

**Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus),
Interlinear English - G.T.Emery**

The Jerusalem Church Persecuted

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις, πάντες [δὲ] διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας πλὴν τῶν ἀποστόλων.

Saul and was consenting to the killing of him. Became and in that the day a persecution great upon the church the in Jerusalem, all [and] were dispersed through out the regions of the Judea and Samaria except the apostles.

2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ’ αὐτῷ. Buried¹ and the Stephen men pious and made mourning² great over him.

3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε Saul and was harassing³ the church throughout the houses entering, dragging off both (house by house)

ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν. men and women was giving over into prison.

Philip Spreads the Good News Among the Samaritans

4 Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον. The indeed then having been dispersed passed through preaching Good News - the word.

5 Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμαρείας ἐκήρυσσεν Philip and having gone down into the city of the Samaria was preaching αὐτοῖς τὸν Χριστόν.

to them the Christ.

6 προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν Were giving attention and the crowds to the being said by the Philip with one mind ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

in the to hear them and to see the signs which he was doing.

7 πολλοὶ γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο, Many for of the having spirits unclean crying with voice great came out, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.

many and having been hemiplegic and lame were healed;

8 ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει ἐκείνῃ.

Became and much joy in the city that.

Simon the Sorcerer

9 Ἄνὴρ δέ τις ὀνόματι Σίμων προὔπηρχεν ἐν τῇ πόλει μαγεύων καὶ ἔξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα ἑαυτὸν μέγαν, A man and certain by name Simon was before⁴ in the city using sorcery⁵ and astonishing the nation of the Samaria, saying to be someone himself great,

10 ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου λέγοντες. To whom were giving attention all from small unto great saying;

1 συνεκόμισαν, v. 1. gather together, 2. bury(Soph. AJ. 1048; Plutarch, Sulla 38:5), aorist, active, indicative, - only here in the NT.

2 κοπετὸν, n.m. weeping, mourning, - only here in the NT

3 ἐλυμαίνετο, v. harass, destroy, imperfect, mid. or pas. dep., indicative, - only here in the NT

4 προὔπηρχεν, n.m. be before, exist previously, - a Lukan word – here & Lk. 23:12.

5 μαγεύων, v. use sorcery, practice magical arts, present, active, participle, - only here in the NT.

Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus), Interlinear English - G.T.Emery

Οὗτος ἐστὶν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.

This one is the power of the God the being called Great.

11 προσεῖχον δὲ αὐτῷ διὰ τὸ ἰκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.
They were regarding and him because the long time the sorceries to have astonished them.

12 ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ
When but they believed the Philip preaching about the kingdom of the of God
καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.
and of the name of Jesus Christ, were baptized men both and women.

13 ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν καὶ βαπτισθεὶς ἦν προσκαρτερῶν
The and Simon also self believed and having been baptized was adhering
τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξίστατο.
to the Philip, beholding both signs and mighty deeds great being done he was astonished.

The Samaritan Converts Incorporated into the Church

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν
Having heard and the in Jerusalem apostles that has received the Samaria the
λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτούς Πέτρον καὶ Ἰωάννην,
word of the of God, they sent unto them Peter and John,

15 οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα ἅγιον·
who having come down prayed concerning them so that they might receive Spirit Holy;

16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ
not yet for he was upon no one of them having fallen on⁶, only but
βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
having been baptized they were into the name of the Lord Jesus.

17 τότε ἐπέτιθесαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
Then they laid on the hands upon them, and they were receiving Spirit Holy.

Simon Magus Exposed⁷

18 ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
Seeing and the Simon that through the laying on of the hands of the apostles
δίδοται τὸ πνεῦμα προσήνεγκεν αὐτοῖς χρήματα
is given the Spirit he offered them money

19 λέγων· Δότε κάμοι τὴν ἐξουσίαν ταύτην ἵνα ᾧ ἂν ἐπιθῶ τὰς χεῖρας
saying; Give also me the authority this that whomsoever I may lay the hands
λαμβάνη πνεῦμα ἅγιον.
he may receive Spirit Holy.

20 Πέτρος δὲ εἶπεν πρὸς αὐτόν· Τὸ ἀργύριον σου σὺν σοὶ εἶη εἰς ἀπώλειαν
Peter and said unto him; The silver of you with you may it be⁸ into utter destruction
ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι·
because the gift of the of God you supposed through money to acquire;

21 οὐκ ἔστιν σοι μερὶς οὐδὲ κληρὸς ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν
not is to you part nor lot in the matter this, the for heart of you not is
εὐθεῖα ἔναντι τοῦ θεοῦ.
right before of the of God.

6 Perfect, Active, Participle.

7 See end note.

8 Present, Optative.

Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus), Interlinear English - G.T.Emery

22 μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ κυρίου εἰ ἄρα
Repent therefore from of the wickedness of you this, and beg of the Lord if perhaps
ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου,
will be forgiven you the thought of the heart of you,

23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.
in for gall of bitterness and bond of unrighteousness I see you being.

24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως μηδὲν
Answering and the Simon said; Pray you over me unto the Lord, so that nothing
ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε.
may come upon me which you have spoken.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ
The indeed therefore having testified solemnly and having spoken the word of the
κυρίου ὑπέστρεφον εἰς Ἱεροσόλυμα, πολλάς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο.
Lord turned back into Jerusalem, many and villages of the Samaritans evangelized.

Philip and the Ethiopian Eunuch

26 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων· Ἀνάστηθι καὶ πορεύου κατὰ
An angel and of Lord spoke unto Philip saying; Rise up and depart toward
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλήμ εἰς Γάζαν, αὕτη ἐστὶν
south⁹ upon the road the going down from Jerusalem into Gaza, it is
ἔρημος.
desert.

27 καὶ ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης
And having risen he departed. And behold a man of Ethiopia a eunuch royal minister of Candace
βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὃς] ἐληλύθει
queen of Ethiopians, who was over all of the treasure¹⁰ of her, [who] had travelled
προσκυνήσων εἰς Ἱερουσαλήμ,
to be worshipping in Jerusalem,

28 ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν
was and returning and sitting upon of the chariot of him and was reading the
προφήτην Ἡσαΐαν.
prophet Isaiah.

29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ· Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.
Said and the Spirit to the Philip; Approach and keep company with the chariot this.

30 προσδραμών δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἡσαΐαν τὸν προφήτην
Having run to and the Philip heard him reading Isaiah the prophet
καὶ εἶπεν· Ἄρα γε γινώσκεις ἃ ἀναγινώσκεις;
and said; Therefore indeed you understand that which you read?

31 ὁ δὲ εἶπεν· Πῶς γὰρ ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με; παρεκάλεσεν τε τὸν
He and said; How for should I be able¹¹ if not someone may guide me? He called and the
Φίλιππον ἀναβάντα καθίσει σὺν αὐτῷ.
Philip having come up to sit with him.

32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη·
The and pericope¹² of the Scripture he was reading was this;

9 μεσημβρίαν, n.f. of time – mid-day; of place - south – ie towards the sun at noon, here and 22:6

10 γάζης, n.f. royal treasury, treasure, riches, - only here in the NT.

11 δυναίμην, v. present, mid. or pass., dep., optative.

12 περιοχὴ, n.f. pericope, extract, an encompassing, contents of any writing, - only here in the NT.

Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus),
Interlinear English - G.T.Emery

ὣς πρόβατον ἐπὶ σφαγὴν ἤχθη

As a sheep to slaughter he was led

καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφρωνος,

and as a lamb before of the shearer it dumb,

οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

so not he opens the mouth of him.

33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη.

In the humiliation the judgment of him was taken away

τὴν γενεὰν αὐτοῦ τις διηγήσεται;

the generation of him who will relate?

ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

because is taken from the earth the life of him. ¹³

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν· Δέομαι σου, περὶ τίνος ὁ προφήτης

Answering and the eunuch to the Philip said; I ask of you, about whom the prophet

λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ ἑτέρου τινός;

he says this? About himself or about other someone?

35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς

Having opened and the Philip the mouth of him and having begun from of the

γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

Scripture this preached to him the Jesus.

36 ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ, καὶ φησιν

As and they were departing along the road, they came upon a certain water, and says

ὁ εὐνοῦχος· Ἴδου ὕδωρ, τί κωλύει με βαπτισθῆναι;

the eunuch; Behold water, what prevents me to be baptized?

[37 εἶπεν δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν·

[Said and the Philip; If you do believe out of whole of the heart, it is lawful;

ἀποκριθεὶς δὲ εἶπεν· Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.] ¹⁴

he answering and said; I believe the Son of the of God to be the Jesus Christ.] ¹⁴

38 καὶ ἐκέλευσεν στῆναι τὸ ἄρμα, καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ,

And he ordered to stand the chariot, and went down both into the water,

ὃ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν.

which both Philip and the eunuch, and he baptized him.

39 ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἦρπασεν τὸν Φίλιππον

When and they came up out of the water, Spirit of Lord carried off the Philip

καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

and not saw him no more the eunuch, he was going for the way of him rejoicing.

40 Φίλιππος δὲ εὐρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς

Philip and was found in Azotus; and passing through he evangelized the

πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

cities all until of the to come him into Caesarea.

13 Isaiah 53:5,8 in the Septuagint version.

14 This verse is not included in the most secure ancient MSS.

Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus), Interlinear English - G.T.Emery

Simon Magus

(The Catholic Encyclopedia)

According to the testimony of St. Justin ("First Apolog.", xxvi), whose statement as to this should probably be believed, Simon came from Gitta (in the Pseudo-Clementine Homilies, II, xxii, called (*Getthon*) in the country of the Samaritans. At the outbreak of the persecution (c. 37 A.D.) of the early Christian community at Jerusalem that began with the martyrdom of St. Stephen, when Philip the Deacon went from Jerusalem to Samaria, Simon lived in the latter city. By his magic arts, because of which he was called "Magus", and by his teachings in which he announced himself as the "great power of God", he had made a name for himself and had won adherents. He listened to Philip's sermons, was impressed by them, and like many of his countrymen was baptized and united with the community of believers in Christ. But, as was evident later, his conversion was not the result of the inner conviction of faith in Christ as the Redeemer, but rather from selfish motives, for he hoped to gain greater magical power and thus to increase his influence. For when the Apostles Peter and John came to Samaria to bestow on the believers baptized by Philip the outpouring of the Spirit which was accompanied by miraculous manifestations, Simon offered them money, desiring them to grant him what he regarded as magical power, so that he also by the laying on of hands could bestow the Holy Ghost, and thereby produce such miraculous results. Full of indignation at such an offer Peter rebuked him sharply, exhorted him to penance and conversion and warned him of the wickedness of his conduct. Under the influence of Peter's rebuke Simon begged the Apostles to pray for him (Acts 8:9-29). However, according to the unanimous report of the authorities of the second century, he persisted in his false views. The ecclesiastical writers of the early Church universally represent him as the first heretic, the "Father of Heresies".

Simon is not mentioned again in the writings of the New Testament. The account in the Acts of the Apostles is the sole authoritative report that we have about him. The statements of the writers of the second century concerning him are largely legendary, and it is difficult or rather impossible to extract from them any historical fact the details of which are established with certainty. St. Justin of Rome ("First Apolog.", xxvi, lvi; "Dialogus c. Tryphonem", cxx) describes Simon as a man who, at the instigation of demons, claimed to be a god. Justin says further that Simon came to Rome during the reign of the Emperor Claudius and by his magic arts won many followers so that these erected on the island in the Tiber a statue to him as a divinity with the inscription "Simon the Holy God". The statue, however, that Justin took for one dedicated to Simon was undoubtedly one of the old Sabine divinity Semo Sancus. Statues of this early god with similar inscriptions have been found on the island in the Tiber and elsewhere in Rome. It is plain that the interchange of *e* and *i* in the Roman characters led Justin or the Roman Christians before him, to look upon the statue of the early Sabine deity, of whom they knew nothing, as a statue of the magician. Whether Justin's opinion that Simon Magus came to Rome rests only on the fact that he believed Roman followers had erected this statue to him, or whether he had other information on this point, cannot now be positively determined. His testimony cannot, therefore, be verified and so remains doubtful. The later anti-heretical writers who report Simon's residence at Rome, take Justin and the apocryphal Acts of Peter as their authority, so that their testimony is of no value. Simon brought with him, so Justin and other authorities state, a paramour from Tyre called Helena. He claimed that she was the first conception (*ennoia*) whom he, as the "great power of God", had freed from bondage.

Simon plays an important part in the "Pseudo-Clementines". He appears here as the chief antagonist of the apostle Peter, by whom he is everywhere followed and opposed. The alleged magical arts of the magician and Peter's efforts against him are described in a way that is absolutely imaginary. The entire account lacks all historical basis. In the "Philosophumena" of Hippolytus of Rome (vi, vii-xx), the doctrine of Simon and his followers is treated in detail. The work also relates circumstantially how Simon laboured at Rome and won many by his magic arts, and how he attacked the Apostles Peter and Paul who opposed him. According to this account the reputation of the magician was greatly injured by the efforts of the two Apostles and the number of his followers became constantly smaller. He consequently left Rome and returned to his home at Gitta. In order to give his scholars there a proof of his higher nature and divine mission and thus regain his authority, he had a grave dug and permitted himself to be buried in it, after previously prophesying that after three days he would rise alive from it. But the promised resurrection did not take place; Simon died in the grave. The apocryphal Acts of St. Peter give an entirely different account of Simon's conduct at Rome and of his death (Lipsius, "Die apokryphen Apostelgeschichten und Apostellegenden", II, Pt. I (Brunswick, 1887). In this work also great stress is laid upon the struggle between Simon and the two Apostles Peter and Paul at Rome. By his magic arts Simon had also sought to win the Emperor Nero for himself, an attempt in which he had been thwarted by the Apostles. As proof of the truth of his doctrines Simon offered to ascend into the heavens before the eyes of Nero and

Acts, Chapter 8, Greek Text – Wescott-Hort (Verse 37 – Textus Receptus), Interlinear English - G.T.Emery

the Roman populace; by magic he did rise in the air in the Roman Forum, but the prayers of the Apostles Peter and Paul caused him to fall, so that he was severely injured and shortly afterwards died miserably. Arnobius reports this alleged attempt to fly and the death of Simon with still other particulars ("Adv. nationes" ii, xii; cf. "Constit. Apost.", vi, ix). This legend led later to the erection of a church dedicated to the Apostles on the alleged spot of Simon's fall near the Via Sacra above the Forum. The stones of the pavement on which the Apostles knelt in prayer and which are said to contain the impression of their knees, are now in the wall of the Church of Santa Francesca Romana.

All these narratives belong naturally to the domain of legend. It is evident from them, however, that, according to the tradition of the second century, Simon Magus appeared as an opponent of Christian doctrine and of the Apostles, and as a heretic or rather as a false Messiah of the Apostolic age. This view rests on the sole authoritative historical account of him, that given us by the Acts of the Apostles. It cannot be determined how far one or another detail of his later life, as given in essentially legendary form in the authorities of the second century and the following era, may be traced to historical tradition. Baur ("Die christl. Gnosis", 310) and some of his adherents have denied the historical existence of Simon and his sect. This view, opposed to the account in the Book of Acts, and to the tradition of the second century, is now abandoned by all serious historians. Further this "legendary" Simon was made an essential link by the Tübingen School of Baur and his followers for historical evidence of the alleged "Petrine" and "Pauline" factions in the early Church, which had fought with one another and from whose union the Catholic Church arose. For the same reasons this school, especially Lipsius, assigns the labours of St. Peter at Rome, which it claims are first made known by these apocryphal writings, to the domain of legend. All these theories, however, are without basis and have been abandoned by serious historical scholars, even among non-Catholics (cf. Schmidt, "Petrus in Rom", Lucerne, 1892). A developed system of doctrines is attributed to Simon and his followers in the anti-heretical writings of the early Church, especially in Irenaeus ("Adv. haer.", I, xxiii; IV; VI, xxxiii), in the "Philosophumena" (VI, VII sq.), and in Epiphanius ("Haer.", XXII). The work "The Great Declaration" (*Apophysis megale*) was also ascribed to Simon, and the "Pseudo-Clementines" also present his teaching in detail. How much of this system actually belonged to Simon cannot now be determined. Still his doctrine seems to have been a heathen Gnosticism, in which he proclaimed himself as the Standing One (*estos*), the principal emanation of the Deity and the Redeemer. According to Irenaeus he claimed to have appeared in Samaria as the Father, in Judea as the Son, and among the heathen as the Holy Ghost, a manifestation of the Eternal. He asserted that Helena, who went about with him, was the first conception of the Deity, the mother of all, by whom the Deity had created the angels and the aeons. The cosmic forces had cast her into corporeal bonds, from which she was released by Simon as the great power. In morals Simon was probably Antinomian, an enemy of Old Testament law. His magical arts were continued by his disciples; these led unbridled, licentious lives, in accordance with the principles which they had learned from their master. At any rate they called themselves Simonians, giving Simon Magus as their founder.



The Death of Simon Magus

A note in Hasting's Dictionary of the Bible indicates that Simon Magus was a pupil of a certain Dositheus, whose teachings were described as being similar to those of the Essenes. Both Dositheus and Simon Magus were reputed to be disciples of John the Baptist. After the death of John Dositheus became leader of the sect but Simon Magus was soon recognized as the head of the sect. Robert M. Grant – author of this section considers that this account is more credible than that of the Fathers of the Church (given above).