

## Dialogue Between John and Jesus

The fragments consist of a series of questions posed by John, to each of which Jesus replies. Both for this reason and because of its themes, it is to be linked with the Apocryphon of John. It is not, however, to be identified with it, or considered as one of its different versions. On the other hand, it has no connection with the various other apocrypha current under the name of the same Apostle. To judge from what remains, the writing must have been a revelation in which John himself was presumed to relate the secret teaching which he had received from the Savior in the course of a conversation with Him. The following is a translation of the papyrus from Deir el-Bala'izah as it appears in NTA. An \* indicates the presence of considerable lacuna between the restored portions.

1 "[. . .] the body [. . .] naked [. . .] without sin [. . .] the spiritual power ere she had been revealed, her name was not this, but her name was [----] (*An untranslated Greek word of four letters appears here*). For all they that were in the heavenly Paradise were sealed in silence. But such as shall partake thereof will become spiritual having known all; they shall seal the five powers in silence. Lo, I have explained unto thee, O Johannes, concerning Adam and Paradise and the Five Trees, in an intelligible allegory.” When I, Johannes, heard these things, I said: “I have made a good beginning; I have completed knowledge and a hidden mystery and allegories of truth, having been encouraged by Thy love. Now I desire further to ask Thee that Thou wouldst explain unto me in Thy will concerning Cain and Abel: according to what fashion did Cain slay Abel? And not this only, but he was asked by him that spoke with him, saying, Where is Abel, thy brother? But Cain denied, saying, Am I the keeper [. . .].”

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2 “[. . .] of the fullness it being completed. Lo, I have explained unto thee, O Johannes, concerning Noah and his ark and [. . .].”

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3 “[. . .] Now I desire further to ask Thee what Thou wouldst explain unto me concerning Melchizedek. Is it not said concerning him: being without father, being without mother, his generation was not mentioned, having no beginning of days, having no end of life, being like to the Son of God, being a priest for ever. It is also said concerning him [. . .].”