TWO NEW WITNESSES TO THE *ACTA PILATI* TRADITION*

A manuscript from Vienna important for the transmission of the *Infancy Gospel of Thomas* has also proven an intriguing source for traditions related to the *Acta Pilati* cycle of texts. The cycle includes several versions of the *Acts of Pilate* (or *Gospel of Nicodemus* as it is known in medieval Latin manuscripts), the *Narrative of Joseph of Arimathea*, the *Vindicta Salvatoris*, as well as several letters of Pilate and reports of his death\(^1\). Also related are a number of medieval sermons that draw upon either the cycle or common sources. Some of these sermons have yet to receive comprehensive treatment from scholars. When such a treatment materializes, the Vienna manuscript will have a role to play in establishing critical editions of two texts: *In sancta et magna Parasceue et in sanctam passionem Domini* (*On the Passion, for the Preparation Day* = *BHG*\(^a\) 635b; *CPG* 5526) attributed to Eusebius of Alexandria, and a previously unknown sermon detailing the burial of Jesus and the imprisonment of Joseph of Arimathea.

The manuscript is cataloged as *Österreichische Nationalbibliothek, Cod. hist. gr. 91*, (pap., 220/225 × 150 mm, 208 fols.) of the 14th or 15th century\(^2\). It contains a variety of texts, including NT excerpts (e.g., Luke 7:2-16 fol. 22\(^r\)-22\(^v\)), homilies (e.g., by Cyril of Alexandria, John Chrysostom, and others), sermons, hagiographica, and other miscellaneous texts (the Abgar Correspondence, various chronicles and church histories), many of which are without titles. The version of the *Infancy Gospel of Thomas* found in the manuscript belongs to the Greek A recension established by Tischendorf; indeed, it is the only known complete witness to the recension – all other manuscripts, including those used by Tischendorf, lack significant portions of the text\(^3\). Until recently, the manuscript was

\(^*\) My thanks to Jack Horman, Andrew Bernhard, and Sarah Veale for their assistance in constructing the Greek editions of the two texts featured here.


\(^2\) For a complete description of the manuscript see HUNGER, *Katalog*, vol. 1, p. 94-102.

\(^3\) The first mention of the manuscript in connection to *Infancy Thomas* was made by NORET, *Pour une édition*. It was then used peripherally by Rosén in his *Slavonic Translation*.
overlooked in research on the gospel; it has been overlooked also in discussions of the *Acta Pilati*, likely because the two related texts it contains are fragmentary and without titles.

1. *On the Passion, for the Preparation Day*  

The first of the two texts under examination has been known in scholarship for centuries. It is one among a group of homilies attributed to Eusebius of Alexandria, four of which have parallels of content with the *Acta Pilati* tradition. Upon its initial publication, On the Passion was placed among the *spuria* of John Chrysostom, due to the information provided in the incipit of the manuscript used by Henry Saville in 1612. Saville did not reveal full details of this manuscript, only that it was from Vienna (he called it “ms. Caesareo”). Guy Lafontaine believed it to be either *theol. gr.* 247 or *theol. gr.* 263, both of which attribute the text to Chrysostom. Saville’s edition was reproduced a century later in Bernard de Montfaucon’s collection of Chrysostom’s works. The determination that the text should belong to the corpus of Pse.-Eusebius was made by J.C. Thilo in 1832. Thilo wrote in objection to Johann Christian Wilhelm Augusti’s position that three of the Pse.-Eusebius sermons (numbered 13, 14, and 15) should instead be credited to another Eusebius: Eusebius of Emesa. Thilo included in his refutation a reproduction of Saville/Montfaucon’s


4 Greek text and translation, below p. 260-267.  


6 The other three are *On “Art Thou He That Should Come?”, On the Coming of John into Hades*, and *On the Devil and Hades*. For an initial discussion of the four homilies see McCulloch, *Harrowing of Hell*, p. 174-191.  

7 See De Aldama, *Repertorium Pseudechrysostomicum*, Nr. 489.  


10 De Montfaucon, *Sancti Patris nostri Iohannis Chrysostomi*, vol. 11, p. 793-796.  


12 See the summary in Gounelle, *Collectio Sermonum*, p. 250-253.
edition of *On the Passion* (now numbered Sermon 17) but with variants from a second Vienna manuscript: *theol. gr. 307*. A revised edition of Montfaucon’s study appeared soon after and incorporated some of Thilo’s notes and variants. This second edition was used for Migne’s *PG* (62, col. 721-724). In both works, however, the homily is featured among works of Ps.-Chrysostom, not Ps.-Eusebius.

A number of additional Greek manuscripts of *On the Passion* have been mentioned in subsequent scholarship. Angelo Mai published another edition of the sermons based on *Vat. gr. 1633* from the 10th/11th century; however, he did not include Sermon 17 because the text had already been edited. F. Nau discussed another manuscript – *Paris, suppl. grec 407*, fol. 203-206; copied 1592 – which is said to be identical to Mai’s manuscript. M. Gronewald has published a fragmentary sixth-century papyrus. And a 12th/13th-century fragment (MS 3219, fol. 209) at the National Library of Scotland, published initially by I.C. Cunningham, was identified as belonging to *On the Passion* by Jacques Noret. Noret mentioned also a manuscript with similar readings at Lesbos: *Μονὴ Ὑψηλοῦ 57*, fol. 217-219. In the course of his discussion, Noret characterized Cunningham’s Edinburgh manuscript as superior in value to the Vienna manuscript used in previous editions of the text. Virtually all of these additional sources and many more are presented in a comprehensive list of 47 manuscripts made by Guy Lafontaine. The text is available also in languages other than Greek, including Latin, Armenian, Arabic, and Slavic. Clearly much work has yet to be done to establish the text of the sermon.

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13 Thilo identifies the manuscript only as “Vind”; the identification of the manuscript as *theol. gr. 307* is made in Lafontaine, *La version arménienne*, p. 100.
14 *De Montfaucon, Editio parisina*, vol. 11, p. 867-871.
15 Mai, *Spicilegium Romanum*.
16 Nau, *Notes*.
17 Gronewald, *Kein durchtriebener Räuber*.
18 Cunningham, *Greek Manuscripts*, p. 369.
19 Noret, *Un fragment homilétique*.
21 It is found combined with Sermon 15 (*De Confusione Diaboli*) in an Old Latin manuscript of the 5th/6th century published by Rand, *Sermo*; see further, Izidorycz, *Two Newly Identified Manuscripts*. And J. Leroy and F. Glorie note another witness in *Vat. lat. 3835-3836*, though here it is attributed to Augustine (*Leroy – Glorie, ‘Eusèbe d’Alexandrie’,* p. 50-51 and reproduced p. 67-70 with readings from two other manuscripts: *Vat. lat. 3828* and 1270).
22 Lafontaine, *La version arménienne*.
For a start, the precise contents of each manuscript must be established; this has led to great confusion in the literature and makes difficult the process of situating new manuscripts in the transmission history of the text.

The presence of *On the Passion* in Vienna, *Cod. hist. gr. 91* has not been previously noted. Hunger’s catalog merely refers to the text as “Apokryphes Fragment über die Aufnahme des rechten Schächers im Paradise” (about the admission of the Good Thief into Paradise). The fragment contains roughly the last quarter of the text. *On the Passion* begins with a brief account of the betrayal, arrest, trial, scourging, and crucifixion of Jesus. The Devil witnesses these events and fears the arrival of Jesus; so, he closes the gates to Hades. The Powers (angels) and prophets call for him to open the gates. Then Jesus approaches, tears down the gates, binds the Devil, and casts him down to the lowest parts of Hades. At this point the Vienna manuscript takes up the story. The prophets enter Paradise, see the Good Thief and wonder why he has preceded them. The thief responds with the story of his encounter with Jesus on the cross and his subsequent entry into Paradise where he encountered Enoch and Elijah. The text concludes with a restatement of Jesus’ victory over the Devil.

The following edition of *On the Passion* presents the text of the Vienna manuscript with readings from Migne’s edition (represented by the siglum *M*) provided in the apparatus for comparison. The Vienna manuscript differs from Migne’s text in several significant ways; at paragraph 3 (line 10-11) it lacks the prophets’ concern that the thief will steal in heaven as he did on earth; paragraph 5 (line 18) lacks the explicit parallel to Luke 23:43; and the conclusion in paragraph 9 differs considerably.

2. *On the Funeral of Jesus*\(^{25}\)

The second text in the Vienna manuscript fills two pages (fol. 18r-18v), beginning mid-sentence at an undetermined place in the narrative and running to the doxology that concludes the text. Likely it is a medieval homily similar in form and content to other such homilies that draw upon traditions from the *Acta Pilati* cycle. The homiletic character of the text is apparent in 1.5 where the narrator breaks into the story to ask why the face cloth was rolled up in a place by itself, and again at the close of the text (3.6) to indict the priests for not showing kindness to those who

\(^{25}\) Greek text and translation, below p. 266-275.
believed in Jesus. Unfortunately, neither the title of the text nor the name of its author is known; Hunger’s catalog refers to it only as “Anonyme. Fragment über die Bestattung Jesu Christi”.

The Acts of Pilate, the prime text of the Acta Pilati cycle, is extant in two forms: Greek A and B. Greek A is believed to be the earliest, dating perhaps to the fourth century. It presents a new telling of the trial of Jesus (chs. 1-9), augmenting the canonical accounts with detailed testimony against Jesus and reports of witnesses who speak in his defense. Then, after a quick recounting of the crucifixion (chs. 10-11), the text turns its attention to Joseph of Arimathea, who is imprisoned by the Jewish leaders as a Christian sympathizer. But when the leaders return to retrieve Joseph from his cell, he is gone (ch. 12). Reports then come in of Jesus’ resurrection – first from the guards at the tomb (ch. 13, recalling Matt 28:1-15), then from elders, priests and Levites who have seen Jesus and his disciples in Galilee (ch. 14). The Jewish leaders search for Jesus without success but find Joseph, who reports to them how Jesus appeared to him in his cell and transported him home (ch. 15). This tale of Joseph’s imprisonment and miraculous escape are expanded in another Acta Pilati cycle text: the Narrative of Joseph of Arimathea. The Greek A text of the Acts of Pilate concludes with the Jewish leaders once again interrogating the witnesses to the resurrection; though the leaders remain resolute in their denial of Jesus’ divinity, the people as a whole are convinced and return to their homes glorifying God (ch. 16). The Greek B form of the text is believed to be a retrotranslation from the Latin A recension of the Gospel of Nicodemus, the title given to the Acts of Pilate in its Latin forms (divided into Latin A, B and C). The most significant departure in the Greek B text is the addition of the Descensus Christi ad inferos (chs. 17-27), in which two of the dead saints restored to life in Matt 27:52-54 report Jesus’ entry into Hell to redeem the righteous dead. There Jesus breaks open the gates, binds Satan, and brings the patriarchs, martyrs and ancestors to Paradise. On their way into Paradise they see Enoch and Elijah, who rose up to heaven body and soul (Gen 5:24; 2 Kgs 2:11; Heb 11:5), and the Good Thief, who Jesus promised would precede him in Paradise (Luke 23:42-43).

26 Edited by Tischendorf, Evangelia Apocrypha, p. 210-286 (Greek A), 287-332 (Greek B).
27 Gounelle, Les recensions byzantines, has proposed a revision to Tischendorf’s sigla so that Greek B is now referred to as Greek M (for “Medieval”) and divided into three distinct recensions: M1 (created 9th-10th cent.), M2 (12th-14th cent.), and M3 (14th-15th cent.).
On the Funeral of Jesus begins with an unnamed figure, presumably Pilate, granting the body of Jesus to Joseph (cf. Acts Pil. 11.3). Nicodemus asks to be involved with preparing the body for burial, and the two do so in a sequence that incorporates passages from the canonical Passion accounts (1.2, 6). Jesus is referred to several times here as a “foreigner” (or perhaps “stranger”; 1.1, 3), perhaps because he is a Galilean in Judea, though this would be a peculiar appellation. If the text is here understood correctly, there seems to be some dispute about the appropriate burial responsibilities when it comes to foreigners; Nicodemus overhears the priests questioning whether a foreigner is to be buried “differently than a family member and heir”. They worry that granting Jesus such honours would bring “every dying foreigner into Jerusalem from the temples” looking for similar treatment (1.3). Nicodemus then goes to “request the delivery of the body of Jesus” (1.4) – an odd development given that Joseph and Nicodemus have already been granted the body. Indeed Nicodemus is not shown making the request, though he does obtain the face cloth (sudarium) mentioned in John 20:6-7 (1.5). Reference is made here of why the face cloth was “rolled up in a place by itself”; it appears that the face cloth was not accepted as part of the sacrifice of Jesus (because it is from the temple?). The text then continues, stating that Joseph and Nicodemus accepted the linen wrappings (othonia) as a “sacrifice and burnt offering” (1:5). The sudarium may appear later in the text, when Joseph is accused of taking “the shroud of the foreigner” from the temple (2.5), but note that here it is called an entafia (burial shroud).

While Acts Pil. covers the event of Jesus’ burial, it does not do so in the detail we find here. The Greek A version mentions the request for the body and the burial only in passing (in ch. 11.3, though essentially just repeating Luke 23:50-53). Greek B offers more detail, but nothing is said of the burial cloths, nor the foreigner(s). Note also that the new text does not contain the subsequent laments of Mary and Mary Magdalene found in Greek B.

<table>
<thead>
<tr>
<th>Greek A</th>
<th>Greek B</th>
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<tr>
<td>Jesus’ acquaintances stood off at a distance, along with the women who accompanied him from Galilee, a man well-born and rich, a God-fearing Jew, finding Nicodemus, whose</td>
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man, named Joseph, a member of the council from the city of Arimathea, who was anticipating the kingdom of God, approached Pilate and asked for the body of Jesus. He took him down, wrapped him in a clean linen cloth, and placed him in a stone-hewn tomb, where no one had ever been placed.

sentiments his foregoing speech had shown, says to him: I know that thou didst love Jesus when living, and didst gladly hear his words, and I saw thee fighting with the Jews on his account. If, then, it seem good to thee, let us go to Pilate, and beg the body of Jesus for burial, because it is a great sin for him to lie unburied. I am afraid, said Nicodemus, lest Pilate should be enraged, and some evil should befall me. But if thou wilt go alone, and beg the dead, and take him, then will I also go with thee, and help thee to do everything necessary for the burial. Nicodemus having thus spoken, Joseph directed his eyes to heaven, and prayed that he might not fail in his request; and he went away to Pilate, and having saluted him, sat down. Then he says to him: I entreat thee, my lord, not to be angry with me, if I shall ask anything contrary to what seems good to your highness. And he said: And what is it that thou askest? Joseph says: Jesus, the good man whom through hatred the Jews have taken away to crucify, him I entreat that thou give me for burial. Pilate says: And what has happened, that we should deliver to be honoured again the dead body of him against whom evidence of sorcery was brought by his nation, and who was in suspicion of taking the kingdom of Caesar, and so was given up by us to death? And Joseph, weeping and in great grief, fell at the feet of Pilate, saying: My lord, let no hatred fall upon a dead man; for all the evil that a man has done should perish with him in his death. And I know your highness, how eager thou wast that Jesus should not be crucified, and how much thou saidst to the Jews on his behalf, now in entreaty and again in anger, and at last how thou didst wash thy hands, and declare that thou wouldst by no means take part with those who wished him to be put to death; for all which reasons I entreat thee not to refuse my request. Pilate, therefore, seeing Joseph thus lying, and supplicating, and weeping, raised him up, and said: Go, I grant thee this dead man; take him, and do whatever thou wilt.

And then Joseph, having thanked Pilate, and kissed his hands and his garments, went forth, rejoicing indeed in heart as having obtained his desire, but carrying tears in his eyes. Thus also, though grieved, he was glad. Accordingly he goes away to Nicodemus, and discloses to him all that had happened. Then, having bought myrrh and aloes a hundred pounds, and a new tomb, they, along with the mother of God and Mary Magdalene and Salome, along with John, and the rest of the women, did what was customary for the body with white linen, and placed it in the tomb.

Jesus’ resurrection in On the Funeral is greeted by the priests and scribes with cries of “Horror, horror!” (2.1). They conspire to tell the people that Joseph and Jesus’ disciples stole Jesus’ body (2.2), thereby
evoking Matt 28:12-14, which is the basis also for the expanded scene of the interrogation of the guards in Acts Pil. 13. The people take Joseph to the high priests for questioning (2.3); Joseph defends himself by illustrating that he and the disciples would be unable to bypass the guards and break the seals on the tomb (2.4, evoking Matt 27:65-66). Joseph is then brought before Pilate, and the people lay out three charges: preparing Jesus’ body out of their (sic?) own means (recall the dispute in 1.3), taking the entafia from the temple, and stealing the body of Jesus and claiming he rose from the grave. In response, Pilate becomes angry at the delegation and, recalling the trial of Jesus, washes his hands of Joseph’s blood (1.6-7; cf. Matt 27:24). This episode has a partial parallel with Acts Pil. 12 (see also Narr. Jos. 1), in which Joseph is seized by “the Jews”, but only because they suspect he is a sympathizer since he asked for the body of Jesus. Joseph rebukes them, and he is imprisoned. But when they open the prison the next day, he has vanished. No mention is made in Acts Pil. of a trial before Pilate; indeed, the antagonists do not hear the news of the resurrection until the following chapter.

In the text’s final episode, Joseph laments his fate in prison (3.1). Jesus appears, accompanied by the Good Thief of Luke 23:39-43 (3.2-3). Jesus then brings Joseph to Galilee so that he might “proclaim to [the disciples] his resurrection” (1.4); Joseph thus is presented in this text as the first witness to the resurrection of Jesus. When the priests discover Joseph’s absence, they lament their treatment of “those who believe in our Lord Jesus Christ” (3.6). It is in this final episode that we see the most significant parallels to the Acta Pilati tradition. In Acts Pil., Joseph disappears from prison in ch. 12 and then he is found in Arimathea in ch. 15. Joseph returns to Jerusalem and appears before the Sanhedrin. When asked about his disappearance, he says he was praying in prison and Jesus appeared to him, though Joseph first thought he was Elijah. Jesus took him to see the empty tomb, and then home to Arimathea where he is told to remain for 40 days while Jesus visits his disciples. Joseph does not proclaim the resurrection to the disciples, nor do we see the Good Thief. The only text to mention the thief in the prison scene is the Narrative of Joseph of Arimathea (ch. 4), a text that goes into great detail about the fate of the two thieves. Narr. Jos. also has Joseph journey with Jesus and the Good Thief to Galilee, not Arimathea, though they stay there only for a brief time, during which they speak to the apostle John.

On the Funeral of Jesus is a curious mix of canonical and apocryphal traditions. The NT gospels provide information about Jesus’ burial preparations and location, as well as the germ for such details as the fate of the Good Thief, the guards at the tomb, and the portrayal of Pilate in the
trial of Joseph. The *Acta Pilati* cycle provides the framework for the imprisonment and liberation of Joseph, but *On the Funeral* differs from *Acts Pil.* significantly in the details. The reason for the combination of these traditions is unclear. One can observe a certain anti-Semitism in the narrative in the way the priests treat Joseph and their resultant shame at the discovery of his absence; Nicodemus and Jesus tell Joseph not to fear the “threats of the Jews” (1.4; 3.2). But the Jews, on the whole, are largely innocent of wrongdoing – they only follow the directives of the priests and scribes, and the author of the text expresses his anger only at the priests (3.6). Similar treatment of Jewish culpability in the death of Jesus is found in *Acts Pil.*; indeed, the text even concludes with the people accepting the crucifixion, “if his rememberance extends until the year which is called Jubilee” (*Acts Pil.* 16.7). However, without the complete text of *On the Funeral*, it is difficult to determine the precise purpose of its portrayal of Joseph’s antagonists.

There is more still about *On the Funeral* that is unclear. The Vienna manuscript presented some difficulties in transcription and translation. Some of this difficulty is due to iotaism, some to manuscript damage – note line 4 of 2.8, and lines 1 and 2 of 3.1. It is possible that some of the more troublesome readings (particularly in 1.3-5) result from scribal omission; certainly this has occurred in 2.2 (at line 1) where a word has dropped out of the text (τῇ ἡμέρᾳ).

Undeniably, *On the Funeral of Jesus* is a fascinating text that warrants further exploration. It is a welcome addition to the corpus of homiletic literature inspired by the *Acta Pilati* traditions.
Τῇ ἄγιᾳ καὶ μεγάλῃ Παρασκευῇ εἰς τὸ ἁγιὸν πάθος τοῦ Κυρίου

[1] (fol. 104r) ἐπιγελῶντες αὐτῶν1 ὁ δὲ Κύριος λαβὼν πάντας2 ἐξεβάλεν ἐκ τοῦ ὕδου, πρῶτον Δαυὶδ κρούων τὴν κιθάραν3 λέγειν4· "Αὕτη ἐγερμένη τῷ Κυρίῳ, ἀλαλάζομεν τῷ Θεῷ τῷ σωτῆρι ἡμῶς ὦ μένεις5 ἡμῶν πολεμῆσας ἐνίκησεν". καὶ πάντες ἔλεγον6 τὸ ἄλληλουία.


[3] Καὶ εἰσελθόντες ἐν τῷ παραδείσῳ14 εὗρον15 ἐκεῖ16 τὸν λεγόντα17 καὶ λέγουσιν αὐτῶ78· "Τίς εἰ σῦ; τίς εἰς ὑμᾶς σοι ὧδε;19, τίς ὧδε σοι τὰς πύλας ἠνοιξες20, τί21 παρασκευασάς22 ἡμῶν πρῶτον εἰσήλθης ὡδὲ"23.

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1 ἐπιγελῶντες αὐτῶν om. M
2 add. τοὺς προφήτας M
3 πρῶτον Ἰερουσαλήμ αὐτῷ (τῷ διὸ cod.) — κιθάραν om. M
4 add. πορεύουσας εἰς τὸν παραδείσος, οἱ δὲ χαίροντες ἐξεβάλοσαν ἐκ τοῦ ὕδου.
5 πρῶτος Δαυὶδ κρούων τὴν κιθάραν λέγειν εὐφρανόμενος M
6 add. ὑπὲρ M
7 ἔλεγον: ὡπήκουσαν M
8 add. ὡς αὐτῶς M
9 κροτήτωσαν: κρατίτωσαν cod., κροτήσατε M
10 add. ὡς τὸ βασιλεὺς ὑπὲρ ἡμῶν πολεμῆσας ἐνίκησε M
11 ἐπορεύοντο om. M
12 εἰς: ἐπὶ M
13 add. ἔλεγον M
14 ἐν τῷ παραδείσῳ om. M
15 εὗρον M: εὗρον cod.
16 ἐκεῖ om. M
17 ἔλεγεν: ἔντασαν M
18 καὶ λέγουσαν αὐτῶν: καὶ ἔξαντο καὶ ἔλεγον αὐτῷ M
19 pr. τίς — ὡδὲ: τίς εἰς ἡγαγές σε ὡδὲ M
20 πύλας ἠνοιξεν: ἤθελος ἀνέφεξε M
21 add. ὡδὲ M
22 παρασκευασάς M: παρασκευασάς cod.
23 ἡμῶν — ὡδὲ: εἰς ἡμᾶς πρῶτος ἡμῶν ἐνδίκητο μή καὶ τὰ ἐνταῦθα ἠγαγές εἰς ἡμᾶς; μή συλλέξῃ τὰ ὡδὲ παρεγένου; οὐκ ἤρεσθήση τῶν ἐπιγείων, ἀλλὰ καὶ τὰ ἐπορεύσῃ ἀρνήσασθαι θέλει; εἰπὲ ἡμῖν, τίς εἰς ἡγαγές σε ὡδὲ; οὐ φθονοῦμεν σοι, διότι εἰς ἡμᾶς, ἀλλὰ τὴν αὐτίον ἤφειμεν M
[1] …laughing at him¹. And the Lord, taking everyone², led out of Hades first David (who was) playing the harp, saying, “Come³, let us sing to the Lord, that we may shout to the Lord our Saviour that our king, waging war, has conquered”⁴. And everyone said⁵ hallelujah.

[2] Again (he said), “Let all the peoples clap their hands and shout to God in a joyful voice”⁶. Thus they went⁷ joyfully into Paradise. “Rejoice greatly, daughter Zion, and after a little, awaken Jerusalem to enter your glory, where your king, waging war, has conquered”⁸.

[3] Going in to Paradise⁹, they found the thief and they said¹⁰ to him, “Who are you?¹¹ Who brought you here? And who opened the gates to you? What have you done that you have entered here before us?”¹².

¹ The fragment begins just after Jesus has bound the Devil and cast him down to the lowest parts of Hades.
² M has “all the prophets”.
³ For “first…’Come’” M reads: “saying, ‘Go into Paradise’”. And the ones rejoicing rushed out from Hades. First David playing the harp said rejoicing”.
⁴ Psalm 94:1.
⁵ M has “answered”.
⁶ Psalm 47:1. Then M adds: “because the king above us waging war, conquered”.
⁷ M has “ran”.
⁸ It is not clear who is the speaker here; it may even be the homilist. M lacks this sentence.
⁹ M lacks “into Paradise”.
¹⁰ M has “were amazed and said”.
¹¹ M lacks “Who are you?”
¹² M has “What has happened that you went before us here? Did you not also come here to thieve? Did you not come here to steal? Were you not satisfied with the earthly, he wants also to steal the heavenly? Tell us, why have you come here before us? We do not grudge you, because you came but we are looking for the cause”.
[4] Λέγει αὐτοίς· "Εγώ λῃστὴς εἰμί· ἄλλος δεσπότης φιλάνθρωπος ἔστιν καὶ ἐλέημον. Ἐγώ γὰρ εἰμί ὁ οὐδένα ἁγαθὸν κεκτημένος. όδεν καὶ κατέκρινάν με ᾠποδεικνύοντες με σὺν τῷ ἀθανάτῳ βασιλεία· καὶ δέλοντες με ἀπολέσαι μᾶλλον ἐξωποιήσαν με. Ἐβλέπον γὰρ τὰ σημεῖα τὰ ἐπὶ τοῦ σταυροῦ γενόμενα καὶ νοῆσας ὅτι ὁ Θεοῦ ἔστιν, ἐβοήσας φωνῇ μεγάλῃ λέγων· "Μνησήσθι μου Κύριε ὅταν ἐλεήσῃ ἐν τῇ βασιλείᾳ σου."  

[5] Καὶ εὐθέως ὁ Κύριος τὰς ἱκεσίας μου ἔδεικνυ με τὸ τοῦ σταυροῦ σημεῖον καὶ ἀπέστειλέν μοι ἐνθάδε. καὶ λέγει μοι· "Εὰν καλύψωσιν τὸ φως μὴ εἰσῆλθείν εἰς τὸν παραδίσου ἐκπολεῖτον τὸ βασιλικὸν σημεῖον καὶ ἀνοίξει σοί τὰς θυράς τοῦ παραδίσου."  

[4] He said to them, “I am the thief\(^3\). But the Lord is gracious and merciful\(^4\). For I am one who had gained nothing good. Therefore, they condemned me\(^5\) to die also, crucifying me\(^6\) with the immortal king. But those wishing me to die instead gave me life\(^7\). For I saw the signs taking place upon the cross. And realizing he is the son of God, I cried out greatly saying, ‘Remember me, Lord, when you go in your kingdom’\(^8\).

[5] Instantly, after the Lord accepted my supplications\(^9\), he gave me the sign of the cross and sent me here\(^10\). He said to me\(^11\), “If the flaming sword hinders you\(^12\) from going into Paradise\(^13\), show this royal sign and the gates of Paradise\(^14\) will open to you”.

[6] I went in and\(^15\), seeing me, the flaming sword that guards Paradise closed the gates. I said that the king\(^16\) sent me. And I showed it the sign

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\(^{13}\) M adds “because of my deeds I am not worthy to come here”.

\(^{14}\) M adds “he led me here”.

\(^{15}\) M has “the Jews condemned me”.

\(^{16}\) M lacks “crucifying me”.

\(^{17}\) M adds “crucifying me with Christ”.

\(^{18}\) Luke 23:42.

\(^{19}\) M has instead “instantly accepting my prayer he said to me, ‘ Truly I say to you, today you will be with me in Paradise’” (Luke 23:43).

\(^{20}\) M omits “and sent me here”.

\(^{21}\) M has “And saying, ‘Take this and go into Paradise and’”.

\(^{22}\) The Vienna Ms here has the third person plural.

\(^{23}\) For “from going into Paradise”, M has “to go in”.

\(^{24}\) M omits “of Paradise”.

\(^{25}\) M adds “instantly”.

\(^{26}\) M adds “he who was crucified”.

54 εἰσελθὼν καὶ: εἰσελθὼν M
55 λέγων πρὸς αὐτόν: καὶ ἔλεγον εἰς ἐμαυτῷ M
56 καὶ ἶσχυνδος om. M
57 τῶν λοιπῶν: τῶν λυπῶν cod., τὸ λοιπὸν M
58 τῶν προφητῶν: τῶν ἄγιων προφητῶν M
59 add. μοι M
60 add. μοι M
61 μέρη M: μέρῃ cod.
62 τῶν ἡμερῶν καὶ: ἡμερῶν M
63 ᾧκλεκτοὶ M: εἰδεάν cod.
64 καὶ ἦλθον ἐγγὺς μοι: om. M
65 σὺ τίς εἶ: τίς εἶ σὺ M
66 ἤν: εἶ M
67 ἔκεινος – σχῆμα: ἔκεινον γὰρ τὸ σχῆμα ἵσικτικὸν ἦν M
68 ἤν: εἶ M
69 σὺ: σῇ M
70 add. σὺ τίς εἶ M
71 add. ἡμῖν M
72 ἵσικτικὸν ἔστι post σου transp. M
73 ὁμολογήσασα M: ὁμολογήσα M
74 καὶ ὁ Κύριος: καὶ ὁ διανοομένος M
75 ἡγαγέν: εἰσηγαγέν M
76 συνάδευσασα M: συνάδευσα cod.
77 αὐτόν: αὐτῷ M
78 ὑπὸ τὸν Ἰουδαῖον: δὲ ἡμᾶς M
79 ἔπει: εἶπεν καὶ εἶπον αὐτοῖς M
80 ἡμῖν: ὑμῖν M
81 ἵνα μοι ἀπαγγείλατε: om. M
82 ὁ ἰησοῦς [ἰησοῦς cod.] post εἰμί transp. M
83 ὑπὸ: ἀπὸ M
of the cross. Instantly (the gates) opened to me and I went in. I found no-one and my mind was amazed, saying to it27, “Where is Abraham and Isaac and Jacob28 and the rest of number of the prophets?”29.

[7] While I was marveling and thinking to myself, behold, on the right side of the east appeared two men old of days, marvelous in form and pure in appearance. They approached me30 and asked me saying, “Who are you? He was31 not Abraham; he possessed a priestly likeness. He was not Moses: he (was) weak-voiced and slow of tongue, and you (have) clarity of speech. You appear to be a thief, for also your likeness is that of a thief”. I agreed that I was a thief and that the Lord of Paradise brought me here because I travelled with him into the death which he endured at the hands of the Jews32.

[8] Again I entreated him and said33, “Who are you? I beg you, tell me”34. Answering one of them said to me, “I am Elijah the Tishbite.

27 M has “to myself”.
28 M omits “and Jacob”.
29 M has “holy prophets”.
30 M omits “they came near me”.
31 Here and following, M has “you are”.
32 M has “which he endured on account of us”.
33 M has only “And I said to them”.
34 M omits “tell me”.
πυρίνου ἀρματος ἄνηγέζητην ἐνταῦθα, καὶ οὐκ εἴδον ἠνατον, καὶ αὐτὸς ὁ μετ’ ἐμοῦ Ἐνώχ ἐστιν ὁ μετατεθείς ἐνταῦθα ῥήματι Θεοῦ".  

[9] Οἱ δὲ προφήται ἀκούσαντες ἐδόξασαν τὸν Θεόν ἐπὶ τὴν αὐτοῦ δωρεὰν τὴν δοθεῖσαν τοῖς ἁμαρτωλοῖς, ὁ ὁδικός σκυλεύσας τὸν ἄδην δὴ νῦν τὸν ἄδην ἀνεκόμισεν ἀναστὰς ἐκ τῶν νεκρῶν τοῖς ἁμαρτωλοῖς, καὶ τὸν κόσμον ἀνελευθέρωσεν καὶ εἰς ἵππους ἀναβάσασαν.  

ΤΕΧΝΗ 2
Εἰς τὴν Κηδείαν τοῦ Ἰησοῦ

1. [1] (fol. 18r)... ἐφοβήθη σφόδρα. Λέγει πρὸς τὸν Ἰωσήφ· "Χαρίζομαι σοι, Ἰωσήφ, τὸ σῶμα τοῦ Ἰησοῦ". Ἀκούσας δὲ ὁ Νικόδημος ὁ Ἰωσήφ ἐλάβεν ἐξουσίας τοῦ καθελεῖν τὸ σῶμα τοῦ Ἰησοῦ, δραμὼν ἀρχεῖ τὸν Ἰωσήφ λέγων· "Κύριε μου Ἰωσήφ, μὴ στερίσῃς μου τοῦ μισθοῦ σου, ἀλλὰ κἀγὼ ἔσομαι μετά σου εἰς τάφον τοῦ ξένου ἵνα εὕρωμεν ἔλος".  

2. Ὁ δὲ Ἰωσήφ ἐνέγκε σινδόνα καθαρὰν. Νικόδημος δὲ σμύρναν καὶ ἀλώην δεύτερας ὡς λίτρας ἔθηκεν εἰς τὴν σινδόνα.
I was taken up here by a fiery chariot and I did not see death\(^{35}\). He who is with me is Enoch, the one taken up here by the word of God”\(^{9}\).

[9] The prophets listening praised God concerning his gift given to sinners. And the Lord stripped Hades, bound the Devil, broke the gates, shattered the bars at once so that this one would no longer be a ruler\(^{36}\), and he set the world free and ascended into heaven\(^{37}\). The one who took upon himself to entrust the heavenly with the earthly, Christ risen from the dead, our God, to him the glory forever and ever, amen\(^{38}\).

TEXT 2

ON THE FUNERAL OF JESUS

1. [1] …he was very afraid. He said to Joseph, “I grant to you, Joseph, the body of Jesus”\(^{1}\). And Nicodemus\(^{2}\), having heard that Joseph received the right to take down the body of Jesus, came running to Joseph saying, “My Lord Joseph, do not deprive me of your reward; rather, I too shall be with you at the tomb of the foreigner so that we may obtain mercy”\(^{2}\).

[2] And Joseph brought a clean linen cloth\(^{3}\) and Nicodemus about one hundred pounds of myrrh and aloes\(^{4}\). And taking down the body of Jesus from the cross, they embalmed it with myrrh and laid (it) in the linen cloth.

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\(^{35}\) M adds “even now”.

\(^{36}\) M reads “And the Lord stripped death, trampled Hades and restored the tree by the tree, broke the gates, shattered the bars, and bound the Devil”.

\(^{37}\) M expands “and ascended into heaven” as “raised all of the dead into heaven, so we may remember the one made flesh, praise the one crucified, give thanks for the one raised, that also he will rescue us from the darkness of our sins, and make us heirs of his kingdom”.

\(^{38}\) M reads “For honour is fitting to him and worshipping with his father without beginning and the all-holy and creative spirit, now and always, and forever and ever, amen”.

1 Mark 15:45; Luke 27:56.
2 John 19:39.
[3] Λέγει Ἰωσὴφ πρὸς Νικόδημος: “Γινώσκεις, ἀδελφε, ὅτι παράτυπον ἔγένετο εἰς τὴν ἐνταφίαν τοῦ ξένου; αὐτὸς ξένος, κἀγὼ ἥχος ἐγενόμην τῆς συναγωγῆς καθός λέγουσιν οἱ ἱερεῖς καὶ ὁς ξένον οὐκ ἐνταφιάζομεν ἀυτὸν ἅπας ίδιον καὶ κληρόνομον. καὶ σὺ εἰδες ὅτι πᾶς ξένος ἀποθνῄσκων εἰς Ἰερουσαλήμ ἐκ τῶν ναιον γίνηται ἢ ἕξοδος αὐτοῦ”.


5. καὶ ἔπορευθη Νικόδημος εἰς τὸν ναὸν καὶ ἤνεγκεν τὸν σουδάριον ὅν ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ οὐ μετὰ τῶν ὀϑυόνων καὶ ἔκλεισεν τὸν Χριστὸν εἰς κάθε καὶ κληρόνομον. καὶ συ εἶδας ὅτι πᾶς ξένος ἀποθνῄσκων εἰς Ἱερουσαλήμ ἐκ τῶν ναιον γίνηται ἢ ἕξοδος αὐτοῦ. καὶ ἔκλεισεν τὸν Χριστὸν εἰς κάθε καὶ κληρόνομον καὶ ὑπολογίζουσιν ἐκ τῶν οἴκων αὐτοῦ.

2. [1] Μετὰ δὲ τρεῖς ἡμέρας ἡ ἐνταφία ἀνέστη ὁ Κύριος. λέγουσιν οἱ ἱερεῖς καὶ οἱ γραμματεῖς: “Οὐαί οὐαί, τίς ἡμῶν ἡ ταλαιπωρία αὕτη; δεῦτε οὖν εἴπωμεν ὅτι Ἰωσὴφ καὶ οἱ μαθηταὶ αὐτοῦ ἔκλεψαν αὐτὸν καὶ λέγουσιν αὐτοὶ ὅτι ἄνεστο ἐκ νεκρῶν. λοιπὸν παραδώσωμεν τὸν Ἰωσὴφ εἰς τὴν ἀνάστασιν τοῦ Ἰωσὴφ”.

8 ἐχθρός cod.
9 ἐνταφιάζωμεν cod.
10 εἴδας cod.
11 τοῦ ναιον cod.
12 πορεύσωμαι cod.
13 ὀϑυόνων cod.
14 ἐντετυλιγμένων cod.
15 τοπον cod.
16 ἡτον cod.
17 ὀϑυόνων cod.
18 τὰ εἰο ὁ cod.
19 τὸ cod.
20 ἐκλίθησαν cod.
21 λοιπῶν cod.
22 ἐλεημονηθῇ cod.
Joseph said to Nicodemus, “Do you know, brother, that there is dispute concerning the burial of the foreigner? This foreigner. And I was outside the synagogue just as the priests were saying that, ‘We do not prepare a foreigner himself for burial differently than a family member and heir. Do you understand that his delivery would bring every dying foreigner into Jerusalem from the temples?’”

Nicodemus said, “Fear not Joseph, because of the snares and threats of the Jews. I shall go to the temple and I shall request the delivery of the body of Jesus and (ask) also about the other foreigners”. Joseph said, “Go quickly”.

Nicodemus went to the temple and brought the face cloth that was on his head, not lying with the linen wrappings but rolled up in a place by itself. Why by itself? Because it was from the temple and he did not accept it in sacrifice but only his own linen wrappings, which Joseph and Nicodemus accepted as a sacrifice and a burnt offering.

After Nicodemus came from the temple, he placed the body of Jesus in the tomb of Joseph, which was hewn out of rock opposite the place of the skull where Christ was crucified. They rolled a great stone against the entrance of the tomb and returned each to his home.

2. [1] And after the third day of burial, at the third hour, the Lord rose. The priests and the scribes said, “Horror, horror! Why is this misery for us? Come then, let us say that Joseph and his disciples stole him, and that they say he rose from the dead. In addition, we will sentence Joseph to death so that the resurrection of Jesus will be forgotten as the pretext of Joseph”.

[2] Making a plot, the priests and the scribes on the day of the Lord said to the synagogue of the Jews, “Listen, people of Israel, the promise of Jacob: Joseph of Arimathea did not want to come into our council, but to go with the nailed one, the enemy of us and of God and the law. He prepared him for burial in his garden and in his tomb. Then he devised with the disciples of Jesus and stole his body and they said that he rose from the dead”.

5 παράτυπος: LSJ has “counterfeit,” but in modern speech it means “irregularity.” The meaning here might be closer to τύπτω: “beat, strike.”
6 Matt 27:52-53; Matt 21:14; Luke 9:31. The temples mentioned here may be healing sites of Asclepius, abandoned by supplicants in search of more effective healing. Note, in Acts Pil. 1.1 the Jewish leaders state that “No one can cast out demons by an unclean spirit, but only the god Asclepius.” Healing plays a large part in the trial of Jesus (see Acts Pil. 2.6; 6.1-2, 7).
7 John 20:7.
10 Mark 15:46; Matt 27:60.
[2] Συμβουλίου23 ποιήσαντες οἱ ἱερεῖς καὶ οἱ γραμματεῖς <τὴν ἡμέραν>24 τῇ κυριακῇ λέγουσι πρὸς τὴν συναγωγὴν τῶν Ἰουδαίων·
"Ἀκούσατε λαὸς τοῦ Ἰσραήλ. κληρονομία τοῦ Ἰακόβου Ἰωσήφ ὁ ἀπὸ Ἀρμαθαίας οὐκ ἠδηλίσατε ἐλήθειν εἰς τὴν βουλὴν ἡμῶν ἀλλὰ μᾶλλον ἀπελθεῖν ἀπὸ καθήλωσιν τὸν ἐξήραν ἡμῶν25 καὶ τοῦ Θεοῦ καὶ τοῦ νόμου. καὶ ἐνταφίασαν αὐτὸν εἰς τὸν κήπον αὐτοῦ καὶ εἰς τὸν τάφον αὐτοῦ. εἶτα εὑρίσκει26 τοῖς μαθηταῖς τοῦ Ἰησοῦ καὶ ἐκλεψων τὸ σῶμα αὐτοῦ καὶ λέγουσιν ὅτι ἀνέστη ἐκ τῶν νεκρῶν".

[3] Καὶ λέγει ὁ λαὸς: "Τί θέλεσιν τὸ σῶμα νεκρῶν;" ἡδὲ27 δραμόντες τὸ πάν πλῆθος ἠρπασαν τὸν Ἰωσήφ πρὸς τοὺς ἱερεῖς. (fol. 18v) καὶ λέγουσιν οἱ ἱερεῖς πρὸς αὐτὸν· "Τί τούτο ἐποίησαν ὁ παράνομος καὶ παραβατά τοῦ νόμου".

[4] Ἀποκρίθης δὲ ὁ Ἰωσήφ εἶπεν· "Ω άνόητοι καὶ τυφλοὶ καὶ ἀνάστασιν, οὐκ αἰσχύνεσθε λέγοντες28 τοιαύτα, τὰς ἁλές κλέψαι νεκρὸν σῶμα, μαλλίστα29 δὲ καὶ γυμνοὶ30, ποὺ αἱ σφραγίδες τοῦ μνήματος καὶ τοῦ Πιλάτου κουστώδια: πῶς ἐσύληθη ὁ νεκρὸς ὑπὸ ταπεινῶν καὶ εὐτέλων ἀνθρώπων; οὐκ οὖν μὴ φλυαρέητε".

[5] Ἀκούσαντες δὲ τὸν Ἰωσήφ οἱ ἱερεῖς καὶ ἄπας ὁ λαὸς καὶ ἡ συναγωγὴ πάσα εξῆγαγαν τοὺς δοῦνας. καὶ ἐδημόθησαν σφόδρα καὶ δύσαντες τὸν Ἰωσήφ ἀπήγαγον πρὸς Πιλάτον λέγοντες· "Οὕτως31 ὁ ἀνθρώπος παραβάτης ἐστὶ τοῦ νόμου καὶ τὸν ἐσταυρώμενον κατήγαγεν ἀπὸ τοῦ ἔξολο καὶ ἐνταφίασεν32 αὐτὸν ἐκ τῶν ἰδίων πραγμάτων. ἅλα καὶ ἡ ἐντάφια τοῦ ἐξουκ ἐκ τοῦ ναοῦ προσκομίζεται καὶ οὐκ ἢρκεσθή εἰς τὸ τοιοῦτον τόλμημα ἄλλα καὶ εὑρίσθη καὶ τοῖς μαθηταῖς αὐτοῦ τοῦ Ἰησοῦ. καὶ ἔλθοντες ἐκλεψων33 τὸ σῶμα αὐτοῦ καὶ λέγουσιν ὅτι ἠγέρθη ἐκ τῶν νεκρῶν".

[6] Θυμωθεῖς34 δὲ ὁ Πιλάτος λέγει τοῖς Ἰουδαίοις ἐν ὑμῖν ἐν ὑμνίῳ εὐθείᾳ35 ἐθυμώθησαν: "Ὡς θανάτου μεθ᾽ ἡμῶν, σκληροτράχηλοι καὶ στερεοκάρδιοι καὶ ἰμωμείς, χαῖς παραχῇ ἐγενήθη καὶ δύρω σάν μέγας καὶ ἀνθρώπων δίκαιοι ἐσταυρώσατε ἀδίκως, τὸν τοιοῦτο σήμεια καὶ

23 συμβουλίουνται cod.  
24 τῇ ἡμέρᾳ scripsi  
25 ἡμῶν cod.  
26 εὑρίσκειν cod.  
27 εἴδε cod.  
28 λεγόν cod.  
29 μᾶλλστα cod.  
30 γυμνόν cod.  
31 οὕτως cod.  
32 ἐνταφίασθεν cod.  
33 εκλεψων cod.  
34 Θυμωθείς cod.  
35 ἐμβημοτήμονος cod.
The people said, “Why do they want the dead body?” And the whole crowd ran and took Joseph by force to the high priests. And the high priests said to him, “Why did you do this, O wrongdoer and transgressor of the law?”

Joseph answered and said, “O foolish and blind and shameless, are you not ashamed saying such things? Who wants to steal a dead body, especially one stripped bare? Where (are) the seals of the tomb, and the guard of Pilate? How was the dead one carried off by lowly and shabby men? So, do not accuse”.

Hearing Joseph, the high priests and all the people and the entire synagogue were gnashing their teeth. They were very furious and, coming upon Joseph, they led him away by force to Pilate saying, “This man is a transgressor of the law. He took down the crucified one from the tree and prepared him for burial out of their own means. But also the burial shroud of the foreigner was brought from the temple. And, unsatisfied with such a shameless act, he devised also with the disciples of Jesus himself, and coming, they stole his body and said that he was risen from the dead”.

Pilate, becoming furious, said to the Jews, speaking angrily in great anger, “O violence among you! Stubborn, hardhearted, and impious! Yesterday a disturbance happened and great confusion. And you crucified a just man unjustly. Such signs and wonders were accomplished and you

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τέρατα ποιήσαντα καὶ οὐκ ἐπιστεύσατε, καὶ πάλιν σήμερον συναγωγή καὶ τιραχή εἰς τὸν ποιήσαντον ἁγαθὸν. ἐγὼ δὲ οὐ κρίνω οὐδὲ κελεύω ἐν τούτῳ”.


3. [1] Ἐκάθη τοῦ Ἰωσὴϕ ἐν τῇ φυλακῇ μόνος καὶ ἐκλαίετο πικρῶς λέγων: “Τί μοι τὸ ὄφελος ἄρτι ἐκ τοῦ Ἰησοῦ; ιδοῦ, τὰ...”γνωτόν μου ἐξωλέθρευσαν ὁμοίως καὶ ἡ ψυχή μου ἀποκτείνασθαι ἀδίκως”.

[2] Τότε ἀνάβλεψαις Ἰωσὴϕ εἶδεν ἐν μέσῳ τῆς φυλακῆς τὸν Ἰησοῦν ἡστώτα μετὰ τοῦ λῃστοῦ βαστάζοντα καὶ γνώρισας τὸν Ἰησοῦν ἐπεσεν εἰς τοὺς πόδας αὐτοῦ λέγων: “Ἀληθῶς εἰ ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ἀληθῶς ἡγέρθης ἐκ τοῦ μνημείου δύνατος καὶ κατίσχυσας πάντας τοὺς μισοῦντάς σε”.

[3] Ἐκάθη τοῦ Ἰωσὴϕ τὴν δεξιὰν αὐτοῦ ἐπελάβησεν τὸν Ἰωσὴϕ καὶ ἐκβάλετον αὐτὸν ἐξὸς τῆς πόλεως ἐπάνεγκας αὐτὸν εἰς τὴν Γαλιλαίαν, καὶ διδάχας αὐτὸν ἐπέλυσεν αὐτὸν εἰς τοὺς μαθητάς αὐτοῦ ὅπως κήρυξη αὐτὸς τὴν ἀνάστασιν αὐτοῦ.

36 τη cod.
37 ἀπέλισεν cod.
38 σκοτινήν cod.
39 λιθοβολίσωσαν cod.
40 μονοττ cod.
41 γνωτόν cod.
42 ἐξολέθρευσαν cod.
43 ἐνθυμωμένου cod.
44 βαστάζωντα cod.
45 μνημείου cod.
46 ἀπέλυσεν cod.
47 κήρυξει cod.
did not believe. And again today an assembly and disturbance (occurs) at the good thing accomplished. But I do not decide nor command about this”.

[7] Then Pilate commanded and sent them away outside saying, “Go and do what you wish; see to it yourselves. I am innocent of this man’s blood and all my house”\textsuperscript{14}.

[8] The priests, coming out, went into the synagogue and locked Joseph in a dark prison, saying, “Tomorrow we will stone him as a wrongdoer”, <and> placing faithful guards at the entrance of the prison, <so that> their slaves may not come in with the disciples of this very Jesus and carry him out from the prison.

3. [1] Joseph sat alone in the prison. And he cried bitterly, saying, “What advantage is there to me now from Jesus? Look! The […]\textsuperscript{15} destroyed my friend, and likewise my soul is condemned to death, for tomorrow I will be stoned like a wrongdoer and I will die unjustly”.

[2] As he was thinking these things, a great light shone and a voice came to him saying, “Fear not, Joseph, for I am with you. Do not be afraid of the threats of the Jews. Rise”.

[3] Looking up, Joseph saw in the middle of the prison Jesus standing with the thief, holding the cross\textsuperscript{16}. Discovering Jesus, he fell down at his feet saying, “Truly you are the son of the living God. Truly you were raised from the grave, so mighty and prevailing over all who despise you”.

[4] Then Jesus, stretching out his right hand, took hold of Joseph and, bringing him out of the city, he led him to Galilee. And, after teaching him, he delivered him to his disciples so that he might proclaim to them his resurrection.

\textsuperscript{14} Matt 27:24.

\textsuperscript{15} Damage to the manuscript has obscured the text here. The missing word or partial word is about three letters long. The tail of a rho is visible, suggesting that the subject is “the priests”; however, the word must be a neuter plural.

\textsuperscript{16} Grammatically, Jesus is holding the cross, but the thief is often depicted holding his own cross (see Acts Pil. B 26; Narr. Jos. 5.3).
Τῇ ἐπαύριον συναχθέντες οἱ Ἰουδαῖοι λέγουσι τοῖς ἱερεῖσι· "Δότε ἡμῖν τὸν παραβάτην Ἰωσῆφ ὡς λιθοβολήσωμεν αὐτόν", οἱ δὲ ἱερεῖς ἀπελθόντες ἐν τῇ φυλακῇ τὰς σφραγίδας αὐτῶν εὗρον σῶας. ἀνοίξαντες δὲ ἔσω οὐδένα εὗρον.

5] Λέγουσι οἱ ἱερεῖς πρὸς τὰς φυλακὰς· "Ποῦ Ἰωσῆφ;" ἢ δὲ· "Οὐκ οἴδαμεν". Τότε οἱ ἱερεῖς ἐγνώντο· τὸ πταῖσμα αὐτῶν. φόβῳ καὶ δειλίᾳ συνεχόμενος ἔπεσον χαμηλῶς ὡς νεκροί. ὁ τῆς αὐτῶν παρώνος, ὁ τῆς αὐτῶν ταλαιπωρίας μὴ ἔλεγον τοὺς πιστεὺσαν εἰς τὸν κύριον ἤμων Ἰησοῦν Χριστόν.

7] Ὅτι αὐτῷ πρέπει πᾶσα δόξα κράτος, τιμή, μεγαλοπρέπεια νῦν καὶ ἡ ἐν τοῖς αἰῶνας τῶν αἰώνων, ἀμήν.
The next day, the Jews assembled and said to the priests, “Give us the transgressor Joseph so that we may stone him”. The priests went into the prison, and found their seals preserved. And opening, they found nothing inside.

The priests said to the guards, “Where is Joseph?” And (they said), “We do not know”. Then the priests knew their failure. Afflicted by fear and timidity, they fell to the ground as if dead. O their stubbornness, O their misery, not wishing to show kindness to those who believe in our Lord Jesus Christ!

Because to him is fitting all glory, power, honour, and magnificence, now and then and forever, amen.
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York University  Tony BURKE
18 Troy St.
Kitchener, ON N2H 1L8, Canada
tburke@yorku.ca
Abstract — A 14th/15th-century Greek manuscript in Vienna (Cod. hist. gr. 91) contains two fragmentary texts relating to the Acta Pilati corpus of the Christian Apocrypha. The first is a fragment of On the Passion, for the Preparation Day, a sermon attributed to Eusebius of Alexandria drawing upon the Descensus ad inferos, found appended to several versions of the Acts of Pilate. The paper includes a transcription and translation of the fragment along with an overview of the publication history of the sermon. The second text is an unpublished, untitled excerpt from an unknown homily dealing with the burial of Jesus and the imprisonment of Joseph of Arimathea. This paper presents a diplomatic edition of the text with an English translation along with a discussion of its relationship to the Acts of Pilate and the related Narrative of Joseph of Arimathea.