
Υφηγησις Ιωσηφ του απο Αριμαθαιας II THE ACCOUNT OF JOSEPH OF ARIMATHEA

INTRODUCTION

The *Account of Joseph or Arimathea* is a medieval legend, purportedly written by Joseph of Arimathea, the man who requested Jesus' body to bury it. It chronicles the passion of Jesus as well as some of Jesus' activities with Joseph after his resurrection. While Pilate is a minor player, it is usually included in the Pilate Cycle, due to its emphasis on Jesus' trial and execution. Included in the narrative is a remarkable account in which Jesus writes a letter of recommendation for Demas from the cross, addressed to the cherubim and powers in charge of paradise; he later receives a letter back from them in response.

The text is extant in Greek only, with the earliest manuscript thought to date from the 12th Century. The [Greek text here presented](#) is from Constantine von Tischendorf's 1853 publication, *Evangelia Apocrypha*; the English text is based on [Alexander Walker's 1886 translation](#).

AUTHORSHIP AND DATES

The internal attribution to Joseph of Arimathea is pseudepigraphal and the true author is unknown. The author was familiar with the *Acts of Pilate* (Gospel of Nicodemus, Part 1), so any time after that was written (around the 4th or 5th Century) to the 12th Century is possible for the date of composition.

Υφηγησις Ιωσηφ 1

ΥΦΗΓΗΣΙΣ ΙΩΣΗΦ ΤΟΥ ΑΠΟ ΑΡΙΜΑΘΑΙΑΣ
ΤΟΥ ΑΙΤΗΣΑΜΕΝΟΥ ΤΟ ΣΩΜΑ ΚΥΡΙΟΥ ·

ΕΝ Ω ΚΑΙ ΤΑΣ ΤΩΝ ΔΥΟ ΛΗΣΤΩΝ ΑΙΤΙΑΣ ΕΜΦΕΡΕΙ.

¹ Ἐγὼ Ἰωσηφ ὁ ἀπὸ Ἀριμαθαίας ὁ αἰτησάμενος παρὰ Πιλάτου τὸ σῶμα τοῦ κυρίου Ἰησοῦ πρὸς ταφὴν καὶ ἐν δεσμῷ πιεζόμενος παρὰ τῶν φονέων καὶ θεομάχων Ἰουδαίων διὰ τὴν τοιαύτην αἰτίαν, οἵτινες καὶ τὸν νόμον κατέχοντες αὐτῷ τῷ Μωυσῇ πρόξενοι γεγονάσιν θλίψεως, τὸν δὲ νομοθέτην παροργίσαντες καὶ μὴ ἐπεγνωκότες τὸν θεὸν ἐσταύρωσαν καὶ εὐδελον ἔθεντο τοῖς ἐγνωκόσι τὸν θεόν. Ἐν ἐκείναις ταῖς ἡμέραις ἐν αἷς κατέκριναν τὸν υἱὸν τοῦ θεοῦ σταυρωθῆναι, πρὸ ἑπτὰ ἡμερῶν τοῦ παθεῖν τὸν Χριστόν, τῷ ἡγεμόνι Πιλάτῳ παρεπέμφθησαν δύο λησταὶ ἀπὸ Ἰεριχῶ κατακριθέντες, ὧν ἡ αἰτία ἦν αὕτη.

² Ὁ πρῶτος, ὄνομα αὐτῷ Γέστας, ὁδοιποροῦντας ἐν φόνῳ μαχαίρας ἀπέκτεινεν, ἄλλους δὲ γυμνώσει ὑπέβαλεν, γυναῖκας δὲ ἐκ τῶν σφυρῶν κατὰ κεφαλῆς κρεμνῶν τοὺς μασθοὺς ἐξέκοπτεν, νηπίων μελῶν αἱμοπότης ὑπῆρχεν, θεὸν μὴ ἔγνωκώς πώποτε, νόμοις μὴ ἀκολουθῶν, βίαιος τυγχάνων ἐξ ἀρχῆς εἰς τὰς τοιαύτας πράξεις.

Ἡ δὲ τοῦ ἑτέρου αἰτία τοιαύτη ἦν. Δημᾶς ἐκαλεῖτο, Γαλιλαῖος μὲν ἦν τῷ γένει, πανδοχεῖον δὲ εἶχεν· πλουσίῳν πειρατηρίοις

THE ACCOUNT OF JOSEPH 1

ACCOUNT BY JOSEPH OF ARIMATHEA,
WHO REQUESTED THE BODY OF THE LORD;

AND WHERE HE TELLS OF THE CHARGES OF THE TWO THIEVES.

¹ I am Joseph of Arimathaea, who begged from Pilate the body of the Lord Jesus for burial, and who for this cause was kept close in prison by the murderous and God-fighting Jews, who also, keeping to the law, have by Moses himself become partakers in tribulation and having provoked their Lawgiver to anger, and not knowing that he was God, crucified him and made him manifest to those that knew God. In those days, in which they condemned the Son of God to be crucified, seven days before Christ suffered, two condemned robbers were sent from Jericho to the procurator Pilate; and their case was as follows:

² The first, his name Gestas, put travellers to death, murdering them with the sword, and others he exposed naked. And he hung up women by the heels, head down, and cut off their breasts, and drank the blood of infants' limbs, never having known God, not obeying the laws, being violent from the beginning, and doing such deeds.

And the case of the other was as follows: He was called Demas, and was by birth a Galilaean, and kept an inn. He made attacks

THE ACCOUNT OF JOSEPH 1

¹ Throughout his work, Walker capitalizes pronouns that refer to Jesus/God. In place of θεομάχων, 1 MS has θεοκτονων.

² Cf. Tb 1:17-18.

ἐκέχρητο, πτωχοῖς δὲ εὖ ἐποίει· κλέπτης μὲν ὡς Τωβίτ, νεκροὺς γὰρ πτωχοὺς ἔθαπτεν. ληστεύειν ἐπεχείρει τὸ τῶν Ἰουδαίων πλῆθος, αὐτὸν τὸν νόμον ἐν Ἱερουσαλὴμ συλήσας καὶ τὴν τοῦ Καϊάφα θυγατέρα γυμνώσας, ἱεράτιδα ὑπάρχουσαν τοῦ ἁγιάσματος, αὐτὴν τὴν τοῦ Σολομῶντος παρατεθεῖσαν μυστικὴν παρακαταθήκην τῷ τόπῳ ἀφελόμενος. τοιαῦται ὑπῆρχον αὐτοῦ αἱ πράξεις.

³ Συνελήφθη δὲ καὶ ὁ Ἰησοῦς πρὸ τῆς ἡμέρας τοῦ πάσχα τρίτης, ὀψίας οὔσης. οὐκ ἦν δὲ τῷ Καϊάφᾳ καὶ τῷ πλήθει τῶν Ἰουδαίων πάσχα, ἀλλὰ πένθος ἦν αὐτοῖς μέγα, ὡς διὰ τὴν τοῦ ληστοῦ σύλησιν γεναμένην ἐν τῷ ἁγιάσματι· καὶ καλέσαντες Ἰούδαν τὸν Ἰσκαριώτην λέγουσιν αὐτῷ· ἀπὸ ἀδελφοῦ γὰρ Καϊάφα τοῦ ἱερέως ἦν. οὐκ ἦν δὲ μαθητὴς κατὰ πρόσωπον τοῦ Ἰησοῦ, ἀλλὰ δόλῳ προετρέψαντο αὐτὸν πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἵνα ἀκολουθήσει τῷ Ἰησοῦ· οὐχ ἵνα πειθαρχήσῃ τοῖς παρ' αὐτοῦ γενομένοις σημείοις οὐδὲ ἵνα ὁμολογήσῃ αὐτόν, ἀλλ' ἵνα παραδώσῃ αὐτὸν αὐτοῖς, ψευδὲς ῥῆμα αὐτοῦ θέλων καταλαβέσθαι, δόματα δεδωκότες αὐτῷ ὑπὲρ τοῦ τοιούτου ἀνδραγαθήματος ἀνὰ δίδραγμα χρυσίου καθ' ἐκάστην ἡμέραν. ἦν δὲ καὶ δύο ἔτη ποιήσας μετὰ τοῦ Ἰησοῦ, ὡς φησιν εἷς τῶν μαθητῶν καλούμενος Ἰωάννης.

⁴ Καὶ τῇ τρίτῃ ἡμέρᾳ πρὸ τοῦ κρατηθῆναι τὸν Ἰησοῦν λέγει τοῖς Ἰουδαίοις ὁ Ἰούδας Δεῦτε συμβούλιον θώμεθα, ὅτι περ οὐκ ἐσύλησεν ὁ ληστής τὸν νόμον ἀλλ' αὐτὸς ὁ Ἰησοῦς, κἀγὼ ἐλέγχω αὐτόν. τῶν δὲ τοιούτων ῥημάτων ῥηθέντων εἰσὶ

upon the rich, but was good to the poor – a thief like Tobit, for he buried the bodies of the poor. And he set his hand to robbing the multitude of the Jews, and stole the law itself in Jerusalem, and stripped naked the daughter of Caiaphas, who was priestess of the sanctuary, and took away from its place the mysterious deposit itself placed there by Solomon. Such were his doings.

³ And Jesus also was taken on the third day before the Passover, in the evening. And, to Caiaphas and the multitude of the Jews, it was not a Passover, but it was a great mourning to them, on account of the plundering of the sanctuary by the robber. And they summoned Judas Iscariot, and spoke to him; for, he was son of the brother of Caiaphas the priest. He was not a disciple before the face of Jesus; but all the multitude of the Jews craftily supported him, that he might follow Jesus, not that he might be obedient to the miracles done by him, nor that he might confess him, but that he might betray him to them, wishing to catch up some lying word of him, giving him gifts for such brave, dishonest conduct to the amount of a half shekel of gold each day. And he did this for two years with Jesus, as says one of his disciples called John.

⁴ And, on the third day, before Jesus was laid hold of, Judas said to the Jews, “Come, let us hold a council; for, perhaps it was not the robber that stole the law, but Jesus himself, and I accuse him.” And, when these words had been spoken,

³ In place of Ἰούδαν τὸν Ἰσκαριώτην, 1 MS has οἱ Ἰούδαν τὸν Σκαριώτην.

⁴ Cf. Jn 2:19.

μεθ' ἡμῶν Νικόδημος ὁ κατέχων τὰς κλεῖς τοῦ ἁγιάσματος, καὶ ἔφη πᾶσιν Μὴ τοιοῦτον πράγμα διαπράξασθε. ἦν γὰρ ἀληθὴς ὁ Νικόδημος ὑπὲρ πᾶν τὸ πλῆθος τῶν Ἰουδαίων. ἡ δὲ τοῦ Καϊάφα θυγάτηρ ὀνόματι Σάρρα κραυγᾶσασα ἔφη Αὐτὸς γὰρ ἔφη ἐπὶ πάντων κατὰ τοῦ ἁγίου τόπου τούτου Δύναμαι καταλῦσαι τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγείραι αὐτόν. λέγουσιν οἱ Ἰουδαῖοι αὐτῇ Πίστιν ἔχεις παρὰ πάντας ἡμᾶς· εἶχον γὰρ αὐτὴν ὡς προφήτην. καὶ δὴ τοῦ συμβουλίου γενομένου ἐκρατήθη ὁ Ἰησοῦς.

Nicodemus, who kept the keys of the sanctuary, came in to us, and said to all, "Do not do such a deed." For, Nicodemus was true, more than all the multitude of the Jews. And the daughter of Caiaphas, Sarah by name, cried out, and said, "He himself said before all against this holy place, "I am able to destroy this temple, and in three days to raise it."" The Jews said to her, "You have credit with all of us." For, they regarded her as a prophetess. And assuredly, after the council had been held, Jesus was laid hold of.

Υφηγησις Ιωσηφ 2

¹ Τῇ δὲ ἐπαύριον, ἡμέρα τῆς τετράδος, εἰσήνεγκαν αὐτὸν ὥρα ἑνάτῃ εἰς τὴν αὐλὴν τοῦ Καϊάφα. καὶ λέγουσιν αὐτῷ Ἄννας καὶ Καϊάφας Εἰπὲ ἡμῖν, τίνος ἕνεκεν τὸν νόμον ἡμῶν ἐσύλησας, καὶ Μωσέως καὶ τῶν προφητῶν τὰς ἐπαγγελίας ἀπεκήρυξας; ὁ δὲ Ἰησοῦς οὐδὲν ἀπεκρίνατο. πάλιν δὲ ἐκ δευτέρου παρόντος καὶ τοῦ πλήθους λέγουσιν αὐτῷ Τὸ ἅγίασμα ὃ ἔκτισε Σολομὼν ἐν τεσσαράκοντα καὶ ἑξ ἔτεσιν, διὰ τί σὺ βούλῃ ἐν μιᾷ ῥοπῇ καταλῦσαι; καὶ οὐδὲν ἀπεκρίνατο πρὸς ταῦτα ὁ Ἰησοῦς. ἦν γὰρ τῆς συναγωγῆς τὸ ἅγίασμα σεσυλημένον διὰ τοῦ ληστοῦ.

² Οψίας δὲ τελεσθείσης τῆς τετράδος ἅπαν τὸ πλῆθος ἐξήτει τὴν θυγατέρα τοῦ Καϊάφα πυρὶ ἐναλῶσαι διὰ τὴν τοῦ νόμου ἀπώλειαν, ὅτι οὐκ εἶχον τὸ πῶς τὸ πάσχα ποιῆσαι. καὶ εἶπεν αὐτοῖς ἐκείνη Ἐπιμείνατε τέκνα καὶ τὸν Ἰησοῦν τοῦτον ἀπολέσωμεν, καὶ ὁ νόμος εὑρίσκεται καὶ ἡ ἑορτὴ ἡ ἁγία ἐπιτελουμένη ἐπιτελεῖται. λαθραίως δὲ ἔδωκαν Ἄννας καὶ Καϊάφας χρυσίον ἱκανὸν Ἰούδα τῷ Ἰσκαριώτῃ, λέγοντες Εἰπέ, καθὼς προείπες ἡμῖν, ὅτι ἐγὼ οἶδα τὸν νόμον κλαπέντα παρὰ τοῦ Ἰησοῦ, ὅπως εἰς αὐτὸν τὸ ἔγκλημα τραπῇ καὶ μὴ εἰς τὴν κόρην ταύτην τὴν ἄμεμπτον. καὶ ταῦτα συνταξάμενος ὁ Ἰούδας εἶπεν αὐτοῖς Μὴ πᾶν τὸ πλῆθος γνῶ ὅτι ἐγὼ ὑφ' ὑμῶν ἐπεδιδάχθην τοῦτο κατὰ τοῦ Ἰησοῦ

THE ACCOUNT OF JOSEPH 2

¹ And, on the following day, the fourth day of the week, they brought Him at the ninth hour into the hall of Caiaphas. And Annas and Caiaphas said to Him, "Tell us, why have you stolen our law, and renounced the ordinances of Moses and the prophets?" And Jesus answered nothing. And again, a second time, the multitude also being present, they said to Him, "The sanctuary, which Solomon built in forty and six years, why do you wish to destroy it in one moment?" And, to these things, Jesus answered nothing. For, the sanctuary of the synagogue had been plundered by the robber.

² And the evening of the fourth day being ended, all the multitude sought to burn the daughter of Caiaphas, on account of the loss of the law; for, they did not know how they were to keep the Passover. And she said to them, "Wait, my children, and let us destroy this Jesus, and the law will be found, and the holy feast will be fully accomplished." And, secretly, Annas and Caiaphas gave considerable money to Judas Iscariot, saying, "Say as you said to us before, I know that the law has been stolen by Jesus, that the accusation may be turned against him, and not against this maiden, who is free from blame." And Judas, having received this command, said to them, "Do not let all the multitude know that I have been instructed by you to do

THE ACCOUNT OF JOSEPH 2

¹ At the end of this verse, 1 MS adds *τον νομον μη εχουσα* ('not having the Law').

² In place of *ἄμεμπτον*, 1 MS has *αμωμητον*.

πραῖσαι· ἀλλὰ ἀπολύσατε τὸν Ἰησοῦν, καὶ γὰρ πείθω τὸ πλῆθος ὅτι ταῦτα οὕτως ἔχει. καὶ δόλῳ ἀπέλυσαν τὸν Ἰησοῦν.

³ Ὁ δὲ Ἰούδας εἰσελθὼν εἰς τὸ ἁγίασμα διαφανούσης ἡμέρας πέμπτης λέγει πρὸς πάντα τὸν λαόν· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω τὸν καθαιρέτην τοῦ νόμου καὶ τῶν προφητῶν συλήτην; λέγουσιν αὐτῷ οἱ Ἰουδαῖοι· Ἐὰν παραδώσης ἡμῖν αὐτόν, δώσωμέν σοι τριάκοντα ἀργύρια χρυσίου. οὐκ ᾔδει δὲ ὁ λαὸς ὅτι περὶ τοῦ Ἰησοῦ λέγει ὁ Ἰούδας· ὁμολογοῦν γὰρ αὐτόν ἵκανοὶ εἶναι υἱὸν θεοῦ. καὶ ἔλαβεν ὁ Ἰούδας τὰ τριάκοντα ἀργύρια χρυσίου.

⁴ Καὶ ἐξελθὼν τῇ ὥρᾳ τῇ τετάρτῃ καὶ τῇ πέμπτῃ εὕρισκε τὸν Ἰησοῦν περιπατοῦντα ἐν τῇ πλατείᾳ. μελλούσης δὲ ὀψίας γενέσθαι λέγει τοῖς Ἰουδαίοις ὁ Ἰούδας Βοήθειαν στρατιωτῶν δότε μοι μετὰ μαχαίρων καὶ ξύλων, καὶ γὰρ παραδώσω ὑμῖν αὐτόν. ἔδωκαν οὖν αὐτῷ ὑπηρέτας ἐπὶ τὸ πιάσαι αὐτόν. πορευομένων δὲ αὐτῶν λέγει αὐτοῖς ὁ Ἰούδας· Ὁν ἂν ἐγὼ φιλήσω, κρατήσατε αὐτόν· αὐτὸς γὰρ τὸν νόμον καὶ τοὺς προφήτας ἐσύλησεν. προσελθὼν οὖν τῷ Ἰησοῦ κατεφίλησεν αὐτόν λέγων· Χαῖρε· ὁψίας οὔσης τῆς πέμπτης. καὶ κρατήσαντες παρέδωκαν αὐτόν πρὸς Καϊάφαν καὶ τοὺς ἀρχιερεῖς, λέγοντος τοῦ Ἰούδα ὅτι οὗτός ἐστιν ὁ τὸν νόμον συλήσας καὶ τοὺς προφήτας. ἄδικον δὲ ἐξέτασιν ἐδίδουν οἱ Ἰουδαῖοι τῷ Ἰησοῦ λέγοντες· Διὰ τί ταῦτα ἐποίησας; καὶ οὐδὲν ἀπεκρίνατο.

this against Jesus; but release Jesus, and I will persuade the multitude that it is so.” And, craftily, they released Jesus.

³ And Judas, going into the sanctuary at the dawn of the fifth day, said to all the people, “What will you give me, and I will give up to you the overthrower of the law, and the plunderer of the prophets?” The Jews said to him, “If you will give him up to us, we will give you thirty pieces of gold.” And the people did not know that Judas was speaking about Jesus; for, many of them confessed that he was the Son of God. And Judas received the thirty pieces of gold.

⁴ And, going out at the fourth hour, and at the fifth, he found Jesus walking in the street. And, as evening was coming on, Judas said to the Jews, “Give me a contingent of soldiers with swords and staves, and I will give him up to you.” They, therefore, gave him officers for the purpose of seizing him. And, while they were going along, Judas said to them, “Lay hold of the man whom I shall kiss; for, he has stolen the law and the prophets. Going up to Jesus, therefore, he kissed him, saying, “Greetings, Rabbi!” This was during the evening of the fifth day. And, having laid hold of him, they gave him up to Caiaphas and the chief priests, with Judas saying, “This is he who stole the law and the prophets.” And the Jews gave Jesus an unjust trial, saying, “Why have you done these things?” And he answered nothing.

³ The Greek text for the latter part of this verse varies significantly between MSS.

⁴ The ‘fourth hour’ would be 10 am. Cf. Mt 26:48, Mk 14:44. Walker opens the 2nd paragraph with ‘And’ in place of ‘But’.

Ὁ δὲ Νικόδημος καὶ ἐγὼ Ἰωσήφ ἰδόντες τὴν κάθεδρον τῶν
λοιμῶν ἀπέστημεν ἀπ' αὐτῶν, μὴ θελήσαντες τῇ βουλῇ τῶν
ἀσεβῶν συναπολέσθαι.

But Nicodemus and I, Joseph, seeing the seat of the plagues,
stood off from them, not wishing to perish along with the
counsel of the ungodly.

Υφηγησις Ιωσηφ 3

¹ Πολλὰ μὲν οὖν καὶ ἄλλα δεινὰ διαπραξάμενοι κατὰ τοῦ Ἰησοῦ τῇ νυκτὶ ἐκείνῃ, παρέδωκαν αὐτὸν Πιλάτῳ τῷ ἡγεμόνι διαφανούσης τῆς παρασκευῆς ἐπὶ τὸ σταυρῶσαι αὐτόν, καὶ ἐπὶ τοῦτο συνῆλθον πάντες. ἐξετάσεως οὖν γενομένης ἐκέλευσεν αὐτὸν Πιλάτος ὁ ἡγεμὼν μετὰ δύο ληστῶν τῷ σταυρῷ προσηλωθῆναι προσηλώθησαν δὲ αὐτῷ ἅμα τῷ Ἰησοῦ ἐξ ἀριστερῶν μὲν ὁ Γέστας, ἐκ δεξιῶν δὲ ὁ Δημᾶς.

² Καὶ ἤρξατο βοᾶν ὁ ἐξ εὐωνύμων λέγων τῷ Ἰησοῦ Ἴδε πόσα κακὰ ἔδρασα ἐν τῇ γῇ· καὶ εἰ ἔγνων ὅτι σὺ εἶ ὁ βασιλεὺς, καὶ σὲ εἶχον ἀναλῶσαι. τί δὲ λέγεις ἑαυτὸν υἱὸν θεοῦ, καὶ βοηθῆσαι ἑαυτῷ ἐν ἀνάγκῃ οὐ δύνασαι; ἢ πῶς ἄλλω εὐχομένῳ σὺ δύνασαι βοήθειαν παρασχεῖν; εἰ σὺ εἶ ὁ Χριστός, κάτελθε ἀπὸ τοῦ σταυροῦ, ἵνα σοι πιστεύσω· νῦν δὲ οὐχ ὡς ἄνθρωπόν σε ὁρῶ ἀλλ' ὡς θῆρα ἄγριον συναπολλύμενόν μοι. καὶ πολλὰ ἕτερα ἤρξατο λέγειν κατὰ τοῦ Ἰησοῦ, βλασφημῶν καὶ τρίζων τοὺς ὀδόντας αὐτοῦ ἐπ' αὐτόν· ἐν γὰρ τῇ παγίδι τοῦ διαβόλου ἐζωγρημένος ἦν ὁ ληστής.

³ Ὁ δὲ ἐκ δεξιῶν ληστής, ᾧ ὄνομα Δημᾶς, ἰδὼν τὴν θεϊκὴν χάριν τοῦ Ἰησοῦ οὕτως ἐβόα Οἶδά σε, Ἰησοῦ Χριστέ, ὅτι υἱὸς τοῦ θεοῦ εἶ· Χριστόν σε ὁρῶ ὑπὸ μυρίων μυριάδων ἀγγέλων προσκυνούμενον. συγχώρησόν μοι τὰς ἁμαρτίας μου ἅς

THE ACCOUNT OF JOSEPH 3

¹ Having, therefore, done many and dreadful things against Jesus that night, they gave him up to Pilate the procurator at the dawn of the preparation, that he might crucify Him; and, for this purpose, they all came together. After a trial, therefore, Pilate the procurator ordered him to be nailed to the cross, along with the two robbers. And they were nailed up along with Jesus, Gestas on the left, and Demas on the right.

² And he on the left began to cry out, saying to Jesus, "See how many evil deeds I have done on earth; and, if I had known you were the king, I should have cut off you also. And why do you call yourself Son of God, and cannot help yourself in need? How can you help another one praying to you? If you are the Christ, come down from the cross, that I may believe in you. But now I see you perishing along with me, not like a man, but like a wild beast." And many other things he began to say against Jesus, blaspheming and gnashing his teeth upon him. For, the robber was taken alive in the snare of the devil.

³ But the robber on the right hand, whose name was Demas, when he saw the Godlike grace of Jesus, thus cried out, "I know you, Jesus Christ, that you are the Son of God. I see you, Christ, adored by a myriad of myriads of angels. Forgive

THE ACCOUNT OF JOSEPH 3

¹ Cf. Jn 19:14. Throughout his work, Walker capitalizes pronouns that refer to Jesus.

² Cf. Lk 23:34, 2Tm 2:26.

³ Cf. Mt 19:28.

ἔπραξα· μὴ ἐν ἐξετάσει μου ποιήσεις τὰ ἄστρα ἔλθειν κατ' ἐμοῦ ἢ τὴν σελήνην, ὅταν μέλλης κρίναι πᾶσαν τὴν οἰκουμένην, ὅτι ἐν νυκτὶ ἔπραττον τὰς κακὰς μου βουλὰς· μὴ κινήσεις τὸν ἥλιον τὸν νῦν σκοτιζόμενον διὰ σέ εἰπεῖν τὰ κακὰ τῆς καρδίας μου· οὐδὲν γὰρ ἀφέσεως ἁμαρτιῶν δῶρον δύναμαί σοι παρασχεῖν. ἤδη ὁ θάνατος φθάνει με τῶν ἁμαρτιῶν μου· σοῦ δέ ἐστιν ὁ ἐξίλασμός· ῥῦσαί με, δέσποτα τῶν ἀπάντων, τῆς φοβερᾶς σου κρίσεως· μὴ δῶς ἐξουσίαν τῷ ἐχθρῷ καταπιεῖν με καὶ κληρονόμον γενέσθαι τῆς ψυχῆς μου ὡς τοῦ ἐξ εὐωνύμων κρεμαμένου· θεωρῶ γὰρ πῶς ὁ διάβολος χαίρων τὴν ψυχὴν αὐτοῦ λαμβάνει, αἱ δὲ σάρκες αὐτοῦ ἀφανεῖς γίνονται. μὴ καὶ εἰς τὴν μερίδα τῶν Ἰουδαίων προστάξεις με ἀπελθεῖν· βλέπω γὰρ Μωυσῆν καὶ τοὺς πατριάρχας ἐν κλαυθμῷ μεγάλῳ ὑπάρχοντας καὶ τὸν διάβολον ἐπιχαιρόμενον ἐπ' αὐτῶν. πρὸ τοῦ οὖν, δέσποτα, τὸ πνεῦμά μου ἐξελθεῖν κέλευσον ἐξαλειφθῆναί μου τὰς ἁμαρτίας, καὶ μνήσθητί μου τοῦ ἁμαρτωλοῦ ἐν τῇ βασιλείᾳ σου, ὅτε ἐπὶ τοῦ θρόνου τοῦ μεγάλου τοῦ ὑψίστου μέλλεις κρίναι τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ· πολλὴν γὰρ κόλασιν ἡτοίμασας τῷ κόσμῳ σου δι' ἐαυτόν.

⁴ Καὶ ταῦτα εἰπόντος τοῦ ληστοῦ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, Δημᾶ, ὅτι σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. οἱ δὲ υἱοὶ τῆς βασιλείας, οἱ παῖδες Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ Μωσέως, ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. σὺ δὲ μόνος οἰκήσεις ἐν τῷ παραδείσῳ ἕως τῆς

me my sins that I have done. Do not in my trial allow the stars to come against me, or the moon, when you are about to judge the entire world; because in the night I have accomplished my wicked purposes. Do not urge the sun, which is now darkened on account of you, to speak of the evils of my heart; for, no gift can I offer you for the forgiveness of my sins. Already, death is coming on me because of my sins; but yours is the propitiation. Deliver me, O Lord of all, from your fearful judgment. Do not give the enemy the authority to swallow me up, and to become heir of my soul, as of that of him who is hanging on your left; for, I see how the devil joyfully takes his soul, and his body is disappearing. Do not even order me to go away into the portion allotted to the Jews; for, I see Moses and the patriarchs in great weeping, and the devil rejoicing over them. Therefore, before my spirit departs, O Lord, command my sins to be washed away, and remember me the sinner in your kingdom when, upon the great most lofty throne, you shall judge the twelve tribes of Israel. For, you have prepared great punishment for your world on account of yourself."

⁴ And, the robber having thus spoken, Jesus said to him, "Amen, amen; I say to you, Demas, today you shall be with me in paradise. And the sons of the kingdom, the children of Abraham, Isaac, Jacob, and Moses, shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And you alone shall dwell in paradise until my second appearing,

⁴ Cf. Lk 23:43, Mt 8:11-12.

δευτέρας μου παρουσίας, ὅτε μέλλω κρίνειν τοὺς μὴ ὁμολογήσαντας τῷ ὀνόματί μου. εἶπεν δὲ τῷ ληστῇ Ἀπελθὼν εἰπὲ τοῖς Χερουβὶμ καὶ ταῖς δυνάμεσιν, τοῖς τὴν φλογίνην ῥομφαίαν στρέφουσιν, τοῖς φυλάττουσιν τὸν παράδεισον ἕξ οὗ ὁ Ἀδὰμ ὁ πρωτόπλαστος ἐν παραδείσῳ ἐγένετο καὶ παρέβη καὶ τὰς ἐντολάς μου οὐκ ἐφύλαξεν καὶ ἐξέβαλον αὐτὸν ἐκεῖθεν· οὐδεὶς δὲ τῶν πρώτων ὄψεται τὸν παράδεισον ἕως μέλλω ἐκ δευτέρου ἔρχεσθαι κρίναι ζῶντας καὶ νεκρούς — γράψας οὕτως Ἰησοῦς Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ κατελθὼν ἐκ τῶν ὑψωμάτων τῶν οὐρανῶν, ὁ ἐξελθὼν ἐκ τοῦ κόλπου τοῦ ἀοράτου πατρὸς ἀχωρίστως καὶ κατελθὼν εἰς τὸν κόσμον διὰ τὸ σαρκωθῆναι καὶ σταυρῷ προσηλωθῆναι, ἵνα σώσω τὸν Ἀδὰμ ὃν περ ἔπλασα, ταῖς ἀρχαγγελικαῖς μου δυνάμεσιν, τοῖς τοῦ παραδείσου πυλωροῖς, τοῖς τοῦ πατρὸς μου ὑπηρέταις. Θέλω καὶ κελεύω εἰσελθεῖν τὸν συνσταυρούμενόν μοι, ἄφεςιν ἁμαρτιῶν λαβεῖν δι’ ἐμέ, καὶ ἄφθαρτον σῶμα ἡμφιεσμένον εἰσελθεῖν ἐν τῷ παραδείσῳ καὶ οἰκῆσαι αὐτὸν ἔνθα οὐδεὶς πώποτε δύναται οἰκῆσαι.

Καὶ ἰδοὺ τούτων ῥηθέντων παρέδωκεν τὸ πνεῦμα ὁ Ἰησοῦς, τῇ ἡμέρᾳ τῆς παρασκευῆς ὥρα ἐνάτῃ, καὶ σκότος δὲ ἦν ἐπὶ πᾶσαν τὴν γῆν, καὶ σεισμοῦ μεγάλου γενηθέντος τὸ ἁγίασμα συνέπεσεν καὶ τὸ πτερύγιον τοῦ ἱεροῦ.

when I am to judge those who do not confess my name.” And He said to the robber, “Go away, and tell the cherubim and the powers, that turn the flaming sword, that guard paradise from the time that Adam, the first created, was in paradise, and sinned, and did not keep my commandments, and I cast him out thence. And none of the first shall see paradise until I am to come the second time to judge living and dead. And He wrote thus: Jesus Christ the Son of God, who have come down from the heights of the heavens, who have come forth out of the bosom of the invisible Father without being separated from Him, and who have come down into the world to be made flesh, and to be nailed to a cross, in order that I might save Adam, whom I fashioned – to my archangelic powers, the gatekeepers of paradise, to the officers of my Father. I wish and order that he who has been crucified along with me should go in, should receive remission of sins through me; and that he, having put on an incorruptible body, should go in to paradise, and dwell where no one has ever been able to dwell.”

And behold, after he had said this, Jesus gave up the ghost, on the day of Preparation, at the ninth hour. And darkness came over all the earth; and, from a great earthquake happening, the sanctuary fell down, and the pinnacle of the temple.

Υφηγησις Ιωσηφ 4

¹ Ἦτησάμην δὲ ἐγὼ Ἰωσήφ τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔθηκα αὐτὸ ἐν μνήματι καινῷ ὅπου οὐδεὶς ἦν τεθειμένος. τοῦ δὲ ληστοῦ τοῦ ἐκ δεξιῶν οὐχ εὐρέθη τὸ σῶμα· τοῦ δὲ ἐξ εὐωνύμων ὥσπερ δράκοντος ἰδέα, οὕτως ἦν τὸ σῶμα αὐτοῦ. Ἐπειδὴ δὲ ἡτησάμην τὸ σῶμα τοῦ Ἰησοῦ πρὸς τὸ ἐνταφιάσαι, ζήλῳ θυμοῦ φερόμενοι οἱ Ἰουδαῖοι ἐνέκλεισαν με εἰς φυλακὴν, ὅπου βία ἦν τοῖς κακῶς διαπράττουσιν. ἦν δὲ τοῦτό μοι γενόμενον ὀψίας οὔσης σαββάτῳ, ᾧ παρανομοῦν ἦν τὸ ἔθνος ἡμῶν. καὶ ἰδοὺ αὐτὸ τὸ ἔθνος ἡμῶν τῷ σαββάτῳ δεινὰς θλίψεις ὑπέμεινεν.

² Καὶ δὴ ὀψίας γενομένης τῆς μιᾶς τῶν σαββάτων, ὥρα ἔτις νυκτός, ἔρχεται πρὸς μὲ ὁ Ἰησοῦς ἐν τῇ φυλακῇ μετὰ τοῦ ληστοῦ τοῦ συνσταυρωθέντος αὐτῷ ἐκ δεξιῶν, ὃν ἀπέστειλεν αὐτὸς ἐν τῷ παραδείσῳ. καὶ φῶς ἱκανὸν ἦν ἐν τῷ οἰκήματι· καὶ ἐκρεμάσθη ὁ οἶκος ἐκ τεσσάρων γωνιῶν, καὶ ἐλύθη ὁ τόπος, καὶ ἐξῆλθον. ἐγνώρισα οὖν τὸν Ἰησοῦν πρῶτον, καὶ πάλιν τὸν ληστὴν γράμματα κομίζοντα πρὸς τὸν Ἰησοῦν. καὶ ὁδεύοντων ἡμῶν ἐν τῇ Γαλιλαίᾳ φῶς μέγα ἔλαμψεν ὅπερ οὐκ ἔφερεν ἡ κτίσις· ἦν δὲ καὶ εὐωδία μεγάλη τοῦ ληστοῦ ἢ ἐκ τοῦ παραδείσου.

³ Καθεσθέντος δὲ τοῦ Ἰησοῦ ἐν τόπῳ τινὶ ἀνέγνω οὕτως τὰ Χερουβὶμ καὶ τὰ ἑξαπτέρυγα κελευθέντα ἀπὸ τῆς σῆς

THE ACCOUNT OF JOSEPH 4

¹ And I, Joseph, begged the body of Jesus, and laid it in a new tomb, where no one had yet been laid. And, of the robber on the right, the body was not found; but of him on the left, as the form of a dragon, so was his body.

And, after I had begged the body of Jesus to bury, the Jews, carried away by hatred and rage, shut me up in prison, where evildoers were kept under restraint. And this happened to me on the evening of the Sabbath, whereby our nation transgressed the law. And behold, that same nation of ours endured fearful tribulations on the Sabbath.

² And then, on the evening of the first of the week, at the fifth hour of the night, Jesus came to me in the prison, along with the robber who had been crucified with him on the right, whom he sent into paradise. And there was a great light in the building. And the house was hung up by the four corners, and the place was opened, and I came out. Then I first recognised Jesus and again, the robber, bringing a letter to Jesus. And, as we were going into Galilee, there shone a great light, which the creation did not produce. And there was also with the robber a great fragrance out of paradise.

³ And Jesus, sat down in a certain place and thus read, "We, the cherubim and the six-winged, who were ordered by your God-

THE ACCOUNT OF JOSEPH 4

¹ Walker has 'put' in place of 'laid' (twice in this verse).

² In place of ἐν τῇ φυλακῇ, one MS has τῇ νυκτι and another omits the words.

³ One MS omits this entire verse.

θεότητος φυλάττειν τὸν τοῦ παραδείσου κήπον διὰ τοῦ συνσταυρωθέντος τῇ σῇ οἰκονομίᾳ ληστοῦ τοῦτο δηλοῦμεν. Τὸν τύπον ἰδόντες τῶν ἡλῶν τοῦ συνσταυρωθέντος σοι ληστοῦ καὶ τῶν γραμμάτων τὸ φέγγος τῆς σῆς θεότητος, τὸ πῦρ ἐσβέσθη μὲν, μὴ δυνάμενον φέρειν τὴν φαῦσιν τοῦ τύπου, καὶ ἡμεῖς ἐν φόβῳ μεγάλῳ γενόμενοι ἐπτήξαμεν· ἠκούσαμεν γὰρ τὸν ποιητὴν οὐρανοῦ καὶ γῆς καὶ πάσης κτίσεως ἀπὸ ὕψους ἐνδημήσαντα εἰς τὰ κατώτερα μέρη τῆς γῆς διὰ τὸν πρωτόπλαστον Ἀδάμ. τὸν σταυρὸν γὰρ θεασάμενοι τὸν ἄχραντον διὰ τοῦ ληστοῦ ἀστράπτοντα, ἐπαπλάσιον τὸ φέγγος τοῦ ἡλίου ἀποστίλβοντος, τρόμος ἐγένετο ἐφ’ ἡμᾶς, καταχθονίων βρασμὸν ἐσχηκότας, καὶ φωνῇ μεγάλῃ οἱ λειτουργοὶ τοῦ ἄδου ἅμα ἡμῖν λέγοντες Ἅγιος ἅγιος ἅγιος ὁ ἐν ἀρχῇ ὢν ἐν τοῖς ὑψίστοις. καὶ αἱ δυνάμεις βοὴν ἀνέπεμπον Κύριε, ἐφανερώθης ἐν οὐρανῷ καὶ ἐπὶ γῆς χαρὰν παρέχων τῷ κόσμῳ καί, μεῖζον τοιούτου δώρου, τῇ ἀοράτῳ βουλῇ τῶν αἰώνων τὸ ἴδιον πλάσμα θανάτου ῥυσάμενος.

head to guard the garden of paradise, declare this through the robber who was crucified along with you, by your plan. When we saw the print of the nails of the robber crucified along with you, and the shining light of the letter of your Godhead, the fire indeed was extinguished, not being able to bear the splendour of the print; and we crouched down, being in great fear. For, we heard that the Maker of heaven and earth, and of the whole creation, had come down from on high to dwell in the lower parts of the earth, on account of Adam, the first created. And, when we beheld the undefiled cross shining like lightning from the robber, gleaming with sevenfold the light of the sun, trembling fell on us. We felt a violent shaking of the world below; and, with a loud voice, the ministers of Hades said, along with us, "Holy, holy, holy is he who in the beginning was in the highest." And the powers sent up a cry, "O Lord, you have been made manifest in heaven and in earth, bringing joy to the world; and, a greater gift than this, you have freed your own image from death by the invisible purpose of the ages.""

Υφηγησις Ιωσηφ 5

¹ Ταῦτα ἐγὼ θεασάμενος πορευόμενος εἰς τὴν Γαλιλαίαν μετὰ τοῦ Ἰησοῦ καὶ τοῦ ληστοῦ, μετεμορφώθη ὁ Ἰησοῦς, καὶ οὐκ ἦν ὡς τὸ πρότερον πρὶν σταυρωθῆναι αὐτόν, ἀλλ' ἦν διὰ παντὸς φῶς· αἰεὶ δὲ ἄγγελοι διηκόνουν αὐτῷ, καὶ συνελάλει μετ' αὐτῶν ὁ Ἰησοῦς. ἐποίησα δὲ μετ' αὐτοῦ ἡμέρας τρεῖς· οὐκ ἦν δὲ οὐδεὶς τῶν μαθητῶν αὐτοῦ μετ' αὐτοῦ εἰ μὴ μόνος ὁ ληστής.

² Καὶ τῶν ἀζύμων μεσαζόντων ἔρχεται ὁ μαθητὴς αὐτοῦ Ἰωάννης, καὶ οὐκέτι τὸν ληστήν ἐθεασάμεθα τὸ τί ἐγένετο. ἠρώτησεν δὲ ὁ Ἰωάννης τὸν Ἰησοῦν Τίς ἐστὶν οὗτος, ὅτι οὐκ ἐποίησάς με ὀφθῆναι αὐτῷ; ὁ δὲ Ἰησοῦς οὐδὲν αὐτῷ ἀπεκρίθη. προσπεσὼν δὲ αὐτῷ εἶπεν Κύριε, οἶδα ὅτι ἐξ ἀρχῆς ἐφίλησάς με, καὶ διὰ τί οὐκ ἀποκαλύπτεις μοι τὸν ἄνθρωπον ἐκεῖνον; λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόκρυφα τί ἐπιζητεῖς; ἀκμὴν ἀσύνετος εἶ; οὐχ ὁρᾷς τὴν εὐωδίαν τοῦ παραδείσου πλήσασαν τὸν τόπον; οὐ γινώσκεις τίς ἦν; ὁ ἐπὶ σταυροῦ ληστής κληρονόμος ἔτυχεν τοῦ παραδείσου· ἀμὴν ἀμὴν λέγω σοι ὅτι αὐτοῦ ἐστὶν μόνου ἕως οὗ φθάσει ἡ μεγάλη ἡμέρα. ὁ δὲ Ἰωάννης εἶπεν Ἀξιόν με ποιήσον ὅπως θεάσομαι αὐτόν.

³ Καὶ ἔτι λαλοῦντος τοῦ Ἰωάννου ὤφθη ὁ ληστής ἄφνω· καὶ ἔκθαμβος γενόμενος ὁ Ἰωάννης ἔπεσεν ἐπὶ τὴν γῆν. οὐκ ἦν

THE ACCOUNT OF JOSEPH 5

¹ When I had beheld these things, as I was going into Galilee with Jesus and the robber, Jesus was transfigured, and was not as formerly, before he was crucified, but was altogether light; and angels were constantly ministering to him, and Jesus was speaking with them. And I remained with him for three days. And not one of his disciples was with him, except the robber alone.

² And, in the middle of the feast of unleavened bread, his disciple John came, and we no longer see what the robber was like. And John asked Jesus, "Who is this, that you have not made me to be seen by him?" But Jesus answered him nothing. And, falling down before him, he said, "Lord, I know that you have loved me from the beginning, and why do you not reveal to me that man?" Jesus said to him, "Why do you seek what is hidden? Are you still without understanding? Do you not perceive the fragrance of paradise filling the place? Do you not know who it is? The robber on the cross has become heir of paradise. Amen, amen; I say to you, that it shall belong to him alone until that the great day shall come." And John said, "Make me worthy to behold him."

³ And, while John was yet speaking, the robber suddenly appeared; and John, struck with astonishment, fell to the

THE ACCOUNT OF JOSEPH 5

¹ Walker opens with 'After' in place of 'When'.

² Throughout his work, Walker capitalizes pronouns that refer to Jesus.

³ Walker has 'earth' in place of 'ground'.

δὲ τῇ πρώτῃ ιδέα ὁ ληστής τῇ πρὶν ἐλθεῖν τὸν Ἰωάννην, ἀλλ' ἦν ὥσπερ βασιλεὺς ἐν πολλῇ δυνάμει, τὸν σταυρὸν ἠμφιεσμένος. καὶ φωνὴ πλήθους πολλῶν ἐπέμπετο ἦλθες εἰς τὸν ἡτοιμασμένον σοι τόπον τοῦ παραδείσου· ἐτάγημεν ὑπηρετεῖν σοι παρὰ τοῦ ἀποστείλαντός σε ἕως τῆς μεγάλης ἡμέρας. καὶ τῆς φωνῆς ταύτης γενομένης καὶ ὁ ληστής καὶ ἡ Ἰωσήφ ἀφανεῖς ἐγενόμεθα, καὶ εὗρέθην ἐγὼ εἰς τὸν οἶκόν μου· οὐκέτι δὲ ἵδον τὸν Ἰησοῦν.

⁴ Ταῦτα δὲ ἐγὼ ἑωρακώς συνεγραψάμην ἵνα πάντες πιστεύσωσιν εἰς τὸν σταυρωθέντα Ἰησοῦν Χριστὸν τὸν κύριον ἡμῶν καὶ μηκέτι λειτουργοῦσιν τῷ νόμῳ Μωσέως, ἀλλὰ πιστεύσωσιν τοῖς δι' αὐτοῦ γενομένοις σημείοις τε καὶ τέρασιν, καὶ ἵνα πιστεύσαντες ζωὴν αἰώνιον κληρονομήσωμεν καὶ εἰς τὴν βασιλείαν τῶν οὐρανῶν εὐρεθῶμεν· ὅτι αὐτῷ πρέπει δόξα κράτος αἶνος καὶ μεγαλοσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

ground. And the robber was not in his first form, as before John came; but he was like a king in great power, having on him the cross. And the voice of a great multitude was sent forth, "You have come to the place prepared for you in paradise. We have been commanded by him that has sent you, to serve you until the great day." And after this voice, both the robber and I, Joseph, vanished, and I was found in my own house; and I no longer saw Jesus.

⁴ And I, having seen these things, have written them down, in order that all may believe in the crucified Jesus Christ our Lord, and may no longer serve the law of Moses, but may believe in the signs and wonders that have happened through him, and in order that we who have believed may inherit eternal life, and be found in the kingdom of the heavens. For, to him are due glory, strength, praise, and majesty for ever and ever. Amen.

⁴ In place of κύριον ('Lord'), 1 MS has θεον ('God').