

# The Apocryphal New Testament

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*A Collection of Apocryphal Christian Literature  
in an English Translation*



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(1) *The Acts of Paul and Thecla*

These acts tell the popular story of Thecla, a Greek girl who is converted by Paul's preaching. She breaks off her engagement and follows Paul as his assistant. She escapes persecutions and death in a miraculous way and finally retires to Seleucia. The cult of St Thecla became widespread in both East and West. The contents of this novel influenced Christian art and literature not least for its description of Paul. It is unlikely to be historical, despite mention of Queen Tryphaena of Pisidian Antioch, who is historically attested.

Lipsius–Bonnet based their edition on eleven Greek manuscripts, but over forty are now known to be extant. There are manuscripts of separate Latin translations that, according to von Gebhardt, represent an independent tradition. Syriac, Armenian, Slavonic, and perhaps Arabic<sup>5</sup> versions also survive.

Since the publication of Lipsius–Bonnet's edition, parts of the text of the Acts of Paul and Thecla are to be found in P. Heid. (pp. 6–28), the Antinoopolis fragment, P. Oxy. 6, and the Fackelmann papyrus.

The popularity of the Acts of Paul and Thecla and of the Acts of Paul as a whole is shown in various later writings, not least in hagiographical literature, which encouraged the spread of the legend of St Thecla. The separate circulation and the subsequent survival of the Acts of Paul and Thecla were also due to the veneration of Thecla, who was commemorated on 23 September (in the West) and on 24 September (in the East). The cult of Thecla seems to have reached a peak of popularity in the fifth century. Pseudo-Chrysostom's *Panegyric to Thecla* seems to have been composed about this time (text in *PG* 50, cols. 745–8, and in M. Aubineau (ed.), 'Le Panégyrique de Thecle, attribué à Jean Chrysostome *BHG* 1720: la fin retrouvée d'un texte mutilé', *Anal. Boll.* 93 (1975), 349–62.<sup>6</sup>

(2) 3 *Corinthians*

The Correspondence of Paul with the Corinthians contains the Corinthians' letter to Paul and Paul's reply to them. These letters were included in the Syriac collection of the Pauline epistles: at one time the Syriac (and the Armenian) churches regarded them as authentic Pauline letters.

Five Latin manuscripts (one dating from the third century) betray varying texts. The correspondence is also known from the Armenian Bible and from Ephraem's commentary. Recently a Greek text of the third century (being the language of the original) was discovered and is now known as Bodmer X, but is not to be treated as infallible: the later Latin often seems to have the better reading. P. Heid. (pp. 45–50, 41, 42, 44) also contains this section.

<sup>5</sup> According to Lipsius–Bonnet, i, p. cii.

<sup>6</sup> See D. R. MacDonald and A. D. Scrimgeour, 'Pseudo-Chrysostom's Panegyric to Thecla: The Heroine of the *Acts of Paul* in Homily and Art', in D. R. MacDonald (ed.), *The Apocryphal Acts of the Apostles* (Decatur, Ga., 1986), 151–9 (= *Semeia* 38).

1. *From Damascus to Jerusalem*

The fragments tell that after his conversion outside Damascus Paul receives the command to go to Damascus and then Jerusalem. He enters Damascus 'with great joy' and finds the community fasting.

On his journey to Jericho the baptism of the lion occurs (according to Paul's later account in Ephesus).

2. *Antioch*

The fragments suggest that Paul has been summoned to raise the son of Panchares.<sup>1</sup> His wife rebukes Panchares for not mourning their dead son. Paul arrives and raises the boy. This irritates the townspeople. The following section is legible:

'... and I also believe, my brethren, that 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, laid hold of him and brought him back into the city, ill-using (?) him, and they cast stones at him and thrust him out of their city and out of their country. But Panchares would not requite evil with evil.

## 3. THE ACTS OF PAUL AND THECLA

1. As Paul was going to Iconium after his flight from Antioch, his fellow-travellers were Demas and Hermogenes, the copper-smith, who were full of hypocrisy and flattered Paul as if they loved him. Paul, looking only to the goodness of Christ, did them no harm but loved them exceedingly so that he made sweet to them all the words of the Lord and the interpretation of the gospel concerning the birth and resurrection of the Beloved; and he gave them an account, word for word, of the great deeds of Christ as they were revealed to him.

2. And a certain man, by name Onesiphorus, hearing that Paul was to come to Iconium, went out to meet him with his children Simmias and Zeno and his wife Lectra, in order that he might entertain him. Titus had informed him what Paul looked like, for he had not seen him in the flesh, but only in the spirit.

3. And he went along the royal road to Lystra and kept looking at the passers-by according to the description of Titus. And he saw Paul coming, a man small in size, bald-headed, bandy-legged, of noble mien, with eyebrows meeting, rather hook-nosed, full of grace. Sometimes he seemed like a man, and sometimes he had the face of an angel.

<sup>1</sup> James argued (*ANT* 271 f.) that the name in the manuscript (Anchares) was due to the Coptic translator mistaking the initial letter for the Coptic definite article and thus omitting it.

4. And Paul, seeing Onesiphorus, smiled; and Onesiphorus said, 'Hail, O servant of the blessed God.' And he said, 'Grace be with you and your house.' And Demas and Hermogenes were jealous and showed greater hypocrisy, so that Demas said, 'Are we not of the blessed God that you have not thus saluted us?' And Onesiphorus said, 'I do not see in you the fruit of righteousness, but if such you be, come also into my house and refresh yourselves.'

5. And after Paul had gone into the house of Onesiphorus there was great joy and bowing of knees and breaking of bread and the word of God about abstinence and the resurrection. Paul said, 'Blessed are the pure in heart, for they shall see God;<sup>2</sup> blessed are those who have kept the flesh chaste, for they shall become a temple of God; blessed are the continent, for God shall speak with them; blessed are those who have kept aloof from this world, for they shall be pleasing to God; **blessed are those who have wives as not having them, for they shall experience God;**<sup>3</sup> blessed are those who have fear of God, for they shall become angels of God.

6. 'Blessed are those who respect the word of God, for they shall be comforted;<sup>4</sup> blessed are those who have received the wisdom of Jesus Christ, for they shall be called the sons of the Most High;<sup>5</sup> blessed are those who have kept the baptism, for they shall be refreshed by the Father and the Son; blessed are those who have come to a knowledge of Jesus Christ, for they shall be in the light; blessed are those who through love of God no longer conform to the world, for they shall judge angels, and shall be blessed at the right hand of the Father; blessed are the merciful, for they shall obtain mercy<sup>6</sup> 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 chastity.** For the word of the Father shall become to them a work of salvation in the day of the Son, and they shall have rest for ever and ever.'

7. And while Paul was speaking in the midst of the church in the house of Onesiphorus a certain virgin named Thecla, the daughter of Theoclia, betrothed to a man named Thamyris, was sitting at the window close by and listened day and night to the discourse of virginity, as proclaimed by Paul. And she did not look away from the window, but was led on by faith, rejoicing exceedingly. And when she saw many women and virgins going in to Paul she also had an eager desire to be deemed worthy to stand in Paul's presence and hear the word of Christ. For she had not yet seen Paul in person, but only heard his word.

8. As she did not move from the window her mother sent to Thamyris. And he came gladly as if already receiving her in marriage. And Thamyris said to Theoclia, 'Where, then, is my Thecla (that I may see her)?'<sup>7</sup> And

<sup>2</sup> Matt. 5: 8.

<sup>3</sup> 1 Cor. 7: 29; Rom 8: 17.

<sup>4</sup> Matt. 5: 4.

<sup>5</sup> Matt. 5: 9.

<sup>6</sup> Matt. 5: 7.

<sup>7</sup> Words bracketed are absent in Greek MSS.

Theoclia answered, 'I have a strange story to tell you, Thamyris. For three days and three nights Thecla does not rise from the window either to eat or to drink; but looking earnestly as if upon some pleasant sight she is devoted to a foreigner teaching deceitful and artful discourses, so that I wonder how a virgin of her great modesty exposes herself to such extreme discomfort.'

9. 'Thamyris, this man will overturn the city of the Iconians and your Thecla too; for all the women and the young men go in to him to be taught by him. He says one must fear only one God and live in chastity. Moreover, my daughter, clinging to the window like a spider, lays hold of what is said by him with a strange eagerness and fearful emotion. For the virgin looks eagerly at what is said by him and has been captivated. But go near and speak to her, for she is betrothed to you.'

10. And Thamyris greeted her with a kiss, but at the same time being afraid of her overpowering emotion said, 'Thecla, my betrothed, why do you sit thus? And what sort of feeling holds you distracted? Come back to your Thamyris and be ashamed.' Moreover, her mother said the same, 'Why do you sit thus looking down, my child, and answering nothing, like a sick woman?' And those who were in the house wept bitterly, Thamyris for the loss of a wife, Theoclia for that of a child, and the maidservants for that of a mistress. And there was a great outpouring of lamentation in the house. And while these things were going on Thecla did not turn away but kept attending to the word of Paul.

11. And Thamyris, jumping up, went into the street, and watched all who went in to Paul and came out. And he saw two men bitterly quarrelling with each other and he said to them, 'Men, who are you and tell me who is this man among you, leading astray the souls of young men and deceiving virgins so that they should not marry but remain as they are? I promise you money enough if you tell me about him, for I am the chief man of this city.'

12. And Demas and Hermogenes said to him, 'Who he is we do not know. But he deprives the husbands of wives and maidens of husbands, saying, "There is for you no resurrection unless you remain chaste and do not pollute the flesh."''

13. And Thamyris said to them, 'Come into my house and refresh yourselves.' And they went to a sumptuous supper and much wine and great wealth and a splendid table. And Thamyris made them drink, for he loved Thecla and wished to take her as wife. And during the supper Thamyris said, 'Men, tell me what is his teaching that I also may know it, for I am greatly distressed about Thecla, because she so loves the stranger and I am prevented from marrying.'

14. And Demas and Hermogenes said, 'Bring him before the Governor Castellius because he persuades the multitude to embrace the new teaching of the Christians, and he will destroy him and you shall have Thecla as your wife. And we shall teach you about the resurrection which he says is to come,

that it has already taken place in the children whom we have<sup>8</sup> and that we rise again, after having come to the knowledge of the true God.

15. And when Thamyris heard these things he rose up early in the morning and, filled with jealousy and anger, went into the house of Onesiphorus with rulers and officers and a great crowd with batons and said to Paul, 'You have deceived the city of the Iconians and especially my betrothed bride so that she will not have me! Let us go to the governor Castellius!' And the whole crowd cried, '**Away with the sorcerer for he has misled all our wives!**', and the multitude was also incited.

16. And Thamyris standing before the tribunal said with a great shout, 'O proconsul, this man—we do not know where he comes from—makes virgins averse to marriage. Let him say before you why he teaches thus.' But Demas and Hermogenes said to Thamyris, 'Say that he is a Christian and he will die at once.' But the governor kept his resolve and called Paul, saying, 'Who are you and what do you teach? For they bring no small accusation against you.'

17. And Paul, lifting up his voice, said, 'If I today must tell any of my teachings then listen, O proconsul. The living God, the God of vengeance, the jealous God, the God who has need of nothing, who seeks the salvation of men, has sent me that I may rescue them from corruption and uncleanness and from all pleasure, and from death, that they may sin no more. On this account God sent his Son whose gospel I preach and teach, that in him men have hope, who alone has had compassion upon a world led astray, that men may be no longer under judgement but may have faith and fear of God and knowledge of honesty and love of truth. If then I teach the things revealed to me by God what harm do I do, O proconsul?' When the governor heard this he ordered Paul to be bound and sent to prison until he had time to hear him more attentively.

18. And Thecla, by night, took off her bracelets and gave them to the gatekeeper; and when the door was opened to her she went into the prison. To the jailer she gave a silver mirror and was thus enabled to go in to Paul and, sitting at his feet, she heard the great deeds of God. And Paul was afraid of nothing, but trusted in God. **And her faith also increased and she kissed his bonds.**

19. And when Thecla was sought for by her family and Thamyris they were hunting through the streets as if she had been lost. One of the gatekeeper's fellow slaves informed them that she had gone out by night. And they examined the gatekeeper who said to them, 'She has gone to the foreigner in the prison.' And they went and found her, so to say, **chained to him by affection.** And having gone out from there they incited the people and informed the governor what had happened.

20. And he ordered Paul to be brought before the tribunal, but Thecla was

<sup>8</sup> 2 Tim. 2: 18.

riveted to the place where Paul had sat whilst in prison. And the governor ordered her also to be brought to the tribunal, and she came with an exceedingly great joy. And when Paul had been led forth the crowd vehemently cried out, 'He is a sorcerer. Away with him!' But the governor gladly heard Paul speak about the holy works of Christ. And having taken counsel, he summoned Thecla and said, 'Why do you not marry Thamyris, according to the law of the Iconians?' **But she stood looking earnestly at Paul.** And when she gave no answer Theoclia, her mother, cried out saying, 'Burn the wicked one; burn her who will not marry in the midst of the theatre, that all the women who have been taught by this man may be afraid.'

21. And the governor was greatly moved, and after scourging Paul he cast him out of the city. But Thecla he condemned to be burned. And immediately the governor arose and went away to the theatre. And the whole multitude went out to witness the spectacle. But as a lamb in the wilderness looks around for the shepherd, **so Thecla kept searching for Paul.** And having looked into the crowd she saw the Lord sitting in the likeness of Paul and said, 'As if I were unable to endure, Paul has come to look after me.' And she gazed upon him with great earnestness, but he went up into heaven.

22. And the boys and girls brought wood and straw in order that Thecla might be burned. And when she came in naked the governor wept and admired the power that was in her. And the executioners arranged the wood and told her to go up on the pile. **And having made the sign of the cross she went up on the pile.** And they lighted the fire. And though a great fire was blazing it did not touch her. For God, having compassion upon her, made an underground rumbling, and a cloud full of water and hail overshadowed the theatre from above, and all its contents were poured out so that many were in danger of death. And the fire was put out and Thecla saved.

23. And Paul was fasting with Onesiphorus and his wife and his children in a new tomb on the way which led from Iconium to Daphne. And after many days had been spent in fasting the children said to Paul, 'We are hungry.' And they had nothing with which to buy bread, for Onesiphorus had left the things of this world and followed Paul with all his house. And Paul, having taken off his cloak, said, 'Go, my child, sell this and buy some loaves and bring them.' And when the child was buying them he saw Thecla their neighbour and was astonished and said, 'Thecla, where are you going?' **And she said, 'I have been saved from the fire and am following Paul.'** And the child said, 'Come, I shall take you to him; for he has been mourning for you and praying and fasting six days already.'

24. And when she had come to the tomb Paul was kneeling and praying, 'Father of Christ, let not the fire touch Thecla but stand by her, for she is yours'; she, standing behind him, cried out, 'O Father who made the heaven and the earth, the Father of your beloved Son Jesus Christ, I praise you that you have saved me from the fire that I may see Paul again.' And Paul, rising



up, saw her and said, 'O God, who knows the heart, Father of our Lord Jesus Christ, I praise you because you have speedily heard my prayer.'

25. And there was great love in the tomb as Paul and Onesiphorus and the others all rejoiced. And they had five loaves and vegetables and water, and they rejoiced in the holy works of Christ. And Thecla said to Paul, 'I will cut my hair off and I shall follow you wherever you go.' But he said, 'Times are evil and you are beautiful. I am afraid lest another temptation come upon you worse than the first and that you do not withstand it but become mad after men.' And Thecla said, 'Only give me the seal in Christ, and no temptation shall touch me.' And Paul said, 'Thecla, be patient; you shall receive the water.'

26. And Paul sent away Onesiphorus and all his family to Iconium and went into Antioch, taking Thecla with him. And as soon as they had arrived a certain Syrian, Alexander by name, an influential citizen of Antioch, seeing Thecla, became enamoured of her and tried to bribe Paul with gifts and presents. But Paul said, 'I know not the woman of whom you speak, nor is she mine.' But he, being of great power, embraced her in the street. But she would not endure it and looked about for Paul. And she cried out bitterly, saying, 'Do not force the stranger; do not force the servant of God. I am one of the chief persons of the Iconians and because I would not marry Thamyris I have been cast out of the city.' And taking hold of Alexander, she tore his cloak and pulled off his crown and made him a laughing-stock.

27. And he, although loving her, nevertheless felt ashamed of what had happened and led her before the governor; and as she confessed that she had done these things he condemned her to the wild beasts. The women of the city cried out before the tribunal, 'Evil judgement! impious judgement!' And Thecla asked the governor that she might remain pure until she was to fight with the wild beasts. And a rich woman named Queen Tryphaena, whose daughter was dead, took her under her protection and had her for a consolation.

28. And when the beasts were exhibited they bound her to a fierce lioness, and Queen Tryphaena followed her. And the lioness, with Thecla sitting upon her, licked her feet; and all the multitude was astonished. And the charge on her inscription was 'Sacrilegious.' And the women and children cried out again and again, 'O God, outrageous things take place in this city.' And after the exhibition Tryphaena received her again. For her dead daughter Falconilla had said to her in a dream, 'Mother, receive this stranger, the forsaken Thecla, in my place, that she may pray for me and I may come to the place of the just.'

29. And when, after the exhibition, Tryphaena had received her she was grieved because Thecla had to fight on the following day with the wild beasts, but on the other hand she loved her dearly like her daughter Falconilla and said, 'Thecla, my second child, come, pray for my child that she may live in

eternity, for this I saw in my sleep.’ And without hesitation she lifted up her voice and said, ‘My God, Son of the Most High, who are in heaven, grant her wish that her daughter Falconilla may live in eternity.’ And when Thecla had spoken Tryphaena grieved very much, considering that such beauty was to be thrown to the wild beasts.

30. And when it was dawn Alexander came to her, for it was he who arranged the exhibition of wild beasts, and said, ‘The governor has taken his seat and the crowd is clamouring for us; get ready, I will take her to fight with the wild beasts.’ And Tryphaena put him to flight with a loud cry, saying, ‘A second mourning for my Falconilla has come upon my house, and there is no one to help, neither child for she is dead, nor kinsman for I am a widow. God of Thecla, my child, help Thecla.’

31. And the governor sent soldiers to bring Thecla. Tryphaena did not leave her but took her by the hand and led her away saying, ‘My daughter Falconilla I took away to the tomb, but you, Thecla, I take to fight the wild beasts.’ And Thecla wept bitterly and sighed to the Lord, ‘O Lord God, in whom I trust, to whom I have fled for refuge, who did deliver me from the fire, reward Tryphaena who has had compassion on your servant and because she kept me pure.’

32. And there arose a tumult: the wild beasts roared, the people and the women sitting together were crying, some saying, ‘Away with the sacrilegious person!’, others saying, ‘O that the city would be destroyed on account of this iniquity! Kill us all, proconsul; miserable spectacle, evil judgement!’

33. And Thecla, having been taken from the hands of Tryphaena, was stripped and received a girdle and was thrown into the arena. And lions and bears were let loose upon her. And a fierce lioness ran up and lay down at her feet. And the multitude of the women cried aloud. And a bear ran upon her, but the lioness went to meet it and tore the bear to pieces. And again a lion that had been trained to fight against men, which belonged to Alexander, ran upon her. And the lioness, encountering the lion, was killed along with it. And the women cried the more since the lioness, her protector, was dead.

34. Then they sent in many beasts as she was standing and stretching forth her hands and praying. And when she had finished her prayer she turned around and saw a large pit full of water and said, ‘Now it is time to wash myself.’ And she threw herself in saying, ‘In the name of Jesus Christ I baptize myself on my last day.’ When the women and the multitude saw it they wept and said, ‘Do not throw yourself into the water!’; even the governor shed tears because the seals were to devour such beauty. She then threw herself into the water in the name of Jesus Christ, but the seals, having seen a flash of lightning, floated dead on the surface. And there was round her a cloud of fire so that the beasts could neither touch her nor could she be seen naked.

35. But the women lamented when other and fiercer animals were let loose; some threw petals, others nard, others cassia, others amomum, so that

there was an abundance of perfumes. And all the wild beasts were hypnotized and did not touch her. And Alexander said to the governor, 'I have some terrible bulls to which we will bind her.' And the governor consented grudgingly, 'Do what you will.' And they bound her by the feet between the bulls and put red-hot irons under their genitals so that they, being rendered more furious, might kill her. They rushed forward but the burning flame around her consumed the ropes, and she was as if she had not been bound.

36. And Tryphaena fainted standing beside the arena, so that the servants said, 'Queen Tryphaena is dead.' And the governor put a stop to the games and the whole city was in dismay. And Alexander fell down at the feet of the governor and cried, 'Have mercy upon me and upon the city and set the woman free, lest the city also be destroyed. For if Caesar hear of these things he will possibly destroy the city along with us because his kinswoman, Queen Tryphaena, has died at the theatre gate.'

37. And the governor summoned Thecla out of the midst of the beasts and said to her, 'Who are you? And what is there about you that not one of the wild beasts touched you?' She answered, 'I am a servant of the living God and, as to what there is about me, I have believed in the Son of God in whom he is well pleased; that is why not one of the beasts touched me. **For he alone is the goal of salvation and the basis of immortal life. For he is a refuge to the tempest-tossed, a solace to the afflicted, a shelter to the despairing; in brief, whoever does not believe in him shall not live but be dead forever.**'

38. When the governor heard these things he ordered garments to be brought and to be put on her. And she said, 'He who clothed me when I was naked among the beasts will in the day of judgement clothe me with salvation.' And taking the garments she put them on.

And the governor immediately issued an edict saying, 'I release to you the pious Thecla, the servant of God.' And the women shouted aloud and with one voice praised God, 'One is the God, who saved Thecla', so that the whole city was shaken by their voices.

39. And Tryphaena, having received the good news, went with the multitude to meet Thecla. After embracing her she said, '**Now I believe that the dead are raised! Now I believe that my child lives.** Come inside and all that is mine I shall assign to you.' And Thecla went in with her and rested eight days, instructing her in the word of God, so that many of the maidservants believed. And there was great joy in the house.

40. And Thecla longed for Paul and sought him, looking in every direction. And she was told that he was in Myra. **And wearing a mantle that she had altered so as to make a man's cloak,** she came with a band of young men and maidens to Myra, where she found Paul speaking the word of God and went to him. And he was astonished at seeing her and her companions, thinking that some new temptation was coming upon her. And perceiving this, she said

to him, 'I have received baptism, O Paul; for he who worked with you for the gospel has worked with me also for baptism.'

41. And Paul, taking her, led her to the house of Hermias and heard everything from her, so that he greatly wondered and those who heard were strengthened and prayed for Tryphaena. And Thecla rose up and said to Paul, 'I am going to Iconium.' Paul answered, 'Go, and teach the word of God.' And Tryphaena sent her much clothing and gold so that she could leave many things to Paul for the service of the poor.

42. And coming to Iconium she went into the house of Onesiphorus and fell upon the place where Paul had sat and taught the word of God, and she cried and said, 'My God and God of this house where the light shone upon me, Jesus Christ, Son of God, my help in prison, my help before the governors, my help in the fire, my help among the wild beasts, you alone are God and to you be glory for ever. Amen.'

43. And she found Thamyris dead but her mother alive. And calling her mother she said, 'Theoclia, my mother, can you believe that the Lord lives in heaven? For if you desire wealth the Lord will give it to you through me; or if you desire your child, behold, I am standing beside you.'

And having thus testified, she went to Seleucia and enlightened many by the word of God; then she rested in a glorious sleep.

(a) *In some manuscripts after 'Seleucia' is to be found the following section (translated from Lipsius-Bonnet, i. 270-1):*

'and dwelt in a cave seventy-two years, living upon herbs and water. And she enlightened many by the word of God.

44. And certain men of the city, being Greeks by religion and physicians by profession, sent to her pompous young men to corrupt 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 under ground. And she departed to Rome to see Paul and found that he had fallen asleep. And after staying there a short time, she rested in a glorious sleep and she is buried about two or three stadia from the tomb of her master Paul.

45. She was cast 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 after accomplishing 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 strength for ever and ever. Amen.

[This section appears in Italian translation in Moraldi, ii. 1098-9, and Erbetta, ii. 268-9.]

(b) *In manuscript G (as edited by Grabe) this final paragraph is expanded as follows (translated from Lipsius-Bonnet, i. 271-2):*

And a cloud of light guided her. And having come into Seleucia she went outside the city one stade. And she was afraid of them for they worshipped idols. And it guided

her to the mountain called Calaman or Rhodeon, and having found there a cave she went into it. And she was there many years and underwent many and grievous trials by the devil and bore them nobly, being assisted by Christ. And some of the well-born women, having learned about the virgin Thecla, went to her and learned the miracles of God. And many of them bade farewell to the world and lived an ascetic life with her. And a good report was spread everywhere concerning her; and cures were done by her. All the city, therefore, and the country around, having learnt this, brought their sick to the mountain, and before they came near the door they were speedily released from whatever disease they were afflicted with; and the unclean spirits went out shrieking, and all received their own people in health, glorifying God who had given such grace to the virgin Thecla. The physicians of the city of Seleucia were thought nothing of, having lost their trade, and no one any longer had regard to them. Being filled with envy and hatred, they plotted against the servant of Christ to decide what they should do to her. The devil then suggested to them a wicked device. One day, having assembled, they took counsel and consulted with each other, saying, 'This holy virgin has influence upon the great goddess Artemis and if she ask anything of her she hears her, being a virgin herself, and all the gods love her. Come, then, let us take unprincipled men and make them drunk with wine, and let us give them a great deal of money and say to them, "If you can corrupt and defile her we shall give you even more money."' The physicians said to themselves that if they should be able to defile her neither the gods nor Artemis would listen to her in the case of the sick. They therefore acted accordingly, and the wicked men went up to the mountain and rushed upon the cave like lions and knocked at the door. And the holy martyr Thecla opened it, emboldened by the God in whom she trusted, for she knew of their plot beforehand. And she said to them, 'What do you want, my children?' And they said, 'Is there someone here called Thecla?' And she said, 'What do you want with her?' They said to her, 'We want to sleep with her.' The blessed Thecla said to them, 'I am a poor old woman, a servant of my Lord Jesus Christ; and even though you want to do something unseemly to me you cannot.' They said to her, 'We must do to you what we want.' And having said this, they laid fast hold of her and wished to insult her. But she said to them with mildness, 'Wait, my children, that you may see the glory of the Lord.' And when they took hold of her she looked up into heaven and said, 'God, terrible and incomparable and glorious to your adversaries, who delivered me out of the fire, who did not give me up to Thamyris, who did not give me up to Alexander, who delivered me from the wild beasts, who saved me in the abyss, who has everywhere worked with me and glorified your name in me, now also deliver me from these lawless men and let them not insult my virginity which for your name's sake I have preserved till now because I love you and desire you and adore you, the Father, and the Son, and the Holy Ghost for ever. Amen.' And there came a voice out of the heaven saying, 'Fear not, Thecla, my true servant, for I am with you. Look and see where an opening has been made before you, for there shall be for you an everlasting house and there you shall obtain shelter.' And looking around, the blessed Thecla saw the rock opened far enough to allow a person to enter, and in obedience to what had been said to her she courageously fled from the lawless men and entered into the rock; and the rock was immediately shut together so that not even a joint could be seen. And they, beholding the extraordinary wonder, became distracted, and they were not able to stop the servant of God but only caught hold of her dress and were able to tear off a certain

part. All this happened by the permission of God for the faith of those seeing the venerable place and for a blessing in the generations afterwards to those who believe in our Lord Jesus Christ out of a pure heart.

Thus, then, suffered the first martyr of God and apostle and virgin, Thecla, who came from Iconium when eighteen years of age. With her journeying and travels and the retirement in the mountain she lived seventy-two years more. And when the Lord took her she was ninety years old. And thus is her consummation. And her holy commemoration is celebrated on the twenty-fourth of the month of September, to the glory of the Father and the Son and the Holy Ghost, now and ever and to ages of ages. Amen.

[This ending is given in English translation by Hone, 110–11, and Pick, *Paralipomena: Remains of Gospels and Sayings of Christ* (Chicago, 1908), 32–4, and in Italian translation in Moraldi, ii. 1099–1101; Erbetta, ii. 267–8.]

#### 4. Myra

(When he departed from) Antioch and taught in Myra

When Paul was teaching the word of God in Myra there was a man there named Hermocrates who had the dropsy. He stood 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, he whose servant you are. Lo, I and my wife and my children cast ourselves at your feet that I also may believe just as you believed in the living God.’ Paul said to him, ‘I will give you . . . without reward, but through the name of Jesus Christ you shall become whole in the presence of all these.’

. . . and his belly opened and a great deal of water flowed out of him and he fell as if dead, so that some said, ‘It is better for him to die, that he may not be in pain.’ But when Paul had quietened the crowd he took his hand, raised him up, and asked him saying, ‘Hermocrates, . . . what you will.’ But he said, ‘I wish to eat.’ And he took a loaf and gave it him to eat. He became whole in that hour, and received the grace of the seal in the Lord, he and his wife.

But Hermippus his son was angry with Paul and sought for an opportunity to rise up with those of his own age and destroy him. For he wished that his father should not be healed but die, so that he might quickly be master of his property. But Dion, his younger son, heard Paul gladly. All who were with his brother took counsel to fight Paul, so that Hermippus . . . and tried to kill him . . . Dion fell down and died, but Hermippus washed Dion with his tears. But Hermocrates mourned, for he loved Dion more than his other son. As he sat at Paul’s feet he forgot that Dion was dead.

But when Dion was dead his mother Nympha rent her clothing and went to Paul and set herself before her husband Hermocrates and Paul. But when Paul saw her he was startled and said, ‘Why are you doing this, Nympha?’ But she said to him, ‘Dion is dead.’ And the whole crowd wept as they looked