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Apocrypha

# Acts of Thomas

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*Bernhard Pick (1909)*

# Credits


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About:

*The only apocryphal acts preserved complete, written in Syria in the 3rd century. Judas Thomas, Jesus' "twin", receives India when the apostles divide the world among them and is sold by the Lord himself as a carpenter slave to King Gundaphorus.*

*In thirteen deeds and the martyrdom he preaches chastity, converts bridal couples, queens and generals, confronts demons, a serpent and a talking ass, and dies pierced by spears at the order of King Misdaeus.*

*Within the book stands the Hymn of the Pearl (sections 108–113), a poem in which a prince is sent to Egypt to fetch a pearl guarded by a serpent, forgets his origin and is awakened by a letter from his father — an allegory of the soul.*

*The tradition that Thomas evangelized India is still kept by the St Thomas Christians in the south of the country, and King Gundaphorus is a historical figure, known from first-century coins. The marks < > indicate passages taken from the Syriac text or another manuscript.*

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# FIRST DEED

✦

1 At that time we the apostles were all in Jerusalem—Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew, the taxgatherer; James son of Alphaeus and Simon the Cananaean, and Judas the son of James—and we portioned out the regions of the world, in order that each one of us might go into the region that fell to him, and to the nation to which the Lord had sent him.

1.2 By lot, then, India fell to Judas Thomas, also called Didymus. And he did not wish to go, saying that he was not able to go on account of the weakness of his body, and said, "How can I, being a Hebrew, go among the Indians to proclaim the truth?"

1.3 And while he was thus reasoning and speaking, the Saviour appeared to him during the night and said to him, "Fear not, Thomas, go away to India and preach the word there, for my grace is with thee." But he obeyed not, saying, "Wherever thou wishest to send me, send me, (but) elsewhere. For to India I am not going."

2 And as he was thus speaking and considering, it happened that a merchant who had come from India, named Abban, was there, sent from the King of Gundafor, and having received an order from him to buy a carpenter and bring him to him. And the Lord, having seen him walking about in the market at noon, said to him, "Dost thou wish to buy a carpenter?" He replied, "Yes."

2.2 And the Lord said to him, "I have a slave a carpenter, and I wish to sell him." And having said this, he showed him Thomas at a distance, agreed with him for three pounds of uncoined (silver), and wrote a bill of sale, saying, "I, Jesus, son of the carpenter Joseph, declare that I have sold my slave, Judas by name, to thee, Abban, a merchant of Gundafor, King of the Indians."

2.3 And the purchase being completed, the Saviour took Judas, also called Thomas, and led him to Abban, the Merchant. When Abban saw him, he said to him, "Is this thy master?" The apostle answered and said, "Yes, he is my Lord." And he said, "I have bought thee from him." And the apostle held his peace.

3 On the following morning the apostle prayed and entreated the Lord, saying, "I go wherever thou wishest, O Lord Jesus; thy will be done." And he went to the merchant Abban, carrying nothing at all with him, but only his price. For the Lord had given it to him, saying, "Let thy worth also be with thee along with my grace, wherever thou mayest go."

3.2 And the apostle came up with Abban, who was carrying his effects into the boat. He began, therefore, also to carry them along with him. And when they had gone on board and sat down, Abban questioned the apostle, saying, "What kind of work dost thou know?"

3.3 And he said, "In wood, plows, and yokes, and balances, and boats, and boats' oars, and masts and small blocks; in stone, slabs, and temples and royal palaces." And Abban the merchant said to him, "(it is well,) for such a workman we also need." They began therefore, to sail way. And they had a fair wind; and they sailed cheerfully till they came to Andrapolis, a royal city.

4 And having left the boat, they went into the city. And, behold, the voices of flute-players and of water-organs, and trumpets sounding round them. And the apostle inquired, saying, "What festival is this in this city?" And the inhabitants there answered, "the gods have brought thee also, that thou mayest be feasted in this city.

4.2 For the King has an only daughter and now he is going to give her to a husband in marriage. This festival, then, which thou seest to-day, is the rejoicing and public assembly for the marriage. And the King has sent forth heralds to proclaim everywhere that all are to come to the marriage, rich and poor, bond and free, strangers and citizens.

4.3 But if anyone should refuse and. not come to the marriage, he is answerable to the King. And Abban, having heard, said to the apostle, "Let us also go, that we give no offense to the King, and especially as we are strangers." And he said, "Let us go." And having turned into the inn, and rested a little, they went to the marriage.

4.4 And the apostle, seeing them all reclining, reclined also in their midst. And they all looked at him as a stranger, and coming from a foreign land. And Abban the merchant, as being a lord, reclined in another place.

5 And whilst they were eating and drinking, the apostle tasted nothing. Those about him said to him, "Why hast thou come hither, neither eating nor drinking?" And he answered and said to them, " For something greater than food or even drink have I come hither, that I might accomplish the will of the King.

5.2 For the heralds proclaim the wishes of the King, and whoever will not hear the heralds will be liable to the judgment of the King." When, therefore, they had dined and drunk, and crowns and perfumes had been

brought, each took perfume, and one anointed his face, another his chin, and one one part of his body, and another another.

5.3 And the apostle anointed the crown of his head, and put a little of the ointment in his nostrils, and dropped it also in his ears, and applied it also to his teeth, and carefully anointed the parts round about his heart; but the crown that was brought to him, wreathed of myrtle and other flowers, he put on his head, and took a branch of reed in his hand, and held it.

5.4 And the flute-girl, holding the flutes in her hand, went round them all; and when she came to the place where the apostle was, she stood over him, playing the flute over his head a long time. And that flute-girl was Hebrew by race.

6 And as the apostle looked to the ground, one of the cupbearers stretched forth his hand and struck him. And the apostle, having raised his eyes, looked at him who had struck him, saying, "My God will forgive thee for this wrong in the world to come, but in this world he will show his wonders, and I shall soon see that hand that struck me dragged along by dogs. And having thus spoken, he began to sing and to repeat this song:
"

The maiden is the daughter of the light,
On whom rests the majestic splendor of Kings;
Delightsome is her sight,
Resplendant with brilliant beauty.
Her garments are like spring flowers
Sending forth sweet fragrance.
On the crown of her head the King is seated

Feeding with his ambrosia those who live under him
Truth rests upon her head,
Joy she shows forth with her feet.
Her mouth is opened, and becomingly
‹ She sings all hymns with it. ›
Thirty-and-two are they who praise her.
Her tongue is like a door-curtain,
Drawn back for them who go in.
Her neck ascends like steps
Made by the first creator.
Her two hands point predicting at the chorus of the blessed ages,
Her fingers at the gates of the city.
Her chamber is bright,
Breathing forth scent from balsam and every perfume,
Sending forth sweet odor of myrrh and savory herbs.
Within are strewn myrtle-branches and all manner of sweet smelling flowers,
The ingress is adorned with calamus.

7 She is surrounded by her groomsmen, seven in number,
Chosen by herself;
Her bridesmaids are seven,
Who dance before her.
Twelve are they in number who minister before her
And are at her bidding.
Their gaze is attentively directed at the bridegroom,
That they be enlightened by his sight,

And be for ever with him for that everlasting joy
And sit down in that wedding to which the great ones assemble,
And abide in the supper, of which the eternals are deemed worthy,
And put on royal garments, and be dressed in shining robes
That both may rejoice and exult
And praise the Father of the universe,
Whose majestic light they have received
And have been enlightened by the sight of their Lord,
Whose ambrosial food they received
Of which there is no failing,
And drink also of his wine,
Which brings to them no thirst nor desire,
Praised and glorified with the living spirit
The Father of truth and the mother of wisdom."

8 And when he had sung and finished this song, all who were present looked at him. He kept silence. They also saw his form changed, but they understood not his words, as he was a Hebrew and his words were spoken in Hebrew. Only the flute-girl understood it, being of the Hebrew race; and hearing him, she played the flute to the others, but repeatedly looking at him.

8.2 For she loved him as one belonging to her nation, and he was also beautiful in appearance above all who were there. And when the flute-girl had finished her flute-playing, she sat down opposite him, and looked and gazed at him. But he looked at no one at all, neither did he regard any one, but only kept his eyes on the ground, waiting until he could depart thence.

8.3 And the cup-bearer that struck him came down to the fountain to draw water. And there happened to be a lion there which killed him and left him lying in the place, after tearing up his limbs. And dogs immediately seized his limbs, among which also one black dog, laying hold of his right hand in his mouth, brought it to the place of the banquet.

9 When they saw it, they were frightened and all inquired who it were which had left them. And when it became known that it was the hand of the cup-bearer that struck the apostle, the flute-girl broke her flutes and threw them away, and went and sat at the feet of the apostle, saying, "This man is either God or God's apostle.

9.2 For I heard him say in Hebrew to the cup-bearer, I shall soon see the hand that struck me dragged about by dogs — which also you have now seen. For as he said, so also it has come to pass." Some believed her, and some not. And when the King heard of it, he came and said to the apostle, "Rise up and go with me, and pray for my daughter.

9.3 For she is my only child and to-day I give her away." And the apostle would not go with him, for the Lord had not yet been revealed to him there. But the King took him away against his will to the bridal chamber, that he might pray for them.

10 And the apostle stood, and began to pray and speak thus: "My Lord and my God, who accompanies thy servants, guide and leader of those who believe on thee, refuge and repose of the afflicted, hope of the poor and deliverer of the captives, physician of the souls that are lying under disease, and Saviour of every creature, who gives life to the world and invigorates the souls, thou knowest the future, who also accomplishes it through us; thou, Lord, who revealest hidden mysteries and declarest secret words; thou,

Lord, art the planter of the good tree and by thy hand all good works are produced; thou, Lord, art in all, and comest through all, and exists in all thy works and makest thyself manifest through the working of all; Jesus Christ, the Son of compassion and perfect Saviour; Christ, Son of the living God, the undaunted Power which has overthrown the enemy; the voice, heard by the rulers, which shook all their powers; messenger, sent from on high, who wentest down even to Hades; who also, having opened the doors, didst bring out thence those that had been shut in for many ages in the treasuries of darkness, and didst show them the way up that leads up on high—I beseech thee, Lord Jesus, offering thee supplication for these young persons, that thou mayest do unto them what helps, benefits them, and is good for them." And having laid his hands on them and said, "The Lord be with you," he left them in the place, and went away.

11 And the King requested the groomsmen to leave the bridal chamber. When all had left, and the doors were shut, the bridegroom raised the curtain of the bridal chamber, that he might bring the bride to himself.

11.2 And he saw the Lord Jesus talking with the bride, and having the appearance of Judas Thomas, the apostle, who shortly before had blessed them, and gone out from them; and he says to him, "Didst thou not go out before them all? And how is it that thou art here now? And the Lord said to him, "I am not Judas, surnamed Thomas; I am his brother."

11.3 And the Lord sat down on the bed, and ordered them to sit down on couches, and he began to say to them:

12 "Remember, my children, what my brother said to you, and to whom he commended you; and know, that if you refrain from this filthy intercourse you become temples holy and pure, being released from afflictions and

troubles, known and unknown, and you will not be involved in the cares of life, and of children, whose end is destruction.

12.2 But if you get many children, for their sakes you become grasping and avaricious, plundering orphans, deceiving widows, and by doing this you subject yourselves to most grievous punishments. For most children become unprofitable, being harassed by demons, some openly and others secretly.

12.3 For they become either lunatics, or half-withered, or frail, or deaf, or dumb, or paralytics, or idiots. And though they be healthy, they will be again good-for-nothing, doing unprofitable and abominable works. For they will be detected either in adultery, or in murder, or in theft, or in unchastity, and by all these you will be afflicted.

12.4 But if you obey and preserve your souls pure to God, there will be born to you living children, untouched by these hurtful things, and you will be without care, spending an untroubled life, free from grief and care, looking forward to receive that incorruptible and true marriage, and you will enter as groomsmen into that bridal chamber full of immortality and light."

13 And when the young people heard this, they believed the Lord and gave themselves over to him, and refrained from filthy lust, and remained thus spending the night in the place. And the Lord went away from them, after having said to them: "the grace of the Lord be with you!"

13.2 And the dawn having come on, the King arrived, and having supplied the table, brought it in before the bridegroom and the bride. And he found them sitting opposite each other, and he found the face of the bride uncovered, and the bridegroom was quite cheerful.

13.3 And the mother came in and said to the bride, "Wherefore dost thou sit thus, child, and art not ashamed, but actest as if thou hadst for a long time lived with thine own husband?" And her father said, "It is because of thy great love to thy husband that thou art uncovered?"

14 And the bride answered and said, "Truly, father, I am in great love, and I pray to my Lord to continue to me the love which I have experienced this night, and that I obtain that man whom I have experienced to-day.

14.2 That I do not cover myself is, because the mirror of shame has been taken away from me; I am no longer ashamed or abashed, since the work of shame and bashfulness has been removed far from me. And that I am not frightened is, because fright did not abide in me. And that I am cheerful and glad is, because the day of joy has not been disturbed.

14.3 And that I have lightly esteemed this husband, and these nuptials that have passed away, from before mine eyes, is, because I have been joined in a different marriage. And that I had no conjugal intercourse with a temporary husband, whose end is repentance and bitterness of soul, is, because I have been united to the true husband."

15 And when the bride was saying yet more, the bridegroom answered and said, " I thank thee, Lord, who hast been proclaimed by the stranger and found by us; who hast put corruption far from me, and hast sown life in me, who hast delivered me from this disease, hard to heal, and hard to treat, and abiding for ever, and established in me sound health; who hast shown thyself to me, and hast revealed to me my condition, in which I am; who hast redeemed me from falling, and hast led me to something better and who hast released me from things temporary, but hast deemed me worthy of things immortal and ever existing; who hast brought thyself

down even to me and my weakness, to place me beside thy greatness and to unite with thee; who hast not kept thy compassion from me, who was lost, but hast shown me how to search myself, and to know who I was and who and how I am now, that I may become again what I was; whom I did not know, but thou hast sought me out; of whom I did not know, but thou stoodst by me; whom I have experienced and am not able to forget; whose love is fervent in me and of whom I cannot speak as I ought. But what I have to say about him is short and very little, and is not in proportion to his glory; but he does not find fault with me if I dare to tell him that also, that I know not; for out of love to him I say even this."

16 And when the King heard these things from the bridegroom and the bride, he rent his garments, and said to those standing near him, "Go out quickly, and search the whole city, and seize and bring that man, the sorcerer, who has come for evil into this city. For I led him with my own hands into my house, and I told him to pray for my most unfortunate daughter.

16.2 Whoever shall find him and bring him to me, I give him whatever he shall ask of me." They went away, therefore, and went round seeking him, and found him not; for he had sailed. They also went into the inn where he had stayed, and found there the flute-girl weeping and in distress, because he had not taken her with him.

16.3 And when they told her what had taken place with the young people, she rejoiced greatly upon hearing it, dismissed her grief, and said, "Now I also have found repose here!

16.4 " And she arose and went to them, and was with them a long time, until they had instructed the King also. And many also of the brethren met there, until the rumor had spread that the apostle had gone to the cities of India, and was teaching there. And they went away and joined him.

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## SECOND DEED

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17 When the apostle came into the cities of India, with Abban the merchant, Abban went away to salute King Gundafor, and reported to him about the carpenter whom he had brought with him. And the King was glad, and ordered him to appear before him. Having come in, the King said to him, "What trade knowest thou?"

17.2 The apostle said to him, "That of the carpenter and the house-builder." Says the King to him, "What work in wood knowest thou, and what in stone." The apostle says, "In wood, plows, yokes, balances, pulleys, and boats, and oars and masts; in stone monuments, temples, and royal palaces." And the King said, "Wilt thou build me a palace?"

17.3 And he answered, "Yes, I shall build it, and finish it; for because of this I have come, to build and to do carpenter's work."

18 And the King having accepted him, took him out of the gates of the city, and began to talk with him on the way about the building of the palace, and how the foundations should be laid, till they came to the place where the building was to be carried out. And he said, "Here I wish the building to be!" And the apostle said, "Yes, for this place is appropriate for the building."

18.2 For the place was like a wood, and much water was there. And the King says, "Begin at once!" And he answered, "Now I cannot commence." Says the King, "When wilt thou?" He said, "I shall begin in November and

finish in April." And the King was surprised, and said, "Each building is built in the summer, but canst thou build and finish a palace in the winter?"

18.3 And the apostle says, "Thus it must be done, and otherwise it is impossible." And the King said, "If thou hast resolved upon this, mark out for me how the work is to be done, since I shall come here after some time."

18.4 And the Apostle took a reed, measured the place, and marked it out; the doors to be set towards the rising of the sun, to look to the light, the windows toward the west, to the winds; the bakehouse he made toward the south, and the water-pipes necessary for the service, toward the north.

18.5 When the King saw this, he said to the apostle, "Thou art truly a craftsman, and it is fitting that thou shouldst serve Kings." And having left many things for him, he went away.

19 And at the appointed time he sent coined silver and the necessaries for his and the workmen's living. And he took everything and divided it, going about in the cities and surrounding villages, distributing to the poor and needy, and spending alms, and gave them recreation, saying, "The King knows how to obtain royal recompense, but the poor must be refreshed, as the condition requires it."

19.2 After this the King sent a messenger to the apostle, having written the following: "Let me know what thou hast done, or what I should send to thee or what thou needest." The apostle sends to him word, saying, "The palace is built, and only the roof remains to be done."

19.3 Upon hearing this, the King sent him again gold and uncoined silver and wrote, "Let the palace, if it be done, be roofed." And the apostle said to the Lord, "I thank thee, Lord, in every respect, that thou didst die for a short time, that I may live in thee for ever, and that thou hast sold me, to deliver many through me."

19.4 And he did not cease to teach and refresh the afflicted, saying, "The Lord hath dispensed this to you, and he gives to each his food. For he is the support of the orphans and the provider of the widows, and rest and repose to all that are afflicted."

20 When the King came to the city, he inquired of his friends concerning the palace which Judas, surnamed Thomas, had built for him. And they said to him, "He has neither built a palace nor did he do anything of that which he promised to do but he goes about in the cities and villages, and if he has anything, he gives it to the poor, and teaches a new God, takes care of the sick, drives out demons, and performs many miracles.

20.2 And we believe that he is a magician. But his acts of compassion and the cures done by him as a free gift, still more his single-mindedness, and gentleness, and fidelity, show that he is a just man, or an apostle of the new God, whom he preaches.

20.3 For he continually fasts and prays, and eats only bread with salt, and his drink is water, and he wears one coat, whether in warm weather or in cold, and he takes nothing from anyone, but gives to others what he has." Upon hearing this, the King stroked his face with his hands, shaking his head for a long time.

21 And he sent for the merchant who had brought him, and for the apostle, and said to him, "Hast thou built the palace?" And he said, "Yes, I have built it." The King said, "When shall we go to inspect it?" And he repeated and said, "Now thou canst not see it, but thou shalt see it when thou hast departed this life." And the King was very wroth, and ordered both the merchant and Judas Thomas to be bound and cast into prison, until he should find out to whom the property of the King had been given, and thus destroy him and the merchant. And the apostle went to prison rejoicing, and said to the merchant, "Fear nothing, believe only in the God which is preached by me, and thou shalt be freed from this world, and obtain life in the world to come."

And the King considered by what death he should kill them. Having decided to flog them and burn them with fire, on that very night Gad, the King's brother fell ill; and through the grief and imposition which the King suffered he was grievously depressed. And having sent for the King, he said to him, "Brother King, I commend to thee my house and my children. For I have been grieved on account of the insult that has befallen thee, and lo! I am dying, and if thou dost not proceed against the life of that magician, thou wilt give my soul no rest in Hades." And the King said to his brother, "I considered the whole night by what death I should kill him, and I have decided to flog him and burn him with fire together with the merchant who brought him hither."

22 While they were talking, the soul of Gad, his brother, departed, and the King mourned for Gad exceedingly, because he loved him, and ordered him to be prepared for burial in a royal and costly robe.

22.2 While this was going on, angels received the soul of Gad, the King's brother, and took it up into heaven, showing him the places and mansions there, asking him, "In what place dost thou wish to dwell?"

22.3 And when they came near the edifice of the apostle Thomas, which he had erected for the King, Gad, upon beholding it, said to the angels, "I entreat you, my lords, let me dwell in one of these subterranean chambers." But they said to him, "In this building thou canst not dwell." And he said, "Why not?"

22.4 They answered, "This palace is that which that Christian has built for thy brother." But he said, "I entreat you, my lords, allow me to go to my brother to buy this palace from him. For my brother knows not what it is like, and he will sell it to me.

23 And the angels let the soul of Gad go. And as they were putting on him the burial robe his soul came into him. And he said to those standing round him, "Call my brother to me, that I may beg of him a request." Straightway they sent the good news to their King, saying, "Thy brother has become alive again!" And the King started up, and with a great multitude went to his brother.

23.2 And having come in he went to the bed as if stupefied, unable to speak to him. And his brother said, "I know and I am convinced, brother, that if anyone had asked of thee the half of thy kingdom, thou wouldst give it for my sake. Wherefore I entreat thee to grant one favor, which I beg of thee to do me, that thou sellest to me that which I ask of thee."

23.3 And the King answered and said, "And what is it that thou wishest me to sell to thee?" And he said, "Assure me by an oath that thou wilt grant it to me." And the King swore to him, "Whatever of my possession

thou shalt ask, I will give thee." And he says to him, "Sell me the palace which thou hast in heaven." And the King said, "A palace in heaven—whence comes this to me?"

23.4 And he said, "(it is) that which that Christian built for thee, who is now in prison, whom the merchant brought, having bought him from a certain Jesus. I mean that Hebrew slave whom thou didst wish to punish, as having suffered some imposition from him, on account of whom I also was grieved and died, and now have come alive again."

24 Then the King heard and understood (his words) about the eternal benefits that were conferred upon him and destined for him, and said, "the palace I cannot sell thee, but I pray to be permitted to enter into it and to dwell there, being deemed worthy to belong to its inhabitants.

24.2 And if thou wilt really buy such a palace, behold, the man is alive, and will build thee a better one than that." And having sent immediately, he brought out of prison the apostle, and the merchant who had been shut up along with him, saying, "I entreat thee, as a man entreating the servant of God, pray for me, and to ask him whose servant thou art to pardon me and to overlook what I have done to thee or intended to do, and that I may become worthy to be an inhabitant of that house for which indeed I have done nothing, but which thou laboring alone hast built for me with the help of the grace of thy God, and that I may also become a servant and serve this God, whom thou preachest."

24.3 His brother also fell down before the apostle, and said, "I entreat thee and supplicate before thy God, that I may become worthy of his service and become partaker of that which was shown to me by his angels."

25 And the apostle seized with joy, said, "I give thanks to thee, Lord Jesus, that thou hast revealed thy truth in these men. For thou alone art the God of truth and not another; and thou art he who knowest all things that are unknown to many; thou, O Lord, art he who in all things showest mercy and compassion to men.

25.2 For men, through the error that is in them, have overlooked thee, but thou hast not overlooked them. And now, because I entreat thee and supplicate thee, accept the King and his brother, and unite them into thy fold, cleanse them by thy baptism, and anoint them with thy oil from the error which encompasses them.

25.3 Protect them also from the wolves and bring them into thy meadows. Give them to drink of thy ambrosial fountain, which is never muddy and never faileth. For they entreat and supplicate thee, and wish to become thy servants, and on this account they have also resolved to be persecuted by thine enemies, and to endure for thy sake hatred, insult, and death, as thou also hast suffered all this for our sakes, in order to gain us, who art Lord and a truly good shepherd.

25.4 Do thou grant unto them that they put their trust alone in thee, and obtain the hope coming from thee and hope of their salvation, which they expect alone from thee, and that they may be confirmed in thy mysteries and receive the perfect benefits of thy graces and gifts, and flourish in thy service and bear fruit to perfection in thy Father."

26 Very friendly disposed now toward the apostle, King Gundafor and his brother Gad followed him, never leaving him, providing for the poor, giving to all, and relieving all. And they entreated him that they might also

receive the seal of the word, saying to him, "Since our souls are at ease, and as we are earnest about God, give us the seal.

26.2 For we heard thee say, that the Lord whom thou preachest knoweth his sheep through his seal." And the apostle said to them, "I am glad and entreat you also to receive this seal, and to take part with me in this eucharist and blessed meal of the Lord, and to be made perfect by it.

26.3 For he is the Lord and God of all, Jesus Christ, whom I preach, and he is the Father of truth, in whom I have taught you to believe." And he ordered them to bring oil, that through the oil they might receive the seal And they brought oil and lighted many lamps. For it was night.

27 And the apostle arose, and sealed them. And the Lord was revealed to them, through a voice saying, "Peace to you, brethren!" And they heard his voice only, but his form they saw not. For they had not yet received the sealing up of the seal. And the apostle took the oil, poured it over their head, salved and anointed them, and began to say:

"

Come, holy name of Christ, which is above every name;
Come, power of the Most High, and perfect compassion;
Come, gift most high;
Come, compassionate mother;
Come, communion of the male;
Come, revealer of secret mysteries;
Come, mother of the seven houses, that there may be rest for thee in the eighth house.
Come, thou presbyter of the five members: intelligence, thought, prudence, reflection, reasoning,

Communicate with these young persons!
Come, spirit of holiness, and purify their veins and their hearts,
And seal them in the name of the Father and of the Son and of the Holy Ghost."
And when they had been sealed, there appeared to them a young man holding a burning lamp, so that the (other) lamps were even darkened by the emanation of its light. And he went out, and disappeared from their sight. And the apostle said to the Lord, "Thy light is too great for us, Lord, and we cannot bear it. For it is too much for our sight." And when light came, and it was dawn, he brake bread, and made them partakers of the eucharist of the Messiah. And they rejoiced and exulted. And many others also believed, and were added (to the believers), and came to the refuge of the Saviour.

28 And the apostle ceased not preaching and saying to them, "Men and women, boys and girls, young men and maidens, vigorous and aged, both bond and free, withhold yourselves from fornication, covetousness, and gluttony. For under these three heads all wickedness comes.

28.2 For fornication maims the mind and darkens the eyes of the soul, and becomes a hindrance of the due regulation of the body, changing the whole man into feebleness, and throwing the whole body into disease.

28.3 Greediness puts the soul into fear and shame, being [inside of the body, and] robs what belongs to another, and suspects that in returning to the owners their property, it will be put to shame. Gluttony throws the soul into cares, troubles and griefs, fearing that it will be wanting, and reaches out for that which is far away.

28.4 In refraining from these things, you are without care, without grief, and without fear, and there remains to you that which was said by the Saviour: Take no care for the morrow, for the morrow will take care of itself.

28.5 Remember also the word mentioned before: Look upon the ravens, and behold the fowls of the heaven, that they neither sow nor reap, nor gather into barns, and God takes care of them; how much more, O ye of little faith! But look for his coming, have your hopes in him, and believe in his name.

28.6 For he is the judge of the living and of the dead, and he requites to each one according to his deeds. And at his coming and appearance at last, no one, who is about to be judged by him, has a word of excuse, as if he had not heard. For his heralds preach in the four quarters of the globe.

28.7 Repent, therefore, and believe the preaching and take upon you an easy yoke and a light burden, that you may live and not die. These things lay hold of, these things keep; come forth from the darkness, that the light may receive you! Come to him who is truly good, that from him you may receive grace, and place his sign upon your souls!"

29 When he had thus said, some of the bystanders said to him, "It is time for the creditor to receive his debt." And he said to them, "The creditor, indeed, always wishes to receive more, but let us give him what is proper." And [having blessed them] he took bread, oil, herbs, and salt, blessed it, and gave it to them.

29.2 And he continued in his fastings, for the Lord's day was about to dawn. And on the night following, while he was asleep, the Lord came and stood by his head, and said, "Thomas, rise up early, and bless them all; and

after the prayer and service go along the eastern road two miles, and there I will show my glory through thee.

29.3 For because of the work, for which thou goest away, many will take refuge in me, and thou shalt reprove the nature and power of the enemy." And he rose from his sleep and said to the brethren who were with him, "Children and brethren, the Lord will this day perform something through me.

29.4 Let us, however, pray and entreat him that nothing may be a hindrance to us toward him, but as at all times let it now also be done unto us according to his purpose and will. And having thus spoken, he laid his hands upon them and blessed them.

29.5 And having broken the bread of the eucharist, he gave it to them, saying, "May this eucharist be to you for compassion and mercy, and not for judgment and retribution!" And they said, "Amen."

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## THIRD DEED

✦

30 And the apostle went forth to go where the Lord had bidden him. And when he came (near) the second milestone he turned a little out of the way, and saw the body of a beautiful youth lying, and he said, "Lord, was it this that thou broughtest me out to come here, that I might see this trial? Thy will, therefore, be done, as thou purposest!"

30.2 And he began to pray, and to say: "Lord, judge of the living and the dead, of the living who stand here, and of the dead, which are lying (here), and the Lord of all and Father—Father not of the souls that are still in bodies, but of those which have left them, because thou art Lord and Judge of the souls still in the bodies—come in this hour in which I call upon thee, and show thy glory upon him that is lying here."

30.3 And he turned to his companions and said, "This work has not happened idly, but the enemy has wrought and effected this to make an assault, and you see that he has availed himself of no other form, and has wrought through no other living being, but through his subject."

31 And having said this, behold, a great dragon came forth from his den, knocking his head, and brandishing his tail down to the ground, and said with a loud voice to the apostle, "I will say before thee, why I have killed him, since thou hast come here to reprove my works." The apostle said, "Yes, say on."

31.2 And the dragon: "There is a certain woman in this place exceedingly beautiful. And as she was once passing by, I saw her and fell in love with her, followed her and watched her. And I found this young man kiss-

ing her, and he also had intercourse with her, and did with her other shameful things. And to me it were an easy matter to tell thee this, ‹ but I dare not ›.

31.3 For I know that thou art the twin-brother of the Messiah, and always bringest our race to naught. Not wishing to harass her, I did not kill him in that hour, but I watched him passing by in the evening, struck him and killed him, and especially as he had dared to do this on Sunday." And the apostle inquired of him, saying, "Tell me, of what seed and of what race art thou?"

32 And he said to him, "I am the offspring of the serpent, and hurtful of the hurtful; I am a son of him who hurt and struck the four brothers that stood; I am son of him who sits on the throne ‹ and has power over the creature › which is under the heaven, that takes his own from those to whom he has lent; I am the son of him who encircles the globe; I am kinsman to him who is outside of the ocean, whose tail lies in his mouth; I am he who went into paradise through the hedge, and spoke with Eve what my father bade me speak to her; I am he who inflamed and fired Cain to kill his brother, and through me thorns and thistles sprang up in the ground; I am he who cast down the angels from above, and bound them by the desire of women, that earthborn children might be produced by them, and that I might work my will in them; I am he who hardened Pharoah's heart, that he killed the children of Israel and subjugated them (the Israelites) through hard servitude; I am he who deceived the multitude (the people in the desert, when they had made the golden calf; I am he that fired Herod and inflamed Caiaphas to the lying accusation before Pilate; for this became me; I am he that inflamed Judas, and brought him

to deliver the Messiah to death; I am he that inhabits and holds the abyss of Tartarus, and the Son of God has wronged me against my will and selected his own out of me; I am a kinsman of him who is to come from the east, to whom also power is given to do whatever he will upon earth."

33 When the dragon had spoken these things before the ears of the multitude, the apostle lifted up his voice and said, "Stop now, O thou most impudent, and be ashamed that thou art wholly useless (weak). For thine end, the destruction has come. And do not dare to say what thou hast done through thy dependents.

33.2 But I command thee in the name of that Jesus who even until now makes a fight against you for the sake of those who are his own, to suck out the poison which thou hast put into this man, and to draw it forth and take it out of him!" And the dragon said, "The time of our destruction has not yet come, as thou didst say.

33.3 Why dost thou force me to take out what I have put in him, and to die before the time? For my father shall also find his end when he draws forth and sucks out what he has put into the creation." And the apostle said to him, "Show now the nature of thy father! And the dragon came, put his mouth upon the wound of the young man and sucked the gall (the poison) out of it.

33.4 And in a short time the color of the young man, which was like purple, grew white, and the dragon swelled. And when the dragon had drawn up all the gall into himself, the young man sprang up and stood, and ran and fell at the apostle's feet. And the dragon being swelled up shrieked out and died, and his poison and gall were poured forth.

33.5 And in the place where his poison was poured forth there was made a great chasm, and the dragon was swallowed up. And the apostle said to the king and to his brother, "Take workmen, and fill up the place and lay foundations, and build houses above it, that there be a dwelling place for strangers."

34 And the young man said to the apostle with many tears, "What have I sinned against thee? For thou art a man having two forms, and wherever thou wishest, thou art found, and art not prevented by anyone, as I see.

34.2 For I saw that man how he stood beside thee, and also said to thee, 'I have many wonders to show by thee, and I have to accomplish great works through thee, by which thou shalt obtain a reward, and thou shalt make many to live, and they shall be in repose in eternal life, as the children of God.

34.3 Do thou, therefore, said he, raise this young man—whereby he meant me—who has been cast cast down by the enemy and became his overseer at every time.' Thou hast done well to come hither, and again thou shalt well go away to him, being not at all forsaken by him.

34.4 And I have been released from care and reproach, and a light rose upon me, (and I was released) from the care of the night and rested from the daily work; but I was also released from him who exasperated me to do these things.

34.5 I sinned against him, who taught me the contrary, and I have destroyed that kinsman of the night, which forces me to sin by his own practices; but I found, however, that kinsman of mine who is like the light. I

have destroyed him that darkens and obscures his subjects, that they know not what they do, and, ashamed of their works, they abandon them and their deeds have an end.

34.6 But I found him, whose works are light and whose deeds are truth, of which no one repents, whoever does them. I was released from him, in whom falsehood abides, whom darkness as a covering goes before, and shame, impudent in idleness, follows after.

34.7 But I found him, who revealed to me what is beautiful to lay hold of it, the Son of truth, the kinsman of concord, who, driving away the mist, enlightens his creation, heals its wounds, and overthrows its enemies. But I entreat thee, man of God, make me again to behold and see him who is now hidden from me, that I may hear also his voice, whose wonderfulness I cannot express. For it is not of the nature of this bodily organ."

35 And the apostle answered and said to him, "If thou hast released thyself from those things, whose nature, as thou hast said, thou hast known and knowest, who he is who has wrought these things in thee, and hast learned and become a follower of him after whom thou now longest through thy ardent love, thou shalt see him and be with him for ever in his repose and in his joy. But if thou art rather carelessly disposed toward him, and again returnest to thy former deeds, and lettest go that beauty and that beaming countenance which has now been displayed in thee, and if the splendor of his light, after which thou now longest, is entirely hidden from thee, thou shalt be deprived not only of this life, but also of the future, and thou shalt go to him of whom thou didst say that thou hast destroyed him, and thou shalt see him no more whom thou hast said thou hast found."

36 And when the apostle had said this, he went to the city, holding the young man by the hand, and saying "What thou hast seen, child, is only a little of the many things which God has. For not concerning these visible things preaches he the gospel to us, but he promises to us greater things than these.

36.2 So long as we are in the body, we cannot tell and say what he will give to our souls in the future. For if we say that he gives us light, this is something visible and we have it already.

36.3 But if we say that he will give us riches, they exist and appear already in this world, and we name them and we long not for them, since it has been said: 'With difficulty will a rich man enter into the kingdom of heaven.' And if we speak of fine cloaks, which the weaklings put on in this life, we name them, and it has been said, 'they that wear soft things are in Kings' houses.' And when we speak of costly dinners, we mention things that exist, and concerning these we have received a commandment to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness and cares of this life; and it has been said, 'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on.

36.4 For the life is more than meat, and the body than raiment. And if we speak of this temporary rest, its judgment has also been appointed. And we speak about the upper world, about God and angels, about watchmen and saints, about the ambrosial food and the drink of the true wine, about lasting and not obsolescent garments, about that which eye hath not seen, nor ear heard, nor hath come into the heart of sinful men what God has prepared for those that love him.

36.5 Of these things we speak, and concerning these things we preach the gospel. Do thou also, therefore, believe in him, that thou may est live, and put thy trust in him, and thou shalt not die. For he is not to be persuaded by gifts, that thou shouldest offer them to him; nor does he need sacrifices, that thou sacrifice to him.

36.6 But look to him, and he will not overlook thee; turn thou to him, and he will not forsake thee. For his comeliness and beauty will make thee love him, but it permits thee not to turn away from him."

37 And after the apostle had said this, much people were added to the young man. And looking about, the apostle noticed how they lifted themselves up to see him, and they went up into elevated places.

37.2 And the apostle said to them, "Ye men who have come to the assembly of the Messiah, and who wish to believe in Jesus, learn from this, and see that if you do not get high up you cannot see me, who am small, and cannot look at me, who am like yourselves.

37.3 Now if you cannot see me, who am like yourselves, unless you raise yourselves a little from the earth, how can you see him who lives above and is [now] found below, unless you first raise yourselves out of your former behavior, and unprofitable deeds and desires which last not, and of your riches, which must be left behind, and of the possession which is of the earth and grows old, and of garments which spoil and of the beauty which ages and vanishes away, yea, even of the whole body, in which all this is kept, and it grows old and becomes dust, returning into its own nature?

37.4 For all these things are only a support for the body. But rather believe in our Lord Jesus Christ, whom we proclaim,. that your hope may be upon him and you have in him the eternal life, that he may be your companion in this land of wandering, a haven in this troublous sea and an overflowing fountain in this thirsty land and a house full of food in the place of the hungry, and rest for your souls, and also a physician of the bodies."

38 When the multitude of the assembled heard these things, they wept and said to the apostle, "Man of God, we dare not say that we belong to that God whom thou preachest, because our works which we have done are alien from him, not pleasing to him.

38.2 But if he has compassion upon us and pities us, and delivers us, overlooking our former deeds and frees us from the evil which we have done, when we were in error, and takes not into account nor keeps the recollection of our former sins, we shall become his servants, and we shall do his will to the end."

38.3 And the apostle answered and said to them, " He neither condemns you nor does he reckon against you the sins done by you, being in error, but he overlooks your transgressions which you have done ignorantly."

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## FOURTH DEED

✦

39 Whilst the apostle was still standing in the highway and spoke to the multitude, a colt of an ass came up to him and, opening its mouth, said, "Twin brother of the Messiah, apostle of the Most high and initiated into the hidden word of the Messiah, who receivest his secret utterances, co-worker of the Son of God, who, though once free, hast been a servant, and being sold hast brought many to freedom, kinsman of the great race which condemns the enemy and redeemed its property (from him), who to many in the land of the Indians didst become a cause of life—because thou earnest to erring men, and through thy appearance and thy divine, words they now turn to the God of truth, who hast sent thee—mount, sit on me and rest, till thou comest to the city." And the apostle began and said, "O Jesus Christ, Son of the perfect mercy, O rest and calmness, and thou of whom even the unreasonable animals speak; O hidden rest, and thou who art manifest by the working as our Saviour and nourisher, who keepest us and makest us rest on strange bodies, Saviour of our souls, sweet and inexhaustible source, firm, pure fountain which is never troubled, helper and succor of thy servants in the struggle, who keepest and drivest away from us the enemy, who battiest for us in many battles, and makest us victorious in all, our true and invincible athlete, our holy and victorious general, most glorious, who givest to thy people imperishable joy and rest, which knows of no affliction, good shepherd, who didst offer thyself for thy

sheep, didst overcome the wolf and hast redeemed thy sheep and led them to good pastures—we praise and glorify thee and thy invisible Father and thy Holy Spirit [and] the mother of all creatures."

40 When the apostle said this, the whole multitude looked at him waiting, to hear what he would answer the colt. And after the apostle remained silent for a time, like one being beside himself, and looking toward heaven, he said to the colt, "Who art thou, and whose art thou? For surprising and strange is that which was spoken by thee, which is also hidden to many."

40.2 And the colt answered and said, "I am of that family which served Balaam, and to which also belonged that colt on which sat thy Lord and thy Master. And now I have been sent to give thee rest by thy sitting on me, that these may believe and I obtain that portion which I am about to receive by the service now offered to thee, and which shall be taken from me, if I do not serve thee."

40.3 And the apostle answered, "He who gave thee this gift (of speech) can do, that it be given to thee and to those belonging to thy race unto the end. For as concerns this mystery I am powerless and weak." And he would not mount. But the colt entreated him that by riding on it he might bless it.

40.4 And the apostle mounted and sat down, and all went with him, some going before, others following him, and they all ran, anxious to see how he would dismiss the colt.

41 And when he came near the gates of the city, he alighted and said, "Go and be kept where thou hast been." And immediately the colt fell to the ground and to the feet of the apostle and died. All of those that were

present were sorrowing, and said to the apostle, "Make it alive." And he answered and said to them, "I could do it indeed through the name of Jesus.

41.2 But this would not help it. For he who gave it the speech that it spoke, could also do it, that it did not die. I shall not raise it, not as if I could not do it, but because this is the best for it." And he ordered those present to dig a hole and bury the carcass. And they did as he bade them.

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## FIFTH DEED

✦

42 And the apostle went into the city, followed by all the multitude. And he thought of going to the parents of the young man whom he had revived, after having been killed by the dragon. For they entreated him very much to come and to abide in their house.

42.2 Suddenly an exceedingly beautiful woman cried out, "Apostle of the new God, who hast come to India, and servant of that holy and good God—for by thee he is proclaimed the Saviour of the souls of those which come to him, and by thee the bodies of those are healed which are punished by the enemy, and thou hast become the cause of life of all, which turn to him—command that I be brought to thee, that I may tell thee what happened to me, and that perhaps there may be hope to me and to those who stand by thee, to be more confirmed in the hope in that God whom thou preachest.

42.3 For not a little have I already been tormented by the enemy for five years. As a woman I formerly had rest, surrounded everywhere by peace, [and I cared for nothing]. For I had none to care for.

43 "And one day when I left the bath, it happened that I met a man who looked troubled and disturbed. And his voice and answer seemed to be very weak and thin. And coming up to me he said, 'Let us unite in love and have intercourse with each other as a man with his wife.' And I answered and said, 'I had no intercourse with my betrothed, as I refused to be marrried [sic]—how should I give myself up to thee, that wishest to have intercourse with me as in adultery?' And having said this, I passed by.

43.2 And to my maid I said, 'Didst thou see the young man and his impudence, how shamelessly and boldly he talked to me?' And she said, 'I saw an old man talking with thee.' When I had come to my house and had supped, my mind suggested to me some suspicion, especially as he appeared to me in two forms. And with this in my thoughts, I fell asleep.

43.3 In that night he came in to me and made me share in his filthy intercourse. I saw him also when it was day, and fled from him. According to his wont, he came at night and abused me. And now as thou seest me, I have been tormented by him five years, and he has not departed from me.

43.4 But I know and am persuaded that even demons and spirits and monsters are subject to thee, and tremble at thy prayer. Pray, then, for me, and drive away from me the demon, that torments me continually, that I also may become free, and may be brought to my own kind, and receive the gift which has been granted to my kindred."

44 And the apostle said, "O irrepressible wickedness! O shamelessness of the enemy! O jealous one that is never at rest! O ugly one who subjects the beautiful ones! O many-formed one—he appears as he wishes, but his nature cannot be changed—! O crafty and perfidious! O bitter tree, whose fruits are like it! O traducer, fighting over that which is not his!

44.2 O deceit which uses impudence! O wickedness that creeps like a serpent and is related to it!" And when the apostle had thus spoken, the fiend stood before him, no one seeing him but the apostle and the woman, and said in the hearing of all with a very loud voice:

45 "What have we to do with thee, apostle of the Most High? What have we to do with thee, servant of Jesus Christ? What have we to do with thee, counselor of the Holy Son of God? Why wilt thou destroy us before our

time? Why wilt thou take our power? For until the present hour we had hope and time left us. What have we to do with thee?

45.2 Thou art powerful in thine own, and we in our own. Why wilt thou use tyranny against us, since thou teachest others not to use violence? Why dost thou covet that which is not thine own like one who is not satisfied with what he has? Why dost thou liken thyself to the Son of God, who wronged us? For thou art like him altogether, as if thou hadst him for a father.

45.3 For we thought to bring him also under the yoke, like the rest. But he turned, and left us under his power, because we knew him not. He deceived us by his very homely form and his poverty and want. For when we thus saw him, we thought him to be a man clothed with flesh, not knowing that it was he who makes men live.

45.4 And he gave us power over our own, and for the time being not to give up our own, but to abide in it. But thou wishest to get more than is necessary and has been given thee and to do violence to us!"

46 And having thus spoken, the demon wept and said, "I leave thee, my most beautiful consort, which I found long ago and was at rest. I leave thee, my beloved, trusty sister, in which I was well pleased. What I shall do or whom I shall call upon to hear me and protect me, I know not.

46.2 I know what I shall do: I shall go to the places where the fame of this man has not been heard; and in thy stead, my beloved, I may perhaps find one with another name." And lifting up his voice, he said, "Remain in peace who has taken refuge with him, that is greater than I. I will go away, and seek one like thee; and if I find her not, I shall return again to thee.

46.3 For I know that when thou art near this man, thou hast a place of refuge in him; but when he has gone away, thou shalt be as thou wast before he appeared; and thou wilt forget him, but for me there will be again opportunity and boldness. But now I fear the name of him who has protected thee." And having thus spoken, the demon disappeared. And after he had gone fire and smoke were seen, and all present were struck with amazement.

47 And the apostle, seeing this, said to them, "Nothing strange or unusual has the demon shown, but the element by which he shall be burned. For the fire shall consume him, and its smoke shall be scattered abroad."

47.2 And he began to say, "Jesus, hidden mystery which has been revealed unto us; thou art he who didst make known to us many secrets, who hast separated me from all my companions and told me three words with which I am set on fire, but which I cannot communicate to others; Jesus, man, slain, dead, buried; Jesus, God of God and Saviour, who quickeneth the dead, and heals the sick; Jesus, who appearest to be in want, and savest as if in want of nothing, catching the fishes for the morning and evening meal, and satisfying all with a little bread; Jesus, who rests from the toil of the journey like a man, and walkest upon the waves as God;

48 Jesus Most High, voice arising from perfect compassion, Saviour of all, right hand of the light, prostrating the wicked through his own kind, and bringing all his kind into one place; polymorphous, who art the only begotten, the firstborn among many brethren; God of God Most High and man, despised until now; Jesus Christ, who overlookest us not when we call upon thee; who hast become the cause of life to the whole human race; who wast judged for our sakes and kept in prison, whereas thou freest all

that are in bonds; who wast called a deceiver, whereas thou deliverest thine own from deception—I pray thee for these present and who believe on thee.

48.2 They wish to obtain thy gifts, having a joyous hope in thy help and taking refuge in thy majesty. Their ears are opened to hear the words which are spoken to them. May thy peace come and dwell in them, and renew them by cleansing them from their former deeds, and let them put off the old man with his deeds, and put on the new man now declared to them by me!"

49 And he laid his hands on them and blessed them, saying, "The grace of our Lord Jesus be upon you for ever!" And they said, "Amen."
And the woman begged of him and said, "Apostle of the Most High, give me the seal, that that foe may not come back upon me again." And he made her come near to him, laid his hands on her, and sealed her in the name of the Father and of the Son and of the Holy Ghost. And many others were also sealed with her. And the apostle ordered his minister (deacon) to set out a table. And they set out a couch which they found there. And having spread a linen cloth upon it, he put on it the bread of the blessing (the blessed bread). And the apostle, standing by it, said, " Jesus, who hast deemed us worthy to partake of the eucharist of thy holy body and blood, see, we are emboldened to come to thy eucharist and to invoke thy holy name; come and commune with us."

50 And he commenced to say:
‹ "Come, gift of the Most High; ›
Come, perfect compassion;
Come, communion with the male;

‹ Come, Holy Spirit; ›
Come, thou that knowest the mysteries of the chosen one;
Come, thou that communicatest in all the combats of the noble combatant;
‹ Come, treasury of glory; ›
‹ Come, most Beloved of the mercy of the Most High; ›
Come, rest,
That makest manifest the great deeds of the whole greatness;
Come, thou that disclosest secrets
And makest manifest the mysteries;
Come, holy dove,
Which hast brought forth twin young;
Come, thou secret mother;
Come, thou who art manifest in thy deeds;
Come thou giver of joy
And of rest to those who are united to thee;
Come and commune with us in this eucharist,
Which we make in thy name,
And in the love feast
For which we are united at thy calling."
And having thus spoken, he made the sign of the cross upon the bread, broke it and began to distribute it. And first he gave it to the woman, and said, "This shall be to thee for remission of sins and everlasting transgressions." And after her, he gave also to all the others who had received the seal.

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## SIXTH DEED

✦

51 And there was a certain young man, who had done a nefarious deed. And he also came and partook of the eucharist. And his two hands withered, so that he could no longer bring them to his mouth. When those present saw him, they told the apostle what had happened.

51.2 And the apostle called him and said, "Tell me, my son, and be not afraid, what thou hast done, ere thou earnest hither. For the eucharist of the Lord has convicted thee (of a bad deed).

51.3 For this gift, by permeating them, brings healing to many, especially to those who come in faith and love; but thee it has withered away, and what has happened has happened not without some cause (on thy part.)"

51.4 And the young man convicted by the eucharist of the Lord came up, fell to the apostle's feet, and prayed him, and said, "An evil deed has been done by me, whilst I thought to do something nice. I loved a woman who lived in an inn outside of the city, and she loved me also.

51.5 And I having heard from thee, and believing that thou proclaimest the living God came and received the seal from thee along with the others. And thou didst say, "Whoever shall indulge in impure intercourse (with a woman), especially in adultery, shall not have life with the God whom I preach.

51.6 As I loved her very much, I entreated her and tried to persuade her to live with me in chaste and pure intercourse, as thou thyself teachest. And she would not. Since she would not, I took a sword and killed her. For

I could not see her living in adultery with another."

52 When the apostle heard this, he said, "O maddening intercourse, how leadest thou to impudences! O unrestrained lust, how hast thou excited this one to do this! O work of the serpent, how art thou uplifted in thine own!" And the apostle ordered some water to be brought in a dish.

52.2 And when the water had been brought, he said, "Come, waters from the living waters; everlasting, sent to us from the everlasting; rest, sent to us from the rest; power of salvation, proceeding from that power which overcomes all and subjects it to its will—come and dwell in these waters, that the gift of the Holy Spirit may be fully communicated to them!"

52.3 And to the young man he said, "Go, wash thy hands in these waters." And having washed them they were restored. And the apostle said to him, "Believest thou on our Lord Jesus Christ, that he can do all things?" And he said, "Though I am very weak, yet I believe. But I did this in the hope of doing something good.

52.4 For I entreated her, as I told thee already, but she would not be persuaded by me to keep herself chaste."

53 And the apostle said to him, "Come, let us go to the inn, where thou didst the work, and let us see what happened. And the young man went before the apostle on the road. When they had come to the inn, they found her lying. And when the apostle saw her, he was sad, for she was a beautiful maiden. And he ordered her to be brought into the middle of the inn.

53.2 And having put her on a couch, they brought it, and set it in the midst of the courtyard of the inn. And the apostle laid his hand on her, and began to say, "Jesus, who always appearest to us—for this thou wishest that we should always seek thee and hast given us the permission to ask for us and to receive, and hast not only permitted us this, but hast also taught us how to pray—who art not seen by us with the bodily eyes, but who art not altogether hidden from those of our soul, and who art hidden in thy form, but manifested to us by thy works; and by thy many deeds we have recognized thee as much as we comprehend, and thou hast given us thy gifts without measure, saying, * Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you.' We pray, therefore, being afraid of our sins.

53.3 And we ask of thee not riches, nor gold, nor silver, nor possessions, nor any of those things that come from earth and go into the earth again; but we beg of thee, and entreat that in thy holy name thou raise this woman lying here by thy power, to thy glory and to an awakening of faith in those which stand by."

54 And he said to the young man, having marked him (with the sign of the cross), "Go and take her hand, and say to her, Through iron I killed thee with my hands, and with my hands I raise thee because of faith in Jesus." And the young man went and stood by her, saying, "I have believed in thee, O Christ Jesus."

54.2 And looking upon Judas Thomas the apostle, he said to him, "Pray for me, that my Lord, upon whom I call, may come to my help." And having laid his hand on her hand, he said, "Come, Lord Jesus Christ, give her

life and me the earnest of the faith in thee." And drawing her by the hand, she sprang up, and sat, looking at the great multitude standing around.

54.3 And she also saw the apostle standing opposite to her, and having left her couch, she sprang up and fell at his feet, and took hold of his garments, saying, "I pray thee, lord, where is thy companion who has not left me to remain in that fearful and grievous place, but has given me up to thee, saying, Take this one, that she may be made perfect, and thereafter be brought into her own place?"

55 And the apostle said to her, "Tell us where thou hast been." And she answered, "Dost thou, who wast with me, to whom also I was intrusted, wish to hear?" And she commenced thus: "An ugly-looking man, all black, received me; and his dress was exceedingly filthy.

55.2 And he took me to a place where there were many chasms, and a great stench and most hateful odor were given forth thence. And he made me look into each chasm, and I saw in the chasm blazing fire, and fiery wheels run there, and souls were hung upon these wheels, dashing against each other. And there was crying and great lamentation, and no Saviour was there.

55.3 And that man said to me, These souls are akin to thee, and in the days of numbering they were given over to punishment and destruction. And then (when the torture of each is completed) others are brought in their places; in like manner all these are again succeeded by others. They are they who have exchanged the intercourse of man and wife.

55.4 And again I looked down, and saw infants (newly born) heaped upon each other, and struggling and lying upon each other. And he said to me, These are their children and for this they are placed here for a testi-

mony against them.

56 "And he brought me to another chasm, and as I looked into it, I saw mud and worms spouting forth, and souls wallowing there; and (I heard) a great gnashing of teeth thence from them.

56.2 And that man said to me, These are the souls of women, which left their husbands (and of husbands which left their wives), and committed adultery with others, and which have been brought to this torment.

56.3 And he showed me another chasm, and looking into it, I saw souls hung up, some by the tongue, some by the hair, some by the hands, others by the feet, head downward, and smoked with smoke and sulphur.

56.4 Concerning these the man which accompanied me said the following: the souls hung up by the tongue, are slanderers, and such as have spoken false and disgraceful words and are not ashamed of it. Those hung up by their hair are the shameless, who are not ashamed at all and go about with uncovered heads in the world.

56.5 Those hung up by the hands are they which took that which did not belong to them and have stolen, and who never gave anything to the poor voluntarily, nor did they help the afflicted; but they so acted, because they wished to get everything, and cared neither for law nor right.

56.6 And these hung up by the feet are those who lightly and eagerly walked in wicked ways and disorderly paths, not visiting the sick, neither burying those who departed this life. On this account each soul receives what it has done.

57 "And again he led me forth and showed me a very dark cavern, exhaling a very bad odor. Many souls were peeping out thence, wishing to get some share of the air. And their keepers would not let them peep out. And my

companion said to me, This is the prison of these souls, which thou hast seen.

57.2 For when they have fully received their punishment for that which each has done, others succeed them. Some are fully eaten up, others are given up to other punishments. And the keepers of the souls in the dark cavern said to the man that had charge of me, Give her to us, that we bring her to the others till the time comes when she is given up to punishment.

57.3 But he said to them, I will not give her to you, because I am afraid of him who gave her up to me. For I was not told to leave her here; I shall take her up with me, till I get an injunction about her. And he took me and brought me to another place, where there were men who were bitterly tortured.

57.4 He that is like thee took me and gave me up to thee, saying to thee, Take her, for she is one of the sheep which have wandered away. And thou didst take me, and thus I now stand before thee. I beg, therefore, and supplicate thee that I may not come to those places of punishment which I have seen."

58 And the apostle said, "You have heard what this woman has recounted. And these are not the only punishments, but there are others worse than these. And you too, unless you turn to the God whom I preach, and abstain from your former works and the deeds which you did ignorantly, shall find your end in these punishments.

58.2 Believe, therefore, in Christ Jesus, and he will forgive you the former sins and will cleanse you from all your bodily desires that abide in the earth, and will heal you from the faults that follow after you, and go along

with you, and are found before you. Let every one of you put off the old man and put on the new, and leave your former course of conduct and behavior.

58.3 Those that steal, let them steal no more, but let them live, laboring and working. The adulterers are no more to commit adultery, lest they give themselves up to everlasting punishment. For adultery is with God an evil altogether grievous above all other evils. Put away also from yourselves covetousness, and lying, and drunkenness, and slandering, and rendering evil for evil!

58.4 For all these are alien and strange to the God whom I preach. But walk ye rather in faith, and meekness, and holiness, and hope, in which God rejoices, that you may become of his household, expecting from him those gifts, which a few only receive."

59 The whole people therefore believed, and presented obedient souls to the living God and Jesus the Messiah, enjoying the blessed works of the Most High and his holy service. And they brought money for the service of the widows. For he had them collected in the cities, and he sent to all of them by his servants (deacons) the things necessary, both clothing as well as food.

59.2 He himself ceased not to preach and to speak to them and to show that this Jesus is the Messiah, of whom the Scriptures have spoken, that he should be crucified after his appearance and should be raised after three days from the dead.

59.3 He also showed to them, explaining and beginning from the prophets, what was said concerning the Messiah, that it was necessary for him to come, and that everything had to be accomplished, what was spo-

ken of him beforehand.

59.4 And the fame of him spread over all the cities and villages, and all who had sick persons or such as were troubled by unclean spirits, brought them to him; and some they laid on the road by which he was to pass, and he healed all by the power of the Lord.

59.5 And those that were healed by him said with one accord and one voice, "Glory to thee, Jesus, who in like manner hast given healing to all through thy servant and apostle Thomas! And being in good health, and rejoicing, we pray thee, that we may become members of thy flock and be counted among thy sheep.

59.6 Receive us, therefore, O Lord, and consider not our trespasses and our former transgressions, which we have done, because we were in ignorance!"

60 And the apostle said, "Glory be to the only-begotten of the Father; glory to the firstborn of many brethren; glory to thee, the helper and succor of those who take their refuge to thee. Thou that sleepest not, and raising those that are asleep; that livest and bringest to life those that are lying in death: O God Jesus Christ, Son of the living God, redeemer and helper, refuge and rest of all those that labor in thy work, who affordest health to those who for thy name's sake bear the burden and heat of the day; we give thanks for the gifts given to us by thee, and for the help from thee bestowed upon us, and thy providential care that has come upon us from thee.

61 "Perfect these things upon us, therefore, unto the end, that we may have confidence in thee. Look upon us (and see), because for thy sake we have left our houses and our patrimony, and for thy sake we have gladly and

willingly become strangers.

61.2 Look upon us, O Lord (and see) that for thy sake we have given up our own possession, that we might obtain thee for a possession that shall not be taken away. Look upon us, O Lord, because we have left those related to us by ties of kindred, in order that we may be united in relationship to thee.

61.3 Look upon us, O Lord, who have left our fathers and mothers and providers, that we behold thy father, and be satisfied with his divine nourishment. Look upon us, O Lord because for thy sake we left our bodily wives and our earthly fruit, in order that we may share in that true and lasting communion and bring forth true fruits, whose nature is from above, which no one can take from us, in which we abide and they abide with us."

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## SEVENTH DEED

✦

62 When the apostle Judas Thomas was preaching in India the word of God, a commander of King Misdai (Masdai) came to him, and said to him, "I have heard of thee that thou dost receive no reward, but givest to the poor what thou hast.

62.2 For if thou wouldst receive a reward, I should have sent thee a sufficient sum of money and I had not come myself, since the king does nothing without me. For my possession is great and I am rich, one of the wealthy in India. But I never did anything wrong to anyone. But the reverse I have experienced.

62.3 I have a wife and I had a daughter by her, and I love her (the wife) very much, as nature demands it, and I had no intercourse with another woman. And it happened that there was a wedding in our city, and those which made the wedding were good friends of mine. So they came and asked me (my consent) by inviting my wife and daughter. Being well befriended, I could not refuse it.

62.4 So I sent her, though she did not care, and I sent also many slaves with them. So they went away, decked with much jewelry, she and her daughter.

63 And when it was evening, and the time had come to come home from the wedding, I sent lamps and torches for to meet them, and I stood by, looking out when they came, and I could see her and my daughter. And as

I stood, I heard a lamentation. Woe to her! was heard from every mouth. And the slaves returned with torn garments and told me what had happened.

63.2 We saw, said they, a man and a boy with him; the man had his hand upon thy wife, the boy upon thy daughter. But they ran away from them. And we wounded them with swords, but the swords fell to the ground and they (the women) also, gnashing with their teeth and knocking their heads against the ground. And when we saw this, we came to tell thee.

63.3 Upon hearing this, I tore my garment, and struck my face with the hands, and ran all the way like mad. And having gone away, I found them prostrated in the market. And I took them and brought them into my house, and having regained their senses after a while, they rose and sat down.

64 "I now began to ask my wife, What is it that had happened to thee? And she said, Dost thou not perceive what happened to me? For I asked of thee not to let me go to the wedding, since I did not feel very well. And as I walked by the way and came to the aqueduct, I saw a black man before me and his head shaking a little to me and a boy like him, standing by his side.

64.2 And I said to my daughter, Look at these two ugly-looking men, whose teeth are like milk and whose lips are like soot. And we left them at the aqueduct and went on. After sunset, having broken off from the wedding, and gone with the slaves through (the city), and when near the aqueduct, my daughter noticed them first and she came to me.

64.3 And after her I saw them also, coming towards us, and we ran away from them. And the slaves also, which were with us ran away. (And they) beat us, and threw us down. And as she told me this, the demons came

near again and threw her down. And since that hour they can go out no more, being locked up in one or in another house. And on their account I suffer much and am troubled.

64.4 For wherever they are they throw them down and uncover them. I ask thee, therefore, to pray to God: help me and have mercy upon me! For since three years no table (for the meal) has been set up in my house, and my wife and my daughter sat at no meal. Especially (I ask thee) for my unhappy daughter, which has not seen anything good yet in this world.

65 When the apostle heard this from the commander, he felt very sorry for him. And he said to him, "Believest thou that Jesus heals her?" And the commander said, "Yes." And the apostle said, "Commend thyself to Jesus, and he will heal and help her." Said the commander, "Show him to me, that I may ask him and believe on him."

65.2 And the apostle said, "He appears not to these bodily eyes, but is only found with the eyes of the mind." And the commander lifted up his voice and said "I believe on thee, Jesus, and I beseech and ask of thee, help my little faith, which I have toward thee." The apostle commanded the deacon Xenophon to assemble all in one place. And when the multitude was assembled, the apostle spoke, standing in the midst:

66 "My children and brethren, which believe on the Lord, remain in this faith, by preaching Jesus, who has been preached to you by me, and by putting your hope in him. Forsake him not, and he shall not forsake you. When you sleep in this sleep weighing down the sleepers, he sleeps not and watches.

66.2 And when you travel by sea and are in danger and there is none to help, he walks upon the waters and helps. I am now about to go from you, and it is uncertain whether I shall see you again in my body. Be not like the people of Israel, which fell when left alone for a short time by its shepherd.

66.3 I leave with you in my place deacon Xenophon, for he also preaches Jesus like myself. For neither am I something, nor he, but Jesus. For I also am a man, clothed with a body, a son of man, like one of you. I have also no riches, as some, which convince also the possessors of their entire uselessness, since they are left behind on earth, whence it came.

66.4 But the trespasses which men take upon themselves on their account, and the filth of sin, they take with them. The rich are seldom found in the practice of mercy. But the merciful and the meek of heart—the^ shall inherit the Kingdom of God. Even beauty remains not with man. For they which rely upon it, when old age comes, shall suddenly be confounded. Everything has its time.

66.5 There is a time to love, a time to hate. Let the hope, therefore, be on Jesus Christ, the Son of God, who is always loved and desired, and remember us, as we remember you. For we also (Thomas and Xenophon), unless we carry the burden of the commandments, we are not worthy to be preachers of that name, and shall be punished there afterward."

67 And having prayed with them and remained a long time in prayer and supplication, he commended them to the Lord and said: "Lord, the Lord of each soul, which dwelleth in a body; Lord, Father of the souls which hope in thee and wait for thy mercy, who redeemeth thy men from error, and freest from servitude and corruption those who are subject to thee and take refuge with thee, come to the fold of Xenophon, anoint them with

holy oil, heal their wounds and keep them from the grievous wolves." And he laid his hands upon them and said, "The peace of the Lord come upon you and go also with us!"

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## EIGHTH DEED

✦

68 And the apostle went forth to go on his way. And all accompanied him with tears and adjured him to remember them in his prayers and not to forget them. And when he had mounted the wagon and all brethren were left behind, the commander came, ordered the driver to rise, and said, "I pray and supplicate to be deemed worthy to sit under his feet and to become his driver on this way, that he may become my companion on that way, in which only a few walk."

69 And having gone about two miles, the apostle bade the commander to rise and sit beside him, allowing the driver to take his own seat. And as they went on it happened that on account of the great heat the beasts of burden became tired and could move no more.

69.2 And the commander became very sad and discouraged, and thought of running by foot to fetch other beasts of burden for the wagon. But the apostle said, "Let not your heart be troubled, neither let it be afraid; but believe on Jesus Christ, whom I have preached to thee, and thou shalt see great wonders." And looking about he saw a herd of wild asses, grazing by the way.

69.3 And he said to the commander, "If thou believest on Jesus Christ, go to the herd of wild asses and say, Judas Thomas, the apostle of the Messiah of the new God, saith, Let four of you come, because we need you!"

70 And the commander went, seized by fear, because they were so many. And as he went, they came to meet him. And having come near, he said to them, "Judas Thomas, the apostle of the new God, commands you that four of you should come, because I need them!" And the wild asses upon hearing this, came to him running with one accord; and having come, they fell upon their knees.

70.2 And the apostle said to them, "Peace be with you! Yoke four in place of these beasts of burden put aside!" And every one of them came and crowded to be yoked. But there were four stronger than the rest, and these were yoked. Of the others, some went before, some followed.

70.3 And having gone a short distance, he dismissed them, saying, "To you, the inhabitants of the desert, I say, Go to your pastures! For if I needed all, you would all go with me. But now, go to your place, where you were." And they quietly went away, till they disappeared.

71 While the apostle, the commander, and the driver went on, the wild asses walked quietly and evenly, in order not to disquiet the apostle of God. And when they had come near the gate of the city, they turned aside and stopped before the house of the commander. And the commander said, "It is not possible to tell what happened, but I will await the end and then I will speak."

71.2 And the whole city came, having seen the wild asses yoked. And the fame also spread that the apostle intended to remain here. The apostle asked the commander, "Where is thy dwelling, and whither art thou bringing us?" And he said to him, "Thou knowest thyself that we are at the door, and these which had come along at thy behest know it better than myself."

72 Having said this, they alighted from the wagon. And the apostle began to say, "Jesus Christ, whose knowledge is despised in this country; Jesus Christ, of whom nothing has been heard in this country; Jesus, who receivest all apostles in every country and every city, and by whom all worthy of thee are glorified; Jesus, who has taken thee a form and becamest like a man and didst appear to all of us in order not to separate us from thy love; Lord, thou art he who hast given himself for us and has bought us with a price by his blood, as a precious possession.

72.2 But what have we, Lord, to offer in exchange for thy life which thou hast given for us? For what we have is thy gift. ‹ And thou demandest also nothing of us › than this, that we ask thee and (thereby) have life."

73 And having spoken thus, many came from all sides to see the apostle of the new God. And the apostle said again, "Why do we stand idle? Lord Jesus, the hour has come. What wishest thou that should be done? Command, therefore, that this be accomplished what must be done now."

73.2 And the wife and daughter of the commander were very troubled by the demons, in such a wise that the inmates of the house thought that they would rise no more. For they would not allow them to eat anything at all, but threw them on their beds, and they recognized no one till the day on which the apostle came.

73.3 The apostle said to one of the wild asses, which were yoked on the right side, "Go into the court, and there standing call the demons and say unto them, Judas Thomas, the apostle and disciple of Jesus Christ, says, Come out hither!

73.4 For for your sakes and against your relatives have I been sent to destroy you and to persecute you to your place, till the time of consummation comes and you go down into your dark depth."

74 The wild ass, accompanied by many people, went in and said, "I say to you, the enemies of Jesus the Christ, I say to you which close the eyes not to see the light—since the worst nature cannot be changed for good—to you I say, the children of hell and destruction, (the children) of him who unceasingly does evil, who always renews his operations and that which becometh his nature, to you I say, most impudent, who shall be destroyed by yourselves—but what I should say concerning your destruction and end and what I should advise, I know not.

74.2 For it is much and immense to hear it. But your trespasses are greater than the punishment which is reserved for you. But to thee, demon, and thy son, which follows thee—I say—for now I have been sent for your sakes—but why make many words about your nature and origin, which you know yourselves and are nevertheless impudent?

74.3 Judas Thomas, the apostle of Jesus the Messiah, who has been sent hither out of much love and kindness, commands you, Go out in the presence of all the people here and tell me of what family you are!"

75 And immediately the woman and her daughter came forth, like dead and dishonored. And when the apostle saw them, he was sad, especially on account of the girl, and said to the demons, "Let no forgiveness and forbearance fall to your lot, for you also know no forbearance or compassion! But in the name of Jesus, leave them and go aside!"

75.2 When the apostle had said this, the women fell down and died. For they had neither breath, nor did they speak. And the demon began and said with a loud voice, "Hast thou come hither again, mocker of our nature and kindred? Hast thou come again to deface our tracks. And as I think, you will not suffer us at all to remain upon earth. But this you cannot do at this time."

75.3 The apostle, however, supposed that this demon was the same which was driven out from that woman.

76 And the demon said, "I beseech thee, suffer me to go and to dwell where thou wishest, and command me for that purpose, then I shall not fear him who has power over me. For as thou hast come to preach, so have I come to destroy.

76.2 As he who sent thee punishes thee for not fulfilling his will, so, unless I do the will of him who has sent me, I am sent before the time and appointed season into my nature (exist no more as an individual). And as the Messiah helps thee in thy work, so helps me my father in that which I do.

76.3 And as he prepares for thee the vessels, worthy that he dwell in them, so selects he (my father) vessels, by which I accomplish his deeds. And as he nourishes and provides his subjects, thus he (my father) prepares for me and those in which I dwell punishments and torments.

76.4 And as he gives thee eternal life as reward for thy work, so he (my father) offers me as recompense for my works everlasting destruction. And as thou enjoyest thy prayer and good works and thy spiritual hymns, thus I enjoy murders and adulteries and the wine-offerings offered upon the altars.

76.5 And as thou turnest men over to everlasting life, I turn those which obey me to everlasting damnation and punishment. Thou receivest thy reward, I mine."

77 The demon having spoken this and the more, the apostle said, "Jesus commands thee and thy son through me, that you no more enter into a human dwelling but go out and go and dwell altogether outside of the dwelling of men!" And the demons said to him, "Thou hast given us a hard order. But what wilt thou do to those which are now hidden from thee?

77.2 For the makers of idols (of wood and stone) enjoy them (the demons dwelling in them) more than thou, and the multitude worships them and does their will, bringing offerings to them and offering wine and water libations as food and presenting gifts." And the apostle said, "they shall now be destroyed with their deeds." And suddenly the demons became invisible. But the women did lie like dead upon the ground, having no voice.

78 And the wild asses stood together and separated not. But the wild ass which by the power of God was able to speak said to the apostle, whilst all were silent and looked on what they would do, "Why standest thou idle, apostle of the Most High, who waits that thou beseech him for the greatest knowledge? What dost thou delay?

78.2 For thy teacher wishes to show his great deeds by thy hands. What standest thou, herald of the hidden One? For thy Master will make known through thee the secret, reserving it for those, whom he deems worthy to

hear it. What restest thou, who performs great deeds in the name of the Lord? For thy Lord encourages thee, by giving thee courage. Be not afraid therefore.

78.3 For he will forsake no soul which according to kindred belongs to thee. Begin, therefore, to call upon him, and he shall willingly hear thee. What standest thou and admirest all his deeds and effects! For these things are small which he has shown by thee. And what wilt thou say of his great gifts? For thou shalt not be able to tell them fully.

78.4 What dost thou wonder at his bodily healings, which pass, especially as thou knowest the true and lasting healing which he gives to those who belong to him? And why dost thou look at this temporal life, and thinkest not of the eternal?

79 "And to you, multitudes standing here and waiting that the prostrated women shall be raised, I say, Believe the apostle of Jesus Christ; believe the teacher of truth; believe him who shows you the truth; believe on Jesus; believe on the Messiah which was born, that the born have life through his life; who also became a child and was educated, that the perfect humanity appear through him.

79.2 He taught his own teacher, because he is the teacher of truth and the wisest of the wise; he offered sacrifice also in the temple, to show that every offering is hallowed (by him). This here is his apostle, the revealer of truth. It is he who does the will of him who sent him.

79.3 But lying apostles and prophets of lawlessness shall come, whose end shall be according to their deeds, which indeed preach and give laws that one should flee lawlessness, but they are found at all times in sins.

79.4 They are clothed indeed in sheep's clothing, but inwardly they are ravening wolves; they are not satisfied with one wife, but corrupt many women; they say that they despise children, yet ruin many children and suffer for them; they are not satisfied with what they have, but wish that everything useful should serve them alone, whereas they pretend to be his (Christ's) disciples; they say one thing with their mouth, but in their hearts they think otherwise; they command others to refrain from wickedness, but themselves they do nothing good; they are regarded as temperate and command others to abstain from fornication, theft, and avarice, but in secret they do all these things themselves, teaching others not to do these things."

80 While the wild ass was thus talking, all looked at it. And when it was silent, the apostle said, "What I am to think of thy beauty, O Jesus, and what to say about it, I know not; rather I cannot.

80.2 For I am not able, O Christ, to utter it completely, O thou that restest and only One who art wise, who alone knowest what is in the heart and the contents of thought;—glory be to thee, merciful and tranquil; glory be to thee, wise word; glory to thy mercy, which is shed over us; glory to thy compassion which is spread over us; glory to thy majesty, who didst come down for our sakes; glory to thy highest kingdom, which humbled itself for our sakes; glory to thy strength which became weak for our sakes; glory to thy deity which for our sakes appeared in the image of man; glory to thy humanity, which died for our sakes, to make us alive; glory to thy resurrection from the dead, for by it our souls shall share in the resurrec-

tion and rest; glory and praise to thy ascension into heaven, for by it thou didst show us the way to the highest after thou didst promise that we shall sit on thy right hand and judge with thee the twelve tribes of Israel.

80.3 Thou art the heavenly word of the Father; thou art the hidden light of the mind; thou art he that shows the way of truth; O persecutor of darkness and destroyer of error."

81 When the apostle had spoken thus, he went to the women and said, "My Lord and my God, I doubt not in thee, nor do I call upon thee in unbelief, who art always our helper and assistance and restorer who givest us thy strength, encouragest us, and givest thy servants freedom in love.

81.2 I beseech thee, let these women rise up healed, and become again as they were ere the demons struck them." Having spoken thus, the women turned and sat down. And the apostle ordered the commander that his servants take them and bring them in. And when they had come in, the apostle said to the wild asses, "Follow me." And they followed him till outside of the gates.

81.3 And having come out, he told them, "Go in peace to your pastures!" And the wild asses went away willingly, the apostle standing and seeing to it that no harm be done to them by anyone, till they had become invisible in the distance. And the apostle returned with the people into the house of the commander.

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## NINTH DEED

✦

82 It came to pass that a woman, (the wife) of Charis, the near relative of the king, named Mygdonia, came to see and to behold the new appearance of the new God, who was preached, and the new apostle, who abode in their country. And she was carried by her slaves, but could not be brought to him on account of the many people and the narrow space.

82.2 So she sent to her husband for more servants. They came and went before her, pushing and striking the people. When the apostle perceived this, he said to them, "Why do you make these go away who come to hear the word and show willingness for it? You wish to be near me, whereas you are far—as it has been said of the people, which came to the Lord, Having eyes, and ye hear not.

82.3 And to the multitudes he said, He that hath ears to hear, let him hear; And, come unto me, all ye that labor and are heavy laden, and I will give you rest."

83 And looking at her (Mygdonia's) carriers, he said to them, this beatitude, which was given to them, is now also given to you who are heavy laden. Ye are those which carry burdens, grievous to be borne, and are driven onward by her (the woman's) behest.

83.2 And whereas you are men they lay burdens upon you, as upon the unrational beasts, because your lords think that you are not men like themselves. ‹ And they know not that all men are alike before God, ›

whether they be bond or free. ‹ And God's judgment is just which comes upon all souls on earth, and none escapes it, › whether bond or free, poor or rich.

83.3 For neither shall the riches help the rich, nor will poverty save the poor from judgment. For we received not a commandment which we cannot fulfill, nor did he put upon us heavy burdens grievous to be borne.

83.4 He did neither put upon us such a building, as men build it, nor stones to be hewn and houses to be established, as your artists make up by their intelligence, but we received the commandment from the Lord, that what is displeasing to us when done unto us by another, we should not do to another.

84 "First of all abstain from adultery, for it is the cause of every evil, ‹ and of murder, on which account the curse came upon Cain; › also of theft, which induced Judas Iscariot and caused that he hung himself; ‹ and of gluttony, which caused the loss of primogenitureship, and of avarice, › for those that are given to avarice see not what they do; and of ostentation ‹ and defamation › and all dirty deeds, especially of the carnal ‹ and the dirty intercourse and couch of uncleanliness, › the end of which is eternal damnation.

84.2 For this (uncleanliness) is the starting point of every evil. In like manner, it also leads those which are proud into servitude, drawing them down into the depth and subjecting them to their hands, that they see not what they do, on which account their deeds are unknown to them.

85 "Ye, however, ‹ walk in holiness, for it is chosen more than any other good before God, › and become ye thereby well-pleasing to God, ‹ and in moderation, which indicates the intercourse with God › and gives life eter-

nal and despises death. And (walk) in kindness (meekness), for it overcomes the enemy and alone obtains the crown of victory.

85.2 And in goodness and in helping, the poor and satisfying the want of the needy, by bringing (from your possession) and communicating to the needy. Especially walk in holiness, for before God it is the starting point of every good thing. ‹ For he that is not sanctified can do nothing noble. › The holiness is of God, destroying fornication, overcoming the foe, well-pleasing to God.

85.3 It is an invincible athlete, it is highly esteemed of God and is glorified by many. It is the messenger of peace, by preaching peace. ‹ Moderation, however › if one acquires it, he is without cares, because he pleases the Lord and waits for the time of redemption. For it does nothing which is wrong, and gives life and rest and joy to all which obtain it.

86 "And meekness has subdued death, bringing it under its power. Meekness has overcome the enemy. Meekness is a good yoke. Meekness fears none and resists not. Meekness is peace and joy and enjoying of rest. Remain, therefore, in holiness and take the freedom from care (proceeding from moderation) and approve meekness.

86.2 For in these three main parts the Messiah is described, whom I preach to you. Holiness is the temple of the Messiah, and whoever lives in it obtains him as inhabitant. ‹ And moderation is the rest (recreation) of God. › For he fasted forty days and forty nights, without tasting anything. And whoever keeps it shall live in it as upon a mountain.

86.3 Meekness, however, is his glory, for he said to our fellow-apostle Peter, Turn back thy sword and put it up again into its place. For if I would do this could I not put more than twelve legions of angels from my

Father on my side?"

87 When the apostle spoke thus and the whole multitude heard it, they crowded and came near. But the wife of Charis, the relative of the king, started up from the palanquin, threw herself to the ground before the apostle, took hold of his feet, beseeching and saying, "Disciple of the living God, thou hast come into a desert country.

87.2 For we live in a desert, because by our life we are like the irrational animals; but now we shall be saved through thy hands. I beseech thee, therefore, care for me and pray for me, that the mercy of God, whom thou preachest, come upon me and I become his maid, and have part in the prayer and in the hope and in the faith on him, and receive also the seal and become a holy temple and he dwell in me."

88 And the apostle said, "I pray and ask for you all, brethren, which believe in the Lord, and for you, sisters, which hope in the Messiah, that the word of God may rest on you all and dwell in you; for we have no power over you." And he began to speak to the woman Mygdonia: "Rise up from the ground and consider.

88.2 For this ornament which thou hast on will not help thee any, nor the beauty of thy body, nor thy garments. Neither the fame of the authority which surrounds thee, nor the power of this world, nor this filthy intercourse with thy husband will be of use to thee, if thou art deprived of the true intercourse.

88.3 For the exhibition of jewelry is destroyed, and the body ages and changes, and the garments wax old, and the power and dominion pass by, accompanied by the responsibility for each's behavior in it (the rule). And

the communion of begetting children also passes by, since it is an object of contempt. Jesus alone always remains and they which hope in him."

88.4 When he had spoken this, he said to the woman, "Go in peace, and the Lord will make thee worthy of his mysteries." And she said, "I am afraid to go away, fearing lest thou leavest me and goest to another people." And the apostle said to her, "Though I go away, I shall not leave thee alone, but Jesus will be with thee because of his compassion." And she fell down, worshipped him, and went to her house.

89 And Charis, the relative of King Misdai, after having bathed, went up to recline at dinner. And he inquired after his wife, where she was. For she had not come as usual from her chamber to meet him. And her servants said to him, "She is unwell." And he started up, went to the chamber and found her on the couch and covered.

89.2 And he unveiled her, kissed her, and said to her, "Why art thou so sad?" And she said, "I am unwell." He said to her, "Why hast thou not observed the decency becoming a free woman and stay at home, but didst go and listen to the idle words and look at works of sorcery? But rise, dine with me, for I cannot eat without thee." But she said to him, "Excuse me for today, for I am very much afraid."

90 Upon hearing this from Mygdonia, Charis would not partake of the meal, but ordered his servants to bring her to eat with him. And having brought her, he demanded that she should eat with him. And she excused herself. As she would not, he ate alone, saying to her, "On thy account I refused to eat with King Misdai, and thou wouldst not eat with me?

90.2 " And she said, "Because I am unwell." Having risen up, Charis intended to associate with her after his custom. But she said, "Have I not told thee, that I refused for to-day? "

91 Upon hearing this he went away and went to sleep on another couch. When he awoke from his sleep he said, "My mistress Mygdonia, hear the dream which I have seen. I saw myself at meal near King Misdai and besides us stood a table containing everything.

91.2 And I saw an eagle coming down from heaven taking away two partridges from the place before me and the king, which he carried into his nest. And he came near again fluttering about us. And the king ordered a bow to be brought to him. The eagle took again a dove and a turtle from the place before us.

91.3 The king threw an arrow after him which pierced him from one side to the other without hurting him. And he flew to his nest. And raised from the sleep, I am frightened and very sad because I had tasted the partridge and he would not suffer me to bring it to my mouth."

91.4 And Mygdonia said to him, "Thy dream is beautiful, for thou eatest partridges daily, whereas this eagle has till now not tasted a partridge."

92 When it was morning, Charis went and put the left shoe on the right foot. And stopping he said to Mygdonia, "What does this mean? For behold, the dream and this act!" Mygdonia said to him, "This also is not bad, but seems to me very beautiful: from a bad thing comes the better." Having washed his hands, he went to salute King Misdai.

93 In like manner also Mygdonia went early in the morning to salute the apostle Judas Thomas. She met him talking to the chief commander and the multitude. And he exhorted them by speaking of the woman which

had received the Lord into her soul, and asked whose wife she was. The chief commander said, "She is the wife of Charis, the relative of King Misdai.

93.2 And her husband is very severe and the king obeys him in everything which he says. And he allows her not to remain in the knowledge which she professes. He has also often praised her in the presence of the king by saying none were so good for love as she. [Everything of which thou speakest to her is strange to her."]

93.3 And the apostle said, "If the Lord has truly and indeed risen in her soul (as sun) and she has received the sown seed, she will neither care for the earthly life nor fear death, nor will Charis be able to do any harm to her. For he whom she has received into her soul is greater, if indeed she has truly received him."

94 When Mygdonia heard this, she said to the apostle, "In truth, my lord, I have received the seed of thy words and shall bring forth fruits which are like the seed." Says the apostle, "Lord, these souls which are thine own, praise and thank thee; the bodies which thou didst deem worthy to be habitations of thy heavenly gift thank thee."

94.2 And he also said to those about him, "Blessed are the saints, which have never been condemned by their souls (conscience); for because they have obtained these (not condemning consciences), they doubt not in themselves. Blessed are the spirits of the saints which have safely received the heavenly crown for the fight commissioned to them.

94.3 Blessed are the bodies of the saints, because they were deemed worthy to become temples of God, that Christ may dwell in them. Blessed are ye, because ye have power to remit sins. Blessed are ye, if ye lose not that

which is committed to you, but take it with you with joy and gladness. Blessed are ye, saints, because it is given to you to ask and to receive.

94.4 Blessed are ye, meek ones, because God has deemed you worthy to become heirs of the heavenly kingdom. Blessed are ye, meek ones, for ye have overcome the wicked one. Blessed are ye, meek ones, because ye shall see the face of the Lord. Blessed are ye who hunger for the Lord's sake, for rest is preserved for you, and your souls rejoice from now on.

94.5 Blessed are ye quiet ones (because ye were found worthy) to be delivered from sin." When the apostle had said this in the hearing of the whole multitude, Mygdonia was more strengthened in the faith and in the glory and majesty of the Messiah.

95 And Charis, the king's relative and friend came to the breakfast and found not his wife at home. And he asked all in his house, "Whither has your mistress gone?" And one of them said, "She went to the stranger." Upon hearing this from the one servant, he was angry at the others, because they did not announce to him at once what had happened. And he sat down and waited for her.

95.2 And when it was evening and she entered into the house, he said to her, "Where hast thou been?" She answered and said, "To the physician?" He said, "Is the stranger a physician?" She said, "Yes, a physician of souls. Most physicians heal the bodies, which decay; but he heals the souls, which do not perish."

95.3 When Charis heard this, he was inwardly very wroth at Mygdonia on account of the apostle. But he answered nothing, for he was afraid, as she was superior to him in riches and intelligence. He went to the meal,

but she went to her chamber. And he said to one of his servants, "Call her to the meal." But she would not.

96 When he heard that she would not leave her chamber, he went in and said to her, "Why wilt thou not eat with me? And wilt thou not also have intercourse with me according to custom? And in this respect I am more suspicious. For I heard that that sorcerer and deceiver teaches that none should cohabit with his wife, and he reverses what nature demands and the deity has ordered."

96.2 When Charis said this, Mygdonia held her peace. Again he says to her, "My lady and wife Mygdonia, be not deceived by deceitful and foolish words, nor by the works of sorcery which this man, as I heard, does in the name of the Father, of the Son, and of the Holy Ghost. In this world it has never been heard that one has raised the dead.

96.3 But as I hear, he is reported to raise the dead. And as he neither eats nor drinks, think not, that he neither eats nor drinks for righteousness' sake. He rather does it because he has nothing. For what should he do who has not even the daily bread? And he has only one garment because he is poor.

96.4 And as concerns this that he receives nothing from anyone he does it because he is aware that none has been made well by him."

97 When Charis said this, Mygdonia was dumb like a stone. She prayed, however, for daylight, that she might go to the apostle of the Messiah. He left her and sadly partook of his meal, for he was anxious to have intercourse with her.

97.2 When he had left, she bent her knees and prayed thus: "Lord God, merciful Father, and Redeemer Christ, give me strength that I overcome the boldness of Charis, and grant unto me to keep the holiness which is well-pleasing to thee, that by it I may also find eternal life." Having thus prayed, she betook herself to her bed, being clothed.

98 Having eaten, Charis came near her. And she cried, "Henceforth thou hast no place beside me, for my Lord Jesus who is with me and rests in me is better than thou." And laughingly he said, "Well dost thou mock with these words at that sorcerer, and nicely dost thou laugh at him who says, You have no life with God unless you sanctify yourselves!"

98.2 Having said this, he tried to go into her. But she would not suffer it, but cried out with a piercing voice, "I call upon thee, Lord Jesus, forsake me not! I have taken refuse in thee!

98.3 As I have perceived that it is thou who seekest those which are in ignorance and savest those which are kept in error, so I pray thee now of whose report I heard and in whom I believed, Come to my assistance and save me from Charis's insolence, that his impurity have no power over me." And she put her hands (to her face), and ran away uncovered.

98.4 And upon leaving she tore down the curtain of her chamber, put it around her, went to the nurse, and slept with her.

99 And Charis spent the whole night in sadness, striking his face with the hands. And he thought of going immediately to the king and to report to him of the power which surrounds him. But considering he said within himself, "If the great sadness which now fills my heart obliges me to go to the king, who will introduce me to him?

99.2 For I know that, had not evil report thrown me down from my pride and vaunt and greatness and brought me into this smallness and separated my sister Mygdonia from me, I should not have come out at this time (of the night) even if the king stood at the door and give him an answer. But I shall wait till it is day. I know that the king will grant what I ask of him.

99.3 And I will speak of the madness of the stranger, whose tyranny throws the great and illustrious into the abyss. For it pains me not that I am deprived of her intercourse, but I sorrow for her, because her noble soul has been humbled.

99.4 She, a woman of comeliness, in which none of the servants has ever detected an unseemliness, ran uncovered from her chamber, and I know not whither she went. But it is possible that having been made mad by that sorcerer, in her madness she went to the market to seek him. For nothing seems to her lovely but that man and his words."

100 Having spoken thus, he began to moan and say, "Woe to me, wife, and woe to thee also! For too soon have I been deprived of thee! Woe to me, most beloved, for thou art better than my whole kindred. For I had neither a son nor a daughter from thee that I could enjoy them. Thou hast not even lived with me a year, and an envious eye has torn thee from me.

100.2 Had the power of death taken thee away, I should have counted myself a king and leader! But that I should suffer this at the hand of a stranger! And, possibly, he is a slave, who ran away to my harm and to that of my most unhappy soul. But let nothing come in my way till I have destroyed him and avenged this night.

100.3 And let King Misdai not (again) find pleasure in me unless he gives me revenge in the head of the stranger and in the commander Sifôr, who became her cause of destruction. For through him he came here and stays with him.

100.4 And many go in and out there whom he teaches a new doctrine by saying that none can live unless he frees himself from all his possessions and like himself becomes an abstainer. And he endeavors to get many friends.

101 As Charis was considering this, it became day. And having passed the night waking, he put on a cheap dress, and shoes on his feet, and, looking sad and dejected, he went to salute the king. Upon seeing him, the king said, "Why art thou so sad, and why didst thou come in such an attire? And thy face is also changed."

101.2 Charis answered and said to the king, "I have to tell thee of something new, and of a new devastation which the commander Sifôr has brought upon India: a Hebrew magician whom he has in his house and who leaves him not.

101.3 Many go to him, whom he teaches a new God and gives them new laws, of which no one has ever heard, by saying, 'It is impossible that you enter into the eternal life which I preach to you, unless you give up your wives, and the wives also give up their husbands. It happened that my unhappy wife also went to him and heard his words.

101.4 And she believed them, left me during the night, and ran to the stranger. But let Sifôr and the sorcerer hidden in his house be brought to thee, and punish them, that not all of our people perish."

102 When his friend Misdai heard this, he said to him, "Be not sad and discouraged! I will have them brought here, and I will avenge thee, and thou shalt have thy wife again. For if I avenge others who cannot avenge themselves, I will avenge thee above all." And the king went out and sat upon the seat of judgment. Being seated, he ordered to call Sifôr, the commander.

102.2 And having come into his house, they found him at the right hand of the apostle, and Mygdonia at his feet, listening with the whole people. And the king's messengers came near to Sifôr and said, "Thou are sitting here listening to foolish words, and King Misdai is enraged thinking how to destroy thee because of this sorcerer and deceiver, whom thou hast brought into thy house!"

102.3 Upon hearing this, Sifôr was discouraged, not because of the king's threat against him, but on account of the apostle, because the king was opposed to him. And he said to the apostle, "I am distressed for thee.

102.4 For I told thee from the beginning that that woman is the wife of Charis, the relative and friend of the King, and that he does not suffer her to do what is promised, and that the king grants him everything which he asks." And the apostle said to Sifôr, "Fear nothing, but believe in Jesus, who comes to our defense. For we have been gathered to his place of refuge." Upon hearing this, and having put on his cloak, Sifôr went to King Misdai.

103 And the apostle inquired of Mygdonia, "What is the cause that thy husband is so enraged and has prepared these devices against us?" She said, "Because I did not yield to his desire. In the evening he wanted to force me

and to subject me to that passion in which he indulges. But he to whom I commended my soul delivered me from his hands.

103.2 And naked I ran away and slept with my nurse. But what happened to him that he made these cunning devices, I know not." The apostle saith, "This shall not hurt us.

103.3 Believe in Jesus, and he will destroy the wrath in Charis and his madness and his passion, and he will be thy companion on the dangerous road and bring thee into his kingdom; and he shall bring thee into eternal life, by giving thee a sure hope, which passes not away and changes not."

104 And Sifôr stood before the king, who asked him, "Who and whence is and what teaches that magician whom thou hast in thy house?" And Sifôr answered the king, "O King, thou art hardly ignorant of the trouble and sadness which I and my friends suffered because of my wife, which thou knowest and which others remember, and because of my daughter, which I regard more than all my possessions, what time of trial I had to undergo.

104.2 For I became an object of derision and curse for our whole country. But I heard of that man, went to him, besought him and took him and brought him hither. And on the way I perceived wonderful and surprising things, and here many heard of the wild ass and of the demon which he drove out; and he healed my wife and daughter, and now they are well.

104.3 He asks no reward, but demands faith and holiness that they become coworkers in his work. He teaches to honor and fear one God, the Lord of all, and Jesus Christ, his Son, that they may have life eternal. He only eats bread and salt, and drinks water from even to even; and he prays much, and whatever he asks of God is given to him.

104.4 And he teaches that this God is holy and mighty, and that the Messiah is life and makes alive. Therefore he exhorts also those which are with him to come to him (God) in holiness, purity, love and faith."

105 When Sifôr had spoken thus, King Misdai sent many soldiers into the house of Sifôr, the commander, to bring Thomas, and all those which should be found there. And when the messengers came into the house, they found him teaching a great multitude, and Mygdonia sitting at his feet.

105.2 And when the messengers saw the multitude they were afraid, went to the king, and said, "We ventured not to say anything to him on account of the many people around him; Mygdonia also was listening to his words, sitting at his feet."

105.3 When the King Misdai and Charis heard these things, Charis started up, took many people with him, and said, "I shall bring him, O King, and Mygdonia, whose mind he has disturbed." And with great unrest he came into the house of Sifôr.

105.4 And he found him teaching; but Mygdonia he found not, because she had returned to her house, having perceived that her husband knew of her presence there.

106 And Charis said to the apostle, "Rise, wicked one and destroyer and enemy of my house, for thy sorcery harms me not; and I shall put thy sorcery upon thy head." Having said this, the apostle looked at him and said, "Thy threats shall turn against thee, for thou shalt not harm me.

106.2 For greater than thee and thy king and thy whole army is the Lord Jesus Christ, in whom I put my hope." And Charis took a wrapper of one of his servants, put it on the neck of the apostle, and said, "Drag and take

him away; I shall see whether God can save him from my hands." And they dragged and took him to King Misdai.

106.3 When the apostle came into the presence of the king, the king said to him, "Tell me who thou art and by what power thou doest these things?" But the apostle held his peace. And the king ordered his subjects to scourge him one hundred and twenty-eight times and cast him bound into the prison. And they bound him and led him away.

106.4 And the king and Charis considered how to kill him. But the multitude worshipped him upon the knees like a God. And they had in their mind to say this: "The stranger acted wickedly against the king, and is a deceiver."

107 And when the apostle went to the prison, he said with gladness and rejoicing, "I thank thee, Jesus, that thou hast not only deemed me worthy to believe on thee, but also to suffer much for thee. I thank thee, Lord, that thou hast cared for me and hast given me patience. I thank thee, Lord, that on thy account I have been called a sorcerer and magician.

107.2 May I also receive of the beatitudes of the lowly, and of the rest of the weary, and of the beatitudes of those whom men hate and persecute and revile by speaking evil against them. For, behold, on thy account I am hated; behold, on thy account I am avoided by the multitude, and on thy account they call me what I am not."

108 And all prisoners saw him pray and asked him to pray for them. After having prayed, and having been seated, he began to repeat the following psalm:

"When I was a minor
And in the palace of my Father,

Enjoying the riches and abundance
Of those who brought me up,
From the East, our home,
The parents having equipped me, sent me away.
From the richness of their treasuries
They supplied a burden,
Great and yet light,
That I alone could carry it.
Gold is the burden from above,
And silver from the great treasuries
And Chalcedon stones from India,
And pearls from the land of Kosan.
And they supplied me with a diamond
‹ Which can break the iron. ›
And took off my garment wrought in gold and jeweled
Which they had made in their love,
And the cloak as yellow as gold,
Which answered my size.
And they agreed with me
And wrote it into my heart, that I should not forget it;
'When thou goest down into Egypt
To fetch thence the one pearl
Which is there ‹ in the midst of the sea, ›
Which the devouring serpent surrounds—
Thou shalt put on the jeweled garment

And the cloak, which thou hast enjoyed,
And with thy brother ‹our nearest kin, ›
Thou shalt be heir in our kingdom.'

109 I came from the East ‹ and went down ›
On a difficult, dangerous road,
Accompanied by two guides,
For I was unexperienced, to travel on it.
I passed by the border of Mesene,
The stopping place of the merchants of the East,
Came into the land of the Babylonians
‹ And entered within the walls of Sarbug. ›
And when I had come to Egypt,
The guides, my fellow-travelers, left me,
I betook myself by the shortest road to the serpent,
Settled about its cave,
And waited till it slept
That I might secretly take my pearl.
And when I was alone
And in my appearance appeared strange to my roommates,
I noticed there was a countryman from the East,
The free, a young man, lovely and beautiful
A Son of the nobles. He came, lived with me and became my companion,
And I made him a friend and comrade of my undertaking.
But I cautioned him against the Egyptians
And against the communion with these unclean ones.
But I dressed like them

Not to appear to them as a stranger,
As one who came from abroad
To obtain the pearl
That the Egyptians excited not the serpent against me.
But from some cause, whatever it be,
They learned that I was not from their country,
And with deceit and cunning they rose up against me,
And I partook of their meals.
I knew no more than I was a king's son,
And served their king,
And forgot also the pearl,
For which my parents had sent me,
And owing to the heaviness of their food
I sunk into a deep sleep.

110 When I suffered thus
My parents perceived it and were afflicted for me.
And a message was announced in our kingdom,
That all should come to the gates.
And the kings and worthies of Parthia
And all the great ones of the East
Passed a resolution on my account,
That I should not remain in Egypt.
And those in power wrote also to me,
By signing their names, as follows:
'From thy father, the king of kings,
And from thy mother, which rules the East,

And from thy brother, the second after us,
To our son in Egypt, Greeting!
Arise and wake up from the sleep
And hear the words of the letter
And consider that thou art a king's son.
‹ Behold, › thou hast taken upon thee a slave's yoke!
Think of the pearl,
On whose account thou wert sent to Egypt,
Think of thy gold-wrought garment,
‹ Think of the glorious toga
Which thou art to put on and with which thou art to adorn thyself. ›
Thy name was mentioned in the book of life
And with thy brother ‹ our substitute, thou shalt be ›
In our kingdom.

111 ‹ My letter is a letter, ›
Which the king has sealed
Because of the wicked Babylonians
And the tyrannical demons of Labyrinth.
‹ It (i. e. the letter) flew like the eagle,
The king of all fowls.
It flew and came down to me
And was all speech. ›
Through its voice and its audible sound
I started up from the sleep,
Took it and kissel it,
‹ Broke its seal › and read.

Its contents agreed with that
Which was written in my heart.
At once I remembered that I am a king's son,
And my free origin longed after its kind,
I also remembered the pearl,
For which I was sent to Egypt;
And with sayings I began ‹ to enchant ›
The fearful ‹ and devouring › serpent.
I lulled it asleep ‹ and sunk it into slumber, ›
For I mentioned the name of my father over it,
‹ And the name of our second one
And of my mother, the queen of the East. ›
And I seized the pearl
And returned to bring it to my parents.
And I took off the dirty garment
And left it behind in its country.
And immediately I directed my way
To the light of my country in the East.
And on the way I found my letter ‹ before me, ›
Which had started me.
And as it started me who was asleep, by its voice
It also led me through the light proceeding from it.
For the royal letter made of Serean tissue
Shone sometimes before my eyes
‹ And by its voice and guidance
It encouraged again my haste. ›
And love leading and drawing me

I passed by Labyrinth,
Left Babylon to my left
And came to the great Mesene,
‹ The port of the merchants, ›
Situated at the seashore.
‹ And my precious garment, which I had taken off,
And the cloak, with which I was clothed—
From the heights of Warkan my parents had sent
By their treasurers,
Whom they had intrusted with them because of their faithfulness. ›

112 But I remembered no more its splendor
For as a young boy I left it in the palace of the father.
Suddenly I saw the ‹ glorious › garment
Looking like a mirror of mine. I beheld it entirely in me,
I knew and saw myself wholly by it.
‹
We were two, different from each other, ›
And yet again one, in one form.
Yea, the treasures also I saw as two,
Which had brought the garment,
And yet they had one form:
Both wore a royal symbol.
The treasure and riches they had in hands
And returned, what belonged to me,
The glorious garment,
Adorned in shining colors

With gold and precious stones
And pearls in apparent color—
They were fastened above,
‹ And with diamonds all its seams were put together. ›
And the picture of the King of kings
Was fully on the entire garment,
And sapphire stones were fittingly fastened above.

113 And again I saw
That the impulses of knowledge proceeded from the whole
And it was ready to speak.
I heard, however, how it spoke
‹ With those which had brought it ›:
'I descend from the bravest of all men,
On which account I was educated by the father himself,
And I perceived myself how my greatness
Grew in correspondence to his energy.'
And with its royal motions
It wholly moved toward me.
From their (the bearers') hand it hastened away,
Striving after him, who should receive it.
An ardent desire seized me also
To go to meet it and to receive it,
And I stretched myself and took it,
And adorned myself with the beauty of its colors,
And my cloak, which surpassed that of a king,
I wholly put around me.

And having put it on, I was lifted up
To the gate of salutation and adoration
And I bowed my head and worshiped
The splendor of the Father, who had sent it to me
Whose behests I had executed.
In like manner he also did as he had promised.
And in the gates of his palace
I mingled among his great ones.
And he rejoiced over me and received me,
‹ And I was with him › in his palace.
All his subjects, however,
Praise him with joyous voices.
And he promised me that to the gate
Of the King ‹ of kings › I should go with him,
That with my offerings and the pearl
Together with him I appear before the king."

114 Charis went home rejoicing, believing that his wife would live with him again and be as she was before, ere she heard the divine word and believed in Jesus. Coming back, he found her hair cut off and her garment rent. Seeing her, he said to her, "My lady Mygdonia, why does this nauseous disease take possession of thee? And why hast thou done this?

114.2 I am thy husband since the time of thy virginity, and the gods as well as the laws give me the right to rule over thee. What is this great madness of thine that makes thee ridiculous in the eyes of all the people? Put away the anxiety which comes from that sorcerer. I shall remove his sight, that thou shalt see him no more."

115 When Mygdonia heard these words, she gave vent to her feelings and sighed and lamented. And Charis said again, "I must have greatly sinned against the gods, that they have entangled me into such a disease. I pray thee, Mygdonia, torment not my soul by this thy lamentable sight and humble appearance, and make my heart not heavy through the anxiety for thee.

115.2 I am thy husband Charis, whom all the people honor and fear. What shall I do? I know not how to act. What shall I think? Shall I keep silence and bear? And who can bear it when his treasure is taken from him? And who could tolerate to be deprived of thy good manners? Thy sweet savor is in my nostrils and thy cheerful face is in my eyes.

115.3 They take away my soul, and the very beautiful body which I enjoyed when I saw it, they destroy and blind the sharp looking eye and cut off my right hand. My joy is turned into sadness, and my life into death, the light is dipped into darkness.

115.4 None of my relatives shall see me any more, none of whom have helped me, and the gods of the East I shall worship no more, which have surrounded me with such great misfortune. And indeed I shall no more pray to them nor sacrifice to them, having been deprived of my wife. What else shall I ask of them? All my glory has been taken away.

115.5 And I am a prince, the second in the government of the king. All this Mygdonia has taken from me by rejecting me. No matter if they knock my eyes out, if only thou turnest thy eyes upon me in the accustomed manner!"

116 While Charis was sepaking [sic] thus with tears, Mygdonia sat silent and looked on the ground. He came near and said, "My most beloved lady Mygdonia, remember that of all the women in India I selected thee as the most beautiful and took thee, although I could have married others, more beautiful than thee. But no, I lie, Mygdonia.

116.2 For by the gods it is imposible to find one like thee in the land of the Indians. Woe to me ever, that thou dost not even answer me! Abuse me, if it pleases thee, but speak. Look at me (and see), that I am by far better and more beautiful than that sorcerer. I have riches and honor, and all know that none has such a family as mine.

116.3 But thou art my riches and honor, thou art family and kindred. And behold, he separates thee from me."

117 When Charis had said this, Mygdonia said to him, "He whom I love is better than thee and thy possession. For thy possession, being earthly, returns to earth. But he whom I love is heavenly and shall bring me also into heaven. Thy riches shall pass away, and thy beauty shall be destroyed, so likewise thy garments and thy many works. And thou remainest alone with thy trespasses. But remind me not of thy actions to me. For I pray to the Lord that thou wouldest forget and think no more of the former pleasures and the bodily connection, which shall pass like a shadow. Jesus alone remains forever, and the souls which trust in him. Jesus himself shall free me from the filthy deeds which I did before with thee."

Upon hearing this, Charis, broken in his soul, turned to sleep, saying to her, "Think the matter over during the night! If thou wilt be with me as before, ere thou didst see the sorcerer, I will fulfill all thy wishes, and if it pleases thee on account of thy kind disposition toward him, I shall release

him from the prison and set him free and let him go to another country. And I shall not grieve thee, for I know how much thou thinkest of the stranger. He made not a beginning with thee, but like thee he also deceived many other women. These have come to their senses and think differently. Now consider my words and make me not a reproach in the land of the Indians."

118 Thus speaking, he fell asleep. And she took ten denarii, and went secretly away to give them to the keepers of the prison in order to be permitted to go to the apostle. By the way Judas Thomas met her, who went to her. Upon seeing him, she was afraid, because she took him for one of the princes, as much light went before him.

118.2 And running away, she said within herself, "I have ruined thee, poor soul, for thou shalt not again see Judas, the apostle of the living God, and hast not received the holy seal."

118.3 And running away she went to a narrow place and hid herself there, saying, "It is better to be caught by poorer ones, which one can persuade, than to meet with this powerful prince, who despises presents."

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## TENTH DEED

✦

119 As Mygdonia was considering this within herself, Judas came in and went to her. And seeing him, she was afraid, and fell down like dead. He came to her, took her by the hand, and said to her, "Fear not, Mygdonia; Jesus will not forsake thee, and thy Lord will not neglect thee, to whom thou hast given thyself; his merciful rest will not fail thee; the kind will not forsake thee on account of his great kindness, and the good because of his goodness.

119.2 Arise from the ground, since thou art raised above it. Behold the light, for the Lord suffers not those which love him, to walk in darkness. Look at the companion of his servants, because he is their fellow-combatant in dangers." And Mygdonia rose up, looked at him, and said, "Whither didst thou go, my lord? And who is it which took thee out from prison to see the sun?"

119.3 Says Judas Thomas to her, "My Lord Jesus is more powerful than all powers and kings and princes."

120 And Mygdonia said, "Give me the seal of Jesus Christ, and let me receive a gift from thy hands before thou departest the life!" And she took him, went into the court, awoke the nurse, and said to her, "My mother and nurse Marcia, all helps and joys, which thou hast given me from childhood, were vain, and I owe thee (only) temporary thanks.

120.2 And now show me a favor, that thou mayest ever receive recompense from him who gives the great gifts." Upon this Marcia said, " What is thy wish, my daughter Mygdonia, and what can be done for thy plea-

sure? The honors which thou didst promise to me before, the stranger did not suffer thee to show, and thou hast made me a reproach among the whole people.

120.3 And now—what new thing dost thou ask of me?" Mygdonia said, "Be thou my partner for eternal life, that I receive from thee perfect nourishment. Take a loaf and bring it to me, also a very small measure of water, having forbearing regard for my free birth."

120.4 And the nurse said, "I will bring thee many loaves, and instead of (the very small measure of) water I will bring measures of wine and fulfill thy wish." And she said to the nurse, "I need no measures, nor also the many loaves, but this only bring: a small measure of water, a loaf and oil."

121 When Marcia had brought these things, Mygdonia stood before the apostle with uncovered head. And he took the oil, poured it upon her head, and said, "Holy oil, given to us for sanctification; hidden mystery, in which the cross is shown to us; thou art the extender of the bent members; thou art the humbler of the hard works; thou dost point out the hidden treasures; thou art the sproud of goodness.

121.2 Let thy power come and rest on thy servant Mygdonia, and heal her by this liberty." Having poured out the oil, he bade the nurse to undress her and to put around her a linen dress. And there was in that place a spring to which the apostle went and baptized Mygdonia in the name of the Father and of the Son and of the Holy Ghost.

121.3 And when she was baptized and had dressed herself, he broke bread, took a cup of water, made her partake of the body of the Messiah and of the cup of the Son of God, saying, "Thou hast received thy seal and

obtained eternal life!" And instantly a voice was heard from above, saying, "Yea, Amen!"

121.4 When Marcia heard this voice, she became afraid, and asked the apostle to give her the seal also, and the apostle did, and said, "May the zeal of the Lord encompass thee like the others!"

122 When the apostle had done this, he returned to the prison, found the doors open and the keepers sleeping. And Thomas said, "Who is like thee, God, who keepest thy tender love and thy zeal from none; who is like thee, merciful, who hast saved thy creatures from the evil? Life, which has overcome death; rest, which ends the toil!

122.2 Glory be to the only-begotten of the Father; glory to the Merciful, who was sent out of mercy!" Having said this, the keepers woke up and saw all the doors opened, but the prisoners within. And they said within themselves, "Have we not secured the doors? How are they now opened and the prisoners within?"

123 When it was day, Charis went to Mygdonia. And he found them (both) praying and saying, "New God which has come to us through the stranger; God, hidden from the inhabitants of India; God, who hast shown thy glory through thy apostle Thomas; God, of whom we heard and in whom we believe; God, to whom we have come to be saved; God, who out of kindness and compassion didst come down to our weakness; God, who didst seek us when we did not know thee; God, who dwellest in the heights and art not hidden from the depths, take from us the madness of Charis."

123.2 Upon hearing this, Charis said to Mygdonia, "Justly thou callest me bad and ugly and mad! For had I not tolerated thy disobedience and given thee freedom, thou shouldest not have called against me and remembered my name before God. But believe, Mygdonia, that nothing is to be gained from the sorcerer, and that he cannot do what he promises.

123.3 But I do everything that I promise before thine eyes, that thou shouldest believe and endure my words and be toward me as before."

124 And coming near, he asked her again, and said, "If thou obeyest me, I shall have no more pains. Remember that day on which we first met. Tell the truth: did I not appear to thee then more beautiful than Jesus now?" And Mygdonia said, "That time required its own, and this requires its own. That time was that of the beginning, but this is that of the end.

124.2 That time was that of the earthly life, this that of the everlasting. That was one of a temporary pleasure, this that of an everlasting. That was that of the day and of the night, this that of the day without night. Thou hast seen the wedding which passed over and remains here (on earth.) This wedding remains in eternity.

124.3 That communion was that of destruction, this is that of eternal life. Those groomsmen and bridesmaids are temporary men and women; the present, however, remain unto the end. That wedding ‹ is founded upon earth, in which oppression spread, this stands in the transition through fire, to which grace was sprinkled. › That bride-chamber passes away, but this remains for ever.

124.4 That bed was covered with mantles, but this with charity and faith. Thou art a bridegroom, which passes away, and is destroyed, but Jesus is the true bridegroom, remaining immortal in eternity. That bridal

present was treasures and garments which wax old; this, however, is living words which never pass away."

125 Having heard this, Charis went to the king, and told him all. And the king ordered to bring Judas for a trial and to kill him. But Charis said, "Have a little patience, O king; frighten the man first by words, and persuade him to induce Mygdonia that she become toward me as before." And Misdai sent for the apostle of the Messiah and had him brought from the prison.

125.2 And all prisoners were sad because the apostle went away from them—for they all loved him very much—and said, "Even this consolation which we had is taken from us!"

126 And Misdai said to the apostle, "Why teachest thou this new doctrine, which gods and men hate and in which there is no profit?" And Judas said, "What bad thing do I teach?" Misdai said, "Thou teachest that it is impossible for men to have life with God unless they keep pure to the God whom thou preachest." Judas said, "Thou speakest true, O king; this I teach indeed.

126.2 For tell me: art thou not indignant when thy soldiers accompany thee in filthy garments? Now, if thou, who art an earthly king and returnest to earth, demandest that thy subjects are decent in their exterior, how couldst thou be angry and say that I teach evil by saying: those who serve my king must be holy and pure and free from every sadness and care for children and unnecessary riches and transitory unrest?

126.3 Thou requirest thy subjects to follow thee in conversation and manners, and when they despise thy commandments, thou punishest them; how much more ought they which believe on my God serve him

with much holiness, purity, and chastity, free from all fleshly pleasures, from adultery and dissipation, theft, drunkenness, gluttony, and (other) dishonorable acts!"

127 When Misdai heard these things, he said, "Behold, I set thee free. Go and persuade Mygdonia, Charis's wife, that she separate not from him." Said Judas to him, "Delay not, if thou meanest to do something (against me).

127.2 For if she has received that in a right way, which she has learned, neither iron, nor fire, nor anything else which is stronger than these things will be able to harm her nor to separate him (from her) whom she retains in her soul." Said Misdai to Judas, "Some remedies make others without effect, and theriac makes bites of an adder ineffective.

127.3 And if thou only wishest thou canst make ineffective the charms (formerly applied by thee), and bring about peace and concord among husband and wife. For by doing this thou savest thyself. For thou hast not yet lived thy life to the full. And know, if thou persuadest her not, I shall tear thee away from this life welcomed by all."

127.4 And Judas said, "This life is given to us as a loan, and this time changes. The life, however, which I teach is imperishable, whereas beauty and visible youth shall be no more after a short time." And the king said, "I advised thee what is profitable, but thou makest thy position worse."

128 When the apostle had left the king, Charis came and said to him beseechingly, "I pray thee, O man—for I never did anything wrong to thee or someone else nor against the gods—why hast thou brought such great misery upon me? Why hast thou excited such a sedition against my house? And what profit hast thou thereof?

128.2 But if thou thinkest to profit by it, tell me what kind of profit it is, and I will obtain it for thee without trouble. Why make me mad, and destroy thyself? For if thou persuadest her not I shall lay my hand on thee and finally kill myself.

128.3 But if, as thou sayest, there is life and death after this life, besides also a condemnation and victory and a judgment, I shall appear there also and be judged with thee, and if God, whom thou preachest, is just and judges justly, I know that I shall be vindicated. For thou didst harm me, without ever having been harmed by anyone.

128.4 Here I can avenge myself for everything that thou didst against me. Obey me, therefore, and go into my house and persuade Mygdonia to behave toward me as before, ere she saw thee. Judas said to him, "Believe me, my son, if men loved God as much as one another, they would receive from him everything that they ask, without being forced by anyone."

129 While Thomas was saying this, they came into the house of Charis and found Mygdonia sitting, and Marcia standing by her and with her hand on Mygdonia's cheek. And she said, "Mother, O that the remaining days of my life be shortened and all hours be like one hour, and I could leave this life to depart sooner and see that beautiful One of whom I heard from hearsay, the Living who gives life to all, that believe on him, go (thither) where there is neither day and night nor light and darkness, neither good and bad nor poor and rich, male and female, free or bond, not a proud and one neglecting the meek."

129.2 And while she was thus speaking, the apostle came to her. And immediately she rose up and fell down before him. And Charis said to him, "Seest thou how she fears and honors thee, and willingly does what thou

commandest?"

130 Having said this, Judas said to Mygdonia, "Obey, my daughter Mygdonia, what Brother Charis saith." And Mygdonia saith, "If thou couldst not express the thing by a word, how wilt thou force me to suffer the deed? For I heard thee say that this life is only a loan, and that this rest is only temporary and these possessions transient.

130.2 And again thou didst say, that he who turns away from this life shall receive the everlasting, and whoever hates the light of the day and of the night shall see light which is not broken, and that he who despises these treasures shall find others, everlasting treasures. And now thou sayest this, because thou art afraid.

130.3 Who changes a work which he has executed and in which he glories? ‹ Who builds a tower and › destroys it again? Who covers again a water fountain, which he dug in a dry place? Who finds a treasure and uses it not?" Upon hearing this, Charis said, "I shall not imitate you nor hasten to destroy you.

130.4 As for thee, since I have the power, I will put thee in fetters and not permit thee to speak with the sorcerer. And if thou obeyest me ‹ it is well; if not, › I know what I have to do."

131 Judas left the house of Charis and went to the house of Sifôr, and abode with him. And Sifôr said, " I will prepare for him a dining room in which he shall teach." And he did so. And Sifôr said, "I and my wife and my daughter shall from now on live in holiness, in purity, and in one mind. I pray thee, give us the seal that we become servants of the true God and such as belong to his lambs." And Judas said, "I fear to say what I think. I know something, and what I know I cannot express."

132 And he began to speak of baptism: "This baptism is forgiveness of sins. It is a light shed abroad everywhere. It generates the new man, ‹ renews the thoughts, mixes soul and body, › establishes in a threefold manner the new man, and is partaking of forgiveness of sin. Praise be to thee, hidden power, which is united with us by baptism!

132.2 Praise be to thee, invisible power, which is in the baptism! Praise be to thee, renovation, by which those to be baptized are renewed, taking hold of thee with love." And having said this, he poured oil upon their heads, and said, "Praise be to thee, love of mercy! Praise be to thee, name of the Messiah! Praise be to thee, power, which dwellest in Christ!"

132.3 And he had a basin brought and baptized them in the name of the Father and of the Son and of the Holy Ghost.

133 And when they were baptized and had dressed, he put bread on the table, and blessing it, said, "Bread of life, whose eaters shall be imperishable; bread which satisfies hungry souls with its blessedness—thou hast been deemed worthy to receive a gift, that thou becomest to us a forgiveness of sins, and those that eat thee, immortal; we name over thee the name of the mother, the hidden mystery of the hidden dominions and powers, we name over thee the name of Jesus."

133.2 And he said, "Let the power of the blessing rest upon the bread, that all souls which partake of it be delivered from their sins." And he brake the bread and gave it to Sifôr and to his wife and daughter.

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## ELEVENTH DEED

✦

134 After King Misdai had dismissed Judas, he went to his house to partake of the meal and told his wife what had happened to their relative Charis, saying, "See what happened to the unfortunate one! Thou knowest thyself, my sister Tertia, that the man has nothing more beautiful than his wife, which he enjoys.

134.2 Now it happened that his wife went to the sorcerer, of whom thou hast heard that he came as a stranger into the land of the Indians, and she became enticed by his sorceries and separated from her husband. And he knows not what to do. And as I was about to destroy the wicked fellow, he would not allow it.

134.3 But go thou and advise her to turn again to her husband, and to keep away from the foolish words of the sorcerer."

135 And Tertia rose up immediately and went to the house of Charis, the relative of her husband. And she found Mygdonia prostrated upon the ground resting on a sack and ashes. And she prayed that the Lord would pardon her her former sins and quickly take her from this life. And Tertia says to her, "Mygdonia, most beloved sister and companion, what disease has taken hold of thee?

135.2 Know thyself and return again. Draw near to thy numerous family, and save thy husband Charis, and do not what is unbecoming thy free birth!" Says Mygdonia to her, "O Tertia, thou hast not yet heard the

preacher of life! His voice has not yet come to thy ears, neither hast thou tasted the medicine of life, nor hast thou been delivered from destructive sighs.

135.3 Since thou standest in the temporary life, thou knowest not the life eternal and the redemption, and without perceiving the imperishable communion ‹ thou art tormented by corruptible communion ›. Thou standest here clad in garments which wax old, and longest not for the eternal.

135.4 Thou art proud of thy beauty which shall be destroyed, and considerest not the ugliness of the soul. Thou art rich in slaves, ‹ but freest not thyself from slavery. › Thou art proud of the glory of the multitude, but freest not thyself from the condemnation of death."

136 When Mygdonia had spoken thus, Tertia said, "I pray thee, sister, bring me to the stranger, who teaches these great things, that I may also go and hear him and be taught to worship the God whom he preaches and take part in his prayers and in that of which thou hast spoken to me."

136.2 Mygdonia says to her, "He is in the house of Sifôr the commander, who became the cause of life for all who are saved in India." Upon hearing this, Tertia went hastily to the house of Sifôr to see the new apostle which had come into the land. When she entered, Judas said to her, "What hast thou come to see?

136.3 A stranger and poor and despised and beggar, who has neither riches nor possession? But one possession I have which neither a king nor a prince can take away, which is neither destroyed nor does it cease, which is

Jesus, the redeemer of mankind, the Son of the living God, who gave life to all which believe on him and take their refuge to him, and who is known by the number of his servants."

136.4 Says Tertia to him, "Let me have part in this life, which, as thou promisest, all shall receive which come 'to the shelter of God." And the apostle said, "The treasury of the holy King is opened, and they which worthily take part of the treasures deposited there rest, and by resting they reign. But no unclean and bad comes to him.

136.5 For he knows our heart and the depth of thoughts, and none can be hidden from him. Thou also, if else thou truly believest on him shall be deemed worthy of his mysteries, and he will make thee great and rich and an heir of his Kingdom."

137 Having heard this, Tertia returned to her house rejoicing. And she found her husband, who, without having breakfasted, had waited for her. When Misdai saw her, he said, "Why is thy coming in so much more beautiful to-day? And why didst thou come on foot, which is unbecoming a person like thee?"

137.2 Tertia says to him, "I am under great obligation to thee for having sent me to Mygdonia. For by going there I heard of the new life and saw the apostle of the new God, who gives life to them who believe on him and fulfill his commandments. I owe it to thee on my part also to recompense this grace by a good exhortation.

137.3 For thou shalt be a great king in heaven, if thou obeyest me and fearest the God preached by the stranger and keepest thyself holy to the living God. For this kingdom passes away, and thy rest (recreation) will be

turned into sadness. But go to that man and believe him, and thou shalt live unto the end."

137.4 When Misdai heard this from his wife, he struck his face with the hands, tore his garment, and said, "Let the soul of Charis have no rest, because he has struck me at the soul, and let him have no hope, because he has taken away my hope." And he went away hence perplexed.

138 In the market he found his friend Charis, and said, "Why didst thou throw me as thy companion into Hell? Why hast thou robbed me and caused loss to me without having profited anything thyself? Why hast thou hurt me without having any benefit? Why hast thou killed me without having life thyself? Why hast thou wronged me without having obtained the right thyself?

138.2 Why didst thou not suffer me to kill the sorcerer, ere he destroyed my house by his sorcery?" And he quarreled with Charis, and Charis said, "What has happened to thee?" And Misdai said, "He has bewitched Tertia!" And both went to the house of the commander Sifôr. And they found Judas sitting and teaching.

138.3 And those present rose up before the king, but he (Judas) did not get up. And Misdai knew that it was he, took the seat and upturned it, and in lifting up the chair with the two hands, he struck him so hard on the head that he wounded him.

138.4 And he delivered him to his soldiers with the words, " Drag him along by force without regard to him, that his impudence may become known to all." And they dragged him to a place where Misdai was in the habit of judging. There he stood, held by the soldiers of Misdai.

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## TWELFTH DEED

✦

139 And Vazan, Misdai's son, went to the soldiers and said, "Give him to me that I may speak to him till the king comes." And they handed him over. And he led him to the place where the king used to judge.

139.2 And Vazan says, "Knowest thou that I am the son of Misdai the king, and that I am at liberty to say to the king what I will, and that ‹ when I tell him, › he will spare thy life? Tell me, therefore, who thy God is, and on whose power thou reliest and in which thou gloriest? For if it is a power and are of sorcery, tell it and teach it, and I set thee free."

139.3 Says Judas to him, "Thou art the son of King Misdai, who is a temporal king. I am, however, the servant of Jesus Christ, the eternal King. Thou art at liberty to tell thy father that he spare those whom thou wishest in this temporal life, in which men remain not, though thou and thy father give it to them.

139.4 I, however, beseech my Lord and implore him for men, and he gives them new life, which abides forever. Thou gloriest in possession, slaves, garments, revelry, and unclean couch; but I glory in poverty, love of wisdom, humility, fasting, and prayer, and communion with the Holy Spirit and with my brethren, which are worthy of God, and I glory in an eternal life.

139.5 Thou hast taken thy refuge in a man like thee, who is unable to save his soul from judgment and from death; but I have taken refuge in the living God, in the Redeemer of kings and princes, the Judge of all. To-

day you may live, but not to-morrow; but I have taken refuge in him who remains in eternity, who knows all our times and circumstances.

139.6 But if thou wilt become a servant of this God, thou canst become it soon. And that thou art a servant of him, thou wilt show in the following things: first in sanctification, which is the principal part of all good things; then in the communion with this God whom I preach, in the love of wisdom, in simplicity, in love, in faith, by the hope in him and by the purity of a pure conversation."

140 And the young man, who became convinced by the Lord, sought an opportunity how he could help Thomas escape. Whilst meditating upon it, the king came. And the soldiers took Thomas and brought him forth. And Vazan also went with him and stood beside him. And the king took his seat and had Judas brought in with his hands tied behind him. Being led into the midst, he stood still.

140.2 And the king said, " Tell me who thou art and by whose power thou doest these things?" Judas said to him, "I am a man like thyself, and do these things by the power of Jesus Christ." And Misdai says, "Tell the truth, ere I destroy thee." Judas says, "Thou hast no power over me, as thou thinkest, and wilt hurt me in nothing."

140.3 Indignant over the words, the king ordered to heat (iron) plates and to put him barefooted on them. And when the soldiers untied his shoes, he said, "The wisdom of God is better than the wisdom of men. Thou, Lord and King, and thy goodness oppose his (the king's) wrath!" And they brought the plates which were like fire, and put the apostle on them.

140.4 And straightway water rushed forth from the ground, that the plates were swallowed. And they which held him let him go and went back.

141 When the king saw the great amount of water, he said to Judas, "Pray thy God that he deliver me from this death, that I perish not by the flood." And the apostle prayed and said, "Thou who hast bound this nature and hast united in one place and sendest to different countries; who hast brought it out of disorder to order, who doest great deeds and great miracles by the hands of thy servant Judas; who hast pity on my soul, that I may always receive thy light; who givest reward to the weary; who savest my soul and bringest it again to its own nature not to unite with those that do harm; who art always author of life—calm this element that it rise not and destroy.

141.2 For there are some here among those present who shall live, because they have believed on thee." Having prayed, the water was soon absorbed, and the place was dry. And when Misdai saw this he ordered him to be led to prison, "till I have decided what to do with him."

142 When Judas was taken to the prison, Vazan, the King's son, went to the right and Sifôr to the left. Having entered into the prison, he sat down, also Vazan and Sifôr, and the latter persuaded his wife and his daughter to sit down. For they had also come to hear the word of life. For they knew that Misdai would kill him because of his very great wrath.

142.2 And Judas began to say: "Deliverer of my soul from the servitude of the multitude, because I suffered myself to be sold, behold, I rejoice and am glad, since I know that the times are fulfilled, that I go in and receive <

thee ›. See, I am freed from earthly cares. Behold, I complete the hope and receive truth. Behold, I am delivered from sadness and have joy only.

142.3 Behold, I am free from care and pain and live in rest. Behold, I am free from servitude and I am called to liberty. Behold, I have served times and seasons of time and have been lifted up above times and seasons.

142.4 Behold, I receive ‹ my reward › from the rewarder, who gives without counting, because his riches are sufficient for his gifts. ‹ Behold, I undress myself and I dress myself, › and shall not again be undressed. Behold, I sleep and wake up, and shall not sleep again. Behold, I die and return to life, and shall not taste death again.

142.5 Behold, with gladness they wait that I come, and rejoicing with them I shall be put as a flower into their wreath. Behold, I reign in the Kingdom, for which I hoped hence. ‹ Behold, the wicked are confounded who have imagined to subject me to their power. › Behold, the disobedient fall before me, because I have escaped them. Behold, it is peace to which all come."

143 When the apostle spoke thus, all those present listened, believing that he was to depart his life in this hour. And he continued, saying, "Believe in the physician of everything visible and invisible and in the redeemer of souls which need his help. He is free, descending from kings. He is the Physician of his creatures. It is he who is reviled by his own servants.

143.2 He is the Father of the height and the Lord and Judge of nature. He became the highest from the greatest, the only-begotten Son of the depth. And he was called son of the virgin Mary and son of the carpenter Joseph; he whose lowliness we beheld with our bodily eyes, whose majesty, however, we have known by faith and saw it in his works; whose human

body we also touched with hands, whose changed appearance we saw with our eyes, whose heavenly form, however, we could not see on the mountain; he who perplexed the princes and overcame death; he who is infallible truth and paid tribute ‹ and › head-piece for himself and his disciples; he at whose sight the prince became afraid and the powers combined with him were confounded.

143.3 And the prince testified who and whence he was, and he did not tell him the truth, since he is a stranger to truth; though having power over the world and its pleasures, treasures and enjoyments, he ‹ abstains from › all these things and urges on his subjects to make no use thereof."

144 Having finished his address, he rose and prayed thus: "Our Father in the heavens, hallowed be thy name; thy Kingdom come; thy will be done as in heaven, so also on earth; ‹ give us continually the daily bread; › forgive us our trespasses as we have forgiven our debtors; and lead us not into temptation, but deliver us from the evil.

144.2 My Lord and my God, hope and trust and teacher ‹ and my encourager, › thou hast taught me thus to pray. Behold, I pray this prayer and fulfill thy behest. Be thou with me unto the end. Thou hast planted life in me from my infancy and hast kept me from destruction. Thou hast led me into the poverty of the world and hast invited me to the true riches.

144.3 Thou hast manifested thyself to me and shown me that I am thine; and I kept aloof from a woman, in order that the things which thou demandest be not found in pollution.

145 "My mouth is unable to thank thee, and my mind unable to consider thy zeal for me; who hast shown me, whilst I wished to become rich and to acquire, that riches become a punishment for many on earth.

145.2 But I believed thy revelation and remained in the poverty of the world till thou, the true riches, didst come and didst fill me and those worthy of thee with riches and didst deliver us from indigence, care and avarice.

145.3 Behold, therefore, I have accomplished thy work and executed thy behest and became poor, needy, strange, a slave, despised, imprisoned, hungry, thirsty, naked, and weary. Let the fulfillment of my trust not be lost, and may my hope in thee not be confounded! Let my toils not be in vain!

145.4 Let my continual prayers and fastings not be lost, and let my deeds for thee not be lessened! Let not the devil take the seed of the wheat from the land, ‹ and his tares be found in it; for thy land receives not his tares, and they cannot be gathered into the barns.

146 ‹ "I planted thy vine in the ground, let its sprouts spread in the ground and its shoots go up to heaven. May it be seen on earth, and may those enjoy them which are worthy of thee and which thou hast acquired. Thy silver which thou gavest to me I put on the table (of the exchangers); call it in and return it to me with interest, as thou hast promised.

146.2 With thy pound I gained by trading ten others, may they be added to me, as thou hast commanded. I released the debtors the pound—let it not be sought in my hand, which I have released. Invited to the supper, I

came at once, and excused me not with the piece of ground and the yoke of oxen and wife. May I not be rebuked by him, and may I not eat of it only after compulsion.

146.3 I was invited to the marriage and put on white garments. May I be worthy of them and not be obliged to go into the outer darkness, hand and foot bound. My lamp radiates in its light; may its lord keep it (burning) till he leaves the wedding house and I receive him. May I not see that it smokes for want of oil.

146.4 May my eyes receive thee, and my heart rejoice, because I have fulfilled thy will and carried out thy commandments. May I be likened unto that faithful and wise servant which is very careful in his watchfulness. Watching the whole night, I endeavored to guard the house from robbers, that one dig not through it.

147 < "My loins are girt about with truth, and my shoes are firmly tied to my feet. May I not see their bands untied. My hand I put to my plow and looked not back, that my furrows be not crooked. My fields are white and long ago ready for the harvest. May I receive my reward! The garment waxing old I used, and the work which brings rest I have finished.

147.2 I kept my first, second and third watch, and may I receive thy face and worship before thy holy splendor. I have destroyed my storehouses and devastated them upon earth; may I receive from thy treasure, which diminishes not! The fountain running in me I dried up; may I rest at thy living fountain and find rest there!

147.3 The bound (prisoner) which thou didst give to me I have killed; deliver the unbound in me, and may my soul not be deprived of its trust! The inner I made the outer, and the outer the inner. May thy will be ac-

complished in all my limbs! I turned not backward, but reached forth unto the things which are before, let me not become a wonder or sign!

147.4 The dead I made not alive, and the living I killed not, and the needy I filled not. May we receive the crown of victory, O thou powerful over both worlds! Disgrace I received upon earth—get me the reward in heaven.

148 ‹ Let the powers not perceive me, and those having power not resolve upon me; let the publicans not see me and the tax-gatherers not trouble me! Let the lowly not despise me, nor the wicked, the considerate and humble; and the slave and the despised and the great, riding the high horse, let them not dare to stand before me because of thy victorious power, Jesus, which encompasses me.

148.2 For they flee and hide from it, because they cannot look at it. For unawares they fall upon those which obey them. One part of the children of the evil one cries and reproves them, and none remains hidden, because their nature makes itself known. The wicked are separated; the tree of their fruits is bitterness. Let me quietly pass by their place and come to thee.

148.3 May joy and peace support me, and may I stand before thy glory! Let not the calumniator look at me, but let his eyes be dazzled by thy light in which I dwell, and may his lying mouth be shut, because he has nothing against me!"

149 ‹ And turning to those who were in the prison by him, he said, "Believe, my children, on this God whom I preach; believe in Jesus Christ, whom I proclaim; believe in him who makes alive and helps his servants; › believe in the redeemer of those who toiled in his service. For my soul already rejoices, because my time is at hand to receive him.

149.2 Being beautiful, he makes me always speak of his beauty, of what manner it is, although I cannot speak of it as I wish and ought. Thou who art the light of my poverty, and the supplier of my want and the provider of my need—be thou with me till I come and receive thee in eternity."

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## THIRTEENTH DEED

✦

150 And the young man Vazan asked the apostle and said, I pray thee, man, apostle of God, allow me to go out and I shall persuade the jailer to let thee go to my house, that from thee I may receive the seal and become thy servant and one that keeps the commandment of God whom thou preachest.

150.2 For previously I walked already in accordance with thy preaching till my father forced me and bound me to a woman named Mnêsar. Being twenty-one years of age, I have been married to her seven years. Before she became my wife, I knew no other woman. On this account my father considered me also as unprofitable. And neither son nor daughter was ever born to me by this wife.

150.3 But my wife also lived all this time in chastity with me, and to-day I know that if she were well and heard thy words, that I should have rest and she would receive eternal life. But danger and many sufferings try her. I will therefore persuade the keeper, provided thou wilt come with me. For I live all alone. At the same time thou healest the unfortunate."

150.4 Upon hearing this, Judas, the apostle of the Most High, said to Vazan, "If thou believest, thou shalt see the wonders of God, and how he saves his servants."

151 And as they were thus conversing, Tertia and Mygdonia and Marcia stood in the door of the prison, and having given three hundred and sixty-three silver pieces to the jailer, they went in to Judas. And they found Vazan and Sifôr and his wife and his daughter and all prisoners, sitting and listening to the word.

151.2 And as they came to him, he said to them, "Who allowed you to come to us, and who opened the sealed door to go out?" Says Tertia to him, "Hast thou not opened the door and bidden us to go to the prison, where we should find our brethren and see the Lord's glory?

151.3 And as we came near the door, thou wast separated from us—I know not how—and being hidden from us, thou earnest here first, where we heard the noise of the door, as thou didst shut us out. We gave money to the keepers and thus we got in, and now we are here and beseech thee to let us help thee to go away from here, till the anger of the king against thee ceases." And Thomas said to her, "Tell us first how you were locked up."

152 And she says to him, "Thou wert with us, and didst not leave us even for an hour, and thou canst ask how we were locked up? But if thou wilt hear, listen: King Misdai sent for me and said, the magician has not yet become master over thee, because as I hear, he enchants the people by oil, water and bread, but he has not yet enchanted thee.

152.2 Now obey me, otherwise I shall lock thee up and strike thee, and destroy him. For I know that so long as he has not yet given thee oil, water and bread, he has not been able to have power over thee. And I said to him, Thou hast power over my body; do unto it as thou pleasest; but my soul I will not destroy with thee. Upon hearing this, he locked me up in a room.

152.3 And Charis also brought Mygdonia and locked her up with me. And thou hast brought us forth and brought us hither to this assembly. Now give us the seal that the hopes of Misdai, who intends this, be destroyed."

153 Upon hearing this, the apostle said, "Glory to thee, polymorphous Jesus; praise to thee, who appearest like our poor humanity! Praise to thee, who givest to us courage and strength and joy, and comfort and help in all dangers and strength in our weakness." When he had said this, the jailer came in and said, "Put your lamps away, lest we be reported to the king."

153.2 Having extinguished the lamps, they turned to sleep. And the apostle spoke with the Lord, "Now it is for thee, Jesus, to hasten, or, behold, the children of darkness put us into their darkness. Illuminate us by the light of thy nature!" And suddenly the whole prison was as light as the day.

153.3 And while all those that were in the prison were asleep, they who believed on the Lord were awake.

154 And Judas said to Vazan, "Go before and prepare everything necessary." Says Vazan, "And who shall open the prison gates? for the keepers have closed them and are asleep." And Judas said, "Believe on Jesus, and thou shalt find the gates opened." When he left them to go forth, the others followed him. And as Vazan went ahead, he met his wife Mnesar, who went to the prison.

154.2 And as she recognized him, she said to him, "My brother Vazan, is it thou?" He says, "Yea. And thou art Mnêsar?" She says, "Yea." And Vazan said to her, "Whither art thou going and at this time? And how didst thou get up?" And she said, "This young man put his hand upon me, raised me up, and in my sleep I saw that I should go where the stranger was to recover fully."

154.3 Says Vazan to her, "What young man is with thee?" She says, "Seest thou not him which leadeth me by the right hand?"

155 And as they were thus conversing, Judas came with Sifôr and his wife and his daughter and Tertia and Mygdonia and Marcia into the house of Vazan. And when Mnesar, Vazan's wife, saw it, she fell upon her knees and said, "Hast thou come to save us from the heavy disease? Thou art he whom I saw in the night as he gave me this young man to bring me to the prison.

155.2 But thy goodness would not suffer it to trouble myself, but thou hast come to me thyself." And when she said this and turned around, she no more saw the young man. And not finding him, she said to the apostle, "I cannot go alone. The young man is not here, which thou hast given to me." And Judas said, "Jesus shall lead thee." And she went before them.

155.3 And when they had come into the house of Vazan, the son of King Misdai, much light shone to them, which was spread around them, although it was yet night.

156 And Judas began to pray and to say, "Companion and associate, hope of the weak and trust of the poor, refuge and shelter of the weary, voice which went forth from on high, comforter which dwells ‹ among us, › shelter and haven of those which travel through dark countries, physician that heals without money, who hast been crucified by men for many, who didst descend into Hades with great might, whose look the princes of death could not bear, and didst ascend with much glory, and didst gather all who take refuge with thee and didst prepare the way, and in thy steps all went whom thou hast redeemed and didst lead them to thy fold and unite with them thy sheep; Son of mercy, Son sent to us out of philanthropy from the upper, the perfect fatherland; Lord of undefiled possessions; who ministerest unto thy servants that they live; who hast filled the

creation with thy riches; poor one, which was in need and hungered forty days; who satisfies thirsty souls with thy goods—be thou with Vazan, Misdai's son, and Tertia and Mnesar, and gather them into thy fold and unite them with thy number; be their guide in the land of error, their physician in the land of sickness, their rest in the land of the weary; sanctify them in the impure country, be the physician of their bodies and souls, make them for thy holy temples, and let thy Holy Spirit dwell in them!"

157 Having thus prayed for them, the apostle said to Mygdonia, "Undress thy sisters!" She undressed them and put aprons about them and brought them. And Vazan had gone first and they followed.

157.2 And Judas took oil in a silver cup, and spoke thus: "Fruit, more beautiful than the other fruits, with which no other can be united; thou most compassionate; thou which burnest by the power of the word; power of the wood (cross), with which men by putting it on (by anointing themselves with it), overcome their enemies; which crowns the victors; token and joy of the weary; which has brought to men the good news of their salvation; which showest light to those that are in darkness; which art bitter as to the leaves, but sweet as to the fruit; which art rough as to the appearance, but tender as to the use; which seems weak, but carries the all-seeing power by the extraordinariness of thy power; Jesus, let thy victorious power come and rest upon this oil as it once rested upon the wood (cross) related to it—and thy crucifiers could not bear the word; let also come the gift by which thou didst blow at thy enemies and thereby didst bring about that they went back and fell downward, and may it dwell in this oil over which we call thy holy name!"

157.3 And after the apostle had said this, he poured it first upon the head of Vazan, then upon the women, saying, "In thy name, Jesus Christ, let it be to these souls for forgiveness of sins and for keeping away of the enemy and for the salvation of their souls!" And he bade Mygdonia to anoint them (the women), himself anointing Vazan.

157.4 And having anointed them, he made them go down into the water in the name of the Father and of the Son and of the Holy Ghost.

158 And when they came out of the water, he took bread and cup, blessed, and said, "We eat thy holy body, crucified for us; and we drink thy blood, shed for us for redemption. May thy body be redemption for us, and thy blood for the forgiveness of sins!

158.2 For the gall which thou didst drink for our sakes, may the gall of the devil around us, be taken away; and for the vinegar, which thou didst drink for us, may our weakness be strengthened; for the spittle which thou didst receive for our sakes, may we receive the dew of thy goodness, and for the reed with which they struck thee for our sakes, may we receive the perfect house!

158.3 And that thou didst receive a crown of thorns for our sakes, may we that loved thee crown ourselves with an imperishable crown! And for the linen, in which thou wast wrapped, let us be clothed with thy invincible power; for the new tomb and burial let our souls receive renewal of the soul and of the body.

158.4 That thou didst rise again and revive, let us rise again and live and stand before thee in righteous judgment!" And he brake the bread of the eucharist, gave thanks, and gave it to Vazan, Tertia, Mnêsar, and to the wife

and daughter of Sifôr, and said, "May this eucharist be to your salvation and joy and to the healing of your souls!" And they said, "Amen." And a voice was heard, saying "Amen. Be not afraid, only believe!"

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## MARTYRDOM

✦

159 And after this Judas went away to be locked up. And Tertia, Mygdonia and Marcia also went to be locked up. And Judas said to them, "My daughters, servants of Jesus Christ, listen to me on this my last day on which I shall finish my word among you, because I shall no more speak in the body (to you).

159.2 For, lo, I am taken up to my Lord Jesus, who has had pity upon me, who humbled himself even to my weakness and has brought me to the service of his majesty and deemed me worthy to become his minister. And I rejoice that the time is at hand for my deliverance, that I may depart and receive my reward in the end. For my rewarder is just; he knows how to recompense. For he is not envious, but liberal with his goods, relying on his great riches.

160 "I am not Jesus, but a servant of Jesus. I am not Christ, but a servant of Christ. I am not the Son of God, but I pray to be deemed worthy of him. Abide in the faith in Jesus Christ! Wait for the hope of the Son of God! Hesitate not in times of need, and doubt not when you see that I am reviled, imprisoned and die. For in this body I only do what is bidden me by the Lord.

160.2 For if I wished not to die, you know that I can do it. But this death is no death, but deliverance and loosening from the body. And I will joyfully expect it that I may go and receive the Beautiful and Merciful. For I have become weary of the service which I did to him, and by that which I executed by his grace, and now he will not leave me.

160.3 You, however, see to it that he comes not into you which enters in and brings doubts to the thoughts. For he is mightier whom you have received. Wait for his coming, that he may come and receive you. For after your departure you shall see him."

161 Having finished this discourse, he entered into the dark house, and said, "My Saviour, who hast endured much for our sake, let these doors be as they were and their seals unbroken!" And he left the women and went to be locked up. And they grieved and wept, knowing that King Misdai would destroy him.

162 And Judas went and found the jailers fighting, and saying, "What wrong have we done to that sorcerer, that, availing himself of his magical art, he has opened the doors of the prison, and wishes to set all the prisoners free? But let us go and report to the king, and let him also know about his wife and his son." Whilst the keepers meditated upon this, Judas listened silently.

162.2 And at dawn they went to King Misdai and said, "Lord, release that sorcerer, or cause him to be shut elsewhere. ‹ For we cannot keep him. › For twice has thy fortune (only) kept the prisoners. When we lock the doors at the night time, we find them opened when we rise. Nay, more; thy wife and son will not keep away from the man any more than the rest of them."

162.3 And when the king heard this, he went to look at the seals which he put to the doors. And he found the seals as they were, and said to the jailers, "Why are you telling lies? for certainly these seals are quite safe. And how do you say that Tertia and Mygdonia go within the prison?" And the wardens said, "We have told thee the truth."

163 And after this the king went to the house of judgment and sent for Judas. And when he came, they stripped him, and girded him with an apron, and set him before the king. And Misdai said to him, "Art thou a slave or a freeman?" Judas said, "I am a slave, but thou hast no power over me whatever." And Misdai said, "How hast thou run away and come to this country?"

163.2 Judas said, "I came here that I might save many, and that I might by thy hands depart from this body," Misdai says to him, "Who is thy master? and what is his name? and over what country does he rule?"

163.3 "My Lord," says Thomas, "is my Master and thine, being the Lord of heaven and earth." And Misdai said, "What is he called?" And Judas said, "Thou canst not know his true name at this time, but the name which has been given for a time is Jesus the Messiah."

163.4 Misdai said, "I have been in no hurry to destroy thee, but have restrained myself; but thou hast added to thy deeds, so that thy sorceries have been heard of in all the country. But now I will so act that thy sorceries may also perish with thee, that our nation may be purified from them.

163.5 And Judas said, "These sorceries, as thou callest them, shall never be removed from the people here."

164 And after this was said, Misdai reflected how to put him to death. For he was afraid of the people standing around, many, even some of the chief men, having believed in him. And he arose, and took Judas outside of the city; and a few soldiers accommpanied him with their arms.

164.2 And the multitude thought that the king was wishing to learn something from him; and they stood and observed him closely. And when they had gone forth three stadia, he delivered him to four soldiers, and to one of the chief officeres, and ordered them to take him up into the mountain and spear him. And he returned to the city.

165 And those who were present ran to Judas, eager to rescue him; but lie was led away, accompanied by four soldiers, two on each side, their spears in the hands, whilst the chief officer held him by the hand and led him. And Judas walking along, said, "O the hidden mysteries of thee, for even to the close of life are they fulfilled in us!

165.2 O the riches of thy grace, which does not allow us to feel the bodily pains! For, lo, how four have laid hold of me, since of the four elements I have been made! And one leads me, since I belong to One to whom I am going. But now I learn that my Lord, who was of one, was pierced by one, but I, consisting of four, am pierced by four."

166 And as they came to the place where they were to spear him, Judas said to those that held him. "Hear me now, at least, when I am departing from the body; and let not your eyes be darkened in understanding, nor your ears shut up, so as not to hear! Believe in the God whom I preach, after being delivered in your souls from rashness; and behave in a manner becoming those who are free, having glory with men and life with God."

167 And he said to Vazan, "Son of the earthly king and servant of Jesus Christ, give to those who execute the behest of King Misdai what is due to them, in order that I may go apart from them and pray." And when Vazan had persuaded the soldiers, Judas betook himself to prayer.

167.2 And it was as follows: "My Lord and my God, my Hope and my Redeemer, and my Leader and Guide in all countries, be thou with all who serve thee, and do thou guide me this day, that I may come to thee! Let no one take my soul, which I have given to thee! Let no publicans look at me and the tribute-gatherers falsely accuse me!

167.3 Let not the serpent see me, and the children of the dragon hiss at me! Behold, O Lord, I have fulfilled thy work and accomplished thy behest. I have become a slave, wherefore I receive freedom this day. Do then give it to me perfect! And this I say not as one who doubts, but that they may hear it who need to hear."

168 And having prayed, he said to the soldiers, "Come, execute the command of him who sent you!" And the four pierced him at once and killed him. But all the brethren wept and wrapped him in beautiful shawls, and many linen cloths, and laid him in the tomb in which the former kings were buried.

169 And Sifôr and Vazan would not go down to the city, but, having spent there the whole day, spent the night there also. And Judas appeared unto them and said, "I am not here. Why do you sit here and watch me? For I have gone up, and received what I hoped for. But rise up and walk, and after a short time you shall be gathered to me."

169.2 And Misdai and Charis greatly afflicted Tertia and Mygdonia, but did not persuade them to abandon their opinion. And Judas appeared unto them and said, "Forget not the former things! For Jesus, the Holy and Living, will himself help you." And as Misdai and Charis and those around them did not persuade them, they allowed them to live according to their own will.

169.3 And all the brethren there assembled together. For, when Judas was led to death, he had made Sifôr a presbyter in the mountain, and Vazan a deacon. And the Lord helped them and increased the faith by means of them.

170 And after a long time it happened that one of the sons of King Misdai was a demoniac; and the demon being stubborn, no one was able to treat him. And Misdai considered and said, "I will go and open the grave and take one of the bones of the apostle of God and touch my son with it, and I know that he shall be cured." And he went away to do what he intended.

170.2 And Judas appeared unto him and said, "Since thou hast not believed in the living, how wilt thou believe in the dead? But be not afraid. Jesus the Messiah is kindly disposed to thee through his great goodness." And Misdai found not the bones. For one of the brethren had taken them away secretly and carried them into the regions of the West.

170.3 And he took dust from the place where the bones of the apostle had lain, touched his son with it, and said, "I now believe on thee, Jesus, after he has forsaken me, who always confuses men, that they see not thy light." And when the son was healed in this manner, he (Misdai) took part in the assemblies of the brethren, submitting to Sifôr.

170.4 And he asked all brethren to pray for him that he might obtain mercy from our Lord Jesus Christ.

171 [End of the deeds of the apostle Judas Thomas, which he did in the land of the Indians, fulfilling the command of Him who sent him, to whom be glory for ever and ever! Amen.]
THE END

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