

**ECHOES FROM THE  
GNOSIS.THE  
GNOSTIC CRUCIFIXION,  
VOL. VII, PP. 9-83**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649375004

Echoes from the gnosis. The Gnostic Crucifixion, Vol. VII, pp. 9-83 by G. R. S. Mead

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**G. R. S. MEAD**

**ECHOES FROM THE  
GNOSIS.THE  
GNOSTIC CRUCIFIXION,  
VOL. VII, PP. 9-83**



## ECHOES FROM THE GNOSIS.

Under this general title is now being published a series of small volumes, drawn from, or based upon, the mystic, theosophic and gnostic writings of the ancients, so as to make more easily audible for the ever-widening circle of those who love such things, some echoes of the mystic experiences and initiatory lore of their spiritual ancestry. There are many who love the life of the spirit, and who long for the light of gnostic illumination, but who are not sufficiently equipped to study the writings of the ancients at first hand, or to follow unaided the labours of scholars. These little volumes are therefore intended to serve as introduction to the study of the more difficult literature of the subject; and it is hoped that at the same time they may become for some, who have, as yet, not even heard of the Gnosis, stepping-stones to higher things.

G. R. S. M.

## THE Gnostic CRUCIFIXION

---

### CONTENTS

	PAGE
PREFACE .. .. .	9
THE VISION OF THE CROSS .. .. .	12
COMMENTS .. .. .	20
POSTSCRIPT .. .. .	69

---

### TEXTS

Bonnet (M.), *Acta Apostolorum Apocrypha* (Leipzig, 1898).

James (M. R.), *Apocrypha Anecdota, T. & S.*, v. 1. (Cambridge, 1897).

*F.* = *Fragments of a Faith Forgotten*, 2nd. ed. (London, 1906).

*H.* = *Thrice Greatest Hermes* (London, 1906).

**ECHOES FROM THE  
GNOSIS**

- VOL. I. THE GNOSIS OF THE MIND.  
VOL. II. THE HYMNS OF HERMES.  
VOL. III. THE VISION OF ARIDÆUS.  
VOL. IV. THE HYMN OF JESUS.  
VOL. V. THE MYSTERIES OF MITHRA.  
VOL. VI. A MITHRIAC RITUAL.  
VOL. VII. THE GNOSTIC CRUCIFIXION.

**SOME PROPOSED SUBJECTS  
FOR  
FORTHCOMING VOLUMES**

THE CHALDEAN ORACLES.  
THE HYMN OF THE PRODIGAL.  
SOME ORPHIC FRAGMENTS.

## THE GNOSTIC CRUCIFIXION.

### PREFACE.

The Gnostic Mystery of the Crucifixion is most clearly set forth in the new-found fragments of *The Acts of John*, and follows immediately on the Sacred Dance and Ritual of Initiation which we endeavoured to elucidate in Vol. IV. of these little books, in treating of *The Hymn of Jesus*.

The reader is, therefore, referred to the "Preamble" of that volume for a short introduction concerning the nature of the Gnostic Acts in general and of the Leucian *Acts of John* in particular. I would, however, add a point of interest bearing on the date which was forgotten, though I have frequently remarked upon it when lecturing on the subject.



The strongest proof that we have in our fragment very early material is found in the text itself, when it relates the following simple form of the miracle of the loaves.

"Now if at any time He were invited by one of the Pharisees and went to the bidding, we used to go with Him. And before each was set a single loaf by the host; and of them He Himself also received one. Then He would give thanks and divide His loaf among us; and from this little each had enough, and our own loaves were saved whole, so that those who bade Him were amazed."

If the marvellous narratives of the feeding of the five thousand had been already in circulation, it is incredible that this simple story, which we may so easily believe, should have been invented. Of what use, when the minds of the hearers had been strung to the pitch of faith which had already accepted the feeding of the five thousand as an actual physical occurrence, would it have been

to invent comparatively so small a wonder? On the other hand, it is easy to believe that from similar simple stories of the power of the Master, which were first of all circulated in the inner circles, the popular narratives of the multitude-feeding miracles could be developed. We, therefore, conclude, with every probability, that we have here an indication of material of very early date.

Nevertheless when we come to the Mystery of the Crucifixion as set forth in our fragment, we are not entitled to argue that the popular history was developed from it in a similar fashion. The problem it raises is of another order, and to it we will return when the reader has been put in possession of the narrative, as translated from Bonnet's text. John is supposed to be the narrator.

(The Arabic figures and the Roman figures in square brackets refer respectively to Bonnet's and James' texts. I have added the side figures for convenience of reference in the comments.)

THE  
GNOSTIC  
CRUCI-  
FIXION.

THE VISION OF THE CROSS.

1. [97 (xii.)] And having danced these things with us, Beloved, the Lord went out. And we, as though beside ourselves, or wakened out of sleep, fled each our several ways.
2. I, however, though I saw the beginning of His passion could not stay to the end, but fled unto the Mount of Olives weeping over that which had befallen.
3. And when He was hung on the tree of the cross, at the sixth hour of the day darkness came over the whole earth.

And my Lord stood in the midst of the Cave, and filled it with light, and said :

4. " John, to the multitude below, in Jerusalem, I am being crucified.