THE NAG HAMMADI SCRIPTURES

THE REVISED AND UPDATED TRANSLATION OF SACRED GNOSTIC TEXTS
COMPLETE IN ONE VOLUME

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INTRODUCTION BY
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Written for a fortunate few, the text called the Secret Book of James is a letter that James is said to have sent to an addressee whose name is unfortunately in a lacuna (only the last three letters [in Coptic] have survived: [...] thos). The tractate is a Coptic translation from a Greek original, now lost, and it occupies the first sixteen pages of Nag Hammadi Codex I. In general the text is well preserved, although some lines are in bad condition at the top of the first three pages. The text is untitled in the manuscript; however, the ancient author, who employs the authoritative pseudonym of James, refers to his letter as an "apocrpyphon" (apokruphon), or "secret book" (1,10)—hence the modern title of the tractate.

The Secret Book of James follows the ancient epistolary style for the opening of a letter (name of the sender, name of the addressee, salutation, and greeting of peace) as well as its conclusion. The letter has been sent by James, it is said, at the request of his addressee, and it contains an account of a secret revelation the Savior gave to James and Peter. James recalls that he wrote the letter, which is esoteric in its content, in Hebrew letters, and he asks his addressee not to share this writing with many: even the Savior did not want to deliver his message to the twelve disciples, but only to two of them (1,15–25). Doubtless the addressee is worthy of receiving this secret teaching, as is shown by the title James gives him: "a minister of the salvation of the saints" (the saints can be the members of a Gnostic community or, more generally, the elect believers who are deserving of salvation). And faith given through this discourse (logos) will automatically confer salvation upon them.

In the literary fiction of the Secret Book of James, the events depicted happen 550 days after the Savior’s resurrection, at a time when the twelve disciples, all sitting together, are writing down in books what they remember of the words Christ told to each of them during his earthly life (2,7–15). This constitutes an important piece of information about how the disciples shaped Christ’s logia, a process also recorded elsewhere in early Christian literature (e.g., in 1 Clement 13.1–2). The
gap of 550 days between the resurrection and the second coming of the Savior can be compared with a tradition recorded in the Ascension of Isaiah, a Jewish apocryphal text with Christian interpolations, which speaks of a period of 18 months, or 540 days.1

The intention of the Savior is to draw James and Peter apart from the other disciples and help them to “be filled”—a technical phrase in Gnostic thought linked to Pleroma and “fullness”—through his revelation. James is receptive to the words of the Savior, but Peter shows no understanding. The two figures have been interpreted as opposing symbols of the Gnostic community and the emerging orthodox church: members of the Gnostic community have no need of an intermediary to obtain salvation, while the members of the great church are grounded in an ecclesial structure that they need if they are to be saved.2 Such ideas are advanced in Secret Book of James 2,23–33. The Savior’s teachings are expressed through a series of opposing Gnostic metaphors: drunkenness and sobriety, waking and sleeping, being healed and being sick, emptiness and fullness. These metaphors belong to the common heritage of late antiquity, yet, taken together, they express themes typical of Gnostic teaching. The Savior utters teachings consisting of sayings, parables, and prophecies organized into a dialogue in which James asks questions of the Savior. As for Peter, he plays a small role in this dialogue, and he limits himself to a polemical statement showing his lack of comprehension (13,26–36).

The literary genre of the Secret Book of James is heterogeneous: the tractate is a letter reporting on a revelation shaped into the form of a dialogue.3 Although the classical rules of epistolary style are known by the author, the treatise is marked by themes belonging to the genre of esoteric teaching.4 The letter may even be a frame added later to the original content by a redactor.5 As for the body of the text, it is an example of a revelatory dialogue, in which an inquirer asks questions about hidden matters and a revealer provides answers. Well attested in Jewish and Christian tradition, the revelatory dialogue has evolved from a real to an imaginary dialogue.6 There are good parallels in Gnostic literature (Dialogue of the Savior, Pistis Sophia, Books of Jeu).

Two capstone themes are present in the Secret Book of James: that of fullness and pain (2,39–6,21) and that of prophecy (6,21–34). This part of the tractate is guided by the polemical intention of the author against Peter and the official church, but the polemical character of the Secret Book of James is veiled, and the author maintains a prudent attitude when dealing with these matters.7 The

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4. Rouleau, L’Épitre apocryphe de Jacques, 10–11.
polemical features of the text may suggest that the Secret Book of James speaks to a situation in which authoritative structures are being established and the text is reacting against them. Other Nag Hammadi texts (Second Discourse of Great Seth, Revelation of Peter, and Testimony of Truth) show similar concerns.

Some of the sayings attributed to Jesus in the Secret Book of James can be compared with logia in the canonical gospels, but others have no parallels in New Testament tradition (e.g., the saying about the palm shoot, 7.24–35).

Jewish apocalyptic and esoteric themes are combined in the treatise: the theme of the “chariot of spirit” that bears the Savior aloft (14.3–36) recalls Jewish Merkavah speculations on the divine chariot of God; the vision James and Peter experience is paralleled in the Jewish pseudepigrapha, for example, in Enoch literature. After seeing and hearing angelic trumpets and a great deal of turmoil (15.10–13), the two disciples ascend to a higher place, where they can hear angels praising and rejoicing as well as celestial majesties (the highest classes of angels) singing hymns (15.15–23). Going further up in spirit, James and Peter approach the Majesty—the highest God—but they are allowed to hear and see no more (15.23–28).

The research on the Secret Book of James is rich. According to both Henri-Charles Puech and Gilles Quispel, followed by Jan Zandee and S. Kent Brown, this letter is a Gnostic composition belonging most likely to a Valentinian school of thought. This interpretation is strengthened by the fact that the Secret Book of James is part of a codex with Valentinian features. Some expressions referring to the Savior have a Gnostic flavor. For example, the Savior says, “I shall return to the place from which I came” (2.23–24) and, in a similar vein, “I shall ascend to the place from which I have come” (14.20–22). For W. C. van Unnik, however, the present tractate is not Gnostic, and its provenance could well be situated in a small Egyptian community some time after the Jewish rebellion of 135 CE. The Christology of the treatise shows no docetic tendencies, which are common in Gnostic texts, and the passion and suffering of the Savior are understood as having been real. Nevertheless, the Savior is said to be a preexisting entity (2.23–24).

The place and date of composition for the Secret Book of James can be fixed at the end of second century or at the beginning of the third, in Egypt, probably in Alexandria, in a milieu moving toward a break with the official church.

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‘Apocryphon Jacobi’”; Jan Zandee, “Gnostische trekken in een Brief van Jacobus.”
The Secret Book of James

The Letter of James (1.1–8)

[James]² writes to . . .³:
Peace be [with you from] peace,
[love] from love,
[grace] from grace,
[faith] from faith,
life from holy life.

Secret Books (1.8–2.7)

You have asked me to send you a secret book revealed to me and Peter by the master,⁴ and I could not turn you down, nor could I speak to you, so [I have written] it in Hebrew⁵ and have sent it to you, and to you alone. But since you are a minister of the salvation of the saints, do your best to be careful not to communicate to many people this book that the Savior did not want to communicate even to all of us, his twelve disciples. Nonetheless, blessed will they be who will be saved through the faith of this treatise.

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1. Coptic text: NHC I, 1.1–16.30. Editions: The Facsimile Edition of the Nag Hammadi Codices: Codex I, 5–20; Harold W. Attridge, ed., Nag Hammadi Codex I, 1.13–53, 2.7–37 (Francis E. Williams); Dankwart Kirchner, Epistula Jacobi Apocrypha; Donald Rouleau, L'Épitre apocryphe de Jacques; Hans-Martin Schenke, Hans-Gebehard Bethge, and Ursula Ulrike Kaiser, eds., Nag Hammadi Deutsch, 1.11–26 (Judith Hartenstein and Uwe-Karsten Plisch). The title is construed from the contents of the text; the text may also be entitled the Apocryphon of James, the Letter of James, or the Apocryphal Letter of James. 2. Probably thought to be James the Just, brother of Jesus and leader of the Jerusalem church (cf. Gospel of Thomas 12; First and Second Revelations of James). 3. The restoration of the name or description of the recipient or recipients of the letter remains uncertain. The best suggestion is probably "the [student (lit., "son" or "child") Cerin[thos] (Coptic "mēpēre kērin[thos]). Cf. Hartenstein and Plisch, in Nag Hammadi Deutsch, 1.18. A person named Cerinthus was a well-known second-century Christian teacher who was considered one of the first Gnostics by the heresiologists. The existing Coptic letters –thos could also be from such words as pathos, sumpathos, or agathos, and the restoration could indicate that the letter was written "to [one who embraces suffering]," "to [his companion in suffering]," "to [one who is good]," or the like. 4. Or "Lord," here and below. 5. Coptic (from Greek, preserving the Greek dative plural ending) ἧς ἡμιθεοῖς, lit., "in Hebrew letters." No such Hebrew text is known.
Jesus Appears to Peter and James (2,7–3,38)

The twelve disciples were all sitting together, recalling what the Savior had said to each of them, whether in a hidden or an open manner, and organizing it in books. I was writing what is in [my book]. Look, the Savior appeared, after he had left [us, while we] were watching for him.

Five hundred fifty days after he rose from the dead, we said to him, "Did you depart and leave us?"

Jesus said, "No, but I shall return to the place from which I came. If you want to come with me, come."

They all answered and said, "If you order us, we'll come."

He said, "I tell you the truth, no one will ever enter heaven's kingdom because I ordered it, but rather because you yourselves are filled. Leave James and Peter to me that I may fill them."

When he called the two of them, he took them aside and commanded the rest to keep doing what they were doing.

The Savior said, "You have been favored [3] [through the Father to receive my sayings. The other disciples also] have written [my sayings in their] books as if [they have understood, but be careful. They have done their] work without [really understanding]. They have listened like [foolish people], and ... they have not understood."

"Do you not want to be filled?"
"Your hearts are drunk."
"Do you not want to be sober?"
"You ought to be ashamed."
"From now on, awake or asleep, remember that you have seen the Son of Humanity and have spoken with him and have listened to him."
"Woe to those who have seen the Son of Humanity."
"Blessed will you be who have not seen the human, or associated with him, or spoken with him, or listened to anything from him. Yours is life.""
"Understand that he healed you when you were sick, that you might reign.

6. No additional secret book of James is known. 7. The restoration of these lines remains tentative. Cf. Hartenstein and Plisch, in Nag Hammadi Deutsch, 1:18. 8. Cf. Gospel of Thomas Prologue; Book of Thomas 138. 9. Other texts, including Gnostic texts, also suggest long periods of time for appearances of Jesus, e.g., 18 months (540 days), 545 days (18 months plus five intercalary days?), or even 12 years. On 18 days (or months), cf. Secret Book of James 8. 10. The restoration of these lines remains tentative. Cf. Hartenstein and Plisch, in Nag Hammadi Deutsch, 1:19. The remaining lacuna has been restored, with hesitation, to read "[like deaf people]" (Nag Hammadi Deutsch, 1:19, n. 36). 11. Or "Son of Man," here and below. 12. Cf. Secret Book of James 12-13; John 20:39.
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“Woe to those who have found relief from their sickness, for they will relapse into sickness.

“Blessed are you who have not been sick, and have known relief before getting sick. God’s kingdom is yours.

“So I tell you, be filled and leave no space within you empty, or he who is coming will mock you.”

Being Filled and Lacking (3,38–4,22)

Then Peter answered, “Look, three times you have told us, [4] ‘Be [filled,’ but] we are filled.”

The [Savior answered] and said, “For [this reason I have told] you, ‘[Be filled],’ that you may not [lack. Those who lack] will not [be saved]. To be filled is good and to lack is bad. Yet since it is also good for you to lack but bad for you to be filled, whoever is filled also lacks. One who lacks is not filled in the way another who lacks is filled, but whoever is filled is brought to an appropriate end. So you should lack when you can fill yourselves and be filled when you lack that you may be able to [fill] yourselves more. Be filled with spirit but lack in reason, for reason is of the soul. It is soul.”13

Believe in My Cross (4,22–6,21)

I answered and said to him, “Master, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages and have followed you. Give us the means not to be tempted by the evil devil.”

The master answered and said, “What good is it to you if you do the Father’s will, but you are not given your part of his bounty when you are tempted by Satan? But if you are oppressed by Satan and persecuted and do the Father’s [5] will, I [say] he will love you, make you my equal, and consider you beloved through his forethought,14 and by your own choice. Won’t you stop loving the flesh and fearing suffering? Don’t you know that you have not yet been abused, unjustly accused, locked up in prison, unlawfully condemned, crucified <without> reason,15 or buried in the sand16 as I myself was by the evil one? Do you dare to spare the flesh, you for whom the spirit is a wall surrounding you? If you consider how long the world has existed before you and how long it will exist after you, you will see that your life is but a day and your sufferings but an hour. The good will not enter the world. Disdain death, then, and care about life. Remember my cross and my death, and you will live.”

I answered and said to him, “Master, do not mention to us the cross and death, for they are far [6] from you.”

13. This paragraph is difficult to translate, but a significant distinction is made here between spirit (pneuma) and soul (pakhà). 14. Coptic pronoun. 15. The text is emended here (h'nn oumēnt<sh>logos). 16. Coptic h'nn ou'sou; burial in sand is characteristic of Egypt. It is also possible to emend to read h'nn ou's<ah>, “in <shame>.”
They seek the kingdom, but you seek the death of it. Then is the one who is afraid of death [removed].

The master answered and said, “I tell you the truth, none will be saved unless they believe in my cross, for God’s kingdom belongs to those who have believed in my cross. Be seekers of death, then, like the dead who seek life, for what they seek becomes apparent to them. And what is there to cause them concern? As for you, when you search out death, it will teach you about being chosen. I tell you the truth, no one afraid of death will be saved, for the kingdom of death belongs to those who are put to death. Become better than I. Be like the child of the holy Spirit.”

The Head of Prophecy (6.21–8.27)

Then I asked him, “Master, how can we prophesy to those who ask us to prophesy to them? There are many who bring a request to us and look to us to hear our pronouncement.”

The master answered and said, “Don’t you know that the head of prophecy was cut off with John?”

I said, “Master, it is impossible to remove the head of prophecy, isn’t it?”

The master said to me, “When you realize what ‘head’ means, and that prophecy comes from the head, then understand the meaning of its head was removed.”

“First I spoke with you in parables, and you did not understand. Now I am speaking with you openly, and you do not grasp it. Nevertheless, you were for me a parable among parables and a disclosure among things revealed.

“Be eager to be saved without being urged. Rather, be fervent on your own and, if possible, outdo even me, for this is how the Father will love you.

“Come to hate hypocrisy and evil intention. Intention produces hypocrisy, and hypocrisy is far from truth.

“Do not let heaven’s kingdom wither away. It is like a palm shoot whose dates dropped around it. It produced buds, and after they grew, its productivity dried up. This is also what happened with fruit that came from this single root. After it was harvested, fruit was obtained by many. It certainly would be good if you could produce new growth now. You would find it. Since I was glorified like this once before, why do you hold me back when I am eager to go? After my labor you have made me stay with you another eighteen days because of the parables. For some people it was enough to listen to the teaching and understand ‘The Shepherds,’ ‘The Seed,’ ‘The Building,’ ‘The Lamps of the Young Women,’ ‘The Wage of the Workers,’ and ‘The Silver Coins and the Woman.’

17. Coptic αληθείας της στήλης. The text may well be emended to read αληθείας της οικοδομής της στήλης. 18. Or “who put themselves to death,” as voluntary martyrs. 19. Here the holy Spirit may be understood to be God the Mother. Cf. Gospel of Thomas 101; Gospel of Philip 55. 20. John the Baptist; cf. Gospel of Thomas 46. 21. This parable of the date-palm shoot remains difficult to translate, and the translation given here is somewhat tentative. The reference to “it” in the last sentence apparently indicates the kingdom. 22. Coptic φυλακής, which may also be translated “my suffering.” 23. Or perhaps emend to read “eighteen months” (cf. Secret Book of James 2). 24. These are titles of or references to parables.
"Be eager for the word. The first aspect of the word is faith, the second is love, the third is works, and from these comes life.

"The word is like a grain of wheat. When someone sowed it, he had faith in it, and when it sprouted, he loved it, because he saw many grains instead of just one. And after he worked, he was saved because he prepared it as food and he still kept some out to sow.

"This is also how you can acquire heaven's kingdom for yourselves. Unless you acquire it through knowledge, you will not be able to find it."

**Be Sober, Be Saved (8,27–9,23)**

"So I say to you, be sober. Do not go astray. And often have I said to you all together, and also to you alone, James, be saved. I have commanded you to follow me, and I have taught you how to speak before the rulers.

"See that I have come down and have spoken and have exerted myself and have won my crown [9] when I saved you. I came down to live with you that you might also live with me. And when I found that your houses had no roofs, I lived in houses that could receive me when I came down.

"Trust in me, my brothers. Understand what the great light is. The Father does not need me. A father does not need a son, but it is the son who needs the father. To him I am going, for the Father of the Son is not in need of you.

"Listen to the word, understand knowledge, love life, and no one will persecute you and no one will oppress you other than you yourselves."

**Woe to You, Blessed Are You (9,24–11,6)**

"You wretches! You poor devils! You pretenders to truth! You falsifiers of knowledge! You sinners against the spirit! Do you still dare to listen when from the beginning you should have been speaking? Do you still dare to sleep when from the beginning you should have been awake so that heaven's kingdom might receive you? [10] I tell you the truth, it is easier for a holy person to sink into defilement and for an enlightened person to sink into darkness than for you to reign—or not to reign.27

"I have remembered your tears, your mourning, and your grief. They are far from us. You who are outside the Father's inheritance, weep when you should, mourn, and preach what is good. The Son is ascending, as is proper.

"I tell you the truth, if I had been sent to those who would listen to me and had spoken with them, I would never have come down to earth.28 Now be ashamed.

"Look, I shall be leaving you and go away, and I do not want to stay with you any longer, just as you yourselves have not wanted this. Follow me quickly. This is why I tell you, for you I came down. You are loved ones. You are the ones who will
bring life to many people. Invoke the Father, pray to God frequently, and he will be generous with you.

"Blessed is one who has seen you with him when he is proclaimed among the angels and glorified among the saints. Yours is life. Rejoice and be glad as [11] children of God. Observe his will that you may be saved. Accept correction from me and save yourselves. I am mediating for you with the Father, and he will forgive you many things."

**Few Find Heaven's Kingdom (11,6–12,17)**

When we heard this, we were delighted. We had become gloomy because of what we said earlier. But when he saw us happy, he said:

"Woe to you who are in need of an advocate.

"Woe to you who stand in need of grace.

"Blessed will they be who have spoken out and acquired grace for themselves.

"Compare yourselves to foreigners. How are they viewed in your city? Why are you anxious to banish yourselves on your own and distance yourselves from your city? Why abandon your dwelling on your own and make it available for those who want to live in it? You exiles and runaways, woe to you, for you will be captured.

"Or maybe you think that the Father is a lover of humanity, or that he is won over by prayers, or that he is gracious to one because of another, or that he tolerates whoever is seeking?

"He knows about desire and what the flesh needs. Doesn’t it desire the soul? The body does not sin apart from the soul just as [12] the soul is not saved apart from the spirit. But if the soul is saved from evil and the spirit too is saved, the body becomes sinless. The spirit animates the soul but the body kills it. The soul kills itself.

"I tell you the truth, he certainly will not forgive the sin of the soul or the guilt of the flesh, for none of those who have worn the flesh will be saved. Do you think that many have found heaven’s kingdom?

"Blessed is one who has seen oneself as a fourth one in heaven.”

**Know Yourselves (12,17–13,25)**

When we heard this, we became sad. But when he saw that we were sad, he said, "I say this to you that you may know yourselves.

"Heaven’s kingdom is like a head of grain that sprouted in a field. And when it was ripe, it scattered its seed, and again it filled the field with heads of grain for

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29. Perhaps emend to read "he." 30. I.e., “The Father.” 31. Or "herself;" "soul," psukhē, is feminine in gender. Here it is assumed that a person is composed of a body of flesh, an animating soul, and a vivifying spirit, as in Valentinian thought. Cf. also 1 Thessalonians 5:23. 32. This seems to be a way of saying that few are saved, and it may indicate one who is alone as a fourth one with God the Father, Mother, and Son, and thus is as close as one can get to the divine. 33. "Know yourself" was a maxim from the oracular center at Delphi, Greece.
another year. So with you, be eager to harvest for yourselves a head of the grain of life that you may be filled with the kingdom.

"And as long as I am with you, pay attention to me and trust in me, but when I am far from you, remember me. And remember me because I was with you and you did not know me.

"Blessed will they be who have known me.

"Woe to those who have heard and have not believed.

"Blessed will they be who [13] have not seen but yet have [believed].

"Once again I appeal to you. I am disclosed to you as I am building a house useful to you when you find shelter in it, and it will support your neighbors' house when theirs threatens to collapse.

"I tell you the truth, woe to those for whom I was sent down here.

"Blessed will they be who are going up to the Father.

"Again I warn you, you who exist. Be like those who do not exist that you may dwell with those who do not exist. [36]

"Do not let heaven's kingdom become a desert within you. Do not be proud because of the light that enlightens. Rather, act toward yourselves as I myself have toward you. I have put myself under a curse for you that you might be saved."

The Last Word (13,26–15,5)

Peter responded to these comments and said, "Sometimes you urge us on toward heaven's kingdom, but at other times you turn us away, master. Sometimes you encourage us, draw us toward faith, and promise us life, but at other times you drive us away from heaven's kingdom."

The master answered and said to us, "I have offered you faith many times—and have revealed myself to you, [14] James—and you have not known me. Now I see you often rejoicing. And although you are delighted about the promise of life, you are sad and gloomy when you are taught about the kingdom.

"Nevertheless, you, through faith and knowledge, have received life. So disregard rejection when you hear it, but when you hear about the promise, be joyful all the more.

"I tell you the truth, whoever will receive life and believe in the kingdom will never leave it, not even if the Father wants to banish him.

"This is all I shall tell you at this time. Now I shall ascend to the place from which I have come. When I was eager to go, you have driven me off, and instead of accompanying me, you have chased me away.

"Be attentive to the glory that awaits me, and when you have opened your hearts, listen to the hymns that await me up in heaven. Today I must take my place at the right hand of my Father.

34. Cf. Secret Book of James 3; John 20:20. 35. Or "will be able to stand alongside" (Coptic nat ahe anef). 36. On existing and not existing, cf. Secret Book of John 11, 2–4; Three States of Seth 121–24; Allogenes the Stranger 61–64.
"I have spoken my last word to you; I shall depart from you, for a chariot of spirit\(^\text{37}\) has carried me up, and from now on I shall strip myself that I may clothe myself.\(^\text{38}\)

"So pay attention: blessed are those who have proclaimed the Son before he came down, so that, when I did come, I might ascend.

"Blessed three times over [15] are those who were proclaimed by the Son before they came into being, so that you might share with them."

**Apocalyptic Ascent (15.5–16.11)**

When he said this, he left. Peter and I knelt down, gave thanks, and sent our hearts up to heaven. We heard with our ears and saw with our eyes the noise of wars, a trumpet blast, and great turmoil.\(^\text{39}\)

When we passed beyond that place, we sent our minds up further. We saw with our eyes and heard with our ears hymns, angelic praises, and angelic rejoicing. Heavenly majesties were singing hymns, and we rejoiced too.

Again after this we wished to send our spirits up to the Majesty. When we ascended, we were not allowed to see or hear anything. For the other disciples called to us and asked us, "What did you hear from the teacher? What did he tell you? Where did he go?"

We answered them, "He ascended. He gave us his right hand, and promised all of us life. He showed us children coming after us and commanded [16] [us] to love them, since we are to be [saved] for their sakes."

When they heard this, they believed the revelation, but they were angry about those who would be born. Not wishing to give them reason to take offense, I sent each of them to a different location. I myself went up to Jerusalem, praying that I might acquire a share with the loved ones who are to appear.\(^\text{40}\)

**Final Advice (16.12–30)**

I pray that the beginning may come from you. This is how I can be saved. They will be enlightened through me, by my faith, and through another's that is better than mine. I wish mine to be the lesser.

Do your best to be like them, and pray that you may acquire a share with them. Beyond what I have said, the Savior did not disclose any revelation to us on their behalf. We proclaim a share with those for whom the message was proclaimed, those whom the lord has made his children.

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\(^\text{37}\.\) On Jesus riding a chariot into heaven, cf. accounts of Elijah and Enoch traveling into heaven (2 Kings 2; 1 Enoch 70) as well as figures ascending to heaven in chariots on Roman commemorative coins. 38. Stripping and clothing refers to shedding the flesh as a garment and sometimes, as here, putting on a new heavenly garment. 39. Apocalyptic images. 40. This paragraph describes the dispersal of the apostles to preach throughout the world; cf. Letter of Peter to Philip 140. James stays in Jerusalem to lead the church there. The "loved ones who are to appear" are future believers, like the readers of the Secret Book of James.