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## Ευαγγέλιο του Νικοδήμου (Β΄) Π THE GOSPEL OF NICODEMUS, PART 2

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*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 and Latin texts.*

### INTRODUCTION

Part 2 of the *Gospel of Nicodemus* (aka *Christ's Descent to Hell*) is a later addition to the *Acts of Pilate*. In it, Leucius and Charinus, two souls raised from the dead after the crucifixion, relate to the Sanhedrin the circumstances of the descent of Christ into Hell, and the deliverance of the righteous Old Testament patriarchs; it also describes the salvation of Saint Dismas, the penitent thief.

Following M.R. James, we present here all three major texts; James notes: *In order to place the material fairly before readers it seems necessary to give all three texts. The chapter and verse numbers are those of Tischendorf.*

The [Greek](#) and [Latin](#) texts here presented are from Constantine von Tischendorf's 1853 publication, *Evangelia Apocrypha*. The English text is based [on M.R. James' 1924 translations](#). Unlike Part 1, there is no extant manuscript in any language other than Greek or Latin.

### AUTHORSHIP AND DATES

The 2<sup>nd</sup> part of the *Gospel of Nicodemus* is a later addition to the *Acts of Pilate* but is probably based upon an older document. It appears most often in the Latin manuscripts, and only rarely in Greek. The author is unknown, as also is who first appended it to the Acts. The work most likely dates from the 4<sup>th</sup> Century and first appeared in Greek.

## Ευαγγέλιο του Νικοδήμου (B') 1

<sup>1</sup> Λέγει Ἰωσήφ Καὶ τί θαυμάζετε ὅτι Ἰησοῦς ἠγέρθη; οὐκ ἔστιν τοῦτο θαυμαστόν· ἀλλὰ τοῦτο θαυμαστόν ἐστὶν ὅτι οὐκ ἠγέρθη μόνος, ἀλλ' ὅτι καὶ ἄλλους πολλοὺς νεκροὺς ἠγειρεν, οἵτινες ἐφανίσθησαν ἐν Ἱεροσολύμοις πρὸς πολλούς. καὶ εἰ τοὺς ἄλλους οὐ γινώσκετε, τέως τὸν Συμεών, ὅστις ἐδέξατο τὸν Ἰησοῦν, καὶ τοὺς δύο αὐτοῦ υἱούς, οὓς ἀνέστησεν, τέως αὐτοὺς γινώσκετε. ἡμεῖς γὰρ ἐθάψαμεν αὐτοὺς πρὸ ὀλίγου· νῦν δὲ οἱ μὲν τάφοι αὐτῶν ὀρῶνται ἠνεωγμένοι κενοί, αὐτοὶ δὲ εἰσι ζῶντες καὶ διατρίβοντες ἐν τῇ Ἀριμαθίᾳ. ἀπέστειλαν οὖν ἀνθρώπους, καὶ εὔρον τὰ μνημεῖα αὐτῶν ἠνεωγμένα κενά. λέγει ὁ Ἰωσήφ Ἀπέλθωμεν εἰς τὴν Ἀριμαθίαν καὶ εὐρήσωμεν αὐτούς.

<sup>2</sup> Τότε ἠγέρθησαν οἱ ἀρχιερεῖς ὁ Ἄννας καὶ Καϊάφας καὶ Ἰωσήφ καὶ Νικόδημος καὶ Γαμαλιήλ καὶ ἕτεροι μετ' αὐτῶν καὶ ἀπῆλθον εἰς Ἀριμαθίαν, καὶ εὔρον οὓς ὁ Ἰωσήφ ἔλεγεν. ἐποίησαν οὖν προσευχὴν καὶ ἠσπάσαντο ἀλλήλους· εἶτα ἦλθον μετ' αὐτῶν εἰς Ἱεροσόλυμα, καὶ ἔφερον αὐτοὺς ἐν τῇ συναγωγῇ, καὶ ἠσφαλίσαντο τὰς θύρας, καὶ ἔθηκαν εἰς μέσον τὴν παλαιὰν τῶν Ἰουδαίων, καὶ εἶπον πρὸς αὐτοὺς οἱ ἀρχιερεῖς Θέλομεν ἵνα ὁμοσητε εἰς τὸν θεὸν τοῦ Ἰσραὴλ καὶ τὸν Ἀδωναΐ, καὶ οὕτως ἵνα εἴπητε τὴν ἀλήθειαν, πῶς ἀνέστητε καὶ τίς ὑμᾶς ἀνέστησεν ἐκ νεκρῶν.

## GOSPEL OF NICODEMUS (PT 2) 1

<sup>i1</sup> Joseph said, "And why do you marvel that Jesus rose again? This is not marvellous: but this is marvellous, that he did not rise alone, but raised up many other dead men that appeared in Jerusalem unto many. And, if you do not know the others, yet Simeon at least, who received Jesus, and his two sons, whom he has raised up, these at least you do know; for, we buried them but a little while ago; and now their sepulchres are seen to be opened and empty, and they themselves are alive and dwelling in Arimathaea." They sent, therefore, men and found their sepulchres opened and empty. Joseph said, "Let us go unto Arimathaea and find them."

<sup>2</sup> Then rose up the chief priests Annas and Caiaphas, and Joseph and Nicodemus and Gamaliel and others with them, and they went to Arimathaea and found the men of whom Joseph spoke. So, they offered prayer and saluted one another; then they came with them to Jerusalem; and they brought them into the synagogue and made fast the doors and set the Old Testament<sup>ii</sup> of the Jews in the midst; and the high priests said to them, "We would have you swear by the God of Israel and by Adonai, and so, speak the truth, how you arose and who raised you from the dead."

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### GOSPEL OF NICODEMUS (II) 1

- <sup>i</sup> Part I ends with words of the priests: *Our scripture says that every word shall be established at the mouths of two or three. Joseph, therefore, confesses that he tended him and buried him, and how that it is true that he rose again.* This chapter runs on from that.
- <sup>ii</sup> The word, 'Testament' (following James) is not in the Greek text.

<sup>3</sup> Τοῦτο ἀκούσαντες οἱ ἀναστάντες ἄνθρωποι ἐποίησαν εἰς τὰ πρόσωπα αὐτῶν τὸν τύπον τοῦ σταυροῦ καὶ εἶπον πρὸς τοὺς ἀρχιερεῖς Δότε ἡμῖν χάρτην καὶ μέλαν καὶ κάλαμον. Ἔφερον οὖν ταῦτα. καὶ καθίσαντες ἔγραψαν οὕτως.

<sup>3</sup> When the men that had arisen heard that, they made on their faces the sign of the cross, and said to the chief priests, "Give us paper and ink and pen." So, they brought these things. And they sat down and wrote thus:

### Evang. Nicodemi (Pars altera) I ('A')

#### DECENSUS CHRISTI AD INFERNOS

<sup>1</sup> *Et exurgens Ioseph dixit ad Annam et Caiapham Vere et bene admiramini quoniam audistis quod visus est Iesus de morte vivus ascendisse in coelum. Vero plus admirandum est quia non solus resurrexit a mortuis, sed multos alios mortuos de monumentis resuscitavit vivos, et a multis visi sunt in Ierusalem. Et audite me nunc, quia omnes scimus beatum Simeonem sacerdotem magnum, qui suscepit manibus suis Iesum infantem in templo. Et ipse Simeon habuit duos filios, germanos fratres, et nos omnes in dormitione et in sepultura eorum fuimus. Ambulate ergo et videte monumenta eorum: aperta enim sunt, quia surrexerunt, et ecce sunt in civitate Arimathia, simul viventes in orationibus. Et quidem audiuntur clamantes, cum nemine autem loquentes, sed sunt ut mortui silentes. Sed venite ambulemus ad istos, cum omni honore et moderatione perducamus eos ad nos. Et coniurantes eos, forsitan loquentur nobis de resurrectionis eorum mysterio.*

### G. NICODEMUS (PT 2) 1 (LATIN 'A')

#### CHRIST'S DESCENT INTO HADES

<sup>1</sup> And Joseph arose and said to Annas and Caiaphas, "Truly and rightly do you marvel because you have heard Jesus has been seen alive after death, and that he has ascended into heaven. Nevertheless, it is more marvellous that he rose not alone from the dead, but raised up alive many other dead out of their sepulchres, and they have been seen by many in Jerusalem. And now listen to me; for, we all know the blessed Simeon, the high priest that received the child Jesus in his hands in the temple. And this Simeon had two sons, brothers in blood, and we all were at their falling asleep and at their burial. Go, therefore, and look on their sepulchres; for, they are open, because they have risen, and behold they are in the city of Arimathaea dwelling together in prayer. And indeed, men hear them crying out, yet they speak with no man but are silent as dead men. But come, let us go to them and, with all honour and gentleness, bring them to us; and, if we adjure them, perchance they will tell us concerning the mystery of their rising again."

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#### GOSPEL OF NICODEMUS (II) 1 (LATIN 'A')

- <sup>i</sup> Part I (Chapter 16), ends with words of the rulers of the synagogue, &c: *All nations shall serve him, and kings shall come from afar worshipping and magnifying him.* The text here runs on from this.

<sup>2</sup> *Haec audientes omnes gavisi sunt. Et euntes Annas et Caiaphas, Nicodemus et Ioseph et Gamaliel non invenerunt eos in sepulcro eorum; sed ambulantes in civitatem Arimathiam ibi eos invenerunt, flexis genibus et orationi vacantes. Et osculantes eos cum omni veneratione et timore dei perduxerunt eos Ierusalem in synagogam. Et clausis ianuis tollentes legem domini posuerunt in manibus eorum, coniurantes eos per deum Adonai et deum Israel, qui per legem et prophetas locutus est patribus nostris, dicentes Si Iesum esse creditis qui vos a mortuis resuscitavit? dicite nobis quomodo resurrexistis a mortuis.*

<sup>3</sup> *Hanc adiurationem audientes Karinus et Leucius contremuerunt corpore et conturbati corde gemuerunt. Et simul respicientes in coelum fecerunt signaculum crucis digitis suis in linguas suas, et statim simul locuti sunt dicentes Date nobis singulos tomos chartae, et scribamus quod vidimus et audivimus. Et dederunt eis. Et sedentes singuli scripserunt dicentes.*

### *Evang. Nicodemi (Pars altera) I ('B')*

<sup>1</sup> *Tunc rabbi Addas et rabbi Finees et rabbi Egias, viri tres qui venerant de Galilaea testificantes vidisse se Iesum assumptum in coelum, surrexerunt in medio multitudinis principum Iudaeorum et dixerunt coram sacerdotibus et Levitis*

<sup>2</sup> When they heard these things, they all rejoiced. And Annas and Caiaphas, Nicodemus and Joseph and Gamaliel went and found them not in their sepulchre, but they went to the city of Arimathaea, and found them there, kneeling on their knees and giving themselves to prayer. And they kissed them and, with all reverence and in the fear of God, they brought them to Jerusalem into the synagogue. And they shut the doors and took the law of the Lord and put it into their hands, and adjured them by the God Adonai and the God of Israel who spoke to our fathers by the prophets, saying, "Do you believe that it is Jesus who raised you from the dead? Tell us how you have arisen from the dead."

<sup>3</sup> And, when Karinus and Leucius heard this request, they trembled in their body and groaned, being troubled in heart. And, looking up together to heaven, they made the seal of the cross with their fingers on their tongues; and, forthwith, both of them spoke, saying, "Give us each a volume of paper, and let us write what we have seen and heard." And they gave them to them, and each of them sat down and wrote, saying:

### G. NICODEMUS (PT 2) 1 (LATIN 'B')

<sup>i 1</sup> Then Rabbi Addas and Rabbi Fineës and Rabbi Hgias, even the three men who had come out of Galilee testifying that they had seen Jesus taken up into heaven, arose in the midst of the multitude of the chief men of the Jews, and said before the priests and Levites

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#### GOSPEL OF NICODEMUS (II) 1 (LATIN 'B')

<sup>i</sup> Although the text of the *Latin 'B'* recension is generally shorter than that of *Latin 'A'*, for this chapter it has a considerably longer version.

convocatis ad concilium domini Venientibus nobis de Galilaea in Iordanem obviam facti sunt maxima multitudo hominum abbatorum qui olim fuerant defuncti. Inter quos Karinum et Leucium vidimus simul cum eis adesse: et appropinquantes ad nos osculantesque ad invicem, quia cari nostri fuerunt amici, interrogavimus eos Dicite nobis, amici et fratres, quae est haec anima et caro? et qui sunt isti cum quibus pergitis? et quomodo corporaliter manetis qui olim defuncti fuistis?

<sup>2</sup> Qui respondentes dixerunt Resurreximus cum Christo ab inferis, et ipse resuscitavit nos a mortuis. Et ex hoc sciatis quod destructae sunt portae mortis et tenebrarum, et animae sanctorum inde sunt exemptae et in coelum conscenderunt cum Christo domino. Nam et nobis ab ipso domino praeceptum est ut tempore praefinito perambulemus ripas Iordanis et montes; tamen non omnibus apparentes neque cum omnibus loquentes nisi quibus ei placuerit. Et modo neque loqui neque apparere vobis potuissemus nisi a spiritu sancto nobis permissum fuisset.

<sup>3</sup> Audientes autem haec omnis multitudo quae aderat in concilio, timore perterriti ac tremore mirabantur si haec veraciter facta fuissent quae isti Galilaei testificantur. Tunc Caiphas et Annas dixerunt concilio Modo apparere habet per omnia quae isti testificati sunt, prius et posterius: si hoc verum fuerit compertum, quod Karinus et Leucius vivi permaneant in corpore, et si nos eos oculis nostris contemplari poterimus, tunc

that were assembled unto the council of the Lord, "As we came from Galilee to Jordan, there met us a great multitude of men in white garments who had died before. Among whom we beheld Karinus and Leucius to be present with them; and they came near to us and we kissed one another; for, they were beloved friends of ours, and asked them, *saying*,<sup>ii</sup> "Tell us, friends and brothers, what is this soul and flesh?" And who are these with whom you go? And how are you who were dead remaining in the body."

<sup>2</sup> "And they answered and said, "We arose with Christ out of hell, and he raised us up from the dead. And hereby may you know that the gates of death and darkness are destroyed, and the souls of the saints are taken out thence, and have ascended into heaven with Christ the Lord. But we also have been commanded by the Lord himself that, for a set time, we should walk the banks of Jordan and the mountains, yet not being seen by all men, neither speaking with all men, but only with those with whom it shall please him. And, even now, we should not have been able to speak to you or to be seen by you unless we had been suffered by the Holy Spirit.""

<sup>3</sup> Now, when all the multitude that were present in the council heard these things, they were stricken with fear and trembling, and wondered, *saying*<sup>iii</sup>, "Did these things truly come to pass which these men of Galilee testify?" Then Caiaphas and Annas said to the council, "Now shall it be made plain concerning all the things that these have testified, both first and last: if it shall be found true that Karinus and Leucius do remain alive in the body, and if we are able

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<sup>ii</sup> The word, 'saying', here following James, is not in the Latin text.

<sup>iii</sup> The word, 'saying', here following James, is not in the Latin text.

*per omnia verum est quod isti testificantur: invenientes vero, illi nos certos de omnibus facient. Sin autem miuime, sciatis quia omnia mentita sunt.*

<sup>4</sup> *Tunc subito orto consilio placuit eis eligere viros idoneos deum timentes, et qui noverant quando illi defuncti sunt et sepulturam ubi sepulti sunt, ut diligenter inquirerent et viderent si ita est sicut audierant. Perrexerunt itaque ibidem viri numero quindecim, qui per omnia in dormitione eorum aderant et pedibus suis steterant ubi sepulti sunt et monumenta eorum perspicuerant. Qui venientes invenerunt monumenta eorum aperta et alia quam plurima, et nec signum ex ossibus aut ex pulvere eorum invenerunt. Et sub omni festinatione revertentes retulerunt quae viderant.*

<sup>5</sup> *Tunc moerore nimio conturbata est omnis synagoga eorum, et dixerunt ad invicem Quid faciemus? Annas et Caiphas dixerunt Dirigamus ubi audivimus eos esse, mittamusque ad eos viros de nobilioribus, rogantes eos et deprecantes: forsitan dignabuntur venire ad nos. Tunc direxerunt ad eos Nicodemum et Ioseph et tres viros rabbites Galilaeos qui eos viderant, rogantes ut dignarentur venire ad eos. Qui pergentes ambulaverunt circa omnem regionem Iordanis et montium, et non invenientes eos revertebantur.*

<sup>6</sup> *Et ecce subito ex monte Amalech apparuit descendentium plurima multitudo, quasi duodecim milia virorum, qui cum domino surrexerunt. Qui recognoscentes ibidem plurimos non*

to behold them with our eyes, then that is true in all points which these testify; and, if we find them, they will assure us of all things; but, if not, you shall know that all are lying reports.”

<sup>4</sup> Then they took counsel quickly, and it pleased them to choose fit men fearing God, who knew when these men had died and the sepulchre where they were buried, and should inquire diligently and see if it were so as they had heard. There went, therefore, to the place fifteen men who had been present throughout at their falling asleep, and had stood on their feet in the place where they were buried, and had seen their sepulchres. And these came and found their sepulchres and many others open, and found no sign of the bones or the dust of them; and they returned with all speed and reported the things that they had seen.

<sup>5</sup> Then was all their synagogue troubled with sadness, and they said to each other, “What shall we do?” Annas and Caiaphas said, “Let us send to the place where heard they are, and send to them men of the nobler sort, asking and begging them; perhaps they will vouchsafe to come to us.” Then they sent to them Nicodemus and Joseph and the three men, the Rabbis of Galilee who had seen them, asking them if they would vouchsafe to come to them. And these went and walked about all the region of Jordan and of the mountains and did not find them; and they returned.

<sup>6</sup> And behold, suddenly, there appeared coming down from Mount Amalech a great crowd, about twelve thousand men, who had risen with the Lord. And though they<sup>iv</sup> recognized many, they could not

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<sup>iv</sup> In place of ‘they’, James has ‘the men’.

potuerant eis quicquam loqui prae pavore et visione angelica, steteruntque procul intuentes et audientes eos, quomodo gradiebantur psallentes atque dicentes Resurrexit dominus a mortuis sicut dixerat: exultemus et laetemur omnes, quoniam ipse regnat in aeternum. Tunc admirantes qui missi fuerant prae pavore ceciderunt in terram, et receperunt responsum ab ipsis ut Karinum et Leucium in domos suas perquirerent.

<sup>7</sup> Qui exsurgentes perrexerunt ad domos eorum, et invenerunt eos orationi vacare. Et intrantes ad eos proni corruerunt in terram salutantes eos, et erecti dixerunt Amici dei, omnis multitudo Iudaeorum nos direxerunt ad vos, audientes quod surrexistis a mortuis, rogantes et obsecrantes vos ut veniatis ad eos, ut sciamus omnes magnalia dei quae facta sunt circa nos temporibus nostris. Qui statim nutu dei consurgentes venerunt cum ipsis, et intraverunt synagogam eorum. Tunc multitudo Iudaeorum cum sacerdotibus libros legis posuerunt in manibus eorum, adiuraveruntque eos per deum Heloi et deum Adonai et per legem et prophetas dicentes Dicite nobis quomodo surrexistis a mortuis, et quae sunt haec mirabilia quae facta sunt temporibus nostris, qualia nunquam audivimus aliquando facta: quia iam prae pavore obstupuerunt omnia ossa nostra et aruerunt, et terra commovet se sub pedibus nostris: adiunximus enim omnia pectora nostra ut effunderemus sanguinem iustum et sanctum.

7 They arose and went to their house and found them giving themselves to prayer; and, going in to them, they fell on their faces to the ground and greeted them, and arose and said, "O you friends of God, the whole crowd of the Jews has sent us to you; for, they have heard that you are risen from the dead, asking and begging you to come to them, so we may all know the wonderful works of God that have been wrought on us<sup>vi</sup> in our days." And they rose immediately by God's bidding, went with them, and entered their synagogue. And, when the chief priests saw them, they were troubled and fear took hold of them; and, finally, Annas and Caiaphas took the books of the law of God and put them in their hands, and adjured them by the god Heloi and the god Adonai and by the law and the prophets, saying, "Tell us how you rose from the dead, and what are these wonders that have been wrought in our days, such as we have never heard done at any time; for, now all our bones are confounded and dried up for fear, and the earth moves itself beneath our feet; for,<sup>vii</sup> we have united all our hearts to shed righteous and holy blood."

7 They arose and went to their house and found them giving themselves to prayer; and, going in to them, they fell on their faces to the ground and greeted them, and arose and said, "O you friends of God, the whole crowd of the Jews has sent us to you; for, they have heard that you are risen from the dead, asking and begging you to come to them, so we may all know the wonderful works of God that have been wrought on us<sup>vi</sup> in our days." And they rose immediately by God's bidding, went with them, and entered their synagogue. And, when the chief priests saw them, they were troubled and fear took hold of them; and, finally, Annas and Caiaphas took the books of the law of God and put them in their hands, and adjured them by the god Heloi and the god Adonai and by the law and the prophets, saying, "Tell us how you rose from the dead, and what are these wonders that have been wrought in our days, such as we have never heard done at any time; for, now all our bones are confounded and dried up for fear, and the earth moves itself beneath our feet; for,<sup>vii</sup> we have united all our hearts to shed righteous and holy blood."

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<sup>v</sup> James adds a paragraph break at this point.

<sup>vi</sup> James offers 'you' as an alternative to 'us'.

<sup>vii</sup> After 'for', James adds 'verily'.

<sup>8</sup> *Tunc Karinus et Leucius annuerunt eis manibus ut darent eis tomum chartae et atramentum. Hoc autem fecerunt quia non permisit eos spiritus sanctus loqui cum illis. Qui dantes eis singulas chartas sequestraverunt seorsum unum ab alio in singulis cellulis. At illi digitis suis signaculum crucis Christi facientes, in singulis coeperunt scribere tomis: et postquam compleverunt, quasi ex uno ore a singulis cellulis exclamaverunt Amen. Exsurgentes vero Karinus dedit chartam suam Aunae et Leucius Caiphae, et salutantes invicem exierunt et reversi sunt ad sepulcra sua.*

<sup>9</sup> *Tunc Annas et Caiphas aperientes tomum chartae coeperunt singuli secreto legere. Sed omnis populus graviter accipiens, ita ab omnibus proclamatum est Palam haec scripta nobis perlegite; et postquam perlecta fuerint, nos ea conservabimus, ne forte veritas dei haec ab immundis et fallacibus vertatur obcaecatione in falsitatem. Dehinc tremore confecti Annas et Caiphas tradiderunt tomum chartae rabbi Addae et rabbi Finees et rabbi Egiae, qui venerant a Galilaea et annuntiaverant Iesum assumptum in coelum: illis credidit omnis multitudo Iudaeorum ut hanc scripturam legerent. Et legerunt chartam continentem haec.*

<sup>8</sup> Then Karinus and Leucius beckoned to them with their hands that they should give them a volume of paper, and ink; and this they did, because the Holy Spirit did not suffer them to speak with them. And they gave to each of them paper, and separated them one from the other in several cells<sup>viii</sup>. And they, making with their fingers the sign of the cross of Christ, began to write each his volume; and, when they had ended, they cried out as it were with one voice out of their several cells, "Amen." And Karinus rose and gave his paper to Annas and Leucius to Caiaphas, and they saluted one another and went forth and returned unto their sepulchres.

<sup>9</sup> Then Annas and Caiaphas opened the roll of paper and began each of them to read to himself privately. But all the people took it ill, and there was a cry from all of them, "Read these writings to us openly; and, when they have been read, we will keep them, that this truth of God is not turned by blinding our eyes, to deceit, by unclean and deceitful men." And, thereupon, Annas and Caiaphas, being seized with trembling, delivered the roll of paper to Rabbi Addas and Rabbi Fineës and Rabbi Egias, who had come from Galilee and declared that Jesus was taken up into heaven; and to them all the multitude of the Jews gave credence that they should read this writing. And they read the paper, wherein was contained this: <sup>ix</sup>

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<sup>viii</sup> James has 'chambers' in place of 'cells', adding the latter in parentheses.

<sup>ix</sup> At the end of this verse, James adds 'that follows'.

## Ευαγγέλιο του Νικοδήμου (Β΄) 2

<sup>1</sup> Κύριε Ἰησοῦ Χριστέ, ἡ ἀνάστασις καὶ ἡ ζωὴ τοῦ κόσμου, δὸς ἡμῖν χάριν ἵνα διηγησώμεθα τὴν ἀνάστασίν σου καὶ τὰ θαυμάσιά σου, ἃ ἐν τῷ ἄδη ἐποίησας. Ἡμεῖς οὖν ἦμεν ἐν τῷ ἄδη μετὰ πάντων τῶν ἀπ' αἰῶνος κεκοιμημένων. ἐν ὥρᾳ δὲ μεσονυκτίου εἰς τὰ σκοτεινὰ ἐκεῖνα ἀνέτειλεν ὥσπερ φῶς ἡλίου καὶ ἔλαμψεν, καὶ ἐφωτίσθημεν πάντες καὶ εἶδομεν ἀλλήλους. καὶ εὐθύς ὁ πατὴρ ἡμῶν Ἀβραὰμ μετὰ τῶν πατριαρχῶν καὶ τῶν προφητῶν ἐνωθεῖς, καὶ χαρᾶς ὁμοῦ πλησθέντες εἶπον πρὸς ἀλλήλους Τοῦτο τὸ φῶς ἀπὸ μεγάλου φωτισμοῦ ἐστίν. ὁ προφήτης Ἡσαΐας ἐκεῖ παρῶν εἶπε Τοῦτο τὸ φῶς ἐκ τοῦ πατρὸς ἐστὶ καὶ ἐκ τοῦ υἱοῦ καὶ ἐκ τοῦ ἁγίου πνεύματος· περὶ οὗ προεφήτευσα ὅτι ζῶν λέγων Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλείμ, ὁ λαὸς ὁ καθήμενος ἐν σκότει ἴδε φως μέγα.

<sup>2</sup> Εἶτα ἦλθεν εἰς τὸ μέσον ἕτερος ἀπὸ τῆς ἐρήμου ἀσκητής, καὶ εἶπον πρὸς αὐτὸν οἱ πατριάρχαι Τίς εἶ; ὁ δὲ εἶπεν Ἐγὼ εἰμι Ἰωάννης, τὸ τέλος τῶν προφητῶν, ὃς ἐποίησα τὰς ὁδοὺς τοῦ υἱοῦ τοῦ θεοῦ εὐθείας, καὶ ἐκήρυξα τῷ λαῷ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν. καὶ ὁ υἱὸς τοῦ θεοῦ εἰς ἐμὲ ἦλθε, καὶ ἀπὸ μακρόθεν ἰδὼν αὐτὸν εἶπον πρὸς τὸν λαόν Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. καὶ μετὰ τῆς χειρὸς μου ἐβάπτισα αὐτὸν ἐν τῷ Ἰορδάνῃ

## GOSPEL OF NICODEMUS (PT 2) 2

<sup>1</sup> O Lord Jesus Christ, the resurrection and the life of the world, give us grace that we may tell of your resurrection and of your marvellous works that you did in Hades<sup>i</sup>. We, then, were in hell together with all those who have fallen asleep since the beginning; and, at the hour of midnight, there rose on those dark places as it were the light of the sun, and shined, and all we were enlightened and beheld one another. And, straight away, our father Abraham, together with the patriarchs and the prophets, were all at once filled with joy and said one to another, "This light comes of the great lightening." The prophet Esaias being there present said, "This light is of the Father, and of the Son, and of the Holy Spirit<sup>ii</sup>, concerning which I prophesied when I was yet alive, saying: The land of Zabulon and the land of Nephthalim, the people that sat in darkness, has seen a great light."

<sup>2</sup> Then came there to the midst another out of the wilderness, an anchorite, and the patriarchs said to him, "Who are you?" And he said, "I am John, the end of the prophets, which made straight the ways of the Son of God, and preached repentance to the people for the remission of sins. <sup>iii</sup>And the Son of God came to me and, when I saw him afar off, I said to the people, "Behold the Lamb of God that takes away the sins of the world." And, with my hands, I baptized him in the river Jordan,

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### GOSPEL OF NICODEMUS (II) 2

<sup>i</sup> In place of 'Hades', James has 'Hell' (with the former added in parentheses).

<sup>ii</sup> James has 'Holy Ghost' in place of 'Holy Spirit'.

<sup>iii</sup> James adds a paragraph break at this point.

ποταμῷ, καὶ εἶδον ὡσεὶ περιστερὰν καὶ τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτὸν ἐρχόμενον, καὶ ἤκουσα καὶ τῆς φωνῆς τοῦ θεοῦ καὶ πατρὸς οὕτω λέγοντος Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ ἠυδόκησα. καὶ διὰ τοῦτο ἀπέστειλέ με καὶ πρὸς ὑμᾶς, ἵνα κηρύξω πῶς ἔρχεται ὁ μονογενὴς υἱὸς τοῦ θεοῦ ὧδε, ἵνα ὅστις πιστεύσῃ πρὸς αὐτὸν σωθήσεται, ὅστις δὲ οὐ πιστεύσει εἰς αὐτὸν κατακριθήσεται. διὰ τοῦτο λέγω πρὸς ἅπαντας ὑμᾶς, καθὼς ἴδητε αὐτόν, ἵνα προσκυνήσητε πάντες, ὅτι νῦν μόνον ἐστὶ πρὸς ὑμᾶς ὁ τῆς μετανοίας καιρὸς ὑπὲρ οὗ προσεκυνήσατε εἰς τὸν ἄνω μάταιον κόσμον τοῖς εἰδώλοις, καὶ ὑπὲρ ὧν ἡμαρτήκατε· ἐν ἄλλῳ δὲ καιρῷ τοῦτο γενέσθαι ἀδύνατον.

### *Evang. Nicodemi (Pars altera) II ('A')*

*<sup>1</sup> Domine Iesu Christe, mortuorum resurrectio et vita, permitte nobis loqui mysteria per mortem crucis tuae, quia per te coniurati sumus. Tu enim iussisti servis tuis nemini referre tuae divinae maiestatis secreta quae in inferis fecisti. Nos autem cum essemus cum omnibus patribus nostris positi in profundo in caligine tenebrarum, subito factus est aureus solis calor purpureaque regalis lux illustrans super nos. Statimque omnis generis humani pater cum omnibus patriarchis et prophetis exultaverunt dicentes Lux ista*

and saw as it were a dove, and the Holy Spirit<sup>iv</sup> coming on him, and I heard also the voice of God and the Father thus speaking, "This is my beloved Son, in whom I am well pleased." And, for this cause, sent he me to you also, to proclaim that the only begotten Son of God comes hither, that whoever believes in him may be saved, and whoever does not believe in him may be condemned. Therefore, I say to you all that, when you behold him, you shall worship him; for, now only is the time of repentance for you; for, you did worship idols in the vain world that is above, and for the sins which you have committed; but, at another time, it is impossible that this should come to pass."

### G. NICODEMUS (PT 2) 2 (LATIN 'A')

<sup>1</sup> Lord Jesus Christ, the life and resurrection of the dead,<sup>i</sup> suffer us to speak of the mysteries of your majesty that you performed after your death on the cross, inasmuch as we have been adjured by your Name. For, you commanded us your servants to tell no man the secrets of your divine majesty that you wrought in hell. <sup>ii</sup> Now, when we were set together with all our fathers in the deep, in obscurity of darkness, on a sudden there came a golden heat of the sun and a purple and royal light shining upon us. And, immediately, the father of the whole race of men, together with all the patriarchs and prophets, rejoiced, saying,

<sup>iv</sup> James has 'Holy Ghost' in place of 'Holy Spirit'.

### **GOSPEL OF NICODEMUS (II) 2 (LATIN 'A')**

<sup>i</sup> In place of 'the life and resurrection of the dead', an alternate text has 'the resurrection of the dead and the life of the living'.

<sup>ii</sup> James adds a paragraph break at this point.

*auctor luminis sempiterni est, quae nobis promisit transmittere lumen coaeternum. Et exclamavit Esaias et dixit Haec est lux patris, filius dei, sicut praedixi cum essem in terris vivus Terra Zabulon et terra Nephthalim trans Iordanem, Galilaeae gentium, populus qui sedebat in tenebris vidit lucem magnam; et qui sunt in regione umbrae mortis, lux fulgebat inter eos. Et nunc advenit et illuxit nobis in morte sedentibus.*

<sup>2</sup> *Et cum exultaremus omnes in lumine quod superluxit nobis, supervenit nobis genitor noster Simeon, et exultans dixit nobis Glorificate dominum Iesum Christum filium dei: quia ego eum suscepi infantem natum in manibus meis in templo, et compulsus spiritu sancto dixi ad eum confessus quia nuuc viderunt oculi mei salutare tuum, quod praeparasti in conspectu omnium populorum, lumen ad revelationem gentium et gloriam plebis tuae Israel. Haec audiens omnis multitudo sanctorum plus exultaverunt.*

<sup>3</sup> *Et posthaec supervenit quasi heremicola, et interrogatur ab omnibus Quis es tu? Quibus respondens dixit Ego sum Iohannes, vox et propheta altissimi, praevius ante faciem adventus eius praeparare vias eius, ad dandum scientiam salutis plebi eius in remissionem peccatorum illorum. Et videns eum venientem ad me compulsus spiritu sancto dixi Ecce agnus dei, ecce qui tollit peccata mundi. Et baptizavi eum in flumine Iordanis, et vidi spiritum sanctum*

“This light is the beginning<sup>iii</sup> of everlasting light that promised to send to us his co-eternal light.” And Esaias cried out and said, “This is the light of the Father, even the Son of God, according as I prophesied when I lived upon the earth: The land of Zabulon and the land of Nephthalim beyond Jordan, of Galilee of the Gentiles, the people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, on them did the light shine. And now it has come and shone on us that sit in death.”

<sup>2</sup> And, as we all rejoiced in the light that shone on us, there came to us our father Simeon, and he rejoicing said to us, “Glorify the Lord Jesus Christ, the Son of God; for, I received him in my hands in the temple when he was born a child; and, being moved of the Holy Spirit<sup>iv</sup>, I made confession and said to him: Now have my eyes seen your salvation, which you have prepared before the face of all people, a light to lighten the Gentiles, and to be the glory of thy people Israel.” And, when they heard these things, the whole multitude of the saints rejoiced yet more.

<sup>3</sup> And, after that, there came one as it were a dweller in the wilderness, and he was inquired of by all, “Who are you?” And he answered them and said, “I am John, the voice and the prophet of the most High, which came before the face of his advent to prepare his ways, to give knowledge of salvation to his people, for the remission of their sins. And, when I saw him coming to me, being moved of the Holy Spirit, I said, “Behold the Lamb of God, behold him that takes away the sins of the world.” And I baptized him in the river of Jordan and saw the Holy

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<sup>iii</sup> After ‘beginning’, James adds ‘author’ in parentheses.

<sup>iv</sup> James has ‘Holy Ghost’ in place of ‘Holy Spirit’ (as also in v. 3).

*descendentem super eum in specie columbae, et audivi vocem de coelis dicentem Hic est filius meus dilectus, in quo bene complacui. Et nunc praeivi ante faciem eius et descendi annuntiare vobis quia in proximo est visitare nos ipse oriens filius dei ex alto veniens, sedentibus nobis in tenebris et umbra mortis.*

### *Evang. Nicodemi (Pars altera) II ('B')*

<sup>1</sup> *Ego Karinus. Domine Iesu Christe, fili dei vivi, permittite me loqui mirabilia tua quae apud inferos gessisti. Cum igitur essemus in tenebris et umbra mortis detenti apud inferos, subito illuxit nobis lux magna, et contremuit infernus et portae mortis. Et audita est vox filii patris altissimi tanquam vox tonitruum magni, fortiterque proclamans sic intulit Portas principes vestras retollite, portas aeternales sustollite: rex gloriae Christus dominus intraturus adveniet.*

<sup>2</sup> *Tunc Satanas dux mortis advenit, fugiens territus, dicens ministris suis et inferis Ministri mei et omnes inferi, concurrite, portas vestras claudite, vectes ferreos supponite, et pugnate fortiter et resistite, ne tenentes captivemur a vinculis. Tunc impia officia eius omnia conturbata sunt et coeperant portas mortis cum omni diligentia claudere, serasque et vectes ferreos paulatim iungere, omniaque ornamenta sua strictis manibus tenere et proclamare ululatus dirae vocis ac teterrimae.*

Spirit descending on him in the likeness of a dove, and heard a voice out of heaven saying, "This is my beloved Son, in whom I am well pleased." And now have I come before his face and come down to declare to you that he is at hand to visit us, even the dayspring, the Son of God, coming from on high to us that sit in darkness and in the shadow of death."

### G. NICODEMUS (PT 2) 2 (LATIN 'B')

<sup>1</sup> I Karinus. O Lord Jesus Christ, son of the living God, suffer me to speak of your marvellous works that you did in hell. <sup>i</sup> When we were held in hell in darkness and the shadow of death, suddenly there shone on us a great light, and hell trembled, and the gates of death. And there was heard the voice of the Son of the most high Father, as it were the voice of a great thundering, and it proclaimed aloud and began, "Draw back, O princes, your gates, remove your everlasting doors; Christ the Lord, the king of glory, approaches to enter in."

<sup>2</sup> Then came Satan the prince of death, fleeing in fear and saying to his ministers and to the hells, "O my ministers and all the hells, come together, and shut your gates, set in place the bars of iron, and fight boldly and withstand, that we that hold them are not made captive in bonds." Then were all his evil ministers troubled and began to shut the gates of death with all diligence, and by little to make fast the locks and the bars of iron, and to take fast in hand all their instruments, and to utter howling with dreadful and hideous voices.

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### GOSPEL OF NICODEMUS (II) 2 (LATIN 'B')

<sup>i</sup> James adds a paragraph break at this point.

## Ευαγγέλιο του Νικοδήμου (Β΄) 3

<sup>1</sup> Τοῦ Ἰωάννου τοίνυν διδάσκοντος οὕτως τοὺς ἐν τῷ ἄδη, ἀκούσας καὶ ὁ πρωτόπλαστος καὶ προπάτωρ Ἀδάμ λέγει πρὸς τὸν υἱὸν αὐτοῦ τὸν Σήθ Υἱέ μου, θέλω ἵνα εἴπῃς τοῖς προπάτορσι τοῦ γένους τῶν ἀνθρώπων καὶ τοῖς προφήταις, ὅτε ἔπεσον ἵνα ἀποθνήσκω, που σε ἀπέστειλα. ὁ δὲ Σὴν ἔφη Προφήται καὶ πατριάρχαι, ἀκούσατε, ὁ ἐμὸς πατήρ Ἀδάμ ὁ πρωτόπλαστος πεσὼν ποτε εἰς τὸ τελευτᾶν ἀπέστειλέ με ποιήσασθαι δέησιν πρὸς τὸν θεὸν ἔγγιστα τῆς πύλης του παραδείσου, ὡς ἂν ὀδηγήσῃ με δι' ἀγγελου πρὸς τὸ δένδρον τῆς ἐλεημοσύνης καὶ ἐπάρω ἔλαιον καὶ ἀλείψω τὸν ἐμὸν πατέρα, καὶ ἀναστῆ ἀπὸ τῆς ἀσθενείας. ὅπερ δὴ καὶ ἐποίησα. καὶ μετὰ τὴν εὐχὴν ἐλθὼν ἄγγελος κυρίου λέγει μοι Τί, Σήθ, αἰτεῖς; ἔλαιον αἰτεῖς τὸ τοὺς ἀσθενεῖς ἀνιστῶν, ἢ τὸ δένδρον τὸ ῥέον τὸ τοιοῦτον ἔλαιον διὰ τὴν τοῦ σοῦ πατρὸς ἀσθένειαν; τοῦτο οὐκ ἔστιν εὐρεθῆναι νυνὶ ἄπαθι οὖν καὶ εἶπε τῷ πατρί σου ὅτι μετὰ τὸ συντελεσθῆναι ἀπὸ κτίσεως κόσμου ἔτη πεντακισχίλια πεντακόσια, τότε κατέλθη ἐν τῇ γῆ ὁ μονογενὴς υἱὸς τοῦ θεοῦ ἐνανθρωπήσας, κάκεῖνος ἀλείψει αὐτὸν τῷ τοιούτῳ ἐλαίῳ, καὶ ἀναστήσεται, καὶ ἐν ὕδατι καὶ πνεύματι ἁγίῳ πλυνεῖ καὶ αὐτὸν καὶ τοὺς ἐξ αὐτοῦ, καὶ τότε ἀπὸ πάσης νόσου ἰαθήσεται· νῦν δὲ τοῦτο γενέσθαι ἀδύνατον.

Ταῦτα ἀκούσαντες οἱ πατριάρχαι καὶ οἱ προφῆται ἐχαίροντο μεγάλως.

## GOSPEL OF NICODEMUS (PT 2) 3

<sup>1</sup> And, as John was thus teaching them that were in hell, the first-created Adam, the first father, also heard it, and said to Seth his son, "My son, I would have you tell the forefathers of the race of men, and the prophets; when I laid me down to die, whither I did send you." And Seth said, "You prophets and patriarchs, listen: My father Adam, the first-created, laid him down on a time to die, and sent me to make supplication to God hard by the gate of paradise, that he would lead me by his angel to the tree of mercy, and I should take the oil and anoint my father, and he should arise from his sickness. Which also I did; and, after my prayer, an angel of the Lord came and said to me: "What do you ask, Seth? Do you ask for the oil that raises up the sick, or for the tree that flows with that oil, for the sickness of your father? This cannot be found at this time. Depart, therefore, and say to your father that, after there are accomplished from the creation of the world five thousand five hundred years, then shall the only begotten Son of God become man and come down on the earth, and he shall anoint him with that oil, and he shall arise; and, with water and the Holy Spirit<sup>i</sup>, he shall wash him and them that come of him. And then he shall be healed of every disease; but now it is not possible that this should come to pass."

And, when the patriarchs and prophets heard these things, they rejoiced greatly.

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### GOSPEL OF NICODEMUS (II) 3

<sup>i</sup> James has 'Holy Ghost' in place of 'Holy Spirit'.

### *Evang. Nicodemi (Pars altera) III ('A')*

<sup>1</sup> *Et cum haec audisset protoplastus Adam pater, quia in Iordane baptizatus est Iesus, exclamavit ad filium suum Seth Enarra filiis tuis patriarchis et prophetis omnia quae a Michaele archangelo audisti, quando te transmisi ad portas paradisi, ut deprecareris deum quatenus transmitteret tibi angelum suum ut daret tibi oleum de arbore misericordiae, ut perungeres corpus meum, cum essem infirmus. Tunc Seth appropinquans sanctis patriarchis et prophetis dixit Ego Seth cum essem orans dominum ad portas paradisi, ecce angelus domini Michael apparuit mihi dicens Ego missus sum ad te a domino: ego sum constitutus super corpus humanum. Tibi dico enim, Seth, noli laborare lacrimis orando et deprecaudo propter oleum ligni misericordiae, ut perungas patrem tuum Adam pro dolore corporis sui, quia nullo modo poteris ex eo accipere nisi in novissimis diebus et temporibus, uisi quando completi fuerint quinque millia et quingenti anni: tunc veniet super terram amantissimus dei filius ad resuscitandum corpus Adae et corpora mortuorum, et ipse veniens in Iordane baptizabitur. Cum autem egressus fuerit de aqua Iordanis, tunc de oleo misericordiae suae unget omnes credentes in se, et erit oleum illud misericordiae in generationem eorum qui nascendi sunt ex aqua et spiritu sancto in vitam aeternam.*

### G. NICODEMUS (PT 2) 3 (LATIN 'A')

<sup>1</sup> And, when Father Adam that was first created heard this, even that Jesus was baptized in Jordan, he cried out to Seth his son, *saying*, “Declare to your sons the patriarchs and the prophets all that you heard from Michael the archangel, when I sent you to the gates of paradise that you might entreat God to send you his angel to give you the oil of the tree of mercy to anoint my body when I was sick.” Then Seth drew near to the holy patriarchs and prophets, and said, “When I, Seth, was praying at the gates of paradise, behold Michael the angel of the Lord appeared to me, saying, ‘I am sent to you from the Lord: it is I that am set over the body of man. And I say to you, Seth, do not vex yourself with tears, praying and entreating for the oil of the tree of mercy, that you may anoint your father Adam for the pain of his body; for, you will not be able to receive it save in the last days and times, save when five thousand and five hundred years<sup>i</sup> are accomplished; then shall the most beloved Son of God come on the earth to raise up the body of Adam and the bodies of the dead, and he shall come and be baptized in the Jordan. And, when he is come forth of the water of the Jordan, then shall he anoint with the oil of mercy all that believe in him, and that oil of mercy shall be to all generations of them that shall be born of water and of the Holy Spirit<sup>ii</sup>, to life eternal. Then shall

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### GOSPEL OF NICODEMUS (II) 3 (LATIN 'A')

<sup>i</sup> An alternate text has 5,952 years.

<sup>ii</sup> James has ‘Holy Ghost’ in place of ‘Holy Spirit’.

*Tunc descendens in terras amantissimus dei filius Christus Iesus introducet patrem nostrum Adam in paradisum ad arborem misericordiae.*

*Haec autem omnia audientes a Seth patriarchae omnes et prophetae exultaverunt magna exultatione.*

### *Evang. Nicodemi (Pars altera) III ('B')*

<sup>1</sup> *Tunc Satan dixit ad infernum Praepara te ad recipiendum quem tibi deduxero. Dehinc infernus Satanae ita perintulit Vox ista non fuit nisi a clamore filii patris altissimi, quia ita terra et omnia inferi loca sub ipsa contremuit: unde puto me et omnia vincula mea iam aperta patescere. Sed adiuro te, Satana, caput malorum omnium, per tuas measque virtutes, ne perducas eum ad me, ne dum velimus eum capere captivemur ab eo. Nam si ad vocem eius tantum omnis virtus mea ita destructa est, quid putas eum facturum dum praesentia eius advenerit?*

<sup>2</sup> *Cui Satan dux mortis ita respondit Quid clamitas? noli timere, antique amice nequissime: quia ego populum Iudaeorum concitavi adversus eum, alapis eum feriri praecepi et traditionem per eius discipulum in eum peregi; et est homo multum timens mortem, qui ex timore dixit Tristis est anima mea usque ad mortem; et ad hanc illum perduxit, quia modo levatus in cruce pependit.*

the most beloved Son of God, even Christ Jesus, come down on the earth and shall bring in our father Adam into paradise to the tree of mercy.””

<sup>iii</sup> And, when they heard all these things of Seth, all the patriarchs and prophets rejoiced with a great rejoicing.

### G. NICODEMUS (PT 2) 3 (LATIN 'B')

<sup>i 1</sup> Then Satan said to Hell, “Make yourself ready to receive him whom I shall bring down to you.” Thereupon, Hell made an answer to Satan thus, “This voice was nothing else but the cry of the Son of the most high Father, that the earth and all the places of hell did so quake at it; therefore, I think that I and all my bonds are now wide open. But I adjure you, O Satan, head of all evil, by your might and my own, do not bring him to me, lest when we would take him, we be taken captive by him. For, if by his voice only all my might has been thus overthrown, what, do you think, will he do when his presence is come to us?”

<sup>2</sup> To whom Satan the prince of death answered thus, “Why do you keep this crying? Fear not, my friend of old time, you most evil one; for, I stirred up the people of the Jews against him, and commanded him to be smitten with buffets, and contrived against him betrayal by his disciple; and he is a man that fears death greatly; for, he said in his fear, “My soul is sorrowful even to death.” Yet, to death have I brought him; for, now he hangs lifted up on a cross.”

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<sup>iii</sup> The paragraph break here follows both Tischendorf and James.

### GOSPEL OF NICODEMUS (II) 3 (LATIN 'B')

<sup>i</sup> This chapter corresponds to Ch. 4 in the *Latin 'A'* recension.

<sup>3</sup> *Tunc infernus ait ad eum Si ipse est qui Lazarum de sinu meo iam quatrduanum solo verbo imperii sui velut aqui lam avolare fecit, iste non homo est in humanitate sed deus est in maiestate. Rogo te ne perducas eum ad me. Cui Satan ait Praepara te tamen, ne timeas: quia iam in cruce pendei, non possum aliud agere. Tunc infernus Satanae ita perintulit Si ergo aliud agere non potes, ecce appropinquat tua perditio. Ego denique deiectus et sine honore manebo; tu tamen cruciatus sub meo cris dominio.*

<sup>3</sup> Then Hell said to him, "If it is he that by the word of his command alone made Lazarus, who was four days dead, to fly out of my bosom like an eagle, then is he not a man in his manhood, but God in his majesty. I beseech you, do not bring him to me." Satan said to him, "Notwithstanding, make yourself ready, fear not; for, already he hangs on a cross, and I can do no other." Then Hell spoke thus to Satan, "If then, you can do no other, lo your destruction draws near, and I shall at last be cast down and remain without honour; but you will be tormented under my dominion."

## Ευαγγέλιο του Νικοδήμου (Β') 4

<sup>1</sup> Ἐν τοιαύτῃ δὲ τῶν ἀπάντων ὄντων χαρᾷ ἦλθεν ὁ Σαταν ὁ κληρονόμος τοῦ σκότους καὶ λέγει τῷ Ἄδῃ Παμφάγε καὶ ἀκόρεστε, ἄκουσόν μου τοὺς λόγους. ἐκ τοῦ γένους τῶν Ἰουδαίων τις Ἰησοῦς λεγόμενος, ὀνομάζων ἑαυτὸν υἱὸν θεοῦ· οὗτος δὲ ὢν ἄνθρωπος, ἀπὸ συνεργείας ἡμετέρας ἐσταύρωσαν αὐτὸν οἱ Ἰουδαῖοι. καὶ νῦν αὐτοῦ τελευτήσαντος ἔσο ἡτοιμασμένος ὅπως ὧδε κατασφαλίσωμεν αὐτόν. ἐγὼ γὰρ οἶδα ὅτι ἄνθρωπός ἐστι, καὶ ἤκουσα καὶ αὐτοῦ λέγοντος ὅτι περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου. ἐποίησέ μοι καὶ πολλὰ κακὰ ἐν τῷ ἄνωθεν κόσμῳ τοῖς βροτοῖς συναστρεφόμενος. ὅπου γὰρ ἠύρισκε τοὺς ἐμούς δούλους, ἐδίωκεν αὐτούς, καὶ ὅσους ἀνθρώπους ἐποιοῦν ἐγὼ κυλλοὺς τυφλοὺς χωλοὺς λεπρούς, καὶ εἴ τι τοιοῦτον, διὰ λόγου μόνου ἴατο αὐτούς· καὶ πολλοὺς ἐτοιμάσας εἰς τὸ ταφῆναι, καὶ τούτους διὰ λόγου μόνου πάλιν ἀνεζώωσε.

<sup>2</sup> Λέγει ὁ Ἄδης Καὶ τοσοῦτόν ἐστιν οὗτος δυνατὸς ὥστε διὰ λόγου μόνου ποιεῖν τοιαῦτα; ἢ τοιούτῳ ὄντι δύνασαι σὺ ἀντιστῆναι αὐτῷ; ἐμοὶ δοκεῖ, τοιούτῳ ὄντι οὐδεὶς αὐτῷ ἀντιστῆναι δυνήσεται. εἰ δὲ λέγεις ὅτι ἤκουσας αὐτοῦ φοβουμένου τὸν θάνατον, παίζων σε καὶ γελῶν ἔφη τοῦτο, θέλων ἵνα σε ἀρπάσῃ ἐν χωρὶ δυνατῇ. καὶ οὐαὶ οὐαὶ σοι εἰς τὸν αἰῶνα τὸν ἅπαντα Λέγει ὁ Σατέν Παμφάγε καὶ ἀκορεστε Ἄδῃ, τοσοῦτον ἐφοβήτης ἀκούσας περὶ τοῦ κοινοῦ ἡμῶν ἐχθροῦ; ἐγὼ αὐτὸν οὐκ ἐφοβήθην, ἀλλ' ἐνήργησα τοὺς

## GOSPEL OF NICODEMUS (PT 2) 4

<sup>1</sup> And, while all of them were thus joyful, Satan the inheritor of darkness came and said to Hades<sup>i</sup>, "O you that devours all and are insatiable, listen to my words. There is one of the race of the Jews, Jesus, who calls himself the Son of God; but he is a man and, by our contrivance, the Jews have crucified him. And, now that he has died, be prepared that we may make him fast here. For, I know that he is a man, and I have heard him saying, "My soul is exceedingly sorrowful, even to death." And he has done me much harm in the world that is above while he walked among men. For, wherever he found my servants, he persecuted them, and as many as I caused to be maimed, or blind, or lame, or leprous, or any such thing, he healed them with a word only; and, whereas I made ready many to be buried, them also he quickened again only with a word."

<sup>2</sup> Hades said, "And is he indeed so mighty that he can do such things with a word only? Or, if he is such, can you withstand him? It seems to me, no man will be able to withstand him; but, whereas you say that you have heard him fearing death, this he said to mock you and in sport, willing to seize on you with a mighty hand; and woe, woe to you for everlasting!" Satan said, "O you Hades that devours all and are insatiable, did you fear so much at that you have heard concerning our common adversary? I did not fear him, but I did set on the Jews, and

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### GOSPEL OF NICODEMUS (II) 4

<sup>i</sup> Here and henceforth, the name, 'Hades' is used of the 'keeper' of the underworld (Hell).

Ἰουδαίους καὶ ἐσταύρωσαν αὐτόν, καὶ ἐπότισαν αὐτόν καὶ χολὴν μετὰ ὄξους. ἐτοιμάσθητι οὖν ὅπως ἐλθόντα κρατήσης αὐτόν ἰσχυρά.

<sup>3</sup> Ἀπεκρίθη ὁ Ἄδης Κληρονόμος τοῦ σκοτοῦς, υἱὲ τῆς ἀπωλείας, διάβολε, νῦν μοι εἶπας ὅτι πολλοὺς οὓς σὺ ἐτοίμασας εἰς τὸ ταφῆναι, λόγῳ μόνῳ τούτους αὐτὸς ἀνεξώωσε· καὶ εἰ ἐτέρους τῆς ταφῆς ἠλευθέρωσε, πῶς αὐτὸς καὶ ἐν ποίᾳ δυνάμει παρ' ἡμῶν κρατηθήσεται; ἐγὼ δὲ πρὸ ὀλίγου κατέπιόν τινα νεκρὸν ὀνόματι Λάζαρον, καὶ μετ' ὀλίγον τις ἐκ τῶν ζώντων διὰ λόγου μόνου βία ἐκ τῶν ἐγκάτων μου τοῦτον ἀνέσπασεν. οἶμαι δὲ εἶναι αὐτόν ὃν σὺ φῆς. εἰ οὖν ἐκεῖνον ἐνθάδε δεξόμεθα, δέδοικα μὴ πως καὶ περὶ τῶν λοιπῶν κινδυνεύσωμεν· πάντας γὰρ οὓς ἀπ' αἰῶνος κατέπιον, ἰδοὺ παρασσομένους κατανοῶ, καὶ ἀλγῶ τὴν κοιλίαν μου. καὶ σημεῖον οὐκ ἀγαθὸν μοι δοκεῖ ὁ προαναρπασθεὶς Λάζαρος ἀπ' ἐμοῦ· οὐ γὰρ ὡς νεκρός, ἀλλ' ὡς ἀετὸς ἀπ' ἐμοῦ ἐξεπέτασεν· οὕτω γὰρ συντόμως ἡ γῆ αὐτόν ἐξω ἐρριψε. διὸ καὶ ὀρκίζω καὶ σὲ εἰς τὰς σὰς χάριτας καὶ εἰς τὰς ἐμάς, μὴ ἀγάγῃς αὐτόν ἐνταῦθα. οἶμαι γὰρ ὅτι διὰ τὸ πάντας ἀναστῆσαι νεκρούς ὧδε παραγίνεται. καὶ τοῦτό σοι λέγω, μὰ τὸ σκοτὸς ὃ ἔχομεν, εἰ ὧδε ἀγάγῃς αὐτόν, οὐδεὶς μοι τῶν νεκρῶν ἐναπολειφθήσεται.

they crucified him and gave him also gall to drink mingled with vinegar. Prepare yourself, therefore that, when he comes, you may hold him fast."

<sup>3</sup> Hades answered, "O inheritor of darkness, son of perdition, devil, you said but now to me that many of them whom you had made ready to be buried he quickened again with a word only; now, if he has set free many from burial, how and by what strength shall he be held by us? I indeed lately swallowed up a certain dead man named Lazarus; and, after a little, one of the living by force snatched him up out of my entrails by a word only; and I think this is he of whom you speak. If, then, we receive him here, I fear lest we be imperilled for the rest also; for, I have swallowed up all men from the beginning; behold, I perceive that they are unquiet, and my belly pains me, and this Lazarus that before was caught away from me I take to be no good sign; for, he flew away from me, not like to a dead man but to an eagle, so instantly did the earth cast him out. Therefore, also I adjure you by your gifts and by my own, that you do not bring him to this place; for, I believe that he comes hither to raise up all the dead. And this I say to you: By the outer darkness, if you bring him hither, not one of all the dead will be left in me."

### *Evang. Nicodemi (Pars altera) IV ('A')*

<sup>1</sup> *Et cum exultarent sancti omnes, ecce Satan princeps et dux mortis dixit ad inferum Praepara temetipsum suscipere Iesum*

### G. NICODEMUS (PT 2) 4 (LATIN 'A')

<sup>1</sup> And, while all the saints were rejoicing, behold Satan the prince and chief of death said to Hell, "Be ready to receive Jesus who boasts

*qui se gloriatur filium dei esse, et est homo timens mortem et dicens Tristis est anima mea usque ad mortem. Et permulta adversatus est mihi male faciens, et multos quos ego coecos claudos surdos leprosos et vexatos feci, ipse verbo sanavit; et quos ad te mortuos perduxi, hos ipse a te abstraxit.*

<sup>2</sup> *Respondens inferus dixit ad Satan principem Quis tam est iste potens, cum sit homo timens mortem? omnes enim potentes terrae mea potestate subiecti tenentur, quos tu subiectos perduxisti tua potentia. Si ergo potens es tu, qualis est homo ille Iesus, qui timens mortem potentiae tuae adversatur? Si ita potens est in humanitate, vere dieo tibi, omnipotens est in divinitate et potentiae eius nemo potest resistere. Et cum dicit se timere mortem, capere te vult, et vae tibi erit in sempiterna secula. Respondens autem Satan princeps tartari dixit Quid dubitasti et timuisti suscipere illum Iesum, adversarium tuum et meum? Ego enim tentavi illum, et populum meum antiquum Iudaicum excitavi zelo et ira adversus eum: lanceam exacui ad percussorem eius, fel et acetum miscui dare ei potum, et lignum praeparavi ad crucifigendum eum et aculeos ad configendum, et in proximo est eius mors, ut perducam eum ad te subiectum tibi et mihi.*

<sup>3</sup> *Respondens inferus ait Tu mihi dixisti quia ipse est qui mortuos a me abstraxit. Multi enim sunt qui a me hic detenti sunt, qui dum vixerunt in terris a me mortuos tulerunt, non suis potentiis sed divinis precibus, et omnipotens deus eorum abstraxit eos a me. Quis est iste Iesus, qui per verbum suum*

that he is the Son of God, whereas he is a man that fears death, and says, "My soul is sorrowful even to death." And he has been much my enemy, doing me great hurt, and many I had made blind, lame, dumb, leprous, and possessed, he has healed with a word; and some whom I brought to you dead, he has taken away from you."

<sup>2</sup> Hell answered and said to Satan the prince, "Who is he that is so mighty, if he is a man that fears death? For, all the mighty ones of the earth are held in subjection by my power, even they whom you have brought me subdued by your power. If then, you are mighty, what manner of man is this Jesus who, though he fears death, resists your power? If he is so mighty a man, truly I say to you he is almighty in his godhead, and no man can withstand his power. And, when he says he fears death, he would ensnare you, and woe shall be to you for everlasting ages." But Satan, the prince of Tartarus<sup>i</sup>, said, "Why do you doubt and fear to receive this Jesus, who is your enemy and mine? For, I tempted him, and I stirred up my ancient people of the Jews with envy and wrath against him. I have sharpened a spear to thrust him through, gall and vinegar have I mingled to give him to drink, and I have prepared a cross to crucify him and nails to pierce him; and his death is at hand, that I may bring him to you to be subject to you and me."

<sup>3</sup> Hell answered, "You have told me that it is he that has taken away dead men from me. For, there are many which while they lived on the earth have taken dead men from me, yet not by their own power but by prayer to God, and their almighty God has taken them from me. Who is this Jesus which by his own word without prayer has

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<sup>i</sup> In Greek mythology, 'Tartarus' is both a primordial deity and the deepest, darkest abyss beneath the underworld.

*mortuos a me traxit sine precibus? Forsitan ipse est qui Lazarum quatruiduanum foetentem et dissolutum, quem ego tenebam mortuum, reddidit vivum per verbum imperii eius. Respondens Satan princeps mortis dixit Ipse est ille Iesus. Haec autem audiens inferus dixit ad eum Coniuro te per virtutes tuas et meas, ne perducas eum ad me. Ego enim tunc quando audivi imperium verbi eius, contremui perterritus pavore, et omnia officia mea simul mecum conturbata sunt. Nec ipsum Lazarum tenere potuimus, sed excutiens se ut aquila per omnem agilitatem et celeritatem salivit exiens a nobis, et ipsa terra quae tenebat Lazari corpus mortuum statim reddidit vivum. Ita nunc ego seio quia ille homo, qui haec potuit facere, deus fortis est in imperio, potens in humanitate, et salvator est generis humani. Et si perduxeris illum ad me, omnes qui sunt hic in crudelitate carceris clausi et in insolutis vinculis peccatorum constricti, solvet et ad vitam divinitatis suae perducet in aeternum.*

### *Evang. Nicodemi (Pars altera) IV ('B')*

<sup>1</sup> *Andiebant autem sancti dei contentionem Satanae et inferni; ipsi tamen adhuc intra se minime se recognoscentes nihilominus erant in cognitione. Sed sanctus pater noster Adam ita Satanae respondit per omnia Dux mortis, quid formidas et trepidas? Dominus ecce venit qui omnia figmenta tua nunc destruet, et tu captus ab eo religatusque eris per secula.*

drawn dead men from me? Perchance it is he which by the word of his command did restore to life Lazarus which was four days dead and stank and was corrupt, whom I held here dead." Satan, the prince of death, answered and said, "It is that same Jesus." When Hell heard that he said to him, "I adjure you by your strength and my own that you do not bring him to me. For, at that time I, when I heard the command of his word, did quake and was overwhelmed with fear, and all my ministries with me were troubled. Neither could we keep Lazarus, but he like an eagle shaking himself leaped forth with all agility and swiftness, and departed from us, and the earth also, which held the dead body of Lazarus, straight away gave him up alive. Therefore, now I know that that man which was able to do these things is a God strong in command and mighty in manhood, and that he is the saviour of mankind. And, if you bring him to me he, will set free all that are here shut up in the hard prison and bound in the chains of their sins that cannot be broken, and will bring them to the life of his godhead for ever."

### G. NICODEMUS (PT 2) 4 (LATIN 'B')

<sup>1</sup> Now, the saints of God heard the contention between Satan and Hell; but, as yet, they did not know each other among themselves; nevertheless, they were at the point to know. But our holy father Adam made answer to Satan thus, "O prince of death, why do you fear and tremble? Behold, the Lord comes who shall destroy all your creatures, and you shall be taken captive by him and be bound, world without end."

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#### GOSPEL OF NICODEMUS (II) 4 (LATIN 'B')

<sup>i</sup> This chapter corresponds to Ch. 3 in the *Latin 'A'* recension.

<sup>2</sup> *Tunc omnes sancti audientes vocem patris nostri Adae, quam constanter Satanae respondit per omnia, in gaudio confortati sunt: concurrentesque omnes ad patrem Adam ibidem sunt conglobati. Tunc pater noster Adam intuens omnem illam multitudinem diligentius mirabatur si omnes ex eo procreati essent in seculum. Et circumplectens circumquaque secum adstantes, amarissimas profundens lacrimas, filio suo Seth intulit dicens Enarra, fili Seth, sanctis patriarchis et prophetis quod dixit tibi custos paradisi, quando direxi te adducere mihi de ipso oleo misericordiae, ut perungeres corpus meum cum essem infirmus.*

<sup>3</sup> *Tunc ille respondit Ego, cum me dirigeres ante portas paradisi, oravi et deprecatus sum dominum cum lacrimis, et vocavi custodem paradisi ut mihi exinde daret. Tunc egressus Michael archangelus dixit mihi Seth, ut quid tamen deploras? Scito praenoscens quia pater tuus Adam de hoc oleo misericordiae non accipiet modo sed post multas generationes seculi. Veniet enim amantissimus dei filius de coelis in mundum, et baptizabitur a Iohanne in Iordane flumine: et tunc recipiet pater tuus Adam de hoc oleo misericordiae et omnes credentes in eum; et eorum qui crediderunt in eum, regnum illorum permanebit in secula.*

<sup>2</sup> Then all the saints, when they heard the voice of our father Adam, how valiantly he made answer to Satan, were glad and were comforted; and all of them ran together to Father Adam and were gathered about him in that place. Then our father Adam, looking earnestly on all that multitude, marvelled if they all were begotten of him into the world. And he embraced them that stood near round about him, and shed exceedingly bitter tears, and spoke to Seth his son, "Declare, my son Seth, to the holy patriarchs and prophets that which the keeper of paradise said to you when I sent you to bring me of the very oil of mercy that you might anoint my body when I was sick."

<sup>3</sup> Then he answered, "I, when you sent me before the gates of paradise, prayed and besought the Lord with tears, and I called the keeper of paradise to give me thereof. Then Michael the archangel came forth and said to me, "Seth, why do you mourn? Know before that your father Adam shall not receive of this oil of mercy now, but after many generations of the world. For, the most beloved Son of God shall come down from heaven into the world and shall be baptized by John in the river Jordan; and then shall your father Adam receive of this oil of mercy, and all they that believe in him; and the kingdom of them which have believed in him shall endure, world without end."

## Ευαγγέλιο του Νικοδήμου (Β') 5

<sup>1</sup>Τοιαῦτα τοῦ Σατανᾶ καὶ τοῦ Ἄδου λεγόντων πρὸς ἀλλήλους ἐγένετο φωνὴ μεγάλη ὡσπερ βροντὴ λέγουσα Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης. ἀκούσας ὁ Ἄδης λέγει τῷ Σατανᾶ Ἐξελθε, εἰ δυνατὸς εἶ, καὶ ἀντίστηθι αὐτῷ. ἐξῆλθεν οὖν ἔξω ὁ Σατάν. εἶτα λέγει ὁ Ἄδης τοῖς δαίμοσιν αὐτοῦ Ἀσφαλίσασθε καλῶς καὶ ἰσχυρῶς τὰς πύλας τὰς χαλκᾶς καὶ τοὺς μοχλοὺς τοὺς σιδηροὺς, καὶ τὰ κλειθρὰ μου κατέχετε, καὶ σκοπεῖτε πάντα ἰστάμενοι ὄρθιοι· ἂν γὰρ εἰσέλθῃ αὐτὸς ὧδε, οὐαὶ ἡμᾶς λήψεται.

<sup>2</sup> Ταῦτα ἀκούσαντες οἱ προπάτορες ἤρξαντο πάντες ὑβρίζειν αὐτὸν λέγοντες Παμφάγε καὶ ἀκορεστε, ἄνοιξον ὅπως εἰσῶθῃ ὁ βασιλεὺς τῆς δόξης. λέγει Δαυὶδ ὁ προφήτης Οὐκ οἶδας, τυφλέ, ὅτι ἐν τῷ κόσμῳ ἐγὼ ζῶν τὴν τοιαύτην φωνήν, τὸ Ἄρατε πύλας οἱ ἄρχοντες ὑμῶν, προεφήτευσα; Ἡσαΐας εἶπεν Ἐγὼ τοῦτο προῖδὼν ὑφ' ἁγίου πνεύματος ἔγραψα Ἀναστήσονται οἱ νεκροί, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῆ καὶ Ποῦ σου, Θάνατε, τὸ κέντρον; που σου, Ἄδη, τὸ νίκος;

<sup>3</sup> Ἦλθεν οὖν πάλιν φωνὴ Ἄρατε πύλας λέγουσα. ἀκούσας ὁ Ἄδης ἐκ δευτέρου τὴν φωνὴν ἀπεκρίθη ὡς δῆθεν μὴ γινώσκων καὶ λέγει Τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης; λέγουσιν οἱ ἄγγελοι τοῦ δεσπότου Κύριος κραταιὸς καὶ δυνατὸς, κύριος δυνατὸς ἐν πολέμῳ. καὶ εὐθέως ἅμα τῷ

## GOSPEL OF NICODEMUS (PT 2) 5

<sup>1</sup> And, as Satan and Hades spoke thus with one another, there came a great voice as of thunder, saying, "Lift up, O princes, your gates, and be lifted up, you everlasting doors, and the King of glory shall come in." When Hades heard, he said to Satan, "Go forth, if you are able, and withstand him." So, Satan went forth. Then said Hades to his devils, "Make fast the gates of brass well and strongly, and the bars of iron, and keep my locks, and stand upright, and beware at all points; for, if he comes in hither, woe will take hold of us."

<sup>2</sup> When the forefathers heard that, they began all of them to insult him, saying, "You that devours all and are insatiate, open, that the King of glory may come in. David the prophet said, "Do you not know, blind one, that when I lived in the world, I prophesied that word, Lift up, O princes, your gates." Esaias said, "This I foresaw by the Holy Spirit and wrote: The dead shall arise, and they that are in the tombs shall awake, and they that are in the earth shall rejoice; and again: O death, where is your sting? O Hell, where is your victory?"

<sup>3</sup> Then there came again a voice, saying, "Lift up the gates." And, when Hades heard the voice the second time, he answered as if he knew it not, and said, "Who is this King of glory?" The angels of the Lord said, "The Lord strong and mighty, the Lord mighty in battle." And, straight away, at the word, the gates of

λόγω τούτω αἱ χαλκαῖ πόλαι συνετρίβησαν καὶ οἱ σιδηροὶ  
μοχλοὶ συνεθλάσθησαν, καὶ οἱ δεδεμένοι πάντες νεκροὶ  
ἐλύθησαν τῶν δεσμῶν, καὶ ἡμεῖς μετ' αὐτῶν. καὶ εἰσῆλθεν  
ὁ βασιλεὺς τῆς δόξης ὡσπερ ἄνθρωπος, καὶ πάντα τὰ  
σκοτεινὰ τοῦ ἄδου ἐφωτίσθησαν.

brass were broken in pieces and the bars of iron were ground to  
powder, and all the dead that were bound were loosed from  
their chains, and we with them, and the King of glory entered  
in, *in fashion*<sup>i</sup> as a man, and all the dark places of Hell were  
enlightened.

### Evang. Nicodemi (Pars altera) V ('A')

<sup>1</sup> *Et cum haec ad invicem loquerentur Satan princeps et inferus, subito facta est vox ut tonitruum et spiritualis clamor Tollite portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Haec audiens inferus dixit ad Satan principem Recede a me et exi de meis sedibus foras: si potens es praeliator, pugna adversum regem gloriae. Sed quid tibi cum illo? Et eiecit inferus Satan foras de sedibus suis. Et dixit inferus ad sua impia officia Claudite portas crudeles aereas et vectes ferreos supponite et fortiter resistite, ne captivemus tenentes captivitatem.*

<sup>1</sup> And, as Satan the prince, and Hell<sup>i</sup>, spoke thus together, suddenly there came a voice as of thunder and a spiritual cry, "Remove, O princes, your gates, and be lifted up, you everlasting doors, and the King of glory shall come in." When Hell heard that he said to Satan the prince, "Depart from me and go out of my abode; if you are a mighty man of war, fight against the King of glory. But what have you to do with him?" And Hell cast Satan forth out of his dwelling. Then said Hell to his wicked ministers, "Shut the hard gates of brass and put on them the bars of iron and withstand stoutly, lest we that hold captivity be taken captive."

<sup>2</sup> *Haec autem audiens omnis multitudo sanctorum cum voce increpationis dixerunt ad inferum Aperi portas tuas ut intret rex gloriae. Et exclamavit David dicens Nunc cum essem vivus in terris, praedixi vobis Confiteantur domino misericordiae eius, et mirabilia eius filiis hominum, quia contrivit portas aereas et vectes ferreos confregit: suscepit eos*

<sup>2</sup> But, when all the multitude of the saints heard it, they spoke with a voice of rebuking to Hell, "Open your gates, that the King of glory may come in." And David cried out, saying, "Did I not when I was alive on earth, foretell to you: Let them give thanks to the Lord, even his mercies and his wonders to the children of men; who has broken the gates of brass and smitten the bars of iron in sunder? He has taken

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<sup>i</sup> The words, '*in fashion*', (following James) are not in the Greek text.

### GOSPEL OF NICODEMUS (II) 5 (LATIN 'A')

<sup>i</sup> Throughout the book, '*Hell*' (when personified) translates *inferus*.

*de via iniquitatis eorum. Et post haec similiter Esaias dixit Nonne cum essem in terris vivus praedixi vobis Exsurgent mortui, et resurgent qui in monumentis sunt, et exultabunt qui in terris sunt, quoniam ros qui est a domino sanitas est illis. Et iterum dixi Ubi est, mors, aculeus tuus? Ubi est, infere, victoria tua?*

<sup>3</sup> *Haec autem audientes omnes sancti ab Esaia dixerunt ad inferum Aperi portas tuas: nuuc victus, infirmus et impotens eris. Et facta est vox magna ut tonitruum dicens Tollite portas principes vestras, et elevamini portae infernales, et introibit rex gloriae. Videns inferus quia duabus vicibus haec clamaverunt, quasi ignorans dicit Quis est rex gloriae? Respondens David ad inferum ait Ista verba clamoris cognosco, quoniam ego eadem per spiritum eius vaticinatus sum. Et nunc quae supra dixi dico tibi Dominus fortis et potens, dominus potens in praelio, ipse est rex gloriae. Et ipse dominus de coelo in terris prospexit ut audiret gemitus compeditorum et ut solveret filios interemptorum. Et nunc, spurcissime et foetidissime infere, aperi portas tuas ut intret rex gloriae. Haec dicente David ad inferum supervenit in forma hominis dominus maiestatis, et aeternas tenebras illustravit et indissolubilia vincula dirupit: et invictae virtutis auxilium visitavit nos sedentes in profundis tenebris delictorum et in umbra mortis peccatorum.*

them out of the way of their iniquity.” And, thereafter, in like manner, Esaias<sup>ii</sup> said, “Did not I when I was alive on earth foretell to you: The dead shall arise, and they that are in the tombs shall rise again, and they that are in the earth shall rejoice; for, the dew that comes of the Lord is their healing? And again, I said: O death, where is your sting? O Hell, where is your victory?”

<sup>3</sup> When they heard that of Esaias, all the saints said to Hell, “Open your gates; now shall you be beaten, weak, and without strength.”<sup>iii</sup> And there came a great voice like thunder, saying, “Remove, O princes, your gates, and be lifted up, you doors of hell, and the King of glory shall come in.” And, when Hell saw that they so cried out twice, he said, as if he knew it not, “Who is the King of glory?” And David answered Hell and said<sup>iv</sup>, “The words of this cry I know; for, by his spirit, I prophesied the same; and now I say to you that which I said before: The Lord strong and mighty, the Lord mighty in battle, he is the King of glory. And: The Lord looked down from heaven that he might hear the groanings of them that are in fetters and deliver the children of them that have been slain. And now, O you most foul and stinking Hell, open your gates, that the King of glory may come in.” And, as David spoke thus to Hell, the Lord of majesty appeared in the form of a man and lightened the eternal darkness and broke the bonds that could not be loosed; and the succour of his everlasting might visited us who sat in the deep darkness of our transgressions and in the shadow of death of our sins.

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<sup>ii</sup> Throughout the book, the name for the prophet, Isaiah, is consistently ‘Esaias’ (Esaias or Ἡσαΐας).

<sup>iii</sup> The Greek text lacks this sentence.

<sup>iv</sup> In the Greek text, David speaks only once.

## *Evang. Nicodemi (Pars altera) V ('B')*

<sup>1</sup> *Tunc audientes haec omnes sancti iterum exultaverunt in gaudio. Ex quibus unus de circumstantibus, Isaias nomine, fortiter proclamans intonuit Pater Adam et omnes circumstantes, audite meas sententias. In terris cum essem, et docente me spiritu sancto, in prophetia de hoc cecini lumine quia populus qui sedebat in tenebris vidit lumen magnum, habitantibus in regione umbrae mortis lux orta est eis. Ad cuius vocem pater Adam et omnes conversi interrogabant eum Tu quis es? quia vera sunt quae loqueris. At ille subiungens ait Isaias ego sum nomine.*

<sup>2</sup> *Tunc apparuit alius iuxta eum quasi eremicola. Quem interrogantes dixerunt Tu quis es, qui talia gestas in corpore? At ille constanter respondit Ego sum Iohannes baptista, vox et propheta altissimi. Ego praeivi ante faciem domini eiusdem ut deserta et aspera in vias planas peragerem. Ego agnum domini et dei filium Ierosolymitis digito meo ostendi et clarificavi. Ego baptizavi eum in Iordane flumine. Ego vocem patris de coelo super eum intonantem audivi et proclamantem Hic est filius meus dilectus, in quo mihi bene complacuit. Ego ab eo responsum accepi quia ipse descensurus esset ad inferos.*

*Tunc pater Adam audiens ista clamavit voce magna Alleluia conclamitans, quod interpretatur Dominus venit per omnia.*

## G. NICODEMUS (PT 2) 5 (LATIN 'B')

<sup>i 1</sup> Then all the saints, when they heard these things, rejoiced again with *great*<sup>ii</sup> joy, and one of them that stood by, Isaias by name, proclaimed with a loud voice, saying, "Father Adam and all you that stand by, listen to my sayings. While I was on earth, and the Holy Spirit taught me, I sang in prophecy concerning this light, saying: The people which sat in darkness have seen a great light; on them which dwell in the land of the shadow of death has the light shone." And, at his word, Father Adam and they all turned to him and asked him, "Who are you? For, that which you say is true." And he answered and said, "I am named Isaias."

<sup>2</sup> Then appeared there another beside him, as it were a dweller in the wilderness, and they asked him and said, "Who are you that bears on your body such signs?" And he answered stoutly, "I am John the Baptist, the voice and the prophet of the Most High. I went before the face of the same Lord to make the desert and rough ways into plain paths. I showed with my finger to them of Jerusalem the lamb of the Lord and the Son of God, and glorified him. I baptized him in the river Jordan. I heard the voice of the Father out of heaven thundering on him and proclaiming, "This is my beloved Son in whom I am well pleased." I have received an answer from him that he would himself descend into hell."

Then Father Adam, hearing that, cried with a loud voice, and shouted repeatedly, "Alleluia," which is, being interpreted, "The Lord comes."

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### GOSPEL OF NICODEMUS (II) 5 (LATIN 'B')

<sup>i</sup> This chapter corresponds to Ch. 2 in the *Latin 'A'* recension.

<sup>ii</sup> The word, '*great*', here following James, does not appear in the Latin text.

## Ευαγγέλιο του Νικοδήμου (B') 6

<sup>1</sup> Εὐθύς ἐβόησεν ὁ Ἄδης Ἐνικήθημεν, οὐαὶ ἡμῖν. ἀλλὰ τίς εἶ ὁ ἔχων τοσαύτην. ἐξουσίαν καὶ δύναμιν; καὶ ποῖος εἶ ὁ χωρὶς ἁμαρτίας ὧδε ἐλθὼν, ὁ μικρὸς ὀρώμενος καὶ μεγάλα δυνάμενος, ὁ ταπεινὸς καὶ ὑψηλός, ὁ δοῦλος καὶ ὁ δεσπότης, ὁ στρατιώτης καὶ βασιλεύς, ὁ τῶν νεκρῶν καὶ τῶν ζώντων ἐξουσιάζων; ἐν τῷ σταυρῷ προσηλώθης καὶ ἐν τῷ τάφῳ ἐτέθης, καὶ ἄρτι ἐγένου ἐλεύθερος καὶ κατέλυσας πᾶσαν τὴν δύναμιν ἡμῶν. ἄρα σὺ εἶ ὁ Ἰησοῦς, περὶ οὗ ἔλεγεν ἡμῖν ὁ ἀρχισατράπης Σατὰν ὅτι διὰ σταυροῦ καὶ θανάτου μέλλεις κληρονομήσαι ὅλον τὸν κόσμον;

<sup>2</sup> Τότε ὁ βασιλεὺς τῆς δόξης κρατήσας ἐκ τῆς κορυφῆς τὸν ἀρχισατράπην Σατὰν καὶ παραδούς αὐτὸν τοῖς ἀγγέλοις εἶπε Σιδηροῖς καταδεσμήσατε τὰς χεῖρας καὶ τοὺς πόδας καὶ τὸν τράχηλον καὶ τὸ στόμα αὐτοῦ. εἶτα παραδούς τοῦτον τῷ Ἄδῃ ἔφη Λαβὼν αὐτὸν κάτεχε ἀσφαλῶς ἄχρι τῆς δευτέρας μου παρουσίας.

## Evang. Nicodemi (Pars altera) VI ('A')

<sup>1</sup> *Haec videns inferus et mors et impia officia eorum, cum crudelibus ministris expaverunt in propriis regnis agnitam tanti luminis claritatem, dum Christum repente in suis sedibus viderunt, et exclamaverunt dicentes Victi sumus a te.*

## GOSPEL OF NICODEMUS (PT 2) 6

<sup>1</sup> Hades cried out quickly, "We are overcome, woe to us. But who are you that has so great authority and power? And what manner of man are you that have come hither without sin? You that appear small and can do great things, that are humble and exalted, a slave<sup>i</sup> and a master, a soldier and a commander, that exercise authority over the dead and the living? You were nailed to the cross, and laid in the sepulchre, and now you have become free and have destroyed our whole power. Are you then that Jesus of whom the chief ruler Satan said to us, that by your cross and death, you should inherit the whole world?"

<sup>2</sup> Then the King of glory took hold of the head of the chief ruler Satan, and delivered him to the angels and said, "Bind down with irons his hands and his feet and his neck and his mouth." And then he delivered him to Hades, saying, "Take him and keep him safely until my second coming."

## G. NICODEMUS (PT 2) 6 (LATIN 'A')

<sup>i1</sup> When Hell and death and their wicked ministers saw that they were stricken with fear, they and their cruel officers, at the sight of the brightness of so great light in their own realm, seeing Christ of a sudden in their abode, and they cried out,

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### GOSPEL OF NICODEMUS (II) 6

<sup>i</sup> In place of 'slave', James has 'bondsmen'.

### GOSPEL OF NICODEMUS (II) 6 (LATIN 'A')

<sup>i</sup> The Latin 'B' recension completely lacks the text of this verse.

*Quis es tu qui ad dominum dirigis confusionem nostram? Quis es tu qui sine exitio corruptionis, incorrupto argumento maiestatis, furore condemnas potestatem nostram? Quis es tu, tam magnus et parvus, humilis et excelsus, miles et imperator, in forma servi admirabilis praeliator, et rex gloriae mortuus et vivus, quem crux portavit occisum? Qui mortuus iacuisti in sepulcro, vivus ad nos descendisti: et in tua morte omnis contremuit creatura et universa sidera commota sunt: et nunc factus es inter mortuos liber et legiones nostras perturbas. Quis es tu qui illos qui originali peccato adstricti tenentur absolvis captivos et in libertatem pristinam revocas? Quis es tu qui peccatorum tenebris excaecatos divina et splendida luciferaque luce perfundis? Similiter et omnes legiones daemonum, simili perterritae pavore, ex pavida subvertatione una voce clamaverunt dicentes Unde es tu, Iesu, tam fortis homo et splendidus in maiestate, tam praeclarus sine macula et mundus a crimine? Ille enim mundus terrenus, qui nobis subiectus fuit semper usque nunc, qui nostris usibus tributa persolvebat, nunquam nobis talem mortuum hominem transmisit, nunquam talia munera inferis destinavit. Quis ergo es tu qui sic intrepidus nostros fines ingressus es, et non solum nostra supplicia non vereris, sed insuper de nostris vinculis omnes auferre conaris? Forsitan tu es ille Iesus, de quo princeps noster Satan dicebat quod per mortem tuam crucis totius mundi potestatem accepturus esses.*

saying, “We are overcome by you. Who are you that are sent by the Lord for our confusion? Who are you that without all damage of corruption, and with the signs<sup>ii</sup> of your majesty unblemished, does in wrath condemn our power? Who are you that are so great and so small, both humble and exalted, both soldier and commander, a marvellous warrior in the shape of a bondsman, and a King of glory dead and living, whom the cross bore slain upon it? You lay dead in the sepulchre have come down to us living; and, at your death, all creation quaked and all the stars were shaken; and you have become free among the dead and routs our legions. Who are you that sets free the prisoners that are held bound by original sin and restores them into their former liberty? Who are you that sheds your divine and bright light on them that were blinded with the darkness of their sins?” After the same manner, all the legions of devils were stricken with like fear and cried out all together in the terror of their confusion, saying, “Whence are you, Jesus, a man so mighty and bright in majesty, so excellent, without spot and clean from sin? For, that world of earth which has been always subject to us until now, and paid tribute to our profit, has never sent to us a dead man like you, nor ever dispatched such a gift to Hell. Who then are you that so fearlessly enters our borders, and not only does not fear our torments, but besides tries to bear away all men out of our bonds? Peradventure you are that Jesus, of whom Satan our prince said that by your death of the cross you should receive the dominion of the whole world.”

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<sup>ii</sup> James adds a question mark in parentheses after ‘signs’.

<sup>2</sup> *Tunc rex gloriae maiestate sua conculcans mortem et comprehendens Satan principem tradidit inferi potestati, et attraxit Adam ad suam claritatem.*

<sup>2</sup> Then the King of glory, in his majesty, trampled on death, and laid hold on Satan the prince and delivered him to the power of Hell, and drew Adam to him unto his own brightness.

### *Evang. Nicodemi (Pars altera) VI ('B')*

### G. NICODEMUS (PT 2) 6 (LATIN 'B')

<sup>1</sup> *Deinde alius ibi adstans quasi quodam imperatoris signaculo praeeminens, David nomine, ita proclamans aiebat Ego in terris cum essem, de dei misericordia et eius visitatione populo revelabam, prophetizans futura gaudia, dicens per omnia secula Confiteantur domino misericordiae eius, et mirabilia eius filiis hominum, quia contrivit portas aereas et vectes ferreos confregit. Tunc sancti patriarchae et prophetae coeperunt inter se invicem recognoscere et de prophetiis suis singuli singula dicere. Tunc sanctus Ieremias suas prophetias examinans aiebat patriarchis et prophetis quia cum essem in terris prophetavi de dei filio, quod in terris visus est et cum hominibus conversatus est.*

<sup>1</sup> After this, another that stood by and was adorned as it were with the marks of an emperor, by name David, cried out thus and said, "When I was on earth, I revealed to the people concerning the mercy of God and his visitation, and prophesied joyful things to come throughout all ages, saying: Let them give thanks to the Lord, even his mercies; and his wonders to the children of men.<sup>i</sup> For, he has broken the gates of brass and smitten the bars of iron in sunder."

<sup>ii</sup> Then the holy patriarchs and prophets began to recognize one another, and each one of them to speak words out of their prophecies. Then holy Jeremias, looking on his prophecies, said to the patriarchs and prophets, "When I was on earth, I prophesied of the Son of God, that he was seen on earth and conversed among men."

<sup>2</sup> *Tunc omnes sancti exultantes in lumine domini et in aspectu patris Adae et in responsione omnium patriarcharum et prophetarum proclamaverunt dicentes Alleluia, benedictus qui venit in nomine domini: ita ut exclamatione eorum expavesceret Satanas et quaereret aditum fugiendi. Et non poterat, quia infernus et satellites eius tenebant eum in*

<sup>2</sup> Then all the saints, rejoicing in the light of the Lord and at the sight of their father Adam, and at the answer of all the patriarchs and prophets, cried out, saying, "Alleluia, blessed is he that comes in the name of the Lord." So that, at the cry of them Satan feared, and sought a way to flee by, and could not; for, Hell and his ministers held him bound in hell and fenced in on every side. And

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### GOSPEL OF NICODEMUS (II) 6 (LATIN 'B')

<sup>i</sup> The quotation follows the Latin Psalter.

<sup>ii</sup> James adds a paragraph break at this point.

*infernum constrictum et munitum per omnia; dicebantque ad eum Quid trepidas? Nos nullatenus te hinc exire permittimus. Sed ista suscipe, sicut dignus es, ab illo quem expugnabas quotidie; sin autem minime, scias quia religatus ab eo meae suberis custodiae.*

they said to him, "Why do you fear? We will in no way suffer you to go out hence; but you must receive these things as you are worthy, at his hands whom you fought against every day; and, if not, know that you shall be bound by him and committed to my keeping for ever."

## Ευαγγέλιο του Νικοδήμου (B') 7

<sup>1</sup>Καὶ ὁ Ἄδης παραλαβὼν τὸν Σατανᾶν ἔλεγεν αὐτῷ Βεελζεβούλ, κληρονόμος τοῦ πυρὸς καὶ τῆς κολάσεως, ἐχθρὸς τῶν ἁγίων, διὰ ποίαν ἀνάγκην ὠκονόμησας σταυρωθῆναι τὸν βασιλέα τῆς δόξης εἰς τὸ ἐλθεῖν ὧδε καὶ ἐκδῦσαι ἡμᾶς; ἐπιστρέφου καὶ ἴδε ὅτι οὐδεὶς νεκρὸς ἐν ἐμοὶ κατελείφθη, ἀλλὰ πάντα ὅσα ἐκέρδησας διὰ τοῦ ξύλου τῆς γνώσεως, διὰ τοῦ ξύλου τοῦ σταυροῦ πάντα ἀπώλεσας· καὶ πασά σου ἡ χαρὰ μετηνέχθη εἰς λύπην· καὶ τὸν βασιλέα τῆς δόξης θέλων θανατώσαι, σεαυτὸν ἐθανάτωσας. ἐπεὶ γὰρ παρέλαβόν σε ὥστε κατέχειν ἀσφαλῶς, ἐν πείρᾳ μαθήσῃ ὅσα κακὰ πρὸς σὲ διαπράξομαι. ὦ ἀρχιδιάβολε, ἡ τοῦ θανάτου ἀρχή, ἡ ρίζα τῆς ἀμαρτίας, τὸ τέλος παντὸς κακοῦ, τί κακὸν εὗρών εἰς τὸν Ἰησοῦν ἐγύρευσας τὴν ἀπώλειαν αὐτοῦ; πῶς ἐτόλμησας τοσοῦτον κακὸν ποιῆσαι; πῶς τοιοῦτον ἄνθρωπον ἐν τῷ σκότει τούτῳ καταγαγεῖν ἐμελέτησας, δι' οὗ πάντας τοὺς ἀπ' αἰῶνος θανόντας ἐστερήθης;

## Evang. Nicodemi (Pars altera) VII ('A')

<sup>1</sup> *Tunc inferus suscipiens Satan principem cum nimia increpatione dixit ad eum O princeps perditionis et dux exterminationis Beelzebub, derisio angelorum, sputio*

## GOSPEL OF NICODEMUS (PT 2) 7

<sup>1</sup> Then Hades, when he had taken Satan, said to him, "O Beelzebub, inheritor of fire and torment, adversary of the saints, what need had you to provide that the King of glory should be crucified, so that he should come hither and strip us naked? Turn and see that not one dead man is left in me, but all whatever you gained by the tree of knowledge you have lost by the tree of the cross, and all your joy is turned into sorrow, and when you would slay the King of glory, you have slain yourself; for, since I have received you to keep you safely, you shall learn by trial what evils I will practise on you. O you head-devil, the beginning of death, and root of sin, and end of all evil, what ill did you find in Jesus that you went about his destruction? How did you dare to do so great wickedness? How did you desire to bring down such a one into this darkness, whereby you are bereaved of all them that have died since the beginning?"<sup>1</sup>

## G. NICODEMUS (PT 2) 7 (LATIN 'A')

<sup>1</sup> Then Hell, receiving Satan the prince, with sore reproach said to him, "O prince of perdition and chief of destruction, Beelzebub, the scorn of the angels and spitting of the righteous, why would you do

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### GOSPEL OF NICODEMUS (II) 7

<sup>i</sup> James ends with a full stop in place of this question mark.

### GOSPEL OF NICODEMUS (II) 7 (LATIN 'A')

<sup>i</sup> The text of this verse does not appear to be present in the *Latin 'B'* recension.

*iustorum, quid haec facere voluisti? regem gloriae crucifigere voluisti, in cuius exitu mortis tanta spolia nobis promisisti? Ignorasti ut insipiens quod egisti. Ecce iam iste Iesus suae divinitatis fulgore fugat omnes tenebras mortis, et firma ima carcerum confregit, et eiecit captivos et solvit vinctos. Et omnes qui sub nostris solebant suspirare tormentis insultant nobis, et deprecationibus eorum expugnantur imperia nostra et regna nostra vincuntur, et nullum iam nos reveretur genus hominum. Insuper et fortiter nobis comminantur qui nunquam nobis superbi fuerunt mortui nec aliquando potuerunt laeti esse captivi. O princeps Satan, omnium malorum impiorum et refugarum pater, quid haec facere voluisti? Qui a principio usque nunc fuerunt desperati salutem et vitam, modo nullus eorum hic iam solito mugitus auditur nec ullus eorum personat gemitus, nec in alicuius eorum facie lacrimarum vestigium invenitur. O princeps Satan, possessor clavium inferorum, illas tuas divitias quas acquisieras per lignum praevaricationis et paradisi amissionem, nunc per lignum crucis perdidisti, et periit omnis laetitia tua. Dum istum Christum Iesum regem gloriae suspendisti, adversum te et adversum me egisti. A modo cognosces quanta tormenta aeterna et supplicia infinita passurus eris in mea custodia sempiterna. O princeps Satan, auctor mortis et origo omnis superbiae, debueras primum istius Iesu causam malam requirere: in quem nullam culpam cognovisti, quare sine ratione iniuste eum crucifigere ausus fuisti, et ad nostram regionem innocentem et iustum perduxisti, et totius mundi noxios impios et iniustos perdidisti?*

this? You would crucify the King of glory and, at his death promised us great spoils of his death; like a fool, you did not know what you did. For behold, now, this Jesus puts to flight by the brightness of his majesty all the darkness of death, and has broken the strong depths of the prisons, and let out the prisoners, and loosed them that were bound. And all that were sighing in our torments rejoice against us, and at their prayers our dominions are vanquished and our realms conquered, and now no nation of men fears us anymore. And, beside this, the dead that were never wont to be proud triumph over us, and the captives that never could be joyful threaten us. O prince Satan, father of all the wicked and ungodly and renegades, why would you do this? They that from the beginning until now have despaired of life and salvation – now is none of their wonted roaring heard, neither does any groan from them sound in our ears, nor is there any sign of tears on the face of any of them. O prince Satan, holder of the keys of hell, those your riches which you had gained by the tree of transgression and the losing of paradise, you have lost by the tree of the cross, and all your gladness has perished. When you hanged up Christ Jesus the King of glory, you wrought against yourself and against me. Henceforth, you shall know what eternal torments and infinite pains you are to suffer in my keeping for ever. O prince Satan, author of death and head of all pride, you ought first to have sought out matter of evil in this Jesus. Why did you adventure without cause to crucify him unjustly against whom you found no blame, and to bring into our realm the innocent and righteous one, and to lose the guilty and the ungodly and unrighteous of the whole world?"

*Et cum haec loqueretur inferus ad Satan principem, tunc rex gloriae dixit ad inferum Erit Satan princeps sub potestate tua in perpetua secula in loco Adae et filiorum eius, iustorum meorum.*

### *Evang. Nicodemi (Pars altera) VII ('B')*

<sup>1</sup> *Et iterum facta est vox filii patris altissimi quasi vox tonitruum magni dicens Tollite portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Tunc Satanas et infernus clamaverunt dicentes Quis est iste rex gloriae? Responsumque est illis voce dominica Dominus fortis et potens, dominus potens in proelio.*

<sup>2</sup> *Post hanc vocem advenit homo cuius visio erat quasi latronis, portans crucem in humero, clamans a foris et dicens Aperite mihi ut intrem. Cui aperiens Satan per modi. cum introduxit eum interius in hospitio, iterumque clausit post eum ostium. Videruntque eum omnes sancti perlucidum, dixeruntque ei continuo Visio tua latronis est. Indica nobis, quid est quod in dorso tuo baiulas? Qui respondens humiliter dixit Vere latro fui per omnia, et, suspenderunt me I daei in cruce cum domino meo Iesu Christo filio patris altissimi. Ego denique veni praeconcitas: ipse vero post me venit continuo.*

<sup>3</sup> *Tunc sanctus David adversus Satan ira succensus proclamavit fortiter Aperi spurcissime portas tuas, ut intret rex*

And, when Hell had spoken thus to Satan the prince, then said the King of glory to Hell, "Satan the prince shall be in your power for all ages in place<sup>ii</sup> of Adam and his children, even those who are my righteous ones."

### G. NICODEMUS (PT 2) 7 (LATIN 'B')

<sup>1</sup> And again, there came the voice of the Son of the most high Father, as the voice of a great thunder, saying, "Lift up, O princes your gates, and be lifted up, you everlasting doors, and the King of glory shall come in." Then Satan and Hell cried out, saying, "Who is this King of glory?" And it was answered them by the Lord's voice, "The Lord strong and mighty, the Lord mighty in battle."

<sup>i 2</sup> After that voice, there came to us a man who looked like a robber, with a cross on his shoulder, who cried outside and said, "Open to me so I may enter in." And Satan opened the gate to him a little and brought him inside, to the house, and shut the gate again after him. And all the saints saw that he shone brightly and said to him straight away, "You look like a robber; show us, what is it you bear on your back?" And he answered humbly and said, "Truly, I was a robber altogether, and the Jews hanged me on a cross with my Lord Jesus Christ, the Son of the most high Father. And, lately, I came hither before him; but himself comes after me immediately."

<sup>3</sup> Then the holy David's anger was kindled against Satan, and he cried aloud, "Open, you most foul one, your gates, that the King of

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<sup>ii</sup> James has 'the stead' in place of 'place'.

### GOSPEL OF NICODEMUS (II) 7 (LATIN 'B')

<sup>i</sup> In the *Latin 'A'* recension, the Good Thief appears in Ch. 10.

*gloriae. Similiter et omnes sancti dei consurgebant adversus Satan et volebant eum comprehendere et inter se dividere Et iterum clamatum est intus Tollite portas principes vestras, et elevamini portae aeternales, et introibit rex gloriae. Interrogaverunt iterum infernus et Satan ad vocem illam perspicuam dicentes Quis est iste rex gloriae? Dictumque est illis a voce illa mirabili Dominus virtutum ipse est rex gloriae.*

glory may enter." Likewise, also all the saints of God rose up against Satan and would have seized him and parted him among them. And again, there was a cry without, "Lift up, you princes, your gates, and be lifted up, you everlasting doors, and the King of glory shall come in." And again, at that clear voice Hell and Satan inquired, saying, "Who is this King of glory?" And it was said to them by that marvellous voice, "The Lord of hosts, he is the King of glory."

## Ευαγγέλιο του Νικοδήμου (Β') 8

<sup>1</sup> Οὕτω του Ἄδου διαλεγομένου τῷ Σατανᾶ ἤπλωσεν ὁ βασιλεὺς τῆς δόξης τὴν δεξιὰν αὐτοῦ χειρὰ καὶ ἐκράτησε καὶ ἤγειρε τὸν προπάτορα Ἀδάμ. εἶτα στραφεὶς καὶ πρὸς τοὺς λοιποὺς ἔφη Δεῦρο μετ' ἐμοῦ πάντες ὅσοι διὰ τοῦ ξύλου οὐ ἤψατο οὗτος ἐθανατώθητε· πάλιν γὰρ ὑμᾶς διὰ ξύλου τοῦ σταυροῦ πάντα ἐγὼ ἰδοὺ ἀνιστῶν. πρὸς ταῦτα ἐξέβαλεν ἅπαντας ἔξω, καὶ ὁ προπάτωρ Ἀδάμ θυμηδίας ἐμπλεως ὀφθείς Εὐχαριστῶ τῇ μεγαλωσύνῃ σου κύριε, ἔλεγεν, ὅτι ἀνήγαγές με ἐξ ἄδου κατωτάτου. οὕτω δὲ καὶ πάντες οἱ προφήται καὶ οἱ ἅγιοι εἶπον Εὐχαριστοῦμέν σοι Χριστέ, σωτὴρ τοῦ κόσμου, ὅτι ἀνήγαγες ἐκ τῆς φθορᾶς τὴν ζωὴν ἡμῶν.

<sup>2</sup> Καὶ ταῦτα εἰπόντων εὐλογήσας ὁ σωτὴρ τὸν Ἀδάμ κατὰ τὸ μέτωπον ἐν τῷ σημείῳ τοῦ σταυροῦ· τοῦτο δὲ ποιήσας καὶ πρὸς τοὺς πατριάρχας καὶ προφήτας καὶ μάρτυρας καὶ προπάτορας, καὶ τούτους λαβὼν ἐκ τοῦ ἄδου ἀνέθορε, πορευομένου δὲ αὐτοῦ ἔψαλλον οἱ ἅγιοι πατέρες ἀκολουθοῦντες αὐτῷ λέγοντες Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ἀλληλούια· αὐτῷ ἡ δόξα τῶν ἁγίων πάντων.

## Evang. Nicodemi (Pars altera) VIII ('A')

<sup>1</sup> *Et extendens dominus manum suam dixit Venite ad me, sancti mei omnes, qui habetis imaginem et similitudinem*

## GOSPEL OF NICODEMUS (PT 2) 8

<sup>1</sup> And, as Hades talked thus with Satan, the King of glory spread forth his right hand and took hold on our forefather Adam and raised him up; and then turned himself to the rest and said, "Come with me all you, as many as have suffered death through the tree that this man touched. For lo, I raise you all up again through the tree of the cross." And, with that, he put them all forth, and our forefather Adam was seen full of gladness of soul and said, "I give thanks to your greatness, O Lord; for, you have brought me up out of the lowest hell." Likewise, also all the prophets and the saints said, "We give thanks to you, O Christ, Saviour of the world; for, you have brought up our life from corruption."

<sup>2</sup> And, when they had thus said, the Saviour blessed Adam on his forehead with the sign of the cross, and so did he also to all the patriarchs and prophets and martyrs and forefathers. And he took them and leaped up out of Hell<sup>i</sup>. And, as he went, the holy fathers sang praises, following him and saying, "Blessed is he that comes in the name of the Lord. To him be the glory of all the saints."

## G. NICODEMUS (PT 2) 8 (LATIN 'A')

<sup>1</sup> And the Lord, stretching forth his hand, said, "Come to me, all my saints, who bear my image and my likeness. You that by the tree, the

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### GOSPEL OF NICODEMUS (II) 8

<sup>i</sup> Here, James does not capitalize 'Hell'.

### GOSPEL OF NICODEMUS (II) 8 (LATIN 'A')

*meam. Qui per lignum et diabolum et mortem damnati fuistis, modo videte per lignum damnatum diabolum et mortem. Statim omnes sancti sub manu domini adunati sunt. Tenens autem dominus manum dexteram Adae dixit ad eum Pax tibi cum omnibus filiis tuis, iustis meis. Adam vero genibus domini advolutus lacrimabili cum obsecratione deprecatus magna voce dixit Exaltabo te, domine, quoniam suscepisti me, nec delectasti inimicos meos super me. Domine deus clamavi ad te, et sanasti me domine: eduxisti ab inferis animam meam, salvasti me a descendentibus in lacum. Psallite domino omnes sancti eius, et confitemini memoriae sanctitatis eius: quoniam ira in indignatione eius, et vita in voluntate eius. Similiter et omnes sancti dei genibus advoluti ad pedes domini una voce dixerunt Advenisti redemptor mundi: sicut per legem et prophetas tuos praedixisti, factis adimplesti. Redemisti vivos per crucem tuam, et per mortem crucis ad nos descendisti, ut eriperes nos ab inferis et morte per maiestatem tuam. Domine, sicut posuisti titulum gloriae tuae in coelo et erexisti titulum redemptionis crucem tuam in terris, ita pone domine signum in inferno victoriae crucis tuae, ne mors dominetur amplius.*

<sup>2</sup> *Et extendens dominus manum suam fecit signum crucis super Adam et super omnes sanctos suos, et tenens dexteram Adae ascendit ab inferis; et omnes sancti secuti sunt eum. Tunc sanctus David fortiter clamavit dicens Cantate domino canticum novum, quia mirabilia fecit. Salvavit sibi dextera*

devil, and death were condemned, see the devil and death condemned by the tree." And, forthwith, all the saints gathered as one under the hand of the Lord. And the Lord, holding Adam's right hand, said to him, "Peace be to you with all your sons that are my righteous ones." But Adam, casting himself at the knees of the Lord, entreated him with tears and begging, and said with a loud voice, "I will magnify you, Lord; for, you have set me up and not let my foes triumph over me. Lord my God, I cried to you and you healed me; Lord, you brought my soul out of hell, you delivered me from those who go down to the pit. Sing praises to the Lord, all his saints, and give thanks to *him for the*<sup>i</sup> remembrance of his holiness. For, there is wrath in his indignation and life is in his good pleasure." Likewise, all the saints of God knelt and cast themselves at the feet of the Lord, saying with one accord, "You are come, redeemer of the world; what you foretold by the law and by your prophets, you accomplished in deeds. You have redeemed the living by your cross and, by the death of the cross, you have come down to us, so you might save us out of hell and death through your majesty. Lord, as you have set the name of your glory in the heavens and set up your cross for a token of redemption on the earth, so, Lord, set up the sign of the victory of your cross in hell, so death may have no more dominion."

<sup>2</sup> And the Lord stretched forth his hand and made the sign of the cross over Adam and over all his saints, and he took the right hand of Adam and went up out of hell, and all the saints followed him. Then holy David cried aloud and said, "Sing to the Lord a new song; for, he has done marvellous things. His right hand has wrought

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<sup>i</sup> The words, '*him for the*', (following James) are not in the Latin text.

*eius et brachium sanctum eius. Notum fecit dominus salutare suum, ante conspectum gentium revelavit iustitiam suam. Et omnis multitudo sanctorum responderunt dicentes Haec est gloria omnibus sanctis eius. Amen, Alleluia.*

<sup>3</sup> *Et post haec exclamavit Habacuc propheta dicens Existi in salutem populi tui, ad liberandum electos tuos. Et responderunt omnes sancti dicentes Benedictus qui venit in nomine domini, deus dominus et illuxit nobis. Amen, Alleluia. Similiter post haec et propheta Michaeas exclamavit dicens Quis deus sicut tu, domine, auferens iniquitates et transgrediens peccata? Et nunc contines in testimonium iram tuam, quoniam voluntarius misericordiae es: et ipse averteris et misereris nostri, et absolvis omnes iniquitates nostras, et omnia peccata nostra demersisti multitudine mortis, sicut iurasti patribus nostris in diebus pristinis. Et omnes sancti responderunt dicentes Hic est deus noster in aeternum et in seculum seculi, et ipse reget nos in secula. Amen, Alleluia. Sic et omnes prophetae de suis laudibus sacra referentes et omnes sancti Amen Alleluia clamantes sequebantur dominum.*

salvation for him and his holy arm. The Lord has made known his saving health; before the face of all nations, he has revealed his righteousness." And the whole multitude of the saints answered, saying, "Such honour have all his saints. Amen, Alleluia."

<sup>3</sup> And, thereafter, Habacuc the prophet cried out and said, "You went forth for the salvation of your people to set free your chosen." And all the saints answered, saying, "Blessed is he that comes in the name of the Lord. God is the Lord and has showed us light. Amen, Alleluia." <sup>ii</sup> Likewise, after that, the prophet Micheas also cried, saying, "What God is like you, O Lord, taking away iniquity and removing sins? And now you withhold your wrath for a testimony that you are merciful of free will, and you turn away and have mercy on us, you forgive all our iniquities and have sunk all our sins in the depths of the sea, as you swore to our fathers in the days of old." And all the saints answered, saying, "This is our God for ever and ever, he shall be our guide, world without end. Amen, Alleluia." And so spoke all the prophets, making mention of holy words out of their praises, and all the saints followed the Lord, crying, "Amen, Alleluia."

### *Evang. Nicodemi (Pars altera) VIII ('B')*

<sup>1</sup> *Et ecce subito infernus contremuit, et portae mortis et serae comminutae et vectes ferrei confracti sunt et ceciderant in*

### G. NICODEMUS (PT 2) 8 (LATIN 'B')

<sup>i1</sup> And lo, suddenly Hell quaked, and the gates of death and the locks were broken small, and the bars of iron broken, and fell to the

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<sup>ii</sup> James adds a paragraph break at this point.

#### GOSPEL OF NICODEMUS (II) 8 (LATIN 'B')

<sup>i</sup> This chapter corresponds loosely with Ch. 6 of the *Latin 'A'* recension.

*terram, et patefacta sunt omnia. Et Satanus remansit in medium, stabatque confusus et deiectus, conligatus compede in pedibus. Et ecce dominus Iesus Christus veniens in claritate excelsi luminis mansuetus, magnus et humilis, catenam suis deportans manibus Satan cum collo ligavit, et iterum a tergo ei religans manus resupinum eum elisit in tartarum, pedemque suum sanctum ei posuit in gutture, dicens Per omnia secula multa mala fecisti, ullo modo non quievisti: hodie te trado igni perpetuo. Vocatoque cito inferno ait illi praecipiens Tolle hunc pessimum ac nequissimum, et sub tua habeto custodia usque in diem illum quo tibi praecepero. Qui accepto eodem sub pedibus domini demersus est cum eo in profundum abyssi.*

ground, and all things were laid open. And Satan remained in the midst and stood put to confusion and cast down, bound with a fetter about his feet. And behold, the Lord Jesus Christ coming in the glory of the light of the height, in meekness, great and yet humble, bearing a chain in his hands, bound with it the neck of Satan, and also, binding his hands behind his back, cast him backward into Tartarus, and set his holy foot on his throat and said, "Throughout all ages have you done much evil and have never been quiet at any time. Today, I deliver you to eternal fire." And he called Hell quickly and gave him orders, saying, "Take this most evil and wicked one and hold him in your keeping until that day when I shall command you." And he took him from beneath the Lord's feet, and he was cast down together with him into the depth of the bottomless pit.

## Ευαγγέλιο του Νικοδήμου (Β΄) 9

<sup>1</sup> Πορευόμενος οὖν εἰς τὸν παράδεισον κρατῶν καὶ τὸν προπάτορα Ἀδὰμ ἀπὸ τῆς χειρὸς παραδέδωκε τοῦτον τῷ ἀρχαγγέλῳ Μιχαήλ καὶ πάντας τοὺς δικαίους. εἰσερχομένων οὖν αὐτῶν τὴν θύραν τοῦ παραδείσου συνήντησαν αὐτοῖς δύο πρεσβύται ἄνθρωποι, πρὸς οὓς οἱ ἅγιοι πατέρες εἶπον Τίνες ἐστὲ ὑμεῖς, οἵτινες θάνατον οὐκ εἶδετε καὶ ἐν τῷ ἄδῃ οὐ κατήλθετε, ἀλλ' ἐν τοῖς σώμασι καὶ ταῖς ψυχαῖς οἰκεῖτε εἰς τὸν παράδεισον; εἷς ἐξ αὐτῶν ἀποκριθεὶς εἶπεν Ἐγὼ εἰμι Ἐνώχ ὁ εὐαρεστήσας θεῷ καὶ ὧδε μετατεθεὶς παρ' αὐτοῦ, καὶ οὗτός ἐστιν Ἡλίας ὁ Θεσβίτης, οἱ καὶ μέλλομεν ζῆσαι μέχρι τῆς συντελείας τοῦ αἰῶνος· τότε δὲ μέλλομεν ἀποσταλῆναι παρὰ θεοῦ ἐπὶ τῷ ἀντιστῆναι τῷ ἀντιχρίστῳ καὶ ἀποκτανθῆναι παρ' αὐτοῦ, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι καὶ ἐν νεφέλαις ἀρπαγῆναι πρὸς τὴν τοῦ κυρίου ὑπάντησιν.

## Evang. Nicodemi (Pars altera) IX ('A')

<sup>1</sup> Dominus autem tenens manum Adae tradidit Michaeli archangelo: et omnes sancti sequebantur Michaellem archangelum, et introduxit omnes in paradisi gratiam gloriosam. Et occurrerunt eis obviam duo viri vetusti dierum. Interrogati autem a sanctis Qui estis vos qui nobiscum in inferis mortui nondum fuistis et in paradiso corpore collocati estis?

## GOSPEL OF NICODEMUS (PT 2) 9

<sup>1</sup> He went, therefore, into paradise holding our forefather Adam by the hand, and delivered him, and all the righteous, to Michael the archangel. And, as they were entering in at the gate of paradise, there met them two aged men, to whom said the holy fathers, "Who are you, which have not seen death nor come down into hell, but dwell in paradise with your bodies and souls?" And one of them answered and said, "I am Enoch that pleased God and was translated hither by him; and this is Elijah the Tishbite<sup>i</sup>; and we shall live to the end of the world, but at that time we shall be sent by God to withstand Antichrist and to be slain of him, and after three days to rise and be caught up in the clouds to meet the Lord."

## G. NICODEMUS (PT 2) 9 (LATIN 'A')

<sup>1</sup> But the Lord, holding the hand of Adam, delivered him to Michael the archangel, and all the saints followed Michael the archangel, and he brought them all into the glory and beauty<sup>i</sup> of paradise. And there met with them two men, ancients of days, and when they were asked by the saints, "Who are you that have not yet been dead in hell with us and are set in paradise in the body?"

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### GOSPEL OF NICODEMUS (II) 9

<sup>i</sup> In place of 'Elijah the Tishbite', James has 'Elias the Thesbite'.

### GOSPEL OF NICODEMUS (II) 9 (LATIN 'A')

<sup>i</sup> James adds 'grace' (in parentheses) after 'beauty'.

*respondens unus ex eis dixit Ego sum Enoch, qui verbo domini translatus sum huc; iste autem qui mecum est Elias Thesbites est, qui curru igneo assumptus est. Hic et usque nunc non gustavimus mortem, sed in adventum Antichristi reservati sumus, divinis signis et prodigiis praeliaturi cum eo, et ab eo occisi in Ierusalem, post triduum et dimidium diei iterum vivi in nubibus assumendi.*

### *Evang. Nicodemi (Pars altera) IX ('B')*

<sup>1</sup> *Tunc dominus Iesus salvator omnium, pius et mitissimus, resalutans Adam benigniter aiebat illi Pax tibi Adam cum filiis tuis per immensa seculorum secula, amen. Tunc pater Adam provolutus pedibus domini, sursumque erectus manus eius deosculatus, fortiter lacrimas profudit dicens Ecce manus quae plasmaverunt me, testificans omnibus; et dicebat ad dominum Advenisti rex gloriae, liberans homines tuoque perpetuo aggregans regno. Tunc et mater nostra Eva similiter domini pedibus provoluta ac sursum erecta manus eius deosculans et profundens fortiter lacrimas dixit Ecce manus quae me fabricaverunt, testificans omnibus.*

<sup>2</sup> *Tunc omnes sancti adorantes eum clamaverunt dicentes Benedictus qui venit in nomine domini: deus dominus illuxit nobis. Amen per omnia secula. Alleluia in seculum seculi: laus*

Then one of them answering, said, "I am Enoch, who was translated hither by the word of the Lord, and this that is with me is Elijah the Tishbite<sup>ii</sup>, who was taken up in a chariot of fire; and, up to this day, we have not tasted death, but we are reserved to the coming of Antichrist to fight against him with signs and wonders of God, and to be slain of him in Jerusalem, and after three days and a half to be taken up again alive on the clouds."

### G. NICODEMUS (PT 2) 9 (LATIN 'B')

<sup>i 1</sup> Then the Lord Jesus, the Saviour of all men, pitiful and most gracious, greeted Adam with kindness, saying to him, "Peace be to you, Adam, and to your children to everlasting ages. Amen." Then Father Adam cast himself at the Lord's feet, and rose up and kissed his hands, and shed abundant tears, saying, "Behold the hands that formed me," testifying to all. And he said to the Lord, "You are come, O King of glory, to set men free and gather them to your everlasting kingdom." Then our mother Eve also in like manner cast herself at the feet of the Lord, and rose up and kissed his hands, and shed tears abundantly, and said, "Behold the hands that fashioned me," testifying to all.

<sup>2</sup> Then all the saints adoring him cried out, saying, "Blessed is he who comes in the name of the Lord; God the Lord has showed us light. Amen for all ages. Alleluia, world without end; laud,

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<sup>ii</sup> In place of 'Elijah the Tishbite', James has 'Elias the Thesbite'.

### GOSPEL OF NICODEMUS (II) 9 (LATIN 'B')

<sup>i</sup> The text of this chapter has no parallel in the *Latin 'A'* recension.

*honor virtus gloria, quia advenisti ex alto nos visitans. Alleluia cantantes per omnia et congaudentes de gloria concurrebant sub manibus domini. Tunc salvator perscrutans de omnibus momordidit infernum, quantocius partem deiecit in tartarum, partem secum reduxit ad superos.*

honour, might, and glory; for, you have come from on high to visit us." And they gathered them beneath the hands of the Lord, singing always, "Alleluia," and rejoicing together at the glory. Then the Saviour searched through and bit hell<sup>ii</sup>, as he cast down part into Tartarus, and part he brought again with him on high.

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<sup>ii</sup> In place of 'bit hell', some MSS have 'hell was in affliction'.

## Ευαγγέλιο του Νικοδήμου (B') 10

<sup>1</sup> Ταῦτα τούτων λεγόντων ἦλθεν ἕτερος ταπεινὸς ἄνθρωπος, βασιτάζων ἐπὶ τῶν ὤμων αὐτοῦ καὶ σταυρόν· πρὸς ὃν ἔφησαν οἱ ἅγιοι πατέρες Τίς εἶ σὺ ὁ θεωρίαν ἔχων ληστοῦ, καὶ τίς ὃν ἐπιφέρεις ἐπὶ τῶν ὤμων σταυρόν; ἀπεκρίθη οὗτος Ἐγὼ καθὼς ὑμεῖς φατέ ληστής ἦν καὶ κλέπτῃς ἐν τῷ κόσμῳ, καὶ διὰ ταῦτα κρατήσαντές με οἱ Ἰουδαῖοι σταυροῦ θανάτῳ παραδεδώκασιν ἅμα τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, ἐπὶ σταυροῦ τοίνυν κρεμαμένου αὐτοῦ, ἰδὼν τὰ γενόμενα σημεῖα ἐπίστευσα εἰς αὐτόν, καὶ παρεκάλεσα αὐτόν καὶ εἶπον Κύριε, ὅτε βασιλεύσεις, μὴ μου ἐπιλάθῃ. καὶ εὐθύς εἶπέν μοι ὅτι ἀμὴν ἀμὴν σήμερον λέγω σοι, μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. βασιτάζων οὖν τὸν σταυρόν μου ἦλθον εἰς τὸν παράδεισον, καὶ εὐρὼν τὸν ἀρχάγγελον Μιχαὴλ εἶπον αὐτῷ Ὁ κύριος ἡμῶν Ἰησοῦς ὁ ἐσταυρωμένος ὠδέ με ἀπέστειλεν· ἀγαγόν με τοίνυν ἐν τῇ πύλῃ τῆς Εδέμ. καὶ ἰδοῦσα ἡ φλογίνη ῥομφαία τὸ σημεῖον τοῦ σταυροῦ ἠνοιξέ μοι, καὶ εἰσῆλθον. εἶτά φησι πρὸς ἐμὲ ὁ ἀρχάγγελος Περίμεινον μικρόν, ὅτι ἔρχεται καὶ ὁ προπάτωρ τοῦ γένους τῶν ἀνθρώπων Ἀδάμ μετὰ τῶν δικαίων, ἵνα εἰσέλθωσι καὶ αὐτοὶ ἐντός. καὶ νῦν ἰδὼν ὑμᾶς ἦλθον εἰς ἀπάντησιν ὑμῶν.

Ταῦτα ἀκούσαντες οἱ ἅγιοι ἐβόησαν μεγάλη φωνῇ πάντες Μέγας ὁ κύριος ἡμῶν, καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ.

## GOSPEL OF NICODEMUS (PT 2) 10

<sup>1</sup> And, as they thus spoke, there came another man, humble of aspect, and bearing also a cross upon his shoulder, to whom the holy fathers said, "Who are you that has the appearance of a robber, and what is that cross that you bear on your shoulder?" He answered, "I, as you say, was a robber and a thief in the world and, therefore, the Jews took me and delivered me to the death of the cross together with our Lord Jesus Christ. When, therefore, he hung on the cross, I beheld the signs that came to pass, and I believed in him and besought him and said, 'Lord, when you shall reign, do not forget me.' And, straight away, he said to me, 'Verily, verily, today, I say to you, you shall be with me in paradise.' <sup>i</sup> I came, therefore, bearing my cross, into paradise, and found Michael the archangel, and said to him, 'Our Lord Jesus Christ that was crucified has sent me hither; bring me, therefore, to the gate of Eden.' And, when the flaming sword saw the sign of the cross, it opened to me and I entered in. Then said the archangel to me, 'Tarry a little; for, Adam the forefather of mankind comes with the righteous, that they also may enter in.' And now, having seen you, I am come to meet you."

<sup>ii</sup> When the saints heard these things, they cried aloud with a great voice, "Great is our Lord, and great is his power."

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### GOSPEL OF NICODEMUS (II) 10

<sup>i</sup> James adds a paragraph break at this point.

<sup>ii</sup> James lacks this paragraph break, here following Tischendorf.

### Evang. Nicodemi (Pars altera) X ('A')

<sup>1</sup> *Et cum haec loquerentur sanctis Enoch et Elias, ecce supervenit alius vir miserrimus, portans humeris suis signum crucis. Quem videntes omnes sancti dixerunt ad eum Quis es tu? quia visio tua latronis est. Et quid est quod portas signum in humeris? Quibus respondens ait Vere dixistis quia latro fui, omnia mala faciens super terram. Et Iudaei crucifixerunt me cum Iesu, et vidi creaturarum mirabilia quae facta sunt per crucem Iesu crucifixi, et credidi eum esse creatorem omnium creaturarum et regem omnipotentem, et deprecatus sum eum dicens Memor esto mei, domine, dum veneris in regnum tuum. Statim suscipiens deprecationem meam dixit mihi Amen dico tibi, hodie mecum eris in paradiso. Et dedit mihi signum istud crucis dicens Hoc portans ambula in paradiso: et si non dimiserit te ingredi angelus custos paradisi, ostende illi signum crucis, et dices ad eum quia Iesus Christus filius dei qui nunc crucifixus est transmisit me. Cum hoc fecissem, dixi ad angelum custodem paradisi haec omnia. Qui cum haec a me audivit, statim aperiens introduxit me et collocavit me ad dexteram paradisi dicens Ecce modicum sustine, et ingredietur omnis generis humani pater Adam cum omnibus filiis suis sanctis et iustis post triumphum et gloriam ascensionis Christi domini crucifixi. Haec omnia verba latronis audientes, omnes sancti patriarchae et prophetae una voce dixerunt Benedictus dominus omnipotens, pater*

### G. NICODEMUS (PT 2) 10 (LATIN 'A')

<sup>1</sup> And, as Enoch and Elijah<sup>i</sup> spoke thus with the saints, behold there came another man of vile habit, bearing on his shoulders the sign of the cross, whom, when they saw, all the saints said to him, "Who are you? For, your appearance is that of a robber; and why is it that you bear a sign on your shoulders?" And he answered them, "You have rightly said; for, I was a robber, doing all manner of evil on the earth. And the Jews crucified me with Jesus, and I saw the wonders in the creation that came to pass through the cross of Jesus when he was crucified, and I believed he was the maker of all creatures and the almighty king, and I asked him, saying, "Remember me, Lord, when you come into your kingdom." And, forthwith, he received my prayer, and said to me, "Truly I say to you, this day you shall be with me in paradise." And he gave me the sign of the cross, saying, "Bear this and go to paradise; and, if the angel that keeps paradise does not suffer you to enter, show him the sign of the cross; and you shall say to him: Jesus Christ the Son of God, who now is crucified, sent me." And, when I had so done, I spoke all these things to the angel that keeps paradise; and, when he heard this of me, forthwith, he opened the door and brought me in and set me at the right hand of paradise, saying, "Lo now, tarry a little, and Adam the father of all mankind will enter in with all his sons that are holy and righteous, after the triumph and glory of the ascension of Christ the Lord that is crucified." When they heard all these words of the robber, all the holy patriarchs and prophets said with one voice, "Blessed be the Lord

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#### GOSPEL OF NICODEMUS (II) 10 (LATIN 'A')

<sup>i</sup> James (following the Latin text) has 'Elias' in place of 'Elijah'.

*aeternorum bonorum et pater misericordiarum, qui talem gratiam peccatoribus tuis dedisti et in gratiam paradisi reduxisti et in tua pinguis pascua: quia haec est spiritualis vita certissima. Amen, Amen.*

### *Evang. Nicodemi (Pars altera) X ('B')*

<sup>i</sup> *Tunc omnes sancti dei rogaverunt dominum ut victoriae signum sanctae crucis relinqueret apud inferos, ne praevalerent ministri eius nequissimi aliquem retinere culpatum quem absolverit dominus. Et factum est ita, posuitque dominus crucem suam in medio inferni, quae est signum victoriae et usque in aeternum permanebit.*

*Deinde exivimus exinde omnes cum domino, relinquentes Satan et infernum in tartarum. Nobisque et aliis multis praeceptum est ut cum corpore resurgeremus, in seculo dantes testimonium resurrectionis domini nostri Iesu Christi et de iis quae gesta sunt apud inferos.*

*Haec sunt, fratres carissimi, quae vidimus et testificamur adiurati a vobis, illo attestante qui pro nobis mortuus est et resurrexit; quia sicut scriptum est, ita gestum est per omnia.*

Almighty, the Father of eternal good things, the Father of mercies, you that has given such grace to your sinners and has brought them again into the beauty of paradise and into your good pastures; for, this is the most holy life of the spirit. Amen, Amen.”

### G. NICODEMUS (PT 2) 10 (LATIN 'B')

<sup>i</sup> Then all the saints of God besought the Lord that he would leave the sign of victory – *even* of the holy cross – in hell, that the wicked ministers thereof might not prevail to keep back any that was accused, whom the Lord absolved. And so, it was done, and the Lord set his cross in the midst of hell, which is the sign of victory; and it shall remain there for ever.

Then we all went out thence with the Lord, and left Satan and Hell in Tartarus. <sup>ii</sup> But to us and many others was it commanded that we should rise again with our bodies, and bear witness in the world of the resurrection of our Lord Jesus Christ, and concerning those things that were done in hell.

These are the things, beloved brothers, which we have seen, and testify being adjured of you, as he bears witness who died for us and rose again. For, like it is written, so was it performed in every point.

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#### GOSPEL OF NICODEMUS (II) 10 (LATIN 'B')

<sup>i</sup> Most of the text of this chapter has no parallel in the *Latin 'A'* recension.

<sup>ii</sup> James adds a paragraph break at this point.

## Ευαγγέλιο του Νικοδήμου (B') 11

<sup>1</sup> Ταῦτα πάντα εἶδομεν καὶ ἠκούσαμεν ἡμεῖς οἱ δύο αὐτάδελφοι, οἳ καὶ ἀπεστάλημεν παρὰ Μιχαὴλ τοῦ ἀρχαγγέλου καὶ ἐτάχθημεν κηρύξαι τὴν τοῦ κυρίου ἀνάστασιν, πρότερον δὲ ἀπελθεῖν ἐν τῷ Ἰορδάνῃ καὶ βαπτισθῆναι. ὅπου καὶ ἀπελθόντες ἐβαπτίσθημεν μετὰ καὶ ἄλλων ἀναστάντων νεκρῶν· εἶτα καὶ εἰς Ἱεροσόλυμα ἦλθομεν καὶ ἐτελέσαμεν τὸ πάσχα τῆς ἀναστάσεως. νῦν δὲ μὴ δυνάμενοι ἐνταῦθα διάγειν ἀπερχόμεθα. καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ πατρὸς καὶ ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος εἶη μετὰ πάντων ὑμῶν. Ταῦτα γράψαντες καὶ ἀσφαλίσάμενοι τὰ βιβλία, ἔδωκαν τὰ ἡμίση τοῖς ἀρχιερεῦσιν καὶ τὰ ἡμίση τῷ Ἰωσήφ καὶ τῷ Νικοδήμῳ· καὶ αὐτοὶ παραυτίκα ἐγένοντο ἄφαντοι, εἰς δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἀμήν.

## Evang. Nicodemi (Pars altera) XI ('A')

<sup>1</sup> *Haec sunt divina et sacra mysteria quae vidimus et audivimus, ego Karinus et Leucius. Amplius non sumus permissi enarrare cetera mysteria dei, sicut contestans Michael archangelus dixit nobis Euntes cum fratribus vestris in Ierusalem eritis in orationibus clamantes et glorificantes*

## GOSPEL OF NICODEMUS (PT 2) 11

<sup>1</sup> All these things did we see and hear, even we the two brothers that also were sent by Michael the archangel and appointed to proclaim the resurrection of the Lord, but first to go to Jordan and be baptized; whither also we went and were baptized, together with other dead that had risen again. Thereafter, we went to Jerusalem also and accomplished the Passover of the resurrection; but now we depart; for, we are not able to abide in this place. And the love of God and the Father, and the grace of our Lord Jesus Christ, and <the fellowship><sup>i</sup> of the Holy Spirit be with you all. Amen.”

When they had thus written and had closed up the books, they gave the one half to the high priests and the one half to Joseph and Nicodemus; and they themselves vanished suddenly. To the glory of our Lord Jesus Christ. Amen.

## G. NICODEMUS (PT 2) 11 (LATIN 'A')

<sup>i1</sup> These are the divine and holy mysteries we saw and heard, even I, Karinus, and Leucius; but we were not suffered to relate further the rest of the mysteries of God, as Michael the archangel strictly charged us, saying, “You shall go with your brothers to Jerusalem and remain in prayer, crying out and glorifying the resurrection of

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### GOSPEL OF NICODEMUS (II) 11

<sup>i</sup> The angle-brackets (and the text within) follow James.

### GOSPEL OF NICODEMUS (II) 11 (LATIN 'A')

<sup>i</sup> The Latin 'B' recension ends with a version of this chapter.

*resurrectionem domini Iesu Christi, qui vos a mortuis resuscitavit secum. Et cum nemine hominum eritis loquentes et sedebitis ut muti, usque dum veniet hora ut permittat vobis ipse dominus referre suae divinitatis mysteria. Nobis autem iussit Michael archangelus ambulare trans Iordanem in locum opimum et pinguem, ubi sunt multi qui nobiscum resurrexerunt in testimonium resurrectionis Christi domini: quia tantum tres dies permissi sumus, qui surreximus a mortuis, celebrare in Ierusalem pascha domini cum viventibus parentibus nostris in testimonium resurrectionis Christi domini: et baptizati sumus in sancto Iordanis flumine, accipientes singulas stolas albas. Et post tres dies celebrato pascha domini rapti sunt in nubibus omnes qui nobiscum resurrexerunt et perducti sunt trans Iordanem, et amplius a nemine visi sunt. Nobis autem dictum est in Arimathia civitate in orationibus persistere.*

*Haec sunt quanta nobis iussit dominus referre vobis: date illi laudem et confessionem, et poenitentiam agite, ut misereatur vestri. Pax vobis ab ipso domino Iesu Christo et salvatore omnium nostrorum. Amen.*

*Et postquam compleverunt omnia scribes in singulos tomos chartae, surrexerunt. Karinus autem quod scripsit, dedit in manus Annae et Caiaphae et Gamalielis; similiter et Leucius quod scripsit, dedit in manus Nicodemi et Ioseph. Et subito transfigurati sunt candidati nimis, et non sunt visi amplius.*

the Lord Jesus Christ, who has raised you from the dead together with him; and you shall not be speaking with any man, but sit as dumb men, until the hour comes when the Lord himself suffers you to declare the mysteries of his godhead.” But, to us, Michael the archangel gave commandment that we should go over Jordan, to a place rich and fertile, where are many that rose again together with us for a testimony of the resurrection of Christ the Lord. For, three days only were allowed to us who rose from the dead, to keep the Passover of the Lord in Jerusalem with our kindred<sup>ii</sup> that are living for a testimony of the resurrection of Christ the Lord; and we were baptized in the holy river of Jordan and received white robes, every one of us. And, after the three days, when we had kept the Passover of the Lord, all they were caught up in the clouds which had risen again with us, and were taken over Jordan and were no more seen by any man. But to us it was said that we should remain in the city of Arimathaea and continue in prayer.

These are all things that the Lord bade us declare to you: Give praise and thanksgiving<sup>iii</sup> to him, and repent, that he may have mercy on you. Peace be to you from the same Lord Jesus Christ who is the Saviour of us all. Amen.

And, when they finished writing all things in the several volumes of paper, they arose; and Karinus gave what he had written into the hands of Annas and Caiaphas and Gamaliel; likewise, Leucius gave what he had written into the hands of Nicodemus and Joseph. And, suddenly, they were transfigured and became exceedingly white

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<sup>ii</sup> The literal translation of ‘kindred’ is ‘parents’.

<sup>iii</sup> The literal translation of ‘thanksgiving’ is ‘confession’.

*Scripta autem eorum inventa sunt aequalia, nihil maius aut minas littera una.*

*Ista omnia admiranda Karini et Leucii dicta audiens omnis synagoga Iudaeorum, ad invicem dixerunt Vere ista omnia a domino sunt facta, et benedictus dominus in secula seculorum, Amen. Et exierunt omnes cum magna sollicitudine, cum timore et tremore percutientes pectora sua, et abierunt unusquisque in propria sua.*

*Haec omnia quae dicta sunt a Iudaeis in synagoga eorum, statim Ioseph et Nicodemus annuntiaverunt praesidi. Et ipse Pilatus scripsit omnia quae gesta et dicta sunt de Iesu a Iudaeis, et posuit omnia verba in codicibus praetorii sui publicis.*

### *Evang. Nicodemi (Pars altera) XI ('B')*

<sup>i</sup> *At ubi charta completa et perlecta est, audientes omnes ceciderunt in facies suas, lacrimantes amare et crudeliter percutientes pectora sua, clamantes et dicentes per omnia Vae nobis: ut quid nobis miseris contingit hoc? Fugit Pilatus, fugit Annas et Caiphas, fugiunt sacerdotes et Levitae, insuper et populus Iudaeorum, plorantes ac dicentes Vae nobis miseris, sanguinem sanctum in terra effudimus.*

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<sup>iv</sup> The literal translation of 'the same' is 'equal'.

<sup>v</sup> Here, 'library' translates praetorii.

and were seen no more. But their writings were found to be the same<sup>iv</sup>, neither more nor less by one letter.

And, when all the synagogue of the Jews heard all these marvellous sayings of Karinus and Leucius, they said one to another, "Truly, all these things were wrought by the Lord, and blessed be the Lord, world without end, Amen." And they went out all of them in great trouble of mind, smiting their breasts with fear and trembling, and departed every man to his own home.

And all these things spoken by the Jews in their synagogue did Joseph and Nicodemus forthwith tell the governor. And Pilate himself wrote all the that was done and said about Jesus by the Jews, and laid up all the words in the books of his public library<sup>v</sup>.

### G. NICODEMUS (PT 2) 11 (LATIN 'B')

<sup>i</sup> <sup>1</sup> But, when the paper was wholly read through, all that heard it fell on their faces weeping bitterly and smote hard on their breasts, crying out and saying, "Woe unto us: why does this come to pass to us wretched men?" Pilate fled, Annas and Caiaphas fled, the priests and Levites fled, and all the people of the Jews beside, lamenting and saying, "Woe to us miserable men; we have shed innocent blood on the earth."

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### GOSPEL OF NICODEMUS (II) 11 (LATIN 'B')

<sup>i</sup> This chapter presents a significantly different conclusion to that in the *Latin 'A'* recension.

*Tribus itaque diebus et tribus noctibus panem et aquam non gustaverunt ullo modo, neque in synagoga aliquis eorum est reversus. Tertia vero die iterum congregato concilio perlecta est alia charta Leucii: et nec plus nec minus inventum est, quantum ad litteram unam, in quantum scriptum Karini continebat. Tunc conturbata est synagoga, et luxerunt omnes XL diebus et XL noctibus, exspectantes a deo interitum et dei vindictam. Sed ille miserator pius et altissimus non eos perdidit continuo, dans eis locum poenitendi largiter. Sed digni non sunt inventi converti ad dominum.*

*Haec sunt testimonia Karini et Leucii, fratres carissimi, de Christo dei filio sanctisque suis gestis apud inferos: cui agamus omnes laudem et gloriam per immensa seculorum secula, amen.*

So, for three days and three nights they did not taste at all bread or water, nor did any return to the synagogue. But, on the third day, the council gathered again, and the other paper, of Leucius, was read, and neither more nor less was found in it, even to one letter, than what was in the writing of Karinus. <sup>ii</sup> Then was the synagogue troubled and they mourned all of them 40 days and 40 nights, looking for death at the hand of God and for the vengeance of God. But the Most High God, who is merciful and pitiful, did not destroy them immediately, but gave them freely a place of repentance; but they were not found worthy to be turned to the Lord.

These are the testimonies, beloved brothers, of Karinus and Leucius, concerning Christ the Son of God and his holy acts in Hell; to whom let us all give praise and glory to ages without end. Amen.

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<sup>ii</sup> James adds a paragraph break at this point.

## Evang. Nicodemi (Pars altera) XII ('A')

<sup>i</sup> *Posthaec ingressus Pilatus templum Iudaeorum congregavit omnes principes sacerdotum et grammaticos et scribas et legis doctores, et ingressus est cum eis in sacrarium templi, et iussit ut omnes ianuae clauderentur, et dixit eis Auditum habemus quod quandam magnam bibliothecam habetis in templo isto: propter hoc rogo vos ut ante nos praesentetur. Et cum apportaretur ipsa bibliotheca a quattuor ministris auro et gemmis pretiosis ornata, dixit Pilatus ad omnes Coniuro vos per deum patrum vestrorum, qui iussit vos templum istud aedificare loco sacrarii eius, ne verum mihi taceatis. Vos nostis omnia quae scripta sunt in ista bibliotheca; sed nunc dicite si vos in scripturis invenistis istum Iesum, quem crucifixistis, esse filium dei venturum pro salute generis humani, et in quantis annis temporum venire debebat. Manifestate mihi si ignorantes eum crucifixistis aut scientes.*

*Ita coniurati Annas et Caiphas iusserunt exire de sacrario ceteros omnes qui cum ipsis erant, et ipsi clausurunt omnes ianuas templi et sacrarii, et dixerunt ad Pilatum Coniurati sumus a te, iudex bone, per aedificationem templi istius, veritatem et rationem manifestam tibi facere. Postquam crucifiximus Iesum ignorantes dei filium esse, putantes per aliquod carmen facere eum virtutes, fecimus synagogam*

## G. NICODEMUS (PT 2) 12 (LATIN 'A')

<sup>i</sup> <sup>1</sup> After this, Pilate entered the temple of the Jews and gathered together all the chiefs of the priests, and the teachers<sup>ii</sup> and scribes and doctors of the law, and went in with them into the holy place of the temple and ordered all the doors to be shut, and said to them, "We have heard that you have in this temple a certain great Bible; therefore, I ask you that it be presented before us." And, when that great Bible adorned with gold and precious jewels was brought by four ministers, Pilate said to them all, "I adjure you by the God of your fathers who commanded you to build this temple in the place of his sanctuary, that you do not hide the truth from me. You know all the things that are written in this Bible; but tell me now if you have found in the scriptures that this Jesus whom you have crucified is the Son of God, who should come for the salvation of mankind, and in what year of the times he must come. Declare to me whether you crucified him in ignorance or knowingly."

And Annas and Caiaphas, when they were thus adjured, commanded all the rest that were with them to go out of the temple; and they themselves shut all the doors of the temple and of the sanctuary, and said to Pilate, "You hast adjured us, O excellent judge, by the building of this temple to make manifest to you the truth and reason<sup>iii</sup>. After we had crucified Jesus, not knowing that he was the Son of God, but supposing that by some chance he did

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### GOSPEL OF NICODEMUS (II) 12 (LATIN 'A')

<sup>i</sup> This chapter is not found in the majority of MSS.

<sup>ii</sup> Here, 'teachers' translates *grammaticos*.

<sup>iii</sup> Another reading for 'the truth and reason' is 'a true account'.

*magnam in isto templo. Et conferentes ad invicem de signis virtutum quae fecerat Iesus, multos ex genere nostro testes invenimus, qui dixerunt Iesum post passionem mortis vivum se vidisse et in altitudinem coeli penetrasse. Et duos testes quos Iesus a mortuis resuscitavit vidimus, qui multa mirabilia quae fecit Iesus in mortuis annuntiaverunt nobis, quae in manibus nostris scripta habemus. Nostraque consuetudo est quod omni anno ante nostram synagogam aperientes istam sanctam bibliothecam testimonium dei exquirimus. Et invenimus in libro primo de Septuaginta, ubi locutus est Michael archangelus ad tertium filium Adae primi hominis de quinque millibus et quingentis annis, in quibus venturus esset de coelis dilectissimus dei filius Christus: et adhuc consideravimus quod forsitan ipse esset deus Israel qui dixit ad Moysen Fac tibi arcam testamenti in longitudinem cubitorum duorum et semis, in latitudinem cubiti unius et semis, in altitudinem cubiti unius et semis. In istis quinque semis cubitis intelleximus et cognovimus fabricam arcae veteris testamenti, quia in quinque et semis millibus annorum venturus esset Iesus Christus in arca corporis, et invenimus ipsum deum Israel esse, filium dei. Quia post passionem eius nos principes sacerdotum, admirantes signa quae propter eum fiebant, aperuimus bibliothecam istam, exquirentes omnes generationes usque ad generationem Ioseph, et Mariam matrem Christi ex semine David esse computantes: et invenimus quod, quo fecit deus coelum et terram et primum hominem, ab ipso tempore usque ad*

his wondrous works, we made a great assembly<sup>iv</sup> in this temple; and, as we conferred one with another concerning the signs of the mighty works that Jesus had done, we found many witnesses of our own nation who said that they had seen Jesus alive after his passion, and that he was passed into the height of the heaven. Moreover, we saw two witnesses whom Jesus raised from the dead, who declared to us many marvellous things that Jesus did among the dead, which things we have in writing in our hands. Now, our custom is that every year before our assembly we open this holy Bible and inquire the testimony of God. And we have found in the first book of the Seventy how that Michael the angel spoke to the third son of Adam, the first man, concerning the five thousand and five hundred years, wherein should come the most beloved Son of God, even Christ; and, furthermore, we have thought that peradventure this same was the God of Israel who said to Moses, "Make an ark of the covenant in length two cubits and a half, and in breadth one cubit and a half, and in height one cubit and a half. For, by those five cubits and a half we have understood and known the fashion of the ark of the old covenant; for, in five and a half thousand years, Jesus Christ should come in the ark of his body; and we have found that he is the God of Israel, even the Son of God. For, after his passion, we the chief of the priests, because we marvelled at the signs that came to pass on his account, opened the Bible and searched out all the generations to the generation of Joseph, and Mary the mother of Christ, taking *her* to be the seed of David; and we found that *from the day*<sup>v</sup> when God made the heaven and the earth and the first

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<sup>iv</sup> A more literal translation of 'assembly' is 'synagogue'.

<sup>v</sup> The words, 'from the day', here following James, are not in the Latin text.

*diluvium sunt anni duo millia CCXII; et a diluvio usque ad turris aedificationem anni quingenti XXXI; et a turris aedificatione usque ad Abraham anni DCVI; et ab Abraham usque adventum filiorum Israel de Egypto anni CCCCLXX; ab exitu filiorum Israel de Egypto usque ad templi aedificationem anni DXI; et a templi aedificatione usque ad ipsius templi destructionem anni CCCCLXIII; usque hic invenimus in bibliotheca Esdrae: requirentes ab incendio templi usque adventum Christi et nativitatem eius invenimus annos esse DCXXXVI. Qui fuerunt simul anni V millia quingenti, sicut invenimus scriptum in bibliotheca praenuntiasse Michael archangelum ad tertium filium Adae Seth, in quinque et semis millibus annorum advenisse Christum filium dei. Usque nunc nemini diximus, ut non esset dissensio in synagogis nostris: et nunc coniurasti nos, iudex bone, per istam sanctam bibliothecam testimoniorum dei, et manifestum tibi facimus. Et nos coniuravimus te per vitam et salutem tuam, haec verba nemini manifesta facere in Ierusalem.*

man, from that time to the Flood are 2,212 years; and, from the Flood to the building of the tower, 531 years; and, from the building of the tower to Abraham, 606 years; and, from Abraham to the coming of the children of Israel out of Egypt, 470 years; and, from the going of the children of Israel out of Egypt to the building of the temple, 511 years; and, from the building of the temple to the destruction of the same temple, 464 years; so far, found we in the Bible of Esdras; and, inquiring from the burning of the temple to the coming of Christ and his birth, we found it to be 636 years, which together were five thousand and five hundred years,<sup>vi</sup> just like we found it written in the Bible that Michael the archangel declared before to Seth, the third son of Adam, that after five and a half thousand years, Christ the Son of God has come. Hitherto, have we told no man, lest there should be a schism in our synagogues; and now, O excellent judge, you have adjured us by this holy Bible of the testimonies of God, and we declare it to you; and we also have adjured you by your life and health that you do not declare these words to any man in Jerusalem.”

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<sup>vi</sup> The period was really 5,430 years; no MS gives a correct calculation.

### *Evang. Nicodemi (Pars altera) XIII ('A')*

<sup>1</sup> *Haec verba Annae et Caiaphae audiens Pilatus omnia reposuit in gestis salvatoris domini in codicibus publicis praetorii sui, et scripsit epistolam ad Claudium regem urbis Romae dicens*

*Pontius Pilatus Claudio regi suo salutem.*

*Nuper accidit, quod et ipse probavi, Iudaeos per invidiam se suosque posteros crudeli condemnatione punisse. Denique cum promissum haberent patres eorum quod illis deus eorum mitteret de coelo sanctum suum, qui eorum merito rex diceretur, et hunc se promiserit per virginem missurum ad terras: iste itaque me praeside in Iudaeam cum venisset, et vidissent eum caecos illuminasse, leprosos mundasse, paralyticos curasse, daemones ab hominibus fugasse, mortuos etiam suscitasse, imperasse ventis, ambulasse siccis pedibus super undas maris, et multa alia signa miraculorum fecisse: et cum omnis populus Iudaeorum filium dei illum esse diceret, invidiam contra eum passi sunt principes sacerdotum et tenerunt eum et mihi tradiderunt, et alia pro aliis mihi mentientes dixerunt istum magum esse et contra legem eorum agere.*

*Ego autem credidi ita esse, et flagellatum tradidi illum arbitrio eorum. Illi autem crucifixerunt eum, et sepulto*

### G. NICODEMUS (PT 2) 13 (LATIN 'A')

<sup>1</sup> On hearing these words of Annas and Caiaphas, Pilate laid them all up among the acts of the Lord and Saviour in the books of his public library and wrote a letter to Claudius the king of the city of Rome, saying:

<sup>i</sup> Pontius Pilate to Claudius, greetings.

There befell of late a matter that I myself brought to light (or made trial of); for, the Jews through envy have punished themselves and their posterity with fearful judgements of their own fault; for, whereas their fathers had promises (al. had announced to them) that their God would send them out of heaven his holy one who should of right be called their king, and promised that he would send him on earth by a virgin; he, then (or this God of the Hebrews, then), came when I was governor of Judaea, and they beheld him enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking the winds, walking on the waves of the sea dry-shod, and doing many other wonders, and all the people of the Jews calling him the Son of God; the chief priests, therefore, moved with envy against him, took him and delivered him to me and brought against him one false accusation after another, saying that he was a sorcerer and did things contrary to their law.

<sup>ii</sup> But I, believing that these things were so, having scourged him, delivered him to their will; and they crucified him; and, when he was

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#### GOSPEL OF NICODEMUS (II) 13 (LATIN 'A')

- <sup>i</sup> The following Epistle or Report of Pilate is inserted in Greek into the late *Acts of Peter and Paul* (§40) and the *Pseudo-Marcellus Passion of Peter and Paul* (§19). We thus have it in Greek and Latin.
- <sup>ii</sup> James does not include this paragraph break, here following Tischendorf.

*custodes adhibuerunt. Ille autem militibus meis custodi-  
entibus die tertio resurrexit. In tantum autem exarsit  
iniquitas Iudaeorum ut darent pecunias militibus meis  
dicentes Dicite quia discipuli eius corpus ipsius rapuerunt.  
Sed cum accepissent pecunias, quod factum fuerat tacere non  
potuerunt: nam et illum resurrexisse testati sunt se vidisse et  
se a Iudaeis pecuniam accepisse.*

*Haec ideo ingessi ne quis aliter mentiatur, et existimes  
credendum mendaciis Iudaeorum.*

buried, they set guards on him. But, while my soldiers watched him, he rose again on the third day; yet, so much was the malice of the Jews kindled that they gave money to the soldiers, saying, "Say that his disciples stole away his body." But they, though they took the money, were not able to keep silence concerning that which had come to pass; for, they also have testified that they saw him arisen and that they received money from the Jews.

These things have I reported<sup>iii</sup> for this cause, lest some other should lie to you and you should consider believing the lies of the Jews.

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<sup>iii</sup> After 'reported', James adds '*to your mightiness*' in angle-brackets.