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THE (SECOND) APOCALYPSE OF JAMES (V,4)

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The fourth tractate in Codex V has been given the modern title *The (Second) Apocalypse of James* in order to distinguish it from the preceding tractate, since both documents have the same ancient title: *The Apocalypse of James*. The twenty pages comprising the tractate are preserved in a fragmentary state. The literary form is difficult to describe. The title of the text calls it an apocalypse, and the first line describes it as a discourse. In the sense that James relates a revelation received from the resurrected Jesus, it may be called a revelation discourse. However, its actual structure is cast in the form of a two-part report to Theuda, the father of James, by Mareim, a priest and relative of Theuda, who apparently was present at the stoning of James.

The tractate contains at least four sections artistically arranged. Because of their balance and stylized form they have been described as "harmonic prose" possessing a "hymnic" quality. Three of these units are aretalogies. One (49,5-15) is a series of self-assertions by the resurrected Jesus in the "I am" style. Another (58,2-20) is a series of predications about the resurrected Jesus made by James in the third person (i.e., "he is"). In a further aretalogy (55,15-56,13) the resurrected Jesus describes James' special role in the second person (i.e., "you are"). The entire description in the third aretalogy suggests that James is intended to perform the function of gnostic redeemer.

The fourth unit (62,16-63,29) is a prayer attributed to James. Its present setting requires that one read it as the prayer of a martyr shortly before death. However, it is by no means certain that the present setting of the prayer was its original setting. Apart from its context, it has the character of a prayer that one might pray if one were facing some future period of persecution or trial. The request in 62,21-22 suggests that there was a prospect of continued existence in the world. The material in 63,23-24 speaks of something other than a painful death, already mentioned in 63,5-6, and in fact suggests trials and tribulations such as one might anticipate in one's daily experience.

The tractate as a whole is clearly gnostic in character, yet it shows remarkable restraint in treating usual gnostic themes. Nor can it be identified with any of the known gnostic systems of the second century. On the other hand, the author has made extensive use of Jewish-Christian traditions. James, who held a position of special prominence in Jewish-Christian circles, is regarded as the possessor of a special revelation from Jesus and is assigned a role in the gnostic tradition that rivals, and perhaps exceeds, that of Peter in the canonical tradition. For example,
James is the "escort" who guides the Gnostic through the door of the heavenly kingdom and even rewards him (55,6-14; cf. 55,15-56,13). The description is similar to Peter's charge as the keeper of the keys of heaven (Mt 16:19).

As to the date and place of composition, little can be said with certainty. Because of the basic Jewish-Christian traditions out of which the tractate is composed, it is probable that its origin is to be associated with Jewish-Christian circles. The absence of allusions to the later developed gnostic systems, and the almost total absence of allusions to the New Testament tradition suggest an early date for the origin of the tractate.

The presence and order of the two James apocalypses in Codex V are undoubtedly due to deliberate scribal organization. The two apocalypses stress different aspects of the James tradition and actually complement one another. The setting of 1 Apoc. Jas. emphasizes the period prior to the suffering of James, while 2 Apoc. Jas. describes his suffering and death in line with the predictions in 1 Apoc. Jas.

THE (SECOND) APOCALYPSE OF JAMES

V 44, 11-63, 32

The Apocalypse of [James]

This is [the] discourse that James [the] Just spoke in Jerusalem, [which] Mareim, one [of] the priests, wrote. He had told it to Theuda, the father of the Just One, since he was a relative of his. He said, "[Hasten]! Come with [Mary], your wife and your relatives [ ... ] therefore [ ... ] of this [ ... ] to [him, he will] understand. For behold, a multitude are disturbed over his [ ... ], and they are greatly angry [at him. ...] and they pray [ ... ]." For [he would] often say these words and others also.

"He used to speak these words while the multitude of people were seated. But (on this occasion) he entered and did (not) sit down in the place, as was his custom. Rather he sat above the fifth flight of steps, [which] is (highly) esteemed, while all our people [ ... ] the words [ ... ]."

"[ ... ] 46 I am he who received revelation from the Pleroma [of] Imperishability. (I am) he who was first summoned by him who is great, and who obeyed the [Lord] — he who passed [through] the worlds ... he who [ ... he who] stripped [himself and] went about naked, he who was found in a perishable (state), though he was about to be brought up into imperishability. — 20 This Lord who
is present 1 [came] as a son who sees, 1 and as a brother 1 [was he sought]. He will come to 1 [...] produced him because 25 [...] and he unites 1 [...] make him free [...] 47 in [...] 1 he who came [to ...]. 7

"Now again am I rich in 1 knowledge [and] I have 1 a unique [understanding], 10 which was produced only from 1 above and the [...] 1 comes from a [...] 15 whom I 1 knew. That which was revealed 1 to me was hidden from everyone 1 and shall (only) be revealed 1 through him. These 20 two who see I 1 (and) they have already proclaimed 1 through these [words]: " "He shall be judged with the [unrighteous]." 1 He who lived [without] 25 blasphemy died by means of [blasphemy]. 1 He who was cast out 1 they [...] 11

"""[... 48 the] flesh 1 [and] it is by knowledge 1 that I shall come forth from the [flesh]. 1 I am surely dying, 1 but it is in life that I shall be found. 10 I entered 1 in order that they might judge [...] 1 I shall come forth [in ...] 1 judge [...] 1 do] 1 not bring blame against the 15 servants of his [...] 1 I hasten 1 to make them free and 1 want to take them above 1 him who wants to rule 20 over them. If 1 they are helped, 1 I am the brother in 1 secret, who prayed 1 to the Father [until 25 he ...]

in [...] 49 reign: [...] 1 imperishability [...] first 1 in [...] 5

I [am the] first [son] 1 who was begotten. —
He will destroy 1 the dominion of [them] all. — 1
I am the beloved. 1
I am the righteous one. 10
I am the son of 1 [the Father].

I speak even as 1 [I] heard.
I command 1 even as I [received] the order.
I 1 show you (pl.) even as 15 I have [found].

Behold, I speak 1 in order that I may come forth. Pay 1 attention to me in order that you 1 may see me!

"""If I 1 have come into existence, who then am I? 20 For I did <not> come as I am, 1 nor would I have appeared 1 as I am. 1 For I used to exist 1 for a brief period 25 of time [...] 505

""Once when I was sitting 1 deliberating, 1 [he] opened [the] door. 1 That one 1 whom you hated 10 and persecuted came in to me. 1 He said to me, "Hail, my 1 brother; my brother, hail." 1 As I raised my [face] 1 to stare at him, 15 (my) mother said to me, "Do not 1 be frightened, my son, because 1 he said 'My brother' to you (sg.). 1 For you (pl.) were nourished with 1 this same milk. Because of 20 this he calls 1 me 'My
mother." I For he is not a stranger to us. I He is your [step-brother ...]."

"...[...] 512 these words [...] 5 great [...] I shall [find] them, and [they shall come] I forth. [However], I am the stranger, I and they have no knowledge of me in [their] thoughts, 10 for they know me in [this place]. But it I was fitting that others I know through you. I

"...I am the one to whom I say: 15 Hear and understand — I for a multitude, when they I hear, will be slow witted. I But you, understand as I I shall be able to tell you. Your father 20 is not my father. But I my father has become a father I to [you].

"...This virgin I about whom you hear — I this is how [...] 27 virgin [...] 52 namely, the virgin. I [...] I, how [...] to me for [...] to know 5 [...] not as [...] whom I [...]. For this one (masc.) [...] to him, I and this also is profitable I for you. Your father, whom you 10 consider to be [rich], I shall grant that you inherit I all these (things) that you I see.

"...I proclaim I to you to tell you 15 these (words) that I shall speak. When I you hear, therefore, I open your ears I and understand and walk (accordingly)! I It is because of you that they pass by, 20 activated by I that one who is glorious. I And if they want to make a I disturbance and (seize) possession [...] 53 he began [...] I not, nor those who are [coming], I who were sent forth [by] I him to make this present [creation]. 5

After [these things, I when he] is ashamed, he shall be disturbed I that his labor, which is far [from] I the aeons, is nothing. And I his inheritance, 10 which he boasted I to be great, shall appear I small. And his I gifts are not I blessings. His promises are evil 15 schemes. For you are not an (instrument) I of his compassion, I but it is through you I that he does violence. He wants I to do injustice to us, and 20 will exercise dominion for a time I allotted to him.

"...But I understand and know the Father I who has compassion. I He was not given 25 an inheritance that was unlimited, I [nor] does it (his inheritance) [have] I a (limited) number of days, I but it is as [the] eternal [day ...] 30 it is [...] 54 perceive [...]. I And he used I [...]. For in fact he is not I one (come) from [them], (and) because of this he 5 [is despised]. Because of this he [boasts], so I that he may not be re-proved. I For because of this he is superior to I those who are below, those I by whom you I were looked down upon. After he imprisoned I those from [the] Father, I he seized them I and fashioned them to resemble I himself. And it is 15 with him that they exist.

"...I saw from the height I those (things) that happened, and I have
explained how they happened. They were visited while they were in another form, and, while I was watching, [they] came to know (me) as I am, through those whom I know.

"...Now before those (things) have happened they will make a [...]. I know how they attempted to come down to this place (that) he might approach [...] the small children, [but] I wish to reveal through you and the [Spirit of Power], in order that he might reveal [to those] who are yours. And those who wish to enter, and who seek to walk in the way that is before the door, open the good door through you. And they follow you; they enter [and you] escort them inside, and give a reward to each one who is ready for it.

For you are not the redeemer nor a helper of strangers. You are an illuminator and a redeemer of those who are mine, and now of those who are yours. You shall reveal (to them); you shall bring good among them all.

You [they shall] admire because of every powerful (deed). You are he whom the heavens bless. You he shall envy, he who has called himself your [Lord]. I am the [...] [those who] are instructed in these (things) with [you].

For your sake they will be told these (things), and will come to rest. For your sake they will reign, [and will] become kings. For [your] sake they will have pity on whomever they pity.

For just as you are first having clothed yourself, you are also the first who will strip himself.
and you shall become 1 as you were 1
before you were stripped."

"And he kissed 15 my mouth. He took hold of me, saying, 1 "My beloved! 1 Behold, I shall reveal 1 to you those (things) that (neither) 1 [the] heavens nor their archons 20 have known. Behold, 1 I shall reveal to you 1 those (things) that he did not know, 1 he who [boasted, 26 there is no] 57 other except me. Am I not alive? 1 Because I am a father, 1 [do] I [not have power] for everything?" 1 Behold, I shall reveal to you 5 everything, my beloved. 1 [Understand] and know them 1 [that] you may come forth just as 1 I am. Behold, I 1 [shall] reveal to you him who 10 [is hidden]. But now, stretch out your 1 [hand]. Now, take hold of me." 1 [And] then I stretched out my 1 hands and I did not find him 1 as I thought (he would be). But 15 afterward I heard him 1 saying, "Understand and 1 take hold of me." Then I understood, 1 and I was afraid. And 1 I was exceedingly joyful. 20

"Therefore, I tell 1 you (pl.), judges, you 1 have been judged. And you 1 did not spare, but you were spared. 1 Be sober and [...] 58 you did not [know]. 1

He was that one 1 whom he who created 1 the heaven and the earth, 5 and dwelled in it, 1 did not see.
He was [this one who] 1 is the life.
He 1 was the light.
He 1 was that one who will come to be. 10

And again he shall provide
[an] 1 end for what 1 has begun
and a beginning 1 for what is about to be ended. 1
He was the Holy Spirit 15 and the Invisible One, 1 who did not de-
scend 1 upon the earth.
He was 1 the virgin, and that which 1 he wishes happens 20 to him.
I saw 1 that he was naked, 1 and there was no garment clothing 1 him.
That which he wills 1 happens to him [...] 59 .

"[Renounce] this difficult way, 1 which is (so) variable, 1 [and] walk in accordance with him who desires 1 [that] you become free men 5 [with] me, after you have passed above 1 every [dominion]. For he will not [judge] (you) 1 for those (things) that you did, 1 but will have mercy on you. 1 For (it is) not you that did them, but it is 10 [your] Lord (that did them). [He was not] 1 a wrathful one, but he was a kind Father. 1

"But you have judged [yourselves], 1 and because of this you will re-
main in their fetters. You have oppressed yourselves, and you will repent, (but) you will not profit at all. Behold him who speaks and seek him who is silent. Know him who came to this place, and understand him who went forth (from it). I am the Just One, and I do not judge. I am not a master, then, but I am a helper. He was cast out before he stretched out his hand. I [...].

"[...] 60 and he allows me to hear. And play your trumpets, your flutes and your harps [of this house]. The Lord has taken you captive from the Lord, having closed your ears, that they may not hear the sound of my word. Yet you [will be able to pay] heed in your hearts, [and] you will call me "the Just One." Therefore, I tell you: Behold, I gave you your house, which you say that God has made — that (house) in which he promised to give you an inheritance through it. This (house) I shall doom to destruction and derision of those who are in ignorance. For behold, those who judge deliberate [...]." 61

"[On] that day all the [people] and the crowd were disturbed, and they showed that they had not been persuaded. And he arose and went forth speaking in this [manner]. And he entered (again) on that same day and spoke a few hours. And I was with the priests and revealed nothing of the relationship, since all of them were saying with one voice, 'Come, let us stone the Just One.' And they arose, saying, 'Yes, let us kill this man, that he may be taken from our midst. For he will be of no use to us.' 20

"And they were there and found him standing beside the columns of the temple beside the mighty corner stone. And they decided to throw him down from the height, and they cast him down. And they [...] they [...]. 62 They seized him and [struck] him as they dragged him upon the ground. They stretched him out, and placed a stone on his abdomen. They all placed their feet on him, saying, 'You have erred!'

"Again they raised him up, since he was alive, and made him dig a hole. They made him stand in it. After having covered him up to his abdomen, they stoned him in this manner.

"And he stretched out his hands and said this prayer — not that (one) which it is his custom to say:

'My God and my Father, who saved me from this dead hope, who made me alive through a mystery of what he wills,
Do not let these days of this world be prolonged for me, but the day of your (sg.) [light ...] remains in [...] 63 salvation. Deliver me from this [place of] sojourn! Do not let your grace be left behind in me, but may your grace become pure! Save me from an evil death! Bring me from a tomb alive, because your grace — love — is alive in me to accomplish a work of fullness! Save me from sinful flesh, because I trusted in you with all my strength! Because you are the life of the life, save me from a humiliating enemy! Do not give me into the hand of a judge who is severe with sin! Forgive me all my debts of the days of my life! Because I am alive in you, your grace is alive in me. I have renounced everyone, but you I have confessed. Save me from evil affliction! But now is the [time] and the hour. O Holy [Spirit], send [me] salvation [ ...] the light [ ...] the light [ ...] in a power [ ...]."

"After he [spoke, he] fell silent [ ...] word [ ... afterward ...] the discourse [ ...]."