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# Pseudo-Matthaei Evangelium † THE INFANCY GOSPEL OF MATTHEW

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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 Latin text.*

## INTRODUCTION

The *Infancy Gospel of Matthew* (aka the *Gospel of Pseudo-Matthew*) largely restates – and considerably expands on – much of the content of the *Infancy Gospel of Thomas* and the *Protoevangelium of James*. In the West, the book was very influential in forming pictorial cycles of the life of Mary; and, in the East, it may have been the basis for the birth narrative of Jesus in the Quran.

The earliest extant manuscript dates to 11<sup>th</sup> Century but later MSS add considerably to the text (see, for example, the footnote to 3:3). The Latin text we present here is that of Constantine von Tischendorf's [1853 transcription](#) and the English text is based on the [1866 translation of Alexander Walker](#). The section formed of chapters 26–42, commonly referred to as the *pars altera*, is omitted by a number of transcripts (but is included by Tischendorf).

## AUTHORSHIP AND DATES

Although the author states that he translated a (clearly, much earlier) Hebrew book written by Matthew the Evangelist, this claim cannot be verified; neither can the introductory letters to and from St Jerome. The original Latin text probably dates from the 7<sup>th</sup> Century, though some place its composition some centuries later; there seems to have been significant editing and expansion over time. The author is unknown (but is almost certainly *not* St Jerome).

## Prologus

### **INCIPIT LIBER DE ORTU BEATAE MARIAE ET INFANTIA SALVATORIS**

**A BEATO MATTHAEO EVANGELISTA HEBRAICE SCRIPTUS ET  
A BEATO IERONIMO PRESBYTERO IN LATINUM TRANSLATUS**

*Dilectissimo fratri suo Ieronimo presbytero Cromatius et  
Eliodorus episcopi in domino salutem.*

*Ortum Mariae virginis et nativitatem et infantiam domini  
nostri Iesu Christi in apocryphis libris invenimus. In quibus  
multa contraria fidei nostrae considerantes scripta,  
recusanda credidimus universa, ne per occasionem Christi  
traderemus laetitiam antichristo. Ista ergo nobis  
considerantibus exstiterunt viri sancti Parmenius et Virinus  
qui dicerent, sanctitatem tuam beatissimi Matthaei  
evangelistae manu scriptum volumen hebraicum invenisse,  
in quo et ipsius virginis matris ortus et Salvatoris nostri  
infantia esset scripta. Et idcirco tuam rogamus caritatem  
per ipsum dominum nostrum Iesum Christum expetentes ut  
illud ex hebraico latinis auribus tradas, non tam ad  
percipienda ea quae sunt Christi insignia quam ad  
haereticorum excludendam astutiam; qui ut doctrinam  
malam instituerent, bonae Christi nativitati sua miscuerunt  
mendacia, ut per vitae dulcedinem mortis amaritudinem  
occultarent. Erit ergo purissimae pietatis ut vel rogantes*

## PROLOGUE

HERE BEGINS THE BOOK OF THE BIRTH OF THE BLESSED  
MARY AND THE INFANCY OF THE SAVIOUR

WRITTEN IN HEBREW BY THE BLESSED EVANGELIST MATTHEW AND  
TRANSLATED INTO LATIN BY THE BLESSED PRESBYTER JEROME

To their well-beloved<sup>i</sup> brother, Jerome the Presbyter, Bishops  
Cromatius, and Heliodorus, greetings in the Lord.

The birth of the Virgin Mary, and the nativity and infancy of our  
Lord Jesus Christ, we find in apocryphal books. But, considering  
that in them many things contrary to our faith are written, we  
have believed that they ought all to be rejected, lest perchance we  
should transfer the joy of Christ to Antichrist. While, therefore,  
we were considering these things, there came holy men,  
Parmenius and Varinus, who said that your Holiness had found  
a Hebrew volume, written by the hand of the most blessed  
Evangelist Matthew, in which also the birth of the virgin mother  
herself, and the infancy of our Saviour, were written. And,  
accordingly, we entreat your affection by our Lord Jesus Christ  
Himself, to render it from the Hebrew into Latin, not so much for  
the attainment of those things that are the insignia of Christ,  
as for the exclusion of the craft of heretics, who, in order to  
teach bad doctrine, have mingled their own lies with the excellent  
nativity of Christ, that by the sweetness of life they might  
hide the bitterness of death. It will therefore become your purest

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## PROLOGUE

<sup>i</sup> In his 1924 summary translation, M.R. James has 'most beloved'.

*fratres tuos exaudias, vel episcopos exigentes debitum caritatis quod idoneum credideris recipere facias. Vale in Christo et ora pro nobis.*

*Responsio epistolae per Ieronimum ad ipsos.*

*Dominis sanctis ac beatissimis Cromatio et Eliodoro episcopis Ieronimus exiguus Christi servus in domino salutem.*

*Qui terram auri consciam fodit, non illico arripit quicquid fossa profuderit lacerata; sed priusquam fulgidum pondus vibrantis iactus ferri suspendat, interim invertendis suspendendisque immoratur cespitibus, et specialiter qui nondum lucris augetur. Arduum opus iniungitur, cum hoc fuerit a vestra beatitudine mihi imperatum quod nec ipse sanctus Matthaëus apostolus et evangelista voluit in aperto scribi. Si enim hoc secretius non egisset, evangelio quoque suo quod edidit addidisset. Sed fecit hunc libellum hebraicis litteris obsignatum, quem usque adeo non edidit at hodie manu ipsius liber scriptus hebraicis litteris a viris religiosissimis habeatur, qui eum per successus temporum a suis prioribus susceperunt. Hunc autem librum ipsum tum nunquam alicui transferendum tradiderunt. Sicque factum est ut a Manichaei discipulo nomine Leucio, qui etiam apostolorum gesta falso sermone conscripsit, hic liber editus non aedificationis sed destructionis exhiberet materiam, et qui talis probaretur in synodo cui merito aures ecclesiae non*

piety, either to listen to us as your brethren entreating, or to let us have as bishops exacting, the debt of affection that you may deem due.

Reply to Their Letter by Jerome.

To my lords the holy and most blessed Bishops Cromatius and Heliodorus, Jerome, a humble<sup>ii</sup> servant of Christ, in the Lord greetings.

He who digs in ground where he knows there is gold, does not instantly snatch whatever the uptorn trench may pour forth; but, before the stroke of the iron he wields raises the glittering mass, he meanwhile lingers to turn over the sods and lift them up, and especially he who has not added to his gains. A heavy task is laid on me, since what your Blessedness has commanded me, the holy Apostle and Evangelist Matthew himself did not write in order to publish. For, if he had not done it somewhat secretly, he would have added it also to the Gospel he published. But he composed this book in Hebrew; and so little did he publish it, that at this day the book written in Hebrew by his own hand is kept by very religious men, to whom in successive periods of time it has been handed down by their predecessors. And this book they never at any time gave to anyone to translate. And so it came to pass, that when it was published by a disciple of Manichaeus named Leucius, who also wrote the falsely styled Acts of the Apostles, this book afforded matter, not of edification, but of perdition; and the opinion of the Synod was according to its deserts, that the

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<sup>ii</sup> In his 1924 summary translation, M.R. James has 'little' in place of 'humble'.

*paterent. Cessent nunc oblatrantium morsus: non enim istum libellum canonicis nos superaddimus scripturis, sed ad detegendam haereseos fallaciam apostoli et evangelistae scripta transferimus. In quo opere tam iubentibus piis episcopis obtemperamus, quam impiis haereticis obviamus. Amor ergo Christi est cui satisfacimus, credentes quod nos suis adiuvent orationibus qui ad Salvatoris nostri sanctam infantiam per nostram potuerint obedientiam pervenire.*

*Explicit prologus.*

ears of the Church should not be open to it. Let the bites of those who bark against us now cease; for, we do not add this book to the canonical writings but translate the writing of an Apostle and Evangelist, to disclose the deceit of heresy, thus obeying the commands of pious bishops as well as oppose impious heretics. It is the love of Christ, therefore, which we fulfil, believing that they will assist us by their prayers, who through our obedience attain to a knowledge of the holy infancy of our Saviour.

End of the prologue. <sup>iii</sup>

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<sup>iii</sup> Walker does not have this closing line but, instead, offers a transition of another letter to the same bishops, also attributed to St Jerome; this letter is sometimes prefixed to the Narrative of the Birth of Mary.

## Pseudo-Matthaei Evangelium 1

<sup>1</sup> *In diebus illis erat vir in Ierusalem nomine Ioachim de tribu Iuda. Hic erat pastor ovium suarum, timens dominum in simplicitate et bonitate sua. Cui nulla erat alia cura nisi gregum suorum, de quorum fructibus alebat omnes timentes deum, et duplicia offerens in timore dei munera in doctrina laborantibus iis qui ministrabant ei. Ergo sive in agnis sive in ovibus sive in lanis sive in omnibus rebus suis quascumque possidere videbatur tres partes faciebat: unam partem dabat orphanis, viduis et peregrinis atque pauperibus; alteram vero partem dabat colentibus deum; tertiam partem sibi et omni domui suae reservabat.* <sup>2</sup> *Haec autem eo faciente multiplicabat ei dominus greges suos ita ut non esset homo similis illi in populo Israel. Hoc itaque inchoavit facere quindecim annorum habens aetatem. Cum esset viginti annorum, accepit Annam filiam Achar uxorem ex tribu sua, id est de tribu Iuda, ex genere David. Cumque simul permansissent per annos viginti, filios aut filias ex ea non habuit.*

## INFANCY GOSPEL OF MATTHEW 1

<sup>1</sup> In those days, there was a man in Jerusalem, Joachim by name, of the tribe of Judah. He was the shepherd of his own sheep, fearing the Lord in integrity and singleness of heart. He had no other care than that of his herds, from the produce of which he supplied with food all that feared God, offering double gifts in the fear of God to all who laboured in doctrine, and who ministered unto Him. Therefore, his lambs, and his sheep, and his wool, and all things whatsoever he possessed, he used to divide into three portions: one he gave to the orphans, the widows, the strangers, and the poor; the second to those that worshipped God; and the third he kept for himself and all his house. <sup>2</sup> And, as he did so, the Lord multiplied to him his herds, so that there was no man like him in the people of Israel. This now he began to do when he was fifteen years old. And, at the age of twenty, he took to wife Anna, the daughter of Achar, of his own tribe, that is, of the tribe of Judah, of the family of David. And, though they had lived together for twenty years, he had by her neither sons nor daughters.

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### INFANCY GOSPEL OF MATTHEW 1

<sup>1</sup> Cf. Tobit 1:7.

<sup>2</sup> Walker does not include verse numbers in his translation, here following Tischendorf's text.

## Pseudo-Matthaei Evangelium 2

<sup>1</sup> Factum est autem ut in diebus festis inter eos qui offerebant incensum domino staret Ioachim munera sua paraus in conspectu domini. Et accedens ad eum sacerdos nomine Ruben dixit Non tibi licet inter sacrificia dei agentes consistere, quia non te benedixit deus ut daret tibi germen in Israel. Passus itaque verecundiam in conspectu populi abscessit de templo domini plorans, et non est domi reversus, sed abiit ad pecora sua secum ducens pastores in montes in longinqua terra, ita ut per quinque menses nulluni nuntium potuisset audire de eo Anna uxor eius. <sup>2</sup> Quae dum fleret in oratione sua et diceret Domine deus Israel fortissime, iam quia filios non dedisti mihi, virusa et meum quare tulisti a me? Ecce iam quinque menses sunt quod virum meum non vidi. Et nescio ubi iam moratus sit; vel si mortuum seissem, sepulturam eius fecissem. Et dum nimis fleret, ingressa est in pomerium domus suae, prosternens se in oratione, procesque coram domino fudit. Post haec surgens ab oratione, elevans oculos ad deum vidit nidum passerum in arbore lauri, et emisit vocem ad dominum cum gemitu et dixit Domine deus omnipotens, qui dedisti filios omni creaturae, bestiis et iumentis, serpentibus et volucribus et piscibus, et gaudent omnes super filios suos, me solam a

## INFANCY GOSPEL OF MATTHEW 2

<sup>1</sup> And it happened that, on the feast days, among those who offered incense to the Lord, Joachim stood ready with his gifts in the sight of the Lord. And the priest, Reuben by name, coming to him, said, "You are not allowed to stand among those who sacrifice to God, because God has not blessed you so as to give you seed in Israel." So, being shamed in the sight of the people, he retired from the temple of the Lord weeping, and did not return to his house, but went to his flocks, leading his shepherds into the mountains to a far land, so that for five months his wife Anna could hear no news of him. <sup>2</sup> And she prayed with tears, saying, "O Lord, most mighty God of Israel, why have you, as you have not given me children, taken from me my husband also? Behold, now five months I have not seen my husband. And I know not where he is; nor, if I knew he was dead, could I bury him." And, weeping, she went into the court of his house; and she fell on her face in prayer and poured out her supplications before the Lord. After this, rising from her prayer, and lifting her eyes to God, she saw a sparrow's nest in a laurel tree, and raised her voice to the Lord with groaning, and said, "Lord God Almighty, who has given sons to every creature, to beasts wild and tame, to serpents, and birds, and fishes, and they all rejoice over their young ones, you exclude me alone from the gift of your

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### INFANCY GOSPEL OF MATTHEW 2

<sup>1</sup> For 'Reuben', Walker has the alternative spelling, 'Ruben'.

<sup>2</sup> On the tale of the sparrow, cf. Tobit 2:10.

*benignitatis tuae dono excludis. Tu enim, deus, nosti eorum, quia ab initio coniugii mei hoc vovisse me confiteor, ut si tu, deus, dedisses mihi filium aut filiam, obtulissem eos tibi in templo sancto tuo.* <sup>3</sup> *Et dum ista diceret, subito ante faciem eius apparuit angelus domini dicens Noli timere, Anna, quoniam in consilio dei est germen tuum; quod enim ex te natum fuerit, erit in admiratione omnibus seculis usque in finem. Et cum haec dixisset, ab oculis eius elapsus est. Illa autem timens et pavens quod vidisset talem visionem et talem audivisset sermonem, demum ingressa in cubiculum iactavit se in lecto, quasi existens mortua. Et tota die ac nocte in tremore nimio ac oratione permansit.* <sup>4</sup> *Post haec vero vocavit ad se puellam suam et dixit ad eam Vides me viduitate deceptam et in angustia positam, et tu ingredi ad me noluisti? Tunc illa parvo murmure sic respondit dicens Si deus conclusit uterum tuum et virum tuum a te abstulit, quid ego tibi factura sum? Hoc audiens Anna, emittens vocem cum clamoribus flebat.*

kindness. For you, O God, know my heart; from the beginning of my marriage, I vowed that, if you, God, gave me son or daughter, I would offer them to you in your holy temple.” <sup>3</sup> And, while she was thus speaking, an angel of the Lord suddenly appeared before her, saying, “Do not be afraid, Anna; for, there is seed for you in the decree of God; for, what will be born of you will be admired through all ages until the end.” And, when he had thus spoken, he vanished out of her sight. But she, in fear and dread because she had seen such a sight and heard such words, at length went into her bedroom, and threw herself on the bed as if dead. And, for the whole of the day and of the night, she remained in great trembling and prayer. <sup>4</sup> After these things, she called her maid and said to her, “Do you see me deceived in my widowhood and in distress and you would not come to me?” Then she, with a slight murmur, answered and said, “If God has closed your womb and taken away your husband from you, what can I do for you?” When Anna heard this, she lifted up her voice and wept.

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<sup>3</sup> In place of ‘for, what will be born of you will be admired through all ages until the end’, Walker has ‘and all generations even to the end shall wonder at that which shall be born of you’.

<sup>4</sup> Walker adds an opening ‘And’ to this verse, as also at the start of the last sentence.

## Pseudo-Matthaei Evangelium 3

<sup>1</sup> *Eodem tempore apparuit quidam iuvenis in montibus Ioachim, ubi greges suos pascebat, dixitque ad eum Quare non reverteris ad uxorem tuam? Dixitque Ioachim Per viginti annos eam habui, et noluit ex ea mihi deus dare filios. Ego ergo cum verecundia de templo domini exprobratus exivi. Ut quid revertar ad eam, semel abiectus et valde despectus? Hic ergo cum ovibus meis ero: et quamdiu huius seculi deus mihi lucem concedere voluerit, per manus puerorum meorum pauperibus et orphanis et deam colentibus suas partes libenter tribuam.*

<sup>2</sup> *Et cum haec dixisset, respondit ei iuvenis Ego sum angelus dei, qui apparui hodie uxori tuae flenti et oranti, et consolatus sum eam, quam scias ex semine tuo concepisse filiam, et tu nesciens reliquisti eam. Haec in templo dei erit, et spiritus sanctus requiescet in ea: et beatitudo eius erit super omnes sanctas feminas, ita ut nullus possit dicere aliquam ante eam similem ei fuisse, nec post eam futuram in hoc seculo. Propterea descende de montibus et revertere ad coniugem tuam, quam invenies habentem in utero: excitavit enim deus semen in ea de quo gratias referas deo, et semen eius erit benedictum, et ipsa erit benedicta et mater benedictionis*

## INFANCY GOSPEL OF MATTHEW 3

<sup>1</sup> At the same time, there appeared a young man on the mountains to Joachim while he was feeding his flocks, and said to him, "Why do you not return to your wife?" Joachim said, "I have had her for twenty years, and God has not been willing to give me children by her. I have been driven with shame and reproach from the temple of Lord. Why should I go back to her, when I have been once cast off and utterly despised? Here, then, will I remain with my sheep; and, so long as in this life God is willing to grant me light, I shall willingly, by the hands of my servants, give my portion to the poor, and the orphans, and those who fear God." <sup>2</sup> And, when he had thus spoken, the young man said to him, "I am an angel of the Lord, and I have today appeared to your wife when she was weeping and praying, and have consoled her; and know that she has conceived a daughter from your seed, and you in your ignorance of this have abandoned her. She will be in the temple of God, and the Holy Spirit shall rest on her; and her blessedness shall be above all holy women, so no one can say that any before her has been like her, nor any after her in this world. Therefore, go down from the mountains, and return to your wife, whom you will find with child. For, God has raised up seed in her, and for this you will give God thanks; and her seed shall be blessed, and she herself shall be blessed, and shall be made the mother of

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### INFANCY GOSPEL OF MATTHEW 3

<sup>1</sup> Walker has 'their portions' in place of 'my portion'.

<sup>2</sup> In place of 'rest on', Walker has 'abide in'.

*aeternae constituetur.* <sup>3</sup> *Tunc adorans angelum Ioachim dixit ei Si inveni coram te gratiam, sede modicum in tabernaculo meo et benedic servum tuum. Dixitque illi angelus Noli dicere te servum sed conservum: unius enim servi domini sumus. Sed et cibus meus invisibilis est, et potus meus a nullo mortali potest videri. Ideo me rogare non debes ut intrem tabernaculum tuum; sed si quid mihi daturus eras, offer domino in holocaustum. Tunc Ioachim accepit agnum immaculatum, dixitque ad angelum Non ausus essem domino holocaustum offerre nisi iussio tua daret mihi pontificinm offerendi. Et dixit illi angelus Non ego te ad offerendum invitarem nisi domini voluntatem coguovissem. Cum autem offerret deo Ioachim sacrificinm, simul angelus et odor sacrificii cum fumo perrexit ad coelum.*

<sup>4</sup> *Tunc Ioachim in faciem se prosterneus ab hora diei sexta usque ad vesperam iacuit in oratione. Videntes autem pueri ac mercenarii eius qui cum eo erant, nescientes qua de causa iaceret, putabant eum esse mortuum; et accedentes vix elevaverunt eam de terra. Quibus cum visionem angeli enarrasset, nimio timore et admiratione impulsus eum hortabantur ut sine mora visionem angeli perficeret et ad suam coniugem velociter remearet. Cumque Ioachim in animo suo revolvendo cogitaret si reverteretur an non, contigit ut sopore gravaretur, et ecce*

eternal blessing.” <sup>3</sup> Then Joachim adored the angel and said to him, “If I have found favour in your sight, sit for a little in my tent, and bless your servant.” And the angel said to him, “Do not say servant, but fellow servant; for, we are the servants of one Master. But my food is invisible, and my drink cannot be seen by a mortal. Therefore, you ought not to ask me to enter your tent; but, if you were about to give me anything, offer it as a burnt offering to the Lord.” Then Joachim took a lamb without spot and said to the angel, “I should not have dared to offer a burnt offering to the Lord, unless your command had given me the priest’s right of offering.” And the angel said to him, “I would not have invited you to offer unless I had known the will of the Lord.” And, when Joachim was offering the sacrifice to God, the angel and the odour of the sacrifice went together straight up to heaven with the smoke.

<sup>4</sup> Then Joachim, throwing himself on his face, lay in prayer from the sixth hour of the day even until evening. And his lads and hired servants who were with him saw him and, not knowing why he was lying down, thought that he was dead; and they came to him, and with difficulty raised him from the ground. And, when he recounted to them the vision of the angel, they were struck with great fear and wonder and advised him to accomplish the vision of the angel without delay, and to go back with all haste to his wife. And, when Joachim was turning over in his mind whether he should go back or not, it happened that he was overpowered by a

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<sup>3</sup> Note that a large part of the text of vv. 3–5 (pp. 58 & 59) is missing from the Google Books version of Tischendorf’s text.

<sup>4</sup> There are significant variations between MSS for the text of this verse.

*angelus, qui ei vigilanti iam apparuerat, apparuit ei in somnis dicens Ego sum angelus qui a deo custos tibi datus sum: descende securus et revertere ad Annam, quia misericordiae quas tu et Anna uxor tua fecistis in conspectu altissimi recitatae sunt; vobisque dens talem dabit fructum qualem ab initio nunquam habuerunt prophetae nec sanctus aliquis nec habituri sunt. Cum autem Ioachim evigilasset a somno, omnes gregarios ad se vocavit eisque somnium indicavit. Illi vero adoraverunt dominum et dixerunt ei Vide ne ultra angeli dieta contempnas. Sed surge proficiscamur hinc, et pascentes greges lento gradu redeamus.*

<sup>5</sup> *Qui cum spatio triginta dierum morando revertentes iam prope essent, ecce angelus domini stanti Annae et oranti apparuit dicens ei Vade ad portam quae dicitur porta aurea, et occurre viro tuo in via, quia hodie ad te veniet. Illa ergo festinanter perrexit ad eum cum puellis suis, et deprecando dominum stans in porta diu expectabat eum. Quae cum nimia expectatione deficeret, elevans oculos vidit procul Ioachim venientem cum pecoribus; et occurrens illi ad collum eius se suspendit, agens gratias deo et dicens Vidua eram, et ecce iam non sum; sterilis eram, et ecce iam concepi. Itaque adorato domino domum sunt ingressi. Hoc audito factum est gaudium magnum vicinis omnibus et notis eius, ita ut universa terra Israel de ista fama gratularetur.*

deep sleep; and behold, the angel who had already appeared to him when awake, appeared to him in his sleep, saying, "I am the angel appointed by God as your guardian. Go down with confidence and return to Anna, because the deeds of mercy that you and your wife Anna have done have been told in the presence of the Most High; and to you will God give such fruit as no prophet or saint has ever had from the beginning or ever will have." And, when Joachim awoke out of his sleep, he called all his herdsmen to him and told them his dream. And they worshipped the Lord and said to him, "See that you no further despise the words of the angel. But rise and let us go hence, and return at a quiet pace, feeding our flocks."

<sup>5</sup> And, when they arrived after thirty days travelling, the angel of the Lord appeared to Anna, who was standing and praying, and said, "Go to the gate that is called Golden, and meet your husband in the way; for, today he will come to you." So, she went towards him in haste with her maidens, and, praying to the Lord, she stood a long time in the gate waiting for him. And, when she was tired with long waiting, she raised her eyes and saw Joachim far off coming with his flocks; and Anna ran to him and hung on his neck, giving thanks to God, and saying: "I was a widow and behold now I am not so; I was barren and behold I have now conceived." And so, they worshipped the Lord and went to their own house. And, when this was heard, there was great joy among all their neighbours and associates, so that the whole land of Israel congratulated them.

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<sup>5</sup> In place of 'Anna ran', Walker has 'she ran'.

## Pseudo-Matthaei Evangelium 4

<sup>1</sup> Post haec autem expletis mensibus novem peperit Anna filiam, et vocavit eam Mariam. Quam cum tertio anno ablactasset, abierunt simul Ioachim et Anna uxor eius ad templum domini, hostias deo oblaturi, tradentes infantulam nomine Mariam in contubernio virginum, in quo die et nocte virgines in dei laudibus permanebant. Quae cum posita esset ante foras templi, ita veloci cursu ascendit quindecim gradus ut penitus retrorsum non respiceret, neque, ut solitum est infantiae, parentes requireret. Unde pareutes eius solliciti uterque infantem requirentes, pariter ambo stupuerunt, quousque eam invenerunt in templo, ita ut et ipsi templi pontifices mirarentur.

## INFANCY GOSPEL OF MATTHEW 4

<sup>1</sup> After these things, her nine months being fulfilled, Anna gave birth to a daughter and called her Mary. And, having weaned her in her third year, Joachim and Anna his wife, went together to the temple of the Lord to offer sacrifices to God, and placed the infant named Mary in the company of virgins, in which the virgins remained day and night praising God. And, when she was put down before the doors of the temple, she went up the fifteen steps so swiftly that she did not look back at all; nor did she, as children are wont to do, seek her parents. Whereupon her anxious parents, seeking the child, were both alike astonished, until they found her in the temple, and even the priests of the temple wondered.

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### INFANCY GOSPEL OF MATTHEW 4

<sup>1</sup> Walker has 'brought forth' in place of 'gave birth to'.

## Pseudo-Matthaei Evangelium 5

<sup>1</sup> *Tunc Anna repleta spiritu sancto in conspectu omnium dixit Dominus deus omnipotens exercituum memor factus verbi sui visitavit plebem suam in bona visitatione et sancta, ut gentes quae insurgabant in nos, corda eorum humiliet et ad se convertat: aures suas precibus nostris aperuit: exclusit a nobis omnium exultationes inimicorum nostrorum. Sterilis facta est mater, et genuit exultationem et laetitiam Israel. Ecce posita munera offerre domino meo, et non potuerunt a me prohibere inimici mei. Deus autem convertit cor eorum ad me, et ipse dedit mihi gaudium sempiternum.*

## INFANCY GOSPEL OF MATTHEW 5

<sup>1</sup> Then Anna, filled with the Holy Spirit, said before them all, “The Lord Almighty, the God of Hosts, remembering his word, has visited his people with a good and holy visitation, to humble the hearts of the Gentiles who rose against us, and turn them to himself. He opened his ears to our prayers; he kept away from us the exulting of our enemies. The barren has become a mother and brought forth exultation and gladness to Israel. Behold the gifts I have brought to offer to my Lord, and my enemies have not been able to hinder me. But God turned their hearts to me and gave me everlasting joy.”

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### INFANCY GOSPEL OF MATTHEW 5

<sup>1</sup> Walker has ‘being mindful of’ in place of ‘remembering’.

## Pseudo-Matthaei Evangelium 6

<sup>1</sup> *Erat autem Maria in admiratione omni populo Israel. Quae cum trium esset annorum, tam maturo gressu ambulabat, tam perfectissime loquebatur tamque assidue in dei laudibus vacabat ut omnes super ea stuperent et admirarentur; et quia non infantula putabatur esse, sed ut adulta quasi annorum triginta: ita orationi insistebat. Eratque in tantum speciosa et splendida eius facies, ita ut vix aliquis in illius vultum posset intendere. Insistebat autem operi lanifico, ut omnia quae mulieres antiquae non poterant facere, ipsa in tenera aetate posita explicaret.*  
<sup>2</sup> *Hanc autem regulam sibi statuerat ut a mane usque ad horam tertiam in oratione persisteret; a tertia usque ad nonam textrino se opere occuparet: a nona vero iterum insistebat orationi. Ab oratione non recedebat usque dum illi angelus dei appareret, de cuius manu escam accipiebat: et ita maius et melius in opere dei proficiebat. Deinde cum seniores virgines a dei laudibus vacarent, ipsa nihil vacabat, ita ut in laudibus et in vigiliis dei nulla prior ea inveniretur, nulla in sapientia legis dei eruditior, in humilitate humilior, in carminibus elegantior, in omni virtute perfectior. Erat quidem constans, immobilis, immutabilis, et quotidie in meliora proficiens.* <sup>3</sup> *Hanc irascentem nullus vidit nec*

## INFANCY GOSPEL OF MATTHEW 6

<sup>1</sup> And Mary was held in admiration by all the people of Israel; and, when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of God, that all marvelled at her, and wondered; and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely anyone could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old women were not able to do. <sup>2</sup> And she set this rule for herself: From the morning to the third hour, she remained in prayer; from the third to the ninth, she was occupied with her weaving; and from the ninth, she again persisted in prayer. She did not stop praying until an angel of the Lord appeared to her, from whose hand she used to receive food; and thus, she became more perfect in the work of God. Then, when the older virgins rested from praising God, she did not rest at all; so that in the praises and vigils of God none were found before her, no one more learned in the wisdom of the law of God, more lowly in humility, more elegant in singing, more perfect in all virtue. She was indeed steadfast, immoveable, unchangeable, and daily advancing to perfection. <sup>3</sup> No one saw her angry, nor

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### INFANCY GOSPEL OF MATTHEW 6

- <sup>1</sup> Walker has 'were astonished with' in place of 'marvelled at'.  
<sup>2</sup> In place of 'persist in', Walker has 'applied herself to'.  
<sup>3</sup> For 'curse', Walker has 'speaking evil'.

*maledicentem audivit. Omnis autem eius sermo erat ita gratia plenus ut cognosceretur in lingua esse eius deus. Semper in oratione et perscrutatione legis insistebat, et sollicita erat ne aliquo sermone peccaret circa socias: deinde timebat ne quid in risu aut pulchrae vocis sono committeret, aut aliqua iniuria aut superbia circa parem suam existeret elata. Sine intermissione dominum benedicebat; et ne forte vel in salutatione sua a dei laudibus cessaret, si quis eam salutabat, illa pro salutatione Deo gratias respondebat. Quod primum exiit ab ea quod homines, cum se invicem salutarent, Deo gratias responderent. Esca quam quotidie de manu angeli accipiebat ipsa tantum se reficiebat; escam vero quam a pontificibus conseqebatur pauperibus dividebat. Frequenter videbantur cum ea angeli dei loqui, et diligentissime obtemperabant ei. Si quis de infirmantibus eam tetigisset, eadem hora salvus ad domum remeabat.*

heard her curse. All her speech was so full of grace, that God was acknowledged to be in her tongue. She was always engaged in prayer and in searching the law, and she was careful not to sin in any speech towards her companions. Then she was afraid lest in her laughter, or the sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrongdoing or haughtiness to one of her equals. She blessed God without ceasing; and lest perhaps, even in greetings, she might stop praising God, if anyone greeted her, she would answer by way of salutation, "Thanks be to God." And, from her, the custom first began of men saying, "Thanks be to God," when they greeted each other. She ate only the food she daily received from the hand of the angel; but the food that she obtained from the priests she divided among the poor. Angels of God were often seen speaking with her, and they most diligently obeyed her. If any of the sick touched her, the same hour he went home cured.

## Pseudo-Matthaei Evangelium 7

<sup>1</sup> Tunc Abiathar sacerdos obtulit munera infinita pontificibus ut acciperet eam in uxorem filio suo. Prohibebat autem eos Maria dicens Non potest fieri ut ego virum cognoscam aut me vir cognoscat. Pontifices autem et omnes eius affines dicebant ei Deus in filiis colitur et in posteris adoratur, sicut semper fuit in filiis Israel. Respondebat autem Maria et dicebat eis Deus in castitate colitur, ut primo omnium comprobatur. Nam ante Abel nullus fuit iustus inter homines, et ipse per oblationes placuit deo, et ab eo qui displicuit inclementer occisus est. Duas itaque coronas oblationis accepit et virginitatis, quia in carne sua pollutionem non admisit. Helias vero cum esset in carne, in carne assumptus est, quia carnem suam virginem custodivit. Ego autem ab infantia mea in templo dei didici quod satis cara possit esse deo virginitas. Et ideo quia carum deo possum offerre, statui ei in corde meo ut virum penitus non cognoscam.

## INFANCY GOSPEL OF MATTHEW 7

<sup>1</sup> Then Abiathar the priest offered endless gifts to the high priests, so he might make her his son's wife. But Mary forbade them, saying, "It cannot be that I know a man, or that a man knows me." But the priests and all her relations said to her, "God is worshipped in sons and adored in posterity, as has always been among the sons of Israel." But Mary answered and said to them, "God is worshipped in chastity, as is proved first of all. For, before Abel there no one was righteous among men, and he by his offerings pleased God, and was mercilessly slain by him who displeased him. Thus, two crowns he received – of oblation and of virginity, because his flesh was unpolluted. Elijah also, when he was in the flesh, was taken up in the flesh, because he kept his flesh virgin. Now I, from my infancy in the temple of God, learned that virginity can be very dear to God. And so, because I can offer what is dear to God, I have resolved in my heart that I will not know a man at all."

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### INFANCY GOSPEL OF MATTHEW 7

<sup>1</sup> Walker has 'Elias' in place of 'Elijah'.

## Pseudo-Matthaei Evangelium 8

<sup>1</sup> Factum est autem cum XIII aetatis annos haberet, et hoc esset occasio quae Pharisaeos faceret dicere, iam consuetudinem adesse quod femina in templo dei illius aetatis non possit morari, invenitur tale consilium ut mittatur praeco per omnes tribus Israel, ut omnes die tertia convenirent in templum domini. Ut autem universus populus convenerat, surrexit Abiathar pontifex et ascendit in altiorem gradum, ita ut ab omni populo audiri et videri posset; et facto silentio magno dixit Audite me, filii Israel, et auribus percipite verba mea. Ex quo aedificatum est istud templum a Salomone, fuerunt in eo filiae regum virgines et filiae prophetarum et summorum sacerdotum et pontificum; et magnae exstiterunt et admirabiles. Ut autem pervenerunt ad legitimam aetatem, viris datae sunt in coniugium et secutae sunt priorum suarum ordinem, et deo placuerunt. A sola autem Maria novus ordo vivendi inventus est, quae promittit deo se virginem permanere. Unde mihi videtur ut per interrogationem nostram et responsionem dei studeamus cognoscere cui debeat custodienda committi.

<sup>2</sup> Tunc placuit iste sermo omni synagogae. Et missa est sors a sacerdotibus super duodecim tribus, et cecidit sors super tribum Iuda. Dixitque sacerdos Insequent die quicumque

## INFANCY GOSPEL OF MATTHEW 8

<sup>1</sup> Now, it came to pass, when she was 14 years old and there was occasion for the Pharisees' saying that it was a custom that no woman of that age should abide in the temple of God, they fell on the plan of sending a herald through all the tribes of Israel, that on the third day all should come together in the temple of the Lord. And, when all the people had come together, Abiathar the high priest rose, and mounted on a higher step, that he might be seen and heard by all the people; and when great silence had been obtained, he said, "Hear me, O sons of Israel, and receive my words into your ears. Ever since this temple was built by Solomon, there have been in it virgins, the daughters of kings and the daughters of prophets, and of high priests and priests; and they were great, and worthy of admiration. But, when they came to the proper age they were given in marriage, and followed the course of their mothers before them, and were pleasing to God. But a new order of life has been found out by Mary alone, who promises that she will remain a virgin to God. Therefore, it seems to me, that through our inquiry and the answer of God we should try to ascertain to whose keeping she ought to be entrusted."

<sup>2</sup> Then these words pleased all the synagogue. And priests cast lots on the twelve tribes, and the lot fell upon the tribe of Judah. And the priest said, "Tomorrow let everyone who has no wife

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### INFANCY GOSPEL OF MATTHEW 8

<sup>1</sup> Walker spells out the number, '14', in full; here, we follow the Latin text.

<sup>2</sup> In place of 'pleased', Walker has 'found favour with'.

*sine uxore est veniat et deferat virgam in manu sua. Unde factum est ut Ioseph cum iunioribus virgam deferret. Cumque tradidissent summo pontifici virgas suas, obtulit sacrificium domino deo, et interrogavit dominum. Et dixit dominus ad eum Intromitte virgas omnium in sancta sanctorum dei, et ibi maneant virgae. Et praecipe eis ut mane veniant ad te ad recipiendas virgas suas: et ex cuius cacumine virgae egredietur columba et volabit ad coelos, in cuius manu virga reddita dederit hoc signum, ipsi tradatur custodienda Maria.*

<sup>3</sup> *Altero vero die cum maturius convenirent universi, et facta oblatione incensi, ingressus pontifex in sancta sanctorum protulit virgas. Cumque singulis erogasset et ex nulla virga exisset columba, induit se pontifex duodecim tintinnabulis et veste sacerdotali, et ingressus in sancta sanctorum incendit sacrificium et effudit illic orationem. Apparuitque angelus dei dicens Est hic virga brevissima quam pro nihilo computasti, illamque cum ceteris posuisti, sed cum ceteris non protulisti: hanc cum tu protuleris et dederis illi cui est, in ipsa apparebit signum quod locutus sum tibi. Erat illa virga Ioseph, et quia senex tanquam abiectus erat ut non posset accipere eam, sed nec ipse voluit requirere virgam suam. Cunique staret humilis et ultimus, pontifex clara voce clamavit ad eum dicens Veni Ioseph et accipe virgam tuam, quia to expectaris. Et accessit Ioseph expavescens quia summus pontifex cum clamore nimio vocaret eum. Mox*

come, and bring his rod in his hand.” Whence it happened that Joseph brought his rod along with the young men. And the rods having been handed over to the high priest, he offered a sacrifice to the Lord God and inquired of the Lord. And the Lord said to him, “Put all their rods into the holy of holies of God and let them remain there, and order them to come to you the next day to get back their rods; and the man from the point of whose rod a dove shall come forth, and fly towards heaven, and in whose hand the rod, when given back, shall exhibit this sign, to him let Mary be delivered to be kept.”

<sup>3</sup> On the next day, all having assembled early, and an incense offering having been made, the high priest entered the holy of holies and brought forth the rods. And, when he distributed the rods and no dove came forth from any rod, the high priest put on the twelve bells and the sacerdotal robe; and, entering the holy of holies, he there made a burnt offering and poured forth a prayer. And the angel of the Lord appeared to him, saying, “There is here a short rod, which you have ignored: you placed with the rest but did not take it out with them. When you take it out and give it to him whose it is, the sign of which I spoke to you will appear in it.” Now that was Joseph’s rod; and, because he was an old man, he had been cast off, as it were, that he might not receive her, but neither did he wish to ask for his rod. And, when he was humbly standing last of all, the high priest cried out to him with a loud voice, saying, “Come, Joseph, and receive your rod; for, you are expected.” And Joseph came up trembling, because the high

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<sup>3</sup> For ‘take it’ and ‘give it’, Walker has past tense verbs.

*autem ut extendit manum accepit virgam suam, et statim de cacumine eius egressa est columba nive candidior, speciosa nimis; et diu evolans per templi fastigia petivit denique coelos. <sup>4</sup> Tunc universus populus congratulabatur seni dicentes Beatas factus es tu in senectute tua, pater Ioseph, ut idoneum te deus ostenderit ad accipiendam Mariam. Et cum sacerdotes dixissent ei Accipe eam, quia ex omni tribu Iuda tu solus es electus a deo, Ioseph coepit adorare eos cum verecundia dicens Senex sum et filios habeo, ut quid mihi infantulam istam traditis, cuius etiam aetas minor est nepotibus meis? Tunc Abiathar summus pontifex dixit ad eum Memor esto, Ioseph, quemadmodum Dathan et Abiron et Core perierunt, quia voluntatem dei contemserunt. Ita tibi eveniet si hoc quod tibi a deo iubetur contemseris. Respondit ei Ioseph Ego quidem voluntatem dei non contemno, sed custos eius ero, quousque hoc de voluntate dei cognoscam, quis possit eam habere ex filiis meis coniugem. Dentur illi aliquae virgines ex sodalibus eius ad solatium, cum quibus interim degat. Respondit Abiathar pontifex dicens Virgines quidem quinque ad eius solatium dabuntur, quousque dies statutus veniat in quo ipsam accipias: non enim poterit alii in matrimonium copulari.*

<sup>5</sup> *Tunc Ioseph accepit Mariam cum aliis quinque virginibus, quae essent cum ea in domo Ioseph. Erant autem istae virgines Rebecca, Sephora, Susanna, Abigea et Cael: quibus*

priest called him with a loud voice. But as soon as he stretched forth his hand and laid hold of his rod, immediately, from the top of it came forth a dove whiter than snow, very beautiful, which, after long flying about the roofs of the temple, flew up to the heavens. <sup>4</sup> Then all the people congratulated the old man, saying, "Blessed are you in your old age, father Joseph; for, God has shown you worthy to receive Mary." And the priests having said to him, "Take her; for, of all the tribe of Judah you alone have been chosen by God," Joseph began bashfully to address them, saying, "I am an old man and have children; why do you give me this infant, who is younger than my grandsons?" Then Abiathar the high priest said to him, "Remember, Joseph, how Dathan and Abiron and Core died because they despised the will of God. So will it happen to you, if you disregard what God commands you." Joseph answered him, "I do not despise the will of God; but I shall be her guardian until I know the will of God, as to which of my sons can have her as his wife. Let some virgins of her companions, with whom she may meanwhile spend her time, be given for a consolation to her." Abiathar the high priest answered and said, "Five virgins indeed shall be given her for consolation, until the appointed day come in which you may receive her; for, to no other can she be joined in marriage."

<sup>5</sup> Then Joseph received Mary, with the other five virgins who were to be with her in Joseph's house. These virgins were Rebecca, Sephora, Susanna, Abigail, and Cael; to whom the high

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<sup>4</sup> This verse asserts the tradition that the 'brothers (and sisters) of the Lord' were Joseph's children by a previous marriage.

<sup>5</sup> For 'Abigail', Walker simply transliterates the Greek form of the name, *Abigea*.

*datum est a pontifice sericum et hyacinthus et byssus et coccus et purpura et linum. Miserunt autem inter se sortes quid quaeque virgo faceret: contigit autem ut Maria purpuram acciperet ad velum templi domini. Quam cum acciperet, dixerunt ei illae virgines Cum tu sis ultima et humilis et minor omnibus, purpuram meruisti accipere et obtinere. Hoc autem dicentes quasi in fatigationis sermone coeperunt eam appellare virginum reginam. Dum ergo haec agerent inter se, apparuit angelus domini in medio illarum dicens illis Non erit sermo iste in fatigationem missus sed in prophetationem verissimam prophetatus. Expavescentes ergo in conspectu angeli et in verbis eius, rogaverunt eam ut indulgeret eis et oraret pro eis.*

priest gave the silk, and the blue, and the fine linen, and the scarlet, and the purple, and the fine flax. For, they cast lots among themselves what each virgin should do, and the purple for the veil of the temple of the Lord fell to the lot of Mary. And, when she had it, those virgins said to her, "Since you are the last, and humble, and younger than all, you have deserved to receive and obtain the purple." And thus saying, as it were in words of annoyance, they began to call her queen of virgins. While, however, they were so doing, the angel of the Lord appeared in the midst of them, saying, "These words shall not have been uttered by way of annoyance, but prophesied as a prophecy most true." They trembled, therefore, at the sight of the angel, and at his words, and asked her to pardon them, and pray for them.

## Pseudo-Matthaei Evangelium 9

<sup>1</sup> Altera autem die dum Maria iuxta fontem staret,nt urceolum impleret, apparuit ei angelus domini dicens Beata es, Maria, quoniam in utero tuo habitaculum parasti domino. Ecce veniet lux de coelo et habitabit in te, et per te universo mando resplendet.

<sup>2</sup> Iterum tertia die dum operaretur purpuram digitis suis, ingressus est ad eam invenis, cuius pulcritudo non potuit enarrari. Quem cum vidit Maria, expavit et contremuit. Cui ille ait Ave Maria, gratia plena, dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventris tui. Quae cum audivit, tremnit et expavit. Tunc angelus domini adiunxit Noli timere, Maria; invenisti gratiam apud deum: ecce concipies in utero et paries regem, qui non solum terram implet sed coelum, et regnat in secula seculorum.

## INFANCY GOSPEL OF MATTHEW 9

<sup>1</sup> And, on the second day, while Mary was at the well to fill her pitcher, the angel of the Lord appeared to her, saying, "Blessed are you, Mary; for, in your womb you have prepared a habitation for the Lord. Behold, light from heaven shall come and dwell in you, and through you will shine on the whole world."

<sup>2</sup> Again, on the third day, while she was working the purple with her fingers, he of ineffable beauty entered. When Mary saw him, she was afraid and trembled. And he said to her, "Hail, Mary, full of grace; the Lord is with you; blessed are you among women and blessed is the fruit of your womb." And, when she heard this, she trembled and was afraid. Then the angel of the Lord added, "Fear not, Mary; for, you have found favour with God: Behold, you shall conceive in your womb, and shall bring forth a King, who fills not only the earth, but heaven, and shall reign for ever"

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### INFANCY GOSPEL OF MATTHEW 9

<sup>1</sup> Walker has 'fountain' in place of 'well'.

<sup>2</sup> Cf. Lk 1:28.

## Pseudo-Matthaei Evangelium 10

<sup>1</sup> Cum haec agerentur, Ioseph in fabricandis tabernaculis regionum maritimarum erat opere praeoccupatus: erat enim ligni faber. Post vero menses novem reversus est in domum suam et invenit Mariam praegnantem. Unde totus in angustia positus contremuit et exclamavit dicens Domine deus, accipe spiritum meum: quoniam melius est mihi mori quam amplius vivere. Cui dixerunt virgines quae cum Maria erant Quid ais, domine Ioseph? Nos scimus quoniam vir non tetigit eam; nos sumus testes quoniam virginitas et integritas perseverat in ea. Nos custodivimus super eam: semper in oratione nobiscum permansit; quotidie angeli dei cum ea loquuntur; quotidie de manu domini escam accepit. Nescimus quomodo fieri possit ut sit peccatum aliquod in ea. Nam si suspicionem nostram tibi vis ut pandamus, istam gravidam nemo fecit nisi angelus domini. <sup>2</sup> Ioseph dixit Ut quid me seducitis ut credam vobis quoniam angelus domini impraegnavit eam? Potest enim fieri ut quis se finxerit angelum domini et deceperit eam. Et haec dicens flebat et dicebat Qua fronte ad templum domini respiciam, aut qua facie visurus sum dei sacerdotes? Quid factururus sum? Et haec dicens cogitabat ut fugiens dimitteret eam.

## INFANCY GOSPEL OF MATTHEW 10

<sup>1</sup> While these things were happening, Joseph was occupied with his work, house-building, in the districts by the seashore; for, he was a carpenter. And, after nine months, he came back to his house and found Mary pregnant. Therefore, being in the utmost distress, he trembled and cried out, saying, "O Lord God, receive my spirit; for, it is better for me to die than to live any longer." And the virgins who were with Mary said to him, "What are you saying, Lord Joseph? We know that no man has touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of God speak with her; daily does she receive food from the hand of the Lord. We know not how it is possible that there can be any sin in her. But if you wish us to tell you what we suspect, nobody but the angel of the Lord has made her pregnant." <sup>2</sup> Joseph said, "Why do you mislead me, to believe that an angel of the Lord has made her pregnant? But it is possible that someone has pretended to be an angel of the Lord and has beguiled her." And, thus speaking, he wept, and said, "With what face shall I look at the temple of the Lord, or with what face shall I see the priests of God? What am I to do?" And, thus saying, he thought that he would flee, and send her away.

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### INFANCY GOSPEL OF MATTHEW 10

- <sup>1</sup> Walker lacks 'Lord' before 'Joseph'.  
<sup>2</sup> Walker adds an opening 'Then' to this verse.

## Pseudo-Matthaei Evangelium 11

<sup>1</sup> *Cumque cogitaret exurgere et occultare se et habitare in occultis, ecce in ipsa nocte apparuit in somnis ei angelus domini dicens Ioseph fili David, noli timere; accipe Mariam coniugem tuam: quod euim in utero eius est, de spiritu sancto est. Pariet autem filium, et vocabitur nomen eius Iesus: ipse enim salvum faciet populum suum a peccatis eorum. Exurgens autem Ioseph a somno gratias egit deo; et locutus est Mariae et virginibus quae erant cum ea, et narravit visum suum. Et consolatus est super Maria, dicens Peccavi, quia suspicionem aliquam habui de te.*

## INFANCY GOSPEL OF MATTHEW 11

<sup>1</sup> And, when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of the Lord appeared to him in sleep, saying, "Joseph, you son of David, fear not; receive Mary as your wife; for, that which is in her womb is of the Holy Spirit. And she shall bring forth a son, and his name shall be Jesus; for, he will save his people from their sins." And Joseph, rising from his sleep, gave thanks to God, and spoke to Mary and the virgins who were with her, and told them his vision. And he was comforted about Mary, saying, "I have sinned, in suspecting you at all."

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### INFANCY GOSPEL OF MATTHEW 11

<sup>1</sup> Walker has 'his name shall be called Jesus'.

## Pseudo-Matthaei Evangelium 12

<sup>1</sup> Post haec factus est rumor magnus quod Maria esset gravida. Et comprehensus Ioseph a ministris templi ductus est cum Maria ad pontificem, qui una cum sacerdotibus coepit exprobrare illi et dicere Ut quid fraudatus es istam talem et tantam virginem, quam sicut columbam angeli dei in templo nutrierunt, quae virum nunquam voluit videre nec habere, quae in lege dei optimam habuit eruditionem? Tu si ei violentiam non fecisses, adhuc in virginitate sua permaneret. Ioseph autem iurans devovit quod nunquam penitus tetigisset eam. Cui Abiathar pontifex respondit Vivit deus quia modo faciam te potare aquam potationis domini, statimque apparebit peccatum tuum.

<sup>2</sup> Tunc congregata est multitudo populi, quae dinumerari non poterat, et adducta est Maria ad templum. Sacerdotes vero et affines et parentes eius flentes dicebant ad Mariam Confitere sacerdotibus peccatum tuum, quae eras sicut columba in templo dei et accipiebas cibum de manu angeli. Rursus Ioseph vocatus est ad altare, et data est ei aqua potationis domini: quam cum gustasset aliquis mentiens et circuisset septies altare, dabat deus signum aliquod in facie eius. Cum ergo bibisset securus Ioseph et girasset septies altare, nullum signum peccati apparuit in eo. Tunc iustificaverunt eum sacerdotes omnes et ministri et populi dicentes Beatus factus

## INFANCY GOSPEL OF MATTHEW 12

<sup>1</sup> After this, a great rumour arose that Mary was with child. And Joseph was seized by the temple servants and brought with Mary to the high priest who, with the priests began to reproach him, saying, "Why have you beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of God, who never wished either to see or to have a man, who had the best education of the law of God? If you had not done violence to her, she would still have remained in her virginity." And Joseph vowed and swore that he had never touched her at all. And Abiathar the high priest answered him, "As the Lord lives, I will make you drink of the water of drinking of the Lord, and immediately your sin will appear."

<sup>2</sup> Then a crowd of people that could not be numbered gathered, and Mary was brought to the temple. And the priests, and her relatives, and her parents wept, and said to Mary, "Confess to the priests your sin, you that were like a dove in the temple of God and received food from the hand of an angel." Again, Joseph was summoned to the altar, and the water of the Lord's drinking was given him to drink. And, if anyone who had lied drank this water and walked seven times round the altar, God gave some sign in his face. When, therefore, Joseph had drunk in safety and went round the altar seven times, no sign of sin appeared in him. Then all the priests and ministers, and the

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### INFANCY GOSPEL OF MATTHEW 12

<sup>1</sup> In place of 'temple servants', Walker has 'officers of the temple'.

<sup>2</sup> Walker has 'hands' in place of 'hand'.

es, quoniam nullus reatus inventus est in te. <sup>3</sup> Et vocantes Mariam dixerunt ei Et quam excusationem tu poteris habere? aut quod signum maius in te apparebit quam hoc quod prodit te conceptus ventris tui? Hoc solummodo requirimus a te ut, quia Ioseph mundus est a te, confiteare quis est qui te decepit. Melius est enim ut tua confessio te prodat, quam ira dei dans signum in facie tua in medio populi te manifestet. Tunc Maria constanter et intrepida dixit Domine deus rex omnium, qui es conscius secretorum, si est aliqua pollutio in me aut aliquod peccatum, aut aliqua sive concupiscentia vel impudicitia, detegas me in conspectu omnium populorum, ut omnibus sim emendationis exemplum. Hoc dicens accessit ad altare domini confidenter et bibit aquam potationis, et septies circumvit altare, et non est inventa in ea ulla macula.

<sup>4</sup> Cumque omnis populus exstaret stupore, videntes ventris conceptum et nullum signum in facie eius apparuisse, coeperunt inter se populi varia loquacitate turbari. Alii dicebant sanctam et immaculatam; alii vero malam et contaminatam. Tunc Maria videns se in suspicione populi esse nec se eo integre videri purgatam, omnibus audientibus clara voce dixit Vivit dominus Adonai, dominus exercituum, in cuius conspectu sto, quoniam virum nunquam cognovi; sed ab eo cognoscor cui ab infantia meae aetatis mentem meam devovi. Et hoc deo meo votum feci ab infantia mea, ut in ipso qui me creavit in integritate permaneam, in qua me confido

people justified him, saying, "Blessed are you; for, guilt is found in you." <sup>3</sup> And, calling Mary, they said, "And what excuse can you have? Or what greater sign can appear in you than that revealed in the conception of your womb? This only we ask of you, that since Joseph is pure regarding you, you confess who beguiled you. For, it is better that your confession betrays you, than that the wrath of God sets a mark on your face, and expose you in the midst of the people." Then Mary said, steadfastly and without trembling, "O Lord God, King of all, who knows all secrets, if there is any pollution in me, or any sin, or any lust, or unchastity, expose me in the sight of all the people, as an example of punishment to all." Thus saying, she went up to the altar of the Lord boldly, drank the water of drinking, and circled the altar seven times; and no spot was found in her.

<sup>4</sup> And, when all the people were in utterly astonished, seeing that she was with child and that no sign had appeared in her face, they began to be disturbed among themselves by various words; some said she was holy and unspotted, others that she was wicked and defiled. Then Mary, seeing that she was still suspected by the people, and that on that account she did not seem to them to be wholly cleared, said in the hearing of all, with a loud voice, "As the Lord Adonai lives, the Lord of Hosts before whom I stand, I have not known man; but I am known by him to whom from my earliest years I have devoted myself. And this vow I made to my God from my infancy, that I should

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<sup>3</sup> For the 2<sup>nd</sup> question, Walker has, "Or what greater sign can appear in you than the conception of your womb, which betrays you?"

<sup>4</sup> Use of the title, 'Lord Adonai', is very rare in Christian texts.

*ipsi soli vivere et ipsi soli servire: et in ipso quamdiu vixero sine pollutione permanebo. Tunc omnes coeperunt osculari pedes eius et genua eius amplecti, rogantes eam ut malis suspicionibus eorum daret indulgentiam. Et deduxerunt eam populi et sacerdotes et omnes virgines cum exultatione et gaudio magno usque ad domum suam, clamantes et dicentes Sit nomen domini benedictum in secula, quia manifestavit sanctitatem tuam universae plebi suae Israel.*

remain unspotted in him who created me, and I trust that I shall so live to him alone and serve him alone; and in him, as long as I live, I will remain pure." Then they all began to kiss her feet and embrace her knees, asking her to pardon their evil suspicions. And all the people, and the priests and all the virgins, led her down to her house with exultation and joy. And they cried out and said, "Blessed be the name of the Lord for ever; for, he has shown your holiness to all his people Israel."

## Pseudo-Matthaei Evangelium 13

<sup>1</sup> Factum est autem post aliquantum tempus ut fieret professio ex edicto Caesaris Augusti, ut profiteretur universus orbis, unusquisque in patria sua. Haec professio facta est a praeside Syriae Cyrino. Fuit ergo necesse ut Ioseph profiteretur cum beata Maria in Bethleem, quia inde erat Ioseph et Maria, de tribu Iuda et de domo et familia David. Cum ergo Ioseph et beata Maria irent per viam quae ducit Bethleem, dixit Maria ad Ioseph Duos populos ante me video, unum flentem et alium gaudentem. Cui Ioseph respondit Sede in iumento tuo et noli superflua verba loqui. Tunc apparuit puer quidam speciosus ante eos, indutus veste candida, qui dixit ad Ioseph Quare dixisti verba superflua esse de duobus populis de quibus locuta est Maria? Populum enim Iudaeorum flentem vidit, qui recessit a deo suo, et populum gentium gaudentem, qui iam accessit et prope a domino factus est, secundum quod promisit patribus nostris Abraam, Isaac et Iacob: tempus enim advenit ut in semine Abrahae ribuatur omnibus gentibus benedictio.

<sup>2</sup> Et cum haec dixisset, angelus iussit stare iumentum, quia tempus pariendi advenerat; et praecepit beatae Mariae ut descenderet de animali et ingrederetur speluncam subter caverna, in qua lux nunquam erat sed semper tenebrae,

## INFANCY GOSPEL OF MATTHEW 13

<sup>1</sup> And it came to pass some little time after, that an enrolment was made by the edict of Caesar Augustus, that all the world was to be enrolled, each man in his native country. This enrolment was proclaimed by Cyrinus, the governor of Syria. Therefore, it was necessary that Joseph should enrol with the blessed Mary in Bethleem; for, they belonged to it, from the tribe of Judah and from the house and family of David. When, therefore, Joseph and the blessed Mary were going along the road that leads to Bethleem, Mary said to Joseph, "I see two peoples before me, one weeping and the other rejoicing." Joseph answered, "Sit on your beast and do not speak superfluous words." Then a handsome boy, clothed in white raiment, appeared to them, who said to Joseph, "Why did you say the words Mary spoke about the two peoples were superfluous? For, she saw the people of the Jews weeping, who had left their God, and the people of the Gentiles rejoicing, who have been added and made near to the Lord, according what he promised our fathers Abraham, Isaac, and Jacob; for, the time is come when in the seed of Abraham all nations shall be blessed."

<sup>2</sup> And, when he had thus spoken, the angel ordered the beast to stand still; for, the time for her to bring forth was at hand; and he ordered the blessed Mary to dismount the animal, and go into a recess under a cavern, in which there never was light, but always

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### INFANCY GOSPEL OF MATTHEW 13

<sup>1</sup> Cf. Gn 12:3.

<sup>2</sup> The 'the sixth hour of the day' is noon.

quia lumen diei recipere non poterat. Cumque ingressa fuisset beata Maria in eam, coepit tota splendore clarescere, quasi hora diei sexta esset: ita speluncam lux divina illustrabat ut nec in die nec in nocte lux ibi defuerit, quamdiu ibi fuerat beata Maria. Et ibi peperit masculum, quem angeli statim circumdederunt nascentem, quem natum et super pedes suos mox stantem adoraverunt dicentes Gloria in excelsis deo et in terra pax hominibus bonae voluntatis.<sup>3</sup> Iam enim nativitas domini advenerat, et Ioseph perrexerat quaerere obstetrices. Qui cum invenisset, reversus est ad speluncam et invenit cum Maria infantem quem genuerat. Et dixit Ioseph ad beatam Mariam Ego Zelomi et Salome adduxi tibi obstetrices, quae stant foris ante ostium speluncae, prae nimio splendore non audentes huc ingredi. Audiens autem beata Maria subrisit. Cui Ioseph dixit Noli subridere, sed cauta esto ut te visitent, ne forte indigeas medicina. Tunc inssit eas intrare ad se. Cumque ingressa fuisset Zelomi, Salome non ingressa, dixit Zelomi ad Mariam Dimitte ne ut tangam te. Cumque se scrutari permisisset, exclamavit voce magna obstetrix et dixit Domine domiue magne, miserere. Nunquam hoc auditum est nec in suspicione habitum ut mamillae cuiusquam plenae sint lacte et natus masculus matrem suam virginem ostendat. Sed et nulla sanguinis pollutio facta est in nascente; nullus dolor in parturiente. Virgo concepit, virgo peperit et virgo permansit.<sup>4</sup> Audiens

darkness, because the light of day could not reach it. And, when the blessed Mary had gone into it, it began to shine with as much brightness as if it were the sixth hour of the day. The divine light so shone in the cave, that neither by day nor night was light wanting as long as the blessed Mary was there. And there she brought forth a son, and the angels surrounded him when he was being born. And, as soon as he was born, he stood on his feet, and the angels adored him, saying, "Glory to God in the highest, and on earth peace to men of good will."<sup>3</sup> Now, when the birth of the Lord was near at hand, Joseph had gone away to seek midwives. And, when he had found them, he returned to the cave and found with Mary the infant she had brought forth. And Joseph said to the blessed Mary, "I have brought you these two midwives, Zelomi and Salome; and they are standing by the entrance to the cave, not daring to enter, because of the great brightness." And, when the blessed Mary heard this, she smiled; and Joseph said to her, "Do not smile; but allow them to visit you, in case you need their medicine." Then she commanded them to enter. And, when Zelomi came in, with Salome staying outside, Zelomi said to Mary, "Allow me to touch you." And, when she allowed her to make an examination, the midwife cried out with a loud voice, and said, "Lord, Lord Almighty, mercy on us! It has never been heard or thought of, that anyone should have her breasts full of milk, and that a son should show his mother to be a virgin. But there was no spilling of blood in his birth, no pain in her labour. A virgin has conceived, a virgin has given birth, and a virgin she remains."

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<sup>3</sup> In place of 'in case you need their medicine', Walker has 'in case you should require them for your cure'.

*autem hanc vocem Salome dixit Permite ut palpem te et probem utrum verum dixerit Zelomi. Cumque beata Maria se permisisset ab ea palpari, misit manum suam Salome. Dum autem manum suam a palpitatione retraheret, aruit manus eius, et prae nimio dolore coepit flere vehementer et angustiari, clamando dicens Domine deus, tu nosti quia semper te timui, et omnes pauperes sine retributione curavi, de vidua et orphano nihil accepi, et inopem a me ire vacuum non dimisi. Et ecce misera facta sum propter incredulitatem meam, quia sine causa tentare volui virginem tuam.*

<sup>5</sup> *Cum haec diceret, apparuit iuxta eam iuvenis quidam valde splendidus dicens ei Accede ad infautem et adora eum et tange de manu tua, et ipse salvabit te: quia ipse est salvator seculi et omnium in se sperantium. Quae confestim ad infantem accessit, et adorans eum tetigit fimbriam pannorum in quibus infans erat involutus, et statim manus eius sanata est. Et exiens foras coepit clamare diceus magnalia quae viderat et quae passa fuerat, et quemadmodum curata fuerat, ita ut per praedicationem eius multi crederent.*

<sup>6</sup> *Nam et pastores ovium asserebant se angelos vidisse in medio noctis hymnum dicentes, deum coeli laudantes et*

<sup>4</sup> Hearing these words, Salome said, "Let me handle you, to prove whether Zelomi has spoken the truth." And the blessed Mary allowed her to handle her. And, when she had withdrawn her hand from handling her, it dried up, and through excess of pain she began to weep bitterly, and to be in great distress, crying out, and saying, "O Lord God, you know that I have always feared you, and that without recompense I have cared for all the poor; I have taken nothing from the widow and the orphan, and the needy have I not sent empty away. And behold, I am made wretched because of my unbelief, since without a cause I wished to try your virgin."

<sup>5</sup> And, while she was thus speaking, there stood by her a splendid young man in shining garments, saying, "Go to the child and adore him, and touch him with your hand, and he will heal you, because he is the Saviour of the world, and of all that hope in him." And she went to the child with haste, and adored him, and touched the fringe of the cloths in which he was wrapped; and, instantly, her hand was cured. And, going forth, she began to cry aloud, and to tell the wonderful things that she had seen, and which she had suffered, and how she had been cured; so that many, through her statements, believed.

<sup>6</sup> And some shepherds also affirmed they had seen angels singing a hymn at midnight, praising and blessing the God of heaven, and

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<sup>4</sup> Walker adds an opening 'And' to this verse.

<sup>5</sup> Walker lacks 'splendid'.

<sup>6</sup> Cf. Lk 2:8-12.

*benedicentes, et dicentes quia natus est salvator omniuni, qui est Christus dominus, in quo restituetur salus Israel.*

<sup>7</sup> *Sed et stella ingens a vespere usque ad matutinum super speluncam splendebat, cuius magnitudo nunquam visa fuerat ab origine mundi. Et prophetae qui erant in Ierusalem hanc stellam dicebant Christi nativitatem indicare, qui restauraret promissionem non solum Israeli sed et omnibus gentibus.*

saying, "There has been born the Saviour of all, who is Christ the Lord, in whom salvation shall be brought back to Israel."

<sup>7</sup> Moreover, a great star, larger than any that had been seen since the beginning of the world, shone over the cave from the evening until the morning. And the prophets who were in Jerusalem said that this star pointed out the birth of Christ, who should restore the promise not only to Israel but to all nations.

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<sup>7</sup> This verse probably alludes to the Star of Bethlehem story.

## Pseudo-Matthaei Evangelium 14

<sup>1</sup>*Tertia autem die nativitatis domini nostri Iesu Christi beatissima Maria egressa est de spelunca, et ingressa stabulum posuit puerum suum in praesepio, quem bos et asinus adoraverunt. Tunc adimpletum est quod dictum est per Isaiam prophetam dicentem Cognovit bos possessorem suum et asinus praesepe domini sui. Ipsa ergo animalia, bos et asinus, in medio eum habentes incessanter adorabant eum. Tunc impletum est quod dictum est per Abacuc prophetam dicentem In medio duorum animalium innotesceris. In eodem loco moratus est Ioseph cum Maria tribus diebus.*

## INFANCY GOSPEL OF MATTHEW 14

<sup>1</sup> And, on the third day after the birth of our Lord Jesus Christ, the most blessed Mary left the cave; and, entering a stable, placed the child in the stall, and the ox and the ass adored him. Then was fulfilled that which was said by Isaiah the prophet, saying, "The ox knows his owner, and the ass his master's crib. Isaiah." The very animals, therefore, the ox and the ass, having him in their midst, incessantly adored him. Then was fulfilled that which was said by Habakkuk the prophet, saying, "Between two animals you are made manifest." In the same place, Joseph remained with Mary for three days.

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### INFANCY GOSPEL OF MATTHEW 14

<sup>1</sup> This verse alludes to Is 1:3.

## Pseudo-Matthaei Evangelium 15

<sup>1</sup> *Sexta autem die ingressi sunt Bethleem, ubi impleverunt septimam diem. Octavo vero die circumcidentes puerum, vocatum est nomen eius Iesus, quod vocatum est ab angelo antequam in utero conciperetur. Postquam autem impleti sunt dies purgationis Mariae, secundum legem Moysi, tunc duxit Ioseph infantem ad templum domini. Cumque accepisset parhithomum infans – parhithomus id est circumcisio – obtulerunt pro eo par turturum aut duos pullos columbarum.*

<sup>2</sup> *Erat autem in templo vir quidam dei, perfectus et iustus, cui uomen Symeon, annorum centum duodecim. Hic responsum a domino acceperat quia non gustaret mortem nisi videret Christum filium dei viventem in carne. Hic cum vidisset infantem, exclamavit voce magna dicens Visitavit deus plebem suam, et implevit dominus promissionem suam. Et festinans adoravit eum. Et post hoc suscepit eum in pallium suum et osculans pedes eius dixit Nunc dimittis servum tuum, domine, secundum verbum tuum in pace, quia viderunt oculi mei salutare tuum, quod parasti aute faciem omnium populorum, lumen ad revelationem gentium et gloriam plebis tuae. Israel.*

## INFANCY GOSPEL OF MATTHEW 15

<sup>1</sup> And, on the sixth day, they entered Bethlehem, where they spent the seventh day. And, on the eighth day, they circumcised the child and called his name Jesus; for, so he was called by the angel before he was conceived in the womb. Now, after the days of the purification of Mary were fulfilled according to the law of Moses, then Joseph took the infant to the temple of the Lord. And, when the infant had received parhithomus – parhithomus, that is, circumcision – they offered for him a pair of turtledoves, or two young pigeons.

<sup>2</sup> Now, there was in the temple a man of God, perfect and just, whose name was Symeon, a hundred and twelve years old. He had received the answer from the Lord, that he should not taste death until he had seen Christ, the Son of God, living in the flesh. And, having seen the child, he cried out with a loud voice, saying, “God has visited his people, and the Lord has fulfilled his promise.” And he made haste and adored him. And, after this he took him up into his cloak and kissed his feet, and said, “Lord, now let your servant depart in peace, according to your word; for, my eyes have seen your salvation, which you have prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of your people Israel.”

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### INFANCY GOSPEL OF MATTHEW 15

- <sup>1</sup> ‘Parhithomus’ (parhithomus) is a barbarous (possibly corrupt) term used to describe circumcision.
- <sup>2</sup> Throughout his translation, Walker capitalizes pronouns referring to God.

<sup>3</sup> *Erat quoque in templo domini Anna prophetissa, filia Phanuel, de tribu Asser, quae vixerat cum viro suo annos septem a virginitate sua: et haec vidua erat iam per annos octoginta quattuor: quae nunquam discessit a templo domini, ieiuniis vacans et orationibus. Haec quoque similiter adorabat infantem dicens quoniam in isto est redemptio seculi.*

<sup>3</sup> And there was in the temple of the Lord, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she was a widow for eighty-four years. She never left the temple of the Lord but spent her time in fasting and prayer. She also adored the child, saying, "In him is the redemption of the world."

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<sup>3</sup> Walker has '*she had been a widow eighty-four years*'.

## Pseudo-Matthaei Evangelium 16

<sup>1</sup> *Transacto vero secundo anno venerunt magi ab oriente Ierusalimam, magna deferentes munera. Qui instanter interrogaverunt Iudaeos dicentes Ubi est rex qui natus est vobis? Vidimus enim stellam eius in oriente, et venimus adorare eum. Haec autem opinio pervenit ad Herodem regem, et ita eum terruit ut congregaret scribas et Phariseos et populi doctores, inquirens ab eis ubi Christum nasciturum prophetae praedixerunt. At illi dixerunt In Bethleem Iudae. Scriptum est enim Et tu Bethleem, terra Iuda, uequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes rex vocavit magos ad se et diligenter inquisivit ab eis quando eis apparuit stella. Deinde mittens eos in Bethleem dixit Ite et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, at et ego veniens adorem eum.*

<sup>2</sup> *Euntibus autem magis in via apparuit eis stella, quae quasi dux eis erat, antecedens eos quousque pervenirent ubi puer erat. Videntes autem stellam magi gavisii sunt gaudio magno, et intrantes in domum invenerunt infantem Iesum sedentem in sinu matris. Tunc aperuerunt thesauros suos, et magnis muneribus muneraverunt beatam Mariam*

## INFANCY GOSPEL OF MATTHEW 16

<sup>1</sup> And, when the second year was past, magi came from the east to Jerusalem, bringing great gifts. And they asked the Jews earnestly, saying, "Where is the king who has been born to you? For, we have seen his star in the east and have come to worship him." And word of this came to King Herod and so alarmed him that he called together the scribes and the Pharisees, and the teachers of the people, asking of them where the prophets had foretold that Christ should be born. And they said, "In Bethleem of Judah. For, it is written: And you Bethleem, in the land of Judah, are by no means the least among the princes of Judah; for, out of you shall come forth a Leader who shall rule my people Israel." Then King Herod summoned the magi to him and strictly inquired of them when the star appeared to them. Then, sending them to Bethleem, he said, "Go and make strict inquiry about the child; and, when you have found him, bring me word again, that I may come and worship him also."

<sup>2</sup> And, while the magi were going on their way, there appeared to them the star, which was like a guide to them, going before them until they came to where the child was. And, when the magi saw the star, they rejoiced greatly; and, going into the house, they saw the child Jesus sitting in his mother's lap. Then they opened their treasures and presented great gifts to the blessed Mary and Joseph.

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### INFANCY GOSPEL OF MATTHEW 16

<sup>1</sup> In place of 'And they asked the Jews earnestly', Walker has 'And they made strict inquiry of the Jews'.

<sup>2</sup> Walker does not have the paragraph break at the start of this verse; here, we follow Tischendorf.

*et Ioseph. Ipsi autem infanti obtulerunt singuli singulos aureos: similiter unus aurum, alius thus, tertius vero myrrham. Qui cum ad Herodem regem vellent redire, in somnis ab angelo moniti sunt ne redirent ad Herodem: et per aliam viam reversi sunt in regionem suam.*

And, to the child himself, each of them offered a piece of gold. And likewise, one gave gold, another frankincense, and the third myrrh. And, when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road.

## Pseudo-Matthaei Evangelium 17

<sup>1</sup> Videns autem Herodes quod illusus esset a magis, inflatum est cor eius, et misit per omnes vias volens eos capere et interficere. Quos cum penitus non inveniret, denuo misit in Bethleem et omnes fines eius, et occidit omnes pueros quos invenit a bimatu et infra, secundum tempus quod exquisiverat a magis.

<sup>2</sup> Ante unum vero diem quam hoc fieret, admonitus est Ioseph in somnis ab angelo domini qui dixit ei Tolle Mariam et infantem, et per viam eremi perge in Egyptum. Ioseph autem secundum angeli dictum ivit.

## INFANCY GOSPEL OF MATTHEW 17

<sup>1</sup> But Herod, seeing that he had been deceived by the magi, was filled with rage, and he sent through all the roads, wishing to seize them and put them to death. But, when he did not find them, he sent anew to Bethlehem and all its borders and slew all the boys he found of two years old and under, according to the time that he had ascertained from the magi.

<sup>2</sup> Now, the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him, "Take Mary and the child, and go into Egypt by the way of the desert." And Joseph went according to the saying of the angel.

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### INFANCY GOSPEL OF MATTHEW 17

<sup>1</sup> Cf. Mt 2:16.

<sup>2</sup> Cf. Mt 2:14.

## Pseudo-Matthaei Evangelium 18

<sup>1</sup> *Cumque venissent ad quandam speluncam et vellent in ea requiescere, descendit beata Maria de iumento, et sedens tenebat puerum Iesum in gremio suo. Erant autem cum Ioseph tres pueri et cum Maria quaedam puella simul iter agentes. Et ecce subito de spelunca egressi sunt multi dracones, quos videntes pueri prae nimio timore exclamaverunt. Tunc descendens Iesus de gremio matris suae, pedibus suis stetit ante dracones: illi vero adoraverunt Iesum; deinde recesserunt ab eis. Tunc adimpletum est quod dictum est per David prophetam dicentem Laudate dominum de terra dracones, dracones et omnes abyssi. Ipse autem infantulus Iesus ambulans ante eos praecepit eis ut nulli hominum nocerent. Sed Maria et Ioseph valde timebant ne forte infantulus laederetur a draconibus. Quibus Iesus ait Nolite timere, nec me considerate quia infantulus sum: ego enim perfectus fui semper et sum; necesse est ut omnes ferae silvarum mansuescant ante me.*

## INFANCY GOSPEL OF MATTHEW 18

<sup>1</sup> And, having come to a certain cave, and wishing to rest in it, the blessed Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary a girl, going on the journey along with them. And, lo, suddenly there came forth from the cave many dragons; and, when the children saw them, they cried out in great terror. Then Jesus went down from the bosom of his mother and stood on his feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by David the prophet, saying, "Praise the Lord from the earth, you dragons; you dragons, and all you deeps." And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus said to them, "Do not be afraid, and do not consider me to be a little child; for, I am and always have been perfect; and all the beasts of the forest must needs be tame before me."

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### INFANCY GOSPEL OF MATTHEW 18

<sup>1</sup> The quotation of David is adapted from Ps 148:7.

## Pseudo-Matthaei Evangelium 19

<sup>1</sup> *Similiter leones et pardi adorabant eum et comitabantur cum eis in deserto: quocumque Ioseph et beata Maria ibant, antecedeabant eos, ostendentes viam et inclinantes capita sua; servitiumque caudis adulantibus exhibentes grandi cum reverentia adorabant eum. Primo autem ut vidit Maria leones et pardos circa eos venientes et varia ferarum genera, vehementer expavit. Cui infans Iesus laeto vultu in faciem eius respiciens dixit Noli timere, mater: non enim ad iniuriam tuam veniunt, sed ad obsequium tuum et meum venire festinant. Ex his dictis amputavit timorem de corde ipsius.* <sup>2</sup> *Ambulabant autem leones simul cum eis et cum bobus et asinis et summariis qui eis necessaria portabant, et nullum laedebant quamvis simul manerent; sed erant mansueti inter oves et arietes, quos secum de Iudaea adduxerant et secum habebant. Inter lupos ambulabant et nihil formidabant, et nullus ab alio laedebatur. Tunc adimpletum est quod dictum est per prophetam Lupi cum agnis pascentur; leo et bos simul paleas comedent. Erant simul duo boves et plaustrum in quo necessaria portabant, quos leones dirigebant in itinere eorum.*

## INFANCY GOSPEL OF MATTHEW 19

<sup>1</sup> Lions and panthers adored him likewise and accompanied them in the desert. Wherever Joseph and the blessed Mary went, they went before them showing them the way and bowing their heads; and showing submission by wagging their tails, they adored him with great reverence. Now at first, when Mary saw the lions and panthers, and various kinds of wild beasts, coming about them, she was very afraid. But the infant Jesus looked into her face with a joyful countenance, and said, "Do not be afraid, mother; for, they come not to harm you, but make haste to serve you and me." With these words he drove all fear from her heart. <sup>2</sup> And the lions walked with them, and with the oxen, and the asses, and the beasts that carried their baggage, and did no harm to any, though they kept beside them; but they were tame among the sheep and the rams they had brought with them from Judaea and had with them. They walked among wolves and feared nothing; and none was hurt by another. Then was fulfilled what was spoken by the prophet, "Wolves shall feed with lambs; the lion and the ox shall eat straw together." There were together two oxen drawing a waggon with provision for the journey, and the lions directed them in their path.

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### INFANCY GOSPEL OF MATTHEW 19

<sup>1</sup> Another reading for 'panthers' is 'leopards'.

<sup>2</sup> This verse quotes Is 65:25.

## Pseudo-Matthaei Evangelium 20

<sup>1</sup> Factum est autem die tertia profectionis suae ambulans eis ut beata Maria nimio calore solis fatigaretur in eremo, et videns arborem palmae dixit ad Ioseph Quiescam paululum sub umbra arboris huius. Ioseph itaque festinans duxit eam ad palmam et descendere fecit eam de iumento.

Cumque resedisset ibi beata Maria, respiciens ad comam palmae vidit eam plenam pomis, et dixit ad Ioseph Desidero ut fieri posset ut ex istis fructibus huius palmae perciperem. Et ait ad eam Ioseph Miror hoc te dicere, cum videas quantae sit altitudinis palma ista, et quod tu de palmae fructibus cogitas edere. Ego magis de aquae penuria cogito, quae nobis iam defecit in utribus, et non habemus unde nos et iumenta refocillare valeamus. <sup>2</sup> Tunc infantulus Iesus laeto vultu in sinu matris suae residens ait ad palmam Flecte arbor ramos tuos, et de fructu tuo refice matrem meam. Et confestim ad hanc vocem inclinavit palma cacumen suum usque ad plantas beatae Mariae, et collegerunt ex ea fructus quibus omnes refecti sunt. Postquam vero collegerunt omnia poma eius, inclinata manebat, expectans ut eius ad imperium resurgeret ad cuius imperium fuerat inclinata. Tunc Iesus dixit ad eam Erige te, palma, et confortare et esto consors

## INFANCY GOSPEL OF MATTHEW 20

<sup>1</sup> And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and, seeing a palm tree, she said to Joseph, "Let me rest a little under the shade of this tree." Joseph, therefore, made haste, and led her to the palm, and made her come down from her beast.

And, as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph, "I wish we could eat of the fruit of this palm." And Joseph said to her, "I wonder that you say this, when you see how high the palm tree is; and that you think of eating of its fruit. I am thinking more of the want of water, as the skins are now empty, and we have no means to refresh ourselves and our cattle." <sup>2</sup> Then the child Jesus, with a joyful countenance, reposing in the bosom of his mother, said to the palm, "Tree, bend your branches, and refresh my mother with your fruit." And, immediately, at these words, the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And, after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who had commanded it to stoop. Then Jesus said to it, "Raise yourself, O palm tree, and be strong, and be the companion of my trees, which are in the

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### INFANCY GOSPEL OF MATTHEW 20

<sup>1</sup> Walker does not have the paragraph break in this verse.

<sup>2</sup> In place of 'is hidden', Walker has 'has been hid'.

*arborum mearum quae sunt in paradiso patris mei. Et aperi ex radicibus tuis veuam aquae quae absconsa est in terra, et fluant aquae ad satietatem nostram ex ea. Quae statim erecta est, et coepit ad radicem eius fons aquarum egredi limpidissimus, frigidissimus et lucidissimus nimis. Videntes autem aquae fontem gavisii sunt gaudio magno, et satiati. sunt ipsi et omnia iumenta et bestiae: unde gratias egerunt deo.*

paradise of my Father; and open from your roots a vein of water that is hidden in the earth, and let the waters flow, so that we may be satisfied from you." And it rose up immediately and, at its root, there began to come forth a spring of water exceedingly clear and cool and sparkling. And, when they saw the spring of water, they rejoiced with great joy, and were satisfied, they and all their cattle and their beasts. Therefore, they gave thanks to God.

## Pseudo-Matthaei Evangelium 21

<sup>1</sup> Die vero altera cum inde proficiscerentur, et in hora qua iter agere coeperunt Iesus ad palmam conversus dixit Hoc privilegium do tibi, palma, ut unus ex ramis tuis transferatur ab angelis meis et plantetur in paradiso patris mei. Hanc autem benedictionem in te conferam ut omnes quicumque in aliquo certamine vicerint, dicatur eis Pervenistis ad palmam victoriae. Haec eo loquente, ecce angelus domini apparuit stans super arborem palmae, et auferens unum ex ramis eius volavit ad coelum, habens ramum in manu sua. Quod videntes ceciderunt in faciem suam et facti sunt velut mortui. Quibus Iesus locutus est dicens Quare tenet formido corda vestra? An nescitis quia palma haec, quam feci transferri in paradisum, parata erit omnibus sanctis in loco deliciarum, sicut nobis parata fuit in huius loco solitudinis? At illi gaudio repleti sunt, et fortes effecti surrexerunt omnes.

## INFANCY GOSPEL OF MATTHEW 21

<sup>1</sup> And, on the day after, when they were setting out thence, and at the hour they began their journey, Jesus turned to the palm, and said, "This privilege I give you, palm tree, that one of your branches be carried away by my angels and planted in the paradise of my Father. And this blessing I will confer on you, that it shall be said of all who conquer in any contest, 'You have attained the palm of victory.'" And, while he was thus speaking, behold, an angel of the Lord appeared, and stood on the palm tree; and, taking off one of its branches, flew to heaven with the branch in his hand. And, when they saw this, they fell on their faces and became as if dead. And Jesus said to them, "Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the wilderness?" And they were filled with joy; and, being strengthened, they all rose up.

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### INFANCY GOSPEL OF MATTHEW 21

<sup>1</sup> Walker has 'in the hour in which' in place of 'at the hour'.

## Pseudo-Matthaei Evangelium 22

<sup>1</sup> Post haec iter agentibus ipsis dixit Ioseph ad Iesum Domine, calor iste decoquit nos: si tibi placet, viam teneamus iuxta mare, ut possimus per civitates maritimas requiescere. Dixit ei Iesus Noli timere, Ioseph; ego viam vobis breviabo, ut quod spatio triginta dierum ituri eratis, in hac una die perficiatis. Haec illis loquentibus, ecce prospicientes montes Egyptios et eius civitates videre coeperunt.

<sup>2</sup> Et gaudentes et exultantes devenerunt in finibus Hermopolis, et in quendam civitatem Egypti quae Sotinen dicitur ingressi sunt: et quia in ea nullus erat notus a quo petissent hospitium, templum ingressi sunt quod capitolium Egypti vocabatur. In quo templo trecenta quinquaginta quinque idola posita erant, quibus singulis diebus honor deitatis in sacrilegiis perhibebatur. Egyptii vero eiusdem civitatis ingressi sunt capitolium, in quo eos admonebant sacerdotes quot singulis diebus secundum honorem deitatis eorum obtulissent sacrificia.

## INFANCY GOSPEL OF MATTHEW 22

<sup>1</sup> After this, while they were travelling, Joseph said to Jesus, "Lord, it is a boiling heat; if it please you, let us take the road by the sea, so we can rest in the coastal cities." Jesus said to him, "Fear not, Joseph; I will shorten the way for you, so what would have taken thirty days to go over, you shall accomplish today." And, while they were thus speaking, behold, they began to see the mountains and cities of Egypt.

<sup>2</sup> And, rejoicing and exulting, they came to the border of Hermopolis, and entered a certain city of Egypt that is called Sotinen; and, because they knew no one there from whom they could ask hospitality, they went into a temple that was called the Capitol of Egypt. And, in this temple, there had been set up three hundred and fifty-five idols, to each of which on its own day divine honours and sacred rites were paid. For, the Egyptians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honour in which the god was held.

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### INFANCY GOSPEL OF MATTHEW 22

<sup>1</sup> In place of 'take the road by the sea', Walker has 'go by the seashore'.

<sup>2</sup> 'Sotinen' is mentioned in other Christian Apocrypha but its exact location is not known.

## Pseudo-Matthaei Evangelium 23

<sup>1</sup>Factum est autem cum beatissima Maria cum infantulo templum fuisset ingressa, universa idola prostrata sunt in terram, ita ut omnia convulsa iacerent penitus et confracta in faciem suam; et sic se nihil esse evidenter docuerunt. Tunc adimpletum est quod dictum est per prophetam Isaiam Ecce dominus veuiet super nubem levem et ingredietur Egyptum, et movebuntur a facie eius omnia manufacta Egyptiorum.

## INFANCY GOSPEL OF MATTHEW 23

<sup>1</sup> And it came to pass, when the most blessed Mary went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces; and thus, they plainly showed that they were nothing. Then was fulfilled what was said by the prophet Isaiah, "Behold, the Lord will come on a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at his presence."

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### INFANCY GOSPEL OF MATTHEW 23

<sup>1</sup> Cf. 1S 5:3 & Is 19:1.

## Pseudo-Matthaei Evangelium 24

<sup>1</sup> Tunc cum Affrodosio duci civitatis illius nuntiatum fuisset, cum universo exercitu suo venit ad templum. Pontifices vero templi ut viderunt quod Affrodosio cum universo exercitu suo venit ad templum, properare putabant se tantum vindictam videre in iis quorum causa dii corruerant. Ille au tem ingressus templum, ut vidit omnia idola in facies suas prostrata iacere, accessit ad beatam Mariam quae in sinu suo dominum portabat, et adorans eam ad universum exercitum suum et ad omnes amicos suos dixit Nisi hic deus esset deorum nostrorum, dii nostri coram eo in facies suas minime cecidissent, neque in eius conspectu prostrati iacerent; unde eam dominum suum taciti protestantur. Nos ergo deos nostros quod videmus facere, nisi cautius fecerimus omnes, poterimus periculum eius indignationis incurrere et universi in interitum devenire, sicut contigit Pharaoni regi Egyptiorum, qui tantis virtutibus non credens cum omni exercitu suo in mare demersus est. Tunc omnis populus eiusdem civitatis credidit domino deo per Iesum Christum.

## INFANCY GOSPEL OF MATTHEW 24

<sup>1</sup> Then Affrodosius, the governor of the city, when news of this was brought to him, went to the temple with all his army. And the priests of the temple, when they saw Affrodosius with all his army coming to the temple, thought that he was making haste only to take vengeance on those on whose account the gods had fallen down. But, when he came into the temple and saw all the gods lying prostrate on their faces, he went up to the blessed Mary, who was carrying the Lord in her bosom, and adored him, and said to all his army and all his friends, "Unless this were the God of our gods, our gods would not have fallen on their faces before him; nor would they be lying prostrate in his presence; therefore, they silently confess that he is their Lord. Unless we, therefore, take care to do what we have seen our gods doing, we may run the risk of his anger, and all come to destruction, even as it happened to Pharaoh king of the Egyptians who, not believing in powers so mighty, was drowned in the sea, with all his army." Then all the people of that same city believed in the Lord God through Jesus Christ.

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### INFANCY GOSPEL OF MATTHEW 24

<sup>1</sup> The name, 'Affrodosius', is mentioned only in this book.

## Pseudo-Matthaei Evangelium 25

<sup>1</sup> *Nou post multum tempus dixit angelus ad Ioseph Revertere in terram Iuda; mortui sunt qui quaerebapt animam pueri. ...*

## INFANCY GOSPEL OF MATTHEW 25

<sup>1</sup> After no long time the angel said to Joseph, "Return to the land of Judah; for, they are dead who sought the child's life."

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### INFANCY GOSPEL OF MATTHEW 25

<sup>1</sup> There may well be text missing from this chapter.

## Pseudo-Matthaei Evangelium 26

<sup>1</sup> Et factum est quod post regressionem Iesu de Egipto, cum esset in Galilaea, iam inchoante quarto aetatis auno, una die sabbati ipse ludebat cum infantibus ad alveum Iordanis. Cum ergo sedisset, fecit Iesus sibi septem lacus de luto, quibus singulis fecit araciunculas, per quas de torrente ad suum imperium aquas ducebat in lacum et iterum reducebat. Tunc unus ex infantibus illis, filius diaboli, animo invidio clausit aditus qui ministrabant aquas in lacus, et evertit quod operatus fuerat Iesus. Tunc dixit illi Iesus Vae tibi, fili mortis, fili satanae. Opera quae operatus sum tu dissipas? Et statim qui hoc fecerat mortuus est. <sup>2</sup> Tunc seditiosa voce clamabant parentes mortui contra Mariam et Ioseph, dicentes eis Filius vester maledixit filium nostrum, et mortuus est. Cum audissent Ioseph et Maria, statim venerunt ad Iesum propter seditionem parentum pueri et accumulationem Iudaeorum. Sed Ioseph dixit secreto Mariae Ego non audeo illi dicere; tu vero mone eum et dic Quare excitasti nobis odium populi, et sustinemus odium molestum hominum? Et cum venisset mater ad eum, rogabat eum dicens Domine mi, quid faciendo iste fecit ut moreretur? At ille dixit Dignus erat morte, quia dissipavit opera quae ego fueram operatus. <sup>3</sup> Rogabat ergo eum mater

## INFANCY GOSPEL OF MATTHEW 26

<sup>1</sup> And it came to pass, after Jesus returned from Egypt, when he was in Galilee, and in his fourth year, that on a Sabbath day he was playing with some children by the Jordan. And, as he sat there, Jesus made to himself seven pools of clay, and to each of them he made passages, through which at his command he brought water from the torrent into the pool, and took it back again. Then one of those children, a son of the devil, moved with envy, shut the passages supplying the pools with water, and overthrew what Jesus had built up. Then said Jesus to him, "Woe to you, son of death, son of Satan! Do you destroy the works I have wrought?" And, immediately, he who had done this died. <sup>2</sup> Then, with great uproar, the parents of the dead boy cried out against Mary and Joseph, saying to them, "Your son has cursed our son, and he is dead." When Joseph and Mary heard this, they came immediately to Jesus, because of the outcry of the parents of the boy, and the gathering of the Jews. But Joseph said privately to Mary, "I dare not speak to him; but you warn him, and say: Why have you raised against us the hatred of the people; and why must we endure the troublesome hatred of men?" And his mother, having come to him, asked him, saying, "My Lord, what has he done to deserve death?" And he said, "He deserved death, because he scattered the works I made." <sup>3</sup> Then his mother

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### INFANCY GOSPEL OF MATTHEW 26

- <sup>1</sup> Many transcriptions do not include Chs 26–42, which largely form a paraphrase of or expansion on parts of the *Infancy Gospel of Thomas*.  
<sup>2</sup> Throughout his translation, Walker capitalizes pronouns referring to Jesus.  
<sup>3</sup> After 'all', Walker adds 'men'.

*dicens Noli, domine mi, quia insurgunt in nos omnes. At ille nolens matrem suam contristari, pede suo dextro percutiens nates mortui dixit ad eum Exurge, fili iniquitatis: non enim dignus es intrare in requiem patris mei, quia dissipasti opera quae ego fui operatus. Tunc qui erat mortuus surrexit et abiit. Iesus vero ad imperium suum per aquae ductum aquas ducebat in lacus.*

asked him, saying, "Do not so, my Lord; for, all rise up against us." But he, not wishing to grieve his mother, with his right foot kicked the buttocks of the dead boy, and said to him, "Rise, you son of iniquity; for, you are not worthy to enter my Father's rest, because you destroyed the works that I made." Then the dead man arose and went away. And Jesus, by the word of his power, led water into the pools by the aqueduct.

## Pseudo-Matthaei Evangelium 27

<sup>1</sup> *Et factum est quod post haec videntibus cunctis cepit lutum de lacis quos fecerat Iesus et ex eo fecit duodecim passeret. Erat autem sabbatum quando fecit hoc Iesus, et infantes plurimi erant cum eo. Cum ergo vidisset quidam de Iudaeis eum hoc facientem, dixit ad Ioseph Ioseph, nonne vides infantem Iesum in sabbato operari quod ei facere non licet? Fecit enim de luto duodecim passeret. Hoc audito Ioseph arguit eum dicens Quare in sabbato talia facis quae nobis nou licet facere? Iesus autem audiens Ioseph et percutiens manum ad manum dixit passeribus suis Volate. Et ad vocem imperii sui coeperunt volare. Et astantibus omnibus illic et videntibus et audientibus dixit avibus Ite et volate per orbem et per omnem mundum et vivite. Videntes vero qui aderant talia signa, repleti sunt stupore magno. Alii laudabant eum et admirabantur eum; alii vero vituperabant. Et abierunt quidam ad principes sacerdotum et ad primates Pharisaeorum et adnuntiaverunt eis quod Iesus filius Ioseph in conspectu totius populi Israel signa magna fecisset et virtutes. Et adnuntiatum est hoc in duodecim tribus Israel.*

## INFANCY GOSPEL OF MATTHEW 27

<sup>1</sup> And it came to pass, after this, that in the sight of all Jesus took clay from the pools which he had made, and of it made twelve sparrows. Now, it was the Sabbath when Jesus did this, and many children were with him. When, therefore, one of the Jews had seen him doing this, he said to Joseph, "Joseph, do you not see the child Jesus working on the Sabbath at what is not lawful for him to do? For, he has made twelve sparrows of clay." Hearing this, Joseph reprovved him, saying, "Why do you do on the Sabbath such things as are not lawful for us to do?" And, when Jesus heard Joseph, he struck his hands together, and said to his sparrows, "Fly!" And, at the voice of his command, they began to fly. And, in the sight and hearing of all that stood by, he said to the birds, "Go and fly through the earth, and through all the world, and live." And, when those that were there saw such miracles, they were filled with great astonishment. And some praised and admired him, but others reviled him. And some of them went to the chief priests and the heads of the Pharisees, and reported to them that Jesus the son of Joseph had done great signs and miracles in the sight of all the people of Israel. And this was reported in the twelve tribes of Israel.

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### INFANCY GOSPEL OF MATTHEW 27

<sup>1</sup> In place of 'Hearing this, Joseph reprovved him', Walker has 'And, when Joseph heard this, he reprovved him'.

## Pseudo-Matthaei Evangelium 28

<sup>1</sup> *Iam iterum filius Annae sacerdotis templi, qui cum Ioseph advenerat, tenens virgam in manu cunctis videntibus cum furore nimio exclusit lacus quos Iesus nanibus suis fecerat, et effudit ex eis aquas quas congregaverat de torrente in eis. Nam et ipsum aquae ductum, per quem intrabat aqua, clausit et postea evertit. Cumque haec vidisset Iesus, dixit ad puerum illum qui dissipaverat lacus suos O semen iniquitatis pessimum, o fili mortis, officina satanae, vere erit fructus seminis tui sine vigore, et radices tuae sine humore, et rami tui aridi, non ferentes fructum. Et mox videntibus cunctis arefactus est puer et mortuus est.*

## INFANCY GOSPEL OF MATTHEW 28

<sup>1</sup> Now again, the son of Annas, a priest of the temple, who had come with Joseph, holding his rod in his hand in the sight of all, with great fury broke down the dams Jesus had made with his own hands, and let out the water he had collected in them from the torrent. For, he even shut the channel by which the water came in and then broke it down. And, when Jesus saw this, he said to that boy who had destroyed his pools, “O most wicked seed of iniquity! O son of death! O workshop of Satan! Truly, the fruit of your seed shall be without strength, and your roots without moisture, and your branches withered, bearing no fruit.” And, immediately, in the sight of all, the boy withered away and died.

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### INFANCY GOSPEL OF MATTHEW 28

<sup>1</sup> Walker opens with ‘And’ in place of ‘Now’.

## Pseudo-Matthaei Evangelium 29

<sup>1</sup>Deinde tremuit Ioseph et tenuit Iesum, et ibat cum eo ad domum suam, et mater cum eo. Et ecce subito ex adverso puer quidam, et ipse operarius iniquitatis, currens intulit se super humerum Iesu, volens eum eludere aut nocere si posset. Dixit autem ei Iesus Non revertaris sanus de via tua qua vadis. Et statim corruit et mortuus est. Et exclamaverunt parentes mortui, qui viderant quod factum est, dicentes Unde natus est hic infans? Manifestum est quod omne verbum quod dicit verum est; et frequenter antequam dicat adimpletur. Et accesserunt parentes pueri mortui ad Ioseph et dixerunt illi Tolle istum Iesum de loco isto: non enim potest habitare nobiscum in hoc municipio. Aut certe doce illum benedicere et non maledicere. Accessit autem Ioseph ad Iesum et monebat eum dicens Ut quid talia facis? Iam multi dolentes contra te sunt et propter te habent nos odio, et molestias hominum sustinemus propter te. Respondens Iesus dixit ad Ioseph Nullus filius sapiens est nisi quem pater suus secundum scientiam huius temporis erudierit, et patris sui maledictum nemini nocet nisi male agentibus. Tunc congregati sunt adversus Iesum et accusabant eum ad Ioseph. Ut hoc vidit Ioseph, perterritus est nimium, timens vim et seditionem populi Israel. Eadem hora apprehendit Iesus infantem mortuum ab aure et suspendit eum a terra in

## INFANCY GOSPEL OF MATTHEW 29

<sup>1</sup> Then Joseph trembled, and took hold of Jesus, and went with him to his own house, and his mother with him. And behold, suddenly a boy, also a worker of iniquity, ran up and came against Jesus' shoulder, wishing to deceive him, or to hurt him, if he could. But Jesus said to him, "You shall not go in health from the way you go." And, immediately, he fell down and died. And the parents of the dead boy, who had seen what happened, cried out, saying, "Where was this child born? It is evident that every word that he says is true; and it is often fulfilled before he speaks." And the parents of the dead boy came to Joseph, and said to him, "Take away that Jesus from this place; for, he cannot live with us in this town; or at least teach him to bless, and not to curse." And Joseph came up to Jesus, and scolded him, saying, "Why do you do such things? For, already many are in grief and against you, and hate us on your account, and we endure the scorn of men because of you." And Jesus answered and said to Joseph, "No one is a wise son but he whom his father has taught, according to the knowledge of this time; and a father's curse can hurt none but evildoers." Then they came together against Jesus and accused him to Joseph. When Joseph saw this, he was in great terror, fearing the violence and uproar of the people of Israel. And, the same hour, Jesus seized the dead boy by the ear and lifted him up from the

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### INFANCY GOSPEL OF MATTHEW 29

<sup>1</sup> After 'suddenly', Walker adds 'from the opposite direction'.

*conspectu omnium; et viderunt Iesum loquentem cum eo  
tanquam patrem cum filio suo. Et reversus est spiritus suus in  
ipsum, et revixit. Et mirati sunt universi.*

earth in the sight of all; and they saw Jesus speaking to him like  
a father to his son. And his spirit came back to him, and he  
revived. And all of them marvelled.

## Pseudo-Matthaei Evangelium 30

<sup>1</sup> Magister autem quidam Iudaeus nomine Zachyas audivit talia Iesum verba loquentem, et videns quia erat iusuperabilis scientia virtutis in eo factus est dolens, et coepit indiscipline et stulte et sine timore loqui contra Ioseph. Et dicebat Tu non vis filium tuum tradere ut doceatur scientia humana et timore? Sed video te et Mariam plus velle diligere filium vestrum quam contradictiones seniorum populi. Oportebat enim nos plus honorare, presbyteros totius ecclesiae Israel, et ut cum infantibus mutuam haberet caritatem et inter nos iudaica erudiretur doctrina.<sup>2</sup> Cui e contrario dixit Ioseph Et si quis est qui possit hunc infantem tenere et docere? Sed si potes tu tenere et docere eum, nos minime prohibemus eum a te doceri quae ab omnibus discuntur. Auditis Iesus quae dixerat Zachyas respondit ei et dixit Praecepta legis quae paulo ante dixisti et omnia quae nominasti oportet servari ab iis qui hominum docentur institutis: sed extraneus sum a foris vestris, quia parentem carnalem non habeo. Tu qui legem legis et instructus es, in lege permanes: ego autem ante legem eram. Sed cum putes te non habere parem in doctrina, erudieris a me, quoniam nemo alius potest docere nisi haec quae nominasti. Ipse enim potest qui dignus est. Ego autem cum

## INFANCY GOSPEL OF MATTHEW 30

<sup>1</sup> Now, a certain Jewish teacher named Zacchaeus heard Jesus thus speaking; and, seeing that he has insuperable knowledge and power, he became angry, and began rudely, foolishly, and without fear, to speak against Joseph. And he said, "Do you not wish to entrust your son, to be instructed in human learning and reverence? But I see that you and Mary love your son more than what the elders of the people say against him. You should give more honour to us, the elders of the whole church of Israel, so he might have mutual affection with the children and so, among us, he might be taught Jewish learning." <sup>2</sup> Joseph, on the other hand, said to him, "And who can keep this child, and teach him? But, if you can keep him and teach him, we do not forbid him from being taught by you what is learned by all." And Jesus, hearing what Zacchaeus had said, answered and said to him, "The precepts of the law you have just spoken of, and all the things that you have named, must be kept by those who are instructed in human learning; but I am a stranger to you, because I have no mortal father. You who read the law, and are learned in it, abide in the law; but I was before the law. But, since you think no one is equal to you in learning, be taught by me that no other can teach anything but those things you have named. But he alone can who is worthy. For, when I shall be exalted on earth, I will

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### INFANCY GOSPEL OF MATTHEW 30

<sup>1</sup> Throughout this and the following chapters, Walker has 'Zachyas' in place of 'Zacchaeus'.

<sup>2</sup> Walker has 'to your law-courts' in place of 'to you'.

*exaltatus fuero in terra, cessare faciam omnem genealogiae vestrae mentionem. Tu quando natus es, ignoras: ego autem solus scio quando nati estis et quanto tempore vita vestra est in terra.* <sup>3</sup> *Tunc omnes qui audierunt verba haec patefacta obstupuerunt et clamarunt dicentes O, o, o: hoc mire magnum et admirabile sacramentum. Nunquam audivimus huiusmodi. Nunquam ab aliquo alio auditum est, nec a prophetis nec a Pharisaeis nec a grammaticis dictum est vel aliquando auditum. Nos scimus hunc unde natus est, et vix est annorum quinque: et unde haec verba loquitur? Responderunt Pharisaei Nos nunquam audivimus talia verba ab infante alio dicta in tali infantia.* <sup>4</sup> *Et respondens Iesus dixit eis In hoc vos admiramini quia talia dicuntur ab infante? Quare ergo non creditis mihi in iis quae locutus sum vobis? Et quia dixi vobis quod scio quando nati estis, omnes miramini. Ampliora dicam vobis, ut magis miremini. Abraham quem vos dicitis patrem vestrum ego vidi et cum eo locutus fui, et ille me vidit. Et audientes hoc obticuerunt, nec quisquam eorum audebat loqui. Et dixit eis Iesus Fui inter vos cum infantibus, et non cognovistis me. Locutus sum vobis quasi cum prudentibus, et non intellexistis vocem meam, quia minores me estis et modicae fidei.*

cause to cease all mention of your genealogy. For, you know not when you were born! I alone know when you were born, and how long your life on earth will be.” <sup>3</sup> Then all who heard these words were struck with astonishment and cried out, “Oh! Oh! Oh! This marvellously great and wonderful mystery. Never have we heard the like! Never has it been heard from anyone else, nor has it been said or at any time heard by the prophets, or the Pharisees, or the scribes. We know whence he is sprung, and he is scarcely five years old; and whence does he speak these words?” The Pharisees answered, “We have never heard such words spoken by any other child so young.” <sup>4</sup> And Jesus answered them, saying “At this do you wonder, that such things are said by a child? Why, then, do you not believe me in those things that I have said to you? And you all wonder because I said to you that I know when you were born. I will tell you greater things, that you may wonder more. I have seen Abraham, whom you call your father, and have spoken with him; and he has seen me.” And, when they heard this, they held their tongues, nor did any of them dare to speak. And Jesus said to them, “I have been among you with children, and you have not known me; I have spoken to you as to wise men and you have not understood my words, because you are younger than I am, and of little faith.”

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<sup>3</sup> Another reading for ‘so young’ is ‘in such infancy’.

<sup>4</sup> On ‘Abraham’, cf. Jn 8:56–58.

## Pseudo-Matthaei Evangelium 31

<sup>1</sup> Iterum magister Zachyas, legis doctor, dixit ad Ioseph et Mariam Date mihi puerum, et ego tradam illum magistro Levi qui doceat eum litteras et erudiat. Tunc Ioseph et Maria blandientes Iesum duxerunt in scholas ut doceretur litteras a sene Levi. Qui cum introisset, tacebat. Et magister Levi unam litteram dicebat ad Iesum, et incipiens a prima littera Aleph dicebat ei Responde. Iesus autem tacebat et nihil respondebat. Unde praeceptor Levi iratus apprehendens virgam storatinam percussit eum in capite. <sup>2</sup> Iesus autem dixit ad didascalum Levi Ut quid me percutis? In veritate scias quia ipse qui percutitur magis docet percutientem se quam ab eo doceatur. Ego enim te possum docere quae a te ipso dicuntur. Sed hi omnes caeci sunt qui dicunt et audiunt, quasi aes sonans aut cymbalum tinniens, in quibus non est sensus eorum quae intelliguntur per sonum illorum. Et subiungens Iesus dixit Zachyae Omnis littera ab Aleph usque ad Thet dispositione discernitur. Dic ergo tu primum quid sit Thet, et ego dicam tibi quid sit Aleph. Et iterum dixit ad eos Iesus Qui non norunt Aleph, Thet quomodo dicere possunt, hypocritae? Dicite quid sit primum Aleph, et ego tunc vobis credam cum dixeritis Beth. Et coepit Iesus singularum litterarum nomina interrogare, et dixit Dicat magister legis, prima littera quid

## INFANCY GOSPEL OF MATTHEW 31

<sup>1</sup> Again, the teacher Zacchaeus, doctor of the law, said to Joseph and Mary, "Give me the boy, and I shall give him to master Levi, who shall teach him letters and instruct him." Then Joseph and Mary, soothing Jesus, took him to the schools, so he might be taught letters by old Levi. And, as soon as he went in, he held his tongue. And the master Levi said one letter to Jesus and, beginning from the first letter Aleph, said to him, "Answer." But Jesus was silent and answered nothing. So, the master Levi was angry, seized his storax rod, and struck him on the head. <sup>2</sup> And Jesus said to the teacher Levi, "Why do you strike me? Know in truth that he who is struck can teach him who strikes him more than he can be taught by him. For, I can teach you those very things you are saying. But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of what is meant by their sound." And Jesus in addition said to Zacchaeus, "Every letter from Aleph to Thet is known by its arrangement. Say first, then, what Thet is, and I will tell you what Aleph is." And again, Jesus said to them, "Those who do not know Aleph, how can they say Thet, the hypocrites? Tell me first what Aleph, and I shall then believe you when you say Beth." And Jesus began to ask the names of the letters one by one, and said, "Let the master of the law tell

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### INFANCY GOSPEL OF MATTHEW 31

<sup>1</sup> Throughout this chapter, Walker has 'Zachyas' in place of 'Zacchaeus'.

<sup>2</sup> The letters named here are of the Hebrew alphabet.

sit, vel quare triangulos habeat multos, gradatos, subacutos, mediatos, obductos, productos, erectos, stratos, curvistratos. Cum autem Levi hoc audisset, obstupefactus est ad tantam dispositionem nominum litterarum. <sup>3</sup> Tunc coepit cunctis audientibus clamare et dicere Num debet iste super terra vivere? Imo in magna cruce dignus est appendi. Nam potest ignem extinguere et alia deludere tormenta. Ego puto quod hic ante cataclismum fuerit, ante diluvium natus. Quis enim venter illum portavit? Aut quae mater genuit illum? Aut quae ubera illum lactaverunt? Fugio ante eum; non enim valeo sustinere verbum ex ore eius, sed cor meum stupescit talia verba audire. Nullum enim hominum puto eius consequi verbum nisi fuerit deus cum eo. Nunc ego ipse infelix tradidi me huic in derisum. Com enim me putarem habere discipulum, inveui magistrum meum, ignorans eum. Quid dicam? Non valeo sustinere verba pueri huius: de hoc iam municipio fugiam, quia non valeo haec intelligere. Ab infante senex victus sum, quia neque initium de quibus ipse affirmat invenire non possum nec finem. Difficile enim est initium ex se ipso reperire. Certe dico vobis, non mentior, quod ante meos oculos operatio huius pueri et initia sermonis eius et intentionis exitus nihil cum hominibus commune videtur habere. Hic ergo nescio an magus aut deus sit; aut certe angelus dei loquitur in eo. Unde sit aut unde venerit aut quis futurus sit, nescio. <sup>4</sup> Tunc Iesus laeto vultu subridens de eo

us what the first letter is, or why it has many triangles, gradate, subacute, mediate, obtuse, produced, erect, prostrate, curved." And, when Levi heard this, he was astonished at such an arrangement of the names of the letters. <sup>3</sup> Then he began in the hearing of all to cry out, and say, "Ought such a one to live on the earth? No, he ought to be hung on a great cross. For, he can put out fire and evade other modes of punishment. I think he was born before the flood, before the deluge. For, what womb bore him? Or what mother gave him birth? Or what breasts nursed him? I flee before him; I cannot withstand a word from his mouth but my heart is astounded to hear such words. I think no man can understand what he says, unless God is with him. Now I, unhappy, have given myself up to be mocked by him. For, I thought I had a student but, knowing him, have found my master. What shall I say? I cannot withstand the words of this boy. I shall now flee from this town because I cannot understand them. I, an old man, have been beaten by a boy; for, I can find neither beginning nor end of what he says. For, it is no easy matter to find a beginning of himself. I tell you truly, I am not lying, that in my eyes the works of this boy, the beginning of his talk, and the upshot of his intention, seem to have nothing in common with men. So, I do not know if he is a wizard or a god; or at least an angel of God speaks in him. Where he is, or whence he came, or who he will turn out to be, I do not know." <sup>4</sup> Then Jesus, smiling with a joyful face, said in a commanding voice to

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<sup>3</sup> Walker has 'unfortunate wretch' in place of 'unhappy'.

<sup>4</sup> In place of 'upright', Walker has 'right'.

*dixit cum imperio cunctis filiis Israel astantibus et audientibus Fructificent infructuosi. et videant caeci et claudi ambulent recte et pauperes fruantur bonis et reviviscant mortui, ut redintegrato statu unusquisque revertatur et permaneat in eo ipso qui radix est vitae et dulcedinis perpetuae. Et cum hoc dixisset infans Iesus, continuo sunt omnes restituti qui sub malis deciderant infirmitatibus. Et amplius non audebant dicere ei aliquid aut audire ab eo.*

all the sons of Israel standing by and hearing, "Let the unfruitful bring forth fruit, and the blind see, and the lame walk upright, and the poor enjoy the good things of this life, and the dead live, so that each may return to his original state, and abide in him who is the root of life and of perpetual sweetness." And, when the child Jesus had said this, immediately all who had fallen under malignant diseases were restored. And they did not dare to say anything more to him, or to hear anything from him.

## Pseudo-Matthaei Evangelium 32

<sup>1</sup>Post haec abierunt inde Ioseph et Maria cum Iesu in civitatem Nazareth; et erat ibi cum parentibus suis. Et cum esset ibi una sabbati, dum Iesus luderet cum infantibus in solario cuiusdam domus, contigit ut quidam de infantibus alium depelleret de solario in terram, et mortuus est. Et cum non vidissent parentes mortui, clamabant contra Ioseph et Mariam dicentes Filius vester filium nostrum misit in terram, et mortuus est. Iesus vero tacebat et nihil eis respondebat. Venerunt autem festinantes Ioseph et Maria ad Iesum, et rogabat mater sua dicens Domine mi, dic mihi si tu misisti eum in terram. Et statim descendit Iesus de solario in terram et vocavit puerum per nomen suum Zeno. Et respondit ei Domine. Dixitque illi Iesus Num ego praecipitavi te in terram de solario? At ille dixit Non, domine. Et mirati sunt parentes pueri qui fuerat mortuus, et honorabant Iesum super facto signo. Et abierunt inde Ioseph et Maria cum Iesu in Iericho.

## INFANCY GOSPEL OF MATTHEW 32

<sup>1</sup> After this, Joseph and Mary left there with Jesus for the city of Nazareth; and he stayed there with his parents. And, on the first of the week, when Jesus was playing with the children on the roof of a house, one of the children pushed another down from the roof to the ground, and he was killed. And the parents of the dead boy, who had not seen this, cried out against Joseph and Mary, saying, "Your son has thrown our son down to the ground, and he is dead." But Jesus was silent and answered them nothing. And Joseph and Mary came in haste to Jesus; and His mother asked Him, saying, "My lord, tell me if you threw him down." And, immediately, Jesus went down from the roof to the ground, and called the boy by his name, Zeno. And he answered Him, "My lord." And Jesus said to him, "Was it I that threw you down from the roof to the ground?" And he said, "No, my lord." And the parents of the boy who had been dead wondered, and honoured Jesus for the miracle that had been wrought. And Joseph and Mary departed thence with Jesus to Jericho.

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### INFANCY GOSPEL OF MATTHEW 32

<sup>1</sup> Cf. *Infancy Gospel of Thomas*, Ch. 9 (Greek).

## Pseudo-Matthaei Evangelium 33

<sup>1</sup>*Erat autem Iesus annorum sex, et misit illum mater sua cum hydria ad fontem haurire aquam cum infantibus. Et contigit postquam hausit aquam, ut quidam ex infantibus impegit eum et conquassaverit hydriam et fregerit eam. At Iesus expandit pallium quo utebatur, et suscepit in pallio suo tantum aquae quantum erat in hydria, et portavit eam matri suae. At illa videns mirabatur, et cogitabat intra se, et condebat omnia haec in corde suo.*

## INFANCY GOSPEL OF MATTHEW 33

<sup>1</sup>Now, Jesus was six years old, and his mother sent him with a pitcher to the well to draw water with the children. And it came to pass, after he had drawn the water, that one of the children came against him, and struck the pitcher, and broke it. But Jesus stretched out the cloak he had on and took up in his cloak as much water as there had been in the pitcher, and he carried it to his mother. And, when she saw it, she wondered, and reflected within herself, and laid up all these things in her heart.

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### INFANCY GOSPEL OF MATTHEW 33

<sup>1</sup> Cf. *Infancy Gospel of Thomas*, Ch. 11 (Greek).

## Pseudo-Matthaei Evangelium 34

<sup>1</sup> Iterum quadam die exivit in agrum et tulit parum tritici de horreo matris suae, et illud ipse seminavit. Et natum est et crevit et multiplicatum est nimis. Et factum est denique ut ipse meteret, et collegit fructus ex eo tres choros, et donavit multiplicibus suis.

## INFANCY GOSPEL OF MATTHEW 34

<sup>1</sup> Again, on a certain day, he went forth into the field, and took a little wheat from his mother's barn, and sowed it himself. And it sprang up, and grew, and multiplied exceedingly. And, at last it, came to pass that he himself reaped it, and gathered as the produce of it three kors, and gave it to his many friends.

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### INFANCY GOSPEL OF MATTHEW 34

<sup>1</sup> Cf. *Infancy Gospel of Thomas*, Ch. 12 (Greek).

## Pseudo-Matthaei Evangelium 35

<sup>1</sup>Est via quae exit de Iericho et tendit ad Iordanis fluvium ubi transierunt filii Israel: ibi arca testamenti dicitur resedissee. Et erat Iesus annorum octo et exivit de Iericho, et ibat ad Iordanem. Et erat secus viam crypta prope Iordanis ripam ubi leaena catulos nutriebat; et nullus poterat per viam securus ambulare. Veniens autem Iesus de Iericho, cognoscens quod in crypta illa leaena filios suos generasset, videntibus cunctis introivit in eam. At ubi viderunt leones Iesum, cucurrerunt ei obviam et adoraverunt eum. Et Iesus sedebat in caverna, et catuli leonum discurrebant circa pedes eius, blandientes cum eo et ludentes. Leones vero seniores demisso capite a longe stabant et adoraverunt eum, et caudis suis blandiebantur ante eum. Tunc populus qui a longe stabat, non videns Iesum, dixit Hic nisi gravia fecisset peccata aut parentes eius, non se ultro leonibus obtulisset. Et cum populus haec intra se cogitaret et moerori nimio subiaceret, ecce subito in conspectu populi exivit Iesus de crypta et leones antecedeabant eum, et catuli leonum ante pedes eius ludebant inter se. Parentes vero Iesu demisso capite stabant a longe et observabant; pariter et populus propter leones longe stabat: non enim se coniungere eis audebat. Tunc Iesus coepit dicere ad populum Quanto meliores sunt bestiae vobis quae suum agnoscunt dominum

## INFANCY GOSPEL OF MATTHEW 35

<sup>1</sup>There is a road going out of Jericho and leading to the river Jordan, where the sons of Israel crossed; and there the Ark of the Covenant is said to have rested. And Jesus was eight years old and went from Jericho towards the Jordan. And there was by the road, near the bank of the Jordan, a cave where a lioness was nursing her cubs; and no one was safe to walk that way. When Jesus came from Jericho, knowing the lioness had brought forth her young in the cave, went into it in the sight of all. And, when the lions saw Jesus, they ran to meet him and adored him. And Jesus sat in the cave, and the lion cubs ran around his feet, fawning and sporting. But the older lions bowed their heads and stood at a distance, and adored him, and adored him, wagging their tails. Then the people standing far off, not seeing Jesus, said, "Unless he or his parents had committed grave sins, he would not have offered himself to the lions." And, when the people were thus thinking to themselves, and were lying under great sorrow, behold, suddenly, in the sight of the people, Jesus came out of the cave and the lions went before him, and the lion cubs played with each other at his feet. And the parents of Jesus stood far off, with their heads bowed down, and watched; and likewise, the people stood far off, because of the lions; for, they dared not come close to them. Then Jesus began to say to the people, "How much better are the beasts than you, which recognise their Lord,

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### INFANCY GOSPEL OF MATTHEW 35

<sup>1</sup> The stories of Chs 35 & 36 do not occur in the *Infancy Gospel of Thomas*.

*et glorificant, et vos homines, qui ad imaginem et similitudinem dei facti estis, ignoratis. Bestiae agnoscunt me et mansuescunt; homines me vident et non cognoscunt.*

and glorify him; while you men, who have been made after the image and likeness of God, do not know him! Beasts know me and are tame; men see me, and do not acknowledge me.”

## Pseudo-Matthaei Evangelium 36

<sup>1</sup> *Post haec Iesus transivit Iordanem cunctis videntibus cum leonibus, et aqua Iordanis divisa est ad dextram et ad sinistram. Tunc dixit leonibus, ita ut omnes audirent, Ite in pace et neminem laedatis: sed nec homo vobis noceat, donec revertamini unde existis. At illi non voce solum sed et corpore vale facientes abierunt ad loca sua. Iesus vero reversus est ad matrem suam.*

## INFANCY GOSPEL OF MATTHEW 36

<sup>1</sup> After this, Jesus crossed the Jordan, in the sight of all, with the lions; and the water of the Jordan was divided to the right and to the left. Then he said to the lions, in the hearing of all, "Go in peace, and hurt no one; but neither let man injure you, until you return to the place whence you came forth." And they, bidding him farewell, not only with their gestures but with their voices, went to their own place. But Jesus returned to his mother.

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### INFANCY GOSPEL OF MATTHEW 36

<sup>1</sup> Walker opens, "After these things."

## Pseudo-Matthaei Evangelium 37

<sup>1</sup> *Et cum esset Ioseph faber lignarius et nihil aliud ex ligno operaretur nisi iuga bobum et aratra et terrae versoria et culturae apta, ligneosque faceret lectos, contigit at quidam iuuenis illi faciendum grabatum cubitorum sex demandaret. Et iussit Ioseph puero suo incidere lignum seca ferrea secundum mensuram quam miserat. Qui non servavit definitum sibi modum; sed fecit unum lignum brevius altero. Et coepit Ioseph aestuando cogitare quid faciendum ei esset super hoc.* <sup>2</sup> *Et ut vidit Iesus eum sic aestuantem cogitatione, cui res gesta impossibilis erat, consolatoria voce alloquitur eum dicens Veni teneamus capita singulorum lignorum, et coniungamus ea caput ad caput, et coaequemus ea ad se et trahamus ad nos: poterinius enim ea facere aequalia. Tunc Ioseph obtemperavit iubenti; sciebat enim quod posset facere quicquid vellet. Et apprehendit Ioseph capita lignorum et iunxit ad parietem et iuxta se, et tenuit Iesus altera capita lignorum et traxit ad se brevius lignum et coaequavit ligno longiori. Et dixit ad Ioseph Vade operari, et fac quod facturum te promiseras. Et fecit Ioseph quod promiserat.*

## INFANCY GOSPEL OF MATTHEW 37

<sup>1</sup> Now, since Joseph was a carpenter and used to make nothing else of wood but yokes, ploughs, harrows for farming, and wooden beds, a young man asked him to make for him a bed of six cubits. And Joseph ordered his servant to cut the wood with an iron saw, according to the measure he had sent. But he did not keep to the prescribed measure but made one piece of wood shorter than the other. And Joseph was perplexed and began to consider what he was to do about this. <sup>2</sup> And, when Jesus saw him in this state of cogitation, seeing that it was an impossible matter for him, he addresses him with words of comfort, saying, "Come, let us take hold of the ends of beams, and let us put them together, end to end, and let us fit them exactly to each other, and draw to us; for, we can make them equal." Then Joseph did what he was bid; for, he knew that he could do whatever he wished. And Joseph took hold of the ends of the beams and brought them together against the wall next himself, and Jesus took hold of the other ends of the beams and drew the shorter piece to him and made it of the same length as the longer one. And he said to Joseph, "Go and work, and do what you have promised to do." And Joseph did what he had promised.

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### INFANCY GOSPEL OF MATTHEW 37

<sup>1</sup> Cf. *Infancy Gospel of Thomas*, Ch. 13 (Greek).

<sup>2</sup> A more literal translation of the opening is, "And, when Jesus saw him thus burning with thought."

## Pseudo-Matthaei Evangelium 38

<sup>1</sup> Factum est secundo ut Ioseph et Maria rogarentur a populo ut Iesus doceretur litteris in schola. Quod et facere non negaverunt, et secundum praeceptum seniorum ducebant eum ad magistrum ut doceretur ab eo scientia humana. Et tunc coepit magister imperiose eum docere dicendo Dic Alpha. Iesus vero dixit ei Tu mihi dic prius quid sit Betha, et ego dicam tibi quid sit Alpha. Et ob hoc magister iratus percussit Iesum, et mox postquam percussit eum mortuus est.

<sup>2</sup> Et Iesus reversus est ad matrem suam domum. Timens autem Ioseph vocavit Mariam ad se et dixit ei Vere scias quia tristis est anima mea usque ad mortem propter puerum istum. Fieri enim potest ut aliquando aliquis percutiat in malitia puerum istum, et moriatur. Maria autem respondens dixit Vir dei, noli credere quod hoc fieri possit. Imo secure crede quod qui eum misit inter homines nasci, ipse eum ab omnibus malignitatibus custodiet et in suo nomine conservabit a malo.

## INFANCY GOSPEL OF MATTHEW 38

<sup>1</sup> And it came to pass a second time, that Joseph and Mary were asked by the people that Jesus should be taught letters in school. They did not refuse to do so; and, according to the command of the elders, they took him to a master to be instructed in human learning. Then the master began to teach him imperiously, saying, "Say Alpha." And Jesus said to him, "Tell me first what Beta is and I will tell you what Alpha is." And, at this, the master became angry and struck Jesus; and, soon after he struck him, he died.

<sup>2</sup> And Jesus went home again to his mother. And Joseph, being afraid, called Mary to him, and said to her, "Know of a surety that my soul is sorrowful even to death on account of this child. For, it is very likely that at some time or other someone will strike him in malice, and he will die." But Mary answered and said, "O man of God! Do not believe that this is possible. You may believe to a certainty that he who has sent him to be born among men will himself guard him from all mischief and will in his own name preserve him from evil."

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### INFANCY GOSPEL OF MATTHEW 38

<sup>1</sup> Note that, here, the letters are given Greek names (cf. Ch. 31).

<sup>2</sup> Cf. *Infancy Gospel of Thomas*, Ch. 14 (Greek).

## Pseudo-Matthaei Evangelium 39

<sup>1</sup> Iterum rogaverunt tertio Mariam et Ioseph Iudaei ut ad alium magistrum blandimentis suis ducerent ad addiscendum. Timentes autem populum Ioseph et Maria et insolentiam principum et minas sacerdotum, duxerunt iterum ad scholam, scientes nihil posse ab homine discere qui ex solo deo perfectam haberet scientiam. <sup>2</sup> Cum autem Iesus introisset scholam, ductus spiritu sancto accepit librum de manu didascali docentis legem, et cuncto populo vidente et audiente coepit legere, non quidem quae scripta erant in libro eorum, sed iu spiritu dei vivi loquebatur, tanquam si de fonte vivo torrens aquae egrederetur et fons plenus semper permaneret. Et ita in virtute docebat populum magnalia dei vivi, ut et ipse magister caderet in terram et adoraret eum. Cor autem populi, qui consedebat et audierat eum talia dicentem, versum est in stuporem. Quod cum audisset Ioseph, currendo venit ad Iesum, timens ne ipse didascalus moreretur. Quo viso magister dixit ei Tu non dedisti mihi discipulum sed magistrum: et quis potest verba eius sustinere? Tunc adimpletum est quod dictum est per psalmistam Flumen dei repletum est aqua. Parasti cibum illorum, quia ita est praeparatio eius.

## INFANCY GOSPEL OF MATTHEW 39

<sup>1</sup> Again, the Jews asked Mary and Joseph a third time to coax him to go to another master to learn. And Joseph and Mary, fearing the people, and the overbearing princes, and the threats of the priests, led him again to school, knowing he could learn nothing from man, because he had perfect knowledge from God only. <sup>2</sup> And, when Jesus entered the school, led by the Holy Spirit, he took the book out of the hand of the master teaching the law and, in the sight and hearing of all the people, began to read, not indeed what was written in their book but he spoke in the Spirit of the living God, as if a stream of water flowed from a living fountain, and the fountain remained always full. And, with such power, he taught the people the great things of the living God, so that the master himself fell to the ground and adored him. And the heart of the people who sat and heard him saying such things was turned into astonishment. And, when Joseph heard of this, he came running to Jesus, fearing that the master himself was dead. And, when the master saw him, he said to him, "You have given me not a scholar, but a master; and who can withstand his words?" Then was fulfilled that which was spoken by the Psalmist, "The river of God is full of water: You have prepared them grain; for, so is the provision for it."

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### INFANCY GOSPEL OF MATTHEW 39

<sup>1</sup> This chapter presents an abridged version of the narrative of the *Infancy Gospel of Thomas*, Ch. 15 (Greek).

<sup>2</sup> Walker has 'were gushing forth' in place of 'flowed'.

## Pseudo-Matthaei Evangelium 40

<sup>1</sup>Post haec migravit Ioseph inde cum Maria et Iesu ut venirent in Capharnaum maritimam, propter malitiam hominum sibi adversantium. Et cum habitaret Iesus in Capharnaum, erat in civitate quidam homo nomine Ioseph, dives valde. Sed infirmitate sua deficiens mortuus est, et mortuus in grabato iacebat. Cum autem audisset Iesus in civitate plangentes et flentes et ululantes super mortuum, dixit ad Ioseph Quare huic, cum nomine tuo vocetur, tuae gratiae beneficium non praestas? Cui respondit Ioseph Quae est potestas mea aut facultas huic praestandi beneficium? Cui dixit Iesus Tolle sudarium quod est super caput tuum et vade et pone illud super faciem mortui et dic ei Salvet te Christus. Et mox salvatus erit et resurget defunctus de grabato suo. Quo audito Ioseph statim abiit ad imperium Iesu currens, et intravit domum defuncti, et sudarium quod habebat super caput suum posuit super faciem eius qui iacebat in grabato, et dixit Salvet te Iesus. Et continuo surrexit mortuus de lecto, et quaerebat quis esset Iesus.

## INFANCY GOSPEL OF MATTHEW 40

<sup>1</sup>After these things, Joseph left there with Mary and Jesus to go to Capernaum by the seashore, on account of the malice of his adversaries. And, when Jesus was living in Capernaum, there was in the city a man named Joseph, exceedingly rich. But he had wasted away under his infirmity, and died, and was lying dead in his couch. And, when Jesus heard them in the city mourning, and weeping, and lamenting over the dead man, he said to Joseph, "Why do you not give the benefit of your favour to this man, seeing he is called by your name?" And Joseph answered him, "How have I any power or ability to give him a benefit?" And Jesus said to him, "Take the handkerchief on your head, and go put it on the face of the dead man, and say to him: Christ heal you; and, immediately, the dead man will be healed, and will rise from his couch." And, when Joseph heard this, he went away at the command of Jesus, and ran, and entered the house of the dead man, and put the handkerchief that he was wearing on his head on the face of him who was lying in the couch, and said, "Jesus heal you." And, immediately, the dead man rose from his bed, and asked who Jesus was.

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### INFANCY GOSPEL OF MATTHEW 40

<sup>1</sup> The narrative of this chapter does not appear in the *Infancy Gospel of Thomas*.

## Pseudo-Matthaei Evangelium 41

<sup>1</sup> Et abierunt Capharnaum in civitatem quae vocatur Bethleem; et erat Ioseph cum Maria in domo sua, et Iesus cum eis. Et die quadam vocavit Ioseph ad se filium suum primogenitum Iacobum, et misit illum in hortum olerum ut colligeret olera ad faciendum pulmentum. Et subsecutus est Iesus Iacobum fratrem suum in hortum, et hoc Ioseph et Maria nescierunt. Dumque Iacobus colligeret olera, subito exivit de foramine vipera et percussit manum Iacobi, et ipse prae dolore nimio coepit clamare. Et iam deficiens dicebat cum vocis amaritudine Heu, heu: vipera pessima percussit manum meam. <sup>2</sup> Iesus vero stans ex adverso ad vocis amaritudinem accurrit ad Iacobam et tenuit manum eius, et nihil aliud fecit sed tantum sufflavit in manum Iacobi et refrigeravit eam. Et statim Iacobus sanatus est, et serpens mortuus est. Et Ioseph et Maria quod factum est ignorabant; sed ad clamorem Iacobi et ad imperium Iesu cucurrerunt ad hortum, et invenerunt serpentem mortuum iam et Iacobuni bene sanatum.

## INFANCY GOSPEL OF MATTHEW 41

<sup>1</sup> And they went away from Capernaum into the city which is called Bethlehem; and Joseph lived with Mary in his own house, and Jesus with them. And, on a certain day, Joseph called to him his first-born son James and sent him into the vegetable garden to gather vegetables for the purpose of making broth. And Jesus followed his brother James into the garden; but Joseph and Mary did not know this. And, while James was collecting the vegetables, a viper suddenly came out of a hole and struck his hand, and he began to cry out from excessive pain. And, becoming exhausted, he said, with a bitter cry, "Alas! Alas! An accursed viper has struck my hand." <sup>2</sup> And Jesus, who was standing opposite him, at the bitter cry ran up to James, and took hold of his hand; and all that he did was to blow on the hand of James and cool it; and, immediately, James was healed, and the serpent died. And Joseph and Mary did not know what had been done; but, at the cry of James, and the command of Jesus, they ran to the garden, and found the serpent already dead, and James quite cured.

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### INFANCY GOSPEL OF MATTHEW 41

<sup>1</sup> Cf. *Infancy Gospel of Thomas*, Ch. 16 (Greek).

<sup>2</sup> This 'James' was (according to 8:4) Joseph's son by a former marriage.

## Pseudo-Matthaei Evangelium 42

<sup>1</sup> Cum autem veniret Ioseph ad convivium cum filiis suis Iacobo Ioseph et Iuda et Simeone et duabus filiabus suis, conveniebant Iesus et Maria mater eius cum sorore sua Maria Cleophae, quam dominus deus donavit patri eius Cleophae et Annae matri eius, eo quod obtulissent Mariam matrem Iesu domino. Et haec Maria vocata est simili nomine Maria ad consolationem parentum. <sup>2</sup> Et cum convenirent, Iesus sanctificabat et benedicebat illos, et ipse prior incipiebat manducare et bibere. Nemo enim illorum audebat manducare vel bibere, nec sedere ad mensam aut panem frangere, donec ipse sanctificans eos prius hoc fecisset. Et si forte absens fuisset, expectabant donec hoc faceret. Et quando ipse volebat ad refectionem accedere, nec accedebant Ioseph et Maria et fratres eius, filii Ioseph. Hi siquidem fratres ante oculos suos tanquam luminaria vitam eius habentes observabant eum et timebant. Et quando Iesus dormiebat, sive in die sive in nocte, claritas dei splendebat super eum.

Cui laus sit omnis et gloria in secula seculorum. Amen. Amen.

## INFANCY GOSPEL OF MATTHEW 42

<sup>1</sup> And Joseph, having come to a feast with his sons, James, Joseph, and Judah, and Simeon and his two daughters, Jesus met them, with Mary his mother, along with her sister Mary of Cleophas, whom the Lord God had given to her father Cleophas and her mother Anna, because they had offered Mary the mother of Jesus to the Lord. And she was called by the same name, Mary, for the consolation of her parents. <sup>2</sup> And, when they had come together, Jesus sanctified and blessed them, and he was the first to begin eating and drinking; for, none of them dared to eat or drink, or to sit at table, or to break bread, until he had sanctified them, and first done so. And, if he was absent, they used to wait until he should do this. And, when he did not wish to come for refreshment, neither Joseph nor Mary, nor the sons of Joseph, his brothers, came. And, indeed, these brothers, keeping his life as a lamp before their eyes, observed him, and feared him. And, when Jesus slept, whether by day or by night, the brightness of God shone on him.

To whom be all praise and glory forever and ever. Amen. Amen.

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### INFANCY GOSPEL OF MATTHEW 42

<sup>1</sup> This concluding chapter is not attested in the *Infancy Gospel of Thomas*.

<sup>2</sup> Walker does not capitalize the 2<sup>nd</sup> instance of 'Amen' and separates the 2 words with a comma.