And whilst the Apostle was standing in his place on the road, and speaking with those multitudes concerning the kingdom of God, and concerning their conversion and repentance to our Lord,—whilst the Apostle was standing on the road, and speaking with those multitudes, an ass’s colt came and stood before him. And Judas said: “It is not without the direction of God that this colt has come hither. But to you I say, o colt, that, by the grace of our Lord, there shall be given to you speech before these multitudes who are standing here; and do you say whatsoever you wish that they may believe in the God of truth, whom we preach”. And the mouth of the colt was opened, and it spoke like a man by the power of our Lord, and said to him: “Twin of the Messiah and Apostle of the Most High, and sharer in the hidden word of the Life-giver, and receiver of the secret mysteries of the Son of God; freeborn, who became a slave, to bring many to freedom by your obedience; son of a great family, who became bereaved, that by the power of your Lord, you might deprive the enemy of many, so that you might become the cause of life to the country of the Indians; (you) who came against your will to men who were straying from God, and, lo, by the sight of you and by your godly words they are turned to life; mount (and) ride on me, and rest until you enter the city”. And Judas lifted up his voice and said: “O Jesus, Son of perfect mercy, o you quiet and silent (one), who speaks by animals that have no speech; o hidden (one), that is seen in your works; our nourisher and guardian; the giver of life to our bodies and the giver of life to our souls; sweet spring that never fails, and clear fountain that is never polluted; you are a help to your servants in the contest, and crushes the enemy before them; you who stand up in contest for us, and make us victorious in them all; our true athlete, who cannot be hurt, and our holy general, who cannot be conquered; you who give to your own joy that does not pass away, and rest in which there is no more affliction; you good shepherd that gives his life for his
flock, who has overcome the wolf and rescued his lambs; we glorify you and we exalt through you your exalted Father, who is not seen, and the Holy Spirit that broods over all created things”.

Commentary. And Judas said ... whom we preach. This has been omitted in the Greek version. without direction. See ch. 9. speech. See ch. 33 in Syriac. This is a well-known theme in Apocryphal Acts, cf. Acta Pauli, ed. Schmidt 51. 4–5, about a speaking lion; Acta Philippi 96, ed. L.B. II II 37.28–30: λεόπαρδης ἔξηλθέν ... καὶ φονῇ ἀνθρωπων ἐλάλησε πρὸς αὐτοῦ; Philaster, haer. 88, ed. Marx 48: in quibus (scil. Apocr. Acts) quia signa fecerunt (scil. the Apostles) magna et prodigia, ut et pecudes et canes et bestiae loquerentur, etiam et animas hominum tales velit canum et pecudum similis imputaverunt esse haeretici perditii. See M. Blumenthal, “Formen und Motive in den apokryphen Apostelgeschichten”, in: Texte u. Unters. 48 1937, 151–152. Twin of the Messiah. See ch. 1; 11 and 31. sharer in the hidden word of the Life-giver, αὐτοίς καὶ τῷ λόγῳ τοῦ ζωοδότου Λόγου and Greek: συμμυστησις ... See Gospel of Thomas, Prologue, and Clement of Alex., strom. VII 4 2, about the gnostics: παραδίδονα δύνασθε τὸ παρά τῇ ἀληθείᾳ ἐπικεχυμένα. The word συμμυστησις was taken from the environment of the mystery-religions, see G. Anrich, Das antike Mysterienwesen in seinem Einfluss auf das Christentum, Göttingen 1894, but also Gregorius of Nyssa, in diem lum., in: PG. 46, c. 580; Isidorus Pelus., epist. IV 162, in: PG. 78, c. 1248; Chrysostemus, ad I Tim. hom., in: PG. 62, c. 530, and in Joh. hom., in: PG. 59, c. 100. and receiver of the secret mysteries, ἰδίους καὶ τοῦ θεοῦ, of the Son of God. Greek: ἀπόχωρα λόγια It is possible that the present Acts refer to the Gospel of Thomas. The Syriac text speaks about the revelation only, but Greek adds the word ὁ σωματικὸς cf. I Cor 3,9 and Coloss. 4,11. free-born ... obedience. See ch. 2. An allusion to Philipp. 2,8. son of a great family, ἡγεμόνας and Greek: ὁ σωφρόνης τοῦ μεγάλου γένους, see ch. 34. who became ... enemy of many. Greek reads: “that has condemned the enemy and redeemed his own”, see ch. 32. (you) who came ... from God. See ch. 1. Greek: “that were in error”, see ch. 25. mount (and) ride ... city. The influence of Mark 11, 7 and parallel passages seems to be evident. The story appears to have a deeper sense. This already appears from ch. 41, where it is said that the ass dies and is not raised from the dead. Bornkamm, Mythos und Legende 37, supposed that the ass is the body. This is doubtful because of the important part it plays in ch. 41, although parallels are present,