The descendents of Herod and the partition of his kingdom (<PsS)

214.1 Augustus installed Archelaos the son of Herod as ethnarch of the Jews, while his brothers, of which there were four (Herod the namesake of his father and Antipater of his grandfather, Lusanias and Philip), he named as tetrarchs, dividing the country into four parts and allocating a part to each of them. At that time there was a famine in Rome, so that a modion sold for 27 gold coins.

214.2 In 5519 AM, year 13 of the Incarnation, the third Herod, also called **{B323}** Agrippa, held power over the Jews for 24 years; he was a foreigner, the son of Herod [and] brother of Archelaos. For Archelaos, after his ninth year in power, was exiled by the Romans to Vienne, a city in France. This Herod, Agrippa, slew John the Baptist in the 13th year of his reign, the 32nd year of the Lord’s incarnation, and it was during his reign that our Lord Jesus Christ voluntarily suffered the saving passion for our sakes.

214.3 During his reign Panosos was renamed Caesarea Philippou because it was rebuilt by the tetrarch Philip.

214.4 He built the city of Tiberias for Tiberius Caesar, and the city of the Gabinii once known as Samareia he rebuilt and renamed Sebaste, the port of which, having built the tower of Straton, he named Caesarea after the same Caesar; later he also built Antipatris. In Paneas he constructed the Paneion, **{T347}** a temple to Pan, in what is now called Caesarea of Palestine; and he doubled the size of the temple of Jerusalem.

214.5 He died after being exiled with his mistress Herodias in Lugdunum in Gaul, in direst poverty. The earth swallowed alive his daughter who had danced at the beheading of the Forerunner; they say that she was playing on ice when the lake cracked and down she went, but her head got wedged in, and while her whole body sank to the bottom, her head remained above the ice.

Fulfilment of the prophecy of Daniel (<PsS)

215.1 The prophecy of Daniel was fulfilled during the reign of Herod. For until Herod, the high priests of the Jews were anointed rulers, **{B324}** commencing from the restoration of the temple under Darius, ending with the high priest Hyrcanus, who was named thus for subjugating the Hyrcanians. The years between these two are 483, as many as the prophecy of Daniel specifies when it says:

‘And know and understand, from the going out of the words to respond and to build Jerusalem, until the anointed ruler, seven sevens and 62 sevens.”[[1]](#footnote-1)

 These 69 sevens fill the time of 483 years, as many years as there were of anointed rulers, in the last of which, with Hyrcanus taken captive by the Parthians, Herod the son of Antipater, received the kingdom of the Jews, which did not belong to him, from Augustus and the Roman senate, and then his children, until the final siege of Jerusalem. This was Herod the son of Antipater the Ascalonite and his mother the Arab Cypris. At which time, with the birth of Christ approaching, the succession from ancestors — the office of high priest and leader of the Jews — was dissolved, **{T348}** and the prophecy of Jacob was fulfilled.

215.2 Daniel continues his prophecy with the words:

‘and after the sixty two sevens, the anointed one will be killed and there will be no judgement in it; and the army of the coming leader will ruin the sacred temple, they will be cut off in a flood of war.’[[2]](#footnote-2)

 And next he says

‘and the abomination of desolation [will fall] upon the temple, and an end will be given to the desolation at the end of time.’[[3]](#footnote-3)

 The statement ‘the anointed one will be destroyed and there is no judgement in him’ refers to the city and the temple being ruined. But this can be understood as about the Christ: for with His arrival for the salvation of the nation, because of the abuse and wrongdoing against him, the sacredness and the holiness and the **{B325}** city was completely withdrawn from them. There being one seven required to complete the seventy, the half of this can be understood as the time during which the gospel was proclaimed. For the only-begotten was taken up after doing the work of His father for three and a half years. And having filled the holy disciples with the Holy Spirit, he kept them in Jerusalem for another three and a half years, preparing them for the great task and struggle with the nations, recruiting those from the nation who through faith were inducted into life, bringing them out from the shadows and forms of the old testament and leading them to the truth of the gospel and the new testament. Wherefore the holy word says ‘and one seven will establish a covenant with many’, that is, with those who came to belief in Christ during the aforementioned seven years.

**John the Baptist conceived** (<PsS, Sync)

216 In the year AM 5506, the 42nd of Caesar Augustus, the 32nd of Herod, on the tenth day of the seventh Hebrew month, that is, on the 23rd of September, Zachary was offering incense at the altar of incense, in accordance with his duties during his term of service, when he saw the archangel Gabriel announcing to him the conception of John the great forerunner and baptist. **{B326}**

**Mary and Joseph** **{T349}** (<PsS)

217 Joachim died aged 80, and Anna aged 79. When she was in her third year the Theotokos was introduced by them into the Temple of the Lord, and when she turned eleven she was orphaned. She never went out of the Temple, but if she needed something she would go just to Elisabeth, who was her relative and lived near the Temple. She learned Hebrew letters while Joachim was still alive. There was a place set aside in the Temple, near the Altar of Sacrifice, where only the virgins stood; and while the others went home to their families after the dismissal, the Virgin remained devotedly in the Temple, being looked after by an angel. She was of average height, wheat-coloured, fair-haired, fair-eyed, with beautiful eyes, strong eyebrows, an average nose, long-armed, long-fingered, and loved plain coloured garments. When she was twelve years of age, while she was praying in the middle of the night she heard a voice saying to her from God, ‘You will give birth to my son’. She told no one about this until after Christ was taken up into the heavens. When she became 14, and the Jews thought that the customary ailment of women was about to befall her, she was not permitted to be in the Temple thereafter. The priests prayed about her, and Zachary the high priest, the father of the Baptist, took the staves of twelve of her elderly relatives and put them on the altar, saying ‘Lord, show whose [wife] the virgin is to be.’ And the stave of Joseph the carpenter bloomed, and they matched her to him, he being 70 years old. And they took her to his house, and she passed her time **{B327}** indoors and fasting with his two daughters. And after six months the archangel Gabriel appeared to her, announcing the salvation of the world. But she told no one until after she gave birth. This occurred in the **{T350}** first month, that is, March, on the 25th, the first day of the week and the first of the lunar month; for this was also the sixth month since the conception of John. The Theotokos, when the archangel departed, went to the mountain, that is, to Bethlehem (for this place is higher than Nazareth) and embraced Elisabeth, who was her cousin, and she informed her about her vision of the angel, and that she was carrying a son, and that Zachary had seen a vision (for Elisabeth did not know, as Zachary had kept silent). And three months later she returned to Galilee. Now Joseph came back from being away and, finding the virgin with child, was troubled and thought to divorce her in secret. But encouraged by a vision of the angel, he kept her. Later, with the neighbours criticising and bitterly mocking him, suggesting that he had taken the virgin from the Temple not for marriage but for jail and had secretly lain with her, both drank the Water of Ordeal and were sent to the mountain area.[[4]](#footnote-4) After this, when they saw them returning without having sufferred anything bad, they acquitted them.

**The Birth of Jesus**

When the census took place, she went with Joseph into Judea; not reaching their destination, they lodged at a place on the outskirts of Bethlehem, which was owned by Salome the midwife, a cousin of the Theotokos. And there she give birth to Emmanuel, and on the eighth day had the boy **{B328}** circumcised.

**The Presentation in the Temple**

[[5]](#footnote-5)And after 40 days took the child to Jerusalem to present him to the Lord in accordance with the law, and he was received by the just Symeon. This receiver of God, Symeon, a Jew, was one of the 70 who rendered the old sacred scripture, composed in Hebrew, into the Greek language when Ptolemy Philadelphus was king of Egypt,[[6]](#footnote-6) before the coming of Christ, as the holy Chrysostom says in the *Hexaemeron*. Reading the passage of the prophet Isaiah that says:

See, a virgin will conceive and bear a son, and they will call his name Emmanuel — *Is* 7:14[[7]](#footnote-7)

— he did not believe it, saying that it is impossible, as far as human nature is concerned, for **{T351}** a virgin to give birth. And that is how things were until he experienced a divine revelation, that he would remain alive until the holy saying of the prophet should come about. Which is precisely what the holy gospel clearly teaches us, saying ‘the Holy Spirit was upon him, and it had been foretold to him by the Holy Spirit that he would not see death before seeing the anointed of the Lord.’[[8]](#footnote-8) So when he saw Him, the forty-day old infant in the Temple, and received Him in his arms, and said ‘Now, Master, you can dismiss your servant, according to your word in peace’[[9]](#footnote-9) he departed to Him rejoicing.

**Flight into Egypt; John the Baptist in the desert** (<PsS)

218 Later, Joseph was warned to flee into Egypt and two years later Herod committed the massacre of the infants, and he killed Zachary while he was officiating inside the Thysiasterion. Taking John, Elisabeth went into the desert and hid for forty days in a cave and died. **{B329}** John, led into the desert by the angel and raised it it, remained there until the public proclamation of the Lord.

**Joseph’s brother** (<PsS)

219 After five years Joseph returned to Nazareth from Egypt, and his brother Kleopas (same father and same mother) married his daughter Maria, and from her he begat Symeon who, after James the brother of the Lord, became bishop of Jerusalem and was martyred on the cross under Domitian. His brother Jude begat two sons, Zokter and James.

**Baptism of Jesus, death of Joseph, dormition of Mary** **{T352}** (<PsS)

220.1 John was 31 years old when he emerged from the desert. And many followed him as he preached, among whom were Andrew and John. And while some of them were saying that he was the Christ, others that he was a prophet, one day many of them went across the Jordan to a place called Bethabara and were baptized. But when Jesus came, as John saw Him he said ‘Behold the lamb of God’. On hearing this, Andrew and John followed Jesus.

220.2 After his return to Nazareth, Joseph died aged 101. When Zebedee died, John and James brought their mother, and she stayed with the Theotokos; they sold their property to Kaiaphas and bought Sion, where Christ held the mystical Passover[[10]](#footnote-10) and entered through closed doors. After the ascension of the Lord, the Theotokos lived in Sion until her death. She knew of her departure 15 days in advance. **{B330}** Three days before, the archangel appeared to her, bearing the prize. She surrendered her holy soul to her Lord and son, who is God, aged 72, while others say 58, so that she died twenty four years after the ascension of Christ.

**Annual high priests (<NS, Josephus)**

221 In the 11th year of Herod the Tetrarch, the high priest Ananos died; after him, high priests were appointed annually, as Josephus tells. And the holy gospels testify that he tells the truth in what they say about Kaiaphas:

And he did not say this of himself, but as the high priest **{T353}** for that year, he prophesied.— *Jn 11:49-51, Mt 26:63-4*

**Pilate and Tiberias on the Christians (cf Euseb, Zon, Tert)**

222 When the completely unexpected resurrection and ascension into the heavens of our Saviour had already become well known to most people, Pilate was worried because he had not reported such miraculous events to the emperor. He was finally forced, lest he err, to advise the emperor Tiberius of what was being said about the resurrection from the dead of Jesus Christ our Saviour, and His other wondrous deeds, and that having died and risen from the dead, He was already believed by many to be God. Tiberius therefore, during whose reign the name of Christians had first entered the world, when he learned of these things advised the senate, making it clear that he himself approved the belief. The senate, as it had not given its approval, rejected it, though in truth it was because the saving teaching of the divine proclamation did not need human adjudication or confirmation. This is what Tertullian says.[[11]](#footnote-11) **{B331}**This Tiberius threatened death to the accusers of the Christians.

**War on death of John the Baptist (<Euseb, ChronPasch)**

223 In the 19th year of Tiberius John the Baptist had his head removed by the new Herod and Cleopatra for Herodias, as Josephus tells in *Archaeology* 18. Whence war arose with Aretas, because his daughter had been dishonoured; in this war they say that Herod’s entire army was destroyed because of the death of John.

**Natural events upon the death of Jesus** **{T354} (<Sync)**

224 Our Lord Jesus Christ went to his passion in accordance with the prophecies about him in the 19th year of the reign of Tiberius. During which time we find these things told in detail in other Greek records as well: ‘there took place an eclipse of the sun, the greatest of those known until then; night fell in the sixth hour of the day, such that stars appeared in the sky, and a great earthquake occurring in Bithynia destroyed most of Nicaea.’ This is what Phlegon says. And Africanus tells that on the actual day of the passion a most fearsome darkness occurred through the whole world. Rocks were torn asunder by an earthquake, and many places on earth collapsed. The Jews call this darkness an eclipse of the sun, wrongfully so, as it seems to me and the truth; for the Jews celebrate Passover according to the moon, and the things about the saviour took place on the day before the Passover, and an eclipse of the sun occurs when the moon passes under it, and it is impossible to take place at any time other than between the new moon and the one **{B332}** before it, when they are in conjunction. So how could it be considered an eclipse when the moon is almost opposite the sun? Let the event be as suits the masses, and this wonderful sign to the world be considered a solar eclipse through an optical illusion. But what is there in common between an earthquake and an eclipse and rocks being rent asunder and the rising of the dead, such a world-wide disturbance? Certainly nobody recalls anything like this happening in a very long time. But the darkness was sent by God, because on that day did the Lord suffer. And the reason is very true, and the time of the Lord’s passion is even more noted by the Romans, for they noted that He suffered in the consulate of Geminus, which was in the 1st year of the 202nd Olympiad. Let the evidence of the gospel according to John be proof that our saviour suffered in this year, which testifies that His three years of teaching were conducted after the 15th year of Tiberius.[[12]](#footnote-12)

**The census {T355} (<Josephus, Euseb)**

225.1 In the 33rd year of Herod, Cyrenius was sent by decision of the senate to Judaea and conducted a census of property and householders. In the same year our God Jesus Christ was born in Bethlehem of Judaea.

**Chronology**

225.2 The total number of years from Abraham to the birth of Christ is 2105.

**The successors of Herod (cf Sync)**

225.3 Herod, burdened with severe dropsy and with worms coming **{B333}** out of his body, died badly. After the death of Herod, Augustus appointed Archelaos the son of Herod as ethnarch of the Jews, giving him the areas around Jerusalem and the nation of the Samaritans and Sebaste and Caesarea and Joppa and Antipatris and Lyda and the plain; to Philip the area around what is now Paneas and Batania and Trachon and Akrabatine and Gaulanitis and Galatha, where the city of Gamala was; and to Herod Galilee and the plain below Parnas and Narbathon and Peraia. It was he who built Tiberias. To Lysanias he gave Idoumaea and Ziphene and its villages and Abilene.

**Years from Adam to Jesus**

225.4 So from Adam until the flood there were two thousand 242 years, and from the flood until Phalek and the building of the tower 538 years, and from Phalek and the building of the tower until Abraham entered Chanaan 616 years, and from Abraham until the death of Jesus the son of Nave 526 years, and from the death of Jesus until David received the kingdom of Judaea 480 years, and from David until Sedekios the son of Iechonios and the return from Babylon 448, and from the return until Zorobabel, in the first year of Cyrus king of the Persians, 70 years, and from the 1st year of Cyrus until Caesar Augustus, in which time our Lord and God Jesus Christ was born, 592 years. Altogether, 5506 years.[[13]](#footnote-13)

**The resurrection in prophecy and history {T356} (<mostly GM)**

226.1 After Augustus, Tiberius reigned for 23 years. It was he who built the city of Tiberias in Judaea.

226.2 And in the 15th year of his **{B334}** reign our Lord Jesus Christ was baptised and commenced preaching the gospel, while in the 18th year of his reign the Lord was crucified. He rose up on the 25th of March as Sunday was dawning, which is one [the first day of the week?] and the first [Sunday after 14 Nisan?], and also [known as] the Passover of the Lord. For on this date did God create light, and on this date did Christ the true light rise from the tomb. He confirmed[[14]](#footnote-14) the prophecy of Daniel, going to his saving passion in the middle of a hebdomad of years. For he says, ‘and the abomination of desolation on the temple an end will be given to the desolation.’[[15]](#footnote-15) For in this hebdomad a new covenant was given to those who believe, and He filled them with all power after the sacrifice ordained by the law had been abrogated with the true sacrifice being offered in the middle of this hebdomad. The Lord foreshadowed the signs of desolation saying:

‘When you see the abomination of desolation spoken of by the prophet Daniel, know that its desolation is nigh.’[[16]](#footnote-16)

 And lest the Jews think that the temple and the city will be recovered, he adds:

‘and an end to the desolation will be given at the end of time.’

This is, He says that the total desolation will remain until the end of the world, and this cannot change. David too said as much:

‘in the wrath of destruction, and they will not **{T357}** exist; and they will learn that [the God] of Jacob is Lord unto the ends of the earth.’[[17]](#footnote-17)

 And it is then that they will know, when the see the sign of the son of man in the sky.

 [[18]](#footnote-18)For just as death came through the **{B335}** tree and life came through the tree, after the resurrection of the dead that we find seven times in the holy scripture, after the seven the Lord was the eighth to rise from the dead, He who had raised the seven. For before the resurrection of the Lord only seven resurrections of the dead occurred: the first being that of the son of the widow of Saraphthia, in the old [Testament], whom Elias raised;[[19]](#footnote-19) the second that of the son of the Shunammite woman, whom Elisaeus raised;[[20]](#footnote-20) the third that of the soldier whom they buried near Elisaeus and who leapt up as from fire;[[21]](#footnote-21) the fourth that in the New Testament, of the daughter of the head of the synagogue;[[22]](#footnote-22) fifth the son of the widow;[[23]](#footnote-23) sixth that of Lazarus;[[24]](#footnote-24) the seventh when many bodies rose of saints who had fallen asleep;[[25]](#footnote-25) and eighth the resurrection of the Lord after His saving passion.

226.3 The earthquake that took place at the time of the passion can be found in many Greek records, that a great earthquake occurred and darkness over the whole *oecumene*, such that stars appeared.

226.4 And Josephus tells of an oracle to be found in the holy scriptures to the effect that at that time from their country a man will rule the whole *oecumene*, which he understood to have been fulfilled under Vespasian, but was totally wrong in his interpretation; for he [Vespasian] did not rule the whole [*oecumene*].[[26]](#footnote-26) It remains therefore that this was fulfilled in our Lord Jesus Christ, to Whom the Father says ‘seek from me and I will give you the nations as your inheritance, and the ends of the earth as your possession’.[[27]](#footnote-27) Whence the voice of His holy apostles went out **{B336}** over all the earth and their words to the ends of the *oecumene*. Since, therefore, it was at this time [of the year] that God created the world, and the blossoming of trees testifies [to this], for this reason He liberated Israel from Egyptian slavery at this time, and the archangel Gabriel made his announcement to the Virgin. It is logical, therefore, that it was at this time too that Christ should undergo His saving passion.

**Pilate {T358} (<GM)**

227.1 After the crucifixion of Christ, Pilate set up images of Caesar in the temple at night. In the morning, when the Jews saw them they became so agitated that Pilate took fright and moved them elsewhere.[[28]](#footnote-28) Tiberius, who was very concerned about justice, would write to the rulers of the cities that, if he were to write instructing that something be done that was against the laws, to ignore it as it being written in ignorance. Wherefore Pilate, seeing his devotion to truth and justice, sent him a summary report of all Christ’s wonders and the teachings of godliness, as Tertullian tells in his *Christian Apology*, and that He came back to life after death and was already believed by everyone to be God. And that Tiberius, amazed, reported everything to the Senate. The Senate did not concur, saying that it was following an ancient law that he could not make a god of anyone in advance of them voting on a resolution and giving their approval. Tiberius did accept that law, but he commanded that no one hinder the teaching of Christ; and **{B337}** he went so far as to threaten death to those daring to accuse the teaching.[[29]](#footnote-29)

227.2 But Pilate, from his hatred for the Jews, destroyed the sacred treasure known as the *korbanas* and killed many of them. In the days of Caesar he mixed the blood of some of them with that of the sacrifices, in the following way. The Galileans who followed the teachings of Judas the Galilean, whom Luke mentions in the *Acts of the Apostles*,[[30]](#footnote-30) learned nonsense and illusion from him, as Josephus said. On the pretext of ‘piety’ he stated that nobody should utter the word ‘lord’ out of honour or respect, and that the appropriate honour and glory among men should be given only to God. As a result, many of them suffered cruel punishments for not **{T359}** calling Caesar ‘lord’ and ‘master’. They also taught that there should be no sacrifices other than those prescribed in the law of Moses to be offered to God. And by hindering the traditional sacrifices of the elders of the people for the safety of the empire and of the Roman people, for this reason Pilate was understandably annoyed at the Galileans. And he commanded that they be slain beside the sacrifices that they approved of offering in accordance with the law, so that the blood of those who were offering the sacrifices was mingled with that of the sacrifices being offered.

**Tiberius**

227.3 [[31]](#footnote-31)So this is what Tiberius was like. In his youth a superb speaker on philosophy and oratory, **{B338}** cultivating excellence in manners and deeds like a true nobleman, when he came to old age his attitude changed suddenly for the worse, such that he was thought to be demented and as though driven by a demon to all sorts of immorality and murder and frenzy. And not only did he defile himself in vices both natural and unnatural, but also in every injustice and tyranny. And having thus exercised his authority and shifted from good works to bad, he ended his life in terrible brutality and despicable greed and obscene behaviour, profiting nothing from his earlier nobility of conduct and excellence, but rather hated by everyone for having at the end abused and destroyed everything and been taken to eternal hell with his ungodly fellows; for the Lord will send to the gallows those who approve along with those who perpetrate the evil.[[32]](#footnote-32) Thus the apostle said,

‘He who has started a good work among you will finish it,’[[33]](#footnote-33)

 while the Lord says:

‘He who persists until the end is the one that will be saved.’[[34]](#footnote-34)

1. Dan 9.25. [↑](#footnote-ref-1)
2. Dan 9.26. [↑](#footnote-ref-2)
3. Dan 9.27 [↑](#footnote-ref-3)
4. The water of reproof occurs in TLG only in the Protoevangelium of James, section 16. Some of the gaps in Ked’s account can be filled from this source. [↑](#footnote-ref-4)
5. The start and end of this paragraph is in PsS 58v.16 ff but the mention of Symeon as one fo the translators of the Septuagint is not in PsS, Synk or GM. [↑](#footnote-ref-5)
6. Unless Symeon was over 200 years old, the account here would seem to conflate Ptolemy II Philadephus (282-246 BC) with his namesake the son of Antony and Cleopatra (born 36 BC). The identification of Symeon with one of the Septuagint translators seems to appear first in Arabic, in Eutychius Melkite patriarch of Alexandria’s (died 940) *Annals*. Psellos mentions it. Euthymius Zigabenus (died after 1118) is supposed to mention it but at PG 129 col. 892 the relevant paragraph is declared to be a much later addition in the margin. Neither Psellos not the Zigabenos marginalist mention Chrysostom, who does not seem to have written a *Hexaemeron*. Basil of Caesarea wrote one, but this item is not found there. [↑](#footnote-ref-6)
7. Is 7.14 [↑](#footnote-ref-7)
8. Lk 2.26 [↑](#footnote-ref-8)
9. Lk 2.29. [↑](#footnote-ref-9)
10. That is, the last supper. [↑](#footnote-ref-10)
11. Tertullian *Apologeticum* 5 “Tiberius, in whose time the Christian name first made its appearance in the world, laid before the Senate tidings from Syria Palestina which had revealed to him the truth of the divinity there manifested, and supported the motion by his own vote to begin with. The Senate rejected it because it had not itself given its approval. Caesar held to his own opinion and threatened danger to the accusers of the Christians.” Chron Pasch 430.17-431.2 cites Tertullian. Eusebius HE 2.2.1 ff has a longer version, closer to Ked’s wording. [↑](#footnote-ref-11)
12. See http://www.tertullian.org/rpearse/syncellus/index.htm for a discussion of this in relation to Sync. The passage from Phlegon is cited by *Chron Pasch* 412, Sync 394, Origen *Contra Celsum* 2.33 and 2.59 refers to Phlegon as evidence, see also http://www.infidels.org/library/modern/richard\_carrier/jacoby.html and

http://www.textexcavation.com/phlegontestimonium.html for Jerome’s translation of Eusebius’ *Chronicle*. [↑](#footnote-ref-12)
13. Total = 5512: some inclusive counting? [↑](#footnote-ref-13)
14. Ἐπεσκηάγισε is unique to Ked: I suggest ἐπεσφράγισε [↑](#footnote-ref-14)
15. Dan 9:27. [↑](#footnote-ref-15)
16. Mt 24:15, Mk 13:4, Lk 21:5- [↑](#footnote-ref-16)
17. Ps 58(59):14 [↑](#footnote-ref-17)
18. This paragraph draws heavily on George the Monk 315 ff, but part of it seems to have an earlier origin in Asterius (about 400 AD) — see ‘eptakis.export’. [↑](#footnote-ref-18)
19. 1Kgs 17:17-24. [↑](#footnote-ref-19)
20. 2Kgs 4:18-37. [↑](#footnote-ref-20)
21. 2Kgs 13:20-21. [↑](#footnote-ref-21)
22. Lk 8:41-42, 49-56. [↑](#footnote-ref-22)
23. Lk 7:11-17 [↑](#footnote-ref-23)
24. Jn 11:1-44. [↑](#footnote-ref-24)
25. Mt 27:52-53. [↑](#footnote-ref-25)
26. Num 24:17-19; Josephus, *Jewish War,* 6.312-313; Suetonius, *Vespasian*, 4.5; Tacitus, *Histories*, 5.13. [↑](#footnote-ref-26)
27. Ps 2:8. [↑](#footnote-ref-27)
28. This paragraph continues as in George the Monk 317.7, though at this point Kedrenos omits a page or so and skips to GM 319.15. But he picks up the omitted section on the Galileans (with some omissions) at 1,337,3. [↑](#footnote-ref-28)
29. Ked here repeats, with some variation, what he has already reported at 330.10-331.1. [↑](#footnote-ref-29)
30. Acts 5:37. [↑](#footnote-ref-30)
31. This paragraph is in George the Monk *Chron* 322.11. [↑](#footnote-ref-31)
32. Rom 1:32. GM has ἐκκλίνοντας for Ked’s ἐγκρίνοντας. [↑](#footnote-ref-32)
33. Philip. 1:6 [↑](#footnote-ref-33)
34. Mt 10.22, Mt 24.13, Mk 13.13. [↑](#footnote-ref-34)