

DISCOURSE ON APPOLLYON BY TIMOTHY

ARCHBISHOP OF ALEXANDRIA

This text is a discourse on Apollyon, the Angel or King of the Abyss. The author of the discourse is Timothy, Patriarch of Alexandria (died 385), who transcribes a legend which he found in an ancient volume in the library, which was founded by the Holy Apostles, and supplied with histories of their lives and acts for the edification of believers. Text like these are of great importance for the history of Christianity in Egypt, for the information supplied by them either is new, or is given in a fuller form than that found in the Ethiopic Synaxarium and in the "Paradise" of Palladius. The dates in the colophons prove that the manuscript from which they are edited were copied during the second half of the tenth century. As three of the volumes formed part of the library of the famous Monastery of Saint Mercurius in Edfû, and as the fourth was in the library of the church of Saint Victor in the same town, we may assume that their contents represent the views and beliefs of the great monastic communities of Upper Egypt at the flourishing period of their history.

HEARKEN unto my speech, which is sweet and is filled with gladness of every kind! My Adonai and my Elohiym cries out to us daily in the Holy Besorah, saying, "Everyone who asks shall receive, he who seeks shall find, and to him that knocks they will open." And again, "Everything which you shall ask in My Name from My Father, shall be unto you." And the holy song-writer David says, "Blessed are they who are righteous in the way, and who walk in the Torah of YAHUAH. Blessed are the saints, and those who seek them. Blessed are those who walk in His testimonies, and who seek Him with their whole heart." And again, "Those who seek after YAHUAH shall not lack any manner of thing which is good."

Who are they who seek after YAHUAH? O my beloved, hearken attentively, O you who love to hear, and I will tell you. Those who seek YAHUAH are all those wise men who meditate upon His Torah, and His commandments, and His righteous judgments, by day and by night,

according to what is written, “The Torah of Elohiym shall never be absent from thy mouth”. And again, “It is meet that every man who is a Christian should fill his body with the fruits of his lips, as if it were corporeal food.”

Those who seek after Elohiym are those men who inquire concerning the creation of the angels of Elohiym, and who make manifest their holy commemorations. Those who seek after Elohiym are all those men who seek after His saints, and who bear in remembrance the sufferings which they endured and record them in the churches. Those who seek after Elohiym are all the men who give alms, and charities, and offerings unto Elohiym at their holy commemorations, each one according to his power. Those who seek after Elohiym are all the men who love strangers, and those who love the poor, and who clothe the naked on the festival of the saints, each one according to his power. For this reason, then, O my beloved brethren, let us give this day unto the saints, each one according to his power. For this reason, then, O my beloved brethren, let us give with a right heart and with a perfect faith, in order that we may find them for ourselves in the day of our visitation. Our Savior informs us in the Holy Besorah, saying, “Whosoever shall give one of these little ones even a cup of cold water in the name of a Talmid, Amen, I say unto you” ...

[Three leaves wanting]

... a week of days before the festival came. And in this manner, we entered into the martyrdom of the holy Elohiym-bearer Miryam, which had been built to her in the Valley of Yehoshaphat, and we received a blessing, and we prayed together with those who had come there for the festival. And in this wise we were mindful of the Offering with all diligence, and we received the Eucharist with all the people on that day. And each man departed to his house, and we withdrew ourselves from the festival, and I took up my abode in the church. And while we were living there the aged presbyter, whose name was Yochanon, came up to me, and did homage before me, saying, “If thy servant hath found favor before you, let my Adonai father come to the house of thy servant, for we would enjoy thy blessing.” And when I had perceived his great love for his fellow man, and his gentleness, which was like unto that of an angel of Elohiym, I rose up, and I went with him, both I and those who were with me. And when he had taken us up into the upper story of his house we prayed, and we sat down according to the commandment of our Savior. And he made for us a great banquet that day, because he was a lover of men, and he was

especially hospitable to strangers, and to everyone who sojourned in the church, even as was the Patriarch Avraham.

And when the morning had come, we talked together concerning the mighty deeds and miracles which our Savior had wrought, and how the unrighteous Yahudiyim had crucified Him because of their jealousy of Him.

And in this wise I spoke unto the old man, the presbyter, “My noble son, is not the Book of the appointing of Apollyon, the Angel of Death, among all these books which are here, and under thy charge? I want it because I wish to learn how it came about that Elohiym made him the king of all mankind, and of all the created things which He made, and how it was that Elohiym made him awful and terrifying, for he comes and pursues after every nephesh until it has yielded up its ruach.”

And straightway the old man, the elder, said unto me with a face filled with graciousness, “Well hath the Master of us all, HaMashiach, said in the Holy Besorah, ‘Whosoever seeks shall find, and whosoever knocks it shall be opened unto him, and whosoever asks shall receive.’ And as for you, O my holy father, you seek, and you shall find; you knock, and it shall be opened unto you; you ask, and you shall receive. YAHUAH shall fulfill thy petition which you have asked.”

And when I had heard these things from the old man, the presbyter, I gave thanks to Elohiym because He had never disappointed me in respect of any matter which I had asked from Him; and thus, the old man brought it to me. And when it had come into my hand, I rejoiced over it more than I should have done over very many riches, and I cried out with David the Psalmist, the righteous king, saying, “I rejoice over thy words even as does the man who has found great spoil.” And I read in the book, and I found written therein the following:

And it came to pass that when our Savior, Who is the Root of all good, had finished everything, when the days of His Apocalypse were completed, and He was to ascend up to His Father, He laid His hand upon each one of His holy Apostles, and He prayed over them, and sent them forth into all the world to preach His holy Resurrection to all the heathen, and He filled them with power and with His Holy Ruach, and He spoke unto them, saying, “The mighty deeds and miracles which I have performed, you yourselves also shall do. You shall lay your hands upon the sick and they shall have relief. You shall tread upon serpents and

scorpions. You shall take up serpents in your hands. And when you drink deadly poisons, they shall have no evil effect upon you. Baptize those who believe in Me, and in My Good Father, and the Holy Ruach, in the Name of the Father, and the Son, and the Ruach HaQodesh, and I will forgive them their sins. Those who do not believe shall be condemned to the second death. Depart in peace. The peace which is Mine shall be with you. And I will never cease to walk with you even to the end of this world.”

Then Adonai answered and said unto Saint Kepha, the greatest of the Apostles, the pillar of the Church, the steward of the kingdom which is in the heavens, “Him that you wishes to take into it, take; and him that you wish to reject, reject.” And Kepha said unto the Savior, “My Adonai and my Elohiym. Behold, You have informed us concerning everything about which we have asked You, and You have hidden nothing from us. And now, O my Adonai and my Elohiym, behold, You have sent us out into the whole world to preach Thy holy Resurrection to all the nations, and the mighty deeds and miracles which You have done, the which we have seen with our eyes, and concerning which we have heard, and You have explained them all to us, even the matter of Thy Virgin Mother, and Thy holy Birth. And, O my Adonai, You know that there are very many contentious and unbelieving people who will ask questions of us concerning everything, and we wish to be able to explain unto them everything. Now therefore, O my Adonai, we wish You to inform us concerning the day wherein You didst establish Apollyon, the Angel of Death, and did make him to be awful and disturbing, and to pursue all souls until they yield up their ruachoth, so that we may preach concerning him to all mankind, even as we preach concerning all his fellow angels whom You have created, and of whom You have shown us the days of their establishing, and also that when men hear of him on the day of his establishing they may be afraid, and may repent, and may give charities and gifts on the day of his commemoration, just as they do to Miyka’el and Gavriy’el, so that their souls may find mercy and respite on the day of Thy holy Resurrection.”

And the Savior, the Storehouse that is filled with mercy and compassion of every kind, Who loves everything which is good in respect of His day, Who wishes not to cause us disappointment about anything concerning which we are asked, said unto them, “O you whom I have chosen from out of the whole world, I will hide nothing from you, but I will inform you how My Father established him over all the created things which He had made. For I and My Father are one, according to what Philip said

unto me, 'Adonai, shew us the Father, and it suffices us.' And I said unto him, 'O Philip, in all the time which you have been with Me, have you not known Me? He who hath seen Me hath seen My Father. Believe you that I am in My Father, and My Father is in Me. If it be impossible for you, believe His works.'

"And now, O my holy members, whom I have chosen from out of the whole world, I will hide nothing from you. It came to pass that when My Father was creating the heavens, and the earth, and the things which are therein, He spoke the word, and they all came into being, Angel, and Archangel, and Cherubim, and Seraphim, and Thrones, and Divine Governors, and Dominions, and all the Powers that are in the heavens, and all the army of heaven. And He made the earth also, and the wild animals, and the reptiles, and the cattle, and the birds, and everything which moves upon it. And He also planted a paradise in the eastern part of the earth. And My Father saw that the whole world was a desert, and that there was no one to work it. And My Father said, 'Let us make a man in Our image and likeness, that he may continue to praise us by day and by night, and that everyone may know that it is the hand of YAHUAH that hath made all these things; for I existed before these things were.' And My Father commanded an angel, saying, 'By My wish and by My command get you to the land of Eden, and bring to Me some virgin earth in order that I may make a man in Our image and likeness therewith, so that he may ascribe blessing unto Us by day and by night.'

"And the angel went, to the land of Eden, according to My Father's command. And he stood upon the earth, and he reached out his hand to gather together some of it and take it to My Father. And straightway the earth cried out with a loud voice, saying, 'I swear unto you by Him Who sent you to Me, that if you take me to Him, He will mold me into a form, and I shall become a man, and a living soul. And very many sins shall come forth from my body, and many fornications, and slanderous abuse, and jealousy, and hatred and contention shall come forth from his hand, and many murders and shedding of blood shall come forth from his hand. And they shall cast me out to the dogs, and to the cats, and into pits and holes in the ground, and into streams of water before my time, and after all these things they will finally cast me into punishment, and they will punish me by day and by night. Let me stay here and go back to the ground and be quiet.'

“And when the Angel of Elohiym had heard these things he was afraid of My Father’s Name, and he returned and came to My Father, and said, ‘My Adonai, when I heard Your awful Name I did not wish to bring the earth unto You.’ And straightway My Father commanded an angel a second time to go to it, and then a third angel, and so on even unto seven angels, and not one of them wished to approach the earth because it took awful oaths by mighty names. And when My Father saw that none of the angels wished to bring the earth to Him, He sent the angel Mouriël to the earth, saying unto him, ‘Go you by My command to the land of Eden, and bring unto me some virgin earth so that I may fashion a man therefrom, after Mine own image and likeness, that he may ascribe blessing unto Us by day and by night.’

“And when the Angel of Elohiym had departed to the earth he stood upon it in great power and might, and in the commandment of Elohiym. And he reached out his hand to take some of it, and straightway the clay cried out with a loud voice, saying ‘I swear unto you by the name of Him that created the heavens, and the earth, and the things that are therein, that you shall not approach me to take me unto Elohiym.’ And the angel Mouriël was not afraid at the mention of the Name of My Father when he heard it, and he paid no heed thereto, but he went to it, and he laid hold of it with firmness and determination, and he brought it to My Father who rejoiced over it.

And He took the clay from the hand of the angel and made A’dam according to Our image and likeness. and He left him lying for forty days and forty nights without putting breath into him. And He heaved sighs over him daily, saying, ‘If I put breath into this man, he must suffer many pains.’ And I said unto My Father, ‘Put breath into him; I will be an advocate for him.’ And My Father said unto Me, ‘If I put breath into him, My beloved Son, You will be obliged to go down into the world, and to suffer many pains for him before You shall have redeemed him and made him to come back to his primal state.’ And I said unto My Father, ‘Put breath into him; I will be his advocate, and I will go down into the world, and will fulfill Thy command.’

“And while He was wishing to put breath into him, He took a book, and wrote therein the names of those who should come forth from him and who should enter into the kingdom which is in the heavens, according to what is written, ‘These are they whose names are written in the Book of Life from the foundation of the world.’ And He put breath into him in

this way; He breathed into his nostrils the breath of life three times, saying, 'Live! Live! Live! according to the type of My Divinity.' And the man lived straightway, and became a living soul, according to the image and likeness of Elohiym.

"And when A'dam had risen up he cast himself down before My Father, saying, 'My Adonai and my Elohiym! You have made me to come into being from a state in which I did not exist.' Thereupon My Father set him upon a great throne, and He placed on his head a crown of glory, and He put a royal scepter in his hand, and My father made every order of angels in the heavens to come and worship him, whether angel or archangel. And all the hosts of heaven worshiped Elohiym first of all, and then they worshiped A'dam, saying, 'Hail, you image and likeness of Elohiym.' And He intended that the order of the angels who were fashioned before A'dam should worship him, and My Father said unto him, 'Come, you thyself shall worship my image and likeness.' And he, a being of great pride, drew himself up in a shameless manner, and said, "It is meet that this man A'dam should come and worship me, for I existed before he came into being.'

"And when My Father saw his great pride, and that his wickedness and his evil doing were complete, He commanded all the armies of heaven, saying, "Remove the writing which is in the hand of the proud one, strip you off his armor, and cast you him down upon the earth, for his time has come. For he is the greatest of them all he is the head over them and is like a king. and he commands them as the general of an army commands his soldiers; he is the head over them, and their names are written in his hand.'

"Thus, is it with this cunning one, and the names of the angels, were written in his hand. And all the angels gathered together to him, and they did not wish to remove the writing from his hand. And My Father commanded them to bring a sharp reaping-knife, and to stab him therewith on this side and on that, right through his body to the vertebrae of his shoulders, and he was unable to hold himself up. And straightway My Father commanded a mighty Cherubim, and he smote him, and cast him down from heaven upon the earth, because of his pride, and he broke his wings and his ribs and made him helpless, and those whom he had brought with him became devils with him.

"And My Father made them take A'dam into Paradise, and a multitude of angels sang hymns before him, and they left him there, and he continued

to ascribe blessing unto Elohiym. And A'dam lived alone in Paradise for one hundred years. And when he had completed the period of one hundred years—now A'dam lived in the Paradise of Delight, and remained there alone, and the angels used to come to him every day—My Father said, 'It is not good to allow the man to live by himself, but let Us make for him a helper like unto he himself.' And He brought a slumber upon A'dam, who fell into a deep sleep, and He took out one of his ribs and filled up the place thereof with flesh, and He made a woman according to the form of A'dam. And when A'dam woke up out of his sleep he saw her, and he said, "This now is bone of my bones, and flesh of my flesh; she shall be called 'woman', because she was taken out of her male.' Now it was A'dam who gave names to all the cattle, and to the wild beasts and to the birds, and to every living creature which moves upon the earth, and even to those which are in the waters; unto all of them did A'dam give names, according to the command of My Good Father.

“And A'dam lived in the Paradise of Delight, he and Chuah his wife, for two hundred years; and they were virgins, and they were even as the angels of Elohiym. And when they had been living in the Paradise of Delight for two hundred years, Chuah came forth and passed through the northern part of Paradise, close by the wall, in order to obtain fruit for the cattle and for all the other creatures, because My Father had told A'dam and Chuah to feed them according to His command, and they received their food from the hand of A'dam and Chuah. And the serpent himself came at the hour of evening to receive his food according to his wont, for the serpent was like unto all the other beasts, and he walked upon his feet just as did they. And the Devil lived nigh unto Paradise, and he lay in wait for A'dam and Chuah by day and by night, and when he saw Chuah by herself he went into the serpent, and said within himself, 'Behold, I have found my opportunity; I will speak into her ear, and I will make her to eat of the tree, and I will cause them to be expelled from Paradise, for I myself was expelled from Paradise for their sakes.'

“And the Devil spoke unto Chuah through the mouth of the serpent, saying, 'Why do you not eat of the tree, which is in the middle of Paradise, as you do of all the other trees, for the fruit thereof is good?'

And Chuah said, 'Elohiym said unto us, You may certainly eat of every tree which is in Paradise with the exception of the tree of knowledge of the good and of the evil; in the day wherein you eat thereof you shall surely die.'

And the serpent said unto her, 'You shall not surely die, but you shall be like unto these elohiym, you shall know the good and the evil, and you shall be able to separate the sweet from the bitter. Elohiym spoke unto you in this manner because when you have eaten thereof you shall become as elohiym.'

And the Devil ceased not to speak into her ear until he had beguiled her, and she ate of the tree. And straightway Chuah became naked, and she knew that she was naked, and she took some leaves of the fig-tree and covered her nakedness. And she went to A'dam, and when A'dam saw her, and saw that she was naked, he was exceedingly grieved, and he became very sorrowful in heart, and shed tears in great abundance.

And he said unto her, 'Wherefore have you acted in this wise? Behold, from this day forward we shall die, and Elohiym will be wroth with us, and He will cast us forth from Paradise.'

And Chuah said unto him, 'Come you and eat. If Elohiym shall blame you, I will take everything upon myself before Elohiym.'

And in this way A'dam took, and ate, and he became naked, and he knew immediately that he was naked; and he covered his nakedness with fig-leaves.

'And straightway the voice of My Father came to him in Paradise, saying, 'A'dam, where are you?'

And he said, 'My Adonai, I heard Thy voice, but I was afraid, and I hid myself because I was naked.'

And My Father said unto him, 'Who told you so? Have you eaten the tree until you have become naked?'

And A'dam said, 'My Adonai, the woman whom You did give unto me as a helper made me eat, and I became naked.'

And My Father said unto her, 'Wherefore have you done this thing?'

She said unto Him, 'My Adonai, the serpent led me astray. I ate, and I became like elohiym.'

And My Father said unto the serpent, 'Because you have done this thing, cursed are you among all the beasts of the earth. You shall walk upon thy belly all the days of thy life, and all thy seed shall be accursed throughout all generations on the earth. You shall eat earth and ashes all thy time, and so shall all those that shall come forth from you.' It was in this way that

the serpent came to walk upon his belly, according to what My Father decreed for him. And He said unto the woman also, 'Because you have done this thing you shall bring forth children in sorrow and sighing, and you shall turn to thy husband.' And similarly, He turned to A'dam, and said unto him, 'Cursed be the earth because of thy deeds. You shall eat thy bread by the sweat of thy face, and all those who shall come out of you shall do likewise. Behold, you shall die from this day onwards, because you are earth, and you shall return again to the earth. You shall live in the world a life of nine hundred and thirty years, and when death comes upon you, you shall turn to the earth again. Your soul shall abide in She'ol, and you shall sit in black darkness for four and a half thousand years.

'And when five and a half thousand years are fulfilled, I will send My beloved Son into the world, and He shall abide in a virgin womb, that is to say, the holy Virgin Miryam. She shall give Him birth on the earth in lowliness and humility, and after she has done so she shall remain a virgin, even as she was before. He shall pass thirty-three and a half years in the world, and He shall receive every attribute of humanity, sin alone excepted. He shall perform innumerable mighty deeds and wonders, He shall raise the dead, He shall drive out the devils, He shall heal those who are sick of the palsy, He shall make the lame to walk, the deaf He shall make to hear, and the dumb He shall make to speak, He shall cleanse the lepers, and restore the arms that are withered, and He shall open the eyes of the blind by the word of His power. In short, there shall be no limit to the miracles which He shall perform, but in spite of all these men will not believe on Him. And at length, after all these things, they shall rise up against Him, and they shall deliver Him over unto death, and they shall give Him into the hand of the Governor, that is to say, Pilate, and he shall judge Him for thy sake. He shall be in the form of a servant for thy sake. They shall smite Him in the face for thy sake. They shall treat Him with contempt and vilify Him for thy sake. They shall pass sentence of condemnation upon Him as if He were a sacrilegious person. They shall mount Him upon the wood of the Cross, between two thieves, for thy sake. They shall set a crown of thorns upon His head for thy sake. They shall make Him drink vinegar and gall for thy sake. They shall drive nails into His hands and feet for thy sake. He shall yield up His Ruach on the Cross. They shall pierce His side with a spear so that meter and blood shall flow forth therefrom, and it is these which shall cleanse the sine of the world. They shall lay Him in a new tomb. He shall rise from the dead on the third day. He shall go down into She'ol, He shall shatter the gate

of brass, and break in pieces the bolts of iron, and shall bring you up therefrom together with all those who shall be held there in captivity with you. For thy sake, O A'dam, the Son of Elohiym shall suffer all these things until He hath redeemed you, and restored you to Paradise, unto the place whence you did come, for He made Himself to be thy protector, when you ware clay, before He put breath into you.'

'It was I, the Son of Elohiym, Who suffered all these things until I delivered man from the hand of the Devil. And you have seen all these things with your eyes, O my holy Apostles. It was in this wise that My Father expelled A'dam and Chuah from Paradise. He shut the gate thereof, and He placed a mighty being of fire to watch the gate of Paradise, so that no one might enter therein until all those things which He had proclaimed concerning A'dam had been fulfilled.

'And the Devil went to meet A'dam outside Paradise, and he said unto him,' Behold, O A'dam, I was cast forth from my glory through you, and behold, I have made you to be expelled from the Paradise of Delight because you have caused me to become a stranger to my dwelling-place in heaven. Know you that I will never cease to contend against you and against all those who shall come after you from out of you, until I have taken them all down into She'ol with me.'

'And when A'dam heard these things, he became very sad, and shed many tears both by day and by night. And My Father said unto Mouriël the angel, 'Behold, the man whom I created in My image hath transgressed the commandment which I gave him. He hath eaten of the tree, and hath brought a great injury upon all mankind. For this reason, I make you king over him, for it was you who brought him to Me on this day, which is the thirteenth of the month Hathor.

'Thy name shall be a terror in the mouth of everyone. They shall call you Apollyon, the Angel of Death. Thy form and thine image shall be associated with complaining, and wrath, and threatening in all nephesh, until they have yielded up their ruachoth. Thine eye and thy face shall be like unto a wheel of fire which bears waves and waves of fire before me. The sound of thy nostrils shall be like unto the sound of a lake of fire wherein burn fire and sulphur. The sound of the noises made by thy lips shall be like unto the sounds of the seven thunders which shall speak with their tongues. Thy head shall be like unto these great pillars of fire which reach from heaven downwards. Thy teeth shall project from thy mouth

the length of half a cubit. The fingers of thy hands and the toes of thy feet shall be like unto sharp reaping-knives.

‘Seven heads shall be on the top of thy head, and they shall change their shapes and forms continually. Their teeth shall project outside their mouths for the length of two palms, and they shall point towards the four quarters of the world. You shall be suspended in the midst, and you shall sit upon a throne of fire. Thine eyes shall look down upon the earth, and upon whatsoever is in the depths of the waters; nothing shall be hidden from you in heaven, nor from one end of the earth to the other, from the north to the south, and from the east to the west, among all the created things which I have made. Not one of them shall yield up his ruach until he has seen you.

‘You shall show compassion neither upon small nor great, and you shall carry all away mercilessly. The Powers shall be under thy control, and you shall send them after every nephesh. They shall strike terror into nephesh, and shall change their forms. When the period of their life has come to an end you shall appear to them, and they shall look upon you; and when they look upon your face their souls shall not be able to abide in them, even for a moment, and they will be forced to yield them up. Thus, you shall continue to be king over them until the period for which I have ordained the world to last shall be ended.’

“And when the angels saw him, they were all greatly disturbed together, and they said, ‘Woe! Woe be unto the sons of men who shall be born into the world! For behold, even we who are incorporeal shall perish through terror.’

Then Apollyon, the Angel of Death, cast himself down before My Father, saying, ‘My Adonai, behold You have made me to be an object of terror unto the angels. Now, therefore, O my Adonai, I entreat You, and I beseech Thy Goodness to grant that when the sons of men who shall be born into the world shall hear that you have made me to be an object of terror and fear they shall become afraid, and shall give charity, and alms, and gifts, in my name, and that the day whereon You did establish me may be written down in the book, and that they may appear on the day of my commemoration, and may seek after mercy and rest for their souls. And now, O my Adonai, let Thy Ruach establish them. And grant unto me power over them, so that I may take them to the place of rest, and to the dwelling-place of all those who rejoice and let them celebrate a festival

in my honor upon the earth even as they celebrate festivals in honor of all my fellow angels. O my Adonai, let Thy mercy help them!

“And My Father spoke, saying, ‘I tell you, O Apollyon, you Angel of Death, whosoever shall hold you in terror, and shall give alms and charities in thy name, or repent, or write in the Book the day of thy establishing, that is to say, the thirteenth day of the month Hathor, the day whereon I established you over A’dam because of his disobedience, I will write their names in the Book of Life, and I will give them as a gift unto you in My kingdom, and they shall never experience any kind of torture. But you shall not go unto them in this terrible form of thine, but you shall go unto them and treat them with gentle tenderness, until you are able to bring them out of the body. I will give you power over them, and you shall take them to the place of rest, the dwelling-place of all those who rejoice, for I am Elohiym, the Good and Compassionate towards My clay.’ Then Apollyon, the Angel of Death, cast himself down before My Father, and he spoke unto Him, saying, ‘I will purify them, O Adonai, my Elohiym and my King, in the place of all those whom You have made.’

“And now, O my holy Apostles, I have made you to know what My Father did in respect of Apollyon, the awful and terrifying angel, and how He set him over the creation which He had made, because of the transgression of A’dam and Chuah; preach you it to all mankind.”

And Saint Yochanon, the virgin, answered and spoke unto Him, saying, “My Adonai and my Elohiym, Who have sanctified me For unto Thyself, Who have made all my thoughts to cling unto You, Who did guard me and did not permit me to take unto myself a wife; when You shall gather together all Thy clay into the Valley of Yehoshaphat, in order that each one may receive according to what he hath done, whether it be good or whether it be evil, if Apollyon, the Angel of Death, shall come on that day, being in forms of his own person, if this be so, I say, my Adonai, there is not one nephesh that shall be able to stand before Thy awful throne. Behold, we shall perish through fright when we hear these things at Your hand.”

And the Savior opened His mouth with a smile in the face of Yochanon, and He spoke unto him, saying, “O Yochanon, My beloved, who did cast thyself upon My breast because of the purity of your heart, and the purity of your holy body, and your virginity, do you not know that in the day of the holy Resurrection men will not take unto themselves wives, and women will not live with husbands, and that there shall be no death,

because old things shall have passed away? And there shall remain only the second death for those who have to meet it. On the day of the Holy Resurrection, I shall come upon the clouds of heaven, and every eye shall see Me, and all peoples and tongues shall lament. And thousands of thousands, and tens of thousands of tens of thousands of angels shall be before Me. And My Cross shall advance before Me, like a symbol of sovereignty before a king, according to what I have said unto you, 'The Son of Man shall come in His glory, and with that which is of His Father, and all His angels with Him.' I will command My chief Archangel, the holy Miyka'el, and he shall blow a blast on his trumpet in the Valley of Yehoshaphat, that those who are dead may arise incorruptible, and there shall not remain upon the earth one nephesh that shall not rise up, from A'dam the first man even unto the last man that shall be born into the world. And they all shall rise up in the Valley of Yehoshaphat, so that each one may receive in his body according to what he hath done, whether it be good or whether it be evil. And they shall stand there in fear and trembling awaiting the Ruach of My Father.

“And as for you, O My beloved Yochanon, you shall not die until the thrones have been prepared on the Day of the Resurrection, because the thrones of glory shall come down from heaven, and you shall sit upon them, and I will sit in your midst. All the saints shall see the honor which I will pay unto you, O My beloved Yochanon. I will command Apollyon, the Angel of Death, to come unto you on that day, and he shall not be in any form that will terrify you, but he shall come unto you in the form of a gentle man, with a face like unto that of Miyka'el, and he shall take away your nephesh and bring it unto Me. Your body shall not be in the tomb forever, neither shall the earth rest upon it forever. All the saints shall marvel at you because that shall not be judged until you judge them. You shall be dead for three and a half hours, lying upon your throne, and all creation shall see you. I will make your nephesh to return to thy body, and you shall rise up and array thyself in apparel of glory, like unto that of one who has stood up in the marriage chamber. You shall judge the world, according to what I have ordained for you, and you shall sit upon thrones and shall judge the Twelve Tribes of Yashar'el. And I said with My mouth unto Pa'al, 'We shall judge the angels before we come to the beings of the earth.' For on that day when everything shall stand in fear and trembling, I shall say, 'Let them be separated from each other, even as a shepherd separates the sheep from the goats, the righteous on the right hand, and

the sinners on the left,' and not one shall make a sound until he who is chief in his day shall command him.

"I shall look upon all My clay, and when I see that he is going to destruction I shall cry out to My Father, saying, 'My Father, what profit is there in My Blood if he goes to destruction?' And straightway the voice of My Father shall come unto Me from the seventh heaven, and none shall hear it except Myself, for I and My Father are One, saying, 'Power belongs unto You, O My Son, to do whatsoever Then pleases with Thy clay.' And in that day I shall say, 'I rejoice because You did cleave My covering, and did gird me about with joy, and My right hand shall bless You because I am without sorrow.' I shall say unto you in that day, 'O My holy Apostles, and all My saints, whether you be angels or archangels, or whether you be prophets or righteous, and especially My Virgin Mother, and My chief Archangels Miyka'el and Gavriy'el, I speak unto you, saying: No man who shall celebrate your commemoration upon earth, or shall give a loaf of bread in your name shall go to destruction.' And straightway all the saints shall rush forward towards them, and each one shall seize upon those that belong to him. All those who have shewn love to you upon earth shall be brought back to the others who are on the right hand. Then shall the others cry out with loud wailings, and tears, and with suffering and sorrow of the heart, saying, 'O Adonai the Merciful One, the Son of the Merciful One, shew mercy upon us.' Thereupon straightway shall the Son of Elohiym shed tears over them, and He shall say unto them, 'My word remains with My Father.'

"And straightway My Father shall shut the door of heaven and go His way. And I shall say to them straightway, 'My Father doth not desire to shew mercy upon you.' And they shall cry out the more, saying, 'Have mercy upon us, for the Devil would not permit us to repent. If we had known that these things were to be we should have repented even unto the shedding of blood.' And forthwith I shall utter curses upon Satan that day, and I will make them to seize him, and to fetter him in the bonds which cannot be broken, and I will curse that lying prophet who hath led astray all the nations, and Antichrist, the son of perdition, and they shall cast them into the Lake of Fire which burns with fire and sulphur, together with all those who have been their followers in the world, and they shall never enjoy repose, day or night. Their worm shall not die, and their fire shall not be quenched.

“Now therefore, O My holy Apostles, behold I have shown you everything which you asked Me to explain, and how A’dam transgressed until death came into the world, and how Apollyon, the Angel of Death, became king over all created things. And now you shall proclaim the day of his commemoration, so that the sons of men may be afraid and repent. Speak you unto all mankind, saying, ‘Whosoever doeth that which is good shall rise in the resurrection life. Whosoever shall do that which is evil shall rise in the resurrection to judgment.’ Then the Apostles worshiped the Savior, saying, ‘Our Adonai and our Elohiym! You have filled us with blessings, and You have never disappointed us in any way, in answering the questions which we have asked of You.’” And the Savior kissed them, and the angels bore Him up into heaven whilst they followed Him with their gaze. And the Apostles worshiped Him, and each one of them departed to preach what YAHUAH had commanded them.

Now behold, we have declared these things unto you, O my beloved, according to what I found in the books of the Library of Yerushalayim, which our holy Fathers the Apostles brought and placed therein, for the benefit of the believers and for the salvation of the men who are unbelievers. Now therefore, my beloved, let us be zealous in bestowing charities and making offerings on the day of the commemoration of Apollyon, the Angel of Death, each according to his power. Remember what is written in the Besorah wherein our Savior ascribed more blessing to the poor woman who cast two mites into the treasury than to all the other folk who had cast in their offerings, and how He said, “All these have cast in gifts from their superabundance, but she hath given out of her absolute poverty. May Elohiym Who hath deemed us worthy to gather together in this place this day to commemorate Apollyon, the Angel of Death, whom Elohiym hath made to be king over us, hold us to be worthy to gather together in His kingdom, which is in the heavens. O my beloved, we all have need of the Ruach of our Elohiym, even as the wise man says, “As I wish to live, I wish to make everyone else live also.” And may it be, O my beloved, that He will deem us worthy to hear the blessed voice, that is filled with all gladness, “Come, you blessed ones of My Father, inherit the kingdom which hath been prepared for you from the foundation of the world,” through the grace and love of man of our Adonai Yahusha Ha’Mashiach, to Whom be glory, and to His Good Father, and to the Ruach Ha’Qodesh for ever and ever! Amen.

Colophon

Remember of your charity Theopistus, the least worthy of men, O everyone who shall read in this book, and pray that Elohiym will forgive me the multitude of my sins. Written on the eleventh day of the month of Thôth, in the Third Indiction, of the six hundred and ninety-eighth year of the Era of the Martyrs.

With Elohiym! This little book was made by the zeal and care of the Elohiym-loving brother, Etout Khaël, the son of the blessed Stephen, the lion hunter, who undertook the writing thereof at his own expense, and gave it to the Monastery of St. Mercurius of the city of Tbô, for the salvation of his soul, in order that the monks might read therein in the name of Apollyon, the Angel of Death, and that Saint Mercurius might invoke Mashiach on his behalf, and bless him in this world, and deliver him from all the wiles of the Devil and of wicked men, and might help him to bring every work to a successful issue, and that when he come forth from this life the Archangel Apollyon may shew kindness on his behalf before Elohiym, and may forgive him his sins. So be it! Amen. Amen.