



THE ACTS OF THOMAS

Hebrew Readers Version



Chapter 1 At that time, we 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 tax gatherer, James the son of Alphaeus and Simon the Cananaean, and Judas the brother 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 by lot and to the nation to which the Lord had sent him. By lot India fell to Judas Thomas, also called Didymus. And he did not wish to go, saying that he was not able to travel on account of the weakness of his body. He said, “How can I, being a Hebrew, go among the Indians to proclaim the truth?” and while he was considering this and speaking, the Savior 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 you.” But he would not obey saying, “wherever you wish to send me, send me, but elsewhere. For I am not going to the Indians.”

Chapter 2 And as he was thus speaking and considering, it happened that a merchant named Abban, who had come from India, was there, sent from King Gundaphorus, 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, “Do you wish to buy a carpenter?” he replied, “Yes.” And the Lord said to him, “I have a slave who is a carpenter, and I wish to sell him.” And having said this he showed him Thomas from a distance and agreed with him for three pounds of uncoined silver, and wrote a bill of sale saying, I, Yache, son of the carpenter Joseph, declare that I have sold my slave, Judas by name, to you Abban, a merchant of Gundaphorus, king of the Indians. “When the purchase was completed the Savior took Judas, also called Thomas, and led him to Abban, the merchant. When Abban saw him he said to him, “Is this your master?” the apostle answered and said, “Yes, he is my Lord.” And he said, “I have bought you from him.” And the apostle held his peace.



Chapter 3 On the following morning the apostle prayed and entreated the Lord, saying, "I go wherever you wish, O Lord Yache, your 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 your worth also be with you along with my grace, wherever you may go." And the apostle came up with an Abban, who was carrying his luggage into the boat. He too began to carry it along with them. And when they had gone onboard and sat down, Abban questioned the apostle, saying, "What kind of world do you know?" and he said, "In wood, ploughs and yokes and balances and ships and boats 'oars and masts and small blocks; in stone, pillars and temples and royal palaces." And Abban the merchant said to him, "We need such a workman." They began their voyage. And they had a fair wind; and they sailed cheerfully till they came to Andrapolis, a royal city.

Chapter 4 And leaving the boat they went into the city. And behold, the sounds of the flute players and water-organs and trumpets echoed round them. And the apostle inquired saying, "What festival is it in this city?" And the inhabitants there answered, "The alahayim have brought you to keep festival in this city. For the king has an only daughter and now he is going to give her to a husband in marriage. This festival, then, which you see today, 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. But if anyone should refuse and not come to the marriage, he is answerable to the king.' And Abban, having heard this, said to the apostle, "Let us also go so that we give no offence to the king, especially as we are strangers." And he said, "let us go.' And having obtained lodgings at the inn and rested a little they went to the wedding. And the apostle, seeing them all reclining, reclined also in their midst. And they all looked at him as at a stranger, a man coming from a foreign land. And Abban the merchant, being the master reclined in another place.



Chapter 5

And whilst they were eating and drinking, the apostle tasted nothing. Those about him said to him, ‘Why have you come here, neither eating nor drinking?’ and he answered and said to them. “For something greater than food or even drink have I come here, that I might accomplish the will of the king. 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 they had dined and drunk, and crowns and perfumes had been brought, each took perfume, and one anointed his face, another his beard, and others different parts of the body. 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 to his teeth, and carefully anointed the parts round about his heart; but the crown that was brought to him, wreathed with myrtle and other flowers, he put on his head, and he took a branch of reed in his hand and held it. And the flute girl, holding her flute 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 a Hebrew by race.

Chapter 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 the man who had struck him, saying, “My Alahayim will forgive you 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 the dogs.” And having spoken he began to sing this song: “The maiden is the daughter of the light, On whom rests the majestic splendor of kings; Delightful is the sight of her, Resplendent 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 own ambrosia those who live under him. Truth rests upon her head, Joy she shows forth with her feet. Her mouth is opened, and becomingly. Thirty-and-two are they who praise her. Her tongue is like a door-curtain, Drawn back for those who go in. made by the first creator. Her two hands point and make secret predicting the chorus of the blessed ages, Her fingers show the gates of the city. Her chamber is bright, Breathing forth scent from balsam and every perfume, Sending forth a sweet smell of myrrh and herbs. Within are strewn myrtle-branches and all manner of sweet smelling flowers, The portal is adorned with reeds.



Chapter 7 She is surrounded by her groomsmen, seven in number, Chosen by herself; Her bridesmaids are seven, Who dance before her. Twelve in number are they 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 forever with him in that everlasting joy, And sit down at the wedding to which the princes assemble, And abide at the supper, of which the eternal ones are deemed worthy, And put on royal garments, and be dressed in splendid robes That both may rejoice and exult And praise the Father of all, 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 deficiency, And drank also of his wine, Which brings to them neither thirst nor desire, And they praised and glorified with the living spirit The Father of truth and the Mother of wisdom.”

Chapter 8 And when he had finished this song all who were present looked at him. He kept silence. They also saw his form changed, but they did not understand his words, as he was a Hebrew and his words were spoken in Hebrew. Only the flute-girl understood him, being of the Hebrew race; and leaving him she played the flute to the others, but repeatedly looked back and gazed at him. For she loved him as one belonging to her race, 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 steadily at him. But he looked at no one at all, neither did he pay attention to anyone but kept his eyes only on the ground waiting until he could depart. And the cupbearer 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 his limbs asunder. And the dogs immediately seized his limbs, among them a black dog, which grasped his right hand in his mouth and brought it to the place of the banquet.



Chapter 9 When they all saw it they were frightened and inquired who was absent. And when it became known that it was the hand of the cupbearer that struck the apostle, the flute-girl broke her flute and threw it away, and went and sat at the feet of the apostle, saying, “This man is either Alahayim or Alahayim’s apostle. For I heard him say in Hebrew to the cupbearer, ‘I shall soon see the hand that struck me dragged about by the dogs.’ This you have now seen. For just 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. For she is my only child and today I give her away in marriage.” 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.

Chapter 10 And the apostle stood and began to pray and speak thus; “My Lord and my Alahayim, who accompanies his servants, guide and leader of those who believe in him, refuge and repose of the afflicted, hope of the poor and deliverer of the captives, physician of the souls laid low by disease, and savior of every creature, who gives life to the world and strengthens the souls, you know the future and accomplish it through us; you, Lord, who reveal hidden mysteries and declare secret word; you, Lord, are the planter of the good tree and by your hand all good works are produced; you, Lord, are in all, and come through all, and exist in all your works and make yourself manifest through the working of them all; Yache Christ, the Son of compassion and perfect Savior; Christ, Son of the living Alahayim, 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 went down even to Hades; who also, having opened the doors, brought out from there those who had been shut in for many ages in the treasuries of darkness, and showed them the way that leads up on high—I beseech you, Lord Yache, offering you supplication for these young persons, that you may do to them what helps, benefits, and is profitable for them.” And having laid his hands on them and said, “Ahayah be with you,” he left them in that place and went away.



Chapter 11 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. And he saw the Lord Yache talking with the bride. He had the appearance of Judas Thomas, the apostle, who shortly before had blessed them and departed; and he said to him, “did you not go out before them all/ and how is it that you are here now?” and the Lord said to him, “I am not Judas Thomas, I am his brother.” And the Lord sat down on the bed and ordered them to sit on the couches, and he began to speak to them.

Chapter 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. But if you get many children, for their sakes you become grasping and avaricious, plundering orphans and deceiving widows, and by doing this you subject yourselves to most grievous punishments. For most children become unprofitable, being possessed by demons, some openly and some secretly. For they become either lunatics or half-withered or crippled 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. But if you obey and preserve your souls pure to Alahayim, 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.”



Chapter 13 And when the young people heard this, they believed the Lord and gave themselves over to him and refrained from the filthy lust, and remained thus spending the night in the place. And the Lord went away from them saying, “the grace of Ahayah be with you!” and when dawn came the king arrived, and having furnished 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 very cheerful. And the mother came in and said to the bride, “why do you sit thus, child, and are not ashamed, but act as if you had lived for a long time with your own husband?” And her father said, “is it because of your great love to your husband that you are unveiled?”

Chapter 14 The bride answered and said, “Truly, father, I am in great love, and I pray to my Lord that the love which I have experienced this night may remain, and that I obtain that man whom I have experienced today. That I do not veil 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 alarm did not abide in me. And that I am cheerful and glad is because the day of joy has not been distributed. And that I have set at naught this husband and these nuptials which have passed away from before my 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 with the true husband.”



Chapter 15 And when the bride was saying even more, the bridegroom answered and said, “I thank you, Lord, who have been proclaimed by the stranger and found in us; who have put corruption far from me, and have sown life in me, who have delivered me from this disease, hard to heal, hard to cure and abiding forever, and established in me sound health; who have shown yourself to me, and have revealed to me my condition, in which I am; who have redeemed me from falling, and have led me to something better, and who have released me from things temporary, but have deemed me worthy of things immortal and everlasting; who have humbled yourself to me and my weakness, to place me beside your greatness and to unite with you; who have not kept your compassion from me, who was lost, but have shown me how to seek myself, and to know who I was and who and how I now am, that I may become again what I was; whom I did not know, but you sought me out; of whom I did not know; but you stood 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 even what I know not; for it is out of love to him I say this.”

Chapter 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 by evil chance 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. Whoever shall find him and bring him to me, I give him whatever he shall ask of me.” They departed, therefore, and went round seeking him, and did not find him; for he had set sail. 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. And when they told her what had taken place with the young people, she rejoiced greatly upon hearing it, setting aside her grief, and said, “Now I also have found repose here!” And she arose and went to them, and was with them a long time, until they had instructed the king also. And many of the brethren also 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.



Chapter 17 When the apostle came into the cities of India with Abban the merchant, Abban went away to greet King Gundaphorus and told him about the carpenter whom he had brought with him. And the king was glad and ordered him to appear before him. When he had come in the king said to him, “what trade do you know?” the apostle said to him, “that of carpenter and the housebuilder.” The king said to him, “what work in wood do you know and what in stone?” the apostle said, “in wood, ploughs, yokes, balances, pulleys, and ships and oars and masts; in stone, monuments, temples, and royal palaces.” And the king said, “Will you build me a palace?” 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.”

Chapter 18 And the king, having accepted him, took him out of the gates of the city, and on the way began to discuss with him the building of the palace, and how the foundations should be laid, till they came to the place where the work was to be carried out. And he said, “Here is where I wish the building to be!” and the apostle said, “Yes, this place is suitable for the building.” For the place was wooded and there was water there. And the king said, “begin at once!” and he answered, “I cannot commence now.” The king said, “When can you?” he said, “I shall begin in November and finish in April.” And the king was surprised and said, “Every building is built in the summer, but can you build and finish a palace in the winter?” and the apostle replied “Thus it must be done; it is impossible any other way.” And the king said, “If you have resolved upon this, draw a plan for me how the work is to be done, since I shall come here after some time.” 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 face the light; the windows toward the west to the winds; the bake house he made toward the south; and the water-pipes necessary for the supply toward the north. When the king saw this, he said to the apostle, “you are truly a craftsman, and it is fitting that you should serve kings.” And having left a lot of money with him he went away,



Chapter 19 And at the appointed times the king sent coined silver and the necessities for his and the workmen's living. And the apostle took everything and divided it, going about the cities and surrounding villages, distributing to the poor and needy, and bestowing alms, and gave them relief, saying "the king knows that he will receive royal recompense, but the poor must be refreshed, as their condition requires it." After this the king sent a messenger to the apostle having written the following: "Let me know what you have done or what I should send to you or what you need." The apostle sent word to him saying, the palace is built, and only the roof remains to be done." Upon hearing this the king sent him again gold and uncoined silver and wrote, "If the palace is built, let it be roofed." And the apostle said to the Lord, "I thank you, Lord, in every respect, that you died for a short time, that I may live in you forever, and that you have sold me, to deliver many through me." And he did not cease to teach and refresh the afflicted, saying, "Ahayah has dispensed this to you and he gives to each his food. For he is the support of the orphans and the nourisher of the widows, and rest and repose to all who are afflicted."

Chapter 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 Alahayim, heals the sick, drives out demons, and performs many miracles. 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 simplicity and gentleness and fidelity, show that he is a just man, or an apostle of the new Alahayim, whom he preaches. 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 cold, and he takes nothing from anyone but gives to others what he has." Upon hearing this the king hit his face with his hands, shaking his head for a long time.



Chapter 21 And he sent for the merchant who had brought him, and for the apostle, and said to him, "Have you built the palace?" and he said, "Yes, I have built it." The king said, "When shall we go to inspect it?" and he answered and said, "Now you cannot see it, but you shall see it when you depart from this life." And the king was very angry 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 so destroy him and the merchant. And the apostle went to prison rejoicing and said to the merchant, "fear nothing, believe only in the Alahayim who is preached by me, and you shall be freed from this world, and obtain life in the world to come." And the king considered by what death he should kill them he 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 disappointment, which the king had suffered, he was grievously depressed. And having sent for the king he said to him, "Brother and king, I commend to you my house and my children. For I have been grieved on account of the insult that has befallen you, and lo, I am dying, and if you do not proceed against the life of that magician you will 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.

Chapter 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. While this was going on, angels received the souls of Gad, the king's brother, and took it up into heaven, showing him the places and mansions there, asking him, "in what place would you wish to dwell?" 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 lower chambers." But they said to him, "in this building you cannot dwell." And he said, "why not?" They answered, "This palace is the one which that Christian has built for your 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 does not know what it is like, and he will sell it to me."



Chapter 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, “your brother has become alive again!” and the king arose and with a great multitude went to his brother. And coming 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 you the half of your kingdom, you would give it for my sake. Wherefore I entreat you to grant one favour, which I beg of you to do: that you sell to me that which I ask from you.” And the king answered and said, “and what is it that you wish me to sell to you?” and he said, “assure me by an oath that you will grant it to me.” And the king swore to him, “Whatever of my possession you ask, I will give you.” And he said to him, “Sell me the palace which you have in heaven.” And the king said, “a palace in heaven—where does this come to me from?” and he said, “it is the one that Christian built for you, the man who is now in prison, whom the merchant brought, having bought him from a certain Yache. I mean that Hebrew slave whom you wished to punish, having suffered some deception from him, on account of whom I also was grieved and died, and now have come alive again.”

Chapter 24 Then the king heard and understood his words about the eternal benefits that were conferred upon him and destined for him, and said, “That palace I cannot sell you, but I pray to be permitted to enter into it and to dwell there, being deemed worthy to belong to its inhabitants. And if you really wish to buy such a palace, behold, the man is alive, and will build you a better one than that.” And immediately he sent and brought the apostle out of prison and the merchant who had been shut along with him, saying, “I entreat you; as a man entreating the servant of Alahayim; pray for me, and ask him, whose servant you are, to pardon me and to overlook what I have done to you 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 you, laboring alone, have built for me with the help of the grace of your Alahayim, and that I may also become a servant and serve this Alahayim, whom you preach.” His brother also fell down before the apostle and said, “I entreat you and supplicate before your Alahayim that I may become worthy of this service and become partaker of that which was shown to me by his angels.”...



Chapter 25 And the apostle, filled with joy, said: I praise you, O Lord Yache, that you have revealed your truth to these men; for you are the Alahayim of truth, and none other, and You are He that knows things that are unknown to the most; thou, Lord, is He that in all things show compassion and sparest men. For men by reason of sin that is in them have overlooked you but you have not overlooked them. And now at my supplication and request do you receive the king and his brother and join them to your fold, cleansing them with your washing and anointing them with thine oil from the sin that encompassed them: and keep them also from the wolves, bearing them into your meadows. And give them drink out of Thine immortal fountain which is neither contaminated nor dried up; for they entreat and supplicate You and desire to become Your servants and ministers, and for this they are content even to be persecuted by your enemies, and for Your sake to be hated by them and to be mocked and to die, like you for our sake did You suffer all these things, that You might preserve us, You that are Lord and verily the good shepherd. Do you grant them to have confidence in You, and the aid that comes of You and the hope of their salvation which they look for from You; and that they may be grounded in Your mysteries and receive the perfect good of Your graces and gifts, and flourish in Your ministry and come to perfection in your Father. Being therefore wholly set upon the apostle, both the king Gundaphorus and Gad his brother followed him and departed not from him at all, and they also relieved them that had need giving to all and refreshing all. And they besought him that they also might henceforth receive the seal of the word, saying to him: Seeing that our souls are at leisure and eager toward Alahayim, give us the seal; for we have heard you say that the Alahayim whom you preach knows his own sheep by his seal. And the apostle said to them: I also rejoice and entreat you to receive this seal, and to partake with me in this Eucharist and blessing of the Lord, and to be made perfect therein. For this is the Lord and Alahayim of all, even Yache Christ whom I preach, and he is the father of truth, in whom I have taught you to believe. And he commanded them to bring oil that they might receive the seal by the oil. They brought the oil therefore, and lighted many lamps; for it was night (Syr. whom I preach: and the king gave orders that the bath should be closed for seven days, and that no man should bathe in it: and when the seven days were done, on the eighth day they three entered into the bath by night that Judas might baptize them. And many lamps were lighted in the bath).



Chapter 26 And the apostle arose and sealed them (baptism). And the Lord was revealed to them by a voice, saying: Peace be to you brothers. And they heard his voice only, but his likeness they did not see, for they had not yet received the added sealing of the seal (filled with Holy Spirit). And the apostle took the oil and poured it upon their heads and anointed and christened them, and began to say (Syr. And Judas went up and stood upon the edge of the cistern and poured oil upon their heads and said): Come, thou holy name of Yache that is above every name. Come, thou power of the Most High, and the compassion that is perfect. Come, gift (charisma) of the Most High. Come, compassionate Holy Spirit (mother). Come, communion of the male. Come, he that reveals the hidden mysteries. Come, Holy Spirit (mother) of the seven houses that your rest may be in the 8th house. Come, Messenger (elder) of the five dwellings, manifestations of the mind: sanity (mind), thought (imagination), reflection, consideration, reason (intentions); communicate with these young men. Come, Holy Spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Spirit. And when they were sealed, there appeared to them a young man holding a lighted torch, so that their own lamps became dim at the approach of this light. And he went away and was seen anymore. And the apostle said to the Lord: Your light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight. And when dawn came it was morning, he broke bread and made them partakers of the Eucharist of the Christ. And they were glad and rejoiced. And many others also, believing, were added to them, and came into the refuge of the Savior



Chapter 27 And the apostle preached and said to them: you men and women, boys and girls, young men and maidens, strong men and aged, whether bond or free, abstain from fornication and covetousness (greed) and the service of the belly: for under these three heads all sin cometh about. For fornication blinds the mind and darkens the eyes of the soul, and is an obstruction to life (conversation) of the body, making the whole man weak and casting his whole body into sickness. And greed puts the soul into fear and shame; being within the body it seizes upon the goods of others, and is under fear lest if it restore other men's goods to their owner it be put to shame. And the service of the belly casts the soul into thoughts, cares and vexations, taking thought lest it come to be in want, and have need of those things that are far from it. If, then, you rid yourself of these you become free of care and grief and fear, and that which abides within you which was said by the Savior: Take no thought for tomorrow, for tomorrow shall take thought for the things of itself. Remember also that word of him of whom I spoke: Look at the ravens and see the fowls of the heaven, that they neither sow nor reap nor gather into barns, and Alahayim dispenses to them; how much more to you, O you of little faith? But look you for his coming and have your hope in him and believe on his name. For he is the judge of quick and dead, and he gives to every one according to their deeds, and at his coming and his latter appearing no man has any word of excuse when he is to be judged by him, as though he had not heard. For his heralds (word) do proclaim in the four quarters (climates) of the world. Repent you, therefore, and believe the promise and receive the yoke of meekness and the light burden, that you may live and not die. These things get, these keep. Come forth of the darkness that the light may receive you! Come to him that is indeed good, that you may receive grace of him and implant his sign in your souls.



Chapter 28 And when he had spoken this, some of them that stood by said: It is time for the creditor to receive the debt. And he said to them: He that is Lord of the debt desire always to receive more; but let us give him that which is due. And he blessed them, and took bread and oil, herbs and salt and blessed and gave to them; but he himself continued his fast, for the Sabbath day was coming on. And when night fell, he slept, the Lord came and stood at his head, saying: Thomas, rise early, and bless all of them, after your prayer and the ministry go by the eastern road two miles and there will I show you my glory: for by your going shall many take refuge with me, and you shall bring to light the nature and power of the enemy. And he rose up from sleep and said to the brothers that were with him: Children, the Lord would accomplish something by me today, but let us pray, and ask of Him that we may have no impediment (hindrance) toward Him, but that at all times, so even now it may be done according to His desire and will by us. And having said so, he laid his hands on them and blessed them, and broke the bread of the Eucharist and gave it them, saying: This Eucharist shall be to you for compassion and mercy, and not to judgment and retribution. And they said Amen.



Act the Third: concerning the servant

Chapter 29 And the apostle went forth to go where the Lord had asked him; and when he was near to the second mile (stone) and had turned a little out of the way, he saw the body of a young man lying, and said: Lord, is it for this that you have brought me here, to come here that I might see this (trial) temptation? Let Your will therefore be done as you desire. And he began to pray and to say: O Lord, the judge of quick and dead, of the quick that stand by and the dead that lie here, and master and father of all things; and father not only of the souls that are in bodies but of them that have gone forth from them, for of the souls also that are in pollutions (al. bodies) you are Lord and judge; come Lord at this hour wherein I call upon you and show forth your glory upon him that lies here. And he turned towards them that followed him and said: This incident has not happened by accident, but the enemy did this and planned to assault us thereby; and beware that he has not made use of anybody or something else, nor fashioned any other creature save that which is his subject.

Chapter 30 And when he had so said, a great, black serpent came out of a hole, beating with his head and shaking his tail upon the ground, and with (using) a loud voice said to the apostle: I will tell before you the cause, for I slew this man, since you come here for that, to reprove my works. And the apostle said: Yes, carry on saying. And the serpent said: There is a certain beautiful woman in this village over against us; and as she passed by me (or my place) I saw her and fell in love with her, and I followed her and kept watch upon her; and I found this young man kissing her, and he had sex with her and did other shameful acts with her: and for me it was easy to declare them before you, for I know that you are the brother of the Christ and always abolishes our ways, but because I would not hurt her, I slew him not at that time, but waited for him till he passed by in the evening and smote and slew him, and especially because he adventured to do this upon the Sabbath day. And the apostle inquired of him, saying: Tell me of what seed and of what race you are.



Chapter 31 And he said to him: I am a reptile of the reptile nature and noxious son of the noxious father: of him that hurt and smote the four brothers which stood upright. I am son to him that sits on a throne over all the earth that receives back his own from them that borrow: I am son to him that girds about the sphere: and I am family to him that is outside the ocean, whose tail is set in his own mouth: I am he that entered through the barrier (fence) into paradise and spoke with Eve the things which my father told me speak to her: I am he that kindled and inflamed Cain to kill his own brother, and on mine account did thorns and thistles grow up in the earth: I am he that cast down the angels from above and bound them in lusts after women, that children born of earth might come of them and I might work my will in them: I am he that hardened Pharaoh's heart that he should slay the children of Israel and enslave them with the yoke of cruelty: I am he that caused the multitude to sin in the wilderness when they made the calf: I am he that inflamed Herod and enkindled Caiaphas to false accusation of a lie before Pilate; for this was fitting to me: I am he that stirred up Judas and bribed him to deliver up the Christ: I am he that inhabits and holds the deep of hell (Tartarus), but the Son of Alahayim has wronged me, against my will, and taken (chosen) them that were his own from me: I am family to him that is to come from the east, to whom also power is given to do what he will upon the earth.



Chapter 32 And while that serpent spoke of these things in the hearing of all the people, the apostle lifted up his voice on high and said: Stop right now, O most shameless one, and be put to confusion and die wholly, for the end of your destruction has come, and don't dare to tell of what you have done by them that have become subject to you. And I charge you in the name of that Yache who until now contended with you for the men that are his own, that you suck out your venom which you have put into this man, and draw it forth and take it from him. But the serpent said: Not yet is it the end of our time come as you have said. Wherefore you force and compel me to take back that which I have put into this man, and to die before my time? For mine own father, when he shall draw forth and suck out that which he has cast into the creation, then shall his end come. And the apostle said to him: Show, then, now the nature of your father. And the serpent came near and set his mouth upon the wound of the young man and sucked forth the gall out of it. And by little and little the color of the young man, which was as purple, became white, but the serpent swelled up. And when the serpent had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at the apostle's feet: but the serpent being swelled up, burst and died, and his venom and gall were shed forth; and in the place where his venom was shed there came a great gulf, and that serpent was swallowed up therein. And the apostle said to the king and his brother: Take workmen and fill up that place, and lay foundations and build houses upon them, that it may be a dwelling-place for strangers.



Chapter 33 But the young man said to the apostle with many tears: Where have I sinned against you? For you are a man that have two forms, and wherever you will, there you are found, and are restrained by no man, as I behold. For I saw that man that stood by you and said to you: I still have many wonders to show you by your means and I have great works to accomplish by you, for which you shall receive a reward; and you shall make many to live, and they shall be in rest in light eternal as children of Alahayim. Do you then, take this young man that had been stricken by the enemy and be at all times his overseer. Well, that's why we were sent here, and will depart with him again, and he never shall leave you at any time. But I am without care or reproach said he: and he had enlightened me from the care of the night and I am to rest from the toil of the day: I have been set free from the serpent that provoked me to do this, sinning against him that taught me to do contrary thereto: and I have lost him that is the kinsman of the night that compelled me to sin by his own deeds, and have found him that is of the light, and is my kinsman. I have lost him that darkened and blinded his own subjects that they may not know what they do and, being ashamed at their own works, may depart from him, and their works come to an end; and I have found Him whose works are light and his deeds truth, which if a man does he repents not of them. And I have left him with whom I put up with, and before whom darkness covers as a veil, and behind him follows shame, shameless in indolence; and I have found him that showed me the fair things that I may take hold of them, even the son of the truth that is similar in unity, who scatters away the darkness and enlightens his own creation, heals the wounds and overthrows the enemies thereof. But I ask you, O man of Alahayim, to help me experience Him again, and to see Him that which has now become hidden from me, that I may also hear His voice whereof I am not able to express the wonder, for it belongs not to the nature of this bodily organ.



Chapter 34 And the apostle answered him, saying: If you depart from these things from which you have received knowledge, as you have said, and if you know who it is that had brought this on you, then learn and become a hearer of Him whom you now in your fervent love seek; you shall both see Him and be with him forever, and in His rest you shall find rest, and be in His joy. But if you be slackly and disposed toward Him and turn again to your former deeds, and leave that beauty and that bright countenance which now was showed you, and should you forget the shining of His light which you now desire, not only will you be bereaved of this life but also of that which is to come and you will depart to him whom you said you had lost, and will no more behold Him whom you said you had found.



Chapter 35 And when the apostle had said this, he went into the city holding the hand of that youth, and saying to him: These things which you have seen, my child, are but a few of the many which Alahayim had, for he does not give us good tidings concerning these things that are seen, but greater things than these does he promise us; but so long as we are in the body we are not able to speak and show forth those which he shall give to our souls. If we say that He has given us light, it is this which is seen, and we have it: and if we say it of wealth, which is and appears in the world, we name it (we speak of something which is in the world), and we need it not, for it had been said: Hardly shall a rich man enter into the kingdom of heaven: and if we speak of clothes of raiment whereby the rich in this life are clothed, it is named as it had been said: They that wear soft raiment are in the houses of kings. And if of costly banquets, concerning these we have received a commandment to beware of them, not to be weighed down with their reveling, drunkenness and cares of this life. Speaking of these things that are as it had been said: Take no thought for your life (soul), what you shall eat or what you shall drink, neither for your body, what you shall put on, for the soul is more than the meat and the body than the raiment. And of this rest, if we speak of this temporal rest, a judgment is appointed for this also. But if we speak of the world which is above, of Alahayim and angels, of watchers and holy ones of the immortal (ambrosial) food and the drink of the true vine, of raiment that endures and grows not old, of things which you had not seen nor ear heard, neither have they entered into the heart of sinful men, the things which Alahayim had prepared for them that love him. Of these things do we converse and of these do we bring good tidings. Do you therefore also believe on Him so that you might live, and put your trust in Him, and you shall not die. For He is not persuaded with gifts, that you should offer them to him, neither is He in need of sacrifices that you should sacrifice to Him. But look you to Him, and He will not overlook you; and turn to Him, and He will not forsake you. For His splendor and his beauty will make you wholly desirous to love Him: and indeed He permits you not to turn yourself away.



Chapter 36 And when the apostle had said these things to that youth, a great multitude joined them. And the apostle looked and saw them raising themselves on high that they might see him, and as they were going up into high places the apostle said to them: You men that have come to the assembly of Christ, and would believe on Yache, take example hereby, and see that if you are not lifted up, you cannot see me, and you will not be able to spy on me. If you cannot see me unless you lift yourselves up a little from the earth, how then can you see Him that dwell in the height and is now found in the depth, unless you first lift yourselves up out of your former old ways and your unprofitable deeds, with your desires that tolerate not, and the wealth that is left in here, and the possession of earth that grows old, and the raiment that corrupts, and the beauty that waxes old and vanishes away, and yet there are even more out of your whole body where such things are stored up, and which grows old and becomes dusty, returning to its own nature? For it is the body which maintains all of these things. But rather believe on our Lord Yache Christ, whom we preach, that your hope may be in Him and in Him you may have life in this world without end, that He may become your fellow traveler in this world of sin, and may be to you a harbor in this troubled sea. And He shall be to you a fountain springing up in this thirsty land and a chamber fill of food in this place of them that hunger, and a rest to your souls, Yes, and a Physician for your bodies.

Chapter 37 Then the multitude of them that were gathered together hearing these things wept, and said to the apostle: O man of Alahayim, the Alahayim whom you preach, we dare not say that we are His, for the works which we have done are alien to Him and not pleasing to Him; but if He will have compassion on us and pity us and save us, overlooking our former deeds, and will set us free from the evils which we committed being in sin, and not impute them to us nor make remembrance of our former sins, we will become His servants and will accomplish His will to the end. And the apostle answered them and said: He reckons not against you, neither takes account of the sins, which you have committed, being in sin, but overlooks your transgressions which you have done in ignorance.



The Fourth Act: concerning the colt

Chapter 38 And while the apostle stood in the highway and spoke with the multitude, a ass's colt came and stood before him (Syr. adds, And Judas said: It is not without the direction of Alahayim that this colt has come here. But I say to you, O colt that by the grace of our Lord there shall be given to you speech before these multitudes who are standing here; and say whatsoever you want, that they may believe in the Alahayim of truth whom we preach. And the mouth of the colt was opened, and it spoke by the power of our Lord and said to him: you're the twin of the Christ, apostle of the Most High and initiate in the hidden word of Christ who received his secret oracles, fellow worker with the Son of Alahayim, who being free have become a bondman, and being sold have brought many into liberty. You're the kinsman of the great race that had condemned the enemy and redeemed his own, who have become an occasion of life for man in the land of the Indians; for you have come to men, that were in sin, and by your appearance and divine words, they are now turning to the Alahayim of truth which has sent you: mount and sit upon me and relax until you enter into the city. And the apostle answered and said: O, Yache Christ (Son) that understands perfect mercy! O, tranquility, calm and quiet which are spoken through a (among) brute beasts! O, hidden rest, that is manifested by your working, Savior of us and nourisher, keeping us and resting in alien bodies! O Savior of our souls! Spring that which is sweet and unfailing; a fountain so secure and clear and never polluted; defender and helper in the fight of your own servants, turning away and scaring our enemies from us, who fights in many battles for our behalf and who makes us conquerors in all; our true and undefeated Champion (athlete); our holy and victorious Captain: glorious and giving to Thine own a joy that never passed away, and a relief wherein is none affliction; good Shepherd that gives Yourself for thine own sheep, who have vanquished the wolf and redeemed thine own lambs and led them into good pasture: we glorify and praise You and Thine invisible Father and thine Holy Spirit, the mother of all creation.



Chapter 39 And when the apostle had said these things, all the multitude that were there looked at him, expecting to hear what he would answer to the colt. And the apostle stood for long time as it were astounded, and looked up into heaven and said to the colt: Of whom are you and to whom do you belong to? For marvelous are the things that you have said and it's amazing for such are hidden from many. And the colt answered and said: I am from the stock that served Balaam, and your Lord and teacher also sat upon one that appertained from my race. I have also been sent to give you rest by allowing you to sit upon me: so that I may receive faith, and be given the portion which I shall now receive by serving you; and when I have ministered to you, it shall be taken from me. And the apostle said to him: He is able to grant you this gift, to cause fulfillment to the end in you and your race: For as to this mystery I am weak and powerless. And he would not sit upon him. But the colt begged and pleaded to him so that he might be blessed by helping him. Then the apostle mounted him and sat upon him; and they followed him, some going before and some following after, and all of them ran, desiring to see the end, and how he would dismiss the colt.

Chapter 40 But when he came near to the city gates he climbed off him, saying: Go and be kept safe wherever you may go. And straightway the colt fell to the ground at the apostle's feet and died. And everyone that were present felt very sorry and said to the apostle: Bring him back to life and raise him up. But he answered and said to them: I indeed am able to raise him by the name of Yache Christ: but this is by all means expedient. For He that gave him speech so that he might talk is able to cause him to live; so I will not raise him, not because I can't, but because this is that which is expedient and profitable for him. And he ask them that were present to dig a trench and bury his body. So they did as they were commanded.



The Fifth Act: concerning the devil that took up his abode in the woman

Chapter 41 And the apostle entered into the city and the entire multitude followed him. And he thought about going to the parents of the young man whom he had made alive when he was killed by the serpent: for they earnestly sought him to come to them and enter into their house. But a very beautiful woman suddenly uttered an exceeding loud cry, saying: O Apostle of the new Alahayim that has come into India, and servant of that holy and only good Alahayim; through you is he preached, the Savior of the souls that come to him, and through you people that are tormented by the enemy are healed, and you are the one that is an instrument for to life to all that turn to Him: Command me to be brought before you that I may share with you that which had befallen me, and through you that I may have hope and allow those around you to become more confident in the Alahayim of whom you preach. For I have been tormented by the enemy for as long as five years [one Greek MS. And the apostle commanded her to come him, and the woman stood before him and said: I, O servant of Him that is indeed Alahayim, I am only a woman] I used to sit at first in quiet and peace encompassed me on every side so that I had no care for anything, for I took no thought for anybody.



Chapter 42 And it happened one day that as I came out from the bath there I met a man who was troubled and disturbed, and his voice and speech seemed to me exceedingly faint and dim; and then he stood before me and said: We'll be in one love and we will have sex together as husband and wife; And I answered and said to him: I have never had to do this even with my fiancé, so I refused to marry you, and how shall I live with myself, knowing that I would have had sex in an adulterous way? And having said that, I walked on, and I said to my handmaid that was with me: Did you see that youth and his shamelessness, how boldly he spoke to me, and he had no shame? Then she said to me: I saw an old man speaking to you. When I was in my house and had eaten, my soul became suspicious, especially because this man was seen by me in two different forms; and remembering this in my mind I fell asleep. He came that night and raped me in unclean ways of sex. And when it was morning I saw him again and ran away from him, and on the following night he came back and abused me more; and now as you see me, I have spent the last five years being troubled by him, for he had not departed from me.

But I know and believe that both devils, spirits and destroyers are subject to you and are scared because of your prayers: please pray for me and drive away the devil that troubles me, so that I may be free and be gathered to my destiny that is mine from the beginning, and to receive the grace that had been given to my family.

Chapter 43 And the apostle said: O evil that can't be restrained! O shamelessness of the enemy! O jealous one that are never at rest! O repulsive one that controls the comely! O you of many forms! As he will he appears, but his true nature cannot change. O the crafty and faithless one! O the bitter tree whose fruits are like his! O the devil that overcomes them that are alien to Him! O the deceit that uses disrespect! O the wickedness that creeps like a serpent, and that is of his kind! (Syr. wrongly adds a clause bidding the devil to show himself.) And when the apostle said this, the malicious one came and stood before him, no man saw him except the woman and the apostle, and with an exceeding loud voice said in the assembly of all:



Chapter 44 What have we to do with you, you apostle of the Most High! What have we to do with you, you servant of Yache Christ? What have we to do with you, you counselor of the holy Son of Alahayim? Why do you want to destroy us, when our time has not come yet? Why do you want to take away our power? For up to now we have had hope and time on our side. What have we to do with you? You have power over your own, and we have over ours. Why then do you act tyrannously against us, when you, yourself teaches others not to act tyrannously? Why do you interfere in other men's goods and not suffice yourself with thine own? Why then are you made into the image of the Son of Alahayim, which had done us wrong? For you resemble Him altogether as if you wert born of Him. For we thought to have brought Him under the yoke like we have done to the rest, but He turned and made us subject to Him: for we knew Him not; but He deceived us with his form of all uncomeliness, his poverty and neediness: for seeing Him to be such, we thought that He was deceiving us with his form of all uncomeliness, his poverty and neediness: for seeing Him to be such, we thought that He was a man wearing flesh, and knew not that it is He that given life to men. And He gave us power over our own, that we should not in this present time leave them but make our home with them: but you were given more than your share, for that which were given to you, can cause trouble to us altogether.

Chapter 45 And having said this the devil wept, saying: I leave you, my fairest spouse, whom for such a long time have found my rest in you; I will now forsake you, my sure sister, my beloved in whom I was well pleased. What shall I do, I don't know, or to whom shall I call that he may hear me and help me. I know what to do: I will depart to some place where this report of this man had not been heard and in my adventure I shall call another, my beloved by a different name. And he lifted up his voice and said: Abide in peace for you have taken refuge with one greater than I, but I will leave and seek for one like you, and if I don't find her, I will return to you again: for I know that while you are near to this man you have a refuge in him, but when he departs you will be the same as you were before he appeared, and you'll forget him and then I shall have opportunity and confidence: but now I fear the name of Him that had saved you. And having said this the devil vanished out of sight: after he departed fire and smoke could be seen there: and all that stood there were amazed.



Chapter 46 And the apostle seeing this, said to them: This devil had shown nothing that is alien or strange to him, but his own nature, wherein he shall be consumed, for verily the fire shall destroy him completely and the smoke of it shall be scattered abroad. And he began to say: Yache, the hidden mystery that had been revealed to us, You are He that have shown to us many mysteries; You that have called me apart from all my fellows and spoke to me words wherewith I am inflamed, and I am not allowed to speak about them to others. Yache, man that was slain, who dead and got buried! Yache, Alahayim of alahayim, Savior that quickens the dead, and that heals the sick! Yache that was in need like us, but saved us as one that had no need, You that caught fish for breakfast and for dinner, who made all satisfied with little bread. Yache, You that also had to rest from the weariness of wayfaring like a man, but who walked on the waves like a Alahayim.

Chapter 47 Yache most high, voice arising from perfect mercy, Savior of all, the right hand of the light, overthrowing the evil one and gathering all evil followers into one place; You of many forms, that are the only begotten, first-born of many brothers. Alahayim of the Most High Alahayim, man despised until now. Yache Christ the One that does not neglects us when we call upon Your name, You have become a blessing of life to all mankind, because of us You were judged and imprisoned, and You loosened all who were in bonds, were called a deceiver and redeemed Your own from sin: I plead to You for these that stand here and believe on you, for they long to obtain Your gifts, believing that You will help them, and them having their refuge in your greatness; they are eager to listen to the words that are spoken by us. Let your peace come and tabernacle in them and renew them from their former sinful deeds, and let them put off the old man with his sinful deeds, and put on them the new that is now proclaimed to them by me.



Chapter 48 And he laid his hands on them and blessed them, saying: The grace of our Lord Yache Christ shall be upon you forever. And they said, Amen. And the woman pleaded by him, saying: O apostle of the Most High, give me the seal, so that the enemy will not return back to me. Then he asked her to come near to him (Syr. They went to a river which was close by there), and he laid his hands upon her and sealed her in the name of the Father and the Son and the Holy Spirit; and many others also were sealed with her. And the apostle asked his minister (deacon) to set forth a table; and he set forth a stool which they found there, and spread a linen cloth upon it and set on the bread of blessing; and the apostle stood by it and said: Yache, You have accounted us worthy to partake of the Eucharist of thine holy Body and Blood, we are bold to draw near to Your Eucharist and to call communicate to us. Upon Your holy name: Lord come.

Chapter 49 And he began to say: Come, O perfect compassion, Come communion of the male, Come and O, Holy Spirit (she) that knows the mysteries of him that is chosen, Come, Holy Spirit that had part in all the combats of the noble Champion (athlete), Come, the silence that reveals the great things of the whole greatness, Come, Holy Spirit that manifests the hidden things and makes the unspeakable things plain, the holy Dove that bears the young, Come, the hidden Holy Spirit, Come, Holy Spirit that is manifested in deeds and given joy and rest to them that are joined to Him: Come and communicate with us in this Eucharist which we celebrate in your name and in this love feast whereby we are gathered together at Your calling. And having said so he took the bread, and broke it, and began to distribute it. First he gave to the woman, saying: This shall be to you for repentance of sins and eternal forgiveness of your sins. After the woman he gave to all the others also, who wanted to receive (Syr. and said to them: Let this Eucharist be to you for life and rest, and not for judgment and vengeance. And they said, Amen.



Chapter 50 Now there was a certain young man, who committed a nefarious deed. He came and partook of the Eucharist. And his two hands withered, so that he could no longer put them to his mouth. When those present saw him, they told the apostle what had happened. And the apostle called him and said, “Tell me, my son, and be not afraid of what you have done before you came here. For the Eucharist of the Lord has convicted you. For this gift, by entering many, brings healing, especially to those who come in faith and love; but you it has withered away, and what has happened has happened not without justification.” And the young man convicted by the Eucharist of the Lord came up, fell at the apostle’s feet, and besought him and said, “An evil deed has been done by me, whilst I thought to do something good. I loved a woman who lived in an inn outside the city, and she loved me also. And when I heard about you, believing that you proclaim the living Alahayim, I came and received the seal from you along with the others. And you said, “Whoever shall indulge in impure intercourse, especially in adultery, shall not have life with the Alahayim whom I preach.” As I loved her very much, I entreated her and tried to persuade her to live with me in chaste and pure conduct, as you teach. And she would not. Since she would not, I took a sword and killed her. For I could not see her commit adultery with another.”

Chapter 51 When the apostle heard this he said, “O insane intercourse, how you lead to shamelessness! O unrestrained lust, how have you excited this man to do this! O work of the serpent, how you rage in your own! And the apostle ordered some water to be brought in a dish. 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 one who gives 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 completely fulfilled in them!” And to the young man he said, “Go, wash your hands in these waters.” And when he had washed them they were restored. And the apostle said to him, “do you believe in our Lord Yache Christ, that he can do all things?” and he said, “Though I am the least, yet I believe. But I did this in the hope of doing something good. For I entreated her, as I told you already, but she would not be persuaded by me to keep herself chaste.”



Chapter 52 And the apostle said to him, “Come, let us go to the inn where you committed the deed, 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 there. And when the apostle saw her he was sad, for she was a beautiful girl. And he ordered her to be brought to the middle of the inn. And putting her on a couch they carried it out and set it in the midst of the courtyard of the inn. And the apostle laid his hand on her and began to say,” Yache, who appear to us at all times—for this is our will, that we should always seek you, and you have given us the right to ask and to receive, and have not only permitted us this, but have also taught us how to pray—who are not seen by us with the bodily eyes, but who are never hidden from those of our soul, and who are hidden in form, but manifested to us by your works; by your many deeds we have recognized you as much as we are able, and you have given us your gifts without measure saying, “Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.’ We pray, therefore, being afraid of our sins. And we ask you not for riches or gold or silver or possessions or any of those things that come from earth and go into the earth again; but we beg of you and entreat that in your holy name you raise this woman lying here by your power, to your glory and to an awakening of faith in those who stand by.”

Chapter 53 And he said to the young man, after sealing him, “go and take her hand and say to her, ‘with iron I killed you and with my hands, and with my hand I raise you because of faith in Yache,’” and the young man went and stood by her, saying “I have believed you O Christ Yache.” 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 laying his hand on her hand he said, “come Lord Yache Christ, give her life and me the reality of your faith” and he drew her by the hand, and she sprang up and sat looking at the great multitude standing around. And she also saw the apostle standing opposite her, and leaving her couch she sprang up and fell at his feet and took hold of his garments, saying, “I pray, Lord, where is your companion who has not left me to remain in that fearful and grievous place, but has given me up to you, saying, “take this one, that she may be made perfect, and thereafter be brought into her own place’?”



Chapter 54 And the apostle said to her, "Tell us where you have been." And she answered, "do you, who were with me, to whom also I was entrusted wish to hear?" and she commenced thus, "an ugly-looking man, entirely black received me; and his clothing was exceedingly filthy. And he took me to a place where there were many chasms, and a great stench and most hateful vapour were given forth thence. And he made me to look into each chasm, and in the first I saw blazing fire, and fiery wheels running, and souls were hung upon these wheels, dashing against each other. And there was crying and great lamentation and no Savior was there. And that man said to me, "These souls are akin to you, and in the days of reckoning they were delivered to punishment and destruction. And then others are brought in their stead; in like manner all these are again succeeded by others. There are they who perverted the intercourse of man and wife.' And again I looked down and saw infants heaped upon each other, struggling and lying upon each other. And he said to me, 'these are their children, and for this they are placed here for a testimony against them.'

Chapter 55 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 come from them. And that man said to me, 'these are the souls of women who left their husbands and committed adultery with others, and they have been brought to this torment.' And he showed me another chasm, and looking into it, I saw souls hung up, some by their tongue, some by their hair, some by their hands, others by their feet, head downward, and reeking with smoke and sulphur. Concerning these the man who 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. Those hung up by their hair are the shameless, who are not ashamed at all to go about with uncovered heads in the world. Those hung by their hands are they who took that which did not belong to them and have stolen, and who never gave anything to the poor, nor helped the afflicted; but they did so because they wished to get everything, and cared neither for law nor right. And these hung up by their feet are those who lightly and eagerly walked in wicked ways and disorderly paths, not visiting the sick nor escorting those who depart this life. On this account each soul receives what it has done.'



Chapter 56 “And again he led me forth and showed me a very dark cavern, exhaling a very bad stench. Many souls were peeping out thence, wishing to get some share of the air. And their keepers would not let them look out. And my companion said to me, “this is the prison of those souls which you saw. For when they have fully received their punishment for that which each has done, others succeed them. Some are fully consumed; others are given up to other punishments.’ And the keepers of the souls in the dark caverns said to the man that had charge of me, ‘give her to us, that we may bring her to the others till the time comes when she is handed over to punishment.’ But he said to them, ‘I will not give her to you, because I am afraid of him who delivered her to me. For I was not told to leave her here; I shall take her back 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 cruelly tortured. He who is like you took me and gave me up to you saying to you, “take her, for she is one of the sheep which have wandered away.’ And received by you, I now stand before you; I beg, therefore; and supplicate you that I may not come to those places of punishment which I have seen.”

Chapter 57 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 Alahayim whom I preach, and abstain from your former works and from the deeds which you did in ignorance, shall find your end in these punishments. Believe, therefore, in Christ Yache, and he will forgive you the former sins and will cleanse you from all your bodily desires that remain on earth, and will heal you from the faults that follow after you and go along with you and are found before you. Let everyone of you put off the old man and put on the new, and leave your former course of conduct and behavior. Those who 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 with Alahayim adultery is an evil exceedingly wicked above all other evils. Put away also covetousness and lying and drunkenness and slandering, and do not return evil for evil! For all these are alien and strange to the Alahayim whom I preach. But walk rather in faith and meekness and holiness and hope, in which Alahayim rejoices, that you may become his kinsmen, expecting from him those gifts which only a few receive.”



Chapter 58 The whole people therefore believed and presented obedient souls to the living Alahayim and Christ Yache, rejoicing in the blessed works of the Most High and in his holy service. And they brought money for the service of the widows. For he had them gathered together in the cities, and he sent to all of them by his deacons what was necessary, both clothing as well as food. He himself did not cease to preach and to speak to them and to show that this Yache is the Christ of whom the Scriptures have spoken that he should be crucified and be raised after three days from the dead. He also showed to them and explained, beginning from the prophets, what was said concerning the Christ, that it was necessary for him to come, and that everything had to be accomplished which had been prophesied of him. 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. And those who were healed by him said with one accord and one voice, “Glory to you, Yache, who in like manner has given healing to all through your servant and apostle Thomas! And being in a good health and rejoicing, we pray that we may become members of your flock and be counted among your sheep. Receive us, therefore, O Lord, and consider not our trespasses and our former transgressions, which we did while we were in ignorance!”

Chapter 59 And the apostle said: Glory be to the only-begotten Son of the Father! Glory be to the first-born of many brothers! Glory be to you, the defender and helper of them that come to your refuge! The One that does not sleep, who awakes them that are asleep that live and gives life to them that are dead! O Alahayim Yache Christ, Son of the living Alahayim, redeemer and helper, refuge and rest of all who are weary (labor) in your healing ministry and who for our name sake bears the burden and problems of that day: we give thanks for the gifts that You have given to us and for all of Your help and Your dispensation.



Chapter 60 Make Yourself perfect in us Alahayim from the things in us: May we acquire the boldness that is in You: look upon us with mercy, for we have forsaken our homes and our parents, and we gladly and willingly had become strangers for You: look upon us, Lord, for we have forsaken our own possessions, that we might gain You as our inheritance that which cannot be taken away from us: look upon us, Lord, for we have forsaken those that belong to us by race, that we might be joined to Your kinship: look upon us, Lord, for we have forsaken our fathers, mothers and fosters, that we might behold You Father, and enjoy Your divine food: look upon us, Lord, for we have forsaken our spouses and our earthly good deeds (fruits), that we might be partakers in that everlasting and true fellowship of believers, and to bring forth true fruit, whose nature is from above, which no man can take away from us, with whom we shall abide and who shall abide with us.



The Seventh Act: of the Captain.

Chapter 61 Now while the apostle Thomas was proclaiming the word of Alahayim throughout the whole India, a certain captain of the king Misdaeus came to him and said to him: I have heard of you and that you do not take any reward or money from any man, but even the little that you have you still give away to the poor. But if you did allow yourself to receive any reward, I would have send you a great amount, but would not have come myself, for the king does nothing without me: for I have a lot of things and I am very rich, one of the richest men in India. Although I have never wronged anybody something bad had befallen me. I have a wife and daughter, which I love dearly and just as nature requires I have never committed adultery with another woman. Now this is what happened- there was a wedding in our city, and people, whom I love, organized the marriage feast: they came and asked me if I would allow my wife and daughter to help them. Because they were my good friends I could not refuse them: Therefore, I sent my wife and daughter off, although my wife didn't want to go, I sent her and many servants off: so they all departed, decorated with many ornaments(gifts).

Chapter 62 And when evening came and it was time to leave the wedding I sent people with lamps and torches to meet my wife and daughter: and as I stood in the street on looking out for them, I heard a sound of wailing and crying. Sadness was heard out of every mouth. Shortly my servants arrived with their clothes torn and told me what had happened, they said: We saw a man and a boy. The man touched your wife, and the boy touched your daughter, then they ran away: We caught up and wounded them with our swords, but our swords fell to the ground. At the same time your wife and daughter fell to the ground, gnashing their teeth and beating their heads upon the ground like mad people and seeing this madness we decided to come and tell you. And when I heard this I tore my clothes and smote my face with my hands, and becoming like a mad man I ran down the street, and found them lying in the market place; then I picked them up and brought them to my house, so after a long time they regained conscience and woke up, stood up and then sat down.



Chapter 63 Then I started to question my wife: “What happened?” And she said: “Don’t you know what you have done to me? I begged you not to let me go to the wedding, because I was ill; Anyway, I listened to you and went to the wedding and as I came near to the water channel wherein the water flowed, I saw a black man opposite me, nodding to me with his head, and I saw a boy like him standing with him; so I said to our daughter, look at those two strange men, their teeth are white and their lips so smudged. So we passed them and headed towards the water channel; later that afternoon at the wedding, at noon we decide to leave again, as we passed by with the young servants and get close to the water channel, my daughter first noticed those two again and got scared and fled towards me; Then I noticed them coming for us: The servants that were with us fled when the two of them struck, both of us were flung to the ground.” While she was still busy explaining to me these things, the devil(s) came upon my wife and daughter and threw them down onto the ground again: As from that day on they have locked themselves up in their rooms and have ever since refused to come out. Because of all this I suffer much and am very distressed: for these devils keep throwing them down, strip them naked wherever they find them. I beg and plead before you and Alahayim, please help me and have pity on me, for it had been three years ago since we have last been seated together at a table in my house. Please help, especially my unhappy daughter, who had never seen any good in this world.

Chapter 64 And the apostle, hearing these things from the captain, was greatly grieved and asked him: Do you believe that Yache will heal them? And the captain replied: Yes. Then the apostle said: Commit & give your life then to Yache and He will heal both of them and will comfort them. And the captain said: Show Him to me, so that I may pray to Him and believe in Him. And the apostle said: He doesn’t appear to these bodily eyes, but is found by the eyes of the mind. The captain therefore lifted up his voice and said: I believe in your, Yache, I beg and ask of You, help me with my little faith which I have in You. And the apostle commanded Xenophon, the deacon, to assemble all the brothers; when the whole multitude was gathered, the apostle stood in the middle of them and said:



Chapter 65 Children and brothers who believe on the Lord, stay strong in this faith, preach this Yache who was proclaimed to you by me, bring hope in Him and don't forsake Him, and He will not forsake you. Remember when you are fast asleep at night, He doesn't sleep, keeping constant watch over you and should you sail and be in danger with nobody there to help you, He will be the one walking upon the waters to help and support you. For now, I am departing from you, and it appears that I shall not see you according to the flesh. Don't be like the people of Israel, who losing sight of their pastors for an hour, stumbled. But I leave behind for you Xenophon, the deacon, who will take my place; for he, like me proclaims Yache: for neither of us are special, but Yache only; for I'm just a man clothed with a body, a son of man like anyone else; I neither have riches like others, These riches which convict those whom possess them, are totally useless, they will be left behind upon the earth, where they came from and these riches will bear away with them with all their transgressions and stains of sins which befall men to what they deserve. Seldom are rich men found helping the poor in alms giving, but the merciful and humble in heart, these are the people that shall inherit the kingdom of Alahayim: for it is not beauty that endures with men, for those that trust in beauty, when old age comes, shall suddenly be put to shame: all things therefore have their time in season and out of season, they are loved and they are hated. Let your hope then be in Yache Christ the Son of Alahayim, who will always love and desire you, always mindful of us, as we are of you. We know that if we don't fulfill the burden of the commandments, we are not worthy to be preachers of His Name, and after this life we shall pay the price (punishment) for it with our own head.

Chapter 66 And he prayed with them and continued with them for a long time in prayer and supplication, and committing them to the Lord, he said: Lord, You that rule over every soul that is in the human body; Lord, Father of the souls that have their hope in You and who expects Your mercies: Lord, You that redeem men, that belong to You, from their sin, Lord, You that set men free whom comes to You for refuge, whom belong to You, from bondages and corruption.: Lord, anoint those in the flock of Xenophon, the deacon, and anoint them with holy oil, heal it of its sores, preserve it from the ravening wolves And he laid his hand on them and said: The peace of the Lord shall be upon you and shall journey with me and the captain.



The Eighth Act: of the wild asses.

Chapter 67 The apostle therefore went away and departed: and all of them escorted him, weeping and adjuring him to remember them during his prayers and not to forget them. He left then and sat upon the chariot, leaving all the brothers behind, while the captain went to wake up the driver, saying: “I beg and pray of you driver that I may become worthy of him to sit beneath his feet, allow me to be the driver upon this way, so that the apostle may become my guide in the eternal way whereby few go.

Chapter 68 And when they had journeyed for about two miles, the apostle begged the captain to rise and to come and sit by him, allowing the driver to sit in his own place. And as they journeyed along the road, the animals became so tired from the heat of the sun that they could not be moved at all. The captain was so greatly annoyed and disheartened, that he wanted to run and bring other animals for the use of the chariot; but the apostle said: “Don’t be concerned, and don’t worry, but believe on Yache Christ whom I have told you about, and you shall see great wonders. The apostle looked up and saw a herd of wild asses feeding nearby, and he said to the captain: If you believe on Christ Yache, go to that herd of wild asses and say to them: ‘Judas Thomas the apostle of Yache, the new Alahayim, say to you: Let four of you come, of whom we have need of.



Chapter 69 And the captain went to them in fear, for there were many; and as he went, they came to meet him; then he said to them: “Judas Thomas the apostle of the new Alahayim commands you: Let four of you come, of whom I have need.” And when the wild asses heard this, they ran with one accord and came to him with discipline. In prayer: Judas Thomas the apostle of our Lord lifted up his voice in praise and said: “Glorious are You, Alahayim of truth and Lord of all natures, for You did create will with Your will, and made all Your works and finishes with all your creatures, to bring them to the rule of their own nature and to lay upon them all Your fear (wroth) that they might be subjected to your command. And Your will create the path from Your hidden secrecy to the manifestation, You cared for every soul that were ever created according to Your will, of which were spoken of by the prophets, in all visions, sounds and voices; but Israel did not obey because of their evil ways. And you, because you are Lord all over, care for us creatures. You cover us with Your mercy by Him who came by your will, putting on an earthly body, Your creature, which through Your will were formed according to your glorious wisdom. The One whom you appointed in secrecy and established through Your manifestation, to Him You have given the name of the Son, He who was Your Will, the Power of Your Thought; so that You are now called by various names, the Father and the Son and the Spirit, for the sake of governing Your creatures, for the nourishment of all of natures, for You are One in Glory and Power and Will; and You are divided without being separated, and are one though divided, and all exists in You and are subject to You, because all belong to You. And I rely upon you, Lord, and by Your command have I commanded these dumb animals, so that you might show Your ministering power to us and upon these animals because it is needful, so that Your name might be glorified in us and with the animals that cannot speak.] And the apostle said to them: “Peace be to you. Yoke the four of you in the stead of these animals that have come to a stand still. Each one of them came forward to be yoked together: there were now four stronger animals than the rest, which were still yoked together. When they had journeyed for a while, he dismissed the colts, saying: “I say to you, inhibitors of the desert, depart to your pastures, for if I needed all of all, you all would have gone with me; but for now, go to your place wherein you dwell. And they departed quietly until they were not seen anymore.



Chapter 70 Now as the apostle, the captain and the driver went on, the wild asses drew the chariot quietly and evenly, so that they would not disturb the apostle of Alahayim. And when they came near to the city gate, they turned left and stood still before the doors of the captain's house. Then the captain said: "It is not possible for me to tell you what exactly had happened, but when I see the end I will tell you. The whole city came to see the wild asses under the yoke; and because they heard the report of the apostle that came to visit them. The apostle asked the captain: Where is your house and where are they now? And he said to him: "you know exactly before which doors we are standing and even these animals know it better than me.

Chapter 71 After saying this he climbed down from the chariot. The apostle therefore began to say: Yache Christ, that are blasphemed by the ignorance in this country; Yache, the testimony of whom is unheard of in this city; Yache, that receives all (Syr. sent on ahead before the apostles in every country and in every city, and all who are worthy are glorified in You ; Yache, that took on a form and became as a man, and were witnessed by all of us so that you might not be separated from His love: You Lord, are the One that gave yourself for us, and with Your blood have purchased us and gained us as a possession of great price: and what can we give you, Lord, in exchange for your life which you gave for us? for that which we can give, you gave us anyway: and that is, that we should pray of You and live.

Chapter 72 And when he had said so, many assembled from every quarter to see the apostle of the new Alahayim. And again the apostle said: "Why do we stand still? Yache, Lord, the hour has come: what do You want me to do? Command then for that reason, that which need to be fulfilled, which needed to be done." Now the captain's wife and her daughter were painfully inflicted down by the devils, so that members of the house thought that they would never rise up again for they told them not to partake of anything, but to stay in bed until that day when the apostle came there. And the apostle said to one of the wild asses that were yoked on the right hand: Go inside the gate and stand there, then call upon devils and say to them: "Judas Thomas the apostle and disciple of Yache Christ says to you: Come here, because of you I have been called here and to question your type that pertain to you by race, and to destroy you and to chase you to your place, until the time comes (end of time) for you to go down into your own abyss of darkness.



Chapter 73 And that wild ass went in the gate, a great multitude followed him and he said: I speak to you, whom are the enemies of Yache that is called the Christ: I speak to you that shut your eyes' too scared to see the light: I speak to you, children of Gehenna and of destruction, of him that does not stop doing evil until now, that are always renewing his plans and the things that will befit his being: I speak to you, most shameless one, whom shall perish by your own hands. And what shall I say of your destruction and your end, and what shall I tell, that I don't know. For there are many innumerable things to the hearing, and greater are your works than the torment that is reserved for you. I speak to you devil, and to your son that follows you: for I am against you. And why should I talk a lot about your nature and root, if you yourself aren't even ashamed of? But Judas Thomas, the apostle of Christ Yache says to you, "through much love and affection has he been sent here: Before all this multitude that stands here, come out and tell me of what race you are?"

Chapter 74 And immediately the woman came out with her daughter, both like dead persons and dishonored in aspect: and the apostle seeing them was grieved. Especially for the girl, and he said to the devils: Alahayim disallows that there should be any form of kindness or closeness for you, for you don't know how to spare or have pity: so in the name of Yache, depart from them and stand by their side. And when the apostle had said so, the women fell down and looked as if they were dead; for they weren't breathing and neither were they saying anything: but the devil answered with a loud voice and said to him: Have you came here to mock our nature and race? Have you come to put out our devices? I understand, that you do not want us to be upon the earth at all, but you know and I know that at this time you can't achieve this yet. The apostle assumed that this devil was the one that had been driven out from the woman.



Chapter 75 And the devil said: I ask of you, give me permission to leave or I'll even go to places where you want me to be and I'll take all of your instructions, I will not listen or fear my ruler that has the authority over me. Like you that have come to preach good news, so have I also come, but to destroy; and like you, if you don't fulfill the will of Him that sent you, He will bring punishment upon your head, so it is with me also, if I don't do the will of him that sent me, before my appointed season and time, he shall send me to my own nature; and like your Christ that helps you in whatever you do, so is my father that helps me in whatever I do; and in the same way He uses you to prepare vessels worthy of inhabiting, so also does he seek out vessels whereby I may accomplish his deeds; In the same way He nourishes and provides for his subjects, so also does he prepare chastisements (punishment) and torments for them that become my dwelling place; and in the same way He rewards you for your works by giving you eternal life, so in the same way he rewards my works by giving me eternal destruction; and like you that are refreshed by your prayers, good works and your spiritual thanksgivings, so am I also refreshed by doing murders, adulteries and doing sacrifices made with wine upon altars, and like you as you convert men to eternal life, so do I also pervert men that obey me to eternal destruction and torment. So you receive your own and I receive mine.

Chapter 76 And when the devil had said these things and even more, the apostle said: Yache commands you and your son through me not to enter anymore into the habitation of man: but go now and depart and dwell far apart from the territory of men. And the devils said to him: you have punished us harshly with your commandment: but what are you going to do about the others that are hidden from you? These people of India have created all types of images, rejoice in them far more than what you do: Many of these people do mostly worship and perform their own will, sacrificing to these images and bringing them gifts of food, by libations and by wine, water and offering with oblations. And the apostle said: Them too shall now be stopped doing their works. And suddenly the devils vanished away, but the women laid face down upon the ground as if they were dead and without speech.



Chapter 77 All the while, the wild asses stood together and parted not from one another; but the one to whom speech was given by the power of the Lord observed that everybody was silent and to see their reaction, he said to the apostle: Why are you standing so still, O apostle of Christ the Most High, and look as if you need to ask of Him for advice? Knowing that whatever you should ask of Him, He would give it to you? Why then do you delay yourself, good disciple? You know that your Teacher desires to show you His mighty works by your hands. Why then are you standing still, O messenger of the hidden One? Your Lord wants to manifest unspeakable things through you, which He had reserved for those that are worthy to hear them directly from Him. Why do you wait then, O doer of mighty works in the name of the Lord? You know that your Lord encourages you and produces boldness within you. Do not fear, for he will not forsake your soul. Start then to call upon Him and He will readily hear you. Why then do you stand in amazement at all His acts and workings? Because these are small things compared to those that He had shown you through your experiences. What will you say concerning His great gifts? For you know that you will not be able to declare them all. So why do you still stand amazed at His cures for this human, which He brought? Seeing that you are already familiar with His healing power, which you know are secure and lasting, which He brings forth by His own nature? Why then do you look at this temporal life, seeing that you know about eternal things?



Chapter 78 But to you onlookers that are standing by and looking at those that are cast down raised up, I say, believe in the apostle of Yache Christ: believe in the teacher of truth, believe in him that showed you the truth, believe Yache, believe on the Christ that was born, that the born may live by His life: He who was raised up through childhood, that perfection might appear by His manhood (man). He taught his own disciples: for He is the teacher of the truth and makes wise men wiser (Syr. He who went to school that through Him perfect wisdom might be known: He taught his teacher because He was the teacher of truth and the master of the wise). He who also offered a gift in the temple so that all might see that every offering was holy. This is His apostle, the shower-forth of His truth: this is he that performs the will of Him that sent Him. But there shall come false apostles and prophets of lawlessness, whose end shall be according to their deeds; preaching indeed and commanding others to flee from unholiness, but they themselves at all times are identified in sins, clothed in sheep's clothing, but within are ravening wolves. Who doesn't associates themselves with one wife but corrupt themselves with many women; who in saying that they admire children, destroy many children (boys), for whom they will pay the penalty; they aren't satisfied with their own possessions, but desire that all useless things should belong to them only; professing to be His disciples; and with their mouth they say one thing, but in their heart they think another; warning other men to beware of evil, but they themselves perform nothing that is good; they who seem to be pleasant, and who command other men to abstain from fornication, theft, and covetousness, but in all these things they walk secretly doing these things themselves, while teaching other men not to do them.



Chapter 79 And when the wild ass had declared all these things, all men gazed upon him. And when the ass stopped talking the apostle said: What shall I think concerning your beauty, O Yache, and what shall I tell of you, that I don't know or rather I know not of, for I have no power to declare it, O Christ that are in rest and You are the only wise One that know of the inwardness of the heart and understand thought. Glory be onto You, merciful and tranquil. Glory to Your wise word. Glory to Your compassion that was born to us. Glory to Your mercy that was spread out over us. Glory to Your greatness that was made small for us. Glory to Your most high kingship that was humbled for us. Glory to Your might, which was weakened for us. Glory to Your Alahayim that for us was seen in likeness of men. Glory to Your manhood that died for us that it might make us live. Glory to Your resurrection from the dead; for thereby rising and rest comes to our souls. Glory and praise (good report) to Thine ascending into the heavens; for thereby you have showed us the path of the height, and promised that we shall sit with You on your right hand and with You judge the twelve tribes of Israel. You are the heavenly Word of the Father: You are the hidden light of the understanding, Shower of the way of truth, Driver that dispenses darkness and Blotter-out of sin.

Chapter 80 After having spoken this, the apostle stood over the women, saying: My Lord and my Alahayim, I am not separated from You, neither am I as an unbeliever. But I do call upon You, You who have always been our helper, supporter and raiser-up; You whom have breathed His own power into us, encouraged us and have given confidence in love to Your own servants. I ask of You, let these souls be healed and risen up and become again like they were before, they got smitten by the devils. And when the apostle spoke this, the women turned and sat up. Then the apostle told the captain that his servants should take them inside (Syr. and give them food, for they had not eaten for many days). And when they had left, the apostle said to the wild asses, follow me. And they went after him until he had lead them outside the gate. When they were outside, he said to them: Depart now in peace to your pastures. The wild asses then went away freely; while the apostle stood and watch over them, making sure that nobody would hurt them, until they had gone so far off, until they were not seen again. So then the apostle returned with the multitude into the house of the captain.



The Ninth Act: of the Wife of Charisius.

Chapter 81 Now it so happened that a certain woman, the wife of Charisius, who was next to the king, whose name was Mygdonia, came to view and meet the new name, the new Alahayim who was being preached, and this new apostle who had come visit their country: She was carried by her own servants and because of the great crowd and the narrow passage they were not able to bring her close to him. So she sent a message to her husband asking for more servant (soldiers) to come and help her, they came and arrived for her, forcing their way through the people and beating them, the apostle saw it and said to them: Why do you overthrow others to come and hear the word, are you so eager to hear it? Do you so desire to be near me, for you are at a distant? It was said of the multitude that came to the Lord: "Having eyes but you do not see, and having ears to hear, let him hear; and come to Me, all you that labor and are heavy laden, and I will give you rest.

Chapter 82 And looking at the servants that carried her, he said: This blessing and this warning which was promised is for all of you whom are heavy troubled. You are the ones that bear and carry loads of these grievances following her commands. And although you are men, they load you the same way they do with animals, to them that have authority over you, they do not think that they are men similar to them, even if you are a slave or a free man. Remember: Possessions shall not profit the rich, nor shall poverty save the poor from judgment; nor have we received a commandment which we weren't able to perform, nor had He laid on us burdens so grievous that we cannot bear; nor buildings which men built; nor to new stones and prepared houses, as your craftsmen do by their own knowledge. But this commandment we received of the Lord, that which displeases us when someone else does it, we shouldn't do to another.



Chapter 83 Abstain: First of all adultery, for this is the beginning of all evils, and second from theft, which tempted Judas Iscariot and made him hang himself; (and from covetousness,) for many surrender themselves to greediness and don't even see the wickedness in what they do; and from being proud, arrogant and from all unclean conduct, especially that of the human body, which prepares them for eternal condemnation, for we know this is the main city of all evils, and in the same way evil brings those that hold their heads (necks) high to dictatorship (cruelty), and thus lures them deeper into the deep, and then control them under its power that they can't see what they are doing; for these things which they do are hidden from them.

Chapter 84 But you must do-good things, which are pleasing to Alahayim, do them in humbleness and peace unto Alahayim and He will spare and grant you eternal life and will disregard death for you. For gentleness will follow you on all good things, and gentleness will overcome all your enemies and it will allow you to receive the crown of victory, so by stretching out your hand to the poor, and supplying their need and distributing to them that are in great need, especially to them that walk in holiness. For this deed is chosen before Alahayim and leads to eternal life: for this deed is before Alahayim is like a chief of a city doing good: for they that strive to complete the race in the course (stadium) of Christ shall obtain holiness. Since holiness appeared from Alahayim, it did away with fornication and overthrew the enemy. Holiness is well pleasing to Alahayim, for it is like an invincible champion (athlete), receiving all the prizes of honor from Alahayim and being applauded and glorified by many. Holiness is an ambassador of peace, announcing peace to all, if anyone gain this ambassador he follows him without any care, pleasing to the Lord, expecting the time of deliverance and salvation: for holiness does nothing wrong or dirty, but gives life, rest and joy to all that receive holiness.



Chapter 85 But humbleness had overcome death and brought him under authority, humbleness had enslaved the enemy, meekness is the good burden: meekness doesn't fear or oppose the many: humbleness is peace, joy and exaltation of the rest. Stand for holiness and receive freedom and be near to humbleness for in these three Alahayim is portrayed the Christ whom I proclaim to you. Holiness is the temple of Christ, and he that dwell in holiness will get Him for an indwelling, because for forty days and forty nights He fasted, tasting nothing: and he that maintains holiness shall dwell in holiness as if it's on a mountain. Meekness was His boast, for he said to Peter our fellow apostle "Put back your sword into its casing, for if I wanted to, I could have requested more than 12 legions of angels from my father?"

Chapter 86 And when the apostle had said these things in the presence of all the multitude, they tramped and pressed upon one another and the wife of Charisius, the king's kinsman, jumped out of her chair and threw herself on the ground before the apostle and held his feet and begged him saying "O disciple of the living Alahayim, you have come into a desert country, for we live in the desert; acting like brute beasts in our discussions, but now I can be saved because of you; I beg you, therefore, think of me, and pray for me, that the compassion of the Alahayim whom you preach may come upon me, and that I may become His dwelling place and be joined in prayer, hope and faith in Him, and that I also may receive the seal and become a holy temple for Him to dwell in me."



Chapter 87 And the apostle said: I will pray and ask for you all, brothers and sister, that believe on the Lord and whose hope is in Christ, that in all of you the Word of Alahayim may tabernacle and have His temple there in your soul (heart): for we have no power over your soul. Then he said to the woman Mygdonia: Rise up from the ground and compose yourself (take off thine ornaments & be mindful of yourself. For your clothes that you have on shall not profit you. Neither shall the beauty of your body, or your dress, neither your prestige status, or the authority of this world, or the filthy sex with your husband shall benefit you, should you long for true fellowship: for the physical appearance of decoration means nothing, and the body grows old and changes, and raiment wears out, and authority and mastership passes away, the fellowship of sex also passes away and is as it were condemnation. Yache is the only thing that will last forever as well as those that have their hope in Him. After he had spoken, he said to the woman: “Depart in peace for the Lord shall make you worthy of His own mysteries.” But she said “I fear to leave, because you could forsake me and depart to another nation.” But the apostle said to her “Even if I go, I shall not leave you alone, for the Yache of compassion will be with you.” She fell down and showed him respect and then departed to her house.

Chapter 88 Now Charisius, the kinsman of Misdaeus the king, bathed and returned and laid him down to eat dinner. Then he asked where his wife is; for she had not come out of her room to meet him as she was expected. Her handmaids said to him: “She is not well.” He then entered her room quickly and found her lying on the bed, veiled in cover: he uncovered her and kissed her, saying: “Why are you sorrowful today?” and she said: “I am not well.” And he said to her: “Why then did you not keep your appearance of a free woman and remained in your house, but no, you went and listened to rubbish and to look upon works of sorcery? Now rise up and dine with me, for I don’t want to eat without you.” But she said to him: “Today I beg to be excused, for I am greatly alarmed.



Chapter 89 And when Charisius heard this of Mygdonia, he would not go ahead to dinner, but commanded his servants to bring her to eat with him: when they brought her in, he desired her to eat with him, but she excused herself again; again she would not, he then ate alone, saying to her: “On your account I refused to have dinner with Misdaeus the king, and still you are not willing to eat with me?” But she said: “It is because I am not well.” Charisius then got up and wanted to sleep with her, but she said: “Did I not tell you that for today, I can’t? When he heard her, he went to another bed and slept. Awaking out of his sleep he said: “My lady Mygdonia, hear my dream. I saw myself eating meat with Misdaeus the king, and a dish of all sorts was set before us: and I saw an eagle come down from heaven and taking from us two portions of meat, which the eagle pulled against his own heart; and again he flew over and about us, and I saw the king asking for a bow to be brought to him; and I saw the eagle catching a pigeon and a dove. The king then shot an arrow at him, and it passed right through the eagle from one side to the other and it did not hurt him; and he being unharmed he went up into his own nest. Immediately I woke up and now I am so full of fear and displeased with myself, because I had tasted of the two portions of meat, which he told me not to eat of it again.” Then Mygdonia said to him: “You had a good dream: every day you eat meat, but this time the eagle tasted of this meat as well.”

Chapter 90 And when it was morning Charisius dressed himself and skipped his right foot with his left shoe; and he stopped, and said to Mygdonia: “What is the matter with me? Look, I first had a dream and now this action of mine!” But Mygdonia said to him: “even this not evil, but it seems to me very good; because of an unlucky act, change will always make it better.” So he went to wash his hands and went to salute Misdaeus the king.



Chapter 91 And like her husband Mygdonia rose up early and went to meet with Judas Thomas the apostle, and she found him communicating with the captain and the entire multitude, and she saw Judas Thomas as he was advising them and speaking of the woman, which had received the Lord in her soul. Telling whose wife she was, when the captain said: “She is the wife of Charisius, the kinsman of Misdaeus the king, he which is her husband is a hard man, for everything that he says to the king, the king obeys. Charisius will not allow her to continue in this state of mind which was promised to her, for there were lots of times when he praised her before the king, saying that there is no other woman he loves like her. Remember all things that you speak to her are strange for her.” And the apostle said: “If the Lord had indeed and without doubt moved upon her soul and if she had received the seed that was cast on her, she would have no care of this temporal life, or even fear of death at all, neither will Charisius be able to harm her: for greater is He whom she had received into her soul, should that be the case indeed?”

Chapter 92 And Mygdonia hearing this about her said to the apostle: “In truth, my Lord, I have received the seed of your words, and I will bear fruit like such seed. The apostle said: Our souls give praise and thanks to You, O Lord, for they are Thine: our bodies give thanks to You, which You have accounted worthy to become the dwelling-place of Your heavenly gift.” Then he said to everyone there: “Blessed are the holy, whose souls have never condemned them, for they have gained and are undivided against themselves: blessed are the spirits of the pure, whom have received their heavenly crown from this world (age) which had been appointed to them: blessed are the bodies of the holy, for they have been made worthy to become temples of Alahayim, so that Christ may dwell in them: blessed are you, for you have power to forgive sins: blessed are you if you don’t lose that which is committed to you, for rejoicing and separation gives it away for you: blessed are you the holy, for you have been given to ask and receive: blessed are you meek for you had been counted worthy by Alahayim to become heirs of the heavenly kingdom. Blessed are you meek, for you are they that have overcome the enemy: blessed are you meek, for you shall see the face of the Lord. Blessed are you that hunger for the Lord’s sake for your rest is laid up and your souls will rejoice from hereon. Blessed are you that are quiet, for you have been counted worthy to be set free from sin [and from the exchange of clean and unclean beasts]. And when the apostle had said these things to everyone, Mygdonia was even more confirmed in the faith, glory and greatness of Christ.



Chapter 93 But Charisius, the kinsman and friend of Misdaeus the king, came home from breakfast and found his wife not at home; he inquired from everyone that were in his house: “where have your mistress gone?” And one of them answered and said: “She has gone to that stranger.” When he heard this from his servant, he was angry with the other servants because they had not told him straightway where she was: then he sat down and waited for her. In the evening she returned and he asked her: “where have you been?” And she answered and said: “with the healer” Then he said to her: “Is that stranger a doctor?” And she said: “Yes, he is a physician of souls: for most physicians heal the body that is sick, but he heals the soul so that it will not be destroyed.” Charisius, hearing this, was very angry with Mygdonia because of the apostle, but he said nothing, for he was afraid because of her status which was above him both in wealth and of birth: so he left for dinner and she went to her room. Once there he said to the servants: “call her to come to dinner.” But she refused.

Chapter 94 And when he heard that she refused to come out of her room, he went to her and said: “why would you not dine with me anymore and possibly not sleep with me anymore? Because of this I have greater suspicion, for I have heard that this sorcerer and deceiver teaches that a man should not live with his wife in the way that nature and the Alahayim had ordained, but he overthrows everything.” When Charisius said these things, Mygdonia kept silence. He said to her again: “My lady and companion Mygdonia, don’t be lead astray by lies and useless words, nor by tricks of sorcery, which I have heard that this man performs in the name of the Father, Son and Holy Spirit; For nowhere in the world has there ever been a witness of anyone raising the dead. And for this reason he never eats and drinks, think a bit, he doesn’t eat or drink because of righteousness sake, but it’s because he possesses nothing, what else should he do if he doesn’t even have bread every day? He only has the one garment because of his poorness, and therefore he receives nothing extra from anyone, knowing this, he tricks others in believing that he heals.

Chapter 95 And when Charisius spoke, Mygdonia was silent, but she prayed, asking for daylight so that she might go to the apostle of Christ. Charisius then withdrew from her and went to dinner with a lot on his mind, for he was thinking of sleeping with her according to the want. And when he left, she bowed her knees and prayed, saying: “Lord Alahayim and Master, merciful Father, Savior Yache, do you give me the strength to overcome the shamelessness of Charisius and to help me to obtain the holiness wherein you delight, so that I too may find eternal life. After she had prayed, she laid herself on her bed and covered herself.



Chapter 96

After Charisius had dined he came naked upon her, and she cried out, saying: “you have no more room here by me, for my Lord Yache is greater than you, He who is with me and rests in me.” And he laughed and said: “Why do you mock me, saying this of that sorcerer, and why do you knock him, who said: you have no life with Alahayim unless you purify yourselves.” And when he had said this he demanded to sleep with her, but she refused and cried out bitterly and said: “I call upon You, Lord Yache, forsake me not! For with You I have made my refuge; for when I learned that You are Him that seeks out those that are covered in ignorance and saves them that are held in sin, but now I pray to You whose report I have heard and believed, come and help me and save me from the shamelessness of Charisius, so that his foulness may not get the upper hand of me. She then managed to tie his hands together and fled from him naked, and as she went forth she pulled down the curtain of the bedchamber and wrapped it about her; and went to her nurse, and slept there with her. But Charisius was troubled all night, and covered his face with his hands, and was thinking of going that very hour to tell the king what violent behavior was done unto him, but he thought about it, saying: “If my worries compel me to go to the king now, who will take me? I know that from all this abuse it had put an end to my reputation, my admiration and my dignity, which had cast me down into this depravity and had separated my sister Mygdonia from me. Should the king himself be at this door at this hour, I would have gone out and answered him. But, I will wait until dawn to go and see the king, for I know that whatsoever I will ask for of the king, he will grant it to me: So I will tell him of this mad stranger, how he cruelly casted down this great and well-known into the depth. It’s not this stuff that grieves me so much or I am deprived of Mygdonia’s company, but I am grieved because her enormous soul is humbled: being such an honorable lady in whom none of her house hold ever found fault, now she had fled away naked, running out of her own bedchamber, and I don’t know where she had gone; maybe she has gone mad because of that sorcerer, and in this madness had gone into the market-place to look for him; for there is nothing that interest her love except him and the things that he says.



Chapter 97 And saying this he began to grieve over her and say: Anguish to me, O my wife, and to you as well!! For I am too quickly hurt by you. Sadness is me, my most dear one, for you outshined all my race: I have no son or daughter from you, that I might find rest in them; neither have you lived with me for more than a year, because an evil had caught you away from me. Should a violent death had taken you, I would have considered myself highly among kings and nobles: but now I have suffered this loss at the hands of a stranger, beside this, he is a slave that had most likely run away, to my ill fortune and sorrows causing my soul to be unhappy! Let there be no stumbling block for me until I destroy him and avenge this night, and may I be unworthy before Misdæus the king, should he not take revenge for me with the head of this stranger; also I will tell Misdæus the king about Siphor the captain, who had been involved as well. Because of him, the stranger came and is now staying at his house, where there are many that come and go, whom he teaches this new doctrine too. The stranger also said that no one can live, if he doesn't give up all his material possessions, renounce everything just like he did and to make use of every effort to make disciples with him. And as Charisius thought about these things, the day dawned. Because of the previous night, he wasn't looking so happy, after he clothed himself and went feeling disheartened and depressed to salute the king. And when the king saw him he said: "Why are you so sorrowful and coming here looking like this? I see that even your countenance has changed. Then Charisius said to the king: "I have a few things to tell you about a new misery which Siphor had brought back into India. There is a certain Hebrew, a sorcerer, whom Siphor had sitting in his house and who doesn't depart from him. Many are there that go in to him, whom he teaches of a new Alahayim and lays on them new laws never heard of, saying: It is impossible for you to enter into that eternal life which I proclaim to you, unless you rid yourself of your wives and likewise the wives of their husbands.

Chapter 98 Regrettably he also convinced and changed my unfortunate wife whom by influencing her, she too became a hearer of his words, and believed on them, so in the night she left me and ran away to this stranger. I think you should send both Siphor and that sorcerer, who is hiding in his house with him, and call for their heads then this nation of ours will not perish but be saved."



Chapter 99 So when Misaeus his friend heard this he said: “don’t be grieved or upset, for I will send for him and avenge you, and you shall have your wife back again, and the others that will not come, I will avenge.” And the king went forth and sat on his judgment seat, and when he was seated he commanded Siphor the captain to be called. The guards went therefore to his house and found him sitting on the right hand of the apostle and saw Mygdonia at his feet, listening to him with the entire multitude. The guards that were sent from the king said to Siphor: “You sit here listening to nonsense, while Misdaeus the king in his anger thinks about destroying you, because of this sorcerer and deceiver whom you have brought into your house? When Siphor heard this he was upset, not because of the king’s threat against him, but for the apostle, because the king was willingly opposing him. Then he said to the apostle: “I am grieved concerning you, for I told you in the first place that that woman is the wife of Charisius the king’s friend and kinsman, and he will not allow her to carry out all that she had promised, and everything that he asks of from the king he gets.” But the apostle said to Siphor: “Don’t fear anything, but believe in Yache that pleads for all of us, it’s for His purpose that we are gathered together.” When Siphor heard this, he put his garment around him and went to Misdaeus the king,

Chapter 100 Then the apostle inquired of Mygdonia: “What happened that made your husband so angry towards you and to plan this against us?” Then she said: “Because I did not give myself up to his sleaziness (destruction), for last night he desired to pacify me and subject me to the passion of his, so He to whom I have dedicated my soul delivered me out of his hands, so I fled away from him in my nakedness, and went to sleep with my nurse. But that which made him to do this, I don’t know how that happened.” The apostle said: “These things won’t hurt us, just believe on Yache and He shall put an end to the anger of Charisius with his madness and his wish. For He shall be a companion to you in a fearful way, and guide you into His kingdom, and bring you to eternal life, giving you that confidence which doesn’t pass away or change.



Chapter 101 Now Siphor stood before the king and was questioned: “Who is that sorcerer and where is he from, and what is he teaching you whom you have prowling in your house?” And Siphor answered the king: “you are not uninformed, O king, you know what trouble and grief I and my friends had concerning my wife, whom you know of and many others remember, and concerning my daughter, whom I value more than all my possessions, what a tough time and trial I suffered. Once I became a laughing-stock and a curse in all our country. Then I heard the news of this man, went to see him and pleaded him to come home with me. During my return trip I saw wonderful and amazing things: Many people here even heard the wild ass talking and witnessed that devil whom he drove out, he healed my wife and daughter and now both of them are whole; He doesn’t ask for any reward but requires you to live by faith and holiness, and that all men should join him in that which he does. He teaches us to worship and fear one Alahayim, the ruler of all things, and Yache Christ his Son, so that all may have eternal life. The only thing that he eats is bread and salt, and his drink is water from evening to evening. He makes many prayers and whatsoever he asks of his Alahayim, he receives from Him. He teaches that his Alahayim is holy and mighty, and that Christ is living and makes alive. Therefore, he charges all that are there present to come to him in holiness, purity, love and faith.

Chapter 102 And when Misdaeus the king heard these things of Siphor. He sent many soldiers to his house, to bring Thomas the apostle and all the others that were found there. The soldiers that were sent entered in and found him teaching the people; Mygdonia was there sitting at his feet. And when they saw the great multitude that were with him, they feared, and departed back to their king and said: “We did not dare to say to him why we came, for there was a great multitude around him, we saw Mygdonia sitting at his feet, listening to the things that were spoken by him.” And when Misdaeus the king and Charisius heard these things, Charisius jumped up from before the king and drew much people with him and said: “I will bring him in, O king, for Mygdonia has lost her understanding from the apostle. So when he arrived at the house of Siphor the captain, he was greatly troubled, and found Thomas teaching, but Mygdonia was not there, for she went home, having learnt that her husband had been told that she was there.



Chapter 103 And Charisius said to the apostle: “Up, you wicked one, destroyer and enemy of my house: your sorcery cannot harm me, for I will call your sorcery on your head. And when he said this, the apostle looked at him and said: “your threats shall return back to you, for you cannot harm me at all, for greater than you and your king and all your army is the Lord Yache Christ in whom I have my trust.” Then Charisius took a turban of one of his slaves and put it around the neck of the apostle, saying: “Lift him up and take him away; let me see if his Alahayim is able to deliver him out of my hands.” Then they held him and led him away to Misdaeus the king. So the apostle stood before the king, and the king said to him: “Tell me who you are and by what power you do these things.” But the apostle kept silence. And the king commanded his officers that he should be punished with one hundred and twenty eight blows, and be tied up, and be thrown into prison; so they tied him and lead him away. Then the king and Charisius considered how they should put him to death, for the multitude worshipped him as Alahayim. So they were thinking of saying: “The stranger had despised the king and is a fraud.”

Chapter 104 But the apostle went to the prison rejoicing and triumphing, saying: “I praise You, Yache, that you have not only made me worthy of faith in You, but also because You allow me to endure much for Your sake. I give You thanks therefore, Lord, that You have taken thought of me and had given me patience: I thank You Lord, that for Your sake I am called a sorcerer and a wizard. Receive me therefore with the blessing of the poor, and of the rest of the weary, and of the blessings of them whom men hate and persecute and revile, and speak evil words of. Because for Your sake I am hated: and for Your sake I am cut off from many, and for Your sake they call me names such as the one I am not.



The Hymn of the Pearl

Chapter 105 And while he prayed, all the prisoners looked at him, and asked him to pray for them too: and when he had prayed and was set down, he began to say a psalm: When I was a baby too young to talk in the palace of my Father and resting in the wealth and luxury of my care takers, out of the East, our native-country, my parents equip me and sent me on a mission. And from the wealth of their treasures they put together a load both great and light, so that I might carry it myself. Gold was the load I received from them that are from the land of the Ellaeans or Gilaeans, and silver from the great treasures of Gazzak the great and stones, chalcedonies and rubies from the Indians and pearls from the land of the Kosani (Kushan). And they armed me with immovability, which breaks iron, and they clothed me with the garment set with gems, spangled with gold, which they had made for me because they loved me and with a robe that was yellow in shade, *made* especially for my stature. So they made a covenant with me, and inscribed it on my mind, so that I should not forget it, and said: When you go down into Egypt, and bring back from there the one pearl which is there in the midst of the sea, strapped around the devouring serpent, you shall put on your garment set with gems, and that robe on which it all rests and meet with your brother that is next to us and who is well-remembered as an heir in our kingdom.

Chapter 106 And so I started out of the East, using a road that was difficult and fearful, with two of my guides, because I was inexperienced traveling by it. So I passed through the borders of the Mosani (Maishan) which is the resort of the merchants of the East, and reached the land of the Babylonians and came to the walls of Sarbug. And when I entered into Egypt, the guides left me which had journeyed with me. Then I went the quickest way to get to the serpent, and by his hole I dwelt watching for him to doze-off and sleep, so that I might take the pearl from him. And while I was alone there, I made my appearance strange, so I behaved and looked like a local. And then I saw my kinsman from the East, the free-born, a young man of grace and beauty, son of princes, an anointed one. He came to me and dwelt there with me, and I had him for a companion, and made him my friend and partaker in my journey. So I warned him to beware of the Egyptians and of partaking of those unclean things of theirs.



Chapter 107

That's why I put on their type of clothes, so I should not look out of the ordinary, like an outsider that had come to recover the pearl; and also not to alarm the Egyptians to awake the serpent against me. But, I don't know how, but they did find out that I was not from their country. And with cleverness they mixed me a deception, so I tasted their food. This made me forget that I was a king's son, and so I became a servant unto their king. I even forgot about the pearl for which my fathers had sent me, and by means of heaviness from their food I fell into a deep sleep. But when this happened to me, my fathers were also aware of it, and they mourned for me, so a proclamation was published in their kingdom, that everyone should meet at their home. Then the kings of Parthia and them that bare office and the great ones of the East made a resolution concerning me, and they decided that I should not be left in Egypt, so the princes wrote a letter to me, informing me about all of this and that every noble signed their name on it. It read: From your Father the King of kings, and your mother that rules the East, and your brother that is second to us; To our son that is in Egypt, peace. Rise up and wake up from your deep sleep, and listen to the words of this letter, remember you are a son of kings; but you have come under the yoke of bondage. Remember the pearl for the which you were initially sent to Egypt. Remember your garment spangled with gold, and the glorious mantle which you should wear and with which you should cover yourself. Your name is written in the book of life, with your brother's, whom you have met. You shall be in our kingdom. My letter was special, because the King, the ambassador himself, sealed it with his right hand because of the wicked evil ones, and the children of the Babylonians and the tyrannous demons of Labyrinthus. Then the letter flew like an eagle, the king of all the fowls. It flew and came down by me, and became as speech to me. Then I recognized the sound, I started waking up out of my sleep, and so I took the letter and kissed it, then broke the seal and read it. Everything written in it concerned that which was recorded in my heart. Immediately I started to remember that I was a son of kings, and my freedom desired after its own kind. I then remembered about the pearl for that which I was sent down into Egypt,



Chapter 108 I soon started and began with charms against the terrible serpent, and I overcame the serpent by calling the name of my Father (Ahayah) upon him, and the name of our second in rank (Yache), and of my mother the Queen of the East (Ruwaka Kwadoshi). I then took the pearl and turned back to bear it to my fathers. So I stripped off the filthy garment from me and left it there in Egypt, and headed directly towards the light of my fatherland in the East. And on my way home I found the letter that woke me, and in the same way that it woke me, it also guided me with its light that came from it. For at times my royal garment of silk shone before my eyes, and with its own voice, it guided me and encouraged me to be speedy and so with love leading me it drew me onward, I passed by Labyrinthus [Sarbug], and I passed Babylon upon my left, and I came unto Meson (Mesene; Maishan) the great, that lies on the shore of the sea, and I took off my bright robe, and the mantle whereby I had been clothed from the heights of Warkan (Hyrkania), my parents had sent thither with their treasures, to whom they trust with it, because of their faithfulness.

Chapter 109 But I don't remember the brightness of it, because I was still only a child and very young, when I left it in the palace of my Father, but suddenly, I saw the garment that was made for me as if I viewed it in a mirror. And I saw in it myself and I knew myself through it, that once we were divided asunder, being of one; and now again we were one in one shape. Yes, the treasurers also brought me my garment I saw, that they were two, yet in one shape, and one royal sign was set upon both of them. The money and the wealth which they had, they paid me the owed price, and the lovely garment, which was full of bright colors of gold, precious stones and pearls of beautiful shade they were fastened with. And with stones of immovability were they fastened, And the likeness of the King of kings was all in all of it. Sapphire stones were fitly set in it.



Chapter 110 And again I saw that within it, it moved with knowledge which it transmitted out, and it was ready to talk. And I heard it say, in front of those that had brought it; “I am of Him that is more courageous than all men, for whom I am a backup even to the Father himself.” And while I observed his stature and my own grew in accordance with his functioning. And with kingly motions it was transmitting toward me and began resting upon me. And it hurries on, reaching out towards me, from the hand of them that brought it so that I would receive it and my desire got stirred up to reach for it and to receive it. And I stretched out and received it, and bejeweled myself with the beauty of its colors and now within my royal robe excelling in beauty, I exhibited myself wholly. And when I had it on, I was lifted up to a place of peace and homage, and I bowed my head and worshipped the brightness of the Father which had sent it to me. for I had carried out his commandments, and He likewise that which He had promised, and at His palace which was there from the beginning I now mingled among his nobles, and He rejoiced over me and received me into His palace, and all His servants praised Him with sweet voices. And He promised me that with Him I shall go to the gates of the king, that with my gifts and my pearl, we may now appear together before the king.

Chapter 111 And Charisius went home glad, thinking that his wife would now return, and that she would become herself again before that divine word and belief on Yache influenced her. So he went, and found her with her hair being in a mess and her clothes torn, and when he saw her he said: My lady Mygdonia, why are you still bound by this cruel disease and what have you done? I am your husband since your virginity, and both the alahayim and the law granted me authority to rule over you, what then is this great madness you have, becoming a mockery in our nation? Now put away your cares that only comes from that sorcerer anyway; I will remove him from among us, so that you’ll never see him again.



Chapter 112 But when Mygdonia heard this she gave herself up to grief, groaning and mourning the Charisius said again; “Have I sinned so much against the alahayim that they have afflicted me with such a disease? What is it that I have done for them to cast me into such humiliation? I beg you. Mygdonia, please don’t trouble my soul anymore with your pitiful and mean appearance for I care for you and I am Charisius your husband, whom the entire nation honored and feared. What must I do? I know not where to turn. What should I think? Shall I keep silence and endure all of this? What man can be patient when other men try to take his treasure? For I can’t bear to lose you? What is there for me? Your fragrance is already in my nostrils, and your bright face is fixed in mine eyes. They are taking away my soul, and your fair body which I rejoiced to see they are busy destroying, and the share twinkle of your eyes, they are blinding and it’s if my right hand had been cut off: my joy is turning to grief and my life to death, and the light of it is being mixed with darkness. Let no one of my family from this day forward look on me; From you, Mygdonia I have received no help, and from this day on I will not worship the alahayim of the east anymore, because they have brought me these misfortunes, I have also decided that I will not pray to them or sacrifice to them anymore, for I am in mourning of my spouse. Cause what else should I ask of them? All my glory has been taken away, yet I am still a prince and next in power to the king, but you Mygdonia, had left me with nothing and has taken all these things away from me.

Chapter 113 And while Charisius spoke these things with tears, Mygdonia sat silently and looked upon the ground; then again he came to her and said: “My lady Mygdonia, most desired by me, remember from out of all the women of India, I chose you and took you as the most beautiful, although I could have chosen for myself in marriage many other beautiful women: but yet I lie, Mygdonia, for by the alahayim it would not have been possible to find another woman like you in the whole land of India; but I will always be sad, for you don’t even answer me now, do you want to keep insulting me, by not uttering a word. Look at me, for I am more available to you than that sorcerer, for you are my wealth and honor: All men know that there is no one like me and remember you are my race and family; and yet, he has taken you away from me.



Chapter 114 And when Charisius said this, Mygdonia said to him: “The one that I love is better than you and your substance: for your substance is of this earth and so it will return; but the One that I love is of heaven and He will take me with him to heaven. Your wealth shall pass away, and your beauty shall vanish, and your robes, and all of your many works: for you shall be alone, naked, with your offenses. Don’t remind me of yours deeds, for I pray to the Lord so that I may forget you, not to remember any of those former pleasures and customs of the body; which shall pass away anyway as a shadow, but Yache alone endures forever, and the souls which have their hope in him. Yache himself shall forgive me of my shameful deeds which I did with you.” And when Charisius heard this, he turned to go to sleep, displeased in his soul, saying: “Consider this tonight, should you choose to return to me as before and not see that sorcerer again, I will do what you really wish for, but you need to take away your interest in him, then I will take him out of the prison and set him free and send him to another country, and I will not aggravate you, for I know that you think highly of the stranger. You are not the first woman that had been deceived by this man, for there had been many other cases, but unfortunately they awaked clear-headed and returned to normal. Why then don’t you listen to me, for you are causing me to be criticized among the Indians?”

Chapter 115 After Charisius had spoken these words he went to sleep, but Mygdonia took ten denarii’s and went secretly to give them to the jailers so that she might see the apostle. But on the way there, Judas Thomas came to meet her, but when she saw him, she became afraid, for she thought that this was one of the rulers, for a great light went before him. As she fled, she said to herself: “You have lost him, O my unhappy soul! For you will not see Judas the apostle of the living again, and you have not even received the holy seal yet.” Then she fled and ran into a narrow passage and hid herself there, saying: “I would rather choose to die with the poor, than to fall into the hand of this mighty ruler, who despises these types of gifts.



The Tenth Act: wherein Mygdonia received baptism.

Chapter 116 And while Mygdonia thought about this, Judas came and stood over her, when she saw him she was afraid, so she fell down and became lifeless. But he stood there by her and took her by the hand and said to her: “Fear not, Mygdonia: Yache will not leave you, neither will the Lord to whom you have committed your soul overlook you. His compassionate rest will not forsake you. He that is kind will not forsake you, for His kindness’ sake, nor He that is good for His goodness’ sake. So rise up from the ground, you that are becoming completed. Look at the light, for the Lord never allow those whom loves Him to walk in darkness. Observe the One that travels with his servants, for they see Him as their defender of perils.” Then Mygdonia rose and looked at him and said: “where are you going, my Lord? And who took you out of prison to see day light?” Judas Thomas said to her: “My Lord Yache is mightier than all powers and all kings and rulers.”

Chapter 117 And Mygdonia asked: “Give me the seal of Yache Christ and allow me to receive the gift from your hands before you should depart from this life.” And she took him with her and entered into the courtyard and woke her nurse, saying to her: “Narcia, my mother and nurse, all your service and refreshment you have given me since my childhood until now are precious, and because of this I owe you thanks, which is in order; but please help me now with one more favor, so that you may too receive an eternal reward from him that gives great gifts.” Then Narcia answer and said: “What is it, my daughter Mygdonia, and what can I do for your pleasure? The reputation, which you had promised me, did not materialized because of this stranger, and you have made me to become criticized among the entire nation So what is it now that you command from me?” Mygdonia said: “Come and be partaker with me in eternal life, so that I may receive from you perfect care. Bring me a bread and wine mingled with water, and spare me my freedom by obeying.” The nurse said: “I will bring you many loaves, and four water jugs of wine, just to fulfill your desire.” But Mygdonia said to the nurse: “Jugs I don’t need, neither so many loaves, but only this, bring wine mingled with water and one loaf of bread, and some oil.



Chapter 118 And when Narcia had brought all these things, Mygdonia stood before the apostle with her hair loose; He then took the oil and poured it on her head, saying: “Lord, Your holy oil given to us for blessings, the secret mystery whereby the cross was shown to us, You are the way maker of bent limbs, You are the humbler (softener) of hard things (works), You are He that showed the hidden treasures, You are the sprout of goodness; let Your power come, let it be established upon your servant Mygdonia, and heal her by this freedom. And when the oil was poured upon her he made her nurse unclothe her and tightened a linen cloth around her. Then the apostle went to a fountain of water there and baptized Mygdonia in the name of the Father (Ahayah), the Son (Yache) and the Holy Spirit (Ruwaka Kwadoshi), and when she was baptized and clothed, he broke bread and made her partake in the body of Christ and he took the cup of the Son of Alahayim, and made her partake and he said: “you have now received your seal, receive now eternal life.” And immediately they heard a voice from above saying: “Yes, amen.” And when Narcia heard the voice, she was amazed, and begged the apostle that she also might receive the seal; so the apostle gave it her as well and said: “Let the care of the Lord be with you in the same way as the rest.

Chapter 119 And having done these things the apostle returned to the prison, and found the doors open and the guards still fast asleep. And Thomas said: “Who is like You, O Alahayim? Who can deny Your loving affection and care from Your children who are just like You, You are the merciful, whom have delivered your people out of evil. New life that had restrained death, rest that had ended hard labor. Glory to the only begotten of the Father. Glory to the compassionate that was sent from His heart. Then when he had said this, the guards woke and saw all the doors were open, but the prisoners were fast asleep, and they said to themselves: “Didn’t we fasten these doors? How come they are now open, and the prisoners still there?”



Chapter 120 But at dawn Charisius went to Mygdonia, and found them praying and saying: “O, new Alahayim whom have come to us through the stranger, who were hidden from the dwellers of India. Alahayim that have Your greatness through your apostle Thomas, Alahayim whose report we have heard about and now believed; Alahayim, to whom we come to be saved; Alahayim, whom have come down from heaven to our littleness, because You pity and love man; Alahayim who sought us out when we didn’t know Him; Alahayim that dwells in the heights and from whom the depths are not hidden: Take away Charisius’ madness from us. When Charisius heard all this being said, he said to Mygdonia: “Rightly you have called me evil, mad and foul. Had I not tolerated with your disobedience, and given you this type of liberty, you would never have called on Alahayim to come against me or even have mentioned my name before. But believe me, Mygdonia that in following that sorcerer there is no profit, and whatever he promised to perform he can’t do: but I will perform in front of you all that I promise, so that you may believe me and all I have said and then to have you as you were before all this.

Chapter 121 And he came near and pleaded again, saying: “If I could convince you, I shall have no more grief in future; Do you remember the day when we first met; Tell me the truth, was I more beautiful to you at that time, than your Yache now?” And Mygdonia answered: “Time requires its own beauty, then and now. Historic time was present in that beginning which were of day and night, it was a time of temporal life, but now it has come to an end. This that I have now is of eternal value; that which we once understood as pleasure have passed away, but this now is pleasure that will last forever; which is like day without night. You know that marriage is a partnership of corruption, with groomsmen (and maids) that are men and women of our time, but soon it all passes away, but here now, this new marriage continues forever into eternal life. Marriage on earth sets up men dropping love like dew (Syr. That union was founded on earth where there is an never-ending force, this was founded on the bridge of fire, upon which grace is sprinkled); but now the bride-chamber has been taken down again, and will always remain so (speaking of the kingdom); that bed that had been made with bedspread (that grows old), and with bridegroom will pass away and disappear, but now with love and faith in Yache, the true bridegroom, will forever endure immortal, the gift used to be money and nice robes that withers with age, but now the gift is the living words which will never pass away.



Chapter 122 And when Charisius heard these things he went to the king and told him everything. The king commanded Judas to be brought to him, so that he might judge and destroy him. But Charisius answered the king: “Have some more patience, O king, first convince the man by making him afraid, so that he may persuade Mygdonia to come back to me.” So Misdaeus sent and fetched the apostle of Christ, and all the prisoners were grieved because the apostle left them, for they cried out, saying: “Even the comfort which we now had, have they taken away from us.”

Chapter 123 And Misdaeus said to Judas: “Why do you teach this new doctrine, which are hated by both alahayim and men, for it has no profit?” Judas answered and said: “What evil do I teach?” And Misdaeus said: “you teach, saying that men can have the Alahayim whom you preach.” Judas said: “Yes, it’s true, O king: thus I do teach. Tell me; aren’t you upset with your soldiers if you wait on them in fill of your clothes? Should you, being a King and returning to the earth, require your followers to be priest like in their doings? Are you upset with me then when I say that I teach right, when I say that those who serve my king must be priest like, pure, free from all worries, free from care of children, free from unprofitable riches and vain trouble? For indeed you would expect your subjects to follow your instructions and your customs, and you would punish those ones should they despise your instructions, how much more then should they that believe on Him, serve my Alahayim with much more reverence, purity and security, and so rid themselves of all pleasures of the body like: adultery, uncontrollability, theft, drunkenness, belly-service and criminal deeds?”



Chapter 124 And Misdaeus hearing these things said: “Listen, if I let you go will you persuade Mygdonia, the wife of Charisius, not to desire to depart from him.” Judas said to him: “Don’t delay that which you plan to do, but for Mygdonia, if she had really received that which she had learned, neither iron nor fire or anything else will be able to hurt or to uproot Him that is held in her soul.” Misdaeus said to Judas: “Some poisons do dissolve and others not, a theriac cures the bite of a viper; So should you give us the cure for those diseases, and decide to bring peace and tranquility between this couple, then I will spare you, for you know that you are not yet satisfied with this life. Remember if you don’t persuade Mygdonia, I will catch and kill you.” Then Judas said: “This life had been given to us as a loan, and now is the time to change things, but the life what I teach about is incorruptible. Beauty and youth that are visible now, shall come to an end.” The king then said: “I have advised you for the best and you know the best for your own affairs.

Chapter 125 And as the people went away from the king, Charisius came to him and pleaded before him and said: “I beg you, O man: I have not sinned against you or anybody at any time, or against the alahayim. Why have you stirred up this great tragedy against me? And why have you brought such trouble upon my house? How does all of this profit you? If you are doing all of this for self-gain, tell me how much you want or what it is and I will give it to you without effort. How far will you go to make me mad and cast yourself deeper into destruction? If you do not persuade her, I will kill both of us, first you and finally myself. But if it’s true, as you have said, after we depart from this life because of this problem, the condemnation and victory and get to a place of judgment, then both of us will be judged. Should your Alahayim whom you preach be fair, He will award punishment justly. I know that I have a case against you, for you have injured me, having suffered no wrong at my hands. Even here I am able to avenge myself on you and bring upon you all that you have done to me. For that reason, be persuaded, and come home with me and persuade Mygdonia to be with me as before, before she knew you.” Then Judas said: “Believe me my child, that if men loved Alahayim as much as they loved one another, they would ask Him all things and would receive them, and no-one would be able to hurt them.



Chapter 126 And as Thomas said this, they came to the house of Charisius and found Mygdonia sitting and Narcia standing by her, and her hand supporting her cheek; and she was saying: “Let the remainder of my days of my life, O mother, be cut off from me, and all the hours become as one hour and let me depart from this life soon and die and then see the beautiful One. To see the One whose report I have heard, the living One and giver of life to those that believe on Him. The place where there is no day or night, no light or darkness, no good or evil, no poor or rich, no male or female, no free or bond, no proud that subjects the humble.” And while she spoke the apostle stood by her, and immediately she rose up and gave him reverence. Then Charisius said to him: “Do you see how she fears and honors you, whatever you tell her she will do willingly?”

Chapter 127 And as he so spoke, Judas said to Mygdonia: “My daughter Mygdonia, obey that which your brother Charisius asks.” Then Mygdonia said: “If you weren’t able to do the deed in word (mouth), how will you make me endure the act? You have told me that this life has no profit, and this freedom is for a time, and all these possessions are temporary. And again you said that whosoever renounce this life, shall receive eternal life, and whosoever hate the light of day and night, shall see a light that is not overtaken, whosoever despise this money shall find other eternal money. But now you are in fear. Who does a little bit of change and then get praised for the work? Will it not be overthrown immediately from its foundation? Who digs a spring of water in a thirsty land and immediately fills it up? Who finds a treasure and doesn’t use it?” When Charisius heard this he said: “I will not try to be like you, neither will I destroy you or even thought of doing so, but I will bind you and will not allow you to speak with this sorcerer; Should you obey me, well, but if you don’t, I know what I must do.”

Chapter 128 And Judas left Charisius’ house and departed to the house of Siphor the captain, and lodged there with him. And Siphore said: “I will prepare for Judas a hall whereby he may teach. And he did so; and Siphor said: “Me, my wife and daughter will dwell from now on in holiness, and in unity, and in one affection. I ask of you that we may also receive the seal, and become worshippers of the true Alahayim and be numbered among his sheep and lambs.” And Judas said: “I am afraid to say that which I think, for I know something, and what I know is not possible for me to utter.”



Chapter 129 Then he began to explain their baptism: “Baptism is the remission (cutback) of sins, this again brings forth light that is shed about us: this brings forth the birth of a new man (this step is for the restoration of our understandings): this then mixes the spirit with the body, raises up in three fold a wise new man and partaker of the remission of sins. Glory be to You, hidden One, that are prayed to in baptism. Glory to You the unseen power that is in baptism. Glory to You for renewal, whereby we that are baptized are renewed and with new affection have taken hold of You.” And having said this, he poured oil over their heads and said:” Glory be to You, the love of compassion. Glory to You, name of Yache. Glory be to You, power established in Christ.” And he commanded a vessel to be brought, and baptized them in the name of the Father (Ahayah) and the Son (Yache) and the Holy Spirit (Ruwaka Kwadoshi).

Chapter 130 And when they were baptized and dressed, he set bread on the table and blessed it, and said: “Bread of life, the partakers who eat, take upon them incorruptibility (blamelessness): Bread that fills up the hungry souls with its blessing thereof: You are He that promises himself as a gift, so that You may become to us our “remission of sins”, so that they who eat You may become immortal: we call upon You the name of Ruwaka Kwadoshi, the One of unspeakable mystery of hidden powers and authorities: we call upon You the name of Yache.” And he said: “Let the powers of the blessing come, and be established in this bread, that all the souls which partake of it, may be washed clean from their sins.” And then he broke bread and gave to Siphor, his wife and daughter.



The Eleventh Act: concerning the wife of Misdaeus.

Chapter 131 Now Misdaeus the king, after he had set Judas free, first ate and went home. At home he shared with his wife what had happened to Charisius their kinsman, he said: “you see what had happened to that unhappy man for you know, my sister Tertia, that a man has nothing better than his own wife on whom he can rest; but it so happened that his wife went to that sorcerer that came to the land of the Indians of whom you have heard so much, and she fell for his charms and left her own husband. Poor Charisius does not know what to do anymore, for when I wanted to destroy the troublemaker, he would not have it. But I want you to go and counsel her for her husband, so that she would forsake the useless words of the sorcerer

Chapter 132 Early in the morning Tertia went to the house of Charisius her husband and found Mygdonia lying upon the ground in humiliation. She was in ashes and sackcloth were spread underneath her, and she was praying that the Lord would forgive her, her former sins and that she might soon depart out of this life. And Tertia said to her: “Mygdonia, my dear sister and companion what is this foolishness? What type of disease had overtaken you? Why do you do these deeds of that madman? Know yourself again and come back to your own ways, try and get closer to all your kinsfolk, and spare your true husband Charisius, these things are for inappropriate slave women.” Mygdonia said to her: “O Tertia, you have not even heard the preacher of life preach, he has not yet touched your ears. You have not even tasted the medicine of life nor have you been set free from corruptible mourning. You stand tall in this lifetime, but everlasting life and salvation you don’t know about, for you don’t even recognize the incorruptible fellowship I have. You stand clothed in robes that grow old, but you don’t even desire the things that are for eternal. Looking proud with this beauty which eventually vanishes, but you have not even considered the holiness of your soul; you are rich in a multitude of servants, but you have not freed your own soul from servitude. You have self-pride from the glory that comes from many, but you don’t redeem yourself from the condemnation of death.



Chapter 133 And when Tertia heard this from Mygdonia she said: “I ask of you, sister, take me to that stranger that teaches these great things, so that I may go and hear him, and be taught to worship the Alahayim whom he preaches about, and become partaker of his prayers, and a sharer in all that you have told me of.” And Mygdonia said to her: “He is there in the house of Siphor the captain; for he has become the occasion of life to everyone that are now being saved in India.” And hearing that, Tertia left for Siphor's house, so that she might see this new apostle that had come there. And when she arrived and entered in, Judas said to her: “What have you come to see? a man, that is a stranger and is poor and looks disgraceful and in need, having neither riches nor any material stuff; yet the one thing I possess which neither kings or rulers can take away, that will never perish or cease, that is Yache the Savior of all mankind, the Son of the living Alahayim, who had given life to all that believe on Him and take shelter with Him and are known by Him to be numbered of his servants (sheep).” Then Tertia said: “To whom may I go to become a partaker of this life which you promised to everyone to receive once they come together in the assembly of Alahayim.” And the apostle said: “The treasury of the Holy King is wide open, and the ones who worthily partake of the good things therein do rest, and resting causes reigning: but first of all, no man comes to Him that is unclean and evil, for He knows our inmost hearts and the depths of our thought, therefore it is impossible for any man to escape Him. But if you then truly believe in Him, you shall be made worthy of His mysteries; and He will magnify and empower You, and make you to become an heir of His kingdom.

Chapter 134 Then Tertia having heard this returned home rejoicing, and found her husband waiting for her, not having dined, and when Misdaeus the king saw her he said: “why is your entry so more beautiful? Why have you walked, that doesn't demonstrate a free-born woman like you? Then Tertia said to him: “I owe you the greatest of thanks for sending me to Mygdonia, for I went to her and heard of this new life, and went and saw the new apostle of the Alahayim that gives life to those that believe on Him and fulfills His commandments. I therefore have to reward you myself for this favor and caution with good advice; for you shall be a great king in heaven if you follow me and fear the Alahayim that is preached by the stranger, and keep yourself holy to the living Alahayim. For this kingdom will pass away, and believe him, and you shall live to the end.” And when Misdaeus heard these things from his wife, he covered his face with his hands and tore his clothes and said: “May the soul of Charisius my kinsman find no rest, for he had hurt my soul; and may he have no hope, for he had taken away my hope.” And he left greatly upset.



Chapter 135 And the king found Charisius his friend in the market place, and said to him: “why have you cast me into hell to be with you? Why have you emptied and defrauded me to gain nothing? Why have you hurt me and profited nothing yourself? Why have you slain me and you, don’t even live from it? Why have you wronged me and you didn’t receive justice? Why did you not allow me to kill that sorcerer before he corrupted my house as well with his wickedness?” And he kept on scolding Charisius. Then Charisius said: “Why, what has happened to you?” Misdaeus said: “He had bewitched Tertia.” So both of them went to the house of Siphor the captain, and found Judas sitting there and teaching. Everyone there rose up before the king, but the apostle did not. And Misdaeus alleged that it was he, so he took hold of the seat and overset it, then picked up the seat with both hands and hit him to his head and wounded him. He was then delivered to his soldiers, saying: “Take him away, and mistreat him with violence, don’t be gentle with him, so that his shame may be seen by all men.” And they mistreated him and took him away to the place where Misdaeus does judgment, and the apostle stood there, held by the soldiers.



The Twelfth Act: concerning Ouazanes (Iuzanes) **the son of Misdaeus**

Chapter 136

And Ouazanes (Iuzanes) the son of Misdaeus came to the soldiers and said: "Give him to me so that I may speak with him until the king comes." Then they handed him over, and brought him to the place where the king hands down judgment. And Iuzanes said: "Don't you know that I am the son of Misdaeus the king, and have power to say to change the king mind, which could allow you to live? Tell me then, who is your Alahayim, and what power do you claim to have and how do you glorify in it? If it is some awesome power or magic, tell me about it and teach it to me, and I will set you free." Judas said to him: "You are the son of Misdaeus the king who is king for a short time, but I am the servant of Yache Christ the eternal king. You have power to say to your father whom to save in this temporal life wherein men may live or die, which both of you and your father grant, but I pray to my Lord and intercede for men, and He gives them a new life which is forever enduring. You boast about all your possessions, servants, robes, luxuries and unclean assembly rooms, but I boast of my poverty, philosophy, humbleness, eternity, prayers and with the fellowship of the Holy Spirit and of all of my brothers that are worthy of Alahayim: I boast about my eternal life, whereby you rely on man like yourself and then you won't be able to save your own soul from judgment and of death, but I rely upon my living Alahayim, upon the savior of kings and princes, who is the judge of all men. And indeed today you are perchance, but tomorrow you are no more, but I have taken refuge in Him that abides forever and knows all about our seasons and times. Should you decide to become worthy servant of my Alahayim you shall soon do so, but the requirements for a worthy servant are: First to be holy (purity), which is the head of all good things, and then by fellowship with my Alahayim whom I preach, and philosophy (new way of thinking & ideas) and simplicity and love and faith in Him and unity of pure food



Chapter 137 And the young man was persuaded by the Lord and looked for an opportunity how he might let Judas escape: but while he thought about it, the king came, and the soldiers took Judas and led him away. And Iuzanes went away with him and stood there beside him. When the king was seated he ordered Judas to be brought in, with his hands tied behind him; and he was brought in and stood there. Then the king said: "Tell me who you are and by what power you do these things." And Judas said to him: "I am a man like you, and by the power of Yache Christ I do these things." Misdaeus then said: "Tell me the truth before I kill you." Then Judas said: "you have no power against me, as you think you have, and you will not hurt me at all." The king was furious at his words, and commanded his soldiers to heat up plates of iron and to set Judas upon the barefoot. The soldiers took off the shoes of Judas then he said: "The wisdom of You Alahayim is better than the wisdom of men, Lord and King are You going to take revenge against them or is Your goodness going to resist his anger." Then they brought the plates which were like fire, and put the apostle upon them, and immediately water sprang up and flooded the ground, so all of the plates were drowned up in all the water, and the soldiers that held him let go of him and withdrew themselves from him.

Chapter 138 And the king seeing the flood of water said to Judas: "ask your Alahayim to save me from this death, that I should not die in this flood." Then the apostle prayed and said: 'Lord You that untied this element from nature, gather it into one place and send it away into different lands; so that disorder might return into order and that Your mighty works and great wonders be seen through Your servant hands. Have mercy on my soul so that I may always receive Your light; Your light gives reward to them that have labored unto You; You are the Savior of my soul, restoring my soul to its own kind so that it shouldn't have fellowship with bad and hurtful things, which is the norm of life. Lord, would You restrain this water (element) that is going to destroy everything and everyone in its way, for there are people here who shall believe on You and live.'" After he had prayed, the water was swallowed up little by little, and the place became dry again. When Misdaeus saw this he commanded Judas Thomas to be taken to prison, until later.



Chapter 139

And as Judas was lead away to the prison they all followed him, and Iuzanes the king's son walked at his right hand, and Siphor at the left. Then he entered into the prison and sat down. Iuzanes and Siphor, his wife and his daughter sat down, all of them came in to hear the word of life preached by Judas. For they knew that Misdaeus the king would kill him because of his anger. Judas began to say: "O Liberator of my soul from the bondage of my many, because I allowed myself to be sold, I now see and rejoice and exalt, knowing that my time to enter in and receive (my promises) has been fulfilled. Look I am to be set free from the worries that are on the earth; Look, I have fulfilled my hope and have received truth; Look, I am going to be set free from my sorrow and out on joy alone; Look, I am set free from bondage and am called to liberty; Look, I have served times and seasons and now I am going to be lifted up above times and seasons; Look, I have receive my earnings here from my Rewarder, who gives freely without calculating first, because His wealth is sufficient for the gift; and I shall not have put it on again; Look, tonight I am going to sleep and when I awake, I shall no more need to go to sleep; Look, I'll die and live again, and I shall never taste death again; Look, they up there are rejoicing and are expecting me, that I may come and join up with their kind and be set as a flower in their crown; Look, I reign in the kingdom where upon I set my hope, even from here; Look, the rebellious fall in front of me, for I have escaped them; Look, the peace of dying had come upon me, whereby all of you have gathered."



Chapter 140 And as the apostle spoke thus, all that were there were inspired, suspecting that this is the hour he would depart out of this life. Then he said again: “Believe on the physician of all, both seen and unseen, and on the Savior of the souls that need help from Him. He is free-born of kings, this physician of his creatures; this is He that was rebuked by his own slaves; this is the Father of the heights and the Lord of nature and the supreme Judge. He came from the Greastest, the only-begotten Son of the deep; and He was called the Son, who became visible, to Mary the virgin, and was known as the son of Joseph the carpenter: His earthly littleness we beheld with the eyes of our body, but His greatness we received by faith, but we saw it in His works, we also felt His human body with our hands, I remember the time we saw His body transfigured (changed) before our own eyes, but His heavenly semblance on the mount we were not able to see. He was the One that made the rulers stumble and allowed violence to cause His death. He is the Truth that cannot lie. At His last He paid tribute for Himself and his Disciples. The prince observed in fear because his powers troubled him, for the prince bared witness of whom He was and from where He came, for he did not know the truth, because he was an alien and did not recognize the Truth. He that has the authority over all of the world, and the pleasures therein, and all the possessions and the comfort, all these things He and his disciple’s turned away, so that they should not use any of them.

Chapter 141 And having fulfilled these sayings, Judas arose and prayed this: “Our Father, which art in heaven: hallowed be Your name: Your kingdom come: Your will be done, as in heaven so upon earth: and forgive us our debts as we have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.” “My Lord and Alahayim, hope and confidence and teacher, You have taught me to pray this, behold, I pray this prayer and have fulfilled Your commandment: be with me until the end; You are the One that from childhood days have sown life into me and have kept me from corruption; You are the One that have brought me to the poverty of this world, but have exhorted me to true riches; You are the One that have made me known to myself and You showed me that I belong to You; Therefore I have never joined to a wife, so that my temple worthy of You might be found pure and not in pollution.”



Chapter 142 “My mouth cannot help but praise You, neither can I hide the care and divine intervention which I have always enjoyed from You. Once I desired to have a lot of riches, but in a vision from You, You showed me that people whom have a lot of riches are full of loss (empty) and injury (hurt) and therefore I believed on You in showing me this vision, so I continued to be in the poverty of the world until now, the true riches were revealed to me, Your riches that fills both me and the others whom are worthy of You, setting us free from care and anxiety. I have therefore fulfilled Your instructions, O Lord, and accomplished Your will for my life, and therefore became poor and needy, became a stranger and a bondman, was set apart for nothing, became a prisoner, became hungry and thirsty, was pin pointed and became careless, I have worked hard for Your sake so that my confidence (faith) in You might not be shaken or perish, and my hope that is in You might not become puzzled (confused) and all my hard work be counted useless and all my weariness be for nothing: don’t let my prayers, my continual fasting, and my great zeal toward You perish; don’t allow my seed of wheat (harvest) to be changed for tares, don’t allow the enemy to carry it away and to mix his own tares therein; for Your land received not his tares, neither can they be laid up in your houses.”



Chapter 143

“I have planted Your vine in the earth, its roots have grown deep into the ground and its plant has grown tall and have spread itself out in the heights, and its fruits are stretched out upon the earth, and the ones that are worthy of You are made glad by these fruits, You too, O Lord have gained them. The reward (money), which You have of me, I have laid down upon Your table (bank); this money, should a person require it, will be restore back with usury (interest), as You have promised. With the one You have given me I traded and have made ten, You still added more for me beside the ten that I had, because of Your covenant. I have forgiven my debtors, as You require from us, for the battle is not ours. I was invited to the Lord Supper and I came: I refused the fleshly opportunity for: land, yoke of oxen and a wife, so that I might not be hindered/rejected because of them; I was invited to the wedding, clothed myself in white raiment, so that I might be found worthy (blameless) of it all and not be bound hand and foot like some others and be cast into the outer darkness. My lamp with its bright light is expecting the Master coming for the marriage, so that my light may receive Him, and not be dimmed because of a lack of oil. My eyes, O Yache, look upon You, and my heart exalts with joy because I have fulfilled Your will and have perfected Your instructions; so that I may be like that watchful and careful servant who in his eagerness never neglected to keep on his guard. I have not become lazy and sleepy in keeping Your commandments: At the first sleep and at midnight and should the cockcrow, my eyes should behold you. All night long I have battled with robbers to keep them from braking into my house.



Chapter 144 My loins I have strapped close with truth and lased my shoes onto my feet, so that I may never see them being wide open. My hands I have put to work with the plough and I do not look back when I work, for my ploughed furrows will become crooked if I do. The ploughed land has become white and the harvest is here, so that I may receive my wages (reward). My clothes, which I have on, have worn out with age, and my hard work that I have finally accomplished has brought me to rest. I have kept the first watch, then the second one and finally the third one, so that I may see Your face and adore Thine holy brightness. I have uprooted my worst strongholds (pulled down my barns) and left them desolated on earth, so that I may rather be filled up from Your treasure chest, that's why I have sold all my possessions, so that I may become Your pearl. The moist spring that was in me I have made to dry up, so that I may live and rest beside Your inexhaustible spring. The inner man prisoner whom You gave to me I have slain, so that the inner man which is set free in me may not fall from Your assurance. My inward person have become outwards, allowing all Your richness that is in me to become satisfied. I have not returned to my previous ways that are now far left behind, but I have gone forward to the things that are ahead, otherwise I know that I will be shamed and criticized. My dead man (old man) I have quickened (made to excel) on and my fleshly one I have overcome. Anything else that was lacking I have filled up, so that I may receive the crown of victory and the power of Christ may be accomplished in me. I've been criticism on earth, but You have given me my departure and my reward in the heavens.

Chapter 145 Do not let the powers and the officers recognize me, and do not let them have any thought about me; don't let the weak and the evil cry out against me saying that I am brave and humble, and when I am raised up in the air do not let them stand before me. Though Your power, O Yache, which surrounds me like a crown, demons flee and hide themselves from You, because they cannot bear to look upon You: but these demons will fall upon those that are subjected to them, and the tile "sons of the evil one" are they named and it does convict them for it is not hidden from them or others, neither is their nature made known, but are separated from others. Would you then grant me, O Lord, that I may pass by in quietness, joy and peace, and pass over and stand before The Judge. Do not allow the devil to look at me, but let his eyes be blinded by Your light which is in me and shut his mouth, for he has nothing against me.



Chapter 146 Then he repeated to them that were with him: “Believe in the Savior of them that have toiled hard in His service: for my soul has already flourished because I know my time is near to receive Him; for His beauty always inspires me to speak about His majesties beauty, what it is all about I cannot tell or describe it worthily. He is the source of Light for my poverty and the supplier of all my defects and nurturer of all my needs” Lord, be with me until I depart and arrive with You for evermore”



The Thirteenth Act: wherein Iuzanes received baptism with the rest.

Chapter 147 And Iuzanes the youth asked the apostle, saying: “I beg you, O man, apostle of Alahayim, allow me to go and I will persuade the jailer to allow you to come home with me, so that through you I may receive the seal and become your preacher and a keeper of the commandments of the Alahayim whom you preach. Yes, indeed, previously I used to walk in those things which you teach, until my father forced me to marry my wife called Mnesara; for I am twenty one years old and have now been married for seven years. Before I got married I knew no other woman, and I was accounted useless to my father, I did not have a son or daughter and also my wife herself had lived with me in separation all this time. Today, if she had been in health and had listened to you, I know well that both of us would have been at rest and she would have received eternal life, but now she is in danger and afflicted with much illness. I will therefore persuade the jailer as he has promised to come with me, for I live by myself. Then you can also heal that unhappy one.” Judas the apostle of the Most High, hearing this, said to Iuzanes: “If you believe, you shall see the wonders of Alahayim and how He saves his servants.”

Chapter 148 While they spoke, Tertia, Mygdonia and Narcia stood at the door of the prison, and they gave the jailer three hundred and sixty three pieces of silver and entered in there with Judas. There they found Iuzanes, Siphor, his wife and daughter and all the prisoners sitting there and hearing the word. While they stood by him Iuzanes said to them: “Who had allowed you to come to us and who opened the cell door for you to come in? Tertia then said to him: “Didn’t you open the door for us and tell us to come in so that we might take our brothers that were there, and then perhaps the Lord will show forth His glory in us? And when we came near the door, I don’t know how, you disappeared from us and ended here before we did. We then gave money to the jailers to come in. Now we are here praying for you so that we may persuade you to escape until the king’s anger ceases against you. Then Judas said: “Tell us first of all how you were all locked up”



Chapter 149 And she said to him: “You were with us!! And never left our side for an hour, and now you are asking how we were locked up? But if you wish to hear, then listen. King Misdaeus sent for me and said to me: I see that the sorcerer has not yet triumphed over you, for as I have heard, he bewitches men with oil, water and bread, but I see that he has not yet bewitched you. Should you obey me, for if you don’t, I will imprison you and allow you to suffer much, by the way I will destroy him, for I know that if he had not yet given you oil, water and bread, he had not yet prevailed to get power over you. Then I said to him: “Over my body you have authority and you can do anything you want, but I will not allow my soul to perish with you.” And after hearing this he locked me up in a chamber (beneath his dining-hall) and Charisius brought Mygdonia too and locked her up with me. You then took us out and brought us here, but please give us the seal quickly, so that the hope of Misdaeus in us may perish.

Chapter 150 And when the apostle heard this, he said: “Glory be to you, O Yache of many forms, glory to You that appeared in the guise of our poor manhood: Glory to You that are always encouraging and making us strong. Glory to You for always bringing us grace, cheering us up and standing by us in all dangers and strengthening our weakness.” As he spoke thus, the jailer came in and said: “Put out the lamps, before anyone should report you to the king. Then they extinguished their lamps and turned to sleep but the apostle prayed to the Lord: “It’s now the time, O Yache, for You to make a way, for the children of darkness make us sit in darkness, do You therefore enlighten us with the light of Your nature. Then suddenly the whole prison was light as the day and every one of them that believed in the Lord continued waking all the rest in prison slept in a deep sleep.

Chapter 151 Judas then said to Iuzanes: “Go then and make ready the things we need.” Iuzanes then said: “Who will open the doors of the prison for me” The jailers have locked everyone in and have gone to sleep. Then Judas said: “Believe in Yache, and you will find the doors open.” Then he left and departed from them and all the rest followed after him. While Iuzanes left on ahead, Mnesara his wife met him coming to the prison. She recognized him and said: “My brother Iuzanes, is it you?” and he said: “Yes, is it you Mnesara?” and she said “Yes.” Iuzanes said to her; “Where are you walking to, especially at such an hour and how have you been able to rise up?” And she said: “This young man laid His hand on me and raised me up, and in a dream He said that I should go to where the stranger sits, and become perfectly whole.” Iuzanes said to her: “What young man is with you?” And she said: “Don’t you see Him that is on my right hand side, leading me by my hand?”



Chapter 152 And while they spoke, Judas, with Siphor and his wife and daughter and Tertia and Mygdonia and Narcia came to Iuzanes' house. Mnesara the wife of Iuzanes seeing him respected him and said: "Have you come to save us from this sore disease? You are the one whom I saw in the night delivering to me this young man to bring me to the prison. But your goodness did not allow me to grow tired, but you yourself came to me." And while saying so she turned around and saw the young man no more; and not finding him, she said to the apostle: "I am not able to walk alone, for the young man whom you gave to assist me is not here anymore." The Judas said: "Yache will lead you from here", and immediately she came running to him. They then entered into the house of Iuzanes the son of Misdaeus the king, although it was night, a great light shone and was shed about them.

Chapter 153 And then Judas began to pray and say: "O Companion, Defender (ally) and Hope of the weak and confidence of the poor, You are the refuge and lodging of the weary, The Voice that come from above, Comforter dwelling in the midst Our Port and Harbor to them that pass through the regions of the rulers Physician that heals without payment who among men were crucified for many who went down into hell with great might, and the sight of whom the princes of death endured not; and You came up from there with great glory and gathering all of them that fled to You while You prepared a way, and in Your footsteps all of them gathered whom You redeemed, and You brought them into Your own assembly and joined them with the rest of Your sheep Son of mercy, the Son that for love of man were sent to us from the perfect country (fatherland) that is high above, the Lord of all possessions (undefiled possessions), the One that services Your servants so that they may live, that fills creation with Your own riches, the poor that were in need and hungered for forty days. You that satisfies thirsty souls with Your own good things. Lord, be with Iuzanes the son of Misdaeus and with Tertia and Mnesara, and gather them into your assembly and mix them with Your number. Be to them a guide in the land of sin and be to them a doctor in the land of sickness and be to them a rest in the land of the weary and sanctify them in a polluted land and be their doctor to both the body and soul and make them holy temples of You and let Your Holy Spirit dwell in them."



Chapter 154

Having prayed this over them, the apostle said to Mygdonia: “Unclothe your sisters” She took off their clothes and bound them with girdles and brought them, while Iuzanes had gone first before them and the rest came after him. The apostle took oil in a cup of silver and spoke thus over it: “Fruit more beautiful than all other fruits, to which none other whatsoever can be compared, altogether merciful, zealous with the force of the word, power of the tree which men clothed themselves with overcoming their adversaries, crowner of the conquerors, help and joy of the sick, that announced to men their salvation that showed light to them that are in darkness; whose leaf is bitter, but in your most sweet fruit you are fair, that are rough to the sight but soft to the taste; seeming to be weak, but in the greatness of your strength able to bear the power that beholds all things. Having said this: “Yache, let Your victorious might come and be established in this oil, like as it was established in the tree (wood) that was its own kind, even his might at that time, by which they that crucified You could not endure the Word: let Your gift also come by which You breathed upon Your enemies, which caused them to fall backward headfirst and let its power rest on this oil, whereupon we invoke Your holy name. And having said this, he poured it first upon the head of Iuzanes and then upon the woman’s heads, saying: “In your name, O Yache Christ, let it be to these souls for the forgiveness of their sins and for turning back the enemy and for the salvation of their souls.” He commanded Mygdonia to anoint everyone, while he anointed Iuzanes himself. After he anointed them he led them down into the water to be baptized in the name of the Father and the Son and the Holy Spirit.



Chapter 155

And when they returned, he took bread and a cup, and blessed it and said: “Your Holy Body which was crucified for us we do eat now and Your Blood that was shed for our salvation we do drink now. Let then Your body be for our salvation and your blood for our forgiveness of sins. And for the bitterness which You drank for our sakes let the bitterness of the devil be removed from us: and for the vinegar which You have drunk for us, let our weakness be made strong: and for the spitting which You received for us, let us receive the teardrop of your goodness: and by the whip whereby they beat You for our sake, let us receive the perfect house (body) and where You received a crown of thorns for our sake, let us then because we love You put on a crown that does not fade away. The linen cloth wherein you were wrapped, let us also be clothed with Your power that is undefeated and as for the new tomb and the burial, let us receive renewing of our soul and body. And for that You rose up and were revived, let us be revived and let us live and be able to stand before You in righteous judgment. He broke bread and gave the Eucharist to Iuzanes and Tertia and Mnesara and the wife and daughter of Siphor and said: “Let this Eucharist be to you for salvation and joy and health of your souls.” And they said: “Amen.” And a voice was heard, saying: “Amen, fear not, but only believe.”



[THE MARTYRDOM]

Chapter 156 And after these things Judas departed back to be imprisoned. And Tertia with Mygdonia and Narcia also went back to be imprisoned. And the apostle Thomas said to the multitude that were present and had believed: “Daughters, sisters and fellow-servants which believes in my Lord and Alahayim, ministers of my Yache, listen to me today. Believe me when I say to you that I shall not speak with you again in this flesh nor in this world. I will be going up to my Lord and Alahayim Yache Christ, to Him that sold me, to that Lord that humbled himself even to me in my littleness and brought me up to eternal greatness. He that handpicked me to become His servant in truth and steadfastness. I’ll be going to Him when I do depart, knowing that my time is fulfilled and that the day that has been appointed for me had drawn near for me to leave and receive my reward from my Lord and Alahayim. For my Rewarder is righteous and He knows what I ought to receive for He isn’t grudging nor envious, but is rich in all His gifts. He is not a lover of craft in His giving, for He has confidence in His own possessions, which cannot fail or perish.”

Chapter 157 “I am not Yache, but am His servant” “I am not Christ, but am His minister” “I am not the Son of Alahayim, but I pray to become worthy of Alahayim” “You should continue in the faith of Christ, continue in the hope of the son of Alahayim. Don’t worry when there are problems, neither be troubled or disturbed in your mind if you see me mocked or if I am shut up in prison, for I will still accomplish His will. For if I did not want to die, I know that in Christ I am able to ask, but the thing called death, is not death, but a setting free from this body. Therefore, I will receive it gladly to be set free from this body, so that I may depart and see Him that is so beautiful and full of mercy, the One that needs to be loved by all. I have endured much sweat in His service and have worked hard for His grace that had come upon me, which will never depart from me. Let not Satan, then, enter you by his slyness and to steal your thoughts. Let there be no place in you for him. Mighty is the One whom you have received now. Be on the lookout for the coming of Christ, for He shall come and receive you.”



Chapter 158 When the apostle had finished saying these things, they went into the house. Thomas then said: “Savior You that suffered so many things for us, let these doors be as they were and seal them again. And he left them and went to be imprisoned and they all wept and were sad for they knew that Misdaeus would kill him and would never release him.

Chapter 159 And the apostle found the prison keepers squabbling and saying: “Where have we sinned against this wizard, for he has opened the doors with his magic and allowed all the prisoners to escape, but let’s go then and report this to the king and inform him that his wife and his son have escaped” While they disputed this, Thomas was silent and at peace. The prison keepers rose early and went to the king and said: “Our Lord and king, have you taken away that sorcerer and imprisoned him somewhere else, for we weren’t able to keep him in jail. The first time your good luck kept them in prison, while the doors were open, but now again, we have found the doors once again open and we prevented the condemned persons to escape through them. Both your wife, O king, and your son and the rest never depart from the apostle and they too are gone. The king, hearing this, went and checked, but found the seals still whole that were set on the doors and while he looked and investigated the doors, he said to the prison keepers: “Why do you lie? For the seals have not been broken. Why did you say that Tertia and Mygdonia have escaped out of prison?” And the keepers said: “We are telling the truth”

Chapter 160 ‘And Misdaeus went back to the prison office and took his judgment seat, and sent for the apostle Thomas. They stripped him and brought him before the king and said: “Are you bound up or free?” Thomas said: “I am the prisoner of one only, over whom you have no authority” And Misdaeus said to him: “Why did you run away from your country and ended up in this one?’ And Thomas said: “I was sold by my master, so that I might save many souls here and through your hands depart out of this world” And Misdaeus said: “Who is your Lord and what is his name and from what country is he?” And Thomas said: “My Lord is your master and He is Lord of heaven and earth” And Misdaeus said: “What is His name?” Thomas said: “you can’t hear His true name at this time, but the name that was given Him is Yache Christ” And Misdaeus said to him: “I did not intend to have you killed, but have had long patience with you, but you have continued with your evil deeds and your magic. Now your magic is dispersed everywhere and have been heard throughout all my country, but my action will make sure that your magic will leave with you and our land will be cleansed from it. Thomas said to him; “This magic will depart with me when I leave here, but remember that it shall never forsake them that are here”



Chapter 161 After the apostle had said these things, Misdaeus considered how he would kill him, for he was afraid because of the many people that supported the apostle, there were many nobles that had authority that believed on him. The king then took him outside of the city with armed soldiers, while the people thought that the king desired to know more about the apostle, so everyone stood still and listened. After they left the prison, they walked for a mile until the king handed him over to four soldiers and an officer. The king then commanded the soldiers to take the apostle into the mountains and to kill him there with a spear and then to return to him. After giving these orders to the soldiers, the king returned back to the city.

Chapter 162 But there were men that followed after Thomas, hoping to save him from death. Two soldiers were at the right hand of the apostle and two others on his left, holding their spears upright while the officer held the apostle's hand and dragging him. Thomas said: "O the hidden mysteries which accompanies us even to our last moments before departure! O riches of His glory, do not allow us to be swallowed up in the love for the flesh (human body)!! Four soldiers had thrown me down, and oddly enough I have been made of four. One soldier is dragging me, and I am of Him to whom I will go and follow. Now I really understand, that my Lord and Alahayim Yache Christ was also being of One and was pierced by one, but odd enough, I which am of four, will be pierced by four.

Chapter 163 Then, when they arrived up on the mountain to the place where he was to be killed, the apostle said to the soldiers and to the followers: "Brothers, listen to me for the last time, for I am going to depart out of my body. Don't let the eyes of your heart be blinded or your ears not to hear. Believe on the Alahayim whom I preach and don't become your own guide when your heart becomes cold and hard, but always walk in all your freedom towards Alahayim and to His glory for your life."

Chapter 164 Then the apostle said to Iuzanes: "You are the son of the earthly king Misdaeus and the minister of our Lord Yache Christ, give to the soldiers their price so that they would allow me to go and pray" Iuzanes then persuaded the soldiers to allow the apostle to pray. Thomas then went to pray, he knelt down and rose up and then stretched out his hands to heaven and spoke this:



Chapter 165 “Our Father, which are in heaven: hallowed be Your name: Your kingdom come: Your will be done, as in heaven so upon earth: and forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.” “My Lord and Alahayim, hope and confidence and teacher, You have taught me to pray this, behold, I pray this prayer and have fulfilled Your commandment: be with me up until the end; You are the One that from childhood days have sown into me and have kept me from corruption; You are the One that have brought me to the poverty of this world, but have exhorted me to true riches; You are the One that have made me known to myself and You showed me that I belong to You; Therefore I have never joined a wife, so that my temple worthy of You might be found pure and not in pollution.

Chapter 166 “My mouth cannot help but praise You, neither can I hide the care and divine intervention which I have always enjoyed from You. Once I desired to have a lot of riches, but in a vision from You, You showed me that people whom have a lot of riches are full of loss (empty) and injury (hurt) and therefore I believed on You in showing me this vision, so I continued to be in the poverty of the world until now, the true riches were revealed to me, Your riches that fills both me and the others whom are worthy of You, setting us free from care and anxiety. I have therefore fulfilled Your instruction, O Lord, and accomplished Your will for my life, and therefore became poor and needy, became a stranger and a bondman, was set apart for nothing, became a prisoner, became hungry and thirsty, was pin pointed and became careless, I have worked hard for Your sake so that my confidence (faith) in You might not be shaken or perish, and my hope that is in You might not become puzzled (confused) and all my hard work be counted useless and all my weariness be for nothing: don’t let my prayers, my continual fasting, and my great zeal toward You perish; don’t allow my seed of wheat (harvest) to be changed for tears, don’t allow the enemy to carry it away and to mix his own tares therein; for Your land received not his tares, neither can they be laid up in Your houses.”



Chapter 167

“I have planted Your vine in the earth, it’s roots have grown deep into the ground and its plant has grown tall and have spread itself out in the heights, and its fruits are stretched out upon the earth, and the ones that are worthy of You are made glad by these fruit, You too, O Lord have gained them. The reward (money), which You have of me, I have laid down upon Your table (bank); this money, should a person require it, will be restore back with usury (interest), as You have promised. With the one You have given me I traded and have made ten, You still added more for me beside the ten that I had, because of Your covenant. I have forgiven my debtors, as You require from us, for the battle is not ours. I was invited to the Lord Supper and I came: I refused the fleshly opportunity for: land, yoke of oxen and a wife, so that I might not be hindered/rejected because of them; I was invited to the wedding, clothed myself in white raiment, so that I might be found worthy (blameless) of it all and not be bound hand and foot like some others and be cast into the outer darkness. My lamp with its bright light is expecting the Master coming for the marriage, so that my light may receive Him, and not be dimmed because of a lack of oil. My eyes, O Christ, look upon You, and my heart exalts with joy because I have fulfilled Your will and have perfected Your instructions; so that I may be like that watchful and careful servant who in his eagerness never neglected to keep on his guard. I have not been lazy and sleepy in keeping Your commandments: At the first sleep and at midnight and should the cockcrow, my eyes should behold you. All night long I have battled with robbers to keep them from braking into my house.



Chapter 168 My lions I have strapped close with truth and lased my shoes onto my feet, so that I may never see them being wide open. My hands I have put to work with the plough and I do not look back when I work, for my ploughed furrows will become crooked if I do. The ploughed land has become white and the harvest is here, so that I may receive my wages (reward). My clothes, which I have on, have worn out with age, and my hard work that I have finally accomplished has brought me to rest. I have kept the first watch, then the second one and finally the third one, so that I may see Your face and adore Thine holy brightness. I have uprooted my worst strongholds (pulled down my barns) and left them desolated on earth, so that I may rather be filled up from Your treasure chest, that's why I have sold all my possessions, so that I may become Your pearl. The moist spring that was in me I have made to dry up, so that I may live and rest beside Your inexhaustible spring. The inner man prisoner whom You gave to me I have slain, so that the inner man which is set free in me may not fall from Your assurance. My inward person has become outwards, allowing all Your richness that is in me to become satisfied. I have not returned to my previous ways that are now far left behind, but I have gone forward to the things that are ahead, otherwise I know that I will be shamed and criticized. My dead man (old man) I have quickened (made to excel) on and my fleshly one I have overcome. Anything else that was lacking I have filled up, so that I may receive the crown of victory and the power of Christ may be accomplished in me. I've been criticism on earth, but You have given me my departure and my reward in the heavens.

Chapter 169 Do not let the powers and the officers recognize me, and do not let them have any thought about me; don't let the weak and the evil cry out against me saying that I am brave and humble, and when I am raised up in the air do not let them stand before me. Though Your power, O Yache, which surrounds me like a crown, demons flee and hide themselves from You, because they cannot bear to look upon You: but these demons will fall upon those that are subjected to them, and the tile "sons of the evil one" are they named and it does convict them for it is not hidden from them or others, neither is their nature made known, but are separated from others. Would you then grant me, O Lord, that I may pass by in quietness, joy and peace, and pass over and stand before The Judge. Do not allow the devil to look at me, but let his eyes be blinded by Your light which is in me and shut his mouth, for he has nothing against me.



Chapter 170 Then he repeated to them that were with him: “Believe in the Savior of them that have toiled hard in His service: for my soul has already flourished because I know my time is near to receive Him; for His beauty always inspires me to speak about His majesties beauty, what it is all about I cannot tell or describe it worthily. He is the source of Light for my poverty and the supplier of all my defects and nurturer of all my needs” Lord, be with me until I depart and arrive with You for evermore”

Chapter 171 “My Lord and my Alahayim, my hope and redeemer. You are my leader and my guide in all countries, be with them all that serve You. Please guide me today as I am coming to You. Do not let anyone take my soul, which I have committed to You. Don’t let the serpent see me and don’t let the demons of the dragon hiss at me. See my Lord, I have accomplished Your work and perfected your commandment. I have become a slave for all, so that I may receive my freedom from You today. Do you therefore give me this opportunity to be perfect? For this I saw, not that I have doubted, so that everyone whom has a need may hear.”

Chapter 172 And when he had finished praying he said to the soldiers: “Come here and carry out the commandments of the king that sent you” Then the four soldiers came, stabbed him with their spears and he fell down and died. All the brothers wept and they brought beautiful robes of fair linen and buried him in a royal grave wherein former kings laid.

Chapter 173 But Siphor and Iuzanes would not go down to the city, but continued sitting there by the body of Thomas all day long. Then the apostle Thomas appeared to them and he said: “Why do you sit here and keeping watch over me? I am not here anymore, but I have gone up and have received all that I was promised. So rise up now and go down to the city, for later on you also shall be gathered to me. But Misdaeus the king and Charisius took away Mygdonia and Tertia and bothered them greatly, not giving them permission to do their will. The apostle appeared to them as well and said: “Don’t be misled, Yache the holy and living one, shall quickly send help to you. Then when Misdaeus and Charisius saw that Mygdonia and Tertia did not obey them, they allowed them to suffer the consequences to live according to their own desire. All the brothers gathered together afterwards and rejoiced in the grace of the Holy Spirit. Before the apostle Thomas departed from this world he made Siphor a priest and Iuzanes a deacon. The Lord formed them all and many were added to the faith.



Chapter 174

Now it came to pass after a long time that one of the children of Misdaeus the king was obsessed by a devil, and no man could cure him, for this devil was exceeding violent. Misdaeus the king thought to go and open the grave of Thomas and to take a bone of the apostle and to hang it upon his son to become healed. While Misdaeus thought about this, the apostle Thomas appeared to him and said: "You don't believe on any living man, but do you believe on the dead? Fear not, for my Lord Yache Christ had compassion on you and pitied you out of His goodness. So Misdaeus went and opened the tomb of Thomas, but he did not find the apostle there, for one of the brothers had stolen his body and have taken it to Mesopotamia. At the place where the bones of the apostle had lain, Misdaeus took some of the dust and put it around his son's neck. He then said: "I believe on you now, Yache Christ, now that the apostle the one that had troubled us and the one that You have sent had left. Come against this devil and allow them to see you through this. Then when king Misdaeus hung it upon his son, his son became whole. Misdaeus the king then joined the gathering among the brothers and bowed his head under the hands of Siphor the priest. Siphor then said to the brothers: "I ask you to pray for the king Misdaeus, so that he may obtain mercy from Yache Christ and that he may not remember all the evil against him" All of them, with one accord rejoiced and made prayer for him. The Lord that loves man, the King of Kings and Lord of lords also granted Misdaeus to have hope in Him. Misdaeus was gathered with the rest of the multitude that believe in Christ. They all glorified the Father and the Son and the Holy Spirit, in the power and adoration now and forever in this world. Amen

[The acts of Judas Thomas the apostle are completed, which he did in India, fulfilling the commandment of Him that sent him. To whom be all the glory, world without end. Amen.]