The Ascents of the Apostle James

The Ascents of James (Latin: Anabathmoi Iacobou) is the title of a lost work briefly described in a heresiology known as the Panarion (30.16.6–9), by Epiphanius of Salamis; it was used as a source for a polemic against a Jewish Christian sect known as the Ebionites. The document advocated the abolition of the Jewish sacrifices, esteemed James, the brother of Jesus as the leader of the Jerusalem church, and denigrated Paul of Tarsus as a Gentile and an opponent of Jewish Law. A Jewish Christian source document thought to be embedded within the Pseudo-Clementine Recognitions (1.27 or 1.33–71) and conventionally referred to by modern scholars as the Ascents of James may be related to the otherwise lost work mentioned by Epiphanius. Distinguishing features of the text include an advocacy for the observance of Mosaic Law and the elimination of the Jewish sacrifices. Paul is portrayed as a "certain hostile person" who prevents James from converting the Jewish people to Christianity (1.70.1–8). The text recounts the salvation history of Israel from Abraham to Jesus from a Jewish Christian perspective. Jesus is depicted as the anticipated prophet-like-Moses who was sent by God to complete the work of Moses by abolishing the sacrifices in order to redeem Israel.

1 But while Abraham was still in ignorance, as we said to you before, two sons were born to him, of whom one was called Ishmael, and the other Heliesdros. From the one are descended the barbarous nations, from the other the people of the Persians, some of whom have adopted the manner of living and institutions of their neighbors, the Brahmans. Others settled in Arabia, of whole posterity some also have spread into Egypt. From them some of the Indians and Egyptians have learned to be circumcised, and to be of purer observance than others, although in process of time most of them have turned to impiety what was the proof and sign of purity.

2 Nevertheless, as he had got these two sons during the time while he still lived in ignorance of things, having received the knowledge of God, he asked of the Righteous One that he might merit to have offspring by Sarah, who was his lawful wife, though she was barren. She obtained a son, whom he
named Isaac, from whom came Jacob, and from him the twelve patriarchs, and from these twelve seventy-two. These, when famine befell, came into Egypt with all their family; and in the course of four hundred years, being multiplied by the blessing and promise of God, they were afflicted by the Egyptians. And when they were afflicted the true prophet appeared to Moses, and struck the Egyptians with ten plagues, when they refused to let the Hebrew people depart from them, and return to their native land; and he brought the people of God out of Egypt. But those of the Egyptians who survived the plagues, being infected with the animosity of their king, pursued after the Hebrews. And when they had overtaken then at the seashore, and thought to destroy and exterminate them all, Moses, pouring out prayer to God, divided the sea into two parts, so that the water was held on the right hand and on the left as if it had been frozen, and the people of God passed over a dry road but the Egyptians who were pursuing them, rashly entering, were drowned. For when the last of the Hebrews came out, the last of the Egyptians went down into the sea; and straightway the waters of the sea, which by his command were held bound as with frost, were loosed by his command who had bound them, and recovering their natural freedom, inflicted punishment on the wicked nation.

3 After this, Moses, by the command of God, whose providence is over all, led out the people of the Hebrews into the wilderness; and leaving the shortest road which leads from Egypt to Judea, he led the people through long windings of the wilderness, that, by the discipline of forty years, the novelty of a changed manner of life might root out the evils which had clung to them by a long-continued familiarity with the customs of the Egyptians. Meantime they came to Mount Sinai, and thence the law was given to them
with voices and sights from heaven, written in ten precepts, of which the first and greatest was that they should worship God Himself alone, and not make themselves any appearance or form to worship. But when Moses had gone up to the mount, and was staying there forty days, the people, although they had seen Egypt struck with the ten plagues, and the sea had parted and passed over by them by foot, manna also was given to them from heaven for bread, and drink supplied to them out of the rock that followed them, which kind of food was turned into whatever taste any one desired; and although, being placed under the torrid region of heaven, they were shaded by a cloud in the day-time, that they might not be scorched by the heat, and by night were enlightened by a pillar of fire, lest the horrors of the darkness should be added to the wasteness of the wilderness;—those very people, I say, when Moses stayed in the mount, made and worshiped a golden calf’s head, after the fashion of Apis, whom they had worshiped in Egypt; and after so many and so great marvels which they had seen, were unable to cleanse and wash out from themselves, the defilements of old habit. On this account, leaving the short road which leads from Egypt to Judea, Moses conducted them by an immense circuit of the desert, if haply he might be able, as we mentioned before, to shake o the evils of old habit by the change of a new education.

4 When meantime Moses, that faithful and wise steward, perceived that the vice of sacrificing to idols had been deeply ingrained into the people from their association with the Egyptians, and that the root of this evil could not be extracted from time, he allowed them indeed to sacrifice, but permitted it to be done only to God, that by any means he might cut off one half of the deeply ingrained evil, leaving the other half to be corrected by another, and at a future time; by Him, namely, concerning whom he said himself, "A
prophet call the Lord your God raise unto you, whom ye shall hear even as myself, according to all the things which He shall say to you. Whosoever shall not hear that prophet, his soul shall be cut off from his people."

5 In addition to these things, he also appointed a place in which alone it should be lawful to them to sacrifice to God. And all this was arranged with this view, that when the fitting time should come, and they should learn by means of the Prophet that God desires mercy and not sacrifice, they might see Him who should teach them that the place chosen of God, in which it was suitable that victims should be offered to God, is his Wisdom.; and that on the other hand they might hear that this place, which seemed chosen for a time, often harassed as it had been by hostile invasions and plundering, was at last to be wholly destroyed. And in order to impress this upon them, even before the coming of the true Prophet, who was to reject at once the sacrifices and the place, it was often plundered by enemies and burnt with fire, and the people carried into captivity among foreign nations, and then brought back when they betook themselves to the mercy of God; that by these things they might be taught that a people who offer sacrifices are driven away and delivered up into the hands of the enemy, but they who do mercy and righteousness are without sacrifices freed from captivity, and restored to their native land. But it fell out that very few understood this; for the greater number, though they could perceive and observe these things, yet were held by the irrational opinion of the vulgar: for right opinion with liberty is the prerogative of a few.

6 Moses, then, having arranged these things, and having set over the people one Joshua to bring them to the land of their fathers, himself by the
command of the living God went up to a certain mountain, and there died. Yet such was the manner of his death, that till this day no one has found his burial-place. When, therefore, the people had reached their fathers' land, by the providence of God, at their first onset the inhabitants of the wicked races are routed, and they enter upon their paternal inheritance, which was distributed among them by lot. For some time thereafter they were ruled not by kings, but by judges, and remained in a somewhat peaceful condition. But when they sought for themselves tyrants rather than kings, then also with regal ambition they erected a temple in the place which had been appointed to them for prayer; and thus, through a succession of wicked kings, the people fell away to greater and still greater impiety.

7 These things therefore having been fore-arranged, He who was expected comes, bringing signs and miracles as His credentials by which He should be made manifest. But not even so did the people believe, though they had been trained during so many ages to the belief of these things. And not only did they not believe, but they added blasphemy to unbelief, saying that He was a gluttonous man and a belly-slave, and that He was actuated by a demon, even He who had come for their salvation. To such an extent does wickedness prevail by the agency of evil ones; so that, but for the Wisdom of God assisting those who love the truth, almost all would have been involved in impious delusion. Therefore the chose us twelve, the first who believed in Him, whom he named apostles; and afterwards other seventy-two most approved disciples, there, at least, in this way recognizing the pattern of Moses, the multitude might believe that this is He of whom Moses foretold, the Prophet that was to come.
8 But someone perhaps may say that it is possible for anyone to imitate a number; but what shall we say of the signs and miracles which He wrought? For Moses had wrought miracles and cures in Egypt. He also of whom he foretold that He should rise up a prophet like unto himself, though He cured every sickness and infirmity among the people, wrought innumerable miracles, and preached eternal life, was hurried by wicked men to the cross; which deed was, however, by His power turned to good. In short, while He was suffering, all the world suffered with Him; for the sun was darkened, the mountains were torn asunder, the graves were opened, the veil of the temple was rent, as in lamentation for the destruction impending over the place. And yet, though all the world was moved, they themselves are not even now moved to the consideration of these so great things.

9 But inasmuch as it was necessary that the Gentiles should be called into the room of those who remain unbelieving, so that the number might be filled up which had been shown to Abraham, the preaching of the blessed kingdom of God is sent into all of the world. On this account worldly spirits are disturbed, who always oppose those who are in quest of liberty, and who make use of the engines of error to destroy God's building; while those who press on to the glory of safely and liberty, being rendered braver by their resistance to these spirits, and by the toil of greater struggles against them, attain the crown of safety not without the palm of victory. Meanwhile, when He had suffered, and darkness had overwhelmed the world from the sixth even to the ninth hour, as soon as the sun shone out again, and things were returned to their usual course, even wicked men returned to themselves and their former practices, their fear having abated. For some of them, watching
the place with all care, when they could not prevent His rising again, said that He was a magician, others pretended that he was stolen away.

10 Nevertheless, the truth everywhere prevailed; for, in proof that these things were done by divine power, we who had been very few became in the course of a few days, by the help of God, far more than they. So that the priests at one time were afraid, lest haply, by the providence of God, to their confusion, the whole of the people should come over to our faith. Therefore, they often sent to us, and asked us to discourse with them concerning Jesus, whether he were the Prophet whom Moses foretold, who is the eternal Christ. For on this point only does there seem to be any difference between those of us who believe in Jesus, and the unbelieving Jews. But while they often made such requests of us, and we sought for a fitting opportunity, a week of years was completed from the passion of the Lord, the Church of the Lord was constituted in Jerusalem was most plentifully multiplied and grew, being governed with most righteous ordinances by James, who was ordained bishop in it by the Lord.

11 But when we twelve apostles, on the day of the Passover, had come together with an immense multitude, and entered into the church of the brethren, each of us, at the request of James stated briefly, in the hearing of the people, what we had done in every place. While this was going on, Caiaphas, the high priest, sent priests to us, and asked us to come to him, that either we should prove to him that Jesus is the eternal Christ, or he to us that He is not, and that so all the people should agree upon one faith or the other; and this he frequently entreated us to do. But we often put it off, always seeking for a more convenient time.
However, as we were proceeding to say, when the high priest had often sent priests to us to ask us that we might discourse with one another concerning Jesus; when it seemed a fit opportunity, and it pleased all the Church, we went up to the temple, and, standing on the steps together with our faithful brethren, the people kept perfect silence; and first the high priest began to exhort the people that they should hear patiently and quietly, and at the same time witness and judge of those things that were to be spoken. Then, in the next place, exalting with many praises the rite of sacrifice which had been bestowed by God upon the human race for the remission of sins, he found fault with the baptism of our Jesus, as having been recently brought in in opposition to the sacrifices. But Matthew, meeting his propositions, showed clearly, that whosoever shall not obtain the baptism of Jesus shall not only be deprived of the kingdom of heaven, but shall not be without peril at the resurrection of the dead, even though he be fortified by the prerogative of a good life and an upright disposition. Having made these and such like statements, Matthew stopped.

But the party of the Sadducees, who deny the resurrection of the dead, were in a rage, so that one of them cried out from amongst the people, saying that those greatly err who think that the dead ever arise. In opposition to them, Andrew, my brother, answering, declared that it is not an error, but the surest matter of faith, that the dead rise, in accordance with the teaching of Him whom Moses foretold that He should come, the True Prophet. "Or if," says he, "you do not think that this is He whom Moses foretold, let this first be inquired into, so that when this is clearly proved to be He, there may
be no further doubt concerning the things which He taught." These, and many suck like things, Andrew proclaimed, and then stopped.

14 But a certain Samaritan, speaking against the people and against God, and asserting that neither are the dead to rise, nor is the worship of God to be maintained which is in Jerusalem, but that Mount Gerizim is to be revered, added also in opposition to us, that our Jesus was not He whom Moses foretold as a Prophet to come into the world. Against him, and another who supported him in what he said, James and John, the sons of Zebedee, strove vigorously, and although they had a command not to enter into their cities, nor bring the world of preaching to them, yet, let their discourse, unless it were confuted, should hurt the faith of others, they replied so prudently and so powerfully, that they put them to perpetual silence. For James made an oration concerning the resurrection of the dead, with the approbation of all the people; while John showed that if they would abandon the error of Mount Gerizim, they should consequently acknowledge that Jesus was indeed He who, according to the prophecy of Moses, was expected to come; since, indeed, as Moses wrought signs and miracles, so also did Jesus. And there is no doubt but that the likeness of the signs proves him to be that prophet of whom he said that He should come, "like himself." Having declared these things, and more to the same effect, they ceased.

15 And behold, one of the scribes, shouting out from the midst of the people, says; "the signs and miracles which your Jesus wrought, he wrought not as a prophet, but as a magician." Phillip eagerly encountered him, showing that by this argument he accused Moses also. For when Moses
wrought signs and miracles in Egypt, in like manner as Jesus also did in Judea, it cannot be doubted that what was said of Jesus might as well be said of Moses. Having made these and such like protestations, Phillip was silent.

16 Then a certain Pharisee, hearing this, chided Phillip because he put Jesus on a level with Moses. To whom Bartholomew, answering, boldly declared that we do not only say that Jesus was equal to Moses, but that He was greater than he, because Moses was indeed a prophet, as Jesus was also, but that Moses was not the Christ, as Jesus was, and therefore He is doubtless greater who is both a prophet and the Christ, than he who is only a prophet. After following this train of argument, he stopped.

17 After him James the son of Alphaus gave an address to the people, with the view of showing that we are not to believe on Jesus on the ground that the prophets foretold concerning Him, but rather that we are to believe the prophets, that they were really prophets, because the Christ bears testimony to them for it is the presence and coming of Christ that show that they are truly prophets: for testimony must be borne by the superior to his inferiors, not by inferiors to their superior. After these and many similar statements, James also was silent.

18 After him Lebbaeus began vehemently to charge it upon the people that they did not believe in Jesus, who had done them so much good by teaching them the things that are of God, by comforting the afflicted, healing the sick, relieving the poor; yet for all these benefits their return had been hatred and death. When he had declared these and many more such things to the people, he ceased.
And, behold, one of the disciples of John asserted that John was the Christ, and not Jesus, inasmuch as Jesus Himself declared that John was greater than all men and all prophets. "If, then," said he, "he be greater than all, he must be held to be greater than Moses, and than Jesus himself. But if he be the greatest of all, then he must be the Christ." To this Simon the Canaanite, answering that John was indeed greater than "all the prophets, and all who are born of women, yet that he is not greater than the Son of Man. Accordingly Jesus is also the Christ, whereas John is only a prophet: and there is as much difference between him and Jesus, as between the forerunner and Him whose forerunner he is; or as between Him who gives the law, and him who keeps the law. Having made these and similar statements, the Canaanite was silent.

After him Barsabas, who also is called Matthias, who was substituted in the place of Judas, began to exhort the people that they should not regard Jesus with hatred, nor speak evil of Him. For it were far more proper, even for one who might be in ignorance or in doubt concerning Jesus, to love than to hate Him. For God has affixed a reward for love, a penalty to hatred. "For the very fact," said he, "that He assumed a Jewish body, and was born among the Jews, how has not this incited us all to love Him?" When he had spoken this, and more to the same effect, he stopped.

Then Caiaphas attempted to impugn the doctrine of Jesus saying that He spoke vain things, for He said that the poor are blessed; and promised earthly rewards; and placed the chief gift in an earthly inheritance; and promised that those who maintained righteousness shall be satisfied with meat and drink;
and many things of this sort He is charged with teaching. Thomas, in reply, proves that his accusation is frivolous; showing that the prophets, in whom Caiaphas believes, taught these things much more, and did not show in what manner these things are to be, or how they are to be understood; whereas Jesus pointed out how they are to be taken. And when he had spoken these things, and others of like kind, Thomas also held his peace.

22 Therefore Caiaphas, again looking at me, and sometimes in the way of warning and sometimes in that of accusation, said that I ought for the future to refrain from preaching Christ Jesus, lest I should do it to my own destruction, and lest, being deceived myself, I should also deceive others. Then, moreover, he charged me with presumption, because, though I was unlearned, a fisherman and a rustic, I dared to assume the office of a teacher, As he spoke these things, and many more of the kind, I said in reply, that I incurred less danger, if, as he said, this Jesus were not the Christ, because I received Him as a teacher of the law; but that he was in terrible danger if this be the very Christ, as assuredly He is: for I believe in Him who has appeared; but for whom else, who has never appeared, does he reserve his faith: But if I, and unlearned and uneducated man, as you say, a fisherman and a rustic, have more understanding than wise elders, this, said I, ought the more to strike terror into you. For if I disputed with any learning, and won over you wise and learned men it would appear that I had acquired this power very long learning, and not by the grace of divine power but now, when, as I have said, we unskilled men convince and overcome you wise men, who that had any sense does not perceive that this is not a work of human subtlety, but of divine will and gift?
23 "For we," said I, "have ascertained beyond doubt that God is much rather displeased with the sacrifices which you offer, the time of sacrifices having now passed away; and because ye will not acknowledge that the time for offering victims is now past, therefore the temple shall be destroyed. And the abomination of desolation shall stand in the holy place; and then the Gospel shall be preached to the Gentiles for a testimony against you, that your unbelief may be judged by their faith. For the whole world at different times suffers under divers maladies, either spreading generally over all, or affecting specially. Therefore it needs a physician to visit it for its salvation. We therefore bear witness to you, and declare to you what had been hidden from every one of you. It is for you to consider what is for your advantage."

24 When I had thus spoken, the whole multitude of priests were in a rage, because I had foretold to them the overthrow of the temple. Which when Gamaliel, a chief of the people, saw who was secretly our brother in the faith, but by our advice remained among them—because they were greatly enraged and moved with intense fury against us, he stood up, and said, "be quiet for a little, O men of Israel, for ye do not perceive the trail which hangs over you. Wherefore refrain from these men; and if what they are engaged in be of human counsel, it will soon come to an end; but if it be from God, why will you sin without cause, and prevail nothing: For who can overpower the will of God? Now therefore, since the day is declining towards evening, I shall myself dispute wit these men tomorrow, in this same place, in your hearing so that I may openly oppose and clearly confute every error." By this speech of his their fury was to some extent checked, especially that the next day we should be publicly convicted of error; so he dismissed the people peacefully.
25 Now when we had come to our James, while we detailed to him all that had been said and done, we supped, and remained with him, sending the whole night in supplication to Almighty God, that the discourse of the approaching disputation might show the unquestioned truth of our faith. Therefore, on the following day, James the bishop went up to the temple with us, and with the whole church. There we found a great multitude, who had been waiting for us from the middle of the night. Therefore we took our stand in the same place as before, in order that, standing on an elevation, we might be seen by all the people. Then, when profound silence was obtained, Gamaliel, who, as we have said, was of our faith, but by a dispensation remained amongst them, that if at any time they should attempt anything unjust of wicked against us, he might either check them by skillfully adopted counsel, or might warn us, that we might either be on our guard or might turn it aside;—he therefore, as if acting against us, first of all looking to James the bishop, addressed him in this manner:—

26 If I, Gamaliel, deem it no reproach either to my learning or to my old age to learn something from babes and unlearned ones, if haply there be anything which it is for profit or for safety to acquire; for he who lives reasonably knows that nothing is more precious than the soul. Ought not this to be the object of love and desire to all, to learn what they do not know, and to teach what they have learned: For it is most certain that neither friendship, nor kindred, nor lofty power, ought to be more precious to men than truth. Therefore you, O brethren, if ye know anything more, shrink not from laying it before the people of God who are present, and also before your brethren; while the whole people shall willingly and in perfect quietness hear what you say. For why should not the people do this, when they see even me
equally with themselves willing to learn from you, if haply God has revealed something further to you? But if you in anything are deficient, be not ye ashamed in like manner to be taught by us, that God may fill up whatever is wanting on either side. But if any fear now agitates you on account of some of our people whose minds are prejudiced against you, and if through fear of their violence you dare not openly speak your sentiments, in order that I may deliver you from this fear, I openly swear to you by Almighty God, who liveth for ever, that I will suffer no one to lay hands upon you. Since, then, you have all this people witnesses of this my oath, and you hold the covenant of our sacrament as a fitting pledge, let each one of you, without any hesitation, declare what he had learned; and let us, brethren, listen eagerly and in silence.

27 These saying of Gamaliel did not much please Caiaphas; and holding him in suspicion, as it seemed, he began to insinuate himself cunningly into the discussions: for, smiling at what Gamaliel had said, the chief of the priests asked of James, the chief of the bishops, that the discourse concerning Christ should not be drawn entirely but from the Scriptures; "That we may know," said he, "whether Jesus be the very Christ, or no." Then said James, "We must first inquire of what Scriptures we are especially to derive our discussion." Then he, with difficulty, at length overcome by reason, answered that it must be derived from the law; and afterwards he made mention also of the prophets.

28 To him our James began to show, that whatsoever things the prophets say they have taken from the law, and what they have spoken is in accordance with the law. He also made some statements respecting the books of the
Kings, in what way, and when and by whom they were written, and how they ought to be used. And when he had discussed most fully concerning the law, and had, by a most clear exposition, brought into light whatever things are in it concerning Christ, he showed them by abundant proofs that Jesus is the Christ, and that in Him are fulfilled all the prophecies which related to his humble advent. For he showed that two advents of Him are foretold: one in humiliation, which he had accomplished; the other in glory, which is hoped for to be accomplished, when He shall come to give the kingdom to those who believe in Him, and who observe all things which he has commanded. And when he had plainly taught the people concerning these things, he added this also: That unless a man be baptized in water, in the name of the threefold blessedness, as the true Prophet taught, he can neither receive remission of sins nor enter into the kingdom of heaven: and he declared that this is the prescription of the unbegotten God. To which he added this also: "do not think that we speak of two unbegotten Gods, or that one is divided into two, or that the same is made male and female. But we speak of the only-begotten Son of God, not sprung from another source, but ineffably self-originated; and in like manner we speak of the Paraclete." But when he had spoken some things also concerning baptism, through seven successive days he persuaded all the people and the high priest that they should hasten straightway to receive baptism.

29 And when matters were at that point that they should come and be baptized, some one of our enemies, entering the temple with a few men, began to cry out, and to say, "What mean ye, O men of Israel? Why are you so easily hurried on" Why are ye led headlong by most miserable men, who are deceived by Simon, a magician?" While he was thus speaking, and adding
more to the same effect, and while James the Bishop was refuting him, he began to excite the people and to raise a tumult, so that the people might not be able to hear what was being said. Therefore he began to drive all into confusion with shouting, and to undo what had been arranged with much labor, and at the same time to reproach the priests, and to engage them with reviling and abuse and like a madman, to excite every one to murder, saying, "What are you doing? Why do you hesitate? Oh, sluggish and inert, why do we not lay hands upon them, and pull all these fellows to pieces?" When he had said this, he first, with a strong brand from the altar, set the example or smiting. Then others also, seeing him, were carried away with like madness. Then ensued a tumult on either side, of the beating and the beaten. Much blood was shed; there was confused fighting, and in the midst of which that enemy attacked James, and there him headlong from the top of the steps; and supposing him to be dead, he cared not to inflict further violence upon him.

30 But our friends lifted him up, for they were more numerous and more powerful than the others; but, form their fear of God, they rather suffered themselves to be killed by an inferior force, than they would kill others. But when the evening came the priests shut up the temple, and we returned to the house of James, and spent the night there in prayer. Then before daylight we went down to Jericho, to the number of five thousand men. Then after three days one of the brethren came to us from Gamaliel, whom we mentioned before, bringing to us secret tidings that that enemy had received a commission from Caiaphas, the chief priest, that he should arrest all who believed in Jesus, and should go to Damascus with his letters, and that there also employing the help of the unbelievers, he should make havoc among the faithful; and that he was hastening to Damascus chiefly on this account,
because he believed that Peter had fled thither. And about thirty days thereafter he stopped on his way while passing through Jericho going to Damascus. At the time we were absent, having gone out to the sepulchers of two brethren which were whitened of themselves every year, by which miracle the fury of many against us was restrained, because they saw that our brethren were had in remembrance before God.

The legends of the apostles and disciples originated at a very early period, probably during the 2nd century, among certain heretical sects, and it is probable that some of them were written first of all in a Semitic dialect, Hebrew, or perhaps Syriac. It is certain that translations, or works based upon them very soon afterward appeared in Greek. From the 4th century we meet with distinct traces of a collection of apostolic acta widely diffused in Gnostic and Manichean circles, which probably had the same compass from the beginning, as Photius of Constantinople (d.c.891, Myriobiblion ClIX) expressly testifies. Probably during the 5th or 6th century some Greek texts containing apocryphal acts of various of the apostles were translated into Coptic, although no copy of them older than the 9th century is known. Afterwards imitations and local legends, of Egyptian origin, were added to them. More texts of these acta were gradually formed; and when the Coptic language died out in general use (10th century) a translation of this material was made from Coptic into Arabic. This was occasioned by an ecclesiastical and literary movement observed in the 13th century in the Patriarchate of Alexandria, a movement which also saw the first Arabic version of the Received New Testament sponsored by ecclesiastical authority (though manuscript evidence for an Arabic New Testament survives from the 8th century in the form of a translation of the Syriac Peshitta, and others were made in some cases directly from the Greek, or from Coptic. From the Arabic, the Ethiopic was made, probably during the early part of the 14th century. They were the last of the three great Oriental versions of the histories of the apostles which grew up under the care of the Patriarchate of Alexandria. See on this Burkitt (in Hastings’ Dictionary of the Bible I, 1898, 136-138). All these legends agree with the Received Acts in placing the scene of James’ ministry in Jerusalem. The most interesting feature in this story is the account of his relationship to Mary, the mother of Jesus, in folio 150a. There James is described as the youngest of the four sons of Joseph by a first wife. We should have imagined from Matthew 13:55—(Is this not the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?)—that he was the eldest (apparently because he is listed first in order: H). These legends are the same as those translated from the Ethiopic by Malan (Conflicts of the Holy Apostles) [and apparently also from the Ethiopic by Budge (Contendings of the Holy Apostles)]. There Theopiste, wife of the prefect, become Piobstata (Budge: Teryobasta), wife of the judge Aumanis (Budge: the governor Ammanyos). The Arabic texts are printed below, minus their introductions.