



# The Acts of the Holy Apostle and Evangelist Yochanon the Theologian

*Edited by Noel Joshua Hadley*

When Agrippa, whom, on account of his plotting against Shalom, they stoned and put to death, was king of the Yahudim, Vespasian Cæsar, coming with a great army, invested Yerushalayim; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

And when Vespasian was dead, his son Domitian, having got possession of the kingdom, along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Yahudim, remembering the orders given by his father about them, he proposed casting them all out of the city of the Romans. And some of the Yahudim took courage, and gave Domitian a book, in which was written as follows:

O Domitian, Cæsar and king of all the world, as many of us as are Yahudim entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant countenance; for we are obedient to thee, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Yahudim, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as Elohiym, all assembling together under a strange name, that of Christian. These men reject Elohiym, paying no heed to the Torah given by Him, and proclaim to be the Son of Elohiym a man born of ourselves, Yahusha by name, whose parents, and brothers, and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and more than this, they falsely assert that he has been taken up by clouds into the heavens.

At all this the king, being affected with rage, ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

And the fame of the teaching of Yochanon was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, Yochanon by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize Yochanon, and bring him. And having gone to Ephesus, they asked concerning the whereabouts of Yochanon. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where Yochanon was.

And he answered and said: I am he.

And they, despising his common and low and poor appearance, were filled with threats, and said: Tell us the truth.

And when he declared again that he was the man they sought, the neighbors moreover bearing witness to it, they said that he was to go with

them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they entreated him to be of good courage, and to take bread, and eat with them.

And Yochanon said: I rejoice in nephesh indeed, but in the meantime, I do not wish to take any food. And they started and were carried along quickly. And when it was evening, they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers, being most kindly disposed, entreated Yochanon to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And as he did this each day, all the soldiers were struck with amazement, and were afraid lest Yochanon should die, and put them in danger. But the Ruach HaQodesh showed him to them as more cheerful. And on the seventh day, it being Adonai's day, he said to them: Now it is time for me also to partake of food. And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.

And when they had ridden a long time they came to the end of their journey, Yochanon thus fasting. And they brought him before the king, and said: Worshipful king, we bring to you, Yochanon, elohiym, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread.

At this Domitian, being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but Yochanon bent down his head, and kissed his breast. And Domitian said: Why have you done this? Didst you not think me worthy to kiss thee?

And Yochanon said to him: It is right to adore the hand of Elohiym first of all, and in this way to kiss the mouth of the king; for it is written in the holy books, The heart of a king is in the hand of Elohiym.

And the king said to him: Are you Yochanon, who said that my kingdom would speedily be uprooted, and that another king, Yahusha, was going to reign instead of me? And Yochanon answered and said to him: You also shall reign for many years given thee by Elohiym, and afterwards, very many others; and when the times of the things upon earth have been

fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Adonai and King of everything that has breath and flesh, the Word and Son of the living One, who is Yahusha HaMashiach.

At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. What can you show in earth or heaven by the power of him who is destined to reign, as you say? For he will do it if he is the Son of Elohiym.

And immediately Yochanon asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. Yochanon therefore, having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In Thy name, Yahusha HaMashiach, Son of Elohiym, I drink the cup which You will sweeten; and the poison in it do You mingle with Thy Ruach HaQodesh, and make it become a draught of life and salvation, for the healing of nephesh and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving.

And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when Yochanon stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared Yochanon. But they swore by the fortune and health of the king and said that there could not be a stronger poison than this.

And Yochanon, understanding what they were whispering to one another about, said to the king: Do not take it ill, O king, but let a trial be made, and you shall learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, Yochanon put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

And when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, Yochanon said to him: O Domitian, king of the Romans, did you contrive this, that, you being

present and bearing witness, I might today become a murderer? What is to be done about the dead body which is lying?

And he ordered it to be taken and thrown away. But Yochanon, going up to the dead body, said: O Elohiym, Maker of the heavens, Adonai and Master of angels, of glories, of powers, in the name of Yahusha HaMashiach, Thine only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his nephesh, that Domitian may learn that the Word is much more powerful than poison, and is the ruler of life. And having taken him by the hand, he raised him up alive.

And when all were glorifying Elohiym, and wondering at the faith of Yochanon, Domitian said to him: I have put forth a decree of the senate, that all such persons should be summarily dealt with, without trial; but since I find from you that they are innocent, and that their religion is rather beneficial, I banish thee to an island, that I may not seem myself to do away with my own decrees. He asked then that the condemned criminal should be let go; and when he was let go, Yochanon said: Depart, give thanks to Elohiym, who has this day delivered thee from prison and from death.

And while they were standing, a certain home-born slave of Domitian's, of those in the bed-chamber, was suddenly seized by the unclean ruachoth, and lay dead; and word was brought to the king. And the king was moved, and entreated Yochanon to help her. And Yochanon said: It is not in man to do this; but since you know how to reign, but do not know from whom you have received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O Adonai, the Elohiym of every kingdom, and master of every creature, give to this maiden the breath of life. And having prayed, he raised her up. And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time.

And straightway Yochanon sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And when Domitian was dead, Nerva succeeded to the kingdom, and recalled all who had been banished; and having kept the kingdom for a year, he made Trajan his successor in the kingdom. And when he was king over the Romans, Yochanon went to Ephesus, and regulated all the teaching of the church, holding many conferences, and reminding them of what Adonai had said to them, and what duty he had assigned to each. And when he was old and changed, he ordered Polycarp to be bishop over the church.

And what like his end was, or his departure from men, who cannot give an account of? For on the following day, which was Adonai's day, and in the presence of the brethren, he began to say to them: Brethren, and fellow-servants, and co-heirs, and copartners of the kingdom of the Adonai, know Adonai, what miracles He hath shown you through me, what wonders, what cures, what signs, what gracious gifts, teachings, rulings, rests, services, glories, graces, gifts, faiths, communions; how many things you have seen with your eyes, that ear hath not heard. Be strong, therefore, in Him, remembering Him in all your doings, knowing the mystery of the dispensation that has come to men, for the sake of which the Adonai has worked. He then, through me, exhorts you: Brethren, I wish to remain without grief, without insult, without treachery, without punishment. For He also knows insult from you, He knows also dishonor, He also knows treachery, He knows also punishment from those that disobey His commandments. Let not therefore our Elohiym be grieved, the good, the compassionate, the merciful, the holy, the pure, the undefiled, the only, the one, the immutable, the sincere, the guileless, the slow to anger, He that is higher and more exalted than every name that we speak or think of—our Elohiym, Yahusha HaMashiach. Let Him rejoice along with us because we conduct ourselves well; let Him be glad because we live in purity; let Him rest because we behave reverently; let Him be pleased because we live in fellowship; let Him smile because we are sober-minded; let Him be delighted because we love. These things, brethren, I communicate to you, pressing on to the work set before me, already perfected for me by Adonai. For what else have I to say to you? Keep the sureties of your Elohiym; keep His presence, that shall not be taken away from you. And if then ye sin no more, He will forgive you what ye have done in ignorance; but if, after ye have known Him, and He has had compassion upon you, you return to the like courses, even your former offences will be laid to your charge, and ye shall have no portion or compassion before His face.

And when he had said this to them, he thus prayed: Yahusha, who did wreath this crown by Thy twining, who has inserted these many flowers into the everlasting flower of Thy countenance, who has sown these words among them, be You Thyself the protector and healer of Thy people. You alone are benignant and not haughty, alone merciful and kind, alone a Savior, and just; You who always see what belongs to all, and are in all, and everywhere present, Elohiym Adonai Yahusha HaMashiach; who with Thy gifts and Thy compassion cover those that hope in Thee;

who know intimately those that everywhere speak against us, and blaspheme Thy holy name, do You alone, O Adonai, help Thy servants with Thy watchful care. So be it, Adonai.

And having asked for bread, he gave thanks thus, saying: What praise, or what sort of offering, or what thanksgiving, shall we, breaking the bread, invoke, but Thee only? We glorify the name by which You have been called by the Father; we glorify the name by which You have been called through the Son; we glorify the resurrection which has been manifested to us through Thee; of Thee we glorify the seed, the word, the grace, the true pearl, the treasure, the plough, the net, the majesty, the diadem, Him called Son of man for our sakes, the truth, the rest, the knowledge, the freedom, the place of refuge in Thee. For You alone are Adonai, the root of immortality, and the fountain of incorruption, and the seat of the ages; You who have been called all these for our sakes, that now we, calling upon Thee through these, may recognize Thine illimitable majesty, presented to us by Thy presence, that can be seen only by the pure, seen in Thine only Son.

And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the Eucharist of the Adonai. He also therefore, having likewise tasted it, said: To me also let there be a portion with you, and peace, O beloved. And having thus spoken, and confirmed the brethren, he said to Eutyches, also named Verus: Behold, I appoint thee a minister of the Assembly of Mashiach, and I entrust to thee the flock of Mashiach. Be mindful, therefore, of the commandments of the Adonai; and if you should fall into trials or dangers, be not afraid: for you shalt fall under many troubles, and you shalt be shown to be an eminent witness of the Adonai. Thus, then, Verus, attend to the flock as a servant of Elohiym, until the time appointed for thy testimony.

And when Yochanon had spoken this, and more than this, having entrusted to him the flock of Mashiach, he says to him: Take some brethren, with baskets and vessels, and follow me.

And Eutyches, without considering, did what he was bid. And the blessed Yochanon having gone forth from the house, went outside of the gates, having told the multitude to stand off from him. And having come to the tomb of one of our brethren, he told them to dig. And they dug. And he says: Let the trench be deeper. And as they dug, he conversed with those who had come out of the house with him, building them up, and furnishing them thoroughly into the majesty of the Adonai. And when the

young men had finished the trench, as he had wished, while we knew nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depth of the trench; and, standing in only his drawers, stretched forth his hands, and prayed.

O Elohiym, who has chosen us for the mission of the goy, who has sent us out into the world, who has declared Thyself through the apostles; who has never rested, but always saves from the foundation of the world; who has made Thyself known through all nature; who has made our wild and savage nature quiet and peaceable; who has given Thyself to it when thirsting after knowledge; [2451] who has put to death its adversary, when it took refuge in Thee; who has given it Thy hand, and raised it from the things done in She'ol; who has shown it its own enemy; who has in purity turned its thoughts upon Thee, O Mashiach Yahusha, Adonai of things in heaven, and Torah of things on earth, the course of things aerial, and guardian of things ethereal, the fear of those under the earth, and grace of Thine own people, receive also the nephesh of Thy Yochanon, which has been certainly deemed worthy by Thee, You who has preserved me also till the present hour pure to Thyself, and free from intercourse with woman; who, when I wished in my youth to marry, did appear to me, and say, I am in need of thee, Yochanon; who did strengthen for me beforehand my bodily weakness; who, when a third time I wished to marry, did say to me at the third hour, in the sea, Yochanon, if you were not mine, I would let thee marry; who has opened up the sight of my mind, and has favored my bodily eyes; who, when I was looking about me, did call even the gazing upon a woman hateful; who did deliver me from temporary show, and preserve me for that which endures forever; who did separate me from the filthy madness of the flesh; who did stop up the secret disease of the nephesh, and cut out its open actions; who did afflict and banish him who rebelled in me; who did establish my love to Thee spotless and unimpaired; who did give me undoubting faith in Thee; who has drawn out for me pure thoughts towards Thee; who has given me the due reward of my works; who has set it in my nephesh to have no other possession than Thee alone: for what is more precious than You? Now, O Adonai, when I have accomplished Thy stewardship with which I was entrusted, make me worthy of Thy repose, having wrought that which is perfect in Thee, which is ineffable salvation. And as I go to Thee, let the fire withdraw, let darkness be overcome, let the furnace be slackened, let Gehenna be extinguished, let the angels follow, let the demons be afraid, let the princes be broken in pieces, let the powers of



darkness fall, let the places on the right hand stand firm, let those on the left abide not, let the devil be muzzled, let Satan be laughed to scorn, let his madness be tamed, let his wrath be broken, let his children be trodden under foot, and let all his root be uprooted; and grant to me to accomplish the journey to Thee, not insulted, not despitefully treated, and to receive what You has promised to those that live in purity, and that have loved a holy life.

And gazing towards heaven, he glorified Elohiym; and having sealed himself altogether, he stood and said to us, Peace and grace be with you, brethren! and sent the brethren away. And when they went on the morrow, they did not find him, but his sandals, and a fountain welling up. And after that they remembered what had been said to Kepha by Adonai about him: For what does it concern thee if I should wish him to remain until I come? And they glorified Elohiym for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant Elohiym; because to Him is due glory now and ever, and to ages of ages. *Amen.*