⁶⁹

160. Luke 2:48. The preceding narrative is a major elaboration upon Luke 2:42–48.

161. Luke 2:49.

162. This is possibly a reference to Isaiah 11:1: “And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.” Jesse was David’s father, hence a Nazarene.

163. Matthew 2:23.

164. *Naṣrānī* and *Īsavī* are the two common designations for Christians in Indo-Persian. *Kiristiyān* is an importation from Portuguese.

165. Variation on Matthew 3:2–3.

166. Isaiah 40:3.

167. Matthew 3:2 and 4:17; Mark 1:15.

168. Matthew 3:7–10.

169. Luke 3:10–11.

Moneylenders also came to be baptized, and they said, “O teacher, what should we do?”¹⁷⁰ To them he replied, “Do not oppress anyone, and do not beat anyone, but forgive them, and you will be content.”¹⁷¹ When the nation had doubts about him, and everyone thought to himself that he might be the Messiah, John replied, [ASI.75] saying, “I am he who baptizes you as a sign of repentance, but soon there will come after me one who is mightier and more precious than I, whose shoe laces I am not worthy to unloose. He in whose hand is the winnowing fan and who will purge his harvest and gather his wheat into his bags and burn the chaff in a fire that does not die will baptize you with the Holy Spirit and with fire.”¹⁷² In this manner did he teach the nation. His renown grew great, and everyone spoke of him. Since the sages and the priests of Jerusalem, who heard and saw such things of him, were expecting the Messiah, due to his reputation, which had grown among the people, and due to the fulfillment of those things which the former prophets had said of him, they thought that he might be the Messiah, because his speech and conduct were so strange. However, because he was not of the tribe of Judah, which was one of the prerequisites of the Messiah, and because he exhibited no miracle, they were in doubt. Finally, they decided to take John himself as his own judge and to believe whatever he would say. [ASI.76] Therefore, they sent several of the elders, scribes, and priests to question John on behalf of the chief priest and other residents of Jerusalem. The envoys asked him in all humility, “Who are you?” Knowing their purpose, he replied, “I am not the Messiah.” “Who are you?” they asked. “Are you Elijah?” “I am not,” he said. Then they asked, “Are you one of the great prophets?” “No,” he said. “Then who are you?” they asked. “Tell us, so we can give an answer to those who sent us. What do you say of yourself?”¹⁷³ He answered, “I am he who cries in the wilderness, as Isaiah the prophet said:¹⁷⁴ ‘Make straight the paths for the Lord.’”¹⁷⁵

Although, to communicate his meaning, what John said was sufficient, to fill out the story [L34a] it seems appropriate to mention here what Isaiah said in his book in this regard. The translation of his words is: “Be comforted, O my people, saith your God. Speak comforting words to Jerusalem, and call her to yourselves because evil is ended and her sin is forgiven. She has received two good things from the Lord’s hand for her sins. The voice of him that cries [2005.145.9a] in the wilderness has said, ‘Prepare the ways of the Lord, make straight in the desert a way for our God. Every valley shall be exalted as the mountains and streets are made low, the crooked road shall be straight, and the rough shall be easy because the glory of God will be revealed, and all flesh will see health.’”¹⁷⁶

They were confused and said, “If you are not the Messiah, not Elijah, and not any other prophet, then why do you baptize?” He replied, saying, “I baptize with water, but among you is he whom you do not recognize. He is the one who will come after me, who is greater than I, and whose shoelaces I am not worthy to unloose.”¹⁷⁷ With this answer they turned away, and the people were astonished at his saying that the Messiah was among them but they did not recognize him. This was in Bethany, on the other side of the river Jordan.

One day he was teaching, and there were many people around him. Suddenly, our Lord Christ came. John did not recognize him because he had never seen him, since he had grown up in the desert; however, he had an inspiration from God [2005.145.9b] that a dove would come and sit on his head. When he was near, a dove did come and sat on top of his head [Cat. no. XII]. Recognizing him by this sign, John said, “This is the lamb of God. This is he who takes away the sins of the world.”¹⁷⁸ [ASI.97] In saying “lamb,” he was referring to his sinlessness, and in saying that he would take away the sins of the world, he was referring to an act that was carried out in the temple by God’s command, for when a sinner repented and sought God’s pleasure, he would sacrifice a lamb of one color and without flaw, and rub its blood on himself, and he would be forgiven. Since the sacrifice of Jesus and his Crucifixion were necessary for

170. Luke 3:12.

171. Variation on Luke 3:13–14.

172. Variation on Luke 3:16–17.

173. John 1:19–22.

174. Isaiah 40:3.

175. John 1:23.

176. Isaiah 40:1–5.

177. John 1:25–27.

178. John 1:29.

redeeming sinners, John said, “Lamb of God, he who takes away the sins of the world.” He also said, “He of whom I have spoken, who will come after me, is a man who is greater than I because he was more ancient than I am and I did not recognize him, but for him to appear to the Children of Israel I have come to baptize with water.” John bore witness and said, “Truly, I have seen the Spirit come down from heaven in the shape of a dove and hover above him. I did not recognize him, but he who sent me to baptize with water told me that he over whom I would see the Spirit come down and rest is he who will baptize with pure spirit. I bear witness that this is the Son of God.”¹⁷⁹

Christ is baptized by John

Blessed Jesus approached John and asked him to baptize him like the others. John did not want to and said, “I should be baptized by you, and you come before me.” Blessed Jesus [L35a] replied, saying, “Let it be for now because it thus behooves us to fulfill all righteousness.”¹⁸⁰ The wisdom in being thus baptized was for the baptism John performed to be effective, for the establishment of baptism, which is like a door to well-being, and for the water that touched him for that strange effect that is in baptism to grow stronger. Then Jesus went out into the river, and John baptized him with his own hand in all humility and washed him by throwing water on his head. When Jesus came out of the river, he raised his hands in prayer, and in this he showed that the first and greatest act a Christian can do after baptism is to pray. Suddenly the heavens opened, and at that moment a voice was heard from the sky, [ASI.99] saying, “This is my beloved son in whom I am well pleased.”¹⁸¹ In order that it be understood to whom the words referred, the spirit of God was seen in the shape of a dove coming down over him. In this it was shown that the heavens open for whoever is baptized, he becomes beloved of God, and he is cleansed of the sins he has previously committed. At this time, Christ was thirty years old.

Christ fasts, and Satan comes to him

As he showed us an example of the baptism we would receive for our own salvation, he likewise wanted to teach us how to repulse the temptation Satan will make to servants of the Lord God, so that we may know how to avoid the world and how to make ourselves strong by spiritual exercise when we desire to begin a great labor. Therefore, when he had been baptized, he spent forty days and nights in worship [ASI.100] and spiritual exercise. He had no shelter other than the sky from the cold and rain, and no bed other than the ground. He fasted during this period and ate and drank nothing. He was then very hungry. Satan was lying in wait and constantly keeping a constant watch on him, worried and afraid that this person might be the Son of God, the Messiah promised by the prophets. Many things made him believe that he was the promised Messiah, while some other things kept him from so believing. One of the former was God’s testimony that came from heaven. Second was the fact that he spent several days without eating or drinking. Thirdly, he saw the signs that the prophets had predicted of the Messiah coming true. Despite all these, he also saw that he was baptized by John, like other men, and that he was very hungry. He fell into doubt, and since he did not consider himself in need of anyone because of his power, he thought that in this state difficulty and hunger would reveal the truth about him. [ASI.101] Therefore, he came to Christ in the guise of a hermit and, after greeting him warmly, praised his asceticism and ability to live in difficulty. He expounded the benefits he could have for others if he went among them and ceased his asceticism. He said to him, “If you are the Son of God, as it seems, it is not reasonable for you to destroy yourself in poverty. Everything is within your ability. How much exertion would it take for you to quiet your soul with a piece of bread, this little morsel you deny yourself? I have no bread, and I don’t know who has any.”¹⁸² Therefore, if you are the Son of God, command that these stones turn into bread.”¹⁸³ Blessed Christ, who understood the evil of his intention in these soft words, answered him and

179. John 1:29–34.

180. Matthew 3:14–15.

181. Matthew 3:17; Luke 3:22.

182. Unidentified source.

183. Matthew 4:3; Luke 4:3.

said, “It is written¹⁸⁴ that man does not live by bread alone, but by every word that issues from the mouth of God.”¹⁸⁵ This is a particular reply for those who find themselves in dire need and hope that God will provide for them from the unseen realm if they do not listen to the words of Satan. [ASI.102]

The second temptation

Satan was even more perplexed by this answer and was more desirous of resolving his doubt. So he took Christ to Jerusalem and stood him on the edge of the temple tower. This tower was very high, and below it there were always crowds of people. He said, “You do not do well to keep yourself hidden. It would be much better for the people to know you so that they could benefit from your teaching and morals.¹⁸⁶ Therefore, if you are the Son of God, throw yourself down, for it is written¹⁸⁷ that God has charged his angels to take you in their hands lest your foot strike a rock.”¹⁸⁸ Christ still did not want to do as Satan wanted, and he said, “It is also written¹⁸⁹ that you shall not tempt the Lord your God,”¹⁹⁰ meaning that it is good to have hope that God will assist us in danger and in times of need, but he does not want us to put ourselves at risk for no reason in that hope. What people want from God is that they do all they can, and God will give his assistance in what they cannot do. Therefore, since [ASI.103] all that is needed to come down from a roof is a staircase, it is not necessary to throw ourselves down. He still did not want to reveal himself to Satan and show who he was. Satan grew proudly perplexed and became even more ashamed and desirous of achieving his purpose. He took him back to the desert from which he had brought him and took him up on a high hill and showed him the kingdoms of the world and where and in which direction every kingdom and province was, saying, “All these kingdoms are mine. I will give you all these, if you will

fall down and worship me,”¹⁹¹ [L37a] meaning, “You do not want to tell me who you are. I will tell you who I am. I am Lucifer, bringer of the Lord’s light. The whole world and everyone in it are under my command. I had thought you might be the Son of God, but now I realize that you are not, because if you were, what would it have been for you to speak and accept? However, you seem to me to be a great man worthy of all respect, and I want to give you everything I have for the sake of these people, and truly I will, but on condition that you bow to me and acknowledge me as your lord.”¹⁹² [ASI.104] Satan thought that he could deceive him by means of this taunt, which would easily pierce every hard heart, but Jesus answered, saying, “Go, Satan, for it is written¹⁹³ that you shall worship the Lord your God and serve only him.”¹⁹⁴ Immediately Satan vanished, vexed and shamed.

Satan’s temptation

In these three temptations Satan brought to bear all his blandishments, bodily pleasure in the first temptation, the emptiness of worldly vanity in the second, and greatness and wealth in the third. It is worth contemplating that the first attempt was to tempt by means of food, because by this route Satan enters every evil. Also, in the first attempt he used a pretext of goodness, for most of the time he tricks by this means. However, Jesus kept himself under control in all the temptations, lest he become greater or lesser, as Satan desired. When he was tempted, he relied on Scripture in order to teach us that in time of temptation and difficulty we should act in accordance with God’s teachings.

Satan departed, defeated, and nothing remained in that desert. [2005.145.15a] Then angels came down from heaven and brought him food, and he ate [Cat. no. XIII]. [2005.145.15b] By this he showed us that if we do not turn to Satan’s remedies when we are in need, God will provide for us through the angels. Christ did not want bread from stones: God sent him bread from heaven.

184. Deuteronomy 8:3.

185. Matthew 4:4; Luke 4:4.

186. Unidentified source, probably Father Jerome’s gloss.

187. Psalm 90:11–12 (91:11–12).

188. Matthew 4:6.

189. Deuteronomy 6:16.

190. Matthew 4:7; Luke 4:12.

191. Matthew 4:9; variation on Luke 4:5–7.

192. Unidentified source, possibly Father Jerome’s gloss.

193. Deuteronomy 6:13.

194. Matthew 4:10; Luke 4:8.

Christ comes out of the desert

When his fasting was over, Christ went among the people to teach them. He passed by the place where John was advising people and speaking great words of fear and hope. Seeing Christ from afar, he called out in a loud voice, “This is the one I said would come among you and is greater than I, he who, no matter that he comes after me, is before me,¹⁹⁵ whose shoelaces I am not worthy to unloose.”¹⁹⁶ He also said, “This is he of whose fullness we have all received, and grace for grace, for the Pentateuch was given by Moses, but grace and truth came by Jesus Christ. No one has seen God, but his only begotten Son, who is in the bosom of the Father, he has declared him.”¹⁹⁷

The next day, John was standing with two [ASI.105] of his disciples and saw Jesus walking. He said, “This is the lamb of God.” One of those disciples was named Andrew, the elder brother of [L38a] Simon. When they heard this testimony from John, both of them went off after Christ. Jesus turned to them and said, “What are you seeking?” They said, “O nourisher, where are you?” Christ said, “Come see.”¹⁹⁸ They joined him and saw a poor house. They spent that day conversing with him, and from his words they learned many of God’s secrets and realized that what John had said, that he was the Messiah, was true.

The next day, they returned to their home, and they were so happy that they had seen and recognized him that when Andrew saw his brother Simon, he said in a loud voice, “We have found the Messiah.” And he took him to Christ. When Christ saw Simon, he said to him, “You are Simon, son of Jonas. You will be called ‘Rock,’ that is, Peter.”¹⁹⁹

195. John 1:15.

196. John 1:27

197. John 1:16–18, the “Pentateuch” replacing the original “law” (John 1:17).

198. John 1:36–39.

199. Variation on John 1:41–42. The Cleveland Ms. has صنعا (*Ṣan‘ā*), which does not refer to anything other than the name of the capital of the Yemen; the London Ms. has صفا (*Ṣafā* [purity]). Both are scribal errors. The name that Jesus gives to Simon is “Rock” (πέτρος [*petrus*], which became “Peter”): Matthew 16:18. The Aramaic term for “rock” is כִּפְתָּא (*kēphā*), which would normally be transcribed into Persian as کِفتَا (*Kēfā*), although Father Jerome may have had a Latin transcription of the Aramaic-like

Christ calls Philip

The next day, when he set off for Galilee, [ASI.106] a man named Philip came up to him on the road, and [Jesus] said to him, “Follow me.”²⁰⁰ This Philip was a native of Bethsaida,²⁰¹ the city of Andrew. He followed Jesus. A man named Nathaniel came up to him on the road, and [Philip] said, “We have found him of whom Moses wrote in the Pentateuch²⁰² and whom other prophets have predicted,²⁰³ and he is called Jesus, son of Joseph, he who is from Nazareth.”²⁰⁴ Nathaniel said, “Can anything good come from Nazareth?” Philip said, “Come and see.” When Jesus saw Nathaniel coming toward him, he spoke of him and said, “This indeed is an Israelite without guile.” [L38b] Nathaniel said, “How did you know me?” Jesus replied, “Before Philip called you, when you were still under a fig tree, I knew you.” Then, after much talk, Nathaniel said, “O nourisher, you are the Son of God. You are the king of Israel.” Christ said, “To the extent that I saw you under the fig tree and you believed in me, you will see greater things than this.” And he said, “Verily, verily I say to you that you will see the heavens opening and God’s angels ascending and descending over the head of man.”²⁰⁵

Christ goes to Galilee and begins to teach the people

When he reached Galilee, he began to teach people and say, “Repent, for the kingdom of heaven is nigh. The time promised by the prophets²⁰⁶ is come. Repent and believe in the gospel.”²⁰⁷ Many people crowded around to hear him. Word of him, his teaching, and the miracles he performed spread abroad, and many

cepha in mind and transcribed it as صيفا. This may well have been miscopied as صنعا and صفا. In any case, the translation reflects the emendation to the text.

200. John 1:43.

201. The name of this village, Βηθσαϊδά (Bethsaida), no trace of which remains today, has been reconstructed as בֵּית צִידָא (*Bēth Ṣaydā* [house of fishing]). Father Jerome transcribed the Latin incorrectly into Persian as بیت سایده; it should be بیت صیدا.

202. Deuteronomy 18:18.

203. E.g., Micah 5:2–5 and Daniel 7:13–14.

204. John 1:45.

205. Variation on John 1:46–51; in John 1:51, “head of man” replaced the original “Son of Man.”

206. Not the “prophets” but Isaiah in Matthew 3:3.

207. Mark 1:15.

followed him as disciples, promising to put everything they possessed at his disposal. Among them were Peter and his brother Andrew, whom Christ had previously recognized and who had joined him, and they followed him while occasionally engaging in fishing, which was their trade.

At this time, in the city of Cana of Galilee,²⁰⁸ [L39a] there was a wedding among Blessed Mary's relatives. Her people took her with great insistence to their house, and through her they pressured Christ to come, as though they knew how much blessing there would be from him, and they insisted so much that he and several of his disciples went there. Since the host was not rich and many people were gathered there, the wine he had brought for the assembly was too little. Mary felt sorry for the host and was saddened by the lack of wine and his embarrassment. Secretly, she went to her son and told him they had no wine. He replied to his mother, saying, "What is it to me and you, woman? My time has not yet come."²⁰⁹ Showing such alienation was in order for him to show that in doing God's work one should not take into consideration kinship or friendship. Blessed Mary, like someone who knew in her own heart, told the servants nonetheless to do whatever he said. The custom of the Jews was that at the time of eating they would use much water, and every time food was brought to the table they would wash their hands. Therefore, there was much water present at the gathering, [2005.145.13a] and there were six water jars [Cat. no. XIV]. When Jesus found the time, he told the servants to fill the jars to the brim. Then he said, "Now draw it out and take it to the chief of the wine stewards."²¹⁰ Since the steward knew of the situation of the wine and how little there was, but he did not know where this new wine [L39b] had come from, he tasted it. When he realized that it was very good, he summoned the host and said, "You did not look ahead. Everyone serves pure and good wine first, and when those present

are drunk, the dregs and inferior wine are brought. You have done the opposite and have kept the good wine for last and served the inferior first."²¹¹ Thereafter, it was learned that the water had miraculously turned into wine. All were astonished, and his disciples' and followers' belief in him increased. The result was [ASI.85] that John, whose wedding it was, left his bride a virgin as she was and accepted to follow Christ, remaining single. He became one of the twelve Apostles and was dear to him.

After that, Christ called Peter and his brother Andrew, who were fishing in the sea, and said, "Follow me. I will make you fishers of men."²¹² They left their nets and followed him. When he left that place, he saw James, son of Zebedee, and his brother John mending nets with their father. He called them. Both brothers left their nets and their father and followed him.

From there he went to the city of Capernaum,²¹³ and on Saturdays he went to the synagogue, and he spoke loudly and so effectively that all were astonished, particularly those who were acquainted with him and knew where he had been raised. When his sermon ended, [L40a] he performed miracles, healing the sick [ASI.86] and freeing those possessed by demons. By this means his reputation grew, he gained renown, and the people went after him everywhere, in towns and in the wilderness. One day he was standing on the shore at Gennesaret,²¹⁴ and many people had gathered to hear the word of God. He saw two boats on the shore: fishermen had gotten out of them and were washing their nets. One of them was Simon. Jesus got into the boat in which Simon was and sat down. He said to him, "Take the boat a little way from shore." And there he taught the people. When he finished his words, he ordered Simon to take the boat into deep water and cast his nets

211. John 2:10.

212. Matthew 4:19; Mark 1:17.

213. The name of this large village is spelled variously as Καφαρναούμ (Capharnaum) and Καπερναούμ (Capernaum); in the Pshitta, it is **ܟܦܪܢܗܘܡ** (*Kphar Nāhūm*), which Father Jerome correctly transcribed into Persian as **کفر نوحوم**. The village itself has vanished, and although there are arguments in favor of various sites, the location is unknown.

214. The Sea of Gennesaret, also known as the Sea of Galilee, is called the Sea of Chinnereth (**יָם ܟܢܢܪܝܬ**) in the Old Testament (Numbers 34:11; Joshua 12:3). All New Testament references call it by the Greek name, Γεννησαρέτ. Today it is known in Arabic as **بحر طبرية** (*Baḥr Ṭubariyya* [Sea of Tiberias]).

208. Cana of Galilee (Κανὰ τῆς Γαλιλαίας) is called *Qatnā* in the Pshitta. It is traditionally identified with **ܟܦܪܟܢܗ** (Kafir Kanna), a small village less than five miles northeast of Nazareth, although the village of **ܩܢܐ ܐܠ ܗܝܠܝܠ** (Qana 'l-Jalil), nine miles north of Nazareth, preserved a name that was closer to the Biblical version.

209. John 2:4.

210. John 2:8.

to catch fish. Simon replied, saying, “Teacher, we have toiled all night and caught nothing, but, of course, if you say so, we will cast our nets.”²¹⁵ When they obeyed his command, they caught so many fish that the nets almost broke. He motioned to his friends in the other boat [ASI.87] to come help. When they came, they filled both boats with so many fish that they nearly sank. When Simon saw this, he fell at Jesus’s feet and said, “Depart from me, Lord, for I am a sinful man.”²¹⁶ He said this because he and the other fishermen with him had been seized by surprise and fear. Jesus said to Simon, “Fear not, for now you will be a fisher of men.”²¹⁷ Then they brought the boats to the shore and, leaving everything, followed him, never henceforth to part from him. Thus did John and James leave their father and everything they possessed and follow him truly, and they decided that they would never part from him. Likewise, many other people followed him, and everywhere he went crowds of people followed in his footsteps.

Christ goes to Jerusalem

Since Passover, which is celebrated in the month of Farvardin on the 14th of the lunar month,²¹⁸ was near, he went to Jerusalem, and there, as word of his morals, teaching, and miracles circulated, he entered the temple. There were many people there, and they were selling oxen, sheep, doves, and other things used in sacrifice. Moneychangers sold gold coins for profit, and the priests allowed that commerce so that those who came for the holiday could acquire what was needed for sacrifice. All this seemed very bad to Christ. Making something like a whip from rope, he drove out the cows and sheep along with those who sold them, and he overturned the tables on which they placed coins. To the sellers of doves and other people he said, “Take these things away from here, and do not turn my father’s house into a marketplace!”²¹⁹ The people were astonished by this act,

215. Luke 5:4–5.

216. Luke 5:8.

217. Luke 5:10.

218. The Persian month of Farvardin begins at the vernal equinox and is equivalent to Aries (usually March 21–April 20). Passover begins on the fourteenth of the Hebrew lunar month of Nisan, which should be the first full moon after the vernal equinox.

219. John 2:16.

[L41a] but his blessed countenance shone so brightly that all were gripped by fear and no one was able to stop him, and his disciples [ASI.89] remembered what was written in the Psalms,²²⁰ to wit: “The zeal of thine house hath eaten me.”²²¹ When he did this, the chief priests came to him and said, “By what authority do you forbid this? If it is by God’s command, show it.”²²² Since he knew of the corruption in their hearts, he did not want to show them any other sign at that time, but he showed the benefit they would derive from his advice, namely, that they would lie in wait to kill him. Nonetheless, they would not achieve their goal because he would rise again. Therefore, he said, “Destroy this temple, for I will make it stand again in two or three days.”²²³ They did not understand; indeed, imagining he was speaking of the physical building of the temple, they said, “Forty-six years were spent on this building, and you will rebuild it in three days?”²²⁴ He, however, meant the temple of the body, and when he rose from the dead, his disciples remembered what he had said and affirmed the writings and words that Jesus had spoken.

He spent a few days in the temple, giving advice to the people. Many sick people were healed, [L41b] and he performed miracles to the astonishment of all, and when they heard his words, they followed him and repented. However, the Pharisees increased in envy, and many were worried and began to oppose him. They forbade the people to follow him and said, “He is not the Messiah.²²⁵ He teaches something new.”²²⁶ They derided his miracles, but many people followed him nonetheless.

Nicodemus comes to Christ

At this time, Nicodemus, a Pharisee who was a leader of the Jews and learned, came to Christ in secret so the people would not see him and said, “Master, I know that you have come from God because no one can do the amazing things you do unless God is with him.” After

220. Psalm 68:10 (69:9).

221. John 2:17.

222. John 2:18.

223. John 2:19.

224. John 2:20.

225. Apparently Father Jerome’s gloss.

226. Probably based on John 7:46: “Never did man speak like this man.”

many other things, Jesus said to him, “Verily, verily I say to you, unless a man is born anew he cannot enter the kingdom of God.” Nicodemus asked, “How can a man who is old be born? It isn’t possible for him to enter his mother’s womb to be born again, is it?”²²⁷ [ASI.91] He did not understand what Christ meant, which was that in order for a man to enjoy the world, it is necessary for him to actually emerge from his mother’s womb and be born, for if he remained always in that recess, he would not enjoy the good things of the world. Likewise, in order to see and comprehend the things of God and heaven it is necessary that a man come out of himself and leave behind the love he has for himself and his goods and become something else. This is the second birth, that is, to come out of oneself and love for oneself. However, Christ spoke the meaning of these words ever louder, for at that time he explained himself and said, “Verily, verily I say to you, if a person is not born of water and the spirit, it is not possible for him to enter the kingdom of God.”²²⁸ Therefore, to be born anew to enter the kingdom of God is to be baptized, for he stated that by that means God forgives sins and gives good things, and by that means new life, new religion, and spiritual life are confirmed, for the first life is corporeal and the [ASI.92] second will be spiritual. These things are acquired through baptism. Therefore, baptism is called a second birth. He also said, “What is obvious in the body is the body, and what emerges from the spirit is the spirit. Do not be surprised by this, for I say that it is necessary for you to be born anew. The spirit blows wherever it wants, and its sound can be heard, but you were not there to know from where it comes and where it is going. Thus is anyone who is born of the spirit.” Nicodemus said, “How can these things be?” Christ said, “You are a teacher in Israel, and you do not know these things? Verily, verily I say to you, what we know we tell you, and what we have seen we bear witness to you, but you do not accept our testimony. Whenever we tell you of earthly things, you do not believe. If I were to tell you of heavenly things, how could you believe?”²²⁹ As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted

up that whosoever believes in him should not perish, but have eternal life.”²³⁰ [2005.145.14a]

Since he was speaking to knowledgeable people familiar with the book, they understood his reference to the story of the serpent. However, in order for all to know and comprehend the meaning of these words, I will speak a bit of the story of the serpent to which Jesus referred. In the fourth book of the Pentateuch, in the twenty-first chapter,²³¹ it is written that the Children of Israel complained of God and of Moses as he was leading them from Egypt to Jerusalem through the desert with so much tribulation. God grew angry and sent them innumerable serpents with fire coming out of their mouths, and they bit many of the people, and all were sorely afflicted [Cat. no. XV]. Finally, they realized their own sin and went to Moses and said, “We sinned when we spoke against you and God. Pray that the serpents be taken away from us.”²³² Moses, who was the most clement of all men, immediately forgave them on his own behalf and prayed humbly that God would have mercy on them and deliver them from this torment. [ASI.93] God told him to make a brazen serpent and raise it on his staff. Every afflicted person who saw it would be healed. Moses did this and the serpents disappeared, and those who had been bitten recovered when they saw the image. [L43a] Therefore, Jesus’s intent was that, just as Moses raised a serpent that was actually of brass and which, however slender it may have appeared, healed all who saw it of their snake bites, so also must he, despite his sinlessness, be crucified like a sinner so that whoever gazes upon him with belief and love would be forgiven his sins and have everlasting life. In order to explain how the healing of people lay in believing in him he said, “God so loved the world that he gave his only-begotten son so that whoever believes in him will not perish but have everlasting life, because God did not send his son into the world to manage the world but so that the people of the world would be saved on his account. He who believes in him does not deserve judgment, and he who does not believe in him has already been judged [ASI.94] because he has not believed in the name of God’s only-begotten son. In any event, this is

227. John 3:2–4.

228. John 3:5.

229. John 3:6–12.

230. John 3:14–15.

231. Numbers 21:5–9.

232. Numbers 21:7.

the condemnation, for light came into the world and the people loved the darkness more than the light because their deeds were evil, and anyone who does evil hates the light, and does not approach the light, lest his deeds be revealed. But he who does right comes to the light so that it can be apparent that his deeds are from God.”²³³ These things and others our Lord Jesus said to Nicodemus, and he believed; but he kept it secret and waited for the time to reveal it.

He taught for several days in Jerusalem. After that he went with his disciples into the land of Judah and stayed there.

Christ baptizes believers

People came from every direction in search of him, and he baptized everyone who believed. Not only did he baptize, but he baptized Peter, and Peter baptized the other Apostles, and they baptized others who believed in Christ. John was living nearby, and he gave advice to those who went to him [ASI.95] and baptized them. His disciples, seeing that the people were leaving John and going to Jesus, were envious and said to John, “Master, the one who was with you on the other side of the Jordan, the one whom you praised and bore witness to, is also baptizing, and everyone is going to him.”²³⁴ John replied, saying, “Man has no power to get anything unless it be given him from heaven. You bear witness to me that I have said that I am not the Messiah but only an apostle from him. He who has the bride is the bridegroom, and his friend stands and listens and rejoices greatly at hearing his voice. Now then, this joy of mine has come to an end. It is necessary for him to grow and be great. For me it is necessary to diminish. He who has come from above is above everything, and he who is of the earth speaks of the earth, and his testimony is listened to by nobody, and anyone who believes in his testimony has set his seal to God’s truthfulness. [L44a] He who [ASI.96] has been sent by God speaks God’s words because God does not give him the spirit by measure. The Father loves the Son and entrusts everything into his hands, and all who believe in the Son of Man will have everlasting life, but he who does not believe

in the Son will not see everlasting life but rather the wrath of God will come upon him.”²³⁵ In these words John showed to what extent Christ was greater than he, for he calls him the bridegroom and master and he calls himself his friend who stands before him. He calls him heavenly and the Son of God, in whose hands is everything. He also says that whoever believes in him will not perish.

Christ goes to the city of Samaria

When the Pharisees heard that Jesus was baptizing and that people were flocking to him from every direction, they spoke ill of him and made great efforts to keep the people from him. Jesus then left that kingdom and headed to Galilee, passing through Samaria. This great city was the capital of ten tribes [Fondation Custodia, 1991-T.11] of the Israelites, and in size and reputation it was equal to Jerusalem. Formerly, this city had been called Sychar, and it was near the land that Jacob had given to his son Joseph over and above what he would inherit from his father.²³⁶ For this reason, it became very grand, and in that land was a well [L44b] that had belonged to Jacob, from which he and his people had drawn water. Christ came to that well at midday and was so tired and exhausted that he sat down and sent his disciples to bring something to eat from the city. Just then, a woman came to the well in search of water [Cat. no. XVI]. Jesus said to her, “Woman, give me some water to drink.”²³⁷ Knowing him to be from Judea by his clothing and speech, the woman replied, “How can you, who are a Jew, ask me, a Samaritan, for water?” [ASI.273] Now, the Jews had no converse with the Samaritans because, since the two cities differed in the manner of worship, each thought the other to be erroneous, and by no means would they eat in the same place or drink from the same cup, since they lived as strangers to each other in religion. Christ replied, “If you had recognized the gift of God and had known who he is who says to you, ‘Give me something to drink,’ you would have asked him and he would have given you the water of life.” The woman said, “Master, you have

233. Variation on John 3:16–21.

234. John 3:26.

235. Variation on John 3:27–36.

236. John 4:5.

237. John 4:7.

nothing to draw water with, and the well is deep. Where would the water of life come from? Are you greater than our father Jacob, who gave us this well? He, his sons, and his animals drank from this water.” Jesus answered and said, “Whoever drinks of this water thirsts again, but he who drinks of the water I give him will never thirst, but rather the water I give [L45a] will become a source in him that will spring up in everlasting life.” This is a reference to the consolation and fullness of heart that his followers will have, and those who listen to him always hope for eternal life. The woman said, “Lord, give me of this water that I not thirst and no longer be in need of drawing water from here with such difficulty.” Jesus said, “Go, call your husband, and come with him.” She replied, “I have no husband.” Jesus said, “Well have you said, ‘I have no husband.’ You have had five husbands, and the one you have now is not your husband. In this you spoke well.”²³⁸ The woman said, “Master, I perceive that you are a prophet. Our fathers used to worship God on this mountain, and you people say that God should be worshipped in Jerusalem. I do not know who should be followed in this.”²³⁹ Jesus said, “Woman, believe in me. The time has come that God be worshipped neither on this mountain nor in Jerusalem. You worship you know not what. We know what we worship because salvation [ASI.113] comes from the Jews²⁴⁰ (that is, teaching the truth will come forth from Jerusalem in Galilee, as the prophets have said, particularly Isaiah²⁴¹) but the time has come and is now, when true worshippers will worship the Father in spirit and in truth because the Father wants such worshippers, for God is the spirit and those who worship him must worship him in spirit and truth.”²⁴² The disciples interpreted these words of Christ in a way that he himself stated later, that God is not now so concerned that people pray toward Jerusalem, as was done previously, but rather he wants people to worship him with all their hearts in spirit. This is true worship of God, since he is spirit and is present everywhere. The woman said to

him, “Of course I know that the Messiah, who is called Christ, is coming, and when he comes he will teach us everything.” Jesus replied and said, “I who speak to you am the Messiah.”²⁴³ Blessed Jesus was in the midst of this conversation when his disciples [ASI.114] came back from the city and were amazed that he was speaking with the woman, since it was not customary to speak to women, especially women alone, but no one asked what he was saying or why he was speaking to a woman. When the woman heard him say that he was the Messiah, she left her pot and hastened off to the city, crying out and saying, “Come, see a man who informed me of everything I have done. He may be the Messiah.”²⁴⁴ Many people came out of the city to him. In the meantime, the disciples said, “Our master, eat.” He said to them, “I have other food that you do not know.” To each other, they said, “Has anyone else brought him food?”²⁴⁵ Jesus said to them, “My food is that I fulfill the will of my father who sent me and finish his work, which is to remedy disobedience. [L46a] Do you not say, ‘The time of harvest will come after four months’? Behold, I say to you, lift up your eyes [ASI.115] and look at the earth. Behold, it has become white and is ready for harvest. He who reaps receives his wage and gathers life eternal, and he who sows and he who reaps rejoice together, because herein is comprehended the word of truth, that one sows and another reaps, and I have sent you to reap a thing on which you expended no labor. Others labored; you have entered into their labor.”²⁴⁶ Many of the people of the city believed the words of the woman who bore witness that he had told her everything she had done, and when the Samaritans went out to him they asked him to stay with them. He went with them and was in the city for two days. He gave amazing advice, and many people believed in him and said to the woman, “We did not believe in him because of what you said but because we heard him ourselves and realized that he is truly the Messiah, the savior of the world.”²⁴⁷

238. Variation on John 4:9–18.

239. John 4:19–20; the last sentence (“I do not know who should be followed in this.”) is Father Jerome’s gloss.

240. John 4:21–22.

241. Including Isaiah 2:1–4.

242. John 4:23–24.

243. John 4:25–26.

244. John 4:29.

245. John 4:31–33.

246. John 4:34–38; the phrase “which is to remedy disobedience” is a gloss.

247. John 4:42.

Christ goes to Galilee

After that he went to Galilee. The Galileans received him because they had seen what [ASI.116] he had done in Jerusalem on the festival day, for they were there for the holiday. Then he went to Cana of Galilee, where he had changed the water into wine. In Capernaum, there was a servant of the king whose son was ill, and when he heard that Christ had come to Galilee, he set out to find him and pleaded with him to go with him and heal his son because he was near death. Christ replied, saying, "If you do not witness signs and see miracles, you will not believe." Since the father had seen signs of death in his son [Cat. no. XVII], he did not want to prolong the discussion. He said, "Lord, come before my son dies." Christ said, "Go. Your son lives and is healed." The father believed what he said and departed for home in all joy. As he was on his way, a group of his servants came to him and gave him the good news, saying, "Your son is alive and has regained his health." He rejoiced that the trouble he had taken had been profitable and that he had achieved his purpose and asked, "At what hour did he recover?" They said, "Yesterday, [2005.145.17a] at the seventh hour, the fever departed from him."²⁴⁸ Thereby he realized that his son had recovered at the very hour in which Jesus had said to him, "Go. Your son lives."²⁴⁹ He and all [2005.1.45.17b] his people then believed.

Then he came to Nazareth, where he had been raised as a boy. On the Sabbath, as was his custom, he went to the synagogue and stood up to read. The book of the prophet Isaiah [L47a] was given to him, and when he opened it, the text was this: "The spirit of the Lord is upon me. He has anointed me and sent me to give good tidings to the poor, to heal the brokenhearted, to give news of deliverance to captives and news of sight to the blind, and to deliver a message of forgiveness to the weak and to preach the acceptable year of the Lord."²⁵⁰ Then he rolled up the scroll, handed it to the servant, and sat down. All eyes were on him. After that he began to speak, saying to them, "Today is the scrip-

ture fulfilled in your ears."²⁵¹ By this he showed that it was he who had come for this work, and in this regard he spoke, quoting from and proving by means of Scripture in such a way that he amazed everyone, [ASI.117] and they wondered at the gracious words that came out of his mouth.

Since he had grown up among them and they had seen him whom he called father, and they considered him the son of the carpenter, they said to one another, "Is this not the son of Joseph? Where did he acquire this learning? What is this learning, and what are these miracles? Is this not the son of Mary? Are his family and people not among us?"²⁵² They therefore disparaged him, and few believed in him. This was because he did not perform a miracle in that city, and they were hoping to see miracles from him, not for benefiting from them but merely to see them. Therefore, he said to them, "You may perhaps say to me this proverb, 'Physician, heal yourself. You who did so many amazing things in Capernaum, do them here, which is your birthplace.'"²⁵³ He also said, "Verily I say to you, no prophet has ever been honored in his own country and tribe. Verily I say to you, in the time of Elijah there were many widows [ASI.118] in Israel at the time when the heavens were shut for three years and six months, during which time it never rained, and famine had the entire country in its grip. Elijah was not sent to any of them, but he was sent to a widow in Sarepta in Sidon. In the time of Elisha the prophet, many of the Children of Israel were lepers, and none of them was cleansed, except Naaman the Syrian."²⁵⁴

Although this was enough for communicating his meaning and what had been written, to clarify the words I will write a summary of these two stories from the book of one of the prophets of Israel. When Ahab was king of Israel, he made idols and provoked God more than anyone in the past, so God sent Elijah to Ahab, and Elijah said, "The living Lord God of Israel, before whom I stand, will not let rain or dew fall except according to my word." And God said to Elijah, "Go from here

248. John 4:48–52.

249. John 4:50.

250. Isaiah 61:1–2; the phrase "and to deliver a message of forgiveness to the weak" is a gloss.

251. Luke 4:21.

252. Combination of Luke 4:22, Mark 6:2–3, and Matthew 13:54–55.

253. Luke 4:23.

254. Luke 4:24–27.

and hide yourself on the banks of a certain stream near the river Jordan, and you shall drink from that stream. [2005.145.18a] I have commanded the ravens to bring you sustenance.”²⁵⁵ [L48a] Elijah went and sat there, and every morning and evening a raven would bring him a loaf of bread and a bit of meat [Cat. no XVIII]. [2005.145.18b] He ate those and drank from the stream, and since it had not rained for a long time the stream dried up. Then was Elijah commanded, “Rise, go to Sarepta in Sidon, and live there. There I have commanded a widow to give you sustenance.” Elijah rose and went there. When he came to the city, he saw a widow woman gathering firewood. He called to her and said, “Give me some water to drink.” When she went to bring water, he called out after her, saying, “Also bring me a piece of bread.” She replied, “By the living Lord your God, I have no bread but only a handful of flour in a can and a little oil in a pot. I gather two or three sticks so that when I go home I can make some bread from the flour so that my son and I can eat and not die.” Elijah said to her, “Fear not, but go and do as you have said, but first bring me a loaf of thin bread. Thereafter, you will make for yourself and your son, [ASI.119] for the Lord God of Israel says, ‘The can of flour will not run out, and the vessel of oil will not be empty until the day God sends rain for the earth.’”²⁵⁶ The widow went and did as Elijah had said, and Elijah and the widow ate with her family, and from that day on the flour and oil never ran out, just as God had said to Elijah.

Naaman the Syrian was a commander of the king of Syria.²⁵⁷ He was nobly born and great and was held in honor by his lord because through him God had delivered their kingdom from enemies. He was a man of good deeds and rich, but he was a leper. Some of the Syrian soldiers had gone and kidnapped a girl from the land of Israel and turned her over to Naaman’s wife. One day, the girl said to her mistress, “Would that our lord would go to the prophet who is in Samaria. He would heal him of his affliction.”²⁵⁸ With this in mind, Naaman went before his king and told him what the girl had said. The king of Syria said, “Go. I will write to

the king of Israel.” [ASI.120] So he went, taking abundant gold and silver and other gifts and his lord’s letter, which said, “When this letter reaches you, know that I have sent my servant Naaman to you for you to heal him of his leprosy.” When the king of Israel read the letter, he rent his clothing and said, “Am I God that I should be able to kill and bring to life that he has written thus to me? Can I heal this person of his leprosy? Contemplate well and know that this man is looking for pretexts to be my enemy.” When Elisha heard that the king had rent his clothing, he sent word to him, saying, “Why have you rent your clothing? Bring him to me, and let him know that there is a prophet among the Children of Israel.”²⁵⁹ Therefore, Naaman came to Elisha’s²⁶⁰ house [L49a] and stood at his door with all his retinue. Elisha sent word to him, saying, “Go wash yourself seven times in the Jordan, and your body will be cleansed and you will be delivered of this illness.”²⁶¹ Naaman grew angry and said, “I thought he would receive me, stand and call upon the name of his god, [ASI.121] and rub his hand on my body and give me health. Are not the Abana and Pharper rivers better than all the rivers of Israel that I should wash myself in them and be cleansed?”²⁶² At this point, his servants came to him and said, “O father, if this prophet had told you something difficult, you would certainly have done it. Why then do you not do this easy thing he said, that is to wash yourself and be cleansed?”²⁶³ Therefore, Naaman went to the river Jordan and washed himself seven times as the man of God had commanded. Immediately he was healed. After that, he went to Elisha’s house and stood before him, saying, “It is true that there is no god anywhere except in Israel. My plea is that you will take something from me.” Elisha refused. When Naaman insisted, he said, “As the God of Israel lives, I will not take anything.”²⁶⁴ Naaman said, “Be it so. Order that I be allowed to take twelve

255. 3 Kings 17:1–4.

256. 3 Kings 17:9–14.

257. The similarities with Abgar’s story are evident.

258. 4 Kings 5:3.

259. 4 Kings 5:5–8.

260. One of the few instances in which Father Jerome introduces a new figure without providing any information about him. He was nevertheless probably aware that Elisha, a disciple of Elijah, designated as “the man of God” (4 Kings 5:8), is also a prophet of Islam known as al-Yasa’.

261. 4 Kings 5:10.

262. 4 Kings 5:11–12.

263. 4 Kings 5:13.

264. Variation on 4 Kings 5:15–16.

ox-loads of earth from this land, for henceforth I will never bow down before an idol.”²⁶⁵ [ASI.122] Receiving permission, he set forth. One of Elisha’s disciples, Gehazi by name, was covetous of those goods and set out after him, saying, “My master sends a plea requesting some of the cash and goods, for just now several of the sons of the prophets have come to him and he needs to give it to them.”²⁶⁶ Naaman rejoiced greatly and set before him everything he had. The disciple took all he wanted and carried it to his own house and stored it there. Elisha asked him, “Where are you coming from?” He replied, “Your servant has not gone anywhere.” Elisha said, “When you went to Naaman, was not my heart worried when that man descended from his chariot and greeted you, and you took an amount of gold and goods in order to buy an olive and grape orchard and cattle, sheep, slaveboys, and slavegirls for yourself? Therefore, Naaman’s leprosy shall cling to you and your progeny forever.”²⁶⁷ And that man came out of his house as white as snow. [ASI.123] This is the story of Elisha to which Jesus referred, and when the citizens understood they grew angry, drove him out of the city, and took him to a hill on which the city was built to throw him down from the hill, but since he still did not want his teaching to end, he used his power and got away from them, without anyone being able to stop him.

Christ goes to Capernaum [L50]

From there he went to Capernaum, and he taught in the synagogue on the Sabbath, amazing everyone because his words were powerful. There was one who had been possessed by a demon that tormented him and made him do unclean, improper things. Seeing Christ in the synagogue, he cried out, saying, “Let me alone! What have we to do with you, O Jesus of Nazareth? Have you come to destroy us? I know who you are, O pure one of God.”²⁶⁸ Jesus, who did not want the devil’s praise,

rebuked him [ASI.124] and said, “Be mute and come out of him!”²⁶⁹ The demon caused him to shake so much that the people thought he had killed him. Cast down in the assembly and crying out, he came forth from the man, who was not harmed at all. Everyone was left in amazement, and they said to one another, “What thing is this, and what sort of teaching is this that he commands unclean spirits and they obey him?”²⁷⁰ Then his renown spread, and his fame went all over Galilee.

After that, he arose from the synagogue and entered the house of Simon, whose mother-in-law had a fever and was burning with a high temperature. For her sake, Christ was entreated to go to her and rebuke her fever. At once, the fever departed from her, and she arose and served them. When it was evening, those afflicted with various pains came to him, and he put his hand on every one of them and they were healed.

The next morning, he went up on a mountain, and there he prayed. [L50b] Simon and [ASI.125] the other disciples came to him and said, “Many people are looking for you.” He said to them, “Let us go and enter the cities and teach everyone the path of salvation, for I have come into the world for this reason.”²⁷¹ Then he got up, and those who were in search of him came to him and entreated him not to depart from among them. To them he said, “I must give the good news of the kingdom of God in other cities because I have been sent for this.”²⁷² When he came down from the mountain, a man who had been dismissed from his job on account of leprosy and was wandering in the desert heard of him, and when he saw Jesus he fell on his face. Then he knelt and said, “Lord, if you wish, you can cleanse me.”²⁷³ As he felt compassion for the poor man, he stretched out his blessed hand to him and said, “I so wish. Be cleansed!”²⁷⁴ He was immediately healed, but Jesus told him, “Go to the priests and offer a sacrifice for being cleansed, as is the commandment²⁷⁵ of Moses.”²⁷⁶ He

265. Variation on 4 Kings 5:17. “Two mules’ burden” is mentioned in the original rather than “twelve ox-loads.” The number is probably a scribal error, but the substitution of an animal commonly used in India would be expected. Father Jerome also intentionally replaced the original phrase “other gods” with “idol.”

266. Variation on 4 Kings 5:22.

267. 4 Kings 5:25–27.

268. Luke 4:34; Mark 1:24.

269. Luke 4:35; Mark 1:25.

270. Luke 4:36; Mark 1:27.

271. Luke 4:42–43; Mark 1:37–38.

272. Luke 4:43; Mark 1:38.

273. Luke 5:12; Mark 1:40; Matthew 8:2.

274. Luke 5:13; Mark 1:41; Matthew 8:3.

275. Leviticus 14:1–32.

276. Luke 5:14; Mark 1:44; Matthew 8:4.

did this [ASI.126] so that the priests would not doubt him and not say that he was taking their alms.

He went through many places, teaching, healing, and performing miracles. So many people were following him that such a crowd could not enter the city. They found him in the desert and wilderness, and there he taught them and consoled them all. [L51a]

Jesus wanted to go to Gennesaret, which is on the other side of the Sea of Galilee. A group of his disciples followed him. Then he got in a boat to cross the Sea of Galilee, and they got in too. When he saw himself free of the people, he wanted to rest for a moment and stretch out. Suddenly, a great tempest arose on the sea, and the waves nearly swamped the boat. Jesus was asleep, but his disciples came and woke him up [Cat. no. XIX] and said, "Lord, save us, for we are going to perish."²⁷⁷ [2005.145.19b] He said to them, "Why are you fearful, you of little faith?"²⁷⁸ He stood up and rebuked the sea and the wind. Immediately the sea grew calm and the winds died down. All were astonished and said, "How is it that the winds and seas listen to him and obey his command?"²⁷⁹ When the boat came to the shore, Christ and his disciples got out of the boat and took the road to the city.

Along the way, two madmen who spent their lives in graveyards came forth, and they were so dreadful and strong that they broke their chains and bonds and ran after the people and tormented them, so that no one was able to go down that road or stay in that desert. When Christ arrived there, the madmen came out and ran toward him, crying out and saying, "What have we to do with you, O Messiah, O Jesus, Son of God? Have you come to torment us before the time?"²⁸⁰ Our request is that you not bother us."²⁸¹ Jesus said to them, "Be silent!" Then he asked one of them, "What is your name?" [L51b] He said, "Legion,"²⁸² for many demons had entered into him and "legion" is reckoned to be 6,666. Christ said, "O unclean spirits, go out of these men!"²⁸³ The demons wailed and said, "Do not send us

out of this land, especially not to hell, and if you make us leave these men, command us to enter these pigs,"²⁸⁴ for in those mountains were large herds of pigs grazing. Christ gave permission. Immediately they departed from those men and went into the pigs, which hurled themselves down from the top of the mountain, and nearly two thousand pigs were destroyed. The herders fled to the city [ASI.107] and cried out to the people of the city what had happened. The people came out to find Christ, and they saw the two madmen calmly seated next to Christ, clothed and giving good answers like knowledgeable and rational people and telling of their adventures. The people were seized by amazement and fear because, since the pigs belonged to the commanders of the area, they were worried over such a great loss, and to console their lords they asked Jesus to leave that land and not remain among them. He agreed and departed.

When Jesus was about to get into the boat, one of the two madmen asked to be at his service, but Jesus said, "Return to your own home [L52a] and inform the people of the favor that God has done you."²⁸⁵ He left and proclaimed in the city what Jesus had done to him.

Christ goes to Capernaum

Christ came to Capernaum and went to his own house in such a way that no one was aware of it. [ASI.108] However, the people found out and went to him, and he began to teach them. The people flocked to him in such numbers that the entrances and windows of the house were filled. Among them were many of the sages, Pharisees, and other great ones of the Jews who had come from Galilee, Judea, Jerusalem, and other places to hear his teaching. In that city was a paralyzed man whose entire body was immobilized. He wanted someone to get him to Christ to be healed. To his friends he said, "For God's sake, carry me to the Messiah!"²⁸⁶ Four men picked him up and carried him, but there was such a crowd that in no way were they able to enter. Since his faith and love were great, and since he was greatly in need and courageous, his friends discovered that they

277. Matthew 8:25; Luke 8:24; Mark 4:38.

278. Matthew 8:26; Mark 4:40; variation on Luke 8:25.

279. Matthew 8:27; Luke 8:25; Mark 4:40.

280. Matthew 8:29; Luke 8:28; Mark 5:7.

281. Luke 8:28; Mark 5:9.

282. Luke 8:30; Mark 5:9.

283. Mark 5:8.

284. Variation on Luke 8:31–32, Mark 5:12, and Matthew 8:31.

285. Mark 5:19; Luke 8:39.

286. Probably Father Jerome's gloss.

could get in from above at the back of the house, so they made a hole in the roof, tied the sick man's bed to ropes, and lowered him down. There was a clamor among the people because of this, but Christ was not offended but rather silenced them all compassionately and, seeing the belief and love of those who had brought him, said to the sick man, [L52b] "O son, be hopeful. Your sins have been forgiven."²⁸⁷ [ASI.109] Since forgiving sins was only for God to do, the priests and other great men who were there recoiled at his words, contemplated in their hearts, and said, "Who is this who says thus and blasphemes? Other than God, who can forgive sins?"²⁸⁸ Knowing what they were thinking, Jesus said, "Why do you think ill? What thing is easier than that it be said to a paralytic that his sins have been forgiven? Now, I say, 'Arise.'²⁸⁹ And he picked up his bed and left. All were astonished and praised God, saying, "We have never seen such a thing before."²⁹⁰

Christ calls Matthew as his follower

Another day he was going toward the sea, and all were following after him that he would teach them. A man named Matthew, the greatest of the usurers,²⁹¹ who was also called Levi and whom the Jews considered a great sinner, was seated by the road engaged in his work. Christ's gaze fell upon him, and he said, "Follow me."²⁹² Matthew was stunned by these words and, [L53a] seeing his splendor and greatness, quickly got up, [ASI.110] leaving everything, and followed him. In his great joy, he made [Jesus] his guest and invited his friends. In order to show how he inclined to repentant sinners, Jesus accepted and went to his house and ate with his disciples in the midst of the people. To the Pharisees, Christ's mingling with usurers seemed bad, and they

said to his disciples, "Why does your master eat together with usurers and bad people?"²⁹³ When Jesus heard this, he replied, "They that are healthy are not in need of a physician, but they that are sick. Go learn what thing God's word is. I want mercy, not sacrifice, because I have come to call not the righteous but rather sinners."²⁹⁴

At this time, John's disciples came to him and said, "How is it that we and the Pharisees fast, and your disciples do not fast?"²⁹⁵ Jesus apologized for his disciples' not fasting and said, "Can it be that the children of the bridechamber mourn while the bride is with them? The days will come when the bride is not with them, and the days will come [ASI.111] when the bride is taken from them, and then they will fast. No one would attach new cloth to an old garment because it would take from its strength and it would tear more easily. New wine is not put in old bottles, lest they break and the wine spill; rather, new wine is put into new bottles so that both may remain sound."²⁹⁶ They were ashamed. Matthew severed his heart from all he had, discharged the people's debts, gave all that was left to the poor, and joined Christ, and he was always his follower.

[Jesus] brings a girl to life

Christ was saying this when Jairus,²⁹⁷ the elder of a synagogue, came in great distress. As soon as he saw Jesus, he fell at his feet and said, "Lord, I have a daughter who is dying. Come with me and put your blessed hand on her head. I am hopeful that she will recover and live."²⁹⁸ Christ, who never said no to anyone, went with him, along with his disciples. Hearing of this, innumerable people set out after him. A noble woman from whom blood constantly flowed and who had had that illness for twelve years without finding any relief from physicians heard [ASI.112] that Christ was coming and thought that if only she could touch the hem of his garment she

287. Matthew 9:2; Mark 2:5; Luke 5:20.

288. Mark 2:7; Luke 5:21.

289. Matthew 9:4–5; Mark 2:8–9; Luke 5:22–23.

290. Mark 2:12.

291. "Usurer" is used for the Persian سودخوار (*sūdkhwār* [profiteer or interest-devourer]). (This is for the "publican" of the DRB, which is the translation of τελώνης/*publicanus*, meaning "tax gatherer"). Since collecting interest is forbidden in Islam, *sūdkhwār* would have had a sufficiently negative connotation for Father Jerome's audience to convey the opprobrium heaped upon the publicans.

292. Matthew 9:9; Mark 2:14; Luke 5:27.

293. Matthew 9:11; Mark 2:16; Luke 5:30.

294. Matthew 9:12–13; Mark 2:17; Luke 5:31–32.

295. Matthew 9:14; Mark 2:18; Luke 5:33.

296. Variation on Matthew 9:15–17, Mark 2:19–22, and Luke 5:34–38.

297. The Latin *Jairus*, which Father Jerome transcribes into Persian as جایروس (*Jāyrūs*), is from the Grecized form (Ἰάειρος) of the Hebrew name יָאִיר (*Yā'ir* [Jair]).

298. Matthew 9:18; Mark 5:23.

would be healed. In all sincerity, she entered the crowd of people, managed with great difficulty to reach him, and touched his hem. That very moment she realized that the blood had stopped, and she turned away joyfully. Christ asked, “Who touched me?”²⁹⁹ Everyone denied it. Simon and the other disciples said, “Lord, the people are pressing you from every side and don’t allow you to walk, and you ask which person [L54a] touched your hem?”³⁰⁰ He replied, “I know that power has left me.”³⁰¹ Then he looked at the place where that woman was. When she realized that she was no longer hidden, in fear and trembling she came to Jesus, fell at his feet, and told him of her long affliction and her belief and how she had been healed. Jesus said, “Daughter, be of good heart. Your faith has made you whole. Go in health.”³⁰² He was occupied with this for a while.

At this point, several of Jairus’s servants [2005.145.16a] came weeping and saying, “Master, your daughter has passed away. Do not trouble the teacher.”³⁰³ He thanked Christ for the trouble he had given him and in great distress and sadness asked for permission to depart to bury his dead daughter, but Jesus said, “Fear not, only believe, for your daughter will live.”³⁰⁴ He went with him, and when he entered the house, he found the people of the house in mourning [Cat. no. XX]. All were wailing and weeping. He desired that no one other than Simon, James, and John should enter the house with him, and when he entered he said to the people there who were wailing and mourning, “Why do you weep and wail? Do not cry, for the girl is not dead but only asleep.”³⁰⁵ With these words he showed that for him raising someone from the dead and waking someone up were the same. The people scoffed and laughed. Jesus sent them all outside and went in with his disciples and the father and mother to the place where the body was. He took the girl’s hand and said, “Damsel, I say to you, arise.”³⁰⁶ At once, the girl came to life and arose whole. [ASI.137] As Jesus arose to depart, he told

them to give her something to eat. The girl was twelve years old. Her mother and father and those in the house were astonished by what they had witnessed with their own eyes and offered much praise. As he departed, he insisted that they not reveal the miracle, but they disclosed it to everyone so that the news spread abroad.

Christ returned to his home and after him came two blind men who cried out and said, “O son of David, have mercy on us.” When he reached his house, the blind men clung to him. Jesus said to them, “Do you have faith that I can do this?” Both said, “Yes, Lord.” Then he touched their eyes and said, “May it be for you in accordance with your belief.”³⁰⁷ At that instant, their eyes became sighted. He forbade them to tell anyone, but they told everyone.

At the second feast, which is called Pentecost, Jesus went to Jerusalem [L55a] to teach the people, for at that time the Jews came there from every direction. [ASI.138] In Jerusalem was a place called Piscina in the Hebrew language, and in that place was a pool that had been made for washing animals before sacrifice, and around the pool were five arches where people with various illnesses, the blind, the deaf, the lame, and those with fevers, waited for the movement of the water, because every year an angel would come down from heaven and move the water, and the first person who entered the pool after the movement of the water would be healed of whatever illness he had. It is related that the power of healing in the water was from Christ’s cross, which was made from wood Solomon had secretly put in the pool. In Christ’s time it came to the surface and was taken out, and the cross on which Christ was crucified was made from it. Then the power of healing in the water ceased.

At this time, he was in Jerusalem. He entered that house and looked around. He saw an ill person who had been there for thirty-eight years, and when he realized that he had been there so long he said to him, “Would you like to be whole?” He said, “Yes, Lord, but I have no one to put me in the water when it moves, [ASI.139] and by the time I get there someone else has preceded me and gotten in.” Jesus said, “Arise, take your bed, and go.” The man was healed at once, and he arose, took his

299. Luke 8:45; Mark 5:30.

300. Luke 8:45; Mark 5:31.

301. Luke 8:46.

302. Matthew 9:22; Mark 5:34; Luke 8:48.

303. Luke 8:49; Mark 5:35.

304. Luke 8:50; variation on Mark 5:36.

305. Mark 5:39; Luke 8:52.

306. Mark 5:41; Luke 8:54.

307. Matthew 9:27–29.

bed, and departed, happy and joyful. Those present were amazed. This happened on the Sabbath. Since the Jews did not do any sort of work or exertion on that day, they rebuked the man and said, "You are not allowed to pick up any burden on the Sabbath." He replied, "I do not know. He who healed me told me to take my bed and go." They asked him, "Who told you to take your bed and go?" The healed man did not know who it was because Jesus was hidden among all the people who were there. After a time, Jesus saw the man in the temple and said, "You have been made whole. Sin no more lest your condition be worse than before."³⁰⁸ With these words, he showed that the man's affliction had come from his sin and that most of our troubles and afflictions come from our sins. The man [ASI.140] excused himself and departed, and then he said to the Jews, "It was Jesus who healed me." Those who were fanatical in their religion persecuted Jesus for this reason and lay in wait to kill him. Of what they did, they said, "He is not a man of God because he does such things on the Sabbath."³⁰⁹

When Jesus heard this, he said, "Until now my Father acts, [L56a] and I act too."³¹⁰ Verily, verily I say to you, the things the Father does are the same things the Son does. The Father loves the Son, and whatever he does he shows him, and he will show him better things than these for you to marvel at, for just as the Father raises the dead and brings them to life, so also does the Son bring to life any whom he loves. The Father does not judge anyone, but he has given all judgment into the hands of the Son, so that all may honor the Son as they honor the Father. He who does not honor the Son does not honor the Father. Verily, verily I say to you, the hour will come and now is when the dead will hear the voice of the Son of God, and they who hear will live, because just as there is life in the person of the Father, [ASI.141] he has given to the Son that there be life in his person, and he has given him the authority to judge because he is the Son of Man. Do not marvel, for the time will come when all those who are in the graves will hear his voice, and they that have done good will come out for the resurrection of life and they that have

done evil for the resurrection of judgment.³¹¹ You sent people to John, and he bore witness of the truth to me. I do not want anyone's testimony, but I say this that you may be saved. He is a burning and a shining lamp, and you were willing to rejoice for a time in his light. But I have another witness greater than that of John, for the works that the Father has given to me to complete bear witness to us that I am sent by my Father. He who sent me has borne witness to me. You have not heard his voice, you have not recognized him, and you have not seen him. His words do not abide in you because you do not have faith that he is sent. Search the Scriptures, for you think you will have eternal life from them. They bear witness to me, but you do not want to come to me [ASI.142] in order that you may receive eternal life. I do not want honor from men, but I know you, that in you there is no love for God. I have come in the name of My Father, but you have not received me, and if another comes in his own name you will receive him. How can you believe, you who want veneration from one another and do not seek greatness from God alone? You think that I will complain of you to the Father. He who complains of you is Moses, in whom you trust, for if you believed in Moses, you would have believed in me also, because he wrote of me. And if you did not believe his writings, how can you believe my words?"³¹² With these words, the leaders of the Jews were bested and mortified. They therefore increased in their rancor and became even more determined to kill him, not because he broke the Sabbath but because he called God his father and put himself on a level with Him. [L57a]

Debate over the Sabbath

After several days, he set out from Jerusalem for another land, to teach the people. [ASI.143] Many followed him. As he passed by a field, his disciples were so poor and hungry that they picked off stalks, cleaned them with their hands, and ate. Since some of the Pharisees who were there looked upon them with envy, they blamed them and took their complaint to Jesus and said, "Your disciples are doing something that is not allowed"³¹³—

308. John 5:6–14.

309. John 5:15–16.

310. John 5:17.

311. John 5:19–29.

312. Variation on John 5:33–47.

313. Matthew 12:2; Mark 2:24; Luke 6:2.

meaning to say, “You are negligent in your observance of the Sabbath.”³¹⁴ He excused them on account of their neediness and adduced David’s deed as proof, saying, “Have you not read³¹⁵ what he did when he and his companions entered God’s house, and he ate the table bread and gave it to his companions? Only the priests were allowed to eat that bread. Then have you not read in the law that priests who defile the Sabbath in the temple are blameless? I say to you that this place is greater than the temple. If you had known what this is, that I want mercy, not sacrifice, you would not have blamed someone who has [ASI.144] no guilt. Truly, the Son of Man is Lord of the Sabbath.”³¹⁶ And with these words of his they were silenced.

He left this gathering, and on the next Sabbath he was in another gathering, teaching. There was a man with a withered arm. He came to Jesus, and they were waiting for him to heal him on the Sabbath so they could blame him because they considered work on the Sabbath to be against the law. Knowing what they were thinking, he said to the man, “Stand in the midst.”³¹⁷ They then asked Jesus, “It is lawful to heal on the Sabbath?”³¹⁸ He said to them, “I ask you, is it lawful to do good on the Sabbath? Should a soul be saved or destroyed?”³¹⁹ And he also said, “Who among you who has a sheep that falls into a pit on the Sabbath would not grab it and pull it out? Is not a man better than a sheep?³²⁰ Therefore, to do good on the Sabbath is good.”³²¹ Then he looked at them in anger because of the blindness of their hearts, and he said to the man, “Stretch out your arm.”³²² He stretched it out, and it was just as long as other men’s arms. They then grew even more vexed [2005.145.12a] and said, convincingly, that Jesus was not a man of God because he did not observe the Sabbath. The Pharisees went away at that very time and held council with Herod’s friends on how they could

kill him. Jesus, however, and his disciples proceeded to Galilee. In this he taught us to eliminate debate, to be tolerant of all, and to be clement, even if it diminishes us. He gave this teaching in order to fulfill the words of Isaiah,³²³ which are these: “Behold my servant, whom I uphold, my elect, in whom my soul delights. I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the dying lamp shall he not quench until he brings forth judgment of victory, and in his name the nations will be hopeful.”³²⁴

Leaving them, he went toward Galilee, and many people followed him. He healed the sick, and when those in whom were unclean spirits saw him they fell before him and said, “You are the Son of God.”³²⁵ He would rebuke them and tell them not to reveal him. [2005.145.12b]

Choosing the Apostles, that is, the Messengers

After passing through many places, he came with a crowd of people to Mount Tabor.³²⁶ Tabor is a mountain near Nazareth that is round and high, and on the top of it is a broad plain filled with trees. At the end of the day, he went up onto that mountain, leaving the people at the foot of the mountain, and spent the entire night in prayer [Cat. no. XXI]. [ASI.23] At dawn, he summoned his disciples and selected twelve of them and named them Apostles, which means “messenger,” and gave them power to drive out unclean spirits and to heal every sort of illness and infirmity. The names of the twelve are: Simon who is also called Peter; Andrew his brother; James; John; Phineas; Bartholomew; Matthew; Thomas; James, son of Alphaeus; Simon, who was also called the Zealot; Jude, son of James; and Judas Iscariot, who betrayed Christ to his enemies. In order

314. Father Jerome’s gloss.

315. Leviticus 24:9.

316. Variation on Matthew 12:3–8, Mark 2:25–28, and Luke 6:3–5.

317. Luke 6:8.

318. Matthew 12:10.

319. Matthew 12:12; Mark 3:4; Luke 6:9.

320. Matthew 12:11.

321. Matthew 12:12; variation on Luke 14:5.

322. Variation on Matthew 12:13, Mark 3:5, and Luke 6:10.

323. Variation on Isaiah 42:1–3.

324. Matthew 12:18–21.

325. Possibly based on John 1:49.

326. In the Persian text, *Kōh-i Baṭōr* metathesized from *Ṭabōr*, although the name should actually be *Ṭabūr* (Tabōr), from the Hebrew *Tābhōr*. Mount Tabor is considered the site of the Transfiguration by tradition: the name does not occur in the canonical Gospels, but it is mentioned several times in the Old Testament, e.g., Joshua 19:22 and Psalm 88:13 (89:12).

to tell them that the people of the world were in need of their teaching, he said to them, “You are the salt of the earth, and when salt loses its flavor, with what will it be salted? It is not good for anything but to be cast out and trodden under the foot of men. You are the light of the world. A city that is built on a mountain cannot be hid. People do not put a lighted lamp under a bushel but rather on a candlestick so it can give light to those in the house.” And in order to teach them how they should teach by word and deed, he said, “Let your light so shine before men that they may see your good works [ASI.26] and glorify your Father who is in heaven.”³²⁷

A statement of perfect righteousness

After that, he came down from the height of the mountain, and the people who had come from various places crowded around to hear what he said and to be healed of their illnesses. Those in whom were unclean spirits and who suffered torment found relief and healing, and all wished to touch him because the power of miracles came from him and he healed everyone. Then he sat and, casting his blessed gaze upon his disciples and the other people, opened his mouth [L59a] and began to teach them, saying, “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they that mourn, for they shall be comforted. Blessed are they who hunger and thirst for righteousness, for they shall be filled. Blessed are the kind, for they shall be given kindness. Blessed are the pure [ASI.27] in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.”³²⁸ In these eight statements he showed the goal of worshipping God and the greatness of the reward that will be given in heaven, for in order that perfect righteousness be acquired it is necessary for us first to detach our hearts from the things of the world, which are obstacles, and then to place our feet in the path of goodness. The first he showed in the first three statements, and the second in the other five. Therefore, what he says is, “Blessed are they who are

poor in spirit,”³²⁹ that is, those who do not attach their hearts to the things of this world, and this has three levels: first, he who does not attach his heart to what he has; second, he who is content with what he has and is not worried about acquiring more; third, he who gives everything he has to the poor and empties himself so that all his concentration may be toward goodness. This is the highest level, and what he said of the soul is an allusion to the fact that involuntary poverty [L59b] has no value. And thus it is customary that the people of the world not only are indifferent to anyone who gives up everything and becomes poor [ASI.28] but even torment him. “Blessed are the meek,”³³⁰ for they tolerate and suffer trials and tribulations, because to be poor and to become angry and proud are pleasing neither to God nor to man.

Inasmuch as they suffer out of necessity and involuntarily, he says “blessed are they who weep, because the poor and clement have no call to rejoice.”³³¹ It is necessary for such a one to weep constantly over his own sins and over the ultimate end of him who has tormented him. Only then will his tolerance be perfect. With these three things the heart is severed from desires and they are delivered from obstacles to goodness.

The second, which is striving after goodness, he expounds in other statements. He says “blessed is he who hungers and thirsts after righteousness.”³³² In this he shows that it is not pleasing for a person to deny himself enjoyment of the things of the world but rather it is necessary to strive after goodness. It is like a person who is hungry and thirsty, because for a hungry person what difference does it make whether he eats bitter or sweet things? What does a thirsty person care whether water is cold or sweet? He who is hungry will eat anything, and he who is thirsty will drink anything and not put it off to another time. So also must a seeker after goodness seek goodness with hunger [ASI.29] and thirst, and no tastelessness or excuse should stop him. That which should be done now he should put off to another time. This thirst he will acquire after poverty, clemency, and weeping, [L60a] because until he rids himself of the

327. Matthew 5:13–16.

328. Matthew 5:3–10.

329. Matthew 5:3.

330. Matthew 5:4.

331. Matthew 5:5.

332. Matthew 5:6.

pleasures of the world in his heart by means of these three things, his appetite for perfect goodness will not be purified.

Inasmuch as the adornment of goodness is to have mercy on the poor, he says “blessed are they who are merciful in their hearts”³³³ because goodness without mercy is like a rose without aroma, a face without color, or a body without a soul. Anyone who wants to do good must be merciful toward others in all bodily and spiritual needs, so that God may activate his mercy toward him for this reason and reward him with what is appropriate.

Inasmuch as in order to benefit from mercy it is necessary that we not be hypocritical so that people will praise us, he says “blessed are the pure in heart,”³³⁴ for they have no goal other than God’s pleasure, and for that reason they treat the needy. He mentioned purity after mercy because purity of heart and forgiveness of sins depend upon kindness to the poor. Since to reach perfect righteousness, it is not enough [ASI.30] for a man to be good for himself and not benefit others. Also, in doing good for people, the best thing is to bind people together. He said “blessed are the peacemakers,”³³⁵ namely, they who strive to bring sinners to God and convince them to be righteous and who make peace among enemies. This he said after mercy and purity because only then can a person create a bond, for people know that he wants to bring it about purely out of mercy and unselfishness.

Inasmuch as persistence in goodness is necessary, and a doer of good will certainly suffer tribulations, [L60b] he says “blessed are they who suffer pain for righteousness’ sake,”³³⁶ for tolerance is a garb in which goodness should be clad and kept protected during the rain of tribulations. Without it no good can be done. Tolerance has three aspects: tolerance after sin, tolerance without sin, which is better, and tolerance for righteousness, [ASI.145] which is the best, because if a man is tolerant of and has fortitude for what he deserves, it is not surprising. Praiseworthy is he who has patience and is content with what he endures without sin, and when he tolerates with patience the afflictions that come upon

him for righteousness’ sake, this is the ultimate goal and the perfection of tolerance. When it would be appropriate for him to see goodness in return for goodness but instead he suffers evil and is cheerful, no more tolerance than this can be had. Anyone who has these eight qualities is perfected in righteousness, and the level of righteousness in paradise that the good acquire is palpably mentioned in the second part of these eight statements. First he said “theirs is the kingdom of heaven,”³³⁷ for the greatest degree for a person is to be king, and greater than that is to rule in heaven and have more expanse than anything else. Since nothing is pleasing to its owner until it is his and is permanent, in the second he said “they will inherit the earth.”³³⁸ Inheritance is an allusion to property, and the earth is an allusion to permanence. [ASI.146] Inasmuch as possession [L61a] and permanence are not worth anything unless they bring comfort and happiness, he said “they will have comfort and consolation,”³³⁹ for therein lie perfect consolation and comfort for body and soul. In order to show that this level will never decrease or be diminished, he said “they will be filled,”³⁴⁰ for where there is satisfaction there is no desire—one is completely calm—and at every time there comes to us more than we deserve. Of these things that have been said he said “they will be shown mercy,”³⁴¹ because here, relative to other places, God will increase his mercy and goodness to the righteous. In order to show that all these acts of goodness will not be like the acts of goodness of this world, he said “they will see God there,”³⁴² for he is the fount of all goodness in paradise, and one does not see these acts of goodness of paradise in corporeal and earthly things without seeing God. In order to state that seeing God will be as a son sees a father, he said that “they will be sons of God,”³⁴³ that is, God will act toward them in all kindness, mercy, and respect. This is the perfection of the kingship of heaven. Based on this, he repeatedly said that “theirs is the kingdom of heaven.”³⁴⁴

333. Matthew 5:7.

334. Matthew 5:8.

335. Matthew 5:9.

336. Matthew 5:10.

337. Matthew 5:3.

338. Matthew 5:4.

339. Matthew 5:5.

340. Matthew 5:6.

341. Matthew 5:7.

342. Matthew 5:8.

343. Matthew 5:9.

344. Matthew 5:10.

After showing perfect righteousness and its reward in these eight words, he said, “Blessed are you when they rebuke you and lie in wait for you and say [ASI.147] all manner of evil falsely for my sake. Rejoice and be of good cheer because your recompense will be great in heaven, for thus have the prophets who were before you been persecuted.³⁴⁵ Woe to you, the rich, for you have already obtained your comfort. Woe to you who scoff, for soon you will weep and grieve. Woe to you when people speak well of you, for thus your fathers spoke of false prophets.”³⁴⁶

Christ came to fulfill the law

“Do not think I have come to destroy religion or the prophets. I have come not to abrogate them but to fulfill them. Verily I say to you, heaven and earth will pass away, but the law will not decrease by one word or one line until such time as all is fulfilled. Therefore, whoever neglects one of these least commandments and so teaches will be called least in the kingdom of heaven, but whoever acts and so teaches will be called great in the kingdom of heaven.”³⁴⁷ And in order to confirm and perfect his saying that he did not come to destroy [ASI.148] the law, but to fulfill it, he said, “Unless your righteousness exceeds that of the scribes and Pharisees, you will in no case be able to enter the kingdom of heaven. You have heard it said by them of olden times, ‘Thou shalt not kill,’³⁴⁸ and whoever kills must be judged, but I say to you, whoever is angry with his brother without cause must be judged, and anyone who calls his brother empty-headed deserves rebuke by the community, and whoever calls his brother a fool is worthy of the fire of hell. If you have placed your sacrifice on the altar and then remember that you have offended your brother, leave your sacrifice there, go, and first reconcile with your brother. After that, come and continue your sacrifice. Conciliate your adversary [L62a] while you are on the way with him, lest your adversary entrust you to the judge, and the judge entrust you to the officers, and they cast you in prison. Verily I say, you will not come out until you pay the last far-

thing you owe.³⁴⁹ You have heard it said,³⁵⁰ ‘An eye for an eye and a tooth for a tooth,’ but I say to you, do not resist evil, but if anyone strike you on your right cheek, [ASI.149] turn the other cheek to him. If anyone wants to sue you and take your coat, give him your cloak too. If anyone compels you to go one mile, go two miles with him. Give to anyone who asks you, and do not deprive him who asks you for a loan.³⁵¹ As you would have people do to you, do you likewise.³⁵² You have heard it said³⁵³ by them of olden times, ‘Love them who are close to you and hate your enemies,’³⁵⁴ but I say to you, love your enemies and bless them that curse you, do good to him who hates you, and pray for him who persecutes you, speaks ill of you, and saddens you, so that you may be sons of the Father in heaven, who causes his sun to shine on the good and evil alike and causes his rain to fall on the just, the unjust, and sinners. If you love him who loves you, what reward will you have? Do not idolators do likewise? If you greet only your friends, what have you done more than others? Do not idolators do likewise?³⁵⁵ If you do good to him who does good to you, [ASI.150] what more do you do than others? Even evildoers do likewise.³⁵⁶

If you give a loan to him from whom you hope to be repaid, what more have you done? Even evildoers lend to evildoers to be repaid. Love your enemies and do go to them. Lend without having hopes of them, and your reward will be great, and you will be called sons of God most high, for he is kind to them who are grateful,³⁵⁷ and thus you will be forgiven even as your father has forgiven you.³⁵⁸ Be as perfect as your heavenly Father is perfect.³⁵⁹ You have heard it said by them of olden times, ‘Thou shalt not commit adultery,’³⁶⁰ but I say to you, whenever you look at a woman and lust after her, you have committed adultery in your heart.

345. Matthew 5:11–12.

346. Variation on Luke 6:24–26.

347. Matthew 5:17–19.

348. Exodus 20:13; Deuteronomy 5:17.

349. Variation on Matthew 5:20–26.

350. Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21.

351. Matthew 5:38–42.

352. Matthew 7:12; Luke 6:31.

353. Probably Leviticus 19:18.

354. Matthew 5:43.

355. Matthew 5:44–47.

356. Luke 6:33.

357. Luke 6:34–35.

358. Probably from Colossians 3:13.

359. Matthew 5:48.

360. Exodus 20:14; Deuteronomy 5:18.

If your right eye offends you, pluck it out and cast it away, for it would be better for one of your limbs to be destroyed than for your whole body to be cast into hell. If your right hand offends you, cut it off and cast it away, for it would be better for one of your limbs [ASI.151] to be destroyed than for your whole body to go to hell. You have heard it said by them of olden times, “Thou shalt not swear falsely but shalt perform unto God thine oaths,”³⁶¹ but I say to you, do not swear at all, neither by heaven, which is God’s throne, nor by earth, which is the place on which he entrusts his feet, nor by Jerusalem, which is the city of the great king. Do not swear by your own head, for you cannot make one hair white or black. Your word should be, ‘Yea, yea,’ or ‘Nay, nay.’ [L63a] Anything more than that comes from evil.”³⁶²

Since the soul of righteousness is good intention, he expended great effort in showing that whatever we do, we should do good and have God in our view. For this reason, he said, “Think not to do good before men so that they see you, for you will have no reward with your Father in heaven.”³⁶³ When you give alms, do not trumpet it abroad as the hypocrites do in the synagogues and marketplaces to be praised by men. Verily I say to you, they have their reward. When you give alms, let not your left hand know what your right hand [ASI.152] is doing so that your alms be in secret, and your Father who sees what is in secret will reward you openly.”³⁶⁴

With regard to prayer he said, “When you pray, do not be like the hypocrites, for they love to stand for prayer in the synagogues and corners of the marketplace to make a display before men. Verily I say to you, they have their reward. When you pray, enter into your closet, close the door, and pray to your Father in secret, and your Father who sees what is in secret will give to you openly. When you pray, do not make your words many as do the idolators, for they think they are praised for their many words. Be not like them, for your Father is all-knowing of what you need before you make a request.”³⁶⁵

361. Leviticus 19:12.

362. Matthew 5:27–37, with the exception of 5:31–2, which deals with divorce.

363. Matthew 6:1.

364. Matthew 6:2–4.

365. Matthew 6:5–8, with the term “idolators” replacing the original “heathen” in Matthew 6:7.

With regard to fasting he said, “When you fast, do not be of sad countenance like the hypocrites, for they disfigure their faces to make their fasting apparent to people. Verily I say to you, they have their reward. When you fast, anoint your head and wash your face, [ASI.153] so that your fasting not be apparent, and your Father who sees what is in secret will give you openly.”³⁶⁶

In order that we sever all connection with the things of the world and turn wholly to God, he said, “Do not lay up treasure for yourselves on earth, where worms do damage and thieves break in and steal. Lay up for yourselves treasure in heaven, where neither insects and worms do damage nor thieves break in and steal, for where your treasure is, there will your heart be. The lamp of the body is the eye. If it is pure, your whole body will shine. If your eye is evil, your whole body will be dark. If, therefore, the light that is in you be darkness, how great is that darkness!”³⁶⁷ By the eye he meant intention, and if the intention is corrupt, the deed is also corrupt.

In order to serve God with all one’s might, he said, “It cannot be that a man serve two masters unless he hates one and loves the other or adores one and despises the other. You cannot worship God and mammon.”³⁶⁸ For this reason, I say to you, take no thought for your life what you will eat or drink, or for your body what you will wear. [ASI.154] Is life not more than food and the body more than raiment?³⁶⁹ Consider the birds of the air: they do not sow, do not reap, [L64a] and do not store up, and your heavenly Father feeds them. Are you not more than they? Who among you can add, strive as he may, one cubit to his stature? For whatever you think of wearing, consider the lilies of the field, how they grow without toiling and without laboring. I say to you, Solomon in all his glory was not arrayed like one of these. If, then, God so clothes the leaves and grass, which are today and tomorrow cast into the oven, are you not much better than they, O you of little faith? Give no thought and do not say, ‘What shall we eat?’, or ‘What shall we drink?’, or ‘What shall we wear?’ All these things the Gentiles seek. Your Father knows you

366. Matthew 6:16–18.

367. Matthew 6:19–23.

368. Matthew 6:24; Luke 16:13.

369. Matthew 6:25; Luke 12:22–23.

are in need of all these. Seek first the kingdom of God and his righteousness, and all these things will be added to you. Give no thought to the morrow, for the morrow will worry about itself. Every day's own evil is enough."³⁷⁰

Lest we find fault with others, he said, [ASI.155] "Judge not lest you be judged. Do not think anyone should be judged lest an evil judgment come upon you, for as you judge, so will you be judged."³⁷¹ Forgive, and you will be forgiven. Give, and you will be given, and a good and full measure will be poured out in your lap, for by the measure with which you mete it will be meted out to you.³⁷² Why do you see a speck in your brother's eye and not think of the stick that is in your own eye? You say to your brother, 'O brother, let me take the speck out of your eye,' and there is a stick in your own eye. O hypocrite, first take the stick out of your own eye, and then you will see to remove the speck from your brother's eye."³⁷³

Finally, he spoke a word for good living: "Do to others what you would have them do to you. This is the law of the prophets."³⁷⁴ And lest we be duped and follow every claimant to prophecy, he said, "Eschew false prophets who come to you in goats' clothing but inwardly are ravaging wolves. You can know them by their fruits. Is it possible to gather grapes from thorns, or figs from thistles? [ASI.156] Even so, a good tree gives good fruit, and a bad tree gives bad fruit. A good tree cannot give bad fruit and a bad tree cannot give good fruit. Any tree that does not produce good fruit is cut down and cast into the fire, and therefore you can know them from their fruits."³⁷⁵ A good man produces good deeds from the good stores he has in his heart, and an evil man produces evil from the evil stores he has in his heart, for the mouth speaks from the fullness of the heart."³⁷⁶

Inasmuch as praise of God is not effective without action for salvation, he said, "Not everyone who says to me, 'Lord, lord,' shall enter the kingdom of heaven but he who does the will of my heavenly Father is he who

will enter the kingdom of heaven. Why do you say to me, 'Lord, lord'? You do not act in accordance with my word. Many on that day will say to me, 'Lord, lord, did we not prophesy in your name, and did we not drive out demons in your name, and did we not perform miracles in your name?' [L65a] Then I will say to them, 'I never knew you. Depart from me, O evildoers.'³⁷⁷ He who hears my words and acts on them will be like the wise man who built his house on solid rock. Then came the clouds, and the streams flowed, and the winds blew, and they beat against the house, and it did not fall, for its foundation was on rock. And any who hear my words and do not act on them will be like the foolish man who built his house on sand. The rains came, and the rivers flowed, and the winds blew, and they beat against the house, and it fell, and great was its fall."³⁷⁸

When he had finished this speech, all were amazed by his teaching because he taught wisely, like their scribes and Pharisees.

When he was finished, he went to the city of Naum, where there was a Greek³⁷⁹ centurion, a good man and clement. He loved the Jews, for whom he did good things. He had a child who was much beloved by him, but he was very ill. He set out in search of Jesus and said, "Lord, my child is ill in the house and is failing seriously."³⁸⁰ A group of Jews who were at the gathering said, "It would be appropriate for you to do good to him because he is a friend to the Jews and has put a portion of his wealth at our disposal."³⁸¹ To him Jesus replied, "I will come and make him whole." The Greek said, "My lord, I am not worthy that you should come into my house, but only say the word and my child will be whole, for [L65b] I too am a man of power and have soldiers. To one I say, 'Go,' and he goes. To another I say, 'Come,' and he comes. I tell my servant, 'Do this,' and he does it." When Jesus heard these words, he was amazed and said to his followers, "Verily I say to you, I have not found such faith in Israel. I say to you that many will come from the east and west and sit with

370. Variation on Luke 12:24–31 and Matthew 6:26–34.

371. Matthew 7:1–2.

372. Luke 6:37–38.

373. Luke 6:41–42; Matthew 7:4–5.

374. Matthew 7:12; variation on Luke 6:31.

375. Matthew 7:15–20.

376. Luke 6:45; Matthew 12:34–35.

377. Matthew 7:21–23.

378. Matthew 7:24–27; Luke 6:47–49.

379. Father Jerome uses the word *Rūmī*, which normally means "Greek," though the centurion was, of course, Roman.

380. Matthew 8:6.

381. Variation on Luke 7:4–5.

Abraham, Isaac, and Jacob in the kingdom of heaven, and the sons of the kingdom will be cast into the outer darkness, and there will be wailing and gnashing of teeth there.” Then he said to the Greek, “Go, it will be for you, as you have believed.” Immediately his child recovered his health.³⁸²

He raises a youth from the dead

At this time, while he was traveling through the cities, he passed through the city of Nain with his disciples and other notables. As he reached the city gate, the bier of a dead man that was being carried to the graveyard came out. It was the corpse of a young man who was the only son in his mother’s house, and his mother was a widow. The widow woman was walking with the people of the city, weeping. When the Lord saw him, he felt sorry for her and said, “Weep not.”³⁸³ And he came forth and put his hand on the bier. Those who had lifted it up stopped. Suddenly he said, “O youth, I say to you, ‘Arise.’”³⁸⁴ That very instant, the dead man sat up and started speaking, and Jesus entrusted him to his mother. The people, gripped by fear, [L66a] praised God and said, “A great prophet has appeared to us. God has looked upon his people.”³⁸⁵ News of this spread among all the Jews and throughout the surrounding provinces. John’s disciples informed him of this event while he was in prison.

John is put in chains

The reason John was put in bonds was that Herod was desirous of his brother Philip’s wife, whose name was Herodias. He married her, which was by no means legal because her husband was still alive. Although King Herod was guilty of this, he had gone many times to hear John’s preaching, and he venerated him and did many good things for him. One day, John found an opportunity to speak to him and said, “It is not licit for you to marry your brother’s wife.”³⁸⁶ These words had

an effect on him, and Herodias was worried, because she feared he might put her away on account of these words, so she endeavored to make King Herod not believe in John [ASI.53] and to persuade him to kill him. She slandered him to such an extent that it took root in Herod’s mind to put John in prison, so that at least he could be observed when he spoke. While he was in prison, he was informed of Christ’s miracles. Knowing that he would soon be killed, he strove to have his disciples go to Jesus, [L66b] and he constantly said, “He is the coming Messiah.”³⁸⁷ However, they were so fond of John that in no way would they part from him, and they did not want to believe that anyone better than him would come. In order to make them more willing to follow Christ, he thought he would send several of them to see him and witness his marvelous deeds. Therefore, he chose two of them and said, “Go and ask Jesus on my behalf, ‘Are you the one to come, or should we look for another?’”³⁸⁸ They went and found Jesus in a large public square, where he was teaching a crowd of people. Approaching him, they delivered John’s message. Jesus continued what he was doing, and, in order to prove his claim, [ASI.54] he performed some amazing things, healing the sick of their illnesses, curing the blind, and bringing the dead to life; for, in order to conciliate those who had come, he did not want to reply to them in word but in deed, as though to say, “These are powerful witnesses to me. Can anyone else do these things?”³⁸⁹ Also, by performing miracles, he showed that what the prophet Isaiah had said in the thirty-fifth chapter was fulfilled, which is: “Strengthen ye the weak hands, and confirm the feeble knees. Your God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. [L67a] Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert”³⁹⁰—that is, God’s mercy and kindness will be apparent in the land of Judea. Then, he gave them permission and said, “Go and tell John what you have seen and heard: the blind become sighted, the deaf hear, the lame walk, lepers are cleansed, the dead

382. The rest of the narrative is a variation on Matthew 8:7–13. Father Jerome replaces the original “centurion” and “servant” with “Greek” and “child.”

383. Luke 7:13.

384. Luke 7:14.

385. Luke 7:16.

386. Matthew 14:4; Mark 6:18; Luke 3:19–20.

387. Based on John 1:30.

388. Matthew 11:3; Luke 7:19.

389. Unidentified source, probably a gloss.

390. Variation on Isaiah 35:3–6.

rise up, and the poor are given good news. Blessed is he who has no doubt of me.”³⁹¹ They went, and lest people think [ASI.55] that John had revoked his testimony, [Jesus] praised him and said, “What did you come out into the desert to see? Was it to see a reed shaken by the wind? What did you come to see? Was it to see a man who wears fine clothing? They who wear fine clothing would be in kings’ houses. What did you come out to see? Was it to see a prophet? I say to you, he of whom it is written,³⁹² ‘Behold, I send my angel before you to smooth the road for you,’ is greater than the prophets. Verily I say to you, among them who are born of women there has not arisen anyone greater than John the Baptist: nonetheless, he that is least in the kingdom of heaven is greater than he. All the prophets and the law have prophesied until the days of John. If you will accept it, he is Elijah, who is to come. Let him hear that has ears to hear.”³⁹³ These words mean, as he would later explain, that just as it was written that before Christ comes to judge the world, Elijah would come and the Antichrist would give contrary teaching, [ASI.56] so did John come with such power of asceticism and force before the Messiah, who is now with you. Also, just as Elijah was an ascetic and so fanatical in the law, so also is John. Just as Jezebel, the wife of Ahab, the king of Israel, lay in wait for Elijah, so too did Herodias, the wife of Philip, lie in wait for John, for King Herod put him in prison for her sake. All people loved John and were baptized by him. Hearing this praise Christ made of John, the disciples were glad, but the sages and Pharisees were not pleased, because they accorded him no honor and took no account of his baptizing. Christ rebuked them and said, “To whom shall the men of this tribe be likened? I will liken them to children seated in the marketplace. They cry out to other children, saying, ‘We sang for you, and you did not dance. We wailed for you, and you did not weep.’ There came John, who did not eat or drink, and they said he had a demon. [ASI.57] There came a man who eats and drinks and acts like others, and they said, ‘This is a man who drinks wine.

He is a friend to usurers, with whom he converses.’”³⁹⁴ [L68a] God wanted to attract this group to goodness by one means or another. If they had had no share of him, it would have been their fault. He spoke long and told them that since they had profited nothing from seeing so many miracles from him, and since most were from Galilee, where, relative to other places, he had taught more and performed more miracles, he addressed several cities in particular, saying, “Woe to you, O Chorazin. Woe to you, O Bethsaida. If the miracles that were performed in you had been performed in Tyre or Sidon, they would long ago have repented in sackcloth and ashes. I say to you, on the Day of Resurrection Tyre and Sidon will have more comfort than you. And you, O Capernaum, will you rise up to heaven? Soon you will descend into hell,³⁹⁵ for if the miracles that were performed in you had been performed in Sodom, it might still be standing today. To you I say, the land of Sodom will have more comfort on the Day of Resurrection than you.”³⁹⁶

Christ goes to Jerusalem

From there Jesus set out, traveling through the cities and villages, to Jerusalem. In that city was a noble woman from the city of Bethany,³⁹⁷ Mary Magdalene by name, sister of Martha.³⁹⁸ They were both rich. Their father was named Syro³⁹⁹ and their mother was Eucharia. They had a brother named Lazarus.⁴⁰⁰ Mary

391. Luke 7:22–23; Matthew 11:4–6.

392. Possibly referring to Malachi 3:1.

393. Matthew 11:7–15.

394. Variation on Luke 7:31–34 and Matthew 11:16–19.

395. Matthew 11:21–23; Luke 10:13–15.

396. Matthew 11:23–24.

397. The name Bethany (Βηθανία [Bethania]) in the New Testament could be from בֵּית הַיְּנֵי (Bēth Hīnē [House of Dates]) or בֵּית עֲנִיָּה (Bēth ‘Āniyyāh [House of Sorrow]). Father Jerome renders it variously in Persian, sometimes simply transcribing the Latin and other times making an attempt to etymologize it. The name has been lost to history, but the location is well known. The modern name of Bethany, العازرية (al-‘Āzariyya), is derived from Lazarus’s name.

398. The identification of Mary Magdalene with Mary of Bethany (John 11:1) goes back to the first centuries of Christianity.

399. The name of the father of Mary, Martha, and Lazarus of Bethany is given as Cyrus (“Syrus”) in Voragine, *Golden Legend*, 1:375 no. 96.

400. Father Jerome’s لا غادر (Lāghādhār) is either a mistranscription or variant of لا عاذر (Lā‘ādhār) (= Lazarus < Λάζαρος < لَعَزَار < La‘zār < اَلْعَزَار < Ēlā‘āzār [Eleazar]). From Father Jerome’s

Magdalene was young, rich, and beautiful, and since she had been raised without a father, she lived wantonly and went wherever she wanted. She liked to be admired and loved, and for this reason she did many things. She wore fine clothes, she bedecked herself, and she engaged in levity. As a result, in the city of Jerusalem she had a reputation for evildoing. Her sister Martha, after being healed of the constant flow of blood from which she had suffered for seven years,⁴⁰¹ believed in Jesus and constantly strove to win Mary over to righteousness, but since levity had taken root in her, it was of no use. Finally, she thought she would do something so her sister might hear Christ's teaching. It might be that his heavenly [2005.145.10a] teaching would work on her heart, and in order to win her over she told her about Christ, saying, "The whole world goes to him to hear him. He is extremely handsome and powerful in speaking."⁴⁰² In order both to see him and to show herself to the crowd of people, she went to Christ. When he saw her, he wanted to draw her out of the turmoil of the world, so he spoke in accordance with her station and talked of the impermanence of the world, the hideousness of sin, and the torments of hell. And, in order to attract everyone to repentance, he spoke long of the mercy God would have on sinners. He spoke so movingly that she changed in every respect. And it happened that on that day one of the Pharisees invited Christ to be his guest. Since he knew that this place was near the home of that sinful woman, he accepted and went. As they were eating, the evildoer Mary, who was wounded and alienated in her heart, found her way by asking to the house of the Pharisee. [L69a] Without waiting, she bought a crystal vial of expensive ointment and, weeping and with her hair in disarray, went there and threw herself into the midst of the people [2005.145.10b] at Christ's feet [Cat. no. XXII]. [ASI.35] Without saying anything, she wept so much that she wetted his blessed feet with her tears. She dried them with her hair, kissed

them, rubbed the ointment on them, and explained the reasons she had sinned. All this she did without his saying anything, since her weeping did not give him a chance to speak. Christ was silent and left her to her grief and exhibiting her repentance. All who witnessed such a strange and novel thing were astonished and spoke ill, since they well knew the woman and her levity, and even more, since they wondered how Christ could have allowed her to touch him. In particular, the Pharisee who had invited him as his guest wondered, saying, "If he were a prophet, he would have known who this woman was who touched him and what she was like, because she is a sinner." Aware of what was in his heart, Christ said, "O Simon, I have words for you." "O great one," he replied, "speak." Then he said, [ASI.36] "Two people owed someone money. One owed him five hundred dinars, and the other, fifty. Since they were both destitute and had nothing with which to repay their debts, he forgave them both. Which of these two did he love more?" Simon answered, "My guess is that it is the one he forgave the more." Christ said, "You are right." Then he turned to the woman and said to Simon, "You see this woman? I came into your house, but you did not pour water on my feet. As soon as this woman came in, she wet both my feet with her tears and dried them with her hair. You did not kiss me, but she did not stop kissing my feet from the moment she came in. You did not anoint my head with oil, but she anointed my feet with expensive ointment. Therefore, I say to you, her sins have been forgiven because she loved more. He who is forgiven little loves little, and he who loves little is forgiven little." Then he said to the woman, "Your sins are forgiven." Those who were seated there contemplated in their hearts, thinking, "Who is this [ASI.37] who forgives sins?" Blessed Christ took no notice of them and said to the woman, "Go in peace. Your faith has saved you."⁴⁰³ And she departed, changed utterly from that day forward, and she who had previously seemed wanton now became a model of righteousness. She was always engaged in ascetic practice, retreat, and contemplation of God's secrets. After Jesus Christ went into heaven, the Jews drove her from their kingdom, put her on a ship, and sent her away. She arrived at the port

rendering into Persian, it looks as though he thought, as was generally believed, that "Lazarus" was from the Aramaic לֹא עֹדֵר (*lā 'ādhār*, meaning "no helper").

401. The identification of the woman healed of flowing blood with Martha is based on Luke 8:2.

402. Father Jerome's gloss, the latter part of which was probably inspired by Lentulus's description of Jesus (reproduced by Father Jerome at the end of part 4 of the text [fols. L145a–145b]).

403. Luke 7:39–50.

of Marseilles, which is in the kingdom of France, and in that land she told of Christ and the Gospel, [L70a] and she brought many to his religion. Later, she chose a mountain, on which she spent thirty years in all abstinence and contemplative worship in a cave. Seven times every day the angels took her to heaven and in this state she died.⁴⁰⁴

In the city of Jerusalem there was a deaf and dumb man possessed by a demon who was brought before Christ, who commanded him regally, saying, “Go out of this man!”⁴⁰⁵ That very instant, it left him, and the man could speak, see, and hear.⁴⁰⁶ The people were amazed and said, “Is not he the son of David? Never have we seen such in our own land.”⁴⁰⁷ [ASI.38] The Pharisees, for whom his reputation meant loss, were displeased to hear this, and to discredit him they said, “He drives out demons by the power of Beelzebub, the chief of the demons.”⁴⁰⁸ Since Christ knew what thoughts were in their hearts, he said, “Every kingdom divided against itself will be destroyed, and no city or house that is destructive of itself will stand. If demon drives out demon, their kingdom will be divided, and how then can this kingdom stand? For you say that I drive out demons through the power of Beelzebub, but if I drive out demons through the power of Beelzebub, by whose power do your sons drive them out? They shall therefore judge you. But if I drive out demons by the finger of God, then the kingdom of God has come to you.”⁴⁰⁹ If a strong armed man keeps watch over his house, everything in the house is safe;⁴¹⁰ and if one

stronger than him comes and overcomes him, the latter will seize all the weapons upon which the former relied and take away everything in the house. He who is not with me is against me, and he who does not gather with me [ASI.39] scatters abroad.⁴¹¹ When an unclean spirit comes out of a man, it wanders in waterless and dry lands to rest; and when it finds none, it says, ‘Let me go back to the house out of which I came.’ And when it comes and finds it swept and adorned, it goes in, bringing seven even more unclean bodies with it, and they take up residence in that house. In the end, the man is worse than he was in the beginning.”⁴¹²

As he was saying these things, a woman cried out and said, “Blessed is the womb of her who bore you and the breasts you suckled!” However, Jesus said, “Blessed are they who hear the words of man and act in accordance therewith.”⁴¹³

At this point, his mother and several of her relatives came, but there was such a throng of people that they could not reach him. One got to him and said, “Your mother and brothers are outside and wish to see you.”⁴¹⁴ Jesus replied and said, “Who is my mother? Who are my brothers?”⁴¹⁵ Looking at his disciples, he said, “Behold my mother and brother, for whoever does [ASI.40] the will of my Father who is in heaven is my brother and my sister and my mother.”⁴¹⁶

The more he spoke, the more people thronged from word of his miracles. The Pharisees and scribes [L71a] said, “Show us a sign in the sky.”⁴¹⁷ He replied to them and said, “An evil and corrupt tribe asks for a sign, and it will not be given, except for the sign of the prophet Jonah because, just as the prophet Jonah was three days and nights in the belly of the fish, so also will the Son of Man be in the heart of the earth for three days and nights. The people of Nineveh will rise up on the Day of Resurrection and condemn this tribe because they repented at the word of Jonah,⁴¹⁸ and behold, here is one greater than Jonah. The Queen of the South will rise

404. This basically follows Voragine’s version of Mary Magdalene’s final decades: see *Golden Legend*, 1:374–83 no. 96. Voragine, however, mentions that “everyday at the seven canonical hours [she] was carried up to heaven by an angel” (*Golden Legend*, 1:381 no. 96) and not that “Seven times every day the angels took her [Mary Magdalene] to heaven.” This was probably a copyist’s misunderstanding. The numerous extant Indo-Portuguese works of art reproducing a Magdalene lying in a cave indicate that in Portuguese India this was the adopted and most popular version.

405. These words derive from Mark 5:8 (“Go out of the man”), used in connection with a miracle narrated earlier (fol. L51b).

406. Jesus’s miracle of healing a deaf and dumb man is found in Mark 7:32–37.

407. Matthew 12:23.

408. Mark 3:22, Luke 11:15; variation on Matthew 12:24.

409. Matthew 12:25–28; Luke 11:17–20.

410. Luke 11:21.

411. Matthew 12:29–30; Luke 11:22–23.

412. Matthew 12:43–45; Luke 11:24–26.

413. Luke 11:27–28.

414. Matthew 12:47; Mark 3:31–32; Luke 8:20.

415. Matthew 12:48; Mark 3:33.

416. Matthew 12:49–50; Mark 3:34–35.

417. Matthew 16:1; Mark 8:11; Luke 11:16.

418. Jonah 3:5.

up against this tribe on the day of judgment and condemn them because she came from the farthest parts of the earth to hear the wisdom of Solomon,⁴¹⁹ and behold, here is one greater than Solomon.”⁴²⁰

While he was talking, one of the Pharisees asked him to be his guest and partake of food with him. He entered his house and sat down, and there were many of the scribes and Pharisees [ASI.41] at the gathering. When the Pharisee saw that he ate without washing his hands, he was amazed. Jesus said to him, “Now you, O group of Pharisees, wash the outside of the cup and plate, but your insides are full of evil and injustice. O ignorant one, he who made the outside made the inside too.⁴²¹ O blind Pharisee, first clean the inside of the goblet. Then the outside will be clean. Woe to you, scribes and Pharisees, for you are hypocrites because you resemble white sepulchers: from the outside you appear adorned and decorated, but the insides are full of the bones of the dead and every manner of filth. So also do you show yourselves to the people as righteous and just, but inside you are filled with hypocrisy, deceit, and evil.⁴²² Woe to you, O Pharisees, for you love to sit high in assemblies and to be greeted in the marketplace.”⁴²³ One of those ignorant in religion said, “Lord, do you insult us with these words?” He answered him and said, “Woe to you, O teachers of religion, for [ASI.42] you place heavy loads on the people, which they are unable to bear, and you do not lift a finger to the loads.”⁴²⁴ The Pharisees and scribes did not like these words and took them to be slanderous, but they writhed at his words.

Christ leaves Jerusalem

He went out of Jerusalem and traveled through towns and villages. He taught, and the twelve Apostles were accompanying him. When he reached the seashore, the throng of people grew larger. Since crowds were coming from every direction, he got in a boat and began to teach them with parables. In order to express the levels of

effect God’s teaching has on people, he gave this parable: “A farmer went out to sow. As the seed was being scattered, [L72a] some fell on the road and was trampled upon, and the birds of the air ate it. Some fell on rocky ground, where there was not much soil. It sprang up immediately because it had no depth, and when the sun shone it was scorched. Since it had no root, it dried up. [ASI.43] Some fell among thorns, and later the thorns grew up, strangling it and preventing it from bearing fruit. Some fell on good ground. It sprouted and grew tall and large, and it bore fruit, sixty-fold and thirty-fold.” Then he cried out and said, “Let him who has two ears to hear listen.”⁴²⁵

When he was in private, his disciples came to him and said, “Why do you speak to them in parables?”⁴²⁶ He replied, saying, “The mysteries of the kingdom of heaven have been given to you, but they have not been given to them, except in parables, for he who has is given and is given more, and what he who has not has will be taken from him. That is, he who acts effectively in accordance with his knowledge will be given more knowledge, but it will be taken from him who does not live in accordance therewith. I tell them parables because they see but see not, they hear but hear not, and they do not comprehend. In them is fulfilled the prophecy of Isaiah, who said⁴²⁷, ‘They hear what is to be heard and comprehend not; they see what can be seen and see not. Their hearts are hardened, their ears are heavy, and their eyes are veiled, [ASI.44] lest they see with their eyes, hear with their ears, and understand with their hearts.’ They come to me, and I heal them, but blessed are your eyes because they see, and blessed are your ears because they hear. Verily I say to you, many of the prophets and saints desired to see what you see, but they saw not, and to hear what you hear, but they heard not.⁴²⁸ You do not understand this parable: how will you understand other parables?⁴²⁹ Listen to the parable of the farmer.⁴³⁰ Here is the explanation. The seed is the word of God,⁴³¹ and the road is a man

419. 3 Kings 10:1–10; 2 Chronicles 9:1–12.

420. Variation on Matthew 12:39–42 and Luke 11:29–32.

421. Luke 11:39–40; variation on Matthew 23:25.

422. Matthew 23:26–28.

423. Luke 11:43; variation on Matthew 23:6–7 and Mark 12:39.

424. Luke 11:45–46.

425. Matthew 13:3–9; Mark 4:3–9; Luke 8:5–8.

426. Matthew 13:10.

427. Isaiah 6:9–10.

428. Matthew 13:11–17.

429. Mark 4:13.

430. Matthew 13:18.

431. Luke 8:11.

who hears the word of God and does not understand, so he does not pay attention to it. The snatching bird is the devil, who snatches away what is planted in one's heart so that one does not believe or attain salvation. What fell on rocky ground is what a hearer hears and takes to heart immediately, but it does not last long in his heart, and when difficulty or persecution arise for the sake of God's word, he doubts and backslides. That which was planted among thorns is the word of God a hearer hears, [ASI.45] but the care of the world, the deceitfulness of riches, and the lusts of the self strangle the word in him, and that person is left fruitless and profitless. That which was sown on good ground means the hearer hears God's word well and rightly in his heart, understands, and acts on it: it bears fruit a hundred-fold and thirty-fold, that is, in accordance with each person's capability."⁴³²

He gives another parable [L73a]

He brought forth another parable and said, "The kingdom of heaven resembles a man who planted good seed in his field, but when night came and people were asleep his enemy came, sowed tares among his grain, and left. When the grain sprouted and gave fruit and the tares appeared, the farmer's servants came and said to him, 'Lord, did you not sow good seed in your field? Where did these tares come from?' He said, 'This is the work of my enemy.' His servants said, 'Do you want us to go and gather them?' He said, 'No, lest by gathering the tares the grain also be pulled out. Let both grow until the time of harvest comes. Then [ASI.46] I will tell the harvesters to gather first the tares and make them into bundles to be burned but to gather the grain in sacks.'⁴³³ When he reached home, the disciples asked him for an explanation of the parable. He said, "The farmer is the Son of Man, the good ground is the earth, and the seeds are the sons of the kingdom. The tares are the children of the wicked one, and the enemy of the sower is the devil. The time of harvest is the end of the world, and the harvesters are the angels. Therefore, just as the tares are pulled out and burned in the fire, so will the Son of Man

send his angels at the end of the world, and they will gather all the unjust and iniquitous into his kingdom and cast them into the fiery furnace, where there will be wailing and gnashing of teeth. Then the righteous will shine in their Father's kingdom like the sun. Let him hear who has two ears to hear."⁴³⁴

He gave another parable: "The kingdom of heaven resembles a treasure in the wilderness. When someone finds it, he hides it and goes away in joy. He sells all he has and buys that land." He also said, "The kingdom of heaven resembles a merchant who sought a precious pearl. When he found such a pearl, [ASI.47] he went and sold all that he had and obtained it."⁴³⁵

In order to explain how the good and the evil are mingled in this world, he gave a parable and said, "The kingdom of heaven resembles a net that falls into the sea and catches all sorts of fish. When it is filled, they pull it out, and, seated on the shore, they put the good fish in their baskets and throw the bad away. So also at the end of this world will the angels come out and separate the good from the bad, whom they will cast into the fiery furnace, where there will be wailing and gnashing of teeth." Then he said to them, "Have you understood all this?" They said, "Yes." He said, "Every knowledgeable scribe in the kingdom of heaven resembles a farmer who takes out old and new from his stores."⁴³⁶

He gave many parables while teaching. Thus is it written of him in the Psalms:⁴³⁷ "I will open my mouth with parables. I will make apparent those things that were covered at the beginning of the world."⁴³⁸ [L74a]

At this time, he assigned his Apostles two by two to evangelize, [ASI.48] and he gave them power over the souls of the people of the world. He gave them permission to depart and said, "Do not go to the Gentiles, and do not enter the cities of the Samaritans, but go forth to the sheep of the house of Israel who have gone astray. When you arrive, call out and say the kingdom of heaven is nigh. Heal the sick, raise the dead, cleanse lepers, and cast out demons. Freely have you received; freely give. Do not store up or keep gold, silver, or brass

432. Variation on Matthew 13:19–23, Mark 4:15–20, and Luke 8:12–15.

433. Matthew 13:24–30.

434. Matthew 13:37–43.

435. Matthew 13:44–46.

436. Matthew 13:47–52.

437. Variation on Psalm 77:2 (78:2).

438. Matthew 13:35.

in your purses during your travels, neither two suits of clothing, shoes, or staffs, for the workman is worthy of his food. In every city and village you enter, inquire after a person who is worthy and stay there until you leave. When you enter a house, greet it by saying, ‘Peace upon this house.’ If the house is worthy, your greeting will come upon it; but if it is not worthy, your greeting will return to you. If anyone does not receive you and does not listen to your words, when you go out of that house or city, shake the dust from your feet. Verily [ASI.49] I say to you, there will be more comfort on the Day of Resurrection in the land of Sodom and Gomorra than in that city. I send you like sheep among wolves, so be wise as [L74b] serpents and harmless as doves. Beware of men, for they will deliver you up to assemblies and scourge you in their courts.⁴³⁹ You will be taken before governors and kings for my sake, for a testimony against them and the Gentiles. When you are delivered, do not think of how or what you will speak. Truly at that hour what you will say will be given to you, for it will not be you who speaks but rather the spirit of your Father speaking in you. A time will come when the brother will deliver the brother to death, and the father the child, and sons will rise up against their own fathers and kill them, and all men will hate you for my name’s sake. He who endures to the end will be saved. When they persecute you and drive you out of this city, flee to another. Truly I say to you, you will not have finished all the cities of Israel until the Son of Man will have come. The disciple is not more than his teacher. The slave is not better than his master. [ASI.50] It is enough for the disciple to be like his teacher and for the slave to be like his master. If they call the master of the house chief of the demons, what will come to the people of the house? Therefore, do not fear them. Nothing is hidden that will not be revealed, and nothing is secret that will not be made public. What I say to you in darkness, you will say in light, and what you hear in your ears you will proclaim on the rooftops. I say to you, O my friends, do not fear them who kill the body, [L75a] for they cannot destroy the soul. I will show you whom you should fear. Fear him who can destroy the soul and the body in hell. Thus, I say to you, fear him. Are not two spar-

rows sold for a farthing? Not one of them will fall to the ground without the command of your Father. Among you, since the hairs on your heads are numbered, fear not, for you are much better than sparrows. If anyone joins and confesses me before people, I will confess him before my Father who is in heaven. If anyone denies me before people, I will deny him before my Father who is in heaven. Do not think [ASI.51] I have come to bring peace to the world. I have come, not to bring peace, but the sword. I have come to separate sons from their fathers, daughters from their mothers, and daughters-in-law from mothers-in-law, because among a man’s foes are members of his household. Any who loves his father or mother more than me is not worthy of us, and any who loves his son or daughter more than me is not worthy of me. Anyone who does not pick up his cross and follow me is not worthy of me. Anyone who finds his own life will lose it, and anyone who loses his life for my sake will find it. He who receives you has received him who sent me. He who receives a prophet in the name of a prophet will receive a prophet’s reward, and he who receives a righteous man in the name of righteousness will receive a righteous man’s reward. Anyone who gives a cup of cold water to one of my little ones only in the name of a disciple, verily I say to you, in no wise will his reward be lost.”⁴⁴⁰

By these and other words he taught his disciples how to make people aware of his gospel and how they should go through the world and endure, and how to be righteous and good [ASI.52] to those who do evil to them. He also told them of the tribulations that they and other believers would suffer and of the reward God would give them and other followers if they served and were steadfast in confessing him. Then they went through the cities and villages, saying, “Repent,”⁴⁴¹ and telling of Christ; they cast out demons and rubbed ointment on the sick and healed them.

John is killed

It has been reported that Herod was holding John in prison, and Herod’s wife, Herodias by name, was quite desirous that John should be killed, but she did not

439. Matthew 10:5–17. The term “courts” replaces the original “synagogues” in Matthew 10:17.

440. Matthew 10:18–42.

441. Possibly based on Mark 6:12.

succeed in her desire because Herod respected John and, knowing that he was a good man, believed in him and acted according to his words. One day, when it was Herod's birthday, he gave an entertainment and invited the nobles and grandees of Galilee. At this point, [Herodias's] daughter came in and danced. Herod and the others in attendance were enthralled, and he said to the girl, [2005.145.11a] "Ask me for anything you want, and I'll give it to you." And he swore and said, "I will give you whatever [L76a] you desire, even half of my kingdom." The girl went out and asked her mother, "What thing should I desire?" Her mother said, "The head of John." The girl hastened back to the king and said, "I want you to give me the head of John on a platter."⁴⁴² The king regretted his oath, but because he had sworn before the people at the gathering he did not want to go back on his word and offend her. He summoned the executioner and said, "Go, bring his head on a platter."⁴⁴³ He went, beheaded him, brought the head on a platter, and handed it to the girl [Cat. no. XXIII]. [ASI.31] She took it and gave it to her mother. Hearing of this, John's disciples took his body and entrusted it to the earth, and they informed Jesus of it. At this point, Christ's renown reached King Herod, and he heard of the marvelous things he did. Some said it was John who had risen from the dead, and others said Elijah had appeared. Still others said he was a prophet like other prophets. When Herod heard, he said, "I had John beheaded."⁴⁴⁴ Perhaps he has risen from the dead to work miracles.⁴⁴⁵

At this time, some of the Pharisees came to Christ and said, "Go away from here, for Herod is seeking to kill you." He replied and said, "You go tell that fox that today and tomorrow I will drive away demons and heal the sick. On the third day, I will be finished. I must remain today and tomorrow, and the following day I will go because no prophet has ever been killed outside of his own city."⁴⁴⁶ The emissaries who had been sent returned and told him one by one what they had done and learned. [ASI.32] To them he said, "Come into pri-

vacy to rest."⁴⁴⁷ He said this because there were so many people coming and going that they had had no opportunity to eat.

Christ goes into the desert

Then they got into a boat and went to the wilderness, where they remained in retreat. Hearing that Jesus was in a certain place, the people hastened from every direction and flocked to him. When Jesus came forth, he saw the crowd and felt sorry for them because they were like shepherdless sheep. Then he began to teach them and heal the sick. When it was late in the day, his disciples said, "This is the wilderness, and the day has come to an end. Tell the people to repair to their cities and villages to get something to eat, for we have nothing for them to eat."⁴⁴⁸ He said to them, "There is no need to go. You will feed them."⁴⁴⁹ They said, "We have nothing more than five loaves of bread and two fishes."⁴⁵⁰ Jesus asked Philip, "Where should we buy bread that they may eat?"⁴⁵¹ He said this [ASI.33] to test him, for Philip knew what he would do. Philip answered and said, "Two hundred [L77a] dinars' worth of bread would not suffice for all these people, even if everyone were given a crumb."⁴⁵² One of the disciples, Andrew by name, brother of Simon, said, "There is a lad here who has five loaves of barley bread and two fishes, but how could this little bit suffice for so many people?"⁴⁵³ Jesus said to them, "Have the people sit down."⁴⁵⁴ There was a field there. Jesus took the bread, prayed over it, and distributed it among those who were seated, and so also he gave them as much fish as they wanted. When they were satisfied, he told his disciples to collect the crumbs that remained lest they go to waste. What they collected amounted to twelve full baskets. The people who ate to satisfaction of the five loaves and two fishes numbered five thousand, aside from the women and children. Those who witnessed his miracles said, "This is truly

442. Mark 6:22–25.

443. Mark 6:27.

444. Luke 9:9.

445. Variation on Luke 9:8, with Father Jerome's gloss.

446. Luke 13:31–33.

447. Mark 6:31.

448. Matthew 14:15; Mark 6:35–36; Luke 9:12.

449. Matthew 14:16.

450. Matthew 14:17; Luke 9:13.

451. Luke 9:13; John 6:5.

452. John 6:7.

453. John 6:9.

454. John 6:10.

the prophet who is to come into the world,”⁴⁵⁵ that is, the Messiah.⁴⁵⁶ When Christ realized that they thought to take him and make him king, he fled by himself to a mountain. [ASI.34]

Christ goes to Gennesaret

When it was night, he said to his disciples, “Get in the boat and go before me to the land of Bethsaida. I will stay here for a time to dismiss the people.”⁴⁵⁷ When he had bade farewell to the people, he went into the wilderness to pray. The disciples got into the boat and set forth. Darkness [L77b] fell and the sea rose up in waves from a windy tempest. They proceeded two leagues. They were in this state when, at the fourth watch of the night, Jesus came toward them, walking on the water. He was about to pass them, but when they saw him walking on the water, they were afraid and thought it was an apparition. They cried out and were disturbed. Jesus said, “Be hopeful. It is I. Fear not.”⁴⁵⁸ Peter said, “Lord, if it is you, command me to come out to you on the water.”⁴⁵⁹ He so commanded. That very instant, Peter got out of the boat and walked on the water, going toward Jesus, but the water and wind were so strong, he feared and almost went under. He cried out [ASI: unidentified folio] and said, “Lord, save us!”⁴⁶⁰ Jesus stretched out his hand and took him, saying, “O you of little faith, why do you doubt?”⁴⁶¹ Then they came to the boat, and as soon as they boarded, the wind calmed down, and those who were in the boat bowed down to him and said, “Truly you are the Son of God.”⁴⁶² Then they proceeded and reached the land of Gennesaret. When the people of that province recognized him they sent word to the cities and villages of the surrounding areas, and they brought all the sick to him and asked to approach him so he could put their hands on the hem of his garment. All who came to him were made whole.

Christ is found in Capernaum [L78a]

The next day, several boats came from Tiberias to the place where he had distributed the loaves and fishes, and they learned from a group of people on the shore that there was only one boat making the crossing, and Jesus and his disciples had not boarded that boat, so they were unable to find him. These people directed their boats to Capernaum to seek him from his disciples. When they reached Capernaum, they found Jesus with his disciples, and, in amazement, they asked, “O teacher, how did you come here?” Jesus said, “Verily, verily I say to you, you do not seek me for miracles but because you ate bread and were filled. Do not act for the sake of food that is impermanent, but for the sake of food that lasts eternally, and it is that which the Son of Man gives.” They asked him, “What things should we do to do the work of God?” He said to them, “The work of God is that you have faith in him whom he has sent.” They said, “What sign do you have, and which miracle do you perform that we might see it and believe in you? Our fathers ate heavenly bread in the wilderness.” Jesus said, “Verily, verily I say, did not Moses give you bread from heaven? But my Father gives you the bread of truth from heaven because the bread of God is that which comes down from heaven and gives life to the world.” They said, “Master, give us continually of this bread.” Jesus said, “I am the bread of life. He who [ASI.157] comes to me will never hunger, [L78b] and he who believes in me will never thirst, but I have said to you that you have seen me and do not believe. Anyone whom my Father forgives will come to me, and I will not reject anyone who comes to me, because I have not come down from heaven to work by my own desire but by the desire of him who sent me. This is the will of the Father who sent me, that I will not destroy anyone he has given me, but him I will raise on the Day of Resurrection. It is the delight of my Father that he who sees the Son and believes in him will have everlasting life, and I will raise him on the last day.” The Jews doubted these words because he said, “I am the bread that came down from heaven,” and they said, “This is Jesus, son of Joseph, whose father and mother we know. How can he say, ‘I came down from heaven?’” Jesus said to them, “Do not say this to each other. No one can come to me save him whom my Father who sent me pulls toward me, and I

455. John 6:14.

456. A clarification addressed to a Muslim audience.

457. Mark 6:45.

458. Matthew 14:27.

459. Matthew 14:28.

460. “Lord, save me” in Matthew 14:30.

461. Matthew 14:31.

462. Matthew 14:33.

will raise him on the last day. It has been written by the prophets.⁴⁶³ “They are all taught of God.”⁴⁶⁴ [ASI.158] Verily, verily I say to you, whoever believes in me will have life eternal. I am that bread of life. Your fathers and mine ate in the desert and died. This is the bread that came down from heaven. He who eats of it will not die. I am the living bread come down from heaven. All who eat of this bread will live eternally, and the bread I give is my body, which I will give for the sake of the life of the world.”⁴⁶⁵ [L79a] This he said in the synagogue in Capernaum, and many of his disciples said of this speech, “These words are difficult. Who can hear them?” Jesus said to them, “They make you doubt, but how will it be when you see the Son of Man coming forth to the place where he was at first? He who gives life is the spirit. The body does not allow one to dispense with anything. The words I say to you are the spirit and life.” At these words, many of his disciples turned away and followed him no longer. Jesus said to the twelve Apostles, “Do you want to go?” Simon answered and said, [ASI.159] “Our Lord, to whom should we go? The words of eternal life are yours, and we believe and are certain that you are the anointed of the living God.” Jesus said to them, “It is not I who has chosen you twelve, and one of you is a devil.”⁴⁶⁶ It was Judas Iscariot, who afterwards betrayed him to his enemies.

Washing the hands

After that, the Pharisees and some of the scribes who had come to Jerusalem thronged around him, and when they saw that his disciples ate without washing their hands, they criticized them because the Pharisees and other Jews did not eat without washing their hands, and they followed the rules of their ancestors in not eating anything they bought from the market without washing it. They were also meticulous in many other things, such as washing cups, vessels, and beds. The Pharisees and scribes asked him, “Why do your disciples not follow the rules of the ancestors? Why do they eat without washing their hands?”⁴⁶⁷ He answered, “Well did Isaiah

speak of you, O hypocrites, for thus it is written.⁴⁶⁸ “This group pays me lip-service, but [ASI.160] their hearts are far from me. They serve me hypocritically.”⁴⁶⁹ They teach people these rules, but they have abandoned the precepts of God. They cling to the rules of men, like washing cups and vessels, and other such things they do.”⁴⁷⁰ To them he would say, “You have completely abandoned the precepts of God in order to observe your own customs. God commanded, ‘Honor your father and mother, and anyone who speaks ill of his father and mother, let him die the death.’ You say, if a man says to his father or mother, ‘Whatever is a sacrifice from me will profit you,’ but you do not let him make a gift. Therefore, you have nullified the word of God that was given to you, and many such things do you do.”⁴⁷¹

Then he summoned a large group and said to them, “Let all of you hear and understand me: what goes into the mouth does not defile a man, but what comes out of the mouth is what defiles him.”⁴⁷² Let him hear who has ears to hear.”⁴⁷³

When [L80a] he went into the house away from the people, his disciples said, “You know that when the Pharisees hear these things [ASL: unidentified folio] it will be difficult for them.” He replied and said, “Every sapling not planted by the Heavenly Father will be ripped out. Leave them alone, for they are blind, and if the blind lead the blind, both will fall into a pit.” Peter said, “Explain this parable to us.” He said, “You do not know either, and you do not understand that nothing that comes into a man’s mouth from outside can defile him, because it does not reach the heart but rather the belly and then comes out. However, things that come out of a man’s mouth proceed from the heart. These are the things that defile a man because they come from the inside of the heart. Bad thoughts, adultery, killing, theft, greed, black-heartedness, corruption, the evil eye, infidelity, pride in the heart, ignorance—all these evils

463. Including in Isaiah 54:13.

464. John 6:25–45.

465. John 6:47–52.

466. John 6:60–71.

467. Mark 7:5; Matthew 15:2.

468. Isaiah 29:13.

469. Variation on Mark 7:6–7 and Matthew 15:8–9.

470. Mark 7:7–8.

471. Variation on Mark 7:10–13 and Matthew 15:3–6. According to Mark 7:10, it was not God who made this pronouncement but Moses. This contrasts with Matthew 15:3, which refers to “the commandment of God.”

472. Mark 7:14–15; Matthew 15:10–11.

473. Mark 7:16.

come from inside and defile a man, but eating without washing the hands does not defile a man.”⁴⁷⁴

Christ turns toward Tyre and Sidon

When Jesus came from there to the vicinity of Tyre and Sidon, suddenly a Canaanite woman from that area came out and cried in a loud voice, “Have mercy on me, O Lord, son of David. There is a demon in my daughter, and it vexes her.” He gave no reply and said nothing. His disciples came and made a request, saying, “Send away this woman who [L80b] comes crying after us.” [ASI: unidentified folio, a side] The woman was an idolator. Jesus replied, “I have not been sent only to the sheep that have gone astray from the house of Israel.” The woman clung to him, bowed down, and said, “Lord, help me.” Jesus replied and said, “Let the sons first become lions. It is not good to take the sons’ bread and give it to dogs.” The woman said, “Yes, Lord, but even the dogs eat of the crumbs that fall from their masters’ tables.” Then Jesus replied, “Woman, great is your faith. You will have in accordance with your faith.”⁴⁷⁵ And immediately her daughter was delivered.

Christ goes to Galilee

And he also left the vicinity of Tyre and went toward the Sea of Galilee via Sidon, passing through the region of Decapolis. At this point, a deaf and dumb man was brought to him, and he was asked to put his hand on him. He took him away from the crowd and put his fingers in both ears. He rubbed some of his saliva on the man’s tongue, looked toward heaven, drew a sigh, and said, “*Ephphatha*,”⁴⁷⁶ which means “Be opened.” [ASI: unidentified folio, b side] Instantly [the man] could speak and hear, and he spoke fluently. [Jesus] told them [L81a] not to tell anyone, but they proclaimed it and told with amazement all the good he was doing: he made the deaf hear and the dumb speak.

At this time, he came to a mountain, where he stayed. The people thronged him, bringing many blind, dumb,

deaf, and other ill people whom they cast at his feet as they praised the God of Israel. Some time passed in this way. Then he summoned the disciples and said, “I feel sorry for these people, for it is day and they are out of their houses on my account and have nothing to eat. If we send them back to their homes in this condition, they will become exhausted on the way because some of them have come from afar.”⁴⁷⁷ The disciples said, “How can anyone give them enough food in this wilderness?” Then he said to them, “How many loaves of bread do you have?” They said, “Seven.”⁴⁷⁸ He told the people to sit down. Then he took the seven loaves, gave thanks, broke them, and gave them to the disciples [ASI.127] to place before the people. They had a few fish also, and he blessed them and told them to place them before the people. They put them out, and the people ate until they were satisfied. Seven baskets of remains were collected, and those who ate were nearly four thousand, not counting the women and children.

At that time, [L81b] he got into a boat with his disciples and went to the region of Magdala. The Pharisees and some of the Sadducees⁴⁷⁹ came to test him, saying, “Show us a sign from heaven.”⁴⁸⁰ He sighed and said, “Such people seek a sign.”⁴⁸¹ And he said to them, “When it is nighttime, you say the weather will be fair because it is red, and in the morning you say today it will rain because the sky is lowering.”⁴⁸² When the south wind blows, you say it will be hot.⁴⁸³ O two-faced ones, you know how to discern the two faces of the sky, but you do not understand the sign of the time. Why do you

477. Mark 8:2–3.

478. Mark 8:4–5.

479. This is perhaps Father Jerome’s only serious mistake in translation. The word he uses for Sadducees, زنادقة (*zanādiqa*), is the plural of زنديق (*zindīq*), which is an Arabized form of the Middle Persian *zandig* (interpreter), a label that was applied to unorthodox interpreters of Zoroastrianism and eventually came to mean “heretic” in Arabic. The word “Sadducees” (Σαδδουκαῖοι [Sadduceai]) is of uncertain origin but is thought to be derived from קדוץ (*šādōq*), the name rendered as “Zadok.” Correctly rendered into Perso-Arabic, it would be صدوقيين (*šadūqiyyīn*). The Sadducees were a sect that recognized only a strictly literal interpretation of the written law and rejected the oral, or interpretive, law and the notion of an afterlife.

480. Matthew 16:1; Mark 8:11.

481. Matthew 16:4; Mark 8:12; Luke 11:29.

482. Matthew 16:2–3.

483. Luke 12:55.

474. Variation on Matthew 15:12–20.

475. Variation on Matthew 15:22–28 and Mark 7:25–29.

476. Mark 7:34. The Greek ἐφφαθά is a rendering of the Aramaic אֶתְפַּתַּח (*ethp̄thah*, meaning “be opened!”). Father Jerome’s Persian rendering, افغتی, is probably meant to be read as *ē-fatā*.

not judge by what is true? A wicked and evil tribe seeks a sign, but no sign other than the sign of the prophet Jonah⁴⁸⁴ will be given.”⁴⁸⁵ [ASI.128]

Then he left them and, getting into a boat, crossed the sea. After that, the disciples came to the shore, having forgotten to take bread, and there was only one loaf in the boat. He said to them, “Beware and avoid the leaven of the Pharisees and Sadducees.”⁴⁸⁶ By this they understood that he meant they should not eat the bread of the Pharisees, and it occurred to them that they were forgetful. They became worried. Jesus understood and said, “Why are you worried, O you of little faith, [L82a] that you have no bread?⁴⁸⁷ You still do not recognize and do not understand. Your hearts are still blind. You have eyes and do not see; you have ears and do not hear.⁴⁸⁸ You do not comprehend and do not remember the five loaves that were distributed among five thousand people. And how many baskets were picked up? Seven loaves were given to four thousand people, and how many baskets were picked up? Why do you not understand that I did not speak to you of bread when I told you to avoid the leaven of the Pharisees and Sadducees, but of their teaching.”⁴⁸⁹

He came to the village of Bethsaida. [ASI.129] They brought a blind man to him and asked [Jesus] to put his hand on him. He took the blind man aside, rubbed his own saliva on his eyes, put his hands on his eyes, and asked him, “Do you see anything?” [The blind man] said, “I see people like trees.”⁴⁹⁰ Again, [Jesus] put his hands on [the blind man’s] eyes. Then he acquired perfect sight and was able to see everything well. [Jesus] said to him, “Go home, and tell no one.”⁴⁹¹

The elevation of Peter

He came to the vicinity of Caesarea and, going off the road, prayed. His disciples were with him. He asked them, “What do people say about me?” They said,

“Some say that you are John the Baptist, some say Elijah, some say Jeremiah, and others say one of the prophets.” [L82b] Then he said to them, “Who do you say I am?” Peter said, “You are the Christ, the Son of the living God.” Jesus said, “Blessed are you, O Simon, son of Jonan, for flesh and blood has not revealed this to you, but my Father who is in heaven. I say to you, [ASI.130] you are Peter (that is, the rock), and on this rock I will build my church, and the gates of hell will have no power over it. I give you the keys to the kingdom. Whatever you bind on earth will be bound in heaven, and whatever you open on the earth will be opened in heaven.”⁴⁹² Then he told his disciples not to tell anyone that he was Jesus the Christ.

At this time, he began to make his disciples aware that he would have to go to Jerusalem and suffer many things from the elders, priests, and scribes: they would kill him, but after three days he would arise. Peter came and rebuked him, saying, “It will never be, O Lord, that this comes to you.” He turned to him and said, “Get away from me, Satan. You are a stumbling block to me because you do not deal with divine things but with things of men.”⁴⁹³ Then he called the people to himself and said to them and the disciples, “Let whoever would follow me come out of himself and take up his cross every day and follow me. [L83a] And any who wants [ASI.131] to save his life will lose it, because he who destroys his soul for me and for the Gospel will gain it. What does it profit a man if he gains the whole world and destroys his own life? What thing will be given to a man in exchange for his soul? If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes into his glory and that of his Father with the pure angels, for the Son of Man will come into the glory of his Father with his angels. At that time, everyone will be rewarded in accordance with his deeds. Verily I say to you, there are some standing here who will not taste death until they see the Son of Man in his kingdom.”⁴⁹⁴

484. Jonah 2:1. See also L71a.

485. Matthew 16:3–4.

486. Matthew 16:6, 11.

487. Matthew 16:8; Mark 8:17.

488. Mark 8:17–18.

489. Matthew 16:9–12.

490. Mark 8:23–24.

491. Mark 8:26.

492. Matthew 16:13–19.

493. Matthew 16:22–23; Mark 8:32–33.

494. Variation on Matthew 16:24–28 and Mark 8:34–38.

The transfiguration of Christ

Six days later, Jesus took Peter, James, and [James's] brother John and led them alone to a high mountain, where he prayed. While he was praying, his form changed: his face shone like the sun, and his clothes became as white as snow. Suddenly, Moses and Elijah appeared in all glory and spoke of his coming out of the world [ASI.132] and the great number of tribulations that he would suffer in Jerusalem. The disciples who were with him had fallen into a deep slumber. When they awoke, they saw him and two persons. Peter said to Jesus, "Lord, it would be better for us to be here always. If you want, we will make three tabernacles, one for you, one for Moses, and one for Elijah."⁴⁹⁵ He was saying this when a bright cloud appeared and cast a shadow over them, and a voice came from the cloud, saying, "This is my beloved Son in whom I am well pleased. Listen to him."⁴⁹⁶ The disciples, hearing this, fell on their faces and were very afraid. Jesus came, put his hand on them, and said, "Arise and fear not."⁴⁹⁷ They lifted up their eyes and saw no one other than Jesus.

Christ comes down from the mountain

Then Jesus and the disciples came down from the mountain, and he said to them, "Tell no one of what you have seen until the Son of Man rises from the dead."⁴⁹⁸ [ASI.133] They did as they were told and told no one, but they discussed it among themselves, saying, "What does it mean when the priests say⁴⁹⁹ that first Elijah must come?"⁵⁰⁰ He answered them, saying, "Elijah will come first [L84a] and restore everything to its state. But I say to you that Elijah has come, yet they did not recognize him but rather thought what they wanted to, and thus the Son of Man will suffer tribulations from them and be ridiculed, as has been written."⁵⁰¹ Then the disciples understood that he meant John.

When Jesus reached the other disciples he found a crowd of people with them, and some of the scribes

were talking with his disciples. When the people saw Jesus, they were amazed and went humbly to him. He asked them what they were discussing. At this point, a man knelt and cried out, saying, "O teacher, look upon my child, for he is my only child, and an unclean spirit [ASI.134] has seized him. He constantly cries out and throws himself onto the ground, foaming at the mouth, clenching his teeth, and becoming stiff. Many times he has fallen into the fire, and many times he has thrown himself into the water. I have brought him to your disciples and begged them to cast it out, but they were unable. Have mercy on him."⁵⁰² Jesus answered and said, "O you of little faith and evil one, how long will I be with you and put up with you? Bring your son to me." When he came near, the demon tormented him, and he writhed on the ground and foam came out of his mouth. Jesus asked the father, "How long has he been suffering this torment?" He said, "From childhood, and many times he has thrown himself into fire or water to destroy himself, but if you can, have mercy on him and help me." Jesus said to him, "If you can have faith, everything is easy for him who has faith." The father cried out and said, weeping, "Lord, I have faith. Help my lack of faith." When Jesus saw that [ASI.135] innumerable people were crowding around, he rebuked the unclean spirit and said, "O deaf and dumb spirit, I command you to leave this one and enter him no more."⁵⁰³ Crying out and tormenting him, the spirit came out, leaving him in a state in which many thought him dead. Jesus took his hand, lifted him up, and entrusted him to his father. All were amazed by this. When he came home, the disciples asked in secret, "Why were we unable to cast it out?" He said to them, "Because of your lack of faith. Verily I say to you, if there were in you faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move, and nothing would be difficult for you. This sort of demon will go out only through prayer and fasting."⁵⁰⁴

Christ travels through the villages of Galilee [L85]

He went through the villages of Galilee, teaching and performing astonishing deeds, and when he saw his dis-

495. Matthew 17:4; Mark 9:4; Luke 9:33.

496. Matthew 17:5.

497. Matthew 17:7.

498. Matthew 17:9.

499. Malachi 4:5.

500. Variation on Mark 9:11 and Matthew 17:10.

501. Matthew 17:11–12.

502. Variation on Mark 9:17–18 and Matthew 17:14–16.

503. Mark 9:18–24.

504. Matthew 17:18–20.

ciples in amazement at the greatness and strangeness of the deeds he performed, he said, [ASI.136] “You keep these words in your hearts: soon the Son of Man will be turned over to the hands of men who will kill him. Though dead, he will rise on the third day.”⁵⁰⁵ They became very sad and did not understand these words, which remained obscure for them, and in their fear they asked nothing.

When they reached Capernaum, the tax collectors came to Simon and said, “Your master does not pay the poll tax.” “That is right,” he said. When he came to the house, before Simon could speak, Jesus said, “What do you say, Simon? From whom do the kings of the earth take taxes? From their children or from strangers?” He said, “From strangers.” Jesus said, “Therefore, the sons are free. However, in order not to cast them into doubt, go to the sea and cast your net. Take the first fish that comes out and open its mouth. You will find a dinar. Take it and pay for me and for yourself.”⁵⁰⁶ With these words, the doubt they harbored increased, and their desire to know which person among them was greater grew stronger. Without informing Christ, they had discussed this among themselves along the way. [ASI: missing folio] When they were in the house, he asked them, “What did you discuss along the way?”⁵⁰⁷ [L85b] At first they were embarrassed to reveal it, but finally they told him and asked, “Whom will you consider greatest in the kingdom of heaven?”⁵⁰⁸ He said to them, “Whoever wants to be first will be the last of all, and he will serve everyone.”⁵⁰⁹ Then he summoned a child and set him in their midst. Then he took him in his lap and said, “Verily I say, if you do not revert and become like children, you will never enter the kingdom of heaven. Whoever makes himself as humble as this child will be greatest in the kingdom of heaven,⁵¹⁰ and whoever receives the like of this child receives me, and whoever receives me does not receive me but him who sent me.⁵¹¹ Whoever among you is least will be greatest,⁵¹²

and if anyone doubts one of these children who believe in me and harms him, it would be better that a millstone be bound around his neck and he be drowned in the sea. Woe to the world for its troubles! It is inevitable that troubles come, but woe to a man from whom trouble comes. If your hand or foot troubles you, cut it off and cast it away from yourself. It would be better for you to enter paradise dumb and handicapped than to have both hands and feet and be cast into hellfire. If your eye troubles you, pluck it out. It would be better for you to enter paradise with one eye [L86a] than to be cast into the flames with both eyes”⁵¹³—that is, if some things are necessary to you, like hands and feet, or beloved like eyes, and they cause you evil, throw them away.

He also said, “Look well and do not despise any of these children. I say to you, the angels always see the face of my Father who is in heaven.”⁵¹⁴ John, one of the twelve Apostles, came to Christ and said, “Teacher, I saw a man driving out demons in your name, but he does not follow us, so we forbade him to do that.” Jesus said, “Do not forbid him. Anyone who is not against you is one of your helpers.”⁵¹⁵ [ASI.161]

Christ goes toward Jerusalem

He decided to go to Jerusalem and set out on the road. He sent several out ahead to give news of him. They went and entered one of the Samaritans' cities to find a place to stay, and since the Samaritans knew that Jesus was going to Jerusalem, they refused them a place. James and John said, “Lord, permit me to tell fire to come down from heaven and burn them, as Elijah did.”⁵¹⁶ Jesus turned to him and rebuked him, saying, “You do not know from which spirit the Son of Man has come. He has not come to destroy people but to give them life.” And he went to another village. While they were on the road, one said, “Lord, I will follow you wherever you go.” Jesus said, “Foxes have rocky ground,⁵¹⁷ birds of the air have nests, and the Son of Man has no place to lay his head.” To another he said, “Follow me.” [The man]

505. Mark 9:30; Matthew 17:21–22.

506. Matthew 17:23–26.

507. Mark 9:32.

508. Matthew 18:1.

509. Mark 9:34.

510. Matthew 18:3–4.

511. Mark 9:36; Luke 9:48.

512. Luke 9:48.

513. Matthew 18:6–9.

514. Matthew 18:10.

515. Mark 9:38–39; Luke 9:49–50.

516. 4 Kings 1:10.

517. A curious modification of “foxes have holes” in the original: Luke 9:58; Matthew 8:20.

said, "Lord, first give me permission to bury my father." [Jesus] said, "Let the dead bury the dead. You go and give good news of the kingdom of God." Another said, "Lord, I will follow you, but give me permission to bid farewell to the members of my household first." Jesus said to him, "No one who puts his hand to the plow and looks back is worthy of the kingdom of heaven."⁵¹⁸

The disciples are assigned

After that, he separated seventy-two others and sent them ahead of himself two by two to every city and every place to which he would go, saying to them, "The harvest is great, but the laborers are few. Pray to the lord of the harvest that he find the laborers for the harvest. Go. Behold, it is I who send you like sheep among wolves."⁵¹⁹ And the charge he had given to the twelve Apostles he gave to them also and said, "All who hear you hear me, all who persecute you persecute me, and all who persecute me and receive me not [L87a] persecute my Father who sent me." Then the seventy-two returned in joy and said, "Even the demons [ASI.163] obey us in your name." To them he said, "I saw the devil falling from heaven like a lightning bolt, and I have given you the power to tread on serpents and scorpions and potency over the might of all enemies. Nothing will be able to diminish you. Do not, however, rejoice that spirits obey you. Rejoice that your names have been written in the heavens." At that time Jesus rejoiced in his soul and said, "We thank you, O Father, Lord of Heaven and Earth, that you have kept these things hidden from the wise and the prudent and revealed them to babes. Yes, thus it is, O Father, because this is your will. Everything has been entrusted to me by my Father, but no one knows the Son except the Father, and no one knows the Father except the Son and he to whom the Son wills to reveal them."⁵²⁰ He also said, "Come to me, all you who toil and are heavy-laden, and I will give you rest. [ASI.164] Take up my yoke and learn from me, for I am meek and lowly in heart, and you will find rest for your souls, for my yoke is pleasurable and my burden is light."⁵²¹ He looked at his disciples and said, "Blessed

are the eyes that see. I say to you, many prophets and kings have desired to see what you see, but they did not see, and they have desired to hear what you hear, but they did not hear."⁵²²

God's commandments

He was saying these things when one of the doctors of religion came to test him and said, "O teacher, how should I conduct myself in order to inherit eternal life?" He said to him, "What is written in the Pentateuch, and how do you read it?"⁵²³ He answered and said, "Love your lord with all your heart, all your soul, all your ability, and all your intention, and love your neighbor as yourself." Jesus said, "Rightly have you said. Do this, and you will live." The man wanted to show himself as righteous, so he said, "Who is my neighbor?" [ASI.165] Jesus said, "A man went down from Jerusalem headed toward Jericho, and thieves fell upon him and stole his clothes and wounded him, leaving him half dead. A priest passed by and saw him, but he went past. A Levite also came by and saw him, but he went past. Then a Samaritan came down the road. When he was near, he saw that [the man] was wounded, and his heart melted. He poured olive oil and wine on his wounds, bound them up, put him on his mount, and took him to an inn and nursed him. The next morning, he took out two dinars [L88a] and gave them to the innkeeper, saying, 'Take care of him, and if you spend more than this on him, I'll pay you upon my return.' Therefore, which one of these three do you think was the neighbor of the man who fell among thieves?" He said, "The one who was kind to him." Jesus said to him, "Go and do likewise."⁵²⁴ In this he showed that we should consider all men our relatives and do good to them when they are in need, of whatever religion or sect they may be.

At this time, as they were traveling, he entered the village of Bethany. A woman named Martha received him and took him to her house. She and her sister Mary sat at Christ's feet to hear what he said, but Martha rose and busied herself serving the guests. When she saw

518. Luke 9:55–62.

519. Luke 10:2–3.

520. Luke 10:16–22.

521. Matthew 11:28–30.

522. Luke 10:23–24.

523. Variation on Luke 10:25–26. Instead of the "Pentateuch," Luke 10:26 mentions "law." The change is understandable, since in Persian, "law" cannot be used in such a context.

524. Luke 10:27–37.

that her sister Mary was benefiting from and enjoying Christ's words, she said, "Lord, do you not care that my sister has left me to serve alone? Order her to help me."⁵²⁵ Her meaning was that she would finish serving quickly and also benefit from Christ's words, but the Lord answered and said, "Martha, Martha, you are striving and encumbered with many things. One thing is needed, but Mary has chosen the better part, which shall not be taken from her."⁵²⁶

Christ enters Jerusalem

After that, he went through the cities of Galilee, not wanting to go into the land of the Jews because they were seeking to kill him. Since Scenopegia, which is the Festival of Tabernacles,⁵²⁷ [ASI.167] was nigh (which festival the Jews celebrate in memory of the tabernacles that they erected on the road to Jerusalem when they came out of Egypt), his brethren told him, "Go from here to Judea so that your disciples may see your wondrous works, for there is no one who does something in secret who does not want it to be known openly. If you do these deeds, reveal yourself to the world." But these brethren did not have faith in him. Jesus said to them, "The time has not yet come, but your time is always ready. The world cannot hate you, but it hates me because I bear witness that its works are evil. You go to the feast, for my time has not yet come."⁵²⁸ This he said, and he remained in Galilee. When his brethren went to the feast, he too went after a time, not openly but rather in secret. However, the Jews were looking for him and saying, "Where is he?" Some called him a good man, and others said, "He is not so, but rather he leads the people astray."⁵²⁹ [ASI.168]

During this festival, which lasts eight days, he arrived in Jerusalem and went to the temple and began to teach. The Jews were amazed and said, "How does he know so well [L89a] when no one taught him?"⁵³⁰ Some said, "Is

this not he whom they want to kill? Here he is, speaking frankly to them, and no one says anything to him."⁵³¹ Many believed in him and said, "When the Messiah comes, will he show any greater signs than these?"⁵³² The Pharisees heard this and sent people to arrest him, but those who came were so moved by his words that no one was able to arrest him, and they returned, not having done their job. The Pharisees said to them, "Why didn't you bring him?" They said, "No human has ever spoken in the manner in which he speaks." The Pharisees said, "Maybe you too have gone astray. Whom did you see among the leaders or Pharisees who believe in him? These accursed ones know nothing about religion." Nicodemus, who was one of them, went to [2005.145.20a] Jesus one night and said, "Does our religion judge that a person be condemned without hearing from him and knowing what he has done?" [Jesus] answered him and said, "You too are a Galilean. Consider that no prophet arises from Galilee."⁵³³ And everyone repaired to his place. Jesus went to the Mount of Olives and spent all night there in prayer. At dawn, he went to the temple and sat, occupied with teaching.

At this point, the scribes and Pharisees brought in a woman who had been taken in adultery, stood her in the midst, and said to Jesus, "O teacher, this woman has been taken in adultery, and Moses commanded⁵³⁴ us in the law to stone such a person. What say you?"⁵³⁵ Knowing that their purpose in this was to test him and build a case against him—for since he presented himself as so clement, if he gave a judgment to execute her, the people would no longer believe in his clemency, and if he said to pardon her, it would be against the law—Jesus lowered his head and wrote on the ground with his finger [Cat. no. XXIV]. When they persisted in asking, he raised his head and said, "Let whichever of you is without sin cast the first stone."⁵³⁶ [2005.145.20b] Then he lowered his head again and wrote on the ground. [ASI.169] It is related that while he was writing, every one of those standing there saw his own sins written

525. Luke 10:40.

526. Luke 10:41–42.

527. The Festival of Tabernacles, or Succoth (סוכות), is σκηνοπηγία in Greek and so also in Latin, *scenopegia*, which word Father Jerome transcribed into Persian.

528. John 7:3–8.

529. John 7:11–12.

530. John 7:15.

531. John 7:25–26.

532. John 7:31.

533. John 7:45–52.

534. A possible interpretation of Leviticus 20:10 and Deuteronomy 22:22–24.

535. John 8:4–5.

536. John 8:7.

in the lines, and when they heard and saw this they departed, one by one, with those who were older departing first. Jesus remained alone with the woman, who was standing there. Jesus raised his head and said to her, “Woman, where have your accusers gone? Did anyone condemn you?” “No one, Lord,” she said. Jesus said to her, “Nor do I condemn you. Go and sin no more.”⁵³⁷

The next day, he was teaching in the temple and said, “I am the light of the world, and he who follows me will not go in darkness but will have the light of life.”⁵³⁸ After much talk, he said to the Pharisees, “I tell you the truth, but you do not believe.” Which one of you will embarrass me with a sin? If I speak the truth, [L90a] why do you not believe in me? He who is of God speaks the words of God, but you do not listen to me because you are not of God.” The Pharisees said, “Do we not say well of you that you are a Samaritan and have a demon?” He replied, “I do not have a demon, [ASI.170] but I venerate my Father, and you demean me. I do not wish for my own greatness. He exists who desires to glorify me and judge.⁵³⁹ Your father Abraham greatly desired to behold my countenance. He saw it and rejoiced.” The Jews said, “You are not yet fifty years old, and you have seen Abraham?” He replied and said, “Verily, verily I say to you, before Abraham came into being, I was.”⁵⁴⁰ From these words they understood that he was calling himself God. They picked up rocks to stone him, but he hid himself and escaped. Outside the temple, he saw a man who was congenitally blind. His disciples asked, “Master, who sinned? He, or his father and mother, that he was born thus?” He replied, “Neither he nor his parents sinned, but thus was he born that the power of God might be revealed in him. While it is daylight, I must perform the deeds of him who sent me. Night will come, when no one will be able to work. So long as I am in the world, I am the light of the world.”⁵⁴¹ So saying, he spit on the ground and made mud, which he rubbed on the blind man’s eyes and said to him, “Go, wash your face in the pool of [ASI.171] Siloam.”⁵⁴²

He went, washed, and became sighted. The neighbors and those who had seen him before as a beggar said, “Yes, it is he,” and others said, “No, but it looks like him.” He said, “It is I.” They asked him, “How were your eyes opened?” He said, “He whom they call Jesus made mud and put it on my eyes, and he ordered me to go wash in the pool of Siloam. I went and washed, and I could see.” “Where is he?” they asked. He said, “I don’t know. They took him to the Pharisees.”⁵⁴³ The time when Jesus made the mud and gave him sight was the Sabbath. The Pharisees, therefore, asked him, “How did you become sighted?” He said, “He put mud on my eyes, and I washed. I could see.” Some of the Pharisees said, “This is not a man of God, for he does not observe the Sabbath.” Others said, “How could a sinful man work such miracles?” And there arose a dispute among them. Again they said to the blind man, “What do you say of him who opened your eyes?” He said, “He is a prophet.”⁵⁴⁴ They did not believe this was a blind man who had gained sight, so they summoned his father and mother and asked them, [ASI.172] “Is this your son you say was blind from birth? How is it that he now sees?” They replied, “We know that this is our son and that he was born blind, but we do not know how he has gained sight or who opened his eyes. Ask him. He is an adult: he can respond.”⁵⁴⁵ They said this because they were afraid of the Jews, since it had been ordained that whoever called him the Messiah would be exiled from the community. Therefore, they said to ask him. [L91a] Again they summoned him and said, “Glorify God. We know that this man is a sinner.” He said, “I don’t know, but one thing I do know, and that is that I was blind and now I see.” They said to him, “What did he do to you, and how did he open your eyes?” He replied, “I told you, and you heard.⁵⁴⁶ Why do you ask repeatedly? Do you also want to become his disciples?” They cursed him and said, “You be his disciple. We are the disciples of Moses. We do not know where he is from.” He said, “It is a strange thing that you do not know where he is from.

537. John 8:10–11.

538. John 8:12.

539. John 8:45–50.

540. John 8:56–58.

541. John 9:2–5.

542. John 9:7. The Pool of Siloam (OT חַשְׁלָה [haš-Šilah] and חַשְׁלָה [haš-Šiloāh], Greek Σιλωάμ, modern Arabic عين سلوان

[‘Ayn Silwān]) is one of the few undisputed places mentioned in the New Testament whose exact location is identifiable today.

543. John 9:8–13.

544. John 9:15–17.

545. John 9:19–21.

546. John 9:24–27.

He opened my eyes, and I know that God does not listen to sinners [ASI.173] but to him who is truly obedient to God and does his will. From long ago it has never been heard that anyone has opened the eyes of one born blind. If he were not from God, he would not be able to do anything.” They replied, saying, “You were born in all sin, and you presume to teach us?” And they exiled him from the community. Jesus was made aware of this and, finding him, said, “Do you have faith in the Son of God?” He replied, “Lord, who is he that I may have faith in him?” Jesus said, “You have seen him, and he who speaks to you is he.” He said, “I have faith, Lord.” Falling down before him, he worshipped him. Jesus said to him, “I came into the world for judgment, that those who do not see may see and that those who see may become blind.” Some of the Pharisees who were present at this exchange heard these words of Jesus and said, “Are we blind?” To them he said, “If you were blind, you would have no sin; but now that you say, ‘I see,’ your sin is established and proven.⁵⁴⁷ Verily [ASI.174] I say to you, he who does not enter into the sheepfold by the gate but rather goes up from another side is a thief and a robber. However, he who comes in by the gate is the shepherd, and the gatekeeper opens the gate to him, and the sheep hear his voice, and he calls his sheep each by its own name and leads it out, and when he leads it out it goes to the other sheep, and the sheep follow his footsteps because they recognize his voice. They will not follow a stranger but rather flee from him, since they do not recognize his voice.” The Jews did not understand this parable, so to them he said, “Verily, verily I say to you, I am the gate of the sheep.⁵⁴⁸ If anyone enters through me, he will be saved and go in and out and find pasture. A thief enters only in order to steal, kill, and wreak havoc. I have come that they may have life and have it more abundantly. I am the good shepherd. A good shepherd gives his life for his sheep. He is a hireling who does not own the sheep. He sees a wolf coming and leaves the sheep [ASI.177] and flees, and the wolf ravages and scatters the sheep while he flees, and, because he is a hireling, he is unconcerned. I am the good shepherd, and I know my own sheep, [L92a] and my sheep know me. As the Father knows me, so

know I the Father, and I give my life for the sake of my sheep. I have other sheep not of this flock whom I must bring. They will hear my voice, and all sheep will be of one flock and one shepherd.⁵⁴⁹ No one will take my life from me, but I will give my life of my own accord. I can give my life and I can get it back again.”⁵⁵⁰ Many of the Pharisees said, “These words resemble those of a person possessed by the devil.”⁵⁵¹

One day, the Pharisees came into the temple and surrounded him, saying, “How long will you keep us waiting? If you are the Messiah, say it openly.” He answered them, “I speak to you, but you will not believe the things I do in the name of my Father. They bear witness to me, but you do not believe because [ASI.178] you are not among my sheep. As I have said, my sheep hear my voice, and I know them. They follow at my feet, and I give them eternal life. They will never be destroyed, and no one will snatch them from me. That which my Father has given me is greater than anything, and no one can take it from me. I and the Father are one.” Hearing this, the Jews picked up rocks to stone him, but Jesus said to them, “Many good things have I shown you from my Father. For the sake of which deed will you stone me?” The Jews said, “We do not stone you for your good works but for your blasphemy, that you, a human being, call yourself God.”⁵⁵² Jesus replied, “You say I have blasphemed because I have called myself the Son of God. If I do not do the works of my Father, do not believe in me, but if I do, no matter how much you do not want to believe in my words, believe in my works that you may know and believe that my Father is in me and I am in the Father.”⁵⁵³ They were about to arrest him, but [ASI.179] he escaped and said to them, “Your fathers killed the prophets. You too will fulfill the promise of your fathers, O vipers. How can a viper flee from hell? For this reason, I say to you, I send prophets, sages, scribes, and apostles to you. Them you will crucify and kill, and you will scourge them in your synagogues and pursue them from city to city, so that all the blood of the

547. Variation on John 9:27–41.

548. John 10:1–7.

549. John 10:9–16.

550. John 10:17–18.

551. This strongly contrasts with John 10:21: “Others said: These are not the words of one that hath a devil: Can a devil open the eyes of the blind?”

552. John 10:24–33.

553. John 10:36–38.

people of truth that has been spilled on the ground will come against you, from the blood of good Abel to the blood of Zechariah, son of Berechiah, whom they killed in the midst of the temple and the altar. Verily I say to you, these things shall rise up. You, Jerusalem, who kill prophets and stone those sent to you, how many times have I wanted to gather your children like a hen that takes her chicks under her wings, but you wanted it not. Your house will be left desolate. Truly, I say to you that henceforth you will not see me until you say, 'Blessed is [L93a] he who comes in the name of the Lord.'"⁵⁵⁴ And so saying, he departed from their midst. [ASI.180]

Christ leaves Jerusalem

He came out of Jerusalem and went to another land to teach the people, and crowds followed him. One of them said to him, "Our Master, tell my brother to give me my share of our father's legacy." Jesus answered, "Man, what person made me a judge or divider between you?" To everyone he said, "Beware, and keep yourselves from every sort of greed, for the life of a man is not in the abundance and multitude of things." Then he spoke this parable: "There was a rich man whose land brought forth in plenty. He thought to himself and said, 'What should I do? I do not have enough room to gather my harvest.' Then he said, 'I know what I'll do. I'll tear down my storehouses and build larger ones so I can store all my grain and say to my soul, "Soul, you have many goods and food for years. Rest, eat, drink, and have leisure." ' But God said to him, 'O you of little wisdom, tonight your life will be taken from you, and to whom will the goods you have stored up belong?' [ASI.181] Thus is the end of him who stores up for himself and is not rich for God."⁵⁵⁵

To his disciples he said, "For this reason I say to you, neither have thought of food for your soul nor worry about clothing for the body, for life is more than food, and the body is better than raiment. Consider the ravens, which do not plant or reap and do not have treasure or put things in storehouses, yet God gives them sustenance. Are you not greater than ravens?"⁵⁵⁶ Then

he spoke a few words to them, saying, "Do not worry about food and clothing, and do not desire to fly high, for all these things the Gentiles desire, and your Father knows that you need these things, but first seek the kingdom of God and his justice, and all these things will be added to you."⁵⁵⁷ Fear not, O little flock. It is the will of your Father that he give you the kingdom of heaven. Therefore, sell what you have, give alms, and make purses that will not grow old. Make a treasure in heaven that will not grow less, for there thieves do not enter and insects do not ruin. Where your stores are, there is your heart."⁵⁵⁸ [ASI.182]

In order to explain and show us how we should be awake to the great works of God and beware of questioning, he said, "Look, stay awake, and pray, for you are not aware of the time."⁵⁵⁹ Have your loins girded, take lighted candles, and be like those who wait for when their lord shall come from the wedding, so that when he comes and knocks on the door they may open it immediately. Blessed are those servants whom, when the master comes, he finds awake. [L94a] Verily I say to you, he will seat them and gird his loins to serve them, and if he comes during the second or third watch and finds them thus, blessed are those servants. This much you know, that if a householder knew at what hour a thief would come, he would remain awake and not allow him to rob his house. You be ready, for the Son of Man will come at a time that is not in your mind." Peter said to him, "Lord, are you telling this parable to just us, or to everybody?"⁵⁶⁰ Jesus answered him and said, "What I say to you and to everyone [ASI.183] is to be awake."⁵⁶¹ Who do you think is the trusted and wise steward of the house, whom the lord has assigned over his family to give them food at the right time? Blessed is that servant whom, when the master comes, he will appoint over everything he has. If that servant says in his heart, 'Our lord is late in coming,' and if he begins to beat the other servants and to eat, drink, and get drunk, and then his lord comes on a different day from what he thought

554. Matthew 23:31–39.

555. Luke 12:13–21.

556. Luke 12:22–24; variation on Matthew 6:25–26.

557. Matthew 6:31–33.

558. Luke 12:32–34.

559. Variation on Luke 12:40 and Matthew 24:44. Father Jerome added the exhortation to pray.

560. Luke 12:35–41.

561. Mark 13:37.

and at an hour he was not expecting, the lord will dismiss him and give him his share along with those who do not believe. The servant who knows his lord's will and does not act in accordance with it will be lashed, but he who does not know and does things that merit lashing, he will be beaten less. From him to whom much is given much is sought, and from him to whom much has been committed much will be asked."⁵⁶²

Some of the people of Galilee who were with Jesus informed him that Pilate had mingled the blood of several Galileans with their sacrifices. He replied to them, saying, "Do you suppose that the Galileans [ASI.184] who suffered this were greater sinners than other Galileans? I say no, but if you do not repent, you will all perish likewise. Do you think that the eighteen people upon whom the tower fell and who were killed were more sinful than the other residents of Jerusalem? I say no, but if you do not repent, you will all perish."⁵⁶³

In order to show them how God puts up with sinners until they repent, and if they do not repent, he torments them, he said, "A man planted a fig tree in his garden, and when he realized that it would not bear fruit, he said to the gardener, 'I have been waiting for fruit from this tree for three years, and I have not received any. Therefore, cut it down. Why should it waste space?' The gardener replied, saying, 'Lord, let it have one year more so that I can dig around it and give it manure. If it bears fruit, well and good; if not, we will cut it down.'⁵⁶⁴

A bowed woman is healed

He taught on Sabbath days and in the synagogues. He saw a woman in the clutches of the devil, who had been tormenting her for eighteen years. She was so bowed over that she was absolutely unable to look up. [ASI.185] When Jesus saw her, he called her to himself [L95a] and said to her, "Woman, be delivered of your trouble!"⁵⁶⁵ He put his hand on her, and at once she stood erect and praised God. The leader of the synagogue was indignant because [Jesus] had healed her on the Sabbath, so he said to the people, "You can work on the other six days. Come on those days and seek healing,

not on the Sabbath." The Lord answered, "O hypocrite, which of you does not untie his ox or donkey from the stable to take it out and drink water on the Sabbath? This daughter of Abraham has been suffering at the hands of the devil for eighteen years. Was it not good for her to be delivered on the Sabbath?"⁵⁶⁶ His enemies were humiliated by these words, and the people rejoiced over the works he did.

It so happened that one of the leaders of the Pharisees took him to his house on the Sabbath to partake of food with him, and they were waiting to see what he would do. A man with dropsy came to him, and he healed him, so quieting their commotion that they were unable to answer. [ASI.186] At the party, many people were gathered, and everyone was trying to be seated in the most important place. Noticing this, he said, "When you go to a wedding, do not sit in a high place. It may be that one greater than you will come as a guest, and he who has invited both you and him will say to you, 'Give your place to this person,' and then you will have to sit in a lower place. Rather, when you are invited, sit in a lower place so that the person who has invited you will say to you, 'Friend, sit higher.' Then you will have honor among those present because whoever thinks himself high will be low, and whoever thinks himself low will be high."⁵⁶⁷

Again, to him who had invited him to the feast he said, "When you give a feast or a dinner, do not invite your friends and brothers, nor yet your relatives and neighbors. It is not fitting that they also invite you and reward you, but when you give a feast invite beggars, the infirm, the lame, the blind, and the suffering, people who do not have the wherewithal to give you recompense. You will be blessed and will have a reward in the place of the righteous." One of those at the assembly heard this and said, "Blessed is he who eats bread from [ASI.187] the kingdom of heaven."⁵⁶⁸ In order to make him understand that God invites everyone to his feast, but it is their own fault that people do not attend, Jesus said, "There was a rich man whose son was getting married. He had various dishes and foods prepared, and he invited many people. When the time came, he sent his

562. Luke 12:42–48.

563. Luke 13:2–5.

564. Luke 13:6–9.

565. Luke 13:12.

566. Luke 13:14–16.

567. Luke 14:8–11.

568. Luke 14:12–15.

servants to summon the people and say, 'Everything is ready. Many animals and birds have been killed. Come, for it is time.' All declined. One said, 'I have purchased a village and must go there to see to it.'⁵⁶⁹ You will excuse me.' Another said, 'I have purchased five pairs of oxen, and I am going to try them out. [L96a] I hope you will excuse me.' Another said, 'I am newly married. I cannot go out of the house.' When the servants insisted, they beat them and killed them, but several came and related their adventures. The lord was indignant and sent people to them to kill them. Then he said to his servants, 'The feast is ready, but the guests were not worthy. Go into the markets of the city, [ASI.188] find the poor, the blind, and the halt, and bring whichever of them you find.' They went and came back to their master, saying, 'It has been done as you ordered, but there is still much room.' The lord said, 'Go out to the highways and bring enough people to fill the hall.' He said, 'I say to you, of those who were invited first not one had a share of the feast, but these others did because those who are called are many, but those who are chosen are few.'⁵⁷⁰

A large group of people was walking with him. He turned to them and said, "Whoever comes to me and does not hate his father, mother, son, sister, and relatives as much as his own soul cannot be of me. And he who does not pick up his cross and follow me cannot be my disciple. Who of you who wants to build a pavilion does not first sit, calculate the expense, and think whether he has enough capital to complete the pavilion? If he lays the foundation and cannot complete it, those who see will mock him and say, 'This man started building a pavilion but couldn't finish it.' What king goes to war against another king [ASI.189] without first sitting and thinking whether he can stand with ten thousand men against one who has come with twenty thousand? If not, while he is yet far away, he sends his emissaries and sues for peace. Likewise, not one of you will be able to be my disciple unless he abandons all the money and property he has."⁵⁷¹ That is, a seeker after God must

569. Luke 14:16–18. Luke 14:18 mentions a "farm" rather than a "village." The use of the latter term must certainly be attributed to the fact that farms had little importance in the Indian context.

570. Considerable variations on Luke 14:18–24.

571. Luke 14:26–33. The word "pavilion" (or "kiosk") is a substitution for the original "tower" (Luke 14:28).

first detach his heart from everything he has. Then he can step onto the road to him. If not, he will remain on the road and never reach his goal. He also said, "Salt is good. If the salt is bad, with what will things be seasoned? It is good neither for the earth nor for the garbage heap. It can only be thrown away. Let him hear who has ears to hear."⁵⁷²

God has mercy on penitents

Usurers and idolators used to come to Jesus, and the scribes and Pharisees would say, "This man allows evil people to come to him." To them he gave this parable: "Which of you with a hundred sheep would not leave the ninety-nine in the wilderness if one got lost and go out in search of the one that was lost until he found it? When he has found it, he puts it over his shoulder and returns home in joy [ASI.190, L97a] and invites his friends and neighbors, saying, 'Rejoice with me, for I have found my sheep that was lost.' I say to you, there is more rejoicing in heaven over the repentance of one sinner than over ninety-nine righteous people who do not need to repent. What woman is there with ten dinars who, if she loses one of them, would not light a lamp and sweep the house and search for it until she finds it through her endeavor? When she has found it, she invites her friends and neighbors and says, 'Rejoice with me, for I have found what was lost.' I say to you, thus will be the rejoicing of God's angels over the repentance of one sinner."⁵⁷³

In order to show with what meekness of heart and repentance it is necessary for sinners to approach God and how God has mercy on the penitent, he said, "A man had two sons. He who was the younger said to the father, 'Father, give me my portion of your property.' He divided it between them, and after a few days the younger son gathered all he had and went to a faraway region, where he squandered his wealth because he was a spendthrift, and he was left empty-handed. [ASI.191] A great famine befell that land, and he then became destitute and asked a man from that area for assistance. The man sent him to a village to herd swine, and he wished he could fill his belly with the fruits the swine were eat-

572. Luke 14:34–35.

573. Luke 15:1–10.

ing, but it was not given to him. He thought, 'How many hirelings of my father's are there to whom he has given more bread, while I am perishing here of hunger? Let me get up and go to my father and say, "Father, I have sinned in heaven and in your sight, and now I am not worthy that you should call me your son. Make me like one of your hirelings."' Then he got up and went to his father's house. When he was yet far off, his father saw him and had compassion upon him. He hastened out and fell on his breast and kissed him. The son said, 'Father, I have sinned in heaven and in your sight. I am not worthy that I should be called your son.' Then the father said to his servants, 'Bring him silken garments and clothe him, and put a ring on his hand and shoes on his feet. Bring the fatted calf and kill it. Let us eat [ASI.192] and rejoice, for this my son was dead but is alive. He was lost and has been found.' He put out a feast in rejoicing, and the elder son was in a village. When he was near home, he heard the music of rejoicing. Summoning a child-servant, he asked, 'What is this thing?' He said, 'Your brother has come, and your father has killed the fatted calf because he has arrived in good health.' He grew angry and did not want to enter. The father came out and asked him to go in. To his father he said, 'I have been serving you for so many years, and never have I disobeyed your order [L98a] or been alienated, but you never gave me a goat kid that I might make merry with my friends. When this son of yours came, having squandered his wealth in debauchery, you killed the fatted calf for him.' The father said to him, 'You are with me, and everything that is mine is yours. It is appropriate for us to rejoice and make merry, for this your brother was dead and is now alive. He was lost and has been found.'⁵⁷⁴ Jesus's desire was to show in this parable compassion for one who expends his free will in separation from God [ASI.193] and occupies himself with carnal pleasures, and how, if in the end he turns to God, God will receive him in his mercy and bring him back to his original state, in order to make everyone hopeful and bring them to repentance.

574. Luke 15:11–32.

The portrait of Jesus

At this time, his fame had spread throughout the land, and Abgar, the king of Edessa, which is now known as Urfa and is a twenty-day journey from Jerusalem, heard of his miracles. This Abgar, a leper, learned that Jesus was healing people of this disease. He sent envoys and wrote a letter, the contents of which were: "I have heard of your pure life and of the miracles you are working, and that the Jews are lying in wait for you and want to kill you. I would consider it a privilege if you would desire to come to this land, and I undertake to give you half of [L98b] my kingdom and to act appropriately to you if you would honor this realm."⁵⁷⁵ He also sent an expert portraitist named Ananias⁵⁷⁶ along to draw [Jesus's] likeness and bring it back, so that if [Jesus] did not come he would be able to see his countenance. Jesus met these men cheerfully, and they were even more astonished [ASI.194] at seeing him than they had been at hearing of his reputation. They insisted greatly that he go with them, but he did not want to and wrote in reply: "I thank you for the wish you have for me to come. It would not be appropriate for me to go there. I have come for the sake of the sheep that have gone astray from Israel. It is necessary for me to be with them, to teach them, and to fulfill what the prophets have written of me. When I will have gone into heaven, I will send one of my disciples to teach you the path of salvation and to heal you, in my name, of the illness you have. May God keep you."⁵⁷⁷

During this time, the portraitist was busying himself with all his attention and effort on drawing a likeness [Cat. no. XXV]. [2005.145.21b] He drew it several

575. A longer and slightly different version of Abgar's letter is given by Voragine (*Golden Legend*, 2:260–61 no. 159), who follows Eusebius's version (*History of the Church*, 1:13).

576. In the London Ms., the name is *اٲنه* (Atīna?); in the Cleveland Ms., it is *انينه* (Anīna?). Eusebius (*History of the Church*, 1:13) gives the name of the courier as Ananias; in later versions (e.g., the *Compendium Historiarum* of the eleventh-century Byzantine historian Georgius Cedrenus), Ananias becomes an artist who tried to make an image of Jesus. In the Syriac version of the story, the emissary and portraitist are one and the same, and his name is given as *ܫܢ ܬܒܘܠܪܐ* (*Hannān Ṭabūlārā* [Tabularius]).

577. Father Jerome's version of Jesus's reply also differs from the one given by Eusebius (*History of the Church*, 1:13), and Voragine (*Golden Legend*, 2:261 no. 159).

times, but every time he thought the job was finished he found it far from a likeness. He did it several times but only became more frustrated. Finally, Jesus asked him for a piece of clothing, which he passed over his blessed face and gave back to him. [Ananias] found his very likeness on it. Jesus said, “You will give this likeness to your king in my name.”⁵⁷⁸

In summary, the king rejoiced and kept the likeness in all reverence. Thereafter, one of the Apostles came to his land [L99a] and converted him to Christianity,⁵⁷⁹ and most of his kingdom also converted to that religion. He hung the likeness over the city gate, and every time he was pressed by enemies and they were about to enter the city, he would reveal the likeness, and the enemies would turn away in fright, unable to enter. Thus it was for many years. After a long time, the likeness was taken to Istanbul and from there to the city of Genoa in Italy, where it still is found.⁵⁸⁰

At this time, Jesus was on the other side of the river Jordan, where John had baptized people, and many came to him [ASI.195] and said, “Everything John said of him was true.”⁵⁸¹ And they believed in him.

Christ brings Lazarus back to life

A man named Lazarus was ill in the village of Bethany. This Lazarus was the brother of Mary and Martha, and this is the Mary who anointed the Lord with ointment and cleaned it with her hair. The two sisters sent someone to Jesus to say, “Lord, he whom you love is ill.” Jesus said, “This trouble is not the disease of death, but for the sake of the greatness of God and so that God’s Son may be magnified.” Jesus loved Martha, Mary, and Lazarus. When he heard that [Lazarus] was ill, he remained where he was for two days, and then he said to his disciples, “Let us go back to Judea.” The disciples said, “Master, now the Jews want to stone you, and you

want to go back there?” Jesus said to them, “Are there not twelve hours in a day? If a man travels during the day, he will not stumble because he sees the light of the world, but if he travels at night, [ASI.196] he will stumble because there is no light.” These things he said to them, and then he said, “Our friend Lazarus is asleep. I am going to awaken him.” The disciples said to him, “Lord, if he is asleep, he will get well.” By “sleep” he meant death, but they understood him to mean sleep. Then he said plainly, “Lazarus is dead, and I am glad I was not there so that you may have faith. Therefore, let us go to him.” Thomas, who was also called Didymus, said to his fellow students, “Let us go to die with him.”⁵⁸²

Jesus came to Bethany, and it was the fourth day since Lazarus had been placed in the tomb, and many of the Jews had come to offer condolences to Mary and Martha. Martha was informed that Jesus had come. She came out of the house and greeted him, and Mary was inside the house, unaware. Martha said to Jesus, “Lord, if you had been here, my brother would not have died. Now I know that God will give you whatever you ask.” Jesus said to her, “It is too soon for your brother to rise.” Martha said, [ASI.197] “I know that [L100a] he will rise on the Day of Resurrection and the Last Day.” Jesus said, “I am the Resurrection and the Life, and all who believe in me, no matter that they are dead, will live, and all who come to life and believe in me will not die eternally. Do you have faith in this?” She said, “Yes, Lord. I have faith that you are the Messiah, the Son of God come into this world.” This she said and went into the house, and she secretly called her sister Mary and said, “Our teacher has come and is asking for you.” Hastily she arose and went to him, meeting him where Martha had met him. When the Jews who were offering condolences in the house saw that Mary had arisen and gone in all haste, they followed her, thinking that she meant to go into the tomb to weep. When Mary saw Christ, she fell at his feet and said, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who were with her were weeping also, it was difficult for him, [ASI.198] and he grew upset and said, “Where have they laid him?” They said, “Lord, come and see.” Jesus

578. Voragine, *Golden Legend*, 2:261 no. 159.

579. According to the legend, Thaddeus (ܐܕܝܝ [Addai]), one of the Seventy-Two Apostles, converted Abgar and the kingdom of Edessa.

580. The image is known as the Holy Mandylion. It is kept in the Church of St. Bartholomew of the Armenians in Genoa (fig. 2.5), and was donated to the doge of that city by the Byzantine emperor John V Palaeologus (d. 1391).

581. John 10:42.

582. John 11:3–16.

wept. The Jews were saying, "See how he loved him." Several of them said, "He who opened the eyes of one born blind did not have the power to keep him from dying," and this hurt Jesus in his heart. He came to the tomb, which was in a cave, and they had placed a heavy stone over it. Jesus said, "Remove the stone." Martha, the sister of the dead man, said, "Lord, he has rotted, for it has been four days since he died." Jesus said to her, "Didn't I tell you if you had faith you would see God's greatness?" Then the stone was removed. Jesus lifted his eyes up and said, "O Father, I thank you for having heard me, and I know that truly you always hear me, but I say this that they who are standing may believe that I am sent by you." Then he cried out in a loud voice and said, "Lazarus, come out." Immediately [ASI.199] he came out as he was, wrapped in a shroud and his hands and feet bandaged. Jesus said to them, "Unbind him and let him walk." And they unloosed his bandages. He rose up whole and went with Jesus to the house. Many of the Jews who had come to mourn believed in him. A group of them went to the Pharisees and informed them of what Jesus had done. They held a council of the chief priests and Pharisees and said, "What should we do? This man shows many signs and performs many miracles. If we leave him as he is, all the people will believe in him, and the Romans will come and take our kingdom." One of them, Caiaphas by name, was the chief priest that year. He said, "Do you know nothing? Do you not think [L101a] it would be better for us that one person die than for all the people to perish?"⁵⁸³ He did not say this on a whim, for that year he was the chief priest: he prophesied because Jesus was determined to die for the nation, and from that day forth [ASI.200] they thought about killing him.

Christ goes to Ephraim

Jesus did not go openly among the Jews but rather set out through the wilderness near the city of Ephraim, and there he spent time with his disciples. Many people surrounded him, and in order to encourage them to give alms, he said, "A rich man had a house steward. The people complained of him and said, 'He has wasted our goods.' He called him and said, 'What is this I hear

about you? Give me an accounting of what you controlled. You are no longer worthy of stewardship.' The steward thought to himself, saying, 'What should I do? My lord will take the stewardship from me. I cannot dig, and I am ashamed to beg. I know what to do so that, when I leave the stewardship, they will receive me in their houses.' Then, one by one, he called the lord's debtors. To the first he said, 'How much do you owe my lord?' He said, 'A hundred measures of olives.' Then he said, 'Take your bill, sit down, and write fifty measures.' [ASI.201] After that, he said to the second, 'How much do you owe?' He said, 'A hundred measures of grain.' He said to him, 'Take your bill, sit down quickly, and write eighty.' The lord praised the unjust steward because he had acted wisely, for the sons of this world are wiser than the children of light. I say to you, make friends for yourselves of the mammon that have stored up in unrighteousness so that, when you fail, they may make a place for you under their canopies for all eternity. He that is faithful in the least is faithful also in much, and he who is unjust in the least is also unjust in much. If, therefore, you are not faithful in your own stores, which are of sin, who will give you what is yours?'⁵⁸⁴

In this regard he said much, and when the Pharisees, all of whom loved silver and gold, heard this, they mocked him. To them he said, "You make yourselves righteous and pure in the eyes of men. God knows your hearts, and what is esteemed by men is abominable in the sight of God. The law and the prophets ended in John's time, and from that time the good news of the kingdom of heaven has been given. Everyone strives to enter and become unjust to himself."⁵⁸⁵

In order to inform them and explain the torment that would come upon them from not having mercy on the poor, he said, "There was a rich man who wore silk and purple and lived sumptuously."⁵⁸⁶ And there was a poor man named Lazarus who lay before the rich man's mansion and was beset by sores. He only desired to fill his belly with the scraps from the rich man's table, but no one gave him anything, [L102a] and the dogs came and licked his sores. When the poor man died, the angels

584. Luke 16:1-12.

585. Variation on Luke 16:15-16.

586. Luke 16:19, though "silk" takes the place of the original "fine linen."

583. John 11:17-50.

lifted him up and took him to the place of Abraham and the other saints. The rich man also died and was placed in hell.⁵⁸⁷ While he was in torment, he saw Lazarus in the bosom of Abraham [ASI.203] and cried out in a loud voice, saying, ‘O father Abraham, have mercy on me. Send Lazarus to wet his fingertip with water and put it on my tongue, for I am tormented in the heat of the fire.’ Abraham said to him, ‘Son, remember that you took your ease in the world and Lazarus suffered the calamity of destitution and helplessness. Now he is at ease and you are in torment. Between us and you is a great gulf no one can cross, from here to you or from there to us.’ He said, ‘O father, my plea is that you allow him to go to my father’s house, where I have five brothers, and tell them of my state so that they too will not be tormented in this place.’ Abraham said to him, ‘They have the books of Moses and the other prophets. Let them hear them.’ He said, ‘No, O father, but if one of the dead went to them, they would repent.’ He said to him, ‘If they do not listen to Moses and the other prophets, they will not believe, no matter how many of the dead arise.’⁵⁸⁸

In order to explain how we should act with people’s [ASI.204] shortcomings, he said, “Beware. If your brother offends you, rebuke him when you two are alone. If your advice is effective, you will have benefited your brother. If he does not listen, take another one or two persons with you so that the words from the mouths of two or three will be firm testimony. If he still does not listen, tell the leader of the synagogue, and if he does not listen to him either, let him be to you as a usurer and idolator.”⁵⁸⁹ At this point, Peter came and said, “Lord, how many times should I forgive a brother’s offense? Seven times?” Jesus said, “If he offends you seven times a day and comes to you seven times a day and says, ‘I repent,’ forgive him. Therefore, I say seven times, nay, seventy times seven.” And he gave this parable: “The kingdom of heaven can be likened to a king who wanted an accounting of his servants. At the beginning of the accounting, someone was brought who owed

several laks of rupees, but he did not possess enough to pay that amount. The lord told his men to sell him and his family and take all he had [ASI.205] to pay the debt. The servant fell before him and said, ‘Lord, give me respite to pay my debt.’ The lord felt sorry for him and freed him and forgave the debt. He went away, and along the way he found one of his friends who owed him a hundred dinars. He took him to his house and tortured him, demanding his right. The man fell at his feet and asked for respite. He refused to listen and threw him into prison until he paid his debt. [L103a] Some of the king’s servants who were friendly with him were informed of this and went to their lord and told him of the man’s harshness. The lord summoned him and said, ‘O evil servant, I forgave you all you owed. Why did you insist? Was it not incumbent upon you to have mercy on your friend as I had mercy on you?’ Indignant, the king turned him over to his sergeants-at-arms until he paid his debt. Thus the Heavenly Father will do to you, if you do not forgive your brothers with all your heart.”⁵⁹⁰

In order to state that we should keep ourselves humble no matter how much we serve God, [ASI.206] and not rely on our service, he said, “Which of you who has a servant who drives a plow or otherwise toils will say, when that servant comes from the field, ‘Come and sit,’ but will not rather say, ‘Prepare food for me.’ Is that servant under an obligation because of his service to his master? I think not. Likewise, when you will have done all you are supposed to, say, ‘We are unprofitable servants because we do what we are supposed to.’”⁵⁹¹

Christ goes toward Jerusalem

At this time, Jesus decided to go to Jerusalem to give his life for men’s sake, and when he reached the borders of Judea, many people turned away from him, but he healed all the ill who were brought to him. At this point, as he was going between the borders of Samaria and Galilee, he entered a village. Ten lepers appeared standing afar, and they cried out and said, “O teacher Jesus, have mercy on us.” When he saw them, he said, “Go

587. Luke 16:20–22.

588. Luke 16:23–31.

589. Variation on Matthew 18:15–17. The original “publican” and “heathen” were replaced by “usurer” and “idolator,” and “synagogue” was substituted for “church” (Matthew 18:17).

590. Variation on Matthew 18:21–35. In lieu of the original “ten thousand talents” (Matthew 18:24), Father Jerome refers to “several laks of rupees.”

591. Luke 17:7–10.

and show yourselves to the priests.”⁵⁹² And as they were going they were cleansed. When one of them saw that he was cleansed, [ASI.207] he turned back and, praising God in a loud voice, fell at Christ’s feet and thanked him. This man was a Samaritan. Jesus said, “Were they not ten men who were cleansed? Where are the other nine? Was there no one to turn back and praise God other than this man, who is a stranger to the nation?” To him he said, “Arise and go, for your faith has given you deliverance.”⁵⁹³

In order to teach the people how they should pray in humility and meekness, he said, “Two men went up to the temple to pray. One was a Pharisee and the other a usurer. The Pharisee stood and prayed, saying, ‘O Lord, I thank you that I am not unjust, vain, and corrupt like other men and that I am not like this usurer. I fast two days a week and I give a tenth of what I have in alms.’ The usurer was standing far away, not wanting to raise his eyes. He beat his breast and said, ‘O God, be kind to me, a sinner.’ I say to you, this usurer went to his house more sinless than the Pharisee, for he who exalts himself will be low, and he who humbles himself [ASI.208] will be exalted.”⁵⁹⁴

At this point, several children were brought to him [L104a] to lay his hands on them. The Apostles rebuked them and forbade it. Jesus was displeased and said, “Let the children come to me. Do not prevent them, for theirs is the kingdom of heaven. Verily I say to you, he who does not receive the kingdom of God in the manner of a child will not enter therein.”⁵⁹⁵ He took them in his lap, put his hand on their heads, and blessed them.

Coming out of the village, he continued on. At this time, a rich man came to him, knelt, and said, “O good master, what should I do to have eternal life?” Jesus replied, “Why do you call me good? Only God is good. If you want life, keep the commandments.” He asked, “Which commandments?” He said, “You know the commandments: thou shalt not kill; thou shalt not commit adultery; thou shalt not bear false witness; thou shalt not steal; honor thy father and thy mother; love thy neighbor as thyself.” He replied, “O teacher, all these

things I have kept from my youth.”⁵⁹⁶ Jesus looked at him with compassion and said, [ASI.209] “One thing you must do if you want to be perfect. Go, sell all you possess, give it to the poor, make a treasure in heaven, and come follow me.” When he heard this, he turned away, sad and aggrieved, because he was very rich. Then Jesus said to his disciples, “How much more difficult it is for a rich man to enter the kingdom of heaven!” The disciples wondered at this, so he said to them, “O my little sons, how difficult [L104b] it is for someone who relies on his riches to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than it is for a rich man to find his way to the kingdom of God.”⁵⁹⁷

They became even more perplexed by these words and said to one another, “Who can be saved?” He looked at them and said, “For men it is impossible, but not for God, for whom everything is possible.”⁵⁹⁸ Peter said to Christ, “Here we have left everything and followed in your footsteps. What will become of me now?” Jesus said, “Verily I say that when the Son of Man sits on his throne of greatness at the Resurrection, [ASI.210] all you who follow me will sit on twelve thrones and judge the twelve tribes of Israel, for everyone who leaves his home or his brother, sister, mother, wife, or son for me and the Gospel will receive a hundredfold in this world and everlasting life in the world to come. There are many of the first who will be last, and the last will be first.”⁵⁹⁹

In order to express these things, he spoke these parables: “The kingdom of heaven is like a farmer who went out at dawn and hired several workmen for his garden, promising each one dinar as a wage. At the first watch, he found some idle men in the marketplace and said to them, ‘Go to my garden, and you will receive your wages.’ They went. Again, at the second and third watches of the day, he went out and did likewise. That evening, he came back [L105a] and found a group standing. To them he said, ‘Why have you been standing here all day idle?’ They said, ‘No one hired us.’ He said, ‘You too go to my garden.’ And when it was night, he said to his house steward, ‘Summon the hired men

592. Luke 17:13–14.

593. Luke 17:17–19.

594. Luke 18:10–14.

595. Luke 18:16–17.

596. Matthew 19:16–20.

597. Matthew 19:21–24; Luke 18:22–25; Mark 10:21–25.

598. Matthew 19:25–26; Mark 10:26–27.

599. Matthew 19:27–30.

and give them their wages, beginning with the last.’ He summoned them and gave them each one dinar. When it came the turn of the first ones, they thought they would receive more, but no more than one dinar was given to each. They took it and complained, saying, [ASI.211] ‘These last ones toiled for one hour, and you treated them equally to us, who endured the sun and heat all day.’ In order to give an answer, he addressed one person and said, ‘Friend, I have not mistreated you. Did I not promise you one dinar? Take what is rightfully yours and go. I want to give to these last ones equal to what I give you. Am I not master of my own property, to dispose of as I wish? You are offended because I am good.’ Thus will the last be first and the first last.”⁶⁰⁰

Christ tells of his own death

He headed for Jerusalem, and he took the twelve disciples aside in private and informed them of what would happen, saying, “Here we have come up to Jerusalem, and the writings of the prophets have been fulfilled. The Son of Man will be turned over to the chief priests and the scribes, and they will condemn him to death. They will entrust him to the Gentiles to mock and scourge and crucify, and on the third day he will rise.”⁶⁰¹ They still did not understand these words, which remained veiled to them, [ASI.212] but when he spoke of his rising, they understood that he would achieve great glory. Two of the twelve, John and James, were desirous of glory over the others, but they were too ashamed to speak, so they made their mother an intermediary. She came and greeted him. Jesus said to her, “What do you want?” She said, “Command that these two sons of mine will sit in your kingdom, one on your right hand and one on your left.” Knowing that she had been sent by them, he said to them, “I do not know what you are seeking. Are you able to quaff the goblet I will drink?” They said, “We are able.” Then he said, “You will certainly drink my goblet, but that you should sit on my left and right is not up to me to give you, but only to them for whom it is prepared by my father.” When the

other ten heard this, they were angry. Jesus summoned them and said, “You know that the princes of the Gentiles are in authority over them, and their leaders command power over them. Among you it will not be so, [ASI.213] but he who wants to be great must serve you, and he among you who wants to be leader must make himself your servant. Likewise, the Son of Man has not come that he should be served but in order to serve and to give his life for the sake of many.”⁶⁰²

When Jesus reached the city of Jericho, he made two blind men sighted. [L106a] When he came out, many people came out with him. There was a man named Zacchæus, who was chief of the usurers and rich, and he desired to see him and know who he was, but there was such a throng of people that he could not, because he was short. He ran ahead and climbed up in a fig tree in order to be able to see, for Jesus would have to pass by there. When he came to that spot, he looked at him and said, “O Zacchæus, hasten to come down. Today I must be in your house.” He quickly climbed down and, rejoicing, hastened home. When Jesus went to his house, it was grievous to the crowd, and they said, “Of course, he went to the house of a usurer.” Zacchæus received him and said, “Lord, [ASI.214] O Lord, I give half my wealth to the poor, and to anyone from whom I have taken unjustly I give recompense four to one.” Jesus said, “Today has the salvation of this house been confirmed, because he too is a son of Abraham, for the Son of Man has come to call the lost and give them salvation.”⁶⁰³

When he came out of the city of Jericho with his disciples, a throng of men went with him. A blind man named Bartimæus was seated by the road, begging. When he heard the clamor of the people, he asked, “What is this uproar?” They said, “Jesus of Nazareth is passing by.” He cried out, saying, “Jesus, son of David, have mercy on me.” The people who were in front chided him, saying, “Be silent!” But he cried out all the more and said, “Son of David, have mercy on me!”⁶⁰⁴ Jesus stopped and told them to summon him. They went and summoned him, consoling him and saying, “Be hopeful. Rise, for they are calling you.” He threw

600. Matthew 20:1–16. Father Jerome replaced the original “vineyard” (Matthew 20:1, 4, 7, 8), which would have been meaningless to most readers and listeners, with “garden.”

601. Variation on Matthew 20:18–19, Mark 10:33–34, and Luke 18:31–33.

602. Matthew 20:21–28.

603. Luke 19:5–10.

604. Luke 18:36–39.

off his garment and, stumbling, reeling, and jumping, came before Jesus. He asked, [ASI.215] “What do you want me to do for you?” He said, “Lord, I want to see.” Jesus said, “See and go, for your faith has given you salvation.”⁶⁰⁵ At once he became sighted, and, extolling, he followed in his footsteps. Those who saw this praised God.

At this time, Passover, the great feast of the Jews, was nigh, and many went from every city to Jerusalem to practice asceticism and purify themselves before the feast. They were looking for Jesus and saying to each other in the temple, “What do you think? Why has he not come for the feast?”⁶⁰⁶ The chief priests and Pharisees had ordained that any who had information about him should disclose it, so they could arrest him. Six days before the feast of Passover, Jesus came to Bethany, where he had raised Lazarus from the dead, and stayed in Martha and Mary’s house. There was in the vicinity a man named Simon, a leper. He took Jesus to his house and hosted him. Martha was busy serving, and Lazarus was among those attending. [L107a] Mary took a vial of expensive ointment and anointed Jesus’s head and feet, [ASI.216] and then dried them with her hair. At this point, Judas Iscariot, the one of the twelve Apostles who turned him over to his enemies, said, “Why do you waste this oil?⁶⁰⁷ It could have been sold for three hundred dinars and given to the poor. Why did you do this?” Judas did not say this because he was concerned for the poor but because of what he had stolen from the chest for expenses he held, for he had taken everything that had gone into it. Jesus said, “Why do you insult this woman? She has done me a good turn. The poor will always be with you, and whenever you want you can do good to them, but me you will not always have. What she had, she spent on me and anointed me before the day of my burial. Verily I say to you, wherever there will be any knowledge of the Gospel, the world will say she did it for the sake of my grave.”⁶⁰⁸ Mary did this because she knew that his death was nigh.

Christ comes out of Jerusalem [ASI.217]

The Jews knew that Jesus was in Bethany, and many came to him to see him and Lazarus, whom he had raised from the dead. The chief priest agreed to kill Lazarus because, since he was a great man, many of the Jews were going to Jesus on his account and believing in him.

When Jesus came to Beth Phage, he went up on the Mount of Olives. He sent two of his disciples, saying, “Go into the village opposite you. There you will find an ass tied in the stable with her colt. Untie them and bring them to me. If anyone says anything to you, tell him the Lord is in need of it. He will give it to you at once.”⁶⁰⁹ The owner of the ass had donated [it and the colt] so that the infirm and poor could ride them and enter Jerusalem and then return them. This he did to fulfill the prophecy of Zechariah and Isaiah. A translation of what Zechariah said⁶¹⁰ is this: “Rejoice greatly, O [ASI.218] daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass.” The gist of what Isaiah said⁶¹¹ is this: “Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world. Say ye, to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them [L108a] the holy people, the redeemed of the Lord; and thou shalt be called, ‘Sought out. A city not forsaken.’ ”

In short, the disciples went and did as they had been told, and they brought the female ass and her foal, and they put their pads on it and asked him to mount. First he mounted the female ass, and then he got on the colt, which had not been ridden [Cat. no. XXVI]. When the Jews heard that Christ was near and that he would enter the city that day, [2005.145.22a] they went out to greet him, [2005.145.22b] and innumerable people came out. Since he had raised Lazarus in that vicinity, they were eager in their hearts. Because of this, some hailed him

605. Mark 10:49–52.

606. John 11:56.

607. Father Jerome switches “ointment” to “oil.”

608. Variation on Mark 14:4–9 and Matthew 26:8–13.

609. Matthew 21:2–3.

610. Zechariah 9:9.

611. Isaiah 62:10–12.

by taking off their garments and spreading them under his feet, and others cut branches from the trees and threw them in the road. Those who were ahead and behind cried out and praised God, telling of the marvelous things they had seen from Jesus and saying, “Blessed is the king who comes in the name of God, and peace on earth and glory in the heights.” Some of the Pharisees who were then present said to him, “Master, rebuke your disciples!” Jesus answered them, saying, “I say to you, if they are silent, the stones will cry out.” When he came to the summit of the Mount of Olives and was near the city, he saw the city. He wept over it and said, “If you had only known in this your day the things of peace that are for you, but now your eyes are covered, for the days will come upon you when your enemies will make a rampart around you and surround you and press you on all sides. [ASI.219] You and your sons who are in you they will cause to topple, and in you they will not leave one stone on top of another because you did not know the time of your well-being.”⁶¹²

All these things came to be after forty years. Although the tenor of this book is to report the stages of Jesus’s heavenly teaching and the levels of his greatness, in order to fill out the narrative I will write briefly of the instructive event and some of the strange things that took place before the destruction of Jerusalem, to open the eyes of those who would learn. It is not unknown that one year before the destruction of Jerusalem a star appeared in the sky in the shape of a sword, and it rose continually for one year.⁶¹³ Also, during the festival of Artemisius,⁶¹⁴ which is the great feast of the Jews, one night after three watches had passed, a great light suddenly appeared and so lit up the whole temple that everyone thought it was day, and then it disappeared.⁶¹⁵ During the same festival of Artemisius, a cow that

had given birth to a sheep was brought for sacrifice.⁶¹⁶ Also, for forty days continually, [ASI.220] at sunset they saw in the air that from every direction wheels full of fire and troops of *opchi*⁶¹⁷ men were coming and enjoining battle [L109a] and besieging cities. Also, at the second feast, which is the day on which the Pentateuch came down,⁶¹⁸ the sages of the Jews had gathered in the temple, as was their custom. Suddenly, they heard a voice saying, “Let us leave this place.”⁶¹⁹ Four years prior to that, at the Festival of Tabernacles, a boy named Jesus, son of Ananus, suddenly cried out, saying, “A voice from the west! A voice from the four winds! A voice against Jerusalem and her temple! A voice against new brides! A voice against all the people!”⁶²⁰ However much they asked him what the reason for this cry was and whipped him, he said nothing, and the more they beat him, the louder he spoke. They took him before the governor, and he was tortured so much that his bones showed and no flesh remained on his body. He never wept but kept on saying, “Woe, woe to Jerusalem!”⁶²¹

Finally, Vespasian Caesar set out with his son Titus from Rome to Jerusalem, and when he arrayed his army, the Christians, [ASI.221] by God’s inspiration, came out from there.⁶²² It was besieged on the festival of Artemisius, for which the Jews had come to that city from all corners of the world. Not one of those people came out.⁶²³ In a short time, enmities appeared among the besieged, and they lay in wait for one another. They fell

612. Variation on Luke 19:38–44.

613. Josephus, *Jewish War*, bk. 6: chap. 5, para. 3.

614. *Artemisius* is the Latin name for the Jewish month of Iyar, as given by Josephus, *Jewish War*, 6:5,3. Josephus actually depicts the light phenomenon as having occurred on the 8th of Xanthicus (Nisan). The appearance of troops in the sky occurred on the 21st of Artemisius (Iyar). Father Jerome mistakenly made it “the festival of Artemisius.” There are no Jewish holidays in the month of Iyar.

615. Josephus, *Jewish War*, 6:5,3.

616. *Ibid.*

617. *Opchi* (armed) is a Hindi word used in Mughal India.

618. The second great pilgrimage festival is Pentecost, as given by Josephus, *Jewish War*, 6:5,3.

619. In the original (Josephus, *Jewish War*, 6:5,3), the sentence is: “We are departing hence.”

620. Father Jerome appears to have left out the beginning of the quote from Josephus, *Jewish War*, 6:5,3: “A voice from the East, a voice from the West...” This seems to have been intentional, since the quote is also reproduced by Voragine, *Golden Legend*, 1:273 no. 67.

621. The story of Jesus, son of Ananus, is also taken from Josephus, *Jewish War*, 6:5,3.

622. Father Jerome seems to have followed Voragine, *Golden Legend*, 1:274 no. 67: “...the Christian faithful who were in Jerusalem had been warned by the Holy Spirit to leave the city...”

623. This refers to the fact that Titus allowed pilgrims to enter the city to celebrate Passover, but they were denied exit: Josephus, *Jewish War*, 6:5,2.

upon each other and were killed. No life or property was safe. One day in the temple, there was such fighting and so much blood shed that the whole building was awash in blood, which flowed out to the enemies. So many people were dying and being killed that there was no place to bury them. Dead bodies were thrown over the walls of the citadel, and the trench filled up. At one gate, fifteen thousand corpses were counted. Some of those inside swallowed their jewels and came out, but, although they were under amnesty from the commander, those outside killed them wherever they found them and slit open their bellies. In one day, two thousand people had their bellies slit open. Things got so bad that Titus withdrew, saying, [ASI.222] “O God, you know that I did not want this. I want only to obey. They themselves are killing each other.”⁶²⁴ First they died from scarcity of grain, and when somehow grain was brought into the citadel, they ate so much that they perished, and so the very substance of life became the cause for death. Wherever there was food, there was fighting. People were killed, and even their friends and loved ones slit open the bellies of the dead and did not cover their bodies with clothing. When there was no other remedy, they boiled the flesh of the dead and ate it. They chewed shoe leather, and there was no shame in taking into one’s mouth and licking with one’s tongue what had been on someone’s foot. Used straw that was thrown out of houses was purchased for vast amounts. Calamity had the city so in its grip that no hope of life remained and there was no remedy. Who can write of the signs of divine wrath?⁶²⁵ [L110a] Who can count them? Perforce, I must lift my pen from detailing that story, but I will write a brief account of a woman named Miriam and not write of others.⁶²⁶

Miriam was a nobly born woman of that region and rich. [ASI.223] In fear of being taken prisoner, she went into the citadel. Thieves and other ruffians carried off all her livelihood, and all the provisions she had were pilaged by the unjust and the hungry. She who had been accustomed to fine clothing and fine food came to eating straw and gnawing on shoe leather. Hard-hearted hunger took root in her bosom and made her morals coarse. She abandoned her spirit. She had a child, and she was constantly annoyed and upset by its crying. When she saw herself and her son in the maw of catastrophe and destruction, she abandoned her innate love. She turned to her son and said, “O son, what am I to do? You are in the clutches of difficulties: war, hunger, fires, thieves, the falling of houses. When I die, to whom will I entrust you? Where can I for an instant imagine that you will live? I was hopeful that when you grew up you would feed your mother and that when I died you would entrust me to the earth, but what am I to do in my misery? You and I must live, but I find no remedy. To whom, then, can I entrust you? In what tomb can I hide you so that you will not be carried off by wild beasts and dogs or other animals? [ASI.224] O my sweet darling, before hunger kills you, give back what your mother has given you. In that living niche in which you obtained life your resting place is prepared. So I kiss you, my son. What the expanse of love does not have the stricture of necessity may have, so that I will eat my own offspring. I have done what love required; now let me do what hunger desires. You will be better off, and it will be a sort of mercy. It would have been better for your mother to feed you, but now you will feed her.” This she said, and she averted her face and cut her child’s head off and cut him into pieces. She put some in the fire and hid the rest, lest the hungry people rob her of it. However, the smell wafted and reached them. Some followed the scent, and when they entered her house, their eyes red, they threatened her, saying, “You wretch, we wander in hunger, and you eat in ease [ASI.225] and deprive us of the food you have found.” Miriam said, “Do not be angry. I have kept your portion aside. I have reserved some of my liver for salted meat. Be patient, and I’ll bring it to you.” She placed a covered platter, opened it, and said, “This is my food. This is one of my child’s arms. This is one of his legs. This is his torso. Lest you

624. The quote is not by Josephus, but seems to have been inspired by Voragine’s words, “God, you see that not I [*sic*] am doing this”: *Golden Legend*, 1:276 no. 67.

625. This part of the account seems to be roughly based on Josephus *Jewish War*, 6:9,4.

626. The story of Miriam (or Mary), daughter of Eleazar of Bethzab, is also based on early accounts such as that of Josephus *Jewish War*, 6:3,4, and Eusebius, *History of the Church*, 3:6. Father Jerome’s quotations do not follow the original or Voragine’s version (*Golden Legend*, 1:276 no. 67), and might have been his own creation.

think it is a stranger, know that it is my son.” Then she said, “Woe to you, my son. Never were you sweeter to me than today. I am obliged to you that through you I live for one day. Your sweetness keeps my soul going and has staved off the death of your wretched mother. These people came in to kill, but they became guests. They too will be grateful to you [L111a] when they eat my food.” The people were shocked and dumbfounded. She said to them, “Why are you surprised? Why don’t you eat of what I, a mother, have prepared? Enjoy and know that my son is sweet. Do not be more compassionate than a mother or weaker than a woman. I prepared the food. You forced a mother to do this. I would have been more loving, but necessity overcame me.”

This amazing story [ASI.226] spread throughout the city, and everyone feared lest he too might be brought to do such a horrible thing—that inner turmoil might force him to feed on his own child. Titus trembled when he heard. He lifted his hands and said, “We came to wage war, but we are fighting not humans but animals that act like mad dogs. Wild beasts love their offspring and feed them when they are hungry. They make their food from the bodies of others and are repelled by their own flesh. It is worse than hardheartedness for a mother to eat her own offspring. I am free of this pollution, and I purify myself of this in your presence. O whatever power there may be in heaven, you know that many times I have heartily sought to make peace, and with all my dominion and forces I have not been ashamed to insist and plead, for I wanted to pardon them. But what could I do with the Jews, who wage war upon themselves? Many times I have called out from atop the walls for them to come out and do battle so that they would not be killed in a worse manner by their own hands.”⁶²⁷ This he said, [ASI.227] and he gave his men permission to attack and set fire to the city. The leaders took refuge in the temple, but there was no water there. Thirst became worse than the heat of the fire. The priests sued for amnesty. Titus replied, “It is low and mean for your temple to cease to exist and for you to want to live.” They were all rebuffed. John, Simon, and the other leaders sought amnesty.⁶²⁸ To them he

said, “The time of kindness has ended now that nothing remains. I would have given amnesty, but you would not accept. I wanted to pardon you; you would not let me. I would have stopped the war, but you attacked. Now all the people have been killed and the temple is in flames. Why do you stand with arms? Throw down your arms like wounded and defeated men. Even if you are not worthy, I spare your lives.”⁶²⁹ Although imperial wrath had been stirred, everyone who fled to him he magnanimously spared and pardoned. When the soldiers had had enough of killing and turned their attention to taking captives, they encouraged him to pardon. Many there were for sale, [ASI.228] but purchasers were few because the Romans so despised them that they did not consider them worthy of being maids and slaves, and the Israelites did not have the wherewithal to redeem them. In the month of Amurdad, they burned the city. A hundred thousand dead were counted, and ninety-seven thousand were taken captive.⁶³⁰ One of the strange things is that Nebuchadnezzar also took the city and laid it waste in the same month six hundred years prior to that.⁶³¹ There were so many captives and they were so miserable that thirty persons were sold for one dinar.⁶³² The city was so devastated that even today it has not returned to its original state. [L112a] The temple was destroyed, and they were never able to rebuild it. This is what Jesus had in mind when he entered Jerusalem and wept over their fate.

When he arrived in the city, there was a clamor throughout the city, and they were saying, “Who is this?” People answered, saying, “It is the prophet Jesus from Nazareth in Galilee.”⁶³³ Children sang and lauded him. [ASI.229] The Pharisees were stirred up and angered, and they said to each other, “You see, the more we plot,

Roman occupation.

629. Based on Josephus, *Jewish War*, 6:6,2.

630. According to Josephus, *Jewish War*, 6:9,3, there were 97,000 captives, but the number of dead was “one million one hundred thousand.” Voragine, *Golden Legend*, 1:276 no. 67, agrees on the number of captives but states that 110,000 perished. The discrepancies in the numbers may be explained by a copyist’s error, or an intended simplification of the original figure.

631. The destructions of the First Temple in 586 B.C. and of the Second Temple in A.D. 70 are memorialized on the 9th of Av (July–August). Amurdad is the equivalent Persian month.

632. Following Voragine, *Golden Legend*, 1:276 no. 67.

633. Matthew 21:10–11.

627. Titus’s grievance is based on Josephus, *Jewish War*, 6:3,5.

628. Josephus *Jewish War*, 6:6,2. John of Gischala and Simon bar Giora were two rival leaders of the Jewish revolt against

the less effective it is. Soon the whole world will follow him.”⁶³⁴ They therefore went to Jesus and said, “Do you hear what they are saying?” Jesus answered, “Yes. Have you not read that truly out of the mouths of babes and sucklings has praise reached perfection?”⁶³⁵

While Jesus was in the temple with the Jews, one of the Greeks who had come to pray during the festival went to Philip and made a request of him, saying, “Master, I want to see Jesus.”⁶³⁶ Philip informed Andrew, and they went together and told Jesus, saying, “Some people without Scripture want to meet you.”⁶³⁷ Jesus answered, saying, “The time has come that the Son of Man be glorified.”⁶³⁸ In order to show the benefit that would accrue to the nations from his death, he said to them, “Verily, verily I say to you, if a mustard seed does not fall onto the ground and die, it remains alone. And if it dies, it yields much fruit. He who loves his own soul will lose it, [ASI.230] and he who hates his soul will keep it for eternal life. If anyone would serve me, let him follow me, and where I am, there too will my servant be. If anyone serves me, my Father will honor him. Now my soul is in turmoil. What am I to say? Father, save me from this hour, but for this purpose have I come to this state. O Father, glorify your own name.”⁶³⁹ Just then, a voice came from heaven, saying, “Truly I have glorified it, and I will glorify it again.” Those who were standing there heard it and said it was thunder. Others said, “No, an angel has addressed him.” Jesus said, “This voice was not for me but for you. Now is the judgment of this world. Now the prince of the world will be cast out, and if I am lifted above the earth I will draw everything to myself.”⁶⁴⁰ This he said to show what death he would die. The group answered, saying, “We have understood from the law⁶⁴¹ that the Messiah would remain forever. How can you say that the Son of Man will be lifted up? Who is this Son of

Man?” Jesus said, “For a short while, the light is with you. Walk while the light is with you, lest darkness come upon you, for he who walks in darkness does not know where he is going. While the light is with you, believe in the light that you may be sons of light.”⁶⁴² Many of the elite believed in him, but they did not reveal it, lest the community exile them, for they loved to be admired by people more [L113a] than by God.

At the end of the day, he went out of the city and spent the night on the Mount of Olives. The next morning, which was Monday, he returned, entered the temple, and started driving out the people who were buying and selling in the temple, saying, “It is written,⁶⁴³ ‘My house is a house of prayer,’ and you have made it a den of thieves.”⁶⁴⁴ The Pharisees went there and said, [ASI.232] “By whose authority do you do these things? Who gave you authority to do this?” Jesus replied, saying, “I will ask you one thing. From whom was John’s baptism? From men or from heaven?” They all thought to themselves, saying, “If we say it was from men, we fear the people will exaggerate it, because they all consider John a prophet of God.” They replied, “We do not know.” He said to them, “Neither will I tell you on whose authority I do these things.”⁶⁴⁵ What do you think? A man had two sons, and to the elder he said, ‘Son, go work in my vineyard today.’ He said, ‘I do not want to,’ but later he repented and went. The father said to his other son, ‘Son, go work in my vineyard.’ He replied, ‘Lord, I will go,’ but he did not go. Of these two, which one did the will of his father?” They said, “The first.” Jesus said, “Verily I say to you, usurers and harlots will enter the kingdom of heaven before you. [ASI.233] John came among you with justice. You did not accept him, but the usurers and harlots had faith in him. You saw him and did not repent that you might believe.”⁶⁴⁶

In order to show them who he was, what they would do to him, and what requital they would receive, he said, “Hear another parable. A farmer planted a vineyard, building a wall and a trench around it, and he constructed a tower and entrusted it to gardeners while he

634. John 12:19.

635. Matthew 21:16.

636. John 12:21.

637. Unidentified source, probably Father Jerome’s gloss.

638. John 12:23.

639. Variation on John 12:24–28. The “mustard seed” replaces the original “grain of wheat” in John 12:24.

640. John 12:28–32.

641. Psalm 109:4 (110:4); Isaiah 9:7; Ezekiel 37:25; Daniel 7:14.

642. John 12:34–36.

643. Isaiah 56:7.

644. Matthew 21:13; Luke 19:46.

645. Matthew 21:23–27; Luke 20:2–8; Mark 11:28–33.

646. Matthew 21:28–32.

went on a trip. When the time came for harvest, he sent his servants to the gardeners to tell them to give the produce. The gardeners beat some of them, killed some, and stoned some. The owner then sent more men than before, but they did the same to them. A third time he sent his own son and said, 'Perhaps they will have some shame in the presence of my son.' When the gardeners saw the son, they said to themselves, 'He is the heir. Come, let's kill him and take the inheritance.' Therefore, they seized him, took him outside the vineyard, and killed him. [ASI.234] When the owner of the vineyard comes, what will he do to these men?" They said, "He will kill the evil ones for their evil and turn the vineyard over to others who will give him the produce at the proper time." Then he said to them, "Have you never read in the Scriptures that the stone the builders rejected became the cornerstone? This was the Lord's doing, and it is marvelous in our eyes. For this reason, I say to you that the kingdom will be taken from your hands and given to other men who will give the produce, and anyone who falls on this stone will be shattered, and anyone on whom it falls will be annihilated."⁶⁴⁷ When the chief priests and the Pharisees heard these parables, they realized that he was speaking of them. They wanted to arrest him, but they feared the people, for whom he was like a prophet.

In the parable, what he calls the owner is God. The garden is the Pentateuch; the wall is its interpretation and the other prophets; the trench is the temple; the tower is the priesthood; the gardeners are the Jews; the fruit is good works; the trip is leaving to free will; and those [ASI.235] who were sent for the harvest are the prophets and the righteous. They refused to listen to some of them, like Moses and Aaron, and others they killed, like Isaiah, Zechariah, Jeremiah, and others. Finally, he sent his own Son, who is Jesus. They had no shame before him and killed him so that rule and mastery would not go out of their own house, but in the end it was taken from them, and Scripture and everything else went to others who were not scriptural. In this same way, it will be taken from anyone who does not produce good fruit from his religion and knowledge of God and will be given to others.

647. Matthew 21:33–44.

That day, he performed miracles and did amazing things, and when it was night he went to the Mount of Olives and spent the whole night in prayer. As he was going, he said to his disciples, "Be always in prayer, and do not fail in this."⁶⁴⁸ I say to you, whatever you desire in prayer, have faith that you will receive it and it will come to you. When you stand in prayer, if you are bothered by anyone, forgive him so that your Father who is in heaven may forgive your sins. If you do not forgive, your Father who is in heaven will not forgive your sins."⁶⁴⁹ [ASI.236]

On Tuesday morning, he went to Jerusalem and entered the temple, where he taught the people. The Pharisees had been humiliated by the exchange the day before, but they were unable to seize him, so they conspired to catch him in his words and turn him over to the governor. They sent their disciples together with Herod's men to him and said, "Teacher, we know that you are right and that you truly teach the path to God. You do not care for or regard anyone. Tell us, is it lawful for us to give tribute to Caesar or not?" Aware of the wickedness in their hearts, Jesus replied, "You hypocrites, why are you testing me? Put a tribute dinar before me." They gave him a tribute dinar. Then he said, "Whose is this image and inscription?" They said, "Caesar's." Then he said to them, "Give to Caesar what is Caesar's and to God what is God's."⁶⁵⁰ When they heard this, they were amazed and, leaving him, went away.

Then a group of Sadducees, who denied⁶⁵¹ the Resurrection, came to him and said, "Teacher, Moses said⁶⁵² if a man dies and does not have a son, his brother should marry his wife and make his seed live for his brother. There were among us seven brothers. The eldest took a wife and died, and since he had no children, he left his wife to his brother. So also the second and third down to the seventh. Last of all, [L114a] the wife died. At resurrection, to which of the seven brothers will she belong, for each of them married her?" Jesus answered and said, "You have gone astray. You neither know the Scriptures nor are you aware of God's power, for in heaven they

648. Perhaps based on Luke 18:1.

649. Mark 11:24–26.

650. Matthew 22:16–21; Mark 12:14–17; Luke 20:21–25.

651. Matthew 22:23; Mark 12:18; Luke 20:27; Acts 23:8.

652. Deuteronomy 25:5.

will be not like the wives of men but like God's angels. Do you not remember what God has told⁶⁵³ you about the resurrection of the dead: 'I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead but the God of the living?'"⁶⁵⁴ And he said such things in this regard that they were dumbfounded. When the Pharisees realized that the Sadducees had been bested, they gathered and came to him. One of them who was more learned asked him as a test, "Master, which commandment is the greatest in the law?" He replied, "Love [ASI.238] the Lord your God with all your soul and all your heart."⁶⁵⁵ This is the first and greatest commandment, and the second commandment is like it, that is, love your neighbor as yourself.⁶⁵⁶ On these two commandments depend all the law and the prophets."⁶⁵⁷

When all the Pharisees had assembled, Jesus asked, "What do you know of the Messiah? Whose son is he?" They said, "He is the son of David." He said, "How then does David inspiredly call him his Lord, saying 'The Lord said⁶⁵⁸ unto my Lord, 'Sit at my right hand till I put your enemies under your feet.'" Therefore, when David calls him 'Lord,' how can he be his son?"⁶⁵⁹ No one could answer him, and from that day forward no one could ask him anything.

Jesus then turned to the gathering and his disciples and said, "The scribes and Pharisees sit on the throne of Moses. Do you therefore observe and do everything they say, but do not do as they do, for they say but do not do, because they bind up heavy and difficult loads [ASI.239] and put them on the backs of the people, but they do not want to lift a finger. They do all they can to make themselves conspicuous: they make wide amulets and long fringes and robes. They love the seat of honor in synagogues and feasts and to be greeted in the markets and called teacher, but do not be called teacher on the earth. One is your teacher, and he is the Messiah, and you are brothers to each other. Do not call anyone on the earth father, because one is your Father in

heaven. Do not be called master, for one is your master, and he is the Messiah. He who is greatest among you will be your servant, he who exalts himself will be overthrown, and he who humbles himself will be lifted up. Woe to you, scribes and Pharisees, hypocrites, for you shut the kingdom of heaven to men: you neither enter yourselves nor allow others to enter. Woe to you, scribes and Pharisees, hypocrites, for you devour the houses of widows and orphans.⁶⁶⁰ [ASI.239] For making long prayer, there will be a great judgment against you. Woe to you, scribes and Pharisees, for you are hypocrites, [L116a] because you cross land and sea to hunt down one stranger, but when you have caught him in your net you make him a child of hell twice more than yourselves. Woe to you, blind leaders, you say that if anyone swears by the temple, it is of no consequence, but if anyone swears by the gold that is in the temple, he is a debtor. Woe, fools and blind men. Which is greater, the gold or the temple that sanctifies it? If anyone swears by the altar, it is of no consequence, and if anyone swears by the sacrifice that is upon it, he is a debtor. Blind ones, which is greater, the sacrifice or the altar that purifies the sacrifice? Therefore, whoever swears by the altar swears by it and by all that is upon it. Whoever swears by the temple swears by it and by all that dwell in it. Whoever swears by heaven, swears by God's throne and by the person who sits upon it."⁶⁶¹ Then he said to the disciples, [ASI.241] "Avoid such people."⁶⁶²

During this session, he observed people throwing money as alms into a chest to the best of their abilities. A widow woman also came and threw one or two pennies, in accordance with her poverty, into the chest. He called his disciples and said, "Rightly I say to you, the widow has given more alms than anyone, because all these gave from what they possess in abundance, but she, who does not have enough to live on, threw in everything she had."⁶⁶³

He left the temple and went to the Mount of Olives with his disciples. When he arrived at a high place from

653. Exodus 3:6.

654. Matthew 22:24–32; Mark 12:19–27.

655. Deuteronomy 6:5.

656. Leviticus 19:18.

657. Variation on Matthew 22:36–40 and Mark 12:28–31.

658. Psalm 109:1 (110:1).

659. Matthew 22:42–45.

660. Variation on Matthew 23:2–14; moreover, "orphans" are not mentioned in Matthew 23:14.

661. Matthew 23:15–22.

662. Probably from 2 Timothy 3:5.

663. Mark 12:43–44; Luke 21:3–4.

which the buildings [L116b] of the city could be seen well, the disciples praised the buildings of the temple and the city and showed them to him. He replied, "You see all these things? Verily I say to you, no stone will remain atop another without being destroyed." They asked, "When will this be?"⁶⁶⁴ He replied, "When you see Jerusalem besieged, know that its destruction is nigh.⁶⁶⁵ When you see the abomination of which the prophet Daniel spoke⁶⁶⁶ set up in the holy place, he who can read will comprehend.⁶⁶⁷ Then will be the desolation of Jerusalem. (The abomination was an image of Octavian Caesar, who had sent a statue of himself to the temple for the Jews to worship.)⁶⁶⁸ Then let them who are in Judea flee to the mountains,⁶⁶⁹ let those who are in the city not go out, let those who are in the city on the rooftops not come down to find out about their goods, let those who are in the wilderness not return to take their clothing,⁶⁷⁰ let those who are in the vicinity not enter into the city, for those will be the days of wrath that what is written⁶⁷¹ may be fulfilled. Woe to the pregnant and nursing on that day, for there will be great scarcity in the land, and the wrath of God will fall upon them through the edges of swords and be carried off as prisoners throughout the world. Jerusalem will be trampled by the Gentiles until the time of fulfillment.⁶⁷²

Prior to that, the wrath of God will descend. They will stretch out their hands to you and follow you. They will make you princes and take you before [ASI.243] kings and governors, and this will be so that you may bear wit-

664. Matthew 24:2–3; Luke 21:6–7.

665. Luke 21:20.

666. Daniel 9:27; 11:31; 12:11.

667. Matthew 24:15.

668. This appears to be related to an episode narrated by Josephus in his *Antiquities*. According to the historian, when Pilate moved his army into the "winter quarters in Jerusalem [he] took a bold step in subversion of the Jewish practices, by introducing into the city the busts of the emperor that were attached to the military standards, for our law forbids the making of images": Josephus, *Jewish Antiquities*, 18:3,1. Pilate eventually removed the images after six days of fierce revolt. It is unknown whether Father Jerome had access to Josephus's text or any other based on it. It is, nevertheless, to be noted that a Muslim audience would have been profoundly sympathetic to his version.

669. Matthew 24:16; Mark 13:14; Luke 21:21.

670. Variation on Matthew 24:17–18 and Mark 13:15–16.

671. Luke 21:22; possibly referring to Hosea 9:7.

672. Luke 21:23–24.

ness to me.⁶⁷³ Look then into your hearts. [L117a] Do not think ahead of time of what answer you will make, but what will be told to you, that will you say, for I will give you mouths and knowledge that no enemy will be able to resist you. Fathers, brothers, relatives, and friends will betray you, and some of you will be killed. All men will hate you because of me, but not one strand of your hair will be destroyed, and by patient endurance you will be masters of your own souls."⁶⁷⁴ They asked, "When will the end of the world be, and what will be the sign of your coming?"⁶⁷⁵ He said, "Be aware and awake, and pray, for you do not know when the hour will be. Of that day and hour no one will know anything, even the angels.⁶⁷⁶ As the destruction of the world was in the days of Noah, so will my coming be, for just as in those days before the deluge they ate, drank, and had wedding celebrations until the day when Noah entered the ark, [ASI.244] and they did not understand until the time when the deluge came and swept everyone away,⁶⁷⁷ so also will the coming of the Son of Man be.⁶⁷⁸ Awake, for you do not know when the Lord will come to you.⁶⁷⁹ Know that if a householder knew at what time a thief would come, he would be awake and not allow his house to be robbed. Be you therefore also ready because when you least expect it the Son of Man will come."⁶⁸⁰ The reason for not revealing the hour was that we might be never unmindful of servitude to God and that we might be ever fearful.

Then he spoke of the signs of the end and said, "Be vigilant that no one deceive you. Many will come in my name and say they are I, and most people will be deceived.⁶⁸¹ Many false prophets will arise, and they will lead many people astray.⁶⁸² All who remain on the

673. Father Jerome seems to have appropriated some of the ideas in Mark 13:9 ("But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.") to confer on it a new and opposite sense.

674. Luke 21:14–19.

675. Variation on Matthew 24:3, Mark 13:4, and Luke 21:7.

676. Variation on Matthew 24:36 and Mark 13:32.

677. Matthew 24:37–39; variation on Luke 17:26–27.

678. Matthew 24:39.

679. Matthew 24:42.

680. Matthew 24:43–44; Luke 12:39–40.

681. Matthew 24:4–5; Mark 13:5–6; Luke 21:8.

682. Matthew 24:11.

straight path until the end will be saved. This Gospel of heaven will be proclaimed in all the world, for the witness of all nations, and then will be the end of the world.⁶⁸³ If anyone says the Messiah is here or there, [ASI.245] do not believe it, for many false claimants will arise and say that they are the Messiah. Many false prophets will produce great signs and do amazing things such that, if it were possible, they would deceive the elect.⁶⁸⁴

He also said, "There will be many wars in the world, and many will claim that they are the Messiah."⁶⁸⁵ In this regard, he said many things. All these were earthly signs. Then he spoke of heavenly portents and said, "Signs will appear in the sun, moon, and other stars."⁶⁸⁶ The sun will not give light and the moon will be darkened. It will appear that the stars are falling.⁶⁸⁷ Great scarcity will appear in the land. People will be distressed and the sea will churn up. In fear of what the end will be, people will be frozen. Fire will burn the world.⁶⁸⁸ At that time, the Son of Man will send his angels to give life to the dead with trumpets and loud shouts,⁶⁸⁹ and all those who are in the graves will hear the words of the Son of God and come forth.⁶⁹⁰ The righteous will rise up for eternal life and the evil for damnation, and all will be assembled in one place.⁶⁹¹ [ASI.246] Then will the sign of the Son of Man [L118a] (that is, the cross) appear in the sky, and all the race of men who see it will weep for themselves.⁶⁹² Then the Son of Man will come in his glory in the clouds in the sky, attended by all the angels, and he will sit on the throne of glory, and all people will gather before him. As a shepherd separates the sheep from the goats, so will he separate

the good from the wicked. The righteous he will seat on his right hand and the evil on his left.⁶⁹³ Then every person's deeds will be obvious to all, and every person will receive retribution for what he has done. In order to show that the quality of mercy is more beloved and dearer to him,⁶⁹⁴ he will say to those on his right hand, 'Come, O blessed ones of my father, receive the kingdom that has been prepared for you since the creation of the world, for I was hungry and you fed me; I was thirsty and you gave me water; I was a stranger and you gave me shelter; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.' Then the just will answer and say, 'Living God, when did we see you hungry and feed you? When were you thirsty and we gave you water? When did we find you a stranger and give you shelter? When were you naked and we clothed you? When were you sick and in prison and we came to you?' He will answer them, saying, 'Verily I say to you, whatever you have done to one of these little brothers of mine, you have done to me.' To those on his left hand he will say, 'O accursed ones, go far away from me. Go to the eternal fire that has been prepared for Satan and his army. I was hungry and you did not feed me; I was thirsty and you did not give me water; I was a stranger and you did not give me shelter; I was naked and you did not clothe me; I was sick and in prison and you did not visit me.' They will reply, 'Lord, when did we see you hungry, thirsty, a stranger, naked, sick, or in prison and not serve you?' Then he will answer them, 'Verily I say to you, what you have done to one of these little ones of mine, you have done to me.' Then they will be in eternal torment, and the good will have eternal life."⁶⁹⁵ [ASI.248] Then he said, "Heaven and earth will move from their places, but my words will never be lost."⁶⁹⁶ All these words were spoken on Tuesday in the village of Bethany.

683. Matthew 24:13–14.

684. Matthew 24:23–24; Mark 13:21–22.

685. Matthew 24:5–6; Mark 13:6–7.

686. Luke 21:25.

687. Variation on Matthew 24:29, and Mark 13:24–25.

688. Although some of these signs are traditional, such as the rising seas and scarcity, others, such as the freezing cold, seem to have been added by Father Jerome. The northern part of the Mughal Empire was subject to extremely low temperatures during winter; Akbar himself must have experienced such cold, which perhaps accounts for this type of a reference.

689. Based on Matthew 24:31.

690. John 5:28, but also Koran 22:7.

691. Variation on John 5:29, which does not include the phrase "and all will be assembled in one place."

692. Matthew 24:30.

693. Matthew 25:31–33.

694. From "Then every person's deeds" to "more beloved and dearer to him" seems to be Father Jerome's gloss based on Biblical sources. Beliefs such as that "every person will receive retribution for what he has done" find parallels in a number of verses in the Old and New Testaments, including Psalm 61:13 (62:12), Jeremiah 17:10, and Matthew 6:4.

695. Matthew 25:34–46.

696. Matthew 24:35; Mark 13:31; Luke 21:33.

PART THREE:
HIS TRIALS, TRIBULATIONS, AND DEATH

From what he said it is known for certain that Jesus spoke several times of his own death, of his being turned over to foreign governors to be killed, and of the fruit and benefit that would come from his death, which is for the salvation of men. It is also known that all this would come upon him of his own volition, without anyone's being able to inflict any pain on him, unless he so willed.⁶⁹⁷ Thus it was that every time they wanted to kill him, stone him, or arrest him, they were never able to, because it was not his will. When the time came, however, and he wanted to give his life for the sake of men, or rather for the sake of sinners, or even more for the sake of his enemies, and to show by this act his greatness in his mercy, he went to the city of Jerusalem, where he knew they were waiting to kill him. While they wanted to kill him out of extreme enmity, [ASI.249] he in all love and kindness wanted to give himself to be killed for the sake of their salvation. Therefore, the reason for this death was the extreme evil of those who conspired to kill him, for there was no other reason aside from the fact that the world would be trampled on by him, and by this act of selflessness their shop would be destroyed. However, for his part, he wanted to make clear to the people of the world that he loved them so much that he would give his own life to redeem their sins, and he would now show by his own action that the endurance, love, and other things he had taught orally over the course of three years was of the utmost good. Thus it is that if Christ's death was the greatest of all sins, and since the Jews killed in pure spite and injustice, with so many torments and insults,⁶⁹⁸ the best person in the world, who had done them so many good deeds, that very death was the best service ever rendered to God in this world, because he sacrificed to God the best thing he could and yielded himself voluntarily for the redemption and salvation of men. [ASI.250] In doing

697. Father Jerome is undoubtedly reassuring his audience that Jesus was well aware of what was about to happen (John 18:4).

698. Father Jerome's anti-Semitic remarks do not follow the Gospels. Jews derided Jesus, but he was beaten, flogged, tormented, and crucified by the Romans: Matthew 27:24.

this he gave an example of every perfection and goodness. Of the death of Christ all the past prophets had foretold, and if I were to quote what the prophets had said in this regard before Christ came into the world, it would never end. It will be sufficient for me to quote what the prophet Isaiah wrote eight hundred-odd years prior to the coming of the Messiah:

“Lord, who will believe these things he will hear from me? To whom has the power of God been revealed? He will grow up as a tender plant and as a root out of a dry ground. He has no form or comeliness. We saw him, and we turned our desire from him. We saw him despised and the lowliest of men, a man sunk in pains and injuries, and his face, you would say, was hidden and despised, and for this reason we took no account of him. He took up our troubles and took away our pains, and we knew that he was, as it were, more, and smitten by God and despised by Him. But he was wounded for the sake of our sins and beaten on account of our evils. The instruction of our peace was in his hands, and by his wounds [ASI.251] we were healed. We all, like sheep, have gone astray, each to his own way, and the Lord, having placed the evil of all of us in him, has driven it away because he did not want and did not open his mouth. Like a lamb, he is led to the slaughter, and, as a sheep, is dumb in the sight of him who picks it up and does not open its mouth. He came out of sorrow and judgment. Who can declare to his children? Because he was cut off from the land of the living: for the sake of my own sin, I beat him. He gives the evil to the grave and the rich to death, because he did no evil and there was no deceit in his mouth. The Lord wanted to beat him in his infirmity. If he gives his life for sin, his generation will last for all time, and the pleasure of the Lord will be smooth in his hands. His spirit shall see suffering and be satisfied. In his knowledge, that good servant of mine will do good to many people, and he will take on their evils. For this reason, I will forgive him much and bestow upon him the spoils of the strong of arm, because he has entrusted his soul to death [ASI.252] and was numbered among the sinners. He has borne the sins of many and interceded for those who transgressed.⁶⁹⁹

These are the words of Isaiah. In these words, he has given a summary of the reason for [Jesus's] death, the

699. Variation on Isaiah 53:1–12. Inexplicably, the translation is much less faithful to the original than in any other part of the book.

manner in which he would be killed, and the benefit of his death. Now, God willing, we will turn to the details.

Two days before the feast of Passover, he said to his disciples, "You are aware that the feast of Passover will come after two days, and that the Son of Man will be turned over to be crucified."⁷⁰⁰ At this point, the great priests and elders of the Jews were gathered in the house of the chief priest and were expressing their opinions concerning how Jesus should be caught and killed. They did not want to seize him on the day of the feast, for since the common people believed in him, they were afraid that by seizing him a tumult would erupt. Satan had entered the heart of Judas Iscariot, the one of the twelve who would betray Christ, from the day he had been rebuked at the feast on account of the ointment. [ASI.253] At this time, he found an opportunity to go before the chief priests and say, "What will you give me? I will betray him to you."⁷⁰¹ They rejoiced and promised him thirty dinars. He made a promise to betray the Lord and was looking for an opportunity to keep his promise in such a way that there would be no uproar. At this point, Passover, the time when the Children of Israel came out of Egypt, was approaching. By decree of the Pentateuch, it was incumbent upon them to eat a lamb at this feast.⁷⁰² Jesus called Peter and John and said, "Go make ready the paschal lamb for us to eat." They said, "Where do you want us to make the preparations?" He said, "Go into the city, and as you are going, you will meet a man carrying a jug of water. Follow him, and say to the owner of the house he enters, 'The teacher asks you where there is a place for him to eat the paschal feast with his disciples.' He will show you a large pavilion spread with furnishings and carpets. There you will make preparations."⁷⁰³ [ASI.254] They went, entered the city, found the man, and made the place ready. On Thursday, the day before the feast, Jesus entered Jerusa-

lem at the end of the day and took up residence in that house. When the time came and they spread the tablecloth, he said to the twelve Apostles, "I wanted very much to celebrate this Passover with you before I suffered tribulations."⁷⁰⁴ While eating, he said, "Verily I say to you that one of you who shares this table and eats with me will betray me,⁷⁰⁵ and what is written in the Psalms⁷⁰⁶ will be fulfilled, that he who eats with me will lift up his heel against me. Before this is fulfilled, I say to you by the time it occurs you will believe it is you."⁷⁰⁷ They were very sad and looked at each other, not knowing whom he meant. Each one asked, "Is it I, Lord?" He replied, "He whose hand is in my plate will betray me. The Son of Man will be as is written of him, [ASI.255] but woe to that man who is the means of my betrayal. Better for him had he not been born." In order to cover himself, Judas said, "Is it I, master?" He said, "It is as you have said."⁷⁰⁸

At this point, John, in grief and by special inspiration from God, had put his head on Jesus's breast. Peter said to him, "Who is he talking about?" John said to Jesus, "Lord, who is it that will betray you?" He replied, "It is he to whom I will give a piece of bread I have moistened." And he dipped bread in the soup and gave it to Judas Iscariot. Immediately the devil entered into his soul, and he became even more determined to betray Christ. Aware of his thoughts, Jesus said to him, "Whatever you do, do it quickly."⁷⁰⁹ None of those who were sitting understood why he said this, and since he was the keeper of the chest, they thought he was sending him on an errand and telling him to go buy what was needed for the feast or to go quickly and give something to the poor.

Then he addressed them all and said, "Know that my body will be taken for you, [ASI.256] and my blood will be shed for pardoning you and many others."⁷¹⁰ At this

700. Matthew 26:2.

701. Matthew 26:15.

702. Exodus 12:21.

703. Variation on Luke 22:8–12 and Mark 14:12–15. Luke 22:12 and Mark 14:15 mention a "furnished" room, which Father Jerome further embellished with "carpets," something that would have pleased his Muslim audience at the Mughal court, where very fine carpets were produced. Father Jerome also replaced the original "dining room" (Luke 22:12; Mark 14:15) with a "pavilion."

704. Luke 22:15.

705. Luke 22:21; Matthew 26:21.

706. Psalm 40:10 (41:9).

707. John 13:19.

708. Matthew 26:22–25.

709. John 13:24–27.

710. Father Jerome gives a simplified version of the transubstantiation (Luke 22:19–20; Matthew 26:26–28; Mark 14:22–24), a doctrine of the Roman Catholic Church difficult to defend in a Muslim environment.

time, knowing that he would die, they began again saying, "Which of us will be greatest?" Jesus rebuked them and said, "He among you who is greatest will be least. He who becomes leader will be like a servant. Who is greatest? He who sits or he who stands to serve? It is not he who sits. I am among you like a person who is a servant."⁷¹¹ Then he rose from the table, removed his outer garment and put it on the ground, and bound a cloth around his waist. Then he put water in a pitcher, and came to the Apostles, wanting to wash their feet and dry them with the cloth. When he began with Peter, he said to him, "Lord, Lord, do you wash my feet?" Jesus replied, "What I do, you will not understand now. You will know later." Peter said, "You will never wash my feet!" Not consenting, Jesus said, "If I do not wash you, you will not have a share of me." Then Peter [ASI.257] said, "My Lord, don't wash just my feet but my hands and head also." Jesus said to him, "He who has been washed need not wash anything other than his feet, and you are clean, but not all of you." This he said because he knew that he would betray him. Then he washed Peter's feet in all humility and mildness of heart, weeping, and with all love and affection. So also did he wash the feet of them all. When he was finished washing, he took his garment, put it on, sat down, and said, "You all call me Lord and Master, and you say well, for so I am. If then I, your Lord and Teacher, wash your feet, you too should wash each other's feet. I have set an example for you so that you do as I have done. Verily, verily I say to you, a servant is not greater than the master, and he who is sent is not greater than him who sends him. If you know this, happy are you if you do these things."⁷¹²

After these words, Judas Iscariot left the assembly. [ASI.258] When he left, Christ said, "Now will the Son of Man be glorified, [L122a] and God has been glorified in him."⁷¹³ Little children, yet a little while I am with you. A new commandment I give you, that you will love one another as I love you. By this you will know that you are my disciples, if you love each other.⁷¹⁴ I am the Way, the Truth, and the Life. No one comes to the Father except

by means of me.⁷¹⁵ If you love me and he who loves me is beloved of my Father, I will love him and will show myself to him, and my Father will love him who loves me and keeps my words. Let us come forth and dwell in him.⁷¹⁶ This is my commandment, that you love one another as I have loved you. There is no greater love than that one give his life for his friends. You are my friends if you do what I tell you."⁷¹⁷ He spoke in this regard for more than an hour and said strange things. [ASI.259]

Then he said, "I will not speak long to you. All of you will doubt me tonight, as is written:⁷¹⁸ 'I strike the shepherd, and the sheep of the flock will be scattered.' But after I arise, I will come to you in Galilee."⁷¹⁹ To Simon he said, "Simon, Satan wanted to sift you like wheat. I prayed for you that your faith not suffer. You will return and make your brothers firm."⁷²⁰ Then he himself explained these words, saying that the faith of Peter, who was his successor, would never fail, and his job would be to make the others firm. And thus it was that up to today the faith of no pope, who is Peter's successor, has ever failed.⁷²¹ Peter answered him, "No matter how everyone will doubt, I will never doubt, Lord."⁷²² I am ready to go to prison and death to sacrifice my life for you."⁷²³ Jesus replied, "You will sacrifice your life for me. Verily, verily I say [ASI.260] to you that tonight, before the cock crows twice, you will deny me three times."⁷²⁴ He said, "Although I come to death for you, I will not deny you."⁷²⁵

Then he went out of the city, and eleven Apostles were with him. He went to the crossing of the Cedron river and entered a garden at the foot of the Mount of Olives near the village of Gethsemane, where he spent most nights in prayer. He said to his companions, "You sit here and pray, lest Satan beguile you. I will go there

711. Luke 22:26–27.

712. John 13:6–17.

713. John 13:31.

714. John 13:33–35.

715. John 14:6.

716. John 14:23.

717. John 15:12–14.

718. Zechariah 13:7.

719. Mark 14:28; Matthew 26:32.

720. Luke 22:31–32.

721. Based on Matthew 16:18.

722. Mark 14:29; Matthew 26:33.

723. Luke 22:33; variation on John 13:37.

724. Variation on Luke 22:34, John 13:38, Mark 14:30, and Matthew 26:34.

725. Matthew 26:35; Mark 14:31.

to pray.”⁷²⁶ Of the Apostles, he took Peter, John, and James with himself and went a stone’s throw away from the others. At this time, the sins of the world and the torments that would come upon him were on his mind, and he became contemplative and bore heavy pain in his heart. To his companions he said, “My soul has come to the point of death from grief. Stay here and remain awake with me.”⁷²⁷ He went a short distance away from them, entered a cave, and fell on his face.⁷²⁸ Then he knelt and said, [ASI.261] “My father, you are capable of everything. If it is possible, let this cup pass from me, [L123a] but let not my will be done but what is your will.”⁷²⁹ He was engaged in this for a long time. Then he came to his disciples and found them asleep. To Peter he said, “Peter, will you answer? Couldn’t you stay awake for one hour? Be awake and pray, lest you fall into temptation. The soul is ready for work, but the body is infirm.”⁷³⁰ Again he prayed and said the same words, “My father, if it can be, let this cup I am to drink pass from me.”⁷³¹ Again he went to them and found them asleep, so he returned to prayer.

In this he showed that when we are faced with a difficult task we should pray and ask God for help. He also showed how much one should strive to obtain God’s pleasure in that condition, to be satisfied with the fate he has ordained, and to entrust the remedy of our situation to God’s pleasure. He also showed that no matter how strong the spirit is, the body seems weak, and no matter how the body flees from its weakness, [ASI.262] the soul remains steadfast in its task.⁷³²

A third time he prayed and said the same thing. God’s angel came to him and told him that God was pleased with him and with the benefit that would accrue to the world from his sufferings, and the angel made him strong of heart. He was so afflicted with grief and sorrow that, instead of perspiration, blood came from his pores and flowed onto the ground while he was immersed in prayer. When he was finished praying he came to them

and found them asleep, for they had fallen asleep out of grief and sorrow. He said, “Sleep and rest. It is enough. Behold, the time has come for the Son of Man [L123b] to be betrayed into the hands of evil men. Let us go. He who will betray me has come.”⁷³³ As he was saying this, a group of men sent by the Jewish chief priests and Pharisees arrived with lighted torches and candles, in arms with Judas Iscariot, one of the twelve, at their head, to point him out to them because, since he had come with him many times [ASI.263] for prayer, he knew where he would be. Since James, son of Alpheus, greatly resembled him, lest there be any mistake in seizing him, Judas had said, “He whom I will kiss is Jesus. Seize him and take him away under guard.”⁷³⁴ Jesus greeted these men and asked, “Whom do you want?” They said, “Jesus of Nazareth.” He said, “I am he.” When he said, “I am he,” they all went forward but fell down. A second time Jesus asked, “Whom do you want?” They said, “Jesus of Nazareth.” He said, “I told you I am he. If you want me, leave these alone.”⁷³⁵ Since it was night, the disciples had surrounded him, and because James, son of Alpheus, was like him, Judas stepped forward, went to him, and said, “Peace be with you, O teacher,” and kissed him on the face. Jesus said to him, “Friend, for what purpose have you come?”⁷³⁶ He said nothing. Then Jesus said, “Judas, do you betray the Son of Man with a kiss?”⁷³⁷ At this point, his enemies arrived, laid hands on him, and seized him. One of the Apostles, Peter, [ASI.264] had a spear.⁷³⁸ He threw it at a man named Malik and severed his right ear.⁷³⁹ [L124a] Displeased by this, Jesus said, “Put your spear away. He who wields a sword will die by a sword. Do you not know that I can request assistance from my Father, and he will give me more than twelve legions of angels, but how can the Scriptures be fulfilled?”⁷⁴⁰ Thus the cup my

726. Luke 22:40; Mark 14:32; variation on Matthew 26:36.

727. Matthew 26:38; Mark 14:34.

728. It is unclear why Father Jerome mentions a “cave” in the narrative.

729. Matthew 26:39; Mark 14:36.

730. Mark 14:37–38; variation on Matthew 26:40–41.

731. Matthew 26:42.

732. An elaboration with clear homiletic contents.

733. Matthew 26:45; Mark 14:41–42.

734. Matthew 26:48; Mark 14:44.

735. John 18:4–8.

736. Matthew 26:49–50.

737. Luke 22:48.

738. According to John 18:10, Matthew 26:51, Luke 22:49, and Mark 14:47, a “sword” was used rather than a “spear.”

739. Another example of how Father Jerome adapted his narrative to the local environment. Only John 18:10 gives the name of the man hurt by Peter; this was Malchus, not Malik.

740. Matthew 26:52–54.

Father has given me must be. Do you not want me to drink it?"⁷⁴¹ Saying this, he put his hand on [the man] and healed him. Then he said to the chief priests, the leaders of the temple, and the elders who had come, "You come with swords and spears to arrest me like a thief. I was with you every day in the temple and I sat there teaching, but you did not lay a hand on me or seize me. Thus it has happened that the Scriptures may be fulfilled."⁷⁴² This is your hour and the power of darkness."⁷⁴³ Then they arrested him, bound him tightly, beat him with their fists and clubs, and kicked him. The disciples fled in fear.

They took him like that to the house of Annas, father-in-law to Caiaphas, [ASI.265] the chief priest that year. Of the twelve disciples, only John followed him to learn of his condition, and Simon Peter followed him. Since John was acquainted with the chief priest, he was allowed inside, but Peter was outside. John went out to the woman who was the gatekeeper to the house and said, "Let Simon into the house also."⁷⁴⁴ This woman said to Peter, "Aren't you one of his disciples?" He said, "I am not."⁷⁴⁵ Then he went in. Inside the house, a fire had been lit, and people were sitting around it, since it was cold. Peter went among them and sat down. When a woman saw him, she said, "This man was always with him." Peter denied it and said, "Woman, I have never seen him."⁷⁴⁶

At this point, Annas asked [Jesus], "What is your teaching, and who are your disciples?" He said, "I preached openly to the world, and I always taught in the synagogue and the temple, where all the Jews gather. I have never said anything in secret. Why do you ask me? Ask those who have heard me what I taught, for they know everything I said."⁷⁴⁷ He did not want to say anything about his teaching, [ASI.266] lest he praise himself, and he said nothing about his disciples, because they had fled from him. One of the foot soldiers standing there slapped him so hard on his blessed face that blood ran from his nose, saying, "Is this how you answer

the chief priest?" Jesus said to him, "If I have spoken ill, bear witness to my sin. If I have spoken well, why do you hit me?"⁷⁴⁸ Then [Annas] sent him, bound as he was, to Caiaphas, the chief priest. A relative of the man whose ear had been cut off was in Caiaphas's house. He said to Peter, "This man must have been with him, for he, too, is a Galilean." Peter denied it in the presence of all and said, "Man, I don't know what you are talking about."⁷⁴⁹ He said, "Didn't I see you in the garden?"⁷⁵⁰ Peter cursed himself, swore, and said, "I don't know the man you're talking about."⁷⁵¹ Just then the cock crowed and Jesus looked in his direction. Peter remembered by this look what [Jesus] had said to him, that he would deny him three times before the cock crowed thrice. Aware of his sin, he wept in pain, [ASI.267] left that place, and went to a spot where no one was, [L125a] and there he wept. And from this time until he died, he wept and lamented, and his cheeks appeared to be burned from the hot tears that constantly flowed from his eyes.⁷⁵²

All the chief priests had gathered in Caiaphas's house. Caiaphas wanted to prove [Jesus's] offense to them. Several indicted him, and a group bore witness, but their testimony did not agree, so the indictment did not stand. Some rose and said, "I heard him say, 'I will destroy this temple built by men and rebuild it in three days without a hand touching it.'" ⁷⁵³ Still no agreement in testimony could be reached. Since Jesus did not testify on his own behalf, the chief priest rose and said, "Why do you not answer and rebut them?" He was silent and gave no answer. Again the chief priest said, "I adjure you by the living God to tell us whether you are the Son of God." Jesus answered him, saying, "I am as you say. [ASI.268] I say to you, you will see the Son of Man seated at the right hand of God coming down in the clouds of the sky." When the chief priest

741. John 18:11.

742. Matthew 26:55–56.

743. Luke 22:53.

744. Father Jerome's gloss.

745. John 18:17.

746. Matthew 26:71–72; Luke 22:56–57.

747. John 18:19–21.

748. John 18:22–23.

749. Luke 22:59–60.

750. John 18:26.

751. Mark 14:71; Matthew 26:74.

752. Partly based on Luke 22:62: "And Peter going out, wept bitterly." It is an odd and simplistic remark: Father Jerome seems to deliberately ignore Peter's achievements in the later part of his life. It is unclear whether he was by then already thinking of writing a life of St. Peter, which he eventually did. This was later translated into Latin by de Dieu and published in 1639.

753. Mark 14:58.

heard this, he ripped his clothing and said, “He has blasphemed. What need have I of testimony? Here you have heard his blasphemy. Now what do you say?” They said, “He should be killed.”⁷⁵⁴ Then they spat in his blessed face, slapped him, and beat him with their fists, and then they went away to sleep, leaving Christ bound there. At this point, their servants beat him, spat on him, bound his eyes, and said, “Prophecy and tell us who is beating you.”⁷⁵⁵ And they said to him anything they wanted to. He gave no reply to anyone. The rest of the night was spent like this. Isaiah had spoken⁷⁵⁶ of this, and a translation of what he said is this: “I turned my back to the smiters and my cheek to them that plucked off the hair. I did not turn my face from those who cursed me and spat on me.”

When it was daylight, they brought him forth and said, “If you are the Messiah, tell us.” He said to them, “If I say this to you, you will not believe. And if I ask you anything, you will not give me an answer or let me go. The time will come when the Son of Man sits at the right hand of his Father.” They all said, “Then are you the Son of God?” He said, “You say I am.” They said, “What further testimony do we need? We have heard it from his own mouth. What need is there for testimony now?”⁷⁵⁷ And they decided to turn him over to the governor. The governor of the city was Pilate. They took Jesus to him, bound. When Judas realized that the Pharisees had condemned him to death and turned him over to Pilate, he repented of what he had done, and that was because he had thought to himself, saying, “Jesus will save himself from them because he has the power. I have taken this money for naught.”⁷⁵⁸ At this time, when [Judas] realized that [Jesus] had been condemned to death, [L126a] he sorrowed over what he had done and repented. He picked up the thirty dinar pieces and took them back, saying, “I did wrong in betraying innocent blood.” They said, “What is that to us? You are responsible.”⁷⁵⁹ And they did not want to take the

money back, so he threw the dinars into the temple, went away, climbed up a tree, and hanged himself. His belly split open, and his intestines spilled out.⁷⁶⁰ The priests took the dinars and said, “This is blood money. It is not lawful that we should put it in the temple chest.”⁷⁶¹ Finally, they bought a plot of land from a potter for a graveyard for the poor, and thus it is that until today that plot is called the field of blood.⁷⁶² With this was fulfilled what Jeremiah had said:⁷⁶³ “They took thirty dinars as the Children of Israel had valued him, and they gave it to buy the potter’s land, as the Lord appointed me.”⁷⁶⁴ Zechariah had said the same thing.⁷⁶⁵ Then they took Jesus to Pilate. Pilate came into the judgment hall, and the Pharisees turned him over to him, saying many things against him. He asked the Pharisees, “What case have you against this man?” They said, “If this man were not guilty, we would not have turned him over to you.”⁷⁶⁶ He leads the people astray and says not to pay tribute to Caesar, and he claims to be the Messiah king.⁷⁶⁷ He said, “Take him and judge him according to your religion.” They said, “It is not licit for us to kill anyone.” In this was fulfilled what Jesus had said, that is, [L126b] “They will turn me over to foreign people.” Pilate took him inside and said, “Are you the king of the Jews?” He answered, “Do you ask this of your own accord, or have others reported of me to you?” Pilate answered, “Am I a Jew? Your own tribe and the chief priests have turned you over to me. What have you done?” Jesus replied, “My kingdom is not of this world, for if my kingdom were in this world my agents would do battle, lest I fall into the hands of the Jews. But now my kingdom is not of this world.” Pilate said to him, “Then are you a king?” Jesus replied, “I am a king as you say. I was born for this, and for the sake of this world I came to bear witness to the truth. He who

760. This could not have been caused by his hanging himself, though it is also mentioned in Acts 1:18: “and all his bowels gushed out.” It also reveals Father Jerome’s fondness for overdramatizing the consequences of unscrupulous behavior.

761. Matthew 27:6.

762. Acts 1:18–19.

763. Unidentified source. Father Jerome is clearly following Matthew 27:9, where the prophecy is attributed to Jeremiah.

764. Matthew 27:9–10.

765. Zechariah 11:13.

766. John 18:29–30.

767. Luke 23:2.

754. Matthew 26:62–66; Mark 14:60–64.

755. Matthew 26:68.

756. Isaiah 50:6.

757. Luke 22:66–71.

758. Partly based on Matthew 27:3, with Father Jerome’s gloss: “Jesus will save himself from them because he has the power.”

759. Matthew 27:4.

is of the truth will hear my word.” Pilate said, “What thing is the truth?” So saying, he went out and said to the Jews, “I find no reason that he should be killed.”⁷⁶⁸ The Jews said to him, “He leads the community astray and teaches all the lands of the Jews from Galilee to here.” When he heard the word “Galilee,” he asked, “Is he from Galilee?”⁷⁶⁹ When he understood that he was from Galilee, which pertained to Herod, the governor there, he came up with a pretext to send him to him and be rid of him, for Herod had come to Jerusalem during those days for the festival. Therefore, he was taken in all dishonor through the midst of the city. Herod was very happy, because he had long desired to see him, since he had heard many things about him, and he expected [L127a] he would perform a miracle in his presence. He asked him some things, but he answered none of them. The chief priests and scribes were determined, and at every point they asked him something, but he gave no answer. Herod and the other people believed him to be worthless and nothing, so they clothed him in white, mocked him, and sent him back to Pilate. For this reason, that very day Pilate and Herod, who until then had been enemies, became friends with each other. Then they dressed him in white like a madman and took him through the city marketplace to Pilate. He said to the leaders of the Jews, “Have you brought this man back to me? They said he leads the people astray, so I looked into your claim and found no transgression. I sent him to Herod, and he too found no reason to kill him. I therefore will have him whipped and then I will release him.”⁷⁷⁰ The chief priests came up with excuses, and still he gave no answer. Pilate said to him, “Do you not hear how many things they say against you?”⁷⁷¹ He said nothing. Finally it came to the point that the governor was very perplexed. Pilate was conversing with the Jews when a messenger from his wife came in with a message, saying, “What have you to do with this just man? I suffered many things last night on account of him.”⁷⁷² Pilate, who wanted to release him, became even more determined because of these words, and since he knew

that they had no cause for enmity and that they had arrested him and brought him in merely out of spite, he thought and came up with a way to release him. [L127b] From olden times it had been the custom for the governor of the Jews to release to them a prisoner from the race of the Jews, regardless of how guilty and criminal he was. During those days, Pilate had imprisoned a man named Barabas, who was the chief of the evildoers and had recently killed a man. Therefore, Pilate said to them, “Every year, it is incumbent upon me to release to you and pardon one person.⁷⁷³ Now whom do you want me to release to you? Barabas, or Jesus?”⁷⁷⁴ The chief priests had instructed their cohorts to ask for Barabas. Pilate said, “Do you want me to pardon your king for you?”⁷⁷⁵ They shouted and said, “Do not do that, but pardon Barabas for us.”⁷⁷⁶ He said, “What then am I to do with Jesus, who is called the Messiah?” They shouted, “Crucify him!”⁷⁷⁷ Pilate said, “What evil has he done? I can find no reason to kill him. I will punish him and let him go.”⁷⁷⁸ They shouted all the more, saying, “Crucify him! Crucify him!”⁷⁷⁹ And they made an even greater tumult. Overwhelmed by their shouts, he released Barabas. Then he came up with another ruse to convince them to release him and have mercy, so he ordered him to be whipped in such a way that the Jews would feel sorry for him. Jesus was taken away to a special place, stripped naked, and bound to a pole. Six men were assigned to beat him, and they took turns, two by two, lashing him with leather whips [Cat. no. XXVII] and scourges in such a way that blood flowed from him onto the ground and [2005.145.23a] the flesh fell in strips from his body, [L128a] his bones showed white, and he was wounded and raw from head to foot. It is known that they beat him with 5,780-odd lashes.⁷⁸⁰ [2005.145.23b] In all of

768. John 18:31–38.
769. Luke 23:5–6.
770. Luke 23:14–16.
771. Matthew 27:13.
772. Matthew 27:19.

773. Based on Luke 23:17: “Now of necessity he was to release unto them one upon the feast day.”

774. Matthew 27:17.

775. Mark 15:9.

776. Luke 23:18.

777. Matthew 27:22–23.

778. Luke 23:22.

779. Luke 23:21.

780. The source for this specific number of lashes remains unidentified. St. Bridget of Sweden (d. 1373) seems to be the only one who mentions a number close to the one supplied by Father Jerome. According to the tradition, after much prayer the saint supposedly learned from Christ himself that his wounds

this he said not a word. Of this event it is spoken thus in the Psalms: “I have come for scourges, and my pain is constantly in my sight.”⁷⁸¹ Isaiah also said: “He was wounded for our transgressions, he was bruised for our iniquities;⁷⁸² and I struck him for my own deeds.”⁷⁸³ Then they untied him. He rested for a while and put on his garments. Not satisfied with this, they assembled the servants and soldiers and removed his garments, because blood had flowed over his body and stuck to it and because he had suffered much pain. They clothed him in scarlet, the color of kings, and put a crown of thorns on his head. It is known that seventy-two thorns pressed into his head. They put a broken reed in his hand. They did these things, which are signs of kingship, to mock him so that, since he called himself the Messiah, the king of the Jews, he would have these things. Then they went before him and knelt, worshipping him [ASI.281] and saying, “Hail to you, king of the Jews.”⁷⁸⁴ And they slapped his blessed face and spat upon him. Taking the reed from his hand, they put the crown of thorns on him in such a way that the thorns sank into his head. After doing these things for a while, they took him in that state before Pilate. His whole face was bruised from the slaps and defiled by spit and the blood that ran down from his hair and the crown on his head. When Pilate saw him, he was amazed and led him to a high place. There, where all the Jews could see him, he said to them, “I bring him before you, but know that I find in him no reason that he should be killed.” Then he stood him before them and said, “Behold the man” (that is, he whom you see in this state, know that he is a man, and you should have mercy in seeing him so). But it did no good. The priests and leaders of the Jews shouted, “Crucify him! Crucify him!” Pilate said to them, “You take him and crucify him, for I find no transgression in him.” The Jews said, “We have a religion, and according to that religion he should be killed

because he has made himself the Son of God.”⁷⁸⁵ [ASI.282]

When Pilate heard this, he feared greatly. Taking him back inside, he said to Jesus, “Where are you from?” He gave no reply. Pilate said to him, “Won’t you tell me? Don’t you know that I have the power to crucify you, and I have the power to release you?” Jesus replied, “You could not have any power over me, if it were not given to you from above. He who turned me over to you has the greater sin.”⁷⁸⁶ Pilate was greatly desirous of releasing him. He therefore took Jesus out to a place called Gabbatha in the Hebrew language and said to the Jews, “This is your king.” They shouted, saying, “Take him! Take him! Crucify him! [L129a] Crucify him!” Pilate said, “Shall I crucify your king?” They said, “We have no king other than Caesar.”⁷⁸⁷ When they realized that he was inclined to release him, they shouted again and said, “If you release him, you are no friend to Caesar, because whoever makes himself king is an enemy to Caesar.”⁷⁸⁸ When Pilate saw that it was no use, and that the chaos and sedition would grow louder, [ASI.283] he asked for water, washed his hands, and said, “I am innocent of the blood of this man. You are responsible.” All the people answered, saying, “Let his blood be on us and on our children.”⁷⁸⁹ Thus it is that wherever the Jews are they are lowly and subordinate, suffering retribution for their crime.

Then [Pilate] turned Jesus over to them to do with him as they thought best. The Jews took him, stripped him of the scarlet clothing with which they had clad him in mockery, and put his own clothing on him so he would be recognized. They had a cross already made. At once they brought him, bound his hands and neck again, and put the cross on his shoulders for him to lift and carry. He took it in all eagerness, like someone who would give his life for the sake of sinners. Thus he came out of Pilate’s house, and imperial men went in front. Near him a herald cried out, saying, “This is Pilate’s judgment on behalf of Tiberius Caesar, [ASI.284] that this man, Jesus of Nazareth, be killed because he led the

numbered 5,490. This is reproduced in Ludolphus’s *Vita Christi*: Bodenstedt, *Vita Christi*, 50–51 n. 146. A copyist’s error might have been the origin of the discrepancy in the numbers.

781. Variation on Psalm 37:18 (38:17).

782. Isaiah 53:5.

783. Variation on Isaiah 53:8. Both here and previously the words of the Vulgate, “*propter scelus populi mei percussit eum*,” have been mistranslated.

784. Matthew 27:29; Mark 15:18; John 19:3.

785. John 19:4–7.

786. John 19:9–11.

787. John 19:14–15.

788. John 19:12.

789. Matthew 27:24–25.

people astray and called himself king and Son of God. It is judged that he be crucified.”⁷⁹⁰ Thus it was heralded in the street as they passed. Jesus walked, bare of foot and head—rather with the crown of thorns and his face stained by the blood that flowed from his head and full of the saliva they had spat upon him. His entire body had been wounded by the lashes they had given him. With the cross on his back and a rope around his neck, he walked very slowly.

At this point, as he was walking in this manner, a noble woman named Veronica saw him from her window, and when she recognized him, she came down and went to Jesus in compassion and commiseration. Gathering up her apron, and with Jesus’s permission, she wiped his blessed face clean.⁷⁹¹ When she opened her apron she found in each of the folds his very image.⁷⁹² With all eagerness she took it home and kept it in all reverence.⁷⁹³ One of these three images is at present in Spain in the city of Jaén, which is inside [ASI.285] the realm of the king of Portugal.⁷⁹⁴ Twice every year, it is displayed and many people gather from far and near to see it. Another is in the city of Milan in the land of Italy, and another is in the city of Rome.⁷⁹⁵

790. Unidentified source.

791. The story of Veronica’s veil does not derive from either the canonical or apocryphal gospels, but became common in the medieval period, and compares to the Abgar legend. It reveals the Jesuits’ strong interest in and devotion to religious images, especially those thought to have a miraculous origin.

792. Veronica’s veil became an extremely popular artistic subject in Europe during the late medieval and early Renaissance periods, especially in Southern Europe. By the early seventeenth century, its renown had reached the Indian subcontinent, where it inspired religious works. See, for example, a seventeenth-century Goan monumental oratory (188 x 195 cm), now in a Mexican private collection: Marcos, *Marfiles*, 268–69. It is decorated with engraved and inlaid ivory scenes of the life of Christ, including two kneeling “Veronicas” holding the veil.

793. Unclear source. Father Jerome does not follow Voragine’s version of the story of Veronica’s veil: Voragine, *Golden Legend*, 1:212 no. 53.

794. Father Jerome refers to the work preserved in the Cathedral of Jaén in Andalusia, which is at present displayed to the public every Friday. Between 1580 and 1640, the Iberian crowns were united; hence, Jaén was under the rule of the king of Portugal.

795. Father Jerome is referring to an unidentified relic in Milan, and a veil, considered to be among the most celebrated Catholic relics, that is kept in the Basilica of St. Peter in Rome

Behind Jesus walked many men and women, weeping. Turning his face to them, he said, “Daughters of Jerusalem, do not weep for me but for yourselves and your children, for the days will come when you will say, ‘Happy is the woman who bears not, the wombs that do not give birth, and the breasts that do not produce milk.’ Then you will speak to the mountains and say, ‘Fall upon us, O mountains. Cover us, for if this happens to a green limb, what will happen to a dry one?’”⁷⁹⁶

Along with him they took two other criminals to crucify. At this time, John had gone to tell Blessed Mary what was happening to her son. She came with several women and stood in a place by which he would pass. When she saw the throng of people and the imperial men brandishing weapons and heard the herald’s cry, she passed on and waited for him to come so she could see him. [ASI.286] When she saw her son in that state, and when his gaze fell upon her, her heart broke and she drew near to him without saying anything, but the flood of tears bespoke the state of her heart. She clasped him to her breast and, withdrawing a little, fell unconscious. The son was so moved by her falling that he too fell under the weight of his burden. The Jews beat him to make him get up, but since they knew the cross was heavy, and since he was far-gone, they feared he would die along the way or not get the cross to the place. Therefore, they hired a man named Simon, who was coming from his village, to help Christ carry the cross.⁷⁹⁷ Thus they arrived at Mount Calvary, which was the people’s place of slaughter. In the Hebrew language they call it Golgotha,⁷⁹⁸ which means “skull,” and they say the skull of Father Adam is buried there.⁷⁹⁹ When they arrived there, they put the cross on the ground, stripped him, and took his clothes from his body. The

and displayed every year on the fifth Sunday of Lent (Passion Sunday).

796. Luke 23:28–31.

797. According to Mark 15:21, Luke 23:26, and Matthew 27:32, the man was not hired but somehow forced.

798. The New Testament version of the name, Γολγοθᾶ (Golgotha), is Aramaic: ܩܘܠܓܘܬܐ (*Gulgāthā*), which is cognate with the Hebrew *gulgoleth* and means “round,” is interpreted as the round shape of a skull.

799. According to Jewish tradition, Adam’s skull was buried at Golgotha. A skull at the foot of the Cross became part of the Crucifixion iconography, and was often reproduced by Mughal painters.

officers divided the outer garment into four parts, and each of them took one part. The inner shirt, which was not stitched [ASI.287] but was half woven, they did not divide, and they decided not to tear it but to cast lots to see to whom it would belong. With this was fulfilled what was written in the Psalms:⁸⁰⁰ “They parted my garments among them, and cast lots upon my vesture.”⁸⁰¹ Then they put his right hand on one beam of the cross and drove an iron spike through his palm, and they had made holes in the cross for driving spikes through each of his hands and feet. When they drove the spike through his right hand, so much blood came out that the veins dried up. When they wanted to nail the other hand, the arm was too short to reach the hole. Therefore they pulled it with all their strength and made it reach the hole so they could drive the spike through. They placed one foot over the other and drove a spike through. In this too was fulfilled what the prophet David had written: “They pierced my hands and feet, and they numbered my bones.”⁸⁰² In order that the reason for killing him be apparent to all, Pilate ordered this written on the cross: “Jesus of Nazareth, king of the Jews.”⁸⁰³ This was written in Hebrew, Greek, and Latin so that all might read it. The leaders of the Jews said, “Don’t write ‘king of the Jews,’ but that he said he was king of the Jews.”⁸⁰⁴ [ASI.288] Pilate did not want to change it and answered, “What I have written I have written.”⁸⁰⁵ Then they raised the cross up and let it fall firmly into its place. The cross shook violently, and in this shaking his pain increased and his wounds got worse. They crucified the other two thieves with him, one on his right and the other on his left. By this was fulfilled the writing of Isaiah, who said:⁸⁰⁶ “He was numbered among the evildoers.”⁸⁰⁷

At this time, when he was on the cross, he pronounced seven words.

The first word

The first is this: “Father, forgive them, for they do not know what they are doing.”⁸⁰⁸ With this he demonstrated in deed what he had taught previously in word, that we should love our enemies and pray for those who do evil to us. He was on the cross, and the people were taunting him and wagging their heads, saying, “You would destroy God’s temple and rebuild it in three days. Save yourself if you are the Son of God. Come down from the cross.”⁸⁰⁹ The chief priests and sages mocked him and said, “Others he saved, but himself he cannot save. If he is the king of Israel, [ASI.289] let him come down from the cross, and we will believe in him. He relies on God. If God wants, let him save him because he himself said, ‘Verily I am the Son of God.’”⁸¹⁰

[The second word]

One of the two thieves who were crucified with him was named Gestas. He too was mocking Jesus and saying, “If you are the Messiah, save yourself and us.”⁸¹¹ The other thief, however, who was named Dismas and who was to his right, contemplated Christ’s endurance, his praying for his enemies, and his silence. Realizing the truth of him, he rebuked his companion and said, “Do you not fear God, you who are in such calamity? We truly deserve this retribution because we are being rewarded for our actions, but this man has committed no offense.” Then he said to Jesus, “Lord, remember me when you have come unto your kingdom.” Jesus answered him, saying, “Verily I say to you, today you will be with me in paradise.”⁸¹² This is the second word.

At this time it was noon. The sun turned black, and the world was overcome by darkness until the third watch of the day.⁸¹³ [ASI.290] This darkening of the sun was in all respects extraordinary, for it is known that when there is an eclipse of the sun, the moon comes beneath the sun and blocks its light. At that time, however, it was the fourteenth month, and the moon was

800. Psalm 21:19 (22:18).

801. Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24.

802. Psalm 21:17–18 (22:16–17).

803. John 19:19.

804. John 19:21.

805. John 19:22.

806. Isaiah 53:12.

807. Mark 15:28; Luke 22:37.

808. Luke 23:34.

809. Matthew 27:40; variation on Mark 15:29–30.

810. Matthew 27:42–43.

811. Luke 23:39.

812. Luke 23:40–43.

813. Luke 23:44–45.

opposite the sun. Furthermore, the darkness lasted for three full hours, and this cannot happen during an eclipse.

At that time, there was a wise man in Athens named Dionysius.⁸¹⁴ When he and other sages realized that this darkness was contrary to nature, they were perplexed. He said, “O Lord, is nature suffering, or is the fabric of the world headed to ruin?”⁸¹⁵ At that time, the reason for the darkness was hidden from them, but when he realized, he had faith and became a Christian. After that, he became a great teacher of the Gospel.

When the third watch came, the darkness departed from the face of the sun, and it became light.

The third word

In all the things Jesus suffered, Blessed Mary was standing in front of him [ASI.291] and watching. She was patient and said nothing, but in her heart she knew what was happening to him. Of the twelve Apostles, John was present and near her. Then Jesus looked at his mother and said, “Woman, this is your child.” He did not say “mother,” lest her heart break. Then he looked at John and said, “Behold, your mother.”⁸¹⁶ This is the third word he spoke on the cross, and what he meant by these two words was that the Blessed Lady would see all Christ’s followers as her sons, and they would all consider her their mother, as Jesus stated afterwards. From that time on, John took the Lady as the source of his happiness, and all Christians take her as their mother in all their actions.

[The fourth word]

In order to express the harshness of the pains he suffered he said, “*Eloi, Eloi, lama sabachthani?*” That is,

814. Acts 17:34. The Biblical figure Hieromartyr Dionysius, who witnessed Paul the Apostle preaching in Athens, is often confused with the fifth- or sixth-century author known as Pseudo-Dionysius the Areopagite, who portrayed himself as the Biblical Dionysius in his work. Pseudo-Dionysius states in a letter to Polycarp, a hierarch, that while in Heliopolis he witnessed a solar eclipse when Jesus was crucified: Pseudo-Dionysius, *Complete Works*, 268–69, letter 7. A number of translations and commentaries confirm that by the sixteenth century his works had received great attention.

815. Unidentified source.

816. John 19:26–27.

“My God, my God, why have you forsaken me?”⁸¹⁷ This was the fourth word.

Since the imperial men did not know this language, they understood by the word *eloi* that he meant Elijah. They said to each other, “He is asking for Elijah.”⁸¹⁸ [ASI.292] Let us be patient and see if Elijah comes to save him.”⁸¹⁹

[The fifth word]

At this point, he said, “I thirst,”⁸²⁰ and this is the fifth word. There was a sponge filled with vinegar. They put it on the end of a reed and put it near his mouth. With this was fulfilled what was written in the Psalms:⁸²¹ “They gave me gall to eat, and in my thirst they gave me vinegar to drink.” Jesus took the vinegar, but when he rose from the grave he explained this word and said, “By thirst, I meant the pains, for when I was suffering those pains for the veneration of God [L132b] and for the salvation of men, no matter how difficult they appeared, I still did not have enough.”⁸²²

[The sixth word]

The sixth word he spoke was, “It is finished.”⁸²³ He said this to mean that everything the prophets had written of him had been fulfilled, and everything that had to happen and be endured he had done and endured, and the work of the Pentateuch and the law of the prophets was finished.

[The seventh word]

He was in this state when he cried out in a loud voice and said, “Father, into your hands I entrust my soul.”⁸²⁴ [ASI.293] This is the seventh word he spoke on the cross. This he said, and he dropped his head forward and gave up his previous life.

817. Mark 15:34; Matthew 27:46.

818. Mark 15:35; Matthew 27:47.

819. Mark 15:36; Matthew 27:49.

820. John 19:28.

821. Psalm 68:22 (69:21).

822. Unidentified source.

823. John 19:30.

824. Luke 23:46; Psalm 30:6 (31:5).

At this time, the earth trembled, the mountains and stones clashed together, and the veil that had been hung by law over the ark of the Pentateuch was split in two.⁸²⁵ By the earthquake and the other things mentioned, the people realized that an injustice had been done. A centurion who was discharging his duties saw these signs. He voiced thanks to God and believed that this man was just and truly the Son of God. The other people who saw these things went about beating their breasts and saying in fear and trembling, “This man was the Son of God.”⁸²⁶

This was at the end of the day on Friday, and since the Sabbath was beginning—and this Sabbath was holier than other sabbaths because it fell in Passover—in order that the bodies not remain on the crosses during the Sabbath, the Jews went to Pilate and insisted he order that the legs of the three men be broken and they be taken down from the crosses. [ASI.294] He agreed and sent several men. They came and broke the legs of the two thieves who had been crucified with him. Then they wanted to do the same to Jesus, but because he was dead they did not break his legs, and thus it is written in the Pentateuch: “Neither shall you break his bones.”⁸²⁷ One of the soldiers, Longinus by name, lifted a spear to test him and thrust it into Jesus’s right side, and from his blessed side flowed water and blood that dripped down the spear onto his hand.⁸²⁸ The result was that the blessed blood got into his eyes, either from his hand or directly, without the intermediary of his hand, and he, who was almost blind, immediately became sighted. Jumping down from his horse, he believed, worshipped him in his divinity, and became one of the leaders of religion.

Of the five well-known wounds that Christ had, Jeremiah had spoken, and this is a translation of his words: “What are these wounds in the middle of your hands? And he will answer, [ASI.295] ‘With these was I wounded in the house of those who loved me.’”⁸²⁹

At this time, there was a man named Joseph who was a disciple of Jesus, but he kept it secret in fear of the

Jews. He went before Pilate and insisted openly that he turn the blessed body over to him. Hearing that he was dead, Pilate was astonished and, summoning the centurion, asked him, “Did he really die?”⁸³⁰ He said yes. Then he gave the body to [Joseph]. He and Nicodemus went and, after first obtaining permission from Mary, took him down from the cross with all respect. Then they anointed the whole body with perfume and put him in a shroud. Joseph had made an elaborate sepulcher of marble for himself in a garden near there, and no one had yet been laid to rest there. He offered it to Mary, and there Jesus was laid.

The Jews went to Pilate and said, “Lord, it has been remembered that during his lifetime the trickster used to say he would rise on the third day. [ASI.296] Order, therefore, that the tomb be watched for three days, lest his disciples come, take his body away, and tell the people that he has risen from the dead, and then the trouble will be worse than before.” Pilate said to them, “You have guards. Keep watch as you know best.”⁸³¹ They went and took precaution, closing the tomb tightly, sealing the stone, and setting guards. Since it was a feast day, Mary, Mary Magdalene, John, and the others went to the city and remained in seclusion.

It is known that seven hundred-odd years prior to this, when the city of Rome was built, there was a Sybil named Eritrea.⁸³² After predicting Jesus Christ and saying that he was the Son of God and Savior, she said,

He will be betrayed into the hands of the infidels, and they will slap him with their hands stained with evil. Then the priests of the Hebrews will gather to oppose Christ because he will perform great miracles. They will bind him and beat him on the face with their hands stained with evil [ASI.297], and they will spit with their filthy mouths. He will yield his holy back to lashes and, when slapped, will say nothing so that no one will know where his words come from or where they are going.

825. Based on Exodus 26:33.

826. Matthew 27:54; Mark 15:39.

827. Exodus 12:46.

828. Longinus’s name appears not in the canonical Gospels but in the apocryphal Gospel of Nicodemus 16:7, and in later works such as Voragine, *Golden Legend*, 1:184 no. 47.

829. Apparently not Jeremiah but Zechariah 13:6.

830. Mark 15:44.

831. Matthew 27:63–65.

832. Sibyls and their prophecies are often confused, as St. Augustine (d. 430) himself acknowledges (see n. 833 below). The prophecy to which Father Jerome refers is normally attributed to the Cumaean Sibyl. Virgil seems to be responsible for this link: in his *Eclogue IV*, she apparently foretells the coming of a savior (understood to be Jesus by Catholics in the medieval era).

He will be crowned with a crown of thorns, and for his hunger they will give him gall and for his thirst, vinegar. They will hang him on a tree, but you, O ignorant race, have not known your God, who came in a mortal body. At midday, three hours of night will occur, and the portion of the sleep of death will last three days. At that time, he will return from the nether places and come to a place of light. He will initiate the resurrection of the dead because he will rise on the third day and show himself to his disciples. He will go to heaven in their view, and his kingdom will have no end.⁸³³

These were the words of the Sybil.

PART FOUR: HIS RESURRECTION FROM THE GRAVE AND ASCENSION INTO HEAVEN

It has already been written that on Friday at the third watch he died,⁸³⁴ that is, his soul departed his pure body. That very day his body was laid in the tomb, and his soul [ASI.298] went to the place where the souls of his dear fathers, the other prophets, and the righteous who had departed this world were expecting him. As is well known, hell, which means a nether place, has four layers. The lowest layer, the place where devils and sinners who died without repentance are, is called Inferno, that is, the place of God's wrath. The second, called Purgatorio, which means the place of purification, is above it. [L134b] This is the place of good people who repented but had not yet completed all they had to do or who were stained by minor sins. Here they are requited of those things and become worthy of paradise. Third is the place called Limbo, a dark place. It is the place of children who died before receiving the sign of

833. Father Jerome reproduces an extract from one of Augustine of Hippo's most famous works, the *City of God* (18:23). Saint Augustine, as he is also known, admitted that he was uncertain whether it was the Erythraean or the Cumaean Sibyl who was responsible for the prophecy, adding that he had composed the text from various quotations by Lactantius, a fourth-century Christian author.

834. Father Jerome follows the Roman Catholic tradition, which commemorates Jesus's Crucifixion and death on a Friday (the so-called Holy Friday or Good Friday). Father Jerome's "third watch" is the period between noon and three o'clock. Both Mark 15:34 and Matthew 27:46 give the "ninth hour" as the precise time of Jesus's death.

submission, which, after Jesus,⁸³⁵ is baptism. Here there is no sort of torment other than deprivation of the sight of God. [ASI.299] Fourth is the place called the Bosom of Abraham,⁸³⁶ that is, the station of Abraham. In that place were all the good people who died pure or had been purified and come out of Purgatorio. Since God called Abraham the "father of believers,"⁸³⁷ this place is attributed to him. In sum, all the prophets, who were aware of Christ, his coming, and the salvation of the people of the world through him, were awaiting him most eagerly. Then, when his precious soul was separated from his holy body, he went to this place with great power and glory, ultimate detriment to the devils, and consolation and joy to the righteous, to be their rest and comfort, and there he remained until the time of his rising from the dead. When it was the third day, which is what he had promised, he came forth from the grave in all glory.

Christ comes back to life

Thus it was. Before sunrise on Sunday, Mary Magdalene and two other women who were also called Mary—both being sisters of Blessed Mary, [ASI.300] one the mother of James the Younger and the other the mother of James the Elder—set out to go to the tomb, taking perfumes [L135a] to anoint the holy body. The day before having been the Sabbath and the new festival and more important to be observed, they had been unable to anoint him. They said to each other, "Who will be able to remove the heavy stone from the door of the tomb?"⁸³⁸ When it was the time of sunrise, Christ's precious soul returned to his body, removed all trace of the wounds, scars, and bruises from the body, and surrounded him with all glory, light, and power, and he came forth alive from the tomb, but he was still bound as he was in the sepulcher. He did not rise like others to die again, that is, he did not rise in the manner in which others had risen to die again, but in the glory people will have on the Day of

835. Inexplicably, in this chapter Father Jerome suddenly chooses to use the Islamic version of Jesus's name, عيسى ('*Isā*), instead of the more Christian version, ايشوع (*Ishō'*), the one primarily used up to this point.

836. As mentioned in Luke 16:22–23.

837. Romans 4:12.

838. Mark 16:3.

Resurrection, never again to die, and he was delivered of pain in such a way that never again would there be suffering or death. This is what is meant by what had been written: [ASI.301] “He will be the first of those who come to life.”⁸³⁹

When he came forth from the grave, the earth trembled violently,⁸⁴⁰ and an angel came from heaven and removed the stone. When the guards of the tomb witnessed the trembling of the earth, the falling away of the stone, and the light of the angel, they fell unconscious. When they regained consciousness, they went to the sepulcher to see, and when they did not find him, they went to the city and informed the chief priests and scribes of what had happened. They insisted that [the guards] keep this secret and gave them an amount of gold to say to the common people, “We were asleep, and his disciples came and took him away.”⁸⁴¹ [L135b] They also promised them that if Pilate questioned them, they would answer on their behalf. [The guards] did this and told the people that they had been asleep and the disciples had taken him away, but this did not achieve anything, for if they had been asleep, how could they know who took the stone away? And if they had been awake, why did they not prevent them? [ASI.302]

At the time when Christ arose from the dead, many of the saints and prophets arose and appeared to the people and tribes, announcing his rising. The manner in which he arose is as follows. When they approached at the above-mentioned time, they found the stone fallen away. When they went into the sepulcher, they saw an angel whose face shone like the sun and whose garments were white as snow. Seeing him, they were afraid, and in their fear they put their faces on the ground. The angel said, “I know you seek the crucified Jesus.⁸⁴² Why do you seek the living among the dead? He is not here. He has risen. Remember what he said to you in Galilee, that the Son of Man must be given into the hands of

sinner and crucified, and he would arise on the third day.⁸⁴³ Come, see the place where he was laid.⁸⁴⁴ Go quickly and inform his disciples and Peter that he has risen. You will see him in Galilee, [ASI.303] as he told you.”⁸⁴⁵ [L136a] Peter’s name was mentioned⁸⁴⁶ particularly, so that he would not despair of the sins he had committed and so that he would know that his repentance and weeping had been accepted by God. In fear and trembling, and without saying anything to anyone, they betook themselves to the place where the Apostles were and told them what they had seen and heard. The Apostles attributed it to madness.⁸⁴⁷ Finally, after many requests, Peter and John went in haste to the tomb, and the two eyewitnesses also went. John arrived first, but he did not enter the tomb. Peter arrived, entered the tomb, and saw the linen and the turban that had been on his head lying aside folded.⁸⁴⁸ Then John entered, saw the signs, and believed truly that he had risen from the dead. Then they returned to their house to inform the people.

When he rose, the first person who saw him was Blessed Mary, and that happened as follows.⁸⁴⁹ Blessed Mary was worshiping God, waiting for the time when she would see her son [ASI.304] risen from the dead, as he had promised. Before dawn, a great light suddenly appeared in her chamber, and at the same time Jesus appeared in all glory, not alone but with the great prophets, and Mary saw them all. When the mother apprehended her son in such glory, she took his foot and worshiped him as her God.⁸⁵⁰ In all humaneness Jesus acted like a son to her, respected her, and blessed her. The joy that came into the hearts of mother and son [L136b] cannot be expressed, much less the words they spoke to each other. It would take a long time and

839. Perhaps based on 1 Corinthians 15:20. The Resurrection of Christ is believed to have been foretold by David in Psalm 15:10–11 (16:10–11) and by Isaiah 53:10–12, but the contents of these verses differ from Father Jerome’s words.

840. Matthew 27:51–4 records an earthquake at Jesus’s death but no biblical accounts referring to an earthquake during his Resurrection were identified.

841. Matthew 28:13.

842. Matthew 28:5.

843. Luke 24:5–7.

844. Matthew 28:6; Mark 16:6.

845. Mark 16:7.

846. Mark 16:7.

847. Luke 24:11 uses less extreme language: “And these words seemed to them as idle tales” (instead of “madness”).

848. The turban that Jesus was supposedly wearing is another example of Father Jerome’s attempt to localize the narrative.

849. Father Jerome seems to be confused, or perhaps he just wants to reinforce the Virgin Mary’s importance in the text. John 20:1–16 and Mark 16:9 mention that Christ first appeared to Mary Magdalene.

850. Matthew 28:1 names Mary Magdalene and “the other Mary,” but not the Virgin Mary.

much thought to realize what passed through Blessed Mary's mind upon seeing so many prophets honoring her in all glory. Then he disappeared from view.

Then, when Peter and John returned home to inform their friends, Mary Magdalene sat at the tomb, for she was unable to leave his grave, and she looked in every direction and wept. [ASI.305] At this point, she saw two extremely luminous angels of marvelous form seated in the place where Christ had been laid, one where the head had been and one at the feet. They addressed Mary Magdalene by name, saying, "Woman, why do you weep? She said, "Because they have taken my Lord, and I don't know where they have put him."⁸⁵¹ [ASI.305] She was saying this when one of the angels moved and she noticed something. Seeing the person they saw, who was Jesus, she turned her face toward him and saw a person in the garden near the tomb, but she did not recognize him as Jesus. He asked Mary, "Woman, why are you weeping? Whom do you seek?" Thinking him to be a gardener, she said, "Lord, if you have taken him, tell me where you have taken him and I will get him." When she received no answer, she turned away. While her face was averted, Jesus said to her, "O Mary." She recognized him at once and immediately said, "My teacher." So saying, she fell at his feet. Jesus forbade her and, placing his finger on her forehead, [L137a] said, "Stay where you are. Do not come near me, for I have not yet ascended." He said this in order to make her aware of her little faith. He said, "Go to my brothers and tell them I will ascend to my Father and yours, my God [ASI.306] and yours." Mary went in all joy to inform the Apostles, and she said to them, "I have seen my Lord, and he spoke to me."⁸⁵²

The other two women who had come from the city in search of Christ approached the sacred tomb. Jesus appeared to them, told them who he was, and said, "Peace be with you." They went to him, took his blessed foot, and worshiped him. He said to them, "Fear not. Go to my brothers and tell them to go to Galilee. There they will see me."⁸⁵³

At this time, Peter was thinking and contemplating the magnitude of his sin and had despaired of seeing him. Suddenly, Jesus appeared to him in glory, sur-

rounded by mercy. Peter threw himself, weeping, at his feet, unable to speak because of shame and happiness, but Christ consoled him in all kindness and gave him good news, saying, "Your repentance has been accepted, and you have been forgiven."⁸⁵⁴ [ASI.317]

At this point, James the Younger also saw him. He had sworn when Jesus's enemies arrested him that he would not eat a single morsel or drink a drop until he saw him alive. As he had said, from the time Christ was taken until midday [L137b] on Sunday he had been without water and food. Jesus appeared to him and said kindly and affectionately, "Eat and drink, and do not doubt the mystery that has been revealed to you."⁸⁵⁵

At this point, two of the disciples who were going from Jerusalem to the village of Emmaus, which is approximately one league from Jerusalem, were discussing what had happened to Christ. Christ joined them as a traveler, but they did not recognize him. He accompanied them and asked them, "What are you discussing, and why do you seem sad?" One of them, Cleopas by name, answered him, saying, "Were you alone, a stranger and traveler in Jerusalem, and do you not know what has come to pass in the city during these days?" He said, "What happened?" They said, [ASI.318] "Jesus of Nazareth, a prophet powerful in word and deed in God's sight and in the sight of men, was condemned to death by the chief priests and leaders of the Jews and hung on a cross. We hoped he would redeem Israel. It has now been three days since this terrible event took place, and some of the women have astonished our people by saying, 'We went to the tomb in the morning and did not find his body, but we saw angels who said, "He is alive." ' Some of us also went to the tomb and found it to be as they had said, but we did not see him." Jesus said to them, "O you of little wisdom and hard hearts, in order to believe the things the prophets have said, is it not necessary that the Messiah suffer tribulations and thus come in glory?" And, beginning with Moses and the other prophets, he quoted from all the Scriptures.

851. John 20:13.

852. John 20:15-18.

853. Matthew 28:9-10.

854. Father Jerome is referring to Peter's greatest sin, that of denying Jesus three times. The paragraph does not derive from the canonical Gospels. The gloss seems to be intended to demonstrate that penitence may bring forgiveness and to emphasize Christ's ability to forgive.

855. Matthew 13:11; Mark 4:11; Luke 8:10.

When they were near the place they were going, he pretended [ASI.307] to be going further. They pressed him and said, “Stay with us, for the day has ended and it is growing dark.” They entered the village, and when they were seated at dinner, he took bread, blessed it, broke it, and gave it to them. At that moment, their eyes were opened and they recognized him. At once he disappeared. They said to each other, “Didn’t your heart pound when he was with us and spoke to us on the road, explaining the Scriptures?” They went to Jerusalem and found the Apostles. The people were crowding together and saying to one another, “The Lord has truly risen and appeared to Simon.”⁸⁵⁶ And they too related their encounter.

On that same day, Sunday, the Apostles gathered at the end of the day, behind closed doors, in fear of the Jews, and discussed these things. Suddenly, Jesus came in and stood in their midst, saying, “Peace be with you. It is I. Fear not.” Grippled by fear, they quaked [ASI.308] and thought that it was a phantom spirit. Seeing them astonished, he said, “What thing upsets you and causes you concern? Look at my hands and feet, for it is I. Touch them and know that a spirit has neither body nor bones, as you see I have.”⁸⁵⁷ As he said this, he showed them the wounds on his hands and feet. Although it was said above that when Christ’s soul returned to his body and he rose alive, his body was absolutely whole and no trace of those wounds remained, yet he did not want the five wounds in both his palms and feet and in his chest to go away without a trace. They remained as they were, without giving pain or looking ugly. Rather, they were totally splendid and light, and he willed that these signs not go away, so that they would be witness to the fact that he was the very one who had died on the cross and show that he did not repent the torment he had suffered on the cross, and he would show God those wounds for intercession on behalf of sinners [ASI.315] and for other things. Therefore, he showed them these wounds that they might know that it was he. They did not really believe it. They were in such joy that they were still confused. In order to console them, he said, “Do you have anything I can eat?”⁸⁵⁸ They brought him

some grilled fish and honeycomb, and he ate in their sight and divided the remainder among them, saying, “This is what I said to you when I was with you, that it was necessary that everything that had been written about me in the law of Moses, the books of the prophets, and the Psalms be fulfilled.”⁸⁵⁹ Then were their minds opened [L139a] to understand the Scriptures, and he said, “Thus it has been written, and thus it was necessary that the Messiah suffer torments⁸⁶⁰ and rise on the third day.⁸⁶¹ Let repentance and remission of sins be heralded in his name for all men, and let it begin in Jerusalem. You are all witnesses, and I send to you the promise of my Father, and you dwell in the city until its coming.”⁸⁶² Again he said, “Peace be with you. As my Father sent me, so also do I send you. Receive the Holy Spirit. [ASI.316] Those you forgive will be forgiven, and those you restrain will be restrained.”⁸⁶³ With this he gave them all power and authority over souls and then disappeared. They became very happy.

At this time, one of the twelve, whose name was Thomas and was also called Didymus, was not present. When he came, his companions said, “We have seen the Lord.” And they told him of the signs and wounds and other things, but he did not want to believe. No matter how much they told him, he absolutely refused to accept and kept saying, “Unless I myself see his hands and put my fingers in the places of the spikes in his hands and side, I will never believe.” He was in denial for eight days. Then, on the eighth day, he was with the other disciples behind closed doors in the house. Jesus came in and stood in their midst, saying, “Peace be with you.” Then he said to Thomas, “Come, put your finger here and see my hands. Come, stretch forth your hand to my side and be not a disbeliever but a believer.” [ASI.309] He approached him with all respect and politeness and felt the wounds with his own hand. Then his heart was filled with light, and, falling to the floor, he worshiped him and said, “My Lord and God.” Jesus said, “Thomas, you believed because you saw me. Blessed are they who

856. Variation on Luke 24:17–35.

857. Luke 24:36–39.

858. Luke 24:41.

859. Luke 24:44.

860. Isaiah 53:3–12.

861. Hosea 6:2.

862. Luke 24:47–49.

863. John 20:21–23.

do not see me and believe in me.”⁸⁶⁴ Then he told them to go to Galilee because most of his disciples were there, and he wanted to appear to all of them there. The disciples went. One day Peter, Thomas, Nathaniel, and several others were gathered on the shore of the Sea of Tiberias. Peter said, “I’m going to catch some fish.” The others said to him, “We will follow you.” They went out into the sea and fished all night, but not one fish was caught. Suddenly, Jesus appeared on the shore. They did not realize who it was. He said to them, “Young men, do you have anything to eat?” They said, “We do not.” He said, “Cast your net on the right side of the boat and you will find.” They did this [ASI.310] and caught so many fish that it was difficult to draw in the full, heavy net. John, the beloved of Jesus, said to Peter, “It is our Lord.”⁸⁶⁵ When Peter heard that it was the Lord, he tied his shirt around his waist, for he was naked, and threw himself into the sea. The other disciples came to the boat dragging their nets, [L140a] for they were not far from the shore. When they came to shore, they saw a charcoal fire with fish and bread on it. Jesus said to them, “Bring the fish you have just caught.”⁸⁶⁶ Peter ran and dragged his net onto the dry land. There were 153 large fish in the net, and, despite so many fish, the net was not torn. Amazed and distressed, they brought their nets onto the shore. Jesus said, “Come and eat.”⁸⁶⁷ They were all dumbfounded, but no one had the nerve to ask him who he was, although each one thought he was the Lord. Then Jesus took the bread and divided it among them all, and so also the fish. Then he told them all who he was.

After they had eaten, [ASI.311] Jesus said to Peter, “Simon, son of John, do you love me more than all these?” “Yes, Lord,” he said. “You yourself know that I love you.” He said, “Take my lambs to graze.” Again, he said to him, “Simon, son of John, do you love me?” He said, “Yes, Lord. You know I love you.” Again, he said, “Take my lambs to graze.” A third time he said, “Simon, son of John, do you love me?” This time it was difficult for Peter because he was asking for the third time if he loved him. He said, “My Lord, [L140b] all is clear

to you. You know I love you.” He replied, “Take my sheep to graze.”⁸⁶⁸ Three times [Jesus] asked him about his love, in commemoration of the three times [Peter] denied him when he was suffering death, in order to make him aware that when he told him to graze the sheep, he meant that tribulations would come to him and to indicate that he would give his life. He said to him, “Verily, verily I say to you, when you were young, [ASI.312] you bound your loins and went wherever you wanted, but when you will have grown old you will stretch forth your hands and another will gird your loins and carry you where you want to go.” This he said to express by what death he would glorify God. In order to teach him the manner of grazing the sheep, he said, “Follow me”⁸⁶⁹—that is, do what I have done. As Peter was following him, he turned his head and looked and saw the disciple who was beloved of Jesus, who had put his head on Jesus’s breast when they were eating the paschal feast, and who had asked for Peter’s sake which one of them would betray him. When Peter saw him, he said to Jesus, “Lord, what will he be?” Jesus said to him, “If it is my will that he remain thus until the time of my coming, what is it to you? You follow me.”⁸⁷⁰ From these words it fell on the tongues of the disciples that John would not die, [L141a] but Jesus did not say he would not die but that if he willed [ASI.313] him to remain thus until he came again, what was that to him?

In the land of Galilee, many times his followers saw him clearly with his distinguishing characteristics, and he performed many miracles among them for them to be certain that it was he. One day, he said, “Let all gather at Mount Tabor.”⁸⁷¹ More than five hundred persons gathered with the eleven⁸⁷² apostles, and he appeared to them, for he had said, “Go to Galilee, for you will see me there.”⁸⁷³ Initially, some doubted, but in the end they all recognized him, believed, and worshiped him as a divinity. He spoke to them all, especially to the Apostles and

864. John 20:25–29.

865. John 21:3–7.

866. John 21:10.

867. John 21:12.

868. John 21:15–17.

869. John 21:18–19.

870. John 21:21–22.

871. None of the Gospels identifies the mountain in Galilee where Christ appointed them (Matthew 28:16), yet it is generally assumed to be Mount Tabor.

872. According to Luke 24:33; Matthew 28:16; John 20:24; and Mark 16:14.

873. Matthew 28:10.

other great disciples, to whom he now revealed, “To me has been given all power in heaven and earth. Therefore, go and teach all the people and baptize them in the name of the Father, the Son, and the Holy Ghost, and teach them to keep all those things I told you. Behold, I will be with you all the days until the end of the world.”⁸⁷⁴ It is related that he was in Galilee with the disciples for twenty days, and then the Apostles went to Jerusalem at his command. [ASI.314] One day, when they were eating in Jerusalem, Jesus suddenly appeared to them in the middle of the first half of the day. He ate with them so that their conviction would increase. [L141b] Then, in dreadful words, he chastised them for the doubt they had had about his rising and for their hardheartedness when they did not want to believe those who had seen him alive from among the dead. After that, he became kind and said with softness, “Do not go far from Jerusalem. Rather, stay here and wait for the promise of my father that you have heard from my mouth,⁸⁷⁵ for John baptized with water but you will be baptized with the Holy Spirit not many days hence.”⁸⁷⁶ He also said, “Go to the Mount of Olives near Bethany.”⁸⁷⁷ They went, and Lady Mary, the other women, and many disciples gathered there. Suddenly, he appeared and made it clear that now was the time for him to go to heaven.⁸⁷⁸ Those who were present asked him, “Lord, at this time will you restore the kingdom of Israel?” He said to them, “It is not for you to know the tongues and points that the Father has placed in his power, but you will receive the power of the Holy Spirit that will descend upon you, and you will be my witnesses in Jerusalem and throughout the kingdom of Judea and Samaria, to the end of the land.”⁸⁷⁹ And he said, “Go to the people of the world and call all creatures to my Gospel. He who has faith and is baptized will have salvation, but he who [L142a] does not have faith will be in everlasting torment. The signs of those who have believed will be that they will

cast out demons in my name, they will speak in new tongues, they will take serpents, and if they drink mortal poison, they will not be harmed, and they will lay hands on the suffering and they will be healed.”⁸⁸⁰

After saying many things, he said to them, “I am going. I charge you to live as I have told you and to teach what you have been taught by me.”⁸⁸¹ He singled out several of the leaders for certain things and showed kindness—most of all to his blessed mother—and after lifting his hands and calling down blessings upon them, he began in their very sight to rise up and ascend gradually until he began to disappear from their view. Then a bright cloud screened him, and Christ went up into highest heaven. He did not go alone but took with himself the souls of all good people who had died since the time of Adam until then. The angels received him with all rejoicing, and, entering heaven, he sat at the right hand of the Father. That is, he took his place in the greatest position, for sitting expresses two things, one being honor since sitting is more honorable than standing, and the second being establishment and serenity in glory. While the disciples were transfixed with their eyes on the sky, two angels [L142b] garbed in white came and said to them, “O people of Galilee, why are you standing looking at the sky? This Jesus who has gone away from you into heaven will come just as you have seen him ascend.”⁸⁸² They said this, meaning that just as he had fulfilled his mission and returned in power to heaven, so also would he return at the end in his might to judge, as he himself had said. They went to Jerusalem perplexed, sad, and happy, and there they sat in a corner of the house where they had partaken of the paschal feast with the Lord.

Since Jesus had told them not to go far from Jerusalem until the promise of his Father, which they had heard from him, came true, the eleven Apostles, Blessed Mary, and several of the disciples, 120 persons in all, spent ten days in the house in prayer and fasting. Sunday was the festival of the Jews that they call Pentecost. It is the day on which God gave Moses the Pentateuch and one of the three festivals on which the Jews had to go from every direction to Jerusalem. Christ’s disciples

874. Matthew 28:18–20.

875. Luke 24:49.

876. Acts 1:4–5.

877. Based on Luke 24:50. The reference to the Mount of Olives is not found (in this context) in the canonical Gospels and may derive from Acts 1:12: “Then returned they to Jerusalem from the mount that is called Olivet...”

878. The Cleveland Ms. ends here.

879. Acts 1:6–8.

880. Mark 16:15–18.

881. Variation on Matthew 28:20.

882. Acts 1:11.

were worshiping God on that day, and nearly one watch of the day had passed. Suddenly, a dreadful noise came in the sky, and a fast wind blew with such violence that it opened the doors of the house and filled the whole house, [L143a] especially the place in which they were. A fire descended from heaven and tongues like tongues of fire appeared, and a fiery tongue sat over the head of each of them. They were all filled with the Holy Spirit and began to praise God in various languages according to the amount of the Holy Spirit they received. This was the promise of the Father, that the Holy Spirit would descend upon them in the form of wind and fire and put power inside them to carry out what Christ had commanded.

At this moment, gifts were given to each of them. First, they were given perfect knowledge of every sort, be it of divine books or of other books, and their minds were opened to understand the things that they had seen and heard from Jesus. Second, they were given the power to perform every sort of miracle and produce supernatural events. Third, flames of divine love and desire for the salvation of men were kindled inside them. Fourth, they were given the power to endure the torments they would suffer in order to teach. When the people saw these flames and heard the dreadful sound, they thought a lightning bolt had fallen on the house and killed the inhabitants. Therefore, they flocked around it, because at this time the Jews from most of the world were in Jerusalem, and they were astonished to see something so strange, since [L143b] each of them heard them speaking in his own language. Dumbfounded, they said, “Are not these people, who are speaking in various tongues, from Galilee? How is it that each of us hears them speaking in the language to which we were born?”⁸⁸³ Iraqis, Shirvanis, Turanians, Egyptians, inhabitants of Diyarbakir,⁸⁸⁴ Africans, Anatolians, Arabs⁸⁸⁵—each of us understands them prais-

ing God in our own language.”⁸⁸⁶ Astonished, they said, “What can this be?” Some laughed and said, “They are drunk.” Peter and ten of the Apostles arose. Then Peter raised his voice and said, “O Jews and other inhabitants of Jerusalem, know and lend your ears to my words. They are not drunk, as you may think, for one watch of the day has not yet passed. No, this is what the prophet Joel said:⁸⁸⁷ ‘It shall come to pass in latter days that I will pour out my spirit upon all flesh; and I will pour out my spirit upon your sons and daughters and they will prophesy.’⁸⁸⁸ And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.”⁸⁸⁹ O Children of Israel, hear these words. Jesus of Nazareth came from God and appeared to you. Many were the things, miracles, and signs he performed in your midst, as you yourselves know, and you, by your own determined counsel and by God’s foreknowledge, turned him over into the hands of the wicked, [L144a] crucified him, and killed him. God delivered him of the pains of death and resurrected him,⁸⁹⁰ as David and other prophets had said of him.⁸⁹¹ We are all witnesses to this event and glorified by God’s power. As we received the promise of the Holy Spirit from the Father, this gift you see and hear has been poured out.⁸⁹² Therefore, let all the House of Israel know for certain that God made this Jesus, whom you crucified, Lord and Messiah.”⁸⁹³ And he quoted from the olden prophets so effectively that they asked Peter and the other Apostles, “Brothers, what should we do?” Peter said, “Repent, and be baptized, each of you, in the name of Jesus Christ, for the remission of your sins, and the Holy Spirit will come, as has been promised, for you, your sons, and those who are distant—all whom our Lord summons to himself.”⁸⁹⁴ On that day, nearly three thousand persons believed. Two or three days later, five thousand persons became

Jerome substituted regions with which the Mughals would be more familiar.

883. Acts 2:7–8.

884. The text has دیار پک, which is taken to be a scribal error, possibly for دیار بکر (Diyarbakır).

885. The geographical locations mentioned in Acts 2:9–11 (“Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians...”) likely had little meaning for a Persian reader. Father

886. Acts 2:11.

887. Joel 2:28, 32.

888. Acts 2:12–17.

889. Acts 2:21.

890. Acts 2:22–24.

891. Variation on Acts 2:25.

892. Variation on Acts 2:32–33.

893. Acts 2:36.

894. Acts 2:37–39.

Christians at his hand in the temple, and their teaching progressed every day in Jerusalem. The other Apostles scattered to the ends of the earth and preached the Gospel of Jesus. They brought many people to their religion with God's assistance and the power of the miracles they performed. God willing, all these things will be detailed in another book.⁸⁹⁵ [L144b]

Thanks be to God that the story of the life of Blessed Jesus, our Lord, has come to an end, and the precious book, which may be a guide for the souls of the righteous, is concluded. Now it seemed appropriate that two letters to Tiberius Caesar and the Senate of Rome, one written by Pilate, the governor of Jerusalem, and the other by the other governor of that land, should form the conclusion to this precious book and bestow eternal acceptance, because it contains a description of his blessed features.

It was customary for every event that took place throughout the entire kingdom to be written to Caesar and the Senate, so that they might be aware of everything that happened in the world. Therefore, Pilate wrote to Caesar as follows: "At this time in this land there was a man whom his disciples called God, and he performed many miracles seen by many people. He rose alive into heaven, and his disciples do great things in his name, bear witness that he was God, and teach the path to true salvation."⁸⁹⁶ Tiberius was highly pleased by this news and told the Senate, that is, the assembly of elders and rulers of the city. His intent was that they should consider him divine too, but it was not customary for them to worship any person as a god unless the Senate confirmed it. Because this news had not reached them before it reached Caesar, the senators became spiteful and did not approve Caesar's wish. [L145a] God willed that this not happen, lest he be worshiped by

human power. Then Caesar ordered that no one should bother anyone who followed Christ. The other, Lentulus by name,⁸⁹⁷ who held the governorship of the city before Pilate, wrote to the Senate: "At this time a person has appeared and is still alive. He is a man of great power. His name is Jesus Christ. The people call him a prophet possessed of might. His disciples call him the Son of God. He raises the dead and heals the suffering from every sort of affliction and illness. He is a man of tall stature, well proportioned, and of good aspect. His countenance is so splendid and full of gravity that those who see him must both love and fear him. His hair is reddish brown⁸⁹⁸ and straight to his earlobes, but below his ears it curls in shiny ringlets and hangs below his shoulders. His hair is parted in the middle of his head, in the manner of the Nazarenes. His forehead is broad and flat. His face is without flaw and adorned with a harmonious redness. His gaze is sincere and mature. His nose and mouth cannot be faulted in any way. His beard is full and the color of his hair, and it is parted in two. His eyes are blue and extremely bright. In rebuking or chastising he instills wonder; in teaching and exhorting he is soft of speech and a lover of peace. His face is open, [L145b] and he is grave. Never has anyone seen him laugh, but he has been seen to weep. He is tall, and his hands are rightly formed and whole. His arms are beautiful. In speech he is measured and grave. He is a man of few words but beautiful among men."⁸⁹⁹

* * *

This precious book and guide to felicity was compiled by Father Jerome Xavier, the European, of the Society of Jesus, by order of the Emperor of the Era, the Lord of Brilliant Soul, Master of the Age, Jalalu'd-din wa'd-

895. Father Jerome did write a book on the lives of the Apostles. According to Camps, *Jerome Xavier*, 22–23, this was entitled *Dāstān-i aḥwāl-i ḥawāriyān-i ḥazrat-i 'Isa wa zikr-i manāqib-i īshān* (History of the Vicissitudes of the Apostles of the Lord Jesus and Commemoration of their Virtues). Apparently it was still incomplete at the time of Akbar's death, but was presented to Jahangir in 1609. See chapter 1.1.

896. This seems to be based on the so-called *Testimonium Flavianum* found in Josephus's *Jewish Antiquities* 18:3,63, the genuineness of which is disputed. The passage in Josephus is slightly longer than that reproduced by Father Jerome, yet their contents are closely related.

897. Pontius Pilate was prefect of Judea from A.D. 26 to 36. His predecessor was Valerius Gratus, who ruled from 15 to 26. Publius Lentulus is an apocryphal character who was supposed to have been governor of Judea and to have written a letter to the Roman Senate when Jesus began his ministry.

898. The Persian word used, *maygūn*, means wine-colored.

899. This closely follows Jesus's description in the letter mentioned, which became part of the apocryphal epistles. Various closely related versions of the letter were reproduced by a number of medieval and later authors, including Ludolphus of Saxony in his *Vita Christi* (Bodenstedt, *Vita Christi*, 28). For an English version, see Elliott, *Apocryphal New Testament*, 543.

dunya,⁹⁰⁰ greatest of monarchs⁹⁰¹ (may God perpetuate his kingdom and rule), from the Holy Gospel and

900. This may be translated as Magnificence of Religion and the State.

901. This epithet, *akbar-i pādishāhān*, contains a reference to Emperor Akbar's name.

other books of the prophets in the Seat of the Caliphate of Agra, and Mawlana 'Abdul-Sattar b. Qasim of Lahore translated it together with this servant in the same Seat of the Caliphate. It was completed in the year 1602 [L146a] since the birth of Jesus and in the forty-seventh divine year since the blessed imperial accession.