

Martin Luther

**VOM SCHEM
Hamphoras**

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Poor people! But none of us has cause to rise above the Jews striving for earthly things. If God's grace would not have mercy on us, we would also act according to our own ways.

-Franz Pieper

Translation performed by backtoluther.blogspot.com

Chapter 1 - Introduction

The next book I promised¹, I wanted to expose how the frantic, miserable Jews lie and blaspheme with their Schem Hamphoras, as Porchetus writes in his book called Victoria. This I have done herewith to honor our faith, and opposed the devilish lies of the Jews, that also they who want to become like Jews may see what they must believe and hold for beautiful articles with the damned Jews. Because, as I related in that book, my opinion is not to write against the Jews as I was hoping to convert them. And I have in that book mentioned I did not want to call it "Against The Jews" but rather "On The Jews and Their Lies", so that we Germans know historically what a Jew is and to warn our Christians about them, as of the devil himself, and to strengthen and honor our faith; not to convert the Jews who are as possible to convert as the devil.

Because just as we need to teach and write of the devil, hell, death and sin, what they are and do, not that we wanted to make from the devil an angel, from hell a heaven, from death a life, from sin holiness, which is impossible; but the fact that we watch out for them: so I also write on the Jews. Because a Jew or Jewish heart is so stone hard, hard as iron, devilish hard, it cannot be moved in any way. If Moses and all the prophets came to do all the miracles in front of their eyes that they should leave their hardened mind, as Christ and the apostles before them did, it would be in vain. If they were also punished so cruelly, that the streets ran full of blood, that one would expect to count their dead not by a hundred thousand, but by ten hundred thousand and, as has been done to Jerusalem under Vespasian and bitterly with Hadrian, still they must be right if they also after these 1500 years still another 1500 years should be in misery, yet God must still be a liar, and they are truthful. In summary, these are the children of the devil, damned to hell; however, if something human is in them, then to such may this writing come to benefit and good: whoever will, may hope for the whole bunch; I have no hope, neither does the Scripture know of any. We cannot yet convert the great majority of our Christians, so we must be content with the small

¹ This document was published some time in March 1543 (on March 7 Luther wrote to Justus Jonas that he had done it) with George Rau (Rhaw) of Wittenberg and was printed again in the same year. Then in 1544 with Nickel Schirlentz of Wittenberg. It can be found in these collections: in Wittenberg (1556), Volume V, pp. 509b, in Jena (1562), Vol, VIII, pp. 108b, in Altenburg, Volume VI, page 277, in the Leipzig, Volume XXI, page 614 and in Erlanger, Volume 32, page 275. Moreover, it is still printed in Georgii Nigrini "Jewish Enemy", Frankfurt am Main, 1605. The Erlanger is the text after the last original edition of Nickel Schirlentz. We share with him afterwards, under comparison of Wittenberg and Jena editions.

handful; how much less is it possible to convert all these children of the devil! Therefore such is a delusion and is nothing that many think that all Jews will be converted at the end of the world coming from the 11.th chapter of the Book of Romans for St. Paul means something entirely different.

We want to see henceforth, how the Jews are always so hostile to the miracles of Christ, that they ascribe them to Beelzebub, the prince of devils. Because he performed so many great and wonderful miracles, as no one else has ever done, as he himself says in John 15. It is also never heard that anyone else in his name would have made the blind see, the deaf hear, the lame walk, the dumb speak, as Isaiah prophesied in Isaiah 35:5-6: "God will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing". [KJV version] In addition to these many miraculous signs he did many more besides: raising the dead, cleansing the lepers, and healed many others who were sick. And that such signs, which were possible for no one but God, still have the malice of the Jews, who all the time circumvented them with evil perils. The Jews surrounded these miracles with lies to blaspheme and dishonor them. Now the Jews have forged a book against Christians where they write these lies: [below begins Luther's translation of Porchetus' Victoria which recounts the Jewish book]

Chapter 2 - Luther's Translation of Porchetus

It happened² at the time of Helena, the queen who ruled over the whole land of Israel, Jesus HaNozri [of Nazareth?] came to Jerusalem. He found in the temple of the Lord the stone that in previous times the ark of the LORD was set on; on this stone was written Schem Hamphoras; whoever learned and understood the letters of the same name, he could do what he wanted.

But it worried our sages that if the children of Israel would learn such names, they would want to overturn the world by this power. So they made two dogs of brass, and put them on two pillars before the door of the sanctuary. Now if someone went in and would have learned the letters of the above name and went out, then the brazen dogs barked at him so dreadfully that he forgot in great terror the name and the letters that he had learned before.

So Jesus of Nazareth came and went into the temple, and learned the letters, and wrote them on a parchment. Then he tore the flesh on his leg and laid the slips of paper into it. And because he mentioned the names, nothing harmed him, and the skin united as it was just before; when he went now from the temple, the brass dogs barked at him so that he immediately forgot the name; however when he came home, he tore open the leg with a knife and took out the slips of paper on which the letters stood of Schem Hamphoras, and learned them again.

Then he gathered 310 youths to himself from Israel and said unto them, Behold, the sages say, I was a bastard, so that they would rule over Israel, but you know that all the prophets prophesied of the Messiah, and it is he that I am, this is true. And Isaiah prophesied on me, "Behold, the alma [virgin] shall conceive and give birth to a son, and called his name Emmanuel" (Isaiah 7:14). So also my grandfather, David prophesied of me and said: "The Lord said to me: Thou art my Son, today I have begotten thee" (Ps 2:7). So I was born of my mother without any of help from a man, but the power of God. That's why not I, but they themselves are children of whoredoms, as Hosea says, "I will not have mercy upon her children, because they are the children of whoredoms" (Hosea 2.4).

Unto him answered the young men of Israel: If you are the Messiah, then show us a sign. What do you want for a sign from me? They said: make a lame man stand as we are. He said: Bring one unto me. When they brought him to a lame man who had never walked, and he spoke over him Schem Hamphoras; the same hour he went out and was on his feet. There they all

²This fable has a name - it is called the Toledot Yeshu

bowed before him and said: He is Messiah without a doubt. They also brought to him a leper, of whom he spoke the name and put his hand on him, and he soon was healed. Therefore a lot of loose people fell out of our people to him.

But the sages, because they saw that Israel began to believe in him, caught him and brought him to the Queen Helena who held the land of Israel at that time, and said to her: Gracious Madam, this man does magic and entices the world. Jesus of Nazareth replied: Gracious Madam, the prophets have prophesied before times of me, as one speaks thus: "It will grow out a branch of the root of Jesse" (Isaiah. 11:1), the same I am, but about this spoke David: "Blessed is the man that walketh not in the counsel of the wicked" (Ps. 1:1).

She said: Are these things in your law that he says? They answered: Yes, it is in our laws, but it is not said by him, but so it is written of him Deuteronomy 13:5: "The Prophet will be killed, because he has taught wrong against God," but on the Messiah is thus written (Jeremiah 23:6) "In his days Judah shall be saved" Then answered this godless one and said unto the queen: I am the same because I can resurrect the dead.

The Queen sent them toward her most trusted servants, and the godless one brought a dead man to life through Schem Hamphoras; the Queen was astonished from that moment on and said: Verily this is a great miraculous sign, and caused the sages great travesty that they had to leave her with shame; and caused great woe to Israel. And Jesus Nozri [of Nazareth] went out into the upper Galilee.

And the sages went back to the queen and said to her: Gracious Madam, this man goes around with magic and overturns the creatures. And she sent out her soldiers that they should catch him, but the people in Galilee did not want to suffer, but again they fought. But he said, Ye shall not fight for me, for the power of my father in heaven and the signs that he has given me will defend me well. And the people of Galilee made birds of clay before him and he spoke over them Schem Hamphoras, and the birds flew so quickly; and they fell on their faces and worshiped him.

He also the same hour called that a great millstone be brought and thrown into the sea; as this was done, the godless one said the Shem Hamphoras and thus he made that the stone was still at sea, and he sat down on it and said to the soldiers: Go ye to your Madam, and tell her what you saw. Then he stood up in front of their eyes and walked on the sea.

The soldiers went and told the queen Helena everything they had seen. She was startled about the very extent of the matter and summoned the sages, and said unto them: Ye say that this man Jesus of Nazareth was a wizard, but

you shall know that the signs he does prove that he is the true son of God. And they said: Madam, let him come here so we want to expose his wickedness. However, went the elders of Israel, and let go one called Judas Iscariot into the Holy of Holies in the temple, who learned the letters of Schem Hamphoras, just in the way in which Jesus of Nazareth had learned, and tore the flesh on his leg, and everything that he had done.

So Jesus of Nazareth came there with his company, and the queen told the sages to come also. And he stepped before the queen and spoke: David prophesied of me: "Dogs have compassed me: the assembly of the wicked have inclosed me" (Psalm 22:16). But this is said against it also by me, Jeremiah 1:8.: "Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord." But the sages contradicted him.

And he said unto the Queen, I will go to heaven: for so David said of me: "Be exalted, God, above the heavens," (Ps 57:11) and he lifted up his hands like wings, by the name Schem Hamphoras, and flew between heaven and earth. As the sages saw this, they said to Judas Iscariot that he should say Schem Hamphoras, and go up after him. He went up and wrestled with him that they both fell down together; and the godless one broke an arm: the Christians annually weep over this before their Easter.

At the same hour the Israelites attacked him, and covered him with blankets, and beat him with rods of shell trees. And said unto the queen Helena: Is he God's son, then let him say who has beaten him, but he could not say it. The Queen said to the sages: Behold, he is in your hands, does to him what you like.

There they took him, and led him to the gallows; but to whatever tree or beam they hung him on, it immediately broke in two; since he had sworn to all trees and to wood by Schem Hamphoras that they could not hold him. Therefore they went and got a cabbage stalk which grows not as a tree but as an herb, and they hung him on it. Such is not a miracle. Since that time there grows in the sanctuary all year a stalk, that well a hundred pounds of seed hang on it. Haec ille. [These are his words.]

Chapter 3 - Luther's Commentary on the Toledot Yeshu

Where are these loose Christians now who have been Jews or want to be Jews? To them the Devil has thrown a kiss in the N., that's a pretty shrine that the Jews, and those who will be a Jew, kiss, eat, drink and pray to, and in turn the devil eats and drinks of them and ejects up and down what his disciples spew such. Here the right hosts and guests gather and have it rightly cooked and served. O how surely this has happened to them both! The devil was created a beautiful angel that he should sing together with the other holy angels with his holy angelic mouth the eternal Te Deum Laudamus. He could not suffer this, and has become a devil who now eats with his angelic snout, and consumes with desire what the Jews vomit and spray from their lower and upper mouth; Yes, this has become his jelly, which he reveals like a sow behind the fence around St. Margaret's Day; truly, truly, so he wanted to have it.

So it is also with the Jews truly, o truly it has happened. They were appointed and chosen that they should be God's mouth as Jeremiah speaks (Jer. 15:19) and Psalm 81:10: Open thy mouth wide, so I will fill it; however, they firmly held their mouth, eyes, ears, nose, whole heart, and all powers. Then came the devil to those that closed their eyes, throat, ears, heart and all senses, and he threw and sprayed them so completely that they vainly washed and flooded all places of devilish filth; yes, that is what they taste in their heart, there they eat noisily as the sow. Thus they want to have it. Further, they called, Crucify him, crucify him! And shout more: "His blood be on us, and on our children." (Matth. 27:25) I mean, it has come and found you .

If anyways one wants to consider the beautiful articles of the Jewish faith given in this text, one after another, so the desire (to become a Jew) is relieved for those who have it. If you want to become now a true Jew, listen here and learn the Catechism of the holy Jewish faith, however not in God's name.

First, you have to believe that Helena was queen in the land of Israel or Cannan when our Lord Jesus Christ lived, taught and had done wonders there. Whether here to resist not only the evangelists and apostles, but also the whole Roman Empire, so this time stood; as well also the Jew's testimony and calamity which started at the time of Vespasian which was 250 years before Helen was born - that you will not let yourself waiver, but rather think thus: The rabbis (such book masters) cannot be wrong, rather heaven and earth would be wrong with many before God and angels and all creatures. You've got to believe this if you want to be a true Jew.

So you must also believe everything that is here written of the Queen Helena, as she dealt with Jesus HaNozri [of Nazareth] and let happen up to 250 years before she was born; for this is included in the wise Catechism for those who want to be a Jew. If anyone speaks against this thus: the Jews are scattered at the time of Helen, since 200 years, not scattered in the country but all over the world, and Jerusalem had neither temples nor regiment; but you must smile derisively against the accursed Goyim, and say: Our rabbis's writing must be so, though God himself speaks to the contrary in all scripture and by all creatures; he must accept what the rabbis want.

On the other hand you must believe that two brazen dogs could bark at the time also without Schem Hamphoras; a moment ago it can be done and now it can no longer; with their brazen sharp eyes seen who exits and enters of those who copied the letters carved on the stone: they need very sharp eyes to be able to see, particularly because they are brass, and by so thick walls, doors and curtains. Here maybe you want to challenge that all living dogs of the world can bark naturally, but such would not believe that they can hear and understand such, much less even the brazen dogs, etc. But do not challenge yourself on what the Rabbis say, you don't have the right to ask, you want to be a pious Jew.

Hereby you have to believe that the sages in Israel are not smarter than if they would have secured the Schem Hamphoras with iron doors, grilles and the like instead of with two brazen barking dogs that the accursed Goyim well otherwise would have found. Whether you could think that the sages of Israel have had much less reason in this than the brazen dogs themselves must have had, you turn down such thoughts, and rather think: Dear, what the rabbis say is right and cannot be fabricated.

Third, you have to believe that grown in the sanctuary in Jerusalem annually so great cabbage stalk that no bar on the gallows was stronger, and 100 pounds of seed grew on it. Hereby you must believe, that a sanctuary stood in Jerusalem 200 years after the destruction [of Vespasian], not only so, but that there was also a cabbage garden in the sanctuary. If history says here differently, contrary to all history, Moses and the prophets, the angels and God, so it is a lie, but the Jewish faith must be right; know this well if you want to be a Jew.

Finally, you must give yourself to whatever a Rabbi says, however strange it may be, you have to believe it was right, without regard to whether even God would say different. For as Moses commanded them, Deuteronomy 17:8 ff: "If they do not understand one thing, they should go up to the priests and judges, at the place that God has chosen you to etc. (he says) to speak a

judgment, according to the law, they shall teach thee, do thou, and under the law, which they tell you, you shall keep thee, that thou deviate not from the same, neither the right nor the left." Here it is resolved (I had almost said, shit upon), because all that the Rabbis say, a Jew is to believe and not depart from it. Therefore, they say now, they must believe their rabbis, even if they said in the same matter that the right hand would be the left and the left would be the right one, as Porchetus writes. Also three Jews acted with myself as they were just with me: where I wanted to penetrate the text with them, they spoke they would have to believe their rabbis and wanted to confess with me of no text; I therefore also herein must believe Porchetus the more by my own experience.

If you want to now become a pious faithful Jew, so yield yourself to believe, as I said, what the rabbis say, even though it is against God, reason, angels, or all creatures. Because you hear that a Jew is to believe that it is not the right hand that is the right hand, when a rabbi says it. God has his well said, yes, that he has through his eternal Word created, ordered and called that the right hand should be, and that should mean the right hand, as acknowledged by all the angels and creatures. But such may well be the truth, until a rabbi comes in and says, no, it was not so, but what I call the right hand right, this is the right hand. What is God's Word and work together with all the angels and creatures as testimony against a rabbi who is so much higher and better than God and all creatures?

Just so you have to believe the story here that the Queen Helena has dealt with her sages and Jesus 200 years before she is born; item, that a cabbage stalk grows in the sanctuary annually, as thick as no beam, which carries a hundred pounds of seed; item, bronze dogs that bark; item, that Jesus has done wonders by Schem Hamphoras, also Judas Iscariot; as said above and also here. Yes, when a rabbi would put in front of your nose a bowl of thick and thin, and say: There you have a delicious almond mash, then you'd have to say, in all your long life you had no better mash. You would not say otherwise in spite of thy neck. After all, who has the power that he can say that it is left what is right, and right is what left, regardless of God and all his creatures, which can also be said that his back mouth, the front mouth, and his belly a pot of mash, and a pot of mash is his belly.

If you have learnt now such and can believe, run swiftly in such a way, and quickly let yourself be circumcised, before the brass dogs see such, and from Jerusalem come that your such high understanding of the holiest Jewish faith again bark out, or before the seducer HaNozri [the Nazarene] with his Schem Hamphoras enchants you to the Christian faith. Because you're now an honest, fine, holy and clever Jew, you can now yourself for left mean right, and make your stomach into a pot of mash which you can eat with all the Jews to have enough for your life time, when you ever invite all the devils as guests. Thanks also to such high celestial Rabbis, of which you are so highly taught and deeply sanctified that you have surprised even God and all the angels of your holiness, the accursed Goyim are not worthy to direct something or to hear from.

Well, one of the merciful saints among us Christians would maybe like to think that I made it too coarse and inedible against the poor wretched Jews that I act so mockingly and disdainfully with them. Ah, Lord God, I'm far too low to mock such devils; I would like to do better, but they are far superior to me in derision having a God who is a master in derision, who is called the vexing devil and evil spirit. What I could do to mock him to anger, that I would gladly do as he greatly deserves it. I want to show you a little (who's noticed this otherwise) of what an unspeakable mocker he is here.

Three kinds of mockery are brought in this book by the haughty evil spirit. First, he mocks God, the Creator of heaven and earth, and his son Christ Jesus: as you yourself see as a Christian that you believe that Christ is the Son of God. On the other hand, he mocks us, the whole of Christendom, that we believe in such a son of God. Third, he mocks his own Jews and gives them such shameful, foolish, clumsy things, etc., as brazen dogs and cabbage stalks, that even all the dogs would bark to death if they understood such

frenzied, raging, senseless, furious, great fools. Is that not a master of mockeries, who can aim such great mockeries with singular ridiculing? The fourth mockery is that he himself is mocked with this, as we, praise God, will see with pleasure on that day.

So the Jews herewith also mock themselves to the highest degree that they obey the devil, their God, in such mockery and become such raving fools. Because they do it not in an erring way, but because they know it well, and also because natural reason, given by God, warns, shows, and convinces them that such could not be true; still they tickle themselves thus, doing it gently, and do it with pleasure that they like such shameful, vicious lies and blasphemies against us Christians, and listen, learn and preach that Jesus HaNozri (the Nazarene) is of the devil. Oh truly, truly, masters and students are gathered together in the right school.

Further. Of such mockery they prove truly first their supercelestial mastery since they say that Jesus HaNozri (meaning Jesus of Nazareth) has done miraculous signs with his Schem Hamphoras, which means "the revealed name"; more on this later. Here they confess (like they well must) that the miraculous signs of Jesus HaNozri are valid true signs and they condemn themselves herewith, just as their forefathers in the Gospel, that he had resurrected the dead, made the lame walk, cleansed the lepers, etc. (Matthew 11:5) which are works which belong and are possible only for the one, eternal, divine power; people, even angels, are not able create creatures out of nothing. Such must all reason say.

Now look with me at the tender little fruits, the circumcized saints; they ascribe such divine works and miracles to the Schem Hamphoras, that is, to the single, dead, wretched letters, in the book thus written with ink, or float on the tongue, or are carried in the heart, also by the godless. For the Schem Hamphoras is what he wants; thus these are and can be nothing else than single, dead, unconscious letters if they would be equal to God's Holy Scripture itself (which is the worse), although the Jews act as though they were the same as God's Holy Scriptures of which they chatter a lot, although they don't know what they chatter about. Of what should letters benefit as letters from their own strength where nothing more would come in addition? What help are they for the devil, Turks, Jews and all godless as such letters, also abuse the name of God without ceasing against the other commandment? It is but Satan and together all godless names and works in sacred letters.

But the rabid Jews give the Schem Hamphoras divine power, as bare single letters without any promise or commandments of God. Where are they

now, the circumcised saints who praise themselves against us Christians that they alone honor the one true God, because the damned Nazarenes worship three gods? Here they give the divine power and honor to the bare, single, dead letters in the Schem Hamphoras so completely that also the godless one and seducer of divine majesty can resist God's will and prohibition (in the ten commandments), and can do his own works. Oh, they are the Holy God's children that into one God are made so many gods, as many as in the letters of Schem Hamphoras which should be 216, as follows afterwards; that is they worship 216 thousand devils and not the right God which they blaspheme so shamefully with Schem Hamphoras and steal his divine honor and dedicate it to these miserable letters.

Oh how surely has this happened to the rabid Jews! they did not want to accept Jesus of Nazareth for Messiah and God's son, for with Him they would have remained with the one true God as we believing Christians have. For it is impossible, that there should or could more the one, the one true God, accept, who accepts Jesus Christ as the Messiah with true faith; on the other hand, it is impossible that he should remain by the only true God, that Jesus Christ not for Messiah accepts with true faith, but he must (as the devil wants) accept strange and many other gods, and they should be vain, dead, worthless letters, or Schem Hamphoras, that is great bags fully piled up with devils. Yes, such gods the Jews wanted to have instead of the true God in Jesus of Nazareth.

Here they would like to say: nevertheless Christians themselves do the same thing, speaking words over water, so it must be a baptism which washes all sin and makes people newborn. Again, with words you make bread and wine into body and blood; again, with words you lay the hand on the head of the sinner and release him from sins. Thus writes your Luther: Whoever would lift a straw in God's Word, would do a better work than are the works of all monks, nuns, bishops, Pope, etc. Now, yes, the words are nothing other than solitary, mere poor letters: however these words have in themselves the Divine Majesty as sins forgiven, new birth and salvation from death.

Of this now, Christians have learned sufficiently well, and here is not a need to go into detail; but briefly an overview: Christians say then that water is indeed nothing but water and that words are nothing but single, mere letters, and do nothing to help by their nature, much less does it seem God works in us, for water and letters make no baptism. I've often seen a horse or ox drink a bucket full of water, and if you spoke the same words of baptism over it, the horse drank no baptism and would not be born again - there is more to it. Baptism is however such a thing that all devils may not wrap

themselves a drop of it, that it should become a noose to them as it would burn them like hell fire; but if they are able, they flee where they see baptism, and may not remain near to it. Why is this? Water and letters are for them nothing.

But because God has commanded and ordained that we should use our hands and tongue in this, and pour the water over the infant with the words or letters that he commanded, and promised and assured us again most certainly that he Himself will be there with his divine grace and power and do such work Himself. Here you attack, that we Christians give no divine power to the water and letters, but we do not say that (it) is our doing, but confess that it is of God alone, and remains, that such is wanted in such a way that it pleased Him, namely through the water and word or letter, and to prove ourselves. That does not mean single letters or just water as the cow drinks, but God himself connects Himself to us and through us, as if His instrument is being practiced, His grace and power. And thus are both water and letters in baptism (not otherwise) full and rich in God's grace and power, so he has promised and revealed he would do it Himself. "Go, baptize," (he says), not your name, but "in the name of" so that it is the work of the Father, Son and Holy Spirit.

Therefore, we also reject the Pope together with all his church, which has filled all the world with the same jugglery, sorcery, idolatry, for he also has to be particularly a "Schem Hamphoras"; as he goes enchanting the water with loose, bare, single letters, pretends it is holy water that washes away the sin, chases away the devil, and has many other virtues; will emulate God, acting like a monkey. Again, he enchants in the same way the dear wax with empty, single letters and sells it to emperors and kings for holy Agnus Dei, that they should have many, many virtues, feeds himself thereby, indeed was rich in the world truly like arch jugglers, magicians and idols. So he charmed also caps and plates and all the world with words or letters that they become a monk, nun, priest, to hold and sell masses, call on and celebrate saints, discharge indulgences, adore the dead, serve the devil, namely the heaven where the devil is priest and Pope.

That he needs to use good words of Scripture, and God's name is the worse; God has not commanded him, but rather severely prohibited it. It says: "Thou shalt not abuse God's name"; so it is not his strength, but they are single, mere powerless letters. But sometimes something happens that is not of God but the devil's work, that his lies and sorcery (by imposition of God) to strengthen and to deceive the unbelievers, but to test the faithful and to warn them, as we see that witches and other sorceresses often do great

damage. But the Turks also have such foolishness among themselves, leading with wars in the Arabic letters written very beautifully (which I saw many) that by reason of such single, or mere letters, as they call it, good words to holy weapons against peril and to be safe. So the devil fills the world with sorcery, idolatry, foolishness as if he had nothing better to do than to incite special Schem Hamphoras at any place.

Chapter 4 - Explanation of the Schem Hamphoras

Here I suppose it would be the time to treat the reader's desire to know but what is the Jewish Schem Hamphoras. I know though, as just said, and am certain that it is nothing other than mere, single, poor letters. But to expose their folly and wickedness of the devil, I will show here as much as I can of it: whoever has not done so, can read Antonium Margaritam [Antonius Margaritha]. In Exodus 14:19-21 is a text that reads:

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided."

This text in Hebrew has 216 letters which they divide into three lines, or verses, each verse gets seventy-two letters. You could well make six verses out of them but the rabbis do not want to have it so. Here realize now the high art of Schem Hamphoras. If you write the three lines in each other that just one letter is under the other, then do this: Take the foremost letter in the first line, and the farthest in the next line, and the foremost in the third line and put them together so that you have a word from three letters; in such a way do this with all the letters in the three rows and lines, so you can find seventy-two words that have three letters each.

They can do it well in the Hebrew alphabet because all letters are figures or number letters; since they count with letters like the Greeks. However, we do not have any more then seven number letters, C. D. I. L. M. V. X. However, I want to try a rough example to show my Germans, and put three lines of twelve letters that the text is this:

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L V C I M I L X D I C V
L V X L I C V M D V M I
I V D I C V D I C L I I
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Here I'll take the letter L in front of the first row, and the farthest I in the next the row, and the foremost I in the third row, so is the word LII. Do the same with the next letters too, so afterwards the word VMV; and again with the third letter, then so the word is CVD. Do with the fourth letter also, so you have the word IDI and thus from now on; the Jews do this with the three verses of Moses, and seventy-two words come out of it, each one with three

letters. These three letter words, made with such art, mean nothing and should mean nothing, as you see here an example that the four words IH, VMV, CVD, IDI mean nothing to us Germans. However, the text of Moses is for itself in its natural interpretation as it is read.

I would have made my example clearer with pleasure, but the number letters cannot give it so purely, but you help him with a little thought, because it should be said so much:

Luci milks the cow,
Luxli come to me,
Jew you chew the bran.

But because k. a. e. n. etc. are not numerical letters, I have left them out, or otherwise talk such evil Wendish or Danish German.

Now you ask: what is then to be done with the 72 3-letter words from the text of Moses? There one hears the other great piece of art. They should be Ziphra or number letters, not with reading letters; not grammatically as one reads them at school, but arithmetically as one reads them in the school of computing. As in my example one must not read LII like at school, but as in the bank or arithmetic room, there one reads not LII, but fifty-two [52]. The other word reads one not VMV, but a thousand and ten [1010]. One reads the third word not CVD, but 600 and five. One reads the fourth word not IDI, but 500 and two [502], and thus from now on. So all letters must become in the text arithmetic, because grammatically they do not serve for the Schem Hamphoras.

Next, thirdly you have to learn that such 72 3-letter words from the text of Moses are made 72 names of angels (as I would almost let slip the word devil), the same as when I have in my example the four words, LII, VMV CVD, IDI, four angels that are so called, that is arithmetically fifty-two [52], the other one thousand and ten [1010], the third six hundred and five [605], the fourth five hundred and two [502]. So there the seventy-two angels are also known as numerical names, one named seventeen, the other twenty-two; again seventy-nine and so forth.

Now what should one understand of the arithmetic names of seventy-two angels? Clearing your throat, here it wants to be, here we come to the right main piece. You have now heard that the entire text of Moses, Exodus 14: 19-21, has become futile arithmetic or number letters, having been put into three times seventy-two names of angels. Now you must learn that the mathematical arithmetic selfsame letters or turn grammatically read letters but nonetheless remain arithmetic, namely thus: is the first angel LII arithmetic fifty-two. Now you must go and look around a different word or two, which also mean fifty- two, but also that it calls God, or says something of God's power or works. As, that I follow my copy: "God's love is done." Here you can hear an understandable question, do it for the love of God and you can do all things, and all the letters are grammatically or read letters; still you can find inside the angel's name LII numerals, that is an L and the two I's are fifty-two. Such examples you may look for yourself more as: "God helps fine," "God gives salvation", etc. There you can hear an understandable speech after the Grammatica or read letters, and nevertheless have at the same time inside the arithmetic or number letters LII which give the name of the first angel. So you have to do with the other names of the seventy-two angels, that is, with the entire text of Moses, Exodus 14, which is divided into these seventy-two names of angels, as you have heard above.

Now here you see, how God's name, or what one speaks of his activities, is mixed with in the 72 angels' names. And so a name is composed or laid out through the whole text of Moses, that is, by all 72 angels' names, that is Schem Hamphoras, the name constituted. Such foolishness is easily done in Hebrew, where all letters can be used arithmetically, and so with LII, that is 52, can give one and another words, of which we are not capable in our ABCs, where we have few arithmetic letters, only seven - C D IL M V X. Therefore whether I can well write LII also with these letters xxxxxii, or, xl and xij, but I cannot make grammatical words or speech out of it, as they have done in Hebrew. For x is, especially for us Germans, a letter that could be done away with in the German language. That is why we have to go in this speech: "God's love is done" borrow also more grammatical letters, so that the angel LII name, the 52, can be written arithmetically and, nevertheless, also grammatically.

Whether you here wanted to be convinced, one could well make a way of it also by a different number out of the letters, both in Hebrew and Latin or German, namely so: "Satan will help fine," "Satan gives salvation". There the LII is also the name of the first angel, which is fifty-two; or so: "Hans helps fine", etc. Here Schem Hamphoras would be the name understood for also the devil and people and anything I wanted. But dear Goy, you heard above that you must believe and do what the rabbis say and want; and if not, the brazen dogs of Jerusalem would come and bark you to death, and what is more dangerous, the cabbage stalk in the sanctuary with the 100 pounds of seed would fall on you and beat you to death.

Finally, so that the Schem Hamphoras becomes quite perfect, they add the benediction or prayer and lay to each name of the 72 angels a verse from the Psalms that there becomes 72 verses. With this high devotion, (there have) they are so careful that in any verse there stands the great name of God Jehovah, called Tetragrammaton; however you should not call the letters that, but for it speak Adonai; since he is inexpressible, more on this later [see paragraph 74]. Now you have the Schem Hamphoras full and complete, now are you not only a circumcised, true Jew, but now you can do all kinds of miraculous signs, like the seducer Jesus the Nazarene thereby had done. Now swiftly run to Jerusalem, and through the Schem Hamphoras command the brass dogs that they generate a hundred thousand young brass dogs, because any can bark 10 times louder than the two old ones, so that they bark the damned Gojim all over the world deaf, blind, brainless, and straight to death, and so concede the world for the holy children of Israel, even before their Messiah Kochab [Simon bar Kokhba] comes.

How is it, however that they have not used for 1500 years in their misery such art and power of the Schem Hamphoras, particularly because they were destroyed by the Roman Vespasian (then it was time to do miracles), and afterwards, where they were killed with their Messiah Kokhba under Hadrian and were scattered? The rabbis answer that they are not now devout enough that they are in misery and disgrace of God, and also it has been forgotten after so long a time the power of the 72 angels. But how is this possible? They are, nevertheless, forever the noble blood and circumcised saints, God's own people before all world, the favorite children of Israel who do not worship any more than one God. Those cannot be in disgrace (the Scripture would then be false) like the damned Goyim, who worship more than one God and hold Jesus of Nazareth for Messiah, who must be in disgrace and that Schem Hamphoras cannot help them.

Also, how could the sages have been so foolish that they have forgotten the power of the angels in the Schem Hamphoras, that are so clever that they have kept this treasure with two brazen dogs, even the same so very powerful that they have let Judas Iscariot in? Rather it be that they may even go in when they please and like Judas Iscariot had been with all actions, as they are even now. So the great treasure of such art must surely be even with them, inherited by them from Judas Iscariot and their ancestors, and cannot be lost. How else could they speak and write so sure of it even now?

You cursed goyim are a particularly rough society, you will not and cannot learn anything. Have you not heard above, when a Rabbi says the right hand is left, it is left; when he says the left hand is right, then it is right? So also if here a Rabbi says that the art of Schem Hamphoras is lost, it is lost; if he says, however, they still have it, so they still have the same; if he says they are in disgrace, they are in disgrace; if he says they alone are the dear chosen people of God, so that is certain.

Chapter 5 - Concluding Remarks on “Schem Hamphoras” Fable

Here maybe you will ask me: How did the Jews get this high wisdom that they can make of Moses’ text from the holy innocent letters be divided into three verses and arithmetic or number letters out of that and also name 72 angels, and in short, the whole Schem Hamphoras put in such a way? There let me alone, but ask around of the Rabbis, they will tell you well. - Yes, I want to hear beforehand of your opinion, before I become a Jew; then afterwards I am aware that I must believe the rabbis but you have promised me the Jewish Catechism, that promise also keep.

Well I do not know exactly where they have it close to them but I could well guess. Carved here in Wittenberg on our parish church is a sow in stone, also young piglets with Jews among them who suckle; behind the sow stands a Rabbi who raises the right of the sow leg up, and with his left hand he pulls the tail over himself, stooping forward and looking with great diligence under the tail inside the sow in the Talmud, as he wants to read and see something incisive and peculiar; here they certainly have their Schem Hamphoras. For there were many Jews from ancient times in these lands that show the names of towns, villages, and farmers and citizens that are in Hebrew, even to this day, that such a learned and honest man who is an enemy of the scurrilous lies of the Jews has torn down such a picture. For thus the Germans talk of one who claims great wisdom without reason: Where did he read it? In the butt of the sow (roughly expressed).

Hereto men would easily remove the word Schem Hamphoras and make it Peres schama, or, as they could boldly master it and make Scham HaPeres, since it sounds similar. Just as if a German in hearing or reading understood narren for nahren [fooling for nurture]; again, he has nicely improved [gebessert] my property, yes, watered [gewassert]. So mocks the evil spirit of his unfortunate captive Jews that they can say Schem Hamphoras and believe great things and hope inside; but he thinks Scham Haperes, which means "filth here," not that filth lying in the street, but what comes from the belly. "Scham" means "here or there," "Peres" means what is in the intestines of the sow and all animals, as in the third book of Moses (Leviticus 8:17) is required as he commanded, to burn the sin offering with skin and hair, and with its Peres - its dung etc.

For the devil has possessed and imprisoned the Jews, that it must be his will (as St. Paul speaks) to fool, to he, slander, also curse God and all that is of God. But he gets them to pay for his ridiculous Scham Hapere, and helps

them believe that this and all their lies and foolish work is an exquisite thing. Over such a horrible prison they do not cry and complain, they also do not desire with the slightest sigh to come out of it, but are happy to stay imprisoned especially for its great freedom, and also want us Christians to have a look inside. But they do cry over the Roman prison since they are not imprisoned by us, but we are caught by them in our land, money and goods; for theirs is too good and go right around us, as the devil deals with them, so they mock us to our detriment, as the devil mocks them to their eternal damnation.

This is graspable but, as the dealings of great Jewish foolishness, they let stand the previous text where God commanded Moses and promised that he should divide the sea with his staff and lead the children of Israel through, etc. Yes, this is the true chief text and observe how in it God promised and commanded, and it should happen thus. But the senseless Jews ask nothing hereafter and accept the story in front of them, and want it like the monkeys by imitating with mere letters that God has done in those days through his word and commandment; they make no distinction between God's power and Word, and their frivolous, unreasonable foolishness.

Also as they say, whoever knows the strength and virtue of the 72 angels, can force them through Scham Haperes to prove their strength. In the first place, where they but speak truly that anyone who knows of such power of the 72 angels, they can certainly do all miracles; as the same is certainly true, whoever has a donkey that ejects gold, may well have guilders: but where is such a donkey? In the land of the cuckoo. Also these 72 angels of the Jews are nowhere in the land of the cuckoo, are never created, never will be created, so they say truly that whoever knows the power of these angels also can do miracles as much and when he wants. We will also see that they by such angelic strength will force their Messiah God without his thanks, and win Jerusalem; how can it fail? On the other hand, we see how much the frenzied, senseless fools wanted to charm the angels and force them with individual mere letters, and put themselves over God so that the angels would have to do what they want. They are the saints of all saints who all worship one God alone. For worshiping a God, they name with the mouth a God, and with kneeling or bowing show themselves as against God, but also with the heart mere letters, that is many thousands of lies and devil worship; since on what a heart counts and trusts, that is his God: as we Christians, the great damned Goyim, say that when the mouth is quiet and the knees will not bend, yet still because the heart is bowed without ceasing, that is its confidence, comfort and trust that rests on the only God, so it unceasingly right and fine

the only God is worshiped.

But this is sheer folly in these circumcised saints who can sometimes name with the mouth one God (that's enough), however make letters into angels and gods as much as they want, on what they do not trust alone (that we great goyim call worship), but also charm what they want. Should not a Goy want to become a Jew, because there is found such great power that one can make gods and angels do our bidding, so we accursed Goyim can think nothing more than that the only God has made all of us, and that the angels govern us, we do not govern them. Summarizing, a Jew is stuck as full of idolatry and witchcraft as nine cows have hair, that is, countless and infinite, like the devil, their God, is full of lies.

If only they needed such foolishness with letters as one teaches children in school to know the letters, that they must say the ABCs forwards and backwards, move the letters such and such so that they learn to make syllables, and practice reading, or make pictures and figures with the letters, as some boys are skilled and could do in past times; thus it would be suffered as a funny child's play, as one could do such with Hebrew letters better than can be done with other letters; but assign power to the bare, individual, poor letters, and such power that is able to do miracles, also by the godless and enemies of God, that is not only "Fie at you" [or "foe on you"] and Scham Haperes, but the annoying, blasphemous devil himself with all his malice out of hell. For with this way the Jews pray to the devil so much, yes, so many thousands of devils, as many as they fabricate their angels in Sham Haperes (as I said above). For they build on this and believe it for the truth, but that is pure lies. This is called idolatry by the prophets, con- fidere in mendacio, trust in lies, where honor belongs to God alone.

Now see what fine saints the Jews are; they condemn us damned Goyim that we worship more than one God, but they, the blessed fruit of noble blood and circumcised saints, worship only the single God. This is true if the 72 fictitious angels, that is 72,000 devils, is a certain God, then they pray assuredly to one God. There see what you've been for a great new wonderworking saint, if you have denied Christ, and have been a Jew. Because you can make through Scham Haperes that all the devils are a number of God, which God cannot know. So think and be grateful to the rabbis for their almighty filth, Scham Haperes I wanted to say. Yes, so it goes if one does not hear God's Word, but without ceasing wants to blaspheme, then one must hear and worship all devils as our Lord Christ says, John 5: 43: "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him you will receive."

Also if only their foolishness and fools play could be bad lies, like the floor comedians or jugglers lie, and professed that it would not be true miraculous signs that are done by the Schem Haperes: thus one could still hope that they would become tired of the fool's play and stand away from it. Now however, they hang on it the annoying bad error and trust on it, as on the truth of God, make of it a worship and idolatry, do not want to consider as false the miraculous signs that happen through Schem Hamphoras; and there should be serious, and right divine power work within, as above in the text says that Jesus, the godless one, had raised a dead man before the servants of Queen Helena, as their ancestors knew also that Jesus truly cast out the devil which was no trickery but done in the name of Beelzebub (Luke 11:15). For their Schem Hamphoras is for anything and everything the capable, upright way.

Finally, it is a great blasphemy that they give such divine power in the Schem Hamphoras to do miraculous signs, that even the godless such as Judas Iscariot and the seducer (as they blaspheme) Jesus the Nazarene portray and teach knowingly. This part moves also Lyra, Burgensis and many others, without them being therefore violently angry enough. I do not know how to talk or write thereof. I say that the Jews are in this mad, blind, insane (like Moses tells them), and full of devils, so it is all too little said about those who want to worship the one God, and must spew such slander, also have a right to teach. Whoever can, understand who is able what would be said that the divine, everlasting majesty, our dear creator, lauded and praised in eternity, should be scolded by these damned young devils, that he by his wonderworks which he alone does and can act, Psalm 72:18, is a witness, confirmer, overseer of all the lies, deception, error, idolatry, blasphemy, and all the abominations which they apply to our Lord Jesus Christ; or cannot and would not defend himself against a false prophet Scham Haperes.

I cannot otherwise understand such, because herewith they even make God the devil, yes, to be the servant of all devils who helps all evil what the devil wants, help to strengthen and accomplish the devil's desire and love to entice poor souls, to violate himself with his own miraculous works, and raves against himself, in short, he becomes worse than all the Jews, indeed, than all devils. Oh my God, my dear Creator and Father, you will mercifully hold me well that I (even reluctantly) of your divine eternal Majesty so shamefully must speak against your cursed enemies, devils and Jews. You know that I do it out of ardor for my faith and honor for thy Divine Majesty, because it goes through my body and soul.

But your judgment is right, justus es, Domine. Yes, so should the Jews and no one else be punished, that despised thy Word and miracles for so long without ceasing, mocked, reviled and have condemned, that they do not fall like other children of men, heathens and whoever is in sin and death, not fall above in hell, not fall even in the midst of hell, but fall into the abyss of hell, since one cannot fall deeper. Since this is also their sin which cannot be worse, because they despise you, the just everlasting God, not only with disobedience and sacrilege of your Word, but they want to make you into the devil and servant among all devils that you with your marvelous divine strength should be a witness and serve the devil in his lies, sacrileges, murder, and whatever more of devil's work there is; just, just are thy judgments, heavenly Father, that they would blaspheme, of that they get enough.

Moses writes in Deuteronomy 18:20 ff. that God would not let happen miracles or signs on the word of a false prophet, and says: "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken." But these devils say that Jesus HaNozri [of Nazareth] is a seducer and a false prophet; nonetheless truly miraculous signs, as the dead resurrected, the lame walk, lepers made well (which none but God can do) happened by such a seducer. It would not be a wonder that we Christians, who permit such God accursed, open slanderers to live with us, would have long ago been sunk by hell- fire into the abyss of hell with the Jews by God's wrath, except that it helped us that we did not know of it and are therefore innocent of their abominable deeds. But from now on, better watch dear princes and lords, who protect and tolerate Jews among you, for I want to be excused for what you do. Here it is not only Christ who is our Lord, and the father in Christ, but God, the Father himself in himself, that is in his divine majesty vilified even more than Christ, having been made not only into the devil but also made a servant of the devil and all devils. Scream now more, Jew, scream now: Crucify him, his blood be on us and our children; it is happening what you wanted.

There has been said enough on this and a Christian's heart and ears probably must want with pleasure that they hear nothing of it anymore, or have to think on it, because it is too gruesome, awful and immodest.

Against this abomination is slightly less what they fool and drivel by the name TETRAGRAMMATON, of which I must speak to reveal their folly to us Germans. In the Scriptures God has many names, but mostly they count ten, one of which is for them the great TETRAGRAMMATON and hold it to be the holiest, so that the other names are sometimes also used for angels

and other creatures, but this name is always only of God. Here they are so holy and spiritual that they therefore call this name not with the mouth since he is unspeakable, but in its place another, or the four letters of the same name: Jod, He, Vof, He. Thus speaks St. Jerome that the Greeks, because they are not aware of those letters, read it PJPJ, the He considered for a P.

First, I will take the ten names, as this is not new, but also St. Jerome extracts "In Epistola ad Marcel- lum" [letter to Marcel] where he counts these: El, Elohim, Elohe, Zebaoth, Eljon, Ejhe, Adonai, Jah, Jehovah, Schadai. Others make it different; I think nothing of it. There are well more names of God in the Scriptures, for these, as, Ab, Bore, Or, Chai, etc., Father, Creator, Light, Life, Salvation, and the like. And whatever can be meant or be good, that God must not be given priority since he is good in himself, as Christ says: God alone is good, but we receive from him whatever we are and have. But now we want to deal with the name Jehovah, with which the devils and Jews carry on much magic and all kinds of abuse and idolatry.

This name Jehovah, according to grammar comes from the word Haja, or Hava, that is in Latin fuit, in praeterito, esse; in German: essential, or to be; and the J can be nota nominis verbalis, as Josaphat Jesias, Jeremiah and many other names, and is as much as the Latin ens, the Greek on. We need to speak German: "he is it"; and thus is in Latin Trigrammaton, in Greek Dygrammaton, Hexagrammaton in German, or if we incorrectly just take "is" so it is also a Trigrammaton. That they now claim the name Jehovah was to be inexpressible, they do not know what they babble; if they mean the letters, so it cannot be true since he is called Jehovah. And he that can write with pen and ink, why should he not call with the mouth which is much better than pen and ink? Or why do they not call him unwritable, unreadable, unthank able? In short, it is a foul thing. If they therefore do it out of honor, they should do it for all other names, and let them also be unspeakable. For he says: "Thou shalt not take God's name in vain", so this is also foul. Nowhere does the Scripture say that any of God's names should be inexpressible [or ineffable], otherwise everyone would be innocently misusing God's name, therefore they would want to say they cannot call on his name, and keep silent rather than misuse it.

There they well speak that God's nature, power, wisdom, goodness, and whatever one can say more of God, is inexpressible, measureless, infinite, incomprehensible etc.; that not the letters or syllables, but these are what it means to be inexpressible. Yes, so must one speak of the inexpressible name of God. For he has his essence from no one, also has no beginning or end, but is from all eternity, in and of himself, that his being cannot be said "was"

or "will be", because he has never started, is not able also to become, has also never ended, also cannot stop being; but it is said of him always is or "being", that is Jehovah (Exodus 3:14). Because the creature was created, there his being is inherently, and what he is yet to become, there he is ready with his being. In this manner Christ speaks of his divinity, John 8:: "Before Abraham was, I am"; he does not say: There I was as if he was not anymore afterwards; but: "I am"; that is, my nature is everlasting, not will be, will not become, but is an everlasting "Is".

Therefore, as his "Is", Being or nature is incomprehensible, it is also inexpressible since no creature can understand that which is so eternal. Hence, the angels are forever blessed, because they cannot see and be pleased enough of the everlasting being of God, nor understand; and where it could be understood, it could not be eternal, and must also have a beginning or end to itself, and no one could give or preserve such a nature because its nature would be uncertain. Further, his wisdom, power, goodness, etc. is also everlasting and is incomprehensible because it must be nothing other than his divine nature itself. Thirdly, one which is more important, that in the divine nature is God the Father, Son, and Holy Spirit, three persons are in one, everlasting, incomprehensible essence. Yes, such all of this says of God which would make an incomprehensible, inexpressible name. Who wants such a wonderful nature to name, devise, speak of, write about? In that way the ancients perhaps have called inexpressible the name of Jehovah, because they meant God's Nature, according to grammar, (as heard) an always Is, from eternity, and of three persons is named.

Herewith one should trouble themselves, and such of Jehovah, to learn to recognize the divine nature, and search the Scriptures as he has revealed himself through his Word in this life, and there will reveal in that life without words. But that is too high for the Jews, yes, absolutely nothing, but so the delicate saints with their lips honor the letters of the name Jehovah that should and must be unspeakable, but the divine nature they understand through the letters, and measure it with cubits, pounds, and bushels, and that it must be so long, broad, deep, heavy and full as they want. Notice this, that God had promised them the Messiah whom also he sent by his divine, wonderful, incomprehensible wisdom; so they go and paint him a picture or form, provide a measure of his wisdom and concept, how he should send the Messiah, namely as a way that the Kokhba undertook, not as Jesus of Nazareth; since their Messiah should not be crucified but slay the heathen, and make the Jews the lords in the world.

No other manner should find or meet the everlasting divine nature and his

everlasting incomprehensible wisdom, but in this introduced manner of men forcing to let themselves understand and embrace; where not in this manner, so he should not be their God. For it is they who can give aim, measure, weight, manner and form to God, not only in his works, but also in his everlasting divine nature, that he must not be three persons in his own being. Since there they stand with their circle and angles, with cubit and lead rope, they will not suffer it from God that he should thus have an incomprehensible nature, and allow to be not much cleverer, wiser and more sensible than God himself is. Why is it now that the Jews do not call or even pronounce with the mouth the literal names, but with the heart call his divine being, the true Jehovah, not only name, pronounce and judge, but also collect and force into their bushel? So they must act, as it is their manner (as Isaiah 29:13 prophesies) with the mouth to honor the letters, and defile and blaspheme with the heart; God still has to allow himself always to be made a fool that they devour the kernels, and spit the shells out in front of his eyes.

They are given up that they nothing upright do, live or speak, but must be lead to be vainly false, blind, demonized, senseless beings as Moses says. It must be a precious thing that they do not mention the name Jehovah, and do not see meanwhile that they lead the same name in the shameful abuse of their Scham Haperes, that they adorn, honour and strengthen with their 72 invented angels, that is 72 lies and devils, with the same holy name of God, and in addition drive with it all kinds of magic, foolishness and idolatry. I would want, and they would be also quite worth it, that they not only do not mention the name Jehovah, but also no letters from the whole Scripture name, read, write, hear, nor must have, 66 for they nevertheless use them to disgrace God, to dishonor the Scriptures, and give themselves over to damnation.

And how can it be otherwise, dear brother! if God's Word does not shine and show us the way, Psalm 119:105 and his light to us do not shine in the dark place, 2 Peter 1:19, so nothing can be other than darkness, error, and lies which we invent for ourselves. Look at our experience, by which we under the Pope had put the heavenly Word out of sight and seized man's teaching for which thick darkness, lies and horrors we have there adored with masses, purgatory, worship of saints, monasticism, and our own works etc. Now the Jews have no Word of God, so always darkness must be for them because circumcision and the law of Moses is no longer applicable, since at the time of the Messiah, he should bring another teaching, Deuteronomy 18:15, as he has done; they did not want to accept this and indeed, must also make it that they not do what they want. At that time, because Moses law

was offered them, they did not want to do it and all prophets were beat to death over it; now that it is not offered any more, they want to do it, and struck the Messiah to death over it, and all his Christians; from ancient times with the deed, now with full desire, lust and wish of their heart. It is the wrath of God come upon them as they have deserved.

**THE
JEWISH LIFE OF CHRIST
BEING THE
SEPHER TOLDOTH JESHU.**

**OR
BOOK OF THE GENERATION OF JESUS.**

Translated from the Hebrew.

EDITED

(With an Historical Preface and Voluminous Notes)

BY

G.W. FOOTE & J.M. WHEELER.

LONDON:

PROGRESSIVE PUBLISHING COMPANY.

28 STONECUTTER STREET.

1885

LONDON

PRINTED BY G.W. FOOTE,
AT 14 CLERENWELL GREEN, E.C.

FROM
Freethought Archives

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PREFACE.

WHEN we first announced our intention of publishing a translation of this work, we were unaware that it had ever appeared in English before it was inserted in the New York Truthseeker by "Scholasticus." This able and learned writer, who has since published his translation, with other highly interesting matter, under the title of "Revelations of Antichrist concerning Christ and Christianity." (Boston: J. P. Mendum.—New York: D. M. Bennett; 1879) supposed that he was the first who introduced it to the English-speaking world. He was, however, mistaken. We have quite recently lighted on a translation published by Richard Carlile in 1823. It was done by a Jew, who stated that it had "never before been *wholly* translated into any modern language." He appears to have been right in this statement, as the earliest continental translation we can trace is in German, and was published at Stuttgart in 1850, in a volume together with the Apocryphal Gospels, by Dr. R. Clemons. No copy of the Richard Carlile edition (the Hebrew translator does not give his name) is to be found in the British Museum. It is a sixteen-page octavo pamphlet, with an Editor's Preface, probably by Carlile himself, and a Dedication by the translator "To the Clergy of the Church of

England." His English text is substantially the same as that now published. Some of its phrases are rough and racy, possibly owing to his strict adherence to the original; and instead of veiling in Latin the amours of Pandera and Miriam, he relates them in plain English, with Biblical *naivite*.

The *Sepher Toldoth Jeshu* was first published in Latin, with the Hebrew text in parallel columns, by J. C. Wagenseil in his "Tela Ignea Satanae," a collection of Jewish Anti-Christian tracts, all translated into Latin, with attempted refutations. To collect these valuable tracts, Wagenseil travelled widely through Spain and into Africa, where the chief centres of Jewish learning then existed. His work was published at Altdorf in 1717.

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

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

"The haughty evil spirit jests in the book with a threefold mockery. First, he mocks God, creator of heaven and earth, with his son, Jesus Christ, as you may see for yourself if you believe, as a Christian, that Christ is the son of God. Secondly, he mocks all Christendom, because we believe in such a son of God. Thirdly, he mocks his own Jews by giving them such a scandalous, foolish, doltish thing about brazen dogs and cabbage-stalks, etc., which would make all dogs bark to death, if they could understand it, at such raving, ranting, senseless, foaming mad fools. Is not this a master of mocking, who can effect three such great mockeries? The fourth mockery is that herewith he has mocked himself, as we shall one day to our joy see, thank God!" - *Werke*, Wittemberg, 1566, vol. v., p. 515.

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

and bloodstained pages of Jewish history will appreciate this cautious reserve.

It was doubtless the Jeshu story which was denounced and prohibited by Pope Valentine in his Bull of May n, 1514, under the title of *Mar Mar Jesu [v:i]*. Dr. G.B. de Rossi, in his *Dizionario Storico degli Autori Ebrei*, catalogues a book entitled □ □ □ □ □ □ □, which he considers the same as the *Toldoth Jeshu*, and which may also be the same as the proscribed work.

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

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

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

Perhaps the Deist whom Rossi had principally in his mind was Voltaire. The Heresiarch of Ferney, in his *Lettres sur les Juifs*, says that "Le Toledos Jesu est le plus ancien ecrit Juif qui nous ait ete transmis centre notre religion. C'est une vie de Jesus-Christ, toute contraire a nos Saints Evangiles: elle

parait etre du premier siecle, et meme ecrite avant les evangiles."— "The Toldoth Jeshu is the most ancient Jewish writing that has descended to us against our religion. It is a life of Jesus Christ, altogether different from our Holy Gospels. It appears to be of the first century, and even to have been written before the Gospels." Voltaire's error seems to have arisen from his supposing that Celsus "cited" the work, whereas he merely cites the story of Pandera, which forms its nucleus. In his "Philosophical Dictionary," article *Messiah*, Voltaire writes on the Toldoth Jeshu in a delicious vein of grave irony, which appears to have deceived "Anti-Christ" himself, who is certainly no fool, nor devoid of humor.

Mr. Gould devotes a chapter to "The Jew of Celsus." Celsus wrote, about A.D. 170, a work called "The True Word (Logos)," of which, as well as of the author, Mr. J. A. Froude gives a very interesting account in his fourth volume of "Short Studies on Great Subjects." The writings of this early opponent of Christianity, like those of others, such as Porphyry, who would not bow to the

Nazarene, were ruthlessly suppressed, so that nothing remains of them except the extracts given by Origen in his refutation. In a passage which will be found among our foot-notes, Celsus describes Jesus as a bastard, born of a Jewish countrywoman and a soldier named Panthera. The genealogy of Jesus, given by St. Epiphanius, induces Mr. Gould to say that "it shows that in the fourth century the Jewish stories of Panthera had made such an impression on the Christians that his name was forced into the pedigree of Jesus." Basnage, in his "History of the Jews" (Taylor's translation) has an extremely interesting passage on this subject:

"Celsus is excusable in having upbraided Christians with the virgin being forced by a soldier called Pandera, but how can St. Epiphanius [A.D. 367] be excused, who assures us that Jesus was the son of Jacob surnamed Panthera? Or how can John of Damascus [A.D. 760] be justified, who is indeed of another opinion, but for all that makes him come into the genealogy of J. Christ? for he maintains that Panthera was greatgrandfather to Mary, and Barpanther her grandfather. Raban Maur [A.D. 874] doth also speak of these two men; and the learned Grotius [A.D. 1640] made an advantage of this tradition, as if it had been well grounded, that so the romance invented about the virgin might appear more probable. And indeed the name given here to the soldier,

Panther, is a Greek one; how then can it be introduced into the genealogy of J. Christ as the surname of a family? There is good reason to believe that it was invented only to make the birth of the Messiah

more odious. The panther, or male of the panther, is a savage and cruel beast that couples with a lioness, and from thence proceeds the leopard ... The manuscript of a Rabbi is also quoted, wherein it is said that as the leopard is produced by the mixture of different species, so J. Christ sprung from a Greek soldier and a Jewish woman. Those who reckon Panthera among Christ's ancestors, fall into the snare which the most inveterate enemies of the Christian religion have laid for them. Emanuel de Tesauro is one of these, for he blesses the fate of Marham and Panther because Jesus Christ came from them." (B. iv., ch. 27).

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

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

With respect to Celsus, Mr. Gould says it is "remarkable" that "living in the middle of the second century and able to make inquiries of aged Jews, whose lives had extended to the first century, he should have been able to find out next to nothing about Jesus and his disciples except what he read in the Gospels." Now there is no proof that Celsus ever saw our Gospels, and his account of Jesus is very unlike theirs. And is the story of Christ's birth, which involves the central doctrine of the Incarnation, "next to nothing"? Besides, Mr. Gould had staring him in the face the declaration of Celsus, as quoted by Origen, that he "could relate *many things more concerning Jesus*, all which are true, but which have quite a different character from what his disciples relate touching him."

To this Origen replies, in short, You cannot. But as Celsus had no opportunity of rejoining, having incontinently died a century before his opponent took the field, it is hardly fair to assume that he was lying.

Celsus's contemporary, Justin Martyr, one of the early Fathers, in his dialogue with Trypho the Jew, bitterly complains that the Jews had sent persons into all parts of the world to publish blasphemies against Jesus. Of

what value, then, is Origen's denial of these things a century later?

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

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

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

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

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

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

If we except the fourth chapter, which forms no part of the Life of Jeshu, but is related to it very much as the Acts of the Apostles is related to the Gospels, the only indication of a late authorship is the reference to the Talmud. But that may have been originally a marginal gloss, afterwards incorporated with the text, like so many "interpolations" in the New Testament. Even, however, if the date of the work was slightly subsequent to the compilation of the Talmud, we are still within measurable distance of the earliest Christian manuscripts.

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

The reader perhaps may say "But, if Jesus Christ was born in the first year of our era, and Jeshu was born ninety years before, how can they have been one and the same person?" To which we reply, that there is no proof of Jesus Christ having been born in the first year of our era, and many indications to the contrary. Christian chronology has been arbitrarily established. There was great uncertainty among the early Christians, who reckoned like all Roman subjects from the reign of the Caesars, not only as to the birth, but also as to the age of their Savior. Irenaeus, the first Christian Father who mentions the four gospels, maintains that Jesus was fifty years old at his death, and the chronology of Luke is absolutely inconsistent with Roman history, as well as being at variance with that of Matthew. It might likewise be effectively argued from the only chronological reference in Paul's Epistles (ii. Cor., xi., 32) that the Great Apostle himself flourished at least sixty-two years before our era. According to his own statement, he escaped arrest at Damascus while the city was "under Aretas the King," who must have ruled there before the city was captured by Pompey (B.C. 62) and made a part of

the Roman empire.

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

March, 1885.

G. W.
FOOTE. J. M.
WHEELER.

THE JEWISH LIFE OF CHRIST. CHAPTER I.

IN the year 671, of the fourth millenary [of the world], in the days of Jannaeus, the king, a great misfortune happened to the enemies of Israel.

2. There was a certain idle and worthless debauchee named Joseph Pandera [13:2] of the fallen tribe of Judah.

3. He was a man of fine figure and rare beauty, but spent his time in robbery and licentiousness. He lived at Bethlehem of Judea. [14:?)

4. Near by there lived a widow, who had a daughter named Miriam I~i4:4]. of whom mention is several times made in the Talmud as a dresser of women's hair.

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

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

7. So he went to and fro about the place, and at length the mother said to him, What maketh thee so thin? He replied, I am madly in love with Miriam.

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

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

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

11. 15] *Turn ea homine ait: Ne me attingio; in menstruis sum. Sed is morem ille non gerebat, cumque circa earn voluntati suae obsequutus fuisset, in domum suam abit.*

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

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

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

15. *Verum ille non attendebat ad ejus verba, sed desiderio satisfadebat, ac tumpostea iter pergebat suum.*

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

child.

17. In great agitation, he went to his preceptor, Simon Ben Shetach ri[^]:6l. and, telling him about the matter, asked him what he ought to do.

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

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

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

21. Therefore, to avoid the shame and disgrace, he ran away to Babylon 14[^]7] and there took up his abode.

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

23. She sent the boy to a teacher named Elchanan, with whom he made progress in learning, for his mind was very bright [16:8].

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

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

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

27. Then all began to say, What impudence! probably he is a bastard. And one of them said, Indeed he is a bastard, and the son of an adulteress [16:9].

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

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

30. And when I inquired if he suspected anyone, he said, Joseph Pandera, [16:10] who was a near neighbor of hers.

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

32. Then they all said, If these things are so, this boy is indeed a bastard and the son of an adulteress [17:2].

33. Then they published him as such by the blowing of three hundred trumpets I17:3]. declaring him not fit to come into the congregation, and

called his name Jeshu, signifying that his name and memory deserved to perish [17:4]

34. When it became known that he was declared unworthy to be admitted into the congregation, Jeshu with a sad heart fled to upper Galilee, where he dwelt many years [17:5].

35. In those days there was a stone in the Temple on which was inscribed the inexpressible name of God [17:6].

36. For when David laid the foundation [18:7] he found a certain stone at the mouth of an abyss on which the name was engraved, and taking it up he deposited it in the Holy of Holies.

37. But when the wise men feared that perchance studious youths might learn this name and bring destruction upon the world (which calamity may God forbid), they made by magic two brazen lions [18:8], and placed them at the entrance of the Holy of Holies, one on the right and the other on the left.

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

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

40. And when he had written the hidden name on a piece of parchment, and spoken it, that he might feel no pain, he cut open his flesh and enclosed therein the mysterious parchment. Then, having again pronounced the name, he closed up the flesh [18:9]

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

42. Therefore it is manifest that Jeshu did all this by the art of magic and the power of an impure name Haul-

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

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

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

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

47. Did not a virgin bear me? Did not my mother conceive me in the top

of her head? 110:2!

48. Indeed I am the Son of God, and concerning me the prophet Esaias spoke, saying, Behold, a virgin [193] shall conceive, etc.

49. Did I not form myself, and the heaven, earth, sea, and all things contained therein?

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

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

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

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

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

55. The people seeing this, marvelled. Then he said, Do ye wonder at this? Bring hither a leper and I will cure him [20:4].

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

57. When the people saw this, they fell down and worshipped him, saying, Verily thou art the Son of God [20:

5].

. And it came to pass, after the fifth day, that the dismal tidings were brought to Jerusalem the most holy city, and there all the things were told which Jeshu had done.

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

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

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

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

63. Then they thus began to appeal to him: Lo, the leading citizens of Jerusalem have sent us ambassadors to thee, praying that thou wouldst deign

to come to them, for they have heard that thou art the Son of God.

64. Then said Jeshu, What they have heard is true, and lo, I will do all that ye ask, but upon this condition:

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

66. The messengers, returning with to Jerusalem, reported all that had been said.

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

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

CHAPTER II.

AND it came to pass that when Jeshu came to Nob [22:1] which is near Jerusalem, he said to them, Have ye here a good and comely ass?

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

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

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

5. And raising his voice he said to them, Concerning me the prophet Zacharias testified, saying, Behold thy king cometh to thee, just and having salvation, lowly and sitting upon an ass, and a colt the foal of an ass [22:2].

6. These things being known, there was great weeping and rending of garments, and devout men went and complained to the Queen.

7. (She was Queen Helena, the wife of King Janneus mentioned above; she reigned after the death of husband. She is otherwise called Oleina, and had a son Nunbasus, the kind, otherwise called Hyrcanus, who was slain by his subordinate Herod) [22:2].

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

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

10. But she thought to save him from their hands, because she was related to him by blood.

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

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

18. Then they narrated the history of Joseph Pandera.

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

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

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

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

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

19. The Queen replied, Fear nothing.

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

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

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

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

24. Then said Jeshu, Esaias [24:5] prophesied concerning me, Then shall the lame man leap as a hart, etc.

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

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

27. But the Queen said, Get ye hence from my sight, and never again bring a like accusation before me [24:6]

28. Therefore the wise men left the presence of the Queen, sad at heart, and conferring one with another they said, Let us show ourselves crafty, so that this fellow may fall into our hands [24:7],

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

30. The wise men approved of this device, and said, Whoever shall learn the name and shall secure this fellow, to him shall be given a double reward

in the world to come.

31. Forthwith a certain one of the wise men named Judas [24:8] arose and said, If ye will answer for the blame of the offence by which I shall speak the Almighty name, I will learn it.

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

33. Then all with one voice cried out, On us be the guilt [24:9] do as thou hast proposed, and may thy work prosper.

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

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

36. The Queen and her ministers having heard of this, Judas was brought before her, accompanied by the elders and wise men of Jerusalem.

37. But the Queen summoned Jeshu and said to him, Show us what thou hast lately done. And he

began to perform his miracles before the people.

38. Then Judas spoke these words to the Queen and all the people: Nothing that this fellow doeth is wonderful to us. Let him nestle among the stars and I will hurl him down [25:1].

39. Then Jeshu thus addressed the whole people: Have ye not been from the beginning, from the time when I first knew you, a stiff-necked people [25:2]?

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

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

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

43. And are not these the words of my great forefather [David] concerning me: The Lord said unto me, Thou art my son; this day have I begotten thee? [25:4]

44. And in like manner in another place he said, The Lord said unto my lord, sit thou at my right hand [25:5].

45. And now I will ascend to my heavenly father and will sit at his right hand, and ye shall behold it with your eyes [25:6]. But thou, Judas, shall not attain to this.

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

47. Forthwith Judas invoked the same name, and the wind also suspended him between heaven, and earth; and thus both soared round about through the air. [25:7]

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

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

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

51. Wherefore being rendered impure, they were both deprived of the use of the *Shem Hamphoras* until they were washed. [26:8]

52. Then a death sentence was brought against Jeshu, and they said to him, If thou wouldst be free, do the things which thou hast been wont to do hitherto. [26:9]

53. But Jeshu, when he found himself unable to do them, raised his voice in lamentation saying,

54. David, my forefather, prophesied concerning me, saying, Yea, for thy sake we are killed all the day long, [26:1] etc.

55. When his disciples and the wicked crowd that adhered to him saw these things, being exposed to the danger of death, they fought with the elders and the wise men of Jerusalem, and enabled

Jeshu to escape from the city, [26:21]

56. So Jeshu went speedily to Jordan; [26:3] and when he had washed and purified himself, he declared again the name and repeated his former miracles.

57. Moreover, he went and took two millstones, and made them float upon the water, and seating himself on them he caught fishes [26:4] before the multitude, which they then did eat.

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

59. Who will dare to risk death by going and taking away from this bastard the Almighty name? Lo, we pledge ourselves that he shall enjoy eternal happiness.

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

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

CHAPTER III.

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

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

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

4. Wherefore he said to his disciples, Ye shall know now that my heavenly Father hath commanded me to come to him; I go because he seeth that I have no honor among men. [28:1]

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

6. He answered, O blessed ones, great will be your reward if ye keep my words, for ye shall sit at my right hand with my heavenly Father. [28:2]

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

8. But Jeshu said, Do not weep, for a great reward is in store for your piety; only beware lest ye transgress my words.

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

10. Then said Jeshu, If ye listen to my words and obey my commands ye will treat me with favor and justice. As ye go to fight for me at Jerusalem I will hide myself by mingling with you so that the citizens of Jerusalem may not know me. [28:3]

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

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

13. Again he said, Make oath to me. So they all from the least to the greatest, bound themselves by an oath.

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

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

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

17. Then they journeyed to Jerusalem, there to celebrate the feast of unleavened bread. [29:4]

18. Now when the devout men saw Judas they rejoiced with great joy, and

said to him, Point out to us we pray thee, what remaineth to be done.

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

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

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

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

23. Judas replied, Everything is known to me. Lo, he goeth to the temple to attend the sacrifice of the Paschal victim, but I have sworn to him by the ten commandments not to deliver him into your hands.

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

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

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

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

28. And when his disciples saw him held captive, and that it was vain to fight, they took to their legs [29:6] hither and thither, and gave themselves up to bitter weeping.

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

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

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

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

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

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

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

36. Then they added, Thou dost stand now upon the verge of the grave, nor wilt thou at last convert gall into good fruit.

37. But Jesus weeping bitterly, said, My God, my God, why hast thou forsaken me [30:7]?

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

39. Jeshu replied. My blood is shed for mortals, for thus Esaias prophesied, And from his wounds we are healed [30:8].

40. Afterwards they brought Jeshu before the greater and lesser Sanhedrim, where sentence was pronounced that he should be stoned and hanged. [30:9]

41. The same day was the preparation for the Sabbath and also the preparation for the Passover. [30:1]

42. Thence taking him out to the place of punishment they stoned him to death. [31:2]

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

44. His disciples seeing this, wailed and cried out, Behold the goodness of our master Jeshu, whom no tree will sustain.

45. But they knew not that he had enchanted all wood when he was in possession of the name. [31:3]

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

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

48. But there is in my garden a great stem of a cabbage; [32:4] I will go and bring it hither; perhaps it will hold the body.

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

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

51. Therefore they buried him where he was stoned.

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

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

then brought the water back.

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

55. And when they looked and found he was not there, the miserable crowd cried out, He is not in the grave but hath ascended to heaven.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

70. Coming up to him, Rabbi Tanchuma said, How is this? Why dost thou

take food when all the Jews fast and are in sore distress?

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

72. Rabbi Tanchuma replied, It is because of this bastard who hath been hanged and buried near the place of stoning; he to hath been taken away from the grave, and none of us know who hath taken him.

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

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

75. Rabbi Tanchuma said, Indeed it will.

76. Then said Judas, Come, and I will show thee the man, for I took him away from the grave because I feared less perchance his impious followers might steal him from the tomb, [33:6] and I hid him in my garden, and made the brook run over him.

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

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

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

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

81. And this is the reason why now the hair of a monk is shaved off in the middle of the head; it is done in remembrance of what happened to Jeshu. [33:7]

CHAPTER IV.

AFTER these things the strife between the Nazarenes and Judeans grew so great that it caused a division between them, and a Nazarene meeting a Judean would kill him. [34:1]

2. The trouble increased more and more for thirty years, when the Nazarenes, having increased to thousands and myriads, prohibited the Israelites from coming to the greater festivals in Jerusalem. [34:2]

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

4. The pernicious faith increased and spread abroad, and there came forth twelve men [34:3] (bad offspring of fowl ravens), who wandered through twelve kingdoms and spread false doctrines among mankind.

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

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

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

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

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

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

11. Wherefore are we stretched on tenter-hooks while the hand of the Nazarene prevaieth against us and great numbers of us are killed? [35:4]

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

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

14. When they had thus prayed, a certain aged man from among the elders, whose name was Simeon Kepha [Simon Cephas] [35:5] who frequented the Holy of Holies, said to the rest,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

34. If ye do these things, ye shall be worthy to sit with in his seats. [36:6]

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

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

37. Instead of the feast of tabernacles let the day of the nativity be made holy; and on the eighth day afterwards observe the memory of his circumcision. [36:7]

38. All responded to these words, Whatsoever thou sayest, we will do; remain with us now.

39. To which he said, I will abide with you if ye will allow me to abstain

from all food according to his precept, and only eat the bread of misery and drink the water of sorrow.

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

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

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

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

44. This Simeon lived on that tower six years, and when he came to die he commanded that he should be buried within it; and that request they obeyed.

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

46. After the death of Rabbi Simeon Kepha there arose a man named Elias, [37:8] a wise man but of corrupt mind, who went to Rome and publicly said:

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

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

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

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

51. And he added many other bad instructions. 52. But the people said, Confirm to us by a miracle that Jeshu hath sent thee.

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

54. Scarcely had he spoken when a stone fell from a huge wall and crushed his head.

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

Selah, selah, selah.

APPENDIX.
JESUS IN THE TALMUD.

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

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

"Did [Schabb., fol. 164, 2] not Ben Stada bring enchantments out of Egypt in the cutting which was in his flesh?" Under the name of *Ben Stada* they wound our Jesus with their reproaches, although the Glosser upon the place, from the authority of R. Tam, denies it: for thus he, R. Tam saith, This was not Jesus of Nazareth, because they say here, Ben Stada was in the days of Paphus, the son of Judah, who was in the days of R. Akiba: but Jesus was in the days of R. Josua, the son of Perachiah, etc.

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

Lightfoot, upon Matt, xxvii., 31, says: "These things are delivered in

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

On v. 56, which speaks of Mary Magdalene and Mary the mother of James and Joses, Lightfoot

notes that the name □ □ □ □ Magdalene, which is several times applied in the Talmud to Miriam, the mother of Jeshu, means a plaiting or curling of the hair, a profession which it appears was resorted to by harlots, so that the word, like Stada, was used as an euphemism for a coarser term. Bab. Sandhr., fol. 67,1: 'They stoned the son of Stada in Lydda, and they hanged him up on the evening of the Passover. Now this son of Stada was son of Pandira.'" ... As they say in Pumbedetha, she departed from her husband."

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

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

The Gemara Tract, Sanhedrim, fol. 48, mentions that Jeshu had five disciples, Matthai, Nakai, Nezer, Boni, and Thoda.

Mr. Gould remarks, "That there really lived such a person as Jeschu Ben-

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

WAS JESUS HANGED?

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

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

Cross, they elevated their Savior to a position whence he radiated the mysticism of all religions.

LARDNER ON THE TOLDOTH JESHU.

Dr. Lardner, in his "Jewish Testimonies" (chap, vii., p. 5, Works, vol. vi.; 1838) after citing from the Talmud, says in a note, "Some learned men have of late appealed to a work entitled Toldoth Jeschu. I am of opinion that Christianity does not need such a testimony nor witnesses. I have looked over it several times, with an intention to give some account of it; but, after all, I could not persuade myself to attempt it; for it is a modern work, written in the fourteenth or fifteenth century, and is throughout, from the beginning to the end burlesque and falsehood; nor does the shameless writer acknowledge anything that has so much as a resemblance to the truth, except in the way of ridicule."

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

CELSUS

We have already in our Preface referred to Mr. Froude's essay on Celsus. The famous "infidel's" reflections on the birth of Jesus have also been dealt with in one of our footnotes. The title of his work was *Logos Alethes*, which Dr. Donaldson translates as "The True Discourse" and Mr. Froude as the "True Account." "The book is now lost to us," says Professor Luthardt, "having been destroyed by the Christian zeal of the following centuries." Mr. Froude says of it: "The book was powerful and popular, and it proved a real obstacle to the spread of Christianity among the educated classes. Origen's answer decided the controversy in the Church's favor; but in the reconsideration of the theological position which has been forced upon the modern world, what Celsus had to say has become of peculiar interest to us, and I have endeavored to reconstruct, in outline, his principal positions. His arguments lie under every disadvantage; the order is disarranged, the objections are presented sometimes in his own words, sometimes in

paraphrases and epitomes, and are brought forward in the attitude in which they could be most easily overthrown. Often we are left to discover what he must have said from details of the rejoinder."

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

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

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

Mr. Gould starts an original argument on this subject. "Had," he says, "any of the stories found in the Toldoth Jeschu existed in the second century, we should certainly have found them in the book of Celsus." Our answer to this is threefold. First, Christian bigotry has left us no copy of "the book of Celsus," which is therefore an unappealable authority. Second, Celsus *does* twit the Christians with worshipping as God a bastard Jew, born of Pandera and a Jewish woman, and who worked miracles by magic, which is the very nucleus of the Jeschu story. Third, where the Christian Father distinctly challenges another "calumny" as to Jesus being a carpenter, Celsus is right and Origen clearly wrong. Had the Sceptic himself been able to peruse the

Father's answer, it is probable that, instead of being converted, he would have found fresh food for mirth, and been convinced of the hopelessness of attempting to turn Christians from their favorite superstition.

JESUS AND MAGIC.

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

From this time until the Christianity was victorious and Paganism finally suppressed, the charge of magic was constantly preferred against Jesus. According to the Apocryphal gospel of Nicodemus, the Jews "said to Pilate, Did we not say unto thee, He is a conjuror?" Justin Martyr, in the middle of the second century, says the Jews of his time still asserted that the miracles of Jesus were performed by magical arts. This charge he also, like his master, retorted on his opponents. He even appeals to "necromancy, divination by immaculate children, dream-senders and assistant spirits"

in proof of another life. We may safely assert that all the Christian Fathers, as well as Justin Martyr, believed in magic and necromancy. The Clementine Recognitions allude to the same charge against Jesus; and Arnobius, writing at the end of the third century or the beginning of the fourth, says: "My opponents will perhaps meet me with many other slanderous and childish charges which are commonly urged. Jesus was a magician (sorcerer); he effected all these things by secret arts. From the shrines of the Egyptians he stole names of angels of might, and the religious system of a remote century" (Ante-Nicene Christian Library, Vol xix., p. 34).

JESHU'S CONTEMPORARIES.

King Janneus, in whose reign Jeshu is placed, was a Sadducee. He persecuted the Rabbis, and Joshua ben Perachiah, the President of the Sanhedrim, fled to Egypt, leaving Simeon ben Shetach as his deputy. With

respect to this persecution, Rabbi Wise writes—"The Pharisees being persecuted in the days of Alexander Jannai, the number of Nazarites increased. Three hundred of them came at one time to Jerusalem to fulfil their vows. Simon [ben Shetach] was enabled so to construe the law that it was unnecessary for one half of them to make the prescribed sacrifices."

Can these Nazarites have been the Nazarenes referred to in the Jeshu story? Such a confusion of names is more than possible, for the author of our first Gospel has actually perpetrated it. He sends Jesus home to Nazareth to fulfill the prophecy "He shall be called a Nazarene." But the only prophecy of that kind in the Old Testament is in the angel's diction of the birth of Samson, who was neither to shave nor to drink strong drink, but to be "a Nazarite. from the womb." The Nazarite was an ancient teetotaller, and had no connexion whatever with Nazareth.

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

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

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