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THE

# JEWISH LIFE OF CHRIST

BEING THE  
SEIPHER TOLDOTH JESHU.

כפר תולדות ישו:

OR

BOOK OF THE GENERATION OF JESUS.

*Translated from the Hebrew.*

EDITED

*(With an Historical Preface and Voluminous Notes)*

BY

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## P R E F A C E.

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WHEN we first announced our intention of publishing a translation of this work, we were unaware that it had ever appeared in English before it was inserted in the *New York Truthseeker* by "Scholasticus." This able and learned writer, who has since published his translation, with other highly interesting matter, under the title of "*Revelations of Antichrist concerning Christ and Christianity*,"\* supposed that he was the first who introduced it to the English-speaking world. He was, however, mistaken. We have quite recently lighted on a translation published by Richard Carlile in 1823. It was done by a Jew, who stated that it had "never before been wholly translated into any modern language." He appears to have been right in this statement, as the earliest continental translation we can trace is in German, and was published at Stuttgart in 1850, in a volume together with the Apocryphal Gospels, by Dr. R. Clemens. No copy of the Richard Carlile edition (the Hebrew translator does not give his name) is to be found in the British Museum. It is a sixteen-page octavo pamphlet, with an Editor's Preface, probably by Carlile himself, and a Dedication by the translator "To the Clergy of the Church of England." His English text is substantially the same as that now published. Some of its phrases are rough

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\* Boston: J. P. Mendum.—New York: D. M. Bennett; 1879

and racy, possibly owing to his strict adherence to the original; and instead of veiling in Latin the amours of Pandera and Miriam, he relates them in plain English, with Biblical naïveté.

The *Sepher Toldoth Jeshu* was first published in Latin, with the Hebrew text in parallel columns, by J. C. Wagenseil in his "Tela Ignea Satanæ," a collection of Jewish Anti-Christian tracts, all translated into Latin, with attempted refutations. To collect these valuable tracts, Wagenseil travelled widely through Spain and into Africa, where the chief centres of Jewish learning then existed. His work was published at Altdorf in 1681.

A later and widely different version, the *Sepher Toldoth Jeshu ha Nozri* (History of Jesus of Nazareth), was published by J. J. Huldreich at Leyden in 1705. It is certainly a more modern version of the Jeshu story. Interpolations are found referring to Worms and the people of Germany, and the narrative abounds with capricious phantasies that belong to the superstition of a later age.

A shorter and earlier version of the Jeshu story was probably used by Luther and condensed in his *Schem Hamphoras*, although Mr. Gould\* considers that "the only Toldoth Jeshu he was acquainted with was that afterwards published by Wagenseil." Luther was stung by it into a characteristic fit of vituperation, as the following passage will show :

"The haughty evil spirit jests in the book with a threefold mockery. First, he mocks God, creator of heaven and earth, with his son, Jesus Christ, as you may see for yourself if you believe, as a Christian, that Christ is the son of God. Secondly, he mocks all Christendom, because we believe in such a son of God. Thirdly, he mocks his own Jews by giving them such a scandalous, foolish, doltish thing about brazen dogs and cabbage-stalks, etc., which would make all dogs bark to death, if they could understand it, at such raving, ranting, senseless, foaming mad fools. Is not this a master of mocking, who can effect three such great mockeries? The

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\* *The Lost and Hostile Gospels*. By Rev. S. Baring Gould, M.A.; 1874.



fourth mockery is that herewith he has mocked himself, as we shall one day to our joy see, thank God!"—*Werke*, Wittenberg, 1566, vol. v., p. 515.

Long before the *Sepher Toldoth Jeshu* was published, in our modern sense, it was known to the learned. The work came to light in the dawning after the Dark Ages, but, says Mr. Gould, "it was kept secret, lest the sight of it should excite tumults, spoliation and massacre." Those who know how flamingly the evidences of Christianity have been written on the tear-washed and blood-stained pages of Jewish history will appreciate this cautious reserve.

It was doubtless the Jeshu story which was denounced and prohibited by Pope Valentine in his Bull of May 11, 1514, under the title of *Mar Mar Jesu*.\* Dr. G. B. de Rossi, in his *Dizionario Storico degli Autori Ebrei*, catalogues a book entitled *מעשה ישו*, which he considers the same as the *Toldoth Jeshu*, and which may also be the same as the prescribed work.

In the thirteenth century, Raymond Martini, a Dominican friar, composed a work against the Jews and Mahommedans, with the suggestive title of *Pugione Fidei*, the Dagger of Faith. Without naming the *Toldoth Jeshu*, he gave long extracts from it, or at least a good summary. A Latin rendering of Martini's Jeshu story appears in a folio volume by Porcheti de Salvaticis, published at Paris in 1520, and entitled *Porcheti victoria adversus impios Hebreos*—Porcheti's victory over the impious Hebrews. As the Inquisition took part with Porcheti, the impious Hebrews did not venture to dispute the victory.

The author of "Revelations of Antichrist" gives a complete translation of Porcheti's Latin narrative. It is substantially the same as the one now published, although much shorter. It ends with the hanging of Jeshu, and makes no allusion to any of the matters in our fourth chapter.

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\* Rodriguez de Castro, *Biblia Espana*, tom i., p. 223

The learned Rossi, in his work already cited, after referring to Wagenseil and Huldreich, says that besides their editions several manuscript copies are to be found in various libraries. Some, he says, bear the different title of *Maasi Gesù*, or that of *Storia di Gesù o del Crocifisso*—The History of Jesus the Crucified. Rossi goes on to say that the most pronounced Deists, who have drawn from the Hebrew writings, and from the *Chissuk Emuna* of Rabbi Isaac ben Abraham, arguments against Christianity and its founder, agree that *this* book is a mass of Rabbinical sophisms and revolting false inventions; the celebrated Mendelssohn, whom he places among these Deists, protesting that it is one of those books which no sensible Hebrew reads or knows. It may be remarked, however, in opposition to Rossi, that the anonymous Jew who translated Carlile's edition of our work says "it is considered of authority by the wise men of our nation." Even Mr. Gould throws no doubt upon its having been widely and honestly accepted by the chosen race.

Perhaps the Deist whom Rossi had principally in his mind was Voltaire. The Heresiarch of Ferney, in his *Lettres sur les Juifs*, says that "Le Toledos Jesu est le plus ancien écrit Juif qui nous ait été transmis contre notre religion. C'est une vie de Jésus-Christ, toute contraire à nos Saints Evangiles: elle paraît être du premier siècle, et même écrite avant les évangiles."—"The Toldoth Jeshu is the most ancient Jewish writing that has descended to us against our religion. It is a life of Jesus Christ, altogether different from our Holy Gospels. It appears to be of the first century, and even to have been written before the Gospels." Voltaire's error seems to have arisen from his supposing that Celsus "cited" the work, whereas he merely cites the story of Pandera, which forms its nucleus. In his "Philosophical Dictionary," article *Messiah*, Voltaire writes on the Toldoth Jeshu in a delicious vein of grave irony, which appears to have deceived "Anti-

christ" himself, who is certainly no fool, nor devoid of humor.

Mr. Gould devotes a chapter to "The Jew of Celsus." Celsus wrote, about A.D. 170, a work called "The True Word (Logos)," of which, as well as of the author, Mr. J. A. Froude gives a very interesting account in his fourth volume of

Short Studies on Great Subjects." The writings of this early opponent of Christianity, like those of others, such as Porphyry, who would not bow to the Nazarene, were ruthlessly suppressed, so that nothing remains of them except the extracts given by Origen in his refutation. In a passage which will be found among our foot-notes, Celsus describes Jesus as a bastard, born of a Jewish countrywoman and a soldier named Panthera. The genealogy of Jesus, given by St. Epiphanius, induces Mr. Gould to say that "it shows that in the fourth century the Jewish stories of Panthera had made such an impression on the Christians that his name was forced into the pedigree of Jesus." Basnage, in his "History of the Jews" (Taylor's translation) has an extremely interesting passage on this subject :

"Celsus is excusable in having upbraided Christians with the virgin being forced by a soldier called Pandera, but how can St. Epiphanius [A.D. 367] be excused, who assures us that Jesus was the son of Jacob surnamed Panthera? Or how can John of Damascus [A.D. 760] be justified, who is indeed of another opinion, but for all that makes him come into the genealogy of J. Christ? for he maintains that Panthera was great-grandfather to Mary, and Barpanther her grandfather. Raban Maur [A.D. 874] doth also speak of these two men; and the learned Grotius [A.D. 1640] made an advantage of this tradition, as if it had been well grounded, that so the romance invented about the virgin might appear more probable. And indeed the name given here to the soldier, Panther, is a Greek one; how then can it be introduced into the genealogy of J. Christ as the surname of a family? There is good reason to believe that it was invented only to make the birth of the Messiah more odious. The panther, or male of the panther, is a savage and cruel beast that couples with a lioness, and from thence proceeds the leopard. . . . The manuscript of a Rabbi is also quoted, wherein it is said that as the leopard is produced by the mixture of different

species, so J. Christ sprung from a Greek soldier and a Jewish woman. Those who reckon Panthera among Christ's ancestors, fall into the snare which the most inveterate enemies of the Christian religion have laid for them. Emanuel de Tesauro is one of these, for he blesses the fate of Marham and Panther because Jesus Christ came from them." (B. iv., ch. 27).

The learned Basnage rather hobbles than walks out of the difficulty. We leave it to the Christians to explain satisfactorily why Panthera crept into the ancestry of their Savior.

Mr. Gould's treatment of Celsus we should be obliged to consider disingenuous if we did not think it confused. Mr. Gould, in fact, is far from being an accurate writer. He sometimes forgets on one page what he has written on another; his chronology is often full of gross and obvious blunders; and his proofs have been read with remarkable carelessness. For instance, through thirty-six successive headlines he has allowed "Jewish Ante-Gospels" to stand for Anti-Gospels, which is exactly what he is laboring to disprove. In short, with a great appearance of scholarship, Mr. Gould is a very untrustworthy guide.

With respect to Celsus, Mr. Gould says it is "remarkable" that "living in the middle of the second century and able to make inquiries of aged Jews, whose lives had extended to the first century, he should have been able to find out next to nothing about Jesus and his disciples except what he read in the Gospels." Now there is no proof that Celsus ever saw our Gospels, and his account of Jesus is very unlike theirs. And is the story of Christ's birth, which involves the central doctrine of the Incarnation, "next to nothing?" Besides, Mr. Gould had staring him in the face the declaration of Celsus, as quoted by Origen, that he "could relate *many things more concerning Jesus*, all which are true, but which have quite a different character from what his disciples relate touching him." To this Origen replies, in short, You cannot. But as Celsus had



no opportunity of rejoining, having incontinently died a century before his opponent took the field, it is hardly fair to assume that he was lying.

Celsus's contemporary, Justin Martyr, one of the early Fathers, in his dialogue with Trypho the Jew, bitterly complains that the Jews had sent persons into all parts of the world to publish blasphemies against Jesus. Of what value, then, is Origen's denial of these things a century later?

In the Babylonian Gemara of the Talmud, which, although not completed until about A.D. 500, represents the authoritative traditions of the Jews, the name of Pandera is given to the father of Jeshu; and the same parentage is given in the Jerusalem Gemara, which was compiled independently a century earlier. Amidst a great deal of confusion, by Mr. Gould worse confounded, this one fact shines out incontestible and unquestioned.

Mr. Gould's theory of the origin and development of the Jeshu story supposes on the part of the Jews a flagrant ignorance of their own language, traditions and history; and what, except the necessity of supporting a theory, could lead him to state that "The Jew of Celsus had already fused Jesus of Nazareth with the other two Jehoshuas" of the Talmud? The Jew of Celsus relates nothing of Jesus at all resembling the later Talmudic confusions of the two Jehoshuas; and those confusions probably arose through the discordant opinions of different rabbis of various ages being cited indifferently. In his anxiety to prove that the *Sepher Toldoth Jeshu* is entirely a production of the Middle Ages, Mr. Gould maintains that "the Jews in A.D. 500, when the Babylonian Gemara was completed, had no traditions whatever concerning Jesus of Nazareth." But his contention may be opposed by the weightier opinion of Lardner and Lightfoot, that the Talmudic references to Jeshu clearly point to Jesus Christ.

In discussing the date of the *Sepher Toldoth Jeshu*, Mr. Gould says (p. 69) that neither Wagenseil's nor Huldreich's version "can boast of a greater antiquity than, at the outside, the twelfth century. It is difficult to say with certainty which is the earlier of the two. Probably both came into use about the same time." But with his usual laxity he advances a very different opinion later on (p. 115), where he says "That this second version of the Life of Jeshu is later than the first one, I think there can be little doubt." He even goes to the length of suggesting that the Huldreich version may have "been composed after the Reformation."

The centre of Mr. Gould's theory, around which his orbit is extremely eccentric, may be found in the following passage:—

"The persecution to which the Jews were subjected in the Middle Ages from the bigotry of the rabble or the cupidity of princes, fanned their dislike for Christianity into a flame of intense mortal abhorrence of the Founder of that religion whose votaries were their deadliest foes. The *Toledoth Jeshu* is the utterance of this deep-seated hatred,—the voice of an oppressed people execrating him who had sprung from the holy race, and whose blood was weighing on their heads."

This appears to us a very lame theory. In our opinion the *Sepher Toldoth Jeshu* betrays no vehement malignity; it narrates everything with an air of candor; and we confidently leave the reader to judge for himself. We perceive in this work many marks of antiquity, and evidences of a far closer acquaintance with the manners, customs and opinions of the Jews in Palestine than is betrayed in our Greek gospels.

If we except the fourth chapter, which forms no part of the Life of Jeshu, but is related to it very much as the Acts of the Apostles is related to the Gospels, the only indication of a late authorship is the reference to the Talmud. But that may have been originally a marginal gloss, afterwards incorporated with the text, like so many "interpolations" in the

New Testament. Even, however, if the date of the work was slightly subsequent to the compilation of the Talmud, we are still within measurable distance of the earliest Christian manuscripts.

If, as Mr. Gould maintains, the *Sepher Toldoth Jeshu* is a 'Counter-Gospel,' written to asperse the character of Jesus Christ, it is a singular thing that the authors did not keep closer to the gospel story? How, for instance, came they to place the birth of Jeshu in the reign of Janneus, at least ninety years before the alleged birth of Christ? How came they to make him contemporary with Rabbi Simeon ben Shetach, who flourished about 90 B.C.? Satire is futile unless it adheres to familiar features, and we can scarcely imagine sane men so stupid as the satirists of the *Sepher Toldoth Jeshu* must have been if Mr. Gould's theory be true.

The reader perhaps may say "But, if Jesus Christ was born in the first year of our era, and Jeshu was born ninety years before, how can they have been one and the same person?" To which we reply, that there is no proof of Jesus Christ having been born in the first year of our era, and many indications to the contrary. Christian chronology has been arbitrarily established. There was great uncertainty among the early Christians, who reckoned like all Roman subjects from the reign of the Cæsars, not only as to the birth, but also as to the age of their Savior. Irenæus, the first Christian Father who mentions the four gospels, maintains that Jesus was fifty years old at his death, and the chronology of Luke is absolutely inconsistent with Roman history, as well as being at variance with that of Matthew. It might likewise be effectively argued from the only chronological reference in Paul's Epistles (ii. Cor., xi., 32) that the Great Apostle himself flourished at least sixty-two years before our era. According to his own statement, he escaped arrest at Damascus while the city was "under Aretas the King," who must have ruled there before



the city was captured by Pompey (B.C. 62) and made a part of the Roman empire.

We would not dogmatise, but we venture to think that the Christian legend of Jesus may have originated in the Jewish story of Jeshu. This theory at any rate accounts for the hero's introduction to the world. The two Hebrew versions of a career similar to that of Jesus, as well as the Talmud, agree in making Jeshu the illegitimate son of Pandera and a Jewish maiden; and Celsus flung the same charge at the Christians before our present Gospels can be proved to have existed. That both the Jewish and the Christian story are largely fabulous, we cheerfully concede, but no advantage can be derived to either from that fact. We now leave the question with the reader. It is for him to decide whether it is more probable that the father of Jesus was a human being or the intangible third person of a hypothetical Trinity.

G. W. FOOTE.

March. 1885.

J. M. WHEELER.

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# THE JEWISH LIFE OF CHRIST.

## CHAPTER I.

IN the year 671, of the fourth millenary<sup>1</sup> [of the world], in the days of Janneus, the king, a great misfortune happened to the enemies of Israel.

2. There was a certain idle and

<sup>1</sup> "In the year 671 of the fourth millenary." The Rev. S. Baring Gould translates it "in the year 4,671," which, he says, would be 910 B.C. We cannot understand this computation; it agrees with no chronology known to us, neither the Samaritan, the Septuagint, Josephus nor Usher. According to the established Jewish chronology the world was 3,761 years old at the beginning of our era. The year 3,671 would therefore be 90 B.C. This fairly harmonises with what Gibbon says of "the anachronism of the Jews, who place the birth of Christ near a century sooner." It also agrees with the date of Janneus, the Sadducee king of Judæa, who reigned from 106 B.C. to 79 B.C. If we suppose, with the author of "Revelations of Antichrist," that the Olympiad of Iphitus is meant in the text, the year 671 of that era, which began 884 B.C., would be 106 B.C. This brings the birth of Jeshu barely within the reign of Janneus. On the whole we prefer to regard the Jewish chronology as the one the writer

worthless debauchee named Joseph Pandera<sup>2</sup>, of the fallen tribe of Judah.

3. He was a man of fine figure and rare beauty, but spent his time in robbery and licentious-

employed. He wrote for Jews and would naturally use it.

<sup>2</sup> Pandera, according to the Jewish Gemara (compiled between the fourth and sixth centuries of our era, but containing ancient traditions orally transmitted), was the paramour of a wanton who went astray from her husband. The Talmudic references to Miriam and Pandera may be found fully cited in the works of Lightfoot and Lardner. These scattered accounts of Jesus, when brought together, give us the following:—In the time of Janneus the Sadducee, one Mary, a plaiter of woman's hair, was false to her husband, and had, by a person named Pandera, a son called Jesus. This son was taken in tutorship by Rabbi Joshua ben Perachia President of the Sanhedrim, and, at the time when the rabbis were persecuted by Janneus, accompanied him to Alexandria in Egypt, where he learnt how to charm diseases, and other magic arts. On his return with his master they fell out because Jesus praised a woman's beauty. Jesus then taught new doctrines, defamed the

ness. He lived at Bethlehem of Judea.<sup>11</sup>

4. Near by there lived a widow, who had a daughter named Miriam<sup>4</sup>, of whom mention is several times made in the Talmud as a dresser of women's hair.

5. This daughter was betrothed by her mother to a very chaste, gentle, and pious youth named Jochanan.

6. Now it happened that Joseph occasionally passed by Miriam's door and saw her. Then he began to have an unholy affection for her.

7. So he went to and fro about the place, and at length the mo-

rabbi and gave himself up to magical practices. He had five chief disciples, Mathai, (Matthew?), Nezer, Boni and Thodah (Thaddeus?). They were put to death, and Jesus himself was stoned at Lud or Lydda, twenty-two miles north-west of Jerusalem, and then hanged on the evening before the passover.

Celsus, writing in the second century, as quoted by Origen who "refuted" him a hundred years later, says that Jesus was born of a countrywoman, and that "when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera" ("Origen against Celsus," book 1, ch. xxxii., p. 431.—"Ante-Nicene Christian Library"). This calumny the Christian Father easily confuted by such powerful arguments as that God would not make a teacher of a bastard, and that some animals—for instance vultures—conceived without any connection with a male.

ther said to him, What maketh thee so thin? He replied, I am madly in love with Miriam.

8. Then, said the mother, I would not deny thee the favor; see if she is willing, and do with her as thou pleasest.

9. Obeying her counsel, Joseph Pandera went frequently by the house, but did not find a suitable time until one Sabbath evening, when he happened to find her sitting before the door.

10. Then he went into the house with her, and both sat down in a dormitory near the door, for she thought he was her betrothed, Jochanan.

Celsus, speaking on behalf of the Jews, further says, as reported by his opponent, "that he (Jesus) having been brought up as an illegitimate child, and having served for hire in Egypt, and then coming to the knowledge of certain miraculous powers, returned from thence to his own country, and by means of those powers proclaimed himself to be God" (book 1, ch. xxxviii., p. 488).

<sup>3</sup> Pandera's living at Bethlehem might account for the gospel tradition of Jesus being born there. According to the Apocryphal Gospel of Mary, she lived at Jerusalem before Joseph married her, and Bethlehem is not far from the holy city. Actually, it is more probable that Jesus was born at Nazareth, where Joseph lived. The Rabbinical writers refer to him as Ha Notzri, a native of Nazareth; his disciples were called Nazarenes before they received the name of Christians; and a Nazarene is still the designation for a Christian throughout the East.

<sup>4</sup> Miriam is the Hebrew word for Mary, and signifies *bitterness*.

11. *Tum ea homine ait: Ne me attingio; in menstruis sum. Sed is morem illi non gerebat, cumque circa eam voluntati suæ obsequutus fuisset, in domum suam abii.*

12. *Circa medium noctis iterum in eo exardescere desiderium malum. Ergo somno levatus ad domum Miriamis viam affectans, ad cellam se confert, factumque repetit.*

13. *Valde autem exhorruit puella, et quid hoc, ait, tibi vult, Domine, quod eadem nocte bis me convenisti? idque non passa sum ab eo inde tempore quo sponsam me tibi elegisti.*

14. *Verum in silens repetit, nec verbum ullum proloquitur. Ergo Miriam queri: Quousque tu peccato scelus addis? annon pridem tibi dixi esse me menstruatam?*

15. *Verum ille non attendebat ad ejus verba, sed desiderio satisfaciebatur, ac tum postea iter pergebat suum.*

16. After three months, Jochanan was told that his betrothed was with child.

Lardner says, "In several other places of these Talmudical writers, Mary is called a 'plaiter of woman's hair'; as may be seen in Lightfoot p. 270. And from somethings alleged just now it seems that thereby they denote a transgressor of the laws of purity. And we are led to think that by this description they intended to represent not her outward condition, but her moral character" ("Jewish Testimonies," Works, vol. vi., p. 524; 1838).

<sup>5</sup> We are obliged to keep these passages veiled in Latin. There are worse things in the Bible, but we do not feel at liberty to emulate the indecency of the inspired writers. A reference to Leviticus xx., 18, will give a fair idea of

17. In great agitation, he went to his preceptor, Simon Ben Shetach<sup>6</sup>, and, telling him about the matter, asked him what he ought to do.

18. The preceptor inquired, Dost thou suspect anyone? Jochanan said, Nobody, except Joseph Pandera, who is a great debauchee, and liveth near her house.

19. The preceptor said, My son, take my advice, and keep silent; for if he hath been there he will surely go there again. Therefore be wise, and get a witness, so that thou mayest bring him before the great Sanhedrim.

20. The young man went home and was sorely troubled during the night. He thought to himself, When this thing becometh known the people will say it was my doing.

21. Therefore, to avoid the shame and disgrace, he ran away to Babylon<sup>7</sup> and there took up his abode.

the meaning of Miriam's exclamation in the first sentence.

<sup>6</sup> This rabbi is undoubtedly an historical character. He flourished about 90 B.C., and is mentioned in the Talmud. It was customary for rabbis, like the Greek sophists, to take pupils, who generally became their disciples. Paul tell us (Acts xxii., 3), that he was "brought up at the feet of Gamaliel."

<sup>7</sup> Ever since the captivity there had been an extensive Jewish colony at Babylon, where the chief part of the Gemara was compiled, and whither many Hebrews repaired after the fall of Jerusalem. This reference to Babylon seems an



22. In due time Miriam brought forth a son and named him Jehoshua, after her mother's brother.

23. She sent the boy to a teacher named Elchanan, with whom he made progress in learning, for his mind was very bright<sup>8</sup>.

24. And it came to pass by-and-bye that he met the senators of the Sanhedrim at Jerusalem.

25. It was then the custom that whoever met those senators should cover his head and bow down.

26. But this boy as he walked past them bared his head, and touching his forehead saluted the principal only.

27. Then all began to say, What impudence! probably he

is a bastard. And one of them said, Indeed he is a bastard, and the son of an adulteress<sup>9</sup>.

28. Presently Simeon Ben Shetach said, I remember now that not many years ago my pupil Jochanan came to me and said,

29. Alas! what a shame and disgrace has happened to me! for Miriam my betrothed is with child, not by me, but by someone else. This is the son of that Miriam.

30. And when I inquired if he suspected anyone, he said, Joseph Pandera<sup>1</sup>, who was a near neighbor of hers.

31. And soon afterwards Jochanan went in shame to Babylon, where he dwelleth even now.

32. Then they all said, If these

unmistakeable touch of authentic history.

<sup>8</sup> The apocryphal Gospel of the Infancy and the History of Joseph both give Jesus a schoolmaster, and both praise his bright parts. Luke (ii, 40) also says that "the child grew, and waxed strong in spirit, filled with wisdom." The only indication, however, that Jesus could write is furnished by John (viii, 8). But this story of his writing on the ground is wanting in the earliest manuscripts.

<sup>9</sup> Verses 24-27.—Jesus in our Gospels argues with the rabbis, and bestows all his impertinence on his mother; but Jeshu offers it all to the doctors.—The same story is thus told in the Talmud:—"As once the elders sat at the gate there passed two boys before them. One uncovered his head, the other did not. Then said Rabbi Elieser, The latter is certainly a bastard; but Rabbi Jehoshua said, He is a son of an adulteress. Akiba said,

He is both a bastard and a son of an adulteress. They said to him, How canst thou oppose the opinion of thy companions? He answered, I will prove what I have said. Then he went to the boy's mother, who was sitting in the market selling fruit, and said to her, My daughter, if you will tell me the truth I will promise you eternal life. She said to him, Swear to me. And he swore with his lips, but in his heart he did not ratify the oath." Lardner notes that "though no person is here named, there can be no doubt who is intended."

<sup>1</sup> "Joseph Pandera." R. von der Alm conjectures that the Christian story kept the first name of Pandera—*Joseph*—as that of the father of Jesus. According to Luke iv., 22, the Jews inquired of Jesus "Is not this Joseph's son?" They obviously knew or suspected nothing of his divine parentage. The passage in brackets in Luke's genealogy, iii., 28, representing Jesus as the "sup-

things are so, this boy is indeed a bastard and the son of an adulteress<sup>2</sup>.

33. Then they published him as such by the blowing of three hundred trumpets<sup>3</sup>, declaring him not fit to come into the congregation, and called his name Jeshu, signifying that his name and memory deserved to perish<sup>4</sup>.

posed" son of Joseph is the language of the evangelist himself, who was not a contemporary. The friends and countrymen of Jesus allude to him as a man, a carpenter, and the son of a carpenter. See Mark vi., 3; Matthew xiii., 55. In the face of these texts, it is astonishing that Origen, in reply to Celsus, should assert that "in none of the gospels current in the churches is Jesus himself ever described as being a carpenter." This sweeping denial can only be explained on one of three hypotheses: Origen's unscrupulous audacity, his ignorance of our gospels, or the subsequent interpolation of the passage he contradicts.

<sup>2</sup> Bastard is a strong word, but it is accurate of Jesus as well as of Jeshu. There was a Jewish law against bastards entering the congregation until the tenth generation (Deuteronomy xxiii., 2).

<sup>3</sup> Proclamations among the Jews were made by the sound of trumpets. See many places in the Old Testament. The same ceremony has been performed in more modern times. The blowing of rams' horns was a conspicuous feature in the excommunication of Spinoza.

<sup>4</sup> Jehoshua, which we shorten into Joshua, is a common Jewish name, of which Jesus is the Greek m. It means "Jehovah is his

34. When it became known that he was declared unworthy to be admitted into the congregation, Jeshu with a sad heart fled to upper Galilee, where he dwelt many years<sup>5</sup>.

35. In those days there was a stone in the Temple on which was inscribed the inexpressible name of God<sup>6</sup>.

36. For when David laid the salvation." Rabbi Abraham Farrisol, in his **מגן אברהם** (Megan Abraham) Ch. 59, says "His name was Jeshua, but as Rabbi Moses Maimonides has written it, and as we find it throughout the Talmud, it is written Jeshu. They have carefully left out the *ain*, because he was not able to save himself." So Elias in Tishbi, under the word Jeshu, says "Because the Jews will not acknowledge him (Jesus) to be the savior, they do not call him Jeshua, but reject the *ain* and call him Jeshu." By omitting this letter a peculiar significance was given to the name. In the curtailed form it is composed of the letters *jod, shin, vau*, which are taken to stand for: **שמו וזכרנו**

**ימה** — "his name and remembrance shall be extinguished," the meaning which is given in the text.

<sup>5</sup> Jesus also returned from Jerusalem and dwelt in Galilee, from which district all his disciples were chosen. It was just the place for prophets and demagogues. Rénan remarks very justly that "Palestine was one of the countries most in arrear in the science of the day; the Galileans were the most ignorant of all the inhabitants of Palestine, and the disciples of Jesus might be reckoned among the most stupid Galileans."

<sup>6</sup> This was the *Shem Ham*

foundation<sup>7</sup> he found a certain stone at the mouth of an abyss on which the name was engraved, and taking it up he deposited it in the Holy of Holies.

37. But when the wise men feared that perchance studious youths might learn this name and bring destruction upon the world (which calamity may God forbid), they made by magic two brazen lions<sup>8</sup>, and placed them at the entrance of the Holy of Holies, one on the right and the other on the left.

38. If, therefore, anyone drew near and learned the hidden name, as he went away the lions would roar, so that in his fright he would forget the name for ever.

phoras — שם הנפיש, the Sacred Ineffable Name, by which expression the Jews name Jehovah — Jahveh, the correct pronunciation of which is lost, the word Adonai (Lord) being substituted. The rabbis affirm that the decadence of Israel is due to the loss of this sacred name, and that, if any one were able to pronounce it, he might thereby create or destroy worlds. Numerous wonders are ascribed to it. By its aid Moses slew the Egyptian, and it was engraved on Solomon's seal. The great prophet must, however, have forgotten it during his residence with Jethro; for according to the Kabbalists he spent forty days on Mount Sinai, learning it afresh from the angel Saxael.

<sup>7</sup> Mr. Gould considers that this verse shows the writer's "amazing ignorance" of Jewish history, which represents Solomon as the builder of the Temple. But the remark rather shows Mr. Gould's amazing ignorance; for, according

39. Now when the report that Jeshu was a bastard had spread abroad, he left upper Galilee and, coming secretly to Jerusalem, he went into the Temple and there learned the sacred letters.

40. And when he had written the hidden name on a piece of parchment, and spoken it, that he might feel no pain, he cut open his flesh and enclosed therein the mysterious parchment. Then, having again pronounced the name, he closed up the flesh<sup>9</sup>.

41. But to enter the Temple it was necessary to use magic and incantations; otherwise how could the most holy priests, the descendants of Aaron, have allowed him to go therein.

to Rabbinical tradition, although Solomon erected the Temple, its foundation was laid by David; and this tradition is corroborated by 1 Chronicles xxii., 1—4. The foundation stone of the Temple is said to have been the same block that Jacob reposed on (Genesis xxviii., 22), and which he prophesied "shall be God's house."

<sup>8</sup> The Talmud calls them "brazen dogs," and Luther appears to have thought them of this species. Alm refers to Ezekiel i., containing a description of the Cherubim, Jehovah's four-faced body-guard, one aspect being leonine. Madame Blavatsky thinks the text refers unmistakably to these Hebrew chimeras, or, to use her own phrase, "symbolical monstrosities" ("Isis Unveiled," vol. ii., p. 201; 1877).

<sup>9</sup> The Talmud refers to a similar performance in the query "Did not Ben Stada bring enchantment out of Egypt in the cutting which was in his flesh?"



42. Therefore it is manifest that Jeshu did all this by the art of magic and the power of an impure name<sup>1</sup>.

43. As he was coming out of the door the lions roared and he forgot the name.

44. So he went outside the city, and, having reopened his flesh, drew forth the writing, examined well the characters, and got full retention of the name.

45. Then he went to the place of his nativity, and with loud voice cried out,

46. Who are these bad men who report me to be a bastard and of impure birth? They are themselves bastards and impure.

47. Did not a virgin bear me? Did not my mother conceive me in the top of her head?<sup>2</sup>

48. Indeed I am the Son of God, and concerning me the prophet Esaias spoke, saying, Behold, a virgin<sup>3</sup> shall conceive, etc.

49. Did I not form myself, and

Ben Stada (the son of Stada) of course is Jesus, who according to our Gospels went into Egypt. It is curious that Revelation (xix., 12, 16) ascribes to Jesus "a name written, that no man knew but he himself;" and this, or an equivalent name, was "on his thigh;" but whether tattooed or sewn in we are not informed.

<sup>1</sup> According to several passages in our Gospels, the Pharisees charged Jesus with casting out devils through Beelzebub, the prince of devils. There are many illustrations in the Bible of the superstition of using the divine name as a spell. When Jacob wrestled with the angel he demanded his name (Genesis xxii., 29). Manoaah made the same request to the angel who predicted the birth of Samson (Judges xiii., 18). The third commandment prohibits the taking of God's name in vain (see also Lev xxiv., 16). Jesus (Mark xvi., 17) says of his disciples "in my name they shall cast out devils." According to Acts iii., 16. his name made a lame man strong; and Peter in answer to the question "By what power or by what name have ye done this?" replies (Acts iv., 12) that there

is none other name under heaven given whereby we must be saved." Paul also (Phillipians ii., 9) says "Wherefore God also hath highly exalted him, and given him a name which is above every other name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

<sup>2</sup> Jeshu boasts of his virgin mother; the Christians claim the same glory for Jesus, and probably with equal truth. Mary did not, however, conceive at the top of her head, although according to St. Ambrose she was impregnated through the ear—*Maria per aurem impregnata est*. Dr. Clemens mentions an early Christian belief that Jesus was born from his mother's head. Both these notions are plagiarisms from the Greek mythology, which represents Minerva as springing full-armed from the brain of Jove. Justin Martyr, indeed, in his First Apology (Ch. 21) places the miraculous births of Jesus and the offspring of Jove in the same category. In the legends of the birth of Buddha, the Indian savior is born from the side of his mother Maya.

<sup>3</sup> The claims of Jeshu and

the heaven, earth, sea, and all things contained therein?

50. Then they all answered and said, Make known by some sign, and show by a miracle that thou art God.

51. He, answering, said, Bring hither to me a dead man, and I will restore him to life.

52. The people made haste, and having dug into a certain sepulchre, found there nothing but dry bones.

53. And when they told him that they had found only bones, he said, Bring them hither.

54. And when they were brought, he put all the bones together and covered them with skin, flesh, and nerves, so he that had been a dead man stood up on his feet alive.

55. The people seeing this, marvelled. Then he said, Do ye wonder at this? Bring hither a leper and I will cure him<sup>4</sup>.

56. And when they had brought a leper he restored him to health in like manner through the *Shem Hamphoras*.

57. When the people saw this, they fell down and worshipped him, saying, Verily thou art the Son of God<sup>5</sup>.

58. And it came to pass, after the fifth day, that the dismal tid-

ings were brought to Jerusalem, the most holy city, and there all the things were told which Jeshu had done.

59. Then the profligates rejoiced greatly; but the old men, the devout, and the wise wept bitterly; and in the greater and the lesser Sanhedrim there was sore lamentation.

60. At length they all resolved to send messengersto Jeshu, saying among themselves, It may be that by the help of the Lord we shall capture him, bring him to judgment, and condemn him to death.

61. Therefore they sent Ananias and Achasias, most honorable men of the lesser Sanhedrim, who went and fell down before Jeshu in adoration, thereby augmenting his wickedness.

62. Therefore, thinking that they were sincere, he received them with a smiling face and appointed them leaders of his wicked flock.

63. Then they thus began to appeal to him: Lo, the leading citizens of Jerusalem have sent us ambassadors to thee, praying that thou wouldst deign to come to them, for they have heard that thou art the Son of God.

64. Then said Jeshu, What they have heard is true, and lo,

Jesus are equally founded on a false interpretation of Isaiah. The world *almah* (vii., 14) means any young woman, whether single or wedded. Besides, Isaiah took care to fulfil his own prediction by the aid of a female colleague, leaving nothing to be added by the labor of his successors (viii., 3).

<sup>4</sup> Jeshu's readiness to work a

miracle is in striking contrast to the reluctance of Jesus. Instead of calling people evil, wicked and adulterous, for seeking a sign, he promptly acquiesces in their request, and at once calls for a good subject.

<sup>5</sup> Matthew puts a similar exclamation into the mouth of the centurion at the Crucifixion.

I will do all that ye ask, but upon this condition:

65. That all the senators of the greater and lesser Sanhedrim, and those also who have defamed my nativity, shall come forth and worship me, receiving me even as servants receive their lords.

66. The messengers, returning

to Jerusalem, reported all that had been said.

67. The elders and devout men answered, We will do all that he asketh.

68. Therefore the men went again to Jeshu and declared that they would do whatever he desired. Then Jeshu said, I will go with you at once.

## CHAPTER II.

AND it came to pass that when Jeshu came to Nob<sup>1</sup>, which is near Jerusalem, he said to them Have ye here a good and comely ass?

2. And when they replied that one was at hand, he said, Bring him hither.

3. And a beautiful ass being brought, he mounted upon him and went to Jerusalem.

4. As he entered the city all the people sallied out to meet him.

5. And raising his voice he said to them, Concerning me the prophet Zacharias testified, saying, Behold thy king cometh to thee, just and having salvation, lowly and sitting upon an ass, and a colt the foal of an ass<sup>2</sup>.

6. These things being known, there was great weeping and

rending of garments, and the devout men went and complained to the Queen.

7. (She was Queen Helena, the wife of King Janneus mentioned above; she reigned after the death of husband. She is otherwise called Oleina, and had a son Nunbasus, the king, otherwise called Hyrcanus, who was slain by his subordinate Herod)<sup>3</sup>.

8. The devout men said to the Queen, This fellow deserveth the worst punishment, for he is a seducer of the people. Prithee, grand us the power, and we will take him by subtlety.

9. The Queen answering, said, Call him hither that I may understand the accusation.

10. But she thought to save him from their hands, because

<sup>1</sup> The story here is marvelously like that of Matthew (xxi, 9). No one has been able to determine the position of Bethphage, where Jesus obtained his asses; but the situation of Nob is well known. It lies near Jerusalem, and is mentioned in the Old Testament and in Josephus.

<sup>2</sup> Zechariah's prophecy (ix., 9) is understood by this writer, but misunderstood by Matthew, who

was evidently unacquainted with Jewish idioms. Hebrew authors often gained emphasis by iteration; witness especially the song of Deborah on Jael and Sisera. Zechariah, therefore, intended only one donkey; but Matthew stupidly puts him on two. Jeshu's biography, with better Hebrew and better taste, puts him on one.

<sup>3</sup> This parenthesis is probably an interpolation. The widow of

she was related to him by blood.

11. Now the wise men perceiving her design, said to her, Do not, O royal mistress, undertake to do this lest thou shouldst become his abettor; for by his sorceries he leadeth men into error and crime.

12. At the same time they explained to her the whole matter of the *Shem Hamphoras*, and then added, It is for thee to impose punishment, for he deserveth the worst.

13. Then they narrated the history of Joseph Pandera.

14. Wherefore the Queen said, I have heard you and will consent to this: Bring him to me and let me hear what he saith, and see what he doeth; for everybody telleth me of the great miracles he performeth.

15. The wise men replied, We will do as thou sayest.

16. Therefore they sent for Jeshu, and placed him before the Queen.

17. Then thus the Queen spoke: I have heard that thou performest many wonderful miracles: now do one in my presence.

18. Jeshu replied, Whatever thou commandest, I will do. Meanwhile I pray this one thing: that thou wilt not give me into the hands of these wicked men who have pronounced me a bastard.

19. The Queen replied, Fear nothing.

20. Then Jeshu said, Bring hither a leper and I will heal him.

21. And when a leper was brought he laid his hand upon him, and invoking the Almighty name restored him to health, so that the flesh of his face became like that of a boy<sup>4</sup>.

22. Furthermore Jeshu said, Bring hither a dead body.

23. And a dead body being brought, he straightway put his hand upon it, and pronounced the name, and it revived and stood upon its feet.

Alexander Janneus is called Alexandra by Josephus (Antiq., bk. xiii., ch. 16). She reigned nine years after the death of her husband, leaving two sons, Hyrcanus and Aristobulus, both of whom reigned after her. Hyrcanus was killed by Herod (Antiq., xv., 2). The interpolater has possibly confounded Queen Alexandra with Helena, Queen of Adiabene, noted among the Jews as a Gentile proselyte who visited Jerusalem (Antiq., xx., 2). Mr. Gould thinks that the Helena referred to in the text "is probably the mother of Constantine, who went to Jerusalem in A.D. 326 to see the holy sites, and, according to an early legend, discovered the three crosses on

Calvary." This supposition, however, is gratuitous and absurd. Constantine's mother was a proselyte to Christianity. It was the more ancient queen Helena, who was a famous proselyte to Judaism, that a Hebrew writer would probably bear in mind.

<sup>4</sup> Jesus healed lepers as well as Jeshu; see Luke vii., 22, and many other passages. Leprosy appears to have been a prevalent disease among the chosen people, and Jehovah spent a great deal of his time in legislating for its treatment. Compare 2 Kings v., 14, where Naaman's flesh "became again like unto the flesh of a little child."



24. Then said Jeshu, Esaias<sup>5</sup> prophesied concerning me, Then shall the lame man leap as a hart, etc.

25. Then the Queen turning to the wise men said, How can ye affirm that this man is a sorcerer? Have I not seen him with mine own eyes performing miracles as if he were the Son of God?

26. But the wise men answering, said, Let not the Queen speak thus, for most certainly this man is a sorcerer.

27. But the Queen said, Get ye hence from my sight, and never again bring a like accusation before me<sup>6</sup>.

28. Therefore the wise men left the presence of the Queen, sad at heart, and conferring one with another they said, Let us show ourselves crafty, so that this fellow may fall into our hands<sup>7</sup>.

29. Moreover a certain one of them said, If it seemeth good to you, let one of us also learn the name, as he did, and perform the miracles, and perchance we may take him.

30. The wise men approved of

this device, and said, Whoever shall learn the name and shall secure this fellow, to him shall be given a double reward in the world to come.

31. Forthwith a certain one of the wise men named Judas<sup>8</sup> arose and said, If ye will answer for the blame of the offence by which I shall speak the Almighty name, I will learn it.

32. And peradventure God in his mercy and great goodness will bless me, and bring into my hands this bastard and son of an adulteress.

33. Then all with one voice cried out, On us be the guilt<sup>9</sup>: do as thou hast proposed, and may thy work prosper.

34. Therefore he also went into the Holy of Holies, and did the same that Jeshu had done.

35. Then going through the city he cried out, Where are they who report that this bastard is the Son of God? Am not I, who am only flesh and blood, able to do the things which Jeshu hath done?

36. The Queen and her ministers having heard of this, Judas was brought before her, accom-

<sup>5</sup> See Isaiah xxxv., 6.

<sup>6</sup> Queen Helena's reluctance to meddle with Jeshu is very similar to the legend of Pilate's wife in Matthew. "Have thou nothing to do with that just man," says the wife of the Roman governor. See xxvii., 19.

<sup>7</sup> Compare Matthew xxvi., 3-4—"Then assembled together the chief priests. . . and consulted that they might take Jesus by subtlety and kill him." It may be remarked that while our narrative allows ample time for the capture

of Jeshu, the Gospel narratives huddle up that of Jesus in the crudest manner; the plot, the betrayal, the seizure all happening in one evening, or in an incredibly short space of time.

<sup>8</sup> Judas is here one of the "wise men" or rabbis. It is remarkable that the opponent of Jeshu and the betrayer of Jesus bore the same name, and the presumption is that both characters are founded on a common legend.

<sup>9</sup> Compare Matthew xxvii., 25—"Then answered all the people

panied by the elders and wise men of Jerusalem.

37. But the Queen summoned Jeshu and said to him, Show us what thou hast lately done. And he began to perform his miracles before the people.

38. Then Judas spoke these words to the Queen and all the people: Nothing that this fellow doeth is wonderful to us. Let him nestle among the stars and I will hurl him down<sup>1</sup>.

39. Then Jeshu thus addressed the whole people: Have ye not been from the beginning, from the time when I first knew you, a stiff-necked people<sup>2</sup>?

40. Judas answered, Is it not true that thou dost practise wickedness, thou bastard and son of an adulteress?

41. Did not our master Moses say concerning thee, If thy brother, the son of thy mother, entice thee, saying, Let us, etc., thou shalt bring the man out, and stone him with stones that he die<sup>3</sup>, etc.?

and said, His blood be on us, and on our children."

<sup>1</sup> This phrase, like many in our Gospels, is misappropriated and spoiled from the Old Testament. Obadiah 4, says "though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." The author, like our Gospel writers, could misquote the Old Testament and blaspheme at the same time.

<sup>2</sup> Compare, Matthew xiii., 15. See also Exodus xxxii., 9.

<sup>3</sup> See Deuteronomy xiii., 6-10, containing the malignant law of heresy, with which the Jews justify the death of Jesus. If the hero of our Gospels was indeed the son of

42. But the bastard answering, said, Did not Esaias prophesy concerning me?

43. And are not these the words of my great forefather [David] concerning me: The Lord said unto me, Thou art my son; this day have I begotten thee<sup>4</sup>?

44. And in like manner in another place he said, The Lord said unto my lord, sit thou at my right hand<sup>5</sup>.

45. And now I will ascend to my heavenly father and will sit at his right hand, and ye shall behold it with your eyes<sup>6</sup>. But thou, Judas, shall not attain to this.

46. And, now Jeshu uttered the Almighty name, and there came a wind and lifted him up between heaven and earth.

47. Forthwith Judas invoked the same name, and the wind also suspended him between heaven and earth; and thus both soared round about through the air<sup>7</sup>.

Jehovah, his fate was a remarkable instance of poetical justice.

<sup>4</sup> Psalms ii., 7.—"My beloved son" was said of Jesus by the holy dove at his baptism, and "this day have I begotten thee" is added in the ancient gospel according to the Hebrews. This latter clause would of course be inconsistent with the story of Matthew, who represents Jesus as having been miraculously conceived thirty years earlier.

<sup>5</sup> Psalms cx., 1. It is likewise quoted by Jesus. See Matthew xxii., 44.

<sup>6</sup> Compare John xx., 17, and especially Mark xiv., 62, and xvi., 19.

<sup>7</sup> The "Acts of the Holy Apostles Peter and Paul" narrates



48. At the sight of these things all were astonished. But Judas again recited the name, and seizing the wretch sought to hurl him down to the earth.

49. Then Jeshu also invoked the name for the purpose of bringing Judas down, and thus they wrestled together.

50. But Judas seeing that his strength was not equal to that of Jeshu, moistened him with the sweat of his body.

51. Wherefore being rendered impure, they were both deprived of the use of the *Shem Hamphoras* until they were washed<sup>1</sup>.

52. Then a death sentence was brought against Jeshu, and they said to him, If thou wouldst be free, do the things which thou hast been wont to do hitherto<sup>2</sup>.

53. But Jeshu, when he found himself unable to do them,

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a similar contest between Peter and Simon Magus, under which designation Paul is clearly aimed at in the Clementine Recognitions. Simon Magus, by the power of sorcery, flew through the air, and seemed to be going to heaven; and straightway Peter (of course *not* by sorcery) invoked the name of Jesus Christ, when down fell Simon in quarters (Ante Nicene Christian Library vol. xvi., p. 273). Mr. Gould, after a slight reference to this legend, adds that "it reminds one of the contest in the Arabian nights between the Queen of Beauty and the Djinn in the story of the Second Calender."

<sup>1</sup> The sacred name could only be pronounced in a state of perfect purity, which may account for its being lost among the Jews.

<sup>2</sup> Compare Matthew xxvii., 40, where Jesus is invited to work a miracle in his own favor by de-

raised his voice in lamentation saying,

54. David, my forefather, prophesied concerning me, saying, Yea, for thy sake we are killed all the day long<sup>1</sup>, etc.

55. When his disciples and the wicked crowd that adhered to him saw these things, being exposed to the danger of death, they fought with the elders and the wise men of Jerusalem, and enabled Jeshu to escape from the city<sup>2</sup>.

56. So Jeshu went speedily to Jordan<sup>3</sup>; and when he had washed and purified himself, he declared again the name and repeated his former miracles.

57. Moreover, he went and took two millstones, and made them float upon the water, and seating himself on them he caught fishes<sup>4</sup> before the multi-

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scending from the cross; but Jesus, like Jeshu, was unable to respond.

<sup>1</sup> Psalms xlv., 23. Quoted also in Romans viii., 36.

<sup>2</sup> Jeshu's disciples stick by him, and he escapes. The disciples of Jesus "all forsook him and fled." Jeshu appears to have made a better selection.

<sup>3</sup> The Jordan where Jesus was baptised, was a sacred river, a miniature Ganges. Naaman washed in it to remove his leprosy, and Jeshu purifies himself in its waters.

<sup>4</sup> Readers will remember the miraculous draught of fishes in our Gospels, and the walking on water, which may be considered equivalent to floating the millstones. In miraculously feeding the multitude, Jeshu took the precaution to furnish himself with fish.

sude, which they then did eat.

58. When the report of this thing reached Jerusalem, all the wise and devout men began to weep, and to say,

59. Who will dare to risk death by going and taking away from this bastard the Almighty name ?

Lo, we pledge ourselves that he shall enjoy eternal happiness.

60. Then Judas offered himself to go ; to whom the wise men said, Go in peace.

61. Therefore Judas went in disguise, and mingled among the wicked fellows.

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## CHAPTER III.

ABOUT the middle of the night God put the bastard into a deep sleep, and Judas enchanted him in his sleep.

2. Then Judas entered into Jeshu's tent, and with a knife cut his flesh and took out therefrom the sacred parchment.

3. Jeshu awoke out of sleep affrighted by a great and horrid demon.

4. Wherefore he said to his disciples, Ye shall know now that my heavenly Father hath commanded me to come to him; I go because he seeth that I have no honor among men<sup>1</sup>.

5. Then his disciples said, What is to become of us?

6. He answered, O blessed ones, great will be your reward if ye keep my words, for ye shall sit at my right hand with my heavenly Father<sup>2</sup>.

7. Then they all lifted up their voices and wept.

8. But Jeshu said, Do not weep, for a great reward is in

store for your piety; only beware lest ye transgress my words.

9. To which all responded, Whatsoever thou commandest we will do, and whosoever proveth disobedient to thy commands, let him die.

10. Then said Jeshu, If ye listen to my words and obey my commands ye will treat me with favor and justice. As ye go to fight for me at Jerusalem I will hide myself by mingling with you so that the citizens of Jerusalem may not know me<sup>3</sup>.

11. These things Jeshu spoke deceitfully, that he might go to Jerusalem and enter the Temple and again obtain the knowledge of the name.

12. Not in the least suspecting his evil intent, they all responded, All things that thou commandest we will do, nor will we depart therefrom a finger's breadth, either to the right or to the left.

13. Again he said, Make oath

others, Jesus sends his brethren up to Jerusalem, and remains behind in Galilee himself, because his "time was not yet come." But as soon as they are gone, he follows them "not openly, but, as it were, in secret"

<sup>1</sup> Compare John v., 41.

<sup>2</sup> Jesus equals and exceeds this presumption. See Matthew xix., 28.

<sup>3</sup> A remarkably similar passage occurs in John vii., 8-10. According to this Gospel, although it is not mentioned by either of the

to me. So they all from the least to the greatest, bound themselves by an oath.

14. And they did not know that Judas was among them, because he was not recognised.

15. Afterwards Judas said to the attendants, Let us provide for ourselves uniform garments, so that no one may be able to know our master.

16. This device pleased them, and they carried it out.

17. Then they journeyed to Jerusalem, there to celebrate the feast of unleavened bread.

18. Now when the devout men saw Judas they rejoiced with great joy, and said to him, Point out to us we pray thee, what remaineth to be done.

19. (For he had secretly withdrawn himself and come to the elders and wise men of the city).

20. Then Judas related all that had happened, and how he had obtained the name from the bastard.

21. Wherefore they rejoiced, and Judas said to them, If ye will obey my orders, to-morrow I will deliver this fellow into your hands.

22. Then said the wise men, Hast thou enough knowledge of his going and coming?

23. Judas replied, Everything is known to me. Lo, he goeth to the temple to attend the sacrifice of the Paschal victim, but I

have sworn to him by the ten commandments not to deliver him into your hands.

24. And he hath with him two thousand men<sup>5</sup>. Be ye prepared therefore to-morrow, and know that the man before whom I bow down in adoration, he is the bastard. Act bravely, attack his followers, and seize him.

25. Simeon Ben Shetach and all the rest of the wise men danced for joy, and they promised Judas to obey his orders.

26. The next day came Jeshu with all his crowd, but Judas went out to meet him, and falling down before him he worshipped him.

27. Then all the citizens of Jerusalem, being well armed and mailed, captured Jeshu.

28. And when his disciples saw him held captive, and that it was vain to fight, they took to their legs<sup>6</sup> hither and thither, and gave themselves up to bitter weeping.

29. Meanwhile the citizens of Jerusalem, waxing stronger, conquered the bastard and his crowd, killing many of them, while the rest fled to the mountains.

30. Then the elders of Jerusalem brought Jeshu into the city, and bound him to a marble pillar, and scourged him, saying, Where now are all the miracles thou hast wrought?

him in clearing the precincts of the Temple, and they were dreaded by the high priests who seized him suddenly by night, "for they feared the people."

<sup>6</sup> Jeshu's disciples only leave him when they see that further resistance to the authorities is useless.

<sup>4</sup> See Luke xxii. 1. "Now the feast of unleavened bread drew nigh, which is called the Pass-over."

<sup>5</sup> Jesus also must have had a large following, probably consisting for the most part of fanatical Galileans. They doubtless assisted



31. Then they took thorn branches, and weaving a crown out of them, put it on his head.

32. Then the bastard becoming thirsty, said, Give me some water to drink.

33. So they offered him vinegar. Having tasted it, he cried out with a loud voice,

34. My forefather David prophesied concerning me, saying, And they gave me gall for meat, and in my thirst they gave me vinegar to drink.

35. They answering, said, If thou art God, why didst thou not make known before thou didst drink that vinegar was offered to thee?

36. Then they added, Thou dost stand now upon the verge of

the grave, nor wilt thou at last convert gall into good fruit.

37. But Jesus weeping bitterly, said, My God, my God, why hast thou forsaken me?<sup>7</sup>

38. Then the elders said, If thou art the son of God, why dost thou not deliver thyself out of our hands?

39. Jeshu replied, My blood is shed for mortals, for thus Esaias prophesied, And from his wounds we are healed<sup>8</sup>.

40. Afterwards they brought Jeshu before the greater and lesser Sanhedrim, where sentence was pronounced that he should be stoned and hanged<sup>9</sup>.

41. The same day was the preparation for the Sabbath and also the preparation for the Passover<sup>1</sup>.

<sup>7</sup> The scourging, the crown of thorns, the mocking, and the vinegar for drink, are such familiar features of our Gospel story that it is unnecessary to cite particular texts. Jeshu's exclamation is also exactly the same as that of Jesus. It is the first verse of the twenty-second Psalm—*Eloi, Eloi, lama sabachani*—"My God, my God, why hast thou forsaken me?"

<sup>8</sup> Isaiah liii., 5. This misinterpreted prophecy of the suffering Messiah has largely contributed to the Christian doctrine of the atonement. Matthew (xxvi., 28) makes Jesus say at the last supper, "this is my blood of the new testament, which is shed for many for the remission of sins."

<sup>9</sup> Jeshu's trial and sentence are strictly according to Jewish law and practice, while that of Jesus outrages it in every particular. Rabbi Wise, in his "Martyrdom of Jesus of Nazareth" (p. 66), has the following trenchant remarks on this

subject: "The whole trial, from the beginning to the end, is contrary to Jewish law and custom as in force at the time of Jesus. No court of justice with jurisdiction in penal cases could or ever did hold its session in the place of the high priest. There were three legal bodies in Jerusalem to decide penal cases: the great Sanhedrim of seventy-one members, and the two minor Sanhedrim, each of twenty-three members. The court of priests had no penal jurisdiction except in the affairs of the temple service, and then over priests and Levites only."

<sup>1</sup> This agrees with John, but not with Matthew, Mark and Luke, who all represent Jesus as having already eaten of the Passover. The fourth Gospel is a later production, and its author had an opportunity to correct silently some of his predecessors' mistakes. Rabbi Wise, in his "Origin of Christianity" (p. 30), writes: "In the first place

42. Thence taking him out to the place of punishment they stoned him to death<sup>2</sup>.

43. Then the wise men commanded him to be hanged on a tree, but no tree was found that would support him for all being frail were broken.

44. His disciples seeing this, wailed and cried out, Behold the

the Jews did no public business on that day; had no court sessions, no trials, and certainly no executions on any Sabbath or feast day. And in the second place, the first day of the Passover never was on a Friday, and never can be, according to the established principles of the Jewish calendar." These statements, which could be amply justified by Biblical and Talmudic references, put Matthew, Mark and Luke out of court; for they clearly assert that Jesus was crucified on the first day of the Passover. Rabbi Wise sensibly concludes that they "adopted the first day of the Passover because they taught the dogma that Jesus died to redeem all sinners. The fact concerning the day was shaped to suit the dogma. Israel was redeemed from Egyptian bondage on the day celebrated ever after that event as the feast of the Passover; therefore the death of Jesus, the second redemption, must have taken place on the self-same day. . . . But this is impossible."

<sup>2</sup> The punishment for blasphemy is prescribed in Leviticus xxiv., 16, and that for perverting to the worship of false gods in Deuteronomy xiii., 10. Stoning was the method of execution in both cases. Jeshu therefore died according to the Jewish law. The subsequent hanging was perhaps equivalent to the exposure of traitors' heads on Temple Bar. Jesus, according to

goodness of our master Jeshu, whom no tree will sustain.

45. But they knew not that he had enchanted all wood when he was in possession of the name<sup>3</sup>.

46. But he knew that he would surely suffer the penalty of hanging, as it is written, When any man shall be judged to death for an offence and shall be put to

our Gospels, was crucified; but there was a diversity of opinion on this point among the early Christians. Paul preached "Christ and him crucified," but his great rival Peter, in Acts v., 30, speaks of "Jesus, whom ye slew and hanged on a tree," and again in Acts x., 39 "whom they slew and hanged on a tree." Peter further says (xii., 29) "they took him down from the tree, and laid him in a sepulchre;" and again in his first Epistle, "Who his own self bare our sins in his own body on the tree." When Peter and Paul differ as to the execution of Jesus, it is not difficult to decide which should be believed. Peter had, as Paul had not, the advantage of being present. Peter does, indeed, refer twice in Acts ii. to Jesus as "crucified," but it is in a long speech which was probably composed for him by the author. In any case, these references do not destroy the force of his frequent allusions to "hanging." Paul himself, too, in Galatians iii., 13, appears to side for once with Peter. "Christ," he says, "hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." On the whole it is not improbable that Jeshu and Jesus died the same death.

<sup>3</sup> Deut. xxi., 22-3. Jeshu's enchantment of the wood appears a masterly stroke of anticipation.

death, then thou shalt hang him etc.

47. Then Judas, when he saw, that no wood would hold him up, said to the wise men. Behold the subtlety of this fellow, for he hath enchanted the wood that it might not sustain him.

48. But there is in my garden a great stem of a cabbage<sup>4</sup>; I will go and bring it hither; perhaps it will hold the body,

49. To whom the wise men said, Go and do so. So Judas went at once and brought the stalk, and on it Jeshu was hanged.

50. Toward night the wise men said, It is not lawful for us to break one letter of the divine law in regard to this fellow; we must do to him what the law demands, even though he did seduce men.

51. Therefore they buried him where he was stoned.

52. Now about the middle of the night his disciples came and sat down by the grave and wept and mourned for him.

53. Judas seeing this, took away the body and hid it in his garden under a brook. Diverting the water elsewhere, he buried the body in the channel and then brought the water back.

54. On the morrow, when the disciples came again and sat down to weep, Judas said to them, Why do ye weep? Look and see if the buried man is there.

55. And when they looked and

found he was not there, the miserable crowd cried out, He is not in the grave but hath ascended to heaven<sup>5</sup>.

56. For he foretold this himself when alive, and as if concerning himself the saying was interpreted, [But God will redeem my soul from the power of the grave]; for he shall receive me; Selah.

57. Meanwhile the Queen finding out what had been done, commanded the wise men of Israel to appear; and when they came she said to them,

58. What have ye done with this man whom ye have accused of being a sorcerer and a seducer of men?

59. They answered, We have buried him according to the requirement of our law.

60. Then she said, Bring him hither to me.

61. And they went and sought for him in the grave, but did not find him.

62. Then returning to the Queen, they said, We know not who hath taken him from the grave.

63. The Queen answered and said, He is the Son of God and hath ascended to his Father in heaven; for thus it is prophesied of him, For he shall receive me; Selah.

64. Then the wise men said, Do not allow these thoughts to come into thy mind, for verily he was a sorcerer; and they gave proof by their own testimony

<sup>4</sup> It must have been an immense cabbage. Perhaps it was a Jerusalem artichoke. The anonymous Jew, who translated the *Sepher*

*Toldoth Jeshu* for Richard Carlile, says the plant was a small species of palm tree.

<sup>5</sup> Compare Matthew xxviii. 6.



that he was a bastard and the son of an adulteress.

65. The Queen replied, Why do I exchange words with you in vain? For if ye bring him hither, ye shall be found innocent, but if not, none of you shall survive.

66. They all responded in these words: Give us time that we may discover the upshot of this affair. Peradventure we may find him there, but if we do not succeed, do unto us whatever pleaseth thee.

67. She allowed them three days' time, and they departed grieved at heart, lamenting, and not knowing what to do.

68. Therefore they ordered a fast, and when the appointed time came and they had not found the body, many left Jerusalem to escape the sight of the Queen.

69. Among the rest went a certain old man named Rabbi Tanchuma. He in great sorrow wandering through the fields, saw Judas sitting in his own garden, eating.

70. Coming up to him, Rabbi Tanchuma said, How is this? Why dost thou take food when all the Jews fast and are in sore distress?

71. Judas, greatly astonished, inquired wherefore they fasted.

72. Rabbi Tanchuma replied, It is because of this bastard who hath been hanged and buried near the place of stoning; he hath been taken away from the

grave, and none of us know who hath taken him.

73. But his worthless disciples declare that he hath gone up to heaven, and the Queen threateneth all of us Israelites with death unless we find him.

74. Then Judas asked, If this fellow shall be found, will it bring safety to the Israelites?

75. Rabbi Tanchuma said, Indeed it will.

76. Then said Judas, Come, and I will show thee the man, for I took him away from the grave because I feared less perchance his impious followers might steal him from the tomb<sup>6</sup>, and I hid him in my garden, and made the brook run over him.

77. Then Rabbi Tanchuma hastened to the wise men of Israel and related the matter.

78. Therefore they all assembled, and tying the body to a horse's tail, brought it and threw it down before the Queen, saying, Behold the man of whom thou hast said, He hath gone up to heaven.

79. When the Queen saw him, she was overwhelmed with shame and unable to speak.

80. Moreover, while the body was thus dragged about for some time, the hair of the head was pulled out.

81. And this is the reason why now the hair of a monk is shaved off in the middle of the head; it is done in remembrance of what happened to Jeshu<sup>7</sup>.

<sup>6</sup> An analogous story is found in Matthew xxviii., 11-15. But Matthew's story is incredibly absurd.

<sup>7</sup> This is perhaps a later addition. It is no part of the story, but merely a speculation of the

author. As a matter of fact, he was mistaken; for the tonsure was in use among Buddhist monks before the Christian era; Guatama himself being represented as performing the ceremony on his son Rahula.

CHAPTER IV.

AFTER these things the strife between the Nazarenes and Judeans grew so great that it caused a division between them, and a Nazarene meeting a Judean would kill him<sup>1</sup>.

2. The trouble increased more and more for thirty years, when the Nazarenes, having increased to thousands and myriads, prohibited the Israelites from coming to the greater festivals in Jerusalem<sup>2</sup>.

3. Then there was great distress among the Israelites, like what it was in the day when the [golden] calf was forged, so that no one knew what to do.

4. The pernicious faith increased and spread abroad, and there came forth twelve men<sup>3</sup> (bad offspring of foul ravens), who wandered through twelve kingdoms and spread false doctrines among mankind.

<sup>1</sup> The later, and more voluminous *Sepher Toldoth Jeshu*, edited by Huldreich, makes Joseph Pandera a Nazarene, and represents him as settling at Nazareth with Miriam and Jeshu after their return from Egypt, whither they had gone on account of a famine in Palestine.

<sup>2</sup> Probably an anachronism. It perhaps alludes to an actual occurrence in the early part of the second

5. Some of the Israelites followed them, and these being of high authority, strengthened the Jeshuitic faith; and because they gave themselves out to be Apostles of him who was hanged, the great body of the Israelites followed them.

6. The wise men seeing this desperate state of things were sorely distressed, for wickedness abounded among the Israelites.

7. Therefore everyone turning to his companion said, Woe unto us; what sins have we committed that in our time so shameful a thing should happen in Israel, such as neither we nor our ancestors ever before heard of?

8. Therefore with great sadness and weeping they sat down, and with their eyes turned towards heaven said:

9. We pray thee, O Lord, God

century of our era. Archdeacon Farrar says that "in A.D. 120. Ælia Capitolina was built by Hadrian on the ruins of Jerusalem, and Christians were allowed free access to it, while no Jew was suffered to approach it" ("Early Days of Christianity," p. 491).

<sup>3</sup> Christian legends likewise represent the twelve apostles as going to various countries.

of heaven, to give us counsel what to do, for we are entirely ignorant as to what ought to be done. We lift our eyes to thee.

10. In the midst of the people of Israel innocent blood is shed on account of this bastard and son of an adulteress.

11. Wherefore are we stretched on tenter-hooks while the hand of the Nazarene prevaileth against us and great numbers of us are killed<sup>4</sup>?

12. But few of us are left, and on account of sins in which the house of Israel is implicated these things have happened.

13. Do thou indeed for thy name's sake give us counsel what to do that we may be delivered from the wicked crowd of Nazarenes.

14. When they had thus prayed, a certain aged man from among the elders, whose name was Simeon Kepha [Simon Cephas]<sup>5</sup> who frequented the Holy of Holies, said to the rest,

15. My brethren and people,

hear me: If ye approve my counsel I will root out these wicked men from the society of Israel, and they shall have no more any part or heritage with the Israelites.

16. But is it necessary that ye shall take upon you the guilt of an offence.

17. All responded saying, The sin be upon us; carry out thy purpose.

18. Therefore Simeon Ben Kepha went into the sanctuary and wrote out the Almighty name, and cut his flesh with a knife and placed it therein.

19. Then going from the Temple he drew forth the writing, and when he had learned the name he went away to the chief city of the Nazarenes.

20. And raising his voice he cried out, Whosoever believeth in Jeshu let him come unto me, for I am sent by him.

21. Soon a great multitude drew near to him, as many as the sands of the sea, and said

<sup>4</sup> Another anachronism, probably referring to the same period as verse 2. The Christians enjoyed immunity from persecution, but there is no doubt that the Jews suffered dreadfully from Pagan and Christian after the fall of Jerusalem.

<sup>5</sup> The whole of this chapter, which is no part of the life of Jeshu but merely an addendum, is terribly confused; and Mr. Gould's attempted elucidations only leave it in greater obscurity. He seeks to explain it by events that occurred many centuries later. But a more obvious and satisfactory explanation may be given. Simeon Kepha is probably Peter, whose Judaising proclivities are well known; and

Elias (verse 46) is perhaps<sup>2</sup> Paul, who withstood him, and preached the gospel to the Gentiles. Christianity was originally nothing but a Jewish sect, and there were greater differences between the Sadducees and the Pharisees than between the Pharisees and the Christians. The Book of Revelation shows how intensely Jewish was the spirit of the early Church, and at the same time it indicates the intrusion of foreign elements. Peter and Paul represented respectively these opposing tendencies. It may be added that the miracles here ascribed to Simeon Kepha are somewhat similar to those recorded of Peter in the Acts

to him, Show us something to confirm to us that thou art sent by him.

22. And when he asked what sign they required of him, they replied, The miracles which Jeshu when alive performed do thou also exhibit to us.

23. Therefore he commanded them to bring hither a leper; and when they had brought him, he laid his hand upon him and he was healed.

24. Again he asked them to bring to him a dead man, and when one was brought he laid his hand upon him and he revived and stood upon his feet.

25. The wicked men seeing this fell down to the ground, before him, saying, Without doubt thou art sent by Jeshu, for when he was alive he did these things for us.

26. Simeon Kepha then said, I am sent by Jeshu, and he hath commanded me to come to you. Give me an oath that ye will do all things that I command.

27. So at once they all exclaimed, We will do all that thou commandest.

28. Then Simeon Kepha said, Know ye that he who was hanged was the enemy of the Israelites and their law, because of the prophecy of Esaias, saying, Your new moons and appointed holidays my soul nateth.

29. Moreover, be it known to you, that he did not delight in the Israelites, even as Hosea prophesied, Ye are not my people,

30. And although it be in his power to sweep them from the earth in one moment, nevertheless he did not wish to utterly destroy them, but desired that there should ever be in your midst witnesses of his hanging and stoning.

31. Moreover, he underwent those great sufferings and sorrows that he might redeem us from hell.

32. And now he exhorteth and commandeth you no longer to ill-treat any of the Judeans; but if a Judean saith to a Nazarene, Go with me one mile, let him go with him two miles.

33. And if a Judean striketh a Nazarene on his left cheek, let him turn to him the right also; that in this world they may have their reward, but in the world to come may be punished in hell.

34. If ye do these things, ye shall be worthy to sit with him in his seats<sup>6</sup>.

35. Lo this also he requireth of you, that ye do not celebrate the feast of the Passover. but that ye hold sacred the day on which he died.

36. And that instead of the feast of Pentecost ye keep holy the fortieth day after the stoning, in which he ascended to heaven.

37. Instead of the feast of tabernacles let the day of the nativity be made holy; and on the eighth day afterwards observe the memory of his circumcision<sup>7</sup>.

38. All responded to these

<sup>6</sup> Compare Matthew xix., 28.

<sup>7</sup> Verses 36-37. The Christian

festivals of Good Friday, Ascension Day, Christmas, and the Circum-



words, Whatsoever thou sayest we will do; remain with us now.

39. To which he said, I will abide with you if ye will allow me to abstain from all food according to his precept, and only eat the bread of misery and drink the water of sorrow.

40. But ye must build me a tower in the midst of the city on which I may sit even till the day of my death.

41. The people answered, We will do as thou sayest.

42. Therefore they built a tower and put him thereon; and every day they brought him his allowance of miserable bread and scanty water, even up to the hour of his death, he staying there all the time.

43. For truly he served the God of our fathers Abraham, Isaac and Jacob, and composed many beautiful hymns, which he published through all the region of Israel, that they might be a perpetual monument to him; and he repeated all the hymns to his masters.

44. 'This Simeon lived on that tower six years, and when he came to die he commanded that he should be buried within

it; and that request they obeyed.

45. Afterwards they devised a most abominable fraud, and at this very time that tower is to be seen at Rome, and they call it Peter—that is, the name of a stone, because he sat on a stone even to the day of his death.

46. After the death of Rabbi Simeon Kepha there arose a man named Elias<sup>s</sup>, a wise man but of corrupt mind, who went to Rome and publicly said: ●

47. Know ye that Simeon Kepha hath deceived you, for your Jeshu gave to me his commands, saying, Go and tell them.

48. Let no one believe that I despise the law; for whoever wishes to be initiated by circumcision I will allow him.

49. But he who refuses to observe this, let him be plunged in foul water; nor indeed if he abstains from this shall he incur danger. ●

50. This also he requireth: that not on the seventh day but the first on which the heavens and the earth were created ye shall worship.

51. And he added many other bad instructions.

ision, are here plainly described. Peter was "of the circumcision," and it is natural to represent Simeon Kepha as enjoining its observance on the Nazarenes. The inclusion of the festival of the Circumcision in this list also points to the antiquity of the text; for it was commemorated in the early Church until its suppression by Pope Gelasius (A.D. 492-496).

Christianity") considers Paul to be the Acher (Alias) of the Talmud, who was also called Elisha ben Abuah. He was an apostate disciple of Gamaliel, and was alleged to have visited Paradise, as Paul was lifted into "the seventh heaven." The views of Elias on the unimportance of ceremonies agree with those expressed by Paul in his Epistles; and Paul, like Elias is supposed to have met a violent death at Rome

52. But the people said, Confirm to us by a miracle that Jeshu hath sent thee.

53. And he said, What miracle do ye expect?

54. Scarcely had he spoken

when a stone fell from a huge wall and crushed his head.

55. So perish all thine enemies, O Lord ; but let those who love thee be even as the sun when it shineth in its strength

**Selah, selah, selah.**

## APPENDIX.

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### JESUS IN THE TALMUD.

THE references to Jesus in the Talmud being binding on every orthodox Jew, we think it well to transcribe from Lightfoot's "Hebrew and Talmudical Exercitations" (Oxford, 1859), the following passages upon Matt. ii., 14 :

"There are some footsteps in the Talmudists of this journey of our Savior into Egypt, but so corrupted with venomous malice and blasphemy (as all their writings are), that they seem only to have confessed the truth, that they might have matter the more liberally to reproach him; for as they speak: 'When Jannia [Bab. Sanedr., fol. 107, 2], the King, slew the Rabbins, R. Joses ben Perachiah and Jesus went away into Alexandria, in Egypt. Simeon ben Shetah sent thither, speaking thus: "From me, Jerusalem, the holy city, to thee, O Alexandria in Egypt, my sister, health. My husband dwells with thee, while I, in the meantime, sit alone." Therefore he rose up and went.' And, a little after, 'He brought forth four hundred trumpets, and anathematised' (Jesus). And, a little before that, 'Elisæus turned away Gehazi with both his hands.' 'And R. Joshua Ben Perachiah thrust away Jesus with both his hands.'"

"Did [Schabb., fol. 164, 2] not Ben Stada bring enchantments out of Egypt in the cutting which was in his flesh?" Under the name of *Ben Stada* they wound our Jesus with their reproaches, although the Glosser upon the place, from the authority of R. Tam, denies it: for thus he, R. Tam saith,

This was not Jesus of Nazareth, because they say here, Ben Stada was in the days of Paphus, the son of Judah, who was in the days of R. Akiba : but Jesus was in the days of R. Josua, the son of Perachiah, etc.

Wagenseil continues the story from the Gemara. While Jesus and Joshua Ben Perachiah were at Alexandria, they were hospitably treated by a rich and learned lady, who, in Madame Blavatsky's opinion, personifies Egypt. Joshua praised her hospitality, and Jesus found her beautiful, notwithstanding a "defect in her eyes." Upon declaring so to his master, Joshua cursed and drove him away, it being forbidden by the Rabbis to look with admiration on female beauty.

Lightfoot, upon Matt. xxvii., 31, says : "These things are delivered in Sanhedrim (cap. vi., hal. 4) of one that is guilty of stoning. If there be no defence found for him, they led him out to be stoned, and a crier went before, saying aloud thus : 'N., the son of N., comes out to be stoned, because he hath done so and so. The witnesses against him are N. and N. ; whosoever can bring anything in his defence, let him come forth and produce it.' On which the Gemara of Babylon : "The tradition is, that on the evening of the Passover Jesus was hanged, and that a crier went before him for forty days, making this proclamation : 'This man comes forth to be stoned, because he dealt in sorceries, and persuaded and seduced Israel ; whosoever knows of any defence for him, let him come forth and produce it.' But no defence could be found, therefore they hanged him on the evening of the Passover. Ulla saith, 'His case seemed not to admit of any defence, since he was a seducer, and of such God hath said, Thou shalt not spare him, neither shalt thou conceal him' (Deut. xiii., 8)."

On v. 56, which speaks of Mary Magdalene and Mary the nother of James and Joses, Lightfoot notes that the name **מַגְדָּלָה**, Magdalene, which is several times applied in the Talmud to Miriam, the mother of Jeshu, means a plaiting or curling of the hair, a profession which it appears was resorted to by harlots, so that the word, like Stada, was used as an euphemism for a coarser term. Bab. Sandhr., fol. 67, 1 : 'They stoned the son of Stada in Lydda, and they hanged him up on the evening of the Passover. Now this son of Stada was son of



Pandira.'". . . . "As they say in Pumbedetha, she departed from her husband."

In the Jerusalem Talmud the following occurs: "A child of a son of Rabbi Joses, son of Levi, swallowed something poisonous. There came a man who pronounced some words to him in the name of Jesus, son of Pandera, and he was healed. When he was going away Rabbi Joses said to him: 'What word did you use?' He answered, such a word. Rabbi Joses said to him: 'Better had it been for him to die, than to hear such a word.' And so it happened that he instantly died." Upon which Lardner remarks: "Another proof this of the power of miracles inherent in the disciples of Jesus, and at the same time a mark of the malignity of the Jewish rabbins."

In another place the Jerusalem Gemara Avoda Sara, fol. 27, says: "A son of Dama was bitten by a serpent. There came to him James of Sechania to cure him in the name of Jesus, son of Pandera, but the Rabbi Ismael would not suffer it."

The Gemara Tract, Sanhedrm, fol. 43, mentions that Jeshu had five disciples, Matthai, Nakai, Nezer, Boni, and Thoda.



Mr. Gould remarks, "That there really lived such a person as Jeschu Ben-Pandira, and that he was a disciple of the Rabbi Jehoshua Ben-Perachia, I see no reason to doubt. That he escaped from Alexander Jannæus with his master into Egypt, and there studied magical arts; that he returned after awhile to Judæa, and practised his necromantic arts in his own country, is also not improbable. Somewhat later the Jews were famous, or infamous, throughout the Roman world as conjurers and exorcists. Egypt was the head-quarters of magical studies. That Jeschu, son of Pandira, was stoned to death in accordance with the law, for having practised magic, is also probable. The passages quoted are unanimous in stating that he was stoned for this offence. The law decreed this as the death sorcerers were to undergo."

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## WAS JESUS HANGED?

Lightfoot and Lardner, our two great English authorities, translating from the Talmud, say that Jeshu was hanged We

have ourselves, in a footnote, shown that stoning was the Jewish method of execution, and that numerous passages in the New Testament refer to Jesus as having been hung on a tree, and therefore accursed. Mr. Gould arbitrarily changes "hung" into "crucified," in order to bolster up his theory that the Jews confused their Jeshu with the Christian Jesus. Far more probable theories of the origin of the Crucifixion legend may be ventured. Rabbi Wise considers that it may have arisen from the story of Antigonus. He writes:—"Dion Cassius says 'Antony now gave the Kingdom to a certain Herod. and having stretched Antigonus on the cross and scourged him, which had never been done before to a king by the Romans, he put him to death.' The sympathies of the masses for the crucified King of Judæa, the heroic son of so many heroic ancestors, and the legends growing, in time, out of this historical nucleus, became, perhaps, the source from which Paul and the Evangelists preached Jesus as the crucified King of Judæa." (History of the Hebrew's Second Commonwealth, p. 206; Cincinnati, 1880.)

The Roman cross was not, as Christian painters have universally represented it, shaped thus . Its real form was a , the upright portion being a fixture in the place of execution, and the cross-piece, or *patibulum*, being carried from the court or prison by the culprit, less as a burden than as a mark of ignominy. The true Cross was an ancient phallic symbol, and it was used in Egyptian hieroglyphics as the sign of life. Derived from immemorial ages before Christianity, its extensive use in religious symbolism would naturally prompt the founders and propagators of new creeds and sects to adopt it in their systems. The early Christians, beginning with Paul, deserted the story of Jesus being hung, and transferred the rope to Judas. Then by developing the story of the Crucifixion, and slightly varying the form of the Roman Cross, they elevated their Savior to a position whence he radiated the mysticism of all religions.

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#### LARDNER ON THE TOLDOTH JESHU.

Dr. Lardner, in his "Jewish Testimonies" (chap. vii., p. 558, Works, vol. vi.; 1838) after citing from the Talmud, says in a

note, "Some learned men have of late appealed to a work entitled Toldoth Jeschu. I am of opinion that Christianity does not need such a testimony nor witnesses. I have looked over it several times, with an intention to give some account of it ; but, after all, I could not persuade myself to attempt it ; for it is a modern work, written in the fourteenth or fifteenth century, and is throughout, from the beginning to the end burlesque and falsehood ; nor does the shameless writer acknowledge anything that has so much as a resemblance to the truth, except in the way of ridicule."

We have shown in our Preface that the Jeshu story is very ancient, and in substance was quoted by a Christian author in the thirteenth century, and even then without being referred to as a recent composition. As for "ridicule," the miracles of the New Testament are fully as absurd as those of the Sepher Toldoth Jeschu, only we are accustomed to them, and this is one of those instances in which familiarity does not breed contempt. How Dr. Lardner would have laughed at finding in the Jeshu story a lively narrative of devils' adventures in men and pigs, or of the hero's being lugged through the air by the Devil and perched on a pinnacle. Such fables are "burlesque," "false" and "shameless" to every man who finds them in another's faith.

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## C E L S U S

We have already in our Preface referred to Mr. Froude's essay on Celsus. The famous "infidel's" reflections on the birth of Jesus have also been dealt with in one of our footnotes. The title of his work was *Logos Alethes*, which Dr. Donaldson translates as "The True Discourse" and Mr. Froude as the "True Account." "The book is now lost to us," says Professor Luthardt, "having been destroyed by the Christian zeal of the following centuries." Mr. Froude says of it : "The book was powerful and popular, and it proved a real obstacle to the spread of Christianity among the educated classes. Origen's answer decided the controversy in the Church's favor ; but in the reconsideration of the theological position which has been forced upon the modern world,

what Celsus had to say has become of peculiar interest to us, and I have endeavored to reconstruct, in outline, his principal positions. His arguments lie under every disadvantage; the order is disarranged, the objections are presented sometimes in his own words, sometimes in paraphrases and epitomes, and are brought forward in the attitude in which they could be most easily overthrown. Often we are left to discover what he must have said from details of the rejoinder."

Mr. Froude likewise gives a summary of the charge against Jesus which Celsus puts into the mouth of a Jewish adversary of Christianity. Apostrophising Jesus, he says: "You were born in a small Jewish village. Your mother was a poor woman who earned her bread by spinning. Her husband divorced her for adultery. You were born in secret, and were afterwards carried to Egypt, and were bred up among Egyptian conjurors. The arts which you there learnt you practised when you returned to your own people, and you thus persuaded them that you were God. It was given out that you were born of a virgin. Your real father was a soldier, named Panther."

It may be added that from his reference to St. Epiphanius, John of Damascus, and the Talmud, Mr. Froude appears to attach some weight to these taunts of Celsus.

Celsus was a man of learning, acuteness and wit, and writing in the second century, he was in a much better position than any modern apologist of Christianity to judge of its originality and its miraculous pretensions. He knew that it was primarily an offshoot of Judaism, afterwards strengthened and improved by large derivations from Greek theosophy; and he pointed out what the early Fathers never denied, that the Christian miracles were intellectually on a level with the prodigies of Paganism, the only dispute being as to the character of the supernatural power they manifested. Unfortunately, nothing of this great sceptic's work survives, except the extracts preserved in Origen's refutation; and however honest this celebrated Father may have been, it is impossible, especially in view of Mr. Froude's objections, to take his reply as a complete statement of his opponent's positions.

Mr. Gould starts an original argument on this subject. "Had," he says, "any of the stories found in the Toldoth Jeschu existed in the second century, we should certainly



nave found them in the book of Celsus." Our answer to this is threefold. First, Christian bigotry has left us no copy of "the book of Celsus," which is therefore an unappealable authority. Second, Celsus *does* twit the Christians with worshipping as God a bastard Jew, born of Pandera and a Jewish woman, and who worked miracles by magic, which is the very nucleus of the Jeshu story. Third, where the Christian Father distinctly challenges another "calumny" as to Jesus being a carpenter, Celsus is right and Origen clearly wrong. Had the Sceptic himself been able to peruse the Father's answer, it is probable that, instead of being converted, he would have found fresh food for mirth, and been convinced of the hopelessness of attempting to turn Christians from their favorite superstition.

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### JESUS AND MAGIC.

Strange as the charge of magic may sound to us, it was common to both sides in the early controversy between Christianity and its opponents. That was not an age in which miracles were denied. The modern habit of criticism, resulting from long acquaintance with the methods of physical science, scarcely existed then. Miraculous stories were not investigated, but accepted or rejected as they favored or opposed existing beliefs. Gibbon satirically remarks that an Athanasian is obdurate to the force of an Arian miracle; and neither the Christians, the Jews, nor the Pagans could succeed in convincing each other by the greatest display of miraculous power. When Tertullian, in the name of the Trinity, challenged the deities of Paganism to a public contest, he was only attesting the universal belief in magic. Jesus himself, as we read in the gospels, was accused by the Jews of casting out devils by the power of Beelzebub; and in reply, he simply retorted the charge on his adversaries.

From this time until the Christianity was victorious and Paganism finally suppressed, the charge of magic was constantly preferred against Jesus. According to the Apocry-

phal gospel of Nicodemus, the Jews "said to Pilate, Did we not say unto thee, He is a conjuror?" Justin Martyr, in the middle of the second century, says the Jews of his time still asserted that the miracles of Jesus were performed by magical arts. This charge he also, like his master, retorted on his opponents. He even appeals to "necromancy divination by immaculate children, dream-senders and assistant spirits" in proof of another life. We may safely assert that all the Christian Fathers, as well as Justin Martyr, believed in magic and necromancy. The Clementine Recognitions allude to the same charge against Jesus; and Arnobius, writing at the end of the third century or the beginning of the fourth, says: "My opponents will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a magician (sorcerer); he effected all these things by secret arts. From the shrines of the Egyptians he stole names of angels of might, and the religious system of a remote century."\*

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### JESHU'S CONTEMPORARIES.

King Janneus, in whose reign Jeshu is placed, was a Sadducee. He persecuted the Rabbis, and Joshua ben Perachiah, the President of the Sanhedrim, fled to Egypt, leaving Simeon ben Shetach as his deputy. With respect to this persecution, Rabbi Wise writes:—"The Pharisees being persecuted in the days of Alexander Jannai, the number of Nazarites increased. Three hundred of them came at one time to Jerusalem to fulfil their vows. Simon [ben Shetach] was enabled so to construe the law that it was unnecessary for one half of them to make the prescribed sacrifices."

Can these Nazarites have been the Nazarenes referred to in the Jeshu story? Such a confusion of names is more than possible, for the author of our first Gospel has actually perpetrated it. He sends Jesus home to Nazareth to fulfil the prophecy "He shall be called a Nazarene." But the only

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\* Ante-Nicene Christian Library, Vol xix., p. 34.

prophecy of that kind in the Old Testament is in the angel's prediction of the birth of Samson, who was neither to shave nor to drink strong drink, but to be "a Nazarite from the womb." The Nazarite was an ancient teetotaller, and had no connexion whatever with Nazareth.

On the death of Janneus, his wife succeeded him on the throne. Josephus gives her name as Alexandra. She may, however, have had the second name of Helena. She was perhaps the Queen Helena of the Jeshu story; for the Martini version represents this personage as "governing all Israel," a function which was never performed by Helena of Adiabene nor by Helena the mother of Constantine. It is, however, quite possible, as we have said in a footnote, that the tradition confused her name with that of the celebrated proselyte.

Simeon ben Shetach was of great repute among the Jews, being called a second Ezra. He restored the traditional law, and made attendance at public schools compulsory. He is said to have refused to save his own son, condemned on the testimony of false witnesses, because it had been done according to the letter of the law.

