
Ευαγγέλιο του Νικοδήμου Α' (Πράξεις Πιλάτου)

Π

THE GOSPEL OF NICODEMUS PART I (THE ACTS OF PILATE)

The work here presented should be considered preliminary: there is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

The *Gospel of Nicodemus* (aka the *Acts of Pilate*) is an apocryphal gospel purporting to be derived from an original work written by Nicodemus, who appears in the Gospel of John as an acquaintance of Jesus; the title is medieval in origin. The narrative of Jesus' descent into the underworld is presented in a separate document, [Part 2](#).

The prevailing view is that the work was first devised and published as a confutation to an earlier pagan and anti-Christian work also known as the Acts of Pilate. It can be shown that the work behind the Christian Acts of Pilate must have originated very early, but the complete work in its existing form dates to no earlier than the 4th or 5th century. Although 'the Acts of Pontius Pilate' are mentioned by Justin Martyr in his First Apology (circa 155 CE), this simply refers to unspecified records that Justin assumed must exist. Eusebius of Caesarea (writing circa 325) shows no acquaintance with this work, despite being aware of related texts; Epiphanius refers to an *Acta Pilati* (circa 376) but the extant Greek texts show evidence of later editing.

The [Greek](#) text here presented is the 'A' recension of Constantine von Tischendorf's 1853 publication, *Evangelia Apocrypha*; we also include, in this collection, [Tischendorf's Latin text](#) (from the same publication); we have not (yet) included the text of Tischendorf's Greek 'B' recension, which is a late (15th Century?), which is a diffuse re-working of essentially the same text. The English text is based on [M.R. James' 1924 translation](#).

AUTHORSHIP AND DATES

The dates of its accreted sections are uncertain but the work in its existing form is thought to date to around the 4th/5th Century. The text contains multiple parts, which are uneven in style and would seem to be by different authors. A prologue found in some versions asserts that the text is a translation into Greek of eyewitness accounts found in the praetorium at Jerusalem. The question of the original language is debated: beyond Greek and Latin, versions in Syriac, Coptic, Armenian, and Slavonic have survived.

Πράξεις Πιλάτου – Πρόλογος

Ὑπομνήματα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πραχθέντα ἐπὶ Ποντίου Πιλάτου

Ἐγὼ Ἀνανίας προτίκτων ἀπὸ ἐπάρχων τυγχάνων, νομομαθής, ἐκ τῶν θείων γραφῶν ἐπέγνων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν πίστει προσελθὼν, καταξιωθείς δὲ καὶ τοῦ ἁγίου βαπτίσματος· ἐρευνήσας δὲ καὶ τὰ ὑπομνήματα τὰ κατὰ τὸν καινὸν ἐκεῖνον προχθέντα ἐπὶ τοῦ δεσπότη ἡμῶν Ἰησοῦ Χριστοῦ, ἃ κατέθεντο οἱ Ἰουδαῖοι ἐπὶ Ποντίου Πιλάτου, ταῦτα εὔρον τὰ ὑπομνήματα ἐν ἑβραϊκοῖς γράμμασιν, καὶ θεοῦ εὐδοκίᾳ μεθερμήνευσα γράμμασιν ἑλληνικοῖς εἰς ἐπίγνωσιν πάντων τῶν ἐπικαλουμένων τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς βασιλείας τοῦ δεσπότη ἡμῶν Φλαβίου Θεοδοσίου, ἔτους ἑπτακαιδεκάτου, καὶ Φλαβίου Οὐάλεντινιανοῦ τὸ ἕκτον, ἐν ἰνδικιῶνι Θ'.

πάντες οὖν ὅσοι ἀναγινώσκετε καὶ μεταβάλλετε εἰς ἕτερα βιβλία, μνημονεύετε μου καὶ εὐχεσθε ὑπὲρ ἐμοῦ, ἵνα ἰλέος μοι γένηται ὁ θεὸς καὶ ἰλάσῃται ταῖς ἁμαρτίαις μου ἃς ἤμαρτον εἰς αὐτόν.

εἰρήνῃ τοῖς ἀναγινώσκουσι καὶ τοῖς ἀκούουσι καὶ τοῖς οἰκέταις αὐτῶν. ἀμήν.

ACTS OF PILATE – PROLOGUE

Memorials of our Lord Jesus Christ committed under Pontius Pilate

I Ananiasⁱ, the Protector, of praetorian rank, learned in the law, did from the divine scriptures recognize our Lord Jesus Christ and came near to him by faith, and was accounted worthy of holy baptism; and I sought out the memorials that were made at that season in the time of our master Jesus Christ, which the Jews deposited with Pontius Pilate, and found the memorials in Hebrewⁱⁱ; and, by the good pleasure of God, I translated them into Greek for the informing of all them that call on the name of our Lord Jesus Christ. In the reign of our Lord Flavius Theodosius, in the seventeenth year, and of Flavius Valentinianus the sixth, in the ninth indictionⁱⁱⁱ.

^{iv} All you, therefore, who read this and translate it into other books, remember me and pray for me that God will be gracious to me and be merciful to my sins that I have sinned against him.

^v Peace be to them that read and that hear these things and to their servants. Amen.

ACTS OF PILATE – PROLOGUE

ⁱ For 'Ananias', the Coptic text has 'Aeneas' and the Latin MSS have 'Emaus'.

ⁱⁱ James adds 'letters' (in parentheses), as also after 'Greek' later in the sentence.

ⁱⁱⁱ The text is corrupt; the Latin MSS have 'the eighteenth year of Theodosius, when Valentinian was proclaimed Augustus', i.e. 425 CE.

^{iv} James lacks this paragraph break.

^v James lacks this and the following paragraph break.

ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος βασιλέως Ῥωμαίων, καὶ Ἡρώδου βασιλέως τῆς Γαλιλαίας, ἐν ἔτει ἑννεακαιδεκάτῳ ἐπὶ τῆς ἀρχῆς αὐτοῦ, τῇ πρὸ ὀκτῶ καλανδῶν Ἀπριλλίων, ἣτις ἐστὶν εἰκάς πέμπτη Μαρτίου, ἐν ὑπατείᾳ Ῥούφου καὶ Ῥουβελλίωνος, ἐν τῷ τετάρῳ ἔτει τῆς διακοσιοστῆς δευτέρας Ὀλυμπιάδος, ἐπὶ ἀρχιερέως τῶν Ἰουδαίων Ἰωσήπου τοῦ Καϊάφα.

Ὅσα μετὰ τὸν σταυρὸν καὶ τὸ πάθος τοῦ κυρίου ἱστορήσας Νικόδημος παρέδωκεν τοῖς ἀρχιερεῦσιν καὶ τοῖς ἄλλοις Ἰουδαίοις· συνέταξεν δὲ ὁ αὐτὸς Νικόδημος γράμμασιν ἑβραϊκοῖς.

In the fifteenth^{vi} year of the governance of Tiberius Caesar, emperor of the Romans, and of Herod, king of Galilee, in the nineteenth year of his rule, on the eighth of the Kalends of April, which is the twenty-fifth of March, in the consulate of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph who is Caiaphas being high priest of the Jews:

These are the things that, after the cross and passion of the Lord, Nicodemus recorded and delivered to the high priest and the rest of the Jews;^{vii} and the same Nicodemus set them forth in Hebrew^{viii}.

^{vi} Some (Latin) MSS have ‘nineteenth’.

^{vii} For ‘recorded ... Jews’, other Greek MSS and the Coptic and Latin texts have ‘recorded those things that were done by the high priests and the Jews’.

^{viii} James adds ‘letters’ (in parentheses).

Πράξεις Πιλάτου 1

¹ Συμβούλιον γὰρ ποιήσαντες οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, Ἄννας καὶ Καϊάφας καὶ Σήνης καὶ Δαθαῆς καὶ Γαμαλιήλ, Ἰούδας, Λεὺς καὶ Νεφθαλείμ, Ἀλέξανδρος καὶ Ἰάειρος καὶ οἱ λοιποὶ τῶν Ἰουδαίων ἦλθον πρὸς Πιλάτον κατηγοροῦντες τοῦ Ἰησοῦ περὶ πολλῶν πράξεων, λέγοντες· τοῦτον οἶδαμεν ὄντα υἱὸν Ἰωσήφ τοῦ τέκτονος ἀπὸ Μαρίας γεννηθέντα, καὶ λέγει ἑαυτὸν εἶναι υἱὸν θεοῦ καὶ βασιλέα· ἀλλὰ καὶ τὰ σάββατα βεβηλοῖ, καὶ τὸν πάτριον νόμον ἡμῶν βούλεται καταλῦσαι. λέγει ὁ Πιλάτος· καὶ τίνα ἐστὶν ἃ πράττει καὶ βούλεται καταλῦσαι; λέγουσιν οἱ Ἰουδαῖοι· νόμον ἔχομεν ἐν σαββάτῳ μὴ θεραπεῦσαί τινα· οὗτος δὲ χωλοὺς καὶ κυρτοὺς ξηροὺς τε καὶ τυφλοὺς καὶ παραλυτικοὺς κωφοὺς καὶ δαιμονιζομένους ἐθεράπευσεν ἐν σαββάτῳ ἀπὸ κακῶν πράξεων. λέγει αὐτοῖς ὁ Πιλάτος· ποίων κακῶν πράξεων; λέγουσιν αὐτῷ· γόης ἐστίν, καὶ ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια, καὶ πάντα αὐτῷ ὑποτάσσεται. λέγει αὐτοῖς ὁ Πιλάτος· τοῦτο οὐκ ἔστιν ἐν πνεύματι ἀκαθάρτῳ ἐκβάλλειν τὰ δαιμόνια, ἀλλ' ἐν θεῷ τῷ Ἀσκληπιῷ.

² Λέγουσιν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· ἀξιοῦμεν τὸ σὸν μέγεθος ὥστε αὐτὸν παραστῆναι τῷ βήματί σου καὶ ἀκουσθῆναι. καὶ

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¹ For, the chief priests and scribes assembled in council, even Annas and Caiaphas and Somneⁱ and Dothaimⁱⁱ and Gamaliel, Judas, Levi and Nepthalim, Alexander and Jairus and the rest of the Jews, and came to Pilate accusing Jesus of many deeds, saying, "We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and he says that he is the Son of God and a king; moreover, he pollutes the sabbaths and he would destroy the law of our fathers." ⁱⁱⁱ Pilate said, "And what things are they that he does, and would destroy the law?" The Jews said, "We have a law that we should not heal any man on the sabbath; but this man of his evil deeds has healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!" ^{iv} Pilate said to them, "By what evil deeds?" They said to him, "He is a sorcerer and, by Beelzebub the prince of the devils, he casts out devils, and they are all subject to him." ^v Pilate said to them, "This is not to cast out devils by an unclean spirit, but by the god Asclepius."

² The Jews said to Pilate, "We beg your majesty to appear before his judgement-seat and be heard." And Pilate called

ACTS OF PILATE 1

ⁱ An alternative reading for 'Somne' (in some MSS) is 'Senes'.

ⁱⁱ For 'Dothiam', other MSS have 'Dathael', 'Dathaës', or 'Datam'.

ⁱⁱⁱ James adds a paragraph break at this point.

^{iv} James adds a paragraph break at this point.

^v James adds a paragraph break at this point.

προσκαλεσάμενος αὐτοὺς ὁ Πιλάτος λέγει· εἴπατέ μοι ὅτι πῶς δύναμαι ἐγὼ ἡγεμὼν ὢν βασιλέα ἐξετάσαι; λέγουσιν αὐτῷ· ἡμεῖς οὐ λέγομεν βασιλέα αὐτὸν εἶναι, ἀλλ' αὐτὸς ἑαυτὸν λέγει. προσκαλεσάμενος δὲ ὁ Πιλάτος τὸν κούρσωρα λέγει αὐτῷ· μετὰ ἐπεικειᾶς ἀχθήτω ὁ Ἰη(σοῦ)ς. ἐκβάς δὲ ὁ κούρσωρ καὶ γνωρίσας αὐτὸν προσεκύνησεν, καὶ λαβὼν τὸ καθάπλωμα τῆς χειρὸς αὐτοῦ ἤπλωσεν χαμαὶ καὶ λέγει αὐτῷ· κύριε, ὧδε περιπάτησον καὶ εἴσελθε, ὅτι καλεῖ σε ὁ ἡγεμὼν. ἰδόντες δὲ οἱ Ἰουδαῖοι ὁ ἐποίησεν ὁ κούρσωρ, κατέκραζαν τοῦ Πιλάτου λέγοντες· διατί ὑπὸ πραίκωνος αὐτὸν οὐκ ἐκέλευσας εἰσελθεῖν ἀλλ' ὑπὸ κούρσωρος; καὶ γὰρ ὁ κούρσωρ θεασάμενος αὐτὸν προσεκύνησε, καὶ τὸ φακεῶλιον αὐτοῦ ἤπλωσε χαμαὶ καὶ ὡς βασιλέα αὐτὸν περιπατῆσαι πεποίηκεν.

³ Ὁ δὲ Πιλάτος μετακαλεσάμενος τὸν κούρσωρα λέγει αὐτῷ· τί τοῦτο ἐποίησας, καὶ ἤπλωσας τὸ φακεῶλιόν σου ἐπὶ τῆς γῆς καὶ ἐπὶ αὐτῷ περιπατῆσαι πεποίηκας τὸν Ἰησοῦν; λέγει αὐτῷ ὁ κούρσωρ· κύριε ἡγεμὼν, ὅτε με ἀπέστειλας εἰς Ἱεροσόλυμα πρὸς τὸν Ἀλέξανδρον, εἶδον αὐτὸν καθήμενον ἐπὶ ὄνου, καὶ οἱ παῖδες τῶν Ἑβραίων κλάδους κατεῖχον ἐν ταῖς χερσὶν αὐτῶν καὶ ἔκραζον, ἄλλοι δὲ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν λέγοντες· σῶσον δή, ὁ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

⁴ Κράζουσιν οἱ Ἰουδαῖοι λέγοντες πρὸς τὸν κούρσωρα· οἱ μὲν παῖδες τῶν Ἑβραίων ἐβραϊστὶ ἔκραζον, πόθεν δὲ σοὶ τὸ ἐλληνιστί; λέγει αὐτοῖς ὁ κούρσωρ· ἡρώτησά τινα τῶν Ἰουδαίων καὶ εἶπα· τί ἐστὶν ὃ κράζουσιν ἐβραϊστὶ; κάκεϊνός

them to him and said, "Tell me, how can I that am a governor examine a king?" They said to him, "We do not say that he is a king, but he says it of himself." ^{vi} And Pilate called the courier and said to him, "Let Jesus be brought here, but with gentleness." And the courier went and, when he perceived Jesus, he worshipped him and took the kerchief that was on his hand and spread it on the earth and said to him, "Lord, walk hereon and enter in; for, the governor calls you." And, when the Jews saw what the messenger had done, they cried out against Pilate saying, "Why did you not summon him by a herald to enter in, but by a messenger? For, the messenger, when he saw him, worshipped him and spread out his kerchief on the ground and has made him walk on it like a king!"

³ Then Pilate called for the courier and said to him, "Why have you done this, and spread your kerchief on the ground and made Jesus to walk on it?" The courier said to him, "Lord governor, when you sent me to Jerusalem, to Alexander, I saw Jesus sitting on an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying, "Save now, you that are in the highest; blessed is he that comes in the name of the Lord.""

⁴ The Jews cried out and said to the courier, "The sons of the Hebrews cried out in Hebrew; so, how do you have it in Greek?" The courier said to them, "I asked one of the Jews and said, "What is it that they shout in Hebrew?" And he

^{vi} James adds a paragraph break at this point.

μοι ἐρμήνευσεν. λέγει αὐτοῖς ὁ Πιλᾶτος· πῶς δὲ ἔκραζον ἐβραϊστί; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· ὡσαννὰ μεμβρομὴ βαρουχαμᾶ ἀδοναί. λέγει αὐτοῖς ὁ Πιλᾶτος· καὶ τὸ ὡσαννὰ καὶ τὰ λοιπὰ τί ἐρμηνεύεται; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· σῶσον δὴ, ὁ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. λέγει αὐτοῖς ὁ Πιλᾶτος· εἰ ὑμεῖς μαρτυρεῖτε τὰς φωνὰς τὰς παρὰ τῶν παίδων λεχθείσας, τί ἡμαρτεν ὁ κούρσωρ; οἱ δὲ ἐσιώπησαν. λέγει ὁ ἡγεμὼν τῷ κούρσωρι· ἔξελθε καὶ οἶψι βούλει τρόπῳ εἰσάγαγει αὐτόν. ἐκβὰς δὲ ὁ κούρσωρ ἐποίησεν τὸ σχῆμα τὸ πρῶτον καὶ λέγει τῷ Ἰησοῦ· κύριε, εἴσελθε ὁ ἡγεμὼν σε καλεῖ.

⁵ Εἰσελθόντος δὲ τοῦ Ἰησοῦ καὶ τῶν σιγνοφόρων κατεχόντων τὰ σίγνα, ἐκάμφθησαν αἱ προτομαὶ τῶν σίγνων καὶ προσεκύνησαν τῷ Ἰησοῦ. ἰδόντες δὲ οἱ Ἰουδαῖοι τὸ σχῆμα τῶν σίγνων, τὸ πῶς ἐκάμφθησαν καὶ προσεκύνησαν τῷ Ἰησοῦ, περισσῶς ἔκραζον κατὰ τῶν σιγνοφόρων. ὁ δὲ Πιλᾶτος λέγει πρὸς τοὺς Ἰουδαίους· οὐ θαυμάζετε πῶς ἐκάμφθησαν αἱ προτομαὶ καὶ προσεκύνησαν τῷ Ἰησοῦ; λέγουσιν οἱ Ἰουδαῖοι πρὸς Πιλᾶτον· ἡμεῖς εἶδομεν πῶς ἔκαμψαν οἱ σιγνοφόροι καὶ προσεκύνησαν αὐτῷ. προσκαλεσάμενος δὲ ὁ ἡγεμὼν τοὺς σιγνοφόρους λέγει αὐτοῖς· τί οὕτως ἐποιήσατε; λέγουσιν τῷ Πιλάτῳ· ἡμεῖς ἄνδρες Ἕλληνές ἐσμεν καὶ ἱερόδουλοι, καὶ πῶς εἶχαμεν προσκυνῆσαι αὐτῷ; καὶ γὰρ κατεχόντων ἡμῶν τὰς προτομὰς ἑαυταῖς ἐκάμφθησαν καὶ προσεκύνησαν αὐτῷ.

interpreted it to me.” ^{vii} Pilate said to them, “And how did they cry in Hebrew?” The Jews said to him, “Hosanna membrome barouchamma adonai.” Pilate said to them, “And the Hosanna and the rest, how is it interpreted?” The Jews said to him, “Save now, you that are in the highest; blessed is he that comes in the name of the Lord.” Pilate said to them, “If you bear witness of the words that were said by the sons, how has the courier sinned?” And they held their peace. ^{viii} The governor said to the courier, “Go forth and bring him in after what manner you will.” And the courier left and did as before and said to Jesus, “Lord, enter in; the governor calls you.”

⁵ Now, when Jesus entered in, and the ensigns were holding the standards, the images^{ix} of the standards bowed and did reverence to Jesus. And, when the Jews saw the carriage of the standards, how they bowed themselves and did reverence to Jesus, they cried out above measure against the ensigns. But Pilate said to the Jews, “Do you not marvel that the images bowed themselves and did reverence unto Jesus?” The Jews said to Pilate, “We saw how the ensigns made them to bow and did reverence to him.” And the governor called for the ensigns and said to them, “Why did you do this?” They said to Pilate, “We are Greeks and servers of temples, and how could we do him reverence?” For indeed, whilst we held the images, they bowed of themselves and did reverence to him.”

^{vii} James adds a paragraph break at this point.

^{viii} James adds a paragraph break at this point.

^{ix} A more literal translation of ‘images’ is ‘busts’.

⁶ Λέγει ὁ Πιλάτος τοῖς ἀρχισυναγωγοῖς καὶ τοῖς πρεσβυτέροις τοῦ λαοῦ· ἐκλέξασθε ὑμεῖς ἄνδρας δυνατοὺς καὶ κραταιούς, καὶ αὐτοὶ κατάσχωσιν τὰ σίγνα, καὶ ἴδωμεν εἰ ἑαυτοῖς κάμπτονται. ἐπιλαβόμενοι δὲ οἱ πρεσβύτεροι τῶν Ἰουδαίων ἄνδρας δώδεκα κραταιοὺς καὶ δυνατούς, ἀνὰ ἕξ ἐποίησαν κατασχεῖν τὰ σίγνα, καὶ ἐστάθησαν τοῦ βήματος τοῦ ἡγεμόνος. καὶ λέγει ὁ Πιλάτος τῷ κούρσωρι· ἔκβαλεν αὐτὸν ἔξω τοῦ πραιτωρίου, καὶ εἰσάγαγε αὐτὸν πάλιν οἷῳ βούλει τρόπῳ. καὶ ἐξῆλθεν ἔξω ὁ Ἰη(σοῦ)ς καὶ ὁ κούρσωρ. καὶ προσκαλεσάμενος ὁ Πιλάτος τοὺς πρώην κατέχοντας τὰς προτομάς λέγει αὐτοῖς· ὥμοσα κατὰ τῆς σωτηρίας Καίσαρος, ὅτι ἐὰν μὴ καμφθῶσιν τὰ σίγνα εἰσιόντος τοῦ Ἰησοῦ, ἀποτεμῶ τὰς κεφαλὰς ὑμῶν. καὶ ἐκέλευσεν ὁ ἡγεμὼν ἐκ δευτέρου εἰσελθεῖν τὸν Ἰησοῦν. καὶ ἐποίησεν ὁ κούρσωρ τὸ σχῆμα τὸ πρῶτον, καὶ πολλὰ παρεκάλει τὸν Ἰησοῦν ἵνα ἐπιβῇ ἐπὶ τοῦ φακεωλίου αὐτοῦ. καὶ ἐπέβη καὶ εἰσῆλθεν. εἰσελθόντος δὲ αὐτοῦ ἐκάμφθησαν πάλιν τὰ σίγνα καὶ προσεκύνησαν τῷ Ἰησοῦ.

⁶ Then Pilate said to the rulers of the synagogue and the elders of the people, “Choose out able and strong men and let them hold the standards; and let us see if they bow of themselves.” And the elders of the Jews took twelve men strong and able and made them hold the standards by sixes, and they were set before the judgement-seat of the governor; and Pilate said to the messenger, “Take him out of the judgement hall^x and bring him in again after what manner you will.” And Jesus went out of the judgement hall, he and the messenger. And Pilate called to him them that before held the images, and said to them, “I have sworn by the safety of Caesar that, if the standards do not bow when Jesus enters in, I will cut off your heads.” ^{xi} And the governor commanded Jesus to enter in the second time. And the messenger did after the former manner and besought Jesus much that he would walk on his kerchief; and he walked on it and entered in. And, when he had entered, the standards bowed themselves again and did reverence to Jesus.

^x Here (and throughout), ‘judgement hall’ translates πραιτωρίου.

^{xi} James adds a paragraph break at this point.

Πράξεις Πιλάτου 2

¹ Ὁ δὲ Πιλάτος ἰδὼν ἔμφοβος γενόμενος ἐζήτησεν ἀναστῆναι ἀπὸ τοῦ βήματος. ἔτι δὲ αὐτοῦ ἐνθυμουμένου ἀναστῆναι, ἡ γυνὴ αὐτοῦ ἔπεμψεν πρὸς αὐτὸν λέγουσα· μηδὲν σοὶ καὶ τῷ ἀνθρώπῳ τῷ δικαίῳ τούτῳ· πολλὰ γὰρ ἔπαθον δι' αὐτὸν νυκτός. ὁ δὲ Πιλάτος προσκαλεσάμενος τοὺς Ἰουδαίους ἅπαντας λέγει αὐτοῖς· οἴδατε ὅτι ἡ γυνή μου θεοσεβής ἐστίν καὶ μᾶλλον ἰουδαίζει σὺν ὑμῖν. λέγουσιν αὐτῷ· ναί, οἴδαμεν. λέγει αὐτοῖς ὁ Πιλάτος· ἰδοὺ ἔπεμψεν ἡ γυνή μου λέγουσα· μηδὲν σοὶ καὶ τῷ ἀνθρώπῳ τῷ δικαίῳ τούτῳ· πολλὰ γὰρ ἔπαθον δι' αὐτὸν νυκτός. ἀποκριθέντες δὲ οἱ Ἰουδαῖοι λέγουσιν τῷ Πιλάτῳ· μὴ οὐκ εἶπαμεν σοὶ ὅτι γόης ἐστίν; ἰδοὺ ὀνειροπόλημα ἔπεμψεν πρὸς τὴν γυναῖκά σου.

² Ὁ δὲ Πιλάτος προσκαλεσάμενος τὸν Ἰησοῦν λέγει αὐτῷ· τί οὗτοί σου καταμαρτυροῦσιν; οὐδὲν λαλεῖς; ὁ δὲ Ἰη(σοῦ)ς ἔφη· εἰ μὴ εἶχον ἐξουσίαν, οὐδὲν ἂν ἐλαλοῦσαν· εἷς γὰρ ἕκαστος ἐξουσίαν ἔχει τοῦ στόματος αὐτοῦ λαλεῖν ἀγαθὰ τε καὶ πονηρά· αὐτοὶ ὁψονται.

³ Ἀποκριθέντες δὲ οἱ πρεσβύτεροι τῶν Ἰουδαίων λέγουσιν τῷ Ἰησοῦ· τί ἡμεῖς ὀψόμεθα; πρῶτον ὅτι ἐκ πορνείας γεγέννησαι· δεύτερον ὅτι ἡ σὴ γέννησις ἐν Βηθλεὲμ νηπίων ἀναίρεσις γέγονεν· τρίτον ὅτι ὁ πατήρ σου Ἰωσήφ καὶ ἡ μήτηρ σου Μαριὰμ ἔφυγον εἰς Αἴγυπτον διὰ τὸ μὴ ἔχειν αὐτοὺς παρρησίαν ἐν τῷ λαῷ.

ACTS OF PILATE 2

¹ Now, when Pilate saw, it he was afraid and sought to rise up from the judgement-seat. And, while he yet thought to rise up, his wife sent to him, saying, "Have nothing to do with this just man; for, I have suffered many things because of him by night." And Pilate called to him all the Jews, and said to them, "You know my wife fears God and favours rather the customs of the Jews, with you?" They said to him, "Yes, we know it." Pilate said to them, "Lo, my wife has sent to me, saying, "Have nothing to do with this just man; for, I have suffered many things because of him by night."" But the Jews answered and said to Pilate, "Did we not say to you that he is a sorcerer? Behold, he has sent a vision of a dream to your wife."

² And Pilate called Jesus to him and said to him, "What is it that these witness against you? Do you say nothing?" But Jesus said, "If they had not had power, they would have spoken nothing; for, every man has power over his own mouth, to speak good or evil: they shall see *to it*ⁱ."

³ The elders of the Jews answered and said to Jesus, "What shall we see? First, that you were born of fornication; secondly, that your birth in Bethlehem was *the cause*ⁱⁱ of the slaying of children; thirdly, that your father Joseph and your mother Mary fled into Egypt because they had no confidence before the people."

ACTS OF PILATE 2

ⁱ The words, 'to it', here following James, are not in the Greek text.

ⁱⁱ The Greek text does not include 'the cause'.

⁴ Λέγουσιν τινες τῶν ἐστηκότων εὐλαβεῖς ἐκ τῶν Ἰουδαίων· ἡμεῖς οὐ λέγομεν αὐτὸν εἶναι ἐκ πορνείας, ἀλλὰ οἶδαμεν ὅτι ἐμνηστεύσατο ὁ Ἰωσήφ τὴν Μαρίαν, καὶ οὐ γεγέννηται ἐκ πορνείας. λέγει ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους τοὺς λέγοντας εἶναι αὐτὸν ἐκ πορνείας· οὗτος ὁ λόγος ὑμῶν οὐκ ἔστιν ἀληθής, ὅτι ἄρμουςτρα γέγοναν, καθὰ καὶ αὐτοὶ λέγουσιν οἱ σύνεθνοι ὑμῶν. λέγει τῷ Πιλάτῳ Ἄννας καὶ Καϊάφας· ἅπαν τὸ πλῆθος κράζομεν καὶ οὐ πιστευόμεθα ὅτι ἐκ πορνείας γεγέννηται· οὗτοι προσήλυτοί εἰσιν καὶ μαθηταὶ αὐτοῦ. καὶ προσκαλεσάμενος ὁ Πιλάτος Ἄνναν καὶ Καϊάφαν λέγει αὐτοῖς· τί ἐστὶν προσήλυτοι; λέγουσιν αὐτῷ· Ἑλλήνων τέκνα ἐγεννήθησαν, καὶ νῦν γεγόνασιν Ἰουδαῖοι. λέγουσιν οἱ εἰπόντες ὅτι οὐ γεγέννηται ἐκ πορνείας, Λάζαρος, Ἀστέριος, Ἀντώνιος, Ἰάκωβος, Ἀννής, Ζηρᾶς, Σαμουήλ, Ἰσαάκ, Φινεές, Κρίσπως, Ἀγρίππας καὶ Ἰούδας· ἡμεῖς προσήλυτοι οὐ γεννήμεθα, ἀλλὰ τέκνα Ἰουδαίων ἐσμέν καὶ ἀλήθειαν λαλοῦμεν· καὶ γὰρ εἰς τὰ ὄρμαστρα Ἰωσήφ καὶ Μαρίας παραγεγόναμεν.

⁵ Προσκαλεσάμενος δὲ ὁ Πιλάτος τοὺς δώδεκα ἄνδρας τούτους τοὺς εἰπόντας ὅτι οὐ γεγέννηται ἐκ πορνείας, λέγει αὐτοῖς· ὀρκίζω ὑμᾶς κατὰ τῆς σωτηρίας Καίσαρος, εἰ ἀληθῆ εἰσὶν ἃ εἶπατε, ὅτι οὐ γεγέννηται ἐκ πορνείας; λέγουσιν τῷ Πιλάτῳ· ἡμεῖς νόμον ἔχομεν μὴ ὀμνύειν, ὅτι ἁμαρτία ἐστίν· αὐτοὶ δὲ ὀμόσουσιν κατὰ τῆς σωτηρίας Καίσαρος ὅτι οὐκ ἔστιν καθὼς εἶπαμεν, καὶ ἔνοχοι ἐσμεν θανάτου. λέγει ὁ Πιλάτος πρὸς Ἄνναν καὶ Καϊάφαν· οὐδὲν ἀποκρίνεσθε πρὸς

⁴ Then said certain of them that stood by, devout men of the Jews, "We do not say that he came of fornication; but we know that Joseph was betrothed to Mary, and he was not born of fornication." Pilate said to those Jews who said that he came of fornication, "This your saying is not true; for, there were espousals, as these also say which are of your nation." Annas and Caiaphas said to Pilate, "The whole multitude of us cry out that he was born of fornication, and we are not believed; but these are proselytes and disciples of his." And Pilate called Annas and Caiaphas to him and said to them, "What are proselytes?" They said to him, "They were born children of Greeks, and now are they become Jews." Then said those who said that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa, and Judas, "We were not born proselytesⁱⁱⁱ, but we are children of Jews and we speak the truth; for, verily we were present at the espousals of Joseph and Mary."

⁵ And Pilate called to him those twelve men who said that he was not born of fornication, and said to them, "I adjure you by the safety of Caesar, are these things true that you have said, that he was not born of fornication?" They said to Pilate, "We have a law that we do not swear, because it is sin; but let them swear by the safety of Caesar that it is not as we have said, and we will be guilty of death." Pilate said to Annas and Caiaphas, "Do you answer nothing to these things?" Annas and

ⁱⁱⁱ In place of 'were not born proselytes', the Coptic text has 'are not Greeks'.

ταῦτα; λέγουσιν Ἄννας καὶ Καϊάφας πρὸς Πιλάτον· οἱ δώδεκα οὗτοι πιστεύονται ὅτι οὐ γεγέννηται ἐκ πορνείας· ἅπαν τὸ πλῆθος κρᾶζομεν ὅτι ἐκ πορνείας γεγέννηται καὶ γόης ἐστὶν καὶ λέγει ἑαυτὸν υἱὸν θεοῦ καὶ βασιλέα, καὶ οὐ πιστευόμεθα.

⁶ Καὶ κελεύει ὁ Πιλάτος ἅπαν τὸ πλῆθος ἐξελθεῖν ἐκτὸς τῶν δώδεκα ἀνδρῶν τῶν εἰπόντων ὅτι οὐ γεγέννηται ἐκ πορνείας, καὶ τὸν Ἰησοῦν ἐκέλευσε χωρισθῆναι· καὶ λέγει αὐτοῖς ὁ Πιλάτος· ποίῳ λόγῳ θέλουσιν αὐτὸν ἀποκτεῖναι; λέγουσιν τῷ Πιλάτῳ· ζῆλον ἔχουσιν, ὅτι ἐν σαββάτῳ θεραπεύει. λέγει ὁ Πιλάτος· περὶ καλοῦ ἔργου θέλουσιν αὐτὸν ἀποκτεῖναι; λέγουσιν αὐτῷ· ναί.

Caiaphas said to Pilate, "These twelve men are believed, ^{iv} that he was not born of fornication; the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and says he is the Son of God and a king, and we are not believed."

⁶ And Pilate commanded the whole multitude to go out, saving the twelve men who said that he was not born of fornication, and he commanded Jesus to be set apart; and Pilate said to them, "For what cause do they desire to put him to death?" They said to Pilate, "They have jealousy, because he heals on the sabbath day." Pilate said, "For a good work, do they desire to put him to death?" They say to him, "Yes."

^{iv} James here adds '*who say*' in italics.

Πράξεις Πιλάτου 3

¹ Καὶ θυμοῦ πλησθεὶς ὁ Πιλάτος ἐξῆλθεν ἐξω τοῦ πραιτωρίου καὶ λέγει αὐτοῖς· μάρτυρα ἔχω τὸν ἥλιον ὅτι οὐδεμίαν αἰτίαν εὐρίσκω ἐν τῷ ἀνθρώπῳ τούτῳ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν τῷ ἡγεμόνι· εἰ μὴ ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. εἶπεν δὲ ὁ Πιλάτος· λάβετε αὐτόν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπαν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. εἶπεν ὁ Πιλάτος· ὑμῖν εἶπεν ὁ θεὸς μὴ ἀποκτεῖναι, ἀλλ' ἐμοί;

² Καὶ εἰσῆλθεν πάλιν εἰς τὸ πραιτώριον ὁ Πιλάτος καὶ ἐφώνησεν τὸν Ἰησοῦν κατ' ἰδίαν καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ἀπεκρίθη ὁ Ἰη(σοῦ)ς τῷ Πιλάτῳ· ἄφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; ἀπεκρίθη ὁ Πιλάτος πρὸς τὸν Ἰησοῦν· μήτι κάγῳ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; ἀπεκρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ γὰρ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἡγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νυνὶ δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη αὐτῷ ὁ Ἰη(σοῦ)ς· σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ· εἰς τοῦτο γὰρ γεγέννημαι καὶ ἐλήλυθα, ἵνα πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούσῃ μου τῆς φωνῆς. λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; λέγει αὐτῷ ὁ Ἰη(σοῦ)ς· ἀλήθεια ἐξ οὐρανοῦ. λέγει ὁ Πιλάτος· ἐπὶ γῆς

ACTS OF PILATE 3

¹ And Pilate was filled with indignation and left the judgement hall and said to them, "I call the Sun to witness that I find no fault in this man." The Jews answered and said to the governor, "If this man were not a malefactor, we would not have delivered him to you." And Pilate said, "Take him and judge him according to your law." The Jews said to Pilate, "It is not lawful for us to put any man to death."ⁱ Pilate Said, "Has God forbidden you to slay, and allowed me?"

² And Pilate went in again into the judgement hall and called Jesus apart and said to him, "Are you the King of the Jews?" Jesus answered and said to Pilate, "Do you say this thing of yourself, or did others tell it to you of me?" Pilate answered Jesus, "Am I also a Jew? Your own nation and the chief priests have delivered you to me; what have you done?" Jesus answered, "My kingdom is not of this world; for, if my kingdom were of this world, my servants would have striven that I should not be delivered to the Jews; but now is my kingdom not from hence." Pilate said to him, "Are you a king, then?" Jesus answered Him, "You say that I am a king; for, for this cause was I born and am come, that every one that is of the truth should hear my voice." Pilate said to him, "What is truth?" Jesus said to him, "Truth is of heaven." Pilate said, "Is there

ACTS OF PILATE 3

ⁱ Under Roman rule, the Jews had lost the authority to impose capital punishment.

ἀλήθεια οὐκ ἔστιν; λέγει ὁ Ἰη(σοῦ)ς τῷ Πιλάτῳ· ὁρᾷς, οἱ τὴν
ἀλήθειαν λέγοντες πῶς κρίνονται ἀπὸ τῶν ἐχόντων τὴν
ἐξουσίαν ἐπὶ γῆς.

not truth on earth?" Jesus said to Pilate, "You see how that
they who speak the truth are judged by them that have
authority on earth."

Πράξεις Πιλάτου 4

¹ Καὶ καταλείπων τὸν Ἰησοῦν ἔσω τοῦ πραιτωρίου ἐξῆλθεν ὁ Πιλάτος πρὸς τοὺς Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· οὗτος εἶπεν· δύναμαι τὸν ναὸν τοῦτον καταλῦσαι καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. λέγει ὁ Πιλάτος· ποῖον ναόν; λέγουσιν οἱ Ἰουδαῖοι· ὃν οἰκοδόμησεν ὁ Σολομὼν ἐν τεσσαράκοντα καὶ ἑξ ἔτεσιν, οὗτος δὲ λέγει λύειν καὶ οἰκοδομεῖν αὐτόν διὰ τριῶν ἡμερῶν. λέγει αὐτοῖς ὁ Πιλάτος· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ ἀνθρώπου τοῦ δικαίου τούτου· ὑμεῖς ὤψεσθε. λέγουσιν οἱ Ἰουδαῖοι· τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

² Προσκαλεσάμενος δὲ ὁ Πιλάτος τοὺς πρεσβυτέρους καὶ ἱερεῖς καὶ Λευίτας εἶπεν αὐτοῖς λαθραίως· μὴ οὕτως ποιήσατε· οὐδὲν γὰρ ἐστὶν ὃ κατηγορήσατε αὐτοῦ ἄξιον θανάτου· ἢ γὰρ κατηγορία ὑμῶν περὶ θεραπείας ἐστὶν καὶ βεβηλώσεως σαββάτου. λέγουσιν οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται· κατὰ Καίσαρος ἐάν τις βλασφημήσῃ, ἄξιός ἐστιν ἡ οὐ; λέγει ὁ Πιλάτος· ἄξιός ἐστιν θανάτου. λέγουσιν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· εἰ εἰς Καίσαρα ἐάν τις βλασφημήσῃ, ἄξιός ἐστιν θανάτου, οὗτος δὲ κατὰ τοῦ θεοῦ ἐβλασφήμησεν.

³ Ἐκέλευσε δὲ ὁ ἡγεμὼν ἐξελθεῖν τοὺς Ἰουδαίους ἔξω τοῦ πραιτωρίου, καὶ προσκαλεσάμενος τὸν Ἰησοῦν λέγει αὐτῷ· τί ποιήσω σοι; λέγει ὁ Ἰη(σοῦ)ς τῷ Πιλάτῳ· ὥς ἐδόθη σοι. λέγει ὁ Πιλάτος· πῶς ἐδόθη; λέγει ὁ Ἰη(σοῦ)ς· Μωυσῆς καὶ οἱ προφῆται

ACTS OF PILATE 4

¹ And Pilate left Jesus in the judgement hallⁱ and went forth to the Jews and said to them, "I find no fault in him." The Jews said to him, "This man said: I am able to destroy this temple and in three days to build it up." Pilate said, "What temple?" The Jews said, "That which Solomon built in forty-six years, but which this man said he will destroy and build it in three days." Pilate said to them, "I am guiltless of the blood of this just man: you see to it." The Jews said, "His blood be on us and on our children."

² And Pilate called the elders and the priests and Levites to him and said to them secretly, "Do not do so; for, there is nothing worthy of death of which you have accused him; for, your accusation is concerning healing and profaning of the sabbath." The elders and the priests and Levites said, "If a man blasphemes against Caesar, is he worthy of death or not?" Pilate said, "He is worthy of death." The Jews said to Pilate, "If a man is worthy of death if he blasphemes against Caesar, this man has blasphemed against God."

³ Then the governor commanded all the Jews to go out from the judgement hall, and he called Jesus to him and said to him, "What shall I do with you?" Jesus said to Pilate, "Do as it has been given you." Pilate said, "How has it been given?"

ACTS OF PILATE 4

ⁱ Here (and throughout), 'judgment hall' translates πραιτωρίου.

προεκήρυξαν περὶ τοῦ θανάτου μου καὶ τῆς ἀναστάσεως. παριστορήσαντες δὲ οἱ Ἰουδαῖοι καὶ ἀκούσαντες λέγουσιν τῷ Πιλάτῳ· τί πλεῖον ἔχεις ἀκοῦσαι τῆς βλασφημίας ταύτης; λέγει ὁ Πιλάτος τοῖς Ἰουδαίοις· εἰ οὗτος ὁ λόγος βλάσφημός ἐστιν, περὶ τῆς βλασφημίας λάβετε αὐτὸν ὑμεῖς καὶ ἀπαγάγετε εἰς τὴν συναγωγὴν ὑμῶν, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτοῦ. λέγουσιν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· ὁ νόμος ἡμῶν περιέχει, ἄνθρωπος εἰς ἄνθρωπον ἐὰν ἀμαρτήσῃ, ἄξιός ἐστιν λαμβάνειν τεσσαράκοντα παρὰ μίαν, ὁ δὲ εἰς θεὸν βλασφημῶν, λιθοβολία λιθοβολεῖσθαι αὐτόν.

⁴ Λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν ὑμεῖς καὶ οἷω βούλεσθε τρόπῳ ἀμύνασθε αὐτόν. λέγουσιν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· ἡμεῖς βουλόμεθα ἵνα σταυρωθῇ. λέγει ὁ Πιλάτος· οὐκ ἔστιν ἄξιός σταυρωθῆναι.

⁵ Περιβλεψάμενος δὲ ὁ ἡγεμὼν εἰς τοὺς περιεστῶτας ὄχλους τῶν Ἰουδαίων, θεωρεῖ πολλοὺς δακρύνοντας τῶν Ἰουδαίων καὶ λέγει· οὐ πᾶν πλῆθος βούλεται αὐτὸν ἀποθανεῖν. λέγουσιν οἱ πρεσβύτεροι τῶν Ἰουδαίων· διὰ τοῦτο ἦλθαμεν ἅπαν τὸ πλῆθος ἵνα ἀποθάνῃ. λέγει ὁ Πιλάτος τοῖς Ἰουδαίοις· ἵνατί ἀποθάνῃ; λέγουσιν οἱ Ἰουδαῖοι· ὅτι εἶπεν αὐτὸν υἱὸν θεοῦ καὶ βασιλέα.

Jesus said, “Moses and the prophets foretold concerning my death and rising again.” Now, the Jews inquired by stealth and heard, and they said to Pilate, “What need you to hear further of this blasphemy?” Pilate said to the Jews, “If this word is of blasphemy, you take him for his blasphemy, and bring him into your synagogue and judge him according to your law.” The Jews said to Pilate, “It is contained in our law that if a man sins against a man, he is worthy to receive forty stripes save one; but he that blasphemes against God, that he should be stoned with stoning.”

⁴ Pilate said to them, “You take him and avenge yourselves of him in what manner you wish.” The Jews said to Pilate, “We wish that he be crucified.” Pilate said, “He does not deserve to be crucified.”

⁵ Now, as the governor looked at the crowd of Jews that stood by, he saw many Jews weeping, and said, “Not all the people want him put to death.” The elder of the Jews said, “To this end have the whole crowd of us come here, that he should be put to death.” Pilate said to the Jews, “Why should he die?” The Jews said, “Because he called himself the Son of God, and a king.”

Πράξεις Πιλάτου 5

¹ Νικόδημος δέ τις ἀνὴρ Ἰουδαῖος ἔσθη ἔμπροσθεν τοῦ ἡγεμόνος καὶ λέγει· ἀξιῶ, εὐσεβῆ, κελευσόν μοι εἰπεῖν ὀλίγους λόγους. λέγει ὁ Πιλάτος· εἰπέ. λέγει ὁ Νικόδημος· ἐγὼ εἶπον τοῖς πρεσβυτέροις καὶ τοῖς ἱερεῦσι καὶ Λευίταις καὶ παντὶ τῷ πλήθει τῶν Ἰουδαίων ἐν τῇ συναγωγῇ· τί ζητεῖτε μετὰ τοῦ ἀνθρώπου τούτου; ὁ ἄνθρωπος οὗτος πολλὰ σημεῖα ποιεῖ καὶ παράδοξα, ἃ οὐδεὶς ἐποίησεν οὐδὲ ποιήσει. ἄφετε αὐτὸν καὶ μὴ βούλεσθὲ τι πονηρὸν κατ' αὐτοῦ· εἰ ἐκ θεοῦ ἐστὶν τὰ σημεῖα ἃ ποιεῖ, σταθήσονται, εἰ δὲ ἐξ ἀνθρώπων, καταλυθήσονται. καὶ γὰρ Μωσῆς ἀποσταλεῖς παρὰ θεοῦ εἰς Αἴγυπτον ἐποίησεν σημεῖα πολλά, ἃ εἶπεν αὐτῷ ὁ θεὸς ποιῆσαι ἔμπροσθεν Φαραὼ βασιλέως Αἰγύπτου. καὶ ἦσαν ἐκεῖ ἄνδρες θεράποντες Φαραὼ Ἰαννῆς καὶ Ἰαμβρῆς, καὶ ἐποίησαν καὶ αὐτοὶ σημεῖα οὐκ ὀλίγα ἃ ἐποίει Μωσῆς, καὶ εἶχον αὐτοὺς οἱ Αἰγύπτιοι ὡς θεούς, τὸν Ἰαννῆν καὶ τὸν Ἰαμβρῆν. καὶ ἐπειδὴ τὰ σημεῖα ἃ ἐποίησαν οὐκ ἦσαν ἐκ θεοῦ, ἀπώλοντο καὶ αὐτοὶ καὶ οἱ πιστεύοντες αὐτοῖς. καὶ νῦν ἄφετε τὸν ἄνθρωπον τούτον· οὐ γὰρ ἐστὶν ἄξιος θανάτου.

² Λέγουσιν τῷ Νικοδήμῳ οἱ Ἰουδαῖοι· σὺ μαθητὴς αὐτοῦ ἐγένου καὶ τὸν λόγον ὑπὲρ αὐτοῦ ποιεῖς. λέγει πρὸς αὐτοὺς ὁ Νικόδημος· μὴ καὶ ὁ ἡγεμὼν μαθητὴς αὐτοῦ ἐγένετο καὶ τὸν λόγον ὑπὲρ αὐτοῦ ποιεῖ; οὐ κατέστησεν αὐτὸν ὁ Καῖσαρ ἐπὶ τοῦ ἀξιωματος τούτου; ἦσαν δὲ οἱ Ἰουδαῖοι ἐμβριμούμενοι καὶ

ACTS OF PILATE 5

¹ But a certain man, Nicodemus, a Jew, came and stood before the governor and said, "I beseech you, goodⁱ lord, bid me speak a few words." Pilate said, "Say on." Nicodemus said, "I said to the elders and the priests and Levites and to all the multitude of the Jews in the synagogue: Why do you contend with this man? This man does many and wonderful signs, which no man has done, neither will do; let him alone and do not contrive any evil against him; if the signs that he does are of God, they will stand; but if they are of men, they will come to nought. For, verily Moses, when he was sent by God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt; and there were there certain men, servants of Pharaoh, Jannes and Jambres, and they also did signs not a few, of them that Moses did, and the Egyptians held them as gods, even Jannes and Jambres; and, whereas the signs that they did were not of God, they perished and those also that believed on them. And now let this man go; for, he is not worthy of death.""

² The Jews said to Nicodemus, "You became his disciple and you speak on his behalf." Nicodemus said to them, "Has the governor also become his disciple, that he speaks on his behalf? Did not Caesar appoint him to this dignity?" And the Jews were raging and gnashing their teeth against

ACTS OF PILATE 5

ⁱ A more literal translation of 'good' (following James) is 'pious'.

τρίζοντες τοὺς ὀδόντας αὐτῶν κατὰ τοῦ Νικοδήμου. λέγει πρὸς αὐτοὺς ὁ Πιλᾶτος· τί τοὺς ὀδόντας τρίζετε κατ' αὐτοῦ ἀλήθειαν ἀκούσαντες; λέγουσιν οἱ Ἰουδαῖοι τῷ Νικοδήμῳ· τὴν ἀλήθειαν αὐτοῦ λάβῃς καὶ τὸ μέρος αὐτοῦ. λέγει ὁ Νικόδημος· ἀμήν ἀμήν, λάβω καθὼς εἶπατε.

Nicodemus. Pilate said to them, "Why do you gnash your teeth against him, whereas you have heard the truth?" The Jews said to Nicodemus, "May you receive his truth and his portion." Nicodemus said, "Amen, Amen. May I receive it as you have said."

Πράξεις Πιλάτου 6

¹ Εἷς δὲ τῶν Ἰουδαίων παραπηδήσας ἡξίου τὸν ἡγεμόνα λόγον εἰπεῖν. λέγει ὁ ἡγεμὼν· εἴ τι θέλεις εἰπεῖν, εἶπέ. ὁ δὲ Ἰουδαῖος ἔφη· ἐγὼ τριάκοντα ὀκτὼ ἔτη ἐν κλίνῃ κατεκείμεν ἐν ὁδύνῃ πόνων· καὶ ἐλθόντος τοῦ Ἰησοῦ πολλοὶ δαιμονιζόμενοι καὶ ποικίλαις νόσοις κατακείμενοι ἐθεραπεύθησαν ὑπ' αὐτοῦ. καὶ τινες νεανίσκοι κατελεήσαντές με ἐβάστασάν με μετὰ τῆς κλίνης καὶ ἀπήγαγόν με πρὸς αὐτόν. καὶ ἰδὼν με ὁ Ἰη(σοῦ)ς ἐσπλαγχνίσθη καὶ λόγον εἶπέν μοι· ἄρόν σου τὸν κράββατον καὶ περιπάτει. καὶ ἦρα τὸν κράββατόν μου καὶ περιεπάτησα. λέγουσιν οἱ Ἰουδαῖοι τῷ Πιλάτῳ· ἐρώτησον αὐτὸν ποία ἡμέρα ἦν ὅτε ἐθεραπεύθη. λέγει ὁ θεραπευθεὶς· ἐν σαββάτῳ. λέγουσιν οἱ Ἰουδαῖοι· μὴ οὐχ οὕτως ἐδιδάξαμεν ὅτι ἐν σαββάτῳ θεραπεύει καὶ δαίμονας ἐκβάλλει;

² Καὶ ἄλλος Ἰουδαῖος παραπηδήσας λέγει· ἐγὼ τυφλὸς ἐγεννήθην, φωνὴν ἤκουον καὶ πρόσωπον οὐκ ἔβλεπον· καὶ παράγοντος τοῦ Ἰησοῦ ἔκραξα φωνῇ μεγάλῃ· ἐλέησόν με, υἱὲ Δαυίδ. καὶ ἠλέησέν με καὶ ἐπέθηκεν τὰς χεῖρας αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς μου, καὶ ἀνέβλεψα παραχρῆμα. καὶ ἄλλος Ἰουδαῖος παραπηδήσας εἶπεν· κυρτὸς ἦμην, καὶ ὥρθωσέ με λόγῳ. καὶ ἄλλος εἶπεν· λεπρὸς ἐγενόμην, καὶ ἐθεράπευσέν με λόγῳ.

ACTS OF PILATE 6

¹ Now, one of the Jews came forward and besought the Governor, that he might speak a word. The governor said, "If you will say aught, speak on." And the Jew said, "Thirty-eight years I lay on a bed in suffering of pains and, at the coming of Jesus, many that were possessed and laid with divers diseases were healed by him, and certainⁱ young men took pity on me and carried me with my bed and brought me to him; and, when Jesus saw me, he had compassion and spoke a word to me: Take up thy bed and walk. And I took up my bed and walked." The Jews said to Pilate, "Ask of him what day it was whereon he was healed?" ⁱⁱ He that was healed said, "On the sabbath." The Jews say, "Did we not inform you so, that on the sabbath he heals and casts out devils?"

² And another Jew came forwardⁱⁱⁱ and said, "I was born blind; I heard words but I saw no man's face; and, as Jesus passed by, I cried with a loud voice: Have mercy on me, O son of David. And he took pity on me and put his hands on my eyes and I received sight immediately." ^{iv} And another Jew came forward and said, "I was bowed and he made me straight with a word." And another said, "I was a leper and he healed me with a word."

ACTS OF PILATE 6

ⁱ After 'certain', James adds 'faithful' in parentheses.

ⁱⁱ The Coptic text here adds: *Pilate said to him that was healed of his sickness, "Tell me truly what day it was on which he healed you."*

ⁱⁱⁱ The literal translation of 'came forward' is 'leaped'; the word is used technically for the coming forward of a witness in a trial.

^{iv} James adds a paragraph break at this point.

Πράξεις Πιλάτου 7

¹ Καὶ γυνή τις, ὄνομα Βερνίκη, ἀπὸ μακρόθεν κράζουσα εἶπεν· αἱμορροοῦσα ἤμην, καὶ ἠψάμην τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ ἐστάλη μου ἡ ρύσις τοῦ αἵματος ἡ δι' ἐτῶν δώδεκα. λέγουσιν οἱ Ἰουδαῖοι· νόμον ἔχομεν γυναῖκα εἰς μαρτυρίαν μὴ ὑπάγειν.

ACTS OF PILATE 7

¹ And a certain woman named Berniceⁱ crying out from far off said, "I had an issue of blood and I touched the hem of his garment, and the flowing of my blood was stayed, which I had twelve years." The Jews said, "We have a law that a woman shall not come to give testimony."

ACTS OF PILATE 7

ⁱ For 'Bernice', the Coptic MSS have 'Beronice' and the Latin MSS have 'Veronica'.

Πράξεις Πιλάτου 8

¹ Καὶ ἄλλοι δέ τινες πλῆθος ἀνδρῶν καὶ γυναικῶν ἔκραζον λέγοντες· οὗτος ὁ ἄνθρωπος προφήτης ἐστίν, καὶ τὰ δαιμόνια αὐτῷ ὑποτάσσονται. λέγει ὁ Πιλάτος πρὸς τοὺς εἰπόντας αὐτῷ ὅτι τὰ δαιμόνια αὐτῷ ὑποτάσσονται· διατί καὶ οἱ διδάσκαλοι ὑμῶν οὐχ ὑπετάγησαν αὐτῷ; λέγουσιν τῷ Πιλάτῳ· οὐκ οἶδμεν. ἄλλοι δὲ εἶπον ὅτι τὸν Λάζαρον τεθνηκότα ἤγειρεν ἐκ τοῦ μνημείου τετραήμερον. ἔντρομος δὲ γενόμενος ὁ ἡγεμὼν λέγει πρὸς ἅπαν τὸ πλῆθος τῶν Ἰουδαίων· τί θέλετε ἐκχέειν αἷμα ἀθῶον;

ACTS OF PILATE 8

¹ And certain others, even a multitude both of men and women, cried out, saying, "This man is a prophet and the devils are subject to him." Pilate said to them who said, "The devils are subject to him," "Why were your teachersⁱ not also subject to him?" They said to Pilate, "We do not know." Others also said, "He raised up Lazarus who was dead out of his tomb after four days." And the governor was afraid and said to all the multitude of the Jews, "Why will you shed innocent blood?"

ACTS OF PILATE 8

ⁱ Here, 'teachers' translates διδάσκαλοι.

Πράξεις Πιλάτου 9

¹ Καὶ προσκαλεσάμενος τὸν Νικόδημον καὶ τοὺς δώδεκα ἄνδρας τοὺς εἰπόντας ὅτι οὐ γεγέννηται ἐκ πορνείας, λέγει αὐτοῖς· τί ποιήσω, ὅτι στάσις γίνεται ἐν τῷ λαῷ; λέγουσιν αὐτῷ· ἡμεῖς οὐκ οἶδαμεν· αὐτοὶ ὄψονται. πάλιν ὁ Πιλάτος προσκαλεσάμενος ἅπαν τὸ πλῆθος τῶν Ἰουδαίων λέγει· οἴδατε ὅτι συνήθεια ὑμῖν ἐστὶν κατὰ ἐορτὴν τῶν ἀζύμων ἓνα ἀπολύειν ὑμῖν δέσμιον. ἔχω ἓνα κατάδικον δέσμιον ἐν τῷ δεσμοτηρίῳ φονεάν λεγόμενον Βαραββᾶν, καὶ τοῦτον τὸν στήκοντα κατενώπιον ὑμῶν τὸν Ἰησοῦν, εἰς ὃν οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ. τίνα θέλετε ἀπολύσω ὑμῖν; οἱ δὲ κράζουσιν· Βαραββᾶν. λέγει ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν οἱ Ἰουδαῖοι· σταυρωθήτω. τινὲς δὲ τῶν Ἰουδαίων ἀπεκρίθησαν· οὐκ εἶ φίλος τοῦ Καίσαρος ἔαν τοῦτον ἀπολύσεις, ὅτι εἶπεν ἑαυτὸν υἱὸν θεοῦ καὶ βασιλέα· θέλεις οὖν τοῦτον βασιλέα καὶ οὐ Καίσαρα;

² Θυμωθείς δὲ ὁ Πιλάτος λέγει πρὸς τοὺς Ἰουδαίους· ἀεὶ στασιαστὸν τὸ ἔθνος ὑμῶν, καὶ τοῖς εὐεργέταις ὑμῶν ἀντιλέγετε. λέγουσιν οἱ Ἰουδαῖοι· ποίοις εὐεργέταις; λέγει ὁ Πιλάτος· ὡς ἀκούω, ὁ θεὸς ὑμῶν ἀπὸ δουλείας σκληρᾶς ἐξήγαγεν ὑμᾶς ἐκ γῆς Αἰγύπτου καὶ διὰ θαλάσσης ἔσωσεν ὑμᾶς ὡς διὰ ξηρᾶς, καὶ ἐν τῇ ἐρήμῳ διέθρεψεν ὑμᾶς μάννα καὶ ὀρτυγομήτραν ἔδωκεν ὑμῖν, καὶ ἐκ πέτρας ὕδωρ ἐπότισεν ὑμᾶς, καὶ νόμον ἔδωκεν ὑμῖν καὶ ἐπὶ τούτοις ὅλοις

ACTS OF PILATE 9

¹ And he called to him Nicodemus and the twelve men who said he was not born of fornication, and said to them, "What shall I do? For, sedition rises among the people?" They said to him, "We do not know; let them see to it." Again, Pilate called for the crowd of Jews and said, "You know you have a custom that, at the feast of Unleavened Bread, I can release to you a prisoner. Now, I have a prisoner under condemnation in the prison, a murderer, Barabbas by name, and this Jesus also who stands before you, in whom I find no fault. Whom do you wish that I release to you?" But they cried out, "Barabbas." Pilate said, "What shall I do, then, with Jesus who is called Christ?" The Jews said, "Crucify him." But some Jews answered, "You are not a friend of Caesar if you let this man go; for, he called himself the Son of God and a king; so, you will have him for king and not Caesar."

² And Pilate was angry and said to the Jews, "Your nation is always seditious and you rebel against your benefactors." The Jews said, "Against what benefactors?" Pilate said, "According to what I have heard, your God brought you out of Egypt, out of hard bondage, and led you safe through the sea as by dry land; and, in the desertⁱ, he nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave to you a law. And, in all these things, you

ACTS OF PILATE 9

ⁱ James has 'wilderness' in place of 'desert'.

παρωργίσατε τὸν θεὸν ὑμῶν, καὶ ἐζήτησατε μόσχον χωνευτόν. καὶ παρωζύνατε τὸν θεὸν ὑμῶν, καὶ ἐζήτησεν ἀποκτεῖναι ὑμᾶς· καὶ ἐλιτάνευσεν Μωϋσῆς ὑπὲρ ὑμῶν, καὶ οὐκ ἐθανατώθητε. καὶ νῦν καταγγέλλετε μου ὅτι βασιλέα μισῶ.

³ Ἀναστὰς δὲ ἀπὸ τοῦ βήματος ἐζήτει ἐξελθεῖν. καὶ κράζουσιν οἱ Ἰουδαῖοι λέγοντες· ἡμεῖς βασιλέα οἶδαμεν τὸν Καίσαρα καὶ οὐ τὸν Ἰησοῦν. καὶ γὰρ οἱ μάγοι προσήνεγκαν αὐτῷ ἀπὸ ἀνατολῶν δῶρα ὡς βασιλεῖ· καὶ ἀκούσας ὁ Ἡρώδης παρὰ τῶν μάγων ὅτι βασιλεὺς ἐγεννήθη, ἐζήτησεν τοῦ ἀποκτεῖναι αὐτόν. γνοὺς δὲ αὐτοῦ ὁ πατήρ Ἰωσήφ παρέλαβεν αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ ἔφυγον εἰς Αἴγυπτον· καὶ ἀκούσας Ἡρώδης ἀπώλεσεν τοὺς παῖδας τῶν Ἑβραίων τοὺς γεννηθέντας ἐν Βηθλεέμ.

⁴ Ἀκούσας δὲ ὁ Πιλάτος τοὺς λόγους τούτους ἐφοβήθη. καὶ κατασιγήσας ὁ Πιλάτος τοὺς ὄχλους, ὅτι ἔκραζον, λέγει αὐτοῖς· ὥστε οὗτός ἐστιν ὃν ἐζήτει Ἡρώδης; λέγουσιν οἱ Ἰουδαῖοι· ναί, οὗτός ἐστιν. καὶ λαβὼν ὕδωρ ὁ Πιλάτος ἀπενίψατο τὰς χεῖρας αὐτοῦ ἀπέναντι τοῦ ἡλίου λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὁψεσθε. πάλιν κράζουσιν οἱ Ἰουδαῖοι ὅτι τὸ αἶμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

⁵ Τότε ἐκέλευσεν ὁ Πιλάτος τὸν βῆλον ἐλकुσθῆναι τοῦ βήματος οὗ ἐκαθέζετο, καὶ λέγει τῷ Ἰησοῦ· τὸ ἔθνος τὸ σὸν κατήλεγξέ σε ὡς βασιλέα· διὰ τοῦτο ἀπεφηνάμην πρῶτον φραγελλοῦσθαί σε διὰ τὸν θεσμόν τῶν εὐσεβῶν βασιλέων, καὶ

provoked your God to anger, and sought out a molten calf, and angered your God and he sought to slay you; and Moses made supplication for you and you were not put to death. And now you accuse me that I hate the emperorⁱⁱ.”

ⁱⁱⁱ ³ And he rose up from the judgment-seat and sought to go forth. And the Jews cried out, saying, “We know our king, even Caesar and not Jesus. For, indeed, the wise men brought gifts from the east to him as to a king and, when Herod heard from the wise men that a king was born, he sought to slay him; and, when his father Joseph knew that, he took him and his mother and they fled into Egypt. And, when Herod heard it, he destroyed the children of the Hebrews that were born in Bethlehem.”

⁴ And, when Pilate heard these words, he was afraid. And Pilate silenced the multitude, because they cried *still*, and said to them, “So, then, this is he whom Herod sought?” The Jews said, “Yes, this is he.” And Pilate took water and washed his hands before the sun, saying, “I am innocent of the blood of this just man: see to it.” Again, the Jews cried out, “His blood be on us and on our children.”

⁵ Then Pilate commanded the veil to be drawn before the judgement-seat on which he sat, and said to Jesus, “Your nation has convicted^{iv} you as *being* a king; so, I have decreed that you should first be scourged according to the law of the

ⁱⁱ In place of ‘emperor’, James has ‘king’, adding the former in parentheses.

ⁱⁱⁱ James does not include this paragraph break.

^{iv} A more literal translation of ‘convicted’ is ‘accused’.

τότε ἀναρτᾶσθαι ἐπὶ τοῦ σταυροῦ ἐν τῷ κήπῳ ὅπου ἐπιάσθης·
καὶ Δυσμᾶς καὶ Γέστας οἱ δύο κακοῦργοι συσταυρωθήτωσάν
σοι.

pious emperors, and thereafter hanged on the cross in the
garden in which you were taken; and let Dysmas and Gestas,
the two malefactors, be crucified with you.”

Πράξεις Πιλάτου 10

¹ Καὶ ἐξῆλθεν ὁ Ἰη(σοῦ)ς ἐκ τοῦ πραιτωρίου, καὶ οἱ δύο κακοῦργοι σὺν αὐτῷ. καὶ ὅτε ἀπῆλθαν ἐπὶ τὸν τόπον, ἐξέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ περιέζωσαν αὐτὸν λέντιον, καὶ στέφανον ἐξ ἀκανθῶν περιέθηκαν αὐτῷ περὶ τὴν κεφαλὴν· ὁμοίως καὶ τοὺς δύο κακούργους ἐκρέμασαν. ὁ δὲ Ἰη(σοῦ)ς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν. καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ οἱ στρατιῶται. καὶ ἴστατο ὁ λαὸς θεωρῶν αὐτόν. καὶ ἐξεμυκτήριζον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν· εἰ υἱὸς ἐστὶν τοῦ θεοῦ οὗτος, καταβάτω ἀπὸ τοῦ σταυροῦ. ἐνέπαιζον δὲ αὐτῷ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος μετὰ χολῆς προσφέροντες αὐτῷ, καὶ ἔλεγον· σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

ἐκέλευσεν δὲ ὁ Πιλάτος μετὰ τὴν ἀπόφασιν εἰς τίτλον ἐπιγραφῆναι τὴν αἰτίαν αὐτοῦ γράμμασιν ἑλληνικοῖς ῥωμαϊκοῖς καὶ ἐβραϊκοῖς, καθὼς εἶπαν οἱ Ἰουδαῖοι ὅτι βασιλεὺς ἐστὶν τῶν Ἰουδαίων.

² Εἷς δὲ τῶν κρεμασθέντων κακούργων ἔφη αὐτῷ λέγων· εἰ σὺ εἰ ὁ Χριστός, σῶσον σεαυτόν καὶ ἡμᾶς. ἀποκριθεὶς δὲ Δυσμᾶς ἐπετίμα αὐτῷ λέγων· οὐδὲν φοβῆ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὦν

ACTS OF PILATE 10

¹ And Jesus went forth from the judgement hall and the two malefactors with him. And, when they were come to the place, they stripped him of his garments and girt him with a linen cloth and put a crown of thorns about his head; likewise, they also hanged up the two malefactors.ⁱ But Jesus said, "Father, forgive them; for, they know not what they do." And the soldiers divided his garments among them. And the people stood looking at him, and the chief priests and the rulers with them derided him, saying, "He saved others, let him save himself; if he is the son of God [let him come down from the cross]." And the soldiers also mocked him, coming and offering him vinegar with gall; and they said, "If you are the King of the Jews, save yourself."

And Pilate, after the sentence, commanded his accusation to be written for a title in letters of Greek and Latin and Hebrew, according to the saying of the Jews: that he was the King of the Jews.

² And one of the malefactors that were hanged [named Gestas] spoke to him, saying, "If you are the Christ, save yourself, and us." But Dysmas rebuked him, saying, "Do you not at all fear God, seeing you are in the same condemnation? And we justly;

ACTS OF PILATE 10

ⁱ The Coptic & Latin MSS (and some others) here add, "Dysmas on the right and Gestas on the left." One Greek MS has, "Gestas on the right and Dysmas on the left," and makes Gestas the penitent thief; there is some evidence supporting this in the original story: Dumachus in the Arabic gospel is the bad thief, Titus the good one; but the view that Dysmas was the good one has prevailed.

ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν κακὸν ἐποίησεν.
καὶ ἔλεγεν τῷ Ἰησοῦ· μνήσθητί μου, κύριε, ἐν τῇ βασιλείᾳ
σου. εἶπεν δὲ αὐτῷ ὁ Ἰη(σοῦ)ς· ἀμήν ἀμήν λέγω σοι ὅτι
σήμερον μετ' ἐμοῦ ἐν τῷ παραδείσῳ εἶ.

for, we receive the due reward of our deeds; but this man has
done nothing amiss." And he said to Jesus, "Remember me,
Lord, in your kingdom." And Jesus said to him, "Verily, verily,
I say to you, today you shall be with me in paradise."

Πράξεις Πιλάτου 11

¹ Ἦν δὲ ὥσεί ὥρα ἕκτη καὶ σκοτός ἐγένετο ἐπὶ τὴν γῆν ἕως ὥρας ἐνάτης, τοῦ ἡλίου σκοτισθέντος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰη(σοῦ)ς εἶπεν· πατήρ, βαδδὰχ ἐφκιδ ρουέλ, ὃ ἐρμηνεύεται· εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου. καὶ τοῦτο εἰπὼν παρέδωκε τὸ πνεῦμα. ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γενόμενον ἐδόξασεν τὸν θεὸν λέγων ὅτι ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ πάντες οἱ παραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

² Ὁ δὲ ἐκατόνταρχος ἀνήνεγκεν τῷ ἡγεμόνι τὰ γενόμενα. ἀκούσας δὲ ὁ ἡγεμὼν καὶ ἡ γυνὴ αὐτοῦ ἐλυπήθησαν σφόδρα, καὶ οὐκ ἔφαγον οὐδὲ ἔπιον ἐν τῇ ἡμέρᾳ ἐκείνῃ. μεταπεμψάμενος δὲ ὁ Πιλάτος τοὺς Ἰουδαίους εἶπεν αὐτοῖς· ἐθεωρήσατε τὰ γενόμενα; οἱ δὲ λέγουσιν· ἔκλειψις ἡλίου γέγονεν κατὰ τὸ εἰωθός.

³ Εἰστήκεισαν δὲ οἱ γνωστοὶ αὐτοῦ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνελθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα. ἀνὴρ δέ τις, ὄνομα Ἰωσήφ, βουλευτῆς ἀπὸ Ἀριμαθαίας πόλεως ὑπάρχων, προσδεχόμενος καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ, οὗτος προσελθὼν τῷ Πιλάτῳ ῥήτησατο τὸ σῶμα τοῦ Ἰησοῦ. καὶ καθελὼν αὐτὸ ἐνετύλιξεν ἐν σινδόνι καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν μνημείῳ λαξευτῷ, ἐν ᾧ οὐδεὶς οὐδέπω ἦν κείμενος.

ACTS OF PILATE 11

¹ And it was about the sixth hour, and there was darkness over the land until the ninth hour; for, the sun was darkened; and the veil of the temple was rent asunder in the midst. And Jesus called with a loud voice and said, "Father, baddach ephkid rouel," ⁱ which is interpreted, "Into your hands I commend my spirit." And, having thus said, he gave up the ghost. And, when the centurion saw what was done, he glorified God, saying, "This man was righteous." And all the multitudes that had come to the sight, when they beheld what was done smote their breasts and returned.

² But the centurion reported to the governor the things that had come to pass; and, when the governor and his wife heard, they were sorely vexed, and neither ate nor drank that day. And Pilate sent for the Jews and said to them, "Did you see that which came to pass?" But they said, "There was an eclipse of the sun after the accustomed sort."

³ And his acquaintance had stood afar off, and the women who came with him from Galilee, seeing these things. But a man named Joseph, a counsellor, of the city of Arimathaea, who also himself looked for the kingdom of God, this man went to Pilate and begged the body of Jesus. And he took it down and wrapped it in a clean linen cloth and laid it in a hewn sepulchre in which was never man yet laid.

ACTS OF PILATE 11

ⁱ A Coptic fragment has, "Father, Abi (=my Father), Adach Ephkidrou, Adonai Aroa, Sabel, Louel, Eloei, Elemas, Abakdanei (Eli, Eli, lama sabachthani), Orioth, Mioth, Ouath, Soun, Perineth, Tothat." The prayer of the Saviour on the cross, concerning Adam.

Πράξεις Πιλάτου 12

¹ Ἀκούσαντες δὲ οἱ Ἰουδαῖοι ὅτι τὸ σῶμα τοῦ Ἰησοῦ ῥήτησατο ὁ Ἰωσήφ, ἐζήτουν αὐτὸν καὶ τοὺς δώδεκα τοὺς εἰπόντας ὅτι οὐ γεγέννηται ἐκ πορνείας ὁ Ἰη(σοῦ)ς, καὶ τὸν Νικόδημον καὶ ἄλλους ἑτέρους πολλούς, οἵτινες παραπηδήσαντες ἔμπροσθεν τοῦ Πιλάτου τὰ ἔργα αὐτοῦ ἐφανερώσαν τὰ ἀγαθὰ. πάντων δὲ ἀποκρυβέντων μόνος ὁ Νικόδημος ὤφθη αὐτοῖς, ὅτι ἀνὴρ ἄρχων ἦν τῶν Ἰουδαίων. καὶ λέγει αὐτοῖς ὁ Νικόδημος· πῶς εἰσῆλθατε εἰς τὴν συναγωγὴν; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· σὺ πῶς εἰσῆλθες εἰς τὴν συναγωγὴν; ὅτι συνίστωρ αὐτοῦ εἶ, καὶ τὸ μέρος αὐτοῦ μετὰ σοῦ ἐν τῷ μέλλοντι αἰῶνι. λέγει ὁ Νικόδημος· ἀμὴν ἀμὴν. ὁμοίως δὲ καὶ ὁ Ἰωσήφ παρεκβὰς εἶπεν αὐτοῖς· τί ὅτι ἐλυπήθητε κατ' ἐμοῦ, διότι ῥητήσαμην τὸ σῶμα τοῦ Ἰησοῦ; ἰδοὺ ἐν τῷ καινῷ μου μνημείῳ ἔθηκα αὐτόν, ἐντυλίξας αὐτόν ἐν σινδόνι καθαρᾷ, καὶ ἐπεκύλισα λίθον ἐπὶ τὴν θύραν τοῦ σπηλαίου. καὶ οὐ καλῶς ἐπράξατε κατὰ τοῦ δικαίου, ὅτι οὐ μετεμελήθητε σταυρώσαντες αὐτόν, ἀλλὰ καὶ λόγῃ αὐτόν ἐκεντήσατε. κρατήσαντες δὲ οἱ Ἰουδαῖοι τὸν Ἰωσήφ ἐκέλευσαν αὐτόν ἀσφαλισθῆναι μέχρι τῆς μιᾶς τοῦ σαββάτου, καὶ λέγουσιν αὐτῷ· γίνωσκε ὅτι ἡ ὥρα οὐκ ἀπαιτεῖ πρᾶξαί τι κατὰ σοῦ, ὅτι σάββατον διαφάυει· γίνωσκε δὲ ὅτι οὐδὲ ταφῆς καταξιωθήσῃ, ἀλλὰ δώσωμεν τὰς σάρκας σου τοῖς πετεινοῖς τοῦ οὐρανοῦ. λέγει αὐτοῖς ὁ Ἰωσήφ· οὗτος ὁ λόγος τοῦ ὑπερηφάνου ἐστὶν Γολιάθ, ὃς ὠνείδισεν θεὸν ζῶντα καὶ

ACTS OF PILATE 12

¹ Now, when the Jews heard that Joseph had begged the body of Jesus, they sought for him and for the twelve men who said that Jesus was not born of fornication, and for Nicodemus and many others who had come forth before Pilate and declared his good works. But they all hid themselves, and Nicodemus only was seen by them; for, he was a ruler of the Jews. And Nicodemus said to them, "How did you come into the synagogue?" The Jews said to him, "How did you come into the synagogue? For, you are confederate with him, and his portion shall be with you in the life to come." Nicodemus said, "Amen, Amen." Likewise, Joseph also came forth and said to Them, "Why is it that you are vexed against me, because I begged the body of Jesus? Behold, I have laid it in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And you have not dealt well with the just one; for, you did not repent when you had crucified him, but you also pierced him with a spear." ⁱ But the Jews took hold of Joseph and commanded him to be put in safeguard until the first day of the week; and they said to him, "Know that the time allows us not to do anything against you, because the sabbath dawns; but know that you shall not obtain burial, but we will give your flesh to the fowls of the heaven." Joseph said to them, "This is the word of

ACTS OF PILATE 12

ⁱ James adds a paragraph break at this point.

τὸν ἅγιον Δαυίδ. εἶπεν γὰρ ὁ θεὸς διὰ τοῦ προφήτου· ἐμοὶ ἐκδίκησις, κἀγὼ ἀνταποδώσω, λέγει κύριος. καὶ νῦν ὁ ἀκρόβυστος τῇ σαρκὶ καὶ περιτεμνόμενος τῇ καρδίᾳ λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας αὐτοῦ κατέναντι τοῦ ἡλίου λέγων· ἄθῳός εἰμι ἐγὼ ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθέντες τῷ Πιλάτῳ εἶπατε· τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. καὶ νῦν φοβοῦμαι μήποτε φθάσει ἡ ὀργὴ κυρίου ἐφ’ ὑμᾶς καὶ ἐπὶ τὰ τέκνα ὑμῶν, καθὼς εἶπατε. ἀκούσαντες δὲ οἱ Ἰουδαῖοι τοὺς λόγους τούτους ἐπικράνθησαν τῇ ψυχῇ, καὶ ἐπιλαβόμενοι τὸν Ἰωσήφ ἐκράτησαν αὐτὸν καὶ ἐνέκλεισαν εἰς οἶκον ὅπου οὐκ ἦν θυρίς, καὶ παραφύλακες παρέμειναν τῇ θύρᾳ· καὶ ἐσφράγισαν τὴν θύραν ὅπου ἦν ἐγκεκλεισμένος Ἰωσήφ.

² Τῷ δὲ σαββάτῳ ὅρον ὥρισαν οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ὥστε πάντες εὐρεθῆναι ἐν τῇ συναγωγῇ τῇ μιᾷ τοῦ σαββάτου. καὶ ὀρθρίσαντες ἅπαν τὸ πλῆθος ἐν τῇ συναγωγῇ ἐβουλεύσαντο ποίῳ θανάτῳ ἀποκτείνωσιν αὐτόν. καθεστέντος δὲ τοῦ συνεδρίου ἐκέλευσαν αὐτὸν ἀχθῆναι μετὰ ἀτιμίας πολλῆς. καὶ ἀνοίξαντες τὴν θύραν οὐχ εὔρον αὐτόν. καὶ ἐξέστη πᾶς ὁ λαός, καὶ ἔκθαμβοι ἐγένοντο ὅτι τὰς σφραγίδας εὔρον ἐσφραγισμένας, καὶ ὅτι τὴν κλεῖδαν εἶχεν ὁ Καϊάφας. καὶ οὐκέτι ἐτόλμησαν ἐπιβαλεῖν τὰς χεῖρας αὐτῶν εἰς τοὺς λαλήσαντας ἔμπροσθεν τοῦ Πιλάτου ὑπὲρ τοῦ Ἰησοῦ.

Goliath the boastful who reproached the living God and the holy David. For, God said by the prophet: Vengeance is mine, and I will recompense, says the Lord. And now, lo, one that was uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying: I am innocent of the blood of this just person: you see to it. And you answered Pilate and said, “His blood be on us and on our children.” And now I fear, lest the wrath of the Lord come on you and on your children, as you have said.” But, when the Jews heard these words, they waxed bitter in soul, and caught hold of Joseph and took him and shut him up in a house in which was no window, and guards were set at the door; and they sealed the door of the place where Joseph was shut upⁱⁱ.

² And, on the sabbath, the chiefs of the synagogue, the priests, and the Levites decreed that all men should be in the synagogue on the first day of the week. And the people rose up early and took council in the synagogue on how they should kill him. When the council was set, they ordered him to be brought with great dishonour; and, opening the door, they did not find him. And all the people were beside themselves and amazed; for, they found the seals closed, and Caiaphas had the key. And they dared not any more lay hands on those who had spoken on behalf of Jesus before Pilate.

ⁱⁱ A single Greek MS adds ‘and sealed the door with the finger-ring of Caiaphas’.

Πράξεις Πιλάτου 13

¹ Ἐτι δὲ αὐτῶν καθεζομένων ἐν τῇ συναγωγῇ καὶ θαυμαζόντων διὰ τὸν Ἰωσήφ ἔρχονται τινες τῆς κουστωδίας, οὓς ἡτήσαντο οἱ Ἰουδαῖοι παρὰ τοῦ Πιλάτου τηρεῖν τὸν τάφον τοῦ Ἰησοῦ, ἵνα μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν. καὶ ἀνήγγειλαν λέγοντες τοῖς ἀρχισυναγώγοις καὶ τοῖς ἱερεῦσι καὶ τοῖς Λευίταις τὰ γεγονότα· τὸ πῶς ἐγένετο σεισμός μέγας, καὶ εἶδομεν ὅτι ἄγγελον καταβάντα ἐξ οὐρανοῦ, καὶ ἀπεκύλισεν τὸν λίθον ἀπὸ τοῦ στόματος τοῦ σπηλαίου καὶ ἐκάθισεν ἐπάνω αὐτοῦ· καὶ ἔλαμψεν ὥσει χιῶν καὶ ὡς ἀστραπή. καὶ ἡμεῖς πολλὰ φοβηθέντες ἐκείμεθα ὥσει νεκροί. καὶ ἠκούσαμεν τῆς φωνῆς τοῦ ἀγγέλου λαλοῦντος ταῖς γυναιξίν, αἵτινες παρέμενον τῷ τάφῳ, ὅτι μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν ζητεῖτε τὸν ἐσταυρωμένον. οὐκ ἔστιν ὧδε· ἠγέρθη καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ κύριος. καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔστιν ἐν τῇ Γαλιλαίᾳ.

² Λέγουσιν οἱ Ἰουδαῖοι· ποίαις γυναιξίν ἐλάλει; λέγουσιν οἱ τῆς κουστωδίας· οὐκ οἶδαμεν ποῖαι ἦσαν. λέγουσιν οἱ Ἰουδαῖοι· ποία ὥρα ἦν; λέγουσιν οἱ τῆς κουστωδίας· μέσης νυκτός. λέγουσιν οἱ Ἰουδαῖοι· καὶ διατί οὐκ ἐκρατήσατε τὰς γυναῖκας; λέγουσιν οἱ τῆς κουστωδίας· ὡς νεκροὶ ἐγενόμεθα ἀπὸ τοῦ φόβου, μὴ ἐλπίζοντες ἰδεῖν τὸ φῶς τῆς ἡμέρας, καὶ πῶς εἴχομεν κρατῆσαι αὐτάς; λέγουσιν οἱ Ἰουδαῖοι· ζῇ κύριος, οὐ πιστεύομεν ὑμῖν.

ACTS OF PILATE 13

¹ And, while they yet sat in the synagogue and marvelled because of Joseph, there came certain of the guard which the Jews had asked of Pilate to keep the sepulchre of Jesus lest, Perhapsⁱ his disciples should come and steal him away. And they spoke and declared to the rulers of the synagogue and the priests and the Levites what had come to pass: "There was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave and sat on it. And he shone like snow and like lightning, and we were sorely afraid and lay as dead men. And we heard the voice of the angel speaking with the women who waited at the sepulchre, saying, "Do not fear; for, I know that you seek Jesus who was crucified. He is not here; he is risen, as he said. Come, see the place where the Lord lay, and go quickly and say to his disciples that he is risen from the dead, and is in Galilee.""

² The Jews say, "With what women did he speak?" They of the guard said, "We do not know who they were." The Jews said, "At what hour was it?" They of the guard said, "At midnight." The Jews said, "And why did you not take the women?" They of the guard said, "We were become as dead men through fear, and we did not look to see the light of the day; how, then, could we take them?" The Jews said, "As

ACTS OF PILATE 13

ⁱ James has 'Peradventure' in place of 'Perhaps'.

λέγουσιν οἱ τῆς κουστωδίας πρὸς τοὺς Ἰουδαίους· τοσαῦτα σημεῖα εἶδετε εἰς τὸν ἄνθρωπον ἐκεῖνον καὶ οὐκ ἐπιστεύσατε, καὶ ἡμῖν πῶς ἔχετε πιστεῦσαι; καὶ γὰρ καλῶς ὠμόσατε ὅτι ζῇ κύριος, καὶ γὰρ ἐκεῖνος ζῇ. πάλιν λέγουσιν οἱ τῆς κουστωδίας· ἡμεῖς ἠκούσαμεν ὅτι τὸν αἰτησάμενον τὸ σῶμα τοῦ Ἰησοῦ ἐνεκλείσατε αὐτόν, σφραγίσαντες τὴν θύραν, καὶ ἀνοιξάντες οὐχ εὗρατε αὐτόν. δότε οὖν ὑμεῖς τὸν Ἰωσήφ, καὶ ἡμεῖς δώσομεν τὸν Ἰησοῦν. λέγουσιν οἱ Ἰουδαῖοι· ὁ Ἰωσήφ εἰς τὴν πόλιν αὐτοῦ ἀπῆλθεν. λέγουσιν οἱ τῆς κουστωδίας πρὸς τοὺς Ἰουδαίους· καὶ ὁ Ἰη(σοῦ)ς ἀνέστη, καθὼς ἠκούσαμεν τοῦ ἀγγέλου, καὶ ἔστιν ἐν τῇ Γαλιλαίᾳ.

³ Ἀκούσαντες δὲ οἱ Ἰουδαῖοι τοὺς λόγους τούτους ἐφοβήθησαν σφόδρα, λέγοντες· μήποτε ἀκουσθῇ ὁ λόγος οὗτος καὶ πάντες κλιθῶσιν εἰς τὸν Ἰησοῦν. καὶ συμβούλιον ποιήσαντες οἱ Ἰουδαῖοι κατεβάλλοντο ἀργύρια ἱκανὰ καὶ ἔδωκαν τοῖς στρατιώταις λέγοντες· εἴπατε ὅτι ἡμῶν κοιμωμένων ἦλθαν οἱ μαθηταὶ αὐτοῦ νυκτὸς καὶ ἔκλεψαν αὐτόν. καὶ ἐὰν ἀκουσθῇ τοῦτο ὑπὸ τοῦ ἡγεμόνος, ἡμεῖς πείσωμεν αὐτόν καὶ ὑμᾶς ἀμερίμνους ποιήσωμεν. οἱ δὲ λαβόντες εἶπον ὡς ἐδιδάχθησαν.

the Lord lives, we do not believe you. They of the guard said to the Jews, "So many signs did you see in that man, and you did not believe; how, then, should you believe us? Verily you swore rightly 'as the Lord lives'; for, he lives indeed." Again, they of the guard said, "We have heard that you shut up him that begged the body of Jesus, and that you sealed the door; and, when you had opened, it you did not find him. Give, therefore, Joseph and we will give you Jesus." The Jews said, "Joseph is departed to his own city." They of the guard said unto the Jews, "Jesus also is risen, as we have heard of the angel, and he is in Galilee."

³ And, when the Jews heard these words, they were sorely afraid, saying, "Take heed, lest this report be heard and all men incline to Jesus." And the Jews took counsel and laid down much money and gave it to the soldiers, saying, "Say: While we slept, his disciples came by night and stole him away. And, if this comes to the governor's hearing, we will persuade him and secure you." And they took the money and did as they were instructed. ⁱⁱ

ⁱⁱ The Latin MSS add, "And this their saying was published abroad among all men."

Πράξεις Πιλάτου 14

¹ Φιννές δέ τις ἱερεὺς καὶ Ἀδᾶς διδάσκαλος καὶ Ἀγγαῖος Λευίτης κατελθόντες ἀπὸ τῆς Γαλιλαίας ἐν Ἱεροσολύμοις ἐξηγήσαντο τοῖς ἀρχισυναγώγοις καὶ τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις ὅτι εἶδομεν τὸν Ἰησοῦν καὶ τοὺς μαθητὰς αὐτοῦ καθεζόμενον εἰς τὸ ὄρος τὸ καλούμενον Μαμίλχ, καὶ ἔλεγεν τοῖς μαθηταῖς αὐτοῦ· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε πάσῃ τῇ κτίσει· ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσουσιν· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, ὄφεις ἀροῦσιν, κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάβει, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. ἔτι τοῦ Ἰησοῦ λαλοῦντος πρὸς τοὺς μαθητὰς αὐτοῦ, εἶδομεν αὐτὸν ἀναληφθέντα εἰς τὸν οὐρανόν.

² Λέγουσιν οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς καὶ Λευῖται· δότε δόξαν τῷ θεῷ Ἰσραήλ, καὶ δότε αὐτῷ ἐξομολόγησιν εἰ ταῦτα ἠκούσατε καὶ ἴδετε ἅπερ ἐξηγήσασθε. λέγουσιν οἱ ἐξηγησάμενοι· ἤ κύριος ὁ θεὸς τῶν πατέρων ἡμῶν Ἀβραὰμ Ἰσαὰκ καὶ Ἰακώβ, ὅτι ταῦτα ἠκούσαμεν καὶ ἴδομεν αὐτὸν ἀναληφθέντα εἰς τὸν οὐρανόν. λέγουσιν οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς καὶ Λευῖται πρὸς αὐτούς· εἰς τοῦτο ἦλθατε

ACTS OF PILATE 14

¹ Now, a certain priest *named* Phineës and Addas a teacher and Aggaeusⁱ, a Levite, came down from Galilee to Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying, “We saw Jesus and his disciples sitting on the mountain that is called Mamilchⁱⁱ, and he said to his Disciples, “Go into all the world and preach to every creature; he that believes and is baptized shall be saved, but he that disbelieves shall be condemned. [And these signs shall follow on them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and, if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.]” And, while Jesus yet spoke to his disciples, we saw him taken up into heaven.”

² The elders and the priests and Levites said, “Give glory to the God of Israel and make confession to him; did you indeedⁱⁱⁱ hear and see those things that you have told us?” They that told them said, “As the Lord God of our fathers Abraham, Isaac, and Jacob lives, we did hear these things and we saw him taken up into heaven.” The elders and the priests and the Levites said to them, “Did you come for this end, that you

ACTS OF PILATE 14

ⁱ For ‘Aggaeus’, the Coptic text has ‘Ogias’ and the Latin has ‘Egias’.

ⁱⁱ In place of ‘Mamilch’, the Latin MSS have either ‘Mambre’ or ‘Malech’ and the Coptic text has ‘Mabrech’.

ⁱⁱⁱ Another reading for ‘did you indeed’ is ‘that you did’.

εὐαγγελίσασθαι ἡμῖν, ἢ ἦλθατε εὐχὴν δοῦναι τῷ θεῷ; οἱ δὲ λέγουσιν· εὐχὴν δοῦναι τῷ θεῷ. λέγουσιν οἱ πρεσβύτεροι καὶ οἱ ἱερεῖς καὶ Λευῖται πρὸς αὐτούς· εἰ εὐχὴν ἦλθατε δοῦναι τῷ θεῷ, εἰς τί οὖν ἡ φλυαρία αὕτη ἦν ἐφλυαρήσατε ἀπέναντι παντὸς τοῦ λαοῦ; λέγει Φινεὲς ἱερεὺς καὶ Ἀδᾶς διδάσκαλος καὶ Ἀγγαῖος Λευίτης πρὸς τοὺς ἀρχισυναγώγους καὶ ἱερεῖς καὶ Λευίτας· εἰ οἱ λόγοι οὗτοι οἷς ἐλαλήσαμεν καὶ ἴδομεν ἁμαρτία ἐστίν, ἰδοὺ ἐσμεν ἐνώπιον ὑμῶν· κατὰ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς ὑμῶν ποιήσατε ἡμῖν. οἱ δὲ λαβόντες τὸν νόμον ὥρκισαν αὐτοὺς μηδενὶ ἐξηγήσασθαι ἔτι τοὺς λόγους τούτους. καὶ ἔδωκαν αὐτοῖς φαγεῖν καὶ πιεῖν, καὶ ἐξέβαλαν αὐτοὺς ἔξω τῆς πόλεως, δεδωκότες αὐτοῖς καὶ ἀργύρια καὶ ἄνδρας τρεῖς μετ' αὐτῶν, καὶ ἀπεκατέστησαν αὐτοὺς ἕως τῆς Γαλιλαίας. καὶ ἐπορεύθησαν ἐν εἰρήνῃ.

³ Πορευθέντων δὲ τῶν ἀνδρῶν ἐκείνων ἐν τῇ Γαλιλαίᾳ συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ ἀρχισυναγῶγοι καὶ οἱ πρεσβύτεροι ἐν τῇ συναγωγῇ, ἀποκλείσαντες τὴν πύλην, καὶ ἐκόπτοντο κοπετὸν μέγαν λέγοντες· ὅτι τοῦτο γέγονεν τὸ σημεῖον ἐν τῷ Ἰσραὴλ; ὁ δὲ Ἄννας καὶ Καϊάφας εἶπον· τί θορυβεῖσθε, τί κλαίετε; ἢ οὐκ οἴδατε ὅτι οἱ μαθηταὶ αὐτοῦ ἔδωκαν χρυσίον ἱκανὸν τοῖς φρουροῖς τοῦ τάφου καὶ ἐδίδαξαν αὐτοὺς εἰπεῖν ὅτι ἄγγελος καταβὰς ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας τοῦ μνημείου; οἱ δὲ ἱερεῖς καὶ οἱ πρεσβύτεροι εἶπον· ἔστω ὅτι ἔκλεψαν οἱ μαθηταὶ αὐτοῦ τὸ σῶμα· ἡ ψυχὴ δὲ πῶς εἰσῆλθεν εἰς τὸ σῶμα, καὶ διατρίβει ἐν

might tell us, or did you come to pay your vows to God?" And they said, "To pay our vows to God." The elders and the chief priests and the Levites said to them, "If you came to pay your vows to God, to what purpose is this idle tale that you have babbled before all the people?" Phinees the priest and Addas the teacher and Aggaeus the Levite said to the rulers of the synagogue and priests and Levites, "If these words that we have spoken and seen be sin, lo, we are before you; do to us as seems good in your eyes." And they took *the book of*^{iv} the law and adjured them that they should no more tell any man these words; and they gave them to eat and to drink, and put them out of the city; moreover, they gave them money, and three men to go with them, and they set them on their way as far as Galilee, and they departed in peace.

³ Now, when these men left for Galilee, the chief priests and the rulers of the synagogue and the elders gathered together in the synagogue, and shut the gate, and lamented with a great lamentation, saying, "What is this sign that is come to pass in Israel?" But Annas and Caiaphas said, "Why are you troubled? Why do you weep? Do you not know that his disciples gave much gold to them that kept the sepulchre and taught them to say that an angel came down and rolled away the stone from the door of the sepulchre?" But the priests and the elders said, "Is it so, that his disciples stole away his body; but how is his soul entered into his body, and how does he abide in Galilee?"

^{iv} The Greek text does not include the words, '*the book of*', here following James.

τῇ Γαλιλαίᾳ· οἱ δὲ μὴ δυνάμενοι πρὸς ταῦτα ἀποκριθῆναι
μόλις ποτὲ εἶπον· οὐκ ἔξεστιν ἡμῖν ἀκροβύστοις πιστεῦσαι.

But they could not answer these things, and hardly in the end
Said, "It is not lawful for us to believe the uncircumcised. ^v"

^v The Latin, Coptic & Armenian MSS add: *Ought we to believe the soldiers, that an angel came down from heaven and rolled away the stone from the door of the sepulchre? But, in truth, his disciples gave ... sepulchre. Do you not know that it is not lawful for Jews to believe any word of the uncircumcised, knowing that they who received much gold from us have spoken according as we taught them.*

Πράξεις Πιλάτου 15

¹ Ἀνέστη δὲ ὁ Νικόδημος καὶ ἔστη ἔμπροσθεν τοῦ συνεδρίου λέγων· ὁρθῶς λαλεῖτε. οὐκ ἀγνοεῖτε, λαὸς κυρίου, τοὺς ἄνδρας τοὺς κατελθόντας ἀπὸ τῆς Γαλιλαίας, ὅτι αὐτοὶ φοβούμενοι τὸν θεόν, εἰσιν καὶ ἄνδρες εὐπορίας, μισοῦντες πλεονεξίαν, ἄνδρες εἰρήνης· καὶ αὐτοὶ ἐξηγήσαντο μετὰ ὅροκου ὅτι εἶδαμεν τὸν Ἰησοῦν εἰς τὸ ὄρος τὸ Μαμίλχ μετὰ τῶν μαθητῶν αὐτοῦ, καὶ ὅτι ἐδίδασκεν ὅσα ἠκούσατε παρ' αὐτῶν, καὶ ὅτι εἶδαμεν αὐτὸν ἀναληφθέντα εἰς τὸν οὐρανόν. καὶ οὐδεὶς ἠρώτησεν αὐτοὺς τὸ ποίῳ σχήματι ἀνελήφθη. καὶ γὰρ καθὼς ἐδίδασκεν ἡμᾶς τὸ τῶν ἁγίων γραφῶν βιβλίον, ὅτι καὶ Ἡλίας ἀνελήφθη εἰς τὸν οὐρανόν, καὶ Ἐλισσαῖος ἐφώνησεν φωνῇ μεγάλῃ, καὶ ἔρριψεν Ἡλίας τὴν μηλωτὴν αὐτοῦ ἐπάνω τοῦ Ἐλισσαίου, καὶ ἔρριψεν Ἐλισσαῖος τὴν μηλωτὴν αὐτοῦ Ἰορδάνου, καὶ ἐπέρασεν καὶ ἦλθεν εἰς Ἱεριχώ. καὶ ὑπῆντησαν αὐτῷ τὰ τέκνα τῶν προφητῶν καὶ εἶπαν· Ἐλισσαῖε, ποῦ ὁ κύριός σου Ἡλίας; καὶ εἶπεν ὅτι ἀνελήφθη εἰς τὸν οὐρανόν. καὶ εἶπαν πρὸς Ἐλισσαῖον· μὴ πνεῦμα ἥρπασεν αὐτὸν καὶ ἔρριψεν ἐφ' ἓν τῶν ὀρέων; ἀλλὰ λάβωμεν τοὺς παῖδας ἡμῶν μεθ' ἑαυτῶν καὶ ζητήσωμεν αὐτόν. καὶ ἔπεισαν τὸν Ἐλισσαῖον, καὶ ἀπῆλθεν μετ' αὐτῶν. καὶ ἐζήτησαν αὐτὸν τρεῖς ἡμέρας καὶ οὐχ εὔρον αὐτόν, καὶ ἔγνωσαν ὅτι ἀνελήφθη. καὶ νῦν ἀκούσατέ μου, καὶ ἀποστείλωμεν ἐν παντὶ ὁρίῳ Ἰσραὴλ καὶ ἴδωμεν μήπως ἀπὸ πνεύματος ἀνελήφθη ὁ Χριστὸς καὶ ῥέριπται ἐν ἐνὶ τῶν ὀρέων.

ACTS OF PILATE 15

¹ And Nicodemus rose up and stood before the council, Saying, "You say well. Do you not know, O people of the Lord, the men that came down out of Galilee, that they fear God and are men of substance, hating covetousnessⁱ, men of peace? And they have told you with an oath, *saying*, "We saw Jesus on the mount Mamilch with his disciples and that he taught them all things that you heard of them, and, they say, we saw him taken up into heaven." And no man asked them in what manner he was taken up. For, like the book of the holy scriptures has taught us that Elias also was taken up into heaven, and Eliseus cried out with a loud voice, and Elias cast his hairy cloak on Eliseus, and Eliseus cast the cloak on Jordan and passed over and went to Jericho. And the sons of the prophets met him and said, "Eliseus, where is your lord Elias?" And he said that he was taken up into heaven. And they said to Eliseus, "Has not a spirit caught him up and cast him upon one of the mountains? But let us take our servants with us and seek after him." And they persuaded Eliseus and he went with them, and they sought him for three days and did not find him; and they knew that he had been taken up. And now, listen to me, and let us send into all the coastsⁱⁱ of Israel and see whether the Christ were not taken up by a spirit and cast upon one of the mountains."

ACTS OF PILATE 15

ⁱ In place of 'covetousness', the Latin MSS have 'a lie'.

ⁱⁱ Some MSS have 'mountains' in place of 'coasts'.

καὶ ἤρρεσεν πᾶσιν ὁ λόγος οὗτος. καὶ ἀπέστειλαν ἐν παντὶ ὁρίῳ Ἰσραὴλ, καὶ ἐζήτησαν τὸν Ἰησοῦν, καὶ οὐχ εὔρον αὐτόν. εὔρον δὲ τὸν Ἰωσήφ εἰς Ἀριμαθαίαν, καὶ οὐδεὶς ἐτόλμησεν κρατῆσαι αὐτόν.

² Καὶ ἀνήγγειλαν τοῖς πρεσβυτέροις καὶ τοῖς ἱερεῦσιν καὶ τοῖς Λευίταις ὅτι περιήλθομεν ἐν παντὶ ὁρίῳ Ἰσραὴλ, καὶ οὐχ εὔρομεν τὸν Ἰησοῦν· τὸν δὲ Ἰωσήφ εὔρομεν εἰς Ἀριμαθαίαν. ἀκούσαντες δὲ περὶ Ἰωσήφ ἐχάρησαν καὶ ἔδωκαν δόξαν τῷ θεῷ Ἰσραὴλ. καὶ συμβούλιον ποιήσαντες οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ποίῳ τρόπῳ συντύχωσιν τῷ Ἰωσήφ, ἔλαβον τόμον χάρτου καὶ ἔγραψαν τῷ Ἰωσήφ τάδε.

Εἰρήνη σοι. οἶδαμεν ὅτι ἡμάρτομεν εἰς τὸν θεὸν καὶ εἰς σέ, καὶ ἠυξάμεθα τῷ θεῷ Ἰσραὴλ καταξιῶσαί σε ἐλθεῖν πρὸς τοὺς πατέρας σου καὶ πρὸς τὰ τέκνα σου, ὅτι ἐλυπήθημεν ἅπαντες· ἀνοιζάντες γὰρ τὴν θύραν οὐχ εὔρομέν σε. καὶ οἶδαμεν ὅτι βουλήν κακὴν ἐβουλευσάμεθα κατὰ σοῦ, ἀλλὰ ὁ κύριος ἀντελάβετό σου, καὶ αὐτὸς ὁ κύριος διεσκέδασεν τὴν βουλήν ἡμῶν τὴν κατὰ σοῦ, τίμιε πάτερ Ἰωσήφ.

³ Καὶ ἐξελέξαντο ἀπὸ παντὸς Ἰσραὴλ ἑπτὰ ἄνδρας φίλους τοῦ Ἰωσήφ, οὓς καὶ αὐτὸς ὁ Ἰωσήφ ἐγνώριζεν, καὶ λέγουσιν αὐτοῖς οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται· βλέπετε· εἰ δεξιόμενος τὴν ἐπιστολὴν ἡμῶν ἀναγνῶ, οἶδατε ὅτι μεθ' ὑμῶν ἐλεύσεται πρὸς ἡμᾶς· εἰ δὲ μὴ ἀναγνῶ, οἶδατε ὅτι κεκάκωται πρὸς ἡμᾶς, καὶ ἀσπασάμενοι αὐτόν ἐν εἰρήνῃ ἐπιστράφητε

And this saying pleased them all; and they sent into all the coastsⁱⁱⁱ and sought Jesus and did not find him. But they found Joseph in Arimathaea, and no man dared lay hands on him.

² And they told the elders, the priests, and the Levites, "We went about all the coasts of Israel and we did not find Jesus; but Joseph we found in Arimathaea." And, hearing of Joseph, they rejoiced and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites took counsel how they should meet with Joseph, and they took a volume of paper and wrote to Joseph these words:

"Peace to you. We know we sinned against God and you, and have prayed to the God of Israel that you should vouchsafe to come to your fathers and to your children. ^{iv} For, we were all troubled when, opening the door, we did not find you; and we know we devised an evil plan against you, but the Lord helped you. And the Lord himself thwarted our plan against you, honoured father Joseph."

³ And they chose out of all Israel seven men that were friends of Joseph, whom Joseph also himself accounted his friends, and the rulers of the synagogue and the priests and the Levites said to them, "See: if he receives our epistle and reads it, know that he will come with you to us; but, if he does not read it, know that he is vexed with us, and salute him in

ⁱⁱⁱ The Latin MSS have 'mountains' in place of 'coasts'.

^{iv} The Latin MSS read: *But you prayed to the God of Israel, and he delivered you out of our hands. Now, therefore, vouchsafe, &c.*

πρὸς ἡμᾶς. καὶ εὐλογήσαντες τοὺς ἄνδρας ἀπέλυσαν αὐτούς. καὶ ἦλθον οἱ ἄνδρες πρὸς Ἰωσήφ, καὶ προσεκύνησαν αὐτὸν καὶ εἶπαν πρὸς αὐτόν· εἰρήνη σοι. καὶ εἶπεν· εἰρήνη ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ. οἱ δὲ ἐπέδωκαν αὐτῷ τὸ βιβλίον τῆς ἐπιστολῆς. καὶ δεξάμενος ὁ Ἰωσήφ ἀνέγνω καὶ περιεπτύξατο τὴν ἐπιστολήν, καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· εὐλογητὸς κύριος ὁ θεός, ὃς ἐλυτρώσατο τὸν Ἰσραὴλ ἀπὸ μὴ ἐκχέειν αὐτοὺς αἷμα ἁθῶν· καὶ εὐλογητὸς ὁ κύριος, ὃς ἐξαπέστειλεν τὸν ἄγγελον αὐτοῦ καὶ ἐσκέπασέν με ὑπὸ τὰς πτέρυγας αὐτοῦ. καὶ παρέθηκεν αὐτοῖς τράπεζαν, καὶ ἔφαγον καὶ ἔπιον, καὶ ἐκοιμήθησαν ἐκεῖ.

⁴ Καὶ ὀρθρίσαντες ἠύξαντο· καὶ ἐπέσαξεν Ἰωσήφ τὴν ὄνον αὐτοῦ καὶ ἐπορεύθη μετὰ τῶν ἀνδρῶν, καὶ ἦλθον εἰς τὴν ἁγίαν πόλιν Ἱερουσαλὴμ. καὶ ὑπήντησαν πᾶς ὁ λαὸς τῷ Ἰωσήφ καὶ ἔκραζον· εἰρήνη εἰσόδῳ σου. καὶ εἶπεν πρὸς πάντα τὸν λαόν· εἰρήνη ὑμῖν, καὶ κατεφίλησεν αὐτὸν πᾶς ὁ λαός. καὶ ἠύξαντο ὁ λαὸς σὺν τῷ Ἰωσήφ, καὶ ἐξίσταντο ἐπὶ τῇ θεωρίᾳ αὐτοῦ. καὶ ὑπεδέξατο αὐτὸν Νικόδημος εἰς τὸν οἶκον αὐτοῦ καὶ ἐποίησεν δοχὴν μεγάλην, καὶ ἐκάλεσεν Ἄνναν καὶ Καϊάφαν καὶ τοὺς πρεσβυτέρους καὶ τοὺς ἱερεῖς καὶ τοὺς Λευίτας εἰς τὸν οἶκον αὐτοῦ. καὶ εὐφράνθησαν τρώγοντες καὶ πίνοντες σὺν τῷ Ἰωσήφ, καὶ ὑμνήσαντες ἕκαστος ἐπορεύθη εἰς τὸν οἶκον αὐτοῦ· ὁ δὲ Ἰωσήφ ἔμεινεν εἰς τὸν οἶκον Νικοδήμου.

peace and return to us.” And they blessed the men and let them go. ^v And the men came to Joseph and did him reverence, and said to him, “Peace be to you.” And he said, “Peace be to you and unto all the people of Israel.” And they gave him the book of the epistle, and Joseph received it and read it and embraced the epistle and blessed God and said, “Blessed be the Lord God, who has redeemed Israel from shedding innocent blood; and blessed be the Lord, who sent his angel and sheltered me under his wings. (And he kissed them) and set a table before them, and they ate and drank and lay there.

⁴ And they rose up early and prayed; and Joseph saddled his she-ass and went with the men, and they came to the holy city, *even* Jerusalem. And all the people came to meet Joseph and cried, “Peace be to your entering-in.” And he said to all the people, “Peace be to you,” and all the people kissed him. And the people prayed with Joseph, and they were astonished at the sight of him. ^{vi} And Nicodemus received him into his house and made a great feast, and called Annas and Caiaphas and the elders and the priests and the Levites to his house. And they made merry, eating and drinking with Joseph. And, when they had sung a hymn^{vii}, every man went to his house. But Joseph abode in the house of Nicodemus.

^v James adds a paragraph break at this point.

^{vi} James adds a paragraph break at this point.

^{vii} After ‘sung a hymn’, James adds ‘or, blessed God’ in parentheses.

⁵ Τῇ δὲ ἐπαύριον, ἣτις ἦν παρασκευή, ὀρθρίσαντες οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται εἰς τὸν οἶκον Νικοδήμου. ὑπήντησεν αὐτοῖς Νικόδημος καὶ εἶπεν· εἰρήνη ὑμῖν. καὶ εἶπαν· εἰρήνη σοὶ καὶ τῷ Ἰωσήφ, καὶ παντὶ τῷ οἴκῳ σου καὶ παντὶ τῷ οἴκῳ Ἰωσήφ. καὶ εἰσήνεγκεν αὐτοὺς εἰς τὸν οἶκον αὐτοῦ. καὶ ἐκαθέσθη ἅπαν τὸ συνέδριον, καὶ Ἰωσήφ ἐκάθισε μέσον Ἀννα καὶ Καϊάφα· καὶ οὐδεὶς ἐτόλμησεν λαλῆσαι αὐτῷ ῥῆμα. καὶ εἶπεν Ἰωσήφ· τί ὅτι ἐκεκλήκατέ με; διανεύουσιν δὲ τῷ Νικοδήμῳ λαλῆσαι πρὸς τὸν Ἰωσήφ. ἀνοίξας δὲ Νικόδημος τὸ στόμα αὐτοῦ εἶπεν τῷ Ἰωσήφ· πάτερ, οἶδας ὅτι οἱ τίμιοι διδάσκαλοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ζητοῦσιν παρὰ σοῦ μαθεῖν ῥῆμα. καὶ εἶπεν Ἰωσήφ· ἐρωτήσατε. καὶ λαβόντες τὸν νόμον Ἀννας καὶ Καϊάφας ὥρκισαν τὸν Ἰωσήφ λέγοντες· δὸς δόξαν τῷ θεῷ Ἰσραὴλ καὶ δὸς αὐτῷ ἔξομολόγησιν. ὅτι ὁ Ἀχάρ ὀρκισθεὶς παρὰ τοῦ προφήτου Ἰησοῦ οὐκ ἐπιώρκησεν, ἀλλὰ ἀνήγγειλεν αὐτῷ πάντα, καὶ οὐκ ἔκρυψεν αὐτῷ ῥῆμα· καὶ σὺ οὖν μὴ κρύψῃς ἀφ' ἡμῶν ἕως ῥήματος. καὶ εἶπεν Ἰωσήφ· οὐ κρύψω ἀφ' ὑμῶν ῥῆμα ἓν. καὶ εἶπαν πρὸς αὐτόν· λύπη ἐλυπήθημεν ὅτι ᾔτησω τὸ σῶμα τοῦ Ἰησοῦ καὶ ἐνετύλιξας αὐτὸ σινδόνι καθαρᾷ, καὶ ἔθηκας αὐτὸν ἐν μνήματι. καὶ διὰ τοῦτο ἡσφαλισάμεθά σε ἐν οἴκῳ ὅπου θυρὶς οὐκ ἦν ἐν αὐτῷ, καὶ κλεῖδας καὶ σφραγίδας ἐπεθήκαμεν εἰς τὰς θύρας, καὶ παραφύλακες ἐτήρουν ὅπου ἦς κεκλεισμένος. καὶ τῇ μιᾷ τοῦ σαββάτου ἀνοίξαντες οὐχ εὑρομέν σε, καὶ ἐλυπήθημεν σφόδρα. καὶ ἔκστασις ἐπέπεσεν ἐπὶ πάντα τὸν λαὸν κυρίου μέχρι τῆς ἐχθές. καὶ νῦν ἀνάγγελον ἡμῖν τι γέγονας.

⁵ And, the next day, the preparation, the rulers of the synagogue. the priests, and the Levites rose early and came to the house of Nicodemus, and Nicodemus met them and said, "Peace to you." And they said, "Peace to you and to Joseph and to all your house and to all the house of Joseph." And he took them into his house. And the whole council was set, and Joseph sat between Annas and Caiaphas; and no man dared speak to him a word. And Joseph said, "Why is it that you have called me?" And they beckoned to Nicodemus to speak to Joseph. And Nicodemus opened his mouth and said to Joseph, "Father, you know that the reverend doctors and the priests and the Levites seek to learn from you." And Joseph said, "Ask." And Annas and Caiaphas took the Law and adjured Joseph, saying, "Give glory to the God of Israel and make confession to him [for, Achar, when he was adjured of the prophet Joshua, did not swear himself but declared to him all things, and did not hide a word from him; so, you also do not hide from us so much as a word." And Joseph, "I will not hide one word from you.] ^{viii}" And they said to him, "We were much vexed; for, you begged the body of Jesus and wrapped it in a clean linen cloth and laid him in a tomb. And, thus, we put you in a safe house with no window, and we put keys and seals on the doors, and guards kept the place in which you were shut up. And, on the first day of the week, we opened it and did not find you, and we were sorely troubled, and amazement fell on all the people of the Lord until yesterday. Now, therefore, tell us what befell you."

^{viii} The Latin & Armenian MSS omit the text here enclosed in brackets.

⁶Καὶ εἶπεν Ἰωσήφ· τῇ παρασκευῇ περὶ ὥραν δεκάτην ἀπεκλείσατέ με, καὶ ἔμεινα τὸ σάββατον πλήρης, καὶ μεσουύσης νυκτός, στήκοντός μου καὶ εὐχομένου, ὁ οἶκος ὅπου ἐνεκλείσατέ με ἐκρεμάσθη ἐκ τῶν τεσσάρων γωνιῶν, καὶ εἶδον ὡς ἀστραπὴν φωτὸς εἰς τοὺς ὀφθαλμούς μου. καὶ ἔμφορος γενόμενος ἔπεσα χαμαί. καὶ ἐπελάβετό μου τῆς χειρός τις καὶ ἐξέβαλέν με ἀπὸ τοῦ τόπου ὅπου ἦμην πεπτωκώς, καὶ ἰκμὰς ὕδατος ἐξεχύθη ἀπὸ τῆς κεφαλῆς μου μέχρι τῶν ποδῶν μου, καὶ ὁσμή μύρου ἦλθεν περὶ τοὺς μυκτῆράς μου. καὶ ἐκμάζας μου τὸ πρόσωπον κατεφίλησέν με καὶ εἶπέν μοι· μὴ φοβοῦ, Ἰωσήφ· ἀνοιξοὺ τοὺς ὀφθαλμούς σου καὶ ἴδε τίς ἐστὶν ὁ λαλῶν σοι. καὶ ἀναβλέψας εἶδον τὸν Ἰησοῦν· καὶ ἔντρομος γενόμενος ἐδόκουν φάντασμα εἶναι, καὶ τὰ προσταγμάτα ἔλεγον· καὶ αὐτὸς συνέλεγέν μοι. καὶ ὡς οὐκ ἄγνοεῖτε ὅτι φάντασμα, ἐὰν συναντήσῃ τινὶ καὶ ἀκούσῃ τῶν προσταγμάτων, φυγῇ φεύγει, καὶ ἰδὼν ὅτι συνέλεγέν μοι, εἶπον αὐτῷ· ῥαββὶ Ἠλίας. καὶ εἶπέν μοι· οὐκ εἰμὶ Ἠλίας. καὶ εἶπον αὐτῷ· τίς εἶ, κύριε; καὶ εἶπέν μοι ὅτι ἐγὼ εἰμὶ Ἰη(σοῦ)ς, οὗ καὶ τὸ σῶμα ἡτήσω παρὰ Πιλάτου, καὶ ἐνέδυσάς με σινδόνι καθαρᾷ καὶ σουδάριον ἐπέθηκας ἐπὶ τὸ πρόσωπόν μου, καὶ ἔθηκάς με ἐν τῷ σπηλαίῳ σου τῷ καινῷ, καὶ ἐκύλισας λίθον μέγαν πρὸς τὴν θύραν τοῦ σπηλαίου. καὶ εἶπον τῷ λαλοῦντί μοι· δεῖξόν μοι τὸν τόπον ὅπου ἔθηκά σε. καὶ ἀπήνεγκέν με καὶ ἔδειξέν μοι τὸν τόπον ὅπου ἔθηκα αὐτόν, καὶ τὸ σινδόνιον ἔκειτο ἐν αὐτῷ, καὶ τὸ σουδάριον τὸ εἰς τὸ πρόσωπον αὐτοῦ· καὶ ἐπέγνων ὅτι Ἰη(σοῦ)ς ἐστίν. καὶ ἐπελάβετό μου τῆς χειρός καὶ ἔστησέν με τῶν θυρῶν κεκλεισμένων μέσον τοῦ οἴκου

⁶ And Joseph said, "On the preparation day, about the tenth hour, you shut me up, and I continued there the whole sabbath. And, at midnight, as I stood and prayed, the house in which you shut me up was taken up by the four corners, and I saw as it were a flashing of light in my eyes; and, being filled with fear, I fell to the earth. And one took me by the hand and removed me from the place on which I had fallen; and moisture of water was shed *on me* from my head to my feet, and an odour of ointment came about my nostrils. And he wiped my face and kissed me and said to me, "Fear not, Joseph: open your eyes and see who it is that speaks with you." And I looked up and saw Jesus and I trembled, and supposed that it was a spirit; and I said the commandments and he said them with me. And, as you are not ignorant that a spirit, if it meets any man and hears the commandments, straight away flees. And, when I perceived that he said them with me, I said to him, "Rabbi Elias?" And he said to me, "I am not Elias." And I said to him, "Who are you, Lord?" And he said to me, "I am Jesus, whose body you begged of Pilate, and clothed me in clean linen and covered my face with a napkin, and laid me in your new cave and rolled a great stone on the door of the cave." And I said to him that spoke with me, "Show me the place where I laid you." And he brought me and showed me the place where I laid him, and the linen cloth lay therein, and the napkin that was on his face. And I knew that it was Jesus. And he took me by the hand and set me in the midst of my house, the

μου, καὶ ἀπήγαγέν με εἰς τὴν κλίνην μου καὶ εἶπέν μοι· εἰρήνη
σοι. καὶ κατεφίλησέν με καὶ εἶπέν μοι· ἕως τεσσαράκοντα
ἡμερῶν μὴ ἐξέλθῃς ἐκ τοῦ οἴκου σου· ἰδοὺ γὰρ πορεύομαι πρὸς
τοὺς ἀδελφούς μου εἰς τὴν Γαλιλαίαν.

doors being shut, and laid me on my bed and said to me,
“Peace be to you.” And he kissed me and said to me, “Until
forty days *are ended* do not go out of your house; for, behold,
I go to my brothers into Galilee.””

Πράξεις Πιλάτου 16

¹ Καὶ ἀκούσαντες οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται τὰ ῥήματα ταῦτα παρὰ Ἰωσήφ ἐγένοντο ὡσεὶ νεκροὶ καὶ ἔπεσαν χαμαί, καὶ ἐνήστευσαν ἕως ὥρας ἐνάτης. καὶ παρεκάλεσεν ὁ Νικόδημος σὺν τῷ Ἰωσήφ τὸν Ἄνναν καὶ τὸν Καϊάφαν, τοὺς ἱερεῖς καὶ Λευίτας λέγοντες· ἀνάστητε καὶ στήτε ἐπὶ τοὺς πόδας ὑμῶν, καὶ γεύσασθε ἄρτον καὶ ἐνισχύσατε τὰς ψυχὰς ὑμῶν, ὅτι αὔριον σάββατον κυρίου ἐστίν. καὶ ἀνέστησαν καὶ ἠΐξαντο τῷ θεῷ, καὶ ἔφαγον καὶ ἔπιον, καὶ ἐπορεύθησαν ἕκαστος ἀνὴρ εἰς τὸν οἶκον αὐτοῦ.

² Τῷ δὲ σαββάτῳ ἐκάθισαν οἱ διδάσκαλοι ἡμῶν καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται συνζητοῦντες πρὸς ἀλλήλους καὶ λέγοντες· τίς αὕτη ἡ ὀργή ἢ φθάσασα εἰς ἡμᾶς; ὅτι οἶδαμεν τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα. λέγει Λεὺις διδάσκαλος· τοὺς γονεῖς αὐτοῦ οἶδα φοβουμένους τὸν θεὸν καὶ τὰς εὐχὰς μὴ ἀποστεροῦντας καὶ τὰς δεκάτας ἀποδιδόντας τρις τοῦ ἐνιαυτοῦ. καὶ ὅτε ἐγεννήθη ὁ Ἰη(σοῦ)ς, ἀνήνεγκαν αὐτὸν οἱ γονεῖς αὐτοῦ ἐν τῷ τόπῳ τούτῳ, καὶ θυσίας καὶ ὀλοκαυτώματα ἔδωκαν τῷ θεῷ. καὶ ὅτε ἔλαβεν αὐτὸν ὁ μέγας διδάσκαλος Συμεὼν εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εἶπεν· νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥήμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. καὶ ἠὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ·

ACTS OF PILATE 16

¹ And, when the rulers of the synagogue and the priests and the Levites heard these words of Joseph, they became as dead men and fell to the ground, and they fasted until the ninth hour. And Nicodemus with Joseph comforted Annas and Caiaphas and the priests and the Levites, saying, “Rise up and stand on your feet and taste bread and strengthen your souls; for, tomorrow is the sabbath of the Lord.” And they rose up and prayed to God and ate and drank, and departed every man to his house.

² And, on the sabbath, the teachersⁱ and the priests and Levites sat down and questioned one another and said, “What is this wrath that is come on us? For, we know his father and his mother.” Levi the teacher said, “I know that his parents feared God and did not keep back their vows and paid *their* tithes three times a year. And, when Jesus was born, his parents brought him up to this place and gave sacrifices and burnt offerings to God. And, [when] the great teacher Symeon took him into his arms and said, “Now let your servant, Lord, depart in peace; for, my eyes have seen your salvation, which you have prepared before the face of all peoples, a light to lighten the Gentiles and the glory of your people Israel.” And Symeon blessed them and said to Mary his mother, “I give you good

ACTS OF PILATE 16

ⁱ Some MSS have ‘our teachers’ in place of ‘the teachers’.

εὐαγγελίζομαί σοι περὶ τοῦ παιδίου τούτου. καὶ εἶπεν Μαρία· ἀγαθόν, κύριέ μου. καὶ εἶπεν Συμεὼν πρὸς αὐτήν· ἀγαθόν· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον· καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

³ Λέγουσιν τῷ διδασκάλῳ Λευὶς· ταῦτα σὺ πῶς οἶδας; λέγει αὐτοῖς Λευὶς· οὐκ οἶδατε ὅτι παρ’ αὐτοῦ ἔμαθον τὸν νόμον; λέγουσιν αὐτῷ τὸ συνέδριον· τὸν πατέρα σου θέλομεν ἰδεῖν. καὶ μετεστείλαντο τὸν πατέρα αὐτοῦ. καὶ ἐρωτήσαντες αὐτόν, εἶπεν αὐτοῖς· τί ὅτι οὐκ ἐπιστεύσατε τῷ υἱῷ μου; ὁ μακάριος καὶ δίκαιος Συμεὼν αὐτὸς ἐδίδαξεν αὐτῷ τὸν νόμον. λέγει τὸ συνέδριον· ῥαββὶ Λευί, ἀληθὲς ἐστὶν τὸ ῥῆμα ὃ ἐλάλησας; καὶ εἶπεν· ἀληθὲς ἐστὶν. καὶ εἶπαν πρὸς ἑαυτοὺς οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται· δεῦτε ἀποστείλωμεν εἰς τὴν Γαλιλαίαν πρὸς τοὺς τρεῖς ἄνδρας τοὺς ἐλθόντας καὶ ἐξηγησαμένους περὶ τῆς διδαχῆς καὶ τῆς ἀναλήψεως αὐτοῦ, καὶ εἰπωσιν ἡμῖν πῶς εἶδον αὐτὸν ἀναληφθέντα. καὶ συνήρεσεν ὁ λόγος οὗτος πᾶσιν. καὶ ἀπέστειλαν τοὺς τρεῖς ἄνδρας τοὺς ἤδη ἀπελθόντας εἰς τὴν Γαλιλαίαν μετ’ αὐτῶν καὶ εἶπαν πρὸς αὐτούς· εἶπατε ῥαββὶ Ἀδᾶ καὶ ῥαββὶ Φινεὲς καὶ ῥαββὶ Ἀग्γαίω· εἰρήνη ὑμῖν καὶ πᾶσι τοῖς οὖσι σὺν ὑμῖν. ἐπιζητήσεως πολλῆς γενομένης ἐν τῷ συνεδρίῳ ἀπεστάλημεν πρὸς τοῦ καλέσαι ὑμᾶς εἰς τὸν ἅγιον τόπον τοῦτον Ἱερουσαλήμ.

⁴ Καὶ ἐπορεύθησαν οἱ ἄνδρες εἰς τὴν Γαλιλαίαν, καὶ εὔρον αὐτοὺς καθεζομένους καὶ μελετοῦντας τὸν νόμον, καὶ ἠσπάσαντο αὐτοὺς ἐν εἰρήνῃ. καὶ εἶπαν οἱ ἄνδρες οἱ εἰς τὴν

tidings concerning this child.” And Mary said, “Good, my lord?” And Symeon said to her, “Good. Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against; and a sword shall pierce through your own heart also, that the thoughts of many hearts may be revealed.””

³ They said to Levi the teacher, “How do you know these things?” Levi said unto them, “Do you not know that from him I learned the law?” The council said to him, “We would see your father.” And they sent after his father, and asked of him, and he said to them, “Why did you not believe my son? The blessed and righteous Symeon, he taught him the law.” The council saith, “Rabbi Levi, is the word true that you have spoken?” And he said, “It is true.” Then the rulers of the synagogue and the priests and the Levites said among themselves, “Come, let us send into Galilee, to the three men that came and told us of his teaching and his taking-up, and let them tell us how they saw him taken up.” And this word pleased them all, and they sent the three men who before had gone with them into Galilee and said to them, “Say to Rabbi Addas and Rabbi Phineēs and Rabbi Aggaeus: Peace be to you and to all that are with you. Inasmuch as great questioning has arisen in the council, we have sent to you to call you to this holy place of Jerusalem.”

⁴ And the men went into Galilee and found them sitting and meditating on the law, and saluted them in peace. And the men that were in Galilee said to them that were come to

Γαλιλαίαν πρὸς τοὺς ἀπελθόντας πρὸς αὐτούς· εἰρήνη ἐπὶ παντὶ τῷ Ἰσραήλ. καὶ εἶπαν· εἰρήνη ὑμῖν. οἱ δὲ πάλιν εἶπαν πρὸς αὐτούς· τί ὅτι ἦλθατε; καὶ εἶπαν οἱ ἀποσταλέντες· καλοῦσιν ὑμᾶς τὸ συνέδριον ἐν τῇ ἀγίᾳ πόλει Ἱερουσαλήμ. ἀκούσαντες δὲ οἱ ἄνδρες ὅτι ζητοῦνται ἐκ τοῦ συνεδρίου, ἠΰξαντο τῷ θεῷ, καὶ ἀνεκλίθησαν μετὰ τῶν ἀνδρῶν καὶ ἔφαγον καὶ ἔπιον, καὶ ἀνέστησαν καὶ ἐπορεύθησαν ἐν εἰρήνῃ ἐν Ἱερουσαλήμ.

⁵ Καὶ τῇ ἐπαύριον ἐκαθέσθη τὸ συνέδριον ἐν τῇ συναγωγῇ, καὶ ἐπερώτησαν αὐτοὺς λέγοντες· ὄντως εἶδατε τὸν Ἰησοῦν καθεζόμενον εἰς τὸ ὄρος Μαμίλχ, διδάσκοντος αὐτοῦ τοὺς ἑνδεκα μαθητὰς αὐτοῦ, καὶ εἶδατε αὐτὸν ἀναληφθέντα; καὶ ἀπεκρίθησαν αὐτοῖς καὶ εἶπαν οἱ ἄνδρες· ὥς ἴδομεν αὐτὸν ἀναληφθέντα, οὕτως καὶ εἴπαμεν.

⁶ Λέγει Ἄννας· ἄρατε αὐτοὺς ἀπ' ἀλλήλων, καὶ ἴδωμεν εἰ συμφωνεῖ ὁ λόγος αὐτῶν. καὶ ἦραν αὐτοὺς ἀπ' ἀλλήλων. καὶ καλοῦσιν πρῶτον τὸν Ἀδᾶ καὶ λέγουσιν αὐτῷ· πῶς ἴδες τὸν Ἰησοῦν ἀναληφθέντα; λέγει Ἀδᾶς· ἔτι καθεζομένου αὐτοῦ εἰς τὸ ὄρος Μαμίλχ καὶ διδάσκοντος τοὺς μαθητὰς αὐτοῦ εἶδαμεν νεφέλην ἐπισκιάσασαν αὐτόν τε καὶ τοὺς μαθητὰς αὐτοῦ. καὶ ἀνήγαγεν αὐτὸν ἢ νεφέλῃ εἰς τὸν οὐρανόν, καὶ οἱ μαθηταὶ αὐτοῦ ἔκειντο ἐπὶ πρόσωπον ἐπὶ τὴν γῆν. καὶ καλοῦσιν Φινεὲς τὸν ἱερέα, καὶ ἠρώτησαν καὶ αὐτὸν λέγοντες· πῶς ἴδες τὸν Ἰησοῦν ἀναληφθέντα; καὶ αὐτὸς εἶπεν ὡσαύτως. ἠρώτησαν δὲ πάλιν τὸν Ἀγγαῖον, καὶ αὐτὸς εἶπεν ὡσαύτως. καὶ εἶπαν τὸ συνέδριον· ὁ νόμος Μωϋσέως περιέχει· ἐπὶ στόματος δύο ἢ τριῶν

them, "Peace be on all Israel." And they said, "Peace be to you." Again, they said to them, "Why have you come?" And those who were sent said, "The council calls you to the holy city Jerusalem." And, when the men heard that they were bidden by the council, they prayed to God and sat down to meat with the men and ate and drank, and rose up and came in peace to Jerusalem.

⁵ And, on the morrow, the council was set in the synagogue, and they examined them, saying, "Did you in very deed see Jesus sitting on the mount Mamilch, as he taught his eleven disciples, and saw him taken up?" And the men answered them and said, "Even as we saw him taken up, even so did we tell it to you."

⁶ Annas said, "Set them apart from one another, and let us see if their word agrees." And they set them apart, one from another, and they call Addas first and said to him, "How did you see Jesus taken up?" Addas said, "While he yet sat on the Mount Mamilch and taught his disciples, we saw a cloud that overshadowed him and his disciples; and the cloud carried him up into heaven, and his disciples layⁱⁱ on their faces on the earth." And they called Phineēs the priest, and questioned him also, saying, "How did you see Jesus taken up?" And he spoke in like manner. And again, they asked Aggaeus, and he also spoke in like manner. And the council said, "It is contained in the law of Moses: At the mouth of

ⁱⁱ In place of 'lay', some MSS have 'prayed, lying'.

σταθήσεται πᾶν ῥῆμα. λέγει ὁ Βουθέμ διδάσκαλος· γέγραπται ἐν τῷ νόμῳ· καὶ περιεπάτει Ἐνὼχ σὺν τῷ θεῷ, καὶ οὐχ ὑπάρχει, ὅτι ἔλαβεν αὐτὸν ὁ θεός. Ἰάειρος διδάσκαλος εἶπεν· καὶ τοῦ ἁγίου Μωϋσέως θάνατον ἠκούσαμεν, καὶ αὐτὸν οὐκ εἶδαμεν· γέγραπται γὰρ ἐν τῷ νόμῳ τοῦ κυρίου· καὶ ἀπέθανεν Μωϋσῆς ἐκ στόματος κυρίου, καὶ οὐκ ἔγνω ἀνὴρ τὴν ταφὴν αὐτοῦ ἕως τῆς ἡμέρας ταύτης. καὶ ῥαββὶ Λευὶς εἶπεν· τί ὅτι ῥαββὶ Συμεὼν εἶπεν, ὡς εἶδεν τὸν Ἰησοῦν· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον; καὶ ῥαββὶ Ἰσαάκ εἶπεν· γέγραπται ἐν τῷ νόμῳ· ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς προπορεύσεται ἔμπροσθέν σου τοῦ διαφυλάξαι σε ἐν πάσῃ ὁδῷ ἀγαθῇ, ὅτι τὸ ὄνομά μου κέκληται ἐν αὐτῇ.

⁷ Τότε Ἄννας καὶ Καϊάφας εἶπαν· ὀρθῶς εἶπατε τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως, ὅτι τοῦ Ἐνὼχ θάνατον οὐδεὶς εἶδεν καὶ Μωϋσῆς θάνατον οὐδεὶς ὀνόμασεν. ὁ δὲ Ἰη(σοῦ)ς λόγον ἔδωκεν τῷ Πιλάτῳ· καὶ ὅτι εἶδαμεν αὐτὸν ῥαπίσματα λαβόντα καὶ ἐμπτύσματα εἰς τὸ πρόσωπον αὐτοῦ, καὶ ὅτι οἱ στρατιῶται στέφανον ἐξ ἄκανθῶν περιέθηκαν αὐτῷ, καὶ ὅτι ἐφραγελλώθη καὶ ἀπόφασιν ἔλαβεν ἀπὸ Πιλάτου, καὶ ὅτι ἐπὶ τοῦ Κρανίου ἐσταυρώθη, καὶ δύο λησταὶ μετ' αὐτοῦ, καὶ ὅτι ὄξος ἐπότισαν αὐτὸν μετὰ χολῆς, καὶ ὅτι λόγχῃ τὴν πλευρὰν αὐτοῦ ἐξεκέντησεν Λογγῖνος ὁ στρατιώτης, καὶ ὅτι τὸ σῶμα αὐτοῦ ῥητήσατο Ἰωσήφ ὁ τίμιος πατὴρ ἡμῶν, καὶ ὅτι καθὼς λέγει ἀνέστη, καὶ καθὼς λέγουσιν οἱ τρεῖς διδάσκαλοι· εἶδομεν αὐτὸν ἀναληφθέντα εἰς τὸν οὐρανόν, καὶ ὅτι ὁ ῥαββὶ Λευὶς εἶπεν

two or three shall every word be established.” Bouthemⁱⁱⁱ the teacher said, “It is written in the law: Enoch walked with God and is not, because God took him.” Jaeirus the teacher said, “Also, we have heard of the death of the holy Moses, and have not seen him; for, it is written in the law of the Lord: And Moses died at the mouth of the Lord, and no man knew of his sepulchre to this day. And Rabbi Levi said, “Why was it that Rabbi Symeon said when he saw Jesus: Behold, this child is set for the fall and rising again of many in Israel and for a sign spoken against?” And Rabbi Isaac said, “It is written in the law: Behold I send my messenger before your face, which shall go before you to keep you in every good way; for, my name is named thereon.”

⁷ Then Annas and Caiaphas said, “You have well said what is written in the law of Moses: no man saw the death of Enoch and no man has named the death of Moses. But Jesus spoke before Pilate, and we saw him receive buffets and spitting on his face, and the soldiers put on him a crown of thorns, and that he was scourged and received condemnation from Pilate, and he was crucified at the skull and two thieves with him, and they gave him vinegar to drink with gall, and Longinus the soldier pierced his side with a spear, and Joseph our honourable father begged his body; and, as he said, he rose again, and the three teachers say: We saw him taken up into heaven, and Rabbi Levi spoke and testified to the things that were spoken by Rabbi Symeon,

ⁱⁱⁱ For ‘Bouthem’ (Βουθέμ), the Latin MSS have ‘Abudem’, and the Armenian MSS have ‘Abuden’; the Coptic MS omits the name.

μαρτυρήσας τὰ λεχθέντα παρὰ τοῦ ῥαββὶ Συμεών, καὶ ὅτι εἶπεν·
ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ
Ἰσραήλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. καὶ εἶπαν πάντες οἱ
διδάσκαλοι πρὸς πάντα τὸν λαὸν κυρίου· εἰ παρὰ κυρίου ἐγένετο
αὕτη καὶ ἔστι θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν, γινώσκοντες
γνώσεσθε, οἶκος Ἰακώβ, ὅτι γέγραπται· ἐπικατάρατος πᾶς ὁ ἐπὶ
ξύλου κρεμώμενος. καὶ ἑτέρα γραφή διδάσκει· θεοὶ οἵτινες τὸν
οὐρανὸν καὶ τὴν γῆν οὐκ ἐποίησαντο, ἀπολοῦνται. καὶ εἶπαν οἱ
ἱερεῖς καὶ οἱ Λευῖται πρὸς ἀλλήλους· εἰ ἕως τοῦ Σώμμου τοῦ
λεγομένου Ἰωβὴλ τὸ μνημόσυνον αὐτοῦ, γινώσκετε ὅτι
ἐπικρατεῖ ἕως τοῦ αἰῶνος, καὶ ἐγείρει ἑαυτῷ λαὸν καινόν. τότε
παρήγγειλαν οἱ ἀρχισυνάγωγοι καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται παντὶ
τῷ Ἰσραήλ λέγοντες· ἐπικατάρατος ὁ ἀνὴρ ἐκεῖνος ὃς ποίημα
χειρὸς ἀνθρώπου προσκυνήσει, καὶ ἐπικατάρατος ἀνὴρ ὃς
κτίσματα παρὰ τὸν κτίσαντα προσκυνήσει. καὶ εἶπεν πᾶς ὁ λαός·
ἀμήν ἀμήν.

Καὶ ὕμνησεν πᾶς ὁ λαὸς τὸν κύριον καὶ εἶπεν· εὐλογητὸς κύριος,
ὃς ἔδωκεν κατάπαυσιν τῷ λαῷ Ἰσραὴλ κατὰ πάντα ὅσα
ἐλάλησεν· οὐκ ἔπεσεν ῥῆμα ἐν ἀπὸ παντὸς ῥήματος αὐτοῦ τοῦ
ἀγαθοῦ ὅσα ἐλάλησεν Μωϋσῇ τῷ δούλῳ αὐτοῦ. εἶη ὁ κύριος ὁ
θεὸς ἡμῶν μεθ' ἡμῶν καθὼς ἦν μετὰ τῶν πατέρων ἡμῶν· μὴ
ἀπολέσῃ ἡμᾶς. καὶ μὴ ἀπολέσῃ ἡμᾶς τοῦ κλῖναι καρδίαν ἡμῶν

and he said: Behold, this *child* is set for the fall and rising
again of many in Israel and for a sign spoken against.”

^{iv} And all the teachers said unto all the people of the Lord,
“If this has come to pass from the Lord, and it is marvellous
in our eyes, you shall surely know, O house of Jacob, that it
is written: Cursed is everyone that hangs on a tree. And
another scripture teaches: The gods that did not make the
heaven and the earth shall perish.” ^v And the priests and the
Levites said one to another, “If his memorial *endures* until
the Sommos^{vi}, which is Jobel^{vii}, know that he will prevail for
ever and raise up for himself a new people.” ^{viii} Then the
rulers of the synagogue and the priests and the Levites
admonished all Israel, saying, “Cursed is the man who
worships what man’s hand has made, and cursed is the man
who worships creatures beside the Creator.” And all the
people said, “Amen, Amen.”

And all the people sang a hymn to the Lord and said,
“Blessed is the Lord who has given rest to the people of
Israel according to all that he spoke. Not one word has fallen
to the ground of all his good saying that he spoke to his
servant Moses. The Lord our God be with us as he was with
our fathers; let him not forsake us. And let him not destroy

^{iv} James adds a paragraph break at this point.

^v James adds a paragraph break at this point.

^{vi} In place of ‘Sommos’, the Coptic MS has ‘Soum’.

^{vii} ‘Jobel’ means ‘the Jubilee’.

^{viii} James adds a paragraph break at this point.

πρὸς αὐτόν, τοῦ πορευθῆναι ἡμᾶς ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ, τοῦ φυλλάσσειν τὰς ἐντολάς αὐτοῦ καὶ τὰ κρίματα αὐτοῦ ἃ ἐνετείλατο τοῖς πατράσιν ἡμῶν. καὶ ἔσται κύριος εἰς βασιλέα ἐπὶ πᾶσαν τὴν γῆν ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ἔσται κύριος εἷς, καὶ τὸ ὄνομα αὐτοῦ ἓν, κύριος βασιλεὺς ἡμῶν· αὐτὸς σώσει ἡμᾶς. οὐκ ἔστιν ὅμοιός σοι, κύριε· μέγας εἶ σύ, κύριε, καὶ μέγα τὸ ὄνομά σου. ἐν τῇ δυνάμει σου ἴασαι ἡμᾶς, κύριε, καὶ ἰαθησόμεθα· σῶσον ἡμᾶς, κύριε, καὶ σωθησόμεθα· ὅτι μερὶς καὶ κληρονομία σου ἐσμέν. καὶ οὐκ ἔάσει κύριος τὸν λαὸν αὐτοῦ ἕνεκεν τοῦ ὀνόματος αὐτοῦ τοῦ μεγάλου, ὅτι ἤρξατο κύριος τοῦ ποιεῖν ἡμᾶς εἰς λαὸν αὐτοῦ.

Καὶ ὑμνήσαντες ἅπαντες ἀπῆλθεν ἕκαστος ἀνὴρ εἰς τὸν οἶκον αὐτοῦ, δοξάζοντες τὸν θεόν, ὅτι αὐτοῦ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

us from turning our heart to him, from walking in all his ways and keeping his statutes and his judgements, which he commanded our fathers. And the Lord shall be King over all the earth in that day. And there shall be one Lord and his name one, even the Lord our King; he shall save us. There is none like you, O Lord. Great are you, O Lord, and great is your name. "Heal us, O Lord, by your power, and we shall be healed; save us, Lord, and we shall be saved; for, we are your portion and your inheritance. And the Lord will not forsake his people for his great name's Sake; for, the Lord has begun to make us to be his people."

And, when they had all sung this hymn, they departed every man to his house, glorifying God. [For, his is the glory, world without end. Amen.]