And the Apostle set out to go on the way; and all of them were accompanying him with weeping, and were conjuring him by his Lord to be mindful of them in his prayers and not to forget them. And when the Apostle had mounted, he sat in the chariot of the general, and all the brothers remained behind. The general came and said to the driver: “I am praying that I may be worthy to sit beneath the feet of the Son of God, Jesus, the Messiah, and to be his driver on this road, which many know, that he may be my guide on that road which some (only) shall go”.

Commentary. I am praying … shall go. Instead of “the feet of the Son of God, Jesus the Messiah” the Greek version reads “his feet” and Sinai “the feet of the Apostle of our Lord”. In this passage Christ and Thomas are identified again, see ch. 11. It appears that the chariot is ascending to heaven, cf. Odes of Sol. 38. 1–2: “I went up into the light of Truth as into a chariot … And caused me to pass over chasms and gulfs, and saved me from cliffs and valleys”, which again may be compared with ch. 71, where it is said that the chariot goes “gently and quietly”. See Apocryphon of James 14. 34, ed. Robinson 35: “… for a chariot of spirit has borne me aloft …”, cf. H.-Ch. Puech et G. Quispel, “Les Écrits gnostiques du Codex Jung”, in: Vigiliae Christ. 8 1954, 1–15, esp. 15–17, with references. The idea is also known from II Kings 2, 11, cf, Ps.-Clemens, recognit. II 22 4, ed. Rehm 65: Non ergo nobis difficilis videatur huius itineris labor, quia in fine eius requies erit; nam et ipse verus propheta ab initio mundi per seculum currens festinat ad requiem, and Cyril of Jerusalem, procat. 16, ed. Reischl 10: … βάπτισμα … ἡχήμα πρὸς οὐρανόν.

And when he had gone about a mile, Judas Thomas begged of the general, and made him get up to sit beside him, and ordered the driver to sit in his place. And as they were going along the road, and Judas was conversing with the general, the cattle became tired from their
having driven them so far, and stood still and would not stir. And the
general was sorely vexed, and knew not what to do; and he thought of
running on foot, and bringing other cattle, wherever he could get them,
or horses, because his time was becoming short. And when the Apostle
saw this, he said to him: "**Be not afraid and be not agitated, but
only believe in Jesus, as I told you, and you shall see great
wonders**". The general says to him: "I believe in him, (and)
that everything is possible for him to do who asks of him".
Now Judas saw a herd of wild asses feeding some distance off the
highway, and he said to the general: "If you believe in Jesus, go to the
herd and say to them: ‘Judas, the Apostle of Jesus the Messiah, the Son
of God, says, Let four of you come, for I require them’".

**Commentary. Be not afraid ... great wonders.** Cf. John 11, 40. The
general says ... of him. This passage has been omitted by Sinai.
**wild asses, ἀρκνα** and Greek: ὄνχαρα. This animal is known for his
(scil. die Natur des Leibes) (gehört) die Übermut der Wildesel, welcher
sich gegen die Unterwerfung sträubt". In messianic time the wild beasts
will be subjected to men, cf. Is. 11, 6–8; Apoc. Baruch 73, 6: "And wild
beasts shall come from the forest and minister unto men"; *Orac. Sibyll.*
haer.* V 33 3: *et omnia animalia iis cibis utentia, quae a terra accipientur,
pacifica et consentanea invicem fieri, subiecta hominibus cum omni subiectione.*
See W.A. Schulze, “Der Heilige und die wilden Tiere”, in: *Zeitschr. f.
d. neutestament.* *Wissensch.* 46 1955, 280–283, and R. Eisler, “Örphisch-
Dionysische Mysteriengedanken”, in: *Vortr. Bibliothek Warburg* II, Leipzig
1925, 11–32.

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And the general went, fearing greatly, because they were many; and
the more he went on, (the more) they came towards him. And when
they were close to him, he said to them: "Judas Thomas, the Apos-
tle of Jesus the Messiah says: ‘Let four of you come to me, because I
require them’". And when they heard this speech, all the asses came
to him with a great rush; and when they came to him, they bowed
down to him by the direction of our Lord. And Judas Thomas,
the Apostle of our Lord, lifted up his voice in praise, and
said: "Glorious are you, God of truth and Lord of all natures,