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

Josephus, ANTIQUITIES 18.3.3 §63-64.

63 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. 64 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.

19b And they said to him: The things concerning [A] Jesus the Nazarene, who became [B] a prophet [C] able in work and word before God [E] all the people, 20 and how [H] our chief priests and rulers delivered him up [I] unto a judgment of death and crucified him. 21 [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. [....] 25 And he himself said to them: O fools, and slow of heart to put faith in all the things that the prophets spoke! 26 Was it not necessary for [G] the Christ [γ] to suffer these things and [M] go into his glory? 27 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.

[G] Christ, [P] the author of the name, [α] while Tiberius was emperor [I] had been inflicted with punishment [β] by the procurator [J] Pontius Pilatus, [K] and though repressed for the moment [D] the deadly superstition again erupted, [E] not only in Judea, the origin of the evil, [F] but even in the city where all atrocious and shameful things from everywhere converge and are celebrated.
Justin Martyr, APOLOGY 1.12.9-11; 1.13.3.

9 [B'] That all these things would happen, I say, our teacher foretold, who is both son and apostle of God the father and master of all things, [A'] Jesus [G'] Christ, [P] from whom also we have been named Christians. 10 Whence we also become assured of all the things taught by him, [B'] 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. 11 It was 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. [...] 3 That [A'] Jesus [G'] Christ became [C'] the teacher of these things for us and was born for this, [I] the one crucified [J] under Pontius Pilate, who was [β] procurator [Ε] 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.
But it is possible for you, having taken care with your own hands, with your own eyes to see clarified in the prophetic foretellings all the wondrous miracles, embraced together and testified by the divine gospels, of our savior Jesus Christ himself, as well as his divine and ever virtuous teachings concerning true religion. How necessary, too, it is to wonder when they distinctly preach both the new way of religion announced by him to all men and the call of his disciples and the teaching of the new testament, yes, on top of these things also the faithlessness and contradictions of the Jews against him, 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 the disgraceful death, and on top of these things his wondrous silence, his gentleness and patience, and his immense endurance and forbearance. And all these things the most ancient oracles of the Hebrews present outright concerning one who would come at some point in the last times and suffer such things among men, and plainly through what things they held such anticipation, testifying to the living again after death, from the dead, of his return to the heavens, his seating on the throne of the kingdom his father, his glorious second advent which is to happen again at the consummation of this life. 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, 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 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
Christ filled all the world with his teaching, that their gospel, a certain new and strange way of religion, might be preached [E+F] 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. [....] 10 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] Jesus [G] 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.
ἀποδείξεσι δύνασθαι.
Antiquissima Testimonia de Genuinitate Veterum Testimonium.

Eusebius of Caesarea, *History of the Church* 1.11.7-8 (century IV).

7 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. 8 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.
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]: 105 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; 106 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.
Text available only in Syriac.

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<tr>
<th>Eusebius of Caesarea, THEOPHANY 5.43b-44.</th>
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<td>43b 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: 44 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.</td>
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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.
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 reliqueretur. 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.

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.

Ἔγραψε δὲ καὶ περὶ τοῦ κυρίου οὕτως· Τίνεται δὲ κατὰ τούτον τὸν χρόνον Ἰησοῦς, σοφὸς ἀνήρ, εἰγε ἄνδρα αὐτὸν λέγειν χρή ἢν γάρ παραδόξων έργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡδονῆς τάληθες δεχομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ καὶ τοῦ Ἐλληνισμοῦ ἐπηγάγετο· ὁ Χριστὸς οὗτος ἦν, καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνδρῶν παρέμεινεν τοῖς θείων προφητῶν ταῦτα καὶ ἄλλα μυρία περὶ αὐτοῦ εἰρηκότων. Εἰς τὲν Χριστιανόν ἁπέ τοῦτο Ἀνωνυμοῖς ἡμῖν ἀναγίρνοι πάλιν ζῶν, τῶν θείων προφητῶν ταύτα καὶ ἄλλα μυρία περὶ αὐτοῦ εἰρηκότων. Εἰς τὸν Χριστιανόν ἀπὸ τούτῳ ἄνωμασμένων ὁ Χριστὸς ἐξενέγαμεν.

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.
<table>
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<th>Rufinus, Latin translation of Eusebius, <em>History of the Church</em> 1.11.7-8 (century V).</th>
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<td>7 Hactenus de Iohanne. sed et de salvatore domino in eisdem historiarum suarum libris idem Ioseppus ita scribit: Fuit autem isdem temporibus Iesus, sapiens vir, si tamen virum eum nominare fas est; erat enim mirabilium operum effector doctore hominum eorum qui libenter quae vera sunt audiant, et multos quidem Iudaorum, multos etiam ex gentilibus sibi adiunxit; Christus hic erat. 8 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.</td>
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<td>7 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. 8 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.</td>
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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.
Sozomen, History of the Church 1.1.5 (Century V).

5 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.

5 Καὶ Ἰώσηπος δὲ ὁ Ματθίας ὁ ἱερέας, ἀνὴρ παρὰ τοὺς Ἰουδαίους ἐπιδοξότατος γενόμενος, ἐπὶ δὲ καὶ παρὰ τοὺς Ῥωμαίους, ἀξίοχρεως ἀν εἰ ἡ μάρτυς τῆς περί τοῦ Χριστοῦ αληθείας. ἀνδρα μὲν γὰρ αὐτὸν ἄποκαλεῖν ὀκνεῖ, ὡς παραδόξων ἐργῶν ποιητὴν καὶ διδάσκαλον λόγων ἀληθῶν, Χριστὸν δὲ περιπατῶν ὄνομαίς καὶ τῷ σταυρῷ καταδικασθῆναι καὶ τριτάιον ζῶντα φανῆναι καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ προειρήσθαι τοῖς θείοις προφήταις οὐκ ἀγνοεῖ. πολλοὺς δὲ ὄντας οὓς ἐπηγάγετο Ἕλληνάς τε καὶ Ἰουδαίους ἐπιμεῖναι ἀγαπῶντας αὐτὸν μαρτυρεῖ, καὶ τὸ ἀπ᾿ αὐτοῦ ἄνομασμένον μὴ ἐπιλεῖψαι 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.
| Ιωσήφ, ο θεατής, ὃς ἔφη περὶ Χριστοῦ, ἄνδρος δικαίου καὶ ἀγαθοῦ, ἐκ θείας χάριτος ἀναδειχθέντος σημείοις καὶ τέρασιν, εὐεργετοῦντος πολλοὺς. |
|---|---|
| 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. |
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.

καὶ ὁ Ἰώσηππος Ἰουδαῖος ἀνὴρ καὶ υπὸ τῆς ἀληθείας βιαζόμενος, καὶ γράφων περὶ αὐτοῦ ἐν βιβλίῳ Ἰσραήλ ἀρχαιολογίας τάδε: Γίνεται δὲ κατὰ τούτον τὸν χρόνον Ἰησοῦς, σοφὸς ἄνηρ, εἰγε ἄνθρωπον λέγειν χρῆ· ἢν γὰρ παραδόξων ἔργων ποιητής, διδάσκαλος ἀνθρώπων τῶν ἡμῶν τῇ ἀληθείᾳ λεγομένων, καὶ πολλοὺς μὲν Ἰουδαίους, πολλοὺς δὲ ἐκ τοῦ Ἑλληνικοῦ προσηγάγετο· ὁ Χριστὸς οὗτος ἦν, καὶ αὐτὸν ἐνδείξει τῶν πρώτων ἀνθρώπων παρ’ ἡμῖν σταυρῷ ἐπιτετιμηκότος Πιλάτου, οὐκ ἐπαύσαντο οἱ τὸ πρῶτον ἀγαπήσαντες· ἐφάνη γὰρ αὐτοῖς τρίτην ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταύτα καὶ ἄλλα βασιλευτικὰ μυρία περὶ αὐτοῦ εἰρηκότων. εἰσέτι τε νῦν τῶν Χριστιανῶν ἀπὸ τούτῳ ὄνομασμένων οὐκ ἐπέλιπεν φίλον.
George Monachus, *Chronicon* (century IX).

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<th>Greek Text</th>
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<td>Περὶ δὲ τοῦ Χριστοῦ πάλιν φησίν∙ Γίνεται δὲ κατὰ τὸν χρόνον τούτον Ἰησοῦς, ἀνὴρ σοφός, εἰτε ἄνδρα λέγειν αὐτόν χρῆ· ἢ γὰρ παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος ἄνθρωποι τῶν ἡδῶν τάληθη δεχομένων, καὶ πολλοὺς μὲν τῶν Ἰουδαίων, πολλοὺς δὲ καὶ ἀπὸ τοῦ Ἑλληνισμοῦ ἐπηγάγετο∙ ὁ Χριστὸς οὗτος ἦν καὶ αὐτὸν ἐν δόξῃ τῶν πρῶτων ἄνδρῶν παρ’ ἡμῖν σταυρῷ ἐπιτετιμηκότος ἔτι καὶ νῦν τῶν Χριστιανῶν ἀπὸ τοῦδε ὠνομασμένων οὐκ ἐπέλειπε τὸ φῦλον.</td>
<td>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.</td>
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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.
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.
Moreover, the writer of the Hebrews testifies concerning the Lord who was Jesus Christ, concerning whom he wrote thus, in these words: 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.
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 *messiah*, concerning whom the prophets have recounted wonders.
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.
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 Ἰωσήπος περὶ τοῦ κυρίου ἡμῶν∙
Ετι κατὰ τούτον τὸν καιρὸν ἦν Ἰησοῦς, σοφὸς ἀνήρ, εἰγε αὐτὸν άνδρα λέγειν χρή∙ ἦν γὰρ
παραδόξων ἔργων ποιητής καὶ διδάσκαλος
ἀνθρώπων τῶν ἐν ἡδονῇ τὰ ἀληθῆ δεχομένων·
πολλοὺς γὰρ καὶ ἀπὸ Ἑλλήνων ἠγάγετο∙ ὁ
Χριστὸς οὗτος ἦν, ὁν Πιλάτος σταυρώσας οὐκ
ἐξεπαύσαντο οἱ τὸ πρῶτον αὐτὸν ἁγαπῶσαν·
ἐφάνη γὰρ αὐτοῖς τῇ τρίτῃ ἡμέρᾳ πάλιν ζῶν, τῶν
θείων προφητῶν ταῦτα
te καὶ ἄλλα μυρία περὶ αὐτοῦ ἑιρηκότων.

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.
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.

George Cedrenus, COMPENDIUM OF HISTORY (century XI).

Περὶ δὲ τοῦ Χριστοῦ πάλιν ὁ αὐτὸς φησιν ὅτι, Κατὰ τὸν καιρὸν τούτον Ἰησοῦς ὁ σοφὸς ἄνηρ ἦν, εἰγε ἄνδρα λέγειν αὐτὸν ἔχον· ἦν γὰρ παραδόξων ἔργων ποιητὴς καὶ διδάσκαλος ἀνθρώπων τῶν ἐν ἡδονῇ τάληθη δεχομένων· πολλοὺς γὰρ καὶ ἀπὸ Ἑλλήνων ἤγαγε Ἰησοῦς, οὗ Πιλάτου σταυρώσαντο οὐκ ἐπαύσαντο κηρύσσοντες περὶ αὐτοῦ τὸ πρώτον αὐτῶν ἀγαπήσαντες μαθηταὶ· ἐφάνη γὰρ αὐτοῖς τρίτην ἡμέραν ἔχουν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα τε καὶ ἄλλα μαρτυρήσαντων περὶ αὐτοῦ θαυμάσια καὶ εἰρηκότων.
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 ΑΝΤΙΚΟΣΙΑ: 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 ΑΝΤΙΚΟΣΙΑ concerning Christ.
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 XI)*.

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<thead>
<tr>
<th>Ancient Greek</th>
<th>English</th>
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<td>Τότε δὴ τὸτε Φίλων ὁ σοφὸς καὶ Ἰωσήφος ἰκμαζον. οὗτος δὴ φιλαλήθης ἐλέγετο διὰ γε τὸ τὸν βαπτιστὴν τοῦ κυρίου ἐπαινεῖν, καὶ διὰ τὸ τὸν Χριστὸν ὁμοίως ἀνδρα σοφὸν μαρτυρεῖν καὶ μεγάλων σημείων ἐργάτην, σταυρωθέντα δὲ ζῶντα φανῆναι μετὰ τρίτην ἡμέραν.</td>
<td>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.</td>
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<td>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 audiant, et multos quidem Judaeorum, 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.</td>
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<td>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.</td>
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John Salisbury, Polycraticus 2.9 (century XII).

Unde Iosephus: Fuit autem isdem 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 uidem 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.