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A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

very little here, in the way of satisfying the demands of the Epistle to the Hebrews, 2: 6—9, and several other passages. It seems to me quite certain, that the author of that epistle verily believed that the Messiah is to be found in Ps. viii. My views of his authority are such, that in my mind this settles the question, whether Christ is to be found there, in the affirmative. But time and space forbid entering on a discussion of the Psalm, although one is much needed.

ARTICLE IV.

THE FOUR GOSPELS AS WE NOW HAVE THEM IN THE NEW TESTAMENT, AND THE HEGELIAN ASSAULTS UPON THEM.

By C. E. Stowe, D. D., Professor in Bowdoin College.
[Continued from Vol. VIII. p. 529.]

V. COMPARISON OF THE CANONICAL GOSPELS WITH THE APOCRYPHAL GOSPELS STILL EXTANT.

THE impugnors of the New Testament gospels appeal to the fact, that there are gospels acknowledged to be apocryphal, as a proof of their theory that our recognized gospels are also myths or forgeries. Any one who candidly examines these spurious gospels, and compares them with the New Testament, will find in them, not a refutation of our sacred writers, but a most convincing testimony to their intelligence, honesty and supernatural inspiration. So totally diverse are they from the genuine gospels, in conception, in spirit, in execution, in their whole impression — in all respects so entirely unlike, so immeasurably inferior, that the New Testament only shines the brighter by the contrast. They have scarcely so much resemblance to the genuine gospels, as the monkey has to a man.

An elaborate history and collection of these writings was first published by Fabricius near the beginning of the last century. The first volume of a new and critical edition was issued at Halle by Thilo in 1832. Prof. Norton has given an account of them in the third volume of his work on the Genuineness of the Gospels, but with an incredulity in regard to the testimony of the ancients which amounts

almost to credulousness; yet it is very useful to be studied in connection with other and more credulous authorities. Ullmann gives a very good abstract of them in his treatise entitled *Historisch oder Mythisch*, and Guerike in his Introduction to the New Testament makes a brief and intelligible catalogue of them. Quite recently Dr. Hoffmann of Leipzig has compiled a Life of Jesus according to the Apocrypha, accompanied with learned annotations. English translations of the principal apocryphal writings of the New Testament have been collected and published both in England and the United States. If this has been done with any purpose of bringing discredit on our genuine New Testament, the design has most signally failed, for on every fair minded and intelligent reader, they must produce directly the opposite effect.

Fabricius gave the titles of about fifty of such spurious writings, and the industry of subsequent investigation has added to the number; but scarcely one-tenth part of these are now extant, and probably there were never more than ten or a dozen distinct works of the kind, the others being different recensions of the same narrative, or different titles of the same work, or mere repetitions of each other.

The Apocryphal Gospels.

Not more than seven of these now remain, which are worthy of notice, three of them in the Greek language, two in the Latin, and two in the Arabic. They are the following:

1. *The Protevangelium of James the Brother of the Lord*, of which the full Greek title is this: *Δήγησις καὶ ιστορία πῶς ἐγενήθη ἡ ἕνεκαγια Θεοτόκος εἰς ἡμῶν σωτηρίας*, that is, *Declaration and history how the most holy mother of God was born for our salvation*. This seems to be the most ancient and valuable of these books; it was first made known in Europe by W. Postel about the middle of the sixteenth century, and was published by Fabricius in his *Codex Apoc. Nov. Test.* The principal part of it is occupied (cap. 1—20) with the history of the birth and childhood of Mary, and the circumstances attending the birth of Christ. Then follows briefly and much in the manner of our gospels (cap. 21, 22) the visit of the Magi and the flight into Egypt; and it concludes (cap. 23, 24) with an extended description of the murder of Zachariah, the father of John the Baptist. The style of this gospel is far more simple and pure than that of any other of these apocryphal narratives, though in this respect, as in all others, it is immeasurably below the canonical books. Some

things mentioned in it are alluded to by Justin Martyr and Clemens Alexandrinus, and the book is expressly quoted by Origen. It was in existence, at least a part of it, as early as the third century, though it was much later than that, before it was ascribed to the *brother of our Lord*, or took the title of *Protevangelium*. It gives some indications of a Gnostic origin. It was for a long time held in high estimation by the Greek church, and publicly read at their festivals, especially those which pertained to Mary. Very probably many of the early church traditions respecting Mary are preserved in it; and in this respect it may gratify a curiosity for which the canonical gospels make very little provision.

2. *The Greek Gospel of Thomas.* This is one of the most extravagant of the apocryphal books, and professes to give a minute account of Jesus from the twelfth year of his age. It is filled with miracles which are wholly ridiculous, and some of them decidedly immoral and malevolent. The beginning and close of the book are very fragmentary. Irenæus (adv. Haer. l. 17) refers to some things contained in the book, and Origen (Hom. in Luc. l.) expressly mentions it. There is not the shadow of probability that it was written by Thomas the apostle. It is evidently of heretical origin, and was highly esteemed and in great use among the Manichæans. It is probably of considerably later date than the preceding one, and its Greek style is very impure.

3. *The Greek Gospel of Nicodemus.* This, next to the *Protevangelium*, is the most important and respectable, as well as the most widely circulated of the apocryphal gospels. It is divided into two unequal parts, which seem originally to have been separate works. The first part (cap. 1—16) contains a minute description of the examination of Jesus before Pilate, and of his crucifixion and resurrection, and appears to be a remodelling and amplification of certain *epistles and acts of Pilate*, which are very early mentioned, but have not come down to us in a reliable shape. (See Justin Martyr, Apol. l. 76, 84. Tertull. Apol. 21. Oros. Hist. VII. 4. Euseb. Hist. Ecc. II. 2.) It is probably of Jewish-Christian origin, and written for the purpose of affecting unbelieving Jews by the example of Annas and Caiaphas, who, it alleges, were converted by the testimony of Nicodemus and Joseph of Arimathea.

The second part (cap. 19—27) describes Christ's descent into Hades and the wonderful things he accomplished there. This is apparently more modern than the first part. Some Latin MSS. have an additional chapter, in which Annas and Caiaphas make oath before Pilate,

that they are convinced, from all the testimony, that the Jesus condemned and executed at their instigation, is truly the Son of God. There are also printed with it, by Thilo, letters of Pilate to the emperors Claudius and Tiberius.

The book, in its present form, cannot have been earlier than the fifth century, and was probably much later. It is not expressly mentioned until the thirteenth century. The prologue, which states that it was written in the Hebrew language by Nicodemus in the time of Christ, and translated into Greek by a Jewish Christian, named Annanias, during the reign of the emperor Theodosius, is evidently a mere fiction. The book was held in high esteem during the middle ages, and before the invention of the art of printing, it had been translated into Latin, Gaelic, Anglo-Saxon, German and French.

4. *The Latin Gospel of the Nativity of Mary.* This probably belongs to the sixth century. The prologue, which states that it was written by Matthew, and translated into Latin by Jerome, deserves no regard. It goes over the same ground as the *Protevangelium*; but is more minute as to the birth of Mary, and more condensed on the other points.

5. *The Latin History of the Nativity of Mary and of the Infancy of the Saviour.* The first part (cap. 1—17) from the annunciation of Mary to the Bethlehem massacre, follows mainly the *Protevangelium*, though with considerable variations and amplifications; while the latter part, the childhood of the Saviour, is more like the apocryphal books which we find in the Arabic language.

6. *The Arabic History of Joseph the Carpenter.* In this book, Christ is introduced as discoursing with his disciples, and giving them a long and marvellous account of the life, death and burial of Joseph. Its Arabic style has an air of antiquity about it, though it is somewhat bombastic. It seems to be the product of a Jewish-Christian, and a translation from the Hebrew. It may possibly, in its present form, be as early as the third or fourth century.

7. *The Arabic Gospel of the Childhood of the Redeemer.* This book was in high esteem among the Nestorians, and may have been the product of some Nestorian Christian of the fourth or fifth century, and originally written in Syriac. Cap. 1—9 relate minutely the birth of Christ; 10—26 the flight into Egypt, and the wonderful miracles wrought by his presence, his clothes, the water in which he had been washed, etc.; 27—35 another course of miracles through the instigation of Mary; 36—49 miracles wrought by the boy of his

own accord, all of them childish, some of them obscene; and cap. 50 relates a visit made to the temple at Jerusalem.

Abstract of the Apocryphal Gospels.

Having thus given an account of these books, it remains that we present an outline of their contents, in order to afford opportunity for a comparison between them and the genuine. To avoid repetition, it will be most convenient to do this in the form which Ullmann has adopted in the work above referred to, namely, by grouping into one view what is said in the different books respecting the same person or subject. Each subject, however, has some one book particularly devoted to it, so that an analysis of a subject is generally the analysis of a book. We begin with

JOSEPH. According to the Arabic *History of Joseph* (No. 6), Christ, seated in the midst of his disciples on the mount of Olives, relates for substance the following story: "Joseph, well acquainted with the arts and sciences, was a priest in the temple of the Lord; but he pursued his carpenter's trade, and lived, even in Egypt, by the labor of his hands, that, according to the law, he might not, for his support, be chargeable to any one. He was highly distinguished, not only by his intellectual qualities, but also by the physical; he never suffered from weakness, his sight never failed, he never lost a tooth nor had the toothache, he never lost his presence of mind, he always walked erect, he never had a pain in his limbs, and was always fresh and cheerful for labor. He lived to be a hundred and twelve years old, and it was not till near the close of his life that he felt any diminution of the liveliness and vigor of his mind or body, or lost in any degree his interest in his handiwork. An angel announced to him his approaching death, and he fell into great fear and distress, and earnestly entreated God for help and relief. He prayed God not to permit frightful looking demons to come in his way, nor the gate-keepers of paradise to obstruct the entering in of his soul, nor the lions to rush upon him, nor the waves of the fiery sea, through which his soul must pass, to overwhelm him, before he had seen the glory of God. In the anguish of death Joseph cursed himself, his life, the day of his birth, the breasts he had sucked; he heaped up all kinds of accusations against himself, besides original sin, all kinds of actual sin, untruthfulness, hypocrisy, reproachfulness, fraud, and many others. In this distress he calls upon Jesus, the Nazarene, as his Saviour and deliverer, his Lord and God, begs his

pardon that he, through ignorance, had sinned against the mystery of his miraculous birth by an unworthy suspicion, and then concludes, 'O my Lord and God, be not angry, and condemn me not on account of that hour; I am thy servant, and the son of thy handmaid, and thou art my Lord, my God and Saviour, the Son of God in truth.' This earnest prayer of Joseph not to be forsaken, being satisfactory, Jesus laid his hand upon the bosom of the dying man, and perceived that his soul was about to flee out of his mouth; and from the south he sees death and hell approaching with their fiery troop; and then, at his prayer, the archangels Michael and Gabriel appear, receive the soul of Joseph, enfold it in a lustrous garment, and protect it from the demons of darkness, which are found on the way. At the lamentations of the family, Nazareth and Galilee come together and take part in the mourning. Jesus utters a prayer which he had composed before he was born of *Mary*, and as soon as he says 'Amen,' a multitude of the heavenly host draws near; he commands one of them to spread out a resplendent shroud, and therein enwrap the body of Joseph. Then he blessed the dead; no smell of death should proceed from him, no worm should touch him, no limb should be decomposed, no hair should fall from his head; but he should remain entire and uninjured till the millennial feast. Afterwards the most distinguished men in the city come to array Joseph in his grave-clothes, but they cannot remove from him the linen garment; so closely and immovably does it adhere to his body, that they cannot find a single fold by which they can seize hold of it."

The apostles, to whom Jesus relates all this, only wonder that Joseph, the just one, whom Jesus calls his father, whose festival by the command of Jesus all the world must annually celebrate, was not, by the miraculous power of Jesus, made immortal, like Enoch and Elijah. To this Jesus replies, that by Adam all men without exception, who descend from him, are made mortal — that this is the fate which even Enoch and Elijah, who as yet retain their bodies, will experience at the final consummation, when four will be slain by anti-christ, namely, Enoch and Elijah, Shilo and Tabitha.

Towards the close of the book the celebration of Joseph's festival is most earnestly enjoined, as also the copying and circulating of this history of Joseph. Whoever, on the festival of Joseph, distributes alms, or offers gifts and prayers, shall be rewarded thirty, sixty, and a hundred fold; whoever copies the history of his life, him will Christ commend to the special protection of God for perfect absolution; the poor, who have nothing to give, must at least give the name of Joseph

to a new born son, and thus protect him from poverty and sudden death; and finally, as Christ in the canonical gospels says, "Go and teach all nations," so here he says, "Proclaim to them the death of my father Joseph, celebrate his birth with a yearly festival; and he who adds to this word or takes from it, is guilty of sin."

In reading such a gospel as this, what a totally different atmosphere we breathe from that of the canonical gospels! We are transported at once to another age, to a different planet, to a totally diverse world of ideas. It is as different from the New Testament gospels as Jack the Giant-killer is from Bunyan's Pilgrim's Progress. Yet it was written in or near the same country as the canonical gospels, and probably not many generations later.

MARY. Here we derive our information mainly from the book already quoted (No. 6), from the *Protevangelium* (No. 1), from the *Gospel of the Nativity of Mary* (No. 4), and from the *History of the Nativity of Mary* (No. 5). In the *History of Joseph* (No. 6), Jesus makes the following statements respecting his mother, namely, that when she was three years old she was brought into the temple and remained there nine years, till she was twelve. At the close of this period, on consultation with the priests, that the change of constitution might not occur to her in the temple, and thereby God be incensed, it was resolved to give her to a just and pious man. Twelve venerable men from the tribe of Judah were called together, and the lot cast, by which she was given to Joseph, who took her away. With Joseph Mary found children of a former marriage, among them James, whom she brought up, and thence she was called the mother of James. In the fourteenth year of Mary's age, Christ, with the approbation of the Father, and the concurrence of the Holy Ghost, accomplished through her his incarnation, being born in a mysterious way which no created being can understand. The birth, on account of which Joseph went with Mary to Bethlehem, occurred in that prophetic city in a cave near the grave of Rachel. Satan informed Herod of it, and this occasioned the persecution and the flight into Egypt. Says Jesus: "Then Joseph arose and took my mother, and I rested in her bosom, and Salome accompanied us on our journey to Egypt." The family remained in Egypt a year, and Jesus relates all the circumstances, as if he had the most perfect recollection of them.

The account of Mary in the *Protevangelium* is far more minute and circumstantial. In this narrative she is in a miraculous manner promised to her parents, Joachim and Anna, who had long been child-

less, and mourned and suffered much on that account. When Mary was six months old her mother put her on the floor to see whether she could stand, and she walked seven steps and then came back to the arms of her mother. In her third year she was brought into the temple attended by a company of pure virgins, and was received by the high priest with the eulogistic words: "Mary, the Lord hath exalted thy name among all generations, and in the last days God will reveal to thee the treasures of his redemption for the sons of Israel." Then the high priest placed her on the third step of the altar, and she sprang upon her feet and the whole house of Israel loved her. Mary was now brought up like a dove in the temple of the Lord, and received her food from the hand of an angel. By a revelation made to the high priest, at twelve years of age she must be betrothed to an Israelite for her protection, and this her protector must be pointed out by a divine token. All the widowers of the people were to come together with their staves; and he on whose staff the sign appeared, was to take her away. A dove flew out from the staff of Joseph, the last one, and rested upon his head; and then, notwithstanding his reluctance, Mary was given to him.

When Mary first went out to draw water, she heard a voice: "Hail, thou favored one, the Lord is with thee, blessed art thou among women." She looked about her to the right and left to see whence the voice proceeded; and when she returned to the house the angel of the Lord met her, and announced to her that she would be the mother of the Son of God. Joseph, when he sometime after returned from his work, was exceedingly shocked at the appearance of Mary, and broke out into the most bitter complaints against her, both on her account and on his own. She resolutely asserted her purity. The affair came to the ears of the high priest, who called them before him and loaded them with reproaches. Mary affirmed that she was pure, and Joseph that he was innocent; and they both passed the ordeal by drinking the water of proof, and with a result so clear that the high priest acquitted them. Soon after, on account of the enrolment, they took their journey to Bethlehem; and on the way Joseph perceiving that Mary is sometimes sad and sometimes laughing, inquires of her the cause. She answers: "I see two nations before mine eyes, the one sighing and weeping, the other exulting and laughing." When the time of her delivery drew near, Joseph placed her in a cave and went out to seek a nurse. And here for a few sentences we will give the narrative literally as it is contained in this gospel.

“As I was going (said Joseph) I looked up into the air and I saw the clouds astonished, and the fowls of the air stopping in the midst of their flight. And I looked down towards the earth, and I saw a table spread, and working people sitting around it, but their heads were upon the table and they did not move to eat. They who had meat in their mouths did not eat, they who lifted their hands to the table did not draw them back, and they who lifted them up to their mouths, did not put anything in, but all their faces were fixed upwards. And I beheld there sheep dispersed, and yet the sheep stood still, and the shepherd lifted up his hand to smite them, and his hand continued up. And I looked unto a river, and saw the kids with their mouths close to the water, and touching it, but they did not drink. Then I beheld a woman coming down from the mountains, and she said to me, ‘Whither art thou going, O man?’ And I said to her, ‘I go to inquire for a Hebrew midwife.’ She replied to me, ‘Where is the woman that is to be delivered?’ And I answered, ‘In the cave, and she is betrothed to me.’ Then said the midwife, ‘Is she not thy wife?’ Joseph answered, ‘It is Mary, who was educated in the holy of holies, in the house of the Lord, and she fell to me by lot, and is not my wife, but hath conceived by the Holy Ghost.’ The midwife said, ‘Is this true?’ He answered, ‘Come and see.’ And the midwife went along with him and stood in the cave. Then a bright cloud overshadowed the cave, and the midwife said, ‘This day my soul is magnified, for mine eyes have seen surprising things, and salvation is brought forth to Israel.’ But on a sudden the cloud became a great light in the cave, so that their eyes could not bear it. But the light gradually decreased, until the infant appeared and sucked the breast of his mother Mary. Then the midwife cried out and said, ‘How glorious a day is this, wherein mine eyes have seen this extraordinary sight!’ And the midwife went out of the cave, and Salome met her. And the midwife said to her, ‘Salome, Salome, I will tell you a most surprising thing which I saw. A virgin hath brought forth, which is a thing contrary to nature.’ To which Salome replied, ‘As the Lord my God liveth, unless I receive particular proof of this matter, I will not believe that a virgin hath brought forth.’”

The narrative proceeds to inform us that Salome entered the cave, and proceeding to examine that she might have demonstration of this wonderful fact, her hand was seized with a blazing fire and excruciating pain; and it was only by earnest prayer and the interposition of a miracle, an angel directing her to take the child in her arms, that she was rescued.

The Latin *Gospel of the Birth of Mary* (No. 4) is similar to the preceding, but has some things peculiar to itself. According to this, as many of the greatest and most holy persons were born of mothers before unfruitful, such was the case also with *Mary*. She was promised to her mother *Anna* as a special gift of God, by an angel, who also predicted her course of life. In her third year, having been taken by her parents to the temple, without a leader she walked up the steps like an adult; and hereby the Lord indicated her future destination. During her residence in the temple, she was daily visited by angels and enjoyed the visions of God, whereby she was protected from all evil and filled with all good. In her fourteenth year, by the direction of the priest, she with her companions, was to be betrothed. They consented, but *Mary* resisted because she had vowed perpetual virginity. The priest in perplexity asked for a divine oracle, and was pointed to *Isaiah 11: 1*. In order now to espouse her to some one, he called together all the unmarried men of the house of *David*. They were to appear with their staves; and he whose staff should blossom, or upon which the spirit of the Lord should rest in the form of a dove, should be affianced to the virgin and take her under his protection. The decision was in favor of *Joseph*, for a dove came from heaven and seated itself upon his staff. During her residence in the house of *Joseph*, the angel of the annunciation appeared to her and she at once recognized him as a heavenly messenger, for she had already become familiar with such appearances. The angel promised to her a son, whom she would conceive and bring into the world without sin and with virginity intact. *Mary* wished to know how this were possible; and the angel informed her that it would be without the aid of man, solely by the Holy Ghost and the power of the Most High.

The same general features pervade the other *History of the Nativity of Mary* (No. 5), though with enlargements and additions, and still greater extravagances. According to this, *Mary*, when three years old, was like an adult; her face glistened like the snow, so that one could scarcely look at it; she busied herself with all the labors appropriate to woman, but especially with prayer, in which she continued from early dawn till the third hour of the day, and then again from the ninth hour onward, till there appeared to her the angel of the Lord, from whose hand she received her food, in order that she might daily grow in the love of God. Never was virgin more pious, more pure, more virtuous, more lovely, better instructed in the wisdom of the divine law; she was firm, always equable, immovable,

constantly increasing in goodness. She took care for her companions, that none of them should fail in word, or laugh aloud, or do any thing wrong. She lived only on angelic food; the provisions which she received from the priests in the temple she distributed among the poor. When a sick person touched her, he returned well to his house. Frequently angels were seen waiting upon her and talking with her.

In the choice of a husband for her, three thousand men came together and deposited their staves with the high priest. Joseph, who was highly esteemed as an elder, would not take his staff again; but the high priest Abiathar called after him with a loud voice, and when he received his staff, out of the top of it there came a dove, whiter than snow, and of great beauty, which flew a long time about the pinnacles of the temple, and then soared away to heaven. Joseph took Mary, and also five other virgins to whom the high priest had assigned work, namely, Rebecca, Sephiphora, Susanna, Abigail, and Zabel. Mary obtained by lot the most honorable work, namely, the sewing of purple for curtains of the temple; and on this account, the other virgins called her the queen. On the third day, while about her usual employment, an angel of wonderful beauty appeared to her, and made to her the annunciation, etc. etc.

Contrast all this fanfaronade of childishness, superstition, and foolery, with the few brief, simple, and rigidly common-sense notices of Mary, which we find in the four canonical gospels. Can any two kinds of writing be more utterly unlike?

CHRIST. We next turn our attention to the account which these books give of Christ himself. Here the contrast between them and the canonical gospels appears, if possible, in still stronger colors. There is nothing of the Christ whom we find in the New Testament. All is puerile, bizarre, extravagant. The real dignity, the steady benevolence, the unvarying good sense of the New Testament Christ, are wholly unknown. The periods of life selected, and the topics treated, are wholly different from those of the New Testament.

Infancy and Childhood of Christ. These topics occur in but two of the canonical gospels, and are there treated very briefly; but they make the great staple of the apocryphal gospels, and are drawn out to a most wearisome length. The most minute and characteristic of these narratives is the Arabic *Gospel of the Childhood of the Redeemer*. According to this book, while the child Jesus was lying in his cradle he said to his mother, "I, whom thou hast brought forth, am Jesus, the Son of God, the Logos, as the angel Gabriel announced

to thee ; and I am sent by my Father for the salvation of the world." At his birth his parents are in a cave, amid the splendor of lights which shine more brightly than the light of the sun. The woman called in by Joseph, as soon as she saw that Mary was the mother, exclaimed, "Thou art not like the daughters of Eve;" to which Mary replied: "As none among the children is like my child, so his mother has not her like among women." Mary allows the nurse to lay her hands on the child, and thus are they made clean. The child is circumcised in the cave, and the Hebrew women preserve the foreskin in a vessel of spikenard, the same vessel from which afterwards Mary the sinner anointed the head and feet of the Lord. To the Magi, who came in consequence of a prophecy of Zoroaster, Mary gave one of the swaddling cloths in which the child had been wrapped, and they received it as the choicest treasure. On their return home, they held a festival, and, according to their custom in religious worship, kindled a fire, and into it they threw the bandage, which, however, remained unscorched, as if the fire had not touched it. They kissed it, spread it over their head and eyes, and said, "This is an undoubted truth, verily it is a great thing that the fire cannot destroy it." And they took the bandage, and with great reverence preserved it in their treasury.

Next comes the narrative of the journey into Egypt, and a loose, disconnected story of the strangest and most trivial miracles. The holy family come to a city which is the abode of the most distinguished god in the land ; and the moment they take lodgings in a public house, there is great excitement among the citizens, and they flock to their god to learn the cause. He replies, "An unknown God has arrived here, and he is God in truth ; and besides him there is no one worthy to be worshipped, for he is indeed the Son of God." In that same hour the idol fell to pieces, and at his fall came all the inhabitants of Egypt with the other citizens running together ; and a son of the priest, three years old, who was possessed with many devils, being seized with his frenzy, ran to the public house, where Mary was washing and drying her child's linen, one piece of which the demoniac boy caught down and placed upon his head, when immediately the devils came out of his mouth and fled away in the form of rams and snakes.

The holy family, proceeding on their journey, came to a den of robbers ; and the robbers hearing a noise, and supposing the king to be approaching with an army, took to flight, leaving behind them their booty and their prisoners. The prisoners stood up and began

to break off each others fetters, and were about to depart with their property, when, seeing the holy family drawing near them, they asked Joseph what king it was whose perceived approach had put the robbers to flight. Joseph replied, "He is coming behind us." In the city to which they came next, there met them a demoniac woman, who could neither live in a house nor endure clothing; but the very sight of Mary so completely pacified her, that the devil fled from her in the form of a young man. In another city there was a nuptial ceremony, but by the influence of Satan and the magicians, the bride was dumb. She took the Christ-child in her arms, folded him to her bosom and kissed him, when immediately the band of her tongue was loosed. They spent a night in another city, where was a woman whom Satan, in the form of a serpent, was accustomed to overpower and embrace; but she took the child in her arms and kissed him, and was thus delivered from Satan's power. This same woman the next day washed the child Jesus in perfumed water, which she kept. A girl whose body was white with leprosy, being sprinkled with the water, became entirely well. The people said, "Doubtless Joseph and Mary and their child are gods, for they do not seem to be mortals." The maiden who was healed, now attended them, and by the wash-water which had cured her, she now performed many miracles; as, for example, she cured the young son of a prince who had been leprous from his birth. They came to another city to spend the night, and put up at the house of a man recently married, but, in consequence of some poison in his system, he was unable to consummate his marriage. The presence of the child Jesus entirely cured him of his infirmity, and he constrained them to stop the next day and feast with him.

The holy family then met three ladies in distress for their brother, who by magic had been transformed into a mule, and they were taking care of him very tenderly in this form. Mary placed the child on this mule and said, "O my son, by thy great power restore this mule, and make him what he was before, a rational being;" whereupon the mule immediately became a beautiful young man, and afterwards married the maiden before referred to, who had been dispossessed of the devil and was then attending them. The following night they came upon an encampment of robbers under two leaders, Titus and Dumachus. The first by a gift restrained the others from attacking the holy family, for which Mary blessed him, and Jesus said, "Thirty years from now the Jews in Jerusalem will crucify me and the two robbers with me, Titus on my right hand and Dumachus

on my left; and on that day Titus will go before me into paradise." In the neighborhood of Matarea, Jesus called forth a fountain in which his mother washed his clothes; and from the perspiration which there fell from Jesus, there sprang up an abundance of balsam. They journeyed to Memphis and visited Pharaoh. They abode in Egypt three years, and Jesus wrought many miracles, which are recorded neither in this Gospel of the Childhood, nor in the *Evangelio perfecto*.

To the above narrative we add some incidents from the Latin *History of the Nativity of Mary and the Infancy of the Saviour* (No. 5). According to this, during the flight to Egypt, the holy family rested near a cave, out of which many dragons suddenly emerged, whereupon Jesus descended from the lap of his mother, and placed himself before the monsters, when they fled, and then turned and worshipped him. Likewise lions and leopards honored him, and even acted as his guides. Lions mingled with the oxen and other beasts of burden which they had with them; wolves associated with the sheep, and they were all equally peaceful and harmless. A tall palm tree, whose fruit was beyond reach, at the command of the child Jesus, bowed itself down to Mary and allowed her to pluck its fruit; and at a second command it restored itself to its original position. From the roots of this palm Jesus caused to flow a spring of the freshest and purest water. A branch of the same palm, at the command of Jesus, was carried into paradise by the angels, there to be a sign of victory to the soldiers of the Christian warfare. When the wanderers were oppressed by heat, Jesus by his word enabled them in one day to perform a journey of thirty days. It is also related here that when Jesus entered a temple, the idols all tumbled down.

We now return to the Arabic *Gospel of the Childhood* (No. 7), which proceeds to give an account of, the return to Bethlehem, and of many miracles wrought by the water in which Jesus had been washed. This sprinkled upon a child enabled it to remain unhurt in a burning oven. A sick child also was healed by being put into the bed of Jesus and covered with his clothes. Mary often distributed his washing-water as a miraculous tincture, and pieces of his clothing as amulets against all kinds of harm. A demoniac boy named Judas, was accustomed in his frenzy to bite at those who were near him; and when he was brought near to Jesus he began to snap and strike at him, but Satan soon came out of him in the shape of a mad dog. This was Judas Iscariot, and the same right side on which he struck at Jesus, the Jews afterwards pierced with the lance.

Then follow miracles which belong to his later childhood, and which are distinguished from the preceding in this respect, that they are not only performed by the power which dwelt in Jesus, but with a more definite consciousness and will of his own. Once, in his seventh year, he was playing with other boys, and they were making, with clay, images of oxen, asses, birds, etc., and while each was endeavoring to excel the others, the child Jesus said, "The figures which I have made I will command to walk." He did so; and to the astonishment of the other children, the clay images walked off, and returned at his command; he then made sparrows which flew about, obeyed his word, and received food at his hand. At another time, Jesus came into the house of Salem the dyer, and there were clothes there which were to receive different colors. All these Jesus threw into one dye-pot, whereupon the dyer coming in was exceedingly angry; but Jesus said to him, "I will give to each piece of cloth the color you desire;" and taking them out, each was dyed as the dyer wished. Then the Jews, who saw this sign and wonder, praised God.

Joseph, in his travels to his work, was accustomed to take the boy Jesus with him, and when anything was made too long or too short, too wide or too narrow (for he was but a bungling carpenter), the child stretched his hands over it and brought it all right. Once he had a throne to make for the king in Jerusalem, and worked upon it two years. When it was finished, he found it too small for the place where it must be put, and being much cast down about it, the child Jesus bade him be of good cheer, and each taking hold of an end of the throne, they pulled upon it till it came to the right size. The throne was made of the figured wood which was in use in the time of Solomon. At another time, the boys who were playing with him he turned into little goats, and they hopped about him and honored him as their shepherd. The women seeing this, cried out, "O our Lord Jesus, son of Mary, thou art indeed the good shepherd of Israel, have mercy on thy handmaidens." Then, at the entreaty of these women, he restored the boys to their proper shape. In the month Adar, Jesus collected the boys together, as their king. With their clothes they spread for him a seat, they made him a crown of flowers, placed themselves around him as his guards, and compelled all who passed by to do him honor. Then came men bearing on a bier a boy who had been bitten by a serpent in the woods. They were compelled to come up and do homage to the little king. Jesus commanded them to take the wounded boy back to the place where he

had received the bite, to force the snake from his hole, and compel him to suck out the poison, which was promptly done, and immediately the snake burst asunder. This boy was the Simon Zelotes afterwards mentioned in the gospels.

Once as the boys were playing, one fell from a roof and was killed. The others fled, but Jesus stood by. The relatives coming up accused Jesus of throwing the child down, but he ordered the boy to arise and give testimony, which he did, and affirmed that it was another who threw him down. Another time Mary sent him for water, but the pitcher, after he had filled it, broke in his hands; so he caught the water in his apron and brought it to his mother. One Sabbath day he was playing with other boys by a brook, and he made sparrows which he placed around a little artificial pool; but a son of the Jew Hannas, enraged at this profanation of the Sabbath, ran and destroyed the pool. Jesus let the sparrows fly, and then said to the boy, "As the water has disappeared from this pool, so will thy life disappear;" and from that moment the child sickened, and soon after died. One evening as Jesus was going home with Joseph, a rough, careless boy ran against him, and he said: "As thou hast overthrown me, so shalt thou be overthrown and not rise again," and immediately the boy fell down and died. Other revengeful acts of the boy Jesus may be found in the *Gospel of Thomas* (No. 2). Joseph at length gives Jesus to understand that they could no longer be tolerated among parents whose children had been slain by his mischievous power, and Jesus answered: "I know those are not my words, but thine; nevertheless for thy sake I will be silent, but those who have complained of me shall receive their punishment;" and the complainers were soon struck blind. Jesus subsequently restored them to sight, but no one after that dared provoke him to anger.

The *Gospel of the Childhood* and of *Thomas* have many anecdotes of the school-days of Jesus and of his being taught to read. A school-master in Jerusalem by the name of Zacheus offered to teach the child, and when his parents brought him, the teacher wrote the alphabet, and told the new scholar to pronounce first *Aleph* and then *Beth*. Jesus said, "Tell me the meaning of *Aleph*, and then I will pronounce *Beth*." The master threatened to punish him for his impudence; but Jesus unfolded the meaning of the letters *Aleph* and *Beth*, and described their different forms and positions in a way the master had never heard of nor read in books; and then he pronounced the whole alphabet. The master then said, "I believe this boy was born before Noah;" and sent him back to his parents because

he was more learned than all teachers, and had no need of instruction. It fared worse with another more able teacher, who on a like occasion struck the boy Jesus, and at once his hand was withered and he died, so that Mary said, "We will not any more let him go out of the house, for all who resist him are punished with death." A third teacher, who hoped to gain the boy's affections, was so astonished at his learning and the knowledge of the law which he manifested to all the bystanders, that he entreated Joseph to take him away. Jesus smiled and praised this teacher, and said he had spoken well; and on his account he healed the others. When at the age of twelve he was in the temple at Jerusalem, he asked questions on the different sciences; he explained the law and the mysteries in the prophetic books, the depths of which no created mind can sound; he explained to an astronomer all the relations and movements of the heavenly bodies, and the rules of astrology which are thence derived; he showed knowledge of all parts of the human body, the fluids and solids, the bones, nerves and veins — all the faculties of the soul and their relation to each other and to the body; in short, all kinds of knowledge were entirely familiar to him; as the narrative expresses it, *the physical and the metaphysical, the hyperphysical and the hypophysical*, so that a learned philosopher present arose and said, "O Lord, from this time onward, I am thy scholar and thy servant."

From this time Jesus began to withhold the manifestations of his knowledge and his power till his thirtieth year.

The Death of Christ and his Descent to Hades. The account of these we find in the Greek *Gospel of Nicodemus* (No. 3). Pilate commands an officer to bring Jesus before him, but with gentleness. The officer spreads a cloth before Jesus for him to walk upon. The Jews complain of this; and Pilate, asking him why he had done it, he replies, that he had witnessed the entrance of Jesus into Jerusalem, and noticed how he was honored. Jesus was made to advance without the cloth, but as he stepped between the soldiers who held the standards, these eagles themselves bowed down to do him honor. The Jews, observing this, raised their voices in anger against the standard-bearers. Pilate called them before him, and inquired why they had done this; and they assured him that they, as pagans, knew no reason for honoring Jesus, but the standards had done it of themselves. Then Pilate leaves it to the chief of the Jews to make trial for their own satisfaction, and they select twelve of their strongest and bravest men, and commit the two standards, each to a company of six, to hold them before Pilate. They are threatened with death if

they allow the standards to bow. But when the officers bring in Jesus, again the standards bow and worship him. Now the Jews complain of Jesus that he is a magician; that his birth was attended with infamy; that he was born in Bethlehem, and was the cause of the massacre there; that his parents fled to Egypt because they dared not confide in the people; that he had profaned the Sabbath, etc., etc. During this strife, Pilate asked Jesus, "What is truth?" Jesus answered, "Truth is from heaven." Pilate again: "Is there not truth on earth also?" And Jesus answered, "Mark how those who have the truth on earth, are judged by those who have the power on earth."

Then follows the narrative of the crucifixion and resurrection. After this, Joseph of Arimathea had a vision of Jesus, who appeared to him in a splendid light. Joseph sank down and knew not Jesus, but Jesus raised him up and said, "Fear not, Joseph, see me, who I am." Joseph cried out, "Rabboni, Elias." He replied, "I am not Elias, but Jesus of Nazareth, buried by you." For proof, Jesus led Joseph to the tomb in which his body had lain, and showed him the clothes in which the corpse had been wrapped, and then led him back to his house, and blessing him, separated from him. Joseph of Arimathea afterwards related to Annas and Caiaphas, that Jesus had not risen from the dead alone, but had called several others to life, who had appeared in Jerusalem, among them two sons of the high priest Simeon, who had taken Jesus in his arms when he was a child. They were then living in Arimathea, but were silent as the dead, and engaged wholly in prayer. Joseph, Nicodemus, Annas and Caiaphas went immediately to Arimathea, and found them praying, and brought them reverently into the synagogue at Jerusalem, where, with closed doors, they adjured them to disclose the particulars of their resurrection. Charinus and Lenthius (these were their names), when they heard this, trembled and groaned, and they looked towards heaven and made the sign of the cross on their tongues. They then demanded writing materials, and when these were brought, they wrote in substance the following narrative:

They were with the fathers in the dark abyss, when suddenly a golden sunlight entered and shone around them. Father Adam, the patriarchs and prophets, arose and announced the arrival of the Deliverer; and their father Simeon, who had taken the infant Jesus in his arms, joined in the announcement. The whole multitude of the saints rejoiced; John the Baptist also stepped up and declared what had happened at the baptism, and that he had come there before

Jesus to announce his arrival. Then Adam through Seth informed the patriarchs and prophets what he had heard from the archangel Michael, when in his weakness he had sent him to the gates of paradise to get for him some oil from the tree of mercy. Seth related that he was then referred to the coming of Christ on earth; he should bring to believers the oil of mercy, and should also lead father Adam into paradise to the tree of mercy. Satan now commanded hell to arm against Jesus, who had boasted that he was the Son of God, though still a man who was afraid of death; he had himself tempted him while on earth, and excited against him his ancient people the Jews. Yet hell was afraid, for she had felt the power of Jesus, and could not retain Lazarus against his will. Finally the Lord of glory arrived in the shape of a man, enlightened the eternal darkness and loosed the perpetual bonds. Death and hell acknowledged themselves conquered, and against their will celebrated the glory of Jesus. Jesus smote death by his majesty, gave over Satan to the power of hell, and took Adam with him into his glory. He called to him all the saints who bore his image and likeness, he took Adam by the right hand and blessed him with his righteous descendants. Adam returned thanks, and all with him bowed the knee to Jesus. Then he marked them with the sign of the cross, and led them out of hell with Adam at their head. David uttered a song of praise, so did Habakkuk, Micah, and the other prophets, all the saints joining in. The Lord then delivered Adam and the saints to the archangel Michael, who led them into paradise. Here they were met by two very old men, who, on being asked who they were, replied that they were Enoch and Elijah; they had not yet tasted death, and were to be kept alive till the coming of anti-christ, with whom they were to fight, and to be slain by him, and then, after three days and a half, they would be taken up into the clouds alive. During this conversation there came along a poor, wretched looking man, bearing on his shoulder the sign of the cross, and resembling in appearance a robber. On being questioned he acknowledged that he was the thief whom the Jews had crucified with Christ, that Jesus had sent him into paradise, that the angel of paradise had admitted him on account of the sign of the cross; and had informed him that Adam with his righteous and holy sons would soon arrive.

“These are the divine mysteries which we, even I, Charinus and Lenthius, saw and heard; more we dare not tell, according to the commandment of the archangel Michael. But repent, and make acknowledgment and give honor to God, that he may have mercy upon you.”

Charinus gave what he had written to Annas, Caiaphas and Gamaliel, and Lenthius gave his manuscript to Nicodemus and Joseph, when suddenly they were transfigured in glory and were no more seen. The two writings, on being compared, were found to correspond exactly, without the difference of a single letter.

Remarks on the Apocryphal Gospels, as compared with the Canonical.

The above is a full and faithful narrative of all that these apocryphal gospels contain; more full perhaps than some may think necessary or will have patience to read. But as the idea has been seriously advanced by Strauss and enlarged upon by others, that these apocryphal books are of very much the same kind, and got up in very much the same way as the canonical, it is time that the friends of evangelical truth fully understood the matter; and it can be understood only by examination. The books are as yet in but few hands; some of them are published only in foreign and difficult languages, and it is desirable that the abstract, which we give, should be sufficiently full to make a fair and complete representation of what they actually contain. Such a representation we claim to have made, in the preceding pages.

Now let any candid man, with a reasonable share of common sense, carefully read the narratives above given, and compare them with our four gospels, contained in the New Testament, and what will he say to the allegation of Strauss, and those like him? Is there anything to be said, except this, that the clumsiest counterfeit of a bank note which was ever issued, a counterfeit so gross that the most juvenile clerk of a country store can detect it as well as the most experienced banker, cannot be more unlike the genuine note than these apocryphal gospels are unlike the canonical? In the great mass, there are some very few touches which seem to indicate a tradition above the ordinary level; but as a whole, in every aspect of the case, they present a perfect contrast. So far from possessing any of the excellences of the canonical gospels, there is not resemblance sufficient to make them even caricatures. Instead of simplicity, we have bombast; instead of strong, good sense, silliness; instead of purity, filthiness; instead of manliness, puerility; instead of dignity, meanness; instead of self-forgetfulness, self-exaltation; instead of generosity, spitefulness; instead of elevated, sublime sentiment, poor, degrading nonsense. Indeed, while the genuine gospels are fully equal to and even above the delicacy and true refinement and intel-

lectual and moral elevation of the most cultivated nations and ages, the apocryphal generally fall below almost the lowest, and could scarcely find anywhere a public, mean enough to receive and relish them, except in the dark corners of the declining Roman empire, where they first originated, or the equally dark corners of the modern papacy and Mormonism, *et ejus generis omnis*.

Moreover, if the genuine gospels were of the same character as the apocryphal, how could the philosophic historian, from such a beginning, account for the development of such an institution as the Christian church?

The Christian church exists; Hegel himself could not deny that, nor reason the fact into non-existence. The Christian church has existed for a long time; it has had a history, it has exerted influences, it has had a character; and here are results to be accounted for, events which have had a cause; and is the cause to be sought in such stuff as these apocryphal gospels are made of? Are these results to be accounted for by ascribing them to such persons as are described in these books, or such minds as produced these writings? With even more reason might you attribute the planning and rearing of such edifices as Westminster abbey and St. Paul's church, and the new parliament house, to such characters as Mr. Pickwick and Mr. Jingle, the Artful Dodger and Fagin the Jew. There is reason in all things that are really things; and that which has no reason in it, is nothing (an *Unding*), and neither deserves nor needs an answer.

VI. COMPARISON OF THE CANONICAL GOSPELS WITH THE FRAGMENTS OF GOSPELS SUPPOSED TO BE LOST.

Besides these apocryphal gospels, which a mere inspection and comparison with the genuine show to be worthless and of late origin, there are preserved in ancient writers the names and certain passages of others, which seem nearer the apostolic period and more worthy of notice. That there were written memorials of our Saviour's ministry anterior to some of our canonical gospels, is plain from the declaration of Luke in the prologue to his gospel; and that these memorials were imperfect and unsatisfactory is equally evident from the same authority. To be fully satisfied on this head one need only carefully read the verses referred to, Luke 1: 1—4.

It is not probable that Luke had here in mind Matthew and Mark, for *two* could not with propriety be called *many* (*πολλοί*); and had he referred to these divinely authorized historians, he could hardly have

assigned it as his reason for writing, that Theophilus might know the *certainty* (*ἀσφάλεια*) of the things wherein he had been instructed; for so far as the certainty is concerned, it could be as well ascertained from Matthew or Mark as from Luke. Luke, when he wrote, might not have known that Matthew and Mark had written before him; and it would seem from his introductory remarks, that Theophilus, his friend, had not yet found access to any written account of Christ, except such imperfect and fragmentary notices as had been penned by different men without divine authority. That such notices should have been written is in itself in the highest degree probable; and existing as they must only in manuscript and in private hands, it is also certain that after the authentic gospels were published, they would generally cease to be transcribed and would finally perish. Yet portions of them would probably remain extant for a considerable period; in certain places and by some persons, they would most likely be preferred to the true gospels; and combined, augmented, and variously fashioned, they might hold their position several generations, before they would finally perish.

The earlier Christian writers, as Justin Martyr, Irenaeus, Clement of Alexandria and Tertullian, make allusions and even quotations, which seem to establish the fact of the existence of such narratives in their time; and when we come down to the time of Origen and Jerome, we find gospels mentioned by name which differ both from the canonical and the apocryphal as we now have them. In the first homily on Luke, published with the works of Origen and ascribed to that author, there is the following statement: "Many undertook to write gospels, but all were not received . . . so that you may know that not four gospels only but many, were written, from which those which we have, were chosen and delivered to the churches. . . . The church has four gospels, the heretics many; one of which is inscribed *according to the Egyptians*, another, *according to the twelve apostles*. . . . I know a certain gospel which is called *according to Thomas*, and *according to Matthias*." The last two of these may properly be called apocryphal, but the first two seem not with strict justice to come under that designation, inasmuch as it seems probable that the first was mainly an Egyptian edition of the gospel of Mark, and the second nearly identical with the Hebrew gospel of Matthew. In his preface to Matthew, Jerome says: "There were many who wrote gospels, . . . which, being edited by different authors, became the sources of diverse heresies, as that *according to the Egyptians*, and *Thomas*, and *Bartholomew*, and also *the twelve apostles*." In his work

De Vir. Illust. (c. 2), he makes mention of a "gospel which is called according to the Hebrews, which was lately translated by me into both the Greek and the Latin languages." This gospel according to the Hebrews seems to have been a Hebrew edition, or the Hebrew original, of Matthew's gospel, and also called the *gospel of the twelve apostles*. Eusebius, speaking of the Ebionites (*Hist. Ecc.* III. 29) says: "They use only the gospel which is according to the Hebrews."

Of those writings, which may be supposed to have some connection with the "many" alluded to by Luke, we will present a translation of some fragments still preserved from that according to the Hebrews, from the one according to the Egyptians, and the *memorabilia* (ἀπομνημονεύματα) quoted by Justin Martyr. We shall add a brief notice of the Diatessaron of Tatian and of the gospel of Marcion, which last, being for substance an abridged edition of Luke, has been learnedly and laboriously restored and edited by Aug. Hahn, and published entire by Thilo in his *Codex Apoc. Nov. Test.* I. 401—486. It is the only one of these gospels which is yet extant.

Gospel according to the Hebrews. Papias, Irenaeus, Origen, Epiphanius, Jerome, Eusebius, and most of the ancients, affirm that Matthew originally wrote a gospel for the Hebrews in the Hebrew, or Syro-Chaldaic language, that is, the Hebrew of common life in the time of Christ, now generally called the Aramaean. Papias: "Matthew set forth his oracles in the Hebrew dialect, which every one interpreted as he was able." (*Euseb. Hist. Ecc.* III. 39.) Irenaeus: "Matthew put forth the writing of the gospel among the Hebrews in their dialect." (*Adv. Haer.* III. *Euseb. Hist. Ecc.* V. 8.) Origen: "The first (gospel) was written by Matthew, and, as he published it for those who were converted from Judaism, it was written in Hebrew letters." (*Euseb. Hist. Ecc.* VI. 25.) Jerome: "Matthew, first in Judea, on account of those from the circumcision who believed, composed the gospel of Christ in Hebrew letters and words." (*Catal.* c. 4.) "Matthew published a gospel in Judea in the Hebrew language." (*Proleg. in Matth.*) Eusebius: "Matthew, having first proclaimed his gospel to the Hebrews . . . committed it to writing in his native tongue." (*Ecc. Hist.* III. 23). Epiphanius: "They indeed (the Ebionites) receive the gospel according to Matthew; for this both they use and also the Cerinthians. They call it indeed the *gospel according to the Hebrews*; as it is true to say, that Matthew alone in the New Testament made the declaration and preaching of the gospel in Hebrew and with Hebrew letters." (*Haeres.* XXX. 3.)

The very nature of the case, and this abundant and uncontradicted

testimony of antiquity, would seem sufficient to establish the fact, that Matthew did write a gospel in Hebrew, in the language spoken by the Jews of Palestine in the time of Christ. This was not the pure, ancient Hebrew, though generally called Hebrew in the New Testament, as in Acts 21: 40. 22: 2. Specimens of the language are given in Matth. 27: 46. Mark 5: 41. 7: 34. 15: 34; which last passage, being compared with the original of Ps. 22: 1, will show the very great similarity of this dialect to the ancient Hebrew. Any person acquainted with the one, could very easily and fully understand the other; they were quite as nearly related to each other as the English of Henry VIII's time is to the English of the present day. The Jews of Palestine tenaciously held on to this their national tongue, and never used the Greek if they could possibly avoid it. Josephus declares respecting himself, that though he received the best education, both Hebrew and Greek, which could then be obtained by a Jew, yet he never had been able to pronounce the Greek language correctly, he not having been accustomed to it, on account of the aversion of his countrymen to the learning or teaching or using of foreign languages. (Antiq. XX. 11.)

There is every reason to believe, therefore, that Matthew did write a gospel in the then existing language of Palestine, for the use of Jewish converts; but it being designed only for a local and temporary use, it was soon superseded in the Christian church generally, by the Greek gospel subsequently written by the same apostle. This original Hebrew gospel by Matthew was probably, as will hereafter be apparent, the ground-work of the *Gospel according to the Hebrews*, so often referred to by ancient Christian writers. Eusebius often mentions it, but seems not to have read it; for in referring to a passage quoted by Ignatius, he says he "knows not whence the words were taken" (Hist. Ecc. III. 30), while Jerome, when referring to the same text (De Vir. Ill.), says it comes from the *Gospel according to the Hebrews*." Jerome had not only seen this gospel, but he himself actually translated it into Latin and Greek; he says it is the one which some referred to the *twelve apostles*, but most supposed it to be the original gospel of Matthew. He says (Adv. Pel. III.), "In the *Gospel according to the Hebrews*, which is written in the Syro-Chaldaic language, but with Hebrew letters, which the Nazarenes use to this day, as *according to the twelve apostles*, or, as most suppose, *according to Matthew*." Again (De Vir. Ill. 2. 2), "The gospel also which is called *according to the Hebrews*, and which was lately translated by me into the Greek and Latin languages, which

also Origen often uses," etc. Once more, says Jerome (De Vir. Ill. c. 3), "Moreover, this very Hebrew (gospel) is kept to this day in the Caesarean library, which Pamphilus the martyr so diligently collected. The opportunity of copying it came also to me from the Nazarenes who use this volume in Beroea, a city of Syria." He also observes that in this gospel the quotations from the Old Testament follow the Hebrew and not the Septuagint; and gives as examples: *out of Egypt have I called my son; and, he shall be called a Nazarene; both which passages are cited by our Matthew and by no other of the evangelists in the New Testament.*

These remarks may be sufficient as an introduction to certain specimens of this *gospel according to the Hebrews*, which are found in various ancient writers. Neither the gospel itself, nor Jerome's translations of it, have for many centuries been seen; and all the knowledge which we can now obtain of its contents, must be derived from incidental quotations, like those which we herewith translate.

CLEMENS ALEX. (L. II. Strom. p. 380): "In the gospel according to the Hebrews, it is written, *He that hath admired, shall reign; and he that hath reigned, shall have rest.*"

ORIGEN (in Johan. Vol. IV. p. 63): "But if any one will go to the gospel according to the Hebrews, where the Saviour himself saith: *Now my mother, the Holy Ghost, took me by one of my hairs, and brought me to the great mountain even Tabor.*"

In Matth. XIX. 19 (Vol. III. p. 691): "It is written in a certain gospel, which is called according to the Hebrews (if yet it may please any one to take it, not as authority, but as an illustration of the question proposed), and it says: One of the rich men said to him, Master, doing what good thing shall I live? He said to him, Man, fulfil the law and the prophets. He replied to him, I have done it. He said to him, Go, sell all which thou possessest, and divide among the poor, and come, follow me. But the rich man began to scratch his head, and it did not please him. And the Lord said to him, How canst thou say I have fulfilled the law and the prophets, when it is written in the law, thou shalt love thy neighbor as thyself; and behold many of thy brethren, the sons of Abraham, are covered with filth, dying with famine, and thy house is filled with many good things, and nothing almost goes out of it to them? And turning to Simon his disciple, who sat by him, he said, Simon, son of John, it is easier that a camel go through the eye of a needle, than a rich man into the kingdom of heaven."

EPIPHANIUS (Hæres. XXX. 13): "In the gospel with them (the

Ebionites) called according to Matthew, yet not entire and pure, but adulterated and . . . they call it the Hebrew (gospel) . . . it is contained thus: There was a certain man, Jesus by name, and he was about thirty years old, who chose us. And going into Capernaum he went into the house of Simon, who is called Peter, and opening his mouth he said: Passing along by the sea of Tiberias, I chose John and James, the sons of Zebedee, and Simon and Andrew and Simon Zelotes, and Judas Iscariot; and thee, O Matthew, sitting at the receipt of custom, I called, and thou didst follow me. Wherefore I will that ye be twelve apostles for a testimony unto Israel. And John was baptizing, and the pharisees went out to him and were baptized, and all Jerusalem. And John had raiment of camel's hair, and a leathern girdle about his loins. And his food, it says, was wild honey, whose taste was that of manna, as honey-cakes with oil; that thence they may change the word of truth to a lie, and instead of *locusts* (*ἀκρίδων*) they may make it *cakes* (*ἐγκρίδας*) with honey. But the beginning of the gospel with them is this: It came to pass in the days of Herod, the king of Judea, John came baptizing the baptism of repentance in the river Jordan, who was said to be of the race of Aaron the priest, the son of Zachariah and Elisabeth; and all came to him. And after saying many things it goes on, The people being baptized, Jesus also came and was baptized. And when he went up from the water, the heavens were opened, and he saw the Holy Spirit of God in the form of a dove descending and coming to him. And there was a voice from heaven saying, Thou art my beloved Son, in thee I am well pleased. And again, I this day have begotten thee. And immediately a great light illumined the place. Which seeing, it says, John said unto him, Who art thou, Lord? And again there was a voice from heaven to him, This is my beloved Son, in whom I am well pleased. And then it says, John falling down before him, says, I pray thee, O Lord, baptize thou me. But he forbade him, saying, Suffer it, for thus it is becoming that all things be fulfilled."

XXX. 14: "Cutting off the genealogies in Matthew, they begin: To make the beginning, as I said before, saying, It came to pass, it says, in the days of Herod king of Judea, in the high priesthood of Caiaphas, a certain man, John by name, came baptizing the baptism of repentance in the river Jordan, and so on."

XXX. 16: "That which is called the gospel with them, contains this: I have come to destroy the sacrifices, and if ye will not cease to sacrifice, wrath will not cease from you."

JEROME (Contra Pel. III. 2): "In the gospel according to the

Hebrews the history narrates, Behold the mother of the Lord and his brethren said to him, John Baptist is baptizing for the remission of sins; let us go and be baptized by him. But he said to them, What have I sinned, that I should go and be baptized by him?"

Comm. in Isa. XI. 1: "According to the gospel which the Nazareans read, the fount of every Holy Spirit shall be upon him. Moreover we find these things written: And it came to pass when the Lord ascended from the water, the fount of every Holy Spirit descended and rested upon him and said to him, My Son, in all the prophets I was expecting thee, that thou shouldst come, and I should rest upon thee. For thou art my rest, thou art my first born Son, who shalt reign forever."

Comm. in Mich. VII. 6: "In which (gospel according to the Hebrews) it is said in the person of the Saviour, My mother, the Holy Spirit, took me lately by one of my hairs."

Comm. in Ephes. V. 3: "Also in the Hebrew gospel we read, that the Lord, speaking to the disciples, said, You may never rejoice except when you see your brother in charity."

De Vir. Ill. c. 2: "The gospel according to the Hebrews, after the resurrection of the Saviour, reports: But the Lord, when he had given the linen cloth to a servant of the priest, went to James and appeared to him. For James had sworn that he would not eat bread from that hour in which he had drunk the cup of the Lord, until he had seen him arise from them that sleep. And again, a little after, The Lord said, Bring a table and bread. And immediately it adds, He took the bread and blessed and brake and gave to James the just, and said to him, My brother, eat thy bread, for the Son of man has risen from them that sleep."

Comm. Pel. III. 2: "And in the same volume (gospel of the Hebrews), he says, If thy brother sin against thee in word, and make satisfaction to thee seven times in a day, receive him. Simon, his disciple, said to him, Seven times in a day? The Lord answered and said unto him, Yes, I say unto thee, until seventy times seven! For even in the prophets, after they are anointed with the Holy Ghost, is found matter of sin."

Comm. in Matth. VI. 11: "In the (Hebrew) gospel, the man who had the withered hand, is said to be a brick-layer (*caementarius*), and he prayed for help in this manner: I was a brick-layer, earning my living by my hands; I pray thee, O Jesus, that thou wouldst restore health to me, that I may not basely beg my bread."

Ep. 120, ad Hedib.: "In the (Hebrew) gospel we read, not that

the veil of the temple was rent, but that the lintel of the temple, of wonderful magnitude, was broken down."

From the above extracts, it is manifest that the *Gospel according to the Hebrews* was vastly superior to the later apocryphal gospels, of which an abstract has already been given; and greatly inferior to the canonical gospels of our New Testament. The ground-work of it would seem to have been the Hebrew gospel of Matthew, in some places mutilated, and in others enlarged by augmentations from a tradition not then remote. There were probably several different recensions of it; and it seems to have been substantially the same with that which was sometimes called the *gospel according to the twelve apostles*.

The gospel according to the Egyptians. EPIPHANIUS, in speaking of the Sabellians, has the following passage (Haer. L. XXII. 2): "Their whole error, and the power of their error, they derive from certain apocryphal books, especially from one called the *Egyptian gospel*, to which some give this name. For in it are contained many such things, as it were mysteriously in a jumble, from the person of the Saviour, as that he declared to his disciples that he was the Father, and he the Son, and he the Holy Ghost."

CLEMENS ALEX. (Strom. III. 6. etc. p. 445, 52, 53.): "To Salome, inquiring how long death should have power, the Lord said, As long as you women bear children. . . . Moreover, she saying, I have done well in not bearing children, the Lord answered, saying, Eat every herb, but that which is bitter thou mayest not eat; by which words he signifies, that celibacy or marriage is a matter within our own choice, neither being enforced by any prohibition of the other. This, I suppose, is contained in the *gospel according to the Egyptians*."

CLEMENS ROMANUS. In the second epistle, ascribed to this author (6: 12), there are two quotations from a certain gospel, which, when compared with what is said of the *Egyptian gospel* by Clemens Alexandrinus, learned men have inferred to be from that work. The first is as follows: "For the Lord saith, ye shall be as lambs in the midst of wolves. Peter answered and said, What if the wolves shall tear the lambs in pieces? Jesus said unto Peter, Let not the lambs, after they are dead, be afraid of the wolves. And ye also, fear not them that kill you, and are then able to do nothing to you; but fear him who hath power, after that ye are dead, to cast both soul and body into hell-fire." The second passage is this: "Wherefore also he saith thus: Keep the flesh pure and the soul unspotted, that ye may receive eternal life."

The above is nearly all that remains of the *gospel according to the Egyptians*; and it is not absolutely certain that all even of these passages are from that work, for Clemens Alexandrinus only *supposes*, and the source of the quotations of Romanus is wholly conjectural. So far as we are able to judge, this Egyptian gospel was still more faulty than that of the Hebrews.

Besides these, there are mentioned by ancient writers a *gospel of Peter* (Theodoret. Haeret. Fab. II. 2), and a *gospel of Cerinthus* (Epiphan. XXVII. 5. XXX. 14.); but no extracts are given from them, and from what is said about them, it would seem that the latter was closely connected with the gospel of the Hebrews, and the former with that of the Egyptians. According to this, the *gospel of Cerinthus* would have some connection with our canonical Matthew, and the *gospel of Peter* with our canonical Mark. (Guerike, Einleit. N. T. 198, 199).

Memorabilia of Justin Martyr.

This father, in his writings, frequently refers to the deeds and words of Christ, and cites passages from certain apostolic writings, which he calls *memorabilia* or *memoirs*, and also *gospels*. These writings he affirms were the work of apostles and of the companions of apostles. Two passages from his second Apology may be sufficient to illustrate the manner in which he refers to these authorities. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενομένοις ὑπ' αὐτῶν ἀπομνημονευμάτων ἃ καλεῖται εὐαγγέλια οὕτως παρέδωκαν, *For the apostles, in the memoirs composed by them, which are called gospels, have thus handed down, etc.* Ἐν γὰρ τοῖς ἀπομνημονεύμασι ἃ φημι ὑπὸ τῶν ἀποστόλων αὐτοῦ καὶ τῶν ἐκείνους παρακολουθησάντων συντετάχθαι, *For in the memoirs which I say were composed by the apostles or by those who accompanied them, etc.*

Some of the passages which Justin quotes, are literal transcripts from our canonical Matthew; many are quotations, with slight verbal differences, from Matthew and Luke; some combine the sense of passages found in two or more of the gospels; and others merely give the meaning of a text without attempting to give the words. There are still others which differ very much from our present gospels, and some few, of which no trace can be found in our canon. Of the two kinds last mentioned we will give a full selection, and specimens of the others.

By comparing all the quotations, it would seem that Justin used

mainly our Matthew, and was quite familiar with Luke; while he makes very little direct use of Mark, and still less of John. He seems also to have had traditionary reports of some passages in the life of Christ not contained in our gospels, and access to some writings not now extant, as perhaps the original Hebrew gospel of Matthew, and some of the "many" referred to by Luke in the introduction to his gospel. All this is very easily accounted for by the fact that Justin was a native and resident of Palestine, where these traditions and the writings from which he draws, originated and were longest preserved; while, of the two gospels which he passes over almost without notice, the one (Mark) was written and published for the use of the Latins, the other (John) was originally designed for the Greeks of Asia Minor.

We begin our extracts with the sentences which differ most widely from our canonical gospels.

Dial. c. Tryph. : "And then the child, having been born in Bethlehem, since Joseph had not in that village a place to lodge, was lodged in a certain cave near the village. They being there, Mary brought forth the Christ, and laid him in a manger (*φάτνη*), where the Magi, coming from Arabia, found him."

"Then Jesus came to the river Jordan, where John was baptizing, and when he went down to the water, a fire was kindled in the Jordan; and while he was ascending from the water, his apostles write, the Holy Ghost like a dove flew upon him . . . and at the same time a voice came out of the heavens, *Thou art my Son, I this day have begotten thee.*"

(Jesus) "being among men, did carpenter's work, making ploughs, and yokes, by these things even teaching the symbols of righteousness and an industrious life."

"And they, seeing these things take place, said it was a magical fantasy, for they dared to call him a magician and a deceiver of the people."

"Christ said, In what things I apprehend you, in those also I shall judge you."

The matters in the above statements, to which there is nothing corresponding in our canonical gospels, are evidently traditionary notices; and some of them very closely resemble what the fathers quote from the gospel according to the Hebrews.

We proceed to give extracts, of which the sense is found in the canonical gospels, though not always in one passage nor in the same words.

Apol. II. : "Be not anxious as to what ye shall eat, or wherewith ye shall be clothed. Are ye not better than birds and beasts? yet God feedeth them. Be not anxious, then, as to what ye shall eat or wherewith ye shall be clothed; for your heavenly Father knoweth that ye have need of these things; but seek ye the kingdom of heaven, and all these things shall be added unto you; for where the treasure is, there is also the mind of the man."

"Many will say to me, Lord, Lord, have we not eaten and drank in thy name, and wrought miracles? and then I will say to them, Depart from me ye workers of iniquity. There shall be weeping and gnashing of teeth, when the righteous shall shine like the sun, and the wicked shall be sent into eternal fire. For many shall come in my name, being clothed outwardly with the skins of sheep, but inwardly are ravening wolves. By their works ye shall know them. Every tree not bearing good fruit, is hewn down and cast into the fire."

"Be not afraid of those who destroy you, and after that are not able to do anything; but fear him who after death, is able to cast both soul and body into hell."

These extracts all have the appearance of being quoted from memory out of different parts of the canonical Matthew and Luke, without reference to the particular place, or any attempt at verbal accuracy.

Apol. II. : "Whosoever is angry, shall be obnoxious to the fire."

"For whosoever heareth me and doeth what I say, heareth him that sent me."

"Woe to you, scribes and pharisees, hypocrites; for ye tythe seasoning and rue; but consider not the love of God and the judgment."

"Many false Christs and false apostles shall arise, and shall lead astray many of the faithful."

"For Christ also said, Except ye be born again, ye cannot enter into the kingdom of heaven. But it is plain to all, that it is impossible for those who have once been born, to enter again into the womb of those that bare them."

Dial. c. Tryph. : "A certain one saying to him Good Master, he answered, Why callest thou me good? there is one good, my Father who is in heaven."

These are the quotations by Justin which differ most widely from the text of our canon. He quotes very often, generally without any variation in sense, and frequently with literal exactness. Very many verses of the New Testament are found complete in his writings. It is evident, on comparison of the whole, that his *memorabilia* or

memoirs were the same gospels which we now have, with perhaps the addition of a Hebrew Matthew; and when he gives what is not in our gospels, he copies from the traditions of his own times, either oral or written, or both.

Diatessaron of Tatian.

Tatian is described by Eusebius (Hist. Ecc. IV. 29) as once a hearer of Justin Martyr, in good repute among Christians; but after the death of Justin, he became an ascetic Encratite, abstaining from flesh and wine, and denying the lawfulness of marriage. He wrote against the gentiles a book which Eusebius commends, the object of which was to prove the superior antiquity of Moses and the prophets to the sages of Greece and Rome. He also wrote the *Diatessaron* (διὰ τεσσάρων), an abridgment and harmony of the four gospels; and of this Eusebius speaks disparagingly.

Theodoret (Haer. Fab. I. 20) informs us that Tatian cut off the genealogies of Jesus and the account of his birth; and Bar-Salibi, an oriental writer (Asseman. Bibl. Or. I. 57), says his *Diatessaron* began with the first words of John's gospel, Ἐν ἀρχῇ ἦν ὁ λόγος.

Epiphanius (Haer. XLVI. 1.) says, that some called his τὸ διὰ τεσσάρων εὐαγγέλιον the gospel according to the Hebrews.

This, I believe, is all the reliable information we have respecting this work of Tatian, which some modern critics, as Eichhorn and Schmidt, would have to be a biography of Jesus, independent of our canon. There is not the least evidence of any such thing, but of the exact reverse. The most probable supposition is, that it was a harmony of our four canonical gospels, somewhat mutilated and modified to suit his Encratite views, and based mainly on the Hebrew Matthew; as Tatian, it seems, was taught Christianity in Palestine, and by Justin Martyr. In any event, certainly, nothing can be made out of it to the disparagement of our canonical gospels.

Gospel of Marcion.

Marcion, an anti-Judaizing Gnostic, according to the uncontradicted testimony of antiquity, published for his followers a gospel, which was simply the gospel of Luke, mutilated and changed to suit his own views. This is the testimony of both Tertullian and Epiphanius (adv. Marc. IV. 2, 6. Haer. XLII. 11.). Some of the important parts omitted are Cap. I. II. and III. 1—9. 29—35. XV. 11—32.

XIX. 29—46. XX. 9—18, 37, 38. XXII. 35—38, 42—44. Gue-
rike, Einleit. N. T. 206.

The beginning of Marcion's gospel, according to the edition of Hahn, is as follows: "In the fifteenth year of the reign of Tiberius Caesar, God came down to Capernaum, a city of Galilee, and was teaching on the Sabbath days. And they were astonished at his doctrine, for his word was with power. And there was in the synagogue a man, having a spirit of an unclean devil, and he cried out with a loud voice, saying:" and so on, word for word, according to Luke 3: 1. 4: 31—33, etc. In accordance with the above representation of the first appearance of Christ in Galilee, an ancient writer informs us that "the Marcionites frequently affirm, that the good God suddenly appeared and came down immediately from heaven into the synagogue." (Pseudo-Orig. Dial. p. 823. Thilo, Codex. Apoc. N. T. I. 403.)

The extract given above may be considered a fair specimen of the book, and of the manner in which it compares with the canonical Luke. It is perfectly plain from the testimony of the ancients, and from an inspection of the work itself, that it is in no sense a rival of our canonical gospels, nor derived from any sources independent of them.

Of the other early gospels, sometimes alluded to, that of Bartholomew, according to the testimony of Eusebius (Hist. Ecc. V. 10.) and Jerome (De Vir. Ill. c. 36.), was nothing else than the Hebrew gospel of Matthew. Of those ascribed to Matthias and Thomas, no authentic trace remains; and there is not the shadow of evidence that either of those apostles ever wrote a gospel. Those ascribed to Apelles and Basilides were nothing more than extracts from the canonical gospels, variously mutilated and interpolated. None of these, certainly, are fit to hold any rivalry with our four which are contained in the New Testament.

Arabia has been prolific in the apocryphal literature of the New Testament; several of the apocryphal gospels have been preserved to us through the Arabic language; and Mohammed was much indebted to this source for his materials in the construction of the Koran. Chapters III. and XIX. of that strange book are well worthy the perusal of every Christian, for they contain a minute account of the families of Christ and John, and all the wonderful circumstances attending their birth, in the true Arabic fashion.

In drawing up the preceding account of the gospel fragments of the early age, we have been largely indebted to De Wette's learned
VOL. IX. No. 33.

and vigorous Introduction to the New Testament. The German unbelief cannot now be successfully encountered without the help of the German learning. The antidote is scarcely to be found except where the poison grows. The climes which yield the most noxious plants, are the very climes which produce the most effective medicines, the sweetest fruits, the most luxurious vegetation.

[To be concluded.]

ARTICLE V.

THE KINGDOM OF CONGO AND THE ROMAN CATHOLIC MISSIONARIES.

By Rev. John Leighton Wilson, Missionary in Western Africa.

No part of Western Africa is so well known to history as the kingdom of Congo. For this distinction, however, it is not so much indebted to any importance which it ever possessed itself, as to other causes of an incidental nature. It borders upon, and has given its name to, one of the finest rivers on the continent of Africa, and is therefore somewhat known merely from its geographical position. And the circumstance that has contributed to its notoriety, but not to its honor as a nation, is the fact, that from the earliest period of its discovery by the Portuguese up to the present moment, it has always borne the lead in the foreign slave trade, and in all probability, has furnished a larger number of victims for the markets of the new world than any other region of Africa whatever. Congos or their descendants may still be identified in many parts of the United States, throughout the West India islands, and in large numbers in Brazil, where they have not yet laid aside their vernacular tongue.

But the circumstance which, above all others, has contributed to give it interest in the eyes of the civilized world, is the fact that it has been the stage upon which has been achieved one of the most successful experiments ever made by the church of Rome, to reclaim a pagan people from idolatry. For more than two centuries, the kingdom of Congo, according to the showing of the missionaries them-