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DOCUMENTS

A COPTIC SERMON ATTRIBUTED TO ST ATHANASIUS.

THE following sermon, attributed to St Athanasius, is found in a manuscript (M 595) belonging to the Pierpont Morgan Library, New York¹, where it occupies folios, 100^v-108^r. The manuscript is in good condition and consists of 148 parchment folios, 355 × 275 mm., which are still contained in the original binding. There are two columns to the page of 33-35 lines each, with an average of 12 letters to the line. It is written in a good hand in the Sahidic dialect of the Coptic language, with occasional Fayyumic or Bohairic forms. Formerly it belonged to the Monastery of the Archangel Michael at Hamouli on the southern border of the province of Fayyum. It is dated A.D. 855 and is a synaxary, containing ten treatises.

So far as is known no other copy of this sermon exists in Coptic or any other language. The work itself has all the marks of having been composed in Coptic. The Biblical quotations and allusions appear to have been made freely from memory. The work is hard to date from internal evidence. The references to the equality of the Son with the Father presuppose the Arian controversy and those to the Holy Spirit are possibly due to the Macedonian. The mention of the Manichees suggests the fourth century when they were a menace to the Egyptian Church. It has not been possible to determine who the heretics were who claim that the Son is better or more merciful than the Father. There is consequently no *a priori* reason for supposing that St Athanasius is not the author, for there is good reason for believing that he knew Coptic², and in addition to this sermon, there are a number of others found only in Coptic attributed to him. Not until these have been edited and compared, not only with each other, but with the Greek homilies as well, will it be possible to have any standard by which to judge of their authenticity.

It seems probable that the discourse was meant either for Good

¹ A facsimile of the manuscript has been published in *Bybliothecae Pierpont Morgan Codices Coptici Photographice Expressi*. Tomus XLIII. Romae. A.D. MCMXXII.

² See *S. Athanase Écrivain Copte* par L. Th. Lefort in *Le Muséon*. Vol. 46.

Friday or Holy Saturday. If it were not for the mention of the day of great joy, it would certainly seem to be a Good Friday discourse. As the resurrection is not mentioned, it is obviously not an Easter sermon, but might come very appropriately on the day before, which was already at that time celebrated with great pomp.

The Coptic text printed here has been emended in various places, the manuscript reading being found in the footnotes. It has also been edited both as to punctuation and diacritical lines³.

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³ I am indebted to Dr W. E. Crum or his gracious kindness in reading through the text and allowing me to make use of his valuable suggestions; to Professor Robert P. Casey and Dr Edward R. Hardy jr. for their generous help with the introduction and translation.

M. 595
f. 100^{va}

οὐμελῖα πτεαπαθασιος παρχιεπισκοπος πρακοτε ετβεπ-
ρισε απεχριστος ινσοys αγω ετβεοοτε απμαπτηραп: ρηογειρνηп
πτεппоyte · ραμнп:

ογпoσ пaп ne пeйшa απooy αγω ογпoσ ne пeγсωoγρ epoyп:
сωoγρ тнртп пeтжoope εβολ πteпkaρ πtetпсωoγρ epoyп eпeйzooy
пpашe ρioγpот пpнт же epешнpe απпoyte kaлeи απωтп eтeγ-
шeлeет eтoγaαb eтeтaй тe тkaθoλιkη eкkλнcιa · aпoп ρωoп
пeγρaλ тпkaлeи απωтп же aρωb пaм coйтe · aмнйтп epoyп
eтшeлeет: απpшoпe пoe птф απapθeпoc псoσ | пaй eтeмaппeρ
f. 100^{vb} ρппeγλaмпaс aппeγaтcioп · koсмeи απωтп ρioγp αγω ρиboλ
aмωтп πtetпeи epoyп eтшeлeет:

пpαμaο απaтe aп ne тпkaлeи απoooy aλλa тпkaлeи oп
ппpнke · пpooyт απaтe aп ne тпkaлeи απoooy aλλa тпkaлeи
oп ппkepioмe · пpепoпoyωм aп eγжaρa пeтoγпakaay ρapωтп
aλλa ρeптpoфн¹ απпeγмaтikoп пeтoγпakaay ρapωтп eтpe-
tetпжeи εβολ пpнтoγ · пpепмaсe aп eγcaпaшт пeтoγпakaay
ρapωтп aλλa псωмa ппcoyс пeχpισтoс пeтoγпakaay ρapωтп ·
f. 101^{ra} пoγиpп aп eγмeρ απптжacιpнт | ne тппaсω εβολ пpнтγ aλλa
пeспoγ ппcoyс пeχpισтoс ne тппaсooγ ρaппoтнpioп eтoγaαb ·
пpепpγaпн aп пжω απpепчopoc πteпkoсмoc ne тппaсωтaм
epooγ aλλa тkиoapa пaγeиz тe тппaжω epωтп пpнтe ппeс-
pγмпoc απпeсψaλмoc eтoγaαb · пoγсфпoγчe² aп eγжaρa пe
тппaшωλaм epoy aλλa пшoγpнпe απeиoт eтeтeθγcιa απeγшнpe
тe птoγ ne тппaшωλaм epoy · пoγпeмфioс πteпkoсмoc aп
eшaγмoγ пeтkaлeи απωтп aλλa пжoeис απтнpγ пeтoпρ пoγoeиш

¹ MS ρптpoфн.

² MS пoγсфпoγчe.

M. 595
f. 100^{va}

A sermon of St Athanasius, Archbishop of Alexandria, on the sufferings of Christ Jesus and on fear of the judgement-place. In the peace of God. Amen.

This festival to-day and its service is for us a major one. Assemble all you mighty of the earth that you may come to worship on this day of joy and hearty gladness, because the Son of God calls you to His holy bride, the Catholic Church. We ourselves, His servants, call you because everything is prepared. Come within to the bride! Do not be like the five foolish virgins, | those who had no oil in their lamps or f. 100^{vb} their vessels. Prepare yourselves inwardly and outwardly to go in to the bride.

Not only the rich do we invite, but we also invite the poor. Not only men do we invite, but we also invite women. No defiled food will be offered you, but spiritual food will be offered you to partake of. No fatted calves will be offered you, but the Body of Jesus Christ will be offered you. No intoxicating wine | shall we drink, but the Blood of f. 101^{ra} Jesus Christ shall we drink from the holy cup. No delights of songs or worldly choruses shall we hear, but on the harp of David shall we play for you its hymns and holy psalms. No profane odour shall we smell, but the incense of the Father, which is the sacrifice of His Son, shall we indeed smell. No mortal bridegroom of the world calls you, but the Lord of all Who lives for ever. No bride who will be idle is this bride,

but | the holy Church. No fading crowns shall we wear, but the crowns f. 101^{rβ}
of this bride which never fade.

Let them not be indifferent, but let them hasten to meet those within. Do not clothe yourselves in dirty clothing, if you would enter the bridal chamber ; because others have come to this place and the Bridegroom has cast them out because He did not find wedding garments upon them. The gifts which you brought for the bride were given to others who are in this place. Another one has the Bridegroom cast out because he did not find a gift in his hand ; He cast him out of the bridal chamber because there was no garment to clothe him.

When you | go into the house of the Bridegroom Christ, do not do f. 101^{va}
evil to the wife of thy neighbour, neither look upon her with lust ; because the Bridegroom cast the two elders out of this place because they were found doing evil to Susanna, the wife of Joakim. When you see your companions, do not speak about them slanderously, neither in scornful speech ; because the Bridegroom was angry with the friends of Job because they spoke about him slanderously and with evil reports. When you see the riches of this bride, do not desire to steal from her those things which lie within ; because the Bridegroom | found Achan f. 101^{vβ}
who had stolen from the dedicated things in Jericho and put him to death. These are the commandments which we will keep in the Church, the bride of the Lamb, in order that the Bridegroom Christ may rejoice over us and say to each one of us : ‘ Since thou hast been faithful in a few things, I shall appoint thee over many. Enter into the joy of thy Lord.’ Before all, then, let us beseech God to send down upon us the Holy Spirit to supply us with speech and to open the heart of each one of us that we may keep the commandments of | God and of His only- f. 102^{ra}
begotten Son, Jesus Christ our Lord.

Again I hear our complete faith in Genesis, the first book of the creation of the heaven and the earth, when the Father says to His Son : ‘ Let Us make man according to Our image and according to Our likeness.’ And so it was. Behold, moreover, we have known that the Father and the Son and the Holy Spirit are this one image. In regard to this the Saviour said to His disciples in the holy Gospel : ‘ Who hath seen Me hath seen My Father.’ For again as is the glory of the Father, so is the glory of the Son ; and as is the authority | of the Father, so is f. 102^{rβ}
the authority of the Son. He has given Him authority over all. And again, on the other hand, as is the goodness of the Father, so is the

goodness of the Son towards His creation. Where, then, are these heretics, these who say that the Son is better than the Father? But we, may it not happen to us to deceive and speak in this manner! But I shall tell you truly that as is the goodness of the Father, so again is the goodness of the Son; and again as is the mercy of the Son, so is the mercy of the Father.

Hear Him in this same book | Genesis. When the Father created f. 102^{va} Adam, the Son was His Companion in working with Him in the creation. The Father saw that Adam was alone in the world. He saw that he had no one to comfort him with speech and no one to help him in anything. But thus He had mercy in His goodness and loving-kindness and said to His Son: 'It is not good for man to remain alone. Let Us make a helpmeet for him.' And so the Father took a rib from the bones of Adam and made Eve from it.

Behold, again, the goodness of God when Cain killed Abel his brother. He put a sign upon him in order that no one might kill him, because perhaps | He will repent and forgive him. Behold, again, the goodness f. 102^{vb} of the Father when He brought the flood upon the world and destroyed all flesh on account of their wrongs and lawlessness. And when He saw the flesh of man abandoned and dead, He said: 'I have repented that I destroyed the earth.' Behold, again, the goodness of God when Moses besought Him: 'If I have found favour in Thy sight, reveal Thyself to me that I may see Thee.' Behold, He came down upon Mount Sinai and stood and revealed to him the appearance of His glory—a God Who obeyed a man; a Lord Who comforts His servant.

Behold, | indeed, we have known that the Father and the Son and f. 103^{ra} the Holy Spirit are good and long-suffering of sins. After all these things, when the Father saw that the world was perishing, He had mercy upon us and gave us His only-begotten Son, Who redeemed us from our sins. For as our Saviour in His goodness wept over Lazarus in Bethany, so on the other hand again did the Father grieve over Adam when his body was buried under the earth. He spoke with him in His pitying voice: 'O Adam, what is this which thou hast done? Hast thou kept the commandments? Thou wilt not go down to death, but thy grief shall I turn for thee to joy, and I shall restore thee to thy former state once more.'

| Hear again this great compassion of the Father when the Jews pre- f. 103^{rb} pared the wood of the cross and Pilate sat judging His beloved Son. For on the day when the Jews assembled to crucify the Son of God the whole creation was disturbed. For what day is full of grief and groaning

- րիաշարօմ եւմնէի քըօօյ իտառնօմօս իօօյճա՛ի ցօօյջ եղլա-
 տօս եյշօ քմօս յէ քշիրէ իօօսնֆ իտառնի՛ց իշիտօրէի անից
 քառ եօ՛ղ իտիտարօյ քմօց · աշօ իտերէնլատօս քաշ յէ աշօղիֆէ
 քմօց ետննի՛ց աշօն քըօյն եպերէտօրիօն աշօյա՛յէ քիփնօցս
 եյշօ քմօս յէ եւս քըթօնօս տիր՛ց իփօյճա՛ի աշօօյջ քըրա՛ի
 f. 103^{va} քաօ՛ի ետննի՛ք¹ | ետրա՛նի եօ՛ղ իտատառ քըրա՛ի եպըջօւք իսօստար-
 րօյ քմօռ · անօք քէք քսօօյն յէ քիքր լաաշ իքօն եյքիքա
 քիքօյ աշօ քօյօշ քնառ եօ՛ղ · ալլա եշօ իտօք ղիօյմէ քէ
 քշիրէ քիքօյտէ եյշանի՛ք ետմնէ քիքնա մարէքմիտօյտէ
 տօյշօք ղիտէմնէ քիքօյքա ղիքըջօւք: իտօց ճէ քիքօյօշօն
 քիքլատօս իօյշօյէ իօյօտ քատաթէ իտանսա՛իս քէքօփնիս քէք-
 փնէյէ ղարօց յէ իթէ իօյսօօյ եաշի՛ց քոնօց աշօ իթէ իօյ-
 ղիօն եյք քն իտէքսմն քիքմնօ եօ՛ղ քիքտօնէ քմօց · տա՛ի տէ
 օէ քիքօյօն քրօց ղիքօթնիօ: իլատօս ճէ աշօյքքաքէ
 f. 103^{vb} ետրէքօրք քիքնա իսօտա՛մօ իօյտարօս:

- իտէքօյ աշօն իշտօրի՛ք իշօքէ ղիտմնէ քիքառ · քըքիօյ-
 ճա՛ի տառ քրտօյ իքէքիքիքէ² իքօյք · քըքէօյա քօնէ իօյ-
 սփօքքօս ետրէքառք իքա՛ք ղիօնէ · քըքէօյա ղմօօս եյշօք իօյ-
 լօքքն · քըքէքնօյէ ղմօօս եյսօնէ իքէքիօն · քըքէօյա իշօն
 իօյքնօմ իշօնէ եյքէք իսօյք³ · քըքլաօս ինօմօս օշօ եօ՛ղ
 յէ օյնօն իշօ քառ քէ քօօյ · քննատարօյ քիքնա՛յէ իտիքօն
 քիքիտօրի՛ք քիքքթօնօս: աշօ իտէքօյ աշտառ քիքշիրէ
 f. 104^{ra} քիքօյտէ քրտի՛ց ղիքնա քիքքէքնօն · աշօ իքէքնա՛լ քըրա՛ի |
 քէքիօտ աշօյառօմ քիքէյէ լաաշ ճէ իշօյէ ալլա ճէքննա՛իս
 քէքօփնիս իշօք քաշ իտառ ինառքիքէքիօտ եյշօ քմօս յէ
 իտօք իքօէս քսօօյն քնառն · քսօօյն ինառօյէ · քնօնա՛յէ
 քմօյ քիքնօ եօ՛ղ · քնաշ եպէքմէյէ տիրօյ յէ քէքիքէ
 քմօօյ ղարօյ քնթօօյ · ետնա՛ի մարօյիշիքէ տիրօյ · քիք-
 տրաշիքէ քնօք · մարօյիտօրի՛ք տիրօյ իտատիշտօրի՛ք քնօք:
 ղօմօւօս ճաշէք քօփնէյէ ղարօց եյշօ քմօս յէ քըքիք ետ-
 տառ քիքօյ⁴ · տա՛նիքշիրէ իօյօտ ետօւք ինօյքքօր:

- f. 104^{rb} իլատօս ճէ աշօյա՛յէ քիքաշ եյշօ քմօս յէ եւս քրօմէ⁵ · |
 աի՛նց ետէքմնէ · օյ օէ քէ տէքիօշօ ետրաա՛ց քաշ: իտօօյ ճէ
 աշօն եօ՛ղ եյշօ քմօս յէ տարօյ քմօց: քէքէլատօս յէ
 օյ քէ քնթէ իտաա՛ց տաքնօ քաշ տաա՛ց եօ՛ղ: քէքաշ քաշ յէ
 եպէքնա՛ի քնթէ եպէքնա՛նց քն իքէքնա իսօտա՛ց ետօն: քէքաշ
 քաշ յէ ետէքնատարօյ քիքիքրօ: քէքաշ յէ քնտառ քրօ քիքաշ
 իսաքրօ քնսար: իլատօս ճէ աշօն իքէքէ եօ՛ղ ղիքէքսօյ ·
 աշտա՛ց ետօտօյ աշօ աշի՛ց քնա քիքքրօն · աշտարօյ

¹ MS ետննի.² MS քըքիքիքէ.³ MS adds եյշօնտօյքնօմ.⁴ MS ինննօյ.⁵ MS քրօ.

except the day when these lawless Jews assembled to Pilate, saying: 'The Son of Joseph Whom thou hast taken in surety, bring Him out to us that we may crucify Him'? And when Pilate saw that they pressed him about Him, he entered into the Praetorium and spoke with Jesus, saying: 'Behold, the whole nation of the Jews have assembled unto me in regard to Thee, that | I should deliver Thee and give Thee into their f. 103^{va} hands that they may crucify Thee. I, indeed, know that Thou hast not done anything worthy of death, and I wish to release Thee. But if Thou art in truth the Son of God, I will bring Thee before the judgement-seat and let Thy Deity free Thee from their midst, that Thou mayest be saved from their hands.' But He did not answer Pilate a single word, as Isaiah the prophet prophesied of Him: 'As a sheep they brought him to slay him, and as a lamb he raised not his voice before his shearer, so he did not open his mouth in his humility.' But Pilate commanded them to arrange the judgement-seat | and to prepare f. 103^{vb} a cross.

Immediately there was a great commotion in the midst of the earth. The Jews produced false witnesses; one prepared a sponge to fill with vinegar and gall; another sat sharpening a spear; others sat preparing nails; another plaited a crown of plaited work full of thorns. The lawless people cried out: 'To-day is a great festival for us. We shall crucify our enemy and kill Him Who disturbs our nation.' And forthwith they placed the Son of God at the judgement-seat of the procurator. He raised His eyes to | His Father. He sighed but made no f. 104^{ra} speech, but Jeremiah the prophet was His utterance before His Father, saying: 'Thou, O Lord, knowest My heart. Thou knowest my ways. Thou hast proved me in Thy Presence. Thou hast seen all their thoughts that they were evil towards me. On this account let them all be ashamed. Do not cause me to be ashamed. Let them all be confounded, that I may not be confounded.' Likewise David prophesies for him, saying: 'Save me from the mouth of the lion; my only son from the hand of these dogs.'

But Pilate spoke with them, saying: 'Behold the man! | I have f. 104^{rb} brought Him into your midst. What, indeed, do you wish me to do to Him?' But they cried out, saying: 'Crucify Him!' Pilate said: 'What sin hath He done, that I may chastise Him and release Him?' They said to him: 'Had not this man sinned, He would not have been brought to this place to be given into thy hand.' He said to them: 'Would you crucify your king?' They said: 'We have no king but king Caesar.' But Pilate made himself innocent of His blood. He gave Him into their hands and they took Him to the Place of the Skull

and crucified Him. They stripped Him of His garments and of His robe which clothed Him, and cast lots upon them.

But when the sun, the wise servant, saw the nakedness of | his Lord, f. 104^{va} he hastened and concealed his light half the day. He made darkness that these shameless ones might not look upon the nakedness of their Lord upon the cross. The Jews were running here and there rejoicing over what they were doing to Him. Forthwith one came with a nail and drove it through His right hand into the cross and it stuck out behind the wood. Another was driven into His left hand and it stuck out behind the wood. Another was driven into both of His feet. They crucified Him, and also two thieves with Him.

Behold, indeed, the Father as He looked upon His Son as they nailed Him to the wood of the cross. Behold the deep sorrow | of the Father f. 104^{vb} as His Son asked for a little water on the cross and they gave Him vinegar and gall. Behold the Father as the soldiers parted the clothing of His Son among them and cast lots upon His raiment. Behold the Father as the wicked thief derided Him upon the cross, saying: 'Unless Thou hadst sinned, they would not have brought Thee to this place.' Behold the Father when Pilate threatened His Son. Behold the Father when His Son bowed His head on this side and that and did not find a place to bend His head upon the cross, as He was about to give up the spirit. Behold the Father when He looked upon His Son as they pierced Him with a spear for our sins. Behold the Father when His Son gave His spirit into His hands for | the human race. All these f. 105^{ra} things were done to the Son of God and He endured in His goodness. The Father was deeply grieved when He saw His Son in all these sufferings which He endured in His goodness, but he did not destroy all His creation in a single hour. What man or beast or bird will ever see all these things being done to his offspring and him enduring them?

Behold, moreover, I have told you in all these instances that the Father is good and compassionate and mercifully forgives sins. For this grief occurred for the first time since the beginning when the Father grieved at the time when Adam died. This was the first tear-drop | f. 105^{rb} which came from the eyes of the Father, the name of which was mercy and repentance; for there would have been no repentance, unless on that day the Father had grieved over Adam. The second grief was when the Father grieved on the day that His Son was crucified upon the cross. The third time when the Father will grieve and be sorrowful is the day when heaven and earth will pass away and the elements dissolve; the day when the sun and the moon will withdraw to their place,

f. 105^{va} πσεαδερатору ρήμμα ἀπποῦτε: οὐοῖ ἀπτεπος πῖρωμε ἀπεροοῦ
 етѣмау кал тар пѣкаіос парѣоте псестωт пѣпѣунамис же
 псеосоуѣ ап же оу | петнашѡпе · еушапρμοос тар епѣнма
 πѣіοуρнтемωп шарепминше тирѣ рѣоте птетεуταзис ἄμιν
 ἄμοc¹ стωт псеѣрѣоте посѡ маѣлоп ппеіпос² пѣнма етѣоте
 етпорѣ еѡл: мппразис тар ἄмпѣтпоуѣ паш пер ἄпρωме
 ἀπεροοῦ етѣмау · оуѣ мпран мпѣзїѡма мпмптраῖмао
 мпѣаау паш ѡнѡі епρωме псааітеі ἀппоῦте:

тоте пекрїтнс пѣхоос пῖρεѡпос же етѣоу тетпшмше
 мпри мппоо³ мпῖсіоу мпῖеїѣѡлоп мпῖше мпῖѡпе: тоте
 сепѡушѣ псеѣхоос же оуοῖ пап пекрїтнс ἄме · аппау ерооу
 f. 105^{vb} мпῖептаῦтаμїооу еоушѣт пау · апмееуе же птооу | пе ппоῦте ·
 аупѣапа ἄмоп:

тоте при паадератѣ епѣнма ἀппоῦте пѣхоос пῖρεѡпос
 мпῖпῖмапїѣаїос⁴ паї етоушѣт пау ἄмнне ρѡс поῦте аῦѡ
 ῥпахоос пау же ѡ ἄпарѡпмос аш те таμῖтпоῦте ететῖпау
 ероῖ пῖрнтс же ететῖпаоушѣт паї · мн птетῖпау ероῖ ап еїли-
 тоῦртеі епкосмос пѣе пῖοуρῖѣаḷ аῦѡ пѣе пῖοῦтῖпн еῦѡрḷ
 псѡѣ · таї те таѣе ρѡт · еῦѡрḷ псѡї ппау пм етраѡн
 еѡл пткелеуcїс ἀппоῦте · паш ѣе пῖе ететῖшмше паї ρѡс
 поῦте · апок ѣе фῖѡаḷ ететῖпарѡма:

f. 106^{ra} паѣлп он поо³ паадератѣ | епѣнма ἀппоῦте пѣкатакрпне
 аῦѡ пѣѣпїо пῖтаῦкартнῦ ероѣ ρѡс поῦте еῦѡ ἄмоc пау же
 естѡп таμῖтпоῦте етῖрнт ететῖшмше паї · мн птетῖпау ероῖ
 ап же еїо пѣе пῖοушнрешнм еаῦѣпоѣ пѣаїаї коῦї коῦї шп-
 теѣр поѣ · мпῖсѡс пѣф епаѣоу пѣкаѣом еѡл ρῖтеѣмптрḷло
 шптепеѣоῦеїш ѡк еѡл пѣмоу · таї те таѣе ρѡ · птаῦѣпоῖ
 еїсаḷḷ мпῖсѡс аїр поѣ еперѣоῦ шпфῖроῦеїп⁵ калѡс: епе
 апок пе ппоῦте петѡуш еѣпне ἄпаѣооу · аῦѡ пеїмеѣ пе
 ρḷпоῦеїп аḷḷа фῖ ἄпаѣеїс ап · шḷѡѣп коῦї коῦї · паш
 f. 106^{rb} ѣе пῖе атетῖѣасῖ атетῖпоушѣт паї:

паѣлп он пῖеѣѡлоп ἄмоупῖ пῖїѣ паеї⁶ псеадератору
 ρḷпѣнма еῦѣпїо пῖтаῦшмше пау псеѣхоос пау же ѡ пῖρωме
 пḷѡнт етѣоу атетῖшмше пап · аш пе перѣоу пῖтатептапро
 оῦѡп асшѣе · еїе аш пе перѣоу пῖтатепῖїѣ сооῦтῖп еѡл апѣ
 ѡроп пῖтоотнῦтῖп · н аш пе пῖѡḷ пῖтатетῖпау ероп епῖре
 ἄмоу еїмнтеі аѡнт · пм епῖе петнашмше пῖѡḷ пḷпо пḷḷḷе
 ρѡс поῦте · мн ἄпетῖпау ероп же мпшѣе мепсѡтḷ мепшѡḷḷ
 мпфῖрап · паш ѣе пῖе атетῖпѣапа пῖѣе тнῖс атетῖпа ппоῦте
 f. 106^{va} | псѡтῖп:

¹ MS ἄмоу.² MS пеппос.³ MS мппооῦ.⁴ MS мпῖепῖмапїѣаїос.⁵ MS шпфῖроῦеїп.⁶ MS паїо.

and afterwards go and stand in the Presence of God. Woe to the race of men on that day! For truly the righteous will fear and the powers will tremble because they do not know what | will come to pass. For f. 105^{va} if a ruler sits upon the judgement-seat the whole crowd fears and his officials themselves tremble, how much more will they be afraid of this great judgement-seat, the fear of which is wide-spread? For no practice of lying will be able to set man apart on that day; neither will name or rank or riches or anything be able to help man, except beseeching God.

Then the Judge will say to the heathen: 'Why do you worship the sun and the moon and the stars and the idols and the sticks and the stones?' Then they will answer and say: 'Woe to us, O righteous Judge! We have seen them and those who made them to pray to them. We thought that they | were god but they deceived us.' f. 105^{vb}

Then the sun will stand at the judgement-seat of God and address the heathen and Manichaeans, those who pray to him daily as god, and say to them: 'O transgressors, what is my divinity which you see in me that you would pray to me? Do you not see me ministering to the world like a servant and like an animal which is goaded behind? This is what I am like. I am constantly being goaded to fulfil the command of God. How, indeed, do you worship me as god? But I am innocent of your transgression.'

And again the moon will stand | at the judgement-seat of God and f. 106^{ra} condemn and blame those who have put their trust in him as god, saying to them: 'Where is the divinity in me that you worship me? Do you not see that I am like a small child who is born, and advances in age little by little until he becomes big? Afterwards he withers away and loses strength in his old age until his time is completed and he dies. This is what I am like. When I was born I was small, afterwards I became larger until I shone splendidly. Am I god who wishes to find my own glory? And I was full of light, but I am not my own master; I fade little by little. How, then, have you | exalted me and f. 106^{rb} prayed to me?'

And again the idols made with hands will come and stand at the judgement-seat, deriding those who worshipped them and saying to them: 'O foolish men, why have you worshipped us? When is the day that our mouth opened and spoke? Or when is the day that our hands stretched out and we took gifts at your hands? Or what thing have you seen us doing? Except a foolish person, whoever would worship the deaf, dumb, blind as god? Have you not seen that we do not speak or hear or smell or judge? How, therefore, have you been deceived in all this way and rejected God?'

| When all our nations are judged each one in accordance with His f. 106^{va}

decree, then He who judges righteously will command the things which each one has done to stand before Him at that time in the hour of punishment. One has not kept his baptism holy ; some are murderers ; others false witnesses ; some have failed to endure ; each one according to his sins, and each one as he has transgressed. Then the Judge will speak openly to the righteous, saying : ‘ Rise up, My holy members. Do not fear. Rejoice now in My Kingdom, in return for the sufferings | f. 106^{vB} which you have received for My Name’s sake.’ Afterwards He will turn to those on His left and say to them : ‘ Depart from Me, you who are cursed, to the everlasting fire which has been prepared for the devil and all his angels.’ Because as soon as the Judge sits upon the judgement-seat, they will bring the whole human race before Him in one body. Immediately Michael blows the trumpet at the head of the valley of Jehoshaphat and a sign appears upon the head of all the sinners, and that sign is black like sackcloth. Then all the ministers will stand when they see the sign which has been revealed | in the midst f. 107^{ra} of the whole human race, and will remain examining all of them. Every one upon whom is this sign will be set on the left of the Judge.

Oh this great division which will take place on that day ! A father is separated from his son and is made to stand on the left of the Judge. A son is separated from his father, each from the other. A daughter is separated from her mother and is taken gazing back at her. A man is standing by his wife when she is separated from him and her children, and thou findest her eyes gazing after her children and her husband, but they are not able to open their mouths and speak. | A sinful man f. 107^{rb} will be brought out from the righteous. Who will be able to speak at that time when they are separated from one another ? The righteous will stand on the right of the judgement-place, and their countenances beam with joy because they stand at the right of the judgement-place, and they shine like snow. But the godless themselves stand on the left of the judgement-place, and their countenances are black like a burnt pot. Then the sentence will come forth from the mouth of the Son of God ; for His Father is in Him and He is in His Father ; They are inseparably united.

When the Son of God gazes upon the multitude of men who will go to destruction, | His eyes will weep and there will be great crying and f. 107^{va} weeping at that time. When God grieves over His creation, as a multitude goes to destruction, the angels and archangels put their robes to

f. 107^{vβ}

f. 108^{ra}

¹ MS επεγρο.

² MS ἀππενζεραφιν.

³ MS nok. There is a torn corner where the & would be.

* MS Hal.

⁵ MS non.

their faces and weep over the whole human race, and the cherubim and seraphim weep over humanity. Thou wilt find the righteous weeping for their fellows: some weep for their parents; others weep for their children. Afterwards the righteous Judge will stand and sigh and say: 'O My blessed creation, why have you become aliens to Me to-day? I, indeed, have given you life, | but you have chosen for yourselves f. 107^{vB} death. But I am innocent of your blood.'

When the righteous Judge says these things, sinners will go to everlasting punishments. But all the sufferings which the righteous received will they forget, and the Son of God will rejoice with them in His benefits in the everlasting ages. It will fall to us, O my beloved children, to count the number of those who will be saved. Behold, I put before you the proposition, when I said it at the beginning, that, as the Son is good, so is the eternal Father good | and merciful. He does not wish f. 108^{ra} any man to go to destruction, but that they shall all turn to Him and be saved. Let us all turn to Him in an upright heart and repent, that we may be saved from our former transgressions. And He is merciful and will forgive all sins. To Him be glory and honour for ever and ever. Amen.