

# INVESTIGATING THE APOSTLE JOHN, HIS GOSPEL AND THE APOCRYPHAL BOOKS IN HIS NAME

## The Confusing World of John

John the Evangelist was one of Christ's original twelve apostles; the only one to live into old age; and not killed for his faith. John the Evangelist is associated with Ephesus, where he is said to have lived and been buried. Some believe that after a short life he was exiled to Patmos, where he wrote the Book of Revelation. However this is a matter of debate, with some attributing authorship to John of Patmos or John the Presbyter. It is also debated whether John the Evangelist is the same as John the Apostle.

The authorship of the Johannine works has been debated by scholars since the 2nd century AD. The main debate centers on who authored the writings, and which of the writings, if any, can be ascribed to a common author. Orthodox tradition attributes all the books to John the Apostle.

In the 6th century A.D., *the Decretum Gelasianum* argued that Second and Third John have a separate author known as "John, a priest." Historical criticism rejects the view that John the Apostle authored any of these works.

Many modern scholars conclude that the apostle John wrote none of these works, although others hold the apostle to be behind at least some, in particular the gospel.

There may have been a single author for the gospel and the three epistles. Some scholars conclude the author of the epistles was different from that of the gospel, although all four works probably originated from the same community.

In the case of Revelation, many modern scholars agree that it was written by a separate author, John of Patmos around A.D. 95 with some parts possibly dating to Nero's reign in the early A.D. 60s. The introduction in the Syriac version of Revelation says: **"The Revelation. In the name of the Father, and the Son, and the Spirit of Holiness, one true Lord. The Revelation which was made unto John the Evangelist, from the Lord, in Patmos the island, whither he had been cast by Nero Caesar."**

This introduction is, of course, an addition by a later copyist. It was written in order to support the claim of authorship by John the Apostle.

In this report, we will address **the Gospel of John** but we will not reproduce it. We will also address the apocryphal texts.

### **Textual Variants in John's Gospel**

John 1:4

In him **is** life; and the life was the light of men.

John 1:18

No man hath seen God at any time; **the only begotten God**, which is in the bosom of the Father, he hath declared him.

John 1:34

And I saw, and bare record that this is the **Elect One of God**.

John 2:3

And **they did not have wine because the wine of the wedding reception was finished**, then the mother of Jesus saith unto him, They have no wine.

John 4:9-10

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

". . . for Jews have no association with Samaritans" is omitted in some MSS.

John 4:36-38

And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.

"And herein is that saying true, One soweth, and another reapeth" omitted in some MSS.

John 4:42

And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Savior of the world.

John 4:46

So He came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

John 4:53

So the father knew that it was at the same hour, in the which He said unto him, Thy son liveth: and himself believed, and his whole house.

John 5:3-5

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. And a certain man was there, which had an infirmity thirty and eight years.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" omitted in some MSS.

John 6:3-5

And Jesus went up into a mountain, and there he sat with his disciples. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

"And the Passover, a feast of the Jews, was nigh" omitted in some MSS.

John 7:1

After these things Jesus walked in Galilee: for he did not have authority in Jewry, because the Jews sought to kill him.

John 7:8

Go ye up unto this feast: I am not going unto this feast; for my time is not yet full come.

John 7:52-8:12

They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

The ***Pericope Adulterae*** is completely omitted by some MSS or put after Luke 21:38: Family 13, also known Ferrar Group, is a group of Greek Gospel manuscripts, varying in date from the 11th to the 15th century, which display a distinctive pattern of variant readings — especially in placing the story of Jesus and the woman taken in adultery (John 7:53-

8:11) in the Gospel of Luke, rather than in the Gospel of John. Text of Luke 22:43-44 is placed after Matthew 26:39. The text of Matthew 16:2b-3 is absent. They are all thought to derive from a lost majuscule Gospel manuscript, probably dating from the 7th century. The group takes its name from minuscule 13, now in Paris. All of these manuscripts, except one, are without the Pericope Adulterae in St. John's Gospel. Most of them relocate the passage after Luke 21:38.

John 9:35

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of man?

John 10:7

Then said Jesus unto them again, Verily, verily, I say unto you, I am the shepherd of the sheep.

John 11:54

Jesus therefore walked no more openly among the Jews; but went thence into the region of Sepphoris near the wilderness, into a city called Ephraim, and there continued with his disciples.

John 12:28

Father, glorify thy Son. Then came there a voice from heaven, saying, I have both glorified Him, and will glorify Him again.

John 14:13-15

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye love me, keep my commandments.

"If ye shall ask any thing in my name, I will do it" omitted in some MSS.

John 16:28

I am come into the world: again, I leave the world, and go to the Father.

John 17:14

I have given them thy word; and the world hath hated them, because they are not of the world.

John 18:5

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also stood with them.

John 20:21

Then said He to them again, Peace be unto you: as my Father hath sent me, even so send I you.

John 20:31

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life eternal through his name.

John 21:5-7

Then Jesus saith unto them, Children, have ye any meat? **They answered him, We have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

Some MSS take Luke 5:5 and place it here in these verses.

**Is John 21 Authentic?**

John 21 contains an account of the post-Resurrection appearance in Galilee, which the text describes as the third time Jesus had appeared to his disciples. In the course of this chapter, there is a miraculous catch of 153 fish, the confirmation of Peter's love for Jesus, a foretelling of Peter's death in old age, and a comment about John's future. Some New Testament historians assert that it was not part of the original text of the Gospel of John.

Chapter 20 ends with an epilogue, which seems to bring the book to a close: **"Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name"** (John 20:30-31).

Ancient manuscripts that contain the end of John 20 also contain text from John 21. So if John 21 is an addition, it was so early and so widespread, that no evidence of the prior form has survived. There are just four papyrus witnesses to John 20-21, only three of which date from the 4th century or earlier.

In 2006 a 4th-century A.D. Sahidic papyrus manuscript came to light that may end at 20:31. One side of this single-leaf fragment consists of John 20:30-31 with a large space under it, having no subscription.

John 21 reads:

**1 After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.**

**2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together.**

**3 Simon Peter said to them, I'm going fishing. They told him, We are also coming with you. They immediately went out, and entered into the boat. That night, they caught nothing.**

**4 But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus.**

5 Jesus therefore said to them, Children, have you anything to eat? They answered him, No.

6 He said to them, Cast the net on the right side of the boat, and you will find some. They cast it therefore, and now they weren't able to draw it in for the multitude of fish.

7 That disciple therefore whom Jesus loved said to Peter, It's the Lord! So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea.

8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away), dragging the net full of fish.

9 So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.

10 Jesus said to them, Bring some of the fish which you have just caught.

11 Simon Peter went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net wasn't torn.

12 Jesus said to them, Come and eat breakfast. None of the disciples dared inquire of him, Who are you? -- knowing that it was the Lord.

13 Then Jesus came and took the bread, gave it to them, and the fish likewise.

14 This is now the third time that Jesus was revealed to his disciples, after he had risen from the dead.

15 So when they had eaten their breakfast, Jesus said to Simon Peter, Simon, son of Jonah, do you love me more than these? He said to him, Yes, Lord; you know that I have affection for you. He said to him, Feed my lambs.

16 He said to him again a second time, Simon, son of Jonah, do you love me? He said to him, Yes, Lord; you know that I have affection for you. He said to him, Tend my sheep.

17 He said to him the third time, Simon, son of Jonah, do you have affection for me? Peter was grieved because he asked him the third time, Do you have affection for me? He said to him, Lord, you know everything. You know that I have affection for you. Jesus said to him, Feed my sheep.



18 Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go.

19 Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, Follow me.

20 Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus loved, the one who had also leaned on Jesus' breast at the supper and asked, Lord, who is going to betray You?

21 Peter seeing him, said to Jesus, Lord, what about this man?

22 Jesus said to him, If I desire that he stay until I come, what is that to you? You follow me.

23 This saying therefore went out among the brothers, that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, If I desire that he stay until I come, what is that to you?

24 This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.

25 There are also many other things which Jesus did, which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

Now, we leave it up to the reader to decide if this belongs in **the Gospel of John**.

### **John in the Apocrypha**

Among the ancient Gnostic manuscripts rediscovered in modern times, **the Secret Book of John** is the most important.

**Apocryphon Iohannis** -- **the Apocryphon of John** -- is the title that appears on the original manuscripts, and by this title the text has been known over the last fifty years. The title is usually translated as either the **Secret Book of John** or **the Secret Revelation of John**.

**The Secret Book of John** is intended to be shared with individuals properly prepared to receive its revelation. Three of the four manuscripts were found among the Nag Hammadi codices discovered in 1945, while a fourth copy was recovered fifty years earlier from another site in Egypt. All four versions date to the fourth century A.D.

Here is a translation of **the Secret Book of John**:

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**The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple**

**1 And it happened one day, when John, the brother of James -- who are the sons of Zebedee -- had come up to the temple, that a Pharisee named Arimanius approached him and said to him, Where is your master whom you followed? And he said to him, He has gone to the place from which he came. The Pharisee said to him, With deception did this Nazarene deceive you, and he filled your ears with lies, and closed your hearts and turned you from the traditions of your fathers.**

**2 When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that realm to which we shall go? For what did he mean when he said to us, 'This realm to which you will go is of the type of the imperishable realm, but he did not teach us concerning the latter, of what sort it is.**

**3 Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness again, becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.**

**4 He said to me, John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? -- that is, do not be timid! -- I am the one who is with you always. I am the Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one. Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are**

revealed, and to teach you concerning the unwavering race of the perfect Man. Now, therefore, lift up your face, that you may receive the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man.

5 And I asked to know it, and he said to me, The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look.

6 He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him; for he does not exist in something inferior to him, since everything exists in him; for it is he who establishes himself. He is eternal, since he does not need anything; for he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was

able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

7 He is immeasurable light, which is pure, holy and immaculate. He is ineffable, being perfect in incorruptibility. He is not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among other beings, rather he is far superior. Not that he is simply superior, but his essence does not partake in the realms nor in time. For he who partakes in a realm was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him; for rather, it is the latter that looks expectantly at him in his light.

8 For the perfection is majestic. He is pure, immeasurable mind. He is an realm-giving realm. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the

immeasurable, incomprehensible light.

9 How am I to speak with you about him? His realm is indestructible, at rest and existing in silence, reposing and being prior to everything; for he is the head of all the realms, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely from the Father; for it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to all the realms and in every way, and who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

10 And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them and which came forth from his mind, She is the forethought of the All -- her light shines like his light -- the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the realms, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks

to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal realm among the invisible ones, and the first to come forth.

11 She requested from the invisible, virginal Spirit -- that is Barbelo -- to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

12 And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

13 And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

**14 And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.**

**15 This is the pentad of the realms of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the realms, which is the decad of the realms, which is the Father.**

**16 And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and with his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.**

**17 And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended**

**him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.**

**18 And it requested to give it a fellow worker, which is the mind, and he consented gladly. And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.**

**19 And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life and his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.**

**20 And the Holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honored with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All**

which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

21 For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights appeared from the divine Autogenes. He expected that they might attend him. And the three are will, thought, and life. And the four powers are understanding, grace, perception, and prudence. And grace belongs to the light-realm Armozel, which is the first angel. And there are three other realms with this realm: grace, truth, and form. And the second light is Oriel, who has been placed over the second realm. And there are three other realms with him: conception, perception, and memory. And the third light is Daveithai, who has been placed over the third realm. And there are three other realms with him: understanding, love, and idea. And the fourth realm was placed over the fourth light Eleleth. And there are three other realms with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, and these are the twelve realms which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve realms belong to the son of the Autogenes. And all things were established by the will of the Holy Spirit through the Autogenes.

22 And from the foreknowledge of the perfect mind, through the revelation of the will of the invisible Spirit and the will of the Autogenes, the perfect Man appeared, the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first realm with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers. And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the realms, the three: the Father, the Mother, and the Son, the perfect power.'

23 And he placed his son Seth over the second realm in the presence of the second light Oriel. And in the third realm the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed there. And in the fourth realm the souls were placed of those who do not know the Godhead and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

24 And the Sophia of the Epinoia, being an realm, conceived a thought from herself and the conception of the invisible Spirit

and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, -- he had not approved -- and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, yet she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

25 And when she saw the consequences of her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

26 This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became

strong and created for himself other realms with a flame of luminous fire which still exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaïou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the depth of Hades. And he placed seven kings -- each corresponding to the firmaments of heaven -- over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

27 And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim. Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him; for he said, 'I am

**God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.**

**28 And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.**

**29 But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first authority, Athoth; the second is foreknowledge with the second**

**one, Eloaiou; and the third is divinity with the third one, Astraphaio; the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each realm-heaven. They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness. Thus they have two names.**

**30 And having created . . . everything, he organized according to the model of the first realms which had come into being, so that he might create them like the indestructible ones. Not because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos. And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no**



other one, of whom would he be jealous?

31 Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her.

32 And I said, Lord, what does it mean that she moved to and fro? But he smiled and said, Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

33 And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

34 And when the mother recognized that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole Godhead heard the prayer of her repentance, and they praised on her behalf the invisible, virginal

Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole Godhead; for it was not her consort who came to her, but he came to her through the Godhead in order that he might correct her deficiency. And she was taken up not to her own realm but above her son that she might be in the ninth until she has corrected her deficiency.

35 And a voice came forth from the exalted realm-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard it and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all and through whom everything came into being, the first Man; for he revealed his likeness in a human form.

36 And the whole realm of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.

**37 And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural form. He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam that his name may become a power of light for us.'**

**38 And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of the natural form in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.**

**39 The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme**

**created the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; . . . , the left shoulder; Mniarcon, the right elbow; . . . , the left elbow; Abitron, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands; Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock; Arabeei, the left penis; Eilo, the testicles; Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left**

thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knyx, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum.

40 And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, Sabaoth, Cain, Abel. And those who are particularly active in the limbs are the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnouth, its toes Abrana.

41 Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam,

Richram, Amiorps. And the ones who are in charge over the senses are Archendekta; and he who is in charge over the receptions is Deitharbathas; and he who is in charge over the imagination is Oummaa; and he who is over the composition Aachiarum, and he who is over the whole impulse Riaramnacho.

42 And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat is Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry is Erimacho; and he who reigns over the wetness is Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

43 The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief came envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire comes anger, wrath, and

bitterness, and bitter passion, and unsatedness, and similar things. And from fear comes dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true character is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

44 This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

45 And when the mother wanted to retrieve the power which she had given to the chief archon, she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know this, for he exists in ignorance. And the power of the

mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

46 And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

47 But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they the archons might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed and by teaching him about the way of ascent, which is the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia

might be a correction of the deficiency of the mother.

48 And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought Adam into the shadow of death, in order that they might form him again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

49 And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life

they had placed in the midst of paradise.

50 And I shall teach you what the mystery of their life is; which is the plan which they made together, which is the likeness of their spirit. The root of this tree is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest.

51 But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that Adam might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate.

52 And to I said to the savior, Lord, was it not the serpent that taught Adam to eat? The savior smiled and said, The serpent taught them to eat from wickedness of begetting, lust, and destruction, that Adam might be useful to him. And Adam knew that he was disobedient to the chief archon due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And the latter wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam.

**53 And I said to the savior, What is the forgetfulness? And he said It is not the way Moses wrote and you heard. For he said in his first book, 'He put him to sleep', but it was in his perception; for also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see'.**

**54 Then the Epinoia of the light hid herself in Adam. And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'**

**55 And Adam saw the woman beside him. And in that moment the luminous Epinoia appeared and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh; for they will send him his consort, and he will leave his father and his mother.**

**56 And our sister Sophia is she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep; for they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.**

**57 And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found the woman as she was preparing herself for her husband. He was lord over her, though he did not know the mystery which had come to pass through the holy decree. And they were afraid to blame him. And he showed his angels his ignorance which is in him. And he cast them out of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin who stood by Adam, and that the luminous Epinoia of life had appeared in her. And Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed it, she sent some and they snatched life out of Eve.**

**58 And the chief archon seduced her and he begot in her two sons;**

the first and the second are Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the other is unrighteous. Yave he set over the fire and the wind, and Eloim he set over the water and the earth. And these he called with the names Cain and Abel with a view to deceive.

59 Now up to the present day, sexual intercourse continued due to the chief archon. And he planted sexual desire in her who belongs to Adam. And he produced through intercourse the copies of the bodies, and he inspired them with his counterfeit spirit.

60 And the two archons he set over principalities, so that they might rule over the tomb. And when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the son of man. He called him Seth, according to the way of the race in the realms. Likewise, the mother also sent down her spirit, which is in her likeness and a copy of those who are in the Godhead, for she will prepare a dwelling place for the realms which will come down. And he made them drink water of forgetfulness, from the chief archon, in order that they might not know from where they came. Thus, the seed remained for a while assisting him, in order that, when the Spirit comes forth from the holy realms, he may raise up and heal him from the deficiency, that the

whole Godhead may again become holy and faultless.

61 And I said to the savior, Lord, will all the souls then be brought safely into the pure light? He answered and said to me, Great things have arisen in your mind, for it is difficult to explain them to others except to those who are from the immovable race. Those on whom the Spirit of life will descend and with whom he will be with the power, they will be saved and become perfect and be worthy of the greatness and be purified in that place from all wickedness and the involvements in evil. Then they have no other care than the incorruption alone, to which they direct their attention from here on, without anger or envy or jealousy or desire and greed of anything. They are not affected by anything except the state of being in the flesh alone, which they bear while looking expectantly for the time when they will be met by the receivers of the body. Such then are worthy of the imperishable, eternal life and the calling. For they endure everything and bear up under everything, that they may finish the good fight and inherit eternal life.

62 I said to him, Lord, the souls of those who did not do these works but on whom the power and Spirit descended, will they be rejected? He answered and said to me, If the Spirit descended upon them, they will in any case be saved, and they will change for the better. For the

power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray.

63 And I said, Lord, where will the souls of these go when they have come out of their flesh? And he smiled and said to me, The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the realms.

64 And I said, Lord, those, however, who have not known to whom they belong, where will their souls be? And he said to me, In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of the body, it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved.

65 And I said, Lord, how can the soul become smaller and return into the nature of its mother or into

man? Then he rejoiced when I asked him this, and he said to me, Truly, you are blessed, for you have understood! That soul is made to follow another one, since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh.

66 And I said, Lord, these also who did not know, but have turned away, where will their souls go? Then he said to me, To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment.

67 And I said, Lord, from where did the counterfeit spirit come? Then he said to me, The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you, i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height -- and they surpass him in thinking -- then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

68 He made a plan with his authorities, which are his powers, and they committed together



adultery with Sophia, and bitter fate was begotten through them, which is the last of the changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger than she with whom the gods united, and the angels and the demons and all the generations until this day; for from that fate came forth every sin and injustice and blasphemy, and the chain of forgetfulness and ignorance and every severe command, and serious sins and great fears. And thus the whole creation was made blind, in order that they may not know God, who is above all of them. And because of the chain of forgetfulness, their sins were hidden; for they are bound with measures and times and moments, since fate is lord over everything.

69 And the chief archon repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed it to all the offspring which are the sons of men. But those who were strangers to him did not listen to him. It is not as Moses said, 'They hid themselves in an ark', but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And Noah recognized his authority, and she who belongs to the light was with him, having shone on them because the chief archon had

brought darkness upon the whole earth.

70 And he made a plan with his powers. He sent his angels to the daughters of men, that they might take some of them for themselves and raise offspring for their enjoyment. And at first they did not succeed. When they had no success, they gathered together again and they made a plan together. They created a counterfeit spirit, who resembles the Spirit who had descended, so as to pollute the souls through it. And the angels changed themselves in their likeness into the likeness of their mates, the daughters of men, filling them with the spirit of darkness, which they had mixed for them, and with evil. They brought gold and silver and a gift and copper and iron and metal and all kinds of things. And they steered the people who had followed them into great troubles, by leading them astray with many deceptions. The people became old without having enjoyment. They died, not having found truth and without knowing the God of truth. And thus the whole creation became enslaved forever, from the foundation of the world until now. And they took women and begot children out of the darkness according to the likeness of their spirit. And they closed their hearts, and they hardened themselves through the hardness of the counterfeit spirit until now.

**71 I, therefore, the perfect forethought of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the Godhead.**

**72 And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me.**

**73 Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the forethought. I entered into the midst of darkness and the inside of Hades, since I was seeking to accomplish my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.**

**74 Still for a third time I went - I am the light which exists in the light, I am the remembrance of the forethought -- that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their realm. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he**

**said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the forethought of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.**

**75 And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.**

**76 And behold, now I shall go up to the perfect realm. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race.**

**77 And the savior presented these things to him that he might write them down and keep them secure. And he said to him, Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing. And these things were presented to him in a mystery, and immediately he disappeared from him. And he went**

to his fellow disciples and related to them what the savior had told him.

78 Jesus Christ, Amen.

## **The Apocryphon According to John**

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**The Interrogatio Iohannis** -- **the Questions of John** -- is one of the most important extant Cathar Scriptures and a major addition to the known Johannine literature. The complete Latin title is: ***Interrogatio Iohannis apostoli et evangelistae in cena secreta regni coelorum de ordinatione mundi istius et de principe et de Adam.*** It has been titled in translations as **the Book of John the Evangelist** and **the Secret Supper**.

Two versions of the text have survived: one was discovered in the archives of the Inquisition kept at the French town of Carcassonne in Languedoc, the other is found in the National Library of Vienna. The considerable differences between the two manuscripts indicate a long and independent manuscript history reaching back centuries to an original edition.

We present the text in two different translations:

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### **The Secret Supper**

**In the name of the Father, of the Son, and of the Holy Spirit, Amen**

**The Questions of John, the Apostle and Evangelist, at a Secret Supper in the Kingdom of Heaven, about the Governance of this World, about its Ruler, and about Adam**

**1 I, John, partner in tribulation so that I might be a partner in the kingdom of God, leaning on the breast of Jesus Christ our Lord at the supper, said to Him; Lord, who shall betray Thee? And the Lord said unto me: He that shall have dipped his hand in the dish, into him shall Satan enter. He shall betray me.**

**2 I said, Lord, before Satan fell, in what splendor did he attend the Father? He said: Among the virtues of heaven and at the throne of the Father invisible; he was regulator of all things and sat with my Father.' He it was who presided over the virtues of the heavens and those who attended on the Father.**

His power descended from the heavens even unto hell, and arose even unto the throne of the Father invisible. He had wardship of those splendors which were above all the heavens. And he pondered, wishing to place his throne upon the clouds and to 'be like the Most High.' When he had come down to lower air, he descried an angel seated upon the air, to whom he said, 'Open to me the portals of the air'; these the angels opened for him. And passing down, he descried an angel who guarded the waters, to whom he said, 'Open to me the portals of the waters'; the angel opened them to him. And descending further, he found the whole earth covered with water; walking beneath this, he came upon two fish, lying upon the waters. These, indeed, were yoked together, and they bore up the whole earth at the bidding of the Father invisible. And passing down further still, he found great clouds holding the massed waters of the sea. And descending lower, he found his hell, which is the Gehenna of fire; but thereafter he was unable to go further down, because of the flame of the fire which was raging.

3 Then Satan retraced his path, filling himself with evil plots. He ascended to the angel who was over the air and to the angel who was over the waters, and unto them said: 'All things are mine. If you hearken to me, I will place my throne over the clouds and I will be like the Most High. I will bear the

waters up above this firmament and I will gather the other waters into wide seas. After that there shall not be water upon the face of the whole earth, and I shall reign with you forever and ever.' Thus he spoke to the angels. He ascended to the very heavens, even unto the third heaven, subverting the angels of the Father invisible, and saying to each of them, 'How much dost thou owe thy lord?' The first answered, 'A hundred barrels of oil.' He said to him, 'Take the bill and sit down and write fifty.' And he said to another, 'Now you, how much dost thou owe thy lord?' Who said, 'A hundred quarters of wheat.' To him he said, 'Take thy bill and sit down quickly and write eighty.' To the other heavens he ascended with like speech; he ascended even unto the fifth heaven, seducing the angels of the Father invisible.

4 And a voice came from the throne of the Father, saying: 'What dost thou, O thou devoid of hope, subverting the angels of the Father? Contriver of sin, do quickly what thou hast planned.' Then the Father bade his angels, 'Take from all the angels who hearkened to him the garments, the thrones, and the crowns'; and these angels took the vestments, the thrones, and the crowns from all the angels who hearkened to him.

5 And once again I, John, questioned the Lord, saying, 'When Satan fell, in what place did he dwell? In answer He said to me: Because of his self-exaltation, my

Father decreed his transformation, withdrawing from him the light of His glory. The face of Satan was like an iron glowing from the fire, and the whole aspect of his countenance was like that of a man . . . And he had seven tails with which he drew away the third part of the angels of God. He was cast out from before the throne of God and from the stewardship of heaven. Falling down from heaven, Satan could find no peace in this firmament, nor could those who were with him. And he besought the Father, saying: 'I have sinned. Have patience with me, and I will pay thee all.' The Lord was moved with pity for him and gave him peace to do what he would until the seventh day.

6 Then Satan took his seat above the firmament and gave command to the angel who was over the air and the angel who was over the waters, so that they raised two thirds of the waters high into the air. Of the remaining third they formed wide seas. The division of the waters was by command of the Father invisible. Again Satan bade the angel who was over the waters, 'Take a stand upon the two fish.' And the angel raised the earth upward with his head, and dry land appeared and was . . . When he took a crown from the angel who was over the air, from half of it he made himself a throne; and when he took a crown from the angel who was over the waters, from half he made the light of the moon and from half the light of day. From

precious stones he made fire, and from fire he made all the host of heaven and the stars, and from them he made angels, his ministering spirits, according to the plan of the Governor Most High. He also made thunder, rain, hail, and snow, and over these he set his ministering angels.

7 He commanded the earth to bring forth all living things -- animals, trees, and herbs. The sea he commanded to bring forth fish; and the air, birds of the heavens. And he pondered on making man to serve him; he took clay of the earth and made man like unto himself. And he then bade an angel of the second heaven to enter the body of clay. Of this body he took a part and made another body in the form of a woman and bade an angel of the first heaven to enter into it. And the angels grieved deeply that they thus had a mortal form imposed upon them and that they now existed in different forms. And Satan bade them to perform the works of the flesh in their bodies of clay, but they did not know how to commit sin. The originator of sin accomplished his purpose by his seduction, in this way: He planted a paradise and set men therein and bade them not to eat of its fruits. The devil entered Paradise and planted a bed of reeds in the midst of Paradise; of his spittle he made a serpent and bade him remain in the reeds. Thus the devil concealed the knowledge of his deceit so that they would not perceive his treachery. He went in to them

saying, 'Eat of all the fruit in Paradise, but of the fruit of good and evil eat not.' Thereafter the wicked devil, entering into the evil serpent, deceived the angel who was in the form of a woman and poured out upon her head a longing for sin, and Eve's desire was like a glowing oven. Forthwith, the devil in the form of the serpent came out of the reeds and sated his lust on her with the serpent's tail. That is why the offspring are called not sons of God but sons of the devil and sons of the serpent, fulfilling the diabolic desires of their father even unto the end of the world. After this, the devil poured out his longing upon the head of the angel who was in Adam; and both angels were affected by a lust for debauchery, together begetting children of the devil and of the serpent, until the consummation of the world.

8 After that I, John, questioned the Lord, saying, Why do men say that Adam and Eve were made by God and placed in Paradise to keep His commandments, and that for transgression of the Father's commandment they were delivered up unto death? The Lord said unto me: Hear, John, most beloved. Men are foolish who speak thus, for my Father did not, in transgression of His own law, shape bodies of clay, but by the Holy Spirit made only all the virtues of heaven. These, however, for their sins and by their fall are found possessing bodies of clay and are delivered up to death.

9 And still I, John, questioned the Lord, saying, Lord, how did man have spiritual origin in a carnal body? And the Lord said to me: By their fall spirits of heaven entered the female body of clay and took on flesh from the lusts of the flesh and took on spirit at the same time . . . Spirit is born of spirit and flesh of flesh; and thus the reign of Satan ceases not in this world.

10 And I questioned the Lord, saying, For how long will Satan have dominion in this world over the essences of men? And the Lord replied, My Father will permit him to reign seven days, that is, seven ages.

11 Again I, John, questioned the Lord in this wise, What will be the nature of this period of seven ages? And He said to me: From the time when the devil fell from the glory of the Father and desired his own glory, he took his seat among the clouds and sent forth his ministers, a searing fire, and . . . in the land from Adam to Enoch. And he sent his minister to Enoch and translated him above the firmament and displayed to him his divine nature. He then commanded that he be given quill and ink. Seating himself, Enoch wrote seventy-six books; these the devil bade him to take to earth. Enoch took the books and turned them over to his sons, and he taught them how to observe the form and place of sacrificial rites. This they did in such wise as to 'shut the kingdom of heaven against men.'

And the devil said to them, 'See you that I am god and there is no other god beside me.' Wherefore my Father sent me to this world to make manifest His name to men, that they might recognize the devil and his wickedness; but when Satan learned that I had come down to this world, he sent his angel to take Three pieces of wood These he gave to the prophet Moses for my crucifixion. This wood they have kept for me until the present. And he revealed to Moses his divinity and bade him give laws to the children of Israel and lead them, on dry ground through the midst of the sea.

12 When my Father thought to send me to this earth, He sent before me His angel, she who is called Mary, my mother, that she might receive me through the Holy Spirit. And when I descended, I entered and came forth through her ear. Now Satan, the prince of this world, knew that I was come to seek and 'to save that which was lost'; and he sent his angel, the prophet Elijah, who baptized in water and was called John the Baptist. Now, Elijah asked the prince of this world how he might recognize me. And the devil said to him, 'Upon Whom thou shalt see the Holy Spirit descending as a dove, and remaining upon Him, He it is that baptizeth in the Holy Spirit and with fire.' John asked this because he did not know me, but the one who sent him to baptize in water, he revealed me. John himself gave testimony: 'I baptize

in water unto penance, but He baptizes you with the Holy Spirit unto the remission of sins. He it is who is able to destroy and to save.'

13 And again I, John, questioned the Lord, Can man be saved through the baptism of John? He replied: Without my baptism, with which I baptize unto the remission of sins, I affirm that no one can receive salvation in God. For I am the bread of life that came down from the seventh heaven, wherefore whoso eats my flesh and drinks my blood, these shall be called the children of God.

14 I inquired of the Lord, What is the meaning of your 'flesh' and your 'blood'? To me the Lord answered: Before the devil had fallen with all the angelic host of the Father, the angels in their prayers glorified my Father by repeating this prayer, 'Our Father who art in heaven.' This chant ascended to the throne of the Father; but the angels from the time of their fall could no longer glorify God in this prayer.

15 And again I asked the Lord, How is it that the whole world received the baptism of John, but Thine is not accepted by all? The Lord replied to me: That is because their works are evil and they come not to the light. The followers of John marry and are given in marriage, whereas my disciples marry not at all but remain as the angels of God in the heavenly kingdom.

**16 Then I said to Him, If it is a sin to have knowledge of women, is it then unwise to marry? And the Lord replied: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven.**

**17 Afterward, I questioned the Lord about the Day of Judgment, What shall be the sign of Thy coming? In reply He said: When the number of the just shall equal the number of those crowned angels who fell. Then shall Satan, raging mightily, be 'loosed out of his prison.' He shall war upon the just, who shall cry out to the Lord their God; forthwith the Lord God shall command the archangel to sound his trumpet, and the voice of the archangel shall go forth from the heavens and be heard even unto the nether regions. Then 'the sun shall be darkened and the moon shall not give her light, and the stars shall fall from' heaven.' And there shall be loosed from their foundations the four great winds; the earth, the sea, the mountains, and the hills shall tremble together. Then shall be revealed the sign of the Son, and all tribes of earth shall mourn. Immediately the heaven shall tremble and be darkened, the sun shall shine until the ninth hour. Then shall the Son of man be shown forth in his glory, and all the saints and angels with Him; they**

**shall place their seats above the clouds. And He shall sit upon the seat of His glory, with the twelve apostles upon their twelve seats of glory. The books shall be opened, and all the peoples of the earth shall be judged. 'Then shall the faith be proclaimed. Then shall the Son of man send forth His angels. They shall gather His elect from the heights even to the uttermost limits of the heavens and shall bring them, gathered into their fold, to me above the clouds, into the air. Then shall the Son of God send forth the evil demons and expel them in His wrath, together with all peoples who believed in him Satan . . . who said, 'Let us eat, drink, and lay hold on the things of this world'; and let us see what manner of aid they shall have from those things. Forthwith all peoples shall stand in fear before the judgment throne. The two books shall be opened and they shall lay bare all peoples with their teaching; they shall glorify the just for their sufferings joined with good works. Glory and boundless honor shall be the reward of those who have cherished the angelic life; while the portion of the servants of iniquity shall be wrath, fury, distress, and displeasure. And the Son of man shall separate His just from the company of sinners and shall say to them, 'Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world'; while to the sinful He shall say, 'Depart from me, you cursed, into everlasting fire, which was**



prepared for the devil and his angels.' Others shall witness the final division and 'the wicked shall be turned into hell.' By the indulgence of my Father the unbelieving spirits shall at length withdraw from prison; 'they shall hear my voice, and there shall be one fold and one shepherd.'

18 Then, by permission of my Father, gloomy darkness shall spread over the lower regions of the earth and a hell of fire shall burn all the land from its lowest depths even unto the air of the firmament. And the Lord shall be supreme in the firmament even unto the nether regions of the earth. Should a man of thirty years pick up a stone and let it drop, it would scarcely strike the bottom within the space of three years, so great is the depth of the pool of fire wherein dwell the sinners. Then Satan shall be bound and all his host, and he shall be cast into the pool of fire. The Son of God, with his elect, shall walk above the firmament; and He shall shut up the devil, binding him with unbreakable bonds, with sinners weeping, wailing, and crying out 'Swallow us up, land, hide us within thyself.' Then shall the just shine as the sun in the kingdom of their Father. And Jesus shall lead them before the throne of the Father invisible and shall say to the Father, 'Behold, I and my children,

whom God hath given me. Just Father, the world hath not known Thee, but I have known Thee in truth because Thou hast sent me.' And then the Father will reply to His Son, saying, 'My beloved Son, sit on my right hand, until I make thy enemies thy footstool -- thy enemies, who have denied me and said, We are gods, and there is no other god beside us; who killed your prophets and persecuted your just. You shall persecute them in the exterior darkness; there shall be weeping and gnashing of teeth.'

19 And then the Son of God shall sit on the right hand of his Father, and the Father shall command His angels that they minister unto them; and He shall place them in the choir of angels and clothe them in imperishable raiment; and He shall give them crowns never fading and seats unmoving. And God shall be in their midst. 'They shall no more hunger nor thirst; neither shall the sun fall on them, nor any heat. And God shall wipe away all tears from their eyes.' And the Son shall reign with his Holy Father, and his reign shall endure forevermore.

[Endnote added to manuscript:]

**This is the Secret of the Heretics of  
Concorrezzo, Brought from  
Bulgaria by Nazariats, their Bishop.  
It is Full of Errors**

## **The Book of John the Evangelist**

### **Interrogatio Iohannis apostoli et evangelistae in cena secreta regni coelorum de ordinatione mundi istius et de principe et de Adam**

**1 I, John, your brother and partaker in tribulation, and that shall be also a partaker in the kingdom of heaven, when I lay upon breast of our Lord Jesus Christ and said unto him:**

**2 Lord, who is he that shall betray thee and he answered and said: He that dippeth his hand with me in the dish: then Satan entered unto him and he sought how he might betray me.**

**3 And I said: Lord, before Satan fell, in what glory abode he with thy Father.**

**4 And he said unto me: In such glory was he that he commanded the powers of the heavens: but I sat with my Father, and he did order all the followers of the Father, and went down from heaven unto the deep and ascended up out of the deep unto the throne of the invisible Father. And he saw the glory of him that moveth the heavens, and he thought to set his seat above the clouds of heaven and desired to be like unto the Most High.**

**5 And when he had descended into the air, he said unto the angel of the air: Open unto me the gates of the air. And he opened them unto him. And he sought to go further**

**downward and found the angel which held the waters, and said unto him: Open unto me the gates of the waters. And he opened to him. And he passed through and found all the face of the earth covered with waters. And he passed through beneath the earth and found two fishes lying upon the waters, and they were as oxen yoked for ploughing, holding the whole earth by the commandment of the invisible Father, from the west even unto the sun rising. And when he had gone down he found clouds hanging which held the waters of the sea. And he went down yet further and found hell, that is the Gehenna of fire and thereafter he could go down no further because of the flame of the burning fire. And Satan returned back and filled up the paths and entered in unto the angel of the air and to him that was over the waters, and said unto them: All these things are mine: if ye will hearken unto me, I will set my seat in the clouds and be like the Most High, and I will take the waters from this upper firmament and gather together the other parts of the sea, and thereafter there shall be no water upon the face of all the earth, and I will reign with you world without end.**

**6 And when he had said thus unto the angels, he went up unto the other angels, even unto the fifth heaven, and thus spake he unto each of them: How much owest thou unto thy lord He said: An hundred measures of wheat. And he said unto him: Take pen and ink and write sixty. And unto others he said: And thou, how much owest thou unto thy lord and he answered: An hundred jars of oil. And he said: Sit down and write fifty. And as he went up through all the heavens he said thus, even unto the fifth heaven, seducing the angels of the invisible Father. And there came forth a voice out of the throne of the Father, saying: What doest thou, O denier of the Father, seducing the angels doer of iniquity, that thou hast devised do quickly.**

**7 Then the Father commanded his angels, saying: Take away their garments. And the angels took away their garments and their thrones and their crowns from all the angels that hearkened unto him.**

**8 And I asked of the Lord: When Satan fell, in what place dwelt he? And he answered me: My Father changed his appearance because of his pride, and the light was taken from him, and his face became like unto heated iron, and his face became wholly like that of a man: and he drew with his tail the third part of the angels of God, and was cast out from the seat of God and from the stewardship of the**

**heavens. And Satan came down into this firmament, and he could find no rest for himself nor for them that were with him. And he asked the Father saying: Have patience with me and I will pay thee all. And the Father had mercy on him and gave him rest and them that were with him, as much as they would even unto seven days.**

**9 And so sat he in the firmament and commanded the angel that was over the air and him that was over the waters, and they raised the earth up and it appeared dry: and he took the crown of the angel that was over the waters, and of the half thereof he made the light of the moon and of the half the light of the stars: and of the precious stones he made all the hosts of the stars.**

**10 And thereafter he made the angels his ministers according to the order of the form of the Most High, and by the commandment of the invisible Father he made thunder, rain, hail, and snow.**

**11 And he sent forth angels to be ministers over them. And he commanded the earth to bring forth every beast for food, and every creeping thing, and trees and herbs: and he commanded the sea to bring forth fishes, and the fowls of the heaven.**

**12 And he devised furthermore and made man in his likeness, and commanded the angel of the third heaven to enter into the body of**

clay. And he took thereof and made another body in the form of a woman, and commanded the angel of the second heaven to enter into the body of the woman. But the angel lamented when they beheld a mortal shape upon them and that they were unlike in shape. And he commanded them to do the deed of the flesh in the bodies of clay, and they knew not how to commit sin.

13 Then did the contriver of evil devise in his mind to make paradise, and he brought the man and woman into it. And he Commanded to bring a reed, and the devil planted it in the midst of paradise, and so did the wicked devil hide his device that they knew not his deceit. And he came in and spake unto them, saying: Of every fruit which is in paradise eat ye, but of the fruit of the knowledge of good and evil eat not. Notwithstanding, the devil entered into a wicked serpent and seduced the angel that was in the form of the woman, and he wrought his lust with Eve in the Song of the serpent. And therefore are they called sons of the devil and sons of the serpent that do the lust of the devil their father, even unto the end of this world. And again the devil poured out upon the angel that was in Adam the poison of his lust, and it begetteth the sons of the serpent and the sons of the devil even unto the end of this world.

14 And after that I, John, asked of the Lord, saying: How say men that

Adam and Eve were created by God and set in paradise to keep the commandments of the Father, and were delivered unto death And the Lord said to me: Hearken, John, beloved of my Father; foolish men say thus in their deceitfulness that my Father made bodies of clay: but by the Holy Ghost made he all the powers of the heavens, and holy ones were found having bodies of clay because of their transgression, and therefore were delivered unto death.

15 And again I, John, asked the Lord: How beginneth a man to have a spirit in a body of flesh And the Lord said unto me: Certain of the angels which fell do enter unto the bodies of women, and receive flesh from the lust of the flesh, and so is a spirit born of spirit, and flesh of flesh, and so is the kingdom of Satan accomplished in this world and among all nations.

16 And he said to me: My Father hath suffered him to reign seven days, which are seven ages.

17 And I asked the Lord and said: What shall be in that time And he said to me: From the time when the devil fell from the glory of the Father and his own glory, he sat upon the clouds, and sent his ministers, even angels flaming with fire, unto men from Adam even unto Henoah his servant. And he raised up Henoah upon the firmament and showed him his Godhead and commanded pen and ink to be given him: and he sat

down and wrote threescore and seven books. And he commanded that he should take them to the earth and deliver them unto his sons. And Henoch let his books down upon the earth and delivered them unto his sons, and began to teach them to perform the custom of sacrifice, and unrighteous mysteries, and so did he hide the kingdom of heaven from men. And he said unto them: Behold that I am your god and beside me is none other god. And therefore did my Father send me into the world that I might make it known unto men, that they might know the evil device of the devil.

18 And then when he perceived that I had come down out of heaven into the world, he sent an angel and took of three sorts of wood and gave them unto Moses that I might be crucified, and now are they reserved for me. But then did the devil proclaim unto him his Godhead, and unto his people, and commanded a law to be given unto the children of Israel, and brought them out through the midst of the sea which was dried up.

19 When my Father thought to send me into the world, he sent his angel before me, by name Mary, to receive me. And I when I came down entered in by the ear and came forth by the ear.

20 And Satan the prince of this world perceived that I was come to seek and save them that were lost, and sent his angel, even Helias the

prophet, baptizing with water: who is called John the Baptist. And Helias asked the prince of this world: How can I know him Then his lord said: On whom soever thou shalt see the spirit descending like a dove and resting upon him, he it is that baptizeth with the Holy Ghost unto forgiveness of sins: thou wilt be able to destroy him and to save. And again I, John, asked the Lord: Can a man be saved by the baptism of John without thy baptism And the Lord answered: Unless I have baptized him unto forgiveness of sins, by the baptism of water can no man see the kingdom of heaven: for I am the bread of life that came down from the seventh heaven and they that eat my flesh and drink my blood, they shall be called the sons of God.

21 And I asked the Lord and said: What meaneth it, to eat my flesh and drink my blood. And the Lord said unto me: Before the falling of the devil with all his host from the glory of the Father in prayer, they did glorify the Father in their prayers thus, saying: Our Father, which art in heaven; and so did all their songs come up before the throne of the Father. But when they had fallen, after that they are not able to glorify God with that prayer.

22 And I asked the Lord: How do all men receive the baptism of John, but thine not at all And the Lord answered: Because their deeds are

evil and they come not unto the light.

23 The disciples of John marry and are given in marriage; but my disciples neither marry nor are given in marriage, but are as the angels of God in heaven. But I said: If, then, it be sin to have to do with a woman, it is not good to marry. And the Lord said unto me: Not everyone can receive this saying save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

24 I asked the Lord concerning the day of judgement: What shall be the sign of thy coming And he answered and said unto me: When the numbers of the righteous shall be accomplished that is, the number of the righteous that are crowned, that have fallen, then shall Satan be loosed out of his prison, having great wrath, and shall make war with the righteous, and they shall cry unto the Lord with a loud voice. And immediately the Lord shall command an angel to blow with the trumpet, and the voice of the archangel shall be heard in the trumpet from heaven even unto hell.

25 And then shall the sun be darkened and the moon shall not give her light, and the stars shall fall, and the four winds shall be loosed from their foundations, and shall cause the earth and the sea and the mountains to quake together. And the heaven shall immediately shake and the sun shall be darkened, and it shall shine even to the fourth hour. Then shall appear the sign of the Son of man, and all the holy angels with him, and he shall set his seat upon the clouds, and sit on the throne of his majesty with the twelve apostles on the twelve seats of their glory. And the books shall be opened and he shall judge the whole world and the faith which he proclaimed. And then shall the Son of man send his angels, and they shall gather his elect from the four winds from the heights of the heavens unto the boundaries of them, and shall bring them to seek.

26 Then shall the Son of God send the evil spirits, to bring all nations before him, and shall say unto them: Come, ye that did say: We have eaten and drunk and received the gain of this world. And after that they shall again be brought, and shall all stand before the judgement seat, even all nations, in fear. And the books of life shall be opened and all nations shall show forth their ungodliness. And he shall glorify the righteous for their patience: and glory and honor and incorruption shall be the reward of their good works: but as for them that kept the commandments of

the angels and obeyed unrighteously, indignation and trouble and anguish shall take hold on then.

27 And the Son of God shall bring forth the elect out of the midst of the sinners and say unto them: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto the sinners: Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. And the rest, beholding the last cutting off, shall cast the sinners into hell by the commandment of the invisible Father. Then shall the spirits of them that believe not go forth out of the prisons, and then shall my voice be heard, and there shall be one fold and one shepherd: and the darkness and obscurity shall come forth out of the lower parts of the earth -that is to say, the darkness of the Gehenna of fire- and shall burn all things from below even to the air of the firmament. And the distance from the firmament unto the lower parts of the earth shall be as if a man of thirty years old should take up a stone and cast it down, hardly in three years would it reach the bottom: so great is the depth of the pit and of the fire wherein the sinners shall dwell. And then shall Satan and all his host be bound and cast into the lake of fire. And the Son of God shall walk with his elect above the firmament and shall shut up the devil, binding him with strong

chains that cannot be loosed. At that time the sinners, weeping and mourning, shall say: O earth, swallow us up and cover us in death. And then shall the righteous shine as the sun in the kingdom of their Father. And he shall bring them before the throne of the invisible Father, saying: Behold, I and my children whom God hath given me. O righteous one, the world hath not known thee, but I have known thee in truth, because thou hast sent me. And then shall the Father answer his Son and say: My beloved Son, sit thou on my right hand until I make thine enemies the footstool of thy feet, which have denied me and said: We are gods, and beside us there is none other god: which have slain thy prophets and persecuted thy righteous ones, and thou hast persecuted them even unto the outer darkness: there shall be weeping and gnashing of teeth.

28 And then shall the Son of God sit on the right hand of his Father, and the Father shall command his angels, and they shall minister unto them and set them among the choirs of the angels, to clothe them with incorruptible garments, and shall give them crowns that fade not and seats that cannot be moved. And God shall be in the midst of them; and they shall not hunger nor thirst any more, neither shall the sun light on them nor any heat. And God shall wipe away every tear from their eyes. And he shall reign with his holy Father, and

of his kingdom there shall be no end for ever and ever.

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**The Acts of John** is an early 2nd-century A.D. Christian collection of Johannine narratives and traditions, long known in fragmentary form. The traditional author was said to be one Leucius Charinus, a companion and disciple of John. **The Acts of John** is considered one of the most significant of the apocryphal apostolic Acts. It preserves strains of early oral traditions about the "beloved disciple" and sole apostolic author of a canonical gospel text.

Though **the Acts of John** was condemned as heretical, it found a permanent place in many monastic libraries, and a large fragment survives in Greek manuscripts of widely varying date. The surviving Latin fragments, by contrast, appear to have been edited with an eye to purging all "unorthodox" content.

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### **The Acts of John**

**18 Now John was hastening to Ephesus, moved thereto by a vision. Damonicus therefore, and Aristodemus his kinsman, and a certain very rich man Cleobius, and the wife of Marcellus, hardly prevailed to keep him for one day in Miletus, reposing themselves with him. And when very early in the morning they had set forth, and already about four miles of the journey were accomplished, a voice came from heaven in the hearing of all of us, saying: John, thou art about to give glory to thy Lord in Ephesus, whereof thou shalt know, thou and all the brethren that are with thee, and certain of them that are there, which shall believe by thy means. John therefore pondered, rejoicing in himself,**

**what it should be that should befall him at Ephesus, and said: Lord, behold I go according to thy will: let that be done which thou desirest.**

**19 And as we drew near to the city, Lycomedes the praetor of the Ephesians, a man of large substance, met us, and falling at John's feet besought him, saying: Is thy name John? the God whom thou preachest hath sent thee to do good unto my wife, who hath been smitten with palsy now these seven days and lieth incurable. But glorify thou thy God by healing her, and have compassion on us. For as I was considering with myself what resolve to take in this matter, one stood by me and said: Lycomedes,**



cease from this thought which warreth against thee, for it is evil: submit not thyself unto it. For I have compassion upon mine handmaid Cleopatra, and have sent from Miletus a man named John who shall raise her up and restore her to thee whole. Tarry not, therefore, thou servant of the God who hath manifested himself unto me, but hasten unto my wife who hath no more than breath. And straightway John went from the gate, with the brethren that were with him and Lycomedes, unto his house. But Cleobius said to his young men: Go ye to my kinsman Callippus and receive of him comfortable entertainment; for I am come hither with his son; that we may find all things decent.

20 Now when Lycomedes came with John into the house wherein his wife lay, he caught hold again of his feet and said: See, lord, the withering of the beauty, see the youth, see the renowned flower of my poor wife, whereat all Ephesus was wont to marvel: wretched me, I have suffered envy, I have been humbled, the eye of mine enemies hath smitten me: I have never wronged any, though I might have injured many, for I looked before to this very thing, and took care, lest I should see any evil or any such ill fortune as this. What profit, then, hath Cleopatra from my anxiety? what have I gained by being known for a pious man until this day? nay, I suffer more than the impious, in that I see thee, Cleopatra, lying in such plight. The

sun in his course shall no more see me conversing with thee: I will go before thee, Cleopatra, and rid myself of life: I will not spare mine own safety though it be yet young. I will defend myself before Justice, that I have rightly deserted, for I may indict her as judging unrighteously. I will be avenged on her when I come before her as a ghost bereft of life. I will say to her: Thou didst force me to leave the light when thou didst rob me of Cleopatra: thou didst cause me to become a corpse when thou sentest me this ill fortune: thou didst compel me to insult Providence, by cutting off my joy in life.

21 And with yet more words Lycomedes addressing Cleopatra came near to the bed and cried aloud and lamented: but John pulled him away, and said: Cease from these lamentations and from thine unfitting words: thou must not disobey him that appeared unto thee: for know that thou shalt receive thy consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom thou sawest manifesting himself unto thee in dreams. What, then, is it, Lycomedes? Awake, thou also, and open thy soul. Cast off the heavy sleep from thee: beseech the Lord, entreat him for thy wife, and he will raise her up. But he fell upon the floor and lamented, fainting. John therefore said with tears: Alas for the fresh betraying of my vision! for the new temptation that

is prepared for me! for the new device of him that contriveth against me! the voice from heaven that was borne unto me in the way, hath it devised this for me? was it this that it foreshowed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? the man lieth without breath, and I know well that they will not suffer me to go out of the house alive. Why tarriest thou, Lord? why hast thou shut off from us thy good promise? Do not, I beseech thee, Lord, do not give him cause to exult who rejoiceth in the suffering of others; give him not cause to dance who always derideth us; but let thy holy name and thy mercy make haste. Raise up these two dead whose death is against me.

22 And even as John thus cried out, the city of the Ephesians ran together to the house of Lycomedes, hearing that he was dead. And John, beholding the great multitude that was come, said unto the Lord: Now is the time of refreshment and of confidence toward thee, O Christ; now is the time for us who are sick to have the help that is of thee, O physician who healest freely; keep thou mine entering in hither safe from derision. I beseech thee, Jesu, succor this great multitude that it may come to thee who art Lord of all things: behold the affliction, behold them that lie here. Do thou prepare, even from them that are assembled for that end, holy vessels for thy service, when they

behold thy gift. For thyself hast said, O Christ, 'Ask, and it shall be given you'. We ask therefore of thee, O king, not gold, not silver, not substance, not possessions, nor aught of what is on earth and perisheth, but two souls, by whom thou shalt convert them that are here unto thy way, unto thy teaching, unto thy liberty, unto thy most excellent promise: for when they perceive thy power in that those that have died are raised, they will be saved, some of them. Do thou thyself, therefore, give them hope in thee: and so go I unto Cleopatra and say: Arise in the name of Jesus Christ.

23 And he came to her and touched her face and said: Cleopatra, He saith, whom every ruler feareth, and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell and the resurrection of the dead, and the sight of the blind, and the whole power of the prince of this world, and the pride of the ruler: Arise, and be not an occasion unto many that desire not to believe, or an affliction unto souls that are able to hope and to be saved. And Cleopatra straightway cried with a loud voice: I arise, master: save thou thine handmaid.

Now when she had arisen who for incurable lain had seven days, the city of the Ephesians was moved at the unlooked for sight. And Cleopatra asked concerning her husband Lycomedes, but John said

to her: Cleopatra, if thou keep thy soul unmoved and steadfast, thou shalt forthwith have Lycomedes thine husband standing here beside thee, if at least thou be not disturbed nor moved at that which hath befallen, having believed on my God, who by my means shall grant him unto thee alive. Come therefore with me into thine other bedchamber, and thou shalt behold him, a dead corpse indeed, but raised again by the power of my God.

24 And Cleopatra going with John into her bedchamber, and seeing Lycomedes dead for her sake, had no power to speak, and ground her teeth and bit her tongue, and closed her eyes, raining down tears: and with calmness gave heed to the apostle. But John had compassion on Cleopatra when he saw that she neither raged nor was beside herself, and called upon the perfect and condescending mercy, saying: Lord Jesus Christ, thou seest the pressure of sorrow, thou seest the need; thou seest Cleopatra shrieking her soul out in silence, for she constraineth within her the frenzy that cannot be borne; and I know that for Lycomedes' sake she also will die upon his body. And she said quietly to John: That have I in mind, master, and nought else.

And the apostle went to the couch whereon Lycomedes lay, and taking Cleopatra's hand he said: Cleopatra, because of the multitude that is present, and thy kinsfolk

that have come in, with strong crying, say thou to thine husband: Arise and glorify the name of God, for he giveth back the dead to the dead. And she went to her husband and said to him according as she was taught, and forthwith raised him up. And he, when he arose, fell on the floor and kissed John's feet, but he raised him, saying: O man, kiss not my feet but the feet of God by whose power ye are both arisen.

25 But Lycomedes said to John: I entreat and adjure thee by the God in whose name thou hast raised us, to abide with us, together with all them that are with thee. Likewise Cleopatra also caught his feet and said the same. And John said to them: For tomorrow I will be with you. And they said to him again: We shall have no hope in thy God, but shall have been raised to no purpose, if thou abide not with us. And Cleobius with Aristodemus and Damonius were touched in the soul and said to John: Let us abide with them that they continue without offence towards the Lord. So he continued there with the brethren.

26 There came together therefore a gathering of a great multitude on John's account; and as he discoursed to them that were there, Lycomedes, who had a friend who was a skillful painter, went hastily to him and said to him: You see me in a great hurry to come to you: come quickly to my house and paint the man whom I show you without his knowing it. And the

painter, giving some one the necessary implements and colors, said to Lycomedes: Show him to me, and for the rest have no anxiety. And Lycomedes pointed out John to the painter, and brought him near him, and shut him up in a room from which the apostle of Christ could be seen. And Lycomedes was with the blessed man, feasting on the faith and the knowledge of our God, and rejoiced yet more in the thought that he should possess him in a portrait.

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colors, and so delivered the portrait to Lycomedes to his great joy. And he took it and set it up in his own bedchamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter of the portrait? can it be one of thy gods that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only God is he who raised me up

from death with my wife: but if, next to that God, it be right that the men who have benefited us should be called gods; it is thou, father, whom I have had painted in that portrait, whom I crown and love and reverence as having become my good guide.

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, excelling thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Jesus Christ liveth, the portrait is like me: yet not like me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, needing more than the colors that are now given to thee, and boards and plaster and glue, and the position of my shape, and old age and youth and all things that are seen with the eye.

29 But do thou become for me a good painter, Lycomedes. Thou hast colors which he giveth thee through me, who painteth all of us for himself, even Jesus, who knoweth the shapes and appearances and postures and dispositions and types of our souls. And the colors wherewith I bid thee paint are these: faith in God, knowledge, godly fear, friendship, communion, meekness, kindness,

brotherly love, purity, simplicity, tranquility, fearlessness, grieflessness, sobriety, and the whole band of colors that painteth the likeness of thy soul, and even now raiseth up thy members that were cast down, and levelleth them that were lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole company and mingling of such colors is come together, into thy soul, it shall present it to our Lord Jesus Christ undaunted, whole, and firm of shape. But this that thou hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

30 And he commanded Verus, the brother that ministered to him, to gather the aged women that were in all Ephesus, and made ready, he and Cleopatra and Lycomedes, all things for the care of them. Verus, then, came to John, saying: Of the aged women that are here over threescore years old I have found four only sound in body, and of the rest some . . . and some palsied and others sick. And when he heard that, John kept silence for a long time, and rubbed his face and said: O the slackness of them that dwell in Ephesus! O the state of dissolution, and the weakness toward God! O devil; that hast so long mocked the faithful in

Ephesus! Jesus, who giveth me grace and the gift to have my confidence in him, saith to me in silence: Send after the old women that are sick and come with them into the theatre, and through me heal them: for there are some of them that will come unto this spectacle whom by these healings I will convert and make them useful for some end.

31 Now when all the multitude was come together to Lycomedes, he dismissed them on John's behalf, saying: Tomorrow come ye to the theatre, as many as desire to see the power of God. And the multitude, on the morrow, while it was yet night, came to the theatre: so that the proconsul also heard of it and hasted and took his sent with all the people. And a certain praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John had promised things impossible and incredible: But if, said he, he is able to do any such thing as I hear, let him come into the public theatre, when it is open, naked, and holding nothing in his hands, neither let him name that magical name which I have heard him utter.

32 John therefore, having heard this and being moved by these words, commanded the aged women to be brought into the theatre: and when they were all brought into the midst, some of them upon beds and others lying in a deep sleep, and all the city had run together, and a great silence

was made, John opened his mouth and began to say:

**33** Ye men of Ephesus, learn first of all wherefore I am visiting in your city, or what is this great confidence which I have towards you, so that it may become manifest to this general assembly and to all of you. I have been sent, then, upon a mission which is not of man's ordering, and not upon any vain journey; neither am I a merchant that make bargains or exchanges; but Jesus Christ whom I preach, being compassionate and kind, desireth by my means to convert all of you who are held in unbelief and sold unto evil lusts, and to deliver you from error; and by his power will I confound even the unbelief of your praetor, by raising up them that lie before you, whom ye all behold, in what plight and in what sicknesses they are. And to do this is not possible for me if they perish: therefore shall they be healed.

**34** But this first I have desired to sow in your ears, even that ye should take care for your souls -on which account I am come unto you- and not expect that this time will be forever, for it is but a moment, and not lay up treasures upon the earth where all things do fade. Neither think that when ye have gotten children ye can rest upon them, and try not for their sakes to defraud and overreach. Neither, ye poor, be vexed if ye have not wherewith to minister unto pleasures; for men of

substance when they are diseased call you happy. Neither, ye rich, rejoice that ye have much money, for by possessing these things ye provide for yourselves grief that ye cannot be rid of when ye lose them; and besides, while it is with you, ye are afraid lest someone attack you on account of it.

**35** Thou also that art puffed up because of the shapeliness of thy body, and art of an high look, shalt see the end of the promise thereof in the grave; and thou that rejoicest in adultery, know that both law and nature avenge it upon thee, and before these, conscience; and thou, adulteress, that art an adversary of the law, knowest not whither thou shalt come in the end. And thou that sharest not with the needy, but hast monies laid up, when thou departest out of this body and hast need of some mercy when thou burnest in fire, shalt have none to pity thee; and thou the wrathful and passionate, know that thy conversation is like the brute beasts; and thou, drunkard and quarreler, learn that thou lovest thy senses by being enslaved to a shameful and dirty desire.

**36** Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him

twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings. Wherefore, ye men of Ephesus, turn yourselves, knowing this also, that kings, rulers, tyrants, boasters, and they that have conquered in wars, stripped of all things when they depart hence, do suffer pain, lodged in eternal misery.

37 And having thus said, John by the power of God healed all the diseases. Now the brethren from Miletus said unto John: We have continued a long time at Ephesus; if it seem good to thee, let us go also to Smyrna; for we hear already that the mighty works of God have reached it also. And Andronicus said to them: Whensoever the teacher willeth, then let us go. But John said: Let us first go unto the temple of Artemis, for perchance there also, if we show ourselves, the servants of the Lord will be found.

38 After two days, then, was the birthday of the idol temple. John therefore, when all were clad in white, alone put on black raiment and went up into the temple. And they took him and essayed to kill him. But John said: Ye are mad to set upon me, a man that is the servant of the only God. And he got

up upon a high pedestal and said unto them:

39 Ye run hazard, men of Ephesus, of being like in character to the sea: every river that floweth in and every spring that runneth down, and the rains, and waves that press upon each other, and torrents full of rocks are made salt together by the bitter promise that is therein. So ye also remaining unchanged unto this day toward true godliness are become corrupted by your ancient rites of worship. How many wonders and healings of diseases have ye seen wrought through me? And yet are ye blinded in your hearts and cannot recover sight. What is it, then, O men of Ephesus? I have adventured now and come up even into this your idol temple. I will convict you of being most godless, and dead from the understanding of mankind. Behold, I stand here: ye all say that ye have a goddess, even Artemis: pray then unto her that I alone may die; or else I only, if ye are not able to do this, will call upon mine own god, and for your unbelief I will cause every one of you to die.

40 But they who had beforetime made trial of him and had seen dead men raised up, cried out: Slay us not so, we beseech thee, John. We know that thou canst do it. And John said to them: If then ye desire not to die, let that which ye worship be confounded, and wherefore it is confounded, that ye also may depart from your ancient error. For now is it time that either

ye be converted by my God, or I myself die by your goddess; for I will pray in your presence and entreat my God that mercy be shown unto you.

41 And having so said he prayed thus: O God that art God above all that are called gods, that until this day hast been set at nought in the city of the Ephesians; that didst put into my mind to come into this place, whereof I never thought; that dost convict every manner of worship by turning men unto thee; at whose name every idol fleeth and every evil spirit and every unclean power; now also by the flight of the evil spirit here at thy name, even of him that deceiveth this great multitude, show thou thy mercy in this place, for they have been made to err.

42 And as John spake these things, immediately the altar of Artemis was parted into many pieces, and that which seemed good to him was rent asunder, and likewise of the images of the gods more than seven. And the half of the temple fell down, so that the priest was slain at one blow by the falling of the beam. The multitude of the Ephesians therefore cried out: One is the God of John, one is the God that hath pity on us, for thou only art God: now are we turned to thee, beholding thy marvelous works! have mercy on us, O God, according to thy will, and save us from our great error! And some of them, lying on their faces, made supplication, and some kneeled and

besought, and some rent their clothes and wept, and others tried to escape.

43 But John spread forth his hands, and being uplifted in soul, said unto the Lord: Glory be to thee, my Jesus, the only God of truth, for that thou dost gain thy servants by divers devices. And having so said, he said to the people: Rise up from the floor, ye men of Ephesus, and pray to my God, and recognize the invisible power that cometh to manifestation, and the wonderful works which are wrought before your eyes. Artemis ought to have succored herself: her servant ought to have been helped of her and not to have died. Where is the power of the evil spirit? where are her sacrifices? where her birthdays? where her festivals? where are the garlands? where is all that sorcery and the poisoning drugs that is sister thereto?

44 But the people rising up from off the floor went hastily and cast down the rest of the idol temple, crying: The God of John only do we know, and him hereafter do we worship, since he hath had mercy upon us! And as John came down from thence, much people took hold of him, saying: Help us, O John! Assist us that do perish in vain! Thou seest our purpose: thou seest the multitude following thee and hanging upon thee in hope toward thy God. We have seen the way wherein we went astray when we lost him: we have seen our gods that were set up in vain: we have



seen the great and shameful derision that is come to them: but suffer us, we pray thee, to come unto thine house and to be succored without hindrance. Receive us that are in bewilderment.

45 And John said to them: Men of Ephesus, believe that for your sakes I have continued in Ephesus, and have put off my journey unto Smyrna and to the rest of the cities, that there also the servants of Christ may turn to him. But since I am not yet perfectly assured concerning you, I have continued praying to my God and beseeching him that I should then depart from Ephesus when I have confirmed you in the faith: and whereas I see that this is come to pass and yet more is being fulfilled, I will not leave you until I have weaned you like children from the nurse's milk, and have set you upon a firm rock.

46 John therefore continued with them, receiving them in the house of Andromeus. And one of them that were gathered laid down the dead body of the priest of Artemis before the door of the temple, for he was his kinsman, and came in quickly with the rest, saying nothing of it. John, therefore, after the discourse to the brethren, and the prayer and the thanksgiving and the laying of hands upon every one of the congregation, said by the spirit: There is one here who moved by faith in God hath laid down the priest of Artemis before the gate and is come in, and in the

yearning of his soul, taking care first for himself, hath thought thus in himself: It is better for me to take thought for the living than for my kinsman that is dead: for I know that if I turn to the Lord and save mine own soul, John will not deny to raise up the dead also. And John arising from his place went to that into which that kinsman of the priest who had so thought was entered, and took him by the hand and said: Hadst thou this thought when thou camest unto me, my child? And he, taken with trembling and affright, said: Yes, lord, and cast himself at his feet. And John said: Our Lord is Jesus Christ, who will show his power in thy dead kinsman by raising him up.

47 And he made the young man rise, and took his hand and said: It is no great matter for a man that is master of great mysteries to continue wearying himself over small things: or what great thing is it to rid men of diseases of the body? And yet holding the young man by the hand he said: I say unto thee, child, go and raise the dead thyself, saying nothing but this only: John the servant of God saith to thee, Arise. And the young man went to his kinsman and said this only -and much people was with him- and entered in unto John, bringing him alive. And John, when he saw him that was raised, said: Now that thou art raised, thou dost not truly live, neither art partaker or heir of the true life: wilt thou belong unto him by whose name and power thou wast raised?

**And now believe, and thou shall live unto all ages. And he forthwith believed upon the Lord Jesus and thereafter clave unto John.**

**48 Now on the next day John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brethren.**

**And a certain countryman who was admonished by his father not to take to himself the wife of a fellow laborer of his who threatened to kill him -this young man would not endure the admonition of his father, but kicked him and left him without speech. And John, seeing what had befallen, said unto the Lord: Lord, was it on this account that thou didst bid me come out hither to-day?**

**49 But the young man, beholding the violence of death, and looking to be taken, drew out the sickle that was in his girdle and started to run to his own abode; and John met him and said: Stand still, thou most shameless devil, and tell me whither thou runnest bearing a sickle that thirsteth for blood. And the young man was troubled and cast the iron on the ground, and said to him: I have done a wretched and barbarous deed and I know it, and so I determined to do an evil yet worse and more cruel, even to die myself at once. For because my father was always curbing me to sobriety, that I should live without adultery, and**

**chastely, I could not endure him to reprove me, and I kicked him and slew him, and when I saw what was done, I was hasting to the woman for whose sake I became my father's murderer, with intent to kill her and her husband, and myself last of all: for I could not bear to be seen of the husband of the woman, and undergo the judgement of death.**

**50 And John said to him: That I may not by going away and leaving you in danger give place to him that desireth to laugh and sport with thee, come thou with me and show me thy father, where he lieth. And if I raise him up for thee, wilt thou hereafter abstain from the woman that is become a snare to thee. And the young man said: If thou raisest up my father himself for me alive, and if I see him whole and continuing in life, I will hereafter abstain from her.**

**51 And while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth: Thou wretched man, didst thou not spare even the old age of thy father? And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said: Thou didst show me I was to set forth for this place, thou knewest that this would come to pass, from whom nothing can be hid of things done in life, that givest me power to work every cure and healing by thy will: now also give me this old**

man alive, for thou seest that his murderer is become his own judge: and spare him, thou only Lord, that spared not his father because he counselled him for the best.

52 And with these words he came near to the old man and said: My Lord will not be weak to spread out his kind pity and his condescending mercy even unto thee: rise up therefore and give glory to God for the work that is come to pass at this moment. And the old man said: I arise, Lord. And he rose and sat up and said: I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end hast thou called me back, O man of the living God? And John answered him: If thou art raised only for the same end, it were better for thee to die; but raise thyself unto better things. And he took him and led him into the city, preaching unto him the grace of God, so that before he entered the gate the old man believed.

53 But the young man, when he beheld the unlooked-for raising of his father, and the saving of himself, took a sickle and mutilated himself, and ran to the house wherein he had his adulteress, and reproached her, saying: For thy sake I became the murderer of my father and of you two and of myself: there thou hast that which is alike guilty of all. For on me God hath had mercy, that I should know his power.

54 And he came back and told John in presence of the brethren what he had done. But John said to him: He that put it into thine heart, young man, to kill thy father and become the adulterer of another man's wife, the same made thee think it a right deed to take away also the unruly members. But thou shouldest have done away, not with the place of sin, but the thought which through those members showed itself harmful: for it is not the instruments that are injurious, but the unseen springs by which every shameful emotion is stirred and cometh to light. Repent therefore, my child, of this fault, and having learnt the wiles of Satan thou shalt have God to help thee in all the necessities of thy soul. And the young man kept silence and attended, having repented of his former sins, that he should obtain pardon from the goodness of God: and he did not separate from John.

55 When, then, these things had been done by him in the city of the Ephesians, they of Smyrna sent unto him saying: We hear that the God whom thou preachest is not envious, and hath charged thee not to show partiality by abiding in one place. Since, then, thou art a preacher of such a God, come unto Smyrna and unto the other cities that we may come to know thy God, and having known him may have our hope in him.

**From Laodicea to Ephesus the  
second time**

**58** Now when some long time had passed, and none of the brethren had been at any time grieved by John, they were then grieved because he had said: Brethren, it is now time for me to go to Ephesus for so have I agreed with them that dwell there lest they become slack, now for a long time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsaketh us.

But when they heard this from him, the brethren lamented because they were to be parted from him. And John said: Even if I be parted from you, yet Christ is always with you: whom if ye love purely ye will have his fellowship without reproach, for if he be loved, he preventeth them that love him.

**59** And having so said, and bidden farewell to them, and left much money with the brethren for distribution, he went forth unto Ephesus, while all the brethren lamented and groaned. And there accompanied him, of Ephesus, both Andronicus and Drusiana and Lycomedes and Cleobius and their families. And there followed him Aristobula also, who had heard that her husband Tertullus had died on the way, and Aristippus with Xenophon, and the harlot that was chaste, and many others, whom he exhorted at all times to cleave to

the Lord, and they would no more be parted from him.

**60** Now on the first day we arrived at a deserted inn, and when we were at a loss for a bed for John, we saw a droll matter. There was one bedstead lying somewhere there without coverings, whereon we spread the cloaks which we were wearing, and we prayed him to lie down upon it and rest, while the rest of us all slept upon the floor. But he when he lay down was troubled by the bugs, and as they continued to become yet more troublesome to him, when it was now about the middle of the night, in the hearing of us all he said to them: I say unto you, O bugs, behave yourselves, one and all, and leave your abode for this night and remain quiet in one place, and keep your distance from the servants of God. And as we laughed, and went on talking for some time, John addressed himself to sleep; and we, talking low, gave him no disturbance.

**61** But when the day was now dawning I arose first, and with me Verus and Andronicus, and we saw at the door of the house which we had taken a great number of bugs standing, and while we wondered at the great sight of them, and all the brethren were roused up because of them, John continued sleeping. And when he was awaked we declared to him what we had seen. And he sat up on the bed and looked at them and said: Since ye have well behaved yourselves in

hearkening to my rebuke, come unto your place. And when he had said this, and risen from the bed, the bugs running from the door hasted to the bed and climbed up by the legs thereof and disappeared into the joints. And John said again: This creature hearkened unto the voice of a man, and abode by itself and was quiet and trespassed not; but we which hear the voice and commandments of God disobey and are light-minded: and for how long?

62 After these things we came to Ephesus: and the brethren there, who had for a long time known that John was coming, ran together to the house of Andronicus where also he came to lodge, handling his feet and laying his hands upon their own faces and kissing them and many rejoiced even to touch his vesture, and were healed by touching the clothes of the holy apostle.

63 And whereas there was great love and joy unsurpassed among the brethren, a certain one, a messenger of Satan, became enamored of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said: It is not possible for thee to obtain that woman, seeing that for a long time she has even separated herself from her husband for godliness' sake. Art thou only ignorant that Andronicus, not being aforetime that which now he is, a God-fearing man, shut her up in a tomb, saying: Either I must have

thee as the wife whom I had before, or thou shalt die. And she chose rather to die than to do that foulness. If, then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even persuaded him to be of the same mind as herself, will she consent to thee desiring to be her seducer? depart from this madness which hath no rest in thee: give up this deed which thou canst not bring to accomplishment.

64 But his familiar friends saying these things to him did not convince him, but with shamelessness he courted her with messages; and when he learnt the insults and disgraces which she returned, he spent his life in melancholy. And after two days Drusiana took to her bed from heaviness, and was in a fever and said: Would that I had not now come home to my native place, I that have become an offence to a man ignorant of godliness; for if it were one who was filled with the word of God, he would not have gone to such a pitch of madness. But now Lord, since I am become the occasion of a blow unto a soul devoid of knowledge, set me free from this chain and remove me unto thee quickly. And in the presence of John, who knew nothing at all of such a matter, Drusiana departed out of life not wholly happy, yea, even troubled because of the spiritual hurt of the man.

**65 But Andronicus, grieved with a secret grief, mourned in his soul, and wept openly, so that John checked him often and said to him: Upon a better hope hath Drusiana removed out of this unrighteous life. And Andronicus answered him: Yea, I am persuaded of it, O John, and I doubt not at all in regard of trust in my God: but this very thing do I hold fast, that she departed out of life pure.**

**66 And when she was carried forth, John took hold on Andronicus, and now that he knew the cause, he mourned more than Andronicus. And he kept silence, considering the provocation of the adversary, and for a space sat still. Then, the brethren being gathered there to hear what word he would speak of her that was departed, he began to say:**

**67 When the pilot that voyageth, together with them that sail with him, and the ship herself, arriveth in a calm and stormless harbor, then let him say that he is safe. And the husbandman that hath committed the seed to the earth, and toiled much in the care and protection of it, let him then take rest from his labors, when he layeth up the seed with manifold increase in his barns. Let him that enterpriseth to run in the course, then exult when he beareth home the prize. Let him that inscribeth his name for the boxing, then boast himself when he receiveth the crowns: and so in succession is it with all contests and crafts, when**

**they do not fail in the end, but show themselves to be like that which they promised.**

**68 And thus also I think is it with the faith which each one of us practiceth, that it is then discerned whether it be indeed true, when it continueth like itself even until the end of life. For many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, prime of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretense, and other such obstacles, as many as there are in this life: as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they that strive in the games just do not win, and they that exercise crafts are hindered by the divers difficulties of them.**

**69 But before all things it is needful that the believer should look before at his ending and understand it in what manner it will come upon him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here, and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great**

when he hath accomplished every promise of the war, and a physician as excellent when he hath succeeded in every cure, and a soul as full of faith and worthy of God when it hath paid its promise in full: not that soul which began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which hath longed after the things of time more than those of eternity, nor that which exchangeth enduring for things those that endure not, nor that which hath honored the works of dishonor that deserve shame, nor that which taketh pledges of Satan, nor that which hath received the serpent into its own house, nor that which suffereth reproach for God's sake and then is not ashamed, nor that which with the mouth saith yea, but indeed approveth not itself: but that which hath prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigor of body or wrath.

70 And as John was discoursing yet further unto the brethren that they should despise temporal things in respect of the eternal, he that was enamored of Drusiana, being inflamed with an horrible lust and possession of the many-shaped Satan, bribed the steward of Andronicus who was a lover of money with a great sum: and he

opened the tomb and gave him opportunity to wreak the forbidden thing upon the dead body. Not having succeeded with her when alive, he was still importunate after her death to her body, and said: If thou wouldst not have to do with me while thou livedst, I will outrage thy corpse now thou art dead. With this design, and having managed for himself the wicked act by means of the abominable steward, he rushed with him to the sepulcher; they opened the door and began to strip the grave-clothes from the corpse, saying: What art thou profited, poor Drusiana? couldst thou not have done this in life, which perchance would not have grieved thee, hadst thou done it willingly?

71 And as these men were speaking thus, and only the accustomed shift now remained on her body, a strange spectacle was seen, such as they deserve to suffer who do such deeds. A serpent appeared from some quarter and dealt the steward a single bite and slew him: but the young man it did not strike; but coiled about his feet, hissing terribly, and when he fell mounted on his body and sat upon him.

72 Now on the next day John came, accompanied by Andronicus and the brethren, to the sepulcher at dawn, it being now the third day from Drusiana's death, that we might break bread there. And first, when they set out, the keys were sought for and could not be found;

but John said to Andronicus: It is quite right that they should be lost, for Drusiana is not in the sepulcher; nevertheless, let us go, that thou mayest not be neglectful, and the doors shall be opened of themselves, even as the Lord hath done for us many such things.

73 And when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling: and John, when he saw him, cried out and said: Art thou come before us hither too, beautiful one and for what cause? And we heard a voice saying to him: For Drusiana's sake, whom thou art to raise up; for I was within a little of finding her shamed -- and for his sake that lieth dead beside her tomb. And when the beautiful one had said this unto John he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulcher, saw a young man--even Callimachus, one of the chief of the Ephesians--and a huge serpent sleeping upon him, and the steward of Andronicus, Fortunatus by name, lying dead. And at the sight of the two he stood perplexed, saying to the brethren: What meaneth such a sight? or wherefore hath not the Lord declared unto me what was done here, he who hath never neglected me?

74 And Andronicus seeing those corpses, leapt up and went to Drusiana's tomb, and seeing her

lying in her shift only, said to John: I understand what has happened, thou blessed servant of God, John. This Callimachus was enamored of my sister; and because he never won her, though he often assayed it, he hath bribed this mine accursed steward with a great sum, perchance designing, as now we may see, to fulfil by his means the tragedy of his conspiracy, for indeed Callimachus avowed this to many, saying: If she will not consent to me when living, she shall be outraged when dead. And it may be, master, that the beautiful one knew it and suffered not her body to be insulted, and therefore have these died who made that attempt. And can it be that the voice that said unto thee, 'Raise up Drusiana', foreshowed this? because she departed out of this life in sorrow of mind. But I believe him that said that this is one of the men that have gone astray; for thou wast bidden to raise him up: for as to the other, I know that he is unworthy of salvation. But this one thing I beg of thee: raise up Callimachus first, and he will confess to us what is come about.

75 And John, looking upon the body, said to the venomous beast: Get thee away from him that is to be a servant of Jesus Christ; and stood up and prayed over him thus: O God whose name is glorified by us, as of right: O God who subdueth every injurious force: O God whose will is accomplished, who always hearest us: now also let thy gift be



accomplished in this young man; and if there be any dispensation to be wrought through him, manifest it unto us when he is raised up. And straightway the young man rose up, and for a whole hour kept silence.

76 But when he came to his right senses, John asked of him about his entry into the sepulcher, what it meant, and learning from him that which Andronicus had told him, namely, that he was enamored of Drusiana, John inquired of him again if he had fulfilled his foul intent, to insult a body full of holiness. And he answered him: How could I accomplish it when this fearful beast struck down Fortunatus at a blow in my sight: and rightly, since he encouraged my frenzy, when I was already cured of that unreasonable and horrible madness: but me it stopped with affright, and brought me to that plight in which ye saw me before I arose. And another thing yet more wondrous I will tell thee, which yet went nigh to slay and was within a little of making me a corpse. When my soul was stirred up with folly and the uncontrollable malady was troubling me, and I had now torn away the grave-clothes in which she was clad, and I had then come out of the grave and laid them as thou seest, I went again to my unholy work: and I saw a beautiful youth covering her with his mantle, and from his eyes sparks of light came forth unto her eyes; and he uttered words to me, saying:

Callimachus, die that thou mayest live. Now who he was I knew not, O servant of God; but that now thou hast appeared here, I recognize that he was an angel of God, that I know well; and this I know of a truth that it is a true God that is proclaimed by thee, and of it I am persuaded. But I beseech thee, be not slack to deliver me from this calamity and this fearful crime, and to present me unto thy God as a man deceived with a shameful and foul deceit. Beseeching help therefore of thee, I take hold on thy feet. I would become one of them that hope in Christ, that the voice may prove true which said to me, 'Die that thou mayest live': and that voice hath also fulfilled its effect, for he is dead, that faithless, disorderly, godless one, and I have been raised by thee, I who will be faithful, God-fearing, knowing the truth, which I entreat thee may be shown me by thee.

77 And John, filled with great gladness and perceiving the whole spectacle of the salvation of man, said: What thy power is, Lord Jesu Christ, I know not, bewildered as I am at thy much compassion and boundless long-suffering. O what a greatness that came down into bondage! O unspeakable liberty brought into slavery by us! O incomprehensible glory that is come unto us! thou that hast kept the dead tabernacle safe from insult; that hast redeemed the man that stained himself with blood and chastened the soul of him that

would defile the corruptible body; Father that hast had pity and compassion on the man that cared not for thee; We glorify thee, and praise and bless and thank thy great goodness and long-suffering, O holy Jesu, for thou only art God, and none else: whose is the might that cannot be conspired against, now and world without end. Amen.

78 And when he had said this John took Callimachus and saluted him, saying: Glory be to our God, my child, who hath had mercy on thee, and made me worthy to glorify his power, and thee also by a good course to depart from that thine abominable madness and drunkenness, and hath called thee unto his own rest and unto renewing of life.

79 But Andronicus, beholding the dead Callimachus raised, besought John, with the brethren, to raise up Drusiana also, saying: O John, let Drusiana arise and spend happily that short space of life which she gave up through grief about Callimachus, when she thought she had become a stumbling block to him: and when the Lord will, he shall take her again to himself. And John without delay went unto her tomb and took her hand and said: Upon thee that art the only God do I call, the more than great, the unutterable, the incomprehensible: unto whom every power of principalities is subjected: unto whom all authority boweth: before whom all pride falleth down and keepeth silence: whom devils

hearing of tremble: whom all creation perceiving keepeth its bounds. Let thy name be glorified by us, and raise up Drusiana, that Callimachus may yet more be confirmed unto thee who dispensest that which unto men is without a way and impossible, but to thee only possible, even salvation and resurrection: and that Drusiana may now come forth in peace, having about her not any the least hindrance -now that the young man is turned unto thee- in her course toward thee.

80 And after these words John said unto Drusiana: Drusiana, arise. And she arose and came out of the tomb; and when she saw herself in her shift only, she was perplexed at the thing, and learned the whole accurately from Andronicus, the while John lay upon his face, and Callimachus with voice and tears glorified God, and she also rejoiced, glorifying him in like manner.

81 And when she had clothed herself, she turned and saw Fortunatus lying, and said unto John: Father, let this man also rise, even if he did assay to become my betrayer. But Callimachus, when he heard her say that, said: Do not, I beseech thee, Drusiana, for the voice which I heard took no thought of him, but declared concerning thee only, and I saw and believed: for if he had been good, perchance God would have had mercy on him also and would have raised him by means of the blessed John: he knew therefore

that the man was come to a bad end. And John said to him: We have not learned, my child, to render evil for evil: for God, though we have done much ill and no good toward him, hath not given retribution unto us, but repentance, and though we were ignorant of his name he did not neglect us but had mercy on us, and when we blasphemed him, he did not punish but pitied us, and when we disbelieved him he bore us no grudge, and when we persecuted his brethren he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come unto him, as he hath thee also, my son Callimachus, and not remembering thy former evil hath made thee his servant, waiting upon his mercy. Wherefore if thou allowest not me to raise up Fortunatus, it is for Drusiana so to do.

82 And she, delaying not, went with rejoicing of spirit and soul unto the body of Fortunatus and said: Jesu Christ, God of the ages, God of truth, that hast granted me to see wonders and signs, and given to me to become partaker of thy name; that didst breathe thyself into me with thy many-shaped countenance, and hadst mercy on me in many ways; that didst protect me by thy great goodness when I was oppressed by Andronicus that was of old my husband; that didst give me thy servant Andronicus to be my brother; that hast kept me thine handmaid pure unto this day; that

didst raise me up by thy servant John, and when I was raised didst show me him that was made to stumble free from stumbling; that hast given me perfect rest in thee, and lightened me of the secret madness; whom I have loved and affectioned: I pray thee, O Christ, refuse not thy Drusiana that asketh thee to raise up Fortunatus, even though he assayed to become my betrayer.

83 And taking the hand of the dead man she said: Rise up, Fortunatus, in the name of our Lord Jesus Christ. And Fortunatus arose, and when he saw John in the sepulcher, and Andronicus, and Drusiana raised from the dead, and Callimachus a believer, and the rest of the brethren glorifying God, he said: O, to what have the powers of these clever men attained! I did not want to be raised, but would rather die, so as not to see them. And with these words he fled and went out of the sepulcher.

84 And John, when he saw the unchanged mind of Fortunatus, said: O nature that is not changed for the better! O fountain of the soul that abideth in foulness! O essence of corruption full of darkness! O death exulting in them that are thine! O fruitless tree full of fire! O tree that bearest coals for fruit! O matter that dwellest with the madness of matter and neighbor of unbelief! Thou hast proved who thou art, and thou art always convicted, with thy children. And thou knowest not

how to praise the better things: for thou hast them not. Therefore, such as is thy way, such also is thy root and thy nature. Be thou destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts, their life, their conversation, from their business, their occupations, their counsel, from the resurrection unto God, from their sweet savor wherein thou wilt not share, from their faith, their prayers, from the holy bath, from the thanksgiving, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness: from all these, thou most unholy Satan, enemy of God, shall Jesus Christ our God and the judge of all that are like thee and have thy character, make thee to perish.

85 And having thus said, John prayed, and took bread and bare it into the sepulcher to break it; and said: We glorify thy name, which converteth us from error and ruthless deceit: we glorify thee who hast shown before our eyes that which we have seen: we bear witness to thy loving-kindness which appeareth in divers ways: we praise thy merciful name, O Lord we thank thee, who hast convicted them that are convicted of thee: we give thanks to thee, O Lord Jesu Christ, that we are persuaded of thy grace which is unchanging: we give thanks to thee who hadst need of our nature that

should be saved: we give thanks to thee that hast given us this sure faith, for thou art God alone, both now and ever. We thy servants give thee thanks, O holy one, who are assembled with good intent and are gathered out of the world.

86 And having so prayed and given glory to God, he went out of the sepulcher after imparting unto all the brethren of the thanksgiving of the Lord. And when he was come unto Andronicus' house he said to the brethren: Brethren, a spirit within me hath divined that Fortunatus is about to die of blackness from the bite of the serpent; but let someone go quickly and learn if it is so indeed. And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart: and came and told John that he had been dead three hours. And John said: Thou hast thy child, O devil.

87 Those that were present inquired the cause, and were especially perplexed, because Drusiana had said: The Lord appeared unto me in the tomb in the likeness of John, and in that of a youth. Forasmuch, therefore, as they were perplexed and were, in a manner, not yet stablished in the faith, so as to endure it steadfastly, John said:

88 Men and brethren, ye have suffered nothing strange or incredible as concerning your perception of the Lord, inasmuch as

we also, whom he chose for himself to be apostles, were tried in many ways: I, indeed, am neither able to set forth unto you nor to write the things which I both saw and heard: and now is it needful that I should fit them for your hearing; and according as each of you is able to contain it I will impart unto you those things whereof ye are able to become hearers, that ye may see the glory that is about him, which was and is, both now and forever.

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

89 And so when we had brought the ship to land, we saw him also helping along with us to settle the ship: and when we departed from that place, being minded to follow him, again he was seen of me as having rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were therefore

perplexed, both of us, as to what that which we had seen should mean. And after that, as we followed him, both of us were by little and little yet more perplexed as we considered the matter. Yet unto me there then appeared this yet more wonderful thing: for I would try to see him privately, and I never at any time saw his eyes closing, but only open and oft-times he would appear to me as a small man and uncomely, and then again as one reaching unto heaven. Also there was in him another marvel: when I sat at meat he would take me upon his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like unto stones, so that I was perplexed in myself and said: Wherefore is this so unto me?

90 And at another time he taketh with him me and James and Peter unto the mountain where he was wont to pray, and we saw in him a light such as it is not possible for a man that useth corruptible speech to describe what it was like. Again in like manner he bringeth us three up into the mountain, saying: Come ye with me. And we went again: and we saw him at a distance praying. I, therefore, because he loved me, drew nigh unto him softly, as though he could not see me, and stood looking upon his hinder parts: and I saw that he was not in any wise clad with garments, but was seen of us naked, and not in any wise as a man, and that his feet were whiter than any snow, so

that the earth there was lighted up by his feet, and that his head touched the heaven: so that I was afraid and cried out, and he, turning about, appeared as a man of small stature, and caught hold on my beard and pulled it and said to me: John, be not faithless but believing, and not curious. And I said unto him: But what have I done, Lord? And I say unto you, brethren, I suffered so great pain in that place where he took hold on my beard for thirty days, that I said to him: Lord, if thy twitch when thou wast in sport hath given me so great pain, what were it if thou hadst given me a buffet? And he said unto me: Let it be thine henceforth not to tempt him that cannot be tempted.

91 But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them and leave the Lord alone. And I went, and they both said unto me: He that was speaking with the Lord upon the top of the mount, who was he? for we heard both of them speaking. And I, having in mind his great grace, and his unity which hath many faces, and his wisdom which without ceasing looketh upon us, said: That shall ye learn if ye inquire of him.

92 Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched what he should do: and first I heard him say: John,

go thou to sleep. And I thereon feigning to sleep saw another like unto him sleeping, whom also I heard say unto my Lord: Jesus, they whom thou hast chosen believe not yet on thee. And my Lord said unto him: Thou sayest well: for they are men.

93 Another glory also will I tell you, brethren: Sometimes when I would lay hold on him, I met with a material and solid body, and at other times, again, when I felt him, the substance was immaterial and as if it existed not at all. And if at any time he were bidden by some one of the Pharisees and went to the bidding, we went with him, and there was set before each one of us a loaf by them that had bidden us, and with us he also received one; and his own he would bless and part it among us: and of that little everyone was filled, and our own loaves were saved whole, so that they which bade him were amazed. And oftentimes when I walked with him, I desired to see the print of his foot, whether it appeared on the earth; for I saw him as it were lifting himself up from the earth: and I never saw it. And these things I speak unto you, brethren, for the encouragement of your faith toward him; for we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are unspeakable and, it may be, cannot at all be either uttered or heard.

**94** Now before he was taken by the lawless Jews, who also were governed by the lawless serpent, he gathered all of us together and said: Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst he said: Answer Amen unto me. He began, then, to sing a hymn and to say:

**95** Glory be to thee, Father. And we, going about in a ring, answered him: Amen. Glory be to thee, Word: Glory be to thee, Grace. Amen. Glory be to thee, Spirit: Glory be to thee, Holy One: Glory be to thy glory. Amen. We praise thee, O Father; we give thanks to thee, O Light, wherein darkness dwelleth not. Amen. Now whereas we give thanks, I say: I would be saved, and I would save. Amen. I would be loosed, and I would loose. Amen. I would be wounded, and I would wound. Amen. I would be born, and I would bear. Amen. I would eat, and I would be eaten. Amen. I would hear, and I would be heard. Amen. I would be thought, being wholly thought. Amen. I would be washed, and I would wash. Amen. Grace danceth. I would pipe; dance ye all. Amen. I would mourn: lament ye all. Amen. The number Eight singeth praise with us. Amen. The number Twelve danceth on high. Amen. The Whole on high hath part in our dancing. Amen. Whoso

danceth not, knoweth not what cometh to pass. Amen. I would flee, and I would stay. Amen. I would adorn, and I would be adorned. Amen. I would be united, and I would unite. Amen. A house I have not, and I have houses. Amen. A place I have not, and I have places. Amen. A temple I have not, and I have temples. Amen. A lamp am I to thee that beholdest me. Amen. A mirror am I to thee that perceivest me. Amen. A door am I to thee that knockest at me. Amen. A way am I to thee a wayfarer. Amen.

**96** Now answer thou unto my dancing. Behold thyself in me who speak, and seeing what I do, keep silence about my mysteries. Thou that dancest, perceive what I do, for thine is this passion of the manhood, which I am about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep

tune with holy souls. In me know thou the word of wisdom. Again with me say thou: Glory be to thee, Father; glory to thee, Word; glory to thee, Holy Ghost. And if thou wouldst know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say: Glory be to thee, Father. Amen.

97 Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God.

98 And having thus spoken, he showed me a cross of light fixed, and about the cross a great multitude, not having one form: and in it was one form and one

likeness. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me: John, it is needful that one should hear these things from me, for I have need of one that will hear. This cross of light is sometimes called the word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men: but that which it is in truth, as conceived of in itself and as spoken of unto us, it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony. There are places of the right hand and the left, powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

99 This cross, then, is that which fixed all things apart by the word, and separate off the things that are from those that are below, and then also, being one, streamed forth into all things. But this is not the cross of wood which thou wilt see when thou goest down hence:



neither am I he that is on the cross, whom now thou seest not, but only hearest his voice. I was reckoned to be that which I am not, not being what I was unto many others: but they will call me something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen nor of spoken.

100 Now the multitude of one aspect that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am: but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I have thee as I am with myself. For from me thou art that. Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

101 Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it

be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else. Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising of the Word, the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing of the Word, the death of the Word. And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.

102 When he had spoken unto me these things, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And when I went down I laughed them all to scorn, inasmuch as he had told me the things which they have said

concerning him; holding fast this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation.

103 Having therefore beheld, brethren, the grace of the Lord and his kindly affection toward us, let us worship him as those unto whom he hath shown mercy, not with our fingers, nor our mouth, nor our tongue, nor with any part whatsoever of our body, but with the disposition of our soul; even him who became a man apart from this body: and let us watch because now also he keepeth ward over prisons for our sake, and over tombs, in bonds and dungeons, in reproaches and insults, by sea and on dry land, in scourgings, condemnations, conspiracies, frauds, punishments, and in a word, he is with all of us, and himself suffereth with us when we suffer, brethren. When he is called upon by each one of us, he endureth not to shut his ears to us, but as being everywhere he hearkeneth to all of us; and now both to me and to Drusiana, forasmuch as he is the God of them that are shut upbringing us help by his own compassion.

104 Be ye also persuaded, therefore, beloved, that it is not a man whom I preach unto you to worship, but God unchangeable, God invincible, God higher than all authority and all power, and elder and mightier than all angels and creatures that are named, and all

realms. If then ye abide in him, and are builded up in him, ye shall possess your soul indestructible.

105 And when he had delivered these things unto the brethren, John departed, with Andronicus, to walk. And Drusiana also followed afar off with all the brethren that they might behold the acts that were done by him, and hear his speech at all times in the Lord.

106 John therefore continued with the brethren, rejoicing in the Lord. And on the morrow, being the Lord's day, and all the brethren being gathered together, he began to say unto them: Brethren and fellow-servants and coheirs and partakers with me in the kingdom of the Lord, ye know the Lord, how many mighty works he hath granted you by my means, how many wonders, healings, signs, how great spiritual gifts, teachings, governings, refreshings, ministries, knowledges, glories, graces, gifts, beliefs, communions, all which ye have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. Be ye therefore stablished in him, remembering him in your every deed, knowing the mystery of the dispensation which hath come to pass towards men, for what cause the Lord hath I accomplished it. He beseecheth you by me, brethren, and entreateth you, desiring to remain without grief, without insult, not conspired against, not chastened: for he knoweth even the insult that cometh of you, he

knoweth even dishonor, he knoweth even conspiracy, he knoweth even chastisement, from them that hearken not to his commandments.

107 Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the unwrathful, even our God Jesus Christ, who is above every name that we can utter or conceive, and more exalted. Let him rejoice with us because we walk aright, let him be glad because we live purely, let him be refreshed because our conversation is sober. Let him be without care because we live continently, let him be pleased because we communicate one with another, let him smile because we are chaste, let him be merry because we love him. These things I now speak unto you, brethren, because I am hasting unto the work set before me, and already being perfected by the Lord. For what else could I have to say unto you? Ye have the pledge of our God, ye have the earnest of his goodness, ye have his presence that cannot be shunned. If, then, ye sin no more, he forgiveth you that ye did in ignorance: but if after that ye have known him and he hath had mercy on you, ye walk again in the like deeds, both the former will be laid to your charge, and also ye will not have a part nor mercy before him.

108 And when he had spoken this unto them, he prayed thus: O Jesus who hast woven this crown with thy weaving, who hast joined together these many blossoms into the unfading flower of thy countenance, who hast sown in them these words: thou only tender of thy servants, and physician who healest freely: only doer of good and despiser of none, only merciful and lover of men, only savior and righteous, only seer of all, who art in all and everywhere present and containing all things and filling all things: Christ Jesu, God, Lord, that with thy gifts and thy mercy shelterest them that trust in thee, that knowest clearly the wiles and the assaults of him that is everywhere our adversary, which he deviseth against us: do thou only, O Lord, succor thy servants by thy visitation. Even so, Lord.

109 And he asked for bread, and gave thanks thus: What praise or what offering or what thanksgiving shall we, breaking this bread, name save thee only, O Lord Jesu? We glorify thy name that was said by the Father: we glorify thy name that was said through the Son: we glorify thine entering of the Door. We glorify the resurrection shown unto us by thee. We glorify thy way, we glorify of thee the seed, the word, the grace, the faith, the salt, the unspeakable pearl, the treasure, the plough, the net, the greatness, the diadem, him that for us was called Son of man, that gave unto us truth, rest,

knowledge, power, the commandment, the confidence, hope, love, liberty, refuge in thee. For thou, Lord, art alone the root of immortality, and the fount of incorruption, and the seat of the ages: called by all these names for us now that calling on thee by them we may make known thy greatness which at the present is invisible unto us, but visible only unto the pure, being portrayed in thy manhood only.

110 And he brake the bread and gave unto all of us, praying over each of the brethren that he might be worthy of the grace of the Lord and of the most holy Eucharist. And he partook also himself likewise, and said: Unto me also be there a part with you, and: Peace be with you, my beloved.

111 After that he said unto Verus: Take with thee some two men, with baskets and shovels, and follow me. And Verus without delay did as he was bidden by John the servant of God. The blessed John therefore went out of the house and walked forth of the gates, having told the more part to depart from him. And when he was come to the tomb of a certain brother of ours he said to the young men: Dig, my children. And they dug and he was instant with them yet more, saying: Let the trench be deeper. And as they dug he spoke unto them the word of God and exhorted them that were come with him out of the house, edifying and perfecting them unto the greatness

of God, and praying over each one of us. And when the young men had finished the trench as he desired, we knowing nothing of it, he took off his garments wherein he was clad and laid them as it were for a pallet in the bottom of the trench: and standing in his shift only he stretched his hands upward and prayed thus:

112 O thou that didst choose us out for the apostleship of the Gentiles: O God that sentest us into the world: that didst reveal thyself by the law and the prophets: that didst never rest, but always from the foundation of the world savedst them that were able to be saved: that madest thyself known through all nature: that proclaimedst thyself even among beasts: that didst make the desolate and savage soul tame and quiet: that gavest thyself to it when it was a thirst for thy words: that didst appear to it in haste when it was dying: that didst show thyself to it as a law when it was sinking into lawlessness: that didst manifest thyself to it when it had been vanquished by Satan: that didst overcome its adversary when it fled unto thee: that gavest it thine hand and didst raise it up from the things of Hades: that didst not leave it to walk after a bodily sort: that didst show to it its own enemy: that hast made for it a clear knowledge toward thee: O God, Jesus, the Father of them that are above the heavens, the Lord of them that are in the heavens, the law of them that are in the other, the course of them that are in the

air, the keeper of them that are on the earth, the fear of them that are under the earth, the grace of them that are thine own: receive also the soul of thy John, which it may be is accounted worthy by thee.

113 O thou who hast kept me until this hour for thyself and untouched by union with a woman: who when in my youth I desired to marry didst appear unto me and say to me: John I have need of thee: who didst prepare for me also a sickness of the body: who when for the third time I would marry didst forthwith prevent me, and then at the third hour of the day saidst unto me on the sea: John, if thou hadst not been mine, I would have suffered thee to marry: who for two years didst blind me, and grant me to mourn and entreat thee: who in the third year didst open the eyes of my mind and also grant me my visible eyes: who when I saw clearly didst ordain that it should be grievous to me to look upon a woman: who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: who didst afflict and banish him that raised tumult in me: who didst make my love of thee spotless: who didst make my joining unto thee perfect and unbroken: who didst give me undoubting faith in thee, who didst

order and make clear my inclination toward thee: thou who givest unto every man the due reward of his works, who didst put into my soul that I should have no possession save thee only: for what is more precious than thee? Now therefore Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account thou me worthy of thy rest, and grant me that end in thee which is salvation unspeakable and unutterable.

114 And as I come unto thee, let the fire go backward, let the darkness be overcome, let the gulf be without strength, let the furnace die out, let Gehenna be quenched. Let angels follow, let devils fear, let rulers be broken, let powers fall; let the places of the right hand stand fast, let them of the left hand not remain. Let the devil be muzzled, let Satan be derided, let his wrath be burned out, let his madness be stilled, let his vengeance be ashamed, let his assault be in pain, let his children be smitten and all his roots plucked up. And grant me to accomplish the journey unto thee without suffering insolence or provocation, and to receive that which thou hast promised unto them that live purely and have loved thee only.

115 And having sealed himself in every part, he stood and said: Thou art with me, O Lord Jesus Christ: and laid himself down in the trench where he had spread his garments: and having said unto us: Peace be

with you, brethren, he gave up his spirit rejoicing.

[The Greek MS ends:]

We brought a linen cloth and spread it upon him, and went into the city. And on the day following we went forth and found not his body, for it was translated by the

power of our Lord Jesus Christ, unto whom be glory.

[Another MS ends:]

On the morrow we dug in the place, and him we found not, but only his sandals, and the earth moving, and after that we remembered that which was spoken by the Lord unto Peter.

NOTE: Augustine, on John 21, reports the belief that in his time the earth over the grave was seen to move as if stirred by John's breathing.

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### **The Apocalypse of John the Theologian**

In the scholia to *the Grammar of Dionysius the Thracian*, ascribed to the ninth century A.D., immediately after the ascription of the **Apocalypse of Paul** to Paul of Samosata, there occurs the following statement: "**And there is another called the Apocalypse of John the Theologian. We do not speak of that in the island of Patmos, God forbid, for it is most true; but of a supposititious and spurious one.**" This is the oldest reference to this Apocalypse. The document was first edited by Birch in 1804, from a Vatican manuscript, collated with a Vienna manuscript. For his edition Tischendorf collated another five manuscripts, two of Paris, three of Vienna, from the fourteenth to the sixteenth century A.D.

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### **The Revelation of Saint John the Theologian**

**1 After the taking up of our Lord Jesus Christ, I John was alone upon Mount Tabor, where also He showed us His undefiled Godhead; and as I was not able to stand, I fell upon the ground, and prayed to the Lord, and said: O Lord my God, who hast deemed me worthy to be**

**Thy servant, hear my voice, and teach me about Thy coming. When Thou shalt come to the earth, what will happen? The heaven and the earth, and the sun and the moon, what will happen to them in those times? Reveal to me all; for I am**

**emboldened, because Thou listenest to Thy servant.**

**2 And I spent seven days praying; and after this a cloud of light caught me up from the mountain, and set me before the face of the heaven. And I heard a voice saying to me: Look up, John, servant of God, and know. And having looked up, I saw the heaven opened, and there came forth from within the heaven a smell of perfumes of much sweet odor; and I saw an exceeding great flood of light, more resplendent than the sun. And again I heard a voice saying to me: Behold, righteous John. And I directed my sight, and saw a book lying, of the thickness, I supposed, of seven hundred cubits; and the length of it the mind of man cannot comprehend, having seven seals. And I said: O Lord my God, reveal to me what is written in this book. And I heard a voice saying to me: Hear, righteous John. In this book which thou seest there have been written the things in the heaven, and the things in the earth, and the things in the abyss, and the judgments and righteousness of all the human race. And they shall be manifested at the consummation of the age, in the judgment to come. Just as the prophet Daniel saw the judgment, I sat, and the books were opened. Then also shall the twelve apostles sit, judging the twelve tribes of Israel. And when I heard this from my Lord, I again asked: Show me, my Lord, when these things shall come to pass; and what do those times bring?**

**And I heard a voice saying to me: Hear, righteous John. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. There shall be in that time abundance of corn and wine, such as there hath never been upon the earth, nor shall ever be until those times come. Then the ear of corn shall produce a half choenix, and the bend of the branch shall produce a thousand clusters, and the cluster shall produce a half jar of wine; and in the following year there shall not be found upon the face of all the earth a half choenix of corn or a half jar of wine.**

**3 And again I said: Lord, thereafter what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall appear the denier, and he who is set apart in the darkness, who is called Antichrist. And again I said: Lord, reveal to me what he is like. And I heard a voice saying to me: The appearance of his face is dusky; the hairs of his head are sharp, like darts; his eyebrows like a wild beast's; his right eye like the star which rises in the morning, and the other like a lion's; his mouth about one cubit; his teeth span long; his fingers like scythes; the print of his feet of two spans; and on his face an inscription, Antichrist; he shall be exalted even to heaven, and shall be cast down even to Hades, making false displays. And he will love most of all the nation of the Hebrews; and the righteous shall**

hide themselves and flee to mountains and caves. And he shall take vengeance on many of the righteous; and blessed is he who shall not believe in him. And then will I make the heaven brazen, so that it shall not give moisture upon the earth; and I will hide the clouds in secret places, so that they shall not bring moisture upon the earth; and I will command the horns of the wind, so that the wind shall not blow upon the earth.

4 He holds in his hand a cup of death; and all that worship him drink of it. His right eye is like the morning star and his left like a lion's; because he was taken prisoner by the archangel Michael, and he took his godhead from him. And I was sent from the bosom of my Father, and I drew up the head of the polluted one, and his eye was consumed. And when they worship him, he writes on their right hands, that they may sit with him in the outer fire; and for all who have not been baptized, and have not believed, have been reserved all anger and wrath. And I said: My Lord, and what miracles does he do? Hear, righteous John: He shall remove mountains and hills, and he shall beckon with his polluted hand, Come all to me; and through his displays and deceits they will be brought together to his own place. He will raise the dead, and show in everything like God.

5 And again I said: Lord, and how many years will he do this upon the earth? And I heard a voice saying

to me: Hear, righteous John. Three years shall those times be; and I will make the three years like three months, and the three months like three weeks, and the three weeks like three days, and the three days like three hours, and the three hours like three seconds, as said the prophet David, His throne hast Thou broken down to the ground; Thou hast shortened the days of his time; Thou hast poured shame upon him. And then I shall send forth Enoch and Elias to convict him; and they shall show him to be a liar and a deceiver; and he shall kill them at the altar, as said the prophet, Then shall they offer calves upon Thine altar.

6 And again I said: Lord, and after that what will come to pass? And I heard a voice saying to me: Hear, righteous John. Then all the human race shall die, and there shall not be a living man upon all the earth. And again I said: Lord, after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels, and they shall take the ram's horns that lie upon the cloud; and Michael and Gabriel shall go forth out of the heaven and sound with those horns, as the prophet David foretold, With the voice of a trumpet of horn. And the voice of the trumpet shall be heard from the one quarter of the world to the other; and from the voice of that trumpet all the earth shall be shaken, as the prophet foretold, And at the voice of the bird every plant shall arise; that is, at the



voice of the archangel all the human race shall arise. They that have gold and silver shall throw them into the streets, and into every place in the world, and no one will heed them. They shall throw into the streets ivory vessels, and robes adorned with stones and pearls; kings and rulers wasting away with hunger, patriarchs and governors, elders and peoples. Where is the fine wine, and the tables, and the pomp of the world? They shall not be found in all the world; and men shall die in the mountains and in the streets, and in every place of the world. And the living shall die from the stink of the dead. Whosoever shall not worship the beast and his pomp shall be called a witness in the kingdom of heaven, and shall inherit eternal life with my holy ones.

7 And again I said: Lord, those who are dead from Adam even to this day, and who dwell in Hades from the beginning of the world, and who die at the last ages, what like shall they arise? And I heard a voice saying to me: Hear, righteous John. All the human race shall arise thirty years old.

8 And again I said: Lord, they die male and female, and some old, and some young, and some infants. In the resurrection what like shall they arise? And I heard a voice saying to me: Hear, righteous John. Just as the bees are, and differ not one from another, but are all of one appearance and one size, so also shall every man be in the

resurrection. There is neither fair, nor ruddy, nor black, neither Ethiopian nor different countenances; but they shall all arise of one appearance and one stature. All the human race shall arise without bodies, as I told you that in the resurrection they neither marry nor are given in marriage, but are as the angels of God.

9 And again I said: Lord, is it possible in that world to recognize each other, a brother his brother, or a friend his friend, or a father his own children, or the children their own parents? And I heard a voice saying to me: Hear, John. To the righteous there is recognition, but to the sinners not at all; for they cannot in the resurrection, recognize each other. And again I John said: Lord, is there in that place recollection of the things that are here, either fields or vineyards, or other things here? And I heard a voice saying to me: Hear, righteous John. The prophet David speaks, saying, I remembered that we are dust: as for man, his days are as grass; as a flower of the field, so he shall flourish: for a wind hath passed over it, and it shall be no more, and it shall not any longer know its place. And again the same said: His spirit shall go forth, and he returns to his earth; in that day all his thoughts shall perish.

10 And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send

forth mine angels over the face of all the earth, and they shall lift off the earth everything honorable, and everything precious, and the venerable and holy images, and the glorious and precious crosses, and the sacred vessels of the churches, and the divine and sacred books; and all the precious and holy things shall be lifted up by clouds into the air. And then will I order to be lifted up the great and venerable scepter, on which I stretched forth my hands, and all the orders of my angels shall do reverence to it. And then shall be lifted up all the race of men upon clouds, as the Apostle Paul foretold. Along with them we shall be snatched up in clouds to meet the Lord in the air. And then shall come forth every evil spirit, both in the earth and in the abyss, wherever they are on the face of all the earth, from the rising of the sun even to the setting, and they shall be united to him that is served by the devil, that is, Antichrist, and they shall be lifted up upon the clouds.

11 And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I send forth mine angels over the face of all the earth, and they shall burn up the earth eight thousand five hundred cubits, and the great mountains shall be burnt up, and all the rocks shall be melted and shall become as dust, and every tree shall be burnt up, and every beast, and every creeping thing creeping upon the earth, and

everything moving upon the face of the earth, and every flying thing flying in the air; and there shall no longer be upon the face of all the earth anything moving, and the earth shall be without motion.

12 And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I uncover the four parts of the east, and there shall come forth four great winds, and they shall sweep all the face of the earth from the one end of the earth to the other; and the Lord shall sweep sin from off the earth, and the earth shall be made white like snow, and it shall become as a leaf of paper, without cave, or mountain, or hill, or rock; but the face of the earth from the rising even to the setting of the sun shall be like a table, and white as snow; and the reins of the earth shall be consumed by fire, and it shall cry unto me, saying, I am a virgin before thee, O Lord, and there is no sin in me; as the prophet David said aforetime, Thou shalt sprinkle me with hyssop, and I shall be made pure; Thou shalt wash me, and I shall be made whiter than snow. Again another prophet has said: Every chasm shall be filled up, and every mountain and hill brought low, and the crooked places shall be made straight, and the rough ways into smooth; and all flesh shall see the salvation of God.

13 And again I said: Lord, and after that what wilt Thou do? And I

heard a voice saying to me: Hear, righteous John. Then shall the earth be cleansed from sin, and all the earth shall be filled with a sweet smell, because I am about to come down upon the earth; and then shall come forth the great and venerable scepter, with thousands of angels worshipping it, as I said before; and then shall appear the sign of the Son of man from the heaven with power and great glory. And then the worker of iniquity with his servants shall behold it, and gnash his teeth exceedingly, and all the unclean spirits shall be turned to flight. And then, seized by invisible power, having no means of flight, they shall gnash their teeth against him, saying to him: Where is thy power? How hast thou led us astray? And we have fled away, and have fallen away from the glory which we had beside Him who is coming to judge us, and the whole human race. Woe to us; because He banishes us into outer darkness.

14 And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Then will I send an angel out of heaven, and he shall cry with a loud voice, saying, Hear, O earth, and be strong, saith the Lord; for I am coming down to thee. And the voice of the angel shall be heard from the one end of the world even to the other, and even to the remotest part of the abyss. And then shall be shaken all the power of the angels and of the many-eyed ones, and there shall be a great

noise in the heavens, and the nine regions of the heaven shall be shaken, and there shall be fear and astonishment upon all the angels. And then the heavens shall be rent from the rising of the sun even to the setting, and an innumerable multitude of angels shall come down to the earth; and then the treasures of the heavens shall be opened, and they shall bring down every precious thing, and the perfume of incense, and they shall bring down to the earth Jerusalem robed like a bride. And then there shall go before me myriads of angels and archangels, bearing my throne, crying out, Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory. And then will I come forth with power and great glory, and every eye in the clouds shall see me; and then every knee shall bend, of things in heaven, and things on earth, and things under the earth. And then the heaven shall remain empty; and I will come down upon the earth, and all that is in the air shall be brought down upon the earth, and all the human race and every evil spirit along with Antichrist, and they shall all be set before me naked, and chained by the neck.

15 And again I said: Lord, what will become of the heavens, and the sun, and the moon, along with the stars? And I heard a voice saying to me: Behold, righteous John. And I looked, and saw a Lamb having seven eyes and seven horns. And again I heard a voice saying to me: I will bid the Lamb come before

me, and will say: Who will open this book? And all the multitudes of the angels will answer: Give this book to the Lamb to open it. And then will I order the book to be opened. And when He shall open the first seal, the stars of the heaven shall fall, from the one end of it to the other. And when He shall open the second seal, the moon shall be hidden, and there shall be no light in her. And when He shall open the third seal, the light of the sun shall be withheld, and there shall not be light upon the earth. And when He shall open the fourth seal, the heavens shall be dissolved, and the air shall be thrown into utter confusion, as saith the prophet: And the heavens are the works of Thy hands; they shall perish, but Thou endurest, and they shall all wax old as a garment. And when He shall open the fifth seal, the earth shall be rent, and all the tribunals upon the face of all the earth shall be revealed. And when He shall open the sixth seal, the half of the sea shall disappear. And when He shall open the seventh seal, Hades shall be uncovered.

16 And I said: Lord, who will be the first to be questioned, and to receive judgment? And I heard a voice saying to me: The unclean spirits, along with the adversary. I bid them go into outer darkness, where the depths are. And I said: Lord, and in what place does it lie? And I heard a voice saying to me: Hear, righteous John. As big a stone as a man of thirty years old

can roll, and let go down into the depth, even falling down for twenty years will not arrive at the bottom of Hades; as the prophet David said before, And He made darkness His secret place.

17 And I said: Lord, and after them what nation will be questioned? And I heard a voice saying to me: Hear, righteous John. There will be questioned of Adam's race those nations, both the Greek and those who have believed in idols, and in the sun, and in the stars, and those who have defiled the faith by heresy, and who have not believed the holy resurrection, and who have not confessed the Father, and the Son, and the Holy Ghost: then will I send them away into Hades, as the prophet David foretold, Let the sinners be turned into Hades, and all the nations that forget God. And again he said: They were put in Hades like sheep; death shall be their shepherd.

18 And again I said: Lord, and after them whom wilt Thou judge? And I heard a voice saying to me: Hear, righteous John. Then the race of the Hebrews shall be examined, who nailed me to the tree like a malefactor. And I said: And what punishment will these get, and in what place, seeing that they did such things to Thee? And I heard a voice saying to me: They shall go away into Tartarus, as the prophet David foretold, They cried out, and there was none to save; to the Lord, and He did not hearken to them. And again the Apostle Paul

said: As many as have sinned without law shall also perish without law, and as many as have sinned in law shall be judged by means of law.

19 And again I said: Lord, and what of those who have received baptism? And I heard a voice saying to me: Then the race of the Christians shall be examined, who have received baptism; and then the righteous shall come at my command, and the angels shall go and collect them from among the sinners, as the prophet David foretold: The Lord will not suffer the rod of the sinners in the lot of the righteous; and all the righteous shall be placed on my right hand, and shall shine like the sun. As thou seest, John, the stars of heaven, that they were all made together, but differ in light, so shall it be with the righteous and the sinners; for the righteous shall shine as lights and as the sun, but the sinners shall stand in darkness.

20 And again I said: Lord, and do all the Christians go into one punishment?--kings, high priests, priests, patriarchs, rich and poor, bond and free? And I heard a voice saying to me: Hear, righteous John. As the prophet David foretold, The expectation of the poor shall not perish forever. Now about kings: they shall be driven like slaves, and shall weep like infants; and about patriarchs, and priests, and Levites, of those that have sinned, they shall be separated in their punishments, according to the

nature of the peculiar transgression of each,--some in the river of fire, and some to the worm that dieth not, and others in the seven-mouthed pit of punishment. To these punishments the sinners will be apportioned.

21 And again I said: Lord, and where will the righteous dwell? And I heard a voice saying to me: Then shall paradise be revealed; and the whole world and paradise shall be made one, and the righteous shall be on the face of all the earth with my angels, as the Holy Spirit foretold through the prophet David: The righteous shall inherit the earth, and dwell therein for ever and ever.

22 And again I said: Lord, how great is the multitude of the angels? And which is the greater, that of angels or of men? And I heard a voice saying to me: As great as is the multitude of the angels, so great is the race of men, as the prophet has said, He set bounds to the nations according to the number of the angels of God.

23 And again I said: Lord, and after that what wilt Thou do? And what is to become of the world? Reveal to me all. And I heard a voice saying to me: Hear, righteous John. After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander,

there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day. As I said before, And other sheep I have, which are not of this fold, that is, men who have been made like the angels through their excellent course of life; them also must I bring, and they will hear my voice, and there shall be one fold, one shepherd.

24 And again I heard a voice saying to me: Behold, thou hast heard all these things, righteous John; deliver them to faithful men, that they also may teach others, and not think lightly of them, nor cast our pearls before swine, lest perchance they should trample them with their feet.

25 And while I was still hearing this voice, the cloud brought me down, and put me on Mount Tabor. And there came a voice to me, saying: Blessed are those who keep judgment and do righteousness in all time. And blessed is the house where this description lies, as the Lord said, He that loveth me keepeth my sayings in Christ Jesus our Lord; to Him be glory forever. Amen.

26 Hear, righteous John: All these shall be assembled, and they shall be in the pit of lamentation: and I shall set my throne in the place, and shall sit with the twelve apostles and the four and twenty

elders, and thou thyself an elder on account of thy blameless life; and to finish three services thou shalt receive a white robe and an unfading crown from the hand of the Lord, and thou shalt sit with the four and twenty elders, etc. And after this the angels shall come forth, having a golden censer and shining lamps; and they shall gather together on the Lord's right hand those who have lived well, and done His will, and He shall make them to dwell for ever and ever in light and joy, and they shall obtain life everlasting.

27 And when He shall separate the sheep from the goats, that is, the righteous from the sinners, the righteous on the right, and the sinners on the left; then shall He send the angel Raguel, saying: Go and sound the trumpet for the angels of cold and snow and ice, and bring together every kind of wrath upon those that stand on the left. Because I will not pardon them when they see the glory of God, the impious and unrepentant, and the priests who did not what was commanded. You who have tears, weep for the sinners. And Temeluch shall call out to Taruch: Open the punishments, thou keeper of the keys; open the judgments; open the worm that dieth not, and the wicked dragon; make ready Hades; open the darkness; let loose the fiery river, and the frightful darkness in the depths of Hades. Then the pitiful sinners, seeing their works, and having no consolation, shall go

down weeping into streams as it were of blood. And there is none to pity them, neither father to help, nor mother to compassionate, but rather the angels going against them, and saying: Ye poor wretches, why are you weeping? In the world you had no compassion on the weak, you did not help them. And these go away into everlasting punishment.

28 There you will not be able to bear the sight of Him who was born of the virgin; you lived unrepenting in the world, and you will get no pity, but everlasting punishment. And Temeluch says to Taruch: Rouse up the fat three-headed serpent; sound the trumpet for the frightful wild beasts to gather them together to feed upon them; to open the twelve plagues that all the creeping things may be brought

together against the impious and unrepenting. And Temeluch will gather together the multitude of the sinners, and will kick the earth; and the earth will be split up in diverse places, and the sinners will be melted in frightful punishments. Then shall God send Michael, the leader of His hosts; and having sealed the place, Temeluch shall strike them with the previous cross, and the earth shall be brought together as before. Then their angels lamented exceedingly, then the all-holy Virgin and all the saints wept for them, and they shall do them no good. And John says: Why are the sinners thus punished? And I heard a voice saying to me: They walked in the world each after his own will, and therefore are they thus punished.

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## **The Vast Collection of Johannine Texts**

There are literally dozens of apocryphal texts attributed to the Apostle John and if we included them all, we'd have a large volume! Some of the most notable apocrypha are:

**The Repose of Saint John the Evangelist and Apostle**

**The First Letter of Ignatius to John**

**The Second Letter of Ignatius to John**

**The Preaching of John**

**Virtutes Joannis**

**Passio Joannis**

**Liber Sancta Joannis**

**The Syriac History of John**

**The Syriac Decease of Saint John**

**The Greek Decease of Saint John**

**The Coptic Martyrdom of John**

**The Arabic Story of John, the Son of Zebedee**

**The Arabic Travels of John, the Son of Zebedee**

**The Arabic Death of John, the Son of Zebedee**

**The Arabic Death of Saint John**

**The Ethiopic Preaching of Saint John the Evangelist**

**The Ethiopic History of the Death of Saint John the Evangelist**

**A Fragment of an Apocryphal Letter of John**

**The Syriac Revelation of John in the Gospel of the Twelve Apostles**

**The Coptic Apocalypse of John**

**The Audian Revelation of John**

**The Mysteries of Saint John the Apostle and Holy Virgin**

There are several other Apocalypses of John plus the canonical I John, II John, III John and Revelation! However, John may have not composed the



Book of Revelation as we have discussed in a previous report. The author may have been Cerinthus.

For the sake of interest, here is that little fragment from the lost epistle of John, which we will simply refer to as **IV John**:

**So see me in you as one of you sees himself in water or in a mirror.**

And that is all we have! This quote is similar to James 1:23 but it is not from that letter. **III John** 9 states, **"I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not."** So John verifies the fact that there was another epistle written by him. So in truth, the lost epistle is the authentic **III John**.

Also, we include the two very short epistles forged in the name of Ignatius to John the Apostle:

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### **First Epistle of Ignatius to Saint John**

**Ignatius, and the brethren who are with him, to John the holy presbyter**

**We are deeply grieved at your delay in strengthening us by your addresses and consolations. If your absence be prolonged, it will disappoint many of us. Hasten then to come, for we believe that it is expedient. There are also many of our women here, who are desirous to see Mary the mother of Jesus, and wish day by day to run off from us to you, that they may meet with her, and touch those breasts of hers which nourished the Lord Jesus, and may inquire of her respecting some rather secret matters. But Salome also, the daughter of Anna, whom you love, who stayed with her five months at Jerusalem, and some other well-known persons, relate that she is full of all graces and all virtues, after the manner of a virgin, fruitful in virtue and grace. And, as they report, she is cheerful in persecutions and afflictions, free from murmuring in the midst of penury and want, grateful to those that injure her, and rejoices when exposed to troubles: she sympathizes with the wretched and the afflicted as sharing in their afflictions, and is not slow to come to their assistance. Moreover, she shines forth gloriously as contending in the fight of faith against the pernicious conflicts of vicious principles or conduct. She is the lady of our new religion and repentance, and the handmaid among the faithful of all works of piety. She is indeed devoted to the humble, and she**

humbles herself more devotedly than the devoted, and is wonderfully magnified by all, while at the same time she suffers detraction from the Scribes and Pharisees. Besides these points, many relate to us numerous other things regarding her. We do not, however, go so far as to believe all in every particular; nor do we mention such to you. But, as we are informed by those who are worthy of credit, there is in Mary the mother of Jesus an angelic purity of nature allied with the nature of humanity. And such reports as these have greatly excited our emotions, and urge us eagerly to desire a sight of this (if it be lawful so to speak) heavenly prodigy and most sacred marvel. But do you in haste comply with this our desire; and fare well. Amen.

### **Second Epistle of Ignatius to Saint John**

#### **His friend Ignatius to John the holy presbyter**

If you will give me leave, I desire to go up to Jerusalem, and see the faithful saints who are there, especially Mary the mother, whom they report to be an object of admiration and of affection to all. For who would not rejoice to behold and to address her who bore the true God from her own womb, provided he is a friend of our faith and religion? And in like manner I desire to see the venerable James, who is surnamed Just, whom they relate to be very like Christ Jesus in appearance, in life, and in method of conduct, as if he were a twin-brother of the same womb. They say that, if I see him, I see also Jesus Himself, as to all the features and aspect of His body. Moreover, I desire to see the other saints, both male and female. Alas! Why do I delay? Why am I kept back? Kind teacher, bid me hasten to fulfil my wish, and fare well. Amen.

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We have now concluded our series on the four evangelists. May God grant you the knowledge to find the truth!