

# Acta Thomae, Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ

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## About This Translation

The English translation included here was created on 2025-01-18 using gpt-4o-mini. This diglot edition was created on 2025-01-26. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

## Disclaimer

Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Acta Thomae's *Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

## About the Source

Translated from: , *Acta Philippi et Acta Thomae accedunt Acta Barnabae*. Hermannus Mendelssohn:Leipzig, 1903.

The source edition of *Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ* was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/urn/cts/urn.cts.greekLit.tlg2038.tlg001.1st1K-grc1.xml>.

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## About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at

<https://github.com/AppianWayPress/ApocryphalActs>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

## Chapter 1

1 | Κατ' ἐκεῖνον τὸν καιρὸν ἦμεν πάντες οἱ ἀπόστολοι ἐν Ἱεροσολύμοις, Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Καναναῖος, καὶ Ἰούδας Ἰακώβου, καὶ διείλαμεν τὰ κλίματα τῆς οἰκουμένης, ὅπως εἷς ἕκαστος ἡμῶν ἐν τῷ κλίματι τῷ λαχόντι αὐτῷ καὶ εἰς τὸ ἔθνος ἐν ᾧ ὁ κύριος αὐτὸν ἀπέστειλεν πορευθῆναι. κατὰ κληρὸν οὖν ἔλαχεν ἡ Ἰνδία Ἰούδα Θωμᾶ τῷ καὶ Διδύμῳ· οὐκ ἐβούλετο δὲ ἀπελθεῖν, λέγων μὴ δύνασθαι μήτε χωρεῖν διὰ τὴν ἀσθένειαν τῆς σαρκός, καὶ ὅτι ἄνθρωπος ὢν Ἑβραῖος πῶς δύναμαι πορευθῆναι ἐν τοῖς Ἰνδοῖς κηρύξαι τὴν ἀλήθειαν; Καὶ ταῦτα αὐτοῦ διαλογιζομένου καὶ λέγοντος ὥφθη αὐτῷ ὁ σωτὴρ διὰ τῆς νυκτός, καὶ λέγει αὐτῷ· Μὴ φοβοῦ Θωμᾶ, ἀπελθε εἰς τὴν Ἰνδίαν καὶ κήρυξον ἐκεῖ τὸν λόγον· ἡ γὰρ χάρις μου ἐστὶν μετὰ σοῦ. Ὁ δὲ οὐκ ἐπείθετο, λέγων· Ὅπου βούλει με ἀποστεῖλαι ἀπόστειλον ἀλλαχοῦ· εἰς Ἰνδοὺς γὰρ οὐκ ἀπέρχομαι.

1 | At that time, all the apostles were in Jerusalem: Simon, called Peter, and his brother Andrew, James the son of Zebedee, and his brother John, Philip and Bartholomew, Thomas and Matthew the tax collector, James the son of Alphaeus, and Simon the Zealot, and Judas the son of James. We divided the regions of the world so that each of us would go to the region assigned to him and to the nation where the lord sent him. By lot, India fell to Judas Thomas, also called Didymus. But he did not want to go, saying he could not travel because of the weakness of his body, and that as a man who is a Jew, how could he go among the Indians to preach the truth? While he was thinking these things and saying them, the Savior appeared to him during the night and said to him, "Do not be afraid, Thomas. Go to India and preach the word there, for my grace is with you." But he did not believe, saying, "Wherever you want to send me, send me somewhere else. For I will not go to the Indians."

## Chapter 2

2 | Καὶ ταῦτα αὐτοῦ λέγοντος καὶ ἐνθυμουμένου ἔτυχεν ἔμπορόν τινα εἶναι ἐκεῖ ἀπὸ τῆς Ἰνδίας ἐλθόντα ᾧ ὄνομα Ἀββάνης, ἀπὸ τοῦ βασιλέως Γουνδαφόρου ἀποσταλέντα καὶ ἐντολὴν παρ' αὐτοῦ εἰληφότα τέκτονα πριάμενον ἀγαγεῖν αὐτῷ. ὁ δὲ κύριος ἰδὼν αὐτὸν ἐν τῇ ἀγορᾷ περιπατοῦντα τὸ μεσημβρινὸν εἶπεν αὐτῷ· Βούλει τέκτονα πρῖασθαι; Ὁ δὲ εἶπεν αὐτῷ· Ναί. Καὶ ὁ κύριος ἔφη αὐτῷ· Ἐχω

2 | While he was saying these things and thinking about them, there happened to be a certain merchant who had come from India, named Abbanes, sent by King Gundaphorus and carrying a command from him to buy a carpenter. The lord saw him walking in the marketplace at noon and said to him, "Do you want to buy a carpenter?" He replied, "Yes." And the lord said to him, "I have a servant, a carpenter,

δοῦλον τέκτονα καὶ βούλομαι αὐτὸν  
πωλῆσαι. Καὶ ταῦτα εἰπὼν ὑπέδειξεν αὐτῷ  
τὸν Θωμᾶν ἀπὸ μακρόθεν, καὶ  
συνεφώνησεν μετ' αὐτοῦ τριῶν λιτρῶν  
ἀσήμου, καὶ ἔγραψεν ὥνῃν λέγων· Ἐγὼ  
Ἰησοῦς υἱὸς Ἰωσήφ τοῦ τέκτονος ὁμολογῶ  
πεπρακέναι ἐμὸν δοῦλον Ἰούδαν ὀνόματι  
σοὶ τῷ Ἀββάνῃ ἐμπόρῳ Γουνδαφόρου τοῦ  
βασιλέως τῶν Ἰνδῶν. Τῆς δὲ ὥνῃς  
τελεσθείσης ὁ σωτὴρ παραλαβὼν Ἰούδαν  
τὸν καὶ Θωμᾶν ἀπήγαγεν πρὸς Ἀββάνην  
τὸν ἔμπορον· καὶ ἰδὼν αὐτὸν ὁ Ἀββάνης  
εἶπεν πρὸς αὐτόν· Οὗτός ἐστιν ὁ δεσπότης  
σου; Καὶ ἀποκριθεὶς ὁ ἀπόστολος εἶπεν·  
Ναί, κύριός μου ἐστίν. Ὁ δὲ φησιν·  
Ἠγόρασά σε παρ' αὐτοῦ. Καὶ ὁ ἀπόστολος  
ἡσύχαζεν.

### Chapter 3

3 | Τῇ δὲ ἐξῆς ὄρθρου εὐξάμενος καὶ  
δεηθεὶς τοῦ κυρίου εἶπεν ὁ ἀπόστολος·  
Πορεύομαι ὅπου βούλει κύριε Ἰησοῦ· τὸ  
θέληματὸ σὸν γενέσθω. Ἀπῆλθεν δὲ πρὸς  
Ἀββάνην τὸν ἔμπορον μηδὲν ὅλως τι μεθ'  
ἐαυτοῦ κομισάμενος ἀλλ' ἢ τὸ τίμημα  
αὐτοῦ μόνον. δεδῶκει γὰρ αὐτῷ ὁ κύριος  
λέγων· Ἦτω μετὰ σοῦ καὶ ἡ τιμὴ σου μετὰ  
τῆς χάριτός μου ὅπου ἂν ἀπέρχῃ.  
Κατέλαβεν δὲ ὁ ἀπόστολος τὸν Ἀββάνην  
ἴσως τὰ σκευὴ αὐτοῦ ἀναφέροντα εἰς τὸ  
πλοῖον· ἤρξατο οὖν καὶ αὐτὸς  
συναναφέρειν αὐτῷ. ἐμβάντων δὲ αὐτῶν  
εἰς τὸ πλοῖον καὶ καθεσθέντων ἐξήταζεν ὁ  
Ἀββάνης τὸν ἀπόστολον λέγων· Ποίαν  
ἐργασίαν οἶδας; Ὁ δὲ ἔφη· Ἐν μὲν ξύλοις  
ἄροτρα καὶ ζυγοὺς καὶ τρυτάνας καὶ πλοῖα  
καὶ κώπας πλοίων καὶ ἱστουὺς καὶ  
τροχίσκους, ἐν δὲ λίθοις στήλας τε καὶ  
ναοὺς καὶ πραιτώρια βασιλικά. Εἶπεν δὲ  
αὐτῷ ὁ Ἀββάνης ὁ ἔμπορος· Τοιούτου γὰρ

and I want to sell him." After saying this, he  
pointed out Thomas to him from a distance,  
and they agreed on three litra of silver. He  
wrote a purchase agreement saying, "I,  
Jesus, son of Joseph the carpenter,  
acknowledge that I have sold my servant  
named Judas to you, Abbanes, the merchant  
of King Gundaphorus of the Indians." After  
the purchase was completed, the Savior  
took Judas, also called Thomas, and led him  
to Abbanes the merchant. When Abbanes  
saw him, he said to him, "Is this your  
master?" And the apostle replied, "Yes, he is  
my lord." He said, "I have bought you from  
him." And the apostle was silent.

3 | The next morning, after praying and  
asking the lord, the apostle said, "I will go  
wherever you want, Lord Jesus. Let your  
will be done." He went to the merchant  
Abbanes, taking nothing with him except  
his price. For the lord had told him, "My  
presence and your price will be with you  
wherever you go." The apostle found  
Abbanes perhaps loading his goods onto  
the ship, so he also began to help him.  
When they both got onto the ship and sat  
down, Abbanes asked the apostle, "What  
kind of work do you know?" He replied, "I  
can make plows and yokes and drills and  
ships and oars for ships and sails and small  
wheels from wood, and from stone, I can  
make pillars and temples and royal  
palaces." Then Abbanes the merchant said  
to him, "We need a craftsman like that."  
They began to sail; they had a favorable  
wind and sailed eagerly until they reached

καὶ χρεῖαν ἔχομεν τεχνίτου. Ἦρξαντο οὖν καταπλέειν· ἔσχον δὲ ἐπιτήδειον ἄνεμον, καὶ προθύμως ἔπλεον ἕως ὅτε κατήντησαν εἰς Ἀνδράπολιν, πόλιν βασιλικήν.

Andrapolis, a royal city.

## Chapter 4

4 | Ἐξελθόντες δὲ ἀπὸ τοῦ πλοίου εἰσῆεσαν εἰς τὴν πόλιν. καὶ ἰδοὺ φωναὶ αὐλητῶν καὶ ὑδραύλεων καὶ σάλπιγγες περιχοῦσαι αὐτούς· ἐξήταζεν δὲ ὁ ἀπόστολος λέγων· Τίς ἐστὶν αὕτη ἡ ἑορτὴ ἡ ἐν τῇ πόλει ταύτῃ; Ἐλεγον δὲ αὐτῷ οἱ ἐκεῖ ὅτι· Καὶ σὲ οἱ θεοὶ ἡγάγον ἵνα εὐωχηθῇς ἐν τῇ πόλει ταύτῃ. ὁ γὰρ βασιλεὺς θυγατέρα μονογενῆ ἔχει, καὶ νῦν αὐτὴν ἐκδίδωσιν ἀνδρὶ πρὸς γάμον· τῶν οὖν γάμων ἡ χαρὰ καὶ ἡ πανηγυρὶς ἐστὶν αὕτη σήμερον ἣν εἶδες ἑορτήν. ὁ δὲ βασιλεὺς κήρυκας ἀπέστειλεν κηρύξαι πανταχοῦ πάντας παρατυχεῖν εἰς τοὺς γάμους, πλουσίους τε καὶ πένητας, δούλους τε καὶ ἐλευθέρους, ξένους τε καὶ πολίτας· εἴ τις δὲ παραιτήσεται καὶ μὴ παρατύχη εἰς τοὺς γάμους, ὑπεύθυνος ἔσται τῷ βασιλεῖ. Ἀββάνης δὲ ἀκούσας εἶπεν τῷ ἀποστόλῳ· Ἀπέλθωμεν οὖν καὶ ἡμεῖς, ἵνα μὴ προσκρούσωμεν τῷ βασιλεῖ, καὶ μάλιστα ξένοι ὄντες. Ὁ δὲ εἶπεν· Ἀπέλθωμεν. Καταλύσαντες δὲ ἐν τῷ ξενοδοχείῳ καὶ ὀλίγον ἀναπαέντες ἀπῆλθον εἰς τοὺς γάμους. καὶ ἰδὼν ὁ ἀπόστολος ἀνακεικλιμένους πάντας ἀνεκλίθη καὶ αὐτὸς ἐν τῷ μέσῳ· ἀπέβλεπον δὲ εἰς αὐτὸν πάντες ὡς | εἰς ξένον καὶ ἐξ ἄλλοδαπῆς ἐλθόντα γῆς· Ἀββάνης δὲ ὁ ἔμπορος ὡς ἄτε δεσπότης εἰς ἄλλον τόπον ἀνεκλίθη.

4 | After they got off the ship, they entered the city. And behold, the sounds of flutes and water organs and trumpets surrounded them. The apostle asked, "What is this festival in this city?" Those there said to him, "The gods have brought you here to enjoy the festivities in this city. For the king has a only daughter, and now he is giving her away in marriage. The joy and celebration of the wedding is what you see today." The king sent out heralds to announce that everyone should come to the wedding, both rich and poor, slaves and free, foreigners and citizens. If anyone refuses to come to the wedding, they will be held responsible to the king. Abbanes, hearing this, said to the apostle, "Let us go too, so we do not offend the king, especially since we are foreigners." He replied, "Let us go." After staying at the inn and resting a little, they went to the wedding. When the apostle saw everyone reclining at the table, he also reclined in the middle. Everyone looked at him as if he were a stranger who had come from a foreign land. Abbanes the merchant reclined as if he were a master in another place.

## Chapter 5

5 | Δειπνησάντων δὲ αὐτῶν καὶ πιόντων ὁ ἀπόστολος οὐδενὸς ἐγεύσατο· οἱ οὖν περὶ αὐτὸν ὄντες ἔλεγον αὐτῷ· Τί ἤλθες ἐνθάδε μήτε ἐσθίειν μήτε πίνειν; Ὁ δὲ ἀπεκρίνατο αὐτοῖς λέγων· Διὰ μεῖζόν τι τῆς βρώσεως ἢ καὶ τοῦ πότου ἤλθον ἐνθάδε, καὶ ἵνα τὸ θέλημα τοῦ βασιλέως τελέσω. οἱ γὰρ κήρυκες τὰ τοῦ βασιλέως κηρύσσουσιν, καὶ ὃς ἂν μὴ ἀκούσῃ τῶν κηρύκων ὑπόδικος ἔσται τῇ τοῦ βασιλέως κρίσει.

Δειπνησάντων οὖν αὐτῶν καὶ πιόντων, καὶ στεφάνων καὶ μύρων προσενεχθέντων, λαβόντες μύρον ἕκαστος, ὃς μὲν τὴν ὄψιν αὐτοῦ κατήλειπεν, ὃς δὲ τὸ γένειον, ὃς δὲ καὶ ἄλλους τόπους τοῦ σώματος αὐτοῦ· ὁ δὲ ἀπόστολος τὴν κορυφὴν ἤλειπεν τῆς ἑαυτοῦ κεφαλῆς, καὶ ὀλίγον τι εἰς τοὺς μυκτῆρας ἐπέχρισεν ἑαυτοῦ, κατέσταξεν δὲ καὶ εἰς τὰς ἀκοὰς τὰς ἑαυτοῦ, προσῆπτε δὲ καὶ τοῖς ὁδοῦσιν | αὐτοῦ, καὶ τὰ περὶ τὴν καρδίαν αὐτοῦ συνέχρισεν ἐπιμελῶς· καὶ τὸν στέφανον δὲ τὸν προσενεχθέντα αὐτῷ ἐκ μυρσίνης καὶ ἄλλων ἀνθέων πεπλεγμένον λαβὼν ἐπέθετο τῇ ἑαυτοῦ κεφαλῇ, κλάδον δὲ καλάμου ἔλαβεν ἐντῇ χειρὶ αὐτοῦ καὶ κατεῖχεν. ἡ δὲ αὐλήτρια κατέχουσα ἐν τῇ χειρὶ αὐτῆς τοὺς αὐλοὺς περιήρχετο πάντας καὶ ἠΰλει· ὅτε δὲ ἤλθεν καθ' ὃν τόπον ἦν ὁ ἀπόστολος, ἔστη ἐπάνω αὐτοῦ καταυλοῦσα πρὸς τὴν κεφαλὴν αὐτοῦ ὥραν πολλήν. ἦν δὲ Ἑβραία τῷ γένει ἡ αὐλήτρια ἐκείνη.

## Chapter 6

6 | Τοῦ δὲ ἀποστόλου εἰς τὴν γῆν ἀφορῶντος εἷς τις τῶν οἰνοχόων ἐκτείνας τὴν χεῖρα αὐτοῦ ἐράπισεν αὐτόν. ἐπάρας δὲ ὁ ἀπόστολος τοὺς ὀφθαλμοὺς αὐτοῦ καὶ προσσχὼν τῷ τύψαντι αὐτὸν εἶπεν· Ὁ θεός μου ἀφήσει σοι εἰς τὸν μέλλοντα αἰῶνα τὴν

5 | While they were dining and drinking, the apostle did not taste anything. Those around him said, "Why have you come here if you are not eating or drinking?" He answered them, saying, "I have come for something greater than food or drink, and to fulfill the will of the king. For the heralds are announcing the king's orders, and anyone who does not listen to the heralds will be held accountable to the king's judgment." After they had eaten and drunk, and crowns and perfumes were brought in, each person took some perfume. Some anointed their faces, some their beards, and others other parts of their bodies. But the apostle anointed the top of his head and put a little on his nostrils, and he also poured some into his ears, and carefully anointed his heart. He took the crown made of myrtle and other flowers that was offered to him and placed it on his head, and he took a branch of reed in his hand and held it. The flute player, holding her flutes in her hand, went around to everyone and played. When she came to where the apostle was, she stood over him and played for a long time at his head. That flute player was a Hebrew by birth.

6 | As the apostle looked down at the ground, one of the cupbearers stretched out his hand and struck him. The apostle raised his eyes and, turning to the one who hit him, said, "My God will leave this injustice to you for the future age, but in

ἀδικίαν ταύτην, εἰς δὲ τὸν κόσμον τοῦτον  
δείξει αὐτοῦ τὰ θαυμάσια, καὶ θεάσομαι  
ἤδη τὴν χεῖρα ἐκείνην τὴν τύψασάν με ὑπὸ  
κυνῶν συρομένην. Καὶ εἰπὼν ταῦτα ἤρξατο  
ψάλλειν καὶ λέγειν τὴν ᾠδὴν ταύτην· | Ἡ  
κόρη τοῦ φωτὸς θυγάτηρ, ἣ ἐνέστηκε καὶ  
ἔγκειται τὸ ἀπαύγασμα τῶν βασιλέων τὸ  
γαῦρον, καὶ ἐπιτερπὲς ταύτης τὸ θέαμα,  
φαιδρῶ κάλλει καταυγάζουσα· ἥς τὰ  
ἐνδύματα ἔοικεν ἑαρινοῖς ἄνθεσιν,  
ἀποφορὰ δὲ εὐωδίας ἐξ αὐτῶν διαδίδοται·  
καὶ ἐν τῇ κορυφῇ ἵδρυται ὁ βασιλεύς,  
τρέφων τῇ ἑαυτοῦ ἀμβροσίᾳ τοὺς ἐπ’  
αὐτὸν ἰδρυμένους· ἔγκειται δὲ ταύτης τῇ  
κεφαλῇ ἀλήθεια, χαρὰν δὲ τοῖς ποσὶν αὐτῆς  
ἐμφαίνει· ἥς τὸ στόμα ἀνέωκεται καὶ  
πρεπόντως αὐτῇ· τριάκοντα καὶ δύο εἰσὶν  
οἱ ταύτην ὑμνολογοῦντες· ἥς ἡ γλῶττα  
παραπετάσματι ἔοικεν τῆς θύρας ὃ  
ἐκτινάσσεται τοῖς εἰσιοῦσιν· ἥς ὁ αὐχὴν εἰς  
τύπον βαθμῶν ἔγκειται ὣν ὁ πρῶτος  
δημιουργὸς ἐδημιούργησεν, αἱ δὲ δύο  
αὐτῆς χεῖρες σημαίνουσιν καὶ  
ὑποδεικνύουσιν τὸν χορὸν τῶν  
εὐδαιμόνων αἰώνων κηρύσσοντες, οἱ δὲ  
δάκτυλοι αὐτῆς τὰς πύλας τῆς πόλεως  
ὑποδεικνύουσιν· ἥς ὁ παστὸς φωτεινός,  
ἀποφορὰν ἀπὸ βαλσάμου καὶ παντὸς  
ἀρώματος διαπνέων, ἀναδιδούσ τε ὁσμὴν  
ἡδεῖαν σμύρνης τε καὶ φύλλου,  
ὑπέστρωνται δὲ ἐντὸς μυρσίνας καὶ ἀνθέων  
παμπόλλων ἡδυπνόνων, αἱ δὲ κλειστάδες ἐν  
καλάμοις κεκόσμηται.

## Chapter 7

7 | περιεστοιχισμένην δὲ αὐτὴν ἔχουσιν οἱ  
ταύτης νυμφῖοι, ὧν ὁ ἀριθμὸς ἑβδομός  
ἐστίν, οὓς αὐτὴ ἐξελέξατο· αἱ δὲ ταύτης  
παράνυμφοι εἰσὶν ἑπτὰ, οἱ ἔμπροσθεν  
αὐτῆς χορεύουσιν· δώδεκα δὲ εἰσὶν τὸν

this world, he will show you his wonders,  
and I will see that hand which struck me  
being dragged by dogs." After saying this,  
he began to sing and say this song: O  
daughter of light, who stands and rests the  
brightness of kings, and whose sight is  
delightful, shining with cheerful beauty; her  
garments are like spring flowers, and a  
sweet fragrance spreads from them. And at  
the top, the king is seated, feeding those  
who are gathered around him with his  
ambrosia. Truth rests upon her head, and  
joy is shown in her feet. Her mouth is  
opened, and it is fitting for her; there are  
thirty-two who sing her praises. Her tongue  
is like a curtain at the door that is thrown  
open to those who enter. Her neck is  
shaped like steps that the first creator  
made, and her two hands signify and point  
to the dance of the blessed ages, while her  
fingers indicate the gates of the city. Her  
whole being is bright, giving off a pleasant  
scent of balm and all kinds of perfume,  
sending forth a sweet smell of myrrh and  
leaves, and within, she is covered with  
myrtle and many sweet-smelling flowers,  
while the closed doors are adorned with  
reeds.

7 | Surrounding her are the seven grooms,  
whom she has chosen. There are also seven  
bridesmaids who dance in front of her.  
Twelve serve her and are before her,  
having the purpose and the sight directed



ἀριθμὸν οἱ ἔμπροσθεν αὐτῆς ὑπηρετοῦντες καὶ αὐτῇ ὑποκείμενοι, τὸν σκοπὸν καὶ τὸ θέαμα εἰς τὸν νυμφίον ἔχοντες, ἵνα διὰ τοῦ θεάματος αὐτοῦ φωτισθῶσιν· καὶ εἰς τὸν αἰῶνα σὺν αὐτῷ ἔσονται εἰς ἐκείνην τὴν χαρὰν τὴν αἰώνιον, καὶ ἔσονται ἐν τῷ γάμῳ ἐκείνῳ ἐν ᾧ οἱ μεγιστᾶνες συναθροίζονται, καὶ παραμενοῦσιν τῇ εὐωχίᾳ ἧς οἱ αἰώνιοι καταξιοῦνται, καὶ ἐνδύσονται βασιλικά ἐνδύματα καὶ ἀμφιάσονται στολὰς λαμπράς, καὶ ἐν χαρᾷ καὶ ἀγαλλιάσει ἔσονται ἀμρότεροι, καὶ δοξάσουσι τὸν πατέρα τῶν ὅλων· οὗ τὸ φῶς τὸ γαῦρον ἐδέξαντο, καὶ ἐφωτίσθησαν ἐν τῇ θεᾷ τοῦ δεσπότου αὐτῶν, οὗ τὴν ἀμβροσίαν βρῶσιν ἐδέξαντο μηδὲν ὅλως ἀπουσίαν ἔχουσιν, ἔπιον δὲ καὶ ἀπὸ | τοῦ οἴνου τοῦ μὴ δίψαν αὐτοῖς παρέχοντος καὶ ἐπιθυμίαν· ἐδόξασαν δὲ καὶ ὕμνησαν σὺν τῷ ζῶντι πνεύματι τὸν πατέρα τῆς ἀληθείας καὶ τὴν μητέρα τῆς σοφίας.

toward the groom, so that they may be enlightened by his appearance. And in the age to come, they will be with him in that eternal joy, and they will be at that wedding where the greatest ones gather, and they will remain at the feast that the eternal ones are worthy of. They will wear royal garments and be adorned with splendid robes, and in joy and gladness, they will both rejoice and glorify the father of all, whose bright light they have received, and they were illuminated by the sight of their lord, whose ambrosia they received, lacking nothing at all, and they also drank from the wine that gave them no thirst or desire. They glorified and praised, along with the living spirit, the father of truth and the mother of wisdom.

## Chapter 8

8 | Καὶ ὅτε ὕμνησεν καὶ ἐτέλεσεν τὴν ᾠδὴν ταύτην, πάντες οἱ ἐκεῖ παρόντες εἰς αὐτὸν ἀπέβλεπον· καὶ ἡσύχαζεν· ἀπέβλεπον δὲ καὶ τὸ εἶδος αὐτοῦ ἐναλλαγόν, τὰ δὲ ὑπ' αὐτοῦ λεχθέντα οὐκ ἐνόουν, ἐπειδὴ αὐτὸς Ἑβραῖος ἦν καὶ τὰ λεχθέντα ὑπ' αὐτοῦ ἑβραϊστὶ ἐλέχθη· ἡ δὲ αὐλήτρια πάντα ἤκουσεν μόνη, Ἑβραία γὰρ ἦν τῷ γένει· καὶ ἀποστᾶσα ἀπ' αὐτοῦ ἠύλει τοῖς ἄλλοις, εἰς αὐτὸν δὲ τὰ πολλὰ ἀφεώρα καὶ ἀπέβλεπεν· πάνυ γὰρ ἡγάπησεν αὐτὸν ὡς ἄνθρωπον ὁμόεθρον αὐτῆς· ἦν δὲ καὶ τῇ ιδέᾳ ὠραῖος ὑπὲρ πάντας τοὺς ἐκεῖσε ὄντας. καὶ ὅτε ἐτέλεσεν ἡ αὐλήτρια πάντας καὶ αὐλήσασα, ἄντικρυς αὐτοῦ ἐκαθέσθη, ἀφορῶσα καὶ ἀτενίζουσα εἰς αὐτόν· αὐτὸς δὲ ὅλως εἰς οὐδένα ἀφεώρα οὐδὲ προσεῖχεν τινι, εἰ μὴ

8 | And when he finished singing and completed this song, all those present looked at him. He was silent. They also looked at his appearance, but they did not understand what he had said, since he was a Hebrew and what he spoke was in Hebrew. The flute player heard everything alone, for she was a Hebrew by birth. Stepping away from him, she played for the others, but she often glanced and looked at him, for she loved him very much as a man of her own kind. He was also handsome in appearance, more than all those present there. And when the flute player finished playing for everyone, she sat down opposite him, gazing and staring at him. But he did not look at anyone at all nor pay



μόνον εἰς τὴν γῆν ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ προσεῖχεν, προσδεχόμενος πότε ἀναλύσῃ ἐκεῖθεν. ὁ δὲ οἰνοχόος ἐκεῖνος ὁ ῥαπίσας αὐτὸν κατήλθεν εἰς τὴν πηγὴν ἀντλήσαι ὕδωρ· ἔτυχεν δὲ ἐκεῖ εἶναι λέοντα, καὶ ἐθανάτωσεν αὐτὸν καὶ ἀφῆκεν κεῖσθαι ἐν τῷ τόπῳ κατακόψας τὰ μέλη αὐτοῦ· κύνες δὲ εὐθὺς ἔλαβον τὰ μέλη αὐτοῦ, ἐν οἷς καὶ εἷς μέλας κύων τὴν δεξιὰν αὐτοῦ χεῖρα τῷ στόματι κρατῶν εἰς τὸν τόπον τοῦ συμποσίου εἰσήνεγκεν.

attention to anyone, except he kept his eyes on the ground, waiting for when he might depart from there. The cupbearer who had struck him went down to the spring to draw water. There happened to be a lion there, and it killed him and left him lying in that place, having cut up his body. The dogs immediately took his body parts, and among them, a black dog carried his right hand in its mouth to the place of the banquet.

## Chapter 9

9 | Ἰδόντες δὲ ἐξεπλάγησαν πάντες, ἐξετάζοντες ὅτι τίς ἐστὶν ὁ ἐξ αὐτῶν ἀπολειφθεὶς. ὥς δὲ φανερὸν ἐγένετο ὅτι τοῦ οἰνοχόου ἐστὶν ἡ χεὶρ τοῦ πατάξαντος τὸν ἀπόστολον, ἡ ἀυλήτρια τοὺς αὐλοὺς αὐτῆς κατεάξασα ἔρριψεν, καὶ πρὸς τοὺς πόδας τοῦ ἀποστόλου ἀπελθοῦσα ἐκαθέσθη λέγουσα ὅτι Οὗτος ὁ ἄνθρωπος ἦ θεὸς ἐστὶν ἢ ἀπόστολος τοῦ θεοῦ· ἐγὼ γὰρ ἤκουσα ἐβραῖστί εἰπόντος τῷ οἰνοχόῳ ὅτι "Ἦδη θεάσομαι τὴν χεῖρα τὴν τύψασάν με ὑπὸ κυνῶν συρομένην· Ὅπερ καὶ ὑμεῖς ἐθεάσασθε νῦν· ὥς γὰρ εἶπεν οὕτως καὶ συνέβη. Καὶ τινὲς μὲν ἐπίστευον αὐτῇ, τινὲς δὲ οὐ. ὁ δὲ βασιλεὺς ἀκούσας ταῦτα προσελθὼν εἶπεν τῷ ἀποστόλῳ· Ἀναστὰς ἐλθὲ μετ' ἐμοῦ καὶ εὕξαι ὑπὲρ τῆς θυγατρὸς μου· μονογενὴ γὰρ αὐτὴν ἔχω, καὶ σήμερον αὐτὴν ἐκδίδωμι. Ὁ δὲ ἀπόστολος οὐκ ἐβούλετο συναπελθεῖν αὐτῷ· οὐδέπω γὰρ ἦν ἐκεῖ αὐτῷ ὁ κύριος ἀποκαλυφθεὶς· ὁ δὲ βασιλεὺς ἄκοντα αὐτὸν ἀπήγαγεν εἰς τὸν νυμφῶνα, ὅπως εὔξῃται ὑπὲρ αὐτῶν.

9 | And when they saw this, everyone was amazed, wondering who among them had been left behind. When it became clear that it was the cupbearer's hand that had struck the apostle, the flute player, having broken her flutes, threw them away and went to sit at the feet of the apostle, saying that this man is either a god or an apostle of God. For I heard him speaking in Hebrew to the cupbearer, saying that he would soon see the hand that struck him being dragged by dogs. This is what you have seen now; for as he said, so it happened. Some believed her, but some did not. The king, having heard this, approached and said to the apostle, "Get up and come with me and pray for my daughter, for she is my only child, and today I am giving her in marriage." But the apostle did not want to go with him, for the Lord had not yet revealed himself to him there. The king, unwillingly, took him to the bridal chamber so that he might pray for them.

## Chapter 10

10 | Στάς δὲ ὁ ἀπόστολος ἤρξατο εὐχέσθαι καὶ λέγειν οὕτως· Ὁ κύριός μου καὶ ὁ θεός μου, ὁ συνοδοιπόρος τῶν αὐτοῦ δούλων, ὁ ὁδηγῶν καὶ εὐθύνων τοὺς εἰς αὐτὸν πιστεύοντας, ἡ καταφυγὴ καὶ ἡ ἀνάπαυσις τῶν τεθλιμμένων, ἡ ἐλπίς τῶν πενήτων καὶ λυτρωτὴς τῶν αἰχμαλώτων, ὁ ἱατρὸς τῶν ἐν νόσῳ κατακειμένων ψυχῶν καὶ σωτὴρ πάσης κτίσεως, ὁ τὸν κόσμον ζωοποιῶν καὶ τὰς ψυχὰς ἐνδυναμῶν, σὺ ἐπιπλήσσομαι, στασαι τὰ μέλλοντα, ὃς καὶ δι' ἡμῶν τελειοῖς αὐτά· σὺ κύριε ὁ ἀποκαλύπτων μυστήρια ἀπόκρυφα καὶ ἐκφαίνων λόγους ἀπορρήτους ὄντας· σὺ εἶ κύριε ὁ φυτουργὸς τοῦ ἀγαθοῦ δένδρου, καὶ διὰ τῶν σῶν χειρῶν πάντα τὰ ἀγαθὰ ἔργα ἀπογεννᾶται· σὺ εἶ κύριε ὁ ἐν πᾶσιν ὦν καὶ διερχόμενος διὰ πάντων καὶ ἐγγείμενος πᾶσι τοῖς ἔργοις σου καὶ διὰ τῆς πάντων ἐνεργείας φανερούμενος· Ἰησοῦ Χριστέ ὁ τῆς εὐσπλαγχνίας υἱὸς καὶ τέλειος σωτὴρ, Χριστέ υἱὲ τοῦ θεοῦ τοῦ ζῶντος, ἡ δύναμις ἡ ἀπτόητος ἡ τὸν ἐχθρὸν καταστρέψασα, καὶ ἡ φωνὴ ἡ ἀκουσθεῖσα τοῖς ἄρχουσιν, ἡ σαλεύσασα τὰς ἐξουσίας αὐτῶν ἀπάσας, ὁ πρεσβευτὴς ὁ ἀπὸ τοῦ ὕψους ἀποσταλεὶς καὶ ἕως τοῦ ᾄδου καταντήσας, ὃς καὶ τὰς θύρας ἀνοίξας ἀνήγαγες ἐκεῖθεν τοὺς ἐγκεκλεισμένους πολλοῖς χρόνοις ἐν τῷ τοῦ σκότους ταμείῳ, καὶ τούτοις τὴν ἄνοδον ὑποδείξας τὴν εἰς τὸ ὕψος ἀνάγουσαν· δέομαί σου κύριε Ἰησοῦ, ἱκετηρίαν σοι προσφέρων ὑπὲρ τῶν νεωτέρων τούτων, ἵνα τὰ βοηθοῦντα αὐτοῖς καὶ συμβαλλόμενα καὶ συμφέροντα ποιήσης. Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας αὐτοῦ καὶ εἰπὼν Ὁ κύριος ἔσται μεθ' ὑμῶν, κατέλιπεν αὐτοὺς ἐν τῷ τόπῳ καὶ ἀπῆλθεν.

10 | Then the apostle stood up and began to pray, saying this: "My Lord and my God, the companion of your servants, the one who leads and guides those who believe in you, the refuge and rest of the troubled, the hope of the poor, and the redeemer of captives, the healer of souls lying sick, and the savior of all creation, who gives life to the world and strengthens souls, I call upon you, standing before what is to come, who also perfects these things for us. You are the Lord who reveals hidden mysteries and makes known secret words. You are the Lord, the gardener of the good tree, and through your hands, all good works come to be. You are the Lord who is in all and passes through all and is present in all your works, and through the energy of all, you are made known. Jesus Christ, the son of compassion and perfect savior, Christ, son of the living God, the unstoppable power that has destroyed the enemy, and the voice that was heard by the rulers, shaking all their authorities, the ambassador sent from on high and who reached even to Hades, who opened the doors and brought forth those who had been shut in for many times in the treasure of darkness, and showing them the way up that leads to the heights. I ask you, Lord Jesus, presenting my plea for these young ones, that you may do what helps them and is beneficial for them." And laying his hands on them and saying, "The Lord will be with you," he left them in that place and went away.

## Chapter 11

11 | Ὁ δὲ βασιλεὺς ἤξιον τοὺς  
παρὰνύμφους ἐξέρχεσθαι ἀπὸ τοῦ  
νυμφῶνος. πάντων δὲ ἐξελθόντων καὶ τῶν  
θυρῶν κλεισθεισῶν ὁ νυμφίος τὸ  
καταπέτασμα τοῦ νυμφῶνος ἐπῆρεν, ἵνα  
τὴν νύμφην πρὸς ἑαυτὸν ἀγάγῃ. καὶ εἶδεν  
τὸν κύριον Ἰησοῦν τὴν ἀπεικασίαν Ἰούδα  
Θωμᾶ ἔχοντα καὶ ὁμιλοῦντα τῇ νύμφῃ, τοῦ  
πρὸ βραχέως εὐλογήσαντος αὐτοὺς καὶ  
ἐξελθόντος ἀπ’ αὐτῶν, τοῦ ἀποστόλου, καὶ  
φησιν αὐτῷ· Ὁυχὶ πρὸ πάντων ἐξῆλθες;  
πῶς νῦν εὐρέθης ὦδε; Ὁ δὲ κύριος εἶπεν  
αὐτῷ· Ἐγὼ οὐκ εἰμὶ Ἰούδας ὁ καὶ Θωμᾶς,  
ἀδελφὸς δὲ αὐτοῦ εἰμι. Καὶ ἐκαθέσθη ὁ  
κύριος ἐπὶ τῆς κλίνης, ἐκέλευσεν δὲ καὶ  
αὐτοῖς καθεσθῆναι ἐπὶ τοῖς δίφροις, καὶ  
ἦρξατο αὐτοῖς λέγειν·

11 | But the king ordered the attendants to  
leave the bridal chamber. When everyone  
had gone out and the doors were closed,  
the bridegroom lifted the veil of the bridal  
chamber to bring the bride to himself. And  
he saw the Lord Jesus, having the  
appearance of Judas Thomas, talking with  
the bride, who had just blessed them and  
left them, the apostle. And he said to him,  
"Did you not go out before everyone? How  
did you find yourself here now?" But the  
Lord said to him, "I am not Judas who is  
also Thomas; I am his brother." And the  
Lord sat on the bed, and he commanded  
them to sit on the chairs, and he began to  
speak to them.

## Chapter 12

12 | Μνημονεύετε τέκνα μου ὧν ὁ ἀδελφός  
μου ἐλάλησεν ὑμῖν καὶ τίνι ὑμᾶς παρέθετο·  
καὶ τοῦτο γινώτε, ὅτι ἐὰν ἀπαλλαγῇτε  
τῆς ῥυπαρᾶς κοινωνίας ταύτης, γίνεσθε  
ναοὶ ἅγιοι, καθαροί, ἀπαλλαγέντες  
πλήξεων καὶ ὀδυνῶν φανερῶν τε καὶ  
ἀφανῶν, καὶ φροντίδας οὐ περιθήσεσθε  
βίου καὶ τέκνων, ὧν τὸ τέλος ἀπώλεια  
ὑπάρχει. ἐὰν δὲ καὶ κτήσησθε παῖδας  
πολλούς, διὰ τούτους γίνεσθε ἄρπαγες καὶ  
πλεονέκται, ὀρφανοὺς δέροντες καὶ χήρας  
πλεονεκτοῦντες, καὶ ταῦτα ποιοῦντες  
ὑποβάλλετε ἑαυτοὺς εἰς τιμωρίας  
κακίστας. οἱ γὰρ πολλοὶ παῖδες ἄχρηστοι  
γίνονται, ὑπὸ δαιμονίων ὀχλούμενοι, οἱ μὲν  
φανερῶς, οἱ δὲ καὶ ἀφανῶς· γίνονται γὰρ ἢ  
σεληνιαζόμενοι ἢ ἡμίξηροι ἢ πηροὶ ἢ κωφοὶ  
ἢ ἄλαλοι ἢ παραλυτικοὶ ἢ μωροί· ἐὰν δὲ καὶ

12 | Remember, my children, what my  
brother has spoken to you and what he has  
set before you. And know this: if you free  
yourselves from this filthy company, you  
will become holy temples, clean and free  
from visible and hidden troubles and pains,  
and you will not be burdened with worries  
about life and children, whose end is  
destruction. But if you have many children,  
you will become greedy and selfish, beating  
orphans and taking advantage of widows,  
and by doing these things, you will bring  
upon yourselves the worst punishments.  
For many children become useless,  
troubled by demons, some openly and  
some secretly; they become like those who  
are lunatic, or half-witted, or lame, or deaf,  
or mute, or paralyzed, or foolish. And even

ὧσιν ὑγιαίνοντες, ἔσονται πάλιν ἀποίητοι,  
ἄχρηστα καὶ βδελυκτὰ ἔργα  
διαπραττόμενοι· εὐρίσκονται γὰρ ἢ ἐν  
μοιχείᾳ ἢ ἐν φόνῳ ἢ ἐν κλοπῇ ἢ ἐν πορνείᾳ,  
καὶ ἐν τούτοις πᾶσιν ὑμεῖς συντριβήσεσθε.  
ἐὰν δὲ πεισθῇτε καὶ τηρήσητε τὰς ψυχὰς  
ὑμῶν ἀγνὰς τῷ θεῷ, γενήσονται ὑμῖν  
παῖδες ζῶντες, ὧν αἱ βλάβαι αὐταὶ οὐ  
θιγγάνουσιν, καὶ ἔσεσθε ἀμέριμνοι,  
ἄσкулτον διάγοντες βίον χωρὶς λύπης καὶ  
μερίμνης, προσδοκῶντες ἀπολήψεσθαι  
ἐκεῖνον τὸν γάμον τὸν ἄφθορον καὶ  
ἀληθινόν, καὶ ἔσεσθε ἐν αὐτῷ παράνυμφοι  
συνεισερχόμενοι εἰς τὸν νυμφῶνα ἐκεῖνον  
τὸν τῆς ἀθανασίας καὶ φωτὸς πλήρης.

if they are healthy, they will again become  
worthless, committing useless and  
disgusting acts; for they are found in  
adultery, murder, theft, or fornication, and  
in all these things, you will be crushed. But  
if you are persuaded and keep your souls  
pure to God, you will have living children,  
whom these harms will not touch, and you  
will be carefree, living a life without sorrow  
and worry, expecting to receive that  
incorruptible and true marriage, and you  
will be brides entering that bridal chamber  
full of immortality and light.

## Chapter 13

13 | Ὡς δὲ ἤκουσαν ταῦτα οἱ νεώτεροι,  
ἐπίστευσαν τῷ κυρίῳ καὶ ἑαυτοὺς  
ἐκδότους ἔδωκαν αὐτῷ, καὶ ἀπέσχοντο τῆς  
ῥυπαρᾶς ἐπιθυμίας, καὶ ἔμειναν οὕτως ἐν  
τῷ τόπῳ διανυκτερεύοντες. ὁ δὲ κύριος  
ἐξῆλθεν ἀπ' ἔμπροσθεν αὐτῶν λέξας  
αὐτοῖς· Ἡ χάρις τοῦ κυρίου ἔσται μεθ'  
ὑμῶν. Ὁρθρου δὲ ἐπιστάντος ἀπήντησεν ὁ  
βασιλεὺς, καὶ πληρώσας τὴν τράπεζαν  
εἰσήγαγεν ἔμπροσθεν τοῦ νυμφίου καὶ τῆς  
νύμφης· εὗρεν δὲ αὐτοὺς ἀντικρὺ ἀλλήλων  
καθεζομένους, τῆς δὲ νύμφης τὴν ὄψιν  
ἀσκέπαστον εὗρεν, καὶ ὁ νυμφίος πάνυ  
ἱλαρὸς ὑπῆρχεν. ἡ δὲ μήτηρ προσελθοῦσα  
τῇ νύμφῃ εἶπεν· Διὰ τί οὕτως καθέξῃ  
τέκνον, καὶ οὐκ αἰδῇ, ἀλλ' οὕτως εἴ ὥς  
πολὺν χρόνον συμβιώσασα τῷ ἰδίῳ ἀνδρί;  
Καὶ ὁ πατήρ αὐτῆς εἶπεν· Διὰ τὴν πολλὴν  
ἀγάπην τὴν πρὸς τὸν ἄνδρα σου οὐδὲ  
σκεπάζῃ;

13 | When the younger ones heard these  
things, they believed in the Lord and gave  
themselves to him as devoted servants, and  
they turned away from filthy desires, and  
they stayed there overnight. The Lord went  
out before them and said to them, "The  
grace of the Lord will be with you." When  
morning came, the king arrived and filled  
the table, bringing it before the bridegroom  
and the bride. He found them sitting face to  
face, and he saw the bride's face uncovered,  
and the bridegroom was very cheerful. The  
mother approached the bride and said,  
"Why are you sitting like this, my child, and  
are not ashamed, when you have lived so  
long with your own husband?" And her  
father said, "Because of the great love for  
your husband, do you not even cover  
yourself?"

## Chapter 14

14 | Ἀποκριθεῖσα δὲ ἡ νύμφη εἶπεν· Ἀληθῶς πάτερ ἐν πολλῇ ἀγάπῃ ὑπάρχω, καὶ τῷ κυρίῳ μου εὖχομαι παραμεῖναί μοι τὴν ἀγάπην ἧς ἡσθόμην ταύτῃ τῇ νυκτί, καὶ αἰτήσομαι τοῦτον τὸν ἄνδρα οὗ ἡσθόμην σήμερον. διὸ δὴ οὐκέτι σκεπάσομαι, ἐπειδὴ τὸ ἔσοπτρον τῆς αἰσχύνης ἀπ' ἐμοῦ ἀφῆρηται· καὶ οὐκέτι αἰσχύνομαι ἢ αἰδοῦμαι, ἐπειδὴ τὸ ἔργον τῆς αἰσχύνης καὶ τῆς αἰδοῦς ἐξ ἐμοῦ μακρὰν ἀπέστη· καὶ ὅτι οὐκ ἐκπλήσσομαι, ἐπειδὴ ἡ ἔκπληξις ἐμοὶ οὐ παρέμεινεν· καὶ ὅτι ἐν ἰλαρότητι καὶ χαρᾷ ὑπάρχω, ἐπειδὴ ἡ ἡμέρα τῆς χαρᾶς οὐκ ἐταράχθη· καὶ ὅτι ἐξουθένισα τὸν ἄνδρα τοῦτον καὶ τοὺς γάμους τούτους τοὺς παρερχομένους ἀπ' ἔμπροσθεν τῶν ὀφθαλμῶν μου, ἐπειδὴ ἐτέρῳ γάμῳ ἡρμόσθην· καὶ ὅτι οὐ συνείμην ἀνδρὶ προσκαίρῳ, οὗ τὸ τέλος μετὰ λαγνείας καὶ πικρίας ψυχῆς ὑπάρχει, ἐπειδὴ ἀνδρὶ ἀληθινῷ συνεζεύχθην.

14 | The bride replied, "Truly, father, I am in great love, and I pray that my Lord will keep this love for me, which I felt on this night, and I will ask for this man whom I felt today. Therefore, I will no longer cover myself, since the mirror of shame has been taken away from me. And I am no longer ashamed or embarrassed, since the work of shame and modesty has moved far away from me. And I am not surprised, since surprise has not remained with me. And I am in joy and happiness, since the day of joy has not been disturbed. And I have despised this man and these passing marriages from before my eyes, since I have been joined to another marriage. And I have not mingled with a temporary man, whose end is with lust and bitterness of soul, since I have been united with a true husband."

## Chapter 15

15 | Καὶ ἔτι πλείονα τούτων λεγούσης τῆς νύμφης ἀποκρίνεται ὁ νυμφίος καὶ λέγει· Εὐχαριστῶ σοι κύριε ὁ διὰ τοῦ ξένου ἀνδρὸς κηρυχθεὶς καὶ ἐν ἡμῖν εὐρεθεὶς· ὁ μακρὰν με τῆς φθορᾶς ποιήσας καὶ σπείρας ἐν ἐμοὶ τὴν ζωὴν· ὁ τῆς νόσου με ἀπαλλάξας ταύτης τῆς δυσιάτου καὶ δυσθεραπεύτου καὶ παραμενούσης εἰς τὸν αἰῶνα καὶ ὑγίαν σώφρονα ἐγκαταθέμενός μοι· ὁ σαυτὸν μοι ὑποδείξας καὶ πάντα τὰ κατ' ἐμὲ ἐν οἷς εἰμι ἀποκαλύψας μοι· ὁ λυτρωσάμενός με ἀπὸ τῆς πτώσεως καὶ εἰς τὸ κρεῖττόν με παραγαγών, καὶ τῶν μὲν προσκαίρων ἀπαλλάξας, καταξιώσας δέ με

15 | And while the bride was saying even more of these things, the bridegroom replied and said, "I thank you, Lord, who was proclaimed through the foreign man and found among us; you who kept me far from corruption and planted life in me; you who freed me from this terrible and incurable disease that lasts forever and gave me sound health; you who showed yourself to me and revealed all that concerns me; you who redeemed me from the fall and brought me to something better, freeing me from temporary things and making me worthy of the immortal and

τῶν ἀθανάτων καὶ αἰὲ ὄντων· ὁ σεαυτὸν κατευτελίσας ἕως ἐμοῦ καὶ τῆς ἐμῆς σμικρότητος, ἵνα ἐμὲ τῇ μεγαλωσύνῃ παραστήσας ἐνώσης σεαυτῷ· ὁ τὰ ἴδια σπλάγχχνα μὴ ἐπισχῶν ἐξ ἐμοῦ τοῦ ἀπολλυμένου, ἀλλὰ ὑποδείξας μοι ζητῆσαι ἐμαυτὸν καὶ γινῶναι τίς ἦμην καὶ τίς καὶ πῶς ὑπάρχω νῦν, ἵνα πάλιν γένωμαι ὃ ἦμην· ὃν ἐγὼ μὲν οὐκ ᾔδειν, αὐτὸς δὲ ἐπεζήτησας· ὃν μὴ ἐπιστάμην, αὐτὸς δέ με προσελάβου· οὗ ἡσθόμην καὶ νῦν οὐ δύναμαι ἀμνημονεῖν τοῦτου· οὗ ἡ ἀγάπη ἐν ἐμοὶ βράσσει, καὶ εἰπεῖν μὲν ὡς δεῖ οὐ δύναμαι, ἃ δὲ χωρῶ λέγειν περὶ αὐτοῦ βραχεῖα καὶ πάνυ ὀλίγα, καὶ ἀνάλογα οὐ τυγχάνει πρὸς τὴν ἐκείνου δόξαν· οὐκ αἰτιᾶται δέ με ἀναιδευόμενον πρὸς αὐτὸν λέγειν καὶ ἃ μὴ οἶδα· διὰ γὰρ τὴν αὐτοῦ ἀγάπην καὶ ταῦτα λέγω.

everlasting; you who humbled yourself to my smallness, so that by your greatness you might unite me to yourself; you who did not hold back your own compassion from me, the lost one, but showed me to seek myself and to know who I was and who and how I now exist, so that I might again become what I was; you whom I did not know, but you sought me; you whom I did not understand, but you received me; you whom I felt and now cannot forget; you whose love burns within me, and I cannot express how it should be, but I can only say a little about him, and it does not match his glory; I do not blame myself for speaking to him without knowing, for I say these things because of his love."

## Chapter 16

16 | Ἀκούσας δὲ ὁ βασιλεὺς παρὰ τοῦ νυμφίου καὶ τῆς νύμφης ταῦτα, τὴν ἐσθῆτα αὐτοῦ διέρρηξεν καὶ τοῖς παρεστῶσιν αὐτῷ ἐγγὺς αὐτοῦ ἔλεγεν· Ἐξέλθατε ταχέως καὶ περιέλθατε ὅλην τὴν πόλιν, καὶ συλλαβόντες φέρετέ μοι ἐκεῖνον τὸν ἄνδρα τὸν φαρμακὸν τὸν κακῶς παρατυχόντα ἐν τῇ πόλει ταύτῃ· ἐγὼ γὰρ εἰσήγαγον αὐτὸν ἰδίαις χερσὶν εἰς τὸν οἶκόν μου, καὶ ἐγὼ εἶπον αὐτῷ ἵνα εὕξηται ἐπὶ τῇ ἀτυχεστάτῃ μου θυγατρὶ· ὃς δ' ἂν εὕρῃ αὐτὸν προσαγάγῃ μοι, πᾶν εἴ τι ἂν αἰτήσηταί μοι, δίδωμι αὐτῷ. Ἀπελθόντες οὖν περιῆλθον ζητοῦντες αὐτόν, καὶ οὐχ εὔρον αὐτόν· πλεύσας γὰρ ἦν. ἀπῆλθον δὲ καὶ εἰς τὸ ξενοδοχεῖον ὅπου ἦν καταλύσας, καὶ εὔρον ἐκεῖ τὴν ἀυλήτριαν κλαίουσαν καὶ ἀνιωμένην, ἐπειδὴ μὴ παρέλαβεν αὐτὴν μεθ' ἑαυτοῦ. ἐξηγησαμένων δὲ αὐτῇ τὸ

16 | When the king heard these things from the bridegroom and the bride, he tore his clothes and said to those who were near him, "Go out quickly and search the whole city, and bring me that man, the sorcerer, who has come to this city by misfortune. For I brought him into my house with my own hands, and I told him to pray for my most unfortunate daughter. Whoever finds him and brings him to me, I will give him whatever he asks." So they went out searching for him, but they did not find him, for he had sailed away. They also went to the inn where he had stayed and found there the maid crying and sad because she had not been taken with him. When they explained to her what had happened with the younger ones, she was very happy to hear it, and putting aside her sorrow, she



πρᾶγμα τὸ γεγονὸς ἐπὶ τῶν | νεωτέρων  
ἐχάρη πάνυ ἀκούσασα, καὶ ἀποθεμένη τὴν  
λύπην εἶπεν· Νῦν εὖρον κάγῳ ὧδε  
ἀνάπαυσιν. Καὶ ἀναστᾶσα ἀπῆλθεν πρὸς  
αὐτούς, καὶ ἦν σὺν αὐτοῖς χρόνον ἱκανόν,  
ἕως οὗ κατήχησαν καὶ τὸν βασιλέα. πολλοὶ  
δὲ καὶ τῶν ἀδελφῶν συνηθορίζοντο ἐκεῖ,  
ἕως ὅτε φήμης ἤκουσαν τοῦ ἀποστόλου, ὅτι  
ἐν ταῖς πόλεσιν τῆς Ἰνδίας κατήχθη καὶ ἐκεῖ  
διδάσκει. καὶ ἀπελθόντες κατεμίγησαν  
αὐτῷ. πράξεις Θωμᾶ ἀποστόλου. περὶ τῆς  
πρὸς τὸν βασιλέα Γουνδαφόρου  
εἰσελεύσεως αὐτοῦ.

## Chapter 17

17 | Ὅτε δὲ εἰσῆλθεν ὁ ἀπόστολος εἰς τὰς  
πόλεις τῆς Ἰνδίας μετὰ Ἀββάνη τοῦ  
ἐμπόρου, ἀπῆλθεν ὁ Ἀββάνης εἰς ἀσπασμόν  
Γουνδαφόρου τοῦ βασιλέως,  
προσανήνεγκεν δὲ αὐτῷ περὶ τοῦ τέκτονος  
ὃν μετ' αὐτοῦ ἤγαγεν. ἐχάρη δὲ ὁ βασιλεὺς  
καὶ πρὸς αὐτὸν εἰσελθεῖν αὐτὸν  
προσέταξεν. εἰσελθόντος οὖν αὐτοῦ εἶπεν  
αὐτῷ ὁ βασιλεὺς· Ποίαν τέχνην ἐπίστασαι;  
Λέγει αὐτῷ ὁ ἀπόστολος· Τὴν τεκτονικὴν  
καὶ τὴν οἰκοδομικὴν. Λέγει αὐτῷ ὁ  
βασιλεὺς· Τίνα οὖν οἶδας ἐν ξύλοις  
ἐργασίαν, καὶ τίνα ἐν λίθοις; Λέγει ὁ  
ἀπόστολος· Ἐν μὲν ξύλοις ἄροτρα ζυγοὺς  
τρυτάνας τροχιλέας καὶ πλοῖα καὶ κώπας  
καὶ ἱστούς, ἐν δὲ λίθοις στήλας ναοὺς καὶ  
πραιτώρια βασιλικά. Καὶ ὁ βασιλεὺς εἶπεν·  
Οἰκοδομεῖς μοι παλάτιον; Ὁ δὲ ἀπεκρίθη·  
Ναί, οἰκοδομῶ καὶ τελίσκω· διὰ τοῦτο γὰρ  
ἦλθον, οἰκοδομῆσαι καὶ τεκτονεῦσαι.

said, "Now I have also found rest here." And  
she got up and went to them, and she was  
with them for a good while, until they  
taught the king. Many of the brothers  
gathered there until they heard the news of  
the apostle, that he was teaching in the  
cities of India. And they went away and  
joined him. Acts of Thomas the Apostle.  
About his coming to King Gundaphorus.

17 | When the apostle entered the cities of  
India with Abbanes the merchant, Abbanes  
went to greet King Gundaphorus and  
brought with him the carpenter he had  
brought along. The king was glad and  
ordered him to come in. When he entered,  
the king said to him, "What craft do you  
know?" The apostle replied, "I know  
carpentry and building." The king asked  
him, "What work do you know with wood,  
and what do you know with stones?" The  
apostle said, "With wood, I make plows,  
yokes, beams, ships, oars, and masts; with  
stones, I make columns, temples, and royal  
palaces." And the king said, "Will you build  
a palace for me?" He answered, "Yes, I will  
build and finish it; for this is why I have  
come, to build and to work."

## Chapter 18



18 | Καὶ παραλαβὼν αὐτὸν ὁ βασιλεὺς ἐξῆλθεν ἔξω τῶν πυλῶν τῆς πόλεως, καὶ ἤρξατο διαλέγεσθαι αὐτῷ ἐν τῇ ὁδῷ περὶ τῆς οἰκοδομῆς τοῦ πραιτωρίου καὶ περὶ τῶν θεμελίων τὸ πῶς τεθῶσιν, ἕως ὅτε ἦλθον εἰς τὸν τόπον ἐκεῖνον ἐν ᾧ ἐβούλετο τὴν οἰκοδομὴν γενέσθαι· καὶ εἶπεν· Ὡδε βούλομαι τὴν οἰκοδομὴν γενέσθαι. Καὶ ὁ ἀπόστολος Ναὶ φησιν· καὶ γὰρ ὁ τόπος οὗτος ἐπιτήδειός ἐστιν πρὸς τὴν οἰκοδομὴν. Ἦν δὲ ὁ τόπος ἀλσώδης, καὶ ὕδατα πολλὰ ἦν ἐκεῖ. λέγει οὖν ὁ βασιλεὺς· Ἀρξαὶ κτίζειν. Ὁ δὲ ἔφη· Νῦν οὐ δύναμαι ἄρξασθαι κτίζειν ἐν τῷ καιρῷ τούτῳ. Καὶ ὁ βασιλεὺς Πότε φησὶν δύνη; Ὁ δὲ ἔφη· Ἀρχομαι ἀπὸ δίου καὶ τελίσκω ξανθικῷ. Ὁ δὲ βασιλεὺς θαυμάσας εἶπεν· Πᾶσα οἰκοδομὴ θέρους οἰκοδομεῖται· σὺ δὲ αὐτῷ τῷ χειμῶνι δύνασαι οἰκοδομῆσαι καὶ κτίσαι παλάτιον; Καὶ ὁ ἀπόστολος εἶπεν· Οὕτως ὀφείλει γενέσθαι, καὶ ἄλλως οὐκ ἔχει. Καὶ ὁ βασιλεὺς εἶπεν· Εἰ τοίνυν τοῦτο ἔδοξέν σοι, διαχάραξόν μοι πῶς γίνεται τὸ ἔργον, ἐπειδὴ διὰ χρόνου ἔρχομαι ἐνθάδε. Καὶ ὁ ἀπόστολος κάλαμον λαβὼν διεχάρασεν μετρῶν τὸν τόπον, καὶ τὰς μὲν θύρας ἔτασεν κατὰ τὴν ἀνατολὴν τοῦ ἡλίου βλέπειν πρὸς τὸ φῶς, τὰς δὲ θυρίδας κατὰ δύσιν πρὸς τοὺς ἀνέμους, τὸ δὲ ἄρτοποιεῖον πρὸς μεσημβρίαν ἐποίησεν εἶναι, τὸν δὲ ἀγωγὸν τοῦ ὕδατος τὸν εἰς τὴν ὑπηρεσίαν εἰς τὸ ἀρκτῶον. ὁ δὲ βασιλεὺς ἰδὼν εἶπεν τῷ ἀποστόλῳ· Ἀληθῶς τεχνίτης εἶ, καὶ πρέπει σοι βασιλεῦσιν ἐξυπηρετεῖν. Καὶ πολλὰ αὐτῷ καταλείψας ἀπῆλθεν ἀπ' αὐτοῦ.

## Chapter 19

19 | Καὶ κατὰ καιρὸν ἀπέστειλλεν ἀργύρια καὶ τὰ ἐπιτήδεια, τὰ τε πρὸς τὴν ζωὴν

18 | And the king took him and went outside the city gates, and he began to talk with him on the way about the building of the palace and how the foundations should be laid, until they reached the place where he wanted the building to be. And he said, "Here I want the building to be." The apostle said, "Yes, for this place is suitable for building." The place was shady, and there was a lot of water there. The king then said, "Start building." But he replied, "I cannot start building at this time." The king asked, "When can you?" He said, "I will begin at noon and finish at sunset." The king, amazed, said, "All buildings are built in summer; can you build a palace in winter?" And the apostle said, "It must be this way, and it cannot be otherwise." The king said, "If this seems good to you, draw for me how the work will be done, since I will be coming here after some time." And the apostle took a stick and marked out the place, setting the doors to face the east toward the light, the windows to the west toward the winds, the bakery to the south, and the water supply to the north. The king, seeing this, said to the apostle, "You are truly a craftsman, and you should serve kings." And leaving many things with him, he went away.

19 | And at the proper time, the king sent silver and supplies, both for his own life

αὐτοῦ τε καὶ τῶν λοιπῶν ἐργατῶν. ὁ δὲ λαμβάνων πάντα οἰκονόμει περιερχόμενος τὰ ἄστυ καὶ τὰ περίχωρία, διαδίδων καὶ εὐσεβείας παρέχων τοῖς πένησιν καὶ τεθλιμμένοις, καὶ ἄνεσιν παρεῖχεν αὐτοῖς, λέγων· Οἶδεν ὁ βασιλεὺς βασιλικῶν τεύξασθαι ἀμοιβῶν, πένητας δὲ πρὸς τὸ παρὸν ἀναπαύεσθαι χρή. Μετὰ δὲ ταῦτα ὁ βασιλεὺς πρὸς τὸν ἀπόστολον ἀπέστειλεν πρεσβευτήν, γράψας αὐτῷ τάδε· Σήμερον μοι τί πεποίηκας, ἢ τίνα σοι ἀποστείλω, ἢ τίνος χρήσεις. Ἀποστέλλει αὐτῷ ὁ ἀπόστολος λέγων ὅτι Τὸ πραιτώριον ἔκτισται, μόνη δὲ ἡ στέγη περιλείπεται. Ὁ δὲ βασιλεὺς ἀκούσας ἔπεμψεν αὐτῷ πάλιν χρυσίον καὶ ἄσημον, γράψας αὐτῷ ὅτι Τὸ πραιτώριον εἴ γε γέγονεν στεγασθήτω. Ὁ δὲ ἀπόστολος πρὸς τὸν κύριον εἶπεν· Εὐχαριστῶ σοι κύριε κατὰ πάντα, ὅτι ἀπέθανες πρὸς ὀλίγον ἵνα ἐγὼ ζήσω αἰδίως ἐν σοί, καὶ πέπρακάς με ἵνα πολλοὺς ἐλευθερώσῃς δι' ἐμοῦ. Καὶ οὐκ ἐπαύετο τοῦ διδάσκειν καὶ ἀναψύχειν τοὺς τεθλιμμένους, λέγων ὅτι Ταῦτα ὁ κύριος οἰκονόμησεν ὑμῖν, καὶ αὐτὸς παρέχει ἐκάστῳ τὴν τροφήν· αὐτὸς γάρ ἐστιν ὁ τροφεὺς τῶν ὀρφανῶν καὶ οἰκονόμος τῶν χρηρῶν, καὶ πᾶσι τοῖς τεθλιμμένοις αὐτὸς γίνεται ἄνεσις καὶ ἀνάπαυσις.

and for the other workers. He took everything and managed it, going around the cities and the surrounding areas, sharing and providing kindness to the poor and the troubled, and he gave them comfort, saying, "The king knows how to provide royal rewards; the poor should rest for now." After this, the king sent a messenger to the apostle, writing to him these things: "Let me know what you have done, or what I should send you, or what you need." The apostle sent back word saying that the palace had been built, but only the roof remained. When the king heard this, he sent him gold and silver again, writing to him that if the palace had been built, let it be covered. The apostle said to the Lord, "I thank you, Lord, for everything, that you died for a little while so that I may live forever in you, and you have made me so that you may free many through me." And he did not stop teaching and comforting the troubled, saying that "The Lord has arranged these things for you, and he himself provides each one with food; for he is the provider for the orphans and the caretaker of the widows, and for all the troubled, he himself becomes comfort and rest."

## Chapter 20

20 | Ὅτε δὲ παρεγένετο ὁ βασιλεὺς εἰς τὴν πόλιν, ἐξήταζεν τοὺς φίλους αὐτοῦ περὶ τοῦ πραιτωρίου οὗ ἔκτιζεν αὐτῷ Ἰούδας ὁ καὶ Θωμᾶς· ἔλεγον δὲ αὐτῷ ὅτι Οὔτε παλάτιον ἔκτισεν οὔτε ἄλλο τι ἐποίησεν ὧν ἐπηγγείλατο ποιῆσαι, ἀλλὰ περιέρχεται τὰς πόλεις καὶ τὰς χώρας, καὶ εἴ τι ἔχει πάντα δίδωσι τοῖς πένησι, καὶ διδάσκει θεὸν νέον ἕνα, καὶ νοσοῦντας θεραπεύει καὶ δαίμονας

20 | When the king arrived in the city, he asked his friends about the palace that Judas, also known as Thomas, was building for him. They told him that he had neither built a palace nor done anything else he had promised, but instead, he was going around the cities and the countryside, giving everything he had to the poor, teaching about a new God, healing the sick,

ἀπελαύνει καὶ ἄλλα πολλὰ ποιεῖ  
παράδοξα· καὶ νομίζομεν ἡμεῖς ὅτι μάγος  
ἐστίν. ἀλλ’ αἱ εὐσπλαγχναὶ αὐτοῦ καὶ αἱ  
ιάσεις αἱ δωρεὰν ἐξ αὐτοῦ γινόμεναι, ἔτι δὲ  
τὸ ἀπλοῦν αὐτοῦ καὶ ἐπιεικὲς καὶ τὸ τῆς  
πίστεως αὐτοῦ σημαίνει ὅτι δίκαιός ἐστιν ἢ  
ἀπόστολος τοῦ θεοῦ τοῦ νέου ὃν αὐτὸς  
καταγγέλλει· συνεχῶς γὰρ νηστεύει καὶ  
εὖχεται, καὶ ἄρτον ἐσθίει μόνον μετὰ  
ἄλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ, καὶ  
φορεῖ ἐν ἱμάτιον εἴτε ἐν εὐδίᾳ εἴτε ἐν  
χειμῶνι, καὶ οὐδὲν παρά τινος λαμβάνει,  
καὶ ἃ ἔχει ἄλλοις δίδωσιν. Ταῦτα ἀκούσας ὁ  
βασιλεὺς ταῖς χερσὶν αὐτοῦ τὴν ὄψιν  
προσέτριψεν, τὴν κεφαλὴν αὐτοῦ κινῶν  
ἐπὶ ὥραν πολλήν.

driving out demons, and doing many other  
strange things. They thought he was a  
magician. But his compassion and the  
healings he performed for free, along with  
his simplicity and kindness, showed that he  
was either righteous or a messenger of the  
new God he preached about. For he fasted  
and prayed continuously, ate only bread  
with salt, drank only water, wore one  
garment whether in good weather or  
winter, received nothing from anyone, and  
shared what he had with others. Hearing  
this, the king rubbed his face with his  
hands and shook his head for a long time.

## Chapter 21

21 | Καὶ μετεπέμψατο τὸν ἔμπορον τὸν  
ἀγαγόντα αὐτὸν καὶ τὸν ἀπόστολον, καὶ  
εἶπεν αὐτῷ· Ἐκτισάς μοι τὸ παλάτιον; Ὁ  
δὲ ἔφη· Ναί, ἔκτισα. Ὁ δὲ βασιλεὺς εἶπεν·  
Πότε οὖν ὑπάγομεν καὶ βλέπομεν αὐτό; Ὁ  
δὲ ἀποκριθεὶς αὐτῷ ἔφη· Νῦν αὐτὸ ἰδεῖν οὐ  
δύνασαι, ἀλλ’ ὅταν τοῦ βίου τούτου  
ἐξέλθῃς βλέπεις αὐτό. Ὁ δὲ βασιλεὺς πάνυ  
ὀργισθεὶς ἐκέλευσεν ὑπὸ δεσμὸν γενέσθαι  
τὸν τε ἔμπορον καὶ Ἰούδαν τὸν καὶ Θωμᾶν  
καὶ εἰς φυλακὴν βληθῆναι, ἕως ἂν  
ἀνακρίνας μάθῃ τίνι ἐδόθη τὰ τοῦ  
βασιλέως, καὶ οὕτως αὐτὸν ἀπολέσῃ μετὰ  
τοῦ ἐμπόρου. Ὁ δὲ ἀπόστολος χαίρων ἀπῆει  
ἐν τῷ δεσμοτηρίῳ, καὶ ἔλεγεν τῷ ἐμπόρῳ·  
Μὴ φοβοῦ μηδέν, ἀλλὰ μόνον πιστεύσον  
τῷ δὲ ἐμοῦ κηρυττομένῳ θεῷ, καὶ ἀπὸ μὲν  
τούτου τοῦ κόσμου ἐλευθερωθήσῃ, ἀπὸ δὲ  
τοῦ μέλλοντος αἰῶνος ζωὴν κομίσῃ. Ὁ δὲ  
βασιλεὺς ἐσκέπτετο ποίῳ θανάτῳ αὐτοὺς  
ἀναλώσῃ. ὥς δὲ ἔδοξεν πυρὶ αὐτοὺς καῦσαι  
ἐκδεδαρμένους, αὐτῇ τῇ νυκτὶ Γὰδ ὁ τοῦ

21 | And he sent for the merchant who had  
brought him and the apostle, and he said to  
him, "Have you built the palace for me?" He  
replied, "Yes, I have built it." The king then  
asked, "When can we go and see it?" The  
merchant answered, "You cannot see it  
now, but when you leave this life, you will  
see it." The king, very angry, ordered that  
both the merchant and Judas, also known  
as Thomas, be put in chains and thrown  
into prison until he could find out who had  
received the king's things, and thus he  
would destroy him along with the  
merchant. The apostle, rejoicing, left in the  
prison and said to the merchant, "Do not be  
afraid of anything, but only believe in the  
God who is preached through me, and you  
will be freed from this world and receive  
life in the age to come." The king was  
thinking about how to kill them. When it  
seemed good to him to burn them with fire,  
that very night, Gad, the king's brother, fell

βασιλέως ἀδελφὸς ἐκακοῦτο, καὶ διὰ τὴν λύπην καὶ ἐπίθεσιν ἣν ὁ βασιλεὺς ἔπαθεν ἐβάρηθη σφόδρα· καὶ μεταπεμψάμενος τὸν βασιλέα | εἶπεν αὐτῷ· Ἀδελφὲ βασιλεῦ, τὸν οἶκόν μου καὶ τὰ τέκνα μου παρατίθημί σοι· ἐγὼ γὰρ διὰ τὴν ἐπήρειαν τὴν συμβᾶσάν σοι ἐλυπήθην καὶ ἰδοὺ ἀποθνήσκω, καὶ ἐάν μὴ ἐπέλθῃς τῇ τιμωρίᾳ κατὰ τῆς κεφαλῆς ἐκείνου τοῦ μάγου, οὐκ ἀναπαύσεις μου τὴν ψυχὴν εἰς ἅδου. Ὁ δὲ βασιλεὺς τῷ ἑαυτοῦ ἀδελφῷ εἶπεν· Δι' ὅλης τῆς νυκτὸς τοῦτο ἐσκεπτόμην, τὸ πῶς αὐτὸν θανατώσω· τοῦτο δὲ ἔδοξέν μοι, ἐν πυρὶ αὐτὸν κατακαῦσαι ἐκδαρέντα, καὶ αὐτὸν καὶ τὸν ἔμπορον μετ' αὐτοῦ τὸν ἀγαγόντα αὐτόν.

ill, and because of the grief and distress that the king felt, he became very heavy-hearted. And sending for the king, he said to him, "Brother king, I entrust my house and my children to you; for I have been troubled by the harm that has come upon you, and behold, I am dying. If you do not take vengeance on that magician, you will not find rest for my soul in Hades." The king said to his brother, "I have been thinking about this all night, how to kill him. It seemed good to me to burn him with fire, along with the merchant who brought him."

## Chapter 22

22 | Καὶ ὡς ὠμίλουν, ἐξῆλθεν ἡ ψυχὴ Γὰδ τοῦ ἀδελφοῦ αὐτοῦ. ὁ δὲ βασιλεὺς ἐπένθει τὸν Γὰδ σφόδρα, πάνυ γὰρ ἠγάπα αὐτόν, καὶ προσέταξεν εἰς βασιλικὴν ἐσθῆτα καὶ πολύτιμον κηδευθῆναι αὐτόν. τούτων δὲ γενομένων τὴν ψυχὴν Γὰδ τοῦ ἀδελφοῦ τοῦ βασιλέως ἄγγελοι παραλαβόντες εἰς τὸν οὐρανὸν ἀνήγαγον, ὑποδεικνύοντες αὐτῷ τοὺς ἐκεῖ τόπους καὶ οἰκῆσεις, ἐξετάζοντες αὐτόν· Εἰς ποῖον τόπον βούλει οἰκῆσαι; Ὅτε δὲ ἤγγισαν εἰς τὴν οἰκοδομὴν θωμᾶ τοῦ ἀποστόλου, ἦν ἔκτισεν τῷ βασιλεῖ, ἰδὼν αὐτὴν ὁ Γὰδ εἶπεν τοῖς ἀγγέλοις· Δέομαι ὑμῶν κύριοί μου, εἰς ἓνα τῶν κατώγεων οἴκων τούτων συγχωρήσατέ μοι οἰκῆσαι. Οἱ δὲ ἔφησαν αὐτῷ· Οὐδύνασαι οἰκῆσαι ἐν ταύτῃ τῇ οἰκοδομῇ. Ὁ δὲ εἶπεν· Διὰ τί; Λέγουσιν αὐτῷ· Τοῦτο τὸ παλάτιον ἐκεῖνός ἐστιν ὁ οἰκοδόμησεν ὁ χριστιανὸς ἐκεῖνος τῷ ἀδελφῷ σου. Ὁ δὲ εἶπεν· Δέομαι ὑμῶν κύριοί μου, συγχωρήσατέ μοι ἀπελθεῖν

22 | And as they were speaking, the soul of Gad, his brother, departed. The king mourned Gad very much, for he loved him dearly, and he ordered that he be buried in royal and costly clothing. After this was done, angels took the soul of Gad and brought it up to heaven, showing him the places and dwellings there, asking him, "In which place do you want to live?" When they approached the building that Thomas the apostle had built for the king, Gad saw it and said to the angels, "I beg you, my lords, allow me to live in one of the lower rooms of these houses." They replied to him, "You cannot live in this building." He asked, "Why not?" They said to him, "This palace is the one that that Christian built for your brother." He then said, "I beg you, my lords, allow me to go to my brother so that I can buy this palace from him; for my brother does not know what it is like, and

πρὸς τὸν ἀδελφόν μου, ἵνα ἀγοράσω παρ' αὐτοῦ τὸ παλάτιον τοῦτο· οὐ γὰρ οἶδεν ὁ ἀδελφός μου ὁποῖόν ἐστιν, καὶ πιπράσκει μοι αὐτός.

he is selling it to me."

## Chapter 23

23 | Τότε οἱ ἄγγελοι ἀφῆκαν τὴν ψυχὴν τοῦ Γάδ· καὶ ἐν τῷ ἐνδύειν αὐτοὺς αὐτὸν τὴν ἐντάφιον στολὴν ἐπεισῆλθεν αὐτῷ ἡ ψυχὴ αὐτοῦ· καὶ ἔλεγεν τοῖς περὶ αὐτὸν ἐστῶσιν· Καλέσατέ μοι τὸν ἀδελφὸν μου, ἵνα αἰτήσωμαι παρ' αὐτοῦ μίαν αἴτησιν. Εὐθέως οὖν εὐηγγελίσαντο τῷ βασιλεῖ αὐτῶν λέγοντες ὅτι Ὁ ἀδελφός σου ἀνέζησεν. Ὁ δὲ βασιλεὺς ἐκπηδήσας σὺν πλήθει πολλῶ ἤρχετο πρὸς τὸν ἴδιον ἀδελφόν, καὶ εἰσελθὼν ἔστη πρὸς τὴν κλίνην αὐτοῦ ὥσπερ ἐκπληκτος, μὴ δυνάμενος λαλῆσαι αὐτῷ. εἶπεν δέ ὁ ἀδελφός αὐτοῦ· Οἶδα καὶ πέπεισμαι ἀδελφὲ ὅτι εἴ τις ἤτησέν σε τὸ ἥμισυ τῆς βασιλείας σου, δέδωκας ἂν ὑπὲρ ἐμοῦ· διὸ ἀξιῶ σε παρασχεῖν μοι χάριτα μίαν ἣν αἰτοῦμαί σε ἵνα πωλήσης μοι ὃ αἰτοῦμαι παρὰ σοῦ. Ὁ δὲ βασιλεὺς ἀποκριθεὶς εἶπεν· Καὶ τί ἐστὶν ὃ αἰτεῖς με πωλῆσαί σοι; Ὁ δὲ ἔφη· Ὅρκω με πεῖσον ὅτι μοι παρέχεις. Καὶ ὡμοσεν αὐτῷ ὁ βασιλεὺς ὅτι Ἐν τῶν ὑπαρχόντων μοι εἴ τι ἐὰν αἰτήσῃ δίδωμί σοι. Καὶ λέγει αὐτῷ· Τὸ παλάτιον ἐκεῖνο τὸ ἐν τοῖς οὐρανοῖς ἔχεις πώλησόν μοι. Καὶ ὁ βασιλεὺς εἶπεν· Ἐμοὶ παλάτιον ἐν τοῖς οὐρανοῖς πόθεν ὑπάρχει; Ὁ δὲ ἔφη· Ἐκεῖνο ὃ οἰκοδόμησέν σοι ἐκεῖνος ὁ χριστιανὸς ὁ ὢν νῦν ἐν τῷ δεσμῷ τῇ τριῇ, ὃν ἤγαγέν σοι ὁ ἔμπορος ἀγοράσας παρὰ Ἰησοῦ τίνος· τὸν δοῦλον λέγω ἐκεῖνον τὸν Ἑβραῖον, ὃν ἐβούλου κολάσαι ὡς ἐπίθεσίν τινα παρ' αὐτοῦ παθὼν, ἐφ' ὃν κἀγὼ λυπηθεὶς

23 | Then the angels left the soul of Gad. And while they were dressing him in the burial robe, his soul entered him. He said to those standing around him, "Call my brother so that I can ask him for one request." Immediately, they announced to the king, saying that "Your brother has come back to life." The king jumped up with a great crowd and went to his own brother, and entering, he stood by his bed, astonished, unable to speak to him. His brother said, "I know and I am sure, brother, that if anyone asked you for half of your kingdom, you would give it for me. Therefore, I ask you to grant me one favor, which I am asking you, to sell me what I am asking from you." The king replied, "And what is it that you are asking me to sell to you?" He said, "Swear to me that you will give it to me." And the king swore to him that if he asked for anything from his possessions, he would give it. He then said to him, "Sell me that palace which is in the heavens." The king said, "Where would I get a palace in the heavens?" He replied, "That one which that Christian built for you, the one who is now in prison, whom the merchant brought to you after buying him from Jesus; I mean that Hebrew servant, whom you wanted to punish for some offense against him, for whom I, feeling sorry, died and now have come back to life."

ἀπέθανον καὶ ἀνέζησα νῦν.

## Chapter 24

24 | Τότε ὁ βασιλεὺς εἰς ἐπίστασιν ἐλθὼν συνῆκεν περὶ τῶν διαφερόντων αὐτῷ καὶ μελλόντων αἰώνιων ἀγαθῶν, καὶ εἶπεν· Ἐκεῖνο τὸ παλάτιον πωλῆσαί σοι οὐ δύναμαι, εὐχομαι δὲ εἰσελθεῖν εἰς αὐτὸ καὶ οἰκῆσαι καὶ καταξιοθῆναι τῶν οἰκητόρων αὐτοῦ· σὺ δὲ ἀληθῶς εἰ βούλει πρίασθαι τοιοῦτον παλάτιον, ἰδοὺ ὁ ἄνθρωπος ζῇ καὶ κτίζει σοι ἐκείνου βέλτιον. Καὶ εὐθέως πέμψας ἐξήγαγεν ἐκ τοῦ δεσμοτηρίου τὸν ἀπόστολον καὶ τὸν ἔμπορον τὸν ἐγκλεισθέντα σὺν αὐτῷ, λέγων· Δέομαί σου ὡς ἄνθρωπος δεόμενος τοῦ διακόνου τοῦ θεοῦ ἵνα εὕξῃ ὑπὲρ ἐμοῦ καὶ δεηθῇς ἐκείνου οὗ διάκονος ὑπάρχεις ἵνα μοι ἀφήσῃ καὶ παρίδῃ ἃ εἰς σὲ διεπραξάμην ἢ καὶ ἐνεθυμήθην διαπραξασθαι, καὶ ἄξιόν με γενέσθαι οἰκήτορα ἐκείνης τῆς οἰκίσεως ἥσπερ ἐγὼ μὲν οὐδὲν ἔκαμον, σὺ δέ μοι ἔκτισας μόνος καμῶν, συνεργούσης σοι τῆς χάριτος τοῦ θεοῦ σου, καὶ ἵνα γένωμαι ὑπηρέτης καγὼ καὶ δουλεύσω τῷ θεῷ τούτῳ ᾧ σὺ κηρύττεις. Καὶ ὁ ἀδελφὸς δὲ αὐτοῦ προσπεσὼν τῷ ἀποστόλῳ ἔλεγεν· Δέομαί σου καὶ ἵκετεύω ἔμπροσθεν τοῦ θεοῦ σου ἵνα ἄξιος γένωμαι τῆς τούτου διακονίας καὶ ὑπηρεσίας, καὶ κληρωθῶ ἄξιος γενέσθαι τῶν ὀφθέντων μοι ὑπὸ τῶν ἀγγέλων αὐτοῦ.

## Chapter 25

25 | Ὁ δὲ ἀπόστολος χαρᾶς ληφθεὶς εἶπεν· Ἐξομολογουμαί σοι κύριε Ἰησοῦ ὅτι ἀπεκάλυψάς σου τὴν ἀλήθειαν ἐν τοῖς

24 | Then the king, coming to understand the different things before him and the future eternal goods, said, "I cannot sell you that palace, but I wish to enter it and live there and be worthy of its inhabitants. But if you truly want to buy such a palace, behold, the man is alive and is building you a better one." And immediately sending for him, he brought the apostle and the merchant out of prison, saying, "I ask you as a man asking the servant of God to pray for me and to plead with the one whose servant you are, so that he may forgive me and overlook what I have done to you, and that I may be worthy to be an inhabitant of that dwelling, just as I have done nothing, but you alone built it for me, with the help of your God's grace, and so that I may also become a servant and serve this God whom you preach." And his brother, falling down before the apostle, said, "I ask you and beg you before your God that I may be worthy of this service and ministry, and that I may be chosen to be worthy of the things shown to me by his angels."

25 | Then the apostle, filled with joy, said, "I confess to you, Lord Jesus, that you have revealed your truth among these people."



ἀνθρώποις τούτοις· σὺ γὰρ εἶ μόνος θεὸς τῆς ἀληθείας, καὶ οὐχ ἕτερος· καὶ σὺ εἶ ὁ τὰ πάντα εἰδὼς τὰ τοῖς πολλοῖς ἄγνωστα· σὺ εἶ κύριε ὁ ἐν πᾶσι εὐσπλαγχνία καὶ φειδῶ ποιούμενος τοὺς ἀνθρώπους· οἱ γὰρ ἄνθρωποι διὰ τὴν πλάνην τὴν οὖσαν ἐν αὐτοῖς παρεῖδάν σε, σὺ δὲ οὐ παρεῖδες αὐτούς. καὶ νῦν αἰτούμενου μου καὶ ἱκετεύοντός σε δέξαι τὸν βασιλέα καὶ τὸν τούτου ἀδελφόν, καὶ κατὰμειξον αὐτούς εἰς τὴν σὴν ποιμνὴν, καθάρισας αὐτούς τῷ σῶ λουτρῷ καὶ ἀλείψας αὐτούς τῷ σῶ ἐλαίῳ ἀπὸ τῆς περιεχούσης αὐτούς πλάνης· φύλαξον δὲ αὐτούς καὶ ἀπὸ τῶν λύκων, φέρων αὐτούς ἐν τοῖς σοῖς λειμῶσι· πότισον δὲ αὐτούς ἀπὸ τῆς ἀμβροσιώδους σου πηγῆς τῆς μὴ τεθολωμένης μήτε ληγούσης· δέονται γάρ σου καὶ ἱκετεύουσιν καὶ βούλονται ὑπηρέται καὶ διάκονοί σου γενέσθαι, καὶ ἔνεκεν τούτου εὐδοκοῦσιν καὶ διωχθῆναι ὑπὸ τῶν ἐχθρῶν σου καὶ διὰ σὲ ὑπ' αὐτῶν μισηθῆναι καὶ ὑβρισθῆναι καὶ ἀποθανεῖν, ὥς καὶ σὺ ὑπὲρ ἡμῶν ταῦτα πάντα ἔπαθες, ἵνα ἡμᾶς περιποιήσῃ, κύριος ὢν καὶ ἀληθῶς ποιμὴν ἀγαθός. σὺ δὲ δὸς αὐτοῖς ἵνα ἔχωσιν ἐν σοὶ μόνῳ τὴν παρρησίαν καὶ τὴν παρὰ σοῦ βοήθειάν τε καὶ ἐλπίδα τῆς σωτηρίας αὐτῶν, ἧς ἐκδέχονται παρὰ σοῦ μόνου, καὶ ἵνα βεβαιωθῶσιν εἰς τὰ σα μυστήρια, καὶ δέξονται τῶν σῶν χαρισμάτων καὶ δομάτων τὰ τέλεια ἀγαθά, καὶ ἀνθήσουσιν ἐν τῇ σῇ διακονίᾳ, καὶ τελεσφορήσουσιν ἐν τῷ πατρὶ σου.

For you alone are the God of truth, and there is no other. You are the one who knows all things that are unknown to many. You are the Lord who shows compassion and mercy to all people. For people, because of the deception within them, have overlooked you, but you have not overlooked them. And now, as I ask and plead with you, accept the king and his brother, and bring them into your flock, cleansing them with your bath and anointing them with your oil, removing the deception that surrounds them. Protect them from the wolves, carrying them in your pastures. Water them from your ambrosial spring, which is neither muddied nor running dry. For they are asking you and pleading with you, and they want to become your servants and ministers. For this reason, they are willing to be persecuted by your enemies and to be hated and insulted and to die for you, just as you suffered all these things for us, being the Lord and truly the good shepherd. Give them the confidence to have in you alone their boldness and their help and hope for their salvation, which they expect only from you. And let them be strengthened in your mysteries, and receive the perfect gifts and blessings from you, and they will flourish in your ministry and will be fulfilled in your Father."

## Chapter 26

26 | Πάνυ οὖν διατεθέντες ἐν τῷ ἀποστόλῳ ὁ τε βασιλεὺς Γουνδαφόρος καὶ ὁ τούτου ἀδελφὸς Γὰδ εἶποντο αὐτῷ μηδ' ὅλως ἀναχωροῦντες, καὶ αὐτοὶ ἐπαρκοῦντες τοῖς

26 | So, both King Gundaphorus and his brother Gad remained with the apostle, not leaving at all, and they themselves were helping those in need, giving to everyone



δεομένοις, πᾶσιν διδόντες καὶ ἀναπαύοντες πάντας· ἐδεήθησαν δὲ αὐτοῦ ἵνα καὶ τὴν σφραγίδα τοῦ λόγου δέξωνται λοιπὸν καὶ αὐτοί, λέγοντες αὐτῷ· Σχολαζουσῶν τῶν ψυχῶν ἡμῶν καὶ προθύμων ἡμῶν ὄντων περὶ τὸν θεόν, δὸς ἡμῖν τὴν σφραγίδα· ἡκούσαμεν γὰρ σου λέγοντος ὅτι ὁ θεὸς ὃν κηρύσσεις διὰ τῆς αὐτοῦ σφραγίδος ἐπιγινώσκει τὰ ἴδια πρόβατα. Ὁ δὲ ἀπόστολος ἔφη αὐτοῖς· Καὶ χαίρω καὶ δέομαι ὑμῶν λαβεῖν τὴν σφραγίδα ταύτην, καὶ κοινωνῆσαί μοι εἰς τὴν εὐχαριστίαν ταύτην καὶ εὐλογίαν τοῦ κυρίου, καὶ τελειωθῆναι ἐν αὐτῇ οὗτος γὰρ ἐστὶν κύριος καὶ θεὸς πάντων. Ἰησοῦς Χριστὸς ὃν κηρύσσω, καὶ αὐτὸς πατὴρ ἀληθείας, εἰς ὃν ὑμεῖς πιστεύετε ἐδίδαξα. Καὶ ἐκέλευσεν προσενεγκεῖν αὐτοῖς ἔλαιον, ἵνα διὰ τοῦ ἐλαίου δέξωνται τὴν σφραγίδα. ἤνεγκαν οὖν τὸ ἔλαιον, καὶ λύχνους ἀνῆψαν πολλούς· νύξ γὰρ ἦν·

and comforting all. They prayed to him that they too might receive the seal of the word, saying to him, "While our souls are at rest and eager for God, give us the seal. For we have heard you say that the God you preach knows his own sheep by his seal." The apostle said to them, "I rejoice and I ask you to receive this seal, and to share with me in this thanksgiving and blessing of the Lord, and to be perfected in it, for he is the Lord and God of all. Jesus Christ, whom I preach, is also the Father of truth, in whom I have taught you to believe." And he commanded them to bring oil, so that through the oil they might receive the seal. So they brought the oil and lit many lamps, for it was night.

## Chapter 27

27 | Καὶ ἀναστὰς ὁ ἀπόστολος ἐσφράγισεν αὐτούς· ἀπεκαλύφθη δὲ αὐτοῖς ὁ κύριος διὰ φωνῆς λέγων· Εἰρήνη ὑμῖν ἀδελφοί. Οἱ δὲ φωνῆς μόνον ἤκουσαν αὐτοῦ, τὸ δὲ εἶδος αὐτοῦ οὐκ εἶδον· οὐδέπω γὰρ ἦσαν δεξάμενοι τὸ ἐπισφράγισμα τῆς σφραγίδος. λαβὼν δὲ ὁ ἀπόστολος τὸ ἔλαιον καὶ καταχέας ἐπὶ τῆς κεφαλῆς αὐτῶν καὶ ἀλείψας καὶ χρίσας αὐτοὺς ἤρξατο λέγειν· Ἐλθε τὸ ἅγιον ὄνομα τοῦ Χριστοῦ τὸ ὑπὲρ πᾶν ὄνομα· ἐλθε ἡ δύναμις τοῦ ὑψίστου καὶ ἡ εὐσπλαγχνία ἡ τελεία· ἐλθε τὸ χάρισμα τὸ ὑψιστον· ἐλθε ἡ μήτηρ ἡ εὐσπλαγχνος· ἐλθε ἡ κοινωνία τοῦ ἄρρενος· ἐλθε ἡ τὰ μυστήρια ἀποκαλύπτουσα τὰ ἀπόκρυφα· ἐλθε ἡ μήτηρ τῶν ἑπτὰ οἴκων, ἵνα ἡ ἀνάπαυσίς σου εἰς τὸν ὄγδοον οἶκον

27 | And the apostle stood up and sealed them. The Lord was revealed to them through a voice saying, "Peace be with you, brothers." But they only heard his voice; they did not see his appearance, for they had not yet received the sealing of the seal. Then the apostle took the oil and poured it on their heads, anointing and sealing them, and began to say, "Come, the holy name of Christ, which is above every name; come, the power of the Most High and perfect compassion; come, the highest gift; come, the compassionate mother; come, the fellowship of the male; come, the one revealing the mysteries of the hidden; come, the mother of the seven houses, so that your rest may be in the eighth house.

γένηται. ἔλθῃ ὁ πρεσβύτερος τῶν πέντε μελῶν, νοὸς ἐννοίας φρονήσεως ἐνθυμήσεως λογισμοῦ, κοινωνήσων μετὰ τούτων τῶν νεωτέρων· ἔλθῃ τὸ ἅγιον πνεῦμα καὶ καθάρισον τοὺς νεφροὺς αὐτῶν καὶ τὴν καρδίαν, καὶ ἐπισφράγισον αὐτοὺς εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. Καὶ σφραγισθέντων αὐτῶν ὥφθη αὐτοῖς νεανίας λαμπάδα ἀνημμένην κατέχων, ὡς καὶ τοὺς λύχνους αὐτοὺς τῇ τοῦ φωτὸς αὐτῆς προσβολῇ ἀμαυρωθῆναι. καὶ ἐξελθὼν ἀφανὴς αὐτοῖς ἐγένετο. εἶπεν δὲ ὁ ἀπόστολος πρὸς τὸν κύριον· Ἀχώρητον ἡμῖν κύριε τὸ φῶς σου ἐστίν, καὶ οὐ δυνάμεθα φέρειν αὐτό· μεῖζον γὰρ ἐστίν τῆς ἡμετέρας ὀψεως. Αὐγους δὲ γενομένου καὶ διαφάουσantos κλάσας ἄρτον κοινωνοὺς αὐτοὺς κατέστησεν τῆς εὐχαριστίας τοῦ Χριστοῦ. ἔχαιρον δὲ καὶ ἡγαλλιώντο· πολλοὶ δὲ καὶ ἕτεροι πιστεύοντες προσετίθεντο καὶ ἦρχοντο εἰς τὸ καταφύγιον τοῦ σωτῆρος.

## Chapter 28

28 | Ὁ δὲ ἀπόστολος οὐκ ἐπαύετο κηρύσσω καὶ λέγων αὐτοῖς· Ἄνδρες καὶ γυναῖκες, παῖδες καὶ κόραι, νεανίσκοι καὶ παρθένοι, ἄκμαῖοι καὶ γηραλέοι, εἴτε δοῦλοι εἴτε ἐλεύθεροι, ἀπέχεσθε τῆς πορνείας καὶ τῆς πλεονεξίας καὶ τῆς ἐργασίας τῆς γαστρὸς· ἐν γὰρ τούτοις τοῖς τρισὶν κεφαλαίοις γίνεται πᾶσα ἀνομία. ἡ γὰρ πορνεία πηροῖ τὸν νοῦν καὶ τοὺς τῆς ψυχῆς ὀφθαλμοὺς σκοτίζει, καὶ ἐμπόδιον γίνεται τῆς τοῦ σώματος πολιτείας, εἰς ἀσθένειαν μετατιθεῖσα ὅλον τὸν ἄνθρωπον καὶ εἰς νόσον ἐμβάλλουσα ὅλον τὸ σῶμα. ἡ δὲ ἀπληστία εἰς φόβον καὶ αἰσχύνην καθίστησι τὴν ψυχὴν, ἐντὸς τοῦ σώματος ὑπάρχουσα καὶ διαρπάζουσα τὰ ἀλλότρια

Come, the elder of the five senses, the mind of understanding, thought, and reasoning, share with these younger ones; come, the holy spirit and cleanse their kidneys and their hearts, and seal them in the name of the Father and of the Son and of the Holy Spirit." And when they were sealed, a young man appeared to them holding a lit lamp, so that their lamps were dimmed by the light of it. And he went away from them and became invisible. The apostle said to the Lord, "Your light is uncontainable for us, and we cannot bear it, for it is greater than our sight." And when dawn came and broke, he broke bread and set them in the thanksgiving of Christ. They rejoiced and were glad; many others also, believing, joined and came to the refuge of the Savior.

28 | But the apostle did not stop preaching and saying to them, "Men and women, children and girls, young men and virgins, strong and old, whether slaves or free, stay away from fornication, greed, and the work of the belly. For in these three things, all lawlessness happens. For fornication weakens the mind and darkens the eyes of the soul, and it becomes an obstacle to the body's well-being, turning the whole person into weakness and causing the whole body to fall into illness. Greed brings fear and shame to the soul, existing within the body and seizing what belongs to others, and it is ashamed to give back what belongs to others to the masters. The work

καὶ ταύτην τὴν ὑποψίαν ἔχουσα, ἡ ἀποδιδοῦσα τὰ ἀλλότρια τοῖς δεσπόταις ἡσυχύνθη. ἡ δὲ ἐργασία τῆς κοιλίας εἰς φροντίδας καὶ μερίμνας καὶ λύπας ἐμβάλλει τὴν ψυχὴν, τοῦτο μεριμνῶσα μὴ ἄρα ἐνδεὴς αὐτῶν γένηται καὶ τῶν πόρρωθεν τούτων ὄντων θεαθῇ. ἐπὰν οὖν ἀπαλλαγῇτε τούτων, γίνεσθε ἀφρόντιδες καὶ ἄλυποι καὶ ἄφοβοι, καὶ παραμένει ὑμῖν ἐκεῖνο τὸ λεχθὲν ὑπὸ τοῦ σωτῆρος· Μὴ μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς. Μνημονεύσατε κακέκινου τοῦ λόγου τοῦ προειρημένου· Ἐμβλέψατε εἰς τοὺς κόρακας καὶ ἀφίδετε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὔτε σπεῖρει οὔτε θερίζει οὔτε συνάγει εἰς τὰς ἀποθήκας, καὶ ὁ θεὸς οἰκονομεῖ αὐτά· πόσω μᾶλλον ὑμᾶς ὀλιγόπιστοι; Ἀλλὰ προσδέξασθε τὴν τούτου παρουσίαν, καὶ εἰς αὐτὸν τὰς ἐλπίδας ἔχετε, καὶ πιστεύετε τῷ ὀνόματι αὐτοῦ· οὗτος γὰρ ἐστὶν ὁ κριτὴς ζώντων καὶ νεκρῶν, καὶ αὐτὸς ἀποδίδωσιν ἐν ἑκάστῳ πρὸς τὰς πράξεις αὐτοῦ, καὶ ἐν τῇ ἐλεύσει αὐτοῦ καὶ ἐπιφανείᾳ τῇ ὑστερᾷ οὐκ ἔχει τις λόγον ἀπολογίας, μέλλων παρ' αὐτοῦ κρίνεσθαι, ὥς μὴ ἀκούσας. οἱ γὰρ κήρυκες αὐτοῦ εἰς τὰ τέσσαρα κλίματα τῆς οἰκουμένης κηρύσσουσιν. μετὰ γινωτε οὖν καὶ πιστεύσατε τῇ ἐπαγγελίᾳ, καὶ δέξασθε ζυγὸν πραότητος καὶ φορτίον ἐλαφρόν, ἵνα ζήσητε καὶ μὴ ἀποθάνητε. ταῦτα κτήσασθε, ταῦτα φυλάξατε· ἐξέλθετε ἀπὸ τοῦ σκούτου, ἵνα τὸ φῶς ὑμᾶς προσδέξηται· ἔλθετε πρὸς τὸν ὄντως ἀγαθόν, ἵνα παρ' αὐτοῦ τὴν χάριν δέξησθε, καὶ τὸ αὐτοῦ σημεῖον ἐγκαταθήσεσθε ταῖς ὑμετέραις ψυχαῖς.

of the belly brings worries and cares and sadness to the soul, worrying that it may become lacking and be seen by those far away. Therefore, when you free yourselves from these things, you will become carefree, untroubled, and fearless, and that which was said by the Savior will remain with you: 'Do not worry about tomorrow, for tomorrow will take care of itself.' Remember that word that was said: 'Look at the ravens; they do not sow or reap or gather into barns, and God feeds them. How much more will he care for you, O you of little faith?' But receive his presence, and place your hopes in him, and believe in his name; for he is the judge of the living and the dead, and he will repay each one according to their deeds, and in his coming and in his later appearance, no one will have a reason to excuse themselves, being about to be judged by him, as if they had not heard. For his preachers are proclaiming to the four corners of the world. Therefore, understand and believe the promise, and take on the yoke of gentleness and the light burden, so that you may live and not die. Acquire these things, keep these things; come out of the darkness, so that the light may receive you; come to the truly good one, so that you may receive grace from him, and his sign may be entrusted to your souls.

## Chapter 29

29 | Ταῦτα εἰπόντος αὐτοῦ τινὲς τῶν παρεστώτων εἶπον αὐτῷ· Καὶρός ἐστὶν τοῦ τὸν χρεώστην ἀπολαβεῖν τὸ χρέος. Ὁ δὲ εἶπεν αὐτοῖς· Ὁ μὲν κύριος τοῦ χρέους ἀεὶ τὸ περισσὸν ἀπολαβεῖν βούλεται, ἡμεῖς δὲ τὸ δέον αὐτῷ δῶμεν. Καὶ εὐλόγησας αὐτοὺς ἔλαβεν ἄρτον καὶ ἔλαιον καὶ λάχανον καὶ ἄλας, καὶ εὐλόγησας ἔδωκεν αὐτοῖς· αὐτὸς δὲ παρέμεινεν τῇ ἑαυτοῦ νηστείᾳ, ἔμελλεν γὰρ ἡ κυριακὴ ἐπιφέρειν. τῆς δὲ νυκτὸς ἐπιούσης καὶ καθεύδοντος αὐτοῦ ἐλθὼν ὁ κύριος ἔστη πρὸς τῇ κεφαλῇ αὐτοῦ λέγων· Θωμᾶ, ἀναστὰς ὀρθρου, εὐλόγησας πάντας μετὰ τὴν εὐχὴν καὶ διακονίαν ἄπελθε κατὰ τὴν ἀνατολικὴν ὁδὸν μίλια δύο, καὶ ἐκεῖ δεῖξω ἐν σοὶ τὴν ἐμὴν δόξαν· δι' ὃ γὰρ ἀπέρχει πολλοὶ πρόσφυγες μοι γενήσονται, καὶ ἐλέγξεις τὴν φύσιν καὶ τὴν δύναμιν τοῦ ἐχθροῦ. Ἀναστὰς δὲ ἀπὸ τοῦ ὕπνου ἔλεγεν τοῖς ἀδελφοῖς τοῖς οὖσιν μετ' αὐτοῦ· Τέκνα καὶ ἀδελφοί, ὁ κύριος βούλεται τί ποτε σήμερον δι' ἐμοῦ διαπράξασθαι· ἀλλ' εὐξώμεθα καὶ δεηθῶμεν αὐτοῦ ἵνα μηδὲν τί ποτε ἐμπόδιον γένηται ἡμῖν πρὸς αὐτόν, ἀλλὰ ὡς πάντοτε καὶ νῦν κατὰ τὸ αὐτοῦ βούλημα καὶ θέλημα γένηται δι' ἡμῶν. Καὶ ταῦτα εἰπόντος αὐτοῦ ἐπέθηκεν αὐτοῖς τὰς χεῖρας αὐτοῦ καὶ εὐλόγησεν αὐτούς· καὶ κλάσας ἄρτον τῆς εὐχαριστίας ἔδωκεν αὐτοῖς εἰπών· Ἔσται ὑμῖν αὕτη ἡ εὐχαριστία εἰς εὐσπλαγχνίαν καὶ ἔλεος, καὶ μὴ εἰς κρίσιν καὶ ἀμοιβήν. Καὶ αὐτοὶ εἶπον Ἀμήν.

## Chapter 30

30 | Περὶ τοῦ δράκοντος πρᾶξις γ'. Καὶ ἐξηλθεν ὁ ἀπόστολος τοῦ ἀπελθεῖν ὅπου αὐτὸν ὁ κύριος προσέταξεν· καὶ ἐγγὺς γενόμενος τοῦ δευτέρου μιλίου καὶ ὀλίγον

29 | When he said these things, some of those present said to him, "It is time to collect the debt from the debtor." But he said to them, "The lord of the debt always wants to collect more, but we should give him what is due." And after blessing them, he took bread and oil and greens and salt, and after blessing, he gave them to them; but he himself remained in his own fasting, for the Lord's Day was about to come. And during the night, while he was sleeping, the Lord came and stood by his head, saying, "Thomas, rise early, bless everyone, and after the prayer, go two miles down the eastern road, and there I will show you my glory; for many will come to me, and you will confront the nature and power of the enemy." Rising from sleep, he said to the brothers who were with him, "Children and brothers, the Lord wants to do something today through me; but let us pray and ask him that nothing may become an obstacle for us to him, but that as always, now according to his will and desire, it may happen for us." And after saying this, he laid his hands on them and blessed them; and breaking the bread of thanksgiving, he gave it to them, saying, "This thanksgiving will be for you as compassion and mercy, and not for judgment and repayment." And they said, "Amen."

30 | About the dragon, action three. And the apostle went out to go where the Lord had commanded him. And as he got near the second mile and turned a little off the road,

ἐκκλίνας τῆς ὁδοῦ εἶδεν πτώμα νέου  
εὐμόρφου κείμενον, καὶ εἶπεν· Κύριε, μὴ  
διὰ τοῦτο ἐξηγάγές με ἐλθεῖν ἐνθάδε, ἵνα  
ἴδω τὸν πειρασμὸν τοῦτον; γενέσθω τοίνυν  
τὸ θέλημά σου ὡς βούλει. Καὶ ἤρξατο  
εὐχεσθαι καὶ λέγειν· Κύριε κριτὰ ζώντων  
καὶ νεκρῶν, ζώντων τῶν παρεστώτων καὶ  
νεκρῶν τῶν κειμένων, καὶ δέσποτα  
πάντων καὶ πατὴρ· πατὴρ δὲ οὐ τῶν ἐν  
σώμασιν οὐσῶν ψυχῶν ἀλλὰ τῶν  
ἐξελθουσῶν· τῶν γὰρ ἐν μιάσμασιν οὐσῶν  
ψυχῶν δεσπότης εἶ καὶ δικαστής· ἐλθὲ ἐν  
τῇ ὥρᾳ ταύτῃ ἣ ἐπικαλοῦμαι, καὶ δεῖξόν  
σου τὴν δόξαν εἰς τοῦτον τὸν ἐνθάδε  
κατακείμενον. Καὶ στραφεὶς πρὸς τοὺς  
ἀκολουθοῦντας αὐτῷ εἶπεν· Τοῦτο τὸ  
πρᾶγμα οὐκ ἀργῶς ἐγένετο, ἀλλ' ὁ ἐχθρὸς  
ἐνήργησεν καὶ κατηγοράσατο τοῦτο ἵνα ἐν  
αὐτῷ προσβάλλῃ· καὶ ὁρᾶτε ὅτι οὐκ  
ἐχρήσατο ἄλλο εἶδος οὐδὲ ἐνήργησεν δι'  
ἄλλου ζώου ἀλλ' ἢ διὰ τοῦ ὑπηκόου αὐτοῦ.

he saw the body of a young man lying  
there, and he said, "Lord, did you bring me  
here to see this temptation? Let your will  
be done as you wish." And he began to pray  
and said, "Lord, judge of the living and the  
dead, of the living who are present and the  
dead who are lying here, and master of all  
and father; but father not of those who are  
in bodies, but of those who have departed.  
For you are the master and judge of the  
souls that are in corruption. Come at this  
hour when I call upon you, and show your  
glory to this one lying here." And turning to  
those who were following him, he said,  
"This thing did not happen by chance, but  
the enemy acted and caused this so that he  
might attack him. And you see that he did  
not use another kind or act through  
another animal, but only through his  
servant."

## Chapter 31

31 | Καὶ ταῦτα εἰπόντος αὐτοῦ δράκων  
μέγας ἀπὸ φωλεοῦ ἐξελθὼν, τὴν κεφαλὴν  
αὐτοῦ κατακρούων καὶ τὴν οὐρὰν  
κατατινάσσων ἐπὶ τὴν γῆν καὶ φωνῇ  
μεγάλῃ χρησάμενος πρὸς τὸν  
ἀπόστολον εἶπεν· Ἐρῶ ἔμπροσθέν σου διὰ  
ποίαν αἰτίαν ἐθανάτωσα τοῦτον, ἐπειδὴ εἰς  
τοῦτο παρεγένου, ἐλέγξαι μου τὰ ἔργα. Καὶ  
φησιν ὁ ἀπόστολος· Ναί, εἰπέ. Καὶ ὁ  
δράκων· Γυνή τίς ἐστὶν ὡραία ἐν τῷ χωρίῳ  
τούτῳ ἄντικρυς· καὶ διερχομένης αὐτῆς δι'  
ἐμοῦ ἰδὼν αὐτὴν ἠράσθη αὐτῆς, καὶ  
ἀκολουθήσας αὐτῇ ἐπετήρουν· καὶ εὖρον  
τοῦτον τὸν νεανίαν καταφιλοῦντα αὐτήν,  
ὃς καὶ ἐκοινώνησεν αὐτῇ καὶ ἄλλα αἰσχροῖα  
διεπράξατο μετ' αὐτῆς· κάμοι μὲν εὐκολὰ  
ἦν αὐτὰ ἐπὶ σοῦ ἐκφᾶναι, οἶδα γάρ σε

31 | And after he said these things, a great  
dragon came out of its lair, striking its head  
and shaking its tail on the ground, and with  
a loud voice it spoke to the apostle, saying,  
"I will tell you why I killed this one, since he  
came here to challenge my works." And the  
apostle said, "Yes, speak." And the dragon  
said, "Who is the beautiful woman in this  
area? As she passed by me, I saw her and  
fell in love with her, and I followed her and  
watched her. And I found this young man  
kissing her, and he also shared with her  
and did other shameful things with her. It  
would have been easy for me to expose him  
to you, for I know you are a twin of Christ,  
always destroying our nature. But not  
wanting to disturb her at that time, I did



δίδυμον ὄντα τοῦ Χριστοῦ τὸν τὴν φύσιν  
ἡμῶν ἀεὶ καταργοῦντα· ταραῖα δὲ ταύτην  
μὴ βουλευθεὶς αὐτῇ τῇ ὥρᾳ οὐκ ἐθανάτωσα  
αὐτόν, ἀλλ' ἐπιτηρησάμενος αὐτὸν  
ἐσπέρας διερχόμενον τύψας ἐθανάτωσα  
αὐτόν, καὶ μάλιστα κατατολμήσαντα αὐτόν  
τῇ κυριακῇ ἡμέρᾳ τοῦτο διαπράξασθαι. Ὁ  
δὲ ἀπόστολος ἐξήταζεν αὐτὸν λέγων· Εἰπέ  
μοι ποίας σπορᾶς καὶ ποίου γένους  
ὑπάρχεις.

not kill him, but after watching him pass by  
in the evening, I killed him, especially since  
he dared to do this on the Lord's Day." And  
the apostle questioned him, saying, "Tell  
me what kind of seed and what kind of  
being you are."

## Chapter 32

32 | Καὶ εἶπεν αὐτῷ· Ἐγὼ ἐρπυστὴς  
ἐρπυστοῦ φύσεως καὶ βλαπτικὸς  
βλαπτικοῦ· υἱὸς εἰμι ἐκείνου τοῦ  
βλάψαντος καὶ πλήξαντος τοὺς τέσσαρας  
ἀδελφοὺς τοὺς ἐστῶτας· υἱὸς εἰμι ἐκείνου  
τοῦ καθεζομένου ἐπὶ θρόνου εἰς τὴν ὑπ'  
οὐρανόν, τοῦ τὰ ἴδια λαμβάνοντος ἀποτῶν  
δανειζομένων· υἱὸς εἰμι ἐκείνου τοῦ τὴν  
σφαῖραν ζωννύοντος· συγγενὴς δὲ εἰμι  
ἐκείνου τοῦ ἔξωθεν τοῦ ὠκεανοῦ ὄντος, οὗ  
ἡ οὐρὰ ἔγκειται τῷ ἰδίῳ στόματι· ἐγὼ εἰμι ὁ  
διὰ τοῦ φραγμοῦ εἰσελθὼν ἐν τῷ  
παραδείσῳ καὶ μετὰ Εὕας λαλήσας ὅσα ὁ  
πατήρ μου ἐνετείλατό μοι λαλῆσαι αὐτῇ·  
ἐγὼ εἰμι ὁ ἐξάψας καὶ πυρώσας Κάϊν ἵνα  
ἀποκτείνῃ τὸν ἴδιον ἀδελφόν, καὶ δι' ἐμὲ  
ἄκανθαι καὶ τρίβολοι ἐφύησαν ἐν τῇ γῇ·  
ἐγὼ εἰμι ὁ τοὺς ἀγγέλους ἄνωθεν κάτω  
ρίψας καὶ ἐν ταῖς ἐπιθυμίαις τῶν γυναικῶν  
αὐτοὺς καταδήσας, ἵνα γηγενεῖς παῖδες ἐξ  
αὐτῶν γένωνται καὶ τὸ θέλημά μου ἐν  
αὐτοῖς διαπράξωμαι· ἐγὼ εἰμι ὁ τὴν  
καρδίαν Φαραὼ σκληρύνας, ἵνα τὰ τέκνα  
τοῦ Ἰσραὴλ φονεύσῃ καὶ ἐν ζυγῷ  
σκληρότητος καταδουλώσῃται αὐτούς·  
ἐγὼ εἰμι ὁ τὸ πλῆθος ἐν τῇ ἐρήμῳ  
πλανήσας, ὅτε τὸν μόσχον ἐποίησαν· ἐγὼ  
εἰμι ὁ τὸν Ἡρώδη πυρώσας καὶ τὸν

32 | And he said to him, "I am a creeping  
thing of a creeping nature and harmful of a  
harmful kind. I am the son of the one who  
harmed and struck the four brothers who  
were standing. I am the son of the one  
sitting on the throne in the heavens, who  
takes what is his from those who borrow. I  
am the son of the one who girds himself  
with a ball. I am related to the one who is  
outside the ocean, whose tail rests on his  
own mouth. I am the one who entered  
through the barrier into paradise and  
spoke with Eve all that my father  
commanded me to say to her. I am the one  
who kindled and set Cain on fire so that he  
would kill his own brother, and through me  
thorns and thistles grew in the earth. I am  
the one who cast the angels down from  
above and bound them in the desires of  
women, so that earthly children would be  
born from them and I might accomplish my  
will in them. I am the one who hardened  
Pharaoh's heart, so that he would kill the  
children of Israel and enslave them under a  
yoke of hardness. I am the one who led the  
multitude astray in the wilderness when  
they made the calf. I am the one who set  
Herod on fire and ignited Caiaphas in the

Καὶ ἰάφραν ἐξάψας ἐν τῇ ψευδηγορίᾳ τοῦ ψεύδους ἐπὶ Πιλάτου· τοῦτο γὰρ ἐμοὶ ἔπρεπεν· ἐγὼ εἰμι ὁ τὸν Ἰούδαν ἐξάψας καὶ ἐξαγοράσας ἵνα τὸν Χριστὸν θανάτῳ παραδῶ· ἐγὼ εἰμι ὁ τὴν ἄβυσσον τοῦ ταρτάρου οἰκῶν καὶ κατέχων, ὁ δὲ υἱὸς τοῦ θεοῦ ἄκοντά με ἠδίκησεν καὶ τοὺς ἰδίους ἐξ ἐμοῦ ἐξελέξατο· συγγενῆς εἰμι ἐκείνου τοῦ μέλλοντος ἀπὸ τῆς ἀνατολῆς ἔρχεσθαι, ᾧ καὶ ἐξουσία δίδεται ποιῆσαι ὅπερ αὐτὸς βούλεται ἐπὶ τῆς γῆς.

false accusation of lies against Pilate; for this was fitting for me. I am the one who set Judas on fire and bought him so that he would betray Christ to death. I am the one who dwells in the abyss of Tartarus and holds it, but the son of God wronged me and chose his own from me. I am related to the one who is to come from the east, to whom authority is given to do whatever he wishes on the earth."

## Chapter 33

33 | Καὶ ταῦτα εἰπόντος τοῦ δράκοντος ἐκείνου παντὸς τοῦ ὄχλου κατακούοντος, ἐπάρας ὁ ἀπόστολος τὴν φωνὴν αὐτοῦ εἰς ὕψος εἶπεν· Παῦσαι λοιπὸν ἀναιδέστατε, καὶ αἰσχύνθητι νεκρούμενος ὄλος· ἔφθασεν γὰρ σου τὸ τέλος τῆς ἀπωλείας· καὶ μὴ τόλμα λέγειν ἃ διεπράξω διὰ τῶν σοὶ ὑπηκόων γενολάγην μένων. κελεύω δέ σοι ἐν ὀνόματι τοῦ Ἰησοῦ ἐκείνου τοῦ μέχρι νῦν ἀγῶνα πρὸς ὑμᾶς ποιοῦντος διὰ τοὺς ἰδίους ἀνθρώπους, ἵνα τὸν ἰόν σου ὄν ἔβαλες εἰς τὸν ἄνδρα τοῦτον ἐκμυτάνειν ζήσης καὶ ἀνεγκύσας λάβῃς ἐξ αὐτοῦ. Ὁ δὲ δράκων εἶπεν· Οὐπω ὁ καιρὸς ἔφθασεν τοῦ τέλους ἡμῶν, καθὼς εἶπας· τί με ἀναγκάζεις λαβεῖν ὃ εἰς τοῦτον κατέβαλον καὶ ἀποθανεῖν πρὸ καιροῦ; καὶ γὰρ ὁ ἐμὸς πατήρ ἐπὶ ἀνιμῆσται καὶ ἐκμυζήσῃ ὃ ἐπέρριψεν τῇ κτίσει, τότε αὐτοῦ γίνεται τὸ τέλος. Εἶπεν δὲ αὐτῷ ὁ ἀπόστολος· Δεῖξον ὅν ἤδη τὴν φύσιν τοῦ πατρός σου. Καὶ προσελθὼν ὁ δράκων ἐπέθηκεν τὸ στόμα ἐπὶ τὴν πληγὴν τοῦ νεανίσκου καὶ ἐξεμύζησεν τὴν χολὴν ἐξ αὐτοῦ. καὶ κατὰ βραχὺ μὲν ἡ χροιά τοῦ νεανίσκου, ὥσπερ πορφύρα οὖσα, ἐλευκαίνετο, ὁ δὲ δράκων ἐφυσᾶτο. ὅτε δὲ πᾶσαν τὴν χολὴν εἰς

33 | And after the dragon said these things, the whole crowd was listening. The apostle raised his voice and said, "Now stop, you shameless one, and be ashamed, you who are completely dead. For your end of destruction has come. And do not dare to say what you have done through your servants. I command you in the name of Jesus, who until now has been fighting against you through his own people, to let go of the one you have thrown into this man and to take him out alive." And the dragon said, "The time for our end has not yet come, as you said. Why do you force me to take what I have cast into him and die before my time? For when my father is lifted up and sucks what he has thrown to creation, then his end will come." And the apostle said to him, "Then show me the nature of your father." And the dragon approached and put his mouth on the wound of the young man and sucked the bile out of him. And soon the young man's skin, which was like purple, became white, and the dragon was puffed up. When the dragon had drawn all the bile into himself, the young man jumped up and stood, and



ἐαυτὸν ἀνέσπασεν ὁ δράκων, ὁ νεώτερος ἀναπηδήσας ἔστη, καὶ δραμὼν πρὸς τοὺς πόδας τοῦ ἀποστόλου ἔπεσεν. ὁ δὲ δράκων φουσηθεὶς ἐλάκησεν καὶ ἀπέθανεν, καὶ ἐξεχύθη αὐτοῦ ὁ ἰὸς καὶ ἡ χολή· ἐν δὲ τῷ τόπῳ οὗ ὁ ἰὸς αὐτοῦ ἐξεχύθη χάσμα ἐγένετο μέγα, καὶ κατεπόθη ὁ δράκων ἐκεῖνος. εἶπεν δὲ ὁ ἀπόστολος τῷ βασιλεῖ καὶ τῷ ἀδελφῷ αὐτοῦ· Βάλετε ἐργάτας καὶ ἀναπληρώσατε τὸν τόπον ἐκεῖνον, καὶ θέτε θεμελίους καὶ οἴκους οἰκοδομήσατε ἐπάνω, ἵνα οἵκησις γένηται τοῖς ξένοις.

running to the feet of the apostle, he fell down. The dragon, puffed up, burst and died, and his poison and bile spilled out. And in the place where his poison spilled out, a great chasm was made, and that dragon was swallowed up there. And the apostle said to the king and his brother, "Put workers there and fill that place, and lay foundations and build houses on top, so that there may be a dwelling for strangers."

## Chapter 34

34 | Ὁ δὲ νεανίσκος ἔλεγεν τῷ ἀποστόλῳ μετὰ πολλῶν δακρύων· Τί ἥμαρτον εἰς σέ; ἄνθρωπος γὰρ εἶ δύο μορφὰς ἔχων, καὶ ὅπου ἂν θέλῃς ἐκεῖ εὐρίσκη, καὶ ὑπ' οὐδενὸς ἐπέχη, ὡς ἐγὼ ὀρῶ. ἐθεασάμην γὰρ τὸν ἄνδρα ἐκεῖνον, ὡς παρέστηκά σοι, ὃς καὶ ἔλεγέν σοι· Πολλὰ ἔχω δεῖξαι διὰ σοῦ θαυμάσια, καὶ ἔργα μεγάλα ἔχω διὰ σοῦ τελέσαι, δι' ὧν μισθὸν λήψῃ· καὶ πολλοὺς ποιήσεις ζῆσαι, καὶ ἔσονται ἐν ἀναπαύσει ἐν φωτὶ αἰωνίῳ ὡς τέκνα θεοῦ· σὺ οὖν ζωοποίησόν φησιν περὶ ἐμοῦ σοι λέγων τοῦτον τὸν νεανίσκον καταβληθέντα ὑπὸ τοῦ ἐχθροῦ, καὶ ἐν παντὶ καιρῷ ἔφορος αὐτοῦ γενοῦ. Καλῶς οὖν ἤκεις ἐνθάδε, καὶ πάλιν καλῶς πρὸς αὐτὸν ἀπελεύσῃ, καὶ αὐτοῦ ὅλως μὴ ἀπολειπομένου σου. ἐγὼ δὲ ἐγενόμην ἄνευ φροντίδος καὶ ὀνειδισμοῦ· καὶ ἐπέφασκέν μοι ἀπὸ τῆς φροντίδος τῆς νυκτερινῆς καὶ ἀνεπάην ἀπὸ τῆς ἐργασίας τῆς ἡμερινῆς· ἀπηλλάγην δὲ καὶ ἀπὸ τοῦ παροξύναντός με ταῦτα πράττειν, ἥμαρτον εἰς ἐκεῖνον τὸν τὰ ἐναντία διδάξαντά με· καὶ ἀπώλεσα ἐκεῖνον τὸν τῆς νυκτὸς συγγενῇ τὸν ἀναγκάζοντά με ἁμαρτάνειν ταῖς αὐτοῦ πράξεσιν, εὖρον δὲ ἐκεῖνον τὸν

34 | And the young man said to the apostle with many tears, "What have I sinned against you? For a man has two forms, and wherever he wishes, he finds there, and he is not held by anyone, as I see. For I saw that man standing before you, who also said to you, 'I have many wonderful things to show you through you, and I have great works to accomplish through you, for which you will receive a reward. And you will make many live, and they will be at rest in eternal light as children of God.' Therefore, he says you will give life to me, saying that this young man has been thrown down by the enemy, and at all times be his guardian. So you have come well here, and you will depart well to him, and do not leave him at all. But I was without care and reproach; and he shone upon me from the night's worry, and I went away from the day's work. I was freed from the one who was urging me to do these things; I sinned against the one who taught me the opposite. And I lost that one who was of the night, who forced me to sin with his actions, but I found that one who is

φεγγώδη ὄντα μου συγγενῇ. ἀπώλεσα μὲν ἐκεῖνον τὸν σκοτίζοντα καὶ ἀμαυροῦντα τοὺς ἑαυτοῦ ὑπηκόους, ἵνα μὴ γνῶσιν ἃ διαπράττονται, καὶ ἐν τοῖς ἔργοις αὐτῶν αἰσχυνθέντες ἀπόσχωνται ἀπ’ αὐτῶν, καὶ αἱ τούτων πράξεις τέλος σχῶσιν· εὗρον δὲ ἐκεῖνον οὗ τὰ ἔργα φῶς ἐστὶν καὶ αἱ πράξεις ἀλήθεια, ἃ διαπραττόμενός τις οὐ μεταγινώσκει. ἀπηλλάγην δὲ καὶ ἀπ’ ἐκείνου οὗ τὸ ψεῦδος παράμονον, οὗ καὶ τὸ κάλυμμα προζεταὶ ηγεῖται σκότος, ὅπισθεν δὲ παρέπεται καὶ αἰσχύνη ἀναιδευοματος· μένη ἐν ἀπραγίᾳ· εὗρον δὲ τὸν καλὰ μοι φανεροῦντα εἰς τὸ λαβέσθαι με τούτων, τὸν τῆς ἀληθείας υἱόν, συγγενῇ ὄντα τῆς ὁμονοίας, ὃς τὴν ὁμίχλην ἀποσοβῶν τὴν ἑαυτοῦ κτίσιν φωτίζει καὶ τὸς πληγὰς θεραπεύων τοὺς ἐχθροὺς αὐτῆς καταστρέφει. ἀλλὰ δέομαί σου ἄνθρωπε τοῦ θεοῦ ποιήσόν με πάλιν θεάσασθαι αὐτὸν καὶ ἰδεῖν τοῦτον τὸν νῦν ἀπόκρυφόν μοι γενόμενον, ἵνα καὶ τῆς φωνῆς αὐτοῦ ἀκούσω, ἧς τὸ θαῦμα ἐξειπεῖν οὐ δύναμαι· οὐκ ἔστιν γὰρ τῆς φύσεως τούτου τοῦ ὀργάνου τοῦ σωματικοῦ.

bright and is my relative. I lost that one who darkens and dims his own servants, so that they do not know what they are doing, and in their works, ashamed, they may turn away from them, and their actions may have an end. But I found that one whose works are light and whose actions are truth, which no one who does them can regret. I was freed from that one whose lie is close, whose covering leads to darkness, and behind him follows shamelessness and shame. I remain in peace. But I found the one who reveals well to me to take hold of these things, the son of truth, being a relative of harmony, who driving away the mist lights his own creation and healing the wounds destroys its enemies. But I beg you, man of God, make me see him again and to see this one who has now become hidden from me, so that I may also hear his voice, which I cannot express the wonder of; for this is not of the nature of this bodily organ."

## Chapter 35

35 | Ὁ δὲ ἀπόστολος ἀπεκρίθη αὐτῷ λέγων· Ἐὰν τούτων ἀπαλλαγῇς ὧν τὴν γνῶσιν ἐδέξω, ὥσπερ καὶ εἶπας, καὶ γνῶς τίς ἐστὶν ὁ ταῦτα διαπραξάμενος ἐν σοί, καὶ μάθης, καὶ κατήκοος γενήσῃ ἐκείνου, οὗ νῦν διὰ τῆς ζεύσεως σου ἀγάπης ἐπιζητεῖς, καὶ ὅψῃ αὐτὸν καὶ σὺν αὐτῷ ἔσῃ εἰς τὸν αἰῶνα, καὶ ἐν τῇ ἀναπαύσει αὐτοῦ ἀναπαήσῃ καὶ ἔσῃ ἐν τῇ χαρᾷ αὐτοῦ. ἔάν δὲ ῥαθυμότερον διατεθῇς πρὸς αὐτὸν καὶ πάλιν ἐπιστραφῇς πρὸς τὰς προτέρας σου πράξεις, καὶ ἐάσης τὸ κάλλος καὶ τὸ

35 | And the apostle answered him, saying, "If you are freed from these things, which you have received knowledge of, just as you said, and you know who it is that has done these things in you, and you learn and become a listener to him, whom you now seek through your burning love, then you will see him and be with him forever, and in his rest, you will find rest and be in his joy. But if you become more careless toward him and turn back to your former actions, and you let go of that beautiful and

φαιδρὸν ἐκεῖνο πρόσωπον τὸ νῦν  
ὑποδειχθέν σοι, καὶ τὸ ἀπαύγασμα τοῦ  
φωτὸς αὐτοῦ, οὗ νῦν ἐπιθυμεῖς, διαλάβῃς,  
οὐ μόνον τῆς ζωῆς ταύτης στερίσκει ἀλλὰ  
καὶ τῆς μελλούσης, καὶ ἀπελεύσει πρὸς  
ἐκεῖνον ὃν ἔλεγες ἀπολωλεκέναι, καὶ οὐκέτι  
θεάσει ἐκεῖνον ὃν ἔλεγες εὐρηκέναι.

bright face that has now been shown to  
you, and the shining of his light, which you  
now desire, you will not only lose this life  
but also the life to come, and you will go to  
that one whom you said you had lost, and  
you will no longer see the one whom you  
said you had found."

## Chapter 36

36 | Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου  
ἦρχετο εἰς τὴν πόλιν κατέχων τὴν χεῖρα  
ἐκείνου τοῦ νέου καὶ λέγων αὐτῷ· Ταῦτα  
ἄπερ ἐθεάσω τέκνον ὀλίγα ἐστὶν ἀπὸ τῶν  
πολλῶν ὧν ὁ θεὸς ἔχει· οὐ γὰρ περὶ τούτων  
τῶν φαινομένων εὐαγγελίζεται ἡμῖν, ἀλλὰ  
μεῖζονα τούτων ἐπαγγέλλεται ἡμῖν· ἐφ'  
ὅσον δὲ ἐν σώματί ἐσμεν, οὐ δυνάμεθα  
λέξει καὶ ἐκφάναι ἃ μέλλει ταῖς ψυχαῖς  
ἡμῶν διδόναι. ἔάν εἴπωμεν ὅτι φῶς ἡμῖν  
παρέχεις, τοῦτο τὸ ὁρώμενόν ἐστιν καὶ  
ἔχομεν αὐτό· ἔάν δὲ καὶ πλοῦτον, ὃς ἔστιν  
καὶ φαίνεται ἐν τῷ κόσμῳ τούτῳ, καὶ  
ὀνομάζομεν αὐτὸν καὶ οὐ χρῆζομεν αὐτοῦ,  
ἐπειδὴ εἴρηται ὅτι Δυσκόλως πλούσιος  
εἰσελεύσεται εἰς τὴν βασιλείαν τῶν  
οὐρανῶν· Εἰ δὲ καὶ ἀμπεχόνην ἐσθῆτος  
εἴπωμεν, ἣν οἱ τρυφῶντες ἐν τῷ βίῳ τούτῳ  
ἀμφιέννυνται, ὠνόμασται, καὶ εἴρηται ὅτι  
Οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν  
βασιλέων εἰσὶν· Εἰ δὲ καὶ δεῖπνα πολυτελεῖ,  
περὶ τούτων ἐντολὴν εἰλήφαμεν προσέχειν  
ἀπ' αὐτῶν, μὴ βαρῆθῃν ἐν κραιπάλῃ καὶ  
μέθῃ καὶ μερίμναις βιωτικαῖς, λέγων ἃ  
ἔστιν, καὶ εἴρηται· Μὴ μεριμνήσητε τῇ  
ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε, μηδὲ τῷ  
σώματι ὑμῶν τί ἐνδύσησθε, ὅτι ἡ ψυχὴ  
πλεῖον ἐστὶ τῆς τροφῆς καὶ τὸ σῶμα τοῦ  
ἐνδύματος· Ἐάν δὲ καὶ ἀνάπαυσιν τὴν  
πρόσκαιρον ταύτην εἴπωμεν, κρίσις καὶ  
ταύτης ὠρίσται. ἀλλὰ λέγομεν περὶ τὸν

36 | And when the apostle said these  
things, he began to go into the city, holding  
the hand of that young man and saying to  
him, "What I have shown you, my child, is  
only a little of the many things that God has.  
For he does not preach to us about these  
visible things, but promises us greater than  
these. As long as we are in the body, we  
cannot express or speak of what is to be  
given to our souls. If we say that you give  
us light, this is what we see and have. If we  
say wealth, which exists and appears in this  
world, we name it and do not need it, since  
it has been said that it is hard for a rich  
person to enter the kingdom of heaven. If  
we say fine clothing, which those who  
indulge in this life wear, it has been named,  
and it has been said that those who wear  
soft clothing are in the houses of kings. If  
we say luxurious banquets, we have  
received a command to be careful about  
them, not to be weighed down by  
drunkenness and cares of life, saying what  
is, and it has been said: 'Do not worry about  
your soul what you will eat or what you  
will drink, nor about your body what you  
will wear, for the soul is more than food  
and the body more than clothing.' If we say  
this temporary rest, there is a judgment set  
for that too. But we speak about the upper  
world, about God and angels, about the

ἄνω κόσμον, περὶ θεοῦ καὶ ἀγγέλων, περὶ ἐγρηγόρων καὶ ἀγίων, περὶ τῆς ἀμβροσιώδους τροφῆς καὶ τοῦ ποτοῦ τῆς ἀμπέλου τῆς ἀληθινῆς, περὶ ἐνδυμάτων παραμόνων καὶ μὴ παλαιουμένων, περὶ ὧν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὖς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπων ἀμαρτωλῶν ἀνέβη, ἃ ὁ θεὸς ἡτοίμασεν τοῖς ἀγαπῶσιν αὐτόν. περὶ τούτων διαλεγόμεθα καὶ περὶ τούτων εὐαγγελιζόμεθα. πιστευσον οὖν αὐτῷ καὶ σύ, ἵνα ζήσης, καὶ εἰς αὐτὸν ἔχῃς τὴν πεποιθήσιν, καὶ οὐ μὴ ἀποθάνῃς. οὐδὲ γὰρ δώροις πείθεται ἵνα αὐτῷ προσενέγκῃς, οὐδὲ θυσιῶν ἐπιδέεται ἵνα αὐτῷ θύσῃς. ἀλλ' ἄπιδε πρὸς αὐτόν, καὶ οὐ παραβλέψῃ σε· καὶ πρὸς αὐτὸν ἐπίστρεψον καὶ οὐ καταλείψῃ σε. ἡ γὰρ τούτου εὐπρέπεια καὶ τὸ κάλλος κατεπιθύμιόν σε ποιήσει ἵνα αὐτὸν ἀγαπήσῃς· ἀλλὰ οὔτε συγχωρεῖ σοι ἀποστραφῆναι σεαυτόν.

watchful and holy ones, about the ambrosial food and the drink of the true vine, about garments that do not decay and do not grow old, about which eye has not seen nor ear heard, nor has it entered into the heart of sinful men, which God has prepared for those who love him. We talk about these things and we preach about these things. So believe in him too, so that you may live, and have your trust in him, and you will not die. For he is not persuaded by gifts that you bring to him, nor does he need sacrifices that you offer to him. But go to him, and he will not overlook you; and turn to him, and he will not leave you. For his beauty and grace will make you desire to love him; but he does not allow you to turn away from yourself."

## Chapter 37

37 | Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου τῷ νέῳ ἐκείνῳ πολὺς ὄχλος προσετίθετο. ἀπιδὼν δὲ ὁ ἀπόστολος εἶδεν αὐτοὺς ἐπαίροντας ἑαυτοὺς ἵνα αὐτὸν ἴδωσιν, καὶ εἰς ὑψηλοὺς τόπους ἀνήρχοντο, καὶ εἶπεν πρὸς αὐτοὺς ὁ ἀπόστολος· Ἄνδρες οἱ ἐλθόντες εἰς τὸ συνέδριον τοῦ Χριστοῦ καὶ θέλοντες εἰς τὸν Ἰησοῦν πιστεῦσαι, ἀπὸ τούτου τύπον λάβετε, καὶ ἴδετε ὅτι ἐὰν μὴ ὑψωθῇτε ἐμὲ τὸν μικρὸν θεάσασθαι οὐ δύνασθε, καὶ ὅμοιον ὄντα με ὑμῶν κατοπεῦσαι οὐ δύνασθε· εἰ οὖν ἐμὲ τὸν ὑμῖν ὅμοιον ὄντα οὐ δύνασθε ἰδεῖν ἐὰν μὴ ἐπάρητε ἑαυτοὺς ὀλίγον ἐκ τῆς γῆς, ἐκεῖνον τὸν ἐν ὕψει διατρίβοντα καὶ νῦν ἐν βάθει εὐρισκόμενον πῶς δύνασθε ἰδεῖν εἰ μὴ πρότερον ἐπάρητε ἑαυτοὺς ἐκ τῆς

37 | And when the apostle said these things, a large crowd gathered around the young man. The apostle looked at them as they were lifting themselves up to see him, and they were climbing to high places. The apostle said to them, "Men who have come to the council of Christ and wish to believe in Jesus, take this example, and see that if you do not lift yourselves up, you cannot see me, who am small, and you cannot look at one who is like you. If you cannot see me, who is like you, unless you raise yourselves a little from the earth, how can you see him who is in the heights and now found in the depths unless you first lift yourselves from your former way of life and from your useless actions and from desires that do

προτέρας πολιτείας ὑμῶν καὶ τῶν πράξεων  
τῶν ἀνωφελῶν καὶ τῶν ἐπιθυμιῶν τῶν μὴ  
παραμενουσῶν καὶ τοῦ πλούτου τοῦ  
ἐνθάδε καταλιπανομένου καὶ τῆς  
κτησεως τῆς ἐκ τῆς γῆς παλαιουμένης καὶ  
τῶν ἐνδυμάτων τῶν φθειρομένων καὶ τοῦ  
κάλλους τοῦ γηρῶντος καὶ ἀφανιζομένου,  
ἔτι δὲ καὶ τοῦ σώματος ὅλου ἐν ᾧ ταῦτα  
πάντα ἀποτεταμίευται, καὶ παλαιούμενον  
κόνις γίνεται, ὑποστρέφον εἰς τὴν ἑαυτοῦ  
φύσιν· πάντα γὰρ ταῦτα αὐτὸ τὸ σῶμα  
ὑπορθοῖ. ἀλλὰ μᾶλλον πιστεύσατε εἰς τὸν  
κύριον ἡμῶν Ἰησοῦν Χριστόν, ὃν  
κηρύσσομεν ἡμεῖς, ἵνα ἡ ἐλπίς ὑμῶν εἰς  
αὐτὸν ἔσται καὶ ἐν αὐτῷ τὴν ζωὴν ἔχητε εἰς  
αἰῶνας αἰώνων, ἵνα αὐτὸς ὑμῖν  
συνοδοιπόρος γένηται ἐν ταύτῃ τῇ χώρᾳ  
τῆς πλάνης, καὶ λιμὴν ὑμῖν γένηται εἰς  
ταύτην τὴν θορυβώδη θάλασσαν. ἔσται δὲ  
ὑμῖν καὶ πηγὴ βρύουσα ἐν ταύτῃ τῇ χώρᾳ  
τῇ διψαλέᾳ, καὶ σηκὸς πλήρης βρώσεως ἐν  
τῷ τῶν πεινῶντων τόπῳ, καὶ ἀνάπαυσις  
ταῖς ψυχαῖς ὑμῶν, ἰατρὸς δὲ καὶ τῶν  
σωμάτων.

## Chapter 38

38 | Τότε τὸ πλῆθος τῶν συναχθέντων  
ἀκοῦον ταῦτα ἐδάκρυεν καὶ ἔλεγεν τῷ  
ἀποστόλῳ· Ἄνθρωπε τοῦ θεοῦ, ὃν σὺ  
κηρύσσεις θεὸν ἡμεῖς οὐ τολμῶμεν λέγειν  
ὅτι αὐτοῦ ἐσμεν, ὅτι τὰ ἔργα ἡμῶν ἃ  
διεπραξάμεθα ἀλλότρια αὐτοῦ ἐστίν, μὴ  
ἀρέσκοντα αὐτῷ· εἰ δὲ σπλαγχνίζεται ἐφ’  
ἡμᾶς καὶ ἐλεεῖ ἡμᾶς καὶ ῥύεται παριδὼν  
τὰς προτέρας ἡμῶν πράξεις, καὶ ἀπὸ  
τῶν κακῶν ὧν διεπραξάμεθα ἐν πλάνῃ  
ὄντες ἐλευθεροῖ ἡμᾶς, καὶ οὐχ ὑπολογίζεται  
ἡμῖν οὐδὲ ὑπόμνησιν ἡμῶν ποιεῖται τῶν  
προτέρων ἁμαρτημάτων, γινόμεθα αὐτοῦ  
θεράποντες, καὶ τὸ θέλημα αὐτοῦ εἰς τέλος

not last, and from the wealth that is left  
behind here, and from the possessions that  
grow old and from the clothing that wears  
out and from the beauty that ages and fades  
away, and even from the whole body in  
which all these things are stored, which  
turns to dust and returns to its own nature?  
For all these things belong to the body. But  
rather, believe in our Lord Jesus Christ,  
whom we preach, so that your hope may be  
in him and you may have life in him for  
ages of ages, so that he may be your  
companion in this land of wandering, and  
may be a harbor for you in this noisy sea.  
He will also be for you a spring bubbling up  
in this thirsty land, and a place full of food  
in the land of the hungry, and rest for your  
souls, and a healer of your bodies."

38 | Then the crowd that had gathered,  
hearing these things, wept and said to the  
apostle, "Man of God, we do not dare to say  
that we belong to the God whom you  
preach, for our works that we have done  
are foreign to him and do not please him.  
But if he has compassion on us and shows  
mercy to us and overlooks our former  
actions, and if he frees us from the evils we  
have done while being lost, and does not  
hold against us or remind us of our past  
sins, we will become his servants and we  
will do his will to the end." The apostle  
replied to them, saying, "He does not



ἄξομεν. Ὁ δὲ ἀπόστολος αὐτοῖς ἀπεκρίνατο λέγων· Οὐ καταψηφίζεται ὑμῶν οὐδὲ λογίζεται ὑμῖν τὰς ἁμαρτίας ἅς ἐν πλάνῃ ὄντες διεπράξασθε, ἀλλὰ παραβλέπει ὑμῶν τὰ παραπτώματα ἃ κατὰ ἀγνώσιαν ἤτε πεποιηκότες.

condemn you nor does he count your sins against you that you committed while being lost, but he overlooks your offenses that you committed out of ignorance."

## Chapter 39

39 | Πρᾶξις δ' περὶ τοῦ πώλου. Τοῦ δὲ ἀποστόλου ἔτι ἐστῶτος ἐν τῇ λεωφόρῳ καὶ διαλεγομένου τῷ πλήθει πῶλος ὀνάδος ἦλθεν καὶ ἔστη ἔμμένη προσθεν αὐτοῦ, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εἶπεν· Ὁ δίδυμος τοῦ Χριστοῦ, ὁ ἀπόστολος τοῦ ὑψίστου καὶ συμμύστης τοῦ λόγου τοῦ Χριστοῦ τοῦ ἀποκρύφου, ὁ δεχόμενος αὐτοῦ τὰ ἀπόκρυφα λόγια, ὁ συνεργὸς τοῦ υἱοῦ τοῦ θεοῦ, ὃς ἐλεύθερος ὦν γέγονας δοῦλος καὶ πραθεὶς πολλοὺς εἰς ἐλευθερίαν εἰσήγαγες· ὁ συγγενὴς τοῦ μεγάλου γένους τοῦ τὸν ἐχθρὸν καταδικάσαντος καὶ τοὺς ἰδίους λυτρωσαμένου, ὁ πρόφασις τῆς ζωῆς πολλοῖς γενόμενος ἐν τῇ χώρᾳ τῶν Ἰνδῶν· ἦλθες γὰρ πρὸς τοὺς πλανωμένους ἀνθρώπους, καὶ διὰ τῆς σῆς ἐπιφανείας καὶ τῶν λόγων σου τῶν θεϊκῶν νῦν ἐπιστρέφονται πρὸς τὸν ἀποστείλαντά σε θεὸν τῆς ἀληθείας· ἀνελθὼν ἐπικαθέσθητί μοι καὶ ἀναπάθητι ἕως ἂν εἰς τὴν πόλιν εἰσέλθῃς. Καὶ ἀποκριθεὶς ὁ ἀπόστολος εἶπεν· Ὡ Ἰησοῦ Χριστέ νοερὲ τῆς εὐσπλαγχνίας τῆς τελείας· ὦ ἡ ἡσυχία καὶ ἡ ἡρεμία, καὶ ἐν τοῖς ἀλόγοις ζώδοις νῦν λαλούμενε· ὦ ἀπόκρυφε ἀνάπαυσις καὶ διὰ τῆς ἐνεργείας φανερούμενε σωτὴρ ἡμῶν καὶ τροφεὺ, διαφυλάσσων ἡμᾶς καὶ ἀναπαύων ἐν σώμασιν ἀλλοτρίοις· ὁ σωτὴρ τῶν ἡμετέρων ψυχῶν· ἡ βρύσις ἡ γλυκεῖα καὶ ἄληκτος, ἡ πηγὴ ἡ εὐκατάστατος καὶ καθαρὰ καὶ μηδέποτε

39 | Now about the colt. While the apostle was still standing in the street and speaking to the crowd, a donkey colt came and stood right in front of him. Opening its mouth, it said, "O twin of Christ, apostle of the Most High and secret keeper of the hidden word of Christ, who receives his hidden sayings, partner of the Son of God, who, being free, became a servant and brought many into freedom; relative of the great lineage that condemned the enemy and redeemed his own, you became a reason for life for many in the land of the Indians. For you came to the lost people, and through your appearance and your divine words, they now turn back to the God of truth who sent you. Come up and rest on me until you enter the city." The apostle replied, saying, "O Jesus Christ, mind of perfect compassion; O peace and calm, now speaking even through irrational animals; O hidden rest and revealed Savior of us and nourisher, keeping us safe and resting in foreign bodies; Savior of our souls; sweet and unchanging spring, a source that is well-ordered and pure and never muddy; helper and support in the struggles of your own servants, who turns away the enemy and keeps him away from us, who fights many battles for us and makes us victorious in all; the true athlete of ours and undefeated; our holy and victorious

θολουμένη· ὁ ἐπαμύντωρ καὶ βοηθὸς ἐν  
ἀγῶνι τῶν ιδίων δούλων, ὁ τὸν ἐχθρὸν  
ἀποστρέφων καὶ ἀποσοβῶν ἀφ' ἡμῶν, ὁ  
εἰς πτολλοὺς ἀγῶνας ὑπὲρ ἡμῶν  
ἀγωνιζόμενος καὶ νικᾷν ποιῶν ἡμᾶς ἐν  
πᾶσι· ὁ ἀληθὴς ἀθλητὴς ἡμῶν καὶ  
ἀήττητος· ὁ στρατηλάτης ἡμῶν ὁ ἅγιος καὶ  
νικηφόρος· ὁ ἔνδοξος καὶ χαρὰν παρέχων  
τοῖς ιδίοις τὴν μηδέποτε παρερχομένην, καὶ  
ἄνεσιν τὴν μηδ' ὅλως θλιῖψιν ἔχουσιν· ὁ  
ἀγαθὸς ποιμὴν ὁ ἑαυτὸν ἐκδοὺς ὑπὲρ τῶν  
ιδίων προβάτων καὶ τὸν λύκον νικήσας καὶ  
λυτρωσάμενος τοὺς ιδίους ἄρνας καὶ εἰς  
νομὴν ἀγαθὴν ἀγαγών· δοξάζομεν καὶ  
ὕμνοῦμεν σὲ καὶ τὸν ἀόρατόν σου πατέρα  
καὶ τὸ ἅγιόν σου πνεῦμα καὶ τὴν μητέρα  
πασῶν κτίσεων.

## Chapter 40

40 | Ταῦτα εἰπόντος τοῦ ἀποστόλου τὸ  
παρὸν πᾶν πλῆθος εἰς αὐτὸν ἀπέβλεπεν  
προσδοκῶν κατακοῦσαι τί ἀποκρίνεται τῷ  
πῶλῳ. πολλὴν δὲ ὥραν σταθεὶς ὁ  
ἀπόστολος ἔκπληκτος ὥσπερ γεγονώς καὶ  
εἰς τὸν οὐρανὸν ἀπιδὼν εἶπεν τῷ πῶλῳ·  
Τίνος εἶ καὶ τίνος ὑπάρχεις; ἔκπληκτα γὰρ  
εἰσι τὰ διὰ τοῦ στόματόςσου ἐκφανθέντα  
καὶ παράδοξα ἅτινα ἀπόκρυφα τοῖς  
πολλοῖς ὑπάρχει. Ὁ δὲ πῶλος ἀποκριθεὶς  
εἶπεν· Τῆς γενεᾶς εἰμι ἐκείνης τῆς  
ἐξυπηρετησαμένης τῷ Βαλαάμ, ἧς καὶ ὁ  
κύριός σου καὶ διδάσκαλός σου εἰς τὸν  
καθήκοντά μοι κατὰ γένος ἐκάθισεν. κἀγὼ  
νῦν ἀπεστάλην σὲ ἀναπαῦσαι καθεσθέντα  
ἐπάνω μου· καὶ λάβω πίστιν, καὶ προστεθῇ  
μοι ἡ μερὶς ἐκείνη ἣν νῦν μέλλω κτᾶσθαι  
διὰ τῆς σῆς ὑπηρεσίας ἧς ἐξυπηρετησάμην  
σοι· καὶ ὅταν σοι διακονήσω, ἐξ ἐμοῦ  
λαμβάνεται. Εἶπεν δὲ αὐτῷ ὁ ἀπόστολος·  
Δυνατός ἐστὶν ἐκεῖνος ὁ τὴν δωρεάν σοι

leader; the glorious one who brings joy to  
his own that never passes away, and rest  
that has no sorrow at all; the good  
shepherd who gave himself for his own  
sheep and defeated the wolf, redeeming his  
own lambs and leading them to good  
pasture; we glorify and praise you and your  
invisible Father and your holy Spirit and  
the mother of all creations."

40 | After the apostle said these things, the  
whole crowd looked at him, waiting to hear  
what he would reply to the colt. The apostle  
stood for a long time, amazed, as if he had  
become lost in thought, and looking up to  
the sky, he said to the colt, "Who are you  
and whose are you? For what has come out  
of your mouth is amazing and strange,  
which is hidden from most people." The  
colt replied, "I am of that lineage which  
served Balaam, of which your Lord and  
teacher has sat upon me by birth. And now  
I have been sent to give you rest as you sit  
upon me; and I will receive faith, and that  
part which I am about to gain through your  
service, which I have served you; and when  
I serve you, you will receive from me." The  
apostle said to him, "He is powerful who  
has given you this gift, so that it may be  
fulfilled in you and in those of your kind.  
For of this mystery, I am weak and without



ταύτην χαρισάμενος ἵνα ἕως τέλους πληρωθῇ ἐν σοὶ καὶ τοῖς κατὰ γένος σοι διαφέρουσιν· τούτου γὰρ τοῦ μυστηρίου ἐγὼ ἀσθενῆς καὶ ἄτονος ὑπάρχω. Καὶ οὐκ ἐβούλετο ἐπικαθεσθῆναι αὐτῷ. ὁ δὲ πῶλος ἐδέετο καὶ ἰκέτευεν αὐτὸν ἵνα εὐλογηθῇ ὑπ' αὐτοῦ ἐπορκούμενος αὐτῷ. Τότε ἀνελθὼν ὁ ἀπόστολος ἐκαθέσθη. καὶ εἶποντο σὺν αὐτῷ οἱ μὲν προάγοντες αὐτὸν οἱ δὲ ἀκολουθοῦντες· ἔτρεχον δὲ πάντες βουλόμενοι ἰδεῖν τὸ πέρας καὶ πῶς τὸν πῶλον ἀπολύει.

## Chapter 41

41 | Ὅτε δὲ ἦλθεν ἐγγὺς τῶν πυλῶν τῆς πόλεως, κατήλθεν ἀπ' αὐτοῦ λέγων· Ἄπελθε καὶ διαφυλάχθητι ὅπου ἦς. Εὐθέως δὲ ὁ πῶλος πεσὼν εἰς τὸ ἔδαφος παρὰ τοὺς πόδας τοῦ ἀποστόλου ἀπέθανεν. πάντες δὲ οἱ παρόντες ἠθύμησαν λέγοντες τῷ ἀποστόλῳ· Ζωοποίησον αὐτὸν καὶ ἀνέγειρον. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐγὼ μὲν ἡδυνάμην ἐγείραι αὐτὸν διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ· ἀλλὰ πάντως τοῦτο συμφέρει· ὁ γὰρ αὐτῷ δοὺς λόγον ἵνα λαλήσῃ ἡδύνατο αὐτὸν ποιῆσαι μηδὲ ἀποθανεῖν· οὐκ ἐγείρω δὲ αὐτὸν οὐχ ὥς μὴ δυνάμενος, ἀλλ' ὅτι τοῦτό ἐστιν τὸ συμβαλλόμενον αὐτῷ καὶ συμφέρον. Τοῖς δὲ παροῦσιν παρεκελεύσατο ὀρύξαι σκάμμα καὶ θάψαι αὐτοῦ τὸ σῶμα· καὶ ἐποίησαν ὡς ἐκέλευσεν.

## Chapter 42

42 | Πρᾶξις ε' περὶ τοῦ δαίμονος τοῦ ἐνοικήσαντος εἰς τὴν γυναῖκα. (39) Εἰσῆλθεν δὲ ὁ ἀπόστολος εἰς τὴν πόλιν τοῦ

strength." And he did not want to sit on him. But the colt begged and pleaded with him to be blessed by him, swearing to him. Then the apostle got up and sat down. And those who were leading him and those who were following him went with him; and all ran, wanting to see the end and how the colt would be released.

41 | When he came near the gates of the city, he got down from it and said, "Go away and stay where you were." Immediately, the colt fell to the ground at the feet of the apostle and died. All those present were saddened and said to the apostle, "Give him life and raise him up." But he replied to them, "I could raise him up in the name of Jesus Christ; but this is not beneficial. For the one who gave him the voice to speak could have made him not die at all. I do not raise him not because I cannot, but because this is what is fitting and beneficial for him." Then he instructed those present to dig a grave and bury his body; and they did as he commanded.

42 | Action 5 about the demon that lived in the woman. (39) The apostle entered the city with the whole crowd following him.

παντὸς ὄχλου ἀκολουθοῦντος αὐτῷ·  
ἐσκέπτετο δὲ ἀπελθεῖν πρὸς τοὺς γονεῖς  
τοῦ νεωτέρου ὃν ἐζωοποίησεν θανόντα  
ὑπὸ τοῦ δράκοντος· πάνυ γὰρ ἐδέοντο  
αὐτοῦ παραγενέσθαι πρὸς αὐτοὺς καὶ  
εἰσελθεῖν εἰς τὸν οἶκον αὐτῶν· γυνὴ δέ τις  
πάνυ ὡραία αἰφνιδίως φωνὴν ἀφῆκε  
μεγίστην λέγουσα· Ἀπόστολε τοῦ νέου  
θεοῦ ὃ ἐλθὼν εἰς τὴν Ἰνδίαν, καὶ δοῦλε τοῦ  
ἀγίου ἐκείνου καὶ μόνου ἀγαθοῦ θεοῦ· διὰ  
σοῦ γὰρ οὗτος κηρύσσεται ὁ σωτὴρ τῶν  
ψυχῶν τῶν πρὸς αὐτὸν ἐρχομένων, καὶ διὰ  
σοῦ ἰατρεύεται τὰ σώματα τῶν ὑπὸ τοῦ  
ἐχθροῦ κολαζομένων, καὶ σὺ εἶ ὁ γεγωνὺς  
πρόφασις τῆς ζωῆς πάντων τῶν ἐπ’ αὐτὸν  
ἐπιστρεφόντων· κέλευσόν με ἀχθῆναι  
ἔμπροσθέν σου ἵνα σοὶ ἀφηγήσωμαι τὰ  
συμβάντα μοι καὶ τάχα ἐκ σοῦ γένηταί μοι  
ἐλπίς, καὶ οὗτοι δὲ οἱ παρεστῶτές  
σοι ἐυέλπιδες γένωνται μᾶλλον εἰς τὸν θεὸν  
ὃν κηρύσσεις· οὐ μικρῶς γὰρ βασανίζομαι  
ὑπὸ τοῦ ἐναντίου ἤδη χρόνου πενταχρᾶτό  
ετοῦς ἐνεστῶτος· ὡς γυνὴ ἐκαθεζόμενη ἐν  
ἡσυχίᾳ τὸ πρότερον, καὶ πανταχόθεν με  
εἰρήνη περιεῖχεν, καὶ οὐδενὸς μέριμναν  
ἐποιούμην· οὐδὲ γὰρ ἄλλου τινὸς φροντίδα  
εἶχον.

He was thinking of going to the parents of  
the young man whom he had brought back  
to life after he had died by the dragon; for  
they were very eager for him to come to  
them and enter their house. But suddenly, a  
very beautiful woman shouted loudly,  
saying, "Apostle of the new God who has  
come to India, and servant of that holy and  
only good God; for through you, the Savior  
of souls is preached to those who come to  
him, and through you, the bodies of those  
tormented by the enemy are healed, and  
you are the reason for the life of all who  
turn to him. Command me to be brought  
before you so that I may tell you what has  
happened to me, and perhaps from you, I  
will find hope, and those present will have  
even greater hope in the God whom you  
preach. For I have been greatly tormented  
by the enemy for five whole years now. As a  
woman, I used to sit in peace before, and I  
was surrounded by peace from all sides,  
and I did not worry about anything; for I  
had no care for anything else."

## Chapter 43

43 | (40) ἔτυχεν δὲ ἐν μιᾷ τῶν ἡμερῶν,  
ἐξιούσης μου ἀπὸ τοῦ λουτροῦ ἀπήντησέν  
μοι ὡς ἄνθρωπός τις τεθορυβημένος καὶ  
ἐντάραχος ὢν· ἡ δὲ τούτου φωνὴ καὶ  
ἀπόκρισις ἐδόκει μοι εἶναι ἀμυδρά καὶ  
λεπτὴ πάνυ· καὶ εἶπεν στὰς ἀντικρὺς μου·  
Ἐγώ τε καὶ σὺ ἐν μιᾷ ἀγάπῃ ἐσόμεθα, καὶ  
κοινωνήσωμεν ἀλλήλοις ὡς ἀνὴρ γυναικὶ  
συμμείγνυται. Κἀγὼ ἀπεκρινάμην αὐτῷ  
λέγουσα· Τῷ ὁρμαστῷ μου οὐ  
συνεγενόμην, παραιτουμένη τοῦ μὴ γῆμαι,

43 | (40) It happened one day, as I was  
coming out of the bath, that a man met me  
who was very troubled and disturbed. His  
voice and reply seemed to me very faint  
and weak. He stood in front of me and said,  
"You and I will be in one love, and we will  
share with each other as a man mixes with  
a woman." And I replied to him, saying, "I  
did not join with my lover, refusing to  
marry, and how can I give myself to you,  
wanting to share with me as if in adultery?"

καὶ σοὶ ὥς ἐν μοιχείᾳ θέλοντί μοι  
κοινωνῆσαι πῶς ἐμαυτὴν ἐκδώσω; Καὶ  
εἰποῦσα ταῦτα διήλθον· τῇ δὲ παιδίσκῃ τῇ  
σὺν ἐμοὶ οὕσῃ εἶπον· Ἐθεάσω τὸν νέον καὶ  
τὴν ἀναίδειαν αὐτοῦ, πῶς μὴ αἰδεσθεῖς  
παρρησίᾳ μοι διελέχθῃ; Ἡ δὲ εἶπέν μοι·  
Ἐγὼ πρεσβύτην εἶδον ὁμιλήσαντά σοι.  
Γενομένης δέ μου ἐν τῇ οἰκίᾳ καὶ  
δειπνησάσης ἡ ψυχὴ μου εἰς ὑποψίαν τινὰ  
ὑπέβαλέν μοι, καὶ μάλιστα ὅτι δυσὶ  
μορφαῖς ὥφθη μοι· τοῦτο αὐτὸ κατὰ νοῦν  
ἔχουσα ὑπνώσω. ἔλθων οὐν ἐν τῇ νυκτὶ  
ἐκείνῃ ἐκοινωνήσέν μοι τῇ ῥυπαρᾷ μείξει  
αὐτοῦ. ἔβλεπον δὲ αὐτὸν καὶ ἡμέρας οὕσης,  
καὶ ἔφευγον ἀπ’ αὐτοῦ· ἐν δὲ τῇ συγγενίδι  
αὐτοῦ νυκτὶ ἐρχόμενος παρεχρᾶτό μοι. καὶ  
νῦν ὥς ὁρᾷς με πέντε ἔτη ἔχω ὑπ’ αὐτοῦ  
ἐνοχλουμένη, καὶ οὐκ ἀπέστη ἀπ’ ἐμοῦ.  
ἀλλ’ ἐγὼ οἶδα καὶ πέπεισμαι ὅτι καὶ  
δαίμονες καὶ πνεύματα καὶ ἀλάστορες  
ὑποτάσσονται σοι καὶ σύντρομοι γίνονται  
ἀπὸ τῆς εὐχῆς σου· εὗξαι οὖν ὑπὲρ ἐμοῦ  
καὶ ἀπέλασον ἀπ’ ἐμοῦ τὸν διενοχλοῦντά  
μοι δαίμονα, γένωμαι κάγῳ ἐλευθέρα, καὶ  
συναθροισθῶ εἰς τὴν ἀρχαιόγονόν μου  
φύσιν, καὶ δέξωμαι τὸ χάρισμα τὸ τοῖς  
συγγενεῦσί μου δεδωρημένον.

After saying this, I walked on. To the girl  
who was with me, I said, "I will see the  
young man and his boldness, how he spoke  
to me without shame." And she said to me,  
"I saw an old man talking to you." When I  
was in the house and had dined, my soul  
was troubled by some suspicion, especially  
because I saw him in two forms; holding  
this in my mind, I fell asleep. Then that  
night, he came and mixed with me in his  
filth. I saw him even during the day, and I  
fled from him; but at night, he would come  
to me. And now, as you see, I have been  
troubled by him for five years, and he has  
not left me. But I know and am convinced  
that both demons and spirits are subject to  
you and become companions through your  
prayer; so pray for me and drive away the  
demon that troubles me, so that I may be  
free and return to my original nature, and  
receive the gift that has been given to my  
relatives.

## Chapter 44

44 | (41) Εἶπεν δὲ ὁ ἀπόστολος· Ὡς πονηρία  
ἀκατάσχετος· ὦ ἀναίδεια τοῦ ἐχθροῦ· ὦ ὁ  
βάσκανος ὁ μηδέποτε ἡρεμῶν· ὦ ὁ  
δυσειδὴς ὁ τοὺς εὐειδεῖς ὑποτάσσων· ὦ ὁ  
πολύμορφος· ὥς ἂν βουληθῇ φαίνεται, ἡ δὲ  
τούτου οὐσία μεταβληθῆναι οὐ δύναται· ὦ  
ἀπὸ τοῦ δολίου καὶ ἀπίστου· ὦ τὸ δένδρον  
τὸ πικρόν, οὗ οἱ καρποὶ αὐτοῦ ἐοίκασιν· οὗ  
ἀπὸ τοῦ διαβόλου τοῦ ὑπερμαχοῦντος τῶν  
ἁλλοτρίων· οὗ ἀπὸ τῆς πλάνης τῆς  
χρωμένης τῇ ἀναιδεῖα· οὗ ἀπὸ τῆς

44 | (41) And the apostle said, "O  
unrestrained wickedness! O shamelessness  
of the enemy! O the tormentor who never  
rests! O the hateful one who subdues the  
beautiful! O the many-formed one! As it  
wishes, it appears, but its essence cannot  
be changed. O from the deceitful and  
untrustworthy! O the bitter tree, whose  
fruits are like this! O from the devil who  
fights against the foreign! O from the  
deception that is colored with

πονηρίας τῆς ἐρπούσης ὡς ὄφιν καὶ τούτου συγγενοῦς αὐτοῦ ὑπάρχοντος. Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου ἐλθὼν ὁ δυσμενὴς ἔστη ἔμπροσθεν αὐτοῦ, μηδενὸς ὁρῶντος αὐτὸν εἰ μὴ τῆς γυναικὸς καὶ τοῦ ἀποστόλου, καὶ φωνῇ μεγίστῃ χρησάμενος εἶπεν πάντων ἀκουόντων·

shamelessness! O from the wickedness that creeps like a snake and has this one as its relative." And after the apostle said these things, the hostile one came and stood in front of him, seen by no one except the woman and the apostle, and using a loud voice, he said to all who were listening:

## Chapter 45

45 | (42) Τί ἡμῖν καὶ σοὶ ἀπόστολε τοῦ ὑψίστου; τί ἡμῖν καὶ σοὶ δοῦλε Ἰησοῦ Χριστοῦ; τί ἡμῖν καὶ σοὶ σύμβουλε τοῦ ἁγίου υἱοῦ τοῦ θεοῦ; διὰ τί βούλει ἡμᾶς ἀπολέσαι τοῦ καιροῦ ἡμῶν μηδέπω ἐνεστῶτος; τίνας ἔνεκα βούλει λαβεῖν ἡμῶν τὴν ἐξουσίαν; ἔως γὰρ τῆς νῦν ὥρας εἴχομεν ἐλπίδα καὶ καιρὸν περιλειπόμενον. τί ἡμῖν καὶ σοί; σὺ ἔχεις ἐξουσίαν ἐν τοῖς σοῖς, καὶ ἡμεῖς ἐν τοῖς ἡμετέροις τίνας ἔνεκα βούλει τυραννίδι καθ' ἡμῶν χρήσασθαι, καὶ μάλιστα αὐτὸς ἄλλους διδάσκων μὴ χρήσασθαι τυραννίδι; τίνας ἔνεκα σὺ τῶν ἀλλοτρίων δέει ὡς τοῖς ἰδίους μὴ ἀρκοῦμενος; τίνας ἔνεκα ἐξομοιοῦσαι τῷ υἱῷ τοῦ θεοῦ τῷ ἀδικήσαντι ἡμᾶς; ἔοικας γὰρ αὐτῷ πάννυ ὡς ἐξ αὐτοῦ ἀποκυθηίς. ἐνομίσαμεν γὰρ κάκεῖνον ὑπὸ ζυγὸν ποιῆσαι ὡς καὶ τοὺς λοιπούς· ὁ δὲ στραφεὶς ἔσχεν ἡμᾶς ὑποχειρίους. οὐ γὰρ ἤδειμεν αὐτόν· ἠπάτησεν δὲ ἡμᾶς τῇ μορφῇ αὐτοῦ τῇ δυσειδεστάτῃ καὶ τῇ πενίᾳ αὐτοῦ καὶ τῇ ἐνδείᾳ· θεασάμενοι γὰρ αὐτὸν τοιοῦτον ἐνομίσαμεν αὐτὸν σαρκοφόρον ἄνδρα εἶναι, μὴ εἰδότες ὅτι αὐτός ἐστιν ὁ ζωοποιῶν τοὺς ἀνθρώπους. ἔδωκεν δὲ ἡμῖν ἐξουσίαν ἐν τοῖς ἡμετέροις, καὶ ἐν ᾧ ἐσμεν χρόνῳ τὰ ἡμέτερα μὴ ἑᾶσαι ἀλλ' ἐν αὐτοῖς ἀναστρέφεσθαι· σὺ δὲ βούλει ὑπὲρ τὸ δέον καὶ τὸ δεδομένον σοι κτήσασθαι καὶ ἡμᾶς

45 | (42) The hostile one said, "What do we have to do with you, apostle of the Most High? What do we have to do with you, servant of Jesus Christ? What do we have to do with you, counselor of the holy Son of God? Why do you want to destroy us before our time has come? Why do you want to take our power from us? For until now, we had hope and time remaining. What do we have to do with you? You have power over your own, and we have power over ours. Why do you want to use tyranny against us, especially when you teach others not to use tyranny? Why do you need the foreign when you are not satisfied with your own? Why do you want to compare yourself to the Son of God who has wronged us? For you seem to be very much like him, as if you were born from him. We thought he would put us under his yoke like the others; but he turned and made us his subjects. For we did not know him; he deceived us with his very ugly appearance, his poverty, and his need. When we saw him like this, we thought he was a flesh-and-blood man, not knowing that he is the one who gives life to people. He gave us power over our own, and in the time we are in, he does not allow us to live in our own but makes us live in them. But you want to take what is rightfully yours and make us

καταπονῆσαι.

suffer."

## Chapter 46

46 | (43) Καὶ ταῦτα εἰπὼν ὁ δαίμων ἐκκλαιεν λέγων· Ἀφίημί σε τὴν καλλίστην μου σύζυγον, ἣν πρῶην πολλῷ χρόνῳ εὔρον καὶ ἀνεπάην· καταλιμπάνω σε τὴν βεβαίαν μου ἀδελφὴν τὴν ἀγαπητὴν ἐν ᾗ ἠυδόκησα. τί ποιήσω οὐκ οἶδα, ἢ τίνα ἐπικαλέσομαι ἵνα μοι ἐπακούσας ἐπαμύνη. οἶδα τί ποιήσω· ἀπελεύσομαι εἰς τινὰς τόπους ἔνθα ἢ φήμη τοῦ ἀνδρὸς τούτου οὐκ ἠκούσθη, καὶ τάχα σε τὴν ἐμὴν ἀγαπητὴν ἀντονομάσω. Καὶ ἐπάρας αὐτοῦ τὴν φωνὴν εἶπεν· Μένε ἐν εἰρήνῃ, τὸ καταφύγιον λαβοῦσα εἰς τὸν μείζονά μου· ἐγὼ δὲ ἀπελεύσομαι καὶ ζητήσω σου ὁμοίαν, καὶ ἐὰν μὴ εὔρω, πάλιν ἐπὶ σὲ ἐπιστρέφω· οἶδα γὰρ ὅτι τούτου τοῦ ἀνδρὸς ἔγγιστα ὑπάρχουσα εἰς αὐτὸν τὸ καταφύγιον ἔχεις, αὐτοῦ δὲ ἀποστάντος ἔσῃ ὁποῖα καὶ ἦς πρὸ τοῦ αὐτὸν ἐπιφανῆναι, καὶ αὐτὸν μὲν ἐπιλήσῃ, ἐμοὶ δὲ καιρὸς καὶ παρρησία γενήσεται· νῦν δὲ τὸ ὄνομα τοῦ σὲ ῥυσαμένου φοβοῦμαι. Καὶ ταῦτα εἰπὼν ὁ δαίμων ἀφανὴς ἐγένετο, μόνον δὲ ἀποστάντος αὐτοῦ πῦρ καὶ καπνὸς ὥφθη ἐκεῖ· καὶ πάντες οἱ ἐκεῖσε παρεστῶτες ἔκπληκτοι γεγόνασιν.

46 | (43) And after saying this, the demon cried out, saying, "I let go of you, my most beautiful wife, whom I found a long time ago and took away. I leave you, my beloved sister, in whom I took delight. I do not know what I will do, or whom I will call to help me. I know what I will do; I will go to some places where the name of this man has not been heard, and perhaps I will rename you, my beloved. And raising his voice, he said, 'Stay in peace, taking refuge in my greater one; but I will go and seek one like you, and if I do not find her, I will return to you. For I know that you have a refuge very close to this man, and when he is gone, you will be just as you were before he appeared. You will forget him, and I will have time and freedom. But now I fear the name of the one who rescued you.' And after saying this, the demon became invisible, but when he left, fire and smoke were seen there; and all those present there were amazed."

## Chapter 47

47 | (44) Ἴδων δὲ ὁ ἀπόστολος εἶπεν αὐτοῖς· Οὐδὲν ξένον οὐδὲ ἀλλότριον ἔδειξεν ὁ δαίμων ἐκεῖνος ἀλλὰ τὴν φύσιν αὐτοῦ, ἐν ᾗ καὶ κατακαυθήσεται· καὶ γὰρ τὸ πῦρ αὐτὸν καταναλώσει, καὶ ὁ τούτου καπνὸς διασκεδασθήσεται. Καὶ ἤρξατο

47 | (44) And seeing this, the apostle said to them, "That demon showed nothing foreign or strange, but his own nature, in which he will also be burned. For the fire will consume him, and the smoke of him will be scattered. And he began to say, 'Jesus, the

λέγειν· Ἰησοῦ τὸ μυστήριον τὸ ἀπόκρυφον  
ὃ ἡμῖν ἀπεκαλύφθη, σὺ εἶ ὁ ἐκφάνας ἡμῖν  
μυστήρια πάμπολλα, ὁ ἀφορίσας με κατ'  
ίδίαν ἐκ τῶν ἐταίρων μου πάντων, καὶ  
εἰπὼν μοι τρεῖς λόγους ἐν οἷς ἐγὼ  
ἐκπυροῦμαι, καὶ ἄλλοις εἰπεῖν αὐτὰ οὐ  
δύναμαι· Ἰησοῦ ἄνθρωπε πεφονευμένε  
νεκρὲ τεθαμμένε· Ἰησοῦ θεὲ ἐκ θεοῦ,  
σωτὴρ ὁ τοὺς νεκροὺς ζωοποιῶν καὶ τοὺς  
νοσοῦντας ἰώμενος· Ἰησοῦ ὁ ἐπιδεόμενος  
ὥσπερ καὶ σῶζων ὡς ἀνενδεής, ὁ τοὺς  
ἰχθύας θηρεύων εἰς τὸ ἄριστον καὶ εἰς τὸ  
δεῖπνον, ὁ πάντας ἐν πλησμονῇ καθιστὼν  
ἐν μικρῷ ἄρτῳ· Ἰησοῦ ὁ ἐπαναπαυόμενος  
ἀπὸ τῆς ὁδοιπορίας τοῦ καμάτου ὡς  
ἄνθρωπος καὶ ἐπὶ τοῖς κύμασι περιπατῶν  
ὡς θεός·

hidden mystery that has been revealed to  
us, you are the one who has shown us many  
mysteries, you who have set me apart from  
all my companions, and you spoke to me  
three words in which I am set on fire, and I  
cannot tell them to others: Jesus, man who  
has been killed and buried; Jesus, God from  
God, savior who gives life to the dead and  
heals the sick; Jesus, the one in need just  
like the one who saves as if he were in  
want, who catches fish for the best and for  
the feast, who sets all in abundance with a  
little bread; Jesus, who rests from the  
journey of toil like a man and walks on the  
waves like a god."

## Chapter 48

48 | (45) Ἰησοῦ ὕψιστε, φωνὴ ἀνατείλασα  
ἀπὸ τῶν σπλάγχχνων τῶν τελείων, πάντων  
σωτήρ, ἡ δεξιὰ τοῦ φωτὸς ἡ  
καταστρέφουσα τὸν πονηρὸν ἐν τῇ ἰδίᾳ  
φύσει, καὶ πᾶσαν αὐτοῦ τὴν φύσιν  
συναθροίζων εἰς ἓνα τόπον, ὁ πολύμορφος,  
ὁ μονογενὴς ὑπάρχων, ὁ πρωτότοκος  
πολλῶν ἀδελφῶν, θεὲ ἐκ θεοῦ ὑψίστου, ὁ  
ἄνθρωπος ὁ καταφρονούμενος ἕως ἄρτι·  
Ἰησοῦ Χριστέ, ὁ μὴ παραβλέπων ἡμᾶς ἐν  
οἷς σε ἐπικαλούμεθα, ὁ γενόμενος  
πρόφασις πᾶσι ζωῇ τῇ ἀνθρωπίνῃ, ὁ δι'  
ἡμᾶς κρινόμενος καὶ φυλακισόμενος ἐν  
δεσμοτηρίῳ καὶ λύων πάντας τοὺς ἐν  
δεσμῷ ὄντας, ὁ καλούμενος πλάνος καὶ  
τοὺς ἰδίους λυτρούμενος ἀπὸ τῆς πλάνης·  
δέομαί σου ὑπὲρ τῶν ἐστώτων καὶ  
πιστευόντων σοι τούτων· δέονται γὰρ τῶν  
σῶν δωρημάτων τυχεῖν, εὐέλπιδες ὄντες  
εἰς τὴν σὴν βοήθειαν, τὸ καταφύγιόν σου  
κατέχοντες ἐν τῇ σῇ μεγαλωσύνῃ· τὰς

48 | (45) "O highest Jesus, voice rising from  
the depths of the perfect, savior of all, your  
right hand of light destroys the evil one in  
his own nature, gathering all his nature into  
one place, the many-shaped, the only-  
begotten one, the firstborn of many  
brothers, God from the highest God, the  
man who has been despised until now; O  
Christ Jesus, who does not overlook us  
when we call on you, who has become the  
reason for all human life, who is judged and  
imprisoned for us, and who frees all those  
in chains, who is called the deceiver and  
redeems his own from deception; I ask you  
for those who stand here and believe in  
you; for they ask to receive your gifts, being  
hopeful in your help, holding your refuge in  
your greatness; may your ears be open to  
hear the words we speak to them. Let your  
peace come and dwell in them, and renew  
them from their former actions, and let



ἀκροάσεις αὐτῶν ὑπέχουσιν ἀκοῦσαι παρ' ἡμῶν τοὺς λόγους τοὺς λαλουμένους αὐτοῖς. ἐλθέτω ἡ εἰρήνη σου καὶ σκηνωσάτω ἐν αὐτοῖς, καὶ ἀνακαινισάτω αὐτοὺς ἀπὸ τῶν προτέρων αὐτῶν πράξεων, καὶ ἀποδύσωνται τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδύσωνται τὸν νέον τὸν νῦν ἐξ ἐμοῦ καταγγελλόμενον αὐτοῖς.

them put off the old man with his deeds, and let them put on the new one that is now being proclaimed to them from me."

## Chapter 49

49 | (46) Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας εὐλόγησεν αὐτοὺς εἰπών· "Ἐσται ἐφ' ὑμᾶς ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ εἰς τοὺς αἰῶνας. Καὶ αὐτοὶ εἶπον· Ἀμήν. Ἐδεήθη δὲ αὐτοῦ ἡ γυνὴ λέγουσα· Ἀπόστολε τοῦ ὑψίστου δός μοι τὴν σφραγίδα, ἵνα μὴ ὑποστρέψῃ εἰς ἐμέ πάλιν ὁ ἐχθρὸς ἐκεῖνος. Τότε ἐποίησεν αὐτὴν ἐγγὺς αὐτοῦ γενέσθαι, καὶ ἐπιθεὶς ἐπ' αὐτὴν τὰς χεῖρας αὐτοῦ ἐσφράγισεν αὐτὴν εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. πολλοὶ δὲ καὶ ἄλλοι ἐσφραγίσθησαν μετ' αὐτῆς. ἐκέλευσεν δὲ ὁ ἀπόστολος τῷ διακόνῳ αὐτοῦ παραθεῖναι τράπεζαν· παρέθηκαν δὲ συμψέλλιον ὃ εὔρον ἐκεῖ, καὶ ἀπλώσας σινδὸνα ἐπ' αὐτὸ ἐπέθηκεν ἄρτον τῆς εὐλογίας. καὶ παραστὰς ὁ ἀπόστολος εἶπεν· Ἰησοῦ ὁ καταξιώσας ἡμᾶς τῆς εὐχαριστίας τοῦ σώματός σου τοῦ ἁγίου καὶ τοῦ αἵματος κοινωνῆσαι, ἰδοὺ τολμῶμεν προσέρχεσθαι τῇ σῇ εὐχαριστίᾳ καὶ ἐπικαλεῖσθαι σου τὸ ἅγιον ὄνομα· ἐλθε καὶ κοινωνήσον ἡμῖν.

49 | (46) And laying his hands on them, he blessed them, saying, "The grace of our Lord Jesus will be upon you forever." And they said, "Amen." But the woman begged him, saying, "Apostle of the Most High, give me the seal, so that that enemy does not return to me again." Then he made her come close to him, and laying his hands on her, he sealed her in the name of the Father and the Son and the Holy Spirit. Many others were also sealed with her. And the apostle commanded his deacon to set a table. They placed a tablecloth they found there, and spreading a linen cloth over it, he put the blessed bread on it. And standing by, the apostle said, "Jesus, who has made us worthy to share in the thanksgiving of your holy body and blood, behold, we dare to come to your thanksgiving and to call upon your holy name; come and share with us."

## Chapter 50

50 | (47) Καὶ ἤρξατο λέγειν· Ἐλθε τὰ

50 | (47) And he began to say, "Come, the

σπλάγχχνα τὰ τέλεια, ἐλθὲ ἡ κοινωνία τοῦ ἄρρενος, ἐλθὲ ἡ ἐπισταμένη τὰ μυστήρια τοῦ ἐπιλέκτου, ἐλθὲ ἡ κοινωνοῦσα ἐν πᾶσι τοῖς ἄθλοις τοῦ γενναίου ἀθλητοῦ, ἐλθὲ ἡ ἡσυχία ἡ ἀποκαλύπτουσα τὰ μεγαλεῖα τοῦ παντὸς μεγέθους, ἐλθὲ ἡ τὰ ἀπόκρυφα ἐκφαίνουσα καὶ τὰ ἀπόρρητα φανερά καθιστῶσα, ἡ ἱερὰ περιστερὰ ἡ τοῦς διδύμους νεοσσοὺς γεννῶσα, ἐλθὲ ἡ ἀπόκρυφος μήτηρ, ἐλθὲ ἡ φανερά ἐν ταῖς πράξεσιν αὐτῆς καὶ παρέχουσα χαρὰν καὶ ἀνάπausιν τοῖς συνημμένοις αὐτῇ· ἐλθὲ καὶ κοινωνήσων ἡμῖν ἐν ταύτῃ τῇ εὐχαριστίᾳ ἣν ποιοῦμεν ἐπὶ τῷ ὀνόματί σου, καὶ τῇ ἀγάπῃ ἣ συνήγμεθα ἐπὶ τῇ κλήσει σου. Καὶ εἰπὼν ταῦτα διεχάραξεν τῷ ἄρτῳ τὸν σταυρόν, καὶ κλάσας ἤρξατο διαδιδόναι. καὶ πρῶτον τῇ γυναικὶ ἔδωκεν εἰπὼν· Ἔσται σοι τοῦτο εἰς ἄφεσιν ἁμαρτιῶν καὶ αἰωνίων παραπτωμάτων· Καὶ μετ' αὐτὴν ἔδωκεν καὶ τοῖς ἄλλοις πᾶσιν τοῖς τὴν σφραγῖδα δεξαμένοις.

## Chapter 51

51 | Πρᾶξις ζ' περὶ τοῦ νεανίσκου τοῦ φονεύσαντος τὴν κόρην. (48) Ἦν δέ τις νεανίσκος διαπραξάμενος πρᾶγμα ἀθέμιτον, προσελθὼν δὲ ἔλαβεν τῆς εὐχαριστίας τῷ ἰδίῳ στόματι, αἱ δὲ δύο χεῖρες αὐτοῦ ἐξηράνθησαν, ὥς μὴ δύνασθαι μηκέτι προσαγαγεῖν τῷ ἰδίῳ στόματι. οἱ δὲ παρόντες ἰδόντες αὐτὸν ἀνήγγειλαν τῷ ἀποστόλῳ τὸ συμβάν· καλέσας δὲ ὁ ἀπόστολος εἶπεν αὐτῷ· Λέξον μοι τέκνον καὶ μὴ αἰδεσθῆς, τί ὃ διεπράξω καὶ ὧδε ἦλθες· ἡ γὰρ εὐχαριστία τοῦ κυρίου ἡλεγξέν σε. τοῦτο γὰρ τὸ χάρισμα εἰς πολλοὺς διερχόμενον μάλιστα μὲν τοὺς διὰ πίστεως καὶ ἀγάπης προσιόντας ἰᾶται, σὲ δὲ ἀπεξήρανεν, καὶ τὸ γενόμενον οὐ χωρὶς

perfect compassion, come, the communion of the male, come, the one overseeing the mysteries of the chosen, come, the one sharing in all the struggles of the noble athlete, come, the peace revealing the greatness of all magnitude, come, the one making the hidden known and revealing the secret things, the sacred dove that gives birth to the twin chicks, come, the hidden mother, come, the one made known in her actions, providing joy and rest to those joined to her; come and share with us in this thanksgiving we make in your name, and in the love by which we have gathered at your call." And saying this, he marked the bread with a cross, and breaking it, he began to distribute it. And first he gave it to the woman, saying, "This will be for you for the forgiveness of sins and eternal faults." And after her, he gave it to all the others who had received the seal.

51 | Acts 6 about the young man who killed the girl. (48) Now there was a young man who committed an unlawful act, and when he approached, he took the communion with his own mouth, and his two hands dried up, so that he could no longer bring it to his own mouth. Those present, seeing him, reported the event to the apostle. And the apostle called him and said to him, "Tell me, child, and do not be ashamed, what you have done and why you have come here; for the thanksgiving of the Lord has rebuked you. For this gift, passing to many, especially heals those who come with faith and love, but it has dried you up, and what has happened did not occur without some

ἐνεργείας τινὸς γέγονεν. Ὁ δὲ νέος ἐλεγχεῖς ὑπὸ τῆς εὐχαριστίας τοῦ κυρίου προσελθὼν προσέπεσεν τοῖς ποσὶν τοῦ ἀποστόλου καὶ ἐδέετο λέγων· Κακὸν πρᾶγμα πέπρακταί μοι· ἐνόμιζον γὰρ τι καλὸν διαπράττεσθαι. γυναικὸς τινος ἥρων οἰκούσης ἔξω τῆς πόλεως ἐν πανδοχείῳ, καὶ αὐτὴ δ' ἐμὲ ἐφίλει. ἀκούσας δὲ ἐγὼ παρὰ σοῦ καὶ πιστεύσας ὅτι θεὸν ζῶντα καταγγέλλεις προσῆλθον καὶ τὴν σφραγίδα ἐδεξάμην παρὰ σοῦ σὺν τοῖς ἄλλοις· ἔλεγες δὲ· Ὅς ἐὰν κοινωνήσῃ τῇ μαρᾷ μείξει, μάλιστα καὶ ἐν μοιχείᾳ, οὗτος οὐχ ἔξει ζωὴν παρὰ τῷ θεῷ ᾧ κηρύσσω. Ἐπεὶ οὖν πάνυ αὐτὴν ἠγάπουν, ἐδεόμην αὐτῆς καὶ ἔπειθον ἵνα σύννοκός μοι γένηται ἐν ἀγνείᾳ καὶ πολιτείᾳ καθαρᾷ, ἣν σὺ αὐτὸς διδάσκεις· ἡ δὲ οὐκ ἐβούλετο. μὴ βουλομένης οὖν αὐτῆς λαβὼν ξίφος ἐθανάτωσα αὐτήν· οὐ γὰρ ἠδυνάμην αὐτὴν ὁρᾶν μετ' ἄλλου μοιχευομένην.

action." The young man, being rebuked by the thanksgiving of the Lord, approached and fell at the feet of the apostle, begging and saying, "I have done a bad thing; for I thought I was doing something good. I was taking a woman from outside the city at an inn, and she was kissing me. Hearing from you and believing that you proclaim the living God, I came and received the seal from you along with the others. You said, 'Whoever mixes with the unclean, especially in adultery, will not have life with the God whom I preach.' Since I loved her very much, I begged her and persuaded her to become my companion in purity and clean living, which you yourself teach; but she did not want to. Therefore, since she did not want to, I took a sword and killed her; for I could not bear to see her with another man committing adultery."

## Chapter 52

52 | (49) Ταῦτα ὁ ἀπόστολος ἀκούσας εἶπεν· Ὡς μανιώδης μεῖζις, πῶς εἰς ἀναισχυντίας χωρεῖς; ὧς ἐπιθυμία ἀκατάσχετε, πῶς τοῦτον ἐκίνησας ταῦτα ποιῆσαι; ὧς ἔργον ὄφρεως, πῶς ἐν τοῖς σοῖς ὀργίζῃ; Ἐκέλευσεν δὲ ὁ ἀπόστολος ὕδωρ αὐτῷ προσενεχθῆναι ἐν λεκάνῃ. τοῦ δὲ ὕδατος προσενεχθέντος εἶπεν· Ἔλθετε τὰ ὕδατα ἀπὸ τῶν ὑδάτων τῶν ζώντων, τὰ ὄντα ἀπὸ τῶν ὄντων καὶ ἀποσταλέντα ἡμῖν· ἡ ἀνάπαυσις ἡ ἀπὸ τῆς ἀναπαύσεως ἀποσταλεῖσα ἡμῖν, ἡ δύναμις τῆς σωτηρίας ἡ ἀπὸ τῆς δυνάμεως ἐκείνης ἐρχομένη τῆς τὰ πάντα νικώσης καὶ ὑποτασσούσης τῷ ἰδίῳ θελήματι, ἐλθε καὶ σκῆνωσον ἐν τοῖς ὕδασι τούτοις, ἵνα τὸ χάρισμα τοῦ ἁγίου πνεύματος τελείως ἐν αὐτοῖς τελειωθῇ. Καὶ

52 | (49) When the apostle heard this, he said, "Oh, crazy mixing, how do you go into shamelessness? Oh, uncontrolled desire, how did you move him to do these things? Oh, work of a serpent, how do you anger him?" And the apostle commanded that water be brought to him in a basin. When the water was brought, he said, "Come, waters from the living waters, the beings from the beings sent to us; the rest that comes from the rest sent to us, the power of salvation that comes from that power which conquers all and submits to its own will, come and dwell in this water, so that the gift of the Holy Spirit may be fully completed in them." And he said to the young man, "Go, wash your hands in this

εἶπεν τῷ νεωτέρῳ· Ἀπελθε, νίψαι σου τὰς χεῖρας ἐν τοῖς ὕδασι τούτοις. Καὶ νιψαμένου αὐτοῦ κατεστάθησαν, καὶ εἶπεν αὐτῷ ὁ ἀπόστολος· Πιστεύεις εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν, ὅτι πάντα δύναται ποῆσαι; Ὁ δὲ εἶπεν· Εἰ καὶ ἐλάχιστος τυγχάνω, πιστεύω. ἀλλὰ τοῦτο διεπραξάμην οἰόμενός τι καλὸν ποιεῖν· ἐδεόμην γὰρ αὐτῆς, ὥσπερ καὶ εἶπόν σοι, ἥ δὲ οὐκ ἠβουλήθη πεισθῆναί μοι ἵνα ἑαυτὴν φυλάξῃ ἀγνήν.

## Chapter 53

53 | (50) Εἶπεν δὲ αὐτῷ ὁ ἀπόστολος· Δεῦρο ἀπελθωμεν εἰς τὸ πανδοχεῖον ὅπου τοῦτο τὸ ἔργον διεπράξω, καὶ ἴδωμεν τὸ γεγονός. Προηγεῖτο δὲ ὁ νεώτερος τοῦ ἀποστόλου εἰς τὴν ὁδόν· γενόμενοι δὲ ἐν τῷ πανδοχείῳ εὔρον αὐτὴν κειμένην. ἰδὼν δὲ αὐτὴν ὁ ἀπόστολος ἠθύμησεν· κόρη γὰρ ἦν εὖμορφος. καὶ ἐκέλευσεν αὐτὴν ἐνεχθῆναι ἐν τῷ μέσῳ τοῦ ξενοδοχείου. ἐπιθέντες δὲ αὐτὴν εἰς κράββατον ἐξήνεγκαν καὶ ἔθηκαν εἰς τὸ μέσον τῆς αὐλῆς τοῦ πανδοχείου. ἐπέθηκεν δὲ αὐτῇ τὴν χεῖρα αὐτοῦ ὁ ἀπόστολος καὶ ἤρξατο λέγειν· Ἰησοῦ, ὃς πάντοτε φαίνῃ ἡμῖν, τοῦτο γὰρ βούλει, ἡμᾶς πάντοτε σὲ ἐπιζητεῖν, καὶ αὐτὸς ἡμῖν ἔδωκας ταύτην τὴν ἐξουσίαν τοῦ αἰτεῖσθαι καὶ λαμβάνειν, καὶ οὐ μόνον τοῦτο ἐπέτρεψας, ἀλλὰ καὶ τὸ εὔξασθαι ἡμᾶς ἐδίδαξας· ὁ οὐχ ὁρώμενος παρὰ τοῖς σωματικοῖς ὀφθαλμοῖς, τοῖς δὲ τῆς ψυχῆς ἡμῶν οὐδ' ὅλως ἀποχρυπτόμενος, καὶ τῇ μὲν ἰδέᾳ ἀπόκρυφος, τοῖς δὲ ἔργοις φανερούμενος ἡμῖν· καὶ ταῖς μὲν πράξεσί σου ταῖς πολλαῖς καθὼς χωροῦμεν ἐπεγνώκαμέν σε, αὐτὸς δὲ ἀμέτρως δέδωκας ἡμῖν τὰ δόματά σου εἰπών· Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε

water." And when he washed, they were restored, and the apostle said to him, "Do you believe in our Lord Jesus Christ, that he can do all things?" And he said, "If I am the least, I believe. But I did this thinking I was doing something good; for I was begging her, as I told you, but she did not want to be persuaded to keep herself pure."

53 | (50) The apostle said to him, "Come, let us go to the inn where this deed was done, and let us see what has happened." The younger man led the way to the road. When they arrived at the inn, they found her lying there. When the apostle saw her, he was saddened, for she was a beautiful girl. He commanded that she be brought into the middle of the inn. They laid her on a bed and placed her in the center of the courtyard of the inn. The apostle laid his hand on her and began to speak: "Jesus, who always appears to us, for this is what you want, that we always seek you, and you have given us this authority to ask and receive. Not only this, but you have also taught us to pray; you, who are not seen by physical eyes, but not hidden at all from the eyes of our souls. You are hidden in thought, but revealed to us through your works. And through your many actions, as we go along, we have come to know you. You have generously given us your gifts, saying, 'Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.' Therefore, we pray, being aware of our sins; we ask you not for

καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται  
ὕμῃν· Δεόμεθα οὖν ὑποψίαν ἔχοντες τῶν  
ἀμαρτημάτων ἡμῶν· αἰτοῦμεν δέ σε οὐ  
πλοῦτον, οὐ χρυσόν, οὐκ ἄργυρον, οὐ  
κτῆσιν, οὐκ ἄλλο τι τῶν ἀπὸ τῆς γῆς  
γινομένων καὶ πάλιν εἰς τὴν γῆν  
χωρούντων, ἀλλὰ τοῦτο δεόμεθά σου καὶ  
παρακαλοῦμεν, ἵνα ἐν τῷ ὀνόματί σου τῷ  
ἁγίῳ ἐγείρης ταύτην τὴν κειμένην ἐν τῇ σῇ  
δυνάμει εἰς δόξαν καὶ πίστιν τῶν  
παρεστώτων.

wealth, not for gold, not for silver, not for  
possessions, nor anything else that comes  
from the earth and returns to the earth, but  
this we ask and urge you, that in your holy  
name you raise this one who is lying here  
by your power, for the glory and faith of  
those present."

## Chapter 54

54 | (51) Καὶ εἶπεν τῷ νεωτέρῳ σφραγίσας  
αὐτόν· Ἀπελθε καὶ λαβόμενος τῆς χειρὸς  
αὐτῆς εἶπε αὐτῇ· Ἐγὼ διὰ τῶν ἐμῶν χειρῶν  
σιδήρῳ σε ἐφόνευσα, καὶ ἐν ταῖς ἐμαῖς  
χερσὶν ἐπὶ τῇ πίστει Ἰησοῦ ἐγείρω σε.  
Προσελθὼν οὖν ὁ νέος παβλέπουσα ῥέστη  
αὐτῇ λέγων· Ἐπίστευσα ἐπὶ σέ Χριστέ  
Ἰησοῦ. Καὶ ἀπιδὼν εἰς Ἰούδαν θωμᾶν τὸν  
ἀπόστολον εἶπεν αὐτῷ· Ἐπευξαί μοι ἵνα ὁ  
κύριός μου εἰς τὴν βοήθειάν μου ἔλθῃ, ὃν  
καὶ ἐπιλειωθῇ καλοῦμαι. Καὶ ἐπιθείς τὴν  
χεῖρα αὐτοῦ τῇ αὐτῆς χειρὶ εἶπεν·  
Ἐλθέ κύριε Ἰησοῦ Χριστέ· ταύτη μὲν  
παράσχου τὴν ζωὴν, ἐμοὶ δὲ τῆς πίστεώς  
σου τὸν ἀρραβῶνα. Καὶ εὐθέως  
ἐλκύσαντος αὐτοῦ τὴν χεῖρα αὐτῆς  
ἀναπηδήσασα ἐκαθέσθη, ἀποβλέπουσα εἰς  
τὸν πολὺν ὄχλον τὸν παρεστῶτα· εἶδεν δὲ  
καὶ τὸν ἀπόστολον ἄντικρυς αὐτῆς  
ἐστῶτα, καὶ καταλιποῦσα τὸν κράββατον  
ἐκπηδήσασα πρὸς τοῖς ποσὶν αὐτοῦ ἔπεσεν  
καὶ τῶν ἐνδυμάτων αὐτοῦ ἤπτετο  
λέγουσα· Δέομαί σου κύριέ μου, ποῦ ἐστὶν  
ἐκεῖνος ὁ ἄλλος ὁ συνών σοι, ὃς οὐκ  
ἐγκατέλιπέν με παραμεῖναι εἰς ἐκεῖνον τὸν  
χῶρον τὸν δεινὸν καὶ χαλεπὸν, ἀλλὰ σοί με  
παρέδωκεν εἰπών· Σὺ ταύτην παράλαβε

54 | (51) And he said to the young man,  
sealing him, "Go and taking her hand, say to  
her: 'I killed you with iron through my  
hands, and by my hands, in the faith of  
Jesus, I raise you up.'" So the young man  
approached, trembling, and said to her, "I  
have believed in you, Christ Jesus." And  
going to Judas Thomas the apostle, he said  
to him, "Pray for me, that my Lord may  
come to my aid, whom I also call upon."  
And laying his hand on her hand, he said,  
"Come, Lord Jesus Christ; grant her life, and  
give me the pledge of your faith." And  
immediately, as he pulled her hand, she  
leaped up and sat down, looking at the  
great crowd that was present. She saw the  
apostle standing right in front of her, and  
leaving the bed, she leaped to his feet and  
touched his garments, saying, "I beg you,  
my Lord, where is that other one who was  
with you, who did not leave me to remain  
in that terrible and difficult place, but  
delivered me to you, saying: 'Take her, so  
that she may be made whole and then  
gathered into her own place?'"

ἵνα τελειωθῇ καὶ μετὰ ταῦτα εἰς τὸν αὐτῆς  
χώρον συναχθῇ;

## Chapter 55

55 | (52) Ὁ δὲ ἀπόστολός φησιν πρὸς αὐτήν· Ἐξηγήσαι ἡμῖν ποῦ παρεγένου. Ἡ δὲ ἀπεκρίνατο· Σὺ ὁ σὺν ἐμοὶ ὢν, ᾧ καὶ παρεδόθην, βούλει ἀκοῦσαι; Καὶ ἤρξατο λέγειν· Ἀνθρωπὸς τις παρέλαβέν με ἀπεχθὴς τῇ ιδέᾳ, μέλας ὅλος, ἡ δὲ τούτου ἐσθῆς πάνυ ρερυπωμένη· ἀπήγαγεν δέ με εἰς τινὰ τόπον ἐν ᾧ πολλὰ χάσματα ὑπῆρχεν, καὶ πολλὴ δυσωδία καὶ ἀποφορὰ ἐχθίστη ἐκεῖθεν ἀπεδίδετο, ἐποίει δέ με εἰς ἕκαστον χάσμα παρακύψαι, καὶ εἶδον ἐν τῷ χάσματι πῦρ φλεγόμενον, καὶ τροχοὶ πυρὸς ἐκεῖσε ἔτρεχον, ψυχαὶ δὲ ἐνεκρέμαντο ἐν τοῖς τροχοῖς ἐκείνοις, ἀλλήλαις προσρηγνύμεναι· βοή δὲ καὶ ὀλολυγμὸς πλεῖστος ὑπῆρχεν ἐκεῖ, οὐδεὶς δὲ ἦν ὁ λυτρούμενος. Ἐλεγεν δέ μοι ὁ ἀνὴρ ἐκεῖνος· Αὗται αἱ ψυχαὶ ὁμόφυλοί σου εἰσιν, καὶ ἐν ἡμέραις ἀριθμοῦ παρεδόθησαν εἰς κόλασιν καὶ ἔκτριψιν, καὶ τότε ἄλλαι εἰσάγονται ἀντ' αὐτῶν, ὁμοίως δὲ πάλιν καὶ αὐταὶ ἐν ἄλλῳ· αὗται εἰσιν αἱ μεταλλάξασαι ἀνδρὸς καὶ γυναικὸς τὴν συνουσίαν. Καὶ κατοπτεύσασα εἶδον βρέφη ἐπ' ἄλληλα σεσωρευμένα καὶ παλαιόντα ἀλλήλοις ἐπικείμενα. ὁ δὲ ἀποκριθεὶς εἶπέν μοι· Ταῦτά ἐστιν τὰ τούτων βρέφη, καὶ διὰ τοῦτο ἐνθάδε ἐτέθησαν εἰς μαρτύριον αὐτῶν.

## Chapter 56

56 | (53) Ἀπήγαγεν δέ με εἰς ἄλλο χάσμα, καὶ παρακύψασα εἶδον βόρβορον καὶ

55 | (52) And the apostle said to her, "Explain to us where you have been." She answered, "You, who are with me, to whom I was delivered, want to hear?" And she began to speak: "A certain man took me, hateful in appearance, completely black, and his clothing was very dirty. He led me to a place where there were many chasms, and a terrible stench came from there. He made me look into each chasm, and I saw fire burning in the chasm, and wheels of fire were running there, and souls were hanging in those wheels, breaking apart from each other. There was a great cry and wailing there, but no one was set free. That man said to me, 'These souls are your kindred, and in days counted, they were delivered to punishment and destruction, and then others are brought in their place, and likewise they too are in another. These are those who have changed the union of man and woman.' And looking closely, I saw infants piled on top of each other, and struggling against one another. And he replied to me, 'These are the infants of those, and for this reason they were placed here as a testimony against them.'"

56 | (53) And he led me to another chasm, and looking down, I saw mud and worms



σκώληκας ἀναβρύοντας, καὶ ψυχὰς ἐκεῖ κυλιομένας, καὶ βρυγμὸν μέγαν ἐκεῖθεν ἐξ αὐτῶν ἀκουόμενον. καὶ εἶπεν πρὸς με ὁ ἄνθρωπος ἐκεῖνος· Αὐταὶ αἱ ψυχαὶ γυναικῶν εἰσιν αἱ καταλείψασαι τοὺς ἄνδρας αὐτῶν καὶ εἰς ἄλλους μοιχεύσασαι καὶ εἰς ταύτην τὴν βάσανον ἐνεχθεῖσαι. Ἄλλο μοι χάσμα ἔδειξεν, εἰς ὃ παρακύψασα εἶδον ψυχὰς τὰς μὲν κρεμαμένας διὰ τῆς γλώττης, τὰς δὲ διὰ τῶν πλοκάμων, τὰς δὲ διὰ τῶν χειρῶν, τὰς δὲ διὰ τῶν ποδῶν κατὰ κεφαλῆς, καὶ καπνὸν καὶ θεῖον καπνιζόμενας· περὶ ὧν ἀπεκρίνατό μοι ὁ ἀνὴρ ἐκεῖνος ὁ σὺν ἐμοὶ ὢν· Αἱ μὲν ψυχαὶ αὗται αἱ κρεμασθεῖσαι διὰ τῆς γλώσσης διάβολοί εἰσιν, καὶ ψευδεῖς λόγους καὶ αἰσχροὺς φθεγγόμεναι, καὶ μὴ αἰδούμεναι· αἱ δὲ διὰ τῶν τριχῶν κρεμάμεναι ἄχρωμοί εἰσιν αἱ μὴδ' ὅλως αἰδούμεναι καὶ γυμνοκέφαλοι ἐν τῷ κόσμῳ περιάγουσαι· αἱ δὲ διὰ τῶν χειρῶν κρεμασθεῖσαι αὗται εἰσιν αἱ τὰ ἀλλότρια ἀφελόμεναι καὶ κλέψασαι, καὶ μετρίοις μὴ ἐπιδοῦσαι μὴδέποτε μὴδὲν, μὴδὲ ἐπαρκήσασαι τοῖς τεθλιμμένοις, ἀλλὰ τοῦτο ἐποιοῦν τὰ πάντα λαμβάνειν θέλουσαι, καὶ μὴδὲ ὅλως τῆς δίκης καὶ τῆς νομοθεσίας φροντίδα ποιησάμεναι· αἱ δὲ διὰ τῶν ποδῶν διάστροφοι κρεμάμεναι αὗται εἰσιν αἱ κούφως μὲν καὶ προθύμως τρέχουσαι ὁδοῖς πονηραῖς καὶ πορείαις ἀτάκτοις, νοσοῦντας μὴ ἐπισκεπτόμεναι καὶ τοὺς ἐξιόντας τοῦ βίου μὴ προκομίζουσαι, καὶ διὰ τοῦτο μία καὶ ἐκάστη ψυχὴ ἀπολαμβάνει τὰ πεπραγμένα αὐτῇ.

## Chapter 57

57 | (54) Πάλιν ἀπαγαγὼν με ὑπέδειξέν μοι ἄντρον πάνυ σκοτεινόν, δυσωδίαν πολλὴν

rising up, and souls rolling around there, and a great gnashing sound was heard from them. And that man said to me, "These souls are women who have left their husbands and committed adultery with others, and they have been brought into this torment." He showed me another chasm, into which I looked and saw souls hanging by their tongues, some by their hair, some by their hands, and some by their feet upside down, and they were being smoked and burned with sulfur. About these, that man who was with me replied, "The souls hanging by their tongues are those who are devilish, speaking false and shameful words, and not feeling ashamed at all. The ones hanging by their hair are colorless, not feeling ashamed at all, and they wander around the world bald. The ones hanging by their hands are those who have taken what belongs to others and stolen, and they never gave anything to those in need, but they wanted to take everything for themselves, and they never cared about justice or the law. The ones hanging by their feet are those who run lightly and eagerly down wicked paths and disordered ways, not caring for the sick and not helping those leaving this life, and for this reason, each soul receives what it has done."

57 | (54) Again, he led me and showed me a very dark cave, giving off a strong stench,

ἀποπνέον, πολλαὶ δὲ ψυχαὶ ἐκεῖθεν  
παρέκλυτον βουλόμεναι τοῦ ἀέρος τι  
μεταλαμβάνειν, οἱ δὲ τούτων φύλακες οὐκ  
εἶων αὐτὰς παρακύπτειν. ὁ δὲ συνὼν μοι  
εἶπε· Τοῦτό ἐστιν τὸ δεσμωτήριον τούτων  
τῶν ψυχῶν ὧν εἶδες· ἐπὶ γὰρ πληρώσωσι  
τὰς κολάσεις αὐτῶν ὧν μία ἐκάστη  
ἔπραξεν, ὕστερον ἄλλαι αὐτὰς διαδέχονται·  
εἰσὶν δὲ καὶ τινες τελείως  
καταναλισκόμεναι, καὶ εἰς ἄλλας κολάσεις  
παραδίδονται. Ἔλεγον δὲ τῷ ἀνδρὶ τῷ  
παραλαβόντι με ἐκεῖνοι οἱ τὰς ψυχὰς  
φρουροῦντες τὰς οὐσας ἐν τῷ σκοτεινῷ  
ἄντρῳ· Δὸς ἡμῖν αὐτήν, ἵνα εἰσαγάγωμεν  
αὐτήν πρὸς τὰς ἄλλας, ἕως ὅτεκαιρὸς  
ἐφίσταται εἰς κόλασιν αὐτήν παραδοθῆναι.  
"Ὁ δὲ ἀπεκρίνατο αὐτοῖς· Οὐ δίδωμι αὐτήν  
ὑμῖν, ἐπειδὴ γὰρ φοβοῦμαι τὸν παραδόντα  
μοι αὐτήν· οὐ γὰρ ἐκελεύσθη ἐνθάδε  
αὐτήν καταλεῖψαι· σὺν ἐμοὶ δὲ ἀνάγω  
αὐτήν, ἕως ἂν ἐντολὴν περὶ ταύτης  
δέξωμαι. Καὶ παραλαβὼν με ἀνήγαγέν με  
εἰς ἄλλον χώρον, ἐν ᾧ ἦσαν ἄνθρωποι οἱ  
ἐβασανίζοντο πικρῶς. ὁ δὲ σοι ὁμοιος  
λαβὼν μέ σοι παρέδωκεν, λέξας σοι ταῦτα·  
Παράλαβε ταύτην, ἐπειδὴ μία ἐστὶν τῶν  
θρεμμάτων τῶν πλανηθέντων. Καὶ  
ληφθεῖσα ὑπὸ σοῦ νῦν ἔμπροσθέν σου εἰμι.  
δέομαί σου οὖν καὶ ἱκετεύω ἵνα μὴ ἀπέλθω  
εἰς ἐκείνους τοὺς τόπους τοὺς  
κολαστηρίους οὓς εἶδον.

and many souls were peeking out from  
there, wanting to take in some air, but the  
guards would not let them look out. The  
man who was with me said, "This is the  
prison of those souls you saw. When they  
have paid for their punishments, each for  
what they have done, others will take their  
place. There are also some who are  
completely consumed and are handed over  
to other punishments." The guards of the  
souls in the dark cave said to the man who  
had brought me, "Give her to us, so that we  
may bring her to the others, until the time  
comes for her to be handed over to  
punishment." But he replied to them, "I will  
not give her to you, for I fear the one who  
handed her to me. For I was not  
commanded to leave her here; I will take  
her with me until I receive a command  
about her." And taking me, he led me to  
another place, where there were people  
who were being tortured bitterly. And he,  
like you, handed me over to you, saying  
these things: "Take her, for she is one of the  
lost creatures." And now, having been  
taken by you, I am before you. Therefore, I  
beg you and plead with you not to let me go  
to those places of punishment that I saw.

## Chapter 58

58 | (55) Ὁ δὲ ἀπόστολος εἶπεν· Ἠκούσατε  
ἃ διηγήσατο ἡ γυνὴ αὕτη· οὐκ εἰσὶν δὲ  
μόνον αὗται αἱ κολάσεις, ἀλλὰ καὶ ἄλλαι  
χειρόνες τούτων· καὶ ὑμεῖς δὲ ἐὰν μὴ  
ἐπιστραφῆτε ἐπὶ τὸν θεὸν τοῦτον ὃν  
κηρύσσω, καὶ ἀπόσχησθε ἀπὸ τῶν  
προτέρων ἔργων ὑμῶν καὶ τῶν πράξεων

58 | (55) And the apostle said, "You have  
heard what this woman has told. These are  
not the only punishments, but there are  
even worse ones than these. And if you do  
not turn back to this God whom I preach,  
and if you do not stop your former deeds  
and the actions you have done without

ὧν διεπράξασθε χωρὶς γνώσεως, εἰς ταύτας τὰς κολάσεις τὸ τέλος ὑμῶν ἔξετε. πιστεύσατε οὖν εἰς Χριστὸν Ἰησοῦν, καὶ ἀφίησιν ὑμῖν τὰ πρὸ τούτου πεπραγμένα ἁμαρτήματα, καὶ καθαρῖσει ὑμᾶς ἀπὸ πασῶν τῶν ἐπιθυμήσεων ὑμῶν τῶν σωματικῶν τῶν ἐν τῇ γῇ μενουσῶν, καὶ ἰάσεται ὑμᾶς ἀπὸ τῶν σφαλμάτων τῶν παρεπομένων καὶ σὺν ὑμῖν ἀπιόντων καὶ πρὸ ὑμῶν εὐρισκομένων. εἷς ἕκαστος οὖν ὑμῶν ἀποδύσασθε τὸν παλαιὸν ἄνθρωπον καὶ ἐνδύσασθε τὸν νέον, τὴν δὲ πρώτην ὑμῶν ἀναστροφὴν καὶ πολιτείαν καταλείψατε· καὶ οἱ κλέπτοντες μηκέτι κλεπτέτωσαν, ἀλλὰ κάμνοντες καὶ ἐργαζόμενοι ζητήσωσιν· οἱ δὲ μοιχοὶ μηκέτι πορνευέτωσαν, ἵνα μὴ ἐκδότους ἑαυτοὺς τῇ αἰωνίᾳ κολάσει παραδώσωσιν· ἡ γὰρ μοιχεία παρὰ τῷ θεῷ πάνυ χαλεπὸν ἐστὶν παρὰ τὰ ἄλλα κακά. ἀπόθεσθε δὲ καὶ τὴν πλεονεξίαν καὶ τὸ ψεῦδος καὶ τὴν μέθην καὶ τὴν διαβολὴν καὶ κακὸν ἀντὶ κακοῦ μὴ ἀποδίδετε. ταῦτα γὰρ πάντα ξένα εἰσὶν τῷ θεῷ τῷ ὑπ' ἐμοῦ κηρυττομένῳ καὶ ἀλλότρια· ἀλλὰ καὶ μᾶλλον ἐν τῇ πίστει πολιτεύσασθε καὶ τῇ πραότητι καὶ τῇ ἀγιωσύνῃ καὶ τῇ ἐλπίδι, ἐν ᾗ ὁ θεὸς χαίρει, ὅπως γένησθε αὐτοῦ οἰκεῖοι, προσδεξάμενοι παρ' αὐτοῦ τὰ χαρίσματα ἃ ὀλίγοι καὶ ἔνιοι δέχονται.

## Chapter 59

59 | (56) Πᾶς οὖν ὁ λαὸς ἐπίστευσεν, καὶ τὰς ἑαυτῶν ψυχὰς πειθηνίους παρέσχον τῷ θεῷ τῷ ζῶντι καὶ τῷ Χριστῷ Ἰησοῦ, εὐωχοῦμενοι ἐν τοῖς ἔργοις αὐτοῦ τοῖς εὐλογημένοις τοῦ ὑψίστου καὶ τῇ διακονίᾳ αὐτοῦ τῇ ἁγίᾳ. ἐκόμιζον δὲ χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν· εἶχεν γὰρ ἐν ταῖς πόλεσιν συνηθροισμένας, καὶ πάσας αὐτὰς

knowledge, you will meet your end in these punishments. Therefore, believe in Christ Jesus, and he will forgive you the sins you have committed before this, and he will cleanse you from all your bodily desires that remain in the earth, and he will heal you from the mistakes that follow you and those that you find before you. So each of you should put off the old man and put on the new, and leave behind your former way of life and conduct. And let those who steal no longer steal, but let them work hard and earn a living. And let those who commit adultery no longer engage in sexual immorality, so that they do not hand themselves over to eternal punishment. For adultery is very serious before God compared to other wrongs. Also, put away greed, lying, drunkenness, slander, and do not repay evil for evil. For all these things are foreign to the God whom I preach and are not his. But rather, live more in faith, gentleness, holiness, and hope, in which God rejoices, so that you may become his own, receiving from him the gifts that few and some receive."

59 | (56) So all the people believed, and they offered their souls willingly to the living God and to Christ Jesus, rejoicing in his blessed works and in his holy service. They brought in a lot of money for the care of the widows; for there were many gathered in the cities, and he sent the necessary things through his own servants,

διὰ τῶν ἰδίων διακόνων ἀπέστελλεν τὰ ἐπιτήδεια, τὰ τε ἐνδύματα καὶ τὰ πρὸς τὴν τροφήν. αὐτὸς δὲ οὐκ ἐπαύετο κηρύσσω καὶ λέγων αὐτοῖς καὶ ὑποδεικνύων ὅτι οὗτός ἐστιν Ἰησοῦς ὁ Χριστὸς περὶ οὗ αἱ γραφαὶ ἐκήρυξαν, ὃς ἐλθὼν σταυροῦται καὶ ἐγείρεται διὰ τριῶν ἡμερῶν ἐκ νεκρῶν. ὑπεδείκνυν δὲ αὐτοῖς δεύτερον σαφηνίζων ἀπὸ τῶν προφητῶν ἀρξάμενος τὰ περὶ τοῦ Χριστοῦ, ὅτι ἔδει αὐτὸν ἐλθεῖν καὶ ἐν αὐτῷ τελεσθῆναι πάντα τὰ προριστοῦμεν λεχθέντα περὶ αὐτοῦ. διέδραμεν δὲ ἡ τούτου φήμη εἰς πάσας τὰς πόλεις καὶ χώρας, καὶ πάντες οἱ ἔχοντες νοσοῦντας ἢ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων προσέφερον, οὓς δὲ καὶ ἐν τῇ ὁδῷ ἐτίθουν ἐν ᾗ ἔμελλεν διελθεῖν, καὶ πάντας ἐν τῇ δυνάμει τοῦ κυρίου ἐθεράπευεν. τότε εἶπον πάντες ὁμοθυμαδὸν οἱ δι' αὐτοῦ ἰαθέντες μίᾱ φωνῇ· Δόξα σοι Ἰησοῦ τῷ τὴν θεραπείαν ἐξ ἡμῶν παρασχόντι διὰ τοῦ σοῦ δούλου καὶ ἀποστόλου Θωμᾶ. καὶ ὑγιαίνοντες καὶ χαίροντες δεόμεθα σου γενέσθαι τῆς σῆς ἀγέλης καὶ ἐναριθμηθῆναι εἰς τὰ σὰ πρόβατα· δέξαι οὖν ἡμᾶς κύριε καὶ μὴ λογίσῃ ἡμῶν τὰ παραπτώματα ἡμῶν καὶ τὰ πρῶτα σφάλματα ἃ διεπραξαμεθα ἐν ἀγνοίᾳ ὄντες.

## Chapter 60

60 | (57) Ὁ δὲ ἀπόστολος εἶπεν· Δόξα τῷ μονογενεῖ τῷ ἀπὸ τοῦ πατρὸς, δόξα τῷ πρωτοτόκῳ τῶν πολλῶν ἀδελφῶν, δόξα σοι τῷ ἐπαμύντορι καὶ βοηθῷ τῶν εἰς τὸ καταφύγιόν σου ἐρχομένων· ὁ ἄυπνος καὶ τοὺς ἐν ὕπνῳ διεγείρων, ὁ ζῶν καὶ ζωοποιῶν τοὺς ἐν τῷ θανάτῳ κατακειμένους· θεὸς Ἰησοῦ Χριστέ, τοῦ θεοῦ τοῦ ζῶντος υἱέ, ὁ λυτρωτὴς καὶ βοηθός, ἡ

both clothing and food. He did not stop preaching and telling them, showing that this is Jesus the Christ about whom the scriptures preached, who, coming, will be crucified and will rise from the dead after three days. He pointed out to them again, explaining clearly from the prophets, starting with what was said about the Christ, that he had to come and fulfill all that was foretold about him. His fame spread to all the cities and regions, and all who had sick people or were troubled by unclean spirits brought them, laying them in the road he was about to pass. And he healed all of them by the power of the Lord. Then all those healed through him said with one voice, "Glory to you, Jesus, who has given healing equally through your servant and apostle Thomas. And being healthy and joyful, we ask you to make us part of your flock and to be counted among your sheep. So accept us, Lord, and do not hold against us our offenses and the first mistakes we made while being ignorant."

60 | (57) And the apostle said, "Glory to the only-begotten from the Father, glory to the firstborn of many brothers, glory to you, the helper and supporter of those who come to your refuge; the one who awakens those who are asleep and stirs them, the living one who gives life to those lying in death. God Jesus Christ, Son of the living God, the redeemer and helper, the refuge

καταφυγή καὶ ἀνάπαυσις πάντων τῶν  
καμνόντων ἐν τῇ σῇ ἐργασίᾳ, ἵασις δὲ  
παρέχων ἐκείνοις τοῖς διὰ τὸ σὸν ὄνομα  
ὑποφέρουσιν τὸ βάρος τῆς ἡμέρας καὶ τὸν  
καύσωνα· εὐχαριστοῦμεν τοῖς παρὰ σοῦ  
χαρίσμασιν δοθεῖσιν ἡμῖν καὶ τῇ παρὰ σοῦ  
βοηθείᾳ χαρισθεῖσιν ἡμῖν καὶ τῇ οἰκονομίᾳ  
σου τῇ ἐλθούσῃ ἀπὸ σοῦ εἰς ἡμᾶς.

and rest of all who are weary in your work,  
providing healing to those who suffer for  
your name, bearing the burden of the day  
and the heat. We thank you for the gifts  
given to us from you and for the help  
granted to us by you and for your  
management that has come from you to  
us."

## Chapter 61

61 | (58) τέλεσον οὖν εἰς ἡμᾶς ταῦτα ἕως  
τέλους, ἵνα ἔχωμεν παρρησίαν τὴν ἐν σοί·  
ἐπίδε εἰς ἡμᾶς, ὅτι διὰ σέ καταλείψαμεν  
τοὺς οἴκους ἡμῶν καὶ τὰ γονικὰ ἡμῶν, καὶ  
διὰ σέ ξένοι γεγόναμεν ἡδέως καὶ ἐκόντες·  
ἐπίδε ἐφ' ἡμᾶς κύριε, ὅτι τὴν ἰδίαν κτῆσιν  
καταλείψαμεν διὰ σέ, ἵνα σέ τὴν  
ἀναφαίρετον κτῆσιν κτησώμεθα· ἐπίδε ἐφ'  
ἡμᾶς κύριε, ὅτι τοὺς διαφέροντας ἡμῖν  
κατὰ γένος καταλείψαμεν, ἵνα τῇ σῇ  
συγγενείᾳ καταμιγῶμεν· ἐπίδε ἐφ' ἡμᾶς  
κύριε τοὺς καταλείψαντας τοὺς πατέρας  
ἐαυτῶν καὶ τὰς μητέρας καὶ τοὺς τροφέας,  
ἵνα τὸν σὸν πατέρα θεασώμεθα καὶ  
κορεσθῶμεν τῆς αὐτοῦ τροφῆς τῆς θεϊκῆς·  
ἐπίδε ἐφ' ἡμᾶς κύριε, διὰ σέ γὰρ τὰς  
συζύγους ἡμῶν τὰς σωματικὰς  
καταλείψαμεν καὶ τοὺς καρποὺς ἡμῶν τοὺς  
ἐπιγείους, ἵνα κοινωνήσωμεν ἐκείνῃ τῇ  
κοινωνίᾳ τῇ παραμόνῳ καὶ ἀληθινῇ, καὶ  
καρποὺς ἀληθινοὺς ἀποκυήσωμεν, ὧν ἡ  
φύσις ἄνωθεν ὑπάρχει, ὧν οὐδεὶς  
ἀφελέσθαι ἐξ ἡμῶν δύναται, οἷς  
παραμένομεν καὶ αὐτοὶ ἡμῖν  
παραμένουσιν.

61 | (58) So complete these things for us  
until the end, so that we may have boldness  
in you. Look upon us, for because of you we  
have left our homes and our parents, and  
for you we have gladly become strangers.  
Look upon us, Lord, for we have left our  
own possessions for you, so that we may  
gain you as our unchanging treasure. Look  
upon us, Lord, for we have left our relatives  
behind, so that we may be joined to your  
family. Look upon us, Lord, for those who  
have left their fathers and mothers and  
caregivers, so that we may see your Father  
and be satisfied with his divine  
nourishment. Look upon us, Lord, for  
because of you we have left our physical  
wives and the fruits of our earthly lives, so  
that we may share in that true and lasting  
fellowship, and bear true fruits that come  
from above, which no one can take away  
from us, and which remain with us as we  
remain with them.

## Chapter 62

62 | Πρᾶξις ζ' περὶ τοῦ στρατηλάτου. Τοῦ δὲ ἀποστόλου Ἰούδα Θωμᾶ καταγγέλλοντος ἐν πάσῃ τῇ Ἰνδίᾳ τὸν λόγον τοῦ θεοῦ στρατηλάτης τις τοῦ βασιλέως Μισδαίου ἦλθεν πρὸς αὐτόν, καὶ ἔλεγεν αὐτῷ· Ἀκήκοα περὶ σοῦ ὅτι μισθὸν παρὰ τινος οὐ λαμβάνεις, ἀλλ' ὅπερ καὶ ἔχεις τοῖς δεομένοις παρέχεις· εἰ γὰρ μισθοὺς ἐλάμβανες, ἀπέστειλα ἂν χρῆμα ἱκανόν, καὶ αὐτὸς ἐνθάδε οὐ παρεγενόμην· ὁ γὰρ βασιλεὺς ἐκτὸς ἐμοῦ οὐδὲν διαπράττεται· πολλὰ γὰρ ὑπάρχοντά μοι εἰσιν καὶ πλούσιός εἰμι, εἷς τῶν ἐντῇ Ἰνδίᾳ· καὶ οὐδ' ὅλως ἠδίκησά ποτέ τινα· τὸ δὲ ἐναντίον μοι συνέβη· γαμετὴν ἔχω, καὶ ἔσχον ἐξ αὐτῆς θυγατέρα, καὶ πάνυ διάκειμαι πρὸς αὐτήν, ὥς καὶ ἡ φύσις ἀπαιτεῖ, ἄλλης δὲ γυναικὸς οὐ πεπείραμαι. ἔτυχεν δὲ γάμον γενέσθαι ἐν τῇ ἡμετέρᾳ πόλει, καὶ πάνυ μοι προσφιλεῖς ἦσαν οἱ τὸν γάμον ποιοῦντες· εἰσελθόντες οὖν ἤξιον με καλοῦντες αὐτήν καὶ τὴν θυγατέρα αὐτῆς. ἐπεὶ οὖν πάνυ μοι φίλοι ἦσαν, οὐκ ἠδυνήθην παραιτήσασθαι· ἀπέστειλα οὖν αὐτήν καί περ μὴ βουλομένην ἀπελθεῖν, πολλοὺς δὲ καὶ οἰκέτας συναπέστειλα αὐταῖς. ἀπήεσαν οὖν κόσμον πολὺν κεκοσμημέναι αὐτὴ καὶ ἡ θυγάτηρ αὐτῆς·

62 | The action of the seventh concerning the general. While the apostle Jude Thomas was proclaiming the word of God throughout all of India, a certain general of King Misdaeus came to him and said, "I have heard about you that you do not receive payment from anyone, but you provide what you have to those in need. For if you were receiving wages, I would have sent enough money, and I would not have come here myself. For the king does nothing without me. I have many possessions and I am wealthy, being one of those in India. And I have never wronged anyone at all; rather, the opposite has happened to me. I have a wife, and I had a daughter from her, and I am very devoted to her, as nature requires. I have not experienced any other woman. It happened that there was a wedding in our city, and those who were making the wedding were very dear to me. Therefore, when they entered, they insisted on calling her and her daughter. Since they were very dear friends to me, I could not refuse. So I sent her away, even though she did not want to leave, and I also sent many servants with them. So they departed, she and her daughter, adorned with great beauty."

## Chapter 63

63 | Ἐσπέρας δὲ γενομένης καὶ καιροῦ ἐστάντος ἀναλῦσαι ἀπὸ τῶν γάμων λαμπάδας καὶ δᾶδας ἔπεμψα εἰς ἀπάντησιν αὐτῶν· κάγῳ ἐν τῇ ὁδῷ εἰστήκειν κατοπτεύων πότε ἔλθῃ καὶ θεάσομαι αὐτήν σὺν τῇ θυγατρὶ μου. καὶ ἐστὼς φωνὴν ὀλολυγμοῦ ἤκουον· Οὐαὶ αὐτῇ ἐκ παντὸς στόματος ἠκούετο· οἱ δὲ δοῦλοι τὴν ἐσθῆτα ἔχοντες περιερρηγμένην ἦρχοντο

63 | When evening came and it was time to end the wedding, I sent lamps and torches to meet them. I was standing by the road, watching to see when she would come, so I could see her with my daughter. And while I was standing there, I heard a loud cry. Woe to her! It was heard from every mouth. The servants, with their clothes torn, came to me to report what had happened. They



πρός με ἀναγγέλλοντες τὰ γενόμενα. Εἶδομέν φησιν ἄνθρωπόν τινα καὶ παῖδα σὺν αὐτῷ· καὶ ὁ μὲν ἄνθρωπος ἐπέβαλεν αὐτοῦ τὴν χεῖρα ἐπὶ τὴν γυναῖκά σου καὶ ὁπαῖς ἐπὶ τὴν θυγατέρα σου, αἱ δὲ ἔφυγον ἀπ’ αὐτῶν· ἡμεῖς δὲ τοῖς ξίφεσιν ἐτρώσαμεν αὐτούς· τὰ δὲ ξίφη ἡμῶν εἰς γῆν ἔπεσον. καὶ αὐτῇ τῇ ὥρᾳ κατέπεσον αὐταὶ ταῖς ὁδοῦσι τρίζουσαι καὶ τὰς κεφαλὰς εἰς γῆν κρούουσαι· καὶ ταῦτα εἰδότες ἦλθομεν ἀναγγεῖλαί σοι. Ταῦτα δὲ παρὰ τῶν δούλων ἀκούσας ἐγὼ τὴν ἐσθῆτα περιέρρηξα, καὶ τὰς χεῖρας ἐπὶ τὴν ὄψιν ἐπάταξα, καὶ ὥσπερ ἐμμανὴς γενόμενος ἔτρεχον τὴν ὁδόν· καὶ ἀπελθὼν εὔρον αὐτὰς ἐρριμμένας ἐν τῇ ἀγορᾷ· καὶ λαβὼν αὐτὰς ἤγαγον εἰς τὴν οἰκίαν μου, καὶ μετὰ πολλὴν ὥραν ἔνηψαν, καὶ κατασταθεῖσαι ἐκαθέσθησαν.

## Chapter 64

64 | ἡρξάμην οὖν ἐξετάζειν τὴν γυναῖκά μου· τί ἐστὶν τὸ συμβάν σοι; Ἡ δέ μοι ἔφη· Οὐκ ἔγνωσ’ ἃ διεπράξω ἐν ἐμοί; ἐδεόμην γάρ σου μὴ ἀπιέναι εἰς τὸν γάμον, ἐπειδὴ ἀνωμάλως εἶχον τῷ σώματί μου· καὶ ἀπιοῦσα κατὰ τὴν ὁδόν, ἐγγὺς γενομένη τοῦ ἀγωγοῦ ἐν ᾧ τὸ ὕδωρ ἔρρεεν, ἔβλεπον ἄνδρα μέλανα ἐστῶτα ἀντικρὺς μου, τῇ κεφαλῇ αὐτοῦ ὑπογυλίζοντά με, καὶ παῖδα ὅμοιον αὐτοῦ παρεστῶτα. καὶ εἶπον τῇ θυγατρὶ μου· Ἄπιδε εἰς τοὺς ἄνδρας τούτους τοὺς δύο τοὺς δυσειδεῖς, ὧν οἱ ὀδόντες αὐτῶν ὥσπερ γάλα, τὰ δὲ χεῖλη αὐτῶν ὡς ἀσβόλη. Καὶ καταλείψασαι αὐτοὺς πρὸς τὸν ἀγωγὸν ἀπήλθομεν. δύσεως δὲ γενομένης καὶ ἀπὸ τῶν γάμων ἀναλύσασαι, διερχομένων ἡμῶν σὺν τοῖς νεανίσκοις, ἔγγιστα γενομένων τοῦ ἀγωγοῦ, ἡ θυγάτηρ μου πρότερον εἶδεν

said, "We saw a certain man and a child with him. The man laid his hand on your wife, and the child on your daughter, and they fled from them. But we wounded them with our swords, and our swords fell to the ground." At that very moment, they fell to the ground, grinding their teeth and striking their heads against the ground. Knowing this, we came to tell you. Upon hearing this from the servants, I tore my clothes, struck my face with my hands, and, becoming like a madman, I ran down the road. When I left, I found them lying in the marketplace. I took them and brought them into my house, and after a long time, they recovered and sat down.

64 | So I began to question my wife: "What happened to you?" And she said to me, "Did you not know what I went through? I was afraid you would not come to the wedding because I was feeling unwell. As I was leaving on the road, near the place where the water flowed, I saw a dark man standing in front of me, glaring at me, and a child like him was standing beside him. I said to my daughter, 'Run away from these two men who look terrible, whose teeth are like milk, and whose lips are like soot.' So we left them and went to the guide. When evening came and we finished the wedding, as we were passing by with the young men, my daughter saw them first. She ran to me in fear. Then I saw them coming toward us, and we fled from them. The boys who were with us struck us down, both me and my

αὐτούς· καὶ διαλαθοῦσα προσέφυγέν μοι· καὶ μετὰ ταύτην κάγώ αὐτούς ἐθεασάμην ἐρχομένους κατέναντι ἡμῶν, καὶ ἐφχύγαμεν ἀπ' αὐτῶν· οἱ δὲ παῖδες οἱ ὄντες μεθ' ἡμῶν κρούσαντες ἡμᾶς κατέβαλον ἐμέ τε καὶ τὴν θυγατέρα μου. Καὶ ταῦτα αὐτῆς διηγησαμένης μοι ἐπῆλθον αὐταῖς πάλιν οἱ δαίμονες καὶ κατέβαλον αὐτάς· καὶ ἀπ' ἐκείνης τῆς ὥρας προελθεῖν οὐ δύνανται ἔξω, ἐγκεκλεισμένοι οὔσαι ἐν ἑνὶ οἴκῳ ἢ δευτέρῳ. καὶ διὰ ταύτας πολλὰ ἐγὼ πάσχω καὶ ἀνιῶμαι· καταβάλλουσιν γὰρ αὐτάς ὅπου ἐὰν εὕρωσιν καὶ ἀπογυμνοῦσιν. δέομαί σου καὶ ἱκετεύω ἔμπροσθεν τοῦ θεοῦ, βοήθησον καὶ ἐλέησόν με. τρία γὰρ ἔτη εἰσὶν ἀφ' οὗ τράπεζα ἐν τῇ οἰκίᾳ μου οὐκ ἐτέθη καὶ ἡ γυνή μου καὶ ἡ θυγάτηρ μου εἰς τράπεζαν οὐκ ἐκάθισαν· καὶ μάλιστα διὰ τὴν θυγατέρα μου τὴν ἀθλίαν, ἣ οὐδ' ὅλως τι ἀγαθὸν εἶδεν ἐν τῷ κόσμῳ τούτῳ.

daughter. After she told me this, the demons came upon them again and knocked them down. Since that time, they cannot go outside, being locked in one room or another. Because of this, I suffer greatly and am distressed; for they throw them down wherever they find them and strip them of their clothes. I beg you and plead before God, help and have mercy on me. For it has been three years since a table has been set in my house, and my wife and daughter have not sat at the table. Especially for my poor daughter, who has not seen anything good in this world at all."

## Chapter 65

65 | Ταῦτα ἀκούσας ὁ ἀπόστολος παρὰ τοῦ στρατηλάτου πάνυ ἐλυπήθη περὶ αὐτοῦ· εἶπεν δὲ πρὸς αὐτόν· Πιστεύεις ὅτι θεραπεύει αὐτάς ὁ Ἰησοῦς; Ὁ δὲ στρατηλάτης Ναὶ φησιν· καὶ ὁ ἀπόστολος· Παράθου οὖν τῷ Ἰησοῦ σεαυτόν, καὶ αὐτὸς αὐτάς θεραπεύει, ποιούμενος αὐτῶν βοήθειαν. Εἶπεν δὲ ὁ στρατηλάτης· Δεῖξόν μοι αὐτόν, ἵνα δεηθῶ αὐτοῦ καὶ πιστεύσω εἰς αὐτόν. Εἶπεν δὲ ὁ ἀπόστολος· Οὐ φαίνεται τούτοις τοῖς ὀφθαλμοῖς τοῖς σωματικοῖς, ἀλλ' ἐν τοῖς ὀφθαλμοῖς τοῖς ἐννοίας εὐρίσκεται. Ἐπάρας οὖν τὴν φωνὴν αὐτοῦ ὁ στρατηλάτης εἶπεν· Πιστεύω σοι Ἰησοῦ, καὶ δέομαί σου καὶ ἱκετεύω, βοήθησον τῇ ὀλιγοπιστίᾳ μου ἣ εἰς σὲ ἔχω. Παρεκελεύσατο δὲ ὁ ἀπόστολος

65 | Upon hearing this, the apostle was very saddened for him. He said to him, "Do you believe that Jesus can heal them?" The general replied, "Yes." And the apostle said, "Then bring yourself to Jesus, and he will heal them, helping them." The general said, "Show me him, so that I may pray to him and believe in him." The apostle replied, "He is not seen by these physical eyes, but is found in the eyes of the mind." Therefore, raising his voice, the general said, "I believe in you, Jesus, and I ask you and plead with you, help my little faith that I have in you." Then the apostle instructed Xenophon, the deacon, to gather everyone together. When the whole crowd was gathered, the apostle

Ξενοφῶντι τῷ διακόνῳ συναγαγεῖν πάντας  
εἰς ἓν· συναθροισθέντος δὲ παντὸς τοῦ  
ὄχλου ὁ ἀπόστολος ἐστῶς ἐν μέσῳ ἔλεγεν·

stood in the middle and said:

## Chapter 66

66 | Τέκνα μου καὶ ἀδελφοὶ οἱ εἰς τὸν  
κύριον πιστεύσαντες, παραμείνατε ἐν  
ταύτῃ τῇ πίστει, εὐαγγελιζόμενοι Ἰησοῦν  
τὸν ἐξ ἐμοῦ ὑμῖν καταγγελθέντα, ἔχοντες ἐν  
αὐτῷ τὰς ἐλπίδας· καὶ μὴ ἀπολειφθῆτε  
αὐτοῦ, καὶ οὐ καταλιμπάνει ὑμᾶς.  
καθευδόντων ὑμῶν ἐν τῷ ὕπνῳ τούτῳ τῷ  
καταβαροῦντι τοὺς καθεύδοντας αὐτὸς  
ἄυπνος ὢν διαφυλάσσει· καὶ ἐν θαλάσῃ  
πλεόντων ὑμῶν καὶ ἐν κινδύνῳ ὄντων καὶ  
οὐδενὸς βοηθεῖν δυναμένου αὐτὸς  
περιπατῶν ἐπὶ τῶν ὑδάτων ὑπορθοῖ  
βοηθῶν. ἐγὼ γὰρ ἤδη ἄπειμι ἐξ ὑμῶν, καὶ  
ἄδηλόν ἐστιν εἰ ἔτι ὄψομαι ὑμᾶς κατὰ  
σάρκα. μὴ οὖν καὶ ὑμεῖς ἐξομοιωθῆτε τῷ  
λαῷ Ἰσραὴλ, οἵτινες ἀπιδόντες τοὺς  
ποιμένας πρὸς ὥρας καιρὸν  
ἐσκανδαλίσθησαν. Ξενοφῶντα δὲ τὸν  
διάκονον καταλιμπάνω πρὸς ὑμᾶς εἰς τὸν  
τόπον μου· καὶ γὰρ καὶ αὐτὸς ὥσπερ κάγῳ  
καταγγέλλει τὸν Ἰησοῦν· οὔτε γὰρ ἐγὼ εἰμί  
τι οὔτε αὐτός, ἀλλὰ Ἰησοῦς· καὶ γὰρ κάγῳ  
ἄνθρωπός εἰμι σῶμα ἐνδεδυμένος, υἱὸς  
ἀνθρώπου ὡς εἷς ἐξ ὑμῶν· οὔτε γὰρ  
πλοῦτον ἔχω ὡς ἐνίοις εὐρίσκεται, ὅς καὶ  
τοὺς κεκτημένους ἐλέγχει ἀποίητος  
παντάπασις ὑπάρχων καὶ  
καταλιμπανόμενος ἐπὶ τῆς γῆς ἀφ' ἧς καὶ  
ἐγένετο· τὰ δὲ ἐκ τούτου τοῖς ἀνθρώποις  
συμβαίνοντα παραπτώματα καὶ τὰς  
κηλίδας τῶν ἁμαρτιῶν συναποφέρεται.  
σπανίως δὲ πλούσιοι εὐρίσκονται ἐν  
ἐλεημοσύναις· οἱ δὲ ἐλεήμονες καὶ ταπεινοὶ  
τῇ καρδίᾳ αὐτοὶ κληρονομήσουσιν τὴν  
βασιλείαν τοῦ θεοῦ. οὐ γὰρ τὸ κάλλος τοῖς

66 | My children and brothers who have  
believed in the Lord, remain in this faith,  
proclaiming Jesus, who has been  
announced to you through me, having your  
hopes in him. Do not abandon him, and he  
will not leave you. While you sleep in this  
deep sleep that brings down those who are  
sleeping, he, being awake, keeps watch  
over you. And when you are sailing on the  
sea and are in danger, with no one able to  
help, he walks on the waters to help you.  
For I am already leaving you, and it is  
uncertain if I will see you again in the flesh.  
Therefore, do not be like the people of  
Israel, who, when they turned away from  
their shepherds, stumbled at the right time.  
I leave Xenophon the deacon with you in  
my place; for he, just like me, proclaims  
Jesus. For I am nothing, nor is he, but Jesus  
is everything. I am also a man, clothed in a  
body, a son of man like one of you; for I do  
not have wealth like some do, who also  
rebuke the rich, being completely without  
possessions and left behind on the earth  
from which they came. The faults and  
stains of sins that happen to people come  
from this. Rarely do the rich give to charity;  
but the merciful and humble in heart will  
inherit the kingdom of God. For beauty is  
not lasting for people; those who rely on it  
will be suddenly ashamed when old age  
catches up with them. Therefore,  
everything has its time; at the right time, it  
is loved, and at the wrong time, it is hated.  
Let hope be in Jesus Christ, the Son of God,

άνθρώποις παράμονόν ἐστιν· οἱ γὰρ τούτῳ  
θαρροῦντες τοῦ γήρους καταλαμβάνοντος  
αἰφνιδίως κατασχυνηθήσονται. πάντα οὖν  
καιρὸν ἔχει· καιρῷ οὖν φιλεῖται καὶ καιρῷ  
μισεῖται. ἔστω οὖν ἡ ἐλπίς εἰς Ἰησοῦν  
Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν ἀεὶ  
φιλούμενον καὶ ἀεὶ ποθούμενον. καὶ  
μέμνησθε ἡμῶν ὡς καὶ ἡμεῖς ὑμῶν. ἡμεῖς  
γὰρ αὐτοῖς ἐὰν μὴ τὸ τῶν ἐντολῶν φορτίον  
τελέσωμεν, οὐκ ἄξιοί ἐσμεν κήρυκες εἶναι  
τοῦ ὀνόματος τούτου, καὶ ὕστερον  
τιμωρίαν ἀποτίσομεν τῆς ἐαυτῶν κεφαλῆς.

who is always loved and always longed for.  
And remember us as we remember you.  
For if we do not fulfill the burden of the  
commandments, we are not worthy to be  
heralds of this name, and later we will face  
punishment for our own heads.

## Chapter 67

67 | Καὶ συνευξάμενος αὐτοῖς, πολλὴν  
ὥραν παραμείνας τῇ εὐχῇ καὶ τῇ δεήσει,  
παραθέμενος αὐτοὺς τῷ κυρίῳ εἶπεν·  
Κύριε ὁ δεσπόζων πάσης ψυχῆς τῆς ἐν  
σώματι οὔσης· κύριε πάτερ τῶν ψυχῶν  
τῶν εἰς σὲ τὰς ἐλπίδας ἔχουσῶν καὶ  
προσδεχομένων τὰ ἐλέη σου· ὁ  
λυτρούμενος ἀπὸ τῆς πλάνης τοὺς ἰδίους  
ἀνθρώπους καὶ ἐλευθερῶν ἀπὸ τῆς  
δουλείας καὶ φθορᾶς τοὺς ὑπηκόους καὶ  
ἐρχομένους εἰς τὸ καταφύγιόν σου· σὺ  
γενοῦ ἐν τῇ ποιμνῇ τοῦ Ξενοφῶντος, καὶ  
ἀλείψας αὐτὴν ἐλαίῳ ἁγίῳ θεράπευσον  
ἀπὸ τῶν ἐλκῶν καὶ διατήρησον αὐτὴν ἀπὸ  
τῶν λύκων τῶν διαρπαζόντων. Καὶ ἐπιθεὶς  
αὐτοῖς τὴν χεῖρα εἶπεν· Ἔσται ἐφ' ὑμᾶς ἡ  
εἰρήνη τοῦ κυρίου καὶ ἡμῖν συνοδεύσει.

67 | And after praying with them, spending  
a long time in prayer and supplication, he  
presented them to the Lord and said: "Lord,  
who rules over every soul that exists in the  
body; Lord, Father of the souls who have  
their hopes in you and are waiting for your  
mercy; you who redeem your people from  
error and free your servants from slavery  
and destruction, bringing them to your  
refuge; be present in the flock of Xenophon,  
and anoint it with holy oil, healing it from  
wounds and keeping it safe from the  
wolves that tear it apart. And placing his  
hand upon them, he said: "The peace of the  
Lord will be upon you and will accompany  
us."

## Chapter 68

68 | Πρᾶξις ἡ' περὶ τῶν ὀνάγων. Ἐξῆλθεν  
οὖν ὁ ἀπόστολος ἀπιέναι κατὰ τὴν ὁδόν·  
καὶ πάντες δακρύνοντες προέπεμπον αὐτὸν  
ἐνορκίζοντες αὐτὸν μνήμην αὐτῶν ἔχειν ἐν

68 | Action 8 about the onagers. Then the  
apostle went out to depart on the road; and  
all, weeping, sent him off, urging him to  
remember them in his prayers and not to

ταῖς δεήσεσιν αὐτοῦ καὶ μὴ ἐπιλανθάνειν αὐτῶν. ἀνελθὼν οὖν καὶ καθεστῆς ἐπὶ τοῦ ὀχήματος, πάντων τῶν ἀδελφῶν ἀπολειφθέντων, προσελθὼν ὁ στρατηλάτης διήγειρεν τὸν ἡνίοχον λέγων· Ἐγὼ δέομαι καὶ εὐχομαι ἄξιός γενέσθαι ὑπὸ τοὺς πόδας αὐτοῦ καθεσθῆναι, καὶ γενήσομαι αὐτοῦ ἡνίοχος κατὰ τὴν ὁδὸν ταύτην, ἵνα καὶ αὐτὸς γένηταί μου παραπομπὸς εἰς ἐκείνην τὴν ὁδὸν δι' ἧς ὀλίγοι πορεύονται.

forget them. After he had gone up and sat on the vehicle, with all the brothers having been left behind, the general approached and awakened the driver, saying: 'I ask and pray to be worthy to sit at his feet, and I will be his driver on this road, so that he himself may be my guide on that way through which few travel.'

## Chapter 69

69 | Ὅδευσάντων οὖν αὐτῶν ὥσει μίλια δύο ἐδεήθη ὁ ἀπόστολος τοῦ στρατηλάτου, καὶ ἀναστήσας αὐτὸν συγκαθεσθῆναι ἐποίησεν αὐτῷ, ἐπιτρέψας τῷ ἡνιόχῳ εἰς τὸν ἴδιον τόπον καθεσθῆναι. ἡνίκα δὲ ἀπήεσαν κατὰ τὴν ὁδόν, συνέβη ἐκ τοῦ πολλοῦ καύσωνος κεκοπιακέναι τὰ ὑποζύγια καὶ μὴ δυνάμενα ὅλως σαλευθῆναι. ὁ δὲ στρατηλάτης περιλύπος γενόμενος πάνυ ἡθύμει, ἐνθυμούμενος τοῖς ἰδίοις ποσὶν δρόμῳ χρῆσασθαι καὶ ἕτερα ὑποζύγια ἀγαγεῖν πρὸς τὴν τοῦ ὀχήματος χρεῖαν· ὁ δὲ ἀπόστολος εἶπεν· Μὴ ταρασσέσθω σου ἡ καρδία μηδὲ δειλιάτω, ἀλλὰ πίστευσον εἰς Ἰησοῦν Χριστὸν ὃν κατήγγειλά σοι, καὶ θαυμάσια ὄψει μεγάλα. Ἀπιδὼν δὲ εἶδεν ἀγέλην ὀνάντων νεμομένην παρὰ τὴν ὁδόν· καὶ εἶπεν τῷ στρατηλάτῃ· Εἰ ἐπίστευσας εἰς Χριστὸν Ἰησοῦν, πορευθεὶς εἰς τὴν ἀγέλην ἐκείνην τῶν ὀνάντων εἰπέ· λέγει ὑμῖν Ἰούδας Θωμᾶς ὁ ἀπόστολος τοῦ Χριστοῦ τοῦ νέου θεοῦ· Ἐλθέτωσαν ἐξ ὑμῶν τέσσαρες ὧν ἂν χρεῖαν ἔχωμεν.

69 | As they were traveling about two miles, the apostle prayed for the general, and making him sit down, he allowed the driver to sit in his own place. When they had gone along the road, it happened that due to the great heat, the pack animals became exhausted and could not move at all. The general, becoming very troubled, was worried, thinking about using his own feet to travel and bringing other pack animals for the needs of the vehicle. But the apostle said: "Let not your heart be troubled or afraid, but believe in Jesus Christ, whom I have proclaimed to you, and you will see great wonders." Looking around, he saw a herd of onagers grazing by the road; and he said to the general: "If you believe in Christ Jesus, go to that herd of onagers and say: 'Judas Thomas, the apostle of the new God, says to you: Let four of you come, for we have need of them.'"

## Chapter 70

70 | Ἀπῆλθεν δὲ ὁ στρατηλάτης ἔμφοβος ὢν· πολλοὶ γὰρ ὑπῆρχον· καὶ ἀπιόντος αὐτοῦ αὐτοὶ εἰς ἀπάντησιν ἦρχοντο· ἐγγὺς δὲ γενομένων εἶπεν αὐτοῖς· Κελεύει ὑμῖν Ἰούδας Θωμᾶς ὁ ἀπόστολος τοῦ νέου θεοῦ· Ἐλθέτωσαν ἐξ ὑμῶν τέσσαρες ὧν χρεῖαν ἔχω. Ταῦτα ἀκούσαντες οἱ ὄναγροι ὁμοθυμαδὸν δρόμῳ χρησάμενοι πρὸς αὐτὸν ἦρχοντο, ἐλθόντες δὲ προσεμένων κύνησαν αὐτόν. εἶπεν δὲ αὐτοῖς ὁ ἀπόστολος· Εἰρήνη ὑμῖν. ὑποζεύξατε τέσσαρας ἀντὶ τῶν κτηνῶν τούτων τῶν ἀποσταθέντων. Καὶ προσῆλθον ἕκαστος αὐτῶν καὶ ὑπέθλιβον ὑποζευχθῆναι. ἦσαν οὖν ἐκεῖ τέσσαρες ἰσχυρότεροι, οἳ καὶ ἐξεύχθησαν· οἱ δὲ ἄλλοι οἳ μὲν προῆγον, οἳ δὲ ἠκολούθουν· ὀλίγον δὲ ὀδευσάντων ἀπέλυσεν τοὺς πώλους λέγων· Ὑμῖν λέγω τοῖς συνοίκις τῆς ἐρήμου, εἰς τὰς νομὰς ὑμῶν ἀπέλθατε· εἰ γὰρ πάντων ἔχρηζον, πάντες ἂν συναπῆιτέ μοι. νῦν δὲ ἅπιτε εἰς τὸν χώρον ὑμῶν ἐν ᾧ διατρίβετε. Οἳ δὲ ἀπῆεσαν ἐν ἡσυχίᾳ ἕως οὗ ἀφανεῖς ἐγένοντο.

70 | The general went away, being very afraid, for there were many of them. As he was leaving, they came to meet him. When they got close, he said to them: "Judas Thomas, the apostle of the new God, commands you: Let four of you come, for I have need of them." When the onagers heard this, they all ran to him in unison, and when they arrived, they bowed down before him. The apostle said to them: "Peace be with you. Yoke four of these animals that have been left behind." Each of them came forward and pressed to be yoked. There were four stronger ones there, and they were yoked together; the others were either leading or following. After traveling a little, he released the colts, saying: "I say to you, inhabitants of the desert, go back to your pastures; for if I needed all of you, you would all come to me. But now go to your place where you stay." They then went away quietly until they were out of sight.

## Chapter 71

71 | Ἀπερχομένου οὖν τοῦ τε ἀποστόλου καὶ τοῦ στρατηλάτου καὶ τοῦ ἡνιόχου εἴλκον ἐν ἡσυχίᾳ οἱ ὄναγροι ὁμαλῶς, ἵνα μὴ ταράξωσιν τὸν ἀπόστολον τοῦ θεοῦ. ἐγγὺς δὲ γεναμένων τῆς πύλης τῆς πόλεως παραστρέψαντες ἔστησαν πρὸ τῶν θυρῶν τῆς οἰκίας τοῦ στρατηλάτου. ὁ δὲ στρατηλάτης εἶπεν· Ἀσυγχώρητόν μοι ἐστὶν ἐξηγήσασθαι τὰ γεγονότα, ἀλλὰ τὸ τέλος ἰδὼν τότε λέξω. Ἡ οὖν πόλις πᾶσα ἦρχετο ἰδοῦσα τοὺς ὀνάγρους ἐζευγμένους·

71 | As the apostle, the general, and the driver were leaving, the onagers quietly pulled the vehicle so that they would not disturb the apostle of God. When they got close to the city gate, they stopped in front of the doors of the general's house. The general said: "It is hard for me to explain what has happened, but I will speak of the end when I see it." So the whole city began to gather, seeing the onagers yoked together; they also heard the news that the



ἤκουσαν δὲ καὶ τὴν φήμην τοῦ ἀποστόλου μέλλοντος ἐκεῖ ἐπιδημεῖν. ὁ δὲ ἀπόστολος ἐπυνθάνετο τοῦ στρατηλάτου· Ποῦ ἐστὶν σου ἡ οἴκησις καὶ ποῦ ἡμᾶς ἀπάγεις; Ὁ δὲ εἶπεν αὐτῷ· Σὺ αὐτὸς ἐπίστασαι ὅτι πρὸ τῶν θυρῶν ἐστήκαμεν, καὶ οὗτοι οἱ διὰ τῆς σῆς ἐντολῆς ἐλθόντες σὺν σοὶ μᾶλλον ἐμοῦ ἐπίστανται.

apostle was about to visit there. The apostle asked the general: "Where is your house, and where are you taking us?" He replied: "You yourself know that we have stopped at the doors, and these who have come with you by your command know more than I do."

## Chapter 72

72 | Ταῦτα δὲ εἰπὼν καθῆκεν ἑαυτὸν ἀπὸ τοῦ ὀχήματος. ἤρξατο οὖν ὁ ἀπόστολος λέγειν· Ἰησοῦ Χριστὲ ὁ βλασφημούμενος διὰ τὴν σὴν ἐπίγνωσιν ἐν τῇ χώρᾳ ταύτῃ· Ἰησοῦ οὗ ἡ φήμη ξένη ἐν τῇ πόλει ταύτῃ· Ἰησοῦ ὁ παραλαμβάνων πάντας τοὺς ἀποστόλους ἐν πάσῃ χώρᾳ καὶ ἐν πάσῃ πόλει, καὶ πάντες οἱ σοὶ ἄξιοι ἐν σοὶ δοξάζονται· Ἰησοῦ ὁ τύπον λαβὼν καὶ γενόμενος ὡς ἄνθρωπος καὶ πᾶσιν ἡμῖν φανείς ἵνα μὴ ἡμᾶς ἀποχωρίσῃς τῆς ἰδίας ἀγάπης· σὺ εἰ κύριε ὁ ἑαυτὸν δοὺς ὑπὲρ ἡμῶν καὶ τῷ αἵματί σου ἡμᾶς ἐξαγοράσας καὶ κτησάμενος ἡμᾶς κτῆμα πολυτίμητον· τί δὲ ἔχομέν σοι δοῦναι κύριε ἀντικατάλλαγμα τῆς σῆς ψυχῆς ἧς ἔδωκας ὑπὲρ ἡμῶν; ὁ γὰρ θέλομεν ἐκεῖνο ἡμῖν δίδως· τοῦτο δὲ ἐστὶν ἵνα δεηθῶμέν σου καὶ ζήσωμεν.

72 | After saying this, he got down from the vehicle. The apostle then began to speak: "Jesus Christ, who is being blasphemed because of your knowledge in this land; Jesus, whose fame is unknown in this city; Jesus, who receives all the apostles in every land and in every city, and all your worthy ones are honored in you; Jesus, who took on a form and became like a man and appeared to all of us so that you would not separate us from your own love; you are Lord, who gave yourself for us and redeemed us with your blood, making us a precious possession; but what do we have to give you in exchange for your soul that you gave for us? For what we want, give that to us; and this is to ask you and live."

## Chapter 73

73 | Ταῦτα δὲ εἰπόντος αὐτοῦ πολλοὶ πανταχόθεν συνηθροίζοντο ἰδεῖν τὸν ἀπόστολον τοῦ νέου θεοῦ. εἶπεν δὲ πάλιν ὁ ἀπόστολος· Τί ἐστήκαμεν ἀεργεῖς; Ἰησοῦ κύριε, ἡ ὥρα πάρεστιν· τί ἀπαιτεῖ γενέσθαι; κέλευσον οὖν ἐκπληρωθῆναι ὃ δὴ γενέσθαι

73 | After he said this, many people gathered from everywhere to see the apostle of the new God. The apostle then said again: "Why are we standing idle? Jesus, Lord, the time is at hand; what must happen? Command that what must happen

ὀφείλει. Ἡ δὲ γυνὴ τοῦ στρατηλάτου καὶ ἡ  
τούτου θυγάτηρ ἐβαρῆθησαν σφόδρα ὑπὸ  
τῶν δαιμόνων οὕτως ὥς νομίζειν τοὺς  
οἰκείους ὅτι οὐκέτι ἀνίστανται· οὐδ' ὅλως  
γὰρ συνεχώρησάν τινος μεταλαβεῖν αὐτάς,  
ἀλλὰ κατέβαλον αὐτάς ἐπὶ ταῖς κλίναις  
αὐτῶν μηδ' ὅλως τινὰς ἐπιγινωσκούσας  
ἕως ἐκείνης τῆς ἡμέρας ἐν ᾗ ὁ ἀπόστολος  
ἐκεῖσε ἦλθεν. εἶπεν δὲ ὁ ἀπόστολος ἐνὶ τῶν  
ὀναγρῶν τῶν ἐν τῷ δεξιῷ μέρει  
ἐξευγμένων· Εἴσελθε ἐντὸς τῆς αὐλῆς· καὶ  
ἐστὼς ἐκεῖσε κάλεσον τοὺς δαίμονας καὶ  
εἰπεῖ αὐτοῖς· Λέγει ὑμῖν Ἰούδας Θωμᾶς ὁ  
ἀπόστολος καὶ μαθητὴς Ἰησοῦ Χριστοῦ·  
Ἔλθετε ὧδε ἕξω· δι' ὑμᾶς γὰρ ἀπεστάλην  
καὶ εἰς τοὺς διαφέροντας ὑμῖν κατὰ γένος,  
ἵνα ὑμᾶς ἀπολέσω καὶ διώξω εἰς τὸν  
ὑμέτερον χώρον, ἕως ὅτε καιρὸς γένηται  
συντελείας καὶ εἰς τὸ ὑμέτερον βάθος τοῦ  
σκοτοῦς κατέλθῃτε.

be fulfilled." The wife of the general and his  
daughter were greatly troubled by demons,  
to the point that their family thought they  
could no longer stand. For they did not  
allow anyone to approach them at all, but  
laid them on their beds without anyone  
recognizing them until that day when the  
apostle came there. The apostle said to one  
of the onagers that were yoked on the right  
side: "Enter inside the courtyard; and  
standing there, call the demons and say to  
them: 'Judas Thomas, the apostle and  
disciple of Jesus Christ, says to you: Come  
out here; for I have been sent for you and to  
those of your kind, to destroy you and drive  
you into your own place, until the time  
comes for the end and you descend into the  
depths of your darkness.'"

## Chapter 74

74 | Εἰσῆι δὲ ὁ ὄναγρος ἐκεῖνος πολλοῦ  
ὄχλου συνόντος αὐτῷ καὶ ἔλεγεν· Ὑμῖν  
λέγω τοῖς ἐχθροῖς τοῦ Ἰησοῦ τοῦ  
καλουμένου Χριστοῦ· ὑμῖν λέγω τοῖς τοῦς  
ὀφθαλμοὺς καμμύουσιν τοῦ μὴ ὁρᾶν τὸ  
φῶς· οὐ γὰρ δύναται ἡ κακίστη φύσις  
μεταβληθῆναι εἰς τὸ ἀγαθόν· ὑμῖν λέγω  
τοῖς τέκνοις τῆς γεέννης καὶ τῆς ἀπωλείας,  
ἐκείνου τοῦ ἀπαύστου εἰς τὸ κακὸν ἕως  
τοῦ νῦν, ὃς αἰὶ ἀνακαινίζει αὐτοῦ τὰ  
ἐνεργήματα καὶ τὰ πρέποντα τῇ ἑαυτοῦ  
οὐσίᾳ· ὑμῖν λέγω τοῖς ἀναιδεστάτοις, τοῖς  
δι' ἑαυτῶν ἀπολλυμένοις· τί δὲ εἶπω περὶ  
τῆς ὑμῶν ἀπωλείας τε καὶ τέλους, τί δὲ καὶ  
ὑφηγήσωμαι, οὐκ οἶδα· πολλὰ γὰρ ἐστὶν  
καὶ πρὸς τὴν ἀκρόασιν ἀναρίθμητα  
ὑπάρχοντα. μείζονα δὲ εἰσὶν αἱ ὑμέτεραι  
πράξεις ἀπὸ τῆς κολάσεως τῆς ὑμῖν

74 | Then that onager entered with a great  
crowd following him and said: "I say to you,  
enemies of Jesus, who is called Christ; I say  
to you, who close your eyes so that you do  
not see the light; for the wicked nature  
cannot be changed into good. I say to you,  
children of hell and destruction, who have  
been devoted to evil until now, who always  
renew their actions and what is fitting for  
their own being; I say to you, the most  
shameless, who are lost because of  
yourselves; but what can I say about your  
destruction and end, what can I explain? I  
do not know; for there are many things and  
countless matters to hear. Your actions are  
greater than the punishment that has been  
kept for you. But I say to you, demon, and  
to your son who follows you: for now I

τετηρημένης. σοὶ δὲ λέγω τῷ δαίμονι καὶ  
τῷ σῷ υἱῷ τῷ συνεπομένῳ σοι· νυνὶ γὰρ  
ἐφ' ὑμᾶς ἀπέσταλμαι· τίνος δὲ ἔνεκα  
πολλοὺς λόγους ποιῶμαι τῆς ὑμῶν  
φύσεως τε καὶ ρίζης, ἣν ὑμεῖς αὐτοὶ οἴδατε  
καὶ ἀναιδεύεσθε; λέγει δὲ ὑμῖν Ἰούδας  
Θωμᾶς ὁ ἀπόστολος Χριστοῦ τοῦ Ἰησοῦ, ὃς  
διὰ πολλῆς ἀγάπης καὶ διαθέσεως ἐνθάδε  
ἀπεστάλη· Ἐπὶ τοῦ ἐνθάδε ἐστῶτος ὄχλου  
ἐξελθόντες εἴπατέ μοι ποίου γένους ἐστέ.

have been sent against you; why should I  
make many words about your nature and  
root, which you know and are shameless  
about? Judas Thomas, the apostle of Christ  
Jesus, says to you, who has been sent here  
with much love and intention: 'Come out  
from this crowd standing here and tell me  
what kind you are.'

## Chapter 75

75 | Καὶ εὐθέως ἐξῆλθεν ἡ γυνὴ σὺν τῇ  
θυγατρὶ αὐτῆς, νενεκρωμένοι καὶ  
ἡτιμασμένοι· θεασάμενος δὲ αὐτὰς ὁ  
ἀπόστολος ἐλυπήθη, μάλιστα διὰ τὴν  
παῖδα, καὶ λέγει τοῖς δαίμοσιν· Μὴ γένοιτο  
ἰλασμόν γενέσθαι καὶ φειδῶ εἰς ὑμᾶς· οὐδὲ  
γὰρ τὸ φεῖδεσθαι ἢ τὸ ἐλεεῖν ἐπίστασθε·  
πλὴν εἰς τὸ ὄνομα τοῦ Ἰησοῦ ἀπόστητε ἀπ'  
αὐτῶν καὶ ἐκ πλευρᾶς στήτε. Ταῦτα  
εἰπόντος τοῦ ἀποστόλου πεσοῦσαι αἱ  
γυναῖκες ἀπενεκρώθησαν· οὔτε γὰρ  
πνεῦμα εἶχον οὔτε φωνὴν ἐδίδουν· ὁ δὲ  
δαίμων ἀποκριθεὶς φωνῇ μεγάλῃ εἶπεν·  
Πάλιν ἤκεις ἐνθάδε ὁ τὴν φύσιν ἡμῶν  
διαγελῶν καὶ τὴν γενεάν; ἤκεις πάλιν ὁ τὴν  
τέχνην ἡμῶν ἀπαλείφων; καὶ ὡς νομίζω οὐ  
συγχωρεῖς ἡμῖν ὅλως ἐπὶ τῆς γῆς εἶναι·  
τοῦτο δὲ νῦν ἐν τῷ καιρῷ τούτῳ ποιῆσαι  
οὐ δύνασαι· Ἐστοχάσατο δὲ ὁ ἀπόστολος  
ὅτι ὁ δαίμων οὗτος ἐκεῖνός ἐστιν ὁ  
ἀπελαθεὶς ἀπ' ἐκείνης τῆς γυναικός.

75 | And immediately the woman came out  
with her daughter, both lifeless and  
dishonored. When the apostle saw them, he  
was saddened, especially for the child, and  
said to the demons: "May there be no  
mercy or pity for you; for you do not know  
how to spare or to show compassion. But in  
the name of Jesus, depart from them and  
stand aside." After the apostle said this, the  
women fell down dead; for they had  
neither spirit nor voice. But the demon,  
responding with a loud voice, said: "You  
have come here again, you who laugh at  
our nature and our kind? You have come  
again, you who erase our craft? And as I  
see, you do not allow us to exist on the  
earth at all; but now you cannot do this at  
this time." The apostle realized that this  
demon was the one who had been cast out  
from that woman.

## Chapter 76

76 | Ὁ δὲ δαίμων εἶπεν· Δέομαί σου,  
ἐπίτρεψόν με καὶ ὅπου βούλει με

76 | And the demon said: "I beg you, allow  
me to go wherever I want and to receive a

ἀπελθόντα οἰκῆσαι καὶ παρὰ σοῦ ἐντολὴν  
δέξασθαι, καὶ οὐ φοβοῦμαι τὸν  
ἐξουσιαστὴν τὸν κατ' ἐμοῦ ἔχοντα τὴν  
ἐξουσίαν. ὥσπερ γὰρ σὺ ἦλθες  
εὐαγγελίσασθαι, οὕτως καγὼ ἦλθον  
ἀφανίσαι· καὶ ὥσπερ σὺ ἐὰν μὴ τελέσης  
τὸ θέλημα τοῦ πέμψαντός σε, κατὰ  
κεφαλῆς δίδωσίν σοι τὴν τιμωρίαν, οὕτως  
καγὼ, ἐὰν μὴ ποιήσω τὸ θέλημα τοῦ  
ἀποστείλαντός με πρὸ καιροῦ καὶ τῆς  
προθεσμίας, εἰς τὴν ἑμαυτοῦ φύσιν  
ἀποστέλλομαι· καὶ ὥσπερ σοὶ βοηθεῖ ὁ  
Χριστός σου ἐν οἷς διαπράττει, οὕτως καὶ  
ἐμοὶ βοηθεῖ ὁ πατήρ μου ἐν οἷς  
διαπράττομαι· καὶ ὥσπερ σοὶ κατασκευάζει  
σκεύη τοὺς ἀξίους τῆς σῆς οἰκίσεως,  
οὕτως καὶ ἐμοὶ ἐπιζητεῖ σκεύη δι' ὧν τὰς  
αὐτοῦ πράξεις τελίσκω· καὶ ὥσπερ τρέφει  
καὶ οἰκονομεῖ τοὺς ὑπηκόους, οὕτως κάμοι  
κολάσεις καὶ βασάνους σὺν τοῖς ὀκητηρίοις  
μοι γενομένοις παρασκευάζει· καὶ ὥσπερ  
σοὶ τὴν ἀντιμισθίαν τῆς σῆς ἐνεργείας  
δίδωσιν τὴν αἰώνιον ζωὴν, οὕτως κάμοι  
παρέχει τὰς ἀμοιβὰς τῶν ἔργων μου τὴν  
αἰώνιαν ἀπώλειαν· καὶ ὥσπερ σὺ τῇ εὐχῇ  
σου καὶ τοῖς ἀγαθοῖς ἔργοις ἐπαναπαύῃ ἐν  
ταῖς πνευματικαῖς σου δοξολογίαις, οὕτως  
καγὼ ἐπαναπαύομαι φόνοις τε καὶ  
μοιχείαις καὶ θυσίαις ταῖς διὰ οἴνου  
γινομέναις ἐν τοῖς βωμοῖς· καὶ ὥσπερ σὺ  
ἐπιστρέφεις τοὺς ἀνθρώπους εἰς ζωὴν  
αἰώνιον, οὕτως καγὼ ἀποστρέφω τοὺς  
ὑπακούοντάς μοι εἰς ἀπώλειαν καὶ κόλασιν  
αἰώνιαν· καὶ σὺ τοὺς ἰδίους δέχῃ καγὼ  
τοὺς ἐμούς.

command from you, and I do not fear the  
ruler who has power over me. Just as you  
came to bring good news, so I have come to  
destroy. And just as if you do not fulfill the  
will of the one who sent you, I will give you  
punishment on your head, so if I do not do  
the will of the one who sent me before the  
time and deadline, I will be sent back to my  
own nature. And just as your Christ helps  
you in what you do, so my father helps me  
in what I do. And just as he prepares  
vessels for those worthy of your dwelling,  
so he seeks vessels for me through which I  
complete his actions. And just as he feeds  
and manages his subjects, so he prepares  
punishments and torments for me along  
with those who have become my dwellings.  
And just as he gives you the reward of your  
work, eternal life, so he provides me with  
the rewards of my deeds, eternal  
destruction. And just as you find rest in  
your prayers and good works in your  
spiritual praises, so I find rest in murders  
and adulteries and sacrifices made with  
wine at the altars. And just as you turn  
people to eternal life, so I turn those who  
obey me to destruction and eternal  
punishment; and you receive your own,  
and I receive mine."

## Chapter 77

77 | Τοιαῦτα καὶ ἕτερα πλείονα εἰπόντος  
του δαίμονος ὁ ἀπόστολος εἶπεν· Κελεύει  
σοι Ἰησοῦς καὶ τῷ σῷ παιδί δι' ἐμοῦ ἵνα

77 | While the demon was saying such  
things and more, the apostle said: "Jesus  
commands you and your child through me,

μηκέτι εἰσέλθῃς εἰς κατοίκησιν ἀνθρώπου· ἀλλ' ἐξέλθετε καὶ ἀπέλθετε καὶ οἰκήσατε ἔξω παντελῶς τῆς οἰκήσεως τῶν ἀνθρώπων. Οἱ δὲ δαίμονες εἶπον αὐτῷ· Ἀπηνῶς προσέταξας ἡμῖν· τί δὲ καὶ πρὸς τούτους πράξεις τοὺς νῦν ἀποκεκρυμμένους ἀπὸ σοῦ; οἱ γὰρ κατασκευάσαντες τὰ πάντα ξόανα ἐν αὐτοῖς χαίρουσιν μᾶλλον σοῦ· οὓς οἱ πολλοὶ πολλοὺς προσκυνοῦσιν καὶ τὰ θελήματα αὐτῶν διαπράττονται, θύοντες αὐτοῖς καὶ τὰς τροφὰς προσάγοντες ἐν σπονδαῖς καὶ διὰ οἴνου καὶ ὕδατος προσφέροντες καὶ ἀναθήμασιν. Καὶ ὁ ἀπόστολος εἶπεν· Καὶ αὐτοὶ νῦν καταργηθήσονται σὺν ταῖς πράξεσιν αὐτῶν. Καὶ αἰφνιδίως ἄφαντοι γεγónασιν οἱ δαίμονες· αἱ δὲ γυναῖκες ὡς εἰς τύπον νεκρῶν ἐρριμμέναι ἔκειντο ἐπὶ γῆς, μὴ ἔχουσαι φωνήν.

that you no longer enter into the dwelling of a human. But come out and go away, and dwell completely outside the dwellings of humans." The demons replied to him: "You have commanded us harshly. But what about these actions that are now hidden from you? For those who have made all the idols within them rejoice more in you; these are the ones many worship and fulfill their desires, offering sacrifices and bringing them food with wine and water and gifts." And the apostle said: "They too will now be destroyed along with their actions." And suddenly the demons became invisible; the women lay on the ground like dead bodies, having no voice.

## Chapter 78

78 | Καὶ οἱ ὄναγροι πρὸς ἀλλήλους ἔστησαν καὶ οὐκ ἀφίσταντο ἀπ' ἀλλήλων, ἀλλ' ἐκεῖνος ᾧ ὁ λόγος ἐδόθη ἐν δυνάμει τοῦ κυρίου, πάντων σιγόντων καὶ ἀφορώντων τί ἄρα διαπράξονται, εἶπεν τῷ ἀποστόλῳ ὁ ὄναγρος· Τί ἔστηκας ἀεργῆς ἀπόστολε Χριστοῦ τοῦ ὑψίστου, ἀφορῶντος ἵνα αὐτὸν αἰτήσῃς τὰ κάλλιστα μαθήματα; τί οὖν βραδύνεις; ὁ γὰρ σὸς διδάσκαλος βούλεται τὰ μεγαλεῖα αὐτοῦ διὰ τῶν σῶν χειρῶν δεῖξαι· τί στήκεις ὁ κῆρυξ τοῦ ἀποκρύφου; ὁ γὰρ σὸς βούλεται διὰ σοῦ τὰ ἀπόρρητα ἐκφᾶναι διατηρῶν αὐτὰ τοῖς ἀξίοις αὐτοῦ ταῦτα ἀκούειν. τί ἡσυχάζεις ὁ τὰ μεγαλεῖα διαπραττόμενος εἰς ὄνομα τοῦ κυρίου; ὁ γὰρ σὸς δεσπότης προτρέπεται σε θάρσος σοι ἐγγεννῶν. μὴ τοίνυν φοβοῦ· οὐ γὰρ ἀφήσει ψυχὴν τὴν προσήκουσάν

78 | And the donkeys stood next to each other and did not move away from one another, but the one to whom the word was given in the power of the Lord, while all were silent and looking to see what would happen, said to the apostle: "Why do you stand idle, apostle of Christ the Most High, looking to ask him for the best teachings? Why are you hesitating? For your teacher wants to show his greatness through your hands. Why do you stand as the herald of the hidden? For your master wants to reveal the secrets through you, keeping them for those worthy to hear. Why are you quiet, you who are doing great things in the name of the Lord? For your master encourages you to have courage. So do not be afraid; he will not abandon the soul that

σοι κατὰ γένος. ἄρξαι οὖν τοῦ ἐπικαλεῖσθαι αὐτὸν καὶ αὐτός σου ἐτοίμως ἀκούσῃ. τί ἔσθικας θαυμάζων πάσας αὐτοῦ τὰς πράξεις καὶ τὰς ἐνεργείας; μικρὰ γὰρ ἐστὶν ταῦτα ἃ δι' αὐτῶν ἔδειξεν. τί δὲ καὶ ὑφηγήσῃ περὶ τῶν μεγάλων αὐτοῦ δωρημάτων; οὐ γὰρ ἐξαρκέσεις ἐξειπεῖν. τί δὲ καὶ θαυμάζεις περὶ τῶν σωματικῶν αὐτοῦ ἰάσεων ἅτινα ἐνεργεῖται; καὶ μάλιστα ἐπιστάμενος ἐκείνην αὐτοῦ τὴν ἴασιν τὴν βεβαίαν καὶ παραμονὴν τῇ ἰδίᾳ φύσει προφέρει. τί δὲ καὶ ἀποβλέπεις εἰς ταύτην τὴν πρόσκαιρον ζωὴν καὶ περὶ τῆς αἰωνίας οὐδὲν ἐνθυμεῖσαι;

belongs to you by nature. Therefore, begin to call on him, and he will gladly listen to you. Why do you stand amazed at all his deeds and actions? For these are small things that he has shown through them. And what will you say about his great gifts? For you will not be able to express it fully. Why do you marvel at his physical healings that he performs? And especially knowing that healing of his, which is certain and remains true to its own nature. Why do you look to this temporary life and think nothing about the eternal one?

## Chapter 79

79 | ὑμῖν δὲ τοῖς παρεστῶσιν ὄχλοις καὶ προσδοκῶσιν τὰς καταβεβλημένας ἐγερθῆναι λέγω, πιστεύσατε τῷ ἀποστόλῳ Ἰησοῦ Χριστοῦ· πιστεύσατε τῷ διδασκάλῳ τῆς ἀληθείας· πιστεύσατε τῷ τὴν ἀλήθειαν ὑμῖν ὑποδεικνύοντι· πιστεύσατε Ἰησοῦ· πιστεύσατε ἐπὶ τῷ γεννηθέντι Χριστῷ ἵνα οἱ γεννηθέντες διὰ τῆς αὐτοῦ ζωῆς ζήσωσιν· ὃς καὶ ἀνετράφη διὰ νηπίου, ἵνα ἡ τελειότης διὰ τοῦ ἀνθρώπου αὐτοῦ φανῇ. ἐδίδαξεν τοὺς ἰδίους αὐτοῦ μαθητάς· τῆς γὰρ ἀληθείας διδάσκαλος αὐτός ἐστιν καὶ τῶν σοφῶν ὁ σοφιστής· ὃς καὶ ἐν ναῷ τὸ δῶρον προσήνεγκεν ἵνα δείξῃ πᾶσαν τὴν προσφορὰν ἀγιάζεσθαι. οὗτος ὁ ἀπόστολος ἐκείνου ἐστίν, ἐνδείκτης τῆς ἀληθείας. οὗτός ἐστιν ὁ τὸ θέλημα διαπραττόμενος ἐκείνου τοῦ ἀποστείλαντος αὐτόν. ἐλεύσονται δὲ ἀπόστολοι ψευδεῖς καὶ προφηταὶ τῆς ἀνομίας, ὧν τὸ τέλος ἔσται πρὸς τὰς αὐτῶν πράξεις, κηρύσσοντες μὲν καὶ νομοθετοῦντες φυγεῖν ἀπὸ τῶν ἀσεβειῶν, αὐτοὶ δὲ πάντοτε ἐν ἁμαρτίαις

79 | And to you who are present, crowds waiting for the fallen to rise, I say, believe in the apostle Jesus Christ. Believe in the teacher of truth. Believe in the one who shows you the truth. Believe in Jesus. Believe in the one born as Christ so that those born through his life may live. He was raised as a child so that perfection may be shown through his humanity. He taught his own disciples; for he is the teacher of truth and the wise one among the wise. He also brought a gift to the temple to show that every offering is to be made holy. This apostle is his, a witness to the truth. He is the one doing the will of the one who sent him. But false apostles and prophets of lawlessness will come, whose end will be according to their deeds. They will preach and make laws to escape from wickedness, but they themselves will always be examined in sins. They are dressed in sheep's clothing, but inside they are ravenous wolves. They do not settle for one woman but make many women disappear.



ἐξεταζόμενοι· ἡμφιεσμένοι μὲν ἐνδύματα  
προβάτων, ἔσωθεν δὲ λύκοι ἄρπαγες·  
οἵτινες μὴ γυναικὶ οὐκ ἀρκοῦμενοι πολλὰς  
γυναῖκας ἐξαφανίζουσιν· οἱ τέκνων  
λέγοντες καταφρονεῖν πολλοὺς παῖδας  
ἀπόλλουσιν, ὧν τὴν τιμωρίαν διδόασιν· οἱ  
μὴ ἐπαρκοῦμενοι τῇ ἑαυτῶν κτήσει ἀλλὰ  
θέλοντες πάντα τὰ ἀχρειώδη αὐτοῖς  
ἐξυψηρεῖσθαι μόνοις, ἐπαγγελλόμενοι ὡς  
μαθηταὶ αὐτοῦ. καὶ ἐν μὲν τῷ στόματι  
αὐτῶν ἄλλα φθέγγονται, τῇ δὲ καρδίᾳ  
αὐτῶν ἄλλα ἐνθυμοῦνται· τοῖς ἄλλοις μὲν  
παρακελεύόμενοι ἀσφαλίζεσθαι ἀπὸ τῶν  
πονηρῶν, αὐτοὶ δὲ οὐδὲν ἀγαθὸν  
διαπράττονται. οἱ σώφρονες νομίζονται  
εἶναι καὶ τοῖς μὲν ἄλλοις παρακελεύονται  
ἀπέχεσθαι πορνείας, κλοπῆς καὶ  
πλεονεξίας, ταῦτα δὲ πάντα ἐν αὐτοῖς  
ἀποκρύφως πολιτεύονται, διδάσκοντες  
τοὺς ἄλλους ταῦτα μὴ διαπράττεσθαι.

They say they despise many children,  
leading them to destruction, for which they  
will be punished. They do not find enough  
in their own possessions but want  
everything useless to serve only them,  
claiming to be his disciples. And with their  
mouths, they say one thing, but in their  
hearts, they think another. They encourage  
others to be safe from the wicked, but they  
themselves do nothing good. They are  
thought to be wise and urge others to avoid  
fornication, theft, and greed, but they  
secretly practice all these things, teaching  
others not to do them.

## Chapter 80

80 | Ταῦτα ἐκφάναντος τοῦ ὀνάγρου  
πάντες εἰς αὐτὸν ἀπέβλεπον· καὶ  
σιγήσαντος αὐτοῦ εἶπεν ὁ ἀπόστολος· Τίνα  
ἐνθυμηθῶ περὶ τῆς σῆς εὐπρεπείας Ἰησοῦ,  
τίνα δὲ καὶ περὶ σοῦ ἐξηγήσωμαι οὐκ ἔχω.  
μᾶλλον δὲ οὐ δύναμαι· οὐ γὰρ χωρῶ  
ἐξεῖπεν αὐτὰ ὧς Χριστὲ ἀναπεπαυμένε καὶ  
μόνε σοφέ, ὁ τὰ ἐγκάρδια γινώσκων μόνος  
καὶ ἐπιστάμενος τὰ τοῦ λογισμοῦ· σοὶ δόξα  
ἐλεῆμον καὶ ἡρεμε· σοὶ δόξα λόγε σοφέ·  
δόξα τῇ εὐσπλαγχνίᾳ σου τῇ ἐπικυθηθείᾳ  
ἡμῖν· δόξα τῷ ἐλέει σου τῷ ἐφ' ἡμᾶς  
ἀπλωθέντι· δόξα τῇ μεγαλωσύνῃ σου τῇ δι'  
ἡμᾶς σμικρυνθείᾳ· δόξα τῇ ὑψίστῳ σου  
βασιλείᾳ ἣτις δι' ἡμᾶς ἐταπεινώθη· δόξα τῇ  
ἰσχύϊ σου ἣ δι' ἡμᾶς ἡλαττώθη· δόξα τῇ  
θεότητι σου ἣ δι' ἡμᾶς εἰς ἀπεικασίαν  
ἀνθρώπων ὥφθη· δόξα τῇ

80 | As the donkey spoke these things,  
everyone was looking at him. And when he  
became silent, the apostle said: "What can I  
think about your beauty, Jesus? What can I  
explain about you? I cannot do so; for I  
cannot express these things, O Christ,  
resting and only wise, the one who knows  
the innermost thoughts and understands  
the reasoning. To you be glory, merciful  
and peaceful one. To you be glory, wise  
word. Glory to your compassion that has  
been shown to us. Glory to your mercy that  
has been spread over us. Glory to your  
greatness that has been made small for us.  
Glory to your highest kingdom that has  
been humbled for us. Glory to your power  
that has been made weak for us. Glory to  
your divinity that has appeared as a human.

ἀνθρωπότητί σου, ἥτις δι' ἡμᾶς ἀπέθανεν,  
ἵνα ἡμᾶς ζωοποιήσῃ· δόξα τῇ ἀναστάσει  
σου τῇ ἀπὸ τῶν νεκρῶν· διὰ γὰρ ταύτης  
ἐγερσις καὶ ἀνάπαυσις ταῖς ψυχαῖς ἡμῶν  
γίνεται· δόξα καὶ εὐφημία τῇ ἀνόδῳ σου τῇ  
ἐπὶ τοὺς οὐρανούς· δι' αὐτῆς γὰρ ἡμῖν  
ὑπέδειξας τὴν ἄνοδον τοῦ ὕψους  
ἐπαγγελιάμενος ἡμῖν ἐκ δεξιῶν σου  
καθεσθῆναι καὶ συγκρῖναι τὰς δώδεκα  
φυλὰς τοῦ Ἰσραήλ· σὺ εἶ ὁ ἐπουράνιος  
λόγος τοῦ πατρός· σὺ εἶ τὸ ἀπόκρυφον  
φῶς τοῦ λογισμοῦ, ὃ τὴν ὁδὸν  
ὑποδεικνύων τῆς ἀληθείας, διώκτα τοῦ  
σκοτίους καὶ τῆς πλάνης ἐξαλειπτά.

Glory to your humanity, which died for us  
to give us life. Glory to your resurrection  
from the dead; for through this, there is  
rising and rest for our souls. Glory and  
praise to your ascension to the heavens; for  
through this, you have shown us the way to  
the heights, promising us to sit at your right  
and to judge the twelve tribes of Israel. You  
are the heavenly word of the Father. You  
are the hidden light of thought, showing the  
way of truth, driving away darkness and  
deception.

## Chapter 81

81 | Ταῦτα εἰπὼν ὁ ἀπόστολος ἐπέστη ταῖς  
γυναῖξί λέγων· Κύριέ μου καὶ θεέ μου, οὐ  
διαιροῦμαι ἀπὸ σοῦ οὐδὲ ἀπιστῶν  
ἐπικαλοῦμαι σε, πάντοτε ὄντα ἡμῶν  
βοηθὸν καὶ ἐπίκουρον καὶ ἐπανορθωτήν· ὁ  
τὴν ἑαυτοῦ δύναμιν ἐμπνέων ἡμῖν καὶ  
παραθαρσύνων ἡμᾶς καὶ παρέχων  
παρρησίαν ἐν ἀγάπῃ τοῖς ἰδίῳις σου  
δούλοις· δέομαί σου, ἰαθεῖσαι αἱ ψυχαὶ  
ἀναστήτωσαν καὶ γενέσθωσαν οἷαι ἦσαν  
πρὸ τοῦ πληγῆναι ὑπὸ τῶν δαιμόνων.  
Ταῦτα δὲ αὐτοῦ εἰπόντος στραφεῖσαι αἱ  
γυναῖκες ἐκαθέσθησαν. καὶ παρεκελεύσατο  
τῷ στρατηλάτῃ ὁ ἀπόστολος ἵνα οἱ τούτου  
θεράποντες λαβόντες αὐτὰς εἰσαγάγωσιν.  
αὐτῶν δὲ εἰσελθόντων εἶπεν τοῖς ὄναγροις  
ὁ ἀπόστολος· Ἀκολουθήσατέ μοι. Καὶ  
εἰπόντος αὐτοῖ ἕως ἔξω τῶν πυλῶν·  
ἐξελθόντων δὲ αὐτῶν εἶπεν αὐτοῖς·  
Ἀπέλθετε μετ' εἰρήνης ἐπὶ τὰς νομάς ὑμῶν.  
Ἀπῆεσαν οὖν οἱ ὄναγροι προθύμως· ἐστὼς  
δὲ ὁ ἀπόστολος προσεῖχεν αὐτοῖς ἵνα μὴ  
ὑπὸ τινος ἀδικηθῶσιν, ἕως ὅτε πόρρω  
γενόμενοι ἀφανεῖς ἐγένοντο· ὑπέστρεψεν

81 | After saying these things, the apostle  
turned to the women and said: "My Lord  
and my God, I do not separate from you nor  
do I doubt; I call on you, always being our  
helper, supporter, and restorer. You inspire  
us with your strength, encouraging us and  
giving us confidence in love to your own  
servants. I ask you, let the souls be healed  
and rise up to be as they were before being  
struck by demons." After he said this, the  
women turned and sat down. The apostle  
then urged the commander to have his  
servants take them inside. When they  
entered, the apostle said to the donkeys:  
"Follow me." And as they spoke, they went  
out to the gates. After they left, he said to  
them: "Go in peace to your pastures." So the  
donkeys went away willingly. The apostle  
stood by them to make sure they were not  
harmed by anyone until they went far away  
and became unseen. Then the apostle  
returned with the crowd to the house of the  
commander.

δὲ ὁ ἀπόστολος σὺν τῷ ὄχλῳ εἰς τὴν οἰκίαν τοῦ στρατηλάτου.

## Chapter 82

82 | Περὶ τῆς γυναικὸς Χαρισίου πρᾶξις θ΄. Ἐτυχεν δὲ γυναικὴν τινα, Χαρισίου τοῦ ἑγγίστα τοῦ βασιλέως, ἥ ὄνομα Μυγδονία, ἐλθεῖν ἐπὶ τὸ θεάσασθαι καὶ ἰδεῖν ὄνομα νέον καὶ θεὸν νέον καταγγελλόμενον καὶ νέον ἀπόστολον ἐπιδημήσαντα τῇ αὐτῶν χώρᾳ· ἐφέρετο δὲ ὑπὸ τῶν ιδίων δούλων· καὶ διὰ τὸν πολὺν ὄχλον καὶ τὴν στενοχωρίαν οὐκ ἠδύναντο αὐτὴν εἰσαγαγεῖν πρὸς αὐτόν. ἔπεμψεν δὲ πρὸς τὸν ἴδιον ἄνδρα ἵνα πέμψῃ αὐτῇ πλείονας τοὺς αὐτῇ ἐξυπηρετουμένους· ἦλθον δὲ καὶ προσῆλθον αὐτῇ θλίβοντες καὶ δέροντες τοὺς ἀνθρώπους. ἰδὼν δὲ ὁ ἀπόστολος εἶπεν αὐτοῖς· Τίνος ἔνεκεν καταστρέφετε τοὺς ἐρχομένους ἀκοῦσαι τὸν λόγον, οἳ καὶ προθυμίαν ἔχουσιν; ὑμεῖς δὲ βούλεσθε παρ’ ἐμοὶ μὲν εἶναι, πόρρω τυγχάνοντες· καθὼς εἴρηται ἐπὶ τοῦ ὄχλου τοῦ ἐρχομένου πρὸς τὸν κύριον, ὅτι Ὀφθαλμοὺς μὲν ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε. Καὶ ἔλεγεν πρὸς τοὺς ὄχλους· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω· Καί· Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

82 | About the woman of Charisius, action 8. There was a certain woman, Mygdonia, who was close to Charisius, the king. She came to see and hear about a new name and a new god being proclaimed, and a new apostle visiting their land. She was brought by her own servants. But because of the large crowd and the tight space, they could not bring her to him. So she sent to her husband to send more servants to help her. They came and pushed against the people. When the apostle saw this, he said to them: "Why are you blocking those who are coming to hear the word, who are eager? You want to be near me, but you are far away. As it has been said about the crowd coming to the Lord, 'Though they have eyes, they do not see, and though they have ears, they do not hear.' And he said to the crowds: 'Let the one who has ears to hear, hear. Come to me, all you who are weary and burdened, and I will give you rest.'"

## Chapter 83

83 | Ἀπιδὼν δὲ πρὸς τοὺς βαστάζοντας αὐτὴν εἶπεν αὐτοῖς· Οὗτος ὁ μακαρισμὸς καὶ ἡ παραίνεσις ὁ ἐκείνοις ἐπαγγελθεὶς ὑμῖν περὶ ὑμῶν εἴρηται, οἵτινες αὐτοῖς ἐστὶν τοῖς ἐπιφορτισμένοις νῦν. ὑμεῖς ἐστε οἱ τὰ δυσβάστακτα φορτία βαστάζοντες

83 | Then he turned to those carrying her and said to them: "This blessing and encouragement promised to them has been said to you, who are burdened now. You are the ones carrying heavy loads and being led by her command. And to you, who

καὶ αὐτῆς κελεύσει, παραφερόμενοι· καὶ ἄνθρωποις ὑμῖν οὕσιν ὥσπερ τοῖς ἀλόγοις ζώοις ἐπιτιθέασιν ὑμῖν φόρτους, τοῦτο νομίζοντες οἱ τὴν ἐξουσίαν καθ' ὑμῶν ἔχοντες ὅτι οὐκ ἐστὲ ἄνθρωποι οἷοι καὶ αὐτοὶ εἰσιν, εἴτε δοῦλοι εἴτε ἐλεύθεροι· οὔτε γὰρ τοὺς πλουσίους ἢ κτήσις ὀφειλήσει τι, οὔτε τοὺς πένητας ἢ πενία ῥύσεται ἀπὸ τῆς δίκης· οὔτε εἰλήφαμεν ἐντολὴν ἣν οὐ δυνάμεθα ποιῆσαι· οὔτε φορτία δυσβάστακτα ἡμῖν ἐπέθηκεν ἃ οὐ δυνάμεθα βαστάσαι· οὔτε οἰκοδομὴν τοιαύτην ἣν οἱ ἄνθρωποι κτίζουσιν· οὔτε λίθους λατομῆσαι καὶ οἴκους κατασκευάσαι ὥς οἱ τεχνῖται ὑμῶν διὰ τῆς ἰδίας ἐπιστήμης ποιοῦσιν. ταύτην δὲ τὴν ἐντολὴν εἰλήφαμεν παρὰ τοῦ κυρίου ἵνα ὁ οὐκ ἀρέσκει ἡμῖν ὑπὸ ἄλλου γινόμενον τοῦτο ἄλλω τινὶ μὴ ποιοῦμεν.

are like irrational animals, people place burdens, thinking that you are not human like they are, whether you are slaves or free. For neither will wealth owe anything to the rich, nor will poverty save the poor from justice. We have not received a command that we cannot fulfill. Nor have heavy burdens been placed on us that we cannot bear. Nor have we been given a structure like the one that people build. Nor do we quarry stones and construct houses as your craftsmen do by their own skill. But we have received this command from the Lord: that we should not do to another what does not please us when it is done by someone else."

## Chapter 84

84 | ἀπέχεσθε οὖν πρῶτον τῆς μοιχείας· πάντων γὰρ τῶν κακῶν αὕτη ἐστὶν ἀφορμή· ἔπειτα καὶ κλοπῆς, ἣτις Ἰούδαν Ἰσκαριώτην δελεάσασα εἰς ἀγχόνην ἤγαγεν· ὅσοι γὰρ τῇ πλεονεξίᾳ οἰκοῦσιν οὐχ ὁρῶσιν τὰ ὑπ' αὐτῶν γινόμενα· καὶ ἀπὸ τῆς ἀλαζονείας καὶ ἀπὸ πάντων τῶν αἰσχυρῶν πράξεων, μάλιστα τῶν σωματικῶν, ἐν ᾧ κατάκρισις αἰωνία γίνεται. ἔστιν γὰρ αὕτη ἡ μητρόπολις τῶν κακῶν ἀπάντων· ὁμοίως δὲ καὶ τοὺς ὑψαυχενοῦντας ἄγει εἰς τυραννίδα, κατασπῶσα αὐτοὺς εἰς βάθος καὶ χειρουμένη αὐτοὺς ὑπὸ τὰς αὐτῆς χεῖρας, ἵνα μὴ θεάσωνται ἃ πράττουσιν· ὅθεν τὰ διαπραττόμενα ὑπ' αὐτῶν ἄδηλα αὐτοῖς ἐστίν.

84 | So, first stay away from adultery. For this is the source of all evils. Then also from theft, which led Judas Iscariot to his death. For those who live in greed do not see what is happening around them. And from pride and from all shameful actions, especially those of the body, where eternal condemnation occurs. For this is

## Chapter 85

85 | ἀλλ' ὑμεῖς πάντων τῶν ἀγαθῶν  
εὐάρεστοι γίνεσθε τῷ θεῷ ἐν πραότητι καὶ  
ἡσυχίᾳ· τούτων γὰρ φεῖδεται ὁ θεός, καὶ  
ζωὴν αἰώνιαν παρέχει καὶ τὸν θάνατον  
ἐξουθενεῖ· καὶ ἐν ἐπιεικείᾳ, πᾶσιν τοῖς  
ἀγαθοῖς ἐπακολουθεῖ, ἢ πάντας τοὺς  
ἐχθροὺς καταγωνιζομένη καὶ τὸν  
στέφανον τῆς νίκης μόνῃ λαβοῦσα· ἐν  
ἡσυχίᾳ καὶ τῷ διαχειρὸς ὀρέγοντι τοῖς  
πένησιν καὶ πληροῦντι τὸ ἐνδεές τῶν  
λειπομένων, κομίζουσα καὶ μεταδιδούσα  
τοῖς δεομένοις· μάλιστα τοῖς ἐν ἀγιωσύνῃ  
πολιτευομένοις· αὕτη γὰρ ἐπίλεκτός ἐστιν  
παρὰ τῷ θεῷ καὶ εἰσάγουσα εἰς τὴν  
αἰώνιον ζωὴν· αὕτη γὰρ μητρόπολις ἐστιν  
παρὰ τῷ θεῷ τῶν ἀγαθῶν ἀπάντων· οἱ γὰρ  
μὴ ἀγωνιζόμενοι ἐν τῷ σταδίῳ τοῦ Χριστοῦ  
οὐ μὴ τύχωσιν τῆς ἀγιωσύνης· ἡ δὲ  
ἀγιωσύνη ὥφθη ἐκ τοῦ θεοῦ, καταργοῦσα  
τὴν πορνείαν, καταστρέφουσα τὸν ἐχθρόν,  
εὐαρεστοῦσα τῷ θεῷ· ἀθλητὴς γὰρ  
ἀήτητός ἐστιν, ἔχουσα ἀξίωμα τοῦ θεοῦ,  
παρὰ πολλῶν δοξαζομένη· πρεσβευτὴς  
ἐστὶν εἰρήνης, καταγγέλλουσα εἰρήνην· εἴ  
τις κτήσεται αὐτήν, ἀφορόντιστος μένει,  
τῷ κυρίῳ εὐαρεστῶν, προσδεχόμενος τὸν  
καιρὸν τῆς ἀπολυτρώσεως· οὐδὲν γὰρ  
παράτοπον διαπράττεται, παρέχουσα ζωὴν  
καὶ ἀνάπαυσιν καὶ χαρὰν πᾶσιν τοῖς αὐτὴν  
κτωμένοις.

## Chapter 86

86 | ἡ δὲ πραότης τὸν θάνατον ὑπέταξεν,  
ὕπ' ἐξουσίαν αὐτὸν ποιήσασα· ἡ πραότης  
τὸν ἐχθρόν κατεδουλώσατο· τὸν ἡ πραότης  
ζυγός ἐστιν ἀγαθός· ἡ πραότης οὐδένα  
φοβεῖται καὶ τοῖς πολλοῖς οὐκ

85 | But you should be pleasing to God in all  
good things with gentleness and peace. For  
God gives these things freely and provides  
eternal life, while making death of no  
account. And with kindness, all good things  
follow, overcoming all enemies and alone  
receiving the crown of victory. In peace, it  
reaches out to the poor and fills the needs  
of those lacking, bringing and sharing with  
those in need, especially with those living  
in holiness. For this is especially chosen by  
God and leads to eternal life. For this is the  
city of all good things before God. Those  
who do not strive in the race of Christ will  
not attain holiness. Holiness has been  
revealed from God, putting an end to  
fornication, destroying the enemy, and  
pleasing God. For the athlete is undefeated,  
holding the honor of God, praised by many.  
She is a messenger of peace, proclaiming  
peace. If anyone gains her, they remain  
unshaken, pleasing the Lord, waiting for  
the time of redemption. For she does  
nothing out of place, providing life, rest,  
and joy to all who possess her.

86 | But gentleness has put death under its  
control, making it subject. Gentleness has  
subdued the enemy. Gentleness is a good  
yoke. Gentleness fears no one and does not  
oppose many. Gentleness is peace, joy, and

έναντιοῦται· ἡ πραότης εἰρήνη ἐστὶν καὶ χαρὰ καὶ ἀγαλλίασις τῆς ἀναπαύσεως· μέινετε οὖν ἐν τῇ ἀγιωσύνῃ καὶ δέξασθε τὴν ἀμεριμνίαν καὶ ἐγγὺς γίνεσθε τῆς πραότητος· ἐν γὰρ τούτοις τοῖς τρισὶν κεφαλαίοις εἰκονογραφεῖται ὁ Χριστὸς ὃν ἐγὼ καταγγέλλω ὑμῖν. ἡ ἀγιωσύνη ναὸς ἐστὶν τοῦ Χριστοῦ, καὶ ὁ οἰκῶν ἐν αὐτῇ οἰκητήριον αὐτὴν κτᾶται· τεσσαράκοντα γὰρ ἡμέρας καὶ τεσσαράκοντα νύκτας ἐνήστευσεν οὐδενὸς γευσάμενος· καὶ ὁ ταύτην φυλάττων ἐν αὐτῇ οἰκῆσει ὡς ἐν ὄρει. ἡ δὲ πραότης καύχημα αὐτοῦ ἐστὶν· εἶπεν γὰρ Πέτρῳ τῷ συναποστόλῳ ἡμῶν· Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὰ ὀπίσω καὶ ἀποκατάστησον εἰς τὴν θήκην αὐτῆς· εἰ γὰρ ἤθελον τοῦτο ποιῆσαι, μὴ οὐκ ἠδυνάμην πλέον ἢ δώδεκα λεγεῶνας παρὰ τοῦ πατρὸς μου παραστῆσαι ἀγγέλων;

delight of rest. So, remain in holiness and accept calmness, and draw near to gentleness. For in these three main points, Christ is depicted, whom I proclaim to you. Holiness is the temple of Christ, and those who dwell in it make it their home. For He fasted for forty days and forty nights without tasting anything. And whoever keeps this will dwell in it as in a mountain. But gentleness is His boast. For He said to Peter, our fellow apostle, "Put your sword back into its place, for if I wanted to do this, could I not call on more than twelve legions of angels from my Father?"

## Chapter 87

87 | Ταῦτα εἰπόντος τοῦ ἀποστόλου παντὸς τοῦ ὄχλου ἀκούοντος ἀλλήλους συνεπάτουν θλίβοντες· ἡ δὲ γυνὴ Χαρισίου τοῦ συγγενοῦς τοῦ βασιλέως ἐκπηδήσασα ἐκ τοῦ δίφρου καὶ ἑαυτὴν ῥίψασα ἐπὶ τῆς γῆς ἔμπροσθεν τοῦ ἀποστόλου καὶ τῶν ποδῶν αὐτοῦ ἀπτομένη καὶ δεομένη ἔλεγεν· Μαθητὰ τοῦ θεοῦ τοῦ ζῶντος, εἰσῆλθες εἰς χώραν ἔρημον· ἐν ἐρημίᾳ γὰρ οἰκοῦμεν, ἐοικότες ζώοις ἀλόγοις ἐν τῇ ἀναστροφῇ ἡμῶν· νῦν δὲ διὰ τῶν σῶν χειρῶν σωθησόμεθα· δέομαι οὖν σου, φρόντισόν μου καὶ εὗξαι ὑπὲρ ἐμοῦ, ἵνα ἡ εὐσπλαγχνία τοῦ ὑπὸ σοῦ καταγγελλομένου θεοῦ γένηται ἐπ’ ἐμέ, κἀγὼ γένωμαι αὐτοῦοἰκητήριον, καὶ καταλλαγῶ ἐν τῇ εὐχῇ καὶ τῇ ἐλπίδι καὶ τῇ πίστει αὐτοῦ, καὶ δέξωμαι κἀγὼ σφραγῖδα, καὶ γένωμαι ναὸς ἅγιος, καὶ κατοικήσῃ ἐν

87 | While the apostle was saying these things, the whole crowd was listening and pressing in on each other. But the woman, Charisios, a relative of the king, leaped down from her seat and threw herself on the ground before the apostle, touching his feet and begging him, saying: "Disciple of the living God, you have entered a desolate land. For we live in a wilderness, resembling irrational animals in our behavior. But now we will be saved through your hands. Therefore, I ask you, take care of me and pray for me, so that the compassion of the God you proclaim may come upon me, and I may become His dwelling place, and I may be reconciled in His prayer, hope, and faith, and I may also receive the seal, and I may become a holy



έμοι αυτός.

temple, and He may dwell in me."

## Chapter 88

88 | Καὶ ὁ ἀπόστολος εἶπεν· Εὐχομαι καὶ δέομαι ὑπὲρ ὑμῶν πάντων ἀδελφοὶ τῶν εἰς τὸν κύριον πιστευόντων καὶ ὑμῶν τῶν ἀδελφιδῶν τῶν εἰς τὸν Χριστὸν ἐλπίζουσῶν ἵνα εἰς πάντας κατασκηνώσῃ ὁ λόγος τοῦ θεοῦ καὶ ἐν αὐτοῖς ἐνσκηνώσῃ· ἡμεῖς γὰρ αὐτῶν ἐξουσίαν οὐκ ἔχομεν. Καὶ ἤρξατο λέγειν πρὸς τὴν γυναῖκα Μυγδονίαν· Ἀνάστα ἀπὸ τῆς γῆς καὶ ἀναπόλησον σεαυτήν· οὐδὲν γὰρ σε ὠφελήσει ὁ ἐπίθετος κόσμος οὗτος, οὐδὲ τὸ κάλλος τοῦ σώματός σου, οὐδὲ τὰ ἀμφιάσματά σου· ἀλλ' οὔτε ἡ φήμη τοῦ περὶ σέ ἀξιώματος, οὔτε ἡ ἐξουσία τοῦ κόσμου τούτου, οὔτε ἡ κοινωνία ἡ ῥυπαρὰ ἡ πρὸς τὸν ἄνδρα σου αὕτη ὀνήσει σε στερηθεῖσαν ἀπὸ τῆς κοινωνίας τῆς ἀληθινῆς· ἡ γὰρ φαντασία τοῦ καλλωπισμοῦ καταργεῖται, καὶ τὸ σῶμα γηράσκει καὶ ἀλλάσσεται, καὶ τὰ ἐνδύματα παλαιοῦται, καὶ ἡ ἐξουσία καὶ ἡ δεσποτεία παρέρχεται μετ' αὐτῶν καὶ ὑπόδικον εἶναι, ἐν ᾧ ἤδη πολλοὶ ἐπολιτεύσαντο. παρέρχεται δὲ καὶ ἡ κοινωνία τῆς παιδοποιίας ὥς δὴ κατάγνωσις οὔσα. Ἰησοῦς μόνος μένει αἰεὶ καὶ οἱ εἰς αὐτὸν ἐλπίζοντες. Ταῦτα εἰπὼν λέγει πρὸς τὴν γυναῖκα· Ἀπελθεμετ' εἰρήνης, καὶ ὁ κύριος τῶν ιδίων μυστηρίων ἀξίαν σε ποιήσει. Ἡ δὲ εἶπεν· Φοβοῦμαι ἀπελθεῖν, μή με ἄρα καταλείψας ἀπέλθῃς εἰς ἄλλο ἔθνος. Ὁ δὲ ἀπόστολος εἶπεν αὐτῇ· Κὰν ἐγὼ πορευθῶ, οὐ καταλείψω σε μόνην, ἀλλὰ Ἰησοῦς διὰ τὴν εὐσπλαγχνίαν αὐτοῦ μετὰ σοῦ. Ἡ δὲ πεσοῦσα προσεκύνησεν αὐτὸν καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς.

88 | And the apostle said: "I pray and ask for all of you, brothers who believe in the Lord, and for you, sisters who hope in Christ, that the word of God may dwell among all of you and may take residence in you. For we do not have authority over them." And he began to speak to the woman, Mygdonian: "Rise up from the ground and lift yourself up. For this world will not help you, neither the beauty of your body nor your clothing. Neither will the reputation of your status help you, nor the power of this world, nor the filthy relationship with your husband keep you from the true community. For the idea of beauty fades away, and the body ages and changes, and clothes become old, and power and authority pass away with them, and it is a burden in which many have already lived. And the community of childbearing also passes away as a judgment. Jesus alone remains forever, and those who hope in Him. After saying these things, he said to the woman: "Go in peace, and the Lord of His own mysteries will make you worthy." But she said: "I am afraid to go, lest you leave me and go to another nation." The apostle said to her: "Even if I go, I will not leave you alone, but Jesus, because of His compassion, will be with you." And she fell down and worshiped him and went to her home.

## Chapter 89

89 | Χαρίσιος δὲ ὁ συγγενὴς Μισδαίου τοῦ βασιλέως λουσάμενος ἀνῆλθεν καὶ ἀνεκλίθη δειπνῆσαι. ἐξήταζεν δὲ περὶ τῆς ιδίας γαμετῆς ποῦ ἐστίν· οὐ γὰρ ἐληλύθει εἰς ἀπάντησιν αὐτοῦ ἀπὸ τοῦ ιδίου κοιτῶνος ὥς ἔθος εἶχεν· αἱ δὲ θεραπαινίδαι αὐτῆς εἶπον αὐτῷ· Ἀνωμάλως ἔχει. Ὁ δὲ εἰσπηδήσας εἰσῆλθεν εἰς τὸν κοιτῶνα καὶ εὔρεν αὐτὴν κατακειμένην εἰς τὴν κοίτην καὶ ἐσκεπασμένην· καὶ ἀνακαλύψας αὐτὴν κατεφίλησεν αὐτὴν λέγων· Τίνος ἔνεκεν σήμερον περίλυπος εἶ; Ἡ δὲ εἶπεν· Ἀνωμάλως ἔχω. Ὁ δὲ λέγει πρὸς αὐτήν· Διὰ τί γὰρ σχῆμα οὐκ ἐποίησας τῆς σῆς ἐλευθερίας καὶ ἔμεινας ἐν τῷ οἴκῳ σου, ἀλλ' ἀπελθοῦσα κατήκουσας λόγων ματαίων καὶ ἔργα μαγικὰ ἐθεάσω; ἀλλὰ ἀνάστα, συνδείπνησόν μοι· ἄνευ γὰρ σοῦ οὐ δύναμαι δειπνῆσαι. Ἡ δὲ εἶπεν πρὸς αὐτόν· Σήμερον παραιτοῦμαι· πάνυ γὰρ πεφόβημαι.

## Chapter 90

90 | Ταῦτα ἀκούσας ὁ Χαρίσιος παρὰ τῆς Μυγδονίας οὐκ ἡβουλήθη ἐξελθεῖν ἐπὶ τὸ δεῖπνον, ἀλλὰ παρεκελεύσατο τοῖς οἰκείοις αὐτοῦ ἵνα προσαγάγωσιν αὐτήν συνδειπνῆσαι αὐτῷ· εἰσαγαγόντων οὖν ἠξίου αὐτὴν συνδειπνῆσαι αὐτῷ· ἡ δὲ παρητεῖτο. μὴ βουληθείσης οὖν αὐτῆς μόνος ἐδείπνησεν λέγων αὐτῇ· Διὰ σὲ παρητησάμην δειπνῆσαι παρὰ τῷ βασιλεῖ Μισδαίῳ, καὶ σὺ οὐκ ἡβουλήθης συνδειπνῆσαί μοι; Ἡ δὲ ἔφη· Διὰ τὸ ἀνωμάλως με ἔχειν. Ἀναστὰς οὖν ὁ Χαρίσιος κατὰ τὸ εἰωθὸς ἐβούλετο συγκαθεύδειν αὐτῇ· ἡ δὲ ἔφη· Οὐκ εἶπόν

89 | But Charisios, the relative of King Misdaios, after bathing, went up and prepared to dine. He was asking about his wife, where she was, for she had not come to meet him from her own chamber as was her custom. But her maidservants said to him: "She is not well." He then jumped in and entered the chamber and found her lying on the bed and covered. And uncovering her, he kissed her and said: "Why are you so troubled today?" She said: "I am not well." He said to her: "Why did you not take on the appearance of your freedom and stay in your house, but instead went away to listen to empty words and see magical works? But rise up, dine with me; for without you, I cannot dine." She said to him: "Today I refuse; for I am very afraid."

90 | When Charisios heard this, he did not want to go out to dinner with Mygdonian, but he told his servants to bring her to dine with him. So when they brought her in, they insisted that she dine with him, but she refused. Since she did not want to, he dined alone, saying to her: "I refused to dine with King Misdaios because of you, and you did not want to dine with me?" She said: "It is because I am not well." Then Charisios got up as usual and wanted to lie down with her, but she said: "Did I not tell you that I am refusing today?"

σοι τὴν σήμερον παραιτήσασθαι;

## Chapter 91

91 | Ταῦτα ἀκούσας ἀπελθὼν εἰς ἄλλην κλίνην ἐκοιμήθη· ἐγερθεὶς δὲ ἐκ τοῦ ὕπνου εἶπεν· Κυρία μου Μυγδονία ἄκουσον τοῦ ὀνείρου τοῦ ὀφθέντος μοι. εἶδον ἐμαυτὸν ἀνακεκλιμένον ἐγγὺς Μισδαίου τοῦ βασιλέως, καὶ παρέκειτο ἡμῖν πανδέκτης· καὶ εἶδον ἀετὸν κατελθόντα ἀπ' οὐρανοῦ καὶ ἄρπάσαντα ἀπ' ἔμπροσθεν ἐμοῦ τε καὶ τοῦ βασιλέως δύο πέρδικας, οὓς εἰσήνεγκεν εἰς τὴν ἑαυτοῦ καρδίαν· καὶ πάλιν ἐπέστη ἡμῖν περιπτάμενος ἐπάνω ἡμῶν· ὁ δὲ βασιλεὺς παρεκελεύσατο τόξον αὐτῷ ἀφειῆναι· ὁ δὲ ἀετὸς πάλιν ἤρπαξεν ἀπ' ἔμπροσθεν ἡμῶν περιστερὰν καὶ τρυγόναν· ὁ δὲ βασιλεὺς ἐξέπεμψεν κατ' αὐτοῦ βέλος· καὶ διήλθεν αὐτοῦ ἀπὸ πλευρᾶς εἰς πλευράν, καὶ οὐκ ἠδίκησεν αὐτόν· ὁ δὲ μηδὲν ἀδικηθεὶς ὑψοῦτο εἰς τὴν ἰδίαν καλιάν· καὶ διυπνισθεὶς ἐγὼ ἔμφοβός εἰμι καὶ περίλυπος, διότι γευσάμενος ἦμην τοῦ πέρδικος, καὶ οὐ συνεχωρησέν μοι ἔτι προσαγαγεῖν τῷ στόματί μου. Ἡ δὲ Μυγδονία ἔφη πρὸς αὐτόν· Ὁ ὄνειρός σου καλὸς ἐστίν· σὺ γὰρ καθ' ἡμέραν πέρδικας ἐσθίεις, ὁ δὲ ἀετὸς οὗτος οὐκ ἦν γευσάμενος πέρδικος ἕως τοῦ νῦν.

## Chapter 92

92 | Ὁρθρου δὲ γενομένου ἀπελθὼν ὁ Χαρίσιος ἐνεδύσατο, καὶ τὸ ἀριστερὸν ὑπόδημα εἰς τὸν δεξιὸν πόδα ὑπεδήσατο. καὶ ἐπισχὼν εἶπεν πρὸς τὴν Μυγδονίαν· Τί ἄρα ἐστὶν τοῦτον τὸ πρᾶγμα; ἰδοὺ γὰρ ὁ ὄνειρος καὶ ἡ τούτου πρᾶξις. Ἡ δὲ

91 | When he heard this, he went to another bed and fell asleep. When he woke up from his sleep, he said: "My lady Mygdonian, listen to the dream that appeared to me. I saw myself lying near King Misdaïos, and a banquet was set before us. I saw an eagle coming down from the sky and snatching two partridges from in front of me and the king, which it took to its own heart. Then it flew around above us again. The king ordered that a bow be shot at it, and the arrow passed through its side from one side to the other, but it did not harm it. And since it was not harmed, it flew high into its own nest. After dreaming this, I am filled with fear and sadness because I tasted the partridge, and it has not allowed me to bring it to my mouth again." But Mygdonian said to him: "Your dream is good; for you eat partridges every day, and this eagle has not tasted partridge until now."

92 | When morning came, Charisios got up, dressed, and put the left shoe on his right foot. Then he paused and said to Mygdonian: "What is this thing? For here is the dream and its meaning." Mygdonian replied to him: "This is not a bad thing, but

Μυγδονία πρὸς αὐτὸν ἔφη· Καὶ τοῦτο αὐτὸ οὐκ ἐστὶν φαῦλον, ἀλλὰ κάλλιστόν μοι δοκεῖ· ἀπὸ γὰρ φαύλου πράγματος εἰς τὸ κρεῖττον γενήσεται. Ὁ δὲ νιψάμενος τὰς χεῖρας εἰς ἀσπασμὸν Μισδαίου τοῦ βασιλέως ἀπήει.

it seems very good to me; for it will change from something bad to something better." After washing his hands, he went to greet King Misdaïos.

## Chapter 93

93 | Ὅμοίως δὲ καὶ ἡ Μυγδονία ὀρθρίσασα ἀπήει εἰς ἀσπασμὸν Ἰούδα Θωμᾶ τοῦ ἀποστόλου. κατέλαβεν δὲ αὐτὸν ὁμιλοῦντα μετὰ τοῦ στρατηλάτου καὶ τοῦ παντὸς ὄχλου· καὶ παρῆναι αὐτοῖς λέγων περὶ τῆς γυναικὸς τῆς δεξαμένης τὸν κύριον ἐν τῇ αὐτῆς ψυχῇ, τίνος εἴη σύννοικος. τοῦ ἀρχιστρατηλάτου εἰπόντος ὅτι Γυνή ἐστὶν Χαρισίου τοῦ συγγενοῦς Μισδαίου τοῦ βασιλέως, Καὶ ὅτι Ἐστὶν ἀνὴρ ἀπόσκληρος καὶ πᾶν ὃ τι τῷ βασιλεῖ εἴπῃ τούτῳ πεῖθεται, Καὶ ὅτι Οὐ συγχωρεῖ αὐτὴν παραμεῖναι τῇ γνώμῃ ταύτῃ ἣ ὠμολόγησεν· καὶ γὰρ πολλάκις ἐπὶ τοῦ βασιλέως ἐνεγκωμίασεν αὐτήν, λέγων μὴ εἶναι ἄλλην τοιαύτην εἰς ἀγάπην. πάντα οὖν ὅσα ἂν διαλεχθῇς αὐτῇ ξένα αὐτῆς τυγχάνει. Εἶπεν δὲ ὁ ἀπόστολος· Εἰ ἀληθῶς καὶ βεβαίως ἀνέτειλεν ὁ κύριος εἰς τὴν ταύτης ψυχὴν, καὶ προσεδέξατο τὸν καταβληθέντα σπόρον, οὔτε τῆς προσκαίρου ζωῆς φροντίδα ποιήσεται οὔτε τὸν θάνατον φοβηθήσεται, οὔτε Χαρίσιός τι ταύτην καταβλάψαι δυνήσεται· μείζων γάρ ἐστιν ἐκεῖνος ὃν ὑπεδέξατο εἰς τὴν ἰδίαν ψυχὴν, εἰ ἀληθῶς αὐτὸν ὑπεδέξατο.

93 | Similarly, Mygdonian, after getting up, went to greet Judas Thomas the Apostle. She found him talking with the general and the whole crowd. She encouraged them, saying about the woman who received the lord in her soul, whose companion she is. The general said that she is the wife of Charisios, the relative of King Misdaïos, and that he is a man of good character, and whatever he says to the king, the king listens to him. He also said that she does not allow herself to remain in this opinion that she has agreed to; for she has often praised the king, saying that there is no other like her in love. Therefore, everything you discuss with her is foreign to her. The apostle said: "If truly and certainly the lord has risen in her soul, and she has accepted the seed that was sown, she will not worry about the cares of this life nor fear death, nor will Charisios be able to harm her; for greater is he whom she has received into her own soul, if indeed she has truly received him."

## Chapter 94

94 | Ταῦτα δὲ ἀκούσασα Μυγδονία εἶπεν  
τῷ ἀποστόλῳ· Ἀληθῶς κύριέ μου ἐδεξάμην  
τῶν σῶν λόγων τὸν σπόρον, καὶ καρποῦς  
ἐοικότας τοῦ τοιούτου σπόρου ἀποκύψω.  
Λέγει ὁ ἀπόστολος· Ἐξομολογοῦνταί σοι  
κύριε καὶ εὐχαριστοῦσιν αἱ ψυχαί· γὰρ  
αὗται σοὶ ὑπάρχουσιν· εὐχαριστοῦσίν σοι  
τὰ σώματα ἃ κατηξίωσας γενέσθαι  
οἰκητήρια τῆς δωρεᾶς σου τῆς ἐπουρανίου.  
Εἶπεν δὲ καὶ πᾶσιν τοῖς παρεστῶσιν·  
Μακάριοι οἱ ἅγιοι ὧν αἱ ψυχαὶ οὐδέποτε  
ἐαυτῶν κατέγνωσαν· ταῦτα γὰρ  
κτησάμενοι οὐ διαιροῦνται καθ' ἐαυτῶν·  
μακάρια τὰ πνεύματα τῶν ἁγίων τὰ καὶ  
ὀλόκληρον τὸν ἐπουράνιον δεξάμενα  
στέφανον ἀπὸ τοῦ προσταχθέντος αὐτοῖς  
αἰῶνος· μακάρια τὰ σώματα τῶν ἁγίων, ὅτι  
κατηξιώθησαν ναοὶ θεοῦ γενέσθαι, ἵνα  
Χριστὸς ἐνοικήσῃ ἐν αὐτοῖς· μακάριοί ἐστε  
ὅτι ἐξουσίαν ἔχετε ἀφιέναι ἁμαρτίας·  
μακάριοί ἐστε ἐὰν τὸ παραδοθὲν ὑμῖν μὴ  
ἀπολέσητε ἀλλὰ χαίροντες καὶ ἀπιόντες  
συναναφέρητε ἐαυτοῖς τοῦτο· μακάριοί  
ἐστε οἱ ἅγιοι, ὅτι ὑμῖν δέδοται αἰτῆσαι καὶ  
λαβεῖν· μακάριοί ἐστε οἱ πραεῖς, ὅτι ὑμᾶς  
κατηξίωσεν ὁ θεὸς κληρονόμους γενέσθαι  
τῆς βασιλείας τῆς ἐπουρανίου· μακάριοί  
ἐστε οἱ πραεῖς· ὑμεῖς γὰρ ἐστε οἱ  
νικήσαντες τὸν πονηρόν· μακάριοί ἐστε οἱ  
πραεῖς, ὅτι ὑμεῖς ὄψεσθε τὸ πρόσωπον τοῦ  
κυρίου· μακάριοί ἐστε οἱ πεινῶντες ἕνεκεν  
κυρίου, ὅτι ὑμῖν τετήρηται ἡ ἀνάπαυσις·  
ὧν καὶ αἱ ψυχαὶ ἀπὸ νῦν ἀγαλλιῶνται·  
μακάριοί ἐστε οἱ ἡσύχιοι τῆς ἁμαρτίας καὶ  
τῆς ἀμοιβῆς τῶν ζώντων καθαρῶν καὶ τῶν  
ἀκαθάρτων ἀπαλλαγῆναι· Ταῦτα εἰπόντος  
τοῦ ἀποστόλου παντὸς τοῦ ὄχλου  
ἀκούοντος ἡ Μυγδονία μᾶλλον ἐστηρίζετο  
τῇ πίστει καὶ τῇ δόξῃ καὶ τῇ μεγαλειότητι  
τοῦ Χριστοῦ.

94 | When Mygdonian heard this, she said  
to the apostle: "Truly, my lord, I have  
received the seed of your words, and I will  
bear fruit like this seed." The apostle said:  
"The souls give thanks to you, lord, and  
they are grateful; for these souls belong to  
you. The bodies that you have made worthy  
to be homes for your heavenly gift give  
thanks to you." He also said to all those  
present: "Blessed are the saints whose  
souls never condemned themselves; for  
having obtained these, they do not divide  
them among themselves. Blessed are the  
spirits of the saints, for they receive the  
complete heavenly crown from the age that  
was commanded to them. Blessed are the  
bodies of the saints, because they have  
been made worthy to be temples of God, so  
that Christ may dwell in them. Blessed are  
you, for you have the power to forgive sins.  
Blessed are you if you do not lose what has  
been given to you, but joyfully share it with  
each other. Blessed are the saints, for it has  
been given to you to ask and receive.  
Blessed are you, the meek, for God has  
made you heirs of the heavenly kingdom.  
Blessed are you, the meek; for you have  
overcome the evil one. Blessed are you, the  
meek, for you will see the face of the lord.  
Blessed are you who hunger for the lord,  
for rest is kept for you; and from now on,  
their souls rejoice. Blessed are you who are  
quiet from sin and freed from the  
punishment of the living, both the pure and  
the impure. After the apostle said these  
things, the whole crowd listened, and  
Mygdonian became even more  
strengthened in her faith, glory, and  
greatness of Christ.

## Chapter 95

95 | Χαρίσιος δὲ ὁ τοῦ βασιλέως συγγενὴς τε καὶ φίλος ἦλθεν ἐπὶ τὸ ἄριστον καὶ οὐχ εὔρεν αὐτοῦ τὴν γαμετὴν ἐν τῇ οἰκίᾳ· καὶ ἐξήταζεν πάντας ἐν τῷ οἴκῳ αὐτοῦ· Ποῦ ἀπῆλθεν ἡ δέσποινα ὑμῶν; Ἀποκριθεὶς δὲ εἷς ἐξ αὐτῶν εἶπεν ὅτι Πρὸς τὸν ξένον ἐκεῖνον ἀπῆλθεν. Ὁ δὲ ταῦτα ἀκούσας παρὰ τοῦ δούλου αὐτοῦ ἠγανάκτησεν πρὸς τοὺς λοιποὺς αὐτοῦ οἰκείους, ὅτι οὐκ εὐθὺς αὐτῷ ἀνήγγειλαν τὸ γεγονός· καὶ καθεσθεις ταύτην ἐξεδέχετο. ἐσπέρας δὲ γενομένης εἰσιούσης αὐτῆς ἐν τῷ οἴκῳ εἶπεν αὐτῇ· Ποῦ ἦς; Ἡ δὲ ἀποκριθεῖσα εἶπεν· Εἰς τὸν ἱατρόν. Ὁ δὲ εἶπεν· Ἐκεῖνος ὁ ξένος ἱατρός ἐστιν; Ἡ δὲ εἶπεν· Ναί, ἱατρός ἐστιν ψυχῶν· οἱ γὰρ πολλοὶ τῶν ἱατρῶν σώματα ἱατρεύουσιν τὰ λυόμενα, οὗτος δὲ ψυχὰς τὰς μὴ φθειρομένας. Ταῦτα ἀκούσας ὁ Χαρίσιος πάνυ ἐν ἑαυτῷ ἐχαλέπαιεν πρὸς τὴν Μυγδονίαν διὰ τὸν ἀπόστολον· οὐδὲν δὲ ἀπεκρίνατο αὐτῇ φοβούμενος· βελτίῳ γὰρ αὐτοῦ ὑπῆρχεν καὶ τῷ πλούτῳ καὶ τῇ γνώμῃ· ἀπῆλθεν δὲ ἐπὶ τὸ δεῖπνον, αὐτὴ δὲ εἰς τὸν κοιτῶνα αὐτῆς εἰσῆει. ὁ δὲ εἶπεν τοῖς οἰκέταις· Καλέσατε αὐτὴν ἐπὶ τὸ δεῖπνον. Ἡ δὲ οὐκ ἐβούλετο.

## Chapter 96

96 | Ἀκούσας δὲ ὅτι οὐ βούλεται ἐξελθεῖν ἀπὸ τοῦ κοιτῶνος, εἰσελθὼν εἶπεν αὐτῇ· Τίνος ἔνεκεν οὐ βούλει συνδειπνήσαι μοι, τάχα δὲ οὐδὲ συγκαθευδῆσαι κατὰ τὸ εἰωθός; καὶ περὶ τούτου μείζονα τὴν ὑποψίαν ἔχω· ἤκουσα γὰρ ὅτε ὁ μάγος ἐκεῖνος καὶ πλάνος τοῦτο διδάσκει, ἵνα μή τις συνοκῇσιν γυναικὶ ἰδίᾳ, καὶ ὃ ἡ φύσις

95 | Charisios, the king's relative and friend, came to the feast but did not find his wife at home. He asked everyone in his house: "Where has your lady gone?" One of them answered, "She has gone to that foreign doctor." When he heard this from his servant, he became angry with his other household members for not telling him right away. He sat down and waited for her. When evening came and she entered the house, he said to her: "Where have you been?" She replied, "To the doctor." He asked, "Is that foreign man a doctor?" She said, "Yes, he is a doctor of souls; for many doctors heal dying bodies, but this one heals undying souls." Hearing this, Charisios was very upset with Mygdonian because of the apostle. However, he did not answer her, fearing her. For he was in a better position with both wealth and reputation. He then went to the dinner, while she went into her own room. He told the servants: "Call her to dinner." But she did not want to come.

96 | When he heard that she did not want to come out of her room, he went in and said to her: "Why do you not want to dine with me? Perhaps you do not even want to sleep beside me as usual? I have a greater suspicion about this; for I heard when that magician and deceiver teaches this, so that no one may live with his own wife, and



ἀπαιτεῖν οἶδεν καὶ ἡ θεότης ἐνομοθέτησεν αὐτὸς ἀνατρέπει. Ταῦτα εἰπόντος τοῦ Χαρισίου ἡ Μυγδονία ἡσύχαζεν. λέγει πάλιν πρὸς αὐτήν· Κυρία μου καὶ σύμβιέ μου Μυγδονία μὴ πλανῶ λόγοις ἀπατηλοῖς καὶ ματαίοις, μηδὲ τοῖς ἔργοις τῆς μαγείας οἷς ἤκουσα τοῦτον διαπραττόμενον εἰς ὄνομα πατρὸς υἱοῦ καὶ ἁγίου πνεύματος· οὐ γὰρ ἠκούσθη ποτὲ ἐν τῷ κόσμῳ τούτῳ ὅτι νεκρὸν τις ἤγειρεν· ὡς δὲ ἀκούω τὰ περὶ τούτου φημιζόμενα ὅτι νεκροὺς ἐγείρει. καὶ ὅτι οὐδὲ ἐσθίει οὔτε πίνει, μὴ οὖν νομίσης ὅτι διὰ δικαιοσύνην οὔτε ἐσθίει οὔτε πίνει· τοῦτο δὲ ποιεῖ διὰ τὸ μηδὲν κεκτησθαι αὐτόν· τί γὰρ ἂν ποιήσειεν ὃς οὐδὲ τὸν ἡμερήσιον ἄρτον ἔχει; καὶ ἐν ἔνδυμα ἔχει διὰ τὸ πένητα εἶναι αὐτόν· τὸ δὲ μὴ λαμβάνειν παρά τινός τι συγγινώσκων· αὐτὸν τοῦ θεραπεύειν.

what nature requires, he himself overturns by law." After Charisios said this, Mygdonian was quiet. He said again to her: "My lady and my companion Mygdonian, do not be led astray by deceitful and empty words, nor by the works of magic that I heard he is performing in the name of the Father, Son, and Holy Spirit; for it has never been heard in this world that someone raised the dead. But as I hear the things said about this, I say that he raises the dead. And do not think that he neither eats nor drinks for righteousness; he does this so that he may possess nothing. For what would he do if he does not even have daily bread? And he has only one garment because he is poor; not receiving anything from anyone, he thinks of himself as healing."

## Chapter 97

97 | Ταῦτα δὲ τοῦ Χαρισίου εἰπόντος ἡ Μυγδονία ὥσπερ πέτρα τις ἡσύχαζεν· ἠϋχετο δὲ πότε διαφάσσει, ἵνα ἀπέλθῃ πρὸς τὸν ἀπόστολον τοῦ Χριστοῦ· ἀναχωρεῖ δὲ ἀπ' αὐτῆς, καὶ ἀπέρχεται ἐπὶ τὸ δεῖπνον ἀθυμῶν· ἐμερίμνα γὰρ κατὰ τὸ ἔθος συγκαθευδῆσαι αὐτῇ. ἐξελθόντος δὲ ἐκείνου κλίνας αὐτὰ γόνατα ἠϋχετο λέγουσα· Κύριε θεὲ δέσποτα, πατὴρ ἐλεήμων, σωτὴρ Χριστέ, σὺ δός μοι δύναμιν ἵνα νικήσω τὴν ἀναίδειαν Χαρισίου, καὶ παράσχῃς μοι φυλάξαι τὴν ἀγιωσύνην εἰς ἣν σὺ χαίρεις, ἵνα κάγω δι' αὐτῆς εὕρω ζωὴν αἰώνιον. Ταῦτα δὲ εὐξαμένης αὐτῆς ἔθηκεν ἑαυτὴν ἐπὶ τὴν κλίνην σκεπασθεῖσα.

97 | After Charisios said this, Mygdonian was quiet like a stone. She prayed that she might go to the apostle of Christ. Charisios withdrew from her and went to dinner, feeling downcast, for it was customary for her to sleep beside him. After he left, she knelt down and prayed, saying: "Lord God, master, merciful Father, Savior Christ, give me strength to overcome the boldness of Charisios, and grant me to keep the holiness in which you rejoice, so that I may also find eternal life through it." After she prayed these things, she lay down on the bed, covered up.

## Chapter 98

98 | Ὁ δὲ Χαρίσιος δειπνήσας ἐπέστη αὐτῇ· αὐτὴ δὲ ἐβόα λέγουσα· Οὐκ ἔχεις λοιπὸν χώραν πρὸς ἐμέ· ὁ γὰρ κύριός μου Ἰησοῦς κρείττων σου ἐστίν ὁ σὺν ἐμοὶ ὦν καὶ ἐν ἐμοὶ ἀναπαυόμενος. Ὁ δὲ γελάσας εἶπεν· Καλῶς χλευάζεις ταῦτα λέγουσα περὶ ἐκείνου τοῦ φαρμακοῦ, καὶ καλῶς αὐτοῦ καταγελαῖς λέγοντος ὅτι Ζωὴν οὐκ ἔχετε παρὰ τῷ θεῷ ἐὰν μὴ ἀγνίσητε αὐτούς. Ταῦτα εἰπόντος αὐτοῦ ἐπεχείρει πρὸς αὐτὴν καθευδῆσθαι· ἡ δὲ μὴ ὑπομένουσα ἀλλὰ πικρῶς κραυγάζουσα ἔλεγε· Ἐπικαλοῦμαι σε κύριε Ἰησοῦ, μὴ ἐγκαταλίπῃς με· πρὸς σὲ γὰρ τὴν καταφυγὴν ἐποιησάμην· ὥς γὰρ ἀνέμαθον ὅτι σὺ εἶ ὁ ἐπιζητῶν τοὺς ἐν ἀγνοίᾳ ἐπειλημμένους καὶ ῥυόμενος τοὺς ἐν τῇ πλάνῃ κατεχομένους· νυνὶ δὲ ἐγὼ σοῦ δέομαι οὗ τὴν φήμηνήκουσα καὶ ἐπίστευσα, σὺ ἐλθὲ εἰς τὴν βοήθειάν μου, καὶ ῥῦσάι με ἀπὸ τῆς ἀναισχυντίας Χαρίσιου, ὥστε μὴ κατεξουσιάσῃ μου ἡ τούτου μιαιότης. Καὶ τύψασα ἑαυτῆς τὰς χεῖρας ἔφυγεν ἀπ’ αὐτοῦ γυμνή· καὶ ἐξιούσα κατέσπασεν τὸ βῆλον τοῦ κοιτῶνος, καὶ τοῦτο περιβαλομένη ἀπῆει πρὸς τὴν ἑαυτῆς τροφόν, κάκεϊ παρ’ αὐτῇ ὑπνώσεν.

## Chapter 99

99 | Ὁ δὲ Χαρίσιος δι’ ὅλης τῆς νυκτὸς ἐν ἄθυμιά ὑπῆρχεν, τὰς χεῖρας αὐτοῦ πατάσσων κατὰ τῆς ὀψεως· ἐβούλετο δὲ αὐτῇ τῇ ὥρᾳ ἀπελθεῖν καὶ ἀνενέγκαι τῷ βασιλεῖ περὶ τῆς βίας τῆς περιστάσης αὐτῷ· ἐνεθυμεῖτο δὲ ἐν ἑαυτῷ λέγων· Ἐὰν ἡ πολλὴ ἄθυμία ἡ περὶ ἐμέ οὔσα ἀναγκάσῃ

98 | After Charisios had dinner, he approached her. But she cried out, saying: "You have no place left with me; for my Lord Jesus is greater than you, being with me and resting in me." He laughed and said: "You mock well when you speak about that magician, and you mock him well when he says that you have no life from God unless you make yourselves pure." After he said this, he tried to sleep with her. But she, not enduring it, cried out bitterly: "I call upon you, Lord Jesus, do not leave me; for I have made you my refuge. For I have learned that you are the one who seeks those in ignorance and saves those held in error. Now I beg you, of whom I have heard and believed, come to my aid and rescue me from the shamelessness of Charisios, so that his filth may not have power over me." And striking her hands, she fled from him naked. And going out, she tore the curtain of the bedroom, and wrapping it around herself, she went to her own caretaker, and there she fell asleep.

99 | Charisios was in sadness all night, striking his hands against his face. He wanted to go to the king and report the violence of the situation he faced. He thought to himself, saying: "If this great sadness about me forces me to go to the king, who will take me to him? For I know

με ἀπελθεῖν ἄρτι πρὸς τὸν βασιλέα, τίς εἰσφέρει με εἰς αὐτόν; ἐγὼ γὰρ ἐπίσταμαι ὅτι ἡ ἐμὴ κακηγορία κατέστρεψέν με τῆς ὑψαυχενίας μου καὶ τῆς ἀλαζονείας καὶ τῆς μεγαλowsύνης καὶ εἰς ταύτην με τὴν σμικρότητα κατέβαλεν καὶ τὴν ἀδελφὴν μου Μυγδονίαν ἀπεχώρισεν ἀπ' ἐμοῦ, εἰ καὶ αὐτὸς ὁ βασιλεὺς πρὸ ἀπεχώρισεν ἀπ' ἐμοῦ, εἰ καὶ αὐτὸς ὁ βασιλεὺς πρὸ τῶν θυρῶν εἰστήκει τῇ ὥρᾳ ταύτῃ, οὐκ ἂν ἐξελθὼν ἀπόκρισιν αὐτῷ ἔδωκα. ἀλλ' ἀναμείνω ἕως ὅτε διαφάσκει· οἶδα δὲ ὅτι εἴ τι ἂν αἰτήσω τὸν βασιλέα παρέχει μοι. ἐρῶ δὲ περὶ τῆς μανίας τοῦ ξένου ἐκείνου, ἥτις τυραννίδι χρησάμενος καταβάλλει τοὺς μεγάλους καὶ ἐπισήμους εἰς βάθος. οὐ γὰρ τοῦτό με λυπεῖ ὅτι ἐστερήθην τῆς κοινωνίας αὐτῆς, ἀλλὰ περὶ αὐτῆς λυποῦμαι, ὅτι ἡ παμμεγέθης ψυχὴ αὐτῆς ἡλαττώθη. γυνὴ εὐσχήμων οὖσα, ἣν οὐδεὶς ποτε τῶν οἰκείων κατέγνω, γυμνὴ ἔφυγεν ἀπὸ τοῦ ἰδίου κοιτῶνος ἔξω τρέχουσα· καὶ οὐκ οἶδα ποῦ ἀνεχώρησεν· καὶ τάχα ἐμμανὴς γενομένη ὑπὸ τοῦ φαρμακοῦ ἐκείνου μανεῖσα εἰς τὴν ἀγορὰν ἐξῆλθεν ζητοῦσα ἐκεῖνον· οὔτε γὰρ τι ἐράσμιον αὐτῇ φαίνεται ἀλλ' ἐκεῖνος καὶ τὰ ὑπ' αὐτοῦ λεχθέντα.

that my bad reputation has destroyed my pride, arrogance, and greatness, and has brought me down to this low state, and has separated my sister Mygdonian from me. Even if the king stood at the door right now, I would not go out and answer him. But I will wait until she comes out. I know that if I ask the king for anything, he will give it to me. I will speak about the madness of that foreigner, who, using tyranny, brings down the great and famous to the depths. It does not trouble me that I have been deprived of her company, but I am sad for her, that her great soul has been diminished. She is a modest woman, whom no one ever condemned, and she fled naked from her own bedroom, running outside. And I do not know where she went. Perhaps, driven mad by that magician, she went out into the marketplace seeking him; for nothing seems lovely to her but him and what he has said."

## Chapter 100

100 | Καὶ ταῦτα εἶπων ἤρξατο ὀδυρόμενος λέγειν· Οὐαὶ μοι σύμβριε, ἔπειτα καὶ σοί· ἐστερήθην γὰρ σου τάχιον. οὐαὶ μοι προσφιλεστάτῃ· παντος γὰρ τοῦ γένους μου βελτίων ὑπάρτον χεῖς· οὔτε υἱὸν οὔτε θυγατέρα ἐκ σοῦ ἔσχον ἵνα ἐπ' αὐτοῖς ἐπαναπαύσωμαι· οὐδὲ πλήρης ἐνιαυτὸν συνώκησάς μοι, βάσκανος δὲ ὀφθαλμὸς ἀφήρπασέν σε ἀπ' ἐμοῦ· ὥς εἶθε ἡ τοῦ θανάτου βία εἰλήφει ἅν σε, καὶ

100 | And after saying this, he began to weep, saying: "Woe to me, my wife, and also to you; for I have lost you too soon. Woe to me, dearest; for you are better than all my family. I have neither son nor daughter from you to find comfort in. You did not live with me even a full year, but a jealous eye has taken you away from me. Oh, if only the force of death had taken you, and I had been judged alongside kings and

κατεψηφισάμην βασιλεῦσιν καὶ ἐξάρχοις· ἀλλὰ ὑπὸ ξένου παθεῖν με τοιοῦτον· καὶ τάχα δοῦλος ὢν ἀπέδρα τῷ ἐμῷ κακῷ καὶ τῆς ψυχῆς μουτῆς κακίστης. μὴ γένοιτο δέ μοι ἐμπόδιον ἕως ἂν τοῦτον ἀπολέσω καὶ ἐκδικήσω τὴν νύκτα ταύτην· καὶ μηδὲ εὐάρεστος γένωμαι ἔμπροσθεν Μισδαίου τοῦ βασιλέως ἂν μὴ τὴν ἐκδίκησιν ποιήσῃ μοι διὰ τῆς τοῦ ξένου κεφαλῆς καὶ περὶ Σιφόρου τοῦ στρατηλάτου, ὃς καὶ πρόφασις γέγονεν. διὰ γὰρ τούτου ἐνθάδε ὤφθην, καὶ παρ' αὐτῷ κατάγεται· καὶ πολλοὶ εἰσιν οἱ εἰσιόντες καὶ ἐξιόντες, οὓς διδάσκει νέαν διδαχὴν, τοῦτο λέγων, ὅτι οὐδεὶς δύναται ζῆσαι ἂν μὴ τις ἀπαλλαγῇ πάντων τῶν ὑπαρχόντων καὶ γένηται ἀποτεταγμένος ὥσπερ καὶ αὐτός· καὶ σπουδάζει πολλοὺς κοινωνοὺς ἑαυτῷ ποιῆσαι.

leaders! But to suffer such a thing at the hands of a foreigner is too much. And perhaps, being a slave to my own evil and the worst of my soul, you have escaped. May it never be an obstacle for me until I destroy him and take revenge for this night. And may I not be pleasing in the sight of King Misdaeus unless he gives me revenge through the head of that foreigner and concerning Siforos the general, who has become the cause of this. For because of him, I have been seen here, and he is the one who comes from him. And there are many who go in and out, whom he teaches a new teaching, saying that no one can live unless they free themselves from all their possessions and become ordered just like him; and he works hard to make many companions for himself."

## Chapter 101

101 | Ταῦτα διανοομένου τοῦ Χαρισίου διέφραυσεν· καὶ ἐννυχεύσας ἐνεδύσατο ἐσθῆτα εὐτελεῇ, καὶ ὑποδησάμενος ἀπῆει σκυθρωπὸς ἐν ἀθυμίᾳ ὑπάρχων εἰς ἀσπασμὸν τοῦ βασιλέως. ἰδὼν δὲ αὐτὸν ὁ βασιλεὺς εἶπεν· Τίνος ἔνεκεν περίλυπος εἶ καὶ ἐν τοιοῦτῳ σχήματι ἦλθες; ὁρῶ δὲ καὶ τὸ πρόσωπόν σου ἐνηλλαγμένον. Ὁ δὲ Χαρίσιος λέγει πρὸς τὸν βασιλέα· Καινόν σοι ἔχω ὑφηγήσασθαι πρᾶγμα καὶ ἐρημίαν νέαν, ἣν Σιφὼρ ἡγαγεν ἐν τῇ Ἰνδίᾳ, ἄνδρα τινὰ Ἑβραῖον μάγον, ὃν ἔχει καθεζόμενον ἐν τῷ ἰδίῳ οἴκῳ, ὃς οὐκ ἀφίσταται αὐτοῦ· πολλοὶ δὲ εἰσιν οἱ εἰσιόντες πρὸς αὐτόν· οὓς καὶ διδάσκει νέον θεὸν καὶ νόμους νέους ἐντίθησιν αὐτοῖς τοὺς μὴ πω ἀκουσθέντας, λέγων· Ἀδύνατόν ἐστιν ὑμᾶς εἰς τὴν αἰώνιον ζωὴν εἰσελθεῖν ἢ ἐγὼ καταγγέλλω ὑμῖν, ἂν μὴ ἀπαλλαγῇτε ὑμεῖς

101 | While Charisios was thinking these things, he got up. And after putting on a simple garment, he left, looking gloomy and sad to greet the king. When the king saw him, he said: "Why are you so troubled, and why have you come in such a state? I see that your face has changed." Charisios said to the king: "I have a new matter to tell you and a new loneliness, which Siforos brought from India, a certain Hebrew magician, who is sitting in his own house and does not leave him. Many are going to him, and he teaches them about a new god and gives them new laws that have not been heard before, saying: 'It is impossible for you to enter eternal life, which I announce to you, unless you free yourselves from your own wives, just as the wives must do from their own

τῶν ἰδίων γυναικῶν, ὁμοίως καὶ αἱ  
γυναῖκες τῶν ἰδίων ἀνδρῶν. Ἐτυχεν δὲ καὶ  
τὴν κακότυχον γυναῖκά μου ἀπελθεῖν πρὸς  
αὐτὸν καὶ κατήκοον γενέσθαι τοῖς λόγοις  
αὐτοῦ· οἷς καὶ ἐπίστευσεν καὶ διὰ τῆς  
νυκτὸς καταλιποῦσά με προσέδραμεν τῷ  
ξένῳ. ἀλλὰ μετὰπεμψαι τὸν τε Σιφόρα καὶ  
ἐκεῖνον τὸν μάγον τὸν ἐν αὐτῷ  
κρυπτόμενον, καὶ ἐπίθες τῇ κεφαλῇ αὐτῶν,  
ἵνα μὴ πάντες οἱ τοῦ ἔθνους ἡμῶν  
ἀπολοῦνται.

husbands.' My unfortunate wife happened  
to go to him and became a follower of his  
words; she believed him and, leaving me  
during the night, ran to the foreigner. But  
send for both Siforos and that magician  
who is hiding in him, and put their heads  
on the line, so that not all of our people are  
destroyed."

## Chapter 102

102 | Ταῦτα δὲ ἀκούσας Μισδαῖος ὁ φίλος  
αὐτοῦ λέγει αὐτῷ· Μὴ λυποῦ μηδὲ ἀθύμει·  
ἐγὼ γὰρ μεταπεμψάμενος αὐτὸν ἐκδικήσω  
σε, καὶ σὺ τὴν σεαυτοῦ γυναῖκα πάλιν ἔξεις  
καὶ τοὺς ἄλλους τοὺς μὴ δυναμένους ἐγὼ  
ἐκδικήσω. Ἐξελθὼν δὲ ὁ βασιλεὺς  
ἐκαθέσθη ἐπὶ τοῦ βήματος· καθεσθέντος  
δὲ αὐτοῦ ἐκέλευσεν Σιφόρα τὸν  
ἀρχιστρατηλάτην κληθῆναι· ἀπελθόντες  
οὖν εἰς τὴν οἰκίαν αὐτοῦ εὗρον αὐτὸν  
καθεζόμενον ἐν δεξιᾷ τοῦ ἀποστόλου, καὶ  
Μυγδονίαν πρὸς τοῖς ποσὶν αὐτοῦ, σὺν  
παντὶ τῷ ὄχλῳ κατακούουσαν αὐτοῦ. καὶ  
προσελθόντες οἱ ἀποσταλέντες παρὰ τοῦ  
βασιλέως τῷ Σιφώρῳ λέγουσιν· Σὺ ἐνθάδε  
καθέζῃ ἀκούων ματαίων λόγων, καὶ  
Μισδαῖος ὁ βασιλεὺς ἐν τῇ ὀργῇ αὐτοῦ  
σκέπτεται σε ἀπολέσαι διὰ τὸν μάγον  
τοῦτον καὶ πλάνον ὃν εἰσήγαγες εἰς τὸν  
οἶκόν σου. Ταῦτα ἀκούσας ὁ Σιφώρ  
ἠθύμησεν, οὐ διὰ τὴν ἀπειλὴν τὴν τοῦ  
βασιλέως πρὸς αὐτόν, ἀλλὰ περὶ τοῦ  
ἀποστόλου, ὅτι ἐναντίως ἔγνω ὁ βασιλεὺς  
περὶ αὐτοῦ· καὶ εἶπεν τῷ ἀποστόλῳ· Ἐγὼ  
περὶ σοῦ λυποῦμαι· εἶπον γὰρ σοι ἀπ’  
ἀρχῆς ὅτι ἡ γυνὴ ἐκείνη γυνὴ ἐστὶν  
Χαρισίου τοῦ συγγενοῦς καὶ φίλου τοῦ

102 | When Misdaeus, his friend, heard this,  
he said to him: "Do not be sad or lose heart;  
for I will send for him and take revenge for  
you, and you will have your wife back, and I  
will take revenge on the others who cannot  
defend themselves." Then the king went  
out and sat on the platform. Once he was  
seated, he ordered Siforos, the general, to  
be called. So, when they went to his house,  
they found him sitting at the right side of  
the apostle, with Mygdonian at his feet,  
listening to him closely. And the ones sent  
by the king approached Siforos and said:  
"You sit here, listening to empty words,  
while Misdaeus the king, in his anger, plans  
to destroy you because of this magician and  
deceiver whom you have brought into your  
house." Hearing this, Siforos became  
troubled, not because of the king's threat  
against him, but because he realized that  
the king had turned against him. He said to  
the apostle: "I am worried about you; for I  
told you from the beginning that that  
woman is Charisios's wife, a relative and  
friend of the king, and she does not allow  
him to do what he promises, and whatever  
he asks the king, she provides for him." The

βασιλέως, καὶ οὐ συγχωρεῖ αὐτὴν ποιῆσαι  
ὃ ἐπαγγέλλεται, καὶ πάντα ὅσα ἂν αἰτήσῃ  
τὸν βασιλέα παρέχει αὐτῷ. Ὁ δὲ  
ἀπόστολος τῷ Σιφόρῳ λέγει· Μηδὲν φοβοῦ  
ἀλλὰ πιστεύσον Ἰησοῦ τῷ ἀπολογουμένῳ  
ὑπὲρ ἡμῶν ἀπάντων· πρὸς γὰρ τὴν  
καταφυγὴν αὐτοῦ συνηθροίσμεθα. Ταῦτα  
δὲ ἀκούσας ὁ Σιφῶρ καὶ περιβαλὼν τὸ  
ἱμάτιον αὐτοῦ ἀπῆει πρὸς Μισδαῖον τὸν  
βασιλέα.

apostle said to Siforos: "Do not be afraid,  
but believe in Jesus who speaks for all of  
us; for we have gathered to take refuge in  
him." After hearing this, Siforos put on his  
cloak and went to King Misdaeus.

## Chapter 103

103 | Ὁ δὲ ἀπόστολος ἐξήταζεν τὴν  
Μυγδονίαν· Τίς ἡ αἰτία ἡ γενομένη τοῦ  
ὀργισθῆναι τὸν σὸν ἄνδρα καὶ ταῦτα ἡμῖν  
κατασκευάσαι; Ἡ δὲ εἶπεν· Ἐπειδὴ οὐκ  
ἐξέδωκα ἑμαυτὴν τῷ ὀλέθρῳ αὐτοῦ.  
ἐβουλήθη γὰρ ὅψε ὑποτάξαι με καὶ  
ὑποβαλεῖν ἐκείνῳ ᾧ λατρεῦει πάθει· καὶ  
ἐλυτρώσατό με ἐκεῖνος ᾧ τὴν ψυχὴν μου  
παρεθέμην ἀπὸ τῶν χειρῶν αὐτοῦ. κἀγὼ  
γυμνὴ ἀπέφυγον αὐτὸν καὶ πρὸς τὴν  
τροφὸν μου ἐκαθεύδῃσα. τὸ δὲ συμβὰν  
αὐτῷ οὐκ ἐπίσταμαι διὰ τί ταῦτα  
ἐτεχνάσατο Ὁ ἀπόστολος λέγει· Ταῦτα  
ἡμᾶς οὐ βλάβει, ἀλλὰ πιστεύσον εἰς τὸν  
Ἰησοῦν, καὶ αὐτὸς ἀνατρέψει τὴν ὀργὴν  
Χαρισίου καὶ τὴν μανίαν καὶ τὸν οἴστρον  
ἐκείνου. καὶ αὐτός σοι σύνδοτος γένηται ἐν  
τῇ φοβερᾷ λεωφόρῳ, καὶ αὐτός σε  
ὁδηγήσει εἰς τὴν βασιλείαν αὐτοῦ· εἰσάξει  
δὲ σε εἰς τὴν αἰωνίαν ζωὴν, παρέχων σοι  
τὴν παρρησίαν τὴν μὴ παρερχομένην μήτε  
ἀλλασσομένην.

103 | The apostle was questioning  
Mygdonian: "What is the reason that your  
man became angry and caused these  
troubles for us?" She said: "Because I did  
not give myself up to his destruction. For  
he wanted to force me later and submit me  
to the one he serves. And he rescued me  
from the one to whom I had committed my  
soul from his hands. I escaped from him  
naked and slept with my protector. But I do  
not know why he plotted these things." The  
apostle said: "These things will not harm  
us, but believe in Jesus, and he will turn  
away the anger of Charisios and his  
madness and fury. And he himself will be  
with you on the fearful road, and he will  
guide you to his kingdom; he will bring you  
into eternal life, giving you boldness that  
does not fade away or change."

## Chapter 104

104 | Σιφῶρ δὲ παρέστη τῷ βασιλεῖ, καὶ

104 | Siforos stood before the king and



ἐξήταζεν αὐτόν· Τίς ἐστὶν καὶ πόθεν καὶ τί διδάσκει ὁ μάγος ἐκεῖνος ὃν ἔχεις ἐμφωλεύοντα ἐν τῷ οἴκῳ σου; Ὁ δὲ Σιφὼρ ἀπεκρίνατο τῷ βασιλεῖ· Οὐ μὴ ἀγνοῇς βασιλεῦ οἷον πόνον καὶ λύπην ἔσχον σὺν τοῖς φίλοις μου περὶ τῆς γυναικός μου, ἣν καὶ σὺ οἶδας καὶ ἄλλοι πολλοὶ διὰ μνήμης ἔχουσιν· καὶ τὰ περὶ τῆς θυγατρὸς μου, ἣν καὶ προτιμῶ πάσης τῆς κτήσεώς μου, οἷον καιρὸν καὶ πειρασμὸν πέπονθα· ἐγενόμην γὰρ γέλως καὶ κατάρα πάσῃ τῇ χώρᾳ ἡμῶν. ἤκουσα δὲ τῆς φήμης τοῦ ἀνδρὸς τούτου, καὶ γενόμενος πρὸς αὐτὸν ἐδεήθην αὐτοῦ, καὶ παραλαβὼν αὐτὸν ἤγαγον ἐνθάδε· καὶ ἐρχόμενος κατὰ τὴν ὁδὸν θαυμάσια καὶ ἔκπληκτα εἶδον, καὶ ἐνθάδε πολλοὶ κατήκουσαν τοῦ ὀνάγρου καὶ περὶ τοῦ δαίμονος ἐκείνου ὃν ἐξήλασεν, καὶ ἐθεράπευσεν τὴν τε γυναικίδα μου καὶ τὴν θυγατέρα, καὶ νῦν ὑγιαίνουν· καὶ μισθοὺς οὐκ ἤτησεν, ἀλλ' ἀπαιτεῖ πίστιν καὶ ἀγιωσύνην, ἵνα κοινωνοὶ αὐτῷ γένωνται ἐν οἷς διαπράττεται. τοῦτο διδάσκει, σέβειν καὶ φοβεῖσθαι ἓνα θεὸν τὸν πάντων δεσπότην καὶ Ἰησοῦν Χριστὸν τὸν υἱὸν αὐτοῦ, ἵνα σχῶσιν τὴν αἰώνιον ζωὴν. ὁ δὲ ἐσθίει ἄρτος ἐστὶν καὶ ἄλας, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ ἀφ' ἐσπέρας ἕως ἐσπέρας, πολλὴν εὐχὴν ποιούμενος· καὶ ὅσα ἂν αἰτήσῃ τὸν θεὸν αὐτοῦ, δίδωσιν αὐτῷ. καὶ διδάσκει ὅτι θεὸς οὗτος ἅγιός ἐστιν καὶ δυνατὸς καὶ ὁ Χριστὸς ζωὴ καὶ ζωοποιῶν. διὸ καὶ παραινεῖ τοῖς παροῦσιν αὐτῷ ἐν ἀγιωσύνῃ καὶ ἀγνείᾳ καὶ ἀγάπῃ καὶ πιστεὶ προσέρχεσθαι αὐτῷ.

## Chapter 105

105 | Καὶ ταῦτα ἀκούσας Μισδαῖος ὁ βασιλεὺς παρὰ Σιφόρου πολλοὺς ἐπεμψεν στρατιώτας εἰς τὸν οἶκον Σιφόρου τοῦ

questioned him: "Who is that magician you have hiding in your house, and where is he from, and what does he teach?" Siforos replied to the king: "You should not be unaware, O king, of the pain and sorrow I have had with my friends about my wife, as you know and many others remember. And about my daughter, whom I value more than all my possessions, I have suffered like a time of trial. For I have become a laughingstock and a curse in all our land. I heard of this man's reputation, and I went to him and begged him, and having received him, I brought him here. And coming along the way, I saw amazing and astonishing things, and many here have heard of the miracles and about that demon he cast out, and he healed both my wife and my daughter, and now they are healthy. And he did not ask for payment, but demands faith and holiness, so that they may share in what he does. This is what he teaches: to honor and fear one God, the Lord of all, and Jesus Christ, his son, so that they may have eternal life. He eats bread and salt, and his drink is water from evening until evening, making many prayers. And whatever he asks of his God, he gives to him. And he teaches that this God is holy and powerful, and Christ is life and gives life. Therefore, he also urges those present to come to him in holiness, purity, love, and faith."

105 | When King Misdaeus heard this, he sent many soldiers to Siforos the general's house to bring Thomas the apostle and all

στρατηλάτου, ἀγαγεῖν Θωμᾶν τὸν ἀπόστολον καὶ πάντας τοὺς εὐρισκομένους ἐκεῖσε. εἰσελθόντες δὲ οἱ πεμφθέντες ἔσω εὗρον αὐτὸν πλῆθος πολὺ διδάσκοντα· καὶ ἡ Μυγδονία πρὸς τοῖς ποσὶν αὐτοῦ ἐκάθητο. θεασάμενοι δὲ τὸν πολὺν ὄχλον περὶ αὐτὸν ἐφοβήθησαν καὶ ἀπῆλθον πρὸς τὸν βασιλέα αὐτῶν καὶ εἶπον· Οὐκ ἐτολμήσαμεν εἰπεῖν αὐτῷ τι· ὄχλος γὰρ ηνπολὺς περὶ αὐτόν· καὶ ἡ Μυγδονία πρὸς τοῖς ποσὶν αὐτοῦ καθεζομένη ἡκροᾷτο τὰ ὑπ' αὐτοῦ λεγόμενα. Καὶ ταῦτα ἀκούσαντος Μισδαίου τοῦ βασιλέως καὶ Χαρίσιου ἐκπηδήσας ὁ Χαρίσιος ἀπ' ἔμπροσθεν τοῦ βασιλέως συνεπισπασάμενος ὄχλον πολὺν εἶπεν· Ἐγὼ αὐτὸν φέρω βασιλεῦ καὶ τὴν Μυγδονίαν, ἥς τὸν νοῦν ἀφείλατο. Καὶ ἦλθεν εἰς τὴν οἰκίαν Σιφόρου τοῦ στρατηλάτου ἐντάραχος. καὶ εὔρεν αὐτὸν διδάσκοντα· Μυγδονίαν δὲ οὐ κατέλαβεν, ἀναχωρήσασα γὰρ ἦν εἰς τὸν οἶκον αὐτῆς, ἐγνωκυῖα ὅτι ἐμηνύθη τῷ ἀνδρὶ αὐτῆς ὅτι ἐκεῖ ἦν.

those found there. When the ones sent entered, they found him teaching a large crowd; and Mygdonian was sitting at his feet. Seeing the large crowd around him, they became afraid and went back to their king and said: "We did not dare to say anything to him, for there was a great crowd around him; and Mygdonian, sitting at his feet, was listening to what he was saying." When Misdaeus the king heard this, Charisios jumped up from before the king and, gathering a large crowd, said: "I bring him to you, O king, and Mygdonian, whose mind he has taken away." And he went into the house of Siforos the general in a rage. He found him teaching, but he did not find Mygdonian, for she had withdrawn to her house, knowing that it had been reported to her husband that she was there.

## Chapter 106

106 | Ὁ δὲ Χαρίσιος εἶπεν τῷ ἀποστόλῳ· Ἀνάστα πονηρὲ καὶ ἀφανιστὰ καὶ ἐχθρὲ τοῦ ἐμοῦ οἴκου· ἐμὲ γὰρ ἡ σὴ μαγεία οὐ βλάπτει· τὴν γὰρ σὴν μαγείαν ἐπὶ τὴν σὴν κεφαλὴν θήσομαι. Ταῦτα δὲ αὐτοῦ εἰπόντος προσέσχεν αὐτῷ ὁ ἀπόστολος καὶ εἶπεν αὐτῷ· Αἱ ἀπειλαί σου ἐπιστρέψουσιν πρὸς σέ. ἐμὲ γὰρ ἐν οὐδενὶ καταβλάψεις· μείζων γὰρ σοῦ ἐστὶν καὶ τοῦ σοῦ βασιλέως καὶ πάσης ὑμῶν τῆς στρατιᾶς ὁ κύριος Ἰησοῦς Χριστὸς εἰς ὃν τὰς ἐλπίδας ἔχω. Λαβὼν δὲ ὁ Χαρίσιος ἡμιφόριον ἐνὸς τῶν οἰκείων αὐτοῦ ἐπέβαλεν τῷ τραχήλῳ τοῦ ἀποστόλου λέγων· Σύρατε καὶ ἀπαγάγετε

106 | Charisios said to the apostle: "Get up, you wicked and destructive enemy of my house. Your magic does not harm me; for I will place your magic upon your own head." When he said this, the apostle turned to him and said: "Your threats will return to you. For you will not harm me at all; for greater than you, your king, and all your army is the Lord Jesus Christ, in whom I have my hope." Then Charisios took a half robe of one of his own men and threw it around the apostle's neck, saying: "Take him away and bring him here; let me see if God can rescue him from my hands." They

αὐτόν· ἴδω εἰ δύναται ὁ θεὸς ρύσασθαι αὐτὸν ἀπὸ τῶν χειρῶν μου. Σύραντες δὲ αὐτὸν ἀπήγαγον πρὸς Μισδαῖον τὸν βασιλέα. στάς δὲ ὁ ἀπόστολος ἔμπροσθεν τοῦ βασιλέως λέγει αὐτῷ ὁ βασιλεῖς· Εἰπέ τίς εἶ καὶ ποία δυνάμει ταῦτα διαπράττει. Ὁ δὲ ἀπόστολος ἡσυχάζεν. ἐκέλευσεν δὲ ὁ βασιλεὺς τοῖς ὑπηκόοις αὐτοῦ μαστιχθέντα αὐτὸν ἑκατὸν κή δέσμιον βληθῆναι εἰς τὴν φρουράν. οἱ δὲ δεσμεύσαντες αὐτόν ἀπήγαγον. ὁ δὲ βασιλεὺς καὶ Χαρίσιος ἐσκέπτοντο τὸ πῶς αὐτὸν θανατώσουσιν· τὸ δὲ πλῆθος ὥσπερ θεὸν προσεκύνουν αὐτόν· τοῦτο δὲ εἶχον κατὰ νοῦν εἰπεῖν ὅτι Τὸν βασιλέα ὕβρισεν καὶ πλάνος ἐστὶν ὁ ξένος.

## Chapter 107

107 | Ὁ δὲ ἀπόστολος ἀπιὼν ἐπὶ τὸ δεσμοτήριον χαίρων καὶ ἀγαλλίων ἔλεγεν· Ἐξομολογοῦμαι σοι Ἰησοῦ ὅτι οὐ μόνον τῆς πίστεώς σου ἄξιόν με ἐποίησας, ἀλλὰ καὶ τοῦ ὑπομεῖναι πολλὰ διὰ σέ. εὐχαριστῶ οὖν σοι κύριε ὅτι ἐφρόντισάς μου καὶ δέδωκάς μοι τὴν ὑπομονήν· εὐχαριστῶ σοι κύριε ὅτι διὰ σέ φαρμακὸς ἦκουσα καὶ μάγος. πρόσδεξαί με τοίνυν ἐκ τοῦ μακαρισμοῦ τῶν μετρίων καὶ τῆς ἀναπαύσεως τῶν κεκμηκότων καὶ τῶν μακαρισμῶν ἐκείνων οὓς μισοῦσιν οἱ ἄνθρωποι καὶ διώκουσιν καὶ ὀνειδίζουσιν, φαύλους περὶ αὐτῶν φθεγγόμενοι λόγους. ἰδοὺ γὰρ διὰ σέ μισοῦμαι· ἰδοὺ διὰ σέ τῶν πολλῶν κεχώρισμαι, καὶ διὰ σέ τοιοῦτον οἶος οὐκ εἰμὶ λέγουσίν με.

## Chapter 108

dragged him away and brought him to King Misdæus. The apostle stood before the king, and the king said to him: "Tell me who you are and by what power you do these things." But the apostle remained silent. Then the king ordered his servants to whip him a hundred times and throw him into prison. They bound him and took him away. The king and Charisios were thinking about how they would kill him, while the crowd worshipped him as a god. They had in mind to say that the foreigner had insulted the king and was a deceiver.

107 | But the apostle, going to the prison, was joyful and rejoicing, and he said: "I give thanks to you, Jesus, for you have made me worthy not only of your faith but also of enduring many things for you. Therefore, I thank you, Lord, for you have cared for me and given me patience. I thank you, Lord, for through you I have come to be a healer and a magician. So accept me from the blessings of the humble and the rest of those who have fallen asleep, and from those blessings that people hate, pursue, and insult, speaking worthless words about them. Behold, because of you I am hated; behold, because of you I have been separated from many, and because of you they say that I am such a one as I am not."

108 | Προσευχόμενον δὲ πάντες ἔβλεπον αὐτὸν οἱ δέσμιοι καὶ ἐδέοντο αὐτοῦ ὑπὲρ αὐτῶν εὐξασθαι. προσευξάμενος δὲ καὶ καθεσθεις ἤρξατο λέγειν ψαλμὸν τοιοῦτον· Ὅτε ἤμην βρέφος ἄλαλον ἐν τοῖς τοῦ πατρὸς μου βασιλείοις ἐν πλούτῳ καὶ τρυφῇ τῶν τροφῶν ἀναπαυόμενος, ἐξ Ἀνατολῆς τῆς πατρίδος ἡμῶν ἐφοδιάσαντές με οἱ γονεῖς ἀπέστειλάν με· ἀπὸ δὲ πλούτου τῶν θησαυρῶν τούτων φόρτον συνέθηκαν μέγαν τε καὶ ἐλαφρόν, ὅπως αὐτὸν μόνος βαστάσαι δυνηθῶ· χρυσὸς ἐστὶν ὁ φόρτος τῶν ἄνω, καὶ ἄσημος τῶν μεγάλων θησαυρῶν, καὶ λίθοι ἐξ Ἰνδῶν οἱ χαλκεδόνιοι, καὶ μαργαρίται ἐκ Κοσάνων· καὶ ὥπλισάν με τῷ ἀδάμαντι· καὶ ἐνέδυσάν με ἐσθῆτα διάλιθον χρυσόπαστον, ἣν ἐποίησαν στέργοντές με, καὶ στολὴν τὸ χρῶμα ξανθὴν πρὸς τὴν ἐμὴν ἡλικίαν. σύμφωνα δὲ πρὸς ἐμὲ πεποιήκασιν, ἐγκαταγράψαντες τῇ διανοίᾳ μου ἐπιλαθέσθαι με, ἔφησαν τε· Ἐὰν κατελθὼν εἰς Αἴγυπτον κομίσης ἐκεῖθεν τὸν ἓνα μαργαρίτην τὸν ὄντα ἐκεῖ περὶ τὸν δράκοντα τὸν καταπότην, ὅπως ἐνδύσῃ τὴν διάλιθον ἐσθῆτα καὶ τὴν στολὴν ἐκείνην ἣν ἐπαναπαύεται· τοῦ εὐμνήστου καὶ γένῃ μετὰ τοῦ ἀδελφοῦ σου κῆρυξ τῇ ἡμετέρᾳ βασιλείᾳ.

108 | While he was praying, all the prisoners were watching him and were asking him to pray for them. After he prayed and sat down, he began to say a psalm like this: "When I was a silent baby in my father's palace, resting in the wealth and luxury of my caregivers, my parents sent me away, having provided for me from the East of our homeland. From the wealth of these treasures, they packed a great and light load so that I alone could carry it. The load of the heavens is gold, and it is unknown among the great treasures, and there are stones from India called chalcedony, and pearls from Cos. They armed me with a diamond, and they dressed me in a golden robe made of precious stones, which they made while loving me, and a yellow garment suitable for my age. They made it according to me, writing in my mind to forget me, and they said: 'If you go down to Egypt and bring back the one pearl that is there, about the dragon that swallows, so that you may wear the precious robe and that garment in which you rest; of the well-remembered and be with your brother, the herald of our kingdom.'"

## Chapter 109

109 | Ἦρχόμην δὲ ἐξ Ἀνατολῆς ἐφ' ὁδὸν δυσχερῇ τε καὶ φοβερᾷ μεθ' ἡγεμόνων δύο, ἄπειρος δὲ ἤμην τοῦ ταύτην ὁδεῦσαι. παρελθὼν δὲ καὶ τὰ τῶν Μοσάνων μεθόρια, ἔνθα ἐστὶν τὸ καταγώγιον τῶν ἀνατολικῶν ἐμπόρων, ἀφικόμην εἰς τὴν τῶν Βαβυλωνίων χώραν. εἰσελθόντος δέ μου εἰς Αἴγυνιαν. πτον ἀπέστησαν οἱ συνοδεύσαντές μοι ἡγεμόνες, ὥρμων δὲ ἐπὶ

109 | I was coming from the East on a difficult and fearful road with two leaders, and I was inexperienced in traveling this way. After passing through the borders of the Mosanians, where there is a resting place for Eastern traders, I arrived in the land of the Babylonians. When I entered Egypt, the leaders who were accompanying me left me, and they hurried to the dragon

τὸν δράκοντα τὴν ταχίστην καὶ περὶ τὸν  
τούτου φωλεὸν κατέλυον, ἐπιτηρῶν  
νυστάξει καὶ κοιμηθῆναι τοῦτον, ὅπως μου  
τὸν μαργαρίτην ὑφέλωμαι. μόνος δὲ ὢν  
ἐξενιζόμεν τὸ σχῆμα καὶ τοῖς ἐμοῖς  
ἀλλότριος ἐφαινόμην. ἐκεῖ δὲ εἶδον ἕμὸν  
συγγενῆ τὸν ἐξ Ἀνατολῆς, τὸν ἐλεύθερον,  
παῖδα εὐχαρῆ καὶ ὠραῖον, υἱὸν  
μεγιστάνων. οὗτός μοι προσελθὼν  
συγγέγονεν, καὶ συνόμιλον αὐτὸν ἔσχον, καὶ  
φίλον καὶ κοινωνὸν τῆς ἐμῆς πορείας  
ποιησάμενος. παρεκελεύσάμην δὲ αὐτῷ  
τοὺς Αἰγυπτίους φυλάσσεσθαι καὶ τῶν  
ἀκαθάρτων τούτων τὴν κοινωνίαν.  
ἐνεδυσάμην δὲ αὐτῶν τὰ φορήματα, ἵνα μὴ  
ξενίζωμαι ὥσπερ ἔξωθεν ἐπὶ τὴν τοῦ  
μαργαρίτου ἀνάληψιν, καὶ τὸν δράκοντα  
διυπνίσωσιν κατ' ἐμοῦ οἱ Αἰγύπτιοι. οὐκ  
οἶδα δὲ ἐξ οἷας ἔμαθον προφάσεως ὥς οὐκ  
εἰμὶ τῆς χώρας αὐτῶν, δόλω δὲ συνέμειξάν  
μοι τέχνην, καὶ ἐγευσάμην τῆς αὐτῶν  
τροφῆς. ἡγνόησα ἑμαυτὸν υἱὸν ὄντα  
βασιλέως, τῷ δὲ αὐτῶν ἐδούλευσα βασιλεῖ.  
ἦλθον δὲ καὶ ἐπὶ τὸν μαργαρίτην, ἐφ' ὃν οἱ  
πατέρες μου ἀπεστάλκασίν με, τῷ δὲ τῆς  
τροφῆς αὐτῶν βάρει εἰς ὕπνον κατηνέχθη  
βαθύν.

## Chapter 110

110 | ταῦτα δέ μου παθόντος καὶ οἱ  
πατέρες μου ᾔσθοντον καὶ ἔπαθον ὑπὲρ  
ἐμοῦ. ἐκηρύχθη δὲ κήρυγμα ἐν τῇ βασιλείᾳ  
ἡμῶν ἵνα πάντες ἐπὶ τὰς ἡμετέρας  
ἀπαντῶσιν θύρας. καὶ τότε οἱ βασιλεῖς τῆς  
Παρθενίας καὶ οἱ ἐν τέλει καὶ οἱ Ἀνατολῆς  
πρωτεύοντες γνώμης ἐκράτησαν περὶ ἐμοῦ  
ἵνα μὴ ἔλθω ἐν Αἰγύπτῳ. ἔγραψαν δέ με καὶ  
οἱ δυνάσται σημαίνοντες οὕτως· Παρὰ τοῦ  
πατρὸς βασιλέων βασιλεὺς καὶ μητρὸς τὴν  
Ἀνατολὴν κατεχοῦσης καὶ ἀδελφοῦς

and camped around its lair, watching for it  
to fall asleep so that I could take the pearl.  
Being alone, I felt out of place and seemed  
foreign to my own people. There I saw my  
relative from the East, a freeborn, pleasant,  
and handsome boy, the son of nobles. He  
approached me and recognized our  
kinship, and I made him my companion,  
friend, and partner in my journey. I  
instructed him to be careful of the  
Egyptians and to avoid the company of  
those unclean ones. I put on their clothing  
so that I would not seem strange when I  
went to get the pearl, and I hoped the  
Egyptians would put the dragon to sleep  
for me. I did not know how I learned the  
excuse that I was not from their land, but  
by trickery they mixed me in with their  
craft, and I tasted their food. I did not  
realize I was a king's son, but I served their  
king. I then went to the pearl for which my  
parents had sent me, but because of the  
heaviness of their food, I fell into a deep  
sleep.

110 | While this was happening to me, my  
parents sensed it and suffered for me. A  
proclamation was made in our kingdom  
that everyone should go to our doors. Then  
the kings of Parthia and those in power in  
the East decided that I should not go to  
Egypt. The rulers wrote to me saying this:  
"From the father of kings, a king, and from  
the mother who holds the East, and from  
their brothers, peace to our son in Egypt.  
Rise and awaken from sleep, and listen to

αὐτῶν δευτέρους ἀφ' ἡμῶν τῷ ἐν Αἰγύπτῳ  
υἱῷ ἡμῶν εἰρήνη. ἀνάστηθι καὶ ἀνάνηψον  
ἐξ ὕπνου, καὶ τῶν ἐπιστολιμαίων ῥημάτων  
ἄκουσον, καὶ ὑπομνήσθητι υἱὸς βασιλέων  
ὑπάρχων. δουλικὸν ὑπεισῆλθες ζυγόν·  
μνημόνευσον τῆς ἐσθῆτός σου τῆς  
χρυσοπάστου· μνημόνευσον τοῦ  
μαργαρίτου δι' ὃν εἰς Αἴγυπτον ἀπεστάλης.  
ἐκλήθη δὲ τὸ ὄνομά σου βιβλίον ζωῆς καὶ  
τοῦ ἀδελφοῦ σου οὗ παρείληφας ἐν τῇ  
βασιλείᾳ ἡμῶν.

the words of the letters, and remember, son  
of kings, that you exist. You have entered a  
servile yoke; remember your golden robe;  
remember the pearl for which you were  
sent to Egypt." Your name was called in the  
book of life, and that of your brother, whom  
you left behind in our kingdom.

## Chapter 111

111 | Ὁ δὲ βασιλεὺς ὡς πρεσβευτῆς  
κατεσφραγίσατο διὰ τοὺς πονηροὺς τοὺς  
Βαβυλωνίους παῖδας καὶ δαίμονας  
τυραννικοὺς Λαβυρίνθους. ἐγὼ δὲ πρὸς τὴν  
ταύτης φωνὴν τε καὶ αἴσθησιν ἐξ ὕπνου  
ἀνερμησάμην, ἀναλαβὼν δὲ καὶ  
καταφιλήπτρῳ σας ἀνεγίνωσκον.  
ἐγγράπτο δὲ περὶ ἐκείνου τοῦ ἐν τῇ  
καρδίᾳ μου ἀναγεγραμμένου· καὶ  
ὑπεμνήσθην παραχρῆμα ὅτι βασιλέων εἰμὶ  
υἱὸς καὶ ἡ ἐλευθερία μου τὸ γένος μου  
ἐπιζητεῖ. ὑπεμνήσθην δὲ καὶ τοῦ  
μαργαρίτου ἐφ' ὃν κατεπέμφθην εἰς  
Αἴγυπτον· ἡρχόμην δὲ ἐφ' ἄρμασιν ἐπὶ τὸν  
δράκοντα τὸν φοβερόν, καὶ κατεπόνεσα  
τοῦτον ἐπονομάσας τὸ τοῦ πατρός μου  
ὄνομα. ἀρπάσας δὲ τὸν μαργαρίτην  
ἀπέστρεφον πρὸς τοὺς ἐμοὺς ἀποκομίσας  
πατέρας. καὶ ἀποδυσάμενος τὸ ῥυπαρὸν  
ἔνδυμα ἐν τῇ αὐτῶν κατέλειψα χώρα,  
ἠϋθουνον δὲ αὐτὸ καὶ τὴν ὁδὸν πρὸς τὸ φῶς  
τῆς κατὰ ἀνατολὴν πατρίδος καὶ εὖρον  
καθ' ὁδὸν διαιροῦσάν με· αὐτὴ δέ, ὥσπερ  
φωνὴ χρησαμένη ἀνέστησεν ὑπνωθέντα με,  
καὶ ὠδήγησέν με τῷ παρ' αὐτῆς φωτί.  
ἔστιν γὰρ ὅτε ἡ ἀπὸ σηρικῶν ἐσθῆς  
βασιλικὴ πρὸ τῶν ἐμῶν ὀφθαλμῶν.

111 | The king sealed a message against the  
wicked Babylonian children and the  
tyrannical demons of the Labyrinth. I  
awoke from sleep to the sound of this voice  
and feeling, and I began to read the  
message with great joy. It was written  
about what was inscribed in my heart, and I  
immediately remembered that I am a son of  
kings and that my freedom seeks my  
lineage. I also remembered the pearl for  
which I was sent to Egypt. I was coming in  
chariots to the fearsome dragon, and I  
called upon my father's name to overcome  
it. After seizing the pearl, I turned back to  
bring it to my father. I took off the filthy  
garment and left it in their land, and I  
directed myself and my path toward the  
light of my homeland in the East, and I  
found along the way that it was guiding me.  
It awakened me from my sleep, and it led  
me by its light. For there was a royal  
garment from the East before my eyes. As it  
was leading and pulling me, I passed by the  
Labyrinth; and leaving Babylon on my left, I  
arrived at the great coast of Media.



ἀγούσης δέ με καὶ ἐλκούσης τῆς στοργῆς  
τὴν Βαβύρινθον παρῆλθον· καὶ καταλείψας  
ἐπ' ἀριστερὰ τὴν Βαβυλῶνα εἰς τὴν Μέσον  
ἀφικόμην τὴν μεγάλην οὖσαν παραλίαν.

## Chapter 112

112 | οὐκ ἐμνημόνευον δὲ τῆς λαμπρότητός  
μου· παῖς γὰρ ὦν ἔτι καὶ κοιμηθεὶς νέος  
κατελελοίπειν αὐτὴν ἐν τοῖς τοῦ πατρὸς  
βασιλείοις· ἐξαίφνης δὲ ἰδόντος μου τὴν  
ἐσθῆτα ὡς ἐν ἐσόπτρῳ ὁμοιωθεῖσαν, καὶ  
ὅλον ἑμαυτὸν ἐπ' αὐτὴν ἐθεασάμην, καὶ  
ἔγνων καὶ εἶδον δι' αὐτῆς ἑμαυτόν, ὅτι  
κατὰ μέρος διηρημέθα ἐκ τοῦ αὐτοῦ ὄντες,  
καὶ πάλιν ἐν ἑσμεν διὰ μορφῆς μιᾶς. οὐ μὴν  
ἀλλὰ καὶ αὐτοὺς τοὺς ταμειούχους τοὺς  
τὴν ἐσθῆτα κομίσαντας ἑώρων δύο, μορφῇ  
δὲ μία ἐπ' ἀμφοτέρων, ἐν σύμβολον  
βασιλικὸν ἐν ἀμφοτέροις ἔκειτο· τὸ δὲ  
χρῆμα καὶ τὸν πλοῦτον ἐν χερσὶν εἶχον, καὶ  
ἀπεδίδουν μοι τιμὴν· καὶ τὴν ἐσθῆτα τὴν  
εὐπρεπεστάτην, ἣτις ἐν φαιδροῖς χρώμασιν  
χρυσῷ πεποίκιλτο καὶ λίθοις τιμίοις καὶ  
μαργαρίταις χρυσοῦς πρεπούση· ἵδρυντο ἐν  
ὑψει· καὶ ἡ εἰκὼν τοῦ τῶν βασιλέων  
βασιλεὺς ὅλη δι' ὅλης· λίθοις  
σαμψειρίοις ἐν ὑψει ἐπεπήγεισαν  
ἀρμοδίως.

112 | I did not remember my brightness;  
for being still a child and young in my care,  
I had left it behind in my father's palace.  
Suddenly, when I saw my garment, which  
looked like a mirror, I beheld myself  
completely in it, and I recognized and saw  
myself through it, that we were partly  
divided while being the same, and again we  
were one through a single form. But I also  
saw the two attendants who brought the  
garment, and they had one form between  
them. A single royal symbol was on both of  
them. They held wealth and riches in their  
hands and honored me. And the most  
beautiful garment, which was decorated  
with bright colors, gold, precious stones,  
and pearls, was fitting for my appearance.  
They were seated on high, and the image of  
the king of kings was whole throughout.  
They were raised up fittingly with  
sapphires on high.

## Chapter 113

113 | ἑώρων δὲ αὖθις ὅτι δι' ὅλων κινήσεις  
ἐξεπέμποντο γνώσεως, καὶ ἦν ἐτοίμη  
ἀφεῖναι λόγον· ἤκουον δὲ αὐτῆς  
ὁμιλοῦσης· Ἐγὼ εἰμι ἐκείνου τῶν πάντων  
ἀνθρώπων ἀνδρειοτάτου οὗ ἔνεκεν παρ'  
αὐτῷ τῷ πατρὶ ἐνεγράφη· καὶ αὐτὸς δὲ  
ἡσθόμην αὐτοῦ τῆς ἡλικίας. Αἱ δὲ κινήσεις

113 | I saw again that movements of  
knowledge were sent out through all, and it  
was ready to give a speech. I heard it  
speaking: "I am from the bravest of all men,  
for whom I was inscribed with his father.  
And I felt his age. All the royal movements  
were resting upon me as I grew toward

αἱ βασιλικαὶ πᾶσαι ἐπανεπαύοντό μοι  
αὐξανούσης πρὸς ταύτης ὀρμάς· ἔσπευδεν  
ἐκ χειρὸς αὐτοῦ ὀρεγομένη ἐπὶ τὸν  
δεχόμενον αὐτήν· κάμει δὲ πόθος διήγειρεν  
ὀρμῆσαι εἰς ὑπάντησιν αὐτοῦ καὶ δέξασθαι  
αὐτήν· ἐκταθεῖσαν δὲ χρωμάτων  
ἐκομίσθην, καὶ τὴν στολὴν μου τὴν  
βασιλικὴν ὑπερέχουσαν ἐστολίσάμην δι'  
ὅλου· ἐνδυσάμενος δὲ ἦρθην εἰς χώραν  
εἰρήνης σεβάσματος· καὶ τὴν κεφαλὴν  
κλίνας προσεκύνησα τοῦ πατρὸς τὸ φέγγος  
τοῦ ἀποστείλαντός μοι ταύτην, ὅτι ἐγὼ μὲν  
ἐποίησα τὰ προσταχθέντα, καὶ αὐτὸς  
ὁμοίως ὅπερ κατεπηγγείλατο· καὶ ἐν ταῖς  
θύραις τοῦ βασιλικοῦ τοῦ ἐξ ἀρχῆς αὐτοῦ  
κατεμειγνύβαλον μὴν· ἦσθη δὲ ἐπ' ἐμοὶ καὶ  
εἰσεδέξατό με μετ' αὐτοῦ ἐν τοῖς  
βασιλείοις· πάντες δὲ οἱ ὑπῆκοοι αὐτοῦ  
εὐφήμοις φωναῖς ὑμνοῦσιν· ὑπέσχετο δὲ  
μοι καὶ εἰς τὰς τοῦ βασιλέως θύρας σὺν  
αὐτῷ ἀποσταλεῖσθαι, ἵνα μετὰ τῶν ἐμῶν  
δώρων καὶ τοῦ μαργαρίτου ἅμα αὐτῷ  
φαινώμεθα τῷ βασιλεῖ.

this. It hurried from his hand, longing to  
meet him. And my desire stirred me to rush  
to meet him and receive it. After being  
adorned with colors, I was dressed in my  
royal robe, which was splendid. After  
putting it on, I rose to a land of peaceful  
respect. And bowing my head, I worshiped  
the light of my father who sent me this, for I  
had done what was commanded, and he  
likewise did what he promised. And at the  
doors of the royal palace, I was mixed in  
from the beginning. He rejoiced over me  
and welcomed me with him in the palaces;  
and all his subjects praised me with good  
voices. He also promised that I would be  
sent to the king's doors with him, so that  
we might appear together with my gifts and  
the pearl before the king.

## Chapter 114

114 | Καὶ ὁ Χαρίσιος γεγηθὼς ἀπῆει οἴκαδε,  
νομίζων συνεῖναι τὴν αὐτοῦ γυναῖκα καὶ  
τοιαύτην γεγενῆσθαι οἶαν πρὸ τοῦ, πρὶν  
ἀκοῦσαι τοῦ θείου λόγου καὶ πιστεῦσαι τῷ  
Ἰησοῦ. ἀπελθὼν δὲ εὑρεν αὐτὴν τὰς τρίχας  
κεκομμένος ἔχουσιν καὶ τὴν ἐσθῆτα  
διαρρηγμένην· ἰδὼν δὲ εἶπεν αὐτῇ· Κυρία  
μου Μυγδονία, τί σε ἡ χυδαία αὕτη κατέχει  
νόσος; καὶ τίνος ἔνεκα διεπράξω ταῦτα;  
ἐγὼ εἰμι ὁ ἐκ παρθενίας σου γαμέτης, τῶν  
τε θεῶν καὶ τῶν νόμων ἄρχειν σού μοι  
διδόντων· τίς ἡ τοσαύτη σου μανία; ὅτι  
κατάγελως ἐν παντὶ τῷ ἔθνει γεγένησαι.  
ἀλλὰ ἀπόθου τὴν παρ' ἐκείνου τοῦ  
φαρμακοῦ μέριμναν· περιελῶ δὲ ἐκ μέσου

114 | And Charisius, rejoicing, went home,  
thinking that his wife was with him and  
that she had become just as she was before  
he heard the divine word and believed in  
Jesus. But when he returned, he found her  
with her hair cut and her garment torn.  
Seeing her, he said to her, "My lady  
Mygdonia, what terrible illness has taken  
hold of you? And for what reason have you  
done this? I am the one who married you  
from your virginity, given to me by the gods  
and the laws to rule over you. What is this  
madness of yours? You have become a  
laughingstock among all the people. But  
cast off the care from that sorcerer; I will

τὴν ὄψιν ἐκείνου, ἵνα μηκέτι αὐτὸν ἴδῃς.

remove his appearance from you, so that you may no longer see him."

## Chapter 115

115 | Ἡ δὲ Μυγδονία τούτων ἀκούσασα ἀνεδίδου τῇ λύπῃ, στενάζουσα καὶ ὀδυρομένη. καὶ αὖθις ὁ Χαρίσιος· Τοσοῦτον ἄρα τοὺς θεοὺς ἠδίκησα, ὅτι τηλικαύτῃ με νόσῳ περιβεβλήκασιν; τί τοσοῦτον πεπλημμέληκα, ὅτι εἰς τοσαύτην με κατέβαλον ταπεινότητα; δέομαί σου Μυγδονία, μὴ μου τὴν ψυχὴν ἄγχε ἐπὶ τῇ θεᾷ σου ταύτῃ τῇ οἰκτρᾷ καὶ τῷ ταπεινῷ σχήματι, καὶ μὴ μου τὴν καρδίαν καταπόνει ταῖς ἐπὶ σοὶ φροντίσιν. ἐγὼ εἰμι Χαρίσιος ὁ σὸς γαμετός, ὃν ὅλον τὸ ἔθνος τιμᾷ καὶ δέδιεν· τί με δεῖ πρᾶξαι; καὶ οὐκ οἶδα πῶς ἀναστρέψω· τί δὲ καὶ λογίσωμαι, σιγήσω καὶ καρτερήσω; καὶ τίς ἀνέξεται ὅταν τινὲς τὸν θησαυρὸν αὐτοῦ λαμβάνωσιν; τίς δὲ τὸν σὸν καρτερήσειεν ἀγαθὸν τρόπον; τί γὰρ ἐμοί; ἡ εὐωδία σου ἐν ταῖς ῥισίν μου ἐστίν, καὶ τὸ φαιδρὸν σου πρόσωπον ἐν τοῖς ὀφθαλμοῖς μου ἐγκάθεται· ἀφαιροῦντά μου τὴν ψυχὴν, καὶ τὸ περικαλλὲς σῶμα ᾧ ἡγαλλόμην ὁρῶν διαφθείρουσιν· καὶ τὸν ὀφθαλμὸν τὸν ὀξυδερκέστατον πηροῦσιν· ἐκκόπτουσιν δὲ τὴν δεξιάν μου χεῖρα. ἡ χαρὰ ἡ ἐμὴ εἰς λύπην μετατρέπεται καὶ ἡ ζωὴ μου εἰς θάνατον· καὶ τὸ φῶς σκότῳ βαδίζεται. μηδεὶς λοιπὸν τῶν συγγενῶν βλέπετέ με, παρ' ὧν οὐδεμία μοι βοήθεια γέγονεν· οὐδὲ τοὺς θεοὺς τῆς ἀνατολῆς προσκυνήσω λοιπὸν τηλικούτοις με περιβαλόντας κακοῖς· οὐδὲ μὴν προσευξαίμην αὐτοῖς ἔτι, οὐδὲ μὴν θυσιάσαιμι αὐτοῖς ἀποστερηθεὶς τῆς συμβίου μου. τί δὲ αἰτήσαιμι ἕτερον παρ' αὐτῶν; ἡ γὰρ δόξα μου πᾶσα ἀφῆρηται. εἰμὶ δὲ ἄρχων, δεύτερος τῆς τοῦ

115 | But Mygdonia, hearing this, gave way to grief, groaning and weeping. And again Charisius said, "Have I so greatly offended the gods that they have wrapped me in such a terrible illness? What have I done so wrong that they have brought me down to such humiliation? I beg you, Mygdonia, do not strangle my soul with this wretched sight and humble appearance, and do not drown my heart with your worries about you. I am Charisius, your husband, whom the whole nation honors and fears. What should I do? I do not know how to turn things around; should I be silent and endure? And who will bear it when some take away their treasure? Who will endure your good nature? For me, your fragrance is in my nostrils, and your bright face sits in my eyes; taking away my soul, they destroy the beautiful body I delighted in seeing. And they blind my sharpest eye; they cut off my right hand. My joy turns into sorrow, and my life into death; and the light walks into darkness. Let no one of my relatives see me, from whom I have received no help. I will not worship the gods of the east anymore, who have surrounded me with such evils; nor will I pray to them again, nor will I sacrifice to them, deprived of my wife. What else should I ask from them? For all my glory has been taken away. I am a ruler, second to the king's authority; but Mygdonia has rejected all this and taken it away. I wish my eye could see you as you usually pay attention to me."

βασιλέως ἀρχῆς· ἠθέτησεν δέ με Μυγδονία  
ταῦτα πάντα ἀφείλατο· εἶθε δὲ τὸν  
ὀφθαλμόν μου σκόπτε σέ μοι προσεχούσης  
συνήθως.

## Chapter 116

116 | Λέγοντος δὲ τοῦ Χαρισίου ταῦτα μετὰ  
δακρύων ἐκαθέζετο ἡ Μυγδονία σιωπῶσα  
καὶ εἰς τὸ ἔδαφος ἀφορῶσα· ὃ δὲ αὖθις  
προσελθὼν εἶπεν· Κυρία μου ποθεινοτάτη  
Μυγσονται, δονία, ὑπομνήσθητι ὅτι σὲ ἐκ  
πάντων τῶν ἐν τῇ Ἰνδίᾳ γυναικῶν ὥς  
καλλίστην ἐπελεξάμην καὶ ἔλαβον,  
δυνηθεὶς ἐτέρας πολλῶ σου καλλίῳ εἰς  
γάμον συνάψαι ἐμαυτῷ. μᾶλλον δὲ  
ψεύδομαι Μυγδονία· μὰ τοὺς γὰρ θεοὺς  
οὐκ ἂν ἔσται ἐτέραν κατὰ σὲ ἐν τῇ τῶν  
Ἰνδῶν εὐρεθῆναι χώρα· οὐαὶ δέ μοι διὰ  
παντός, ὅτι οὐδὲ λόγῳ ἀμείψασθαι θέλεις·  
ὑβρίζε δέ μοι εἰ δοκεῖ σοι, ἵνα λόγον μόνον  
παρά σοῦ καταξιωθῶ. ἀπόβλεψον δὲ εἰς  
ἐμέ, καλλίῳ ὑπάρχω τοῦ φαρμακοῦ  
ἐκείνου· πλοῦτος δέ μοι καὶ τιμὴ σὺ εἶ· καὶ  
πάντες γινώσκουσιν ὅτι οὐδεὶς ἐστίν  
τοιούτος οἷος ἐγώ· γένος δέ μοι καὶ  
συγγένεια σὺ εἶ· καὶ ἰδοὺ, ἀφαιρεῖταί σε  
ἀπ' ἐμοῦ.

116 | As Charisius said these things with  
tears, Mygdonia sat silently, looking down  
at the ground. He then approached her  
again and said, "My most beloved  
Mygdonia, remember that I chose you as  
the most beautiful among all the women in  
India and took you as my wife, even though  
I could have married many others who  
were much more beautiful than you. But I  
am lying, Mygdonia; by the gods, there  
would be no other found in the land of the  
Indians like you. Woe to me forever, for you  
do not even wish to speak to me. You may  
insult me if you like, so that I may at least  
be honored with a word from you. Look at  
me; I am better than that sorcerer. You are  
my wealth and honor; and everyone knows  
that there is no one like me. You are my  
family and kin. And behold, you are being  
taken away from me."

## Chapter 117

117 | Εἰπόντος δὲ ταῦτα τοῦ Χαρισίου ἡ  
Μυγδονία λέγει πρὸς αὐτόν· Ἐκεῖνον ὃν  
φιλῶ βελτίων σου ἐστίν καὶ τῶν σῶν  
ὑπαρχόντων· ἡ γὰρ ὑπαρξίς σου ἐκ γῆς  
οὔσα εἰς γῆν ὑποστρέφει· ὃν δὲ ἐγώ φιλῶ  
οὐράνιος ἐστίν, κάμῃ σὺν αὐτῷ εἰς οὐρανὸν  
ἄξει. ὁ πλοῦτός σου παρελεύσεται, καὶ τὸ  
κάλλος σου ἀφανισθήσεται, καὶ οἱ πέπλοι

117 | When Charisius said this, Mygdonia  
replied to him, "The one I love is better  
than you and all your possessions. For your  
existence, being from the earth, will return  
to the earth. But the one I love is heavenly,  
and he will take me with him to heaven.  
Your wealth will pass away, and your  
beauty will fade, along with your garments

σου, καὶ τὰ πολλὰ ἔργα· μόνος δὲ σὺ μετὰ τῶν πλημμελημάτων σου γυμνός· μὴ ὑπονήσης δὲ ἐπ' ἐμοὶ τὰς πράξεις· εὖχομαι γὰρ τῷ κυρίῳ ἐπιλαθέσθαι σε, ὥστε μηκέτι μνησθῆναι τῶν προτέρων ἡδονῶν καὶ τῆς συνηθείας τῆς σωματικῆς, αἵτινες ὡς σκιά παρελεύσονται, Ἰησοῦς δὲ μόνος μένει εἰς τὸν αἰῶνα καὶ αἱ ψυχαὶ αἱ εἰς αὐτὸν ἐλπίζουσαι. αὐτὸς Ἰησοῦς ἀπαλλάξει με τῶν αἰσχυρῶν σου πράξεων ἃς ἔπραττον μετὰ σοῦ. Ἀκούσας δὲ ταῦτα ὁ Χαρίσιος εἰς ὕπνον ἐτράπη λελυμένος τὴν ψυχὴν λέγων αὐτῇ· Κατὰ σεαυτὴν λόγισαι δι' ὅλης τῆς νυκτὸς σήμερον· ἐὰν θελήσης μετ' ἐμοῦ εἶναι τοιαύτη οἷαπερ ἦσθα τὸ πρὶν, ἐκεῖνον δὲ τὸν φαρμακὸν μὴ ἴδῃς, πάντα σου τὰ καταθύμια ποιήσω· καὶ ἄρῃς σου τὴν διάθεσιν τὴν πρὸς αὐτόν, ἐκβαλὼν αὐτὸν ἐκ τοῦ δεσμωτηρίου ἀπολύσω, καὶ εἰς ἑτέραν μεταστῇ χώραν· καὶ οὐ μὴ σε λυπήσω· οἶδα γὰρ ὅτι σφόδρα τοῦ ξένου ἀντιποιῇ. καὶ οὐκ ἀπὸ σοῦ πρώτης τὸ πρᾶγμα συνέβη· ὡς καὶ πολλὰς καὶ ἄλλας ἠπάτησεν μετὰ σοῦ· κάκεῖναι ἀνένηψαν καὶ εἰς ἑαυτὰς ἐπανῆλθον. μὴ οὖν ἀντὶ μηδενὸς θῆς τοὺς ἐμοὺς λόγους καὶ ποιήσης με ὄνειδος ἐν τοῖς Ἰνδοῖς.

and many works. But you alone, with your faults, will be left naked. Do not blame me for your actions; for I pray to the Lord to make you forget me, so that you will no longer remember the past pleasures and the physical habits, which will pass away like a shadow. But Jesus alone remains forever, and the souls that hope in him. He himself will free me from your shameful actions that I did with you." Hearing this, Charisius fell into sleep, his soul troubled, saying to her, "Think about yourself all through the night. If you wish to be with me as you were before, do not let that sorcerer see you. I will do all your wishes. And if you change your mind about him, I will throw him out of the prison and release him, and he will go to another land. And I will not make you sad, for I know that you greatly desire the stranger. And it did not happen first because of you; for many others have been deceived with you, and they have awakened and returned to themselves. So do not replace anything with my words and make me a disgrace among the Indians."

## Chapter 118

118 | Ταῦτα τοῦ Χαρισίου λέγοντος ὕπνωσεν· ἡ δὲ λαπτεσεῖν βοῦσα δηνάρια δέκα ἀπῆει λάθρα δοῦναι τοῖς δεσμοφύλαξιν ὅπως εἰσέλθῃ πρὸς τὸν ἀπόστολον. συνέτυχεν δὲ καθ' ὁδὸν Ἰούδας Θωμᾶς ἐρχόμενος. ὃν ἰδοῦσα ἐφοβήθη· ἐνόμισεν γὰρ αὐτὸν ἓνα τῶν ἀρχόντων εἶναι· φῶς γὰρ τι πολὺ προηγεῖτο αὐτοῦ. καὶ ἔλεγεν πρὸς ἑαυτὴν φεύγουσα· Ἀπώλεσά σε ὦ ἀθλία ψυχή· οὐ γὰρ ἴδῃς αὐθις Ἰούδαν τὸν ἀπόστολον τούτου

118 | As Charisius was saying this, he fell asleep. But Mygdonia, secretly taking ten denarii, went to give them to the jailers so that she could enter to see the apostle. On the way, she happened to meet Judas Thomas coming. Seeing him, she was afraid; for she thought he was one of the rulers, as a great light was coming from him. And she said to herself while fleeing, "I have lost you, poor soul; for you will not see Judas the apostle again while this one

ζῶντος, καὶ ἕως τοῦ νῦν ἀγίαν οὐκ ἐδέξω σφραγίδα. Καὶ φεύγουσα εἰς στενὸν προσέδραμε τόπον, κάκεῖσε ἐκρύπτετο λέγουσα· Αἰρετώτερον ὑπὸ μετριωτέρων ἀναλίσκεσθαι, οὓς δυνατὸν πείσαι, ἢ περιπτεσεῖν τῷ ἄρχοντι τούτῳ δυνατῷ, καταφρονοῦντι δώρων.

lives, and until now I have not received the holy seal." And fleeing, she ran to a narrow place and hid there, saying, "It is better to be consumed by moderate ones, whom it is possible to persuade, than to be trapped by this powerful ruler who despises gifts."

## Chapter 119

119 | Πράξις ἰ΄ ὅτε Μυγδονία λαμβάνει τὸ βάπτισμα. Διανοουμένης δὲ ταῦτα τῆς Μυγδονίας καθ' ἑαυτὴν Ἰούδας εἰσελθὼν ἐπέστη αὐτῇ· ὃν ἰδοῦσα ἐφοβήθη καὶ πεσοῦσα ὑπὸ φόβου ἐξέθανεν· αὐτὸς δὲ παραστὰς καὶ τῆς χειρὸς αὐτῆς λαβόμενος ἔφη αὐτῇ· Μὴ φοβοῦ Μυγδονία· οὐκ ἔασει σε Ἰησοῦς, οὐδὲ παρόψεται σε ὁ κύριός σου ὧς τὴν ἑαυτῆς ψυχὴν ἀνέθηκας. οὐκ ἐγκαταλείψει σε ἡ πολὺσπλαγχνος αὐτοῦ ἀνάπαυσις· οὐκ ἐγκαταλείψει σε ὁ χρηστός διὰ τὴν πολλὴν αὐτοῦ χρηστότητα καὶ ὁ ἀγαθὸς διὰ τὴν ἀγαθωσύνην. ἀνάστηθι τοίνυν ἀπὸ τῆς γῆς ὑπεράνω ταύτης ἅπασα γενομένη· ἴδε τὸ φῶς, ὅτι οὐκ ἔῃ κύριος τοὺς ἀγαπῶντας αὐτὸν ἐν τῷ σκότει βαδίζειν. θέασαι τὸν συνοδοιπόρον τῶν αὐτοῦ δούλων, ὅτι αὐτὸς αὐτοῖς σύμμαχος ἐν κινδύνοις. Καὶ ἡ Μυγδονία ἀναστᾶσα προσεῖχεν αὐτῷ καὶ εἶπεν· Ποῦ ἀπῆεις κύριέ μου; καὶ τίς ὁ ἐξαγαγὼν σε ἐκ τοῦ δεσμοτηρίου καθορᾶν τὸν ἥλιον; Λέγει αὐτῇ Ἰούδας Θωμᾶς· Ὁ κύριός μου Ἰησοῦς δυνατώτερός ἐστιν πασῶν δυνάμεων καὶ βασιλέων καὶ ἀρχόντων.

119 | Action 10: When Mygdonia receives baptism. While Mygdonia was thinking about these things, Judas entered and stood by her. Seeing him, she was afraid and fell down in fear. He stood by her and took her hand, saying to her, "Do not be afraid, Mygdonia; Jesus will not abandon you, nor will your Lord, to whom you have dedicated your own soul, overlook you. His great compassion will not leave you; the good one will not abandon you because of his great goodness." "Rise then from the ground, above all this; see the light, for the Lord does not allow those who love him to walk in darkness. Behold the companion of his servants, for he himself is their ally in dangers." And Mygdonia, rising, paid attention to him and said, "Where are you going, my Lord? And who has brought you out of the prison to see the sun?" Judas Thomas said to her, "My Lord Jesus is stronger than all powers, kings, and rulers."

## Chapter 120

120 | Καὶ ἡ Μυγδονία εἶπεν· Δός μοι τὴν

120 | And Mygdonia said, "Give me the seal



σφραγίδα Ἰησοῦ Χριστοῦ καὶ δέξομαι δωρεὰν παρὰ τῶν σῶν χειρῶν πρὶν ἢ σε τοῦ βίου ἐξελθεῖν. Καὶ παραλαβοῦσα αὐτὸν εἰς τὴν αὐλὴν εἰσῆλθεν, καὶ ἐξύπνιζεν τὴν τροφὸν λέγουσα πρὸς αὐτήν· Μήτηρ ἐμὴ καὶ τροφὲ Μαρκία, πάσας τὰς πρὸς με ὠφελείας καὶ ἀναπαύσεις ἐκ παιδῶν ἕως τῆς νῦν ἡλικίας ματαίως εἰργάσω, καὶ χάριν σοι δι' αὐτὰς ὀφείλω πρόσκαιρον. ποιήσον δέ μοι καὶ νῦν χάριν, ἵνα διὰ παντὸς τὴν ἀμοιβὴν ἀπολάβῃς παρ' ἐκείνου τοῦ τὰ μεγάλα χαριζομένου. Καὶ ἡ Μαρκία πρὸς τούτοις Τί θέλεις φησὶν θυγάτηρ μου Μυγδονία; καὶ τί σοι πρὸς ἡδονὴν ἔστιν γενέσθαι; τὰς δὲ τιμὰς ἃς πρότερα ἐπηγγείλω μοι οὐκ εἶασέν σε ὁ ξένος ἀγαγεῖν εἰς τέλος, καὶ ὄνειδός με ἐν παντὶ τῷ ἔθνει κατέστησας· καὶ νῦν τί ἄρα καινὸν ὅπερ μοι ἐπιτάσσεις; Καὶ ἡ Μυγδονία λέγει· Γενοῦ μοι κοινωνὸς τῆς αἰωνίου ζωῆς, ἵνα δέξωμαι παρὰ σοῦ τροφὴν τελείαν. ἄρτον μοι ἀνελομένη κόμισον καὶ ὕδατος κρασίν, τῆς ἐλευθερίας μου φειδομένη. Ἡ δὲ τροφὸς ἔφη· Ἐγὼ κομίσω ἄρτους πολλοὺς καὶ ἀντὶ ὕδατος μετρητὰς οἴνου. καὶ τὴν ἐπιθυμίαν σου πληρῶ. Ἡ δὲ λέγει πρὸς τὴν τροφόν· Μετρητῶν οὐ δέομαι, οὐδ' αὐτῶν τῶν πολλῶν ἄρτων. τοῦτο δὲ μόνον, κρασὶν ὕδατος καὶ ἓνα ἄρτον καὶ ἔλαιον κόμισον.

of Jesus Christ, and I will receive a gift from your hands before you leave this life." And taking him into the courtyard, she entered and woke the nurse, saying to her, "My mother and nurse Markia, I have worked in vain all the benefits and comforts from childhood until now, and I owe you a temporary gratitude for them. But do me a favor now, so that you may receive a reward forever from him who gives great things." And Markia said to her, "What do you want, my daughter Mygdonia? And what pleasure do you wish to have?" "But the foreigner did not allow you to bring the honors I promised you to completion, and you have made me a disgrace among all the people. So now, what new thing do you command me?" And Mygdonia said, "Make me a partner in eternal life, so that I may receive perfect nourishment from you. Bring me bread and a cup of water, sparing my freedom." And the nurse said, "I will bring many loaves and instead of water, measured wine. And I will fulfill your desire." But she said to the nurse, "I do not need measured things, nor even many loaves. Just bring me a cup of water and one loaf and oil."

## Chapter 121

121 | Κομισάσης δὲ τῆς Μαρκίας ταῦτα ἡ Μυγδονία ἵστατο ἔμπροσθεν τοῦ ἀποστόλου γυμνῇ τῇ κεφαλῇ· καὶ αὐτὸς ἄρας τὸ ἔλαιον κατέχεεν ἐν τῇ κεφαλῇ αὐτῆς εἰπών· Ἐλαιον ἅγιον εἰς ἀγιασμόν ἡμῖν δοθέν, μυστήριον κρυφισαῖον ἐν ᾧ ὁ σταυρὸς ἡμῖν ἐδείχθη, σὺ εἶ ὁ ἀπλωτὴς τῶν κεκαλυμμένων μελῶν· σὺ εἶ ὁ ταπεινωτὴς

121 | When Markia brought these things, Mygdonia stood before the apostle with her head uncovered. He took the oil and poured it on her head, saying, "Holy oil given to us for sanctification, a hidden mystery in which the cross was shown to us. You are the one who reveals the covered things; you are the one who humbles the hard

τῶν σκληρῶν ἔργων· σὺ εἶ ὁ δεικνὺς τοὺς  
κεκρυμμένους θησαυρούς· σὺ εἶ τὸ τῆς  
χρηστότητος βλάστημα· ἐλθέτω ἡ δύναμις  
σου· ἰδρυνθήτω ἐπὶ τὴν δούλην σου  
Μυγδονίαν· καὶ ἴασαι αὐτὴν διὰ τῆς  
ἐλευθερίας ταύτης. Ἐπιχυθέντος δὲ τοῦ  
ἐλαίου ἐκέλευσεν τῇ τροφῷ αὐτῆς  
ἀποδύειν αὐτὴν καὶ σινδόνα αὐτὴν  
περιζῶσαι· ἦν δέ τις ἐκεῖ κρήνη ὕδατος, ἐφ'  
ἣν ἀνελθὼν ὁ ἀπόστολος τὴν Μυγδονίαν  
ἐβάπτισεν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ  
υἱοῦ καὶ τοῦ ἁγίου πνεύματος. ὥς δὲ  
ἐβαπτίσθη καὶ ἐνεδύσατο, ἄρτον κλάσας  
καὶ λαβὼν ποτήριον ὕδατος κοινωνὸν  
ἐποίησεν αὐτὴν τῷ τοῦ Χριστοῦ σώματι  
καὶ ποτηρίου τοῦ υἱοῦ τοῦ θεοῦ, καὶ εἶπεν·  
Ἐδέξω σου τὴν σφραγίδα, κτίσαι σεαυτῇ  
ζωὴν αἰώνιον. Καὶ παραχρῆμα ἠκούσθη  
ἄνωθεν φωνὴ λέγουσα· Ναί, ἀμήν. Ὡς δὲ  
ἤκουσεν τῆς φωνῆς ταύτης ἡ Μαρκία,  
ἐξεπλάγη, καὶ ἐδέχθη τοῦ ἀποστόλου ἴνα  
καὶ αὐτὴ λάβῃ τὴν σφραγίδα. δοὺς δὲ αὐτῇ  
ὁ ἀπόστολος εἶπεν· Ἔστω περὶ σὲ ἡ  
σπουδὴ τοῦ κυρίου ὡς περὶ τῶν ἄλλων.

works; you are the one who shows the  
hidden treasures; you are the offspring of  
goodness. Let your power come; may it rest  
upon your servant Mygdonia; and heal her  
through this freedom." After the oil was  
poured, he commanded her nurse to take  
off her clothes and wrap her in a robe.  
There was a fountain of water there, and  
the apostle went up to it and baptized  
Mygdonia in the name of the Father, the  
Son, and the Holy Spirit. As she was  
baptized and clothed, he broke bread and  
took a cup of water, making her a partaker  
in the body of Christ and the cup of the Son  
of God, and said, "I receive your seal; may  
you create for yourself eternal life." And  
immediately a voice was heard from above  
saying, "Yes, amen." When Markia heard  
this voice, she was amazed and prayed to  
the apostle that she too might receive the  
seal. The apostle gave it to her and said,  
"Let the concern of the Lord be for you as  
for the others."

## Chapter 122

122 | Ταῦτα δὲ ὁ ἀπόστολος πράξας  
ὑπέστρεψεν εἰς τὸ δεσμωτήριον· εὔρεν δὲ  
τὰς πύλας ἀνεωγμένας καὶ τοὺς φύλακας  
ἔτι καθεύδοντας. καὶ εἶπεν Θωμᾶς· Τίς  
ἐστὶν κατὰ σὲ θεός; ὃς τὴν φιλοστοργίαν  
σου καὶ σπουδὴν ἀπ' οὐδενὸς ἀπέχεις· τίς  
ὁμοίός σοι εὐσπλαγχνος; ὃς ἐκ τῶν κακῶν  
ἐρύσω τὰ σὰ κτήματα· ἡ ζωὴ ἢ τὸν  
θάνατον χειρωσαμένη· ἡ ἄνεσις ἢ τὸν  
πόνον ἐκκόψασα. δόξα τῷ ἐκ πατρὸς  
μονογενεῖ· δόξα τῷ εὐσπλάγχνῳ τῷ  
ἀποσταλέντι ἐκ σπλάγχνων. Εἰπόντος δὲ  
αὐτοῦ ταῦτα οἱ φύλακες διωπτηνίσθησαν  
καὶ εἶδον πάσας τὰς θύρας ἀνεωγμένας καὶ

122 | After the apostle did these things, he  
returned to the prison. He found the gates  
open and the guards still sleeping. And  
Thomas said, "Who is God to you? Who is  
so far from no one your love and effort?  
Who is like you, compassionate? Who  
rescues your possessions from evil? Life  
that has overcome death; rest that has cut  
off pain. Glory to the only-begotten from  
the Father; glory to the compassionate one  
sent from compassion." As he said these  
things, the guards woke up and saw all the  
doors open and the prisoners inside. And  
they said to themselves, "Did we not secure

τοὺς ἐγκατακλείστους· καὶ ἔλεγον καθ’  
ἑαυτοῦς· Οὐχ ἡμεῖς τὰς θύρας  
ἡσφαλισάμεθα; καὶ πῶς νῦν ἀνεωγμέναι  
εἰσὶν καὶ οἱ δεσμῶται ἔνδον;

the doors? And how are they now open and  
the prisoners inside?"

## Chapter 123

123 | Ὁ δὲ Χαρίσιος ἅμα ἔωθεν πρὸς τὴν  
Μυγδονίαν ἤρχετο· εὔρεν δὲ αὐτὰς  
εὐχομένας καὶ λεγούσας· Νέε θεὸς ὃς ἦλθες·  
διὰ τοῦ ξένου εἰς ἡμᾶς ὤδε· θεὸς  
ἐναπόκρυψε τῆς τῶν ἐν Ἰνδίᾳ οἰκητόρων· ὁ  
θεὸς ὁ δεῖξας τὴν σὴν δόξαν διὰ τοῦ  
ἀποστόλου σου Θωμᾶ· ὁ θεὸς οὗ τῆς φήμης  
ἀκούσασαι εἰς σὲ ἐπιστεύσαμεν· ὁ θεὸς  
πρὸς ὃν ἦλθομεν σωθῆναι· ὁ θεὸς ὁ διὰ  
φιλανθρωπίαν καὶ οἰκτιρισμὸν κατελθὼν  
πρὸς τὴν ἡμετέραν σμικρότητα· ὁ θεὸς ὁ  
ἐπιζητήσας ἡμᾶς ὅτε αὐτὸν ἠγνοοῦμεν· ὁ  
θεὸς ὁ τὰ ὕψη ἔχων καὶ τὰ βάθη μὴ  
λανθάνων· σὺ ἀπόστρεψον τὴν μανίαν  
Χαρίσιου ἀφ’ ἡμῶν· Ἀκούσας δὲ ταῦτα ὁ  
Χαρίσιος πρὸς τὴν Μυγδονίαν λέγει·  
Δικαίως με κακὸν καὶ μαινόμενον καὶ  
αἰσχροὺν ἀποκαλεῖς· εἰ μὴ γὰρ ἠνεσχόμεντό  
ἀνυπότακτόν σου καὶ ἐλευθερίαν σοι  
έδωρησάμην, οὐκ ἂν ἐπεκαλέσω κατ’ ἐμοῦ  
καὶ τοῦ ὀνόματός μου ἐμνημόνευσας  
ἔμπροσθεν τοῦ θεοῦ· πιστευσον δέ μοι  
Μυγδονία ὅτι ἐπ’ ἐκείνῳ τῷ φαρμακῷ  
οὐδέν ἐστιν ὄφελος, καὶ ὅσα ἐπαγγέλλεται  
πράττειν οὐ δύναται· ἐγὼ δέ σοι πάντα  
κατ’ ὀφθαλμοὺς ποιῶ ἅπερ ὑπισχνοῦμαι,  
ἵνα πιστεύσης καὶ ἀνάσχη τῶν ἐμῶν λόγων  
καὶ γένη πρὸς με οἷα περ ἦς τὸ πρὶν.

123 | But Charisius began to approach  
Mygdonia early in the morning. He found  
them praying and saying, "New God, who  
has come to us through the stranger;  
hidden God of those who dwell in India;  
God who showed your glory through your  
apostle Thomas; God whom we have  
believed in after hearing your fame; God to  
whom we have come to be saved; God who,  
out of love and compassion, came down to  
our smallness; God who sought us when we  
did not know him; God who holds the  
heights and does not hide from the depths;  
turn away the madness of Charisius from  
us." When Charisius heard this, he said to  
Mygdonia, "You rightly call me evil, raging,  
and shameful. If I had not endured your  
stubbornness and had not given you your  
freedom, you would not have called upon  
me, nor would you have remembered my  
name before God. But believe me,  
Mygdonia, that in that poison there is no  
benefit, and it cannot do what it promises.  
But I will do everything before your eyes  
that I promise, so that you may believe and  
hold on to my words and become to me as  
you were before."

## Chapter 124

124 | Καὶ προσελθὼν ἐδέετο πάλιν αὐτῆς

124 | And approaching her again, he

λέγων· Ἐὰν σύ μοι πεισθῇς, οὐδεμία μοι λοιπὸν ἔσται λύπη. ὑπομνήσθητι τῆς ἡμέρας ἐκείνης ἧς ἐν πρώτοις μοι συνέτυχες· εἶπε τὸ ἀληθές· πότερον καλλίω σοι ἤμην κατ' ἐκεῖνον τὸν καιρὸν ἢ Ἰησοῦς κατὰ τοῦτον; Καὶ ἡ Μυγδονία εἶπεν· Ὁ καιρὸς ἐκεῖνος ἀπῆται τὰ ἑαυτοῦ καὶ οὗτος τὰ ἴδια· ὁ καιρὸς ἐκεῖνος ἀρχῆς ἦν, οὗτος δὲ τέλους· ἐκεῖνος ὁ καιρὸς ἦν προσκαιροῦ ζωῆς, οὗτος δὲ αἰωνίου· ἐκεῖνος παρερχομένης ἦν ἡδονῆς, οὗτος δὲ διὰ παντὸς παραμόνου· ἐκεῖνος ἡμέρας καὶ νυκτός, οὗτος δὲ ἡμέρας χωρὶς νυκτός· εἶδες ἐκεῖνον τὸν παρελθόντα γάμον ὧδε καὶ μόνον, ὁ δὲ γάμος οὗτος εἰς τὸν αἰῶνα μένει· ἡ κοινωνία ἐκείνη διαφθορᾶς ἦν, αὕτη δὲ ζωῆς αἰωνίου· οἱ παράνυμφοι ἐκεῖνοι ἄνδρες εἰσὶν καὶ γυναῖκες πρόσκαιροι. οἱ δὲ νῦν εἰς τέλος παραμένουσιν· ἐκεῖνος ὁ γάμος ἐπὶ γῆς ἴστησιν φιλανθρωπίαν δροσίζων· ἐκεῖνος ὁ παστὸς λύεται πάλιν, οὗτος δὲ διὰ παντὸς μένει· ἐκείνη ἡ κλίνη πάρεσιν κατέστρωται, αὕτη δὲ στοργῇ τε καὶ πίστει· σὺ νυμφίος εἶ παριῶν καὶ λυόμενος, ὁ δὲ Ἰησοῦς νυμφίος ἐστὶν ἀληθινός, εἰς τὸν αἰῶνα παραμένων ἀθάνατος· ἐκεῖνο τὸ ἀνακαλυπτήριον χρήματα ἦν καὶ πέπλα παλαιούμενα, τοῦτο δὲ ζῶντες λόγοι μηδέποτε παρερχόμενοι.

begged her, saying, "If you are persuaded by me, I will have no more sorrow. Remember that day when you first met me; tell the truth: was I more beautiful to you then or is Jesus more beautiful to you now?" And Mygdonia said, "That time was seeking its own, and this time seeks its own. That time was the beginning, but this is the end. That time was for a fleeting life; this is for eternal life. That time was for passing pleasure; this is for lasting joy. That time had days and nights, but this is a day without night. You saw that past marriage here and only that one, but this marriage remains for eternity. That fellowship was for destruction, but this is for eternal life. Those bridesmaids were men and women who are temporary, but those now remain until the end. That marriage stands on earth, refreshing with compassion; that one is dissolved again, but this one remains forever. That bed was made for passing pleasure, but this one is made with love and faith. You are a bridegroom who passes by and is dissolved, but Jesus is the true bridegroom, remaining immortal forever. That unveiling was money and old veils, but this is living words that never pass away."

## Chapter 125

125 | Ἀκούσας δὲ ταῦτα ὁ Χαρίσιος ἀπῆλθεν πρὸς τὸν βασιλέα καὶ πάντα αὐτῷ ἀπήγγειλεν. ὁ δὲ βασιλεὺς ἐκέλευσεν τὸν Ἰούδαν ἀχθῆναι, ἵνα αὐτὸν κρίνας ἀναλώσῃ. ὁ δὲ Χαρίσιος εἶπεν· Ἀνέχου τέως βασιλεῦ, λόγοις δὲ πρῶτον τὸν ἄνδρα πεῖσον φοβήσας ὅπως τὴν Μυγδονίαν πείσῃ γενέσθαι πρὸς με ὡς πρώην. Καὶ μεταπεμψάμενος ὁ Μισδαῖος ἤγαγεν τὸν

125 | When Charisius heard this, he went to the king and reported everything to him. The king ordered Judah to be brought in so that he could judge him. But Charisius said, "First, hold on, king; persuade the man with words, fearing that he may make Mygdonia willing to come back to me as before." And the Mizdaean sent for the apostle of Christ; but all the prisoners were saddened

ἀπόστολον τοῦ Χριστοῦ· πάντες δὲ ἐλυπήθησαν οἱ δεσμῶται ὅτι ἀνεχώρει ἀπ' αὐτῶν ὁ ἀπόστολος· ἐπόθουν γὰρ αὐτὸν λέγοντες ὅτι Καὶ ταύτην τὴν παραμυθίαν ἦν εἵχομεν ἀφείλαντο ἀφ' ἡμῶν.

because the apostle was leaving them. They longed for him, saying that they had lost even this comfort that they had.

## Chapter 126

126 | Ὁ δὲ Μισδαῖος ἔλεγεν τῷ Ἰούδα· Διὰ τί τὴν νέαν ταύτην διδάσκεις διδασκαλίαν, ἣν θεοὶ τε μισοῦσιν καὶ ἄνθρωποι, οὐδὲν ἔχουσα χρήσιμον; Καὶ ὁ Ἰούδας λέγει· Τί φαῦλον διδάσκω; Καὶ ὁ Μισδαῖος ἔφη· Διδάσκεις λέγων ὅτι οὐ καλῶς ζῆν παρὰ τῷ θεῷ ὃ σὺ κηρύσσεις. Λέγει Ἰούδας· Ἀληθῶς λέγεις ὧ βασιλεῦ· οὕτως διδάσκω. εἶπε γάρ μοι· τοὺς σοὺς στρατιώτας ἐν ῥυπαρᾷ ἐσθῇτι δορυφοροῦντάς σοι οὐκ ἀγανακτεῖς; εἰ σὺν σὺ βασιλεὺς ὢν γῆς εἰς γῆν χωρῶν ἀπαιτεῖς τοὺς ὑπὸ σέ σεμνοὺς εἶναι τῷ πράγματι, ἀγανακτεῖτε καὶ κακῶς με διδάσκειν ἔφατε λέγοντα. Τοὺς τῷ βασιλεῖ μου ὑπηρετοῦντας σεμνοὺς καὶ καθαροὺς χρή εἶναι καὶ πάσης λύπης καὶ φροντίδος ἀπαλλαγέντας, τέκνων τε καὶ πλούτου ἀνωφελοῦς καὶ ταραχῆς ματαίας; Καὶ γὰρ τοὺς σοὺς ὑπηκόους τὴν σὴν πολιτείαν καὶ τοὺς σοὺς τρόπους μετιέναι βούλει, καὶ καταφρονούντων τῶν σῶν προσταγμάτων κολάζεις· πόσῳ μᾶλλον τῷ θεῷ μου τοὺς πιστεύοντας αὐτῷ ὑπηρετεῖν χρή μετὰ πολλῆς σεμνότητος καὶ καθαρότητος καὶ ἀσφαλείας, καὶ πάντων τῶν σωματικῶν ἡδονῶν ἀπηλλαγμένους, ἰομοιχείας τε καὶ ἀσωτίας καὶ κλοπῆς καὶ μέθης καὶ ὑπηρεσίας γαστροῦ καὶ αἰσχρῶν πράξεων;

126 | But the Mizdaean said to Judah, "Why do you teach this new teaching, which both gods and men hate, having no usefulness?" And Judah said, "What evil do I teach?" The Mizdaean replied, "You teach that it is not good to live in a way that is pleasing to the god you preach." Judah said, "You speak the truth, O king; this is what I teach. For tell me, do you not get angry when your soldiers carry weapons in dirty clothing? If you, being a king on earth, demand that those under you be honorable in their actions, why do you get angry and say that I teach badly? Those who serve my king should be honorable and pure, free from all sorrow and worry, and from useless wealth and pointless trouble. And you want your subjects to follow your laws and ways, and you punish those who disregard your commands; how much more should those who believe in my god serve him with great honor, purity, and safety, and be free from all bodily pleasures, including adultery, debauchery, theft, drunkenness, and shameful acts?"

## Chapter 127

127 | Ἀκούσας δὲ ταῦτα ὁ Μισδαῖος εἶπεν· Ἴδού σε ἀπολύω. ἀπελθὼν οὖν πεῖσον τὴν Μυγδονίαν τὴν Χαρισίου γυναῖκα ἵνα μὴ θελήσῃ ἀποστῆναι ἀπ’ αὐτοῦ. Λέγει αὐτῷ Ἰούδας· Μὴ μέλλε εἶ τι ἔχεις πρᾶξαι· ἐκείνην γάρ, εἰ δικαίως δέδεκται ἃ μεμάθηκεν, οὐ σίδηρος, οὐ πῦρ, οὐδ’ ἄλλο τι τῶν τοιούτων ἰσχυρότερον βλάψαι δυνήσεται οὐδὲ ἐκκόψαι τὸν ἐν τῇ ψυχῇ αὐτῆς κατεχόμενον. Λέγει ὁ Μισδαῖος τῷ Ἰούδα· Φάρμακα ἕτερα διαλύει ἕτερα φάρμακα, καὶ πληγὰς ἐχίδνης θηριακὴ διαλύει· καὶ σὺ εἰ θέλεις δύνασαι λύσιν τῶν φαρμάκων ἐκείνων δοῦναι, καὶ εἰρήνην καὶ ὁμόνοιαν τοῦ συνοικεσίου κεσίου ποιῆσαι. τοῦτο γὰρ ποιῶν σεαυτοῦ φείδῃ· οὐδέπω γὰρ τοῦ ζῆν κόρον ἔχεις. ἴσθι δὲ ὅτι σὲ μὴ πείθοντα ταύτην ἀπὸ τῆσαι ἐπιποθήτου τοῖς πάσιν ζωῆς ἀφαρπάσω. Καὶ Ἰούδας ἔφη· Ἡ ζωὴ αὕτη κατὰ χρῆσιν δέδοται, καὶ ὁ καιρὸς οὗτος ἀλλάσσεται· ἐκείνη δὲ ἡ ζωὴ ἣν ἐγὼ διδάσκω ἀφθαρτός ἐστιν. τὸ δὲ κάλλος καὶ ἡ φαινομένη νεότης μετὰ μικρὸν οὐκ ἔσται. Λέγει αὐτῷ ὁ βασιλεύς· Ἐγὼ μὲν σοι συνεβούλευσα τὸ συμφέρον, σὺ δὲ μὲν οἶδες τὰ σά.

127 | When the Mizdaean heard this, he said, "Look, I release you. Go and persuade Mygdonia, Charisius' wife, not to want to leave him." Judah said to him, "Do not delay if you have something to do; for if she has rightly accepted what she has learned, no iron, no fire, nor anything else strong can harm or cut off what is held in her soul." The Mizdaean said to Judah, "One medicine dissolves another, and a snakebite is healed by a remedy; and if you want, you can give a solution to those medicines and bring peace and harmony to the household. For by doing this, you spare yourself; for you do not yet have enough of life. Know that if you do not persuade her, I will take her away from you, longing for life." And Judah said, "This life is given for use, and this time changes; but that life which I teach is incorruptible. The beauty and seeming youth will not last long." The king said to him, "I have advised you for your own good, but you know your own matters."

## Chapter 128

128 | Ἐξιόντος δὲ τοῦ ἀποστόλου ἐκ τοῦ βασιλέως προσελθὼν ὁ Χαρίσιος ἔλεγεν καὶ ἐδέετο αὐτοῦ· Δέομαί σου ἄνθρωπε ἔφη· οὐδὲν οὔτε εἰς σὲ ἢ εἰς ἕτερον ἡμάρτηκά ποτε οὔτε εἰς θεοῦ· διὰ τί τηλικούτον κακὸν ἐπέσεισάς μοι; καὶ τίνας ἔνεκεν τοιαύτην ἀκαταστασίαν ἐπήγαγες τῷ οἴκῳ μου; καὶ τίς σοι ἐκ τούτου ὄνησις; εἰ δέ τι κερδᾶναι νομίζεις, εἶπέ μοι τὸ κέρδος

128 | As the apostle was leaving the king, Charisius approached him and said, "I beg you, man; I have never sinned against you or anyone else, nor against the gods. Why have you brought such great evil upon me? And for what reason have you caused such disorder in my house? What benefit do you get from this? If you think you can gain something, tell me what the gain is, and I



ὁποῖόν ἐστιν, κάγώ σοι ἀπόνως  
ἐξεργάσομαι· τίνος ἔνεκεν ἐμέ ἐκστάνεις,  
σεαυτὸν δὲ ἐμβάλλεις εἰς ὄλεθρον; ἔάν γάρ  
ταύτην μὴ πείσης, καὶ σὲ διαχειρίσομαι καὶ  
τέλος ἐμαυτὸν ὑπεξαίρω τοῦ βίου. εἰ δὲ  
ὥσπερ λέγεις μετὰ τὴν ἐνταῦθα ἀπαλλαγὴν  
ἔστιν τις ἐκεῖ ζωὴ τε καὶ θάνατος, ἔτι δὲ καὶ  
κατάκρισις καὶ νίκη καὶ κριτήριον, κάγώ  
εἴσειμι ἐκεῖ μετὰ σοῦ κρινόμενος· καὶ εἰ  
δίκαιος θεὸς ὃν σὺ κηρύττεις καὶ δικαίως  
τὰς τιμωρίας ἐπάγει, οἶδα ὅτι δίκην  
εἰσπράξομαι μετὰ σοῦ. ἔβλαψας γάρ με  
μηδὲν παρ' ἐμοῦ ἀδικηθεῖς. καὶ γὰρ  
ἐνταῦθα οἷός εἰμι ἀμύνεσθαι σε ἐπίστασαι  
εἰς ὅσα εἰς ἐμέ δέδρακας. τοιγαροῦν  
πεῖσθητι καὶ ἐλθὲ οἴκοι μετ' ἐμοῦ, καὶ  
πεῖσον τὴν Μυγδονίαν γενέσθαι μετ' ἐμοῦ  
ὥσπερ ἦν τὸ πρότερον πρὶν ἢ σε  
θεάσασθαι. Ὁ δὲ Ἰούδας λέγει αὐτῷ·  
Πίστευσόν μοι τέκνον ὅτι εἰ τοσοῦτον οἱ  
ἄνθρωποι τὸν θεὸν ἔστεργον ὅσον  
ἀλλήλους, πάντα ἂν αἰτοῦντες ἐλάμβανον  
παρ' αὐτοῦ μηδενὸς αὐτὸν βιαζομένου.

will work for you without hesitation. Why  
do you drive me to madness while you  
throw yourself into ruin? For if you do not  
persuade her, I will take action against you  
and end my own life. But if, as you say,  
there is life and death after this release, and  
also judgment and victory and a court, I  
will go there with you to be judged. And if  
there is a just god whom you preach and  
who rightly brings punishments, I know  
that I will receive judgment with you. You  
have harmed me without me doing  
anything wrong to you. And here, I am able  
to defend myself against all that you have  
done to me. Therefore, be persuaded and  
come home with me, and persuade  
Mygdonia to be with me as she was before  
you saw her." And Judah said to him,  
"Believe me, child, that if people loved God  
as much as they love each other, they  
would receive everything they ask for from  
him, without anyone forcing him."

## Chapter 129

129 | Καὶ ταῦτα τοῦ Θωμᾶ λέγοντος εἰς τὴν  
οἰκίαν εἰσελθόντες Χαρισίου κατέλαβον  
τὴν μὲν Μυγδονίαν καθημένην, τὴν δὲ  
Μαρκίαν πρὸς ἑαυτὴν ἐστηκυῖαν,  
ὑποβεβλημένην τὴν περὶ αὐτὴν χεῖρα πρὸς  
τὴν Μυγδονίαν· καὶ ἔλεγεν· Συντμηθεῖσαν  
ἐπ' ἐμοὶ ὧ μῆτηρ αἱ τῆς ζωῆς μου  
ὑπόλοιποι ἡμέραι, καὶ γένωνται αἱ πᾶσαι  
ῥαὶ ὥς μία ὥρα, καὶ μετασταίην ἐκ τοῦ  
βίου, ἵνα τάχιον ἀπελθοῦσα ἴδω τὸν  
ῥαῖον ἐκεῖνον, οὗ καὶ τῆς φήμης ἤκουσα,  
τὸν ζῶντα ἐκεῖνον καὶ ζωῆς δοτῆρα τοῖς εἰς  
αὐτὸν πιστεύουσιν, ὅπου οὔτε ἡμέρα καὶ  
νύξ ἐστιν, οὔτε φῶς καὶ σκότος, οὔτε  
ἀγαθὸς καὶ κακός, οὔτε πένης καὶ

129 | And while Thomas was saying these  
things, they entered Charisius' house and  
found Mygdonia sitting down and Marcian  
standing by herself, with her hand resting  
on Mygdonia. And she said, "May the  
remaining days of my life be shortened, O  
mother, and may all the hours become as  
one hour, so that I may quickly depart from  
this life and see that beautiful one, of whom  
I have heard the fame, the living one who  
gives life to those who believe in him,  
where there is neither day nor night, nor  
light nor darkness, nor good nor evil, nor  
poor nor rich, nor male nor female, nor free  
nor slave, nor proud nor does he oppress

πλούσιος, ἄρρεν τε καὶ θῆλυ, οὐκ ἐλεύθερος καὶ δοῦλος, οὐχ ὑπερήφανος καὶ τοὺς ταπεινοὺς ὑποτάσσων. Ταῦτα δὲ αὐτῆς λεγούσης ὁ ἀπόστολος ἔστη πρὸς αὐτήν· καὶ παραχρῆμα ἀνέστη καὶ προσεκύνησεν αὐτῷ. τότε ὁ Χαρίσιος πρὸς αὐτὸν ἔφη· Ὅρᾳς πῶς δέδοικέν σε καὶ τιμᾷ καὶ πᾶν ὃ τι ἂν προστάξης ἐκοῦσα ποιεῖ;

## Chapter 130

130 | Ἐκείνου δὲ ταῦτα λέγοντος ὁ Ἰούδας τῇ Μυγδονίᾳ λέγει· Πείσθητι θυγάτηρ μου Μυγδονία οἷς λέγει ὁ ἀδελφὸς Χαρίσιος. Καὶ ἡ Μυγδονία λέγει· Εἰ σὺ λόγῳ τὸ πρᾶγμα οὐκ ἠδυνήθης, ἐμὲ ὑπομένειν τὸ ἔργον ἀναγκάζεις; ἐγὼ γὰρ ἤκουον παρὰ σοῦ ὅτι ἡ ζωὴ αὕτη χρησιμαία οὐκ ἔστιν, καὶ ἡ ἄνεσις αὕτη πρόσκαιρος, καὶ ταῦτα τὰ κτήματα ἀπαράμονά ἐστιν. ἔλεγες δὲ πάλιν ὅτι ταύτην ὁ ἀποστρεφόμενος τὴν ζωὴν δέξεται τὴν αἰωνίαν, καὶ ὁ μισῶν τὸ τῆς ἡμέρας καὶ νυκτὸς φῶς θεάσεται φῶς τὸ μὴ καταλαμβάνομενον, καὶ ὅτι ὁ ταῦτα παραβλέπων τὰ χρήματα εὐρήσει ἕτερα καὶ αἰδία χρήματα· νῦν δὲ φοβούμενος τίς μεταβάλλει πράξας τι καὶ δοξασθεὶς ἐπὶ τῷ ἔργῳ; αὐθις αὐτὸ ἐκ θεμελίων κατέστρεψεν; τίς ἐν δαψιλαίῳ χώρῳ πηγὴν ὕδατος ἀνορύξας αὐθις κατέχωσεν ταύτην; τίς θησαυρὸν εὐρῶν οὐκ ἐχρήσατο τούτῳ; Ἀκούσας δὲ ταῦτα ὁ Χαρίσιος εἶπεν· Ἐγὼ οὐ μιμήσομαι ὑμᾶς οὐδὲ ἐπειχθήσομαι καταφθεῖραι ὑμᾶς, οὔτε, ἐπειδὴ περ ἔξεστί μοι, δεσμῷ περιβαλῶ, καὶ οὐ συγχωρήσω σοι τῷ φαρμακῷ τούτῳ διαλεχθῆναι. καὶ ἐάν μοι πεισθῇς· οἶδα ὃ δεῖ με ποιῆσαι.

the humble." While she was saying these things, the apostle stood before her; and immediately she rose and worshiped him. Then Charisius said to him, "Do you see how she fears you and honors you, and does everything you command willingly?"

130 | While he was saying these things, Judah said to Mygdonia, "Be persuaded, my daughter Mygdonia, by what brother Charisius says." And Mygdonia replied, "If you could not manage the matter with words, are you forcing me to endure the task? For I heard from you that this life is not useful, and that this comfort is temporary, and that these possessions are not lasting. You also said that the one who turns away from this life will receive eternal life, and the one who hates the light of day and night will see the light that cannot be grasped, and that the one who overlooks these riches will find other, everlasting riches. But now, fearing, who changes their actions and is honored for the work? Who destroys it again from the foundations? Who, having dug a well in a rich land, covers it up again? Who, having found treasure, does not use it?" Hearing this, Charisius said, "I will not imitate you nor will I try to destroy you, nor will I bind you since I can. And I will not allow you to speak with this poison. And if you are persuaded by me, I know what I must do."

## Chapter 131

131 | Ὁ δὲ Ἰούδας ἐξελθὼν ἐκ τῆς Χαρισίου οἰκίας εἰς τὴν Σιφόρου οἰκίαν ἀπῆει· κάκει μετ' αὐτοῦ ὥκει. εἶπεν δὲ ὁ Σιφόρ· Εὐτρεπίσω τῷ Ἰούδᾳ τρίκλινον ἐν ᾧ διδάσκει· Κατέποιήσεν οὕτως καὶ εἶπεν Σιφόρ· Ἐγὼ τε καὶ ἡ ἐμὴ γυνὴ καὶ ἡ θυγάτηρ ἐν ἀγιωσύνῃ οἰκήσομεν λοιπὸν, ἐν ἀγνείᾳ καὶ μιᾷ διαθέσει. δέομαί σου ἡμᾶς τὴν σφραγιδα δέξασθαι παρὰ σοῦ, ἵνα γενώμεθα τῷ θεῷ τῷ ἀληθινῷ λάτραι καὶ ἐναριθμοὶ τοῖς αὐτοῦ ἀρνίοις καὶ ἀμνάσιν. Ὁ δὲ Ἰούδας λέγει· Φοβοῦμαι λέγειν ὅπερ ἐνθυμοῦμαι· οἶδα δὲ τι, καὶ ὅπερ οἶδα ἐξαγορεύειν οὐχ οἷόν τέ μοι.

131 | Then Judah, having left Charisius' house, went to Sifor's house; and he lived there with him. Sifor said, "I will prepare a three-room place for Judah to teach in." And he did so and said, "My wife, my daughter, and I will live in holiness, in purity and with one mind. I ask you to accept our seal from you, so that we may become worshipers of the true God and be counted among his sheep and lambs." But Judah said, "I am afraid to say what I am thinking; I know something, but I cannot declare what I know."

## Chapter 132

132 | Καὶ ἤρξατο λέγειν περὶ τοῦ βαπτίσματος· Τὸ βάπτισμα τοῦτο ἁμαρτιῶν ἐστὶν ἄφεσις· τοῦτο ἀναγεννᾷ φῶς περιεκχυνόμενον· τοῦτο ἀναγεννᾷ τὸν νέον ἄνθρωπον, τοὺς ἀνθρώπους μειγνύον πνεῦμα καινοῦν ψυχὴν, ἀνιστῶν τρισσῶς καινὸν ἄνθρωπον, καὶ ἐστὶν κοινωνὸν τῶν ἁμαρτιῶν ἀφέσεως. σοὶ δόξα τῷ ἀπορρήτῳ τῷ τῷ βαπτίσματι κοινωνούμενον· σοὶ δόξα ἡ ἐν τῷ βαπτίσματι ἀόρατος δύναμις· σοὶ δόξα ἀνακαινισμὸς δι' οὗ ἀνακαινίζονται οἱ βαπτιζόμενοι οἱ μετὰ διαθέσεως σοῦ ἀπτόμενοι. Καὶ ταῦτα εἰπὼν ἔλαιον κατὰ τῆς κεφαλῆς αὐτῶν κατέχεεν καὶ εἶπεν· Σοὶ δόξα ἡ τῶν σπλάγχχνων ἀγάπη· σοὶ δόξα τὸ τοῦ Χριστοῦ ὄνομα· σοὶ δόξα ἡ ἐν Χριστῷ δύναμις ἰδρυμένη. Καὶ ἐκέλευσεν ἐνεχθῆναι σκάφην καὶ ἐβάπτισεν αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου

132 | And he began to speak about baptism: "This baptism is the forgiveness of sins; it brings forth light that is poured out; it regenerates the new person, mixing a new spirit with the soul, raising up a new person in three ways, and it is a partner in the forgiveness of sins. To you be glory for the secret that is shared in baptism; to you be glory for the invisible power in baptism; to you be glory for the renewal through which those who are baptized are renewed when they touch you with their hearts. And having said this, he poured oil on their heads and said, 'To you be glory for the love of the heart; to you be glory for the name of Christ; to you be glory for the power established in Christ.' And he commanded that a basin be brought and baptized them in the name of the Father, the Son, and the Holy Spirit."

πνεύματος.

## Chapter 133

133 | Βαπτισθέντων δὲ καὶ ἐνδυσασμένων ἄρτον καταθείς ἐπὶ τὴν τράπεζαν ἠύλόγησεν καὶ εἶπεν· Ἄρτον ζωῆς ὃν οἱ ἐσθίοντες ἄφθαρτοι διαμείνωσιν· ἄρτος ὁ κορεννὸς ψυχὰς πεινώσας τοῦ αὐτοῦ μακαρισμοῦ· σὺ εἶ ὁ καταξιώσας δέξασθαι δωρεὰν ἵνα γένη ἡμῖν ἄφεσις ἁμαρτιῶν καὶ οἱ ἐσθιόντες σε ἀθάνατοι γένωνται· ἐπιφημίζομέν σε τὸ τῆς μητρὸς ὄνομα, ἀπορρήτου μυστηρίου ἀρχῶν τε καὶ ἐξουσιῶν κεκρυμμένων· ἐπιφημίζομέν σου ὀνόματί σου Ἰησοῦ. Καὶ εἶπεν· Ἐλθάτω δύναμις εὐλογίας καὶ ἐνδρύσθω ὁ ἄρτος, ἵνα πᾶσαι αἱ μεταλαμβάνουσαι ψυχαὶ ἀπὸ τῶν ἁμαρτιῶν ἀπολούσονται. Καὶ κλάσας ἐπέδωκεν τῷ τε Σιφόρῳ καὶ τῇ γυναικὶ αὐτοῦ καὶ τῇ θυγατρὶ.

133 | After they were baptized and had put on their clothes, he placed bread on the table, blessed it, and said, "This is the bread of life, which those who eat will remain incorruptible; the bread that fills the hungry souls with the same blessing. You are the one who has made it worthy to receive this gift, so that we may have forgiveness of sins, and those who eat it may become immortal. We honor you by the name of the Mother, for the secret mystery of hidden powers and authorities. We honor you by your name, Jesus." And he said, "Let the power of blessing come, and let the bread be established, so that all the souls receiving it may be cleansed from their sins." And breaking it, he gave it to Sifor, his wife, and his daughter.

## Chapter 134

134 | Πρᾶξις ια' περὶ τῆς γυναικὸς Μισδαίου. Μισδαῖος δὲ ὁ βασιλεὺς ἀπολύσας Ἰούδαν δειπνήσας ἀπῆει οἴκαδε, διηγεῖτο δὲ τῇ γυναικὶ τὰ συμβεβηκότα τῷ οἰκείῳ αὐτῶν Χαρισίῳ λέγων· Ὅρα φησὶν τί γέγονεν ἐν τῷ ἀθλίῳ ἐκείνῳ· οἶδας δὲ καὶ αὐτὴ ὧ ἀδελφή μου Τερτία ὅτι οὐδὲν ἐστὶν ἀνδρὶ καλλίῳ τῆς γυναικὸς τῆς ἰδίας ἐφ' ἣν ἀναπέπαιται· συνέβη δὲ τὴν γυναῖκα αὐτοῦ ἀπελθεῖν πρὸς τὸν φαρμακὸν ἐκεῖνον ὃν ἤκουσας τῇ Ἰνδῶν ἐπιδημήσαντα χώρα, τοῖς αὐτοῦ περιπεσεῖν φαρμάκοις καὶ τοῦ ἰδίου ἀνδρὸς διαζευχθῆναι· καὶ ἀπορεῖ ὁ

134 | Action 14 about the woman of Misdaeus. Misdaeus, the king, after having dismissed Judah and having dined, was going home. He was telling his wife about what had happened to their relative Charisius, saying, "Look, my sister Tertia, what has happened in that unfortunate situation. You know that there is nothing better for a man than his own wife, in whom he finds rest. But it happened that his wife went to that sorcerer you heard about, who came to the land of the Indians, and she got caught up in his magic and was separated from her own husband. And he is

πράξειεν. θελήσαντος δέ μου ἀπολέσαι τὸν  
κακοῦργον οὐκ ἠθέλησεν· ἀλλὰ σὺ  
ἀπελθοῦσα συμβούλευσον αὐτῇ  
ἀποκλίνειν πρὸς τὸν ἴδιον ἄνδρα καὶ τῶν  
τοῦ φαρμακοῦ ματαίων λόγων  
ἀποσχέσθαι.

confused about what to do. When I wanted  
to get rid of the wicked man, he did not  
agree. But you, go and advise her to return  
to her own husband and to stay away from  
the empty words of the sorcerer."

## Chapter 135

135 | Ἄμα δὲ ἀναστᾶσα ἡ Τερτία ἀπῆλθεν  
εἰς τὴν Χαρισίου οἰκίαν τοῦ ἀνδρὸς αὐτῆς·  
καὶ εὔρεν τὴν Μυγδονίαν χαμαὶ κειμένην ἐν  
ταπεινότητι· ὑπεβέβλητο δὲ αὐτῇ τέφρα  
καὶ σάκκος, ἤρχετο δὲ ὅπως ὁ κύριος αὐτῇ  
συγχωρήσῃ τὰς προτέρας αὐτῆς ἁμαρτίας,  
καὶ ἐξέλθῃ τοῦ βίου τάχιον. καὶ λέγει πρὸς  
αὐτὴν ἡ Τερτία· Μυγδονία ἀδελφὴ μου  
ποθουμένη καὶ συνόμιλε, τίς ἐστὶν αὕτη ἡ  
χείρ; τίς ἡ νόσος ἡ σὲ καταλαβοῦσα; καὶ τί  
μεμνηνόντων ἔργα ποιεῖς; γνοῦσα οὖν  
σαυτὴν ἐπάνελθε εἰς τὴν ἑαυτῆς ἐπάνοδον·  
πλησίασον τῷ γένει σου τῷ πολλῷ, καὶ  
φείδου τοῦ ἀληθινοῦ σου ἀνδρὸς Χαρισίου,  
καὶ μὴ πρᾶττε ὃ ἐστὶν τῆς σῆς ἐλευθερίας  
ἀλλότριον. Λέγει αὐτῇ ἡ Μυγδονία· ὦ  
Τερτία, οὐδέπω ἤκουσας τοῦ κήρυκος τῆς  
ζωῆς· οὐδέπω ταῖς σαῖς προσέπεσεν  
ἀκοαῖς· οὐδέπω ἐγγεύσω τοῦ τῆς ζωῆς  
φαρμάκου καὶ τῶν φθαρτικῶν στεναγμῶν  
ἀπηλλάγῃς· ἐστῶσα ἐν τῇ προσκαίρῳ ζωῇ  
τὴν ζῶν καὶ τὴν σωτηρίαν τὴν αἰδίον οὐκ  
οἶδας· καὶ οὐκ αἰσθομένη τῆς ἀφθάρτου  
κοινωνίας. στήκεις ἐνδεδυμένη πέπλους  
παλαιουμένους, καὶ τῶν αἰώνιων οὐκ  
ἐπιθυμεῖς· καὶ μεγάλα μὲν φρονεῖς ἐπὶ τῷ  
ἀφανιζομένῳ τούτῳ κάλλει, τῆς δὲ ψυχῆς  
οὐ φροντίζεις τὴν αἰσχρότητα· καὶ πλήθει  
μὲν οἰκετῶν πλουτεῖς· καὶ τῇ μὲν παρὰ  
πολλῶν δόξῃ κομᾶς, τῆς δὲ εἰς θάνατον  
κατακρίσεως ἑαυτὴν οὐ λυτροῦσαι.

135 | Then Tertia got up and went to the  
house of Charisius, her husband. She found  
Mygdonis lying on the ground in humility.  
She had covered herself with ashes and a  
sackcloth, and she was praying that the  
Lord would forgive her past sins and let her  
leave this life soon. Tertia said to her, "My  
sister Mygdonis, why are you in such  
sorrow? What is this hand? What illness  
has overcome you? And what actions have  
you been doing? Knowing yourself, return  
to your own path. Draw near to your many  
relatives, and spare your true husband  
Charisius, and do not do what is foreign to  
your freedom." Mygdonis replied to her,  
"Oh Tertia, you have not yet heard the  
preacher of life; you have not yet listened  
to his words; you have not yet tasted the  
medicine of life and freed yourself from the  
sighs of decay. Standing in this temporary  
life, you do not know the eternal life and  
salvation, and you do not perceive the  
incorruptible community. You stand  
dressed in old garments, and you do not  
desire the eternal things. You think great  
thoughts about this fading beauty, but you  
do not care about the shame of your soul.  
You are rich in many servants, and while  
you are praised by many, you do not free  
yourself from the judgment that leads to  
death."

## Chapter 136

136 | Ἀκούσασα δὲ ἡ Τερτία ταῦτα παρὰ τῆς Μυγδονίας εἶπεν· Δέομαί σου ἀδελφὴ ἀπάγαγέ με πρὸς τὸν ξένον ἐκεῖνον τὸν τὰ μεγαλεῖα ταῦτα διδάσκοντα, ἵνα ἀπελθοῦσα κάγῳ αὐτοῦ κατακούσω, καὶ διδαχθῶ σέβειν ὃν κηρύσσει θεόν, καὶ κοινωνὸς αὐτοῦ γένωμαι τῶν εὐχῶν, καὶ συμμετοχὸς γένωμαι πάντων ὧν μοι εἴρηκας. Ἡ δὲ Μυγδονία λέγει αὐτῇ· Ἐν τῷ οἴκῳ ἐστὶν Σιφόρου τοῦ στρατηλάτου· καὶ γὰρ αὐτὸς γέγονεν πρόφασις πᾶσιν τοῖς ἐν τῇ Ἰνδία σωζόμενοις. Τούτων δὲ ἀκούσασα ἡ Τερτία δρομαία εἰς τὸν οἶκον Σιφόρου ἀπῆει ἵνα ἴδῃ τὸν ἐπιδημήσαντα καινὸν ἀπόστολον. εἰσελθούσης δὲ αὐτῆς εἶπεν αὐτῇ Ἰούδας· Τί ἐλήλυθας ἰδεῖν; ξένον ἄνθρωπον καὶ πένητα καὶ εὐκαταφρόνητον καὶ πτωχόν, μήτε πλοῦτον ἔχοντα μήτε κτῆσιν; Ἐν δὲ τι κέκτημαι κτῆμα ὅπερ οὔτε βασιλεὺς οὔτε ἄρχοντες ἀφελέσθαι δύνανται, μήτε φθειρόμενον μήτε λήγοντα, ὃς ἐστὶν σωτὴρ Ἰησοῦς πάσης ἀνθρωπότητος, ὁ τοῦ ζῶντος θεοῦ υἱός, ὁ δεδοκὼς ζωὴν πᾶσιν τοῖς εἰς αὐτὸν πιστεύουσιν καὶ καταφεύγουσιν εἰς αὐτὸν καὶ γινωσκόμενος ἐν τῷ ἀριθμῷ τῶν αὐτοῦ δούλων. Πρὸς ὃν λέγει ἡ Τερτία· Γένωμαι κοινωνὸς τῆς ζωῆς ταύτης ἣν ἐπαγγέλλῃ δέξασθαι πάντας τοὺς συνερχομένους εἰς τὸ τοῦ θεοῦ καταγώγιον. Καὶ ὁ ἀπόστολος εἶπεν· Τὸ ταμιεῖον τοῦ ἁγίου βασιλέως ἀναπέπταται, καὶ οἱ ἀξίως μεταλαμβάνοντες τῶν ἐκεῖ ἀγαθῶν ἀναπαύονται καὶ ἀναπαύομενοι βασιλεύουσιν. πρότερον δὲ οὐδεὶς αὐτῷ πρόσεισιν ἀκάθαρτος ὢν καὶ φαῦλος· οἶδεν γὰρ αὐτὸς τὰ ἐγκάρδια ἡμῶν καὶ τὰ τῆς ἐνθυμήσεως βάθη· καὶ οὐκ ἔστιν τινὰ λαθεῖν αὐτόν. καὶ σὺ τοίνυν, εἰ ἀληθῶς

136 | When Tertia heard this from Mygdonis, she said, "I beg you, sister, take me to that foreign man who teaches such great things, so that I may also go and hear him, and learn to honor the God he preaches, and become a partaker of his prayers, and share in all that you have told me." Mygdonis replied to her, "He is in the house of Sifor the general; he has become a reason for all those being saved in India." Hearing this, Tertia hurried to the house of Sifor to see the new apostle who had come. When she entered, Judah said to her, "Why have you come to see? A foreign man, poor and despised, with neither wealth nor possessions? But I have one possession that neither a king nor rulers can take away, which is not corrupted or ending, and that is the Savior Jesus of all humanity, the Son of the living God, who gives life to all who believe in him and take refuge in him, and who is known among his servants." To him, Tertia said, "Let me be a partaker of this life that he promises to receive all who come to the house of God." And the apostle said, "The treasury of the holy king is opened, and those who worthily partake of the good things there find rest and, resting, reign. But before, no one unclean and wicked can approach him; for he knows our innermost thoughts and the depths of our hearts, and no one can hide from him. Therefore, if you truly believe in him, you will be made worthy of his mysteries; and he will exalt you, enrich you, and make you an heir of his kingdom."



πιστεύεις εἰς αὐτόν, ἀξιωθήσῃ τῶν αὐτοῦ  
μυστηρίων· καὶ αὐτός σε μεγαλυνεῖ καὶ  
πλουτιεῖ καὶ κληρονόμον τῆς αὐτοῦ  
βασιλείας ποιήσει.

## Chapter 137

137 | Ἀκούσασα δὲ ταῦτα ἡ Τερτία  
ἐπανῆλθεν οἶκαδε γεγεθυῖα· καὶ εὗρεν τὸν  
ἄνδρα αὐτῆς μένοντα ἀνάριστον ὄντα.  
ίδὼν δὲ αὐτὴν ὁ Μισδαῖος εἶπεν· Πόθεν  
σήμερον ἡ εἴσοδος σου καλλίων ἐστίν; καὶ  
τίνος ἔνεκα περιπάτω χρησαμένη ἦλθες; ὃ  
ἐστὶν ἀπρεπὲς ταῖς κατὰ σὲ ἐλευθέραις. Καὶ  
λέγει αὐτῷ ἡ Τερτία· Χάριν σοι μεγίστην  
ὀφείλω διότι με πρὸς Μυγδονίαν  
ἀπέστειλας. ἀπελθοῦσα γὰρ καινῆς ζωῆς  
ἤκουσα, καὶ εἶδον τὸν καινὸν τοῦ θεοῦ  
ἀπόστολον τοῦ διδόντος ζωὴν  
τοῖς πιστεύουσιν αὐτῷ καὶ τα  
προστάγματα πληρουσιν· ὀφείλω  
τοιγαροῦν καὶ αὐτὴ ἀμείψασθαί σε ἀντὶ  
ταύτης τῆς χάριτος καὶ παραινέσεως  
ἀγαθὴν παραίνεσιν· ἔση γὰρ ἐν οὐρανῷ  
βασιλεὺς μέγας ἐάν μοι πεισθῇς καὶ  
φοβηθῇς τὸν θεὸν τὸν ὑπὸ τοῦ ξένου  
κηρυττόμενον καὶ φυλάξης σεαυτὸν ἅγιον  
τῷ ζῶντι θεῷ· αὕτη γὰρ ἡ βασιλεία  
παρέρχεται καὶ ἡ ἄνεσίς σου εἰς  
στενοχωρίαν τραπήσεται· ἀλλ’ ἀπελθε  
πρὸς τὸν ἄνθρωπον ἐκεῖνον καὶ πίστευσον  
αὐτῷ, καὶ ζήσεις εἰς τέλος. Ἀκούσας δὲ ὁ  
Μισδαῖος ταῦτα παρὰ τῆς αὐτοῦ συμβίου  
ταῖς χερσὶν ἐπάταξεν τὸ πρόσωπον αὐτοῦ,  
καὶ τὴν ἐσθῆτα αὐτοῦ περιέρρηξεν, καὶ  
εἶπεν· Μὴ ἀναπαύοιτο ἡ Χαρισίου ψυχὴ, ὅτι  
με εἰς ψυχὴν ἔβλαψεν· καὶ μὴ σχῇ ἐλπίδα,  
ὅτι τὴν ἐμὴν περιεῖλεν ἐλπίδα. Καὶ ἐξῆι  
τεταραγμένος.

137 | When Tertia heard this, she returned  
home joyful. She found her husband  
Misdaeus still without food. When he saw  
her, he said, "Where have you been today  
that is better than before? And why have  
you come back in such a way that is not  
fitting for you?" Tertia replied to him, "I  
owe you a great thanks because you sent  
me to Mygdonis. For I went and heard  
about a new life, and I saw the new apostle  
of God who gives life to those who believe  
in him and keep his commandments.  
Therefore, I must also give you a good piece  
of advice in return for this grace and  
encouragement: you will be a great king in  
heaven if you listen to me and fear the God  
who is preached by that foreigner, and  
keep yourself holy to the living God. For  
this kingdom will pass away, and your  
freedom will turn into distress. But go to  
that man and believe in him, and you will  
live to the end." Hearing this, Misdaeus  
struck his own face with his hands, tore his  
clothes, and said, "Let not the soul of  
Charisius find rest, for he has harmed my  
soul. And do not have hope, for he has  
taken away my hope." And he went out  
troubled.

## Chapter 138

138 | Καὶ εὗρεν κατὰ τὴν ἀγορὰν Χαρίσιον τὸν φίλον καὶ εἶπεν· Διὰ τί μέ σοι εἰς τὸν ἄδην ἄλλον ἔβαλες; διὰ τί με ἐκένωσας καὶ ἐζημίωσας κερδάννας μηδέν; διὰ τί με ἔβλαψας μηδέν σὺ ὠφεληθεῖς; διὰ τί με ἀπέκτεινας μὴ αὐτὸς ζήσας; διὰ τί με ἠδίκησας αὐτὸς τὸ δίκαιον μὴ κτησάμενος· διὰ τί με οὐ συνεχώρησας ἀπολέσαι ἐκεῖνον τὸν φαρμακὸν πρὶν τὸν ἐμὸν οἶκον τῇ ἑαυτοῦ ἁμαρτίᾳ διαφθεῖραι; Καὶ τὸ πᾶν εἶχετο Χαρίσιου. ὁ δὲ Χαρίσιος λέγει· Τί γάρ ἐστιν τὸ συμβεβηκός σοι; Ὁ Μισδαῖος ἔφη· Ἐφαρμάκευσεν τὴν Τερτίαν. Καὶ ἀπῆεισαν ἀμφότεροι εἰς τὴν οἰκίαν Σιφόρου τοῦ στρατηλάτου· καὶ εὗρον τὸν Ἰούδαν καθήμενον καὶ διδάσκοντα. πάντες δὲ οἱ ἐκεῖ ὑπεξανέστησαν τῷ βασιλεῖ, αὐτὸς δὲ οὐκ ἀνέστη, ἔγνω δὲ ὁ Μισδαῖος ὅτι αὐτὸς ἐκεῖνός ἐστιν, καὶ λαβόμενος τοῦ θρόνου ἔστρεψεν αὐτόν, καὶ ἐπάρας ἀμφοτέραις ταῖς χερσὶν τὸν θρόνον τὴν κεφαλὴν αὐτοῦ ἐπάταξεν οὕτως ὥστε τραυματίσαι αὐτόν. καὶ παρέδωκεν αὐτὸν τοῖς αὐτοῦ στρατιώταις εἰπών· Ἀπαγάγετε αὐτὸν σύραντες αὐτὸν ὑβριστικῶς καὶ οὐχ ὑπεσταλμένως, ἵνα πᾶσιν ἡ ὑβρις αὐτοῦ ἔκτυπος γένηται. Οἱ δὲ σύραντες αὐτὸν ἀπήγαγον εἰς τόπον ἐν ᾧ ὁ Μισδαῖος ἐδίκαζεν. ἐκεῖ ἔστη κρατούμενος ὑπὸ τῶν στρατιωτῶν τοῦ Μισδαίου.

## Chapter 139

139 | Πρᾶξις ἰβ' περὶ οὐαζάνου υἱοῦ Μισδαίου. Οὐαζάνης δὲ ὁ τοῦ Μισδαίου υἱὸς προσελθὼν τοῖς στρατιώταις εἶπεν· Δότε μοι τοῦτον ἵνα διαλεχθῶ ἕως ἂν ὁ βασιλεὺς ἀφίκηται. Καὶ οἱ μὲν δεδώκασιν

138 | And she found Charisius, her friend, in the marketplace and said, "Why have you sent me to the underworld? Why have you emptied me and harmed me without gaining anything? Why have you killed me without living yourself? Why have you wronged me without gaining what is right? Why did you not let me destroy that sorcerer before he ruined my house with his own sin?" And everything belonged to Charisius. Charisius replied, "What has happened to you?" Misdaeus said, "He has harmed Tertia." And both of them went to the house of Sifor the general. They found Judah sitting and teaching. Everyone there stood up for the king, but he did not rise. Misdaeus realized that he was the one, and taking the throne, he turned it around, and raising both his hands, he struck his head so hard that he wounded him. And he handed him over to his soldiers, saying, "Take him away, dragging him in a disrespectful way, so that all may see his disrespect." And they dragged him away to a place where Misdaeus was judging. There he stood, held by the soldiers of Misdaeus.

139 | This is the account of Wazanes, the son of Misdaeus. Wazanes approached the soldiers and said, "Give me this man so that I can talk to him until the king arrives." They gave him the man, and he brought

αὐτόν, αὐτὸς δὲ εἰσήγαγεν αὐτὸν ἔνθα ὁ βασιλεὺς ἐδίκαζεν. καὶ λέγει Οὐαζάνης· Οὐκ οἶδός φησιν ὅτι ἐγὼ εἰμι υἱὸς Μισδαίου τοῦ βασιλέως, καὶ ἔξεστί μοι λέγειν τῷ βασιλεῖ ὃ βούλομαι, καὶ ζῆν σοι συγχωρήσει; λέγε οὖν μοι τίς ἐστὶν ὁ θεός σου καὶ τίνος ἀντέχῃ δυνάμεως καὶ σεμνύνη· εἰ γάρ τις γοητικὴ δυνάμις ἐστὶν καὶ τέχνη, λέγε καὶ δίδασκε, κἀγὼ σε ἀπολύω. Λέγει αὐτῷ ὁ Ἰούδας· Σὺ εἶ ὁ υἱὸς Μισδαίου τοῦ βασιλέως ὃς ἐστὶν βασιλεὺς πρόσκαιρος· ἐγὼ δὲ δοῦλός εἰμι Ἰησοῦ Χριστοῦ βασιλέως αἰωνίου· καὶ σοὶ μὲν ἔστιν εἰπεῖν τῷ σῷ πατρὶ σῶσαι οὓς θέλεις ἐν ταύτῃ τῇ προσκαίρῳ ζωῇ ἣ οὐ παραμένουσιν ἄνθρωποι, ἣν σὺ τε καὶ ὁ πατήρ σου δίδοτε· ἐγὼ δὲ δέομαι τοῦ ἐμοῦ κυρίου καὶ ἀντιβοῶ ὑπὲρ τῶν ἀνθρώπων, καὶ δίδωσιν αὐτοῖς καινὴν ζωὴν παντάπασιν δεόμενος. καὶ σὺ αὐχεῖς ἐπὶ κτήμασιν καὶ δούλοις καὶ πέπλοις καὶ τρυφῇ καὶ κοίταις μαραιῖς, ἐγὼ δὲ καυχῶμαι ἐπὶ πενίᾳ καὶ φιλοσοφίᾳ καὶ ταπεινότητι καὶ νηστείᾳ καὶ εὐχῇ καὶ πρὸς τὸ ἅγιον πνεῦμα κοινωνίᾳ καὶ πρὸς τοὺς ἀδελφούς μου τοὺς ἁγίους τοῦ θεοῦ· καὶ καυχῶμαι ἐπὶ αἰωνίᾳ ζωῇ. καὶ συ μὲν ἐπ' ἄνθρωπον κατέφυγες ὄντα σοι ὅμοιον, μὴ δυνάμενον τὴν ἑαυτοῦ ψυχὴν σῶσαι ἐκ κρίσεως καὶ θανάτου, ἐγὼ δὲ κατέφυγα ἐπὶ θεὸν ζῶντα, ἐπὶ τὸν σωτῆρα βασιλέων καὶ ἀρχόντων, ὃς ἐστὶν πάντων κριτής. καὶ ὑμεῖς μὲν σήμερον ἴσως ἐστέ, αὖριον δὲ οὐκέτι, ἐγὼ δὲ κατέφυγον εἰς ἐκεῖνον ὃς εἰς αἰῶνα μένει, γινώσκοντος πάντας τοὺς καιροὺς ἡμῶν καὶ τοὺς χρόνους. καὶ σὺ δὲ ἐὰν θελήσης γενέσθαι τοῦ θεοῦ τούτου ὑπηρέτης, γενήσῃ ταχέως· δείξας δὲ ὅτι ἄξιός αὐτοῦ ὑπηρέτης ἔσῃ ἐν τούτοις· πρῶτον μὲν ἐν ἀγιωσύνῃ, ἣτις ἐστὶν πάντων ἀγαθῶν κεφαλὴ· ἔπειτα δὲ ἡ πρὸς τὸν θεὸν τοῦτον ὃν κηρύσσω κοινωνίᾳ, καὶ φιλοσοφίᾳ, καὶ ἀπλότητι, καὶ ἀγάπῃ, καὶ πίστει, καὶ πρὸς αὐτὸν εὐαγγελίῳ, καὶ

him to where the king was judging. Wazanes said, "Do you not know that I am the son of Misdaeus the king, and I have the right to speak to the king about what I want? Will he allow you to live?" So tell me, who is your god, and what power does he have? If there is some magical power or skill, tell me and teach me, and I will release you." Judah replied to him, "You are the son of Misdaeus the king, who is a temporary king. But I am a servant of Jesus Christ, the eternal king. You may tell your father to save whom he wants in this temporary life that people do not remain in, which you and your father give. But I pray to my Lord and cry out for the people, and he gives them new life, asking for it completely. You boast about possessions, slaves, fine clothes, luxury, and filthy beds, but I boast about poverty, philosophy, humility, fasting, prayer, and communion with the Holy Spirit and with my brothers who are worthy of God. And I boast about eternal life. You have fled to a man like yourself, who cannot save his own soul from judgment and death, but I have fled to the living God, to the Savior of kings and rulers, who is the judge of all. You may be here today, but tomorrow you will no longer be. I have fled to the one who remains forever, knowing all our times and seasons. If you wish to become a servant of this God, you will quickly become one. But show that you are worthy of being his servant in these ways: first in holiness, which is the head of all good things; then in communion with the God I preach, and in philosophy, simplicity, love, faith, and in the good news to him, and in the unity of pure food."

ἐνότητι καθαράς τροφῆς.

## Chapter 140

140 | Ὁ δὲ νεανίσκος πεισθεὶς διὰ τοῦ κυρίου ἐζήτει πρόφασιν ὅπως τὸν Ἰούδαν φυγαδεύσῃ. ἐν ᾧ δὲ ἐνεθυμεῖτο ἐφίκετο ὁ βασιλεὺς· καὶ οἱ στρατιῶται παραλαβόντες τὸν Ἰούδαν ἐξήγαγον. συνεξῆει δὲ αὐτῷ ὁ Οὐάζανης καὶ παρ' αὐτῷ ἔστηκεν. καθεσθὲις δὲ ὁ βασιλεὺς ἐκέλευσεν εἰσαχθῆναι τὸν Ἰούδαν εἰς τὰ ὀπίσω δεδεμένον τὰς χεῖρας. ἀχθεὶς δὲ εἰς τὸ μέσον ἔστη· καὶ λέγει ὁ βασιλεὺς· Εἰπέ μοι τίς εἶ καὶ ποία δυνάμει ταῦτα ποιεῖς. Ὁ δὲ Ἰούδας λέγει αὐτῷ· Ἄνθρωπός εἰμι κατὰ σέ, δυνάμει Ἰησοῦ Χριστοῦ ταῦτα ποιῶ. Καὶ ὁ Μισδαῖός φησιν· Τὴν ἀλήθειαν εἶπε πρὶν ἢ σε ἀπολέσω. Καὶ ὁ Ἰούδας λέγει· Οὐκ ἔχεις ἐξουσίαν ὥς νομίζεις κατ' ἐμοῦ, καὶ οὐδέν με βλάψεις. Ἀγανακτήσας δὲ ὁ βασιλεὺς ἐπὶ τοῖς ῥηθεῖσιν ἐκέλευσεν πλάκας πυρῶσαι καὶ στῆσαι αὐτὸν ἐπάνω αὐτῶν ἀνυπόδετον· ὑπολύντων δὲ αὐτὸν τῶν στρατιωτῶν ἔλεγεν· Βέλτιόν ἐστιν ἡ σοφία τοῦ θεοῦ ὑπὲρ τὴν τῶν ἀνθρώπων σοφίαν. σὺ κύριε βασιλεῦ καὶ ἡ χρηστότης σου ἀντιστήτω τῷ θυμῷ αὐτοῦ. Ἐνέγκαντες δὲ τὰς πλάκας ἐοικυίας πυρὶ ἔστησαν ἐπάνω αὐτῶν τὸν ἀπόστολον· καὶ εὐθέως ὕδωρ ἀνεδόθη ἀθρόον ἐκ τῆς γῆς, ὥστε τὰς πλάκας καταποθῆναι· καὶ οἱ κρατοῦντες αὐτὸν ἐάσαντες ἀνεχώρησαν.

## Chapter 141

141 | Ἰδὼν δὲ ὁ βασιλεὺς τὸ πλῆθος τῶν ὑδάτων εἶπεν τῷ Ἰούδᾳ· Δεήθητι τοῦ θεοῦ σου ἵνα με ῥύσῃται ἐκ τοῦ θανάτου τούτου,

140 | The young man, convinced by the Lord, sought a way to help Judah escape. While he was thinking about this, the king arrived, and the soldiers took Judah out. Wazanes went out with them and stood by him. When the king sat down, he ordered Judah to be brought in, with his hands tied behind him. Judah stood in the middle, and the king said, "Tell me who you are and by what power you do these things." Judah replied, "I am a man like you, doing these things by the power of Jesus Christ." Misdaeus said, "Tell the truth before I destroy you." Judah answered, "You do not have the power over me that you think, and you cannot harm me." The king, angered by what was said, ordered hot plates to be heated and to place him on top of them without shoes. As the soldiers took off his shoes, he said, "The wisdom of God is better than the wisdom of men. You, king, and your kindness, stand against his anger." They brought the heated plates and placed the apostle on top of them. Immediately, water gushed forth from the ground, so that the plates were swallowed up, and those holding him, seeing this, withdrew.

141 | When the king saw the great amount of water, he said to Judah, "Pray to your God to save me from this death, so that I do

ἵνα μὴ τῷ κατακλυσμῷ ἀπόλωμαι. Ὁ δὲ ἀπόστολος ἤρξατο καὶ εἶπεν· Ὁ δεσμεύσας τὴν φύσιν ταύτην καὶ εἰς ἓνα συναγαγόντόπον καὶ εἰς διαφόρους ἐκπέμπων χώρας· ὁ ἐξ ἀταξίας εἰς τάξιν μεταγαγών· ὁ διδοὺς μεγαλεῖα καὶ θαυμάσια μεγάλα διὰ τῶν χειρῶν τοῦ δούλου σου Ἰούδα· ὁ ἐλεῶν τὴν ἐμὴν ψυχὴν ἵνα σοῦ πάντοτε φέγγος καταδέξωμαι· ὁ δοὺς μισθὸν τοῖς κεκοπιακόσιν· ὁ σωτὴρ τῆς ψυχῆς μου καὶ εἰς τὴν ἰδίαν ἀποκαθιστῶν φύσιν τὸ μὴ κοινωνεῖν τοῖς βλάπτουσιν· ὁ γινόμενος πρόφασις ζωῆς διὰ παντός· σὺ κατάστηναι. παυσον τὸ στοιχεῖον τοῦτο, ἵνα μὴ ἀντανῆραν διαφθεῖρη· εἰσὶν γάρ τινες τῶν ἐνταῦθα ἐστῶτων οἵτινες ζήσουσιν σοὶ πιστεύσαντες. Εὐξαμένου δὲ αὐτοῦ κατ' ὀλίγον τὸ ὕδωρ ἀνηλώθη, ξηρὸς ὁ τόπος γενόμενος. ἰδὼν δὲ ταῦτα ὁ Μισδαῖος προσέταξεν εἰς τὸ δεσμωτήριον αὐτὸν ἀχθῆναι ἕως οὗ σκέψομαι πῶς δεῖ αὐτῷ χρήσασθαι.

not perish in the flood." The apostle prayed and said, "You who have bound this nature and gathered it into one place, sending it out to different lands; you who have brought order from chaos; you who do great and wonderful things through your servant Judah; you who have mercy on my soul so that I may always receive your light; you who give a reward to those who have labored; you who are the Savior of my soul and restore my nature by not allowing me to share with those who harm; you who are the reason for life forever; may you stand. Stop this element, so that it does not destroy in return; for there are some here who will believe in you." As he prayed, the water gradually dried up, and the ground became dry. When Misdaeus saw this, he ordered that Judah be taken to prison until he could think about how to deal with him.

## Chapter 142

142 | Ἀπαγομένου δὲ τοῦ Ἰούδα ἐν τῇ φυλακῇ πάντες αὐτῷ ἠκολούθουν, καὶ Οὐαζάνης τοῦ βασιλέως υἱὸς πρὸς τὴν δεξιὰν αὐτοῦ ἐβάδιζεν καὶ ὁ Σιφὼρ ἐν ἀριστερᾷ. εἰσελθὼν δὲ εἰς τὸ δεσμωτήριον ἐκαθέσθη, καὶ ὁ Οὐαζάνης καὶ ὁ Σιφὼρ, καὶ τὴν ἑαυτοῦ γυναῖκα καὶ τὴν θυγατέρα ἔπεισεν καθεσθῆναι· εἰσεληλύθασι γὰρ καὶ αὐταὶ ἵνα ἀκούσωσιν τοῦ τῆς ζωῆς λόγου· καὶ γὰρ ᾔδεισαν ὅτι ὁ Μισδαῖος φονεύσει αὐτὸν διὰ τὴν τῆς ὀργῆς ὑπερβολήν. ὁ δὲ Ἰούδας ἤρξατο λέγειν· Ὁ ἐλευθερωτὴς τῆς ἐμῆς ψυχῆς ἐκ τῆς τῶν πολλῶν δουλείας, ὅτι δέδωκα ἑμαυτὸν πραθῆναι· ἰδοὺ χαίρω καὶ θάλλω εἰδὼς ὅτι ἐπληρώθησαν οἱ

142 | As Judah was taken to prison, everyone followed him, and Wazanes, the king's son, walked on his right, while Siphor was on his left. When they entered the prison, Wazanes, Siphor, and his wife and daughter sat down, for they had come to hear the words of life. They knew that Misdaeus would kill him because of his great anger. Judah began to speak: "The one who frees my soul from many bonds, because I have given myself to be sold; behold, I rejoice and thrive, knowing that the times have come for me to enter and receive. Behold, I am free from earthly worries. Behold, I fulfill hope and receive

χρόνοι ἵνα εἰσελθὼν ἀπολάβω. ἰδοὺ ἀπαλλάσσομαι μεριμνῶν τῶν ἐπὶ τῆς γῆς. ἰδοὺ πληρῶ τὴν ἐλπίδα καὶ ἀλήθειαν ἀπολαμβάνω. ἰδοὺ ἀπαλλάττομαι λύπης καὶ χαρὰν ἐνδύομαι μόνον. ἰδοὺ γίνομαι ἄφροντις καὶ ἄλυπος ἐν ἀνέσει διατρίβων. ἰδοὺ τῆς δουλείας ἀπαλλάττομαι καὶ εἰς τὴν ἐλευθερίαν ἐκλήθην. ἰδοὺ χρόνοις καὶ καιροῖς ὑπηρέτησα καὶ χρόνων καὶ καιρῶν ἀνυψώθην. ἰδοὺ ἀπολαμβάνω παρὰ τοῦ μισθαποδότου χωρὶς ἀριθμοῦ διδόντος τοῦ ἐξαρκεῖν αὐτοῦ τὸν πλοῦτον τῆς δωρεᾶς. καὶ πάλιν οὐκ ἀποδυθήσομαι. ἰδοὺ κοιμῶμαι καὶ ἐξυπνίζομαι, πάλιν δὲ οὐ κοιμηθήσομαι. ἰδοὺ ἀποθνήσκω καὶ ἀναβίω, πάλιν δὲ θανάτου οὐ γεύσομαι. ἰδοὺ χαίροντες προσδοκῶσιν ἵνα ἐλθὼν συγγένωμαι τοῖς αὐτῶν συγγενέσιν καὶ τεθῶ ἄνθος ἐν τῷ στεφάνῳ αὐτῶν. ἰδοὺ βασιλεύω ἐν τῇ βασιλείᾳ ἐφ' ἣν ἐντεῦθεν ἤλπισα· ἰδοὺ πίπτουσιν οἱ ἀνυπότακτοι πρὸ ἐμοῦ, ὅτι αὐτοὺς ἐξέφυγον· ἰδοὺ γέγονεν εἰρήνη εἰς ἣν πάντες ἀπαντῶσιν.

truth. Behold, I am freed from sorrow and wear only joy. Behold, I become carefree and untroubled, living in ease. Behold, I am freed from slavery and called to freedom. Behold, in times and seasons I have served, and I have been lifted up in times and seasons. Behold, I receive from the paymaster without number, giving of his wealth in gifts. And again, I will not be stripped away. Behold, I sleep and wake up, but again I will not sleep. Behold, I die and come to life again, but I will not taste death again. Behold, those who rejoice await me so that I may join their relatives and place a flower in their crown. Behold, I reign in the kingdom for which I hoped from here; behold, the unruly fall before me, for they have escaped me; behold, peace has come, to which all meet."

## Chapter 143

143 | Λέγοντος δὲ τοῦ ἀποστόλου ταῦτα πάντες οἱ ἐκεῖ ἡκροῶντο, νομίζοντες ἐκείνην τὴν ὥραν τοῦ βίου αὐτὸν μεταστῆναι. καὶ πάλιν ἔλεγεν· Πιστεύσατε τῷ πάντων ἱατρῷ ὁρατῶν τε καὶ ἀοράτων σωτηρίαν τῶν ψυχῶν τῶν δεομένων τῆς παρ' αὐτοῦ ὠφελείας. οὗτός ἐστιν ἐλεύθερος ἐκ βασιλέων· οὗτος ἱατρὸς τῶν αὐτοῦ κτημάτων· οὗτός ἐστιν ὁ ὀνειδιζόμενος ὑπὸ τῶν ἰδίων δούλων· οὗτός ἐστιν πατὴρ ὑψους καὶ φύσεως κύριος καὶ κριτής· ὑψιστος παρὰ τοῦ μεγίστου γέγονεν, υἱὸς βάθους μονογενής· καὶ ἐκλήθη υἱὸς Μαρίας παρθένου, καὶ ἠκούσθη υἱὸς τέκτονος Ἰωσήφ. οὗτος οὗ

143 | While the apostle was saying these things, everyone there was listening, thinking that at that moment he was changing his life. And he said again, "Believe in the healer of all, both visible and invisible, for the salvation of the souls that seek help from him. He is free from kings; he is the healer of his own possessions; he is the one who is insulted by his own servants; he is the father of the highest and the lord and judge of nature; he has become the highest from the greatest, the only son from the depths; and he was called the son of the virgin Mary, and he was heard as the son of the carpenter Joseph. He, whose



τὴν σμικρότητα ἐν τοῖς τοῦ σώματος ὀφθαλμοῖς, τὴν δὲ μεγαλειότητα ἐν πίστει ἐδεξάμεθα, καὶ εἶδομεν ταύτην ἐν τοῖς ἔργοις· οὗ τὸ σῶμα ἀνθρώπινον καὶ ταῖς χερσὶν ἐψηλαφήσαμεν, τὴν δὲ θεὰν εἶδομεν ἐνηλλοιωμένην τοῖς ἡμετέροις ὀφθαλμοῖς, τὸν δὲ τύπον αὐτοῦ τὸν οὐράνιον ἐν τῷ ὄρει ἰδεῖν οὐκ ἠδυνήθημεν· οὗτος ὁ σφήλας τοὺς ἄρχοντας καὶ τὸν θάνατον βιασάμενος· οὗτος ἀλήθεια μὴ ψευδομένη καὶ τέλος ἐπικεφάλαια δεδοκώς ὑπὲρ αὐτοῦ καὶ τῶν αὐτοῦ μαθητῶν· οὗτινος ἰδὼν ὁ ἄρχων ἐφοβήθη καὶ αἱ δυνάμεις αὐτῷ ἐταράχθησαν· καὶ ἐμαρτύρει ὁ ἄρχων τίς ἐστὶν καὶ πόθεν, καὶ τὸ ἀληθὲς οὐκ ἔγνω, ἐπειδήπερ ἀληθείας ἐστὶν ἀλλότριος· οὗτος ἐξουσίαν ἔχων τοῦ κόσμου καὶ τῶν ἐν αὐτῷ ἡδονῶν καὶ κτημάτων καὶ ἀνέσεως ταῦτα πάντα καὶ τοὺς αὐτοῦ ὑπηκόους ἀνατρέπει μὴ χρῆσασθαι αὐτοῖς.

smallness we have received in the eyes of the body, and whose greatness we have received in faith, and we have seen this in his works; whose human body we have touched with our hands, but we have seen his appearance changed before our eyes, and we could not see his heavenly form on the mountain; he who crushed the rulers and death; he who is truth, not lying, and has given the final authority over himself and his disciples; of whom, seeing, the ruler was afraid, and the powers with him were disturbed; and the ruler testified who he is and where he is from, but did not know the truth, because he is a stranger to the truth. He, having authority over the world and the pleasures and possessions in it, turns all these and his subjects away from using them."

## Chapter 144

144 | Πληρώσας δὲ ταῦτα ἀνέστη καὶ ἠϋξάτο οὕτως· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· καὶ ἄφες ἡμῖν τὰς ὀφειλάς ἡμῶν ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὁ κύριος καὶ θεός μου, ἐλπίς καὶ πεποιθήσις καὶ διδάσκαλος, σὺ με ἐδίδαξας εὐχεσθαι οὕτως· ἰδοὺ τὴν εὐχὴν εὐχομαι ταύτην καὶ τὸ πρόσταγμά σου πληρῶ· σὺ ἔσο μετ' ἐμοῦ μέχρι τέλους· σὺ εἶ ὁ ἐκ παιδῶν με ἐνσπείρας ζωὴν καὶ ἀπὸ φθορᾶς φυλάξας με· σὺ εἶ ὁ εἰς τὴν τοῦ κόσμου πενίαν ἀγαγὼν με καὶ εἰς πλοῦτον ἀληθινὸν

144 | After saying these things, he stood up and prayed like this: "Our Father who is in heaven, may your name be holy. May your kingdom come; may your will be done on earth as it is in heaven. And forgive us our debts as we also have forgiven our debtors. And do not lead us into temptation, but deliver us from evil. Lord and my God, hope and trust and teacher, you have taught me to pray like this: behold, I pray this prayer and fulfill your command. Be with me until the end. You are the one who has given me life from childhood and has kept me safe from destruction. You are the one who has brought me from the poverty of the world and called me to true wealth. You are the one who has made yourself known to me

παρακαλέσας με· σὺ εἶ ὁ γνωρίσας μοι  
ἐαυτὸν καὶ δείξας ὅτι σός εἰμι· καὶ γυναικὸς  
ἀπεσχόμεν ἵνα ἐκεῖνο ὃ χρήζεις μὴ εὕρεθῃ  
ἐν ῥύπῳ·

and shown that I belong to you. And I have  
turned away from women so that what you  
need may not be found in filth."

## Chapter 145

145 | οὐκ ἔφαρκεῖ μου τὸ στόμα  
ἐξομολογήσασθαί σοι οὐδὲ ἐνθυμηθῆναι  
δύναμαι τὴν σπουδὴν καὶ ἐπιμέλειαν τὴν ἐκ  
σοῦ γενομένην περὶ ἐμοῦ. ἐβουλόμην γὰρ  
κτήσασθαι πλοῦτον· σὺ δὲ δι' ὁράματος  
ἔδειξάς μοι ὅτι ἐπιζήμιος καὶ ἐπιβλαβὴς  
γίνεται τοῖς κτωμένοις αὐτόν· καὶ  
ἐπίστευσα τῇ φανερώσει σου καὶ  
παρέμεινα τῇ πτωχείᾳ τοῦ κόσμου ἕως ὅτε  
σὺ ὁ πλοῦτος τῆς ἀληθείας ἀπεκαλύφθης, ὁ  
κάμει καὶ τοὺς ἄλλους τοὺς σοῦ ἀξίους ἀπὸ  
τοῦ ἰδίου πλούτου πληρώσας, καὶ ἀπὸ  
μερίμνης καὶ φροντίδος τοὺς σοὺς  
ἀπαλλάξας. πεπλήρωκα οὖν κύριε τὰς  
ἐντολάς σου καὶ ἐτέλεσα τὸ βούλημά σου·  
καὶ ἐγενόμην πένης καὶ ἐνδεῆς καὶ ξένος  
καὶ δοῦλος καὶ ἐξουδενωμένος καὶ δέσμιος  
καὶ πειναλέος καὶ διψαλέος καὶ γυμνός· καὶ  
ἀνυπόδετος καὶ ἐμόχθησα διὰ σέ, ἵνα μὴ  
ἀπόληται ἡ πεποιθήσις μου καὶ ἡ ἐλπίς μου  
ἢ ἐν σοὶ μὴ καταισχυνηθῇ, καὶ ὁ πολὺς μου  
κάματος μὴ γένηται διὰ κενῆς, καὶ ὁ κόπος  
μου μὴ ἐξουδενωθῇ· μὴ ἀπόλωνται μου αἱ  
εὐχαὶ καὶ αἱ νηστεῖαί μου αἱ συνεχεῖς καὶ ἡ  
πολλὴ μου σπουδὴ ἢ εἰς σέ· μὴ ἀνταλλαγῇ  
μου ὁ σπόρος τοῦ σίτου ἀπὸ τῆς σῆς γῆς·  
μὴ ἄρπάσῃ αὐτὸν ὁ ἐχθρὸς καὶ τὰ αὐτοῦ  
ζιζάνια συμμείξῃ· ἡ γὰρ σὴ γῆ ἀληθῶς οὐ  
δέχεται αὐτοῦ τὰ ζιζάνια, ἀλλ' οὐδὲ  
τεθῆναι δύναται εἰς τοὺς σοὺς οἴκους.

145 | My mouth cannot express enough to  
confess to you, nor can I think about the  
care and effort you have shown for me. I  
wanted to gain wealth, but you showed me  
in a vision that it becomes harmful and  
damaging to those who possess it. I  
believed your revelation and remained in  
the poverty of the world until you revealed  
the wealth of truth, filling me and others  
worthy of you from your own riches, and  
freeing your people from worry and care.  
Therefore, Lord, I have fulfilled your  
commands and completed your will. I have  
become poor, needy, a stranger, a servant,  
despised, a prisoner, hungry, thirsty, naked,  
and without shoes, and I have labored for  
you, so that my trust and hope in you may  
not be lost, and my hard work may not be  
in vain, and my efforts may not be  
disregarded. May my prayers and my  
constant fasting and my great effort  
towards you not be wasted. May the seed of  
wheat I have sown not be taken from your  
land. May the enemy not seize it and mix it  
with his weeds, for your land truly does not  
accept his weeds, nor can they be placed in  
your houses.

## Chapter 146

146 | τὴν ἀμπελὸν σου ἐφύτευσα ἐν τῇ γῇ· τὰς ῥίζας καθῆκεν εἰς τὸ βάθος, ἡ δὲ βλάστησις αὐτῆς ἐν τῷ ὕψει ἐξηπλώθη, οἱ δὲ ταύτης καρποὶ ἐπὶ γῆς ἐξετάθησαν καὶ ἐκ τούτων εὐφραίνονται οἱ σοῦ ἄξιοι οὐς καὶ ἐκτήσω. τὸ ἀργύριον ὃ δέδωκάς μοι κατέβαλον ἐν τῇ τραπέζῃ· τοῦτο ἀπαιτήσας ἀποδίδου μοι ἐν τόκοις ὥσπερ ἐπηγγείλω. τὴν μίαν σου μνᾶν πραγματευσάμενος δέκα πεποίηκα· προσέθηκάς μοι ἐφ' οἷς εἶχον ὥσπερ συνέθου. τῷ ὀφειλέτῃ μου ἀφῆκα τὴν μνᾶν· μὴ εἰς χεῖράς μου ἐπιζητήσης· εἰς δεῖπνον ἐκλήθην καὶ ἦλθον· ἀπὸ δὲ τοῦ χωρίου καὶ τοῦ ζευκτοῦ καὶ τῆς γυναικὸς ἐγὼ ἔξαρνος γέγονα, ἵνα μὴ διὰ ταῦτα ἀποδοκιμασθῶ. εἰς τὸν γάμον ἐκλήθην καὶ λευκὴν ἐσθῆτα ἐνεδυσάμην, ἵνα ἄξιος αὐτοῦ γένωμαι καὶ μὴ δεθεὶς χεῖρας καὶ πόδας εἰς τὸ ἐξώτερον σκότος ἐκβληθῶ. ὁ λύχνος μου τῷ φωτὶ αὐτοῦ τῷ διαυγεῖ προσδέχεται τὸν δεσπότην τὸν ἀναλύοντα ἐκ τῶν γάμων, ἵνα δέξηται αὐτὸν καὶ μὴ ἴδω αὐτὸν ἀμαυρωθέντα τοῦ ἐλαίου δαπανηθέντος. οἱ ὀφθαλμοί μου Χριστὲ σὲ καθορῶσιν καὶ ἡ καρδία μου ἐν χαρᾷ ἀγαλλιᾶται τελέσαντός μου τὸ θέλημά σου καὶ τὰς ἐντολάς σου τελειώσαντος, ἵνα ἐξομοιωθῶ δούλῳ γοργῷ καὶ εὐλαβεῖ ὃς διὰ τῆς ἑαυτοῦ προθυμίας οὐκ ἀμελεῖ τῆς ἀγρυπνίας. πᾶσαν τὴν νύκτα ἔκαμον τοῦ φυλάξαι τὸν οἶκόν μου ἀπὸ τῶν ληστῶν ἵνα μὴ διορυγῇ.

146 | I have planted your vineyard in the land; its roots have gone deep, and its growth has spread up high. The fruits of it have been examined on the ground, and from these, your worthy ones rejoice, whom I will also possess. The silver you gave me, I deposited on the table; asking for this, give it back to me with interest, as I promised. By trading your one mina, I have made ten. You added to me what I had, just as you commanded. I have forgiven my debtor the mina; do not seek it from my hands. I was invited to dinner and came; but from the field, the yoke, and the woman, I have become a stranger, so that I may not be rejected for these things. I was invited to the wedding and put on a white garment, so that I may be worthy of it and not be cast out into outer darkness with my hands and feet bound. My lamp receives the light from him who is the master, who is released from the wedding, so that he may be welcomed and I may not see him dimmed by the oil being used up. My eyes see you, Christ, and my heart rejoices in joy, having completed your will and fulfilled your commands, so that I may be like a quick and respectful servant who, through his own eagerness, does not neglect his watchfulness. All night I worked to keep my house safe from robbers, so that it may not be broken into.

## Chapter 147

147 | τὴν ὀσφύν μου ἐν ἀληθείᾳ περιέσφιγξα καὶ τοῖς ποσὶ μου τὰ

147 | I have tightly girded my waist with truth and put on my shoes, so that I may

ὑποδήματα ἔδησα, ἵνα μὴ δι' ὅλου  
χαυνωθέντα ἴδω αὐτά. τὰς χεῖράς μου  
ἐπέθηκα τῷ ἀρότρῳ τῷ ζευκτῳ καὶ εἰς τὰ  
ὀπίσω οὐκ ἀπεστράφη, ἵνα οἱ αὐλακες μὴ  
σκαμβασθῶσιν. ἐλεύκανεν ἡ ἄρουρα καὶ  
ἐπέστη ὁ θερισμός, ἵνα τὸν μισθόν μου  
ἀπολάβω. τὸ ἐνδυμά μου τὸ παλαιούμενον  
ἐπαλαίωσα καὶ τὸν κάματον τῶν καμμάτων  
τὸν ἀγαγόντα με εἰς τὴν ἀνάπαυσιν  
ἐτέλεσα. ἐτήρησα τὴν πρώτην φυλακὴν καὶ  
τὴν δευτέραν καὶ τὴν τρίτην, ἵνα τὸ  
πρόσωπόν σου θεάσωμαι καὶ προσκυνήσω  
τὸ ἅγιόν σου ἀπαύγασμα. ἐξερίζωσα τοὺς  
χειρίστους καὶ ἐρήμους κατέλιπον ἐπὶ τῆς  
γῆς, ἵνα ἀπὸ τῶν σῶν θησαυρῶν  
ἐμπλησθῶ. τὴν ἐν ἐμοὶ πηγὴν κάθυγρον  
ἐξήρανα, ἵνα τὴν ἀνέκλειπτόν σου πηγὴν  
ζήσας ἀναπαῶ. τὸν δέσμιον ὃν μοι  
παρέδωκας ἐφόνευσα, ἵνα ὁ ἐν ἐμοὶ  
λελυμένος μὴ ἐκπέσῃ τῆς πεποιθήσεως  
αὐτοῦ. τὸν ἐντὸς ἐκτὸς πεποίηκα καὶ τὸ  
ἐκτός, καὶ πᾶν σου τὸ πλήρωμα ἐν ἐμοὶ  
ἐπληρώθη. εἰς τὰ ὀπίσω οὐχ ὑπέστρεψα,  
εἰς δὲ τὰ ἔμπροσθεν προέβην, ἵνα μὴ  
ὄνειδος γένωμαι. τὸν νεκρὸν ἐζωοποίησα  
καὶ τὸν ζῶντα ἐνίκησα καὶ τὸ  
ὑστερούμενον ἐπλήρωσα, ἵνα δέξωμαι τῆς  
νίκης τὸν στέφανον καὶ ἡ ἐξουσία τοῦ  
Χριστοῦ ἐν ἐμοὶ τελεσθῇ. ὀνειδισμὸν  
ἐδεξάμην ἐπὶ τῆς γῆς, τὴν δὲ ἀμοιβὴν καὶ  
τὴν ἀντιμισθίαν δίδου μοι ἐν οὐρανοῖς.

not see them fall apart. I have placed my  
hands on the plow and have not turned  
back, so that the furrows may not be  
ruined. The field has become white, and the  
harvest has come, so that I may receive my  
reward. I have worn out my old garment  
and completed the labor that brought me to  
rest. I have kept the first watch, the second,  
and the third, so that I may see your face  
and worship your holy brightness. I have  
uprooted the worst and left the desolate on  
the ground, so that I may be filled from  
your treasures. I have dried up the spring  
within me, so that, living from your  
unending spring, I may find rest. I have  
killed the prisoner you gave me, so that the  
one freed within me may not fall away from  
his trust. I have made the inside like the  
outside, and the outside like the inside, and  
all your fullness has been fulfilled in me. I  
did not turn back, but moved forward, so  
that I may not become a disgrace. I have  
brought the dead to life, conquered the  
living, and filled what was lacking, so that I  
may receive the crown of victory and the  
authority of Christ may be fulfilled in me. I  
have accepted disgrace on the earth, but  
give me my reward and compensation in  
heaven.

## Chapter 148

148 | μὴ αἰσθωνταί μου αἱ δυνάμεις καὶ οἱ  
ἐξουσιασταί, καὶ μηδὲν περὶ ἐμοῦ  
ἐνθυμηθῶσιν· μὴ ἰδόντες με οἱ τελῶναι καὶ  
οἱ ἀπαιτηταί ἐν ἐμοὶ πραγματεύσωνται. μὴ  
μου καταβοήσωσιν οἱ ἥττονες καὶ πονηροὶ  
καὶ ἀνδρείου καὶ ἐπιεικοῦς· καὶ  
ἀναβιβαζομένου μὴ ἀνανεύσωσιν

148 | May my powers and authorities not  
perceive me, and may they not think  
anything about me. May the tax collectors  
and the debtors not deal with me when  
they see me. May the weaker and wicked  
ones not call out to me, nor the brave and  
gentle. And as I rise, may they not nod their

ἔμπροσθέν μου στήναι διὰ τὴν σὴν δύναμιν  
Ἰησοῦ τὴν περιστεφανοῦσάν με·  
φεύγουσιν γὰρ καὶ κρύπτονται·  
ἀντιβλέψαι σε οὐ δύνανται. αἰφνιδίως γὰρ  
ἐμπίπτουσιν τοῖς ὑπηκόοις αὐτῶν· ἡ δὲ  
μερὶς τῶν υἱῶν τοῦ πονηροῦ αὐτὴ βοᾷ καὶ  
ἐλέγχει αὐτούς. ἀλλ' οὔτε κρύπτεται ἐξ  
αὐτῶν· ἡ γὰρ φύσις αὐτῶν γνωρίζεται·  
ἀποχωρίζουσιν οἱ τοῦ πονηροῦ παῖδες.  
παράσχου οὖν μοι κύριε ἵνα ἐν ἡσυχίᾳ  
παρέλθω καὶ χαρᾷ καὶ εἰρήνῃ ὑπερβήσομαι  
καὶ στῶ ἔμπροσθεν τοῦ δικαστοῦ. καὶ ὁ  
διάβολός με μὴ ἐπίδῃ· οἱ ὀφθαλμοὶ αὐτοῦ  
πηρωθῶσιν διὰ τοῦ σοῦ φωτὸς οὗ ἐν ἐμοὶ  
κατεσκηνώσας· φιμώσης αὐτοῦ τὸ στόμα·  
οὐδὲν γὰρ κατ' ἐμοῦ εὔρεν.

heads to stand before me because of your  
power, Jesus, that crowns me. For they flee  
and hide; they cannot look at you. For  
suddenly they fall upon their own servants;  
and the part of the sons of the wicked cries  
out and accuses them. But they are not  
hidden from them; for their nature is  
known. The children of the wicked separate  
themselves. Therefore, grant me, Lord, that  
I may pass in peace and joy and stand  
before the judge. And may the devil not  
look upon me; may his eyes be blinded by  
your light that dwells in me; may you  
silence his mouth, for he has found nothing  
against me.

## Chapter 149

149 | "Ἐλεγεν δὲ λυθεὶς τοῖς περὶ αὐτὸν  
οὔσιν ἕτερα· Πιστεύσατε τῷ σωτῇρι τῶν  
κεκοπιακῶν τῇ πρὸς αὐτὸν λατρείᾳ.  
ἐμοῦ γὰρ ἤδη τέθηλεν ἡ ψυχὴ, ὅτι μου ὁ  
καιρὸς ἐγγὺς ἀπολαβεῖν αὐτόν· ὥραϊος γὰρ  
ὢν προσάγει με λέγειν ἀεὶ περὶ τοῦ αὐτοῦ  
κάλλους ὁποῖόν ἐστιν, μὴ δυνάμενον μὴδὲ  
χωροῦντα κατ' ἀξίαν εἰπεῖν· νοῶν φέγγος  
τῆς ἐμῆς πενίας καὶ πληρωτῆς τῶν ἐμῶν  
ὑστερημάτων καὶ τροφῆς τῆς ἐμῆς  
ἐνδείας· σὺ ἔσο μετ' ἐμοῦ ἕως ἂν ἔλθω καὶ  
ἀπολάβω σε εἰς αἰῶνα αἰώνων.

149 | He said to those around him  
something else: "Believe in the savior of  
those who have labored in their service to  
him. For my soul is already weary, because  
my time is near to receive him. For being  
beautiful, he always brings me to speak  
about the same beauty, which cannot be  
described or measured properly. I see the  
light of my poverty and the one who fills  
my shortcomings and nourishes my need.  
You will be with me until I come and  
receive you for all ages of ages."

## Chapter 150

150 | Πρᾶξις ιγ' ὅτε Οὐαζάνης λαμβάνει τὸ  
βάπτισμα μετὰ τῶν λοιπῶν. Οὐαζάνης δὲ ὁ  
νεανίσκος ἐδέετο τοῦ ἀποστόλου λέγων·  
Δέομαί σου ἄνθρωπε ἀπόστολε τοῦ θεοῦ,  
συγχώρησόν μοι ἀπελθεῖν, καὶ πείσω τὸν

150 | Action 13: When Ouzanes receives  
baptism with the others. Ouzanes, the  
young man, begged the apostle, saying: "I  
ask you, man of God, to allow me to go, and  
I will persuade the jailer to let you come

δεσμοφύλακα ἵνα σοι συγχωρήσῃ ἐλθεῖν οἴκαδε μετ' ἐμοῦ, ὅπως διὰ σοῦ λάβω σφραγίδα, καὶ γένωμαι ὑπηρέτης σου καὶ φύλαξ τῶν ἐντολῶν τοῦ θεοῦ οὗ σὺ κηρύσσεις. καὶ γὰρ πρότερον ἐν οἷς σὺ διδάσκεις ἀνεστρεφόμεν, ἕως οὗ ὁ ἐμὸς πατὴρ βιασάμενός με γυναικὶ συνῆψεν Ἀνισάρα λεγομένη· ὣν γὰρ πρώτου καὶ εἰκοστοῦ ἔτους ἑβδομον ἤδη ἐνιαυτὸν ἔχω γαμήσας· πρὸ τοῦ δὲ συναλλάξαι γάμω ἄλλην οὐκ ἐγίνωσκον γυναῖκα· διὸ καὶ ἄχρηστος τῷ πατρὶ ἐνομιζόμεν· οὐδέ ποτε οὔτε υἱὸς οὔτε θυγάτηρ γέγονέν μοι ἐκ τῆς γυναικὸς ταύτης· ἀλλὰ καὶ ἡ γυνή μου αὐτὴ ἐν σωφροσύνῃ συνέζησέν μοι τὸν χρόνον τοῦτον, καὶ σήμερον εἰ ὑγιῆς ἐτύγχανεν καὶ παρὰ σοῦ ἀπηκροάσατο, οἶδα ὅτι κἀγὼ ἀνεπαύομην καὶ αὐτὴ αἰωνίαν ζωὴν ἀπελάμβανεν· ἀλλ' ἐν κινδύνῳ καὶ ἐν κακώσει πολλῇ ἐξετάζεται. πείθω τοίνυν τὸν φύλακα ἐάν μοι ὑποσχῇ ἐλθεῖν μετ' ἐμοῦ· ἰδίᾳ γὰρ κατ' ἐμαυτὸν οἴκῳ· καὶ ἅμα θεραπεύεις τὴν ἀθλίαν ἐκείνην. Ἀκούσας δὲ ταῦτα Ἰούδας ὁ ἀπόστολος τοῦ ὑψίστου εἶπεν τῷ Οὐαζάνῃ· Εἰ πιστεύεις, ὅψει τὰ θαύματα τοῦ θεοῦ καὶ πῶς σφύζει τοὺς αὐτοῦ δούλους.

home with me, so that through you I may receive the seal and become your servant and keeper of the commandments of God that you preach. For before, I was living in the places where you teach, until my father forced me to marry a woman named Anisara. For I have already been married for seven years, being in my first and twentieth year. Before marrying, I did not know any other woman; therefore, I thought I was useless to my father. And I have never had a son or daughter from this woman. But my wife has lived with me in modesty all this time, and today, if she were healthy and heard you, I know that I would find rest and she would enjoy eternal life. But she is in great danger and suffering. Therefore, I persuade the guard if he promises to come with me; for I live alone by myself. And at the same time, you heal that poor woman. Hearing this, Judas, the apostle of the Most High, said to Ouzanes: "If you believe, you will see the wonders of God and how he saves his servants."

## Chapter 151

151 | Διαλεγόμενων δὲ αὐτῶν ταῦτα Τερτία καὶ Μυγδονία καὶ Μαρκία ἐν τῇ θύρᾳ ἴσταντο τοῦ δεσμοτηρίου, καὶ δοῦσαι τῷ δεσμοφύλακι τριακοσίους ἐξήκοντα τρεῖς στατήρας ἀργυρίου εἰσῆλθον πρὸς τὸν Ἰούδαν· καὶ εὔρον τὸν Οὐαζάνην καὶ τὸν Σιφόρα καὶ τὴν γυναῖκα αὐτοῦ καὶ τὴν θυγατέρα καὶ πάντας τοὺς δεσμώτας καθημένους καὶ τοῦ λόγου ἀκούοντας. καὶ ὥς ἔστησαν πρὸς αὐτὸν εἶπεν αὐταῖς· Τίς ὑμῖν συνεχώρησεν ἐλθεῖν πρὸς ἡμᾶς; καὶ

151 | While they were talking, Tertia, Mygdonis, and Markia stood at the door of the prison and went in to Judas to give the jailer three hundred sixty-three silver staters. They found Ouzanes, Siphora, his wife, and their daughter, and all the prisoners sitting and listening to the word. And when they stood before him, he said to them: "Who allowed you to come to us? And who opened the sealed door for you to leave?" Tertia said to him: "Did you not



τίς ὑμῖν ἡνοίξεν τὴν ἐσφραγισμένην θύραν τοῦ ἐξελθεῖν; Λέγει αὐτῷ Τερτία· Οὐ σὺ ἀνεπέτασας τὰς θύρας ἡμῖν εἰπὼν εἰσελθεῖν εἰς τὸ δεσμοτήριον, ἵνα τοὺς ἀδελφοὺς ἡμῶν τοὺς ἐκεῖ παραλάβωμεν καὶ τότε ἐνδείξῃται ὁ κύριος τὴν δόξαν αὐτοῦ ἐν ἡμῖν; Καὶ πλησίον τῆς θύρας γενομένων ἡμῶν οὐκ οἶδα πῶς ἐχωρίσθης ἀφ' ἡμῶν καὶ ἀποκρυβείς ἡμᾶς προῆλθες ἐνθάδε, ὅπου καὶ τοῦ ψόφου τῆς θύρας ἤσθόμεθα, σοῦ ἀποκλείσαντος ἡμᾶς. δοῦσαι τοιγαροῦν χρήματα τοῖς φύλαξιν εἰσέλθομεν· καὶ ἰδοὺ πάρεσμεν δεόμεναί σου ὅπως πεισθέντα σε φυγαδεύσωμεν ἕως οὗ λήξῃ ὁ τοῦ βασιλέως εἰς σὲ θυμός. Πρὸς ἣν ὁ Ἰούδας· Διήγησαι πρότερον ἡμῖν πῶς συνεκλείσθητε.

## Chapter 152

152 | Καὶ φησιν αὐτῷ· Σὺ μεθ' ἡμῶν ἦς καὶ οὐδέποτε ἀπελείφθης ἡμῶν πρὸς ὥραν μίαν, καὶ ἐρωτᾷς ποίῳ συνεκλείσθημεν τρόπῳ; ἀλλ' εἰ ἀκοῦσαι ποθεῖς, ἄκουσον. μεταπεμψάμενός με ὁ βασιλεὺς Μισδαῖος ἔλεγέν μοι ὅτι Οὐδέπω σου περιέγονεν ὁ μάγος ἐκεῖνος, ἐπειδήπερ ὡς ἀκούω ἐλαίῳ καὶ ὕδατι καὶ ἄρτῳ τοὺς ἀνθρώπους μαγεύει, καὶ σὲ οὐδέπω ἐγοήτευσεν· ἀλλὰ πείσθητί μοι· ἐπεὶ σὲ μὲν ἐγκλείσας συντρίψω, ἐκεῖνον δὲ ἀπολέσω· οἶδα γὰρ ὅτι ἐὰν οὐδέπω σοι ἔλαιον καὶ ὕδωρ καὶ ἄρτον ἐπέδωκεν, περιγενέσθαι σου οὐκ ἴσχυσεν. Εἶπον δὲ πρὸς αὐτὸν ἐγώ· Τοῦ μὲν σώματός μου ἐξουσίαν ἔχεις, καὶ πᾶν ὃ τι βούλει πράττει· τὴν δὲ ψυχὴν μου οὐ συναπολέσω σοι. Ἀκούσας δὲ ταῦτα συνέκλεισέν με ἐν οἰκίᾳ καὶ ὁ Χαρίσιος δὲ ἤνεγκεν τὴν Μυγδονίαν καὶ κατέτῃριον. κλείσεν αὐτὴν σὺν ἐμοί. καὶ σὺ ἡμᾶς ἐξήγαγες καὶ μέχρι τῶν ὧδε παρέστησας.

open the doors for us, saying to enter the prison, so that we might take our brothers who are there, and then the Lord will show his glory among us? And when we were near the door, I do not know how you separated from us and hid yourself, coming here, where we also heard the noise of the door, while you locked us in. Therefore, we entered to give money to the guards. And behold, we are here begging you to persuade you to let us escape until the king's anger against you ends." To this, Judas said: "Tell us first how you were locked up."

152 | And he said to him: "You were with us and never left us for even one hour, and you ask how we were locked up? But if you want to hear, listen. The king Misdaeus sent for me and told me that that magician has not yet overcome you, since I hear that he enchants people with oil, water, and bread, and he has not yet deceived you. But believe me: since I will crush you after locking you up, I will destroy him. For I know that if he has not yet given you oil, water, and bread, he has not been able to overcome you. But I said to him: 'You have power over my body, and you can do whatever you want; but I will not give you my soul.' Hearing this, he locked me in a room. And Charisius brought Mygdonis and locked her up with me. And you brought us out and brought us here. But give us the seal quickly, so that the hopes of Misdaeus

ἀλλὰ δὸς τάχιον τὴν σφραγίδα ἡμῖν, ἵνα ἐκκοπῶσιν αἱ ἐλπίδες Μισδαίου τοιαῦτα βουλομένου.

may be cut off, since he wants such things."

## Chapter 153

153 | Ἀκούσας δὲ ταῦτα ὁ ἀπόστολος εἶπεν· Δόξα σοι πολύμορφε Ἰησοῦ, σοὶ δόξα ὁ φαινόμενος κατὰ τὴν μετρίαν ἡμῶν ἀνθρωπότητα· σοὶ δόξα ὁ παραθαρσύνων καὶ ἐνδυναμῶν ἡμᾶς καὶ χάριν ποιῶν καὶ παραμυθούμενος καὶ παριστάμενος ἡμῖν ἐπὶ πᾶσι τοῖς κινδύνοις καὶ ἐνδυναμῶν τὴν ἀσθένειαν ἡμῶν. Λέγοντος δὲ αὐτοῦ ταῦτα ἐλθὼν ὁ δεσμοφύλαξ εἶπεν· Ἀπόθεσθε τοὺς λύχνους, ἵνα μὴ τις ὑμᾶς τῷ βασιλεῖ διαβάλη. Καὶ τότε ἀποσβέσαντες τοὺς λύχνους εἰς ὕπνον ἐτράπησαν· ὁ δὲ ἀπόστολος τῷ κυρίῳ προσδιελέγετο· Καὶρὸς λοιπὸν ἐστὶν Ἰησοῦ τῆς σῆς ταχυτήτος· ἰδοὺ γὰρ οἱ τοῦ σκότους παῖδες ἐν τῷ αὐτῶν καθιοῦσι σκότει. σὺ οὖν ἐν φωτὶ τῆς φύσεως ὧν κατάλαμψον ἡμᾶς. Καὶ ἐξαίφνης τὸ δεσμωτήριον ὅλον ἔλαμψεν ὥς ἡ ἡμέρα. πάντων δὲ τῶν ἐν τῷ δεσμωτηρίῳ καθευδόντων βαθεῖ ὕπνω μόνοι οἱ πεπιστευκότες τῷ κυρίῳ ἐγρηγορότερες ἐτύγχανον.

153 | Hearing this, the apostle said: "Glory to you, colorful Jesus, glory to you who appears according to our humble humanity; glory to you who encourages and strengthens us, giving grace and comforting us, and standing by us in all dangers and strengthening our weakness." While he was saying this, the jailer came and said: "Put out the lamps, so that no one may accuse you to the king." And then, after putting out the lamps, they turned to sleep. But the apostle was speaking to the Lord: "Now is the time, Jesus, for your quickness; for behold, the children of darkness are sitting in their own darkness. Therefore, being in the light of nature, shine upon us." And suddenly, the whole prison shone like the day. And while all those in the prison were sleeping deeply, only those who believed in the Lord were awake.

## Chapter 154

154 | Λέγει οὖν ὁ Ἰούδας τῷ Οὐαζάνῃ· Πρόλαβε καὶ εὐτρέπισον ἡμῖν τὰ πρὸς τὴν χρεῖαν. Λέγει οὖν ὁ Οὐαζάνης· Καὶ τίς μοι τὰς θύρας ἀνοίξει τοῦ δεσμωτηρίου; κλείσαντες γὰρ ταύτας οἱ δεσμοφύλακες ἐκοιμήθησαν. Καὶ λέγει ὁ Ἰούδας· Πίστευσον τῷ Ἰησοῦ, καὶ εὐρήσεις τὰς θύρας ἀνεωγμένας. Ὡς δὲ ἐξελθεῖν ἀπῆκει

154 | Then Judas said to Ouzanes: "Hurry and prepare what we need." Ouzanes replied: "And who will open the doors of the prison for me? For the jailers have locked them and gone to sleep." Judas said: "Believe in Jesus, and you will find the doors opened." As he was about to go out, all the others followed him. When Ouzanes

αὐτῶν, οἱ λοιποὶ πάντες κατόπισθεν ἠκολούθουν αὐτῷ. προελθόντος δὲ τοῦ Οὐαζάνου συνήντησεν Μνησάρα ἡ γυνὴ αὐτοῦ ἐρχομένη εἰς τὸ δεσμωτήριον. καὶ ἐπιγνοῦσα αὐτὸν λέγει· Ἀδελφέ μου Οὐαζάνη, σὺ εἶ; Ὁ δὲ Ναί φησιν· σὺ δὲ Μνησάρα; Ἡ δὲ λέγει· Ναί. Ἐφη αὐτῇ Οὐαζάνης· Ποῦ βαδίζεις; μάλιστα καὶ κατὰ τοιαύτην ἰσχυρίαν; πῶς δὲ καὶ ἀναστῆναι ἠδυνήθης; Ἡ δὲ εἶπεν· Ὁ νεώτερος οὗτος τὴν χειρὰ μοι ἐπιθείς ἤγειρέν με, καὶ ὄναρ εἶδον ἵνα ἀπέλθω ὅπου ὁ ξένος κάθεται καὶ τελείως ὑγιάνω. Λέγει αὐτῇ ὁ Οὐαζάνης· Ποῖος νεώτερός ἐστιν παρὰ σοί; Ἡ δὲ ἔφη· Οὐχ ὁρᾷς τὸν ἐκ δεξιῶν μοι χειραγωγοῦντά με;

## Chapter 155

155 | Ταῦτα δὲ διαλεγομένων ἐκείνων Ἰούδας μετὰ Σιφόρου καὶ τῆς γυναικὸς αὐτοῦ καὶ τῆς θυγατρὸς καὶ Τερτίας καὶ Μυγδονίας καὶ Μαρκίας ἦλθον εἰς τὴν Οὐαζάνου οἰκίαν. ἰδοῦσα δὲ Μνησάρα ἡ Οὐαζάνου γυνὴ προσεκύνησεν καὶ εἶπεν· Ἥλθες ὁ σωτὴρ ἡμῶν ἀπὸ τοῦ δυσκόλου νοσήματος; σὺ εἶ ὃν εἶδον ἐν νυκτὶ παραδιδόντα μοι τὸν νεώτερον τοῦτον ἀγαγεῖν με εἰς τὸ δεσμωτήριον. ἀλλ' οὐκ εἶασεν ἡ χρηστότης σου καμεῖν με, σὺ δὲ αὐτὸς ἦλθες πρὸς με. Εἰποῦσα δὲ ταῦτα καὶ εἰς τὰ ὀπίσω ἐπιστραφεῖσα οὐκέτι εἶδεν τὸν νεώτερον. καὶ μὴ εὐροῦσα λέγει πρὸς τὸν ἀπόστολον· Οὐ δύναμαι μόνη βαδίσαι· ὁ γὰρ νεώτερος οὐ πάρεστιν ὃν παρέδωκάς μοι. Καὶ ὁ Ἰούδας εἶπεν· Ἰησοῦς τὸ λοιπὸν σε χειραγωγήσει. Μετὰ ταῦτα ἦρχετο πρὸς αὐτὸν δρόμῳ χρωμένη. ὥς δὲ εἰσῆλθον εἰς τὴν οἰκίαν Οὐαζάνου υἱοῦ Μισδαίου τοῦ βασιλέως, ἔτι νυκτὸς οὔσης φῶς αὐτοῖς

went out, he met his wife Mnēsara coming to the prison. Recognizing him, she said: "Brother Ouzanes, is that you?" And he said: "Yes, and you are Mnēsara?" She replied: "Yes." Ouzanes asked her: "Where are you going, especially at such an hour? How were you able to get up?" She said: "This young man touched my hand and woke me, and I had a dream to go where the stranger sits and be completely healthy." Ouzanes asked her: "Who is this young man with you?" She said: "Don't you see the one guiding me from my right?"

155 | While they were talking, Judas, along with Siforos, his wife, their daughter, Tertius, Mygdonis, and Markia, came to the house of Ouzanes. When Mnēsara, Ouzanes' wife, saw them, she bowed down and said: "Have you come, our savior, from the difficult illness? You are the one I saw at night, handing me this young man to bring me to the prison. But your kindness did not allow me to do so; you yourself have come to me." After saying this and turning around, she no longer saw the young man. Not finding him, she said to the apostle: "I cannot walk alone; for the young man is not here whom you gave to me." And Judas said: "Jesus will guide you from now on." After this, she began to walk toward him. When they entered the house of Ouzanes, son of Misdaeus the king, even though it was still night, a great light shone upon them.

πολὺ περικεχυμένον ἔφαινε.

## Chapter 156

156 | Καὶ τότε ὁ Ἰούδας ἤρξατο εὐχεσθαι καὶ λέγειν οὕτως· Ὁ ἐταῖρος καὶ σύμμαχος καὶ τῶν ἀσθενῶν ἐλπίς καὶ πεποίθις τῶν μετρίων· καταφυγὴ καὶ καταγώγιον τῶν κεκηκότων· φωνὴ οὖν ἐξῆλθεν ἐξ ὕπνου· ὁ παρήγορος ὁ ἐν μέσῳ κατοικῶν· καταγώγιον καὶ λιμὴν τῶν διόντων ἀρχόντων χορῶν· ὁ ἰατρὸς ὁ ἄμισθος· ὁ ὑπὲρ πολλῶν παρὰ ἀνθρώποις σταυρωθεὶς· ὁ κατελθὼν εἰς ἄδου μετὰ πολλῆς δυνάμεως· οὗ τὴν θέαν οὐκ ἤνεγκαν οἱ τοῦ θανάτου ἄρχοντες· καὶ ἀνῆλθες μετὰ πολλῆς δόξης, καὶ συναγαγὼν πάντας τοὺς εἰς σὲ καταφεύγοντας παρεσκεύασας ὁδόν, καὶ ἐπὶ τῶν ἰχνῶν σου πάντες ὠδεδυσαν οὓς ἐλυτρῶσω· καὶ εἰσαγαγὼν εἰς τὴν ἑαυτοῦ ποιμνὴν τοῖς σοῖς ἐγκατέμειξας προβάτοις· υἱὸς σπλάγχχνων, ὁ κατὰ φιланθρωπίαν ἀποσταλεὶς ἡμῖν υἱὸς ἀπὸ τῆς ἄνω πατρίδος τῆς τελείας· ὁ κύριος ἀπάντων κτημάτων· ὁ δουλεύων αὐτοῦ τοῖς δούλοις ἵνα ζήσωσιν· ὁ πληρώσας τὴν κτίσιν τοῦ ἑαυτοῦ πλούτου· ὁ πένης ὁ ἐνδεθὴς καὶ πεινάσας ἡμέρας τεσσαράκοντα· ὁ κορεννύων ψυχὰς διψώσας τῶν ἑαυτοῦ ἀγαθῶν· σὺ ἔσο μετὰ Οὐαζάνου υἱοῦ Μισδαίου καὶ Τερτίας καὶ Μνησάρας, καὶ συνάγαγε αὐτὰς εἰς τὴν σὴν μάραν, καὶ ἐγκαταμείγνυε αὐτοὺς τῷ σὺ ἀριθμῷ. ἔσο αὐτῶν ὁδηγὸς ἐν χώρᾳ πλάνης· ἔσο αὐτῶν ἰατρὸς ἐν χώρᾳ νοσήματος· ἔσο αὐτῶν ἀνάπαυσις ἐν χώρᾳ καμνόντων· ἀγίασον αὐτοὺς ἐν μιᾷ χώρᾳ· ἔσο ἰατρὸς αὐτῶν σωμάτων καὶ ψυχῶν· ποιήσον αὐτοὺς ναοὺς ἁγίους σου, καὶ οἰκείτω ἐν αὐτοῖς τὸ

156 | And then Judas began to pray and said this: "O companion and ally, hope and trust of the weak; refuge and shelter of the weary; a voice that comes out of sleep; the comforter who dwells among us; a shelter and harbor for those who are passing through; the doctor who is unpaid; the one who was crucified for many among men; the one who descended into Hades with great power; whose sight the rulers of death could not bear; and you rose with great glory, gathering all those who flee to you and preparing a way for them, and all those whom you redeemed followed in your footsteps; and bringing them into your flock, you mixed them with your sheep; son of compassion, sent to us in love, son from the perfect homeland above; lord of all possessions; the one who serves his slaves so that they may live; the one who filled creation with his wealth; the poor one who was in need and hungry for forty days; the one who quenches the thirsty souls with his goodness; be with Ouzanes, son of Misdaeus, Tertius, and Mnēsara, and gather them into your fold, and mix them with your number. Be their guide in a land of wandering; be their doctor in a land of sickness; be their rest in a land of weariness; sanctify them in one land; be their doctor of bodies and souls; make them holy temples of yours, and let your holy spirit dwell in them."

ἅγιόν σου πνεῦμα.

## Chapter 157

157 | Οὕτως αὐτοῖς εὐξάμενος ὁ ἀπόστολος τῇ Μυγδονίᾳ εἶπεν· Ἀποδύσον σου τὰς ἀδελφάς· Ἡ δὲ ἀποδύσασα περιέζωσεν αὐτὰς περιζώματα καὶ προσήγαγεν αὐτάς· Οὐαζάνης δὲ πρότερον προσεληλύθει, κάκεῖναι μετ' αὐτόν· καὶ λαβὼν Ἰούδας ἔλαιον ἐν ἀργυρέῳ ποτηρίῳ ἐπέλεγεν οὕτως· Ὁ ὠραῖος καρπὸς τῶν ἄλλων καρπῶν, ὃ οὐδεὶς συγκρίνεται ὅλως ἕτερος· ὁ πᾶν ἐλεήμων· ὁ τῇ τοῦ λόγου ὁρμῇ ζέων· δύναμις ἡ τοῦ ξύλου ἣν οἱ ἄνθρωποι ἐνδύομενοι τοὺς ἑαυτῶν ἀντιπάλους νικῶσιν· ὁ στεφανῶν τοὺς νικῶντας· σύμβολον καὶ χαρὰ τῶν καμνόντων· ὁ εὐαγγελιστάμενος τοῖς ἀνθρώποις τὴν ἑαυτῶν σωτηρίαν· ὁ δεικνὺς φῶς τοῖς ἐν σκότει· ὁ τὰ μὲν φύλλα πικρός, τὸν δὲ γλυκύτατον καρπὸν εὐειδής· ὁ τραχὺς μὲν τὴν θεάν, ἀπαλὸς δὲ τὴν γεῦσιν· ὁ ἀσθενὴς μὲν δοκῶν, τῇ δὲ τῆς δυνάμεως ὑπερβολῇ τὴν τὰ πάντα θεωροῦσαν βασιλεύον δύναμιν· ταῦτα εἶπων περιωχείμας· Ἰησοῦ ἐλθέτω ἡ νικητικὴ αὐτοῦ δύναμις, καὶ ἐνιδρύσθω τῷ ἐλαίῳ τούτῳ ὥσπερ ἰδρύνθη ἐν τῷ συγγενεῖ αὐτοῦ ξύλῳ ἡ τότε αὐτοῦ δύναμις, ἥς τὸν λόγον οὐκ ἤνεγκαν οἱ σταυρώσαντές σε· ἐλθέτω δὴ καὶ ἡ δωρεὰ δι' ἣς τοῖς ἐχθροῖς αὐτοῦ ἐμφυσήσας εἰς τὰ ὀπίσω ὑποχωρῆσαι ἐποίησας καὶ πρηνεῖς καταπεσεῖν, καὶ ἐπιδημῆσαι τῷ ἐλαίῳ τούτῳ ὃ ἐπιφημίζομεν τὸ σὸν ἅγιον ὄνομα. Καὶ ταῦτα εἰπὼν πρῶτον τῇ κεφαλῇ Οὐαζάνου ἐπέχεεν, ἔπειτα ταῖς τῶν γυναικῶν, λέγων· Ἐν ὀνόματί σου Ἰησοῦ Χριστὲ γενέσθω ταῖς ψυχαῖς ταύταις εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ἀποτροπὴν τοῦ

157 | After praying like this, the apostle said to Mygdonis: "Take off your sisters' clothes." She took them off, wrapped them in sashes, and brought them to him. Ouzanes had come before and was with him. And taking oil in a silver cup, Judas said this: "The beautiful fruit among other fruits, which no one can compare to; the very merciful one; the one who burns with the urge of the word; the power of the wood, which people wear to defeat their enemies; the one who crowns the victors; a symbol and joy for the weary; the one who announced to people their salvation; the one who shows light to those in darkness; the one whose leaves are bitter, but whose fruit is very sweet; the one who looks rough but tastes gentle; the one who seems weak, but carries a power that sees all; having said these things, let Jesus' victorious power come, and let it be established in this oil just as it was established in the wood of his kin, whose word the ones who crucified you could not bear. Let the gift come through which you made your enemies retreat and fall flat, and let this oil, which we praise with your holy name, be present. After saying this, he first poured it on Ouzanes' head, then on the women, saying: "In your name, Jesus Christ, let these souls have forgiveness of sins and protection from the enemy and salvation for their souls." And he commanded Mygdonis to anoint them, while he himself anointed Ouzanes. After anointing them, he led them to water in the name of the

έναντίου καὶ εἰς σωτηρίαν τῶν ψυχῶν  
αὐτῶν. Καὶ ἐκέλευσεν τῇ Μυγδονίᾳ ἀλεῖψαι  
αὐτάς, αὐτὸς δὲ ἤλειψεν τὸν Οὐαζάνην.  
ἀλείψας δὲ αὐτοὺς κατήγαγεν εἰς ὕδωρ εἰς  
τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ  
ἀγίου πνεύματος.

Father, the Son, and the Holy Spirit.

## Chapter 158

158 | Ἀνελθόντων δὲ αὐτῶν λαβὼν ἄρτον  
καὶ ποτήριον εὐλόγησεν καὶ εἶπεν· Τὸ  
σῶμά σου τὸ ἅγιον τὸ ὑπὲρ ἡμῶν  
σταυρωθὲν ἐσθίομεν καὶ τὸ αἷμά σου τὸ  
ὑπὲρ ἡμῶν ἐκχυθὲν εἰς σωτηρίαν πίνομεν·  
γέννηται οὖν ἡμῖν τὸ σῶμά σου σωτηρία καὶ  
τὸ αἷμά σου εἰς ἄφεσιν ἁμαρτιῶν. ἀντὶ δὲ  
τῆς χολῆς ἧς ἔπιες δι' ἡμᾶς περιαιρείσθω  
ἀφ' ἡμῶν ἡ τοῦ διαβόλου χολή· ἀντὶ δὲ τοῦ  
ὄξους οὗ πέπωκας ὑπὲρ ἡμῶν  
ἐνδυναμούσθω ἡ ἀσθένεια ἡμῶν· ἀντὶ δὲ  
πτύσματος οὗ ἐδέξω δι' ἡμᾶς δεξώμεθα  
δρόσον τῆς σῆς χρηστότητος· καὶ ἐν τῷ  
καλάμῳ ᾧ ἔτυψάν σε δι' ἡμᾶς δεξώμεθα  
τὸν οἶκον τὸν τέλειον· ὅτι δὲ ἀκάνθινον  
στέφανον ἔλαβες δι' ἡμᾶς, στέφανον  
ἀναδησώμεθα ἁμαράντινον οἱ  
ἀγαπήσαντές σε· ἀντὶ δὲ σινδόνης ἧς  
ἐνείληθης καὶ ἡμεῖς περιζωσθῶμεν τὴν  
ἀήττητόν σου δύναμιν· ἀντὶ δὲ μνημείου  
καινοῦ καὶ ταφῆς ἀνακαινισμὸν τῆς ψυχῆς  
δεξώμεθα καὶ τοῦ σώματος· ὅτι δὲ ἀνέστης  
καὶ ἀνεβίωσας, ἀναβιώσαντες ζήσωμεν καὶ  
στῶμεν πρὸ σοῦ ἐν κρίσει δικαία. Καὶ  
κλάσας τὴν εὐχαριστίαν ἔδωκεν Οὐαζάνῃ  
καὶ Τερτίᾳ καὶ Μνησάρᾳ καὶ τῇ τοῦ  
Σιφόρου γυναικὶ καὶ θυγατρὶ καὶ εἶπεν·  
Γενέσθω ὑμῖν ἡ εὐχαριστία αὕτη εἰς  
σωτηρίαν καὶ χαρὰν καὶ ὑγίειαν τῶν  
ψυχῶν ὑμῶν. Καὶ αὐτοὶ εἶπον· Ἀμήν. Καὶ  
φωνὴ ἠκούσθη λέγουσα· Ἀμήν· μὴ

158 | After they had risen, he took bread  
and a cup, blessed them, and said: "We eat  
your holy body, which was crucified for us,  
and we drink your blood, which was  
poured out for us for salvation. Therefore,  
may your body be salvation for us and your  
blood be for the forgiveness of sins. Instead  
of the gall you drank for us, may the poison  
of the devil be taken away from us. Instead  
of the vinegar you drank for us, may our  
weakness be strengthened. Instead of the  
spit you received for us, may we receive the  
dew of your kindness. And in the reed that  
they struck you with for us, may we receive  
the perfect house. Because you received a  
crown of thorns for us, may we who love  
you receive an unwithering crown. Instead  
of the linen cloth that you were wrapped in,  
may we be clothed with your invincible  
power. Instead of a new tomb and burial,  
may we receive renewal of the soul and  
body. Because you rose and brought life  
again, may we who are revived live and  
stand before you in righteous judgment."  
And breaking the thanksgiving, he gave it to  
Ouzanes, Tertius, Mnēsara, and the wife  
and daughter of Siforos, and said: "May this  
thanksgiving be for you for salvation, joy,  
and health for your souls." And they said:  
"Amen." And a voice was heard saying:  
"Amen; do not be afraid, but only believe."



φοβεῖσθε ἀλλὰ μόνον πιστεύσατε.

## Chapter 159

159 | Μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου ἀποστόλου Θωμᾶ. Ἐν ταῖς ἡμέραις ἐκείναις ἀνῆει ὁ ἀπόστολος Θωμᾶς ἐπὶ τὸ ἐγκλεισθῆναι· καὶ Τερτία σὺν Μυγδονία καὶ Ναρκία ἀπήεσαν ἐπὶ τὸ ἐγκλεισθῆναι. ὁ δὲ ἀπόστολος Θωμᾶς εἶπεν πρὸς αὐτάς, τοῦ πλήθους τῶν πεπιστευκότων παρόντος· θυγατέρες καὶ ἀδελφαὶ καὶ σύνδουλοι αἱ εἰς τὸν κύριον καὶ θεόν μου πιστεύσασαι, τοῦ Ἰησοῦ μου ὑπηρέτριαι, ἀκούσατέ μου ἐν ταύτῃ τῇ ἡμέρᾳ· τὸν γὰρ ἐμὸν λόγον παραδίδωμι ὑμῖν καὶ οὐκέτι διαλεχθήσομαι ὑμῖν ἐν τῇ σαρκὶ ταύτῃ οὐδὲ ἐν τῷ κόσμῳ τούτῳ· ἀνάγομαι γὰρ πρὸς τὸν κύριον καὶ θεόν μου Ἰησοῦν Χριστόν, πρὸς ἐκεῖνον τὸν πωλήσαντά με, πρὸς ἐκεῖνον τὸν ἑαυτὸν ταπεινώσαντα ἕως ἐμοῦ τοῦ μικροῦ κύριον καὶ ἀνάξαντά με εἰς μεγαλωσύνην αἰώνιον, τὸν καταξιώσαντά με λάτρην αὐτοῦ γενέσθαι ἐν ἀληθείᾳ καὶ βεβαιότητι. ἀπέρχομαι πρὸς αὐτὸν ἐπιστάμενος ὅτι ὁ καιρὸς συμπληρῶται καὶ ἤγγικεν ἡ προθεσμία ἵνα ἀπελθὼν ἀπολάβω τοὺς μισθούς μου παρὰ τοῦ κυρίου μου καὶ θεοῦ· δίκαιος γὰρ ἐστὶν ὁ μισθαποδότης μου ὁ εἰδὼς με πῶς δεῖ με λαβεῖν τὸν μισθόν· οὔτε γὰρ πονηρὸς ἐστὶν οὔτε φθονερός· πλούσιος δὲ ἐστὶν ἐν τοῖς αὐτοῦ χαρίσμασιν· οὐκ ἐστὶν φιλόδολος ἐν οἷς δίδωσιν· τεθάρρηκε γὰρ τῇ ἀνυστερήτῳ αὐτοῦ κτήσει.

## Chapter 160

160 | οὐκ εἰμὶ ἐγὼ Ἰησοῦς, δοῦλος δὲ αὐτοῦ

159 | The martyrdom of the holy and glorious apostle Thomas. In those days, the apostle Thomas was going to be imprisoned. And Tertius along with Mygdonis and Narkia went to be imprisoned. The apostle Thomas said to them, with the crowd of believers present: "Daughters and sisters and fellow servants who have believed in the Lord and my God, Jesus, listen to me on this day. For I am delivering my word to you and will no longer speak to you in this flesh or in this world. I am going up to my Lord and God, Jesus Christ, to him who sold me, to him who humbled himself even to me, the smallest, and raised me to eternal greatness, who has made me worthy to be his servant in truth and certainty. I am going to him knowing that the time is fulfilled and the deadline has come for me to depart and receive my rewards from my Lord and God. For he is a just rewarder who knows how I should receive my reward; he is neither wicked nor envious; he is rich in his gifts; he is not ambitious in what he gives; for he is confident in his unending possessions."

160 | I am not Jesus; I am his servant. I am

εἰμι· οὐκ εἰμὶ ἐγὼ Χριστός, διάκονος δὲ  
αὐτοῦ ὑπάρχω· οὐκ εἰμὶ ἐγὼ ὁ υἱὸς τοῦ  
θεοῦ, δέομαι δὲ ἄξιος τοῦ θεοῦ γενέσθαι.  
ἐμμενίνατε τῇ πίστει τοῦ Χριστοῦ· ἐμμενίνατε  
τῇ ἐλπίδι τοῦ υἱοῦ τοῦ θεοῦ· μὴ  
ἐκκακήσητε πρὸς τὰς θλίψεις μηδὲ  
διαίρεθῆτε ἐπὶ ἰδιότῃ με ὑβριζόμενον ἢ ὅτι  
ἐγκέκλεισμαι· αὐτοῦ γὰρ τὸ θέλημα εἰς  
πέρας ἄγω· εἰ γὰρ καὶ ἡβουλήθην μὴ  
ἀποθανεῖν, ἐν Χριστῷ οἶδα ὅτι δύναμαι·  
οὗτος δὲ ὁ νομιζόμενος θάνατος οὐκ ἔστιν  
θάνατος, ἀλλὰ λύσις ἀπὸ τοῦ σώματος  
ἐστίν. διὸ χαίρων δέχομαι τὴν τοιαύτην  
λύσιν τοῦ σώματος, ἵνα ἀπελθὼν ἴδω  
ἐκεῖνον τὸν εὐπρεπῆ καὶ εὐσπλαγχνον, τὸν  
ἐπέραστον. πολὺν γὰρ κάματον ὑπέστην ἐν  
τῇ αὐτοῦ ἐργασίᾳ, καὶ ἐμόχθησα διὰ τὴν  
αὐτοῦ χάριν τὴν ἐπελθοῦσάν μοι, ἥτις οὐκ  
ἀπέστη ἀπ’ ἐμοῦ. μὴ οὖν ὑποδύῃ ὑμῖν ὁ  
Σατανᾶς καὶ τὰς ἐνθυμήσεις ὑμῶν  
διαρπάσῃ· μὴ γένοιτο ἐν ὑμῖν ἐκείνῳ χώρᾳ·  
ἰσχυρὸς ἐστὶν ὃν ὑμεῖς ὑπεδέξασθε. τὴν τοῦ  
Χριστοῦ παρουσίαν προσδέχεσθε· ἐλθὼν  
γὰρ ὑποδέξεται ὑμᾶς· οὗτός ἐστιν ὃν  
ὄψεσθε ἐρχόμενον.

not the Christ; I am his minister. I am not  
the Son of God; I ask to be made worthy of  
God. Remain in the faith of Christ; remain  
in the hope of the Son of God. Do not lose  
heart in the troubles, nor be divided when  
you see me being insulted or imprisoned.  
For I am carrying out his will to the end.  
For even if I wished not to die, in Christ I  
know that I can. But this so-called death is  
not death; it is a release from the body.  
Therefore, I gladly accept this release of the  
body, so that I may go and see him who is  
beautiful and compassionate, the one who  
is beyond compare. For I have endured  
much toil in his work, and I have labored  
for his sake, which has not left me.  
Therefore, let not Satan deceive you and  
snatch away your thoughts. May it not be  
so among you. He is strong whom you have  
received. Welcome the presence of Christ;  
for when he comes, he will welcome you.  
He is the one you will see coming.

## Chapter 161

161 | Ταῦτα τελέσαντος τοῦ ἀποστόλου  
εἰσῆσαν εἰς τὸν οἶκον· εἶπεν δὲ ὁ  
ἀπόστολος Θωμᾶς· Ὁ σωτὴρ ἡμῶν ὁ πολλὰ  
παθὼν δι’ ἡμᾶς, γινέσθωσαν αἱ θύραι  
αὗται ὥσπερ ἦσαν, καὶ σφραγίδες  
ἐπιτιθῶσιν αὐταῖς. Καὶ καταλείψας αὐτὰς  
ἀπῆει ἐπὶ τὸ ἐγκλεισθῆναι· αὐταὶ δὲ  
ἀθυμοῦσαι ἔκλαιον, μὴ εἰδυῖαι ὅτι  
Μισδαῖος ἀπολύει αὐτόν.

161 | When the apostle had finished these  
things, they went into the house. And the  
apostle Thomas said: "Our Savior, who  
suffered much for us, let these doors be as  
they were, and let seals be placed on them."  
And leaving them, he went to be  
imprisoned. But they, feeling downcast,  
cried, not knowing that Misdæus was  
releasing him.

## Chapter 162

162 | Εὔρεν δὲ ὁ ἀπόστολος τοὺς φύλακας διαμαχομένους καὶ λέγοντας· Τί ἡμάρτομεν εἰς τοῦτον τὸν μάγον; ἠνέωξεν γὰρ τὰς θύρας τῇ τέχνῃ αὐτοῦ τῇ μαγικῇ, καὶ ἡβουλήθη πάντας τοὺς κατακλείστους φυγαδεῦσαι. ἀλλ' ἀπελθόντες ἀνενέγκωμεν τῷ βασιλεῖ, εἰπώμεν δὲ αὐτῷ περὶ τῆς γυναικὸς αὐτοῦ καὶ τοῦ υἱοῦ αὐτοῦ. Ταῦτα δὲ διαλογιζομένων αὐτῶν ὁ Θωμᾶς ἠσύχαζεν. ὀρθρίσαντες σὺν ἀπήεσαν πρὸς τὸν βασιλέα καὶ ἔλεγον αὐτῷ· Κύριε ἡμῶν βασιλεῦ, τὸν φαρμακὸν ἐκεῖνον ἔκβαλε καὶ ἀλλάχοῦ αὐτὸν κατάκλειστον ποίησον. οὐ δυνάμεθα γὰρ αὐτὸν τηρεῖν· εἰ μὴ γὰρ ἡ σὴ τύχη τὸ δεσμωτήριον ἐφύλαξεν, ἐπεὶ πάντες ἂν οἱ κατάδικοι ἔφυγον. ἤδη γὰρ δεύτερον εὔρομεν τὰς θύρας ἀνεωγμένας. ἀλλὰ καὶ ἡ γυνὴ σου ὧ βασιλεῦ καὶ ὁ υἱὸς καὶ οἱ λοιποὶ οὐκ ἀφίστανται ἀπ' αὐτοῦ. Ταῦτα ἀκούσας ὁ βασιλεὺς ἀπελθὼν εὔρεν τὰς ἐπικειμένας σφραγιδας σώας· κατεμάνθανε δὲ καὶ τὰς θύρας, καὶ ἔλεγεν τοῖς φύλαξι· Διὰ τί ψεύδεσθε; αἱ γὰρ σφραγιδες σῶαί εἰσιν· πῶς εἶπατε ὅτι Τερτία καὶ Μυγδονία ἔρχονται πρὸς αὐτὸν εἰς τὸ δεσμωτήριον; Οἱ δὲ φύλακες εἶπον· Ἡμεῖς τὴν ἀλήθειαν εἰπομέν σοι.

## Chapter 163

163 | Ὁ δὲ Μισδαῖος ἀπελθὼν εἰς τὸ δεσμωτήριον ἐκαθέσθη· μεταπεμπάμενος δὲ τὸν ἀπόστολον Θωμᾶν ἐκδύσας αὐτὸν ἔστησεν ἔμπροσθεν αὐτοῦ, καὶ λέγει αὐτῷ· Δοῦλος εἶ ἢ ἐλεύθερος; Θωμᾶς εἶπεν· Δοῦλός εἰμι ἐνδὸς μόνου, οὗ σὺ ἐξουσίαν οὐκ ἔχεις. Ὁ δὲ Μισδαῖος λέγει αὐτῷ· Εἰς

162 | The apostle found the guards arguing and saying: "What have we done to this magician? For he opened the doors with his magical skill and wanted to let all the prisoners escape. But let us go and report to the king, and tell him about his wife and his son." While they were thinking about these things, Thomas remained quiet. When morning came, they went to the king and said to him: "Lord our king, throw out that sorcerer and lock him up somewhere else. For we cannot keep him; if your fortune had not kept the prison secure, all the prisoners would have escaped. For we have already found the doors opened a second time. But your wife, O king, and your son and the others do not leave him." Hearing this, the king went and found the seals intact. He examined the doors and said to the guards: "Why are you lying? The seals are intact. How did you say that Tertius and Mygdonis are coming to him in the prison?" The guards said: "We are telling you the truth."

163 | But Misdaeus went into the prison and sat down. After sending for the apostle Thomas, he stripped him and stood him before himself, and said to him: "Are you a slave or free?" Thomas said: "I am a slave of one, of whom you have no power." Misdaeus said to him: "How did you come

ταύτην τὴν χώραν πῶς φυγὼν ἐλήλυθας; Ὁ δὲ Θωμᾶς εἶπεν· Ἐπράθην παρὰ τοῦ δεσπότης μου ἐνθάδε, ἵνα πολλοὺς σῶσω καὶ διὰ τῶν σῶν χειρῶν μεταστῶ τοῦτον τὸν κόσμον. Ὁ δὲ Μισδαῖος εἶπεν· Τίς ἐστὶν ὁ κύριός σου; καὶ τί τὸ ὄνομα αὐτοῦ; καὶ ποίας χώρας ἐστίν; Ὁ δὲ Θωμᾶς εἶπεν· Ὁ ἐμὸς κύριος δεσπότης σου ἐστὶν καὶ κύριός ἐστιν οὐρανοῦ καὶ γῆς. Ὁ δὲ Μισδαῖος λέγει· Τί τοῦτου τὸ ὄνομα; Λέγει ὁ Θωμᾶς· Οὐ δύνασαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἀκοῦσαι ἐν τῷ καιρῷ τούτῳ· τὸ δὲ δοθὲν αὐτῷ ὄνομα Ἰησοῦς Χριστός. Ὁ δὲ Μισδαῖος λέγει αὐτῷ· Ἐγὼ οὐκ ἐτάχυνα τοῦ ἀπολέσαι σε, ἀλλὰ μακροθυμίαν πρὸς σὲ πεποίηκα· σὺ δὲ τοῖς ἔργοις σου τοῖς πονηροῖς προσθήκην πεποίηκας, καὶ τὰ σὰ φάρμακα εἰς πᾶσαν τὴν χώραν διεδόθη καὶ ἠκούσθη. ἀλλὰ τοῦτο ποιῶ ἵνα τὰ φάρμακά σου σὺν σοὶ ἀπέλθῃ καὶ ἡ ἡμετέρα πατρις τούτων καθαρισθῇ. Λέγει πρὸς αὐτὸν ὁ Θωμᾶς· Ταῦτα τὰ φάρμακα καὶ σὺν ἐμοὶ ἀπέρχεται ἐμοῦ ἐντεῦθεν ἐξορμῶντος, καὶ τοῦτο γίνωσκε ὅτι οὐδὲ τῶν ἐνθάδε ἀπολιμπάνομαι.

here, having escaped to this land?" Thomas said: "I was sent by my master here, to save many and to change this world through your hands." Misdaeus said: "Who is your master? And what is his name? And what country is he from?" Thomas said: "My master is your lord and he is the lord of heaven and earth." Misdaeus said: "What is his name?" Thomas said: "You cannot hear his true name at this time; the name given to him is Jesus Christ." Misdaeus said to him: "I did not hurry to destroy you, but I have shown patience toward you; but you have added to your evil deeds, and your medicines have spread throughout the whole land and have been heard of. But I do this so that your medicines may leave with you and our homeland may be cleansed of them." Thomas said to him: "These medicines will leave with me as I depart from here, and know this: I will not be left behind by those here."

## Chapter 164

164 | Ταῦτα εἰπόντος τοῦ ἀποστόλου ἐσκέπτετο ὁ Μισδαῖος πῶς αὐτὸν θανατώσῃ· διὰ γὰρ τὸν πολὺν ὄχλον τῶν ὑπηκόων αὐτοῦ ἐφοβεῖτο· πολλοὶ γὰρ καὶ τῶν ἐξάρχων καὶ τῶν ἐν ὑπεροχῇ ὄντων ἐπίστευσαν εἰς αὐτόν· παραλαβὼν οὖν αὐτὸν ἐξῆλθον ἐξω τῆς πόλεως· συναπῆρσαν δὲ αὐτῷ καὶ στρατιῶται ἔνοπλοι· οἱ δὲ ὄχλοι ἐνόμιζον ὅτι ὁ βασιλεὺς μαθεῖν τιθέλει παρ' αὐτοῦ, καὶ ἐστῶτες προσεῖχον. περιπατησάντων δὲ μίλιον ἔν παρέδωκεν αὐτὸν τέσσαρσι στρατιώταις καὶ ἐνὶ ἐξάρχῳ παραγγεῖλας αὐτοῦς ἀγαγεῖν

164 | After the apostle said these things, Misdaeus was thinking about how to kill him; for he was afraid because of the large crowd of his subjects. Many of the rulers and those in high positions believed in him. So he took him and went out of the city; armed soldiers also went along with him. The crowds thought that the king wanted to learn something from him, and they stood by, listening. After walking about a mile, he handed him over to four soldiers, giving them orders to take him to the mountain and there to finish him off by

αὐτὸν εἰς τὸ ὄρος κάκει τοῦτον  
λογχεύσαντας τελειῶσαι, καὶ πάλιν αὐτοὺς  
εἰς τὴν πόλιν ὑποστρέψαι. ἅμα δὲ τοῦτο  
τοῖς στρατιώταις εἰπεῖν ὑπέστρεψεν καὶ  
αὐτὸς εἰς τὴν πόλιν.

stabbing him, and then to return to the city.  
At the same time, after saying this to the  
soldiers, he himself returned to the city.

## Chapter 165

165 | Οἱ δὲ ἄνθρωποι ἔτρεχον ὀπίσω τοῦ  
Θωμᾶ, θέλοντες αὐτὸν λυτρώσασθαι τοῦ  
θανάτου. ἀπήεσαν δὲ δύο ἐκ δεξιῶν τοῦ  
ἀποστόλου καὶ δύο ἐξ εὐωνύμων δόρυ  
κρατοῦντες, ὃ δὲ ἑξαρχος κατεῖχεν τῆς  
χειρὸς αὐτοῦ ὑποβαστάζων αὐτόν. ἔλεγεν  
δὲ ὁ ἀπόστολος Θωμᾶς· "ὦ μυστήρια  
ἀπόκρυφα, ἅτινα ἕως τῆς ἐξόδου ἡμῶν ἐν  
ἡμῖν τελεῖται· ὦ πλοῦτος τῆς αὐτοῦ δόξης,  
ὃς οὐ συγχωρήσει ἡμῖν καταποθῆναι ἐν τῷ  
πάθει τοῦ σώματος. τέσσαρές εἰσιν οἱ  
καταβάλλοντες· ἐκ τεσσάρων γὰρ  
γεγέννημαι· εἷς δὲ ὁ ἔλκων με· ἐνὸς γὰρ εἰμι  
καὶ πρὸς αὐτὸν ἀπέρχομαι. καὶ τοῦτο νῦν  
μανθάνω, ὅτι ὁ κύριός μου καὶ θεὸς Ἰησοῦς  
Χριστὸς ἐξ ἐνὸς ὦν ἐξ ἐνὸς ἐνύγη, ἐγὼ δὲ ἐκ  
τεσσάρων ὑπάρχων ἐκ τεσσάρων  
νύσσομαι.

165 | But the people ran after Thomas,  
wanting to rescue him from death. Two  
men were coming from the right of the  
apostle and two from the left, holding  
spears, while the chief soldier was holding  
his hand, supporting him. The apostle  
Thomas said: "Oh, hidden mysteries, which  
are completed in us until our departure!  
Oh, the wealth of his glory, who will not  
allow us to be swallowed up in the  
suffering of the body. There are four who  
are throwing me down; for I have come  
from four. But there is one who is pulling  
me; for I am of one and I am going to him.  
And now I learn this: that my lord and god  
Jesus Christ, being one, is one in unity, but I,  
being from four, am troubled by four."

## Chapter 166

166 | Ἀνελθὼν δὲ εἰς τὸ ὄρος ἐν ᾧ τόπῳ  
ἔμελλεν ἀναιδαίου, ῥεῖσθαι εἶπεν τοῖς  
κατέχουσιν αὐτὸν καὶ τοῖς λοιποῖς·  
Ἀδελφοί, καὶ νῦν μου ἀκούσατε ἐν τέλει·  
πρὸς γὰρ τὴν ἔξοδον τὴν ἀπὸ τοῦ σώματος  
ἔστηκα. μὴ οὖν πηρωθῶσιν οἱ ὀφθαλμοὶ  
τῆς καρδίας ὑμῶν, μηδὲ τὰ ὦτα ὑμῶν  
κωφωθῶσιν. πιστεύσατε εἰς τὸν θεὸν ὃν  
κηρύσσω, καὶ μὴ ἑαυτοὺς ὀδηγήσητε ἐν τῇ  
σκληροκαρδίᾳ ὑμῶν, ἀλλὰ πολιτεύσατε ἐν

166 | After going up to the mountain where  
he was about to be killed, he said to those  
holding him and to the others: "Brothers,  
now listen to me in the end; for I stand at  
the exit from the body. Therefore, let not  
the eyes of your heart be blinded, nor let  
your ears be deafened. Believe in the God  
whom I preach, and do not lead yourselves  
with your hard hearts, but live in all your  
freedom and in the glory towards people

πάση ἐλευθερίᾳ ὑμῶν καὶ τῇ δόξῃ τῇ πρὸς τοὺς ἀνθρώπους καὶ τῇ ζωῇ τῇ πρὸς τὸν θεόν.

and in the life towards God."

## Chapter 167

167 | Εἶπεν δὲ τῷ Ἰουζάνῃ τῷ υἱῷ τοῦ βασιλέως Μισδαίου, διακόνῳ δὲ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· Δὸς τοῖς ὑπηρέταις τοῦ Μισδαίου οἳ εἰσιν ἄξιοι ἵνα μοι συγχωρήσωσιν ἀπελθεῖν καὶ εὔξασθαι. Ὁ δὲ Ἰουζάνης ἔπεισεν τοὺς στρατιώτας ἵνα ἀφήσωσιν αὐτὸν προσεύξασθαι· ὁ δὲ μακάριος Θωμᾶς ἀπήγει ἐπὶ τὸ εὔξασθαι, καὶ θείς τὰ γόνατα καὶ ἀναστὰς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανὸν εἶπεν ταῦτα·

167 | He said to Iouzan, the son of King Misdaeus, a servant of our Lord Jesus Christ: "Give to the servants of Misdaeus who are worthy, so that they may allow me to go and pray." And Iouzan persuaded the soldiers to let him pray; and the blessed Thomas went to pray, and kneeling down, and standing up, and stretching out his hands to heaven, he said these things:

## Chapter 168

168 | Καὶ ταῦτα εὔξαμένου εἶπεν τοῖς στρατιώταις· Δεῦτε, τελέσατε τὰς ἐντολὰς τοῦ πέμψαντος ὑμᾶς. Καὶ ἐλθόντες οἱ τέσσαρες ἔνυξαν αὐτὸν τοῖς δόρασιν· καὶ πεσὼν ἐτελεύτα. οἱ δὲ ἀδελφοὶ πάντες ἔκλαιον. ἤνεγκαν οὖν ἐνδύματα κάλλιστα καὶ ὀνόνην πάνυ πολλὴν καὶ καλὴν, καὶ ἔθαψαν αὐτὸν ἐν μνημείῳ βασιλικῷ ἐν ᾧ οἱ βασιλεῖς οἱ πρῶτοι ἐτέθησαν.

168 | And after he prayed, he said to the soldiers: "Come, fulfill the commands of the one who sent you." And the four came and pierced him with their spears; and he fell and died. And all the brothers wept. They then brought beautiful clothes and a very large and fine linen, and they buried him in a royal tomb where the first kings were laid to rest.

## Chapter 169

169 | Σιφὼρ δὲ καὶ Ἰουζάνης οὐκ ἐβούλοντο κατιέναι εἰς τὴν πόλιν, ἀλλ' ἐπαρεκαθέζοντο ὅλην τὴν ἡμέραν. ἐφάνη δὲ αὐτοῖς ὁ ἀπόστολος Θωμᾶς καὶ εἶπεν· Τὶ καθέζεσθε τηροῦντές με; οὐκ εἰμὶ ἐνθάδε,

169 | But Siphora and Iouzan did not want to go down into the city, but they stayed there the whole day. Then the apostle Thomas appeared to them and said: "Why are you sitting here watching me? I am not



ἀλλ' ἀνήλθον καὶ ἀπέλαβον πάντα ἃ  
εὐηγγελίστην. ἀλλ' ἀναστάντες κατέλθετε  
έντεῦθεν· μετ' ὀλίγον γὰρ χρόνον καὶ ὑμεῖς  
παρ' ἐμοὶ συνάγεσθε. Μισδαῖος δὲ καὶ  
Χαρίσιος ἀπήνεγκαν Μυγδονίαν καὶ  
Τερτίαν, καὶ πάνυ αὐτὰς ἔθλιψαν· αἱ δὲ οὐ  
συνεδόκησαν τῇ θελήσει αὐτῶν. ὁ δὲ  
ἀπόστολος ἀποκαλυφθεὶς αὐταῖς εἶπεν· Μὴ  
πλανηθῆτε· Ἰησοῦς ὁ ἅγιος, ὁ ζῶν, ἐν τάχει  
ὑμῖν τὴν βοήθειαν ἐξαποστελεῖ. Ὁ δὲ  
Μισδαῖος καὶ ὁ Χαρίσιος γνόντες ὅτι οὐ  
πείθονται αὐτοῖς ἢ τε Μυγδονία καὶ ἡ  
Τερτία συνεχώρησαν αὐτὰς τῷ ἰδίῳ  
θελήματι ζῆν. συνήγοντο δὲ οἱ ἀδελφοὶ καὶ  
ἡγαλλιώντο ἐν τῇ χάριτι τοῦ ἁγίου  
πνεύματος. ὁ δὲ ἀπόστολος Θωμᾶς  
ἀπαλλαττόμενος τοῦ κόσμου τὸν μὲν  
Σιφόρα ἐποίησεν πρεσβύτερον, Ἰουζάνην  
δὲ διάκονον, ὅτε ἦλθεν ἐπὶ τὸ ὄρος ἐπὶ τὸ  
ἀποθανεῖν. ὁ δὲ κύριος συνήργει αὐτοῖς καὶ  
τῆς πίστεως αὐτῶν πρόθεσιν ἐποιεῖτο.

here, but I have ascended and received all  
that I preached. But rise up and come down  
from here; for in a little while, you will  
gather with me." Misdaeus and Charisios  
took Mygdonia and Tertia, and they greatly  
oppressed them; but they did not agree to  
their will. And the apostle, revealed to  
them, said: "Do not be led astray; Jesus the  
holy, the living one, will quickly send you  
help." But Misdaeus and Charisios, knowing  
that Mygdonia and Tertia did not believe  
them, allowed them to live according to  
their own will. Then the brothers gathered  
and rejoiced in the grace of the holy spirit.  
And the apostle Thomas, leaving the world,  
made Siphora a priest and Iouzan a deacon  
when he came to the mountain to die. And  
the Lord worked with them and made their  
faith strong.

## Chapter 170

170 | Συνέβη δὲ μετὰ πολὺν χρόνον ἐν τῶν  
τέκνων Μισδαίου τοῦ βασιλέως  
κρουσθῆναι ὑπὸ δαίμονος, καὶ οὐδεὶς  
αὐτὸν ἡδυνήθη θεραπεῦσαι· πάνυ γὰρ ἦν  
χαλεπὸς ὁ δαίμων. ἐνεθυμήθη δὲ Μισδαῖος  
ὁ βασιλεὺς καὶ εἶπεν· Ἀπελθὼν ἀνοίξω τὸν  
τάφον, καὶ ἄρας ὅστοῦν ἀπὸ τοῦ  
ἀποστόλου τοῦ θεοῦ κρεμάσω ἐπὶ τὸν υἱόν  
μου, καὶ θεραπευθήσεται. Ἐν ὅσῳ δὲ τοῦτο  
ὁ Μισδαῖος ἐνεθυμήθη, φανεῖς αὐτῷ ὁ  
ἀπόστολος Θωμᾶς· εἶπεν αὐτῷ· Εἰς ζῶντα  
οὐκ ἐπίστευσας, καὶ εἰς νεκρὸν πιστεύεις;  
πλὴν μὴ φοβοῦ· σπλαγχνίζεται γὰρ εἰς σὲ  
καὶ ἐλεεῖ σε ὁ κύριός μου Ἰησοῦς Χριστὸς  
διὰ τὴν ἑαυτοῦ χρηστότητα. Ἀπελθὼν δὲ  
καὶ ἀνοίξας οὐχ εὔρεν ἐκεῖ τὸν ἀπόστολον·  
εἰς γὰρ τῶν ἀδελφῶν κλέψας αὐτὸν εἰς

170 | After a long time, one of the children  
of King Misdaeus was struck by a demon,  
and no one was able to heal him; for the  
demon was very fierce. Then King  
Misdaeus thought and said: "I will go and  
open the tomb, and taking a bone from the  
apostle of God, I will hang it on my son, and  
he will be healed." While Misdaeus was  
thinking this, the apostle Thomas appeared  
to him and said: "You did not believe in the  
living one, and do you believe in the dead?  
But do not be afraid; for my Lord Jesus  
Christ has compassion on you and will have  
mercy on you because of his goodness."  
When he went and opened the tomb, he did  
not find the apostle there; for he had been  
taken by one of the brothers to

Μεσοποταμίαν ἀπήγαγεν. ἀπὸ δὲ τοῦ  
τόπου ἐκείνου ἔνθα τὰ ὀστᾶ τοῦ  
ἀποστόλου ἔκειτο χοῦν ὁ Μισδαῖος λαβὼν  
περιέθηκεν τῷ υἱῷ αὐτοῦ λέγων· Πιστεύω  
εἰς σὲ Ἰησοῦ Χριστὲ νῦν ὅτε καὶ νὸς ὁ  
ταράσσων τοὺς ἀνθρώπους καὶ  
ἀντικείμενος αὐτοῖς ἵνα μὴ ἴδωσίν σε. Καὶ  
κρεμάσαντος αὐτοῦ τῷ παιδί ὑγιὴς ὁ παῖς  
ἐγένετο. συνηθοίετο οὖν καὶ Μισδαῖος ὁ  
βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν  
τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας  
Σιφόρου τοῦ πρεσβυτέρου· ἔλεγεν δὲ τοῖς  
ἀδελφοῖς ὁ Σιφώρ· Εὐχέσθε ὑπὲρ Μισδαίου  
τοῦ βασιλέως ἵνα παρὰ Ἰησοῦ Χριστοῦ  
εὐσπλαγχνίαν δέξηται, καὶ ἀμνησικακήσῃ  
αὐτῷ. Πάντες οὖν ἐν συμφωνίᾳ χαίροντες  
εὐχὰς ἐποιοῦντο ὑπὲρ αὐτοῦ· ὁ δὲ  
φιλόανθρωπος δεσπότης ὁ βασιλεὺς τῶν  
βασιλευόντων καὶ κύριος τῶν κυριευ  
ἔδωκεν καὶ Μισσδαίῳ τὴν εἰς αὐτὸν  
ἐλπίδα· καὶ συνήγετο μετὰ τοῦ πλήθους  
τῶν πεπιστευκότων τῷ Χριστῷ, δοξάζων  
πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, οἷ τὸ  
κράτος καὶ ἡ προσκύνησις νῦν καὶ ἀεὶ καὶ  
εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

Mesopotamia. From that place where the  
bones of the apostle lay, Misdaeus took  
dust and placed it on his son, saying: "I  
believe in you, Jesus Christ, now when the  
one who troubles people and opposes them  
so that I do not see you." And when he hung  
it on the child, the boy became healthy.  
Then King Misdaeus gathered with the  
brothers and laid his head under the hands  
of Siphora the priest. And Siphora said to  
the brothers: "Pray for King Misdaeus so  
that he may receive mercy from Jesus  
Christ, and may he forget his sins." So all,  
joyfully and in agreement, prayed for him;  
and the compassionate Lord, the king of  
kings and master of masters, gave  
Misdaeus hope in him. And he gathered  
with the crowd of those who believed in  
Christ, praising the Father, the Son, and the  
Holy Spirit, whose power and worship are  
now and always and forever. Amen.

## Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model `UGARIT/grc-ner-xlmr`.

Entries are sorted by transliteration, with the Greek form of the name in parentheses. Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Πράξεις τοῦ ἁγίου ἀποστόλου Θωμᾶ* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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