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# Πραξεις Παυλου    ♦    THE ACTS OF PAUL

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*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 Coptic, Greek, and Armenian texts. There is also considerable proofreading that needs to be done on the source texts, as well as some obvious corrections to be made in that for the Coptic manuscript. We are also in the process of encoding textual witnesses discovered after James' time (and translations thereof).*

## INTRODUCTION

Many (if not most) online collections and websites split the components of the *Acts of Paul* into separate titles/books; here, we follow M.R. James in keeping them together (such as is possible), thus offering an attempt at a reconstruction of the 'original' work. The sections, as arranged herein are as follows:

- I. *The Episode of Panchares* – extant only in the *Coptic MS* but, even there, badly preserved and the first 8 pages are missing.
- II. ***The Acts of Paul and Thecla*** – numerous witnesses/languages; here, we follow the Greek text of C. von Tischendorf.
- III. *Paul Teaches in Myra* – preserved in Coptic (and Armenian?); herein, we use C. Schmidt's Coptic text.
- IV. *Paul leaves Myra for Sidon* – preserved in Coptic (and Armenian?); herein, we use C. Schmidt's Coptic text.
- V. *Paul leaves Sidon for Tyre* – preserved (poorly) in the *Coptic MS*; herein, we base our English text on James' translation & notes.
- VI. *The Episode with Frontina* – preserved in the *Coptic MS*; no formal section title therein but clearly a new episode (as James has it).
- VII. ***The Correspondence with Corinth (Third Corinthians)*** – attested in numerous witnesses but only the *Armenian MSS* are complete.
- VIII. *At Ephesus* – this episode is not traceable in the *Coptic MS* but is preserved in an allusion by Hippolytus (early 3<sup>rd</sup> Century) and an abstract by Nicephorus Callisti (14<sup>th</sup> Century).
- IX. *Scenes of Farewell* – preserved in the *Coptic MS* (but fragmented).
- X. ***The Martyrdom of Paul*** – best preserved in Greek but also some portions in the *Coptic MS* and in an early *Latin MS*.

## AUTHORSHIP AND DATES

The *Acts of Paul* was originally written in Greek and is pseudepigraphal; its actual author is not known. It is one of the earliest of the apocryphal Acts and dates to *circa* 100–160 CE (but there is evidence that the *Third Corinthians* letter was written separately – and earlier – than the whole and included by an editor). The text forms a coherent whole and is generally thought to have been written by one author using oral traditions, rather than basing it on any of the other apocrypha or the orthodox canon. According to Tertullian, the author was a priest in Asia Minor.

## SECTION I – THE EPISODE OF PANCHARES <sup>i</sup>

[<sup>ⓐ</sup>] ... αφωκ δε αροϋν α[πνει ν̄]σι παγλος πμα ετερε  
πετ[μαουτ'] κη αρνει ν̄ρητ̄: φιλα ν̄[δε τεσριμε] ν̄]αρχαρης  
νεσσαντ' πε [ν̄]πωα] ε]σχοϋ [ν̄]μας ν̄πεσρεει ρ̄ν̄ [οϋνας]  
ν̄σωωντ' δε] παρεει: ακωκ χ[εκαασε(?)] ... ν̄πι ... <sup>ii</sup> λκο' αγω  
ν̄гна ... ν̄ν̄θη[ρ]ιον [ν̄]πεκχι ν̄ ... εϋ]τον π[α

[<sup>i</sup>] ... εοϋντε[ϋ<sup>iv</sup> ... κη]: αρνει ... ν̄πεϋωινε ν̄σαοϋωμ ... πωη]ρε  
κη: αρνει εϋ ... ατρεϋταμ]σ̄: αφαρε ν̄αε αρετ̄ν̄ ν̄[σι αγ χαρης  
ν̄]π̄ν̄το αβαλ' ν̄ογαν νιμ: αϋ† ν̄ πεϋωλ]ηλ' ν̄πνεϋ ν̄χ̄π̄ϋτε:  
ωαν τε πμη]ηϋε ν̄τπολις ει ατροϋϋ ν̄[εϋ ν̄]πωη]ρεωημ' αβαλ':  
ν̄ταρε[ϋω]ληλ [αϋ ν̄]α ν̄σι παγλος αϋνεϋ α ... λ' (?μα?) ν̄ν̄  
ν̄[ι]ης π[ε]ϋρ̄σ̄ ... ν̄πω]ηρε ωεμ ... πεωληλ' ...

[<sup>ia</sup>] ... ν̄σι ... μηω[ε ... ωμ]οϋν ν̄ροοϋ ... ν̄παγλος απ ... αγω  
χεκαασε ... ε ν̄πεει' χεκαασ[ε εϋνα ρ̄]πμ]εϋε δε ν̄ταϋτοϋνας  
ν̄πω]ηρε ωη]μ: ν̄ταρεϋσω ν̄δε ν̄σι παλ[οc ν̄]πμα

[<sup>ib</sup>] ετ̄ν̄[εϋ ... αϋ]χ̄ν[οϋϋ ... αϋσωτ̄ν̄?] ν̄c]ωϋ ν̄σι ν̄ρ[ωμε ...  
αϋ]χαϋ ν̄σα αγχ[αρης ... α]γαωσηλ' αβαλ' [εϋχοϋ ν̄]μας δε  
τ̄ν̄π̄ic]τεϋε αγχαρη]c ... α]λλα ναρ̄ν̄ τπολις ... [εν]αϋωοϋ  
εϋχοϋ ν̄μαϋ: παδε α[ρχαρης νεϋ: δε κρινε δε νεϋ]δικ[αιωμα(?)]

P.9 ... Paul went into (the house) at the place where the  
(dead) was. But Phila the wife of Panchares<sup>iii</sup> was very  
angry and said to her husband in (great anger), “Husband,  
you have gone ... the wild beasts ... you have not begotten  
... you son ... where is mine

P.10 “... (he has not) desired food ... to bury him.” ... But  
(Panchares) stood in the sight of all and made his prayer  
at the ninth hour, until the people of the city came to  
bear the boy out. When he had prayed, Paul (came) and  
saw ... and of Jesus Christ ... the son of Shem<sup>v</sup> ... the prayer.

P.11 <sup>vi</sup> ... eight days ... the crowd rejoiced because they  
thought that Paul had raised up the (boy). But when Paul  
had remained ...

P.12 They asked him ... the men heard him ... they sent for  
Panchares ... and cried out, saying, “We believe, Panchares,  
... but save the city from ... many things, which they said.”  
Panchares said to them, “Judge if your good deeds (?) ...

<sup>i</sup> In James' day, this section was only extant in one 'miserably defective' *Coptic MS*; there may well have been other witnesses discovered since then.

<sup>ii</sup> Schmidt has a question mark above this *laula*, suggesting uncertainty in its transcription.

<sup>iii</sup> The *MS* here has '*Anchares*' (αρχαρη).

<sup>iv</sup> Schimdt suggests a possible alternate reading of this *fai* as an *ua*.

<sup>v</sup> In place of '*the son of Shem*', James has '*the boy*'; the Coptic text is uncertain.

<sup>vi</sup> Only a small piece of this page is in any way legible.

[ιϛ] ... ἡμῶν]ωσαν ... ἀλλὰ ἀρῆμ[ῆτρῆ ... πνοῦτε [πεντ]αφ ...  
 ωηρε κ[ατα] οὔ ... οὔχ[εἰ ἀ]γὼ ἀνακ [ζωωτ †πιστεῦε  
 ω]νας[νῆγ χ]ε μῆκενοῦτε ω[οπ εἰ μ]ῆτι [ἰης] πεχρς ηωηρε  
 ἡ[πετσμα μαατ: पेει एते पव प पे पव [वा निान्ने छ]े राम्मः  
 ἡταγ ἡδε ἡταροῦμ[εεγε δε न्नाकात्] एन वारायः अण्वत्'  
 ἡ[ca<sup>vii</sup> ἡc]α παγλος: अछि ἡमाय: अकतो ἡμ[αφ α]ππολις एछादेो  
 ἡमाय: अछोयव[ε अ]αφ' अणाखῆ αβα[λ] ῆ ῆ τεγπολις' अ[ω ε]ἡ  
 τεγχωρα: अग[α]ρῆς ἡδε एमῆ[α]म ἡ]माय अत्रेत्[ω]वे  
 [ἡ]ογπεθαγ अपम[α ἡ]ογπεθ[αγ:] अवत्[ε]μ' अव' ἡπ[ε] ηει:  
 अववक अ]ροῦν ἡ ῆ τεφριमे ... γ(?) εφνηστε[γε ἡ]ταρε ροξε(?)  
 ἡ]δε ωωπε अवῆνα ἡσι παγλος वा]ραφ εφχοῦ ἡμας न[ε]φ दे  
 [ιϛ] απ[νοῦτε ... ετ ... ἰης पे]χρς.

P.13 is not possible ... but to (testify) ... God who has ... his  
 Son according to ... salvation, and I also believe that, my  
 brothers, there is no other God, save Jesus Christ the son of  
 the Blessed, to whom is glory for ever, Amen." But, when  
 they saw that he would not turn to them, they pursued  
 Paul, and caught him, and brought him back into the city,  
 ill-using (?) him, and cast stones at him and thrust him out  
 of their city and out of their country. But Pancharēs would  
 not return evil for evil; he shut the door of his house and  
 went in with his wife ... fasting ... But, when it was evening,  
 Paul came to him and said,

P.14 "God ... has ... Jesus Christ." viii



vii Schmidt asserts his transcription here with a 'sic' added above the *alpha*.

viii After the very sparse text shown here for P. 14 (which is mostly missing or illegible, though the opening word, 'God' ([απ]νοῦτε), is clearly at the very start of the page), the MS moves directly to the title of the next section.

James has the following note: *These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the 5<sup>th</sup> Century?): "They arrived at Antioch and found Barnabas the son of Pancharēs, whom Paul raised up." Barnabas may be a mistake, but Pancharēs is, I doubt not, right; for, the Coptic definite article is 'p' prefixed to the word, and the Coptic translator, finding Pancharēs in his text, has confused the initial of it with his own definite article, and cut it out. We have, then, a husband Pancharēs and wife Phila at Antioch (in Pisidia perhaps – this is disputed), and their son (possibly named Barnabas) is dead. Phila reproaches Pancharēs with want of parental affection. I take it that he is a believer, and has not mourned over his son, perhaps knowing that Paul was at hand and hoping for his help. Pancharēs prays until his fellow townsmen come to carry out the body for burial. Paul arrives; at some point, he raises the dead but the people are irritated and some catastrophe threatens them at Paul's hands. Pancharēs makes a profession of faith, the result of which is Paul's ill-treatment and banishment. But Paul returns secretly and reassures Pancharēs.*

## SECTION II – THE ACTS OF PAUL AND THECLA

### Πραξεις Παυλου και Θεκλης 1

[ἡ̅ταρεϱεπωτ' αβαλ' ρἡ̅ ταντ]ιοχια  
[αγω εϱ]ναβωκ αρηει α[ρικο]νιος'

Ἀναβαίνοντος Παύλου εἰς Ἰκόνιον μετὰ τὴν φυγὴν τὴν ἀπὸ Ἀντιοχείας ἐγενήθησαν συνοδεύοντες αὐτῷ Δημᾶς καὶ Ἑρμογένης, ὑποκρίσεως γέμοντες, καὶ ἐξελιπάρουν τὸν Παῦλον ὡς ἀγαπῶντες αὐτόν. ὁ δὲ Παῦλος ἀποβλέπων εἰς μόνην τὴν ἀγαθοσύνην τοῦ Χριστοῦ οὐδὲν φαῦλον ἐποίει αὐτούς, ἀλλ' ἔστεργεν αὐτοὺς σφόδρα, ὥστε τὰ λόγια κυρίου ἐν διδασκαλίᾳ τῆς τε γεννήσεως καὶ τῆς ἀναστάσεως τοῦ ἠγαπημένου ἐγλύκαιεν αὐτούς, καὶ τὰ μεγαλεῖα τοῦ Χριστοῦ, πῶς ἀνεκαλύφθη αὐτῷ, κατὰ ῥῆμα διηγείτο αὐτοῖς.

### ACTS OF PAUL AND THECLA 1

AFTER THE FLIGHT FROM ANTIOCH,  
WHEN HE WOULD GO TO ICONIUM. <sup>i</sup>

When Paul went up to Iconium after he fled from Antioch, there journeyed with him Demas and Hermogenes the copper-smith, who were full of hypocrisy, and flattered Paul as though they loved him. But Paul, looking only to the goodness of Christ, did them no evil, but loved them well, so that he tried to make sweet to them all the oracles of the Lord, and of the teaching and the interpretation (of the Gospel) and of the birth and resurrection of the Beloved, and related to them, word by word, all the great works of Christ, how they were revealed to him.<sup>ii</sup>

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#### ACTS OF PAUL AND THECLA 1

<sup>i</sup> This section title is present only in the *Coptic MS*.

<sup>ii</sup> The *Coptic MS* adds: *how Christ was born of Mary the virgin, and of the seed of David*.

## Πραξεις Παυλου και Θεκλης 2

Καί τις ανήρ, ὀνόματι Ὀνησιφόρος, ἀκούσας τὸν Παῦλον παραγενόμενον εἰς Ἰκόνιον, ἐξῆλθεν εἰς συνάντησιν αὐτῷ μετὰ τῶν τέκνων αὐτοῦ Σίλα καὶ Ζήνωνος καὶ τῆς γυναικὸς αὐτοῦ Λέκτρας, ἵνα αὐτὸν ὑποδέξηται· διηγήσατο γὰρ αὐτῷ Τίτος ποταπὸς ἐστὶν τῆ εἰδέα ὁ Παῦλος· οὐ γὰρ εἶδεν αὐτὸν σαρκὶ ἀλλὰ μόνον πνεύματι.

## ACTS OF PAUL AND THECLA 2

And a certain man named Onesiphorus, when he heard that Paul had come to Iconium, went out with his children Simmias and Zeno and his wife Lectra to meet him, that he might receive him *into his house*; <sup>i</sup> for, Titus<sup>ii</sup> had told him what manner of man Paul was in appearance; for, he had not seen him in the flesh, but only in the spirit.

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### ACTS OF PAUL AND THECLA 2

- <sup>i</sup> The words, '*into his house*' (following James) are not in the Greek text.
- <sup>ii</sup> The *Acts of Titus* tells us that Paul sent Titus before him to announce his coming in every city that he was to visit.

### Πραξεις Παυλου και Θεκλης 3

Καὶ ἐπορεύετο τὴν ὁδὸν τὴν ἐπὶ Λύστραν, καὶ εἰστήκει ἀπεκδεχόμενος αὐτόν, καὶ τοὺς διερχομένους ἐπεθεώρει κατὰ τὴν μὴνυσιν Τίτου. εἶδεν δὲ τὸν Παῦλον ἐρχόμενον, ἄνδρα μικρὸν τῇ μεγέθει, ψιλὸν τῇ κεφαλῇ, ἀγκύλον ταῖς κνήμαις, εὐεκτικόν, συνοφρυν, μικρῶς ἐπίρινον, χάριτος. πλήρη· ποτὲ μὲν γὰρ ἐφαίνετο ὡς ἄνθρωπος, ποτὲ δὲ ἀγγέλου πρόσωπον εἶχεν.

### ACTS OF PAUL AND THECLA 3

And he went by the king's highway that leads to Lystra and stood expecting him, and looked on them that came, according to the description of Titus. And he saw Paul coming, a man small<sup>i</sup> of stature, thin-haired on the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace; for, sometimes he appeared like a man, and sometimes he had the face of an angel.

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#### ACTS OF PAUL AND THECLA 3

<sup>i</sup> In place of 'small', James has 'little'.

## Πραξεις Παυλου και Θεκλης 4

Καὶ ἰδὼν ὁ Παῦλος τὸν Ὀνησιφόρον ἐμειδίασεν, καὶ εἶπεν ὁ Ὀνησιφόρος Χαῖρε, ὑπηρέτα τοῦ εὐλογημένου θεοῦ· κάκεῖνος εἶπεν Ἡ χάρις μετὰ σοῦ καὶ τοῦ οἴκου σου. Δημᾶς δὲ καὶ Ἑρμογένης ἐξήλωσαν καὶ πλείονα τὴν ὑπόκρισιν ἐκίνησαν, ὡς εἰπεῖν Δημᾶν Ἡμεῖς οὐκ ἐσμὲν τοῦ εὐλογημένου θεοῦ, ὅτι ἡμᾶς οὐκ ἠσπάσω οὕτως; καὶ εἶπεν ὁ Ὀνησιφόρος Οὐχ ὁρῶ ἐν ὑμῖν καρπὸν δικαιοσύνης· εἰ δὲ ἔστε τινές, δεῦτε καὶ ὑμεῖς εἰς τὸν οἶκόν μου καὶ ἀναπαύσασθε.

## ACTS OF PAUL AND THECLA 4

And, when Paul saw Onesiphorus, he smiled and Onesiphorus said, "Hail, you servant of the blessed God." And he said, "Grace be with you and with your house." But Demas and Hermogenes were envious, and stirred up their hypocrisy yet more, so that Demas said, "Are we not servants of the Blessed, that you did not salute us so?" And Onesiphorus said, "I do not see in you any fruit of righteousness, but if you are such, come also into my house and refresh yourselves.<sup>i</sup>"

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### ACTS OF PAUL AND THECLA 4

<sup>i</sup> Another reading for 'refresh yourselves' is 'rest'.

## Πραξεις Παυλου και Θεκλης 5

Καὶ εἰσελθόντος Παύλου εἰς τὸν τοῦ Ὀνησιφόρου οἶκον ἐγένετο χαρὰ μεγάλη, καὶ κλίσις γονάτων, καὶ κλάσις ἄρτου, καὶ λόγος θεοῦ περὶ ἐγκρατείας καὶ ἀναστάσεως, λέγοντος τοῦ Παύλου

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,  
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

μακάριοι οἱ ἀγνήν τὴν σάρκα τηρήσαντες,  
ὅτι αὐτοὶ ναὸς θεοῦ γενήσονται.

μακάριοι οἱ ἐγκρατεῖς,  
ὅτι αὐτοῖς λαλήσει ὁ θεός.

μακάριοι οἱ ἀποταξάμενοι τῷ κόσμῳ τούτῳ,  
ὅτι αὐτοὶ εὐθεῖς κληθήσονται.

μακάριοι οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες,  
ὅτι αὐτοὶ κληρονομήσουσι τὸν θεόν.

μακάριοι οἱ φόβον ἔχοντες θεοῦ,  
ὅτι αὐτοὶ ἄγγελοι θεοῦ γενήσονται.

## ACTS OF PAUL AND THECLA 5

And, when Paul entered into the house of Onesiphorus, there was great joy, and bowing of knees and breaking of bread, and the word of God concerning abstinence and the resurrection; for, Paul said:

Blessed are the pure in heart;  
for, they shall see God.

Blessed are they that keep the flesh chaste;  
for, they shall become the temple of God.

Blessed are they that abstain<sup>i</sup>;  
for, to them shall God speak.

Blessed are they that have renounced this world;  
for, they shall be well-pleasing unto God.

Blessed are they who have wives like they had them not;  
for, they shall inherit God.

Blessed are they that have the fear of God;  
for, they shall become angels of God.

<sup>i</sup> Or 'the continent'.

## Πραξεις Παυλου και Θεκλης 6

Μακάριοι οί τὸ βάπτισμα τηρήσαντες,  
ὅτι αὐτοὶ ἀναπαύσονται  
πρὸς τὸν πατέρα καὶ τὸν υἱόν.  
μακάριοι οἱ ἐλεήμονες,  
ὅτι αὐτοὶ ἐλεηθήσονται  
καὶ οὐκ ὄψονται ἡμέραν κρίσεως πικρᾶν.  
μακάρια τὰ σώματα τῶν παρθένων,  
ὅτι αὐτὰ εὐαρεστήσουσιν τῷ θεῷ  
καὶ οὐκ ἀπολέσουσιν τὸν μισθὸν τῆς ἀγνείας αὐτῶν·  
ὅτι ὁ λόγος τοῦ πατρὸς ἔργον αὐτοῖς  
γενήσεται σωτηρίας εἰς ἡμέραν τοῦ υἱοῦ αὐτοῦ,  
καὶ ἀνάπαυσιν ἔξουσιν εἰς αἰῶνα αἰῶνος.

## ACTS OF PAUL AND THECLA 6

- i** Blessed are they that have kept their baptism pure;  
for, they shall rest  
with the Father and with the Son.
  - ii** Blessed are the merciful;  
for, they shall obtain mercy  
and shall not see the bitter day of judgement.
- Blessed are the bodies of the virgins;  
for, they shall be well-pleasing to God  
and shall not lose the reward of their continence;  
for, the word of the Father shall be to them a work  
of salvation in the day of his Son,  
and they shall have rest world Without end.

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### ACTS OF PAUL AND THECLA 6

- i** James here adds 2 stanzas, which are not present in Tischendorf's Greek text: *Blessed are they that tremble at the oracles of God; for, they shall be comforted. Blessed are they that receive the wisdom of Jesus Christ; for, they shall be called sons of the Most High.*
- ii** James here adds another 2 stanzas: *Blessed are they that have compassed the understanding of Jesus Christ; for, they shall be in light. Blessed are they that for love of God have departed from the fashion of this world; for, they shall judge angels, and shall be blessed at the right hand of the Father.*

## Πραξεις Παυλου και Θεκλης 7

Καὶ ταῦτα τοῦ Παύλου λέγοντος ἐν μέσῳ τῆς ἐκκλησίας ἐν τῷ Ὀνησιφόρου οἴκῳ, Θεκλα τις παρθένος, Θεοκλείας μητρός, μεμνηστευμένη ἀνδρὶ Θάμυρι, καθίσασα ἀπὸ τῆς σύνεγγυς θυρίδος ἤκουεν νυκτὸς καὶ ἡμέρας τὸν τῆς παρθενίας λόγον καὶ τῆς προσευχῆς· καὶ οὐκ ἀπένευεν ἐκ τῆς θυρίδος, ἀλλὰ τῇ πίστει ἐπέιγετο υπερευφραινομένη. ἔτι δὲ καὶ βλέπουσα πολλὰς γυναῖκας εἰσπορευομένας πρὸς τὸν Παῦλον, ἐπεπόθει καὶ αὐτὴ καταξιωθῆναι κατὰ πρόσωπον στήναι Παύλου καὶ ἀκούειν τὸν τοῦ Χριστοῦ λόγον· οὐδέπω γὰρ ἤδει τὸν χαρακτῆρα αὐτοῦ, ἀλλὰ τοῦ λόγου ἤκουεν μόνον.

## ACTS OF PAUL AND THECLA 7

And, as Paul was saying these things in the midst of the church in the house of Onesiphorus, a certain virgin, Thecla, whose mother was Theocleia, who was betrothed to a husband, Thamyris, sat at the window hard by, and listened night and day to the word concerning chastity that was spoken by Paul; and she did not stir from the window, but was led onward<sup>i</sup> by faith, rejoicing exceedingly; and further, when she saw many women and virgins entering in to Paul, she also desired earnestly to be accounted worthy to stand before Paul's face and to hear the word of Christ; for, she had not yet seen the appearance of Paul, but only heard his speech.

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### ACTS OF PAUL AND THECLA 7

<sup>i</sup> Or 'pressed onward'.

## Πραξεις Παυλου και Θεκλης 8

Ὡς δὲ οὐκ ἀφίστατο ἀπὸ τῆς θυρίδος, πέμπει ἡ μήτηρ αὐτῆς πρὸς τὸν Θάμυριν· ὁ δὲ ἔρχεται περιχαρῆς, ὡς ἤδη λαμβάνων αὐτὴν πρὸς γάμον. καὶ εἶπεν Θεοκλεία Καινόν σοι ἔχω εἰπεῖν διήγημα, Θάμυρι. καὶ γὰρ ἡμέρας τρεῖς καὶ νύκτας τρεῖς Θέκλα ἀπὸ τῆς θυρίδος οὐκ ἐγείρεται, οὔτε ἐπὶ τὸ φαγεῖν οὔτε ἐπὶ τὸ πιεῖν, ἀλλὰ ἀτενίζουσα ὡσπερ εἰς εὐφρασίαν, οὕτως πρόσκειται ἀνδρὶ ξένῳ ἀπατηλοῦς καὶ ποικίλους λόγους διδάσκοντι, ὥστε με θαυμάζειν πῶς ἡ τοιαύτη αἰδῶς τῆς παρθένου χαλεπῶς ὀχλεῖται.

## ACTS OF PAUL AND THECLA 8

Now, as she did not move from the window, her mother sent to Thamyris, and he came with great joy as if he were already to take her to wife. Thamyris, therefore, said to Theocleia, "Where is my Thecla?" And Theocleia said, "I have a new tale to tell you, Thamyris; for, for three days and three nights, Thecla has not risen from the window, neither to eat nor to drink, but looking earnestly as it were upon a joyful spectacle, she so attends to a stranger who teaches deceitful and various words, that I marvel how the great modesty of the maiden is so hardly beset."

## Πραξεις Παυλου και Θεκλης 9

Θάμυρι, ὁ ἄνθρωπος οὗτος τὴν Ἰκονιέων πόλιν ἀνασειεί, ἔτι δὲ καὶ τὴν σὴν Θεκλαν· πᾶσαι γὰρ αἱ γυναῖκες καὶ οἱ νέοι εἰσέρχονται πρὸς αὐτόν, διδασκόμενοι φοβεῖσθαι θεὸν καὶ ζῆν ἀγνῶς. ἔτι δὲ καὶ ἡ θυγάτηρ μου ὡς ἀράχνη ἐπὶ τῆς θυρίδος δεδεμένη τοῖς ὑπὸ Παύλου λόγοις κρατεῖται ἐπιθυμίας καινῆ καὶ πάθει δεινῷ· ἀτενίζει γὰρ τοῖς λεγομένοις ὑπ' αὐτοῦ καὶ ἐάλωται ἢ παρθένος. ἀλλὰ πρόσελθε αὐτῇ σὺ καὶ λάλησον· σοὶ γὰρ ἐστὶν ἡρμοσμένη.

## ACTS OF PAUL AND THECLA 9

O Thamyris, this man upsets the *whole*<sup>i</sup> city of the Iconians, and your Thecla also; for, all the women and the young men go in to him and are taught by him. You must, says he, fear one only God and live chastely. And my daughter, too, like a spider at the window, bound by his words, is held by a new desire and a fearful passion; for, she hangs on the things that he speaks, and the maiden is captured. But go to her and speak to her; for, she is betrothed to you."

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### ACTS OF PAUL AND THECLA 9

<sup>i</sup> The Greek text lacks the word, '*whole*', here following James.

## Πραξεις Παυλου και Θεκλης 10

Καὶ προσελθὼν Θάμυρις, ἅμα μὲν φιλῶν αὐτήν, ἅμα δὲ καὶ φοβούμενος αὐτῆς τὴν ἔκπληξιν, εἶπεν Θεκλα ἐμοὶ μνηστευθεῖσα, τί τοιαύτη κάθησαι; καὶ ποῖόν σε πάθος κατέχει ἔκπληκτον; ἐπιστράφηθι πρὸς τὸν σὸν Θάμυριν καὶ αἰσχύνθητι. ἔτι δὲ καὶ ἡ μήτηρ αὐτῆς τὰ αὐτὰ ἔλεγεν Τί τοιαύτη κάτω βλέπουσα κάθησαι, τέκνον, καὶ μηδὲν ἀποκρινομένη ἀλλὰ παραπλήξ; καὶ οἱ μὲν ἔκλαιον δεινῶς, Θάμυρις μὲν γυναικὸς ἀστοχῶν, Θεοκλεία δὲ τέκνου, αἱ δὲ παιδίσκαι κυρίας· πολλὴ οὖν σύγχυσις ἦν ἐν τῷ οἴκῳ πένθους. καὶ τούτων οὕτως γινομένων Θεκλα οὐκ ἀπεστράφη, ἀλλ' ἦν ἀτενίζουσα τῷ λόγῳ Παύλου.

## ACTS OF PAUL AND THECLA 10

And Thamyris went to her, alike loving her and fearing because of her disturbance,<sup>i</sup> and said, “Thecla, my betrothed, why do you sit thus? And what passion is it that holds you amazed; turn to your Thamyris and be ashamed.” And her mother also said the same, “Thecla, why do you sit thus, looking downward, and answering nothing, but as one stricken?” And they wept sorely: Thamyris because he failed of a wife, and Theocleia of a child, and the maidservants of a mistress; there was, therefore, great confusion of mourning in the house. And, while all this was so, Thecla did not turn away, but paid heed to the speech of Paul.

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### ACTS OF PAUL AND THECLA 10

<sup>i</sup> James offers ‘ecstasy’ (in parentheses) as an alternative.

## Πραξεις Παυλου και Θεκλης 11

Ὁ δὲ Θάμυρις ἀναπηδήσας ἐξῆλθεν εἰς τὸν ἄμφοδον, καὶ παρετήρει τοὺς εἰσερχομένους πρὸς αὐτὸν καὶ ἐξερχομένους. καὶ εἶδεν δύο ἄνδρας εἰς ἑαυτοὺς μαχομένους πικρῶς, καὶ εἶπεν Ἄνδρες, εἴπατέ μοι τίς οὗτος ὁ μεθ' ὑμῶν, πλανῶν ψυχὰς νέων καὶ παρθένους ἀπατῶν, ἵνα γάμοι μὴ γίνονται ἀλλὰ οὕτως μένουσιν· ὑπισχνούμαι οὖν ὑμῖν δοῦναι χρήματα ἰκανά, ἐὰν εἴπητέ μοι περὶ αὐτοῦ· εἰμὶ γὰρ πρῶτος τῆς πόλεως.

## ACTS OF PAUL AND THECLA 11

But Thamyris leapt up and went forth into the street and watched those who went in to Paul and came out. And he saw two men striving bitterly with one another, and said to them, “You men, tell me who you are, and who is he that is within with you, that makes the souls of young men and maidens to err, deceiving them that there may be no marriages but they should live as they are. I promise, therefore, to give you much money if you will tell me of him; for, I am a chief *man*<sup>i</sup> of the city.”

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### ACTS OF PAUL AND THECLA 11

<sup>i</sup> The word, ‘*man*’, (following James) does not appear in the Greek text but is implied.

## Πραξεις Παυλου και Θεκλης 12

Καὶ ὁ Δημᾶς καὶ Ἑρμογένης εἶπον αὐτῷ Οὗτος μὲν τίς ἐστίν, οὐκ οἶδαμεν· στερίσκει δὲ νέους γυναικῶν καὶ παρθένους ἀνδρῶν, λέγων Ἄλλως ἀνάστασις ὑμῖν οὐκ ἔστιν ἐὰν μὴ ἀγνοὶ μείνητε καὶ τὴν σάρκα μὴ μολύνητε ἀλλὰ τηρήσητε ἀγνήν.

## ACTS OF PAUL AND THECLA 12

And Demas and Hermogenes said to him, "Who this man is, we do not know; but he defrauds the young men of wives and the maidens of husbands, saying: You have no resurrection otherwise, unless you continue chaste, and do not defile the flesh but keep it pure."

## Πραξεις Παυλου και Θεκλης 13

Ὁ δὲ Θάμυρις εἶπεν αὐτοῖς Δεῦτε εἰς τὸν οἶκόν μου καὶ ἀναπαύεσθε. καὶ ἀπῆλθον εἰς πολῦτιμον δείπνον καὶ πολὺν οἶνον καὶ πλοῦτον μέγαν καὶ τράπεζαν λαμπράν· καὶ ἐπότισεν αὐτοὺς ὁ Θάμυρις, ποθῶν τὴν Θεκλαν καὶ θέλων τυχεῖν γυναικός. καὶ εἶπεν ἐν τῷ δείπνῳ ὁ Θάμυρις Ἄνδρες, τίς ἐστὶν ἡ διδασκαλία αὐτοῦ, εἶπατέ μοι, ἵνα καγὼ ἴδω· οὐ γὰρ μικρῶς ἀγωνιῶ ὑπὲρ τῆς Θεκλης, ὅτι οὕτως φιλεῖ τὸν ξένον καὶ ἀποστερούμαι γάμου.

## ACTS OF PAUL AND THECLA 13

And Thamyris said to them, "Come, you men, into my house and refresh yourselves with me." And they went to a costly banquet and much wine and great wealth and a brilliant table. And Thamyris made them drink; for, he loved Thecla and desired to take her to wife; and, at the dinner, Thamyris said, "Tell me, you men, what is his teaching, that I also may know it; for, I am not a little afflicted concerning Thecla because she so loves the stranger, and I am defrauded of my marriage."

## Πραξεις Παυλου και Θεκλης 14

Εἶπον δὲ Δημᾶς καὶ Ἑρμογένης Προσάγαγε αὐτὸν τῷ ἡγεμόνι Καστελίῳ ὡς ἀναπείθοντα τοὺς ὄχλους ἐπὶ καινῇ διδαχῇ Χριστιανῶν, καὶ ἀπολέσει αὐτὸν ταχέως, καὶ σὺ ἔξεις τὴν γυναῖκά σου Θεκλάν. καὶ ἡμεῖς σε διδάξομεν, ἣν λέγει οὗτος ἀνάστασιν γενέσθαι, ὅτι ἤδη γέγονεν ἐφ' οἷς ἔχομεν τέκνοις, καὶ ἀνιστάμεθα θεὸν ἐπεγνωκότες ἀληθῆ.

## ACTS OF PAUL AND THECLA 14

Then Demas and Hermogenes said, "Bring him to Castelius the governor as one that persuades the multitudes with the new doctrine of the Christians; and he will destroy him and you shall have your wife Thecla. And we will teach you of that resurrection he asserts, that it is already happened in the children we have, and we rise again, knowing the true God."

## Πραξεις Παυλου και Θεκλης 15

Ὁ δὲ Θάμυρις ἀκούσας ταῦτα, πλησθεὶς ζήλου καὶ θυμοῦ ὄρθρου ἀναστὰς ἀπῆλθεν εἰς τὸν οἶκον Ὀνησιφόρου μετὰ ἀρχόντων καὶ δημοσίων καὶ ὄχλου ἱκανοῦ μετὰ ξύλων λέγων Διέφθειρας τὴν Ἰκονιέων πόλιν καὶ τὴν ἡρμοσμένην μοι, ἵνα μὴ θελήσῃ με· ἄγωμεν ἐπὶ τὸν ἡγεμόνα Καστέλιον. καὶ πᾶς ὁ ὄχλος ἔλεγεν Ἀνάγαγε τον μάγον· διέφθειρε γὰρ ἡμῶν πάσας τὰς γυναῖκας, καὶ συνεπέισθησαν οἱ ὄχλοι.

## ACTS OF PAUL AND THECLA 15

But Thamyris, hearing this, was filled with envy and wrath, and rose up early and went to the house of Onesiphorus with the rulers and officers and a great crowd with staves, saying,<sup>i</sup> “You have destroyed the city of the Iconians and her that was espoused to me, so she will not have me; let us go to Castelius the governor.” And all the crowd said, “Away with the wizard! For, he has corrupted all our wives.” And the multitude rose up against him.

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### ACTS OF PAUL AND THECLA 15

<sup>i</sup> James adds ‘to Paul’.

## Πραξεις Παυλου και Θεκλης 16

Καὶ στὰς πρὸ τοῦ βήματος ὁ Θάμυρις κραυγῇ μεγάλη εἶπεν Ἄνθύπατε, ὁ ἄνθρωπος οὗτος, τίς ἐστὶν οὐκ οἶδαμεν, ὃς ἀγάμους ποιεῖ τὰς παρθέτους· εἰπάτω ἐπὶ σοῦ τίνος ἕνεκεν ταῦτα διδάσκει. ὁ δὲ Δημᾶς καὶ Ἑρμογένης εἶπον τῷ Θάμυρι λέγε αὐτὸν Χριστιανόν, καὶ οὕτως αὐτὸν ἀναιρεῖς. ὁ δὲ ἀνθύπατος ἔστησεν τὴν διάνοιαν αὐτοῦ καὶ ἐκάλεσεν τὸν Παῦλον λέγων Τίς εἶ, καὶ τί διδάσκεις; οὐ γὰρ μικρῶς σου κατηγοροῦσιν.

## ACTS OF PAUL AND THECLA 16

And Thamyris, standing before the judgement seat, cried aloud and said, “O proconsul, this is the man – we know not who<sup>i</sup> he is – who does not allow maidens to marry; let him tell you why he teaches such things.” But Demas and Hermogenes said to Thamyris, “You say he is a Christian and so you condemn him.” But the proconsul kept his mind steadfast and called Paul, saying to him, “Who are you, and what do you teach? For, they accuse you of no small thing”

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### ACTS OF PAUL AND THECLA 16

<sup>i</sup> James has ‘whence’.

## Πραξεις Παυλου και Θεκλης 17

Καλ ἤρεν τὴν φωνὴν αὐτοῦ ὁ Παῦλος λέγων· Εἰ ἐγὼ σήμερον ἀνακρίνομαι τί διδάσκω, ἄκουσον, ἀνθύπατε. Θεὸς ζῶν, θεὸς ἐκδικήσεων, θεὸς ζηλωτῆς, θεὸς ἀπροσδεής, χρήζων τῆς τῶν ἀνθρώπων σωτηρίας ἔπεμψέν με ὅπως ἀπὸ τῆς φθορᾶς καὶ τῆς ἀκαθαρσίας ἀποσπάσω αὐτοὺς καὶ πάσης ἡδονῆς καὶ θανάτου, ὅπως μὴ ἀμάρτωσιν· διὸ ἔπεμψεν ὁ θεὸς τὸν ἑαυτοῦ παῖδα, ὃν ἐγὼ εὐαγγελίζομαι καὶ διδάσκω ἐν ἐκείνῳ ἔχειν τὴν ἐλπίδα τοὺς ἀνθρώπους, ὃς μόνος συνεπάθησεν πλανωμένῳ κόσμῳ, ἵνα μηκέτι ὑπὸ κρίσιν ᾧσιν, ἀνθύπατε, ἀλλὰ πίστιν ἔχωσιν καὶ φόβον θεοῦ καὶ γνῶσιν σεμνότητος καὶ ἀγάπην ἀληθείας. εἰ οὖν ἐγὼ τὰ ὑπὸ θεοῦ μοι ἀνακεκαλυμμένα διδάσκω, τί ἀδικῶ; ὁ δὲ ἀνθύπατος ἀκούσας ἐκέλευσεν δεθῆναι τὸν Παῦλον καὶ εἰς φυλακὴν ἀποκατασταθῆναι, μέχρις οὗ εὐσκολήσας, φησίν, ἀκούσομαι αὐτοῦ ἐπιμελέστερον.

## ACTS OF PAUL AND THECLA 17

And Paul lifted up his voice and said, "If I am this day examined what I teach, listen, O proconsul. The living God, the God of vengeance, the jealous God, the God that has need of nothing, but desires the salvation of men, has sent me, that I may sever them from corruption and uncleanness and all pleasure and death, that they may sin no more. Therefore, God has sent his own Child, whom I preach and teach that men should have hope in him who alone has had compassion on the world that was in error; that men may no more be under judgement but have faith and the fear of God and the knowledge of sobriety and the love of truth. If then, I teach the things that have been revealed to me by God, what wrong do I O proconsul?" And the governor, having heard that, commanded Paul to be bound and taken away to prison until he should have leisure to hear him more carefully.

## Πραξεις Παυλου και Θεκλης 18

Ἡ δὲ Θεκλα νυκτὸς περιελομένη τὰ ψέλια ἔδωκεν τῷ πυλωρῷ, καὶ ἀνοιγείσης αὐτῇ τῆς θύρας ἀπῆλθεν εἰς τὴν φυλακὴν· καὶ δοῦσα τῷ δεσμοφύλακι κάτοπτρον ἀργυροῦν εἰσήλθεν εἰς τὸν Παῦλον, καὶ καθίσασα παρὰ τοὺς πόδας αὐτοῦ ἤκουεν τὰ μεγαλεῖα τοῦ θεοῦ. καὶ οὐδὲν ἐδεδοίκει ὁ Παῦλος, ἀλλὰ τῇ τοῦ θεοῦ παρρησίᾳ ἐνεπολιτεύετο· κακείνης ηὔξανεν ἡ πίστις, καταφιλούσης τὰ δεσμὰ αὐτοῦ.

## ACTS OF PAUL AND THECLA 18

But Thecla, at night, took off her bracelets and gave them to the doorkeeper; and, when the door was opened for her, she went into the prison, and gave the jailer a mirror of silver and so went in to Paul and sat by his feet and heard the wonderful works of God. And Paul did not fear at all, but walked in the confidence of God; and her faith also was increased as she kissed his chains.

## Πραξεις Παυλου και Θεκλης 19

Ὡς δὲ ἐζητεῖτο Θέκλα ὑπὸ τῶν ἰδίων καὶ Θάμυρις ὡς ἀπολομένης αὐτῆς ἐδίωκεν κατὰ τὰς ὁδοὺς, καὶ τις τῶν συνδούλων τοῦ πυλωροῦ ἐμήνυσεν ὅτι νυκτὸς ἐξῆλθεν. καὶ ἐξελθόντες ἀνήτασαν τὸν πυλωρόν, καὶ εἶπεν αὐτοῖς ὅτι πεπόρευται πρὸς τὸν ξένον εἰς τὸ δεσμοτήριον· καὶ ἀπελθόντες εὗρον αὐτὴν τρόπον τινὰ συνδεδεμένην τῇ στοργῇ. καὶ ἐξελθόντες ἐκεῖθεν τοὺς ὄχλους ἐπεσπῶντο καὶ τῷ ἡγεμόνι ἐνεφάνισαν.

## ACTS OF PAUL AND THECLA 19

Now, when Thecla was sought by her own people and by Thamyris, she was looked for through the streets as one lost; and one of the fellow servants of the doorkeeper told that she went out by night. And they examined the doorkeeper and he told them that she was gone to the stranger to the prison; and they went as he told them and found her as it were bound with him, in affection. And they went forth thence and gathered the multitude to them and showed it to the governor.

## Πραξεις Παυλου και Θεκλης 20

Καὶ ἐκέλευσεν ἄγεσθαι τὸν Παῦλον ἐπὶ τὸ βῆμα· ἡ δὲ Θεκλα ἐκυλίετο ἐπὶ τοῦ τόπου οὗ ἐδίδασκεν καθήμενος ἐν τῇ φυλακῇ. ἐκέλευσεν δὲ κακείνην ἀχθῆναι ἐπὶ τὸ βῆμα· ἡ δὲ μετὰ χαρᾶς προσίει ἀγαλλιωμένη. ὁ δὲ ὄχλος προσενεχθέντος τοῦ Παύλου περισσοτέρως ἐβόα Μάγος ἐστίν, αἶρε αὐτόν. ἠδέως δὲ ἤκουεν ὁ ἀνθύπατος τοῦ Παύλου ἐπὶ τοῖς ὁσίοις ἔργοις τοῦ Χριστοῦ· καὶ συμβούλιον ποιήσας προσεκαλέσατο τὴν Θεκλαν καὶ εἶπεν αὐτῇ Διὰ τί οὐ πείθει κατὰ τὸν Ἰκονιέων νόμον Θάμυρι; ἡ δὲ εἰστήκει Παύλῳ ἀτενίζουσα· τῆς δὲ μὴ ἀποκρινομένης, ἡ μήτηρ αὐτῆς ἀνέκραγεν λέγουσα Κατάκαιε τὴν ἄνομον, κατάκαιε τὴν ἄνυμφον μέσον θεάτρου, ἵνα πᾶσαι αἱ ὑπὸ τούτου διδαχθεῖσαι φοβηθῶσιν γυναῖκες.

## ACTS OF PAUL AND THECLA 20

And he commanded Paul to be brought to the rostrum;<sup>i</sup> but Thecla rolled herself on the place where Paul taught when he sat in the prison. And the governor commanded her also to be brought to the rostrum, and she went exulting with joy. And, when Paul was brought the second time, the people shouted all the more, "He is a sorcerer, away with him!" But the governor heard Paul gladly concerning the holy works of Christ; and he took counsel, and called Thecla and said, "Why will you not marry Thamyris, according to the law of Iconium?" But she stood looking earnestly at Paul and, when she did not answer, her mother Theocleia cried out, saying, "Burn the lawless one, burn her that is no bride in the midst of the theatre, that all the women who have been taught by this man may be frightened."

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### ACTS OF PAUL AND THECLA 20

<sup>i</sup> James has 'judgement seat' in place of 'rostrum' (βῆμα), twice in this chapter.

## Πραξεις Παυλου και Θεκλης 21

Καὶ ὁ ἡγεμῶν ἔπαθεν μεγάλως, καὶ τὸν μὲν Παῦλον φραγελλώσας ἔβαλεν ἔξω τῆς πόλεως, τὴν δὲ Θεκλαν ἔκρινεν κατακαῆναι. καὶ εὐθέως ὁ ἡγεμῶν ἀπίει ἐπὶ τὸ θέατρον· ὁ δὲ πᾶς ὄχλος ἐξῆλθεν ἐπὶ τὴν θεωρίαν Θεκλης. ἡ δὲ ὡς ἀμνὸς ἐν ἐρήμῳ περισκοπεῖ τὸν ποιμένα, οὕτως ἐκείνη τὸν Παῦλον ἐζήτει. καὶ ἐμβλέψασα εἰς τὸν ὄχλον ἶδεν τὸν κύριον καθήμενον ὡς Παῦλον, καὶ εἶπεν Ὡς ἀνυπομονήτου μου οὔσης ἦλθεν Παῦλος θεάσασθαί με. καὶ προσεῖχεν αὐτῷ ἀτενίζουσα· ὁ δὲ εἰς οὐρανὸς ἀνίει.

## ACTS OF PAUL AND THECLA 21

And the governor was greatly moved; and he scourged Paul and sent him out of the city, but Thecla he condemned to be burned. And, straight away, the governor arose and went to the theatre; and all the multitude went forth to the dreadful spectacle. But Thecla, as the lamb in the wilderness looks about for the shepherd, so sought for Paul; and she looked at the multitude and saw the Lord sitting, like Paul, and said, "As if I were not able to endure, Paul is come to look on me." And she earnestly paid heed to him; but he departed into the heavens.

## Πραξεις Παυλου και Θεκλης 22

Αί δὲ παιδίσκαι καὶ παρθένοι ἤνεγκαν τὰ ξύλα ἵνα Θεκλα κατακαῆ. ὡς δὲ εἰσῆλθεν γυμνή, ἐδάκρυσεν ὁ ἡγεμῶν καὶ ἐθαύμασεν τὴν ἐπ' αὐτῇ δύναμιν. ἔστρωσαν δὲ τὰ ξύλα οἱ δῆμιοι ἐπιβῆναι τῇ πυρᾷ· ἡ δὲ τύπον σταυροῦ ποιησαμένη ἐπέβη τῶν ξύλων· οἱ δὲ ὑφῆψαν. καὶ μεγάλου πυρὸς λάμψαντος οὐχ ἤψατο αὐτῆς· ὁ γὰρ θεὸς σπλαγχνισθεὶς ἦχον υπόγειον ἐποίησεν, καὶ νεφέλη ἄνωθεν ἐπεσκίασεν ὕδατος πλήρης καὶ χαλάζης, καὶ ἐξεχύθη πᾶν τὸ κῦτος, ὡς πολλοὺς κινδυνεῦσαι τοῦ ἀποθανεῖν καὶ τὸ πῦρ σβεσθῆναι, τὴν δὲ Θεκλαν σωθῆναι.

## ACTS OF PAUL AND THECLA 22

Now, the boys and the maidens brought wood<sup>i</sup> to burn Thecla; but, when she was brought in naked, the governor wept and marvelled at the power she had. And they laid the wood, and the executioner bade her mount the pyre; and she, making the sign of the cross, went up on the wood. And they lit it, and though a great fire blazed forth, the fire took no hold on her; for, God had compassion on her, and caused a sound underground, and a cloud overshadowed her, full of rain and hail, and all the vessel<sup>ii</sup> was poured out so that many were in peril of death, and the fire was quenched, and Thecla was saved.

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### ACTS OF PAUL AND THECLA 22

<sup>i</sup> James adds '*and hay*'.

<sup>ii</sup> After '*vessel*', James adds '*of it*' in italics.

## Πραξεις Παυλου και Θεκλης 23

Ἦν δὲ ὁ Παῦλος νηστεύων μετὰ Ὀνησιφόρου καὶ τῆς γυναικὸς αὐτοῦ καὶ τῶν τέκνων ἐν μνημείῳ καινῷ, ὡς ἀπὸ Ἰκονίου εἰς Δάφνην πορεύονται. ἡνίκα δὲ ἡμέραι πολλαὶ ἐγένοντο, νηστεύοντες οἱ παῖδες εἶπον τῷ Παύλῳ Πεινώμεν, καὶ οὐχ εὔρομεν ἄρτους ἀγοράσαι. κατέλιπεν γὰρ τὰ τοῦ κόσμου ὁ Ὀνησιφόρος καὶ Παύλῳ ἠκολούθησεν πανοικί. Παῦλος δὲ ἀποδυσάμενος τὸν ἐπενδύτην εἶπεν Ὑπαγε, τέκνον, ἀγόρασον ἄρτους πλείονας καὶ φέρε. ὡς δὲ ἠγόραζεν ὁ παῖς, εἶδεν Θεκλαν τὴν γείτονα, καὶ ἐθαμβήθη καὶ εἶπεν Θεκλα, πού πορεύῃ; ἡ δὲ εἶπεν Παῦλον διώκω, ἐκ πυρὸς σωθεῖσα. καὶ ὁ παῖς εἶπεν Δεύρο, ἀπαγάγω σε πρὸς αὐτόν· στενάζει γὰρ περὶ σοῦ καὶ προσεύχεται ἡμέρας ἐξ.

## ACTS OF PAUL AND THECLA 23

Now, Paul was fasting with Onesiphorus and his wife and their children in an open sepulchre on the way whereby they go from Iconium to Daphne. And, when many days were past, as they fasted, the boys said to Paul, "We are hungry." And they had not wherewith to buy bread; for, Onesiphorus had left the goods of this world, and followed Paul with all his house. But Paul took off his upper garment and said, "Go, child, buy several loaves and bring them." But, as the boy was buying, he saw his neighbour Thecla, and was astonished, and said, "Thecla, whither go you?" And she said, "I seek Paul, having been saved<sup>i</sup> from the fire." And the boy said, "Come, I will bring you to him; for, he mourns for you and prays and fasts now these six days."

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### ACTS OF PAUL AND THECLA 23

<sup>i</sup> In place of 'having been saved', James has 'for, I was preserved'.

## Πραξεις Παυλου και Θεκλης 24

Ἡ δὲ ἐπέστη ἐπὶ τὸ μνημεῖον, ὅπου ἦν Παῦλος κεκλικῶς τὰ γόνατα καὶ προσευχόμενος καὶ λέγων Σωτερ Χριστέ, μὴ ἀψάσθω Θεκλής τὸ πῦρ, ἀλλὰ παράστα αὐτῇ, ὅτι σὴ ἐστίν. Ἡ δὲ ὀπισθεν ἐστῶσα ἐβόησεν Πάτερ, ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, ὁ τοῦ ἁγίου σου παιδὸς πατήρ, εὐλογῶ σε ὅτι ἔσωσάς με, ἵνα Παῦλον ἴδω. καὶ ἀναστὰς Παῦλος εἶδεν αὐτὴν καὶ εἶπεν Θεὸ καρδιογνώστα, ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εὐλογῶ σε ὅτι ὁ ἡρετισάμην ἐτάχυνάς μου ἐπακούσας.

## ACTS OF PAUL AND THECLA 24

Then she came<sup>i</sup> to the sepulchre to Paul, who was kneeling down and praying, saying, “O Father of Christ, do not let the fire take hold on Thecla, but spare her; for, she is yours.” And she, standing behind him, cried out, “O Father that made heaven and earth, the Father of your holy child,<sup>ii</sup> I bless you that you have saved me, that I may see Paul.” And Paul rose and saw her and said, “O God who knows hearts, the Father of our Lord Jesus Christ, I bless you that you have speedily answered my prayer.”

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### ACTS OF PAUL AND THECLA 24

<sup>i</sup> James opens, “And, when she came.”

<sup>ii</sup> James here adds ‘Jesus Christ’.

## Πραξεις Παυλου και Θεκλης 25

Εἶχον δὲ ἄρτους πέντε καὶ λάχανα καὶ ὕδωρ, καὶ εὐφραίνοντο ἐπὶ τοῖς ὀσίοις ἔργοις τοῦ Χριστοῦ. καὶ εἶπεν Θεκλα Παύλῳ Περιχαρούμαι καὶ ἀκολουθήσω σοι ὅπου δ' ἂν πορεύῃ. ὁ δὲ εἶπεν Ὁ καιρὸς αἰσχρὸς, καὶ σὺ εὖμορφος· μὴ ἄλλος σε πειρασμὸς λήψεται χεῖρων τοῦ πρώτου, καὶ οὐχ ὑπομείνης ἀλλὰ δειλανδρήσης. καὶ εἶπεν Θεκλα Μόνον δός μοι τὴν ἐν Χριστῷ σφραγίδα, καὶ οὐχ ἄψεταιί μου πειρασμὸς. καὶ εἶπεν Παῦλος Θεκλα μακροθύμησον, καὶ λήψη τὸ ὕδωρ.

## ACTS OF PAUL AND THECLA 25

<sup>i</sup> They had five loaves, and herbs, and water,<sup>ii</sup> and they rejoiced for the holy works of Christ. And Thecla said to Paul, "I will cut my hair and follow you wherever you go." But he said, "The time is ill-favoured and you are comely: *beware*, lest another temptation take you, worse than the first, and you do not endure it but play the coward." And Thecla said, "Only give me the seal in Christ, and temptation shall not touch me." And Paul said, "Have patience, Thecla, and you shall receive the water."

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### ACTS OF PAUL AND THECLA 25

- <sup>i</sup> At the start of this chapter, James adds: *And there was much love within the sepulchre; for, Paul rejoiced, and Onesiphorus, and all of them.*
- <sup>ii</sup> James adds '*and salt*' in parentheses.

## Πραξεις Παυλου και Θεκλης 26

Καὶ ἀπέπεμψεν Παῦλος Ὀνησιφόρον πανοικί εἰς Ἰκόνιον, καὶ οὕτως λαβόμενος Θεκλῆς εἰς Ἀντιόχειαν εἰσῆλθεν. ἅμα δὲ τῷ εἰσέρχεσθαι αὐτούς, συριάρχης τις Ἀλέξανδρος ὀνόματι ἰδὼν τὴν Θεκλάν ἠράσθη αὐτῆς, καὶ ἐξελιπάρει τὸν Παῦλον χρήμασι καὶ δώροις. ὁ δὲ Παῦλος εἶπεν Οὐκ οἶδα τὴν γυναικὰ ἣν λέγεις, οὐδέ ἐστιν ἐμή. ὁ δὲ πολὺ δυνάμενος, αὐτὸς αὐτῇ περιεπλάκη εἰς τὸ ἄμφοδον· ἡ δὲ οὐκ ἠνέσχετο, ἀλλὰ Παῦλον ἐζήτει. καὶ ἀνέκραγεν πικρῶς λέγουσα Μὴ βιάσῃ τὴν ξένην, μὴ βιάσῃ τὴν τοῦ θεοῦ δούλην. Ἰκονιέων εἰμι πρώτη, καὶ διὰ τὸ μὴ θέλειν με Θάμυριν, ἐκβέβλημαι τῆς πόλεως. καὶ λαβομένη τοῦ Ἀλεξάνδρου περιέσχισεν αὐτοῦ τὴν χλαμύδα καὶ περιείλεν αὐτοῦ τὸν στέφανον, καὶ ἔστησεν αὐτὸν θρίαμβον.

## ACTS OF PAUL AND THECLA 26

And Paul sent away Onesiphorus<sup>i</sup> to Iconium and so took Thecla and entered into Antioch; <sup>ii</sup>and, as they entered in, a certain Syrian, Alexander by name, saw Thecla and was enamoured of her, and would have bribed<sup>iii</sup> Paul with money and gifts. But Paul said, “I do not know the woman of whom you speak, neither is she mine.” But, as he was of great power, he himself embraced her in the highway; and she did not endure it but sought after Paul and cried out bitterly, saying, “Do not rape<sup>iv</sup> the stranger, do not rape the handmaid of God. I am of the first of the Iconians and, because I would not marry Thamyris, I am cast out of the city.” And she caught at Alexander and tore his cloak and took the wreath<sup>v</sup> from his head and made him a laughing-stock.

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### ACTS OF PAUL AND THECLA 26

<sup>i</sup> James adds ‘with all his house’.

<sup>ii</sup> At this point, the *Coptic MS* starts a new section, with a ‘title line’ (Δ) and decoration added on both sides of the page to mark the division.

<sup>iii</sup> A more literal translation is ‘flattered’.

<sup>iv</sup> In place of ‘rape’ (twice in this chapter), James has ‘force’.

<sup>v</sup> The *Syriac MSS* add ‘with the figure of Caesar’.

## Πραξεις Παυλου και Θεκλης 27

Ὁ δὲ ἄμα μὲν φιλῶν αὐτήν, ἄμα δὲ καὶ αἰσχυνόμενος τὸ γεγονός, προσήγαγεν αὐτήν τῷ ἡγεμόνι, κακείνης ὁμολογησάσης ταῦτα πεπραχέναι κατέκρινεν αὐτήν εἰς θηρία. αἱ δὲ γυναῖκες ἐξεπλάγησαν καὶ ἀνέκραξαν παρὰ τὸ βῆμα Κακὴ κρίσις, ἀνοσία κρίσις. ἡ δὲ ἤτήσατο τὸν ἡγεμόνα ἵνα, φησίν, μέχρις οὐ θηριομαχήσω μείνω ἀγνή, καὶ τις Τρύφαινα, ἧς ἡ θυγάτηρ ἐτεθνήκει, ἔλαβεν αὐτήν εἰς τήρησιν, καὶ εἶχεν εἰς παραμυθίαν.

## ACTS OF PAUL AND THECLA 27

But he, both<sup>i</sup> loving her and being ashamed of the fact,<sup>ii</sup> brought her before the governor; and, when she confessed that she had done this, he condemned her to the beasts.<sup>iii</sup> But the women were greatly amazed and cried out at rostrum, “An evil judgement, an impious judgement!” And Thecla asked the governor that she might remain a virgin until she had fought the beasts; and a rich queen, Tryphaena by name, whose daughter had died, took her into her care, and had her for a consolation.

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### ACTS OF PAUL AND THECLA 27

- <sup>i</sup> James has ‘alike’.  
<sup>ii</sup> In place of ‘the fact’, James has ‘what had befallen him’.  
<sup>iii</sup> The Syriac & Latin MSS add ‘for, it was Alexander who gave the spectacle’.

## Πραξεις Παυλου και Θεκλης 28

Ἦνίκα δὲ τὰ θηρία ἐπόμπευεν, ἐπέδησαν αὐτὴν λεαίνη πικρᾶ, καὶ ἡ Τρύφαινα ἐπηκολούθει αὐτῇ. ἡ δὲ λέαινα ἐπάνω καθεζομένης Θεκλῆς περιέλειχεν αὐτῆς τοὺς πόδας, καὶ πᾶς ὁ ὄχλος ἐξίστατο· ἡ δὲ αἰτία τῆς ἐπιγραφῆς αὐτῆς ἦν Ἱερόσυλος. αἱ δὲ γυναῖκες ἔκραζον ἄνωθεν Ἄνοσία κρίσις γίνεται ἐν τῇ πόλει ταύτῃ. καὶ ἀπὸ τῆς πομπῆς πάλιν λαμβάνει αὐτὴν ἡ Τρύφαινα· ἡ γὰρ θυγάτηρ αὐτῆς Φαλκονίλλα ἦν τεθνεῶσα, καὶ κατ' ὄναρ εἶπεν αὐτῇ Μητέρα, τὴν ξένην ταύτην Θεκλὴν ἔξεις εἰς τὸν ἐμὸν τόπον, ἵνα εὕξηται περὶ ἐμοῦ καὶ μετατεθῶ εἰς τὸν τῶν δικαίων τόπον.

## ACTS OF PAUL AND THECLA 28

Now, when the beasts were led in procession, they bound her to a fierce lioness, and <sup>i</sup>Tryphaena followed her; but the lioness, when Thecla was set on her, licked her feet, and all the people marvelled. And the title of her accusation was: Guilty of sacrilege. And the women<sup>ii</sup> cried out from above, “An impious judgement comes to pass in this city.” And, after the procession, Tryphaena took her again. For, her daughter Falconilla, who was dead, had said to her in a dream: Mother, you shall take in my stead Thecla the foreigner, that she may pray for me and I be transferred to the place of the righteous.”

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### ACTS OF PAUL AND THECLA 28

<sup>i</sup> James adds ‘the queen’ before ‘Tryphaena’.

<sup>ii</sup> After ‘women’, James adds ‘with their children’.

## Πραξεις Παυλου και Θεκλης 29

Ὅτε δὲ ἀπὸ τῆς πομπῆς ἐλάμβανεν αὐτὴν ἡ Τρύφαινα, ἅμα μὲν ἐπένθει ὅτι ἔμελλεν εἰς τὴν αὐριον θηριομαχεῖν, ἅμα δὲ καὶ στέργουσα ἐμπόνως ὡς τὴν θυγατέρα Φαλκονίλλαν εἶπεν Τέκνον μου δεύτερον Θεκλα, δεῦρο πρόσευξαι ὑπὲρ τοῦ τέκνου μου, ἵνα ζήσεται εἰς τοὺς αἰῶνας· τοῦτο γὰρ εἶδον ἐν ὕπνοις. ἡ δὲ μηδὲν μελλήσασα ἤρεν τὴν φωνὴν καὶ εἶπεν Ὁ θεὸς ὁ ὑψιστος, δὸς αὐτῇ κατὰ τὸ θέλημα αὐτῆς, ἵνα ἡ θυγάτηρ αὐτῆς Φαλκονίλλα ζήσεται εἰς τοὺς αἰῶνας. καὶ ταῦτα εἰπούσης Θεκλης ἐπένθει ἡ Τρύφαινα ἐπέχουσα τοιοῦτον κάλλος εἰς θηρία βαλλόμενον.

## ACTS OF PAUL AND THECLA 29

But, when Tryphaena received her after the procession, she alike bewailed her because she was to fight the beasts on the morrow and she loved her as her own daughter Falconilla; and she said, “Thecla, my second child, come, pray that my child may live for ever; for, this have I seen in a dream.” And she without delay lifted up her voice and said, “God <sup>i</sup>Most High, grant to her according to her desire, that her daughter Falconilla may live for ever.” And, after she had said this, Tryphaena bewailed her, considering that so great beauty was to be cast to the beasts.

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### ACTS OF PAUL AND THECLA 29

<sup>i</sup> Before ‘Most High’, James adds ‘Son of the’.

## Πραξεις Παυλου και Θεκλης 30

Καὶ ὅτε ὄρθρος ἐγένετο, ἦλθεν ὁ Ἀλέξανδρος παραλαβεῖν αὐτήν, αὐτὸς γὰρ ἐδίδου τα κυνήγια, λέγων Ὁ ἡγεμῶν κάθηται καὶ ὁ ὄχλος θορυβεῖ ἡμᾶς· δὸς ἀπαγάγω τὴν θηριομάχον. Ἡ δὲ Τρύφαινα ἀνέκραξεν ὥστε καὶ αὐτὸν φυγεῖν, λέγουσα Φαλκονίλλης μου δεύτερον πένθος ἐπὶ τῆς οἰκίας μου γίνεται, καὶ οὐδεὶς ὁ βοηθῶν· οὔτε τέκνον, ἀπέθανεν γάρ, οὔτε συγγενής, χήρα γάρ εἰμι ὁ θεὸς Θεκλης, βοήθησον αὐτῇ.

## ACTS OF PAUL AND THECLA 30

And, when dawn came, Alexander came to take her – for, he was giving the games – saying, “The governor is sat and the crowd is noisy; give me her that is to fight the beasts, that I may take her away.” But Tryphaena cried aloud so that he fled, saying, “A second mourning for my Falconilla comes on my house, and there is none to help, neither child, for she is dead, nor kinsman, for I am a widow. O God of Thecla,<sup>i</sup> help me.”

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### ACTS OF PAUL AND THECLA 30

<sup>i</sup> James adds ‘my child’.

## Πραξεις Παυλου και Θεκλης 31

Εὐθέως δὲ πέμπει ὁ ἡγεμὼν ἄκτον ἵνα Θεκλα ἀχθῆ. ἡ δὲ Τρύφαινα λαβομένη αὐτὴν τῆς χειρὸς εἶπεν Τὴν μὲν θυγατέρα μου Φαλκονίλλαν ἀπήγαγον εἰς τὸ μνημεῖον· σὲ δέ, Θεκλα, εἰς τὸ θηριομαχεῖον ἀπάγω. καὶ ἐδάκρυσεν Θεκλα πικρῶς, λέγουσα Κύριε ὁ θεὸς ᾧ ἐγὼ πιστεύω, ἐφ' ὃν ἐγὼ κατέφυγα, ὁ φυσάμενός με ἐκ πυρός, ἀπόδος μισθὸν Τρυφαίνῃ τὴν δούλην σου συμπαθησάσῃ, καὶ ὅτι ἀγνήν με ετήρησεν.

## ACTS OF PAUL AND THECLA 31

And the governor sent soldiers to fetch Thecla; and Tryphaena did not leave, but herself took her hand and led her up, saying, "I did bring my daughter Falconilla to the sepulchre; but you, Thecla, do I bring to fight the beasts." And Thecla wept bitterly and groaned to the Lord, saying, "Lord God in whom I believe, with whom I have taken refuge, that saved me from the fire, reward Tryphaena who has had pity on your handmaid, and has kept me pure."

## Πραξεις Παυλου και Θεκλης 32

Θόρυβος οὖν ἐγένετο καὶ βοή τοῦ δήμου καὶ τῶν γυναικῶν ὁμοῦ καθεστεισῶν, τῶν μὲν λεγόντων Τὴν ἱερόσυλον εἰσάγαγε· τῶν δὲ λεγουσῶν Ἀρθήτω ἡ πόλις ἐπὶ τῇ ἀνομίᾳ ταύτῃ· αἶρε πάσας ἡμᾶς, ἀνθύπατε· τι κρὸν θέαμα, κακὴ κρίσις.

## ACTS OF PAUL AND THECLA 32

So, there was a noise,<sup>i</sup> and shouting of the people, and of the women who sat together, some saying, “Bring in the sacrilegious one!” And the women saying, “Away with the city for this unlawful deed! Away with all of us, you proconsul! It is a bitter sight, an evil judgement!”

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### ACTS OF PAUL AND THECLA 32

<sup>i</sup> James adds *‘and a voice of the beasts’*.

## Πραξεις Παυλου και Θεκλης 33

Ἡ δὲ Θεκλα ἐκ χειρὸς Τρυφαίνης ληφθεῖσα ἐξεδύθη καὶ ἔλαβεν διαζώστραν καὶ ἐβλήθη εἰς τὸ στάδιον. καὶ ἀπελύθησαν ἐπ' αὐτὴν λέοντες καὶ ἄρκοι καὶ πικρὰ λέαινα. ἡ δὲ λέαινα προσδραμοῦσα εἰς τοὺς πόδας αὐτῆς ἀνεκλίθη· ὁ δὲ ὄχλος τῶν γυναικῶν ἐβόησεν μέγα. καὶ ἔδραμεν ἐπ' αὐτὴν ἄρκος· ἡ δὲ λέαινα ἀπαντήσασα τῇ ἄρκῳ διέρρηξεν αὐτήν. καὶ πάλιν ἔδραμεν ἐπ' αὐτὴν λέων δεδιδαγμένος ἐπ' ἀνθρώπους, ὃς ἦν Ἀλεξάνδρου· καὶ συνπλέξασα μετὰ τοῦ λέοντος συνανηρέθη. πλείονα δὲ ἐπένθησαν αἱ γυναῖκες, ἐπειδὴ καὶ ἡ βοηθὸς αὐτῆς λέαινα ἀπέθανεν.

## ACTS OF PAUL AND THECLA 33

But Thecla, being taken out of the hand of Tryphaena, was stripped and a girdle put on her, and was cast into the stadium; and lions and bears were set against her. And a fierce lioness running to her lay down at her feet, and the press of women cried aloud. And a bear ran upon her; but the lioness ran and met him, and tore the bear to pieces.<sup>i</sup> And again, a lion, trained against men, which was Alexander's, ran upon her, and the lioness wrestled with him.<sup>ii</sup> And the women bewailed yet more, seeing that the lioness also that helped her was dead.

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### ACTS OF PAUL AND THECLA 33

<sup>i</sup> In place of 'to pieces', James has 'in sunder'.

<sup>ii</sup> James adds 'and was slain along with him'.

## Πραξεις Παυλου και Θεκλης 34

Τότε εισβάλλουσιν πολλά θηρία, εστώσης αὐτῆς καὶ ἐκτεινάσης τὰς χεῖρας καὶ προσευχομένης. ὡς δὲ ἐτέλεσεν τὴν προσευχήν, στραφείσα εἶδεν ὄρυγμα μεστόν ὕδατος, καὶ εἶπεν Νῦν καιρὸς τοῦ λούσασθαί με. καὶ ἀνέβαλεν αὐτὴν λέγουσα Ἐπι τῷ ὀνόματι Ἰησοῦ Χριστοῦ ὑστέρα ἡμέρα βαπτίζομαι. καὶ ἰδοῦσαι αἱ γυναῖκες καὶ ὁ ὄχλος ἔκλαυσαν λέγοντες Μὴ βάλης ἑαυτὴν εἰς τὸ ὕδωρ, ὥστε καὶ τὸν ἡγεμόνα δακρύσαι, ὅτι τοιοῦτον κάλλος ἔμελλον φῶκαι ἐσθίειν. ἡ μὲν οὖν ἔβαλεν ἑαυτὴν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ· αἱ δὲ φῶκαι πυρὸς ἀστραπῆς φέγγος ἰδοῦσαι νεκραὶ ἐπέπλευσαν. καὶ ἦν περὶ αὐτήν, ὡς ἦν γυμνή, νεφέλη πυρός, ὥστε μὴ ἄπτεσθαι αὐτῆς μηδὲ τὰ θηρία, μήτε δὲ θεωρεῖσθαι γυμνήν.

## ACTS OF PAUL AND THECLA 34

Then they put in many beasts, while she stood and stretched out her hands and prayed. And, when she had ended her prayer, she turned and saw a great tank full of water, and said, "Now is it time that I should wash myself." And she cast herself in, saying, "In the name of Jesus Christ do I baptize myself on the last day." And all the women seeing it and all the people wept, saying, "Do not cast yourself into the water," so that even the governor wept that so great beauty should be devoured by seals. So, then, she cast herself into the water in the name of Jesus Christ; and the seals, seeing the light of a flash of fire, floated dead on the top of the water. And there was about her a cloud of fire, so that neither did the beasts touch her, nor was she seen to be naked.

## Πραξεις Παυλου και Θεκλης 35

Αί δὲ γυναῖκες ἄλλων θηρίων βαλλομένων ωλόλυξαν, καὶ αἱ μὲν ἔβαλλον φύλλον, αἱ δὲ νάρδον, αἱ δὲ κασίαν, αἱ δὲ ἄμωμον, ὡς εἶναι πλῆθος μύρων. πάντα δὲ τὰ βληθέντα θηρία ὡσπερ ὑπνω συσχεθέντα οὐχ ἤψαντο αὐτῆς· ὡς τὸν Ἀλέξανδρον εἰπεῖν τῷ ἡγεμόνι Ταύρους ἔχω λίαν φοβερούς, τούτοις προσδήσωμεν τὴν θηριομάχον. καὶ στυγνάσας ἐπέτρεψεν ὁ ἡγεμὼν λέγων Ποίει ὃ θέλεις. καὶ ἔδησαν αὐτὴν τῶν ποδῶν μέσην, καὶ ὑπὸ τὰ ἀναγκαῖα τῶν ταύρων πεπυρωμένα σίδηρα ὑπέθηκαν ἵνα πλείονα ταραχθέντα ἀποκτείνωσιν αὐτήν. οἱ μὲν οὖν ἤλλοντο· ἡ δὲ περικαιομένη φλοξ διέκαυσεν τοὺς κάλους, καὶ ἦν ὡσπερ οὐ δεδεμένη.

## ACTS OF PAUL AND THECLA 35

Now, the women, when other more fearful beasts were put in, shrieked aloud, and some cast leaves, and others nard, others cassia, and some balsam, so that there was a multitude of odours; and all the beasts that were struck thereby were held as it were in sleep and did not touch her, so that Alexander said to the governor, "I have some bulls exceedingly fearful; let us bind the criminal to them." And the governor, frowning, allowed it, saying, "Do what you will." And they bound her by the feet between the bulls and put hot irons under their bellies that they might be the more enraged and kill her. They then leaped forward; but the flame that burned about her, burned through the ropes, and she was as one not tied."

## Πραξεις Παυλου και Θεκλης 36

Ἡ δὲ Τρύφαινα ὀλιγόρησεν ἐστῶσα παρὰ τὴν ἀρήναν, ὡς εἰπεῖν τὸν ὄχλον Ἀπέθανεν ἡ βασίλισσα Τρύφαινα. καὶ ἐπέσχευεν ὁ ἡγεμῶν, καὶ ἡ πόλις ἐπτύρη· ὁ δὲ Ἀλέξανδρος παρεκάλει τὸν ἡγεμόνα λέγων Ἐλέησον καμὲ καὶ τὴν πόλιν, καὶ ἀπόλυσον ταύτην· ταῦτα γὰρ ἐὰν ἀκούσῃ ὁ Καῖσαρ, τάχα ἀπολέσει σὺν ἡμῖν καὶ τὴν πόλιν· διότι καὶ ἡ συγγενὴς αὐτοῦ Τρύφαινα ἡ βασίλισσα ἀπέθανεν παρὰ τοὺς ἄβακας.

## ACTS OF PAUL AND THECLA 36

But Tryphaena, standing by the arena, fainted at the entry, so that her handmaids said, “The queen Tryphaena is dead!” And the governor stopped *the games* and all the city was frightened; and Alexander, begged the governor,<sup>i</sup> saying, “Have mercy on the city also, and let her go;<sup>ii</sup> for, if Caesar hears this, perchance he will destroy us and the city, because his kinswoman the queen Tryphaena has died at the entry.”

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### ACTS OF PAUL AND THECLA 36

- <sup>i</sup> James has *‘falling at the governor’s feet’*.  
<sup>ii</sup> James adds *‘lest the city perish with her’*.

## Πραξεις Παυλου και Θεκλης 37

Καὶ ἐκάλεσεν ὁ ἡγεμῶν ἐκ μέσου τῶν θηρίων τὴν Θεκλαν καὶ εἶπεν αὐτῇ Τίς εἶ σύ; καὶ τίνα τὰ περὶ σέ, ὅτι οὐδέν σου ἅπτεται τῶν θηρίων; ἡ δὲ εἶπεν Ἐγὼ μὲν εἰμι θεοῦ τοῦ ζῶντος δούλη· τὰ δὲ περὶ ἐμέ, εἰς ὃν εὐδόκησεν ὁ θεὸς υἱὸν αὐτοῦ ἐπίστευσα· διὰ τοῦτο οὐδὲ ἐν τῶν θηρίων ἤψατό μου. οὗτος γὰρ μόνος σωτηρίας ὄρος καὶ ζωῆς ἀθανάτου ὑπόστασις ἐστίν· χειμαζόμενοις γὰρ γίνεται καταφυγή, θλιβομένοις ἄνεσις, ἀπελπισμένων σκέπη, καὶ ἀπαξαπλῶς ὃς ἐὰν μὴ πιστεύσῃ εἰς αὐτόν, οὐ ζήσεται εἰς τοὺς αἰῶνας.

## ACTS OF PAUL AND THECLA 37

And the governor called Thecla from among the beasts, and said to her, "Who are you? And what is it about you that none of the beasts touches you?" But she said, "I am the servant of the living God; as for me - it is that I have believed in that his Son in whom God is well pleased, for whose sake none of the beasts has touched me. For, he alone is the goal<sup>i</sup> of salvation and the source of immortal life; for, to the cold<sup>ii</sup> he is a refuge, to the oppressed relief, to the despairing shelter, and in a word, whoever does not believe in him, shall not live forever."

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### ACTS OF PAUL AND THECLA 37

<sup>i</sup> Or 'way'.

<sup>ii</sup> In place of 'cold', James has 'tossed about'.

## Πραξεις Παυλου και Θεκλης 38

Καὶ ταῦτα ἀκούσας ὁ ἡγεμὼν ἐκέλευσεν ἐνεχθῆναι ἱμάτια καὶ ἐνδύσασθαι αὐτήν. καὶ εἶπεν Θεκλα Ὁ ἐνδύσας με γυμνήν ἐν τοῖς θηρίοις, αὐτὸς ἐν ἡμέρᾳ κρίσεως ἐνδύσει σε σωτηρίαν· καὶ λαβοῦσα τὰ ἱμάτια ἐνεδύσατο. ἐξέπεμψεν οὖν εὐθέως ὁ ἡγεμὼν ἄκτον λέγων Θεκλαν τὴν θεοσεβῆ τὴν τοῦ θεοῦ δούλην ἀπολύω ὑμῖν. αἱ δὲ γυναῖκες μέγα ὠλόλυξαν καὶ ἐνὶ στόματι ἀπέδωκαν αἶνον τῷ θεῷ λέγουσαι Εἷς θεὸς ὁ Θεκλης, ὥστε ἀπὸ τῆς φωνῆς σαλευθῆναι τὰ θεμέλια τοῦ θεάτρου.

## ACTS OF PAUL AND THECLA 38

And, when the governor heard this, he ordered garments to be brought and that she be clothed. And Thecla said,<sup>i</sup> “He that clad me when I was naked among the beasts, let him clothe you with salvation on the day of judgement.” And she took the clothes and put them on. And the governor forthwith issued an act, saying, “I release you Thecla the godly, the servant of God.” And the women cried out with a loud voice and as with one mouth gave praise to God, saying, “One is the God who has saved Thecla,” so that with their voice all the city shook.

<sup>i</sup> James has ‘she said’.

## Πραξεις Παυλου και Θεκλης 39

Ἡ δὲ Τρύφαινα εὐαγγελισθεῖσα ἀπήνητησε τῇ ἀγίᾳ Θεκλῃ καὶ εἶπεν Νῦν πιστεύω ὅτι νεκροὶ ἐγείρονται· νῦν πιστεύω ὅτι τὸ τέκνον μου ζῆ· δεῦρο ἔσω, καὶ τὰ ἐμὰ πάντα σοὶ καταγράψω. ἢ μὲν οὖν εἰσῆλθεν μετ' αὐτῆς καὶ ἀνεπαύσατο ἡμέρας ὀκτώ, κατηχήσασα αὐτὴν τὸν λόγον τοῦ θεοῦ, ὥστε πιστεῦσαι καὶ τῶν παιδισκῶν τὰς πλείονας· καὶ μεγάλη χαρὰ ἐν τῷ οἴκῳ ἦν.

## ACTS OF PAUL AND THECLA 39

<sup>i</sup> When Tryphaena heard the good news, she answered the holy Thecla and said, “Now I believe the dead are raised; now I believe my child lives; come within, and I will make you heir of all my substance.” So, the woman went in with her and stayed<sup>ii</sup> for eight days, teaching her the word of God, so that most of the servants also believed, and there was great joy in the house.

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### ACTS OF PAUL AND THECLA 39

<sup>i</sup> James opens, “And Tryphaena, when she was told the good tidings, met her with many people and embraced Thecla and said.”

<sup>ii</sup> James adds ‘in her house’.

## Πραξεις Παυλου και Θεκλης 40

Ἡ δὲ Θεκλα Παῦλον ἐζήτει, καὶ ἐμηνύθη αὐτῇ ὅτι ἐστὶν ἐν Μύροις τῆς Λυκίας· καὶ λαβομένη νεανίσκους καὶ παιδίσκας ἀνεζώσατο, καὶ ράψασα τὸν χιτῶνα εἰς ἐπενδύτην ἀνδρικὸν ἀπῆλθεν ἐν Μύροις, καὶ εὔρεν τὸν Παῦλον λαλοῦντα τὸν λόγον τοῦ θεοῦ. ἐθαμβήθη δὲ Παῦλος ἰδὼν αὐτὴν καὶ τὸν ὄχλον τὸν μετ' αὐτῆς, λογιζόμενος μή τις αὐτῇ πειρασμὸς πάρεστιν ἕτερος. ἡ δὲ συνιδοῦσα εἶπεν Ἐλαβὸν τὸ λουῖτρον, Παῦλε· ὁ γὰρ σοὶ συνεργήσας εἰς τὸ εὐαγγέλιον καμοὶ συνήργησεν εἰς τὸ λούσασθαι.

## ACTS OF PAUL AND THECLA 40

But Thecla looked for Paul, sending about in all places; and they told her he was at Myra in Lycia.<sup>i</sup> And, taking young men and maids,<sup>ii</sup> and sewing her mantle into a man's cloak, she went to Myra, and found Paul speaking the word of God. But Paul, when he saw her and the crowd with her, was amazed, thinking in himself, "Has some temptation come on her?" But she perceived it and said, "I have received the washing, O Paul; for, he that has worked with you in the Gospel has worked with me also to my baptizing."

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### ACTS OF PAUL AND THECLA 40

<sup>i</sup> James lacks 'in Lycia'.

<sup>ii</sup> James adds 'and girded herself'.

## Πραξεις Παυλου και Θεκλης 41

Καὶ λαβόμενος ὁ Παῦλος αὐτὴν ἀπήγαγεν εἰς τὸν οἶκον Ἑρμαίου καὶ πάντα ἀκούει παρ' αὐτῆς, ὥστε ἐπὶ πολὺ θαυμάζειν τοὺς ἀκούοντας καὶ στηριχθῆναι καὶ προσεύξασθαι ὑπὲρ τῆς Τρυφαίνης. καὶ ἀναστᾶσα εἶπεν Πορεύομαι εἰς Ἰκόνιον. ὁ δὲ Παῦλος εἶπεν Ὑπάγε καὶ δίδασκε τὸν λόγον τοῦ θεοῦ. ἡ δὲ Τρύφαινα πολὺν ἱματισμὸν καὶ χρυσὸν ἔπεμψεν αὐτῇ, ὥστε καταλιπεῖν τῷ Παύλῳ πολλὰ εἰς διακονίαν τῶν πτωχῶν.

## ACTS OF PAUL AND THECLA 41

And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her, so that he<sup>i</sup> marvelled much, and they that heard were confirmed, and prayed for Tryphaena. And Thecla arose and said,<sup>ii</sup> "I will go to Iconium." And Paul said, "Go, and teach the word of God." Now Tryphaena *had* sent her much apparel and gold, so that she left *of it* with Paul for the ministry of the poor.

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### ACTS OF PAUL AND THECLA 41

<sup>i</sup> James repeats 'Paul' here.

<sup>ii</sup> James adds 'to Paul'.

## Πραξεις Παυλου και Θεκλης 42

Αὐτὴ δὲ ἀπῆλθεν εἰς Ἰκόνιον. καὶ εἰσέρχεται εἰς τὸν Ὀνησιφόρου οἶκον, καὶ ἔπεσεν εἰς τὸ ἔδαφος ὅπου Παῦλος καθεζόμενος ἐδίδασκεν, καὶ ἔκλαιεν λέγουσα Ὁ θεὸς μου καὶ τοῦ οἴκου τούτου, ὅπου μοι τὸ φῶς ἔλαμψας, Χριστὲ Ἰησοῦ ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, ὁ ἐμοὶ βοηθὸς ἐν πυρί, βοηθὸς ἐν θηρίοις, αὐτὸς ὑπάρχεις δεδοξασμένος εἰς τοὺς αἰῶνας, ἀμήν.

## ACTS OF PAUL AND THECLA 42

But she left for Iconium. And she entered the house of Onesiphorus, and fell down on the floor where Paul had sat and taught the oracles of God, and wept, saying, “O God of me and of this house, where the light shone on me, Jesus Christ the Son of the living<sup>i</sup> God,<sup>ii</sup> my helper in the fire, my helper among the beasts, to you be the glory for ever and ever. Amen.”

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### ACTS OF PAUL AND THECLA 42

<sup>i</sup> James lacks ‘the living’.

<sup>ii</sup> James here adds ‘my helper in prison, my helper before the governors’.

## Πραξεις Παυλου και Θεκλης 43

Καὶ εὗρεν τὸν Θάμυριν τεθνεῶτα, τὴν δὲ μητέρα ζῶσαν· καὶ προσκαλεσαμένη τὴν μητέρα αὐτῆς εἶπεν Θεοκλεία μητερ, δύνασαι πιστεύσαι ὅτι ζῆ κύριος ἐν οὐρανοῖς; εἴτε γὰρ χρήματα ποθεῖς, δίδωσίν σοι δι' ἐμοῦ ὁ θεός· εἴτε τὸ τέκνον, παρέστηκά σοι. καὶ ταῦτα διαμαρτυραμένη ἀπῆλθεν εἰς Σελεύκειαν, καὶ ὤκησεν ἐν σπηλαίῳ χρόνους εβδομήκοντα δύο, ἐσθίουσα βοτάνας καὶ ὕδωρ, καὶ πολλοὺς ἐφώτισεν τῷ λόγῳ τοῦ θεοῦ.

## ACTS OF PAUL AND THECLA 43

And she found Thamyris dead, but her mother alive. And she called<sup>i</sup> her mother and said to her, "Theocleia my mother, can you believe that the Lord lives in the heavens? For, whether you desire money, the Lord will give it you through me; or your child, lo, I am here before you." And, when she had so testified, she departed to Seleucia and lived in a cave for seventy-two years, eating herbs and water, and enlightening many with the word of God.<sup>ii</sup>

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### ACTS OF PAUL AND THECLA 43

<sup>i</sup> In place of 'called', James has 'saw'.

<sup>ii</sup> After 'Seleucia', James ends with 'and, after she had enlightened many with the word of God, she slept a good sleep'.

## Πραξεις Παυλου και Θεκλης 44

Τινές δὲ τῆς πόλεως Ἕλληνες ὄντες τὴν θρησκείαν, ἰατροὶ δὲ τὴν τέχνην, ἀπέστειλαν πρὸς αὐτὴν ἄνδρας νεωτέρους σοβαροὺς ἐπὶ τὸ φθεῖραι αὐτήν· ἔλεγον γὰρ ὅτι τῇ Ἀρτέμιδι δουλεύει παρθένος οὖσα, καὶ ἐκ τούτου ἰσχύει πρὸς τὰς ἰάσεις. προνοία δὲ θεοῦ εἰσῆλθεν ἐν τῇ πέτρα ζῶσα, καὶ τὴν γῆν ὑπέβη. καὶ ἀπῆλθεν ἐν τῇ Ῥώμῃ θεάσασθαι τὸν Παῦλον, καὶ εὔρεν αὐτὸν κοιμηθέντα. μείνασα δὲ ἐκεῖ χρόνον οὐ πολὺν, μετὰ καλοῦ ὕπνου ἐκοιμήθη· καὶ θάπτεται ὡς ἀπὸ δύο ἢ τριῶν σταδίων τοῦ μνήματος τοῦ διδασκάλου Παύλου.

## ACTS OF PAUL AND THECLA 44

<sup>i</sup> And some men of the city, being Greeks by religion, and physicians by profession, sent insolent young men to destroy her. For, they said, "She is a virgin, and serves Artemis, and from this she has virtue in healing." And, by the providence of God, she entered into the rock alive and went underground. And she departed to Rome to see Paul and found that he had fallen asleep. And, after staying there not long, she rested in a glorious sleep; and she is buried about two or three stadia from the tomb of her teacher Paul.

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### ACTS OF PAUL AND THECLA 44

<sup>i</sup> James does not include Chs 44–45 in his translation; here, we (loosely) follow that of Alexander Walker (1886).

## Πραξεις Παυλου και Θεκλης 45

Ἐβλήθη μὲν οὖν εἰς τὸ πῦρ χρόνων οὓσα ἑπτὰ καὶ δέκα, καὶ εἰς τοὺς θῆρας χρόνων ὀκτὼ καὶ δέκα, καὶ ἤσκησεν ἐν τῷ σπηλαίῳ ὡς εἴρηται χρόνους ἑβδομήκοντα δύο, ὡς εἶναι τὰ πάντα ἔτη τῆς ζωῆς αὐτῆς ἐνενήκοντα. πάμπολλα δὲ ἰάματα τελέσασα ἀναπαύεται εἰς τὸν τόπον τῶν ἀγίων, κοιμηθεῖσα τῇ εἰκάδι τετάρτῃ τοῦ Σεπτεμβρίου μηνὸς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

## ACTS OF PAUL AND THECLA 45

<sup>i</sup> She was cast, then, into the fire when seventeen years old, and among the wild beasts when eighteen. And she was an ascetic in the cave, as has been said, seventy-two years, so that all the years of her life were ninety. And having accomplished many cures, she rests in the place of the saints, having fallen asleep on the twenty-fourth of the month of September in Christ Jesus our Lord, to whom be glory and power for ever and ever. Amen.

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### ACTS OF PAUL AND THECLA 45

<sup>i</sup> James does not include Chs 44–45 in his translation; here, we (loosely) follow that of Alexander Walker (1886).

## SECTION III – PAUL TEACHES IN MYRA

[ḿṯαρεϥβωκ αβαλ' ρḿ ṯα]ḿṯ[ι]οχ[ια]  
αγω αϥ†σβω ḿρρηει ρḿ ḿγ]ρρα<sup>i</sup>

WHEN HE DEPARTED FROM ANTIOCH  
AND TAUGHT IN MYRA

[λḿ] ḿṯαρε παγλ[οc †σβω ḿρ]ρηει ρḿ ḿγρρα ḿπωεχε ḿπ[νογ]τε:  
ε[γḿ] ογρωμε χε ρερμοκρατη[c] εφοει ḿ[ρ]γδροπικος:  
αφαρερετḗ ḿπḿτο αβαλ' [ḿ]ογαν ḿḿ εϥχογ ḿḿαc ḿπαγλος: χε  
[ḿ]ḿ λααγε [ḿ] ατβαḿ ḿḿαρḿ ḿḿογτε: [ḿ]ρογο ḿδε πει  
ετḗταωεαιω ḿḿαϥ: χ[ε] ḿṯαρεϥει ḿγαρ ραρ ḿε ḿṯαϥḗπαρρε  
α[ρ]αγ: πει ḿṯακ ετḗωοοπ νεϥ ḿḿα[κ]οḿοc: ει[cρḿ]ḿṯε ανακ  
ḿḿ ṯαcρḿε [ḿḿ] ḿα[ωḿ] [λḿ] ρε ṯḗπωε[τ'] ḿḿαν ραρε[τḗκ]: ḿ[δε  
ḿḿ] ḿεκααcε α[ḿακ] ρωωτ αν εειναπ[cτεεγε ḿḿ]ε ḿṯακ[πḿcτ]εγε  
αḿḿογτε εṯαα[ḿε:]

[πα]χε π[αγλος] νεϥ χε εεινα† νεκ ... [εḿ αρ]ρηει αχḿ ογβεκε:  
αλλα αβαλ' ρḿḿ πρ]εḿ ḿḿḿε πεḗρc εκαωω[πε εκογαχ ḿπḿ]το  
αβαλ' ḿḿει ṯηρογ[: ... :] εαϥσεκτοοτḗ αḿḿḿ ... [ρα ογḿḿε  
ḿḿαογ πωεḗτ' αβαλ' ḿρḿḗτḗ ... ḿε ραιε ḿḿε ḿḿεḿḿαγ ḿογ: ρω]cτε  
ατρε ραιε χοοc: χε [cρ] ḿαϥρε νεϥ ατρεϥḿογ' χεκααcε [ενεϥ]  
ωωπε ρḿ ρεḿḿκοορ: παγλος ḿḿ[ε ḿṯα] ρεϥκαταcτḿε ḿπḿḿε:  
αϥ[ḿαρτε ḿτεϥβḿα αϥτογḿαcḗ αϥχḿογϥ εϥχογ ḿḿαc νεϥ: χε  
ρερμοκρατεc [ρω(?)] ωḿ πετḗογαωḗ: ḿṯαϥ ḿδε παχερ χε  
εειογωε ρογωḿ: αϥχι ḿογαικ' αϥ† νεϥ ατρεϥογωḿ: αϥλο  
αβαλ' ρḿ ṯογḿογ εṯḿḿεγ: αϥχι ḿπερḿατ' ḿτεcφραγḿ εṯρḿ  
πχαεḿ ḿṯαϥ ḿḿ τεϥρḿε:

P.38 When Paul was teaching the word of God in Myra, there was there a man, Hermocrates by name, who had dropsy, and he put himself forward in the sight of all, and said to Paul, “Nothing is impossible with God, but especially with him whom you preach. For, when he came, he healed many, even that God whose servant you are. Lo, I and my wife and my children, we cast ourselves at your feet: <sup>ii</sup> P.39 *have pity on me* that I also may believe as you have believed in the living God.”

Paul said to him, “I will restore you *not* for reward, but through the name of Jesus Christ you shall become ...<sup>iii</sup> of all these.” ...<sup>iv</sup> drawing his hand downwards; and his belly opened and much water ran from him and ... he fell down like a dead man, so that some said, “It is better for him to die than to continue in pain.” But, when Paul had quieted the people, he took his hand and raised him up and asked him, saying, “Hermocrates, *ask for what you desire.*” And he said, “I would eat.” And he took a loaf and gave him to eat. And, in that hour, he was whole and received the grace of the seal in the Lord, he and his wife.

<sup>i</sup> In the *Coptic MS*, this section title is decorated on both sides of the page.

<sup>ii</sup> The exact location in the translation corresponding to the page division in *Coptic MS* is uncertain.

<sup>iii</sup> James here has ‘*whole in the presence*’ in italics.

<sup>iv</sup> James here has ‘*And he touched his body*’ in italics and parentheses.

ζερμιππος ἦδε πεφωρηε νεφσααντ̄' πε [α]παγλος: αγω νεφωρινε  
πε ἦσα ογαειω [ε]φτηω: ατρεφτωων μη̄ νατεφσατ' [χ]εκαασε  
εγνατεκααφ: νεφουωωε ἦγαρ [π]ε ατμη̄τρογρη̄παρρε απεφειωτ'  
αλλα [m] α[ω]ν ἦδε πεφκογει ἦω[ρηε νε]φσωτμη̄ [απ]αγλος  
ερνεφ πε:

αγω [ογαν] νιμ ετ[μη̄ πεφσαν χιωαχνε αραγ [ατρο]γμη̄[λαρ]  
απαγλος: ρωστε ατρε ρ[ερμιππος] ... νφωρινε ἦσα ρατβεφ[: ...  
διων νε]αφραειε πε αρρηι αγ[ω αφμογ: ζερμιπ]πος δε αφτσε  
ἦδιων ...

... α[ρ]ερμοκρατης ἦδε ν[ε]ρπε ἦπωα: νεφμαειε] ἦγαρ πε  
ἦνδιων ἦρογο ... [νεφ ρμ]εστ̄ ραρετ̄ ἦπαγλος π[ε αγω  
αφρη̄]ωβω̄ δε ρα διων μογ: ρμη̄ πτρεφμογ [ἦσ]ι διων' α νγμφα  
τεφμσει ασπωρ [ἦνεσ]ραειτε ασβωκ φα παγλος: ασωρεαρετ̄  
ἦπμη̄ζτο αβαλ' ἦζερμοκρατης πεσρεει μη̄ μαγλος αφωταρτρ̄  
εφνεγ ἦδε ἦσι παγλος: μη̄ πτρεφχογ ἦμασ: δε αρρασ νγμφα ρι  
νεει: ἦτασ δε παχεσ νεφ δε ἦδιων πενταφμογ: μη̄πωε ἦδε  
τηρη αφριμε εφσωωτ̄' αρασ: αγω αφσωωτ̄' ἦσ[ι] παγλος  
απημωε ετρη̄νε: αφχαγ ἦρη̄ωριε εφχογ ἦμασ νεγ' δε βωκ  
ἦτετἦεινε ἦμαφ νηει απιμα: ἦτ[αγ]μεν αγβωκ: ζερμιππος ἦδε  
αφε[μαρτε] ἦπσωμα ρι τερη αφαωβηλ' α[βαλ']

[m] ... α εωαφ ... ρφα ... ε ἦπωεχε ... [ἦρη]ει ἦρη[τφ(?) ...  
[α]φχοοσ δε νεφ [πε] ἦσ[ι] ογαγγε[λοσ ἦπχαεισ ρη̄ τογωη δε  
παγλε [ογντ̄] ἦμεγ ἦποογ [ἦ]ογνασ ἦαγω[ν ογβε] πεκσωμα:  
αλλα πνογ[τ]ε [πειωτ] ἦπεφωρηε ἦε̄ πεχρη̄ [ἦνα ... τ̄:

But Hermippus his son was angry with Paul and sought for  
a set time wherein to rise up with them of his own age and  
destroy him. For, he wished that his father should not be  
healed but should die, that he might soon be master of his  
goods. <sup>P.40</sup> But Dion, his younger son, heard Paul gladly.

Now all those who were with him<sup>v</sup> took counsel to fight  
against Paul so that Hermippus ... and sought to kill him ...  
Dion fell down and died; but Hermippus watered Dion  
with his tears ...

But Hermocrates mourned sorely; for, he loved Dion more  
than his other son. He sat at Paul's feet and forgot that Dion  
was dead. But, when Dion was dead, his mother Nympha  
tore her clothes and went to Paul and set herself before the  
face of Hermocrates her husband and of Paul. And, when  
Paul saw her, he was afraid and said, "Why are you thus,  
Nympha?" But she said to him, "Dion is dead;" and the  
whole crowd wept when they saw her. And Paul looked on  
the people that mourned and sent young men, saying to  
them, "Go and bring me him hither." And they went; but  
Hermippus *took* the body in the street and cried out ... <sup>vi</sup>

<sup>P.43</sup> ... the word in him (them?). But an angel of the Lord had  
said to him in the night, "Paul, you have today a great  
conflict against your body, but God, the Father of his Son  
Jesus Christ, will *protect* you.

<sup>v</sup> In place of 'him', James has 'Hermippus' in italics.

<sup>vi</sup> Here, a leaf (comprising pages 41 & 42) is missing from the *Coptic MS*.

ἡταρεφτωων ἡσι [παγλος α]βωκ ἡναρῆ νεφσνη: αβω  
 απ[εσнт'] εφχογ ἡμας δε ογεγ πε πεειρο[ομα:] εφμεεγε ἡδε  
 [α]νεε ἡσι παγλος: αφνεγ α[ερ]μι[ππ]ος εφἡνη ερε ογснφ  
 ἡτοοτῶ [εст]ακῆ: μῆ ρενκε ω]η[ρε]ωημ' εν[αω]ωου μῆ  
 νεγβεροоб': παδε παγλος νεγ δε ανακ ογсани ... εν πε ανακ  
 ἡογρεφρωτῆ εν: πноγт]ε ἡπτη[ρῶ] πειωγ ἡ]πεῶρс: φη[ак]то  
 ἡтетη[сид απ]αρογ: αγω тетῆ[снφε] αρρηε апескаεи: αγω  
 тетῆсam αγλαχлех: ανακ ἡгар ανακ ογρῆρел' ἡτε πноγтe:  
 εειωοоп ογαεετ' ἡωἡμο αγω ἡκογει ρи χαεио ἡἡρεθнос: ἡтак  
 ἡде πноγтe σωωτ' αρρηε αχῆ ογωαχне: αγω ἡгтῆ кааγ  
 атроγтeкo ἡмаεи авал ρигоотоγ ...

[μα] [ἡταρε ρερ]μιπ[πος ... τε]φснφε [εстaкῆ] αχῆ παγλ[οс  
 ἡτογноγ] αφλο εφνε[γ ав]αλ' ρωсте атр[εφ] αωβηλ'] авал'  
 ἡπωα εφχογ ἡμας: δε η[α]μερατε ἡ]ωβεер' ἡπῆρεβωτηγтῆ  
 απ[ε] τῆωβεер ρε]ρμιππος: ανακ гар δεиωρῆ авал' παγ]λε:  
 δεиωт' ἡса ογснаφ ἡаикаиос: χисв]ω ἡаоηт' μῆ ἡрῆἡ[ρηт  
 п]космос ογλ[α]αγε πε: πноγв ογ[λαаγε пе]: ἡχρηма τηρογ  
 ρῆлааγε не: π[ε]те νεφснγ ἡпет[ε]неноγφ ним †[ноγ] †οεи  
 ἡρεφτωβῆ [αγ]ω †сапсῆ ἡμω[тῆ] τηртῆ: сωтῆ [τηр]тῆ  
 наωвеер: м[ἡ] ογαν ним етоγη[ρ' ρ]ῆ μγρра: [δειπα] ραдиси  
 ἡογρωμ[ε पेεи εἡтаφноγρῆ] ἡπαεиωт: деи[паради си ἡο]γρωме ἡт[αφ ...  
 ε]ἡπεφр[θαγ] ἡмаεи ἡлааγε: αλλ[α] с[ῆс]ωпῶ: εис [χε?] αφнаρῆ  
 παεиωт: αγω αφтоγнас παса[η] ογнсam ἡмаφ ρωωт' ан  
 атреφнаρмет: παγλος δε νεφαρεаретῶ पे εφрime ρама мен

When Paul had risen, he went to his brothers and remained (*sad?*) saying, “What does this vision mean?” And, while Paul thought about this, he saw Hermippus coming, with a sword drawn in his hand, and many other young men with staves. And Paul said to them, “I am no robber, ... nor murderer. The God of all things, the Father of Christ, will turn your *hands* backward, and your sword into its sheath, and your strength into weakness; for, I am a servant of God, <sup>vii</sup> alone and a stranger, and small and of no reputation among the Gentiles. But you, 0 God, look down on their counsel and do not let me brought to nought by them.”

P.44 And, when Hermippus ran at Paul with his sword drawn, he ceased to see, so that he cried out aloud, saying, “My dear comrades, do not forget your friend Hermippus. For, I have sinned, 0 Paul, I have pursued *innocent* blood. Learn, you foolish and you of understanding, that this world is nought, gold is nought, all money is nought; I that glutted myself with all manner of goods am now a beggar and entreat of you all: Listen to me all you my companions, and everyone that dwells in Myra. I have mocked a man *who saved* my father; I have mocked a man who has raised up my brother Dion ... *I have mocked* a man who ... *without* doing me any *evil*. But entreat of him: behold, he has saved my father and raised up my brother; he is able, therefore, to save me also.” But Paul stood there weeping alike before

<sup>vii</sup> Before ‘alone’, James adds ‘*though I am*’ in italics.

ἡνάξῃ πνοῦτε καὶ ἀφωστ[ῆ]ραρὰ ῥῆ οὐβῆπῃ: ῥαμα ἡδε ἀν  
 ἡνάξῃ ἡκέρωμε καὶ πῆασιῆτ' ἀφωπε ῥῆ [ο]γῶβειο: ἀκταῦ  
 ἀβαλ' ἀφωκ ἀρῃει <sup>[με]</sup> ... ἡ πε: ἡωῃρε ἡδε ἀγεμαῖτε ἡνοῦριτε  
 ἀιφι ἡῖερμιππος ... ἀπμα ἔτερε παῦλος †σβω ἡῖητῶ ἀγω ἀγκωῆ  
 ἡμαῦ ῥιρῆ προ ἀγω ἀφωκ ἀπεῖνει: ῥιταῦ ἡδε ἡτάρ[οῦ βωκ  
 ἀβαλ' ῥα ο]γῆνασ ἡμῃε εἰ ἀρῃει[ι ἀπῃει ἡῖερμοκρατῆ]ς: ἀγω  
 κενασ ἡμ[ῃ ε] ἀγῆι ἀροῦν ἀπῃει] ἀτροῦνεῦ καὶ φᾶρβ [ἀροῦν ἡσι  
 ῥερμιππ]ος: νεφσαπ[σπ] ἡδε ἡσι ῥερμιππος ἡοῦα]ν ἡμ ἔτβῃκ  
 ἀ[ρο]ῦν δεκαδ[σε εῦνασαπ]σπ [ἡπαῦλος ἡῖ] μεφ: ε[ρε νετβῃ]κ  
 ἡδε ἀρο[ῦν ἀγῆει ἀρερ μοκρατ]ῆς [ἡῖ] νῦμφα εῦρεωῆ [ἡπωα  
 ἀχῆ] πτωων ἡδιων: εῦχι ἀροῦν ἡ[πε]φουῦξει ἡοῦσοῦο ἡῖ  
 ῥῆῥαῖῃτ ἡνεχῃρα: ἀγῆει ἀρερμιππος π[εῦ] ωῃρε ἡπεςματ  
 ἡπμαῖσῃ[εῦ ἡπα(?ἡπεν)] ἠ[ο]ς: ἀγω ἡθε ἔτῶχωῦ ἀνοῦ[ρι]τε  
 ἡο[γ]ᾶν ἡμ ἡῖ νοῦριτε ἡνεφκ[ε]εἰα† ε[φ]σαπ[σπ] ἡμαῦ ἡθε  
 ἡοῦεἰ ἡῖωῖ[μ]ο: δεκαδ[σε εῦναοῦ]ξει: ἀγωῖῃ [ἡ]δε ἡσι  
 νεφεια†: ἀγω ἀγῃαιτε ἀ[οῦ]ᾶν ἡμ ἔτβῃκ ἀροῦν: ῥωστε ἀτρε  
 ῥαινε [χο]ος: καὶ ἀρῃᾶ νεἰ σεριμε: [ἡδιω?]ῃ ἡ[γαρ ἀφ(?)  
 τ]ωων: ἀκωῆ ἡδε ἡ <sup>[μς]</sup> σι ῥ[ε]ρμ[ο]κρατῆς ἡῖ[ε]ρημα ...  
 [ἀφ]χι ἀροῦν ἡπεςμοῦ ἡῖχ[ρημα ἀφ]χιτοῦ ἀφσαροῦ: ἐπα[χε(?)  
 ῥερ[μ]οκρατῆς εῦμακῆ ἡ[ῖητ] ... ἡωῃρῆ ἀτροῦσι: καὶ ἡ[σ]ῃ  
 μα] ρενκωῆ ἡσων ἡτετρ[οφῃ ἡῖ τματ [ῃ]εσ ἡτῆσῃε ἀπω ...  
 ῥερμοκρατῆς: ἡτ[οῦ]νοῦ ἀσωβῃλ' ἀβαλ'] ἡπωα ἡσι νῦμφα  
 ῥ[ῆ]οῦνασ ἡῖκα]ῖ ἡῖητ' ἀρῃει ἀ[παῦ]λος ... ἡτ]ᾶπ ... τῆῖ ...  
 παχεῦ: καὶ [νῦμφ]α ἔρμokr[α]τες ω]ῖ' ἀ[ῥ]ῃει ἀπ[νοῦτε] ...  
 δεκαδ[σε ε]ρε πε[τῆ]ωῃρε ῥερμιππος εῦανῆῦ ἀβαλ' ἡῖλο  
 [εῦ]ῖρη[βε καὶ ἀ]ωωωπε εῦ†οῦβε πεῖρ[σ] ἀγω π[ε]φ[δι]ακono]ς:

God, because he heard him quickly, and before man, and  
 that the proud was brought low. And he turned himself and  
 went up <sup>P.45</sup> ... But the young men bore Hermippus and  
 brought him to the place where Paul *was teaching* and laid  
 him before the *door* and went to their house. *And, when they*  
*were gone, a great multitude came to the house of*  
*Hermocrates; and another crowd went in, to see if he*  
*was shut up there. And Hermippus besought everyone*  
*that went in, to entreat Paul, with him. But those who*  
*went in saw Hermocrates and Nympha, how they*  
*rejoiced greatly at the raising up of Dion, and distributed*  
*victuals and money to the widows for his recovery. And*  
*they saw Hermippus their son in this state, and how he*  
*took hold of the feet of everyone, and of the feet of his*  
*parents also, and prayed them, as one of the strangers,*  
*that he might be healed. And his parents were troubled,*  
*and lamented to everyone that came in, so that some said,*  
*“Why do they weep? For, Dion is arisen.”* <sup>P.46</sup> But  
 Hermocrates possessed goods ... and brought the value  
 of the goods and took it and distributed it. And  
 Hermocrates, troubled in mind and desiring that they  
 might be satisfied, said, “Brothers, let us leave the food ...  
 and occupy ourselves ... Hermocrates. *And immediately* <sup>ix</sup>  
*Nympha cried out in great affliction to Paul ... they said,*  
*“Nympha, Hermocrates calls on God ... that your son*  
*Hermippus may see and cease to grieve; for, he has resisted*

<sup>ix</sup> The words, ‘*And immediately*’, (following James) are not in the *Coptic MS* – as also other italicized text in this section.

ἡ̅ταγ ἡ̅δε μῆ̅ παγλος ἀγω[λη]λ' ἀ[ρ]ρ[η]ει ογβε πνογτε:  
ζερμιππος [ἡ̅]δε ἡ̅τ[α]ρεφνεγ ἀβαλ': ἀκτε-τοοτῆ̅ ἀ[ν]γμφα  
τεφμεεγ εφχογ ἡ̅μας nec: [χε] ἀφει ἡ̅σι παγλος ἀφτελε-τοοτῆ̅  
ἀρρ[η]ει ἀχωει εειριμε: ἀγω ἡ̅τεγνογ ετῆ̅[μ]εγ ἀεινεγ ἀβαλ  
ἀνκεει νιμ ρῆ̅ ογω[νῆ̅] ἀβαλ': ἀσεμαρτε ἡ̅τεφσιχ ἀσχι ἡ̅[μα]φ  
ἀρογν ἡ̅ναρῆ̅ νεχηρα ἡ̅ παγλ[ο]c: εφριμε ἡ̅δε ἡ̅σι π[α]γλος  
[ἡ̅]σιωε' ἀ[φ] ... μεγ ἡ̅σι ζερμιππ[ο]c ε[φ]χ[ο]γ ἡ̅μ[α]c χε ογαν  
νιμ ετἡ̅[ἀ]πιστε]γε: ῆ̅ν[α] ... <sup>viii</sup>

<sup>x</sup> ... φεχε ε ... [ἡ̅]μαφ ἡ̅θε ... ἡ̅[π]νο[γ]τε] ... [ρομον]οια ρι  
ο[γ]ειρἡ̅νη] ... ραμηρ:

πα[γ]λος ἡ̅δε] ... ἡ̅νεσἡ̅νη ετω[ο]οπ ρῆ̅ μγ]ρρα ἀφωκ ἀρρηει  
ἀσ[ι]δων

Christ and his minister." But they and Paul *prayed* to God.  
And, when Hermippus recovered his sight, he turned  
himself to his mother Nympha, and said to her, "Paul came  
to me and laid his hand on me while I wept; and, in that  
hour, I saw all things clearly." And she took his hand and  
led him to the widows and Paul. But, while Paul wept  
bitterly, Hermippus gave thanks, saying to them,  
"Everyone that believes, shall ...

... begin ... ... and he ... ... God ... <sup>xi</sup> ... concord and  
peace ... Amen.

And, when Paul had confirmed the brothers who were in  
Myra, he departed to Sidon.



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<sup>viii</sup> One leaf (at least) is missing from the *Coptic MS* at this point.  
<sup>x</sup> From this point on, Schmidt does not include page numbers, due to his uncertainty about how many leaves are missing before it.  
<sup>xi</sup> James does not include the words preceding '*concord*'.

## SECTION IV – PAUL LEAVES MYRA FOR SIDON

ñταρεφει αβαλ' ρ̄μ̄ μγρρ[α] εφναβω]κ αρρη[ει ασι]Δ[ων]

<sup>S.35</sup> [παγλος̄ ñδε] ñταρε[φει αβαλ' ρ̄μ̄] μ[γρρα αφβωκ αρρ]ηει  
 ασι[Δων:] ρα ο[γ]νας̄ [μ̄πενθος̄ ω]ωπε ñνε[σν]ηγ̄ ετωο[οπ ρ̄ñ  
 τπιςιδι]α μ̄ñ τπamφ[γ]λια: εγω[ι]νε [ñσ]α πεφωεχε: αγω  
 π[ε]φματ' ετογααβ' ετρ̄μ̄ πεχρ̄ς: ρω[σ]τ]ε ατρε ραεине α]βαλ'  
 ρ̄μ̄ περγης [πω]τ̄ ñσα παγλος̄ [ε]τε θρασυμμαχο[σ π]ε μ̄ñ  
 κλεων' μ]ñ νεγριαμε' αλινη' μ̄ñ χργσα: θιμε ñ]κλεων: αγτ[σio  
 ñ]παγλος̄ ρι τερη̄ν εγπω]φε ñπαεικ [ρα ογ]ωην: [αγω ñτ]αρεφει  
 εφναχοο[σ χ]ε ραμην: αγει <sup>S.36</sup> ... [τετρα]μεζα ññδαιμο[νιον]  
 ... εφμογ̄ ετβε̄ πεει: α[λλα ογαν̄ ñim̄ ε]τπιςτεγε̄ ññσ̄ πεχρ̄ς  
 π[ενταφ] ... τωλ̄μ̄ ñim̄: ρα σωωφ̄ ñim̄ ριμεεγε̄ ñim̄ [ε]γρ̄αγ:  
 εφναογω[ñε̄ αβαλ': ñτ]αγ [δε] αγρ̄ωνε̄ ρρογ̄ν̄ ατ[ετρα πεζα]  
 ογσω[ωφ ... .. εi]Δωλ[ον ... τελια ... αρε]αρετ̄̄ α [ειδωλο[ñ  
 εναω]τ̄. ογρελλο [ñδε] ... αφτωογ̄ñ ñ[ρρ]ηει ññτογ̄ [εφχογ̄  
 ñim̄μας̄ νεγ̄ χε̄ ñip[ω]με: ñογκογε̄[ι] ... πετωοοπ̄ ñ[πογ]ηηβ̄  
 ετνα†-πεφο[γ̄αειε] ρρογ̄ñ̄ ññενñ[ογτ]ε: καιγαπ̄ πεñρ̄μ̄[ñ†] με̄  
 χαρινος̄ [ñ]ταρεφσωτ̄ñ̄ αφω[π]ε̄ ñχñ̄ ñινογ̄τε̄ [α]ηημογ̄ μ̄ñ̄  
 πεφει[ιωτ:] μ̄ññσ̄ωσ̄ ññ . κεζανθος̄ [αφ]μ[ογχρ]γσᾱ μ[ñ̄ ... αφμογ̄  
 εφ[οει ñ]ρ̄γ̄ Δρωπικος̄ μ[ñ̄ τ]εφςρ̄ιμε̄ ñ[γμ]φα] ...

<sup>S.37</sup> [†]ρε̄ ñρ̄ωμε̄ ñφ̄μ̄μο: αρ[ρ]ωτ̄ñ̄ τε[τñρ̄]̄ τολμᾱ ρρ̄ñρ̄βηγ̄ε̄  
 ενσε[χι(?)] ρρογ̄ñ̄ αρ[αγ]̄ εν: ριε̄ ñπετ̄ñσ̄ωτ̄ñ̄ ñτ̄ωτ̄ñ̄ ñπεν

WHEN HE LEFT MYRA AND WOULD GO TO SIDON

<sup>S.35</sup> <sup>i</sup> Now, when Paul left Myra to go to Sidon, there was great sadness of the brothers in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Christ; so, some from Perga followed Paul, namely Thrasy-machus and Cleon with their wives Aline(?) and Chrysa, Cleon's wife. And, on the way, they fed Paul, eating their bread under a tree. And, as he was about to say Amen, there <sup>S.36</sup> came ... <sup>ii</sup> table of devils ... he died, therefore, but every-one who believes in Jesus Christ who has saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near to the table ... <sup>iii</sup> stood ... a mighty idol. And an old man ... stood up among them, saying to them, "You men, (wait a little and see) what befalls the priests who would draw near to our gods; for, verily, when our fellow citizen Charinus listened and would ... against the gods, there died he and his (father). And then died Xanthus also, Chrysa (?), and (Hermocrates?) died, sick of the dropsy, and his wife Nympha. <sup>iv</sup>

<sup>S.37</sup> ... <sup>v</sup> after the manner of strange men. Why do you presume to do that which is not seemly? Or have you not

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<sup>i</sup> The 'S' numbers (*in lieu* of page numbers from this point on) follow those in Schimdt's transcription.  
<sup>ii</sup> 5 lines broken; the words, 'the brothers' and 'idol' occur.  
<sup>iii</sup> 3 lines broken; the word, 'idol' occurs.  
<sup>iv</sup> At least 2 leaves (4 pages) are here missing.  
<sup>v</sup> Paul is speaking.

τεφωωπε: πεντα πνουτε εινε ἡμας αχῆν σοδ[ο]μα μη  
 [γ]ομορρα: ετβε δε νεγ τωρπῆ ρ ... [ἡ]τρε ἡωμμο μη ἡριαμε ...  
 νεγ ἡσι πνουτ[ε] αλλα α[φναχογ απεχτ' α]ρῆεμῆτε: †νου σε  
 ... ρενρωμε ἡγαρ ἡτεει[μινε εν] ἡ[θε ἡτωτ]ἡ ετετῆχογ ἡμας:  
 η [ετετ]ἡμε[εγε ἡμας] αλλα ανακ ἡρεφτ[αωεαε]ιω ἡππ[ουτε  
 ε]ταανῆ μ[ἡ] πεφμ[εριτ: αλλα] μηποτ[ε ἡτετῆρ]θαγ[μαζε] τερε  
 ... [μα]ε[ι]ρε γ[αρ] ... νεει [ετῆρ]ἡτρε ραρ[αν: ἡταγ ἡδε  
 ἡ]πογσωτῆ ἡσωφ: αλ[λα αγεμαρτε ἡμαγ αφναχοσ ροϋν  
 απῆπει ἡαπολ]λων: ατρογαρηρ ραγ ωα [πεφρεστε] δεκαασε  
 εφναςωογρ ἡτπολις [τηρῆ:] ρεσσασ ἡδε ἡτροφη  
 αναωεσογῆτ[ο]γ νεπταγτεειτογ νεγ:

παγλος δε επεφ μαρωαμῆτ ἡροογ πε εφνηστεγε: εαφῆμῆτρε ρῆ  
 τογωη τηρῆ εφμαῆ ἡρητ: αγω εφρωρε ροϋν ρῆ πεφρο εφχογ  
 ἡμας δε πνουτε σωωτῆ ρρηει αχῆν νογαπειλ[η] ἡτῆτῆ  
 ἡογσλαατενε: αγω ἡ[τ]ἡτρεφρωρῆ ἡμαν <sup>S.38</sup> [απ]εχτ' [ἡ]σι  
 πετ†ογβηη: αλλα ἡ[ναρ] ἡῆ ρῆ πτρεκεινε ρρηει αχωη ρῆ ο[γ]  
 σεπη ἡτεκαικαιοςυνη: ἡταρεφναχ[ῆ] ἡδε απεχτ' ἡσι παγλος  
 ἡῆ ἡσνηγ: ορασυμαχοσ ἡ[ἡ] κλε[ω]η: αφραειε ἡσι πῆπει αφ ...  
 : ρωστε ατρε ναογῆ[πει . . . αγω νεστρατη]γοσ ετωοοπ  
 [ριχωφ(?) . . κε]καγε αβαλ' ἡρητογ ρῆ[ἡ ... ε ... σ]α ραειε ἡ  
 [γ]αρ απεσ[ρτ' ... ]πε[ωε ... ] ραειε απε[σ]τ' ... [ετῆπ]κωτ[ε .  
 α]χῆ τμη[τε] ἡπ[μερο(?)]σ σνεγ: α[γβωκ] ἡδε ροϋν [αγνεγ  
 απεντα]φωω[πε: αγω α]γῆραγμα[ζε] ... ε ρῆ νεγ ... [α]γω δε  
 νε ... [νεγ]ρεωε ἡρω[ρῆ . ρ]πει: αγ[αωβηλ' αβαλ' εγχ]ογ  
 ἡμας: δε αληωσ νε [ειρβηγε νε ναῆ]ρωμε ἡογνουτε εφτηκ  
 [ἡρητ':] αγρει αβαλ' αγταωεαειω ρῆ τπολις: δε πνουτε

heard of that which came to pass, which God brought upon  
 Sodom and Gomorrha, because they robbed ... after the  
 manner of strangers and of women? God did not ... them  
 but cast them down into hell. Now, therefore, we are not  
 men of this fashion that you say, nor *as you think*, but we are  
*preachers* of the living *God* and his *Beloved*. But that you may  
 not marvel, understand ... the miracles which bear witness  
 for us." But they did not listen to him but *took* the men and  
 put them *into the temple* of Apollo, to keep them until the  
 morrow, whereon they assembled the *whole* city. And many  
 and costly were the victuals that they gave them.

But Paul, who was fasting now the third day, testified all  
 night long, being troubled, and smote his face and said, "O  
 God, look down on their threats and suffer us not to slide,  
 and let not our <sup>S.38</sup> adversaries cast us down, but save us and  
 bring down quickly your righteousness on us." And, as  
 Paul cast himself down with the brothers, Thrasymachus  
 and Cleon, then the temple fell ... so that they that belonged  
 to the temple and the magistrates that were set over it ...  
 others of them in the ... for (the one part) fell down ... fell  
 down ... round about, in the midst of the two parts. And  
 they went in and *beheld* what had happened and marvelled  
 that ... in their ... and that the ... <sup>vi</sup>. And they cried out,  
 saying, "Verily, *these are works* of the men of a mighty God!"  
 And they departed and proclaimed in the city, "Apollo, the  
 god of the Sidonians, is fallen, and half of his temple." And

<sup>vi</sup> James here adds (in italics) 'rejoiced over the falling of the temple', followed by a question mark in parentheses.

ἡἡσιδωνιος παπολλων αγραειε μη τπεωε ἡπεφρπει: [α]γπωτ’  
ἡδε ἡσι νατπολις τηρου απρ̄ πει: αγνεγ απαγλος μη νετνημεε  
εγριμε αχἡ πειπ[ι]ρασμος: δε σεναωω πε ἡθεατρον ἡογαν nim:  
πμηωε Δ[ε] αγαωβηλ’ αβαλ’ δε ενιογ απεθεατρον: αγωκ ἡσι  
νεστрат[η]γος ατρογἡτογ: αγω αγαωεραμ ρἡ [ο]γσιωε ρη  
ογγχη

S.39 ...[ρι]τοοτ: εριπμε[ερε ... παρακ]αλι γαρ εν ἡμ[ωτἡ] ...  
εναωεειτογ εν ... τπολιτια ἡπεχ[ρ̄] ... τ εν ρἡ τπιστις ...  
τηνε ἡτετἡογ[αρ] ... τηνε...πε ἡτω[τἡ] ... αω ἡ ...  
ρἡρἡἡκἡμε ... [αγ]ω αγχιων: πμη[ωε ἡδε νεπολις αγο]γαρος  
ἡσα παγλος [εγαωβηλ’ αβαλ’ δε ς]μαατ ἡσι ππογτε ...  
[πεντ]αφτἡναγ ἡπαγλος ... [χε]κααε ενενωω [πε ... π]μος:  
θεγδης δε ... μ ... [αγ]σαπσι ραρετἡ ἡ[παγλος αγω]  
αφem[αρτ]ε ἡνεφογριτε ατρεφ† νεφ] ἡτεςφρ[εγ]ις ετρἡ πχαεις:  
ἡταρ δε αφοωρ]σαρνε [νε]γ ατρογει ατρ [οc ... ρ]ἡ πογχε[ει  
... αγ]τελε-παγλος αγχαι(?) αγ]ει ἡἡμ[εφ:

all the dwellers in the city ran to the temple and saw Paul  
and those who were with him, how they wept at this  
temptation, that they were made a spectacle for all men. But  
the crowd cried out, “Bring them into the theatre.” And the  
magistrates came to fetch them; and they groaned bitterly  
with one soul. <sup>vii</sup>

S.39 ... <sup>viii</sup> through (me). ... ... Consider ... the peacemaker  
for, in their death ... the way of life (conversation) of Christ  
... not in the faith <sup>ix</sup> ...the beginning of possessions ...  
Egyptians ... and they ...” But the multitude ... and  
followed after Paul, *crying*, “Praised be the God ... who has  
sent Paul ... that we should not ... of death.” But Theudes  
... and prayed at Paul’s feet and embraced his feet, *that he  
should give him* the seal in the Lord. But *he* commanded *them*  
to go to Tyre ... in health (or farewell), and they put Paul (in  
a ship?) and went with him.



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<sup>vii</sup> About 2 leaves are here missing.  
<sup>viii</sup> Paul is speaking.  
<sup>ix</sup> In the *Coptic MS*, the words from ‘*through (me)*’ through ‘*and they*’ occupy 9 very broken lines of text, which is here presented in italics.



ⲓϥ ⲁ[ⲧ]ⲣⲓⲡⲱⲧ' [ⲛⲥⲁ? ⲧⲙⲏ̅ⲧⲣⲙⲏ̅ⲗ]ⲏⲧ' [ⲙ]ⲙⲟϥϥⲥⲏϥ ... [ⲛⲙ]ⲏⲉⲓ  
ⲁϥⲱ ⲉ ... [ⲡ]ⲣⲟⲕⲟⲡⲧ[ⲉⲓ] ... ⲛ̅ⲧⲁⲣⲉ[ϥ] ... ⲧ ...

S.70 ⲁⲉ ⲛⲉⲧⲛ̅ⲁ[ⲟϥ] ⲙ̅ⲙⲁϥ ⲥⲉⲱ[ⲟⲟ]ⲡ ⲛⲧⲉ[ϥⲛⲟϥ ⲉⲓ]ⲥⲗⲏⲏⲧ[ⲉ  
ⲧⲛ̅]ⲛⲁⲛ̅ⲧⲉ̅ ⲛⲉⲕ ⲁⲡⲉⲉⲓⲙ[ⲁ.ⲁ]ⲉⲕⲁⲁ[ⲥⲉ ⲉϥⲛⲁ ... ]ⲛⲉⲕ ⲁϥⲱⲧⲙ̅ ⲁⲧ[ⲙⲏⲉ  
ⲛ̅ⲛ]ⲉⲕⲙⲁ[ⲉϥⲉ ⲉⲧⲟϥⲁⲁ]ⲃ(?): ⲛ̅ⲧ[ⲁϥ] ... ⲧ ... <sup>vi</sup>

S.69 ⲁⲡⲛⲟϥⲧ[ⲁ] ⲡⲉⲛⲧⲁ [ⲉϥ]ⲟϥⲱⲉ ⲱⲱ[ⲡⲉ] ⲛ̅ⲗⲣⲏⲉⲓ ⲛ̅ⲗⲏⲧ̅ⲣ̅ [ⲧⲉⲉ]ⲓ  
ⲧⲉⲉⲉ [ⲉⲛⲧⲁ ... ⲡⲓ]ⲱⲧ ⲁ[ϥ ... ⲛ̅]ⲏⲥ̅ ⲡ[ⲉⲗⲣⲥ ... ⲛ̅]ⲧⲁⲉⲓⲛ[ⲁⲗⲧⲉ] ...  
ⲉⲗ' ⲡⲓ ... <sup>vii</sup>

S.68 ... <sup>viii</sup> [ⲕ]ⲁⲧⲟϥ ⲁⲛⲁⲛ[ⲁⲧⲟⲗⲏ] ... ⲙⲟϥϥ[ⲥⲏϥ  
... ⲗ̅ⲛ̅ ⲧⲥϥ[ⲣⲓⲁ]  
... [ⲗ̅]ⲛ̅ ⲧⲕϥⲣⲏ[ⲛⲏ]

ⲡⲁⲗⲓⲛ ⲁⲛ ⲧ̅ⲁⲟϥ [ⲙ̅ⲙⲁϥ ⲛⲏⲧ̅ⲛ̅]  
ⲁⲛⲁⲕ ⲉⲧⲣⲉ ⲛ̅ⲛ[ⲉⲗⲃⲏⲗⲉ

ⲁ]ⲉ ⲡⲣⲱⲙⲉ ⲛⲁⲧⲙ[ⲁⲉⲓⲟ] ⲉ[ⲛ ⲁⲃⲁⲗ' ⲗⲓⲧ̅ⲛ̅ ⲡⲓⲙⲟⲙ]ⲟϥ: ⲁⲗⲗⲁ ⲁⲉ  
ϥⲛⲁⲧⲙⲁⲉⲓⲟ [ⲁⲃⲁⲗ' ⲗⲓⲧ̅ⲛ̅ ⲛⲉⲗⲃ]ⲏⲗⲉ ⲛ̅ⲧⲁ[ⲓ]ⲕⲁⲓⲟϥⲛⲏⲏ̅ ⲛ̅ⲣ̅ ...

S.67 ⲛ̅ⲛⲉⲧⲱ[ⲟⲟⲡ ... ⲛ̅]ⲧⲉ [ⲟϥⲁⲛ?] ⲛⲓⲙ ⲣⲉⲗⲟⲙⲟⲗⲟⲕ[ⲉⲓ ⲁⲉ ... ⲏⲥ̅]  
ⲡⲉⲗⲣⲥ ⲡⲉ ⲡⲉⲁϥ ⲙ̅ⲡⲓⲱⲧ: <sup>ix</sup>

S.66 <sup>x</sup> ... ⲗ̅ ⲛ̅ⲧⲁϥ ... ⲛ ... ⲙ̅ⲛ̅-ⲙⲁϥ [ⲛ̅]ⲗⲣⲏⲉⲓ ⲛ̅[ⲗ̅]ⲏⲧ̅ⲣ̅: ⲁⲗⲗ[ⲁ ... ϥ  
ⲉϥ]ⲟⲉⲓ ⲙ̅ⲙⲁⲟϥ: ⲉⲉⲓⲕⲁ[ⲉⲓⲧ ⲉⲛ] ⲁⲗ[ⲗⲁ] ⲉⲉⲓϥⲏϥ' ⲉⲉⲓ ... [ⲉ]ⲛ: ⲁⲗⲗⲁ

compassion of the Lord ... in the name of Moses ... the prophet ...  
he has become ...<sup>v</sup>

S.70 ... for, that which we say comes to pass forthwith.  
Behold we will bring him hither to you that he may ... you,  
to hear the truth of your ...

S.69 ... On God whose desire is come to pass in him, this is  
the wise man ... the Father ... and he has sent ... Jesus  
Christ. ...

S.68 ... turned toward the sunrise. Moses ...  
... in Syria  
... in Cyrene

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

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

S.67 ... liberty ... and the yoke ... all flesh ... and everyone  
confess that ... Jesus Christ is the glory of the Father ...

S.66 ... is not water in him, but ... being water, I am not  
hungry but I am thirsty; I am not to ... to suffer *them*, to be

<sup>v</sup> James does not include the text presented in italics in this paragraph.

<sup>vi</sup> After the text here presented, Schmidt adds a few lines/words of very fragmented text.

<sup>vii</sup> Again, Schmidt adds a few lines/words of very fragmented text.

<sup>viii</sup> The text for this page and the next is extremely fragmented and there are many other words in the *Coptic MS*; here, we included only the text that corresponds to James' translation; for a complete transcript, see the [full Coptic text](#) (as also for the following page).

<sup>ix</sup> The Coptic text shown here is that of Schmidt's '(e)' fragment, which possibly corresponds to James' outline (at least, in part).

<sup>x</sup> For the upper part of this page (before the text here presented), Schmidt includes the text of 4 fragments, comprising about 10 words in total.

α]τῆτρ[ο]γν ... ριτῆ ἡθηριον: δεω[τῆ]? ... α]βαλ' ρῆ πκα[ρ]  
αλ[λ]α δατῆτρογρωκ[ρ] ρῆ [π]κωρῆ [α]χ.πο ἡνεειρβηγε ἡπαιων  
ετ[φροο?]: πετε νεφοει [ἡ]διωκτης ...

S.65 <sup>xi</sup> [κλε]ανθης ...

... π[α]ρα ... ο ... πνομ[ος ἡτε] π[νο]υτε] πετεωα γμογτε αραφ  
χ[ε] πε[τμααρε? ρατε]γερη· μη ἡπεφογαρ[ῶ] ἡσωτῆ [αβαλ'  
ριτῆ] ἡπολ[ι]ς τηρογ: α[γω] ἡταρογ ... [α]φκατῶ ανα[νατολη]  
ατεει[ι ... ἡνεφ]εια†: αγω φ . φροο ... λααγε εν ...

... ωεχε ἡ[τε]ειμινε: ογτε ἡ[ρ]κηρυ[ς] σε εν ἡ[θε ἡ]τακ  
ετῆρκηρυς[σε ἡμαγ] ὡ παγλος [χ]εκαασε ἡνεκν ...

S.61 [ε]κφροο ἡναρῆ ἡρο ἡθιλ[η] αν[α]κ ἡδε †ναρτ[ε ρ]ῆ  
πχα[εις χε κ]ναμε ... <sup>xii</sup>

S.62 [πεντα]γεωτῶ: πεντα ρα πεχπ[ιο?] ...

<sup>xiii</sup> ... τενсарз ...

S.60 <sup>xiv</sup> ... [χι]ν ἡπερογ ἡγαρ ἡτα πωτ' ἡσα ἡαποστολος  
ετ [ἡἡ]ἡει αβαλ' ρῆ ἡθιλ[η]: δεικα[πτ? ] δε ογ[ἡ]†-καλ[ς]λ  
[ἡ]μεγ ἡτῆσαν[εω ἡνετ]αρεαρ[ετογ ρῆ] πωεχε κατ[α]  
ταγγ]ε[ι]λα ἡπεφ[α]ε δε[ι]ραει[ε ρρη]ει ρρενωεν[ρ]ητ'  
εναφωογ: [δει]ργποτασσε ἡπνομος ρωσ [ρατ]ῆτηγῆ:

*devoured* by wild beasts, not to be able ... from the earth, but  
not to suffer them to be burnt by the fire, are these things of  
the present age testified, he which was a persecutor ...

S.65 ... Cleanthes ...

... the law of God which is called ... who walks here  
before them, has he not followed us throughout the  
whole city ... And when ... he turned himself toward  
the east ... after this ...

... such words, neither does he preach as you preach them,  
O Paul, that you may not ...

S.61 You are in the presence of Jerusalem, but I trust in the  
Lord that you will ...

S.62 whom they crucified ...

... and became flesh ...

S.60 ... For, since the day when ... persecuted the apostles  
which were out of Jerusalem, I *hid* myself that I might have  
comfort, and we nourish *them which stand, through* the word  
according to the promise of his grace. I have fallen into  
many troubles and have subjected myself to the law, as *for*

<sup>xi</sup> For the upper part of this page (before the text here presented), Schmidt includes the text of 4 fragments, comprising about 15–20 words.

<sup>xii</sup> There is significantly more text on this page of the *Coptic MS* but it is fragmentary and James does not attempt to translate it; the name, 'Saul' (σαουλ), occurs some lines later.

<sup>xiii</sup> Between the two lines here presented, there is some fragmentary text (about 10 lines) that is very difficult to translate.

<sup>xiv</sup> 6 broken lines of text (which James does not attempt to translate) precede the text here presented for this page.

νε[ειμεεϋ]ε̄ ν̄δε [πε ρ̄ν τ]οϋωη μ̄ν [περ]οοϋ [ρ]̄ν να[ωενρ]ητ'̄  
ν̄[ιης̄ π]ε̄χρ̄ς: ε̄εῑ σ̄ωωτ̄̄ αβ]αλ'̄ ρη[τ̄̄ ν̄θ]ε̄ ν̄οϋρ̄ειβ ...  
[ν̄ταροϋεω]τ̄̄ μ̄πεϋ ... [μ̄πε]ϋρ̄οϋβε̄ ν̄τ[αρεϋ ... μ̄πε]ϋθ̄ο̄κο  
ν̄τ[αρεϋ ... μ̄π ... τη] ...

S.59 ... [π]αγλος...

με̄ ν̄γαρ̄ ν̄ ... ... [μ̄μ̄ν̄τςνα]

οϋς̄ μ̄μααν[ε] ...

. ε̄ αχ̄ν̄ μ̄μ̄η[ωε̄ ν̄] ...

ριτ̄̄ παγλος: ρα ... [ν̄δε̄ μ̄καρ̄ ν̄]ρητ'̄ ε̄τβε̄ τ[ε]ζ̄ετ[ασις  
ε̄νταςρ̄αειε? αρ̄ρηεῑ αχ̄ν̄ πετρος ... [α]ϋαω̄βηλ'̄ εϋχ̄οϋ̄ μ̄μας̄ [χε̄  
ρ̄ν̄ οϋμ̄η]ε̄ οϋε̄εῑ πε̄ π̄νοϋτε̄: αϋω̄ μ̄ν̄-[κενοϋτε]̄ ω̄οοπ  
ν̄σαβλλ[ε]ϋ: οϋε̄εῑ αν̄ π[ε̄ ιης̄] πε̄χρ̄ς̄ πεϋω[ηρε̄ πεν]τανεϋε̄ ...  
πε̄εῑ ν̄τακ̄ [ε̄τ̄κ̄ρ̄κ]ηρ̄ϋ[σσε̄ μ̄μαϋ] πε̄ντανεω[τ̄]ϋ: πε̄τερε̄ π ...  
σ̄ωωτ̄̄ αβαλ'̄ [ρ]ητ̄̄ ρ̄ν̄ οϋνασ̄ ν̄[εαϋ?]̄ ν̄τω[τ̄ν̄ ν̄δε̄] τε̄τ̄ν̄χοϋ  
μ̄μα[ς̄ χε̄ π]νοϋτε̄ π[ε̄ πε]τ̄μ̄εϋ: αϋω̄ π[ρεϋτ̄] ρε̄π̄ πε̄  
ν̄[νετα]αν̄ε̄ μ̄ν̄ [νετ̄μαοϋτ'̄] π̄ρ̄ρο̄ ν̄ν[αιων] ε̄ρε̄τ̄ν̄ [π]ε̄  
μ̄πες[ματ̄ μ̄]πρω̄με̄ ... [α]ρ̄ρηεῑ αχ̄ω[ϋ] ... ε̄εῑχοϋ̄ μ̄μ[ας̄] με̄ ν̄θε̄  
ε̄τ[ερε] ...

your *sakes*. But I *thought* by night and by day in my *trouble*  
on *Jesus Christ*, waiting for him as a lamb ... when they  
crucified him, he did not ... did not resist ... was not  
troubled. <sup>xv</sup>

S.59 ... Paul

... twelve (?)

shepherds ...

...

... through Paul. But ... was troubled because of the  
questioning (examination) that (was come) on Peter ...  
and he cried out, saying, "*Verily*, God is one, and there  
is no God beside him: one also is Jesus Christ his Son,  
whom we ... this, whom you preach, did we crucify,  
whom expect ... in great glory, but you say that he  
is God and Judge of the living and *the dead*, ... the King  
of the ages, for the ... in the form of man."

...



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<sup>xv</sup> This may be a speech by Peter: the next page undoubtedly mentions him and we have seen some indication that Paul is now in Jerusalem; the conjecture (by James) is that a dialogue between him and Peter occurred there.

## SECTION VI – THE EPISODE WITH FRONTINA <sup>i</sup>

S.41

... [ΛΟΥΓ]ΓΙΝΟΣ ...  
... [Λ]ΟΥΓΓΙΝ[ΟΣ] ...

παῦλος ...

χε χιν πμετα[λλον] ... η̄ μπεου ... αβ[αλ' ἡπε π[ετε]νανουγ  
λααγε ω[ωπε] ἡπα ηει: α[γω α]χιδωαχνε: χεκαα[σε] τανε ...  
[ετνανου]χε απεχτ' ἡφρο[ν]τινα [τεφω]εερε: εγναυιχε  
ἡπκ[επ]αγλος ἡἡμε]ε εφαανḗ: νεφσαγνε ἡ[Δ]ε ἡνε ρβηγε] πε  
ἡσι παγλος: αλλα η[εφ]ῖρζωβ εφνηστ]εγε πε ρἡ ογνασ ἡογρ[ατ'  
ἡροοω σ]νεγ ἡἡ νετμηρ: αγου[ω]ρσαρνε]ε [ατρε ρ]ἡ πμαρωαμἡτ  
ἡρο[ογ ... εινε α]βαλ' ἡφρο[ν]τινα: τ[πολιε] ἡδε [τηῖρ]ε νεσογηρ  
ἡσως πε: αγ[ω νεγν]εζ [πε] ἡσι φερμιλλα ἡἡ λοβ[ιν]ος: ἡἡ  
[ἡ]ματοει: νετμηρ ἡδε νεγχι ρα πε [σ]λασ: ἡταρεφνεγ ἡδε ἡσι  
παγλο[σ] αγ[ν]αδ ἡπενθου: ἡἡ τ[ω]εερε]ωημ [ἡἡ]ἡ ω]μογν ...

S.42 <sup>ii</sup> ... [π]αγλος εφαα[ἡ]ḗ ἡἡ τ[ω]εερεωημ[: ἡταρ]ε παγλος Δ[ε  
χι] ἡτωεερεωημ αχἡ [πεφ]σβαε[ι]: αφαω[ε]ζαμ αρρηει ογχε  
πχα[ε]ις ι[ἡ]ε πεχῖρσ α[χ]ἡ πἡκαρ ἡρητ' ἡφ[ιρ]μιλλ[α]: αφνα[χ]ἡ  
αχἡ νεφπετ' ἡπιτἡ ... τβη[τ ε]φραιτι ρα φρο[ν]τινα ἡἡ[με]ε ρἡ  
[πε]ωληλ' ἡογωτ: ἡτογνογ ετ[ἡ]μεγ] αστ[ωω]η ἡσι φρο[ν]τινα:  
αγω π[η]ηωε] τη[ῖρ] α]γῖρζατε αγπωτ: ρα πα[γ]λος εμ[α]ρτε]  
ἡτσιχ ἡτωεερεωημ [αφχι ἡἡ[α]σ αβ]αλ' ριτἡ τπολιε απη[ει  
ἡ]λογγ[ι]νος: νε αγχοοε ἡδε πε ἡ[σι] πμη ωε τηῖρ ρἡ ογμη  
ἡογωτ: χε ογ[ε] ει πε πνογτε πενταφωωνἡ ἡτπ[ε ἡἡ] πκαρ:

S.41 ... Longinus ...

... Longinus ...

Paul ...

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

S.42 ... Paul alive with the daughter. But, when Paul had taken the daughter in his arms, he groaned to the Lord Jesus Christ because of the sorrow of Firmilla; and he cast himself on his knees in the mire ... praying for Frontina with her in one (a) prayer. In that hour, Frontina *rose up*. And the whole multitude was afraid and fled. Paul took the hand of the daughter and led her through the city to the house of Longinus, and the whole multitude said with one voice, “God is one, who has made heaven and earth, who has

<sup>i</sup> The *Coptic MS* has no formal section division or title here but it is clear that this is a new episode; there is likely a number of missing leaves.

<sup>ii</sup> The text for this page is preceded by 4 or 5 words spaced over 7 lines that James does not translate.

πενταϋτ̄ ἄπωωνῆ̄ ἡ[τ̄ φεερεωνημ̄ ἡπῆτ̄]ο [αν]αλ' ἡπαγλος: ... granted the life of the daughter in the presence of Paul ... a  
ἡ[ο]γαεικ' αϋ <sup>S.44</sup> σμογ̄ α[ρα]ϋ ... ατρεγ[ε]μο[γ] ... αχ[ἡ] ... θεε loaf." <sup>S.44</sup> ... And he gave thanks to him ... *he does not glory* ...  
ε ... [παγ]λος ... ἡμ ... αν *I am ... a ... Paul ... with ... not.* <sup>iii</sup>

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<sup>iii</sup> James does not include (or mention) these italicized words in his translation but hints that there may be text meaning 'to Philippi'.

## SECTION VII – CORRESPONDENCE WITH CORINTH

### Երրորդ Կորնթացիս 1

[ἵταρεφει αβαλ ρῆ ...]

ԵԿῆՆԱ Ա[ՅՐԻԵԻ ԱՆԵՓԻԼԻՍՍՈՍ]

S.44 [ἵ]ταρεφει ἡδε [ἡ]βι παγλος αρηει ανε]φιλιππος α ... c: αϕωκ α[οϋν ... ρα] οϋναδ ἡρεϕ[ε ... οϋ]αν νιμ ἡτο[οτῶ(?)] ...

**Թորիղթ Կորնթացիոցն  
Առ Սորրբ Առաքեայն Պաիղոս**

<sup>1</sup> Ստեփանոս եւ որ ընդ նմա երիցունք, Դաբնոս, Էւբուլոս, Թէոփիլոս եւ Քոնինոն՝ առ Պաւղոս, եղբայր ի Տէր, ողջոյն:

<sup>2</sup> Արք ոմանք երկու եկին ի կորնթոս՝ Սիմոն անուն եւ Կղէովբիոս, որք սասանեն քաջ քաջ զոմանց Հաւատս Հրապուրող եւ ապականեալ բանիւք: <sup>3</sup> Յորոց բանից վերայ դու ինքնին պարտիս Հասանել: <sup>4</sup> Զի մեք ի քէն ոչ երբեք լուաք զայսպիսի բանս, եւ ոչ յայլոց առաքելոցն: <sup>5</sup> Այլ այսչափ գիտեմք, եթէ որ ինչ ի քէն ընկալաք եւ որ ինչ ի նոցանէ, Հաստատուն պահեցաք: <sup>6</sup> Բայց յայսմիկ յոյժ ողորմեցաւ մեզ

### THIRD CORINTHIANS 1

WHEN HE LEFT ...

AND WOULD GO <TO PHILIPPI>

S.44 Now, when Paul was come to Philippi ... he entered the house of ... and there was great joy (among the brothers) and to everyone ... §

**FROM THE CORINTHIANS,  
TO THE HOLY APOSTLE PAUL<sup>t</sup>**

<sup>1</sup> Stephanus and the elders with him, Daphnus, Eubulus, Theophilus, and Zenon, to Paul, brother in the Lord, greetings.

<sup>2</sup> There have come to Corinth two certain men, Simon and Cleobius, who are overthrowing the faith of many with evil (and CORRUPT) words, <sup>3</sup> which, above all else, you must prove AND EXAMINE; <sup>4</sup> for, we have never heard such words from you nor from the other apostles. <sup>5</sup> But we know this much: all that we have received from you or from them, that do we hold to firmly. <sup>6</sup> Since, therefore, the Lord has had great mercy

### THIRD CORINTHIANS 1

§ This paragraph is attested only in the *Coptic MS* but, therein, forms the opening of the section reflected in the Armenian text that follows.

<sup>t</sup> James does not include this title in his translation.

<sup>1</sup> James ends, “to Paul THEIR BROTHER ETERNAL, greeting in the Lord.”

<sup>2</sup> James presents in SMALL CAPS text he considered to be interpolation of the ‘original’ (Greek) work in the *Armenian MSS*.

<sup>3</sup> James does not include the words, ‘above all else’.

<sup>4</sup> The text for this opening section in the *Coptic MS* is very fragmented: ... the lawless one ...the reward ... They in a prayer ... everyone Paul ... again prayed (that a messenger be sent to Philippi).

<sup>5</sup> James lacks ‘but we know this much’.

<sup>6</sup> James lacks ‘great’ and ‘with us’.

Տէր, զի, մինչ դեռ դու իսկ մարմնով ընդ մեզ ես, միւսանդամ ի քէն լուիցուք: <sup>7</sup> Արդ փութով վաղվաղակի գրեսչիր մեզ գտոյգն, եւ կամ՝ դու ինքնին իսկ վաղվաղակի ու մեզ եկեսչիր: <sup>8</sup> Մեք Հաւատամք ի Տէր, թէ, որպէս յայտնութիւն ցուցաւ թէովնեայ, եթէ փրկեաց զքեզ Տէր ի ձեռաց անօրինին, ...

<sup>9</sup> Եւ են բանք նոցա մոլարք, զոր ասեն եւ ուսուցանեն, այսպէս: <sup>10</sup> Ձէ պարտ, ասեն, զմարգարէսն ընդունել: <sup>11</sup> Եւ ոչ զԱստուած ասեն ամենակալ: <sup>12</sup> Եւ ոչ յարութ-իւն ասեն մարմնոյ: <sup>13</sup> Եւ ոչ բնաւ զմարդն ասեն ստեղծեալ յԱստուծոյ: <sup>14</sup> Եւ ոչ ի կուսէ Մարիամայ ծնեալ առնեն զՅիսուս Քրիստոս մարմնով: <sup>15</sup> Եւ ոչ զաշխարհս արարած- ասեն Աստուծոյ, այլ Հրեշտակաց ուրումն:

<sup>16</sup> Արդ եղբայր, փոյթ յանձին կալչիր Հասանել մեզ, զի առանց գայթա զդուք եան կացցէ քաղաքս կորնթացոց, եւ նոցա յիմարութիւնն յայտ յանդիմանութեամբ անեցուն իսայտառակեալ մերժեսցի. Ողջ լեր ի Տէր:

on us so that, while you are still with us in the flesh, we may hear these things again from you, <sup>7</sup> if it is possible, either come to us quickly, and we will find you, or write to us. <sup>8</sup> For, we believe in the Lord, according to what has been revealed to Theonoe, that the Lord has delivered you out of the hand of the lawless one, ...

<sup>9</sup> Now, the things that these men say and teach are these: <sup>10</sup> They say that we must not accept the prophets, <sup>11</sup> and that must not do not call God the Almighty, <sup>12</sup> and that there shall be no resurrection of the flesh, <sup>13</sup> and that man was not made by God, <sup>14</sup> and that Christ did not come down in the flesh, neither was born of Mary, <sup>15</sup> and they say that the world is not of God, but of the angels.

<sup>16</sup> Therefore, brother, WE PRAY YOU use all diligence to come to us, that the church of the Corinthians may remain without offence, and the madness of these *men* may be made plain. Farewell ALWAYS in the Lord.

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<sup>7</sup> James lacks 'quickly, and we will find you'.

<sup>8</sup> In place of 'lawless one', the Laon MS has 'enemy'.

<sup>9</sup> For 'these men' the Armenian MS has 'they'.

<sup>10</sup> James has 'use' in place of 'accept'; the Armenian MS appears to lack the word, 'not'.

<sup>11</sup> For 'we must not call God the Almighty', James has 'God is not Almighty'.

<sup>12</sup> Another reading for 'flesh' is 'body'.

<sup>13</sup> The Armenian MS opens, 'and they never say that'.

<sup>14</sup> For 'did not come down', the Coptic MS has 'is not come'.

<sup>15</sup> James lacks 'they say'.

<sup>16</sup> English text shown in SMALL CAPS is considered by James to be interpolation of the 'original' work in the Armenian MSS.

## Երրորդ Կորնթացիս 2

<sup>1</sup> Առին, տարան զթուղթն սարկաւագք ի քաղաքն Փիլիպեցւոց՝ թերեպտոս եւ Տիքոս: <sup>2</sup> Իբրեւ ա՛ն զայն թուղթն Պաւղոս, թէպէտ եւ ինքն ի կապանս էր վամն Ստար տոնիկեայ, Ապոլոփանի կնոջն, իբրեւ մոռանալ նմա զկապանսն, եւ սուգ առնու վամն բանիցն, որ լուաւ: <sup>3</sup> Եւ ասէ լալով. իբրեւ թէ լաւ էր ինձ, եթէ վախճանեալ էի, եւ ընդ Տեառն էի, քան թէ աստէն նովին մարնովս ե մ՛. եւ զայսպիսի բանս աղէտից լսեմ՝ զվարդապե-առու թեան. տրտմութիւն ի տրտմու թեան վերայ Հասանէ աւաղիկ: <sup>4</sup> Եւ յայդչափ տարակուսանաց վերայ կալ ի կապանս եւ տեսանել զայդ աղէտս, առ որս ընթացեալ մեքենայից սատանայի: <sup>5</sup> Եւ այսպէս բազում՝ շարշարանօք առնէր Պաւղոս թղթոյն պատասխանի:

## THIRD CORINTHIANS 2

<sup>1</sup> They took the letter and carried it to the city of Philippi, to the deacons Threptus and Eutyches. <sup>2</sup> As Paul received the letter, being himself in chains because of Stratonice, the wife of Apollophanes, HE SEEMED TO FORGET HIS CHAINS, and was sorely afflicted by the words he heard; <sup>3</sup> and he cried out, saying, "It would be better for me to die and to be with the Lord, than to continue here in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble comes upon trouble. <sup>4</sup> And, over and above this so great affliction, I am in chains and behold these evils whereby the devices of Satan are accomplished." <sup>5</sup> Paul, therefore, in great affliction, wrote a letter, answering *thus*:

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### THIRD CORINTHIANS 2

This chapter is attested only in the Armenian witnesses.

<sup>1</sup> For this verse, James reads, "The deacons, Threptus and Eutyches, brought the letter to Philippi."

<sup>2</sup> In place of 'the letter', James has just 'it' and lacks 'by the words he heard'.

<sup>3</sup> James lacks 'here'.

<sup>4</sup> For this verse, Harnack has: *May not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake of men.*

<sup>5</sup> The word, 'thus' (following James), is not in the MSS.

## Երրորդ Կորնթացիս 3

### Թուղթ Պաւղոսի Առ Կորնթացիսն

<sup>1</sup> Պաւղոս, կալանաւոր Յիսուսի Քրիստոսի, առ եղբարս կորնթացիս, ի բազում՝ վրիպակէս աստի՝ ողջոյն:

<sup>2</sup> Ես ոչ ինչ կարի զարմացեալ եմ, եթէ այդչափ վաղվաղակի ընթանան հրա-պոյրք չարին: <sup>3</sup> Այլ զի Տէր [մեր] Յիսուս [Քրիստոս] վաղվաղակի արասցէ զգալուստ իւր վամն այնորիկ, որ փոփոխեն եւ անարգեն զպատգամն նորա:

<sup>4</sup> Այլ ես ի սկզբանէ զայն ինչ ուսուցի ձեզ, զոր ես ինքնին ընկալայ յառաջնոց առաքելոց անտի, որ զամենայն ժամանակս ընդ Տեառն մերոյ Յիսուսի Քրիստոսի շրջէին:

<sup>5</sup> Եւ արդ ասեմ, զի Տէր Յիսուս Քրիստոս ի Մարիամայ կուսէ ծնաւ, որ է ի գաւակէ Դաւթի, ըստ աւետեաց Հոգւոյն սրբայ՝ առ ի Հօրէ յերկնից առաքելոյ ի նա: <sup>6</sup> Զի յաշխարհն մխեսցի Յիսուս եւ ազատեսցէ զամենայն մարմին իւրով մար-նով, զի զմեզ ի մեռելոց յարուսցէ [մարնով], որպէս եւ եցոյց զանձն իւր օրինակ: <sup>7</sup> Եւ զի յայտ լիցի, զի մարդն ի Հօրէ ստեղծաւ:

<sup>8</sup> վասն այնորիկ եւ ի կորստեանն իւրում մարդն անխնդիր ոչ

## THIRD CORINTHIANS 3

### PAUL'S LETTER TO THE CORINTHIANS <sup>t</sup>

<sup>1</sup> Paul, a prisoner of Jesus Christ, to the brothers and sisters who are in Corinth, greetings.

<sup>2</sup> Being in the midst of many tribulations, I do not marvel if the teachings of the evil one run abroad apace. <sup>3</sup> For, [our] Lord Jesus [Christ] will hasten his coming and will set at nought (no longer endure the insolence of) those who falsify his words.

<sup>4</sup> For, I delivered to you from the beginning the things that I myself received from the HOLY apostles that were before me, who were at all times accompanying our Lord Jesus Christ;

<sup>5</sup> namely, that our Lord Jesus Christ was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH, the Holy Spirit being sent forth from heaven from the Father to her BY THE ANGEL GABRIEL, <sup>6</sup> that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead through his body, like he has shown to us in himself for an example. <sup>7</sup> And that it may be known that man

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### THIRD CORINTHIANS 3

<sup>t</sup> James does not include this title in his translation.

<sup>1</sup> James lacks 'and sisters' ().

<sup>2</sup> Another reading for 'I do not marvel' is 'I am not surprised'.

<sup>3</sup> The words, 'our' (մեր) and 'Christ' (Քրիստոս) are in brackets in the Armenian text.

<sup>4</sup> The Armenian text used here lacks 'HOLY' (following James).

<sup>5</sup> The Armenian text used here lacks 'BY THE ANGEL GABRIEL' (following James).

<sup>6</sup> The word translated, 'through his body' (մարնով) is in brackets in the Armenian text.

<sup>7</sup> For this verse, James reads, "And, because man was formed by his Father."

մնաց, այլ խըն-դրեցաւ, զի ի ձեռն որդեգրութեանն կենդանասցի: <sup>9</sup> Քանզի Աստուած, որ ամենայնի տէր է, Հայր Տեառն մերոյ Յիսուսի Քրիստոսի, որ արար զերկինս եւ զերկիր, առաքեաց նախ Հրէայսն զմարգարէսն, զի ի մեղաց անտի կորզեսցէ զնոսա եւ հանցէ յարդարութիւն իւր: <sup>10</sup> Զի կամէր նա փրկել զտունն Իսրայէլի, բաշխեաց արկ նա ի Հոգւոյ անտի [Քրիստոսի] ի վերայ մարգարէիցն, որ զանմոլար աստուածապաշտութիւնն եւ զծնունդն Քրիստոսի քարոզեսցեն ժամանակօք բազմօք: <sup>11</sup> Իսկ որ անօրէն իշխանն էր, իբրեւ աստուածանալ կամեցաւ, ձեռն արկանէր եւ զնոսա [սպանանէր] եւ զամենայն մարմին [մարդկան] մեղօք կապէր, քանզի դատա- ստանք աշխարհիս մերձեալ էին:

<sup>12</sup> Աստուած ամենակալ՝ իբրեւ արդարացուցանել կամեցաւ եւ ոչ կամեցաւ խոտել զիւր ստեղծուածն, իբրեւ ետես շարչարեալ, ողորմեցաւ: <sup>13</sup> Եւ առաքեաց ի վախճան ժամանակաց զՀոգին սուրբ ի կոյսն [Մարիամ], յառաջագոյն նկարեալ մարգարէիւք: <sup>14</sup> Որ, իբրեւ որտի մտօք Հաւատաց, եղև արժանի յղանալ եւ ծնանել զՏէր մեր Յիսուս Քրիստոս: <sup>15</sup> Զի

was created from the Father. <sup>8</sup> Therefore, he was sought when he was lost, that he might be given a chance to live by adoption. <sup>9</sup> For, to this end did God Almighty, the Father of our Lord Jesus Christ, who made heaven and earth, first send the prophets to the Jews, that they might be drawn away from their sins. <sup>10</sup> For, he designed to save the house of Israel; therefore, he conferred a portion of the spirit of the house [of Christ] on the prophets and sent them to the Jews first, and they proclaimed the true worship of God for a long space of time. <sup>11</sup> But the prince of iniquity, desiring to be God, laid hands on them and slew them, and bound all flesh by evil lusts BECAUSE THE END OF THE WORLD BY JUDGEMENT DREW NEAR.

<sup>12</sup> But God Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, <sup>13</sup> and sent his spirit into the Virgin Mary the prophetess described above, <sup>14</sup> WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD, <sup>15</sup> that by that

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<sup>8</sup> James has 'quicken'd' in place of 'given a chance to live'.

<sup>9</sup> James lacks 'the Father of our Lord Jesus Christ'.

<sup>10</sup> Another reading for 'to the Jews first' is 'to the first Jews'.

<sup>11</sup> In place of 'slew them', the Laon MS has 'banished them from God'.

<sup>12</sup> English text shown in SMALL CAPS is considered by James to be interpolation of the 'original' work in the *Armenian MSS*.

<sup>13</sup> James has 'IN GALILEE' in place of 'the prophetess described above'.

<sup>14</sup> Only the *Armenian* and *Milan MSS* include this verse; the translation (following James) is uncertain and does not seem to reflect the *Armenian* text that we have.

<sup>15</sup> The translation here (following James) is uncertain and does not appear to reflect the *Armenian* text that we have.

կորստական մարնով, որ Հպարտացեալ յարգի լինէր շարն, նովին մար-նովե կշտամբեալ յանդ իմանեսցի, եթէ չէր աստուած: <sup>16</sup> Զի ի մարմին անդր իւր Յիսուս Քրիստոս կոչեաց եւ փրկեաց զկորստական մարմինն, եւ ձեռեաց զնա ի կեանսն յաւիտենից, ի ձեռն Հաւատոցն: <sup>17</sup> Զի արդարութեան տաճար սուրբ յիւր մարմին անդը՝ լինելոց ժամանակաց պատրաստեսցէ: <sup>18</sup> Յոր եւ մեք, իբրեւ Հաւատեցաք, ազատեցաք:

<sup>19</sup> Արդ գիտասցիք, եթէ ոչ են նոքա որդիք արդարութեան, այլ որդիք բար-կութեան, որ զողորմութիւն գթութեանն Աստուծոյ կարճեն յանձանց իւրեանց, որ ասեն, եթէ ոչ են երկինք եւ երկիր եւ ամենայն արարածք՝ ձեռագործք Աստուծոյ Հօր ամենայնի: <sup>20</sup> Այլ նոքա զանիծեալ օձին ուսումն ունին: <sup>21</sup> Բայց դուք՝ զօրութեամբ Աստուծոյ ի բաց մերժեցարուք ի նոցանէ, եւ զխոտոր վարդապետութիւն նոցա ի ձէնջ ի բաց Հալածեցէք: <sup>22</sup> Զի ոչ էք դուք որդիք անհնազանդութեան, այլ մանկունք սիրեցելան եկեղեցւոյ: <sup>23</sup> Վասն որոյ եւ ժամանակ յարութեան քարոզեցաւ ընդ ամենեսեան:

<sup>24</sup> Արդ՝ որ ասեն, թէ չիք յարութիւն մարմնոյ, նոքա իսկ ոչ են յառնելոց ի կեանսն յաւիտենից, այլ ի դատապարտութիւն եւ

flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. <sup>16</sup> For, by his own body Jesus Christ saved all flesh [AND RESTORED IT TO LIFE] in the hands of believers, <sup>17</sup> that he might show forth the temple of righteousness in his body, prepared for the times to come, <sup>18</sup> in whom we believed and are set free.

<sup>19</sup> Know, therefore, that they are not the children of righteousness but the children of wrath who cut themselves off from the providence of God, saying that the heaven and the earth and all that are in them are not the work of God the Father of all. <sup>20</sup> *THEY, THEREFORE, ARE THE CHILDREN OF WRATH;* for, cursed are they, following the teaching of the serpent. <sup>21</sup> But you have driven them out from you and flee from their false doctrines among yourselves. <sup>22</sup> **FOR, YOU ARE NOT CHILDREN OF DISOBEDIENCE BUT CHILDREN OF THE WELL-BELOVED CHURCH.** <sup>23</sup> **THEREFORE, THE TIME OF THE RESURRECTION IS PROCLAIMED TO ALL.**

<sup>24</sup> And, as for their saying, that there is no resurrection of the flesh, they *indeed* shall have no resurrection TO LIFE, BUT TO

<sup>16</sup> James lacks 'in the hands of believers'.

<sup>17</sup> James lacks 'prepared for the times to come'.

<sup>18</sup> For this verse, the Milan & Paris MSS read: *In whom if we believe we are set free.*

<sup>19</sup> In place of 'Know, therefore, that they', James opens with 'They, therefore'; the Laon MS has 'They, therefore, who agree with them'.

<sup>20</sup> The Armenian text we have does not include the opening words (in italics/small caps), here following James.

<sup>21</sup> James lacks 'among yourselves'.

<sup>22</sup> Another reading for 'children of the well-beloved Church' is 'beloved children of the Church'.

<sup>23</sup> The Laon MS lacks vv. 22-23.

<sup>24</sup> James lacks 'CONDEMNATION AND'.

ի դատաստան յարիցեն թերահաւատ մարմնովեւ: <sup>25</sup> Զի մարմին, որ ասէ, թէ չիք յարութիւն, նորա մի լիցի յարութիւն կենաց, զի այնպիսիքն յարուցելն անտի ուրացեալ գտանին: <sup>26</sup> Նա եւ դուք, արք կորնթացիք, գիտեք զցորենոյ սերմանս եւ զայլոց սերմա նեաց, զի Հատ լոկ մերկ անկանի յերկիր, եւ անդ ի խոնարՀ նախ մեռանի. եւ ապա յառնէ կամօք Տեառն ի նոյն մարմին եւ զդեցեալ: <sup>27</sup> Եւ ոչ եթէ լոկ նոյն մարմին յառնէ, այլ բազմապատիկ տոհմականօք կան-գնեալ եւ լցեալ օրՀնութեամբ: <sup>28</sup> Այլ մեզ պարտ է, ոչ միայն ի սերմանց անտի առակ ի մէջ բերել, այլ ի պատուական մարմնոց մարդկան: <sup>29</sup> Դուք ինքնին գիտէք զՅովնան, որդին Ամաթեայ, վասն զի յամառեաց նա ի քարոզելն Նինուէացւոց, ընկլաւ նա ի պորտ ձկանն՝ գերիս տիւս եւ գերիս գիշերս: <sup>30</sup> Եւ ապա յետ երից աւուրց լուաւ Աստուած աղօթից նորա ի ներքին անդնդոց անտի. եւ ոչ ինչ ապականեցաւ նմա, եւ ոչ արտեւան մի կորացաւ, եւ ոչ մազ մի ի մարմնոյ նորա թափեցաւ: <sup>31</sup> Ո՞րչափ եւս առաւել վասն ձեր, թերահաւատք. եթէ Հաւատայք դուք ի Տեր Յիսուս Քրիստոս, յարուսցէ զձեզ, որպէս եւ ինքն յարեաւ: <sup>32</sup> Եթէ ոսկերքն Եղիսէի մարգարէին ի վերայ մեռելոյն անկեալ յարուցին զմե-ռեալն, դուք որչափ եւս

CONDEMNATION AND JUDGEMENT, <sup>25</sup> because they do not believe in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING; <sup>26</sup> for, they do not know, O Corinthians, the seeds of wheat or of other grain, how they are cast naked into the earth and are corrupted and rise again by the will of the Lord with bodies, and clothed. <sup>27</sup> And not only that which is cast in rises again but manifold more blessing itself. <sup>28</sup> And, if we must not take an example from seeds ONLY, BUT FROM MORE HONOURABLE BODIES, <sup>29</sup> you know how Jonah the son of Amathi, when he would not preach to them of Nineveh, BUT FLED, was swallowed by the sea-monster; <sup>30</sup> and, after three days and three nights, God heard the prayer of Jonah from the inner chamber, and no part of him was consumed, not even a hair or an eyelash. <sup>31</sup> How much more, O YOU OF LITTLE FAITH, shall he raise up you who believe in the Lord Jesus Christ, like he himself arose. <sup>32</sup> Likewise also, a dead man was cast on the bones of the prophet Elisha by the children of Israel, and he arose, both body and soul and bones and spirit; how much more shall you who have been cast on the body and bones and spirit of the Lord arise again in that day having your flesh

<sup>25</sup> The translation here (following James) is difficult to match with the Armenian text we have, which appears to mention the resurrection (of the body) multiple times.

<sup>26</sup> James has 'God' in place of 'the Lord'.

<sup>27</sup> The meaning here is that the body is fertile and prospering.

<sup>28</sup> In place of 'HONOURABLE', James has 'NOBLE'.

<sup>29</sup> For 'Jonah', James has 'Jonas'.

<sup>30</sup> James has 'lowest hell' in place of 'inner chamber'.

<sup>31</sup> James lacks 'the Lord'.

<sup>32</sup> For 'how much more ... of the Lord', the Milan & Paris MSS have 'how much more, O you of little faith, shall you who have been cast (on him)'.

առաւել, որ ի մարմին եւ յարին եւ ի Հոգին Քրիստոսի յեցեալ էք, յայնմ՝ աւուր յարիչիք՝ ողջանդամ մարմնով: <sup>33</sup> Իսկ Եղիա մարգարէ զորդի այրւոյն գիրկա արկ եւ յարոյց ի մեռելոց. որչափ եւս առաւել Յիսուս Քրիստոս եւ զձեզ յարուցէ ողջանդամք մարմնով, որպէս եւ ինքն իսկ յարեաւ ի մեռելոց:

<sup>34</sup> Ապա թէ այլ ինչ տարապարտուց ընդունիք, աշխատ ոք յայսմ՝ Հետէ զիս մի արասցէ: <sup>35</sup> Զի ես զկապանս գայս յանձին իմում կրեմ, զի զՔրիստոս շահեցայց, եւ կտտանաց մարնոյս այսմիկ Համբերեմ՝, զի յարութեան ի մեռելոցն արժանի եղէց:

<sup>36</sup> Եւ դուք իւրաքանչիւր ոք, որպէս ընկալարուք զօրէնմն ի ձեռաց երանելի մարգարէիցն եւ սրբոյ աւետարանին, Հաստատուն կալչիք. եւ վարձս ընկալչիք ի յարութեան մեռելոց, զկեանսն յաւիտենից ժառանգեսչիք: <sup>37</sup> Ապա եթէ թերահաւատ ոք լինիցի եւ յանցանիցէ, դատաստան անձին իւրում նիւթէ ընդ շարագործան, եւ ընդ այնոսիկ, որ զայնպիսի առաջարկութիւն մոլորութեան մարդկան ունին, պատժի: <sup>38</sup> Զի նոքա ինքնին իսկ են ծնունդք իժից եւ կորիւնք օձից եւ քարբից: <sup>39</sup> Մերժեցարուք եւ ի բաց մեկնեցարուք ի նոցանէ զօրութեամբ Տեառն մերոց Յիսուսի Քրիստոսի: <sup>40</sup> Եւ եղիցի ընդ ձեզ խաղաղութիւն եւ շնորհք անդրանկին սիրելոյ. ան:

whole, EVEN AS HE AROSE? <sup>33</sup> LIKEWISE, ALSO CONCERNING THE PROPHET ELIJAH: HE RAISED UP THE WIDOW'S SON FROM DEATH; HOW MUCH MORE SHALL JESUS CHRIST RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR, HE HAS SHOWED US AN EXAMPLE IN HIS OWN BODY.

<sup>34</sup> If then, you receive any other kind of *doctrine*, GOD SHALL BE WITNESS AGAINST YOU; AND let no man trouble me; <sup>35</sup> for, I bear these bonds that I may win Christ and I, therefore, bear his marks in my body that I may be counted worthy to attain the resurrection from the dead. <sup>36</sup> And each one of you who accepts the rule that he has received from the hands of the blessed prophets and the holy gospel, hold fast to it and you shall receive a recompense from the Lord AND, WHEN HE RISES FROM THE DEAD, SHALL OBTAIN ETERNAL LIFE. <sup>37</sup> But whoever does not believe and transgresses these things, with him is the fire, and with them that walk in like manner to mislead people, <sup>38</sup> which are a generation of vipers, the offspring of the serpent and the viper <sup>39</sup> whom you reject in the power of our Lord Jesus Christ, <sup>40</sup> and peace, GRACE, AND LOVE shall be with you and to the beloved firstborn.

<sup>33</sup> The Laon MS lacks this verse. For 'Elijah', James has 'Helias'.

<sup>34</sup> James lacks 'kind of'.

<sup>35</sup> James lacks 'be counted worthy to'.

<sup>36</sup> Another reading for 'accepts' is 'lives in'. James lacks 'hold fast to it and you'.

<sup>37</sup> The Milan & Paris MSS end the verse with, "with them that go before in the same way, WHO ARE MEN WITHOUT GOD."

<sup>38</sup> James lacks 'the offspring of the serpent and the viper'.

<sup>39</sup> In place of 'our Lord Jesus Christ' (Տեառն մերոց Յիսուսի Քրիստոսի), James has just 'the Lord'.

<sup>40</sup> The Laon MS adds: This I found in an old book, entitled the Third to the Corinthians, though it is not in the Canon.

## SECTION VIII – AT EPHESUS

### Excerpt from the Acts of Titus

<sup>i</sup> Ἐξελθόντες δὲ ἐκ τῆς Κρήτης ἦλθον εἰς τὴν Ἀσίαν καὶ ἐν Ἐφέσῳ διδάσκοντος τοῦ ἁγίου Παύλου ἐπίστευσαν χιλιάδες δώδεκα· ἐν ᾗ καὶ ἐθηριομάχησεν ὁ ἀπόστολος λέοντι βληθείς. *They departed from Crete and came to Asia; and, at Ephesus, twelve thousand believed at the teaching of the holy Paul; there also he fought with beasts, being thrown to a lion.*

### Hippolytus: Commentary on Daniel, III 29:4

<sup>ii</sup> εἰ γὰρ πιστεύομεν, ὅτι Παύλου εἰς θηρία κατακριθέντος ἀφεθείς ἐπ’ αὐτὸν ὁ λέων εἰς τοὺς πόδας ἀναπεσὼν περιέλειχεν αὐτόν, πῶς οὐχὶ καὶ ἐπὶ τοῦ Δανιήλ γενόμενα πιστεύσομεν, εἴπερ καὶ αὐτὸς Δαρεῖος πᾶσιν ταῦτα διὰ γραμμάτων ἀποστείλας διηγήσατο καὶ ἐν ταῖς Περσῶν καὶ Μήδων βίβλοις ταῦτα ὄντως ἕως σήμερον | <μνημονεύεται>, ἵνα μὴ <μόνοι Ἰουδαῖοι> μηδὲ μόνοι <Βαβυλ>ώνιοι, ἀλλὰ καὶ <Μῆδοι> καὶ Πέρσαι καὶ πάντα τὰ ἔθνη τὰ ὑπὸ τὸν οὐρανὸν οἰκοῦντα ἀκούσαντες τὰ γενόμενα καὶ αὐτοὶ τὸν θεὸν φοβηθῶσιν. <sup>iii</sup> *For if we believe that, after Paul was condemned to beasts and that a lion was set upon him, it reclined at his feet and licked him all around, how do we not also believe what happened to Daniel, which even Darius himself described to all, having dispatched it through scribes? And in the books of the Persians and Medes it is read up to today that these things really occurred, so that not only the Hebrews nor only the Babylonians, but also the Medes and the Persians and all the nations who live under heaven, having heard the things which happened, they themselves feared God.*

### Nicephorus Callisti: Ecclesiastical History, II 25

<sup>iv</sup> Οἱ δὲ τὰς | Παύλου περιόδους ἀναταξάμενοι, ἀλλὰ τε πλεῖστα παθεῖν τε ἅμα καὶ δρᾶσαι τοῦτον ἰστόρησαν· καὶ δὴ καὶ τότε ἠνίκα δὴ τῇ Ἐφέσῳ παρῆν· Ἱερωνύμου γὰρ ἄρχοντος. *Now, they who drew up the travels of Paul have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Paul used liberty*

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<sup>i</sup> The Greek text is that of *Cod. Par. Gr. 548, ff. 192–196* (11<sup>th</sup> Century), published by M.R. James, in, “*The Acts of Titus and the Acts of Paul*,” *J. Theological Studies*, Vol. VI, Issue 24, July 1905, pp 549–556.

<sup>ii</sup> The Greek text is that of G. Nathanael Bonwetsch, in, “*Hippolytus Werke: Erster Band: Exegetische und homiletische Schriften*” (1897).

<sup>iii</sup> The translation is that of T.C. Schmidt, “*Hippolytus of Rome: Commentary on Daniel*” (2010, [www.chronicon.net](http://www.chronicon.net)). James has only the first part of the verse (up to ‘Daniel’).

<sup>iv</sup> The Greek text is that of Albert Berger (Ed.), in, “*Nicephori Callisti Xanthopuli Historia Ecclesiastica*,” Vol. I, Austrian Academy of Sciences Press (2022).

παρρησιάζεσθαι μὲν τὸν Παῦλον· καὶ λέγειν μὲν εὖ ἐκεῖνον ἔχειν εἰπεῖν· μὴ μέντοι τῶν τοιούτων λόγων εἶναι καιρόν· ὁ δὲ τῆς πόλεως δῆμος· μεμηνῶς θράσει, σιδήρῳ τοὺς Παύλου πόδας διαλαβῶν, εἶργε μὲν τῇ φρουρᾷ ἕως οὗ λέουσι παρατεθεῖη βορά· Εὐβούλλαν δὲ καὶ Ἀρτέμιλλαν γαμετάς τῶν παρ' Ἐφεσίοις ἐπιφανῶν· μαθητιώσας αὐτῷ καὶ νυκτὸς περιφουόμενας, τὴν τοῦ θεοῦ λουτροῦ χάριν αἰτεῖσθαι· σθένει δὲ θειοτέρῳ· καὶ ἀγγέλοις δορυφοροῦσι· καὶ τὸν τῆς νυκτὸς ζόφον τῇ περιουσίᾳ τῆς ἐνούσης αἴγλης κατα φωτίζουσι, τῆς σιδηρέας πέδης τὸν Παῦλον ἀπολυθέντα, τελέσαι μὲν ἐκεῖνας τῷ θεῷ βαπτίσματι παρὰ τὴν ἄκτὴν τῆς θαλάσσης γενόμενον· μηδενός δε τῶν τὴν φυλακὴν ἐπιτετραμμένων ἐψησθημένου, αὐθις ἐπὶ τῶν δεσμῶν γενόμενον, ἐπὶ βορὰν τηρεῖσθαι τοῖς λέουσι·

Λέων τοιγαροῦν μεγέθει μέγιστος καὶ τὴν ἀλκὴν ἀνυπόστατος κατ' αὐτοῦ ἀφεθείς, προσδραμῶν ἐν σταδίῳ, παρὰ τοῖς ἐκεῖνου ποσὶν ἀνεκλίνετο· πολλῶν δὲ καὶ ἄλλων ὤμων θηρίων ἀφιεμένων, οὐδενὶ ψαύειν τοῦ ἱεροῦ ἐξῆν σώματος ἀνεστηλωμένου τῇ προσευχῇ· τούτων δὲ οὕτω γινομένων, ἀθρόον ῥοίζῳ πολλῷ σφοδρὰ τις καὶ ὑπερφυῆς χάλαζα καταρραγεῖσα, συνέθλα μὲν πολλῶν ἀνδρῶν κεφαλὰς· οὐχ ἥκιστα δὲ καὶ θηρίων· καὶ αὐτοῦ δε τοῦ Ἱερωνύμου μία φθάσασα, ἀποκνίζει τὸ οὖς· κἀντεῦθεν μετὰ τῶν σὺν αὐτῷ τῷ Παύλου θεῶ προσιῶν, τὸ σωτήριον ἐδέξατο βάπτισμα· ὁ δὲ λέων, φυγὰς εἰς ὄρη διέδρα· καὶ Παῦλος ἐκεῖθεν εἰς Μακεδονίαν καὶ Ἑλλάδα κατέπλει· εἶτ' αὐθις διὰ Μακεδονίας ἐλθὼν, εἰς Τρωάδα καὶ εἰς Μίλητον ἦλθε· κἀκεῖθεν ἐστέλλετο εἰς Ἱεροσόλυμα· εἰ δὲ Λουκᾶς μὴ ταῖς λοιπαῖς πράξεσι καὶ τὴν θηριομαχίαν ταύτην ἰστόρησε,

*of speech, and he (Hieronymus) said that he (Paul) was able to speak well, but that this was not the time for such words. But the people of the city, fiercely enraged, put Paul's feet into irons and shut him up in the prison, until he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And, by God's power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Paul, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism; and, returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.*

*A lion, then, of huge size and unmatched strength was let loose on him, and it ran to him in the stadium and lay down at his feet. And, when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture, a violent and vast hailstorm poured down all at once with a great rush and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the God of Paul and received the baptism of salvation. But the lion escaped to the mountains. And thence Paul sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem. Now, it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts; for, it is not permitted*

θαυμαστόν οὐδέν· οὐδὲ γὰρ ἀμφισβητεῖν δεῖ, ὅτι μόνος τῶν εὐαγγελιστῶν Ἰωάννης, τὴν τοῦ Λαζάρου ἔγερσιν διηγήσατο· καὶ γὰρ ἴσμεν, ὡς οὐ πάντες ἅπαντα γράφουσιν· ἢ πιστεύουσιν· καὶ γινώσκουσιν· ἀλλ' ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος· ὡς ἐκάστῳ διαιρεῖ τὸ πνεῦμα, οὕτω καὶ νοεῖ καὶ πιστεύει καὶ γράφει πνευματικῶς τὰ τοῦ πνεύματος·

*to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus. For, we know that not everyone writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.* <sup>v</sup>

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### Origen: On First Principles, I 2:3 <sup>vi</sup>

*We have yet to find Greek text for this excerpt!*

*... therefore, also that word seems to me to be truly said, which is written in the Acts of Paul: "He is the word, a living creature." But John, in the beginning of his Gospel says more exaltedly and more excellently, &c.*

### Origen: Commentary on the Gospel of John, XX 12:9

<sup>vii</sup> εἴ τῳ δὲ φίλον παραδέξασθαι τὸ ἐν ταῖς Παύλου Πράξεσιν ἀναγεγραμμένον ὡς ὑπὸ τοῦ σωτῆρος εἰρημένον· Ἄνωθεν μέλλω σταυροῦσθαι, οὕτως, ὡς μετὰ τὴν ἐπιδημίαν παραδέχεται τὸ Ἄνωθεν μέλλω σταυροῦσθαι· γινόμενον, οὕτω καὶ πρὸ τῆς ἐπιδημίας, ὅταν τὰ αὐτὰ αἷτια γίνηται τὸ λέγεσθαι ἄν· ἤδη μέλλω σταυροῦσθαι.

*But if anyone likes to accept that which is written in the Acts of Paul as being said by the Saviour: "I will be crucified from above," then, just as after the episode he admits the, "I will be crucified from above" happening, so also before the episode, when the same reasons are used to say that: "I will be crucified again."*

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- <sup>v</sup> Hippolytus vouches for the early date of the story, and Nicephorus its source. The style is similar to that of other sections. However, the episode is really little more than a repetition of *Thecla*, with Paul as the principal figure.
  - <sup>vi</sup> James places these two quotations from Origen's works at the very end of his text (in a separate section). Exactly where in the text they belong is not known.
  - <sup>vii</sup> The Greek text has been cleaned from the [Scaife Viewer website](#).

## SECTION IX – SCENES OF FAREWELL

S.51 ... ει: ... στια·

χ[ε τεχαρις μη]χαις [να]μααρε νη μηει ατριχωκ αβα]λ' ἡοικονομια η[ιμ ετῆνηγ αζρ]ηει αχωει ζῆ ογζγπο μ[ο]νη: ἡταγ ἡδε εγμακῆ ἡζητ' αγω εγνηστεγε: κλεοβιος ἡδε αγωω πε ζῆ πεπῆνα: ἡπαχεφ νεγ χε να [ς]νηγ: πζαμ' τρε παγλος χωκ αβαλ' [ἡ]οικονομια ηιμ: αγω ἡἡνωσ α [τ]ρεφωκ αζρη[ει ... α]βαλ' ἡδε ἡπεει εφ[να] ... ζῆ ογνασ ἡκαθη[ησις ἡἡ] ογ[σαγ] νε ἡἡ ογχο ἡπωε[χε] ατρογκωζ [αραφ] ατρεφει αβαλ' ζῆ π[ε]ικοςμος: [ἡτα] ρογωτῆ ἡδε ἡσι νε[ς]νηγ ἡἡ π[αγλος] ανει α]γωφρεγ [εγχογ ἡμας χε] ...

S.52 σωωτ ... ναχοο[ς] ... αλλα αφει αχῆ μγρτ[η ἡσι πεπῆ]α [ρωστε] ατρεσχοος νεγ χε ναςνη[γ...] αρ ... [ἡ]τετῆσωωτ' αχῆ πμαειν [ε]ετ[ἡ ... τ:] παγλος ἡγαρ πζῆελ ἡπχαεις ἡ[νανογ] ζῆ ἡογμηγε ζῆ ρωμη: αγω φνασα νεω' ἡογμηγε ζῆ πωεχε: ρωστε ατῆτρε-ηπε ωωπε ἡμαγ: ἡφωγωῆ αβαλ' ἡζογο παρα ἡπιστος τηρογ: ἡἡ [ἡ]σω[ς] ... γ [ἡ]πχ[α]εις ἡς πεχρς ἡνηγ ... ο]γνασ ἡχαρις ωω [πε ... ζῆ ρ]ωμη: αγω τει τε θ[εετερ]ε πεπῆνα φεχε] ἡμγρτη' ζα ογαν η[ιμ χι ἡ]παεικ: αγ[ω] αγωωπε ζῆ ογογναφ ... [κατα] πωων[τ] ἡτηνηστ[ι]α αβαλ' ζιτο [οτ ... ἡνεφ]αλ]μος ἡδαγειαδ' ἡἡ [ἡ] ... νεφρεω[ε] ...

S.71 ... αζρωμη] ... ἡδε ἡ[ταρεφ] ... νεςνη[γ] ... ἡκαζ ἡ[ζητ] ... αβαλ' ζ[ἡ] ... πχα[εις] ... ἡζρ[η]ει ... [τ-]εαγ ἡπχα[εις] ... φι]-ραογω ἡπ[ωα] ...

S.51 “... <sup>i</sup> thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations that shall come on me with patience.” But they were sad and fasted. And Cleobius was in the Spirit and said to them, “Brothers, (the Lord) will suffer Paul to fulfil every dispensation and then will suffer him to go up.<sup>ii</sup> But thereafter shall be ... in much instruction and knowledge and sowing of the word, so men shall envy him, and so he shall leave this world. But, when *Paul* and the brothers heard this, they lifted up their voices, saying:

S.52 ... beheld ... shall say. But the Spirit came on Myrte, so that she said to them, “Brothers ... and look on this sign, that you ... For, Paul the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall ... of the Lord Jesus Christ come ... a great grace is ... at Rome.” And this is the manner wherein *the Spirit spoke* to Myrte. And everyone took the bread, and they were in joy, according to the custom of the fast, through ... and the psalms of David and ... he rejoiced. ...

S.71 <sup>iii</sup> ... to Rome ... *and the Lord* ... the brothers ... grieved ... *they* took the bread ... *they* praised the Lord ... *they* were very sorrowful ...

<sup>i</sup> Paul is speaking.

<sup>ii</sup> I.e. go to Jerusalem.

<sup>iii</sup> The text of S. 71-72 is poorly preserved; we here present only those words translated by James (with a few speculative additions in italics).

S.72 ... ὁ παγ[λος ... ἡγρη]θει ... [τ]ωων ... ἰη̅ς [πε̅χρ̅ς ... ἡ̅τ]ρε̅  
... [π]λαι̅ς ἡ̅τ]ρε̅: ... [πα̅ξε παγ]λος νε̅φ ...  
...  
... νε̅ει ε̅φ̅ω̅φ[τ̅] ... [δ]σ̅πα̅ζε ... <sup>iv</sup>

S.72 ... *Paul ... the Lord ... risen ... Jesus Christ<sup>v</sup> ... Paul said  
to him ...*  
...  
... *looked at him ... he greeted ...*



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<sup>iv</sup> There follows two pages that have nothing that can be substantially (or reliably) translated, after which text relating to the Martyrdom (our next section) begins.

<sup>v</sup> James lacks 'Christ' (πε̅χρ̅ς).

## SECTION X – THE MARTYRDOM OF PAUL

### Μαρτυριον του Παυλου 1

Ἦσαν δὲ περιμένοντες τὸν Παῦλον ἐν τῇ Ῥώμῃ Λουκάς ἀπὸ Γαλλιῶν καὶ Τίτος ἀπὸ Δαλματίας. οὓς ἰδὼν ὁ Παῦλος ἐχάρη ὥστε ἔξω Ῥώμης ὄρριον μισθώσασθαι, ἐν ᾧ μετὰ τῶν ἀδελφῶν ἐδίδασκε τὸν λόγον τῆς ἀληθείας. διαβόητος δὲ ἐγένετο, καὶ πολλαὶ ψυχαὶ προσετίθεντο τῷ κυρίῳ, ὡς ἦχον κατὰ πᾶσαν τὴν Ῥώμην γενέσθαι καὶ προσεῖναι αὐτῷ πολὺ πλῆθος ἐκ τῆς Καίσαρος οἰκίας πιστεύοντας, καὶ εἶναι χαρὰν μεγάλην. Πάτροκλος δὲ τις οἰνοχόος τοῦ Καίσαρος ὁψὲ πορευθεὶς εἰς τὸ ὄρριον καὶ μὴ δυνάμενος διὰ τὸν ὄχλον εἰσελθεῖν πρὸς τὸν Παῦλον, ἐπὶ θυρίδος καθεσθεὶς ὑψηλῆς ἤκουσεν αὐτοῦ διδάσκοντος τὸν λόγον τοῦ θεοῦ. τοῦ δὲ πονηροῦ διαβόλου ζηλοῦντος τὴν ἀγάπην τῶν ἀδελφῶν, ἔπεσεν ὁ Πάτροκλος ἀπὸ τῆς θυρίδος καὶ ἀπέθανεν, ὥστε ἀναγγεῖλαι ταχέως τῷ Νέρωνι. ὁ δὲ Παῦλος συνιδὼν τῷ πνεύματι ἔλεγε· Ἄνδρες ἀδελφοί, ἔσχεν ὁ πονηρὸς τόπον, ὅπως ὑμᾶς πειράσῃ· ὑπάγετε ἔξω καὶ εὐρήσετε παῖδα πεπτωκότα ἀπὸ ὑψους, ἤδη μέλλοντα ἐκπνέειν. ἄραντες ἐνέγκατε ὧδε πρὸς με. Οἱ δὲ ἀπελθόντες ἤνεγκαν. ἰδόντες δὲ οἱ ὄχλοι ἐταράχθησαν. λέγει αὐτοῖς ὁ Παῦλος· Νῦν, ἀδελφοί, ἡ πίστις ὑμῶν φανήτω· δεῖτε πάντες, κλαύσωμεν πρὸς τὸν κύριον

### MARTYRDOM OF PAUL 1

Now, there were awaiting Paul at Rome Luke from Gaul<sup>i</sup> and Titus from Dalmatia; whom, when Paul saw he was glad, and hired a grange outside Rome, wherein with the brothers he taught the word of truth, and he became noised abroad and many souls were added to the Lord, so that there was a rumour throughout all Rome, and many people came to him from the household of Caesar, believing, and there was great joy. <sup>ii</sup> And a certain Patroclus, a cupbearer of Caesar, came even to the grange and, not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But, whereas the evil devil envied the love of the brothers, Patroclus fell down from the window and died, and forthwith it was told to Nero. <sup>iii</sup> But Paul, perceiving it by the spirit said, “Men and brothers, the evil one has gained occasion to tempt you; go out of the house and you shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me.” And they went and brought him; and, when the people saw it, they were troubled. But Paul said, “Now, brothers, let your faith appear; come all of you and let us weep to our Lord

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#### MARTYRDOM OF PAUL 1

<sup>i</sup> ‘Gaul’ follows the Greek text; James has ‘Galatia’.

<sup>ii</sup> James has a paragraph break at this point.

<sup>iii</sup> James has a paragraph break at this point.

ἡμῶν Ἰησοῦν Χριστόν, ἵνα ζήσῃ ὁ παῖς οὗτος καὶ ἡμεῖς  
ἀνενόχλητοι μείνωμεν. στεναζάντων δὲ πάντων, ἀνέλαβεν τὸ  
πνεῦμα ὁ παῖς· καὶ καθίσαντες αὐτὸν ἐπὶ κτῖνος ἀπέπεμψαν  
ζῶντα μετὰ καὶ ἄλλων τῶν ὄντων ἐκ τῆς Καίσαρος οἰκίας.

Jesus Christ, that this lad may live and we continue in  
quietness." And, when all had lamented, the lad received his  
spirit again, and they set him on a beast and sent him back  
alive, together with the rest that were of Caesar's household.

## Μαρτυριον του Παυλου 2

Ὁ δὲ Νέρων ἀκηκῶς τὸν θάνατον τοῦ Πατρόκλου ἐλυπήθη σφόδρα, καὶ ὡς εἰσηλθεν ἀπὸ τοῦ βαλανείου ἐκέλευσεν ἄλλον στῆναι ἐπὶ τοῦ οἴνου. ἀπήγγειλαν δὲ αὐτῷ οἱ παῖδες αὐτοῦ λέγοντες· Καῖσαρ, Πάτροκλος ζῆ καὶ ἔστηκεν ἐπὶ τῆς τραπέζης. καὶ ὁ Καῖσαρ ἀκούσας ὅτι Πάτροκλος ζῆ εὐλαβεῖτο καὶ οὐκ ἐβούλετο εἰσελθεῖν. μετὰ δὲ τὸ εἰσελθεῖν αὐτὸν εἶδεν τὸν Πάτροκλον καὶ ἐξ αὐτοῦ γενόμενος εἶπεν· Πάτροκλε, ζῆς; Ὁ δὲ ἔφη· ζῶ, Καῖσαρ. Ὁ δὲ εἶπεν· Τίς ὁ ποιήσας σὲ ζῆσαι; Ὁ δὲ παῖς φρονήματι πίστεως φερόμενος εἶπεν· Χριστὸς Ἰησοῦς ὁ βασιλεὺς τῶν αἰώνων. Ὁ δὲ Καῖσαρ ταραχθεὶς εἶπεν· Ἐκεῖνος οὐκ μέλλει βασιλεύειν τῶν αἰώνων, καὶ καταλύειν πάσας τὰς βασιλείας; Λέγει αὐτῷ Πάτροκλος· Ναί, πάσας τὰς βασιλείας τὰς ὑπὲρ οὐρανὸν καταλύει, καὶ αὐτὸς ἔσται μόνος εἰς τοὺς αἰῶνας, καὶ οὐκ ἔσται βασιλεία, ἣτις διαφεύξεται αὐτόν. Ὁ δὲ ράπισας εἰς τὸ πρόσωπον αὐτόν εἶπεν· Πάτροκλε, καὶ σὺ στρατεύῃ τῷ βασιλεῖ ἐκείνῳ; Ὁ δὲ εἶπεν· Ναί, κύριε Καῖσαρ· καὶ γὰρ ἤγειρέν με τεθνηκότα. Καὶ ὁ Βαρσαβας Ἰουστος ὁ πλατύπους καὶ Οὐρίων ὁ Καππάδος καὶ Φῆστος ὁ Γαλάτης οἱ πρῶτοι τοῦ Νέρωνος εἶπον· Καὶ ἡμεῖς ἐκείνῳ στρατευόμεθα τῷ βασιλεῖ τῶν αἰώνων. Ὁ δὲ συνέκλεισεν αὐτούς δεινῶς βασανίσας οὓς λίαν ἐφίλει καὶ ἐκέλευσεν ζητεῖσθαι τοὺς τοῦ μεγάλου βασιλέως στρατιώτας καὶ προέθηκεν διάταγμα τοιοῦτον, πάντας τοὺς εὕρισκομένους Χριστιανούς καὶ στρατιώτας Χριστοῦ ἀναιρεῖσθαι.

## MARTYRDOM OF PAUL 2

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

### Μαρτυριον του Παυλου 3

Καὶ ἐν τοῖς πολλοῖς ἄγεται καὶ ὁ Παῦλος δεδεμένος· ὃ πάντες προσεῖχον οἱ συνδεδεμένοι· ὥστε νοῆσαι τὸν Καίσαρα, ὅτι ἐκεῖνος ἐπὶ τῶν στρατοπέδων ἐστίν. καὶ εἶπεν πρὸς αὐτόν· Ἄνθρωπε τοῦ μεγάλου βασιλέως, ἐμοὶ δὲ δεθείς, τί σοι ἔδοξεν λάθρα εἰσελθεῖν εἰς τὴν Ῥωμαίων ἡγεμονίαν, καὶ στρατολογεῖν ἐκ τῆς ἐμῆς ἐπαρχίας; ὁ δὲ Παῦλος πλησθεὶς πνεύματος ἁγίου ἔμπροσθεν πάντων εἶπεν· Καῖσαρ, οὐ μόνον ἐκ τῆς σῆς ἐπαρχίας στρατολογοῦμεν, ἀλλὰ καὶ ἐκ τῆς οἰκουμένης πάσης. τοῦτο γὰρ διατέτακται ἡμῖν, μηδένα ἀποκλεισθῆναι θέλοντα στρατευθῆναι τῷ ἐμῇ βασιλεῖ. ὅπερ εἰ καὶ σοὶ φίλον ἐστὶν στρατευθῆναι αὐτῷ, οὐχ ὁ πλοῦτος ἢ τὰ νῦν ἐν τῷ βίῳ λαμπρὰ σώσει σε, ἀλλ' ἐὰν ὑποπέσης καὶ δεηθῆς αὐτοῦ, σωθήσῃ. μέλλει γὰρ ἐν μιᾷ ἡμέρᾳ τὸν κόσμον πολεμεῖν ἐν πυρί. Ταῦτα δὲ ἀκούσας ὁ Καῖσαρ ἐκέλευσεν πάντας τοὺς δεδεμένους πυρὶ κατακαῆναι, τὸν δὲ Παῦλον τραχηλοκοπηθῆναι τῷ νόμῳ τῶν Ῥωμαίων. ὁ δὲ Παῦλος ἦν μὴ σιωπῶν τὸν λόγον, ἀλλὰ κοινούμενος τῷ πραιφέκτῳ Λόγγῳ καὶ Κέστῳ τῷ κεντυρίωνι. ἦν οὖν ἐν τῇ Ῥώμῃ ὁ Νέρων ἐνεργείᾳ τοῦ πονηροῦ πολλῶν Χριστιανῶν ἀναιρουμένων ἀκρίτως. ὥστε τοὺς Ῥωμαίους σταθέντας ἐπὶ τοῦ παλατίου βοῆσαι·

### MARTYRDOM OF PAUL 3

And, among many others, Paul also was brought, bound; to whom all his fellow prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him, "You that are the great king's man, but my prisoner, how did you think well to come by stealth into the government of the Romans and levy soldiers out of my province?" But Paul, filled with the Holy Ghost, said before them all, "O Caesar, not only out of your province do we levy soldiers, but out of the whole world. For, so has it been ordained to us, that no man should be refused who wishes to serve my king. And if it likes you also to serve him,<sup>i</sup> it is not wealth nor the splendour that is now in this life that shall save you; but if you submit and entreat him, you shall be saved; for, one day he shall fight against the world with fire." And, when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans. <sup>ii</sup> But Paul did not keep silence concerning the word but communicated with Longus the prefect and Cestus the centurion. <sup>iii</sup> Nero, therefore, went on <sup>iv</sup> in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried, "It suffices, Caesar! For, the men are our own!

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#### MARTYRDOM OF PAUL 3

- <sup>i</sup> The Latin text reads: *you will not repent thereof; but think not that the wealth, &c.*, which seems better (according to James).
- <sup>ii</sup> James has a paragraph break at this point.
- <sup>iii</sup> James has a paragraph break at this point.
- <sup>iv</sup> James suggests adding 'raging' here.

Ἄρκεϊ, Καῖσαρ, οἱ γὰρ ἄνθρωποι ἡμέτεροί εἰσιν· αἴρεις τὴν Ῥωμαίων δύναμιν. Τότε ἐπαύσατο ἐπὶ τούτοις πεισθεὶς <καὶ ἐκέλευσε> μηδένα ἅπτεσθαι Χριστιανού, μέχρις ἂν διαγνοῖ τὰ περὶ αὐτῶν.

You destroy the strength of the Romans!" Then, at that, he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn thoroughly concerning them.

## Μαρτυριον του Παυλου 4

Τότε Παῦλος αὐτῷ προσηνέχθη μετὰ τὸ διάταγμα· καὶ ἐπέμενε λέγων τοῦτον τραχηλοκοπηθῆναι. ὁ δὲ Παῦλος εἶπεν· Καῖσαρ, οὐ πρὸς ὀλίγον καιρὸν ἐγὼ ζῶ τῷ ἐμῷ βασιλεῖ· κἄν με τραχηλοκοπήσης, τοῦτο ποιήσω· ἐγερθεὶς ἐμφανήσομαί σοι, ὅτι οὐκ ἀπέθανον. ἀλλὰ ζῶ τῷ κυρίῳ μου Χριστῷ Ἰησοῦ, ὃς ἔρχεται τὴν οἰκουμένην κρῖναι. ὁ δὲ Λόγγος καὶ ὁ Κέστος λέγουσιν τῷ Παύλῳ· Πόθεν ἔχετε τὸν βασιλέα τοῦτον, ὅτι αὐτῷ πιστεύετε μὴ θέλοντες μεταβαλέσθαι ἕως θανάτου; Ὁ δὲ Παῦλος κοινωσάμενος αὐτοῖς τὸν λόγον εἶπεν· Ἄνδρες οἱ ὄντες ἐν τῇ ἀγνωσίᾳ καὶ τῇ πλάνῃ ταύτῃ, μεταβάλησθε καὶ σωθῆτε ἀπὸ τοῦ πυρὸς τοῦ ἐρχομένου ἐφ' ὅλην τὴν οἰκουμένην. οὐ γὰρ ὡς ὑμεῖς ὑπονοεῖτε βασιλεῖ ἀπὸ γῆς ἐρχομένῳ στρατευόμεθα, ἀλλ' ἀπ' οὐρανοῦ, ζῶντι θεῷ, ὃς διὰ τὰς ἀνομίας τὰς γενομένας ἐν τῷ κόσμῳ τούτῳ ἔρχεται κριτὴς· καὶ μακάριος ἐκεῖνος ὁ ἄνθρωπος, ὃς πιστεύσει αὐτῷ καὶ ζήσεται εἰς τὸν αἰῶνα, ὅταν ἔλθῃ κατακαίων εἰς καθαρὸν τὴν οἰκουμένην. Οἱ μὲν οὖν δεηθέντες αὐτὸν εἶπον· Παρακαλοῦμέν σε, βοήθησον ἡμῖν, καὶ ἀπολύομέν σε. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ εἶμι δραπέτης τοῦ Χριστοῦ ἀλλ' ἔννομος στρατιώτης θεοῦ ζῶντος. εἰ ἤδειν ὅτι ἀποθνήσκω, ἐποίησα ἂν αὐτό, Λόγγε καὶ Κέστε· ἐπεὶ δὲ ζῶ τῷ θεῷ καὶ ἐμαυτὸν ἀγαπῶ, ὑπάγω πρὸς τὸν κύριον, ἵνα ἔλθω μετ' αὐτοῦ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ. λέγουσιν αὐτῷ· Πῶς οὖν σοῦ τραχηλοκοπηθέντος ἡμεῖς ζήσομεν;

## MARTYRDOM OF PAUL 4

Then Paul was brought to him after the decree; and he abode by his word that he should be beheaded. And Paul said, "Caesar, it is not for a little space that I live to my king; and, if you behead me, this will I do: I will arise and show myself to you that I am not dead but live to my Lord Jesus Christ, who comes to judge the world." <sup>i</sup> But Longus and Cestus said to Paul, "Whence have you this king, that you believe in him and will not change your mind, even unto death?" And Paul communicated to them the word and said, "You men that are in this ignorance and error, change your mind and be saved from the fire that comes upon all the world; for, we do not serve, as you suppose, a king that comes from the earth, but from heaven, even the living God, who because of the iniquities that are done in this world, comes as a judge; and blessed is that man who shall believe in him and shall live for ever when he comes to burn the world and purge it thoroughly." Then they, beseeching him, said, "We entreat you, help us, and we will let you go." But he answered and said, "I am not a deserter of Christ, but a lawful soldier of the living God; if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live to God and love myself, I go to the Lord, to come with him in the glory of his Father." They said to him, "How then shall we live when you are beheaded?"

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### MARTYRDOM OF PAUL 4

<sup>i</sup> James has a paragraph break at this point.

## Μαρτυριον του Παυλου 5

Ἔτι δὲ αὐτῶν τοῦτο λαλούντων, πέμπει ὁ Νέρων Παρθένιον τινα καὶ Φέρηταν ἰδεῖν εἰ ἤδη τετραχλοκόπηται ὁ Παῦλος· καὶ εὗρον αὐτὸν ἔτι ζῶντα. ὁ δὲ προσκαλεσάμενος αὐτοὺς εἶπεν· Πιστεύσατε τῷ ζῶντι θεῷ, τῷ καὶ ἐμὲ καὶ πάντας τοὺς πιστεύοντας αὐτῷ ἐκ νεκρῶν ἐγείροντι. Οἱ δὲ εἶπον· Ὑπάγομεν ἄρτι πρὸς Νέρωνα· ὅταν δὲ ἀποθάνῃς καὶ ἀναστῆς, τότε πιστεύσομεν τῷ θεῷ σου. τοῦ δὲ Λόγγου καὶ τοῦ Κέστου δεομένων ἐπὶ πλεῖον περὶ σωτηρίας λέγει αὐτοῖς· Ταχέως ἐλθόντες ὄρθρου ὧδε ἐπὶ τὸν τάφον μου εὐρήσετε δύο ἄνδρας προσευχομένους, Τίτον καὶ Λουκᾶν· ἐκεῖνοι ὑμῖν δώσουσιν τὴν ἐν κυρίῳ σφραγίδα. Τότε σταθεὶς ὁ Παῦλος κατέναντι πρὸς ἀνατολὰς καὶ ἐπάρας τὰς χεῖρας εἰς τὸν οὐρανὸν προσεύξατο ἐπὶ πολὺ· καὶ κατὰ προσευχὴν κοινολογησάμενος ἐβραΐστι τοῖς πατράσιν, πρότεινεν τὸν τράχηλον μηκέτι λαλήσας. ὡς δὲ ἀπετίναξεν αὐτοῦ ὁ σπεκουλάτωρ τὴν κεφαλὴν, γάλα ἐπύτισεν εἰς τοὺς χιτῶνας τοῦ στρατιώτου. ὁ δὲ στρατιώτης καὶ πάντες οἱ παρεστώτες ἰδόντες ἐθαύμασαν καὶ ἐδόξαζον τὸν θεὸν τὸν δόντα Παύλῳ δόξαν τοιαύτην· καὶ ἀπελθόντες ἀπήγγειλαν τῷ Καίσαρι τὰ γεγονότα.

## MARTYRDOM OF PAUL 5

And while they yet spoke thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said, "Believe in the living God, who raises me and all those who believe in him from the dead." And they said, "We go now to Nero; but, when you die and rise again, then will we believe in your God." And, as Longus and Cestus entreated him yet more concerning salvation, he said to them, "Come quickly to my grave in the morning and you shall find two men praying, Titus and Luke. They shall give you the seal in the Lord." <sup>i</sup> Then Paul stood with his face to the east and lifted up his hands to heaven and prayed a long time; and, in his prayer, he conversed in the Hebrew tongue with the fathers and *then* stretched forth his neck without speaking. And, when the executioner<sup>ii</sup> struck off his head, milk spurted on the cloak of the soldier. And the soldier and all that were there present when they saw it marvelled and glorified God who had given such glory to Paul; and they went and told Caesar what was done.

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### MARTYRDOM OF PAUL 5

<sup>i</sup> James has a paragraph break at this point.

<sup>ii</sup> Literally, 'speculator'.

## Μαρτυριον του Παυλου 6

Κάκεινου ἀκούσαντος καὶ ἐπὶ πολὺ θαυμάζοντος καὶ διαποροῦντος, ἦλθεν ὁ Παῦλος περὶ ὥραν ἐνάτην ἐστῶτων πολλῶν μετὰ τοῦ Καίσαρος φιλοσόφων καὶ τοῦ κεντυρίωνος, <καὶ ἔστη> ἔμπροσθεν πάντων καὶ εἶπεν· Καῖσαρ, ἰδοὺ Παῦλος, ὁ τοῦ θεοῦ στρατιώτης, οὐκ ἀπέθανον, ἀλλὰ ζῶ ἐν τῷ θεῷ μου. σοὶ δὲ πολλὰ ἔσται κακὰ καὶ μεγάλη κόλασις, ἄθλιε, ἀνθ' ὧν δικαίων αἷμα ἀδίκως ἐξέχεας, οὐ μετὰ πολλὰς ἡμέρας ταύτας. Καὶ ταῦτα εἰπὼν ὁ Παῦλος ἀπῆλθεν ἀπ' αὐτοῦ. ὁ δὲ Νέρων ἀκούσας καὶ ταραχθεὶς σφόδρα ἐκέλευσεν λυθῆναι τοὺς δεσμίους, καὶ τὸν Πάτροκλον καὶ τοὺς περὶ τὸν Βαρσαβᾶν.

## MARTYRDOM OF PAUL 6

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

## Μαρτυριον του Παυλου 7

Καὶ ὡς ἐτάξατο Παῦλος, ὄρθρου πορευθέντες ὁ Λόγγος καὶ ὁ κεντυρίων Κέστος μετὰ φόβου προσήρχοντο τῷ τάφῳ Παύλου. ἐπιστάντες δὲ εἶδον δύο ἄνδρας προσευχομένους, καὶ μέσον Παῦλον, ὥστε αὐτοὺς ἰδόντας τὸ παράδοξον θαῦμα ἐκπλαγῆναι, τὸν δὲ Τίτον καὶ Λουκᾶν φόβῳ συσχεθέντας ἀνθρωπίνῳ ἰδόντας τὸν Λόγγον καὶ τὸν Κέστον πρὸς αὐτοὺς ἐρχομένους εἰς φυγὴν τραπήναι, τῶν δὲ διωκόντων λεγόντων· Οὐ διώκομεν ὑμᾶς εἰς θάνατον, ὡς ὑπονοεῖτε, μακάριοι θεοῦ ἄνθρωποι, ἀλλ' εἰς ζωὴν, ἵνα ἡμῖν δώτε, ὡς ἐπηγγείλατο ἡμῖν Παῦλος, ὃν ἴδομεν μέσον ὑμῶν πρὸ μικροῦ ἐστῶτα καὶ προσευχόμενον. καὶ ταῦτα ἀκούσαντες παρ' αὐτῶν ὁ Τίτος καὶ ὁ Λουκᾶς μετὰ πολλῆς εὐφροσύνης ἔδωκαν αὐτοῖς τὴν ἐν κυρίῳ σφραγίδα, δοξάζοντες τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

S.58 ⲙⲓⲣⲁⲗⲓⲥ ⲙⲓⲡⲁⲒⲞⲤ ⲕⲁⲧⲁ ⲡⲁⲒⲒⲤⲞⲘⲞⲤ:

## MARTYRDOM OF PAUL 7

And, as Paul charged them, Longus and Cestus the centurion went early in the morning and approached with fear to the grave of Paul. And, when they were come thither, they saw two men praying, and Paul between them, so that they beholding the wondrous marvel were amazed, but Titus and Luke, being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued them, saying, "We pursue you not for death but for life, that you may give it to us, as Paul promised us, whom we saw just now standing between you and praying." And, when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ.<sup>i</sup> To whom be glory world without end. Amen.

THE ACTS OF PAUL ACCORDING TO THE APOSTLE <sup>ii</sup>

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### MARTYRDOM OF PAUL 7

- <sup>i</sup> The *Coptic MS* reads: *and glorified the Lord Jesus Christ and all the saints.*  
<sup>ii</sup> This colophon is present only in the *Coptic MS*.