

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 2, VERSES 13-15

NOTHING RECORDED

NOTHING RECORDED

NOTHING RECORDED

**2:13** - And when they<sup>1</sup> were departed, behold, the angel of the Lord<sup>2</sup> appeareth to Joseph in a dream<sup>3</sup>, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod<sup>5</sup> will seek the young child to destroy him<sup>6</sup>.

**2:14** - When he arose, he took the young child and his mother by night<sup>7</sup>, and departed into Egypt<sup>8</sup>:

**2:15** - And was there until<sup>9</sup> the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet<sup>10</sup>, saying, Out of Egypt have I called my son<sup>11</sup>.

**CHRONOLOGY:** Shortly after May 11, 4BCE\* and as late as May 11, 3BCE\* (Mary was purified 40 days after the birth of Jesus at the Temple in Jerusalem. It is suspected that the family departed to Jerusalem, via Nazareth, shortly after Mary's purification. At some point they returned to Bethlehem and received the Wise Men before fleeing to Egypt.) The date of their departure is debatable.

\* The established year for this chapter is based on the year of Jesus' birth, which is highly debated. Below is a list of possible years for Jesus' birth. The chronology of Jesus' life in this book is based on the author's belief that Jesus was born in 4BCE. The most likely years for Jesus' birth are 1BCE, 4BCE and 5BCE. The other years are problematic.

- Year theories: 1 BCE - Supported by the Apostle James E. Talmage & Secular Biblical Scholars Pearson and Hug & the creator of Gregorian Calendar: Dionysius Exiguus.
- 2 BCE - Supported by Secular Biblical Scholar Scalinger.
- 2/3 BCE - Supported by early Christian writers and historians Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, Hippolytus of Thebes, Origen, Eusebius and Epiphanius.
- 3 BCE - Supported by Secular Biblical Scholars Baronius and Paulus.
- 4 BCE - Supported by Secular Biblical Scholars Bengel, Wieseler & Greswell. **Supported by this Author.**
- 5 BCE - Supported by the Apostle Bruce R. McConkie, the Apostle J. Rueben Clark, and Secular Biblical Scholars Usher and Petavius.
- 6 BCE - Supported by Secular Biblical Scholars Strong, Luvin and Clark.
- 7 BCE - Supported by Secular Biblical Scholars Ideler and Sanclemente.

**LOCATION:** BETHLEHEM TO NAZARETH, AND THEN NAZARETH TO EGYPT (Probably using the Ancient Trade Routes)

**COMMENTARY:** The Lord foresees the evil that Herod will commit in an attempt to secure his reign. To protect His young Son, He sends an angel to Joseph in a dream and commands him to take his family into Egypt for refuge. Joseph obeys. They left under cover of darkness, most likely following the "Via Maris" or "Way of the Sea". They settled somewhere in Egypt, though we do not know exactly where. Their stay was between 1 to 3 years. Some accounts make it even longer. We do know that God provided a way for His Son to properly develop and train for His mission in life.

**FOOTNOTES:**

**1- they** - The "they" referred to in this verse is the wise men. According to Matthew, after the wise men departed, Joseph was instructed via a divine dream to take his family to Egypt. It is an interesting thought to consider that the wise men may have brought necessary funds for the trip and the stay.

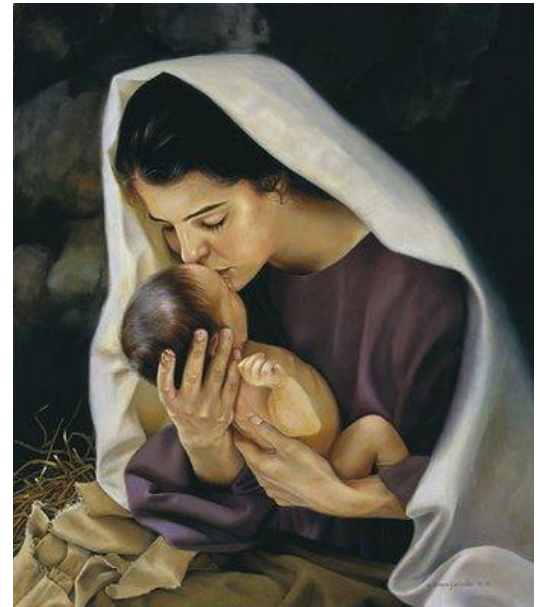
Though there is no factual support, there is a tradition that says that the wise men visited the infant Jesus thirteen days after his birth. Why thirteen, I am not sure. Traditions like this are the result of hundreds of years of speculation as to when the wise men visited Jesus. There are several Schools of thought. Some believe that Jesus was taken immediately after Mary's purification to Nazareth as stated by Luke, and then they theorize that after a short time in Nazareth they returned to Bethlehem to meet the wise men. Most believe that wise men visited in Bethlehem between the birth and the purification of Mary on the fortieth day, and prior to any departure to Nazareth. This order seems best to harmonize the Scripture narratives. Then there is another theory that the wise men visited Jesus months, even years after his birth. This poses difficult dating problems, since Herod died in 4 BCE and at the latest 1BCE.

An argument against the most probable visitation window of the wise men is that Mary was regarded as unclean and was to abide at home, and it is therefore very improbable that the Magi would visit during her 40 day window. Of course, that can be simply overcome by understanding that what God proclaims is always okay. That Matthew



puts the flight into Egypt in immediate connection with the departure of the Magi (Matthew 2:13), seems plain. Additionally, Mary's purification involved the offering of the poor (Luke 2:24). If she had received previously the gifts of the Magi, particularly the gold, we may suppose that she would have used it to provide a better offering. This argument is more problematic. See also the commentary in Chapter 14, footnote #3.

- 2- **angel of the Lord** - The "angel" of the Lord is not clearly identified. Gabriel has been the angel of much of the Nativity, and one might speculate as to his continued involvement; however we do not know specifically who the angel was. The term "angel" is translated from the Greek word "ἄγγελος" or "aggelos". It is a broad term for "a messenger from God" or "an angel". It doesn't designate an archangel, or a special class of angel. The word "Lord" is translated from the Greek word "κύριος" or "kyrios", which is also a generic term. It refers to God in the general sense; however, the word is often associated with the Messiah. See also the commentary in Chapter 3, footnote #3, Chapter 12, footnote #6, and Chapter 14, footnote #22.
- 3- **dream** - The message to leave came in a "dream". The word dream comes from the greek "ὄναρ" or "onar" which has but one translation, being literally a "dream". **"The ancient world had no doubt that God sent His messages to men in dreams. So Joseph was warned in a dream to flee into Egypt to escape Herod's murderous intentions. The flight into Egypt was entirely natural. Often, throughout the troubled centuries before Jesus came, when some peril and some tyranny and some persecution made life intolerable for the Jews, they sought refuge in Egypt. The result was that every city in Egypt had its colony of Jews; and in Alexandria there were actually more than a million Jews, and certain districts of the city were entirely handed over to them. Joseph in his hour of peril was doing what many a Jew had done before; and when Joseph and Mary reached Egypt they would not find themselves altogether amidst strangers, for in every town and city they would find Jews who had sought refuge there."** (The Gospel of Matthew, Volume 1, William Barclay, pages 24-25). See also commentary in Chapter 4, footnote #24.
- 4- **young child** - The verse refers to Jesus as a young child, not a babe. However, upon further review, the proper Greek translation is far less defining. The word young child is translated from the Greek word "παιδίον" or "paidion". The word can be translated as "a young child", "an infant", "a mature child" or "an older child". It pretty much covers all ages of a child. The term "young" was probably added by translators based on their own personal perspective of the story. See also Chapter 14, footnote #19.
- 5- **Herod** - Herod was one of the most paranoid, ruthless, and violent characters in history. **"Augustus Caesar himself said of Herod: 'It is better to be Herod's pig than his son,' which in the language spoken was a pun, and meant that since Herod was a Jew, he could not kill and eat his pig and it would therefore be safer than his son. Truly, it is a though the most fiendish and bloody occupant ever to sit on David's throne was its occupant in the very day when He came whose throne it was, and who would in due course reign in righteousness thereon."** (The Mortal Messiah, Volume 1, Collector's Edition, Bruce R. McConkie, page 235). For details regarding Herod see the commentary in Chapter 2, footnote #2, and Chapter 14, footnote #8.
- 6- **destroy him** - The goal of Herod was to "destroy" the Messiah. The term "destroy" comes from the Greek word "ἀπόλλυμι" or "apollymi" which has multiple translation possibilities. It can mean "to destroy", "to abolish", "to put out of the way entirely", "render useless", "to kill", "to declare that one must be put to death", "to perish", "to be lost", "to lose", or "to give over to eternal misery in hell". Herod definitely had ill intent. He wanted the Messiah dead.
- 7- **by night** - Why would Joseph leave by night? This verse gives impression that no one was informed of their leaving and that it was done under the cover of darkness. We would speculate that their friends and neighbors woke the next morning not knowing where they went. There would be no opportunity to interrogate information. There would be no trail to investigate. **"They fled by night. Then Herod in his hate and bitterness, acting as though Satan himself possessed his soul, went forth 'and slew all the children that were in Bethlehem..."** (The Mortal Messiah, Volume 1, Collector's Edition, Bruce R. McConkie, page 235). See also commentary on night in Chapter 11, footnote #6.



Several Apocryphal works record the flight of the Holy family;

#### Joseph, Mary & Jesus are instructed by an Angel to go to Egypt

**Apocryphal Writing:** "(Chapter 1, verse 9) And when Herod saw that the magi had left him, and not come back to him, he summoned the priests and the wise men, and said to them: Show me where Christ is to be born. And when they answered, in Bethlehem of Judæa, he began to think of putting the Lord Jesus Christ to death. Then appeared an angel of the Lord to Joseph in his sleep, and said: Rise, take the boy and His mother, and go away into Egypt. He rose, therefore, towards cockcrow, and set out." (The Arabic Gospel of Infancy of the Savior 1:9)

**Apocryphal Writing:** "(Chapter 4, verse 1) NOW Herod, perceiving that the wise men did delay, and not return to him, called together the priests and wise men and said, Tell me in what place the Christ should be born? (2) And when they replied, in Bethlehem, a city of Judæa, he began to contrive in his own mind the death of the Lord Jesus Christ. (3) But an angel of the Lord appeared to Joseph in his sleep, and said, Arise, take the child and his mother, and go into Egypt as soon as the cock crows. So he arose, and went." (The first Gospel of the INFANCY of JESUS CHRIST 4:1-3)

**Apocryphal Writing:** "(Chapter 17) Now the day before this was done Joseph was warned in his sleep by the angel of the Lord, who said to him: Take Mary and the child, and go into Egypt by the way of the desert. And Joseph went according to the saying of the angel." (Infancy Gospel of Pseudo-Matthew, Chapter 17)

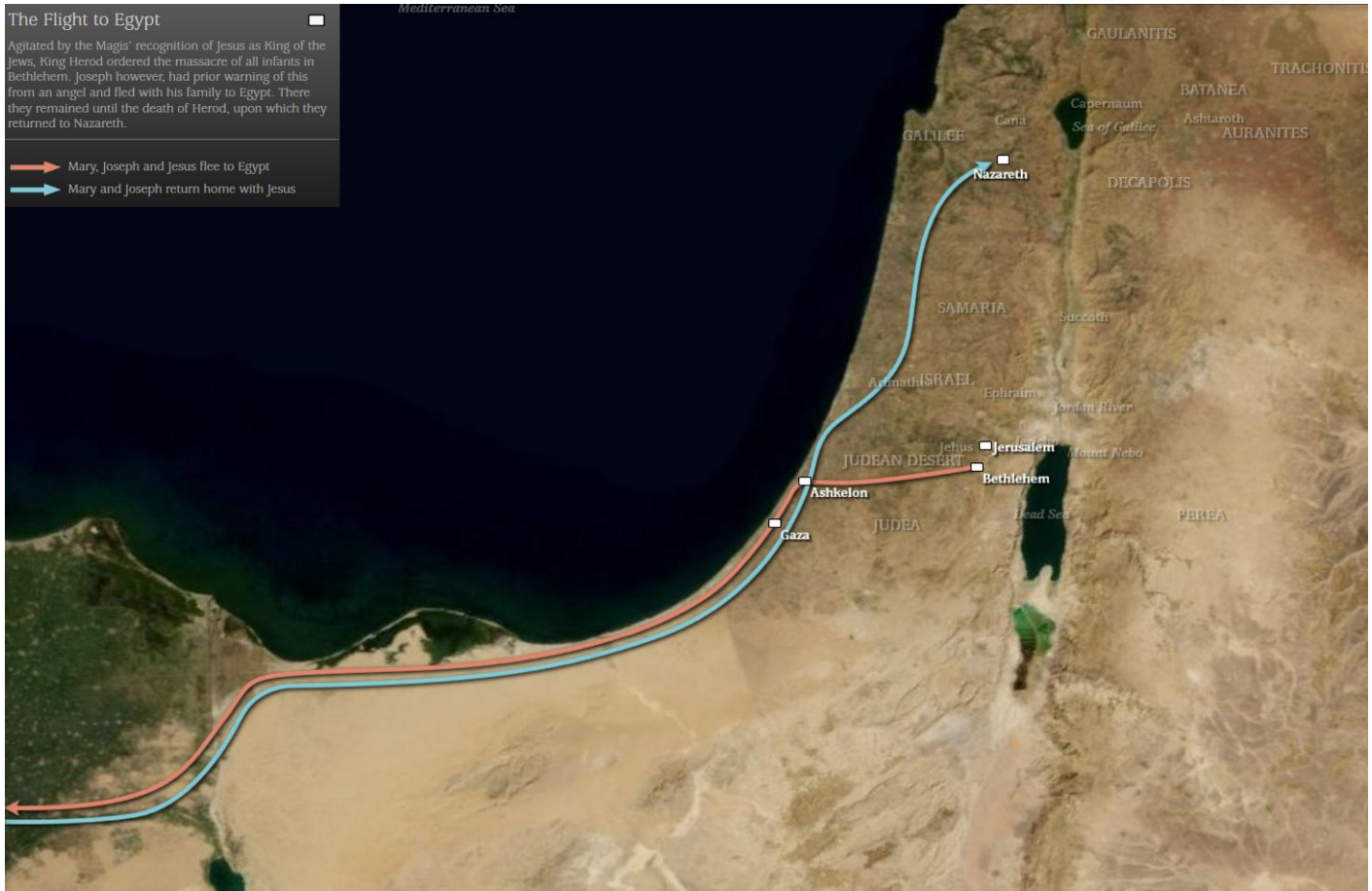
**Apocryphal Writing:** "(Chapter 1, verse 1) When there was a tumult because search was made by Herod for our Lord Jesus Christ, that he might slay him, then said an angel unto Joseph: Take Mary and her child and flee into Egypt from the face of them that seek to slay him. Now Jesus was two years old when he entered into Egypt. And as he walked through a sown field he put forth his hand and took of the





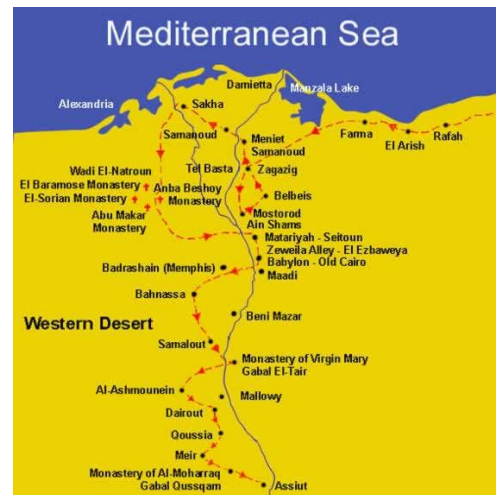
ears and put them upon the fire and ground them and began to eat. [And he gave such favour unto that field that year by year when it was sown it yielded unto the lord of it so many measures of wheat as the number of the grains which he had taken from it.] Now when they had entered into Egypt they took lodging in the house of a certain widow, and abode in the same place one year. And Jesus became three years old. And seeing boys playing he began to play with them. And he took a dried fish and put it into a basin and commanded it to move to and fro, and it began to move. And again he said to the fish: Cast out thy salt that is in thee and go into the water. And it came to pass. But when the neighbours saw what was done they told it to the widow woman in whose house his mother Mary dwelt. And she when she heard it hastened and cast them out of her house.” (The Infancy Gospel of Thomas (Latin Text), Chapter 1, verse 1, from "The Apocryphal New Testament", M.R. James-Translation and Notes, Oxford: Clarendon Press, 1924).

8 - into Egypt - The route to Egypt is not given in scripture, and is vague in apocryphal works. Even so, there are traditions of Jesus living in various places in Egypt. There are many communities in Egypt today that have traditions dating back to the time of Christ. These traditions are as reliable as any tradition. Some may be very factual, while others may be based on rumors and wishful thinking. Tradition marks out the route which Joseph took into Egypt to have been by way of Hebron, Gaza, and the desert; which, as the most direct way, is very likely the true one. At Hebron, there is still a spot on a hill marked where the family rested at night, and a similar one at Gaza. There were a series of forts along the "way of the Sea". Traditions say that they camped near a fort on their way to Egypt. Egypt and Palestine were part of the Roman Empire, linked by a coastal road known as "the way of the sea", making travel between them easy and relatively safe.

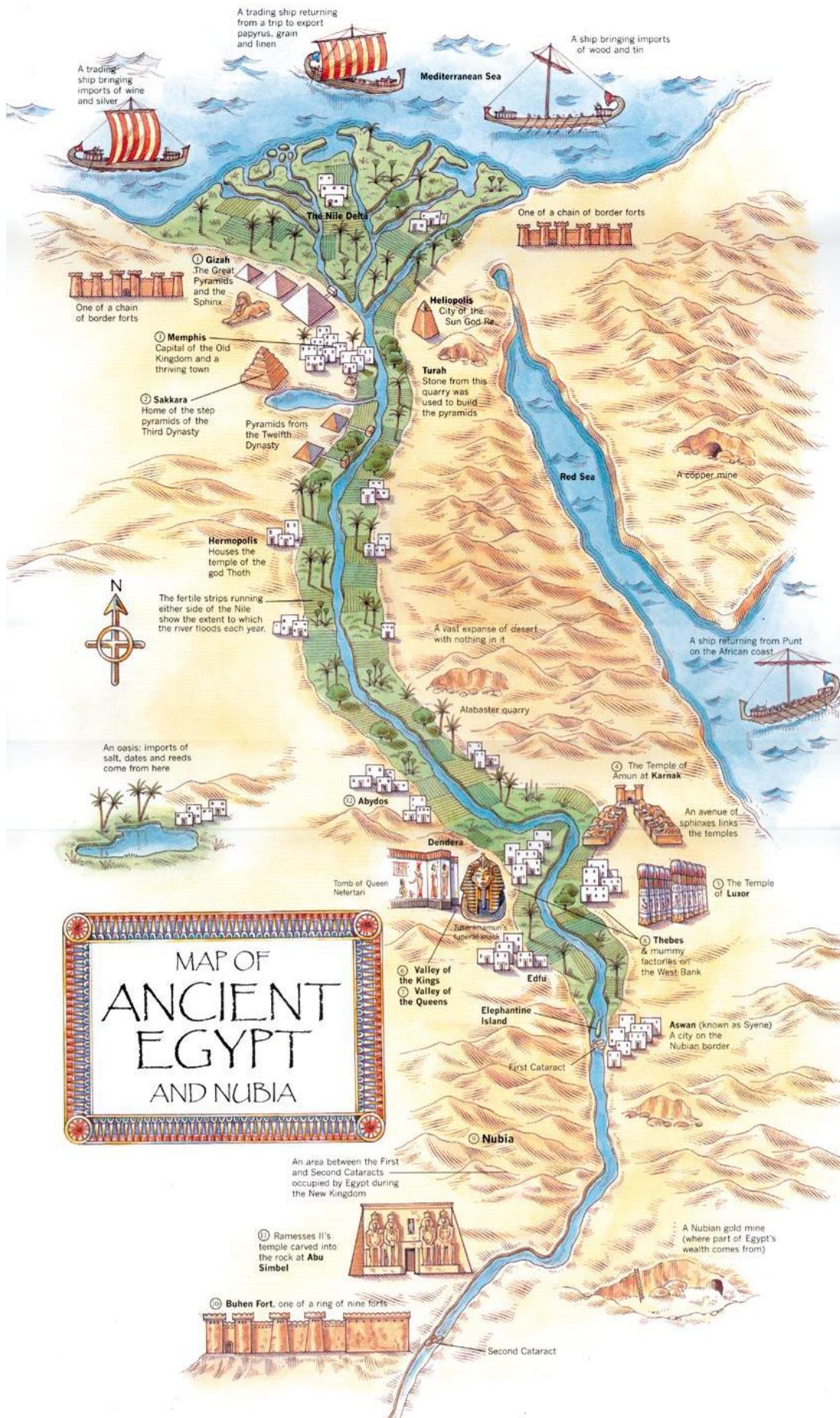


The place of their sojourn in Egypt, is even more speculative and rooted in traditions. There are many claims, with little proof. One account says that they lived in the village Metariyeh, not far from the city of Heliopolis on the way toward Cairo. An old sycamore is still standing at a place where they presumably rested during their journey. It is probable that many Jews dwelt, at this time, in the neighborhood of Heliopolis, which may explain the choice of a village in its vicinity as their place of refuge. Another tradition, however, records that they left Metariyeh, and dwelt at Memphis. The temple built by Onias about 150 BCE at Leontopolis still continued to be a much frequented place of worship for Egyptian Jews. Today, there are Monastery's and historical sites that dot Egypt claiming to have either been home to the Holy family or to have been visited by them. To the right is a map showing a route that connects the various sites. This map alone identifies over 20 sites.

It is doubtful that all these traditions are true. Yet, surely they did live in Egypt and a story must exist somewhere that bears truth. "As Egypt had been a land of refuge for the house of Jacob anciently, so now it became a convenient and natural refuge for Jacob's King. It was a nearby Roman province, outside the jurisdiction of Herod, where more than a million Jews already dwelt. And as Israel anciently had been called out of Egypt, so now her King was to return to the Canaan of promise to perform his earthly ministry. Since Herod is believed to have died when Jesus was two or three years old, our Lord's sojourn in that land may have been as short as a few months. Presumptively it was the plan for him to spend his childhood, youth, and young manhood in Nazareth." (The Doctrinal New Testament Commentary, Bruce R. McConkie, page 104).









Egypt at the time of Christ was an Egyptian province, and its borders were quite different than the Egypt we know today. Egypt had been an area of turmoil for the Romans. However, the turmoil literally died with Cleopatra and Mark Anthony. In keeping with Roman policy, provinces were allowed religious freedom and some autonomy, so long as they paid taxes and submitted to Roman rule. Consequently, Egypt was a relatively safe place for Jewish refugees. At the same time, there were lots of pagan influences and sins that would be offensive to a faithful Jew.

"It is an interesting fact that in the after days the foes of Christianity and the enemies of Jesus used the stay in Egypt as a peg to attach their slanders to Him. Egypt was proverbially the land of sorcery, or witchcraft and magic. The Talmud says, 'Ten measures of sorcery descended into the world; Egypt received nine, the rest of the world one'. So the enemies of Jesus declared that it was in Egypt that Jesus had learned a magic and a sorcery which made Him able to work miracles, and to deceive men." (The Gospel of Matthew, Volume 1, William Barclay, page 25). Of course this is just further proof that the adversary is intent on leading men away from salvation.



9 - until the death of Herod - The Savior remained in Egypt until Herod died. Some apocryphal accounts place His stay at 1 year, while others place it at 2 or 3 years. It would be helpful in establishing the time period if we could pinpoint the year Jesus was born, and when Herod died. Much of the dating problems have to do with the year of Herod's death, and it fitting with the other events. In an attempt to solve the Biblical chronology problems created by the established date of Herod's death in 4BCE, many scholars have turned to the great Jewish historian Flavius Josephus. In his work, the Antiquities of the Jews, Josephus uses a well established event to base his dates. He uses the battle for the Roman Empire at Actium. Based upon the writings of Josephus (which appear to be mostly accurate), the anchor date of the war between Antony and Octavius Caesar, and calculations of relevant lunar events, it is probable that Herod the Great died on January 26 (Shebat 2) in 1BCE. Even so, most accepted dates for his death is still 4BCE.

Regardless of the date, Herod did die a relatively short time, even if that be years, after the Savior's flight to Egypt. Herod died a death that was somewhat conforming to the way he lived his life. In fact, many feel that his death as a result of divine justice. Of his death, Josephus records,

"But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins; for a fire glowed in him slowly, which did not so much appear to the touch outwardly, as it augmented his pains inwardly; for it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other. His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly. Nay, further, his privy-member was putrefied, and produced worms; and when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns; he had also convulsions in all parts of his body, which increased his strength to an insufferable degree. It was said by those who pretended to divine, and who were endued with wisdom to foretell such things, that God inflicted this punishment on the king on account of his great impiety; yet was he still in hopes of recovering, though his afflictions seemed greater than any one could bear. He also sent for physicians, and did not refuse to follow what they prescribed for his assistance, and went beyond the river Jordan, and bathed himself in the warm baths that were at Callirrhoe, which, besides their other general virtues, were also fit to drink; which water runs into the lake called Asphaltiris. And when the physicians once thought fit to have him bathed in a vessel full of oil, it was supposed that he was just dying; but upon the lamentable cries of his domestics, he revived; and having no longer the least hopes of recovering, he gave order that every soldier should be paid fifty drachmae; and he also gave a great deal to their commanders, and to his friends, and came again to Jericho, where he grew so choleric, that it brought him to do all things like a madman; and though he were near his death, he contrived the following wicked designs. He commanded that all the principal men of the entire Jewish nation, wheresoever they lived, should be called to him. Accordingly, they were a great number that came, because the whole nation was called, and all men heard of this call, and death was the penalty of such as should despise the epistles that were sent to call them. And now the king was in a wild rage against them all, the innocent as well as those that had afforded ground for accusations; and when they were come, he ordered them to be all shut up in the hippodrome, and sent for his sister Salome, and her husband Alexas, and spake thus to them: "I shall die in a little time, so great are my pains; which death ought to be cheerfully borne, and to be welcomed by all men; but what principally troubles me is this, that I shall die without being lamented, and without such mourning as men usually expect at a king's death. For that he was not unacquainted with the temper of the Jews, that his death would be a thing very desirable, and exceedingly acceptable to them, because during his lifetime they were ready to revolt from him, and to abuse the donations he had dedicated to God that it therefore was their business to resolve to afford him some alleviation of his great sorrows on this occasion; for that if they do not refuse him their consent in what he desires, he shall have a great mourning at his funeral, and such as never had any king before him; for then the whole nation would mourn from their very soul, which otherwise would be done in sport and mockery only. He desired therefore, that as soon as they see he hath given up the ghost, they shall place soldiers round the hippodrome, while they do not know that he is dead; and that they shall not declare his death to the multitude till this is done, but that they shall give orders to have those that are in custody shot with their darts; and that this slaughter of them all will cause that he shall not miss to rejoice on a double account; that as he is dying, they will make him secure that his will shall be executed in what he charges them to do; and that he shall have the honor of a memorable mourning at his funeral. So he deplored his condition, with tears in his eyes, and obtested them by the kindness due from them, as of his kindred, and by the

faith they owed to God, and begged of them that they would not hinder him of this honorable mourning at his funeral. So they promised him not to transgress his commands." (Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 6, verse 5)

This would be a good point to look at the apocryphal works surrounding Jesus' stay in Egypt. Since there are no accepted scripture that we can use to collaborate these works, careful and prayerful approaches must be used. Joseph Smith said, "Verily, thus saith the Lord unto you concerning the Apocrypha—There are many things contained therein that are true, and it is mostly translated correctly; There are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; And whoso is enlightened by the Spirit shall obtain benefit therefrom; And whoso receiveth not by the Spirit, cannot be benefited. Therefore it is not needful that it should be translated. Amen." (Doctrine & Covenants 91:1-6). Some of the following accounts are quite insightful, while others do not ring true. The stories have been grouped to help bring everything together.

#### Joseph, Mary & Jesus on the way to Egypt - an Idol is destroyed and the priest's son exercised

**Apocryphal Writing:** "(Chapter 1, verse 10) While he is reflecting how he is to set about his journey, morning came upon him after he had gone a very little way. And now he was approaching a great city, in which there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And there stood before this idol a priest ministering to him, who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest had a son, three years old, beset by several demons; and he made many speeches and utterances; and when the demons seized him, he tore his clothes, and remained naked, and threw stones at the people. And there was a hospital in that city dedicated to that idol. And when Joseph and the Lady Mary had come to the city, and had turned aside into that hospital, the citizens were very much afraid; and all the chief men and the priests of the idols came together to that idol, and said to it: What agitation and commotion is this that has arisen in our land? The idol answered them: A God has come here in secret, who is God indeed; nor is any god besides Him worthy of divine worship, because He is truly the Son of God. And when this land became aware of His presence, it trembled at His arrival, and was moved and shaken; and we are exceedingly afraid from the greatness of His power. And in the same hour that idol fell down, and at its fall all, inhabitants of Egypt and others, ran together. (11) And the son of the priest, his usual disease having come upon him, entered the hospital, and there came upon Joseph and the Lady Mary, from whom all others had fled. The Lady Mary had washed the cloths of the Lord Christ, and had spread them over some wood. That demoniac boy, therefore, came and took one of the cloths, and put it on his head. Then the demons, fleeing in the shape of ravens and serpents, began to go forth out of his mouth. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And when his father saw him restored to health, My son, said he, what has happened to thee? and by what means hast thou been healed? The son answered: When the demons had thrown me on the ground, I went into the hospital, and there I found an august woman with a boy, whose newly-washed cloths she had thrown upon some wood: one of these I took up and put upon my head, and the demons left me and fled. At this the father rejoiced greatly, and said: My son, it is possible that this boy is the Son of the living God who created the heavens and the earth: for when he came over to us, the idol was broken, and all the gods fell, and perished by the power of his magnificence. (12) Here was fulfilled the prophecy which says, Out of Egypt have I called my son. Joseph indeed, and Mary, when they heard that that idol had fallen down and perished, trembled, and were afraid. Then they said: When we were in the land of Israel, Herod thought to put Jesus to death, and on that account slew all the children of Bethlehem and its confines; and there is no doubt that the Egyptians, as soon as they have heard that this idol has been broken, will burn us with fire. Burning to death was the punishment of those convicted of sacrilege and the practice of magic. It was inflicted also on slaves for grave offences against their masters." (The Arabic Gospel of Infancy of the Savior 1:10-12)



**Apocryphal Writing:** "(Chapter 4, verse 4) And as he was considering with himself about his journey, the morning came upon him. (5) In the length of the journey the girths of the saddle broke. (6) And now he drew near to a great city, in which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows. (7) And there was by this idol a priest ministering to it, who, as often as Satan spoke out of that idol, related the things he said to the inhabitants of Egypt, and those countries. (8) This priest had a son three years old, who was possessed with a great multitude of devils, who uttered many strange things, and when the devils seized him, walked about naked with his clothes torn, throwing stones at those whom he saw. (9) Near to that idol was the inn of the city, into which when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished. (10) And all the magistrates and priests of the idols assembled before that idol, and made inquiry there, saying, What means all this consternation, and dread, which has fallen upon all our country? (11) The idol answered them, The unknown God is come hither, who is truly God; nor is there any one besides him, who is worthy of divine worship; for he is truly the Son of God. (12) At the fame of him this country trembled, and at his coming it is under the present commotion and consternation; and we ourselves are affrighted by the greatness of his power. (13) And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together. (14) But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forsook. (15) And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head. (16) And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents. (17) From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him. (18) When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured? (19) The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling clothes she had just before washed, and hanged out upon a post. (20) One of these I took, and put it upon my head, and immediately the devils left me, and fled away. (21) At this the father exceedingly

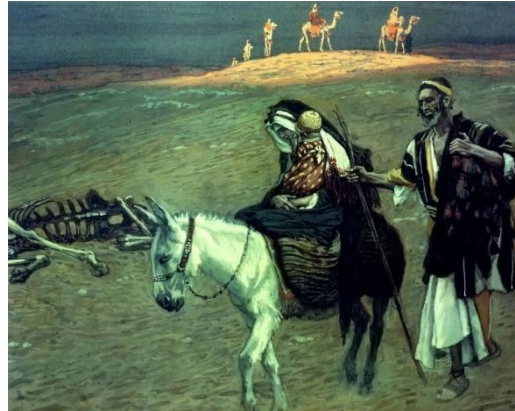


rejoiced, and said, My son, perhaps this boy is the son of the living God, who made the heavens and the earth. (22) For as soon as he came amongst us, the idol was broken, and all the gods fell down, and were destroyed by a greater power. (23) Then was fulfilled the prophecy which saith, Out of Egypt I have called my son." (The first Gospel of the INFANCY of JESUS CHRIST 4:4-23)

#### Joseph, Mary & Jesus on the way to Egypt - Victims are saved from robbers as they hear the sound of a King

**Apocryphal Writing:** "(Chapter 1, verse 13) Going out thence, they came to a place where there were robbers who had plundered several men of their baggage and clothes, and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, and his chariots and his drums; and at this the robbers were terrified, and left all their plunder. And their captives rose up, loosed each other's bonds, recovered their baggage, and went away. And when they saw Joseph and Mary coming up to the place, they said to them: Where is that king, at the hearing of the magnificent sound of whose approach the robbers have left us, so that we have escaped safe? Joseph answered them: He will come behind us." (The Arabic Gospel of Infancy of the Savior 1:13)

**Apocryphal Writing:** "(Chapter 5, verse 1) NOW Joseph and Mary, when they heard that the idol was fallen down and destroyed, were seized with fear and trembling, and said, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood. (2) And there is no doubt but the Egyptians if they come to hear that this idol is broken and fallen down, will burn us with fire. (3) They went therefore hence to the secret places of robbers, who robbed travellers as they pass by, of their carriages and their clothes, and carried them away bound. (4) These thieves upon their coming heard a great noise, such as the noise of a king with a great army and many horses, and the trumpets sounding at his Overture from his own city, at which they were so affrighted as to leave all their booty behind them, and fly away in haste. (5) Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and saw Joseph and Mary coming to wards them, and inquired, Where is that king, the noise of whose approach the robbers heard, and left us, so that we are now come off safe? (6) Joseph answered, He will come after us." (The first Gospel of the INFANCY of JESUS CHRIST 5:1-6)



#### Joseph, Mary & Jesus on the way to Egypt - Demonic woman cured

**Apocryphal Writing:** "(Chapter 1, verse 14) Thereafter they came into another city, where there was a demoniac woman whom Satan, accused and rebellious, had beset, when on one occasion she had gone out by night for water. She could neither bear clothes, nor live in a house; and as often as they tied her up with chains and thongs, she broke them, and fled naked into waste places; and, standing in cross-roads and cemeteries, she kept throwing stones at people, and brought very heavy calamities upon her friends. And when the Lady Mary saw her, she pitied her; and upon this Satan immediately left her, and fled away in the form of a young man, saying: Woe to me from thee, Mary, and from thy son. So that woman was cured of her torment, and being restored to her senses, she blushed on account of her nakedness; and shunning the sight of men, went home to her friends. And after she put on her clothes, she gave an account of the matter to her father and her friends; and as they were the chief men of the city, they received the Lady Mary and Joseph with the greatest honour and hospitality." (The Arabic Gospel of Infancy of the Savior 1:14)

**Apocryphal Writing:** "(Chapter 6, verse 1) THEN they went into another where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode. (2) One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or cords, she brake them, and went out into desert places, and sometimes standing where roads crossed, and in churchyards, would throw stones at men. (3) When St. Mary saw this woman, she pitied her; whereupon Satan presently left her, and fled away in the form of a young man, saying, Woe to me, because of thee, Mary, and thy son. (4) So the woman was delivered from her torment; but considering herself naked, she blushed, and avoided seeing any man, and having put on her clothes, went home, and gave an account of her case to her father and relations, who, as they were the best of the city, entertained St. Mary and Joseph with the greatest respect." (The first Gospel of the INFANCY of JESUS CHRIST 6:1-4)

#### Joseph, Mary & Jesus on the way to Egypt - Dumb Bride made to Speak

**Apocryphal Writing:** "(Chapter 1, verse 15) On the day after, being supplied by them with provision for their journey, they went away, and on the evening of that day arrived at another town, in which they were celebrating a marriage; but, by the arts of accursed Satan and the work of enchanters, the bride had become dumb, and could not speak a word. And after the Lady Mary entered the town, carrying her son the Lord Christ, that dumb bride saw her, and stretched out her hands towards the Lord Christ, and drew Him to her, and took Him into her arms, and held Him close and kissed Him, and leaned over Him, moving His body back and forwards. Immediately the knot of her tongue was loosened, and her ears were opened; and she gave thanks and praise to God, because He had restored her to health. And that night the inhabitants of that town exulted with joy, and thought that God and His angels had come down to them." (The Arabic Gospel of Infancy of the Savior 1:15)

**Apocryphal Writing:** "(Chapter 6, verse 5) The next morning having received a sufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be solemnized; but by the arts of Satan and the practices of some sorcerers, the bride was become so dumb, that she could not so much as open her mouth. (6) But when this dumb bride saw the Lady St. Mary entering into the town, and carrying the Lord Christ in her arms, she stretched out her hands to the Lord Christ, and took him in her arms, and closely hugging him, very often kissed him, continually moving him and pressing him to her body. (7) Straightway the string of her tongue was loosed, and her ears

were opened, and she began to sing praises unto God, who had restored her. (8) So there was great joy among the inhabitants of the town that night, who thought that God and his angels were come down among them." (The first Gospel of the INFANCY of JESUS CHRIST 6:5-8)

#### Joseph, Mary & Jesus on the way to Egypt - Possessed woman exercised

**Apocryphal Writing:** "(Chapter 1, verse 16) There they remained three days, being held in great honour, and living splendidly. Thereafter, being supplied by them with provision for their journey, they went away and came to another city, in which, because it was very populous, they thought of passing the night. And there was in that city an excellent woman: and once, when she had gone to the river to bathe, lo, accursed Satan, in the form of a serpent, had leapt upon her, and twisted himself round her belly; and as often as night came on, he tyrannically tormented her. This woman, seeing the mistress the Lady Mary, and the child, the Lord Christ, in her bosom, was struck with a longing for Him, and said to the mistress the Lady Mary: O mistress, give me this child, that I may carry him, and kiss him. She therefore gave Him to the woman; and when He was brought to her, Satan let her go, and fled and left her, nor did the woman ever see him after that day. Wherefore all who were present praised God Most High, and that woman bestowed on them liberal gifts." (The Arabic Gospel of Infancy of the Savior 1:16)

**Apocryphal Writing:** "(Chapter 6, verse 9) In this place they abode three days, meeting with the greatest respect and most splendid entertainment. (10) And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place. (11) There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold cursed Satan leaped upon her in the form of a serpent, (12) And folded himself about her belly, and every night lay upon her. (13) This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms. (14) When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards see him. (15) Hereupon all the neighbours praised the Supreme God, and the woman rewarded them with ample beneficence." (The first Gospel of the INFANCY of JESUS CHRIST 6:9-15)



#### Joseph, Mary & Jesus on the way to Egypt - Healing of Lepers

**Apocryphal Writing:** "(Chapter 1, verse 17) On the day after, the same woman took scented water to wash the Lord Jesus; and after she had washed Him, she took the water with which she had done it, and poured part of it upon a girl who was living there, whose body was white with leprosy, and washed her with it. And as soon as this was done, the girl was cleansed from her leprosy. And the towns people said: There is no doubt that Joseph and Mary and that boy are gods, not men. And when they were getting ready to go away from them, the girl who had laboured under the leprosy came up to them, and asked them to let her go with them. (18) When they had given her permission, she went with them. And afterwards they came to a city, in which was the castle of a most illustrious prince, who kept a house for the entertainment of strangers. They turned into this place; and the girl went away to the prince's wife; and she found her weeping and sorrowful, and she asked why she was weeping. Do not be surprised, said she, at my tears; for I am overwhelmed by a great affliction, which as yet I have not endured to tell to any one. Perhaps, said the girl, if you reveal it and disclose it to me, I may have a remedy for it. Hide this secret, then, replied the princess, and tell it to no one. I was married to this prince, who is a king and ruler over many cities, and I lived long with him, but by me he had no son. And when at length I produced him a son, he was leprosy; and as soon as he saw him, he turned away with loathing, and said to me: Either kill him, or give him to the nurse to be brought up in some place from which we shall never hear of him more. After this I can have nothing to do with thee, and I will never see thee more. On this account I know not what to do, and I am overwhelmed with grief. Alas! my son. Alas! my husband. Did I not say so? said the girl. I have found a cure for thy disease, and I shall tell it thee. For I too was a leper; but I was cleansed by God, who is Jesus, the son of the Lady Mary. And the woman asking her where this God was whom she had spoken of, Here, with thee, said the girl; He is living in the same house. But how is this possible? said she. Where is he? There, said the girl, are Joseph and Mary; and the child who is with them is called Jesus; and He it is who cured me of my disease and my torment. But by what means, said she, wast thou cured of thy leprosy? Wilt thou not tell me that? Why not? said the girl. I got from His mother the water in which He had been washed, and poured it over myself; and so I was cleansed from my leprosy. Then the princess rose up, and invited them to avail themselves of her hospitality. And she prepared a splendid banquet for Joseph in a great assembly of the men of the place. And on the following day she took scented water with which to wash the Lord Jesus, and thereafter poured the same water over her son, whom she had taken with her; and immediately her son was cleansed from his leprosy.



Therefore, singing thanks and praises to God, she said: Blessed is the mother who bore thee, O Jesus; dost thou so cleanse those who share the same nature with thee with the water in which thy body has been washed? Besides, she bestowed great gifts upon the mistress the Lady Mary, and sent her away with great honour." (The Arabic Gospel of Infancy of the Savior 1:17-18)

**Apocryphal Writing:** "(Chapter 6, verse 16) On the morrow the same woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water. (17) And there was a girl there, whose body was white with a leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy. (18) The people therefore said Without doubt Joseph and Mary, and that boy are Gods, for they do not look like mortals. (19) And when they were making ready to go away, the girl, who had been troubled with the leprosy, came and desired they would permit her to go along with them; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king, and whose house was not far from the inn. (20) Here they staid, and when the girl went one day to the prince's wife, and found her in a sorrowful and mournful condition, she asked her the reason of her tears. (21) She replied, Wonder not at my groans, for I am under a great misfortune, of which I dare not tell any one. (22) But, says the girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it. (23) Thou, therefore, says the prince's wife, shalt keep the secret, and not discover it to any one alive! (24) I have been married to this prince, who rules as king over large dominions, and lived long with him, before he had any child by me. (25) At length I conceived by him, but alas! I brought forth a leprous son; which, when he saw, he would not own to be his, but said to me, (26) Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more. (27) So here I pine, lamenting my wretched and miserable circumstances. Alas, my son! alas, my husband! Have I disclosed it to you? (28) The girl replied, I have found a remedy for your disease, which I promise you, for I also was leprous, but God hath cleansed me, even he who is called Jesus, the son of the Lady Mary. (29) The woman inquiring where that God was, whom she spake of, the girl answered He lodges with you here in the same house. (30) But how can this be? says she; where is he? Behold, replied the girl, Joseph and Mary; and the infant who is with them is called Jesus: and it is he who delivered me from my disease and torment. (31) But by what means, says she, were you cleansed from your leprosy? Will you not tell me that? (32) Why not? says the girl; I took the water with which his body had been washed, and poured it upon me, and my leprosy vanished. (33) The prince's wife then arose and entertained them, providing a great feast for Joseph among a large company of men. (34) And the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from his leprosy. (35) Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus! (36) Dost thou thus cure men of the same nature with thyself, with the water with which thy body is washed? (37) She then offered very large gifts to the Lady Mary, and sent her away with all imaginable respect." (The first Gospel of the INFANCY of JESUS CHRIST 6:16-37)

#### Joseph, Mary & Jesus on the way to Egypt - Possessed Bridegroom freed

**Apocryphal Writing:** "(Chapter 1, verse 19) Coming thereafter to another city, they wished to spend the night in it. They turned aside, therefore, to the house of a man newly married, but who, under the influence of witchcraft, was not able to enjoy his wife; and when they had spent that night with him, his bond was loosed. And at daybreak, when they were girding themselves for their journey, the bridegroom would not let them go, and prepared for them a great banquet." (The Arabic Gospel of Infancy of the Savior 1:19)

**Apocryphal Writing:** "(Chapter 7, verse 1) THEY came afterwards to another city, and had a mind to lodge there. (2) Accordingly they went to a man's house, who was newly married, but by the influence of sorcerers could not enjoy his wife: (3) But they lodging at his house that night, the man was freed of his disorder: (4) And when they were preparing early in the morning to go forward on their journey, the new married person hindered them, and provided a noble entertainment for them?" (The first Gospel of the INFANCY of JESUS CHRIST 7:1-4)

#### Joseph, Mary & Jesus on the way to Egypt - Man turned into a Mule is restored

**Apocryphal Writing:** "(Chapter 1, verse 20) They set out, therefore, on the following day; and as they came near another city, they saw three women weeping as they came out of a cemetery. And when the Lady Mary beheld them, she said to the girl who accompanied her: Ask them what is the matter with them, or what calamity has befallen them. And to the girl's questions they made no reply, but asked in their turn: Whence are you, and whither are you going? for the day is already past, and night is coming on apace. We are travellers, said the girl, and are seeking a house of entertainment in which we may pass the night. They said: Go with us, and spend the night with us. They followed them, therefore, and were brought into a new house with splendid decorations and furniture. Now it was winter; and the girl, going into the chamber of these women, found them again weeping and lamenting. There stood beside them a mule, covered with housings of cloth of gold, and sesame was put before him; and the women were kissing him, and giving him food. And the girl said: What is all the ado, my ladies, about this mule? They answered her with tears, and said: This mule, which thou seest, was our brother, born of the same mother with ourselves. And when our father died, and left us great wealth, and this only brother, we did our best to get him married, and were preparing his nuptials for him, after the manner of men. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before daybreak, when the door of our house was shut, we saw that this our brother had been turned into a mule, as thou now beholdest him. And we are sorrowful, as thou seest, having no father to comfort us: there is no wise man, or magician, or enchanter in the world that we have omitted to send for; but nothing has done us any



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good. And as often as our hearts are overwhelmed with grief, we rise and go away with our mother here, and weep at our father's grave, and come back again. (21) And when the girl heard these things, Be of good courage, said she, and weep not: for the cure of your calamity is near; yea, it is beside you, and in the middle of your own house. For I also was a leper; but when I saw that woman, and along with her that young child, whose name is Jesus, I sprinkled my body with the water with which His mother had washed Him, and I was cured. And I know that He can cure your affliction also. But rise, go to Mary my mistress; bring her into your house, and tell her your secret; and entreat and supplicate her to have pity upon you. After the woman had heard the girl's words, they went in haste to the Lady Mary, and brought her into their chamber, and sat down before her weeping, and saying: O our mistress, Lady Mary, have pity on thy hand-maidens; for no one older than ourselves, and no head of the family, is left—neither father nor brother—to live with us; but this mule which thou seest was our brother, and women have made him such as thou seest by witchcraft. We beseech thee, therefore, to have pity upon us. Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put Him on the mule's back; and she wept as well as the women, and said to Jesus Christ: Alas! my son, heal this mule by Thy mighty power, and make him a man endowed with reason as he was before. And when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy above their heads, and began to kiss Him, saying: Blessed is she that bore Thee, O Jesus, O Saviour of the world; blessed are the eyes which enjoy the felicity of seeing Thee. (22) Moreover, both the sisters said to their mother: Our brother indeed, by the aid of the Lord Jesus Christ, and by the salutary intervention of this girl, who pointed out to us Mary and her son, has been raised to human form. Now, indeed, since our brother is unmarried, it would do very well for us to give him as his wife this girl, their servant. And having asked the Lady Mary, and obtained her consent, they made a splendid wedding for the girl; and their sorrow being changed into joy, and the beating of their breasts into dancing, they began to be glad, to rejoice, to exult, and sing—adorned, on account of their great joy, in most splendid and gorgeous attire. Then they began to recite songs and praises, and to say: O Jesus, son of David, who turnest sorrow into gladness, and lamentations into joy! And Joseph and Mary remained there ten days. Thereafter they set out, treated with great honours by these people, who bade them farewell, and from bidding them farewell returned weeping, especially the girl." (The Arabic Gospel of Infancy of the Savior 1:20-22)

**Apocryphal Writing:** "(Chapter 7, verse 5) But going forward on the morrow, they came to another city, and saw three women going from a certain grave with great weeping. (6) When St. Mary saw them, she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them? (7) When the girl asked them, they made her no answer, but asked her again, Who are ye, and where are ye going? For the day is far spent, and the night is at hand. (8) We are travellers, saith the girl, and are seeking for an inn to lodge at. (9) They replied, Go along with us, and lodge with us. (10) They then followed them, and were introduced into a new house, well furnished with all sorts of furniture. (11) It was now winter-time, and the girl went into the parlour where these women were, and found them weeping and lamenting, as before. (12) By them stood a mule, covered over with silk, and an ebony collar hanging down from his neck, whom they kissed, and were feeding. (13) But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we: (14) For when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a suitable match, and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge. (15) And we, one night, a little before day, while the doors of the house were all fast shut, saw this our brother was changed into a mule, such as you now see him to be: (16) And we, in the melancholy condition in which you see us, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the world, but they have been of no service to us. (17) As often therefore as we find ourselves oppressed with grief, we rise and go with this our mother to our father's tomb, where, when we have cried sufficiently we return home. (18) When the girl had heard this, she said, Take courage, and cease your fears, for you have a remedy for your afflictions near at hand, even among you and in the midst of your house, (19) For I was also leprous; but when I saw this woman, and this little infant with her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was presently made well. (20) And I am certain that he is also capable of relieving you under your distress. Wherefore, arise, go to my mistress, Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time, earnestly beseeching her to compassionate your case. (21) As soon as the women had heard the girl's discourse, they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept. (22) And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family, no one older than us; no father, or brother to go in and out before us. (23) But this mule, which you see, was our brother, which some woman by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us. (24) Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule. (25) And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly. (26) This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity. (27) Then he and his mother and the sisters worshipped the Lady St. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee. (28) Then both the sisters told their mother, saying, Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her son. (29) And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant. (30) When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl. (31) And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice, and to make merry, and sing, being dressed in their richest attire, with bracelets. (32) Afterwards they glorified and praised God, saying, O Jesus son of David who changest sorrow into gladness, and mourning into mirth! (33) After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people; (34) Who, when they took their leave of them, and returned home, cried, (35) But especially the girl." (The first Gospel of the INFANCY of JESUS CHRIST 7:5-35)





Joseph, Mary & Jesus on the way to Egypt - Two Robbers show kindness to them

**Apocryphal Writing:** "(Chapter 1, verse 23) And turning away from this place, they came to a desert; and hearing that it was infested by robbers, Joseph and the Lady Mary resolved to cross this region by night. But as they go along, behold, they see two robbers lying in the way, and along with them a great number of robbers, who were their associates, sleeping. Now those two robbers, into whose hands they had fallen, were Titus and Dumachus. Titus therefore said to Dumachus: I beseech thee to let these persons go freely, and so that our comrades may not see them. And as Dumachus refused, Titus said to him again: Take to thyself forty drachmas from me, and hold this as a pledge. At the same time he held out to him the belt which he had about his waist, to keep him from opening his mouth or speaking. And the Lady Mary, seeing that the robber had done them a kindness, said to him: The Lord God will sustain thee by His right hand, and will grant thee remission of thy sins. And the Lord Jesus answered, and said to His mother: Thirty years hence, O my mother, the Jews will crucify me at Jerusalem, and these two robbers will be raised upon the cross along with me, Titus on my right hand and Dumachus on my left; and after that day Titus shall go before me into Paradise. And she said: God keep this from thee, my son. And they went thence towards a city of idols, which, as they came near it, was changed into sand-hills." (The Arabic Gospel of Infancy of the Savior 1:23).



**Apocryphal Writing:** "(Chapter 8, verse 1) IN their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night. (2) And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. (3) The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive anything of them: (4) But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him he had done speaking, that he might not open his mouth, or make a noise. (5) When the Lady St. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins. (6) Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; (7) And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise: (8) And when she had said, God forbid this should be thy lot, O my son, they went on to a city in which were several idols; which, as soon as they came near to it, was turned into hills of sand." (The first Gospel of the INFANCY of JESUS CHRIST 8:1-8).

Joseph, Mary & Jesus on the way to Egypt - Balsam is produced miraculously

**Apocryphal Writing:** "(Chapter 1, verse 24) Hence they turned aside to that sycamore which is now called Matarea, Matarea, or Matariyeh, and the Lord Jesus brought forth in Matarea a fountain in which the Lady Mary washed His shirt. And from the sweat of the Lord Jesus which she sprinkled there, balsam was produced in that region." (The Arabic Gospel of Infancy of the Savior 1:24)

**Apocryphal Writing:** "(Chapter 8, verse 9) Hence they went to that sycamore tree, which is now called Matarea; (10) And in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat; (11) And a balsam is produced, or grows, in that country from the sweat which ran down there from the Lord Jesus." (The first Gospel of the INFANCY of JESUS CHRIST 8:9-11).

### Joseph, Mary & Jesus Settle in Memphis, Egypt for three years

**Apocryphal Writing:** "(Chapter 1, verse 25) Thence they came down to Memphis, and saw Pharaoh, and remained three years in Egypt; and the Lord Jesus did in Egypt very many miracles which are recorded neither in the Gospel of the Infancy nor in the perfect Gospel." (The Arabic Gospel of Infancy of the Savior, Chapter 1, Verse 25)

**Apocryphal Writing:** "(Chapter 8, verse 12) Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt. (13) And the Lord Jesus did very many miracles in Egypt, which are neither to be found in the Gospel of the Infancy nor in the Gospel of Perfection." (The first Gospel of the INFANCY of JESUS CHRIST 8:12-13).

### Joseph, Mary & Jesus Stay in Egypt for 1 year

**Apocryphal Writing:** "(Chapter 1, verse 8) But Satan went and told this to Herod the Great, the father of Archelaus. And it was this same Herod who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world. But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome also was their fellow-traveller. Having therefore set out from home, he retired into Egypt, and remained there the space of one whole year, until the hatred of Herod passed away." (Joseph the Carpenter 1:8)

### Joseph, Mary & Jesus on the way to Egypt - Have traveling companions & encounter dragons

**Apocryphal Writing:** "(Chapter 18) And having come to a certain cave, and wishing to rest in it, the blessed Mary dismounted from her beast, and sat down with the child Jesus in her bosom. And there were with Joseph three boys, and with Mary 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 Jesus went down from the bosom of His mother, and stood on His feet before the dragons; and they adored Jesus, and thereafter retired. Then was fulfilled that which was said by David the prophet, saying: Praise the Lord from the earth, ye dragons; ye dragons, and all ye deeps. And the young child Jesus, walking before them, commanded them to hurt no man. But Mary and Joseph were very much afraid lest the child should be hurt by the dragons. And Jesus 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." (Infancy Gospel of Pseudo-Matthew, Chapter 18)

### Joseph, Mary & Jesus on the way to Egypt - The animals revered Jesus

**Apocryphal Writing:** "(Chapter 19) Lions and panthers adored Him likewise, and accompanied them in the desert. Wherever Joseph and the blessed Mary 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 Mary saw the lions and the panthers, and various kinds of wild beasts, coming about them, she was very much afraid. But the infant Jesus 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 waggon with provision for the journey, and the lions directed them in their path." (Infancy Gospel of Pseudo-Matthew, Chapter 19)

### Joseph, Mary & Jesus on the way to Egypt - Jesus commands a palm tree

**Apocryphal Writing:** "(Chapter 20) And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible to get some of the fruit of this palm. And Joseph 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 Jesus, 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 Mary; 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 Jesus 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 God. (Chapter 21) And on the day after, when they were setting out thence, and in the hour in which they began their journey, Jesus 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 the Lord 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 Jesus 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." (Infancy Gospel of Pseudo-Matthew, Chapter 20 & 21)

#### Joseph, Mary & Jesus on the way to Egypt - Jesus shortens the Trip

**Apocryphal Writing:** "(Chapter 22) After this, while they were going on their journey, Joseph said to Jesus: Lord, it is a boiling heat; if it please Thee, let us go by the sea-shore, that we may be able to rest in the cities on the coast. Jesus said to him: Fear not, Joseph; 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 Egypt..." (Infancy Gospel of Pseudo-Matthew, Chapter 22)

#### Joseph, Mary & Jesus on the way to Egypt - 355 idols shatter at Jesus' presence

**Apocryphal Writing:** "(Chapter 22) ...And rejoicing and exulting, they came into the regions of Hermopolis, and entered into a certain city of Egypt 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 Egypt. And in this temple there had been set up three hundred and fifty-five idols, to each of which on its own day divine honours and sacred rites were paid. For the Egyptians belonging to the same city entered the Capitol, in which the priests told them how many sacrifices were offered each day, according to the honour in which the god was held. (Chapter 23) And it came to pass, when the most blessed Mary 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 Isaiah: Behold, the Lord will come upon a swift cloud, and will enter Egypt, and all the handiwork of the Egyptians shall be moved at His presence. (Chapter 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 gods had fallen down. But when he came into the temple, and saw all the gods lying prostrate on their faces, he went up to the blessed Mary, who was carrying the Lord in her bosom, and adored Him, and said to all his army and all his friends: Unless this were the God of our gods, our gods 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 Lord. Unless we, therefore, take care to do what we have seen our gods doing, we may run the risk of His anger, and all come to destruction, even as it happened to Pharaoh king of the Egyptians, 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 the Lord God through Jesus Christ." (Infancy Gospel of Pseudo-Matthew, Chapter 22-24)



- 10 - prophet** - The prophecy being referred to here is from the prophet Hosea. The name "Hosea", meaning "salvation", or "He saves", or "He helps", seems to have been not uncommon, being derived from the verb from which we have the frequently recurring word "salvation". It is a Hebrew form of the Greek name Jesus. It may be a contraction of a larger form of which the divine name (Yahweh) or its abbreviation formed a part, so as to signify "Yahweh helps". According to Numbers 13:8, 13:16 that was the original name of Joshua son of Nun, until Moses gave him the longer name (compounded with the divine name) which he continued to bear (yehoshua'), "Yahweh is salvation".

He was a prophet of the Kingdom of Israel, or the Northern Kingdom. He is the only prophet from the northern kingdom which we have writings from. He lived in the 8th century, but we are unclear as to the exact dates of his existence.

A prophet is someone who reveals God's will. A prophet, under the direction of heaven, can predict future events, warn of danger and calamities, and discern evil. Hosea revealed the Messiah's flight to Egypt and His return 900 years before it occurred.

See also the commentary for "prophet" in Chapter 4, footnote #35, and Chapter 14, footnote #14.

**11 - my son - "Hosea's prophecy, 'When Israel was a child, then I loved him, and called my son out of Egypt.' (Hosea 11:1), though having seeming reference to the house of Israel itself, is one of the many illustrations of prophetic utterances having dual meaning and fulfillment. It points up the eternal truth that the things of the prophets are only understood fully by those who are themselves prophets and who have the same Spirit enjoyed by all who prophesy (1 Corinthians 14:32; 1 Peter 1:20-21) It may be that others of the ancient prophets spoke of Jesus' sojourn in and return from Egypt." (The Doctrine New Testament Commentary, Bruce R. McConkie, pages 104-105).**

Literally, the Son of God was called forth from Egypt. Joseph taking his family into Egypt was a fulfillment of prophecy, which was fully complete when they returned to Judea. Jesus was called forth from Egypt in a literal way.

**'When Israel was a child, then I loved him, and called my son out of Egypt.' (Hosea 11:1)**

***Herein is the prophecy fulfilled!***

Egypt is also used as a symbol for spiritual bondage. It is used as a symbol for the world. When we engage in sin, and offend the spirit, we are in a state of spiritual bondage. Unfortunately, we all find ourselves in symbolic Egypt. Jesus was called to pay the price of redemption and free us from spiritual bondage. He symbolically went into Egypt, and was subsequently called forth. This symbolism was taught to the children of Israel when they fled Egyptian captivity at the time of Moses. The night before they left, the Lord commanded them to sacrifice a lamb. The lambs blood protected them from the power of the destroyer, that they might live. The children of Israel were delivered from Egypt. The lamb symbolizes the Savior.

See also the commentary in Chapter 2, footnote #24, and Chapter 3, footnote #25.