

Acts of Thomas

Division of the nations among the apostles

1. At that time we the apostles were all in Jerusalem: Simon who is called Peter, Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the tax collector, James, the son of Alphaeus and Simon the Canaanite, and Judas the son of James. We divided the lands of the earth that each might go to a region assigned to him by lot and to the people to which the Lord had sent him.

Tomas doesn't want to go to India

By lot, India was assigned to Judas Thomas, who is also called Didymus. But he didn't want to. He said he couldn't travel because he was in poor health. Moreover, he said, "How can I, as a Hebrew, begin to preach the truth among the Indians?" And when he considered this and said it aloud, the Savior appeared to him in the night and said to him: 'Do not be afraid, Thomas, go to India and proclaim the word there, for my grace is with you. But he did not heed. He said, 'Send me to any place You want, because I'm not going to India.'

Thomas is sold into slavery

2. While he was walking around with it, there happened to be a merchant from India. His name was Abbanes. He had been sent by King Gundaphorus with orders to buy a carpenter and bring it to him. The Lord saw Gundaphorus walking in the marketplace at noon. He said to him: Do you want to buy a carpenter? He answered in the affirmative. The Lord said to him, "I have a slave who is a carpenter and I want to sell." Then he showed Tomas at a distance.

Together they agreed on a price of three pounds of bullion. He wrote a deed of sale that reads: 'I, Jesus, son of Joseph the carpenter, declare that I have sold my slave named Judas to you, Abbanes, merchant of Gundaphorus, king of the Indians. After drawing up the deed of sale, the Savior took Judas, also named Thomas, and brought him to Abbanes, the merchant. And when Abbanes saw him, he said to him: 'Is this your master?' And the apostle answered, "Yes, he is my Lord." Then Abbanes said, "I bought you from him." The apostle continued to be silent.

3. The next day the apostle prayed and pleaded with the Lord, "I go where thou wilt, Lord Jesus. Thy will be done.'

Tomas goes on a trip with Abbanes

Tomas went to the merchant Abbanes without carrying anything but the amount paid for him. For the Lord had given it to him and said, "Your prize must be with you wherever you go, as well as my grace." The apostle found Abbanes just as he was bringing his luggage on board and began to help him. When they had boarded and taken their seats, Abbanes began to inquire about the handicrafts he knew. He said: "Wooden I make plows, yokes, scales, ships, and rudders for ships, masts and pulleys and of stone columns, temples and royal palaces." Abbanes, the merchant, said, "We need such a craftsman."

The journey started and they had a favorable wind. After a successful voyage, they landed in Andrapolis, a royal city.

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Thomas is going to a wedding

4. They left the ship and went into the city. And suddenly the sound of flute players, water organs and trumpets resounded around them. The apostle went to investigate and said, "What kind of feast is there in the city?" The people there said to him, 'The gods have brought you here too to celebrate in this city. The king has only one daughter and now he has given her in marriage. The celebration you are witnessing today is because of the joy of this marriage. The king has sent out heralds to summon the people everywhere to attend the wedding, rich and poor, slave and free, stranger and citizen. Whoever does not accept this and does not appear at the wedding will have to answer to the king.' When Abbanes heard this, he said to the apostle, "Let us go, lest we offend the king, especially because we are strangers." Thomas said it was all right. After they had arranged accommodation in an inn and After resting for a while, they went to the wedding. The apostle saw that everyone was reclining, and he did so in the midst of the others. Because he was a stranger from another land, everyone looked at him. The merchant Abbanes sat down in another place because he was his master.

5. While eating and drinking the apostle touched nothing. Those who were near him said to him: Why have you come here if you do not eat or drink anything?' He answered them, 'I have come here for better things than to eat and drink, and to do the king's will. For the heralds made known the king's command. Anyone who does not listen to the heralds falls under his judgment. When they had finished eating and drinking, and when wreaths and incense were brought in, they all partook of the incense. One anointed his face, the other his chin, and the next another part of the body. But the apostle anointed the crown of his head, stroked his nostrils a little, and also dripped something into his ears, touched his teeth with it, and carefully anointed the area around his heart. When he was presented with a wreath made of myrrh and other flowers, he took it and put it on his head. He took a reed and held it. The flute player had her flutes in her hand and went around to play with everyone. When she arrived at the place where the apostle was reclining, she stopped and played for a long time at the height of his head. The flute player was of Jewish descent.

Tomas is beaten and sings a song

6. The apostle looked at the ground. A wine-bearer stretched out his hand and struck him in the face. The apostle looked up and addressed the man who had struck him, saying: My God will forgive you this crime in the world to come, but in this world he will show his wonders. Soon I shall see how the hand that struck me shall be dragged away.'

Having said this, he began to sing and sang the following song:

'The maiden is a daughter of light, upon her rests the lofty splendor of kings. She is charming to behold, radiant with dazzling beauty.

Her robes resemble flowers in spring. They spread a fragrant scent.

The king sits above her head, and he feeds those who live below him with his ambrosia.

On her head rests the truth, her feet express joy.

Her mouth is open and it looks good on her, thirty-two are the ones who praise her.

Her tongue is like a curtain that is drawn from those who enter.

Her neck rises like a staircase made by the first master builder.

Both her hands sign and point to the chorus of the happy aeons.

Her fingers are pointed at the gates of the city.

Her bridal chamber is light, fragrant with balsam and perfumes of all kinds.

It spreads a sweet scent of myrrh and laurel.

Myrtle branches and sweet-smelling flowers have been strewn within it, and the doorposts are decorated with branches

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7. Her groomsmen keep her surrounded, seven in number - she chose them herself.
Her bridesmaids are seven, they dance before her.
Twelve is the number of those who serve her and those who are subject to her.
Her gaze is fixed on the bridegroom, that she may be enlightened by his sight.
They will always be with him in that eternal joy.
At that wedding they will be, where the great ones gather.
At the banquet they will abide, for which the eternal are judged worthy.
They will put on royal clothes and dazzling robes.
Both will be in joy and rejoicing and praise the God of all.
They have received his proud light, illumined by the sight of their Lord.
His ambrosia was given to them as food, which never ends.
They also drank of the wine, which makes neither lust nor thirst.
With the living Spirit they praised and praised the Father of truth and the mother of wisdom.'

8. When he had sung this song, all those present looked at him. But he said nothing and saw that his face had changed.

The flute player

They had not understood his words as he had spoken in Hebrew as a Jew. Only the flute player had understood everything because she was also of Jewish descent. She left him and went to play for the others. But each time she turned her gaze to him and looked at him for she loved him very much because he was a man of the same people. He was also more beautiful in appearance than all the others present there.

When the flute player had played to all, she sat down opposite him and looked straight at him. But he didn't look at anyone and he paid no attention to anyone. He had only looked to the ground, waiting for the moment to leave that place.

The wine pourer

The wine-bearer who had beaten him went to the well to draw water. A lion happened to be there. He killed him and tore his limbs and left him behind. Immediately the dogs grabbed his limbs. There was also a black man who held his right hand in his mouth and entered the dining room with it.

9. When they saw this, they were all astonished and wondered who had left them. When it turned out to be the hand of the wine-bearer who had struck the apostle, the flute-player broke her flutes and threw them away. She sat down at the apostle's feet. She said, "This man is either God or a messenger from God, for I have heard him say in Hebrew to the wine-bearer, 'I shall soon see the hand that struck me be dragged away by the dogs.' That is what you have seen. What he said has come true. Some believed her, but others did not.

The king invites Thomas

When the king heard this, he went to the apostle and said to him: 'Arise, come with me and pray for my daughter for she is my only child and today I have given her in marriage. But the apostle would not go with him, for the Lord had not yet been revealed to him there. Against his will he led him to the bridal chamber that he might pray for them.

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10. The apostle arose and prayed this: My Lord and my God, who goes with his servants, Guide and guide of those who believe in him. Refuge and rest from the oppressed. Hope of the poor and liberator of the captives. Physician of the sickly lying souls. Savior of all creation, who gives life to the earth and empowers souls. You know what is coming and bring it about through us. Thou Lord, who revealeth the hidden mysteries and revealeth unspeakable words. Thou art, O Lord, the planter of the good tree, and by thy hand all good things come into being. Thou Lord art the one who is in all and goeth through all and who is present in all thy works and who appears in the power working in all. Jesus Christ, Son of Mercy and perfect Savior. Christ, Son of the living God. Fearless power that has fallen the enemy and voice that was heard by the princes and that made all their powers tremble. A messenger sent from above, who descended to Hades, and who opened the doors there, and carried away from there those who were shut up for a long time in the treasury of darkness, and who showed them a way up. I ask You, Lord Jesus, by sending this supplication to You in favor of these young people: Do for them that which is good, auspicious and beneficial.' And when he had laid his hands on them and said, 'The Lord will be with you,' he left them in that place and went away.

The Lord appears in the bridal chamber

11. The king asked groomsmen to leave the bridal chamber. When they were all gone and the doors were shut, the groom raised the curtain of the bridal chamber to invite the bride. At that moment he saw the Lord Jesus Christ talking to the bride in the same form as that of the apostle Judas Thomas, who had recently blessed them and had now departed. Then the bridegroom said, "Did you not go away first of all? How do we meet you about this then?" But the Lord said to him, "I am not Judas, who is also called Thomas, but I am his brother." The Lord sat down on the bed and asked them to sit on chairs and he began to speak to them:

12. 'My children, remember what my brother has told you and to whom he has entrusted you. Know this: If you forsake this filthy association, you will become holy temples, pure and liberated from visible and invisible sorrow and pain. You will not be anxious about your life and about children for whom the end is the ruin. For if you had many children, you would become for them robbers and greedy people, who torment orphans and take advantage of widows. That way you would incur the worst penalties. Many children do not come to fruition because they are possessed by evil spirits. Because they become insane, half paralyzed, deficient, deaf, dumb, paralyzed or they are no good. If, on the other hand, they are healthy, they will serve no purpose because they do pointless and horrible things. For they turn out to be adulterers, murderers, thieves and fornicators. All these things get you into trouble. If you obey and keep yourselves clean before God, you will bring forth living children who will not come into contact with these shameful things. You will have no worries and pass your life untroubled without sorrow and care, expecting to receive that imperishable and true wedding. In doing so, you will be groomsmen together on the way to that bridal chamber that is imperishable and full of light.

Bride and groom repent

13. When the young people heard this, they believed in the Lord and entrusted themselves to him. They abstained from the filthy lust, and so they spent the night in that place. The Lord departed saying, 'The grace of the Lord will be with you.

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The king and queen enter the bridal chamber

When it was morning, the king entered. He served the table and set it before the bride and groom. He found them sitting opposite each other. He noticed that the bride's face was unveiled and that the groom was very merry. The bride's mother went to the bride and said: Why are you so cheerful, child, and not ashamed, but behave as if you have been living with your husband for a long time?' Her father said to her, "Would you not veil for love of your husband?"

14. The bride answered, 'I am indeed very much in love, father, and I pray my Lord that I may keep the love I had last night and I may have the man I met today. I will veil no more because the mirror of shame has been taken from me. Also I am no longer ashamed and I am no longer shy because the act of shame and fear is far from me. I'm not confused anymore because this doesn't belong to me anymore. I am happy and full of joy because the day of joy was not disturbed. I have rejected this man and the marriage that passes before my eyes because I am bound in another marriage. I have no intercourse with a perishable man whose end consists in repentance and a bitter life because I am married to a real man.'

15. When the bride had said more, the bridegroom spoke: 'I thank you, Lord, who is proclaimed by the strange man and who is found in us. You have withdrawn me from sorrow and sown life in me. You have set me free from the disease which is difficult to cure and treat and which endures for eternity. You have put common sense in me. You showed me myself. The whole condition I am in, You have revealed to me. You have freed me from destruction and brought me to the better. You have delivered me from the temporal and judged me worthy of the immortal and everlasting. You have bowed Yourself by placing me next to your greatness. You have not denied me, lost one, your mercy, but showed me how to seek myself and to know who I was and who and how I am now to become what I was again. You, who did not know me, have sought me yourself. You, whom I did not know, have accepted me. You whom I have experienced and now can no longer forget, whose love is bubbling in me and of whom I cannot speak as it should. What I can say about him is but short and few and not in keeping with his magnificence. But He does not accuse me when I dare to say to Him even that which I myself do not know. After all, I say it out of love for him.'

The king wants to arrest Tomas

16. When the king heard this from the bride and the bridegroom, he tore his cloak and said to those who stood by him, 'Go quickly through all the city, and seize that man, and bring him to me, the quack, who brought this city to has become an accident. I did bring it into my house with my own hand. I told him to pray for my most unfortunate daughter . Whoever has found him and brings him to me, I will give whatever he desires.' They went looking for him everywhere, but they couldn't find him because he had already set sail. They also went to the inn where he had been staying. There they found the flute player in tears and heartbroken that he had not taken her. When they told her what had happened to the young people, she was very happy. She was no longer sad. She said, "I too have found peace here now." And she got up and went to them. She was with them for quite some time, until they had also instructed the king. Many brothers also gathered there until they heard the rumor that the apostle had arrived in the cities of India and was teaching there. Then they went off to join him.

Thomas in India. Meeting with King Gundaphorus

17. When the apostle arrived with the merchant Abbanes in the cities of India, he went to greet King Gundaphorus. He told him about the carpenter he had brought with him. The king was glad and ordered him to be brought to him. When that was done, the king said to him, "What craft do you

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understand?" The apostle told him, "Carpentry and bricklaying." The king said, "What can you make of wood and what of stone?" Said the apostle: 'Of wood: ploughs, yokes, scales, pulleys, ships, rudders, and masts; and of stone: columns, temples and royal palaces. The king then said, "Could you build me a palace?" He replied, 'Yes, I can and I will finish it. For that is why I came to build and carpentry.

Gundaforus orders to build a palace

18. The king took him and went with him outside the gates of the city. Along the way, he started talking about building the palace and how to lay the foundations. So they arrived at the place where he wanted to put the building. He said, "I want the building here." And the apostle agreed, for that place was indeed fit for the building. It was wooded and there was a lot of water. The king said he could begin the performance. But the apostle said he could not at that time. The king said, "When then." The apostle replied, 'I will start in November and I will finish in May. The king said in astonishment: 'Every building is placed in the summer. How can you build in the winter and get a palace ready?' The apostle said, "It must be so and not otherwise." And the king said: 'If you think this, sketch me what the work will look like, for I will not come back until after some time.' The apostle took a reed and sketched the maars in that place, and he set the doors on the east, on the sunny side, and the windows on the west, before the wind; he placed the bakehouse on the south, and the water pipe on the north. The king saw this and said to the apostle, "You are indeed a craftsman, and it is right that you should be in the service of kings." He left a lot of money with him and left him.

Tomas gets money and gives it to the poor

19. At set times he sent him money and other things necessary for his sustenance and that of the other workers. He took it and distributed it all by going about the towns and neighboring villages and distributing it as alms to the poor and the oppressed. He gave them support, saying: 'The king knows how to get a royal reward, but the poor must be supported according to their condition.'

Then the king sent an emissary to the apostle with a letter of the following content: Report to me what you have done and what I must send you, and whether you need anything else.' The apostle sent him the following message: "The palace is built, only the roof is not yet finished." When the king heard this, he sent him again gold and silver with a letter saying: When the palace is ready, it must be roofed.' The apostle said to the Lord, "I thank Thee, O Lord, in all respects, that Thou wast dead a little while, that I might live in Thee forever, and that Thou hast sold me to deliver many through me." And he continued to teach and help the oppressed. And he said, "This is what the Lord has done for you, and He feeds everyone, for it is He who feeds orphans and cares for widows, and who will be a relief and a resting place for all the oppressed."

The king learns what Thomas is doing

20. When the king arrived in the city, he asked his friends about the palace that Judas, also called Thomas, was building for him. They said to him: 'He has not built a palace at all, nor has he done anything other than what he had promised. Instead, he travels town and country, and if he has anything, he gives it all to the poor and teaches about a new God, who is the One. He heals the sick and casts out demons and he does all kinds of other strange things. We think he's a wizard. But his righteous deeds and the healings he does for nothing, and moreover his simplicity and benevolence and that which is his conviction, show that he is righteous or an apostle of the new God whom he preaches. For he fasts and prays continually, and eats only bread with salt, and his drink is water, and he wears but one cloak, in the heat and in the winter, and he takes from no one, and what he has he

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gives to others.' When the king heard this, he put his hands to his face and shook his head for a long time.

Tomas must answer

21. The king sent for the merchant and the apostle whom he had brought with him, and said to him, "Have you built me a palace?" And he said that happened. And the king said: When are we going to see it then?' He answered: You cannot see it yet, but when you leave this life you will see it.' The king became enraged and ordered the merchant and Judas, who is also called Thomas, to be bound and thrown into prison until he should find out by an inquiry who had been given the king's property and sent him to prison. therefore could kill with the merchant. Rejoicing, the apostle went into prison and said to the merchant: 'Do not be afraid at all. Believe only in God who is preached by me. Then you will be liberated from this world and you will receive eternal life from the world to come.'

Gad, the king's brother, gets sick

The king thought with what kind of death he would destroy them. When he decided to burn them flayed, his brother Gad took a bad turn that same night. He had a very hard time because of the grief and deceit of which the king had fallen victim. He sent someone to fetch the king with the message, 'Brother king, I entrust my house and my children to you. For I am saddened by the insult done to you, and behold, I am going to die. If you don't put punishment on that sorcerer's head, you'll give my soul no rest in the realm of the dead.'

The king said to his brother: 'All night I thought about how I should kill him. This seemed best to me: burn him skinned, both him and the merchant who took him.'

Gad dies and goes to heaven

22. While they thus spoke to each other, the soul of his brother Gad has left him. The king was very sad about Gad, for he loved him very much. He ordered that he be buried in a royal and precious robe. After that, the angels took the soul of Gad, the king's brother, and carried it to heaven. They showed him the places and the houses there and asked him, "Where do you want to live?" As they approached the building Thomas the Apostle had built for the king, Gad, seeing it, said to the angels, "I ask you, sirs, to dwell in one of the lower rooms." They told him he couldn't live in that house. He said, "Why?" They said that was the palace that Christian built for his brother. He said: 'I beg you, gentlemen, give me opportunity to go to my brother and buy that palace from him. My brother doesn't know what it looks like and will do it.'

Gad may speak to the king

23. Then the angels released the soul of Gad. When the burial cloth was put on him, his soul came into him again. He said to those around him, "Call my brother that I may ask him a question." Immediately they delivered the message to the king, saying that his brother had come back to life. The king sprang up and went with a great crowd to his brother. He came to stand beside his bed in bewilderment, unable to speak to him. His brother said: 'It is known to me and I am convinced, brother, that if anyone asked you for half of your kingdom you would give it to me. That's why I ask you to do me this favour. I ask you to sell me what I ask.' The king replied, "And what is it that you ask me to sell to you?" He said, 'Ensure it with an oath that you will give it to me.' The king swore to him, "Whatever of my possessions you want, I will give them to you." And he said to him, "Sell me that palace that you have in heaven." And the king said, "How do I get a palace in the heavens?" He said, "That which built that Christian that's in prison now, the man that the merchant bought from a

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certain Jesus. I mean that Jewish slave you intend to punish because he disappointed you and who also grieved me and died. But now I've come back to life.'

Gundaforus repents

24. Then the king came to his senses, and he understood that he was speaking of great and eternal goods. He said: I cannot sell that palace, but I pray that I may go there to inhabit it and be worthy to be numbered among its inhabitants. If you really want to buy such a palace, look, the man is still alive and building one for you that is even more beautiful.' And immediately he sent someone to take the apostle out of prison along with the merchant, who was also locked up. He said, 'I beg you like a man who begs a servant of God that you pray for me and ask him whose servant you are if He will forgive me and condone what I have done to you or planned to do to you. and whether I shall be judged worthy to be an inhabitant of that house for which I have not labored at all. It was you alone who labored and built it for me with the co-operation of the grace of God. And further, if I may become a servant and serve that God whom you proclaim.

And his brother fell before the apostle and said: 'I beseech you, and I ask before God that I may be worthy of this service and commission, and be granted to be worthy of what has been shown me by the angels.

Thomas decides to baptize the king and his brother

25. Overwhelmed with joy, the apostle said, "I thank thee, Lord Jesus, that thou hast revealed thy truth to these people. For you are the only God of truth and there is no other. It is you, Lord, who is merciful in all things and who spares people.

For men pass by You because of the error that is in them, but You do not pass by them. And now, I pray and ask that You will accept the king and his brother and unite with Your flock. Cleanse them with your bath, and cleanse them with your oil of the error that surrounds them. Keep them also from the wolves by bringing them into your pasture. Let them drink from your well of ambrosial, which is neither cloudy nor dry. This they beg and ask of You. They want to become Your servants and servants, and so they have decided to be persecuted by Your enemies and to be hated and mistreated by them and to die as You suffered all these for us that You may give us would acquire. Thou who art Lord and verily a good Shepherd, grant that in Thee alone they may put their trust and find in Thee help and hope for their salvation, which they can receive only from Thee. And further, that they may be strengthened by your mysteries, that they may receive perfect good from your graces and gifts, and may they flourish in your service and bring forth ripe fruit in your Father.

26. King Gundaphorus and his brother Gad were very fond of the apostle and followed him without leaving him for a moment. They helped the needy by distributing to all and refreshing each. They also begged him to get the seal of the word mold from him. They told him, 'Our souls are ready and we are open to God. Give us the seal for we have heard you say that the God you preach recognizes his sheep by the seal.' The apostle told them that he was pleased with it and that he asked them to accept this seal and to participate in the Eucharist with him and to praise the Lord in order to attain perfection. He said: 'This Jesus whom I proclaim is Lord and God of all, and He is the Father of truth. I have taught you to believe in him. And he commanded them to fetch oil that they might receive the seal with it. They brought oil and lit many lamps because it was night.

The Baptism of Gundaphorus and Gad

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27. And the apostle arose and gave them the seal. And the Lord was revealed to them by a voice saying, "Peace be upon you, brethren." They only heard the voice, but they did not see his form, for they had not yet received the seal with the seal.

The apostle took the oil, poured it over their heads, and brushed it on and anointed them. In doing so he said:

Come, holy name of Christ, who is above every name.

Come, power of the Highest and perfect mercy.

Come, highest grace.

Come, merciful mother.

Come, fellowship with the masculine.

Come, you who reveal the hidden mysteries.

Come, mother of the seven houses, may your rest be in the eighth house.

Come, eldest of the five members: mind, thought, insight, deliberation, and decision, enter into fellowship with these young men.

Come, Holy Ghost, and cleanse their kidneys and hearts, and seal them in the name of the Father and the Son and the Holy Ghost."

When they were sealed, a young man appeared to them holding a lighted lamp so that even the lamps that were there were obscured by the brightness of the light. He left and no one saw him again.

The apostle said to the Lord, "Your light cannot be grasped and we cannot bear it, for it is more than we can see." When it had become light and the day had come, he broke the bread and made them partake of the Eucharist of Christ. And they were happy and exulting. Many others also came to faith and were added to the congregation and sought refuge in the Savior.

The preaching of Thomas

28. The apostle went on with his sermon and said to them: 'Men and women, boys and girls, young men and young women, both those in the prime of their lives and old men, slaves and free, be no longer lewd and covetous and do not give in to physical desire for this includes everything that goes against the law.

For fornication blinds the mind and darkens the eyes of the soul. Fornication detracts from the constitution of the body because it weakens a person completely and undermines the body through disease.

Intemperance makes the soul afraid and shy. Found in the body itself, she robs what is foreign to her and fears that she will be put to shame if what is not hers must be returned to the owners.

Bodily desire plunges the soul into sorrow, worry, and sadness because the body is afraid of being short and is after what is beyond its reach. Once you are liberated from these things, you become carefree and free from sorrow and fear. What remains before you is what the Savior said: "Do not be anxious about tomorrow, for tomorrow is anxious about itself." Remember the word spoken of old: "Watch the ravens, and look at the birds of the sky for they neither reap nor reap, neither do they gather into barns, and God careth for them, how much more does he care for you of little faith!

Wait for his coming and put your hope in him and believe in his name. For he is the judge of the living and the dead, and he repays every man according to his deeds. At his coming and last appearance no one has an opportunity to apologize when one is about to be judged by him, by pretending that he

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had not heard. His heralds preach in the four corners of the world. Repent and believe in the gospel and take up the easy yoke and the light burden. Then you will live and not die. You have to make this your own and keep it. Leave the darkness to receive the light. Go to the truly Good one to receive grace from him and to have his blessing imprinted on your heart.'

29. After saying this, some bystanders said, "It is time for the creditor to get what he needs." And he said: 'The Lord of necessities will always have abundance, but let us give him his due.'

After he had said this, he took bread, oil, vegetables and salt and gave them to them. He himself continued to fast, for the day of the Lord was at hand.

The translator now gives a summary, but the part about the punishments in the underworld, you will also see in the revelations of Peter and Paul.

[[[From chapter 30 onwards various 'acts follow in which talking animals occur and Thomas deals with a dragon. A girl tells how she was guided through the underworld and given a glimpse of the infernal punishments. With chapter 62 the content changes and follows a long story in which it first deals with Siphorus, an officer whose wife and daughter are possessed by the devil. Then Mygdonia, the wife of Charisius, also an officer and relative of the king, comes to hear Thomas. She repents and refuses to share the bed with her husband. After Charisius complains to the king, Thomas is imprisoned. During his captivity he starts a song.]]]

The song of the pearl

108 When all the prisoners saw that he prayed, they asked him to pray for them too. When he finished the prayer and sat down, he began to say the following song:

"When I was a child in my father's palace and I enjoyed the wealth and opulence of those who raised me, my parents provided me with what is needed and sent me away from the east, our home.

Of the abundance of treasures they made a burden great and yet light to bear it alone: gold is the burden from the high, and silver from the ample treasuries, and rubies from India, and pearls from Kustan.

And they armed me with diamonds that can cut iron. They took my cloak, full of precious stones and covered with gold that they had made for me in love, also the toga, yellow in color, which was made to my measure.

They made a treaty with me, and wrote it in my heart that I should not forget it, and they said: 'If you go down to Egypt, and bring from there the one pearl which is encircled there by the devouring serpent, you shall take your cloak, full of gems, put on and your toga that falls around it.

And with your brother who is our second in power you will be heir in our realm.'

109. I left the east and along a road bad and dangerous, I traveled with two guides, for I had no experience in travelling. I passed the borders of Maisan, where from the east the merchants congregate. I reached the land of Babylon

When I came to Egypt, my guides left me. I went straight for the snake and stayed near his hiding place waiting for him to slumber or sleep and then take the pearl from him.

And being alone, I was strange in appearance, unlike us to whom I belonged. But I saw one of my family, a free man from the east, a young man, lovely and fair, the son of noblemen.

And he came to me and joined me and I made him my companion, a friend who accompanied me on my journey.

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I warned him against the Egyptians and against dealing with the unclean. I clothed myself in their clothes so that I might not be a stranger to them, as someone from outside to fetch the pearl, so that the Egyptians might stir up the serpent against me.

But for some reason they discovered that I was not their countryman. They made a plan against me and gave me their food for food. I forgot I was a king's son but served their king.

I also forgot the pearl why my parents had sent me. And because of the heaviness of their food I fell into a deep sleep

110. But what had happened to me my parents noticed and we were sad for me. And a proclamation went out in our realm that everyone should assemble at the gate.

And the kings of Persia, and the ministers, and all the chiefs from the east made a plan for my sake, that I should not tarry in Egypt.

They wrote to me a letter signed by the mighty: 'From the father, the king of kings, and your mother, the mistress of the east, and from your brother, the second after us, to our son, who is in Egypt. Peace.

Rise and awake from sleep and listen to the words of the letter. Remember you are a king's son, you have come under a yoke of slavery.

Think of your cloak, covered in gold. Do you remember your pearl why you were sent to Egypt.

For your name is mentioned in the book of life, and also your brother's. That's the name you got in our realm.

111. And the king as sender sealed him because of the evil Babylonian children and the tyrannical demons of Labyrinth. And I awoke from sleep, because I heard his voice. I picked it up and kissed it and I started reading it. And as it was written in my heart, so it was written in it. Immediately I remembered being a king's son. And redeemed, I longed for my lineage. I remembered the pearl why I was sent to Egypt.

And I began to bewitch him the terrible serpent. And I put him to sleep, for I called my father's name. And I took the pearl and went back to bring it to my fathers. And I took off the dirty robe and left it in their land. I made my way straight to the light of our house to the east. And my letter turned out to be ahead of me.

And as the letter had had a voice to wake me when I slept, so now it guided me with its light. While the royal silk robe stood before my eyes. And with his love he urged me, and I passed Labyrinth, and I left Babylon behind, and I came to the great Maisan, which is on the shore of the sea.

112 I no longer remembered my brilliance, for I was only a child and very young, when I left it in my father's palace. But suddenly, seeing the cloth as if it were a mirror, I saw myself completely in it. That's how I knew and saw myself, separated, but still coming from the One. And also one with one figure. And not only that, I also saw the treasurers who had brought the cloth as two, yet as one figure.

One royal mark was written on both. Money and wealth they had in their hands, and they gave me my wages and the beautiful robe, which was resplendent in gold, adorned with precious stones and pearls according to it. These were fixed on high, and the image of the king of kings was all over them. And in the treble there were sapphire harmonicus attached to it. And I saw further that through all

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this were sent movements of knowledge. And the robe was ready to speak. And I heard it say, "I am of him that is more valiant than all men, wherefore I am written unto the Father."

And I noticed his figure. And all his royal movements rested on me and poured themselves all over me. And from the hands of those who gave it to me, I rushed to grab it. Desire compelled me to run and meet him to receive it. And I stretched to get it. I adorned myself with the beauty of its colors. And I enveloped myself completely in my royal gown of brilliant colors. And when I put it on, I was pulled up to the place of peace and honor.

I bowed my head and worshiped the splendor of the Father who had sent me. After all, I had carried out his order. And he too did what was promised. And at the gate of his palace I mingled with the princes as of old. For he was pleased with me and welcomed me, and I was with him in his palace. All his servants sang with melodious voices. And he promised me that I would be sent with him to the king's gate to appear before the king with my offerings and the pearl.

[[[Tomas manages to get out of prison and baptizes Mygdonia. Charisius, her husband, goes again to the king, who asks Tomas to persuade Mygdonia to return to her husband. The king tells his wife Tertia what happened to Mygdonia. Tertia is also impressed by Tomas. The king decides to kill Thomas. Before the trial, Vazan, the king's son, speaks with Thomas. Vazan also repents. Tomas is convicted, but before his death Tertia, Vazan and his ailing wife Narcia are baptized in prison.]]]

The Martyrdom of Tomas

159 Then Judas went away to be shut in. But Tertia, Mygdonia and Narcia also left with the same intention. Judas said to her, "My daughters, slaves of Jesus Christ, listen to me. On this last day of my life I will complete my preaching to you, and then speak no more in the body. For behold, I am lifted up to my Lord Jesus, who has compassion on me, who humbled himself before me to my smallness, and brought me to the service of his majesty, and judged me worthy to be his servant. I rejoice that the time of my farewell has drawn near, so that after my departure I may finally receive my reward. For He who rewards me is just, for He knows how to repay. He is not envious, but loving to those who are good. He trusts in what He has, as He needs nothing Himself.

160. I am not Jesus, but his slave. I am not Christ, but his servant. I am not God's son, but I beg to be judged worthy by him. Keep faith in Jesus Christ. Keep hoping in the Son of God. Do not waver in distress and do not waver when you see me taunted, boxed in and killed. For thereby I accomplish what the Lord has commanded me. Because if I didn't want to die... But I can. This apparent death is not death, but the liberation of the body. I will look forward to him with joy, so that after my farewell I will be granted that Beautiful One who is merciful.

For I am very weary of the service which I have been able to render by His grace, which will certainly not fail me. Beware that he who makes you doubt does not enter you. For He whom you have received is stronger. Then wait for His coming, that when that happens He will take you up. For you will see him go with you.'

161. When he had finished his speech to the women, he entered the dark house. He said: 'My Saviour, who has endured much for us, may these doors become as they were, that the seals on them may be undamaged again.' And he forsook the women and went away to be shut up. They grieved and wept now that they knew that King Misdus would kill him.

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162. Judas went and found the guards just arguing, saying: What have we done wrong against this quack? He opened the prison doors with his magic and he planned to let all the prisoners flee. So let's go to the king and tell him about his wife and son. While the jailers were saying this, Judas listened in silence. When they arose in the morning they went straight to King Misdeus and said: 'Let that quack go, Sire, or order him to be locked up somewhere else, for your lucky star has kept the captives together. Although we had closed the doors in time, we found them open when we got up. Also your wife and son and the others do not lose sight of that man.'

When the king heard this, he came to see the seals affixed to the doors. He found them as they had been. And he said to the jailers, 'Why are you lying? These stamps are still undamaged. How come you say that Tertia and Mygdonia have gone to prison?' And the guards said, 'We have spoken the truth.'

163. Then the king went into the prison and sent for Judas. When he came, they stripped him, girded him, and set him before the king. Misdeus said to him, "Are you a slave or a free man?" And Judas said, 'I am a slave, but you have no power over me at all.' 'And how,' said Misdeus, did you come to this land as a runaway slave?' And Judas said, 'I have come here to save many, and I will leave the body under your hands.' Misdeus said to him, 'Who is your master and what is his name and what country is he from? My master,' said Tomas, is my and your Lord, He is Lord of heaven and earth.' And Misdeus: What's his name? And Judas said, You cannot hear his true name at this time. I call you the name he is currently given Jesus the Christ.' And Misdeus said: 'I have not hastened to kill you, but I have tempered myself. You did not stick to your (evil) works, so that your wizardry became known throughout the land. But now I will make your sorcery cease and our people be freed from it.' Judas said, "Those magic you speak of will never disappear here."

164. After saying these things, Misdeus considered how he should kill him, for he was afraid of the people standing by. Many of them, even some prominent ones, believed him. He got up and took Judas to a place outside the city. A few soldiers with lances followed him. The rest of the people thought the king wanted to hear from him. They stood looking at him. When they had gone three stadia, he handed him over to four soldiers and an officer, with orders to carry him to the mountain and pierce him there. He himself went back to the city.

165. Those present ran to Judas, intending to free him. But he was led away under the escort of two soldiers on either side, spears in hand, while the officer took him by the hand. And on the way Judas said: 'O Thy secret mysteries, which Thou fulfilllest unto me to the end of life. O riches of Thy grace, which permits us not to suffer bodily. For see how four men have taken hold of me, since I also came from four clements. And one leads me, as I come from One, to whomever I go, who is always invisible. Now I understand that my Lord, who was from One, to whomever I go and who was always invisible with me, was stabbed by one man. But I, being four, get stabbed by four men.'

166. When they came to the place where they were to pierce him, Judas said to those who were holding him: At least listen to me now, because I am about to leave the body. Let not the eyes of your mind be darkened, and let not your ears be clogged, so that they hear not what I say, Believe in God whom I proclaim, set free from the pride of the heart. Live a life befitting free men, both to the glory of men and to the life of God.

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167 He said to Vazan: Son of the earthly king, servant of Jesus Christ, command the servants of King Misdeus to do what they ought to do, but first let them allow me to pray.' When Vazan had persuaded the soldiers, Judas turned to pray. The prayer was as follows: 'My Lord and my God. Hope and Liberator and Leader and Guide in all lands. Be with all who serve You: guide me today as I move towards You. Let no one take my soul whom I hand over to You. Don't let the customs officers see me and don't let the tax collectors charge me. Don't let the serpent see me, and don't let the dragon's children hiss at me. Behold, Lord, I have performed your work, and I have fulfilled your commission. I've been a slave. That is why I receive freedom today. Give it to me in perfect form. This I say not because I doubt, but that they may hear who ought to hear.

168. After the prayer he said to the soldiers: "Come here and carry out the order of him who sent you." And the four struck together and killed him. All the brethren wept and they wrapped him in beautiful garments and put many linen robes on him and laid him in a tomb in which kings were buried.

169. Siphorus and Vazan would not go into the city, and after they had spent the whole day there, they also stayed there for the night. And Judas appeared to them and said, 'I am not here. Why are you waiting for me? For I have ascended and received what was promised. So get up and go away. After a short while you will be gathered with me. Misdeus and Charisius urgently invited Tertia and Mygdonia, but they could not persuade her to give up her opinion. Judas also appeared to her and said: Do not forget the past, for Jesus, the Holy and Living One, will help you Himself.

When Misdrūs and Charisius were unable to persuade them, they allowed her to live as she wished. And all the brethren that were there gathered together, for Judas in the mountain, when he was carried away to die, had made Siphorus the eldest deacon. And the Lord stood by them, and increased it and Vazan through them to faith.

170. After a long time, one of Misdeus' sons was struck by a demon. Since it was a hard-hearted demon, no one was able to heal him. Misdeus thought and said to himself, 'Let me open the tomb and take a bone from the apostle of God and touch my son with it. I'm sure he'll heal then.'

And he did what he planned. And Judas appeared to him and said, Thou didst not believe in the living, how then wilt thou believe in the dead? But don't be afraid. Jesus Christ is kind to you because of his great goodness.' But Misdeus found no bones, for one of the brethren had taken them secretly and brought them to the west. Then he took dust from the place where the bones of the apostle had been and touched his son with it, saying: "Now I believe in you, Jesus, because he has forsaken me who has always confused the people, so that they would see You, the spiritual light.

When his son had become so well, he took part in the gatherings of the other brethren, after submitting himself to Siphorus. And he commanded all the brethren to pray for him, that he might have mercy from our Lord Jesus Christ.

171. The deeds of Judas Thomas the apostle are finished. He did them in India, carrying out the command of him who sent him. To him the splendor forever and ever.

Amen

