

# The Elder and the Elect Lady – Joseph ‘Peter’ and Mary in Rome

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## 1. Introduction

This article is the last of a series of eleven articles, which I published on my site [www.JesusKing.info](http://www.JesusKing.info). One of them was about Jesus' childhood exposure and adoption, and about his virgin mother Mary as Mary Magdalene and about her and Jesus' hidden life<sup>1</sup>, and another about Jesus' father Joseph as the high priest Caiphas.<sup>2</sup> Another article of this series was about John Mark as the beloved disciple and new "son" of Mary<sup>3</sup>, and yet another about Joseph Caiphas as the apostle Cephas.<sup>4</sup> This last, eleventh, article finishes the chronology started by the other articles. The chronology of Joseph Cephas' life, elaborated in the other articles until the Antioch conflict, will be continued, showing that it is possible and even probable that Joseph Cephas became the successor of Simon Peter in Rome and that Joseph Cephas and Jesus' mother Mary got together again as a wedded couple. This new "elder" "Peter" and his "co-elect" wife and "son" Mark in Rome (1Pet 1,1 5,1.13), are the same as "the elder" and his "elect lady" of 2John 1. For a survey of the theses see appendix 1.

## 2. Dates and facts

About Paul's Cephas only two facts are certain: he was present in Antioch at the conflict with Paul and later he was present in Corinth, where he was known, leading about a woman, travelling around evangelizing, and causing polarization between him and Paul, who also preached in Corinth<sup>5</sup>. But in which year was he in those places and where did he come from and where did he go?

Paul has used no dates in his letters, but a few dates are known from history:

- Paul had to appear before the tribunal of Gallio in Corinth (Acts 18,12-17) and this Gallio was the proconsul of Achaje from May 51 CE to May 52 CE, so this must be the year when Paul was there.
- The famine prophesized by Agabus took place in 45 CE, so Agabus' prediction (Acts 11,28) has to have been made in or before 45.
- Herod Agrippa reigned from 42 until 44 CE, so Simon Peter's flight from Jerusalem and Herod Agrippa (Acts 12,17-19) must have taken place between 42 and 44 CE.
- John the Baptist started his mission in the fifteenth year of Tiberius, i.e. in 28-29 CE, so Jesus, who preached for the time between at least three Passovers after John the Baptist had started preaching, lived his last Passover (Matthew 26,29) not earlier than 30 CE.
- And finally, Herod the Great died in 4 BCE, so Jesus was born in or before this year (so, not counting the year zero, Jesus was at least about 31 years old when He started preaching (Luke 3,23), and about 33 when He died and rose again).

Facts known about Simon Peter from Scripture are:

- He was present in Jerusalem at Jesus' last Passover (John 13,24.36).
- He was in Galilee after this Passover (John 21,1-2).
- He was back in Jerusalem at Pentecost of this year and also after Pentecost (Acts 2,14 3,1 5,3.15).
- Then he made visits to Samaria and Lydda, Joppe and Caesarea, where he lived for some time in certain houses (Acts 9,32.38 10,18.25).
- He fled Jerusalem during Herod Agrippa's reign, i.e. 42-44 CE (Acts 12,16.17).

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<sup>1</sup> Jesus and Moses – Mary Magdalene, [www.JesusKing.info](http://www.JesusKing.info)

<sup>2</sup> Jesus and Isaac – Joseph Caiphas, [www.JesusKing.info](http://www.JesusKing.info)

<sup>3</sup> John Mark – Author of the Gospel of John with Jesus' mother, [www.JesusKing.info](http://www.JesusKing.info)

<sup>4</sup> Paul's Cephas is Caiphas – Author of 1Peter and Hebrews, [www.JesusKing.info](http://www.JesusKing.info)

<sup>5</sup> 1Cor 1,12; 3,22; 9,5 (15,5)

- He was in Jerusalem at the Apostolic Council, about 48-49 CE (Acts 15,6.7).

About Joseph Caiphas is only known, from the first-century historian Flavius Josephus, that he was appointed to the office of high priest in 18 CE by Valerius Gratus and dismissed from this office in 36 CE by Vitellius.<sup>6</sup>

Of the other ‘facts’ from tradition about ‘Peter’ it is in most cases not certain which ‘Peter’ was meant – either Simon Peter or Joseph Cephass/Caiphass –, since Cephass called himself “Peter” in 1Peter.

### 3. TWO ‘PETERS’

From tradition more ‘facts’ about ‘Peter’ are known, but most of them have a double, contradictive, version and which ‘Peter’ was meant in either version is not certain. In this article it is presumed that those traditions can be attributed to Simon and Joseph, respectively, as shown in table 1 (see table 1).

In this article it is assumed that both Simon Peter and Joseph Cephass arrived in Rome, each at his own time, and also both got killed in Rome, each at his own time. And it is supposed, as already said in my earlier article<sup>7</sup>, that 1Peter was written by Joseph Cephass and 2Peter by Simon Peter. The new chronology in the second part of this article will show that this is possible, as it fits closely with the activities and letters of Paul.

#### 3.1. Rufus, chosen in the Lord, and his mother and mine – son and wife of Simon Peter

Simon Peter had come to Rome in the time of Claudius,<sup>8</sup> and probably about the year 50 CE, for the first signs of Christianity in this city date from about 50 CE,<sup>9</sup> and Philo came to Rome to speak to Peter during the reign of Claudius (41 – 54 CE).<sup>10</sup> Simon Peter had been made the shepherd (“Tend my sheep” John 21,15-17), the high priest (“You shall be called Cephass” John 1,42), of the new covenant by Jesus, and although people thought that Jesus could return from heaven to earth soon (cf. 1Thess 5,23), one probably also reflected about the succession of Simon Peter. The authority given to Simon Peter by Jesus (“I will give you the keys of the kingdom of heaven” Matt 16,18-19) had to pass on to a successor if Peter would die. In the Old Testament one of the sons of the high priest would become high priest after his father’s death. The chosen of the Lord – “the man whom the LORD chooses” – would be the high priest<sup>11</sup>. In the new covenant one can have thought the same. In fact, Simon Peter could have thought of a successor when he wrote:

“Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance”<sup>12</sup>.

He could have urged on one of his sons to

give diligence to make your calling and election sure. (2Peter 1,10)

<sup>6</sup> Josephus, Jewish Antiquities, 18,2,35 and 18,4,3

<sup>7</sup> Paul’s Cephass is Caiphas – Author of 1Peter and Hebrews, www.JesusKing.info

<sup>8</sup> Eusebius, Historia Ecclesiastica II,15

<sup>9</sup> L. VON MATT and F. BARELLI, Rome (De Bilt 1977) 313.

<sup>10</sup> Eus., Hist. Eccl., II, 16-17,2

<sup>11</sup> Num 16,5.7-11 17.5, about the election of Aaron and the rebellion of the Korachites.

<sup>12</sup> 2Pet 1,13-15

One of the sons of Simon Peter, probably the oldest, who would succeed his father, can have been called “chosen in the Lord”.

“Greet Rufus, chosen (‘ton eklekton’) in the Lord, and his mother and mine” Rom 16,13 (New King James Version (NKJV))

This is written by Paul about the year 55 CE. The assumption that Rufus, the chosen in the Lord (the Greek text has the article ‘ton’ = “the”), was a son of Simon Peter, is corroborated by Paul’s additional statement that Rufus’ mother is also Paul’s mother. This could mean that the mother of Simon’s family, the ‘high priest’s’ family, was also the spiritual mother of every member of the new covenant, just as the Jewish high priest was a spiritual father of the Jews, cf. Micah’s priest who was called “father” (Jud 17,10) and the ruler Eljakim who was called “father” (Isa 22,20-22). Why else would Paul write that Rufus’ mother was also his mother? If Rufus was Paul’s brother, he could have written something as ‘salute my mother and Rufus, chosen in the Lord’.

### 3.2. Death of Simon Peter by the sword

According to Eusebius, Simon Peter and his wife became martyrs on the same day, in Rome in the time of Nero. And also their beloved are mentioned by Eusebius, so probably also their sons and daughters were killed on that occasion:

“They say that the blessed Peter when he saw his own wife led out to death rejoiced at her calling and at her return home, and called out to her in true warning and comfort, addressing her by her name, 'Remember the Lord.' Such was the marriage of the blessed and the perfect disposition of those dearest to them”<sup>13</sup>.

The fact that Simon’s wife was “led out to death” suggests that she was lead out from a circus’ prison into its arena, where she would be killed<sup>14</sup>. According to Tacitus, Simon Peter was killed in the Circus of Nero in Vaticano, when Nero put the blame of Rome’s great fire of 64 CE on the Christians<sup>15</sup>. But Simon’s death needn’t have been caused by crucifixion, as one tradition about ‘Peter’ says.<sup>16</sup> The crosses and torches, mentioned by Tacitus, probably were in the gardens outside of the circus, while Nero had organised a show in the circus itself.

“Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft on a car.” (Tacitus, Annales 15).

Inside the circus were, among other things, usually also gladiator fights as part of the games, of the show<sup>17</sup>.

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<sup>13</sup> Eus., H.E., III, 30,2

<sup>14</sup> According to Clemens’ first letter to the Corinthians female Christian martyrs died as ‘Danaids’ and ‘Dircas’. Guarducci holds that Danaids were put at one side of the arena to be given as ‘brides’ to the winners of the chariot races and then to be killed (M. GUARDUCCI, La data del martirio di San Pietro, La Parola del Pasato, 1968) 92.

<sup>15</sup> Tacitus, Annales, 15.

<sup>16</sup> Eus., H.E. II,25,5-6 III,1; Acts of Peter 34-38

<sup>17</sup> An epigraph in Pompei, of just after 62 CE, invites inhabitants to come and watch the show of twenty pairs of gladiators, and notes that there also will be crucifixions and ‘venatio’ (the hunting and shredding to pieces of people by dogs) (M. Guarducci, La data del martirio di San Pietro (La Parola del Pasato, 1968) 88). Guarducci shows that the date of the death of Simon Peter was probably October 13, 64 CE, based on citations of Tacitus

Simon Peter had carried and used his sword when he was in the Garden of Olives (Gethsemane) with Jesus, and he had cut off the ear of the high priest's servant. So, he already had girded himself with a sword and used it. And there Jesus had said to him:

“Put your sword back into its place. For all who take the sword will perish by the sword.”<sup>18</sup>

Now, when Simon had grown old, he was girded as a gladiator and was given a sword by Nero's soldiers and he was led to the arena and forced to fight there until he would die. Gladiators were usually girded up for the fight with girdles around arms and legs, as can be seen on ancient mosaics in the Villa Borghese in Rome<sup>19</sup>. This was the fulfilment of both the first prediction of Jesus about Simon's perishing with the sword, and also of the second:

“Truly, truly, I say to you, when you were young, you girded yourself and walked where you would; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go. (This he said to show by what death he was to glorify God.)” John 21,18-19 (RSV)

As both Simon Peter himself and his wife and probably also his sons were killed, there was no natural successor anymore. This is why Joseph Cephias can have been elected and why he also could call himself elected and his wife 'co-elected' in 1Peter 5,13, and why he now could call himself “Peter”(1Pet 1,1) for two reasons: as a translation of 'Cephas' and as the successor of the first 'Peter'.

### 3.3. 1Peter is Joseph's letter and 2Peter is Simon's letter

As already stated in my article “Paul's Cephas is Caiphas – Author of 1Peter and Hebrews”,<sup>20</sup> 1Peter and 2Peter have a very different style. 1Peter has the best Greek language of the New Testament and is not free of Semitic influences<sup>21</sup>. 1Peter says it's written by “Peter” and 2Peter says it's written by “Simeon Peter”<sup>22</sup>. Simeon Peter was indeed a witness of the transfiguration of Jesus on the Mount, at which the author of 2Pet was present<sup>23</sup>. So, it is very acceptable that 2Peter was indeed written by Simon Peter. If Simon would have to be the author of 1Peter too, there would be a problem because of the very different style. But since it is possible that 1Peter was written by the other 'Peter', there is no problem. Joseph Cephias only needed to translate his Hebrew name-title Kefa into the Greek 'Petros' to use it in his letter 1Pet. The author of 1Peter was a witness of the condemnation and death of Jesus, who remained silent against his opponents:

“Who committed no sin, Nor was deceit found in His mouth”; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed *Himself* to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” 1Pet 2,22-24 (NKJV)  
“The elders who are among you I exhort, who am also an elder and a witness of the sufferings of Christ (...) 1Pet 5,1 (King James Version 21 (KV21))

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and Clemens a.o. and the 'dies imperii' of Nero. And she thought that the death of Paul was in 67 CE (M. GUARDUCCI, *Le Reliquie di Pietro in Vaticano* (Roma, 1995) 68, 72).

<sup>18</sup> Matt 26,51-52; John 18,10

<sup>19</sup> TIMMERS, Rome - eeuwige stad (Utrecht/Antwerpen 1989) 159, 180.

<sup>20</sup> www.JesusKing.info

<sup>21</sup> VAN HOUWELINGEN, 1Petrus (Kampen 1991) 11-12.

<sup>22</sup> 1Pe 1,1; 2Pe 1,1

<sup>23</sup> Matt 17,1-8; Mark 9,2-9; Luke 9,28-36; 2Pet 1,17-18: “For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”

Also Jesus' stripes, caused by flagellation, must have been a very vivid memory of Joseph Cephas, but Simon Peter had fled the scene and had seen nothing of Jesus' passion<sup>24</sup>. The good knowledge of the Greek language and of the Septuagint (the ancient Greek translation of the Hebrew bible) fit a man who had been high priest in a Greek-speaking aristocracy and who had been the shepherd of the Greek-speaking Jews dispersed all over the world (= in the so-called Diaspora). In his letter 1Peter he has care for the people in the Diaspora again, for he addressed this letter to the Christians in the Diaspora<sup>25</sup>. He also exhorts the Christians to be subject to every authority, even to the emperor (king)<sup>26</sup>, and this would fit the attitude of a diplomatic ex-high priest. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people"<sup>27</sup>. These words in 1Peter would also fit Joseph Cephas, a high priest and the royal descendant of David; he had been the chosen priest from among the chosen nation of the Jews for many years, and now is the chosen 'high priest' of the royal and holy nation (of all peoples) of the new covenant. The author of 1Peter knows Silvanus, who is the same as Silas, whom Cephas probably met already in Antioch after the conflict of "Cephas" with Paul, when the decrees of the Council were brought there by Paul, Silas and others<sup>28</sup>. The author of 1Peter calls himself "an elder" ('presbyter' 1Pet 5,1), which would fit an ex-high priest and also someone who had been an apostle in Corinth, just as Paul and Apollos<sup>29</sup>. See for more arguments my article "Paul's Cephas is Caiaphas – Author of 1Peter and Hebrews"<sup>30</sup>.

### 3.4. Joseph Cephas elected to be the successor of Simon Peter

An important indication for his election of successor of Simon Peter is the greeting in the last part of the letter:

"Salutat vos, quae est in Babylone co-electa, et Marcus filius meus." 1Peter 5,13 (Vulgate)

This greeting is usually translated as something as: "The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son." (AV). But the Greek text doesn't say "church", nor "with you"<sup>31</sup>. The text says that there is a female in Babylon, who is elected together ('suneklektē') with somebody else. As the author in this verse speaks of a woman and of his son, the most simple explanation is that the woman is the wife of the author, and that she has been elected together with her husband, the author, the elder ('presbyter')<sup>32</sup>. Also in 1Peter 3,7 the author urges on the "husbands" to give "honor to the wife, [...] as being heirs together ('sunklēronomoi' = co-heredibus (Vulgate)) of the grace of life".

Joseph Cephas can have been elected to be Simon Peter's successor, and his wife in "Babylon", which is usually interpreted as "Rome"<sup>33</sup>, is elected together with him. This

<sup>24</sup> Matt 26,75

<sup>25</sup> 1Pet 1,1

<sup>26</sup> "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. ... Fear God. Honour the king." 1Pet 2,13.14.17

<sup>27</sup> 1Pet 2,9

<sup>28</sup> 1Pet 4,12; Acts 15,22-40

<sup>29</sup> 1Cor 1,12 3,22

<sup>30</sup> www.JesusKing.info

<sup>31</sup> Novum Testamentum Graece, editors B. and K. Aland, J. Karavidopoulos, C.M. Martini, B.M. Metzger, 1993 Deutsche Bibelgesellschaft, Stuttgart, 27. revidierte Auflage, 8. Druck 2001 (Nestle-Aland 27 = NA<sup>27</sup>)

<sup>32</sup> 1Peter 5,1

<sup>33</sup> Rome is called Babylon in Rev 17,5 18,10. Babylon was the city to which the Jews had been transported long ago, viz. by Nebuchadnezzar II in 586 BCE (2 Kings 24,15 25,11), and Rome is the city to which a great number of Jews had been transported by Pompeius about 63 BCE, and where they lived in the quarter Trastevere (VAN STEMPVOORT, Petrus en zijn graf te Rome (Baarn 1960) 15). Scripture says Babylon would be burnt by fire (Jer 51,58), and so Rome, after the great fire of 64 CE, must have looked like a burnt Babylon. And just as the Babylon of old, Rome was the centre of commerce and wealth of its time. Other arguments why

election of the successor of Simon Peter in Rome in 64 CE resembles the election of Simon of Clopas as the successor of James the Just, bishop of the church in Jerusalem, in 62 CE.

they all took counsel together as to whom they ought to adjudge worthy to succeed James, and all unanimously decided that Simeon the son of Clopas, whom the scripture of the Gospel also mentions, was worthy of the throne of the diocese there. (Eus., *Hist. eccl.*, 3,11-12; Epiphanius, *Haer.*, 78,14).

The succession of Simon Peter by Joseph “Peter” can explain the confusion in traditions about ‘Peter’, in the way as shown in table 1. The election of Joseph Cephas especially explains the difference between the dates of ‘Peter’'s death: 64 and 67 CE<sup>34</sup>, and it explains the void in succession between those dates; there was no other successor of Simon Peter after 64, until 67, when pope Linus started to reign.

Joseph's succession of Simon Peter can have been the reason for Joseph to call himself “Peter”, the ‘rock’ of the church, in his apostolic letter 1Peter to the church in the Diaspora. The epistle to the Hebrews was written to the Roman (Hebrew) Christians from somewhere in Italy by someone who was held back on his way to Rome<sup>35</sup>: it can have been Joseph Cephas on his way to Rome to be installed as Simon's successor. This epistle is clearly all about the high priesthood of the Old and the New Covenant, and it is written in the same excellent Greek language as 1Peter. The author knows details about the Holiest of Holies in the Temple of Jerusalem<sup>36</sup>. Other arguments about the authorship of this epistle are in the last part of this article (par. 4.5.2.) and in my earlier article “Paul's Cephas is Caiphas – Author of 1 Peter and Hebrews”.<sup>37</sup>

### **3.5. Joseph and Mary together again as a married couple – The Presbyter and the Lady**

In 1Peter a ‘presbyter’, which means “elder” and which word is the origin of our word ‘priest’ (1Pet 5,1), writes:

“Salutat vos, quae est in Babylone co-electa, et Marcus filius meus.” 1Peter 5,13 (Vulgate)  
(= The co-elect (lady) in Babylon greets you, and (so does) my son Mark.)

A remarkable fact is that Mark is the “son” of the author of 1Peter. Mark, who is the same as John Mark, the beloved disciple of Jesus and the new “son” of Jesus' mother Mary since the cross, had been Mary's companion on her way to Ephesus<sup>38</sup>. Now Mark is called a son of the author, the ‘presbyter’, so, according to this article, a son of Joseph Cephas. This seems to indicate that John Mark's “mother” had become the wife of the author, the wife of the presbyter Joseph Cephas. In marriage the children of the bride become the children of the groom. From the cross Jesus had made Mark a son of his mother Mary (John 19,26-27). Her marriage with Joseph Cephas made Mark the son of Cephas too. Joseph and Mary were already married when Jesus got born, but they can have wedded each other anew, in a marriage of the new covenant – a Christian marriage –, after the death and resurrection of Jesus.

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“Babylon” means “Rome” are in C.P. THIEDE, *Jesus, Life of Legend*, Oxford, Lion Publishing, (1990) paperback 1997, 44-46, and in R. GUNDRY, *A survey of the New Testament*, Zondervan, Michigan, 4<sup>th</sup> edition 2003, 482-483.

<sup>34</sup> [http://en.wikipedia.org/wiki/Saint\\_Peter#Martyrdom](http://en.wikipedia.org/wiki/Saint_Peter#Martyrdom); VAN HOUWELINGEN, *2Petrus* (Kampen 1993) 14.

<sup>35</sup> Heb 13,19.23.24

<sup>36</sup> Heb 9,1-6

<sup>37</sup> [www.JesusKing.info](http://www.JesusKing.info)

<sup>38</sup> John 19,26-27; see my article “John Mark – Author of the Gospel of John with Jesus' mother”, [www.JesusKing.info](http://www.JesusKing.info).

Joseph Caiphas, as Mary's husband, was her official protector. When Jesus died on the cross, He entrusted her to the care of Joseph's closest assistant<sup>39</sup> and made her live in the house practically next door to him.<sup>40</sup> This may have been the main reason why Jesus wanted John Mark to "remain" until He would come (John 21,22).

Already in Corinth Cephas had a wife-sister at his side on his journeys<sup>41</sup>,

Do we not have authority to lead about a sister, a wife, as well as other apostles, and as the brothers of the Lord do, and Cephas? 1Cor 9,5 (MKJV)

and Paul greets a "Mary" in his letter to the Romans<sup>42</sup>. This woman-sister and this Mary can have been Mary, the mother of Jesus, however still only known as Mary Magdalene.

The 'presbyter' of 1Pe 5,1 probably also wrote the letter 2John, also written by the 'presbyter' (2John 1) and addressed to "the Elect Lady":

"The elder ('presbyter') unto the elect ('eklektē') lady ('kuria') and her children, whom I love in the truth." 2John 1,1 (RSV)<sup>43</sup>

The author uses the second person singular when writing about personal matters in the verses 4, 5 and 13 (directed to the lady only) and he uses the second person plural in the verses 6, 8, 10 and 12 (directed to the lady and her children). He writes her that he and she should love one another (in their new marriage, as in their first marriage),

"And now I beg you ('se'), lady ('kuria'), not as though I were writing you ('soi') a new commandment, but the one we have had from the beginning, that we love one another." 2John 1,5 (RSV)

and he writes her that he will come and see her and her children face to face soon<sup>44</sup>, and she has to take good care of the "house" while he is away:

"If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting;" 2John 1,10 (RSV)<sup>45</sup>

Also he writes to her about:

"those things we worked ('ergazomai') for, ... that we may receive a full reward" 2John 1,8. (RSV)

This letter fits the presbyter Joseph Cephas, writing to his wife, the co-elected Lady at Babylon (Rome), who had been elected with him and who had "worked" many things in the life of Jesus and afterwards, together with Joseph and by herself. Jesus had said that the fact that she had "done a good work ('ergazomai') for Jesus and that she had "done what she could" – anointing Jesus' head and in this way expressing her consent in the high priestly sacrifice of

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<sup>39</sup> See my article "John Mark – Author of the Gospel of John with Jesus' mother", [www.JesusKing.info](http://www.JesusKing.info).

<sup>40</sup> See my article "Jesus and Isaac – Joseph Caiphas", [www.JesusKing.info](http://www.JesusKing.info).

<sup>41</sup> 1Cor 9,5

<sup>42</sup> Rom 16,6

<sup>43</sup> In this first verse of 2John the article "the" before "elect lady" is missing in the Greek manuscripts. This violation of rule is not without parallel: also in the first verse of 1Peter the article before the addressees is missing (NA<sup>27</sup>). This common feature of 2John and 1Peter could be caused by their common author: the "presbyter" Joseph Cephas.

<sup>44</sup> "I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face, so that our joy may be complete." 2John 1,12

<sup>45</sup> The Greek text has no article, nor "my", "our" or "your" (NA<sup>27</sup>), so it's simply the house of the community, the house of the Church, and/or the home of the presbyter and the lady.

his life –, would be rewarded by “a memorial to her” “in the whole world”<sup>46</sup>. The “children” of the Elect Lady can be all the disciples of the New Covenant, just as Rufus’ mother had been the mother of Paul.

It is striking that the following texts have four elements in common: the priest(hood) (‘presbyter’), the mother (of the son/children; Lady of the presbyter), the son (children) and the election:

“Greet *Rufus* (1), **chosen** (2) in the Lord (3), and his MOTHER (4) and *mine* (= *Paul’s* (1))”  
Rom 16,13

“The ‘presbyter’ (3) to the **elect** (2) LADY (4) and *her children* (1), whom I love in the truth.” 2John 1,1

“presbyter” (3) writes: “SHE (4) who is in Babylon, who is likewise **chosen** (2) (= co-electa), sends you greetings; and so does *my son* (1) Mark.” 1Pe 5,1.13 (RSV)

“presbyter” (3) writes: “But you are a **chosen** (2) *generation* (*γενος* = *offspring: sons and daughters, of course from MOTHERS*)(1+4), a royal priesthood (3), a holy nation, His own special people” 1Pe 5,1 2,9 (NKJV)

“Those things we worked for” (2John 1,8) are also the writing of, and the doctrine written in, 1John, of which the wedded couple Joseph and Mary can have been the authors. They write:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life— the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full.” 1John 1,1-4 (NKJV)

Joseph and the virgin Mary had received the Son of the Father into their very hands, as their own baby son, and thus to them eternal life was manifested. In 1John they write “these things” unto the other disciples, and this extensive writing is also one of the things which Joseph and Mary had done. In another part of this article it will be shown that it is possible that Joseph Cephas and Mary and John Mark had written the Fourth Gospel together in Ephesus.

### 3.6. Death of Joseph Cephas by crucifixion

According to Eusebius “Peter” was martyred in the fourteenth and last year of Nero, so it was in the year of October 13, 67 to June 9, 68<sup>47</sup>. Tradition says that ‘Peter’ was crucified, head down<sup>48</sup>. In Rome, the church and monastery of “San Pietro in Montorio” has a chapel, the “Tempietto” of Bramante from 1502 CE, on which site tradition says ‘Peter’ has been

<sup>46</sup> Mark 14,3-9 Matt 26,10-13 (NKJV); See my article “Jesus and Moses – Mary Magdalene”, [www.JesusKing.info](http://www.JesusKing.info).

<sup>47</sup> VAN HOUWELINGEN, 2Petrus (Kampen 1993) 14.

<sup>48</sup> Acts of Peter 34-38; Eus., H.E., II,25,5-6; III 1.

crucified head down<sup>49</sup>. Porphyrius, the anti-Christian neo-platonist (303 CE) knew that ‘Peter’ had not worked for long in Rome, for he writes that Peter tended the sheep of Rome for hardly more than a few months and that he was crucified<sup>50</sup>.

The date of the liturgical feast of June 29 in honor of Peter and Paul could be the remembrance of the date of their fraternization in Rome, when Joseph Peter arrived in Rome, meeting Paul on the Via Appia, at the place of the church of San Sebastiano, where they probably lived together for a while. This would explain the word “habitasse” (= to have dwelt) in the inscription (‘platoma’) which pope Damasus I made about Peter and Paul in the catacombes of this church.<sup>51</sup> Joseph Cephas’ epistle to the Hebrews, which speaks so clearly of a new covenant, must have been reassuring to Paul, that Cephas was not one of the judaizing men (anymore). Besides, the apostle Paul had to submit himself to the new ‘Peter’, the new Prince of the Apostles, anyway. The ‘Quo Vadis’ legend tells how ‘Peter’, fleeing Rome on the Via Appia, met Christ there, and when he asked Christ where He was going (‘Quo vadis, Domine’), Christ said He was entering Rome to be crucified. Peter then decides not to flee Rome and he follows in the footsteps of Christ to be crucified as well. Thus Joseph Cephas did himself what he had written in his letter 1Peter:

“because Christ also suffered for us, leaving us an example, that ye should follow his steps”  
(1Pet 2,21).

Another tradition says that Paul and ‘Peter’ were imprisoned together, ‘in Carcere’, in the Mamertine Prison at the foot of the Capitole in Rome<sup>52</sup>.

### 3.6.1. Two groups of remains of “Peter” underneath the Confessio

In about 1941 archeological investigators have found two groups of bones underneath the Confessio in the Basilica of St. Peter in Rome. Both groups of remains have been considered the remains of ‘Peter’ by different scholars and controversion still exists. The existence of two different ‘Peters’ however solves the problem again. The first group of bones was found in a small niche called ‘o’ in the so-called red wall of the memorial (see fig. 1), and it has the bones of an old gracious woman and of two men<sup>53</sup>. These bones could have been the bones of Simon Peter and his wife and son Rufus. The second group of bones was found in a so-called loculus (hollow space) ‘x’ inside a wall carved with graffiti (wall ‘g’) of the memorial; this wall is perpendicular to and touching the red wall. The bones belong to a male, and also remains of gold and purple threads were found<sup>54</sup>. These bones could be those of Joseph Cephas, especially because bones are present of all parts of the body except of the feet. The missing of the feet can have been caused by the hanging head down on the cross from the feet and the simple cutting off of the feet to take the dead body off of the cross. On the wall ‘g’ are the inscriptions of the abbreviations “Xρ(Greek for ‘Christ’) + PE(trus) + MARIA + NICA (Latin transcription of the Greek word νικη = ‘nike’ = victory)” (see fig. 2) and “I PE” and “i PET”<sup>55</sup> (of the Latin

<sup>49</sup> TIMMERS, Rome - eeuwige stad, 58, 202; Montorio (Mons Auris) is another name for the hill Gianicolo in Rome.

<sup>50</sup> VAN STEMPOORT, Petrus en zijn graf te Rome (Baarn 1960) 63.

<sup>51</sup> This view is given and defended by M. GUARDUCCI in Le Reliquie di Pietro in Vaticano, 66-69. See also <http://saintpetersbasilica.org/Necropolis/MG/TheTombofStPeter-9.htm>

<sup>52</sup> MATT and BARELLI, Rome (De Bilt 1977) 17; TIMMERS, Rome - eeuwige stad, 64-65; <http://www.romasegreta.it/campitelli/carceremamertino.htm>; [http://en.wikipedia.org/wiki/Mamertine\\_Prison](http://en.wikipedia.org/wiki/Mamertine_Prison)

<sup>53</sup> GUARDUCCI, Le Reliquie, 103,110,112. The age of the men has been estimated to be about 50-60 years old. So this estimation is not very accurate.

<sup>54</sup> GUARDUCCI, Le Reliquie, 35, 51, 55-56, 59, 87, 102, 103, 111, 126. The age of the man was estimated to be about 60-70 years, but the humidity of the Vatican caves, where the bones have been kept for ten years in a wooden box, can have deteriorated the estimation.

<sup>55</sup> M. GUARDUCCI, La tomba di San Pietro (Milano 1989) 63.

Ioseph Petrus). Inside the loculus, on its wall formed by the red wall, were found the words “Petr(os) eni” (= Peter is in here) and the word “KAIP’(AS)”<sup>56</sup> (the Greek word Καίφας = Caiphas, when the φ is not completely readable or written as ϕ, or its Latin transcription, when P’ represents PH, or a Greek inscription for χαίρει = ‘chaire’ = hail, when the χ is replaced by K and the ε is missing; see fig. 3: KAIP’(AS) is merged with the letter T, symbol the cross<sup>57</sup>).

I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome (νικῶ ‘nikao’ Strong’s 3528) the world.” (John 16,33)

I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome (νικῶ) the evil one. I write to you, children, because you know the Father. 14 I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome (νικῶ) the evil one. 15 Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. (1John 2,13-15)

Little children, you are of God, and have overcome (νικῶ) them; for he who is in you is greater than he who is in the world. (1John 4,4)

For this is the love of God, that we keep his commandments. And his commandments are not burdensome. 4 For whatever is born of God overcomes (νικῶ) the world; and this is the victory (νίκη ‘nike’ Strong’s 3529) that overcomes (νικῶ) the world, our faith. (1John 5,3-4)

The word “victory” (‘nike’) is only in 1John, written by Joseph and Mary in Rome (see paragraph 4.3.1.).

The inscription “Petr(os) eni” on the red wall can originally have been written there when wall ‘g’ had not been built yet, and the inscription thus simply referred to the niche ‘o’ in the red wall. One of the new theses of this article is, that the wall ‘g’, which was built perpendicular to the red wall in the period 250-321 CE, can have been situated deliberately perpendicular to the inscription “Petr(os) eni”, in such a way that the loculus ‘x’ would then enclose this inscription. For the remains of the male with the gold and purple threads can have been replaced from the earth in front of niche ‘o’ unto the loculus ‘x’ in wall ‘g’<sup>58</sup>, and thus the inscription would from then on specifically refer to the bones of Joseph Peter, the second “Peter” of the church (see fig. 3).

### 3.6.2. The Elect Lady at Babylon

The biblical resemblances between the Elect Lady (2John), the Virgin Mary (Luke 2), and the woman who anointed Christ (Mark 14), in their opposition to the anti-christ (see table 2), indicate that they may have been one and the same person.

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<sup>56</sup> M. GUARDUCCI, Pietro in Vaticano (Roma 1984) 74-77, 77 note 1, p.110 fig. 14, and Tavola XXIX.

<sup>57</sup> M. GUARDUCCI, La tomba di San Pietro (Milano 1989) 54.

<sup>58</sup> Examination of the sand and earth of the space in front of the niche ‘o’ and of the earth and sand found inside the loculus ‘x’, shows that it is the same sort of earth, so the bones can have been removed from the earth in front of ‘o’ (in the first-century so-called ‘memoria’ built for ‘Peter’) and placed inside the loculus ‘x’ (M. GUARDUCCI, Le Reliquie, 116-126).

On March 25, 1945, on the Feast of the Annunciation, Our Lady appeared to a simple woman, Ida Peerdeman (†1996), who lived with her sisters in Amsterdam. This was the first of fifty-six apparitions, which took place between 1945 and 1959, and in which Mary called herself “the Lady of all Nations”. On May 31, 2002, the local bishop arrived at the conclusion that “the apparitions of the Lady of All Nations in Amsterdam consist of a supernatural origin”.<sup>59</sup>

For resemblances between the Lady of all Nations and the Elect Lady, the virgin mother, and the anointress of Christ, see table 2.

### ‘The Lady was chosen’

In the 49th apparition, on April 4th, 1954, the Lady of all Nations says:

“Listen well: from the outset the Handmaid of the Lord **was chosen** to be Co-Redemptrix. Tell your theologians that they can find it all in **the books**.” The Lady pauses briefly, then smiling to herself, she says almost in a whisper, “I am not bringing a new doctrine. I am now bringing old ideas.” [...] Then she gazes in front of her for quite a while with a peculiar expression on her face as if she looked into the distance, and says “The Lady, the Handmaid of the Lord, **was chosen** and made fruitful by the Holy Spirit.”

The Lady pauses and says very slowly, “**The Lady was chosen**. [...] His Mother, the Lady of all Nations, became at the departure of her Son, the Lady of all Nations, the Co-Redemptrix, Mediatrix and Advocate, in the presence of one Apostle, **one theologian**, to be witness to it. For he had to take care of the Mother. She had to take care of her Apostles. [...] Now the Lady looks at me and says with emphasis. “This is the last time the Lady speaks about this dogma. She will return but for other matters. Tell your theologians, however, that now they have everything in their hands. Now they have to accomplish the Will of the Lord Jesus Christ. [...] Tell the theologians that the Lady of all Nations will see to its fulfilment.”

In these messages Mary calls herself the “Lady”; she used the Dutch word “Vrouwe”<sup>60</sup>, which is not equal to the Dutch word “vrouw”. The word “Vrouwe” means “Lady” (‘Domina’ – ‘Kuria’); it is the feminine form of the Dutch “Heer” (‘Lord’ – ‘Dominus’ – ‘Kurios’). The Dutch word “vrouw” just means “woman”, the feminine of “man”.

Here, in this message, Mary tells us three times that the Lady was chosen; once literally “The Lady was chosen”<sup>61</sup>. This short sentence is equal to the expression in 2John 1,1:

“the Elect Lady” (εκλεκτη κυρια ‘eklektē kuria’) 2John 1,1 (RSV)<sup>62</sup>.

Mary says that theologians can find it all in “the books”. The English translation on the internet site says “their books”, but this is a mistake, for the original Dutch text says “de boeken”<sup>63</sup> = “the books” = (in Greek) ‘τα βιβλία’ = the Bible. The “Elect Lady” (‘kuria’) can be found in the bible book 2John, the epistle with the name of the one theologian (her ‘son’ and co-author of the Gospel of John: John Mark<sup>64</sup>), who was witness to it that Mary became the Co-Redemptrix.

In the words of the 49<sup>th</sup> apparition one can also find the four elements of the verses listed above:

<sup>59</sup> www.de-vrouwe.net

<sup>60</sup> Stichting “De Vrouwe van Alle Volkeren”, De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 125-126. (<http://www.de-vrouwe.net/nederlands/index.html>), boodschappen, 1e boodschap, March 25, 1945)

<sup>61</sup> “De Vrouwe werd uitgezocht”, De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 125, 49th message, April 4, 1954, <http://www.de-vrouwe.net/english/index.html>

<sup>62</sup> ‘kuria’ is in all the manuscripts of 2John 1,1 and 2John 1,5 (NA<sup>27</sup>)

<sup>63</sup> De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 125, 49<sup>e</sup> boodschap, April 4, 1954, <http://www.de-vrouwe.net/nederlands/index.html>

<sup>64</sup> See my article John Mark – Author of the Gospel of John with Jesus’ mother, [www.JesusKing.info](http://www.JesusKing.info)

<p>“Greet <i>Rufus (1)</i>, <b>chosen (2)</b> <u>in the Lord (3)</u>, and his MOTHER (4) and <i>mine (Paul (1))</i>” Rom 16,13</p>
<p>“The ‘<u>presbyter</u>’ (3) to the <b>elect (2)</b> LADY (4) and <i>her children (1)</i>, whom I love in the truth.” 2John 1,1</p>
<p>“‘<u>presbyter</u>’ (3) writes: “SHE (4) who is in Babylon, who is likewise <b>chosen (2)</b> (= co-electa), sends you greetings; and so does <i>my son (1)</i> Mark.” 1Pe 5,1.13 (RSV)</p>
<p>“‘<u>presbyter</u>’ (3) writes: “But you are a <b>chosen (2)</b> <i>generation (γενοσ = offspring: sons and daughters of course of from MOTHERS)(1+4)</i>, a royal <u>priesthood (3)</u>, a holy nation, His own special people” 1Pe 5,1 2,9 (NKJV)</p>
<p>“The <u>handmaid of the Lord (3)</u><sup>65</sup> the LADY and THE MOTHER (4)<sup>66</sup>, she was <b>chosen (2)</b> and she had one <i>theologian (her ‘son’ John Mark) (1)</i> to take care of her and she had to take care of <i>her apostles. (1)</i>” (Lady of all Nations, April 4, 1954)</p>

### ‘old ideas’ .. ‘in the books’

To the “old ideas”, found in “the books”, may also belong the second-century identification of the Virgin Mary with Mary Magdalene, found in the New Testament tradition of the Diatessaron (150-180 CE).<sup>67</sup>

### ‘Lord Jesus Christ, Son of the Father’

2John has even more resemblances to the messages and the prayer of the ‘Lady of all Nations’:

- 1 “The elder, to the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,
- 2 because of the truth which abides in us and will be with us forever:
- 3 Grace, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.” 2John 1,1-3 (NKJV)

Not only the word ‘lady’ (‘kuria’) is found only in 2John (verses 1 and 5) and nowhere else in the entire bible, but 2John also appears to be the only bible book in which is found the expression “Son of the Father” and here it is even in the form of:

“the Lord Jesus Christ, the Son of the Father” 2John 1,3 (NKJV)<sup>68</sup>.

This unique expression is used in the beginning of the prayer, given by the Lady of all Nations, to be spread all over the world:

‘Lord Jesus Christ, Son of the Father, send now Your Spirit over the earth.  
Let the Holy Spirit live in the hearts of all nations,  
that they may be preserved from degeneration, disaster and war.  
May the Lady of all Nations, who once was Mary, be our Advocate. Amen.’<sup>69</sup>

<sup>65</sup> like a priest was a servant of the Lord

<sup>66</sup> The Dutch text has “de” = the.

<sup>67</sup> See chapter 2 of my article Jesus and Moses – Mary Magdalene, [www.JesusKing.info](http://www.JesusKing.info)

<sup>68</sup> The word ‘lord’ (‘kuriou’) is in ten manuscript of this verse, NA<sup>27</sup>

<sup>69</sup> 27th apparition, February 11, 1951; De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 67, translated into English. The prayer given to the seer had the words “die eens Maria was” (= who once was Mary), but to avoid misunderstandings the Congregation for the Doctrine of Faith in Rome requested in December 2006 that this expression would be changed into “the Blessed Virgin Mary” (see [www.de-vrouwe.net/english/index.html](http://www.de-vrouwe.net/english/index.html) at Documents and Texts, Dec. 2006 Change by the Congregation for the Faith).

### **‘Let the Holy Spirit live in the hearts’ – dwell**

Another striking resemblance between 2John and the prayer of the Lady of all Nations is the use of the Dutch word “wonen” in the expression “laat de Heilige Geest wonen in de harten van alle volkeren”. This expression is translated into “Let the Holy Spirit live in the hearts of all nations”. The word “live” translates “wonen”, but it is important to note that “wonen” only means “to dwell, to abide”, as in a house. Now we again find the resemblance with 2John which says:

“because of the truth which abides (‘menousan’) in us” 2John 1,2 (AV)

“The truth” is an equivalent of “the Spirit”: “because the Spirit is truth.” 1John 5,6 (AV)<sup>70</sup>.

### **‘Truth’ and ‘Love’**

Another resemblance between 2John and the messages of the Lady is the emphasis on “truth” and “love”: in this short letter of only 13 verses the word “truth” is mentioned seven times, and the word “love” four times<sup>71</sup>. They are used simultaneously in:

“... peace will be with you [...] in truth and love.” 2John 1,3 (RSV)

In the fifth message the Lady of all Nations shows a garden of ‘Truth’; and in more than eight messages she speaks about “love”<sup>72</sup>. And she also used the words “truth” and “love” simultaneously:

‘The Lady says to me, “Look”, and she traces a semicircle, a curve, over the world. She seems to write in it, and I read the words aloud. ,**Truth**’—this is in the middle. Then she writes a word on the left, and I read ,**Faith**’, then on the right, and I read, **Love**’. The Lady points to it and says, “Go and spread it!” Then she points at the curve again, and says, “That has to come back. To all appearances it is there, but in reality it is not.” And she looks terribly sad.’ (8th message, February 5, 1946, www.de-vrouwe.net)

### **‘Grace, redemption and peace’**

Three gifts of God are mentioned in 2John 1,3:

“Grace, mercy (‘eleos’), and peace will be with you from God the Father and from the Lord Jesus Christ” 2John 1,3 (AV)

This which is not only in 2John but also in three other letters<sup>73</sup>, in which is explained that the mercy of God is a mercy that saves us, redeems us from sin:

“Grace, mercy (‘eleos’) and peace from God the Father and the Lord Jesus Christ our Saviour.” [...] “the [...] love of God our Saviour toward men appeared. [...] according to his mercy (‘eleos’) he saved us [...] through Jesus Christ our Saviour” Titus 1,4 and 3,4-6 (AV)

This grace, mercy/redemption, and peace, are also in the Lady’s messages as a set of three: in the 33th message the Lady speaks about her image and the three rays, coming from her hands:

‘Now it is as if there, in the middle of her hands, had been a wound. From there, from each hand, three rays of light are coming forth, shining upon the sheep. The Lady smiles and says, “These are three rays, the rays of **Grace, Redemption and Peace**. Through the Grace of my Lord and Master, and out of love for humanity, the Father sent to the world His only Son as Redeemer. Now both of them want to send the Holy, the True Spirit, who alone can be Peace. Hence: Grace, Redemption, Peace.’ (33th message, May 31, 1951, www.de-vrouwe.net)

<sup>70</sup> Cf. John 14,17: “Even the spirit of truth;[ ...] you know him; for he dwells with you and will be in you.”

<sup>71</sup> “truth” in 2John 1,1-4 and “love” in 2John 1,1.3.5.6

<sup>72</sup> 5th message, October 7, 1945; “love” in messages 6, 8, 17, 19, 22, 27, 34 vv, 41.

<sup>73</sup> 1Tim 1,2; 2Tim 2,2; Tit 1,4



The image of the Lady of all Nations

### **‘Who once was Mary’ – ‘Of All Nations’**

The ‘Lady of all Nations, who once was Mary’,<sup>74</sup> promised in Amsterdam to bring together all nations into one Church in the New Pentecost<sup>75</sup>. She, the ‘Lady of all Nations’, once was

- “Mary”, the wife of Joseph, son of Jacob, of the royal house of David (Matt 1,16), and
- “Mary” who give birth to her first-born Son in Bethlehem (Luke 2,4-7), and
- “Mary” to whom the risen Jesus first spoke at his empty tomb (John 20,16), and
- “Mary” of the first Christian Pentecost in Jerusalem (Acts 1,14)<sup>76</sup>, when people of all nations heard the Gospel in their own language (Acts 2,5-6).

But about thirty years after this first Pentecost she became and got called,

“the Elect Lady” (‘Kuria’ – ‘Domina’) (with “her children”, and loved by “all those who have known the truth”, 2John 1,1),  
 “the Co-electa in Babylon” (1Pet 5,13),

this according to the words of the ‘presbyter’ in 2John and 1Peter. Biblicly, in the book Genesis, Babylon is the city of all nations, the place where all people originally were one nation, with one language. But, because of their pride, God made them scatter from there over the whole earth in

<sup>74</sup> In the approved Amsterdam apparitions Mary gave us the above cited prayer, which would bring about the New Pentecost.

<sup>75</sup> “When you begin to ask the Holy Father for this dogma, the Lady will fulfill her promise and true peace will come. True peace, nations, that is the Kingdom of God. [...] Her mission is to establish unity among her nations. She is sent to make one great Community” (Apparition 51, May 31, 1955); About a site in Amsterdam she says: “This is the site of my return to Him. Here build one community for all nations.” (Apparition 55, May 31, 1958) (De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 148, translated into English, [www.de-vrouwe.net](http://www.de-vrouwe.net)).

<sup>76</sup> Here, in Jerusalem, she probably was not known as the real mother of Jesus yet, for the mentioning of “his brethren” indicates that “Mary the mother of Jesus” was probably his adoptive mother. Nevertheless, the Virgin Mary, still only known as Mary Magdalena, will have been present as one of “the women”, for she lived in this house, the house of the beloved disciple (See my article “John Mark – Author of the Gospel of John with Jesus’ mother”, [www.JesusKing.info](http://www.JesusKing.info)), and the mentioning of “Mary the mother of Jesus” can be seen as providential.

different nations and different languages<sup>77</sup>. In the combination of 1Peter 5,13 and 2John 1,1 Mary is the 'Co-elect Lady in Babylon', which in that time meant the 'Co-elect Lady in Rome'<sup>78</sup>, the city of all nations of that time. Here, in Rome, she is no longer just one of the many "women" following Jesus in Galilee (Luke 8,2-3), and later in the Cenacle (Acts 12,12-13)<sup>79</sup>, but here she is officially, visibly, at the top of the new church hierarchy, next to her husband Cephas/Peter. Just as the mother of Rufus before her, she is now visibly the spiritual mother of all "her children", the faithful of all nations, and loved by "all those who have known the truth" (2John 1,1).

In our time the 'Co-elect Lady in Babylon' has the corresponding title of 'the Lady of all Nations', and she is speaking in Amsterdam, the new Babylon of our time<sup>80</sup>, as centre of commerce and decadence and "home of the highest number of different nationalities worldwide".<sup>81</sup> In this new Babylon, Amsterdam, all nations will be gathered again into one renewed Church, as promised by the Lady of all Nations. This will be the New Pentecost, which will be a reverse of the original scattering of people into different nations and languages of Genesis.

A new theory is that the Virgin Mary, after the death of her husband Joseph Cephas in 67 CE, travelled from Rome to Saintes-Maries-de-la-Mer (traditional site of Mary Magdalene), and then north to Sainte-Beaume (another traditional site of Mary Magdalene)<sup>82</sup>, and, perhaps with her 'son' John Mark via Lyon (first primitive church in France, with many Asiatic Christians), Vezelay (another site dedicated to Mary Magdalene), and Paris (apparition of Mary of the Miraculous Medal), to the River Rhine in Holland, which was the border of the Roman Empire, and then, crossing this border, to the site where now is Amsterdam, where she was bodily assumed into heaven.

3 And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads.

4 His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth;

5 she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne,

6 and the woman fled into the wilderness, where she has a place prepared by God, in which to be nourished for one thousand two hundred and sixty days. (Rev 12, 3-6)

13 And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had borne the male child.

14 But the woman was given the two wings of the great eagle that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.

15 The serpent poured water like a river out of his mouth after the woman, to sweep her away with the flood.

16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river which the dragon had poured from his mouth.

17 Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus. And he stood on the sand of the sea.

1 ¶ And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems upon its horns and a blasphemous name upon its heads.

2 And the beast that I saw was like a leopard, its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority.

3 One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth followed the beast with wonder. Rev 12,13 -13,3 (RSV)

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<sup>77</sup> Gen 11,9

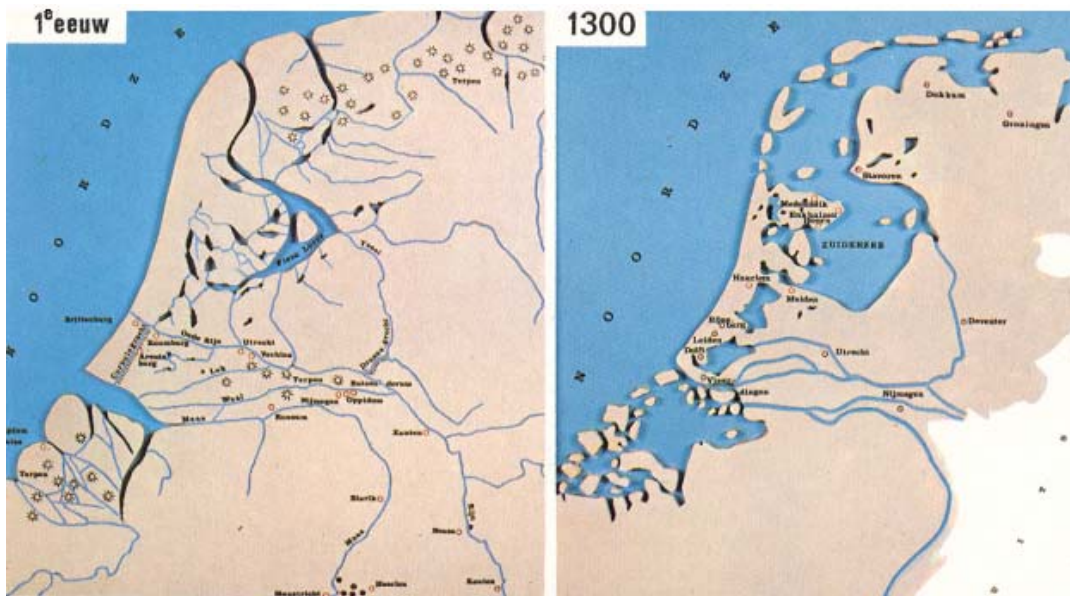
<sup>78</sup> cf. 2 Kings 24,15 25,11; Jer 51,58; See paragraph 3.4.

<sup>79</sup> From the sacrifice of the cross she was already the "mother" of the beloved disciple and spiritually the "mother" of all disciples of Jesus, but this was not known or explicit.

<sup>80</sup> James C. Kennedy, in his book "Nieuw Babylon in aanbouw" (De Boom, 1995), concludes that already before the Second Vatican Council, modernism was present, especially among the bishops and seminaries in the Netherlands.

<sup>81</sup> <http://www.hollandfinancialcentre.com/item.php?id=70&language=EN>

<sup>82</sup> <http://templarhistory.com/forum/viewtopic.php?f=4&t=499>



The flooding of the Netherlands from the first to the thirteenth century (Nieuw Polderlandmuseum, Lelystad, Netherlands)



The Northern Netherlands about 1650 CE<sup>83</sup> and in the 20<sup>th</sup> century (www.map-europe.com/layout/country/Nederland.jpg)

About a special site in Amsterdam the Lady of all Nations says:

“This is the site of my return to Him. Here build one community for all nations.”  
 (The Lady of all Nations, message 55, May 31, 1958)<sup>84</sup>

Mary said that this site in Amsterdam was the place of her return to God. This could mean that this is the place of her Assumption into Heaven. The site where now is Amsterdam was then a marshy uninhabited wilderness, frequently flooded by rivers and sea, just across the River Rhine, which was then, since the order of Claudius (41-54 CE), the border of the Roman Empire. So, here Mary was “from the face of the serpent” (Re 12,14 AV), i.e. out of the reach of the Roman Emperor.<sup>85</sup>

The Netherlands are renowned for their water management, which made the water disappear from the marshes and flow into ditches, as if the earth swallowed the water.

<sup>83</sup> cf. fig. 28 of “Amsterdams Geschiedenis in vogelvlucht”, Amsterdams Historisch Museum, Dedalo Carasso, 1985

<sup>84</sup> De boodschappen van de Vrouwe van alle Volkeren (Amsterdam, herdruk 1988) 148, translated into English, www.de-vrouwe.net

<sup>85</sup> The “Dormitio” in Jerusalem, where “Mary” would have died, according certain traditions, can be the place of death of Jesus’ adoptive mother Mary, the wife of the carpenter Joseph son of Heli.

After the death of Joseph Cephas, and after Mary's assumption into heaven, Mary's 'offspring' ('son'), the evangelist John or the author of the Apocalyps, according to tradition, was tortured in Rome at the Porta Latina by Emperor Domitian (81-96 CE).<sup>86</sup> In the second and third century the great persecutions of the Christians by the Roman Empire took place (Maximinus I, Decius, Diocletian). The Netherlands, of which part Zeeland (= Sealand) the coat of arms has the Dutch lion, with claws like a bear's, and a big lion's mouth, rising up out of the water, and the motto "Luctor et emergo" (= I struggle and rise up), is also the country from where, after the Second Vatican Council of 1962-1965, a spirit of disobedience to the Church Magisterium has risen, which infected the whole world. In 1968-1970, in Noordwijkerhout, which in the days of the Roman Empire was a small strip of sand between the sea and the marshy region of Amsterdam, and which coat of arms also has the lion,<sup>87</sup> the controversial so-called Pastoral Council was held<sup>88</sup> in the congress centre called "Leeuwenhorst" (lion's sandy rising), and its rebellious demands were supported by all seven bishops of the Netherlands, despite the serious warnings of Pope Paul VI.<sup>89</sup> Its president Goddijn was given the nickname "the Pope of the Netherlands".



The coat of arms of the Dutch province Zeeland (= Sealand), with LUCTOR ET EMERGO (= I struggle and rise up)<sup>90</sup>



The coat of arms of Noordwijkerhout

Still Micah resumes:

- 8 ¶ And you, O tower ('migdal') of the flock (cf. sheep on the image of the Lady of all Nations), hill of the daughter of Zion (=Jerusalem), [...]
- 9 Now why do you cry aloud? Is there no king in you? Has your counselor perished, that pangs have seized you like a woman in travail?
- 10 Writhe and groan, O daughter of Zion, like a woman in travail; for now you shall go forth from the city and dwelt in the open country; you shall go to Babylon. There you shall be rescued, there the LORD will redeem you from the hand of your enemies.
- 11 Now many nations are assembled against you, saying, "Let her be profaned, and let our eyes gaze upon Zion."
- 12 But they do not know the thoughts of the LORD, they do not understand his plan, that he has gathered them as sheaves to the threshing floor.
- 13 Arise and thresh, O daughter of Zion, for I will make your horn iron and your hoofs bronze; you shall beat in pieces many peoples, and shall devote their gain to the LORD, their wealth to the Lord ('kurios' LXX) of the whole earth. (Micah 4,8-13)

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<sup>86</sup> <http://catholicexchange.com/2008/03/15/111966/>; the identity of the tortured John is not certain, nor is the identity of the author of the Apocalyps.

<sup>87</sup> <http://nl.wikipedia.org/wiki/Noordwijkerhout>

<sup>88</sup> It called for the abrogation of celibacy, the introduction of divorce and women's ordination. ([http://nl.wikipedia.org/wiki/Walter\\_Goddijn](http://nl.wikipedia.org/wiki/Walter_Goddijn)).

<sup>89</sup> [http://nl.wikipedia.org/wiki/Pastoraal\\_Concilie](http://nl.wikipedia.org/wiki/Pastoraal_Concilie); <http://arno.uvt.nl/show.cgi?fid=92641>

<sup>90</sup> <http://www.ngw.nl/z/zeelandp.htm#engels>

## 4. THE NEW CHRONOLOGY

As has been shown in my article “Paul’s Cephas is Caiphas – Author of 1Peter and Hebrews”<sup>91</sup>, the usual, old, chronology has stretched out the time between Jesus’ resurrection and Paul’s conflict with Cephas in Antioch. This has been done in a serial chronological way for both the Galatians letter and Acts of the Apostles, although some exegetists simply cut Agabus’ famine prediction out of its original place in the Acts and insert it somewhere else in the Acts. But the new chronology until Paul’s conflict with Cephas, shown in my above mentioned article, doesn’t stretch out or cut either document, but leaves them both intact and reciprocally complying, just by considering that Paul’s Cephas is Caiphas.

Now, it will be shown that it is possible to continue the new chronology of Paul and Cephas and Simon Peter for the time after the conflict. This chronology is in table 3. The old chronology after the conflict not only starts too late (with the conversion of Paul as late as 36-37 CE and the conflict with Cephas as late as 54 CE), but also has been forced to interpret every fact about “Peter” or “Cephas” as a fact about Simon Peter. So the old chronology for Simon Peter, showing much uncertainty about e.g. his arrival in Rome and the date and manner of his death, has become indistinct probably because traditions concerning Joseph Cephas have become entangled with those concerning Simon Peter. If the two ‘Peters’ get disconnected again, it appears that Joseph Cephas travelled from city to city, in such a way that he left a city each time just before Paul arrived there, and thus didn’t meet Paul face to face. And it appears that every time Cephas went to another district/city – e.g. Galatia, Corinth, Rome, Ephesus –, Paul immediately wrote a letter to this district/city. Only in 66/67 CE, in Rome, the new ‘Peter’ and Paul finally met again and fraternized.

### 4.1. Joseph Cephas from Antioch to Corinth

A scheme of how Cephas may have come from Antioch to Corinth is in table 4 and fig. 4. When Simon Peter left Jerusalem after his flight from prison, he “went into another place” (Acts 12,17). He may have gone to Antioch (and maybe further to Rome): tradition says he was the first leader of the Christian church in Antioch,<sup>92</sup> and the reason why Paul took John Mark with him towards Antioch<sup>93</sup>, may have been to reunite John Mark with Simon Peter, the co-inhabitant of his mother’s house – the Cenacle –, and his old master, whom he had already followed many times<sup>94</sup>. Maybe Simon Peter was one of the “prophets and teachers” in Antioch, and was the “Simeon who was called Niger” as an assumed name to hide him from the field of vision of Herod Agrippa, “who had sought for him and could not find him”<sup>95</sup>. Anyway, Paul and Barnabas get sent out from Antioch to go and make their first missionary journey, and the words which are used are:

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<sup>91</sup> [www.JesusKing.info](http://www.JesusKing.info)

<sup>92</sup> The feast of Cathedra Petri (February 22) indicates that Peter was the one who was the first leader of the Antioch church; this explains why this small town today is still a patriarchy (G. Bouwman, *Paulus en de anderen*, Abdij Averbode, 1978, p. 148). According to Eusebius Ignatius of Antioch was the second bishop of Antioch about the year 98 CE as the successor of Evodius (Eus, H.E. III,22). Both may have been successors of Simon Peter.

<sup>93</sup> Acts 12,25

<sup>94</sup> John Mark had been at the side of Simon Peter since the Last Supper, first as the beloved disciple in the Gospel of John: at the Last Supper, in Gethsemane (the fleeing young man), in the house of John Mark at Easter Sunday morning and at the empty tomb of Jesus, in the boat on the See of Tiberias and at the shore when talking to Jesus about the fates of Simon and the beloved disciple (John 13,24 18,15-16 20,2 21,7 21,20). When Peter fled from Jerusalem his last visit there was to the house of John Mark’s mother (Acts 12,12). See also my article “John Mark – Author of the Gospel of John with Jesus’ mother” (e.g. fig. 2), [www.JesusKing.info](http://www.JesusKing.info).

<sup>95</sup> Acts 12,19 13,1

“the Holy Spirit said, Set apart for me Barnabas and Saul for the work to which I have called them” (Acts 13,2).

This speaking Holy Spirit could very well have used the mouth of Simon Peter, the authorized head and fundament of Jesus’ Church. Scripture also says that they were “being sent out by the Holy Spirit”<sup>96</sup>, probably in the person of Simon Peter. And this could also be the way Paul learned about the Eucharist, which tradition Paul “received from the Lord”<sup>97</sup>: received through Simon Peter, speaking on behalf of Jesus’ Holy Spirit.

Paul and Barnabas and John Mark go to South Galatia but John Mark leaves them in Perga to go back to Jerusalem.<sup>98</sup> After Paul and Barnabas had returned to Antioch, Cephas also got there and then Cephas had the conflict with Paul in 48 or 49 CE, just before the Apostolic Council of Jerusalem. Simon Peter wasn’t in Antioch any longer, for if he was still there he probably would have settled the matter by himself there and then. Paul and Barnabas and some other people of the Antiochians were sent to Jerusalem and there Simon Peter is present and there “the Holy Ghost” speaks again.<sup>99</sup> The letter written by the brothers and elders reads:

“For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things” (Acts 15,28)

Joseph Cephas probably did not join Paul on his way from Antioch to Jerusalem, for otherwise this would have been mentioned in the Acts. Now, Cephas could have decided to stay in Antioch and wait until Paul and Barnabas would return after having consulted Simon Peter and the other apostles. But he also could have had the plan to travel to the West, because eventually he ended up in Corinth, leading about a woman<sup>100</sup>. What did he do during the time between the departure of Paul from Antioch and his own arrival in Corinth?

Maybe he had already made known his plan to go to Asia Minor and even further while he was in Antioch. In that case this probably was the reason for Paul to write to the Galatians about this conflict, even before he left for the Jerusalem Council: Paul wanted to make sure the Galatians would read his view of the conflict before or at the same time his opponent Cephas would arrive there. But, after Cephas knew of Paul’s letter to the Galatians, there was perhaps no hurry to leave for Asia Minor anymore and he may have waited for the results of the Council to arrive in Antioch. There the results were received with joy, but the Acts don’t say anything about a meeting of, or reconciliation between, Cephas and Paul. Cephas probably didn’t spend any more time in Antioch than necessary and left towards Asia Minor and Corinth. Which road or ship did he take?

#### **4.1.1. Splitting up in four different directions - Simon Peter from Antioch to Mysia**

The first letter of “Peter”, most probably written by Joseph Cephas, speaks about the Diaspora of “Pontus, Galatia, Cappadocia, Asia and Bithynia” and this is probably where Cephas went evangelizing as “Peter, an apostle of Jesus Christ” (1Pet 1,1). Paul, on the other hand, went to South Galatia, to the towns where he had founded Christian communities on his first

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<sup>96</sup> Acts 13,4

<sup>97</sup> “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, “This is my body, which is for you; do this in remembrance of me.” In the same way, after supper he took the cup, saying, “This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.” For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.” 1Cor 11,23-26 NIV

<sup>98</sup> Maybe because Simon Peter was back there after the death of Herod in 44 CE (Acts 12,23), or else because he had to write down his memories of Simon’s preaching because Simon was not back there yet.

<sup>99</sup> Maybe Simon had returned especially for the Council.

<sup>100</sup> 1Cor 9,5

missionary journey and to which he had addressed his letter to the Galatians.<sup>101</sup> Cephas and Paul went their own different ways, possibly without a real reconciliation between them. It is even possible that Simon Peter confirmed or assigned to each of these two apostles his own district for evangelizing, for after Paul arrived in Antioch with the Council's decrees, Simon Peter could have arrived there too, together with John Mark, who suddenly shows up in Antioch in Acts 15,37-39. For, after the Council, Judas and Silas were sent from Jerusalem to Antioch together with Paul and Barnabas. After some time Judas and Silas were sent back to the apostles in Jerusalem, "the ones who had sent them"<sup>102</sup>, but "it pleased Silas to remain there still"<sup>103</sup>. Silas decided to wait for the apostles who had sent him to Antioch. Among these could have been, besides John Mark, also Simon Peter himself. For when John Mark suddenly shows up in Antioch,<sup>104</sup> he may have arrived there together with his older friend Simon Peter. John Mark later would be called "follower of Peter".<sup>105</sup> When Paul and Barnabas wanted to leave Antioch for their second missionary journey their road parted because of John Mark. Paul didn't want to take John Mark with him and left Antioch with Silas for South Galatia, and Barnabas did want to take John Mark with him and left Antioch with him for Cyprus<sup>106</sup>. So, all three great apostles had their own different districts now:

- 1) Joseph Cephas for Pontus, Cappadocia, Galatia, Asia and Bithynia,
- 2) Paul and Silas for South Galatia: the Phrygian-Galatian region,<sup>107</sup> and
- 3) Barnabas and John Mark for Cyprus.

And Simon Peter could have confirmed these separate districts for them, just as he had sent Barnabas and Paul on their first missionary journey, if his voice was the voice of the Holy Spirit.

#### 4.1.2. Paul not to Asia – Joseph Cephas in Ephesus – Simon Peter to Rome

This assumption, of the different districts assigned by Simon Peter, complies with the fact that Paul, after he had visited South Galatia, was unable to visit Asia for they

"were forbidden of the Holy Ghost to preach the word in Asia",

and after travelling to Mysia they could not go to Bithynia because "the Spirit suffered them not"<sup>108</sup>. This Holy Ghost and Spirit could have used the voice or written instructions of Simon Peter again. Maybe Simon Peter himself was in Mysia, for Paul and Silas passed by Mysia, instead of evangelizing it, and did not go to Bithynia either, but they came down to Troas. This was the place where Luke met them, for from then on he speaks about Paul's acts as "we"<sup>109</sup>. Paul, Silas, and Luke from there go to Macedonia and later to Corinth (see fig. 4)<sup>110</sup>. And maybe it was after this moment that Simon Peter went to Rome, persecuting Simon Magus; the

<sup>101</sup> See my article Paul's Cephas is Caiphas – Author of 1Peter and Hebrews, [www.JesusKing.info](http://www.JesusKing.info)

<sup>102</sup> Acts 15,33-34 'Facto autem tempore, dimissi sunt cum pace a fratribus ad eos, qui miserant illos. (34) Visum est autem Silae ibi remanere/ (34) ...| εδοχε δε τω Σιλα (-Iea D\*) επιμειναι προς (- D\*) αυτους, μονος δε Ιουδας επορευθη· εις Ιερουσαλημ w vg<sup>cl</sup>) D gig l w vg<sup>cl</sup>) (NA<sup>27</sup>)

<sup>103</sup> Acts 15,34 KJ21

<sup>104</sup> Acts 15,37-39

<sup>105</sup> "they ... with every kind of exhortation besought Mark, whose Gospel is extant, seeing that he was Peter's follower, to leave them a written statement of the teaching given them verbally ..." Eusebius, H.E. 2,25,1-2 (Loeb Classical Library, translation by Kirsopp Lake, 1926, reprint 2001)

<sup>106</sup> Acts 15,39

<sup>107</sup> Phrygian is an adjective in Acts 16,16 (see my article "Paul's Cephas is Caiphas – Author of 1Peter and Hebrews", [www.JesusKing.info](http://www.JesusKing.info), par. 4.5. argument c.2.

<sup>108</sup> Acts 16,6-7

<sup>109</sup> Acts 16,11

<sup>110</sup> Acts 16,9-10 18,1

first signs of Christianity in Rome date from 50 CE<sup>111</sup>; thus Simon would be the ‘Peter’ who arrived in Rome in the time of Claudius<sup>112</sup>.

The reason why Paul was forbidden to go to Asia and Bithynia, probably was that it was known that Cephas was in Asia at that moment, in the newly founded Christian community of Ephesus (Acts 18,27), and that Cephas had already been in Bithynia<sup>113</sup>. A meeting between the two rivals would not evoke the right spirit in this newly evangelized district. Paul later explains it in his letter to the Romans:

“For I will not dare to speak of any of those things which Christ has not accomplished through me, ...  
And so I have made it my aim to preach the gospel, not where Christ was named, lest I should build on another man’s foundation, but as it is written: "To whom He was not announced, they shall see; And those who have not heard shall understand." 22 For this reason I also have been much hindered from coming to you. But now no longer having a place in these parts, and having a great desire these many years to come to you, whenever I journey to Spain, I shall come to you.  
..." Ro 15,18-24 (NKJV)

The word “also” in verse 22, might refer to “to you” – also to the Romans –, i.e. just as Paul had been hindered to come to the people in Asia and Bithynia, he is also hindered to come to Rome, for the same reason: to avoid Joseph Cephas in Asia and Bithynia, and to avoid Simon Peter and/or Joseph Cephas in Rome.

In Ephesus were seven men who were called

“seven sons of *one* Sceva, a Jew, *and* chief of the priests (ἀρχιερεως = high priest)” (AV)/  
“Seven sons of a Jewish high priest named Sceva” (RSV) (Acts 19,13-14).

Were they called like this because the Ephesians considered these men disciples of Joseph Cephas, the “Jew” (Gal 2,14) and high priest?

### 4.1.3. The Fourth Gospel

In another article has been explained how John Mark and Mary, the virgin mother of Jesus, could have written the Fourth Gospel together in Ephesus.<sup>114</sup> Tradition says that the beloved disciple John took Mary to Ephesus<sup>115</sup> and that this disciple was the author of the Fourth Gospel. The identity of the beloved disciple could be John Mark and the identity of Mary could be Mary Magdalene, who also was Jesus’ incognito virgin mother<sup>116</sup>. The fact that the author of 1Peter in this letter sends the regards of his wife and his son Mark to various churches of Asia Minor<sup>117</sup>, indicates that his wife and Mark were both known to these churches.

The time when this gospel was written needn’t be about 90 – 100 CE, but could be earlier. It seems that the Fourth Gospel can have been written by John Mark, Mary, and Cephas together, as early as about 50 CE, when they were in Ephesus. Some modern scholars, such as Carsten

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<sup>111</sup> VON MATT and BARELLI, Rome, 313.

<sup>112</sup> Eus., H.E. 2,15

<sup>113</sup> The Catholic Encyclopedia at the item “St. John the Evangelist” suggests the equivalent: “In any case a Christian community was already in existence at Ephesus before Paul’s first labours there (cf. “the brethren”, Acts xviii,27, in addition to Priscilla and Aquila), and it is easy to connect a sojourn of John in these provinces with the fact that the Holy Gost did not permit the Apostle Paul on his second journey to proclaim the Gospel in Asia, Mysia and Bithynia (Acts xvi, 6 sq.)”

<sup>114</sup> John Mark – Author of the Gospel of John with Jesus’ mother, A.A.M. van der Hoeven, www.JesusKing.info.

<sup>115</sup> According to Irenaeus, Policrates, and Eusebius John and Mary arrived at Ephesus together: R.VAN HAELST, Het gelaat van Kristus, de lijkwade van Turijn (Antwerpen 1986)

<sup>116</sup> See my articles “John Mark – Author of the Gospel of John with Jesus’ mother”, and “Jesus and Moses – Mary Magdaglene”, on www.JesusKing.info.

<sup>117</sup> 1Pe 1,1 5,13

P. Thiede, John A.T. Robinson, and Klaus Berger, have said that the Fourth Gospel must have been written before the destruction of the Temple and the city of Jerusalem in 70 CE, e.g. because it describes the Pool of Bethesda as still existing<sup>118</sup>.

If Joseph Cephas was the husband of Jesus' mother Mary, it would only be natural for the two of them to get together again in Ephesus. Mary, the incognito mother of Jesus, could have been the woman "lead about" by Joseph Cephas from Ephesus unto Corinth and further<sup>119</sup>. There is no need to know whether Cephas came to Ephesus because Mary was there, or whether Mary and John came to Ephesus because Cephas was there. Paul doesn't mention the journey of Cephas, nor of John and Mary to Ephesus, just as he didn't mention the journey of Simon Peter to Rome either. Anyway, in Ephesus the three of them, John, Mary, and Cephas, can have taken the opportunity to write the Fourth Gospel together, which is essentially about Jesus as being Life itself, the eternal Son of the Father and the only begotten God. But it also has details of the words spoken by Caiphas and it is the only gospel which informs us that Caiphas was Annas' son-in-law and which stresses that Caiphas was the one responsible for the determinant counsel of letting Jesus die for the people<sup>120</sup>. This is an argument for the co-authorship of Joseph Cephas himself.<sup>121</sup>

The Fourth Gospel needn't have been published immediately after it had been finished (about 50 CE), but it could have been kept by one of the three authors. A tradition, stemming from Papias of Hierapolis, written in the *Analecta Sacra*, says that a certain John made known and gave the Gospel of John to the Churches<sup>122</sup>. So, there might have been some time between the moment when the first pen was put to papyrus, and the time of final publishing. The second ending for instance, referring to the death of Simon Peter (in 64 CE), could have been added after Simon's death<sup>123</sup>, and before the publication of the gospel.

#### **4.1.4. Ships cross between Ephesus and Corinth – Joseph to Corinth and Paul to Ephesus**

Anyway, Joseph Cephas has to have travelled from Antioch to Corinth in some way, since he is mentioned in both places: at the conflict in Antioch in Galatians 2,11.14, and in Corinth in 1Corinthians 1,12 3,22 9,5 15,5. He could very well have travelled via Ephesus, a major harbour town of Asia Minor, where ships came and went for Achaje, in which district Corinth was a main town: he could have travelled by ship from Ephesus to Cenchrea<sup>124</sup> near Corinth, just as Prisca and Aquila for instance, born in Pontus and coming from Italy<sup>125</sup>, sailed from Corinth to Ephesus about the same time ( $\pm$  51 CE), together with Paul, who had a vow near the end of his second missionary journey<sup>126</sup>. Paul then visited the synagogue of Ephesus, but nothing is said specifically about a meeting with Cephas; Paul "reasoned with the Jews" in general (there is a possibility that Cephas was still there, about to leave for Corinth; but if he had already left, Paul will have heard from the Christian Jews that Cephas had taken sail to

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<sup>118</sup> John 5,1; C.P. THIEDE, *The Jesus Papyrus* (London 1996) ([www.gnmagazine.org/issues/gn13/thiede.html](http://www.gnmagazine.org/issues/gn13/thiede.html)); J.A.T. ROBINSON, *Redating the New Testament*, (London 1976)

<sup>119</sup> 1Cor 9,5

<sup>120</sup> John 11,49-50; 18,13-14

<sup>121</sup> Another argument might be the approved 1879 apparition of John the evangelist and Mary and Joseph and the Lamb of God on an altar, in Knock, Ireland. Here the evangelist John appeared with an open book in his left hand. (<http://www.knock-shrine.ie/shrine/>)

<sup>122</sup> A.F.J. KLIJN, *Apostolische Vaders 2* (Kampen 1983) 82.

<sup>123</sup> Mary can have made the "Pre-gospel" with the help of John Mark, and Joseph could have made the final redaction, and John Mark himself, as John the Elder, may have added the second ending (see my article "John Mark – Author of the Gospel of John with Jesus' mother", [www.JesusKing.info](http://www.JesusKing.info)).

<sup>124</sup> Acts 18,18-19

<sup>125</sup> Acts 18,1-2

<sup>126</sup> Acts 18,18-19

Corinth)<sup>127</sup>. Then Paul left towards Antioch right away, but Prisca and Aquila stayed in Ephesus. Paul had a vow and was in a hurry to fulfil it and travel on from Antioch to Caesarea and probably to “the church” of Jerusalem (see fig. 4)<sup>128</sup>. When a third party, Apollos, from Alexandria, came to Ephesus, knowing only the baptism of John, neither Paul nor apparently Cephas was present there, and it were Prisca and Aquila who “expounded ... the way of God more accurately”<sup>129</sup> to Apollos, however without speaking about the Holy Ghost.

So, after the conflict in Antioch and the Apostolic Council, Cephas had left Antioch and after he had visited Pontus, Cappadocia, Galatia and Bithynia, he probably also visited Ephesus in Asia, but by the time Paul and Prisca and Aquila and later also Apollos arrived in Ephesus, Cephas probably had already left Ephesus in the direction opposite to Paul’s direction: Cephas will have sailed from Ephesus to Corinth, this time leading about a woman, probably even further than unto Corinth<sup>130</sup>. This seatrip from Ephesus to Corinth is also the way Apollos would travel from Ephesus to Corinth after a while<sup>131</sup>.

The fact that the Ephesian Christian disciples knew nothing about the Holy Ghost nor about baptism in the name of Jesus until Paul arrived there again, later, on his third missionary journey<sup>132</sup>, then means that Cephas, nor Paul or Apollos, had behaved like a real apostle there about the years 50-51 CE, for only on his third missionary journey (52-54 CE) Paul baptized the Ephesians in the name of Jesus and laid on hands for the reception of the Holy Ghost. Paul is considered the founder of the Church of Ephesus by Eusebius, citing Ireneaus<sup>133</sup>. So, Cephas will have stayed in Ephesus in a more or less private way, which would comply with his staying there with his wife and son, and their writing the anonymous Fourth Gospel. This initial lack of full evangelisation could be the main reason for Paul to stay and evangelize in Ephesus for such a long time during his third missionary journey, especially if Cephas had left Ephesus.<sup>134</sup> But now Cephas had arrived in Corinth, the place where Paul had worked already, Paul writes the first letter to the Corinthians, ensuring them that Paul, Apollos, and Cephas are all servants of Christ, the One to whom they all belong, but that nevertheless Paul is their father, who has begotten them in Christ through the gospel and whose followers they should be<sup>135</sup>. So, Cephas must have arrived in Corinth before Paul could write this in his letter. In Corinth some people were calling themselves “of Cephas” (1Cor 1,12), maybe in the same way as in Ephesus seven men had simply called themselves “sons of Skeva” (Acts 19,14) after Cephas had left. Also in Corinth Cephas was perhaps not as active as Paul and Apollos, for Paul had “planted”, and Apollos had “watered” Paul’s young plants<sup>136</sup>, but Paul doesn’t write what Cephas had actually done in Corinth. He probably did ‘build’ some part of the Church, for Paul warns that “the fire will test” what is built by any man (1Cor 3,11-13).

## 4.2. From Corinth to Rome

In this reconstruction of events in accordance with one tradition about ‘Peter’, Simon Peter came to Rome under Claudius (41-54 CE)<sup>137</sup>. The other tradition says ‘Peter’ arrived in Rome under Nero (54-68 CE)<sup>138</sup>, and this could refer to the arrival of Joseph Cephas in Rome.

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<sup>127</sup> Acts 18,1-2

<sup>128</sup> Acts 18,18.21-22

<sup>129</sup> Acts 18,24-26

<sup>130</sup> 1Cor 9,5

<sup>131</sup> Acts 18,27-19,1

<sup>132</sup> Acts 19,1-7

<sup>133</sup> Eus., Hist.Eccl., 3,21,23

<sup>134</sup> Paul stayed in Ephesus for at least two years and three months on his third missionary journey: Acts 19,8-9.22

<sup>135</sup> 1Cor 3,22-4,1; 4,15-16

<sup>136</sup> 1Cor 3,6

<sup>137</sup> Eus., H.E. 2,15

<sup>138</sup> P.H.R. VAN HOUWELINGEN, 1Petrus (Kok, Kampen, 1991) 40

Apollos arrived in Corinth<sup>139</sup>, probably when Cephas had already arrived there too. Apollos became very active, for in Corinth “he powerfully confuted the Jews in public, showing by the scriptures that the Christ was Jesus.”<sup>140</sup> Apollos and Cephas may have been in Corinth simultaneously. Besides the difference in their activity, they probably also were different in their view about the meaning of the Jewish law for Christian Jews. For otherwise there would have been no cause for the Corinthians to develop some kind of polarization, as referred to in Paul’s letter (1Cor 1,12 3,22). In the meanwhile Paul stayed in Ephesus for two years strengthening the church at the house of Prisca and Aquila, his “fellow workers”<sup>141</sup>, and maybe he didn’t want to travel on to Corinth as long as Cephas was there and for this reason had sent Apollos to “water” his plants. Anyway, Cephas didn’t stay in Corinth all his life, for he was known there to “lead about a sister, a wife” (1Cor 9,5), which means that he didn’t just live and stay there, but that he and his Christian Jewish woman (a “sister”) travelled on to somewhere else.

#### 4.2.1. Simon Peter in Rome – Cephas in Alexandria?

Apollos originally was from Alexandria in Egypt<sup>142</sup> and so was Philo, the Alexandrian philosopher. Eusebius states that “Mark was the first to be sent to preach in Egypt the Gospel ... and to establish churches in Alexandria itself” and that the philosophic asceticism of these Christians was the reason for Philo to write a treatise about it. Eusebius also states that after Philo had learned about christianity in Alexandria from “apostolic men, who were of Hebrew origin, and thus still preserved most of the ancient customs in a strictly Jewish manner”, he “came to Rome in the time of Claudius, to speak to Peter”<sup>143</sup>.

This not only means that Simon Peter must have arrived in Rome in or before the time of Claudius, but also that John Mark must have founded the Alexandrian church before 54 CE, the last year of Claudius. It is possible that the Hebrew “apostolic men” with strictly Jewish customs, whom Philo met and described in Alexandria, were John Mark and Cephas, who can have travelled from Corinth to Alexandria just before Apollos did (see fig. 5). For when Paul wrote the letter 1Corinthians, Apollos was not in Corinth any longer, for “it was not at all his [= Apollos’] will to come now [= to Corinth]”<sup>144</sup>, so maybe he had returned to his homeland Alexandria just after John Mark and Cephas went there (was Apollos sent by Paul to keep an eye on Cephas again?).

After a while Apollos went to Rome via Crete: Paul wanted Titus on Crete to do his “best to speed Zenas the lawyer and Apollos on their way”<sup>145</sup>. Crete was a usual stop between Alexandria and Rome, but not on the route Corinth-Rome (see Acts 27,5-7). So, this supports Apollos’ stay in Alexandria. Apollos did arrive in Rome, for he is probably the same as Apelles, to whom Paul sends his greetings in his letter to the Romans<sup>146</sup>. Also Paul himself wanted to see the Romans, but was “much hindered” to do so, for the same reason as why he had been prohibited to go to Asia: probably because Cephas had arrived there<sup>147</sup>. The tradition saying that “Peter” came to Rome in the time of Nero, must concern Joseph Cephas, because Simon Peter apparently had already arrived in Rome in the time of Claudius. So, Joseph Cephas probably travelled from Corinth to Alexandria and from there towards Rome, followed

<sup>139</sup> Acts 18,24 19,1

<sup>140</sup> Acts 18,28

<sup>141</sup> Acts 19,1.10; 1Cor 16,19; Ro 16,3

<sup>142</sup> Acts 18,24

<sup>143</sup> Eus., Hist. Eccl., II, 16-17,2

<sup>144</sup> 1Cor 16,12: “As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.”

<sup>145</sup> Tit 3,13; Paul’s letter to Titus can have been written about this time, when Paul hadn’t found Titus in Troas (2 Cor 2,12) and when he had ordered Titus to stay in Crete to become its bishop (Tit 1,5 and epilogue of 3,15).

<sup>146</sup> Rom 16,10

<sup>147</sup> Acts 19,21 Rom 15,18-24

by Apollos. John Mark probably stayed in Alexandria until he was succeeded by Annianus in 63 CE<sup>148</sup>. Then he must have gone to Rome too, for this is indicated in Paul's letter to the Colossians (Col 4,10).

### 4.3. Mary and Joseph in Rome - Mary, who has worked hard among you

When Paul was in Corinth again, about 55 CE, during his third missionary journey – i.e. when Cephas had left Corinth for (Alexandria and) Rome (see fig. 6) –, he wrote the letter to the Romans. This would be in line with his writing his letter to the Galatians just when Cephas would go to Galatia, and his writing his first letter to the Corinthians just when Cephas had gone to Corinth. Now Cephas had gone to Rome, Paul greets several people there. One of them is

“Mary, who labored much for us.” Rom 16,6 (NKJV);

other translations and manuscripts have

“Mary, who has worked hard among you.” Rom 16,6 (RSV)<sup>149</sup>.

This Mary could have been Mary, the virgin mother of Jesus. Jesus' mother – who had ordered the servants, and thus had a leading role, in the synagogue of Cana<sup>150</sup> – was probably still not known as such, but only as the “Magdalene” and as the woman who later had lived (and worked and prayed) in the house of the Cenacle in Jerusalem<sup>151</sup>. She was also the one who had lived in Ephesus, probably also praying and working, and taking care of the house, for John Mark, Cephas, and the other Christians there. She also can have worked hard among/for the Corinthians and/or Romans, taking care of one of the house-communities there, for in 2John the ‘presbyter’ writes to her – “the Elect Lady” who “worked” (2John 1, 1.8) – about how to manage “the house”:

“If any one comes to you and does not bring this doctrine, do not receive him into the house or give him any greeting;” 2John 1,10 (RSV)<sup>152</sup>

She had probably accompanied Cephas to Rome, for Cephas “lead about a sister, a wife”, which was known to the Corinthians.<sup>153</sup> Paul greets her from Corinth, when he himself hadn't been to Rome yet. So, he probably knew her from elsewhere (e.g. from Jerusalem, when he was there for the famine-revelation visit, Gal 2,1-2 Ac 11,27-30, or for the Apostolic Council, Ac 15,2.4), and if the reading of Rom 16,6 should be “who has worked hard among us” (which is the most difficult and thus most probable reading – *lectio difficilior*), than she had worked

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<sup>148</sup> Eus., Hist. Eccl., III, 14,21-22.

<sup>149</sup> “voor U” (for you) is the translation of the Dutch “Nederlands Bijbelgenootschap”, 1951; “among you” is in the RSV; NA<sup>27</sup>: ‘eis humas’ in the text, but ‘eis hemas’ in the manuscripts C<sup>2</sup> M a vg<sup>s</sup>, and ‘en humin’ in the manuscripts D F G.

<sup>150</sup> John 2,5

<sup>151</sup> This is shown in my article “Jesus and Moses – Mary Magdalene”, [www.JesusKing.info](http://www.JesusKing.info). Mary could for instance have been “the damsel” (‘paidiske’ = a.o. ‘handmaid’), that kept the door, “named Rhoda” (= Rose), to distinguish her from the lady of the house, “Mary, the mother of John ... Mark” (Acts 12,12-13).

<sup>152</sup> The Greek text translated as “the house” has no article, nor “my”, “our” or “your” (NA<sup>27</sup>). It seems to be the house of the community.

<sup>153</sup> 1Cor 9,5; The high priest Annas was Mary's father, for Annas was Caiphas' father-in-law (John 18,13). Mary may have wanted to go to Rome because two of her high priest brothers were there, since Annas Annas' son was sent captive to Rome by Quadratus (F. Jos., Jewish Antiquities, 20, 843) and Jonathan Annas' son was one of the delegation sent there to make a plea for his case about the years 52/53 CE (W. LODDER, Historische nevenfiguren uit het N.T. (Amsterdam 1938) 151,171-172)

hard among the Corinthians, or, more general, among the Christians in Jerusalem and elsewhere.

Paul also used some special expressions in the end of the Romans-letter, such as

“the love of the Spirit” (15,30),

“the God of peace” (15,33) (cf. “And the very God of peace sanctify you wholly”<sup>154</sup>),

“the hearts of the simple”

(“simple” translates ‘akakos’ which means ‘without evil’) (16,18),

“wise unto that which is good, and simple concerning evil”

(“simple” here translates ‘akeraios’ which means ‘pure, without mixture’) (16,19),

“And the God of peace shall bruise Satan under your feet shortly” (16,20).

These words make one think of the immaculate heart of Mary, who, as the woman of the proto-gospel of Genesis, will bruise the head of the snake (= Satan) with her feet:

“I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel.” Gen 3,15 (RSV);

“[...] she shall crush thy head, and thou shalt lie in wait for her heel.” Gen 3,15 (Douay-Rheims Bible)  
<sup>155</sup>

Paul also greets “Apelles” who is probably the same as Apollos, and immediately after Apelles Paul greets “them which are of Aristobulus”<sup>156</sup>. Paul was still no friend of Joseph Cephass’ and maybe he did not greet him, even if he was in Rome. But on the other hand, maybe he did greet him, or at least his adherents, right after greeting Apelles – just as he mentioned Cephass right after Apollos in 1Corinthians – now using the name “Aristobulus”, which means “best councillor”. Joseph Cephass had been the best councillor between Jewish and Roman aristocracy during his exceptionally long high priesthood of eighteen years, and he probably still had many aristocratic friends in Rome. Paul describes some quality of all the eleven persons he greets before Aristobulus and also of the five persons he greets after him, but he mentions no quality of “Aristobulus”, maybe because this “Aristobulus” described the quality by itself. Note that Paul greets “them of Aristobulus” – cf. “of Cephass” in 1Cor and “sons of Sceva” in Acts – but not Aristobulus himself, maybe because Paul was still no friend of Cephass’. Elsewhere in the letter to the Romans Paul does address a Jew, “instructed out of the law, and ... a guide to the blind” who resembles a Jewish high priest, and warns him of hypocrisy:

“Indeed you are called a Jew, and rest on the law, and make your boast in God, and know *His* will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law. You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? ....” Rom 2,17-22 (NKJV)

Note that the name of the first high priest, Aaron, means ‘light-bringer’<sup>157</sup> and Aaron was a teacher of the law. In exactly this same way Paul had already accused Joseph Cephass of hypocrisy in Antioch:

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<sup>154</sup> cf. 1Thess 5,23: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

<sup>155</sup> The medal of “Mary, conceived without sin”, given by Mary in her apparition in Rue du Bac, Paris, in 1830, shows her with her foot on the head of the snake.

<sup>156</sup> τοὺς ἐκ τῶν ἀριστοβουλοῦ Rom 16,10

<sup>157</sup> According to the description of Strong’s concordance, 2

“And the rest of the Jews also played the hypocrite with him [= Cephas], so that even Barnabas was carried away with their hypocrisy. But when I saw that they were not straightforward about the truth of the gospel, I said to Peter [all manuscripts have “Cephas”] before *them* all, “If you, being a Jew, live in the manner of Gentiles and not as the Jews, why do you compel Gentiles to live as Jews?” Gal 2,13-14 (NKJV)

In the letter to the Romans Paul even states that “on some points I have written to you very boldly by way of reminder”<sup>158</sup>. It seems that Paul reminded Cephas and his judaizing followers of the conflict in Antioch and of the decisions made by the Council.

Also Rufus, the chosen in the Lord, and his mother and Paul’s, get saluted. Already is explained, why it is possible that these were the son and wife of Simon Peter. Why Simon Peter himself is not saluted by Paul is unknown. Perhaps there was an unwritten rule not to mention the name Simon Peter in any letter, in order to keep his actual place of abode hidden from any malvolent king or emperor, since the time when king Herod Agrippa had tried to kill Simon Peter in Jerusalem and from then on had kept looking for him: Simon Peter was a ‘wanted’ person. And maybe Paul simply did not want to salute the spokesman of the Holy Spirit in an ordinary, human, way.

#### **4.3.1. The Holy Spirit – the truth itself – 1 and 3John written by Joseph and Mary**

When Paul was on his way back to Jerusalem at the end of his third missionary journey about 58 CE, he said: “except that the Holy Spirit testifies in every city, saying that chains and tribulations await me”<sup>159</sup>. This testifying and speaking of the Holy Spirit in every city could be, also here, just as before, the speaking or writing of Simon Peter, e.g. in a letter to all the churches. This letter is unknown to us, but could be the unknown first letter to which Simon Peter refers in 2Pet 3,1: “Beloved, I now write to you this second epistle”. Also when in 3John is spoken of the “(good) testimony from all, and from the truth itself”<sup>160</sup>, the “truth itself” could mean the words spoken by the man Simon Peter, as “the truth” is an equivalent of “the Spirit”<sup>161</sup>, speaking through Simon Peter.

The letter 3John needn’t have been written by ‘John’ but may only have been brought to its destination by John Mark, the ‘son’ of Mary in Rome. Of some of Paul’s letters it’s also said in an epilogue that they were “written” (‘*egraphē*’) – in the sense of ‘sent’ – by (‘*dia*’) the ones who brought the letters to their destination<sup>162</sup>. The letters 3John and 1John can have been brought to their destination – Corinth, respectively, Ephesus – by John Mark, who, according to Paul in his letter to the Colossians, was in Rome and intended to come to Asia Minor, to Colosse<sup>163</sup> (see fig. 6). The letter 3John can have been written by Joseph Cephas for Corinth, and the statement in 3John that he has (also) written to “the church”<sup>164</sup> may refer to the letter 1John, written to “the church” of Ephesus, where both John Mark and Cephas had lived. The addressee of 3John was Gaius, who was not a member of “the church” (of Ephesus), for the author of 3John, referring to “the church”, uses the words “among them” instead of “among you”<sup>165</sup>. Gaius can have been one of the member of the church of Corinth who had said there

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<sup>158</sup> Rom 15,15

<sup>159</sup> Acts 20,23

<sup>160</sup> 3John 1,12

<sup>161</sup> 1John 5,6

<sup>162</sup> “My love be with you all in Christ Jesus. Amen. The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.” 1Cor 16,24 (AV); “To God only wise, be glory through Jesus Christ for ever. Amen. Written to the Romans from Corinthus, and sent by Phebe servant of the church at Cencrea.” Rom 16,27 (AV)

<sup>163</sup> Coll 4,10

<sup>164</sup> 3John 1,9

<sup>165</sup> “the church” 3John 1,6.9.10; “among them”: 3John 1,9

that they were “of Cephas”<sup>166</sup>, and who therefore could be called “my children”<sup>167</sup> by Joseph Cephas in 3John.

Problems had arisen in Ephesus, for Paul already on his third missionary journey on his way back to Macedonia had told Timothy to remain in Ephesus to “charge certain persons not to teach any different doctrine” (1Tim).<sup>168</sup> Joseph Cephas can have written the letter 1John for Ephesus and in 3John he states that he will come to put things straight, which could have been acceptable to Paul, now that Paul was unable to travel because of his long captivity in Jerusalem, Caesarea, and Rome. But, while in captivity in Rome, again Paul writes his letter to a city – in this case Ephesus –, just when Joseph Cephas was going there (see table 3). Joseph Cephas probably was planning to go to Corinth first – for this reason he wrote 3John to Corinth –, and then to travel on from there to Ephesus to help Timothy.

Both in 3John and in 1John the author speaks of a “we”<sup>169</sup>, e.g. that this “we” have given a true record. This “we” could mean the couple Joseph and Mary, for they were the very first who could say, in 1John:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life— the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us— that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ.” 1John 1,1-3 (RSV)

After all, they were the ones who first received the Son of the Father into their hands as their baby Son, and to them eternal life was manifested first, both in the birth of the eternal Son and in his resurrection, for He first appeared risen to Mary Magdalene (John 20,14-18) and, according to Paul, to Cephas (1Cor 15,5). The same “we” is in 2John, addressed to the Elect Lady, but this has already been discussed. Joseph and Mary can have run one of the house churches of Rome.

#### **4.4. Joseph Cephas in Ephesus when Simon Peter gets killed in 64 CE**

In the years 61 to 63 CE Paul was a prisoner in Rome. In 64 he was probably set free and not in Rome any longer. Also Cephas will probably have left Rome by this time, for it was his plan, according to 3John, to go to Corinth and Ephesus (Simon Peter was still in Rome). As already said, in Ephesus had arisen problems, for Paul thought it was necessary to write them a letter (the letter to the Ephesians, written about 63 CE, during Paul’s captivity), and Timothy, the bishop of Ephesus, was not able to handle the problems on his own. Anyway, because tradition speaks of two deaths of ‘Peter’, one Peter has to have died in the year 64 and the other in 67. So, Joseph Cephas most probably was not in Rome in 64 when the killing of the Christians took place, for then he would have been killed too, together with Simon Peter. After Cephas had left, Simon Peter can have written his second letter, 2Peter, just before he got killed as a gladiator in Nero’s circus. In 2Peter he writes that he knows that his death is at hand<sup>170</sup>.

##### **4.4.1. Cephas and John Mark write second ending of Gospel of John**

When Cephas was in Ephesus for the second time, about 64 CE, he must have heard of the death of Simon Peter. There and then he and John Mark can have written the second ending of

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<sup>166</sup> 1Cor 1,12

<sup>167</sup> “my children” 3John 1,4

<sup>168</sup> 1Tim 1,2-3, written during a post-captivity journey, reminds Timothy of this original command.

<sup>169</sup> 3John 1,12; 1John 1,1-4

<sup>170</sup> 2Pet 1,14

the Fourth Gospel about the re-installation of Simon Peter as the shepherd by the risen Jesus and also about Jesus' prediction of his violent death<sup>171</sup>. John probably was with him when they added this second ending to their gospel, that speaks of a "we" (John 21,24),<sup>172</sup> for John Mark was with Timothy in Ephesus when Paul wrote 2Tim, telling Timothy to take John Mark with him to Rome to become a helper of Paul<sup>173</sup>. This wish of Paul shows that John Mark had indeed left Rome in the direction of Asia Minor, just as Paul had already announced in Colossians 4,10, and that he probably brought 3John and 1John to their respective destinations, Corinth and Ephesus.

The presbyter "Aristion", who is only known from Papias as someone who, just as the presbyter John (John the Elder = the old John Mark<sup>174</sup>), was heard by him in Hierapolis, not far from Ephesus,<sup>175</sup> and who added chapter 16 to the Gospel of Mark,<sup>176</sup> and who probably was the presbyter who, according to Papias, defended the Gospel of Mark as accurate, though not in order, but complete,<sup>177</sup> may have been "the elder (presbyter)" Cephas (2Jn 1,1), called Aristion (Greek for 'prize', 'high distinction'<sup>178</sup>) after he had been elected successor of Simon Peter, but had not arrived in Rome yet, where he would be the "elder", who called Mark "my son" and Mary the "co-elect" (lady) (1Pe 5,1.13).

## 4.5. Joseph Cephas back to Rome

### 4.5.1. Cephas writes 2John

The documentation of the re-installation of Simon Peter by Jesus at the Lake of Galilee in the Fourth Gospel, was especially important now that a successor had to be chosen, for the authority given to Simon Peter (Matt 16,18-19) had to pass on to his successor. In Ephesus Cephas can have heard about his election as successor, and then have written the letter 2John to his wife, the "Elect Lady", that he would come back to her in Rome<sup>179</sup>, to be the next shepherd of the church (see fig. 7). He writes to her that they should love each other, and that they had this commandment from the beginning<sup>180</sup>. This could mean that the two of them had to love each other, not only as a general commandment, or as from the time of their first Jewish marriage, but especially now, when they had a Christian – and in their case celibate – marriage. He also writes to her that she should not let people, who did not believe in the incarnation of the Son of God, into their house (church)<sup>181</sup>. While Cephas was not back in Rome yet, his wife Mary, mother of the church, would have to take care of the 'household'. He warns her not to loose "those things we have worked" (2John 1,8 AKJV), and as already said, this could mean that she should not loose the things they had done during Jesus' earthly life, nor the doctrine they had written in the Fourth Gospel and 1John.

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<sup>171</sup> John 21 (21,17.18)

<sup>172</sup> The "I"-person of Jn 21,25, perhaps added much later than 21,1-24, may have been John Mark, and the "we" of Jn 21,24 John Mark (= John the Elder) and Cephas (and perhaps implicitly Mary) (see my article "John Mark – Author of the Gospel of John with Jesus' mother", [www.JesusKing.info](http://www.JesusKing.info)).

<sup>173</sup> 2Tim 1,3 4,11

<sup>174</sup> see my article "John Mark – Author of the Gospel of John with Jesus' mother", [www.JesusKing.info](http://www.JesusKing.info)

<sup>175</sup> Eus. 3,39,4.7.14

<sup>176</sup> Catholic Encyclopedia on St. Papias, <http://www.newadvent.org/cathen/11457c.htm>

<sup>177</sup> Eus. 3,39,14-15

<sup>178</sup> 'aristeio(n)', Oxford Greek-English Learner's Dictionary, Oxford University Press, 2008, p. 122

<sup>179</sup> 2John 1,12

<sup>180</sup> 2John 1,1.5

<sup>181</sup> 2John 1,10

The letter 2John can have been brought to Rome by John Mark, who, according to Paul in 2Timothy, had to be taken from Ephesus to Rome by Timothy anyway<sup>182</sup>. At the end of the epistle 2John the author writes:

“The children of your (‘sou’) elect sister greet you (‘se’)” 2John 1,13 (RSV).

Here the “elect sister” of the “Elect Lady” could be the sister of Jesus’ mother: “his mother’s sister”, who stood by the cross, namely Mary, the wife of Clopas<sup>183</sup>. As explained in one of my earlier articles, she was probably the biological mother of the beloved disciple<sup>184</sup>. This Mary, the mother of John Mark, mentioned in Acts 12,12, was the lady of the house (church) in Jerusalem (the Cenacle)<sup>185</sup>, just as her sister, the Virgin Mary, now was the lady of the house (church) in Rome. In 2John the greetings of John Mark’s brothers and sisters, for instance of Simon the son of Clopas, who had been elected to succeed James the Just as bishop of Jerusalem in 62 CE<sup>186</sup>, were included at the end of this letter addressed to John Mark’s ‘mother’ in faith. That John Mark was himself the person who brought her this letter, explains why he isn’t mentioned in it explicitly. The fact that Mary of Clopas was still the lady of the Cenacle and that her son Simon of Clopas had been elected to be the leader of the church in Jerusalem, can have been the reason to call her ‘elect’, just as her sister in Rome. Whether she already was known as the sister of the Virgin Mother or not, Cephas can have called her “sister”, because both women were a ‘mother’ of their (local) Christian sister-communities. So, both the personal and the communal aspects of the meaning of the words “lady” and “sister” were valid, although only the Virgin Mary in Rome could understand the personal aspect of “sister” at that moment.

#### 4.5.2. Cephas writes Hebrews

On his way back from Ephesus to Rome Joseph Cephas was held back somewhere in Italy, for the high priestly epistle to the Hebrews, which was probably written by Cephas, was written from somewhere in Italy, to the (Christian) Jews in Rome. The author says that he waits for the arrival of Timothy, who had been set free from prison, and that then he will see them<sup>187</sup>. The author of the letter to the Hebrews asks for prayer “that I may be restored to you the sooner” and he reminds them that Jesus himself is “the great shepherd of the sheep”<sup>188</sup>, who will pasture them also when their new earthly shepherd, ‘Peter’, is not present yet.

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<sup>182</sup> 2Tim 1,3 4,11

<sup>183</sup> “But standing by the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene.” John 19,25 (RSV); this verse is interpreted as only describing two women, first by their family relation, and second by their names (in the reverse order). The interpunction in the Greek text of this verse in NA<sup>27</sup> has no comma after “mother”, nor after “Clopas”, but only after “sister”.

<sup>184</sup> See my article “John Mark – Author of the Gospel of John with Jesus’ mother”, [www.JesusKing.info](http://www.JesusKing.info). Isn’t it becoming that Jesus would assign his own mother Mary to be the mother of John Mark and also John Mark to be the son of the Virgin Mary, in the presence of the real, biological, mother of the beloved disciple? In this way the beloved disciple was able to take the Virgin Mother into their home without delay (“from that hour”), with the consent of the lady of the house, Mary the wife of Clopas. So, the scene at the foot of the cross was about only two pairs of a mother and her son; cf. John 19,25-27.

<sup>185</sup> That the house of the beloved disciple John Mark included the Cenacle is already described in my article “John Mark – Author of the Gospel of John with Jesus’ mother”, [www.JesusKing.info](http://www.JesusKing.info).

<sup>186</sup> Eus., Hist. eccl., 3,11-12; Epiphanius, Haer, 78,14; note that both brothers, Simeon of Clopas and John Mark, had been (levitical) officers of the temple, the first as captain of the temple prison and the latter as Caiaphas’ secretary (see my articles “The Eleven – Jesus appeared risen to the Officers of the Temple Prison”, “Paul’s Cephas is Caiaphas – Author of 1Peter and Hebrews” and “John Mark – Author of the Gospel of John with Jesus’ mother”, [www.JesusKing.info](http://www.JesusKing.info)).

<sup>187</sup> “You should understand that our brother Timothy has been released, with whom I shall see you if he comes soon.” (Heb 13,23)

<sup>188</sup> Heb 13,19-20

The resemblance between the Fourth Gospel and the letter to the Hebrews is clear (see table 5).

Many aspects of the Hebrews-letter itself indicate that it is most probable that the letter was written by a high priest, for instance: the author knows details about the Holiest of Holies in the Temple (Heb 9,1-6). His main subject is the high priesthood of Jesus in the new covenant:

“Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,” Heb 8,1.

“He is also Mediator of a better covenant, which was established on better promises” Heb 8,6.

“In that He says, “A new *covenant*,” He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.” Heb 8,13.

This remarkable concept is not in Paul’s epistles, and it fits a Jewish ex-high priest, chosen to be the earthly high priest of the new covenant, very well. He also wrote:

“By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, of whom it was said, “In Isaac your seed shall be called,” concluding that God *was* able to raise *him* up, even from the dead, from which he also received him in a figurative sense.” Heb 11,17-19 (NKJV)

The sacrifice of the only son unto death, and also the receiving him back from the dead, is something that is especially meaningful to Joseph Caiphas, who was the legal father of Jesus. The author of the Hebrews epistle seems to address his brothers in the Jewish priesthood, when he writes, among other things: “Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess” in Heb 3,1, and likewise in Heb 7,27 9,7 10,14 and in 10,19: “Therefore, brethren (= brothers), having boldness to enter the Holiest by the blood of Jesus”. If these words are not addressed to Jewish priests, than at least he uses the figurative language of such priests among themselves. For more arguments, see my article “Paul’s Cephas is Caiphas – Author of 1Peter and Hebrews”, [www.JesusKing.info](http://www.JesusKing.info).

#### **4.6. Joseph Cephas and Paul finally fraternize in Rome**

After Paul had been set free in 63 CE and had left Rome for some of the cities he had already visited, such as Antiochia, Ikonium, Lystra (all in South Galatia), and Troas, and maybe also after a missionary journey to Spain, Paul came back to Rome, from where he writes the second letter to Timothy. When Joseph Cephas arrived in Rome, about 66 CE, to start his short pontificate, they finally can have fraternized on the Via Appia. After all, Paul had to submit himself to the new successor of Simon Peter, who in his letter to the Hebrews had already declared that Jesus had made a new covenant for all people. This has already been discussed above.

##### **4.6.1. Cephas writes 1Peter**

Cephas, as successor of Peter, wrote the apostolic letter 1Peter and many arguments are in favour of his authorship of both 1Peter and Hebrews. To mention some, besides the already mentioned in my earlier article “Paul’s Cephas is Caiphas”:

- Jesus is the “good shepherd” (John 10,11) and the “great shepherd” (Heb 13,20) and the “chief shepherd” (1Pe 5,4)
- The author of 1Pet writes to the Diaspora, just as James does in his letter (Jas 1,1). Here Cephas, the ex-high priest, and James, the ex-representative of the people in the temple

liturgy<sup>189</sup>, are still closely linked, just as in the kerygma of Paul (1Cor 15,5.7), and as in Paul's first and second visit to Jerusalem after his conversion (Gal 1,18-19 and 2,9), and as at the conflict with Cephas and men from James in Antioch (Gal 2,11-14).

For more similarities between 1Pet and Heb, see table 6.

The author of 1Pet writes: "love one another fervently with a pure heart, having been born again" (1Pet 1,22-23) and 1John has "We know that we have passed out of death into life, because we love the brethren" (1John 3,14) and 2John has: "that which we have had from the beginning, that we love one another" (2John 1,5).

The regards addressed by Mark, in 1Peter 5,13, to the churches in Asia Minor show that John Mark had indeed returned from Ephesus to Rome, as had been advised by Paul in 2Tim<sup>190</sup>.

#### **4.6.2. Cephas translates and edits Gospel of Matthew**

New Testament scholars have found a remarkable resemblance between the language characteristics of the letter to the Hebrews and those of the Gospel of Matthew<sup>191</sup>. This gospel has Jesus' childhood story, seen through the eyes of Joseph, and he must have been the source of it somehow, for it describes his dreams and considerations. It seems possible that Joseph Peter added the childhood story himself after having translated the original Aramaic Gospel of Matthew into Greek. The Gospel has many passages from, and references to, the Old Testament, and this is also something that can be attributed to the Jewish high priest. For similarities between Hebrews, 1Peter, and Matthew, see table 7.

#### **4.7. Death of Joseph Cephas and Paul in 67**

Both Joseph Peter and Paul got killed in Rome and their deaths are memorated by Clemens in his first letter to the Corinthians<sup>192</sup>. Clemens says that their deaths were caused by envy, and Eusebius states that Paul was beheaded and Peter crucified<sup>193</sup>. The tradition about their simultaneous imprisonment in the prison Mamertinum in Rome and the legend of 'Quo Vadis' have already been discussed in paragraph 3.6 of this article. Tradition says that Paul was beheaded in Tre Fontane and was buried near the Via Ostia, where now is the Basilica S. Paolo-fuori-le-Mura.

Linus can have been the one who was a kind of 'vicar' of Simon Peter, after Simon's death until Joseph Cephas was chosen/installed. After Joseph Cephas' death in 67 CE, Linus himself became the third 'Peter' in 67/68 CE and he was succeeded by (Ana-)Cletus in 80 CE.

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<sup>189</sup> See my article "James and the brothers – Davidic representatives in the temple liturgy", [www.JesusKing.info](http://www.JesusKing.info).

<sup>190</sup> 1Pet 1,1 5,13; 2Tim 4,11

<sup>191</sup> Oosthoeks Encyclopedie (Utrecht, zesde druk, 1968) 25.

<sup>192</sup> "Through envy and jealousy, the greatest and most righteous pillars [of the Church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects." Clement of Rome, 1Corinthians 5-6 ([www.ccel.org/schaff/anf01.ii.ii.v.html](http://www.ccel.org/schaff/anf01.ii.ii.v.html))

<sup>193</sup> Eus., Hist. Eccl., II,25,5-8

## 5. Discussion - Investigations for proof

### Joseph Cephas ... the missing link

- The husband of Jesus' virgin mother Mary was Jesus' legal father Joseph, son of Jacob, and he was the link between Jesus and his royal Davidic descent. Since Jesus' exposure and adoption, and during all Jesus' adult life, this link was hidden, because Jesus was considered a son of Joseph, son of Heli, and thus without royal descent. Also Jesus' birthplace Bethlehem was unknown to his contemporaries. Jesus was called 'of Nazareth', and therefore could not be considered to be the promised Messiah from Bethlehem. Jesus' father Joseph, son of Jacob, was the missing witness of Jesus' Messianic descent and birth.
- The old testament sacrifice of the high priest was a sacrifice of unleavened bread and wine. The sacrifice that Jesus' father, the high priest Joseph Caiphas, son of Jacob, made of his only Son, and the voluntary sacrifice that this high priest's Son, Jesus, made of Himself in the form of unleavened bread and wine, is the link between the old testament and new testament sacrifices.
- The high priest in Jesus' last earthly years was called "Caiphas", which name is interchangeable with "Cephas". The fact that Jesus gave his disciple Simon Barjona the name "Cephas", which is translated into "Peter", then means that Jesus wanted this Simon to be the 'high priest' of His new covenant. The name "Cephas" is the link.
- Simon Peter and his wife and son were killed by Nero in 64 CE. Pope Linus only started his reign in 67 CE. The missing link between those years and men, is the man Joseph Cephas, who was Simon Peter's successor from 64 until Joseph's crucifixion in 67 CE. Joseph Cephas called himself "Peter" in 1Peter and is the link between the first "Peter" and all the succeeding 'Peters' of history.

### No contra-arguments

The theses of this study are very challenging to the more usual ideas in contemporary biblical science. Several contra-arguments against the usual ideas (or actually against their underlying unconscious assumptions or biases, see also appendix 1) are already mentioned in the articles of this study. Contra-arguments against the new theory, however, until now don't exist and scholars are invited to search for them, and, as long as they remain unfound, to at least acknowledge the possibility of the new theory, and of course also to 'drink the new wine', if they want.

The argument that the Christians for many centuries didn't know the new theory can't be used, for the main theory is that Joseph, Mary, and Jesus deliberately kept the essential facts hidden during their lives. Besides, truth does not depend on time or number of adherents. And it must be stressed that in the many centuries during which the Christians have only known the old ideas, they got divided into many different churches, communities, and sects, also because of the rejection of different parts of the unproven old ideas. The new theory, however, which is not in contradiction with the doctrine of faith of the Roman Catholic Church, solves the gaps in, and the controversies over, the old ideas and has the power to re-unite the Christians and maybe even the Christians and Jews.

## Investigations for proof

Proof for the new theory may be obtained in a number of experimental scientific ways, beside the simple logic already used in my articles:

### DNA-investigations

1. The bones of the two men and the woman, found in niche 'o' in the 'grave of Peter' could be those of Simon Peter, his son (Rufus) and his wife. DNA-investigation of the bones should show a father-mother-son relationship in that case.
2. The 'skull of Peter' in the Lateran basilica could be compared by DNA with the bones of the two men in niche 'o'. For the oldest of them could have been Simon Peter.
3. Joseph Caiphas/Cephas, the virgin husband of the Virgin Mary, did not have descendants, so the remains in the ossuary with the inscription Joseph ben Kefa, found in Jerusalem, can not be those of a son of Caiphas. If Caiphas' remains are in the loculus of wall 'g' of the 'grave of Peter', then the DNA of these remains should not be like father-DNA to the DNA of the bones of the so-called 'Joseph ben Kefa'.

[[3. Jesus was the son of his virgin mother Mary (and for this reason He was possibly very similar, genetically, to his mother). If Mary was the sister of Simon Peter (see appendix 2), also the DNA of Simon Peter and that of Jesus might show a close relationship. The DNA of the blood on the Shroud of Turin, that might be from Jesus, then could be related to the DNA of the oldest man, found in niche 'o'. If a DNA-relationship is found indeed this would be highly indicative, both for the relationship between the two men, and for the Shroud belonging to Jesus. But if a DNA-relationship is contradicted, only one of the four assumptions in the connection Shroud – Jesus – Mary – Simon – niche 'o' needs to be invalid.]]

### Inscriptions

1. The inscription KAIP'(AS) within the loculus in wall 'g' of the 'grave of Peter' could be examined by epigraphists to see whether the name Caipha(s) could have been ment.
2. Similarly, the inscriptions i PE and I PET in wall 'g' of the 'grave of Peter' can be examined. These inscriptions could mean 'i Joseph petrus'.

### Objective text comparison

The letters which, according to this study, have been written by one and the same author – 1Pe, Heb, 2John, and 3John – can be digitally and statistically compared to each other concerning certain text characteristics, such as style and vocabulary. A relationship should be demonstrated. Also the childhoodstory of the Gospel of Matthew could be similarly comparable to the mentioned letters.

### Papyrology

Thiede already has done scientific research,<sup>194</sup> showing that New Testament writings can be dated about the middle of the first century.

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<sup>194</sup> e.g. C.P. Thiede and M. d'Ancona, The Jesus Papyrus, Doubleday, 1996.

Figures 1 to 7

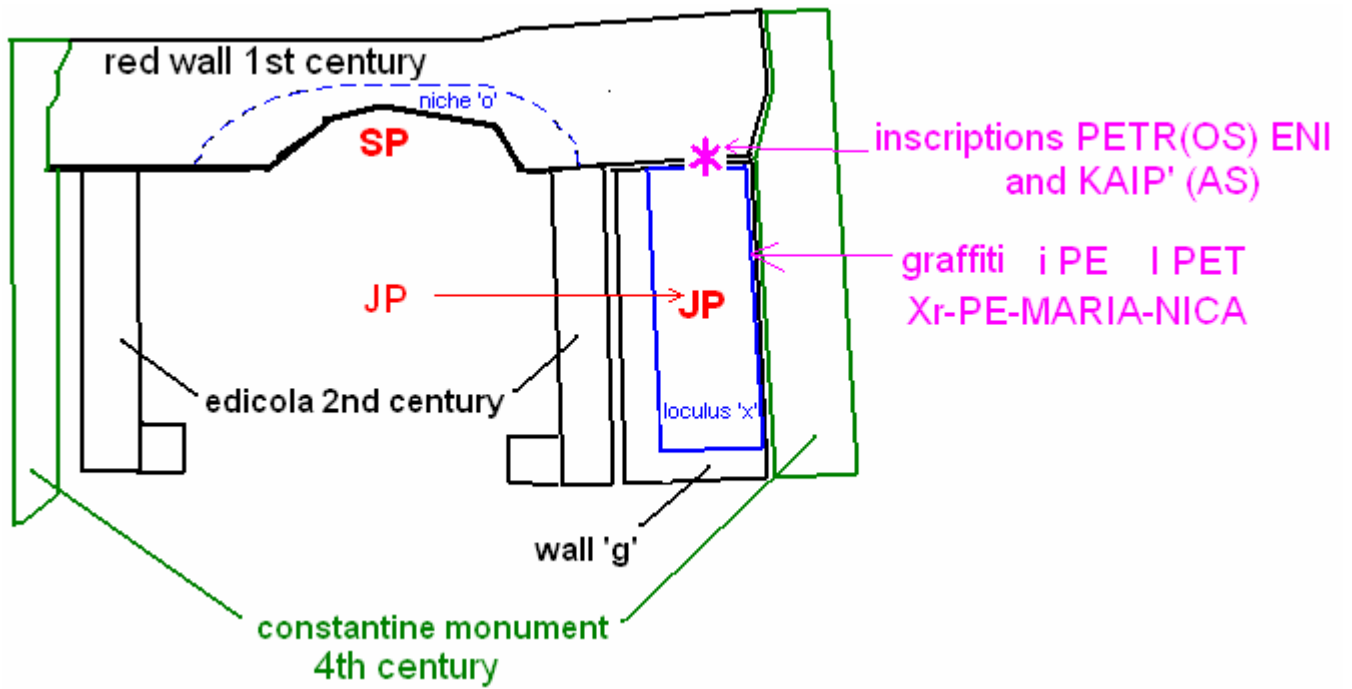


Fig. 1: Horizontal map of the grave of 'Peter' underneath the Confessio.

'o' = niche where the group of bones of two men and a woman was found (SP = Simon Peter)

'x' = loculus in wall 'g' where the group of bones of one man was found (JP = Joseph 'Peter', probably moved from the earth opposite 'o')

\* = place on the red wall where the inscriptions "petr(os) eni" and "KAIP'(AS)" were found, visible from inside the loculus; the graffiti "i PE" and "I PET" and "Xr-PE-MARIA-NICA" are on wall 'g'



Fig. 2. Inscription "Xρ (istos) + Pe (tros) + MARIA + NICA" on wall 'g'



Fig. 3 Schetch of the noticeable signs of the inscription on the red wall inside the loculus in wall 'g' underneath the Confessio (as seen on a photograph of this wall from M. Guarducci, *Pietro in Vaticano*, Roma, 1984, tavola XXIX; this photograph is copyrighted and may not be reproduced). The letter T is the symbol of the cross of Jesus.

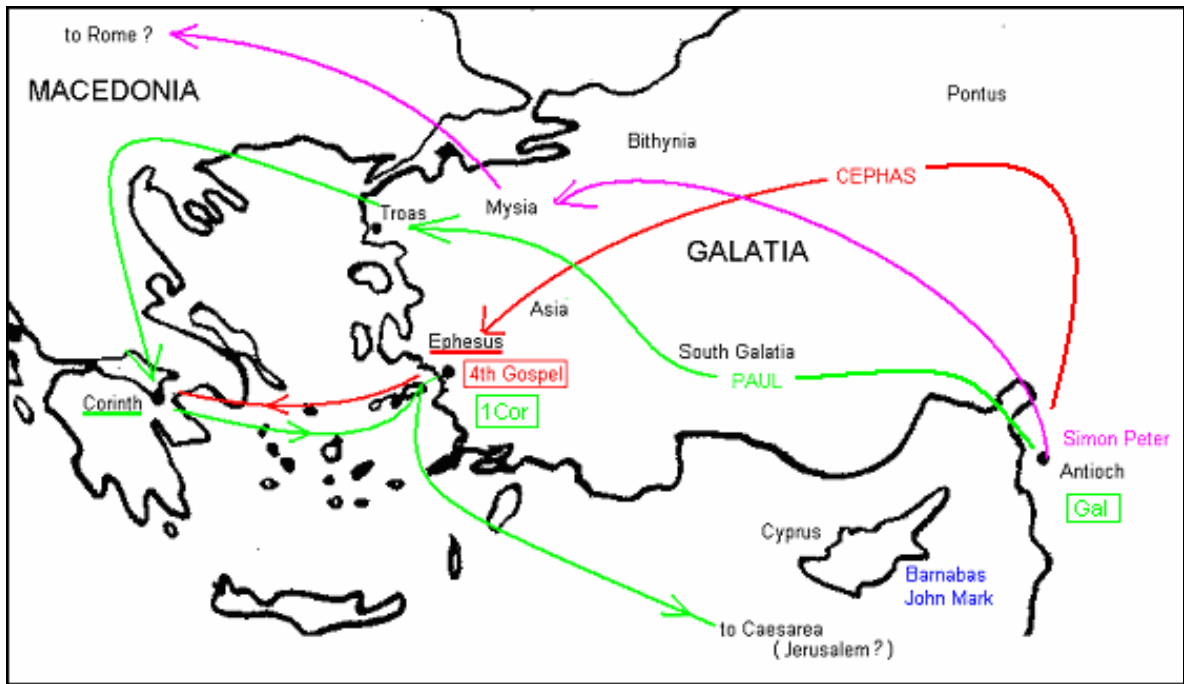


Fig. 4 Distinct working areas (Paul's second missionary journey); While Cephas is in Ephesus, Paul arrives in Corinth. When Paul leaves Corinth for Ephesus, Cephas leaves Ephesus for Corinth. Then also Apollos leaves Ephesus (Acts 18,24) for Corinth (Acts 19,1), where he "waters" Paul's young plants (1Cor 3,6).

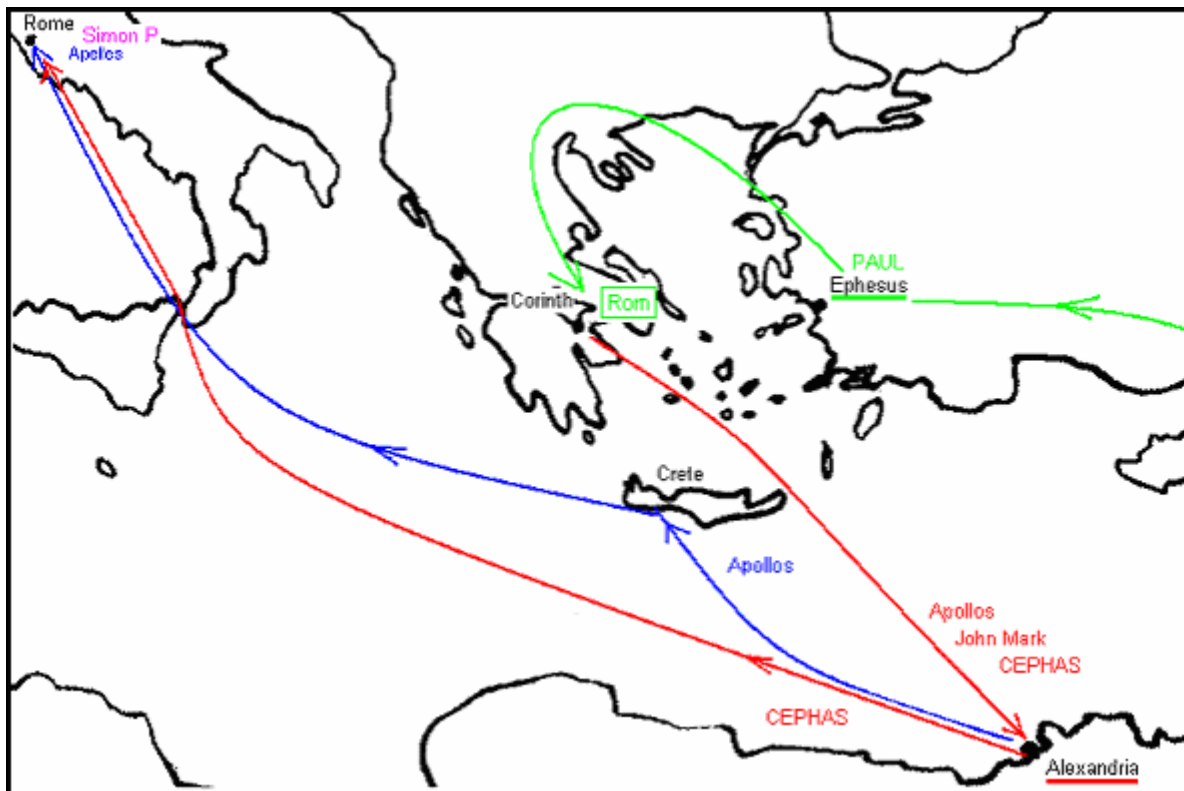


Fig. 5 Start of Paul's third missionary journey and Cephas' journey to Rome. While Paul is in, or leaves, Ephesus, Cephas leaves Corinth to arrive in Alexandria, together with, or followed by, Apollos.

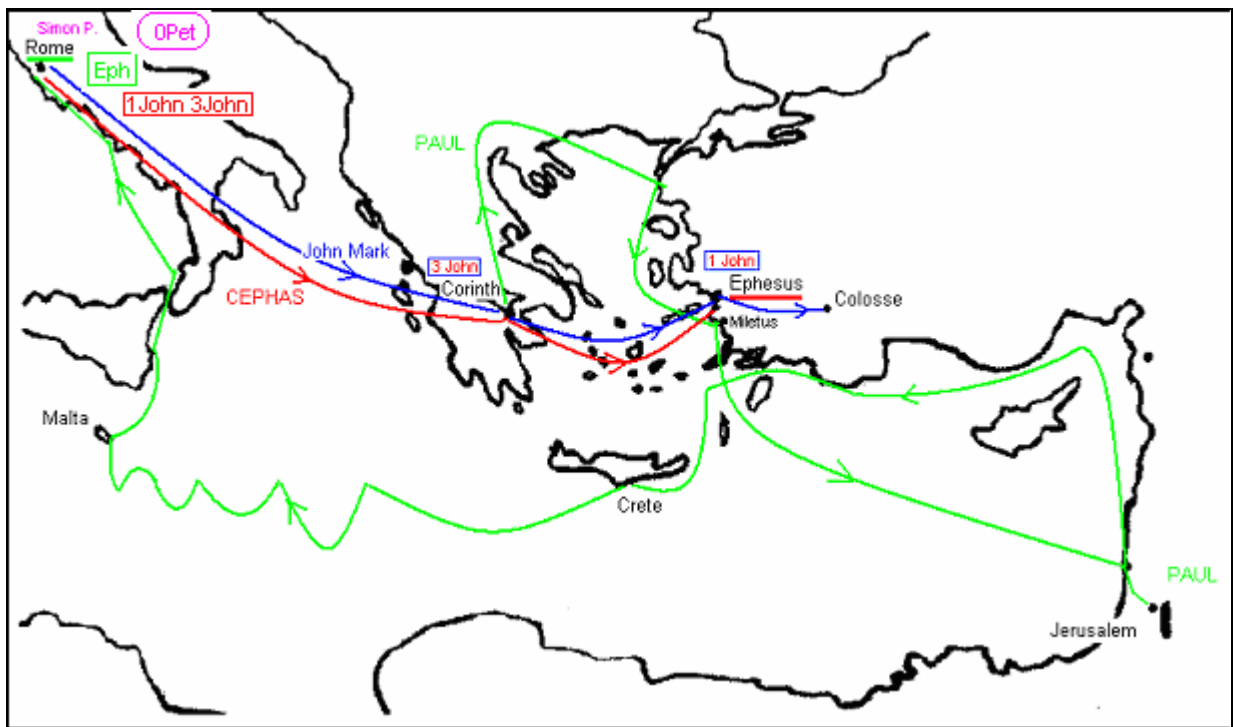


Fig. 6 Paul's way back on his 3<sup>rd</sup> missionary journey and his way as a captive to Rome; John Mark, with 3 John and 1 John, precedes Cephas to Corinth and Ephesus; before or when Paul reaches Rome Cephas leaves Rome for Corinth and Ephesus.

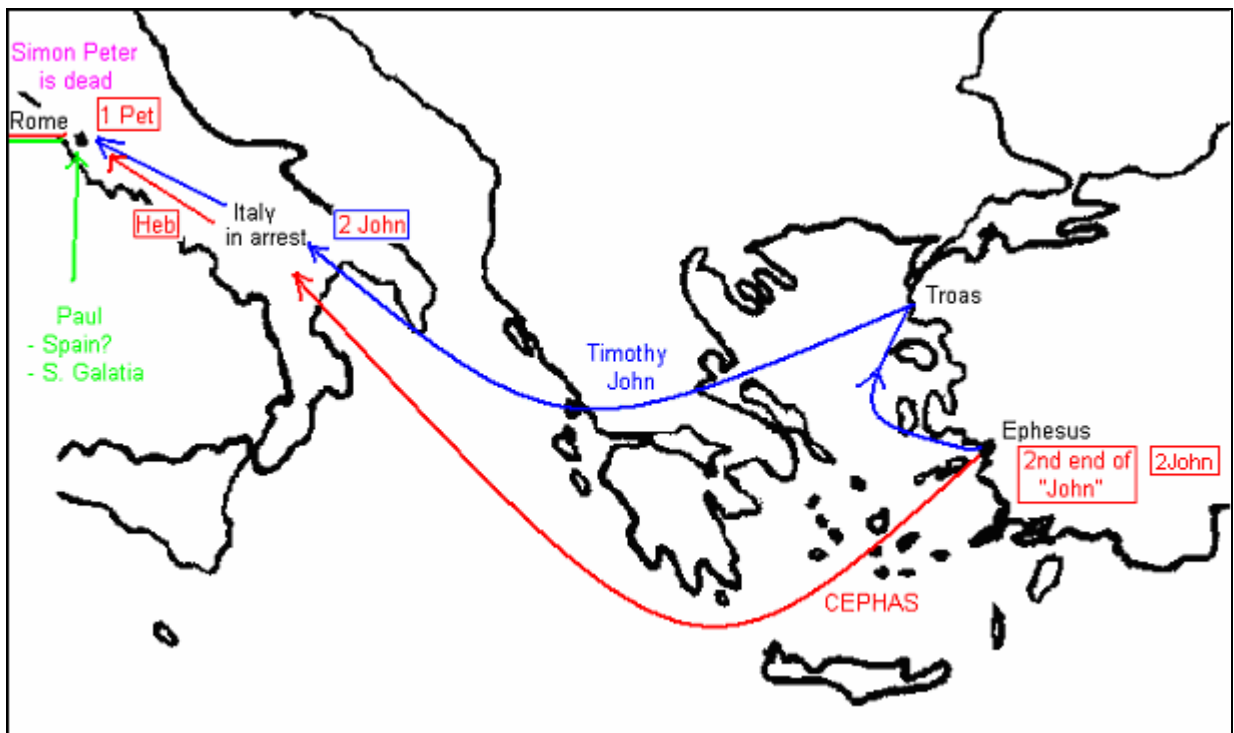


Fig. 7 Both Paul and Cephas arrive in Rome after the death of Simon Peter; Timothy and John (with 2 John) precede Cephas to Italy and Rome.

## Tables 1 to 7

<b>Simon Peter</b>	<b>Joseph Cephas</b>
Simon Peter was married and had children and his wife suffered martyrdom <sup>195</sup>	
Peter founded the Church of Antioch <sup>196</sup>	
	‘Peter’ pursued apostolic labours in various districts of Asia Minor, since he addressed 1Peter to Pontus, Galatia, Cappadocia, Asia and Bithynia (1Pet 1,1).
Hieronymus’ assumption is that Simon Peter, after having founded the church of Antioch, and after having preached in the Diaspora of Asia Minor, was the bishop of Rome for 25 years (42 to 67 CE) <sup>197</sup> . This isn’t an independent tradition but it stems from a third century addition, of untracable origin, into a second century list of bishops of Rome <sup>198</sup> .	‘Peter’ tended the sheep of Rome for hardly more than a few months (Porphyrius). <sup>199</sup>
He arrived in Rome for the first time during Claudius’ reign (41-54 C.E) <sup>200</sup> .	He arrived in Rome for the first time during Nero’s reign (54-68 CE) <sup>201</sup>
Simon Peter writes apostolic letter 2Pe	(Joseph Cephas) Peter writes the completely different apostolic letter 1Pe
He died in Rome in 64 CE, right after the great fire <sup>202</sup>	He died in Rome simultaneously with Paul in 67/68 CE <sup>203</sup>
He died in the Circus of Nero in Vaticano <sup>204</sup>	He died on “San Pietro in Montorio” in Rome <sup>205</sup>
His bone fragments were found in the niche ‘o’ underneath the Confessio in St. Peter’s Basilica <sup>206</sup>	His bone fragments were found in loculus ‘x’ underneath the Confessio in St. Peter’s Basilica <sup>207</sup>

Table 1. Contradicting traditions about ‘Peter’

<sup>195</sup> Clement of Alexandria, *Stromata*, III, 6, ed. Dindorf, II, 276 and VII, 11, ed. cit., III, 306 and Eusebius, *Hist. Eccl.*, III, 31

<sup>196</sup> Origen “Hom. 6 in Lucam”; Eusebius, “*Hist. Eccl.*”, III, 3

<sup>197</sup> Hieronymus, *De Viris Illustribus* I.

<sup>198</sup> “It is widely held that Peter paid a first visit to Rome after he had been miraculously liberated from the prison in Jerusalem; that by “another place”, Luke ment Rome, but omitted the name for special reasons. It is not impossible that Peter made a missionary journey to Rome about this time (after 42 A.D.), but such a journey cannot be established with certainty. At any rate, we cannot appeal in support of this theory to the chronological notices in Eusebius and Jerome, since, although these notices extend back tot the chronicles of the third century, they are not old traditions, but the result of calculations on the basis of episcopal lists. Into the Roman list of bishops dating from the second century, there was introduced in the third century (as we learn from Eusebius and the “Chronograph of 354”) the notice of a twenty-five years’ pontificate for St. Peter, but we are unable to trace its origin. This entry consequently affords no ground for the hypothesis of a first visit by St. Peter to Rome after his liberation from prison (about 42). We can therefore admit only the possibility of such an early visit to the capital.” (*Catholic Encyclopedia*, St. Peter).

<sup>199</sup> VAN STEMPOORT, *Petrus en zijn graf te Rome* (Baarn 1960) 63

<sup>200</sup> Eus., *Hist. Eccl.*, 2,14,4-15,1; Hieronymus, *De Viris Illustribus* I.

<sup>201</sup> P.H.R. VAN HOUWELINGEN, *1Petrus* (Kampen 1991) 40; Lactantius, *Lib. de Mort. Persec.* n. 2.

<sup>202</sup> VAN STEMPOORT, *Petrus en zijn graf te Rome*, 163; Tacitus, *Annales* 15;

[http://en.wikipedia.org/wiki/Saint\\_Peter#Martyrdom](http://en.wikipedia.org/wiki/Saint_Peter#Martyrdom)

<sup>203</sup> Hieronymus and Eusebius, *Hist. Eccl.* 2,25,8; [http://en.wikipedia.org/wiki/Saint\\_Peter#Martyrdom](http://en.wikipedia.org/wiki/Saint_Peter#Martyrdom)

<sup>204</sup> VAN STEMPOORT, *Petrus en zijn graf te Rome*, 163; Tacitus, *Annales* 15

<sup>205</sup> TIMMERS, *Rome - eeuwige stad*, 58, 202; [http://en.wikipedia.org/wiki/San\\_Pietro\\_in\\_Montorio](http://en.wikipedia.org/wiki/San_Pietro_in_Montorio)

<sup>206</sup> M. GUARDUCCI, *La Tomba di San Pietro* (Milano 1989, 3<sup>rd</sup> ed. 1992), 89-91,125.

<sup>207</sup> M. GUARDUCCI, *Le Reliquie di Pietro in Vaticano* (Roma, 1995), 59-60.

**Table 2 “The woman anointer and Lady of all Nations versus the antichrist”**

The “good work” of Mary, the “woman” anointer, as opposed to the “evil works” of the “antichrist”, showing the “enmity between you [the serpent] and the woman, and between your seed and her seed” (Ge 3,14-15).

Mark 14	2John	Luke 1-2 (and 24)	prayer of the Lady of all Nations
		Mary (1,27)	Mary
a woman (“the woman”, “this woman” Matt 26,10,13) (cf. “woman” (in Cana and at the cross) John 2,4 19,26)	the elect Lady (‘Kuriah’)	blessed among women (1,48)	the Lady of all Nations (who once was Mary)
she has <b>worked a good work on me</b> --- she has done what she could	lose not what you have <b>worked</b> for --- for he who is saying to him, ‘Hail,’ has fellowship with <b>his evil works</b> (2Jo 11 YLT)	she gave birth to her first-born son (2,7) --- And Mary said, Behold, I am <b>the handmaid of the Lord</b> (1,38)	
she has <b>anointed</b> my body beforehand for burying	(For many deceivers have gone out into the world, men who will not acknowledge the coming of) Jesus <b>Christ</b> (= <b>the anointed</b> ) in the flesh; such a one is the deceiver and the <b>antichrist</b> .	born a Saviour, <b>Christ</b> the Lord (2,10-11)	Lord Jesus <b>Christ</b> , Son of the Father
she has anointed <b>my body</b> beforehand for burying	<b>the coming</b> of Jesus Christ <b>in the flesh</b>	she <b>gave birth ... born</b> a Saviour, Christ the Lord	
she has anointed my body <b>beforehand for burying</b>	<b>what you have worked for</b> -- any one who goes ahead (beyond) and does not abide in <b>the doctrine of Christ</b> does not have God; he who abides in the doctrine has both the Father and the Son. (obedient unto death Php 2,8)	born a <b>Saviour</b> (‘sōter’ = preserver), Christ the Lord <b>-salvation in the forgiveness of their sins</b> (1,77) --- <b>salvation</b> , before all people, ... set for a sign <b>which shall be spoken against; Yea, a sword shall pierce through thy own soul also</b> (2,30-35)	<b>that they may be preserved (saved)</b> from degeneration, disasters and war
	many deceivers (‘planoi’ = <b>corrupters</b> ) - the deceiver; (seducing (‘planois’) spirits, and doctrines of devils 1Ti 4,1)	set for a sign which shall be <b>spoken against</b>	degeneration (=corruption)
	his evil works		degeneration, disasters and war
wherever <b>the gospel</b> (‘euangelion’) is preached in the whole world	many <b>deceivers have gone out</b> into the world  (If there come any unto you, and bring not this doctrine, receive him not into <i>your</i> house, neither <b>bid him God speed</b> (2Jo 10 AV))	<b>I bring you good tidings</b> (‘euangelizo’), which shall be to all people: born a Saviour, Christ the Lord (Lu 2,10) --- <b>salvation</b> , before all people --- that <b>forgiveness of sins</b> should be <b>preached in his name</b> to all nations (Lu 24,47)	May the Lady of all Nations <b>be our Advocate</b>
wherever the gospel is preached <b>in the whole world</b>	many deceivers have gone out <b>into the world</b>  (full reward)	good tidings, which shall be <b>to all people</b> ---salvation, <b>before all people</b> --- that forgiveness of sins should be preached in his name <b>to all nations</b> --- <b>all nations</b> shall call me blessed (Lu 1,48)	Send now your Spirit <b>over the earth</b> in the hearts of <b>all nations</b>  the Lady of <b>all Nations</b>
<b>in the whole world</b> , what she has done will be <b>told in memory of her</b>	<b>full reward</b>	<b>all nations</b> shall <b>call me blessed</b>	<b>the Lady of all Nations</b> , the <b>Blessed Virgin Mary</b>
	for <b>the truth’s sake, which dwells in us</b> , and shall be with us for ever ( <b>the Spirit</b> of truth <b>dwells</b> in you and shall be in you (Jo 14,17))		Let <b>the Holy Spirit dwell</b> (Dutch: “wonen” = to dwell) <b>in the hearts</b> of all nations
	<b>Lord Jesus Christ, the Son of the Father</b>		<b>Lord Jesus Christ, Son of the Father</b>

Table 3. New Chronology , THE PRESBYTER AND THE LADY

Year AD	Paul	Timo- thy	Titus	Luke	Prisca and Aquila	Apollos /Apelles	John Mark	Joseph Cephas	Mary	Simon Peter	remarks
30	Jerusalem- Damascus- Arabia- Damascus			?Jeru- salem (temple- doctor?)	(Pontus)	(Alexan- dria)	Jerusalem ("Annas, .. and Caiphaz, and John")	<b>Jerusalem</b> (Caiphaz)	Jerusalem	Jerusalem - Samaria (Simon Magus)- Jerusalem	John Mark gets to know Simon's preaching very well during the years 30-44 AD.
33	Jerusalem - Syria and Cilicia (+ Galatia?)							Jerusalem (Cephas + James)		Lydda - Joppa - Caesarea - Jerusalem	Paul hears the 'kerygma'. In 36 Cephas is dismissed from high priesthood.
(41- 54 Clau- dius)	Antioch (with Barnabas) a full year										
	" prophets from Jerusalem unto Antioch" e.g. Agabus									Jerusalem "by the Spirit"	Simon Peter makes Agabus signify a revelation at Antioch.
44	Jerusalem "And I went up by revelation"		"a Greek" Antioch - Jerusa. (with Saul)				Jerusalem	Jerusalem (James, Cephas and John)	Jerusalem at the house of John Mark ("Rhode")	Antioch (flees)	Paul travels to Jerusalem and Simon Peter to Antioch. James the Just succeeds Simon Peter in the church of Jerusalem. Herod dies.
44/4 5	Antioch (1st mission) "sent forth by the Holy Ghost"						Antioch (with Paul to S. Peter)			"Simeon that was called Niger" - "the Holy Ghost said"	Simon P. Niger called Barnabas and Paul and said they should be "separated" and laid hands on them. (Paul hears the tradition concerning the Eucharist).
	Paphos/ Cyprus- Perga - -Antioch. - Icon.- Lyst. - Derbe v.v. Antioch						Paphos/ Cyprus - Perga - Jerusalem (writes Gospel of Mark)				S. Peter meets Prisca?
48	Antioch CONFLICT (writes Gal)							<b>Antioch</b> CONFLICT		?Galatia "ministers to you the Spirit"	
48	Jerusalem COUNCIL						Pontus, Cappado., Galatia or Jerusalem	not to Jerusalem. Pontus Cappad. Galat. Asia?		Jerusalem COUNCIL "to the Holy Ghost, and to us"	Simon Peter hears about the conflict through John Mark or the letter to the Galatians?
?49	Antioch						Antioch (with S.Peter?)	<b>Ephesus</b>		?Antioch	Was Silas waiting for the arrival of S.Peter ?
	(2nd mission) Lystra - - Phrygia and Galatia	Lystra (joins Paul)					Cyprus (with Barnabas)			?Phrygia and .. Galatia	Paul returns to spread abroad the decisions of the Council.
	(forbidden to go to Asia and Bitynia)				Italy		? Jerusalem	(Asia?)	Jerusalem	(Mysia/Bit ynia? "forbidden of the Holy Ghost" "the Spirit suffered them not")	Paul avoids Asia=Cephas(Ephesus ) and Bitynia= Simon Peter according to the commandment of S.Peter?  Simon Peter persecutes Sim. Magus up to Rome.
	Troas- Philippi-- Thess.- Berea - Athens- Korinth (18 months) (writes 1+2Tess)	Troas- Philippi - Thess.- Berea - Korinth (Thessal .- Korinth)	brother Titus not in Troas  (in Crete?)	Troas- Philippi		Corinth	?Ephesus (with Mary)	?Ephesus (together they write the Gospel of John )	?Ephesus	to Rome in the time of Claudius. (?at the house of Pudens)	In Ephesus seven men are called 'sons of [one] Skeva, a Jew [and] high priest'. John Mark and Mary arrive at Ephesus.

year	(Paul)	Timo- thy	Titus	Luke	Prisca and Aquila	Apollos /Apelles	John Mark	(Joseph Cephas)	(Mary)	Simon Peter	remarks
51/ 52	Ephesus (by boat)) Caesarea (Jerusalem?) Antioch				Ephesus (by boat)	?Alexan- dria Ephesus	?Ephesus / Corinth Corinth	?Ephesus / <b>Corinth</b> Corinth	?Ephesus / Corinth ("sister- wife")		Joseph Cephas and Paul meet/pass eachother?
52	(3rd mission) Galatia - Frygia					Corinth ("watere- d")					51/52 high priests Ananias, Ananus and Jonathan in Rome
	Ephesus (2,3 jr)	Ephesus - Macedo- nia with Erastus				Alexand- ria	? Alexandria	? <b>Alexandria</b>	? Alexandria		
	(?Philippi) (writes 1Co)	?Philipp i - Corinth- (brings 1Co) Philippi	"left .. thee in Crete"		Ephesus ("the church that is in their house")	("his will was not at all to come at this time" to Corinth)					Paul finds 'sons of Skeva', hears from Corinth about Apollos and Cephas, (wants to go to Rome too).
54 (54- 68 Nero )	Macedonia (Nicolopolis) (writes Tit)	Macedo- nia	"bring.. Apollos on their journey "		?Corinth	via Crete to Rome		? <b>Rome</b> (to Rome in Nero's time)	?Rome		Philo from Alexandria to Rome (in the time of Claudius).
	(sends Artemas or Tych. to Titus, writes 2Co) Illyria-		Corinth Nicopol- Philippi - Corinth (brings 2Co)	Philippi - Corinth (brings 2Co)							(Jewish priests - Ananias and Ananus - are set free in Rome in 56 AD; do they return to Jerusalem with Jonathan?)
?55?	Greece (Corinth) (writes Rom)	Greece (Corinth )	? Philippi	Corinth- ?Rome (brings Rom, starts Gospel of Luke	Rome ("Greet Prisca and Aquila")	Rome ("Apelle- s")	'apostle' of Alexandria (since 54 or before)	?Rome ("which are of Aristobulus' ")	Rome ("Greet Mary") (?at Prisca + Aq.'s house)	Rome (son "Rufus chosen in the Lord"?)	Luke brings Rome-letter to Rome?
58	Macedonia, Philippi - Troas - Miletus- Patara - Jerusalem	Macedo- nia--- - Troas- Ephesus (bishop: "when I went in to Maced)		Philippi - Troas- Miletus- Patara- Jerusal.						(writes 1st letter 'OPe') "the Holy Ghost .. saying that bonds .. abide me"	
58- 60	Caesarea (imprison- ment) - Myra - Lasea - -	problem s at Ephesus					Alexandria	Rome (writes 1Jo + 3Jo: "and we [also]", "our record is true")	Rome ("these things write we unto you" 1Jo)	Rome ("and of the truth itself" 3Jo )	to Corinth in 3Jo: "I wrote (=1Jo) unto the church (=Ephesus)" .. "if I come" (to Corinth and Ephesus to deal with Diotrephes).
61- 63	Rome - captivity (writes Eph)	Rome (?with Epaphra- s)		Rome (writes Acts)			meets Cephas in Rome or not?	(does not visit Paul or is gone to Ephesus?)			62: Sim. of Clopas elected to be successor of James the Just in Jerusalem.
63	(writes Col + Phm) (writes Php)	Philippi - Ephesus ("I trust ... to send Timo- thy shortly ")	?Philipp i ("true yoke- fellow") = half- brother?	"Epaphr- as, Mark, Aristar- chus, Demas Luke" ?Ephesus			Rome ("fellow- labourer") - ?Corinth - ?Ephesus (?Colosse: "if he come ..., receive him")	to Corinth and <b>Ephesus</b> (according to 3Jo) (?Colosse: "Nymphas"?)		(writes 2Pe)	63: John Mark is succeeded by Annianus in Alexandria and goes to Rome; brings 1+3Jo to Corinth and Ephesus, or goes there with Cephas, or goes there to join him.

64	(?Spain - Ant. -Ico.- Lystra - (?Laodicea) (?Laodicea) -Miletus (Ephesus ?) -Troas - Corinth)	("abide still at Ephesus " ... "if I tarry long")	accompanies Paul?	not in Rome	in Alexandria or dies in Rome?		Ephesus	?Rome	'in vincoli' and death by sword of gladiator (Circus of Nero)	Jos.Cephas helps/replaces Timot. to call the Ephesians to order.  S.Peter's remains are buried in Vaticano (under 'o').	
±64	?Rome (writes 2Ti) (in arrest or in a hiding-place?)	Ephesus - ("Take Mark .. when thou comest" ) Troas- Italy (in arrest)	Rome-Dalmatia	Rome ("Only Luke is with me")	Ephesus ("Greet Pris+Aqu. and the household of Onesiph." )	Ephesus (writes 2nd end of the Gospel of John Jn 21,1-24) - (off to Rome with Timot.) - Troas - Italy - Rome ("profitable to me")	Ephesus (writes 2Jo and 2nd end of the Gospel of John Jn 21,1-24, and added chapter Mark 16 (Aristion?))	Rome ("elect Lady" -"[your] house")	Paul or Linus (until arrival of Joseph Cephas in Rome)	Paul or Linus is temporary vicar of Simon Peter).  J. Cephas elected to be Simon Peter's successor (= Peter II ).	
±65	Rome	(set free) Rome ("Timothy is set at liberty; with whom, if he come .., I will see you.")				Rome (brings 2Jo)	(off to Rome according to 2Jo) - <b>Italy</b> (is arrested, writes Heb : "Pray for us .. that I may be restored to you the sooner")			Joseph Peter writes the letter to the Hebrews from Italy to the Jews in Rome.	
66		Rome				("Mark my son")	<b>Rome</b> (writes 1Pe and translates and completes the Gospel of Matthew)	("co-elected at Babylon")		Reconciliation of Paul and Cephas at Via Appia. Linus was/becomes bishop of Besançon, Cletus and Clemens are ordained to bishop.	
67/68	'in carcere' and beheaded (Tre Fontane)					Rome	'Quo vadis' .. 'in carcere' and death on cross (S.Pietro in Montorio)			J. Peter II is buried (without feet), eg. at the 'ecclesia domestica' of S. Mary in Trastevere (cimitero dell' Addolorata)	
after 68	(Galba 68-69; Vespasianus 69-79; Titus 79-81; Domitianus 81-96; Nerva 96-98; Trajanus 98-117)					Rome - Amsterdam (with Mary) – {Rome ('in olio' ?) - Patmos (writes Apocalypse "I")?}	?Civita Vecchia - Sts-Maries-de-la-Mer - (Lyon - Vezelay - Paris) - 'Amsterdam'? ("the earth swallowed up the flood" .. "the dragon stood upon the sand of the see .. saw a beast rise up out of the sea") Assumption	Linus (68-80), (Ana-) Cletus (80-92), Clemens I (92-101)		Cletus, who received the presbyterate of Peter II, builds a 'memoria' on the grave of Simon Peter for Peter I and II and burried their bones in it (in 'o' and in the 'small room' in front of 'o'). ±160 AD the 'memoria' is replaced by the 'aedicola' that covers these bones. ±320 AD Constantine moves J. Peter's bones to the 'loculus' of wall 'g' and builds his monument that covers the 'aedicola' and wall 'g'.	
						a younger John succeeds John Mark in Ephesus?					
year	(Paul)	Timothy	Titus	Luke	Prisca and Aquila	Apollon /Apelles	John Mark	(Joseph Cephas)	(Mary)	Simon Peter	remarks

<b>Paul</b>	<b>Prisca and Aquila</b>	<b>Apollos</b>	<b>John Mark</b>	<b>Joseph Cephas</b>	<b>Mary Jesus' mother</b>	<b>Simon Peter</b>
Antioch Acts 11:25	Pontus (?)	Alexandria	Jerusalem	Jerusalem	Jerusalem	Jerusalem
11:30 Gal 2:1-2						Acts 12:17 44 CE
Jerusalem "James, Cephas and John" Gal 2:10			Jerusalem	Jerusalem, "James, Cephas and John" Gal 2:10	House of John Mark, named "Rhode" ?	Antioch ? Simon Niger 13:1 "the Holy Ghost said" 13:2 "Sent by the Holy Spirit" 13:4
Acts 12:25			Acts 12:25			
Antioch 44/45 CE			Antioch			
13:2-5			13:2-5			
First mission South Galatia v.v. + Barnabas 13:2-5			Perge 13:13			
Antioch 14:26-28			Jerusalem (writes gospel of Mark ?)			(Jerusalem?)
<b>Conflict</b> Acts 15:2-4 Gal 2:11-14 Writes Gal.				Antioch <b>Conflict</b> Acts 15:2-4 Gal 2:11-14		(Galatia? " <b>He that ministers to you the Spirit</b> " ?Gal 3:5 )
13:3-4						
Jerusalem Council 15:3-29 48 CE						Jerusalem Council 15:3-29 " <b>It seemed good to the Holy Ghost and to us</b> " 15:28
<b>Antioch 15:30-31</b> "they rejoiced for the consolation"				<b>Antioch ? 15:30-31</b> ("rejoiced" ??)		
			Antioch 15:37-38 (+ Simon Peter ? 15:34)			Antioch ? with John Mark, "the ones who had sent them" 15:34
Second mission South Galatia + Silas 15:40			Cyprus + Barnabas 15:39	<b>"Pontus, Galatia, Cappadocia, Asia and Bithynia" 1Pe 1:1</b>		
not to Asia 16:6 not to Bithynia 16:7 passing by Mysia 16:8 Filippi, Thessal., Berea, Athens			Jerusalem?	Asia (Ephesus)	Jerusalem	Mysia ? 16:6, " <b>forbidden of the Holy Ghost</b> to preach the word in Asia" 16:6, Bithynia ? 16:7 " <b>the Spirit suffered them not</b> "
Corinth 18:1 18 months 18:11, writes 1+2Tess, Gallio 18:12-17 51/52 CE	Corinth 18:2	Italy	Ephesus with Mary Jesus' mother	Ephesus ("sons of one Sceva" 19:14) The three of them write the gospel of John	Ephesus with John Mark	Rome (under Claudius), persecuting Simon Magus
Ephesus 18:18-19 " <b>reasoned with the Jews</b> " 18:19	Ephesus 18:18-19			Ephesus? " <b>reasoned with the Jews</b> "? 18:19		
Antioch 18:20-22 Caesarea (Jerusalem) Antioch		Ephesus 18:24,26		Corinth 1Cor 1:12, 3:22 " <b>Whether Paul, or Apollos, or Cephas</b> "	Corinth 1Cor 9:5 "a sister, a wife"	
3 <sup>rd</sup> mission, Galatia, Phrygia, Ephesus 19:1 ("sons of Skeva" 19:14) Writes 1Cor		Corinth (Achaia) 18:27-19:1		?		

Table 4. Cephas from Antioch to Corinth

<b>Fourth Gospel</b>	<b>Epistle to the Hebrews</b>
" In the beginning was the Word, and the Word was with God, and the Word was God. .. In him was life; and the life was the light of men." John 1,1.4	" the brightness of <i>his</i> glory, and the express image of his person, and upholding all things by the word of his power" Heb 1,3
" All things were made by him; " "and the world was made by him" John 1,3.10	" <i>his</i> Son, whom he hath appointed heir of all things, by whom also he made the worlds" Heb 1,2
" and we beheld his glory, the glory as of the only begotten of the Father" John 1,14	" the brightness of <i>his</i> glory" Heb 1,3
" the only begotten of the Father" John 1,14	" <i>his</i> Son" Heb 1,1
" For the law was given by Moses, <i>but</i> grace and truth came by Jesus Christ." John 1,17	" God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by <i>his</i> Son" Heb 1,1-2
" the only begotten Son, which is in the bosom of the Father" John 1,18	"Who ... sat down on the right hand of the Majesty on high" Heb 1,3

Table 5. Similarities between the Gospel of John and the epistle to the Hebrews

<b>1Peter</b>	<b>Hebrews</b>
<p>“...when it testified beforehand the sufferings of Christ, and the glory that should follow. ... which things the angels desire to look into.” 1Pet 1,11-12</p>	<p>“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour;” Heb 2,9</p>
<p>“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, ... which things the angels desire to look into.” 1Pet 1,12”</p>	<p>“For verily he took not on <i>him the nature of angels</i>; but he took on <i>him</i> the seed of Abraham.” Heb 2,16</p>
<p>“Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” 1Pet 3,22</p>	<p>“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.” Heb 1,4</p>
<p>“.. unto obedience and sprinkling of the blood of Jesus Christ” 1Pet 1,2</p>	<p>“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than <i>that of Abel</i>.” Heb 12,24</p>
<p>“But with the precious blood of Christ, as of a lamb without blemish and without spot” 1Pet 1,19</p>	<p>“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Heb 9,14</p>
<p>“...not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1Pet 1,23</p>	<p>“For the word of God <i>is</i> quick, and powerful” Heb 4,12</p>
<p>“The like figure whereunto <i>even</i> baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:” 1Pet 3,21</p>	<p>“Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.” Heb 6,2  “Pray for us: for we trust we have a good conscience, in all things willing to live honestly.” Heb 13,18</p>

Table 6. Similarities between the epistles 1Peter and Hebrews

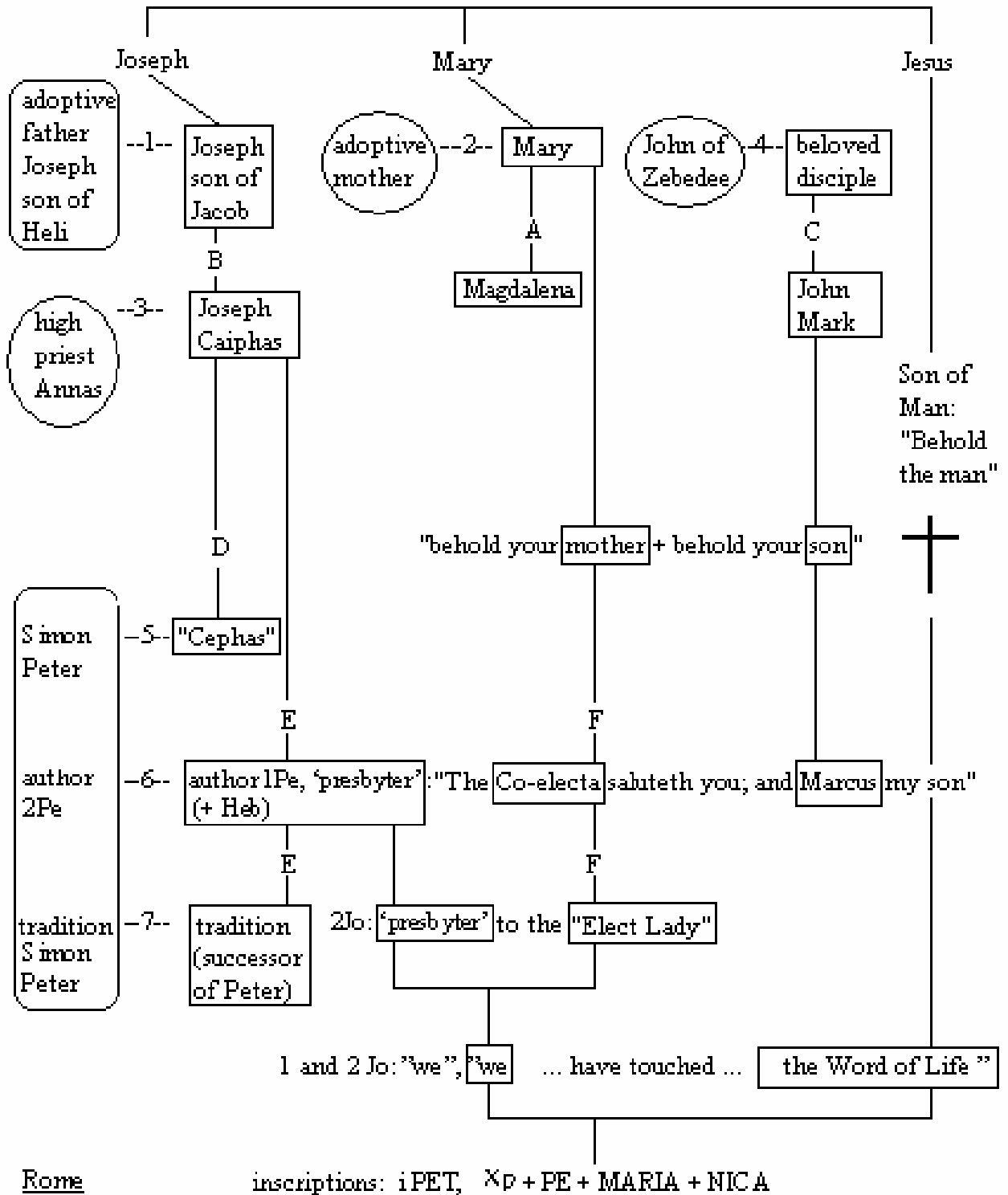
<b>Hebrews</b>	<b>1Peter</b>	<b>Matthew</b>
<p>Hebrews: OT priests are replaced by Jesus, High priest of new and better covenant (Heb 7,11-8,13)          “The Old Testament itself ... predicted an new covenant that would make obsolete the old covenant under which the Aaronites have functioned (Jeremiah 31:31-34)”          Gundry 466</p>		<p>“the church as the new chosen nation, which ... has replaced the old chosen nation of Israel.”          Gundry 162</p>
<p>Hebrews: Moses is servant, Jesus is son, with “much more glory than Moses” (Heb 3,1-6)</p>	<p>(John 1,17:          “For the law was given through Moses; grace and truth came through Jesus Christ.”)</p>	<p>“Matthew is portraying Jesus as a new and greater Moses.”          Gundry 162</p>
<p>Hebrews: (Heb 6,6)          “to ensure that the recipients of the letter do not apostatize from Christianity back to Judaism”          Gundry 458          “The main purpose of the letter is to prevent such apostasy and restore them into mainstream Christian fellowship.” Gundry 461</p>		<p>Purpose:          “... and to warn them against laxity and apostasy.”          Gundry 163</p>
<p>“The main purpose of the letter is ... to restore them into mainstream Christian fellowship.” Gundry 461</p>	<p>Joseph Cephas is new Peter of the universal church           1Peter addressed to Christians from “the predominantly Gentile background of the intended audience “ (Gundry 483) (after having addressed Heb to Jewish Christians)</p>	<p>“Matthew’s interest in the church (he is the only evangelist to use the term, and that twice)”          Matt 16,18 and 18,17          Gundry 161           “We must describe this Gospel, then, as Jewish-Christian with a universal outlook.”          Gundry 164</p>
	<p>1Peter, “the prospect of a glorious heavenly inheritance that makes present persecution bearable”          Gundry 484 (en 480)</p>	<p>Purpose: “to strengthen Jewish Christians in their suffering of persecution”          Gundry 163</p>

Table 7. Similarities between Heb, 1Pet and Matt, as described by R. Gundry, *A Survey of the New Testament*, Zondervan, 1970, 4<sup>th</sup> edition 2003.

## Appendix 1 Structure survey

Old, contradicting identifications, which are now loosened ( --1-- to --7--), with their contra-arguments, and the new identifications ( -A- to -F- ), with their arguments, in the table below.

### Bethlehem



	Gospel of Luke: from Bethlehem return to Nazareth.	Gospel of Matthew: after visit of the wise men flight to Egypt.	Visit of the wise men is in an inn ("where the young Child was") between Bethlehem and Nazareth, and from there the flight to Egypt took place (so they didn't arrive in Nazareth). See "From Bethlehem to Nazareth" www.JesusKing.info
-1-	Joseph, son of Jacob, ... son of Solomon <b>Virgin Mary's husband</b> and Son of David, crown prince.	Joseph, son of Heli, the son of Matthat, ... son of Nathan <b>Jesus' adoptive father</b> , carpenter	<ul style="list-style-type: none"> <li>▪ <b>Different pedigrees of the two Josephs.</b></li> <li>▪ <b>Joseph leaves his town Nazareth with the pregnant Mary, but still has to make new settlement there for Jesus.</b></li> <li>▪ <b>Literal interpretation of "Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, the son of Heli,"</b></li> <li>▪ <b>Jesus' birth in Bethlehem is totally unknown during Jesus' adult life.</b></li> <li>▪ Jesus is settled in Nazareth in such a way "that He would be called a Nazarene".</li> <li>▪ Prefigured by the child massacre and adoption of Moses.</li> <li>▪ See "Jesus and Moses", www.JesusKing.info</li> </ul>
-2-	<b>Blessed Virgin Mary:</b> Annunciation, Birth, Presentation in the temple, Visit of the magi, Flight to Egypt .... Cana, Cross. (Apparition to Mary Magdalena), (Rose of the Cenacle?), (Elect Lady in Rome) Assumption	<b>Adoptive mother Mary:</b> Refinding of Jesus in the temple with incomprehension. Goes to get the infatuated, preaching, Jesus Gets kept out by Jesus, Death in Dormitio.	<ul style="list-style-type: none"> <li>▪ <b>The incomprehension of the adoptive parents in the temple is unexplainable with real parents.</b></li> <li>▪ Jesus' "brothers", James and Joses and Simon and Judas, are his adoptive-brothers, his "sisters" are his adoptive sisters.</li> <li>▪ Real mother would not go with relatives to get Jesus, because He would be out of his mind.</li> <li>▪ Jesus lets his adoptive mother and adoptive brothers standing outside, but indicates his real mother among his disciples.</li> <li>▪ See "Jesus and Moses", www.JesusKing.info</li> </ul>
A			<p><b>Real mother is Mary Magdalena</b></p> <ul style="list-style-type: none"> <li>▪ From Mary Magdalena all evil spirits can have been "kept out".</li> <li>▪ Mary Magdalena and Mary of Clopas can be sisters.</li> <li>▪ Three times "Woman": Cana: Woman, what do I have to do with you? Cross: Woman, behold your son. Empty grave: Woman, Whom do you seek?</li> <li>▪ Mary Magdalena does not report the empty grave to Jesus' mother, who had stayed in the same house as the beloved disciple that night. It's because she is herself this mother.</li> <li>▪ First apparition is to Jesus' own mother.</li> <li>▪ Mary Magdalena interprets "tell my brothers" as "tell my apostles" (and not "my adoptive brothers").</li> <li>▪ Tradition of Mary Magdalena and the beloved disciple in Ephesus.</li> <li>▪ Tradition of Virgin Mary as identical to Mary Magdalene</li> <li>▪ See "Jesus and Moses", www.JesusKing.info</li> </ul>
-3-	<b>"the high priest" (Annas)</b>	<b>Caiphas</b>	Annas, president of the Great Sanhedrin ( <b>Acts 9,1 4,6 22,5</b> ), had the apostles beaten and gave Paul persecution letters. See "The Eleven" and "Paul's Cephas", www.JesusKing.info.

<p><b>B</b></p>			<p><b>Joseph Caiphas is the Virgin Mary's husband Joseph son of Jacob</b></p> <ul style="list-style-type: none"> <li>▪ Caiphas doesn't interrogate Jesus about his descent, and doesn't need witnesses.</li> <li>▪ Son of Man (Jesus' title) is title of succeeding high priest's son (= second priest)</li> <li>▪ Caiphas says, when Jesus calls Himself the Son of Man (= high priest), He commits blasphemy (calling oneself high priest was blasphemy, cf. Korach)</li> <li>▪ Jesus Himself says "Behold the man", and the day, hour, location, outfit and words all belong to the high priest-king.</li> <li>▪ The installation of the prophesied "Branch" is the installation of a Davidic high priest-king, and he is announced with the words "Behold the man, whose name is Branch".</li> <li>▪ Pilate interprets "Behold the man" as 'behold the high priest-king'.</li> <li>▪ The Eucharist is similar to the high priestly cake-offering in the temple, of broken, unleavened bread and wine, responsibility of the second priest and for the forgiveness of sins and remembrance of Abraham's sacrifice of Isaac.</li> <li>▪ The second priest was anointed to succeed the high priest ("Christ" = anointed high priest-king)</li> <li>▪ Jesus Christ is Daniel's Son of Man, who is also Daniel's "anointed one" who is cut off.</li> <li>▪ Joseph's sacrifice of his only son Jesus is prefigured by Abraham's sacrifice of his only son Isaac.</li> <li>▪ The author of Hebrews (= Caiphas) knows that the reproach of Christ is similar to the reproach of Moses, i.e. because of unknown descent.</li> <li>▪ The incognito Joseph Caiphas is prefigured by the incognito Joseph of Egypt, giving the life-saving bread to his brothers.</li> <li>▪ Joseph of Jacob lived in Nazareth and probably was an Essene, who fled to the Essene-like medically skilled Therapeutae in Egypt and later stayed incognito in the Essene community of Qumran. Joseph Caiphas' title "Caiphas" was an Essene name-title for a medical doctor in Qumran. Joseph Caiphas' house was located in the Essene quarter of Jerusalem. Joseph Caiphas addresses his epistle to the Hebrews to priests who had been in contact with Qumran.</li> <li>▪ The apocryphal First Infancy Gospel says that it cites an account on Jesus' miraculous birth and childhood, found in the book of the high priest Joseph Caiphas.</li> <li>▪ See "Jesus and Isaac", <a href="http://www.JesusKing.info">www.JesusKing.info</a></li> </ul>
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<p><b>-4- C</b></p>	<p><b>John Mark</b>, rich young ruler and <b>beloved disciple</b>, and living in the house of the Cenacle and evangelist Mark, and co-author of the Gospel of John with Mary and Joseph.</p>	<p><b>John of Zebedee</b>, fisherman, apostle, “son of thunder”.</p>	<ul style="list-style-type: none"> <li>▪ John of Zebedee is an unlearned and ignorant man (or uneducated and without public office).</li> <li>▪ John of Zebedee had to follow a man carrying water to find the Cenacle (probably the house of the beloved disciple).</li> <li>▪ John of Zebedee was asleep in Gethsemane, but Mark cites Jesus’ solitary prayer.</li> <li>▪ John of Zebedee gets recognized as a disciple of Jesus in the temple.</li> <li>▪ The beloved disciple didn’t get recognized as a disciple by the high priest’s servants or at the foot of the cross, and thus was a secret disciple, and Mark is an 'hyperetes' from Jerusalem (Ac 13,5), i.e. a servant of the high priest.</li> <li>▪ John of Zebedee was killed by the Jews; the Evangelist John stepped peacefully in his grave and was buried in Ephesus.</li> <li>▪ The Evangelist John was a disciple whose gospel had to be reviewed by the apostle Andrew and the bishops and other disciples he was with.</li> <li>▪ John the Apostle was not the Presbyter John of Ephesus (Papias), who probably had a definitive role in the shaping of the Fourth Gospel; nevertheless the John who published the Gospel in Ephesus was the same as the beloved disciple (Irenaeus).</li> <li>▪ Then Jesus, beholding him (the rich young man), "loved him".</li> <li>▪ The beloved disciple and Mark know minutiae of the temple service.</li> <li>▪ The beloved disciple recounts an incident only witnessed by Annas, Jesus, and the ‘hyperetai’.</li> <li>▪ Eusebius writes that the beloved disciple was a priest, having the disposal of the high priestly petalon (crown plate), and the prologue to Mark in the Vulgate represents Mark as “Mark the Evangelist, who exercised the priestly office in Israel, a Levite by race”.</li> <li>▪ Mary is taken into the house of the beloved disciple, which is the Cenacle, the house of the mother of John Mark</li> <li>▪ Gospel of John is written in Ephesus, where Mary and the beloved disciple were staying, and where Mark was with Timothy.</li> <li>▪ Gospel of John cites words of Joseph Caiphas and proclaims the divinity of Jesus.</li> <li>▪ Gospel of Mark abruptly ends and has a non-connecting added chapter, and Gospel of John has an anonymous end and an anonymous ‘added’ chapter.</li> <li>▪ Gospel of Mark skips beloved disciple’s visit to Jesus’ empty grave.</li> <li>▪ John, the beloved disciple and Elder, published John 1-20 and 21 as a unity.</li> <li>▪ See “John Mark”, <a href="http://www.JesusKing.info">www.JesusKing.info</a></li> </ul>
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	<p>“<b>the eleven</b>”, captains of the temple prison, lead by Simon of Clopas. (apparition story of Luke)</p>	<p>(<b>the twelve apostles</b>), 10 disciples including Simon Peter (apparition story of John)</p>	<ul style="list-style-type: none"> <li>▪ Different numbers</li> <li>▪ Different sequence of appearances to "(Joseph) Cephas", "Simon (of Clopas)" and Simon Peter.</li> <li>▪ Different orders, gifts and behaviours at the appearances.</li> <li>▪ Jesus appeared to the Eleven, but Simon Peter stood up with the Eleven on Pentecost.</li> <li>▪ Luke uses the terms “the Eleven” and “the Twelve” not as synonyms but as distinctives in his gospel (Luke 24,9.33 and Luke 22,47 resp.), and he does the same in his Acts (Acts 2,14 and Acts 6,2 resp.)</li> <li>▪ After Barnabas had taken Paul “to the apostles”, Paul, having been in the temple, swears that he saw no other (‘heteron’ = different, the other of two) apostle besides the Galilean James, the Lord’s brother.</li> <li>▪ A servant of the captains of the temple was called a 'hyperetes' = 'servant of the Eleven' (Aristotle)</li> <li>▪ The teetotalist Eleven are ridiculed and accused of being drunk.</li> <li>▪ See “The Eleven”, <a href="http://www.JesusKing.info">www.JesusKing.info</a></li> </ul>
-5-	<p>“<b>Cephas</b>” (by Paul): Appearance to Cephas, then to the twelve. “Pillar” in Jerusalem. Conflict in Antioch before the Council. Jew.</p>	<p><b>Simon Peter:</b> Appearance twice in the Cenacle, and for the third time at the lake of Galilee.</p>	<ul style="list-style-type: none"> <li>▪ “Peter” and “Cephas” are mentioned in one sentence in the Galatians letter.</li> <li>▪ The Acts of the Apostles doesn’t fit with the Galatians letter if Cephas is Simon.</li> <li>▪ Fits with the separation of "the eleven" and "the disciples".</li> <li>▪ See “Paul’s Cephas is Caiphas” and “Chronological Sequence”, <a href="http://www.JesusKing.info">www.JesusKing.info</a>.</li> </ul>
D			<p>“<b>Cephas</b>” = <b>high priest Joseph Cephas:</b></p> <ul style="list-style-type: none"> <li>▪ Cephas is the name title of the high priest (Caiphas).</li> <li>▪ Cephas and the twelve (the Council of the Temple) as authority next to the Scriptures in the 'kerygma'.</li> <li>▪ Paul visits Cephas in stead of Annas.</li> <li>▪ Cephas was "reputed to be something (what they were makes no difference to me; God shows no partiality)".</li> <li>▪ Cephas is mentioned equal to the scribes Paul and Apollos.</li> <li>▪ See “Paul’s Cephas”, <a href="http://www.JesusKing.info">www.JesusKing.info</a></li> </ul>
-6-	<p>Joseph Cephas/ Caiphas writes <b>1Pe</b>, and Heb, 1John, 2John and 3John and Matthew’s childhood story.</p>	<p>Simon Peter writes <b>2Pe</b></p>	<ul style="list-style-type: none"> <li>▪ <b>1Pe: witness of the sufferings of Christ, who remained silent (Simon Peter had not seen the trial or the crucifixion of Jesus). 2Pe: witness of Jesus’ transfiguration on the Mount Tabor in Galilee.</b></li> <li>▪ <b>Very different style, subjects, scripture knowledge etc.</b></li> <li>▪ Joseph had already been called "Cephas" = "Peter" during his high priesthood and he could just write a Greek letter calling himself Peter, as a Greek translation of Cephas.</li> <li>▪ See “Paul’s Cephas”, <a href="http://www.JesusKing.info">www.JesusKing.info</a>.</li> </ul>

<p><b>-7-E</b></p>	<p><b>Simon Peter,</b> arrived in Rome during Claudius' reign, death of a gladiator in the Circus of Nero in the Vatican in 64 CE</p> <p>Remains of bones in 'o'.</p>	<p><b>"pope" Joseph, Peter(2),</b> arrived in Rome during Nero's reign, death on a cross at San Pietro in Montorio in 67 CE</p> <p>Remains of bones in the 'loculus' 'x'.</p>	<p><b>Joseph Cephas elected to be the successor of Simon Peter:</b></p> <ul style="list-style-type: none"> <li>▪ <b>Jesus' prediction to Simon Peter: "all they that take the sword shall perish with the sword" and "another shall gird thee, and carry thee whither thou wouldest not", namely as a gladiator to the Circus of Nero. Still a 'Peter' was crucified.</b></li> <li>▪ <b>Explains the contradiction/confusion in the traditions on arrival in Rome, duration of reign, date of death, and manner of death of the two 'Peters'.</b></li> <li>▪ <b>Two different groups of 'bones of Peter' underneath the Confessio in Rome.</b></li> <li>▪ Eusebius depicts the joint execution of Simon Peter and his wife and their beloved (e.g. their son "Rufus, chosen in the Lord, and his mother and mine (Paul's)"). So there was no heir-successor of Simon left and a successor had to be elected.</li> <li>▪ Election of Joseph Cephas fills the gap between 64 and 67 CE (Gap between Simon Peter and Linus)</li> <li>▪ High priestly Hebrews letter is in style very near to 1Pe, and written by someone captive and released in Italy, and on his way to Rome.</li> <li>▪ The author of 1Pe (who calls himself "elder") has an "in Babylon co-elected" lady/wife (she is co-elected with his own election to be the successor of Simon Peter). 2John is written by the elder to the elect lady.</li> </ul> <p>See this article "The Elder and the Elect Lady", www.JesusKing.info</p>
<p><b>F</b></p>			<p><b>Joseph (Cephas) and Mary together again as a wedded couple</b></p> <ul style="list-style-type: none"> <li>▪ The author of 1Pe has an "in Babylon (=Rome) co-elected (Lady/wife) and my son Mark". Mark had become Mary's son since the death of Jesus.</li> <li>▪ Cephas already in Corinth had a wife-sister as travel companion.</li> <li>▪ Paul in the Romans letter greets "Mary, who worked hard among us/you".</li> <li>▪ 2John is written by the "elder" to an "Elect Lady", and the elder is coming towards her and writes about "the things which <u>we</u> have wrought"</li> <li>▪ 1John written by "<u>we</u>" (Joseph and Mary), who "touched with our hands, concerning the word of life— the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us— that which we have seen and heard we proclaim also to you."</li> <li>▪ Found in the memorial underneath the Confessio: <ul style="list-style-type: none"> <li>A. Remains of bones of 2 men and 1 woman, mingled up: <ul style="list-style-type: none"> <li>▪ Eusebius depicts the joint execution of Simon Peter and his wife and their beloved (e.g. their son "Rufus")</li> </ul> </li> <li>B. Footless remains of bones of 1 man, with gold and purple traces, and with the inscriptions: <ul style="list-style-type: none"> <li>▪ "Petr(os) eni" (= Peter is in here)</li> <li>▪ "Xr(istus) + PE(trus) + MARIA + NICA (victory)"</li> <li>▪ "I PE" and "i PET" (of Ioseph Petrus ?)</li> <li>▪ "KAIP'(AS)" (of Kaiphaz?)</li> </ul> </li> </ul> </li> </ul> <p>See this article "The Elder and the Elect Lady", www.JesusKing.info</p>

## Appendix 2 Simon Peter and the Virgin Mary

Here follow some arguments why Simon Peter could be the brother of the virgin Mary, wife of Joseph Caiphas and daughter of Annas.<sup>208</sup>

### Simon, son of John

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" .... A second time he said to him, "Simon, son of John, do you love me?" ... He said to him the third time, "Simon, son of John, do you love me?" ... (John 21,15-17)

Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. (Matt 16,16-17)

The Greek name 'Annas', of the high priest and father-in-law of Caiphas, is of Hebrew origin: 'Chananyah' or 'Chananyahuw' meaning 'Jah has favored'. Chananjah, the son of Zerubbabel (1Ch 3,19), is called ἰωάννα 'iōanna' = John, by the Greek evangelist Luke (Luke 3,27). Simon Peter is called ἰωάννου = 'iōannou' = "son of John". Simon's Aramaic name Bar-Jona βᾶρ ἰωνᾶ = 'bar iōna' means 'son of Jona', and 'iōna' sounds like the Hebrew word 'yonah' for 'dove, pigeon'. 'iōna' may be a playful shortening of 'iōanna', Annas' name. Jesus alludes to the Greek-Galilean men of Herod and the Jerusalem men of Annas as "foxes" and "birds" respectively:

At that very hour some Pharisees came, and said to him, "Get away from here [= Galilee], for Herod wants to kill you." And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course. Nevertheless I must go on my way today and tomorrow and the day following; for it cannot be that a prophet should perish away from Jerusalem.' O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen ('ornis' = bird) gathers her brood under her wings, and you would not! (Luke 13,31-34)

And Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head." (Mt 8,20)

It was not Jesus' and Simon's carnal father Annas – "flesh and blood" – who had revealed to Simon that Jesus was the Christ, but Jesus' (and Simon's) Father in heaven. Jesus' father Caiphas would deliver Him to death.

### Mary, Mary of Clopas, Simon of Clopas, and John are of the high priestly family

and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the high priestly family (Ac 4,6 Darby)

John Mark was of the high priestly family: Annas was Caiphas' father-in-law (John 18,13) and father of the virgin Mary.<sup>209</sup> The virgin Mary (Magdalene) and Mary of Clopas were sisters and daughters of Annas. Simon of Clopas, captain of the temple prison,<sup>210</sup> and John Mark, secretary of Caiphas<sup>211</sup>, were sons of Mary of Clopas and grandsons of Annas. So, John had the name of his grandfather, which was the usual way of naming a child. Note that it is John Mark who call's Simon Peter "son of John"(John 21,15-17) in stead of 'Bar-Jona'.

### Mary found her brother Simon

The next day again John was standing with two of his disciples; and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they

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<sup>208</sup> The tradition that Mary was the daughter of some Joachim and Anna, stems from the second century apocryphal "proto-evangelium of James", which also says that Joseph was a widower with children before he married the virgin Mary ([http://orthodoxwiki.org/Protoevangelion\\_of\\_James](http://orthodoxwiki.org/Protoevangelion_of_James))

<sup>209</sup> See my article "Jesus and Isaac – Joseph Caiphas", [www.JesusKing.info](http://www.JesusKing.info)

<sup>210</sup> See my article "The Eleven – Jesus appeared risen to the Officers of the Temple Prison", [www.JesusKing.info](http://www.JesusKing.info)

<sup>211</sup> See my article "John Mark – Author of the Gospel of John with Jesus' mother", [www.JesusKing.info](http://www.JesusKing.info).

followed Jesus. Jesus turned, and saw them following, and said to them, "What do you seek?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?" He said to them, "Come and see." They came and saw where he was staying; and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak, and followed him, was Andrew, Simon Peter's brother. He first found his brother Simon, and said to him, "We have found the Messiah" (which means Christ). ( John 1,37-41)

Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Supposing him to be the gardener, she said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Jesus said to her, "Mary." She turned and said to him in Hebrew, "Rabboni!" (which means Teacher)." (John 20,15-17)

In these two passages of John we see some striking resemblances:

- 1) What do you seek – Whom do you seek?
- 2) And they said to him, "Rabbi" (which means Teacher) – She ... said to him in Hebrew, "Rabboni!" (which means Teacher)
- 3) "where are you staying?" – tell me where you have laid him
- 4) Jesus turned – She turned

These resemblances make one think that the anonymous disciple in the desert with John the Baptist was Jesus' mother (Mary Magdalene). She is also anonymous in the rest of the gospel, just as the disciple who was called "the beloved disciple". She may have come to the desert when she heard that Jesus had been baptized there and had been visited by the Holy Spirit (John 1,32). And she may have wanted to know where He was staying, knowing that "the Son of man has nowhere to lay his head" (Matt 8,20). The fact that the hour is mentioned when she met Jesus again – the tenth hour – complies with the fact that the hour is mentioned when she had to surrender Him to death: the ninth hour (Mark 15,33-34). It may very well have been Mary who "invited" Jesus to the wedding of Cana on the third day, where she was and had a leading role (John 2,1-5).

Andrew "first found his brother Simon" – εὑρισκει ουτος πρωτος τον αδελφον τον ιδιον σιμωνα (Textus Receptus, NA<sup>27</sup>: **S**\* L W<sup>S</sup> M). In these manuscripts the word "first" – 'prōtos' – refers to Andrew.<sup>212</sup> Does this mean that the other disciple later also found his/her brother Simon? Was Mary, the daughter of Annas and wife of Caiphas, a sister of Simon and Andrew? Tradition says that Mary's mother died young and the young girl Mary is assumed to have been raised in the temple. Mary's mother may have been Simon's and Andrew's mother too. Simon and Andrew being fishermen fits their belonging to a priest's family, because priest's had not been given any territory in the land Canaan, for they had to live of the revenues of the temple (five of Annas' other sons became high priest) or else have another free profession. The families from which came many high priests were often partakers in big commercial enterprises (D. Rops, *Het dagelijks leven in Palenstina ten tijde van Jesus*, 191). That Simon's mother most probably was dead is confirmed by the fact that when Jesus came to Simon's house, it was Simon's mother-in-law who served them and not his mother (Mark 1,29-33). A bride would usually come and live in the house of her husband and his mother and father, and leave her own mother behind, but apparently Simon and Simon's wife lived with her mother. Simon's father (Annas) was high priest in Jerusalem.

### **Simon and Jesus: the sons are exempt**

After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?" "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes—from their own sons or from others?" "From others," Peter answered. "Then the sons are exempt," Jesus said to him. "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours." (Matt 17,24-27 NIV).

Gentiles were not allowed to pay the temple tax, so they can't have been meant with "others". Priest were not obliged to pay the temple tax, or at least one didn't take a pledge when they didn't. Only the sons of "others" than priests had to pay ("others" translates 'allotrios' = of others). The taxes were collected by priests and Levites (S. Safrai, *The Jewish People in the First Century*, Amsterdam/Assen, 1976, p. 880). Simon Peter hadn't paid the temple tax, but is not interrogated about it. On the contrary, the collectors went up to him to ask him whether Jesus had paid. Jesus counts Himself and Simon as "we" ("But so that we may not offend them"): as priest's sons who were exempt. Simon and Jesus both lived in Capernaum (Mt 4,13 Mr 1,21,29). Simon was a son of Annas and thus didn't have to pay, and perhaps he even was a tax collector of Capernaum himself, for he just tells the other collectors that Jesus had paid. This means, that the others didn't know it and counted on it that Simon did know, and Simon knew that he could hide

<sup>212</sup> Other manuscripts have 'prōton' which is an adverb: Andrew found Simon firstly.

the fact that Jesus had not paid (to him) yet. But Jesus didn't have to pay either because He was a son of Caiphas and grandson of Annas. Nevertheless Jesus lets Simon pay for Himself and Peter with one and the same coin, from the mouth of a fish, so they both didn't pay personally, for the same reason. After Jesus' remark "then the sons are exempt" (Mt 17,26) manuscript 713 (Ephr) adds: 'efē Simōn: nai. legei ho Iēsous: dos oun kai su hōs allotrios autōn' [NA<sup>26</sup> and NA<sup>27</sup>] = Simon said: Yes. Jesus said: therefore, give you too as if you were of others.

From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me; for you are not on the side of God, but of men." (Mt 16,21-23)

Here Simon Peter is on the side of (Jesus and) his own high priestly family again.

Then Peter said in reply, "Lo, we have left everything and followed you. What then shall we have?" Jesus said to them, "Truly, I say to you, in the new world, when the Son of man shall sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. (Mt 19,27-28)

Simon, who had left his esteemed position of temple tax collector (also called "judge" cf. 1Ch 23,4 26,29), will judge the twelve tribes of Israel in the new world.