

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

I shall be happy if this present study has contributed anything to the elucidation of these questions; but it will give me greater pleasure if the information which I give on the development of the *computus* should make its way into future text-books of chronology.

J. K. FOTHERINGHAM.

EPISTOLA APOSTOLORUM: A POSSIBLE QUOTATION.

IN the pseudo-Cyprianic tract *de montibus Sina et Sion* 13 is this passage: 'Nam et nos qui illi credimus Christum in nobis tamquam in speculo uidemus, ipso nos instruente et monente in epistula Iohannis discipuli sui ad populum: (one 10th cent. MS reads "ad paulum") *ita me in uobis uidete quomodo quis uestrum se uidet in aquam aut in speculum.*'

It is undeniable that the *Epistola Apostolorum* might very fairly be described as *Epistola Iohannis ad populum*; for in c. 2, after the title and salutation, the Epistle proper begins: 'We John, Thomas, Peter . . . write to the Churches of East, West, South, and North.'

It is also undeniable that the quotation is quite agreeable to the spirit of the Epistle, e. g. pp. 66, 67: 'Ye shall not be partakers of (earthly creation) but shall be partakers of the eternity of my Father. As I am ever in Him, so shall ye also be in me.' We asked Him again, 'In what form? in the fashion of angels, or in flesh?' and so on.

A third point is that we know that the Epistle was current in Latin, for we have a leaf of it in a Vienna palimpsest.

And lastly, since we possess the whole text only in an Ethiopic version (from Coptic, from Greek) and the older Coptic version is badly mutilated, there is room for conjecture that clauses may have dropped out. The remains, moreover, of the Latin version shew that it omitted a long passage without notice.

These considerations favour the conjecture that pseudo-Cyprian may be quoting the *Epistola Apostolorum*. Against them is the solid fact that the passage is not to be found in the *Epistola*: but, as I have tried to shew, there is a possibility of getting round that.

M. R. JAMES.