**Octavian** [PsS, SLog < JA <Cassius Dio]

198.1. Octavius Augustus Caesar, the grandson of Julia, reigned 56 years. The Roman emperors were called Augusti after him, and the month formerly called Sextilius was named August, which means *sebastos*. **{B301}** On the night he was born, in his sleep his father saw the sun rising from the womb of his wife, while his mother dreamed that her insides had been snatched away and were being taken up to heaven.

198.2. When his father arrived late, Nigidios the senator and astrologer[[1]](#footnote-1) asked why; he replied that a son had been born to him, and he [Nigidios] cried out, ‘Oh what have you done? You have given birth to a despot over us’.

198.3. When eating in the countryside, an eagle swooped and took the bread from his hands, and then it came back again and deposited it in his hands.[[2]](#footnote-2)

198.4. While he was still a boy, Cicero in a dream saw him **{T328}** [Octavian] suspended by a golden chain and, holding a whip, being lowered from the sky into the Capitol.

198.5. At his end a thunderbolt fell on his image and obliterated the first letter of his name, with the result that the seers said he was about to die. And summoning the senators he said, ‘Having received a Rome of clay, I bequeath her to you in stone’,[[3]](#footnote-3) because of her surpassing power. Becoming consul and gaining many victories in the month of Sextilius, in the same month he died; and he was called Sextilius because of the month Sextilius being renamed August.

198.6. Maecenas was loved by him, a wise man, who first invented the signs.[[4]](#footnote-4) Once when Caesar was presiding in court and passing death sentences on many, and being unable because of the crowd to [get close to] him, he wrote ‘Rise, executioner’, sealed [the note] and **{B302}** threw [it] in his lap; when he read it, Caesar rose and instructed that all his judgements be revoked.

198.7. He was very attentive to his friends. When one of his old comrades-in-arms sought his presence in the senate, he replied that he himself was busy but would delegate one of his friends to be there and fulfil his obligation. He [his friend] got angry and said, ‘Whenever you sought my aid, I did not send someone else in my place’; and Caesar, blushing, went with him and assisted him.

1,302.9[[5]](#footnote-5) In the reign of Caesar Augustus a ship from Alexandria came into the entrance of Rome carrying 400 thousand *modii* of grain, 1200 passengers, 200 sailors, pepper, linen cloth, paper, glass, and the big obelisk with the emperor, the one set up in the Circus Maximus, having a height of 87 and one half feet.

**Athenodorus.** [SLog; PsS <JA<Cassius Dio]

199. He also held the Alexandrian Athenodorus[[6]](#footnote-6) to be a very wise man. Caesar was always crazy about other men’s wives, and they even aided and abetted in this defilement. When one of the senators who had a beautiful wife came to him, he would send his personal signet ring to him, and **{T329}** would ask that he put his wife in a closed litter and put a seal on it, and send the ring back again. Receiving the woman thus in the litter and performing disgraceful acts, he would seal and return it. This happened to someone who, **{B303}** not daring to refuse, was bitterly lamenting his misfortune. Athenodorus noticed them weeping and, learning the cause, asked them to put him in the litter holding a naked sword and to seal and send it. When it was brought in, Caesar thought it was the senator’s wife and when he opened the doors, Athenodorus leapt out brandishing the sword and gave Caesar a huge and sudden shock.[[7]](#footnote-7) He helped him recover from his fright, and bound him by the greatest of oaths never to do that again. He (Caesar) held Athenodorus in such esteem that he convened the senate and heaped praise on him, also adding that he had been living a bad life but had been rehabilitated by Athenodorus.

When he grew old Athenodorus asked to go away to his home town; for he would say that Caesar was perfect in all aspects of philosophy and action. Reluctantly, he gave him permission to leave. Hugging him when he was about to depart, he bent to his ear and begged that, whenever he should be roused to anger, not to command that something be done before he had recited to himself the twenty-four letters of the alphabet. For he was familiar with his irascibility and fickleness. Perceptively, Caesar said,

Bravo! You have reminded me how imperfect I am and in need of your instruction. For this reason I will not allow you to set foot in your homeland for the time being.

200.1 [<PsS] In his second year[[8]](#footnote-8) indictions and the leap year were instituted,[[9]](#footnote-9) and he issued social legislation. And the poet Virgil became famous among the Romans. It was during his reign that they tell how Judas the Galilean, **{B304}** mentioned **{T330}** in the *Acts of the Apostles*,[[10]](#footnote-10) rose in rebellion, and Antipater the father of Herod was made king of Judea by the Romans.[[11]](#footnote-11)

200.2 Antony, Cleopatra and the Pharos

As Cassius Dio says, Antony the general and consul of the Romans, having killed Brutus and Cassius the murderers of Julius Caesar, took the army and went to Syria. But smitten with love for Cleopatra, he rose against Caesar Augustus; after which he recognized that he could not return to Rome as he would have to explain himself. This Antony together with Cleopatra, having resolved on the revolt of Alexandria and Egypt, filled with earth the sea passage that lay between the city of Alexandria and the Pharos island, a distance of about four miles.[[12]](#footnote-12) With Dexiophanes the engineer in charge of the work, they completed this passage with much labour and zeal and expense. It had previously been impassable and they rendered it dry and passable, making it possible to cross unimpeded to the Pharos.[[13]](#footnote-13)

**Dates**

**The birth of Jesus** [< ?]

201. In his fourteenth year,[[14]](#footnote-14) in the forty-second year of Caesar Augustus’ monarchy,[[15]](#footnote-15) Christ our God was born. According to the more accurate records, this was the year 5506 since the creation of the world, the twenty-fifth of the month of December, the fourth day of the week.[[16]](#footnote-16) [It was] the eighteenth cycle of the sun[[17]](#footnote-17) and the fifteenth cycle of the moon.[[18]](#footnote-18)

[<ChronPasch] Next, wanting to know the day [of the week] on which Christ our true God was born,[[19]](#footnote-19) we take the four solar epacts for the current year,[[20]](#footnote-20) and to these we add the days from the beginning of the first month, April 30 [days], May 31, June 30, **{B305}** July 31, August 31, September 30, October 31, November 30, December 25: total, 291. Seven times 40 [is] 280; 11 [minus] 7: the remainder is 4.[[21]](#footnote-21) So we know that on the day [of the week] that **{T331}** He created the luminaries, on the same day [of the week] Christ our true God was born, He being the sun of righteousness.[[22]](#footnote-22)

**The baptism of Jesus** [<?]

202.1 He was baptised by John in the fifteenth year of Caesar Tiberius, in the first indiction, in the river Jordan, on the thirteenth day of his thirty-first year, on the sixth of the month of January. So Christ our God was born in the 5506th year of the creation of the world. And He was baptised during the 5536th, as has been said., As the holy scriptures say, [<ChronPasch]

After all the people were baptised, and after Jesus had been baptised and was praying, it came about that the heavens opened and the Holy Spirit descended upon Him in bodily form like a dove, and there was a voice from heaving saying, 'You are my beloved son, in You I am well pleased’.[[23]](#footnote-23)

Next, wanting to know what day of the week it was when the Lord was baptised, we posit the 5536 years.[[24]](#footnote-24) To these we add one quarter,[[25]](#footnote-25) and they become 6920. We subtract by sevens, saying 900 sevens = 6,300, 80 sevens = 560, 8 sevens = 56; the remainder is 4 epacts. To these we add the days from the first month[[26]](#footnote-26) up to the day itself on which the Lord was baptised. Thus you have 4 epacts; **{B306}** April 30 [days], May 31, June 30, July 31, August 31, September 30, October 31, November 30, December 31, January 6: total, 285. Subtract these by sevens, saying 40 sevens = 280, the remainder is 5.

Thus we know that the Lord was baptised on the fifth day of the week. On the day [of the week] that the same Lord commanded the waters to bring forth creatures that have life and move,[[27]](#footnote-27) at the end of the ages He was baptised and sanctified the water and rendered it life-giving for us.

**Jesus' first Passover with the disciples**[[28]](#footnote-28)

202.2 After He was baptised and tempted by Satan in the desert and had defeated the tempter, He went to Galilee and proclaimed the gospel of the kingdom,[[29]](#footnote-29) and after the disciples had believed and accepted the proclamation **{T332}** of godliness, he bade them go up with Him to Jerusalem to celebrate the Passover of the Law.

Then wanting to know on what day of the month in the year 5537 the 14th day of the first lunar month[[30]](#footnote-30) fell, after the 21st of the month of March,[[31]](#footnote-31) we subtracted from the 5536 by nineteens. The remainder is 7.[[32]](#footnote-32) Multiplying these by eleven, they become 77. Remove two thirties, saying twice 30 = 60; the remainder is 17.[[33]](#footnote-33) To these add the three[[34]](#footnote-34) [days] before the luminaries; before the moon 7, and 7 after the 21st of the month of March: total, 44. Subtract 30; the remainder is 14.[[35]](#footnote-35) And the 14th day of the first lunar month fell on the 27th of the month of March.

[<ChronPasch] Then wanting to know also on which day [of the week] this 14th occurred, to the 5,536[[36]](#footnote-36) we add the quarter, 1,384, **{B307}** and they become 6920. Subtract from these by sevens, saying 7 x 900 = 6,300, 7 x 80 = 560, 7 x 8 = 56, the epacts remaining are 4. To these add the three before the luminaries, and the 7 days [starting] from the 21st of the month of March: total, 14. And subtract 7, the remainder is 7. So it was a Saturday.

**The passion[[37]](#footnote-37)**

203.1 The Lord went to His passion in the 19th year of Caesar Tiberius. This was the year 5539, on the 23rd of the month of March, on the 6th day [of the week]. And He rose on the 25th of the same month of March,[[38]](#footnote-38) on the 1st day [of the week]. From this the church inherited the celebration of the Lord’s Easter on the 25th of the month of March. At which time the Jewish Passover was celebrated, on the 24th of the month of March, the 7th day [of the week]. [It was] the 23rd [year] of the solar cycle and the 10th of the lunar,[[39]](#footnote-39) [the year] commencing[[40]](#footnote-40) on the 21st of the month of March, in the 4th indiction. And the 11th year of the natural 19-year [cycle] of the moon, and the 26th of the natural 28-year [cycle] of the sun.[[41]](#footnote-41)

This is the fourth Passover[[42]](#footnote-42), the one in which Christ **{T333}** our true God suffered for our sake. And the gospel itself testifies to this, in ‘and they did not enter the praetorium so that they would not be defiled, but might without impediment eat the Passover on the next day,’[[43]](#footnote-43) and again, ‘So the Jews, so that the bodies would not remain on the cross on the Sabbath, because it was the [day of] preparation (for that Sabbath was a high feast day) asked Pilate if their limbs might be broken and them taken away.’[[44]](#footnote-44) In the year that the Lord suffered in the flesh for us, he did not eat the Jewish **{B308}** Passover but He Himself was sacrificed for us. So He did not celebrate the Passover on the 14th, but before this He celebrated the mystical supper; and while the blessing of the unleavened bread and the preparation for the festival was taking place, He was with the disciples giving them not the sacrifice or the unleavened bread but the bread and the cup.

[<?] But they who assign the birth of Christ to the year 5500 and the passion to the year 5533, are mistaken and do not know the accurate year.[[45]](#footnote-45)

**History of the Holy Mandylion**[[46]](#footnote-46)

**The cure of Abgar, *toparch* of Edessa**

204 During the years of Christ our true God’s sojourn in the flesh, there was a *toparch*[[47]](#footnote-47) of the city of Edessa[[48]](#footnote-48) named Abgar.[[49]](#footnote-49) The fame of Christ our God’s wondrous works had spread everywhere, and when the aforesaid *toparch* too heard of them, he became excited about these things and longed to see the Christ. But he was unable to do so because he was uncurably ill. So he wrote Him a letter, which he sent through Ananias, one of his couriers,[[50]](#footnote-50) who also happened to be experienced in the art of painting. Abgar asked him to capture on a wooden panel the likeness of the appearance of Christ. The letter of Abgar reads word for word as follows:

Abgar the *toparch* of the city of Edessa to Jesus the **{T334}** good saviour, who has appeared in the city of Jerusalem, greetings. Reports have come to my attention about you and your cures, that they are effected by you without drugs. According to what is being said, you make the blind to see again, the halt to walk. You cleanse lepers, and with a word you drive out unclean spirits, and you cure those suffering from chronic disease, and you raise the dead. **{B309}** Hearing all these things about you, I reckoned that you are God and you do these things having come down from heaven, or that you can do these things because you are the son of God. Wherefore I write to appeal to your power and goodness to take the trouble to come to me, so that you might cure the ailment that I have. I have also heard that the Jews grumble against you and would do you harm. My city is very small but big enough for us both. Farewell.

The courier, going to Jerusalem and giving the letter to the Lord, kept studying him closely. Unable to stand close to Him because of the crowd that had gathered, he climbed up and sat on a rock that rose a little above the ground, and immediately fixed his eyes on Him and his hand on the paper and copied the likeness of what was to be seen. However, he was quite unable to capture Him because He kept facing one way and then another. But the Lord, who examines the secrets of minds and hearts, knew his concern and summoned him. He asked to wash his face and, after He washed it, He was given a thick (?)[[51]](#footnote-51) cloth on which he dried His divine and ineffable face. And behold a miracle! The likeness of His appearence was directly imprinted on the towel, which Ηe gave to Ananias saying: ‘Go and give this to him who sent you.’ And the Lord also sent a letter in reply to Abgar, having the following exact words:

Blessed are you, Abgar, who has believed **{T335}** in me without seing me. For it was written of me, that those who have seen me do not believe in me, while those who have not **{B310}** seen me do believe and they will live. — *Jn 20:29*

Concerning what you wrote to me, that I come to you: it is necessary that I fulfill all the things for which I was sent, and after fulfilling them, to be taken up to my father who sent me. After I have been taken up, I will send you one of my disciples, Thaddaeus by name, who will both cure your ailment and give you eternal life and peace, and to your city will be given security that none of your enemies can overpower it.

At the end He added a seal marked with seven Hebrew letters, which translated mean “a divine miracle seen from God.”[[52]](#footnote-52)

The toparch Abgar received Ananias with much joy, falling prostrate in worship before the holy and ineffable icon of the Lord in great faith and desire, and he was forthwith cured of his illnesses, with only a small remnant remaining on his forehead. For Abgar was afflicted by two diseases, one of them chronic arthritis, the other black leprosy which ate away at his body. He was gripped by pains in his joints, and also afflicted by the adverse effects of the leprosy, which caused him the embarrassment of ugliness, because of which he was hardly ever seen by people.

**Divine protection of the city of Edessa**

205.1 After the passion of Christ and His ascension into the heavens, the apostle Thaddaeus arrived in Edessa, led Abgar to the font and baptised all his family (people?) in the name of the Father and of the Son and of the Holy Spirit. And he emerged from the water clean and healthy — even the small remnant **{T336}** of leprosy that had remained **{B311}** on his forehead had been erased. From that time he showed every reverence and honour to the venerable imprint of the appearance of the Lord, with the *toparch* adding it to his other treasured possessions.

At some time in the distant past, some statue of the Greek gods had been set on high before the public[[53]](#footnote-53) gate of the city of Edessa. Everyone wanting to go inside the city had to do reverence before this statue and offer prayers and thus enter the city. Taking down this unclean and demonic statue and giving it to total destruction, in its place he set this *acheiropoieton*[[54]](#footnote-54)icon of our Saviour and God, which he had mounted on wood and ornamented, adding an inscription with these words: ‘Christ who is God, who hopes in Thee fails not.’ And he decreed that thenceforth all who were about to enter through that gate should pay due reverence and honour to the celebrated and miraculous icon of Christ and thus enter the city. And this pious decree was observed during his lifetime and that of his son. But his grandson, when he succeeded to his grandfather’s authority, spurned piety and deserted to the idols, and he wanted to erect a demonic column again and take down the icon of Christ. The bishop of Edessa learned this through divine revelation and took appropriate measures. Because the space was cylindrical, he lit a taper in front of the sacred icon and placed a tile over it, then sealed the opening with mortar and bricks and smoothed over the surface of the wall. As **{B312}** the resented figure could not be seen, the impious one abandoned his action. Much time flowed by, and the concealment of this sacred icon ebbed from the memory of men.

205.2 The king of the Persians, **{T337}** Chosroes, plundering and laying waste the cities of Asia, arrived at Edessa during the reign <…>[[55]](#footnote-55). He employed every device to capture the city [guessing πρὸς τὴν ἅλωσιν for πρὸ τῶν ἄλλων], such as arrow launches, wall shaking [reading κατασείσεις], gate smashing, and cast the city’s residents into fear and anxiety. At their wits’ end and reduced to despair, they turned towards God and implored Him with heartfelt pain and tears. And so they found Him: “The Lord is near to all who call on Him in truth”,[[56]](#footnote-56) according to holy David. During the night it seemed to bishop Eulalios that there was a woman, very proper and demure, more than a mortal, advising him and saying that above the gate of the city, in such and such a place, and in such and such a manner, the holy icon of Christ had been hidden, which if you seek and find it, everything you do will succeed. Filled with inexpressable joy, the bishop went to the place and breaking in — a miracle — he found the holy icon undamaged and inscribed, and the taper not extinguished after so long; but also, on the tile set for protection in front of the lamp had been imprinted another likeness identical with the original. Taking this with immeasurable joy, and after praying and giving thanks, he **{B313}** went to the place where the Persians were tunnelling. As they neared each other in the tunnel, they dripped some oil from that lamp on to the fire that had been prepared and utterly destroyed them all. In addition, outside the city the Persians had ignited a pyre against those inside, which a limitless amount of fuel was stoking; but as the bishop neared it with the holy impression, suddenly a violent wind arose and turned the fire against those who were stoking **{T338}** it, whom it set on fire and put to flight. The Persians, having these things done to them instead of doing them, not just once or twice but many times, withdrew in utter humiliation and failure.

The holy image of Edessa is transported to Constantinople

206 Since the holiest and most beautiful things converge from all directions towards the queen of cities, and it was therefore the divine wish that this holy and divine icon also be stored with the other treasured items, the ruler of the Romans Romanos Lakapenos was eager that the city be blessed and enrich by it. Indeed, at various times he sent messages to Edessa but without success. He kept pressing them, but they hesitated and declined. In the end they were persuaded and gave their consent. For the prince of the Romans, in his desire for such a treasure, conceded everything they were asking for. He succeeded in his request by giving them two hundred Saracens and twelve thousand (pieces of) official silver[[57]](#footnote-57); and guaranteed with a golden seal that the Roman armies would never attack those four cities[[58]](#footnote-58) or plunder them. When the Amer give his permission and consent, **{B314}** the bishops of Samosata and Edessa and some other pious people took up that sacred likeness and the letter written by Christ and set out on the road. Once again innumerable miracles took place. As they reached the theme of the Optimatoi, in the church called the Theotokos of Eusebius, many people came up in faith and were cured of various diseases. Then one who was troubled by a demon came forward and uttered the **{T339}** following prediction:

Receive glory and grace, Constantinople, and you, the Porphyrogennetos, your kingdom.[[59]](#footnote-59)

And straight away the man was cured. On the 15th of August in the year 6452 since the creation of the world, those carrying the sacred object reached the church of the all-holy Theotokos at Vlachernae; it was received with reverence and joy and venerated both by the emperors and the authorities and by everyone else. The next day, after kissing and venerating the icon, the hierarch Theophylaktos and the young emperors raised the icon of Christ on their shoulders (the old emperor was absent due to illness) and, together with all of the senate and all the members of the church, carried it in fitting procession to the Golden Gate. And from there they continued in similar manner, with psalms and hymns, until they reached the renowned Great Church of Hagia Sophia. Later they went to the palace and deposited the holy and sacred impression of our Lord Jesus Christ in the Pharos church of the Mother of God[[60]](#footnote-60), **{B315}** to serve as a great phylactery for the queen of cities and all Christians.

And that’s how these happened; but now let us take up our histories in proper sequence again.

Events in Jewish history at the time of the birth of Jesus The end of the line of Judah [<GM 297.9 ff]

207 When our Lord Jesus Christ was born in the flesh, Caesar August forthwith became master of everything, dissolving all the ethnarchies and some kingdoms and subordinating them to the helm of the Romans, and there was profound peace everywhere. For as divine assistance appeared, the enemies retreated and the formerly dissident kingdoms bowed their necks and accepted the saving yoke. For God used **{T340}** the truth and the evidence of events like a voice to show His own sublimeness. Moreover, foreseeing the folly of the Jews, God had said through the prophet: ‘Be still and know that I am God; I will be exalted among the nations, I will be exalted on the earth’. Revealing who He is to us, and as though rejoicing, he adds: ‘The Lord of hosts is with us, the God of Jacob is our guardian.’[[61]](#footnote-61) But he did not make a simple passing reference to Jacob, but did so because he [Jacob] was the first to foretell the calling of the nations (for he said, ‘A ruler from Judah will not fail until that which is in store arrives, and he will be the expectation of the nations’ [[62]](#footnote-62)), foretelling here too the transformation of the nations, presumably declaring that the God of Jacob, who predicted these things, would bring them about. And indeed, in the 42nd year of the reign of Augustus[[63]](#footnote-63), in the year 5506 AM, the Antiochene calendar commenced (??? The expression is in George the Monk)[[64]](#footnote-64) And **{B316}** Herod, a gentile, had already been proclaimed king of Judaea, and our Lord Jesus Christ had been born in the flesh, and with Herod coming to a bad end, the prophecy was fulfilled that ‘a ruler shall not fail from Judah until that which is in store arrives, who is the Christ’. For since Herod himself was of a different race and ruled the Jews after being circumcised, and he appointed as high priest the foreigner Ananilon, the line of rulers from Judah that had prevailed until then immediately ceased, in accordance with the divine prophecy. For the priests presided over affairs, until the general of the Romans Pompey besieged and overthrew Jerusalem, and violated the holy things, while Aristoboulos, who was both high priest and king continuing the line of descent from his forefathers until that time, was sent off to Rome in chains and he made the whole nation of the Jews subject to the Romans. And thus Herod was the first gentile to govern the Jewish nation, as was said above. At which **{T341}** time, with Christ’s presence becoming clearly manifest, the high priests and leaders of the Jews were eclipsed.

The royal and priestly elements in Jesus' family tree (perhaps move to next paragraph)

208.1 Even when Christ was born, he did not sit on the physical throne of David, for he said that the throne of David was the undeposable and eternal kingdom. For he is the expectation of the nations, and not of a tiny part of the oikoumene. For it says,

And there shall be the root of Jesse, and he rising up to rule the nations; in him will the nations hope — *Is 11:10*

and

I have set you as a testament to the generation, as a light to the nations — *Is 49:6* **{B317}**

and

I will make his seed endure for ever and ever, and his throne as the days of heaven — *Ps 88:30*

For he remained the king of all the earth, even though he did not assume the sceptre of Judea, and the king of all the earth is God. And Jacob’s freedom was confirmed, and all the tribes of the earth were blessed in his seed, and all the nations praise the Christ.

To make it clearer how the priestly tribe merged with the royal tribe, we will explain thus. Juda begat Phares, Phares Esrom, Esrom Aram, Aram Aminadam, Aminadam Naasson, Naasson Salmon, Salmon Booz, Booz Obed, Obed Jesse, and Jesse begat David the king. For Naasson was the son of Aminadam, whose sister Elisabeth the great high priest Aaron, the brother of Moses, of the tribe of Levi, took as his wife. Moreover, the inspired hierarch Iodae, of the Levite tribe, married the sister of Ochoz, who was of the tribe of Judah. And from then on the royal tribe **{T342}** was joined to the Levite tribe. So the Lord who is descended from the Virgin Mary, his mother in the flesh, is thus quite properly recognized as a king and, as it was said, as a priest for men in the things of God, and can obviously be proclaimed eternal king and priest forever according to the order of Melchisedek. **{B318}**

Interpretation of the prophecy of Daniel

209.1 And from then commences the fourth kingdom, which Daniel in the vision of the four beasts figuratively names the fourth beast, different from the others, during the time of which Jesus Christ, the creator of the four first elements, who in the meantime had made the whole vast world, became flesh for our salvation. Whence, as it would seem, Augustus, becoming a great king, distinguished and powerful above all others, subordinated all the minor kingdoms, through the Lord and king of all being born in his lifetime, in accordance with the prophecy of Isias; for he says:

In the last days the mountain of the Lord will be seen, and the house of God from the peaks of the mountains, and it will be raised above the hills. And all the nations will go there, and many peoples will journey forth, and they will say come, let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will teach us His way, and we will walk in his path. And a law will come out of Sion, and the word of the Lord from Jerusalem. And he will give judgement among many nations, and pass judgement on many people. And they will beat their swords into ploughs and their spears into scythes. And no nation will take up the sword against another, and they will no longer train for war. *— Is 2:2-4*

That these things foretell the time following the coming of the Lord, **{T343}** events clearly testify. For before the kingdom of the Romans, there were frequent uprisings of the nations against one another, for the kingdom was divided up among each of the nations; but when all rule was transferred to the Romans, deep **{B319}** peace took hold of the oikoumene, so that no longer did one nation wage war on another but turned its attention to farming. So the fulfilment of the prophecy is very evident indeed. For this reason Daniel too prophesied, saying

Know and understand that, from the going out of the words to respond and build Jerusalem until Christ is ruler, there will be seven sevens and sixty two sevens. — *Dan 9:25.*

Which makes 483 years, as many as the years in power of anointed rulers, after the last of whom, Hyrkanos, was taken prisoner by the Parthians, Herod received the kingdom from Augustus, and after him his sons until the final siege of Jerusalem. High priests were no longer appointed in succession from the priestly line of Judeans and Asamonans or Macchabees, as Josephus says, but some insignificant individuals purchased the holy office from the Romans, some on an annual basis, others with some motive. Wherefore Daniel prophesied saying

and after the seven and sixty two sevens the anointed one will be destroyed and there will be no judgement — *Dan 9:26*

and so on.

209.2 You can go through the 69 sevens thus: the seven after the return from captivity until the construction of the temple, adding the sixty two to the seven to the time that anointed rulers held power, and one seven, during which the Lord proclaimed the new testament, in the middle of which seven he went to his saving passion and the testament handed down through Moses was taken away. And immediately

one seven will establish a covenant with many, and in **{B320}** the half of the seven will sacrifice and libation be taken away. And on the temple the abomination of desolation at the end of time will be given to the desolation of Jerusalem — *Dan 9:27*

And the remainder you will find in the reign of Titus.

Victory of Augustus over Antony and Cleopatra **{T344}** [< PsS, SLog]

210 Augustus assembled his forces from Italy and went after Antony. Battle was joined and Antony defeated, and he fled with Cleopatra to Egypt. And Antony slew himself, while Kleopatra, seeking to avoid the triumph in Rome if she were captured, died after exposing herself to an asp. Their children, Helios and Selene, were captured and taken in triumph to Rome.

The oracle of Delphi to Augustus on the birth of Jesus

211.1 As Eusebius Pamphylou says, it was during the reign of this Augustus that the fourth kingdom commenced, which Daniel in his vision of the four beasts identified as the fourth beast and called it fearsome. In this 4th kingdom Augustus first reigned when for our sake our Lord Jesus Christ accepted to be born of the ever virgin woman.

211.2 And the same Eusebius says that this Augustus went to Delphi and asked who would rule after him. When the Pythian oracle did not reply, and Augustus asked again, why the oracle was silent, the Pythian priestess said this: ‘A Hebrew boy, a god who rules among the blessed, bids me leave this house and set forth immediately. Go, therefore, from my premises.’ **{B321}**

The census of Augustus

212.1 In the year 5506 AM, the 42nd of Augustus, a decree went out from him that the whole *oikoumene* be recorded. In which year too **{T345}** our Lord Jesus Christ was born, with Herod king of Judaea, whom Caesar Augustus had appointed.

212.2 This same Caesar, having subordinated the whole world to himself, when he was about to die in Rome, commended all those in authority upon his death to cleap their hands and laugh as at a death in a pantomime. This he commanded them to do in mockery of human life, as worthy of ridicule.

Herod [< Slog]

213.1 Herod is called a child murderer not only because of the killing of the children in Bethlehem in his mania against the Christ, but also because he slew three of his own sons, and slaughtered their mother, as well as the brother of his wife and many other members of his family and crowd of quite a few Jews at the time of his own death.

213.2 Know that Herod the Great had three sons: Herod Antipas, who decapitated the Baptist, and during whose reign the Lord was crucified under Caesar Tiberius; Herod Philippos, to whom Herodias was first married, with whom he had a duaghter Salome the dancer; and Herod Agrippa, who killed James the son of Zebedee.

213.3 [<PsS] Herod the Great died after living seventy years, for 37 of which he was the unlawful king of Judaea. For it was under him that the prophecy of the patriarch Jacob was fulfilled, which said

a ruler **{B322}** will not fail from Judah, and a leader from his thighs, until that which is in store comes — *Gen 49:10*

that is, the Christ.[[65]](#footnote-65) For Herod was the first foreigner to rule the Jews, being an Idomaean Arab, and the first to install a foreigner high priest, Ananilos, as Josephus says.

213.4 Herod the bloodthirsty, besides the murder of many of his relatives, also killed Hyrcanus the former high priest and **{T346}**his son and his sister, his own wife, his own two children when they reached manhood, his mother-in-law, as well as the husband of his sister Salome; adding the next man who married her, plus the teachers of the holy laws and those zealous for their customs and traditions. He was siezed by a god-sent plague and dropsy and brought up worms from his mouth, and died thus in fearful pain.

213.5 When he was five years old, Christ returned from Egypt.

1. Publius Nigidius Figulus (c98-45 BCE). [↑](#footnote-ref-1)
2. PsS 74v; Suetonius, ‘Augustus’, 94.7: Ad quartum lapidem Campanae viae in nemore prandenti ex inproviso aquila panem ei e manu rapuit et, cum altissime evolasset, rursus ex inproviso leniter delapsa reddidit. [↑](#footnote-ref-2)
3. PsS 75r.2-4; Suetonius, ‘Augustus’ 28.3: marmoream se relinquere, quam latericiam accepisset; Log 57.14-17. [↑](#footnote-ref-3)
4. That is, shorthand writing. Cassius Dio 55.7.6.2-3 (Xiphilinos 100.1-2): πρῶτος σημεῖά τινα γραμμάτων πρὸς τάχος ἐξεῦρε. [↑](#footnote-ref-4)
5. This paragraph, which interrupts the excerpt from Suetonius/Cassius Dio, is not found in PsS or Log and is omitted by Tartaglia. As Gelzer 382 noted, it comes from the Latin *Chronography of 354 AD*: ‘Part 16: Chronicle of the City of Rome’, *MGH Chronica Minora* I, HippRef892) p. 145: ‘hoc imp. navis Alexandrina primum in portu Romano introivit nomine Acatus, qui attulit frumenti modios CCCC, vectores MCC, piper, linteamen, carta, vitria et opoliscum cum sua sibi base, qui est in circo maximo, altum pedes LXXXVIIS’. Ked’s version confuses the Latin *portu* ‘harbour’ as *porta* ‘gate, entrance’; the Latin has *cum sua sibi base* while Ked (or his source) changes βάσεως to βασιλέως; Ked omits the name of the ship and adds the 200 sailors. This was the obelisk to the sun erected by Rameses II in Heliopolis, set up in the Circus Maximus and now in Piazza del Popolo. Suetonius, ‘Claudius’, 20, reports that Claudius sank this ship as a breakwater to protect the mole at Ostia. [↑](#footnote-ref-5)
6. Athenodorus (74 BCE-7CE) was a native of Tarsus. According to C. Galinsky, *Augustus* (Cambridge, 2012), Augustus had two teachers of philosophy, Areios of Alexandria and Athenodorus of Tarsus (http://www.cambridge.org/asia/catalogue/catalogue.asp?isbn=9780521744423&ss=exc). [↑](#footnote-ref-6)
7. For κατέπτηξε reading κατέπληξε as at Cassius Dio 56.43.2 (TLG 764.28), where there is no mention of adultery. [↑](#footnote-ref-7)
8. Mosshammer 2008, 21, suggests that this refers to Augustus’ second year in Alexandria, 29/28 BC, and that Kedrenos ‘has wrongly conflated the institution of the Indiction with the introduction of the fixed Julian calendar at Alexandria. The latter event is correctly dated to the sixth year of Augustus, not the second’. [↑](#footnote-ref-8)
9. Suetonius, ‘Augustus’ 31, says that the leap year was invented by Julius Caesar but implemented by Augustus. Cf 351.4-8 below; Mosshammer 21. [↑](#footnote-ref-9)
10. Acts 5:37. [↑](#footnote-ref-10)
11. Antipater was appointed Procurator of Judaea by Julius Caesar in 47 BCE. [↑](#footnote-ref-11)
12. The distance is elsewhere said to be seven stadia or furlongs. [↑](#footnote-ref-12)
13. Dexiophanes (elsewhere Dexiphanes) had built the causeway in 284 BCE; there may have been bridges at either end of the causeway that had collapsed. [↑](#footnote-ref-13)
14. The reference to ‘his fourteenth year’, and the syntax of the sentence, is unclear; it may have belonged to an extension of the previous paragraph relating to the defeat of Antony at Actium in 31 BCE. [↑](#footnote-ref-14)
15. The second triumvirate – Octavian, Mark Antony and Lepidus – formally divided the government between themselves after the defeat of Brutus and Cassius at the battle of Philippi in 42 BCE. *ChronPasch* 393.11-14 places the nativity of Jesus in the 40th year of the reign of Augustus and the 28th year of his monarchy. [↑](#footnote-ref-15)
16. That is, a Wednesday (day 1 of the week is Sunday). *ChronPasch* 393.11-14 places the nativity of Jesus in AM 5507, the 40th year of the reign of Augustus and the 28th year of his monarchy. [↑](#footnote-ref-16)
17. A solar year (a revolution of the earth around the sun) is close to 365¼ days; the fraction is accommodated by making an ordinary year 365 days and every fourth year a leap year of 366 days. An ordinary year of 365 days comprises 52 weeks (7 x 52 = 364) plus one day, so the day of the week on a specific date advances by one day after every ordinary year and by two days after a leap year. Suppose last year was a leap year; if a date this year (e.g. 25 March) is a Sunday, next year (year 2) the same date will be a Monday, and it will be a Tuesday in the following year (year 3). The next year (year 4) is a leap year of 52 weeks plus two days, so the same date will be a Thursday. The same date will be a Sunday again in years 7, 12, 18 but other dates in these years will not all occur on the same day of the week as in the first year. The pattern repeats itself only after 28 years (= 4 x 7, the four-year cycle of leap years multiplied by the seven-day cycle of the week). [↑](#footnote-ref-17)
18. The lunar cycle is 19 years. Twelve lunar months averaging 29½ days = 354 days, which is 11 days short of an ordinary solar year. Over a solar year, the day of the moon advances 11 days. [↑](#footnote-ref-18)
19. As Kedrenos has already given the answer, the purpose of the calculation here would appear to be to demonstrate the method or the accuracy of the answer. [↑](#footnote-ref-19)
20. The solar epact is a number from 1-7 indicating by how many days the day of the week has advanced since a specific date. Kedrenos does not explain how he arrives at 4 epacts for the year 5506. He may have consulted a table, nor which date he regards as the start of the yearh.14th day of the lunar month)0th year of the lunar cycle.ce..ding paragraph: the epact for year 18 of the 28-year cycle is the same as for year 1; in the year of creation the epact was 4 because the sun was created on the fourth day of the week (Wednesday). [↑](#footnote-ref-20)
21. In modern terms, 291 modulo 7 = 4. With almost identical wording, Ked and *ChronPasch* arrive at the same result but from different starting points. To achieve a total of 291 days, Kedrenos must reckon as 18 the days ‘from the beginning of the first month’; his base date for the solar epact would therefore seem to be 1 March. *Chron.Pasch.* 381.21-382.9 omits these 18 days and gives a solar epact of 1; his base date must be 18 March, the anniversary of creation, which was for him the start of the solar cycle (Mosshammer 299). Kedrenos too would reckon the epact as 1 on 18 March ((4+18) modulo 7 = 1). *ChronPasch* and Ked can omit the remaining 14 days of March because they do not affect the calculation of the day of the week. [↑](#footnote-ref-21)
22. Cf. Malachi 4.2 ‘But unto you shall the Sun of righteousness arise …’ [↑](#footnote-ref-22)
23. Lk 3:22; Mk 1:11, Mat 3:17. [↑](#footnote-ref-23)
24. At 379.17 *ChronPasch* dates the birth of the Baptist (and hence of Jesus) to the year 5507. He deducts 1 from this number in order to calculate the solar epact at the start of the year. At 394.11-395.6, concerning the day of the week on which Jesus was baptised, he does not mention the deduction but assumes it in using 5536 in his calculation, and explicitly gives 5537 as the year of the baptism at 395.15. Ked has the same numbers and the same final comment, but has earlier given the years 5506 for the nativity and 5536 for His baptism. [↑](#footnote-ref-24)
25. One quarter is added to account for leap years. [↑](#footnote-ref-25)
26. *ChronPasch* 394.16: 'from the first month (Nisan)'; otherwise Ked follows *ChronPasch* 394.10-395.6 verbatim in both the calculation and the comment that follows. calculation, monthm.e year as 5536 rather than 5537aptisedn but assumes it; Kedwell as the 18 days from 1 MQ4weeks and hence tThe mention of Nisan (a lunar month) seems irrelevant. *ChronPasch* and Ked again omit the two weeks between the day of creation (18 March) and 1 April. [↑](#footnote-ref-26)
27. Gen 1:20-21. [↑](#footnote-ref-27)
28. This section summarizes *ChronPasch* 395.6-13. [↑](#footnote-ref-28)
29. Matt.4.23; 9.35. [↑](#footnote-ref-29)
30. Ked here paraphrases *ChronPasch* 395.14-22. The Jewish Passover was celebrated on the 14th day of the lunar month of Nisan, which is the first month of the Hebrew religious calendar and the seventh month of the Jewish secular calendar; Passover cannot be celebrated before the vernal equinox, nominally set at 21 March. [↑](#footnote-ref-30)
31. For ἔτους, ἀρχὴν εἰληφυῖα reading ἔτος, ἀρχὴν εἰληφὸς, as in *ChronPasch* 395.15. In any case, the wording seems to mean no more than 'after'. [↑](#footnote-ref-31)
32. That is, the moon was in the seventh year of its 19-year cycle (*ChronPasch* 395.17-18 shows the arithmetic). [↑](#footnote-ref-32)
33. The lunar year is nominally 11 days shorter than the solar year, so each solar year advances the day of the lunar month by 11 days (lunar epacts). In the seventh year of the lunar cycle, the total epacts are 11 x 7 = 77. The nominal lunar month is 30 days. When the lunar epacts were greater than 30, an extra lunar month was added to the lunar year and the epacts reduced by 30; in the seventh year, this leaves a remainder of 17, meaning that the moon was in its seventeenth day. [↑](#footnote-ref-33)
34. *ChronPasch* 395.19 adds 13 days 'before the luminaries', as Ked should if he is to reach the total of 44. Ked's 3 days may be a scribal error or confusion from the fact that elsewhere *ChronPasch* uses the phrase 'before the luminaries' to refer to the three days between the first day of creation (18 March) and the creation of the luminaries (21 March). [↑](#footnote-ref-34)
35. Mosshammer 298 infers: ' [*ChronPasch*'s] cosmic era entails a date for creation on Sunday 18 March, and a Paschal 14th day of the moon in the first year of the cycle on 13 April. The moon was therefore in its 21st day when created on 21 March. The "7 days before the moon" count back to what we may call the «virtual» full moon of 14 March. The remaining 13 days represent the count from 1 March to 14 March.

    But *ChronPasch* here maps the 'natural' year, which for him commenced on 21 March (the date that the sun and moon were created) onto the Roman calendar, which started on 1 March (20 hypothetical days before the creation of the luminaries). When created, the moon was full, that is, in its 14th day, hence the 13 days 'before the luminaries'. The 7 days 'before the moon' takes the starting date of the calculation back to 1 March.

    Since the 14th day of the moon must occur after 21 March, *ChronPasch* knows in advance that he needs a total of 44 which, after the subtraction of the 30 days of a nominal lunar month, will leave a remainder of 14, i.e., the 14th day of the lunar month. His seat of the lunar epact is 21 March. To the lunar epact of 17 days for the year 5537 he first adds the 13 days 'before the luminaries' - a clear indication that the moon was in its 14th day when created - then a further 7 'pre-lunar' days to get back to 1 March. The total of 37 means that he has to find another 7 days from 21 March to reach the total of 44. This yields the date of 27 March for the Passover of the year 5537. The rest of the statement, 'total, 44. Subtract 30; the remainder is 14' is a checksum demonstrating that the calculation is correct. [↑](#footnote-ref-35)
36. Punctuating as in *ChronPasch* 396.1-2: ἡ αὐτὴ ιδ΄, τοῖς ͵εφλϛ΄ προστίθεμεν ... [↑](#footnote-ref-36)
37. The start and the end of this paragraph is close to *Chron.Pasch.* 408.16-409.4 and 409.22-410.4. [↑](#footnote-ref-37)
38. Omitting here the words ἐν ᾧ χρόνῳ ἐτελέσθη, which occur 2 lines further down and make sense there. [↑](#footnote-ref-38)
39. These numbers correspond to the year 5540. Ked has again taken the number used in the calculation as the AM year. [↑](#footnote-ref-39)
40. It is not clear what the participle εἰληφότα agrees with. In *ChronPasch*, the participle εἰληφότι agrees with the word 'year'. [↑](#footnote-ref-40)
41. Mosshammer 300 says that Ked here paraphrases *ChronPasch* 414.10-415.8, where the 'natural' year starts on 21 March (the date on which the luminaries were created) and the Roman 'conventional' year starts on 1 March. For the year AM 5540, ChronPasch gives the 'natural' years of the moon and the sun as 10th But in Ked, the terms are applied in reverse: in *ChronPasch* it is the 10th year 'by nature' of the lunar cycle, which Mosshammer 300-303 believes to be written in error. [↑](#footnote-ref-41)
42. That is, the fourth Passover after Jesus was baptised by John; *ChronPasch* 415.16-418.6 argues at length that Jesus preached for a full three years plus some days before his baptism. [↑](#footnote-ref-42)
43. Jn 18:28. See Mosshammer 45-6 for discussion of disparity between John and synoptic gospels over this matter. [↑](#footnote-ref-43)
44. Jn 19:31. [↑](#footnote-ref-44)
45. Kedrenos here rejects the so-called Alexandrian era and the dates proposed by Julius Africanus and Hippolytus of Rome (Mosshammer 2008, 28). Synk. 1.22-23 and 376.26-377.4 argued that the Incarnation (i.e. the conception of Jesus) occurred at the completion of AM 5500 and the beginning of AM 5501; Theophanes accepted this (Mango & Scott, lxiii). [↑](#footnote-ref-45)
46. Guscin 2014, 89-90, identifies Kedrenos’ version of the Mandylion story as based on an Athonite *Synaxarion* (16 August) abridgement of the *Narratio de imagine Edessena* attributed to Constantine VII Porphyrogennetus, who received the Mandylion when it was translated from Edessa to Constantinople in 944. Guscin 2008, 88-111, includes Kedrenos’ version in his critical edition and translation of the *Synaxarion*. [↑](#footnote-ref-46)
47. Τοπάρχης. [↑](#footnote-ref-47)
48. Modern Urfa (since 1984, Şanlıurfa) in central south-eastern Turkey, about 32 kilometres north of the Syrian border. [↑](#footnote-ref-48)
49. Kedrenos spells Αὔγαρ. [↑](#footnote-ref-49)
50. Ταχυδρόμος. [↑](#footnote-ref-50)
51. Τετράδιπλον, a *hapax legomenon*. [↑](#footnote-ref-51)
52. The *Synaxarion* has θεοῦ θεῶν θαῦμα θεῖον ‘a godly miracle of the god of gods’. [↑](#footnote-ref-52)
53. Main gate? [↑](#footnote-ref-53)
54. ‘Not made by human hands.’ [↑](#footnote-ref-54)
55. 544 CE. [↑](#footnote-ref-55)
56. Psalm 144:18. [↑](#footnote-ref-56)
57. ἀργύρου ἐπισήμου. [↑](#footnote-ref-57)
58. The four cities were Edessa, Charan, Sarotzi and Samosata (*Narratio* 22). [↑](#footnote-ref-58)
59. Constantine VII staged his coup against Romanos Lakapenos just a few months afterwards. [↑](#footnote-ref-59)
60. Note that this in imperial palace: imperial control of such important symbols. [↑](#footnote-ref-60)
61. Ps 45(46):10-11. [↑](#footnote-ref-61)
62. Gn 49:10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be.* [↑](#footnote-ref-62)
63. 2 BC, if the reign of Augustus is dated from his first appointment as consul on 10 August 43 BC. GM 299.23 mentions the 41st year of Augustus not the 42nd. [↑](#footnote-ref-63)
64. *ChronPasch* 355.13 dates the Antiochean era from the first year of Julius Caesar, 47 BC, when he visited Antioch and confirmed the city’s freedom; in which case the year 2 BC would be the first indiction of the 15-year cycle. But *ChronPasch* also says that the era started in the consulate of Lepidus and Plancus (42 BC) which overlaps with the first year of Augustus. [↑](#footnote-ref-64)
65. This sentence almost verbatim in Sync. 383.16-18. [↑](#footnote-ref-65)