
Πραξεις Ιωαννη ◇ THE ACTS OF JOHN

The work here presented should be considered preliminary. There is a considerable amount of work that could (and should) be done in terms of adding relevant critical notes for the Greek text.

INTRODUCTION

There is some confusion about the title and content of the work here presented as the *Acts of John*. Several English translations and recensions have been posted online (some called the *Acts of John the Theologian*, which generally include Chs 1-17, others as a short and long version). There are also numerous extant *Greek MSS* and at least two very different transcriptions: that of C. von Tischendorf (comprising only Chs 1-22) and that of H. Mendelssohn, published in, "*Acta Apostolorum Apocrypha*," Vol. 2, Maximilian Bonnet (ed.), Leipzig, 1898; (that used here, which has only an 'alternate recension' for Chs 15-17). Here, we follow - for the most part - the translation of M.R. James (1924), except for Chs 1-14 (which follow A. Walker, 1886) and Chs 15-17 (see the notes thereto). The presented [Greek text is that of H. Mendelssohn](#).

AUTHORSHIP AND DATES

The *Acts of John* is a collection of stories about John the Apostle that began circulating in written form as early as the 2nd Century; most current scholars agree that even the most recent versions include episodes that trace to multiple different dates and origins. The section forming Chs 87-105 is generally considered to be of (much) later date than the rest of the work and has numerous Gnostic elements.

The names of any authors involved in the narratives are unknown. One older tradition associated the texts with Lucius Charinus, a companion of John, but his name does not appear in the text and modern scholars do not think he was involved in composing them.

Πραξεις Ιωαννη 1

Βασιλεύοντος τῶν Ἰουδαίων Ἀγρίππα, ὃν διὰ τὸ συμβουλεύειν εἰρήνην λιθοβολήσαντες ἀπέκτειναν, ἐν τῷ καιρῷ ἐκείνῳ Οὐεσπεσιανὸς Καῖσαρ ὑπάρχων πολλῷ στρατεύματι περιχαρακώσας τὴν Ἱερουσαλήμ τοὺς μὲν δορυαλώτους λαβὼν ἐφόνευσεν, ἄλλους πολιορκήσας λιμῷ διέφθειρεν, καὶ τοὺς πλείστους φυγαδεύσας χρόνῳ διέσπειρεν· τό τε ἱερόν καθελὼν καὶ τὰ σκεύη τὰ ἅγια εἰς ναῦν ἐμβαλὼν ἔπεμψεν εἰς Ῥώμην ποιήσασθαι τῆς Εἰρήνης σκηνῶμα, καὶ τοῖς ἐκ πολέμου σκύλοις ἐκοσμεῖτο.

ACTS OF JOHN 1

ⁱ When Agrippa, whom, on account of his plotting against Peace, they stoned and put to death, was king of the Jews, Vespasian Caesar, coming with a great army, invested Jerusalem; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And, having destroyed the temple and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

ACTS OF JOHN 1

ⁱ M.R. James does not include Chs 1-17 in his translation; here, the English text is that of Alexander Walker, in: "Ante-Nicene Fathers," Vol. 8. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1886).

Πραξεις Ιωαννη 2

ⁱ Ούεσπεσιανοῦ δὲ ἀποθανόντος ἐγκρατῆς γενόμενος ὁ νιὸς αὐτοῦ Δομετιανὸς τῆς βασιλείας μετὰ τῶν ἄλλων ἀδικημάτων αὐτοῦ προσέθετο καὶ διωγμὸν ποιεῖν κατὰ τῶν δικαίων ἀνθρώπων. μαθὼν γὰρ τὴν πόλιν πεπληρῶσθαι Ἰουδαίωγ, μεμνημένος τῶν ὑπὸ τοῦ πατρὸς αὐτοῦ περὶ αὐτῶν κελευσθέντων, ὥρμησεν ἐπὶ τὸ πάντα ἐκβαλεῖν ἐκ τῆς τῶν Ῥωμαίων πόλεως. τολμήσαντες δὲ τινες τῶν Ἰουδαίων ἔθωκαν τῷ Δομετιανῷ βιβλίον ἐν ᾧ ἐγγέγραπτο τάδε·

ACTS OF JOHN 2

And, when Vespasian was dead, his son Domitian, having taken possession of the kingdom, along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Jews, remembering the orders given by his father about them, he purposed casting them all out of the city of the Romans. And some of the Jews took courage, and gave Domitian a book, in which was written as follows:

ACTS OF JOHN 2

ⁱ The Greek text of this chapter varies considerably between manuscripts.

Πραξεις Ιωαννη 3

Δομετιανέ Καῖσαρ βασιλεῦ πάσης τῆς οἰκουμένης, ὅσοι Ἰουδαῖοι σοῦ δεόμεθα καὶ ἰκέται προσκείμεθα τῆς σῆς δυνάμεως μὴ φυγαδεύειν ἡμᾶς ἀπὸ τοῦ θείου καὶ φιλανθρώπου σου προσώπου· εἴκομεν γάρ σοι, καὶ τοῖς ἔθεσι καὶ τοῖς νόμοις καὶ πράξεσιν καὶ πολιτείαις μηδὲν ἀδικοῦντες ἀλλὰ Ῥωμαίοις ὁμοφρονοῦντες. ἔστιν δὲ καινὸν καὶ ξένον ἔθνος, μήτε τοῖς ὑμετέροις ἔθεσι ὑπακοῦον μήτε ταῖς Ἰουδαίων θρησκείαις συνευδοκοῦν, ἀπερίτμητον, ἀπάνθρωπον, ἄνομον, ὅλους οἴκους ἀνατρέπον, ἄνθρωπον θεὸν καταγγέλλοντες, οἷς ἐκκλησία ὅπασιν ἐπιγίνεται ξένον ὄνομα χριστιανῶν. οὗτοι θεὸν ἀθετοῖσιν μὴ προσέχοντες τῷ ὑπ' αὐτοῦ δοθέντι νόμῳ, υἱὸν δὲ θεοῦ καταγγέλλουσιν ἄνθρωπον ἐξ ἡμῶν αὐτῶν γεννηθέντα ὀνόματι Ἰησοῦν, οὗ οἱ γονεῖς καὶ οἱ ἀδελφοὶ καὶ πᾶσα ἡ γενεὰ ἐξ Ἑβραίων ἐξήρηται· ὃν διὰ τὴν πολλὴν αὐτοῦ βλασφημίαν καὶ τὴν ἄνομον φλυαρίαν ἡμεῖς σταυρῷ παρεδώκαμεν. ψεῦσμά τε ἕτερον τῷ πρώτῳ αὐτῶν βλάσφημον συνάπτουσιν· τὸν γὰρ παγέντα καὶ ταφέντα τοῦτον ὡς ἐκ νεκρῶν ἀναστάντα δοξολογοῦσιν· πρὸς τούτοις καὶ ἀναληφθέντα ἐν νεφέλαις ἐν τοῖς οὐρανοῖς καταψεύδονται.

ACTS OF JOHN 3

O Domitian, Caesar and king of all the world, as many of us as are Jews entreat you, as suppliants we beseech of your power not to banish us from your divine and benignant countenance; for, we are obedient to you, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together under a strange name, that of Christian. These men reject God, paying no heed to the law given by Him, and proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and, more than this, they falsely assert that he has been taken up by clouds into the heavens.

Πραξεις Ιωαννη 4

Ἐπὶ τούτοις πᾶσιν ὀργῇ συσχεθεὶς ὁ βασιλεὺς θόγμα τῇ συγκλήτῳ ἐκέλευσατο ἵνα ἄρδην τοὺς ὁμολογοῦντας αὐτοὺς εἶναι χριστιανοὺς φονεύσωσιν. τῶν οὖν παραυτὰ τῆς ὀργῆς εὐρεθέντων καὶ τὸν τῆς ὑπομονῆς καρπὸν τρυγησάντων στεψαμένων τε τὸν πάμμαχον ἀγῶνα κατὰ τῶν τοῦ διαβόλου πραγμάτων προσελάβετο ἢ τῆς ἀφθαρσίας ἀνάψυξις.

ACTS OF JOHN 4

At all this the king, being affected with rage, ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

Πραξεις Ιωαννη 5

Διεφημίσθη τε ἐν τῇ Ῥώμῃ ἢ τοῦ Ἰωάννου διδασκαλία καὶ μέχρι τῶν Δομετιανοῦ ἀκοῶν, εἶναι τινα ἐν Ἐφέσῳ Ἑβραῖον ὀνόματι Ἰωάννην, ὃς περὶ τοῦ Ῥωμαίων βασιλείου διαφημίζει λέγων ἐν τάχει ἐκριζωθήσεσθαι, καὶ ἐτέρῳ τὴν βασιλείαν τῶν Ῥωμαίων διαδεδοῦσθαι. ταραχθεὶς δὲ ὁ Δομετιανὸς ἐπὶ τοῖς δῖρημένοις ἔπεμψεν ἑκατόνταρχον μετὰ στρατιωτῶν ἵνα ἀρπάσαντες ἀγάγωσιν τὸν Ἰωάννην. καὶ ἐλθόντες εἰς τὴν Ἔφεσον ἐπυνθάνοντο ποῦ μένει ὁ Ἰωάννης. προσελθόντες δὲ τῷ πυλῶνι αὐτοῦ εὗρον αὐτὸν ἐστῶτα πρὸ τῶν θυρῶν, καὶ νομίσαντες αὐτὸν εἶναι θυρωρὸν ἐξήταζον ποῦ μένει ὁ Ἰωάννης. ὃ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ εἰμι. Οἱ δὲ τὸ μέτριον αὐτοῦ καὶ ταπεινὸν καὶ πενιχρὸν ὑπερηφανήσαντες ἐπέπλησον μετὰ ἀπειλῆς λέγοντες· Εἰπέ ἡμῖν τὴν ἀλήθειαν. Ὁμολογοῦντος δὲ αὐτοῦ πάλιν αὐτὸν εἶναι τὸν ζητούμενον, ἀλλὰ καὶ τῶν μαρτυρούντων, ἔφησαν αὐτὸν ἐν τάχει ἐξίεναι σὺν αὐτοῖς πρὸς τὸν βασιλέα ἐν Ῥώμῃ. τοῦ δὲ παρακαλέσαντος αὐτοὺς λαβεῖν ἐφόδια, ἐπιστρέψας καὶ λαβὼν φοίνικας ὀλίγους ἐξῆλθεν εὐθέως.

ACTS OF JOHN 5

And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize John, and bring him. And, having gone to Ephesus, they asked where John lived. And, having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where John lived. And he answered and said, "I am he." And they, despising his common, and low, and poor appearance, were filled with threats, and said, "Tell us the truth." And, when he declared again that he was the man they sought, the neighbours moreover bearing witness to it, they said that he was to go with them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

Πραξεις Ιωαννη 6

Καὶ λαβόντες οἱ στρατιῶται δημόσια ὀχήματα ἐν τάχει ὤδενον, μέσον αὐτὸν καθίσαντες. ἔλθόντων οὖν αὐτῶν εἰς τὴν πρώτην ἀλλαγὴν, ὥρας ἀρίστου οὔσης, ἐδέοντο αὐτοῦ εὐψυχεῖν καὶ λαβόντα ἄρτον σὺν αὐτοῖς ἐσθίειν. ὁ δὲ Ἰωάννης ἔφη· Τῇ μὲν ψυχῇ χαίρω, τροφῆς δὲ τέως οὐ βούλομαι λαβεῖν. Οἱ δὲ ἐλαύνοντες ἐφέροντο ταχέως. ὀψίας δὲ γενομένης καταχθέντες εἰς τι πανδοχεῖον, καὶ τῆς ὥρας οὔσης λοιπὸν δεῖπνου, ὄντες φιλοφρονέστατοι ὁ ἑκατόνταρχος καὶ οἱ στρατιῶται παρεκάλουν τὸν Ἰωάννην χρήσασθαι τοῖς παρακειμένοις. ὁ δὲ ἔφη κεκοπῶσθαι καὶ θεῖσθαι ὑπὲρ πᾶσαν τροφήν τοῦ ὕπνου. καὶ τοῦτο ἐκάστης ἡμέρας αὐτοῦ ποιούντος ἐξεπλήσσοντο πάντες οἱ στρατιῶται καὶ ἐδειλίων μὴ ὁ Ἰωάννης ἀποθανῶν κινδύνῳ αὐτοὺς περιβάλη· τὸ δὲ ἅγιον πνεῦμα φαιθρότερον αὐτὸν ἐδείκνυ αὐτοῖς. καὶ τῇ ἑβδόμῃ ἡμέρᾳ κυριακῆς οὔσης ἔφη αὐτοῖς· Νῦν καιρὸς τοῦ καμὲ χρήσασθαι τροφῆς. Νιψάμενός τε τὰς χεῖρας καὶ τὸ πρόσωπον προσευξάμενος προεκόμιζεν τὸ λέντιον καὶ λαβὼν ἓνα τῶν φοινίκων ἤσθιεν πάντων ὀρώντων.

ACTS OF JOHN 6

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And, when they came to the first change, it being the hour of breakfast, they entreated him to be of good courage, and to take bread, and eat with them. And John said, "I rejoice in soul indeed; but, in the meantime, I do not wish to take any food." And they started and were carried along quickly. And, when it was evening, they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers being most kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And, as he did this each day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And, on the seventh day, it being the Lord's Day, he said to them, "Now it is time for me also to partake of food." And, having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.

Πραξεις Ιωαννη 7

Πολλοῦ οὖν χρόνου διηπεύσαντος ἔφθασαν τὴν ὁδόν, τοῦ Ἰωάννου οὕτως νηστεύοντος. προσαγαγόντες δὲ αὐτὸν τῷ βασιλεῖ εἶπον· Σεβαστὲ βασιλεῦ, Ἰωάννην σοι προσάγομεν, θεὸν οὐκ ἄνθρωπον· ἐξ ἧς γὰρ αὐτὸν συνελάβομεν ἄχρι τῆς ἄρτι ὥρας ἄρτου οὐκ ἐγεύσατο. Πρὸς τούτοις ἐκπλαγεῖς ὁ Δομετιανὸς ἐξέτεινεν τὸ στόμα, διὰ τὸ παράδοξον φιλήματι αὐτὸν προσαγορεῦσαι θελήσας· τοῦ δὲ Ἰωάννου ἀποκλίναντος τὴν κεφαλὴν κατεφίλησεν αὐτοῦ τὸ στήθος. καὶ εἶπεν ὁ Δομετιανός· Τί τοῦτο ἐποίησας; οὐκ ἠξίωσάς με φιλησαί σε; Καὶ ὁ Ἰωάννης πρὸς αὐτὸν εἶπεν· Δίκαιον τὴν χεῖρα τοῦ θεοῦ ἐν πρώτοις προσκυνεῖν, καὶ οὕτως τὸ στόμα τοῦ βασιλέως καταφιλεῖν· γέγραπται γὰρ ἐν ταῖς ἱεραῖς βίβλοις· Καρδία βασιλέως ἐν χειρὶ θεοῦ.

ACTS OF JOHN 7

And, when they had ridden a long time, they came to the end of their journey, John thus fasting. And they brought him before the king, and said, "Worshipful king, we bring to you John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread." At this, Domitian, being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head and kissed his breast. And Domitian said, "Why have you done this? Did you not think me worthy to kiss you?" And John said to him, "It is right to adore the hand of God first of all and, in this way, to kiss the mouth of the king; for, it is written in the holy books: The heart of a king is in the hand of God."

Πραξεις Ιωαννη 8

Καὶ ὁ βασιλεὺς εἶπεν αὐτῷ· Σὺ εἶ Ἰωάννης ὁ τὴν βασιλείαν μου λέγων ἐν τάχει ἐκρίζωθήσεσθαι καὶ μέλλειν ἕτερον βασιλεύειν ἀντ' ἐμοῦ, Ἰησοῦν; Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν αὐτῷ· Σὺ καὶ βασιλεύσῃ πολλοῖς χρόνοις τοῖς ὑπὸ θεοῦ σοι δεδομένοις, καὶ μετὰ σὲ ἕτεροι πλεῖστοι· πληρωθέντων δὲ τῶν ἐπὶ γῆς χρόνων ἕξ οὐρανοῦ ἐλεύσεται βασιλεὺς αἰώνιος, ἀληθής, κριτὴς ζώντων καὶ νεκρῶν, πᾶν ἔθνος καὶ φυλαὶ ἐξομολογήσεται, δι' ὃν πᾶσα ἐξουσία καὶ ἀρχὴ ἐπίγειος καταργηθήσεται καὶ πᾶν στόμα λαλοῦν μεγάλα φραγήσεται. οὗτος δὲ ἐστὶν ὁ κύριος ὁ δυνατὸς καὶ βασιλεὺς πάσης πνοῆς καὶ σαρκός, ὁ λόγος καὶ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, ὃς ἐστὶν Ἰησοῦς Χριστός.

ACTS OF JOHN 8

And the king said to him, "Are you John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me?" And John answered and said to him, "You also shall reign for many years given you by God and, after you, very many others; and, when the times of the things on earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Lord and King of everything that has breath and flesh, the Word and Son of the living One, who is Jesus Christ."

Πραξεις Ιωαννη 9

Πρὸς ταῦτα ἔφη αὐτῷ ὁ Δομετιανός· Τίς τούτων ἀπόδειξις; ῥήμασιν μόνοις οὐ πείθομαι· ὄψις ἀδόλων τὰ φθεγγόμενα. τί δύνῃ θεῖξαι ἐπίγειον ἢ ἐπουράνιον ἐν τῇ δυνάμει ἐκείνου τοῦ μέλλοντος βασιλεύειν καθὼς καὶ λέγεις; ποιήσει γάρ, εἴπερ ἐστὶν υἱὸς θεοῦ. Εὐθέως δὲ ὁ Ἰωάννης ἤτησεν φάρμακον θανάσιμον. κελεύσαντος δὲ τοῦ βασιλέως δοθῆναι φάρμακον αὐθωρὸν προσεκόμισαν. λαβὼν οὖν ὁ Ἰωάννης καὶ βαλὼν ἐν κύλικι μεγάλῳ πληρώσας ὕδατος συνεκέρασεν, καὶ ἀναβοήσας φωνῇ μεγάλῃ εἶπεν· Ἐν τῷ ὀνόματί σου Ἰησοῦ Χριστὲ υἱὲ τοῦ θεοῦ πίνω τὸ ποτήριον σὺ γλυκανεῖς, καὶ τὸ ἐν αὐτῷ φάρμακον τῷ ἀγίῳ σου πνεύματι συγκεράσον καὶ ποίησον αὐτὸ πόμα ζωῆς καὶ σωτηρίας γενέσθαι εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς πέψιν, εἰς ἀβλαβῆ διοίκησιν, εἰς πίστιν ἀμετανόητον, εἰς ἀνεξάρνητον μαρτύριον τοῦ θανάτου ὡς ποτήριον εὐχαριστίας.

ACTS OF JOHN 9

At this, Domitian said to him, “What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. What can you show in earth or heaven by the power of him who is destined to reign, as you say. For, he will do it, if he is the Son of God.” And, immediately, John asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. John therefore, having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said, “In yourⁱ name, Jesus Christ, Son of God, I drink the cup that you will sweeten; and the poison in it mingle with your Holy Spirit, and make it become a draught of life and salvation, for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving.”

ACTS OF JOHN 9

ⁱ Throughout his text, Walker capitalizes pronouns that refer to God.

Πραξεις Ιωαννη 10

Ἐκπιόντος οὖν αὐτοῦ τὸν κύλικα περιέμενον οἱ παρεστῶτες τῷ Δομετιανῷ πότε μέλλει σπασθεῖς καταπίπτειν ἐπὶ τῆς γῆς. τοῦ δὲ Ἰωάννου ἰλαροῦ ἐστῶτος καὶ σώου προσομιλοῦντος ὠργίσθη ὁ Δομετιανὸς πρὸς τοὺς δόντας τὸ φάρμακον ὡς φεισαμένων τοῦ Ἰωάννου· οἱ δὲ ἐπομοσάμενοι τὴν τύχην καὶ σωτηρίαν τοῦ βασιλέως ἔλεγον ἄλλο μὴ εἶναι δυναταώτερον τούτου τοῦ φαρμάκου. συνεῖς δὲ ὁ Ἰωάννης τί πρὸς ἀλλήλους ψιθυρίζουσιν ἔφη πρὸς τὸν βασιλέα· Μὴ χαλέπαινε βασιλεῦ, ἀλλὰ ὃ λέγω κέλευσον γενέσθαι, καὶ μαθήσῃ τὴν δύναμιν τοῦ φαρμάκου· κατάκριτόν τινα ἐκ τῆς εἰρκτῆς ποιήσον ἀχθῆναι. Οὗ παραγενομένου ὁ Ἰωάννης ἐπιβαλὼν ὕδωρ τῷ ποτηρίῳ καὶ περικλύσας μετὰ πάσης τῆς ὑποστάθμης ἐπέδωκεν τῷ κατακρίτῳ. ὃ δὲ λαβὼν καὶ πιὼν παραχρῆμα ἔπεσεν καὶ ἐτελεύτησεν.

ACTS OF JOHN 10

And, when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And, when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John. But they swore by the fortune and health of the king and said that there could not be a stronger poison than this. And John, understanding what they were whispering to one another, said to the king, "Do not take it ill, O king, but let a trial be made, and you shall learn the power of the poison. Make some condemned criminal be brought from the prison." And, when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

Πραξεις Ιωαννη 11

Θαυμασάντων δὲ πάντων ἐπὶ τοῖς γενομένοις σημείοις καὶ τοῦ Δομετιανοῦ τῷ φόβῳ συσχεθέντος καὶ ἀπερχομένου εἰς τὸ παλάτιον, ἔφη πρὸς αὐτὸν ὁ Ἰωάννης· Ῥωμαίων βασιλεῦ Δομετιανέ, τοῦτο ἠβουλήθης ἵνα σοῦ παρόντος καὶ μαρτυροῦντος ἐγὼ σήμερον φονεὺς γένωμαι; περὶ τοῦ κειμένου νεκροῦ τί μέλλει γενέσθαι; Ὁ δὲ ἐκέλευσεν ἀρθέντα αὐτὸν ρίφῃναι. Ἰωάννης δὲ προσελθὼν τῷ πτώματι εἶπεν· Ὁ θεὸς ὁ τῶν οὐρανῶν ποιητής, ὁ κύριος καὶ δεσπότης ἀγγέλων δοξῶν κυριοτύτων, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ παιδὸς σου τοῦ μονογενοῦς δὸς τούτῳ τῷ δι' ἀφορμῆς τεθνηκότι ζωῆς παλιγγενεσίαν καὶ ἀπόδος αὐτῷ τὴν ψυχὴν, ἵνα μάθῃ Δομετιανὸς ὅτι ὁ λόγος τοῦ θεοῦ καὶ φαρμάκου πολὺ δυνατώτερος καὶ ζωῆς δεσπόζει, λαβόμενος δὲ τῆς χειρὸς αὐτοῦ ἀνέστησεν αὐτὸν ζῶντα.

ACTS OF JOHN 11

And, when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, John said to him, “O Domitian, king of the Romans, did you contrive this, that, you being present and bearing witness, I might today become a murderer? What is to be done about the dead body which is lying?” And he ordered it to be taken and thrown away. But John, going up to the dead body, said, “O God, Maker of the heavens, Lord and Master of angels, of glories, of powers, in the name of Jesus Christ, yourⁱ only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his soul, that Domitian may learn that the Word is much more powerful than poison, and is the ruler of life.” And having taken him by the hand, he raised him up alive.

ACTS OF JOHN 11

ⁱ Throughout his text, Walker capitalizes pronouns that refer to God.

Πραξεις Ιωαννη 12

Δοξαζόντων δὲ τὸν θεὸν πάντων καὶ θαυμαζόντων τὴν τοῦ Ἰωάννου πίστιν, ἔφη αὐτῷ ὁ Δομετιανός· Δόγμα τῆς συγκλήτου ἐξέθηκα πάντας τοὺς τοιούτους ἀναπολογήτους ἀπάγεσθαι· ἀλλ' ἐπειδὴ διὰ σοῦ εὐρίσκωⁱ αὐτοὺς ἀθώους καὶ μᾶλλον ἐπωφελῆ εἶναι αὐτῶν τὴν θεοσεβειαν, ἐξορίζω σε εἰς νῆσον, ἵνα μὴ δόξω ἐγὼ αὐτὸς καταλύειν τὰ ἐμαυτοῦ δόγματα. Τὸν μὲν οὖν κατάκριτον ἠτήσατο ἀπολυθῆναι, καὶ ἀπολυθέντος αὐτοῦ εἶπεν ὁ Ἰωάννης· Ὑπαγε, χάριο ἔχε τῷ θεῷ τῷ σύμερόν σε ἐκ φυλακῆς καὶ ἐκ θανάτου λυτρωσαμένω.

ACTS OF JOHN 12

And, when all were glorifying God, and wondering at the faith of John, Domitian said to him, "I have put forth a decree of the senate, that all such persons should be summarily dealt with, without trial; but since I find from you that they are innocent, and that their religion is rather beneficial, I banish you to an island, that I may not seem myself to do away with my own decrees." He asked then that the condemned criminal should be let go; and, when he was let go, John said, "Depart, give thanks to God, who has this day delivered you from prison and from death."

ACTS OF JOHN 12

ⁱ Another MS reads here <οὐχ> εὐρίσκει.

Πραξεις Ιωαννη 13

Ἐστῶτων δὲ αὐτῶν θρεπτή τις Δομετιανοῦ τῶν πρὸς τῷ κοιτῶνι αἰφνιδίως ληφθεῖσα ὑπὸ τοῦ ἀκαθάρτου δαίμονος ἔκειτο νεκρά, καὶ ἀνηγγέλη τῷ βασιλεῖ. κινηθεὶς δὲ ὁ βασιλεὺς ἐδέετο τοῦ Ἰωάννου βοηθῆσαι αὐτῇ. ὁ δὲ Ἰωάννης εἶπεν· Οὐκ ἔστιν ἀνθρώπου τοῦτο παρασχεῖν· ἐπεὶ δὲ σὺ βασιλεύειν μὲν σῖδας, ὑπὸ τίνος δὲ ἔλαβες ἀγνοεῖς, μάθε τίς καὶ σοῦ καὶ τῆς βασιλείας σου ἐξουσίαν ἔχει. Καὶ ἠύξατο οὕτως· Κύριε ὁ θεὸς πάσης βασιλείας καὶ δέσποτα πάσης κτίσεως, δὸς τῇ κόρῃ ταύτῃ πνοὴν ζωῆς. Καὶ εὐξάμενος ἀνέστησεν αὐτήν. ἐκπλαγεὶς δὲ ἐπὶ πᾶσι τοῖς θαυμασίοις ὁ Δομετιανὸς ἀπέλυσεν αὐτὸν εἰς νῆσον, ὀρίσας αὐτὸν τακτὸν χρόνον.

ACTS OF JOHN 13

And, while they were standing, a certain home-born slave of Domitian's, of those in the bedchamber, was suddenly seized by the unclean demon, and lay dead; and word was brought to the king. And the king was moved, and entreated John to help her. And John said, "It is not in man to do this; but since you know how to reign, but do not know from whom you have received it, learn who has the power over both you and your kingdom." And he prayed thus, "O Lord, the God of every kingdom, and master of every creature, give to this maiden the breath of life." And, having prayed, he raised her up. And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time.

Πραξεις Ιωαννη 14

Εὐθέως δὲ ἀπέπλευσεν ὁ Ἰωάννης εἰς Πάτμον, ὅπλου καὶ ἠξιώθη τὴν τῆς συντελείας ἰδεῖν ἀποκάλυψιν. Τελευτήσαντος δὲ τοῦ Δομετιανοῦ παρέλαβεν τὴν βασιλείαν Νέρβας, ὃς πάντας τοὺς ἐξορισθέντας ἀνεκαλέσατο· ἐνιαυτὸν δὲ κατασχὼν τὴν βασιλείαν, διάδοχον τῆς βασιλείας Τφαϊανὸν ἐποίησατο. οὗ βασιλεύοντος Ῥωμαίων ἐπανελθὼν εἰς τὴν Ἔφεσον ὁ Ἰωάννης ἐκρά τυνεν πᾶν τὸ τῆς ἐκκλησίας διδασκαλεῖον, πολλά τε προσομιλῶν καὶ ἀπομνημονεύων ὅσα ὁ κύριος αὐτοῖς ἔλεγεν καὶ τίνα ἐκάστῳ διηγείτο. Ἐν ἡλικίᾳ δὲ γηραλέῳ καὶ μεταλλάσσων ἐπισκοπεύειν τῇ ἐκκλησίᾳ τῷ Πολυκάρπῳ ἐνεκελεύσατο.

ACTS OF JOHN 14

And, straight away, John sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And, when Domitian was dead, Nerva succeeded to the kingdom and recalled all who had been banished; and, having kept the kingdom for a year, he made Trajan his successor in the kingdom. And, when he was king over the Romans, John went to Ephesus, and regulated all the teaching of the church, holding many conferences, and reminding them of what the Lord had said to them, and what duty he had assigned to each. And, when he was old and changed, he ordered Polycarp to be bishop over the church.

Πραξεις Ιωαννη 15

ⁱ Ἀποβάντος δὲ αὐτοῦ ἀπὸ τῆς θαλάσσης ἐν ἀκτῇ τινι ὡς ἀπὸ ὀκτῶ σημείων τ[??]ς πόλεως Μιλήτου εὗρεν ἐκεῖσε κώμην μικράν. καὶ εἰσελθὼν ἐν αὐτῇ, καὶ καθίσαντος ἐπάνω πέτρας, ὡς ἔθος ἦν τῷ ἀποστόλῳ ποεῖν εἰς πάντα τὰ ἔθνη ἃ ἐδίδαξε, πεποίηκε καὶ ἐν τῇ κώμῃ ταύτῃ, καὶ κατεφώτισε πάντας τοὺς κατοικοῦντας ἐν αὐτῇ διὰ τῆς αὐτοῦ διδασκαλίας.

ACTS OF JOHN 15

ⁱⁱ But, as he was leaving by sea, on the coast about eight [miles] from the city of Miletus, he found a small town there. And, entering therein, and sitting on a rock, as was the custom of the apostle to go to all the nations which he had taught, he was persuaded also in that city, and he enlightened all those who dwelt therein by his teaching.

ACTS OF JOHN 15

- ⁱ For this chapter, Mendelssohn's transcription has text only for the 'alternate recension'.
- ⁱⁱ Neither James nor Walker include translations for the Greek text here presented for Chs 15-17; the English text has been adapted from that generated by an online translation tool.

Πραξεις Ιωαννη 16

ⁱ Εἶτα ἐκεῖθεν ἀναστὰς ἐπορεύετο πρὸς τὴν τῶν Ἐφεσίων πόλιν. πορευομένου δὲ αὐτοῦ εἰσῆλθε καὶ ἐν τῇ τῶν Μιλησίων πόλει· καὶ πολλὰς θαυματουργίας κάκεῖσε ἐπιτελέσας τῇ τοῦ ἁγίου πνεύματος χάριτι πολλοὺς καὶ τῶν ἐκεῖσε μαθητὰς τοῦ Χριστοῦ καὶ οὐρανοπολίτας εἰργάσατο. τινὲς δὲ τῶν ἐθελοκακούργων ἀναστάντες καὶ πολλοὺς πειρασμοὺς τῷ ἀποστολῶ προσενέγκαντες, ἔτι μὴν καὶ δηλητήριον θανάτου ποτίσαντες αὐτόν, οὐδὲν ἴσχυσαν κατ' αὐτοῦ· αὐτὸς γὰρ παραυτὰ ἐξεμέσας τὸ φάρμακον ἔμεινεν ἀβλαβής, καὶ λοιπὸν ὤδευε τὴν ὁδὸν αὐτοῦ χαίρων.

ACTS OF JOHN 16

ⁱⁱ And, from there, he arose and went to the city of Ephesus. And, as he went on his way, he entered also into the city of Miletia; and, while there, he performed many miracles; and, by the grace of the Holy Spirit, he helped many of the disciples of Christ on their journey towards the Heavenly City. But some of the evildoers rose up and, having presented many temptations to the apostle, and they even gave him deadly poison to drink; this had no effect on him, for, he immediately vomited up the medicine and remained unharmed, and went on his way rejoicing.

ACTS OF JOHN 16

- ⁱ For this chapter, Mendelssohn's transcription has text only for the 'alternate recension'.
- ⁱⁱ Neither James nor Walker include translations for the Greek text here presented for Chs 15-17; the English text has been adapted from that generated by an online translation tool.

Πραξεις Ιωαννη 17

ⁱ Οἱ δὲ ἄνθρωποι τῆς κώμης ἐκείνης ἔνθα κατήνησεν ὁ ἀπόστολος ἐξελθὼν ἀπὸ τῆς θαλάσσης ἀναστάντες ἤγειραν εὐκτήριον μικρὸν τοῦ θεολόγου εἰς μέσον περιλαβόντες τὴν πέτραν ἔνθα καθεσθεις ὁ ἀπόστολος ὑπέδειξεν αὐτοῖς προσκυνεῖν καὶ δοξάζειν Χριστὸν τὸν ἀληθινὸν θεὸν ἡμῶν. ἡ δὲ πέτρα ἐκείνη οὐκ ἐπαύσατο ἐκβλύζειν τὸ κατὰ καιρὸν μύρον εὐωδίας εἰς ἐπίδειξιν καὶ πίστιν πάντων τῶν πιστῶν. ἔλθόντων δὲ ἡμῶν ἐν Ἐφέσῳ ἐξῆλθε πᾶς ὁ λαὸς εἰς ἀπάντησιν τοῦ ἀποστόλου.

ACTS OF JOHN 17

ⁱⁱ And the people of the town where the apostle landed, having come from across the sea, rose up and raised a small statute of the theologian in the middle, including the stone where the apostle had sat, and indicated to them to worship and glorify Christ, our true God. And that stone did not cease to pour out the fragrant myrrh in due season, for the demonstration and faith of all the believers. And, when we arrived at Ephesus, all the people came out to meet the apostle.

ACTS OF JOHN 17

- ⁱ For this chapter, Mendelssohn's transcription has text only for the 'alternate recension'.
- ⁱⁱ Neither James nor Walker include translations for the Greek text here presented for Chs 15-17; the English text has been adapted from that generated by an online translation tool.

Πραξεις Ιωαννη 18

Ὁ δὲ Ἰωάννης ἠπείγετο εἰς τὴν Ἔφεσον ὑπὸ ὄραματος κεκινημένος· ὁ οὖν Δαιμόνικος καὶ ὁ συγγενὴς αὐτοῦ Ἀριστόθημος καὶ τὶς πάνυ πλούσιος Κλεόβιος καὶ ἡ γυνὴ τοῦ Μαρκέλλου ἐπέσχον αὐτὸν μόλις μιᾶς ἡμέρας ἐν τῇ Μιλήτῳ συναναπαυόμενοι αὐτῷ. ὡς δὲ ὑπὸ βαθὺν ὄρθρον ἐξήεσαν καὶ ἤδη τῆς ὁδοῦ ἦνυστο ὡσεὶ μίλια τέσσαρα, φωνὴ ἠνέχθη ἀπὸ οὐρανοῦ πάντων ἡμῶν ἀκουόντων λέγουσα· Ἰωάννη, μέλλεις ἐν Ἐφέσῳ δόξαν τῷ κυρίῳ σου διδόναι ἣν εἶση, σὺ καὶ πάντες οἱ σὺν σοὶ ἀδελφοὶ καὶ τινες τῶν ἐκεῖ μελλόντων διὰ σοῦ πιστεύειν. Ἐνενόει οὖν ὁ Ἰωάννης ἐν ἑαυτῷ ἀγαλλιώμενος τί ἄρα ἦν τὸ μέλλον ἐν Ἐφέσῳ ἀπαντᾶν, λέγων· Κύριε ἰδοὺ κατὰ τὸ θέλημά σου βαδίζω· γενέσθαι ὃ βούλει.

ACTS OF JOHN 18

Now, John was hastening to Ephesus, moved thereto by a vision. Damonicus therefore, and Aristodemus his kinsman, and a certain very rich man Cleobius, and the wife of Marcellus, hardly prevailed to keep him for one day in Miletus, reposing themselves with him. And when very early in the morning they had set forth, and already about four miles of the journey were accomplished, a voice came from heaven in the hearing of all of us, saying, "John, you are about to give glory to your Lord in Ephesus, whereof you shall know, you and all the brothers that are with you, and certain of them that are there, which shall believe by your means." John therefore pondered, rejoicing in himself, what it should be that should happen toⁱ him at Ephesus, and said, "Lord, behold I go according to your will; let that be done which you desire."

ACTS OF JOHN 18

ⁱ The literal translation of 'happen to' is 'meet'.

Πραξεις Ιωαννη 19

Καὶ ἐγγιζόντων ἡμῶν τῇ πόλει ὁ στρατηγὸς Ἐφεσίων Λυκομήδης, ἄνθρωπος τῶν δαιμόνων, ἀπήντησεν ἡμῖν, καὶ προσπεσὼν τοῖς ποσὶν Ἰωάννου παρεκάλει λέγων· Ἰωάννης ἐστὶ σοι ὄνομα; ἔπεμψέ σε ὁ θεὸς ὃν κηρύσσεις ἐπ' εὐεργεσίᾳ τῆς ἐμῆς γυναικός, παραπλήγου γεγονότος ἤδη ἡμέρας ἑπτὰ καὶ ἀθεραπεύτου κειμένης. ἀλλὰ δόξασόν σου τὸν θεὸν ἰασάμενος αὐτὴν σπλαγχνισθεὶς ἐφ' ἡμᾶς. παραστάς γάρ τις ἤδη σκεπτομένῳ ἐμαυτὸν λογισμὸν δοῦναι τοῦτον ἔφη· Λυκομήδε, παῦσαι τῆς κατὰ σοῦ στρατευομένης ἐννοίας χαλεπῆς οὔσης· μὴ ὑποβάλης σεαυτὸν ταύτην· ἐγὼ γὰρ σπλαγχνισθεὶς ἐπὶ τὴν ἐμὴν δούλην Κλεοπάτραν ἔπεμψα ἐκ Μιλήτου ἄνδρα ὀνόματι Ἰωάννην ὅστις οὐτὴν ἀναστήσας ἀποδώσει σοι σώαν. βράδυνε οὖν δοῦλε τοῦ φανερώσαντός μοι θεοῦ σαυτὸν, ἀλλὰ σπεῦσον ἐπὶ τὴν πνοὴν μόνην ἔχουσαν γυναῖκα. Καὶ εὐθέως ὁ Ἰωάννης ἀπῆει ἀπὸ τῆς πύλης ἅμα τοῖς σὺν αὐτῷ ἀδελφοῖς καὶ Λυκομήδης εἰς τὸν οἶκον αὐτοῦ. ὁ δὲ Κλεόβιος ἔφη τοῖς αὐτοῦ νεανίσκοις· Ἀπέλθατε πρὸς τὸν συγγενῆ μου Κάλλιππον καὶ ξενίαν ἀρετὴν λάβετε παρ' αὐτοῦ—ἔχων γὰρ τὸν υἱὸν αὐτοῦ παραγίνομαι ἐκεῖ— ὅπως εὐπρεπῆ τὰ πάντα εὕρωμεν.

ACTS OF JOHN 19

And, as we drew near to the city, Lycomedes the praetor of the Ephesians, a man of large substance, met us and, falling at John's feet, besought him, saying, "Is your name John? The God whom you preach has sent you to do good to my wife, who has been smitten with palsy now these seven days and lies incurable. But glorify your God by healing her and have compassion on us. For, as I was considering with myself what resolve to take in this matter, one stood by me and said, "Lycomedes, cease from this thought that fights against you; for, it is evil;ⁱ do not submit yourself to it. For, I have compassion on my handmaid Cleopatra and have sent from Miletus a man named John who shall raise her up and restore her to you whole." Tarry not, therefore, you servant of the God who has manifested himself to me but hasten to my wife who has no more than breath." And, straight away, John went from the gate, with the brothers that were with him and Lycomedes, to his house. But Cleobius said to his young men, "Go to my kinsman Callippus and receive of him comfortable entertainment - for, I am come hither with his son - that we may find all things decent."

ACTS OF JOHN 19

ⁱ The literal translation of 'evil' is 'hard'.

Πραξεις Ιωαννη 20

Γενόμενος δὲ ὁ Λυκομήδης σὺν τῷ Ἰωάννῃ ἐν τῇ οἰκίᾳ ἐν ἧ ἡ γυνὴ ἔκειτο πάλιν αὐτοῦ τῶν ποδῶν ἤπτετο λέγων· Ἴδε κύριε τὸ μαρανθὲν κάλλος, ἔδε τὴν νεότητα, ἴδε τὸ διαβόητον ἄνθος τῆς ταλαιπώρου μου γυναικὸς ἐφ' ᾧ ὅλη ἡ Ἐφεσος ἐξεστήκει· ἐφθονήθην ὁ τάλας, ἐταπεινώθην, ὀφθαλμὸς ἐχθρῶν ἔπληξέ με· οὐδέποτε ἠδίκησα οὐδένα, καίτοι πολλοὺς δυνάμενος βλάψαι, τοῦτο αὐτὸ προορώμενος, μή τι κακὸν ἢ τινα τύχη ταύτην ἴδοιμι φυλασσόμενος. τί οὖν ὄφελος γέγονε Κλεοπάτρα εὐλαβούμενόν με; τί οὖν ὦνησα εὐσεβῆς χρηματίσας ἕως σήμερον; δυσσεβοῦς χείρονα πάσχω ὅτι σὲ τοαύτην Κλεοπάτραν ὁρῶ κειμένην. οὐκ ὄψεταιί με ἥλιος περιπολῶν σοῦ μηκέτι προσομιλοῦντος. φθάσω σε Κλεοπάτρα ἀπολύων ἑαυτὸν τοῦ βίου. ἀφειδήσω τῆς σωτηρίας μου ἔτι νεάνιδος οὔσης. ἀπολογήσομαι τῇ δίκῃ ὡς δκαίως μοι ὑποδράσαντος ἐξὸν δικασθῆναι πρὸ αὐτὴν ὡς ἀδίκως δικάζουσιν. τιμωρήσομαι αὐτὴν εἶδωλον βίου παραγενόμενος. ἐρῶ πρὸς αὐτήν· Σύ μου τὸ φῶς ἐβιάσω Κλεοπάτραν ἀφαρπάσασα· σύ με νεκρὸν ἐποίησας γενέσθαι τοῦτό μοι παρασχομένη· σύ με τὴν πρόνοιαν ἐβιάσω ἐνυβρίσαι ἐκκόψασά μου τὴν παρησίαν.

ACTS OF JOHN 20

Now, when Lycomedes came with John into the house wherein his wife lay, he caught hold again of his feet and said, "See, lord, the withering of the beauty, see the youth, see the renowned flower of my poor wife, whereat all Ephesus was wont to marvel; wretched me, I have suffered envy, I have been humbled, the eye of my enemies has smitten me. I have never wronged any, though I might have injured many; for, I looked before to this very thing, and took care, lest I should see any evil or any such ill fortune as this. What profit, then, has Cleopatra from my anxiety? What have I gained by being known for a pious man until this day? Nay, I suffer more than the impious, in that I see you, Cleopatra, lying in such plight. The sun in his course shall no more see me conversing with you; I will go before you, Cleopatra, and rid myself of life. I will not spare my own safety though it be yet young. I will defend myself before Justice, that I have rightly deserted; for, I may indict her as judging unrighteously. I will be avenged on her when I come before her as a ghost <bereft> of life. I will say to her, "You forced me to leave the light when you robbed me of Cleopatra; you caused me to become a corpse when you sent me this ill fortune; you compelled me to insult Providence, by cutting off my joy in life."ⁱ"

ACTS OF JOHN 20

ⁱ Another reading for 'my joy in life' is 'my confidence'.

Πραξεις Ιωαννη 21

Καὶ ἔτι πλείονα λέγων ὁ Λυκομήδης πρὸς τὴν Κλεοπάτραν προσελθὼν τῇ κλίνῃ ἀναβοῶν ἐθρήνει. ὁ δὲ Ἰωάννης ἀπέσπασεν αὐτὸν εἰπὼν· Μετάστηθι τῶν θρήνων τούτων καὶ τῶν ἀναρμόστων σου ῥημάτων. οὐ προσήκει ἀπεισθῆναι τῷ θεωμένῳ σοι. ἴστη γὰρ ἀπολαμβάνων τὴν αὐτοῦ σύμβιον. σὺν ἡμῖν τοίνυν στάς τοῖς διὰ ταύτην ἐληλυθόσιν ἔπευξαι τῷ θεῷ ὃν εἶδες φανεροῦντά σε δι' ὄνειράτων. Τί οὖν ἐστὶν ὧ Λυκόμηδες; διυπνίσθητι καὶ αὐτὸς καὶ ἄνοιξόν σου τὴν ψυχὴν. ἀπόβαλε τὸν πολὺν ὕπνον ἀπὸ σοῦ. δεήθητι τοῦ κυρίου, παρακάλεσον αὐτὸν ὑπὲρ τῆς συμβίου σου καὶ ἀναστήσῃ. Ὁ δὲ πεσὼν ἐπὶ τοῦ ἐδάφους ἐθρήνει ὀλοψυχῶν. ὁ οὖν Ἰωάννης ἔφη μετὰ δακρύων· Ὡ καυῆς προδοσίας ὀράματος· ὧ καινοῦ πειρασμοῦ ἐμοῦ κατασκευασθέντος· ὧ καινῆς τέχνης τοῦ κατ' ἐμοῦ τεχνασαμένου. ἢ ἀπ' οὐρανοῦ φωνὴ ἐνεχθεῖσά μοι ἐν τῇ ὁδῷ ταῦτά μοι ἐπραγματεύσατο; ταῦτά μοι προεδήλωσε τὰ μέλλοντα γενέσθαι ἐνθάδε; παραδιδούς με ὄχλῳ τοσούτῳ τῶν πολιτῶν ἕνεκεν Λυκομήδους; ὁ ἀνὴρ ἄπνους κεῖται, κάμῃ εὖ οἶδα ὅτι ζῶντα τῆς οἰκίας οὐκ ἔάσει με ἐξελθεῖν. τί μέλλεις κύριε; τί σου τὸ χρηστὸν ἐπάγγελμα ἀποκέκληκας ἡμῖν; μὴ, δέομαί σου κύριε, μὴ δῶς χορεῦσαι τῷ ἐπ' ἄλλοτρίοις κακοῖς ἡδομένῳ· μὴ δῶς τούτῳ ὀρχεῖσθαι τῷ καταγγέλοντι ἡμῶν ἀεί. ἀλλὰ σου τὸ ἅγιον ὄνομα καὶ τὸ

ACTS OF JOHN 21

And, with yet more words, Lycomedes addressing Cleopatra came near the bed and cried aloud and lamented; but John pulled him away and said, "Cease from these lamentations and from your unfitting words; you must not disobey him who appeared to you; for, know that you shalt receive your consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom you saw manifesting himself to you in dreams. What, then, is it, Lycomedes? Awake, you also, and open your soul. Cast off the heavy sleep from yourself; beseech the Lord, entreat him for your wife, and he will raise her up." But he fell on the floor and lamented, fainting.ⁱ John, therefore, said with tears, "Alas for the fresh betraying of my vision! For the new temptation that is prepared for me! For the new device of him that contrives against me! The voice from heaven that was borne unto me in the way, has it devised this for me? Was it this that it foreshowed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? The man lies without breath and I know well that they will not suffer me to go out of the house alive. Why do you tarry, Lord? Why have you shut off from us your good promise? Do not, I beseech you, Lord, do not give him cause to exult who rejoices in the suffering of others; give him not cause to dance who always derides us; but let your

ACTS OF JOHN 21

ⁱ It is evident from what follows that Lycomedes died but the text does not say so; some words may have fallen out – however, Mendelssohn has no indication of a possible lacuna in his transcription notes.

Πραξεις Ιωαννη 22

Καὶ δὴ τοῦ Ἰωάννου ἐκβοῶντος ἡ Ἐφεσίων πόλις συνέδραμεν εἰς τὸν οἶκον Λυκομήδους ὡς τετελευτηκότος. ὁ δὲ Ἰωάννης ἰδὼν τὸν πολὺν ὄχλον τὸν ἐληλυθότα εἶπε πρὸς κύριον· Νῦν καιρὸς ἀναψύξεως καὶ παρρησίας τῆς πρὸς σέ Χριστέ. νῦν καιρὸς κάμνουσιν ἡμῖν τῆς ἐκ σοῦ βοηθείας ἰατρὲ δωρεὰν ἰωμένῳ. ἀκαταγέλαστόν μου τὴν ἐνταῦθα εἴσοδον διαφύλαξον. δέομαί σου Ἰησοῦ, ἐπαμύνω πλήθει τοσοῦτω ἐλθεῖν ἐπὶ σέ τὸν τῶν ὄλων δεσπότην. ἴδε τὴν θλίψιν, ἴθε τοὺς κατακειμένους. σὺ κατάρτισον καὶ ἀπὸ τῶν ἐντεῦθεν συνεληλυθότων σκευὴ ἅγια εἰς ὑπηρεσίαν τὴν σὴν θεασαμένων τὴν δωρεὰν σου. αὐτὸς γὰρ εἶπας Χριστέ· Αἰτεῖτε καὶ δοθήσεται ὑμῖν. Αἰτούμεθα οὖν σε βασιλεῦ οὐ χρυσόν, οὐκ ἄργυρον, οὐχ ὑπαρξιν, οὐ κτήσιν, οὐδὲ τι τῶν ἐπὶ γῆς ὄντων ἀπολλυμένων, ἀλλὰ ψυχὰς δύο δι' ὧν ἐπιστρέφειν μέλλοντας ἐπὶ τὴν σὴν ὁδόν, ἐπὶ τὴν σὴν μάθησιν, ἐπὶ τὴν σὴν παρρησίαν, ἐπὶ τὴν ἄριστόν σου ἐπαγγελίαν· καταμαθόντες γὰρ τὴν δυναστείαν σου διὰ τοῦ ἐγηγέρθαι τοὺς ἀποψύξαντας σωθήσονται τινες αὐτῶν. παράσχου οὖν καὶ αὐτὸς ἐλπίδα ἐπὶ σέ. πρόσειμι τοίνυν τῇ Κλεοπάτρᾳ λέγων· Ἀνάστηθι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ.

ACTS OF JOHN 22

And, even as John thus cried out, the city of the Ephesians ran together to the house of Lycomedes, hearing that he was dead. And John, beholding the great multitude that was come, said to the Lord, "Now is the time of refreshment and of confidence toward you, O Christ; now is the time for us who are sick to have the help that is of you, O physician who heals freely; keep my entering in hither safe from derision. I beseech you, Jesus, succour this great multitude that it may come to you who are Lord of all things; behold the affliction, behold those who lie here. Do you prepare, even from them that are assembled for that end, holy vessels for your service, when they behold you gift. For, you yourself have said, O Christ, "Ask, and it shall be given you." We ask, therefore, of you, O king, not gold, not silver, not substance, not possessions, nor ought of what is on earth and perishes, but two souls, by whom you shall convert them that are here to your way, to your teaching, to your liberty, to your most excellentⁱ promise; for, when they perceive your power in that those that have died are raised, they will be saved, some of them. Therefore, give them hope in you." And so go I to Cleopatra and say: Arise in the name of Jesus Christ."

ACTS OF JOHN 22

ⁱ Another reading for 'most excellent' is 'unfailing'.

Πραξεις Ιωαννη 23

Καὶ προσελθὼν, ἀψάμενος τοῦ προσώπου αὐτῆς ἔφη· Κλεοπάτρα, λέγει ὃν ἐφοβήθη πᾶς ἄρχων καὶ πᾶσα κτίσις, δύναμις, ἄβυσσός τε καὶ σκοτός ἅπαν καὶ θάνατος ἀγέλαστος καὶ οὐρανῶν ὕψωμα καὶ ἄδου κυκλώματα καὶ νεκρῶν ἀνάστασις καὶ πηρῶν ὄψις καὶ τοῦ κοσμοκράτορος ἅποσα ἢ δύναμις καὶ ἢ τοῦ ἄρχοντος ὑπερηφανία· Ἀνάστηθι, καὶ μὴ γίνου πρόφασις πολλοῖς ἀπιστεῖν θέλουσι καὶ θλίψεις ψυχὰς δυναμένας ἐλπῖσαι καὶ σωθῆναι. Καὶ ἡ Κλεοπάτρα εὐθέως μετὰ φωνῆς ἐβόησεν· Ἀνίσταμαι δέσποτα· σῶζε τὴν δούλην σου. ἀναστήσεις δέ μου δι' ἡμερῶν ἑπτὰ ἢ πόλις Ἐφεσίων ἐκινεῖτο ἐπὶ τῷ παραδόξῳ θεεάματι. ἠρώτα δὲ ἡ Κλεοπάτρα περὶ τοῦ ἀνδρὸς αὐτῆς Λυκομήδους· ὁ δὲ Ἰωάννης εἶπεν αὐτῇ· Κλεοπάτρα, ἀκίνητον ἔχουσα τὴν ψυχὴν καὶ ἀμετάτρεπτον αὐτόθεν ἕξεις Λυκομήδην τὸν σύμβιόν σου ἐνταῦθά σοι παρεστῶσα, εἴ γε μὴ ταράσῃ μηδὲ κινῆ ἐπὶ τῷ γεγονότι, πιστεύσασα ἐπὶ τῷ θεῷ μου, ὅστις δι' ἐμοῦ ζῶντα αὐτὸν χαρίσεται. ἔλθε οὖν ἅμα ἐμοὶ εἰς τὸν ἕτερόν σου κοιτῶνα, καὶ θεάσῃ αὐτὸν νενεκρωμένον, ἀνιστάμενον δὲ τῇ τοῦ θεοῦ μου δυνάμει.

ACTS OF JOHN 23

And he came to her and touched her face and said, "Cleopatra," he said, "whom every ruler fears and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell [and the resurrection of the dead, and the sight of the blind], and the whole power of the prince of this world, and the pride of the ruler: Arise, and do not be an occasion to many that do not desire to believe, or an affliction to souls that are able to hope and to be saved." And Cleopatra straightway cried with a loud voice, "I arise, master; save your handmaid." ⁱ Now, when she had arisen <who had lain incurable for> seven days, the city of the Ephesians was moved at the unlooked-for sight. And Cleopatra asked concerning her husband Lycomedes, but John said to her, "Cleopatra, if you keep your soul unmoved and steadfast, you shall forthwith have Lycomedes your husband standing here beside you, if at least you are not disturbed nor moved at that which has befallen, having believed on my God, who by my means shall grant him to you alive. Come, therefore, with me into your other bedchamber, and you shall behold him, a dead corpse indeed, but raised again by the power of my God."

ACTS OF JOHN 23

ⁱ James has a paragraph break at this point.

Πραξεις Ιωαννη 24

Καὶ ἡ Κλεοπάτρα ἔλθοῦσα σὺν τῷ Ἰωάννῃ εἰς τὸν κοιτῶνα αὐτῆς καὶ ἰδοῦσα τὸν Λυκομήδην τεθνηκότα αὐτῇ ἕνεκα, ἔπασχε τῇ φωνῇ καὶ τοῖς ὀδοῦσιν ἔτριξε καὶ τὴν γλῶσσαν ἀπέδακνε καὶ τοὺς ὀφθαλμοὺς καμμύουσα δάκρυα προσέβρεχε· καὶ ἡρέμα τῷ ἀποστόλῳ προσεῖχεν. ὁ δὲ Ἰωάννης σπλαγχνισθεὶς ἐπὶ τῇ Κλεοπάτρᾳ ὡς εἶδεν αὐτὴν μὴ μανεῖσαν μηδὲ ἐκοτᾶσαν, ἐκάλεσε τὰ τέλεα σπλάγχνα καὶ ἀνυπερήφανα, εἶπε· Κύριε Ἰησοῦ Χριστέ, ὁρᾷς τὸ συνέχον· ὁρᾷς τὴν ἀνάγκην· ὁρᾷς Κλεοπάτραν ἐκβοῶσα τὴν ψυχὴν διὰ τοῦ σιγᾶν· συνέχει γὰρ ἐν ἑαυτῇ τὴν ἀφόρητον μανίαν· ἐπίσταμαι δὲ ὅτι ἕνεκεν τοῦ Λυκομήδους καὶ αὐτὴν ἐπαποθανουμένην. Ἡ δὲ ἡρέμα εἶπε πρὸς Ἰωάννην· Τοῦτο σκέπτομαι δέσποτα καὶ οὐχ ἕτερον.

Καὶ προσελθὼν τῷ κλινιδίῳ ὁ ἀπόστολος ἐφ' οὗ ὁ Λυκομήδης ἔκειτο καὶ λαβόμενος τῆς χειρὸς Κλεοπάτρας ἔφη· Κλεοπάτρα, διὰ τὸν παρεστῶτα ὄχλον καὶ τοὺς ἐπεισελθόντας συγγενεῖς σου μετὰ κραυγῆς ἰσχυρᾶς εἶπόν σου τῷ ἀνδρί· Ἀναστὰς δόξασον τοῦ θεοῦ τὸ ὄνομα, ὅτι νεκροὺς νεκροῖς χαρίζεται. Ἡ δὲ προσελθοῦσα καὶ εἰποῦσα τῷ ἀνδρὶ αὐτῆς καθ' ἃ ἐδιδάχθη εὐθύς ἀνέστησεν αὐτόν. ὁ δὲ ἀναστὰς καὶ πεσὼν ἐπὶ τοῦ ἐδάφους τοὺς τοῦ Ἰωάννου πόδας κατεφίλει. ὁ δὲ ἐγείρας αὐτόν λέγει· Μὴ τοὺς ἐμοὺς πόδας ἄνθρωπε φίλει ἀλλὰ τοὺς τοῦ θεοῦ οὗ δυνάμει ἀνέστητε ἀμφοτέροι.

ACTS OF JOHN 24

And Cleopatra, going with John into her bedchamber and seeing Lycomedes dead for her sake, had no power to speak, and ground her teeth and bit her tongue, and closed her eyes, raining down tears; and, with calmness, gave heed to the apostle. But John had compassion on Cleopatra when he saw that she neither raged nor was beside herself, and called on the perfect and condescending mercy, saying, "Lord Jesus Christ, you see the pressure of sorrow, you see the need, you see Cleopatra shrieking her soul out in silence; for, she constrains within her the frenzy that cannot be borne; and I know that, for Lycomedes' sake, she also will die on his body." And she said quietly to John, "That have I in mind, master, and nought else."

ⁱAnd the apostle went to the couch whereon Lycomedes lay and, taking Cleopatra's hand, he said, "Cleopatra, because of the multitude that is present, and your kinsfolk that have come in, with strong crying, say to your husband, "Arise and glorify the name of God; for, he gives back the dead to the dead."" And she went to her husband and said to him according as she was taught and forthwith raised him up. And he, when he arose, fell on the floor and kissed John's feet, but he raised him, saying, "O man, do not kiss my feet but the feet of God by whose power you are both arisen."

ACTS OF JOHN 24

ⁱ This paragraph break is included by both Mendelssohn and James.

Πραξεις Ιωαννη 25

Ὁ δὲ Λυκομήδης τῷ Ἰωάννῃ ἔφη· Παρακαλῶν σε ἐνορκίζω οὐ ὄνόματι ἡγεiras ὑμᾶς θεοῦ οὖν ὑμῖν μεῖναι ἅμα τοῖς σὺν σοι παῶσιν. Ὁμοίως δὲ καὶ ἡ Κλεοπάτρα τῶν ποδῶν αὐτοῦ ἀπτομένη ταύτά ἔλεγεν. ὁ δὲ Ἰωάννης ἔφη αὐτοῖς· Αὔριον παρὸ ὑμῖν ἔσομαι. Κάκεῖνοι πάλι αὐτῷ ἔφησαν· Ἐλπίς ἡμῖν οὐκ ἔστιν ἐν τῷ θεῷ σου, ἀλλὰ μάτην εἴημεν ἐγηγερμένοι, ἐὰν μὴ μεῖνης παρὸ ἡμῖν. Καὶ ὁ Κλεόβιος ἅμα τῷ Ἀριστοδήμῳ καὶ ὁ Δαμόνικος πληγέντες τὰς ψυχὰς ἔφησαν τῷ Ἰωάννῃ· Μείνωμεν πρὸς αὐτοὺς ὅπως ἀσκανδάλιστοι μείνωσι πρὸς τὸν κύριον. Ὁ δὲ ἐπέμεινεν ἐκεῖ σὺν τοῖς ἀδελφοῖς.

ACTS OF JOHN 25

But Lycomedes said to John, "I entreat and adjure you by the God in whose name you raised us, to abide with us, together with all those with you." Likewise, Cleopatra also caught his feet and said the same. And John said to them, "For tomorrow I will be with you." And they said to him again, "We shall have no hope in your God but shall have been raised to no purpose, if you abide not with us." And Cleobius, with Aristodemus and Damonius, were touched in the soul and said to John, "Let us abide with them, that they continue without offence to-wards the Lord." So, he continued there with the brothers.

Πραξεις Ιωαννη 26

Συνῆλθου οὖν πλήθους πολλοῦ συναγωγῆ τοῦ Ἰωάννου ἕνεκα. καὶ ἐν τῷ ὀμιλεῖν αὐτὸν τοῖς παροῦσιν ὁ Λυκομήδης φίλον εὐφυῆ ἔχων ζωγράφον δρομαῖος ἐπ' αὐτὸν ἦλθε, καὶ λέγει αὐτῷ· Ὁρᾷς ἐμὲ αὐτὸν ἐσκυλμένον πρὸς σέ· ἔλθε ταχέως εἰς τὴν οἰκίαν, καὶ ὃν ὑποδείκνυμί σοι τοῦτον γράψον μὴ ἐπισταμένου αὐτοῦ. Καὶ ὁ ζωγράφος ἐπιδούς τινι τα ἑαυτοῦ ἐπιτήδεια ἐργαλεῖα καὶ χρώματα εἶπε τῷ Λυκομήδῃ· Ὑπόδειξόν μοι αὐτὸν καὶ τοῦ λοιποῦ ἔσο ἀφρόντιστος. Καὶ ὁ Λυκομήδης δείξας τὸν Ἰωάννην τῷ ζωγράφῳ καὶ ἐγγίσας καὶ συγκλείσας εἰς τινὰ οἶκον ἀφ' οὗ ἔωρᾶτο ὁ τοῦ Χριστοῦ ἀπόστολος· συνῆν δὲ ὁ Λυκομήδης τῷ μακαρίῳ εὐωχούμενος τῇ πίστει καὶ τῇ γνώσει τοῦ θεοῦ ἡμῶν, ἐπὶ πλεῖον δὲ ἠγαλλιάσατο ὅτι ἐν εἰκόνι ἤμλλεν αὐτὸν ἔχει.

ACTS OF JOHN 26

There came together therefore a gathering of a great multitude on John's account; and, as he discoursed to them that were there, Lycomedes, who had a friend who was a skilful painter, went hastily to him and said to him, "You see me in a great hurry to come to you; come quickly to my house and paint the man whom I show you without his knowing it." And the painter, giving someone the necessary implements and colours, said to Lycomedes, "Show him to me, and for the rest have no anxiety." And Lycomedes pointed out John to the painter, and brought him near him, and shut him up in a room from which the apostle of Christ could be seen. And Lycomedes was with the blessed man, feasting on the faith and the knowledge of our God, and rejoiced yet more in the thought that he should possess him in a portrait.

Πραξεις Ιωαννη 27

ⁱ Ὁ οὖν ζωγράφος τῇ πρώτῃ ἡμέρᾳ σκιαγραφήσας αὐτὸν ἀπηλλάγη· τῇ δὲ ἐξῆς καὶ τοῖς χρώμασιν αὐτὸν κατεκέρασε, καὶ οὕτως τῷ Λυκομήδει χαίροντι τὴν εἰκόνα ἀπέδωκεν· ἦν λαβὼν καὶ ἀναθεὶς εἰς τὸν ἑαυτοῦ κοιτῶνα ἔστρεφεν· ὡς ὕστερον γνόντα τὸν Ἰωάννην εἶπεῖν αὐτῷ· Ἀγαπητόν μου τέκνον, τί διαπράττει ἀπὸ τοῦ βαλανείου εἰσερχόμενος εἰς τὸν κοιτῶνά σου μόνος; ἐγὼ οὐχὶ σὺν σοὶ καὶ τοῖς λοιποῖς ἀδελφοῖς εὐχομαι; ἢ ἡμᾶς κρύπτεις; Καὶ ταῦτα λέγων καὶ παίζων μετ' αὐτοῦ εἴσεισιν εἰς τὸν κοιτῶνα· καὶ ὄρα εἰκόνα περιεστεμμένην πρεσβύτου καὶ παρακειμένους λύχνους καὶ βωμοὺς ἔμπροσθεν. καὶ φωνήσας αὐτὸν εἶπε· Λυκόμηδες, τί βούλεταί σοι τὸ τῆς εἰκόνης ταύτης; τῶν θεῶν σου τις τυγχάνει ὁ γεγραμμένος; ὁρῶ γὰρ σε ἔτι ἐθνικῶς ζῶντα. Καὶ ὁ Λυκομήδης αὐτῷ ἀπεκρίνατο· Ὁ θεὸς μὲν μοί ἐστιν ἐκεῖνος μόνος ὁ ἐμὲ ἐγείρας ἐκ τοῦ θανάτου μετὰ τῆς συμβίου μου. εἰ δὲ γε καὶ μετὰ τὸν θεὸν ἐκεῖνον τοὺς εὐεργέτας ἡμῶν ἀνθρώπους θεοὺς χρή καλεῖσθαι, σὺ εἶ πάτερ ὁ ἐν τῇ εἰκόνι γεγραμμένος μοι, ὃν στέφω καὶ φιλῶ καὶ σέβομαι ὀδηγὸν ἀγαθόν μοι γεγονότα.

ACTS OF JOHN 27

The painter, then, on the first day made an outline of him and went away. And, on the next, he painted him in with his colours and so delivered the portrait to Lycomedes to his great joy. And he took it and set it up in his own bedchamber and hung it with garlands, so that later John, when he perceived it, said to him, “My beloved child, what is it that you always do when you come in from the bath into your bedchamber alone? Do I not pray with you and the rest of the brothers? Or is there something you are hiding from us?” And, as he said this and talked jest-ingly with him, he went into the bedchamber and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said, “Lycomedes, what do you mean by this matter of the portrait? Can it be one of your gods that is painted here? For, I see that you are still living in heathen fashion.” And Lycomedes answered him, “My only God is he who raised me up from death with my wife; but if, next to that God, it is right that the men who have benefited us should be called gods – it is you, father, whom I have had painted in that por-trait, whom I crown and love and reverence as having become my good guide.”

ACTS OF JOHN 27

ⁱ The Greek text of this chapter varies considerably between manuscripts.

Πραξεις Ιωαννη 28

Καὶ ὁ Ἰωάννης μηδέποτε τὸ ἑαυτοῦ πρόσωπον θεασάμενος εἶπεν αὐτῷ· Παίζεις με τέκνον· τοιοῦτός εἰμι τῇ μορφῇ τὸν κύριόν σου; πῶς με πείθεις ὅτι μοι ἢ εἰκὼν ὁμοία ὑπάρχει; Καὶ ὁ Λυκομήδης αὐτῷ προσήγαγε κάτοπτρον· καὶ ἰδὼν ἑαυτὸν ἐν τῷ κατόπτρῳ καὶ ἀτενίσας τῇ εἰκόνι εἶπε· Ζῆ κύριος Ἰησοῦς Χριστός, ὁμοία μοι ἢ εἰκὼν· οὐκ ἐμοὶ δὲ τέκνον ἀλλὰ τῷ σαρκικῷ μου εἰδώλῳ· εἰ γὰρ θέλει με ὁ ζωγράφος οὗτος ὁ μιμησάμενός μου τὴν ὄψιν ταύτην ἐν εἰκόνι γράψαι, χρωμάτων τῶν δεδομένων σοι νῦν ἀπορῆσαι αὐτὸν καὶ σανίδων καὶ τόπου καὶ πόλις καὶ σχήματος μορφῆς καὶ γύρους καὶ νεότητος καὶ πάντων τῶν ὁρωμένων.

ACTS OF JOHN 28

And John, who had never at any time seen his own face, said to him, "You mock me, child; am I like that in form, <excelling> your Lord? How can you persuade me that the portrait is like me?" And Lycomedes brought him a mirror. And, when he had seen himself in the mirror and looked earnestly at the portrait, he said, "As the Lord Jesus Christ lives, the portrait is like me; yet not like me, child, but like my fleshly image; for, if this painter, who has imitated this my face, desires to draw me in a portrait, he will be at a loss, <needing more than> the colours that are now given to you, and boards and plaster and glue,ⁱ and the position of my shape, and old age and youth and all things that are seen with the eye.

ACTS OF JOHN 28

ⁱ The translations, 'plaster' and 'glue' (following James) are uncertain.

Πραξεις Ιωαννη 29

γενοῦ δέ μοι σὺ ἀγαθὸς ζωγράφος Λυκόμηδες· ἔχεις χρώματα ἃ σοι δίδωσι δι' ἐμοῦ ὁ ἑαυτῷ πάντας ἡμᾶς ζωγραφῶν Ἰησοῦς, ὁ τὰς μορφὰς καὶ τὰ εἶδη καὶ τὰ σχήματα καὶ τὰς διαθέσεις καὶ τοὺς τύπους τῶν ψυχῶν ἡμῶν ἐπιστάμενος. ἔστι δὲ ταῦτα τὰ χρώματα ἅπερ σοι λέγω ζωγραφεῖν πίστις ἢ εἰς θεόν, γνῶσις, εὐλάβεια, φιλία, κοινωνία, πραότης, χρηστότης, φιλαδελφία, ἀγνεία, εἰλικρίνεια, ἀταραξία, ἀφοβία, ἀλυπία, σεμνότης, καὶ ὅλος ὁ τῶν χρωμάτων χορὸς ὁ εἰκονογραφῶν σου τὴν ψυχὴν, καὶ καταβεβλημένα σου τὰ μέλη ἀνεγείρων ἤδη, τὰ δὲ ἐπηρμένα ὀμαλίζων, καὶ τὰς πληγὰς θεραπεύων καὶ τὰ τραύματα ἰώμενος καὶ τὰς πειρωμένας σου τρίχας συντιθεὶς καὶ τὸ πρόσωπόν σου νίπτων καὶ τοὺς ὀφθαλμούς σου παιδεύων καὶ τὰ σπλάγχνα σου καθαρίζων καὶ τὴν γαστέρα σου κοιλαίνων καὶ τὰ ὑπογάστριά σου ἐκκόπτων· καὶ ἀπλῶς ὅλη συνελθοῦσα τῶν τοιούτων χρωμάτων καὶ μίξεις ἐπὶ τὴν ψυχὴν σου ἀνέκκλητον καὶ ἄξεστον καὶ στερεόμορφον αὐτὴν ἐπὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν καταστήσει· ὁ δὲ νῦν διεπράξω παιδιῶδες καὶ ἀτελές· ἔγραψας νεκροῦ νεκρὰν εἰκόνα.

ACTS OF JOHN 29

“But become for me a good painter, Lycomedes. You have colours that he gives you through me, who paints all of us for himself, even Jesus, who knows the shapes and appearances and postures and dispositions and types of our souls. And the colours wherewith I bid you paint are these: faith in God, knowledge, godly fear, friendship, communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearless-ness, freedom from grief, sobriety, and the whole band of colours that paint the likeness of your soul, and even now raise up your members that were cast down, and level them that were lifted up, and tend your bruises, and heal your wounds, and order your hair that was disarranged, and wash your face, and chaste your eyes, and purge your bowels, and empty your belly, and cut off that which is beneath it; and, in a word, when the whole company and mingling of such colours is come together, into your soul, it shall present it to our Lord Jesus Christ undaunted, whole, and firm of shape. But this that you have now done is childish and imperfect: you have drawn a dead likeness of the dead.” ⁱ

ACTS OF JOHN 29

- ⁱ There need be no portion of text lost at this point but possibly some few sentences have been omitted. The transition is abrupt and the new episode has not, as elsewhere, a title of its own.

Πραξεις Ιωαννη 30

Καὶ κελεύσας Βήρω τῷ διακονοῦντι αὐτῷ ἀδελφῷ τὰς ἐν ὄλῃ τῇ Εφεσῶ ἀγαγεῖν πρεσβυτέρας, ἠτοιμάζετο δὲ ἅμα τῇ Κλεοπάτρᾳ καὶ τῷ Λυκομήδει τὰ πρὸς ἐπιμέλειαν. ἦλθεν οὖν ὁ Βῆρος λέγων τὸν Ἰωάννην· Τῶν ἐνθάδε οὐσῶν πρεσβυτίδων ὑπὲρ ἐξήκοντα τεσσάρων μόνον τῷ σώματι ὑγιαινούσας εὔρον, τῶν δὲ λοιπῶν τινὰς δὲ καὶ παραλυτικὰς καὶ ἄλλας νοσοῦσας. Ὁ δὲ Ἰωάννης ταῦτα ἀκούσας καὶ ἐπὶ πολὺ ἡσυχάσας καὶ τὸ πρόσωπον αὐτοῦ ἀποτρίβων εἶπεν· Ὡ ἀτονία τῶν ἐν Ἐφεσῶ οἰκούντων· ὧ πράγματα ἐκλελυμένα καὶ ἀσθένεια ἢ πρὸς τὸν θεόν· χρόνῳ ἐμπαίξας Ἐφεσίων τοῖς πιστοῖς διάβολε· Ἰησοῦς μοι χάριν διδούς καὶ δωρεὰν ἔχειν με τῆς ἐν αὐτῷ παρρησίας λέγει μοι νῦν σιγῶν· Μετάπεμψαι τὰς νοσοῦσας γραίας καὶ γενοῦ ἅμα αὐταῖς ἐν τῷ θεάτρῳ καὶ δι' ἐμοῦ θεράπευσον αὐτάς· εἰσὶ γάρ τινες τῶν ἐρχομένων ἐπὶ τῇ θέᾳ ταύτῃ οὐς διὰ τῶν τοιούτων ἰάσεων εἴ τι χρήσιμον γενόμενος ἐπιστρέψω.

ACTS OF JOHN 30

And he commanded Verus (Berus), the brother that ministered to him, to gather the aged women that were in all Ephesus, and made ready, he and Cleopatra and Lycomedes, all things for the care of them. Verus, then, came to John, saying, "Of the aged women that are here over three score years old I have found four only sound in body, and of the rest some ...ⁱ and some palsied and others sick." And, when he heard that, John kept silence for a long time and rubbed his face and said, "O the slackness of them that dwell in Ephesus! O the state of dissolution, and the slacknessⁱⁱ toward God! O devil, that has so long mocked the faithful in Ephesus! Jesus, who gives me grace and the gift to have my confidence in him, said to me in silence: Send after the old women that are sick and come with them into the theatre, and through me heal them; for, there are some of them that will come unto this spectacle whom by these healings I will convert and make them useful for some end."

ACTS OF JOHN 30

ⁱ There is clearly a missing word at this point.

ⁱⁱ A more literal translation of 'slackness' is 'weakness'.

Πραξεις Ιωαννη 31

Τοῦ δὲ παντὸς ὄχλου συνελθόντος πρὸς τὸν Λυκομήδην τοῦ Ἰωάννου ἕνεκα ἀπετάξατο πᾶσι λέγων· Αὔριον γίνεσθε ἐν τῷ θεάτρῳ ὅποσοι βούλεσθε τὴν τοῦ θεοῦ δύναμιν. Οἱ δὲ ὄχλοι τῇ ἐπαύριον ἐκ νύκτωρ ἦλθον εἰς τὸ θέατρον· ὡς καὶ τὸν ἀνθύπατον γνόντα σπεῦσαι καὶ συγκαθίσει τῷ παντὶ ὄχλῳ. Ἀνδρόνικος δὲ τις στρατηγός, πρῶτος ὢν τῶν Ἐφεσίων κατ' ἐκεῖνο καιροῦ, ἐφήμιζεν ἀδύνατα καὶ ἄπιστα τῷ Ἰωάννῃ ὑπεσχνεῖσθαι· Εἰ δέ τι τοιοῦτον ὁποῖον ἀκούω, ἔλεγεν, ἔχειν, τὸ δημόσιον θέατρον ἀνεωγὸς εἰσιέτω γυμνός, μηδὲν ἐπὶ τῶν χειρῶν αὐτοῦ κρατῶν, μηδὲ τὸ μαγικὸν ἐκεῖνο ὀνομαζέτω ὄνομα ὃ ἀκήκοα αὐτοῦ λέγοντος.

ACTS OF JOHN 31

Now, when all the multitude was come together to Lycomedes, he dismissed them on John's behalf, saying, "Tomorrow come to the theatre, as many as desire to see the power of God." And the multitude, on the morrow, while it was yet night, came to the theatre, so that the proconsul also heard of it and hastened and took his sent with all the people. And a certain praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John had promised things impossible and incredible. "But if," said he, "he is able to do any such thing as I hear, let him come into the public theatre, when it is open, naked, and holding nothing in his hands, neither let him name that magical name that I have heard him utter."

Πραξεις Ιωαννη 32

Ταῦτα οὖν γνοὺς ὁ Ἰωάννης καὶ κινηθεὶς ὑπὸ τῶν ῥημάτων τούτων ἐκέλευσε τὰς πρεσβύτιδας εἰς τὸ θέατρον ἀχθῆναι. ὡς δὲ εἰσήχθησαν πᾶσαι, αἱ μὲν κραββάτοις αἱ δὲ νυσταγμῶ κείμεναι αὐτῶν, εἰς τὸ μέσον, καὶ τῆς πόλεως συνδραμούσης, σιγῆς πολλῆς γενομένης, ὁ Ἰωάννης ἀνοίξας τὸ στόμα αὐτοῦ ἤρξατο λέγειν·

ACTS OF JOHN 32

John, therefore, having heard this and being moved by these words, commanded the aged women to be brought into the theatre; and, when they were all brought into the midst, some of them on beds and others lying in a deep sleep, and all the city had run together, and a great silence was made, John opened his mouth and began to say:

Πραξεις Ιωαννη 33

Ἄνδρες Ἐφέσιοι, γινώτε πρῶτον τίνος ἔνεκεν τῇ ὑμετέρᾳ πόλει ἐπιθημῶ, ἢ τίς ἡ τοσαύτη μου παρρησία πρὸς ὑμᾶς, ὡς καὶ τῷ κοινῷ τούτῳ βουλευτηρίῳ πᾶσιν ἡμῖν καταδήλου γενέσθαι. ἀπέσταλμαι οὖν ἀποστολὴν οὐκ ἀνθρωπίνην οὐδὲ ἀποδημίαν ματαίαν· οὐδὲ τις ἔμπορος τυγχάνω ἀντιπράξεις ποιούμενος ἢ ἀντικαταλλαγᾶς, ἀλλ' ὑμᾶς ὅλους ἐπιστρέφων ἀπιστία κεκρατημένους καὶ ἐπιθυμίαις αἰσχροῖς πεπραμένους ὃν κηρύσσω Ἰησοῦν Χριστὸν εὐσπλαγχνος ὢν καὶ χρηστός βούλεται δι' ἐμοῦ τῆς πλάνης ὑμᾶς ἐξελέσθαι· οὗ δύναμις καὶ τὴν τοῦ στρατηγοῦ ὑμῶν ἀπιστίαν ἐλέγξω τὰς ἔμπροσθεν ἡμῶν κατακειμένας ἀνιστῶν, ἃς πάντες ὁρᾶτε ἐν οἴῳ δὴ καὶ ἐν ποίοις νόσοις ὑπάρχετε· καὶ οὐκ ἔστι μοι νῦν τοῦτο ὀλυσμένων αὐτῶν καὶ θεραπείαις συναρεθήσονται.

ACTS OF JOHN 33

“You men of Ephesus, learn first of all why I am visiting in your city, or what is this great confidence that I have towards you, so that it may become manifest to this general assembly and to all of youⁱ (or, so that I manifest myself to). I have been sent, then, on a mission that is not of man’s ordering, and not on any vain journey; neither am I a merchant that make bargains or exchanges; but Jesus Christ whom I preach, being compassionate and kind, desires by my means to convert all of you who are held in unbelief and sold to evil lusts, and to deliver you from error; and, by his power, will I confound even the unbelief of your praetor, by raising up them that lie before you, whom you all behold, in what plight and in what sicknesses they are. And to do this (to confound Andronicus) is not possible for me if they perish; therefore, shall they †be healed†.

ACTS OF JOHN 33

ⁱ Another reading is, “So that I manifest myself to you.”

Πραξεις Ιωαννη 34

ἐκεῖνο δὲ ἐβουλόμην πρῶτον ἐγκατασπεῖραι ὑμῶν τοῖς, ἀκοαῖς τῷ τῶν ψυχῶν ἐπιμελεῖσθαι, οὗ ἕνεκεν παραγέγονα πρὸς ὑμᾶς, μὴ προσδοκᾶν τὸν χρόνον τοῦτον αἰῶνα ὑπάρχειν ὅς ἐστι ζυγοῦ, μηδὲ θησαυρίζειν ἐπὶ τῆς γῆς ἔνθα ἅπαντα μαραίνονται· μηδὲ ἠγεῖσθε παίδων ὑμῖν συγγινομένων αὐτοῖς ἀναπεπαῦθαι· μηδὲ τούτων ἕνεκεν ἀποστερεῖν καὶ πλεονεκτεῖν πειρᾶσθε· μηδὲ λυπήσθε οἱ πένητες εἰ μὴ ἔχητε ταῖς ἡδοναῖς ὑπηρετεῖν· καὶ γὰρ οἱ ἔχοντες ἐν νόσοις γενόμενοι μακαρίζουσι· μηδὲ ὑμεῖς οἱ πλούσιοι χαίρετε ἐπὶ τῷ ἔχειν πλείονα χρήματα· ἐν γὰρ τῷ ταῦτα κεκτηῖσθαι ἀχώριστον τὴν λύπην πορίζεσθε ἀπολυόμενοι αὐτῶν· καὶ πάλιν φοβεῖσθε παρόντες μή τις πείθεται ὑμῖν αὐτῶν ἕνεκα.

ACTS OF JOHN 34

“But this first I have desired to sow in your ears, even that you should take care for your souls – on which account I am come unto you – and not expect that this time will be for ever; for, it is but a moment – and do not store treasures on the earth where all things fade. Neither think that when you have children you can rest on them,ⁱ and try not for their sakes to defraud and overreach. Neither, you poor, be vexed if you have not wherewith to minister to pleasures; for, men of substance, when they are diseased, call you happy. Neither, you rich, rejoice that you have much money; for, by possessing these things you provide for yourselves grief that you cannot be rid of when you lose them; and besides, while it is with you, you are afraid lest someone attack you on account of it.

ACTS OF JOHN 34

ⁱ The translation and meaning of the text here is uncertain.

Πραξεις Ιωαννη 35

ὁ δὲ ἐν εὐμορφίᾳ σώματος ἐπαιρόμενος καὶ τὸ βλέμμα ἐπανατείνων τὸ τέλος γούν τῆς ἐπαγγελίας ἐπὶ τοῦ μνήματος θεάσῃ· ὁ δὲ μοιχείᾳ χαίρων γνῶθι ὅτι καὶ νόμῳ καὶ φύσις τετιμώρηται καὶ πρὸ τούτων ἢ συνείδησις. ἡ δὲ μοιχευομένη γυνὴ αὐταρκίς οὕσα τῷ νόμῳ ἀγνοεῖς ὅπου καντατήσεις. ὁ δὲ τοῖς δεομένοις μὴ κοινωνῶν, ἔχων δὲ χρήματα ἀπόθεται, ἀπαλλαγείς τοῦ σώματος τούτου καὶ δεόμενός τινος ἐλέους ἐν πυρὶ φλεγόμενος οὐχ ἔξει τὸν ἐλεοῦντα. ὁ δὲ ὀργίλος καὶ μανιώδης γνῶθι ὅτι ὅμοια τοῖς ἀλόγοις ζώοις πολιτεύῃ. ὁ δὲ μέθυσος καὶ αἰρετικὸς κατάμαθε ὅτι ἐξίσταται τῶν φρενῶν δουλεύων αἰσχρᾷ καὶ ῥυπαρᾷ ἐπιθυμίᾳ.

ACTS OF JOHN 35

“You also who are puffed up because of the shapeliness of your body, and are of a high look, shall see the end of the promise thereof in the grave; and you who rejoice in adultery, know that both law and nature avenge it upon you, and before these, conscience; and you, adulteress, that are an adversary of the law, know not whither you shall come in the end. And you that do not share with the needy, but have money laid up, when you depart out of this body and have need of some mercy when you burn in fire, shalt have none to pity you; and you the wrathful and passionate, know that your conversation is like the brute beasts; and you, drunkard and quarreller, learn that you lose your senses by being enslaved to a shameful and dirty desire.

Πραξεις Ιωαννη 36

ὁ δὲ χρυσῶ χαίρων καὶ ἔλεφαντίνων καὶ λίθοις τερπόμενος
νυκτὸς ἐπελθούσης ἅ φιλεῖς θεᾶσαι; ὁ δὲ μαλακαῖς ἐσθῆσι
νικώμενος, εἶτα δὲ ἀπαλλασσόμενος τοῦ βίου, ταῦτα ὀφλήσαι
κάκεϊ ὅπου πορεύῃ; ὁ δὲ φονεὺς γινωσκέτω τὴν ἀξίαν
τιμωρίαν διπλῆν ἀποκεῖσθαι μετὰ τὴν ἐνθένδε λύσιν. ὁμοίως
καὶ ὁ φαρμακός, ὁ περίεργος, ὁ ἄρπαξ, ὁ ἀποστερητής, ὁ
ἀρσενοκοίτης, ὁ κλέπτης, καὶ ὅποσοι τοιούτου χοροῦ
ὑπάρχοντες, τῶν ἔργων ὑμῶν καθηγουμένων ἐπὶ πῦρ
ἄσβεστον καὶ σκότος μέγιστον καὶ βυθὸς κολαστηρίων καὶ
ἀπειλὰς αἰωνίου καταντήσετε. ὅθεν ἄνδρες Ἐφέσιοι
ἐπιστρέψατε ἑαυτοὺς, ἐπιστάμενοι καὶ τοῦτο ὅτι οἱ βασιλεῖς,
οἱ δυνάσται, οἱ τύραννοι, οἱ ἀλαζόνες, οἱ πολέμους
χειρωσάμενοι γυμνοὶ τῶν ἐνθένδε ἀπαλλασσόμενοι, ἐν
κακοῖς δὲ αἰωνίοις συγγινόμενοι ὀδυνῶνται.

ACTS OF JOHN 36

“You that rejoice in gold and delight yourself with ivory and
jewels, when night falls, can you behold what you love? You
that are vanquished by soft raiment, and then leave life, will
those things profit you in the place whither you go? And let
the murderer know that the condign punishment is laid up for
him twofold after his departure hence. Likewise, also, you
poisoner, sorcerer, robber, defrauder, sodomite, thief, and as
many as are of that band, you shall come at last, as your works
do lead you, to unquenchable fire, and utter darkness, and the
pit of punishment, and eternal threatening. Therefore, you
men of Ephesus, turn yourselves, knowing this also, that kings,
rulers, tyrants, boasters, and they that have conquered in wars,
stripped of all things when they depart hence, do suffer pain,
lodged in eternal misery.”

Πραξεις Ιωαννη 37

Καὶ ταῦτα εἰπὼν ὁ Ἰωάννης δυνάμει θεοῦ ἰάσατο πάσας τὰς νόσους. οἱ δὲ ἀπὸ Μιλήτου ἀδελφοὶ ἔφησαν τῷ Ἰωάννῃ· Πολὺν χρόνον ἐν τῇ Ἐφέσῳ μεμενήκαμεν· εἰ δοκεῖ σοι, καὶ εἰς Σμύρνην πορευθῶμεν. ἤδη γὰρ ἀκούομεν τὰ μεγαλεῖα τοῦ θεοῦ κάκεῖ κεχωρηκότα. Καὶ ὁ Ἀνδρόνικος ἔφη αὐτοῖς· Ὅποτεν ὁ διδάσκαλος θέλη, τότε πορευθῶμεν. Ὁ δὲ Ἰωάννης ἔφη· Πρῶτον ἐν τῷ τῆς Ἀρτέμιδος ναῷ πορευθῶμεν. τάχα γὰρ κάκεῖ ἡμῶν ὀφθέντων εὕρεθη σονταὶ τοῦ κυρίου οἱ δοῦλοι.

ACTS OF JOHN 37

And having thus said, John by the power of God healed all the diseases.ⁱ Now the brothers from Miletus said to John, “We have continued a long time at Ephesus; if it seems good to you, let us go also to Smyrna; for, we hear already that the mighty works of God have reached it also.” And Andronicus said to them, “Whenever the teacher will, then let us go.” But John said, “Let us first go unto the temple of Artemis; for, perchance there also, if we show ourselves, the servants of the Lord will be found.”

ACTS OF JOHN 37

- ⁱ This sentence must be an abridgement of a much longer narration. The manuscript indicates no break at this point but we must suppose a not inconsiderable loss of text. For one thing, Andronicus, who is here an unbeliever, appears as a convert in the next few lines. Now he is, as we shall see later, the husband of an eminent believer, Drusiana; and his and her conversion will have been told at some length; and James does not doubt that, among other things, there was a discourse of John persuading them to live in continence.

Πραξεις Ιωαννη 38

Ἦν οὖν μετὰ δύο ἡμέρας ἡ γενέθλιος τοῦ εἰδωλείου. ὁ οὖν Ἰωάννης πάντων λευκοφορούντων μόνος ἐνδυσάμενος μέλανα ἀνήει εἰς τὸν ναόν· οἱ δὲ συλλαβόμενοι αὐτὸν ἀνελεῖν ἐπειρῶντο. ὁ δὲ Ἰωάννης ἔφη· Μεμήνατε ἐπιχειροῦντες ἐμοὶ ἄνθρωποι δοῦλοι τοῦ μόνου θεοῦ. Καὶ ἀνελθὼν ἐπὶ τινα βάσιν ὑψηλὴν ἔλεγε πρὸς αὐτούς·

ACTS OF JOHN 38

After two days, then, was the birthday of the idol temple. John, therefore, when all were clad in white, alone put on black raiment and went up into the temple. And they took him and tried to kill him. But John said, "You are mad to set upon me, a man that is the servant of the only God." And he got himself up on a high pedestal and said to them:

Πραξεις Ιωαννη 39

Κινδυνεύετε ἄνδρες Ἐφέσιοι θαλάσσης ἐπέχειν τρόπον. πᾶς ποταμὸς ἀπορρέων καὶ πάσα πηγὴ κατατρέχουσα, ὄμβρον τε καὶ ἐπάλληλοι κλύδωνες καὶ χειμάρροι πετρῶδεις ὑπὸ τῆς ἐν αὐτῇ πικρᾶς ἐπαγγελίας συνεξαλμυροῦνται· οὕτω καὶ ὑμεῖς ἀμετάθετοι ἕως σήμερον πρὸς τὴν ὄντως εὐσέβειαν γεγόνατε ὑποφθειρόμενοι ἐν τοῖς παλαιοῖς ὑμῶν θρησκευμασι. πόσα εἶδετε δι' ἐμοῦ τεράστια, ἰάσεις νόσων; καὶ ἔτι πεπήρωσθε τὰς καρδίας καὶ οὐ δύνασθε ἀναβλέψαι. τί οὖν ἐστὶν ἄνδρες Ἐφέσιοι; τολμήσας νῦν ἀνήλθον καὶ εἰς τοῦτο ὑμῶν τὸ εἰδωλεῖον, διελέγξω ὑμᾶς ἀθεωτάτους ὄντας καὶ νεκροὺς τῶν ἀνθρωπίνων λογισμῶν. ἰδὲ ἔστηκα ἐνθάδε· πάντες ὑμεῖς θεὰν εἶναι λέγετε ἔχειν τὴν Ἄρτεμιν· εὔξασθε ἐν ἐκείνῃ ἵνα ἐγὼ μόνος ἀποθάνω· ἢ μόνος ἐγώ, μὴ δυναμένων ὑμῶν τοῦτο ποιῆσαι, τὸν ἴδιόν μου θεὸν ἐπικαλεσάμενος διὰ τὴν ἀπιστίαν ὑμῶν πάντας ὑμᾶς θαναταῶσω.

ACTS OF JOHN 39

“You run hazard, men of Ephesus, of being like in character to the sea: every river that flows in and every spring that runs down, and the rains, and waves that press on each other, and torrents full of rocks are made salt together by the bitter ⁱtelement that is therein. So, you also remaining unchanged to this day toward true godliness are become corrupted by your ancient rites of worship. How many wonders and healings of diseases have you seen wrought through me? And yet are you blinded in your hearts and cannot recover sight. What is it, then, O men of Ephesus? I have adventured now and come up even into this your idol temple. I will convict you of being most godless, and dead from the knowledge of mankind. Behold, I stand here: you all say that you have a goddess, Artemis; pray, then, to her that I alone may die; or else I only, if you are not able to do this, will call on my own god and, for your unbelief, I will cause every one of you to die.”

ACTS OF JOHN 39

ⁱ In place of ‘element’ (here following James’ conjecture), the MS has ‘promise’.

Πραξεις Ιωαννη 40

Οί δὲ πεπειραμένοι αὐτοῦ πάλαι καὶ θεασάμενοι νεκροὺς ἐγηγερμένους ἐβόων· Μὴ οὕτως ἀνέλης ἡμᾶς, παρακαλοῦμέν σε Ἰωάννη· ἐπιστάμεθα οὖν ὅτι δύνη. Καὶ ὁ Ἰωάννης ἔφη αὐτοῖς· Εἰ οὖν μὴ θέλετε ὑμεῖς ἀποθανεῖν, ἐλεγχθήτω τὸ θρήσκευμα ὑμῶν καὶ ἐφ' ᾧ ἐλέγχετε, ὅπως καὶ ὑμεῖς ἀποστήσησθε τῆς παλαιᾶς ὑμῶν πλάνης. νῦν γὰρ μάλιστα ἢ αὐτοὶ ἐπιστρέψατε διὰ τοῦ θεοῦ μου ἢ αὐτὸς ἀποθανοῦμαι διὰ τῆς θεᾶς ὑμῶν· εὐξομαι γὰρ ἐνώπιον ὑμῶν παρακαλέσας μου τὸν θεὸν ἐλεθῆναι ὑμᾶς.

ACTS OF JOHN 40

But they who had before made trial of him and had seen dead men raised up, cried out, "Slay us not so, we beseech you, John. We know that you can do it." And John said to them, "If then, you desire not to die, let that which you worship be confounded, †and why it is confoundedⁱ, that you also may depart from your ancient error. For, now is it time that either you be converted by my God, or I myself die by your goddess; for, I will pray in your presence and entreat my God that mercy be shown to you."

ACTS OF JOHN 40

ⁱ The dagger symbols follow James' apparatus.

Πραξεις Ιωαννη 41

Καὶ εἰπὼν ταῦτα προσηύξατο οὕτως· Ὁ θεὸς ὁ ὑπὲρ πάντων λεγομένων θεῶν ὑπάρχων θεός· ὁ μέχρι σήμερον ἐν τῇ Ἐφεσίων πόλει ἀθετούμενος· ὁ ὑπερβαλὼν μου τῇ διανοίᾳ ἐλθεῖν εἰς τὸν τόπον τοῦτον ὃν οὐδέποτε ἐν νῶ εἶχον· ὁ πᾶσαν θεοσέβειαν ἐλέγξας διὰ τῆς σῆς ἐπιστροφῆς· οὗ ὀνόματι πᾶν εἶδωλον φεύγει καὶ πᾶς δαίμων δύνამις τε καὶ πᾶσα ἀκάθαρτος· καὶ νῦν φεύγων τῷ ὀνόματι τῷ σῷ τοῦ ἐνθάδε δαίμονος, ὅστις πλανᾷ τοσοῦτον ὄχλον, δεῖξον τὸ σὸν ἔλεος ἐν τῷ τόπῳ τούτῳ, ὅτι πεπλάνηνται.

ACTS OF JOHN 41

And, having so said, he prayed thus, "O God that are God above all that are called gods, that until this day has been set at nought in the city of the Ephesians; that put into my mind to come to this place, whereof I never thought; that convicts every manner of worship by turning men to you; at whose name every idol flees and every evil spirit and every unclean power; now also by the flight of the evil spirit here at your name, even of him that deceives this great multitude, show your mercy in this place; for, they have been made to err."

Πραξεις Ιωαννη 42

Καὶ ἅμα τῷ λέγειν τὸν Ἰωάννην ταῦτα ἐξαπίνης ὁ βωμὸς τῆς Ἀρτέμιδος διέστη εἰς μέρη πολλά, καὶ τὰ ἐν τῷ ναῷ ἀνακείμενα ἅφνω πάντα εἰς ἕδαφος ἔπεσε, καὶ τὸ δόξαν αὐτῷ διερράγη, ὁμοίως καὶ τῶν ξοάνων πλεῖον τῶν ἑπτὰ· καὶ τὸ τοῦ ναοῦ ἥμισυ κατέπεσεν, ὡς καὶ τὸν ἱερέα κατερχομένου τοῦ στυμόνος μονόπληγα ἀναιρεθῆναι. ὁ οὖν ὄχλος Ἐφεσίων ἐβόα· Εἷς θεὸς Ἰωάννου, εἷς θεὸς ὁ ἐλεῶν ἡμᾶς. ὅτι σὺ μόνος θεός, νῦν ἐπεστρέψαμεν ὀρώντές σου τὰ θαυμάσια· ἐλέησον ἡμᾶς ὁ θεὸς ὡς θέλεις, καὶ τῆς πολλῆς πλάνης ῥῦσαι ἡμᾶς. Καὶ οἱ μὲν αὐτῶν ἐπ' ὄψιν κείμενοι ἐλιτάνεον· οἱ δὲ τὰ γόνατα κλίνοντες ἐδέοντο· οἱ δὲ τὰς ἐσθῆτας διαρρήξαντες ἔκλαον· οἱ δὲ φυγεῖν ἐπειρῶντο.

ACTS OF JOHN 42

And, as John spoke these things, immediately the altar of Artemis was parted into many pieces, and all the things that were dedicated in the temple fell, andⁱ was rent asunder, and likewise of the images of the gods more than seven. And the half of the temple fell down, so that the priest was slain at one blow by the falling of the roofⁱⁱ. The multitude of the Ephesians therefore cried out, "One is the God of John, one is the God that has pity on us; for, you only are God. Now are we turned to you, beholding your marvellous works! Have mercy on us, O God, according to your will, and save us from our great error!" And some of them, lying on their faces, made supplication, and some kneeled and besought, and some rent their clothes and wept, and others tried to escape.

ACTS OF JOHN 42

- ⁱ James adds a note here, enclosed in dagger symbols: *MS that which seemed good to him*; however, the Greek text we present here does not have this.
- ⁱⁱ The translation, 'roof' is uncertain; James offers 'beam' as an alternative.

Πραξεις Ιωαννη 43

Ὁ δὲ Ἰωάννης ἀνατείνας αὐτοῦ τὰς χεῖρας ἐπαρθείς τὴν ψυχὴν εἶπε πρὸς τὸν κύριον· Δόξα σοι Ἰησοῦ μου ὁ τῆς ἀληθείας ὁ μόνος θεός, ὅτι σὺ τοὺς σοὺς δούλους τέχνη ἀπολαμβάνεις ποικίλῃ. Καὶ τοῦτο εἰπὼν εἶπε πρὸς τὸν ὄχλον· Ἀνάστητε ἀπὸ τοῦ ἐδάφους ἄνδρες Ἐφέσοι, καὶ εὐξασθε τῷ θεῷ μου, καὶ γινώτε αὐτοῦ τὴν ἀφανῆ δύναμιν εἰς τὸ φανερόν ὁρωμένην καὶ τὰ θαυμαστά ἔργα παρὸ ὀφθαλμοῖς ὑμῶν γινόμενα. Ἔδει τὴν Ἄρτεμιν βοηθῆσαι αὐτήν· ἔδει τὸν ταύτης δούλον βοηθηθῆναι παρὸ αὐτῆς καὶ μὴ ἀποθανεῖν. ποῦ ἡ δύναμις τῆς δαίμονος; ποῦ αἱ θυσίαι; ποῦ αἱ γενίθλιαι ἡμέραι; ποῦ αἱ ἐορταί; ποῦ τὰ στεφανώματα; ποῦ ἡ πολλὴ μαγεία καὶ ἡ ταύτη ἀδελφὴ φαρνακεία;

ACTS OF JOHN 43

But John spread forth his hands and, being uplifted in soul, said to the Lord, "Glory be to you, my Jesus, the only God of truth! For, you gain your servants by many means." And, having so said, he said to the people, "Rise up from the floor, men of Ephesus, and pray to my God, and recognize the invisible power that is manifest, and the wonderful works that are wrought before your eyes. Artemis ought to have succoured herself; her servant ought to have been helped of her and not to have died. Where is the power of the evil spirit? Where are her sacrifices? Where her birthdays? Where her festivals? Where are the garlands? Where is all that sorcery and the poisoningⁱ that is sister thereto?"

ACTS OF JOHN 43

ⁱ A more literal translation of 'poisoning' is 'witchcraft'.

Πραξεις Ιωαννη 44

Οί δέ ὄχλοι ἀναστάντες τοῦ ἐδάφους πορευθέντες δρομαῖοι καί τὰ λοιπὰ τοῦ εἰδωλείου κατέβαλον βοῶντες· Τὸν Ἰωάννου θεὸν μόνον οἶδαμεν, ὃν καὶ λοιπὸν προσκυνοῦμεν ἐλεηθέντες ὑπ' αὐτοῦ. Καὶ καταβαίνοντος ἐκεῖθεν τοῦ Ἰωάννου πολὺ πλῆθος αὐτοῦ ἤπτετο λέγοντες· Βοήθησον ἡμῖν Ἰωάννη· παράστα ἡμῖν ἀπολλυμένοις ματαίοις. ὄρας τὴν προαίρεσιν· ὄρας τὸν ἀκολουθοῦντά σοι ὄχλον ἀποκρεμάμενον ἐλπίδι τῇ πρὸς τὸν θεόν σου· εἶδομεν τὴν ὁδὸν ἣν ἐπλανήθημεν ἀπολέσαντες· εἶδομεν τοὺς θεοὺς ἡμῶν ματαίως ἰδραμένους· εἶδομεν τὸν ἐν αὐτοῖς πολὺν καὶ αἰσχρὸν καταγέλωτα. ἀλλ' ἐπίτρεπε ἡμῖν, δεόμεθά σου, παραγενομένοις εἰς τὴν οἰκίαν βοηθεῖσθαι ἀκωλύτως. δέχου ἡμᾶς τοὺς ἐν ἀπορίᾳ γεγονότας.

ACTS OF JOHN 44

But the people, rising up from off the floor, went hastily and cast down the rest of the idol temple, crying, "The God of John only do we know, and him hereafter do we worship, since he has had mercy on us!" And, as John came down from there, many people took hold of him, saying, "Help us, O John! Assist us who perish in vain! You see our purpose; you see the multitude following you and hanging on you in hope toward your God. We have seen the way wherein we went astray when we lost him; we have seen our gods that were set up in vain; we have seen the great and shameful derision that is come to them; but suffer us, we pray, to come to your house and to be succoured without hindrance. Receive us that are in bewilderment."

Πραξεις Ιωαννη 45

Ὁ δὲ Ἰωάννης εἶπεν αὐτοῖς· Ἄνδρες πιστεύσατε ὅτι ὑμῶν ἕνεκεν ἐν τῇ Ἐφεσίων πόλει ἔμεινα, τὴν ὁρμὴν εἰς Σμύρνην νην ἐσχηκῶς καὶ τὰς λοιπὰς πόλεις, ὅπως καὶ οἱ ἐκεῖ δοῦλοι τοῦ Χριστοῦ ἐπιστρέψουσι πρὸς αὐτόν. ἀλλ' ἐπειδὴ ἀνισταμένην μηδέπω ἐν ὑμῖν τελείως ἀναπεπαυμένος, μεμένηκα εὐχόμενός μου τῷ θεῷ, καὶ παρεκάλουν αὐτόν τότε ἐξελθεῖν Ἐφέσου ὅποτε ὑμᾶς στηρίξω· ὃ καὶ ἰδὼν γεγονῶς καὶ ἔτι μᾶλλον γινόμενος οὐκ ἀπολειφθήσομαι ὑμῶν μέχρις ἂν καθάπερ παῖδας τοῦ τῆς τροφοῦ γάλακτος ἀποσπάσω καὶ ἐπὶ στερεὰν πέτραν καταστήσω.

ACTS OF JOHN 45

And John said to them, "Men (of Ephesus),ⁱ believe that, for your sakes, I have continued in Ephesus and have put off my journey to Smyrna and to the rest of the cities, that there also the servants of Christ may turn to him. But, since I am not yet perfectly assured concerning you, I have continued praying to my God and beseeching him that I should then depart from Ephesus when I have confirmed you in the faith; and, whereas I see that this is come to pass and yet more is being fulfilled, I will not leave you until I have weaned you like children from the nurse's milk, and have set you upon a firm rock."

ACTS OF JOHN 45

ⁱ The words, 'of Ephesus' (following James) are not in the MSS.

Πραξεις Ιωαννη 46

Ἐπέμενεν οὖν ὁ Ἰωάννης παρ' αὐτοῖς εἰσδεχόμενος αὐτοὺς τοῖς ἐν τοῖς Ἀνδρονίκου. ἐν οἷς τις τῶν συνεδρευόντων καὶ τὸν τῆς Ἀρτέμιδος ἱερέα πρὸ τοῦ ἱεροῦ τοῦ πυλῶνος ἀναπαύσας νεκρὸν εἰσεπήδησεν ἔνδον σὺν τοῖς λοιποῖς μηδενὶ εἰπών, συγγενῆς αὐτοῦ ὑπάρχων. ὁ οὖν Ἰωάννης μετὰ τὴν ὁμιλίαν τὴν πρὸς τοὺς ἀδελφούς καὶ τὴν εὐχὴν καὶ τὴν εὐχαριστίαν καὶ μετὰ τὴν χειροθεσίαν τὴν ἐφ' ἑκάστου τῶν συνεδρευόντων ποιησάμενος ἔφη ἐν τῷ πνεύματι· Ἐπὶ ταύτης τῶν ἐνθάδε πίστει τῇ εἰς θεὸν ἀγόμενος, τὸν τῆς Ἀρτέμιδος ἱερέα πρὸ τοῦ πυλῶνος ἀναπαύσας εἰσῆλθεν, τῷ τῆς ψυχῆς τῆς ἑαυτοῦ πόθῳ πρότερον τὴν ἑαυτοῦ ἐπιμέλειαν ποιούμενος ἐνεθυμήθη τοῦτο ἐν ἑαυτῷ· Ἄμεινον ἐμὲ τοῦ ζῶντος φροντίζειν ἢ τοῦ νεκροῦ μου συγγενοῦς· οἶδα γὰρ ὅτι ἐπιστρέψαντός μου πρὸς κύριον καὶ διασώσαντος τὴν ἑμαυτοῦ ψυχὴν οὐκ ἀντερεῖ ὁ Ἰωάννης καὶ τὸν νεκρὸν ἀναστήσει. Καὶ ἀναστὰς τοῦ τόπου ὁ Ἰωάννης ἐπορεύθη κατ' ἐκεῖνον καθ' ὃν ὁ ταῦτα ἐννοήσας εἰσῆλθε συγγενῆς τοῦ ἱερέως, καὶ λαβόμενος αὐτοῦ τῆς χειρὸς εἶπεν· Ἐνεθυμήθης ταῦτα παραγενόμενος πρὸς με τέκνον; Κἀκείνῳ τρόπῳ καὶ φρίκη συνεχόμενος εἶπε Ναὶ κύριε, ρίψας ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ. Καὶ ὁ Ἰωάννης· Ὁ κύριος ἡμῶν ἐστὶν Ἰησοῦς Χριστός, ὅστις τὴν δύναμιν αὐτοῦ δείξει ἐν τῷ νεκρῷ σου συγγενεῖ ὁ ἀναστήσας αὐτόν.

ACTS OF JOHN 46

John, therefore, continued with them, receiving them in the house of Andronicus. And one of those who were gathered laid down the dead body of the priest of Artemis before the door [of the temple]; for, he was his kinsman, and came in quickly with the rest, saying nothing of it. John, therefore, after the discourse to the brothers, and the prayer and the thanksgivingⁱ and the laying of hands on every one of the congregation, said by the spirit, "There is one here who, moved by faith in God, has laid down the priest of Artemis before the gate and is come in, and in the yearning of his soul, taking care first for himself, has thought thus in himself: It is better for me to take thought for the living than for my kinsman that is dead; for, I know that if I turn to the Lord and save my own soul, John will not deny to raise up the dead also." And John, arising from his place, went to that into which that kinsman of the priest who had so thought was entered, and took him by the hand and said, "Had you this thought when you came to me, my child?" And he, taken with trembling and affright, said, "Yes, lord," and cast himself at his feet. And John said, "Our Lord is Jesus Christ, who will show his power in your dead kinsman by raising him up."

ACTS OF JOHN 46

ⁱ Here, 'thanksgiving' translates εὐχαριστίαν ('Eucharist').

Πραξεις Ιωαννη 47

Καὶ ἀναστήσας τὸν νεανίσκον καὶ τῆς χειρὸς αὐτοῦ λαβόμενος εἶπεν· Οὐκ ἔστι μέγας ἀνδρὶ μεγάλων μυστηρίων κρατούντων ἔτι ἐν τοῖς μικροῖς κατατρίβεσθαι. ἢ τί μέγα νόσοις νόσους σωματικὰς ἀπαλλάττεσθαι; Καὶ ἔτι τὸν νεανίσκον ἐκ τῆς χειρὸς κρατῶν ἔφη· Σοὶ λέγω τέκνον, πορευθεὶς αὐτὸς τὸν τεθνεῶτα ἔγειρον μηδὲν εἰπὼν ἢ τοῦτο μόνον· Λέγει σοι ὁ τοῦ θεοῦ δοῦλος Ἰωάννης· Ἀνάστα. Ὁ δὲ νιανίσκος πορευθεὶς ἐπὶ τὸν ἴδιον συγγενῆ μόνον τοῦτο εἰπὼν συνόντος αὐτοῦ ὄχλου πολλοῦ, ἔχων αὐτὸν ζῶντα εἰσῆλθεν εἰς τὸν Ἰωάννην. ὁ δὲ Ἰωάννης ἰδὼν τὸν ἐγηγερμένον εἶπε· Νῦν ἀναστάς οὐ ζῆς ὄντως οὐδὲ τῆς ἀληθινῆς ζωῆς κοινωνὸς καὶ κληρονόμος· βούλει γενέσθαι οὗ ὀνόματι καὶ δυνάμει ἀνέστης; καὶ νῦν πιστεύσον, καὶ ζήσεις εἰς ἅπαντας αἰῶνας. Ὁ δὲ αὐτόθε πιστεύσας ἐπὶ τὸν κύριον Ἰησοῦν ἦν λοιπὸν προσκαρτερῶν τῷ Ἰωάννη.

ACTS OF JOHN 47

ⁱAnd he made the young man rise, and took his hand and said, "It is no great matter for a man that is master of great mysteries to continue wearying himself over small things; for, what great thing is it to rid men of diseases of the body?" And yet, holding the young man by the hand, he said, "I say to you, child, go and raise the dead yourself, saying nothing but this only: John the servant of God says to you, Arise." And the young man went to his kinsman and said this only – and many people were with him – and entered into John, bringing him alive. And John, when he saw him that was raised, said, "Now that you are raised, you do not truly live, neither are partaker or heir of the true life; will you belong to him by whose name and power you were raised? And now believe, and you shall live to all ages." And he forthwith believed in the Lord Jesus and thereafter cleaved to John.

ACTS OF JOHN 47

- ⁱ Another manuscript (Q. Paris Gr. 1468, of the 11th Century) has another form of this story. John destroys the temple of Artemis, and then 'we' go to Smyrna and all the idols are broken: Bucolus, Polycarp, and Andronicus are left to preside over the district. There were there two priests of Artemis, brothers, and one died. The raising is told much as in the older text, but more shortly: 'We' remained four years in the region, which was wholly converted, and then returned to Ephesus.

Πραξεις Ιωαννη 48

Τῇ δὲ ἐξῆς ἡμέρᾳ ὄναρ θεασάμενος ὁ Ἰωάννης μίλια τρία ἔξω πυλῶν περιπατῆσαι, οὐκ ἠμέλησεν, ἀλλ ὄρθρου ἀναστὰς ἅμα τοῖς ἀδελφοῖς ἐπὶ τὴν ὁδὸν ἐβάδιζε. καὶ τις χωρικὸς νουθετούμενος ὑπὸ τοῦ ἰδίου πατρὸς ὅπως τὴν τοῦ συνεργοῦ γυναῖκα μὴ λάβῃ ἑαυτῷ, ἀπειλοῦντος ἑαυτῷ σφάξαι ἐκείνου, ὁ νεανίσκος μὴ φέρων τὴν νουθεσίαν τοῦ πατρὸς λακτίσας αὐτὸν ἄφωνον ἔθηκεν. ἰδὼν δὲ τὸ συμβάν ὁ Ἰωάννης εἶπε πρὸς τὸν κύριον· Κύριε, τούτου με ἔνεκεν ἐκέλευσας σήμερον ἐνθάδε ἐξελθεῖν;

ACTS OF JOHN 48

Now, on the next day, John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brothers. ⁱ And a certain countryman who was admonished by his father not to take to himself the wife of a fellow labourer of his who threatened to kill him – this young man would not endure the admonition of his father but kicked him and left him without speech. And John, seeing what had befallen, said to the Lord, “Lord, was it on this account that you bade me come out hither today?”

ACTS OF JOHN 48

ⁱ James adds a paragraph break here.

Πραξεις Ιωαννη 49

Ὁ δὲ νεανίσκος ἰδὼν τὸ ὄξυ τοῦ θανάτου, προσδοκῶν συλληφθῆναι, σπασάμενος ὃ ἦν ἐν τῇ ζώνῃ αὐτοῦ δρέπανον ὀρμᾶ εἰς τὴν ἑαυτοῦ ἔπαυλιν δρομαίως· καὶ ὁ Ἰωάννης ἀπαντήσας αὐτῷ ἔφη· Στῆθι σὺ δαῖμον ἀναιδέστατε, καὶ λέγε μοι ποῦ τὴν ὀρμὴν ἔχων φέρεις δρέπανον αἵματος ὀρεγόμενον. Καὶ ὁ νεανίσκος ταραχθεὶς καὶ τὸ σίδηρον εἰς γῆν ἀφείδεν αὐτῷ· Ἄθλιόν τι καὶ ἀπάνθρωπον διαπραξάμενος, καὶ ἐπιστάμενος, βιαιότερον τὸ κακὸν ἔκρινα πράξαι καὶ ὠμότερον ἑαυτόν, ἀποθανεῖν ἄπαξ. τοῦ γὰρ πατρὸς ἀεὶ σωφρονίζοντός με ἀμοίχευτον βίον ἔχειν καὶ σεπτόν, νῆ φέρων αὐτόν διελέγχοντά με λακτίσας αὐτόν ἀπέκτεινα, καὶ ἰδὼν τὸ συμβάν ἔσπευδον πρὸς τὴν γυναῖκα δι' ἣν πατρὸς γέγονα φονεύς, καὶ αὐτὴν σφάξαι πειρώμενος καὶ τὸν ἄνδρα αὐτῆς καὶ ἑμαυτὸν ὕστερον πάντων, μὴ ὑποφέρων ὀραθῆναι τῷ τῆς γυναικὸς ἀνδρὶ, δίκην θανάτου ὑπομένων.

ACTS OF JOHN 49

But the young man, beholding the violenceⁱ of death, and looking to be taken, drew out the sickle that was in his girdle and started to run to his own abode; and John met him and said, “Stand still, you most shameless devil, and tell me whither you run bearing a sickle that thirsts for blood.” And the young man was troubled, and cast the iron on the ground, and said to him, “I have done a wretched and barbarous deed and I know it, and so I determined to do an evil yet worse and more cruel, even to die myself at once. For, because my father was always curbing me to sobriety, that I should live without adultery, and chastely, I could not endure him to reprove me, and I kicked him and slew him and, when I saw what was done, I was hastening to the woman for whose sake I became my father’s murderer, with intent to kill her and her husband, and myself last of all; for, I could not bear to be seen by the husband by the woman, and undergo the judgement of death.”

ACTS OF JOHN 49

ⁱ A more literal translation of ‘violence’ is ‘sharpness’.

Πραξεις Ιωαννη 50

Καὶ ὁ Ἰωάννης εἶπεν αὐτῷ· Ἴνα μὴ τόπον δῶ τῷ ἐν σοὶ θέλοντι γελαῖν καὶ παίζειν ὑποχωρήσας καὶ παριδὼν ὑμᾶς κινδυνεύοντας, ἔλθῃ σὺν ἐμοὶ καὶ τὸν πατέρα σου δεῖξόν μοι ποῦ ἐστι κείμενος. καὶ ἐάν σοι αὐτὸν ἀναστήσω, ἀποστήσω ἔτι τῆς ἐπισφαλοῦς σοι γενομένης γυναικός; Ὁ δὲ νεανίσκος εἶπεν· Ἐὰν ζῶντά μοι αὐτὸν τὸν πατέρα μου ἀναστήσης, καὶ ὄψομαι αὐτὸν ὅλον διαλεγόμενον ἐν τῷ βίῳ, ἀποστήσομαι τοῦ λοιποῦ.

ACTS OF JOHN 50

And John said to him, “That I may not by going away and leaving you in danger give place to him that desires to laugh and sport with you, come with me and show me your father, where he lies. And, if I raise him up for you, will you hereafter abstain from the woman that is become a snare to you?” And the young man said, “If you raise up my father himself for me alive, and if I see him whole and †continuing†ⁱ in life, I will hereafter abstain from her.”

ACTS OF JOHN 50

ⁱ The dagger symbols follow James’ apparatus.

Πραξεις Ιωαννη 51

Καὶ ὡς ταῦτα ἔλεγεν, ἐπέστησαν τῷ τόπῳ λέγοντες ἔνθα ἔκειτο ὁ πρεσβύτης νεκρός, καὶ παροδιτῶν πλειόνων παρεστῶτων τῷ τόπῳ. Ὁ δὲ Ἰωάννης ἔφη τῷ νεωτέρῳ· Ταλαίπωρε, οὐδὲ τὸ γῆρας ἐφείσω τοῦ πατρός σου; Ὁ δὲ κλαίων καὶ κατατιλλόμενος ἐπὶ τούτῳ μετεγνωκέναι ἔλεγεν· ὁ δὲ τοῦ κυρίου δοῦλος Ἰωάννης εἶπεν· Ὁ ἐμφανίσας μοι σήμερον στείλασθαι εἰς τὸν τόπον τοῦτον, ὁ ἐπιστάμενος ὅτι τοῦτο ἤμελλε γίνεσθαι, ὃν μηδὲ λαθεῖν δύναται τῶν ἐν τῷ βίῳ πράξεων, ὅπως ἂν θεραπείαν καὶ ἴασιν παρεχόμενός μοι θελήματι τῷ σῷ· καὶ νῦν παράσχου τὸν πρεσβύτην ζῶντα, ὁρῶν τὸν φονέα ἐαυτοῦ δικαστὴν γενόμενον· καὶ φεῖσαι αὐτοῦ μόνος σὺ κύριε ἀφειδήσαντῷ πατρὸς συμβουλεύεσθαι αὐτῷ τὰ ἄριστα.

ACTS OF JOHN 51

And, while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth, "You wretched man, did you not spare even the old age of your father?" And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said, "You showed me I was to set forth for this place, you knew that this would come to pass, from whom nothing can be hid of things done in life, that gives me power to work every cure and healing by your will; now also give me this old man alive; for, you see that his murderer is become his own judge; and spare him, you only Lord, that did not spare his father (because he) counselled him for the best."

Πραξεις Ιωαννη 52

Καὶ ταῦτα εἰπὼν προσελθὼν τῷ γέροντι εἶπεν· Οὐκ ἄτονήσει μου ὁ κύριος καὶ μέχρι σοῦ τὸ χρηστὸν ἔλεος καὶ τὰ ἀνυπερήφανα σπλάγχνα ἀπλῶσαι· ἀναστὰς οὖν δὸς τοῦ ἐπιχείρου γεγενημένου ἔργου δόξαν τῷ θεῷ. Καὶ ὁ γέροντων εἶπεν· Ἀνίσταμαι κύριε. Καὶ ἀνέστη. ὃς ἀνακαθίσας ἔφη· Ἀπηλλαγμένον με βίου δεινοτάτου καὶ ὕβρεις υἱοῦ ἐπιφέροντα δεινὰς καὶ πολλὰς, καὶ φιλοστοργίαν μετεκαλέσω ἄνθρωπε τοῦ θεοῦ τοῦ ζῶντος ἐπὶ τίνι; ἐπὶ τοῖς αὐτοῖς ἀνίστασαι, ἔδει σε μᾶλλον τεθνάναι· ἀλλ' ἐπὶ κρείττοσιν ἔγειραι. Καὶ παραλαβὼν αὐτὸν εἰσήγαγεν εἰς τὴν πόλιν εὐαγγελιζόμενος αὐτῷ τὴν χάριν τοῦ θεοῦ, ὡς πρὶν ἐπιβῆναι τῇ πύλῃ τὸν πρεσβύτερον πιστεῦσαι.

ACTS OF JOHN 52

And, with these words, he came near the old man and said, "My Lord will not be weak to spread out his kind pity and his condescending mercy even to you. So, rise up and give glory to God for the work that is come to pass at this moment." And the old man said, "I arise, Lord." And he rose and sat up and said, "I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end have you called me back, O man of the living God?" *And John answered him, "Ifⁱ you are raised only for the same end, it would have been better for you to die; but raise yourself to better things."* And he took him and led him into the city, preaching to him the grace of God, so that before he entered the gate the old man believed."

ACTS OF JOHN 52

ⁱ The words, 'And John answered him, "If' are not in the MSS; James has them in parentheses.

Πραξεις Ιωαννη 53

Ὁ δὲ νεανίσκος θεασάμενος τὴν ἀπροσδόκητον τοῦ πατρὸς ἀνάστασιν καὶ τὴν ἑαυτοῦ σωτηρίαν, λαβὼν δρέπανον τὰ ἑαυτοῦ μόρια ἀφείλατο, καὶ δραμῶν εἰς τὴν οἰκίαν ἐν ἧ τὴν μοιχαλίδα εἶχεν, εἰς ὅψιν αὐτῆς προσέριψεν εἰπών· Διὰ σὲ πατρὸς φονεὺς καὶ ὑμῶν τῶν δύο καὶ ἑμαυτοῦ ἐγενόμην. ἔχεις τὰ τούτῳ ὅμοια καὶ αἷτια. ἐμὲ γὰρ ὁ θεὸς ἠλέησεν ἐπιγνῶναι αὐτοῦ τὴν δύναμιν.

ACTS OF JOHN 53

But the young man, when he beheld the unlooked-for raising of his father, and the saving of himself, took a sickle and mutilated himself, and ran to the house wherein he had his adulteress, and reproached her, saying, "For your sake, I became the murderer of my father and of you two and of myself; there you have that which is alike guilty of all. For, on me, God has had mercy, that I should know his power."

Πραξεις Ιωαννη 54

Καὶ ἀνελθὼν ἀνήγγειλε τῷ Ἰωάννῃ ἔμπροσθεν τῶν ἀδελφῶν τὸ ὑπ' αὐτοῦ πραχθέν. ὁ δὲ Ἰωάννης εἶπεν αὐτῷ· Ὁ ὑποβαλὼν σοι νεανίσκος τὸν πατέρα σου ἀποκτεῖναι καὶ μοιχὸν ἀλλοτρίας γυναικὸς γενέσθαι, οὗτός σοι ὡς δίκαιον ἔργον καὶ τὸ ἀφελεῖν τὰ ἄκαιρα ἐποίησεν. ἔδει δέ σε οὐχὶ τοὺς τόπους ἀφανίσαι, ἀλλὰ τὴν ἔννοιαν, ἣτις διὰ τῶν μορίων ἐκείνων ἐδείκνυτο χαλεπαίνουσα· οὐ γὰρ τὰ ὄργανά ἐστι βλαπτικὰ τῷ ἀνθρώπῳ ἀλλ' αἱ ἀφανεῖς πηγαὶ δι' ὧν πᾶσα κίνησις αἰσχροῦ κινεῖται καὶ εἰς τὸ φανερὸν πρόεισιν. μετεγνωκῶς οὖν τέκνον ἐπὶ τῇ τοιαύτῃ αἰτίᾳ καὶ καταμαθῶν τὰς τοῦ Σατανᾶ τέχνας ἔχεις τὸν θεὸν βοηθοῦντά σοι εἰς πάντα τὰ τῆς ψυχῆς σου ἐγχειρίζοντα. Ὁ δὲ νεανίσκος ἡσυχάζων προσεκαρτέρει μετεγνωκῶς ἐπὶ τοῖς προτέροις ἀμαρτήμασιν ὅπως ἀφέσεως τύχη παρὰ τῆς τοῦ θεοῦ χρηστότητος· καὶ οὐκ ἐχωρίζετο τοῦ Ἰωάννου.

ACTS OF JOHN 54

And he came back and told John in presence of the brothers what he had done. But John said to him, "He that put it into your heart, young man, to kill your father and become the adulterer of another man's wife, the same made you think it a right deed to take away also the unruly members. But you should have done away, not with the place of sin, but the thought that through those members showed itself harmful; for, it is not the instruments that are injurious, but the unseen springs by which every shameful emotion is stirred and comes to light. Repent, therefore, my child, of this fault; and, having learnt the wiles of Satan, you shall have God to help you in all the necessities of your soul." And the young man kept silence and attended, having repented of his former sins, that he should obtain pardon from the goodness of God; and he did not separate from John.

Πραξεις Ιωαννη 55

Τούτων οὖν γινομένων ὑπ' αὐτοῦ ἐν τῇ Ἐφεσίων πόλει Σμυρναῖοι διεπέμψαντο πρὸς αὐτὸν πρέσβεις λέγοντας· Ἀκούομεν ὅν κηρύσσεις θεὸν ἄφθονός ἐστι καὶ διετάξατό σοι μὴ ἐμφιλοχωρεῖν ἐν ἐνὶ τόπῳ. ὡς οὖν θεοῦ τοιούτου κῆρυξ ὑπάρχεις, ἔλθ' εἰς τὴν Σμύρναν καὶ εἰς τὰς λοιπὰς πόλεις, ἵνα σου τὸν θεὸν ἐπιγνώμεν, καὶ ἐπιγνόντες αὐτὸν ἐν αὐτῷ τὰς ἐλπίδας ἔχωμεν.

ACTS OF JOHN 55

When these things had been done by him in the city of the Ephesians, they of Smyrna sent to him saying, "We hear that the God whom you preach is not envious and has charged you not to show partiality by abiding in one place. Since, then, you are a preacher of such a God, come to Smyrna and to the other cities, that we may come to know your God; and, having known him, may have our hope in him."

Πραξεις Ιωαννη 56

ⁱ Ἐν μιᾷ οὖν τῶν ἡμερῶν ὡς ἦν Ἰωάννης καθεζόμενος πέρδιξ διαπᾶσα καὶ ἐλθοῦσα ἐκονίζετο ἔμπροσθεν αὐτοῦ. ὁ οὖν Ἰωάννης βλέπων αὐτὸ ἐθαύμαζεν. ἱερεὺς δέ τις ἐλθὼν, εἷς τῶν ἀκροατῶν ὧν, εἰσελθὼν πρὸς Ἰωάννην, εἶδεν τὴν πέρδικα κονιζομένην ἔμπροσθεν αὐτοῦ· καὶ σκανδαλισθεὶς ἐν ἑαυτῷ ἔλεγεν· Ὁ τοιοῦτος καὶ τηλικούτος τέρπεται ἐπὶ πέρδικος κονιαζομένης; Γνοὺς δὲ ὁ Ἰωάννης τῷ πνεύματι τὴν ἐνθύμησιν αὐτοῦ εἶπεν πρὸς αὐτόν· Ἄμεινον ἦν καὶ σὲ τέκνον ὁρᾶν πέρδικα κονιζομένην καὶ μὴ εἰς αἰσχρὰς καὶ βεβήλους πράξεις μολύνεσθαι. ὁ γὰρ πάντων τὴν ἐπιστροφὴν καὶ τὴν μετάνοιαν ἀναμένων διὰ τοῦτο ἐνταῦθά σε ἤγαγεν· ἐπεὶ ἐγὼ πέρδικος κονιζομένης οὐ χρήζω· ἡ γὰρ πέρδιξ ἡ σὴ ἐστὶν ψυχὴ.

ACTS OF JOHN 56

Now, one day as John was seated, a partridge flew by and came and played in the dust before him; and John looked on it and wondered. And a certain priest came, who was one of his hearers, and came to John and saw the partridge playing in the dust before him, and was offended in himself and said, "Can such and so great a man take pleasure in a partridge playing in the dust?" But John, perceiving in the spirit the thought of him, said to him, "It would be better for you also, my child, to look at a partridge playing in the dust and not to defile yourself with shameful and profane practices; for, he who awaits the conversion and repentance of all men has brought you here on this account; for, I have no need of a partridge playing in the dust. For, the partridge is your own soul."

ACTS OF JOHN 56

ⁱ For this chapter, Mendelssohn's transcription has text only for the 'alternate recension'.

Πραξεις Ιωαννη 57

ⁱ Ταῦτα ἀκούσας ὁ πρεσβύτες καὶ ἰδὼν ὅτι οὐκ ἔλαθεν ἀλλὰ πάντα τὰ ἐν τῇ καρδίᾳ αὐτοῦ εἶπεν αὐτῷ ὁ ἀπόστολος τοῦ Χριστοῦ, πεσὼν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν ἐβόα λέγων· Νῦν οἶδα ὅτι ὁ θεὸς οἰκεῖ ἐν σοὶ μακάριε Ἰωάννη· καὶ μακόριος ὅστις οὐκ ἐπέιρασεν ἐν σοὶ τὸν θεόν· ὁ γὰρ σὲ πειράζων τὸν ἀπείραστον πειράζει. Παρεκάλει δὲ αὐτὸν εὐχέσθαι ὑπὲρ αὐτοῦ· καὶ κατηχήσας αὐτὸν καὶ δούς κανόνας ἀπέλυσεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν ἐπὶ πάντων θεόν.

ACTS OF JOHN 57

Then the elder, hearing this and seeing that he was not bidden, but that the apostle of Christ had told him all that was in his heart, fell on his face on the earth and cried aloud, saying, "Now know I that God dwells in you, O blessed John! For, he that tempts you tempts him that cannot be tempted." And he entreated him to pray for him. And he instructed him and delivered him the rulesⁱⁱ (canons) and let him go to his house, glorifying God that is over all.

ACTS OF JOHN 57

ⁱ For this chapter, Mendelssohn's transcription has text only for the 'alternate recension'.

ⁱⁱ A more literal translation of 'rules' is 'canons'.

Πραξεις Ιωαννη 58

Χρόνου δὲ ἰκανοῦ διελθόντος καὶ μηδενὸς τῶν ἀδελφῶν λυπηθέντος πώποτε ὑπὸ Ἰωάννου, ἐλυπήθησαν τότε εἰρηκότος αὐτοῦ· Ἀδελφοί, ἤδη με καιρὸς τὴν Ἐφεσον καταλαβεῖν· συντίθεμαι γὰρ τοῖς ἐκεῖ μένουσι, μήπως ῥαθυμήσωσι πολλῶ χρόνῳ μὴ ἔχοντες ἄνθρωπον τὸν ἐπιστηρίζοντα αὐτούς· εἰς δὲ τὸν θεὸν ἔχειν ὑμᾶς πάντας τὸν νοῦν, τὸν μὴ ἀπολιμπανόμενον ἡμῶν. Ἀκούοντες δὲ ταῦτα παρ' αὐτοῦ οἱ ἀδελφοὶ ἐπένθουν, ἐπειδὴ αὐτοῦ ἐχωρίζοντο. καὶ ὁ Ἰωάννης εἶπεν· Εἰ κἀγὼ χωρίζομαι ὑμῶν, ἀλλ' ὁ Χριστὸς σὺν ὑμῖν ἐστὶν αἰεὶ· ὃν ἐὰν καθαρῶς φιλήτε, ἀνεπίλειπτον ἔξετε τὴν ἀπ' αὐτοῦ κοινωνίαν· φιλούμενος γὰρ φθάνει τοὺς φιλοῦντας αὐτόν.

ACTS OF JOHN 58

ⁱ Now, when some long time had passed, and none of the brothers had been at any time grieved by John, they were then grieved because he had said, "Brothers, it is now time for me to go to Ephesus (for, so have I agreed with them that dwell there) lest they become slack, now for a long time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsakes us." But, when they heard this from him, the brothers lamented because they were to be parted from him. And John said, "Even if I am parted from you, yet Christ is always with you; whom, if you love purely, you will have his fellowship without reproach; for, if he is loved, he prevents (anticipates) them that love him."

ACTS OF JOHN 58

ⁱ James adds a 'section title' before the start of this verse: *From Laodicea to Ephesus the Second Time*.

Πραξεις Ιωαννη 59

Καὶ ταῦτα εἰπὼν καὶ συνταξάμενος αὐτοῖς, καταλιπὼν τε πολλὰ χρήματα τοῖς ἀδελφοῖς εἰς διάδοσιν, πενθούντων ἀπάντων τῶν ἀδελφῶν καὶ στεναζόντων ἐξῆλθεν εἰς Ἔφεσον. συνήεσαν δὲ αὐτῷ ἐκ τῆς Ἐφέσου Ἀνδρόνικος τε καὶ Δρουσιανή, καὶ οἱ περὶ τὸν Λυκομήδην καὶ Κλεόβιον. ἠκολούθησαν δὲ αὐτῷ καὶ Ἀριστοβούλα, ἐγνωκυῖα τὸν ἄνδρα αὐτῆς Τέρτυλλον ἐν τῇ ὁδῷ τεθνάναι, Ἀρίστιππος δὲ ἅμα τῷ Ξενοφῶντι, καὶ ἡ σώφρων πόρνη, καὶ ἕτεροι πλείονες, οὓς ἐκάστοτε προέτρεπεν ἐπὶ τὸν κύριον, καὶ μηκέτι βουλόμενοι χωρίζεσθαι αὐτοῦ.

ACTS OF JOHN 59

And having so said, and bidden farewell to them, and left much money with the brothers for distribution, he went forth to Ephesus, while all the brothers lamented and groaned. And there accompanied him, of Ephesus, both Andronicus and Drusiana and Lycomedes and Cleobius and their families. And there followed him Aristobula also, who had heard that her husband Tertullus had died on the way, and Aristippus with Xenophon, and the harlot that was chaste, and many others, whom he exhorted at all times to cleave to the Lord, and they would no more be parted from him.

Πραξεις Ιωαννη 60

Καταχθέντων δὲ ἡμῶν ἐν τινι πανθοχείῳ ἐρήμῳ τὴν πρώτην ἡμέραν, καὶ ἀπορούντων κραββάτου ἕνεκεν Ἰωάννου, παίγνιον εἶδομεν. εἷς τις ἦν ἐκεῖ ἄστρωτος κράββατος κείμενος ἐν τινι τόπῳ, ἐφ' ᾧ ἃ ἔπεφερόμεθα περιβόλαια στρώσαντες παρεκαλέσαμεν αὐτὸν ἀναπεσόντα ἐν αὐτῷ ἀναπαυθῆναι, τῶν λοιπῶν ἀπάντων ἐπὶ τοῦ ἐδάφους ὑπνωσάντων. κατακλιθεὶς οὖν ὑπὸ τῶν κορίων διωχλεῖτο· καὶ ὡς ἐπὶ πλεῖον αὐτῷ ὀχληρότεροι ἐγίνοντο, ἤδη τῆς νυκτὸς τὸ μέσον καταλαβούσης, ἀκουόντων πάντων ἡμῶν ἔφη αὐτοῖς· Ὑμῖν λέγω ὡς κόραι, εὐγνωμονήσατε σὺν ἐνὶ πάντες, καὶ καταλιπόντες τὴν νύκτα ταύτην τὸν οἶκον ὑμῶν ἡσυχάσατε ἐν ἐνὶ τόπῳ, καὶ ἔστε πόρρω τῶν δούλων τοῦ θεοῦ. Καὶ ἡμῶν γελώντων καὶ ἐπὶ πλέον ὁμλούντων ὁ Ἰωάννης εἰς ὕπνον ἐτράπετο· αὐτοὶ δὲ ἡρέμα λαλοῦντες ἀδιόχλητοι αὐτῷ ἐγινόμεθα.

ACTS OF JOHN 60

Now, on the first day we arrived at a deserted inn and, when we were at a loss for a bed for John, we saw a droll matter. There was one bedstead lying somewhere there without coverings, whereon we spread the cloaks which we were wearing, and we prayed him to lie down on it and rest, while the rest of us all slept on the floor. But he, when he lay down, was troubled by the bugs, and as they continued to become yet more troublesome to him, when it was now about the middle of the night, in the hearing of us all he said to them, "I say unto you, O bugs, behave yourselves, one and all, and leave your abode for this night and remain quiet in one place, and keep your distance from the servants of God." And, as we laughed and went on talking for some time, John addressed himself to sleep; and we, talking low, gave him no disturbance. ⁱ

ACTS OF JOHN 60

ⁱ Another reading for the end of the sentence is, "thanks to him, we were not disturbed."

Πραξεις Ιωαννη 61

Ἡμέρας δὲ ἐπιφανούσης ἤδη φθάσας ἀνίσταμαι καὶ σὺν ἐμοὶ Βῆρος καὶ Ἀνδρόνικος· καὶ ὀρώμεν πρὸς τὴν θύραν τοῦ οἴκηματος οὗ εἰλήφαμεν πλεονασμὸν κορίων ἐστῶτα· ἐξεστηκότων δὲ ἡμῶν ἐπὶ τῇ πολλῇ θεᾷ αὐτῶν, καὶ τῶν ἀδελφῶν πάντων ἐγηγερμένων δι' αὐτούς, ὁ Ἰωάννης ἐκάθευδεν. καὶ μετὰ τὸ διυπνισθῆναι αὐτὸν ἐνεφανίσσαμεν αὐτὸν ἃ εἶδομεν· αὐτὸς δὲ ἀνακαθίσας τοῦ κραββάτου καὶ θεασάμενος αὐτούς εἶπεν· Ἐπειδὴ εὐγνωμονήσατε φυλάξαντές μου τὸ ἐπιτίμιον, ἔλθετε εἰς τὸν τόπον ὑμῶν. Καὶ εἰπόντος τοῦτο καὶ ἀναστάντος ἐκ τοῦ κραββάτου οἱ κόρεις δρομαῖοι ἀπὸ τῆς θύρας ἔσπευδον εἰς τὸν κράββατον καὶ διὰ τῶν αὐτοῦ ποδῶν ἀνελθόντες εἰς τὰς ἀρμογάς ἀφανεῖς ἐγένοντο. καὶ ὁ Ἰωάννης πάλιν ἔφη· Τὸ μὲν ζῶον τοῦτο φωνὴν ἀνθρώπου ἀκούσαν ἔμεινε παρ' ἑαυτῶ ἡρεμῆσαν καὶ μὴ παραβάν· ἡμεῖς δὲ φωνὴν θεοῦ ἀκούοντες καὶ ἐντολῶν παρακούομεν καὶ ῥαθυμοῦμεν· καὶ μέχρι πότε;

ACTS OF JOHN 61

But, when the day was now dawning, I arose first, and with me Verus and Andronicus, and we saw at the door of the house that we had taken a great number of bugs standing; and, while we wondered at the great sight of them, and all the brothers were roused up because of them, John continued sleeping. And, when he was awake, we declared to him what we had seen. And he sat up on the bed and looked at them and said, "Since you have well behaved yourselves in listening to my rebuke, come to your place." And, when he had said this and risen from the bed, the bugs running from the door hastened to the bed and climbed up by the legs thereof and disappeared into the joints. And John said again, "This creature listened to the voice of a man and abode by itself and was quiet and trespassed not; but we that hear the voice and commandments of God disobey and are light-minded; and for how long?"

Πραξεις Ιωαννη 62

Μετὰ δὲ ταῦτα γινόμεθα εἰς τὴν Ἔφεσον· καὶ οἱ ἐκεῖ ἀδελφοὶ ἐγνωκότες διὰ χρόνου ἱκανοῦ τὸν Ἰωάννην ἀφικόμενον συνέτρεχον ἐν τοῖς Ἀνδρονίκου, ἔνθα καὶ κατήγετο, τῶν ποδῶν αὐτοῦ ἀπτόμενοι, καὶ τὰς χεῖρας αὐτοῦ εἰς τὰ ἴδια πρόσωπα τιθέντες ἐφίλουν αὐτάς, ὡς ὅτι κὰν ἤψαντο τῶν ἐκείνου ἐνδυμάτων.

ACTS OF JOHN 62

After these things, we came to Ephesus; and the brothers there, who had for a long time known that John was coming, ran together to the house of Andronicus (where also he came to lodge), handling his feet and laying his hands on their own faces and kissing them (and many rejoiced even to touch his vesture, and were healed by touching the clothes of the holy apostle.)ⁱ

ACTS OF JOHN 62

ⁱ The end of the chapter (in parentheses) here follows the *Latin MS* and James; the Greek text ends, "as if they touched his garments."

Πραξεις Ιωαννη 63

Καὶ πολλῆς ἀγάπης οὔσης καὶ χαρᾶς ἀνυπερβλήτου ἐν τοῖς ἀδελφοῖς, εἷς τις ἐπίπεμπτος τοῦ Σατανᾶ ἔρᾳ τῆς Ἀρουσιανῆς, ὁρῶν καὶ ἐπιστάμενος τοῦ Ἀνδρονίκου ταύτην εἶναι γυναῖκα· ᾧ οἱ πλείονες ἔλεγον· Ἀδύνατόν σε τυχεῖν ταύτης τῆς γυναικός, ἐκ πολλοῦ καὶ τοῦ ἀνδρὸς κεχωρισμένης αὐτῆς διὰ θεοσεβειαν. σὺ μόνος ἀγνοεῖς ὅτι μὴ πρὶν ὧν ὁ Ἀνδρόνικος τοῦτο ὅπερ ἐστὶ νῦν, θεοσεβῆς ἀνὺρ, κατέκλεισεν αὐτὴν εἰς τι μνημεῖον λέγων· Ἡ γυναῖκά σε ἔχω ἔχειν ἢν εἶχον πάλαι, ἢ τεθνήξῃ· Καὶ εἶλατο μᾶλλον ἀποθανεῖν ἢ τὸ μύσος ἐκεῖνο διαπράξασθαι· εἰ οὖν δεσπότη αὐτῆς καὶ ἀνδρὶ μὴ συνέθετο πρὸς συνέλευσιν διὰ θεοσεβειαν, ἀλλὰ καὶ ἔπεισε τὰ ἴσα τοῦτον φρονῆσαι, σοὶ μοιχῶ αὐτῇ θέλοντι γενέσθαι συνθήσεται; ἀπόστηθι μανίας μὴ ἐχούσης ἐν σοὶ ἀνάπαυσιν· ἀπόστηθι πράγματος ᾧ τέλος ἐπαγαγεῖν οὐ δύνασαι.

ACTS OF JOHN 63

And, whereas there was great love and joy unsurpassed among the brothers, a certain one, a messenger of Satan, became enamoured of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said, "It is not possible for you to obtain that woman, seeing that for a long time she has even separated herself from her husband for godliness' sake. Are you only ignorant that Andronicus, not being before that which now he is, a God-fearing man, shut her up in a tomb, saying, "Either I must have you as the wife whom I had before, or you shall die." And she chose rather to die than to do that foulness. If then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even persuaded him to be of the same mind as herself, will she consent to you desiring to be her seducer? Depart from this madness that has no rest in you; give up this deed that you cannot bring to accomplishment."

Πραξεις Ιωαννη 64

Καὶ λέγοντες πρὸς αὐτὸν ταῦτα οἱ συνήθεις αὐτοῦ φίλοι οὐκ ἔπεισαν αὐτόν, ἀλλ' ἀναίδειαν χρησάμενος προσέπεμψεν αὐτήν· καὶ γνοὺς τὰς παρ' ἐκείνης ἀτιμίας καὶ ὕβρεις ἐν ἀθυμίᾳ διῆγεν αὐτοῦ τὸν βίον. μετὰ δὲ ἡμέρας δύο κατακλιθεῖσα ἢ Δρουσιανὴ ἀπὸ τῆς ἀθυμίας ἐπύρεττε λέγουσα· Εἴθε μὴδέπω εἰς τὴν ἐμαυτῆς πατρίδα εἰσεληλύθειν ἢ σκάνδαλον γενομένη ἀνδρὶ ἀμύητῳ θεοσεβείας· εἰ γὰρ ἦν τις ὑπὸ λόγων πεπληγῶς, οὐκ ἂν εἰς τοσοῦτον ἐληλύθειν μανίας. ἀλλ' οὖν κύριε παραιτίας μου γενομένης πλύξεως ἰδιωτιζούσῃ ψυχῇ, ἀπόλυσόν με τοῦ δεσμοῦ τούτου, ἐπὶ δὲ σὲ μετάστησον τάχιον. Καὶ παρόντος Ἰωάννου, μὴδενὸς ὅλως ἐγνωκότες τὸ τοιοῦτον, ἀπαλλάσσεται τοῦ βίου ἢ Δρουσιανὴ, οὐ πάνυ ἡδομένη ἀλλὰ καὶ λυπούμενη διὰ τὴν ἐκείνου ψυχικὴν θραῦσιν.

ACTS OF JOHN 64

But his familiar friends saying these things to him did not convince him, but he shamelessly courted her with messages; and, †when he learnt the insults and disgraces that she returned, he spent his life in melancholy†ⁱ. And, after two days Drusiana took to her bed from heaviness, and was in a fever and said, “Would that I had not now come home to my native place, I that have become an offence to a man ignorant of godliness! For, if it were one who was filled with the word of God, he would not have gone to such a pitch of madness. But now Lord, since I am the occasion of a blow to a soul devoid of knowledge, set me free from this chain and remove me to you quickly.” And, in the presence of John, who knew nothing at all of such a matter, Drusiana departed out of life not wholly happy, yes, even troubled because of the spiritual hurt of the man.

ACTS OF JOHN 64

ⁱ The daggers follow James, which adds a ‘better’ alternative: *she, when she learnt of this disgrace and insult at his hand, spent her life in heaviness.*

Πραξεις Ιωαννη 65

Ὁ δὲ Ἀνδρόνικος λυπούμενος λύπην ἀπόκρυφον ἐπένθει τῇ ψυχῇ, καὶ φανερώς δὲ ἔκλαιεν, ὡς τὸν Ἰωάννην πολλὰ ἐπιστομίζειν καὶ λέγειν αὐτῷ· Ἐπὲ βελτίονι ἐλπίδι μετῆλθεν Δρουσιανὴ τοῦτον τὸν βίον τὸν ἄδικον. Καὶ ὁ Ἀνδρόνικος αὐτῷ ἀπεκρίνατο· Καὶ πέπεισμαι ὧ Ἰωάννη καὶ οὐκ ἀμφιβάλλω ὅλως περὶ τῆς εἰς τὸν θεόν μου πίστεως· ἀλλὰ μάλιστα τοῦτο αὐτὸ κρατύνω ὅτι καθαρῶς τοῦ βίου ἀνέλυσεν.

ACTS OF JOHN 65

But Andronicus, grieved with a secret grief, mourned in his soul, and wept openly, so that John checked him often and said to him, "On a better hope has Drusiana removed out of this unrighteous life." And Andronicus answered him, "Yes, I am persuaded of it, O John, and I doubt not at all in regard of trust in my God; but this very thing do I hold fast, that she departed out of life pure."

Πραξεις Ιωαννη 66

Ἐκκομισθείσης δὲ αὐτῆς ἐπιλαβόμενος ὁ Ἰνάννης τοῦ Ἀνδρονίκου καὶ ἐγνωκῶς τὴν αἰτίαν μᾶλλον ἐπένθει τοῦ Ἀνδρονίκου· καὶ ἡσύχαζεν ἀφορῶν εἰς τὰς ἐπηρείας τοῦ ἀλλοτρίου, ἐπ' ὀλίγον καθεσθείς· εἶτα τῶν ἀδελφῶν ἐπισυλλεγέντων ὑπὲρ τοῦ ἀκοῦσαι τίνας λόγους ἐρεῖ πρὸς τὴν ἀπηλλαγμένην, καὶ ἤρξατο λέγειν·

ACTS OF JOHN 66

And, when she was carried forth, John took hold on Andronicus, and now that he knew the cause, he mourned more than Andronicus. And he kept silence, considering the provocation of the adversary, and for a space sat still. Then, the brothers being gathered there to hear what word he would speak of her that was departed, he began to say:

Πραξεις Ιωαννη 67

Ὁ κυβερνήτης ναυτιλλόμενος ἅμα τοῖς ἐμπλέουσι καὶ αὐτῇ τῇ νηϊ ὀπηνίκα ἂν καταχθῆ εἰς εὐδιον καὶ ἀχείμαστον λιμένα τῆνικαῦτα φασκέτω σεσῶσθαι. καὶ ὁ γεωργὸς παραδοὺς τῇ γῆ τὰ σπέρματα καὶ πολλὰ καμῶν ἐπὶ τὴν τούτων ἐπιμέλειαν καὶ φρουράν, τότε τῶν πόνων τὴν ἀνάπαυλαν ἔχεται ὁπότεν ἐν ταῖς ἀποθήκαις ἀποθῆται τὰ σπέρματα πολλαπλασίονα. ὁ ἐν σταδίῳ δρόμον ὑπισχνούμενος τότε ἀγαλλέσθω ὁπότεν τὸ βραβεῖον κομίσῃται. ὁ πυκτικὴν ἀπογεγραμμένος τότε καυχάσθω ὅταν τοὺς στεφάνους δέξῃται. καὶ τὰ ἐξῆς ἅπαντα ἀγωνίσματα καὶ αἱ τέχναι, ὁπότεν ἐν τῷ τέλει μὴ ἔρημοι ᾧσιν, ἀλλὰ δεικνύονται ἐκεῖνοις πρὸς ἅπερ ἐπηγγέλλοντο.

ACTS OF JOHN 67

“When the pilot that voyages, together with them that sail with him, and the ship herself, arrives in a calm and stormless harbour, then let him say that he is safe. And the husbandman that has committed the seed to the earth and toiled much in the care and protection of it, let him then take rest from his labours, when he lays up the seed with manifold increase in his barns. Let him that enterprises to run in the course, then exult when he bears home the prize. Let him that inscribes his name for the boxing, then boast himself when he receives the crowns; and so, in succession, is it with all contests and crafts, when they do not fail in the end, †but show themselves to be like that which they promised†.ⁱ

ACTS OF JOHN 67

ⁱ James adds a note in parentheses that the text for the words enclosed in dagger symbols is corrupt; the Greek text we present reads, “*but they are shown to those who are called.*”

Πραξεις Ιωαννη 68

τὸ αὐτὸ δὲ ἡγοῦμαι ὑπάρχειν καὶ πρὸς ἣν ἕκαστος ἡμῶν ἄσκει πίστιν· τότε ταύτην ἐκκρίνεσθαι εἰ ἄρα ἀληθής, ὁπότεν μέχρις ἕξω τοῦ βίου ὁμαλισθῆ. πολλὰ γὰρ ἐμπόδια παρεμπίπτει καὶ θόρυβον παρασκευάζει τῷ ἀνθρωπίνῳ λογισμῷ· μέριμνα, παῖδες, γονεῖς, δόξα, πενία, κολακεία, ἀκμή, κάλλος, ἀλαζονεία, ἐπιθυμία, πλοῦτος, ὀργή, ἔπαρσις, ῥαθυμία, φθόνος, πλοῦτος, ζῆλος, ἀμέλεια, ὕβρις, ἔρως, δόλος, χρήματα, πρόφασις, καὶ ἄλλα ὅποσα ἐστὶν ἐν τῷ βίῳ τοιαῦτα ἐμπόδια, ὡς καὶ τῷ κυβερνήτῃ ρερομένῳ εὐδίῳ δρόμῳ ἐναντιοῦται πνευμέτων ἐναντίων ἐπιβολή καὶ χειμῶν μέγας καὶ τρικυμία ἐξ εὐδίας, καὶ τῷ γεωργῷ χειμῶν ἄωρος καὶ ἐρυσίβη καὶ ἐρπετὰ ἐκ τῆς γῆς ἀναφανέντα, καὶ τοῖς ἀγωνισταῖς τὸ παρὰ μικρόν, καὶ τοῖς τὰς τέχνας μετιοῦσι τὸ παρὰ ἐκείνων.

ACTS OF JOHN 68

“And thus also, I think it is with the faith that each one of us practises, that it is then discerned whether it be indeed true, when it continues like itself even until the end of life. For, many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, pride of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretence, and other such obstacles, as many as there are in this life; as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they that strive in the games ‘just do not win’, and they that exercise crafts are hindered by the divers difficultiesⁱ of them.

ACTS OF JOHN 68

ⁱ James has ‘divers difficulties’ in italics.

Πραξεις Ιωαννη 69

χρή δὲ πρὸ τῶν ἄλλων ἀπάντων τὸν πιστὸν ἄνθρωπον τὴν ἔξοδον προορᾶν, καὶ καταμανθάνειν ταύτην ὅποια τις ἐπιστῆσεται, ἄρα διεργῆς καὶ νηφαλέα καὶ μηδὲν ἐμπόδιον ἔχουσα, ἢ τεθορυβημένη καὶ τὰ ὧδε κολακεύουσα καὶ καταδεδεμένη ἐπιθυμίαις. οὕτως ἔστιν ἐπαινεῖσθαι καὶ σῶμα εὐμορφον ὅποταν ὅλον ἀποδύσῃται, καὶ στρατηγὸν μέγαν ὅποταν τὸ τοῦ πολέμου ἐπάγγελμα πᾶν κατορθώσῃ, καὶ ἰατρὸν ἄριστον ἐκεῖνον τὸν διὰ πάσης ἰάσεως χωροῦντα, καὶ ψυχὴν πίστεως καὶ θεοῦ δεξιᾶν ὅποταν ἴσον τὸ τῆς ἐπαγγελίας καταστήσῃ οὐχὶ τὴν ἀρξαμένην καὶ ὑπολυθεῖσάν εἰς τὰ τοῦ βίου πάντα καὶ ἐκπεσοῦσαν, οὐδὲ τὴν ναρκῶσαν, βιαζομένην πρὸς τοῖς κρείττοσιν εἶναι, εἶτα δὲ κατενεχθεῖσάν εἰς τὰ πρόσκαιρα, οὐδὲ τὴν ποθήσασάν μᾶλλον τὰ χρόνια τῶν αἰωνίων, οὐδὲ τὴν καταλασσομένην τὰ μὴ μένοντα, οὐδὲ τὴν τιμήσασάν τὰ ἀτιμίας ἔργα ὑβρεως ἄξια, οὐδὲ τὴν ἐνέχυρα παρὰ τοῦ Σατανᾶ λαμβάνουσαν, οὐδὲ τὴν ὑποδεξαμένην τῷ ἑαυτῆς οἴκῳ τὸν ὄφιν, οὐδὲ τὴν ὀνειδιζομένην διὰ θεόν, εἶτα μὴ αἰσχυνομένην· οὐδὲ τὴν στόματι μὲν λέγουσαν ναί, ἔργῳ δὲ ἑαυτῆς οὐ δεικνύουσα· ἀλλὰ τὴν ὑπομείνασαν ὑπὸ ἡδονῆς ῥυπαρᾶς μὴ ἐκλυθῆναι, ὑπὸ ῥαθυμίας μὴ ἡττηθῆναι, ὑπὸ φιλαργυρίας μὴ δὲ δελεασθῆναι, ὑπὸ ἀκμῆς σώματος καὶ ὀργῆς μὴ προδοθῆναι.

ACTS OF JOHN 69

“But, before all things, the believer must look before at his ending and understand in what manner it will come on him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great when he has accomplished every promise of the war, and a physician as excellent when he has succeeded in every cure, and a soul as full of faith and worthyⁱ of God when it has paid its promise in full; not that soul that began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which has longed after the things of time more than those of eternity, nor that which exchanges <enduring things for> those that endure not, nor that which has honoured the works of dishonour that deserve shame, nor that which takes pledges of Satan, nor that which has received the serpent into its own house, nor that which suffers reproach for God’s sake and then is [not] ashamed, nor that which with the mouth saith yes, but indeed approves not itself; but that which has prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigour of body or wrath.”

ACTS OF JOHN 69

ⁱ Another reading for ‘worthy’ is ‘receptive’.

Πραξεις Ιωαννη 70

Καὶ ἔτι πλείονας λόγους ποιουμένου τοῦ Ἰωάννου πρὸς τοὺς ἀδελφοὺς, ὡς τῶν προσκαίρων ἕνεκεν τούτους καταφρονεῖν, ὁ τῆς Δρουσιανῆς ἐρῶν ἐξαφθεὶς δεινотάτη ἐπιθυμία καὶ ἐνεργεία τοῦ πολυμόρφου Σατανᾶ τὸν τοῦ Ἀνδρονίκου ἐπίτροπον ὄντα φιλάργυρον ὠνεῖται χρήμασιν ἱκανοῖς· ὅστις ἀνοίξας τὸν τάφον Δρουσιανῆς ἐπέτρεψε διαπράξασθαι τὸ ἀπηγορευμένον εἰς νεκρὸν σῶμα. μὴ ἐπιτυχάνων αὐτῆς ζώσης μετὰ θάνατον τῷ σώματι προσλιπαρῶν ἀπεκρίνατο· Εἰ καὶ ζῶσα οὐκ ἠκολούθεις μοι κοινωνῆσαι, μετὰ θάνατον νεκρὰν σε οὕσαν ἐνυβρίσω. Τοῦτο οὖν ἐνθυμούμενος, καὶ κατασκευάσας ἑαυτῷ τὴν διὰ τοῦ μιαροῦ ἐπίτροπου ἀσέβειαν, εἰσεπήδησεν εἰς τὸ μνήμα σὺν ἐκείνῳ ἅμα· καὶ ἀνοίξαντες τὴν θύραν ἤρξαντο ἀποδύειν τοῦ πτώματος τὰ ἐντάφια λέγοντες· Τί ὠφέλησας ταλαίπωρε Δρουσιανή; τοῦτο ζῶσα πεποιηκέναι οὐκ ἠδύνασο, ὁ τάχα ἂν οὐδέν σε ἐλύπησεν ἐκοῦσαν τοῦτο ποιησαμένην;

ACTS OF JOHN 70

And, as John was discoursing yet further to the brothers that they should despise temporal things in respect of the eternal, he that was enamoured of Drusiana, being inflamed with a horrible lust and possession of the many-shaped Satan, bribed the steward of Andronicus who was a lover of money with a great sum; and he opened the tomb and gave him opportunity to wreak the forbidden thing upon the dead body. Not having succeeded with her when alive, he was still importunate after her death to her body, and said, "If you would not have to do with me while you lived, I will outrage your corpse now you are dead." With this design, and having managed for himself the wicked act by means of the abominable steward, he rushed with him to the sepulchre; they opened the door and began to strip the grave clothes from the corpse, saying, "What are you profited, poor Drusiana? Could you not have done this in life, which perchance would not have grieved you, had you done it willingly?"

Πραξεις Ιωαννη 71

Καὶ ταῦτα τούτων λεγόντων, καὶ μόνον ὁ σύνηθες καρκάλιον περὶ τὴν σάρκα ταύτης ἐναπομεῖναν, ξένον ὁρᾶται θέαμα ὃ παθεῖν ἄξιον τοὺς ταῦτα δρῶντας· ὄφεις ποθὲν ἐπιφανεῖς τὸν μὲν ἐπίτροπον μονόπληγα τίθησιν· ὃν καὶ ἀνεῖλεν· ἐκεῖνον δὲ τὸν νεανίσκον οὐ τύπτει, ἀλλὰ τοῖς ποσὶν αὐτοῦ περιελεῖτο δεινῶς ἀποφυσῶν, καὶ πεσόντος αὐτοῦ ἐπαναβὰς ὁ ὄφεις ἐπάνω αὐτοῦ ἐκαθέζετο.

ACTS OF JOHN 71

And, as these men were speaking thus, and only the accustomed shift now remained on her body, a strange spectacle was seen, such as they deserve to suffer who do such deeds. A serpent appeared from some quarter and dealt the steward a single bite and slew him; but the young man it did not strike but coiled about his feet, hissing terribly; and, when he fell, mounted on his body, and sat on him.

Πραξεις Ιωαννη 72

Τῇ δὲ ἐξῆς ἡμέρᾳ παραγίνεται ὁ Ἰωάννης ἅμα τῷ Ἀνδρονίκῳ καὶ τοῖς ἀδελφοῖς ἐξ ἑωθινῆς εἰς τὸ μνήμα, τρίτην ἡμέραν ἐχούσης τῆς Δρουσιανῆς, ὅπως ἄρτον κλάσωμεν ἐκεῖ. καὶ τὰ μὲν πρῶτα ἐρχομένων αὐτῶν αἱ κλεῖς οὐχ εὐρίσκοντο ζητηθεῖσαι· δὲ Ἰωάννης εἶπε πρὸς τὸν Ἀνδρόνικον· Εἰκότως ἀπώλοντο· Δρουσιανὴ γὰρ ἐν τῷ μνήματι οὐκ ἔστιν. ἀλλ' ὅμως ἀπέλθωμεν, ὅπως μὴ ῥαθυμῆσης, καὶ αὐτόματοι αἱ θύραι ἀνοιχθήσονται, ὡς καὶ ἄλλα πολλὰ παρέσχεν ἡμῖν ὁ κύριος.

ACTS OF JOHN 72

Now, on the next day John came, accompanied by Andronicus and the brothers, to the sepulchre at dawn, it being now the third day from Drusiana's death, that we might break bread there. And first, when they set out, the keys were sought for and could not be found; but John said to Andronicus, "It is quite right that they should be lost; for, Drusiana is not in the sepulchre; nevertheless, let us go, that you may not be neglectful, and the doors shall be opened of themselves, even as the Lord has done for us many such things."

Πραξεις Ιωαννη 73

Καὶ γενομένων ἡμῶν ἐν τῷ τόπῳ κελεύσει τοῦ διδασκάλου αἱ θύραι ἠνοιχθησαν, καὶ περὶ τὸν τάφον τῆς Δρουσιανῆς εἶδόν τινα νεανίσκον εὖμορφον μειδιῶντα· ὃν ἰδὼν ὁ Ἰνάννης κράξας ἔφη· Καὶ ὧδε φθάνεις ὑμᾶς ὁ καλός; τίνος χάριν ἄραι Καὶ ἀκούει φωνῆς λεγούσης αὐτῷ· Δρουσιανῆς ἔνεκεν, ἣν σὺ μέλλεις ἀναστήσειν—παρὰ βραχὺ γὰρ ἤμην εὐρών αὐτήν — καὶ τὸ πλησίον ἀπονεύσαντος τοῦ τάφου αὐτῆς. Καὶ εἰπὼν ταῦτα ὁ καλὸς πρὸς τὸν Ἰωάννην εἰς οὐρανούς ἀνήκει βλέπόντων πάντων ὑμῶν. ὁ δὲ Ἰωάννης ἐπιστραφεὶς εἰς τὸ ἕτερον μέρος τοῦ μνήματος ὄρᾳ νεανίσκον πρῶτον τῶν Ἐφεσίων Καλλίμαχον —τοῦτο γὰρ ἐκαλεῖτο— καὶ ἐπικαθεύδοντα αὐτῷ ὄφιν παμμεγέθη, καὶ τὸν ἐπίτροπον Ἀνδρονίκου, Φουρτουναῖον λεγόμενον, τεθνεῶτα. καὶ ἀμφοτέρους ἰδὼν ἠπορημένος εἰστήκει λέγων πρὸς τοὺς ἀδελφούς· Τί βούλεται τὸ τοιοῦτον θέαμα; ἢ διὰ τί μοι ὁ κύριος οὐκ ἐνεφάνισε τὰ ὧδε πραχθέντα, μηδέποτε μου ἀμελήσαντος;

ACTS OF JOHN 73

And, when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling; and John, when he saw him, cried out and said, “Are you come before us hither too, beautiful one? And for what cause?” And we heard a voice saying to him, “For Drusiana’s sake, whom you are to raise up – for, I was within a little of finding her <shamed> – and for his sake that lies dead beside her tomb.” And, when the beautiful one had said this to John, he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulchre, saw a young man – even Callimachus, one of the chiefs of the Ephesians – and a huge serpent sleeping on him, and the steward of Andronicus, Fortunatus by name, lying dead. And, at the sight of the two, he stood perplexed, saying to the brothers, “What means such a sight? Or why has not the Lord declared to me what was done here, he who has never neglected me?”

Πραξεις Ιωαννη 74

Καὶ ὁ Ἀνδρόνικος ἰδὼν ἐκείνους νεκροὺς ἀναπηδήσας ἦλθεν ἐπὶ τὸν Δρουσιανῆς τάφον· καὶ ἰδὼν αὐτὴν ἐν μόνῳ τῷ δικρουσίῳ ἔφη τῷ Ἰωάννῃ· Συνεῖδον τὸ γεγονός μακάριε δοῦλε τοῦ θεοῦ Ἰωάννη· ὁ Καλλίμαχος οὗτος ἦρα τῆς ἀδελφῆς μου· καὶ μὴ ἐπιτυχὼν αὐτῆς πολλάκις τοῦτο τολμήσας, τὸν κατάρατον ἐπίτροπόν μου τοῦτον ὠνήσατο χρήμασιν ἱκανοῖς, ἴσως ἐν νῷ λαβῶν, ὡς γε νῦν ἔστι μαθεῖν, τὴν τῆς ἐπιβουλῆς δραματουργίαν δι' αὐτοῦ μέλλειν ἐκπληροῖν· καὶ γὰρ ὡμολόγησε τοῦτο πολλοῖς ὁ Καλλίμαχος ὅτι ἂν μὴ ζῶσα βουληθῆ συνθέσθαι μοι, τεθνεῶσα ἐνυβρισθήσεται. Καὶ τάχα διδάσκαλε ὁ καλὸς ἐγνώρισε τὸ λείψανον αὐτῆς μὴ ὑβρισθῆναι συγχωρήσας, καὶ διὰ τοῦτο οὗτοι τεθνήκασιν οἱ ταῦτα ἐτόλμησαν. καὶ μή τοι γε ἡ φωνὴ ἡ εἰρηκυῖα πρὸς σε Ἀνέγειρον τὴν Δρουσιανὴν τοῦτο προεδήλου; ἐπειδὴ λύπην ἔχουσα τοῦ βίου τούτου ἀπηλλάγη. πείθομαι δὲ τῷ εἰρηκότι ὅτι τῶν πλανηθέντων οὗτος ὑπάρχει ἀνθρώπων· καὶ γὰρ αὐτὸν ἐκελεύθη ἀναστῆσαι· περὶ γὰρ τοῦ ἑτέρου οἶδα ὅτι ἀνάξιός ἐστιν ἢ ἐκείνου σωτηρία. ἀλλ' ἐν σε τοῦτο παρακαλῶ· ἀνέγειρον πρῶτον τὸν Καλλίμαχον, καὶ οὗτος ἡμῖν ὁμολογήσει τὸ γεγονός.

ACTS OF JOHN 74

And Andronicus, seeing those corpses, leapt up and went to Drusiana's tomb and, seeing her lying in her shift only, said to John, "I understand what has happened, you blessed servant of God, John. This Callimachus was enamoured of my sister; and, because he never won her, though he often assayed it, he has bribed this my accursed steward with a great sum, perchance designing, as now we may see, to fulfil by his means the tragedy of his conspiracy; for, indeed Callimachus avowed this to many, saying, "If she will not consent to me when living, she shall be outraged when dead." And it may be, master, that the beautiful one knew it and suffered not her body to be insulted and, therefore, have these died who made that attempt. And can it be that the voice that said to thee, 'Raise up Drusiana,' foreshowed this? Because she departed out of this life in sorrow of mind. But I believe him that said that this is one of the men that have gone astray; for you were bidden to raise him up; for, as to the other, I know that he is unworthy of salvation. But this one thing I beg of you: raise up Callimachus first, and he will confess to us what is come about."

Πραξεις Ιωαννη 75

Ὁ δὲ Ἰωάννης ἀπιδὼν τῷ πτώματι καὶ εἰπὼν τῷ ἰοβόλῳ ἐρπετῷ Ἀπόστηθι τοῦ μέλλοντος Ἰησοῦ Χριστῷ δουλεύειν, ἀναστὰς ἐπηύξατο οὕτως· Ὁ θεὸς οὗ τὸ ὄνομα δοξάζεται ὑφ' ἡμῶν ἀξίως· ὁ θεὸς ὁ πᾶσαν ἐνέργειαν κακωτικὴν δαμάζων· ὁ θεὸς οὗ τὸ θέλημα τελειοῦται, ὁ ὑπακούων ἡμῶν πάντοτε· καὶ νῦν τελειούσθω σου ἡ δωρεὰ ἐπὶ τῷ νεανίσκῳ τούτῳ· καὶ εἴ τις δι' αὐτοῦ οἰκονομία γίγνοιτο, ταύτην ἐγηγερμένου αὐτοῦ ἐμφάνισον ἡμῖν. Καὶ εὐθέως ὁ νεανίσκος ἀναστὰς ὅλην τὴν ὥραν ἡσύχαζεν.

ACTS OF JOHN 75

And John, looking on the body, said to the venomous beast, "Get away from him that is to be a servant of Jesus Christ." And he stood up and prayed over him thus, "O God whose name is glorified by us, as of right. O God who subdues every injurious force. O God whose will is accomplished, who always hears us: now also let your gift be accomplished in this young man; and, if there is any dispensation to be wrought through him, manifest it to us when he is raised up." And, straight away, the young man rose up and, for a whole hour, kept silence.

Πραξεις Ιωαννη 76

Ὡς δὲ ἐν τῷ ἑαυτοῦ λογισμῷ ἐγένετο, ἐπύθετο αὐτοῦ ὁ Ἰωάννης τὴν ἐν τῷ μνημείῳ εἴσοδον τί ἐβούλετο· καὶ μαθὼν παρ' αὐτοῦ ἅπερ ὁ Ἀνδρόνικος εἰρήκει αὐτῷ, ὡς δῆθεν ἐρῶντος αὐτοῦ Δρουσιανῆς, ἐπύθετο αὐτοῦ ὁ Ἰωάννης πάλιν εἰ τοῦ μισοῦ ἔσχε τέλος, ἐνυβρίσαι λειψάνου σεμνότητος γέμοντι· ὃ δὲ ἀπεκρίνατο αὐτῷ· Πῶς γὰρ ἠδυνάμην τοῦτο διαπράξασθαι; ὅπου τὸ δεινὸν τοῦτο ζῶον τὸν μὲν Φουρτουναῖον μονόπληγα ἔβαλεν ὀρῶντος ἐμοῦ, καὶ εἰκότως, αὐτοῦ μοι τὴν τοσαύτην μανίαν παραθαρρύνοντος ἤδη τῆς ἀκαίρου ἐκείνης καὶ δεινῆς πεπαυμένου μανίας· ἐμὲ δὲ τῷ φόβῳ ἔστησε, καὶ τοιοῦτον ἐποίησεν οἶον περὶ τοῦ ἀναστῆναί με εἴδετε. ἕτερον δὲ σοι θαυμασιώτερον ἐρῶ, τὸ μᾶλλον με ἀνελὸν καὶ νεκρὸν παρὰ μικρὸν θέμενον· ὅτε μου ἡ ψυχὴ παρεῖχεν ἔννοια καὶ ἡ ἀκατάσχετος νόσος διώχλει, ἀποσυλήσαντός μου ἤδη ἅπερ ἦν ἡμφιεσμένη ἐντάφια, εἶτα δὲ ἀποβάντος μου τοῦ τάφου καὶ θεμένου μου αὐτὰ ὡς ὄρας, ἀπῆλθον πάλιν ἐπὶ τῷ ἀποτροπαίῳ ἔργῳ· καὶ ὀρῶ τινα νεανίσκον εὐμορφον περισκέποντα αὐτὴν τῷ ἑαυτοῦ ἱματίῳ· οὗ ἀπὸ τῆς ὄψεως λαμπηδόνες φωτὸς ἐξήρχοντο εἰς τὰς ὄψεις αὐτῆς· ὅστις καὶ εἰς ἐμὲ ἔδωκε φωνὴν λέγων· Καλλίμαχε ἀπόθανε ἵνα ζήσης. Τίς μὲν οὖν ἦν οὐκ ἤδιν δοῦλε τοῦ θεοῦ· ὅτι δὲ σοῦ ὀφθέντος ἐνθάδε γνωρίζω ἄγγελον αὐτὸν εἶναι θεοῦ εὖ οἶδα· τοῦτο δὲ ἀληθῶς ἐπίσταμαι ὅτι ἀληθῆς θεὸς ὑπὸ σοῦ καταγγέλλεται καὶ τοῦτο πέπεισμαι. ἀλλὰ κάγῳ σὲ

ACTS OF JOHN 76

But, when he came to his right senses, John asked of him about his entry into the sepulchre, what it meant, and learning from him that which Andronicus had told him, namely, that he was enamoured of Drusiana, John inquired of him again if he had fulfilled his foul intent, to insult a body full of holiness. And he answered him, "How could I accomplish it when this fearful beast struck down Fortunatus at a blow in my sight; and rightly, since he encouraged my frenzy, when I was already cured of that unreasonable and horrible madness; but me it stopped with affright, and brought me to that plight in which you saw me before I arose. And another thing yet more wondrous I will tell you, which yet went nigh to slay and was within a little of making me a corpse. When my soul was stirred up with folly and the uncontrollable malady was troubling me, and I had now torn away the grave-clothes in which she was clad, and I had then come out of the grave and laid them as you see, I went again to my unholy work; and I saw a beautiful youth covering her with his mantle; and, from his eyes, sparks of light came forth to her eyes; and he uttered words to me, saying, "Callimachus, die that you may live." Now, who he was I knew not, O servant of God; but that now you have appeared here, I recognize that he was an angel of God, that I know well; and this I know of a truth that it is a true God that is proclaimed by you, and of it I am persuaded. But I

παρακαλῶ μὴ ἀμελήσης με ἀπὸ τοιαύτης συμφορᾶς καὶ
τόλμης δεινῆς ἐλευθερῶσαι καὶ παραστήσαι τῷ θεῷ σου
ἄνθρωπον ἀπατηθέντα αἰσχρᾶ καὶ μυσαρᾶ ἀπάτη. βοηθείας
οὖν δεόμενος παρὰ σοῦ ἄπτομαί σου τῶν ποδῶν. ἄνθρωπος
θέλω γενέσθαι τῶν ἐπὶ Χριστὸν ἐλπίζόντων, ὅπως καὶ ἡ
φωνὴ ἧ ἀληθῆς εἰρηκυῖά μοι ἐνθάδε· Ἀπόθανε ἵνα ζήσης·
Ἦτις καὶ ἐτέλεσεν αὐτῆς τὴν ἐνέργεοαν· ἀπέθανε γὰρ
ἐκεῖνος ὁ ἄπιστος, ὁ ἄτακτος, ὁ ἄθεος· ἐγύγερμαι δὲ ὑπὸ σοῦ ὁ
μέλλων πιστός, θεοσεβής, ὁ ἀληθείας γνωρίζων, ὃν
παρακαλῶ ὑπὸ σοῦ γνωρισθῆναί μοι.

beseech you, do not be slack to deliver me from this calamity
and this fearful crime, and to present me to your God as a man
deceived with a shameful and foul deceit. Beseeching help,
therefore, of you, I take hold of your feet. I would become one
of them that hope in Christ, that the voice may prove true
which said to me, "Die that you may live;" and that voice has
also fulfilled its effect; for, he is dead, that faithless, disorderly,
godless one, and I have been raised by you, I who will be
faithful, God-fearing, knowing the truth, which I entreat you
may be shown me by you."

Πραξεις Ιωαννη 77

Καὶ ὁ Ἰωάννης ἐν εὐφρασίᾳ πολλῇ ληφθεὶς καὶ καταμαθὼν τὴν ὄλην θεωρίαν τῆς σωτηρίας τοῦ ἀνθρώπου εἶπεν· Ὡ τί κρατεῖς κύριε Ἰησοῦ Χριστὲ οὐκ οἶδα, ἠπορημένος ἐπὶ τῇ πολλῇ σου εὐσπλαγχνίᾳ καὶ ἀπείρῳ μακροθυμίᾳ· ὦ μέγεθος οἶον εἰς δουλείαν κατῆλθεν· ὦ ἐλευθερία ἄφραστος δουλαγωγηθεῖσα παρ' ὑμῶν· ὦ ἀπερινόητε δόξα ἡμῶν· ὁ καὶ τὸν νεκρὸν οἶκον φυλάξας ἀνύβριστον, ὁ τοῦ καθαιμάξαντος ἑαυτὸν ἀνθρώπου λυτραωτῆς καὶ τοῦ τὰ φθειρόμενα σώματα σωφρονίζων· ὁ πατήρ ὁ ἐλέησας καὶ σπλαγχνισθεὶς ἐπὶ τὸν ἀμελήσαντα ἄνθρωπον· δοξάζομέν σε καὶ αἰνοῦμεν καὶ εὐλογοῦμεν καὶ εὐχαριστοῦμεν τὴν πολλὴν σου χρηστότητα καὶ μακροθυμίαν ἅγιε Ἰησοῦ· ὅτι σὺ μόνος θεὸς καὶ οὐχὶ ἕτερος· ὁ τὸ ἀνεπιβούλευτον κράτος καὶ νῦν καὶ εἰς τοὺς ἅπαντας αἰῶνας τῶν αἰώνων· ἀμήν.

ACTS OF JOHN 77

And John, filled with great gladness and perceiving the whole spectacle of the salvation of man, said, "What your power is, Lord Jesus Christ, I know not, bewildered as I am at your much compassion and boundless long-suffering. O what a greatness that came down into bondage! O unspeakable liberty brought into slavery by us! O incomprehensible glory that is come to us! You that have kept the dead tabernacle safe from insult; that have redeemed the man that stained himself with blood and chastened the soul of him that would defile the corruptible body; Father that has had pity and compassion on the man that cared not for you, we glorify you, and praise and bless and thank your great goodness and long-suffering, O holy Jesus; for, you only are God, and none else, whose is the might that cannot be conspired against, now and world without end. Amen."

Πραξεις Ιωαννη 78

Καὶ εἰπὼν ταῦτα ὁ Ἰωάννης προσλαβόμενος τὸν Καλλίμαχον ἠσπάζετο λέγων· Δόξα τῷ θεῷ ἡμῶν τέκνον τῷ ἐλεύσαντί σε καὶ καταξιώσαντί με δοξάσαι τὴν αὐτοῦ δύναμιν, καὶ καταξιώσαντι καὶ σὲ μεθόδῳ τῆς παρὰ σοῦ ἐκείνης σου μανίας καὶ μέθης μεταστῆναι, ἐπὶ δὲ τὴν ἰδίαν ἀνάπαυσιν καὶ ἀνακαίνισιν βίου καλέσαντι.

ACTS OF JOHN 78

And, when he had said this John took Callimachus and salutedⁱ him, saying, “Glory be to our God, my child, who has had mercy on you, and made me worthy to glorify his power, and you also by a good course to depart from that your abominable madness and drunkenness, and has called you to his own rest and to renewing of life.”

ACTS OF JOHN 78

ⁱ A more literal translation of ‘saluted’ is ‘kissed’.

Πραξεις Ιωαννη 79

Ὁ δὲ Ἀνδρόνικος θεασάμενος τὸν Καλλιμάχον νεκρὸν ἐγηγερμένον ἐδέετο τοῦ Ἰωάννου ἅμα τοῖς ἀδελφοῖς ὅπως καὶ τὴν Δρουσιανὴν ἀνεγείρη λέγων· Ἰωάννη, ἀναστήτω καὶ τὸ βραχὺ κατορθωσάτω ὅπερ ἀπεκόμισεν λυπουμένη Δρουσιανὴ τοῦ Καλλιμάχου ἕνεκεν, δόξασα αὐτὸν σκάνδαλον γεγενῆσθαι· καὶ ὁπότε ὁ κύριος θέλει παραλήψεται αὐτήν. Καὶ ὁ Ἰωάννης μὴ μελλήσας προσελθὼν τῷ τάφῳ αὐτῆς καὶ τῆς χειρὸς κρατήσας ἔφη· Τὸν μόνον θεὸν σε ὄντα ἐπικαλοῦμαι τὸν ὑπερμεγέθη, τὸν ἄφραστον, τὸν ἀκατάληπτον· ὧ πάσα δύναμις ἀρχοντικὴ ὑποτέτακται· πάσα ἐξουσία ἔκλινεν· ὧ πάσα ἀλαζονεῖα προπεσοῦσα ἡσυχάζει· ὃν δαίμονες ἀκούοντες φρίττουσιν· ὃν ἡ κτίσις ὅλη καταμαθοῦσα μετριάζει· δοξασθήτω σου τὸ ὄνομα ὑφ' ἡμῶν, καὶ ἀνέγειρον Φρουσιανὴν, ὅπως μᾶλλον Καλλιμάχος ἐπιστηριχθῆ οἰκονομήσαντι ἀνθρώποις μὲν ἄπορον καὶ ἀδύνατον, σωτηρίαν καὶ ἀνάστασιν, σοὶ δὲ μόνῳ δυνατὸν, καὶ ἡ Δρουσιανὴ ἴδη ὅπως ἡ ἀναπεπαυμένη, τοῦ νεανίσκου ἐπιστρέψαντος ἐμπόδιον μεθ' ἑαυτῆς μηδὲ τὸ βραχύτατον ἐπικομίζουσα ἐπιγενομένη πρὸς σέ.

ACTS OF JOHN 79

But Andronicus, beholding the dead Callimachus raised, besought John, with the brothers, to raise up Drusiana also, saying, "O John, let Drusiana arise and spend happily that short space (of life)ⁱ that she gave up through grief about Callimachus, when she thought she had become a stumbling block to him; and, when the Lord will, he shall take her again to himself." And John, without delay, went to her tomb and took her hand and said, "Upon you that are the only God do I call, the more than great, the unutterable, the incomprehensible; to whom every power of principalities is subjected; to whom all authority bows; before whom all pride falls down and keeps silence; whom devils hearing of tremble; whom all creation perceiving keeps its bounds. Let your name be glorified by us, and raise up Drusiana, that Callimachus may yet more be confirmed to you who dispenses that which to men is without a way and impossible, but to you only possible, even salvation and resurrection; and that Drusiana may now come forth in peace, having about her not any the least hindrance – now that the young man is turned to you – in her course toward you."

ACTS OF JOHN 79

ⁱ The words, 'of life' (here following James) are not in the MSS.

Πραξεις Ιωαννη 80

Καὶ εἰπὼν ταῦτα ὁ Ἰωάννης τῇ Δρουσιανῇ ἔφη· Δρουσιανὴ ἀνάστηθι, Ἡ δὲ ἀναστᾶσα ἀπέβη τοῦ τάφου· καὶ ἰδοῦσα αὐτὴν ἐν διακρουσίῳ μόνον περὶ τὸ πρᾶγμα διηπόρει· καὶ μαθοῦσα ἀκριβῶς πάντα παρὰ τοῦ Ἀνδρονίκου, τοῦ Ἰωάννου κειμένου ἐπ' ὄψιν καὶ τοῦ Καλλιμάχου μετὰ φωνῆς καὶ δακρύων δοξάζοντος τὸν θεόν, ἠγαλλιᾶτο καὶ αὐτὴ ὁμοίως δοξάζουσα.

ACTS OF JOHN 80

And, after these words, John said to Drusiana, "Drusiana, arise." And she arose and came out of the tomb; and, when she saw herself in her shirt only, she was perplexed at the thing and learned the whole accurately from Andronicus; then, while John lay on his face, and Callimachus with voice and tears glorified God, and she also rejoiced, glorifying him in like manner.

Πραξεις Ιωαννη 81

Ὡς δὲ ἐνεδύσατο, ἐπιστραφεῖσα εἶδε τὸν Φουρτουναῖτον κείμενον· λέγει πρὸς Ἰωάννην· Πάτερ καὶ οὗτος ἀναστήτω καὶ εἰ μάλιστα προδότης μου ἐπειράθη γενέσθαι. Ὁ δὲ Καλλίμαχος ἀκούσας ταῦτα αὐτῆς εἰρηκυίας ἔφη· Μή, παρακαλῶ σε Δρουσιανή ἢ γὰρ φωνὴ ἦν ἀκήκοα τούτου οὐκ ἐφρόντισεν, ἀλλὰ περὶ σοῦ μόνης ἀνήγγειλε, καὶ ἰδὼν ἐπίστευσα· εἰ φάρ ἦν ἀγαθός, τάχα ἂν καὶ αὐτὸν ἐλέησας ὁ θεὸς διὰ τοῦ μακαρίου Ἰωάννου ἤγειρεν· ἐπέσχετο οὖν τὸν ἄνδρα κακῶς τεθνάναι. Καὶ ὁ Ἰωάννης αὐτῷ εἶπεν· Οὐκ ἐμάθομεν τέκνον κακὸν ἀντὶ κακοῦ ἀποδοῦνα. καὶ γὰρ ὁ θεὸς ποιησάντων ἡμᾶς εἰς αὐτὸν πολλὰ κακὰ καὶ οὐχὶ καλὰ ἀντιμισθίαν ὑμῖν οὐκ ἀπέδωκεν ἀλλὰ μετάνοιαν· καὶ ἀγνοησάντων ὑμῶν τὸ ὄνομα αὐτοῦ οὐκ ἠμέλησεν ἀλλ ἠλέησεν, καὶ βλασφημησάντων οὐκ ἐξῆλθεν ἀλλ εὐσπλαγχνίσθη· καὶ ἀπιστησάντων ἡμῶν οὐκ ἐμνησικακήσε· καὶ διωξάντων τοὺς ἀδελφοὺς αὐτοῦ οὐκ ἀνταπέδωκεν, ἀλλὰ μετάνοιαν ὑποβαλὼν καὶ ἀποχὴν κακῶν παρεκάλεσε καὶ ἡμᾶς ἐπ' αὐτόν, ὡς καὶ σὲ τέκνον Καλλίμαχε καὶ μὴ μνησικακήσας ἐπὶ τοῖς πρώτοις δοῦλον ἑαυτοῦ παρέστησαν ἐπιτηροῦντα αὐτοῦ τῷ ἐλέει. ὅθεν εἰ μὴ ἐπιτρέπεις τὸν Φουρτουναῖτον ἀναστῆνα, Δρουσιανῆς χρεία.

ACTS OF JOHN 81

And, when she had clothed herself, she turned and saw Fortunatus lying, and said to John, "Father, let this man also rise, even if he did assay to become my betrayer." But Callimachus, when he heard her say that, said, "Do not, I beseech you, Drusiana; for, the voice that I heard took no thought of him but declared concerning you only, and I saw and believed; for, if he had been good, perchance God would have had mercy on him also and would have raised him by means of the blessed John; †he knew†, therefore, that the man was come to a bad end."ⁱ And John said to him, "We have not learned, my child, to render evil for evil; for, God, though we have done much ill and no good toward him, has not given retribution to us, but repentance; and, though we were ignorant of his name, he did not neglect us but had mercy on us; and, when we blasphemed him, he did not punish but pitied us; and, when we disbelieved him, he bore us no grudge; and, when we persecuted his brothers, he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come to him, as he has you also, my son Callimachus and, not remembering your former evil, has made you his servant, waiting on his mercy. Therefore, if you do not allow me to raise up Fortunatus, it is for Drusiana so to do."

ACTS OF JOHN 81

ⁱ The Latin MS has: *he judged him worthy to die whom he did not declare worthy to rise again.*

Πραξεις Ιωαννη 82

Ἡ δὲ μὴ μελλήσασα ἀγαλλιάσει πνεύματος καὶ ψυχῆς προσελθοῦσα τῷ Φουρτουνάτου πτώματι εἶπεν· Ὁ θεὸς τῶν αἰώνων Ἰησοῦ Χριστέ, ὁ θεὸς τῆς ἀληθείας, ὁ παρασχόμενός μοι ἰδεῖν τέρατα καὶ σημεῖα, ὁ χαρισάμενός μοι τοῦ ὀνόματός σου κοινωνὸν γενέσθαι· ὁ ἐμφυσήσας μοι ἑαυτὸν τῇ πολυμόρφῳ σου ὄψει καὶ ἐλέησας παντοίως· ὁ βιαζομένην με ὑπὸ τοῦ παλαιοῦ μου συμβίου Ἀνδρονίκου περισκεπάσας τῇ πολλῇ σου χρηστότητι· ὁ ἀδελφόν μοι παραδούς τὸν σὸν δούλον Ἀνδρόνικον· ὁ φυλάξας με καθαρκὰν ἕως τοῦ νῦν τὴν σὴν δούλην· ὁ τελευτήσάν με ὑπὸ Ἰωάννου ἀναστήσας τοῦ σοῦ θεράποντος· ὁ καὶ ἐγηγεμένην με δείξας τὸν σκανδαλισθέντα ἀσκανδάλιστον· ὁ ἀναπαύσας με ἐπὶ σὲ τελείως καὶ κουφίσας τῆς ἀποκρύφου μανίας· ὃν ἐφίλησα καὶ ἠγάπησα· δέομαί σου Χριστέ μὴ παραπέμψη τὴν σὴν Δρουσιανὴν αἰτουμένην σε τὸν Φουρτουναῖτον ἀναστήναι, εἰ καὶ μάλιστα προδότης μου ἐπειράθη γενέσθαι.

ACTS OF JOHN 82

And she, delaying not, went with rejoicing of spirit and soul to the body of Fortunatus and said, "Jesus Christ, God of the ages, God of truth, that has granted me to see wonders and signs, and given to me to become partaker of your name; that did breathe yourself into me with your many-shaped countenance, and had mercy on me in many ways; that did protect me by your great goodness when I was oppressed by Andronicus that was of old my husband; that did give me your servant Andronicus to be my brother; that has kept me your handmaid pure to this day; that did raise me up by your servant John and, when I was raised did show me him that was made to stumble free from stumbling; that has given me perfect rest in you, and lightened me of the secret madness; whom I have loved and affectioned: I pray you, O Christ, do not refuse your Drusiana that asks you to raise up Fortunatus, even though he tried to become my betrayer."

Πραξεις Ιωαννη 83

Καὶ λαβομένη τῆς χειρὸς τοῦ τεθνεῶτος ἔφη· Ἀνάστα Φουρτουναῖτε ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὁ δὲ Φουρτουναῖτος ἀναστὰς καὶ ἰδὼν τὸν Ἰωάννην ἐν τῷ μνήματι καὶ τὸν Ἀνδρόνικον καὶ τὴν Δρουσιανὴν ἐκ νεκρῶν ἐγηγερμένην καὶ τὸν Καλλίμαχον πεπιστευμένον καὶ τοὺς λοιποὺς ἀδελφοὺς δοξάζοντας τὸν θεὸν εἶπεν· Ὡς μέχρι ποῦ τῶν δεινῶν ἀνθρώπων τούτων αἱ δυνάμεις ἐχώρησαν· οὐκ ἐβουλόμην ἐγηγέρθαι ἀλλὰ μᾶλλον τεθνάναι, ὅπως αὐτοὺς μὴ ὄρω. Καὶ ταῦτα εἰπκὼν φυγὼν ἐξῆλθε τοῦ μνήματος.

ACTS OF JOHN 83

And, taking the hand of the dead man, she said, "Rise up, Fortunatus, in the name of our Lord Jesus Christ." And Fortunatus arose and, when he saw John in the sepulchre, and Andronicus, and Drusiana raised from the dead, and Callimachus a believer, and the rest of the brothers glorifying God, he said, "O, to what have the powers of these clever men attained! I did not want to be raised but would rather die, so as not to see them." And, with these words, he fled and went out of the sepulchre.

Πραξεις Ιωαννη 84

Καὶ ὁ Ἰωάννης ἰθὺν τὴν ἀμετάθετον τοῦ Φουρτουνάτου ψυχὴν εἶπεν· Ὡ φύσις μὴ καταβαλλομένη πρὸς τὸ κρεῖττον· ὦ πηγὴ ψυχῆς μενούσης ἐν ρύπῳ· ὦ οὐσία φθορᾶς σκότους πλήρης· ὦ θάνατε ἐν τοῖς σοῖς ὀρχούμενε· ὦ δένδρον ἄκαρπον πυρὸς γέμον· ὦ ξύλον τὸν καρπὸν ἄνθρακα γέμον· ὦ ὕλη ὑλομανίας σύνοικε καὶ ἀπιστίας γεῖτον· ἤλεγξας τίς εἶ καὶ ἐλέγχῃ ἀεὶ ἅμα τοῖς σοῖς τέκνοις· καὶ τὸ δύνασθαι δοξάζειν τὸ κρεῖττον οὐκ οἶδας· οὐ γὰρ ἔχεις. τοιγαροῦν οἶα ἡ ὁδός σου τοιαύτη καὶ ρίζα καὶ ἡ φύσις, καταργήθητι ἀπὸ τῶν ἐλπίζόντων πρὸς κύριον· ἀπὸ ἐννοιῶν αὐτῶν· ἀπὸ τοῦ νοός· ἀπὸ τῶν ψυχῶν· ἀπὸ τῶν σωμάτων· ἀπὸ πράξεως· ἀπὸ βίου· ἀπὸ ἀναστροφῆς· ἀπὸ ἀπωλείας· ἀπὸ ἐπιτηδεύματος· ἀπὸ συμβουλίας· ἀπὸ ἀναστάσεως τῆς πρὸς θεόν· ἀπὸ εὐωδίας ἧς κοινωνεῖν μέλλεις· ἀπὸ νηστειῶν· ἀπὸ δεήσεων· ἀπὸ λουτροῦ ἁγίου· ἀπὸ εὐχαριστίας· ἀπὸ τροφῆς σαρκός· ἀπὸ πότου· ἀπὸ ἐνδύματος· ἀπὸ ἀγάπης· ἀπὸ ἀκηδίας· ἀπὸ ἐγκρατείας· ἀπὸ δικαιοσύνης· ἀπὸ πάντων σε τούτων ἀνοσιώτατε καὶ θεοῦ ἐχθρὲ Σατανᾶ καταργήσει σε Ἰησοῦς Χριστὸς ὁ θεὸς ἡμῶν καὶ τῶν ὁμοίων σου τῶν ἐχόντων σου τὸν τρόπον.

ACTS OF JOHN 84

And John, when he saw the unchanged mind of Fortunatus, said, "O nature that is not changed for the better! O fountain of the soul that abides in foulness! O essence of corruption full of darkness! O death exulting in them that are yours! O fruitless tree full of fire! O tree that bears coals for fruit! O matter that dwells with the madness of matterⁱ and neighbour of unbelief! You have proved who you are, and you are always convicted, with your children. And you know not how to praise the better things; for, you have them not. Therefore, such as is your way, such also is your root and your nature. Be destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts, their life, their conversation, from their †business†, their occupations, their counsel, from the resurrection to God, from their sweet savour wherein you will <not> share, from their faith, their prayers, from the holy bath, from the Eucharist, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness; from all these, you most unholy Satan, enemy of God, shall Jesus Christ our God and <the judge> of all that are like you and have your character, make you to perish."

ACTS OF JOHN 84

ⁱ Alternatively: *O wood of trees full of unwholesome shoots.*

Πραξεις Ιωαννη 85

Καὶ ταῦτα εἰπὼν ὁ Ἰωάννης ἐπευξάμενος καὶ λαβὼν ἄρτον ἐκόμισεν εἰς τὸ μνήμα κλάσαι· καὶ εἶπε· Δοξάζομέν σου τὸ ὄνομα τὸ ἐπιστρέφον ἡμᾶς ἐκ τῆς πλάνης καὶ ἀνηλεοῦς ἀπάτης· δοξάζομέν σε τὸν παρὸ ὀφθαλμοῖς δείξαντα ἡμῖν ἃ εἶδομεν· μαρτυροῦμέν σου τῇ χρηστότητι ποικίλαις φανίσιν· αἰνοῦμέν σου τὸ ἀγαθὸν ὄνομα κύριε ἐλέγξαντι τοὺς ὑπὸ σοῦ ἐλεγχομένους· εὐχαριστοῦμέν σε κύριε Ἰησοῦ Χριστέ, ὅτι πεπείσμεθα ἀμετάβολον οὕσαν· εὐχαριστοῦμέν σου τῷ χρήσαντι φύσιν φύσεως σωζομένης· εὐχαριστοῦμέν σοι τῷ τὴν ἀπαραίτητον ἡμῖν δεδωκότι ταύτην ὅτι σὺ μόνος καὶ νῦν καὶ αἰεὶ· οἱ σοὶ δοῦλοι εὐχαριστοῦμέν σοι μετὰ προφάσεως συλλεγόμενοι καὶ ἀναλεγόμενοι ἅγιε.

ACTS OF JOHN 85

And having thus said, John prayed, took bread into the sepulchre to break it, and said, "We glorify your name, which converts us from error and ruthless deceit; we glorify you who have shown before our eyes what we have seen; we bear witness to your loving kindness that appears in many ways; we praise your merciful name, O Lord (we thank you), who have convicted them that are convicted of you; we give thanks to you, O Lord Jesus Christ, that we are persuaded of your <grace> unchanging; we give thanks to you who had need of our nature that should be saved; we give thanks to you that have given us this sure <faith>; for, you are <God> alone, both now and ever. We your servants give you thanks, O holy one, who are assembled with <good> intent and are gathered out of the world."ⁱ

ACTS OF JOHN 85

ⁱ An alternative ending is 'risen from death'.

Πραξεις Ιωαννη 86

Καὶ εὐξάμενος οὕτως καὶ δοξάσας ἐξήγει τοῦ μνήματος, κοινωνήσας τοῖς ἀδελφοῖς πᾶσι τῆς τοῦ κυρίου εὐχαριστίας· καὶ γενόμενος ἐν τοῖς Ἀνδρονίκου ἔλεγε τοῖς ἀδελφοῖς· Ἀδεδφοί, πνεῦμά τι ἐν ἐμοὶ ἐμαντεύσατο τὸν Φουρτουναῖτον ἀπὸ τῆς τοῦ ὄφεως πληγῆς μελανία μέλλοντι τεθνάναι· ἀλλὰ μαθέτω τις τάχιον πορευθεὶς εἰ ἄρα οὕτως ἔχει. Καὶ δραμών τις τῶν νεανίσκων εὔρον αὐτὸν λοιπὸν τεθνηκότα καὶ τὴν μελανίαν νεμομένην καὶ ἀψαμένης τῆς καρδίας αὐτοῦ· καὶ ἐλθὼν ἀνήγγειλε τῷ Ἰωάννῃ τρίωρον αὐτὸν τεθνάναι. καὶ εἶπεν ὁ Ἰωάννης· Ἀπέχει τὸ τέκνον σου διάβολε.

ACTS OF JOHN 86

And, having so prayed and given glory to God, he went out of the sepulchre after imparting to all the brothers of the Eucharist of the Lord. And, when he was come to Andronicus' house, he said to the brothers, "Brothers, a spirit within me has divined that Fortunatus is about to die of blackness from the bite of the serpent; but let someone go quickly and learn if it is so indeed." And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart; and he came and told John that he had been dead three hours. And John said, "You have your child, O devil." John, therefore, was with the brothers rejoicing in the Lord. ⁱ

ACTS OF JOHN 86

- ⁱ This sentence is in the best manuscript, introducing the last section of the Acts, which follows immediately in the manuscript. It may belong to either episode. The Latin has: *And that day he spent joyfully with the brothers.*

Πραξεις Ιωαννη 87

Ἐξήτασαν οὖν οἱ παρόντες τὴν αἰτίαν, καὶ μάλιστα ἠπόρουν εἰρηκυίας τῆς Δρουσίνης ὅτι Μοι ὁ κύριος ὡς Ἰωάννη ὥφθη ἐν τῷ μνήματι καὶ ὡς νεανίσκος. Ἡπορημένων οὖν αὐτῶν καὶ τρόπον τινὰ μηδέπω ἐστηριγμένων τῇ πίστει βεβαίως φέρων ὁ Ἰωάννης εἶπεν·

ACTS OF JOHN 87

Those who were present inquired the cause and were perplexed; for, Drusiana had said, "The Lord appeared to me in the tomb in the likeness of John, and in that of a youth." Forasmuch, therefore, as they were perplexed and were, in a manner, not yet established in the faith, so as to endure it steadfastly, John said: ⁱ

ACTS OF JOHN 87

ⁱ An alternative ending is, 'John, bearing it patiently, said'.

Πραξεις Ιωαννη 88

Ἄνδρες ἀδελφοί, οὐδὲν ξένον πεπόνθατε οὐδὲ παράδοξον περὶ τῆς εἰς τὸν ἐκδοχῆς, ὅπου γε καὶ ὑμεῖς, οὓς ἐξελέξατο ἐαυτῶ ἀποστόλους, πολλὰ ἐπεράσθησαν· ἐγὼ μὲν ὑαῖν προσομιλῶν οὔτε γράψαι χωρῶ ἅ τε εἶθον ἅ τε ἤκουσα. καὶ νῦν μὴ δεῖ με πρὸς τὰς ἀκοὰς ὑμῶν ἀρμόσασθαι, καὶ καθ' ἅ χωρεῖ ἕκαστος ἐκείνῳ ὑμῖν κοινωνήσω ὧν ἀκροαταὶ δύνασθε γενέσθαι, ὅπως ἴδητε τὴν περὶ αὐτὸν δόξαν ἣτις ἦν καὶ ἔστι καὶ νῦν καὶ εἰς αἰεὶ. ὅτε γὰρ ἐξελέξατο Πέτρον καὶ Ἀνδρέαν ἀδελφούς ὄντας, ἔρχεται πρὸς με καὶ τὸν ἀδελφόν μου Ἰάκωβον εἰπών· Χρήζω ὑμῶν, ἔλθατε πρὸς με. Καὶ ὁ ἀδελφός φός μου τοῦτο εἶπεν· Ἰωάννη, τὸ παιδίον τοῦτο ἐπὶ τοῦ αἰγιαλοῦ καλέσαν ὑμᾶς τί βούλεται; Κάγῳ εἶπον· Ποῖον παιδίον; Ὁ δὲ μοι πάλιν· Τὸ νεῦον ἡμῖν. Κάγῳ ἀπεκρινάμην· Διὰ τὴν πολλὴν ἡμῶν ἀγρυπνίαν τὴν κατὰ θάλασσαν γεγονυῖαν οὐ σὺ ὄρας ἀδελφέ μου Ἰάκωβε; οὐχ ὄρας δὲ τὸν ἐστῶτα ἄνδρα εὖμορφον καλὸν ἰλαροπρόσωπον; Ὁ δὲ μοι εἶπεν· Τούτου οὐχ ὄρω ἀδελφέ· ἀλλ' ἐξέλθωμε καὶ ὀψόμεθα τὸ τί βούλεται.

ACTS OF JOHN 88

“Men, brothers, you have suffered nothing strange or incredible as concerning your perception, inasmuch as we also, whom he chose to be apostles, were tried in many ways; I, indeed, am neither able to set forth to you nor to write the things that I saw and heard; and now I must fit them for your hearing; and, according as each of you is able to contain it, I will impart to you those things whereof you are able to become hearers, that you may see the glory that is about him, which was and is, both now and for ever. ⁱFor, when he had chosen Peter and Andrew, who were brothers, he came to me and James my brother, saying, “I have need of you, come to me.” And my brother, hearing that, said, “John, what would this child have that is on the shore and called us?” And I said, “What child?” And he said to me again, “He who beckons to us.” And I answered, “Because of our long watch we have kept at sea, you see not aright, my brother James; but do you not see the man that stands there, comely and fair and of a cheerful countenance?” But he said to me, “Him I do not see, brother; but let us go forth and we shall see what he would have.”

ACTS OF JOHN 88

ⁱ James adds a paragraph break here.

Πραξεις Ιωαννη 89

Καὶ οὕτως σιγῇ τὸ πλοῖον ἀγαγόντες εἶδομεν καὶ αὐτὸν ἅμα ὑμῖν βοηθοῦντα ὅπως τὸ πλοῖον ἐδράσωμεν. ὡς δὲ ἀπέστημεν τοῦ τόπου αὐτῷ βουλευθέντες ὅπεσθαι, πάλιν ὤφθη ἐμοὶ ὑπόψιλον ἔχων, τὸ δὲ γένειον δασὶν καταγόμενον, τῷ δὲ Ἰακώβῳ ἀρχιγένειος νεανίσκος. ὑποροῦν μὲν οὖν ἀμφοτέροι ὅτι βούλεται τὸ ὄραθὲν ὑμῖν. εἶτα ἐπόμενοι αὐτῷ ἀμφοτέροι κατ' ὀλίγον ἠποροῦμεν ἐννοούμενοι τὸ πρᾶγμα. ἐμοὶ μέντοι καὶ τὸ παραθοξότερον τότε ἐφαίνετο· ἐπειρώμην γὰρ αὐτὸν κατ' ἰδίαν ὄραν, καὶ οὐδεπώποτε εἶθον τοὺς ὀφθαλμοὺς αὐτοῦ ἐπονεύοντας, ἀλλὰ μόνον ἀνεωγότας. Πολλάκις δέ μοι καὶ μικρὸς ἄνθρωπος ἐνφαίνεται δύσμορφος καὶ τὸ πᾶν εἰς οὐρανὸν ἀποβλέπων. εἶχεν δὲ καὶ ἕτερον θαυμαστόν· ἀνακείμενον ἐμὲ ἐπὶ τὰ ἴδια στήθη ἐδέχεται, κἀγὼ συνεῖχον ἑαυτῷ· καὶ ποτὲ μὲν μοι λεῖα καὶ ἀπαλὰ τὰ στήθη αὐτοῦ ἐψηλαφᾶτο, ποτὲ δὲ σκληραὶ ὥσπερ πέτραις ὅμοια, ὡς διαπορεῖν με ἐν ἑμαυτῷ καὶ λέγει· Τί ἐστὶ τοῦτο, οὕτως μοι. Καὶ ἐννοοῦντός μου ταῦτα αὐτὸς ...ⁱ

ACTS OF JOHN 89

And so, when we had brought the ship to land, we saw him also helping along with us to settle the ship; and, when we departed from that place, being minded to follow him, again he was seen by me as having <a head> rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were, therefore, perplexed, both of us, as to what that which we had seen should mean. And, after that, as we followed him, both of us were little by little <yet more> perplexed as we considered the matter. Yet to me there then appeared this yet more wonderful thing; for, I would try to see him privately, and I never at any time saw his eyes closingⁱⁱ (winking) but only open. And oft-times he would appear to me as a small man and not comely, and then again as one reaching to heaven. Also, there was in him another marvel: when I sat at meat he would take me on his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like stones, so that I was perplexed in myself and said, "Why is this so unto me?" And, as I considered this, he ...

ACTS OF JOHN 89

ⁱ Some text has clearly dropped out of the MSS at this point.

ⁱⁱ A more literal reading of 'closing' is 'winking'.

Πραξεις Ιωαννη 90

ἄλλοτε δὲ ποτε παραλαμβάνει με, Ἰάκωβον καὶ Πέτερον εἰς τὸ ὄρος ὅπου ἦν αὐτῷ ἔθος εὐχεσθαι, καὶ εἶδομεν αὐτῷ φῶς τοιοῦτον ὁποῖον οὐκ ἔστιν δυνατὸν ἀνθρώπῳ χρώμενον λόγῳ φθαρτῷ ἐκφέρειν οἷον ἦν. πάλιν ὁμοίως ἀνάγει ἡμᾶς τοὺς τρεῖς εἰς τὸ ὄρος λέγων· Ἔλθατε σὺν ἐμοί. Ἡμεῖς δὲ πάλιν ἐπορεύθημεν· καὶ ὄρωμεν αὐτὸν ἀπὸ διαστήματος εὐχόμενον· ἐγὼ δὲ οὖν, ἐπειδὴ ἐφίλει με, ἠρέμα ὡς μὴ ὀρώντες αὐτὸς αὐτοῦ ἐγγίζω αὐτῷ καὶ ἴσταμαι ἀφορῶν αὐτὸν εἰς τὰ ὀπίσθια αὐτοῦ· καὶ ὄρω αὐτὸν ἱμάτια μὲν μηδὲ ὄλως ὑμφιεσμένον, γυμνὸν δὲ τοῦτον ὀρώμενον ὑφ' ἡμῶν, ἄνθρωπον δὲ οὐδὲ ὄλως· καὶ τοὺς μὲν πόδος ποίας χιόνος λευκοτέρους, ὡς καὶ τὴν γῆν ἐκείνην καταλάμπεσθαι ὑπὸ τῶν ποδῶν· τὴν δὲ κεφαλὴν εἰς τὸν οὐρανὸν ἐρειδομένην, ὡς φοβηθέντα με κραυγᾶσαι, αὐτὸν δὲ ἐπιστραφέντα μικρὸν ἄνθρωπον ὀφθῆναι καὶ κρατήσαντός μου τὸ γένειον ἀνασπᾶσαι καὶ εἰπεῖν μοι· Ἰωάννη μὴ γίνου ἄπιστος ἀλλὰ πιστὸς καὶ μὴ περιέργος. Καὶ εἶπον αὐτῷ· Τί γὰρ ἐποίησα κύριε; Λέγω δὲ ὑμῖν ἀδελφοί, οὕτως πεπόνεκα τὸν τόπον ἐκεῖνον ὅθεν μου τοῦ γενείου ἐλάβετο ἡμέρας τριάκον, ὥστε με εἰπεῖν αὐτῷ· Κύριε, εἰ τὸ τίμα σου παίζοντος τοιαύτην ἀλγηδόνα πεποίηκεν, τί εἰ ραπίσμασίν μοι ἔλαβες; Καὶ αὐτὸς μοι εἶπεν· Σὸν λοιπὸν εἰ τὸν μὴ πειράζειν τὸν ἀπειράστον.

ACTS OF JOHN 90

And, at another time, he took with him me and James and Peter to the mountain where he was wont to pray, and we saw in him a light such as it is not possible for a man that uses corruptibleⁱ speech to describe what it was like. Again, in like manner, he brought us three up into the mountain, saying, "Come with me." And we went again; and we saw him at a distance praying. I, therefore, because he loved me, drew nigh to him softly, as though he could not see me, and stood looking at his hinder parts; and I saw that he was not in any way clad with garments, but was seen by us naked, and not in any way as a man, and that his feet were whiter than any snow, so that the earth there was lit up by his feet, and that his head touched the heaven, so that I was afraid and cried out, and he, turning about, appeared as a man of small stature, and caught hold of my beard and pulled it and said to me, "John, do not be faithless but believing, and not curious." And I said to him, "But what have I done, Lord?" And I say to you, brothers, I suffered so great pain in that place where he took hold of my beard for thirty days, that I said to him, "Lord, if your twitch when you were in sport has given me so great pain, what were it if you had given me a buffet?" And he said to me, "Let it be yours henceforth not to tempt him that cannot be tempted."

ACTS OF JOHN 90

ⁱ A more literal translation of 'corruptible' is 'mortal'.

Πραξεις Ιωαννη 91

Ὁ δὲ Πέτρος καὶ Ἰακώβου ἐμοῦ ὁμιλοῦντος τῷ κυρίῳ ἠγανάκτων διανευόμενοί μοι ὅπως παραγένωμαι πρὸς αὐτοὺς ἀπολιπὼν μόνῳ τῷ κυρίῳ. καὶ ἐπορεύθην καὶ εἶπόν μοι ἀμφοτέρω. Ὁ τῷ κυρίῳ προσομιλῶν γένον ἐπὶ τοῦ ὕψους τίς εἶ; καὶ γὰρ ἠκροούμεθα ἀμφοτέρων λαλούντων. Καὶ σὺ νοήσας τὴν πολλὴν χάριν αὐτοῦ καὶ πολυπρόσωπον ἐνότητα καὶ σοφίαν ἄληκτον εἰς ἡμᾶς ἀποβλέπουσα εἶπον· Μαθήσεσθε αὐτῷ τοῦτο αὐτὸν ἐξετάσαντες.

ACTS OF JOHN 91

But Peter and James were angry because I spoke with the Lord and beckoned to me that I should come to them and leave the Lord alone. And I went, and they both said to me, “Heⁱ that was speaking with the Lord on the top of the mount, who was he? For, we heard both of them speaking.” And I, having in mind his great grace, and his unity which has many faces, and his wisdom that without ceasing looks upon us, said, “That shall you learn if you inquire of him.”

ACTS OF JOHN 91

ⁱ James adds a note in parentheses that this pronoun refers to the old man.

Πραξεις Ιωαννη 92

Πάλιν ποτέ ἡμῶν πάντων τῶν μαθητῶν αὐτοῦ εἰς Γεννησαρέτ ἐν ἐνὶ καθευβῶν τῷ οἴκῳ ἐγὼ μόνος ἀπὸ τὸ ἱμάτιον ἐντυλιζάμενος ἐπετήρουν τί πράσσει, καὶ ἤκουσα τὸ πρῶτον λέγοντος αὐτοῦ· Ἰωάννη κάθειυδε. Καγὼ τότε προσποιησάμενος τὸν καθεύδοντα εἶδον ἄλλον ὅμοιον αὐτὸν καθεύδοντά τινα, οὗ κύκροασάμην λέγοντος τῷ κυρίῳ μου· Ἰησοῦ, οὓς ἐξελέξω ἔτι σοι ἀπιστοῦσιν. Καὶ ὁ κύριός μου εἶπεν αὐτῷ· Καλῶς λέγεις· ἄνθρωπος γάρ εἰσιν.

ACTS OF JOHN 92

Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched what he should do; and first I heard him say, "John, go to sleep." And I thereon feigning to sleep saw another like him [sleeping], whom also I heard say to my Lord, "Jesus, they whom you have chosen do not yet believe in youⁱ." And my Lord said to him, "You say well; for, they are men."

ACTS OF JOHN 92

ⁱ Alternatively, *do they not yet believe in you?*

Πραξεις Ιωαννη 93

Ἐτέραν δὲ ὑμῖν δόξαν ὀρώ ἀδελφοί· ποτὲ βουλόμενος αὐτὸν κρατῆσαι ἐν ὑλώδει καὶ παχεῖ σώματι προσέβαλλον· ἄλλοτε δὲ ποτε πάλιν ψηλαφῶντός μου αὐτὸν ἄυλον ἦν καὶ ἀσώματον τὸ ὑποκείμενον καὶ ὡς μηδὲ ὄλως ὄν. εἰ δὲ ὑπὸ τινός ποτε τῶν φαρισαίων κληθεὶς εἰς κλῆσιν ἐπορεύετο, συναπήειμεν αὐτῷ· καὶ ἐκάστῳ παρετίθετο ἄρτος εἷς ὑπὸ τῶν κεκληκότων, ἐν οἷς καὶ αὐτὸς ἐλάμβανεν ἕνα· τὸν δὲ αὐτοῦ εὐλογῶν διμερίζεν ἡμῖν· καὶ ἐκ τοῦ βραχέος ἕκαστος ἐχορτάζετο καὶ οἱ ἡμῶν ἄρτοι ὀλόκληροι ἐφυλάσσοντο, ὥστε ἐκπλήττεσθαι τοὺς καλοῦντας αὐτόν. ἐβουλόμην δὲ πολλάκις σὺν αὐτῷ βαδίζων ἵχνος αὐτοῦ ἐπὶ τῆς γῆς ἰδεῖν εἰ φαίνεται· ἐώρων γὰρ αὐτὸν ἀπὸ τῆς γῆς ἑαυτὸν ἐπαίροντα· καὶ οὐδέποτε εἶδον. καὶ ταῦτα ὑμῖν ἔτι ὡς περ προτροπῆς ἕνεκεν ἀδελφοί τῆς ἐπ' αὐτὸν πίστεως ὀμιλῶ· τὰ γὰρ μεγαλεῖα αὐτοῦ καὶ θαυμάσια τὸ νῦν σεσιγήσθω, ἄρρητα ὄντα καὶ τάχα οὐ δυνάμενα οὔτε λέγεσθαι οὔτε ἀκούεσθαι.

ACTS OF JOHN 93

Another glory also will I tell you, brothers: Sometimes, when I would lay hold on him, I met with a material and solid body, and at other times, again, when I felt him, the substance was immaterial and as if it did not exist. And if at any time he were bidden by some one of the Pharisees and went to the bidding, we went with him, and there was set before each one of us a loaf by them that had bidden us, and with us he also received one; and his own he would bless and part it among us; and of that little everyone was filled, and our own loaves were saved whole, so that they who bade him were amazed. And oftentimes when I walked with him, I desired to see the print of his foot, whether it appeared on the earth; for, I saw him as it were lifting himself up from the earth – and I never saw it. And these things I speak to you, brothers, for the encouragement of your faith toward him; for, we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are unspeakable and, it may be, cannot at all be either uttered or heard.

Πραξεις Ιωαννη 94

πρὶν δὲ συλληφθῆναι αὐτὸν ὑπὸ τῶν ἀνόμων καὶ ὑπὸ ἀνόμου ὄφρα νομοθετουμένων Ἰουδαίων συναγαγὼν πάντας ἡμᾶς ἔφη· Πρὶν με ἐκείνοις παραδοθῆναι ὑμνήσωμεν τὸν πατέρα καὶ οὕτως ἐξέλθωμεν ἐπὶ τὸ προκείμενον. Κελεύσας οὖν ἡμῖν ὡς περ γῦρον ποιῆσαι, ἀποκρατούντων τὰς ἀλλήλων χεῖρας, ἐν μέσῳ δὲ αὐτὸς γενόμενος, ἔλεγεν· Τὸ ἀμήν ἐπακούετε μοι. Ἦρξατο οὖν ὕμνον ὑμνεῖν καὶ λέγειν·

Δόξα σοι πάτερ. ⁱ

Καὶ ἡμεῖς κυκλεύοντες ἐπηκούομεν αὐτῷ τὸ ἀμήν.

Δόξα σοι λόγε· δόξα σοι χάρις· Ἀμήν.

Δόξα σοι τὸ πνεῦμα· δόξα σοι ἅγιε· δόξα σου τῇ δόξῃ· Ἀμήν.

Ἄινοῦμέν σε πάτερ· εὐχαριστοῦμέν σοι φῶς ἐν ᾧ σκότος οὐκ οἰκεῖ· Ἀμήν.

ACTS OF JOHN 94

Now, before he was taken by the lawless Jews, †who also were governed by (had their law from) the lawless serpent†, he gathered all of us together and said, “Before I am delivered up to them, let us sing a hymn to the Father, and so go forth to that which lies before us.” He bade us, therefore, make as it were a ring, holding one another’s hands, and himself standing in the midst he said, “Answer ‘Amen’ to me.” He began, then, to sing a hymn and to say:

Glory be to you, Father.

And we, going about in a ring, answered him: Amen.

Glory be to you, Word: Glory be to you, Grace. Amen.

Glory be to you, Spirit: Glory be to you, Holy One: Glory be to you glory. Amen.

We praise you, O Father; we give thanks to you, O Light, wherein darkness dwelleth not. Amen.

ACTS OF JOHN 94

ⁱ The Greek text has here been arranged to follow James’ layout.

Πραξεις Ιωαννη 95

Ἐφ δὲ εὐχαριστοῦμεν λέγω·

σωθῆναι θέλω καὶ σῶσαι θέλω. Ἀμήν.
λυθῆναι θέλω καὶ λῦσαι θέλω. Ἀμήν.
τρωθῆναι θέλω καὶ τρῶσαι θέλω. Ἀμήν.
Γεννᾶσθαι θέλω καὶ γεννῶν θέλω. Ἀμήν.
Φαγεῖν θέλω καὶ βρωθῆναι θέλω. Ἀμήν.
Ἀκούειν θέλω καὶ ἀκούεσθαι θέλω. Ἀμήν.
Νοηθῆναι θέλω νοῦς ὧν ὅλος. Ἀμήν.
Λούσασθαι θέλω καὶ λούειν θέλω. Ἀμήν.
Ἡ χάρις χορεύει· αὐλύσαι θέλω· ὀρχήσασθε πάντες.
Ἀμήν.
Θρηνησαι θέλω· κόψασθε πάντες. Ἀμήν.
Ὅγδοᾶς μία ὑμῖν συμπάλλει. Ἀμήν.
Ὁ δωδέκατος ἀριθμὸς ἄνω χορεύει. Ἀμήν.
Τῷ δὲ ὅλων ὧ χορεύειν ὑπάρχει. Ἀμήν.
Ὁ μὴ χορεύων τὸ γινόμενον ἀγνοεῖ. Ἀμήν.
Φυγεῖν θέλω καὶ μένειν θέλω. Ἀμήν.
Κοσμεῖν θέλω καὶ κοσμάς θέλω. Ἀμήν.
Ἐνωθῆναι θέλω καὶ νῶσαι θέλω. Ἀμήν.
Οἶκον οὐκ ἔχω καὶ οἴκους ἔχω. Ἀμήν.
Τόπον οὐκ ἔχοι καὶ τόπους ἔχω. Ἀμήν.
Ναὸν οὐκ ἔχω καὶ ναοὺς ἔχω. Ἀμήν.
Λύχνος εἰμί σοι τῷ βλέποντί με. Ἀμήν.
Ἐσοπτρόν εἰμί σοι τῷ νοοῦντί με. Ἀμήν.

ACTS OF JOHN 95

Now whereas we give thanks, I say:

I would be saved, and I would save. Amen.
I would be loosed, and I would loosen. Amen.
I would be wounded, and I would wound. Amen.
I would be born, and I would bear. Amen.
I would eat, and I would be eaten. Amen.
I would hear, and I would be heard. Amen.
I would be thought, being wholly thought. Amen.
I would be washed, and I would wash. Amen.
Grace dances. I would pipe; dance you all.
Amen.
I would mourn; lament ye all. Amen.
The number Eight sings praise with us. Amen.
The number Twelve dances on high. Amen.
The Whole on high has part in our dancing. Amen.
Whoever doesn't dance, doesn't know what happens. Amen.
I would flee, and I would stay. Amen.
I would adorn, and I would be adorned. Amen.
I would be united, and I would unite. Amen.
A house I have not, and I have houses. Amen.
A place I have not, and I have places. Amen.
A temple I have not, and I have temples. Amen.
A lamp am I to you that behold me. Amen.
A mirror am I to you that perceive me. Amen.

Θύρα εἰμί σοι κρούοντί με. Ἀμήν.
Ὅδος εἰμί σοι παροδίτη.

A door am I to you that knock at me. Amen.
A way am I to you a wayfarer. <Amen>.

Πραξεις Ιωαννη 96

ὑπακούω δέ μου τῇ χορείᾳ ἴδε σεαυτὸν ἐν ἐμοὶ λαλοῦνται, καὶ ἰδὼν ὃ πράσσω τὰ μυστήριά μου σίγα. ὃ χορεύων νόει ὃ πράσσω, ὅτι σὸν ἐστὶν τοῦτο τοῦ ἀνθρώπου πάθος ὃ μέλλω πάσχειν· οὐ γὰρ ἐδύνου ὅλως συνιδεῖν ὃ πάσχεις εἰ μὴ σοι λόγος ὑπὸ πατρὸς ἐστάλην. ὃ ἰδὼν ὃ πάσχω ὡς πάσχοντα εἶδες, καὶ ἰδὼν οὐκ ἔστης ἀλλ' ἐκινύθης ὅλος. κινήθεις σοφίζεις στρωμνὴν μὲν ἔχεις· ἐπαναπάθηθί μοι. τίς εἰμι ἐγὼ γινῶ ὅταν ἀπέλθω. νῦν ὀρώμαι τοῦτο οὐκ εἰμί· ὄψει ὅταν σὺ ἔλθης. εἰ τὸ πάσχειν ἤδεις, τὸ μὴ παθεῖν ἂν εἶχες. τὸ παθεῖν σύγγνωθι καὶ τὸ μὴ παθεῖν ἔξεις. ὃ σὺ μὴ οἶδας αὐτός σε διδάξω. θεός εἰμι σοῦ, οὐ τοῦ προδότου. ρυθμίζεσθαι θέλω ψυχαῖς ἀγίαις ἐπ' ἐμέ. τὸν λόγον γινῶθι τῆς σοφίας. πάλιν ἐμοὶ λέγε· δόξα σοι πάτερ· δόξα σοι λόγε· δόξα σοι πνεῦμα ἅγιον. τὸ δὲ ἐμὸν ἠθελήσω μὴν γινῶναι. λόγον ἅπαξ ἔπαιξα πάντα καὶ οὐκ ἐπαισχύνθη ὅλως. ἐγὼ ἐσκίρτησα, σὺ δὲ νόει τὸ πᾶν, καὶ νοήσας λέγε· δόξα σοι πάτερ. Ἀμήν.

ACTS OF JOHN 96

Now answer to my dancing. Behold yourself in me who speak, and seeing what I do, keep silence about my mysteries. You that dance, perceive what I do; for, yours is this passion of the manhood, which I am about to suffer. For, you could not fully understand what you suffer if I had not been sent to you, as the word of the Father. You that saw what I suffer saw me as suffering; and, seeing it, you did not abide but were wholly moved. ⁱ You have me as a bed, rest on me. Who I am, you shall know when I depart. What now I am seen to be, that I am not. You shall see when you come. If you had known how to suffer, you would have been able not to suffer. Learn to suffer, and you shall be able not to suffer. What you do not know, I myself will teach you. Your God am I, not the God of the traitor. I would keep tune with holy souls. In me, know the word of wisdom. Again, with me say: Glory be to you, Father; glory to you, Word; glory to you, Holy Ghost. ⁱⁱ With a word I deceived all things and I was no whit deceived. I have leaped; but do you understand the whole, and having understood it, say: Glory be to you, Father. Amen.

ACTS OF JOHN 96

ⁱ James here adds (within dagger symbols) 'moved to make wise'.

ⁱⁱ James here adds (within dagger symbols) 'And, if you would know concerning me, what I was, know that'.

Πραξεις Ιωαννη 97

Ταῦτα ἀγαπητοὶ χορεύσας μεθ ἡμῶν ὁ κύριος ἐθῆλθεν· καὶ ἡμεῖς ὥσπερ πλανηθέντες ἢ καὶ ἀποκοιμηθέντες ἄλλος ἀλλαχόσε πεφεύγειμεν. ἐγὼ μὲν οὖν ἰδὼν αὐτὸν πάσχοντα οὐδὲ προσέμεινα αὐτοῦ τῷ πάθε, ἀλλ ἔφυγον εἰς τὸ ὄρος τῶν ἐλαιῶν κλαίων ἐπὶ τῷ συμβεβηκότι. καὶ ὅτε τῷ ἀρουβάτῳ ἀπεκρεμάσθη, ὥρας ἕκτης ἡμερινῆς σκότος ἐφ' ὅλης τῆς γῆς ἐγεγόνει. καὶ στὰς ὁ κύριός μου ἐν μέσῳ τοῦ σπηλαίου καὶ φωτίσας αὐτὸ εἶπεν· Ἰωάννη, τῷ κάτω ὄχλῳ ἐν Ἱεροσολύμοις σταυροῦμαι καὶ λόγχαις νύσσομαι καὶ καλάμοις καὶ ὄξος τε καὶ χολὴν ποτίζομαι. σοὶ δὲ λαλῶ καὶ ὁ λαλῶ ἄκουσον. ἐγὼ σοὶ ὑπέβαλον ἀνελθεν εἰς τοῦτο τὸ ὄρος ὅπως ἀκούσης ἃ δεῖ μαθητὴν παρὰ διδασκάλου μανθάνει καὶ ἄνθρωπον παρὰ θεοῦ.

ACTS OF JOHN 97

Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled to the Mount of Olives, weeping at that which had befallen. And, when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord, standing in the midst of the cave and enlightening it, said, "John, to the multitude below in Jerusalem, I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But to you I speak, and what I speak hear. I put it into your mind to come up to this mountain, that you might hear those things which it behoves a disciple to learn from his teacher and a man from his God."

Πραξεις Ιωαννη 98

Καὶ εἰπὼν ταῦτα ἔδειξέν μοι σταυρὸν φωτὸς πεπηγμένον καὶ περὶ τὸν σταυρὸν ὄχλον πολύν, μίαν μορφήν μὴ ἔχοντα. καὶ ἐν αὐτῷ ἦν μορφή μία καὶ δέα ὁμοία. αὐτὸν δὲ τὸν κόριον ἐπάνω τοῦ σταυροῦ ἐώρων σχῆμα μὴ ἔχοντα ἀλλὰ τινα φωνὴν μόνον, φανήν δὲ οὐ ταύτην τὴν ἡμῖν συνήθη, ἀλλὰ τινα ἠδεῖαν καὶ χρηστὴν καὶ ἀληθῶς θεοῦ, λέγουσαν πρὸς με· Ἰωάννη, ἓνα δεῖ παρ' ἐμοῦ ταῦτα ἀκοῦσαι· ἐνὸς γὰρ χρήζω τοῦ μέλλοντος ἀκούειν. ὁ σταυρὸς οὗτος ὁ τοῦ φωτὸς ποτὲ μὲν λόγος καλεῖται ὑπ' ἐμοῦ δι' ὑμᾶς, ποτὲ δὲ νοῦς, ποτὲ δὲ Ἰησοῦς, ποτὲ Χριστός, ποτὲ θύρα, ποτὲ ὁδός, ποτὲ ἄρτος, ποτὲ σπόρος, ποτὲ ἀνάστασις, ποτὲ υἱός, ποτὲ πατήρ, ποτὲ πνεῦμα, ποτὲ ζωή, ποτὲ ἀλήθεια, ποτὲ πίστις, ποτὲ χάρις. ται μὲν ὡς πρὸς ἀνθρώπους· ὁ δὲ ὄντως ἐστίν, αὐτὸς πρὸς αὐτὸν νοούμενος καὶ εἰς ἡμᾶς λεγόμενος, διορισμὸς πάντων ἐστίν· καὶ τὸν πεπηγμένον ἐξ ἀνεδράστων ἀνάγη βιάβα καὶ ἀρμονία σοφίας· σοφία δὲ οὔσα ἐν ἀρμονίᾳ ὑπάρχουσιν δεξιοὶ καὶ ἀριστεροί, δυνάμεις, ἐξουσίαι, ἀρχαὶ καὶ δαίμονες, ἐνέργειαι, ἀπειλαί, θυμοί, διάβολοι, Σατανᾶς καὶ ἡ κατωτικὴ ρίζα, ἄφες τῶν γινομένων προῆλθεν φύσις.

ACTS OF JOHN 98

And, having thus spoken, he showed me a cross of light fixed, and about the cross a great multitude, not having one form; and in it was one form and one likeness.ⁱ And the Lord himself I saw above the cross, not having any shape but only a voice; and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying to me, "John, it is needful that one should hear these things from me; for, I have need of one that will hear. This cross of light is sometimes called the word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men; but that which it is in truth, as conceived of in itself and as spoken of to you [us], it is the marking off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony.ⁱⁱ There are <places> of the right hand and the left, powers also, authorities, lordships and demons, workings, threatening, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

ACTS OF JOHN 98

- ⁱ James here adds a note: *I would read, "and therein was one form and one likeness: and in the cross another multitude, not having one form."*
- ⁱⁱ This last clause in the MSS is joined to the next, '*and being wisdom in harmony*'.

Πραξεις Ιωαννη 99

οὗτος οὖν ὁ σταυρὸς ὁ διαπηξάμενος τὰ πάντα λόγῳ καὶ διορίσας τὰ ἀπὸ γενέσεως καὶ κατωτέρω, εἶτα καὶ εἰς πάντα πηγάσας· οὐχ οὗτος δέ ἐστιν ὁ σταυρὸς ὃν μέλλεις ὁρᾶν ξύλινον κατελθὼν ἐντεῦθεν· οὔτε ἐγὼ εἶμι ὁ ἐπὶ τοῦ σταυροῦ, ὃν νῦν οὐχ ὁρῶς ἀλλὰ μόνον φωνῆς ἀκούεις. ὃ οὐκ εἶμι ἐνομίσθην, μὴ ὦν ὁ ἦμην ἄλλοις πολλοῖς ἀλλ' ὅ τι με ἐροῦσιν ταπεινὸν καὶ οὐκ ἐμοῦ ἄξιον. ὡς οὖν ὁ τόπος τῆς ἀναπαύσεως οὔτε ὁρᾶται οὔτε λέγεται, πολλῶ μᾶλλον ὁ τούτου κύριος οὔτε ὀφθῆσομαι.

ACTS OF JOHN 99

“This cross, then, is that which fixed all things apart by the word and separate off the things that are from those that are below, and then also, being one, streamed forth into all things.ⁱ But this is not the cross of wood which you will see when you go down hence; neither am I he that is on the cross, whom now you do not see but only hear his voice. I was reckoned to be that which I am not, not being what I was to many others; but they will call me something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen <nor spoken of>.

ACTS OF JOHN 99

ⁱ James suggests, as an alternative reading: *compacted all into <one>*.

Πραξεις Ιωαννη 100

ὁ δὲ περὶ τὸν σταυρὸν μονοειδῆς ὄχλος ἢ κατωτικὴ φύσις ὑπάρχει. καὶ οὐς ὄραξ ἐν τῷ σταυρῷ, εἰ καὶ μίαν μορφήν οὐκ ἔχουσιν, οὐδέπω τὸ πᾶν τοῦ κατελθόντος συνελήφθη μέλος. ὅταν δὲ ἀναληφθῆ ἄνθρωποι φύσις καὶ γένος προσχωροῦν ἐπ' ἐμὲ φωνῇ τῇ ἐμῇ πειθόμενον, ὃν νῦν ἀκούω με σὺ τοῦτο γενήσεται, καὶ οὐκέτι ἔσται νῦν ἔστιν. ἀλλ' ὑπὲρ αὐτῶν ὡς κάγω νῦν· μέχρι γὰρ μήπω ἔδιόν μου λέγεις ἑαυτὸν τοῦτο οὐκ εἰμι ὃ εἰμι· ἐὰν δέ με ἀκούσης, ἀκούων καὶ σὺ μένε ὡς κάγω, ἐγὼ δὲ ὃ ἤμην ἔσομαι, ὅταν σὲ ὡς ἐγὼ παρ' ἐμαυτῶ· παρὰ γὰρ τοῦ τοῦτο εἶ. τῶν οὖν πολλῶν, ἀμέλει καὶ τῶν ἔξω τοῦ μυστηρίου, καταφρόνει· γίνωσκε γὰρ με ὅλον παρὰ τῷ πατρὶ καὶ τὸν πατέρα παρ' ἐμοί.

ACTS OF JOHN 100

“Now the multitude of one aspect that is about the cross is the lower nature; and they whom you see in the cross, if they have not one form, it is because not yet has every member of him that came down been comprehended. But, when the human nature is taken up, and the race which draws near to me and obeys my voice, he that now hears me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For, so long as you do not call yourself mine, I am not that which I am; but if you hear me, you, hearing, shall be as I am, and I shall be that which I was, when I <have> you as I am with myself. For, from me you are that. S, do not care for the many and them that are outside the mystery despise; for, know that I am wholly with the Father, and the Father with me.

Πραξεις Ιωαννη 101

οὐδὲν οὖν ὧν μέλλουσιν λέγειν περὶ ἐμοῦ ἔπαθα· ἀλλὰ καὶ τὸ πάθος ἐκεῖνο ὃ ἔδειξά σοι καὶ τοῖς λοιποῖς χορεύων μυστήριον βούλομαι καλεῖσθαι. ὃ γὰρ εἰ σὺ ὄραξ τοῦτο ἐγὼ σοι ἔδειξα· δὲ εἶμι τοῦτο ἐγὼ μόνος οἶδα, ἄλλος οὐδεὶς. τὸ οὖν ἐμὸν εἶμε ἔχειν, τὸ δὲ σὸν δι' ἐμοῦ ὄραν, ἐμὲ δὲ ὄντως ὄραν, οὐ ἔφην ὑπάρχειν ἀλλ' ὃ σὺ δὲ νυ γνωρίζεις συγγενῆς ὧν. ἀκούεις με παθόντα καὶ οὐκ ἔπαθον, μὴ παθόντα καὶ ἔπαθον· νυγέντα καὶ οὐκ ἐπλήγην· κρεμασθέντα καὶ οὐκ ἐκρεμάσθην· αἷμα ἐξ ἐμοῦ ρεύσαντα καὶ οὐκ ἔρευσεν· καὶ ἀπλῶς ἃ ἐκεῖνοι λέγουσιν περὶ ἐμοῦ ταῦτα μὴ ἐσχηκέναι, δὲ μὴ λέγουσιν ἐκεῖνα πεπονθέναι. τίνα δὲ ἔστιν αἰνίσσομαί σην· οἶδα γὰρ ὅτι συνήσεις. νόησον οὖν με λόγου αἴνεσιν, λόγου νύξι, λόγου αἷμα, λόγου τραῦμα, λόγου ἐξάρτησιν, λόγου πάθος, λόγου πῆξιν, λόγου θάνατον· καὶ οὕτως χωρίσας ἄνθρωπον λέγω. τὸν μὲν οὖν πρῶτον λόγον νόησον, εἶτα κύριον νοήσεις, τὸν δὲ ἄνθρωπον τρίτον καὶ τὸ τί πέπονθεν.

ACTS OF JOHN 101

“So, none of the things they will say of me have I suffered; no, that suffering I also showed to you and the rest in the dance, I wish it to be called a mystery. For, what you are, you see; for, I showed it to you; but what I am I alone know and no man else. Suffer me then to keep what is mine, and what is yours behold through me, and behold me in truth, that I am, not what I said, but what you are able to know; for, you are like it. You hear that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me befell me not, but what they say not, that did I suffer. Now, what those things are I show you; for, I know you will understand. So, perceive in me the praising of the Word, the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing of the Word, the death of the Word. And so, I speak, separating off the manhood. So, perceive in the first place of the Word; then shall you perceive the Lord, and in the third place the man, and what he has suffered.”

Πραξεις Ιωαννη 102

Ταῦτα εἰρηκότος πρὸς με καὶ ἕτερα ἃ οὐκ οἶδα εἰπεῖν ὡς αὐτὸς θέλει, ἀνελήφθη μηθενὸς αὐτὸν θεασαμένου τῶν ὄχλων. καὶ ἐλθόντος μου κατεγέλων ἐκείνων ἀπάντων εἰρηκότος πρὸς με ἅπερ εἰρήκασιν περὶ αὐτοῦ, τοῦτο μόνον κρατύνων ἐν ἑαυτῷ ὅτι συμβολικῶς πάντα ὁ κύριος ἐπραματεύσατο καὶ οἰκονομικῶς εἰς ἀνθρώπους ἐπιστροφὴν καὶ σωτηρίαν.

ACTS OF JOHN 102

When he had said these things to me, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And, when I went down, I laughed them all to scorn, inasmuch as he had told me the things that they have said concerning him, holding fast this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation.

Πραξεις Ιωαννη 103

θεασάμενοι οὖν ἀδελφοί τὴν τοῦ κυρίου χάριν καὶ στοργὴν τὴν πρὸς ἡμᾶς προσκυνοῦμεν αὐτοῦ ἐλεθέντες ὑπ' αὐτοῦ, μὴ δακτύλοις, μηδὲ στόμασιν, μηδὲ γλῶσση μηδ' ἐνὶ ὅλῳ σωματικῷ ὀργάνῳ, ἀλλὰ τῇ ψυχῇ τῇ διαθέσει, αὐτῷ τοῦ ἀνθρώπου γινομένου τούτου τοῦ σώματος· καὶ γρηγορήσωμεν, ὅτι καὶ νῦν φυλακαῖς παρεδρεύει δι' ἡμᾶς καὶ μνημείοις, δεσμοῖς καὶ δεσμοτηρίοις, ὀνειδέσει καὶ ὕβρεσι, θαλάσῃ καὶ ξυρᾷ, μάστιγι, καταδίκαις, ἐπιβουλαῖς, δόλοις, τιμωρίαις· καὶ ἀπλῶς ἅποσιν ὑμῶν συνῶν πάσχουσι συμπάσχει καὶ αὐτὸς ἀδελφοί· ὑφ' ἐκάστου ἡμῶν καλούμενος οὐχ ὑπομένει παρακοῦσαι ὑμῶν, ἀλλ' ὡς πάντῃ ὧν πάντων ὑμῶν ἀκούειν, καὶ νῦν ἐμοῦ δὲ καὶ τῆς Δρουσίνης, ἐγκεκλεισμένων θεὸς ὧν, βοήθειαν ἡμῖν προσάγων τῇ ἰδίῳ εὐσπλαγχνίᾳ.

ACTS OF JOHN 103

Having, therefore, beheld, brothers, the grace of the Lord and his kindly affection toward us, let us worship him as those to whom he has shown mercy, not with our fingers, nor our mouth, nor our tongue, nor with any part whatsoever of our body, but with the disposition of our soul – even him who became a man apart from this body; and let us watch because now also he keeps ward over prisons for our sake, and over tombs, in bonds and dungeons, in reproaches and insults, by sea and on dry land, in scourging, condemnations, conspiracies, frauds, punishments; and, in a word, he is with all of us and himself suffers with us when we suffer, brothers. When he is called on by each one of us, he endures not to shut his ears to us; but, being everywhere, he listens to all of us; and now both to me and to Drusiana – forasmuch as he is the God of them that are shut up bringing us help by his own compassion.

Πραξεις Ιωαννη 104

πεισθητε ουν και υμεις αγαπητοι οτι ουκ ανθρωπον υμιν καταγγελων σεβει, αλλα θεον αμετατρεπτον, θεον ακρατειστον, θεον πασης εξουσιας ανωτερον και πασης δυναμewς και αγγελων παντων και κτισεων λεγομενων και αιωνων ολων πρεσβυτερον και ισχυροτερον. εις τουτο ουν εμμειναντες και εις τουτο οικοδομουμενοι ακαθαίρετον υμων την ψυχην εξετε.

ACTS OF JOHN 104

So, also be persuaded, beloved, that it is not a man whom I preach to you to worship but God unchangeable, God invincible, God higher than all authority and all power, and elder and mightier than all angels and creatures that are named, and all aeons. If then, you abide in him, and are built up in him, you shall possess your soul indestructible.

Πραξεις Ιωαννη 105

Καὶ παραδούς ταῦτα τοῖς ἀδελφοῖς ὁ Ἰωάννης ἀνεχώρησεν ἅμα τῷ Ἀνδρονίκῳ εἰς περίπατον. καὶ ἡ Δρουσίνη δὲ ἀπὸ μακρόθεν ὑκολούθει ἅμα ποσί, ἵνα τὰς ὑπ' αὐτοῦ πράξεις γενομένας θεωροῦσιν καὶ τὸν αὐτοῦ λόγον ἀκούουσιν πάντοτε ἐν κυρίῳ.

ACTS OF JOHN 105

And, when he had delivered these things to the brothers, John departed, with Andronicus, to walk. And Drusiana also followed afar off with all the brothers, that they might behold the acts that were done by him, and hear his speech at all times in the Lord.

Πραξεις Ιωαννη 106

Συνῆν οὖν τοῖς ἀδελφοῖς ὁ Ἰωάννης ἀγαλλιώμενος ἐν κυρίῳ. τῇ δὲ ἐξῆς κυριακῆς οὔσης καὶ τῶν ἀδελφῶν πάντων συλλεγέντων ἤρξατο λέγειν αὐτοῖς· Ἀδελφοὶ καὶ σύνδουλοι καὶ συγκληρονόμοι καὶ συμμετόχοι τῆς τοῦ κυρίου βασιλείας, γινώσκετε τὸν κύριον πόσας δυνάμεις δι' ἐμοῦ παρέσχεν ὑμῖν, πόσα τέρατα, ἰάσεις πόσας, πόσα σημεῖα, χαρίσματα οἷα, διδαχάς, κυβερνήσεις, ἀναπαύσεις, διακονίας, γνώσεις, δόξας, χάριτας, σωρεάς, πίστεις, κοινωνίας, ὅσα εἴδετε παρ' ὀφθαλμοῖς διδόμενα ὑμῖν ὑπ' αὐτοῦ, μὴ φαινόμενα ὀφθαλμοῖς τούτοις μηδὲ ἀκοαῖς ταύτας ἀκούόμενα. στηρίξεσθε οὖν ἐν αὐτῷ μεμνημένοι αὐτοῦ ἐν πάσῃ ὑμῶν πράξει, ἐπιστάμενοι τὸ γεγονός εἰς ἀνθρώπους τῆς οἰκονομίας μυστήριον τίνος ἔνεκεν πεπραγμάτευται ὁ κύριος. αὐτὸς δέεται ὑμῶν δι' ἐμοῦ ἀδελφοὶ καὶ παρακαλεῖ, ἄλυπος θέλων μένειν, ἀνύβριστος, ἀνεπιβούλευτος, ἀκόλαστος· οἶδεν γὰρ καὶ ὕβρια τὴν ἐξ ὑμῶν, οἶδεν καὶ ἀτιμίαν, οἶδεν καὶ ἐπιβουλήν, οἶδεν καὶ κόλασιν παρακουόντων αὐτοῦ τῶν ἐντολῶν.

ACTS OF JOHN 106

So, John continued with the brothers, rejoicing in the Lord. And, on the morrow, being the Lord's day, and all the brothers being gathered together, he began to say to them, "Brothers and fellow servants and coheirs and partakers with me in the kingdom of the Lord, you know the Lord, how many mighty works he has granted you by my means, how many wonders, healings, signs, great spiritual gifts, teachings, rulings, refreshing, ministries, knowledge, glories, graces, gifts, beliefs, communions, all that you have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. So, be stablished in him, remembering him in your every deed, knowing the mystery of the dispensation that has come to pass towards men, for what cause the Lord has accomplished it. He beseeches you by me, brothers, and entreats you, desiring to remain without grief, without insult, not conspired against, not chastened; for, he knows even the insult that comes of you, he knows even dishonour, he knows even conspiracy, he knows even chastisement, from them that do not listen to his commandments.

Πραξεις Ιωαννη 107

μη ουν λυπεισθω ο αγαθος ημων θεος, ο ευσπλαγχνος, ο ελεημων, ο αγιος, ο καθαρος, ο αμειαντος, ο αυλος, ο μονος, ο εις, ο αμεταβολος, ο ειλικρινης, ο αδολος, ο αοργητος, ο πασης λεγομενης η νοουμενης ημιν προσηγοριας ανωτερος και υψηλοτερος θεος ημων Ιησους Χριστος· ευφραινεσθω συν ημιν καλωσ ημων πολιτευομενων, χαιρετω καθαρως βιουντων ημων, αναπαυεσθω σεμνωσ ημων αναστρεφομενων· αμερινειτω εγκρατως ημων βιουντων, ηδεσθω κοινωνουντων ημων, μειδιατω σωφρονουντων ημων, ευωχεισθω φιλουντων ημων αυτον. ταυτα υμιν αδελφοι ομιλω νυν επειγομενος προς το προκειμενον μοι εργον ηδη τελειουμενον υπο του κυριου. τι γαρ ετερον εχοιμι προς υμας ειπειν; εχετε του θεου ημων τα ενεχυρα· εχετε τους αρραβωνας της αγαθωσυνης αυτου· εχετε την απαραιτητον αυτου παρουσιαν. ει μεν ουν μηκετι αμαρτανετε, α εν αγνοια επραξατε αφηισιν υμιν· ει δε και αυτον εγνωκοτες και υπ αυτου ελεθεντες εν τοις ομοιοις παλιν αναστρεφεσθε, και τα προτερα υμιν λογισθησεται και ουχ εξετε μέρος η ελεο, ενωπιον αυτου.

ACTS OF JOHN 107

Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the unwrathful, even our God Jesus Christ, who is above every name that we can utter or conceive, and more exalted. Let him rejoice with us because we walk aright; let him be glad because we live purely; let him be refreshed because our conversation is sober. Let him be without care because we live continently; let him be pleased because we communicate one with another; let him smile because we are chaste; let him be merry because we love him. These things I now speak to you, brothers, because I am hastening to the work set before me, and already being perfected by the Lord. For, what else could I have to say to you? You have the pledge of our God; you have the earnest of his goodness; you have his presence that cannot be shunned. If then, you sin no more, he forgives you what you did in ignorance; but if, after you have known him and he has had mercy on you, you walk again in the like deeds, both the former will be laid to your charge, and also you will not have a part nor mercy before him.

Πραξεις Ιωαννη 108

Καὶ εἰπὼν ταῦτα πρὸς αὐτοὺς ἠύξατο οὕτως· Ὁ τὸν στέφανον τοῦτον πλέξας τῇ σῆ πλοκῇ Ἰησοῦ· ὁ τὰ πολλὰ ταῦτα ἄνθη εἰς τὸ ἀδιάπνευστόν σου ἄνθος τοῦ προσώπου ἐναρμόσας, ὁ ἐγκατασπείρας τοὺς λόγους τούτους· ὁ μόνος κηδεμὼν τῶν σῶν δούλων καὶ ἰατρὸς δωρεὰν ἰώμενος· ὁ μόνος εὐεργέτης καὶ ἀνυπερήφανος, ὁ μόνος ἐλεήμων καὶ φιλόανθρωπος, ὁ μόνος σωτὴρ καὶ δίκαιος, ὁ ἀεὶ ὄρων τὰ πάντων καὶ ἐν πᾶσιν ὦν καὶ πανταχοῦ παρὼν καὶ τὰ πάντα περιέχων καὶ πληρῶν τὰ πάντα Χριστὲ Ἰησοῦ θεὲ κύριε, ὁ ταῖς σαῖς δωρεαῖς καὶ τῷ σῷ ἐλέει περισκεπάζων τοὺς ἐπὶ σὲ ἐλπίζοντας, ὁ ἐπιστάμενος ἀκριβῶς τοῦ πανταχῆ ἡνῶν ἀντθίκου τὰς τέχνας τὰς τε ἐπηρείας πάσας ἅς καθ' ἡμῶν ἐπιβουλεύει· σὺ μόνος κύριε βοήθησον ἐν τῇ ἐπισκοπῇ σου τοῖς σοῖς δούλοις· ναὶ κύριε.

ACTS OF JOHN 108

And, when he had spoken this to them, he prayed thus, “O Jesus who has woven this crown with your weaving, who has joined together these many blossoms into the unfading flower of your countenance, who has sown in them these words; you only tender of your servants, and physician who heals freely; only doer of good and despiser of none, only merciful and lover of men, only saviour and righteous, only seer of all, who are in all and everywhere present and containing all things and filling all things. Christ Jesus, God, Lord, that with your gifts and your mercy shelter them that trust in you, that know clearly the wiles and the assaults of him that is everywhere our adversary, which he devises against us; do you only, O Lord, succour your servants by your visitation. Even so, Lord.”

Πραξεις Ιωαννη 109

Καὶ αἰτήσας ἄρτον ευχαρίστησεν οὕτως· Τίνα αἶνον σοίαν προσφορὰν ἢ τίνα εὐχαριστίαν κλώντες τὸν ἄρτον τοῦτον ἐπονομάσωμεν ἄλλ' ἢ σὲ μόνον κύριε Ἰησοῦ; δοξάζομέν σου τὸ λεχθὲν ὑπὸ τοῦ πατρὸς ὄνομα. δοξάζομέν σου τὸ λεχθὲν διὰ υἱοῦ ὄνομα. δοξάζομέν σου τὴν εἴσοδον τῆς θύρας. δοξάζομέν σου τὴν δειχθεῖσαν ἡμῖν διὰ σοῦ ἀνάστασιν. δοξάζομέν σου τὴν ὁδόν. δοξάζομέν σου τὸν σπόρον, τὸν λόγον, τὴν χάριν, τὴν πίστιν, τὸ ἄλας, τὸν ἄλεκτον μαργαρίτην, τὸν θησαυρόν, τὸ ἄροτρον, τὴν σαγήνην, τὸ μέγεθος, τὸ διάδημα, τὸν δι' ἡμᾶς λεχθέντα υἱὸν ἀνθρώπου, τὸν χαρισάμενον ἡμῖν τὴν ἀλήθειαν, τὴν ἀνάπαυσιν, τὴν γνώσιν, τὴν δύναμιν, τὴν ἐντολήν, τὴν παρρησίαν, τὴν ἐλπίδα, τὴν ἀγάπην, τὴν ἐλευθερίαν, τὴν εἰς σὲ καταφυγήν. σὺ γὰρ εἶ μόνος κύριε ἡ ρίζα τῆς ἀθανασίας καὶ ἡ πηγὴ τῆς ἀφθαρσίας καὶ ἡ ἕδρα τῶν αἰώνων, λεχθεὶς ταῦτα πάντα δι' ἡμᾶς νῦν ὅπως καλοῦντές σε διὰ τούτων γνωρίζωμέν σου τὸ μέγεθος ἀθεώρητον ὑμῖν ἐπὶ τοῦ παρόντος ὑπάρχον, καθαροῖς δὲ θεωρητὸν μόνον ἐν τῷ μόνῳ σου ἀνθρώπῳ εἰκονιζόμενον.

ACTS OF JOHN 109

And he asked for bread, and gave thanks thus, "What praise or what offering or what thanksgiving shall we, breaking this bread, name save you only, O Lord Jesus? We glorify your name that was said by the Father; we glorify your name that was said through the Son;ⁱ we glorify your entering of the Door. We glorify the resurrection shown unto us by you. We glorify your way, we glorify of you the seed, the word, the grace, the faith, the salt, the unspeakable pearl, the treasure, the plough, the net, the greatness, the diadem, him that for us was called Son of man, that gave to us truth, rest, knowledge, power, the commandment, the confidence, hope, love, liberty, refuge in you. For, you, Lord, are alone the root of immortality and the fount of incorruption, and the seat of the ages; called by all these names for us now that calling on you by them we may make known your greatness that at the present is invisible to us, but visible only to the pure, being portrayed in your manhood only.

ACTS OF JOHN 109

ⁱ An alternative reading is: *we glorify the name of Father that was said by you ... the name of Son that was said by you.*

Πραξεις Ιωαννη 110

Καὶ κλάσας τὸν ἄρτον ἐπέδωκεν πᾶσιν ἡμῖν, ἐκάστῳ τῶν ἀδελφῶν ἐπευχόμενος ἄξιον ἔσεσθαι αὐτὸν τῆς τοῦ κυρίου χάριτος καὶ τῆς ἀγιωτάτης εὐχαριστίας. Γευσάμενος δὲ καὶ αὐτὸς ὁμοίως καὶ εἰρηκῶς Κάμοι μέρος ἔστω μεθ' ὑμῶν, καὶ Εἰρήνη μεθ' ὑμῶν ἀγαπητοί,

ACTS OF JOHN 110

And he broke the bread and gave to all of us, praying over each of the brothers that he might be worthy of the grace of the Lord and of the most holy Eucharist. And he partook also himself, likewise, and said, "Unto me also be there a part with you," and, "Peace be with you, my beloved."

Πραξεις Ιωαννη 111

μετὰ ταῦτα ἔφη τῷ Βήρῳ· Παραλαβὼν τινας σὺν σοὶ ἄνδρας δύο ἔχοντας κοφίνους καὶ σκα φεῖα ἀκολούθησόν μοι. Ὁ δὲ Βῆρος μὴ μελλήσας διεπράξατο ἐκελεύσθη ὑπὸ τοῦ δούλου τοῦ θεοῦ Ἰωάννου. προελὼν οὖν ὁ μακάριος Ἰωάννης τῆς οἰκίας ἐβάδιζε πρὸ τῶν πυλῶν εἰρηκῶς τοῖς πλείοσιν ἀποστῦναι ἀπ' αὐτοῦ· καὶ γενόμενος εἷς τι μνημεῖον ἀδελφοῦ ὑμῶν ἔφη τοῖς νεανίσκοις· Σκάψατε τέκνα. Κάκεινοι ἔσκαπτον. ὁ δὲ μᾶλλον ἐπέκειτο αὐτοῖς λέγων· Βαθύτερον ἔστω τὸ σκάμμα. Κάκείνων σκαπτόντων ὠμίλει αὐτοῖς τὸν λόγον τοῦ θεοῦ καὶ προετρέπετο τοὺς σὺν αὐτῷ ἀπὸ τῆς οἰκίας ἐξεληλυθότας, οἰκοδομῶν καὶ καταρτίζων αὐτοὺς ἐπὶ τὸ τοῦ θεοῦ μέγεθος καὶ ἐπευχόμενος ἐκάστῳ ἡμῶν. ὡς δὲ ἐτέλεσαν τὸ σκάμμα οἱ νεανίσκοι καθὼς ἠβουλήθη, ἡμῶν μηθὲν εἰδόντων ἀποδύεται τὰ ἱμάτια αὐτοῦ ἃ ἡμφίεστο καὶ ἐπιβάλλει αὐτὰ ὡσπερ τινὰ στρωμνὴν ἐν τῷ βάθει τοῦ σκάμματος καὶ ἐν μόνῳ τῷ δικροσσίῳ στάς ἀνατείνας τὰς χεῖρας ἠΰξατο οὕτως·

ACTS OF JOHN 111

After that, he said unto Verus, "Take with you some two men, with baskets and shovels, and follow me." And Verus without delay did as he was asked by John the servant of God. The blessed John, therefore, went out of the house and walked forth from the gates, having told the more part to depart from him. And, when he was come to the tomb of a certain brother of ours, he said to the young men, "Dig, my children." And they dug and he was instant with them yet more, saying, "Let the trench be deeper." And, as they dug, he spoke to them the word of God and exhorted them that were come with him out of the house, edifying and perfecting them to the greatness of God, and praying over each one of us. And, when the young men had finished the trench as he desired, we knowing nothing of it, he took off his garments wherein he was clad and laid them as it were for a pallet in the bottom of the trench; and, standing in his shirt only, he stretched his hands upward and prayed thus:

Πραξεις Ιωαννη 112

Ὁ ἐκλεζάμενος ἡμᾶς εἰς ἀποστολὴν ἐθνῶν· ὁ πέμψας ἡμᾶς εἰς τὴν οἰκουμένην θεός· ὁ δείξας ἑαυτὸν διὰ τοῦ νόμου καὶ τῶν προφητῶν· ὁ μὴ ἠρεμήσας πώποτε ἀλλὰ ἀεὶ σῶζων ἀπὸ καταβολῆς κόσμου τοὺς δυναμένους σωθῆναι· ὁ διὰ πάσης φύσεως ἑαυτὸν γνωρίσας· ὁ καὶ μέχρι ζώων ἑαυτὸν κηρύξας· ὁ τὴν ἔρημον καὶ ἀγριωθεῖσαν ψυχὴν ἡμερον καὶ ἠσύχιον ποιήσας· ὁ διψῶσα αὐτῇ τοὺς σοὺς λόγους ἑαυτὸν δούς· ὁ νεκρουμένη αὐτῇ ἐν τάχει ὀφθείς· ὁ βυθιζομένη αὐτῇ εἰς ἀνομίαν νόμος φανείς· ὁ νενικημένη αὐτῇ ὑπὸ τοῦ Σατανᾶ ἐμφανισθείς· ὁ νικήσας τὸν ἀντίδικον αὐτῆς ἐπὶ σὲ καταφυγούσης· ὁ δούς αὐτῇ τὴν σὴν χεῖρα καὶ ἀνεγείρας τῶν ἐν ἄδου πραγμάτων· ὁ νῆ ἑάσας αὐτὴν ἐν σώματι πολιτεύεσθαι· ὁ δείξας αὐτῇ τὸν ἕδιον ἐχθρόν· ὁ τὴν ἐπὶ σὲ γνῶσιν καθαρὰν πεποιημένος θεὸς Ἰησοῦ· ὁ τῶν ὑπερουρανίων πατήρ· ὁ τῶν ἐπουρανίων δεσπότης· ὁ τῶν αἰθερίων νόμος καὶ τῶν ἀερίων δρόμος· ὁ τῶν ἐπιγείων φύλαξ καὶ τῶν ὑπογείων φόβος καὶ τῶν ἰδίων χάρις· δέξαι καὶ τοῦ σοῦ Ἰωάννου τὴν ψυχὴν τάχα ἡξιωμένην ὑπὸ σοῦ.

ACTS OF JOHN 112

“O you who chose us out as apostles of the Gentiles; O God that sent us into the world; who revealed yourself by the law and the prophets; who never rested but always from the foundation of the world saved those able to be saved; who made yourself known through all nature; who proclaimed yourself even among beasts; who made the desolate and savage soul tame and quiet; who gave yourself to it when it was thirsty for your words; who appeared to it in haste when it was dying; who showed yourself to it as a law when it was sinking into lawlessness; who manifested yourself to it when it had been vanquished by Satan; who overcame its adversary when it fled to you; who gave it your hand and raised it up from Hades; who did not leave it to walk in the body; who showed to it its own enemy; who has made for it a clear knowledge toward you; O God, Jesus, the Father of them that are above the heavens, the Lord of them that are in the heavens, the law of them that are in the other, the course of them that are in the air, the keeper of them that are on the earth, the fear of them that are under the earth, the grace of them that are thine own: receive also the soul of your John, which may be is accounted worthy by you.

Πραξεις Ιωαννη 113

ὁ καμὲ φυλάξας μέχρι τῆς ἄρτι ὥρας καθαρὸν ἑαυτῷ καὶ ἀμιγῆ μίξεως γυνακός· ὁ θέλοντί μοι ἐν νεότητι γῆμαι ἐπιφανεῖς καὶ εἰρηκώς μοι· Χρῆζω σου Ἰωάννη· Ὁ καὶ ἀσθένειάν μοι σωματικὴν προοικονομήσας· ὁ τρίτον μου βουληθέντος γῆμαι παραυτίκα ἐμποδίσας μοι, ἔπειτα δὲ ἡμέρας ὥρα τρίτη ἐν θαλάσῃ εἰρηκώς μοι· Ἰωάννη, εἰ μὴ ἦς ἐμός, εἶσα ἄν σε γῆμαι· Ὁ πηρώσας με δύο ἔτη, πενθεῖν καὶ δέεσθαί σου παρασχόμενος· ὁ τῷ τρίτῳ ἔτει ἐπανοίξας μοι τοῦ νοῦ τὰς ὄψεις καὶ τοὺς φαινομένους ὀφθαλμοὺς χαρισάμενός μοι· ὁ διαβλέψαντός μου καὶ τὸ ἀτενίσαι γυναικὶ ἐπαχθές μοι διαγράψας· ὁ τῆς προσκαίρου φαντασίας ῥυσάμενός με καὶ εἰς τὴν αἰὲ μένουσαν ὁδηγήσας με· ὁ τῆς ἐν σαρκὶ ῥυπαρᾶς μαΐας χαρίσας με· ὁ τοῦ πικροῦ θανάτου στερήσας με, ἐπὶ δὲ σὲ καταστήσας με μόνον· ὁ τὴν ἀπόκρυφον νόσον τῆς ψυχῆς μου φιμώσας καὶ τὴν φανεράν πρᾶξιν ἐκκόψας· ὁ θλίψας καὶ ἐξορίσας τὸν ἐν ἐμοὶ στασιάζοντα· ὁ ἄσπιλόν μου τὴν πρὸς σὲ φλίον καταστήσας· ὁ ἄθραυστόν μου τὴν πρὸς σὲ πορείαν καταρτίσας· ὁ ἀνενδοίαστόν μου τὴν εἰς σὲ πίστιν δούς· ὁ καθαρὰν μου τὴν εἰς σὲ γνώμην ὑπογράψας· ὁ τῶν ἔργων ἐκάστῳ τὸν ἐπάξιον ἀποδιδούς μισθόν· ὁ ἐγκαταθέμενός μου τῇ ψυχῇ μηδὲν ἔχειν κτῆμα ἢ σὲ μόνον· τί γὰρ σοῦ τιμιώτερον; νῦν οὖν κύριε ὅτε ἦν ἐπιστεύθην οἰκονομίαν παρὰ σοῦ ἐτέλεσα, καταξίωσόν με τῆς σῆς ἀναπαύσεως τὸ

ACTS OF JOHN 113

“O you who have kept me until this hour for yourself and untouched by union with a woman; who, when in my youth I desired to marry, appeared to me and said to me, “John I have need of you;” who prepared for me also a sickness of the body; who when for the third time I would marry forthwith prevented me and then, at the third hour of the day, said to me on the sea, “John, if you had not been mine, I would have suffered you to marry;” who for two years blinded me and grant me to mourn and entreat you; who, in the third year opened the eyes of my mind and also grant me my visible eyes; who, when I saw clearly ordained that it should be grievous to me to look upon a woman; who saved me from the temporal fantasy and lead me to that which endures always; who rid me of the foul madness that is in the flesh; who took me from the bitter death and establish me in you alone; who muzzled the secret disease of my soul and cut off the open deed; who afflicted and banished him that raised tumult in me; who made my love of you spotless; who made my joining to you perfect and unbroken; who gave me undoubting faith in you; who ordered and made clear my inclination toward you; you who gives to every man the due reward of his works, who put into my soul that I should have no possession save you only; for, what is more precious than you? Now, therefore, Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account me worthy of

ἐν σοὶ τέλος χαριζόμενός μοι, ὅπερ ἐστὶν ἄρρητος καὶ
ἄφθεγκτος σωτηρία.

your rest, and grant me that end in you that is salvation
unspeakable and unutterable.

Πραξεις Ιωαννη 114

καὶ ἐρχομένον μου πρὸς σε ὑποχωρησάτω πῦρ, νικηθήτω σκότος· ἀτονησάτω χάος· μαρανθήτω κάμινος· σβεσθήτω γέεννα· ἀκολουθησάτωσαν ἄγγελοι, φοβηθήτωσαν δαίμονες· θραυσθήτωσαν ἄρχοντες, δυνάμεις πεσέτωσαν· δεξιοὶ τόποι στηκέτωσαν; ἀριστεροὶ μὴ μενέτωσαν· ὁ διάβολος φιμωθήτω, ὁ Σατανᾶς καταγελασθήτω· ὁ θυμὸς αὐτοῦ ἐκκαυθήτω· ἡ μανία αὐτοῦ ἡρεμησάτω· ἡ τιμωρία αὐτοῦ ἀσχημονεῖτω· ἡ ὄρμη αὐτοῦ ὀδυνάσθω· τὰ τέκνα αὐτοῦ παταχθήτω καὶ ὅλη ἡ ρίζα αὐτοῦ ἀπορρηθήτω. καὶ δός μοι τὴν πρὸς σὲ ὁδὸν ἀνύβριστον καὶ ἀνεπηρέαστον διανύσαι, ἀπολαμβάνοντα ἅπερ ὑπέσχου τοῖς καθαρῶς βιοῦσιν καὶ σὲ μόνον ἀγαπήσασιν.

ACTS OF JOHN 114

“And, as I come to you, let the fire go backward, let the darkness be overcome, let the gulf be without strength, let the furnace die out, let Gehenna be quenched. Let angels follow, let devils fear, let rulers be broken, let powers fall; let the places of the right hand stand fast, let them of the left hand not remain. Let the devil be muzzled, let Satan be derided, let his wrath be burned out, let his madness be stilled, let his vengeance be ashamed, let his assault be in pain, let his children be smitten and all his roots plucked up. And grant me to accomplish the journey to you without suffering insolence or provocation, and to receive that which you have promised to them that live purely and have loved you only.”

Πραξεις Ιωαννη 115

Καὶ σφραγισάμενος ἑαυτὸν ὅλον ἐστῶς καὶ εἰρηκῶς Σὺ μετ
ἐμοῦ κύριε Ἰησοῦ Χριστέ, κατεκλίθη ἐν τῷ σκάμματι ἔνθα
τὰ ἱμάτια αὐτοῦ ὑπέστρωσεν· καὶ εἰπὼν ἡμῖν Εἰρήνη μεθ'
ὑμῶν ἀδελφοί, παρέδωκε τὸ πνεῦμα χαίρων.

ACTS OF JOHN 115

And, having sealed himself in every part, he stood and said, "You are with me, O Lord Jesus Christ;" and laid himself down in the trench where he had strewn his garments; and, having said to us, "Peace be with you, brothers," he gave up his spirit rejoicing. ⁱ

ACTS OF JOHN 115

- ⁱ The less good Greek manuscripts and some versions are not content with this simple ending. The Latin says that, after the prayer, a great light appeared over the apostle for the space of an hour, so bright that no one could look at it. (Then he laid himself down and gave up the ghost.) *We who were there rejoiced, some of us, and some mourned ... And forthwith manna issuing from the tomb was seen by all, which manna that place produces even to this day, &c.* But perhaps the best conclusion is that of one Greek manuscript: *We brought a linen cloth, spread it on him, and went into the city. And, on the day following, we went forth and found not his body; for, it was translated by the power of our Lord Jesus Christ, to whom be glory, &c.* Another says: *On the morrow we dug in the place, and him we found not, but only his sandals, and the earth moving (literally, springing up like a well), and after that we remembered that which was spoken by the Lord unto Peter, &c.*