

# THE SLAVONIC JOSEPHUS

Edited by Jackson Snyder

## JOHN'S PROCLAMATION AND HIS REBUKE OF THE AUTHORITIES.

1. Now at that time a man went about among the Jews in strange clothing; he had put pelts on his body everywhere where it was not covered with his own hair; 2. indeed to look at him – *it were as though* he was a wild man. 3. He came to the Jews and summoned them to freedom, saying: "Elohim sent me so that I may show you the Way of the Torah, wherein you may free yourselves from many holders of power. 4. There will be no mortal man ruling over you, only the Highest who sent me." 5. When the people heard this, they were joyful. All Judæa that lies in the region round Jerusalem went after him. 6. And he did nothing else to them except that he plunged them into the stream of the Jordan and dismissed them, instructing them that they should cease from evil works, and *promising* that there would *then* be given them a ruler who would set them free and subject to them all that is not in submission; but no one of whom we speak would himself be subjected. 7. Some reviled, but others got faith. 8. And when he had been brought to Archelaus and the doctors of the Torah had assembled, they asked him who he is and where he has been until then. 9. And to this he made answer, saying: "I am pure; the Spirit of Elohim led me on, and I *eat* cane and roots and tree-food. 10. But when they threatened to put him to torture if he would not cease from those words and deeds, he nevertheless said: "It is fitting for you *rather* to cease from your heinous works and cleave unto YHWH your Elohim." 11. And Simon, an Essene scribe by origin, rose up in anger and said: "Every day we read the sacred books. 12. But you, who only now come from the forest like a wild animal, you truly dare to teach us and to mislead the people with your damnable words?" 13. And Simon rushed forward to do him bodily violence. 14. But *the wild man*, rebuking them, spoke: "I will not expose to you the mystery that dwells within you, for you have not wanted it. 15. So an inexpressible calamity is to come upon you, *all* because of yourselves." 16. After he had spoken, he went to the other side of the Jordan; and while none dared rebuke him, he continued to do what *he had done* thereafter.

## HIS INTERPRETATION OF PHILIP'S DREAM

1. While *Herod Philip* (d. 34) was *still* in possession of his dominion, he had a dream: an eagle tore out both his eyes. 2. He summoned all his wise men. 3. But when each interpreted the dream differently, that man of whom we have previously written (who he went about in skins of animals and cleansed the people in the waters of the Jordan) came to *Philip* suddenly, without being summoned. 4. And he said: "Hear to the word of YHWH: *as to* the dream you have seen: 5. The eagle – that is your corruption; because that bird is violent and predatory. 6. And that sin will take away your eyes, which are your dominion and your wife." 7. After he had spoken thus, Philip died before evening and his dominion was given to Agrippa.

## HIS PERSISTENT REBUKING OF ANTIPAS AND HIS EXECUTION

1. And Herod *Antipater-Antipas*, his brother, took his wife Herodias. 2. And because of her all the doctors of the Torah despised him, but dared not accuse him to his face. 3. But only the one whom they called a wild man came to him in anger and said: "Why have you taken the wife of your brother? 4. As

your brother has died a pitiless death, you too will be reaped off by the heavenly sickle.<sup>1</sup> 5. Elohim's decree will not be silenced, but will destroy you through an evil affliction in foreign lands,<sup>2</sup> 6. since you do not raise up seed for your brother, but gratifiest your fleshly lust and commit adultery, since four of his children are alive." 7. Now when Herod *Antipas* heard *this*, he was filled with anger and commanded that they should beat him and drive him away. 8. But he accused Herod incessantly wherever he found him, right up to the time when *Herod* put him under arrest and gave orders to execute him. 9. Now his character was extraordinary and his mode of life not that of a man; indeed just like a bodiless spirit he continued on *with his work*. 10. His lips knew no bread; not even at Passover did he taste unleavened bread, saying that, in remembrance of Elohim who had freed the people from slavery, *bread* was given for eating in the flight, for the way was in haste. To wine and intoxicating drink he did not allow himself to even draw near. And every animal *as meat* he hated, and every wrong he rebuked, and tree-produce served him for use.

### THE MINISTRY, TRIAL AND CRUCIFIXION OF YAHSHUA

1. At that time also a man came forward – if even it is fitting to call him a man. 2. His nature as well as his form were of a man, but his showing forth was more than *that* of a man. 3. His works were divine, and he wrought amazing miracles full of power. 4. So it is not possible for me to call him a *simply* a man. 5. But again, looking at the *common* existence he shared with all, I would also not call him an angel. 6. And all that he brought forth through some kind of invisible power, he wrought by word and command. 7. Some said of him, that our first Lawgiver has risen from the dead and demonstrates many cures and arts. 8. But others supposed that he is sent by Elohim. 9. Now he opposed himself in much to the Torah and did not observe the Sabbath according to ancestral custom. 10. Yet, on the other hand, he did nothing reprehensible nor any crime; but by word solely he effected everything. 11. Many of the folk followed him and received his teachings. 12. Many souls became hesitant, supposing that by *him* the Jewish tribes would set themselves free from Roman hands. 13. It was his custom to stop often on the Mount of Olives facing the city. 14. And there also he cured openly among the people. 15. And there *he* gathered a hundred and fifty servants to himself, but of the folk, a multitude. 16. When they saw his power, that he accomplished everything that he would by word, they urged him that he should enter the city and cut down the Roman soldiers and Pilate and rule over them. 17. But he rejected it. 18. After, when knowledge of it all came to the Jewish leaders, they gathered together with the High Priest and spoke: "We are powerless and impotent to withstand the Romans. 19. But since the bow is bent, we will go and tell Pilate what we have heard, and we will thus be without distress; if he hear it from others, we *will* be robbed of our substance, be put to the sword and our children ruined." 20. And they went and told it to Pilate. 21. Pilate had many of the people cut down. 22. He also had the miracle worker brought up. But when *Pilate* had instituted a trial for him, he perceived that he is a doer of good, not a criminal, nor a revolutionary, nor one who aimed at *attaining* power. And *Pilate* set him free; 23. for he had healed his *Pilate's* dying wife, you should know. 24. So he went to his accustomed place and wrought his usual works. 25. Yet more folk gathered around him, then he won *greater* esteem through his works more than anyone else. 26. The teachers of the Torah were envenomed with envy and gave thirty talents to Pilate so he should put him to death. 27. Pilate, having taken *the money*, gave them consent that they should carry out their purpose themselves. 28. And they took him and crucified him according to the ancestral law.

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1 Matthew 3:12.

2 Caligula exiled Antipas to Gaul in 39, where he died in exile.

## THE TREATMENT OF THE FIRST BELIEVERS

1. Claudius sent his authorities to those states: *he sent* Cuspius Fadus and Tiberius Alexander, both of whom kept the people in peace, not allowing them to depart in anything from the pure laws. 2. But if anyone diverged from the word of the Law, the complaint was brought before the teachers of the Torah. 3. Often they expelled him and sent him to the Emperor's presence. 4. At the time of these two *governors*, many had been discovered as servants of the miracle worker; and as they spoke to the people about their teacher – that he is alive though he is dead, and that he will free you from your servitude – many from the folk listened to these servants and took upon themselves their principles – 5. but not because of their reputations; for they were of the humbler sort, some but cobblers, sandal-makers and others craftsmen. 6. Yet they accomplished marvellous signs in truth, whatever they wanted. 7. But when those noble governors saw the people being misled, they coluded with the scribes to seize them and put them to death, for fear that the small might not be small if it ends in the great. 8. But they shrank back and were alarmed over the signs, saying: "Commonly such wonders do not occur. 9. But if they do not issue from the counsel of Elohim, they will quickly be convicted." 10. And they gave them authority to act as they would. 11. But afterwards, becoming pestered by them, they had them sent away, some to the Emperor, but others to Antioch, others again to distant lands, for the testing of the matter. 12. So Claudius removed the two governors *and* sent Cumanus.

## THE TRILINGUAL INSCRIPTION CONCERNING YAHSHUA

1. At *the barrier of the Temple* were columns . . . and on these inscriptions in Greek and Roman and Jewish characters publishing the law of purity and *announcing* that no foreigner should enter the inner *court*, for they called it the Qadosh, to which one had to ascend by fourteen steps, and whose upper part was built in a square. 2. And over these . . . inscriptions hung a fourth with inscription in these *three* characters, to the effect: Yahshua has not reigned as king; he has been crucified by the Jews, because he proclaimed the destruction of the city and the laying waste of the temple.

## PORTENTS AT THE DEATH OF YAHSHUA HIS RESURRECTION

1. This curtain was ancient to the entire generation, because the people were humble; but now it was lamentable to look at. 2. It had been suddenly torn from the top to the ground, when they delivered over to death through bribery the doer of good, the man, yes; he who through his doing was no man. 3. They tell of many other signs that came to pass at that time. 4. It was said that after he was put to death, yes, *even* after *his* burial in the grave, he was not found. 5. Some then assert that he is resurrected; but others, that he has been stolen by his friends. 6. I, however, do not know which speak more correctly. 7. For a dead man cannot rise of himself – though possibly with the help of another righteous man *he may*; unless he is an angel or another of the heavenly authorities, or Elohim himself appears as a man and accomplishes what he will – both walk with men and falls, and lies down and rises up, as it is according to His will. 8. But others said that it was not possible to steal him, because they had put guards all round his grave: thirty Romans, but a thousand Jews. 9. Such *is told* about that curtain. Moreover, *as to* the cause of its tearing there are . . . .

## JOSEPHUS ON YA'AQOV THE JUST

1. Now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator [62]. And the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. 2. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to Elohim, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. 3. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. 4. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Yahshua, who was called Messiah, whose name was Ya'aqov, and some others; and when he had formed an accusation against them as law-breakers, he delivered them to be stoned: 5. but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; 6. they also sent to the king, desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; 7. nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. 8. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Yahshua nem Damneus high priest."