



## THE INFANCY GOSPEL OF MATTHYAHU

*Edited by Noel Joshua Hadley*

1 In those days there was a man in Yerushalayim, Yehoyaqim by name, of the tribe of Yahudah. He was the shepherd of his own sheep, fearing YAHUAHA in integrity and singleness of heart. He had no other care than that of his herds, from the produce of which he supplied with food all that feared Alahayam, offering double gifts in the fear of Alahayam to all who labored in doctrine, and who ministered unto Him. Therefore, his lambs, and his sheep, and his wool, and all things whatsoever he possessed, he used to divide into three portions: one he gave to the orphans, the widows, the strangers, and the poor; the second to those that worshipped Alahayam; and the third he kept for himself and all his house. And as he did so, YAHUAHA multiplied to him his herds, so that there was no man like him in the people of Yashar'el. This now he began to do when he was fifteen years old. And at the age of twenty he took to wife Ḥannāh, the daughter of Achar, of his own tribe, that is, of the tribe of Yahudah, of the family of David. And though they had lived together for twenty years, he had by her neither sons nor daughters.

2 And it happened that, in the time of the feast, among those who were offering incense to YAHUAHA, Yehoyaqim stood getting ready his

gifts in the sight of YAHUAHA. And the priest, Ruben by name, coming to him, said: It is not lawful for thee to stand among those who are doing sacrifice to Alahayam, because Alahayam has not blessed thee so as to give thee seed in Yashar'el. Being therefore put to shame in the sight of the people, he retired from the temple of YAHUAHA weeping, and did not return to his house, but went to his flocks, taking with him his shepherds into the mountains to a far country, so that for five months his wife Hānāh could hear no tidings of him.

And she prayed with tears, saying: O YAHUAHA, most mighty Alahayam of Yashar'el, why hast Thou, seeing that already Thou hast not given me children, taken from me my husband also? Behold, now five months that I have not seen my husband; and I know not where he is tarrying; nor, if I knew him to be dead, could I bury him. And while she wept excessively, she entered into the court of His house; and she fell on her face in prayer and poured out her supplications before YAHUAHA. After this, rising from her prayer, and lifting her eyes to Alahayam, she saw a sparrow's nest in a laurel tree, and uttered her voice to YAHUAHA with groaning, and said: YAHUAHA Alahayam Almighty, who hast given offspring to every creature, to beasts wild and tame, to serpents, and birds, and fishes, and they all rejoice over their young ones, Thou hast shut out me alone from the gift of Thy benignity. For Thou, O Alahayam, knowest my heart, that from the beginning of my married life I have vowed that, if Thou, O Alahayam, shouldst give me son or daughter, I would offer them to Thee in Thy holy temple.

And while she was thus speaking, suddenly an angel of YAHUAHA appeared before her, saying: Be not afraid, Hānāh, for there is seed for thee in the decree of Alahayam; and all generations even to the end shall wonder at that which shall be born of thee. And when he had thus spoken, he vanished out of her sight. But she, in fear and dread because she had seen such a sight, and heard such words, at length went into her bedchamber, and threw herself on the bed as if dead. And for a whole day and night she remained in great trembling and in prayer. And after these things she called to her servant, and said to her: Dost thou see me deceived in my widowhood and in great perplexity, and hast thou been unwilling to come in to me? Then she, with a slight murmur, thus answered and said: If Alahayam hath shut up thy womb, and hath taken away thy husband from thee, what can I do for thee? And when Hānāh heard this, she lifted up her voice, and wept aloud.

**3** At the same time there appeared a young man on the mountains to Yehoyaqim while he was feeding his flocks, and said to him: Why dost thou not return to thy wife? And Yehoyaqim said: I have had her for twenty years, and it has not been the will of Alahayam to give me children by her. I have been driven with shame and reproach from the temple of YAHUAHA: why should I go back to her, when I have been once cast off and utterly despised? Here then will I remain with my sheep; and so long as in this life Alahayam is willing to grant me light, I shall willingly, by the hands of my servants, bestow their portions upon the poor, and the orphans, and those that fear Alahayam. And when he had thus spoken, the young man said to him: I am an angel of YAHUAHA, and I have to-day appeared to thy wife when she was weeping and praying and have consoled her; and know that she has conceived a daughter from thy seed, and thou in thy ignorance of this hast left her. She will be in the temple of Alahayam, and the Ruach HaQodesh shall abide in her; and her blessedness shall be greater than that of all the holy women, so that no one can say that any before her has been like her, or that any after her in this world will be so. Therefore, go down from the mountains, and return to thy wife, whom thou wilt find with child. For Alahayam hath raised up seed in her, and for this thou wilt give Alahayam thanks; and her seed shall be blessed, and she herself shall be blessed, and shall be made the mother of eternal blessing.

Then Yehoyaqim adored the angel and said to him: If I have found favor in thy sight, sit for a little in my tent, and bless thy servant. And the angel said to him: Do not say servant, but fellow servant; for we are the servants of one Master. But my food is invisible, and my drink cannot be seen by a mortal. Therefore, thou ought not to ask me to enter thy tent; but if thou was about to give me anything, offer it as a burnt offering to YAHUAHA. Then Yehoyaqim took a lamb without spot and said to the angel: I should not have dared to offer a burnt offering to YAHUAHA, unless thy command had given me the priest's right of offering. And the angel said to him: I should not have invited thee to offer unless I had known the will of YAHUAHA. And when Yehoyaqim was offering the sacrifice to Alahayam, the angel and the odor of the sacrifice went together straight up to heaven with the smoke.

Then Yehoyaqim, throwing himself on his face, lay in prayer from the sixth hour of the day even until evening. And his lads and hired servants who were with him saw him, and not knowing why he was lying down, thought that he was dead; and they came to him, and with difficulty raised

him from the ground. And when he recounted to them the vision of the angel, they were struck with great fear and wonder, and advised him to accomplish the vision of the angel without delay, and to go back with all haste to his wife. And when Yehoyaqim was turning over in his mind whether he should go back or not, it happened that he was overpowered by a deep sleep; and, behold, the angel who had already appeared to him when awake, appeared to him in his sleep, saying: I am the angel appointed by Alahayam as thy guardian: go down with confidence, and return to Ḥannāh, because the deeds of mercy which thou and thy wife Ḥannāh have done have been told in the presence of the Most High; and to you will Alahayam give such fruit as no prophet or saint has ever had from the beginning, or ever will have. And when Yehoyaqim awoke out of his sleep, he called all his herdsmen to him, and told them his dream. And they worshipped YAHAUAHA and said to him: See that thou no further despise the words of the angel. But rise and let us go hence, and return at a quiet pace, feeding our flocks.

And when, after thirty days occupied in going back, they were now near at hand, behold, the angel of YAHAUAHA appeared to Ḥannāh, who was standing and praying, and said: Go to the gate which is called Golden, and meet thy husband in the way, for to-day he will come to thee. She therefore went towards him in haste With her maidens, and, praying to YAHAUAHA, she stood a long time in the gate waiting for him. And when she was wearied with long waiting, she lifted up her eyes and saw Yehoyaqim afar off coming with his flocks; and she ran to him and hung on his neck, giving thanks to Alahayam, and saying: I was a widow, and behold now I am not so: I was barren, and behold I have now conceived. And so, they worshipped YAHAUAHA, and went into their own house. And when this was heard of, there was great joy among all their neighbors and acquaintances, so that the whole land of Yashar'el congratulated them.

4 After these things, her nine months being fulfilled, Ḥannāh brought forth a daughter, and called her Miryam. And having weaned her in her third year, Yehoyaqim, and Ḥannāh his wife, went together to the temple of YAHAUAHA to offer sacrifices to Alahayam, and placed the infant, Miryam by name, in the community of virgins, in which the virgins remained day and night praising Alahayam. And when she was put down before the doors of the temple, she went up the fifteen steps so swiftly, that she did not look back at all; nor did she, as children are wont to do,

seek for her parents. Whereupon her parents, each of them anxiously seeking for the child, were both alike astonished, until they found her in the temple, and the priests of the temple themselves wondered.

**5** Then Hānāh, filled with the Ruach HaQodesh, said before them all: YAHUAHA Almighty, the Alahayam of Hosts, being mindful of His word, hath visited His people with a good and holy visitation, to bring down the hearts of the Gentiles who were rising against us, and turn them to Himself. He hath opened His ears to our prayers: He hath kept away from us the exulting of all our enemies. The barren hath become a mother, and hath brought forth exultation and gladness to Yashar'el. Behold the gifts which I have brought to offer to my Adonai, and mine enemies have not been able to hinder me. For Alahayam hath turned their hearts to me, and Himself hath given me everlasting joy.

**6** And Miryam was held in admiration by all the people of Yashar'el; and when she was three years old, she walked with a step so mature, she spoke so perfectly, and spent her time so assiduously in the praises of Alahayam, that all were astonished at her, and wondered, and she was not reckoned a young infant, but as it were a grown-up person of thirty years old. She was so constant in prayer, and her appearance was so beautiful and glorious, that scarcely anyone could look into her face. And she occupied herself constantly with her wool-work, so that she in her tender years could do all that old-women were not able to do. And this was the order that she had set for herself: From the morning to the third hour she remained in prayer; from the third to the ninth she was occupied with her weaving; and from the ninth she again applied herself to prayer. She did not retire from praying until there appeared to her the angel of YAHUAHA, from whose hand she used to receive food; and thus she became more and more perfect in the work of Alahayam. Then, when the older virgins rested from the praises of Alahayam, she did not rest at all; so that in the praises and vigils of Alahayam none were found before her, no one more learned in the wisdom of the law of Alahayam, more lowly in humility, more elegant in singing, more perfect in all virtue. She was indeed steadfast, immoveable, unchangeable, and daily advancing to perfection. No one saw her angry, nor heard her speaking evil.

All her speech was so full of grace, that her Alahayam was acknowledged to be in her tongue. She was always engaged in prayer and in searching the law, and she was anxious lest by any word of hers she should sin with regard to her companions. Then she was afraid lest in her laughter, or the

sound of her beautiful voice, she should commit any fault, or lest, being elated, she should display any wrong- doing or haughtiness to one of her equals. She blessed Alahayam without intermission; and lest perchance, even in her salutation, she might cease from praising Alahayam; if anyone saluted her, she used to answer by way of salutation: 'Thanks be to Alahayam. And from her the custom first began of men saying, Thanks be to Alahayam, when they saluted each other. She refreshed herself only with the food which she daily received from the hand of the angel; but the food which she obtained from the priests she divided among the poor. The angels of Alahayam were often seen speaking with her, and they most diligently obeyed her. If anyone who was unwell touched her, the same hour he went home cured.

**7** Then Abiathar the priest offered gifts without end to the high priests, in order that he might obtain her as wife to his son. But Miryam forbade them, saying: It cannot be that I should know a man, or that a man should know me. For all the priests and all her relations kept saying to her: Alahayam is worshipped in children and adored in posterity, as has always happened among the sons of Yashar'el. But Miryam answered and said unto them: Alahayam is worshipped in chastity, as is proved first of all. For before Abel there was none righteous among men, and he by his offerings pleased Alahayam, and was without mercy slain by him who displeased Him. Two crowns, therefore, he received of oblation and of virginity, because in his flesh there was no pollution. Elias also, when he was in the flesh, was taken up in the flesh, because he kept his flesh unspotted. Now I, from my infancy in the temple of Alahayam, have learned that virginity can be sufficiently dear to Alahayam. And so, because I can offer what is dear to Alahayam, I have resolved in my heart that I should not know a man at all.

**8** Now it came to pass, when she was fourteen s years old, and on this account, there was occasion for the Pharisees' saying that it was now a custom that no woman of that age should abide in the temple of Alahayam, they fell upon the plan of sending a herald through all the tribes of Yashar'el, that on the third day all should come together into the temple of YAHUAHA. And when all the people had come together, Abiathar the high priest rose, and mounted on a higher step, that he might be seen and heard by all the people; and when great silence had been obtained, he said: Hear me, O sons of Yashar'el, and receive my words into your ears. Ever since this temple was built by Solomon, there have been in it virgins, the daughters of kings and the daughters of prophets, and of high priests

and priests; and they were great, and worthy of admiration. But when they came to the proper age they were given in marriage, and followed the course of their mothers before them, and were pleasing to Alahayam. But a new order of life has been found out by Miryam alone, who promises that she will remain a virgin to Alahayam. Wherefore it seems to me, that through our inquiry and the answer of Alahayam we should try to ascertain to whose keeping she ought to be entrusted. Then these words found favor with all the synagogues. And the lot was cast by the priests upon the twelve tribes, and the lot fell upon the tribe of Yahudah. And the priest said: To-morrow let everyone who has no wife come and bring his rod in his hand. Whence it happened that Yoceph brought his rod along with the young men. And the rods having been handed over to the high priest, he offered a sacrifice to YAHUAHA Alahayam, and inquired of YAHUAHA. And YAHUAHA said to him: Put all their rods into the holy of holies of Alahayam, and let them remain there, and order them to come to thee on the morrow to get back their rods; and the man from the point of whose rod a dove shall come forth, and fly towards heaven, and in whose hand the rod, when given back, shall exhibit this sign, to him let Miryam be delivered to be kept.

On the following day, then, all having assembled early, and an incense-offering having been made, the high priest went into the holy of holies, and brought forth the rods. And when he had distributed the rods, and the dove came forth out of none of them, the high priest put on the twelve bells and the sacerdotal robe; and entering into the holy of holies, he there made a burnt-offering, and poured forth a prayer. And the angel of YAHUAHA appeared to him, saying: There is here the shortest rod, of which thou hast made no account: thou didst bring it in with the rest, but didst not take it out with them. When thou hast taken it out, and hast given it him whose it is, in it will appear the sign of which I spoke to thee. Now that was Yoceph's rod; and because he was an old man, he had been cast off, as it were, that he might not receive her, but neither did he himself wish to ask back his rod.

And when he was humbly standing last of all, the high priest cried out to him with a loud voice, saying: Come, Yoceph, and receive thy rod; for we are waiting for thee. And Yoceph came up trembling, because the high priest had called him with a very loud voice. But as soon as he stretched forth his hand, and laid hold of his rod, immediately from the top of it came forth a dove whiter than snow, beautiful exceedingly, which, after long flying about the roofs of the temple, at length flew towards the

heavens. Then all the people congratulated the old man, saying: Thou hast been made blessed in thine old age, O father Yoceph, seeing that Alahayam hath shown thee to be fit to receive Miryam. And the priests having said to him, Take her, because of all the tribe of Yahudah thou alone hast been chosen by Alahayam; Yoceph began bashfully to address them, saying: I am an old man, and have children; why do you hand over to me this infant, who is younger than my grandsons?

Then Abiathar the high priest said to him: Remember, Yoceph, how Dathan and Abiron and Core perished, because they despised the will of Alahayam. So will it happen to thee, if thou despise this which is commanded thee by Alahayam. Yoceph answered him: I indeed do not despise the will of Alahayam; but I shall be her guardian until I can ascertain concerning the will of Alahayam, as to which of my sons can have her as his wife. Let some virgins of her companions, with whom she may meanwhile spend her time, be given for a consolation to her. Abiathar the high priest answered and said: Five virgins indeed shall be given her for consolation, until the appointed day come in which thou mayst receive her; for to no other can she be joined in marriage.

Then Yoceph received Miryam, with the other five virgins who were to be with her in Yoceph's house. These virgins were Rivqah, Sephora, Shushanah, Abigea, and Cael; to whom the high priest gave the silk, and the blue, and the fine linen, and the scarlet, and the purple, and the fine flax. For they cast lots among themselves what each virgin should do, and the purple for the veil of the temple of YAHUAHA fell to the lot of Miryam. And when she had got it, those virgins said to her: Since thou art the last, and humble, and younger than all, thou hast deserved to receive and obtain the purple. And thus saying, as it were in words of annoyance, they began to call her queen of virgins. While, however, they were so doing, the angel of YAHUAHA appeared in the midst of them, saying: These words shall not have been uttered by way of annoyance, but prophesied as a prophecy most true. They trembled, therefore, at the sight of the angel, and at his words, and asked her to pardon them, and pray for them.

**9** And on the second day, while Miryam was at the fountain to fill her pitcher, the angel of YAHUAHA appeared to her, saying: Blessed art thou, Miryam; for in thy womb, thou hast prepared an habitation for YAHUAHA. For, lo, the light from heaven shall come and dwell in thee, and by means of thee will shine over the whole world.



Again, on the third day, while she was working at the purple with her fingers, there entered a young man of ineffable beauty. And when Miryam saw him, she exceedingly feared and trembled. And he said to her: Hail, Miryam, full of grace; YAHUAHA is with thee: blessed art thou among women and blessed is the fruit of thy womb. And when she heard these words, she trembled, and was exceedingly afraid. Then the angel of YAHUAHA added: Fear not, Miryam; for thou hast found favor with Alahayam: Behold, thou shalt conceive in thy womb, and shalt bring forth a King, who fills not only the earth, but the heaven, and who reigns from generation to generation.

**10** While these things were doing, Yoceph was occupied with his work, housebuilding, in the districts by the seashore; for he was a carpenter. And after nine months he came back to his house and found Miryam pregnant. Wherefore, being in the utmost distress, he trembled and cried out, saying: O YAHUAHA Alahayam, receive my spirit; for it is better for me to die than to live any longer. And the virgins who were with Miryam said to him: Yoceph, what art thou saying? We know that no man has touched her; we can testify that she is still a virgin, and untouched. We have watched over her; always has she continued with us in prayer; daily do the angels of Alahayam speak with her; daily does she receive food from the hand of YAHUAHA. We know not how it is possible that there can be any sin in her. But if thou wish us to tell thee what we suspect, nobody but the angel of YAHUAHA has made her pregnant. Then said Yoceph: Why do you mislead me, to believe that an angel of YAHUAHA has made her pregnant? But it is possible that someone has pretended to be an angel of YAHUAHA and has beguiled her. And thus speaking, he wept, and said:

With what face shall I look at the temple of YAHUAHA, or with what face shall I see the priests of Alahayam? What am I to do? And thus saying, he thought that he would flee, and send her away.

**11** And when he was thinking of rising up and hiding himself, and dwelling in secret, behold, on that very night, the angel of YAHUAHA appeared to him in sleep, saying: Yoceph, thou son of David, fear not; receive Miryam as thy wife: for that which is in her womb is of the Ruach HaQodesh. And she shall bring forth a son, and His name shall be called Yahusha, for He will save His people from their sins. And Yoceph, rising from his sleep, gave thanks to Alahayam, and spoke to Miryam and the virgins who were with her, and told them his vision. And he was

comforted about Miryam, saying: I have sinned, in that I suspected thee at all.

**12** After these things there arose a great report that Miryam was with child. And Yoceph was seized by the officers of the temple and brought along with Miryam to the high priest. And he with the priests began to reproach him, and to say: Why hast thou beguiled so great and so glorious a virgin, who was fed like a dove in the temple by the angels of Alahayam, who never wished either to see or to have a man, who had the most excellent knowledge of the law of Alahayam? If thou hadst not done violence to her, she would still have remained in her virginity. And Yoceph vowed and swore that he had never touched her at all. And Abiathar the high priest answered him: As YAHUAHA liveth, I will give thee to drink of the water of drinking of YAHUAHA, and immediately thy sin will appear.

Then was assembled a multitude of people which could not be numbered, and Miryam was brought to the temple. And the priests, and her relatives, and her parents wept, and said to Miryam: Confess to the priests thy sin, thou that wast like a dove in the temple of Alahayam, and didst receive food from the hands of an angel. And again, Yoceph was summoned to the altar, and the water of drinking of YAHUAHA was given him to drink. And when anyone that had lied drank this water, and walked seven times round the altar, Alahayam used to show some sign in his face. When, therefore, Yoceph had drunk in safety, and had walked round the altar seven times, no sign of sin appeared in him. Then all the priests, and the officers, and the people justified him, saying: Blessed art thou, seeing that no charge has been found good against thee. And they summoned Miryam, and said: And what excuse canst thou have? or what greater sign can appear in thee than the conception of thy womb, which betrays thee? This only we require of thee, that since Yoceph is pure regarding thee, thou confess who it is that has beguiled thee. For it is better that thy confession should betray thee, than that the wrath of Alahayam should set a mark on thy face and expose thee in the midst of the people. Then Miryam said, stedfastly and without trembling: O YAHUAHA Alahayam, King overall, who knowest all secrets, if there be any pollution in me, or any sin, or any evil desires, or unchastity, expose me in the sight of all the people, and make me an example of punishment to all. Thus saying, she went up to the altar of YAHUAHA boldly, and drank the water of drinking, and walked round the altar seven times, and no spot was found in her.

And when all the people were in the utmost astonishment, seeing that she was with child, and that no sign had appeared in her face, they began to be disturbed among themselves by conflicting statements: some said that she was holy and unspotted, others that she was wicked and defiled. Then Miryam, seeing that she was still suspected by the people, and that on that account she did not seem to them to be wholly cleared, said in the hearing of all, with a loud voice, As YAHUAHA Adonai lives, YAHUAHA of Hosts before whom I stand, I have not known man; but I am known by Him to whom from my earliest years I have devoted myself. And this vow I made to my Alahayam from my infancy, that I should remain unspotted in Him who created me, and I trust that I shall so live to Him alone, and serve Him alone; and in Him, as long as I shall live, will I remain unpolluted. Then they all began to kiss her feet and to embrace her knees, asking her to pardon them for their wicked suspicions. And she was led down to her house with exultation and joy by the people, and the priests, and all the virgins. And they cried out and said: Blessed be the name of YAHUAHA forever, because He hath manifested thy holiness to all His people Yashar'el.

**13** And it came to pass some little time after, that an enrolment was made according to the edict of Caesar Augustus, that all the world was to be enrolled, each man in his native place. This enrolment was made by Cyrinus, the governor of Syria, It was necessary, therefore, that Yoceph should enrol with the blessed Miryam in Beyt Lechem, because to it they belonged, being of the tribe of Yahudah, and of the house and family of David. When, therefore, Yoceph and the blessed Miryam were going along the road which leads to Beyt Lechem, Miryam said to Yoceph: I see two peoples before me, the one weeping, and the other rejoicing. And Yoceph answered: Sit still on thy beast, and do not speak superfluous words. Then there appeared before them a beautiful boy, clothed in white raiment, who-said to Yoceph: Why didst thou say that the words which Miryam spoke about the two peoples were superfluous? For she saw the people of the Yahudim weeping, because they have departed from their Alahayam; and the people of the Gentiles rejoicing, because they have now been added and made near to YAHUAHA, according to that which He promised to our fathers Avraham, Yitschaq, and Ya'aqov: for the time is at hand when in the seed of Avraham all nations shall be blessed.

And when he had thus said, the angel ordered the beast to stand, for the time when she should bring forth was at hand; and he commanded the blessed Miryam to come down off the animal, and go into a recess under

a cavern, in which there never was light, but always darkness, because the light of day could not reach it. And when the blessed Miryam had gone into it, it began to shine with as much brightness as if it were the sixth hour of the day. The light from Alahayam so shone in the cave, that neither by day nor night was light wanting as long as the blessed Miryam was there. And there she brought forth a son, and the angels surrounded Him when He was being born. And as soon as He was born, He stood upon His feet, and the angels adored Him, saying: Glory to Alahayam in the highest, and on earth peace to men of good pleasure. Now, when the birth of YAHUAHA was at hand, Yoceph had gone away to seek midwives. And when he had found them, he returned to the cave, and found with Miryam the infant which she had brought forth. And Yoceph said to the blessed Miryam: I have brought thee two midwives—Zelomi and Salome; and they are standing outside before the entrance to the cave, not daring to come in hither, because of the exceeding brightness.

And when the blessed Miryam heard this, she smiled; and Yoceph said to her: Do not smile; but prudently allow them to visit thee, in case thou shouldst require them for thy cure. Then she ordered them to enter. And when Zelomi had come in, Salome having stayed without, Zelomi said to Miryam: Allow me to touch thee. And when she had permitted her to make an examination, the midwife cried out with a loud voice, and said: YAHUAHA, YAHUAHA Almighty, mercy on us! It has never been heard or thought of, that anyone should have her breasts full of milk, and that the birth of a son should show his mother to be a virgin. But there has been no spilling of blood in his birth, no pain in bringing him forth. A virgin has conceived, a virgin has brought forth, and a virgin she remains. And hearing these words, Salome said: Allow me to handle thee, and prove whether Zelomi have spoken the truth. And the blessed Miryam allowed her to handle her. And when she had withdrawn her hand from handling her, it dried up, and through excess of pain she began to weep bitterly, and to be in great distress, crying out, and saying: O YAHUAHA Alahayam, Thou knowest that I have always feared Thee, and that without recompense I have cared for all the poor; I have taken nothing from the widow and the orphan, and the needy have I not sent empty away. And behold, I am made wretched because of mine unbelief, since without a cause I wished to try Thy virgin.

And while she was thus speaking, there stood by her a young man in shining garments, saying: Go to the child, and adore Him, and touch Him with thy hand, and He will heal thee, because He is the Savior of the world,

and of all that hope in Him. And she went to the child with haste, and adored Him, and touched the fringe of the cloths in which He was wrapped, and instantly her hand was cured. And going forth, she began to cry aloud, and to tell the wonderful things which she had seen, and which she had suffered, and how she had been cured; so that many through her statements believed.

And some shepherds also affirmed that they had seen angels singing a hymn at midnight, praising, and blessing the Alahayam of heaven, and saying: There has been born the Savior of all, who is HaMashiach YAHUAHA, in whom salvation shall be brought back to Yashar'el.

Moreover, a great star, larger than any that had been seen since the beginning of the world, shone over the cave from the evening till the morning. And the prophets who were in Yerushalayim said that this star pointed out the birth of HaMashiach, who should restore the promise not only to Yashar'el, but to all nations.

**14** And on the third day after the birth of our Adonai Yahusha HaMashiach, the most blessed Miryam went forth out of the cave, and entering a stable, placed the child in the stall, and the ox and the ass adored Him. Then was fulfilled that which was said by Yesha'yahu the prophet, saying: The ox knows his owner, and the ass his master's crib. The very animals, therefore, the ox and the ass, having Him in their midst, incessantly adored Him. Then was fulfilled that which was said by Abacuc the prophet, saying: Between two animals thou art made manifest. In the same place Yoceph remained with Miryam three days.

**15** And on the sixth day they entered Beyt Lechem, where they spent the seventh day. And on the eighth day they circumcised the child and called His name Yahusha; for so He was called by the angel before He was conceived in the womb. Now, after the days of the purification of Miryam were fulfilled according to the law of Moses, then Yoceph took the infant to the temple of YAHUAHA. And when the infant had received parhithomus, parhithomus, that is, circumcision—they offered for Him a pair of turtledoves, or two young pigeons.

Now there was in the temple a man of Alahayam, perfect and just, whose name was Symeon, a hundred and twelve years old. He had received the answer from YAHUAHA, that he should not taste of death till he had seen HaMashiach, the Son of Alahayam, living in the flesh. And having seen the child, he cried out with a loud voice, saying: Alahayam hath

visited His people, and YAHUAHA hath fulfilled His promise. And he made haste and adored Him. And after this he took Him up into his cloak and kissed His feet, and said: Adonai, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Yashar'el.

There was also in the temple of YAHUAHA, Ḥannāh, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she had now been a widow eighty-four years. And she never left the temple of YAHUAHA but spent her time fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world.

**16** And when the second year was past, Magi came from the east to Yerushalayim, bringing great gifts. And they made strict inquiry of the Yehudim, saying: Where is the king who has been born to you? for we have seen his star in the east, and have come to worship him. And word of this came to King Herod, and so alarmed him that he called together the scribes and the Pharisees, and the teachers of the people, asking of them where the prophets had foretold that HaMashiach should be born. And they said: In Beyt Lechem of Yahudah. For it is written: And thou Beyt Lechem, in the land of Yahudah, art by no means the least among the princes of Yahudah; for out of thee shall come forth a Leader who shall rule my people Yashar'el. Then King Herod summoned the magi to him, and strictly inquired of them when the star appeared to them. Then, sending them to Beyt Lechem, he said: Go and make strict inquiry about the child; and when ye have found him, bring me word again, that I may come and worship him also. And while the magi were going on their way, there appeared to them the star, which was, as it were, a guide to them, going before them until they came to where the child was. And when the magi saw the star, they rejoiced with great joy; and going into the house, they saw the child Yahusha sitting in His mother's lap. Then they opened their treasures and presented great gifts to the blessed Miryam and Yoceph. And to the child Himself they offered each of them a piece of gold. And likewise, one gave gold, another frankincense, and the third myrrh. And when they were going to return to King Herod, they were warned by an angel in their sleep not to go back to Herod; and they returned to their own country by another road.

**17** And when Herod saw that he had been made sport of by the magi, his heart swelled with rage, and he sent through all the roads, wishing to seize them and put them to death. But when he could not find them at all; he sent anew to Beyt Lechem and all its borders and slew all the male children whom he found of two years old and under, according to the time that he had ascertained from the magi.

Now the day before this was done Yoceph was warned in his sleep by the angel of YAHUAHA, who said to him: Take Miryam and the child and go into Mitsrayim by the way of the desert. And Yoceph went according to the saying of the angel.

**18** And having come to a certain cave, and wishing to rest in it, the blessed Miryam dismounted from her beast, and sat down with the child Yahusha in her bosom. And there were with Yoceph three boys, and with Miryam a girl, going on the journey along with them. And, lo, suddenly there came forth from the cave many dragons; and when the children saw them, they cried out in great terror. Then Yahusha went down from the bosom of His mother and stood on His feet before the dragons; and they adored Yahusha, and thereafter retired. Then was fulfilled that which was said by David the prophet, saying: Praise YAHUAHA from the earth, ye dragons; ye dragons, and all ye deeps And the young child Yahusha, walking before them, commanded them to hurt no man. But Miryam and Yoceph were very much afraid lest the child should be hurt by the dragons. And Yahusha said to them: Do not be afraid, and do not consider me to be a little child; for I am and always have been perfect; and all the beasts of the forest must needs be tame before me.

**19** Lions and panthers adored Him likewise and accompanied them in the desert. Wherever Yoceph and the blessed Miryam went, they went before them showing them the way, and bowing their heads; and showing their submission by wagging their tails, they adored Him with great reverence. Now at first, when Miryam saw the lions and the panthers, and various kinds of wild beasts, coming about them, she was very much afraid. But the infant Yahusha looked into her face with a joyful countenance, and said: Be not afraid, mother; for they come not to do thee harm, but they make haste to serve both thee and me. With these words He drove all fear from her heart. And the lions kept walking with them, and with the oxen, and the asses, and the beasts of burden which carried their baggage, and did not hurt a single one of them, though they kept beside them; but they were tame among the sheep and the rams which they had brought with

them from Judaea, and which they had with them. They walked among wolves and feared nothing; and no one of them was hurt by another. Then was fulfilled that which was spoken by the prophet: Wolves shall feed with lambs; the lion and the ox shall eat straw together. There were together two oxen drawing a wagon with provision for the journey, and the lions directed them in their path.

**20** And it came to pass on the third day of their journey, while they were walking, that the blessed Miryam was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Yoceph: Let me rest a little under the shade of this tree. Yoceph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Miryam was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Yoceph: I wish it were possible to get some of the fruit of this palm. And Yoceph said to her: I wonder that thou sayest this when thou seest how high the palm tree is; and that thou thinkest of eating of its fruit. I am thinking more of the want of water because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child Yahusha, with a joyful countenance, reposing in the bosom of His mother, said to the palm: O tree, bend thy branches, and refresh my mother with thy fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Miryam; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who had commanded it to stoop. Then Yahusha said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from thee. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to Alahayam.

**21** And on the day after, when they were setting out thence, and in the hour in which they began their journey, Yahusha turned to the palm, and said: This privilege I give thee, O palm tree, that one of thy branches be carried away by my angels and planted in the paradise of my Father. And this blessing I will confer upon thee, that it shall be said of all who conquer in any contest, You have attained the palm of victory. And while He was thus speaking, behold, an angel of YAHUAHA appeared, and stood



upon the palm tree; and taking off one of its branches, flew to heaven with the branch in his hand. And when they saw this, they fell on their faces, and became as it were dead. And Yahusha said to them: Why are your hearts possessed with fear? Do you not know that this palm, which I have caused to be transferred to paradise, shall be prepared for all the saints in the place of delights, as it has been prepared for us in this place of the wilderness? And they were filled with joy; and being strengthened, they all rose up.

**22** After this, while they were going on their journey, Yoceph said to Yahusha: Adonai, it is a boiling heat; if it please Thee, let us go by the seashore, that we may be able to rest in the cities on the coast. Yahusha said to him: Fear not, Yoceph; I will shorten the way for you, so that what you would have taken thirty days to go over, you shall accomplish in this one day. And while they were thus speaking, behold, they looked forward, and began to see the mountains and cities of Mitsrayim.

And rejoicing and exulting, they came into the regions of Hermopolis, and entered into a certain city of Mitsrayim which is called Sotinen; and because they knew no one there from whom they could ask hospitality, they went into a temple which was called the Capitol of Mitsrayim. And in this temple, there had been set up three hundred and fifty-five idols, to each of which on its own day divine honors and sacred rites were paid. For the Mitsrayimians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honor in which the Alahayam was held.

**23** And it came to pass, when the most blessed Miryam went into the temple with the little child, that all the idols prostrated themselves on the ground, so that all of them were lying on their faces shattered and broken to pieces; and thus, they plainly showed that they were nothing. Then was fulfilled that which was said by the prophet Yesha'yahu: Behold, YAHUAHA will come upon a swift cloud, and will enter Mitsrayim, and all the handiwork of the Mitsrayimians shall be moved at His presence.

**24** Then Affrodosius, that governor of the city, when news of this was brought to him, went to the temple with all his army. And the priests of the temple, when they saw Affrodosius with all his army coming into the temple, thought that he was making haste only to see vengeance taken on those on whose account the Alahayam, had fallen down. But when he came into the temple, and saw all the Alahayam lying prostrate on their faces, he went up to the blessed Miryam, who was carrying YAHUAHA

in her bosom, and adored Him, and said to all his army and all his friends: Unless this were the Alahayam of our Alahayam, our Alahayam would not have fallen on their faces before Him; nor would they be lying prostrate in His presence: wherefore they silently confess that He is their Adonai. Unless we, therefore, take care to do what we have seen our Alahayam doing, we may run the risk of His anger, and all come to destruction, even as it happened to Pharaoh king of Mitsrayim, who, not believing in powers so mighty, was drowned in the sea, with all his army. Then all the people of that same city believed in YAHUAHA Alahayam through Yahusha HaMashiach.

**25** After no long time the angel said to Yoceph: Return to the land of Yahudah, for they are dead who sought the child's life.

**26** And it came to pass, after Yahusha had returned out of Mitsrayim, when He was in Galiyl, and entering on the fourth year of His age, that on a Sabbath-day He was playing with some children at the bed of the Yarden. And as He sat there, Yahusha made to Himself seven pools of clay, and to each of them He made passages, through which at His command He brought water from the torrent into the pool and took it back again. Then one of those children, a son of the devil, moved with envy, shut the passages which supplied the pools with water, and overthrew what Yahusha had built up. Then said Yahusha to him: Woe unto thee, thou son of death, thou son of Satan! Dost thou destroy the works which I have wrought? And immediately he who had done this died. Then with great uproar the parents of the dead boy cried out against Miryam and Yoceph, saying to them: Your son has cursed our son, and he is dead. And when Yoceph and Miryam heard this, they came forthwith to Yahusha, on account of the outcry of the parents of the boy, and the gathering together of the Yahudim. But Yoceph said privately to Miryam: I dare not speak to Him; but do thou admonish Him, and say: Why hast Thou raised against us the hatred of the people; and why must the troublesome hatred of men be borne by us? And His mother having come to Him, asked Him, saying: My Adonai, what was it that he did to bring about his death? And He said: He deserved death because he scattered the works that I had made. Then His mother asked Him, saying: Do not so, my Adonai, because all men rise up against us. But He, not wishing to grieve His mother, with His right foot kicked the hinder parts of the dead boy, and said to him: Rise, thou son of iniquity for thou art not worthy to enter into the rest of my Father, because thou didst destroy the works which I had made. Then he who had been dead rose up and went away.

And Yahusha, by the word of His power, brought water into the pools by the aqueduct.

**27** And it came to pass, after these things, that in the sight of all Yahusha took clay froth the pools which He had made, and of it made twelve sparrows. And it was the Sabbath when Yahusha did this, and there were very many children with Him. When, therefore, one of the Yahudim had seen Him doing this, he said to Yoceph: Yoceph, dost thou not see the child

Yahusha working on the Sabbath at what it is not lawful for him to do? for he has made twelve sparrows of clay. And when Yoceph heard this, he reprov'd him, saying: Wherefore doest thou on the Sabbath such things as are not lawful for us to do? And when Yahusha heard Yoceph, He struck His hands together, and said to His sparrows: Fly! And at the voice of His command, they began to fly. And in the sight and hearing of all that stood by, He said to the birds: Go and fly through the earth, and through all the world, and live. And when those that were there saw such miracles, they were filled with great astonishment. And some praised and admired Him, but others reviled Him. And certain of them went away to the chief priests and the heads of the Pharisees and reported to them that Yahusha the son of Yoceph had done great signs and miracles in the sight of all the people of Yashar'el. And this was reported in the twelve tribes of Yashar'el.

**28** And again the son of Hānnāh, a priest of the temple, who had come with Yoceph, holding his rod in his hand in the sight of all, with great fury broke down the dams which Yahusha had made with His own hands, and let out the water which He had collected in them from the torrent. Moreover, he shut the aqueduct by which the water came in, and then broke it down. And when Yahusha saw this, He said to that boy who had destroyed His dams: O most wicked seed of iniquity! O son of death! O workshop of Satan! verily the fruit of thy seed shall be without strength, and thy roots without moisture, and thy branches withered, bearing no fruit. And immediately, in the sight of all, the boy withered away, and died.

**29** Then Yoceph trembled, and took hold of Yahusha, and went with Him to his own house, and His mother with Him. And behold, suddenly from the opposite direction a boy, also a worker of iniquity, ran up and came against the shoulder of Yahusha, wishing to make sport of Him, or to hurt Him, if he could. And Yahusha said to him: Thou shall not go back safe and sound from the way that thou go. And immediately he fell down and

died. And the parents of the dead boy, who had seen what happened, cried out, saying: Where does this child come from? It is manifest that every word that he says is true; and it is often accomplished before he speaks. And the parents of the dead boy came to Yoceph and said to him: Take away that Yahusha from this place, for he cannot live with us in this town; or at least teach him to bless, and not to curse. And Yoceph came up to Yahusha, and admonished Him, saying: Why doest thou such things? For already many are in grief and against thee, and hate us on thy account, and we endure the reproaches of men because of thee. And Yahusha answered and said unto Yoceph: No one is a wise son but he whom his father hath taught, according to the knowledge of this time; and a father's curse can hurt none but evil doers. Then they came together against Yahusha and accused him to Yoceph. When Yoceph saw this, he was in great terror, fearing the violence and uproar of the people of Yashar'el. And the same hour Yahusha seized the dead boy by the ear and lifted him up from the earth in the sight of all: and they saw Yahusha speaking to him like a father to his son. And his spirit came back to him, and he revived. And all of them wondered.

**30** Now a certain Yahud schoolmaster named Zachyas heard Yahusha thus speaking; and seeing that He could not be overcome, from knowing the power that was in Him, he became angry, and began rudely and foolishly, and without fear, to speak against Yoceph. And he said: Dost thou not wish to entrust me with thy son, that he may be instructed in human learning and in reverence? But I see that Miryam and thyself have more regard for your son than for what the elders of the people of Yashar'el say against him. You should have given more honor to us, the elders of the whole church of Yashar'el, both that he might be on terms of mutual affection with the children, and that among us he might be instructed in Yahud learning. Yoceph, on the other hand, said to him: And is there anyone who can keep this child, and teach him? But if thou canst keep him and teach him, we by no means hinder him from being taught by thee those things which are learned by all. And Yahusha, having heard what Zachyas had said, answered and said unto him: The precepts of the law which thou hast just spoken of, and all the things that thou hast named, must be kept by those who are instructed in human learning; but I am a stranger to your law-courts, because I have no father after the flesh. Thou who reads the law, and art learned in it, abides in the law; but I was before the law, But since thou think that no one is equal to thee in learning, thou shalt be taught by me, that no other can teach anything but

those things which thou hast named. But he alone can who is worthy. For when I shall be exalted on earth, I will cause to cease all mention of your genealogy. For thou knowest not when thou was born: I alone know when you were born, and how long your life on earth will be. Then all who heard these words were struck with astonishment and cried out: Oh! oh! oh! this marvelously great and wonderful mystery. Never have we heard the like! Never has it been heard from anyone else, nor has it been said or at any time heard by the prophets, or the Pharisees, or the scribes. We know whence he is sprung, and he is scarcely five years old; and whence does he speak these words?

The Pharisees answered: We have never heard such words spoken by any other child so young. And Yahusha answered and said unto them: At this do ye wonder, that such things are said by a child? Why, then, do ye not believe me in those things which I have said to you? And you all wonder because I said to you that I know when you were born. I will tell you greater things, that you may wonder more. I have seen Avraham, whom you call your father, and have spoken with him; and he has seen me. And when they heard this, they held their tongues, nor did any of them dare to speak. And Yahusha said to them: I have been among you with children, and you have not known me; I have spoken to you as to wise men, and you have not understood my words; because you are younger than I am, and of little faith.

**31** A second time the master Zachyas, doctor of the law, said to Yoceph and Miryam: Give me the boy, and I shall hand him over to master Leviy, who shall teach him his letters and instruct him. Then Yoceph and Miryam, soothing Yahusha, took Him to the schools, that He might be taught His letters by old Leviy. And as soon as He went in, He held His tongue. And the master Leviy said one letter to Yahusha, and, beginning from the first letter Aleph, said to Him: Answer. But Yahusha was silent and answered nothing. Wherefore the preceptor Leviy was angry, and seized his storax-tree rod, and struck Him on the head. And Yahusha said to the teacher Leviy: Why dost thou strike me? Thou shall know in truth, that He who is struck can teach him who strikes Him more than He can be taught by him. For I can teach you those very things that you are saying. But all these are blind who speak and hear, like sounding brass or tinkling cymbal, in which there is no perception of those things which are meant by their sound. And Yahusha in addition said to Zachyas: Every letter from Aleph even to Thet is known by its arrangement. Say thou first, therefore, what Thet is, and I will tell thee what Aleph is. And again,

Yahusha said to them: Those who do not know Aleph, how can they say Thet, the hypocrites? Tell me what the first one, Aleph, is; and I shall then believe you when you have said Beth. And Yahusha began to ask the names of the letters one by one and said: Let the master of the law tell us what the first letter is, or why it has many triangles, gradate, subacute, mediate, obduced, produced, erect, prostrate, curvistrate.

And when Levy heard this, he was thunderstruck at such an arrangement of the names of the letters. Then he began in the hearing of all to cry out, and say: Ought such a one to live on the earth? Yea, he ought to be hung on the great cross. For he can put out fire and make sport of other modes of punishment. I think that he lived before the flood and was born before the deluge. For what womb bore him? or what mother brought him forth? or what breasts gave him suck? I flee before him; I am not able to withstand the words from his mouth, but my heart is astounded to hear such words. I do not think that any man can understand what he says, except Alahayam were with him. Now I, unfortunate wretch, have given myself up to be a laughing-stock to him. For when I thought I had a scholar, I, not knowing him, have found my master. What shall I say? I cannot withstand the words of this child: I shall now flee from this town, because I cannot understand them. An old man like me has been beaten by a boy, because I can find neither beginning nor end of what he says. For it is no easy matter to find a beginning of himself. I tell you of a certainty, I am not lying, that to my eyes the proceedings of this boy, the commencement of his conversation, and the upshot of his intention, seem to have nothing in common with mortal man. Here then I do not know whether he be a wizard or a Alahayam; or at least an angel of Alahayam speaks in him. Whence he is, or where he comes from, or who he will turn out to be, I know not.

Then Yahusha, smiling at him with a joyful countenance, said in a commanding voice to all the sons of Yashar'el standing by and hearing: Let the unfruitful bring forth fruit, and the blind see, and the lame walk right, and the poor enjoy the good things of this life, and the dead live, that each may return to his original state, and abide in Him who is the root of life and of perpetual sweetness. And when the child Yahusha had said this, forthwith all who had fallen under malignant diseases were restored. And they did not dare to say anything more to Him, or to hear anything from Him.

**32** After these things, Yoceph and Miryam departed thence with Yahusha into the city of Natsareth; and He remained there with His parents. And on the first of the week, when Yahusha was playing with the children on the roof of a certain house, it happened that one of the children pushed another down from the roof to the ground, and he was killed. And the parents of the dead boy, who had not seen this, cried out against Yoceph and Miryam, saying: Your son has thrown our son down to the ground, and he is dead. But Yahusha was silent and answered them nothing. And Yoceph and Miryam came in haste to Yahusha.; and His mother asked Him, saying: My Adonai, tell me if thou didst throw him down. And immediately Yahusha went down from the roof to the ground, and called the boy by his name, Zeno. And he answered Him: My Adonai. And Yahusha said to him: Was it I that threw thee down from the roof to the ground? And he said: No, my Adonai. And the parents of the boy who had been dead wondered, and honored Yahusha for the miracle that had been wrought. And Yoceph and Miryam departed thence with Yahusha to Yeriycho.

**33** Now Yahusha was six years old, and His mother sent Him with a pitcher to the fountain to draw water with the children. And it came to pass, after He had drawn the water, that one of the children came against Him, and struck the pitcher, and broke it. But Yahusha stretched out the cloak which He had on and took up in His cloak as much water as there had been in the pitcher and carried it to His mother. And when she saw it she wondered, and reflected within herself, and laid up all these things in her heart.

**34** Again, on a certain day, He went forth into the field, and took a little wheat from His mother's barn, and sowed it Himself. And it sprang up, and grew, and multiplied exceedingly. And at last, it came to pass that He Himself reaped it, and gathered as the produce of it three kors, and gave it to His numerous acquaintances.

**35** There is a road going out of Yeriycho and leading to the river Yarden, to the place where the children of Yashar'el crossed: and there the ark of the covenant is said to have rested. And Yahusha was eight years old, and He went out of Yeriycho, and went towards the Yarden. And there was beside the road, near the bank of the Yarden, a cave where a lioness was nursing her cubs; and no one was safe to walk that way. Yahusha then, coming from Yeriycho, and knowing that in that cave the lioness had brought forth her young, went into it in the sight of all. And when the

lions saw Yahusha, they ran to meet Him, and adored Him. And Yahusha was sitting in the cavern, and the lion's cubs ran hither and thither round His feet, fawning upon Him, and sporting. And the older lions, with their heads bowed down, stood at a distance, and adored Him, and fawned upon Him with their tails.

Then the people who were standing afar off, not seeing Yahusha, said: Unless he or his parents had committed grievous sins, he would not of his own accord have offered himself up to the lions. And when the people were thus reflecting within themselves, and were lying under great sorrow, behold, on a sudden, in the sight of the people, Yahusha came out of the cave, and the lions went before Him, and the lion's cubs played with each other before His feet. And the parents of Yahusha stood afar off, with their heads bowed down, and watched; likewise, also the people stood at a distance, on account of the lions; for they did not dare to come close to them. Then Yahusha began to say to the people: How much better are the beasts than you, seeing that they recognise their Adonai, and glorify Him; while you men, who have been made after the image and likeness of Alahayam, do not know Him! Beasts know me, and are tame; men see me, and do not acknowledge me.

**36** After these things Yahusha crossed the Yarden, in the sight of them all, with the lions; and the water of the Yarden was divided on the right hand and on the left. Then He said to the lions, in the hearing of all: Go in peace, and hurt no one; but neither let man injure you, until you return to the place whence you have come forth. And they, bidding Him farewell, not only with their gestures but with their voices, went to their own place. But Yahusha returned to His mother.

**37** Now Yoceph was a carpenter and used to make nothing else of wood but ox-yokes, and ploughs, and implements of husbandry, and wooden beds. And it came to pass that a certain young man ordered him to make for him a couch six cubits long. And Yoceph commanded his servant to cut the wood with an iron saw, according to the measure which he had sent. But he did not keep to the prescribed measure but made one piece of wood shorter than the other. And Yoceph was in perplexity and began to consider what he was to do about this. And when Yahusha saw him in this state of cogitation, seeing that it was a matter of impossibility to him, He addresses him with words of comfort, saying: Come, let us take hold of the ends of the pieces of wood, and let us put them together, end to end, and let us fit them exactly to each other, and draw to us, for we shall



be able to make them equal. Then Yoceph did what he was bid, for he knew that He could do whatever He wished. And Yoceph took hold of the ends of the pieces of wood, and brought them together against the wall next himself, and Yahusha took hold of the other ends of the pieces of wood, and drew the shorter piece to Him, and made it of the same length as the longer one. And He said to Yoceph: Go and work and do what thou hast promised to do. And Yoceph did what he had promised.

**38** And it came to pass a second time, that Yoceph and Miryam were asked by the people that Yahusha should be taught His letters in school. They did not refuse to do so; and according to the commandment of the elders, they took Him to a master to be instructed in human learning. Then the master began to teach Him in an imperious tone, saying: Say Alpha. And Yahusha said to him: Do thou tell me first what Betha is, and I will tell thee what Alpha is. And upon this the master got angry and struck Yahusha; and no sooner had he struck Him, than he fell down dead.

And Yahusha went home again to His mother. And Yoceph, being afraid, called Miryam to him, and said to her: Know of a surety that my soul is sorrowful even unto death on account of this child. For it is very likely that at some time or other someone will strike him in malice, and he will die. But Miryam answered and said: O man of Alahayam! do not believe that this is possible. You may believe to a certainty that He who has sent him to be born among men will Himself guard him from all mischief and will in His own name preserve him from evil.

**39** Again the Yahudim asked Miryam and Yoceph a third time to coax Him to go to another master to learn. And Yoceph and Miryam, fearing the people, and the overbearing of the princes, and the threats of the priests, led Him again to school, knowing that He could learn nothing from man, because He had perfect knowledge from Alahayam only. And when Yahusha had entered the school, led by the Ruach HaQodesh, He took the book out of the hand of the master who was teaching the law, and in the sight and hearing of all the people began to read, not indeed what was written in their book; but He spoke in the Spirit of the living Alahayam, as if a stream of water were gushing forth from a living fountain, and the fountain remained always full. And with such power He taught the people the great things of the living Alahayam, that the master himself fell to the ground and adored Him. And the heart of the people who sat and heard Him saying such things was turned into astonishment.

And when Yoceph heard of this, he came running to Yahusha, fearing that the master himself was dead. And when the master saw him, he said to him: Thou hast given me not a scholar, but a master; and who can withstand his words? Then was fulfilled that which was spoken by the Psalmist: The river of Alahayam is full of water: Thou hast prepared them corn, for so is the provision for it.

**40** After these things Yoceph departed thence with Miryam and Yahusha to go into Kapharachum by the seashore, on account of the malice of his adversaries. And when Yahusha was living in Kapharachum, there was in the city a man named Yoceph, exceedingly rich. But he had wasted away under his infirmity, and died, and was lying dead in his couch. And when Yahusha heard them in the city mourning, and weeping, and lamenting over the dead man, He said to Yoceph: Why dost thou not afford the benefit of thy favor to this man, seeing that he is called by thy name? And Yoceph answered him: How have I any power or ability to afford him a benefit? And Yahusha said to him: Take the handkerchief, which is upon thy head, and go and put it on the face of the dead man, and say to him: HaMashiach heal thee; and immediately the dead man will be healed, and will rise from his couch. And when Yoceph heard this, he went away at the command of Yahusha, and ran, and entered the house of the dead man, and put the handkerchief which he was wearing on his head upon the face of him who was lying in the couch and said: Yahusha heal thee. And forthwith the dead man rose from his bed and asked who Yahusha was.

**41** And they went away from Kapharachum into the city which is called Beyt Lechem; and Yoceph lived with Miryam in his own house, and Yahusha with them. And on a certain day Yoceph called to him his first-born son Ya'aqov and sent him into the vegetable garden to gather vegetables for the purpose of making broth. And Yahusha followed His brother Ya'aqov into the garden; but Yoceph and Miryam did not know this. And while Ya'aqov was collecting the vegetables, a viper suddenly came out of a hole and struck his hand, and he began to cry out from excessive pain. And, becoming exhausted, he said, with a bitter cry: Alas! alas! an accursed viper has struck my hand. And Yahusha, who was standing opposite to him, at the bitter cry ran up to Ya'aqov, and took hold of his hand; and all that He did was to blow on the hand of Ya'aqov, and cool it: and immediately Ya'aqov was healed, and the serpent died. And Yoceph and Miryam did not know what had been done; but at the

cry of Ya'aqov, and the command of Yahusha, they ran to the garden, and found the serpent already dead, and Ya'aqov quite cured.

**42** And Yoceph having come to a feast with his sons, Ya'aqov, Yoceph, and Yahudah, and Shimon and his two daughters, Yahusha met them, with Miryam His mother, along with her sister Miryam of Cleophas, whom YAHUAHA Alahayam had given to her father Cleophas and her mother Hānāh because they had offered Miryam the mother of Yahusha to YAHUAHA. And she was called by the same name, Miryam, for the consolation of her parents. And when they had come together, Yahusha sanctified and blessed them, and He was the first to begin to eat and drink; for none of them dared to eat or drink, or to sit at table, or to break bread, until He had sanctified them, and first done so. And if He happened to be absent, they used to wait until He should do this. And when He did not wish to come for refreshment, neither Yoceph nor Miryam, nor the sons of Yoceph, His brothers, came. And, indeed, these brothers, keeping His life as a lamp before their eyes, observed Him, and feared Him. And when Yahusha slept, whether by day or by night, the brightness of Alahayam shone upon Him. To whom be all praise and glory for ever and ever. Amen, amen.