

## LIST OF KNOWN HERETICAL/FICTITIOUS WORKS

\*\*\*All currently so-called extant books of Jasher (all three of the currently "extant" books by this title are clearly obviously modern forgeries that have nothing to do with the one which is referenced in both Joshua and Kings).

\*\*\*Ethiopic Maccabees books???

### 3 BARUCH

Origen: First Principles 2.3.6

"Finally they [the heretics] appeal to the book of the prophet Baruch to bear witness to this assertion, because in it there are very clear indications of seven worlds of heavens."

### VISION OF ISAIAH

original language is Greek, thus it cannot be written by Isaiah

### GOSPEL OF THOMAS

Hippolytus of Roma, in his report on the Naassenes (Philos. v. 7, 200-235 CE), mentions a 'Gospel of Thomas' and quotes from it (the quotation probably has some connection with logion 4 from the Coptic Gospel of Thomas discussed below). About 233 CE Origen mentions it among the heterodox gospels. His testimony was taken over in a Latin translation or paraphrase by Jerome, Ambrose, and Venerable Bede. Eusebius, probably following Origen, includes a Gospel of Thomas in the heretical category. It is also mentioned by Cyril of Jerusalem, and Philip of Side (about 430), and appears in the Stichometry of Nicephorus. It is certain that the gospel was known and used in Manicheism.

Hippolytus: Refutation of All Heresies

And concerning this, they hand down an explicit passage, occurring in the Gospel inscribed of Thomas... This, however, is not a teaching of Christ, but of Hippocrates.

ORIGEN says (Hom. 1 on Luke): There is also current the Good-Message according to Thomas.

HIPPOLYTUS against Heresies, v. 7. The Naassenes speak of a nature of man at once hidden and manifesting itself, which they say is within man, and is the kingdom of heaven that is sought after: and they deliver this concerning it, expressly, in the Good-Message entitled according to Thomas, in these words: He who seeks me will find me in children from seven years old and upwards: for there am I manifested, who am hidden in the fourteenth age.

CYRIL OF JERUSALEM (A. D. 348) (Catech. 4:36)

And of the New Testament read the four Gospels only. The others are apocryphal (pseudepigraphic) and harmful. The Manichaeans also wrote a Gospel according to Thomas, which, though colored with the fragrance of a gospel-name, corrupts the souls of the simpler.

ib. vi. 31. Let no one read the Gospel according to Thomas, for it is not by one of the twelve apostles, but by one of the three wicked disciples of Manes.

Eusebius names it among undoubtedly spurious books.

The Stichometry of Nicephorus assigns it 1,300 lines.

IRENAEUS (i. 13. 1) says that the Marcosian sect support their doctrines by a vast number of apocryphal writings. 'They adduce, too, this false invention, that when the Lord as a child was learning the alphabet, and his teacher said, as the custom is: Say Alpha; he answered: Alpha. But when the teacher bade him say Beta, the Lord answered: First tell thou me what Alpha is, and then will I tell thee what Beta is. And this they interpret as meaning that he alone knew the unknown mystery, which he manifested in the form of Alpha.'

It seems probable from Irenaeus's language that the Marcosians took original reading, and that if so, it might be interpreted as suggesting a connexion with the further East.

### GOSPEL OF TRUTH

Irenaeus: Against Heresies:

But those who are from Valentinus... have arrived at such a pitch of audacity, as to entitle their comparatively recent writing "the Gospel of Truth," though it agrees in nothing with the Gospels of the Apostles, so that they have really no Gospel which is not full of blasphemy. For if what they have published is the Gospel of truth, and yet is totally unlike those which have been handed down to us from the apostle...

#### GOSPEL OF THE TWELVE

Nothing from the Gospel of the Twelve (Apostles) survives to us. The book is mentioned by Origen, Ambrose, Jerome, Philip of Side, Venerable Bede, and Theophylactus. The majority of critics today are inclined to identify it with the Gospel of the Ebionites, of which fragments quoted by Epiphanius survive.

#### GOSPEL OF PETER

Origen casually refers to it in his Commentary on Matthew (10.17) when discussing the brethren of Jesus:

“(Those of Nazareth thought that Jesus) was the son of Joseph and Mary; but the brothers of Jesus some (founding on a tradition of the Gospel entitled according to Peter or of the Book of James [that is, the so-called Protevangelium of James]) say were sons of Joseph by a former wife who had lived with him before Mary.

Eusebius records the negative opinion expressed by Overseer Serapion of Antioch after he had read a copy of this apocryphal gospel:

There is another treatise composed by him about the Gospel called 'according to Peter', which he drew up to expose the false statements contained in it, for the benefit of some members of the church at Rhossus, who by the means of the aforesaid book had succumbed to unorthodox doctrines.

EUSEBIUS (iii. 3. 2) also names the Gospel (with the Acts, Apocalypse, and Preaching of Peter) as a writing not handed down among the 'Catholic' Scriptures, and not used as testimony by ancient or modern church writers.

#### **Serapion, Overseer of Antioch (according to Eusebius):**

For we, brethren, receive both Peter and the rest of the apostles as we do Christ. But those writings which are falsely inscribed with their name, we as experienced persons reject, knowing that no such writings have been handed down to us. Indeed, when I came to see you, I supposed that all were in accord with the orthodox faith; and, although I had not read through the Gospel inscribed with the name of Peter, which was brought forward by them, I said, “If this is the only thing which threatened to produce ill-feeling among you, let it be read.” But, now that I have learned from what has been told me that their mind was secretly cherishing some heresy, I will make all haste to come to you again. Moreover, brethren, we, having discovered to what kind of heresy Markiōn adhered, and seen how he contradicted himself, not understanding was he was speaking about, as you will gather from what has been written to you—for, having borrowed this said Gospel from those who were familiar with it from constant perusal, namely from the successors of those who were his leaders, whom we call Docetae (for most of the opinions held by him are derived from their teaching), we were able to read it through. And while we found most of its contents to agree with the orthodox account of the Savior, we found some things inconsistent with that, and these were have set down below for your inspection.

#### GOSPEL OF BASILIDES

Nothing from the Gospel of Basilides survives to us. The book is mentioned by Origen, Jerome, Ambrose, Philip of Side, and Venerable Bede.

#### GOSPEL OF THE EGYPTIANS

NOTE: The Greek Gospel of the Egyptians is not identical with the "Gospel of the Egyptians" recently found at Nag Hammadi.

All that survives to us from the 'Gospel of the Egyptians' are several quotations made by Clement, Hippolytus, and Epiphanius. It was probably written in the first half of the first century (in Greek) and in Egypt, and its purpose was to promote doctrines held by the Encratites (such as rejection of marriage). Some of the sayings clearly demand sexual asceticism and the elimination of the sexual differences between male and female, a doctrine that is presented in other Gnostic writings from Egypt, e.g. Logia 37 and 114 of the Gospel of Thomas.

Clement of Alexandria quotes from it, although he does state that it was not handed down to them like the other four gospels. Although he never directly disproves it, he only quotes from it when refuting a heretical group, showing how they misinterpret even their own gospels. However, the Pseudo-Second Epistle of Clement of Rome (which may possibly be a writing of Clement of Alexandria) does quote from this gospel as though the author regards it as authentic.

This apocryphal gospel is likely to have originated in Egypt in the middle of the second century. Clement of Alexandria and Origen knew it, which indicates its circulation within Egypt itself. In Origen's first *Homily on Luke* he refers to those who composed the Gospel of the Egyptians as an example of those who attempted to write gospels prior to Luke (Luke **1:1**). It was accepted at an early date as canonical in Egypt although by the time of Origen it was numbered among the books to be rejected.

#### Hippolytus: Refutation of All Heresies

And they [a heretical sect] affirm that the soul is very difficult to discover, and hard to understand; for it does not remain in the same figure or the same form invariably, or in one passive condition, that either one could express it by a sign, or comprehend it substantially. But they have these varied changes (of the soul) set down in the Gospel of the Egyptians.

Origen:

Origen, in his first Homily on Luke, speaks of those who 'took in hand' or 'attempted' to write gospels (as Luke says in his prologue). These, he says, came to the task rashly, without the needful gifts of grace, unlike Matthew, Mark, John, and Luke himself. Such were those who composed the Gospel which is written 'according to the Egyptians' and the Gospel entitled 'of the Twelve'. From the text nothing emerges regarding the content and character of this Gospel, only it is clear that in Origen's time it was already no longer recognized by the Church.

Epiphanius : Panarion #42/62 – 2:1, 2:4

They [the Sabellians] use all the scriptures of the Old and New Testaments, but *also* certain texts which they select themselves in keeping with the idiocy they have introduced. But they have taken all of their error, and the meaning of their error, from certain apocryphal works, especially the so-called Egyptian Gospel, as some have named it.

#### GOSPEL OF MATTHIAS

Nothing from the Gospel of Matthias survives to us. The book is mentioned by Origen, Eusebius, Ambrose, Jerome, and the Venerable Bede. It also appears in two lists: the 6th century South Gallic list known as the Decretum Gelasianum, and the 7th-century Byzantine list known as The Catalogue of the Sixty Canonical Books.

#### GOSPEL OF PHILIP

One mention and citation of this occurs in Epiphanius, Heresy xxvi. 13. Speaking of the 'Gnostics' of Egypt in his time (fourth century) he says :

They produce a Gospel forged in the name of Philip the holy disciple

#### ACTS OF ANDREW

The Coptic Papyrus Utrecht I, which contains a translation of a section from the Acts of Andrew, confirms that it was known in Egypt in the 4th century (the papyrus is dated to this period).

Eusebius:

“Books published under the name of the apostles by heretics, such as the Acts of Andrew, which are never thought worthy to be cited in the works of any ecclesiastical writer who taught in the Church. Moreover, the phraseology and manner of writing, and the teachings delivered within are very opposite to the orthodox faith, evidently demonstrate it to have been the forgery of heretics; and so not only to be looked upon as spurious, but to be utterly rejected as impious and absurd.

Philastrius:

The Manichees make use of the Acts of Andrew, those Acts which he made in his journey from Pontus to Greece, and which those disciples, which followed him, wrote; from where the Manichees, and other such sort of people, have the Acts of Andrew, John the Evangelist, as also the Acts of Peter and Paul the Apostles, in which, because they wrought great miracles, such as to make dogs and beasts to speak, these wretched heretics imagines the fouls of men to be like the fouls of dogs and beasts.

Epiphanius (Panarion #47/67 – 1:5)

For scriptures, they [Encratites] principally use the so-called Acts of Andrew, and of John, and of Thomas, and certain apocrypha, and only what they thought fit of the books of the Old Testament.

Epiphanius (Panarion: #41/61 – 1:5)

And the Purists use only the canonical scriptures, but these people [the Apostolics] chiefly depend on the so-called “Acts of Andrew” and “Acts of Thomas”, and having nothing to do with the canon of the church.

Epiphanius (Panarion #43/63 – 2:1):

But as I said, they [the Origenists] make use of the Old and the New Testaments and certain apocrypha, especially the so-called Acts of Andrew and some others.

Gelasius:

The Acts under the name of Andrew the Apostle are apocryphal.

#### [mention of others words of pseudo-Andrew, or the same]

Austin:

He has made use of testimonies out of some apocryphal pieces, which were written under the names of the apostles, Andrew and John, which, if they were truly theirs, would have been received by the Church, which has continued under an uninterrupted succession of overseers from their time to ours.

Innocent I:

But the rest [of the books] which are written, under the name of Matthias, or under the name of Andrew, which were written by Nexocharides and Leonides the philosophers, are not only to be rejected, but condemned.

## GOSPEL OF ANDREW

Gelasius:  
The good-message under the name of Andrew the Apostle is apocryphal.

## GOSPEL OF APELLES

Jerome:  
Luke declares that there were many who wrote gospels...which being published by various authors, gave birth to several heresies, such as that according to the Egyptians, and Thomas, and Matthias, and Bartholomew, that of the Twelve Apostles, and Basilides, and Apelles, and others, which it would be tedious to enumerate. In relation to these, it will be enough at present to say, that there have been certain men, who endeavored, without the spirit and grace of God, rather to set forth some sort of account, than to publish a true history.

Although they do not mention the gospel by name, Tertullian, Eusebius, Origen, Epiphanius, and Austin declare that Apelles is a heretic.

## GOSPEL OF THE TWELVE APOSTLES

Origen:  
The church receives four good-messages, the heretics have very many, such as that according to the Egyptians, that according to the Twelve Apostles.

Ambrose:  
Many have endeavored to write good-messages, which the Universal Church has not approved, but has determined to make choice of four only. These is indeed a good-message spread up and down, said to be written by the Twelve Apostles. Basilides wrote another called by his name... We...reject them...of which the heretics make such boasting.

Jerome:  
Luke declares that there were many who wrote gospels...which being published by various authors, gave birth to several heresies, such as that according to the Egyptians, and Thomas, and Matthias, and Bartholomew, that of the Twelve Apostles, and Basilides, and Apelles, and others, which it would be tedious to enumerate. In relation to these, it will be enough at present to say, that there have been certain men, who endeavored, without the spirit and grace of God, rather to set forth some sort of account, than to publish a true history.

Jerome:  
In the Good-Message according to the Hebrews, which is written in the Chaldee and Syriac language, but in Hebrew letters, which the Nazarenes use to this day, according to the Apostles, or as most think, according to Matthew, and which is in the library of Caesares...

## ACTS OF PAUL

Tertullian (c. XXXAD) condemns the Acts of Paul as heretical, stating:

But if the writings which wrongly go under Paul's name, claim Thecla's example as a license for women's teaching and immersing, let them know that, in Asia, the elder who composed that writing, as if he were augmenting Paul's fame from his own store, after being convicted, and confessing that he had done it from love of Paul, was removed from his office.

Despite its condemnation by the church, this romance was included by many for a time amongst the inspired writings. The canon list in the 6th century codex Claromontanus includes amongst the inspired writings, indicating that it contains 3560 lines.

Origen: Commentary on John

And if one agrees to accept what has been written in the Acts of Paul as said by the Savior, "I am about to be crucified again," just as he accepts that the statement, "I am about to be crucified again," is made after the sojourn, so also would he accept that it could be said, "Now I am about to be crucified," before the sojourn, whenever the same causes are present.

## LETTER OF PAUL TO THE LAODICEANS

Composed perhaps at the close of the 3rd century, by the 4th century Jerome reports that 'some read the Letter to the Laodiceans, but it is rejected by everyone' (De viris ill. 5). Of all the spurious pieces produced in the early Church, this is one of the most feeble. It is mystifying how it could have commanded so much respect in the Western Church for period of 1000 years. Comprising only 20 verses, the epistle is a pedestrian patchwork of phrases and sentences plagiarized from the genuine Pauline Epistles, particularly Philippians. After the author has expressed his joy at the faith and virtue of the Laodiceans, he warns them against heretics, and exhorts them to remain faithful to Christian doctrines and the Christian pattern of life. The letter purports to have been written from prison.

There is no evidence of a Greek text. The letter appears in more than 100 manuscripts of the Latin Vulgate (including the oldest, the celebrated codex Fuldensis, 546 CE), as well as in manuscripts of early Albigensian, Bohemian, English, and Flemish versions. At the close of the 10th century Aelfric, a monk in Dorset, wrote a treatise in Anglo-Saxon on the Old and New Testaments, in which he states that the apostle Paul wrote 15 Epistles. In his enumeration of them he place Laodiceans after Philemon. About 1165 CE John of

Salisbury, writing about the canon to Henry count of Champagne (Epist. 209), acknowledges that 'it is the common, indeed almost universal, opinion that there are only 14 Epistles of Paul ... But the 15th is that which is written to the church of the Laodiceans'.

The Epistle to the Laodiceans is included in all 18 German Bibles printed prior to Luther's translation, beginning with the first German Bible, issued by Johann Mental at Strassburg in 1488. In these the Pauline Epistles, with the Epistle to the Hebrews, immediately follow the Gospels, with Laodiceans standing between Galatians and Ephesians. In the first Czech (Bohemian) Bible, published at Prague in 1488 and reprinted several times in the 16th and 17th centuries, Laodiceans follows Colossians and precedes I Thessalonians. Thus, as Bishop Lightfoot phrased it:

... for more than nine centuries this forged epistle hovered about the doors of the sacred Canon, without either finding admission or being peremptorily excluded. (Lightfoot) p. 297)

It was not until the Council of Florence (1439-43) that the See of Rome delivered for the first time a categorical opinion on the Scriptural canon. In the list of 27 books of the New Testament there are 14 Pauline Epistles, that to the Hebrews being last, with the book of Acts coming immediately before the Revelation of John. The Epistle to the Laodiceans is not even mentioned.

## SIBYL

Clement of Alexandria: Exhortation to the Heathen:

[T]he Sibyl prophethess... in remarkable accordance with inspiration...

## Gelasius Decree

**[note that it does not mention the Revelation of Peter or the Letter of Barnabas, or the Teaching of the 12 Apostles]**

1. "The Travels" under the name of Peter the Apostle, which is also called "the Eight Books of Clement".
2. The Acts of Andrew the Apostle
3. The Acts of Philip the Apostle
4. The Acts of Peter the Apostle
5. The Acts of Thomas the Apostle
6. The Gospel of Thaddaeus
7. The Gospel of Thomas the Apostle (which the Manichees use)
8. The Gospel of Barnabas
9. The Gospel of Bartholomew the Apostle
10. The Gospel of Andrew the Apostle
11. The Gospels corrupted by Lucianus
12. The Gospels corrupted by Hesychius
13. The Gospel of the Infancy of our Savior
14. The Book of the Nativity of our Savior, of Mary, and the Midwife of our Savior
15. The Shepherd of Hermas
16. All the books made by Lentitus, the disciple of the Slanderer
17. The Acts of Thecla and Paul the Apostle
18. The Revelation of Thomas
19. The Revelation of Paul
20. The Revelation of Stephen
21. The Travels (or Acts) of Mary
22. The Lots of the Apostles
23. The Praise of the Apostles
24. The Canon of the Apostles
25. The Letters of Jesus to King Abgar

## GOSPEL OF BARNABAS

[condemned in Gelasius]

## ACTS OF THOMAS

Epiphanius (Panarion: #41/61 – 1:5)

And the Purists use only the canonical scriptures, but these people [the Apostolics] chiefly depend on the so-called "Acts of Andrew" and "Acts of Thomas", and having nothing to do with the canon of the church.

Epiphanius (Panarion #47/67 – 1:5)

For scriptures, they [Encratites] principally use the so-called Acts of Andrew, and of John, and of Thomas, and certain apocrypha, and only what they thought fit of the books of the Old Testament.

## BOOK OF ELXAI'S BROTHER

Epiphanius (Panarion)

These people [Sampsaeans] boast that Elxai is their teacher, and further, two women of his stock who are alive to this day, and are worshipped as goddesses, if you please, because they are of the blessed seed. But Ossaeans, Ebionites, and Nazoraean use this book,

as I have often said. These Sampsaeans, however, actually base their religion on it, and are neither Christians, Judeans, nor pagans; since they are simply in the middle, they are nothing. But they say that they have another book, which is called the book of Elxai's brother, Iexai.

#### ACTS OF PILATE

Epiphanius (Panarion: #30/50 – 1:5, 1:8)

Others of the *Quartodecimans*... boast that they have found the precise date of the *Passover* in the Acts of Pilate, if you please; it says there that the Savior suffered on the eighth before the Kalends of April.

Furthermore, I have found copies of the Acts of Pilate which say that the suffering came on the fifteenth before the Kalends of April. Some, however, say it was the tenth before the Kalends of April.

#### ACTS OF JOHN

Epiphanius (Panarion #47/67 – 1:5)

For scriptures, they [Encratites] principally use the so-called Acts of Andrew, and of John, and of Thomas, and certain apocrypha, and only what they thought fit of the books of the Old Testament.

#### Books of Mohamed

Books of the Mormon Church (i.e. Book of Mormon, Doctrines and Covenants, anything else by Joseph Smith or anyone else associated with them)

Books and Teachings and So-Called Prophecies of Ellen White

Books of the so-called Jehovah's Witnesses

Visions and Writings of William Branham

Visions and Writings of Cecil DuCille

Visions and Writings of Dimitri Dudumin

Visions and Writings of Henry Grover

Visions and Writings of Benny Hinn

Visions and Writings of Rick Joyner