



ACTS OF PA'AL

Edited by Noel Joshua Hadley

The first extant page of the Coptic MS. seems to be page nine.

1 Pa'al went into the house at the place where the dead was. But Phila, the wife of Anchares, was very wroth and said to her husband in great anger: Husband, you have gone ... the wild beasts, you have not begotten ... thy son ...

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...he hath not desired food ... to bury him. But Anchares stood in the sight of all and made his prayer at the ninth hour, until the people of the city came to bear the boy out. When he had prayed, Pa'al came and saw ... and of Yahusha HaMashiach ... the boy ... the prayer.

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a small piece only . . . multitude . . . eight days . . . they thought that he raised up the boy. But when Pa'al had remained...

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They asked? him? . . . the men listened to him . . . they sent for Anchares . . . and cried out, saying: We believe, Anchares, . . . but save the city from . . . many things, which they said. Anchares said unto them: Judge ye whether your good deeds...

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...is not possible . . . but to testify . . . Elohiym who has . . . his Son according to . . . salvation, and I also believe that, my brethren, there is no other Elohiym, save Yahusha HaMashiach the son of the Blessed, unto whom is glory forever, Amen. But when they saw that he would not turn to them, they pursued Pa'al, and caught him, and brought him back into the city, ill-using him, and cast stones at him and thrust him out of their city and out of their country. But Anchares would not return evil for evil: he shut the door of his house and went in with his wife . . . fasting . . . But when it was evening Pa'al came to him and said:

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Elohiym hath . . . Yahusha HaMashiach.

These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the fifth century?):

'They arrived at Antioch and found Bar Naviy the son of Anchares, whom Pa'al raised up.'

Bar Naviy may be a mistake, but Anchares is, I doubt not, right: for the Coptic definite article is p prefixed to the word, and the Coptic translator finding Anchares in his text has confused the initial of it with his.

We have, then, a husband Anchares and wife Phila at Antioch (in Pisidia perhaps: this is disputed), and their son (possibly named Bar Naviy) is dead. Phila reproaches Anchares with want of parental affection. I take it that he is a believer, and has not mourned over his son, perhaps knowing that Pa'al was at hand and hoping for his help. Anchares prays till his fellow-townsmen come to carry the body for burial. Pa'al arrives. At some point he raises the dead: but the

people are irritated, and some catastrophe threatens them at Pa'al's hands.

Anchares makes a profession of faith, the result of which is Pa'al's ill-treatment and banishment. But Pa'al returns secretly and reassures Anchares.

The next episode is that of Pa'al and Thecla, in which the Greek text exists, and will be followed. In the Coptic it has a title:

ACTS OF PA'AL (*Continued*)

When he was departed from Antioch and taught in Myrrha.

3 When Pa'al was teaching the word of Elohiym in Myra, there was there a man, Hermoerates by name, who had the dropsy, and he put himself forward in the sight of all, and said to Pa'al: Nothing is impossible with Elohiym, but especially with him whom you preach; for when he came, he healed many, even that Elohiym whose servant you are. Lo, I and my wife and my children, we cast ourselves at your feet: have pity on me that I also may believe as you hast believed on the living Elohiym.

Pa'al said unto him: I will restore your health, not for reward, but through the name of Yahusha HaMashiach you shall become whole in the presence of all these. And he touched his body, drawing his hand downwards: and his belly opened and much water ran from him and . . . he fell down like a dead man, so that some said: It is better for him to die than to continue in pain. But when Pa'al had quieted the people, he took his hand and raised him up and asked him, saying: Hermocrates, ask for what you desire.

And he said: I would eat. And he took a loaf and gave him to eat. And in that hour, he was whole, and received the grace of the seal in Adonai. . .

But Hermippus his son was angry with Pa'al and sought for a set time wherein to rise up with them of his own age and destroy him. For he wished that his father should not be healed but should die, that he might soon be master of his goods. But Dion, his younger son, heard Pa'al gladly.

Now all they that were with Hermippus took counsel to fight against Pa'al so that Hermippus . . . and sought to kill him. Dion fell down and died, but Hermippus watered Dion with his tears.

But Hermocrates mourned sore, for he loved Dion more than his other son. Yet he sat at Pa'al's feet, and forgot that Dion was dead. But when Dion was dead, his mother Nympha rent her clothes and went unto Pa'al and set herself before the face of Hermocrates her husband and of Pa'al.

And when Pa'al saw her, he was affrighted and said: Wherefore are you thus, Nympha?

But she said to him: Dion is dead; and the whole multitude wept when they beheld her.

And Pa'al looked upon the people that mourned and sent young men, saying to them: Go and bring me him hither.

And they went: but Hermippus caught hold of the body of Dion in the street and cried out ...

A leaf lost.

... the word in him (them?). But an angel of Adonai had said unto him in the night: Pa'al, you have today a great conflict against your body, but Elohiym, the Father of his Son Yahusha HaMashiach, will...

When Pa'al had arisen, he went unto his brethren, and remained sorrowful saying: What does this vision mean? And while Pa'al thought upon this, he saw Hermippus coming, having a sword drawn in his hand, and with him many other young men with staves. And Pa'al said unto them: I am not a robber, nor a murderer. The Elohiym of all things, the Father of Mashiach, will turn your hands backward, and your sword into its sheath, and your strength into weakness: for I am a servant of Elohiym, though I be alone and a stranger, and small and of no reputation among the Goyim. But do you, O Elohiym, look down upon their counsel and suffer me not to be brought to nought by them.

And when Hermippus ran upon Pa'al with his sword drawn, straightway he ceased to see, so that he cried out aloud, saying: My dear comrades, forget not your friend Hermippus. For I have sinned, O Pa'al, I have pursued after innocent blood. Learn, ye foolish and ye of understanding, that this world is nought, gold is nought, all money is nought: I that glutted myself with all manner of goods am now a beggar and entreat of you all:

Hearken to me all ye my companions, and everyone that dwells in Myra. I have mocked a man who has saved my father: I have mocked at a man who has raised up my brother Dion . . . I have mocked at a man who . . . without doing me any evil. But entreat you of him: behold, he has saved my father and raised my brother; he is able therefore to save me also.

But Pa'al stood there weeping alike before Elohiym, for that he heard him quickly, and before man, for that the proud was brought low. And he turned himself and went up . . . But the young men took the feet and bore Hermippus and brought him to the place where Pa'al was teaching and laid him down before the door and went unto their house. And when they were gone a great multitude came to the house of Hermocrates; and another great multitude entered in to see whether Hermippus were shut up there. And Hermippus besought everyone that went in, that they would entreat Pa'al with him. But they that went in saw Hermocrates and Nympha, how they rejoiced greatly at the raising up of Dion, and distributed victuals and money unto the widows for his recovery.

And they beheld Hermippus their son in the state of this second affliction, and how he took hold on the feet of everyone, and on the feet of his parents also, and prayed to them, as one of the strangers, that he might be healed. And his parents were troubled, and lamented to everyone that came in, so that some said: Wherefore do these weep? for Dion is arisen. But Hermocrates possessed goods . . . and brought the value of the goods and took it and distributed it.

And Hermocrates, troubled in mind and desiring that they might be satisfied, said: Brethren, let us leave the food ... and occupy ourselves ... Hermocrates. And immediately Nympha cried out in great affliction unto Pa'al ... they said: Nympha, Hermocrates calls upon Elohiym that your son Hermippus may see and cease to grieve, for he has resisted Mashiach and his minister. But they and Pa'al prayed to Elohiym.

And when Hermippus recovered his sight, he turned himself to his mother Nympha, and said to her: Pa'al came unto me and laid his hand upon me while I wept, and in that hour, I saw all things clearly.

And she took his hand and led him unto the widows and Pa'al. But while Pa'al wept bitterly, Hermippus gave thanks, saying unto them: Everyone that believes, shall . . .

A leaf gone.

. . . concord and peace . . . Amen.

And when Pa'al had confirmed the brethren that were in Myra, he departed unto Sidon.

When he departed from Myra.

4 Now when Pa'al was departed from Myra and would go unto Sidon there was great sadness of the brethren that were in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Mashiach; so that some from Perga followed Pa'al, namely Thrasymachus and Cleon with their wives Aline and Chrysa, Cleon's wife. And on the way they nourished Pa'al. And they were eating their bread under a tree. And as he was about to say *Amen*, there came

(five lines broken: the words 'the brethren' and 'idol' occur)

... table of devils ... he dies therefore, but every one that believes on Yahusha HaMashiach who has saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near unto the table

(three lines broken. 'Idol' occurs)

... stood ... a mighty idol. And an old man ... stood up among them, saying unto them: You men, wait a little and see what befalls the priests which would draw near unto our Elohiym: for verily when our fellow-citizen Charinus hearkened and would ... against the Elohiym, there he died and his father. And thereupon died Xanthus also, Chrysa, and Hermocrates die, sick of the dropsy, and his wife Nympha.

Two leaves at least gone.

(Pa'al is speaking) ... after the manner of strange men. Wherefore presume you to do that which is not seemly? Or have you not heard of that which came to pass, which Elohiym brought upon Cedom and Gomorrah, because they robbed ... after the manner of strangers and of women? Elohiym did not ... them but cast them down into She'ol. Now therefore we are not men of this fashion that you say, nor such as you think, but we are preachers of the living Elohiym and his Beloved. But that you may not marvel, understand ... the miracles which bear witness for us.

But they hearkened not unto him but took the men and put them into the temple of Apollo, to keep them until the morrow, whereon they

assembled the whole city. And many and costly were the victuals which they gave them.

But Pa'al, who was fasting now the third day, testified all the night long, being troubled, and smote his face and said: O Elohiym, look down upon their threats and suffer us not to slide, and let not our adversaries cast us down, but save us and bring down quickly your righteousness upon us.

And as Pa'al cast himself down with the brethren, Thrasymachus and Cleon, then the temple fell ... so that they that belonged to the temple and the magistrates that were set over it ... others of them in the ... for (the one part) fell down fell down ... round-about in the midst of the two parts. And they went in and beheld what had happened and marveled that ... in their ... and that the ... rejoiced over the falling of the temple.

And they cried out, saying: Verily these are the works of the men of a mighty Elohiym! And they departed and proclaimed in the city: Apollo the Elohiym of the Sidonians is fallen, and the half of his temple. And all the dwellers in the city ran to the temple and saw Pa'al and them that were with him, how they wept at this temptation, that they were made a spectacle for all men. But the multitude cried out: Bring them into the theatre. And the magistrates came to fetch them; and they groaned bitterly with one soul.

About two leaves gone.

... (*Pa'al speaking*) through me. Consider ...

(nine lines much broken, 'the way of life (conversation) of Christ', 'not in the faith', occur)

... Egyptians ... and they ... But the multitude ... and followed after Pa'al, crying: Praised be the Elohiym ... who has sent Pa'al ... that we should not ... of death. But Theudes ... and prayed at Pa'al's feet and embraced his feet, that he should give him the seal in the Lord. But he commanded them to go to Tyre ... in health (*or farewell*), and they put Pa'al (in a ship?) and went with him.

When he departed out of Sidon and would go unto Tyre.

5 Now when Pa'al was entered unto Tyre there came a multitude of Yahudiyim ... into him. These ... and they heard the mighty works ... They

marveled ... Amphion ... saying ... in ... Chrysippus ... devil with him ... many ...

When Pa'al came ... he said: He ... Elohiym and will not be an evil ruach ... in Amphion ... through the evil ruach ... without anyone's having ... she said to him: Save me so that I die not. And while the multitude ... then arose the other evil ruach ... And forthwith the devils fled away. And when the multitude saw this, by the power of Elohiym, they praised him who had given such power unto Pa'al. And there was there one by name... Rimus, who had a son born to him which was dumb.

On the next page is a proper name, Lix (or perhaps Kilix, a Cilician), and later the words, 'I preach the good tidings of the Saviour ... SonofGod'.

On the next page. Lix perhaps occurs again, and 'Moses'.

The next begins: for that which we say cometh to pass forthwith. Behold we will bring him hither unto thee that he may ... thee, to hear the truth of your ...

Next page. On Elohiym whose desire is come to pass in him, this is the wise manthe Father and he has sent Yahusha HaMashiach.

Next page, turned toward the East. Moses . . .

...in Syria in Cyrene

Again I say unto you ...I, that do the works . . .

that a man is not justified by the Law, but that he is justified by the works of righteousness, and he . . .

Next page has the words 'liberty', 'and the yoke', 'all flesh'; and, 'and every one confess that Yahusha HaMashiach is the glory of the Father'.

Next page, lower part: is not water in him, but ...being water, I am not hungry but I am thirsty; I am not but not to ... to suffer them, to be (devoured) by wild beasts, not to be able ... from the earth, but not to suffer them to be burnt by the fire, are these things of the present age testified, he which was a persecutor . . .

Next page, lower part, (Cle)anthes. the law of Elohiym which is called ... who walketh here before them, has he not followed us throughout all the cities ...And when ... he turned himself toward the East after this (after two lines) such words, neither preacheth he as you preachest them, O Pa'al, that you mayest not ...

Next page begins: You art in the presence (sight, face) of Jerusalem, but I trust in the Lord that you wilt . . .

The name 'Saul' is almost certain some lines later.

Next page begins: whom they crucified.

And at the end: raised up our flesh.

Next page, 7th line, For since the day when ... persecuted the apostles which were (with me? se. Peter) out of Jerusalem, I hid myself that I might have comfort, and we nourish them which stand, through the word according to the promise (?) of his grace. I have fallen into many troubles and have subjected myself to the law, as for your sakes. But thought by night and by day in my trouble on Yahusha HaMashiach, waiting for him as a lamb ... when they crucified him he did not ...did not resist ... was not troubled.

The above may be a speech of Peter. We have seen some indication that Pa'al is now at Jerusalem, and the conjecture is that a dialogue between him and Peter occurred in this place.

The next page undoubtedly mentions Peter.

Line 1 has 'Pa'al', line 3, 'twelve (?) shepherds'.

Line 5, through Pa'al. But ... was troubled because of the questioning (examination) that (was come) upon Peter and he cried out, saying: Verily, Elohiym is one, and there is no Elohiym beside him: one also is Yahusha HaMashiach his Son, whom we ...this, whom you preachest, did we crucify, whom expect in great glory, but you say that he is Elohiym and Judge of the living and the dead, the King of the ages, for the in the form of man.

VI

Pa'al is condemned to the mines in an unknown place. Longinus and Firmilla have a daughter, Frontina, who is to be thrown down from a rock, and Pa'al with her. It is my distinct opinion that Fontina is already dead: her body is to be thus contumeliously treated because she has become a Christian.

The upper part of the page has Longinus twice in lines 1, 2; 'Pa'al' in 1.7. Then:

For since ... the mine, there has not ...nothing good has befallen mine house. And he advised that the men which were to throw Frontina down, should throw down Pa'al also with her, alive. Now Pa'al knew these things, but he worked fasting, in great cheerfulness, for two days with the prisoners. They commanded that on the third day the men ... should bring forth Frontina: and the whole city followed after her. And Firmilla and Longinus lamented and the soldiers ...But the prisoners carried the bed (bier). And when Pa'al saw the great mourning with the daughter and eight ...

Next page, line 8. Pa'al alive with the daughter. But when Pa'al had taken the daughter in his arms, he groaned unto the Lord Yahusha HaMashiach because of the sorrow of Firmilla, and cast himself on his knees in the mire ... praying for Frontina with her in one (a) prayer. In that hour Frontina rose up. And the whole multitude was afraid, and fled. Pa'al took the hand of the daughter and led her through the city unto the house of Longinus, and the whole multitude said with one voice: Elohiym is one, who has made heaven and earth, who has granted the life of the daughter in the presence of Pa'al ...a loaf. and he gave thanks to him.

Some lines later.

to Philippi (?).

VII

When he was departed from ...and would go .

Now when Pa'al was come to Philippi ...he entered into the house of ... and there was great joy (among the brethren) and to every one.

On the following page begins the episode of the correspondence with the Corinthians, which was circulated separately in Syriac, Latin, and Armenian, and found a place in the Syriac collection of Pa'aline epistles (and is commented on with the rest by Ephraem the Syrian), and in the Armenian Bible. We have it in (a) many Armenian MSS., (b) in Ephraem's commentary-only extant in Armenian, (c) in three Latin MSS., at Milan, Laon, and Paris: as well as in the Coptic MS., which is here less fragmentary than in the preceding pages.

We begin with a short narrative, introducing the letter of the Corinthians to Pa'al; then follows another short piece of narrative, extant in Armenian

only; then Pa'al's reply, commonly called the 'Third Epistle to the Corinthians'.

There are various phrases and whole sentences, especially in the Armenian and the Milan MS. of the Latin, which are absent from the Coptic and the Laon MS. and are regarded, rightly, as interpolations.

These will be distinguished by small capitals.

The page of the Coptic MS. on which the correspondence begins is fragmentary at the beginning.

1.1. the lawless one

1.2. the reward. They ... in

1.3. a prayer ... every

1.4. one, and every one (?)

1.6. Pa'al ... again (or together).

1.7. prayed that a messenger be sent to Philippi. For the Corinthians were in great trouble concerning Pa'al, that he would depart out of the world, before it was time. For there were certain men come to Corinth, Simon and Cleobius, saying: There is no resurrection of the flesh, but that of the spirit only: and that the body of man is not the creation of Elohiym; and also concerning the world, that Elohiym did not create it, and that Elohiym knoweth not the world, and that Yahusha HaMashiach was not crucified, but it was an appearance (i.e. but only in appearance), and that he was not born of Mary, nor of the seed of David. And in a word, there were many things which they had taught in Corinth, deceiving many other men, (and deceiving also) themselves. When therefore the Corinthians heard that Pa'al was at Philippi, they sent a letter unto Pa'al to Macedonia by Threptus and Eutyclus the deacons. And the letter was after this manner.

I. 1 Stephanus and the elders (presbyters) that are with him, even Daphnus and Eubulus and Theophilus and Zenon, unto Pa'al THEIR BROTHER ETERNAL greeting in the Lord.

2 There have come unto Corinth two men, Simon and Cleobius, which are overthrowing the faith of many with evil (CORRUPT) words, 3 which do you prove AND EXAMINE: 4 for we have never heard such words from thee nor from the other apostles: 5 but all that we have received from thee or from them, that do we hold fast. 6 Since therefore the Lord

has had mercy on us, that while you art still in the flesh we may hear these things again from thee, 7 if it be possible, either come unto us or write unto us. 8 For we believe, according as it has been revealed unto Theonoe, that the Lord has delivered thee out of the hand of the lawless one (enemy, Laon).

9 Now the things which these men say and teach are these: 10 They say that we must not use the prophets, 11 and that Elohiym is not Almighty, 12 and that there shall be no resurrection of the flesh, 13 and that man was not made by Elohiym, 14 and that Christ came not down (is not come, Copt.) in the flesh, neither was born of Mary, 15 and that the world is not of Elohiym, but of the angels.

16 Wherefore, brother, WE PRAY THEE use all diligence to come unto us, that the church of the Corinthians may remain without offence, and the madness of these men may be made plain. Farewell ALWAYS in the Lord.

II. 1 The deacons Threptus and Eutyches brought the letter unto Philippi, 2 so that Pa'al received it, being in bonds because of Stratonice the wife of Apollophanes, AND HE FORGAT HIS BONDS, and was sore afflicted, 3 and cried out, saying: It were better for me to die and to be with the Lord, than to continue in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble cometh upon trouble. 4 And over and above this so great affliction I am in bonds and behold these evils whereby the devices of Satan are accomplished. (4 Harnack: may not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake (?) of men.) 5 Pa'al therefore, in great affliction, wrote a letter, answering thus:

III.1 Pa'al, a prisoner of Yahusha HaMashiach, unto the brethren which are in Corinth, greeting.

2 Being in the midst of many tribulations, I marvel not if the teachings of the evil one run abroad apace. 3 For my Lord Yahusha HaMashiach will hasten his coming, and will set at nought (no longer endure the insolence of) them that falsify his words.

4 For I delivered unto you in the beginning the things which I received of the HOLY apostles which were before me, who were at all times with Yahusha HaMashiach: 5 namely, that our Lord Yahusha HaMashiach was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH, the Holy Ghost being sent forth from heaven from the Father

unto her BY THE ANGEL GABRIEL, 6 that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, like as he has shown to us in himself for an ensample. 7 And because man was formed by his Father, 8 therefore was he sought when he was lost, that he might be quickened by adoption. 9 For to this end did Elohiym Almighty who made heaven and earth first send the prophets unto the Yahudiym, that they might be drawn away from their sins. 10 For he designed to save the house of Israel: therefore he conferred a portion of the spirit of Christ upon the prophets and sent them unto the Yahudiym first (or unto the first Yahudiym), and they proclaimed the true worship of Elohiym for a long space of time. 11 But the prince of iniquity, desiring to be Elohiym, laid hands on them and slew them (banished them from Elohiym, Laon MS.), and bound all flesh by evil lusts (AND THE END OF THE WORLD BY JUDGEMENT DREW NEAR).

12 But Elohiym Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, 13 and sent his spirit into Mary IN GALILEE, [14 Milan MS. and Arm.: WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD,] 15 that by that flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. 16 For by his own body Yahusha HaMashiach saved all flesh [AND RESTORED IT UNTO LIFE], 17 that he might show forth the temple of righteousness in his body. 18 In whom (or whereby) we are saved (Milan, Paris: in whom if we believe we are set free).

19 They therefore (Paris MS.; Arm. has: Know therefore that. Laon has: They therefore who agree with them) are not children of righteousness but children of wrath who reject the wisdom (providence?) of Elohiym, saying that the heaven and the earth and all that are in them are not the work of Elohiym. 20 THEY THEREFORE ARE CHILDREN OF WRATH, for cursed are they, following the teaching of the serpent, 21 whom do you drive out from you and flee from their doctrine. [Arm., Milan, Paris: 22 FOR YOU ARE NOT CHILDREN OF DISOBEDIENCE, BUT OF THE WELL-BELOVED CHURCH. 23 THEREFORE IS THE TIME OF THE RESURRECTION PROCLAIMED UNTO ALL.]

24 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection UNTO LIFE, BUT UNTO JUDGEMENT, 25 because they believe not in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING, 26 for they know not, O Corinthians, the seeds of wheat or of other seeds (grain), how they are cast bare into the earth and are corrupted and rise again by the will of Elohiym with bodies, and clothed. 27 And not only that [body] which is cast in riseth again, but manifold more blessing itself [i.e. fertile and prospering]. 28 And if we must not take an example from seeds ONLY, BUT FROM MORE NOBLE BODIES, 29 you know how Jonas the son of Amathi, when he would not preach to them of Nineve, BUT FLED, was swallowed by the sea-monster; 30 and after three days and three nights Elohiym heard the prayer of Jonas out of the lowest hell, and no part of him was consumed, not even an hair nor an eyelash. 31 How much more, O YOU OF LITTLE FAITH, shall he raise up you that have believed in Christ Jesus, like as he himself arose. 32 Likewise also a dead man was cast upon the bones of the prophet Helisaetis by the children of Israel, and he arose, both body and soul and bones and spirit (Laon: arose in his body); how much more shall you which have been cast upon the body and bones and spirit of the Lord [Milan, Paris: how much more, O you of little faith, shall you which have been cast on him] arise again in that day having your flesh whole, EVEN AS HE AROSE? [33 Arm., Milan, Paris: LIKEWISE ALSO CONCERNING THE PROPHET HELIAS: HE RAISED UP THE WIDOW'S SON FROM DEATH: HOW MUCH MORE SHALL THE LORD JESUS RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR HE HAS SHOWED US AN ENSAMPLE IN HIS OWN BODY.]

34 If, then, you receive any other doctrine, ELOHIYM SHALL BE WITNESS AGAINST YOU; AND let no man trouble me, 35 for I bear these bonds that I may win Christ, and I therefore bear his marks in my body that I may attain unto the resurrection of the dead. 86 And whoso receives (abides in) the rule which he has received by the blessed prophets and the holy gospel, shall receive a recompense from the Lord, AND WHEN HE RISETH FROM THE DEAD SHALL OBTAIN ETERNAL LIFE. 37 But whoso transgresses these things, with him is the fire, and with them that walk in like manner (Milan, Paris: with them that go before in the same way, WHO ARE MEN WITHOUT ELOHIYM), 38 which are a generation of vipers, 39 whom do you reject

in the power of the Lord, 40 and peace, GRACE, AND LOVE shall be with you.

[Laon adds: This I found in an old book, entitled the third to the Corinthians, though it is not in the Canon.]

VIII

AT EPHESUS

This episode is not traceable in the Coptic MS. but it undoubtedly formed part of the Acts, though its place is uncertain. It is preserved in an allusion by Hippolytus (early third century) and in an abstract by Nicephorus Callisti (fourteenth century) in his Ecclesiastical history (ii. 25). There is also a sentence in the Acts of Titus:

‘They departed from Crete and came to Asia: and at Ephesus twelve thousand believed at the teaching of the holy Pa’al: there also he fought with beasts, being thrown to a lion.’

HIPPOLYTUS in his Commentary on Daniel, iii. 29, says:

For if we believe that when Pa’al was condemned to the beasts the lion that was set upon him lay down at his feet and licked him, how shall we not believe that which happened in the case of Daniel?

NICEPHORUS:

Now they who drew up the travels of Pa’al have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Pa’al used liberty of speech, and he (Hieronymus) said that he (Pa’al) was able to speak well, but that this was not the time for such words. But the people of the city, fiercely enraged, put Pa’al’s feet into irons, and shut him up in the prison, till he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And by Elohiym’s power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Pa’al, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism, and returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.

A lion, then, of huge size and unmatched strength was let loose upon him, and it ran to him in the stadium and lay down at his feet. And when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture a violent and vast hailstorm poured down all at once with a great rush, and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the Elohiym of Pa'al and received the baptism of salvation. But the lion escaped to the mountains.

And thence Pa'al sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem.

Now it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts: for it is not permitted to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus: for we know that not every one writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.

Hippolytus is a voucher for the early date of the story, and Nicephorus for its source. It will be recognized, moreover, at once as being quite in the manner of our author. The anger of the Ephesians, it cannot be doubted, was roused by Pa'al's preaching of continence, to which Eubula and Artemilla had become converts. The episode is really little more than a repetition of Thecla, with Pa'al for the principal figure.

IX

FRAGMENTS: SCENES OF FAREWELL

(Pa'al speaking) ...thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations which shall come upon me with patience. But they were sorrowful, and fasted. And Cleobius was in the Spirit and said unto them: Brethren, (the Lord) will suffer Pa'al to fulfil every dispensation and thereafter will suffer him to go up (to Jerusalem). But thereafter shall be ... in much instruction and knowledge and sowing of the word, so that

men shall envy him, and so he shall depart out of this world. But when Pa'al and the brethren heard this, they lifted up their voices, saying:

Next page, first extant line, 'beheld'. Second, 'shall say'. Third, But the Spirit came upon Myrte so that she said unto them: Brethren ...and look upon this sign, that you ...For Pa'al the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall ... of the Lord Yahusha HaMashiach come ... a great grace is ...at Rome. And this is the manner wherein the Spirit spake unto Myrte. And every one took the bread, and they were in joy, according to the custom of the fast, through ... and the psalms of David and ... he rejoiced.

On the next page the only significant words are 'to Rome'; 'the brethren'; 'grieved'; 'took the bread'; 'praised the Lord'; 'were very sorrowful'.

The next has ends of lines: 'the Lord'; 'risen'; 'Jesus'; 'Pa'al said to him'. The last is 'he (or they) greeted'.

Two more pages have nothing of moment. The next is concerned with the Martyrdom.

X

THE MARTYRDOM

This, preserved separately to be read on the day of Commemoration, exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic, Slavonic, besides fragments in our Coptic MS.

I. Now there were awaiting Pa'al at Rome Luke from Galatia (Gaul, Gk.) and Titus from Dalmatia: whom when Pa'al saw he was glad: and hired a grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumour throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Pa'al, he sat in a high window and listened to him teaching the word of Elohiym. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

But Pa'al perceiving it by the spirit said: Men and brethren, the evil one has gained occasion to tempt you: go out of the house and you shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Pa'al said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Yahusha HaMashiach, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

II. But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest you? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthroweth all kingdoms and he alone shall be for ever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art you also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urion the Cappadocian, and Festus the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented them, whom he loved much, and commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

III. And among many others Pa'al also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: You that art the great king's man, but my prisoner, how thoughtt you well to come by stealth into the government of the Romans and levy soldiers out of my province? But Pa'al, filled with the Holy Ghost, said before them all: O Caesar, not only out of your province do we levy soldiers, but out of the whole world. For so has it been ordained unto us, that no man should be refused who wishes to serve my king. And if it like thee also to serve him (Lat. you wilt

not repent thereof: but think not that the wealth, &c., which seems better), it is not wealth nor the splendour that is now in this life that shall save thee; but if you submit and entreat him, you shall be saved; for in one day (or one day) he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Pa'al to be beheaded after the law of the Romans.

But Pa'al kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

Nero therefore went on (was) (perhaps add 'raging') in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried It suffices, Caesar! for the men are our own! you destroys the strength of the Romans! Then at that he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn thoroughly concerning them.

IV. Then was Pa'al brought unto him after the decree; and he abode by his word that he should be beheaded. And Pa'al said: Caesar, it is not for a little space that I live unto my king; and if you behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Yahusha HaMashiach, who cometh to judge the world.

But Longus and Cestus said unto Pa'al: Whence have you this king, that you believe in him and will not change your mind, even unto death? And Pa'al communicated unto them the word and said: You men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve not, as you suppose, a king that cometh from the earth, but from heaven, even the living Elohiym, who because of the iniquities that are done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live for ever when he cometh to burn the world and purge it thoroughly. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living Elohiym: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live unto Elohiym and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto him: How then shall we live when you art beheaded?

V. And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Pa'al were already beheaded; and they found him yet alive. And

he called them to him and said: Believe on the living Elohiym, which raises me and all them that believe on him from the dead. And they said: We go now unto Nero; but when you diest and risest again, then will we believe on your Elohiym. And as Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and you shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

Then Pa'al stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marveled and glorified Elohiym which had given such glory unto Pa'al: and they went and told Caesar what was done.

VI. And when he heard it, while he marveled long and was in perplexity, Pa'al came about the ninth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Pa'al, the soldier of Elohiym, am not dead, but live in my Elohiym. But unto thee shall many evils befall and great punishment, you wretched man, because you hast shed unjustly the blood of the righteous, not many days hence. And having so said Pa'al departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

VII. And as Pa'al charged them, Longus and Cestus the centurion went early in the morning and approached with fear unto the grave of Pa'al. And when they were come thither they saw two men praying, and Pa'al betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life, that you may give it unto us, as Pa'al promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the Elohiym and Father of our Lord Yahusha HaMashiach (Copt. and glorified the Lord Yahusha HaMashiach and all the saints).

Unto whom be glory world without end. Amen.