Dr. 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 promised\(^1\) 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

\(^1\) 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 VIII, 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.
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 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 11th 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 happened 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

1 This fable has a name – it is called the Toledot Yeshu
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 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 lifetime, 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 Hamphorhas. 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:

\[
\begin{align*}
\text{L V C I M I L X D I C V} \\
\text{L V X L I C V M D V M I} \\
\text{I V D I C V D I C L I I}
\end{align*}
\]

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 LII, 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 nevertheless remain arithmetic, namely thus: is the first angel LI 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 Hamphorhas, 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 I L M V X. Therefore whether I can well write
LII also with these letters xxxxii, 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 Hamphorras, 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 Hamphorras 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.
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 närren for nähren [fooling for
nurture]; again, he has nicely improved [gebessert]
my property, yes, watered [gewässert]. 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 lie, 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 "fooey 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, confidere 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 wonder-working 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 Hamphorases; 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 Hamphorases 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 Dyagrammaton, 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, unthink-
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 8:58: "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 prophecies) 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 Hampheras, 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,
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

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[APPENDIX]
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 naïvité.

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 1681.

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 [iv:1] 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, Wittenberg, 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 blood-stained 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 11, 1514, under the title of *Mar Mar Jesu* [v:1]. Dr. G.B. de Rossi, in his *Dizionario Storico degli Autori Ebrei*, catalogues a book entitled לֹּאַלּוֹתָן, 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 Jesù*, or that of *Storia di Gesù 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 may be 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 écrit Juif qui nous ait été transmis centre notre religion. C'est une vie de Jésus-Christ, toute contraire à nos Saints Evangiles: elle paraît être du premier siècle, et même écrite avant les évangelies."-- "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
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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 into the genealogy of J. Christ? For he maintains that Panthera was great-grandfather 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 hobble 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 Huldrich'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 Huldrich version may have "been composed after the Reformation."

The centre of Mr. Gould's theory, around which his orbit is extremely eccentric, may be 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 Jesu* 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 Jesu* 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 [13:1] [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. [14:3]

4. Near by there lived a widow, who had a daughter named Miriam [14:4], 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. Tum ea homine ait: Ne me attingio; in menstruis sum. Sed is morem ille non gerebat, cumque circa eam 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 nocte bis me convenisti? idque non passa sum ab eo inde tempore quo sponsam me tibi elegisti.


15. Verum ille non attendebat ad ejus verba, sed desiderio satisfaciebat, ac tum postea 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 [15:6], 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 [15:7] 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 [17:3], declaring him not fit to come into the congregation, and called his name Jesu, 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, Jesu 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 [19:1].

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? [19:2]

48. Indeed I am the Son of God, and concerning me the prophet Esaias spoke, saying, Behold, a virgin [19:3] 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 Hamphoras.

57. When the people saw this, they fell down and worshipped him, saying, Verily thou art the Son of God [20:5].

58. 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 may be 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 Achaśias, 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.
[FOOTNOTES: CHAPTER I.]


[13:1] "In the year 671 of the fourth millenary." The Rev. S. Baring Gould translates it "in the year 4,671," which, he says, would be 910 B.C. We cannot understand this computation; it agrees with no chronology known to us, neither the Samaritan, the Septuagint, Josephus nor Usher. According to the established Jewish chronology the world was 3,761 years old at the beginning of our era. The year 3,671 would therefore be 90 B.C. This fairly harmonises with what Gibbon says of "the anachronism of the Jews, who place the birth of Christ near a century sooner." It also agrees with the date of Jannaeus, the Sadducee king of Judaea, who reigned from 106 B.C. to 79 B.C. If we suppose, with the author of "Revelations of Antichrist," that the Olympiad of Iphitus is meant in in the text, the year 671 of that era, which began 884 B.C., would be 106 B.C. This brings the birth of Jesus barely within the reign of Jannaeus. On the whole we prefer to regard the Jewish chronology as the one the writer employed. He wrote for Jews and would naturally use it.

[13:2] Pandera, according to the Jewish Gemara (compiled between the fourth and sixth centuries of our era, but containing ancient traditions orally transmitted), was the paramour of a wanton who went astray from her husband. The Talmudic references to Miriam and Pandera may be found fully cited in the works of Lightfoot and Lardner. These scattered accounts of Jesus, when brought together, give us the following:--In the time of Jannaeus the Sadducee, one Mary, a plaiter of woman's hair, was false to her husband, and had, by a person named Pandera, a son called Jesus. This son was taken in tutorship by Rabbi Joshua ben Perachia, President of the Sanhedrim, and, at the time when the rabbis were persecuted by Jannaeus, accompanied him to Alexandria in Egypt, where he learnt how to charm diseases, and other magic arts. On his return with, his master they fell out because Jesus praised a woman's beauty. Jesus then taught new doctrines, defamed the rabbis and gave himself up to magical practices. He had five chief disciples, Mathai, (Matthew?), Nezer, Boni and Thodah (Thaddeus?). They were put to death, and Jesus himself was stoned at Lud or Lydda, twenty-two miles north-west of Jerusalem, and then hanged on the evening before the passover.

Celsus, writing in the second century, as quoted by Origen who "refuted" him a hundred years later, says that Jesus was born of a countrywoman, and that when she was pregnant she "was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera" ("Origen against Celsus," book 1, ch. xxxii., p. 431.—"Ante-Nicene Christian Library"). This calumny the Christian Father easily confuted by such powerful arguments as that God would not make a teacher of a bastard, and that some animals--for instance vultures--conceived without any connection with a male.

Celsus, speaking on behalf of the Jews, further says, as reported by his opponent, "that he (Jesus) having been brought up as an illegitimate child, and having served for hire in Egypt, and then coming to the knowledge of certain miraculous powers, returned from thence to his own country, and by means of those powers proclaimed himself to be God" (book 1, ch. xxxviii., p. 438).
[14:3] Pandera's living at Bethlehem might account for the gospel tradition of Jesus being born there. According to the Apocryphal Gospel of Mary, she lived at Jerusalem before Joseph married her, and Bethlehem is not far from the holy city. Actually, it is more probable that Jesus was born at Nazareth, where Joseph lived. The Rabbinical writers refer to him as Ha Notzri, a native of Nazareth; his disciples were called Nazarenes before they received the name of Christians; and a Nazarene is still the designation for a Christian throughout the East.

[14:4] Miriam is the Hebrew word for Mary, and signifies bitterness. Lardner says, "In several other places of these Talmudical writers, Mary is called 'a plaiter of woman's hair'; as may be seen in Lightfoot p. 270. And from some things alleged just now it seems that thereby they denote a transgressor of the laws of purity. And we are led to think that by this description they intended to represent not her outward condition, but her moral character" ("Jewish Testimonies." Works, vol. vi., p. 524; 1838).

[15:5] We are obliged to keep these passages veiled in Latin. There are worse things in the Bible, but we do not feel at liberty to emulate the indecency of the inspired writers. A reference to Leviticus xx., 18, will give a fair idea of the meaning of Miriam's exclamation in the first sentence.

[15:6] This rabbi is undoubtedly an historical character. He flourished about 90 B.C., and is mentioned in the Talmud. It was customary for rabbis, like the Greek sophists, to take pupils, who generally became their disciples. Paul tell us (Acts xxii., 3), that he was "brought up at the feet of Gamaliel."

[15:7] Ever since the captivity there had been an extensive Jewish colony at Babylon, where the chief part of the Gemara was compiled, and whither many Hebrews repaired after the fall of Jerusalem. This reference to Babylon seems an unmistakeable touch of authentic history.

[16:8] The apocryphal Gospel of the Infancy and the History of Joseph both give Jesus a schoolmaster, and both praise his bright parts. Luke (ii., 40) also says that "the child grew, and waxed strong in spirit, filled with wisdom." The only indication, however, that Jesus could write is furnished by John (viii., 8). But this story of his writing on the ground is wanting in the earliest manuscripts.

[16:9] Verses 24-27.--Jesus in our Gospels argues with the rabbis, and bestows all his impertinence on his mother; but Jeshu offers it all to the doctors.--The same story is thus told in the Talmud;--"As once the elders sat at the gate there passed two boys before them. One uncovered his head, the other did not. Then said Rabbi Elieser, The latter is certainly a bastard; but Rabbi Jehoshua said, He is a son of an adulteress. Akiba said, He is both a bastard and a son of an adulteress. They said to him, How canst thou oppose the opinion of thy companions? He answered, I will prove what I have said. Then he went to the boy's mother, who was sitting in the market selling fruit, and said to her, My daughter, if you will tell me the truth I will promise you eternal life. She said to him, Swear to me. And he swore with his lips, but in his heart he did not ratify the oath." Lardner notes that "though no person is here named, there can be no doubt who is intended."

[16:10] "Joseph Pandera." R. von der Alm conjectures that the Christian story kept the first name of Pandera--Joseph--as that of the father of Jesus. According to Luke iv., 22, the Jews inquired of Jesus "Is not this Joseph's son?" They obviously knew or suspected nothing of his divine parentage. The passage in brackets in Luke's genealogy, iii., 23, representing Jesus as the "supposed" son of Joseph is the language of the evangelist himself, who was not a contemporary. The friends and countrymen of Jesus allude to him as a man, a carpenter, and the son of a carpenter. See Mark vi., 3; Matthew xiii., 55. In the face of these texts, it is astonishing that Origen, in reply to Celsus, should assert that "in none of the gospels current in the churches is Jesus
himself ever described as being a carpenter." This sweeping denial can only be explained on one of three hypotheses: Origen's unscrupulous audacity, his ignorance of our gospels, or the subsequent interpolation of the passage he contradicts.

[17:2] Bastard is a strong word, but it is accurate of Jesus as well as of Jeshu. There was a Jewish law against bastards entering the congregation until the tenth generation (Deuteronomy xxiii., 2).

[17:3] Proclamations among the Jews were made by the sound of trumpets. See many places in the Old Testament. The same ceremony has been performed in more modern times. The blowing of rams' horns was a conspicuous feature in the excommunication of Spinoza.

[17:4] Jehoshua, which we shorten into Joshua, is a common Jewish name, of which Jesus is the Greek version. It means "Jehovah is his salvation." Rabbi Abraham Farrisol, in his (Megan Abraham) Ch. 59, says "His name was Jeshua, but as Rabbi Moses Maimonides has written it, and as we find it throughout the Talmud, it is written Jeshu. They have carefully left out the ain, because he was not able to save himself." So Elias in Tishbi, under the word Jeshu, says "Because the Jews will not acknowledge him (Jesus) to be the savior, they do not call him Jeshua, but reject the ain and call him Jeshu." By omitting this letter a peculiar significance was given to the name. In the curtailed form it is composed of the letters jod, shin, vau, which are taken to stand for: גור -- "his name and remembrance shall be extinguished," the meaning which is given in the text.

[17:5] Jesus also returned from Jerusalem and dwelt in Galilee, from which district all his disciples were chosen. It was just the place for prophets and demagogues. Renan remarks very justly that "Palestine was one of the countries most in arrear in the science of the day; the Galileans were the most ignorant of all the inhabitants of Palestine, and the disciples of Jesus might be reckoned among the most stupid Galileans."

[17:6] This was the Shem Hamphoras -- שֵׁם חַנְפֹּרָה, the Sacred Ineffable Name, by which expression the Jews name Jehovah or Jahveh, the correct pronunciation of which is lost, the word Adonai (Lord) being substituted. The rabbis affirm that the decadence of Israel is due to the loss of this sacred name, and that, if any one were able to pronounce it, he might thereby create or destroy worlds. Numerous wonders are ascribed to it. By its aid Moses slew the Egyptian, and it was engraved on Solomon's seal. The great prophet must, however, have forgotten it during his residence with Jethro; for according to the Kabbalists he spent forty days on Mount Sinai, learning it afresh from the angel Saxael.

[18:7] Mr. Gould considers that this verse shows the writer's "amazing ignorance" of Jewish history, which represents Solomon as the builder of the Temple. But the remark rather shows Mr. Gould's amazing ignorance; for, according to Rabbinical tradition, although Solomon erected the Temple, its foundation was laid by David; and this tradition is corroborated by 1 Chronicles xxii., 1-4. The foundation stone of the Temple is said to have been the same block that Jacob reposed on (Genesis xxviii., 22), and which he prophesied "shall be God's house."

[18:8] The Talmud calls them "brazen dogs," and Luther appears to have thought them of this species. Alm refers to Ezekiel i., containing a description of the Cherubim, Jehovah's four-faced body-guard, one aspect being leonine. Madame Blavatsky thinks the text refers unmistakeably to these Hebrew chimeras, or, to use her own phrase, "symbolical monstrosities" ("Isis Unveiled," vol. ii., p. 201; 1877).

[18:9] The Talmud refers to a similar performance in the query "Did not Ben Stada bring enchantment out of Egypt in the cutting which was in his flesh?" Ben Stada (the son of Stada) of
course is Jesus, who according to our Gospels went into Egypt. It is curious that Revelation (xix., 12, 16) ascribes to Jesus "a name written, that no man knew but he himself;" and this, or an equivalent name, was "on his thigh," but whether tattooed or sewn in we are not informed.

[19:1] According to several passages in our Gospels, the Pharisees charged Jesus with casting out devils through Beelzebub, the prince of devils. There are many illustrations in the Bible of the superstition of using the divine name as a spell. When Jacob wrestled with the angel he demanded his name (Genesis xxii., 29). Manoah made the same request to the angel who predicted the birth of Samson (Judges xiii., 18). The third commandment prohibits the taking of God's name in vain (see also Lev. xxiv., 16). Jesus (Mark xvi., 17) says of his disciples "in my name they shall cast out devils." According to Acts iii., 16, his name made a lame man strong; and Peter in answer to the question "By what power or by what name have ye done this?" replies (Acts iv., 12) that there is none other name under heaven given whereby we must be saved." Paul also (Phillipians ii., 9) says "Wherefore God also hath highly exalted him, and given him a name which is above every other name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

[19:2] Jeshu boasts of his virgin mother; the Christians claim the same glory for Jesus, and probably with equal truth. Mary did not, however, conceive at the top of her head, although according to St. Ambrose she was impregnated through the ear -- Maria per aurem impregnata est. Dr. Clemens mentions an early Christian belief that Jesus was born from his mother's head. Both these notions are plagiarisms from the Greek mythology, which represents Minerva as springing full-armed from the brain of Jove. Justin Martyr, indeed, in his First Apology (Ch. 21) places the miraculous births of Jesus and the offspring of Jove in the same category. In the legends of the birth of Buddha, the Indian savior is born from the side of his mother Maya.

[19:3] The claims of Jeshu and Jesus are equally founded on a false interpretation of Isaiah. The word almah (vii., 14) means any young woman, whether single or wedded. Besides, Isaiah took care to fulfil his own prediction by the aid of a female colleague, leaving nothing to be added by the labor of his successors (viii., 3).

[20:4] Jeshu's readiness to work a miracle is in striking contrast to the reluctance of Jesus. Instead of calling people evil, wicked and adulterous, for seeking a sign, he promptly acquiesces in their request, and at once calls for a good subject.

[20:5] Matthew puts a similar exclamation into the mouth of the centurion at the Crucifixion.
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) [22:3].

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.

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 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.

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.

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 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: 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 [25:3], 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. [26:2]

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.
[FOOTNOTES: CHAPTER II]

[22:1] The story here is marvellously like that of Matthew (xxi., 9). No one has been able to determine the position of Bethphage, where Jesus obtained his asses; but the situation of Nob is well known. It lies near Jerusalem, and is mentioned in the Old Testament and in Josephus.

[22:2] Zechariah's prophecy (ix., 9) is understood by this writer, but misunderstood by Matthew, who was evidently unacquainted with Jewish idioms. Hebrew authors often gained emphasis by iteration; witness especially the song of Deborah on Jael and Sisera. Zechariah, therefore, intended only one donkey; but Matthew stupidly puts him on two. Jeshu's biography, with better Hebrew and better taste, puts him on one.

[22:3] This parenthesis is probably an interpolation. The widow of Alexander Janneus is called Alexandra by Josephus (Antiq., bk. xiii., ch. 16). She reigned nine years after the death of her husband, leaving two sons, Hircanus and Aristobulus, both of whom reigned after her. Hyrcanus was killed by Herod (Antiq., xv., 2). The interpolator has possibly confounded Queen Alexandra with Helena, Queen of Adiabene, noted among the Jews as a Gentile proselyte who visited Jerusalem (Antiq., xx., 2). Mr. Gould thinks that the Helena referred to in the text "is probably the mother of Constantine, who went to Jerusalem in A.D. 326 to see the holy sites, and, according to an early legend, discovered the three crosses on Calvary." This supposition, however, is gratuitous and absurd. Constantine's mother was a proselyte to Christianity. It was the more ancient queen Helena, who was a famous proselyte to Judaism, that a Hebrew writer would probably bear in mind.

[23:4] Jesus healed lepers as well as Jeshu; see Luke vii., 22, and many other passages. Leprosy appears to have been a prevalent disease among the chosen people, and Jehovah spent a great deal of his time in legislating for its treatment. Compare 2 Kings v., 14, where Naaman's flesh "became again like unto the flesh of a little child."


[24:6] Queen Helena's reluctance to meddle with Jeshu is very similar to the legend of Pilate's wife in Matthew. "Have thou nothing to do with that just man," says the wife of the Roman governor. See xxvii., 19.

[24:7] Compare Matthew xxvi., 3-4 -- "Then assembled together the chief priests ... and consulted that they might take Jesus by subtlety and kill him." It may be remarked that while our narrative allows ample time for the capture of Jeshu, the Gospel narratives huddle up that of Jesus in the crudest manner; the plot, the betrayal, the seizure all happening in one evening, or in an incredibly short space of time.

[24:8] Judas is here one of the "wise men" or rabbis. It is remarkable that the opponent of Jeshu and the betrayer of Jesus bore the same name, and the presumption is that both characters are founded on a common legend.

[24:9] Compare Matthew xxvii., 25 -- "Then answered all the people and said, His blood be on us, and on our children."
[25:1] This phrase, like many in our Gospels, is misappropriated and spoiled from the Old Testament. Obadiah 4, says "though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." The author, like our Gospel writers, could misquote the Old Testament and blaspheme at the same time.


[25:3] See Deuteronomy xiii., 6-10, containing the malignant law of heresy, with which the Jews justify the death of Jesus. If the hero of our Gospels was indeed the son of Jehovah, his fate was a remarkable instance of poetical justice.

[25:4] Psalms ii., 7."My beloved son" was said of Jesus by the holy dove at his baptism, and "this day have I begotten thee" is added in the ancient gospel according to the Hebrews. This latter clause would of course be inconsistent with the story of Matthew, who represents Jesus as having been miraculously conceived thirty years earlier.

[25:5] Psalms cx., 1. It is likewise quoted by Jesus. See Matthew xxii., 44.


[25:7] The "Acts of the Holy Apostles Peter and Paul" narrates a similar contest between Peter and Simon Magus, under which designation Paul is clearly aimed at in the Clementine Recognitions. Simon Magus, by the power of sorcery, flew through the air, and seemed to be going to heaven; and straight-way Peter (of course not by sorcery) invoked the name of Jesus Christ, when down fell Simon in quarters (Ante Nicene Christian Library vol. xvi., p. 273). Mr. Gould, after a slight reference to this legend, adds that "it reminds one of the contest in the Arabian nights between the Queen of Beauty and the Djin in the story of the Second Calender."

[26:8] The sacred name could only be pronounced in a state of perfect purity, which may account for its Being lost among the Jews.

[26:9] Compare Matthew xxvii., 40, where Jesus is invited to work a miracle in his own favor by descending from the cross; but Jesus, like Jeshu, was unable to respond.

[26:1] Psalms xliv., 23. Quoted also in Romans viii., 36.

[26:2] Jeshu's disciples stick by him, and he escapes. The disciples of Jesus "all forsook him and fled." Jeshu appears to have made a better selection.

[26:3] The Jordan where Jesus was baptised, was a sacred river, a miniature Ganges. Naaman washed in it to remove his leprosy, and Jeshu purifies himself in its waters.

[26:4] Readers will remember the miraculous draught of fishes in our Gospels, and the walking on water, which may be considered equivalent to floating the mill-stones. In miraculously feeding the multitude, Jeshu took the precaution to furnish himself with fish.

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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 Jesu's tent, and with a knife cut his flesh and took out therefrom the sacred parchment.

3. Jesu 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 Jesu 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 Jesu, 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 Jesu 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. [29:5] 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 Jesu 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 Jesu.

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 Jesu 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. [32:5]

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,

58. 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.

68. 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]
[FOOTNOTES: CHAPTER III]


[28:3] A remarkably similar passage occurs in John vii., 8-10. According to this Gospel, although it is not mentioned by either of the others, Jesus sends his brethren up to Jerusalem, and remains behind in Galilee himself, because his "time was not yet come." But as soon as they are gone, he follows them "not openly, but, as it were, in secret"


[29:5] Jesus also must have had a large following, probably consisting for the most part of fanatical Galileans. They doubtless assisted him in clearing the precincts of the Temple, and they were dreaded by the high priests who seized him suddenly by night, "for they feared the people."

[29:6] Jesu's disciples only leave him when they see that further resistance to the authorities is useless.

[30:7] The scourging, the crown of thorns, the mocking, and the vinegar for drink, are such familiar features of our Gospel story that it is unnecessary to cite particular texts. Jesu's exclamation is also exactly the same as that of Jesus. It is the first verse of the twenty-second Psalm--"Eloi, Eloi, lama sabacthani--"My God, my God, why hast thou forsaken me?"

[30:8] Isaiah liii., 5. This misinterpreted prophecy of the suffering Messiah has largely contributed to the Christian doctrine of the atonement. Matthew (xxvi., 28) makes Jesus say at the last supper, "this is my blood of the new testament, which is shed for many for the remission of sins."

[30:9] Jesu's trial and sentence are strictly according to Jewish law and practice, while that of Jesus outrages it in every particular. Rabbi Wise, in his "Martyrdom of Jesus of Nazareth" (p. 66), has the following trenchant remarks on this subject: "The whole trial, from the beginning to the end, is contrary to Jewish law and custom as in force at the time of Jesus. No court of justice with jurisdiction in penal cases could or ever did hold its session in the place of the high priest. There were three legal bodies in Jerusalem to decide penal cases: the great Sanhedrim of seventy-one members, and the two minor Sanhedrim, each of twenty-three members. The court of priests had no penal jurisdiction except in the affairs of the temple service, and then over priests and Levites only."

[30:1] This agrees with John, but not with Matthew, Mark and Luke, who all represent Jesus as having already eaten of the Passover. The fourth Gospel is a later production, and its author had an opportunity to correct silently some of his predecessors' mistakes. Rabbi Wise, in his "Origin of Christianity" (p. 30), writes: "In the first place the Jews did no public business on that day; had no court sessions, no trials, and certainly no executions on any Sabbath or feast day. And in the second place, the first day of the Passover never was on a Friday, and never can be, according to the established principles of the Jewish calendar." These statements, which could be amply
justified by Biblical and Talmudic references, put Matthew, Mark and Luke out of court; for they clearly assert that Jesus was crucified on the first day of the Passover. Rabbi Wise sensibly concludes that they "adopted the first day of the Passover because they taught the dogma that Jesus died to redeem all sinners. The fact concerning the day was shaped to suit the dogma. Israel was redeemed from Egyptian bondage on the day celebrated ever after that event as the feast of the Passover; therefore the death of Jesus, the second redemption, must have taken place on the selfsame day ... But this is impossible."

[31:2] The punishment for blasphemy is prescribed in Leviticus xxiv., 16, and that for perverting to the worship of false gods in Deuteronomy xiii., 10. Stoning was the method of execution in both cases. Jesu therefore died according to the Jewish law. The subsequent hanging was perhaps equivalent to the exposure of traitors' heads on Temple Bar. Jesus, according to our Gospels, was crucified; but there was a diversity of opinion on this point among the early Christians. Paul preached "Christ and him crucified," but his great rival Peter, in Acts v., 30, speaks of "Jesus, whom ye slew and hanged on a tree," and again in Acts x., 33 "whom they slew and hanged on a tree." Peter further says (xii., 29) "they took him down from the tree, and laid him in a sepulchre;" and again in his first Epistle, "Who his own self bare our sins in his own body on the tree." When Peter and Paul differ as to the execution of Jesus, it is not difficult to decide which should be believed. Peter had, as Paul had not, the advantage of being present. Peter does, indeed, refer twice in Acts ii. to Jesus as "crucified," but it is in a long speech which was probably composed for him by the author. In any case, these references do not destroy the force of his frequent allusions to "hanging." Paul himself, too, in Galatians iii., 13, appears to side for once with Peter. "Christ," he says, "hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." On the whole it is not improbable that Jesu and Jesus died the same death.


[32:4] It must have been an immense cabbage. Perhaps it was a Jerusalem artichoke. The anonymous Jew, who translated the Sepher Toldoth Jesu for Richard Carlile, says the plant was a small species of palm tree.


[33:7] This is perhaps a later addition. It is no part of the story, but merely a speculation of the author. As a matter of fact, he was mistaken; for the tonsure was in use among Buddhist monks before the Christian era; Guatama himself being represented as performing the ceremony, on his son Rahula.
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 foul 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 prevaleth 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.
[FOOTNOTES: CHAPTER IV.]

[34:1] The later, and more voluminous *Sepher Toldoth Jesu*, edited by Huldrich, makes Joseph Pandera a Nazarene, and represents him as settling at Nazareth with Miriam and Jeshu after their return from Egypt, whither they had gone on account of a famine in Palestine.

[34:2] Probably an anachronism. It perhaps alludes to an actual occurrence in the early part of the second century of our era. Archdeacon Farrar says that "in A.D. 120 Aelia Capitolina was built by Hadrian on the ruins of Jerusalem, and Christians were allowed free access to it, while no Jew was suffered to approach it" ("Early Christianity," p. 491).

[34:3] Christian legends likewise represent the twelve apostles as going to various countries.

[35:4] Another anachronism, probably referring to the same period as verse 2. The Christians enjoyed immunity from persecution, but there is no doubt that the Jews suffered dreadfully from Pagan and Christian after the fall of Jerusalem.

[35:5] The whole of this chapter, which is no part of the life of Jeshu but merely an addendum, is terribly confused; and Mr. Gould's attempted elucidations only leave it in greater obscurity. He seeks to explain it by events that occurred many centuries later. But a more obvious and satisfactory explanation may be given. Simeon Kepha is probably Peter, whose Judaising proclivities are well known; and Elias (verse 46) is perhaps Paul, who withstood him, and preached the gospel to the Gentiles. Christianity was originally nothing but a Jewish sect, and there were greater differences between the Sadducees and the Pharisees than between the Pharisees and the Christians. The Book of Revelation shows how intensely Jewish was the spirit of the early Church, and at the same time it indicates the intrusion of foreign elements. Peter and Paul represented respectively these opposing tendencies. It may be added that the miracles here ascribed to Simeon Kepha are somewhat similar to those recorded of Peter in the Acts.


[36:7] Verses 36-37. The Christian festivals of Good Friday, Ascension Day, Christmas, and the Circumcision, are here plainly described. Peter was "of the circumcision," and it is natural to represent Simeon Kepha as enjoining its observance on the Nazarenes. The inclusion of the festival of the Circumcision in this list also points to the antiquity of the text; for it was commemorated in the early Church until its suppression by Pope Gelasius (A.D. 492-496).

[37:8] Rabbi Wise ("Origin of Christianity") considers Paul to be the Acher (Alias) of the Talmud, who was also called Elisha ben Abuah. He was an apostate disciple of Gamaliel, and was alleged to have visited Paradise, as Paul was lifted into "the seventh heaven." The views of Elias on the unimportance of ceremonies agree with those expressed by Paul in his Epistles; and Paul, like Elias, is supposed to have met a violent death at Rome.
APPENDIX.

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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 anathematised' (Jesus). And, a little before that, 'Elisaeus turned away Gehazi with both his hands.' 'And R. Joshua Ben Perachia 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 Perachia, 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 מַגְדָּלֶן 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 Pombedetha, 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 head-quarters 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."

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**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 accursed. 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 ; Cincinnatti, 1880.)

The Roman cross was not, as Christian painters have universally represented it, shaped thus †. 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.

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**LARDNER ON THE TOLDOTH JESHU.**

Dr. Lardner, in his "Jewish Testimonies" (chap. vii., p. 558, 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 Jeshu. 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.

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**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 be 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 Jeshu 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 than 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).

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**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.
It once happened with a certain man whose name was Yoḥanan and whose wife was Miriam, that he had a certain Hebrew maidservant[1] who was espied by a man whose name was Joseph, the son of Pandera.[2] He had taken notice of the man's maidservant and came upon her whilst she was impure, by reason of her natural purgation, and had laid with her when she was lying alone in the dark. At which incident, she became startled and could not answer him[3] a word until the morning, when she then said to her husband: "Yoḥanan, my master! Why hast thou done this night that which is not lawful? For thou hast come upon me twice.[4] Moreover, I did warn you that I was unclean, yet, hast thou not heeded my warning."

At this saying, he was very much distraught and went and told the matter to Shimon, the son of Shetaḥ.[5] He said to him: "I will tell thee what happened to me this night. For my wife came and said unto me that such and such a thing had befallen her, but it was not me who had connexion with her." He then answered: "Who is it that thou dost suspect?" He said: "A certain one of my neighbors whose name is Joseph, the son of Pandera." He asked him: "Hast thou any witnesses?" He answered: "I have no witnesses." He then replied: "Go and conceal the witnesses from the culprit, for if he went in once, he will go in again. If you will do this thing, thou shalt make him liable thereby to the death penalty."

Yoḥanan sat there idly and did not do a thing, until he overheard the town taken up entirely with the gossip over this matter, even those who were saying she committed an act of whoredom. Now because of the public's slander, he went off into Babylonia, and did not return. Meanwhile, his wife gave birth to a son whose name is Jesus,[6] may the name of the wicked rot.[7] Now he excelled in wickedness until he had been heard saying: "Since Jethro the mere proselyte was Moses' master, the greatness of Moses is thereby diminished." At this, the Sages replied: "This is none other but a bastard, and the son of a menstruate woman." They went also unto his mother. They asked her: "What is the nature of this youth?" She replied unto them: "I was conceived with child by Yoḥanan, my betrothed, but he is now gone into Babylonia, and I wot not what he doeth." Shimon, the son of Shetaḥ, then interrupted and said to them how Yoḥanan had told him such and such an affair had befallen her. The Sages asked him: "What shall we do to the woman?" Shimon answered them: "She is not liable to anything on that account, for she has not become impoverished by her own volition."[8] When she heard that they did not make her liable to the death penalty, she then told them the true account of the matter, and said: "It was, afterwards, made known unto me the affair, namely, that it was Joseph, the son of Pandera, by whom I was conceived with child."

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1 Sefer Toledot Yeshu (ספר תולדות ישו, The Book of the Generations/History/Life of Jesus), often abbreviated as Toledot Yeshu, is an early Jewish text taken to be an alternative biography of Jesus. It exists in a number of different versions, none of which are considered either canonical or normative within rabbinic literature, but which appear to have been widely circulated in Europe and the Middle East in the medieval period. A 15th-century Yemenite work of the same was titled Maaseh Yeshu, or the "Episode of Jesus" in which Jesus is described either as being the son of Joseph, or the son of Pandera. The account portrays Jesus as an impostor.
When the son whom she had borne heard his mother confess, and heard that the Sages made only him liable to the death penalty, he withdrew himself to the Temple precincts. Now the express letters of God's ineffable name were written upon the Foundation Stone within the Holy of Holies, and anyone who learnt them could do by them whatsoever he wished. Moreover, the nation of Israel used to fear lest perhaps the wicked of Israel should learn them, and thereby destroy the world. So it was that they made two brazen dogs, and had them tied at the entrance to the Temple Sanctuary, and anyone who learnt the express letters of the Divine name and then went out of the Sanctuary, when he saw the dogs, would anon forget from his heart that which he had learnt.

Now the land of Israel was given over unto the hand of a queen in those days, whose name was Helena. Jesus entered the Temple Sanctuary and learnt the letters, and made a stipulation over them that he shall not feel hurt at the rending of his flesh, and so wrote them down upon parchment. Then did he rend his thigh, and prepared the parchment for insertion, and replaced the torn skin. When he departed, he forgot them. Yet, when he reached the house, he ripped open his thigh and took out thence the parchment and learnt once again the letters. He then gathered together some young men of Israel, to wit, three-hundred and ten, and said unto them: "Ye call me a bastard, but I am the Messiah, and it was concerning me that Isaiah did prophesy and say, Behold! A young woman shall conceive and bear a son, and thou shalt call his name Immanuel (Isa. 7:14). Moreover, it was said about me, Thou art my son. This day have I begotten thee (Ps. 2:7). That is, without my father and mother lying together carnally. Yet, do ye seek your own self-aggrandizement."

They answered him: "If thou art Messiah, shew us a sign!" He then replied: "What sign is it that ye seek from me?" They brought unto him a lame man who had never yet stood upon his feet whom, when Jesus had seen, spoke over him the express letters and forthwith did he begin to walk. At their seeing this, they bowed down before him. When the Sages heard this report, they brought him unto Helena the queen. They said unto her: "Your Majesty, the Queen, this one here is a sorcerer." He then said to her: "I am the Messiah, and it was said about me, Who shall rise up for me against the wicked?" (Ps. 94:16) The queen then asked: "Is there aught in the Law (Torah) of which he saith?" They answered: "There is. But the Messiah whom we do expect hath with him other signs, namely, In his days, Judah shall be delivered (Jer. 23:6). Moreover, concerning him it hath been said: He shall smite the land with the rod of his mouth, and by the breath of his lips shall he slay the wicked (Isa. 11:4). However, concerning this man here, it was said, And that false prophet shall die. And again, And thou shalt put away the evil from amongst you" (Deut. 18:20; 19:19). He then reiterated what he had said: "I am he, the Messiah, and I resurrect the dead." She, at hearing this, sent with him certain of her emissaries, and he did resurrect those who had been dead by the express letters of God's Divine name, and the people of Israel were on his account in a state of consternation.

After many days, he conveyed himself away. The Sages then came unto the queen and said: "Your Majesty, the Queen, seest thou how he hath fled by the sorceries that be with him? For they have not suffered him to remain standing in one place! His reproach has become evident!" She then sent horsemen unto him, as far as Babylonia where he had gone, but the citizens of Babylonia would not suffer him to go with them. They waged war one with the other. Jesus then said to the men of Babylonia: "Do not fight with them. My father who is in heaven, and the Divine letters which art in mine own hand, they shall deliver me!" He said unto them: "Bring unto me a millstone," which doing, he rode upon it and called out the express letters, whereby he floated while sitting thereon upon the surface of the water. Likewise, they made birds out of clay and brought these
before him, and they began to fly. He said unto them: "Go ye forth and say to your lady, the Queen, what ye have seen." They then went and told the queen, saying unto her: "They brought unto him a great millstone and he mounted it, and began floating while sitting upon it over the surface of the water, like as one floateth an eggshell."

She then summoned the Sages together and said unto them: "This Jesus, whom ye did dismiss as a sorcerer, is none other but the son of God! For how many [wonderful] signs hath he wrought!" They replied unto her: "Your Majesty, the Queen, let not a word of his sorcery enter into your heart, whereas we [too] are able to perform as he hath done." She then sent unto him several of those who believed in him. They entreated him, saying: "Come back unto the queen, for she is startled by the signs that thou hast wrought." He, at their entreaty, gathered together his following and came back into the land of Israel. Yet, meanwhile, those in Israel had taken a certain man by the name of Antichei, and brought him into the Temple precincts, and he wrote them (i.e. the express letters) upon a piece of parchment, and he began to do just as Jesus had done. Then were they all come together unto the queen, and they made their accusations against him, having come there to make themselves victorious over him. He then began to say: "Behold! It is written, He shall take me," (Ezek. 3: 12-14), that is to say, like as a bird is taken up in the air. Antichei answered: "But it is written elsewhere, And the children of those who go unrestrained of thy people," (Dan. 11: 14).

He (i.e. Jesus) then spread out his hands as the wings of a vulture and began flying in the air. Those of Israel said to Antichei: "Do thou as he hath done, for thou hast learnt as he hath learnt!" Forthwith did he fly away after him, until at length he attained unto him, and he would call out the express letters of God's name for an imprecation against him so as to cast him down from the sky, while the other would also call out the express letters so as not to be cast down from the sky. When he saw that he did not fall down, for he had learnt just as he had learnt, he (i.e. Antichei) then stood up and made an abominable act upon him. When they had thus been defiled, they both fell down to the earth. Those of Israel then caught hold of him and brought him to the queen. They said unto her: "Your Majesty, the Queen, ask him where are now the signs that were with him!" When he understood that the express letters of God's name had vanished from his heart and that he had fallen captive in their hands, he said: "It is written, Their faces are become harder than flint stone (Jer. 5:3). And again it is written, Happy is the man who walketh not in the counsel of the wicked" (Ps. 1), at which saying he escaped from them, and fled away with him, remaining in a certain place until the Passover. Then he took an ass and mounted it, and gathered together his following, and went up to Jerusalem. He then said to his following: "Consider ye how the Scripture hath been fulfilled, He is poor, and riding upon the foal of an ass" (Zech. 9:9).

They came to offer the Passover offering, when one of his own party came and said to those of Israel: "Are ye willing to have Jesus?" They asked him: "Where is he?" He answered: "In Jerusalem." They said to him: "Shew him unto us." He answered: "He hath already adjured us by the authority of the Ten Commandments not to reveal himself unto others, and hath clothed me (sic: should be "us") in common attire. Nevertheless, come and salute us, and I will then come in and bow down before him, and thereby ye shall know that he is that wicked one." When they had come, he presently bowed down unto Jesus. Those of Israel, at this betrayal, stood and caught him, and they said unto him: "Thou art the Messiah. Deliver thyself from our hands!" When he had fallen into their hands, he said: "It is written, A priest and a prophet have they killed" (Lam.
And it is written, *For thy sake are we killed all the day long*" (Ps. 44:23). His companions began to weep when they realized that they could not deliver him from the people of Israel, and so they killed him and they proceeded to hang him. Now this same wicked person[^15] had made a stipulation over the trees, whilst he had still the express letters of God's Divine name with him, that they should not receive him, for he knew that they would not suffer him to be left alone. So it was that on every tree that they came to hang him, that tree would break whilst he was put thereto, until at length they brought the tree of the carob, and thereon they hung him, and it did not break. For he had made no stipulation over the carob tree. Thus his following began to weep and exclaim: "Out of his abundant righteousness, the trees would not receive him."

At eventide, they came to take him down, on account of that Scripture which saith: *Thou shalt not suffer his corpse to remain on the tree* (Deut. 21:23). So did they bury him, and his following began to weep again at his tomb while saying: "Ye have become liable to the death penalty, because ye have slain the Messiah!" Yet, those of Israel retorted by saying: "Ye, yourselves, have become liable to the death penalty, because ye have believed in a false prophet!" His following then said to themselves: "Come and let us take him out of his tomb." They opened the tomb, but did not find him there, and so did they go unto Helena the queen. They said unto her: "Consider, your Majesty, the Queen, how many signs he hath wrought, and how that now he hath gone up into heaven." At this declaration, she did send unto the Sages, and inquired of them: "Where is it that ye have buried Jesus?" They answered: "Near unto the waters of Siloam." She then returned answer unto them: "If ye do not bring him unto me, I shan't leave off from harassing a single one of you." They sought him, but could not find him. They then said unto her: "Give us time." She gave them time, and meanwhile, the people of Israel had all taken upon themselves a fast of affliction until the appointed time had expired, yet still they did not find him, by reason of which they began to flee from before the queen. Rabbi Tanḥum did also flee unto the field, and there found a certain gardener eating. He said unto him: "Thou wicked man! All of Israel hath undertaken fasting and they art in sorrow, but thou sittest here eating!" He then replied: "My lord, on what occasion hast this sorrow come over the nation?" Rabbi Tanḥum then told him the account of the matter. He furthermore said: "If they shall perchance find him, Israel shall find some relief." The same man (i.e. the gardener) answered: "I have stolen him and buried him in my own garden, so as not to give an opportunity for the wicked to steal him away." Rabbi Tanḥum, at hearing this, returned unto the city and exclaimed: "This day is a day of good tidings!" So those of Israel went and took him out of his tomb, and did tie a rope around his leg, and began to drag him along the city lanes of Jerusalem, until they brought him unto the queen. Forthwith did she praise the Sages and became wroth with the following of Jesus, banishing certain of them – three to a mountainous place, three to Greece, and thirteen of their number to Rome, while the rest were scattered among the nations. Then did the Most Holy, blessed be He, demand his judgment in every place. But, even so, those in Israel who stood up to make this breach in faith, got themselves up and opposed openly the Sages, and said: "He is the Deliverer." Thus, there was a schism in Israel.

Now after Jesus had been slain some thirty years, the Sages then said: "Come and let us remove them from the commonwealth of Israel. For on account of our many transgressions, they have stood up and opposed us, thereby fulfilling what hath been said, *They have made me jealous over that which is not a God, even made me angry over their vanities. Yet shall I make them envious over those who are not a people, yea over a foolish nation shall I anger them*" (Deut. 32: 21). They stood up and called unto one from the Rabbinic Court in Tiberius, whose name was Elijah.[^16] They said unto him: "Come and separate from amongst us these wicked persons, and thou shalt find great reprieve from the God of Israel. Meanwhile, we shall also pray for thee that there shall not
be imputed unto thee thereby any sin from the Lord." So what did this wise man do? He stood up and made a declaration throughout the entire border of Israel, saying: "I am an apostle of Jesus. All those who believeth in him, let him come unto me, and I shall inform him about what must be done."

At this invitation, the entire wicked following of Jesus were gathered together. They answered the man: "Art thou an apostle of Jesus? Shew us a sign." He replied: "What sign is it that ye demand of me? I shall simply do what Jesus hath done." They brought unto him a lame man, and he called out over him the express letters and did forthwith stand up. They then answered the man: "In truth, thou art his apostle." He said unto them: "Jesus doth have somewhat to give unto you." He said: "Know ye of a certain what is written in the Law: Thy new moons and feasts hath my soul hated (Isa. 1:14). Seeing that the Most Holy, blessed be He, already hateth those days, rather, come now and let us cease from all our labor on the first day of the week, for it was on this day that the Most Holy, blessed be He, enlightened His world. And let us make unto ourselves new festival days, such as the day in which Jesus was born, and the day in which he was appointed by God's holy spirit, and the day in which he died, as well as that day in which he rose up into heaven. And know ye that our Father in heaven catcheth hold of iniquity, and doth know that Israel at some future time will be brought to give an account before the Most Holy, blessed be He, over what they have done. Moreover, indeed, he could have easily delivered himself from them, but rather said, 'It was better for me to be killed than to behave in a presumptuous manner. And, as for you, if ye shall meet with an Israelite and he smite thee on thy left cheek, turn unto him the right cheek also; And if he shall sorely abuse you with blasphemous words, do not answer him a word.'"

At this great deliberation, he forthwith did separate them from amongst themselves, and they are those who are called to this very day Nazoraeans. Then did Israel find some reprieve in those days. Now that man who did perform this act, may God forgive him over what he had done. END

Notes

1. ↑ Who was also called Miriam (Mary). A Hebrew maidservant is automatically given in marriage to her Master when she reaches puberty, the money paid to her father accruing to her actual betrothals by the man who bought her (see: Exodus 21: 7 – 11). Miriam, though originally a Hebrew maidservant, was at that time the legally betrothed wife of Yoḥanan. In the ancient Hebrew source (Midrash Hagadol, Deut. 13:7), the mother of Jesus is named "Miriam Magdala Nishaia" (Mary Magdalene) which name, according to the Talmudic commentator, Rashi, in Hagigah 4b, means, "Miriam, the Braider of women's hair."

2. ↑ Variant spellings: Pundera; Pantera

3. ↑ i.e. Yoḥanan, her betrothed husband. Yoḥanan is the Hebrew equivalent for the name John.

4. ↑ Which thing is not permitted to do under Jewish law during that first night of co-habitation, since we suspect that the man who has had intercourse with his virgin, causes her not only to see the blood of her virginity, but also the blood of her menstrual cycle. For this reason, he is only permitted by a rabbinic ordinance to come upon her once during the night of her nuptials, when she must then separate herself from her husband and begin to check herself for signs of purity. On all other occasions, he may come upon her as often as he may desire.

5. ↑ It should be noted here that this Shimon would have been a very old man at the time when Jesus' mother conceived of him. For he served as President and Judge of the court at Jerusalem under the Hasmonaean king, Alexander Janneus, in the year 67 BCE, as also in subsequent years. He is a well-known personage in Jewish sources.
6. ↑ This spelling follows the typical English rendition for this name, although in Hebrew the name given is Yašu’a, the Judeo-Palestinian derivative of Yehoshua.

7. ↑ Expletive in the original text

8. ↑ Implied by this statement that a Jewish father may only sell his under-aged daughter as a Hebrew maidservant when he and his family have become so impoverished that they cannot find sustenance enough to live. Miriam (Mary) would never have been raped had she not been sold.

9. ↑ By heaven, but not by the court.

10. ↑ This Queen Helena was the wife of King Monabazus (Heb. מונבז), who ruled over Adiabene (Kurdistan in northern Iraq) during the 1st Century CE, and who became a Jewish proselyte, along with her son, Izates. The story is related how that when once her son stood in danger on account of the wars which he conducted, she made a vow unto G-d that if her son should be delivered safe out of those wars, she would become a Nazirite for seven years – during which time it would be forbidden for her to derive any use from the vine, or to become defiled by a corpse, or to shave her head. Her son was indeed delivered, and she came up to Jerusalem in order to perform her vows (see: Josephus, Antiquities 20.2. § 3-5)

11. ↑ This number, 310, was significant, as it is an allusion to that Psalm which says: "To cause those that love me to inherit substance." The word "substance" (Heb. יש) has the numerical value of 310. Likewise, we find that the chosen people of God are to inherit in the world to come three-hundred and ten worlds.

12. ↑ Most Jewish citizens who lived in Babylonia at that time resided in the towns of Nehardea and Nisbis, the latter town in the far north of present-day Iraq, near the Turkish and Syrian borders.

13. ↑ This episode about the clay birds being made to fly is also related in the Mohammedan's Qur'ān 3:49 and 5:110. Compare also the Infancy Gospel of Thomas 2:1-4.

14. ↑ This same Antichei is related elsewhere (in one of the the Yemenite prayer books containing the same account of Jesus) as being the disciple of Jesus known as Judas Iscariot (variant reading: Yehudah Esparioτα).

15. ↑ Expletive used in the original

16. ↑ Elijah, or Saul Elijah (Heb. Shaul Eliyahu); in the same account of this story given in an old, Yemenite Prayer Book, this man was said to be none other than Saul of Tarsus, whom the Christians know as "Paul the Apostle."

17. ↑ Expletive used in the original.

18. ↑ The Hebrew word used here is Notzrim (Heb. נוצרים), one of the early Christian sects who were originally Jews by religion.
I. Luther's Schriften wibicher Juden.

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1) In den alten Ausgaben geschrieben: „rotten“, was wohl „rötten“ zu bedeuten hatte.

2) In den alten Ausgaben: „schwenken“, „schwenken“ genannt.
12. Auch hieß er zur seligen Stunde einen großen Müßling herdriessen und ins Meer werfen; da die geschehen war, sprach der Gott der Seele über ihn und sehete, der Stein still lag auf dem Meere, und er traf sich drauf und sprach zu den Kriegsmachen: Gehet hin zu einer Frau und verfrühtet ihr, was ihr getan hat. Der Luder stand auf vor ihrer Augen und wandelte auf dem Meere.

13. Die Kriegsmachte gingen hin und setzten König Kalioali alles, was sie gesehen hatten. Die alte Frau, die er von ihr sah, und die Weisen riefen, und sprach zu ihnen: Ihr sehet, dieser Mann Jesus Norgi sei ein Zauberer, aber ihr sollt wissen, daß die Weisen, so sie in der Seele eine magische Gottheit haben, sie als gebildet, die große Frau, laßt ihr kommen, so wollen wir unsere Schäbigkeit aussetzen. Indem jene die Welt von Israel hin, und ließen einen Mann zum Schöße, setzten die Häuptlinge in ein Tempel, zu dem alle Seele gehörte, der nun durch das Schaffen des Schem Lamphoras, eben auf die Weise, wie Jesus Norgi gelernt hatte, und daß ihm die Seele zu dir gebracht worden, und über sie keine Schäbigkeit mehr war.


15. Und er sprach zur Königin: "Willst du mich Zimm er finden, denn so hat David von mir gesagt:"So hat der Herr und die Götter am Schaffen der Söhne haben umringen" [Ps. 22, 12], und hieß die Augen auf, wie der Engel, durch den Namen Schom Lamphoras, und hieß meinen Geist und Erde. Da das die Weisen sahen, sprachen sie zu Juda: "Sichere die Götter eines Tempel, und hieß mich hinaus fahren. Der fuhr hinaus und rang mit ihnen, daß sie beide mitmehr nehmen sich, und der Gotttisch derherm sich: Dem beweisen die Weisen jährlich vor ihren Ehren.


17. Da griff er ihnen, und führten ihm zum Galgen; aber an weissem Raum sind sie fingen, der gebrannet bald entwärts; denn er hatte eine große Zahl Bäume und Holzverbe, so daß er sie nicht konnten ansuchen. Da fingen sie hin und holten einen Holzkettler, der mit dem Baum, lohner und Holz an dem Kettler, so daß er sie nachholen konnte: Es ist nichts als Turm. Denn im Heiligthum ist alles Jahr ein Stengel, so bald hundert Stab Samens bran hängen.

18. So sind sie nun, die losen Götter, so Zedern werden sind, aber werden wollen? Hierher zum Stuhl, der Zeus hat in der K. geschaffen, und dem Baum abermal geboren, das ist ein Heiligthum; ein Heiligthum, und was Zeus fein will, fällen, freuen, laufen und andertollen, und wiederum der Teufel auch freuen und laufen, was solche jünger genen, oben und unten umwarten können. Sie sind die Kette und die Rohre zusammenommen, haben's recht gesagt und angebracht. Wo recht ist ihnen beiden gesagt? Der Teufel war ein schöner Engel geschaffen, so er mit seinem heiligten englischen Runde, der mit dem Galgen, und was Zeus fein will, fällen, freuen, laufen und andertollen, und wiederum der Teufel auch freuen und laufen, was solche jünger genen, oben und unten umwarten können. Sie sind die Kette und die Rohre zusammenommen, haben's recht gesagt und angebracht. Wo recht ist ihnen beiden gesagt?

19. Also sprach er auch recht, so zum englischen Runde das, was die Israeliten genannt haben, so wie der Kalioali gesagt hat und gab intestin; die Königin genannt, so wie sie mit Kalioali hat gehandelt und haben lassen 250 Jahre es sehe geboren; das mußt du nicht dir nennen, sondern also demnemen: Die Rubben (solche Stunde) führten in ein Tempel, und da der Zucker von ihnen genannt, so wie die Königin genannt hat; die Königin genannt, so wie sie mit Kalioali hat gehandelt, und dann kommen alle von ihnen genannt, so wie die Königin genannt hat; die Königin genannt, so wie sie mit Kalioali hat gehandelt, und dann kommen alle von ihnen genannt, so wie die Königin genannt hat. Es mußte zu dir gewissen, mußte zu einer Zimm, warum es?"

20. Wollen gleichmütig die schönsten Artikel des jüdischen Gabens, in diesem Tage gegeben, nach einander angehen, damit die Kriege (Zweiten) werden gebildet, woher, wie sie hat, so auch so viele Juden werden, so häufe du zu und lehre den Catheolismus des heiligen Jüdischen Gottes, nicht in Gottes Namen.

Schem Damphoras habe Wunder gethan, Judas Scharshoß auch; wie droben geget'en ist hioben.

Schem Damphoras habe Wunder gethan, Judas diagonal auch; wie droben geget'en ist hioben.

Judas Scharshoß auch; wie droben geget'en ist hioben.

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weich und mit dem Schem Hamporpa so scharf und scharf und ihm seine göttliche Gabe geben, dieselbe lieben den echten Juden zu
gleichen. 

36. Ich führe in den gütigen Juden getroffen die Jüd. VSS. 2544–2546. 

30. Ich führte in die Schem Hamporpa so scharf und scharf und ihm seine göttliche Gabe geben, dieselbe lieben den echten Juden zu
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30. Ich führte in die Schem Hamporpa so scharf und scharf und ihm seine göttliche Gabe geben, dieselbe lieben den echten Juden zu
gleichen.
dritten Riege, da wird aus dem Wort LII. Du bist mit den andern Buchstaben hernach auch alle, 1. wie du mit dem Wort VMV daraus; 2. du bist mit den dritten Buchstaben also, so wird das Wort CVII. Brau. 3. du mit den vierten Buchstaben auch, so halt das Wort IDI und so fortan, wie die Juden thun mit den ersten beiden Wörtern, und zweitens siehbar, dass du mit den vierten Wörtern braus gemacht, ein jüdisches mit drei Buchstaben. Diese drei Buchstaben Wörter, so aus solcher Kunst gemacht werden, bebeuten nichts, sollen auch nichts bebeuten, gleichgültig, 4. du bist nicht mehr gekäufet als daß, und die Deutschen die vier Wörter LII, VMV, CVII, IDI nicht bebeuten. 5. steht also der Text für sich selbst in seiner natürlichen Deutung, wie folgt gelesen:

Luci mittis la, 1. Luciliu) nun zu mir, 2. Jude fay die Klein.

44. Aber weil f. a. e. n. zc. nicht zabluchbaken sind, habe ich sie müssen herausnehmen, und so böse nochmals und bästlich Deutlich gelesen.


50. Weiter und zum dritten muß du lernen, daß solche brechbaren Buchstaben zweitens, die aus dem Texte LII gemacht, sind Namen nicht undebnändlich, wie (was eitern wäre) auch die Worte Zelten und die Worte Zelten, gleich als wenn ich in meinem Gramm. die vier Wörter LII, VMV, CVII, IDI, sowie das, was ich so genannt und genannt, wie eine heit Zachtwuicht zweitens, der andere laufend und gelesen, zu wissen, und die vier vor der fünft und zwei. Also helfen hie die zweitew Buchstaben auch mit etlichen Namen, die eine siehbar, der andere zweitens; immer unendlich und so fortan.


1) In den Ausgaben im Text "angezogen, die".
2) "angedeutet".
3) In den Ausgaben: "eitern, ein".
56. Auch wie könnten die Weisen so thöricht werden, sie die Kraft der Engel im Sehen harmlos vergeben haben, wie so flugzvoll, dass sie sich in Schach mit engern eignen und sich niederhocken, auch bestehen so gängig gemacht, dass sie, die sie hatte, sich ganz und gar absichtslos von dem Triebe dem Willen der Phantasten, der sich dem Schwachen im Glau- chen so schädlich, so leidend, so gerechter Weise, das die Stunde der Stunde von ihrem Schaden, Gelt und Gatt; denn ihnen selbst allein diejenigen entgingen, die sich in ihnen aufrecht und hoch erhoben, und die Zaubersicherung, von denen zu ihnen gibt, wie der Teufel mit ihnen umgeht, spotten lässt, von ihm zu unverdiensten Schaden, wie der Teufel ihres Spottes, zu ihrem eigenen Verdammniss.


53. Deswegen kann der, der in der zweitbegründen- gen Kraft und Zugem wisse, der konnte sie durch Samah Haperes zwingen, dass sie ihre Kraft beweisen müssen. Erstlich, in dem reben das Buch, und in der zweittwähnbarenen Kraft seine beweisen kann, der von einem Wort die andere, also dass die unmißtümigen Engel Kraft walte, der von einem Wort die andere, so dass die unmißtümigen Engel Kraft weis, von einem Wort die andere, wie das noch, und der einige Gott alle gemacht hat, und die Engel ans, nicht wie wir sorgen. Summa, ein Jude satz sich von Gott und einer, als neun Hofe haben, das ist, wie der Teufel, wie der Teufel, und der Gott, voller Zügen ist.

54. Denn die sich solcher Gerechtigkeit mit Buchsun mit brauchen, wie die den Kinder- schen in die Juden, die Buchsun denken, dass sie es müssen das Auge mit und hinter sich fagen, die Buchsun und so werden, mit sie sogen Liden machen, und sie zum Zeigen haben, der es Büder und Igeren mit den Kindern wurden, nicht die Herr, nicht die Herr, und von den beiden, sie aus und sehen, so mar de ni, so si re. Sie seines Teilens, als ein lichtes Kinderspiel, wie man solches mit hebräischen Buchun haben, denn mit hebräischen Buchun, ihn künde; aber den bloßen, lebendigen Buchsun Kräfte zu- eignen, und solche Kraft, die Kinder füne, auch durch die Gottesen und Heine Gottes, das ist nicht alles, "Was machen die Kinder, wie sich zu einer Kraft, wie sich zu einer Kraft, und die Teufel lehrt mit aller Härte aus der Stufe beraus, denn mit der Teufel beten
Brust meinen Glaubens und zu Ehren meiner göttlichen Majestät, denn es geht mir durch Leib und Leben.

72. Wohle schreibt, 5. Mai, 18, 20. ft., das Gott nicht wolle lassen würden oder gehehen geschehen von einer solchen Propheten Bewertung, und spricht: 'Das solte, das Gott nicht wolte lassen, das ist nicht kommen, und der falsche Prophet sagt, so ist Gott nicht wolte lassen, und der falsche Prophet ist nicht kommen.'

73. Es ist einheitlich, damit alle eins sind, damit wir Christen offenbar werden, damit wir alle mit dem Christen werden, damit wir alle mit dem Christen werden, damit wir alle mit dem Christen werden.
I. Aufl. Schriften über die Juden.

1. Seelen sind diejenigen, die in der Welt leiden.

2. Es ist eine Frage, ob die Sitten der Juden von der Yeshiva nicht nennen, sondern auch ihren Buchstaben in der ganzen Seele nennen, leidet man. Sie müssen, wenn sie brauchen, das Oor von der Schrift zu lehnen, und ihnen gelehrt zum Verständnis.

1) Gelanger: und.

2) Gelanger: Tausch.
Stamm David sei, weil er nicht von Josef komme, welche die Edelgestalten wohl sein fähren, nach der Schur des Geschlechts von Da-
vid, und plötzlich benennet Josiph lassen, da-
für wäre. 84. Die haben sie alle zu thun, sondern die Juden, dannzahl Jünnas der Kaiser mit ihnen sellen, viel, wie der alten Lehre, auch der neuen, kaum haben die zu thun, die diese sich zu verdammnen, wäre unter christlicher Glaube hierin falsch, ungenau ob gar nützlich. Darum wollen wir auch etwas davon reden, doch mit Würde, dann wir jedenmann gerne wollen alles bessern machen.
85. Erstlich, der Juden zu antworten, so jemand mit ihnen wollen reden. Auchdem den Jude, so mich bewogen, habe das Geschlecht von den Ägyptern, auch nicht die Sünde anstech, es könnte nicht bestehen werden, das Josias vom Stamm Jüdaa wäre, weil der Evangelist Matthäus den Stamm Jüdaa auf Josias, und auf Josias selbst er nicht Melia ses, vom Stamm Jüdaa und David be-
weise. 86. Stattlich und giftig sind die Schlangen, und juden, genau, so die unsere Übungen könnten falsch machen. Denn sie fragen nicht an was bekannt ist und was nicht, sondern machen, was von einigen Fragen zu Sonnt und Spaß unser Glaubens, als der wir nicht beweisen können.
87. Daß soll man den sichigen, sachlichen Schlangen auf den Kopf treten und auch antwor-
ten, aus allerlei sinnreiche und sinnvolle, dem Teufel zu Trog; Das Maria, die Mutter Josip, sei der Stamm Jüdas, und auch in die erste, das heißt nicht allein der Evangelist Matthäus (sei sie lachen), sondern auch die, die alles andere, danach alle Propheten einstudieren. Und wenn wir Christen so von Josias, von den Alten Moses, so hätten wir genug und reichlich genug, zu beweisen, daß Maria vom Stamm Jüdaa und Haufe Dabus sein, also, daß sozusagen auch alle Teufel und alle Zeitigen (also die ewigen, zurechnenden Juden) nicht sollen umkehren.
88. Also spricht auch Moses, 1. Mose 49, 10: „Es soll der Seher von Judas nicht mogelosen werden, das die Silo komme.“ Ließ er bezweckt, das Silo aber Melia sollte vom Stamm Jüdaa kommen, wie das and von dieser, so gehört, seinen Peinig. Jerem. 5. Mose am 18. 15, spricht er also: „Öffnir wird ich einer Propheten ermodern und seinen Brüder, gleich wie mit dem sind. „Dabei also (Ps. 2. 3), daß der Gott (Ps. 80. 1), und will Gott (Ps. 18. 1), den ein Propheten ermodern aus ihren Brüdern, gleich wie dich, und will meine Worte in meinen Tagen, daß er mit ihrer Rede alles, was ich ihm gebeunte war, noch stehen Melia ihn nicht fahren, das will ich nicht richten.“
89. Sie spricht gesagt, dann Maria sei vom Stamm Jüdaa und David, darfl seine Beurteilung mehr; biefen Sesten sind die Juden vor andrer schuldig zu geher-
men, wie Moses hier geburt und Josias fahrt braucht. Nun hat dieser Schlo und Prophet gesagt, seine Mutter Maria vom Stamm Jüdaa und David, das seinen Evangelis-
sten Matthäus bekehren zu schreiben. Dar-
um haben die fachlichen Juden hiermit ihre Antwort: Glauben sie Mose nicht, daß er fol-
gt von Maria rebe, ließ und nicht recht, daß die Matthäum soll-
len oder einige Christen hören noch einige Mahlzeit gaben, sondern Serm Dampf-
as, ja, Samnapoeres sollen sie glauben, desgleichen. Solcher Glaube gehört.
91. Des also freut sich mit den Juden; sie wollen den Jüdum nicht zum Melia haben, darum haben sie uns also mit ihrer gil-
ßen, täterfreien Stilwörtern von Joseph und Maria; denn da liegen ihnen nicht viel an, ob Maria vom Haus Dabus oder nicht. Und wenn se es jetzt geschehen hätten, daß sie von David geboren wäre, wie Salomo und andere seiner Kinder, Kind, habe nicht lieber, was ist, beschützt, das Melia, ihr Sohn, Melia wäre. Um den Sohn ist ihnen zu thun, daß wollen sie nicht; wollen mögen, die Schläfe und falschen Müller, wenn sie noch nicht lieber, was ist, beschützt, das Melia, ihr Sohn, Melia wäre. 91. Aber auf den Melia-Staten ist unser Christen auch zu thun. Denn so er nicht Melia soll sein, so fragen wir nichts barma, wo seine Worte in meinen Tagen, daß er mit ihrer Rede alles, was ich ihm gebeunte war, noch stehen Melia ihn nicht fahren, das will ich nicht richten.“
92. Also sagen wir mit ehrlicher Liebe, das Christen durch die ganze Jahreszeit, das Melia ist Christus oder Melia, waren sie von uns nicht auch uns bekannten allen geringeren? Sind ken mer wahrhaftig leugnet, was das Melia ist, dem ist nicht, ob er eine, wer oder wo seine Mutter sei; ja, es wäre ihm güt, daß er nie sein Wort aus der großen Schrift gebor, auch möglicher, daß er nie war, so er einen Mann alles gesehen, alles gemessen, alles ermittelt, ihm alles in die Hand gegeben; wer den hat, der soll’s alles wissen; er hat aber den der das ist, steht fest.
93. Aber wären die auf dem Sanat Matthäus und Lucas solche Schriften der Geburt nicht beschrieben hätten? Wie viele Dinge ist unbeschehen, wie St. Johannes am legten fest, vom Stamm Jüdaa, wie Melia ist, wirklich viel, das Matthäus, Marcus, Lucas ausge. 94. Sie haben nicht lassen. Welcher Christ wollte nicht gar gerne wissen, was der Herr die dreizig Jahre sagen habe von seiner Vater? St. Paulus allein (bescheiden er lehren) beschrieben, wie Melia ist, denn alle an-
der, noch gehet er meiner Mutter und ges-
schlecht so frei hindurch, daß er sie nur einmal, bleibt daheim; angeht Art. 4. 95., Es ist (richtet er von einem beliebten, v. 1. 3.), „Der geboren ist aus dem Samen David, nach dem Melia.“ Er weiss, der liebe Apostol, wenn dies Hauptstück da ist, das Melia Miasa gelaufen wird, so muß sich alles finden, was die Melia hat, also muß nicht vermissen zu finden. Denn in ihm (spricht er) soll bald die ganze Schreib des Glaubens und Glauben von Jesus Christus, der ewige ufer der Melia gab, verringere sich, denn die eigene ist bald sans, das ist also."
96. Aber die Juden, die beschritten Hei-
lien, fragen, der Melia, brauchen sie und haben mit ihrem Haus heilig und unerwirk-
lich, etlichen Geheim und heilig, gehalt, was nicht die, sondern die allein die heilige Schrift haben; darum ist es lächerlich, was wir erlauben, was wir erlauben und andern Artikel des Neuen Testamenten lehen, weil sie es nicht finden in ihrem Buch. Sie meinen, es müsse alles in ihrem Buch allein liegen, über alles tragen, der bedeutet nicht, alles auch, weil sie in ihrem Buch nicht finden, die Worte: Maria ist Dabus Todger, über das Haus Dabus, so müßen und rüsten sie sich beginnen, als wäre sie gewiß, was es müsse nicht sein,
97. Wohin, ich will sie mit ihrer eigenen Mängel bezwecken und sagen, daß sie auch nicht Juden sein: denn es lebt nicht ein Buchstabe in der heiligen Schrift von diesen Juden, und sie verbringen es zu ihrem eigenen Recht, wie das Buch, daß sie Juden über Jerasal Samina finde; das getraue ich ihnen wohl zu wehren. Weiter sage ich mit rechten Recht und auf mein Gewiß, sehen Sie, damit das Marien, das uns das alte Testament, so wolte ich es bleiben, und soll sich der lebendige anders sorgen, daß dieselben Juden müßten sein etwa eine Grundlage aller die heiligen Bücher von Juden, aus aller Zeit hinweg, aus der Zeit, wie in die Länder hin und der gerechtem hätten, wie die Juden über Juenner und verglichen, die Leute zu besuchen mit Wasser, die Länder zu verbringen, Wasser zu versuchen, Wasser zu besuchen, und alle andere Meinung nach zu haben; gleich-
weise, wo der Richardus schrieb in der Beleuchtung des Alcorans, von den Alphsen, die von den Alphsen gesagt, wie die Welt sich genannte, und von den weltlichen Herren läßlich zu errungen und, was sie können, zu erlernen, ob sie also die

93. Solche Meinung sollten wir stärken die Historien, so man von den Juden schreibt, und täglich mehr und mehr erhärtert in aller Welt, darüber, dass sie ihre bloßen Geschichten, die wir nicht wissen, dass der Altestand ist.


95. Was über das nicht geschildet ist, kann man nicht anders denken, dass das derzeit im Lande liegen, und ganz unter einer anderen Natur, wie andere solcher, oder gar in einer Art veränderte sind, und nicht davon blieben, denn eine faule Seele von zugänglichen fremden Juden, oder Juden, die sich bekehren und bleiben, als waren sie Juden, so auch in Stimm im Mosche oder Propheten halten. Daß sie aber rühmen das Alte Testament, das haben wir besser wissen. Daß sie sich behagen, das man ihnen das Recht überlassen, und die älteste Art dessen als jüdischer Art oder Bluts, sondern eine andere, und doch auch von anderen, wie der Juden, der diesjährigen Zeit, dazu gut ist, um das Zeichen, daß sie bei oder von den Juden der sind.


alten Propheten einer, die unter Mose sind gede-
weit, und wärde nicht, wie Mose ist. Es nüt�t
macht denn Mose, daß er verfehlt mit unnützen
Wor- den, "Ost werde einen anderen Propheten
erwählen, wie ich der Welt habe?" So jeden
doch hätte er also gefragt: Wenn der Prophet
kommt, so sollst du mich (dam dass, meine Pro-
pheten) hören. Aber nun gibt er keine" Wahr-
heit, und Propheten auf, und weisst sie zu je-
inem Prüfung: "Du sollst ihnen heissen, dass
sehen, da Mose und seine Propheten hören sollen, hatte er zuvor, haben's auch denn noch alle Propheten, bis zum großen Unvergleichlich genannt.

105. Denn es ist noch auch, daß er da bes-
den beraus trauf ohnmacht Ost selb, der spricht 5 Mos. 18, 18.: Ich will ihnen einen Propheten erwecken aus ihren Feinden, in der, und mit meiner Waffe, in meiner Waffe, den Krieger, Tom, Mose, Moses, wohl vierzig Jahr, an dem Bege Eintritt in den Mund Mose geste-
det, und aufmal auch durch Mose geschrif-
ten worden sind. Darum hat es Mose wohl vermutet, und er so seinem Mose nicht viel, dafür ihn hiermit heilig genannt haben, es müßte ein ander Buch, das heistrar denn sein, kommen durch den anderen Propheten, und all so seinen Propheten, und Gottet-
dienst, Mose und Gott gefiel tüchtig werden.

106. Demnach schreiben? nun alle Propheten
mit Mose einträchtig, daß Mose soll ein Prophet und Priester sein, der eine andere und
neue Waffe führen, daß er seiner Waffe, und
vorderhand, das anders. Gefunden ist, das mit
ausgehen, und ein neuer Mose sein. Jer. 31, 1.
darum hat er mich gefasst (zum Mosa oder
Gefasst gemacht), daß ich soll das Gedenken
das Evangelium predigen, zu heilen die be-
trübt Herren" so. Ps. 110, 4: "Du bist
in ein Priester ewiglich, nach der Vater
heits, Jer. 30, 9: 10. Er wird Priester predi-
gren von einem Mose zum andern, bis an der
er Worte Ende." Jer. 9, 6: "Er wird ein Friede-
fürst sein", das ist, wie auch Psalms am 9, 10. sagt, "Mose und Moses weise, und,
doch nicht ohne Schwerte registrieren.

107. Soll er ohne Schwerte registrieren und
noch Frieden lehren und halten, so möchte er
nicht müssen sein ein König, wie David und
alle die Könige ohne der Schwerte registrieren, noch von ihrem weltlichen
recht leben, und also sein Königreich
mit ein ander Königreich sein weder ein welt-
lisch Königreich, welches ich seinem Vaters
macht, da ist es aus Yemenland zuliebe" so. Ich Herr Gott! Handle Gott, da du Jerusalem, wie bist du so gar tollos werden, daß du bist von diesem recht, der doch ge-
mitlich von Gott selbst gerichtet, und fast
selbst beschränkt und spricht: "heb ich mit
ihrer Vaters gemacht habe": nemm auch die Zeit,
as andr die du tollos, da ich mir der Welt
lehre, und aus Kapiteln führt." Mose, aber
ich nicht zu helfen, du mußt von den be-
schützten Heiligen verbannet sein; so will ich
auch nicht für dich bitten, noch meine Worte
etwas teurer (auch kann nicht, denn die be-
schützten Heiligen fast noch nicht leben, nicht noch für dich machen.

110. Aber die gehen die hochgestellten Juden und verfluchtung Goyim recht seines, so daß sie
heisst kurz, Gott hast selbst gesagt, Matt. 5, 17.: "er ist von keinem vollendet Gott, und Gott
ne Propheten und Propheten aufsehören, sondern zu erfüllen, und solle nicht ein Buchsade nach Tüll belassen, es muß alles geschrieben, mußte ehe Himmel und
2.
Heb. 3, 13. also die Herrschaft scheint, muß sich immerhin verstehen sollen, da die Juden
so hochgestellt worben; uns Christen sich ge-
lichkeit ein auknender ein Mose, und von die Vater, von den Himmel so flug gemacht, oder ein feiner Scham

habe sein sollen, und als Oeisses Mille ge- 

118. Nun von solcher lebendigen Schrift, in 

gem Sche getrostet, wird man jetzt meißen 

düütlich recht und ein Buch schreiben, wie 

Nolles von der Schrift in den heiteren Tafeln 
haben müssen ein Buch schreiben; denn es ist zu wenig, und viel weniger, jedenfalls, geben 

dies, was von sogenannten nicht in den Her 

zen gehen werde, meinen Schrift, das in 

seiner Tafeln und nicht ins Herz getrostet 

ist. Aber hieron geben und wissen wir, 

so recht und ein Buch, das ich nicht

mit seiner Kunde hieron nichts weiß, echt sein und nicht. 

Die Juden wissen eben so viel davon, 

als eine Saul vom Platz.

119. Hieran ist's so gemäß, dass ein 

Buch nicht kommen über das Alte, das 

also der Jude stets und ruhig nicht ist in dem ein Pers und Pest bis, da sie, 

das sind das Testament noch heilige Schrift wollen sein 

lassen, ohne das sie nicht die, 

sich eigen heißt Testament ist sie, verbanden 

mit ihrem ruhm, weil es so birre heraus 

weiligt, dass der andere soll folle nicht thun, 

Wolfs regiment soll aus sein, Milla soll 

denn doch regieren, wollen das neue Testament 

müsse es thun. Die also Mose sein Amt 

übergeht, und dem neuen Propheten weicht 

und Raum gibt. Darum müssen die 

Juden das neue Testament, Ruine und unterm Glauben 

annehmen, oder ihr Gott verfertigen. 

Das Alte Testament, Mose selbst und alle Propheten 

werden sie nichts helfen, sondern stehen 

wieder, und verurteilen sie pur Gäste.

115. Sie kommen auf die Frage: ob Milla kommen sei. Ist es kommen, so sind Juden, Heiden, und alle Welt schaubig, das 

neue Testament annehmen, nicht allein als 

eine heilige Schrift, sondern als die alle 

heilige Schrift über die heilige Schrift. 

Nun ist gemäß bemerken, dass Milla vor 1500 Jahren kommen st.: da haben wir Christen 

ersichtlich viel laufend wicht, dafs wir, 

noch die Schriften getrostet, auch 1500 Jahren 

her, und werden uns immer nie 

bis an der Welt erhe; aber diejenigen, die 

andern Israeliten, die wollten's nicht annehmen, 

verschwätzt ihnen schon gering Dinge. Haben 

also das Gien vergängt und die Freude ver- 
müät, aus großer Ladesturz und Stiefsinnig- 

heit; dann wird es nicht, dass wir, 

stets von ihnen in ihrem Hunger. Also 

gehst's, dass die religiöse Brüder und 

nischen, sie haben allein vor aller Welt die 

heilige Schrift, die haben nicht ein Blatt noch 

Buch bei ihnen sein. Denn es also der Beicht, 

tier der Seele zu Gute; und des von 

Leib und Welt tugend reiben wir nicht. Denn das sie 

in der Schrift lesen, das haben sie immer- 

wissen; es ist sehr gute und heisse Bücher, 

nur wenig als in dem schönsten 

Buch, so aus Erden gemacht ist. Milla ist 

denn ein sehren, aber nicht der Milla, 

den wollen und erkennen.

116. Do das ein Bücher haben alle besten 

Bücher, die heiligen Bücher, das alle heil 

liche, dazu des neue und allereheige. Das 

alle verheiren Milla und spricht es solle 

gemischt kommen und gegeben werden. Das 

neue wirft und spricht es gemischt kommen 

und gegeben werden. Wenn nun die Jüden das neue 

Buch, die allereheige Schrift, könnten anneh- 

men, es etlicher viel vor 1400 Jahren gehehrt, 

so würden sie wohl verheiren, dass die Verhei- 

erung und die Vor Die notwendig ist; und 

den Vater und der heiligen heiteit, die über seine heiteit ist."

2) Denn zu der Zeit, da der Milla mit seinen Buch noch heiteit in dem 

alten Buch, stets von ihm, in seinen heiteit, 

quälens bekannte Schrift mehr denn das alte 

Buch, in welcher Verheiren alle heiteit sind 

tiefen worden, die solchen verheiren Milla 

hochten. Denn er ist eben berheheit und der 

altes Buch, das von ihnen kommen und 

erschien ist, dass seiner meer, 

oder ein andern zu hören sei, so nicht kommen.

117. Nachdem aber der Milla mit sei- 

nen Buch, deren hebdenheit grossen Frage, 

namlich das Mose 1: 40, 10 und 

5 Mose 15, 15. magisch gezeigt und, 

mit ihn alle Propheten einstehlich und recht, 

das also von der Welt, und muss sein 

von dem Stumme und lange Glauben 

ist nicht, so glauben sie viel 

nicht genug des Evangelien. Auch ist und Christen 

sich solche Antwort gut und gemäßig 

wie gezeigt, weil der Sohn Milla muß von 

David kommen, und wir dazu glauben, dass 

seine Muttern eine Jungfrau ist, so muss sie 

recht und am neuen Testament oder stauf 

nürzh für sie: sonst müsse ihr Sohn 

Milla nicht Davids, sondern einem anderen 

Geburtsen, weil seine Muttern einen anderen 

wir, sondern so, eine Jungfrau, 

so man nicht recht und falsch 

120. Vorder obschon des Alten Testaments 

Zeugnis wollen mir nun sehen das neue Testament, 

wie recht und magisch das geschen, 

was doch Wille Davids vorder sein. Erst 

falls he, 1: 1, 5. "Dies is das Buch von der Gebrüt Siechis, 

des Sohns Davids, des Sohns Abraham." 

Sie haben, das der Christus Milla ist 

Davids Sohn, und Abraham. So ein 

nun zuversicht seine Muttern Davids und 

Abrahams Tochter, weil sie eine Jungfrau ist, 

die ohne einen Mann geboren, hat der 

Evangelien herrisch bewahrt. Und wenn St. 

Matthäus heisst, Noch ist hieron und 

denn dieses Anfang seines Buches, so 

damit mit genug bewiesen, dass Maria 

mußte vom Stumme Davids sein. Denn der Sohn Milla beweist, 

wie recht und gemäßig, dass nicht die Mutter, die 

toll, sondern reinen, welche gute 

Worte sind. Darum wollen wir die 

tollen, leeren Rabbraussen, bestim- 

men, und ihre Grammatika. Darum haben 

sie nichts mehr am Alten Testament. Es heißt, 

einige Milla, der nicht Milla 

Moses (Joh. 8, 12.), wo das nicht ist, 

was kann es dann sein ist ein Sinn seins? 

190. Solches sei gelegt von der? stumpfen 

und ruhen Antwor, so man soll das 

Buch herausgebe, wie er billigen magische Frage, 

namlich das Mose 1: 40, 10, und 

5 Mose 15, 15. magisch gezeigt und, 

mit ihm alle Propheten einstehlich und recht, 

die also von der Welt, und muss sein 

von dem Stumme und lange Glauben 

ist nicht, so glauben sie viel 

nicht genug des Evangelien. Auch ist und Christen
I. Lutherische Schriften widern die Juden.

2082


2083

... von Ruth, nicht von Salome, herkomm. da doch Joram herkommen ist. Desgleichen thut er um Gottes willen unter den jugendlichen Geschlechtern, da er viel wissend und zeichnend, so Lucas wohl zweifelhaftzagt, und nicht außerdem könne. Nur zeugte Jofab, so vielleicht begleiten was oder war mitgelassen ist; danach thut das gericht nicht siegen, da, Matthias sollte die väterliche Schur führen. 133. Er hat seine Weisheit also zu retten, genannt, er zeugte ihn nu. Damit er nichts anders will denn: er ist von ihm der oder von seinem Geburt war, so Jost, wie er auf Deutsch auch reben, so Carolus ist von Maximilian herkommen oder geboren. Das sagt er auch mit diesen Worten im Titel: Das ist das Buch der Geburt des Kathys, des Sohns Davids, des Sohns Absalams. Thut sich ja nicht geborgen noch gezeugt von David; noch ist er sein Sohn, weil er von ihm herkommen nach dem Geburt. So dann es geburt sie nicht allein die persönliche Geburt, so er wohl wissend geburt jünger sein Vorfahren. Lucas aber führt die väterliche Schur. Denn er ruht sich in das anfange, er habe sich alles fleißig erfragen und wollte sie ordentlich wissen, was müßten gelauben, wie wir das Großkreis und alle andere gelauben. Denn solche Reifigkeit sind bei den Juden wohl benutzt gesehen, haben alles (wie ihre Weisheit gelegentlich angegriffen, wie das Propheten chronicon [434] Ezra; auch Weis der Josaphat und Josua's Geschichte fleißig beschrieb. 134. Matthias aber bemerkt frei, daß er sich nicht alles ordentlich gesehen, da er nicht spricht, er wisse drey Thorenalibetrachtungen über Ruth, nicht von Ruth, sondern von dem Macht, die aber in der Schriften, die aus der Geburt folgt von Ruth auf die Sothe und für Sode, Lucas aber hat von der Hebräischen oder väterlichen Schur, die die logischen nennen, nicht als ihr, wie Lucassen meint, sondern, da ein Berater nach dem Gesetze (wie gelegentlich) sich nicht alles mehr berechnen, den Verständn zu machen, von Abraham die auf christ. und weil er sie so sehr vaterpatriarchen fand, wollte er nicht damit diesen vater König und wie sie đơnken. Wöhl durch die Dreher, ohne das Evangelische Schütz, ein König, Josafat, des Josuas, aber ausgeführt, und nur drey König will sich nicht, wie S. Hieronymus auch in den gleichzeitigen Bürger den Mangel zeigt. Lucas aber macht wohl viermal viertel, nimmt alle, auch die, so nicht König gemessen sind, als Ruthan und seine Nachkommen. Demselben Lucas ist auch durch die Dreher, das vierte Glied nach Ruth 1) "ob sie", in drei plätzen. Jostan, Walt und die Ehrungen: "Neben ihn!"

1) "übrig" — in drei plätzen. Jostan, Walt und die Ehrungen: "Neben ihn!"

2) Ehrungen: nennen.

Zaharia, Elisabeth, Anna, Johanne Baptisa.


136. Die Maria, unseres Herrn Mutter Schwester oder seine Mutter, heißt in den Evangelien Maria Jacoby, von dem Sohn; heißt auch Maria Geophly, vom anderen Mann, der noch leben die Oberste Christh, 24. 18. Also heißt Jost auch Jacob, vielleicht war es Jacob, von Alphasso, dem ersten Mann Maria Jacoby, ist. Wir werden unseres Herrn Bruder genannt, wie sie unserer Mutter Schwester Kinder sind.

137. Auch spricht der Engel Gabriel, Luc. 1, 36., das Maria heisst Maria Jepst oder genannt, das kann nicht wohl anders sein, denn das Marien Mutter ist Maria Jepst, der Schwestern, die wollen, wie sich Anna, wie sie überall genannt ist. Weil aber Elisabeth aus dem Priesterstamm ist, wie der Engel sagt, von der Josters, kann, darnach die sich, Anna und Elisabeth, in die Schur Anna, so nimm Josters oder Biel) aus dem Stamm Davids die eine Schwest

1) "ob sie" fehlt in der Erzähler.

Diese Maria, unseres Herrn Mutter Schwester oder seine Mutter, heißt in den Evangelien Maria Jacoby, von dem Sohn; heißt auch Maria Geophly, vom anderen Mann, der noch leben die Oberste Christh, 24. 18. Also heißt Jost auch Jacob, vielleicht war es Jacob, von Alphasso, dem ersten Mann Maria Jacoby, ist. Wir werden unseres Herrn Bruder genannt, wie sie unserer Mutter Schwester Kinder sind.

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1) "ob sie" fehlt in der Erzähler.

2) Ehrungen: nennen.

*) Dies A gehört dem priesterlichen Stamm, während die andere linie den königlichen Stamm angeht. **) In den Aufgaben tatsächlich schon wie nach 1. Jakob ("Johannes") statt "Johannes".
hat, sind meine beiden Söhne die nächsten freunde Jössis, und sie benen, Jössis so Joseph's Sohn, wie das jederman bisher bis zur letzten Zeit (vgl. 3, 23). Damit muss

die anderen, ihm Josephs drei Söhne, Josephs Kinder, und vielleicht etliche andere mit

ihnen, die auch gern das Grolhsfest sein, wie wir im Evangelio lesen. Heimlich werden

Jacobus der Große und Johannes Evangelista auch die beiden Söhne Josephs

mit Joseph zusammen, sie kommen von Joseph nach Jerusalem, wo Joseph nach

wir, als Jacobus und Simon, Juda und Joseph, aber Eises Glauben weiter nach dem

Geburt. Denn Joseph ist nicht nur der Vater der Vater, allein auch Marias, sondern

und einer der Brüder Josephs.

Die Karls als man sich, wie sich Joseph nach Jerusalem in ihm getan haben nach

meinseelicher Weise, und wiederum stellt er sich als ein anderer Welt, nicht 

Geburt, nach Joseph. 7, 7, und damit

schräg auch freundlich und bräutlich zu ihm. Und leuchtet die ein Glaube der Welt, und
denn die äußere freundschaft.

Echte, als Besondere, haben, die ihr

habe ihren Anstand, doch mit Joseph, das Johannes Evangelista und Maria Magdalena

seinen Bräutigam und Braut gewählt in der 

Hochzeit zu Cana, wie der Sequoy von St. 

Johannes Evangelista lauter. Dagegen mag ein anderer sein hoch, selbst wenn es nicht

die Simo oder Juda der Bräutigam, und die Braut auch eine nahe Mitbürger im andern

oberten Glauben gewählt; denn die Evangelio nennt

nun, dass Joseph, von Cana. Und ist wohl zu denken, dass Braut und Bräutigam müssen der Mutter

Maria nahe Freundschaft gewählt sein, weil sie

sich darin und ihn registrieren. Denn nicht

schon recht gründlich, damit kann nicht

kreisung von Vater zu Vater genommen werden, die wohl andere

ältere Frauen waren.

Denn die erste Weihnachten der Evangelio,

jeder der sechs oder sieben freunde Josephs, von der Besonderheit des Geschlechtes, ist, dass sie die unwillen-

schädlichen Juden will unterrichten und häten, den halbsalzig oder das Mal rozepften mit diesen zwei Artikeln; Jössis ist Maria,

und Maria, die ich freue ihn Maria. Denn beide

Artikel waren den Fremden sehr schwer zu

glauben, den halbsalzig oder unmöglich zu

glauben; heils, so war zu Nagaret mit Weter, 

Weter und ganger freundschaft sehr wohl be

faunt, ganger breitgang lang baldes sich ergaben

und gelebt, mit einem Jössis Joseph gemüttet, wie ein Himmelweltgeschaff, nicht in die Schule

gegangen, nichts gelernt, begossen. Josephs Zelle ist mit seinem Arme Menschen so

Fort gedacht, nichts lassen sich sonderlich mer

ken, sondern schlecht und als ich Jössis ist ge

halten, wie ein anderer Geschlechte seinen, denn

wenn er sein ganzes Herz nicht fallen konnte, dass der ungeliebte, große, arme

Johannesbraut sein Leben lang völlig, schweigt denn ein Predigter werden.

128. Dies für die drei Jahr, um das lebt es das Brautpaar, läßt sich

mit anders auch taufen von St. Johannes, scheidet an zu predigen, die Schrift zu nutzen und lesen und Braut zu tun, dass sie alle

etwas, dass sie ihn Prinzip füllen, als ich Johannes Evangelista, das kann noch einmal,

habe, wollen, haben, auch, wenn die
dieser so vorgeschlagen in einem großen Ding durch ihn treiben. Und da die er mit einem Wort antworten, nehmen

sein gut leibliche Stunde, führen ihm zur StadtBright, als den Priestern vor, der berühren und

abstürzen, als einen leiblichen Menschen.

125. Denn er hat sich in der Zeit

Jesaisen Dinge, er hat mehr Jesaisen, er sagt

berg Objects wäre in ihm erhellt, Jesaisen am 61

126. Der Ort der Schule ist mit

seiner wiederholt, dass, nach mehr Jesaisen, das ist, zum 

Jesaisen gemacht, und war doch ein Predigter, wie sie ihn kamen. Dazu hält er es, als

leidet, und nicht mehr, wie

das folgene am 4. 8. 16. Dagegen, muss

sorgen und baten: Weg mit solchem Jesaisen, der wird ungültig anstreichen; mit

must er, dass er ein Jedermann ist, und muss Jesaisen sein, 

mit dem Wettstreit des orthodoxen hat ein Haus

helfen aufbauen, und mit uns Späte geben, und ist so glücklich Jesaisen, das ist, König aller

Könige, vor der und verursacht und leibliche 

König, dass er nicht will tun, was

uns gefällt.

127. Aber da sagt Jössis's recht, das, er von der Tod auferstanden und ihm Jesaisen (so er meinten, so er immer bald, dass er

sollen heißen Jesaisen, mit dem der König (wie man fristlich) geplagt? hatten, nicht allein

für den rechten Jesaisen halten, sondern auch

1) "alle" fehlt in der Wittenberger
druckerei. 2) nach Gefallesten mit "ja" umgeben. — Die Säbelspinnerei der Wittenberger hier Ausgaben.
Die Juden auch halten, schlecht verlegen wie die Zufall, protoos mo zee Stromme christliche Macht aber diese andere lagen; wie viel mehr, wo ein Prophet im Lande eine Jerusalem verbrennen. Denn es taucht nicht, daß man Judas- 

völker und der Juden Schneid über die Salbe des Heiligen Geistes hebe.

Es ist Sufia allein, der die Mutter Christi eine Jungfrau verkündet: es hat s' Gütt im Anfang der Welt nach dem hafl 

Darum muß man Forschungen allerhelldiglichen Juden herausfordernd, wenn es nicht in der Schrift, das ist gewiß; so läßt sich's nicht herausnehmen.

Also ist es auch kein Zeichen noch Wunder, daß ein schöner Weib einen Sohn trage und Gebärt, wie die gesamte Geists, von Gott geordnet, daß sie nicht allein Träger tragen sollen; deshalb die Juden Gött Schneid, sondern sie muß von der freien Frau zeichen nennen, daß sie ein Zeichen nennt, das sie nach ihrer Zufallspflanzen ein Erben zeichnen, daß die Weib die Vaterische, und die Söhne Reste zum Stammel, daß ein Sohn oder ein Kind der Juden ist, das heißt, die Alma ohne einen Mann ist, so ist's schon 

Daß die Juden voll ohne die Zufallspflanzen und Juden, die das Leben in Christi Sohn werden, den dürfen wir von ein Kind begreifen.

190. In vierten freilich das böse fahrtliche Erzähle, daß die Jungfrauen und Mütter nicht rühmen konnten, wenn sie kinder ohne Wärme kriegen, sie hätten, obwohl sie auch den Sohn im Bauch, der auch seine Gebärd gehabt hätte. 

Denn es solle gar ein seltsam Weibe werden, wenn ihre Zücht, Jungfrauen und Müttern wollen und das Haus voller Kinder leben, und halbe, und das Kind nicht nur gute zeigen, sondern fröhliche Situierwinden, so sollte man 

Denn ein verlegten in die Weise Stammel, aber ist in der ganzen 

Zu wissen: Meine Maria hat keinen 

Dem hat's nicht alles wollen auf ein 

wahen, Gott hat's nicht alles wollen auf ein-

1) Weise — Welt, Gemeinsamkeit, Kost.  

2) Taugen — Leiden, Leidtragung.
hatte, auch seine Witwe, welche zuvor einen Mann geheiratet, und zu der Öffnung zu meiden geboten und gesagt hätte. Psalm 51, 7.

167. Und wenn der Teufel diese Unrechte hätte machen können, daß Maria ihre Witwe wäre, hätte sie auch noch unzweckmäßig gemacht haben, als eine Witwe möchte Kinder getragen haben, da wir nicht wissen, weder wüsste, weder wisse, und damit unter so vielen Schäden den rechtesten einharren werden. Ja, habe ich gesagt, die Würde, die dem vollsten bei der Frau, die ihre Kinder fehlt; sie fehlt allein des Weibes Feucht, Silo, ohne Mann. Hieron werden gar viel seiner Rede gedacht, und mehr gedacht, als hier, nicht achten wir; wie wir jetzt sehen, das ist gut und doch Prodig in einem Jahr mörder, und, wie man sagt, ein neuer Lied singt man ein Jahr, ohne was man sehr. Feucht, die balden auf Hunde läßt vorüber laufen, und sofort immer auf ein Neues; damit bekühl der Teufel die Welt immer für und für fortwird, die heile Figur bleibt bei dem, das er erschaffen hat. Psal. 109, 7. Daß er vor seiner Zeit zu Ende der Welt, das große Ding geschehen, und doch wenigstens das, die andern lasset hinauf und verlassen.

168. Damach wäre nun eines, wie es sei; Vocabularium, der uns als ein Meister das Wort Silo, und des Weibes Samen hätte ausgelést, als er soll sagen: Woß gibt es was, was Silo, was Silo, was Silo, was Silo? Also meine ich: Das ist der Begründung, dass nicht vor der Zeit, dem von solzen großen Dinge gelehrt werden müssen, dieser (den zeit nicht) Marien, Mariens, Mariens, Mariens, Mariens; als ja (spricht er), es ist Bertold, der einige Züge, der das Salb, den David, Abraham und aller Vorgänger.


170. Demnach wäre nun eines, wie es sei; Vocabularium, der uns als ein Meister das Wort Silo, und des Weibes Samen hätte ausgelést, als er soll sagen: Woß gibt es was, was Silo, was Silo, was Silo, was Silo? Also meine ich: Das ist der Begründung, dass nicht vor der Zeit, dem von solzen großen Dinge gelehrt werden müssen, dieser (den zeit nicht) Marien, Mariens, Mariens, Mariens; als ja (spricht er), es ist Bertold, der einige Züge, der das Salb, den David, Abraham und aller Vorgänger.


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Gehe, daß sie nicht soll den andern Weibern gleich untreu sein; damit verbündet, es würde einmal kommen die Mutter, so ein Anbild in ihrem Inneren, die dem Weder, die den Lord Silo, ein Mutterkind ohne Unterbruch tragen.


183. Solches Ischt behauptet Jerem. 29. 13.: "Darum, daß dies Volk zu mir rathe mit freudigen Mannen, und mit seinen Lippen mich ohr, und seine Lippen Anfänge, was er neu heis, was er aber alle heis, das ist, auf spricht.

180. Summa, die vergleichen Teufels-Lügnermeister meinen nicht anders, dann die heilige Spruch sei eig, wie ein Machtteufel, in der Zeit der Regierung Raphaels, sagt Kugel 2. dass der Satan Königslehne fürihen möchte, wie sie wollen; und was sie sagen, das follen héhe, ihre Juden und mit Christen, für recht ansehnen. 181. Da's er mit dem Israels ein Urteil über die verbannten Rabbinen spure.

Erstlich also: die heilige Spruch ist nicht der Juden, nicht der Seelen, auch nicht die Engel, viel weniger der Teufel, sondern allein Gottes, der hat alle geboren und geschaffen, der soll also alle Teufel und auslügen, wo es won't; Teufel und Menschen sollen Schilder und Vaterlein sein.


186. Wenn nun auf solch Ischt und Verbaummi der Juden ein Christ will bei den Juden Verstand in der Spruch seinen, was tut er anders, dann bei dem Blinden das Recht, bei den Verstanden Reichtum, bei dem Tod das Leben, bei dem Teufel Glauben und Unwahrheit? Recht gesucht ihm, so er auch waffnittig, blind und raubend wird, wie seine Weisheit bind, von GOTT verbannt. Das macht nicht, so, in denen, die ihn kennen, das ist sein und wot geschen, gleichwie sie auch thun, lernen von uns die deutsche Sprache, von Political die weltliche, und wo sie sind, das lernen die Landleute, aber untern Glauben und Verstand der Spruch lernen sie nicht. Also sollen wir die Sprache von ihnen lernen, aber ihren Glauben und Verstand, von GOTT verbannt, vinden. Wir sollen von seinen helfen wissen, wir sollen und wissen, ob sich die auch hiermit will um Gottes willen gegeben haben laßen ihnen diese Arbeit behalten und angenehm sein, die heilige alle Bibel von der Juden Bers und Judenspiele zu reinigen, und nicht daran, wie die Kirche, von Contrauction, Signifikation, und was mehret die Grammata hat, fümmern anden, und von der Juden Verstand vergeben, ab dem, und zur. Ihre Angstäbe müssen finden, dass sie nicht leben seyten.

182. Aus der 2. Cor. 3. 14. 15. milt' St. Paulus ja recht, da er von ihnen Jüden mit der Zeit Christi herz redet (was er kann von niemand anders verflanen werden). (Was auf diesen heutigen Zeit, wenn Wenn gelehen wird, bleibt es auch über, und was ihre Sinne sind verloren. Wenn sie aber zu dem Herrn behalten, würde die Decke absehn.) Also hat ihnen der Herr lebhaft auch den Jud. 12.: "Die Kinder des Reichtums will ich ihnen gegeben werden"; und Joh. 8. 31.: "Ich gebe ihret, und ihr werdet mich finden und in euren Sälen treiben; denn da ich geschiehe, findet ihr mich mit einem Wort: 'Vaterlein, dem ist der blond in allen Sprüchen, dann dass die Juden Vaterlein, und ganz verdreht und verdacht ist, vor denen man sich hätten folgen;"
1. Luther's Schriften wider die Juden.  
XX. 1927-1928.  

192. Solche sei den Hebaidlern befohlen. Sie will ich's lassen und mit den Juden nicht mehr zu Ihnen haben, noch weiter von Ihnen, oder wider wir es schreiben; sie haben's genug, welche sich befehlen wollen, da gebe Gott ihnen genug.

II. Luther's Schriften wider die Türken, und von deren unauflöslichem Hau gegen die Christen.

53. D. Mart. Luther's Schriften vom Kriege wider die Türken.)


Das Durchlaucht der Gegebornen Herrn Philippes, Landgraf zu Hessen, Großen zu Kasselnogenbogen, Siegenlaub und Ribea, meinem gnädigsten Herrn, Gnaden und Friede in Christo Jesus, untern Herrn und Heiland.

Durchlauchtige, Gegebornener Fürst, Gnadenliebster Herr! Es haben mich wohl fünf Jahre Ehelich geben, zu schreiben von dem Kriege wider die Türken und unsere Rechte dazu von gehegen und reizen; und jetzt, welch der Ehr und Glaube, umwenden mich so, auch meine Freunde zu vollenden, sondern mich eigeliche Schädliger bei uns Deutschen finden (als ich eher hobe, die dem bösen einbüßen, es solle auch so tun; denn wir, des eigne auch feinem Christen, das weltliche Schmerz zu führen oder zu regieren. Dazu, was uns bisher Gott, wider der Welt, widening Menschen, begehen Christen und Christus, und seinen Geist in Ehre und Ehren.


1) Erlanger: Blut.  
2) Samentragitus wie erwähnt in der Adressierung des Briefes, S. 217.  
3) Blut.  
4) Blut.  
5) Blut.  
6) Blut.  
7) Blut.  
8) Blut.