



NATIONAL RESEARCH UNIVERSITY  
HIGHER SCHOOL OF ECONOMICS

*Andrey Vinogradov*

# **A HIDDEN FEAST CYCLE INSIDE OF A CHRISTIAN APOCRYPHA**

BASIC RESEARCH PROGRAM

WORKING PAPERS

SERIES: HUMANITIES  
WP BRP 31/HUM/2013

This Working Paper is an output of a research project implemented at the National Research University Higher School of Economics (HSE). Any opinions or claims contained in this Working Paper do not necessarily reflect the views of HSE.

*Andrey Vinogradov*<sup>1</sup>

**A HIDDEN FEAST CYCLE INSIDE OF  
A CHRISTIAN APOCRYPHA**<sup>2</sup>

The Acts of Andrew and Matthias contains in a not evident form a feast cycle, which could represent a liturgical practice of the 4<sup>th</sup> c.-community where the Acts were written. Three days of Andrew's torments could be linked with Holy Wednesday, Holy Thursday and Good Friday. They are preceded by 27 or 28 days, i.e., 4 weeks of grief and some kind of fast. Andrew's torments are followed by his miraculous healing that could be compared to Resurrection and Easter. After it Andrew is most likely to have baptized the cannibals ; it reminds one of an ancient tradition of single baptism on Holy Saturday. Finally Andrew has to remain in the city for seven more days ; together with the day of baptism they form those eight days for neophytes' confirmation before ablutions and at the same time complete the Octave of Easter, that ends with taking baptismal cloths off the neophytes. Andrew's departure could also be compared with Ascension that was linked with White Sunday. A liturgical circle could be seen on a lower level as well in ch. 2-3 : Matthias' prayer – Christ's admonition with citation of the Gospel – «peace be with you» – Matthias' exclamation – singing of Psalms.

JEL Classification: Z12.

Keywords: liturgy, feast, apocrypha, early Christianity, geography, narrative.

---

<sup>1</sup> National Research University Higher School of Economics, Moscow, faculty of history, docent.  
E-mail: [auvinogradov@hse.ru](mailto:auvinogradov@hse.ru).

<sup>2</sup> This study was carried out within "The National Research University Higher School of Economics' Academic Fund Program in 2012-2013, research grant No 11-01-1119.

The *Acts of Andrew and Matthias* (AAMt)<sup>3</sup> represent one of the most popular apocryphal texts. It could be demonstrated by more than 30 Greek manuscripts and various Greek versions of the work. They had been translated into nearly all languages of the Christian oicumene (Latin, Slavonic, Armenian, Georgian, Syriac, Christian Palestinian Aramaic, Arabic, Coptic and Ethiopian), and often – more than once (as it was the case with Latin, Slavonic, Syriac, Coptic and Ethiopian). The *Andreas*, a revision of the AAMt is, in fact, one of the oldest Anglo-Saxon texts. On the other side of the Christian world, in Ethiopia, three feasts linked with the AAMt were introduced into the church calendar. The Acts constituted an integral part of numerous texts dedicated mostly, but not exclusively, to Apostle Andrew. They also influenced other texts of the cycle of Andrew (*Acts of Peter and Andrew*, *Acts of Andrew and Bartholomew*) and Christian hagiography as a whole : for instance, the *Life of Shenouda* and the *Agapius' journey to Paradise* (its impact has also constituted a topic of our research).

Both ancient and modern authors (from A. von Gutschmidt and S. Reinach onwards<sup>4</sup>) were interested mostly in the most impressive and colourful aspects of the AAMt – the Apostle's exotic journey to the land of cannibals and his endeavours there. It will be shown however that the form of apocrypha is of secondary importance in comparison to their contents – and it reflects their ideology: one should remember the *Acts of John* 26–29 where the idea that all external forms are secondary is presented explicitly. Meanwhile the search for the AAMt's inner contents has just begun (if one does not take into consideration notorious attempts by R. D. MacDonald to view the AAMt as Christian *Odyssey* and to stretch it to the AA<sup>5</sup>). Only in 2000s first tentative suggestions on the link between the image of cannibals in the acts and the Eucharist have been made<sup>6</sup>.

It is necessary to study in a new way the contents and ultimately the meaning of the Acts. In this paper I would concentrate my attention at geography and chronology of the text that have their own specific structure and contains surprisingly a hidden Feast cycle.

---

<sup>3</sup> The text see below.

<sup>4</sup> GUTSCHMID (A. VON), «Die Königsnamen in den apokryphen Apostelgeschichten» in *Rheinisches Museum für klassische Philologie*, N.F. 19 (1864), p. 161–183, 380–401 (repr. in ID., *Kleine Schriften*, ed. F. Rühl, vol. 2, Leipzig 1890, p. 332–394); REINACH (S.), «Les apôtres chez les antropophages» in *Revue de l'histoire et de littérature religieuse*, 9 (1904), p. 305–320.

<sup>5</sup> MACDONALD (D.R.), *The Acts of Andrew and the Acts of Andrew and Matthias in the City of the Cannibals* (Texts and Translations, 33), Atlanta 1990; ID., *Christianizing Homer : the Odyssey, Plato, and the Acts of Andrew*, Oxford 1994; ID., «Intertextuality in Simon's 'redemption' of Helen the whore : Homer, heresiologists, and the Acts of Andrew» in *SBL Seminar Papers*, 1990, p. 136–143.

<sup>6</sup> NAGY (A.), «Eucharestie hérétiques entre végétarisme et cannibalisme : un *topos* classique dans la littérature chrétienne antique» in *Cristianesimi nell' antichità*, ed. A. D'Anna, C. Zamagni (Spudasmata ; 117), Hildesheim 2007, p. 17–38; EAD., *Qui a peur d'un cannibale*, Genève 2009.

## B. Geographical structure

The analysis of the *AAMt*'s spatial structure is of extreme importance since the Acts' geography has often been debated on furiously. Unfortunately it should be noted that those debates resulted from the lack of understanding of the text's versions. Now it became obvious that the original *AAMt* is very close to the surviving Greek text of the *AAMtI*, so the whole problem of the Acts' geography needs to be re-visited.

The action of the *AAMt* unravels in space in a rather complex and unusual mode. Matthias goes from an undefined place where lots had been drawn to the city of anthropophagi (ch. 1–2). There Christ promises to send Andrew to his rescue (ch. 3). Jesus indeed appears before Andrew «in the country where he was teaching» (ch. 4) but this country has no name. Having come down to the shore the Apostle leaves for the land of anthropophagi on a miraculous ship although during the voyage the narration tells one of the events that took place during the lifetime of Jesus, somewhere in Palestine (ch. 5–15). Finally, angels carry the ship in the air ; Andrew reaches his destination and enters the city of anthropophagi (ch. 16–18). From this moment onwards all actions unravels within the city : in prison (twice), at the tray, in the streets and lanes (ch. 19–33). In the course of action various city toponymes are mentioned (lower city, district to the East of it, and the fig-tree in 21. 2) as well and places outside it (a place where Peter is in 21. 4, and the «city of barbarians' in 33. 2). Finally the Apostle attempts to leave the city of anthropophagi but Christ brings him back there (ch. 33).

The geography of the Acts is characterized by two peculiarities. Firstly, some 'deadlock' destinations are present : a place where Peter is and where Andrew's disciples sit ; Andrew intends to go there (ch. 32) but never makes it (ch. 33) ; the fig-tree to the east of the city under which the freed prisoners sit ; Andrew has also promised to come there (ch. 21) ; the city of barbarians, possibly identical to the place where Peter remains ; Andrew is supposed to come there, in between the two visits to the city of anthropophagi, according to the words of the Lord ; the Apostle however never makes it there during the course of the *AAMt*'s action (ch. 33). These 'deadlocks' (that become pretexts for writing of the *APA*) create a strange impression indeed : they are not fully developed within the plotline of the *AAMt* and their only role is to keep Andrew in the city of anthropophagi – they could not be visited until the main mission is fulfilled.

Secondly, all geographical coordinates are extremely vague and anonymous : not only the location of the city of anthropophagi (Andrew does not know how to get there (ch. 4) and gets there only by miracle (ch. 16)) but also the location of Andrew's mission (ch. 4) and even the place where Apostles draw lots (ch. 1) are not specified. It is possible that Achaia or Pontus and Jerusalem (like in some mss.) are meant in the last two cases – the author's intention was to

transfer the action in an imaginary space to emphasize its fictional character. Moreover the author construes the action as a ‘Russian doll’ (cf. also 15. 2) : the story of Andrew’s voyage is placed within the story of the city of anthropophagi, and the former has its own insertion – the story of the miracles of Jesus in Palestine.

In general spatial composition of the text looks harmonious : in its first part the action takes place on the ship and in Palestine ‘hidden’ therein, and in the second one – in the city of anthropophagi. These main benchmarks are followed by additional coordinates : Jerusalem, Achaia/Pontus, the fig-tree, the city of barbarians that put the text’s plot into wider context of scriptural and apostolic history. It should be stressed again however that the main characteristic of the *AAMt*’s geography is its anonymity, the author’s conscious rejection of real geography and substituting it with fictional one so that all other attempts to localize the city of anthropophagi (see above, I. 2. E) are in fact, the text’s interpretations. This ‘rejection of geography’ is intended, in our opinion, to emphasize the *symbolic* character of the narration.

### C. Chronological structure

Time, external and internal, provoked less curiosity among the scholars who have studied the *AAMt*. At the same time computation of time and other numerical aspects (cf. esp. in ch. 15 and 21) play an important role in the Acts.

Internal chronology of the text could be established relatively easily. Apostles draw lots, and after that Matthias goes to the land of the anthropophagi (1. 1). It is not known though how much time has passed till he arrived to the city of anthropophagi. Once there he is imprisoned for 30 days (2. 1) and gets a promise of the Lord that in 27 days he would send Andrew to deliver him from prison (3. 2). After 27 days have passed Jesus appears before Andrew (4. 1). On the next day the Apostle leaves for the city of anthropophagi on board of a ship (5. 1). It is again not known how long the sea voyage takes but Andrew appears at the city of anthropophagi in the morning (17. 1) so at least one day has passed since the beginning of the voyage and two nights since the moment of theophany. Having entered the prison Andrew tells Matthias that he would have been killed in three days (19. 2). It appears that 27 days have passed since Matthias had been imprisoned (30 minus 3) but this conclusion contradicts previous context : sending Andrew after 27 days plus a day of travelling. It seems that it was more important for the author to repeat certain chronological constants (30, 27 and 3 days) that to get linear time computation correctly.

Having delivered Matthias Andrew is tortured himself ; he is thrown into prison on three consecutive nights (ch. 25–29) – these three days fulfill, as it were, the term of Matthias' sufferings. After the last night Andrew triumphs in converting the cannibals to Christ and intends to leave them (ch. 32). But Jesus commands him to come back and spend seven more days in the city ; the Apostle fulfills it (ch. 33). After seven days the Apostle apparently goes to the city of barbarians, and the same command of Christ implies that Andrew would have to come back to the city of anthropophagi in some time.

In contradiction to rather clear internal chronology (except for the length of the sea voyage) the text lacks any external chronological benchmarks. It is reasonably safe to link the drawing of lots by the Apostles with the day of Pentecost (cf. *Acts* 1, 24–26). The absolute chronology of other events could only be reconstructed according to the text's inner logic. If the sufferings of Jesus and Andrew (see below, II. 4) could be correlated in their calendar and liturgical aspects than three days of Andrew's torments could be linked with Holy Wednesday, Holy Thursday and Good Friday. They are preceded by 27 or 28 (since Andrew delivers Matthias on the 28th day) days, i.e., 4 weeks of grief and some kind of fast for Matthias<sup>7</sup> and the prisoners (since they only eat hay) and of unnatural feast for the cannibals. Andrew's torments

---

<sup>7</sup> Cf. *Martyrium Matthaeei* I, 4.

are followed by his miraculous healing that could be compared to Resurrection and Easter. After it Andrew is most likely to have baptized the cannibals ; it reminds one of an ancient tradition of single baptism on Holy Saturday (there is not strict chronological sequence here but we do not know for sure when Andrew did baptize the cannibals, see II. 2. A). Finally Andrew has to remain in the city for seven more days ; together with the day of baptism they form those eight days for neophytes' confirmation before ablutions (it should be noted that the theme of seal important for this passage is present in ch. 27), and at the same time complete the Octave of Easter (important for Early Christianity) that ends with taking baptismal cloths off the neophytes. Andrew's departure could also be compared with Ascension that was linked with White Sunday<sup>8</sup>. The time of Andrew's return is not specified, its function is more of a symbol : it completes a liturgical circle and at the same time is compared with the Second Coming.

A liturgical circle could be seen on a lower level as well : in the scene in prison (ch. 2–3) – Matthias' prayer – Christ's admonition with citation of the Gospel – «peace be with you» – Matthias' exclamation – singing of Psalms. It should be noted that Psalms formed the basis of both private devotions and public liturgy in Early Christianity.

Some chronological links could also be found on a higher level. If drawing of the lots takes place on the Pentecost, and it is not said that Matthias has gone anywhere else on his way to the cannibals then all the events described in the text are taking place during the first year since Christ's death and Resurrection. Thus it follows that Andrew re-enacts sufferings of his Teacher exactly in a year after they took place – this idea of annual re-enacting of the events of Sacred history constitutes the basis of Church calendar.

The feast cycle from *AAMt* with its peculiarities like Lent's length, Passions' structure etc. could represent a liturgical practice of the 4<sup>th</sup> c.-community where the Acts were written.

---

<sup>8</sup> Cf. EGERIA, *Itinerarium* 40.

## Appendix

### **Acts of saint apostle Andrew and Matthias in the city of the man-eaters<sup>9</sup>**

1. (1) About that time all the apostles had come together to the same place, and shared among themselves the countries, casting lots, in order that each might go away into the part that had fallen to him. By lot, then, it fell to Matthias to set out to the country of the man-eaters. (2) And the men of that city used neither to eat bread nor drink wine ; but they ate the flesh of men, and drank their blood. Every man, therefore, who came into their city they laid hold of, and made him blind digging thrust out his eyes, and after putting his eyes out they gave him a drug to drink, prepared by sorcery and magic ; and from drinking the drug his heart was altered and his mind deranged.

2. (1) Matthias then having come into the gate of their city, the people of that city laid hold of him, and thrust out his eyes ; and after putting his eyes out they made him drink the drug of their magical deception, and led him away to the prison, and put beside him grass to eat, and he ate it not. For when he had partaken of their drug, his heart was not altered, nor his mind deranged ; but he kept praying to God, weeping, and saying : (2) “Lord Jesus Christ, for whose sake we have forsaken all things and have followed You, knowing that You are the helper of all who hope in You, attend then and behold what they have done to Matthias Your servant, how they have made me near to the brutes ; for You are He who knowest all things. If, therefore, You have ordained that the wicked men in this city should eat me up, I will not by any means flee from Your dispensation. Afford to me then, O Lord, the light of mine eyes, that at least I may behold what the wicked men in this city have in hand for me. Do not forsake me, O Lord Jesus Christ, and do not give me up to this bitter death.”

3. (1) While Matthias was thus praying in the prison, a light shone, and there came forth out of the light a voice saying : «Beloved Matthias, receive your sight.» And immediately he received his sight. And again there came forth a voice saying: «Be of good courage, our Matthias, and be not dismayed ; for I shall not by any means forsake you, for I shall deliver you from all danger ; and not only you, but also all your brethren who are with you : for I am with you everywhere and at all times. (2) But remain here 27 days for the edification of many souls ; and after that I shall send forth Andrew to you, and he shall lead you forth out of this prison ; and not you only, but also all who are with you.» Having said this, the Saviour said again : «Peace be to you, our Matthias», and went into heaven. Then Matthias having beheld Him, said : «Let your grace abide with me, O Lord Jesus Christ.» After saying this Matthias sat down in the prison,

---

<sup>9</sup> This translation is based on *Apocryphal Gospels, Acts and Revelations*, transl. by A. Walker (Anti-Nicean Christian Library, 16), Edinburgh 1890, p. 348-368, which is very close to the Greek original text, with some correction made according to the new edition prepared by the author for *Corpus christianorum. Series apocryphorum*.



and sang [the psalms]. (3) And it came to pass that, when the executioners came into the prison, to bring forth the men to eat them, Matthias also shut his eyes, that they might not behold that he saw. And the executioners having come to him, read the tablet in his hand, and said among themselves : «Yet three days, and we shall bring out this one also from the prison, and slay him.» Because in the case of every man whom they laid hold of, they noted that day on which they laid hold of him, and tied a tablet to his right hand, that they might know the completion of the thirty days.

4. (1) And it came to pass when the 27 days were fulfilled since Matthias was seized, the Lord appeared to Andrew in the country where he was teaching, and said to him : «Rise up, and set out with your disciples to the country of the man-eaters, and bring forth Matthias out of that place ; for yet three days, and the men of the city will bring him forth and slay him for their food.» (2) And Andrew answered and said : «O Lord, I shall not be able to accomplish the journey there before the fixed time of the three days. But send Your angel quickly, that he may bring him out thence : for you know, Lord, that I also am flesh, and shall not be able to go there quickly, and also i do not know the way.» (3) And the Lord says to Andrew : «Obey Him who made you, and Him who is able to say in a word, and that city shall be removed thence, and all the men who dwell in it. For I command the horns of the winds, and they drive it thence. But rise up early, and go down to the sea with your disciples, and you shall find a boat upon the shore, and you shall go aboard with your disciples.» And having said this, the Saviour again said : «Peace to you, Andrew, along with those with you!» And He went into the heavens.

5. (1) And Andrew having risen up early, proceeded to the sea along with his disciples ; and having come down to the shore, he saw a little boat and in the boat three men sitting. For the Lord by His own power had prepared a boat, and He was like a pilot in the boat ; and He brought two angels whom He made to appear like men, and they were with Him in the boat. (2) Andrew, therefore, having beheld the boat, and the three who were in it, rejoiced with exceeding great joy, and having gone to them, he said : «Where are you going, brethren, in this little boat?» And the Lord Jesus answered and said : «We are going to the country of the man-eaters.» And Andrew having beheld Jesus, did not recognise Him, for Jesus was hiding His image, and He appeared to Andrew like a pilot. (3) And Andrew having heard Jesus saying, that «we are going to the country of the man-eaters», says to them : «Every man avoids that city, and how are you going there?» And Andrew answered and said to him : «We have some small business to do there, and we must get through with it». And Andrew said to them : «Do you canst to do us the kindness to convey us to the country of the man-eaters, to which also you intend to go?» Jesus answered and said to them : «Come on board.»

6. And Andrew said : «I wish to make some explanation to you, young man, before we come on board your boat.» And Jesus said to him : «Say what you will, man.» Then Andrew said to Him : «Listen to me : we have no passage-money to give you ; we have not even bread for our nourishment.» And Jesus answered and said : «How, then, are you ascending [on board] without giving us the passage-money, and without having bread for your nourishment?» (2) And Andrew said to Him : «Listen, brother ; do not think that it is through masterfulness that we do not give you our passage-money, but we are disciples of our Lord Jesus Christ, servants of the good God. For He chose us twelve, and gave us such a commandment, saying : ‘When you go to preach, do not carry silver in the journey, nor bread, nor bag, nor shoes, nor staff, nor two coats’. If, therefore, you will do us the kindness, brother, tell us at once ; if not, let us know, and we shall go and seek another boat for ourselves.» (3) And Jesus answered and said : «If this is the commandment which you received, and you keep it, come on board my boat with all joy. For I really wish you, the disciples of Him who is called Jesus, to come on board my boat, rather than those who give me of gold or silver ; for I am altogether worthy that the apostle of the Lord should come on board my boat.» And Andrew answered and said to Him : «Permit me, brother, may the Lord grant you glory and honor.» And Andrew went on board the boat with his disciples.

7. (1) And having gone on board, he sat down by the boat's sail. And Jesus answered and said to one of the angels : «Rise and go down to the hold of the boat, and bring up three loaves, that the brethren may eat, lest perchance they be hungry, from having come to us off a long journey.» And the angel rose and went down to the hold of the boat, and brought up three loaves, as the Lord commanded him ; and he gave them the loaves. (2) Then Jesus said to Andrew : «Rise up, brother, with your children, and partake of food, that you may be strong to bear the tossing of the sea.» And Andrew answered and said to his disciples : «My children, we have found great kindness from this man. Stand up, then, and partake of the nourishment of bread, that you may be strong to bear the tossing of the sea.» And his disciples were not able to answer him a word, for they were in distress because of the sea. Then Jesus forced Andrew to partake himself also of the nourishment of bread along with his disciples. And Andrew answered and said to Jesus, not knowing that it is Jesus : «Brother, may the Lord give you heavenly bread out of His kingdom. Allow then, brother ; for you see the children, that they are distressed because of the sea.» (3) And Jesus answered and said : «Maybe the brethren are without experience of the sea? But inquire of them whether they want to go to land and wait here, until you shall finish your business, and again come back to them.» And Andrew answered and said to his disciples : «My children, do you wish to go to the land, and me to remain here until I shall finish my business, for which I have been sent?» And they answered and said to Andrew : «If we

go away from you, may we become strangers to the good things which you have provided for us. Now, therefore, we are with you, wherever you may go.»

8. (1) Jesus answered and said to Andrew : «If you are truly a disciple of Him who is called Jesus, tell your disciples the miracles which your Teacher did, that their soul may rejoice, and that they may forget the fear of the sea ; for, behold, we are going to take the boat off from the land.» And immediately Jesus said to one of the angels : «Let go the boat». And he let go the boat from the land. And Jesus came and sat down beside the rudder, and steered the boat. (2) Then Andrew exhorted and comforted his disciples, saying : «My children, who have given up your souls for the Lord, fear not ; for the Lord will not at all forsake you for ever. For at that time when I was with our Lord, we went on board the boat with Him, and He lay down to sleep in the boat, trying us ; for He was not fast asleep. And when a great wind having arisen, and the sea being stormy, so that the waves were uplifted, and came under the sail of the boat, and when we were in great fear, the Lord stood up and rebuked the winds. And there was a calm in the sea ; for all things feared Him, as being made by Him. Now, therefore, my children, fear not ; for the Lord Jesus will not at all forsake you.» (3) And having said this, the holy Andrew prayed in his heart that his disciples might be led to sleep. And as Andrew was praying, his disciples fell asleep.

9. (1) And Andrew, turning round to the Lord, not knowing that it is Jesus, said to Him : «Tell me, O man, and show me the skill of your steering ; for I have never seen any man so steering in the sea as I now see you. For sixteen times have I sailed the sea, and behold this is the seventeenth, and I have not seen such skill ; for truly the boat is just as if on land. Show me then, young man, your skill.» (2) Then Jesus answered and said to Andrew : «We also have often sailed the sea, and been in danger ; but since you are a disciple of Him called Jesus, the sea has recognized you, that you are righteous, and has praised you, and has not lifted its waves against the boat.» Then Andrew cried out with a loud voice, saying : «I thank You, my Lord Jesus Christ, that I have met a man who glorifies Your name.»

10. (1) And Jesus answered and said to Andrew : «Tell me, you disciple of Him called Jesus, wherefore the unbelieving Jews did not believe in Him, saying that He was not God, but man? Show me, O disciple of Him called Jesus ; for I have heard that He showed His power to His disciples.» And Andrew answered and said to Him : «Truly, brother, He showed us that He was God. Do not think, then, that He is man ; for He himself made the man.» (2) And Jesus answered and said : «How then did the Jews not believe Him? Perhaps He did not do miracles before them?» Andrew answered and said : «Have you not heard of the miracles which He did before them? He made the blind see, the lame walk, the deaf hear ; He cleansed lepers, He changed water into wine. And having taken five loaves and two fishes, He made a crowd recline

on the grass, and having blessed, He nurrished them, so the grass became loaves ; and those that ate were five thousand men, and they were filled : and they took up what was over to them twelve baskets full of fragments. And after all these things they did not believe Him.» (3) And Jesus answered and said to Andrew : «Perhaps He did these miracles before the people, and not before the chief priests, and because of this they did not believe Him?»

11. (1) And Andrew answered and said : «Nay, brother, He did them also before the chief priests, not only openly, but also in secret, and they did not believe Him.» Jesus answered and said : «What are the miracles which He did in secret? Disclose them to me.» (2) And Andrew answered and said : «O man, who hast the spirit of inquisitiveness, why do you put me to the test?» And Jesus answered and said : «I do not put you to the test by saying this, O disciple of Him called Jesus . But my soul rejoices and exults, and not only mine, but also every soul that hears the wonders of Jesus.» And Andrew answered and said : «O child, the Lord shall fill your soul with all joy and all good. As you have persuaded me, now therefore i shall relate to you the miracles which our Lord did in secret.

12. (1) It came to pass as we, the twelve disciples, were going with our Lord into a temple of the Gentiles, that He might make known to us the ignorance of the devil. (2) And the chief priests, having beheld us following Jesus, said to us : ‘O wretches, how do you walk with him who says, that «I am the Son of God»? The God has no son. Which of you has ever at any time seen God associating with a woman? Is not this the son of Joseph the carpenter, and his mother is Mary, and his brothers James and Simon?’ And when we heard these words, our hearts were turned into faithlessness. (3) And Jesus, having known that our hearts were giving way, took us into a desert place, and did great miracles before us, and displayed to us all His Godhead. And we spoke to the chief priests, saying : ‘Come ye also, and see ; for, behold, He has persuaded us.’

13. (1) And the chief priests having come, went with us ; and when we had gone into the temple of the Gentiles, Jesus showed us the image of heaven, that we might know whether the things were true or not. And there went in along with us thirty men of the people, and four chief priests. (2) And Jesus, having looked on the right hand and on the left of the temple, saw two sculptured sphinxes, one on the right and one on the left. And Jesus having turned to us, said : ‘Look at the image of the heaven ; for these are like the cherubim and the seraphim which are in heaven.’ (3) Then Jesus, having looked to the sphinx, which was to the right, said to it : ‘I say unto you, you image of that which is in heaven, which the hands of craftsmen have sculptured, be separated from your place, and come down, and answer and convict the chief priests, and show them whether I am God or man.’

14. (1) And immediately at that very time the sphinx removed from its place, and having assumed a human voice, said : ‘O foolish sons of Israel, not only has the blinding of their own hearts not been enough for them, but they also wish others to be blind like themselves, saying that God is man! (2) Who in the beginning fashioned man, and put His breath into all, who gave motion to those things which moved not. He it is who has spoken to Abraham, who loved his beloved son Isaac, who brought back his Jacob into his land. He is the Judge of living and dead, He it is who prepares great benefits for those who obey Him, and prepares punishment for those who believe Him not. (3) Heed not that I am an idol of stone ; for I say unto you, that the sanctuaries are better than your synagogue. For though we are stones – the priests have given us only the name of a god. And those priests who serve the temple purify themselves, being afraid of the demons : for if they have had intercourse with women, they purify themselves seven days, because of the fear that they do not come into the temple because of us, because of the name which they have given us, that we are a god. (4) But you, if you have committed fornication, take up the law, and go into the synagogue of God, and seat down, and read, and do not reverence the glorious words of God. Because of this, I say unto you, that the sanctuaries shall abolish your synagogues, so that they become churches of God’s only begotten Son.’ The sphinx having said this, ceased speaking.

15. (1) And we said to the chief priests : ‘Now it is fitting that you should believe, because even the stones have convicted you.’ And the Jewish chief priests answered and said to us : ‘Look and understand that this stone speaks by magic ; for do not think that it is a god. For if you should test what it said to you, you should understand ; for you have heard the stone speaking that he it is who has spoken to Abraham? Where did he find Abraham, or how did he see him? For Abraham died many years before he was born, and how does he know him?’ (2) And Jesus, having again turned to the sphinx, said to it : ‘Why they believe not that I have spoken with Abraham? But go away into the land of the Canaanites, and go away to the double cave in the field of Mamre, where the body of Abraham is, and cry outside of the tomb, saying : «Abraham, Abraham, whose body is in the tomb, and whose soul is in Paradise, thus speaks He who fashioned man from the beginning, who made you his friend : ‘Rise up, you and your son Isaac, and the son of your son Jacob, and come to the three sanctuaries of the Jebusites, that you may confute the chief priests, in order that they may know that I know you, and you know me’»’. (3) And when the sphinx heard these words, immediately it walked about in the presence of us all, and set out for the land of the Canaanites to the field of Mamre, and cried outside of the tomb, as Jesus had commanded her. And straightway the twelve patriarchs came forth alive out of the tomb, and answered and said to her : ‘To which of us have you been sent?’ And the sphinx answered and said : ‘I have been sent to the three patriarchs for testimony. But do ye go in, and

rest until the time of the resurrection.’ And having heard, they went into the tomb and fell asleep. And the three patriarchs set out along with the sphinx to Jesus, and confuted the chief priests. (4) Then Jesus said to the patriarchs : ‘Go away to your places’, and they went away. And having again turned He said to the sphinx : ‘Go up to your place’, and straightway she went up and stood in her place. But also after seeing this they did not believe Him. (5) And He did shown to us also many other miracles, which if I shall recount, you will not be able to bear.» And Jesus answered and said to him : «I can bear it. But to a wise man one word is sufficient, and telling to a foolish man you will not persuade his soul till the hell.»

16. (1) Then Jesus understood that the boat was about to come near the land, He bent down His head upon one of His angels, and was quiet, and ceased speaking to Andrew. After seeing this he also, reclining his head upon one of his disciples, fell asleep. (2) Jesus, therefore, understood that Andrew fell asleep and said to His angels : «Spread your hands, and carry Andrew and his disciples . Go and put them outside of the city of the man-eaters ; and having laid them on the ground, return to me.» And the angels did as Jesus commanded them, and carried Andrew and his disciples asleep, and taking them into the air brought them outside of the gates of the city of the man-eaters. And the angels putted them, and returned to Jesus. And Jesus went up into the heavens with His angels.

17. (1) And when it was morning, Andrew, having awakened and looked up, found himself on the ground ; and having looked, he saw the gates of the city, and having looked around, He saw his disciples sleeping on the ground. And he wakened them saying : «Rise up, my children, and know the great dispensation that has happened to us. Learn that the Lord was with us in the boat, and we knew Him not ; for He transformed Himself as if He were a pilot in the boat, and humbled Himself, and appeared to us as a man, putting us to the test. Lord, I recognized Your excellent words, but You did not manifest Yourself to me, and because of this I did not know You.» (2) And his disciples answered and said to him : «Father Andrew, do not think that we knew when you were speaking with Him in the boat, for we were weighed down by a most heavy sleep ; and eagles, came down, and lifted up our souls, and took them away into the Paradise in heaven, and we saw great wonders. For we beheld our Lord Jesus sitting on a throne of glory, and all the angels were round about Him, and praised Him. We beheld also Abraham, and Isaac, and Jacob, and all the saints ; and David sang a song upon his kithara. And we beheld there you the twelve apostles standing by in the presence of our Lord Jesus Christ, and outside of you twelve angels, round about you, and each angel standing behind each of you, and they were like you in appearance. And we heard the Lord saying to the angels : «Listen to the apostles in all things whatsoever they shall ask you.» These are the things which we have seen, father Andrew, until you woke us ; and they brought our souls into our bodies.»

18. (1) Then Andrew, having heard, rejoiced with great joy, that his disciples had been deemed worthy to behold these wonderful things. And Andrew looked up into heaven, and said : «Appear to me, Lord Jesus Christ ; for I know that You are not far from Your servants. Pardon me, Lord, for what I have done ; for I have beheld You as a man in the boat, and I have conversed with You as with a man. Now therefore, Lord, manifest Yourself to me in this place.» (2) And when Andrew had said this, Jesus appeared to him in the likeness of a little child, most beautiful and nice. And Jesus answered and said : «Hail, our Andrew!» And Andrew, having beheld Him, worshipped Him, saying : «Pardon me, Lord Jesus Christ, for I saw You like a man on the sea, and conversed with You like with a man. What is there, then, wherein I have sinned, my Lord, that You did not manifest Yourself to me on the sea?» And Jesus answered and said to him : «Andrew, you have not sinned, but I did this to you because you said : ‘I shall not be able to go to the country of the man-eaters in three days.’ And I have showed you that I am able to do all things, and to appear to every one as I wish. (3) Now therefore rise up, go into the city to Matthias, and bring him forth out of the prison, and all the strangers that are with him. For, behold, I show you, Andrew, before going into this city : they will show to you many terrible insults, and heap upon you tortures, and scatter your flesh in the ways and the streets of their city, and your blood shall flow to the ground, like water ; only they are not able to put you to death, but they will heap upon you many sorrows. But endure, our Andrew, and do not make according to their faithlessness. Remember how my soul has suffered many sorrows, when they smote and spat in my face saying to Me : ‘In Beelzebub he is expulging the demons.’ Was I not able in the twinkling of my eyes to shake heaven and earth upon those, who sinned against Me? But I have endured and forgave them, that I may show you an exemple. Now, therefore, our Andrew, if they will heap upon you these tortures, endure, for there are those who will believe in this city.’ And having said this, the Savior went into the heavens.

19. (1) And Andrew rose up, and went into the city along with his disciples, and no one beheld them. And they came to the prison, and Andrew saw seven guards standing at the gate of the prison guarding the prison. And he prayed within himself, and seven warders fell down and expired. And he came to the door of the prison, and marked the door with the sign of the cross, and the door opened by itself. (2) And having gone in the prison with his disciples, he saw Matthias sitting and singing whitin himself [the psalms]. And seeing him, Matthias stood up, and they saluted each other with a kiss. (3) And Andrew answered and said to Matthias : «O brother Matthias, how have you been found here? For yet three days, and they will bring you out to sacrifice and to make a food for the inhabitants of this city? Where are the great mysteries which you have been taught? Where are the wonderful things which we have entrusted? And if you will tell some of them, the heaven and the earth will quake?» (4) And Matthias answered

and said : «O brother Andrew, did you not hear the Lord saying : ‘I shall send you like sheep into the midst of wolves?’ For they brought me into the prison, and straightway I prayed to the Lord ; and He appeared to me and said : ‘Endure here 27 days, and after this I shall send you Andrew, and he will bring forth out of the prison you and all who are with you.’ And now i see you, as the Lord said to me. What shall we make now?»

20. (1) Then Andrew, having looked, saw in the midst of the prison the men shut up naked eating grass, like the brutes without reason. And he beat his breast, and said within himself : «O Andrew, consider and look, what they made to the men who are like you, how have they made them like the irrational brutes!» (2) Then Andrew begun to confute Satan and to say to him : «Woe to you, the devil, the enemy of God and His angels, because the strangers here have done nothing wrong to you! And how have you brought upon them such a punishment? How long will you war against the human race? (3) For it is you who did the fist-made man to be cast out of Paradise. The God gave him a vegetable food to sow it on the earth, and you did cause his bread that was on the table to be turned to stones. Again, you entered into the mind of the angels and caused them to be defiled with women and made their savage sons the giants to devour men on the earth, until the God was enraged, and brought on the deluge, so as to sweep away each bud, which He made ; but he not sweeped away His righteous Noah. And again have you made your appearance in this city too, in order that you may make those who are here eat men, that the end of them also may be in execration and destruction, thinking in yourself that God will sweep away His work. Have you not heard that God said : ‘I will not bring a deluge upon the earth’? But if there is any punishment prepared, it is for the sake of taking vengeance upon you.»

21. (1) Then he stood up, and Andrew and Matthias prayed ; and after the prayer Andrew laid his hands upon the faces of the blind men who were in the prison, and straightway they all received their sight. And again he laid his hand upon their hearts, and their minds were changed into human reason. (2) Then Andrew answered and said to them : «Rise up, and go into the lower parts of the city, and you shall find in the way a great fig-tree, and sit under the fig-tree, and eat of its fruit, until I come to you. But if I delay coming there, you will find abundance of food for yourselves too : for the fruit shall not fail from the fig-tree, but according as you eat it shall produce more fruit, and nourish you, as the Lord has said.» And the men answered and said to Andrew : «Go along with us, O our master, lest perchance the wicked men of this city again see us, and put us into the prison, and inflict upon us greater and more dreadful tortures than they have inflicted upon us.» And Andrew answered and said to them : «Go ; for in truth I say to you, that as you go, not a dog shall bark with his tongue against you.» And the men went as the blessed Andrew said to them. (3) And in the prison were two hundred and seventeen men and forty-nine women whom Andrew released from the prison. (4) And Matthias he made go along



with his disciples to the east from the city. And Andrew commanded a cloud, and the cloud took up Matthias and the disciples of Andrew, and set them down on the mountain where Peter was seating and teaching, and they remained beside him.

22. (1) And Andrew, having gone forth from the prison, walked about in the city, and having walked came to some place. And having seen a pillar of copper, and a statue standing upon it, he came and sat down behind this pillar until he should see what should happen. (2) And it happened that the executioners went to the prison to bring out the men for their food, according to the quotidian custom ; and they found the doors of the prison opened, and the guards lying dead upon the ground. And straightway they went, and reported to the rulers of the city, saying : «We found the prison opened, and having gone inside we found nobody, but the guards lying dead upon the ground.» And the rulers having heard this, said among themselves : «What, then, has happened? Maybe some persons have gone into the prison of the city, and have killed the guards, and taken away those that were shut up.» And they commanded to the executioners, saying : «Go to the prison, and bring the seven men that are dead, that we may eat them up today. (3) And if will go tomorrow, let us bring together all the old men of the city, that they may cast lots upon themselves. And on whom the seven lots will come, we slay seven each day. And they shall be to us for food until we may choose young men, and put them in boats as sailors, that they may go away to the countries round about, and attack them, and bring some men here, that they may be for food to us.» And the executioners went to the prison, and brought the seven men that were dead. (4) And there was an oven built in the midst of the city, and there lay in the oven a large trough in which they killed the men. Their blood ran down into the trough, and they drew out of the blood and drank it. And they brought the dead men, and put them into the trough. (5) And when the executioners were lifting their hands against them and wishing to slay them, Andrew heard a voice, saying : «Behold, Andrew, what is happening in this city.» And Andrew having beheld, prayed to the Lord, saying : «O Lord Jesus Christ, i arrived to this city, – do not suffer those in this city to do any evil, but let the knives go out of the hands of the wicked ones.» And straightway the knives of the wicked men fell, and their hands were turned into stone. (6) And the rulers, having seen what had happened, wept, saying : «Woe unto us, for here are the magicians who have gone into the prison, and brought out the men ; for, behold, they have bewitched these also. What, then, shall we do? Let us go now, and gather together the old men of the city, seeing that we are hungry.»

23. (1) And they went and gathered them together, and found 217 ; and they brought them to the rulers, and they made them cast lots, and the lot came upon seven old men. (2) And one of those taken by lot answered and said to the officers : «I pray you, I have for myself one son ; take him, and slay him instead of me, and let me go.» And the officers answered and said to

him : «We cannot take your son, unless we bring him first to our superiors.» And the officers went and told the rulers. And the rulers answered and said to the officers : «If he give us his son instead of himself, let him go.» And the officers went and told the old man. And the old man answered and said to them : «I have also a daughter along with my son ; take them, and kill them, only let me go.» And he gave his children to the officers, that they might kill them. (3) And the children wept to each other, and prayed the officers, saying : «We pray you do not kill us, as we are of so small a size ; but let us complete our size, and so kill us.» For it was a custom in that city, and they did not bury their dead, but ate them up. And the officers did not hearken to the children, nor take pity upon them, but carried them to the trough weeping and praying. (4) And it happened, as they were leading them away to kill them, that Andrew, having beheld what happened, shed tears ; and weeping, he looked up to heaven and said : «Lord Jesus Christ, as You heard me in the case of the dead men, and did not suffer them to be eaten up, so also now hear me, that the executioners may not inflict death upon these children, but that the knives may be loosened out of the hands of the executioners, like the wax in the fire.» And straightway the knives were loosened, and fell out of the hands of the executioners. And when this came to pass, the executioners, having beheld what had happened, were exceedingly afraid. And Andrew, seeing what had happened, glorified the Lord because He had listened to him in every work.

24. (1) And the rulers, having beheld what had happened, wept with a great weeping, saying : «Woe unto us! What are we to do?» And, behold, the devil appeared in the likeness of an old man, and began to say in the midst of all : «Woe unto you! Because you are now dying, having no food. What will you be doing? Sheep and oxen will not be enough for you. (2) But rise up, and make a search here for one who has come to the city, a stranger named Andrew, and kill him ; for if you do not, he will not permit you to carry on this practice longer : for it was he who let loose the men out of the prison. Assuredly the man is in this city, and you have not seen him. Now, therefore, rise and make search for him, in order that henceforward you may be able to collect your food.» (3) And Andrew saw the devil, how he was talking to the multitudes ; but the devil did not see the blessed Andrew. Then Andrew answered the devil, and said : «O Belial most fiendish, you, the foe, against every creature fight all the time ; but my Lord Jesus Christ will bring you down to the abyss.» And the devil, having heard this, said : «Oh, i hear your voice indeed, and I know your voice , but where you are standing I know not.» And Andrew answered and said to the devil : «Why, then, have you been called Samael? Is it not because you are blind, not seeing all the saints?» (4) And the devil, having heard this, said to the citizens : «Look round now for him speaking to me, for he is the man.» And the citizens, having run in different directions, shut the gates of the city, and searched for the blessed one, and did not see him. Then

the Lord showed Himself to Andrew, and said to him : «Andrew, rise up and show yourself to them, that they may learn the power of the devil working in them.»

25. (1) Then Andrew rose up, and said in presence of all multitudes : «Behold, I am Andrew whom you seek.» (2) And the multitudes ran upon him, and laid hold of him, saying : «What you have done to us, we also will do to you.» And they reasoned among themselves, saying : «By what death shall we kill him?» And some of them said to each other : «If we take off his head, his death is not torture.» And other said in their turn : «If we burn him in the fire and give his body to our elders for food, this death will be nor ugly, nor torture for him too». (3) Then one of them, the devil having entered into his heart, answered and said to the multitudes : «As he has done to us, so let us also do to him and find for him more fearful tortures. Let us rise up, then, and fasten a rope to his neck, and drag him through all the streets and lanes of the city every day till he dies. and when he is dead, we shall share his body and give it to all the citizens.» (4) And they did as he said to them ; and having fastened a rope round his neck, they dragged him through the streets and lanes of the city, and the flesh of the blessed Andrew stuck to the ground, and his blood flowed to the ground like water. And when it was evening they cast him into the prison, having bound his hands behind him ; and the blessed one was in sore distress.

26. (1) And in the morning again they brought him out, and having fastened a rope round his neck, they dragged him about ; and again his flesh stuck to the ground, and his blood flowed. And the blessed one wept, saying : «My Lord Jesus Christ, come and see what they done to me. (2) But I endure because You enjoined me : ‘Do not do to them according to their unbelief’. Look, Lord, what tortures they inflict upon me for You know human flesh. For I know, Lord, that You are not far from me, but I would not contradict Your commandment that You have given to me. If not for it I would make them to descend to the abyss together with their city. But I would not violate Your commandment till death because You are my helper, Lord. Only let not the foe to deride me’. (3) And as he was saying so, the devil walked behind, and said to the multitudes : «Strike him on the mouth, that he may not speak.» And when it was evening they took him again to the prison, having bound his hands behind him, and left him till the morrow again. (4) And the devil having taken with himself seven demons, whom the blessed one had cast out of the countries round about, and having gone into the prison, they stood before him and scoffed at him, wishing to kill him. And the demons answered and said to Andrew : «Now have you fallen into our hands. Where is your power, your glory and your exultation, thou that raisest yourself up against us, and dishonourest us, and tellest our doings in every place and country, and hast made our temples to become desolate houses, in order that sacrifices may not

be brought in them, so that we would enjoy them as well? Because of this, then, we shall also kill you, like your teacher called Jesus, whom Herod killed».

27. (1) And the devil said to the seven evil demons : «My children, kill the one who dishonored us, so that in the future all countries would be ours .» And the demons came to Andrew, wishing to kill him. (2) And having beheld the seal upon his forehead, which the Lord gave him, they were afraid, and did not come near him, but fled. And the devil said to them : «My children, why have you fled from him and not killed him?» And the demons answered and said to the devil : «We cannot kill him since we have seen seal on his face and were afraid, for we knew him before he came into the distress of his humiliation. But go yourself and kill him if you art able for we would not listen to you : what if God heals him and give us over to torture.» (3) Then one of the demons answered and said : «We cannot kill him, but come let us mock him in the distress of his humiliation.» And the demons came with the devil and scoffed at the blessed one : «Here you are, Andrew, you have come to shameful dishonor and tortures. Who could deliver you?» (4) And the blessed Andrew hearing, wept heavily ; and there came to him a voice saying : «Andrew, why weepest thou?» And it was the voice of the devil, for the devil changed his voice. And Andrew answered and said : «I am weeping because God commanded me, saying : ‘Be patient toward them’.» And the devil answered and said to Andrew : «If you can do anything, do it.» And Andrew answered and said : «Even if you kill me here I would not do according to my own will but only according to the will of my Lord Jesus Christ. Because for this you do these things to me. But forbid it that I should disobey the commandment of my Lord. For if the Lord shall make for me a charge in this city, I shall chastise you as you deserve.» And having heard this, the seven demons with the devil fled.

28. (1) And when it was morning they brought Andrew out again, and having fastened a rope about his neck, they dragged him. And the blessed one wept, saying : «My Lord Jesus Christ, these tortures are enough to me ; for I am exhausted. You see, Lord, what the fiend has inflicted upon me, along with his demons. For You, Lord, were three hours upon the cross, and having got tired, said : ‘My Father, why have You forsaken me?’ Behold I am dragged, Lord, about for three days through the streets and lanes of this city. (2) Knowing well human flesh, Lord, that it is weak, order to take away my spirit from me so I could finally rest. Where are Your words, Lord, which You spoke to us, confirming us and saying : ‘If You will walk about with Me, You shall not lose one hair from your head’? Consider, then, Lord, and behold, that my flesh, and the hairs of my head stuck to ground. For they drag me for three days already torturing me terribly, and You have not appear before me, my Lord, to fortify my heart, and I am exhausted.» (3) While blessed Andrew was saying this, they continued to drag him. (4) Then the voice came to him speaking in Hebrew : «O our Andrew, the heaven and the earth shall pass

away, but my words shall not pass away. Turn yourself then, and behold your flesh that has fallen, and your hair, what has become of them.» And Andrew turned, and saw great trees springing up, bearing fruit. Then Andrew said : «I knew, Oh Lord, that You would not forsake me.» (5) And when it was evening they took him up again, and cast him into the prison, exceedingly exhausted. And they said among themselves : «He was languid, and his flesh was spent ; perhaps he dies in the night.»

29. (1) And the Lord came into the prison, and having stretched out His hand, said to Andrew : «Give me your hand, and rise up whole.» And Andrew, having beheld the Lord Jesus, gave Him his hand, and rose up whole. And falling down, he worshipped Him, and said : «I thank You, my Lord Jesus Christ.» (2) And Andrew, having looked into the middle of the prison, saw a pillar standing, and upon the pillar there stood an alabaster statue. And he unfolded his hands, and said to the pillar, and the statue upon it : «Fear the sign of the cross, which the heaven and the earth dread, and let the statue set upon the pillar bring up much water through its mouth, as if at the deluge so that all who are in this city be brought in their senses. (3) Fear not, stone, and say not, that ‘I am stone, and am not worthy to praise the Lord’. Indeed, you are also worthy too. For He fashioned us from the earth, but you are pure. Because of this the God gave the law to His people since he did not write it on golden or silver tablets but on tablets of stone. So now be of use to me, the statue.» (4) When the blessed Andrew had said this, straightway the stone statue cast out of its mouth water in abundance, as if out of a canal. And the water stood high upon the earth ; and it was exceedingly acrid, eating into the flesh of men.

30. (1) And the water killed their cattle and their children ; and they began to flee out of the city. Then Andrew said to the Lord : «My Lord Jesus Christ, I had time to come so attempt and work this miracle in this city ; forsake me not, but send Michael Your archangel, in a cloud of fire ; and let him surround this city so that even if somebody wanted to run away from it no one may be able to escape out of the fire.» And straightway a cloud of fire came down and encircled the city like a wall. Having seen the assistance given to him Andrew began to give his thanks to the Lord. (2) And the water was as high as the neck of those men, and it was eating them up exceedingly. And they wept and all cried, saying : «Woe to us! For all these things have come upon us because of the stranger who is in the prison and who we tortured. What shall we do now? Let us go to prison and release him, lest perchance we die in the water of this deluge but we all will exclaim : ‘We believe in You, the God of the stranger – take this water from us’». And they went out, crying with a loud voice : «God of the strange man, take away from us this water.» (3) And Andrew knew that their soul submitted to him. And he said to the alabaster statue : «Stop now the water, for the time of rest has passed, since I am going to preach the word of the Lord. And I say to you, stone pillar, that if the citizens of this city shall believe, I will

build a church, and place you in it, because you have done me this service.» And the statue ceased flowing, and no longer brought forth water. (4) And the men of the city, having come out to the doors of the prison, cried out, saying : «Have pity upon us, God of the stranger, and do not according to our unbelief, and according to what we have done to this man, but take away from us this water.» And Andrew came forth out of the prison ; and the water ran from the feet of the blessed Andrew. Then all the multitude seeing him, all cried out.

31. (1) And the old man having come who gave up his children that they should slay them instead of him for food, embraced the feet of the blessed Andrew, saying : «Have pity upon me.» And Andrew answered and said to the old man : «I wonder how you say : ‘Have pity upon me’. You had no pity upon your children, but gavest them up instead of you. (2) Therefore I say unto you, at what hour this water goes away into the abyss, shall you go there, with the fourteen executioners who slay the men every day. And you would remain in Hell until I come back and take you out. So now you go to the abyss so that I would show these executioners the place of their slaughter and the place of peace, and to this old man – the place of love and [place] of betrayal of his children. So now you all follow me». (3) All citizens followed him, and water retreated from the feet of the blessed Andrew until it reached the place of the trough, where they used to slay the men. And the blessed Andrew, having looked up to heaven, prayed before all the multitude ; and the earth was opened and swallowed up the water, along with the old man and the executioners into the abyss. (4) And the men, having seen what had happened, were exceedingly afraid, and began to say : «Woe unto us because this man is from God ; and now he will kill us because of the afflictions which we have caused him. For, behold, what he said to the executioners and the old man has befallen them. Now, therefore, he will command the fire, and it will burn us.» And Andrew, having heard, said to them : «Fear not, children ; for I shall not send these also to Hell, but those have gone, that you may believe.»

32. (1) Then the blessed Andrew ordered to be brought up all who had died in the water ; and they were not able to bring them, for there had died a great multitude both of men, and women, and children, and cattle. Then Andrew prayed, and they all came to life. (2) And after these things he drew a plan of a church, and he caused the church to be built. And he gave them the ordinances of the law, saying to them : «Stand by these, in order that you may know the mysteries of our Lord Jesus Christ ; I would not give them to you now’.» (3) And they all prayed him : «We pray you, stay with us a few days, that we may be filled with your fountain, because we are newly planted». And he did not comply with their request, but said to them : «I shall go first to my disciples.» And the children followed after him, weeping and praying, with the men ; and they cast ashes upon their heads. And he did not comply with them, but said : «I shall go to my disciples, and after that I shall come again to you.» And he went his way.

33. (1) And the Lord Jesus Christ came down, being like a comely little child, and met Andrew, and said : «Andrew, why have you come out and left them without fruit, and hast not had compassion upon these little children that followed after you, and entreating you, with the men : ‘Stay with us a few days’? For the cry of them and the weeping has come up to heaven. (2) Now therefore return, and go into the city, and remain there seven days, until I shall confirm their souls in the faith ; and then you shall go away into the city of the barbarians, thou and your disciples. And after going into this city, you shall leave them and enter the city again, and bring up the men who are in the abyss.» Then Andrew turned and went into the city, saying : «I thank You, Lord Jesus Christ, who wishest to save every soul, that You have not allowed me to go forth out of this city in mine anger.» (3) And when he had come into the city, they, seeing him, rejoiced with exceeding great joy. And he stayed there seven days, teaching and confirming them in the Lord Jesus Christ. And the seven days having been fulfilled, it came to pass, while the blessed Andrew was going out, all came together to him, from the child even to the elder, and sent him on his way, saying : «There is one God, the God of Andrew, and one Lord Jesus Christ, who alone does wonders ; to whom be glory and strength for ever. Amen.»

Dr. Andrey Vinogradov

National Research University Higher School of Economics, Moscow, faculty of history, docent.

E-mail: [auvinogradov@hse.ru](mailto:auvinogradov@hse.ru).

**Any opinions or claims contained in this Working Paper do not necessarily reflect the views of HSE.**