

## FRAGMENTA <sup>1</sup>

### 1

τοιαῦτα πολλάκις ἐγίνετο καὶ γίνεται, καὶ πῶς  
ταῦτα συντελείας σημεῖα ; <sup>2</sup>

### 2

Μωυσῆς ἡμέρας τεσσαράκοντα νηστεύσας ἔλαβε  
τὸν νόμον, Ἡλίας δὲ τοσαύτας νηστεύσας θείων  
αὐτοψιῶν ἔτυχεν. Ἰησοῦς δὲ τί μετὰ τοσαύτην  
νηστείαν ἔλαβεν ; <sup>3</sup>

### 3

καὶ πῶς εἰς τὸ πτερύγιον τοῦ ἱεροῦ τὸν Ἰησοῦν  
ἀνήγαγεν ὄντα ἐν τῇ ἐρήμῳ ; <sup>4</sup>

<sup>1</sup> Only the fragments which preserve the actual words of Julian are here given ; several of Neumann's are therefore omitted.

<sup>2</sup> Neumann *frag.* 3 ; from Julian, Book 2, derived from Cyril, Book 12. Quoted by Theodorus, bishop of Mopsuestia, in his Commentary on the New Testament. Neumann thinks that Theodorus probably wrote a refutation of Julian at Antioch about 378 A.D.

## FRAGMENTS

### 1

Such things<sup>1</sup> have often happened and still happen, and how can these be signs of the end of the world?<sup>2</sup>

### 2

Moses after fasting forty days received the law,<sup>3</sup> and Elijah, after fasting for the same period, was granted to see God face to face.<sup>4</sup> But what did Jesus receive, after a fast of the same length?<sup>5</sup>

### 3

And how could he lead Jesus to the pinnacle of the Temple when Jesus was in the wilderness?<sup>6</sup>

<sup>1</sup> *i. e.* wars, famines, etc.

<sup>2</sup> Cf. *Matthew* 24. 3-14.

<sup>3</sup> *Exodus* 31. 18.

<sup>4</sup> *1 Kings* 19. 9.

<sup>5</sup> *Matthew* 4. 2, foll.

<sup>6</sup> *Matthew* 4. 5.

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<sup>3</sup> Neumann *frag.* 4; from the same source as 1.

<sup>4</sup> Neumann *frag.* 6. From the same source as 1 and 2.

Ἄλλὰ καὶ τοιαῦτα προσεύχεται ὁ Ἰησοῦς, οἷα ἄνθρωπος ἄθλιος συμφορὰν φέρειν εὐκόλως οὐ δυνάμενος, καὶ ὑπ' ἀγγέλου θεοῦ ὧν ἐνισχύεται. τίς δὲ καὶ ἀνήγγειλέ σοι, Λουκᾶ, περὶ τοῦ ἀγγέλου, εἰ καὶ γέγονε τοῦτο; οὐδὲ οἱ τότε παρόντες εὐχομένῳ κατιδεῖν οἰοί τε ἦσαν· ἐκοιμῶντο γάρ. διὸ καὶ ἀπὸ τῆς προσευχῆς ἐλθὼν εὗρεν αὐτοὺς κοιμώμενους ἀπὸ τῆς λύπης καὶ εἶπε· “Τί καθεύδετε; ἀναστάντες προσεύχεσθε” καὶ τὰ ἐξῆς· εἶτα· “Καὶ ἔτι αὐτοῦ τοῦτο λαλοῦντος, ἰδοὺ ὄχλος πολὺς καὶ Ἰούδας.” διὸ οὐδὲ ἔγραψεν Ἰωάννης, οὐδὲ γὰρ εἶδε.<sup>1</sup>

Ἀκούσατε καλοῦ καὶ πολιτικοῦ παραγγέλματος. “Πωλήσατε τὰ ὑπάρχοντα καὶ δότε πτωχοῖς· ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα.” ταύτης τίς εἰπεῖν ἔχει πολιτικωτέραν τῆς ἐντολῆς; εἰ γὰρ πάντες σοι πεισθεῖεν, τίς ὁ ὠνησόμενος; ἐπαινεῖ τίς ταύτην τὴν διδασκαλίαν, ἧς κρατυνθείσης οὐ πόλις, οὐκ ἔθνος, οὐκ οἰκία μία συστήσεται; πῶς γὰρ πραθέντων ἀπάντων οἶκος ἔντιμος εἶναι δύναται τις ἢ οἰκία; τὸ δέ, ὅτι πάντων ὁμοῦ τῶν ἐν τῇ πόλει πιπρασκομένων, οὐκ ἂν εὐρεθεῖεν οἱ ἀγοράζοντες, φανερόν ἐστι καὶ σιωπώμενον.<sup>2</sup>

<sup>1</sup> Neumann frag. 7. From the same source as 3.

<sup>2</sup> Neumann, frag. 12. From Cyril, Book 18, quoted by Photius.

## FRAGMENTS

### 4

Furthermore, Jesus prays in such language as would be used by a pitiful wretch who cannot bear misfortune with serenity, and though he is a god is reassured by an angel. And who told you, Luke, the story of the angel, if indeed this ever happened? For those who were there when he prayed could not see the angel; for they were asleep. Therefore when Jesus came from his prayer he found them fallen asleep from their grief and he said: "Why do ye sleep? Arise and pray," and so forth. And then, "And while he was yet speaking, behold a multitude and Judas."<sup>1</sup> That is why John did not write about the angel, for neither did he see it.

### 5

Listen to a fine statesmanlike piece of advice: "Sell that ye have and give to the poor; provide yourselves with bags which wax not old."<sup>2</sup> Can anyone quote a more statesmanlike ordinance than this? For if all men were to obey you who would there be to buy? Can anyone praise this teaching when, if it be carried out, no city, no nation, not a single family will hold together? For, if everything has been sold, how can any house or family be of any value? Moreover the fact that if everything in the city were being sold at once there would be no one to trade is obvious, without being mentioned.

<sup>1</sup> *Luke* 22. 42-47.

<sup>2</sup> *Luke* 12. 33.

## THE EMPEROR JULIAN

### 6

Πῶς ἦρε τὴν ἁμαρτίαν ὁ τοῦ θεοῦ λόγος αἴτιος πολλοῖς μὲν πατροκτονίας, πολλοῖς δὲ παιδοκτονίας γενόμενος, ἀναγκαζομένων τῶν ἀνθρώπων ἢ τοῖς πατρίοις βοηθεῖν καὶ τῆς ἐξ αἰῶνος αὐτοῖς εὐσεβείας παραδεδομένης ἀντέχεσθαι ἢ τὴν καινοτομίαν ταύτην προσίεσθαι; διὰ τί γὰρ οὐχὶ καὶ Μωυσῆς, ὃς ἀναιρέτης ἐλθὼν τῆς ἁμαρτίας πλειστηριάσας ταύτην κατέλιπται;<sup>1</sup>

### 7

Quod de Israel scriptum est, Matthaeus evangelista ad Christum transtulit, ut simplicitati eorum qui de gentibus crediderant illuderet.<sup>2</sup>

<sup>1</sup> Not in Neumann; reconstructed by him from the polemical writings of Archbishop Arethas of Caesarea who wrote in refutation of Julian in the tenth century. First published by Cunont, *Recherches sur la tradition manuscrite de l'empereur Julien*, Brussels, 1898. Neumann's reconstruction is in *Theologische Literaturzeitung*, 10. 1899.

<sup>2</sup> Neumann *frag.* 15. Preserved by the fifth century writer Hieronymus in his *Latin Commentary on Hosea* 3. 11.

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<sup>1</sup> Julian is criticising St. John's Gospel, as he criticised its prologue in *Against the Galilaeans*, Book 1. He attacks *John* 1. 29; cf. *John* 1. 3. 5.

## FRAGMENTS

### 6

How did the Word of God take away sin,<sup>1</sup> when it caused many to commit the sin of killing their fathers, and many their children?<sup>2</sup> And mankind are compelled either to uphold their ancestral customs and to cling to the pious tradition that they have inherited from the ages<sup>3</sup> or to accept this innovation. Is not this true of Moses also, who came to take away sin, but has been detected increasing the number of sins?<sup>4</sup>

### 7

The words that were written concerning Israel<sup>5</sup> Matthew the Evangelist transferred to Christ,<sup>6</sup> that he might mock the simplicity of those of the Gentiles who believed.

<sup>2</sup> *Matthew* 10. 21. "And the brother shall deliver up the brother to death, and the father the child; and the children rise up against their parents, and cause them to be put to death."

<sup>3</sup> He means that in this case too their sins have not been taken away by the Word, since they remain heathens.

<sup>4</sup> In *Leviticus* 16. Aaron is to make atonement for the sins of Israel, but the severe Mosaic law increased the opportunities for transgression.

<sup>5</sup> *Hosea* 11. 1. "When Israel was a child, then I loved him and called my son out of Egypt."

<sup>6</sup> *Matthew* 2. 15. "That it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'"

# END OF SAMPLE TEXT



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