

**Vetera Testimonia de Jesu Christo atque antiqua Scripta de eorum Genuinitate.**

**Josephus, ANTIQUITIES 18.3.3 §63-64.**

<sup>63</sup> Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον [A] Ἰησοῦς, [B] σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρῆ· ἦν γὰρ [C] παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων [D] τῶν ἡδονῇ τὰληθῆ δεχομένων, [E] καὶ πολλοὺς μὲν Ἰουδαίους, [F] πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· [G] ὁ Χριστὸς οὗτος ἦν. <sup>64</sup> καὶ αὐτὸν [H] ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν [I] σταυρῶ ἐπιτετιμηκότος [J] Πιλάτου, [K] οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς [L] τρίτην ἔχων ἡμέραν [M] πάλιν ζῶν, [N] τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία [O] περὶ αὐτοῦ θαυμάσια εἰρηκότων. [P] εἰς ἔτι τε νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένον οὐκ ἐπέλιπε τὸ φύλον.

<sup>63</sup> And there is about this time [A] Jesus, [B] a wise man, if indeed it is necessary to say that he is a man; for he was [C] a doer of miraculous works, a teacher of men [D] who receive true things with pleasure, [E] and many Jews, [F] and also many of the Greek element, he led to himself; this man was [G] the Christ. <sup>64</sup> And, when [H] on the accusation of the first men among us [J] Pilate [I] had condemned him to a cross, [K] those who had first loved him did not cease; for he appeared to them [L] on the third day [M] living again, [N] the divine prophets having said both these things and myriads of other wonders [O] concerning him. [P] And even until now the tribe of Christians, named from this man, has not been lacking.

**Luke 24.19b-21, 25-27.**

<sup>19b</sup> Οἱ δὲ εἶπαν αὐτῷ· Τὰ περὶ [A] Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο [B] ἀνὴρ προφήτης [C] δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ [E] παντὸς τοῦ λαοῦ, <sup>20</sup> ὅπως τε παρέδωκαν αὐτὸν [H] οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν [I] εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. <sup>21</sup> [K] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις [L] τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. [...] <sup>25</sup> Καὶ αὐτὸς εἶπεν πρὸς αὐτούς· Ὡ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· <sup>26</sup> οὐχὶ [γ] ταῦτα ἔδει παθεῖν [G] τὸν Χριστὸν καὶ [M] εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; <sup>27</sup> καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ [N] πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ [O] περὶ ἑαυτοῦ.

<sup>19b</sup> And they said to him: The things concerning [A] Jesus the Nazarene, who became [B] a prophet man [C] able in work and word before God [E] all the people, <sup>20</sup> and how [H] our chief priests and rulers delivered him up [I] unto a judgment of death and crucified him. <sup>21</sup> [K] But we were hoping that it was he who was about to redeem Israel, but indeed, along with all these things also, [L] it is the third day since these things happened. [...] <sup>25</sup> And he himself said to them: O fools, and slow of heart to put faith in all the things that the prophets spoke! <sup>26</sup> Was it not necessary for [G] the Christ [γ] to suffer these things and [M] go into his glory? <sup>27</sup> And, beginning from Moses and from [N] all the prophets, he interpreted for them in all the scriptures the things [O] concerning himself.

**Tacitus, ANNALS 15.44.**

[P] Auctor nominis eius [G] Christus [α] Tiberio [G] Christ, [P] the author of the name, [α] while  
imperitante [β] per procuratorem [J] Pontium Pilatum Tiberius was emperor [I] had been inflicted with  
[I] supplicio adfectus erat, [K] repressaque in praesens punishment [β] by the procurator [J] Pontius Pilatus,  
[D] exitiabilis superstitio rursus erumpebat [E] non [K] and though repressed for the moment [D] the  
modo per Iudaeam, originem eius mali, [F] sed per deadly superstition again erupted, [E] not only in  
urbem etiam quo cuncta undique atrocita aut pudenda Judea, the origin of the evil, [F] but even in the city  
confluunt celebranturque. where all atrocious and shameful things from  
everywhere converge and are celebrated.

**Justin Martyr, APOLOGY 1.12.9-11; 1.13.3.**

<sup>9</sup> [B<sup>1</sup>] Γενήσεσθαι ταῦτα πάντα προεῖπε, φημί, [C<sup>1</sup>] ὁ ἡμέτερος διδάσκαλος καὶ τοῦ πατρὸς πάντων καὶ δεσπότης θεοῦ υἱὸς καὶ ἀπόστολος, ὧν [A<sup>1</sup>] Ἰησοῦς [G<sup>1</sup>] Χριστός, [P] ἀφ' οὗ καὶ τὸ Χριστιανοὶ ἐπονομάζεσθαι ἐσχίκαμεν. <sup>10</sup> ὅθεν καὶ βέβαιοι γινόμεθα πρὸς τὰ δεδιδραγμένα ὑπ' αὐτοῦ πάντα, [B<sup>2</sup>] ἐπειδὴ ἔργῳ φαίνεται γινόμενα ὅσα φθάσας γενέσθαι προεῖπεν· ὅπερ θεοῦ ἔργον ἐστὶ, πρὶν ἢ γενέσθαι εἰπεῖν καὶ οὕτως δειχθῆναι γινόμενον ὡς προεῖρηται. <sup>11</sup> ἦν μὲν οὖν καὶ ἐπὶ τούτοις παυσαμένους μηδὲν προστιθέσθαι, λογισαμένους ὅτι δίκαιά τε καὶ ἀληθῆ ἀξιούμεν· ἀλλ' ἐπεὶ γνωρίζομεν οὐ ῥᾶν ἀγνοία κατεχομένην ψυχὴν συντόμως μεταβάλλειν, ὑπὲρ τοῦ πείσαι [D] τοὺς φιλαλήθεις, μικρὰ προσθεῖναι προεθυμήθημεν, εἰδότες ὅτι οὐκ ἀδύνατον ἀληθείας παρατεθείσης ἀγνοίαν φυγεῖν. [...]

<sup>3</sup> [C<sup>2</sup>] Τὸν διδάσκαλόν τε τούτων γενόμενον ἡμῖν καὶ εἰς τοῦτο γεννηθέντα [A<sup>2</sup>] Ἰησοῦν [G<sup>2</sup>] Χριστόν, [I] τὸν σταυρωθέντα [J] ἐπὶ Ποντίου Πιλάτου, τοῦ γενομένου [E] ἐν Ἰουδαίᾳ [α] ἐπὶ χρόνοις Τιβερίου Καίσαρος [β] ἐπιτρόπου, υἱὸν αὐτοῦ τοῦ ὄντως θεοῦ μαθόντες καὶ ἐν δευτέρῳ χώρᾳ ἔχοντες, πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει, ὅτι [K+M] μετὰ λόγου τιμῶμεν ἀποδείξομεν.

<sup>9</sup> [B<sup>1</sup>] That all these things would happen, I say, [C<sup>1</sup>] our teacher foretold, who is both son and apostle of God the father and master of all things, [A<sup>1</sup>] Jesus [G<sup>1</sup>] Christ, [P] from whom also we have been named Christians. <sup>10</sup> Whence we also become assured of all the things taught by him, [B<sup>2</sup>] since as many things as he foretold in advance would happen do in fact appear as happening, which is the work of God, to say a thing before it happens and thus to show it happening as it was foretold. <sup>11</sup> It were possible, therefore, to stop and also add nothing on top of these things, reckoning that we are worthy of just and true things; but rather, since we know that it is not easy to concisely change over a soul held down by ignorance, we desired to add a few things, on behalf of persuading [D] lovers of the truth, realizing that it is not impossible, when the truth has been set forth, to make ignorance flee. [...] <sup>3</sup> That [A<sup>2</sup>] Jesus [G<sup>2</sup>] Christ became [C<sup>2</sup>] the teacher of these things for us and was born for this, [I] the one crucified [J] under Pontius Pilate, who was [β] procurator [E] in Judea [α] in the times of Tiberius Caesar, and that [K+M] it is with reason that we honor him, having learned that he is the son of the actual God himself and holding him in second place, and the prophetic spirit in third order, we will show.

**Eusebius, DEMONSTRATION 1.1.3-6, 8, 10.**

<sup>3</sup> Πάρεστι δέ σοι μετὰ χειρας ἀναλαβόντι τὴν σπουδὴν ἐν ὀφθαλμοῖς ἰδεῖν [N<sup>1</sup>] ἐν ταῖς δηλουμέναις προφητικαῖς προρρήσεσι πάσας ὁμοῦ περιεχομένας τὰς ὑπὸ τῶν θεσπεσιῶν εὐαγγελιστῶν μαρτυρουμένας αὐτοῦ δὴ τοῦ σωτῆρος ἡμῶν [A<sup>1</sup>] Ἰησοῦ [G<sup>1</sup>] τοῦ Χριστοῦ [C<sup>1</sup>] παραδόξους θαυματουργίας καὶ τὰς ἐνθέους αὐτοῦ καὶ παναρέτους περὶ τῆς ἀληθοῦς εὐσεβείας [C<sup>2</sup>] διδασκαλίας. <sup>4</sup> καὶ τί δεῖ θαυμάζειν ὅτε καὶ τὸν νέον τῆς εὐσεβείας τρόπον τὸν πρὸς αὐτοῦ [E<sup>1</sup>+F<sup>1</sup>] πᾶσιν ἀνθρώποις κατηγγελλέμενον διαρρήδην ἀνακηρύττουσι κλήσιν τε μαθητῶν αὐτοῦ καὶ καινῆς διαθήκης διδασκαλίαν, <sup>5</sup> ναὶ μὴν, ἐπὶ τούτοις καὶ τὰς Ἰουδαίων εἰς αὐτὸν ἀπιστίας καὶ ἀντιλογίας, [H] ἀρχόντων τε ἐπαναστάσεις, διδασκάλων φθόνους, ἐνὸς μαθητοῦ προδοσίαν, ἐχθρῶν διαβολάς, συκοφαντῶν κατηγορίας, δικαστῶν κατακρίσεις, ὕβρεις ἀτίμους, μάστιγας ἐκτόπους, δυσφήμους λοιδορίας, ἐπὶ πᾶσι [I] τὸν ἐπονείδιστον θάνατον, αὐτοῦ τε ἐπὶ τούτοις σιωπὴν θαυμάσιον, πραότητά τε καὶ καρτερίαν, ἀμήχανόν τε ὄσσην ὑπομονὴν καὶ ἀνεξικακίαν. <sup>6</sup> ταῦτα δὲ πάντα ἄντικρυς περὶ ἐνὸς ἐν ὑστάτοις ποτὲ χρόνοις ἤξοντος καὶ [γ] τοιαῦτα ἐν ἀνθρώποις πεισομένου, σαφῶς δι' ὧν προειλήφασι, [N<sup>2</sup>] τὰ παλαιάτα Ἑβραίων παρίστησι λόγια, ἐπιμαρτυρούμενα [M<sup>1</sup>] τὴν μετὰ θάνατον ἐκ νεκρῶν ἀναβίωσιν τοῦ δηλουμένου, [K] τὴν τοῖς αὐτοῦ μαθηταῖς φανέρωσιν, τὴν τοῦ θεοῦ πνεύματος εἰς αὐτοὺς μετάδοσιν, [M<sup>2</sup>] τὴν εἰς οὐρανούς ἄνοδον αὐτοῦ, τὴν πατρὸς ἐν θρόνον βασιλείας ἰδρυσιν, τὴν ἐπὶ συντελείᾳ τοῦ βίου δευτέραν αὐθις ἐσομένην [M<sup>3</sup>] ἔνδοξον αὐτοῦ παρουσίαν. [...] <sup>8</sup> Οὐκ ἦν δ' ἄρα τοῖς θεσπεσίοις

<sup>3</sup> But it is possible for you, having taken care with your own hands, with your own eyes to see [N<sup>1</sup>] clarified in the prophetic foretellings all [C<sup>1</sup>] the wondrous miracles, embraced together and testified by the divine gospels, of our savior [A<sup>1</sup>] Jesus [G<sup>1</sup>] Christ himself, as well as his divine and ever virtuous [C<sup>2</sup>] teachings concerning true religion. <sup>4</sup> How necessary, too, it is to wonder when they distinctly preach both the new way of religion announced by him [E<sup>1</sup>+F<sup>1</sup>] to all men and the call of his disciples and the teaching of the new testament, <sup>5</sup> yes, on top of these things also the faithlessness and contradictions of the Jews against him, [H] the attacks by the rulers, the envy of the teachers, the betrayal by one disciple, the schemes of enemies, the charges of sycophants, the condemnations by the justices, the dishonorable insults, the extraordinary scourgings, slanderous abuse, above all [I] the disgraceful death, and on top of these things his wondrous silence, his gentleness and patience, and his immense endurance and forbearance. <sup>6</sup> And all these things [N<sup>2</sup>] the most ancient oracles of the Hebrews present outright concerning one who would come at some point in the last times and [γ] suffer such things among men, and plainly through what things they held such anticipation, testifying [M<sup>1</sup>] to the living again after death, from the dead, of the one made clear, [K] the appearance to his disciples, the gifting of the divine spirit unto them, [M<sup>2</sup>] his return to the heavens, his seating on the throne of the kingdom his father, [M<sup>3</sup>] his glorious second advent which is to happen again at the consummation of this life. [...] <sup>8</sup> But it was not for these divine men to establish things in gloom by their foretellings, nor did their foreknowledge extend only until the distressing things, for rather, having changed over to joy again, [N<sup>3</sup>] they preached beforehand to all men together tidings of good things at the advent of Christ, evangelizing that instead of the casting away of one nation [E<sup>2</sup>+F<sup>2</sup>] every nation and race of men might have knowledge of God, and flight away from demons, and surcease of both ignorance and deceit, and a flaring up of both light and religion, and that the disciples of

ἀνδράσιν ἐπὶ σκυθρωποῖς τὰ τῶν προρρήσεων  
 ἰσθάναι, οὐδὲ μέχρι τῶν λυπηρῶν ἐπιτείνεσθαι  
 τὴν πρόγνωσιν, ἀλλὰ γὰρ εἰς τὸ φαιδρὸν  
 μεταβάλλοντες αὐθις ἀγαθῶν ἀγγελίας  
 ἀθρόως ἅπασιν ἀνθρώποις ἐπὶ τῇ τοῦ Χριστοῦ  
 παρουσίᾳ [N<sup>3</sup>] προεκήρυττον, ἀντὶ τῆς ἐνὸς  
 ἔθνους ἀποβολῆς [E<sup>2</sup>+F<sup>2</sup>] πᾶν ἔθνος καὶ γένος  
 ἀνθρώπων θεογνωσίαν εὐαγγελιζόμενοι, καὶ  
 δαιμόνων ἀποφυγὴν, ἀγνωσίας τε καὶ πλάνης  
 ἀπαλλαγὴν, φωτὸς τε καὶ εὐσεβείας  
 ἀνάλαμψιν, καὶ ὡς οἱ τοῦ Χριστοῦ μαθηταὶ τὸν  
 πάντα κόσμον τῆς αὐτοῦ διδασκαλίας  
 ἐμπλήσουσιν, ὅπως τε [E<sup>3</sup>+F<sup>3</sup>] εἰς πάντας  
 ἀνθρώπους τὸ εὐαγγέλιον αὐτῶν  
 κηρυχθήσεται καινὸν τινα καὶ ξενίζοντα  
 τρόπον εὐσεβείας περιέχον, καὶ ὡς ἐκκλησίαι  
 Χριστοῦ δι' αὐτῶν ἐν ὅλοις τοῖς ἔθνεσι  
 συστήσονται, καὶ ὡς ἐνὸς [P] ὁ Χριστιανῶν  
 λαὸς καθ' ὅλης τῆς οἰκουμένης  
 ὀνομασθήσεται, καὶ ὡς αἱ τῶν κατὰ χρόνους  
 ἀρχόντων τε καὶ βασιλέων κατὰ τῆς ἐκκλησίας  
 τοῦ Χριστοῦ ἐπαναστάσεις οὐδὲν εἰς τὸ  
 καθελεῖν αὐτήν, ὡς ἂν ὑπὸ τοῦ θεοῦ  
 κραταιουμένην, ἰσχύσουσι. [...] <sup>10</sup> Οἱ γοῦν τὰ  
 μακροῖς ὕστερον αἰῶσιν εἰς φῶς ἐλθόντα  
 πόρρωθεν μυρίοις ἄνωθεν χρόνοις οὐκ  
 ἀνθρωπίνῳ θείῳ δὲ πνεύματι κατοπτεῦσαι  
 δεδυνημένοι πῶς οὐκ ἄξιοι ἂν εἶεν καὶ περὶ ὧν  
 τοὺς φοιτητὰς ἐξεπαιδεύον δογμάτων  
 πιστεύεσθαι; εὖ μὲν οὖν οἶδα ἀκριβῶς ὅτι  
 πρόχειρον ἅπασιν τοῖς τὸν σωτῆρα καὶ κύριον  
 ἡμῶν [A<sup>2</sup>] Ἰησοῦν ὡς ἂν αὐτὸν [G<sup>2</sup>] ἀληθῶς  
 ὄντα τὸν Χριστὸν τοῦ θεοῦ γνησίως  
 παραδεδεγμένοι, πρῶτον μὲν πείθειν αὐτοὺς  
 δοκεῖν ὅτι μὴ ἄλλως εἰς αὐτὸν πεπιστεύκασιν  
 ἢ ταῖς [O] περὶ αὐτοῦ προφητικαῖς μαρτυρίαις  
 ἀκολούθως, ἔπειτα τοῦτ' αὐτὸ καὶ πᾶσιν οἷς ἂν  
 εἰς λόγους καταβαίνοιεν, προβάλλεσθαι μὴ  
 μὴν ῥαδίως τὸ ἐπάγγελμα πιστοῦσθαι ταῖς

Christ filled all the world with his teaching, that their  
 gospel, a certain new and strange way of religion,  
 might be preached [E<sup>3</sup>+F<sup>3</sup>] unto all men, and that  
 churches of Christ are standing together through them  
 among all the nations, and that across the whole  
 inhabited earth [P] the people of the Christians will be  
 named after one man, and that the attacks of rulers and  
 kings from time to time against the church of Christ  
 have no strength to take it down, as it is made mighty  
 by God. [...] <sup>10</sup> Those who have been enabled  
 somehow, not by a human but by the divine spirit, to  
 see from a myriad times before what was going to  
 come to light long ages afterward, are they not worthy  
 to be believed also concerning the teachings with  
 which they instructed their students? How well I  
 realize, therefore, that it is usual for all those who  
 have been accurately taught that our Lord and savior  
 [A<sup>2</sup>] Jesus [G<sup>2</sup>] is truly himself the Christ of God to  
 persuade them to suppose first that they have believed  
 about him not otherwise than in accord with the  
 prophetic testimonies [O] concerning him, and then  
 this very thing, even to propose to all those with  
 whom they might get into a debate that it is not easily,  
 by demonstration, that the proposition is able to be  
 believed.

ἀποδείξει δύνασθαι.

**Antiquissima Testimonia de Genuinitate Veterum Testimonium.**

**Eusebius of Caesarea, HISTORY OF THE CHURCH 1.11.7-8 (century IV).**

<sup>7</sup> Ταῦτα περὶ τοῦ Ἰωάννου διελθὼν, καὶ τοῦ σωτήρος ἡμῶν κατὰ τὴν αὐτὴν τοῦ συγγράμματος ἱστορίαν ὧδέ πως μέμνηται· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τάληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. <sup>8</sup> καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῶ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρώτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια εἰρηκότων. εἰς ἔτι τε νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φύλον.

<sup>7</sup> After going through these things concerning John, he also makes mention of our savior in the same record of the historian as follows: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many of the Jews, and also many from the Greek element, he led to himself; this man was the Christ. <sup>8</sup> And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said both these things and myriads of other wonders concerning him. And even until now the tribe of Christians, named from this man, has not been lacking.

**Eusebius of Caesarea, DEMONSTRATION OF THE GOSPEL 3.5.104b-106 (century IV).**

<sup>104b</sup> Οὐδέν δὲ {κωλύει} οἷον ἐκ περιουσίας καὶ τῷ ἐξ Ἑβραίων Ἰωσήφῳ μάρτυρι χρῆσασθαι, ὃς ἐν τῷ ὀκτωκαιδεκάτῳ τῆς Ἰουδαϊκῆς ἀρχαιολογίας τὰ κατὰ τοὺς Πιλάτου χρόνους ἱστορῶν μέμνηται τοῦ σωτῆρος ἡμῶν ἐν τούτοις. <sup>105</sup> Γίνεται δὲ κατ' ἐκεῖνον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρῆ· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων ἀληθῆ σεβομένων, καὶ πολλοὺς μὲν τοῦ Ἰουδαϊκοῦ, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν παρ' ἡμῖν ἀρχόντων σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες. <sup>106</sup> ἐφάνη γὰρ αὐτοῖς τρίτην ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ εἰρηκότων, ὅθεν εἰς ἔτι νῦν ἀπὸ τοῦδε τῶν Χριστιανῶν οὐκ ἐπέλ{ε}πεν τὸ φύλον.

<sup>104b</sup> And nothing of any kind {prevents us} from making use of the testimony of Josephus from among the Hebrews, who in the eighteenth [book] of the ANTIQUITY OF THE JEWS, while reporting the things about the times of Pilate, makes mention of our savior in these [words]: <sup>105</sup> And there is about that time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who revere true things, and many of the Jewish element, and also many of the Greek element, he led to himself; this man was the Christ. And, when on the accusation of the rulers among us Pilate had condemned him to a cross, those who had first loved him did not cease; <sup>106</sup> for he appeared to them on the third day living again, the divine prophets having said both these things and myriads of other things concerning him, whence even until now the tribe of Christians, from this man, has not been lacking.

**Eusebius of Caesarea, THEOPHANY 5.43b-44.**

Text available only in Syriac.

<sup>43b</sup> There is nevertheless nothing to prohibit our availing ourselves even the more abundantly of the Hebrew witness Josephus, who in the eighteenth book of his *ANTIQUITIES OF THE JEWS*, writing the things that belonged to the times of Pilate, commemorates our savior in these words: <sup>44</sup> At that time there was a wise man named Jesus, if it be fitting to call him a man; for he was the worker of wonderful deeds and a teacher of men, of those who in truth accept grace, and he brought together many of the Jews and many of the pagans; and he was the *messiah*. And when, according to the example of the chief principal men among ourselves, Pilate put a cross on his head, those who formerly loved him were not silent; for he appeared to them on the third day alive, the divine prophets having said this and many other things concerning him. From then until now the sect of the Christians has not been wanting.

**Gregory of Nazianzus, ON THE COGNITION OF GOD (century IV).**

Φησὶ δὲ καὶ ὁ Ἑβραῖος Ἰώσηπος κατὰ τὸν ὀκτωκαιδέκατον τόμον τῆς ἀρχαιολογίας αὐτοῦ· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἄνθρωπος, εἶπερ ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων ἠδονῇ τἀληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν παρ' ἡμῖν πρώτων ἀνδρῶν καθήλωσαν Ἰουδαῖοι σταυρῶ, ἐπιτετιμηκότος Πιλάτου· οὐκ ἐξεπαύσαντο δὲ οἱ τὸ πρῶτον ἀγαπήσαντες τὰ αὐτοῦ καταγγέλλειν· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια εἰρηκότων.

And the Hebrew Josephus also says in the eighteenth tome of his ANTIQUITY: And there is about this time Jesus, a wise human, if perhaps it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many of the Jews, and also many from the Greek element, he led to himself; this man was the Christ. And, on the accusation of the first men among us, the Jews nailed him to a cross, Pilate having condemned him; but those who had first loved him did not cease to announce the things about him; for he appeared to them on the third day living again, the divine prophets having said both these things and myriads of other wonders concerning him.

**Pseudo-Ambrose of Milan (or pseudo-Hegesippus), ON THE DOWNFALL OF JERUSALEM 2.12 (century IV).**

De quo ipsi Iudaei quoque testantur, dicente Iosepho historiarum scriptore quod fuerat illo in tempore vir sapiens, si tamen oportet, inquit, virum dici mirabilium creatorem operum, qui apparuerit discipulis suis post triduum mortis suae vivens secundum prophetarum scripta, qui et haec et alia innumerabilia de eo plena miraculi prophetaverunt, ex quo coepit congregatio Christianorum et in omne hominum penetravit genus, nec ulla natio Romani orbis remansit quae cultus eius expers relinqueretur. si nobis non credunt Iudaei, vel suis credant. hoc dixit Iosephus, quem ipsi maximum putant, et tamen ita in eo ipso quod verum locutus est mente devius fuit ut nec sermonibus suis crederet. sed locutus est propter historiae fidem, quia fallere nefas putabat; non credidit propter duritiam cordis et perfidiae intentionem. non tamen veritati praeiudicat quia non credidit, sed plus addidit testimonio quia nec incredulus et invitus negavit. in quo Christi Iesu claruit aeterna potentia, quod eum etiam principes synagogae quem ad mortem comprehenderant deum fatebantur.

Of this the Jews themselves testify, since Josephus the writer of histories says that there was at that time a wise man, if it be appropriate, he says, to call the creator of marvelous works a man, who appeared living to his disciples three days after his death according to writings of the prophets, who prophesied both these and innumerable other things full of miracles concerning him, from whom the congregation of the Christians began and penetrated every race of men. nor does any nation of the Roman orb remain that is left without his cult. If the Jews do not believe us, they might believe their own. Josephus, whom they themselves regard as very great, said this, and nevertheless was so devious in mind with respect to him about whom he spoke the truth that he did not even believe his own speech. But he spoke on account of faithfulness to history, because he regarded it as wrong to deceive; he did not believe on account of his hardness of heart and perfidious intention. Nevertheless it does not prejudice truth that he did not believe, but rather it adds to the testimony because, though unbelieving and unwilling, he did not deny it. In this the eternal power of Christ Jesus shone forth, that even the principal men of the synagogue confessed him whom they had apprehended unto death to be God.

**Jerome of Strido, ON FAMOUS MEN 13.**

Scipsit autem de domino in hunc modum: Eodem tempore fuit Iesus, sapiens vir, si tamen virum eum oportet dicere; erat enim mirabilium patrator operum et doctor eorum qui libenter vera suscipiunt; plurimos quoque tam de Iudaeis quam de gentilibus habuit sectatores, et credebatur esse Christus. cumque invidia nostrorum principum cruci eum Pilatus adfixisset, nihilominus qui primum dilexerant perseverarunt {in fide}; apparuit enim eis tertia die vivens; multa et haec et alia mirabilia carminibus prophetarum de eo vaticinantibus. et usque hodie Christianorum gens ab hoc sortita vocabulum non defecit.

Moreover, he wrote concerning the Lord in this manner: At the same time there was Jesus, a wise man, if indeed it is proper to say that he was a man; for he was an accomplisher of marvelous works and a teacher of those who freely receive true things; he also had very many followers, as many from the Jews as from the gentiles, and he was believed to be Christ. When by the envy of our principal ones Pilate had affixed him to a cross, those who had first loved him nevertheless persevered {in the faith}; for he appeared to them on the third day living; many things, both these and other marvelous things, are in the songs of the prophets who made predictions about him. Even until today the race of Christians, having obtained the word from him, has not failed.

**Anonymous Greek translation of ON FAMOUS MEN 13.**

Ἐγραψε δὲ καὶ περὶ τοῦ κυρίου οὕτως· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰληθῆ δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνισμοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκός Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον αὐτὸν ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά καὶ ἄλλα μυρία περὶ αὐτοῦ εἰρηκότων. εἰς τε νῦν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ εἴλιπε τὸ φύλον.

And he also wrote concerning the Lord thus: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many Jews, and also many of Graecism, he led to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said these things and myriads of other things concerning him. And until now the tribe of Christians, named from this man, has not been lacking.

**Rufinus, Latin translation of Eusebius, HISTORY OF THE CHURCH 1.11.7-8 (century V).**

<sup>7</sup> Hactenus de Iohanne. sed et de salvatore domino in eisdem historiis suis libris idem Ioseppus ita scribit: Fuit autem iisdem temporibus Iesus, sapiens vir, si tamen virum eum nominare fas est; erat enim mirabilium operum effector doctorque hominum eorum qui libenter quae vera sunt audiunt, et multos quidem Iudaeorum, multos etiam ex gentilibus sibi adiunxit; Christus hic erat. <sup>8</sup> hunc accusatione primorum nostrae gentis virorum, cum Pilatus in crucem agendum esse decrevisset, non deseruerunt hi qui ab initio eum dilexerant; apparuit enim eis tertio die iterum vivus, secundum quod divinitus inspirati prophetae vel haec vel alia de eo innumera miracula futura esse praedixerant. sed et in hodiernum diem Christianorum, qui ab ipso nuncupati sunt, et nomen perseverat et genus.

<sup>7</sup> Thus far concerning John. But Josephus also writes thus concerning the Lord savior in the same books of his histories: There was, moreover, in those times Jesus, a wise man, if indeed it is permissible to name him a man; for he was an effector of marvelous works and a teacher of those men who freely listen to those things that are true, and many even of the Jews, and also many from the gentiles, he joined to himself; this man was the Christ. <sup>8</sup> And, when on the accusation of the first men of our race Pilate had decreed that this man be led to a cross, those who from the start had loved him did not desert him; for he appeared to them on the third day living again, in accordance with what the divinely inspired prophets had foretold would be, whether these things or other innumerable miracles concerning him. But even in this very day both the name and the race of Christians, who have been named from him, persevere.

**Isidore Pelusiota, book 4, epistle 225 (century V).**

<p>Τί οὖν φησι; Γίνεται δὲ κατ' ἐκεῖνον τὸν καιρὸν Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τᾶληθῆ δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῶ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε περὶ αὐτοῦ καὶ ἄλλα μυρία θαυμάσια εἰρηκότων. εἰς δὲ τὸ νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φύλον.</p>	<p>What then does he say? And there is about that moment Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many Jews, and also many of the Greek element, he led to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said both these things concerning him and myriads of other wonders. But until now the tribe of Christians, named from this man, has not been lacking.</p>
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**Sozomen, HISTORY OF THE CHURCH 1.1.5 (century V).**

<sup>5</sup> Καὶ Ἰώσηπος δὲ ὁ Ματθίου ὁ ἱερεὺς, ἀνὴρ παρά τε Ἰουδαίοις ἐπιδοξότατος γενόμενος, ἔτι δὲ καὶ παρὰ Ῥωμαίοις, ἀξιόχρεως ἂν εἴη μάρτυς τῆς περὶ τοῦ Χριστοῦ ἀληθείας. ἄνδρα μὲν γὰρ αὐτὸν ἀποκαλεῖν ὀκνεῖ, ὡς παραδόξων ἔργων ποιητὴν καὶ διδάσκαλον λόγων ἀληθῶν, Χριστὸν δὲ περιφανῶς ὀνομάζει· καὶ τῷ σταυρῷ καταδικασθῆναι καὶ τριταῖον ζῶντα φανῆναι καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ προειρηθῆναι τοῖς θείοις προφήταις οὐκ ἄγνοεῖ. πολλοὺς δὲ ὄντας οὐς ἐπηγάγετο Ἕλληνας τε καὶ Ἰουδαίους ἐπιμεῖναι ἀγαπῶντας αὐτὸν μαρτυρεῖ, καὶ τὸ ἀπ' αὐτοῦ ὀνομασμένον μὴ ἐπιλειψαί φῶλον.

<sup>5</sup> And Josephus of Matthias also, a priest, who was a man very much glorified both among the Jews and still yet among the Romans, might worthily be a testifier concerning the truth of Christ. For he hesitates to call him a man, as a doer of miraculous works and a teacher of true words, but blatantly names him Christ. And he is not ignorant that he was condemned to a cross and that he appeared on the third day living and that other myriads of wonders were foretold concerning him by the divine prophets. And he testifies that those whom he led, both Greeks and Jews, being many, remained loving him, and that the tribe named from him had not been lacking.

**Anonymous, AGAINST THE JEWS 10 (century V or VI).**

Φησὶ γάρ· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τᾶληθῆ δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ προσηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῶ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. εἷς τε νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φύλον.

For [Josephus] says: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many Jews, and also many of the Greek element, he led toward himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said these things and myriads of other wonders concerning him. And until now the tribe of Christians, named from this man, has not been lacking.

**RELIGIOUS DIALOGUE AT THE SASSANID COURT (century V or VI).**

<p>Ἰώσιππος ὁ συγγραφεὺς ὑμῶν, ὃς εἶρηκε περὶ Χριστοῦ ἄνδρὸς δικαίου καὶ ἀγαθοῦ, ἐκ θείας χάριτος ἀναδειχθέντος σημείois καὶ τέρασιν, εὐεργετοῦντος πολλούς.</p>	<p>Josephus is your historian, who has spoken concerning Christ as a just and good man, who from divine grace was shown forth by signs and omens, working many things well.</p>
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**Oecumenius, COMMENTARY ON THE APOCALYPSE 88 (century VI).**

Καὶ ὁ Ἰώσηπος Ἰουδαῖος ἀνὴρ καὶ ὑπὸ τῆς ἀληθείας βιαζόμενος, καὶ γράφων περὶ αὐτοῦ ἐν βίβλῳ Ἰσραὴλ ἀρχαιολογίας τάδε· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τ' ἀληθῆ λεγομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ ἐκ τοῦ Ἑλληνικοῦ προσηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα θαύματα μυρία περὶ αὐτοῦ εἰρηκότων. εἰσέτι τε νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπεν φύλον.

There is also Josephus, a Jewish man and constrained by the truth, who has also written these things concerning him in the book of the ANTIQUITY OF ISRAEL: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who say true things with pleasure, and many Jews, and also many from the Greek element, he led toward himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said these things and myriads of other things to be wondered at concerning him. And even until now a tribe of Christians, named from this man, has not been lacking.

**George Monachus, CHRONICON (century IX).**

Περὶ δὲ τοῦ Χριστοῦ πάλιν φησὶν· Γίνεται δὲ κατὰ τὸν χρόνον τοῦτον Ἰησοῦς, ἀνὴρ σοφός, εἶγε ἄνδρα λέγειν αὐτὸν χρή· ἦν γὰρ παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ ἑλληνισμοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐν δόξῃ τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῶ ἐπιτετιμηκός Πιλάτου, οὐκ ἐξεπαύσαντο οἱ πρῶτον ἀγαπήσαντες· φάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια προειρηκότων. εἰς ἔτι καὶ νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλειπε τὸ φύλον.

And concerning Christ he says again: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works and a teacher of men who receive true things with pleasure, and many of the Jews, and also many from Graecism, he led to himself; this man was the Christ. And, when in the glory of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he should appear to them on the third day living again, the divine prophets having foresaid both these things and myriads of other wonders concerning him. And also until now the tribe of Christians, named from this man, has not been lacking.

**George Monachus, *CHRONICON BREVE* (century IX).**

Περὶ δὲ τοῦ Χριστοῦ πάλιν ἔφη· Γίνεται δὲ κατὰ τὸν χρόνον τοῦτον Ἰησοῦς, ἀνὴρ σοφός, εἶγε ἄνδρα λέγειν αὐτὸν χρή· ἦν γὰρ παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος ἀνθρώπων τῶν ἐν ἡδονῇ τὰληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ Ἑλληνισμοῦ ἀπηγάγετο· ὁ Χριστὸς οὗτος ἦν· καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ πρὸ τοῦ κτείνειν ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια προειρηκότων· εἰσέτι καὶ νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φύλον.

And concerning Christ he says again: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works and a teacher of men who receive true things in pleasure, and many of the Jews, and also many from Graecism, he led away to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had loved him before they killed him did not cease; for he appeared to them on the third day living again, the divine prophets having foresaid both these things and myriads of other wonders concerning him. And also until now the tribe of Christians, named from this man, has not been lacking.

**John Malalas, CHRONOGRAPHY 10 (century IX).**

Καὶ ἐξ ἐκείνου ὄλεθρος ἤρξατο τοῖς Ἰουδαίοις, καθὼς Ἰώσηπος ὁ Ἑβραίων φιλόσοφος ταῦτα συνεγράψατο, εἰρηκῶς καὶ τοῦτο, ὅτι ἐξότε Ἰουδαῖοι ἐσταύρωσαν Ἰησοῦν, ὃς ἦν ἄνθρωπος ἀγαθὸς καὶ δίκαιος, εἴπερ ἄρα τὸν τοιοῦτον ἄνθρωπον δεῖ λέγειν καὶ μὴ θεόν, οὐκ ἐξέλειπεν ὀδύνη ἐκ τῆς Ἰουδαίας χώρας. ταῦτα ἐν τοῖς Ἰουδαϊκοῖς συγγράμμασιν αὐτοῦ ἐξέθετο ὁ αὐτὸς Ἰώσηπος Ἰουδαίος.

And from that [time] destruction began for the Jews, just as Josephus the philosopher of the Hebrews wrote down these things, having said this also, that from when the Jews crucified Jesus, who was a good and just man, if perhaps one must call such a one a human and not God, trouble was never lacking from the land of Judea. These things the same Josephus has placed against the Jews in his Jewish writings.

**Haimo of Auxerre, EPITOME OF SACRED HISTORY 1.12b-13 (century IX).**

<sup>12b</sup> Testatur autem Hebraeorum scriptor de domino Iesu Christo quis fuerit, de quo his verbis scripsit ita:

<sup>13</sup> Fuit autem iisdem temporibus Iesus, vir sapiens, si tamen eum virum nominare fas est; erat enim mirabilium operum effector doctorque hominum eorum qui libenter quae vera sunt audiunt, et multos etiam ex gentibus sibi adiunxit; Christus hic erat. hunc accusatione primorum gentis nostrae virorum, cum Pilatus agendum in crucem esse decrevisset, non deseruerunt qui ab initio eum dilexerant; apparuit enim tertia die iterum vivus, secundum quod divinitus inspirati prophetae vel haec vel alia invicem miracula esse praedixerant. sed et in hodiernum diem Christianorum nomen perseverat et genus.

<sup>12b</sup> Moreover, the writer of the Hebrews testifies concerning the Lord who was Jesus Christ, concerning whom he wrote thus, in these words: <sup>13</sup> There was, moreover, in those times Jesus, a wise man, if indeed it is permissible to name him a man; for he was an effector of marvelous works and a teacher of those men who freely listen to those things that are true, and also many from the gentiles he joined to himself; this man was the Christ. And, when on the accusation of the first men of our race Pilate had decreed that this man be led to a cross, those who from the start had loved him did not desert him; for he appeared on the third day living again, in accordance with what the divinely inspired prophets had foretold would be, whether these things or other miracles in turn concerning him. But even in this very day both the name and the race of Christians persevere.

**Agapius of Hierapolis, HISTORY OF THE WORLD (century X), Pines, pages 9-10.**

<p>Text available only in Arabic.</p>	<p>Similarly Josephus, the Hebrew. For he says in the treatises that he has written on the governance of the Jews: At this time there was a wise man who was called Jesus. His conduct was good, and he was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned him to be crucified and to die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion, and that he was alive; accordingly he was perhaps the <i>messiah</i>, concerning whom the prophets have recounted wonders.</p>
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**Suda, LEXICON, *iota* 503 (century X).**

Γράφει δὲ περὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οὕτως· Γίνεται δὲ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰληθῆ δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῶ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρώτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα μυρία θαυμαστὰ περὶ αὐτοῦ εἰρηκότων· εἷς τε νῦν τὸ τῶν Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένον οὐκ ἀπελείπετο φύλον· τσαῦτα Ἰώσηπος περὶ Χριστοῦ ἐν τῷ ,ιη' λόγῳ φησίν.

And he writes thus concerning our Lord Jesus Christ: And there is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many of the Jews, and also many of the Greek element, he led to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said these things and myriads of other wondrous things concerning him. And until now the tribe of Christians, named from this man, has not been lacking away. Josephus says such things concerning Christ in the eighteenth volume.

**Constantine VII Porphyrogenitus, ON VIRTUES AND VICES, 1.84 (century X).**

Γίνεται δὲ κατὰ τὸν χρόνον Πιλάτου ἡγεμονεύοντος Ἱεροσολύμων Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῇ τὰληθῆ δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων. εἰς τε νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλιπε τὸ φύλον.

And there is about the time when Pilate was leading Jerusalem Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many Jews, and also many of the Greek element, he led to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said these things and myriads of other wonders concerning him. And until now the tribe of Christians, named from this man, has not been lacking.

**Symeon Logothetes, CHRONICON 59 (century X).**

Γράφει δὲ καὶ Ἰώσηπος περὶ τοῦ κυρίου ἡμῶν·  
Ἔτι κατὰ τοῦτον τὸν καιρὸν ἦν Ἰησοῦς, σοφὸς  
ἀνὴρ, εἶγε αὐτὸν ἄνδρα λέγειν χρή· ἦν γὰρ  
παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος  
ἀνθρώπων τῶν ἐν ἡδονῇ τὰ ἀληθῆ δεχομένων·  
πολλοὺς γὰρ καὶ ἀπὸ Ἑλλήνων ἠγάγετο· ὁ  
Χριστὸς οὗτος ἦν, ὃν Πιλάτος σταυρώσας οὐκ  
ἐξεπαύσαντο οἱ τὸ πρῶτον αὐτὸν  
ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τῇ τρίτῃ  
ἡμέρᾳ πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά  
τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια  
εἰρηκότων.

And Josephus also writes concerning our Lord: Still  
about this moment there was Jesus, a wise man, if  
indeed it is necessary to say that he is a man; for he  
was a doer of miraculous works and a teacher of men  
who receive true things in pleasure, for many also  
from the Greeks he led off; this man was the Christ,  
whom, when Pilate had crucified him, those who had  
first loved him did not cease [to love]; for he appeared  
to them on the third day living again, the divine  
prophets having said both these things and myriads of  
other wonders concerning him.

**George Cedrenus, COMPENDIUM OF HISTORY (century XI).**

Περὶ δὲ τοῦ Χριστοῦ πάλιν ὁ αὐτός φησιν ὅτι, Κατὰ τὸν καιρὸν τοῦτον Ἰησοῦς ὁ σοφὸς ἀνὴρ ἦν, εἶγε ἄνδρα λέγειν αὐτὸν ἐχρήν· ἦν γὰρ παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος ἀνθρώπων τῶν ἐν ἡδονῇ τᾶληθῆ δεχομένων· πολλοὺς γὰρ καὶ ἀπὸ Ἑλλήνων ἠγάγετο Χριστός, ὃν Πιλάτου σταυρώσαντος οὐκ ἐπαύσαντο κηρύσσοντες περὶ αὐτοῦ οἱ τὸ πρῶτον αὐτὸν ἀγαπήσαντες μαθηταί· ἐφάνη γὰρ αὐτοῖς τρίτην ἡμέραν ἔχων πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μαρτυρησάντων περὶ αὐτοῦ θαυμάσια καὶ εἰρηκότων.

And concerning Christ the same [Josephus] says again: About this moment there was Jesus, the wise man, if indeed it was necessary to say that he is a man; for he was a doer of miraculous works and a teacher of men who receive true things in pleasure, for many also from the Greeks Christ led off, whom, when Pilate had crucified him, the disciples who had first loved him did not cease preaching concerning him; for he appeared to them on the third day living again, the divine prophets having testified and said both these things and other wonders concerning him.

**John Zonaras, EPITOME OF HISTORY (century XI or XII).**

Κατὰ τοῦτον τὸν καιρὸν καὶ ὁ κύριος ἡμῶν καὶ θεὸς Ἰησοῦς Χριστὸς ἐν Ἰουδαίᾳ ἐφάνη, περὶ οὗ ταῦτα κατὰ λέξιν φησὶν ὁ Ἰώσηπος ἐν τῷ ὀκτωκαιδεκάτῳ λόγῳ τῆς ἀρχαιολογίας· Γίνεται δὴ κατὰ τοῦτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνὴρ, εἶγε ἄνδρα αὐτὸν λέγειν χρῆ· ἦν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν σὺν ἡδονῇ τάληθῆ δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἑλληνικοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν. καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμηκός Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον αὐτὸν ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτά τε καὶ ἄλλα μυρία περὶ αὐτοῦ θαυμάσια εἰρηκότων. εἰσέτι νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὀνομασμένων οὐκ ἐπέλιπε τὸ φύλον. καὶ ταῦτα μὲν ἀρχαιολογῶν ὁ Ἰώσηπος ἔγραψε περὶ τοῦ Χριστοῦ.

About this moment our Lord and God Jesus Christ also appeared in Judea, concerning whom Josephus says these things, as the saying goes, in the eighteenth volume of the ANTIQUITY: There is about this time Jesus, a wise man, if indeed it is necessary to say that he is a man; for he was a doer of miraculous works, a teacher of men who receive true things with pleasure, and many Jews, and also many of the Greek element, he led to himself; this man was the Christ. And, when on the accusation of the first men among us Pilate had condemned him to a cross, those who had first loved him did not cease; for he appeared to them on the third day living again, the divine prophets having said both these things and myriads of other wonders concerning him. Until now the tribe of Christians, named from this man, has not been lacking. And Josephus wrote these things of the ANTIQUITIES concerning Christ.

**Michael the Syrian of Antioch, CHRONICLE (century XII), Pines, page 26.**

Text available only in Syriac.

The writer Josephus also says in his work on the institutions of the Jews: In these times there was a wise man named Jesus, if it is fitting for us to call him a man. For he was a worker of glorious deeds and a teacher of truth. Many from among the Jews and the nations became his disciples. He was thought to be the *messiah*, but not according to the testimony of the principal men of our nation. Because of this, Pilate condemned him to the cross and he died. For those who had loved him did not cease to love him. He appeared to them alive after three days. For the prophets of God had spoken with regard to him of such marvelous things. And the people of the Christians, named after him, has not disappeared till this day.

**Michael Glycas, ANNALS (century XII).**

<p>Τότε δὴ τότε Φίλων ὁ σοφὸς καὶ Ἰώσηπος ἤκμαζον. οὗτος δὴ φιλαλήθης ἐλέγετο διὰ γε τὸ τὸν βαπτιστὴν τοῦ κυρίου ἐπαινεῖν, καὶ διὰ τὸ τὸν Χριστὸν ὁμοίως ἄνδρα σοφὸν μαρτυρεῖν καὶ μεγάλων σημείων ἐργάτην, σταυρωθέντα δὲ ζῶντα φανῆναι μετὰ τρίτην ἡμέραν.</p>	<p>Then at that time Philo the wise and Josephus flourished. The latter was said to be a lover of truth on account that he indeed praised the baptizer of the Lord, and on account that he likewise testified that Christ was a wise man and a worker of great signs, but that after having been crucified he appeared living after the third day.</p>
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**Peter Comestor, SCHOLASTIC HISTORY (century XII).**

In hoc loco ponit Iosephus commendationem domini Iesu in hunc modum: Fuit vero hisdem temporibus Iesus, sapiens vir, si tamen virum eum nominare fas est; erat enim mirabilium effector operum et doctor eorum qui libenter quae ventura sunt audiunt, et multos quidem Iudaeorum, multos etiam ex gentibus sibi adiunxit; Christus hic erat. hunc accusatione primorum nostrae gentis, cum Pilatus in crucem agendum esse decrevisset, non deseruerunt eum qui ab initio dilexerant eum; apparuit enim his iterum vivus, secundum quod divinitus inspirati prophetae vel haec vel alia de eo futura praedixerant. sed et in hodiernum diem Christianorum, qui ab ipso dicti sunt, et nomen perseverat et genus.

In this location Josephus places a commendation of the Lord Jesus in this manner: There was, then, in these times Jesus, a wise man, if indeed it is permissible to name him a man; for he was an effector of marvelous works and a teacher of those who freely listen to those things that will be, and many even of the Jews, and also many from the [various] races, he joined to himself; this man was the Christ. And, when on the accusation of the first ones of our race Pilate had decreed that this man be led to a cross, those who from the start had loved him did not desert him; for he appeared to these living again, in accordance with what the divinely inspired prophets had foretold would be, whether these things or others concerning him. But even in this very day both the name and the race of Christians, who have been so called from him, persevere.

**John Salisbury, *POLYCRATICUS* 2.9 (century XII).**

Unde Iosephus: Fuit autem iisdem temporibus Iesus, sapiens vir, si tamen virum eum appellare fas est. erat enim mirabilium operum effector doctorque hominum eorum qui libenter quae vera sunt audiunt; et multos quidem Iudaeorum, multos etiam ex gentibus sibi adiunxit; Christus hic erat. hunc accusatione primorum nostrae gentis virorum, cum Pilatus in crucem agendum esse decrevisset, non deseruerunt hi qui ab initio eum dilexerant; perseveraverunt. apparuit autem die eis tertia iterum vivus, secundum quod divinitus inspirati prophetae vel haec vel alia de eo innumera miracula futura esse praedixerant. sed et in hodiernum diem Christianorum, qui ab eo nuncupati sunt, et nomen perseverat et genus.

Whence Josephus: There was, moreover, in those times Jesus, a wise man, if indeed it is permissible to call him a man; for he was an effector of marvelous works and a teacher of those men who freely listen to those things that are true, and many even of the Jews, and also many from the gentiles, he joined to himself; this man was the Christ. And, when on the accusation of the first men of our race Pilate had decreed that this man be led to a cross, those who from the start had loved him did not desert him; they persevered; for he appeared to them on the third day living again, in accordance with what the divinely inspired prophets had foretold would be, whether these things or other innumerable miracles concerning him. But even in this very day both the name and the race of Christians, who have been named from him, persevere.