And Judas returned from (accompanying) them, and went to the house of the general, and a great multitude with him. And it happened that a woman, (the wife) of a kinsman of the king, whose name was Mygdonia, had come to see the new sight of the new God who was preached, and the new Apostle, who had come to their country; and she was sitting in a palanquin, and her servants were carrying her. And because of the great press that there was, they were unable to bring her near to him; and she sent to her husband, and he sent his officers, and they were going before her, and pressing back the people. And the Apostle saw (this) and said to them: “Why do you ill-treat these (people), who are coming to hear the word? And (why are) you anxious that they should pass on, and you yourselves wish to come to me, being very far off? For our Lord said to these multitudes who were coming to him: ‘Ears you have, and you hear not, and eyes you have, and you see not’, and (he also said): ‘Come to me, all you that are weary and bearing burdens, and I will give you rest’”.

Commentary. Mygdonia, Μυγδώνια, and Greek: μυγδονία. She is mentioned in Manich. Ps. 193. 2–3 in a corrupt passage: “Mygdonia in the land (γῆς) of India.” The name is known from that part of Mesopotamia in which Nisibis is situated. and she was sitting … palanquin. The Greek version omits this passage. In Syriac the word ḫaḥmaḥ has been used. See also Krauss, Talmud. Archäol. II, 330–332. Ears … see not. A quotation taken from Mark 8, 18, which only slightly deviates in both the Syriac and Greek version from the accepted text. Greek adds a quotation taken from Matth. 11, 15 after “and he said to the multitudes”. Come … rest. Taken from Matth. 11, 28, also in agreement with the accepted text in both Syriac and Greek.

And he looked upon those men, and said: “Now the blessing that was given to these falls to the share of you who are carrying; for you
are bearing a **heavy burden**, and she directs you by her command. Though God has made you men, men make you carry a heavy load like beasts; and those who are borne on you, think in their minds that you are not men like to them, and do not know that all men are **equal before God, whether they be slaves or free**; and righteous is the judgment of God, which shall come on all souls that are on the earth, and no man shall escape from it, neither slaves nor free, nor rich nor poor. Those who have, shall not be profited aught thereby; and those who have not, shall not be delivered by their poverty from this judgment. For we are not commanded to do anything which we are unable to do, **nor to take up heavy burdens, nor to build buildings, which carpenters build for themselves with wisdom, nor (to practice) the art of hewing stones, which stonemasons know as their craft; but (we are commanded to do) something which we can do.**

**Commentary.** **heavy burden,** ἄρρικβ, see Luke 11, 46. **equal before God ... free.** Cf. Gal. 3, 28. The manuscript Sinai is present from “build for themselves” until ch. 85: “who are nigh to it”. **nor to take up heavy ... we can do.** Greek reads: “nor has he laid on us burdens grievous to be borne which we are not able to carry, nor building which man build; nor to hew stones and prepare houses, as your craftsmen do by their own knowledge. But this commandment have we received of the Lord, that that which does not please us when it is done by another, this we should not do to any other man”. Sinai reads: “… build for themselves, nor to practice the art of hewing stones, which stone-cutters know as their craft; but we are commanded (to do) something; that we should not do anything against anyone” (doubtful reading). This is also found with Bardaisan, Liber Legum Regionum, ed. Nau, in: Patrol. Syr. I II, c. 533: Non enim jubemur sustinere magna onera lapidum aut lignorum aut aliquid huius modi, id quod tantum efficere possunt illi qui potentes sunt corpore; neque aedificare arces, neque condere urbes, id quod reges tantum efficere possunt, and in Liber Graduum, ed. Kmosko, in: Patrol. Syr. I III, c. 851–852: Non enim jubemur lapides caedere aut lateras formare aut aedificia aedificare, quae cras corruunt aut evanescunt, neque opes comparare et thesauros thesaurare in terra, quae brevi tempore durant, quoniam aut non morimur et opes nostrae manent in terra, aut ipsae intereunt et nos in terra reliquant. See for the negative Golden Rule in the Greek version G. Resch, “Das Aposteldekret nach seiner ausserkanonischen Textgestalt”, in Texte u. Unters. 38 1905, and R.H. Connolly, “Negative Golden Rule in the