

EPISTLE OF THE APOSTLES

**From "The Apocryphal New Testament"
M.R. James-Translation and Notes
Oxford: Clarendon Press, 1924**

Introduction

The authorities for the text are: (a) a Coptic MS. of the fourth or fifth century at Cairo, mutilated; (b) a complete version in Ethiopic (c) a leaf of a fifth-century MS. in Latin, palimpsest, at Vienna. The only edition which makes use of all the authorities is C. Schmidt's 1919. The Ethiopic was previously edited by Guerrier in *Patrologia orientalis* under the title of Testament of our Lord in Galilee. A notice of this text by Guerrier in the *Revue de l'Orient Chretien* (1907) enable me to identify it with the Coptic text, of which Schmidt had given preliminary account to the Berlin Academy. As to the date and character of the book, Schmidt's verdict is that it was written in Asia Minor about AD 160 by an orthodox Catholic. The orthodoxy has been questioned (see a review by G. Bardy in *Revue Biblique*, 1921.) No ancient writer mentions it, and very few traces of its use can be found: the (third?)-century poet Commodian seems to use it in one place.

There has so far been no English rendering of the text; my version depends on Schmidt and Guerrier.

In the Ethiopic version another writing, a prophecy of our Lord concerning the signs of the end, is prefixed to the Epistle. Parts this recur in the Syriac Testament of the Lord and part is repeated the Epistle itself. It is noteworthy that this prophecy ends with a passage which is identical with one quoted by Clement of Alexandria from a source he does not name -only calling it 'the Scripture'.

A similar passage is in the Apostolic Constitutions, vii. 22. On the possible derivation from the Apocalypse of Elias see my *Lost Apocrypha of OT*, pg. 54.

The first four leaves of the Coptic MS. are lost, so we depend on the Ethiopic for the opening of the text.

1 The book which Jesus Christ revealed unto his disciples: and how that Jesus Christ revealed the book for the company (college) of the apostles, the disciples of Jesus Christ, even the book which is for all men. Simon and Cerinthus, the false apostles, concerning whom it is written that no man shall cleave unto them for there is in them deceit wherewith they bring men to destruction. (The book hath been written) that ye may be steadfast and not flinch nor be troubled, and depart not from the word of the Gospel which ye have heard. Like as we heard it, we keep it in remembrance and have written it for the whole world. We commend you our sons and our daughters in joy in the name of God the Father the Lord of the world, and of Jesus Christ. Let grace be multiplied upon you.

2 We, John, Thomas, Peter, Andrew, James, Philip, Bartholomew, Matthew, Nathanael, Judas Zelotes, and Cephas, write unto the churches of the east and the west, of the north and the south declaring and imparting unto you that which concerneth our Lord Jesus Christ: we do write according as we have seen and heard and touched him, after that he was risen from the dead: and how that he revealed unto us things mighty and

wonderful and true.

3 This know we: that our Lord and Redeemer Jesus Christ is God the Son of God, who was sent of God the Lord of the whole world, the maker and creator of it, who is named by all names and high above all powers, Lord of lords, King of kings, Ruler of rulers, the heavenly one, that sitteth above the cherubim and seraphim at the right hand of the throne of the Father: who by his word made the heavens, and formed the earth and that which is in it, and set bounds to the sea that it should not pass: the deeps also and fountains, that they should spring forth and flow over the earth: the day and the night, the sun and the moon, did he establish, and the stars in the heaven: that did separate the light from the darkness: that called forth hell, and in the twinkling of an eye ordained the rain of the winter, the snow (cloud), the hail, and the ice, and the days in their several seasons: that maketh the earth to quake and again establisheth it: that created man in his own image, after his likeness, and by the fathers of old and the prophets is it declared (or, and spake in parables with the fathers of old and the prophets in verity), of whom the apostles preached, and whom the disciples did touch. In God, the Lord, the Son of God, do we believe, that he is the word become flesh: that of Mary the holy virgin he took a body, begotten of the Holy Ghost, not of the will (lust) of the flesh, but by the will of God: that he was wrapped in swaddling clothes in Bethlehem and made manifest, and grew up and came to ripe age, when also we beheld it.

4 This did our Lord Jesus Christ, who was sent by Joseph and Mary his mother to be taught. [And] when he that taught him said unto him: Say Alpha: then answered he and said: Tell thou me first what is Beta (probably: Tell thou me first what is Beta. Cf. the Marcosian story quoted by Irenaeus (see above, Gospel of Thomas)- The story is in our texts of the Gospel of Thomas, and runs through all the Infancy Gospels). This thing which then came to pass is true and of verity.

5 Thereafter was there a marriage in Cana of Galilee; and they bade him with his mother and his brethren, and he changed water into wine. He raised the dead, he caused the lame to walk: him whose hand was withered he caused to stretch it out, and the woman which had suffered an issue of blood twelve years touched the hem of his garment and was healed in the same hour. And when we marvelled at the miracle which was done, he said: Who touched me? Then said we: Lord, the press of men hath touched thee. But he answered and said unto us: I perceive that a virtue is gone out of me. Straightway that woman came before him, and answered and said unto him: Lord, I touched thee. And he answered and said unto her: Go, thy faith hath made thee whole. Thereafter he made the deaf to hear and the blind to see; out of them that were possessed he cast out the unclean spirits, and cleansed the lepers. The spirit which dwelt in a man, whereof the name was Legion, cried out against Jesus, saying: Before the time of our destruction is come, thou art come to drive us out. But the Lord Jesus rebuked him, saying: Go out of this man and do him no hurt. And he entered into the swine and drowned them in the water and they were choked.

Thereafter he did walk upon the sea, and the winds blew, and he cried out against them (rebuked them), and the waves of the sea were made calm. And when we his disciples had no money, we asked him: What shall we do because of the tax-gatherer? And he answered and told us: Let one of you cast an hook into the deep, and take out a fish, and he shall find therein a penny: that give unto the tax-gatherer for me and you. And thereafter when we had no bread, but only five loaves and two fishes, he commanded the people to sit them down, and the number of them was five thousand, besides children and women. We did set pieces of bread before them, and they ate and were filled, and there remained over, and we filled twelve baskets full of the fragments, asking one another and saying: What mean these five loaves? They are the symbol of our faith in the Lord of the Christians (in the great christendom), even in the Father, the Lord Almighty, and in Jesus

Christ our redeemer, in the Holy Ghost the comforter, in the holy church, and in the remission of sins.

6 These things did our Lord and Saviour reveal unto us and teach us. And we do even as he, that ye may become partakers in the grace of our Lord and in our ministry and our giving of thanks (glory), and think upon life eternal. Be ye steadfast and waver not in the knowledge and confidence of our Lord Jesus Christ, and he will have mercy on you and save you everlastingly, world without end.

Here begins the Coptic text.

7 Cerinthus and Simon are come to go to and fro in the world, but they are enemies of our Lord Jesus Christ, for they do pervert the word and the true thing, even (faith in) Jesus Christ. Keep yourselves therefore far from them, for death is in them, and great pollution and corruption, even in these on whom shall come judgement and the end and everlasting destruction.

8 Therefore have we not shrunk from writing unto you concerning the testimony of Christ our Saviour, of what he did, when we followed with him, how he enlightened our understanding

9 Concerning whom we testify that the Lord is he who was crucified by Pontius Pilate and Archelaus between the two thieves (and with them he was taken down from the tree of the cross, Eth.), and was buried in a place which is called the place of a skull (Kranion). And thither went three women, Mary, she that was kin to Martha, and Mary Magdalene (Sarrha, Martha, and Mary, Eth.), and took ointments to pour upon the body, weeping and mourning over that which was come to pass. And when they drew near to the sepulchre, they looked in and found not the body (Eth. they found the stone rolled away and opened the entrance).

10 And as they mourned and wept, the Lord showed himself unto them and said to them: For whom weep ye? weep no more I am he whom ye seek. But let one of you go to your brethren and say: Come ye, the Master is risen from the dead. Martha (Mary, Eth.) came and told us. We said unto her: What have we to do with thee, woman? He that is dead and buried, is it possible that he should live? And we believed her not that the Saviour was risen from the dead. Then she returned unto the Lord and said unto him: None of them hath believed me, that thou livest. He said: Let another of you go unto them and tell them again. Mary (Sarrha, Eth.) came and told us again, and we believed her not; and she returned unto the Lord and she also told him.

11 Then said the Lord unto Mary and her sisters: Let us go unto them. And he came and found us within (sitting veiled or fishing, Eth.), and called us out, but we thought that it was a phantom and believed not that it was the Lord. Then said he unto us: Come, fear ye not. I am your master, even he, O Peter, whom thou didst deny thrice; and dost thou now deny again? And we came unto him, doubting in our hearts whether it were he. Then said he unto us: Wherefore doubt ye still, and are unbelieving? I am he that spake unto you of my flesh and my death and my resurrection. But that ye may know that I am he, do thou, Peter, put thy finger into the print of the nails in mine hands, and thou also, Thomas, put thy finger into the wound of the spear in my side; but thou, Andrew, look on my feet and see whether they press the earth; for it is written in the prophet: A phantom of a devil maketh no footprint on the earth.

12 And we touched him, that we might learn of a truth whether he were risen in the flesh; and we fell on our faces (and worshipped him) confessing our sin, that we had been unbelieving. Then said our Lord and Saviour unto us: Rise up, and I will reveal unto you that which is above the heaven and in the heaven, and your rest which is in the kingdom of heaven. For my Father hath given me power (sent me, Eth.) to take you up thither, and them also that believe on me.

13 Now that which he revealed unto us is this, which he spake: It came to pass when I was about (minded) to come hither from the Father of all things, and passed through the heavens, then did I put on the wisdom of the Father, and I put on the power of his might. I was in heaven, and I passed by the archangels and the angels in their likeness, like as if I were one of them, among the principedoms and powers. I passed through them because I possessed the wisdom of him that had sent me. Now the chief captain of the angels, [is] Michael, and Gabriel and Uriel and Raphael followed me unto the fifth firmament (heaven), for they thought in their heart that I was one of them; such power was given me of my Father. And on that day did I adorn the archangels with a wonderful voice (so Copt.: Eth., Lat., I made them quake -amazed them), so that they should go unto the altar of the Father and serve and fulfil the ministry until I should return unto him. And so wrought I the likeness by my wisdom; for I became all things in all, that I might praise the dispensation of the Father and fulfil the glory of him that sent me (the verbs might well be transposed) and return unto him. (Here the Latin omits a considerable portion of text without notice, to near the beginning of c. 17.)

14 For ye know that the angel Gabriel brought the message unto Mary. And we answered: Yea, Lord. He answered and said unto us: Remember ye not, then, that I said unto you a little while ago: I became an angel among the angels, and I became all things in all? We said unto him: Yea, Lord. Then answered he and said unto us: On that day whereon I took the form of the angel Gabriel, I appeared unto Mary and spake with her. Her heart accepted me, and she believed (She believed and laughed, Eth.), and I formed myself and entered into her body. I became flesh, for I alone was a minister unto myself in that which concerned Mary (I was mine own messenger, Eth.) in the appearance of the shape of an angel. For so must I needs (or, was I wont to) do. Thereafter did I return to my Father (Copt. After my return to the Father, and run on).

15 But do ye commemorate my death. Now when the Passover (Easter, pascha) cometh, one of you shall be cast into prison for my names sake; and he will be in grief and sorrow, because ye keep the Easter while he is in prison and separated from you, for he will be sorrowful because he keepeth not Easter with you. And I will send my power in the form of mine angel Gabriel, and the doors of the prison shall open. And he shall come forth and come unto you and keep the night-watch with you until the cock crow. And when ye have accomplished the memorial which is made of me, and the Agape (love-feast), he shall again be cast into prison for a testimony, until he shall come out thence and preach that which I have delivered unto you.

And we said unto him: Lord, is it then needful that we should again take the cup and drink? (Lord, didst not thou thyself fulfil the drinking of the Passover? is it then needful that we should accomplish it again? Eth.) He said unto us: Yea, it is needful, until the day when I come again, with them that have been put to death for my sake (come with my wounds, Eth.).

16 Then said we to him: Lord, that which thou hast revealed unto us (revealest, Eth.) is great. Wilt thou come in the power of any creature or in an appearance of any kind? (In what power or form wilt thou come? Eth.) He answered and said unto us: Verily I say unto you, I shall come like the sun when it is risen, and my brightness will be seven times the brightness thereof! The wings of the clouds shall bear me in brightness, and the sign of the cross shall go before me, and I shall come upon earth to judge the quick and the dead.

17 We said unto him: Lord, after how many years shall this come to pass? He said unto us: When the hundredth part and the twentieth part is fulfilled, between the Pentecost and the feast of unleavened bread, then shall the coming of my Father be (so Copt.: When an hundred and fifty years are past, in the days of the feast of Passover and Pentecost, &c., Eth.: . . . (imperfect word) year is fulfilled, between the unleavened bread and Pentecost shall be the coming of my Father, lat.).³

We said unto him: Now sayest thou unto us: I will come; and how sayest thou: He that sent me is he that shall come? Then said he to us: I am wholly in the Father and my Father is in me. Then said we to him: Wilt thou indeed forsake us until thy coming? Where can we find a master? But he answered and said unto us: Know ye not, then, that like as until now I have been here, so also was I there, with him that sent me? And we said to him: Lord, is it then possible that thou shouldst be both here and there? But he answered us: I am wholly in the Father and the Father in me, because of (in regard of) the likeness of the form and the power and the fullness and the light and the full measure and the voice. I am the word, I am become unto him a thing, that is to say (word gone) of the thought, fulfilled in the type (likeness); I have come into the Ogdoad (eighth number), which is the Lord's day. [The Lord's day considered as the eighth day of the week.] (In place of these sentences Eth. has: I am of his resemblance and form, of his power and completeness, and of his light. I am his complete (fulfilled, entire) word.

18 But it came to pass after he was crucified, and dead and arisen again, when the work was fulfilled which was accomplished in the flesh, and he was crucified and the ascension come to pass at the end of the days, then said he thus, &c. It is an interpolation, in place of words which the translator did not understand, or found heretical.) But the whole fulfilment of the fulfilment shall ye see after the redemption which hath come to pass by me, and ye shall see me, how I go up unto my Father which is in heaven. But behold, now, I give unto you a new commandment: Love one another and [a leaf lost in Copt.] obey one another, that peace may rule always among you. Love your enemies, and what ye would not that man do unto you, that do unto no man.

19 And this preach ye also and teach them that believe on me and preach the kingdom of heaven of my Father, and how my Father hath given me the power, that ye may bring near the children of my heavenly Father. Preach ye, and they shall obtain faith, that ye may be they for whom it is ordained that they shall bring his children unto heaven.

And we said unto him: Lord, unto thee it is possible to accomplish that whereof thou tellest us, but how shall we be able to do it? He said to us: Verily I say unto you, preach and proclaim as I command you, for I will be with you, for it is my good pleasure to be with you, that ye may be heirs with me in the kingdom of heaven, even the kingdom of him that sent me. Verily I say unto you, ye shall be my brethren and my friends for my Father hath found pleasure in you: and so also shall they be that believe on me by your means. Verily I say unto you such and so great joy hath my Father prepared for you that the angels and the powers desired and do desire to see it and look upon it; but it is not given unto them to behold the glory of my Father. We said unto him: Lord, what is this whereof thou speakest to us?

Copt. begins again: words are missing.

He answered us: Ye shall behold a light, more excellent than that which shineth . . . (shineth more brightly than the light, and is more perfect than perfection. And the Son shall become perfect through the Father who is Light, for the Father is perfect which bringeth to pass death and resurrection, and ye shall see a perfection more perfect than the perfect. And I am wholly at the right hand of the Father, even in him that maketh perfect. So Eth.: Copt. has gaps).

And we said unto him: Lord, in all things art thou become salvation and life unto us, for that thou makest known such a hope unto us. And he said to us: Be of good courage and rest in me. Verily I say unto you, your rest shall be above (?), in the place where is neither eating nor drinking, nor care (Copt. joy) nor

sorrow, nor passing away of them that are therein: for ye shall have no part in (the things of earth, Eth.) but ye shall be received in the everlastingness of my Father. Like as I am in him, so shall ye also be in me.

Again we said unto him: In what form? in the fashion of angels, or in flesh? And he answered and said unto us: Lo, I have put on your flesh, wherein I was born and crucified, and am risen again through my Father which is in heaven, that the prophecy of David the prophet might be fulfilled, in regard of that which was declared concerning me and my death and resurrection, saying:

Lord, they are increased that fight with me, and many are they that are risen up against me. Many there be that say to my soul: There is no help for him in his God. But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head. I did call upon the Lord with my voice and he heard me (out of the high place of his temple, Eth.). I laid me down and slept, and rose up again: for thou, O Lord, art my defender. I will not be afraid for ten thousands of the people, that have set themselves against me round about. Up, Lord, and help me, O my God: for thou hast smitten down all them that without cause are mine enemies: thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord, and his good pleasure is upon his people (Ps. iii. 1-8).

If, therefore, all the words which were spoken by the prophets have been fulfilled in me (for I myself was in them), how much more shall that which I say unto you come to pass indeed, that he which sent me may be glorified by you and by them that believe on me?

20 And when he had said this unto us, we said to him: In all things hast thou had mercy on us and saved us, and hast revealed all things unto us; but yet would we ask of thee somewhat if thou give us leave. And he said unto us: I know that ye pay heed, and that your heart is well-pleased when ye hear me: now concerning that which ye desire, I will speak good words unto you. 21 For verily I say unto you: Like as my Father hath raised me from the dead, so shall ye also rise (in the flesh, Eth.) and be taken up into the highest heaven, unto the place whereof I have told you from the beginning, unto the place which he who sent me hath prepared for you. And so will I accomplish all dispensations (all grace, Eth.), even I who am unbegotten and yet begotten of mankind, who am without flesh and yet have borne flesh: for to that end am I come, that (gap in Copt.: Eth. continues) ye might rise from the dead in your flesh, in the second birth, even a vesture that shall not decay, together with all them that hope and believe in him that sent me: for so is the will of my Father that I would give unto you, and unto them whom it pleaseth me, the hope of the kingdom.

Then said we unto him: Great is that which thou sufferest us to hope, and tellest us. And he answered and said: Believe ye that every thing that I tell you shall come to pass? We answered and said: Yea, Lord. (Copt. resumes for a few lines: then another gap. Follow Eth.) He said unto us: Verily I say unto you, that I have obtained the whole power of my Father, that I may bring back into light them that dwell in darkness, them that are in corruption into incorruption, them that are in death into life and that I may loose them that are in fetters. For that which is impossible with men, is possible with the Father. I am the hope of them that despair, the helper of them that have no saviour, the wealth of the poor, the health of the sick, and the resurrection of the dead.

22 When he had thus said, we said unto him: Lord, is it true that the flesh shall be judged together with the soul and the spirit and that the one part shall rest in heaven and the other part be punished everlastingly yet living? And he said unto us: (Copt. resumes) How long will ye inquire and doubt?

23 Again we said unto him: Lord, there is necessity upon us to inquire of thee -because thou hast

commanded us to preach- that we ourselves may learn assuredly of thee and be profitable preachers, and that they which are instructed by us may believe in thee. Therefore must we needs inquire of thee.

24 He answered us and said: Verily I say unto you, the resurrection of the flesh shall come to pass with the soul therein and the spirit. And we said unto him: Lord, is it then possible that that which is dissolved and brought to nought should become whole? and we ask thee not as unbelieving, neither as if it were impossible unto thee; but verily we believe that that which thou sayest shall come to pass. And he was wroth with us and said: O ye of little faith, how long will ye ask questions? But what ye will, tell it me, and I myself will tell you without grudging: only keep ye my commandments and do that which I bid you, and turn not away your face from any man, that I turn not my face away from you, but without shrinking and fear and without respect of persons, minister ye in the way that is direct and narrow and strait. So shall my Father himself rejoice over you.

25 Again we said unto him: Lord, already are we ashamed that we question thee oft-times and burden thee. And he answered and said unto us: I know that in faith and with your whole heart ye do question me, therefore do I rejoice over you for verily I say unto you: I rejoice, and my Father that is in me, because ye question me; and your importunity (shamelessness) is unto me rejoicing and unto you it giveth life. And when he had so said unto us, we were glad that we had questioned him and we said to him: Lord, in all things thou makest us alive and hast mercy on us. Wilt thou now declare unto us that which we shall ask thee? Then said he unto us: Is it the flesh that passeth away, or is it the spirit? We said unto him: The flesh is it that passeth away. Then said he unto us: That which hath fallen shall rise again, and that which was lost shall be found, and that which was weak shall recover, that in these things that are so created the glory of my Father may be revealed. As he hath done unto me, so will I do unto all that believe in me.

26 Verily I say unto you: the flesh shall arise, and the soul, alive, that their defence may come to pass on that day in regard of that that they have done, whether it be good or evil: that there may be a choosing-out of the faithful who have kept the commandments of my Father that sent me; and so shall the judgement be accomplished with strictness. For my Father said unto me: My Son, in the day of judgement thou shalt have no respect for the rich, neither pity for the poor, but according to the sins of every man shalt thou deliver him unto everlasting torment. But unto my beloved that have done the commandments of my Father that sent me will I give the rest of life in the kingdom of my Father which is in heaven, and they shall behold that which he hath given me. And he hath given me authority to do that which I will, and to give that which I have promised and determined to give and grant unto them.

27 For to that end went I down unto the place of Lazarus, and preached unto the righteous and the prophets, that they might come out of the rest which is below and come up into that which is above; and I poured out upon them with my right hand the water (?) (baptism, Eth.) of life and forgiveness and salvation from all evil, as I have done unto you and unto them that believe on me. But if any man believe on me and do not my commandments, although he have confessed my name, he hath no profit therefrom but runneth a vain race: for such will find themselves in perdition and destruction, because they have despised my commandments.

28 But so much the more have I redeemed you, the children of light, from all evil and from the authority of the rulers (archons), and every one that believeth on me by your means. For that which I have promised unto you will I give unto them also, that they may come out of the prison-house and the fetters of the rulers. We answered and said: Lord thou hast given unto us the rest of life and hast given us <Joy? by wonders, unto the confirmation of faith: wilt thou now preach the same unto us, seeing that thou hast preached it unto the and the

prophets? Then said he unto us: Verily I say unto you, all that have believed on me and that believe in him that sent me will I take up into the heaven, unto the place which my Father hath prepared for the elect, and I will give you the kingdom, the chosen kingdom, in rest, and everlasting life.

29 But all they that have offended against my commandments and have taught other doctrine, (perverting) the Scripture and adding thereto, striving after their own glory, and that teach with other words them that believe on me in uprightness, ie they make them fall thereby, shall receive everlasting punishment. We said unto him: Lord, shall there then be teaching by others, diverse from that which thou hast spoken unto us? He said unto us: It must needs be, that the evil and the good may be made manifest; and the judgement shall be manifest upon them that do these things, and according to their works shall they be judged and shall be delivered unto death.

Again we said unto him: Lord, blessed are we in that we see thee and hear thee declaring such things, for our eyes have beheld these great wonders that thou hast done. He answered and said unto us: Yea, rather blessed are they that have not seen and yet have believed for they shall be called children of the kingdom, and they shall be perfect among the perfect, and I will be unto them life in the kingdom of my Father.

Again we said unto him: Lord, how shall men be able to believe that thou wilt depart and leave us; for thou sayest unto us: There shall come a day and an hour when I shall ascend unto my Father?

30 But he said unto us: Go ye and preach unto the twelve tribes, and preach also unto the heathen, and to all the land of Israel from the east to the west and from the south unto the north, and many shall believe on the Son of God. But we said unto him: Lord, who will believe us, or hearken unto us, or (how shall we be able, Eth.) to teach the powers and signs and wonders which thou hast done? Then answered he and said to us: Go ye and preach the mercifulness of my Father, and that which he hath done through me will I myself do through you, for I am in you, and I will give you my peace, and I will give you a power of my spirit, that ye may prophesy to them unto life eternal. And unto the others also will I give my power, that they may teach the residue of the peoples.

(Six leaves lost in Copt.: Eth. continues.)

31 And behold a man shall meet you, whose name is Saul which being interpreted is Paul: he is a Jew, circumcised according to the law, and he shall receive my voice from heaven with fear and terror and trembling. And his eyes shall be blinded and by your hands by the sign of the cross shall they be protected (healed: other Eth. MSS. with spittle by your hands shall his eyes &c.). Do ye unto him all that I have done unto you. Deliver it (? the word of God) unto the other. And at the same time that man shall open his eyes and praise the Lord, even my Father which is in heaven. He shall obtain power among the people and shall preach and instruct; and many that hear him shall obtain glory and be redeemed. But thereafter shall men be wroth with him and deliver him into the hands of his enemies, and he shall bear witness before kings that are mortal, and his end shall he that he shall turn unto me, whereas he persecuted me at the first. He shall preach and teach and abide with the elect, as a chosen vessel and a wall that shall not be overthrown, yea, the last of the last shall become a preacher unto the Gentiles, made perfect by the will of my Father. Like as ye have learned from the Scripture that your fathers the prophets spake of me, and in me it is indeed fulfilled.

And he said unto us: Be ye also therefore guides unto them; and all things that I said unto you, and that ye write concerning me (tell ye them), that I am the word of the Father and that the Father is in me. Such also shall ye be unto that man, as becometh you. Instruct him and bring to his mind that which is spoken of me in

the Scripture and is fulfilled, and thereafter shall he become the salvation of the Gentiles.

32 And we asked him: Lord, is there for us and for them the self-same expectation of the inheritance? He answered and said unto us: Are then the fingers of the hand like unto each other, or the ears of corn in the field, or do all fruit-trees bear the same fruit? Doth not every one bear fruit according to its nature? And we said unto him: Lord, wilt thou again speak unto us in parables? Then said he unto us: Lament not. Verily I say unto you, ye are my brethren, and my companions in the kingdom of heaven unto my Father, for so is his good pleasure. Verily I say unto you, unto them also whom ye teach and who believe on me will I give that expectation.

33 And we asked him again: When shall we meet with that man, and when wilt thou depart unto thy Father and our God and Lord? He answered and said unto us: That man will come out of the land of Cilicia unto Damascus of Syria, to root up the church which ye must found there. It is I that speak through you; and he shall come quickly: and he shall become strong in the faith, that the word of the prophet may be fulfilled, which saith: Behold, out of Syria will I begin to call together a new Jerusalem, and Sion will I subdue unto me, and it shall be taken, and the place which is childless shall be called the son and daughter of my Father, and my bride. For so hath it pleased him that sent me. But that man will I turn back, that he accomplish not his evil desire, and the praise of my Father shall be perfected in him, and after that I am gone home and abide with my Father, I will speak unto him from heaven, and all things shall be accomplished which I have told you before concerning him.

34 And we said unto him again: Lord, so many great things hast thou told us and revealed unto us as never yet were spoken, and in all hast thou given us rest and been gracious unto us. After thy resurrection thou didst reveal unto us all things that we might be saved indeed; but thou saidst unto us only: There shall be wonders and strange appearances in heaven and on earth before the end of the world come. Tell us now, how shall we perceive it? And he answered us: I will teach it you; and not that which shall befall you only, but them also whom ye shall teach and who shall believe, as well as them who shall hear that man and believe on me. In those years and days shall it come to pass.

And we said again unto him: Lord, what shall come to pass? And he said unto us: Then shall they that believe and they that believe not hear (see Eth.) a trumpet in the heaven, a vision of great stars which shall be seen in the day, wonderful sights in heaven reaching down to the earth; stars which fall upon the earth like fire, and a great and mighty hail of fire (a star shining from the east unto this place, like unto fire, Eth. 2). The sun and the moon fighting one with the other, a continual rolling and noise of thunders and lightnings, thunder and earthquake; cities falling and men perishing in their overthrow, a continual dearth for lack of rain, a terrible pestilence and great mortality, mighty and untimely, so that they that die lack burial: and the bearing forth of brethren and sisters and kinsfolk shall be upon one bier. The kinsman shall show no favour to his kinsman, nor any man to his neighbour. And they that were overthrown shall rise up and behold them that overthrew them, that they lack burial, for the pestilence shall be full of hatred and pain and envy: and men shall take from one and give to another. And thereafter shall it wax yet worse than before. (Bewail ye them that have not hearkened unto my commandments, Eth. 2.)

35 Then shall my Father be wroth at the wickedness of men, for many are their transgressions, and the abomination of their uncleanness weigheth heavy upon them in the corruption of their life.

And we asked him: What of them that trust in thee? He answered and said unto us: Ye are yet slow of heart;

and how long? Verily I say unto you, as the prophet David spake of me and of my people, so shall it be (?) for them also that believe on me. But they that are deceivers in the world and enemies of righteousness, upon them shall come the fulfilment of the prophecy of David, who said: Their feet are swift to shed blood, their tongue uttereth slander, adders' poison is under their lips. I behold thee companying with thieves, and partaking with adulterers, thou continuest speaking against thy brother and puttest stumbling blocks before thine own mother's son. What thinkest thou that I shall be like unto thee? Behold now how the prophet of God hath spoken of all, that all things may be fulfilled which he said aforetime.

36 And again we said unto him: Lord, will not then the nations say: Where is their God? And he answered and said unto us: Thereby shall the elect be known, that they being plagued with such afflictions, come forth. We said: Will then their departure out of the world be by a pestilence which giveth them pain? He answered us: Nay, but if they suffer such affliction, it will be a proving of them, whether they have faith and remember these my sayings, and fulfil my commandments. These shall arise, and short will be their expectation, that he may be glorified that sent me, and I with him. For he hath sent me unto you to tell you these things; and that ye may impart them unto Israel and the Gentiles and they may hear, and they also be redeemed and believe on me and escape the woe of the destruction. But whoso escapeth from the destruction of death, him will they take and hold him fast in the prison-house in torments like the torments of a thief.

And we said unto him: Lord, will they that believe be treated like the unbelievers, and wilt thou punish them that have escaped from the pestilence? And he said unto us: If they that believe in my name deal like the sinners, then have they done as though they had not believed. And we said again to him: Lord, have they on whom this lot hath fallen no life? He answered and said unto us: Whoso hath accomplished the praise of my Father, he shall abide in the resting-place of my Father.

37 Then said we unto him: Lord, teach us what shall come to pass thereafter? And he answered us: In those years and days shall war be kindled upon war; the four ends of the earth shall be in commotion and fight against each other. Thereafter shall be quakings of clouds (or, clouds of locusts), darkness, and dearth, and persecutions of them that believe on me and against the elect. Thereupon shall come doubt and strife and transgressions against one another. And there shall be many that believe on my name and yet follow after evil and spread vain doctrine. And men shall follow after them and their riches, and be subject unto their pride, and lust for drink, and bribery, and there shall be respect of persons among them.

38 But they that desire to behold the face of God and respect not the persons of the rich sinners, and are not ashamed before the people that lead them astray, but rebuke (?) them, they shall be crowned by the Father. And they also shall be saved that rebuke their neighbours, for they are sons of wisdom. and of faith. But if they become not children of wisdom, whoso hateth his brother and persecuteth him and showeth him no favour, him will God despise and reject.

(Copt. resumes.)

But they that walk in truth and in the knowledge of the faith, and have love towards me -for they have endured insult- they shall be praised for that they walk in poverty and endure them that hate them and put them to shame. Men have stripped them naked, for they despised them because they continued in hunger and thirst, but after they have endured patiently, they shall have the blessedness of heaven, and they shall be with me for ever. But woe unto them that walk in pride and boasting, for their end is perdition.

39 And we said unto him: Lord, is this thy purpose, that thou leavest us, to come upon them? (Will all this

come to pass, Eth.) He answered and said unto us: After what manner shall he judgement be? whether righteous or unrighteous? (In Copt. and Eth. the general sense is the same: but the answer of Jesus in the form of a question is odd, and there is probably a corruption.)

We said unto him: Lord, in that day they will say unto thee: Thou hast not distinguished between (probably: will they not say unto thee: Thou hast distinguished between) righteousness and unrighteousness, between the light and the darkness, and evil and good? Then said he: I will answer them and say: Unto Adam was power given to choose one of the two: he chose the light and laid his hand thereon, but the darkness he left behind him and cast away from him. Therefore have all men power to believe in the light which is life, and which is the Father that hath sent me. And every one that believeth and doeth the works of the light shall live in them, but if there be any that confesseth that he belongeth unto the light, and doeth the works of darkness, such an one hath no defence to utter, neither can he lift up his face to look upon the Son of God, which Son am I. For I will say unto him: As thou soughtest, so hast thou found, and as thou askedst, so hast thou received. Wherefore condemnest thou me, O man? Wherefore hast thou departed from me and denied me? And wherefore hast thou confessed me and yet denied me? hath not every man power to live and to die?

Whoso then hath kept my commandments shall be a son of the light, that is, of the Father that is in me. But because of them that corrupt my words am I come down from heaven. I am the word: I became flesh, and I wearied myself (or, suffered) and taught, saying: The heavy laden shall be saved, and they that are gone astray shall go astray for ever. They shall be chastised and tormented in their flesh and in their soul.

40 And we said unto him: O Lord, verily we are sorrowful for their sake. And he said unto us: Ye do rightly, for the righteous are sorry for the sinners, and pray for them, making prayer unto my Father. Again we said unto him: Lord, is there none that maketh intercession unto thee (so Eth.)? And he said unto us: Yea, and I will hearken unto the prayer of the righteous which they make for them.

When he had so said unto us, we said to him: Lord, in all things hast thou taught us and had mercy on us and saved us that we might preach unto them that are worthy to be saved, and that we might obtain a recompense with thee. (Shall we be partakers of a recompense from thee? Eth.) 41 He answered and said unto us: Go and preach, and ye shall be labourers, and fathers, and ministers. We said unto him: Thou art he (or, Art thou he) that shalt preach by us. (Lord, thou art our father. Eth.) Then answered he us, saying: Be not (or, Are not ye) all fathers or all masters. (Are then all fathers, or all servants, or all masters? Eth.) We said unto him: Lord, thou art he that saidst unto us: Call no man your father upon earth, for one is your Father, which is in heaven, and your master. Therefore sayest thou now unto us: Ye shall be fathers of many children, and servants and masters? He answered and said unto us: According as ye have said (Ye have rightly said, Eth.). For verily I say unto you: whosoever shall hear you and believe on me, shall receive of you the light of the seal through me, and baptism through me: ye shall be fathers and servants and masters.

42 But we said unto him: Lord, how may it be that every one of us should be these three? He said unto us: Verily I say unto you: Ye shall be called fathers, because with praiseworthy heart and in love ye have revealed unto them the things of the kingdom of heaven. And ye shall be called servants, because they shall receive the baptism of life and the remission of their sins at my hand through you. And ye shall be called masters because ye have given them the word without grudging, and have admonished them, and when ye admonished them, they turned themselves (were converted). Ye were not afraid of their riches, nor ashamed before their face, but ye kept the commandments of my Father and fulfilled them. And ye shall have a great reward with my Father which is in heaven, and they shall have forgiveness of sins and everlasting life, and be

partakers in the kingdom of heaven.

And we said unto him: Lord, even if every one of us had ten thousand tongues to speak withal, we could not thank thee, for that thou promisest such things unto us. Then answered he us, saying: Only do ye that which I say unto you, even as I myself also have done it. 43 And ye shall be like the wise virgins which watched and slept not, but went forth unto the lord into the bride chamber: but the foolish virgins were not able to watch, but slumbered. And we said unto him: Lord, who are the wise and who are the foolish? He said unto us: Five wise and five foolish; for these are they of whom the prophet hath spoken: Sons of ; God are they. Hear now their names.

But we wept and were troubled for them that slumbered. He said unto us: The five wise are Faith and Love and Grace and Peace and Hope. Now they of the faithful which possess this (these) shall be guides unto them that have believed on me and on him that sent me. For I am the Lord and I am the bridegroom whom they have received, and they have entered in to the house of the bridegroom and are laid down with me in the bridal chamber rejoicing. But the five foolish, when they had slept and had awaked, came unto the door of the bridal chamber and knocked, for the doors were shut. Then did they weep and lament that no man opened unto them.

We said unto him: Lord, and their wise sisters that were within in the bridegroom's house, did they continue without opening unto them, and did they not sorrow for their sakes nor entreat the bridegroom to open unto them? He answered us saying: They were not yet able to obtain favour for them. We said unto him: Lord, on what day shall they enter in for their sisters' sake? Then said he unto us: He that is shut out, is shut out. And we said unto him: Lord, is this word (determined?). Who then are the foolish? He said unto us: Hear their names. They are Knowledge, Understanding (Perception) Obedience, Patience, and Compassion. These are they that slumbered in them that have believed and confessed me but have not fulfilled my commandments. 44 On account of them that have slumbered, they shall remain outside the kingdom and the fold of the shepherd and his sheep. But whoso shall abide outside the sheepfold, him will the wolves devour, and he shall be (condemned?) and die in much affliction: in him shall be no rest nor endurance, and (Eth.) although he be hardly punished, and rent in pieces and devoured in long and evil torment, yet shall he not be able to obtain death quickly.

45 And we said unto him: Lord, well hast thou revealed all this unto us. Then answered he us, saying: Understand ye not (or. Ye understand not) these words? We said unto him: Yea Lord. By five shall men enter into thy kingdom : notwithstanding, they that watched were with thee the Lord and bridegroom, even though they rejoiced not because of them that slumbered (yet will they have no pleasures because of, Eth.). He said unto us: They will indeed rejoice that they have entered in with the bridegroom the Lord; and they are sorrowful because of them that slumbered, for they are their sisters. For all ten are daughters of God, even the Father. Then said we unto him: Lord is it then for thee to show them favour on account of their sisters? (It becometh thy majesty to show them favour, Eth.) He said unto us: but his that sent me, and I am consenting with him (It is not yours, &c., Eth.).

46 But be ye upright and preach rightly and teach, and be not abashed by any man and fear not any man, and especially the rich, for they do not my commandments, but boast themselves (swell) in their riches. And we said unto him: Lord, tell us if it be the rich only. He answered, saying unto us: If any man who is not rich and possesseth a small livelihood giveth unto the poor and needy, men will call him a benefactor.

47 But if any man fall under the load of sin that he hath committed, then shall his neighbour correct him because of the good that he hath done unto his neighbour. And if his neighbour correct him and he return, he shall be saved, and he that corrected him shall receive a reward and live for ever. For a needy man, if he see him that hath done him good sin and correct him not, shall be judged with severe judgement. Now if a blind man lead a blind, they both fall into a ditch: and whoso respecteth persons for their sake, shall be as the two, as the prophet hath said: Woe unto them that respect persons and justify the ungodly for reward, even they whose God is their belly. Behold that judgement shall be their portion. For verily I say unto you: On that day will I neither have respect unto the rich nor pity for the poor.

48 If thou behold a sinner, admonish him betwixt him and thee: (if he hear thee, thou hast gained thy brother, Eth.) and if he hear thee not, then take to thee another, as many as three, and instruct thy brother: again, if he hear thee not, let him be unto thee

(Copt. defective from this point.)

as an heathen man or a publican.

49 If thou hear aught against thy brother, give it no credence; slander not, and delight not in hearing slander. For thus it is written: Suffer not thine ear to receive aught against thy brother: but if thou seest aught correct him, rebuke him and convert him.

And we said unto him: Lord, thou hast in all things taught us and warned us. But, Lord, concerning the believers, even them to whom it belongeth to believe in the preaching of thy name: is it determined that among them also there shall be doubt and division, jealousy confusion, hatred, and envy? For thou sayest: They shall find fault with one another and respect the person of them that sin, and hate them that rebuke them. And he answered and said unto us: How then shall the judgement come about, that the corn should be gathered into the garner and the chaff thereof cast into the fire?

50 They that hate such things, and love me and rebuke them that fulfil not my commandments, shall be hated and persecuted and despised and mocked. Men will of purpose speak of them that which is not true, and will band themselves together against them that love me. But these will rebuke them, that they may be saved. But them that will rebuke and chasten and warn them, them will they (the others) hate, and thrust them aside, and despise them, and hold themselves far from them that wish them good. But they that endure such things shall be like unto the martyrs with the Father, because they have striven for righteousness, and have not striven for corruption.

And we asked him: Lord, shall such things be among us? And he answered us: Fear not; it shall not be in many, but in a few. We said unto him: Yet tell us, in what manner it shall come to pass. And he said unto us: There shall come forth another doctrine, and a confusion, and because they shall strive after their own advancement, they shall bring forth an unprofitable doctrine. And therein shall be a deadly corruption (of uncleanness), and they shall teach it, and shall turn away them that believe on me from my commandments and cut them off from eternal life. But woe unto them that falsify this my word and commandment, and draw away them that hearken to them from the life of the doctrine and separate themselves from the commandment of life: for together with them they shall come into everlasting judgement.

51 And when he had said this, and had finished his discourse with us, he said unto us again: Behold, on the third day and at the third hour shall he come which hath sent me, that I may depart with him. And as he so

spake, there was thunder and lightning and an earthquake, and the heavens parted asunder and there appeared a light (bright) cloud which bore him up. And there came voices of many angels, rejoicing and singing praises and saying: Gather us, O Priest, unto the light of the majesty. And when they drew nigh unto the firmament, we heard his voice saying unto us: Depart hence in peace.