
Πραξεις Θωμᾶ ◊ THE ACTS OF THOMAS

The work here presented should be considered preliminary. There is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

The *Acts of Thomas* is a series of episodes that occurred during the evangelistic mission of Judas Thomas to Northwest India, specifically the Persian Kingdom and the Indo-Parthian Kingdom. It ends with his martyrdom: he dies pierced with spears, having earned the anger of the monarch Misdæus (thought to be Abdagases I, a viceroy of the Gondophares in Sistan, modern day southern Afghanistan) because of his conversion of the king's wives and a relative, Charisius. He was imprisoned while converting Indian followers won through the performing of miracles.

Embedded in the *Acts of Thomas* (at different places according to differing manuscript traditions) is a Syriac hymn, *The Hymn of the Pearl*, (Chs 108–133, in the text here presented), a poem that gained a great deal of popularity in mainstream Christian circles. The Hymn is older than the Acts into which it has been inserted and is worth appreciating on its own.

The [Greek text here presented](#) is that of Bonnet's 1903 transcription(s)[§]; the English text is that of [M.R. James' 1924 translation](#), with some minor adjustments. The two most significant extant Greek MSS are *Codex Vallicellianus B 35* (11th Century, here shown in dark green text) and Paris Gr 1510 (here shown in brown text).

AUTHORSHIP AND DATES

From an analysis of the Greek text, scholars have determined that the *Acts of Thomas* was originally written in Syriac; however, the surviving Syriac MSS have been edited to purge them of the most unorthodox, overtly Encratite passages, so that the Greek versions reflect the earlier tradition. The earliest reference to the *Acts of Thomas* dates to *circa* 225, in Origen's *Exegesis on Genesis*, itself cited by Eusebius. The author of the work is unknown.

—| XXX-III-MMXXVI |—

§ Maximilianus Bonnet, "*Acta Apostolorum Apocrypha*," 1903 (pp. 99–288).

Πραξεις Θωμᾶ 1

Κατ' ἐκεῖνον τὸν καιρὸν ἤμεν 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 εἶς 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 ὤφθη αὐτῷ ὁ σωτὴρ διὰ τῆς νυκτός, καὶ λέγει αὐτῷ· Μὴ φοβοῦ Θωμᾶ, ἄπελθε εἰς τὴν Ἰνδίαν καὶ κήρυξον ἐκεῖ τὸν λόγον· ἡ γὰρ χάρις μου ἐστὶν μετὰ σοῦ. Ὁ δὲ οὐκ ἐπέθετο, λέγων· Ὅπου βούλει με ἀποστεῖλαι ἀπόστολον ἄλλαχοῦ· εἰς Ἰνδοὺς γὰρ οὐκ ἀπέρχομαι.

ACTS OF THOMAS 1

At that season, all we the apostles were in Jerusalem, Simon who is called Peter, and Andrew his brother, James *the son of Zebedee*, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Simon the Canaanite, and Judas the brother of James; and we divided the regions of the world, that every one of us should go to the region that fell to him and to the nation where the Lord sent him. ⁱ According to the lot, therefore, India fell to Judas Thomas, who is also the twin; but he would not go, saying that, by reason of the weakness of the flesh, he could not travel, and, "I am an Hebrew man; how can I go amongst the Indians and preach the truth?" And, as he thus reasoned and spoke, the Saviour appeared to him by night and said to him, "Fear not, Thomas, go to India and preach the word there; for, my grace is with you." But he would not obey, saying, "Wherever you wish to send me, send me as an apostle,ⁱⁱ but elsewhere; for, to the Indians I will not go."

ACTS OF THOMAS 1

ⁱ James adds a paragraph break at this point in his translation.

ⁱⁱ James lacks 'as an apostle'.

Πραξεις Θωμᾶ 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 πρίασθαι; Ὁ δὲ εἶπεν αὐτῷ· Ναί. Καὶ ὁ κύριος ἔφη αὐτῷ· Ἔχω δοῦλον τέκτονα καὶ βούλομαι αὐτὸν πωλῆσαι. Καὶ ταῦτα εἰπὼν ὑπέδειξεν αὐτῷ τὸν Θωμᾶν ἀπὸ μακρόθεν, καὶ συνεφώνησεν μετ' αὐτοῦ τριῶν λιτρῶν ἀσήμου, καὶ ἔγραψεν ὠνὴν λέγων· Ἐγὼ Ἰησοῦς υἱὸς Ἰωσήφ τοῦ τέκτονος ὁμολογῶ πεπρακέναι ἐμὸν δοῦλον Ἰούδαν ὀνόματι σοὶ τῷ Ἀββάνῃ ἐμπόρῳ Γουνδαφόρου τοῦ βασιλέως τῶν Ἰνδῶν. Τῆς δὲ ὠνῆς 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 μού ἐστιν. Ὁ δὲ φησιν· Ἠγόρασά σε παρ' αὐτοῦ. Καὶ ὁ ἀπόστολος ἡσύχαζεν.

ACTS OF THOMAS 2

And, while he thus spoke and thought, it chanced that there was there a certain merchant come from India whose name was Abbanes, sent from the King Gundaphorus,ⁱ and having commandment from him to buy a carpenter and bring him to him. ⁱⁱ Now, the Lord, seeing him walking in the marketplace at noon, said to him, "Would you buy a carpenter?" And he said to him, "Yes." And the Lord said to him, "I have a slave that is a carpenter and I desire to sell him." And, so saying, he showed him Thomas afar off and agreed with him for three litrae of unstamped silver, and wrote a deed of sale, saying, "I, Jesus, the son of Joseph the carpenter, acknowledge that I have sold my slave, Judas by name, to you, Abbanes, a merchant of Gundaphorus, king of the Indians." And, when the deed was finished, the Saviour took Judas Thomas and led him away to Abbanes the merchant; and, when Abbanes saw him, he said to him, "Is this your master?" And the apostle said, "Yes, he is my Lord." And he said, "I have bought you from him." And the apostle held his peace.

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- ⁱ 'Gundaphorus' (Γουνδαφόρου) is a historical figure who reigned over a part of India in the 1st Century CE; his coins bear his name in Greek, as Hyndopheres.
- ⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 3

Τῇ δὲ ἐξῆς ὄρθρου εὐξάμενος καὶ δεηθεὶς τοῦ κυρίου εἶπεν ὁ ἀπόστολος· Πορεύομαι ὅπου βούλει κύριε Ἰησοῦ· τὸ θέλημα τὸ σὸν γενέσθω. Ἀπῆλθεν δὲ πρὸς Ἀββάνην τὸν ἔμπορον μηδὲν ὄλως τι μεθ' ἑαυτοῦ κοιμισάμενος 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 σκεύη 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 ζυγούς καὶ τρυτάνας καὶ πλοῖα καὶ κώπας πλοίων καὶ ἰστούς καὶ τροχίσκους, ἐν δὲ λίθοις στήλας τε καὶ ναοὺς καὶ πραιτώρια βασιλικά. Εἶπεν δὲ αὐτῷ ὁ Ἀββάνης ὁ ἔμπορος· Τοιούτου γὰρ καὶ χρειᾶν ἔχομεν τεχνίτου. Ἦρξαντο οὖν καταπλέειν· ἔσχον δὲ ἐπιτήδειον ἄνεμον, καὶ προθύμως ἔπλεον ἕως ὅτε κατήντησαν εἰς Ἀνδράπολιν, πόλιν βασιλικήν.

ACTS OF THOMAS 3

And, on the day following, the apostle arose early and, having prayed and besought the Lord, he said, "I will go whither you wish, Lord Jesus: your will be done." And he departed to Abbanes the merchant, taking with him nothing at all save only his price. For, the Lord had given it to him, saying, "Let your price also be with you, together with my grace, wherever you go." ⁱ And the apostle found Abbanes carrying his baggage on board the ship; so, he also began to carry it aboard with him. And, when they were embarked in the ship and were set down, Abbanes questioned the apostle, saying, "What craftsmanship do you know?" And he said, "In wood, *I can make* ploughs and yokes and augers,ⁱⁱ and boats, and oars for boats, and masts and pulleys; and in stone, pillars and temples and courthouses for kings." And Abbanes the merchant said to him, "Yes, it is of such a workman that we have need." They began then to sail homeward; and they had a favourable wind and sailed prosperously until they reached Andrapolis, a royal city.

ACTS OF THOMAS 3

ⁱ James adds a paragraph break at this point.

ⁱⁱ The Syriac MSS have 'ox-goats' in place of 'augers'.

Πραξεις Θωμᾶ 4

Ἐξελθόντες δὲ ἀπὸ τοῦ πλοίου εἰσήεσαν εἰς τὴν πόλιν. καὶ ἰδοὺ φωναὶ αὐλητῶν καὶ ὑδραύλεων καὶ σάλπιγγες περιηχοῦσαι αὐτούς· ἐξήταζεν δὲ ὁ ἀπόστολος λέγων· Τίς ἐστὶν αὕτη ἡ ἑορτὴ ἢ ἐν τῇ πόλει ταύτῃ; Ἔλεγον δὲ αὐτῷ οἱ ἐκεῖ ὅτι Καὶ σὲ οἱ θεοὶ ἤγαγον ἵνα εὐωχηθῆς ἐν τῇ πόλει ταύτῃ. ὁ γὰρ βασιλεὺς θυγατέρα μονογενῆ ἔχει, καὶ νῦν αὐτὴν ἐκδίδωσιν ἀνδρὶ πρὸς γάμον· τῶν οὖν γάμων ἢ χαρὰ καὶ ἡ πανηγυρίς ἐστὶν αὕτη σήμερον ἢν 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 ἀνακεκλιμένους πάντας ἀνεκλίθη καὶ αὐτὸς ἐν τῷ μέσῳ· ἀπέβλεπον δὲ εἰς αὐτὸν πάντες ὡς εἰς ξένον καὶ ἐξ ἀλλοδαπῆς ἐλθόντα γῆς· Ἀββάνης δὲ ὁ ἔμπορος ὡς ἅτε δεσπότης εἰς ἄλλον τόπον ἀνεκλίθη.

ACTS OF THOMAS 4

And they left the ship and entered the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying, "What is this festival that is in this city?" And they that were there said to him, "You also have the gods brought to make merry in this city. For, the king has an only daughter, and now he gives her in marriage to a husband; this rejoicing, therefore, and assembly of the wedding today is the festival that you have seen. And the king has sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens; and, if any refuse and does not come to the marriage, he shall answer for it to the king." And Abbanes, hearing that, said to the apostle, "Let us also go, lest we offend the king, especially seeing we are strangers." And he said, "Let us go." ⁱ And, after they had put up in the inn and rested a little while, they went to the marriage; and the apostle, seeing them all reclining, laid himself, he also, in the midst, and all looked upon him, as upon a stranger and one come from a foreign land; but Abbanes the merchant, being his master, laid himself in another place.

ACTS OF THOMAS 4

ⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 5

Δειπνησάντων δὲ αὐτῶν καὶ πιώντων ὁ ἀπόστολος οὐδενὸς ἐγεύσατο· οἱ οὖν περὶ αὐτὸν ὄντες ἔλεγον αὐτῷ· Τί ἤλθες ἐνθάδε μήτε ἐσθίων μήτε πίνων; Ὁ δὲ ἀπεκρίνατο αὐτοῖς λέγων· Διὰ μείζον 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 πιώντων, 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 ὀδοῦσιν 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 ἐν τῇ 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 ἢ αὐλήτρια ἐκείνη.

ACTS OF THOMAS 5

And, as they dined and drank, the apostle tasted nothing; so, they that were about him said to him, "Why have you come here, neither eating nor drinking?" But he answered them, saying, "I am come here for somewhat greater than the food or the drink, and that I may fulfil the king's will." For, the heralds proclaim the king's message, and whoever does not listen to the heralds shall be subject to the king's judgement. ⁱ So, when they had dined and drank, and garlands and unguents were brought to them, every man took of the unguent, and one anointed his face and another his beard and another other parts of his body; but the apostle anointed the top of his head and smeared a little on his nostrils, and dropped it into his ears and touched his teeth with it, and carefully anointed the parts about his heart; and the wreath that was brought to him, woven of myrtle and other flowers, he took, and set it on his head, and took a branch of calamus and held it in his hand. ⁱⁱ Now the flute-girl, holding her flute in her hand, went about to them all and played; but, when she came to the place where the apostle was, she stood over him and played at his head for a long time; now, this flute-girl was by race a Hebrew.

ACTS OF THOMAS 5

- ⁱ James adds a paragraph break at this point.
ⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 6

ⁱ 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 αὐτόν εἶπεν· Ὁ θεός μου ἀφήσει σοι εἰς τὸν μέλλοντα αἰῶνα τὴν ἀδικίαν ταύτην, εἰς δὲ τὸν κόσμον τοῦτον δεῖξει 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 φωτός 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 διαδίδεται· καὶ ἐν τῇ κορυφῇ ἴδρυται ὁ βασιλεύς, τρέφων τῇ ἑαυτοῦ ἀμβροσίᾳ τοὺς ἐπ' αὐτόν ἰδρυμένους· ἔγκειται δὲ ταύτης τῇ κεφαλῇ ἀλήθεια, χαρὰν δὲ τοῖς ποσὶν αὐτῆς ἐμφαίνει· ἥς τὸ στόμα ἀνέωκται καὶ πρεπόντως αὐτῇ· τριάκοντα καὶ δύο εἰσὶν οἱ ταύτην ὑμνολογοῦντες· ἥς ἡ γλῶττα παραπετάσματι ἔοικεν τῆς θύρας ὃ ἐκτινάσσεται τοῖς εἰσιούσιν· ἥς ὁ αὐχὴν εἰς τύπον βαθμῶν ἔγκειται ὧν ὁ πρῶτος δημιουργὸς ἐδημιούργησεν, αἱ δὲ δύο αὐτῆς χεῖρες σημαίνουσιν καὶ ὑποδεικνύουσιν τὸν χορὸν τῶν

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And, as the apostle continued looking on the ground, one of the cup-bearers stretched forth his hand and gave him a buffet; and the apostle lifted up his eyes and looked at him that smote him and said, “My God will forgive you in the life to come this iniquity; but, in this world you shall show forth his wonders and even now shall I behold this hand that has smitten me dragged by dogs.” And, having so said, he began to sing and to say this song:

The damsel is the daughter of light, in whom consists and dwells the proud brightness of kings, and the sight of her is delightful; she shines with beauty and cheer. Her garments are like the flowers of spring and, from them, a waft of fragrance is borne; and, in the crown of her head, the king is established that, with his immortal food,ⁱⁱ nourishes them that are founded on him; and, in her head is set truth, and with her feet she shows forth joy. And her mouth is opened, and it becomes her well; thirty-two are they that sing praises to her. Her tongue is like the curtain of the door, which waves about for them that enter in; her neck is set in the fashion of steps which the first maker has wrought, and her two hands signify and show, proclaiming the dance of the happy

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ⁱ For this chapter, the text of *Paris Gr 1510* is considerably shorter than that of *Codex Vallicellianus*.

ⁱⁱ ‘Immortal food’ translates ἀμβροσίᾳ (ambrosia).

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 ὄσμην ἢ δεῖαν
σμύρνης τε καὶ φύλλου, ὑπέστρωνται δὲ ἐντὸς μυρσίνας
καὶ ἀνθέων παμπόλλων ἢ δυπνῶν, αἱ δὲ κλειστάδες ἐν
καλάμοις κεκόσμηται.

ages, and her fingers point out the gates of the city. Her
chamber is bright with light and breathes forth the
odour of balsam and all spices, and gives out a sweet
smell of myrrh and Indian leaf, and within are myrtles
strewn on the floor, and <garlands> of all manner of
odorous flowers, and the †doorposts† are adorned with
†treeds†.ⁱⁱⁱ

ⁱⁱⁱ The dagger symbols follow James.

Πραξεις Θωμᾶ 7

περιστοιχισμένην δὲ αὐτὴν ἔχουσιν οἱ ταύτης νυμφίοι, ὧν ὁ ἀριθμὸς ἑβδομὸς ἐστίν, οὓς αὐτὴ ἐξελέξατο· αἱ δὲ ταύτης παράνυμοί εἰσιν ἑπτὰ, οἱ ἔμπροσθεν αὐτῆς χορεύουσιν· δώδεκα δὲ εἰσιν τὸν 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 βασιλικὰ ἐνδύματα καὶ ἀμφιάσονται στολὰς λαμπράς, καὶ ἐν χαρᾷ καὶ ἀγαλλιάσει ἔσονται ἀμφοτέροι, καὶ δοξάσουσι τὸν πατέρα τῶν ὄλων· οὗ τὸ φῶς τὸ γαῦρον ἐδέξαντο, καὶ ἐφωτίσθησαν ἐν τῇ θεᾷ τοῦ δεσπότου αὐτῶν, οὗ τὴν ἀμβροσίαν βρῶσιν ἐδέξαντο μηδὲν ὄλως ἀπουσίαν ἔχουσαν, 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.

ACTS OF THOMAS 7

ⁱ And, surrounding her, her groomsmen keep her, the number of whom is seven, whom she herself has chosen. And her bridesmaids are seven, and they dance before her. And twelve in number are they that serve before her and are subject unto her, which have their aim and their look toward the bridegroom, that by the sight of him they may be enlightened; and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together and shall attend at that banquet whereof the eternal ones are accounted worthy, and shall put on royal raiment and be clad in bright robes; and in joy and exultation shall they both be and shall glorify the Father of all, whose proud light they have received, and are enlightened by the sight of their lord, whose immortal food they have received, that has no failing,ⁱⁱ and have drunk of the wine that gives them neither thirst nor desire. And they have glorified and praised with the living spirit, the Father of truth and the mother of wisdom.

ACTS OF THOMAS 7

ⁱ This chapter continues the song started in Ch. 6.

ⁱⁱ The Syriac MSS have 'excrement'.

Πραξεις Θωμᾶ 8

ⁱ Καὶ ὅτε ὕμνησεν καὶ ἐτέλεσεν τὴν ᾠδὴν ταύτην, πάντες οἱ ἐκεῖ παρόντες εἰς αὐτὸν ἀπέβλεπον· καὶ ἡσύχαζεν· ἀπέβλεπον δὲ καὶ τὸ εἶδος αὐτοῦ ἐναλλαγέν, 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 ἠΐτι τοῖς ἄλλοις, εἰς αὐτὸν δὲ τὰ πολλὰ ἀφεώρα καὶ ἀπέβλεπεν· πάνυ γὰρ ἠγάπησεν αὐτὸν ὡς ἄνθρωπον ὁμόεθνον αὐτῆς· ἦν δὲ καὶ τῇ ιδέᾳ ὠραῖος ὑπὲρ πάντας τοὺς ἐκεῖσε ὄντας. καὶ ὅτε ἐτέλεσεν ἡ αὐλήτρια πάντας καὶ αὐλήσασα, ἀντικρυς αὐτοῦ ἐκαθέσθη, ἀφορῶσα καὶ ἀτενίζουσα εἰς αὐτόν· αὐτὸς δὲ ὅλως εἰς οὐδένα ἀφεώρα οὐδὲ προσεῖχέν τι, εἰ μὴ 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.

ACTS OF THOMAS 8

And, when he had sung and ended this song, all that were there present gazed upon him; and he kept silence, and they saw that his likeness was changed, but that which was spoken by him they understood not, forasmuch as he was a Hebrew and that which he spoke was said in the Hebrew tongue. But the flute-girl alone heard all of it; for, she was by race an Hebrew and she went away from him and played to the rest, but for the most part she gazed and looked upon him; for, she loved him well, as a man of her own nation; moreover, he was comely to look upon beyond all that were there. And, when the flute-girl had played to them all and ended, she sat down over against him, gazing and looking earnestly at him. But he looked at no man at all, neither took heed of any but only kept his eyes looking toward the ground, waiting for the time when he might depart thence. ⁱⁱ But the cup-bearer that had buffeted him went down to the well to draw water; and there chanced to be a lion there, and it slew him and left him lying in that place, having torn his limbs in pieces, and forthwith dogs seized his members, and among them one black dog holding his right hand in his mouth bore it to the place of the banquet.

ACTS OF THOMAS 8

ⁱ For this chapter, the text of *Paris Gr 1510* is considerably shorter than that of *Codex Vallicellianus*.

ⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 9

Ἰδόντες δὲ ἐξεπλάγησαν πάντες, ἐξετάζοντες ὅτι τίς ἐστὶν ὁ ἐξ αὐτῶν ἀπολειφθεὶς. ὡς δὲ φανερόν ἐγένετο ὅτι τοῦ οἰνοχόου ἐστὶν ἡ χεὶρ τοῦ πατάξαντος τὸν ἀπόστολον, ἡ ἀυλήτρια τοὺς ἀυλοὺς αὐτῆς κατεάξασα ἔρριψεν, καὶ πρὸς τοὺς πόδας τοῦ ἀποστόλου ἀπελθοῦσα ἐκαθέσθη λέγουσα ὅτι Οὗτος ὁ ἄνθρωπος ἢ θεὸς ἐστὶν ἢ ἀπόστολος τοῦ θεοῦ· ἐγὼ γὰρ ἤκουσα ἐβραΐστὶ εἰπόντος τῷ οἰνοχόῳ ὅτι Ἦδη θεάσομαι τὴν χεῖρα τὴν τύψασάν με ὑπὸ κυνῶν συρομένην· Ὅπερ καὶ ὑμεῖς ἐθεάσασθε νῦν· ὡς γὰρ εἶπεν οὕτως καὶ συνέβη. Καὶ τινὲς μὲν ἐπίστευον αὐτῇ, τινὲς δὲ οὐκ. ὁ δὲ βασιλεὺς ἀκούσας ταῦτα προσελθὼν εἶπεν τῷ ἀποστόλῳ· Ἀναστὰς ἔλθε μετ' ἐμοῦ καὶ εὗξαι ὑπὲρ τῆς θυγατρὸς μου· μονογενῆ 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 εὗξηται ὑπὲρ αὐτῶν.

ACTS OF THOMAS 9

And all, when they saw it, were amazed and inquired which of them it was that was missing. And, when it became manifest that it was the hand of the cup-bearer that had smitten the apostle, the flute-girl broke her flute and cast it away and went and sat down at the apostle's feet, saying, "This is either a god or an apostle of God; for, I heard him say in the Hebrew tongue, 'I shall now see the hand that has smitten me dragged by dogs,'" which thing you also have now beheld; for, as he said, so has it come about." And some believed her, and some not. ⁱ But, when the king heard of it, he came and said to the apostle, "Rise up and come with me, and pray for my daughter; for, she is my only begotten, and today I give her in marriage." But the apostle was not willing to go with him; for, the Lord was not yet revealed to him in that place. But the king led him away against his will to the bride-chamber, so that he might pray for them.

ACTS OF THOMAS 9

ⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 10

ⁱ Στάς δὲ ὁ ἀπόστολος ἤρξατο εὐχεσθαι καὶ λέγειν οὕτως· Ὁ κύριός μου καὶ ὁ θεός μου, ὁ συνοδοιπόρος τῶν αὐτοῦ δούλων, ὁ ὀδηγῶν καὶ εὐθύνων τοὺς εἰς αὐτὸν πιστεύοντας, ἡ καταφυγή καὶ ἡ ἀνάπαυσις τῶν τεθλιμμένων, ἡ ἐλπίς τῶν πενήτων καὶ λυτρωτὴς τῶν αἰχμαλώτων, ὁ ἰατρὸς τῶν ἐν νόσῳ κατακειμένων ψυχῶν καὶ σωτὴρ πάσης κτίσεως, ὁ τὸν κόσμον ζωοποιῶν καὶ τὰς ψυχὰς ἐνδυναμῶν, σὺ ἐπίστασαι τὰ μέλλοντα, ὅς 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 ἐγκείμενος πᾶσι τοῖς ἔργοις σου καὶ διὰ τῆς πάντων ἐνεργείας φανερούμενος· Ἰησοῦ Χριστέ ὁ τῆς εὐσπλαχνίας 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 ἄδου καταντήσας, ὅς 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

ACTS OF THOMAS 10

And the apostle stood and began to pray and to speak thus, "My Lord and my God, that travels with your servants, that guides and corrects them that believe in you, the refuge and rest of the oppressed, the hope of the poor and redeemer of captives, the physician of the souls that lie sick and saviour of all creation, that gives life to the world and strengthens souls; you know things to come and, by our means, accomplish them; you, Lord, are he that reveals hidden mysteries and makes manifest words that are secret; you, Lord, are the planter of the good tree, and of your hands are all good works engendered; you, Lord, are he that are in all things and passes through all, and are set in all your works and manifested in the working of them all. Jesus Christ, Son of compassion and perfect saviour, Christ, Son of the living God, the undaunted power that has overthrown the enemy, and the voice that was heard of the rulers, and made all their powers to quake, the ambassador that was sent from the height and came down even to hell, who opened the doors and brought up thence them that for many ages were shut up in the treasury of darkness, and showed them the way that leads up to the height; I beseech you, Lord Jesus, and offer to you supplication for these young persons, that you would do for them the things that shall help them and be

ACTS OF THOMAS 10

- ⁱ The *Paris Gr 1510* text for this chapter is very short, reading just: Ὁ δὲ ἀπόστολος ἐπευξάμενος αὐτοῖς καὶ στηρίξας παρέθετο αὐτοὺς τῷ κυρίῳ· καὶ ἐξῆλθεν πορευθεὶς τὴν ὁδὸν αὐτοῦ σὺν τῷ ἐμπόρῳ.

συμβαλλόμενα καὶ συμφέροντα ποιήσης. Καὶ ἐπιθεὶς αὐτοῖς τὰς
χεῖρας αὐτοῦ καὶ εἰπὼν Ὁ κύριος ἔσται μεθ' ὑμῶν, κατέλιπεν
αὐτοὺς ἐν τῷ τόπῳ καὶ ἀπῆλθεν.

expedient and profitable for them." And he laid his hands
on them and said, "The Lord shall be with you," and left
them in that place and departed.

Πραξεις Θωμᾶ 11

Ὁ δὲ βασιλεὺς ἠξίου τοὺς παρανύμφους ἐξέρχεσθαι ἀπὸ τοῦ νυμφῶνος. πάντων δὲ ἐξελθόντων καὶ τῶν θυρῶν κλεισθεισῶν ὁ νυμφίος τὸ καταπέτασμα τοῦ νυμφῶνος ἐπῆρεν, ἵνα τὴν νύμφην πρὸς ἑαυτὸν ἀγάγη. 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· Οὐχὶ 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 ἤρξατο αὐτοῖς λέγειν·

ACTS OF THOMAS 11

And the king desired the groomsmen to depart out of the bride-chamber; and, when all were gone out and the doors were shut, the bridegroom lifted up the curtain of the bride-chamber to fetch the bride to him. And he saw the Lord Jesus bearing the likeness of Judas Thomas and speaking with the bride; even of him that but now had blessed them and gone out from them, the apostle; and he said to him, "Did you not go out in the sight of all? How then are you found here?" But the Lord said to him, "I am not Judas who is also called Thomas but I am his brother." And the Lord sat down upon the bed and bade them also sit upon chairs, and began to say to them:

Πραξεις Θωμᾶ 12

ⁱ Μνημονεύετε τέκνα μου ὧν ὁ ἀδελφός μου ἐλάλησεν ὑμῖν καὶ τίνι ὑμᾶς παρέθετο· καὶ τοῦτο γινώτε, ὅτι ἐὰν ἀπαλλαγῆτε 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, ὄρφανούς δέροντες καὶ χήρας πλεονεκτοῦντες, καὶ ταῦτα ποιοῦντες ὑποβάλλετε ἑαυτοὺς εἰς τιμωρίας κακίστας. οἱ γὰρ πολλοὶ παῖδες ἄχρηστοι γίνονται, ὑπὸ δαιμονίων ὀχλούμενοι, οἱ μὲν φανερώς, οἱ δὲ καὶ ἀφανῶς· γίνονται γὰρ ἢ σεληνιαζόμενοι ἢ ἡμίξηροι ἢ πηροὶ ἢ κωφοὶ ἢ ἄλαλοι ἢ παραλυτικοὶ ἢ μωροί· ἐὰν δὲ καὶ 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 πεισθῆτε καὶ τηρήσητε τὰς ψυχὰς ὑμῶν ἀγνάς τῷ θεῷ, γενήσονται ὑμῖν παῖδες ζῶντες, ὧν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσιν, καὶ ἔσεσθε ἀμέριμνοι, ἄσκυλτον διάγοντες βίον χωρὶς λύπης καὶ μερίμνης, προσδοκῶντες ἀπολήψεσθαι ἐκεῖνον τὸν γάμον τὸν

ACTS OF THOMAS 12

ⁱⁱ “Remember, my children, what my brother spoke to you and what he delivered before you; and know this, that if you abstain from this foul intercourse, you become holy temples, pure, being quit of impulses and pains, seen and unseen, and you will acquire no cares of life or of children, whose end is destruction; and, if indeed you get many children, for their sakes you become grasping and covetous, stripping orphans and overreaching widows, and by so doing subject yourselves to grievous punishments. For, the more part of children become useless oppressed of devils, some openly and some invisibly; for, they become either lunatic or half withered or blind or deaf or dumb or paralytic or foolish; and, if they are sound, again they will be vain, doing useless or abominable acts; for, they will be caught either in adultery or murder or theft or fornication, and by all these will you be afflicted.

ⁱⁱⁱ But if you are persuaded and keep your souls chaste before God, there will come to you living children whom these blemishes touch not, and you shall be without care, leading a tranquil life without grief or anxiety, looking to receive that incorruptible and true

ACTS OF THOMAS 12

- ⁱ The *Paris Gr 1510* text for this chapter is similar (but shorter).
- ⁱⁱ This speech is introduced in the previous chapter.
- ⁱⁱⁱ James adds a paragraph break at this point.

ἄφθορον καὶ ἀληθινόν, καὶ ἕσεσθε ἐν αὐτῷ παράνυμφοι
συνεισερχόμενοι εἰς τὸν νυμφῶνα ἐκεῖνον τὸν τῆς
ἀθανασίας καὶ φωτὸς πλήρης.

marriage, and you shall be therein groomsmen
entering into that bride-chamber that is full of
immortality and light.”

Πραξεις Θωμᾶ 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. Ὁρθροῦ δὲ ἐπιστάντος ἀπήντησεν ὁ βασιλεύς, καὶ πληρώσας τὴν τράπεζαν εἰσήγαγεν ἔμπροσθεν τοῦ νυμφίου καὶ τῆς νύμφης· εὗρεν δὲ αὐτοὺς ἀντικρὺ ἀλλήλων καθεζομένους, τῆς δὲ νύμφης τὴν ὄψιν ἀσκεπάστον εὗρεν, καὶ ὁ νυμφίος πάνυ ἰλαρὸς ὑπῆρχεν. ἡ δὲ μήτηρ προσελθοῦσα τῇ νύμφῃ εἶπεν· Διὰ τί οὕτως καθέζη τέκνον, καὶ οὐκ αἰδῆ, ἀλλ' οὕτως εἶ ὡς πολὺν χρόνον συμβιώσασα τῷ ἰδίῳ ἀνδρί; Καὶ ὁ πατήρ αὐτῆς εἶπεν· Διὰ τὴν πολλὴν ἀγάπην τὴν πρὸς τὸν ἄνδρα σου οὐδὲ σκεπάζῃ;

ACTS OF THOMAS 13

And, when the young people heard these things, they believed the Lord and gave themselves up to him, and abstained from foul desire and continued so, passing the night in that place. And the Lord departed from before them, saying thus, "The grace of the Lord shall be with you." ⁱ And, when the morning was come, the king came to meet them and furnished a table and brought it in before the bridegroom and the bride. And he found them sitting over against each other and the face of the bride he found unveiled, and the bridegroom was right joyful. ⁱⁱ And the mother came to the bride and said, "Why do you sit so, child, and are not ashamed, but are as if you had lived with your husband a long season?" And her father said, "Because of your great love toward your husband do you not even veil yourself?"

ACTS OF THOMAS 13

- ⁱ James adds a paragraph break at this point.
- ⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 14

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

ACTS OF THOMAS 14

And the bride answered and said, "Verily, father, I am in great love, and I pray my Lord that the love which I have perceived this night may abide with me, and I will ask for that husband of whom I have learned today; and, *therefore*, I will no more veil myself, because the mirrorⁱ of shame is removed from me; and, *therefore*, I am no more ashamed or abashed, because the deed of shame and confusion is departed far from me; and that I am not confounded, it is because my astonishment has not continued with me; and that I am in cheerfulness and joy, it is because the day of *my* joy has not been troubled; and that I have set at nought this husband and this marriage that passes away from before my eyes, it is because I am joined in another marriage; and that I have had no intercourse with a husband that is temporal, whereof the end is with lasciviousness and bitterness of soul, it is because I am yoked to a true husband."

ACTS OF THOMAS 14

ⁱ A more literal translation of 'mirror' is 'veil'.

Πραξεις Θωμᾶ 15

ⁱ Καὶ ἔτι πλείονα τούτων λεγούσης τῆς νύμφης ἀποκρίνεται ὁ νυμφίος καὶ λέγει· Εὐχαριστῶ σοι κύριε ὁ διὰ τοῦ ξένου ἀνδρὸς κηρυχθεὶς καὶ ἐν ἡμῖν εὑρεθεὶς· ὁ μακράν 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 εἶμι ἀποκαλύψας μοι· ὁ λυτρωσάμενός με ἀπὸ τῆς πτώσεως καὶ εἰς τὸ κρεῖττον με παραγαγών, καὶ τῶν μὲν προσκαίρων ἀπαλλάξας, καταξιώσας δέ με τῶν ἀθανάτων καὶ αἰεὶ ὄντων· ὁ σεαυτὸν κατευτελίσας ἕως ἐμοῦ καὶ τῆς ἐμῆς σμικρότητος, ἵνα ἐμὲ τῇ μεγαλωσύνῃ παραστήσας ἐνώσης σεαυτῶ· ὁ τὰ ἴδια σπλάγχνα μὴ ἐπισχῶν ἐξ ἐμοῦ τοῦ ἀπολλυμένου, ἀλλὰ ὑποδείξας μοι ζητῆσαι ἐμαυτὸν καὶ γνῶναι 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 τούτου· 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 ἀναιδεύομενον πρὸς αὐτὸν λέγειν καὶ ἃ μὴ οἶδα· διὰ γὰρ τὴν αὐτοῦ ἀγάπην καὶ ταῦτα λέγω.

ACTS OF THOMAS 15

And, while the bride was saying yet more than this, the bridegroom answered and said, "I give you thanks, O Lord, that has been proclaimed by the stranger, and found in us; who has removed me far from corruption and sown life in me; who has rid me of this disease that is hard to be healed and cured and abides for ever, and has implanted sober health in me; who has shown me yourself and revealed to me all my state wherein I am; who has redeemed me from falling and led me to that which is better, and set me free from temporal things and made me worthy of those that are immortal and everlasting; that has made yourself lowly even down to me and my littleness, that you may present me to your greatness and unite me to yourself; who has not withheld your own bowels from me that was ready to perish, but has shown me how to seek myself and know who I was, and who and in what manner I now am, that I may again become that which I was; whom I knew not, but yourself did seek me out; of whom I was not aware, but yourself has taken me to you; whom I have perceived, and now am not able to be unmindful of him; whose love burns within me, and I cannot speak it as is fit, but that which I am able to say of it is little and scanty, and not fitly proportioned to his glory; yet he blames me not that presume to say to him even that which I know not; for, it is because of his love that I say even this much."

ACTS OF THOMAS 15

ⁱ Bonnet merges the *Paris Gr 1510* text with that of Ch. 14.

Πραξεις Θωμᾶ 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 προσαγάγη μοι, πᾶν εἴ τι ἂν αἰτήσηταί μοι, δίδωμι αὐτῷ. Ἀπελθόντες οὖν περιήλθον ζητοῦντες αὐτόν, καὶ οὐχ εὕρον αὐτόν· πλεύσας γὰρ ἦν. ἀπῆλθον δὲ καὶ εἰς τὸ ξενοδοχεῖον ὅπου ἦν καταλύσας, καὶ εὕρον ἐκεῖ τὴν ἀυλήτριαν κλαίουσαν καὶ ἀνιωμένην, ἐπειδὴ μὴ παρέλαβεν αὐτὴν μεθ' ἑαυτοῦ. ἐξηγησαμένων δὲ αὐτῇ τὸ πρᾶγμα τὸ γεγονὸς ἐπὶ τῶν νεωτέρων ἐχάρη πάνυ ἀκούσασα, καὶ ἀποθεμένη τὴν λύπην εἶπεν· Νῦν εὕρον κάγω ὧδε ἀνάπαυσιν. Καὶ ἀναστᾶσα ἀπῆλθεν πρὸς αὐτούς, καὶ ἦν σὺν αὐτοῖς χρόνον ἰκανόν, ἕως οὗ κατήχησαν καὶ τὸν βασιλέα. πολλοὶ δὲ καὶ τῶν ἀδελφῶν συνηθοῖζοντο ἐκεῖ, ἕως ὅτε φήμης ἤκουσαν τοῦ ἀποστόλου, ὅτι ἐν ταῖς πόλεσιν τῆς Ἰνδίας κατήχθη καὶ ἐκεῖ διδάσκει. καὶ ἀπελθόντες κατεμίγησαν αὐτῷ.

ACTS OF THOMAS 16

Now, when the king heard these things from the bridegroom and the bride, he rent his clothes and said to them that stood by him, "Go forth quickly and go about the whole city, and take and bring me that man that is a sorcerer who by ill fortune came to this city; for, with my own hands I brought him into this house, and I told him to pray over this my ill-starred daughter; and whoever finds and brings him to me, I will give him whatever he asks of me." They went, therefore, and went about seeking him, and did not find him; for, he had set sail. They went also to the inn where he had lodged and found there the flute-girl weeping and afflicted because he had not taken her with him. And, when they told her the matter that had befallen with the young people, she was exceeding glad at hearing it, and put away her grief and said, "Now have I also found rest here." And she rose up and went to them, and was with them a long time, until they had instructed the king also. And many of the brothers also gathered there until they heard the report of the apostle, that he was come to the cities of India and was teaching there; and they departed and joined themselves to him.

Πραξεις Θωμᾶ 17

πράξεις Θωμᾶ ἀποστόλου.

περὶ τῆς πρὸς τὸν βασιλέα Γουνδαφόρον εἰσελεύσεως αὐτοῦ.
Ὅτε δὲ εἰσῆλθεν ὁ ἀπόστολος εἰς τὰς πόλεις τῆς Ἰνδίας μετὰ Ἀββάνη τοῦ ἐμπόρου, ἀπῆλθεν ὁ Ἀββάνης εἰς ἀσπασμὸν 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 ζυγούς τρυτάνας τροχιλέας καὶ πλοῖα καὶ κώπας καὶ ἰστούς, 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.

ACTS OF THOMAS 17

ⁱ ACTS OF THOMAS THE APOSTLE:

CONCERNING HIS COMING TO THE KING GUNDAPHORUS

Now, when the apostle was come into the cities of India with Abbanes the merchant, Abbanes went to salute the king Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the king was glad and commanded him to come in to him. So, when he was come in the king said to him, "What craft do you understand?" The apostle said to him, "The craft of carpentering and of building." The king said to him, "What craftsmanship, then, do you know in wood, and what in stone?" The apostle said, "In wood: ploughs, yokes, goads, pulleys, and boats and oars and masts; and in stone: pillars, temples, and courthouses for kings." And the king said, "Can you build me a palace?" And he answered, "Yes, I can both build and furnish it; for, to this end am I come, to build and to do the work of a carpenter."

ACTS OF THOMAS 17

ⁱ James opens the title with, "The Second Act."

Πραξεις Θωμᾶ 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· Ἄρξαι κτίζειν. Ὁ δὲ ἔφη· Νῦν οὐ δύναμαι ἄρξασθαι κτίζειν ἐν τῷ καιρῷ τούτῳ. Καὶ ὁ βασιλεὺς Πότε φησὶν δύνη; Ὁ δὲ ἔφη· Ἄρχομαι 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 ἀρτοποιεῖον 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.

ACTS OF THOMAS 18

And the king took him and went out of the city gates and began to speak with him on the way concerning the building of the courthouse, and of the foundations, how they should be laid, until they came to the place wherein he desired that the building should be; and he said, "Here I wish that the building should be." And the apostle said, "Yes; for, this place is suitable for the building." But the place was woody and there was much water there. So, the king said, "Begin to build." But he said, "I cannot begin to build now at this season." And the king said, "When can you begin?" And he said, "I will begin in *the month*ⁱ Dius and finish in Xanthicus." But the king marvelled and said, "Every building is built in summer, and can you in this very winter build and make ready a palace?" And the apostle said, "Thus it must be, and no otherwise is it possible." And the king said, "If then, this seems good to you, draw me a plan, how the work shall be, because I shall return hither after some long time." And the apostle took a reed and drew, measuring the place; and the doors he set toward the sunrising to look toward the light, and the windows toward the west to the breezes, and the bakehouse he appointed to be toward the south and the aqueduct for the service toward the north. And the king saw it and said to the apostle, "Verily, you are a craftsman and it befits you to be a servant of kings." And he left much money with him and departed from him.

ACTS OF THOMAS 18

ⁱ The words, 'the month' (following James) are not in the Greek text.

Πραξεις Θωμᾶ 19

Καὶ κατὰ καιρὸν ἀπέστειλεν ἀργύρια καὶ τὰ ἐπιτήδεια, τὰ τε πρὸς τὴν ζωὴν αὐτοῦ τε καὶ τῶν λοιπῶν ἐργατῶν. ὁ δὲ λαμβάνων πάντα οἰκονόμει περιερχόμενος τὰ ἄσθη καὶ τὰ περίξ χωρία, 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· Σήμανόν 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 εἶ 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 ἐλευθερώσης 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 χηρῶν, καὶ πᾶσι τοῖς τεθλιμμένοις αὐτὸς γίνεται ἄνεσις καὶ ἀνάπαυσις.

ACTS OF THOMAS 19

And, from time to time, he sent money and provision, and victuals for him and the rest of the workmen. But Thomas, receiving it all, dispensed it, going about the cities and the villages round about, distributing and giving alms to the poor and afflicted, and relieving them, saying, "The king knows how to obtain recompense fit for kings, but at this time it is needful that the poor should have refreshment." ⁱ After these things, the king sent an ambassador to the apostle and wrote thus, "Signify to me what you have done or what I shall send you, or of what you have need." And the apostle sent to him, saying, "The palace (praetorium) is built and only the roof remains." And the king, hearing it, sent him again gold and silver (lit. unstamped), and wrote to him, "Let the palace be roofed, if it is done." And the apostle said to the Lord, "I thank you, O Lord in all things, that you died for a little while that I might live for ever in you, and that you have sold me that by me you might set free many." And he ceased not to teach and to refresh the afflicted, saying, "This has the Lord dispensed to you, and he gives to every man his food; for, he is the nourisher of orphans and steward of the widows; and, to all that are afflicted, he is relief and rest."

ACTS OF THOMAS 19

ⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 20

ⁱ 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 ἀπελαύνει καὶ ἄλλα πολλὰ ποιεῖ παράδοξα· καὶ νομίζομεν ἡμεῖς ὅτι μάγος ἐστίν. ἀλλ' αἱ εὐσπλαγχνίαι αὐτοῦ καὶ αἱ ἰάσεις 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 εὔχεται, καὶ ἄρτον ἐσθίει μόνον μετὰ ἄλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ, καὶ φορεῖ ἓν 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 κεφαλήν αὐτοῦ κινῶν ἐπὶ ὥραν πολλήν.

ACTS OF THOMAS 20

Now, when the king came to the city, he inquired of his friends concerning the palace that Judas who is called Thomas was building for him. And they told him, "Neither has he built a palace nor done aught else of what he promised to perform, but he goes about the cities and countries, and whatever he has he gives to the poor, and teaches of a new God, and heals the sick, and drives out devils, and does many other wonderful things; and we think him to be a sorcerer. Yet his compassions and his cures that are done by him freely, and moreover the simplicity and kindness of him and his faith, do declare that he is a righteous man or an apostle of the new God whom he preaches; for, he fasts continually and prays, and eats bread only, with salt, and his drink is water, and he wears but one garment alike in fair weather and in winter, and receives nought of any man, and that he has he gives to others." And, when the king heard that, he rubbed his face with his hands and shook his head for a long time.

ACTS OF THOMAS 20

ⁱ For much of this chapter, Bonnet offers three 'alternative texts'; in [this collection](#), we provide only the first of these (which is, presumably, that of *Paris Gr 1510*).

Πραξεις Θωμᾶ 21

Καὶ μετεπέμψατο τὸν ἔμπορον τὸν ἀγαγόντα αὐτὸν καὶ τὸν ἀπόστολον, καὶ εἶπεν αὐτῷ· Ἔκτισάς 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 μάθη 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 πιστευσον τῷ δι' ἐμοῦ κηρυσσομένῳ θεῷ, καὶ ἀπὸ μὲν τούτου τοῦ κόσμου ἐλευθερωθήσῃ, ἀπὸ δὲ τοῦ μέλλοντος αἰῶνος ζωὴν κομίσῃ. Ὁ δὲ βασιλεὺς ἐσκέπτετο ποίῳ θανάτῳ αὐτοὺς ἀναλώσῃ. ὡς δὲ ἔδοξεν πυρὶ αὐτοὺς καῦσαι ἐκδεδαρμένους, αὐτῇ τῇ νυκτὶ Γαδ ὁ τοῦ βασιλέως ἀδελφὸς ἐκακοῦτο, καὶ διὰ τὴν λύπην καὶ ἐπίθεσιν ἦν ὁ βασιλεὺς ἔπαθεν ἐβαρῆθη σφόδρα· καὶ μεταπεμψάμενος τὸν βασιλέα εἶπεν αὐτῷ· Ἀδελφε βασιλεῦ, τὸν οἶκόν μου καὶ τὰ τέκνα μου παρατίθημί σοι· ἐγὼ γὰρ διὰ τὴν ἐπήρεια τὴν συμβᾶσάν σοι ἐλυπήθην καὶ ἰδοὺ ἀποθνήσκω, καὶ ἐὰν μὴ ἐπέλθῃς τῇ τιμωρίᾳ κατὰ τῆς κεφαλῆς ἐκείνου τοῦ μάγου, οὐκ ἀναπαύσεις μου τὴν ψυχὴν εἰς ἄδου. Ὁ δὲ βασιλεὺς τῷ ἑαυτοῦ ἀδελφῷ εἶπεν· Δι' ὅλης τῆς

ACTS OF THOMAS 21

And he sent for the merchant who had brought him, and for the apostle, and said to him, "Have you built me the palace?" And he said, "Yes." And the king said, "When shall we go and see it?" But he answered him and said, "You cannot see it now, but when you depart this life, then you shall see it." And the king was exceedingly angry and commanded both the merchant and Judas who is called Thomas to be put in bonds and cast into prison until he should inquire and learn to whom the king's money had been given and so destroy both him and the merchant. ⁱ And the apostle went to the prison rejoicing, and said to the merchant, "Fear nothing, only believe in the God that is preached by me, and you shall indeed be set free from this world, but from the world to come you shall receive life." And the king took thought with what death he should destroy them. And, when he had determined to flay them alive and burn them with fire, in the same night Gad the king's brother fell sick and, by reason of his vexation and the deceit that the king had suffered, he was greatly oppressed and sent for the king and said to him, "O king my brother, I commit to you my house and my children; for, I am vexed by reason of the provocation that has befallen you, and lo, I die; and, if you do not visit vengeance on the head of that sorcerer, you will give my soul no rest in hell." And the king said to his brother,

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ⁱ James adds a paragraph break here.

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.

“All night have I considered how I should put him to death
and this has seemed good to me, to flay him and burn him with
fire, both him and the merchant who brought him.” ⁱⁱ

ⁱⁱ The Syriac MSS end: *Then the brother of the king said to him, “And if there be anything else that is worse than this, do it to him; and I give you charge of my house and my children.”*

Πραξεις Θωμᾶ 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 ἐσθήτα 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 οἰκήσεις, ἐξετάζοντες αὐτόν· Εἰς ποῖον τόπον βούλει οἰκῆσαι; Ὅτε δὲ ἤγγισαν εἰς τὴν οἰκοδομὴν Θωμᾶ τοῦ ἀποστόλου, ἣν 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· Οὐ δύνασαι οἰκῆσαι ἐν ταύτῃ τῇ οἰκοδομῇ. Ὁ δὲ εἶπεν· Διὰ τί· Λέγουσιν αὐτῷ· Τοῦτο τὸ παλάτιον ἐκεῖνό ἐστιν ὃ οἰκοδόμησεν ὁ χριστιανὸς ἐκεῖνος τῷ ἀδελφῷ σου. Ὁ δὲ εἶπεν· Δέομαι ὑμῶν κύριοί μου, συγχωρήσατέ μοι ἀπελθεῖν πρὸς τὸν ἀδελφόν μου, ἵνα ἀγοράσω παρ' αὐτοῦ τὸ παλάτιον τοῦτο· οὐ γὰρ οἶδεν ὁ ἀδελφός μου ὁποῖόν ἐστιν, καὶ πιπράσκει μοι αὐτό.

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And, as they talked together, the soul of his brother Gad departed. And the king mourned sorely for Gad; for, he loved him much, and commanded that he should be buried in royal and precious apparelⁱ. Now, after this, angels took the soul of Gad the king's brother and bore it up into heaven, showing to him the places and dwellings that were there, and inquired of him, "In which place would you dwell?" And, when they drew near to the building of Thomas the apostle, which he had built for the king, Gad saw it and said to the angels, "I beseech you, my lords, suffer me to dwell in one of the lowest rooms of these." And they said to him, "You cannot dwell in this building." And he said, "Why?" And they said to him, "This is that palace which that Christian built for your brother." And he said, "I beseech you, my lords, suffer me to go to my brother, that I may buy this palace from him; for, my brother does not know of what sort it is, and he will sell it to me."

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ⁱ The Syriac MSS have 'sepulchre'.

Πραξεις Θωμᾶ 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 ἀδελφόν 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 πολλῷ ἤρχετο πρὸς τὸν ἴδιον ἀδελφόν, καὶ εἰσελθὼν ἔστη πρὸς τὴν κλίνην αὐτοῦ ὥσπερ ἔκπληκτος, μὴ δυνάμενος λαλήσαι αὐτῷ. εἶπεν δὲ ὁ ἀδελφός αὐτοῦ· Οἶδα καὶ πέπεισμαι ἀδελφὲ ὅτι εἴ τις ἤτησέν σε τὸ ἡμῖς 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 πωλήσαι σοι; Ὁ δὲ ἔφη· Ὁρκω με πείσον ὅτι μοι παρέχεις. Καὶ ὥμοσεν 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 δεσμοτηρίῳ, ὃν ἤγαγέν σοι ὁ ἔμπορος ἀγοράσας παρὰ Ἰησοῦ τινος· τὸν δοῦλον λέγω ἐκεῖνον τὸν Ἑβραῖον, ὃν ἐβούλου κολάσαι ὡς ἐπίθεσίν τινα παρ' αὐτοῦ παθῶν, ἐφ' ὃν κἀγὼ λυπηθεὶς ἀπέθανον καὶ ἀνέζησα νῦν.

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Then the angels let the soul of Gad go. And, as they were putting his grave clothes on him, his soul entered into him and he said to them that stood about him, "Call my brother to me, that I may ask one petition of him." Immediately, therefore, they told the king, saying, "Your brother is revived." And the king ran forth with a great company and came to his brother and entered in and stood by his bed as one amazed, not being able to speak to him. And his brother said, "I know and am persuaded, my brother, that if any man had asked of you the half of your kingdom, you would have given it him for my sake; therefore, I beg you to grant me one favour that I ask of you, that you would sell me that which I ask of you." And the king answered and said, "And what is it that you ask me to sell you?" And he said, "Convince me by an oath that you will grant it me." And the king swore to him, "One of my possessions, whatever you shall ask, I will give you." And he said to him, "Sell me that palace that you have in the heavens." And the king said, "Whence should I have a palace in the heavens?" And he said, "Even that which that Christian built for you who is now in the prison, whom the merchant brought to you, having purchased him of one Jesus; I mean that Hebrew slave whom you desired to punish as having suffered deceit at his hand; whereat I was grieved and died, and am now revived."

Πραξεις Θωμᾶ 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 καταξιωθῆναι τῶν οἰκητόρων αὐτοῦ· σὺ δὲ ἀληθῶς εἰ βούλει πρίασθαι τοιοῦτον παλάτιον, ἴδου ὁ ἄνθρωπος ζῆ 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 δεηθῆς ἐκείνου οὗ διάκονος ὑπάρχεις ἵνα μοι ἀφήσῃ καὶ παρίδῃ ἃ εἰς σὲ διεπραξάμην ἢ καὶ ἐνεθυμήθην διαπραξασθαι, καὶ ἄξιόν με γενέσθαι οἰκήτορα ἐκείνης τῆς οἰκήσεως ἥσπερ ἐγὼ μὲν οὐδὲν ἔκαμον, σὺ δέ μοι ἔκτισας μόνος καμῶν, συνεργούσης σοι τῆς χάριτος τοῦ θεοῦ σου, καὶ ἵνα γένωμαι ὑπηρέτης κάγω καὶ δουλεύσω τῷ θεῷ τούτῳ ᾧ σὺ κηρύττεις. Καὶ ὁ ἀδελφὸς δὲ αὐτοῦ προσπεσὼν τῷ ἀποστόλῳ ἔλεγεν· Δέομαί σου καὶ ἰκετεύω ἔμπροσθεν τοῦ θεοῦ σου ἵνα ἄξιός γένωμαι τῆς τούτου διακονίας καὶ ὑπηρεσίας, καὶ κληρωθῶ ἄξιός γενέσθαι τῶν ὀφθέντων μοι ὑπὸ τῶν ἀγγέλων αὐτοῦ.

ACTS OF THOMAS 24

Then the king considering the matter, understood it of those eternal benefits which should come to him and which concerned him, and said, "That palace I cannot sell you, but I pray to enter into it and dwell therein and to be accounted worthy of those who inhabit it, but if you indeed desire to buy such a palace, lo, the man lives and shall build you one better than it."

ⁱ And, forthwith, he sent and brought out of prison the apostle and the merchant that was shut up with him, saying, "I entreat you, as a man that entreats the minister of God, that you would pray for me and beseech him whose minister you are to forgive me and overlook that which I have done to you or thought to do, and that I may become worthy to inhabit that dwelling for which I took no pains, but you have built it for me, labouring alone, the grace of your God working with you, and that I also may become a servant and serve this God whom you preach." And his brother also fell down before the apostle and said, "I entreat and supplicate you before your God that I may become worthy of his ministry and service, and that it may fall to me to be worthy of the things that were shown to me by his angels."

ACTS OF THOMAS 24

ⁱ James does not include this paragraph break, here following Bonnet.

Πραξεις Θωμᾶ 25

ⁱ Ὁ δὲ ἀπόστολος χαρᾶς ληφθεὶς εἶπεν· Ἐξομολογουμαί σοι κύριε Ἰησοῦ ὅτι ἀπεκάλυψάς σου τὴν ἀλήθειαν ἐν τοῖς 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 παρείδες αὐτούς. καὶ νῦν αἰτουμένου μου καὶ ἰκετεύοντός σε δέξαι τὸν βασιλέα καὶ τὸν τούτου ἀδελφόν, καὶ κατάμειξον 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 γὰρ σου καὶ ἰκετεύουσιν καὶ βούλονται ὑπηρέται καὶ διάκονοί σου γενέσθαι, καὶ ἕνεκεν τούτου εὐδοκοῦσιν καὶ διωχθῆναι ὑπὸ τῶν ἐχθρῶν σου καὶ διὰ σὲ ὑπ' αὐτῶν μισηθῆναι καὶ ὑβρισθῆναι καὶ ἀποθανεῖν, ὡς 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 ἀγαθὰ, καὶ ἀνθήσουσιν ἐν τῇ σῇ διακονίᾳ, καὶ τελεσφορήσουσιν ἐν τῷ πατρὶ σου.

ACTS OF THOMAS 25

And the apostle, filled with joy, said, "I praise you, O Lord Jesus, that you have revealed your truth in these men; for, you only are the God of truth, and none other, and you are he that knows all things that are unknown to most; you, Lord, are he that in all things shows compassion and spares men. For, men, by reason of the error that is in them, have overlooked you but you have not overlooked them. And now, at my supplication and request, do you receive the king and his brother and join them to your fold, cleansing them with your washing and anointing them with your oil from the error that encompasses them: and keep them also from the wolves, bearing them into your meadows. And give them drink out of your immortal fountain, which is neither fouled nor dries up; for, they entreat and supplicate you and desire to become your servants and ministers; and, for this, they are content even to be persecuted by your enemies and, for your sake, to be hated by them and to be mocked and to die, like you for our sake suffered all these things, that you might preserve us, you that are Lord and verily the good shepherd. And grant them to have confidence in you alone, and the succour that comes of you and the hope of their salvation which they look for from you alone; and that they may be grounded in your mysteries and receive the perfect good of your graces and gifts, and flourish in your ministry and come to perfection in your Father."

ACTS OF THOMAS 25

ⁱ Bonnet merges the *Paris Gr 1510* text of Chs 25–27, which is considerably shorter.

Πραξεις Θωμᾶ 26

Πάνυ οὖν διατεθέντες ἐν τῷ ἀποστόλῳ ὃ τε βασιλεὺς Γουνδαφόρος καὶ ὁ τούτου ἀδελφὸς Γὰδ εἶποντο αὐτῷ μηδ' ὄλως ἀναχωροῦντες, καὶ αὐτοὶ ἐπαρκοῦντες τοῖς 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 οὐκ ἐπιγινώσκεις 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 γάρ ἐστιν κύριος καὶ θεὸς πάντων. Ἰησοῦς Χριστὸς ὃν κηρύσσω, καὶ αὐτὸς πατὴρ ἀληθείας, εἰς ὃν ὑμᾶς πιστεύειν ἐδίδαξα. Καὶ ἐκέλευσεν προσενεγκεῖν αὐτοῦς ἔλαιον, ἵνα διὰ τοῦ ἐλαίου δέξωνται τὴν σφραγίδα. ἤνεγκαν οὖν τὸ ἔλαιον, καὶ λύχνους ἀνήψαν πολλούς· νύξ γὰρ ἦν·

ACTS OF THOMAS 26

Being, therefore, wholly set upon the apostle, both the king Gundaphorus and Gad his brother followed him and did not depart from him at all, and they also relieved them that had need giving to all and refreshing all. And they besought him that they also might henceforth receive the seal of the word, saying to him, "Seeing that our souls are at leisure and eager toward God, give us the seal; for, we have heard you say that the God whom you preach knows his own sheep by his seal." And the apostle said to them, "I also rejoice and entreat you to receive this seal, and to partake with me in this Eucharist and blessing of the Lord, and to be made perfect therein. For, this is the Lord and God of all, even Jesus Christ whom I preach, and he is the father of truth, in whom I have taught you to believe." And he commanded them to bring oil, that they might receive the seal by the oil. They brought the oil, therefore, and lit many lamps; for, it was night. ⁱ

ACTS OF THOMAS 26

ⁱ The Syriac MSS end: *whom I preach; and the king gave orders that the bath should be closed for seven days, and that no man should bathe in it; and, when the seven days were done, on the eighth day those three entered into the bath by night that Judas might baptize them. And many lamps were lit in the bath.*

Πραξεις Θωμᾶ 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 δεξαμένοι τὸ ἐπισφράγισμα τῆς σφραγίδος. λαβῶν δὲ ὁ ἀπόστολος τὸ ἔλαιον καὶ καταχέας ἐπὶ τῆς κεφαλῆς αὐτῶν καὶ ἀλείψας καὶ χρίσας αὐτούς ἤρξατο λέγειν·

Ἐλθὲ τὸ ἅγιον ὄνομα τοῦ Χριστοῦ τὸ ὑπὲρ πᾶν ὄνομα·
ἐλθὲ ἡ δύναμις τοῦ ὑψίστου καὶ ἡ εὐσπλαγχνία ἡ τελεία·
ἐλθὲ τὸ χάρισμα τὸ ὑψιστον·
ἐλθὲ ἡ μήτηρ ἡ εὐσπλαγχνος·
ἐλθὲ ἡ κοινωνία τοῦ ἄρρενος·
ἐλθὲ ἡ τὰ μυστήρια ἀποκαλύπτουσα τὰ ἀπόκρυφα·
ἐλθὲ ἡ μήτηρ τῶν ἐπτὰ οἴκων, ἵνα ἡ ἀνάπαυσις σου εἰς τὸν ὄγδοον οἶκον γένηται.
ἐλθὲ ὁ πρεσβύτερος τῶν πέντε μελῶν, νοὸς ἐννοίας φρονήσεως ἐνθυμήσεως λογισμοῦ, κοινώνησον μετὰ τούτων τῶν νεωτέρων·
ἐλθὲ τὸ ἅγιον πνεῦμα καὶ καθάρισον τοὺς νεφροὺς αὐτῶν καὶ τὴν καρδίαν, καὶ ἐπισφράγισον αὐτούς εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος.

Καὶ σφραγισθέντων αὐτῶν ὥφθη αὐτοῖς νεανίας λαμπάδα ἀνημμένην κατέχων, ὡς καὶ τοὺς λύχνους αὐτοὺς τῆ τοῦ

ACTS OF THOMAS 27

And the apostle arose and sealed them. And the Lord was revealed to them by a voice, saying, "Peace be to you, brothers." And they heard his voice only, but his likeness they saw not; for, they had not yet received the added sealing of the sealⁱ. And the apostle took the oil and poured it on their heads and anointed and chrismed them, and began to say: ⁱⁱ

Come, you holy name of the Christ that is above all.
Come, you power of the Most High, and perfect mercy.
Come, gift of the Most High.
Come, compassionate mother.
Come, communion of the male.
Come, she that reveals the hidden mysteries.
Come, mother of the seven houses, that your rest may be in the eighth house.
Come, elder of the five members, mind, thought, reflection, consideration, reason; communicate with these young men.
Come, holy spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Ghost.

And, when they were sealed, there appeared to them a youth holding a lit torch, so that their lamps became dim at the

ACTS OF THOMAS 27

ⁱ The Syriac MSS read 'had not been baptized'.

ⁱⁱ The Syriac MSS have: *And Judas went up and stood on the edge of the cistern and poured oil upon their heads and said.*

φωτὸς αὐτῆς προσβολῇ ἀμαυρωθῆναι. καὶ ἐξελθὼν ἀφανῆς αὐτοῖς ἐγένετο. εἶπεν δὲ ὁ ἀπόστολος πρὸς τὸν κύριον· Ἀχώρητον ἡμῖν κύριε τὸ φῶς σου ἐστίν, καὶ οὐ δυνάμεθα φέρειν αὐτό· μείζον γάρ ἐστίν τῆς ἡμετέρας ὄψεως. Αὐγους δὲ γεναμένου καὶ διαφάσαντος κλάσας ἄρτον κοινωνοὺς αὐτοὺς κατέστησεν τῆς εὐχαριστίας τοῦ Χριστοῦ. Ἐχαιρον δὲ καὶ ἠγαλλιῶντο· πολλοὶ δὲ καὶ ἕτεροι πιστεύοντες προσετίθεντο καὶ ἦρχοντο εἰς τὸ καταφύγιον τοῦ σωτῆρος.

approach of the light thereof. And he went forth and was no more seen by them. And the apostle said to the Lord, “Your light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.” ⁱⁱⁱ And, when the dawn came and it was morning, he broke bread and made them partakers of the Eucharist of the Christ. And they were glad and rejoiced. And many others also, believing, were added to them, and came into the refuge of the Saviour.

ⁱⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 28

Ὁ δὲ ἀπόστολος οὐκ ἐπαύετο κηρύσσωσιν 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 γαστροῦς· ἐν γὰρ τούτοις τοῖς τρισὶν κεφαλαίοις γίνεται πᾶσα ἀνομία. ἢ 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. ἢ δὲ ἀπληστία εἰς φόβον καὶ αἰσχύνην καθίστησι τὴν ψυχὴν, ἐντὸς τοῦ σώματος ὑπάρχουσα καὶ διαρπάζουσα τὰ ἀλλότρια καὶ ταύτην τὴν ὑποψίαν ἔχουσα, ἢ ἀποδιδούσα τὰ ἀλλότρια τοῖς δεσπόταις ἡσχύνθη. ἢ 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 θεαθῆ. ἐπὶ οὖν ἀπαλλαγῆτε τούτων, γίνεσθε ἀφρόντιδες καὶ ἄλυποι καὶ ἄφοβοι, καὶ παραμένει ὑμῖν ἐκεῖνο τὸ λεχθὲν ὑπὸ τοῦ σωτῆρος· Μὴ μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς. Μνημονεύσατε κάκεινου 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,

ACTS OF THOMAS 28

And the apostle did not cease to preach and to say to them, "You men and women, boys and girls, young men and maidens, strong men and aged, whether bond or free, abstain from fornication and covetousness and the service of the belly; for, under these three heads all iniquity comes about. For, fornication blinds the mind and darkens the eyes of the soul and is an impediment to the lifeⁱ of the body, turning the whole man to weakness and casting the whole body into sickness. And greed puts the soul into fear and shame: being within the body, it seizes the goods of others, and is under fear lest, if it restores other men's goods to their owner, it be put to shame. And the service of the belly casts the soul into thoughts and cares and vexations, taking thought lest it comes to be in want, and has need of those things that are far from it. If then, you are rid of these, you become free of care and grief and fear, and that abides with you which was said by the Saviour: Take no thought for the morrow; for, the morrow shall take thought for the things of itself. Remember also that word of him of whom I spoke: Look at the ravens and see the fowls of the heaven, that they neither sow nor reap nor gather into barns, and God dispenses to them; how much more unto you, O you of little faith? But look for his coming and have your hope in him and believe in his name. For, he is the judge of quick and

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ⁱ A more literal translation of 'life' is 'conversation'.

καὶ αὐτὸς ἀποδίδωσιν ἐνὶ ἐκάστῳ πρὸς τὰς πράξεις αὐτοῦ, καὶ ἐν τῇ ἐλεύσει αὐτοῦ καὶ ἐπιφανείᾳ τῇ ὑστέρᾳ οὐκ ἔχει τις λόγον ἀπολογίας, μέλλων παρ' αὐτοῦ κρίνεσθαι, ὡς μὴ ἀκούσας. οἱ γὰρ κήρυκες αὐτοῦ εἰς τὰ τέσσαρα κλίματα τῆς οἰκουμένης κηρύσσουσιν. μετάνωτε οὖν καὶ πιστεύσατε τῇ ἐπαγγελίᾳ, καὶ δέξασθε ζυγὸν πραότητος καὶ φορτίον ἕλαφρόν, ἵνα ζήσητε καὶ μὴ ἀποθάνητε. ταῦτα κτήσασθε, ταῦτα φυλάξατε· ἐξέλθετε ἀπὸ τοῦ σκοτους, ἵνα τὸ φῶς ὑμᾶς προσδέξηται· ἔλθετε πρὸς τὸν ὄντως ἀγαθόν, ἵνα παρ' αὐτοῦ τὴν χάριν δέξησθε, καὶ τὸ αὐτοῦ σημεῖον ἐγκαταθήσεσθε ταῖς ὑμετέραις ψυχαῖς.

dead, and he gives to each one according to their deeds; and, at his coming and his latter appearing, no man has any word of excuse when he is to be judged by him, as though he had not heard. For, his heralds proclaim in the four quartersⁱⁱ of the world. Repent, therefore, and believe the promise and receive the yoke of meekness and the light burden, that you may live and not die. These things get; these keep. Come forth from the darkness that the light may receive you! Come to him that is indeed good, that you may receive grace from him and implant his sign in your souls.”

ⁱⁱ A more literal translation of ‘quarters’ is ‘climates’.

Πραξεις Θωμᾶ 29

ⁱ Ταῦτα εἰπόντος αὐτοῦ τινές τῶν παρεστῶτων εἶπον αὐτῷ· Καιρός 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 εὐλογήσας αὐτοὺς ἔλαβεν ἄρτον καὶ ἔλαιον καὶ λάχανον καὶ ἄλας, καὶ εὐλογήσας ἔδωκεν αὐτοῖς· αὐτὸς δὲ παρέμεινεν τῇ ἑαυτοῦ νηστείᾳ, ἔμελλεν γὰρ ἡ κυριακὴ ἐπιφέρειν. τῆς δὲ νυκτὸς ἐπιούσης καὶ καθεύδοντας αὐτοῦ ἐλθὼν ὁ κύριος ἔστη πρὸς τῇ κεφαλῇ αὐτοῦ λέγων· Θωμᾶ, ἀναστὰς ὄρθρου, εὐλογήσας 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 πρόσφυγές 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 διαπραχᾶσθαι· 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 εἰπὼν· Ἔσται ὑμῖν αὕτη ἡ εὐχαριστία εἰς εὐσπλαγχνίαν καὶ ἔλεος, καὶ μὴ εἰς κρίσιν καὶ ἀμοιβήν. Καὶ αὐτοὶ εἶπον Ἀμήν.

ACTS OF THOMAS 29

And, when he had thus spoken, some of them that stood by said, "It is time for the creditor to receive the debt." And he said to them, "He that is lord of the debt desires always to receive more; but let us give him that which is due." And he blessed them and took bread and oil and herbs and salt and blessed and gave to them; but he himself continued his fast; for, the Lord's Day was coming on.ⁱⁱ And, when night fell and he slept, the Lord came and stood at his head, saying, "Thomas, rise early, and having blessed them all, after the prayer and the ministry go by the eastern road two miles and there will I show you my glory; for, by your going shall many take refuge with me, and you shall bring to light the nature and power of the enemy." And he rose up from sleep and said to the brothers that were with him, "Children, the Lord would accomplish somewhat by me today, but let us pray, and entreat him that we may have no impediment toward him, but that as at all times, so now also it may be done according to his desire and will by us." And, having so said, he laid his hands on them and blessed them, and broke the bread of the Eucharist and gave it them, saying, "This Eucharist shall be to you for compassion and mercy, and not to judgement and retribution." And they said, "Amen."

ACTS OF THOMAS 29

- ⁱ The *Paris Gr 1510* text for this chapter is much shorter (*Καὶ εἰπὼν αὐτοῖς ἅπαντα τὸν λόγον τῆς ἀληθείας ἐξῆλθεν ἐν κυρίῳ*).
- ⁱⁱ The *Syriac MSS* read: *And he himself ate, because the Sunday was dawning.*

Πραξεις Θωμᾶ 30

Περὶ τοῦ δράκοντος πρᾶξις γ΄.

Καὶ ἐξῆλθεν ὁ ἀπόστολος τοῦ ἀπελθεῖν ὅπου αὐτὸν ὁ κύριος προσέταξεν· καὶ ἐγγὺς γενόμενος τοῦ δευτέρου μιλίου καὶ ὀλίγον ἐκκλίνας τῆς ὁδοῦ εἶδεν πτώμα νέου εὐμόρφου κείμενον, καὶ εἶπεν· Κύριε, μὴ διὰ τοῦτο ἐξήγαγές 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 παρεστῶτων καὶ νεκρῶν τῶν κειμένων, καὶ δέσποτα πάντων καὶ πατήρ· πατήρ 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 ἧ ἐπικαλοῦμαι, καὶ δεῖξόν σου τὴν δόξαν εἰς τοῦτον τὸν ἐνθάδε κατακείμενον. Καὶ στραφείς πρὸς τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· Τοῦτο τὸ πρᾶγμα οὐκ ἀργῶς ἐγένετο, ἀλλ’ ὁ ἐχθρὸς ἐνήργησεν καὶ κατηργάσατο τοῦτο ἵνα ἐν αὐτῷ προσβάλη· καὶ ὁρᾶτε ὅτι οὐκ ἐχρήσατο ἄλλο εἶδος οὐδὲ ἐνήργησεν δι’ ἄλλου ζώου ἀλλ’ ἢ διὰ τοῦ ὑπηκόου αὐτοῦ.

ACTS OF THOMAS 30

CONCERNING THE SERPENT: THE 3RD ACT.

And the apostle went forth to go where the Lord had bidden him; and, when he was near to the second mile (stone) and had turned a little out of the way, he saw the body of a comely youth lying, and said, "Lord, is it for *this that* you have brought me forth, to come hither that I might see this (*trial*) temptation? Your will, therefore, be done as you desire." And he began to pray and to say, "O Lord, the judge of quick and dead, of the quick that stand by and the dead that lie *here*, and master and father of all things; and father not *only* of the souls that are in bodies but of them that have gone forth of them; for, of the souls also that are in pollutions you are lord and judge; come at this hour wherein I call on you and show forth your glory on him that lies here." And he turned himself to them that followed him and said, "This thing is not come to pass without cause, but the enemy has effected it and brought it about that he may assaultⁱ us thereby; and you see that he has not made use of another sort, nor wrought through any other creature save that which is his subject."

ACTS OF THOMAS 30

ⁱ James marks 'assault' as an uncertain translation.

Πραξεις Θωμᾶ 31

Καὶ ταῦτα εἰπόντος αὐτοῦ δράκων μέγας ἀπὸ φωλεοῦ ἐξελθὼν, τὴν κεφαλὴν αὐτοῦ κατακρούων καὶ τὴν οὐρὰν κατατινάσσων ἐπὶ τὴν γῆν καὶ φωνῇ μεγάλη 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, εἶπέ. Καὶ ὁ δράκων· Γυνή τις ἐστὶν ὠραία ἐν τῷ χωρίῳ τούτῳ ἄντικρυς καὶ διερχομένης αὐτῆς δι' ἐμοῦ ἰδὼν αὐτὴν ἠράσθη αὐτῆς, καὶ ἀκολουθήσας αὐτῇ ἐπετήρουν· καὶ εὖρον τοῦτον τὸν νεανίαν καταφιλοῦντα αὐτὴν, ὃς καὶ ἐκοινώνησεν αὐτῇ καὶ ἄλλα αἰσχρὰ διεπράξατο μετ' αὐτῆς· κάμοι μὲν εὐκόλα ἦν αὐτὰ ἐπὶ σοῦ ἐκφᾶναι, οἶδα γάρ σε δίδυμον ὄντα τοῦ Χριστοῦ τὸν τὴν φύσιν ἡμῶν ἀεὶ καταργοῦντα· ταράξαι δὲ ταύτην μὴ βουληθεὶς αὐτῇ τῇ ὥρᾳ οὐκ ἐθανάτωσα αὐτόν, ἀλλ' ἐπιτηρησάμενος αὐτόν ἐσπέρας διερχόμενον τύψας ἐθανάτωσα αὐτόν, καὶ μάλιστα κατατολμήσαντα αὐτόν τῇ κυριακῇ ἡμέρᾳ τοῦτο διαπράξασθαι.

Ὁ δὲ ἀπόστολος ἐξήταξεν αὐτόν λέγων· Εἶπέ μοι ποίας σπορᾶς καὶ ποίου γένους ὑπάρχεις.

ACTS OF THOMAS 31

And, when he had so said, a greatⁱ serpent came out of a hole, beating with his head and shaking his tail on the ground, and with (using) a loud voice said unto the apostle, "I will tell before you the cause why I slew this man, since you are come hither for that end, to reprove my works." And the apostle said, "Yes, say on." And the serpent, "There is a certain beautiful woman in this village over against us; and as she passed by me (or my place) I saw her and was enamoured of her, and I followed her and kept watch upon her; and I found this youth kissing her, and he had intercourse with her and did other shameful acts with her; and, for me, it was easy to declare them before you; for, I know that you are the twin brother of the Christ and always abolish our nature;ⁱⁱ but, because I would not frighten her, I did not slay him at that time, but waited for him until he passed by in the evening and smote and slew him, and especially because he adventured to do this on the Lord's Day."

And the apostle inquired of him, saying, "Tell me of what seed and of what race you are."

ACTS OF THOMAS 31

ⁱ The Syriac MSS have 'black'.

ⁱⁱ The Syriac MSS reads: *easy for me to say, but to you I do not dare to utter them because I know that the ocean-flood of the Messiah will destroy our nature.*

Πραξεις Θωμᾶ 32

Καὶ εἶπεν αὐτῷ· Ἐγὼ ἐρπυστής ἐρπυστοῦ φύσεως καὶ βλαπτικὸς βλαπτικοῦ· υἱὸς εἰμι ἐκείνου τοῦ βλάσαντος καὶ πλήξαντος τοὺς τέσσαρας ἀδελφούς τοὺς ἐστῶτας· υἱὸς εἰμι ἐκείνου τοῦ καθεζομένου ἐπὶ θρόνου εἰς τὴν ὑπ' οὐρανόν, τοῦ τὰ ἴδια λαμβάνοντος ἀπὸ τῶν δανειζομένων· υἱὸς εἰμι ἐκείνου τοῦ τὴν σφαῖραν ζωννύοντος· συγγενῆς δέ εἰμι ἐκείνου τοῦ ἔξωθεν τοῦ ὠκεανοῦ ὄντος, οὗ ἢ οὐρὰ ἐγκείται τῷ ἰδίῳ στόματι· ἐγὼ εἰμι ὁ διὰ τοῦ φραγμοῦ εἰσελθὼν ἐν τῷ παραδείσῳ καὶ μετὰ Εὔας λαλήσας ὅσα ὁ πατήρ μου ἐνετείλατό μοι λαλήσαι αὐτῇ· ἐγὼ εἰμι ὁ ἐξάψας καὶ πυρώσας Κάϊν ἵνα ἀποκτείνῃ τὸν ἴδιον ἀδελφόν, καὶ δι' ἐμὲ ἄκανθαι καὶ τρίβολοι ἐφύησαν ἐν τῇ γῆ· 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 Φαραῶ 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 Καϊάφαν 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

ACTS OF THOMAS 32

And he said to him, "I am a reptile of the reptile nature and noxious son of the noxious father: of him that hurt and smote the four brothers that stood uprightⁱ I am son to him that sits on a throne over all the earth that receives back his own from them that borrow; I am son to him that girds about the sphere and I am kin to him that is outside the ocean, whose tail is set in his own mouth; I am he that entered through the fence into paradise and spoke with Eve the things that my father bade me speak to her; I am he that kindled and inflamed Cain to kill his own brother, and on my account did thorns and thistles grow up in the earth; I am he that cast down the angels from above and bound them in lusts after women, that children born of earth might come of them and I might work my will in them; I am he that hardened Pharaoh's heart that he should slay the children of Israel and enslave them with the yoke of cruelty; I am he that caused the multitude to err in the wilderness when they made the calf; I am he that inflamed Herod and enkindled Caiaphas to false accusation of a lie before Pilate; for, this was fitting to me; I am he that stirred up Judas and bribed him to deliver up the Christ; I am he that inhabits and holds the deep of hell, but the Son of God has wronged me, against my will, and taken (chosen) them that were his own from

ACTS OF THOMAS 32

ⁱ The Syriac MSS omit 'the four brothers that stood upright'; the 4 cardinal points may be meant.

ἐκείνου τοῦ μέλλοντος ἀπὸ τῆς ἀνατολῆς ἔρχεσθαι, ᾧ καὶ ἐξουσία δίδεται ποιῆσαι ὅπερ αὐτὸς βούλεται ἐπὶ τῆς γῆς.

me; I am kin to him that is to come from the east, to whom also power is given to do what he will on the earth.”

Πραξεις Θωμᾶ 33

Καὶ ταῦτα εἰπόντος τοῦ δράκοντος ἐκείνου παντός τοῦ ὄχλου κατακούοντος, ἐπάρας ὁ ἀπόστολος τὴν φωνὴν αὐτοῦ εἰς ὕψος εἶπεν· Παῦσαι λοιπὸν ἀναιδέστατε, καὶ αἰσχύνθητι νεκρούμενος ὅλος· ἔφθασεν γάρ σου τὸ τέλος τῆς ἀπωλείας· καὶ μὴ τόλμα λέγειν ἅ διεπράξω διὰ τῶν σοὶ ὑπηκόων γενομένων. κελεύω δέ σοι ἐν ὀνόματι τοῦ Ἰησοῦ ἐκείνου τοῦ μέχρι νῦν ἀγῶνα πρὸς ὑμᾶς ποιῶντος διὰ τοὺς ἰδίους ἀνθρώπους, ἵνα τὸν ἰόν σου ὃν ἔβαλες εἰς τὸν ἄνδρα τοῦτον ἐκμυζήσης καὶ ἀνελκύσας 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 ἀνιμῆσθαι καὶ ἐκμυζήσῃ ὃ ἐπέριψεν τῇ κτίσει, τότε αὐτοῦ γίνεται τὸ τέλος. Εἶπεν δὲ αὐτῷ ὁ ἀπόστολος· Δείξον οὖν 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, ὡσπερ πορφύρα οὔσα, ἐλευκαίνετο, ὁ δὲ δράκων ἐφυσᾶτο. ὅτε δὲ πᾶσαν τὴν χολὴν εἰς ἑαυτὸν ἀνέσπασεν ὁ δράκων, ὁ νεώτερος ἀναπηδήσας ἔστη, καὶ δραμῶν 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

ACTS OF THOMAS 33

And, when that serpent had spoken these things in the hearing of all the people, the apostle lifted up his voice on high and said, "Cease henceforth, O most shameless one, and be put to confusion and die wholly; for, the end of your destruction is come; and dare not to tell of what you have done by them that have become subject to you. And I charge you in the name of that Jesus who until now contends with you for the men that are his own, that you suck out your venom that you have put into this man, and draw it forth and take it from him." But the serpent said, "Not yet is the end of our time come as you have said. Why do you compel me to take back that which I have put into this man, and to die before my time? For, my own father, when he shall draw forth and suck out that which he has cast into the creation, then shall his end come." And the apostle said to him, "Show, then, now, the nature of your father." And the serpent came near and set his mouth on the wound of the young man and sucked forth the gall out of it. And, little by little, the colour of the young man that was as purple, became white, but the serpent swelled up. And, when the serpent had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at the apostle's feet; but the serpent, being swelled up, burst and died, and his venom and gall were shed forth; and, in the place where his venom was shed, there came a great gulf, and that serpent was swallowed up therein. And the apostle said to the king and his

ἐργάτας καὶ ἀναπληρώσατε τὸν τόπον ἐκεῖνον, καὶ θέτε θεμελίους καὶ οἴκους οἰκοδομήσατε ἐπάνω, ἵνα οἴκησις γένηται τοῖς ξένοις.

brother, "Take workmen and fill up that place, and lay foundations and build houses on them, that it may be a dwelling-place for strangers."

Πραξεις Θωμᾶ 34

Ὁ δὲ νεανίσκος ἔλεγεν τῷ ἀποστόλῳ μετὰ πολλῶν δακρῦων· Τί ἤμαρτον εἰς σέ; ἄνθρωπος γὰρ εἶ δύο μορφὰς ἔχων, καὶ ὅπου ἂν θέλῃς ἐκεῖ εὐρίσκη, καὶ ὑπ οὐδενὸς ἐπέχη, ὡς ἐγὼ ὄρῳ. ἔθεασάμην 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 λήψη· καὶ πολλοὺς ποιήσεις ζῆσαι, καὶ ἔσονται ἐν ἀναπαύσει ἐν φωτὶ αἰωνίῳ ὡς τέκνα θεοῦ· σὺ οὖν ζωποίησόν 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 ἀπελεύση, καὶ αὐτοῦ ὅλως μὴ ἀπολειπομένου σου. ἐγὼ δὲ ἐγενόμην ἄνευ φροντίδος καὶ ὀνειδισμοῦ· καὶ ἐπέφασέν μοι ἀπὸ τῆς φροντίδος τῆς νυκτερινῆς καὶ ἀνεπάην ἀπὸ τῆς ἐργασίας τῆς ἡμερινῆς· ἀπηλλάγην δὲ καὶ ἀπὸ τοῦ παροξύναντός με ταῦτα πράττειν, ἤμαρτον εἰς ἐκεῖνον τὸν τὰ ἐναντία διδάξαντά με· καὶ ἀπώλεσα ἐκεῖνον τὸν τῆς νυκτὸς συγγενῆ τὸν ἀναγκάζοντά με ἀμαρτάνειν ταῖς αὐτοῦ πράξεις, εὗρον δὲ ἐκεῖνον τὸν φεγγώδη ὄντα μου συγγενῆ. ἀπώλεσα μὲν ἐκεῖνον τὸν σκοτίζοντα καὶ ἀμαυροῦντα τοὺς ἑαυτοῦ ὑπηκόους, ἵνα μὴ γνῶσιν ἃ διαπράττονται, καὶ ἐν τοῖς ἔργοις αὐτῶν αἰσχυνθέντες ἀπόσχονται 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.

ACTS OF THOMAS 34

But the youth said to the apostle with many tears, "How have I sinned against you? For, you are a man that has two forms, and wherever you will, *there* you are found, and are restrained of no man, as I behold. For, I saw the man who stood by you and said to you, "I have many wonders to show forth by your means and I have great works to accomplish by you, for which you shalt receive *a reward*; and you shall make many to live, and they shall be in rest in light eternal as children of God." Do then," said he, speaking to you of me, "revive this youth who is stricken by the enemy and be at all times his overseer. Well, therefore, are you come hither, and well shall you depart again to him, and yet he never shall leave you at any time. But I am become without care or reproach; and he has enlightened me from the care of the night and I am at rest from the toil of the day; and I am set free from him that provoked me to do thus, sinning against him that taught me to do contrary thereto; and I have lost him that is the kinsman of the night that compelled me to sin by his own deeds, and have found him that is of the light, and is my kinsman. I have lost him that darkens and blinds his own subjects that they may not know what they do and, being ashamed at their own works, may depart from him, and their works come to an end; and I have found him whose works are light and his deeds truth, which if a man does he repents

ἀπηλλάγην δὲ καὶ ἀπ' ἐκείνου οὗ τὸ ψεῦδος παράμονον, οὗ καὶ τὸ κάλυμμα προηγεῖται σκότος, ὀπισθεν δὲ παρέπεται καὶ αἰσχύνῃ ἀναιδευομένη ἐν ἀπραγίᾳ· εὗρον δὲ τὸν καλά μοι φανεροῦντα εἰς τὸ λαβέσθαι με τούτων, τὸν τῆς ἀληθείας υἱόν, συγγενῆ ὄντα τῆς ὁμοιοῦσας, 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 ἐξαιρεῖται οὐ δύναμαι· οὐκ ἔστιν γὰρ τῆς φύσεως τούτου τοῦ ὀργάνου τοῦ σωματικοῦ.

not of them. And I have left him with whom lying abides, and before whom darkness goes as a veil, and behind him follows shame, shameless in indolence; and I have found him that shows me fair things that I may take hold on them, even the son of the truth that is akin to concord, who scatters away the mist and enlightens his own creation, and heals the wounds thereof and overthrows the enemies thereof. But I beseech you, O man of God, cause me to behold him again, and to see him that is now become hidden from me, that I may also hear his voice whereof I am not able to express the wonder; for, it does not belong to the nature of this bodily organ.”ⁱ

ⁱ Before this speech, the *Syriac MSS* insert one of equal length, chiefly about man's free will and fall; however, a 5th Century palimpsest agrees with the Greek.

Πραξεις Θωμᾶ 35

Ὁ δὲ ἀπόστολος ἀπεκρίθη αὐτῷ λέγων· Ἐὰν τούτων ἀπαλλαγῆς 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 ζεούσης σου ἀγάπης ἐπιζητεῖς, καὶ ὄψῃ αὐτὸν καὶ σὺν αὐτῷ ἔσῃ εἰς τὸν αἰῶνα, καὶ ἐν τῇ ἀναπαύσει αὐτοῦ ἀναπαήσῃ καὶ ἔσῃ ἐν τῇ χαρᾷ αὐτοῦ. Ἐὰν δὲ ῥαθυμότερον διατεθῆς πρὸς αὐτὸν καὶ πάλιν ἐπιστραφῆς πρὸς τὰς προτέρας σου πράξεις, καὶ ἑάσης τὸ κάλλος καὶ τὸ φαιδρὸν ἐκεῖνο πρόσωπον τὸ νῦν ὑποδειχθέν σοι, καὶ τὸ ἀπαύγασμα τοῦ φωτὸς αὐτοῦ, οὗ νῦν ἐπιθυμεῖς, διαλάθῃς, οὐ μόνον τῆς ζωῆς ταύτης στερίσκη ἀλλὰ καὶ τῆς μελλούσης, καὶ ἀπελεύσῃ πρὸς ἐκεῖνον ὃν ἔλεγες ἀπολωλεκέναι, καὶ οὐκέτι θεάσῃ ἐκεῖνον ὃν ἔλεγες εὑρηκέναι.

ACTS OF THOMAS 35

And the apostle answered him, saying, "If you depart from these things from where you have received knowledge, as you have said, and if you know who it is that has wrought this in you, and learn and become a hearer of him whom now in your fervent love you seek, you shall both see him and be with him for ever, and in his rest shall you rest, and shall be in his joy. But, if you are slackly disposed toward him and turn again to your former deeds, and leave that beauty and that bright countenance that now was shown you, and forget the shining of his light that you now desire, not only will you be bereaved of this life but also of that which is to come; and you will depart to him whom you said you had lost, and will no more behold him whom you said you had found."

Πραξεις Θωμᾶ 36

Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου ἤρχετο εἰς τὴν πόλιν κατέχων τὴν χεῖρα ἐκείνου τοῦ νέου καὶ λέγων αὐτῷ· Ταῦτα ἅπερ ἐθεάσω τέκνον ὀλίγα ἐστὶν ἀπὸ τῶν πολλῶν ὧν ὁ θεὸς ἔχει· οὐ γὰρ περὶ τούτων τῶν φαινομένων εὐαγγελίζεται ἡμῖν, ἀλλὰ μείζονα τούτων ἐπαγγέλλεται ἡμῖν· ἐφ' ὅσον δὲ ἐν σώματί ἐσμεν, οὐ δυνάμεθα λέξαι καὶ ἐκφᾶναι ἃ μέλλει ταῖς ψυχαῖς ἡμῶν διδόναι. ἐὰν εἴπωμεν ὅτι φῶς ἡμῖν παρέχει, τοῦτο τὸ ὁρώμενόν ἐστὶν καὶ ἔχομεν αὐτό· ἐὰν 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 βαρηθῆναι 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· Ἐὰν δὲ καὶ ἀνάπαυσιν τὴν πρόσκαιρον ταύτην εἴπωμεν, κρίσις καὶ ταύτης ὄριστα· ἀλλὰ λέγομεν περὶ τὸν ἄνω κόσμον, περὶ θεοῦ καὶ

ACTS OF THOMAS 36

And, when the apostle had said this, he went into the city holding the hand of that youth, and saying to him, "These things that you have seen, my child, are but a few of the many which God has; for, he does not give us good tidings concerning these things that are seen, but greater things than these does he promise us; but, so long as we are in the body, we are not able to speak and show forth those which he shall give to our souls. If we say that he gives us light, it is this which is seen, and we have it; and if we say it of wealth, which is and appears in the world, we name itⁱ and we need it not; for, it has been said: Hardly shall a rich man enter into the kingdom of heaven. And, if we speak of apparel or raiment, wherewith they that are luxurious in this life are clad, it is namedⁱⁱ and it has been said: They that wear soft raiment are in the houses of kings. And, if of costly banquets, concerning these we have received a commandment to beware of them, not to be weighed down With revelling and drunkenness and cares of this life – speaking of things that are – and it has been said: Take no thought for your life (soul), what you shall eat or what you shall drink, neither for your body, what you shall put on; for, the soul is more than the meat and the body than the raiment. And of rest, if we speak of this temporal rest, a judgement is appointed for this also. But we speak of the world that is above, of God and

ACTS OF THOMAS 36

ⁱ The Syriac MSS read: *we speak of something which is in the world.*

ⁱⁱ The Syriac MSS read: *we mention something that nobles wear.*

ἀγγέλων, περι ἐγρηγόρων καὶ ἀγίων, περι τῆς ἀμβροσιώδους τροφῆς καὶ τοῦ ποτοῦ τῆς ἀμπέλου τῆς ἀληθινῆς, περι ἐνδυμάτων παραμόνων καὶ μὴ παλαιουμένων, περι ὧν ὀφθαλμὸς οὐκ εἶδεν οὐδὲ οὐς ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπων ἀμαρτωλῶν ἀνέβη, ἃ ὁ θεὸς ἠτοίμασεν τοῖς ἀγαπῶσιν αὐτόν. περι τούτων διαλεγόμεθα καὶ περι τούτων εὐαγγελιζόμεθα. πιστευσον οὖν αὐτῷ καὶ σύ, ἵνα ζήσης, καὶ εἰς αὐτόν ἔχε τὴν πεποίθησιν, καὶ οὐ μὴ ἀποθάνης. οὐδὲ γὰρ δώροις πείθεται ἵνα αὐτῷ προσενέγκῃς, οὐδὲ θυσιῶν ἐπιδέεται ἵνα αὐτῷ θύσῃς. ἀλλ' ἄπιδε πρὸς αὐτόν, καὶ οὐ παραβλέψει σέ· καὶ πρὸς αὐτόν ἐπίστρεψον καὶ οὐ καταλείψει σε. ἡ γὰρ τούτου εὐπρέπεια καὶ τὸ κάλλος κατεπιθύμιόν σε ποιήσει ἵνα αὐτόν ἀγαπήσῃς· ἀλλὰ οὔτε συγχωρεῖ σοι ἀποστραφῆναι σεαυτόν.

angels, of watchers and holy ones of the immortal (ambrosial) food and the drink of the true vine, of raiment that endures and does not grow old, of things which eye has not seen nor ear heard, neither have they entered into the heart of sinful men, the things that God has prepared for them that love him. Of these things do we converse and of these do we bring good tidings. Therefore, also believe in him that you may live, and put your trust in him, and you shall not die. For, he is not persuaded with gifts, that you should offer them to him, neither is he in need of sacrifices, that you should sacrifice to him. But look to him and he will not overlook you; and turn to him and he will not forsake you. For, his comeliness and his beauty will make you wholly desirous to love him; and, indeed, he does not permit you to turn yourself away."

Πραξεις Θωμᾶ 37

Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου τῷ νέῳ ἐκείνῳ πολὺς ὄχλος προσετίθητο. 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 ὑψωθῆτε ἐμὲ τὸν μικρὸν θεάσασθαι οὐ δύνασθε, καὶ ὅμοιον ὄντα με ὑμῶν κατοπτεῦσαι οὐ δύνασθε· εἰ οὖν ἐμὲ τὸν ὑμῖν ὅμοιον ὄντα οὐ δύνασθε ἰδεῖν ἐὰν μὴ ἐπάρητε ἑαυτοὺς ὀλίγον ἐκ τῆς γῆς, ἐκείνῳ τὸν ἐν ὕψει διατρίβοντα καὶ νῦν ἐν βάθει εὐρισκόμενον πῶς δύνασθε ἰδεῖν εἰ μὴ πρότερον ἐπάρητε ἑαυτοὺς ἐκ τῆς προτέρας πολιτείας ὑμῶν καὶ τῶν πράξεων τῶν ἀνωφελῶν καὶ τῶν ἐπιθυμιῶν τῶν μὴ παραμενουσῶν καὶ τοῦ πλούτου τοῦ ἐνθάδε καταλιμπανομένου καὶ τῆς κτήσεως 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

ACTS OF THOMAS 37

And, when the apostle had said these things to that youth, a great multitude joined themselves *to them*. And the apostle looked and saw them raising themselves on high so they might see him, and they were going up to high places; and the apostle said to them, “You men that are come to the assembly of Christ, and would believe in Jesus, take example hereby and see that, if you are not lifted up, you cannot see me who am little, and are not able to spy me out who am like you. If, then, you cannot see me who am like you unless you lift yourselves up a little from the earth, how can you see him that dwells in the height and now is found in the depth, unless you first lift yourselves up out of your former lifeⁱ, and your unprofitable deeds, and your desires that abide not, and the wealth that is left here, and the possession of earth that grows old, and the raiment that corrupts, and the beauty that waxes old and vanishes, and yet more out of the whole body wherein all these things are stored up, and that grows old and becomes dust, returning unto its own nature? For, it is the body that maintains all these things. But rather believe in our Lord Jesus Christ, whom we preach, that your hope may be in him and in him you may have life, world without end, that he may become your fellow traveller in this land of error, and may be to you a harbour in this turbulent sea. And he shall be to you a

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ⁱ The literal translation of ‘life’ is ‘conversation’.

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.

fountain springing up in this thirsty land and a chamber fill
of food in this place of them that hunger, and a rest unto
your souls, yes, and a physician for your bodies.”

Πραξεις Θωμᾶ 38

Τότε τὸ πλῆθος τῶν συναχθέντων ἀκοῦον ταῦτα ἐδάκρυνεν 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 ρύεται 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 ἀμαρτημάτων, γινόμεθα αὐτοῦ θεράποντες, καὶ τὸ θέλημα αὐτοῦ εἰς τέλος ἄξομεν. Ὁ δὲ ἀπόστολος αὐτοῖς ἀπεκρίνατο λέγων· Οὐ καταψηφίζεται ὑμῶν οὐδὲ λογίζεται ὑμῖν τὰς ἀμαρτίας ἅς ἐν πλάνῃ ὄντες διεπράξασθε, ἀλλὰ παραβλέπει ὑμῶν τὰ παραπτώματα ἃ κατὰ ἀγνοσίαν ἦτε πεποιηκότες.

ACTS OF THOMAS 38

Then the crowd of them that were gathered together hearing these things wept, and said to the apostle, "O man of God, the God whom you preach, we dare not say that we are his; for, the works that we have done are alien to him and not pleasing to him; but, if he will have mercy on us and pity us and save us, overlooking our former deeds, and will set us free from the evils that we committed being in error, and not impute them to us nor make remembrance of our former sins, we will become his servants and will accomplish his will to the end." And the apostle answered them and said, "He reckons not against you, neither takes account of the sins that you committed being in error but overlooks your transgressions that you have done in ignorance."

Πραξεις Θωμᾶ 39

Πράξις δ' περὶ τοῦ πώλου.

Τοῦ δὲ ἀποστόλου ἔτι ἐστῶτος ἐν τῇ λεωφόρῳ καὶ διαλεγομένου τῷ πλήθει πῶλος ὀνάδος ἦλθεν καὶ ἔστη ἔμπροσθεν αὐτοῦ, καὶ ἀνοιξάς 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 ὢν γέγονας δούλος 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 ζώοις νῦν λαλούμενε· ὦ ἀπόκρυφε ἀνάπαυσις καὶ διὰ τῆς ἐνεργείας φανερούμενε σωτὴρ ἡμῶν καὶ τροφεὺ, διαφυλάσων 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 θολουμένη· ὁ ἐπαμύντωρ καὶ βοηθὸς ἐν ἀγῶνι τῶν ἰδίων

ACTS OF THOMAS 39

THE 4TH ACT: CONCERNING THE COLT.

And, while the apostle yet stood in the highway and spoke with the multitude, a she ass's colt came and stood before himⁱ and opened its mouth and said, "You twin of Christ, apostle of the Most High and initiate in the hidden word of Christ who receives his secret oracles, fellow worker with the Son of God, who being free has become a bondman, and being sold has brought many into liberty. You kinsman of the great race that has condemned the enemy and redeemed his own, that has become an occasion of life to man in the land of the Indians; for, you have come to men that were in error, and by your appearing and your divine words they are now turning unto the God of truth who sent you: mount and sit on me and repose yourself until you enter into the city." And the apostle answered and said, "O Jesus Christ (Son) that understands the perfect mercy! O tranquillity and quiet that now are spoken of by (among) brute beasts! O hidden rest, that are manifested by your working, Saviour of us and nourisher, keeping us and resting in alien bodies! O Saviour of our souls! Spring that is sweet and unfailing; fountain secure and clear and never polluted; defender and helper in the

ACTS OF THOMAS 39

ⁱ The Syriac MSS here add: *And Judas said, "It is not without the direction of God that this colt has come hither. But to you I say, O colt, that by the grace of our Lord there shall be given to you speech before these multitudes who are standing here; and say whatever you will, that they may believe in the God of truth whom we preach." And the mouth of the colt was opened, and it spoke by the power of our Lord and said to him.*

δούλων, ὁ τὸν ἐχθρὸν ἀποστρέφων καὶ ἀποσοβῶν ἀφ' ἡμῶν, ὁ εἰς πολλοὺς ἀγῶνας ὑπὲρ ἡμῶν ἀγωνιζόμενος καὶ νικᾶν ποιῶν ἡμᾶς ἐν πᾶσι· ὁ ἀληθὴς ἀθλητὴς ἡμῶν καὶ ἀήττητος· ὁ στρατηλάτης ἡμῶν ὁ ἅγιος καὶ νικηφόρος· ὁ ἔνδοξος καὶ χαρὰν παρέχων τοῖς ἰδίῳις τὴν μηδέποτε παρερχομένην, καὶ ἄνεσιν τὴν μηδ' ὄλως θλιψιν ἔχουσαν· ὁ ἀγαθὸς ποιμὴν ὁ ἑαυτὸν ἐκδοὺς ὑπὲρ τῶν ἰδίων προβάτων καὶ τὸν λύκον νικήσας καὶ λυτρωσάμενος τοὺς ἰδίους ἄρνas καὶ εἰς νομὴν ἀγαθὴν ἀγαγών· δοξάζομεν καὶ ὑμνοῦμεν σὲ καὶ τὸν ἀόρατόν σου πατέρα καὶ τὸ ἅγιόν σου πνεῦμα καὶ τὴν μητέρα πασῶν κτίσεων.

fight of your own servants, turning away and scaring the enemy from us, that fights in many battles for us and makes us conquerors in all; our true and undefeated athlete; our holy and victorious captain: glorious and giving to your own a joy that never passes away, and a relief wherein is none affliction; good shepherd that gives yourself for your own sheep, and has vanquished the wolf and redeemed your own lambs and led them into a good pasture; we glorify and praise you and your invisible Father and your Holy Spirit [and] the mother of all creation.”

Πραξεις Θωμᾶ 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 ὡσπερ γεγονῶς καὶ εἰς τὸν οὐρανὸν ἀπιδὼν εἶπεν τῷ πῶλῳ· Τίνος εἶ καὶ τίνος ὑπάρχεις; ἔκπληκτα γάρ εἰσι τὰ διὰ τοῦ στόματός σου ἐκφανθέντα καὶ παράδοξα ἄτινα 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. καὶ γὰρ νῦν ἀπεστάλην σὲ ἀναπαῦσαι καθεσθέντα ἐπάνω μου· καὶ λάβω πίστιν, καὶ προστεθῆ μοι ἡ μερίς 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 ἐστιν ἐκεῖνος ὁ τὴν δωρεάν σοι ταύτην χαρισάμενος ἵνα ἕως τέλους πληρωθῆ ἐν σοὶ καὶ τοῖς κατὰ γένος σοι διαφέρουσιν· τούτου γὰρ τοῦ μυστηρίου ἐγὼ ἀσθενὴς καὶ ἄτονος ὑπάρχω. Καὶ οὐκ ἐβούλετο ἐπικαθεσθῆναι αὐτῷ. ὁ δὲ πῶλος ἐδέετο καὶ ἰκέτευεν αὐτὸν ἵνα εὐλογηθῆ 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.

ACTS OF THOMAS 40

And, when the apostle had said these things, all the multitude that were there looked at him, expecting to hear what he would answer to the colt. And the apostle stood a long time, as it were astonished, and looked up into heaven and said to the colt, "Of whom are you and to whom do you belong? For, marvellous are the things that are shown forth by your mouth, and amazing and such as are hidden from the many." And the colt answered and said, "I am of that stock that served Balaam, and your lord also and teacher sat on one that appertained to me by race. And I also have now been sent to give you rest by your sitting on me; and (that) I may receiveⁱ faith, and to me may be added that portion which now I shall receive by your service wherewith I serve you; and, when I have ministered to you, it shall be taken from me." And the apostle said to him, "He is able who granted you this gift, to cause it to be fulfilled to the end in you and in them that belong to you by race; for, as to this mystery, I am weak and powerless." And he would not sit on him. But the colt besought and entreated him that he might be blessed of him by ministering to him. Then the apostle mounted him and sat on him; and they followed him, some going before and some following after, and all of them ran, desiring to see the end, and how he would dismiss the colt.

ACTS OF THOMAS 40

ⁱ The Syriac MSS have 'these may be confirmed in'.

Πραξεις Θωμᾶ 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· Ζωοποιήσον αὐτὸν καὶ ἀνέγειρον. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐγὼ μὲν ἠδυνάμην ἐγεῖραι αὐτὸν διὰ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ· ἀλλὰ πάντως τοῦτο συμφέρει· ὁ γὰρ αὐτῷ δὸς λόγον ἵνα λαλήσῃ ἠδύνατο αὐτὸν ποιῆσαι μηδὲ ἀποθανεῖν· οὐκ ἐγείρω δὲ αὐτὸν οὐχ ὡς 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.

ACTS OF THOMAS 41

But, when he came near the city gates, he dismounted from him, saying, "Depart, and be kept safe where you were." And, straight away, the colt fell to the ground at the apostle's feet and died. And all that were present were sorry and said to the apostle, "Bring him to life and raise him up." But he answered and said to them, "I, indeed, am able to raise him by the name of Jesus Christ; but this is by all means expedientⁱ. For, he that gave him speech that he might talk was able to cause that he should not die; and I raise him not, not as being unable, but because this is that which is expedient and profitable for him." And he bade them that were present to dig a trench and bury his body and they did as they were commanded.

ACTS OF THOMAS 41

ⁱ Or "this is <not> by any means expedient."

Πραξεις Θωμᾶ 42

Πρᾶξις ἐπερὶ τοῦ δαίμονος τοῦ ἐνοικήσαντος
εἰς τὴν γυναῖκα.

Εἰσῆλθεν δὲ ὁ ἀπόστολος εἰς τὴν πόλιν τοῦ παντὸς ὄχλου ἀκολουθοῦντος αὐτῷ· ἐσκέπτετο δὲ ἀπελθεῖν πρὸς τοὺς γονεῖς τοῦ νεωτέρου ὃν ἐζωοποίησεν θανόντα ὑπὸ τοῦ δράκοντος· πάννυ γὰρ ἐδέοντο αὐτοῦ παραγενέσθαι πρὸς αὐτοὺς καὶ εἰσελθεῖν εἰς τὸν οἶκον αὐτῶν. γυνὴ δὲ τις πάννυ ὠραία αἰφνιδίως φωνὴν ἀφήκε μεγίστην λέγουσα· ⁱ Ἀπόστολε τοῦ νέου θεοῦ ὁ ἐλθὼν εἰς τὴν Ἰνδίαν, καὶ δοῦλε τοῦ ἁγίου 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 γεγονὼς 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 εὐέλπιδες γένωνται μᾶλλον εἰς τὸν θεὸν ὃν κηρύσσεις. οὐ μικρῶς γὰρ βασανίζομαι ὑπὸ τοῦ ἐναντίου ἤδη χρόνου πενταχρᾶτό ετοῦς ἐνεστῶτος. ὡς γυνὴ ἐκαθεζόμεν ἔν ἡσυχίᾳ τὸ πρότερον, καὶ πανταχόθεν με εἰρήνη περιεῖχεν, καὶ οὐδενὸς μέριμναν ἐποιούμην· οὐδὲ γὰρ ἄλλου τινὸς φροντίδα εἶχον.

ACTS OF THOMAS 42

THE 5TH ACT: CONCERNING THE DEVIL THAT TOOK UP HIS
ABODE IN THE WOMAN.

And the apostle entered the city and all the multitude followed him. And he thought to go unto the parents of the young man whom he had made alive when he was slain by the serpent; for, they earnestly besought him to come to them and enter their house. But a very beautiful woman on a sudden uttered an exceeding loud cry, saying, "O Apostle of the new God that are come into India, and servant of that holy and only good God; for, by you is he preached, the Saviour of the souls that come to him, and by you are healed the bodies of them that are tormented by the enemy; and you are he that is become an occasion of life to all that turn unto him. Command me to be brought before you that I may tell you what has befallen me, and peradventure of you I may have hope, and these that stand by you may be more confident in the God whom you preach. For, I am not a little tormented by the adversary now this five years' time. As a woman, ⁱⁱ I was sitting at the first in quiet, and peace encompassed me on every side and I had no care for anything; for, I took no thought for any other.

ACTS OF THOMAS 42

ⁱ Bonnet adds a paragraph break at this point.

ⁱⁱ One Greek MS has: *And the apostle bade her come to him, and the woman stood before him and said, "I, O servant of him that is indeed God am a woman."*

Πραξεις Θωμᾶ 43

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 ἀμυδρὰ καὶ λεπτὴ πάνυ· καὶ εἶπεν στὰς ἄντικρύς μου· Ἐγὼ τε καὶ σὺ ἐν μιᾷ ἀγάπῃ ἐσόμεθα, καὶ κοινωνήσωμεν ἀλλήλοις ὡς ἀνὴρ γυναικὶ συμμειγνυται. Κἀγὼ ἀπεκρινάμην αὐτῷ λέγουσα· Τῷ ὄρμαστῷ μου οὐ συνεγενόμην, παραιτουμένη τοῦ μὴ γῆμαι, καὶ σοὶ ὡς ἐν μοιχείᾳ θέλοντί μοι κοινωνῆσαι πῶς ἐμαυτὴν ἐκδώσω; Καὶ εἰποῦσα ταῦτα διήλθον· τῇ δὲ παιδίσκῃ τῇ σὺν ἐμοὶ οὔσῃ εἶπον· Ἐθεάσω τὸν νέον καὶ τὴν ἀναίδειαν αὐτοῦ, πῶς μὴ αἰδεσθεῖς παρρησίᾳ μοι διελέχθη; 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 δυοὶ μορφαῖς ὤφθη μοι· τοῦτο αὐτὸ κατὰ νοῦν ἔχουσα ὑπνωσα. Ἐλθὼν οὖν ἐν τῇ νυκτὶ ἐκείνῃ ἐκοινωνήσέν μοι τῇ ῥυπαρᾷ μείξει αὐτοῦ. Ἔβλεπον δὲ αὐτὸν καὶ ἡμέρας οὔσης, καὶ ἔφευγον ἀπ' αὐτοῦ· ἐν δὲ τῇ συγγενίδι αὐτοῦ νυκτὶ ἐρχόμενος παρεχρᾶτό μοι. καὶ νῦν ὡς ὄραξ 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 κἀγὼ ἐλευθέρα, καὶ

ACTS OF THOMAS 43

“And it fell out one day that, as I came out from the bath, there met me a man troubled and disturbed, and his voice and speech seemed to me exceedingly faint and dim; and he stood before me and said, “I and you will be in one love and we will have intercourse together as a man with his wife.” And I answered and said to him, “I never had to do with my betrothed; for, I refused to marry, and how shall I yield myself to you that would have intercourse with me in adulterous ways?” And, having so said, I passed on, and I said to my handmaid that was with me, “Did you see that youth and his shamelessness, how boldly he spoke with me, and had no shame?” But she said to me, “I saw an old man speaking to you.” And, when I was in my house and had dined, my soul suggested to me some suspicion and especially because he was seen by me in two forms; and, having this in my mind, I fell asleep. He came, therefore, in that night and was joined to me in his foul intercourse. And, when it was day, I saw him and fled from him; and, on the night following thatⁱ, he came and abused me; and now, as you see me, I have spent five years being troubled by him, and he has not departed from me. But I know and am persuaded that both devils and spirits and destroyers are subject to you and are filled with trembling at your prayers; pray, therefore, for me and drive away from me the devil that ever troubles me, that I also may be set free and

ACTS OF THOMAS 43

ⁱ Or ‘on the night akin to him’.

*συναθροισθῶ εἰς τὴν ἀρχαιόγονόν μου φύσιν, καὶ δέξωμαι τὸ
χάρισμα τὸ τοῖς συγγενεῦσί μου δεδωρημένον.*

*be gathered to the nature that is mine from the beginning, and
receive the grace that has been given to my kindred."*

Πραξεις Θωμᾶ 44

Εἶπεν δὲ ὁ ἀπόστολος· Ὡ πονηρία ἀκατάσχετος· ὦ ἀναιδεια τοῦ ἐχθροῦ· ὦ ὁ βάσκανος ὁ μηδέποτε ἡρεμῶν· ὦ ὁ δυσειδῆς ὁ τοὺς εὐειδεῖς ὑποτάσσων· ὦ ὁ πολύμορφος· ὡς ἂν βουληθῆ φαίνεται, ἡ δὲ τούτου οὐσία μεταβληθῆναι οὐ δύναται· ὦ ἀπὸ τοῦ δολίου καὶ ἀπίστου· ὦ τὸ δένδρον τὸ πικρόν, οὗ οἱ καρποὶ αὐτοῦ ἐοίκασιν· ὦ ἀπὸ τοῦ διαβόλου τοῦ ὑπερμαχοῦντος τῶν ἀλλοτρίων· ὦ ἀπὸ τῆς πλάνης τῆς χρωμένης τῇ ἀναιδείᾳ· ὦ ἀπὸ τῆς πονηρίας τῆς ἐρπούσης ὡς ὄφεις καὶ τούτου συγγενοῦς αὐτοῦ ὑπάρχοντος.

Καὶ ταῦτα εἰπόντος τοῦ ἀποστόλου ἐλθὼν ὁ δυσμενῆς ἔστη ἔμπροσθεν αὐτοῦ, μηδενὸς ὀρῶντος αὐτὸν εἰ μὴ τῆς γυναικὸς καὶ τοῦ ἀποστόλου, καὶ φωνῆ μεγίστη χρησάμενος εἶπεν πάντων ἀκουόντων·

ACTS OF THOMAS 44

And the apostle said, "O evil that cannot be restrained! O shamelessness of the enemy! O envious one that are never at rest! O hideous one that subdues the comely! O you of many forms! As he will, he appears, but his essence cannot be changed. O the crafty and faithless one! O the bitter tree whose fruits are like him! O the devil that overcomes them that are alien to him! O the deceit that uses impudence! O the wickedness that creeps like a serpent, and that is of his kindred!"ⁱ

And, when the apostle said this, the malicious one came and stood before him, no man seeing him save the woman and the apostle, and with an exceedingly loud voice said in the hearing of all:

ACTS OF THOMAS 44

ⁱ The Syriac MSS here (wrongly) add a clause asking the devil to show himself.

Πραξεις Θωμᾶ 45

ⁱ 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; τίνος ἕνεκα βούλει λαβεῖν ἡμῶν τὴν ἐξουσίαν; ἕως γὰρ τῆς νῦν ὥρας εἴχομεν ἐλπίδα καὶ καιρὸν περιλειπόμενον. τί ἡμῖν καὶ σοί; σὺ ἔχεις ἐξουσίαν ἐν τοῖς σοῖς, καὶ ἡμεῖς ἐν τοῖς ἡμετέροις. τίνος ἕνεκα βούλει τυραννίδι καθ' ἡμῶν χρῆσασθαι, καὶ μάλιστα αὐτὸς ἄλλους διδάσκων μὴ χρῆσασθαι τυραννίδι; τίνος ἕνεκα σὺ τῶν ἀλλοτρίων δέει ὡς τοῖς ἰδίοις μὴ ἀρκούμενος; τίνος ἕνεκα ἐξομοιοῦσαι τῷ υἱῷ τοῦ θεοῦ τῷ ἀδίκησαντι ἡμᾶς; ἕοικας γὰρ αὐτῷ πάντῳ ὡς ἐξ αὐτοῦ ἀποκυηθεῖς. ἐνομίσαμεν γὰρ κάκεινον 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 αὐτόν τοιοῦτον ἐνομίσαμεν αὐτόν σαρκοφόρον ἄνδρα εἶναι, μὴ εἰδότες ὅτι αὐτός ἐστιν ὁ ζωοποιῶν τοὺς ἀνθρώπους. ἔδωκεν δὲ ἡμῖν ἐξουσίαν ἐν τοῖς ἡμετέροις, καὶ ἐν ᾧ ἔσμεν χρόνῳ τὰ ἡμέτερα μὴ ἔᾶσαι ἄλλ' ἐν αὐτοῖς ἀναστρέφεσθαι· σὺ δὲ βούλει ὑπὲρ τὸ δέον καὶ τὸ δεδομένον σοὶ κτήσασθαι καὶ ἡμᾶς καταπονῆσαι.

ACTS OF THOMAS 45

“What have we to do with you, you apostle of the Most High! What have we to do with you, you servant of Jesus Christ? What have we to do with you, you counsellor of the holy Son of God? Why will you destroy us, whereas our time is not yet come? Why will you take away our power? For, up to this hour, we had hope and time remaining to us. What have we to do with you? You have power over your own, and we over ours. Why will you act tyrannously against us, when you yourself teaches others not to act tyrannously? Why do you crave other men’s goods and not suffice yourself with your own? Why are you made like the Son of God, who has done us wrong? For, you resemble him altogether as if you were born of him. For, we thought to have brought him under the yoke like we have the rest, but he turned and made us subject to him; for, we knew him not; but he deceived us with his form of all uncomeliness and his poverty and his neediness; for, seeing him to be such, we thought that he was a man wearing flesh, and knew not that it is he that gives life to men. And he gave us power over our own, and that we should not in this present time leave them but have our walk in them; but you would get more than your due and that which was given you, and afflict us altogether.”

ACTS OF THOMAS 45

ⁱ Note that this is Ch. 42 in some MSS.

Πραξεις Θωμᾶ 46

Καὶ ταῦτα εἰπὼν ὁ δαίμων ἔκλαιεν λέγων· Ἀφήμι σε τὴν καλλίστην μου σύζυγον, ἣν πρῶην πολλῶ χρόνῳ εὔρον καὶ ἀνεπάην· καταλιμπάνω σε τὴν βεβαίαν μου ἀδελφὴν τὴν ἀγαπητὴν ἐν ἧ 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 ἔση ὁποία καὶ ἦς πρὸ τοῦ αὐτὸν ἐπιφανῆναι, καὶ αὐτὸν μὲν ἐπιλήση, 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 ὤφθη ἐκεῖ· καὶ πάντες οἱ ἐκεῖσε παρεστῶτες ἔκπληκτοι γεγόνασιν.

ACTS OF THOMAS 46

And, having said this, the devil wept, saying, "I leave you, my fairest consort, whom long since I found and rested in you; I forsake you, my sure sister, my beloved in whom I was well pleased. What I shall do I know not, or on whom I shall call that he may hear me and help me. I know what I will do: I will depart to some place where the report of this man has not been heard, and peradventure I shall call you, my beloved by another nameⁱ." And he lifted up his voice and said, "Abide in peace; for, you have taken refuge with one greater than I, but I will depart and seek for one like you and, if I find her not, I will return to you again; for, I know that, while you are near to this man, you have a refuge in him; but, when he departs, you will be such as you were before he appeared, and him you will forget, and I shall have opportunity and confidence; but now I fear the name of him that has saved you." And, having so said, the devil vanished out of sight; only when he departed fire and smoke were seen there; and all that stood there were astonished.

ACTS OF THOMAS 46

ⁱ The Syriac MSS have: *for you, my beloved, I shall find a substitute.*

Πραξεις Θωμᾶ 47

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

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

ACTS OF THOMAS 47

And the apostle, seeing it, said to them, "This devil has shown nought that is alien or strange to him, but his own nature, wherein also he shall be consumed; for, verily, the fire shall destroy him utterly and the smoke of it shall be scattered abroad. And he began to say:

"Jesus, the hidden mystery that has been revealed to us, you are he that has shown to us many mysteries; you that called me apart from all my fellows and spoke to me three wordsⁱⁱ wherewith I am inflamed, and am not able to speak them to others. Jesus, man that was slain, dead buried! Jesus, God of God, Saviour that quickens the dead, and heals the sick! Jesus, that were in need like [a man poor] and saves as one that has no need, that caught the fish for the breakfast and the dinner and made all satisfied with a little bread. Jesus, that rested from the weariness of wayfaring like a man and walked on the waves like a God.

ACTS OF THOMAS 47

ⁱ Bonnet does not include this paragraph break, here following James.

ⁱⁱ The Syriac MSS have 'one word'.

Πραξεις Θωμᾶ 48

Ἰησοῦ ὕψιστε, φωνῆ 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 μονογενῆς ὑπάρχων, ὁ πρωτότοκος πολλῶν ἀδελφῶν, θεὸς 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 ἀκροάσεις αὐτῶν ὑπέχουσιν ἀκοῦσαι παρ' ἡμῶν τοὺς λόγους τοὺς λαλουμένους αὐτοῖς. ἔλθέτω ἡ εἰρήνη σου καὶ σκηνοσάτω 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.

ACTS OF THOMAS 48

ⁱ “Jesus most high, voice arising from perfect mercy, Saviour of all, the right hand of the light, overthrowing the evil one in his own nature, and gathering all his nature into one place; you of many forms, that are only begotten, first-born of many brothers, God of the Most High God, man despised until nowⁱⁱ Jesus Christ that neglects us not when we call on you, that are become an occasion of life to all mankind, that for us was judged and shut up in prison, and loosens all that are in bonds, that was called a deceiver and redeems your own from error: I beseech you for these that stand here and believe in you; for, they entreat to obtain your gifts, having good hope in your help, and having their refuge in your greatness; they hold their hearing ready to listen to the words that are spoken by us. Let your peace come and tabernacle in them and renew them from their former deeds and let them put off the old man with his deeds and put on the new that now is proclaimed to them by me.”

ACTS OF THOMAS 48

ⁱ The speech is continued from Ch. 47.

ⁱⁱ In place of ‘until now’, the Syriac MSS have ‘and humble’.

Πραξεις Θωμᾶ 49

Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας εὐλόγησεν αὐτοὺς εἰπὼν· Ἔσται 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 ἐμὲ πάλιν ὁ ἐχθρὸς ἐκεῖνος. Τότε ἐποίησεν αὐτὴν ἐγγὺς αὐτοῦ γενέσθαι, καὶ ἐπιθεὶς ἐπ' αὐτῇ τὰς χεῖρας αὐτοῦ ἐσφράγισεν αὐτὴν εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος. πολλοὶ δὲ καὶ ἄλλοι ἐσφραγίσθησαν μετ' αὐτῆς. ἐκέλευσεν δὲ ὁ ἀπόστολος τῷ διακόνῳ αὐτοῦ παραθεῖναι τράπεζαν· παρέθηκάν δὲ συμψέλλιον ὃ εὔρον ἐκεῖ, καὶ ἀπλώσας σινδόνα ἐπ' αὐτὸ ἐπέθηκεν ἄρτον τῆς εὐλογίας, καὶ παραστὰς ὁ ἀπόστολος εἶπεν· Ἰησοῦ ὁ καταξιώσας ἡμᾶς τῆς εὐχαριστίας τοῦ σώματός σου τοῦ ἀγίου καὶ τοῦ αἵματος κοινωνῆσαι, ἰδοὺ τολμῶμεν προσέρχεσθαι τῇ σῆ εὐχαριστίᾳ καὶ ἐπικαλεῖσθαί σου τὸ ἅγιον ὄνομα· ἔλθὲ καὶ κοινωνήσον ἡμῖν.

ACTS OF THOMAS 49

And he laid his hands on them and blessed them, saying, "The grace of our Lord Jesus Christ shall be upon you for ever." And they said, "Amen." And the woman besought him, saying, "O apostle of the Most High, give me the seal, that that enemy return not again to me." Then he caused her to come near to himⁱ and laid his hands on her and sealed her in the name of the Father and the Son and the Holy Ghost; and many others also were sealed with her. And the apostle bade his deacon to set forth a table; and he set forth a stool that they found there, and spread a linen cloth on it and set on the bread of blessing; and the apostle stood by it and said, "Jesus, that has accounted us worthy to partake of the Eucharist of your holy body and blood, lo, we are bold to draw near to your Eucharist and to call upon your holy name; come and communicate to us." ⁱⁱ

ACTS OF THOMAS 49

ⁱ The Syriac MSS have 'went to a river that was close by there'.

ⁱⁱ The Syriac MSS add more at the end of this chapter.

Πραξεις Θωμᾶ 50

Καὶ ἤρξατο λέγειν· Ἐλθέ τὰ σπλάγχνα τὰ τέλεια, ἐλθέ ἡ κοινωνία τοῦ ἄρρενος, ἐλθέ ἡ ἐπισταμένη τὰ μυστήρια τοῦ ἐπιλέκτου, ἐλθέ ἡ κοινωνοῦσα ἐν πᾶσι τοῖς ἄθλοις τοῦ γενναίου ἀθλητοῦ, ἐλθέ ἡ ἡσυχία ἡ ἀποκαλύπτουσα τὰ μεγαλεῖα τοῦ παντός μεγέθους, ἐλθέ ἡ τὰ ἀπόκρυφα ἐκφαίνουσα καὶ τὰ ἀπόρρητα φανερά καθιστῶσα, ἡ ἱερά περιστέρα ἡ τοὺς διδύμους νεοσσοὺς γεννῶσα, ἐλθέ ἡ ἀπόκρυφος μήτηρ, ἐλθέ ἡ φανερά ἐν ταῖς πράξεσιν αὐτῆς καὶ παρέχουσα χαρὰν καὶ ἀνάπαυσιν τοῖς συνημμένοις αὐτῇ· ἐλθέ καὶ κοινῶνισον ἡμῖν ἐν ταύτῃ τῇ εὐχαριστίᾳ ἣν ποιῶμεν 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 αἰώνιων παραπτωμάτων· Καὶ μετ' αὐτὴν ἔδωκεν καὶ τοῖς ἄλλοις πᾶσιν τοῖς τὴν σφραγίδα δεξαμένοις.

ACTS OF THOMAS 50

And he began to say, "Come, O perfect compassion! Come O communion of the male! Come, she that knows the mysteries of him that is chosen! Come, she that has part in all the combats of the noble athlete! Come, the silence that reveals the great things of the whole greatness! Come, she that manifests the hidden things and makes the unspeakable things plain, the holy dove that bears the twin young! Come, the hidden mother! Come, she that is manifest in her deeds and gives joy and rest to them that are joined unto her"! Come and communicate with us in this Eucharist that we celebrate in your name and in the love feast wherein we are gathered together at your calling.ⁱ And, having so, said he marked out the cross on the bread, and broke it, and began to distribute it. And first he gave to the woman, saying, "This shall be to you for remission of sins and eternal transgressions." And, after her, he gave to all the others also that had received the seal.ⁱⁱ

ACTS OF THOMAS 50

ⁱ The Syriac MSS, which vary considerably, here add other clauses.

ⁱⁱ The Syriac MSS end: *and said to them, "Let this Eucharist be to you for life and rest, and not for judgement and vengeance." And they said, "Amen."*

Πραξεις Θωμᾶ 51

Πρᾶξις ζ' περὶ τοῦ νεανίσκου τοῦ φονεύσαντος
τὴν κόρην.

Ἦν δέ τις νεανίσκος διαπραξάμενος πρᾶγμα ἀθέμιτον, προσελθὼν δὲ ἔλαβεν τῆς εὐχαριστίας τῷ ἰδίῳ στόματι, αἱ δὲ δύο χεῖρες αὐτοῦ ἐξηράνθησαν, ὡς 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 ὁ διεπράξω καὶ ὧδε ἦλθες· ἢ γὰρ εὐχαριστία τοῦ κυρίου ἤλεγξέν σε. τοῦτο γὰρ τὸ χάρισμα εἰς πολλοὺς διερχόμενον μάλιστα μὲν τοὺς διὰ πίστεως καὶ ἀγάπης προσιόντας ἰᾶται, σὲ δὲ ἀπεξήρανε, καὶ τὸ γενόμενον οὐ χωρὶς ἐνεργείας τινὸς γέγονεν. Ὁ δὲ νέος ἐλεγχθεὶς 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 δέ· Ὅς ἐὰν κοινωνήσῃ τῇ μιαρᾷ μίξει, μάλιστα καὶ ἐν μοιχείᾳ, οὗτος οὐχ ἔξει ζωὴν παρὰ τῷ θεῷ ᾧ κηρύσσω. Ἐπεὶ οὖν πάνυ αὐτὴν ἠγάπων, ἐδεόμην αὐτῆς

ACTS OF THOMAS 51

THE 6TH ACT: OF THE YOUTH THAT MURDERED
THE WOMAN.

Now, there was a certain youth who had committedⁱ an abominable deed, and he came near and received of the Eucharist with his mouth; but his two hands withered up, so that he could no more put them to his own mouth. And they that were there saw him and told the apostle what had befallen; and the apostle called him and said to him, "Tell me, my child, and do not be ashamed, what was it that you did and came hither? For, the Eucharist of the Lord has convicted you. For, this gift which passes among many does rather heal them that with faith and love draw near thereto, but you it has withered away; and that which is come to pass has not befallen without some effectual cause." And the Youth, being convicted by the Eucharist of the Lord, came and fell at the apostle's feet and besought him, saying, "I have done an evil deed, yet I thought to do somewhat good. I was enamoured of a woman that dwells at an inn outside the city, and she also loved me; and, when I heard of you and believed, that you proclaim a living God, I came and received of you the seal with the rest; for, you said, "Whoever shall partake in the polluted union, and especially in adultery, he shall not have life with the God whom I preach." Whereas, therefore, I loved her much, I entreated her and

ACTS OF THOMAS 51

ⁱ James has 'wrought' in place of 'committed'.

καὶ ἔπειθον ἵνα σύννοικός μοι γένηται ἐν ἀγνείᾳ καὶ πολιτείᾳ καθαρᾷ, ἣν σὺ αὐτὸς διδάσκεις· ἢ δὲ οὐκ ἐβούλετο. μὴ βουλομένης οὖν αὐτῆς λαβὼν ξίφος ἐθανάτωσα αὐτήν· οὐ γὰρ ἠδυνάμην αὐτήν ὄραν μετ' ἄλλου μοιχευομένην.

would have persuaded her to become my consort in chastity and pure conversation, which you also teach; but she would not. When, therefore, she did not consent, I took a sword and slew her; for, I could not endure to see her commit adultery with another man."

Πραξεις Θωμᾶ 52

ⁱ Ταῦτα ὁ ἀπόστολος ἀκούσας εἶπεν· Ὡ μανιώδης μεῖξις, πῶς εἰς ἀναισχυντίας χωρεῖς; ὧ ἐπιθυμία ἀκατάσχετε, πῶς τοῦτον ἐκίνησας ταῦτα ποιῆσαι; ὧ ἔργον ὄφεως, 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, ἐλθὲ καὶ σκῆνωσον ἐν τοῖς ὕδασι τούτοις, ἵνα τὸ χάρισμα τοῦ ἀγίου πνεύματος τελείως ἐν αὐτοῖς τελειωθῇ. Καὶ 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, ἢ δὲ οὐκ ἠβουλήθη πεισθῆναί μοι ἵνα ἑαυτὴν φυλάξῃ ἀγνήν.

ACTS OF THOMAS 52

When the apostle heard this, he said, "O insane union how have you run to shamelessness! O unrestrained lust, how have you stirred up this man to do this! O work of the serpent, how are you enraged against your own!" And the apostle bade water to be brought to him in a basin; and, when the water was brought, he said, "Come, you waters from the living waters, that were sent to us, the true from the true, the rest that was sent to us from the rest, the power of salvation that comes from that power that conquers all things and subdues them to its own will; come and dwell in these waters, that the gift of the Holy Ghost may be perfectly consummated in them." And he said to the youth, "Go, wash your hands in these waters." And, when he had washed, they were restored; and the apostle said to him, "Do you believe in our Lord Jesus Christ, that he is able to do all things?" And he said, "Though I am the least, yet I believe. But I committed this deed thinking that I was doing somewhat good; for, I besought her as I told you, but she would not obey me, to keep herself chaste."

ACTS OF THOMAS 52

ⁱ Note that this is Ch. 49 in some Greek transcriptions.

Πραξεις Θωμᾶ 53

Εἶπεν δὲ αὐτῷ ὁ ἀπόστολος· Δεῦρο ἀπέλθωμεν 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 εὗρον 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 φαίνει 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' ὄλως ἀποχρυπτόμενος, καὶ τῇ μὲν ἰδέᾳ ἀπόκρυφος, τοῖς δὲ ἔργοις φανερούμενος ἡμῖν· καὶ ταῖς μὲν πράξεσί σου ταῖς πολλαῖς καθὼς χωροῦμεν ἐπεγνωκάμεν σε, αὐτὸς δὲ ἀμέτρως δέδωκας ἡμῖν τὰ δόματά σου εἰπών· Αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν· 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 ὀνόματι

ACTS OF THOMAS 53

And the apostle said to him, "Come, let us go to the inn where you committed this deed." And the youth went before the apostle in the way and, when they came to the inn, they found her lying dead. And the apostle, when he saw, her was sorry; for, she was a comely girl. And he commanded her to be brought into the midst of the inn; and they laid her on a bed and brought her forth and set her down in the midst of the court of the inn. And the apostle laid his hand on her and began to say, "Jesus, who always shows yourself to us - for, this is your will, that we should at all times seek you, and yourself has given us this power, to ask and to receive, and has not only permitted this, but has taught us to pray; who are not seen of our bodily eyes but are never hidden from the eyes of our soul, and in your aspect are concealed, but in your works are manifested to us; and in your many acts we have known you so far as we are able, and yourself has given us your gifts without measure, saying: Ask and it shall be given to you, seek and you shall find, knock and it shall be opened unto you. We beseech you, therefore, having the fearⁱ of our sins; and we ask of you, not riches, not gold, not silver, not possessions, not aught else of the things that come of the earth and return again to the earth; but this we ask of you and entreat, that in your holy name thou would raise up the

ACTS OF THOMAS 53

ⁱ A more literal translation of 'fear' is 'suspicion'.

σου τῷ ἁγίῳ ἐγείρης ταύτην τὴν κειμένην ἐν τῇ σῆ δυνάμει εἰς
δόξαν καὶ πίστιν τῶν παρεστώτων.

woman that lies here, by your power, to the glory and faith
of them that stand by."

Πραξεις Θωμᾶ 54

Καὶ εἶπεν τῷ νεωτέρῳ σφραγίσας αὐτόν· Ἐπελθε καὶ λαβόμενος τῆς χειρὸς αὐτῆς εἶπέ αὐτῇ· Ἐγὼ διὰ τῶν ἐμῶν χειρῶν σιδήρῳ σε ἐφόνευσα, καὶ ἐν ταῖς ἐμαῖς χερσὶν ἐπὶ τῇ πίστει Ἰησοῦ ἐγείρω σε. Προσελθὼν οὖν ὁ νέος παρέστη αὐτῇ λέγων· Ἐπίστευσα ἐπὶ σὲ Χριστέ Ἰησοῦ. Καὶ ἀπιδὼν εἰς Ἰούδαν Θωμᾶν τὸν ἀπόστολον εἶπεν αὐτῷ· Ἐπευξαί μοι ἵνα ὁ κύριός μου εἰς τὴν βοήθειάν μου ἔλθῃ, ὃν καὶ ἐπικαλοῦμαι. 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 ἀντικρυς 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 συνὼν σοι, ὃς οὐκ ἐγκατέλιπέν με παραμεῖναι εἰς ἐκεῖνον τὸν χῶρον τὸν δεινὸν καὶ χαλεπὸν, ἀλλὰ σοί με παρέδωκεν εἰπὼν· Σὺ ταύτην παράλαβε ἵνα τελειωθῇ καὶ μετὰ ταῦτα εἰς τὸν αὐτῆς χῶρον συναχθῇ;

ACTS OF THOMAS 54

And he said to the youth,ⁱ having sealed him, "Go and take hold of her hand and say to her, "I, with my hands, slew you with iron, and with my hands in the faith of Jesus I raise you up."" So, the youth went to her and stood by her, saying, "I have believed in you, Christ Jesus." And he looked at Judas Thomas the apostle and said to him, "Pray for me that my Lord may come to my help, whom I also call upon." And he laid his hand on her hand and said, "Come, Lord Jesus Christ: to her grant life and unto me the earnest of faith in you." And, straight away, as he drew her hand she sprang up and sat up, looking on the great company that stood by. And she saw the apostle also standing over against her, and leaving the bed she leapt forth and fell at his feet and caught hold of his raiment, saying, "I beseech you, my lord, where is that other that was with you, who left me not to remain in that fearful and cruel place, but delivered me to you, saying: Take this woman, that she may be made perfect, and hereafter be gathered into her place?"

ACTS OF THOMAS 54

ⁱ The Syriac MSS insert: "Stretch your mind towards our Lord," and he signed him with the cross.

Πραξεις Θωμᾶ 55

Ὁ δὲ ἀπόστολος 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 τινα τόπον ἐν ᾧ πολλὰ χάσματα ὑπῆρχεν, καὶ πολλὴ δυσωδία καὶ ἀποφορὰ ἐχθίστη ἐκεῖθεν ἀπεδίδοτο, 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 ἐκεῖνοις, ἀλλήλαις προσηγγνύμεναι· βοή δὲ καὶ ὀλολυγμὸς πλεῖστος ὑπῆρχεν ἐκεῖ, οὐδεὶς δὲ ἦν ὁ λυτρούμενος. Ἐλεγεν δέ μοι ὁ ἀνὴρ ἐκεῖνος· Αὐταὶ 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· αὐταὶ εἰσιν αἱ μεταλλάξασαι ἀνδρὸς καὶ γυναικὸς τὴν συνουσίαν. Καὶ κατοπτεύσασα εἶδον βρέφη ἐπ' ἄλληλα σεσωρευμένα καὶ παλαίοντα ἀλλήλοις ἐπικείμενα. ὁ δὲ ἀποκριθεὶς εἶπέν μοι· Ταῦτά ἐστιν τὰ τούτων βρέφη, καὶ διὰ τοῦτο ἐνθάδε ἐτέθησαν εἰς μαρτύριον αὐτῶν.

ACTS OF THOMAS 55

And the apostle said to her, "Relate to us where you have been." And she answered, "Do you who were with me and to whom I was delivered desire to hear?" And she began to say, ⁱ "A man took me who was hateful to look upon altogether black, and his raiment exceedingly foul, and took me away to a place wherein were many chasms, and a great stench and hateful odour issued thence. And he caused me to look into every pit, and I saw in the (first) pit flaming fire, and wheels of fire ran round there, and souls were hanged on those wheels, and were broken against each other; and very great crying and howling was there, and there was none to deliver. And that man said to me, "These souls are of your tribe and, when the number of their days is accomplished, ⁱⁱ they are (were) delivered to torment and affliction, and then are others brought in in their stead, and likewise these into another place. These are they that have reversed the intercourse of male and female." And I looked and saw infants heaped one upon another and struggling with each other as they lay on them. And he answered and said to me, "These are the children of those others and, therefore, they are set here for a testimony against them." ⁱⁱⁱ

ACTS OF THOMAS 55

ⁱ This description of hell-torments is largely derived from the *Apocalypse of Peter*.

ⁱⁱ Literally, 'in the days of the number'.

ⁱⁱⁱ The *Syriac MSS* omit this clause of the children and lengthens and dilutes the preceding speech.

Πραξεις Θωμᾶ 56

Ἀπήγαγεν δέ με εἰς ἄλλο χάσμα, καὶ παρακύψασα εἶδον βόρβορον καὶ σκώληκας ἀναβρύοντας, καὶ ψυχὰς ἐκεῖ κυλιομένας, καὶ βρυγμὸν μέγαν ἐκεῖθεν ἐξ αὐτῶν ἀκουόμενον. καὶ εἶπεν πρὸς με ὁ ἄνθρωπος ἐκεῖνος· Αὗται αἱ ψυχαὶ γυναικῶν εἰσιν αἱ καταλείψασα τοὺς ἄνδρας αὐτῶν καὶ εἰς ἄλλους μοιχεύσασα 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 ὧν· 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' ὄλως αἰδούμεναι καὶ γυμνοκέφαλοι ἐν τῷ κόσμῳ περιάγουσαι· αἱ δὲ διὰ τῶν χειρῶν κρεμασθεῖσαι αὗται εἰσιν αἱ τὰ ἀλλότρια ἀφελόμεναι καὶ κλέψασα, καὶ μετρίοις μὴ ἐπιδοῦσαι μὴδέποτε μὴδὲν, μὴδὲ ἐπαρκήσασα τοῖς τεθλιμμένοις, ἀλλὰ τοῦτο ἐποίουν τὰ πάντα λαμβάνειν θέλουσαι, καὶ μὴδὲ ὄλως 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 αὐτῆ.

ACTS OF THOMAS 56

“And he took me to another pit, and I stooped and looked and saw mire and worms welling up, and souls wallowing there, and a great gnashing of teeth was heard thence from them. And that man said to me, “These are the souls of women that forsook their husbands and committed adultery with others and are brought into this torment.” Another pit he showed me whereinto I stooped and looked and saw souls hanging, some by the tongue, some by the hair, some by the hands, and some head downward by the feet, and tormented with smoke and brimstone; concerning whom that man that was with me answered me, “The souls that are hanged by the tongue are slanderers, that uttered lying and shameful words, and were not ashamed, and they that are hanged by the hair are unblushing ones that had no modesty and went about in the world bareheaded; and they that are hanged by the hands, these are they that took away and stole other men’s goods, and never gave anything to the needy nor helped the afflicted, but did so, desiring to take all, and had no thought at all of justice or of the law; and they that hang upside down by the feet, these are they that lightly and readily ran in evil ways and disorderly paths, not visiting the sick nor escorting them that depart this life; and, therefore, each and every soul receives that which was done by it.”ⁱ

ACTS OF THOMAS 56

ⁱ The Syriac MSS omit almost the whole section.

Πραξεις Θωμᾶ 57

Πάλιν ἀπαγαγὼν με ὑπέδειξέν μοι ἄντρον πάνυ σκοτεινόν, δυσωδίαν πολλήν 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, ὑστερον 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 ἄντρον· Δὸς ἡμῖν αὐτήν, ἵνα εἰσαγάγωμεν αὐτήν πρὸς τὰς ἄλλας, ἕως ὅτε καιρὸς 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 καταλείψαι· σὺν ἐμοὶ δὲ ἀνάγω αὐτήν, ἕως ἂν ἐντολήν περὶ ταύτης δέξωμαι. Καὶ παραλαβὼν με ἀνήγαγέν με εἰς ἄλλον χῶρον, ἐν ᾧ ἦσαν ἄνθρωποι οἱ ἐβασανίζοντο πικρῶς. ὁ δὲ σοι ὅμοιος 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.

ACTS OF THOMAS 57

“Again, he took me and showed me a cave exceedingly dark, breathing out a great stench, and many souls were looking out desiring to get somewhat of the air, but their keepers suffered them not to look forth. And he that was with me said, “This is the prison of those souls that you saw; for, when they have fulfilled their torments for that which each did, thereafter, do others succeed them; and there are some that are wholly consumed and that are delivered over to other torments.” And they that kept the souls that were in the dark cave said to the man that had taken me, “Give her to us that we may bring her in to the rest until the time comes for her to be delivered to torment.” But he answered them, “I do not give her to you; for, I fear him that delivered her to me; for, I was not charged to leave her here, but I take her back with me until I shall receive order concerning her.” And he took me and brought me to another place wherein were men being sharply tormentedⁱ (Syr. where men were). And he that was like you took me and delivered me to you, saying thus to you, “Take her; for, she is one of the sheep that have gone astray.” And I was taken by you and now am I before you. I beseech you, therefore, and supplicate that I may not depart to those places of punishment that I have seen.”

ACTS OF THOMAS 57

ⁱ The Syriac MSS have ‘where men were’.

Πραξεις Θωμᾶ 58

Ὁ δὲ ἀπόστολος εἶπεν· Ἠκούσατε ἃ διηγήσατο ἡ γυνὴ αὕτη· οὐκ εἰσὶν δὲ μόνον αὗται αἱ κολάσεις, ἀλλὰ καὶ ἄλλαι χεῖρονες τούτων· καὶ ὑμεῖς δὲ ἐὰν μὴ ἐπιστραφῆτε ἐπὶ τὸν θεὸν τοῦτον ὃν κηρύσσω, καὶ ἀπόσχησθε ἀπὸ τῶν προτέρων ἔργων ὑμῶν καὶ τῶν πράξεων ὧν διεπράξασθε χωρὶς γνώσεως, εἰς ταύτας τὰς κολάσεις τὸ τέλος ὑμῶν ἔξετε. πιστεύσατε οὖν εἰς Χριστὸν Ἰησοῦν, καὶ ἀφήσιν ὑμῖν τὰ πρὸ τούτου πεπραγμένα ἁμαρτήματα, καὶ καθαρῖσει ὑμᾶς ἀπὸ πασῶν τῶν ἐπιθυμήσεων ὑμῶν τῶν σωματικῶν τῶν ἐν τῇ γῆ 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 ζήτωσαν· οἱ δὲ μοιχοὶ μηκέτι πορνεύετωσαν, ἵνα μὴ ἐκδότους ἑαυτοῦς 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 κηρυσσομένῳ καὶ ἀλλότρια· ἀλλὰ καὶ μᾶλλον ἐν τῇ πίστει πολιτεύσασθε καὶ τῇ πραότητι καὶ τῇ ἀγιωσύνῃ καὶ τῇ ἐλπίδι, ἐν ἧ ὁ θεὸς χαίρει, ὅπως γένησθε αὐτοῦ οἰκεῖοι, προσδεξάμενοι παρ' αὐτοῦ τὰ χαρίσματα ἃ ὀλίγοι καὶ ἔνιοι δέχονται.

ACTS OF THOMAS 58

And the apostle said, "You have heard what this woman has related; and there are not these torments only, but others also, worse than these; and you, if you do not turn to this God whom I preach, and abstain from your former works and the deeds which you committed without knowledge, shall have your end in those torments. Believe, therefore, in Christ Jesus, and he will forgive you the sins you have committed hitherto and will cleanse you from all your bodily lusts that abide on the earth and will heal you of all your trespasses which follow you and depart with you and are found uponⁱ you. Put off, therefore, every one of you the old man, and put on the new, and forsake your former walk and conversation; and let them that stole steal no more, but live by labouring and working; and let the adulterous no more fornicate, lest they deliver themselves to eternal torment; for, adultery is before God exceedingly evil beyond other sins. And put away from you covetousness and lying and drunkenness and slandering, and do not render evil for evil; for, all these things are strange and alien to the God who is preached by me; but rather walk in faith and meekness and holiness and hope, wherein God delights, that you may become his own, expecting of him the gifts that some few only do receive."

ACTS OF THOMAS 58

ⁱ Or 'before'.

Πραξεις Θωμᾶ 59

Πᾶς οὖν ὁ λαὸς ἐπίστευσεν, καὶ τὰς ἑαυτῶν ψυχὰς πειθηνίους παρέσχον τῷ θεῷ τῷ ζῶντι καὶ τῷ Χριστῷ Ἰησοῦ, εὐωχούμενοι ἐν τοῖς ἔργοις αὐτοῦ τοῖς εὐλογημένοις τοῦ ὑψίστου καὶ τῇ διακονίᾳ αὐτοῦ τῇ ἀγία. ἐκόμιζον δὲ χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν· εἶχεν γὰρ ἐν ταῖς πόλεσιν συνηθροισμένας, καὶ πάσας αὐτὰς διὰ τῶν ἰδίων διακόνων ἀπέστελλεν τὰ ἐπιτήδεια, τὰ τε ἐνδύματα καὶ τὰ πρὸς τὴν τροφήν. αὐτὸς δὲ οὐκ ἐπαύετο κηρύσσων 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. ὑπεδείκνυεν δὲ αὐτοῖς δεῦτερον σαφηνίζων ἀπὸ τῶν προφητῶν ἀρξάμενος τὰ περὶ τοῦ Χριστοῦ, ὅτι ἔδει αὐτὸν ἐλθεῖν καὶ ἐν αὐτῷ τελεσθῆναι πάντα τὰ προλεχθέντα 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 ἧ ἔμελλεν διελθεῖν, καὶ πάντας ἐν τῇ δυνάμει τοῦ κυρίου ἐθεράπευεν. τότε εἶπον πάντες ὁμοθυμαδὸν οἱ δι' αὐτοῦ ἰαθέντες μιᾷ φωνῇ· Δόξα σοι Ἰησοῦ τῷ τὴν θεραπείαν ἐξ ἴσου παρασχόντι διὰ τοῦ σοῦ δούλου καὶ ἀποστόλου Θωμᾶ. καὶ ὑγιαίνοντες καὶ χαίροντες δεόμεθά σου γενέσθαι τῆς σῆς ἀγέλης καὶ ἐναριθμηθῆναι εἰς τὰ σὰ πρόβατα· δέξαι οὖν ἡμᾶς κύριε καὶ μὴ λογίση ἡμῶν τὰ

ACTS OF THOMAS 59

All the people, therefore, believed and gave their souls obediently to the living God and Christ Jesus, rejoicing in the blessed works of the Most High and in his holy service. And they brought much money for the service of the widows; for, the apostle had them gathered together in the cities, and to all of them he sent provision by his own deaconsⁱ, both clothes and nourishment. And he himself did not cease preaching and speaking to them and showing that this is Jesus Christ whom the scriptures proclaimed, who is come and was crucified, and raised the third day from the dead. And next he showed them plainly, beginning from the prophets, the things concerning the Christ, that it was necessary that he should come, and that in him should be accomplished all things that were foretold of him. And the fame of him went forth into all the cities and countries, and all that had sick or them that were oppressed by unclean spirits brought them, and some they laid in the way whereby he should pass, and he healed them all by the power of the Lord. Then all that were healed by him said with one accord, "Glory be to you, Jesus, who has granted us all alike healing through your servant and apostle Thomas. And now, being whole and rejoicing, we beseech you that we may be of your flock, and be numbered among your sheep; receive us, therefore, Lord,

ACTS OF THOMAS 59

ⁱ James has 'ministers' in place of 'deacons', offering the latter in parentheses.

παραπτώματα ἡμῶν καὶ τὰ πρῶτα σφάλματα ἃ διεπραξαμεθα
ἐν ἀγνοίᾳ ὄντες.

and impute not to us our transgressions and our former faults
that we committed being in ignorance.”

Πραξεις Θωμᾶ 60

Ὁ δὲ ἀπόστολος εἶπεν· Δόξα τῷ μονογενεῖ τῷ ἀπο τοῦ πατρός, 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 καταφυγὴ καὶ ἀνάπαυσις πάντων τῶν καμνόντων ἐν τῇ σῆ ἔργασίᾳ, ἴασις 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.

ACTS OF THOMAS 60

And the apostle said, “Glory be to the only begotten of the Father! Glory be to the first-born of many brethren! Glory be to you, the defender and helper of them that come to your refuge! That sleeps not and awakes them that are asleep that lives and gives life to them that lie in death! O God Jesu Christ, Son of the living God, redeemer and helper, refuge and rest of all that are weary (labour) in your work, giver of healing to them that for your name’s sake bear the burden and heat of the day: We give thanks forⁱ the gifts that are given us of you and granted us by your help and your dispensation that comes unto us from you.

ACTS OF THOMAS 60

ⁱ Literally, ‘We give thanks to’.

Πραξεις Θωμᾶ 61

τέλεσον οὖν εἰς ἡμᾶς ταῦτα ἕως τέλους, ἵνα ἔχωμεν παρρησίαν τὴν ἐν σοί· ἔπιδε εἰς ἡμᾶς, ὅτι διὰ σέ καταλείψαμεν τοὺς οἴκους ἡμῶν καὶ τὰ γονικὰ ἡμῶν, καὶ διὰ σέ ξένοι γεγόναμεν ἠδέως καὶ ἐκόντες· ἔπιδε ἐφ' ἡμᾶς κύριε, ὅτι τὴν ἰδίαν κτῆσιν καταλείψαμεν διὰ σέ, ἵνα σέ τὴν ἀναφαίρετον κτῆσιν κτησώμεθα· ἔπιδε ἐφ' ἡμᾶς κύριε, ὅτι τοὺς διαφέροντας ἡμῖν κατὰ γένος καταλείψαμεν, ἵνα τῇ σῆ συγγενείᾳ καταμιγῶμεν· ἔπιδε ἐφ' ἡμᾶς κύριε τοὺς καταλείψαντας τοὺς πατέρας ἑαυτῶν καὶ τὰς μητέρας καὶ τοὺς τροφείας, ἵνα τὸν σὸν πατέρα θεασώμεθα καὶ κορεσθῶμεν τῆς αὐτοῦ τροφῆς τῆς θεϊκῆς· ἔπιδε 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.

ACTS OF THOMAS 61

“Perfect, therefore, these things in us to the end that we may have the boldness that is in you; look upon us; for, for your sake, have we forsaken our homes and our parents, and for your sake have we gladly and willingly become strangers. Look upon us, Lord; for, we have forsaken our own possessions for your sake, that we might gain you the possession that cannot be taken away. Look upon us, Lord; for, we have forsaken them that belong to us by race, that we might be joined to your kinship. Look upon us, Lord, that have forsaken our fathers and mothers and fosters, that we might behold your Father, and be satisfied with his divine food. Look upon us, Lord; for, for your sake, have we forsaken our bodily consorts and our earthly fruits, that we might be partakers in that enduring and true fellowship, and bring forth true fruits, whose nature is from above, which no man can take from us, with whom we *shall* abideⁱ and who *shall* abide with us.”

ACTS OF THOMAS 61

ⁱ In the MSS, the 2 instances of ‘abide’ are in the present tense.

Πραξεις Θωμᾶ 62

Πρᾶξις ζ̄ περι τοῦ στρατηλάτου.

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

ACTS OF THOMAS 62

THE 7TH ACT: OF THE CAPTAIN.

Now, while the apostle Thomas was proclaiming throughout all India the word of God, a certain captain of the king Misdæusⁱ came to him and said to him, "I have heard of you that you take no reward of any man, but even what you have you give to them that need. For, if you did receive rewards, I would have sent you a great sum and would not have come myself; for, the king does nought without me; for, I have much substance and am rich, even one of the rich men of India. And I have never done wrong to any; but the contrary has befallen me. I have a wife, and of her I had a daughter and I am well affectioned toward her, as also nature requires and have never made trial of another wife. Now, it chanced that there was a wedding in our city, and they that made the marriage feast were well beloved of me; they came in, therefore, and bade me to it, bidding also *my wife* and her daughter. Forasmuch, then, as they were my good friends I could not refuse; I sent her, therefore, though she desired not to go, and with them I sent also many servants; so, they departed, both she and her daughter, decked with many ornaments.

ACTS OF THOMAS 62

ⁱ The Syriac MSS have 'Mazdai'.

Πραξεις Θωμᾶ 63

ἐσπέρας δὲ γενομένης καὶ καιροῦ ἐστάντος ἀναλῦσαι ἀπὸ τῶν γάμων λαμπάδας καὶ δᾶδας ἔπεμψα εἰς ἀπάντησιν αὐτῶν· κἀγὼ 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 ἐσθήτα ἔχοντες περιερρηγμένην ἤρχοντο πρὸς 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 ὁ παῖς 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 ἐσθήτα περιέρρηξα, καὶ τὰς χεῖρας ἐπὶ τὴν ὄψιν ἐπάταξα, καὶ ὡσπερ ἐμμανῆς 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.

ACTS OF THOMAS 63

“And, when it was evening and the time was come to depart from the wedding, I sent lamps and torches to meet them; and I stood in the street to see when she should come and I should see her with my daughter. And, as I stood, I heard a sound of lamentation. “Woe for her!” was heard out of every mouth. And my servants, with their clothes torn, came to me and told me what was done. They said, “We saw a man and a boy with him. And the man laid his hand on your wife, and the boy on your daughter; and they fled from them; and we woundedⁱ them with our swords but our swords fell to the ground. And the same hour the women fell down, gnashing their teeth and beating their heads on the earth; and, seeing this, we came to tell you.” And, when I heard this of my servants, I tore my clothes and hit my face with my hands; and, becoming like one mad, I ran along the street, and came and found them cast in the market; and I took them and brought them to my house; and, after a long time, they woke up, and stood up, and sat down.

ACTS OF THOMAS 63

ⁱ James has ‘smote’ in place of ‘wounded’, offering the latter in parentheses.

Πραξεις Θωμᾶ 64

ἠρξάμην 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 ἀπιούσα κατὰ τὴν ὁδόν, ἐγγὺς γενομένη τοῦ ἀγωγοῦ ἐν ᾧ τὸ ὕδωρ ἔρρεεν, ἔβλεπον ἄνδρα μέλανα ἐστῶτα ἀντικρὺς μου, τῇ κεφαλῇ αὐτοῦ ὑπογρυλίζοντά με, καὶ παῖδα ὅμοιον αὐτοῦ παρεστῶτα. καὶ εἶπον τῇ θυγατρί μου· Ἐπίδε εἰς τοὺς ἄνδρας τούτους τοὺς δύο τοὺς δυσειδεῖς, ὧν οἱ ὀδόντες αὐτῶν ὡσπερ γάλα, τὰ δὲ χεῖλη αὐτῶν ὡς ἀσβόλη. Καὶ καταλείψασαι αὐτούς 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 αὐτούς· καὶ διαλαθοῦσα προσέφυγέν μοι· καὶ μετὰ ταύτην κάγω αὐτούς ἐθεασάμην ἐρχομένους κατέναντι ἡμῶν, καὶ ἐφύγαμεν 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 ἐνὶ οἴκῳ ἢ δευτέρῳ. καὶ διὰ ταύτας πολλὰ ἐγὼ πάσχω καὶ ἀνιῶμαι· καταβάλλουσιν γὰρ αὐτάς ὅπου ἐὰν εὕρωσιν καὶ ἀπογυμνοῦσιν. δέομαί σου καὶ ἰκετεύω ἔμπροσθεν τοῦ θεοῦ, βοήθησον καὶ ἐλέησόν με. τρία γὰρ ἔτη

ACTS OF THOMAS 64

“I began, therefore, to inquire of my wife, “What is it that has befallen you?” And she said to me, “Do you not know what you have done to me? For, I prayed you that I might not go to the wedding, because I was not of even health in my body; and, as I went on the way and came near to the aqueduct wherein the water flows, I saw a black man standing over against me nodding at me with his head, and a boy like him standing by him; and I said to my daughter, “Look at those two hideous men, whose teeth are like milk and their lips like soot.” And we left them and went towards the aqueduct; and, when it was sunset, and we departed from the wedding, as we passed by with the young men and drew near the aqueduct, my daughter saw them first, and was afraid and fled towards me; and, after her, I also beheld them coming against us; and the servants that were with us fled from them and they struck us, and cast down both me and my daughter.” And, when she had told me these things, the devils came on them again and threw them down; and, from that hour, they are not able to come forth, but are shut up in one room or a second;ⁱ and, on their account, I suffer much, and am distressed; for, the devils throw them down wherever they find them, and strip them naked. I beseech and supplicate you before God, help me and have pity on me; for,

ACTS OF THOMAS 64

ⁱ The Syriac MSS have ‘in a room within another’.

εἰσὶν ἄφ' οὗ τράπεζα ἐν τῇ οἰκίᾳ μου οὐκ ἐτέθη καὶ ἡ γυνὴ 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.

it is now three years that a table has not been set in my house, and my wife and my daughter have not sat at a table; and especially for my unhappy daughter, who has not seen any good at all in this world."

Πραξεις Θωμᾶ 65

Ταῦτα ἀκούσας ὁ ἀπόστολος παρὰ τοῦ στρατηλάτου πάνυ ἐλυπήθη περὶ αὐτοῦ· εἶπεν δὲ πρὸς αὐτόν· Πιστεύεις ὅτι θεραπεύει αὐτὰς ὁ Ἰησοῦς; Ὁ δὲ στρατηλάτης Ναί φησιν· καὶ ὁ ἀπόστολος· Παράθου οὖν τῷ Ἰησοῦ σεαυτόν, καὶ αὐτὸς αὐτὰς 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 τῆς ἐννοίας εὐρίσκεται. Ἐπάρας οὖν τὴν φωνὴν αὐτοῦ ὁ στρατηλάτης εἶπεν· Πιστεύω σοι Ἰησοῦ, καὶ δέομαί σου καὶ ἰκετεύω, βοήθησον τῇ ὀλιγοπιστίᾳ μου ἧ εἰς σὲ ἔχω. Παρεκελεύσατο δὲ ὁ ἀπόστολος Ξενοφῶντι τῷ διακόνῳ συναγαγεῖν πάντας εἰς ἓν· συναθροισθέντος δὲ παντὸς τοῦ ὄχλου ὁ ἀπόστολος ἐστὼς ἐν μέσῳ ἔλεγεν·

ACTS OF THOMAS 65

And the apostle, hearing these things from the captain, was greatly grieved for him, and said to him, "Do you believe that Jesus will heal them?" And the captain said, "Yes." And the apostle said, "Commit yourself, then, to Jesus, and he will heal them and procure them succour." And the captain said, "Show me him, that I may entreat him and believe in him." And the apostle said, "He does not appear to these bodily eyes, but is found by the eyes of the mind." The captain, therefore, lifted up his voice and said, "I believe you, Jesus, and entreat and supplicate you, help my little faith that I have in you." And the apostle commanded Xenophonⁱ the deacon to assemble all *the brothers*; and, when the whole multitude was gathered, the apostle stood in the midst and said:

ACTS OF THOMAS 65

ⁱ The Syriac MSS have 'Xanthippus'.

Πραξεις Θωμᾶ 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 ἀδηλόν ἐστιν εἰ ἔτι ὄψομαι ὑμᾶς κατὰ σάρκα. μὴ οὖν καὶ ὑμεῖς ἐξομοιωθῆτε τῷ λαῷ Ἰσραήλ, οἵτινες ἀπιδόντες τοὺς ποιμένας πρὸς ὥρας καιρὸν ἐσκανδαλίσθησαν. Ξενοφῶντα δὲ τὸν διάκονον καταλιμπάνω πρὸς ὑμᾶς εἰς τὸν τόπον μου· καὶ γὰρ καὶ αὐτὸς ὡσπερ κἀγὼ καταγγέλλει τὸν Ἰησοῦν· οὔτε γὰρ ἐγὼ εἰμί τι οὔτε αὐτός, ἀλλὰ Ἰησοῦς· καὶ γὰρ κἀγὼ ἄνθρωπός εἰμι σῶμα ἐνδεδυμένος, υἱὸς ἀνθρώπου ὡς εἷς ἐξ ὑμῶν· οὔτε γὰρ πλοῦτον ἔχω ὡς ἐνίοις εὐρίσκεται, ὃς καὶ τοὺς κεκτημένους ἐλέγχει ἀποίητος παντάπασιν 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

ACTS OF THOMAS 66

ⁱ “Children and brothers that have believed in the Lord, abide in this faith, preaching Jesus who was proclaimed to you by me, to bring you hope in him; and do not forsake (do not be forsaken of) him, and he will not forsake you. While you sleep in this slumber that weighs down the sleepers, he, sleeping not, keeps watch over you; and, when you sail and are in peril and none can help, he walking on the waters supports and aids. For, I am now departing from you, and it does not appear that I shall again see you according to the flesh. Do not be, therefore, like the people of Israel who, losing sight of their pastors for an hour, stumbled. But I leave to you Xenophon the deacon in my stead; for, he also like myself proclaims Jesus; for, neither am I anything, nor he, but Jesus only; for, I also am a man clothed with a body, a son of man like one of you; for, neither have I riches as it is found with some, which also convict them that possess them, being wholly useless, and left behind on the earth, whence also they came, and they bear away with them the transgressions and blemishes of sins that befall men by their means. And scantily are rich men found in almsgiving; but the merciful and lowly in

ACTS OF THOMAS 66

ⁱ This speech is introduced in Ch. 65.

καὶ ταπεινοὶ τῇ καρδίᾳ αὐτοὶ κληρονομήσουσιν τὴν βασιλείαν τοῦ θεοῦ. οὐ γὰρ τὸ κάλλος τοῖς ἀνθρώποις παράμονόν ἐστιν· οἱ γὰρ τούτῳ θαρροῦντες τοῦ γήρους καταλαμβάνοντος αἰφνιδίως καταισχυνηθήσονται. 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 ἑαυτῶν κεφαλῆς.

heart, these shall inherit the kingdom of God; for, it is not beauty that endures with men; for, they that trust in it, when age comes upon them, shall suddenly be put to shame. All things, therefore, have their time; in their season are they loved and hated. Let your hope then be in Jesus Christ the Son of God, who is always loved, and always desired; and be mindful of us, as we of you; for, we too, if we do not fulfil the burden of the commandments are not worthy to be preachers of this name, and hereafter shall we pay the price (punishment) of our own head."

Πραξεις Θωμᾶ 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 ἔλέη 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 ποιίμνῃ τοῦ Ξενοφῶντος, καὶ ἀλείψας αὐτὴν ἐλαίῳ ἁγίῳ θεράπευσον ἀπὸ τῶν ἐλκῶν καὶ διατήρησον αὐτὴν ἀπὸ τῶν λύκων τῶν διαρπαζόντων. Καὶ ἐπιθεὶς αὐτοῖς τὴν χειρὰ εἶπεν· Ἔσται ἐφ' ὑμᾶς ἡ εἰρήνη τοῦ κυρίου καὶ ἡμῖν συνοδεύσει.

ACTS OF THOMAS 67

And he prayed with them and continued with them a long time in prayer and supplication and, committing them to the Lord, he said, "O Lord that rules over every soul that is in the body; Lord, Father of the souls that have their hope in you and expect your mercies; that redeems from error the men that are your own and sets free from bondage and corruption your subjects that come to your refuge; be in the flock of Xenophon and anoint it with holy oil, and heal it of sores, and preserve it from the ravening wolves." And he laid his hand on them and said, "The peace of the Lord shall be on you and shall journey with us."

Πραξεις Θωμᾶ 68

Πρᾶξις ἡ περὶ τῶν ὀνάγων.

Ἐξῆλθεν οὖν ὁ ἀπόστολος ἀπιέναι κατὰ τὴν ὁδόν· καὶ πάντες δακρύοντες προέπεμπον αὐτὸν ἐνορκίζοντες αὐτὸν μνήμην αὐτῶν ἔχειν ἐν 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 ἄξιος γενέσθαι ὑπὸ τοὺς πόδας αὐτοῦ καθεστῆναι, καὶ γενήσομαι αὐτοῦ ἡνίοχος κατὰ τὴν ὁδὸν ταύτην, ἵνα καὶ αὐτὸς γένηταί μου παραπομπὸς εἰς ἐκείνην τὴν ὁδὸν δι' ἧς ὀλίγοι πορεύονται.

ACTS OF THOMAS 68

THE 8TH ACT: OF THE WILD ASSES. ⁱ

The apostle, therefore, went forth to depart on the way; and they all escorted him, weeping and adjuring him to make remembrance of them in his prayers and not to forget them. He went up then and sat on the chariot, leaving all the brothers, *and* the captain came and woke up the driver, saying, "I entreat and pray that I may become worthy to sit beneath his feet, and I will be his driver on this way, that he also may become my guide in that way whereby few go."

ACTS OF THOMAS 68

ⁱ The Syriac MSS have no division here.

Πραξεις Θωμᾶ 69

Ὁδευσάντων οὖν αὐτῶν ὡσεὶ μίλια δύο ἐδεήθη ὁ ἀπόστολος τοῦ στρατηλάτου, καὶ ἀναστήσας αὐτὸν συγκαθεσθῆναι ἐποίησεν αὐτῷ, ἐπιτρέψας τῷ ἠνιόχῳ εἰς τὸν ἴδιον τόπον καθεσθῆναι. ἠνίκα δὲ ἀπήεσαν κατὰ τὴν ὁδόν, συνέβη ἐκ τοῦ πολλοῦ καύσωνος κεκοπιακέναι τὰ ὑποζύγια καὶ μὴ δυνάμενα ὄλως σαλευθῆναι. ὁ δὲ στρατηλάτης περίλυπος γενόμενος πάνυ ἠθύμει, ἐνθυμούμενος τοῖς ἰδίῳις ποσὶν δρόμῳ χρήσασθαι καὶ ἕτερα ὑποζύγια ἀγαγεῖν πρὸς τὴν τοῦ ὀχήματος χρείαν· ὁ δὲ ἀπόστολος εἶπεν· Μὴ ταρασσέσθω σου ἡ καρδιά μηδὲ δειλιάτω, ἀλλὰ πίστευσον εἰς Ἰησοῦν Χριστὸν ὃν κατήγγειλά σοι, καὶ θαυμάσια ὄψει μεγάλα. Ἀπιδὼν δὲ εἶδεν ἀγέλην ὀνάγρων νεμομένην παρὰ τὴν ὁδόν· καὶ εἶπεν τῷ στρατηλάτῃ· Εἰ ἐπίστευσας εἰς Χριστὸν Ἰησοῦν, πορευθεὶς εἰς τὴν ἀγέλην ἐκείνην τῶν ὀνάγρων εἶπέ· Λέγει ὑμῖν Ἰούδας Θωμᾶς ὁ ἀπόστολος τοῦ Χριστοῦ τοῦ νέου θεοῦ· Ἐλθέτωσαν ἕξ ὑμῶν τέσσαρες ὧν ἂν χρείαν ἔχωμεν.

ACTS OF THOMAS 69

And, when they had journeyed about two miles, the apostle begged the captain and made him arise and caused him to sit by him, suffering the driver to sit in his own place. And, as they went along the road, it came to pass that the beasts were wearied with the great heat and could not be stirred at all. And the captain was greatly vexed and wholly cast down and thought to run on his own feet and bring other beasts for the use of the chariot; but the apostle said, "Let not your heart be troubled nor afraid, but believe in Jesus Christ whom I have proclaimed to you, and you shall see great wonders." And he looked and saw a herd of wild asses feeding by the wayside, and said to the captain, "If you have believed in Christ Jesus, go to that herd of wild asses and say, "Judas Thomas the apostle of Christ the new God says to you: Let four of you come, of whom we have need. ⁱ"

ACTS OF THOMAS 69

ⁱ Or 'of whom we may have use'.

Πραξεις Θωμᾶ 70

Ἀπῆλθεν δὲ ὁ στρατηλάτης ἔμφοβος ὧν· πολλοὶ γὰρ ὑπῆρχον· καὶ ἀπιόντος αὐτοῦ αὐτοὶ εἰς ἀπάντησιν ἤρχοντο· ἐγγὺς δὲ γενομένων εἶπεν αὐτοῖς· Κελεύει ὑμῖν Ἰούδας Θωμᾶς ὁ ἀπόστολος τοῦ νέου θεοῦ· Ἐλθέτωσαν ἕξ ὑμῶν τέσσαρες ὧν χρείαν ἔχω. Ταῦτα ἀκούσαντες οἱ ὄναγροι ὁμοθυμαδὸν δρόμῳ χρησάμενοι πρὸς αὐτὸν ἤρχοντο, ἐλθόντες δὲ προσεκύνησαν 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 ἐζεύχθησαν· οἳ δὲ ἄλλοι οἳ μὲν προῆγον, οἳ δὲ ἠκολούθουν· ὀλίγον δὲ ὁδευσάντων ἀπέλυσεν τοὺς πώλους λέγων· Ὑμῖν λέγω τοῖς συνοίκοις τῆς ἐρήμου, εἰς τὰς νομὰς ὑμῶν ἀπέλθατε· εἰ γὰρ πάντων ἔχρηζον, πάντες ἂν συναπήειτέ μοι. νῦν δὲ ἄπιτε εἰς τὸν χῶρον ὑμῶν ἐν ᾧ

ACTS OF THOMAS 70

And the captain went in fear – for, they were many – and, as he went, they came to meet him and, when they were near, he said to them, “Judas Thomas, the apostle of the new God, commands you: Let four of you come, of whom I have need.” And, when the wild asses heard it, they ran with one accord and came to him; and, when they came, they did him reverence. ⁱ And the apostle said to them, “Peace be unto you. Yoke four of you in the stead of these beasts that have come to a stand.” And every one of them came and pressed to be yoked: there were then four stronger than the rest, which also were yoked. And the rest, some went before and some followed. And, when they had journeyed a little way, he dismissed the colts, saying, “I say to you who inhabit the desert, depart to your pastures; for, if I had had need of all, you would all have gone with me; but now go to your place

ACTS OF THOMAS 70

- ⁱ The Syriac MSS here add a long prayer: *And Judas Thomas the apostle of our Lord lifted up his voice in praise and said: Glorious are you, God of truth and Lord of all natures; for, you did will with your will, and made all your works and finished all your creatures, and brought them to the rule of their nature, and laid upon them all your fear that they might be subject to your command. And your will trod the path from your secrecy to manifestation and was caring for every soul that you made and was spoken of by the mouth of all the prophets, in all visions and sounds and voices; but Israel did not obey because of their evil inclination. And you, because you are Lord of all, has a care for the creatures, so that you spread over us your mercy in him who came by your will and put on the body, your creature, which you did will and form according to your glorious wisdom. He whom you appointed in your secrecy and established in your manifestation, to him you have given the name of Son, he who was your will, the power of your thought; so that you are by various names, the Father and the Son and the Spirit, for the sake of the government of your creatures, for the nourishing of all natures, and you are one in glory and power and will; and you are divided without being separated, and are one though divided, and all subsists in you and is subject to you, because all is yours. And I rely on you, Lord, and by your command have subjected these dumb beasts, that you might show your ministering power upon us and upon them because it is needful, and that your name might be glorified in us and in the beasts that cannot speak.*

διατρίβετε. Οἱ δὲ ἀπήεσαν ἐν ἡσυχίᾳ ἕως οὗ ἀφανεῖς *wherein you dwell.* And they departed quietly until they were seen no more.

Πραξεις Θωμᾶ 71

Ἀπερχομένου οὖν τοῦ τε ἀποστόλου καὶ τοῦ στρατηλάτου καὶ τοῦ ἡνιόχου εἶλκον 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 ἤρχετο ἰδοῦσα τοὺς ὄναγρους ἐζευγμένους· 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.

ACTS OF THOMAS 71

Now, as the apostle and the captain and the driver went on, the wild asses drew the chariot quietly and evenly, lest they should disturb the apostle of God. And, when they came near the city gate, they turned aside and stood still before the doors of the captain's house. And the captain said, "It is not possible for me to relate what has happened but, when I see the end, I will tell it." The whole city, therefore, came to see the wild asses under the yoke; and they had heard also the report that the apostle was to come and visit them. And the apostle asked the captain, "Where is your dwelling and whither do you bring us?" And he said to him, "You yourself know that we stand before the doors, and these which by your commandment are come with your know it better than I."

Πραξεις Θωμᾶ 72

Ταῦτα δὲ εἰπὼν καθῆκεν ἐαυτὸν 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 φανεὶς ἵνα μὴ ἡμᾶς ἀποχωρίσης τῆς ἰδίας ἀγάπης· σὺ εἶ κύριε ὁ ἐαυτὸν δὸς 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; ὃ γὰρ θέλομεν ἐκεῖνο ἡμῖν δίδως· τοῦτο δὲ ἐστὶν ἵνα δεηθῶμέν σου καὶ ζήσωμεν.

ACTS OF THOMAS 72

And, having so said, he came down from the chariot. The apostle, therefore, began to say, "Jesus Christ, who are blasphemed by the ignorance of you in this country; Jesus, the report of whom is strange in this city; Jesus, that receives allⁱ the apostles in every country and in every city, and all yours that are worthy are glorified in you; Jesus, that did take a form and become as a man, and were seen by all us that you might not separate us from your own love; you, Lord, are he that gave yourself for us, and with your blood has purchased us and gained us as a possession of great price; and what have we to give you, Lord, in exchange for your life that you gave for us? For, that which we would *give*, you gave us; and this is, that we should entreat of you and live."

ACTS OF THOMAS 72

ⁱ The Syriac MSS have 'sends on before'.

Πραξεις Θωμᾶ 73

Ταῦτα δὲ εἰπόντος αὐτοῦ πολλοὶ πανταχόθεν συνηθορίζοντο 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 ὀφείλει. Ἡ δὲ γυνὴ τοῦ στρατηλάτου καὶ ἡ τούτου θυγάτηρ ἐβαρῆθησαν σφόδρα ὑπὸ τῶν δαιμόνων οὕτως ὡς νομίζειν τοὺς οἰκείους ὅτι οὐκέτι ἀνίστανται· οὐδ' ὄλως γὰρ συνεχώρησάν τινος μεταλαβεῖν αὐτάς, ἀλλὰ κατέβαλον αὐτάς ἐπὶ ταῖς κλίναις αὐτῶν μηδ' ὄλως τινὰς ἐπιγινωσκούσας ἕως ἐκείνης τῆς ἡμέρας ἐν ἧ ὁ ἀπόστολος ἐκεῖσε ἦλθεν. εἶπεν δὲ ὁ ἀπόστολος ἐνὶ τῶν ὀνάγων τῶν ἐν τῷ δεξιῷ μέρει ἐξευγμένων· Εἴσελθε ἐντὸς τῆς ἀύλης· καὶ ἐστὼς ἐκεῖσε κάλεσον τοὺς δαίμονας καὶ εἶπε αὐτοῖς· Λέγει ὑμῖν Ἰούδας Θωμᾶς ὁ ἀπόστολος καὶ μαθητῆς Ἰησοῦ Χριστοῦ· Ἔλθετε ὧδε ἔξω· δι' ὑμᾶς γὰρ ἀπεστάλην καὶ εἰς τοὺς διαφέροντας ὑμῖν κατὰ γένος, ἵνα ὑμᾶς ἀπολέσω καὶ διώξω εἰς τὸν ὑμέτερον χῶρον, ἕως ὅτε καιρὸς γένηται συντελείας καὶ εἰς τὸ ὑμέτερον βάθος τοῦ σκοτίου κατέλθητε.

ACTS OF THOMAS 73

And, when he had so said, many assembled from every quarter to see the apostle of the new God. And again, the apostle said, "Why do we stand idle? Jesus, Lord, the hour is come: what will you have done? Command, therefore, that that be fulfilled which needs to be done." Now, the captain's wife and her daughter were sorely borne down by the devils, so that they of the house thought they would rise up no more; for, they suffered them not to partake of anything but cast them down on their beds recognizing no man until that day when the apostle came thither. And the apostle said to one of the wild asses that were yoked on the right hand, "Enter within the gate and stand there and call the devils and say to them, "Judas Thomas, the apostle and disciple of Jesus Christ, says unto you: Come forth hither; for, on your account am I sent and to them that pertain to you by race, to destroy you and chase you to your place, until the time of the end comes and you go down into your own deep of darkness.""

Πραξεις Θωμᾶ 74

Εἰσῆει δὲ ὁ ὄναγρος ἐκεῖνος πολλοῦ ὄχλου συνόντος αὐτῷ καὶ ἔλεγεν· Ὑμῖν λέγω τοῖς ἐχθροῖς τοῦ Ἰησοῦ τοῦ καλουμένου Χριστοῦ· ὑμῖν λέγω τοῖς τοὺς ὀφθαλμοὺς καμμύουσιν τοῦ μὴ ὄραν 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 ἀεὶ 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 ἔστιν καὶ πρὸς τὴν ἀκρόασιν ἀναρίθμητα ὑπάρχοντα. μείζονα δὲ εἰσιν αἱ ὑμέτεραι πράξεις ἀπὸ τῆς κολάσεως τῆς ὑμῖν τετηρημένης. σοὶ δὲ λέγω τῷ δαίμονι καὶ τῷ σῶ νίῳ τῷ συνεπομένῳ σοι· νυνὶ γὰρ ἐφ' ὑμᾶς ἀπέσταλμαι· τίνος δὲ ἕνεκα πολλοὺς λόγους ποιῶμαι τῆς ὑμῶν φύσεώς 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 παντὸς τοῦ ἐνθάδε ἐστῶτος ὄχλου ἐξελθόντες εἴπατέ μοι ποίου γένους ἐστέ.

ACTS OF THOMAS 74

And that wild ass went in, a great multitude being with him, and said, "To you I speak, the enemies of Jesus that is called Christ; to you I speak that shut your eyes lest you see the light; to you I speak, children of Gehenna and of destruction, of him that does not cease from evil until now, that always renews his workings and the things that befit his being; to you I speak, most shameless, that *shall* perish by your own hands. And what I shall say of your destruction and end, and what I shall tell, I know not. For, there are many things and innumerable to the hearing; and greater are your doings than the torment that is reserved for you.ⁱ But to you I speak, devil, and to your son that follows with you; for, now am I sent against you. And why should I make many words concerning your nature and root, which yourselves know and are not ashamed? But Judas Thomas, the apostle of Christ Jesus, says to you, he that by much love and affection is sent hither: Before all this multitude that stands here, come forth and tell me of what race you are."

ACTS OF THOMAS 74

ⁱ The Syriac MSS read 'however great your bodies, they are too small for your retributions'.

Πραξεις Θωμᾶ 75

Καὶ εὐθέως ἐξῆλθεν ἡ γυνὴ σὺν τῇ θυγατρὶ αὐτῆς, νενεκρωμένοι καὶ ἠτιμασμένοι· θεασάμενος δὲ αὐτὰς ὁ ἀπόστολος ἔλυπήθη, 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 στῆτε. 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.

ACTS OF THOMAS 75

And, straight away, the woman came forth with her daughter, both like dead persons and dishonoured in aspect; and the apostle, beholding them, was grieved, especially for the girl, and said to the devils, "God forbid that for you there should be sparing or propitiation; for, you know not to spare nor to have pity; but, in the name of Jesus, depart from them and stand by their side." And, when the apostle had so said, the women fell down and became as dead; for, they neither had breath nor uttered speech. But the devil answered with a loud voice and said, "Are you come hither again, you that derides our nature and race? Are you come again, that blots out our devices? And, as I take it, you would not suffer us to be on the earth at all; but, at this time, you cannot accomplish this." And the apostle guessed that this devil was he that had been driven out from that *other*ⁱ woman.

ACTS OF THOMAS 75

ⁱ The word, 'other', (following James) is not in the MSS.

Πραξεις Θωμᾶ 76

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

ACTS OF THOMAS 76

And the devil said, "I beseech you, give me leave to depart even whither you will, and dwell there and take commandment from you, and I will not fear the ruler that has authority over me. For, like you are come to preach good tidings, so I also am come to destroy; and like as, if you fulfil not the will of him that sent you, he will bring punishment on your head, so I also if I do not the will of him that sent me, before the season and time appointed, shall be sent to my own nature; and like your Christ helps you in that you do, so also my father helps me in that I do; and, like for you he prepares vessels worthy of your inhabiting, so also for me he seeks out vessels whereby I may accomplish his deeds; and, like he nourishes and provides for his subjects, so also for me he prepares chastisements and torments, with them that become my dwelling-places;ⁱ and, like as for a recompense of your working he gives you eternal life, so also to me he gives for a reward of my works eternal destruction; and, like you are refreshed by your prayer and your good works and spiritual thanksgivings, so I also am refreshed by murders and adulteries and sacrifices made with wine on altars;ⁱⁱ and, like you convert men to eternal life, so I also pervert them that obey me to eternal destruction and torment; and you receive your own and I mine."

ACTS OF THOMAS 76

ⁱ The Syriac MSS have 'those in whom I dwell'.

ⁱⁱ The Syriac MSS have 'sacrifices and libations of wine'.

Πραξεις Θωμᾶ 77

Τοιαῦτα καὶ ἕτερα πλείονα εἰπόντος του δαίμονος ὁ ἀπόστολος εἶπεν· Κελεύει σοι Ἰησοῦς καὶ τῷ σῶ παιδί δι' ἐμοῦ ἵνα 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· οὐς 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 γεγονάσιν οἱ δαίμονες· αἱ δὲ γυναῖκες ὡς εἰς τύπον νεκρῶν ἐρριμμένοι ἔκειντο ἐπὶ γῆς, μὴ ἔχουσαι φωνήν.

ACTS OF THOMAS 77

And, when the devil had said these things and yet more, the apostle said, "Jesus commands you and your son by me to enter no more into the habitation of man; but go forth and depart and dwell wholly apart from the habitation of men." And the devils said to him, "You have laid on us a harsh commandment; but what will you do to them that now are concealed from you? For, they that have wrought all the images rejoice in them more than you; and many of them do the more part worship, and perform their will, sacrificing to them and bringing them food, by libations and by wine and water and offering with oblations." And the apostle said, "They also shall now be abolished, with their works." And, suddenly, the devils vanished away; but the women lay cast on the earth as if were dead, and without speech.

Πραξεις Θωμᾶ 78

Καὶ οἱ ὄναγροι πρὸς ἀλλήλους ἔστησαν καὶ οὐκ ἀφίσταντο ἀπ' ἀλλήλων, ἀλλ' ἐκεῖνος ᾧ ὁ λόγος ἐδόθη ἐν δυνάμει τοῦ κυρίου, πάντων σιγῶντων καὶ ἀφορώντων τί ἄρα διαπράσσονται, εἶπεν τῷ ἀποστόλῳ ὁ ὄναγρος· Τί ἔστηκας ἀεργῆς ἀπόστολε Χριστοῦ τοῦ ὑψίστου, ἀφορῶντος ἵνα αὐτὸν αἰτήσης 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 ἀπόρητα 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 ἐγγενῶν. μὴ τοίνυν φοβοῦ· οὐ γὰρ ἀφήσει ψυχὴν τὴν προσήκουσάν σοι κατὰ γένος. ἄρξαι οὖν τοῦ ἐπικαλεῖσθαι αὐτὸν καὶ αὐτός σου ἐτοιμῶς ἀκούσῃ. τί ἔστηκας 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;

ACTS OF THOMAS 78

And the wild asses stood together and did not part one from another; but he to whom speech was given by the power of the Lord – while all men kept silence, and looked to see what they would do – the wild ass said to the apostle, “Why do you stand idle, O apostle of Christ the Most High, who looks that you should ask of him the best of learning? Why, then, do you tarryⁱ? For, lo, your teacher desires to show by your hands his mighty works. Why do you stand still, O herald of the hidden one? For, your (Lord) wills to manifest through you his unspeakable things, which he reserves for them that are worthy of him, to hear them. Why do you rest, O doer of mighty works in the name of the Lord? For, your Lord encourages you and engenders boldness in you. Fear not, therefore; for, he will not forsake the soul that belongs to you by birth. Begin, therefore, to call upon him and he will readily listen to you. Why do you stand marvelling at all his acts and his workings? For, these are small things that he has shown by your means. And what will you tell concerning his great gifts? For, you will not be sufficient to declare them. And why do you marvel at his cures of the body that he worksⁱⁱ? Especially when you know that healing of his which is secure and lasting, which he brings forth by his own nature? And why do you look to this temporal life, and have no thought of that which is eternal?ⁱⁱⁱ

ACTS OF THOMAS 78

ⁱ The Syriac MSS add: *that you should ask him, and he would give you? Why do you delay, good disciple?*

ⁱⁱ The Syriac MSS add: *which come to an end.*

ⁱⁱⁱ The Syriac MSS end: *when you can every day think on that which is eternal?*

Πραξεις Θωμᾶ 79

ὕμῖν 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 φανῆ. ἐδίδαξεν τοὺς ἰδίους αὐτοῦ μαθητάς· τῆς γὰρ ἀληθείας διδάσκαλος αὐτός ἐστιν καὶ τῶν σοφῶν ὁ σοφιστής· ὃς καὶ ἐν ναῶ 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 προφηῆται τῆς ἀνομίας, ὧν τὸ τέλος ἔσται πρὸς τὰς αὐτῶν πράξεις, κηρύσσοντες μὲν καὶ νομοθετοῦντες φυγεῖν ἀπὸ τῶν ἀσεβειῶν, αὐτοὶ δὲ πάντοτε ἐν ἀμαρτίαις ἐξεταζόμενοι· ἡμφιεσμένοι μὲν ἐνδύματα προβάτων, ἔσωθεν δὲ λύκοι ἄρπαγες· οἵτινες μιᾶ γυναικὶ οὐκ ἀρκούμενοι πολλὰς γυναῖκας ἐξαφανίζουσιν· οἱ τέκνων λέγοντες καταφρονεῖν πολλοὺς παῖδας ἀπόλλουσιν, ὧν τὴν τιμωρίαν δίδoασιν· οἱ μὴ ἐπαρκούμενοι τῇ ἑαυτῶν κτήσει ἀλλὰ θέλοντες πάντα τὰ ἀχρειώδη αὐτοῖς ἐξυπηρετεῖσθαι μόνοις, ἐπαγγελλόμενοι ὡς μαθηταὶ αὐτοῦ. καὶ ἐν μὲν τῷ στόματι αὐτῶν ἄλλα φθέγγονται, τῇ δὲ καρδίᾳ αὐτῶν ἄλλα

ACTS OF THOMAS 79

“But to you, the multitudes that stand by and look to see these that are cast down raised up, I say, believe in the apostle of Jesus Christ: Believe the teacher of truth, believe him that shows you the truth, believe Jesus, believe in the Christ that was born, that the born may live by his life; who also was raised up through infancy, that perfection might appear by his manhood (man). He taught his own disciples; for, he is the teacher of the truth and makes wise men wiseⁱ. Who also offered the gift in the temple that he might show that all the (every) offering was sanctified. This is his apostle, the shower-forth of truth; this is he that performs the will of him that sent him. But there shall come false apostles and prophets of lawlessness, whose end shall be according to their deeds; preaching indeed and ordaining to flee from ungodliness, but themselves at all times detected in sins, clad indeed with sheep’s clothing, but within, ravening wolves. Who suffice not themselves with one wife but corrupt many women; who, saying that they despise children, destroy many children (boys), for whom they will pay the penalty; that content not themselves with their own possessions, but desire that all useless things should minister to them only; professing to be his disciples; and with their mouth they utter one thing, but in their heart they

ACTS OF THOMAS 79

ⁱ The Syriac MSS add: *who went to school that through him perfect wisdom might be known; he taught his teacher because he was the teacher of verity and the master of the wise.*

ένθυμοῦνται· τοῖς ἄλλοις μὲν παρακελευόμενοι 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.

think another; charging other men to beware of evil, but they themselves perform nought that is good; who are accounted temperate, and charge other men to abstain from fornication theft, and covetousness, but in all these things do they *themselves* walk secretly, teaching other men not to do them."

Πραξεις Θωμᾶ 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 ἐξειπεῖν 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 ἐπικυθησίῃ ἡμῖν· δόξα τῷ ἔλεει σου τῷ ἐφ' ἡμᾶς ἀπλωθέντι· δόξα τῇ μεγαλωσύνῃ σου τῇ δι' ἡμᾶς σμικρυνθείσῃ· δόξα τῇ ὑψίστῳ σου βασιλείᾳ ἣτις δι' ἡμᾶς ἐταπεινώθη· δόξα τῇ ἰσχύϊ σου ἣ δι' ἡμᾶς ἡλαττώθη· δόξα τῇ θεότητί σου ἣ δι' ἡμᾶς εἰς ἀπεικασίαν ἀνθρώπων ὤφθη· δόξα τῇ ἀνθρωπότητί σου, ἣτις δι' ἡμᾶς ἀπέθανεν, ἵνα ἡμᾶς ζωοποιήσῃ· δόξα τῇ ἀναστάσει σου τῇ ἀπὸ τῶν νεκρῶν· διὰ γὰρ ταύτης ἔγερσις καὶ ἀνάπαυσις ταῖς ψυχαῖς ἡμῶν γίνεται· δόξα καὶ εὐφημία τῇ ἀνόδῳ σου τῇ ἐπὶ τοὺς οὐρανοὺς· δι' αὐτῆς γὰρ ἡμῖν ὑπέδειξας τὴν ἄνοδον τοῦ ὕψους ἐπαγγειλάμενος ἡμῖν ἐκ δεξιῶν σου καθεσθῆναι καὶ συγκρῖναι τὰς δώδεκα φυλάς τοῦ Ἰσραήλ. σὺ εἶ ὁ ἐπουράνιος λόγος τοῦ πατρός· σὺ εἶ τὸ ἀπόκρυφον φῶς τοῦ λογισμοῦ, ὁ τὴν ὁδὸν ὑποδεικνύων τῆς ἀληθείας, διῶκτα τοῦ σκότους καὶ τῆς πλάνης ἐξάλειπτά.

ACTS OF THOMAS 80

And when the wild ass had declared all these things, all men gazed at him. And, when he ceased, the apostle said, "What I shall think concerning your beauty, O Jesus, and what I shall tell of you, I know not, or rather I am not able; for, I have no power to declare it, O Christ that are in rest, and only wise that only knows the inward of the heart and understands the thought. Glory be to you, merciful and tranquil. Glory to you, wise word. Glory to your compassion that was born to us. Glory to your mercy that was spread out over us. Glory to your greatness that was made small for us. Glory to your most high kingship that was humbled for us. Glory to your might which was enfeebled for us. Glory to your Godhead that for us was seen in likeness of men. Glory to your manhood that died for us that it might make us live. Glory to your resurrection from the dead; for, thereby rising and rest comes to our souls. Glory and praise (good report) to your ascending into the heavens; for, thereby you have showed us the path of the height and promised that we shall sit with you on your right hand and with your judge the twelve tribes of Israel. You are the heavenly word of the Father; you are the hidden light of the understanding, shower of the way of truth, driver away of darkness, and blotter-out of error."

Πραξεις Θωμᾶ 81

Ταῦτα εἰπὼν ὁ ἀπόστολος ἐπέστη ταῖς γυναιξὶ λέγων· Κύριέ μου καὶ θεέ μου, οὐ διαιροῦμαι ἀπὸ σοῦ οὐδὲ ἀπιστῶν ἐπικαλοῦμαι σε, πάντοτε ὄντα ἡμῶν βοηθὸν καὶ ἐπίκουρον καὶ ἐπανορθωτὴν· ὁ τὴν ἑαυτοῦ δύναμιν ἐμπνέων ἡμῖν καὶ παραθαρσύνων ἡμᾶς καὶ παρέχων παρρησίαν ἐν ἀγάπῃ τοῖς ἰδίοις 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 αὐτάς εἰσαγάγωσιν. αὐτῶν δὲ εἰσελθόντων εἶπεν τοῖς ὀνόμοις ὁ ἀπόστολος· Ἀκολουθήσατέ μοι. Καὶ εἰπόντος αὐτοῖ ἕως ἕξω τῶν πυλῶν· ἐξελθόντων δὲ αὐτῶν εἶπεν αὐτοῖς· Ἀπέλθετε μετ' εἰρήνης ἐπὶ τὰς νομάς ὑμῶν. Ἀπήεσαν οὖν οἱ ὄναγροι προθύμως· ἐστὼς δὲ ὁ ἀπόστολος προσεῖχεν αὐτοῖς ἵνα μὴ ὑπότινος ἀδικηθῶσιν, ἕως ὅτε πόρρω γενόμενοι ἀφανεῖς ἐγένοντο· ὑπέστρεψεν δὲ ὁ ἀπόστολος σὺν τῷ ὄχλῳ εἰς τὴν οἰκίαν τοῦ στρατηλάτου.

ACTS OF THOMAS 81

Having thus spoken, the apostle stood over the women, saying, "My Lord and my God, I am not divided from you nor doubt concerning you,ⁱ nor as one unbelieving call on you, who are always our helper and succourer and raiser-up; who breathes your own power into us and encourages us and gives confidence in love to your own servants. I beg you, let these souls be healed and rise up and become such as they were before they were smitten by the devils." And, when he thus spoke, the women turned and sat up. And the apostle bade the captain that his servants should take them and bring them withinⁱⁱ. And, when they were gone in, the apostle said to the wild asses, "Follow me." And they went after him until he had brought them outside the gate. And, when they had gone out, he said to them, "Depart in peace to your pastures." The wild asses, therefore, went away willingly; and the apostle stood and took heed to them lest they should be hurt by any, until they had gone far off and were no more seen. And the apostle returned with the multitude into the house of the captain.

ACTS OF THOMAS 81

ⁱ James has 'nor doubt concerning you' in parentheses.

ⁱⁱ The Syriac MSS add: *and give them food; for, they had not eaten for many days.*

Πραξεις Θωμᾶ 82

Περὶ τῆς γυναικὸς Χαρισίου πρᾶξις θ'.

Ἔτυχεν δὲ γυναικῆ τινά, Χαρισίου τοῦ ἑγγιστά τοῦ βασιλέως, ἣ 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 ἰδίων δούλων· καὶ διὰ τὸν πολὺν ὄχλον καὶ τὴν στενοχωρίαν οὐκ ἠδύνατο αὐτὴν εἰσαγαγεῖν πρὸς αὐτόν· ἔπεμψεν δὲ πρὸς τὸν ἴδιον ἄνδρα ἵνα πέμψη αὐτῇ πλείονας τοὺς αὐτῇ ἐξυπηρετούμενους· 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.

ACTS OF THOMAS 82

OF THE WIFE OF CHARISIUS: THE 9TH ACT.

Now, it chanced that a certain woman, the wife of Charisius, that was next to the king, whose name was Mygdonia, came to see and behold the new name and the new God who was being proclaimed, and the new apostle who had come to visit their country; and she was carried by her own servants; and, because of the great crowd and the narrow way, they were not able to bring her near to him. And she sent to her husband to send her more to minister to her; and they came and approached her, pressing upon the people and beating them. And the apostle saw it and said to them, "Why do you overthrow them that come to hear the word, and are eager for it? And you desire to be near me but are far off, as it was said of the multitude that came to the Lord: Having eyes you see not and having ears you hear not. And he said to the multitudes: He that has ears to hear, let him hear; and: Come to me, all you that labour and are heavy laden, and I will give you rest."

Πραξεις Θωμᾶ 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 ἰδυσβάστακτα φορτία βαστάζοντες καὶ αὐτῆς κελεύσει, παραφερόμενοι· καὶ ἀνθρώποις ὑμῖν οὓσιν ὡσπερ τοῖς ἀλόγοις ζώοις ἐπιτιθέασιν ὑμῖν φόρτους, τοῦτο νομίζοντες οἱ τὴν ἐξουσίαν καθ' ὑμῶν ἔχοντες ὅτι οὐκ ἐστὲ ἀνθρωποὶ οἷοι καὶ αὐτοὶ εἰσιν, εἴτε δοῦλοι εἴτε ἐλεύθεροι· οὔτε γὰρ τοὺς πλουσίους ἢ κτῆσις ὀφειλήσει τι, οὔτε τοὺς πένητας ἢ πενία ρύσεται ἀπὸ τῆς δίκης· οὔτε εἰλήφαμεν ἐντολὴν ἣν οὐ δυνάμεθα ποιῆσαι· οὔτε φορτία δυσβάστακτα ἡμῖν ἐπέθηκεν ἃ οὐ δυνάμεθα βαστάσαι· οὔτε οἰκοδομὴν τοιαύτην ἣν οἱ ἀνθρωποὶ κτίζουσιν· οὔτε λίθους λατομῆσαι καὶ οἴκους κατασκευάσαι ὡς 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.

ACTS OF THOMAS 83

And, looking on those who carried her, he said to them, "This blessing and this admonition that was promised to them is for you that are heavily burdened now. You are they that carry burdens grievous to be borne and are borne about by her command. And, though you are men, they lay on you loads as on brute beasts; for, they that have authority over you think that you are not men such as themselves, whether bond or free. For, neither shall possessions profit the rich, nor poverty save the poor from judgement; nor have we received a commandment that we are not able to perform, nor has he laid on us burdens grievous to be borne that we are not able to carry; nor building that men build; nor to hew stones and prepare houses, as your craftsmen do by their own knowledge. But this commandment we have received of the Lord, that that which does not please us when it is done by another, this we should not do to any other man.

ACTS OF THOMAS 83

- ⁱ In Chs 83–86, there is a marked divergence between the texts of *Codex Vallicellianus* (U) and *Paris Gr 1510* (P); Bonnet prints them separately. P is on the whole much shorter and the *Syriac MSS* differ from both. James' translation follows U but it is very corrupt.

Πραξεις Θωμᾶ 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 ὀρῶσιν τὰ ὑπ' αὐτῶν γινόμενα· καὶ ἀπὸ τῆς ἀλαζονείας καὶ ἀπὸ πάντων τῶν αἰσχρῶν πράξεων, μάλιστα τῶν σωματικῶν, ἐν ᾧ κατάκρισις αἰωνία γίνεται. ἔστιν γὰρ αὕτη ἡ μητρόπολις τῶν κακῶν ἀπάντων· ὁμοίως δὲ καὶ τοὺς ὑψαυχενουῦντας ἄγει εἰς τυραννίδα, κατασπῶσα αὐτοὺς εἰς βάθος καὶ χειρουμένη αὐτοὺς ὑπὸ τὰς αὐτῆς χειρας, ἵνα μὴ θεάσωνται ἃ πράττουσιν· ὅθεν τὰ διαπραττόμενα ὑπ' αὐτῶν ἄδηλα αὐτοῖς ἐστίν.

ACTS OF THOMAS 84

“Abstain, therefore, first from adultery; for, this is the beginning of all evils, and next from theft, which enticed Judas Iscariot, and brought him to hanging; (and from covetousness;) ⁱ for, as many as yield to covetousness do not see that which they do; and from vainglory and from all foul deeds, especially them of the body, whereby comes eternal condemnation. For, this is the chief city of all evils; and likewise, it brings them that hold their necks high to tyranny, and draws them down to the deep, and subdues them under its hands that they do not see what they do; therefore, the things done of them are hidden from them.

ACTS OF THOMAS 84

ⁱ See the footnote to Ch. 83.

Πραξεις Θωμᾶ 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 μόνη λαβοῦσα· ἐν ἡσυχίᾳ καὶ τῷ διὰ χειρὸς 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· ἀθλητῆς γὰρ ἀήττητός ἐστιν, ἔχουσα ἀξίωμα τοῦ θεοῦ, παρὰ πολλῶν δοξαζομένη· πρεσβευτῆς ἐστιν εἰρήνης, καταγγέλλουσα εἰρήνην· εἴ τις κτήσεται αὐτήν, ἀφρόντιστος μένει, τῷ κυρίῳ εὐαρεστῶν, προσδεχόμενος τὸν καιρὸν τῆς ἀπολυτρώσεως· οὐδὲν γὰρ παράτοπον διαπράττεται, παρέχουσα ζωὴν καὶ ἀνάπαυσιν καὶ χαρὰν πᾶσιν τοῖς αὐτὴν κτωμένοις.

ACTS OF THOMAS 85

“But become well-pleasing to God in all good things, in meekness and quietness; for, these does God spare, and he grants eternal life and sets death at nought. And, in gentleness that follows on all good things, and overcomes all enemies and alone receives the crown of victory; with gentleness and stretching out of the hand to the poor, and supplying the want of the needy, and distributing to them that are in necessity, especially them that walk in holiness. For, this is chosen before God and leads to eternal life; for, this is before God the chief city of all good; for, they that strive not in the course (stadium) of Christ shall not obtain holiness. And holiness appeared from God, doing away fornication, overthrowing the enemy, well-pleasing to God; for, she is an invincible athlete, having honour from God, glorified of many; she is an ambassador of peace, announcing peace; if any gain her he abides without care, pleasing the Lord, expecting the time of redemption; for, she does nothing amiss, but gives life and rest and joy to all that gain her. ⁱ

ACTS OF THOMAS 85

ⁱ Paris Gr 1510 lacks most of this chapter.

Πραξεις Θωμᾶ 86

ἡ δὲ πραότης τὸν θάνατον ὑπέταξεν, ὑπ' ἐξουσίαν αὐτὸν ποιήσασα· ἡ πραότης τὸν ἐχθρὸν κατεδουλώσατο· ...ⁱ ἡ πραότης ζυγὸς ἐστὶν ἀγαθός· ἡ πραότης οὐδένα φοβεῖται καὶ τοῖς πολλοῖς οὐκ ἐναντιοῦται· ἡ πραότης εἰρήνη ἐστὶν καὶ χαρὰ καὶ ἀγαλλίασις τῆς ἀναπαύσεως· μείνατε 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;

ACTS OF THOMAS 86

“But meekness has overcome death and brought him under authority, meekness has enslaved the enemy [U and P and Syr. now present the same text], meekness is the good yoke; meekness fears not and opposes not the many; meekness is peace and joy and exaltation of rest. Abide, therefore, in holiness and receive freedom from me, and be near to meekness; for, in these three heads is portrayed the Christ whom I proclaim to you. Holiness is the temple of Christ, and he that dwells in her gets her for a habitation <is the of God rest temperance and>ⁱⁱ because, for forty days and forty nights he fasted, tasting nothing; and he that keeps her shall dwell in her as on a mountain. And meekness is his boast; for, he said to Peter our fellow apostle: Turn back your sword and put it again into the sheath thereof; for, if I had willed so to do, could I not have brought more than twelve legions of angels from my Father?”

ACTS OF THOMAS 86

ⁱ At this point, *Codex Vallicellianus* and *Paris Gr 1510* converge.

ⁱⁱ The text in angle-brackets follows some *Syriac MSS*.

Πραξεις Θωμᾶ 87

Ταῦτα εἰπόντος τοῦ ἀποστόλου παντὸς τοῦ ὄχλου ἀκούοντος ἀλλήλους συνεπάτουں θλίβοντες· ἡ δὲ γυνὴ Χαρισίου τοῦ συγγενοῦς τοῦ βασιλέως ἐκπηδήσασα ἐκ τοῦ δίφρου καὶ ἐαυτὴν 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 ζῴοις 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 αὐτοῦ οἰκητήριον, καὶ καταλλαγῶ ἐν τῇ εὐχῇ καὶ τῇ ἐλπίδι καὶ τῇ πίστει αὐτοῦ, καὶ δέξωμαι κἀγὼ σφραγίδα, καὶ γένωμαι ναὸς ἅγιος, καὶ κατοικήσῃ ἐν ἐμοὶ αὐτός.

ACTS OF THOMAS 87

And, when the apostle had said these things in the hearing of all the multitude, they trod and pressed on one another; and the wife of Charisius the king's kinsman leapt out of her chair and cast herself on the earth before the apostle, and caught his feet and besought and said, "O disciple of the living God, you are come into a desert country; for, we live in the desert, being like to brute beasts in our conversation, but now shall we be saved by your hands; I beseech you, therefore, take thought of me, and pray for me, that the compassion of the God whom you preach may come on me, and I may become his dwelling place and be joined in prayer and hope and faith in him, and I also may receive the seal and become a holy temple and he may dwell in me."

Πραξεις Θωμᾶ 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 πάντα 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 σὲ ἀξιώματος, οὔτε ἡ ἐξουσία τοῦ κόσμου τούτου, οὔτε ἡ κοινωνία ἢ ῥυπαρὰ ἢ 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 ὡς δὴ κατάγνωσις οὔσα. Ἰησοῦς μόνος μένει αἰεὶ καὶ οἱ εἰς αὐτὸν ἐλπίζοντες. Ταῦτα εἰπὼν λέγει πρὸς τὴν γυναῖκα· Ἀπελθε μετ' εἰρήνης, καὶ ὁ κύριος τῶν ἰδίων μυστηρίων ἀξίαν σε ποιήσει. Ἡ δὲ εἶπεν· Φοβοῦμαι ἀπελθεῖν, μή με ἄρα καταλείψας ἀπέλθῃς εἰς ἄλλο ἔθνος. Ὁ δὲ ἀπόστολος εἶπεν αὐτῇ· Κἂν ἐγὼ πορευθῶ, οὐ καταλείψω σε μόνην, ἀλλὰ Ἰησοῦς

ACTS OF THOMAS 88

And the apostle said, "I do pray and entreat for you all, brothers, that believe in the Lord, and for you, sisters, that hope in Christ, that in all of you the word of God may tabernacle and have his tabernacle therein; for, we have no power over themⁱ." And he began to say to the woman Mygdonia, "Rise up from the earth and compose yourselfⁱⁱ. For, this attire that is put on shall not profit you nor the beauty of your body, nor your apparel, neither yet the fame of your rank, nor the authority of this world, nor the polluted intercourse with your husband shall avail you if you be bereaved of the true fellowship; for, the appearance (fantasy) of ornamenting comes to nought, and the body waxes old and changes, and raiment wears out, and authority and lordship pass awayⁱⁱⁱ, and the fellowship of procreation also passes away, and is as it were condemnation. Jesus only abides ever, and they that hope in him." Thus he spoke, and said to the woman, "Depart in peace, and the Lord shall make you worthy of his own mysteries." But she said, "I fear to go away, lest you forsake me and depart to another nation." But the apostle said to her, "Even if I go, I shall not leave you alone, but Jesus of his

ACTS OF THOMAS 88

- ⁱ The Syriac MSS have 'because you are given power over your own souls'.
- ⁱⁱ In place of 'compose yourself', Paris Gr 1510 has 'take off your ornaments' and the Syriac MSS have 'be mindful of yourself'.
- ⁱⁱⁱ Codex Vallicellianus is here corrupt; Paris Gr 1510 abridges the text and the Syriac MSS have 'passes away accompanied with punishment, according as each person has conducted himself in it'.

διὰ τὴν εὐσπλαγχνίαν αὐτοῦ μετὰ σοῦ. Ἡ δὲ πεσοῦσα
προσεκύνησεν αὐτὸν καὶ ἀπῆλθεν εἰς τὸν οἶκον αὐτῆς.

compassion will be with you." And she fell down and did
him reverence and departed to her house.

Πραξεις Θωμᾶ 89

Χαρίσιος δὲ ὁ συγγενῆς Μισδαίου τοῦ βασιλέως λουσάμενος ἀνῆλθεν καὶ ἀνεκλίθη δειπνήσαι. ἐξήταζεν δὲ περὶ τῆς ἰδίας γαμετῆς ποῦ ἐστίν· οὐ γὰρ ἐληλύθει εἰς ἀπάντησιν αὐτοῦ ἀπὸ τοῦ ἰδίου κοιτῶνος ὡς 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 αὐτὴν· Διὰ τί γὰρ σχῆμα οὐκ ἐποίησας τῆς σῆς ἐλευθερίας καὶ ἔμεινας ἐν τῷ οἴκῳ σου, ἀλλ' ἀπελθοῦσα κατήκουσας λόγων ματαιῶν καὶ ἔργα μαγικὰ ἐθεάσω; ἀλλὰ ἀνάστα, συνδειπνησόν μοι· ἄνευ γὰρ σοῦ οὐ δύναμαι δειπνήσαι. Ἡ δὲ εἶπεν πρὸς αὐτόν· Σήμερον παραιτοῦμαι· πάνυ γὰρ πεφόβημαι.

ACTS OF THOMAS 89

Now, Charisius, the kinsman of Misdæus the king, bathed himself and returned and laid him down to dine. And he inquired concerning his wife, where she was; for, she had not come out of her own chamber to meet him as she was wont. And her handmaids said to him, "She is not well." And he entered quickly into the chamber and found her lying on the bed and veiled; and he unveiled her and kissed her, saying, "Why are you sorrowful today?" And she said, "I am not well." And he said to her, "Why, then, did you not keep the guise of your freedomⁱ and remain in your house, but did go and listen to vain speeches and look on works of sorcery? But rise up and dine with me; for, I cannot dine without you." But she said to him, "Today I decline it; for, I am greatly afraid."

ACTS OF THOMAS 89

ⁱ The Syriac MSS open the question, "Why did you not pay proper respect to your position as a free woman."

Πραξεις Θωμᾶ 90

Ταῦτα ἀκούσας ὁ Χαρίσιος παρὰ τῆς Μυγδονίας οὐκ ἠβουλήθη ἐξελθεῖν ἐπὶ τὸ δεῖπνον, ἀλλὰ παρεκελεύσατο τοῖς οἰκείοις αὐτοῦ ἵνα προσαγάγωσιν αὐτὴν συνδειπνήσαι αὐτῷ· εἰσαγαγόντων οὖν ἠξίου αὐτὴν συνδειπνήσαι αὐτῷ· ἡ δὲ παρητεῖτο. μὴ βουληθείσης οὖν αὐτῆς μόνος ἐδείπνησεν λέγων αὐτῇ· Διὰ σὲ παρητησάμην δειπνήσαι παρὰ τῷ βασιλεῖ Μισδαίῳ, καὶ σὺ οὐκ ἠβουλήθης συνδειπνήσαί μοι; Ἡ δὲ ἔφη· Διὰ τὸ ἀνωμάλως με ἔχειν. Ἀναστὰς οὖν ὁ Χαρίσιος κατὰ τὸ εἰωθὸς ἐβούλετο συγκαθεύδειν αὐτῇ· ἡ δὲ ἔφη· Οὐκ εἶπόν σοι τὴν σήμερον παραιτήσασθαι;

ACTS OF THOMAS 90

And, when Charisius heard this of Mygdonia, he would not go forth to dinner, but bade his servants bring her to dine with him;ⁱ when then they brought it in, he desired her to dine with him, but she excused herself; since then she would not, he dined alone, saying to her, "On your account I refused to dine with Misdæus the king, and you, were you not willing to dine with me?" But she said, "It is because I am not well." Charisius, therefore, rose up as he was wont and would sleep with her, but she said, "Did I not tell you that for today I refused it?"

ACTS OF THOMAS 90

ⁱ The Syriac MSS read 'bring food to him that he might sup in her presence'.

Πραξεις Θωμᾶ 91

Ταῦτα ἀκούσας ἀπελθὼν εἰς ἄλλην κλίνην ἐκοιμήθη· ἐγερθεὶς δὲ ἐκ τοῦ ὕπνου εἶπεν· Κυρία μου Μυγδονία ἄκουσον τοῦ ὄνειρου τοῦ ὀφθέντος μοι. εἶδον ἑμαυτὸν ἀνακεκλιμένον ἐγγὺς Μισδαίου τοῦ βασιλέως, καὶ παρέκειτο ἡμῖν πανδέκτης· καὶ εἶδον ἀετὸν κατελθόντα ἀπ' οὐρανοῦ καὶ ἀρπάσαντα ἀπ' ἔμπροσθεν ἐμοῦ τε καὶ τοῦ βασιλέως δύο πέρδικας, οὓς ἐσῆνεγκεν εἰς τὴν ἑαυτοῦ καρδίαν· καὶ πάλιν ἐπέστη ἡμῖν περιπτάμενος ἐπάνω ἡμῶν· ὁ δὲ βασιλεὺς παρεκελεύσατο τόξον αὐτῷ ἀφελθῆναι· ὁ δὲ ἀετὸς πάλιν ἤρπαξεν ἀπ' ἔμπροσθεν ἡμῶν περιστερὰν καὶ τρυγόνα· 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 διωπνισθεὶς ἐγὼ ἔμφοβός εἰμι καὶ περίλυπος, διότι γευσάμενος ἤμην τοῦ πέρδικος, καὶ οὐ συνεχωρησέν μοι ἔτι προσαγαγεῖν τῷ στόματί μου· Ἡ δὲ Μυγδονία ἔφη πρὸς αὐτόν· Ὁ ὄνειρός σου καλός ἐστιν· σὺ γὰρ καθ' ἡμέραν πέρδικας ἐσθίεις, ὁ δὲ ἀετὸς οὗτος οὐκ ἦν γευσάμενος πέρδικος ἕως τοῦ νῦν.

ACTS OF THOMAS 91

When he heard that, he went to another bed and slept; and, awaking out of sleep, he said, "My lady Mygdonia, listen to the dream that I have seen. I saw myself lie at meat near to Misdaeus the king, and a dish of all sorts was set before us; and I saw an eagle come down from heaven and carry off from before me and the king two partridges, which he set against his heart; and again, he came over us and flew about above us, and the king bade a bow to be brought to him; and the eagle again caught away from before us a pigeon and a dove, and the king shot an arrow at him, and it passed through him from one side to the other and did not hurt him; and he being unscathed rose up into his own nest. And I awoke, and I am full of fear and sorely vexed, because I had tasted of the partridge, and he suffered me not to put it to my mouth again." And Mygdonia said to him, "Your dream is good; for, you every day eat partridges, but this eagle had not tasted of a partridge until now."

Πραξεις Θωμᾶ 92

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

ACTS OF THOMAS 92

And, when it was morning, Charisius went and dressed himself and shod his right foot with his left shoe; and he stopped, and said to Mygdonia, "What then is this matter? For look, the dream and this action *of mine!*ⁱ" But Mygdonia said to him, "And this also is not evil, but seems to me very good; for, from an unlucky act there will be a change for the better." And he washed his hands and went to salute Misdæus the king.

ACTS OF THOMAS 92

ⁱ The words, '*of mine*', (following James) are not in the MSS.

Πραξεις Θωμᾶ 93

Ὁμοίως δὲ καὶ ἡ Μυγδονία ὀρθρίσασα ἀπήει εἰς ἀσπασμὸν Ἰούδα Θωμᾶ τοῦ ἀποστόλου. κατέλαβεν δὲ αὐτὸν ὁμιλοῦντα μετὰ τοῦ στρατηλάτου καὶ τοῦ παντὸς ὄχλου· καὶ παρήνει αὐτοῖς λέγων περὶ τῆς γυναικὸς τῆς δεξαμένης τὸν κύριον ἐν τῇ αὐτῆςⁱ ψυχῇ, τίνος εἴη σύνοικος. τοῦ ἀρχιστρατηλάτου εἰπόντος ὅτι Γυνή ἐστὶν Χαρισίου τοῦ συγγενοῦς Μισδαίου τοῦ βασιλέως, Καὶ ὅτι Ἐστὶν ἀνὴρ ἀπόσκληρος καὶ πᾶν ὃ τι τῷ βασιλεῖ εἶπη τούτῳ πείθεται, Καὶ ὅτι Οὐ συγχωρεῖ αὐτὴν παραμεῖναι τῇ γνώμῃ ταύτῃ ἢ ὠμολόγησεν· καὶ γὰρ πολλάκις ἐπὶ τοῦ βασιλέως ἐνεγκωμίασεν αὐτήν, λέγων μὴ εἶναι ἄλλην τοιαύτην εἰς ἀγάπην. πάντα οὖν ὅσα ἂν διαλεχθῆς 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 προσκαιροῦ ζωῆς φροντίδα ποιησεται οὔτε τὸν θάνατον φοβηθήσεται, οὔτε Χαρισίος τι ταύτην καταβλάψαι δυνήσεται· μείζων γὰρ ἐστὶν ἐκεῖνος ὃν ὑπεδέξατο εἰς τὴν ἰδίαν ψυχὴν, εἰ ἀληθῶς αὐτὸν ὑπεδέξατο.

ACTS OF THOMAS 93

And, likewise, Mygdonia rose up early and went to salute Judas Thomas the apostle, and she found him discoursing with the captain and all the multitude, and he was advising them and speaking of the woman who had received the Lord in her soul, whose wife she was; and the captain said, "She is the wife of Charisius the kinsman of Misdaeus the king." And, "Her husband is a hard man, and in everything that he says to the king he obeys him; and he will not suffer her to continue in this mind that she has promised; for, often-times has he praised her before the king, saying that there is none other like her in love; all things, therefore, that you speak to her are strange to her." And the apostle said, "If verily and surely the Lord has risen upon her soul and she has received the seed that was cast on her, she will have no care of this temporal life, nor fear death, neither will Charisius be able to harm her at all; for, greater is he whom she has received into her soul, if she has received him indeed."

ACTS OF THOMAS 93

ⁱ In place of ψυχῇ, τίνος εἴη ... Καὶ ὅτι Οὐ, Paris Gr 1510 has ψυχῇ· καὶ ὁ στρατηλάτης· Καὶ τίνος αὕτη γυνή; Λέγει ὁ ἀπόστολος· Χαρισίου συγγενοῦς Μισδαίου τοῦ βασιλέως· Καὶ ὁ στρατηλάτης· Ὁ ἀνὴρ αὐτῆς σκληρός ἐστὶν καὶ εἴ τι δᾶν καὶ τῷ βασιλεῖ εἶπη, πείθεται τούτῳ· ἀλλ' οὐδὲ.

Πραξεις Θωμᾶ 94

Ταῦτα δὲ ἀκούσασα Μυγδονία εἶπεν τῷ ἀποστόλῳ· Ἀληθῶς κύριέ μου ἐδεξάμην τῶν σῶν λόγων τὸν σπόρον, καὶ καρποὺς ἐοικότας τοῦ τοιούτου σπόρου ἀποκυήσω. 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· ταύτας 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 ἡσύχοι τῆς ἁμαρτίας καὶ τῆς ἀμοιβῆς τῶν ζώντων καθαρῶν καὶ τῶν

ACTS OF THOMAS 94

And Mygdonia, hearing this, said to the apostle, "In truth, my lord, I have received the seed of your words, and I will bear fruit like unto such seed." The apostle said, "Our souls give praise and thanks to you, O Lord; for they are yours; our bodies give thanks to you, which you have accounted worthy to become the dwelling-place of your heavenly gift." And he said also to them that stood by, "Blessed are the holy, whose souls have never condemned them; for, they have gained them and are not divided against themselves. Blessed are the spirits of the pure, and they that have received the heavenly crown whole from the world (age) which has been appointed them. Blessed are the bodies of the holy; for, they have been made worthy to become temples of God, that Christ may dwell in them. Blessed are you; for, you have power to forgive sins. Blessed are you if you do not lose that which is committed unto you, but rejoicing and departing bear it away with you. Blessed are you the holy; for, to you it is given to ask and receive. Blessed are you meek; for, you has God counted worthy to become heirs of the heavenly kingdom. Blessed are you meek; for, you are they that have overcome the enemy. Blessed are you meek; for, you shall see the face of the Lord. Blessed are you that hunger for the Lord's sake; for, for you is rest laid up, and your souls rejoice from henceforth. Blessed are you that are quiet, (for you have been counted worthy) to

ἀκαθάρτων ἀπαλλαγῆναι. Ταῦτα εἰπόντος τοῦ ἀποστόλου
παντὸς τοῦ ὄχλου ἀκούοντος ἡ Μυγδονία μᾶλλον ἐστηρίζετο
τῇ πίστει καὶ τῇ δόξῃ καὶ τῇ μεγαλειότητι τοῦ Χριστοῦ.

be set free from sinⁱ.” When the apostle had said these things
in the hearing of all the multitude, Mygdonia was the more
confirmed in the faith and glory and greatness of Christ.

ⁱ James here adds (in brackets) ‘and from the exchange of clean and unclean beasts’.

Πραξεις Θωμᾶ 95

Χαρίσιος δὲ ὁ τοῦ βασιλέως συγγενῆς 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 εὐθύς αὐτῷ ἀνήγγειλαν τὸ γεγονός· καὶ καθεσθὲς ταύτην ἐξεδέχετο. Ἐσπέρας δὲ γενομένης εἰσιούσης αὐτῆς ἐν τῷ οἴκῳ εἶπεν αὐτῇ· Ποῦ ἦς; Ἡ δὲ ἀποκριθεῖσα εἶπεν· Εἰς τὸν ἰατρόν. Ὁ δὲ εἶπεν· Ἐκεῖνος ὁ ξένος ἰατρός ἐστιν; Ἡ δὲ εἶπεν· Ναί, ἰατρός ἐστιν ψυχῶν· οἱ γὰρ πολλοὶ τῶν ἰατρῶν σώματα ἰατρεύουσιν τὰ λυόμενα, οὗτος δὲ ψυχὰς τὰς μὴ φθειρομένας. Ταῦτα ἀκούσας ὁ Χαρίσιος πάνυ ἐν ἑαυτῷ ἐχαλέπαινε πρὸς τὴν Μυγδονίαν διὰ τὸν ἀπόστολον· οὐδὲν δὲ ἀπεκρίνατο αὐτῇ φοβούμενος· βελτίω γὰρ αὐτοῦ ὑπῆρχεν καὶ τῷ πλούτῳ καὶ τῇ γνώμῃ· ἀπῆλθεν δὲ ἐπὶ τὸ δεῖπνον, αὐτὴ δὲ εἰς τὸν κοιτῶνα αὐτῆς εἰσήει. ὁ δὲ εἶπεν τοῖς οἰκέταις· Καλέσατε αὐτὴν ἐπὶ τὸ δεῖπνον. Ἡ δὲ οὐκ ἐβούλετο.

ACTS OF THOMAS 95

But Charisius the kinsman and friend of Misdaeus the king came to his breakfast and found not his wife in the house; and he inquired of all that were in his house, "Whither is your mistress gone?" And one of them answered and said, "She is gone to that stranger." And, when he heard this of his servant, he was wroth with the other servants because they had not straight away told him what was done; and he sat down and waited for her. And, when it was evening and she was come into the house, he said to her, "Where were you?" And she answered and said, "With the physician." And he said, "Is that stranger a physician?" And she said, "Yes, he is a physician of souls; for, most physicians do heal bodies that are dissolved, but he souls that are not destroyed." Charisius, hearing this, was very angry in his mind with Mygdonia because of the apostle, but he answered her nothing; for, he was afraid; for, she was above him both in wealth and birth; but he departed to dinner, and she went into her chamber. And he said to the servants, "Call her to dinner." But she would not come.

Πραξεις Θωμᾶ 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 μὴ τις συνοκῆσῃ γυναικὶ ἰδίᾳ, καὶ ὁ ἡ φύσις 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 λόγους ἀπατηλοῖς καὶ ματαίοις, μηδὲ τοῖς ἔργοις τῆς μαγείας οἷς ἤκουσα τοῦτον διαπραττόμενον εἰς ὄνομα πατρὸς υἱοῦ καὶ ἀγίου 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 κεκτῆσθαι 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 ⁱ συγγινώσκων ἑαυτὸν τοῦ θεραπεύειν.

ACTS OF THOMAS 96

And, when he heard that she would not come out of her chamber, he went in and said to her, “Why will you not dine with me and perchance not sleep with me as the wont is? Yes, concerning this I have the greater suspicion; for, I have heard that that sorcerer and deceiver teaches that a man should not live with his wife, and that which nature requires and the godhead has ordained he overthrows.” When Charisius said these things, Mygdonia kept silence. He said to her again, “My lady and consort Mygdonia, do not be led astray by deceitful and vain words, nor by the works of sorcery which I have heard that this man performs in the name of Father, Son, and Holy Ghost; for, it was never yet heard in the world that any raised the dead, and, as I hear, it is reported of this man that he raises dead men. And, for that he neither eats nor drinks, think not that for righteousness sake he neither eats nor drinks but this he does because he possesses nought; for, what should he do who has not even his daily bread? And he has one garment because he is poor, and as for his not receiving aught of any. ⁱⁱ

ACTS OF THOMAS 96

ⁱ Paris G 1510 ends ... καὶ τοῦτο πάντως αὐτῷ ἐδόθη συνήθεια.

ⁱⁱ The Syriac MSS end, “He does so, to be sure, because he knows in himself that he does not verily heal any man.”

Πραξεις Θωμᾶ 97

Ταῦτα δὲ τοῦ Χαρισίου εἰπόντος ἡ Μυγδονία ὡσπερ πέτρα τις ἠσύχαζεν· ἤρχετο δὲ πότε διαφάσει, 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 κλίνασα τὰ γόνατα ἤρχετο λέγουσα· Κύριε θεὲ δέσποτα, πατὴρ ἐλεήμων, σωτὴρ Χριστέ, σὺ δός μοι δύναμιν ἵνα νικήσω τὴν ἀναίδειαν Χαρισίου, καὶ παράσχου μοι φυλάξαι τὴν ἀγιωσύνην εἰς ἣν σὺ χαίρεις, ἵνα καγὼ δι' αὐτῆς εὕρω ζωὴν αἰώνιον. Ταῦτα δὲ εὐξαμένης αὐτῆς ἔθηκεν ἑαυτὴν ἐπὶ τὴν κλίνην σκεπασθεῖσα.

ACTS OF THOMAS 97

And, when Charisius so said, Mygdonia was silent as any stone, but she prayed, asking when it should be day, that she might go to the apostle of Christ. And he withdrew from her and went to dinner heavy in mind; for he thought to sleep with her according to the wont. And, when he was gone out, she bowed her knees and prayed, saying, "Lord God and Master, merciful Father, Saviour Christ, give me strength to overcome the shamelessness of Charisius, and grant me to keep the holiness wherein you delight, that I also may by it find eternal life." And, when she had so prayed, she laid herself on her bed and veiled herself.

Πραξεις Θωμᾶ 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 ὢν 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 ἐπεχειρεῖ πρὸς αὐτὴν καθευδῆσαι· ἡ δὲ μὴ ὑπομένουσα ἀλλὰ πικρῶς κραυγάζουσα ἔλεγε· Ἐπικαλοῦμαι σε κύριε Ἰησοῦ, μὴ ἐγκαταλίπῃς με· πρὸς σὲ γὰρ τὴν καταφυγὴν ἐποίησάμην· ὡς 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 φήμην ἤκουσα καὶ ἐπίστευσα, σὺ ἐλθὲ εἰς τὴν βοήθειάν μου, καὶ ῥῦσαί με ἀπὸ τῆς ἀναισχυντίας Χαρισίου, ὥστε μὴ κατεξουσιάσῃ μου ἡ τούτου μιαιρότης. Καὶ τύψασα ἑαυτῆς τὰς χεῖρας ἔφυγεν ἀπ' αὐτοῦ γυμνή· καὶ ἐξιοῦσα κατέσπασεν τὸ βῆλον τοῦ κοιτῶνος, καὶ τοῦτο περιβαλομένη ἀπῆει πρὸς τὴν ἑαυτῆς τροφόν, κάκει παρ' αὐτῇ ὑπνωσεν.

ACTS OF THOMAS 98

But Charisius, having dined, came upon her, and she cried out, saying, "You have no more any room by me; for, my Lord Jesus is greater than you, who is with me and rests in me." And he laughed and said, "Well do you mock, saying this of that sorcerer, and well do you deride him, who says: You have no life with God unless you purify yourselves." And, when he had so said, he essayed to sleep with her, but she endured it not and cried out bitterly and said, "I call on you, Lord Jesus, forsake me not! For, with you have I made my refuge; for, when I learned that you are he that seeks out them that are veiled in ignorance and saves them that are held in error – and now I entreat you whose report I have heard and believed, come to my help and save me from the shamelessness of Charisius, that his foulness may not get the upper hand of me." And she smote her hands togetherⁱ and fled from him naked and, as she went forth, she pulled down the curtain of the bed-chamber and wrapped it about her, and went to her nurse, and slept there with her.

ACTS OF THOMAS 98

ⁱ The Syriac MSS have 'tied his hands'.

Πραξεις Θωμᾶ 99

Ὁ δὲ Χαρίσιος δι' ὅλης τῆς νυκτὸς ἐν ἀθυμίᾳ ὑπῆρχεν, τὰς χεῖρας αὐτοῦ πατάσσων κατὰ τῆς ὄψεως· ἐβούλετο δὲ αὐτῇ τῇ ὥρᾳ ἀπελθεῖν καὶ ἀνενέγκαι τῷ βασιλεῖ περὶ τῆς βίας τῆς περιστάσης αὐτῷ· ἐνεθυμεῖτο δὲ ἐν ἑαυτῷ λέγων· Ἐὰν ἡ πολλὴ ἀθυμία ἢ περὶ ἐμὲ οὕσα ἀναγκάσῃ 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 μεγαλωσύνης καὶ εἰς ταύτην με τὴν σμικρότητα κατέβαλεν καὶ τὴν ἀδελφὴν μου Μυγδονίαν 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 διαφάσει· οἶδα δὲ ὅτι εἴ τι ἂν αἰτήσω τὸν βασιλέα παρέχει μοι. ἐρῶ δὲ περὶ τῆς μανίας τοῦ ξένου ἐκείνου, ἣτις 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 ἠλαττώθη. γυνὴ εὐσχήμων οὕσα, ἣν οὐδεὶς ποτε τῶν οἰκείων κατέγνω, γυμνὴ ἔφυγεν ἀπὸ τοῦ ἰδίου κοιτῶνος ἕξω τρέχουσα· καὶ οὐκ οἶδα ποῦ ἀνεχώρησεν· καὶ τάχα ἐμμανῆς 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.

ACTS OF THOMAS 99

But Charisius was in heaviness all night, and smote his face with his hands, and he was minded to go that very hour and tell the king concerning the violence that was done him, but he considered with himself, saying, "If the great heaviness that is upon me compels me to go now to the king, who will bring me in to him? For, I know that my abuse has overthrown me from my high looks and my vainglory and majesty and has cast me down into this vileness and separated my sister Mygdonia from me. Yes, if the king himself stood before the doors at this hour, I could not have gone out and answered him. But I will wait until dawn, and I know that whatever I ask of the king, he grants it me; and I will tell him of the madness of this stranger, how that it tyrannously casts down the great and illustrious into the depth. For, it is not this that grieves me, that I am deprived of her companying, but for her am I grieved, because her greatness of soul is humbled; being an honourable lady in whom none of her house ever found fault,ⁱ she has fled away naked, running out of her own bedchamber, and I know not whither she is gone; and it may be that she is gone mad by the means of that sorcerer, and in her madness has gone forth into the market-place to seek him; for, there is nothing that appeals to her lovable except him and the things that are spoken by him."

ACTS OF THOMAS 99

ⁱ A more literal reading for 'found fault' is 'condemned'.

Πραξεις Θωμᾶ 100

Καὶ ταῦτα εἰπων ἤρξατο ὀδυρόμενος λέγειν· Οὐαὶ μοι σύμβιε, ἔπειτα καὶ σοί· ἔστερήθην γάρ σου τάχιον. οὐαὶ μοι προσφιλεστάτη· παντος γάρ τοῦ γένους μου βελτίων ὑπάρχεις· οὔτε υἱὸν οὔτε θυγατέρα ἐκ σοῦ ἔσχον ἵνα ἐπ' αὐτοῖς ἐπαναπαύσωμαι· οὐδὲ πλήρης ἐνιαυτὸν συνώκησάς μοι, ⁱ βάσκανος δὲ ὀφθαλμὸς ἀφήρπασέν σε ἀπ' ἐμοῦ· ὡς εἶθε ἢ τοῦ θανάτου βία εἰλήφει ἂν σε, καὶ κατεψηφισάμην βασιλεῦσιν καὶ ἐξάρχουσιν· ἀλλὰ ὑπὸ ξένου παθεῖν με τοιοῦτον· καὶ τάχα δούλος ὢν ἀπέδρα τῷ ἐμῷ κακῷ καὶ τῆς ψυχῆς μου τῆς 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 πρόφρασις γέγονεν. διὰ γὰρ τούτου ἐνθάδε ὤφθη, 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 ὡσπερ καὶ αὐτός· καὶ σπουδάζει πολλοὺς κοινωνοὺς ἑαυτῷ ποιῆσαι.

ACTS OF THOMAS 100

And, so saying, he began to lament and say, "Woe to me, O my consort, and to you besides! For, I am too quickly bereaved of you. Woe is me, my most dear one; for, you excel all my race: neither son nor daughter have I had of you that I might find rest in them; neither have you yet dwelt with me a full year, and an evil eye has caught you from me. Would that the violence of death had taken you, and I should yet have reckoned myself among kings and nobles; but that I should suffer this at the hands of a stranger, and belike he is a slave that has run away, to my ill fortune and the sorrow of my unhappy soul! Let there be no impediment for me until I destroy him and avenge this night, and may I not be well-pleasing before Misdæus the king if he does not avenge me with the head of this stranger; *(and I will also tell him)* of Siphor the captain who has been the occasion of this. For, by his means did the stranger appear here, and lodged at his house; and many there are that go in and come out whom he teaches a new doctrine, saying that none can live if he quits not all his substance and become a renouncer like himself; and he strives to make many partakers with him."

ACTS OF THOMAS 100

ⁱ Paris G 1510 has ... ποῖος δὲ τοῦτο βάσκανος πεποίηκεν ὀφθαλμὸς; ποῖος πονηρὸς τοῦτο γενέσθαι παρέπεισε δαίμων; εἶθε θάνατον μᾶλλον ταύτης ἂν εἶδον ἐγὼ ἢ τοῦτό μοι τὸ δράμα γενέσθαι ἰδεῖν καὶ μᾶλλον ὑπὸ ξένου καὶ δούλου τοῦτο συμβῆναι. οὐ μὴ τοῖς ἐμοῖς ποσὶν ἀνάπανσιν δώσω ἕως οὗ τοῦτον καὶ τὸν ἀγαγότα αὐτὸν ὧδε ἀπολέσω· εἰ μὴ γὰρ ὁ δεινὸς ὧδε τοῦτον ἤγαγε στρατηλάτης, οὐκ ἂν τῷ ἐμῷ οἴκῳ τοῦτο συνέβη. ἀναγγεῖλω περὶ τούτου τῷ βασιλεῖ Μισδαίῳ, καὶ οἶδα ὅτι ὡς πάντοτέ μοι ἀκούει καὶ περὶ τούτου πάντως ποιήσει μοι τὴν ἐκδίκησιν.

Πραξεις Θωμᾶ 101

Ταῦτα διανοουμένου τοῦ Χαρισίου διέφραυσεν· καὶ ἐννυχεύσας ἐνεδύσατο ἐσθῆτα εὐτελεῆ, καὶ ὑποδησάμενος ἀπήει σκυθρωπὸς ἐν ἀθυμίᾳ ὑπάρχων εἰς ἀσπασμὸν τοῦ βασιλέως. ἰδὼν δὲ αὐτὸν ὁ βασιλεὺς εἶπεν· Τίνος ἔνεκεν περιίλυτος εἶ καὶ ἐν τοιούτῳ σχήματι ἦλθες; ὁρῶ δὲ καὶ τὸ πρόσωπόν σου ἐνηλλαγμένον. Ὁ δὲ Χαρίσιος λέγει πρὸς τὸν βασιλέα· Καινὸν σοι ἔχω ὑφηγήσασθαι πρᾶγμα καὶ ἐρημίαν νέαν, ἣν Σιφὼρ ἤγαγεν ἐν τῇ Ἰνδία, ἄνδρα τινὰ Ἑβραῖον μάγον, ὃν ἔχει καθεζόμενον ἐν τῷ ἰδίῳ οἴκῳ, ὃς οὐκ ἀφίσταται αὐτοῦ· πολλοὶ δὲ εἰσὶν 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, ἐὰν μὴ ἀπαλλαγῆτε ὑμεῖς τῶν ἰδίων γυναικῶν, ὁμοίως καὶ αἱ γυναῖκες τῶν ἰδίων ἀνδρῶν. Ἐτυχεν δὲ καὶ τὴν κακότυχον γυναῖκά μου ἀπελθεῖν πρὸς αὐτόν καὶ κατήκοον γενέσθαι τοῖς λόγοις αὐτοῦ· οἷς καὶ ἐπίστευσεν καὶ διὰ τῆς νυκτὸς καταλιποῦσά με προσέδραμεν τῷ ξένῳ. ἀλλὰ μετάπεμψαι τὸν τε Σιφὼρα καὶ ἐκεῖνον τὸν μάγον τὸν ἐν αὐτῷ κρυπτόμενον, καὶ ἐπίθες τῇ κεφαλῇ αὐτῶν, ἵνα μὴ πάντες οἱ τοῦ ἔθνους ἡμῶν ἀπολοῦνται.

ACTS OF THOMAS 101

And, as Charisius thought on these things, the day dawned; and, after the nightⁱ, he put on a mean habit, and shod himself, and went downcast and in heaviness to salute the king. And, when the king saw him, he said, "Why are you sorrowful, and come in such garb? And I see that your countenance is changed." And Charisius said to the king, "I have a new thing to tell you and a new desolation which Siphor has brought into India, even a certain Hebrew, a sorcerer, whom he has sitting in his house and who does not depart from him; and many are there that go in to him, whom also he teaches of a new God, and lays on them new laws such as never yet were heard, saving: It is impossible for you to enter into that eternal life which I proclaim unto you, unless you rid you of your wives, and likewise the wives of their husbands." And it chanced that my unlucky wife also went to him and became a hearer of his words, and she believed them; and, in the night, she forsook me and ran to the stranger. But send for both Siphor and that sorcerer that is hid with (in) him, and visit it on their head, lest all that are of our nation perish."

ACTS OF THOMAS 101

ⁱ The translation here is uncertain.

Πραξεις Θωμᾶ 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 εὔρον 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 Σιφόρῳ λέγουσιν· Σὺ ἐνθάδε καθέζη 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 Σιφῶρ ἠθύμηνεν, 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 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 πιστευσον Ἰησοῦ τῷ ἀπολογουμένῳ ὑπὲρ ἡμῶν ἀπάντων· πρὸς γὰρ τὴν καταφυγὴν αὐτοῦ συνηθροίσμεθα. Ταῦτα δὲ ἀκούσας ὁ Σιφῶρ καὶ περιβαλὼν τὸ ἱμάτιον αὐτοῦ ἀπήει πρὸς Μισδαῖον τὸν βασιλέα.

ACTS OF THOMAS 102

And, when Misdaeus his friend heard this, he said to him, "Do not be grieved nor heavy; for, I will send for him and avenge you, and you shall have your wife again, and the others that cannot I will avenge." And the king went forth and sat on the judgement seat and, when he was set, he commanded Siphor the captain to be called. They went, therefore, to his house and found him sitting on the right hand of the apostle and Mygdonia at his feet, listening to him with all the multitude. And they that were sent from the king said to Siphor, "You sit here listening to vain words, and Misdaeus the king in his wrath thinks to destroy you because of this sorcerer and deceiver whom you have brought into your house?" And Siphor, hearing it, was cast down, not because of the king's threat against him, but for the apostle, because the king was disposed contrary to him. And he said to the apostle, "I am grieved concerning you; for, I told you at the first that that woman is the wife of Charisius the king's friend and kinsman, and he will not suffer her to perform that she has promised, and all that he asks of the king he grants him." But the apostle said to Siphor, "Fear nothing, but believe in Jesus that pleads for us all; for, to his refuge are we gathered together." And Siphor, hearing that, put his garment about him and went unto Misdaeus the king.

Πραξεις Θωμᾶ 103

Ὁ δὲ ἀπόστολος ἐξήταζεν τὴν Μυγδονίαν· Τίς ἡ αἰτία ἢ γενομένη τοῦ ὀργισθῆναι τὸν σὸν ἄνδρα καὶ ταῦτα ἡμῖν κατασκευάσαι; Ἡ δὲ εἶπεν· Ἐπειδὴ οὐκ ἐξέδωκα ἑμαυτὴν τῷ ὀλέθρῳ αὐτοῦ· ἐβουλήθη γὰρ ὄψε ὑποτάξαι με καὶ ὑποβαλεῖν ἐκείνῳ ᾧ λατρεύει πάθει· καὶ ἔλυτρώσατό με ἐκεῖνος ᾧ τὴν ψυχὴν μου παρεθέμην ἀπὸ τῶν χειρῶν αὐτοῦ· κάγω γυμνὴ ἀπέφυγον αὐτὸν καὶ πρὸς τὴν τροφὸν μου ἐκαθεύδησα· τὸ δὲ συμβὰν αὐτῷ οὐκ ἐπίσταμαι διὰ τί ταῦτα ἐτεχνάσατο Ὁ ἀπόστολος λέγει· Ταῦτα ἡμᾶς οὐ βλάψει, ἀλλὰ πιστευσον εἰς τὸν Ἰησοῦν, καὶ αὐτὸς ἀνατρέψει τὴν ὀργὴν Χαρισίου καὶ τὴν μανίαν καὶ τὸν οἶστρον ἐκείνου· καὶ αὐτός σοι σύννοδος γένηται ἐν τῇ φοβερᾷ λεωφόρῳ, καὶ αὐτός σε ὀδηγήσει εἰς τὴν βασιλείαν αὐτοῦ· εἰσάξει δέ σε εἰς τὴν αἰωνίαν ζωὴν, παρέχων σοι τὴν παρρησίαν τὴν μὴ παρερχομένην μήτε ἀλλασσομένην.

ACTS OF THOMAS 103

And the apostle inquired of Mygdonia, "What was the cause that your husband was wroth with you and devised this against us?" And she said, "Because I did not give myself up to his corruption;ⁱ for, he desired last night to subdue me and subject me to that passion which he serves; and he to whom I have committed my soul delivered me out of his hands; and I fled away from him naked, and slept with my nurse; but that which befell him I know not, why he has contrived this." The apostle said, "These things will not hurt us; but believe in Jesus, and he shall overthrow the wrath of Charisius and his madness and his impulse; and he shall be a companion to you in the fearful way, and he shall guide you into his kingdom, and shall bring you to eternal life giving you that confidence which passes not away nor changes."

ACTS OF THOMAS 103

ⁱ Or 'destruction'.

Πραξεις Θωμᾶ 104

Σιφῶρ δὲ παρέστη τῷ βασιλεῖ, καὶ ἐξήταζεν αὐτόν· Τίς ἐστὶν καὶ πόθεν καὶ τί διδάσκει ὁ μάγος ἐκεῖνος ὃν ἔχεις ἐμφωλεύοντα ἐν τῷ οἴκῳ σου; Ὁ δὲ Σιφῶρ ἀπεκρίνατο τῷ βασιλεῖ· Οὐ μὴ ἀγνοῆς 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 θυγατρός μου, ἣν καὶ προτιμῶ πάσης τῆς κτήσεώς μου, οἷον καιρὸν καὶ πειρασμὸν πέπονθα· ἐγενόμην γὰρ γέλως καὶ κατάρα πάση τῇ χώρᾳ ἡμῶν. ἤκουσα δὲ τῆς φήμης τοῦ ἀνδρὸς τούτου, καὶ γενόμενος πρὸς αὐτόν ἐδεήθην αὐτοῦ, καὶ παραλαβὼν αὐτόν ἤγαγον ἐνθάδε· καὶ ἐρχόμενος κατὰ τὴν ὁδὸν θαυμάσια καὶ ἔκπληκτα εἶδον, καὶ ἐνθάδε πολλοὶ κατήκουσαν τοῦ ὀνόματός μου καὶ περὶ τοῦ δαίμονος ἐκείνου ὃν ἐξήλασεν, καὶ ἐθεράπευσεν τὴν τε γυναῖκά 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' ἑσπέρας ἕως ἑσπέρας, 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. ⁱ διὸ καὶ παραινεῖ

ACTS OF THOMAS 104

Now, Siphor stood before the king, and he inquired of him, "Who is that sorcerer and whence, and what teaches he whom you have lurking in your house?" And Siphor answered the king, "You are not ignorant, O king, what trouble and grief I, with my friends had concerning my wife, whom you know and many others remember, and concerning my daughter, whom I value more than all my possessions, what a time and trial I suffered; for, I became a laughing-stock and a curse in all our country. And I heard the report of this man and went to him and entreated him, and took him and brought him hither. And, as I came by the way, I saw wonderful and amazing things; and here also many did hear the wild ass and concerning that devil whom he drove out, and healed my wife and daughter, and now are they whole; and he asked no reward but requires faith and holiness, that men should become partakers with him in that which he does; and this he teaches to worship and fear one God, the ruler of all things, and Jesus Christ his Son, that they may have eternal life. And that which he eats is bread and salt, and his drink is water from evening unto evening, and he makes many prayers; and whatever he asks of his God, he gives him. And he teaches that this God is holy and mighty, and that Christ is living and makes alive, so also he charges them that are there

ACTS OF THOMAS 104

ⁱ Paris G 1510 has ... θεὸν ἅγιον καὶ ἀγαθὸν καὶ Χριστὸν τὸν υἱὸν αὐτοῦ ζωὴν καὶ ζωοποιόν.

τοῖς παροῦσιν αὐτῷ ἐν ἁγιωσύνῃ καὶ ἁγνείᾳ καὶ ἀγάπῃ καὶ
πίστει προσέρχεσθαι αὐτῷ.

present to come to him in holiness and purity and love and
faith.”

Πραξεις Θωμᾶ 105

Καὶ ταῦτα ἀκούσας Μισδαῖος ὁ βασιλεὺς παρὰ Σιφόρου πολλοὺς ἔπεμψεν στρατιώτας εἰς τὸν οἶκον Σιφόρου τοῦ στρατηλάτου, ἀγαγεῖν Θωμᾶν τὸν ἀπόστολον καὶ πάντας τοὺς εὕρισκομένους ἐκεῖσε. εἰσελθόντες δὲ οἱ πεμφθέντες ἔσω εὔρον αὐτὸν πλήθος πολὺ διδάσκοντα· καὶ ἡ Μυγδονία πρὸς τοῖς ποσὶν αὐτοῦ ἐκάθητο. θεασάμενοι δὲ τὸν πολὺν ὄχλον περὶ αὐτὸν ἐφοβήθησαν καὶ ἀπήλθον πρὸς τὸν βασιλέα αὐτῶν καὶ εἶπον· Οὐκ ἐτολήσαμεν εἰπεῖν αὐτῷ τι· ὄχλος γὰρ ἦν πολὺς περὶ αὐτόν· καὶ ἡ Μυγδονία πρὸς τοῖς ποσὶν αὐτοῦ καθεζομένη ἠκροᾶτο τὰ ὑπ' αὐτοῦ λεγόμενα. Καὶ ταῦτα ἀκούσαντος Μισδαίου τοῦ βασιλέως καὶ Χαρισίου ἐκπηδήσας ὁ Χαρίσιος ἀπ' ἔμπροσθεν τοῦ βασιλέως συνεπισπασάμενος ὄχλον πολὺν εἶπεν· Ἐγὼ αὐτὸν φέρω βασιλεῦ καὶ τὴν Μυγδονίαν, ἧς 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.

ACTS OF THOMAS 105

And, when Misdaeus the king heard these things of Siphor, he sent many soldiers to the house of Siphor the captain, to bring Thomas the apostle and all that were found there. And they that were sent entered in and found him teaching many people; and Mygdonia sat at his feet. And, when they beheld the great multitude that were about him, they feared, and departed to their king and said, "We dared not say anything to him; for, there was a great multitude about him, and Mygdonia sitting at his feet was listening to the things that were spoken by him." And, when Misdaeus the king and Charisius heard these things, Charisius leaped out from before the king and drew many people with him and said, "I will bring him, O king, and Mygdonia whose understanding he has taken away." And he came to the house of Siphor the captain, greatly disturbed, and found himⁱ teaching; but Mygdonia he did not find; for, she had withdrawn herself to her house, having learnt that it had been told her husband that she was there.

ACTS OF THOMAS 105

ⁱ The pronoun refers to Thomas.

Πραξεις Θωμᾶ 106

Ὁ δὲ Χαρίσιος εἶπεν τῷ ἀποστόλῳ· Ἄναστα 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 αὐτόν· ἴδω εἰ δύναται ὁ θεὸς ρύσασθαι αὐτόν ἀπὸ τῶν χειρῶν μου. Σύραντες δὲ αὐτόν ἀπήγαγον πρὸς Μισδαῖον τὸν βασιλέα. στάς δὲ ὁ ἀπόστολος ἔμπροσθεν τοῦ βασιλέως λέγει αὐτῷ ὁ βασιλεὺς· Εἶπέ τις εἶ καὶ ποία δυνάμει ταῦτα διαπράττη. Ὁ δὲ ἀπόστολος ἠσύχαζεν. ἐκέλευσεν δὲ ὁ βασιλεὺς τοῖς ὑπηκόοις αὐτοῦ μαστιχθέντα αὐτόν ἑκατὸν κή δέσμιον βληθῆναι εἰς τὴν φρουράν. οἱ δὲ δεσμεύσαντες αὐτόν ἀπήγαγον. ὁ δὲ βασιλεὺς καὶ Χαρίσιος ἐσκέπτοντο τὸ πῶς αὐτόν θανατώσουσιν· τὸ δὲ πλῆθος ὡσπερ θεὸν προσεκύνουν αὐτόν· τοῦτο δὲ εἶχον κατὰ νοῦν εἰπεῖν ὅτι τὸν βασιλέα ὕβρισην καὶ πλάνος ἐστὶν ὁ ξένος.

ACTS OF THOMAS 106

And Charisius said to the apostle, “Up, you wicked one and destroyer and enemy of my house; for, me your sorcery does not harm; for, I will visit your sorcery on your head.” And, when he so said, the apostle looked at him and said to him, “Your threats shall return on you; for, me you will not harm any way; for, greater than you and your king and all your army is the Lord Jesus Christ in whom I have my trust.” And Chalisius took a kerchiefⁱ of one of his slaves and cast it about the neck of the apostle, saying, “Hale him and bring him away; let me see if his God is able to deliver him out of my hands.” And they haled him and led him away to Misdaeus the king. And 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 kept silence. And the king commanded his officers (subjects) that he should be scourged with a hundred and twenty-eightⁱⁱ blows, and bound, and be cast into the prison; and they bound him and led him away. And the king and Charisius considered how they should put him to death; for, the multitude worshipped him as God. And they had it in mind to say, “The stranger has reviled the king and is a deceiver.”

ACTS OF THOMAS 106

ⁱ The Syriac MSS have ‘turban’.

ⁱⁱ The Syriac MSS have ‘hundred and fifty’.

Πραξεις Θωμᾶ 107

Ὁ δὲ ἀπόστολος ἀπιῶν ἐπὶ τὸ δεσμωτήριον χαίρων καὶ ἀγαλλιῶν ἔλεγεν· Ἐξομολογοῦμαί 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 ἤκουσα καὶ μάγος. πρόσδεξάι 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 εἶμι λέγουσίν με.

ACTS OF THOMAS 107

But the apostle went to the prison rejoicing and exulting, and said, "I praise you, Jesus; for, you have not only made me worthy of faith in you, but also to endure much for your sake. I give you thanks, therefore, Lord, that you have taken thought for me and given me patience; I thank you, Lord, that for your sake I am called a sorcerer and a wizard. Receive me, therefore, with the blessingⁱ of the poor, and of the rest of the weary, and of the blessings of them whom men hate and persecute and revile, and speak evil words of them. For lo, for your sake I am hated; lo, for your sake I am cut off from the many, and for your sake they call me such a one as I am not."

ACTS OF THOMAS 107

ⁱ The Syriac MSS have 'let me receive the blessing'.

Πραξεις Θωμᾶ 108

Προσευχόμενον δὲ πάντες ἔβλεπον αὐτὸν οἱ δέσμοι καὶ ἐδέοντο αὐτοῦ ὑπὲρ αὐτῶν εὐξασθαι. προσευξάμενος δὲ καὶ καθεσθεὶς ἤρξατο λέγειν ψαλμὸν τοιοῦτον·

- ¹ Ὅτε ἤμην βρέφος ἄλαλον
ἐν τοῖς τοῦ πατρός μου
- ² βασιλείοις ἐν πλούτῳ
καὶ τρυφῇ τῶν τροφέων ἀναπαυόμενος,
- ³ ἐξ Ἀνατολῆς τῆς πατρίδος ἡμῶν
ἐφοδιάσαντές με οἱ γονεῖς ἀπέστειλάν με·
- ⁴ ἀπὸ δὲ πλούτου τῶν θησαυρῶν τούτων φόρτον
συνέθηκαν μέγαν τε καὶ ἑλαφρόν,
- ⁵ ὅπως αὐτὸν μόνος βαστάσαι δυνηθῶ·
- ⁶ χρυσός ἐστιν ὁ φόρτος τῶν ἄνω,
καὶ ἄσημος τῶν μεγάλων θησαυρῶν,
- ⁷ καὶ λίθοι ἐξ Ἰνδῶν οἱ χαλκεδόνιοι,
καὶ μαργαρίται ἐκ Κοσάνων·
- ⁸ καὶ ὤπλισάν με τῷ ἀδάμαντι·
- ⁹ καὶ ἐνέδυσάν με ἐσθῆτα διάλιθον χρυσόπαστον,
ἣν ἐποίησαν στέργοντές με,

ACTS OF THOMAS 108

And, as he prayed, all the prisoners looked on him, and besought him to pray for them; and, when he had prayed and was set down, he began to utter a psalm in this way: ⁱ

- ¹ When I was an infant child
in the palace of my Father
- ² and resting in the wealth
and luxury of my nurturers,
- ³ out of the East, our native country,
my parents provisioned me and sent me.
- ⁴ And, of the wealth of those their treasures,
they put together a load, both great and light,
that I might carry it alone.
- ⁶ Gold is the load, of them that are above ⁱⁱ,
and silver of the great treasures ⁱⁱⁱ
- ⁷ and stones, chalcedonies from the Indians
and pearls from <the land of> the Kosani.
- ⁸ And they armed me with adamant <that breaks iron>
- ⁹ and they put on ^{iv} me gems spangled with gold,
which they had made for me because they loved me;

ACTS OF THOMAS 108

- ⁱ What follows (through Ch. 113) is the 'Hymn of the Pearl': a most remarkable composition, originally Syriac, and certainly older than the Acts, with which it has no real connection. We have it in Greek in one manuscript (*Codex Vallicellianus*) and in a paraphrase by Nicetas of Thessalonica, found and edited by Bonnet.
- ⁱⁱ Or 'of the land of the Ellaeans or Gilaeans'.
- ⁱⁱⁱ Or 'of Gazzak the great'.
- ^{iv} The Syriac MSS have 'took off from me'.

¹⁰ καὶ στολὴν τὸ χρῶμα ξανθὴν
πρὸς τὴν ἐμὴν ἡλικίαν.
¹¹ σύμφωνα δὲ πρὸς ἐμὲ πεποιήκασιν,
ἐγκαταγράψαντες τῇ διανοίᾳ μου ἐπιλαθέσθαι με,
ἔφησαν τε·
¹² Ἐὰν κατελθὼν εἰς Αἴγυπτον
κομίσης ἐκεῖθεν τὸν ἓνα μαργαρίτην τὸν ὄντα ἐκεῖ
¹³ περὶ τὸν δράκοντα τὸν καταπότην,
¹⁴ ὅπως ἐνδύσῃ τὴν διάλιθον ἐσθῆτα
καὶ τὴν στολὴν ἐκείνην ἣν ἐπαναπαύεται·
¹⁵ τοῦ εὐμνήστου καὶ γένη μετὰ τοῦ ἀδελφοῦ σου
κῆρυξ τῇ ἡμετέρᾳ βασιλείᾳ.

¹⁰ and the robe that was yellow in hue,
made for my stature.
¹¹ And they made a covenant with me,
and inscribed it on my understanding,
lest I forget it, and said:
¹² If you go down into Egypt,
and bring back thence the one pearl that is there
¹³ ^vgirt about by the devouring serpent,
¹⁴ you shall put on <again> the garment set with gems,
and that robe on which it rests
¹⁵ and become with your brother, the well-remembered,
a herald in our kingdom. ^{vi}

^v At the start of this line, James adds 'in the midst of the sea' in angle-brackets.

^{vi} For this stanza, James reads: *and become with your brother that is next unto us an heir in our kingdom.*

Πραξεις Θωμᾶ 109

- 16 Ἦρχομένη δὲ ἐξ Ἀνατολῆς ἐφ' ὁδὸν δυσχερῆ τε
καὶ φοβερὰν μεθ' ἡγεμόνων δύο,
17 ἄπειρος δὲ ἤμην τοῦ ταύτην ὁδεῦσαι.
18 παρελθὼν δὲ καὶ τὰ τῶν Μοσάνων μεθόρια,
ἔνθα ἐστὶν τὸ καταγώγιον τῶν ἀνατολικῶν ἐμπόρων,
19 ἀφικόμην εἰς τὴν τῶν Βαβυλωνίων χώραν.
20 εἰσελθόντος δέ μου εἰς Αἴγυπτον
ἀπέστησαν οἱ συνοδεύσαντές μοι ἡγεμόνες,
21 ὥρμων δὲ ἐπὶ τὸν δράκοντα τὴν ταχίστην
καὶ περὶ τὸν τούτου φωλεὸν κατέλυον,
22 ἐπιτηρῶν νυστάξαι καὶ κοιμηθῆναι τοῦτον,
ὅπως μου τὸν μαργαρίτην ὑφέλωμαι.
23 μόνος δὲ ὢν ἐξενιζόμεν τὸ σχῆμα
καὶ τοῖς ἐμοῖς ἀλλότριος ἐφαινόμην.
24 ἐκεῖ δὲ εἶδον ἐμὸν συγγενῆ τὸν ἐξ Ἀνατολῆς,
τὸν ἐλεύθερον,
25 παῖδα εὐχαρῆ καὶ ὠραῖον, υἱὸν μεγιστάνων.
26 οὗτός μοι προσελθὼν συγγέγονεν,
27 καὶ συνόμιλον αὐτὸν ἔσχον, καὶ φίλον
καὶ κοινωνὸν τῆς ἐμης πορείας ποιησάμενος.
28 παρεκελευσάμην δὲ αὐτῷ τοὺς Αἰγυπτίους
φυλάσσεσθαι καὶ τῶν ἀκαθάρτων τούτων
τὴν κοινωνίαν.

ACTS OF THOMAS 109

- 16 And I came out of the East by a road difficult
and fearful, with two guides
17 and I was untried in travelling by it.
18 And I passed by the borders of the Mosani
where is the resort of the merchants of the East,
19 and reached the land of the Babyloniansⁱ.
20 But, when I entered Egypt,
the guides left me which had journeyed with me.
21 And I set forth by the quickest way to the serpent,
and by his hole I abode,
22 watching for him to slumber and sleep,
that I might take my pearl from him.
23 And, as I was alone, I made my aspect strange
and appeared as an alien to my people.
24 And there I saw my kinsman from the East,
the free born
25 a lad of grace and beauty, a son of princes.ⁱⁱ
26 He came to me and dwelt with me,
27 and I had him for a companion and made him my
friend and partaker in my journey.
28 And I charged him to beware of the Egyptians,
and of partaking of
those unclean things.

ACTS OF THOMAS 109

ⁱ At the end of this stanza, James adds 'and came to the walls of Sarbug' in angle-brackets.

ⁱⁱ James offers 'an anointed one' as an alternative for 'a son of princes'.

29 ἐνεδυσάμην δὲ αὐτῶν τὰ φορήματα, ἵνα μὴ ξενίζωμαι
ὥσπερ ἔξωθεν ἐπὶ τὴν τοῦ μαργαρίτου ἀνάληψιν,
30 καὶ τὸν δράκοντα διυπνίσωσιν κατ' ἐμοῦ οἱ Αἰγύπτιοι.
31 οὐκ οἶδα δὲ ἐξ οἷας ἔμαθον προφάσεως
ὡς οὐκ εἶμι τῆς χώρας αὐτῶν,
32 δόλω δὲ συνέμειξάν μοι τέχνην,
καὶ ἐγευσάμην τῆς αὐτῶν τροφῆς.
33 ἠγνόησα ἑμαυτὸν υἱὸν ὄντα βασιλέως,
τῷ δὲ αὐτῶν ἐδούλευσα βασιλεῖ.
34 ἤλθον δὲ καὶ ἐπὶ τὸν μαργαρίτην,
ἐφ' ὃν οἱ πατέρες μου ἀπεστάλκασίν με,
35 τῷ δὲ τῆς τροφῆς αὐτῶν βάρει
εἰς ὕπνον κατηνέχθην βαθύν.

29 And I put on their raiment, lest I should seem strange,
as one that had come from outside for the pearl;
30 and lest the Egyptians waken the serpent against me.
31 But, I know not by what occasion, they learned
that I was not of their country.
32 And with guile they mingled for me a deceit,
and I tasted of their food.
33 And I knew no more that I was a king's son,
and I became a servant to their king.
34 And I forgot also the pearl
for which my fathers had sent me,
35 and, by means of the heaviness of their food,
I fell into a deep sleep.

Πραξεις Θωμᾶ 110

- 36 ταῦτα δέ μου παθόντος
καὶ οἱ πατέρες μου ἤσθοντο καὶ ἔπαθον ὑπὲρ ἐμοῦ.
37 ἐκηρύχθη δὲ κήρυγμα ἐν τῇ βασιλείᾳ ἡμῶν
ἵνα πάντες ἐπὶ τὰς ἡμετέρας ἀπαντῶσιν θύρας.
38 καὶ τότε οἱ βασιλεῖς τῆς Παρθενίας καὶ οἱ ἐν τέλει
καὶ οἱ Ἀνατολῆς πρωτεύοντες
39 γνώμης ἐκράτησαν περὶ ἐμοῦ
ἵνα μὴ ἔλθω ἐν Αἰγύπτῳ.
40 ἔγραψαν δέ με καὶ οἱ δυνάσται σημαίνοντες οὕτως·
41 Παρὰ τοῦ πατρὸς βασιλέων βασιλεὺς
καὶ μητρὸς τὴν Ἀνατολὴν κατεχούσης
42 καὶ ἀδελφούς αὐτῶν δευτέρους ἀφ' ἡμῶν
τῷ ἐν Αἰγύπτῳ υἱῷ ἡμῶν εἰρήνη.
43 ἀνάστηθι καὶ ἀνάνηψον ἐξ ὕπνου,
καὶ τῶν ἐπιστολιμαίων ῥημάτων ἄκουσον,
44 καὶ ὑπομνήσθητι υἱὸς βασιλέων ὑπάρχων.
δουλικὸν ὑπεισῆλθες ζυγόν·
46 μνημόνευσον τῆς ἐσθῆτός σου τῆς χρυσοπάστου·
45 μνημόνευσον τοῦ μαργαρίτου
δι' ὃν εἰς Αἴγυπτον ἀπεστάλης.
47 ἐκλήθη δὲ τὸ ὄνομά σου βιβλίον ζωῆς

ACTS OF THOMAS 110

- 36 But, when this befell me,
my fathers also were aware of it, and grieved for me
37 and a proclamation was published in our kingdom,
that all should meet at our doors.
38 And then the kings of Parthia and they that bear office
and the great ones of the East
39 made a resolve concerning me,
that I should not be left in Egypt,
40 and the princes wrote to me signifying thus:ⁱ
41 From the Father the King of kings,
and your mother who rules the East,
42 and your brother that is second to us;
to our son that is in Egypt, peace.
43 Rise up and awake out of sleep,
and listen to the words of the letter
44 and remember that you are a son of kings;
you have come under the yoke of bondage.
46 ⁱⁱ Remember your garment spangled with gold;
45 Remember the pearl
for which you were sent into Egypt.
47 ⁱⁱⁱ Your name is named in the book of life

ACTS OF THOMAS 110

- ⁱ For this stanza, the Syriac MSS have: *and every noble signed his name to it.*
ⁱⁱ The numbers here follow James but we maintain the order of the Greek text.
ⁱⁱⁱ At the start of this stanza, James adds (in angle-brackets) *'and the glorious mantle that you should wear and with which you should deck yourself'.*

⁴⁸ καὶ τοῦ ἀδελφοῦ σου οὗ παρείληφας
ἐν τῇ βασιλείᾳ ἡμῶν.

⁴⁸ and with your brother, whom you have received^{iv}
into our kingdom.

^{iv} James encloses *'whom you have received'* in dagger characters.

Πραξεις Θωμᾶ 111

- 49 Ὁ δὲ βασιλεὺς ὡς πρεσβευτῆς κατεσφραγίσατο
50 διὰ τοὺς πονηροὺς τοὺς Βαβυλωνίους παῖδας
καὶ δαίμονας τυραννικοὺς Λαβυρίνθους.
- 53 ἐγὼ δὲ πρὸς τὴν ταύτης φωνὴν τε καὶ αἴσθησιν
ἐξ ὕπνου ἀνερμησάμην,
54 ἀναλαβὼν δὲ καὶ καταφιλήσας ἀνεγίνωσκον.
55 ἐγγράπτο δὲ περὶ ἐκείνου τοῦ
ἐν τῇ καρδίᾳ μου ἀναγεγραμμένου·
56 καὶ ὑπεμνήσθην παραχρῆμα ὅτι βασιλέων εἰμὶ υἱὸς
καὶ ἡ ἐλευθερία μου τὸ γένος μου ἐπιζητεῖ.
57 ὑπεμνήσθην δὲ καὶ τοῦ μαργαρίτου
ἐφ' ὃν κατεπέμφθην εἰς Αἴγυπτον·
58 ἡρχόμεν δὲ ἐφ' ἄρμασιν ἐπὶ
τὸν δράκοντα τον φοβερὸν,
59 καὶ κατεπόνεσα τοῦτον ἐπονομάσας
τὸ τοῦ πατρός μου ὄνομα.

ACTS OF THOMAS 111

- 49 **i** and the King as ambassador sealed it
50 because of the evil Babylonian children
and the tyrannous demons of the Labyrinths. **ii**
51 *It flew like the eagle, the king of all fowls.*
52 *It flew and landed down by me and became all speech.* **iii**
53 But I, at the voice of it and the feeling of it,
started up out of sleep
54 and I took it up and kissed it **iv** and read it.
55 And it was written concerning that
which was recorded in my heart.
56 And I remembered forthwith that I was a son of kings,
and my freedom yearned after its kind.
57 I remembered also the pearl for
which I was sent down into Egypt
58 and I came with charms against
the terrible serpent,
59 and I overcame him by putting
the name of my Father on him,
60 *and the name of our second in rank,
and of my mother the queen of the East.* **v**

ACTS OF THOMAS 111

- i** James adds significantly to this stanza, reading: *<And my letter was a letter> and the King [as ambassador] sealed it <with his right hand>.*
ii In place of 'Labyrinths', the Syriac MSS has 'Sarbug'.
iii The Greek text does not include these 2 stanzas, here following James (which he encloses in angle-brackets).
iv James here adds 'and broke the seal' in angle-brackets.
v The Greek text does not include this stanza, here following James (which he encloses in angle-brackets).

61 ἀρπάσας δὲ τὸν μαργαρίτην ἀπέστρεφον
πρὸς τοὺς ἐμοὺς ἀποκομίσας πατέρας.
62 καὶ ἀποδυσάμενος τὸ ρυπαρὸν ἔνδυμα
ἐν τῇ αὐτῶν κατέλειψα χώρα,
63 ἠΰθυνον δὲ αὐτὸ καὶ τὴν ὁδὸν
πρὸς τὸ φῶς τῆς κατὰ ἀνατολὴν πατρίδος.
64 καὶ εὔρον καθ' ὁδὸν διαιροῦσάν με·
65 αὐτὴ δέ, ὥσπερ φωνῆ
χρησαμένη ἀνέστησεν ὑπνωθέντα με,
καὶ ὠδήγησέν με τῷ παρ' αὐτῆς φωτί.
66 ἔστιν γὰρ ὅτε ἡ ἀπὸ σηρικῶν ἐσθῆς βασιλικὴ
πρὸ τῶν ἐμῶν ὀφθαλμῶν.

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

61 And I caught away the pearl and turned back
to bear it to my fathers.
62 And I stripped off the filthy garment
and left it in their deserted land,
63 and directed my way forthwith
to the light of my fatherland in the East.
64 And, on the way, I found my letter that awakened me,
65 and it, like it had taken a voice
and raised me when I slept,
so also guided me with the light that came from it.
66 For, at times, the royal garment of silk
<shone> before my eyes,
67 and, with its voice and its guidance,
it also encouraged me to speed,
68 and, with love leading me and drawing me onward,
69 I passed by the Labyrinths,
and I left Babylon on my left hand
70 and I came to Meson the great,
71 that lies on the shore of the sea. ^{vi}

^{vi} James here adds 3 stanzas (in angle-brackets): ⁷² and my bright robe that I had taken off, and the mantle wherewith I had been clad ⁷³ from the heights of Warkan (Hyrcania?) had my parents sent thither ⁷⁴ by the hand of their treasurers, to whom they committed it because of their faithfulness.

Πραξεις Θωμᾶ 112

- 75 οὐκ ἐμνημόνευον δὲ τῆς λαμπρότητός μου·
παῖς γὰρ ὢν ἔτι καὶ κομιδῇ νέος κατελελοίπειν αὐτὴν
ἐν τοῖς τοῦ πατρὸς βασιλείοις·
- 76 ἐξαίφνης δὲ ἰδόντος μου τὴν ἐσθῆτα
ὡς ἐν ἐσόπτρῳ ὁμοιωθεῖσαν,
- 77 καὶ ὄλον ἐμαυτὸν ἐπ' αὐτὴν ἐθεασάμην,
καὶ ἔγνων καὶ εἶδον δι' αὐτῆς ἐμαυτόν,
- 78 ὅτι κατὰ μέρος διηρήμεθα ἐκ τοῦ αὐτοῦ ὄντες,
καὶ πάλιν ἐν ἐσμεν διὰ μορφῆς μιᾶς.
- 79 οὐ μὴν ἀλλὰ καὶ αὐτοὺς τοὺς ταμειούχους
80 τοὺς τὴν ἐσθῆτα κομίσαντας ἐώρων δύο,
μορφὴ δὲ μία ἐπ' ἀμφοτέρων,
ἐν σύμβολον βασιλικὸν ἐν ἀμφοτέροις ἔκειτο·
- 81 τὸ δὲ χρῆμα καὶ τὸν πλοῦτον ἐν χερσὶν εἶχον,
καὶ ἀπεδίδουν μοι τιμὴν·
- 82 καὶ τὴν ἐσθῆτα τὴν εὐπρεπεστάτην,
- 83 ἣτις ἐν φαιδροῖς χρώμασιν χρυσῷ πεποίκιλτο
καὶ λίθοις τιμίοις καὶ μαργαρίταις χροιά πρεπούση·
- 84 ἴδρυντο ἐν ὕψει·
- 86 καὶ ἡ εἰκὼν τοῦ τῶν βασιλέων βασιλεὺς ὅλη δι' ὅλης·
- 87 λίθοις σαμπειρίνοις ἐν ὕψει ἐπεπήγεισαν ἀρμοδίως.

ACTS OF THOMAS 112

- 75 But I did not remember the brightness of it;
for, I was yet a child and very young when I had left it
in the palace of my Father,
- 76 but suddenly, I saw the garment
made like me as it had been in a mirror.
- 77 And I beheld on it all myself
and I knew and saw myself through it,
78 that we were divided asunder, being of one;
and, again, were one in one shape.
- 79 Yes, the treasurers also who brought me the garment
80 I beheld, that they were two,
yet one shape was on both,
one royal sign was set upon both of them.
- 81 The money and the wealth had they in their hands,
and paid me the due price,
82 and the lovely garment,
which was variegated with bright colours,
83 with gold and precious stones and pearls of comely hue
84 they were fastened above. ⁱ
- 86 And the likeness of the King of kings was all in all of it.
87 Sapphire stones were fitly set in it above. ⁱⁱ

ACTS OF THOMAS 112

- ⁱ James here adds a stanza (not in the Greek text) in angle-brackets: *and with stones of adamant were all its seams fastened.*
ⁱⁱ Or 'like the sapphire stone also were its manifold hues'.

Πραξεις Θωμᾶ 113

- 88 ἐώρων δὲ αὐθις ὅτι δι' ὄλων
κινήσεις ἐξεπέμποντο γνώσεως,
89 καὶ ἦν ἐτοίμη ἀφεῖναι λόγον·
90 ἤκουον δὲ αὐτῆς ὁμιλούσης·
91 Ἐγὼ εἶμι ἐκείνου τῶν πάντων ἀνθρώπων
ἀνδρειοτάτου οὗ ἔνεκεν παρ'
αὐτῷ τῷ πατρὶ ἐνεγράφη·
92 καὶ αὐτὸς δὲ ἡσθόμην αὐτοῦ τῆς ἡλικίας.
93 Αἱ δὲ κινήσεις αἱ βασιλικαὶ πᾶσαι ἐπανεπαύοντό μοι
αὐξανούσης πρὸς ταύτης ὀρμάς·
94 ἔσπευδεν ἐκ χειρὸς αὐτοῦ ὀρεγομένη ἐπὶ τὸν
δεχόμενον αὐτήν.
95 κάμῃ ὁ πόθος διήγειρεν ὀρμησαὶ εἰς ὑπάντησιν αὐτοῦ
καὶ δέξασθαι αὐτήν.
96 ...
ἐκταθεῖσαν δὲ χρωμάτων ἐκομίσθην,
97 καὶ τὴν στολὴν μου τὴν βασιλικὴν ὑπερέχουσαν
ἐστολισάμην δι' ὄλου·
98 ἐνδυσάμενος δὲ ἤρθην εἰς χώραν εἰρήνης σεβάσματος·

ACTS OF THOMAS 113

- 88 And again I saw that, throughout it,
motions of knowledge were being sent forth,
89 and it was ready to utter speech.
90 And I heard it speak:ⁱ
91 I am of him that is more valiant than all men,
for whose sake I was reared up
with the Father himself.
92 And I also perceived his stature.ⁱⁱ
93 And all its royal motions rested on me
as it grew toward the impulse of it.ⁱⁱⁱ
94 And it hastened, reaching out from the hand
of <him that brought it>^{iv} to him that would receive it.
95 And me also did yearning arouse to start forth
and meet it and receive it.
96 And I stretched forth and received it, and adorned
myself with the beauty of the colours thereof;^v
97 and in my royal robe excelling in beauty
I arrayed myself wholly.
98 And, clothed, I came the place of peace and homage,

ACTS OF THOMAS 113

- ⁱ James adds (in angle-brackets) '*with them that had brought it*'.
ⁱⁱ For this stanza (here following the Greek), the *Syriac MSS* read: *I perceived in myself that my stature grew in accordance with his working*.
ⁱⁱⁱ James encloses this verse within dagger symbols and offers the following alternative reading: *And with its kingly motions it was spreading itself toward me*.
^{iv} The words in angle-brackets (following James) are not in the Greek text.
^v The translation of this stanza mostly follows the *Syriac MSS*; the Greek text is corrupt.

⁹⁹ καὶ τὴν κεφαλὴν κλίνας προσεκύνησα
τοῦ πατρὸς τὸ φέγγος τοῦ ἀποστείλαντός μοι ταύτην,
¹⁰⁰ ὅτι ἐγὼ μὲν ἐποίησα τὰ προσταχθέντα,
καὶ αὐτὸς ὁμοίως ὅπερ κατεπηγγείλατο·
¹⁰¹ καὶ ἐν ταῖς θύραις τοῦ βασιλικοῦ τοῦ
ἐξ ἀρχῆς αὐτοῦ κατεμειγνύμην.
¹⁰² ἦσθη δὲ ἐπ' ἐμοὶ καὶ εἰσεδέξατό με μετ' αὐτοῦ
ἐν τοῖς βασιλείοις·
¹⁰³ πάντες δὲ οἱ ὑπήκοοι αὐτοῦ εὐφήμοις
φωναῖς ὑμνοῦσιν·
¹⁰⁴ ὑπέσχετο δέ μοι καὶ εἰς τὰς τοῦ βασιλέως θύρας σὺν
αὐτῷ ἀποσταλεῖσθαι,
¹⁰⁵ ἵνα μετὰ τῶν ἐμῶν δώρων καὶ τοῦ μαργαρίτου ἅμα
αὐτῷ φαινώμεθα τῷ βασιλεῖ.

⁹⁹ and I bowed my head and worshipped the brightness
of the Father who had sent it to me;
¹⁰⁰ for, I had performed his commandments,
and he likewise that which he had promised,
¹⁰¹ and, at the doors of his palace, which was from the
beginning I mingled among <his nobles>;
¹⁰² and he rejoiced over me and received me with him
into his palace,
¹⁰³ and all his servants praise him
with sweet voices.
¹⁰⁴ And he promised me that with him I shall be sent
to the gates of the king,
¹⁰⁵ that with my gifts and my pearl
we may appear together before the king. ^{vi}

^{vi} Immediately after this, the Syriac MSS add a *Song of Praise of Thomas the Apostle*, consisting of 42 ascriptions of praise and 4 final clauses.

Πραξεις Θωμᾶ 114

Καὶ ὁ Χαρίσιος γεγηθῶς ἀπῆει οἴκαδε, νομίζων συνεῖναι τὴν αὐτοῦ γυναῖκα καὶ τοιαύτην γεγενῆσθαι οἷαν πρὸ τοῦ, πρὶν ἀκοῦσαι τοῦ θεοῦ λόγου καὶ πιστεῦσαι τῷ Ἰησοῦ. ἀπελθὼν δὲ εὔρεν αὐτὴν τὰς τρίχας κεκομμένος ἔχουσαν καὶ τὴν ἐσθῆτα διαρρηγμένην· ἰδὼν δὲ εἶπεν αὐτῇ· Κυρία μου Μυγδονία, τί σε ἡ χυλεπὴ αὕτη κατέχει νόσος; καὶ τίνος ἕνεκα διεπράξω ταῦτα; ἐγὼ εἶμι ὁ ἐκ παρθενίας σου γαμέτης, τῶν τε θεῶν καὶ τῶν νόμων ἄρχειν σοὺ 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 τὴν ὄψιν ἐκείνου, ἵνα μηκέτι αὐτὸν ἴδῃς.

ACTS OF THOMAS 114

And Charisius went home glad, thinking that his wife would be with him, and that she had become such as she was before, even before she heard the divine word and believed in Jesus. And he went, and found her with her hair dishevelled and her clothes torn; and, when he saw it, he said to her, "My lady Mygdonia, why does this cruel disease keep hold on you? And why have you done this? I am your husband from your virginity, and both the gods and the law grant me rule over you; what is this great madness of yours, that you have become a derision in all our nation? But put away the care that comes of that sorcerer and I will remove his face from among us, that you may see him no more."

Πραξεις Θωμᾶ 115

Ἡ δὲ Μυγδονία τούτων ἀκούσασα ἀνεδίδου τῇ λύπῃ, στενάζουσα καὶ ὀδυρομένη. καὶ αὐθις ὁ Χαρίσιος· Τοσοῦτον ἄρα τοὺς θεοὺς ἠδίκησα, ὅτι τηλικαύτη 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 εἶμι Χαρίσιος ὁ σὸς γαμετός, ὃν ὄλον 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 ρίσιν μου ἐστίν, καὶ τὸ φαιδρὸν σου πρόσωπον ἐν τοῖς ὀφθαλμοῖς μου ἐγκάθηται· ἀφαιροῦντά μου τὴν ψυχὴν, καὶ τὸ περικαλλὲς σῶμα ᾧ ἠγαλλόμην ὀρῶν διαφθείρουσιν· καὶ τὸν ὀφθαλμὸν τὸν ὀξυδερκέστατον πηροῦσιν· ἐκκόπτουσιν δὲ τὴν δεξιάν μου χειῖρα. 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 ἀφήρηται. εἶμι δὲ ἄρχων, δεύτερος τῆς τοῦ βασιλέως ἀρχῆς· ἠθέτησεν δέ με Μυγδονία ταῦτα πάντα

ACTS OF THOMAS 115

But Mygdonia, when she heard that, gave herself up to grief, groaning and lamenting, and Charisius said again, "Have I then so much wronged the gods that they have afflicted me with such a disease? What is my great offence that they have cast me into such humiliation? I beg you, Mygdonia, strangle my soul no more with the pitiful sight of you and your mean appearance and do not afflict my heart with care for you; I am Charisius, your husband, whom all the nation honour and fear. What must I do? I know not where to turn. What am I to think? Shall I keep silence and endure? Yet who can be patient when men take his treasure? And who can endure to lose your sweet ways? And what is there for me? ⁱ The fragrance of you is in my nostrils, and your bright face is fixed in my eyes. They are taking away my soul, and the fair body that I rejoiced to see they are destroying, and that sharpest of eyes they are blinding and cutting off my right hand; my joy is turning to grief and my life to death, and the light of it is being dyed with darkness. Let no man of you, my kindred, henceforth look on me; from you, no help has come to me, nor will I hereafter worship the gods of the east that have enwrapped me in such calamities, nor pray to them any more nor sacrifice to them; for, I am bereaved of my spouse. And what else should I ask of them? For, all my glory is taken away, yet am I a prince and next

ACTS OF THOMAS 115

ⁱ The Syriac MSS here have 'Your beauties which are ever before me'.

ἀφείλατο· εἴθε δὲ τὸν ὀφθαλμὸν μου σκόπτε σέ μοι προσεχούσης
συνήθως. to the king in power; but Mygdonia has set me at nought
and taken away all these things. ⁱⁱ

ⁱⁱ The Syriac MSS add: *Would that someone would blind one of my eyes, and that your eyes would look on me as they were wont,* and more clauses to the same effect.

Πραξεις Θωμᾶ 116

Λέγοντος δὲ τοῦ Χαρισίου ταῦτα μετὰ δακρύων ἐκαθέζετο ἡ Μυγδονία σιωπῶσα καὶ εἰς τὸ ἔδαφος ἀφορῶσα· ὁ δὲ αὖθις προσελθὼν εἶπεν· Κυρία μου ποθεινοτάτη Μυγδονία, ὑπομνήσθητι ὅτι σὲ ἐκ πάντων τῶν ἐν τῇ Ἰνδία γυναικῶν ὡς καλλίστην ἐπελεξάμην καὶ ἔλαβον, δυνηθεὶς ἐτέρας πολλῶ σου καλλίω εἰς γάμον συνάψαι ἑμαυτῶ. 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· ὕβριζε δέ μοι εἰ δοκεῖ σοι, ἵνα λόγον μόνον παρὰ σοῦ καταξιωθῶ. ἀπόβλεψον δὲ εἰς ἐμέ, ὅτι καλλίω ὑπάρχω τοῦ φαρμακοῦ ἐκείνου.ⁱ πλοῦτος δέ μοι καὶ τιμὴ σὺ εἶ· καὶ πάντες γινώσκουσιν ὅτι οὐδεὶς ἐστὶν τοιοῦτος οἷός ἐγώ· γένος δέ μοι καὶ συγγένεια σὺ εἶ· καὶ ἰδού, ἀφαιρεῖταί σε ἀπ' ἐμοῦ.

ACTS OF THOMAS 116

And, while Charisius spoke thus with tears, Mygdonia sat silent and looking at the ground; and, again, he came to her and said, "My lady Mygdonia, most desired of me, remember that out of all the women that are in India I chose and took you as the most beautiful, though I might have joined to myself in marriage many more beautiful; but yet I lie, Mygdonia; for, by the gods it would not have been possible to find another like you in the land of India. But woe is me always; for, you will not even answer me a word; but, if you will, revile me, so that I may only be vouchsafed a word from you. Look at me; for, I am more comely than that sorcerer; but you are my wealth and honour and all men know that there is none like me; and you are my race and kindred – and lo, he takes you away from me."

ACTS OF THOMAS 116

ⁱ Paris Gr 1510 here reads: ... κἂν ἡδύτατον ἀπὸ σοῦ λόγον ἀκοῦσαι καταξιῶμαι. ἀπόβλεψον εἰς ἐμέ, ὅτι πολλῶ κρείττων ἐκείνου τοῦ φαρμακοῦ εἰμί·

Πραξεις Θωμᾶ 117

Εἰπόντος δὲ ταῦτα τοῦ Χαρισίου ἡ Μυγδονία λέγει πρὸς αὐτόν· Ἐκεῖνον ὃν φιλῶ βελτίων σου ἔστιν καὶ τῶν σῶν ὑπαρχόντων· ἢ γὰρ ὑπαρξίς σου ἐκ γῆς οὕσα εἰς γῆν ὑποστρέφει· ὃν δὲ ἐγὼ φιλῶ οὐράνιος ἔστιν, καὶ μετὰ τὸν αὐτῶν εἰς οὐρανὸν ἄξει. ὁ πλοῦτός σου παρελεύσεται, καὶ τὸ κάλλος σου ἀφανισθήσεται, καὶ οἱ πέπλοι σου, καὶ τὰ πολλὰ ἔργα· μόνος δὲ σὺ μετὰ τῶν πλημμελημάτων σου γυμνός· μὴ ὑπονήσης δὲ ἐπ' ἐμοὶ τὰς πράξεις· εὐχομαι 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 αἰσχροῦ σου πράξεων ἃς ἔπραττον μετὰ σοῦ. Ἀκούσας δὲ ταῦτα ὁ Χαρίσιος εἰς ὕπνον ἐτρέπη λελυμένος τὴν ψυχὴν λέγων αὐτῇ· Κατὰ σεαυτὴν *λόγισαι δι' ὅλης τῆς νυκτὸςⁱ σήμερον· ἐὰν θελήσης μετ' ἐμοῦ εἶναι τοιαύτη *οἶαπερ ἦσθα τὸ πρῖν,ⁱⁱ ἐκεῖνον δὲ τὸν φαρμακὸν μὴ ἴδης, πάντα σου τὰ καταθύμια ποιήσω· καὶ ἄρης σου τὴν διάθεσιν τὴν πρὸς αὐτόν, ἐκβαλὼν αὐτόν ἐκ τοῦ δεσμωτηρίου ἀπολύσω, καὶ εἰς ἑτέραν μεταστῆ χώραν· καὶ οὐ μὴ σε λυπήσω· οἶδα γὰρ ὅτι σφόδρα τοῦ ξένου ἀντιποιῆ. καὶ οὐκ ἀπὸ σοῦ πρώτης τὸ πρᾶγμα συνέβη· ὡς καὶ πολλὰς καὶ ἄλλας ἠπάτησεν μετὰ σοῦ· κάκεῖναι ἀνένηψαν καὶ εἰς ἑαυτὰς ἐπανῆλθον. μὴ οὖν ἀντι μηδενὸς θῆς τοὺς ἐμοὺς λόγους καὶ ποιήσης με ὄνειδος ἐν τοῖς Ἰνδοῖς.

ACTS OF THOMAS 117

And, when Charisius had so said, Mygdonia said to him, "He whom I love is better than you and your substance; for, your substance is of earth and returns to the earth; but he whom I love is of heaven and will take me with him to heaven. Your wealth will pass away, and your beauty will vanish, and your robes, and your many works; and you will be alone, naked, with your transgressions. Do not call to my remembrance your deeds; for, I pray the Lord that I may forget you, so as to remember no more those former pleasures and the custom of the body, which shall pass away as a shadow, but Jesus only endures for ever, and the souls that hope in him. Jesus himself shall quit me of the shameful deeds that I did with you." And, when Charisius heard this, he turned to sleep, vexed in soul, saying to her, "Consider it by yourself all this night; and, if you will be with me such as you were before, and not see that sorcerer, I will do all according to your mind, and if you will remove your affection from him, I will take him out of the prison and let him go and remove to another country, and I will not vex you; for, I know that you make much of the stranger. And not with you first did this matter come about; for, many other women also he has deceived with you; and they have awaked sober and returned to themselves; do not, then, make nought of my words and cause me to be a reproach among the Indians."

ACTS OF THOMAS 117

ⁱ Paris Gr 1510 here reads: δι' ὅλης σκέψου τῆς νυκτὸς.

ⁱⁱ Paris Gr 1510 here reads: οἶα καὶ τὸ πρότερον ἦς.

Πραξεις Θωμᾶ 118

Ταῦτα τοῦ Χαρισίου λέγοντος ὑπνωσεν· ἡ δὲ λαβοῦσα δηνάρια δέκα ἀπήει λάθρα δοῦναι τοῖς δεσμοφύλαξιν ὅπως εἰσέλθῃ πρὸς τὸν ἀπόστολον. *συνέτυχεν δὲ καθ' ὁδὸν Ἰούδας Θωμᾶς ἐρχόμενοςⁱ ὃν ἰδοῦσα ἐφοβήθη· ἐνόμισεν γὰρ αὐτὸν ἓνα τῶν ἀρχόντων εἶναι· φῶς γάρ τι πολὺ προηγεῖτο αὐτοῦ. καὶ ἔλεγεν πρὸς ἑαυτὴν φεύγουσα· Ἀπόλεσά σε ὦ ἀθλία ψυχὴ· οὐ γὰρ ἴδης αὖθις Ἰούδαν τὸν ἀπόστολον τούτου ζῶντος, καὶ ἕως τοῦ νῦν ἀγίαν οὐκ ἐδέξω σφραγίδα. Καὶ φεύγουσα εἰς στενὸν προσέδραμε τόπον, κάκεισε ἐκρύπτετο λέγουσα· Αἰρετώτερον ὑπὸ μετριωτέρων ἀναλίσκεσθαι, οὐς δυνατὸν πείσαι, ἢ περιπτεσεῖν τῷ ἄρχοντι τούτῳ δυνατῷ, καταφρονοῦντι δώρων.

ACTS OF THOMAS 118

And Charisius, having thus spoken, went to sleep; but she took ten denarii,ⁱⁱ and went secretly to give them to the gaolers that she might enter to the apostle. But, on the way, Judas Thomas came and met her, and she saw him and was afraid; for, she thought that he was one of the rulers, because a great light went before him. And she said to herself as she fled, "I have lost you, O my unhappy soul! For, you will not again see Judas the apostle of <Jesus> the living <God>, and you have not yet received the holy seal." And she fled and ran into a narrow place and there hid herself, saying, "I would rather choose to be taken by the poorer, whom it is possible to persuade, than to fall into the hand of this mighty ruler, who will despise gifts."

ACTS OF THOMAS 118

ⁱ Paris Gr 1510 here reads: ὡς δὲ κατὰ τὴν ὁδὸν ἀπήει, συναντᾷ αὐτὸν ἐρχόμενον·

ⁱⁱ The Syriac MSS read '20 zuze'.

Πραξεις Θωμᾶ 119

Πρᾶξις 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 ᾧ 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 δεσμωτηρίου καθορᾶν τὸν ἥλιον; Λέγει αὐτῇ Ἰούδας Θωμᾶς· Ὁ κύριός μου Ἰησοῦς δυνατώτερός ἐστιν πασῶν δυνάμεων καὶ βασιλέων καὶ ἀρχόντων.

ACTS OF THOMAS 119

THE ⁱ10TH ACT: WHEREIN MYGDONIA RECEIVES BAPTISM.

And, while Mygdonia thought thus with herself, Judas came and stood over her, and she saw him and was afraid, and fell down and became lifeless with terror. But he stood by her and took her by the hand and said to her, "Fear not, Mygdonia: Jesus will not leave you, neither will the Lord to whom you have committed your soul overlook you. His compassionate rest will not forsake you; he that is kind will not forsake you; for his kindness' sake, nor he that is good for his goodness' sake. Rise up, then, from the earth, you that are become wholly above it; look on the light; for, the Lord does not leave them that love him to walk in darkness; behold him that travels with his servants, that he is to them a defender in perils." And Mygdonia arose and looked at him and said, "Whither went you, my lord? And who is he that brought you out of prison to behold the sun?" Judas Thomas said to her, "My Lord Jesus is mightier than all powers and all kings and rulers."

ACTS OF THOMAS 119

ⁱ Throughout the book, James spells the ordinal numbers in subtitles in full (i.e., here, 'Tenth'); we use the numerical forms to better reflect the Greek text.

Πραξεις Θωμᾶ 120

Καὶ ἡ Μυγδονία εἶπεν· Δός μοι τὴν σφραγιδα Ἰησοῦ Χριστοῦ καὶ δέξομαι δωρεὰν παρὰ τῶν σῶν χειρῶν πρὶν ἢ σε τοῦ βίου ἐξελεῖν. 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 ματαΐας 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 τροφήν 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, κρασίν ὕδατος καὶ ἓνα ἄρτον καὶ ἔλαιον κόμισον.

ACTS OF THOMAS 120

And Mygdonia said, "Give me the seal of Jesus Christ and I shall (let me) receive the gift at your hands before you depart out of life." And she took him with her and entered the court and awoke her nurse, saying to her, "Marcia,ⁱ my mother and nurse, all your service and refreshment you have done for me from my childhood until my present age are vain, and for them I owe you thanks that are temporal; do for me now also a favour, that you may for ever receive a recompense from him that gives great gifts." And Narcia in answer said, "What will you, my daughter Mygdonia, and what is to be done for your pleasure? For, the honours which you promised me before, the stranger has not suffered you to accomplish, and you have made me a reproach among all the nation. And now, what is this new thing that you command me?" And Mygdonia said, "Become partaker with me in eternal life, that I may receive of you perfect nurture; take bread and bring it me, and wine mingled with water, and spare my freedomⁱⁱ." And the nurse said, "I will bring you many loaves, and for water flagons of wine, and fulfil your desire." But she said to the nurse, "Flagons I desire not, nor the many loaves, but this only, bring wine mingled with water and one loaf, and oil. ⁱⁱⁱ

ACTS OF THOMAS 120

ⁱ James has 'Narcia'.

ⁱⁱ The Syriac MSS add 'take pity on me a free-born woman'.

ⁱⁱⁱ The Syriac MSS add 'even if it is in a lamp'.

Πραξεις Θωμᾶ 121

Κομισάσης δὲ τῆς Μαρκίας ταῦτα ἡ Μυγδονία ἴστατο ἔμπροσθεν τοῦ ἀποστόλου γυμνῇ τῇ κεφαλῇ· καὶ αὐτὸς ἄρας τὸ ἔλαιον κατέχεεν ἐν τῇ κεφαλῇ αὐτῆς εἰπών· Ἐλαιον ἅγιον εἰς ἀγιασμόν ἡμῖν δοθέν, μυστήριον κρυφιαῖον ἐν ᾧ ὁ σταυρὸς ἡμῖν ἐδείχθη, σὺ εἶ ὁ ἀπλωτῆς τῶν κεκαλυμμένων μελῶν· σὺ εἶ ὁ ταπεινωτῆς τῶν σκληρῶν ἔργων· σὺ εἶ ὁ δεικνὺς τοὺς κεκρυμμένους θησαυρούς· σὺ εἶ τὸ τῆς χρηστότητος βλάστημα· ἐλθέτω ἡ δύναμίς 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 δὲ τις ἐκεῖ κρήνη ὕδατος, ἐφ' ἣν ἀνελθὼν ὁ ἀπόστολος τὴν Μυγδονίαν ἐβάπτισεν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος· ὡς δὲ ἐβαπτίσθη καὶ ἐνεδύσατο, ἄρτον κλάσας καὶ λαβῶν ποτήριον ὕδατος κοινωὸν 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 ἐδεήθη τοῦ ἀποστόλου ἵνα καὶ αὐτὴ λάβῃ τὴν σφραγίδα· δούς δὲ αὐτῇ ὁ ἀπόστολος εἶπεν· Ἔστω περὶ σὲ ἡ σπουδὴ τοῦ κυρίου ὡς περὶ τῶν ἄλλων.

ACTS OF THOMAS 121

And, when Narcia had brought these things, Mygdonia stood before the apostle with her head bare; and he took the oil and poured it on her head, saying, "You holy oil given to us for sanctification, secret mystery whereby the cross was shown to us, you are the straightener of the crooked limbs, you are the humbler of hard things,ⁱ you are it that shows the hidden treasures, you are the sprout of goodness; let your power come, let it be established on your servant Mygdonia, and heal her by this freedom." And, when the oil was poured on her, he bade her nurse uncliothe her and gird a linen cloth about her; and there was there a fountain of water on which the apostle went up, and baptized Mygdonia in the name of the Father and the Son and the Holy Ghost. And, when she was baptized and clad, he broke bread and took a cup of water and made her a partaker in the body of Christ and the cup of the Son of God, and said, "You have received your seal; get for yourself eternal life." And, immediately, there was heard from above a voice saying, "Yes, amen." And, when Narcia heard that voice, she was amazed and besought the apostle that she also might receive the seal; and the apostle gave it her and said, "Let the care of the Lord be about you as about the rest."

ACTS OF THOMAS 121

ⁱ A more literal reading is 'you are the softer of hard works'.

Πραξεις Θωμᾶ 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 ὅμοιός σοι εὐσπλαγχνος; ὃς ἐκ τῶν κακῶν ἐρύσω τὰ σὰ κτήματα· ἢ ζωὴ ἢ τὸν θάνατον χειρωσαμένη· ἢ ἄνεσις ἢ τὸν πόνον ἐκκόψασα. δόξα τῷ ἐκ πατρὸς μονογενεῖ· δόξα τῷ εὐσπλάγχνῳ τῷ ἀποσταλέντι ἐκ σπλάγγνων. Εἰπόντος δὲ αὐτοῦ ταῦτα οἱ φύλακες διυπνίσθησαν καὶ εἶδον πάσας τὰς θύρας ἀνεωγμένας καὶ τοὺς ἐγκατακλείστους. καὶ ἔλεγον καθ' ἑαυτούς· Οὐχ ἡμεῖς τὰς θύρας ἠσφαλισάμεθα; καὶ πῶς νῦν ἀνεωγμένοι εἰσὶν καὶ οἱ δεσμῶται ἔνδον;

ACTS OF THOMAS 122

And, having done these things, the apostle returned to the prison and found the doors open and the guards still sleeping. And Thomas said, "Who is like you, O God? Who does not withhold your loving affection and care from any who is like you, the merciful, who has delivered your creatures out of evil. Life that has subdued death, rest that has ended toil. Glory be to the only begotten of the Father. Glory to the compassionate that was sent forth of his heart." And, when he had said thus, the guards awoke and beheld all the doors open, and the prisoners,ⁱ and said in themselves, "Did not we fasten the doors? And how are they now open, and the prisoners within?"

ACTS OF THOMAS 122

ⁱ The Syriac MSS add 'asleep'.

Πραξεις Θωμᾶ 123

Ὁ δὲ Χαρίσιος ἄμα ἔωθεν πρὸς τὴν Μυγδονίαν ἤρχετο· εὗρεν δὲ αὐτὰς εὐχομένας καὶ λεγούσας· Νέε θεὲ ὃς ἦλθες διὰ τοῦ ξένου εἰς ἡμᾶς ὧδε· θεὲ ἐναπόκρυφε τῆς τῶν ἐν Ἰνδία οἰκητόρων· ὁ θεὸς ὁ δείξας τὴν σὴν δόξαν διὰ τοῦ ἀποστόλου σου Θωμᾶ· ὁ θεὸς οὗ τῆς φήμης ἀκούσασαι εἰς σὲ ἐπιστεύσαμεν· ὁ θεὸς πρὸς ὃν ἤλθομεν σωθῆναι· ὁ θεὸς ὁ διὰ φιλανθρωπίαν καὶ οἰκτιρισμὸς 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 Χαρισίου ἀφ' ἡμῶν· Ἀκούσας δὲ ταῦτα ὁ Χαρίσιος πρὸς τὴν Μυγδονίαν λέγει· Δικαίως με κακὸν καὶ μαινόμενον καὶ αἰσχρὸν ἀποκαλεῖς· εἰ μὴ γὰρ ἠνεσχόμην τὸ ἀνυπότακτόν σου καὶ ἐλευθερίαν σοι ἐδωρησάμην, οὐκ ἂν ἐπεκαλέσω κατ' ἐμοῦ καὶ τοῦ ὀνόματός μου ἐμνημόνευσας ἔμπροσθεν τοῦ θεοῦ· πίστευσον δέ μοι Μυγδονία ὅτι ἐπ' ἐκείνῳ τῷ φαρμακῷ οὐδὲν 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 οἷαπερ ἦς τὸ πρῖν.

ACTS OF THOMAS 123

But, at dawn, Charisius went to Mygdonia,ⁱ and found them praying and saying, “O new God that by the stranger has come hither to us, hidden God of the dwellers in India;ⁱⁱ God that has shown your glory by your apostle Thomas, God whose report we have heard and believed in you; God, to whom we are come to be saved; God, who for love of man and for pity came down to our littleness; God who sought us out when we did not know him (you); God that dwells in the heights and from whom the depths are not hidden; turn away from us the madness of Charisius.” And Charisius, hearing that, said to Mygdonia, “Rightly do you call me evil and mad and foul! For, if I had not borne with your disobedience, and given you liberty, you would not have called *on* God against me and made mention of my name before God. But believe me, Mygdonia, that in that sorcerer there is no profit, and what he promises to perform he cannot; but I *will* perform before your sight all that I promise, that you may believe, and bear with my words and be to me as you were before.”

ACTS OF THOMAS 123

ⁱ The Syriac MSS add ‘and her nurse’.

ⁱⁱ The Syriac MSS read ‘who are hidden from’.

Πραξεις Θωμᾶ 124

Καὶ προσελθὼν ἐδέετο πάλιν αὐτῆς λέγων· Ἐὰν σὺ μοι πεισθῆς, οὐδεμία μοι λοιπὸν ἔσται λύπη. ὑπομνήσθητι τῆς ἡμέρας ἐκείνης ἧς ἐν πρώτοις μοι συνέτυχες· εἶπέ τὸ ἀληθές· πότερον καλλίω σοι ἤμην κατ' ἐκεῖνον τὸν καιρὸν ἢ Ἰησοῦς κατὰ τοῦτον; Καὶ ἡ Μυγδονία εἶπεν· Ὁ καιρὸς ἐκεῖνος ἀπῆτει 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 παστός 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 ἀνακαλυπτῆριον χρήματα ἦν καὶ πέπλα παλαιούμενα, τοῦτο δὲ ζῶντες λόγοι μηδέποτε παρερχόμενοι.

ACTS OF THOMAS 124

And he came near and besought her again, saying, "If you will be persuaded of me, I shall henceforth have no grief; remember that day when you met me first; tell the truth: was I more beautiful to you at that time, or Jesus at this?" And Mygdonia said, "That time required its own, and this time also; that was the time of the beginning, but this of the end; that was the time of temporal life, this of eternal; that of pleasure that passes away, but this of pleasure that abides for ever; that, of day and night, this of day without night. You saw that marriage that was passing, and here, and single but this marriage continues for ever; that was a partnership of corruption, but this of eternal life; those groomsmen (*and maids*) were men and women of time, but these abide to the end. †That marriage on earth† sets up †dropping dew of the love of men†;ⁱ that bride-chamber is taken down again, but this remains always; that bed was strewn with coverlets (*that grow old*), but this with love and faith. You are a bridegroom that passes away and are dissolved, but Jesus is a true bridegroom, enduring for ever immortal; that dowry was of money and robes that grow old, but this is of living words that never pass away."

ACTS OF THOMAS 124

ⁱ The Syriac MSS has: *That union was founded on the earth where there is an unceasing press; this is founded on the bridge of fire on which is sprinkled grace.* All MSS seem corrupt.

Πραξεις Θωμᾶ 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 πρόην. Καὶ μεταπεμψάμενος ὁ Μισδαῖος ἤγαγεν τὸν ἀπόστολον τοῦ Χριστοῦ· πάντες δὲ ἐλυπήθησαν οἱ δεσμῶται ὅτι ἀνεχώρει ἀπ' αὐτῶν ὁ ἀπόστολος· ἐπόθουν γὰρ αὐτὸν λέγοντες ὅτι Καὶ ταύτην τὴν παραμυθίαν ἦν εἶχομεν ἀφείλαντο ἀφ' ἡμῶν.

ACTS OF THOMAS 125

And, when Charisius heard these things, he went to the king and told him all; and the king commanded Judas to be brought, that he might judge him and destroy him. But Charisius said, "Have patience a little, O king, and first persuade the man making him afraid, that he may persuade Mygdonia to be to me as formerly." And Misdaeus sent and fetched the apostle of Christ, and all the prisoners were grieved because the apostle departed from them; for, they yearned after him, saying, "Even the comfort which we had have they taken away from us."

Πραξεις Θωμᾶ 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 παρά τῷ θεῷ ὧ σὺ κηρύσσεις. Λέγει Ἰούδας· Ἀληθῶς λέγεις ὧ βασιλεῦ· οὕτως διδάσκω. εἶπε γάρ μοι· τοὺς σοὺς στρατιώτας ἐν ῥυπαρᾷ ἐσθῆτι δορυφοροῦντάς σοι οὐκ ἀγανακτεῖς; εἰ οὖν σὺ βασιλεὺς ὧν 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· πόσω μᾶλλον τῷ θεῷ μου τοὺς πιστεύοντας αὐτῷ ὑπηρετεῖν χρή μετὰ πολλῆς σεμνότητος καὶ καθαρότητος καὶ ἀσφαλείας, καὶ πάντων τῶν σωματικῶν ἡδονῶν ἀπηλλαγμένους, μοιχείας τε καὶ ἀσωτίας καὶ κλοπῆς καὶ μέθης καὶ ὑπηρεσίας γαστροῦ καὶ αἰσχρῶν πράξεων;

ACTS OF THOMAS 126

And Misdaeus said to Judas, "Why do you teach this new doctrine, which both gods and men hate, and which has nought of profit?" And Judas said, "What evil do I teach?" And Misdaeus said, "You teach, saying that men <cannot live well except they live chastely>ⁱ with the God whom you preach." Judas said, "You say true, O king: thus do I teach. For, tell me, are you not wroth with your soldiers if they wait on you in filthy garments? If then, you, being a king of earth and returning to earth, request your subjects to be reverend in their doings, are you wroth and said that I teach ill when I say that they who serve my king must be reverend and pure and free from all grief and care of children and unprofitable riches and vain trouble? For, indeed, you would have your subjects follow your conversation and your manners, and you punish them if they despise your commandments; how much more must they that believe in him serve my God with much reverence and cleanness and security, and be quit of all pleasures of the body, adultery and prodigality and theft and drunkenness and belly-service and foul deeds?"

ACTS OF THOMAS 126

ⁱ The words in angle-brackets (following James) are not in the Greek text.

Πραξεις Θωμᾶ 127

Ἀκούσας δὲ ταῦτα ὁ Μισδαῖος εἶπεν· Ἰδοὺ σε ἀπολύω. ἀπελθὼν οὖν πείσον 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 ἅ μεμάθηκεν, οὐ σίδηρος, οὐ πῦρ, οὐδ' ἄλλο τι τῶν τοιούτων ἰσχυρότερον βλάψαι δυνηθήσεται 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 ποιῆσαι. τοῦτο γὰρ ποιῶν σεαυτοῦ φείδη· 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 ἀφθαρτὸς ἐστίν. 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.

ACTS OF THOMAS 127

And Misdaeus, hearing these things, said, "Lo, I let you go: go, then, and persuade Mygdonia, the wife of Charisius, not to desire to depart from him." Judas said to him, "Do not delay if you have anything to do; for her, if she has rightly received what she has learned, neither iron nor fire nor anything else stronger than these will avail to hurt or to root out him that is held in her soul." Misdaeus said to Judas, "Some poisons do dissolve other poisons, and a theriac cures the bites of the viper; and you, if you will, can give a solvent of those diseases, and make peace and concord between this couple; for, by so doing, you will spare yourself; for, not yet are you sated with life; and know that, if you do not persuade her, I will catch you away out of this life which is desirable unto all men." And Judas said, "This life has been given as a loan, and this time is one that changes, but that life whereof I teach is incorruptible; and beauty and youth that are seen shall in a little cease to be." The king said to him, "I have counselled you for the best but you know your own affairs."

Πραξεις Θωμᾶ 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 θεούς· 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 ὁποῖόν ἐστιν, καὶ γὰρ σοι ἀπόνως ἐξεργάσομαι· τίνας ἔνεκεν ἐμὲ ἐκστάνεις, σεαυτὸν δὲ ἐμβάλλεις εἰς ὄλεθρον; ἂν γὰρ ταύτην μὴ πείσης, καὶ σὲ διαχειρίσομαι καὶ τέλος ἐμαυτὸν ὑπεξαίρω τοῦ βίου. εἰ δὲ ὡς περ λέγεις μετὰ τὴν ἐνταῦθα ἀπαλλαγὴν ἔστιν τις ἐκεῖ ζωὴ τε καὶ θάνατος, ἔτι δὲ καὶ κατάκρισις καὶ νίκη καὶ κριτήριον, καὶ γὰρ εἴσειμι ἐκεῖ μετὰ σοῦ κρινόμενος· καὶ εἰ δίκαιος θεὸς ὃν σὺ κηρύττεας καὶ δικαίως τὰς τιμωρίας ἐπάγει, οἶδα ὅτι δίκην εἰσπράξομαι μετὰ σοῦ. ἔβλαψας γὰρ με μηδὲν παρ' ἐμοῦ ἀδικηθεῖς. καὶ γὰρ ἐνταῦθα οἷός εἰμι ἀμύνασθαι σε ἐπίστασαι εἰς ὅσα εἰς ἐμὲ δέδρακας. τοιγαροῦν πείσθητι καὶ ἐλθὲ οἴκοι μετ' ἐμοῦ, καὶ πείσον τὴν Μυγδονίαν γενέσθαι μετ' ἐμοῦ ὡς περ 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.

ACTS OF THOMAS 128

And, as the apostle went forth from before the king, Charisius came to him and entreated him and said, "I beg you, O man: I have not sinned against you or any other at any time, nor against the gods; why have you stirred up this great calamity against me? And for what cause have you brought such disturbance on my house? And what profit do you have of it? But if you think to gain somewhat, tell me the gain, what it is, and I will procure it for you without labour. To what end do you make me mad and cast yourself into destruction? For, if you do not persuade her, I will both dispatch you and finally take myself out of life. But if, as you say, after our departing hence there is there life and death, and also condemnation and victory and a place of judgement, then will I also go in there to be judged with you; and if that God whom you preach is just and awards punishment justly, I know that I shall gain my cause against you; for, you have injured me, having suffered no wrong at my hands; for, indeed, even here I am able to avenge myself on you and bring on you 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 at first, before she beheld you." And Judas said to him, "Believe me, my child, that if men loved God as much as they love one another, they would ask of him all things and receive them, and none would do them violence.ⁱ

ACTS OF THOMAS 128

ⁱ The Syriac MSS end: *there would be nothing which would not obey them.*

Πραξεις Θωμᾶ 129

Καὶ ταῦτα τοῦ Θωμᾶ λέγοντος εἰς τὴν οἰκίαν εἰσελθόντες Χαρισίου κατέλαβον τὴν μὲν Μυγδονίαν καθήμενην, τὴν δὲ Μαρκίαν πρὸς ἑαυτὴν ἐστηκυῖαν, ὑποβεβλημένην τὴν περὶ αὐτὴν χεῖρα πρὸς τὴν Μυγδονίαν· καὶ ἔλεγεν· Συντμηθεῖσάν ἐπ' ἐμοὶ ὧ μῆτηρ αἱ τῆς ζωῆς μου ὑπόλοιποι ἡμέραι, καὶ γένωνται αἱ πᾶσαι ὥραι ὡς μία ὥρα, καὶ μετασταίην ἐκ τοῦ βίου, ἵνα τάχιον ἀπελθοῦσα ἴδω τὸν ὠραῖον ἐκεῖνον, οὗ καὶ τῆς φήμης ἤκουσα, τὸν ζῶντα ἐκεῖνον καὶ ζωῆς δοτῆρα τοῖς εἰς αὐτὸν πιστεύουσιν, ὅπου οὔτε ἡμέρα καὶ νύξ ἐστίν, οὔτε φῶς καὶ σκότος, οὔτε ἀγαθὸς καὶ κακός, οὔτε πένης καὶ 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· Ὁρᾷς πῶς δέδοικέν σε καὶ τιμᾷ καὶ πᾶν ὅ τι ἂν προστάξης ἐκοῦσα ποιεῖ;

ACTS OF THOMAS 129

And, as Thomas said this, they came to the house of Charisius and found Mygdonia sitting and Narcia standing by her, and her hand supporting her cheek; and she was saying, "Let the remainder of the days of my life, O mother, be cut off from me, and all the hours become as one hour, and let me depart out of life that I may go the sooner and behold that beautiful one, whose report I have heard, even that living one and giver of life unto them that believe in him, where is not day and night, nor light and darkness, nor good and evil, nor poor and rich, nor male and female, nor free and bond, nor proud that subjects the humble." And, as she spoke, the apostle stood by her, and forthwith she rose up and did him reverence. Then Charisius said to him, "Do you see how she fears and honours you and all that you shall bid her she will do willingly?"

Πραξεις Θωμᾶ 130

Ἐκείνου δὲ ταῦτα λέγοντος ὁ Ἰούδας τῇ Μυγδονίᾳ λέγει· Πείσθητι θυγάτηρ μου Μυγδονία οἷς λέγει ὁ ἀδελφός 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 αἰώνιαν, καὶ ὁ μισῶν τὸ τῆς ἡμέρας καὶ νυκτὸς φῶς θεάσεται φῶς τὸ μὴ καταλαμβανόμενον, καὶ ὅτι ὁ ταῦτα παραβλέπων τὰ χρήματα εὐρήσει ἕτερα καὶ αἶδια 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, ἐπειδήπερ ἔξεστίν μοι, δεσμῶ περιβαλῶ, καὶ οὐ συγχωρήσω σοι τῷ φαρμακῶ τούτῳ διαλεχθῆναι. καὶ ἐάν μοι πεισθῆς· οἶδα ὃ δεῖ με ποιῆσαι.

ACTS OF THOMAS 130

And, as he so spoke, Judas saith to Mygdonia, "My daughter Mygdonia, obey that which your brother Charisius says." And Mygdonia said, "If you were not able <to name> the deed in word, will you compel me to endure the act? For, I have heard of you that this life is of no profit, and this relief is for a time, and these possessions are transitory. And again, you said that who renounce this life shall receive the life eternal, and who hates the light of day and night shall behold a light that is not overtaken, that who despises this money shall find other and eternal money. But now <you say these things> because you are in fear. Who that has done somewhat and is praised for the work changes it? <Who builds a tower and> straight away overthrows it from the foundation? Who digs a spring water in a thirsty land and straight away fills it in? Who finds a treasure and does not use it?" And Charisius heard it and said, "I will not imitate you, neither will I hasten to destroy you; nor though I may so do, will I put bonds about you;ⁱ and I will not suffer you to speak with this sorcerer; and ,if you obey me, *well*, but if not, I know what I must do."

ACTS OF THOMAS 130

ⁱ The Syriac MSS read 'but you I will bind'.

Πραξεις Θωμᾶ 131

Ὁ δὲ Ἰούδας ἐξελθὼν ἐκ τῆς Χαρισίου οἰκίας εἰς τὴν Σιφόρου οἰκίαν ἀπήει· κάκει μετ' αὐτοῦ ὤκει. εἶπεν δὲ ὁ Σιφὼρ· Εὐτρεπίσω τῷ Ἰούδα τρίκλινον ἐν ᾧ διδάσκει. Καὶ ἐποίησεν οὕτως καὶ εἶπεν Σιφὼρ· Ἐγὼ τε καὶ ἡ ἐμὴ γυνὴ καὶ ἡ θυγάτηρ ἐν ἀγιωσύνῃ οἰκήσομεν λοιπόν, ἐν ἀγνείᾳ καὶ μιᾷ διαθέσει. δέομαί σου ἡμᾶς τὴν σφραγιῖδα δέξασθαι παρὰ σοῦ, ἵνα γενώμεθα τῷ θεῷ τῷ ἀληθινῷ λάτραι καὶ ἐναρίθμιοι τοῖς αὐτοῦ ἀρνίοις καὶ ἀμνάσιν. Ὁ δὲ Ἰούδας λέγει· Φοβοῦμαι λέγειν ὅπερ ἐνθυμοῦμαι· οἶδα δέ τι, καὶ ὅπερ οἶδα ἐξαγορεύειν οὐχ οἶόν τέ μοι.

ACTS OF THOMAS 131

And Judas went out of Charisius' house and departed to the house of Siphor and lodged there with him. And Siphor said, "I will prepare for Judas a hall wherein he may teach."ⁱ And he did so; and Siphor said, "I and my wife and daughter will dwell henceforth in holiness, and in chastity, and in one affection. I beseech you that we may receive of you the seal and become worshippers of the true God and numbered among his sheep and lambs." And Judas said, "I am afraid to speak that which I think: yet I know somewhat, and what I know it is not possible for me to utter."

ACTS OF THOMAS 131

ⁱ The Syriac MSS read: Siphor said to Judas, "Prepare yourself an apartment, &c."

Πραξεις Θωμᾶ 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 ἢ ἐν τῷ βαπτίσματι ἀόρατος δύναμις· σοὶ δόξα ἀνακαινισμὸς δι' οὗ ἀνακαινίζονται οἱ βαπτιζόμενοι οἱ μετὰ διαθέσεως σου ἀπτόμενοι.ⁱ Καὶ ταῦτα εἰπὼν ἔλαιον κατὰ τῆς κεφαλῆς αὐτῶν κατέχευεν καὶ εἶπεν· Σοὶ δόξα ἢ τῶν σπλάγχων ἀγάπη· σοὶ δόξα τὸ τοῦ Χριστοῦ ὄνομα· σοὶ δόξα ἢ ἐν Χριστῷ δύναμις ἰδρυμένη. Καὶ ἐκέλευσεν ἐνεχθῆναι σκάφην καὶ ἐβάπτισεν αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

ACTS OF THOMAS 132

And he began to say concerning baptism, "This baptism is remission of sins; this brings forth again light that is shed about us; this brings to new birth the new man;ⁱⁱ this mingles the spirit (with the body), raises up in threefold ways a new man and <makes him> partaker of the remission of sins. Glory be to you, hidden one, that are communicated in baptism. Glory to you, the unseen power that is in baptism. Glory to you, renewal, whereby are renewed they that are baptized and with affection take hold upon you."ⁱⁱⁱ And, having thus said, he poured oil over their heads and said, "Glory be to you, the love of compassion (bowels). Glory to you, name of Christ. Glory to you, power established in Christ." And he commanded a vessel to be brought and baptized them in the name of the Father and the Son and the Holy Ghost.

ACTS OF THOMAS 132

- ⁱ Paris Gr 1510 reads: τοῦτο ἀναγεννᾷ καὶ νέον ἄνθρωπον τὸν τοῦτο κτώμενον ἀπεργάζεται. ψυχὴν τρισσῶς ἀνιστᾷ καὶ πνεύματος ἁγίου γίνεται κοινωνός. Καὶ λέγει· Δόξα τῇ ἀπορρήτῳ σου δυνάμει· δόξα ὁ τὸ λουτρὸν τοῦ βαπτίσματος ἐνδύμενος· σοὶ δόξα τῷ ἐκ τῆς πλάνης τοὺς ἀνθρώπους λυτρομένῳ καὶ τῇ σῇ κοινωνοῦς ποιούμενος κοινωνία.
- ⁱⁱ The Syriac MSS read 'this is the restorer of understandings'.
- ⁱⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 133

Βαπτισθέντων δὲ καὶ ἐνδυσασμένων ἄρτον καταθείς ἐπὶ τὴν τράπεζαν ἠύλόγησεν καὶ εἶπεν· Ἄρτον ζωῆς ὃν οἱ ἐσθίοντες ἀφθαρτοὶ διαμείνωσιν· ἄρτος ὁ κορεννὺς ψυχᾶς 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 μητρος ὄνομα, ἀπορρήτου μυστηρίου ἀρχῶν τε καὶ ἐξουσιῶν κεκρυμμένων· ἐπιφημίζομέν σου ὀνόματί σου Ἰησοῦ. Καὶ εἶπεν· Ἐλθάτω δύναμις εὐλογίας καὶ ἐνιδρύσθω ὁ ἄρτος, ἵνα πᾶσαι αἱ μεταλαμβάνουσαι ψυχᾶι ἀπὸ τῶν ἁμαρτιῶν ἀπολούσονται. Καὶ κλάσας ἐπέδωκεν τῷ τε Σιφόρω καὶ τῇ γυναικὶ αὐτοῦ καὶ τῇ θυγατρὶ.

ACTS OF THOMAS 133

And, when they were baptized and clad, he set bread on the table and blessed it, and said, "Bread of life, the which who eat abide incorruptible. Bread that fills the hungry souls with the blessing thereof; you are he that vouchsafe to receive a gift, that you may become to us remission of sins, and that they who eat you may become immortal; we invoke on you the name of the mother, of the unspeakable mystery of the hidden powers and authorities;ⁱ we invoke on you the name of Jesus." And he said, "Let the powers of blessing come, and be established in this bread, that all the souls which partake of it may be washed from their sins." And he broke and gave to Siphor and his wife and daughter.

ACTS OF THOMAS 133

ⁱ The translation here is uncertain; James adds, as an alternative, 'we name the name of the unspeakable mystery, that is hidden from all ...'.

Πραξεις Θωμᾶ 134

Πρᾶξις ια΄ περὶ τῆς γυναικὸς Μισδαίου.

Μισδαῖος δὲ ὁ βασιλεὺς ἀπολύσας Ἰούδαν δειπνήσας ἀπήει οἴκαδε, διηγείτο δὲ τῇ γυναικὶ τὰ συμβεβηκότα τῷ οἰκείῳ αὐτῶν Χαρισίῳ λέγων· Ὅρα φησὶν τί γέγονεν ἐν τῷ ἀθλίῳ ἐκείνῳ· οἶδας δὲ καὶ αὐτὴ ὡς ἀδελφὴ μου Τερτία ὅτι οὐδὲν ἐστὶν ἀνδρὶ καλλίῳ τῆς γυναικὸς τῆς ἰδίας ἐφ' ἣν ἀναπέπαυται· 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 ὃ 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.

ACTS OF THOMAS 134

THE 11TH ACT: CONCERNING THE WIFE OF MISDAEUS.

Now, Misdaeus the king, when he had let Judas go, dined and went home, and told his wife what had befallen Charisius their kinsman, saying, "See what has come to pass to that unhappy man, and you yourself know, my sister Tertia, that a man has nothing better than his own wife on whom he rests; but it chanced that his wife went to that sorcerer of whom you have heard that he is come to the land of the Indians, and fell into his charms and is parted from her own husband; and he knows not what he should do. And, when I would have destroyed the malefactor, he would not have it. But go and counsel her to incline to her husband and forsake the vain words of the sorcerer."

Πραξεις Θωμᾶ 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, ἠύχετο δὲ ὅπως ὁ κύριος αὐτῇ συγχωρήσῃ τὰς προτέρας αὐτῆς ἁμαρτίας, καὶ ἐξέλθῃ τοῦ βίου τάχιον. καὶ λέγει πρὸς αὐτὴν ἡ Τερτία· Μυγδονία ἀδελφή μου ποθουμένη καὶ συνόμιλε, τίς ἐστὶν αὕτη ἡ χεὶρ; τίς ἡ νόσος ἢ σὲ καταλαβοῦσα; καὶ τί μεμνηόντων 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 ἐγεύσω τοῦ τῆς ζωῆς φαρμάκου καὶ τῶν φθαρτικῶν στεναγμῶν ἀπηλλάγης· ἐστῶσα ἐν τῇ προσκαίρῳ ζωῇ* τὴν ζωὴν καὶ τὴν σωτηρίαν τὴν αἰδίου οὐκ οἶδαςⁱ καὶ οὐκ αἰσθομένη τῆς ἀφθάρτου κοινωνίας. στήκεις ἐνδεδυμένη πέπλους παλαιουμένους, καὶ τῶν αἰωνίων 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.

ACTS OF THOMAS 135

And, as soon as she arose, Tertia went to the house of Charisius her husband's <kinsman>, and found Mygdonia lying on the earth in humiliation, and ashes and sackcloth were spread under her, and she was praying that the Lord would forgive her her former sins and she might soon depart out of life. And Tertia said to her, "Mygdonia, my dear sister and companion, what is this handⁱⁱ? What is the disease that has overtaken you? And why do you the deeds of madmen? Know yourself and come back to your own way, come near to your many kinsfolk, and spare your true husband Charisius, and do not do things unbecoming a free woman." Mygdonia said to her, "O Tertia, you have not yet heard the preacher of life; not yet has he touched your ears, not yet have you tasted the medicine of life nor are freed from corruptible mourning. You stand in the life of time, and the everlasting life and salvation you know not, and perceive not the incorruptible fellowship. You stand clad in robes that grow old and desire not those that are eternal, and are proud of this beauty that vanishes and have no thought of the holiness of your soul; and are rich in a multitude of servants,ⁱⁱⁱ and pride yourself in the glory that comes of many, but do not redeem yourself from the condemnation of death."

ACTS OF THOMAS 135

ⁱ Paris Gr 1510 reads: οὐ μὴ τὴν σωτήριον καὶ αἰδίου θεάση ζωὴν·

ⁱⁱ The Syriac MSS have 'this folly'.

ⁱⁱⁱ The Syriac MSS have 'and have not freed your own soul from servitude'.

Πραξεις Θωμᾶ 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 καὶ γὰρ 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 σωζομένοις. 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 κτήσιν; ἐν δὲ τι κέκτημαι κτήμα ὅπερ οὔτε βασιλεὺς οὔτε ἄρχοντες ἀφελῆσθαι δύνανται, μήτε φθειρόμενον μήτε λήγοντα, ὅς ἐστιν σωτὴρ Ἰησοῦς πάσης ἀνθρωπότητος, ὁ τοῦ ζῶντος θεοῦ υἱός, ὁ δεδωκὼς 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 συνεργομένους εἰς τὸ τοῦ θεοῦ καταγῶγιον. 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

ACTS OF THOMAS 136

And, when Tertia heard this of Mygdonia, she said, "I pray, sister, bring me to the stranger who teaches these great things, so I also may go and hear him and be taught to worship the God whom he preaches, and become partaker of his prayers, and a sharer in all of what you have told me." And Mygdonia said to her, "He is in the house of Siphor the captain; for, he is become the occasion of life to all them that are being saved in India." And, hearing that, Tertia went quickly to Siphor's house, so she might see the new apostle come thither. And, when she went in, Judas said to her, "What have you come to see? A man that is a stranger, poor, contemptible, and needy, having neither riches nor substance; yet one thing I possess that neither kings nor rulers can take away, that neither perishes nor ceases: Jesus the Saviour of all mankind, the Son of the living God, who has given life to all that believe in him and take refuge with him and are known to be of the number of his servants.ⁱ" To whom said Tertia, "May I become a partaker of this life that you promise that all they shall receive who come together to the assembly of God." And the apostle said, "The treasury of the holy king is opened wide, and they who worthily partake of the good things that are therein do rest, and resting do reign; but first, no man comes to him that is unclean and vile; for, he knows our inmost hearts and the

ACTS OF THOMAS 136

ⁱ The Syriac MSS have 'sheep'.

ἐγκάρδια ἡμῶν καὶ τὰ τῆς ἐνθυμήσεως βάθη· καὶ οὐκ ἔστιν τινὰ
λαθεῖν αὐτόν. καὶ σὺ τοίνυν, εἰ ἀληθῶς πιστεύεις εἰς αὐτόν,
ἀξιωθήσῃ τῶν αὐτοῦ μυστηρίων· καὶ αὐτός σε μεγαλυνεῖ καὶ
πλουτιεῖ καὶ κληρονόμον τῆς αὐτοῦ βασιλείας ποιήσει.

depths of our thought, and it is not possible for any to escape
him. You, then, if verily you believe in him, shall be made
worthy of his mysteries; and he will magnify you and enrich
you, and make you to be an heir of his kingdom.

Πραξεις Θωμᾶ 137

Ἀκούσασα δὲ ταῦτα ἡ Τερτία ἐπανῆλθεν οἴκαδε γεγηθυῖα· καὶ εὔρεν τὸν ἄνδρα αὐτῆς *μένοντα ἀνάριστον ὄντα. ⁱ ἰδὼν 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 πεισθῆς καὶ φοβηθῆς 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 ἄπελθε πρὸς τὸν ἄνθρωπον ἐκεῖνον καὶ πιστεύσον 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 σχῆ ἔλπίδα, ὅτι τὴν ἐμὴν περιεῖλεν ἐλπίδα. Καὶ ἐξήει τεταραγμένος.

ACTS OF THOMAS 137

Tertia, hearing this, returned home rejoicing, and found her husband awaiting her, not having dined; and, when Misdæus saw her, he said, "Whence is it that your entering in today is more beautiful? And why have you come walking, unseeming free-born women like you?" And Tertia said to him, "I owe you the greatest of thanks; for, you sent me to Mygdonia; for, I went and heard of a new life, and I saw the new apostle of the God that gives life to them that believe in him and fulfil his commandments; I ought, therefore, myself to recompense you for this favour and admonition with good advice; for, you shall be a great king in heaven if you obey me and fear the God that is preached by the stranger, and keep yourself holy to the living God. For, this kingdom passes away, and your comfort will be turned into affliction; but go to that man, and believe him, and you shall live to the end." And, when Misdæus heard these things of his wife, he smote his face with his hands and rent his clothes and said, "May the soul of Charisius find no rest; for, he has hurt me to the soul. And may he have no hope; for, he has taken away my hope." And he went out greatly vexed.

ACTS OF THOMAS 137

ⁱ Paris Gr 1510 reads: κατὰ τὸ ἄριστον αὐτὴν ἐκδεχόμενον.

Πραξεις Θωμᾶ 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 κερδάνας 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 ἀμαρτίᾳ διαφθεῖραι; Καὶ τὸ πᾶν εἶχετο Χαρισίου. ὁ δὲ Χαρίσιος λέγει· Τί γάρ ἐστιν τὸ συμβεβηκός σοι; Ὁ Μισδαῖος ἔφη· Ἐφαρμάκευσεν τὴν Τερτίαν. Καὶ ἀπήρισαν ἀμφοτέροι 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.ⁱ Οἱ δὲ σύραντες αὐτὸν ἀπήγαγον εἰς τόπον ἐν ᾧ ὁ Μισδαῖος ἐδίκασεν. ἐκεῖ ἔστη κρατούμενος ὑπὸ τῶν στρατιωτῶν τοῦ Μισδαίου.

ACTS OF THOMAS 138

And he found Charisius his friend in the marketplace, and said to him, "Why have you cast me into hell to be another companion to yourself? Why have you emptied and defrauded me to gain nought? Why have you hurt me and profited yourself not at all? Why have you slain me and yourself not lived? Why have you wronged me and yourself not got justice? Why did you not suffer me to destroy that sorcerer before he corrupted my house with his wickedness?" And he kept hold ofⁱⁱ Charisius. And Charisius said, "Why, what has befallen you?" Misdæus said, "He has bewitched Tertia." And they went, both of them, to the house of Siphor the captain, and found Judas sitting and teaching. And all they that were there rose up before the king, but he did not arise. And Misdæus perceived that it was he, and took hold of the seat and overset it, and took up the seat with both his hands and smote his head so that he wounded it, and delivered him to his soldiers, saying, "Take him away, and hale him with violence and not gently, that his shame may be manifest to all men." And they haled him and took him to the place where Misdæus judged, and he stood there, held of the soldiers of Misdæus.

ACTS OF THOMAS 138

ⁱ Paris Gr 1510 reads: Σύραντες αὐτὸν τῶν ἐνθένδε ἀτίμως εἰς τὸ μέσον τῆς ἀγορᾶς ἀπάγετε ἀσφαλῶς τοῦτον κατέχοντες.

ⁱⁱ The Syriac MSS have 'was upbraiding'.

Πραξεις Θωμᾶ 139

Πρᾶξις ιβ' περι Ουαζάνου υἱοῦ Μισδαίου.

Ουαζάνης δὲ ὁ τοῦ Μισδαίου υἱὸς προσελθὼν τοῖς στρατιώταις εἶπεν· Δότε μοι τοῦτον ἵνα διαλεχθῶ ἕως ἂν ὁ βασιλεὺς ἀφίκηται. Καὶ οἱ μὲν δεδώκασιν αὐτόν, αὐτὸς δὲ εἰσήγαγεν αὐτὸν ἔνθα ὁ βασιλεὺς ἐδίκασεν. καὶ λέγει Ουαζάνης· Οὐκ οἶδάς φησιν ὅτι ἐγὼ εἶμι υἱὸς Μισδαίου τοῦ βασιλέως, καὶ ἔξεστί μοι λέγειν τῷ βασιλεῖ ὃ βούλομαι, καὶ ζῆν σοι συγχωρήσει; λέγε οὖν μοι τίς ἐστὶν ὁ θεὸς σου καὶ τίνος ἀντέχη 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 εἶμι Ἰησοῦ Χριστοῦ βασιλέως αἰωνίου· καὶ σοὶ μὲν ἐστὶν εἰπεῖν τῷ σα πατρὶ σῶσαι οὓς θέλεις ἐν ταύτῃ τῇ προσκαιρῷ ζωῇ ἢ οὐ παραμένουσιν ἄνθρωποι, ἦν σύ 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 ἀρχεῖς ἐπὶ κτήμασιν καὶ δούλοις καὶ πέπλοις καὶ τρυφῇ καὶ κοίταις μιαραῖς, ἐγὼ δὲ καυχῶμαι ἐπὶ πενίᾳ καὶ φιλοσοφίᾳ καὶ ταπεινότητι καὶ νηστείᾳ καὶ εὐχῇ καὶ *πρὸς τὸ ἅγιον πνεῦμα κοινωνία καὶ πρὸς τοὺς ἀδελφούς μουⁱ τοὺς ἀξίους 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

ACTS OF THOMAS 139

THE 12TH ACT: CONCERNING OUAZANES, SON OF MISDAEUS.

And Ouazanesⁱⁱ the son of Misdaeus came to the soldiers and said, "Give me him that I may speak with him until the king comes." And they gave him up, and he brought him in where the king gave judgement. And Ouazanes said, "Do you not know that I am the son of Misdaeus the king, and I have power to say to the king what I will, and he will suffer you to live? Tell me, then, who is your God, and what power do you claim and glory in it? For, if it is some power or art of magic, tell it me and teach me, and I will let you go." Judas said to him, "You are the son of Misdaeus the king who is king for a time, but I am the servant of Jesus Christ the eternal king, and you have power to say to your father to save whom you will in the temporal life wherein men continue not, which you and your father grant, but I beseech my Lord and intercede for men, and he gives them a new life which is altogether enduring. And you boast of possessions and servants and robes and luxury and unclean rooms, but I boast of poverty and philosophy and humility and lasting and prayer and the fellowship of the Holy Ghost and of my brothers that are worthy of God; and I boast myself of eternal life. And you have taken refuge with a man like yourself and not able to save his own soul from judgement

ACTS OF THOMAS 139

ⁱ Paris Gr 1510 reads: τῇ κοινωνίᾳ τοῦ ἁγίου πνεύματος καὶ τῇ ὁμιλίᾳ πρὸς τοὺς ἀδελφούς.

ⁱⁱ Throughout this section, Paris Gr 1510 has 'Iuzanes' in place of 'Ouazanes'; here, the Syriac MSS have 'Vizan'.

σωτήρα βασιλέων καὶ ἀρχόντων, ὃς ἐστὶν πάντων κριτής. καὶ ὑμεῖς μὲν σήμερον ἴσως ἐστέ, αὔριον 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 ἀγιωσύνη, ἣτις ἐστὶν πάντων ἀγαθῶν κεφαλή· ἔπειτα δὲ ἢ πρὸς τὸν θεὸν τοῦτον ὃν κηρύσσω κοινωνία, καὶ φιλοσοφία, καὶ ἀπλότητι, καὶ ἀγάπη, καὶ πίστει, καὶ πρὸς αὐτὸν εὐαγγελίῳ, καὶ ἐνότητι καθαρᾶς τροφῆς.

and death, but I rely on the living God, on the saviour of kings and princes, who is the judge of all men. And you, indeed, today perchance are, and tomorrow are no more, but I have taken refuge with him that abides for ever and knows all our seasons and times. And, if you will become the servant of this God, you shall soon do so; but show that you will be a servant worthy of him hereby: first by purity, which is the head of all good things, and then by fellowship with this God whom I preach, and philosophy, simplicity, love, and faith in him, and unity of pure food.ⁱⁱⁱ

ⁱⁱⁱ The Syriac MSS have 'simplicity of pure life'.

Πραξεις Θωμᾶ 140

Ὁ δὲ νεανίσκος πεισθεὶς διὰ τοῦ κυρίου ἐζήτει πρόφασιν ὅπως τὸν Ἰούδαν φυγαδεύσῃ. ἐν ᾧ δὲ ἐνεθυμεῖτο ἐφίκετο ὁ βασιλεύς· καὶ οἱ στρατιῶται παραλαβόντες τὸν Ἰούδαν ἐξήγαγον. συνεξήει δὲ αὐτῷ ὁ Οὐαζάνης καὶ παρ' αὐτῷ ἔστηκεν. καθεσθεὶς δὲ ὁ βασιλεὺς ἐκέλευσεν εἰσαχθῆναι τὸν Ἰούδαν εἰς τὰ ὀπίσω δεδεμένον τὰς χειράς. ἀχθεὶς δὲ εἰς τὸ μέσον ἔστη· καὶ λέγει ὁ βασιλεύς· Εἶπέ μοι τίς εἶ καὶ ποῖα 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 ὡς νομίζεις κατ' ἐμοῦ, καὶ οὐδέν με βλάβεις. Ἀγανακτήσας δὲ ὁ βασιλεὺς ἐπὶ τοῖς ῥηθεῖσιν ἐκέλευσεν πλάκας πυρῶσαι καὶ στηῆσαι αὐτὸν ἐπάνω αὐτῶν ἀνυπόδετον· ὑπολυόντων δὲ αὐτὸν τῶν στρατιωτῶν ἔλεγεν· Βέλτιόν ἐστιν ἢ 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.

ACTS OF THOMAS 140

And the young man was persuaded by the Lord and sought occasion how he might let Judas escape; but, while he thought thereon, the king came, and the soldiers took Judas and led him forth. And Ouazanes went forth with him and stood beside him. And, when the king was set, he bade Judas be brought in, with his hands bound behind him; and he was brought into the midst and stood there. And the king said, "Tell me who you are and by what power you do these things." And Judas said to him, "I am a man like you, and by the power of Jesus Christ I do these things." And Misdæus said, "Tell me the truth before I destroy you." And Judas said, "You have no power against me, as you suppose, and you will not hurt me at all." And the king was angry at his words and commanded to heat iron plates and set him on them barefoot; and, as the soldiers took off his shoes, he said, "The wisdom of God is better than the wisdom of men. †You, Lord and King†ⁱ and let your goodness resist his wrath." And they brought the plates that were like fire and set the apostle on them; and, straight away, water sprang up abundantly from the earth, so that the plates were swallowed up *in it*, and they that held him let him go and withdrew themselves.

ACTS OF THOMAS 140

ⁱ The Syriac MSS add 'take counsel against them'.

Πραξεις Θωμᾶ 141

Ἰδῶν δὲ ὁ βασιλεὺς τὸ πλῆθος τῶν ὑδάτων εἶπεν τῷ Ἰούδα· Δεήθητι τοῦ θεοῦ σου ἵνα με ῥύσηται ἐκ τοῦ θανάτου τούτου, ἵνα μὴ τῷ κατακλυσμῷ ἀπόλωμαι. Ὁ δὲ ἀπόστολος ηὔξατο καὶ εἶπεν· Ὁ δεσμεύσας τὴν φύσιν ταύτην καὶ εἰς ἓνα συναγαγὼν τόπον καὶ εἰς διαφόρους ἐκπέμπων χώρας· ὁ ἐξ ἀταξίας εἰς τάξιν μεταγαγὼν· ὁ διδούς μεγαλεῖα καὶ θαυμάσια μεγάλα διὰ τῶν χειρῶν τοῦ δούλου σου Ἰούδα· ὁ ἐλεῶν τὴν ἐμὴν ψυχὴν ἵνα σοῦ πάντοτε φέγγος καταδέξωμαι· ὁ δούς 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 κατάπαυσον τὸ στοιχεῖον τοῦτο, ἵνα μὴ ἀντανᾶραν διαφθείρη· εἰσὶν γάρ τινες τῶν ἐνταῦθα ἐστώτων 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 χρῆσασθαι.

ACTS OF THOMAS 141

And the king, seeing the abundance of water, said to Judas, "Ask your God that he should deliver me from this death, that I do not perish in the flood." And the apostle prayed and said, "You that bound this element (nature) and gather it into one place and send it forth into divers lands; that brought disorder into order, that grants mighty works and great wonders by the hands of Judas your servant; that has mercy on my soul, that I may always receive your brightness; that gives wages to them that have laboured; you saviour of my soul, restoring it to its own nature that it may have no fellowship with hurtful things; that has always been the occasion of life: restrain this element that it does not lift up itself to destroy; for, there are some of them that stand here who shall believe in you and live." And, when he had prayed, the water was swallowed up little by little, and the place became dry. And, when Misdaeus saw it, he commanded him to be taken to the prison, "Until I shall consider how he must be used."

Πραξεις Θωμᾶ 142

Ἀπαγομένου δὲ τοῦ Ἰούδα ἐν τῇ φυλακῇ πάντες αὐτῷ ἠκολούθουν, καὶ Οὐαζάνης τοῦ βασιλέως υἱὸς πρὸς τὴν δεξιὰν αὐτοῦ ἐβάδιζεν καὶ ὁ Σιφῶρ ἐν ἀριστερᾷ. εἰσελθὼν δὲ εἰς τὸ δεσμοτήριον ἐκαθέσθη, καὶ ὁ Οὐαζάνης καὶ ὁ Σιφῶρ, καὶ τὴν ἑαυτοῦ γυναῖκα καὶ τὴν θυγατέρα ἔπεισεν καθεσθῆναι· εἰσεληλύθασι γὰρ καὶ αὐταὶ ἵνα ἀκούσωσιν τοῦ τῆς ζωῆς λόγου· καὶ γὰρ ἤδεισαν ὅτι ὁ Μισδαῖος φονεύσει αὐτὸν διὰ τὴν τῆς ὀργῆς ὑπερβολὴν. ὁ δὲ Ἰούδας ἤρξατο λέγειν· Ὁ ἐλευθερωτὴς τῆς ἐμῆς ψυχῆς ἐκ τῆς τῶν πολλῶν δουλείας, ὅτι δέδωκα ἑμαυτὸν παραθῆναι· ἰδοὺ χαίρω καὶ θάλλω εἰδὼς ὅτι ἐπληρώθησαν οἱ 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 ἀναβιώ, πάλιν δὲ θανάτου οὐ γεύσομαι. ἰδοὺ χαίροντες προσδοκῶσιν ἵνα ἐλθὼν συγγένωμαι τοῖς αὐτῶν

ACTS OF THOMAS 142

And, as Judas was led away to the prison, they all followed him, and Ouazanesⁱ the king's son walked at his right hand, and Siphor at the left. And he entered the prison and sat down, and Ouazanes and Siphor, and he persuaded his wife and his daughter to sit down; for, they also were come in to hear the word of life. For, they knew that Misdaeus would slay him because of the excess of his anger. And Judas began to say, "O liberator of my soul from the bondage of the many, because I gave myself to be soldⁱⁱ; behold, I rejoice and exult, knowing that the times are fulfilled for me to enter in and receiveⁱⁱⁱ. Lo, I am to be set free from the cares that are on the earth; lo, I fulfil my hope and receive truth; lo, I am set free from sorrow and put on joy alone; lo, I become careless and griefless and dwell in rest; lo, I am set free from bondage and am called to liberty; lo, I have served times and seasons, and I am lifted up above times and seasons; lo, I receive my wages from my redeemer, who gives without reckoning (number) because his wealth suffices for the gift; <lo, I put off and on my raiment,> and I shall not put it on again; lo, I sleep and awake, and I shall no more go to sleep; lo, I die and live again, and I shall no more taste of death; lo, they rejoice and expect me, that I may come and be with their kindred and be set as

ACTS OF THOMAS 142

ⁱ Throughout this section, *Paris Gr 1510* (and James) has 'Iuzanes' in place of 'Ouazanes'.

ⁱⁱ The *Syriac MSS* add 'to one'.

ⁱⁱⁱ The *Syriac MSS* add 'you, my giver of rest'.

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.

a flower in their crown; lo, I reign in the kingdom whereon I set my hope, even from hence; lo, the rebellious fall before me; for, I have escaped them; lo, (to me) the peace has come, whereunto all are gathered."

Πραξεις Θωμᾶ 143

Λέγοντος δὲ τοῦ ἀποστόλου ταῦτα πάντες οἱ ἐκεῖ ἠκροῶντο, νομίζοντες ἐκείνην τὴν ὥραν τοῦ βίου αὐτὸν μεταστῆναι. καὶ πάλιν ἔλεγεν· Πιστεύσατε τῷ πάντων ἰατρῷ ὄρατῶν τε καὶ ἀοράτων σωτηρίαν τῶν ψυχῶν τῶν δεομένων τῆς παρ' αὐτοῦ ὠφελείας. οὗτός ἐστιν ἐλεύθερος ἐκ βασιλέων· οὗτος ἰατρὸς τῶν αὐτοῦ κτημάτων· οὗτός ἐστιν ὁ ὀνειδιζόμενος ὑπὸ τῶν ἰδίων δούλων· οὗτός ἐστιν πατὴρ ὕψους καὶ φύσεως κύριος καὶ κριτής· ὕψιστος παρὰ τοῦ μεγίστου γέγονεν, υἱὸς βάθους μονογενής· καὶ ἐκλήθη υἱὸς Μαρίας παρθένου, καὶ ἠκούσθη υἱὸς τέκτονος Ἰωσήφ. οὗτος οὗ 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 θέαν 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 δεδωκώς ὑπὲρ αὐτοῦ καὶ τῶν αὐτοῦ μαθητῶν· οὗτινος ἰδῶν ὁ ἄρχων ἐφοβήθη καὶ αἱ δυνάμεις αἱ σὺν αὐτῷ ἐταράχθησαν· καὶ ἐμαρτύρει ὁ ἄρχων τίς ἐστιν καὶ πόθεν, καὶ τὸ ἀληθές οὐκ ἔγνω, ἐπειδήπερ ἀληθείας ἐστὶν ἀλλότριος. οὗτος ἐξουσίαν ἔχων τοῦ κόσμου καὶ τῶν ἐν αὐτῷ ἡδονῶν καὶ κτημάτων καὶ

ACTS OF THOMAS 143

And as the apostle spoke thus, all that were there listened, supposing that in that hour he would depart out of life. And again, he said, "Believe in the physician of all <diseases>, both seen and unseen, and in the saviour of the souls that need help from him. This is the free born <son> of kings, this the physician of his creatures; this is he that was reproached of his own slaves; this is the Father of the height and the Lord of nature and the Judge;ⁱ he came of the greatest, the only begotten son of the deep; and he was called the son ofⁱⁱ Mary the virgin, and was termed the son of Joseph the carpenter: he whose littleness (we beheld) with the eyes of our body, but his greatness we received by faith, and saw it in his works whose human body we felt also with our hands, and his aspect we saw transfigured (changed) with our eyes, but his heavenly semblance on the mount we were not able to see; he that made the rulers stumble and did violence to death; he, the truth that does not lie, that at the last paid the tribute for himself and his disciples; whom the prince beholding feared and the powers that were with him were troubled; and the prince bore witness toⁱⁱⁱ who he was and from whence, and did not know the truth, because he is alien from truth; he that having authority over the world, and the pleasures therein, and the possessions and

ACTS OF THOMAS 143

ⁱ The Syriac MSS read: *Father of nature and Lord of the height and supreme Judge.*

ⁱⁱ The Syriac MSS have '*became visible through*'.

ⁱⁱⁱ The Syriac MSS have '*asked him*'.

ἀνέσεως ταῦτα πάντα καὶ τοὺς αὐτοῦ ὑπηκόους ἀνατρέπει μὴ
χρησασθαι αὐτοῖς.

the comfort, <rejected> all these things and turned away his
subjects, that they should not use them.”

Πραξεις Θωμᾶ 144

Πληρώσας δὲ ταῦτα ἀνέστη καὶ ἠῤῥατο οὕτως· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω 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 εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

ὁ κύριος καὶ θεός μου, ἐλπίς καὶ πεποίθησις καὶ διδάσκαλος, σὺ με ἐδίδαξας εὐχεσθαι οὕτως· ἰδοὺ τὴν εὐχὴν εὐχομαι ταύτην καὶ τὸ πρόσταγμα 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 παρακαλέσας με· σὺ εἶ ὁ γνωρίσας μοι ἑαυτὸν καὶ δεῖξας ὅτι σός εἰμι· καὶ γυναικὸς ἀπεσχόμεν ἵνα ἐκεῖνο ὃ χρῆζεις μὴ εὐρεθῆ ἐν ῥύπῳ·

χύριε καὶ θεέ μου, ἡ ἐλπίς μου καὶ ἡ πεποίθησίς μου καὶ ὁ διδάσκαλός μου, ὁ τὸ θάρσος ἐνθεῖς μοι, σὺ ἐδίδαξάς με οὕτως προσεύχεσθαι· ἰδοὺ τὴν σὴν εὐχὴν εὐχομαι καὶ τὸ θέλημά σου εἰς πέρας ἄγω· σὺ ἔσο μετ' ἐμοῦ ἕως τέλους· σὺ εἶ ὁ ἐκ νεότητός μου ὑπομονὴν ἐν πειρασμοῖς διδούς μοι ζωὴν, καὶ ἀπὸ τῆς φθορᾶς με διαφυλάξας. Σὺ εἶ ὁ εἰς τὴν

ACTS OF THOMAS 144

And, having fulfilled these sayings, he arose and prayed thus, "Our Father, who are in heaven, hallowed be your name. Your kingdom come, your will be done, as in heaven so on earth. ⁱGive us the constant bread of the day and forgive us our debts as we also have forgiven our debtors. And lead us not into temptation but deliver us from evil.

"My Lord and God, hope and confidence and teacher, you have taught me to pray thus, behold, I pray this prayer and fulfil your commandment; be with me to the end; you are he that from childhood has sown life in me and kept me from corruption; you are he that has brought me to the poverty of this world, and exhorted me to the true riches; you are he that has made me known to myself and showed me that I am yours; and I have kept myself pure from woman, that that which you require is not found in defilement.

ⁱⁱ "My Lord and God, my hope and my confidence and my teacher, that has implanted courage in me, you taught me to pray thus; behold, I pray your prayer and bring your will to fulfilment; be with me to the end. You are he that, from my youth up, gave me patience in temptation and <sowed in> me life and preserved me from corruption; you are he that brought me into the poverty

ACTS OF THOMAS 144

- ⁱ The Greek MSS lack 'Give us the constant bread of the day', here following the Syriac MSS (and James).
- ⁱⁱ At this point begins Bonnet's 'double text', represented on the one hand by *Codex Vallicellianus* and on the other by *Paris Gr 1510* (and 3 or 4 others, which insert the prayer after Ch. 167). James believes their text to be the original and follows it from here through Ch. 148, repeating one paragraph.

πέιναν τοῦ κόσμου ἀγαγών με καὶ τοῦ πλούτου με τοῦ
ἀληθινοῦ πλήσας· σὺ εἶ ὁ μηνύσας με σὸν ὄντα διὸ γυναικὶ
οὐδ' ὄλως συνήφθη, ἵνα ὁ ναὸς σοῦ ἄξιος ἐν μολυσμῶ μὴ
εὐρεθῇ.

of this world and filled me with the true riches; you are he that
showed me that I was yours; therefore, I was never joined to a
wife, that the temple worthy of you might not be found in
pollution.

Πραξεις Θωμᾶ 145

οὐκ ἔξαρκεῖ μου τὸ στόμα ἐξομολογήσασθαι σοι οὐδὲ ἐνθυμηθῆναι δύναμαι τὴν σπουδὴν καὶ ἐπιμέλειαν τὴν ἐκ σοῦ γενομένην περὶ ἐμοῦ. ἐβουλόμην γὰρ κτήσασθαι πλοῦτον· σὺ δὲ δι' ὀράματος ἔδειξάς μοι ὅτι ἐπιζήμιος καὶ ἐπιβλαβῆς 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 ἀξιούς 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 πεποίθησίς 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 μοι αἱ εὐχαὶ καὶ αἱ νηστεῖαί μου αἱ συνεχεῖς καὶ ἡ πολλή μου σπουδὴ ἢ εἰς σέ· μὴ ἀνταλλαγῇ μοι ὁ σπόρος τοῦ σίτου ἀπὸ τῆς σῆς γῆς· μὴ ἀρπάσῃ αὐτόν ὁ ἐχθρὸς καὶ τὰ αὐτοῦ ζιζάνια συμμείξῃ· ἢ γὰρ σὴ γῆ ἀληθῶς οὐ δέχεται αὐτοῦ τὰ ζιζάνια, ἀλλ' οὐδὲ τεθῆναι δύναται εἰς τοὺς σοὺς οἴκους.

ACTS OF THOMAS 145

“My mouth does not suffice to praise you, neither am I able to conceive the care and carefulness which has been about me from you.ⁱ For, I desired to gain riches, but you by a vision showed me that they are full of loss and injury to them that gain them and I believed your showing, and continued in the poverty of the world until you, the true riches were revealed to me, who filled both me and the rest that were worthy of you with your own riches and set free your own from care and anxiety. I have, therefore, fulfilled your commandments, O Lord, and accomplished your will, and become poor and needy and a stranger and a bondman and set at nought and a prisoner and hungry and thirsty and naked and unshod, and I have toiled for your sake, that my confidence might not perish and my hope that is in you might not be confounded and my much labour might not be in vain and my weariness not be counted for nought; do not let my prayers and my continual fasting perish, and my great zeal toward you; do not let my seed of wheat be changed *for tares* out of your land; do not let the enemy carry it away and mingle his own tares therewith; for, your land verily does not receive his tares, neither indeed can they be laid up in your houses.

ACTS OF THOMAS 145

ⁱ James adds, as an alternative reading, ‘which you have had for me’.

Πραξεις Θωμᾶ 146

τὴν ἄμπελόν σου ἐφύτευσα ἐν τῇ γῆ· τὰς ρίζας 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 οὓς καὶ ἐκτήσω. τὸ ἀργύριον ὃ δέδωκάς μοι κατέβαλον ἐν τῇ τραπέζῃ· τοῦτο ἀπαιτήσας ἀποδίδου μοι ἐν τόκοις ὡσπερ ἐπηγγείλω. τὴν μίαν σου μνᾶν πραγματευσάμενος δέκα πεποίηκα· προσέθηκάς μοι ἐφ' οἷς εἶχον ὡσπερ 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 ἕξαρνος γέγονα, ἵνα μὴ διὰ ταῦτα ἀποδοκιμασθῶ. εἰς τὸν γάμον ἐκλήθην καὶ λευκὴν ἐσθῆτα ἐνεδυσάμην, ἵνα ἄξιός 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 Χριστέ σὲ καθορῶσιν καὶ ἡ καρδία μου ἐν χαρᾷ ἀγαλλιᾶται τελέσαντός μου τὸ θέλημά σου καὶ τὰς ἐντολάς σου τελειώσαντος, ἵνα ἐξομοιωθῶ δούλῳ γοργῶ 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 διορυγῆ.

ACTS OF THOMAS 146

“I have planted your vine in the earth, it has sent down its roots into the depth and its growth is spread out in the height, and the fruits of it are stretched forth on the earth, and they that are worthy of you are made glad by them, whom also you have gained. The money that you have from me I laid down on the table (bank); this, when you require it, restore to me with usury, as you have promised. With your one mind have I traded and have made ten, you have added more to me beside that I had, as you did covenant. I have forgiven my debtor the mina, require it not at my hands. I was bidden to the supper and I came; and I refused the land and the yoke of oxen and the wife, that I might not for their sake be rejected; I was bidden to the wedding, and I put on white raiment, that I might be worthy of it and not be bound hand and foot and cast into the outer darkness. My lamp with its bright light expects the master coming from the marriage, that it may receive him, and I may not see it dimmed because the oil is spent. My eyes, O Christ, look upon you, and my heart exults with joy because I have fulfilled your will and perfected your commandments, that I may be likened to that watchful and careful servant who in his eagerness does not neglect to keep vigilⁱ. All the night have I laboured to keep my house from robbers, lest it be broken through.

ACTS OF THOMAS 146

ⁱ Other MSS read: *I have not slumbered idly in keeping your commandments: in the first sleep and at midnight and at cockcrow, that my eyes may behold you, &c.*

Πραξεις Θωμᾶ 147

τὴν ὀσφύν μου ἐν ἀληθείᾳ περιέσφιγξα καὶ τοῖς ποσί μου τὰ ὑποδήματα ἔδησα, ἵνα μὴ δι' ὄλου χαυνωθέντα ἴδω αὐτά. τὰς χεῖράς μου ἐπέθηκα τῷ ἀρότρῳ τῷ ζευκτῷ καὶ εἰς τὰ ὀπίσω οὐκ ἀπεστράφη, ἵνα οἱ αὐλακες μὴ σκαμβασθῶσιν. ἐλεύκανεν ἡ ἄρουρα καὶ ἐπέστη ὁ θερισμός, ἵνα τὸν μισθόν μου ἀπολάβω. τὸ ἔνδυμά μου τὸ παλαιούμενον ἐπαλαίωσα καὶ τὸν κάματον τῶν καμάτων 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 κάθυγον 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 ἐκτὸς, 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

ACTS OF THOMAS 147

ⁱ “My loins have I girt close with truth and bound my shoes on my feet, that I may never see them gaping; my hands have I put to the yoked plough and have not turned away backward, lest my furrows go crooked. The plough-land is become white and the harvest is come, that I may receive my wages. My garment that grows old I have worn out, and the labour that has brought me to rest have I accomplished. I have kept the first watch and the second and the third, that I may behold your face and adore your holy brightness. I have rooted out the worstⁱⁱ and left them desolate on earth, so I may be filled from your treasures, all my substance have I sold, that I may gain you the pearl. The moist spring that was in me have I dried up, that I may live and rest beside your inexhaustibleⁱⁱⁱ spring. The captive whom you committed to me I have slain, that he who is set free in me may not fall from his confidence. Him that was inward have I made outward and the outward <inward>, and all your fullness is fulfilled in me. I have not returned to the things that are behind but have gone forward to the things that are before, that I do not become a reproach. The dead man have I revived, and the living one have I overcome, and that which was lacking have I filled up, that I may receive the crown of victory, and the power of Christ

ACTS OF THOMAS 147

- ⁱ Codex Vallicellianus omits almost all this chapter, reading just μηδὲ γενέσθωσών μου λοξαὶ αἱ αὐλακες. αἱ ἄρουραί μου ἐλευκάνθησαν· θερισμόν προσδέχονται.
- ⁱⁱ The Syriac MSS read ‘pulled down my barns’.
- ⁱⁱⁱ The Syriac MSS have ‘living’.

τελεσθῆ. ὄνειδισμόν ἔδεξάμην ἐπὶ τῆς γῆς, τὴν δὲ ἀμοιβὴν
καὶ τὴν ἀντιμισθίαν δίδου μοι ἐν οὐρανοῖς.

may be accomplished in me. I have received reproach on earth
but give me the return and the recompense in the heavens.

Πραξεις Θωμᾶ 148

μη αἰσθωνταί μου αἱ δυνάμεις καὶ οἱ ἐξουσιασταί, καὶ μηδὲν περὶ ἐμοῦ ἐνθυμηθῶσιν· μη ἰδόντες με οἱ τελῶναι καὶ οἱ ἀπαιτηταὶ ἐν ἐμοὶ πραγματεύσωνται. μή μου καταβοήσωσιν οἱ ἥττονες καὶ πονηροὶ καὶ ἀνδρείου καὶ ἐπιεικοῦς· καὶ ἀναβιβαζομένου μη ἀνανεύσωσιν ἔμπροσθέν μου στῆναι 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 υἰῶν τοῦ πονηροῦ αὐτῆ 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 χαρᾶ καὶ εἰρήνη ὑπερβήσομαι καὶ στῶ ἔμπροσθεν τοῦ δικαστοῦ. καὶ ὁ διάβολός με μη ἐπίδη· οἱ ὀφθαλμοὶ αὐτοῦ πηρωθῶσιν διὰ τοῦ σοῦ φωτός οὗ ἐν ἐμοὶ κατεσκήνωσας· φιμώσης αὐτοῦ τὸ στόμα· οὐδὲν γὰρ κατ' ἐμοῦ εὔρεν.

ACTS OF THOMAS 148

“Do not let the powers and the officers perceive me, and do not let them have any thought concerning me; do not let the publicans and exactors ply their calling on me; do not let the weak and the evil cry out against me that am valiant and humble, and when I am borne upward do not let them rise up to stand before me, by your power, O Jesus, which surrounds me as a crown; for, they do flee and hide themselves, they cannot look on you but suddenly do they fall upon them that are subject to them, and the portion of the sons of the evil one does itself cry out and convict them; and it is not hidden from them, nor their nature is made known; the children of the evil one are separated off. Grant me, then, Lord, that I may pass by in quietness and joy and peace, and pass over and stand before the judge, and do not let the devil look upon me; let his eyes be blinded by your light which you have made to dwell in me, muzzle his mouth; for, he has found nought against me.”

Πραξεις Θωμᾶ 149

Ἔλεγεν δὲ λυθείς τοῖς περὶ αὐτὸν οὖσιν ἕτερα· Πιστεύσατε τῷ σωτῆρι τῶν κεκοπιακότων 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 μηδὲ χωροῦντα κατ' ἀξίαν εἰπεῖν· νοῶν φέγγος τῆς ἐμῆς πενίας καὶ πληρωτῆς τῶν ἐμῶν ὑστερημάτων καὶ τροφεὺς τῆς ἐμῆς ἐνδείας· σὺ ἔσο μετ' ἐμοῦ ἕως ἂν ἔλθω καὶ ἀπολάβω σε εἰς αἰῶνα αἰώνων.

ACTS OF THOMAS 149

ⁱAnd he said again to them that were about him, “ⁱⁱ Believe in the Saviour of them that have laboured in his service; for, my soul already flourishes because my time is near to receive him; for he, being beautiful, draws me on always to speak concerning his beauty, what it is though I am not able and suffice not to speak it worthily; you that are the lightⁱⁱⁱ of my poverty and the supplier of my defects and nurturer of my need: be with me until I come and receive you for evermore.”

ACTS OF THOMAS 149

- ⁱ At this point, James' translation reverts to *Codex Vallicellianus*.
- ⁱⁱ The Syriac MSS here add 'Believe, my children, in the God whom I proclaim; believe in Jesus Christ whom I preach; believe in the giver of life and helper of his servants'.
- ⁱⁱⁱ The Syriac MSS has 'feeder'.

Πραξεις Θωμᾶ 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 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 ἀνεστρεφόμην, ἕως οὗ ὁ ἐμὸς πατὴρ βιασάμενός με γυναικὶ συνῆψεν Ἀνισάρα λεγομένη· ὧν γὰρ πρώτου καὶ εἰκοστοῦ ἔτους ἕβδομον ἤδη ἐνιαυτὸν ἔχω γαμήσας· πρὸ τοῦ δὲ συναλλάξαι γάμῳ ἄλλην οὐκ ἐγίνωσκον γυναῖκα· διὸ καὶ ἄχρηστος τῷ πατρὶ ἐνομιζόμην· οὐδέ ποτε οὔτε υἱὸς οὔτε θυγάτηρ γέγονέν μοι ἐκ τῆς γυναικὸς ταύτης· ἀλλὰ καὶ ἡ γυνὴ μου αὐτὴ ἐν σωφροσύνῃ συνέζησέν μοι τὸν χρόνον τοῦτον, καὶ σήμερον εἰ ὑγιῆς ἐτύγχανεν καὶ παρὰ σοῦ ἀπηκροάσατο, οἶδα ὅτι καὶ γὰρ ἀνεπαύομην καὶ αὐτὴ αἰωνίαν ζωὴν ἀπελάμβανεν· ἀλλ' ἐν κινδύνῳ καὶ ἐν κακώσει πολλῇ ἐξετάζεται. πείθω τοίνυν τὸν φύλακα ἐάν μοι ὑποσχῆ ἔλθεῖν μετ' ἐμοῦ· ἰδίᾳ γὰρ κατ' ἐμαυτὸν οἰκῶ· καὶ ἅμα θεραπεύεις τὴν ἀθλίαν ἐκείνην. Ἀκούσας δὲ ταῦτα Ἰούδας ὁ ἀπόστολος τοῦ ὑψίστου εἶπεν τῷ Οὐαζάνῃ· Εἰ πιστεύεις, ὄψει τὰ θαύματα τοῦ θεοῦ καὶ πῶς σώζει τοὺς αὐτοῦ δούλους.

ACTS OF THOMAS 150

THE 13TH ACT: WHEREIN OUAZANESⁱ RECEIVES BAPTISM
WITH THE REST.

And Ouazanes the youth besought the apostle, saying, "I pray you, O man, apostle of God, suffer me to go, and I will persuade the gaoler to permit you to come home with me, that by you I may receive the seal, and become your minister and a keeper of the commandments of the God whom you preach. For, indeed, formerly I walked in those things which you teach, until my father compelled me and joined me to a wife by name Mnesara; for, I am in my twenty-first year, and have now been seven years married; and, before I was joined in marriage I knew no other woman, whereby also I was accounted useless by my father, nor have I ever had son or daughter of this wife and also my wife herself has lived with me in chastity all this time; and today, if she had been in health, and had listened to you, I know well that both I should have been at rest and she would have received eternal life; but she is in peril and afflicted with much illness; I will, therefore, persuade the keeper that he promise to come with me; for, I live by myself. And you shall also heal that unhappy one." And Judas the apostle of the Most High, hearing this, said to Ouazanes, "If you believe, you shall see the marvels of God, and how he saves his servants."

ACTS OF THOMAS 150

ⁱ Throughout this section, James has 'Iuzanes' in place of 'Ouazanes'.

Πραξεις Θωμᾶ 151

Διαλεγομένων δὲ αὐτῶν ταῦτα Τερτία καὶ Μυγδονία καὶ Μαρκία ἐν τῇ θύρᾳ ἴσταντο τοῦ δεσμοτηρίου, καὶ δοῦσαι τῷ δεσμοφύλακι τριακοσίους ἐξήκοντα τρεῖς στατήρας ἀργυρίου εἰσήλθον 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 ὡς ἔστησαν πρὸς αὐτὸν εἶπεν αὐταῖς· Τίς ὑμῖν συνεχώρησεν ἔλθειν πρὸς ἡμᾶς; καὶ τίς ὑμῖν ἤνοιξεν τὴν ἐσφραγισμένην θύραν τοῦ ἐξελθεῖν; Λέγει αὐτῷ Τερτία· Οὐ σὺ ἀνεπέτασας τὰς θύρας ἡμῖν εἰπὼν εἰσελθεῖν εἰς τὸ δεσμοτήριον, ἵνα τοὺς ἀδελφούς 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 εἰσήλθομεν· καὶ ἰδοὺ πάρεσμεν δεόμεναί σου ὅπως πεισθέντα σε φυγαδεύσωμεν ἕως οὗ λήξει ὁ τοῦ βασιλέως εἰς σὲ θυμός. Πρὸς ἦν ὁ Ἰούδας· Διήγησαι πρότερον ἡμῖν πῶς συνεκλείσθητε.

ACTS OF THOMAS 151

And, as they spoke thus together, Tertia and Mygdonia and Marcia stood at the door of the prison, and they gave the gaoler three hundred and sixty-threeⁱ staters of silver and entered in to Judas, and found Ouazanesⁱⁱ and Siphor and his wife and daughter, and all the prisoners sitting and hearing the word. And, when they stood by him he said to them, "Who has suffered you to come unto us? And who opened to you the sealed door that you came forth?" Tertia said to him, "Did you not open the door for us and tell us to come into the prison that we might take our brothers that were there, and then should the Lord show forth his glory in us? And when we came near the door, I know not how, you were parted from us and hid yourself and came hither before us, where also we heard the noise of the door, when you shut us out. We gave money, therefore, to the keepers and came in and lo, we are here praying you that we may persuade you and let you escape until the king's wrath against you shall cease." To whom Judas said, "Tell us first of all how you were shut up."

ACTS OF THOMAS 151

- ⁱ James has the numeral, '363', in place of 'three hundred and sixty-three' but the Greek text spells out the number in full (τριακοσίους ἐξήκοντα τρεῖς).
- ⁱⁱ Throughout this section, James has 'Iuzanes' in place of 'Ouazanes'.

Πραξεις Θωμᾶ 152

Καί φησιν αὐτῶ· Σὺ μεθ' ἡμῶν ἦς καὶ οὐδέ ποτε 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 περιγέγονεν ὁ μάγος ἐκεῖνος, ἐπειδήπερ ὡς ἀκούω ἐλαίῳ καὶ ὕδατι καὶ ἄρτῳ τοὺς ἀνθρώπους μαγεύει, καὶ σὲ οὐδέπω ἐγόητευσεν· 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 ὅ τι βούλει πράττε· τὴν δὲ ψυχὴν μου οὐ συναπολέσω σοι. Ἀκούσας δὲ ταῦτα συνέκλεισέν με ἐν οἰκίῳ καὶ ὁ Χαρίσιος δὲ ἤνεγκεν τὴν Μυγδονίαν καὶ κατέκλεισεν αὐτὴν σὺν ἐμοί. καὶ σὺ ἡμᾶς ἐξήγαγες καὶ μέχρι τῶν ὧδε παρέστησας. ἀλλὰ δός τάχιον τὴν σφραγίδα ἡμῖν, ἵνα ἐκκοπῶσιν αἱ ἐλπίδες Μισδαίου τοιαῦτα βουλομένου.

ACTS OF THOMAS 152

And she said to him, "You were with us, and never left us for one hour, and you ask how we were shut up? But if you desire to hear, listen. The king Misdaeus sent for me and said to me, "Not yet has that sorcerer prevailed over you; for, as I hear, he bewitches men with oil and water and bread, and has not yet bewitched you; but obey me; for, if not, I will imprison you and wear you out, and him I will destroy; for, I know that if he has not yet given you oil and water and bread, he has not prevailed to get power over you." And I said to him, "Over my body you have authority, and do all that you will; but my soul I will not let perish with you." And, hearing that, he shut me up in a chamber;ⁱ and Charisius brought Mygdonia and shut her up with me; and you brought us out and brought us even hither; but give us the seal quickly, that the hope of Misdaeus who counsels thus may be cut off."

ACTS OF THOMAS 152

ⁱ The Syriac MSS have 'beneath his dining-hall'.

Πραξεις Θωμᾶ 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 μή τις ὑμᾶς τῷ βασιλεῖ διαβάλη. Καὶ τότε ἀποσβέσαντες τοὺς λύχνους εἰς ὕπνον ἐτρέπησαν· ὁ δὲ ἀπόστολος τῷ κυρίῳ προσδιελέγετο· Καιρὸς λοιπὸν ἐστὶν Ἰησοῦ τῆς σῆς ταχυτῆτος· ἰδοὺ γὰρ οἱ τοῦ σκότους παῖδες ἐν τῷ αὐτῶν καθιοῦσι σκότει. σὺ οὖν ἐν φωτὶ τῆς φύσεως ὦν κατάλαμψον ἡμᾶς. Καὶ ἐξαίφνης τὸ δεσμοπήριον ὅλον ἔλαμψεν ὡς ἡ ἡμέρα. πάντων δὲ τῶν ἐν τῷ δεσμοπηρίῳ καθευδόντων βαθεῖ ὕπνω μόνοι οἱ πεπιστευκότες τῷ κυρίῳ ἐγρηγοροῦτες ἐτύγχανον.

ACTS OF THOMAS 153

And, when the apostle heard this, he said, “Glory to you, O Jesus of many forms, glory to you who appears in the guise of our poor manhood; glory to you who encourages us and makes us strong and gives grace, and consoles and stands by us in all perils, and strengthens our weakness.” And, as he thus spoke, the gaoler came and said, “Put out the lamps, lest any accuse you to the king.” And then they doused the lamps and turned to sleep; but the apostle spoke to the Lord, “It is the time now, O Jesus, for you to make haste; for, lo the children of darkness sitⁱ in their own darkness; therefore, enlighten us with the light of your nature.” And, on a sudden, the whole prison was light as the day; and, while all those who were in the prison slept a deep sleep, they only that had believed in the Lord continued waking.”

ACTS OF THOMAS 153

ⁱ The Syriac MSS have ‘make us sit’.

Πραξεις Θωμᾶ 154

Λέγει οὖν ὁ Ἰούδας τῷ Οὐαζάνῃ· Πρόλαβε καὶ εὐτρέπισον ἡμῖν τὰ πρὸς τὴν χρείαν. 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 ἀπήει 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. Ἔφη αὐτῇ Οὐαζάνης· Ποῦ βαδίζεις; μάλιστα καὶ κατὰ τοιαύτην ἄωρίαν; 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 κάθηται καὶ τελείως ὑγιάνω. Λέγει αὐτῇ ὁ Οὐαζάνης· Ποῖος νεώτερός ἐστιν παρὰ σοί; Ἡ δὲ ἔφη· Οὐχ ὄραξ τὸν ἐκ δεξιῶν μοι χειραγωγοῦντά με;

ACTS OF THOMAS 154

Judas, therefore, said to Ouazanes,ⁱ "Go before and make ready the things for our need." Ouazanes, therefore, said, "And who will open me the doors of the prison? For, the gaolers shut them and are gone to sleep." And Judas said, "Believe in Jesus, and you shala find the doors open." And, when he went forth and departed from them, all the rest followed after him. And, as Ouazanes was gone on before, Mnesara his wife met him coming to the prison. And she knew him and said, "My brother Ouazanes, is it you?" And he said, "Yes, and are you Mnesara?" And she said, "Yes." Ouazanes said to her, "Whither do you walk, especially at so untimely an hour? And how were you able to rise up?" And she said, "This youth laid his hand on me and raised me up; and, in a dream, I saw that I should go where the stranger sits and become perfectly whole." Ouazanes said to her, "What youth is with you?" And she said, "Do you not see him that is on my right hand, leading me by the hand?"

ACTS OF THOMAS 154

ⁱ Throughout this section, James has 'Iuzanes' in place of 'Ouazanes'.

Πραξεις Θωμᾶ 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· Ἦλθες 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 βαδίσει· ὁ γὰρ νεώτερος οὐ πάρεστιν ὃν παρέδωκάς μοι. Καὶ ὁ Ἰούδας εἶπεν· Ἰησοῦς τὸ λοιπὸν σε χειραγωγήσει. Μετὰ ταῦτα ἤρχετο πρὸς αὐτὸν δρόμῳ χρωμένη. ὡς δὲ εἰσῆλθον εἰς τὴν οἰκίαν Οὐαζάνου υἱοῦ Μισδαίου τοῦ βασιλέως, ἔτι νυκτὸς οὔσης φῶς αὐτοῖς πολὺ περιεχυμένον ἔφαινε.

ACTS OF THOMAS 155

And, while they spoke together thus, Judas, with Siphor and his wife and daughter and Tertia and Mygdonia and Narcia, came unto Ouazanes' house. And Mnesara the wife of Ouazanes,ⁱ seeing him, did reverence and said, "Are you come that saved us from the sore disease? You are he whom I saw in the night delivering to me this youth to bring me to the prison. But your goodness suffered me not to grow weary, but you yourself are come to me." And, so saying, she turned about and saw the youth no more; and finding him not, she said to the apostle, "I am not able to walk alone; for, the youth whom you gave me is not here." And Judas said, "Jesus will henceforth lead you." And, thereafter, she came running to him. And, when they entered into the house of Ouazanes the son of Misdæus the king, though it was yet night, a great light shone and was shed about them.

ACTS OF THOMAS 155

ⁱ Throughout this section, James has 'Iuzanes' in place of 'Ouazanes'.

Πραξεις Θωμᾶ 156

Καὶ τότε ὁ Ἰουδᾶς ἤρξατο εὐχεσθαι καὶ λέγειν οὕτως· Ὁ ἐταῖρος καὶ σύμμαχος καὶ τῶν ἀσθενῶν ἐλπίς καὶ πεποίθησις τῶν μετρίων· καταφυγὴ καὶ καταγώγιον τῶν κεκμηκότων· 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 ὤδευσαν οὓς ἐλυτρώσω· καὶ εἰσαγαγὼν εἰς τὴν ἑαυτοῦ ποιμνὴν τοῖς σοῖς ἐγκατέμειξας προβάτοις· υἱὸς σπλάγχνων, ὁ κατὰ φιλανθρωπίαν 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 ἐνδεηθεὶς 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 μάνδραν, καὶ ἐγκαταμείγνυε αὐτοὺς τῷ σῶ ἀριθμῷ. ἔσο αὐτῶν ὁδηγὸς ἐν χώρᾳ πλάνης· ἔσο αὐτῶν ἰατρὸς ἐν χώρᾳ νοσήματος· ἔσο αὐτῶν ἀνάπαυσις ἐν χώρᾳ καμνόντων· ἀγίασον αὐτοὺς ἐν μιᾷ χώρας· ἔσο ἰατρὸς αὐτῶν σωματῶν καὶ ψυχῶν· ποιήσον

ACTS OF THOMAS 156

And then Judas began to pray and to speak thus, "O companion and defender and hope of the weak and confidence of the poor; refuge and lodging of the weary; voice that came forth of the height;ⁱ comforter dwelling in the midst; port and harbour of them that pass through the regions of the rulers: physician that heals without payment; who among men was crucified for many; who went down into hell with great might; the sight of whom the princes of death endured not; and you came up with great glory, and gathering all them that fled to you did prepare a way, and in your footsteps all they journeyed whom you did redeem; and you brought them into your own fold and joined them with your sheep; son of mercy, the son that for love of man was sent to us from the perfect fatherland that is above, the Lord of allⁱⁱ possessions; that serves your servants that they may live; that fills creation with your own riches; the poor, that was in need and hungered forty days; that satisfies thirsty souls with your own good things: Be with Ouazanes the son of Misdaeus and with Tertia and Mnesara, and gather them into your fold and mingle them with your number. Be to them a guide in the land of error; be to them a physician in the land of sickness; be to them a rest in the land of the weary; sanctify them in a polluted land; be their physician both of

ACTS OF THOMAS 156

ⁱ For 'height', the Greek MSS have 'sleep'.

ⁱⁱ The Syriac MSS have 'undefiled' in place of 'all'.

αὐτοὺς ναοὺς ἁγίους σου, καὶ οἰκείτω ἐν αὐτοῖς τὸ ἅγιόν σου
πνεῦμα.

bodies and souls; make them holy temples of you, and let
your holy spirit dwell in them.”

Πραξεις Θωμᾶ 157

Οὕτως αὐτοῖς εὐξάμενος ὁ ἀπόστολος τῇ Μυγδονίᾳ εἶπεν· Ἀπόδυσόν σου τὰς ἀδελφάς. Ἡ δὲ ἀποδύσασα περιέζωσεν αὐτὰς περιζώματα καὶ προσήγαγεν αὐτάς· Οὐαζάνης δὲ πρότερον προσεληλύθει, κάκειῖναι μετ' αὐτόν. καὶ λαβὼν Ἰούδας ἔλαιον ἐν ἀργυρέῳ ποτηρίῳ ἐπέλεγεν οὕτως· Ὁ ὠραῖος καρπὸς τῶν ἄλλων καρπῶν, ᾧ οὐδεὶς συγκρίνεται ὄλως ἕτερος· ὁ πάνυ ἐλεήμων· ὁ τῇ τοῦ λόγου ὀρμῇ ζέων· δύναμις ἢ τοῦ ξύλου ἦν οἱ ἄνθρωποι ἐνδύομενοι τοὺς ἑαυτῶν ἀντιπάλους νικῶσιν· ὁ στεφανῶν τοὺς νικῶντας· σύμβολον καὶ χαρὰ τῶν καμνόντων· ὁ εὐαγγελισάμενος 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 θέαν, ἀπαλὸς δὲ τὴν γεῦσιν· ὁ ἀσθενής μὲν δοκῶν, τῇ δὲ τῆς δυνάμεως ὑπερβολῇ τὴν τὰ πάντα θεωροῦσαν βαστάζων δύναμιν· ταῦτα εἰπὼν περιωχεύμας· Ἰησοῦ ἐλθέτω ἡ νικητικὴ αὐτοῦ δύναμις, καὶ ἐνιδρύσθω τῷ ἐλαίῳ τούτῳ ὡσπερ ἰδρύνθη ἐν τῷ συγγενεῖ αὐτοῦ ξύλῳ ἢ τότε αὐτοῦ δύναμις, ἥς τὸν λόγον οὐκ ἤνεγκαν οἱ σταυρώσαντές σε· ἐλθέτω δὴ καὶ ἡ δωρεὰ δι' ἧς τοῖς ἐχθροῖς αὐτοῦ ἐμφυσήσας εἰς τὰ ὀπίσω ὑποχωρῆσαι ἐποίησας καὶ πρηνεῖς καταπεσεῖν, καὶ ἐπιδημῆσαι τῷ ἐλαίῳ τούτῳ ᾧ ἐπιφημίζομεν τὸ σὸν ἅγιον ὄνομα. Καὶ ταῦτα εἰπὼν πρῶτον τῇ κεφαλῇ Οὐαζάνου ἐπέχεεν, ἔπειτα ταῖς τῶν γυναικῶν, λέγων· Ἐν ὀνόματί σου Ἰησοῦ Χριστοῦ γενέσθω ταῖς ψυχαῖς

ACTS OF THOMAS 157

Having thus prayed over them, the apostle said to Mygdonia, "Unclothe your sisters." And she took off their clothes and girded them with girdles and brought them; but Ouazanes had first gone before, and they came after him; and the apostle took oil in a cup of silver and spoke thus over it, "Fruit more beautiful than all other fruits, to which none other whatsoever may be compared; altogether merciful, fervent with the force of the word; power of the tree that men, putting on them, overcome their adversaries; crowner of the conquerors; help (symbol) and joy of the sick; that announced to men their salvation that shows light to them that are in darkness; whose leaf is bitter, but in your most sweet fruit you are fair, that are rough to the sight but soft to the taste; seeming to be weak, but in the greatness of your strength able to bear the power that beholds all things." Having thus said [???ⁱ], Jesus let his victorious might come and be established in this oil, like as it was established in the tree (wood) that was its kin, even his might at that time, whereof they that crucified you could not endure the word; let the gift also come whereby breathing on his (your) enemies you caused them to go backward and fall headlong and let it rest on this oil, whereupon we invoke your holy name." And, having thus said, he poured it first on the head of Ouazanes and then on the women's heads, saying, "In your name, O Jesus Christ, let it be to these souls for remission

ACTS OF THOMAS 157

ⁱ There is a corrupt word (περιωχεύμας) here in the Greek MSS.

ταύταις εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ἀποτροπὴν τοῦ ἐναντίου
καὶ εἰς σωτηρίαν τῶν ψυχῶν αὐτῶν. Καὶ ἐκέλευσεν τῇ
Μυγδονίᾳ ἀλείψαι αὐτάς, αὐτὸς δὲ ἤλειψεν τὸν Οὐαζάνην.
ἀλείψας δὲ αὐτοὺς κατήγαγεν εἰς ὕδωρ εἰς τὸ ὄνομα τοῦ
πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

of sins and for turning back of the adversary and for salvation
of their souls.” And he commanded Mygdonia to anoint them
but he himself anointed Ouazanes. And, having anointed
them, he led them down into the water in the name of the
Father and the Son and the Holy Ghost.

Πραξεις Θωμᾶ 158

Ἀνελθόντων δὲ αὐτῶν λαβῶν 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· γένηται οὖν ἡμῖν τὸ σῶμά σου σωτηρία καὶ τὸ αἷμά σου εἰς ἄφεσιν ἁμαρτιῶν. ἀντὶ δὲ τῆς χολῆς ἧς ἔπιες δι' ἡμᾶς περιαιρείσθω ἀφ' ἡμῶν ἢ τοῦ διαβόλου χολή· ἀντὶ δὲ τοῦ ὄξους οὗ πέπωκας ὑπὲρ ἡμῶν ἐνδυναμούσθω ἢ 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 ἀμαράντινον οἱ ἀγαπήσαντές σε· ἀντὶ δὲ σινδόνης ἧς ἐνειλήθης καὶ ἡμεῖς περιζωσθῶμεν τὴν ἀήττητόν σου δύναμιν· ἀντὶ δὲ μνημείου καινοῦ καὶ ταφῆς ἀνακαινισμόν 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 Οὐαζάνη καὶ Τερτία καὶ Μνησάρα καὶ τῇ τοῦ Σιφόρου γυναικὶ καὶ θυγατρὶ καὶ εἶπεν· Γενέσθω ὑμῖν ἢ εὐχαριστία αὕτη εἰς σωτηρίαν καὶ χαρὰν καὶ ὑγίειαν τῶν ψυχῶν ὑμῶν. Καὶ αὐτοὶ εἶπον· Ἀμήν. Καὶ φωνὴ ἠκούσθη λέγουσα· Ἀμήν· μὴ φοβεῖσθε ἀλλὰ μόνον πιστεύσατε.

ACTS OF THOMAS 158

And, when they were come up, he took bread and a cup, and blessed it and said, "Your holy body which was crucified for us do we eat, and your blood that was shed for us to salvation do we drink; let, therefore, your body be to us salvation and your blood for remission of sins. And, for the gall that you drank for our sakes, let the gall of the devil be removed from us; and, for the vinegar which you have drunk for us, let our weakness be made strong; and, for the spitting that you received for us, let us receive the dew of your goodness; and, by (or for) the reed wherewith they smote you for us, let us receive the perfect house; and, whereas you received a crown of thorns for our sake, let us that have loved you put on a crown that does not fade away; and, for the linen cloth wherein you were wrapped, let us also be girt about with your power that is not vanquished; and, for the new tomb and the burial, let us receive renewing of soul and body; and, as you did rise up and revive, let us revive and live and stand before you in righteous judgement." And he broke and gave the Eucharist to Ouazanesⁱ and Tertia and Mnesara and the wife and daughter of Siphor and said, "Let this Eucharist be to you for salvation and joy and health of your souls." And they said, "Amen." And a voice was heard, saying, "Amen! Do not fer but only believe."

ACTS OF THOMAS 158

ⁱ Throughout this section, James has 'Iuzanes' in place of 'Ouazanes'.

Πραξεις Θωμᾶ 159

Μαρτύριον τοῦ ἁγίου καὶ ἐνδόξου
ἀποστόλου Θωμᾶ.

Ἐν ταῖς ἡμέραις ἐκείναις ἀνήει 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 συμπεπλήρωται καὶ ἤγγικεν ἡ προθεσμία ἵνα ἀπελθὼν ἀπολάβω τοὺς μισθούς μου παρὰ τοῦ κυρίου μου καὶ θεοῦ· δίκαιος γὰρ ἐστὶν ὁ μισθαποδότης μου ὁ εἰδώς με πῶς δεῖ με λαβεῖν τὸν μισθόν· οὔτε γὰρ πονηρός ἐστὶν οὔτε φθονερός· πλούσιος δὲ ἐστὶν ἐν τοῖς αὐτοῦ χαρίσμασιν· οὐκ ἔστιν φιλόδολος ἐν οἷς δίδωσιν· τεθάρρηκε γὰρ τῇ ἀνυστερήτῳ αὐτοῦ κτήσει.

ACTS OF THOMAS 159

THE MARTYRDOM OF THE HOLY AND GLORIOUS
APOSTLE THOMASⁱ

And, after these things, Judas departed to be imprisoned.
ⁱⁱ And Tertia, with Mygdonia and Narcia, also went to be imprisoned. And the apostle Thomas said to them – the multitude of them that had believed being present – “Daughters and sisters and fellow servants, which have believed in my Lord and God, ministers of my Jesus, listen to me this day; for, I do deliver my word to you, and I shall speak no more with you in this flesh nor in this world; for, I go up to my Lord and God Jesus Christ, to him that sold me, to that Lord that humbled himself even to me the little, and brought me up to eternal greatness, that vouchsafed to me to become his servant in truth and steadfastness; to him do I depart, knowing that the time is fulfilled, and the day appointed has drawn near for me to go and receive my recompense from my Lord and God; for, my redeemer is righteous, who knows me, how I ought to receive my reward; for, he is not grudging nor envious, but is rich in his gifts, he is not a lover of craft in that he gives; for, he has confidence in his possessions that cannot fail.

ACTS OF THOMAS 159

- ⁱ From here and for the remainder of his translation, James reverts to using the text of *Paris Gr 1510*.
ⁱⁱ James adds a paragraph break at this point.

Πραξεις Θωμᾶ 160

οὐκ εἰμι ἐγὼ Ἰησοῦς, δοῦλος δὲ αὐτοῦ εἰμι· οὐκ εἰμι ἐγὼ Χριστός, διάκονος δὲ αὐτοῦ ὑπάρχω· οὐκ εἰμι ἐγὼ ὁ υἱὸς τοῦ θεοῦ, δέομαι δὲ ἄξιος τοῦ θεοῦ γενέσθαι. ἐμμείνατε τῇ πίστει τοῦ Χριστοῦ· ἐμμείνατε τῇ ἐλπίδι τοῦ υἱοῦ τοῦ θεοῦ· μὴ ἐκκακήσητε πρὸς τὰς θλίψεις μηδὲ διαιρεθῆτε ἐπὶ ἰδητέ με ὑβριζόμενον ἢ ὅτι ἐγκέκλεισμαι· αὐτοῦ γὰρ τὸ θέλημα εἰς πέρας ἄγω· εἰ γὰρ καὶ ἠβουλήθην μὴ ἀποθανεῖν, ἐν Χριστῷ οἶδα ὅτι δύναμαι· οὗτος δὲ ὁ νομιζόμενος θάνατος οὐκ ἔστιν θάνατος, ἀλλὰ λύσις ἀπὸ τοῦ σώματος ἐστιν. 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, ἣτις οὐκ ἀπέστη ἀπ' ἐμοῦ. μὴ οὖν ὑποδύῃ ὑμῖν ὁ Σατανᾶς καὶ τὰς ἐνθυμήσεις ὑμῶν διαρπάσῃ· μὴ γένοιτο ἐν ὑμῖν ἐκείνῳ χώρᾳ· ἰσχυρός ἐστιν ὃν ὑμεῖς ὑπεδέξασθε. τὴν τοῦ Χριστοῦ παρουσίαν προσδέχεσθε· ἐλθὼν γὰρ ὑποδέξεται ὑμᾶς· οὗτός ἐστιν ὃν ὄψεσθε ἐρχόμενον.

ACTS OF THOMAS 160

“I am not Jesus, but I am his servant; I am not Christ, but I am his minister; I am not the Son of God, but I pray to become worthy of God. Continue in the faith of Christ; continue in the hope of the Son of God; do not faint at affliction, neither be divided in mind if you see me mocked or that I am shut up in prisonⁱ; for, I do accomplish his will. For, if I had willed not to die, I know in Christ that I am able *thereto*; but this which is called death, is not death, but a setting free from the body; therefore, I receive gladly this setting free from the body, that I may depart and see him that is beautiful and full of mercy, him that is to be loved; for, I have endured much toil in his service, and have laboured for his grace that is come on me, which departs not from me. Do not let Satan, then, enter you by stealth and catch away your thoughts; let there be in you no place for him; for, he is mighty whom you have received. Look for the coming of Christ; for, he shall come and receive you, and this is he whom you shall see when he comes.”

ACTS OF THOMAS 160

ⁱ The Syriac MSS add ‘or die’.

Πραξεις Θωμᾶ 161

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

ACTS OF THOMAS 161

When the apostle had ended these sayings, they went into the house, and the apostle Thomas said, "Saviour that suffered many things for us, let these doors be as they were and let seals be set on them." And he left them and went to be imprisoned; and they wept and were in heaviness, not knowing that Misdaeus would release him. ⁱ

ACTS OF THOMAS 161

ⁱ James ends, 'for, they knew that Misdaeus would slay him'; here, we follow the text of *Paris Gr 1510*.

Πραξεις Θωμᾶ 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 ἠβουλήθη πάντας τοὺς κατακλείστους φυγαδεῦσαι. ἀλλ' ἀπελθόντες ἀνενέγκωμεν τῷ βασιλεῖ, εἴπωμεν 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 ἀλλαχοῦ αὐτὸν κατάκλειστον ποιήσον. 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 γυνή σου ὦ βασιλεῦ καὶ ὁ υἱὸς καὶ οἱ λοιποὶ οὐκ ἀφίστανται ἀπ' αὐτοῦ. Ταῦτα ἀκούσας ὁ βασιλεὺς ἀπελθὼν εὔρεν τὰς ἐπικειμένας σφραγιῖδας σῶας· κατεμάνθανε δὲ καὶ τὰς θύρας, καὶ ἔλεγεν τοῖς φύλαξι· Διὰ τί ψεύδεσθε; αἱ γὰρ σφραγιῖδες σῶαί εἰσιν· πῶς εἶπατε ὅτι Τερτία καὶ Μυγδονία ἔρχονται πρὸς αὐτὸν εἰς τὸ δεσμωτήριον; Οἱ δὲ φύλακες εἶπον· Ἡμεῖς τὴν ἀλήθειαν εἴπομέν σοι.

ACTS OF THOMAS 162

And the apostle found the keepers wrangling and saying, "Wherein have we sinned against this wizard? For, by his art magic he has opened the doors and would have had all the prisoners escape; but let us go and report it to the king, and tell him concerning his wife and his son." And, as they disputed thus, Thomas held his peace. They rose up early, therefore, and went to the king and said to him, "Our lord and king, take away that sorcerer and cause him to be shut up elsewhere; for, we are not able to keep him; for, except your good fortune had kept the prison, all the condemned persons would have escaped – for, now this second time have we found the doors open; and also your wife, O king, and your son and the rest do not depart from him." And the king, hearing that, went, and found the seals that were set *on the doors* whole; and he took note of the doors also, and said to the keepers, "Why do you lie? For, the seals are whole. Why did you say that Tertia and Mygdonia come to him in the prison?" And the keepers said, "We have told you the truth."

Πραξεις Θωμᾶ 163

Ὁ δὲ Μισδαῖος ἀπελθὼν εἰς τὸ δεσμοτήριον ἐκαθέσθη· μεταπεμψάμενος δὲ τὸν ἀπόστολον Θωμᾶν ἐκδύσας αὐτὸν ἔστησεν ἔμπροσθεν αὐτοῦ, καὶ λέγει αὐτῷ· Δοῦλος εἶ ἢ ἐλεύθερος; Θωμᾶς εἶπεν· Δοῦλός εἰμι ἐνός μόνου, οὗ σὺ ἐξουσίαν οὐκ ἔχεις. Ὁ δὲ Μισδαῖος λέγει αὐτῷ· Εἰς ταύτην τὴν χώραν πῶς φυγὼν ἐλήλυθας; Ὁ δὲ Θωμᾶς εἶπεν· Ἐπράθην παρὰ τοῦ δεσπότου μου ἐνθάδε, ἵνα πολλοὺς σώσω 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 τούτου 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 πατρὶς τούτων καθαρῶσθῃ. λέγει πρὸς αὐτὸν ὁ Θωμᾶς· Ταῦτα τὰ φάρμακα καὶ σὺν ἐμοὶ ἀπέρχεται ἐμοῦ ἐντεῦθεν ἐξορμῶντος, καὶ τοῦτο γίνωσκε ὅτι οὐδὲ τῶν ἐνθάδε ἀπολιμπάνομαι.

ACTS OF THOMAS 163

And Misdaeus went to the prison and took his seat, and sent for the apostle Thomas and stripped him (and girded him with a girdle) and set him before him and said to him, "Are you bond or free?" Thomas said, "I am the bondsman of one only, over whom you have no authority." And Misdaeus said to him, "How did you run away and come into this country?" And Thomas said, "I was sold hither by my master, that I might save many and, by your hands, depart out of this world." And Misdaeus said, "Who is your lord? And what is his name? And of what country is he?" And Thomas said, "My Lord is your master and he is Lord of heaven and earth." And Misdaeus said, "What is his name?" Thomas said, "You cannot hear his true name at this time; but the name that was given to him is Jesus Christ." And Misdaeus said to him, "I have not made haste to destroy you, but have had long patience with you; but you have added to your evil deeds, and your sorceries are dispersed abroad and heard of throughout all the country; but this I do that your sorceries may depart with you, and our land be cleansed from them." Thomas said to him, "These sorceries ⁱdepart with me when I set forth hence; and know this, that ⁱⁱ shall never forsake them that are here."

ACTS OF THOMAS 163

ⁱ The Syriac MSS add 'do not'.

ⁱⁱ The Syriac MSS have 'they'.

Πραξεις Θωμᾶ 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 ἐξῆι ἔξω τῆς πόλεως· συναπήεσαν δὲ αὐτῷ καὶ στρατιῶται ἔνοπλοι· οἱ δὲ ὄχλοι ἐνόμιζον ὅτι ὁ βασιλεὺς μαθεῖν τι θέλει παρ' αὐτοῦ, καὶ ἐστῶτες προσεΐχον. περιπατησάντων δὲ μίλιον ἐν παρέδωκεν αὐτὸν τέσσαρσι στρατιώταις καὶ ἐνὶ ἐξάρχῳ παραγγείλας αὐτοὺς ἀγαγεῖν αὐτὸν εἰς τὸ ὄρος κάκει τοῦτον λοχεύσαντας τελειῶσαι, καὶ πάλιν αὐτοὺς εἰς τὴν πόλιν ὑποστρέψαι. ἅμα δὲ τοῦτο τοῖς στρατιώταις εἰπεῖν ὑπέστρεψεν καὶ αὐτὸς εἰς τὴν πόλιν.

ACTS OF THOMAS 164

When the apostle had said these things, Misdaeus considered how he should put him to death; for, he was afraid because of the many people that were subject to him; for, many of the nobles and those in authority believed in him. So, he took him and went forth out of the city; and armed soldiers also went with him. And the people supposed that the king desired to learn somewhat of him, and they stood still and gave heed. And, when they had walked one mile, he delivered him to four soldiers and an officer and commanded them to take him into the mountain and there pierce him with spears and put an end to him, and return again to the city. And saying thus unto the soldiers, he himself also returned unto the city.

Πραξεις Θωμᾶ 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, ὁ δὲ ἕξαρχος κατεῖχεν τῆς χειρὸς αὐτοῦ ὑποβαστάζων αὐτόν. ἔλεγεν δὲ ὁ ἀπόστολος Θωμᾶς· Ὡ 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 γεγένημαι· εἷς δὲ ὁ ἔλκων με· ἐνὸς γάρ 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.

ACTS OF THOMAS 165

But the men ran after Thomas, desiring to deliver him from death. And two *soldiers*ⁱ went at the right hand of the apostle and two on his left, holding spears, and the officer held his hand and supported him. And the apostle Thomas said, “O the hidden mysteries which even until our departure is accomplished in us! O riches of his glory, who will not suffer us to be swallowed up in this passion of the body! Four are they that cast me down; for, of four am I made. And one is he that draws me; for, of one I am, and to him I go. And this I now understand, that my Lord and God Jesus Christ being of one was pierced by one, but I, which am of four, am pierced by four.”

ACTS OF THOMAS 165

ⁱ The word, ‘soldiers’, (following James) is not in the Greek text.

Πραξεις Θωμᾶ 166

Ἀνελθὼν δὲ εἰς τὸ ὄρος ἐν ᾧ τόπω ἐμελλεν ἀναιρέϊσθαι 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 πάσῃ ἐλευθερίᾳ ὑμῶν καὶ τῇ δόξῃ τῇ πρὸς τοὺς ἀνθρώπους καὶ τῇ ζωῇ τῇ πρὸς τὸν θεόν.

ACTS OF THOMAS 166

And, being come up into the mountain to the place where he was to be slain, he said to them that held him, and to the rest, “Brothers, listen to me now at the last; for, I am come to my departure out of the body. Do not let, then, the eyes of your heart be blinded, nor your ears be made deaf. Believe in the God whom I preach, and do not be guides to yourselves in the hardness of your heart, but walk in all your liberty, and in the glory that is toward men, and the life that is toward God.”

Πραξεις Θωμᾶ 167

Εἶπεν δὲ τῷ Ἰουζάνη τῷ υἱῷ τοῦ βασιλέως Μισδαίου, διακόνῳ δὲ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· Δὸς τοῖς ὑπηρέταις τοῦ Μισδαίου οὓ εἰσιν ἄξιοι ἵνα μοι συγχωρήσωσιν ἀπελθεῖν καὶ εὐξασθαι. Ὁ δὲ Ἰουζάνης ἔπεισεν τοὺς στρατιώτας ἵνα ἀφήσωσιν αὐτὸν προσεύξασθαι· ὁ δὲ μακάριος Θωμᾶς ἀπῆει ἐπὶ τὸ εὐξασθαι, καὶ θείσ τὰ γόνατα καὶ ἀναστάς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανὸν εἶπεν ταῦτα·

Ὁ κύριός μου καὶ ὁ θεός μου καὶ ἐλπίς καὶ λυτρωτής καὶ ἡγεμών καὶ ὁδηγὸς ἐν πάσαις ταῖς χώραις, σὺ ἔσο μετὰ πάντων τῶν ὑπηρετουμένων σὲ καὶ ὁδήγησόν με σήμερον ἐρχόμενον πρὸς σέ. μὴ λαμβανέτω τὴν ἐμὴν ψυχὴν μηδεὶς, ἣν παρέδωκά σοι. μὴ βλεπέτωσάν με οἱ τελῶναι, καὶ οἱ ἀπαιτηταὶ μὴ συκοφαντεῖτωσάν με. μὴ βλεπέτω μὲ ὁ ὄφις καὶ οἱ τοῦ δράκοντος παῖδες μὴ συριπτέτωσάν μοι. ἰδοὺ κύριε ἐπλήρωσά σου τὸ ἔργον καὶ ἐτελείωσά σου τὸ πρόσταγμα. δοῦλος γέγονα· διὰ τοῦτο σήμερον τὴν ἐλευθερίαν λαμβάνω. σὺ οὖν ταύτην μοι δὸς τελείωσον. ταῦτα δὲ λέγω οὐκ ἐνδοιάζων ἀλλ' ὅπως ἀκούσωσιν οὐδὲς ἀκοῦσαι χρή.

ACTS OF THOMAS 167

And he said to Iuzanes, "You, son of the (earthly) king Misdaeus and minister (to the minister) of our Lord Jesus Christ: give to the servants of Misdaeus their price that they may suffer me to go and pray." And Iuzanes persuaded the soldiers to let him pray. And the blessed Thomas went to pray, and knelt down, and rose up and stretched forth his hands to heaven, and spoke thus:

ⁱ "My Lord and my God, and hope and redeemer and leader and guide in all countries, be with all who serve you, and guide me this day as I come to you. Do not let any take my soul, which I have committed to you. Do not let the publicans see me, and do not let the exactors play the sycophant with me. Do not let the serpent see me, and do not let the children of the dragon hiss at me. Behold, Lord, I have accomplished your work and perfected your commandment. I have become a bondman; therefore, today do I receive freedom. Therefore, give me this and perfect me; and this I say, not because I doubt, but that they may hear for whom it is needful to hear."

ACTS OF THOMAS 167

ⁱ Here, the Greek text is that of *Codex Vallicellianus*; in its place, *Paris Gr 1510* has (rightly, according to James), the prayer of Chs 144–148.

Πραξεις Θωμᾶ 168

Καὶ ταῦτα εὐξαμένου 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 ὀθόνην πάνυ πολλὴν καὶ καλήν, καὶ ἔθαψαν αὐτὸν ἐν μνημείῳ βασιλικῷ ἐν ᾧ οἱ βασιλεῖς οἱ πρῶτοι ἐτέθησαν.

ACTS OF THOMAS 168

And, when he had thus prayed, he said to the soldiers, "Come here and accomplish the commandments of him who sent you." And the four came and pierced him with their spears, and he fell down and died. ⁱ And all the brothers wept; and they brought beautiful robes and much fair linen, and buried him in a royal sepulchre wherein the first kings were laid.

ACTS OF THOMAS 168

ⁱ James inserts a paragraph break at this point.

Πραξεις Θωμᾶ 169

Σιφῶρ δὲ καὶ Ἰουζάνης οὐκ ἐβούλοντο κατιέναι εἰς τὴν πόλιν, ἀλλ' ἐπαρεκαθέζοντο ὄλην τὴν ἡμέραν. ἐφάνη δὲ αὐτοῖς ὁ ἀπόστολος Θωμᾶς καὶ εἶπεν· Τί καθέζεσθε τηροῦντές με; οὐκ εἰμὶ ἐνθάδε, ἀλλ' ἀνῆλθον καὶ ἀπέλαβον πάντα ἃ εὐηγγελίσθη. ἀλλ' ἀναστάντες κατέλθετε ἐντεῦθεν· 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 ἠγαλλιῶντο 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.

ACTS OF THOMAS 169

But Siphor and Iuzanes would not go down to the city but continued sitting by him all day. And the apostle Thomas appeared to them and said, "Why do you sit here and keep watch over me? I am not here, but I have gone up and received all that I was promised. But rise up and go down hence; for, after a little time, you also shall be gathered to me." ⁱ But Misdæus and Charisius took away Mygdonia and Tertia and afflicted them sorely, because they did not consent to their will. And the apostle appeared to them and said, "Do not be deceived: Jesus the holy, the living one, shall quickly send help to you." And Misdæus and Charisius, when they perceived that Mygdonia and Tertia did not obey them, suffered them to live according to their own desire. ⁱⁱ And the brothers gathered together and rejoiced in the grace of the Holy Ghost. Now, the apostle Thomas, when he departed out of the world, made Siphor a presbyter and Iuzanes a deacon, when he went up into the mountain to die. And the Lord wrought with them, and many were added to the faith.

ACTS OF THOMAS 169

- ⁱ James inserts a paragraph break at this point.
ⁱⁱ James inserts a paragraph break at this point.

Πραξεις Θωμᾶ 170

Συνέβη δὲ μετὰ πολὺν χρόνον ἐν τῶν τέκνων Μισδαίου τοῦ βασιλέως κρουσθῆναι ὑπὸ δαίμονος, καὶ οὐδεὶς αὐτὸν ἠδυνήθη θεραπεῦσαι· πάννυ 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 ὄσῳ 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 ἔλεει σε ὁ κύριός μου Ἰησοῦς Χριστὸς διὰ τὴν ἑαυτοῦ χρησιμότητα. Ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὔρεν ἐκεῖ τὸν ἀπόστολον· εἰς γὰρ τῶν ἀδελφῶν κλέψας αὐτὸν εἰς 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 κα ... νος ὁ ταρασσων τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς ἵνα μὴ ἴδωσίν σε. Καὶ κρεμάσαντος αὐτοῦ τῷ παιδί υἰγιῆς ὁ παῖς ἐγένετο. συνηθορίζετο 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.

ACTS OF THOMAS 170

Now, it came to pass after a long time that one of the children of Misdæus the king was smitten by a devil, and no man could cure him; for, the devil was exceedingly fierce. And Misdæus the king took thought and said, "I will go and open *the sepulchre*, and take a bone of the apostle of God and hang it on my son and he shall be healed." But, while Misdæus thought on this, the apostle Thomas appeared to him and said to him, "You do not believe in a living man, and will you believe in the dead? Yet fear not! For, my Lord Jesus Christ has compassion on you and pities you of his goodness." ⁱ And he went and opened the sepulchre, but did not find the apostle there; for, one of the brothers had stolen him away and taken him to Mesopotamia; but, from that place where the bones of the apostle had lain, Misdæus took dust and put it about his son's neck, saying, "I believe in you, Jesus Christ, now that he has left me which troubles men and opposes them lest they should see you." And, when he had hung it on his son, the lad became whole. ⁱⁱ Misdæus the king, therefore, was also gathered among the brothers, and bowed his head under the hands of Siphor the priest; and Siphor said to the brothers, "Pray for Misdæus the king, that he may obtain mercy of Jesus Christ, and that he may no more remember evil against him."

ACTS OF THOMAS 170

- ⁱ James inserts a paragraph break at this point.
ⁱⁱ James inserts a paragraph break at this point.

Πάντες οὖν ἐν συμφωνίᾳ χαίροντες εὐχὰς ἐποιοῦντο ὑπὲρ αὐτοῦ· ὁ δὲ φιλόανθρωπος δεσπότης ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευ... ἔδωκεν καὶ Μισδαίῳ τὴν εἰς αὐτὸν ἐλπίδα· καὶ συνήγετο μετὰ τοῦ πλήθους τῶν πεπιστευκότων τῷ Χριστῷ, δοξάζων πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, οὗ τὸ κράτος καὶ ἡ προσκύνησις νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

They all, therefore, with one accord rejoicing, made prayer for him; and the Lord that loves men, the King of kings and Lord of lords, granted Misdæus also to have hope in him; and he was gathered with the multitude of them that had believed in Christ, glorifying the Father and the Son and the Holy Ghost, whose is power and adoration, now and for ever and world without end. Amen.

Πραξεις Θωμᾶ 171

Ἐπληρώθησαν αἱ πράξεις Ἰούδα Θωμᾶ τοῦ ἀποστόλου ἃς ἔπραξεν εἰς τὴν Ἰνδῶν, πληρῶν τὸ πρόσταγμα τοῦ πέμψαντος αὐτόν· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

ACTS OF THOMAS 171

i The acts of Judas Thomas the apostle are completed, which he did in India, fulfilling the commandment of him that sent him. To whom be glory, world without end. Amen.

ACTS OF THOMAS 171

- i** James does not include this as a separate chapter and provides his translation only as a note; here, we follow Bonnet (the Greek text is that of *Codex Vallicellianus*).