
Actus Petri cum Simone ◇ THE ACTS OF PETER WITH SIMON

INTRODUCTION

The *Acts of Peter* is one of the earliest of the apocryphal Acts of the Apostles in Christianity, dating to the late 2nd Century CE; it is notable for a description of a miracle contest between Saint Peter and Simon Magus, the first record of the tradition that Saint Peter was crucified head-down, and as the origin of the saying *Quo vadis?* The majority of the text has survived only in the Latin translation of the *Codex Vercellensis*, under the title *Actus Petri cum Simone* (this codex is preserved in the Capitulary Library of the Vercelli Cathedral); the chapters describing Peter's crucifixion (33–41) are preserved separately as the *Martyrdom of the Holy Apostle Peter* in various manuscripts in Latin, Greek, Coptic, Slavonic, Syriac, Ethiopic, Armenian, and Arabic.

The presented [Latin](#) and [Greek](#) texts are those of Richard Adelbert Lipsius' 1891 transcriptions and the English text is based on the [1924 translation of M.R. James](#).

There has been much dispute about Chs 1–3, whether they are not an excerpt from the *Acts of Paul*, or whether they are an addition made by the writer of the Greek original of the Vercelli Acts. If they are from the *Acts of Paul*, it means that in that work Paul was represented as visiting Rome twice and going to Spain between the visits. Evidently, if this was so, he did not return straight from Spain to Rome: at least the Coptic text gives no indication that the prophecies of Cleobius and Myrte were uttered in Spain. The question is difficult one: All allow that the writer of the Acts of Peter knew and used the Acts of Paul but there is strong opposition to the idea that Paul made two visits to Rome.

AUTHORSHIP AND DATES

The *Acts of Peter* were originally composed in Koine Greek during the second half of the 2nd Century, probably in Asia Minor. The style of the Acts' writing is quite similar to that of four other apocryphal Acts – Acts of Andrew, Acts of John, Acts of Paul, and Acts of Thomas. For this reason, all five works were traditionally attributed to a single author. It has been proposed that the martyrdom account was an earlier, separate text to which the preceding chapters were affixed.

Actus Petri I

Pauli tempus demorantis Romae et multos confirmantis in fide, contigit etiam quendam nomine Candidum, uxorem Quarti a praeclosureibus, audire Paulum et intueri sermonibus illius et credere. cum que et ipsa maritum suum docuisset, et credidisset, Quartus permansit Paulo, ut ubi uellet iret ab urbe. cui dixit Paulus: Si fuerit uoluntas dei, ipse mihi reuelauit. Et ieiunans triduo Paulus et petens a domino quod aptum sibi esset, uidit itaque uisionem, dicentem sibi dominum: Paule surge et qui in Spania sunt corpori tuo medicus esto. referens itaque fratribus quae deus praecepisset, nihilque dubitans in eodem erat ut proficisceretur ab urbe. incipiens autem Paulus exire, magnus fletus factus est circa fraternitatem omnem, propter quod crederent se amplius Paulum non uisuros, ut et uestimenta sua conscinderent, praeterea ante oculos habentes quod saepius Paulus conmisisset cum doctoribus Iudaeorum et conuicisset eos: Christus enim, in quem patres uestri manus in miserunt, et sabbatu eorum dissoluebat et ieiunia et ferias et circumcisionem, et doctrinas hominum dissoluebat et ceteras traditiones. Lucebant autem fratres Paulum per aduentum domini nostri Iesu Christi, ut annum plus non abesset, dicentes: Scimus tuam dilectionem circa tuos fratres, ne nos

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At the time when Paul was sojourning in Rome and confirming many in the faith, it came also to pass that one by name Candida, the wife of Quartus that was over the prisons, heard Paul and paid heed to his words and believed. And, when she had instructed her husband also and he believed, Quartus suffered Paul to go whither he would away from the city; to whom Paul said, "If it be the will of God, he will reveal it to me." And, after Paul had fasted three days and asked of the Lord that which should be profitable for him, he saw a vision, even the Lord saying to him, "Arise, Paul, and become a physician in your bodyⁱ to them that are in Spain." ⁱⁱ He, therefore, having related to the brothers what God had commanded, nothing doubting, prepared himself to set forth from the city. But, when Paul was about to depart, there was great weeping throughout all the brotherhood, because they thought that they should see Paul no more, so that they even rent their clothes. For, they had in mind also how that Paul had oftentimes contended with the doctors of the Jews and confuted them, *saying*, "Christ, on whom your fathers laid hands, abolished their sabbaths and fasts and holy-days and circumcision, and the doctrines of men and the rest of the traditions he did abolish." But the brothers lamented (and adjured) Paul by the coming of our Lord Jesus Christ, that he should not be absent above a year, saying, "We know your love for your brothers; do not forget us

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- ⁱ The phrase, 'become a physician in your body', means by going there in person.
- ⁱⁱ James has a paragraph break at this point.

obliuiscaris cum perueneris, et iniquias abelinquere nos tamquam paruulos sine matre. Et cum diu lacrimantes rogarent eum, sonus de caelis factus est, et uox maxima dicens: Paulus dei minister electus est in ministerium tempus uitae suae; inter manus Neronis hominis impii et iniqui sub oculis uestris consummabitur. Timor autem magnus plus inuasit in fratribus propter uocem quae de caelis uenerat; et multo magis con firmati sunt.

when you are come thither, neither begin to forsake us, as little children without a mother." And, when they besought him long with tears, there came a sound from heaven, and a great voice saying, "Paul the servant of God is chosen to minister all the days of his life; by the hands of Nero the ungodly and wicked man shall he be perfected before your eyes." And a very great fear fell on the brothers because of the voice that came from heaven; and they were confirmed yet more *in the faith*.

Actus Petri II

Optulerunt autem sacrificium Paulo pane et aqua, et oratione facta unicuique daret. in quibus contigit quendam nomine Rufinam, uolens itaque et ipsa eucharistiam de manibus Pauli percipere. cui Paulus spiritu dei repletus accedenti dixit: Rufina, non tamquam digna accedes ad altarium dei. surgens a latere non mariti sed moechi, et dei eucharistiam temptas accipere. ecce enim satanas contribulato corde tuo proiciet te ante oculos omnium credentium in domino, ut uidentes et credentes sciant quoniam deo uiuo, scrutatori cordium, crediderunt. si autem penitueris in facto tuo, fidelis est, qui possit peccata tua delere ab hoc liberare peccato. si autem non paenitueris, cum adhuc in corpore es accipiet te ignis uastatur et tenebrae exteriores in omnia saecula. Et confestim Rufina a sinistra parte a capite usque ad ungues pedum contorminata cecidit. cui nec potestas data est loquendi: lingua enim eius obligata est. haec autem uidentes et credentes in fidem et neofiti, pectora sibi tundebant memorantes pristina sua peccata, plangentes et dicentes: Nescimus, si nobis deus pristina peccata quae gessimus remittat. Tunc Paulus silentium petens dixit: Viri fratres, qui nunc credere coepistis in Christum, si non permanseritis in pristinis operibus uestris et paterne traditionis, et abstineritis uos ab omni dolo et iracundia et seuitia et

ACTS OF PETER 2

Now they brought to Paul bread and water for the sacrifice, so he might make prayer and distribute it to everyone. Among whom it befell that a woman named Rufina desired, she also, to receive the Eucharist at the hands of Paul; to whom Paul, filled with the spirit of God, said as she drew near, "Rufina, you come unworthily to the altar of God, arising from beside one who is not your husband but an adulterer, and try to receive the Eucharist of God.ⁱ For, behold, Satan shall trouble your heart and cast you down in the sight of all those who believe in the Lord, so they who see and believe may know that they have believed in the living God, the searcher of hearts. But, if you repent of your act, he is faithful who can blot out your sin and set you free from this sin; but if you do not repent, while you are yet in the body, devouring fire and outer darkness shall receive you for ever." And, immediately, Rufina fell down, being stricken with palsyⁱⁱ from her head to her toenails, and she had no power to speak; for, her tongue was bound. And, when both those who believed and the neophytes saw it, they beat their breasts, remembering their old sins, and mourned and said, "We know not if God will forgive the former sins that we have committed." Then Paul called for silence and said, "Men and brothers who now have begun to believe in Christ, if you do not continue in your former works of the tradition of your

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ⁱ This incident is quoted in the Letter to Titus.

ⁱⁱ The translation, 'palsy', is uncertain.

moecia et conquinamenta, et a superbia et zelo, fastidio et inimicitia, demittet uobis Iesus deus uobis quae ignorantes egistis. quamobrem, serui dei, armate uos unusquisque interiorem hominem uestrum pacem, aequanimitatem, mansuetudinem, fidem, caritatem, scientiam, sapientiam, amorem in fraternitatem, hospitalitatem, misericordiam, abstinentiam, castitatem, bonitatem, iustitiam. tunc habebitis in aeterno ducem uestrum primogenitum totius creaturae et uirtutem in pace cum domino nostro. His autem auditis a Paulo, rogabant eum ut oraret pro eis. Paulus autem alleuauit uocem dicens: Deus aeternus, deus caelorum, deus numinis inenarrabilis, qui confirmasti omnia uerbo tuo, qui uinculum inligatum omni saeculo induxisti gratiae tuae, pater filii tui sancti Iesu Christi, oramus te inuicem per filium tuum Iesum Christum, confortare animas quae tunc incredibiles erant, modo autem fideles. tunc blasphemus eram, modo autem blasphemor; tunc eram persecutor, modo ab aliis persecutionem patior; tunc inimicus Christi, modo amicus oro esse. confido enim in repromissionem ipsius et misericordiam; fidelem me esse existimo et priorum delictorum remissionem accepisse. propter quod et uos, fratres, hortor credere in dominum patrem omnipotentem, et in dominum nostrum Iesum Christum filium ipsius spem omnem habere, credentibus in eam. et nemo uos euellere poterit de repromissionem ipsius. pariter genua flectentes commendate me domino, incipientem ad aliam gentem proficisci, ut gratia ipsius precedat ante me et protectionem

fathers, and keep yourselves from all guile and wrath and fierceness and adultery and defilement, and from pride and envy and contempt and enmity, Jesus the living God will forgive you what you did in ignorance. So, you servants of God, arm yourselves each one in your inner man with peace, patience, gentleness, faith, charity, knowledge, wisdom, love of the brothers, hospitality, mercy, abstinence, chastity, kindness, justice; then shall you have for your everlasting guide the first-begotten of all creation, and *shall have* strength in peace with our Lord.” And, when they had heard these things of Paul, they asked him to pray for them. And Paul lifted up his voice and said, “O eternal God, God of the heavens, God of unspeakable divinity, who has established all things by your word, who has bound on all the world the chain of your grace, Father of your holy Son Jesus Christ, we together pray you through your Son Jesus Christ, strengthen the souls that were before unbelieving but now are faithful. Once I was a blasphemer, now I am blasphemed; once I persecuted, now I suffer persecution of others; once I was the enemy of Christ, now I pray that I may be his friend; for, I trust in his promise and in his mercy; I account myself faithful and that I have received forgiveness of my former sins. Therefore, I exhort you also, brothers, to believe in the Lord the Father Almighty, and to put all your trust in our Lord Jesus Christ his Son, believing in him, and no man shall be able to uproot you from his promise. Bow your knees, therefore, together and commend me to the Lord, who am about to set forth to another nation, that his grace may go before me and

meam bene componat, ut possit uasa sua sancta et fideles excipere, et gratias agentes praedicanti mihi uerbum domini bene fundari. Fratres autem diu lacrimantes et praecantes dominum cum Paulo et dicentes: Tu domine Iesu Christe, esto cum Paulo et in pleno nobis eum constitue. scimus enim nostram infirmitatem, quae est in nobis usque adhuc.

dispose my journey aright, that he may receive his vessels holy and believing, that *they*, giving thanks for my preaching of the word of the Lord, may be well-grounded *in the faith.*" But the brothers wept long and prayed to the Lord with Paul, saying, "Be, Lord Jesus Christ, with Paul and restore him to us whole; for, we know our weakness that is in us even to this day."

Actus Petri III

Orando autem plurima turba mulierum geniculantes rogabant beatum Paulum, et osculantes pedes eius deduxerunt in portum. sed Dionisius et Balbus ab Asia, aequites Romani, splendidi uiri, et senator nomine Demetrius adherens Paulo ad dexteram eius dicebat: Paule, uelle fugere ab urbe, si non essem magistratus, ut a te non discedere. Item de domo Caesaris Cleobius et Ifitus et Lysimachus et Aristeus, et duae matronae Berenice et Filostrate cum praesbytero Narcisso postquam deduxerunt eum in portum, tempestate autem maris imminente, remisit fratres Romae, ut si quis uellet descenderet et audiret Paulum usque dum nauigaret. quo audito fratres ascenderunt in urbem. referentibus fratribus qui in urbe manserant, et statim fama diuulgata, alii in iumentis, alii autem pedibus, alii per Tiberi descenderunt in portum, et perstabili per fidem diebus tribus et quarta die usque in horam quintam, orantes inuicem cum Paulo, oblatione offerentes. et quaecumque opus erant in nauigio inpusuerunt et tradiderunt ei duo iuuenes fideles qui cum eo nauigarent, et ualefecerunt illi in domino et reuersi sunt Romae.

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And a great multitude of women were kneeling and praying and beseeching Paul; and they kissed his feet and accompanied him to the harbour. But Dionysius and Balbus, of Asia, knights of Rome, and illustrious men, and a senator by name Demetrius abode by Paul on his right hand and said, "Paul, I would desire to leave the city if I were not a magistrate, that I might not depart from you." Also from Caesar's house Cleobius and Iphitus and Lysimachus and Aristaeus and two matrons Berenice and Philostrate, with Narcissus the presbyter [after they had] accompanied him to the harbour; but whereas a storm of the sea came on, heⁱ sent the brothers back to Rome, that if any would, he might come down and hear Paul until he set sail; and, hearing that, the brothers went up to the city. And, when they told the brothers that had remained in the city, and the report was spread abroad, some on beasts, and some on foot, and others by way of the Tiber came down to the harbour, and were confirmed in the faith for three days, and on the fourth day until the fifth hour, praying together with Paul, and making the offering; and they put all that was needful on the ship and delivered him two young men, believers, to sail with him, and bade him farewell in the Lord and returned to Rome.

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ⁱ This pronoun probably refers to Narcissus.

Actus Petri IV

Post paucos autem dies turbatio magna facta est in media aeclesia dicentium uidisse se mirabilia per hominem quendam cui nomen erat Simon, et esse eum Aricie. adiecit qui se diceret magnam uirtutem esse dei et sine deo nihil facere. Numquid ipse est Christus? sed nos credimus in illo quem Paulus nobis praedicauit; etenim per illum morem uos uidimus suscitatos et ab infirmitatibus uariis liberatos. haec autem quaerit dimicationes; scimus: non enim minima motio nobis facta est. fortasse enim iam introibit Romae. externa autem die rogabatur cum magnis adclamationibus, dicentes ei: "Tu es in Italia deus, tu Romanorum saluator: festina celerius Romae." ille autem adlocutus est populos uoce gracili dicens: "Videuitis me eras tina die, hora circiter septima, supra portam urbis uolantem in eo habitu in quo nunc me uidetis loquentem uobiscum." ergo, fratres, si uobis uidetur, eamus, et diligentius rei extus expectemus. Vniuersi itaque concurrentes ad portum peruenerunt. facta autem hora septima, et ecce subito puluis in caelum a longe uisus est, tamquam fumus cum rabiis et minas refulgens. et postquam adcessit ad portam, subito non paruit. et postea apparuit in medio populo stans, quemque uniuersi

ACTS OF PETER 4

Now, after a few days, there was a great commotion in the midst of the church; for, *some* said that they had seen wonderful *works done* by a certain man whose name was Simon, and that he was at Aricia, and they added further that he said he was a great power of God and without God he did nothing. "Is not this the Christ? But we believe in him whom Paul preached to us; for, by him have we seen the dead raised, and men Delivered from divers infirmities; †but this man seeks contention, we know it†ⁱ; for, there is no small stir made among us. Perchance also he will now enter into Rome; for, yesterday they besought him with great acclamations, saying to him, "You are God in Italy, you are the saviour of the Romans; hasten quickly to Rome." But he spoke to the people with a shrill voice, saying, "Tomorrow, about the seventh hour, you shall see me fly over the gate of the city in the form (habit) wherein you now see me speaking to you." Therefore, brothers, if it seems good to you, let us go and await carefully the issue of the matter." ⁱⁱ They all, therefore, ran together and came to the gate. And, when it was the seventh hour, behold suddenly a dust was seen in the sky afar off, like a smoke shining with rays stretching far. And, when he drew near to the gate, suddenly he was not seen; and, thereafter he appeared, standing in the midst of the people; whom they all worshipped, and took knowledge

ACTS OF PETER 4

- ⁱ Another reading for the text surrounded by daggers (following James) is '*but what this contention is, we know not*'.
- ⁱⁱ James adds a paragraph break at this point.

adornantes et cognoscentes quia ipse esset, qui pridie eis uisus fuisset; et non minime fratres scandalizabantur adinuicem, praeterea quod non esset Romae Paulus, neque Timotheus neque Barnabas, quoniam in Macedonia missi erant a Paulo, et non esse, qui nos confortaret, praeterea qui nuper catechizati erant. et magis Simone se exaltante in quibus faciebat, et quorumdam eorum cottidianis diebus Paulum magum uocantes, alii planum, et tam magnae multitudinis constabilitae in fide omnes dissoluti sunt, praeter Nacissum praesbyterum et duabus mulieribus in hospicio Bytinorum et quattuor qui iam de domo prodire non poterant, et inclusi die et nocte orationibus uacantes et petentes a domino, ut Paulus celerius reuerteretur, aut quicumque alius qui uisitet seruos suos, quoniam dissoluerat eos diabolus nequitia sua.

that he was the same that was seen of them the day before. ⁱⁱⁱ And the brothers were not a little offended among themselves, seeing, moreover, that Paul was not at Rome, neither Timotheus nor Barnabas; for, they had been sent into Macedonia by Paul, and that there was no man to comfort us, to speak nothing of them that had but just become catechumens. And, as Simon exalted himself yet more by the works that he did, and many of them daily called Paul a sorcerer, and others a deceiver, of so great a multitude that had been established in the faith all fell away save Narcissus the presbyter and two women in the lodging of the Bithynians, and four that could no longer go out of their house, but were shut up (day and night); *these* gave themselves to prayer (by day and night), beseeching the Lord that Paul might return quickly, or some other that should visit his servants, because the devil had made them fall by his wickedness.

ⁱⁱⁱ James adds a paragraph break at this point.

Actus Petri V

Lugentibus autem eis et ieiunantibus, iam instruebat deus in futurum Petrum in Hierosolymis. adimpletis duodecim annis quod illi praeceperat dominus, Christus ostendit illi uisionem talem, dicens ei: Petre, quem tu eiecisti de Iudea adprobatum magum Simonem, iterum praeoccupauit uos Romae. et in breui scias: omnes enim qui in me crediderunt dissoluit astutia sua et inergia sua satanas, cuius uirtute se adprobat esse. sed noli moras facere: crastina die proficiscere, et ibi inuenies nauem paratam, nauigantem in Italiam; et in paucos dies ostendam tibi gratiam meam quae non habet inuidiam nullam. Petrus autem hoc uiso monitus, referens fratribus sine mora, dicens: Necessae est me ascendere Romae ad expugnandum hostem et inimicum domini et fratrum nostrum. Et descendit Caesaream et confestim ascendit nauem, iam scala subducta neque epsimenia inposita. gubernius autem nomine Theon respiciens Petrum dixit: Quaecumque habemus uniuersa tua sunt. quae autem gratia nostra, si suscipiamus hominem similem nobis in incerto casu, et non omnia quae habemus nos, communicamus tecum? sed tantum nos feliciter nauigemus. Petrus autem oblationi illius gratias agens, ipse autem in nauis ieiunabat, lugens animo et iterum confortans se, quod deus dignum eum

ACTS OF PETER 5

And, as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For, whereas the twelve years that the Lord Christ had enjoined on him were fulfilled, he showed him a vision after this manner, saying to him, "Peter, that Simon the sorcerer whom you cast out of Judaea, convicting him, has again come before you at Rome. And that shall you know shortlyⁱ; for, all that did believe in me has Satan made to fall by his craft and working: whose Power *Simon* approves himself to be. But do not delay: set forth tomorrow and there shall you find a ship ready, setting sail for Italy; and, within few days, I will show you my grace, which has in it no grudging." Peter then, admonished by the vision, related it to the brothers without delay, saying, "It is necessary for me to go up to Rome to fight with the enemy and adversary of the Lord and of our brothers." ⁱⁱ And he went down to Caesarea and embarked quickly in the ship, whereof the ladder was already drawn up, not taking any provision with him. But the governor *of the ship* whose name was Theon looked on Peter and said, "Whatever we have, all is yours. For, what thanks have we, if we take in a man like ourselves *who* is in difficulty and do not share all that we have with you? But only let us have a prosperous voyage." But Peter, giving him thanks for that which he offered, himself fasted while he was in the ship, sorrowful in mind and again consoling himself because

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- ⁱ Or 'And that you may know in few words'.
- ⁱⁱ James adds a paragraph break at this point.

habuisset in ministerio suo ministrum. sed post paucos dies surrexit gubernius ora prandi sui. qui cum rogaret Petrum ut secum gustaret, dixit ei: O quisquis es, parum te noui, deus es aut homo. sed ut intellego, dei ministrum te esse existimo. nauis enim mea media nocte dum a me gubernaretur, et ego in somnio incidissem, uisa mihi est uox humana de caelo dicens mihi: "Theon, Theon!" bis nomine meo uocauit et dixit mihi: "Inter ceteros qui tecum nauigant, honorificentior sit tibi Petrus, per quem tu et ceteri ex inspirato cursu sine ulla iniuria salui eritis." Petrus autem credens quoniam in mari deus prouidentiam suam uoluit eis ostendere qui in nauis erant, exinde coepit Petrus Theoni magnalia dei exponere, et quomodo dominus elegerit eum inter apostolos, et propter quam curam nauigaret in Italiam. cottidie autem communicabat ei sermones dei. et respiciens eum, unianimem in fidem et dignum diaconum per conuersationem eius didicisset, in Hadria autem malacia habita in naue, Theon Petro ostendens malacia et dicens ei: Si ui me dignum habere quem intingas in signo domini, habes occasionem. Etenim qui in nauis erant, omnes condormierant ebri. Petrus per funem descendens, baptizauit Theonem in nomine patris et filii et spiritus sancti. ille autem subiuit ab aqua gaudens gaudio magno, item Petrus hilarior factus, quod dignum habuisset deus Theonem nomine suo. factum est autem ubi

God accounted him worthy to be a minister in his service. ⁱⁱⁱ And, after a few days, the governor of the ship rose up at the hour of his dinner and asked Peter to eat with him, and said to him, "O you, whoever you are, I know you not but, as I reckon, I take you for a servant of God. For, as I was steering my ship at midnight, I perceived the voice of a man from heaven saying to me, "Theon, Theon!" And twice it called me by my name and said to me, "Among them that sail with you let Peter be greatly honoured by you; for, by him shall you and the rest be preserved safe without any hurt after such a course as you hope not for.'" And Peter believed that God would vouchsafe to show his providence on the sea to them that were in the ship, and thenceforth Peter began to declare to Theon the mighty works of God, and how the Lord had chosen him from among the apostles, and for what business he sailed to Italy; and daily he communicated to him the word of God. And, considering him, he perceived by his walk that he was of one mind in the faith and a worthy deacon. ^{iv} Now, when there was a calm on the ship in Hadria, Theon showed it to Peter, saying to him, "If you will account me worthy, whom you may baptise with the seal of the Lord, you have an opportunity." For, all that were in the ship had fallen asleep, being drunken. And Peter went down by a rope and baptised Theon in the name of the Father and the Son and the Holy Ghost; and he came up out of the water rejoicing with great joy, and Peter also was glad because God had accounted Theon worthy of his name. And it came to pass, when Theon was

ⁱⁱⁱ James adds a paragraph break at this point.

^{iv} James adds a paragraph break at this point.

Theon baptizatus est, in eodem loco apparuit iuuenis decore splendidus, dicens eis: Pax uobis. Et continuo ascenderunt Petrus et Theon et introierunt in lectina, et accepit panem Petrus et gratias egit domino, qui eum dignatus fuisset sancto ministerio suo, et quia uisus fuisset eis iuuenis dicens Pax uobis: Optimus et solus sanctus, tu enim nobis uisus es, deus Iesu Christe, in tuo nomine mox locutus et signatus est sancto tuo signo. sic itaque in tuo nomine eucharistiam tuam communico ei, ut sit consummatus seruus tuus sine reprobatione in perpetuum. Aepulantibus autem illis et gaudentibus in dominum, subito uentus non uiolentus sed temperatus ad prora nauis non cessabit diebus sex totidemque noctes, usquedum Puteolis peruenirent.

baptised, there appeared in the same place a youth shining and beautiful, saying to them, "Peace be to you." And, immediately, Peter and Theon went up and entered into the cabin; and Peter took bread and gave thanks to the Lord who had accounted him worthy of his holy ministry, and for that the youth had appeared to them, saying, "Peace be to you." *And he said, "You best and alone holy one, it is you that has appeared to us, O God Jesus Christ, and in your name has this man now been washed and sealed with your holy seal. Therefore, in your name do I impart to him your Eucharist, that he may be your perfect servant without blame for ever.* ^v And, as they feasted and rejoiced in the Lord, suddenly there came a wind, not vehement but moderate, at the ship's prow, and ceased not for six days and as many nights, until they came to Puteoli.

^v James adds a paragraph break at this point.

Actus Petri VI

Cumque adplicuissent Puteolis, exiliens Theon de nauī peruenit ad hospitium in quo solitus erat reuerti, ut conponeretum ad excipiendum Petrum. erat autem ad quem reuertebatur nomine Ariston; hic timebat semper dominum, et se Theon cum illo committebat propter nomen. cumque peruenisset ad hospitium et uidisset Aristonem, dixit Theon ad illum: Deus qui te dignatus est seruire sibi, et mihi gratiam suam communicauit per sanctum seruū suū Petrum, qui nunc mecum nauī gaudit a Iudaea, iussus a domino nostro in Italiam uenire. Ariston autem hoc audito incubuit super ceruicem Theonis, et complexus rogabat eum ut se ad nauem duceret et demonstraret ei Petrum. dicebat enim Ariston, ex eo Paulus profectus est in Spaniam, non fuisse neminem de fratribus ad quem refrigerare. praeterea Iudaeum quendam inrupisse in urbem, nomine Simonem. magico carmine adque sua nequitia hinc inde omnem fraternitatem dissoluit, ut etiam ego a Roma fugerem, sperans uenire Petrum. rettulerat enim Paulus de eo, et ego in uiso multa uidens. nunc itaque credo in domino meo quoniam reaedificat ministerium suum, quoniam extirpauit omnis seductio a seruis eius. fidelis est enim dominus noster Iesus Christus, qui possit restaurare nostras mentes. Theon autem audiens haec ab Aristhōne flente, magis incresebat illi spiritus et plus confirmabatur,

ACTS OF PETER 6

And when they had touched at Puteoli, Theon leapt out of the ship and went to the inn where he was wont to lodge, to prepare to receive Peter. Now he with whom he lodged was one by name Ariston, who always feared the Lord; and, because of the Name, Theon entrusted himself with him. And, when he was come to the inn and saw Ariston, Theon said to him, "God who has accounted you worthy to serve him has communicated his grace to me also by his holy servant Peter, who has now sailed with me from Judaea, being commanded by our Lord to come to Italy." And, when he heard that, Ariston fell on Theon's neck and embraced him and besought him to bring him to the ship and show him Peter. For, Ariston said that, since Paul set forth to Spain, there was no man of the brothers with whom he could refresh himself, and, moreover, a certain Jew had broken into the city, named Simon; and, with his charms of sorcery and his wickedness, has he made all the brotherhood fall away this way and that, so that I also fled from Rome, expecting the coming of Peter; for, Paul had told us of him, and I also have seen many things in a vision. Now, therefore, I believe in my Lord that he will build up again his ministry; for, all *this* deceit shall be rooted out from among his servants. For, our Lord Jesus Christ is faithful, who is able to restore our minds." And, when Theon heard these things from Ariston, who wept, his spirit was raised yet more and he was the more strengthened, because he

quoniam deo uiuo intellegebat se credidisse. ut autem peruenerunt inuicem ad nauem, Petrus respiciens eos, in spiritu repletus subrisit; ita ut Ariston cadens in faciem suam ad pedes Petri haec dixit: Frater et domine, sanctorum mysteriorum communis et demonstrator uiae recte quae est in domino Iesu Christo deo nostro, qui per te aduentum suum nobis ostendit: remisimus enim uniuersos quos nobis Paulus tradiderat, energia satanae. sed nunc spero in domino qui te nuntio suo misso aduentare nobis iussit, quoniam dignatus est nos magnalia et mirabilia sua per te uidere. oro itaque festines in urbem. ego enim relictis fratribus scandalizantibus, quos uideram in temptatione diaboli cadere, hoc refugit, dicens cis: "Fratres, state in fide: necesse est enim intra duos menses istos domini nostri misericordiam adducat uobis ministrum suum." uisionem enim uideram, Paulum dicentem mihi: "Ariston, fuge ab urbe." quibus auditis sine mora credens, egrediens in domino, etiamquam infirmem carnem portans, perueni hic, stans cottidie ad litus, interrogans nautas: "Numquid Petrus uobiscum nauigauit?" nunc autem gratia domini abundante, peto ut sine ulla mora ascendamus Rome, ne scelestissimi hominis plus inualescat doctrina. Haec dicente Aristone cum lacrimis, Petrus dans ei manum et eleuans a terra, et ipse cum lacrimis ingemescens dixit Petrus: Praeoccupauit nos qui temptat orbem terrarum per angelos suos; sed extinguet seductiones ipsius et sub pedibus

perceived that he had believed in the living God. ⁱ But, when they came together to the ship, Peter looked at them and smiled, being filled with the Spirit; so that Ariston, falling on his face at Peter's feet, said thus, "Brother and lord, that has part in the holy mysteries and shows the right way that is in the Lord Jesus Christ our God, who by you has shown to us his coming: we have lost all them whom Paul had delivered to us, by the working of Satan; but now I trust in the Lord who has commanded you to come to us, sending you as his messenger, that he has accounted us worthy to see his great and wonderful works by your means. I pray, therefore, make haste to the city; for, I left the brothers who have stumbled, whom I saw fall into the temptation of the devil, and fled hither, saying to them, "Brothers, stand fast in the faith; for, it is of necessity that within these two months the mercy of our Lord bring his servant unto you." For, I had seen a vision, even Paul, saying to me, "Ariston, flee out of the city." And, when I heard it, I believed without delay and went forth in the Lord, although I had an infirmity in my flesh, and came hither; and day by day I stood on the seashore asking the sailors, "Has Peter sailed with you?" But now, through the abundance of the grace of God, I entreat you, let us go up to Rome without delay, lest the teaching of this wicked man prevail yet further." And, as Ariston said this with tears, Peter gave him his hand and raised him up from the earth, and Peter also groaning, said with tears, "He has prevented us which tempts all the world by his angels; but he that has power to save his servants from all temptations shall

ⁱ James adds a paragraph break at this point.

ipsorum constituet qui crediderunt in Christo quem nos praedicamus, qui habet potestatem eruere seruos suos ab omni temptatione. Et ingredientibus eis ad portam, Theon rogabat Petrum dicens: Nulla die in nauī refrigerasti in tam magno mari; nunc autem in uia asperrima rectu a naue uis proficisci? Sed remane et refice te, et sic proficisceris. hinc enim usque Romae silice strato, adconcussione uereor ne quid patiaris. Respondens autem Petrus dixit eis: Si autem contingat mihi cum inimico domini nostri lapidem molarem suspendi, sicut dominus meus dicebat ad nos, si quis de fratribus scandalizasset, et in profundo mergi? fiet autem non tantum lapis molaris, sed quod deterius est, contrarium longe ab eis qui in dominum Iesum Christum crediderunt, in hunc persecutorem seruorum suorum consummari. Nulla autem persuasione Theon potuit ei suadere ut ibi uel unum diem remaneret. Theon autem et ipse, demandans quaecumque in nauī erant, ut uenirent, quanti sua interesse, consecutus est Petrum Romae deducentem Aristonem in habitationem Narcissi praesbyteri.

quench his deceits and put him beneath the feet of them that have believed in Christ whom we preach.” ⁱⁱ And, as they entered in at the gate, Theon entreated Peter, saying, “You did not refresh yourself on any day in so great a voyage; and now afterⁱⁱⁱ so hard a journey, will you set out forthwith from the ship? Tarry and refresh yourself, and so shall you set forth; for, from here to Rome on a pavement of flint I fear lest you be hurt by the shaking.” But Peter answered and said to them, “What if it comes to pass that a millstone were hung on me, and likewise on the enemy of our Lord, even as my Lord said to us of any that offended one of the brothers, and I were drowned in the sea? But it might be not only a millstone, but that which is far worse, †even that I who am the enemy of this persecutor of his servants should die afar off from them that have believed on the Lord Jesus Christ.†”^{iv} And by no exhortation could Theon prevail to persuade him to tarry there even one day. ^v But Theon himself delivered all that was in the ship to be sold for the price that he thought good and followed Peter to Rome; whom Ariston brought to the abode of Narcissus the presbyter.

ⁱⁱ James adds a paragraph break at this point.

ⁱⁱⁱ For ‘after’, here following James, the *Latin MS* has ‘before’.

^{iv} The sentence is corrupt; the sense is that Peter must at all costs be with his fellow Christians, or he will incur even worse punishment than that threatened by our Lord’s words.

^v James adds a paragraph break at this point.

Actus Petri VII

Fama peruolauit in urbem ad dispersos fratres Petrum dicentem domi uenisse Simonis causa, ut eum ostenderet seductorem et persecutorem bonorum esse. concurrunt itaque multitudo omnis ut uiderent domini apostolum fundari in Christum. prima autem sabbatorum multitudine conueniente Petrum uidendi causa, coepit itaque uoce maxima Petrus dicere: Viri, qui adestis, qui speratis in Christo, uos qui in breui temptationem passi estis, discite cuius rei causa deus filium suum misit in saeculo, aut cuius rei per uirginem Mariam protulit, si non aliquam gratiam aut procuracionem proficeret: uolens omne scandalum et omnem ignarantiam et omnem inergaemam diaboli, initia et uires infirmes quibus proualebat olim, antequam deus noster in saeculo refulgeret. qui multis et uariis infirmitatibus per ignorantiam in mortem rucbant, motus misericordiam deus omnipotens misit filium suum in saeculo, cui ego interfui; et super aquas ambulauit, cuius testis ipse ego permaneo, tunc saeculo operatum esse per signa et prodigia, quae omnia fecit. interfuisse me fateor, fratres carissimi; fui abnegans eum dominum nostrum Iesum Christum, et non tantum semel, sed et ter: erant enim qui me circumuenerant canes improbi sicut propheta domini.

ACTS OF PETER 7

Now, the report was noised through the city to the brothers that were dispersed, <saying that Peter was come to Rome>ⁱ because of Simon, that he might show him to be a deceiver and a persecutor of good men. All the multitude therefore ran together to see the apostle of the Lord stay (himself, or the brothers) in Christ. And, on the first day of the week, when the multitude was assembled to see Peter, Peter began to say with a loud voice, "You men here present that trust in Christ, you that for a little space have suffered temptation, learn for what cause God sent his Son into the world, and why he made him to be born of the Virgin Mary; for, *would he so have done* if not to procure us some grace or dispensation? Even because he would *take away* all offence and all ignorance and all the contrivance of the devil, his attempts and his strength wherewith he prevailed beforehand, before our God shined forth in the world. And whereas men, through ignorance, fell into death by many and divers infirmities, Almighty God, moved with compassion, sent his Son into the world. With whom I was; and he (or I) walked on the water, whereof I myself remain a witness, *and do testify* that he then worked in the world by signs and wonders, all of which he did. ⁱⁱ I do confess, dearly beloved brothers, that I was with him; yet I denied him, even our Lord Jesus Christ, and that not once only but thrice; for, there were evil dogs that were come

ACTS OF PETER 7

- ⁱ Some would read, '*that Peter the disciple of the Lord was come*'.
- ⁱⁱ James adds a paragraph break at this point.

et non mihi inputauit dominus; et conuersus ad me et misertus est infirmitatem carnis meae, ut me postea plangerem amariter, et lugebam fidem tam infirmam meam, quoniam exsensatus a diabolo et non habens in mente uerbum domini mei. et nunc dico uobis, o uiri fratres, qui in nomine Iesu Christi conuenistis: et in uobis inplanator satanas sagittas suas tendit, ut discederetis a uia. sed nolite deficere, fratres, neque cadere animo, sed confortamini et perstate et nolite dubitare. si enim me, quem in honore maximo habuit dominus, scandalizauit satanas ut abnegarem lumen spei meae, subiciens me et fugere me persuasit, tamquam in hominem crederem, quid putatis uos, qui neofyti estis? putabatis, quia non uos euertebat, ut faceret uos inimicos regni dei et in nouissimo errore in perditione praecipitaret? quemcumque enim eiecerit ab spe domini nostri Iesu Christi, ille filius perditionis in aeterno. conuertimini ergo, fratres electi a domino, et confortamini in dominum omnipotentem, patrem domini nostri Iesu Christi, quem nemo uidit umquam neque uidere potest nisi ille, qui in eum crediderit. intellegite autem, unde uobis temptatio superuenerit. non enim tantum propter hoc ut uerbis suaderet uobis hunc esse Christum quem ego praedico, sed etiam in tactis et in uirtutibus magnificis hortor uos per fidem quae est in Christo Iesu, ut nemo uestrum alium expectet praeter hunc contemptum et contumeliatum a

about me as they did unto the Lord's prophets. And the Lord imputed it not unto me but turned unto me and had compassion on the infirmity of my flesh, whenⁱⁱⁱ afterward I bitterly bewailed myself, and lamented the weakness of my faith, because I was fooled by the devil and did not keep in mind the word of my Lord. And now I say unto you, O men and brothers, who are gathered together in the name of Jesus Christ: against you also has the deceiver Satan aimed his arrows, that you might depart out of the way. But faint not, brothers, neither let your spirit fall, but be strong and persevere and doubt not; for, if Satan caused me to stumble, whom the Lord had in great honour, so that I denied the light of my hope, and if he overthrew me and persuaded me to flee as if I had put my trust in a man, what do you think *will he do to you* who are but young in the faith? Did you suppose that he would not turn you away to make you enemies of the kingdom of God, and cast you down into perdition by a new (or the last) deceit? For, whomever he casts out from the hope of our Lord Jesus Christ, he is a son of perdition for ever. Turn yourselves, therefore, brothers, chosen of the Lord, and be strong in God Almighty, the Father of our Lord Jesus Christ, whom no man has seen at any time, neither can see, save he who has believed in him. And be aware whence this temptation has come upon you. For, it is not only by words that I would convince you that this is Christ whom I preach, but also by deeds and exceedingly great works of power do I exhort you by the faith that is in Christ Jesus, that none of you look for any other save him that was despised and mocked

ⁱⁱⁱ Or 'so that'.

Iudaeis, hunc Nazorenium crucifixum, mortuum et in tertio die resurgentem.

by the Jews, even this Nazarene who was crucified and died and the third day rose again.

Actus Petri VIII

Paenitentes autem fratres rogabant Petrum, ut expugnaret Simonem, qui se dicebat dei uirtutem esse, morantem in domo Marcelli senatoris persuasum carminibus eius, dicentes: Crede nobis, frater Petre: nemo fuit tam sapientior inter homines, quam hic Marcellus. uiduae omnes sperantes in Christo ad hunc refugium habebant; omnes orfani ab eo pascebantur. quid plura, frater? Marcellum omnes pauperi patronum uocabant; cuius domus peregrinorum et pauperorum uocabulum habebat. cui imperator dixit: "Ab omni officio te abstineo, ne prouincias expolians Christianis conferas." cui Marcellus respondit: "Et mea omnia tua sunt." cui dixit Caesar: "Mea essent, si mihi eam custodires; nunc autem, quia non sunt mea, cui uis ea dona et hoc nescio quibus infimis." haec ergo, frater Petre, ante oculos habentes referimus tibi, tantam uiri misericordiam in blasphemia translatam. si enim ille uersatus non fuisset, nec nos remoti fuisset a sancta fide dei domini nostri. qui nunc Marcellus furens paenitetur in benefaciendo, dicens: "Tanta substantia inpendi tanto tempore, superuacuo credens in di notitiam me erogare!" usque adeo ut, si quis ad eum de peregrinis accesserit ad inuam domus eius, fuste percutet adque inpingi iubet dicens: "Vtinam nec illis inpostoribus tantam paecuniam erogassem!" sed et plura blasphemando dicit.

ACTS OF PETER 8

And the brothers repented and entreated Peter to fight against Simon (who said that he was the power of God, and lodged in the house of Marcellus a senator, whom he had convinced by his charms) saying, "Believe us, brother Peter; there was no man among men so wise as this Marcellus. All the widows that trusted in Christ had recourse to him; all the fatherless were fed by him; and what more, brother? All the poor called Marcellus their patron, and his house was called the house of the strangers and of the poor, and the emperor said to him, "I will keep you out of every office, lest you despoil the provinces to give gifts to the Christians." And Marcellus answered, "All my goods are also yours." And Caesar said to him, "Mine they would be if you kept them for me; but now they are not mine; for, you give them to whom you will, and I know not to what vile persons." Having this, then, before our eyes, brother Peter, we report it to you, how the great mercy of this man is turned to blasphemy; for, if he had not turned, neither should we have departed from the holy faith of God our Lord. And now does this Marcellus in anger repent of his good deeds, saying, "All this substance have I spent in all this time, vainly believing that I gave it for the knowledge of God!" So that, if any stranger comes to the door of his house, he smites him with a staff and bids him be beaten, saying, "Would God I had not spent so much money on these impostors." And yet more does he say, blaspheming. But, if there abides in you any mercy of

sed si qua in te domini nostri misericordia et praeceptorum eius bonitatis permanet, succurras huius errori, qui tam magno numero in serbos dei aelemosynas fecit. Petrus autem haec uidens, percussus dolore malo dixit: O artes uariae et temptationes diaboli! o machinationes et adinuationes malorum! qui sibi in die iracundiae ignem maximum nutrit, exterminium hominum simplicum, lupo rapax, uorator et dissipator uitae aeternae! tu priorem hominem concupiscentia inretisti et pristina nequitia tua et corporali uinculo obligasti; tu es fructus arboris amaritudinis totus amarissimus, qui uarias concupiscentias iumittis. tu Iudam condiscipulum et coapostolum meum coëgisti inopia agere, ut traderet dominum nostrum Iesum Christum, qui de te poenas exigat necesse est. tu Herodis cor indurasti et Pharaonem inflammasti et coëgisti pugnare contra sanctum seruum dei Moysen, tu Caiaphae audaciam praestitisti, inique multitudini ut dominum nostrum Iesum Christum traderet, ei usque adhuc sagittis tuis beneficis animas innocentes sagittas. improbe inimice omnium, cathatema ab eius aeclesia fili dei sancti omnipotentis, et tamquam thitzio de foco eiectus extingueris a seruis domini nostri Iesu Christi. in te nigritudo tua et in natos tuos, semen pessimum, in te conuertantur nequitiae tuae et in te mine tuae et in te temptationes tuae et in angelis tuis, principium malitiae, tenebrarum abyssus! quas habes

our Lord and ought of the goodness of his commandments, succour the error of this man who has done so many alms-deeds to the servants of God.” ⁱ And Peter, when he perceived this, was smitten with sharp affliction and said, “O the divers arts and temptations of the devil! O the contrivances and devices of the wicked! He that nourishes up for himself a mighty fire in the day of wrath, the destruction of simple men, the ravening wolf, the devourer and scatterer of eternal life! You enmeshed the first man in concupiscence and bound him with your old iniquity and with the chain of the flesh; you are wholly the exceeding bitter fruit of the tree of bitterness, who sends divers lusts upon men. You compelled Judas my fellow disciple and fellow apostle to do wickedly and deliver up our Lord Jesus Christ, who shall punish you for that. You hardened the heart of Herod and inflamed Pharaoh and compelled him to fight against Moses the holy servant of God; you gave boldness to Caiaphas, that he should deliver our Lord Jesus Christ to the unrighteous multitude; and, even until now, you shoot at innocent souls with your poisonous arrows. You wicked one, enemy of all men, be accursed from the Church of him the Son of the holy God omnipotent and as a brand cast out of the fire shall you be quenched by the servants of our Lord Jesus Christ. Upon you let your blackness be turned and upon your children, an evil seed; upon you be turned your wickedness and your threats; upon you and your angels be your temptations, you beginning of malice and bottomless pit of darkness! Let your darkness that you have

ⁱ James adds a paragraph break at this point.

tenebrae tuae tecum sint et cum uasis tuis quae possides. discede itaque ab his qui credituri sunt deo, discede a seruis Christi et illi uolentibus militare. habeto tu tibi tuas tunicas tenebrarum; sine causa pulsas aliena ostia, quae non sunt tua sed Christi Iesu qui ea custodit. tu enim, lupo rapax, uolens abripere pecora quae tua non sunt, sed sunt Christi Iesu qui custodit ea diligenter summa cum diligentia.

be with you and with your vessels which you own! Depart from them that shall believe in God, depart from the servants of Christ and from them that desire to be his soldiers. Keep to yourself your garments of darkness! Without cause do you knock at other men's doors, which are not yours but of Christ Jesus that keeps them. For you, ravening wolf, would carry off the sheep that are not yours but of Christ Jesus, who keeps them with all care and diligence."

Actus Petri IX

Haec dicente Petro cum magno dolore animi sui, adiciebantur bene plures in domino credentes. rogabant autem fratres Petrum ut conmitteret se cum Simonem et non patere tur eum diutius sollicitare populum. sine mora autem exiliens Petrus de synagoga ibat in domum Marcelli ubi Simon manebat. sequebantur autem eum turbae magnae. ut autem uenit ad ianuam, uocans hostarium dixit ad eum: Vade, die Simoni: "Petrus, propter quem fugisti de Iudaea, sustinet te ad ianuam." Respondens hostiarius dixit Petro: An tu sis Petrus ignoro, domine. praeceptum autem habeo: recognouit enim te externa die introisse in urbem, dixit mihi: "Siue interdus siue noctu adque hora quae uenerit, dic quoniam non sum intus." Petrus autem ad iuuenem dixit: Tu quidem bene dixisti, quia haec renuntiasti coactus ab eo. Et conuersus Petrus ad populum sequentem se dixit: Magnum et mirabilem nostrum uisuri estis. Et respiciens Petrus canem magnum catena grande ligatum, accedens soluit eum. canis autem solutus, uocem humanam accipiens dixit ad Petrum: Quid me iubes facere, seruus inenarrabilis dei uiui? Cui Petrus dixit: Intra et dic Simoni in medio conuentu suo: "Dicit tibi Petrus: procede in publicum: tui enim causa Romae ueni, inprobe et sollicitator animarum simplicium." Et loco currens canis introiuit et inpetum faciens in medio eorum

ACTS OF PETER 9

As Peter spoke thus with great sorrow of mind, many were added to them that believed in the Lord. But the brothers besought Peter to join battle with Simon and not suffer him any longer to vex the people. And, without delay, Peter went quickly out of the synagogue (assembly) and went to the house of Marcellus, where Simon lodged; and many people followed him. And, when he came to the door, he called the porter and said to him, "Go, say to Simon: Peter because of whom you fled out of Judaea waits for you at the door." The porter answered and said to Peter, "Sir, whether you are Peter, I know not but I have a command; for, he had knowledge that yesterday you entered the city, and said to me, "Whether it be by day or by night, at whatever hour he comes, say that I am not within."" And Peter said to the young man, "You have well said in reporting that which he compelled you to say." And Peter turned to the people who followed him and said, "You shall now see a great and marvellous wonder." And Peter, seeing a great dog bound with a strong chain, went to him and loosed him; and, when he was loosed, the dog received a man's voice and said to Peter, "What do you bid me to do, you servant of the unspeakable and living God?" Peter said to him, "Go in and say to Simon in the midst of his company: Peter says to you, 'Come forth abroad! For your sake am I come to Rome, you wicked one and deceiver of simple souls.'" And, immediately, the dog ran and entered in, and rushed into the midst of them that were with

qui Simoni aderant, et erigens priores pedes uoce maxima usus est et dixit: Tu Simon, dicit tibi Petrus Christi seruus ad ianua stans: "Procede in publico; propter te enim Romae ueni, inprouissime et seductor animarum simplicum." Audiens enim haec Simon et respiciens incredibilem uisum, excidit a uerbis quibus seducebat circumstantes, omnium stupentium.

Simon, and lifted up his forefeet and in a loud voice said, "You Simon, Peter the servant of Christ who stands at the door says to you: Come forth abroad, for you sake am I come to Rome, you most wicked one and deceiver of simple souls." And, when Simon heard it, and beheld the incredible sight, he lost the words wherewith he was deceiving them that stood by, and all of them were amazed.

Actus Petri X

Marcellus autem hoc uiso exiuit ad ianuam proiciens se ad pedes Petri et dixit: Petre, amplector pedes tuos, sancte dei sancti seruus, multa peccaui: ut non exequaris peccata mea, si qua est in te Christi uera fides quem tu praedicas, si praeceptorum eius memor es, neminem odire, nemini esse malus, sicut didici a Paulo coapostolo tuo: ne in animo inducas delictorum meorum, sed hora pro me dominum, sanctum dei filium, quem ego ad iracundiam perduxì, quoniam seruos eius persecutus sum. roga ergo pro me tamquam bonus procurator dei, non me tradidi cum peccatis Simonis igni aeterno, qui me tantum suavit ut statuam illi ponerem, suscriptioni tali: "Simoni iuueni deo." si scirem, Petre, pecunia suaderi, omnem darem substantiam meam; contemnens dedissem tibi, ut animam meam lucrarer. si filii mihi essent, pro nihilo duxissem, tantum in domino uiuo crederem. confiteor autem quoniam me non seduxisset, nisi quod dei uirtutem se esse dicebat. et tamen referam tibi, dulcissime Petre: non dignus eram audire te, seruus dei, neque constabilitus eram in fide dei quae est in Christo: propterea scandalizatus sum. peto itaque ne indigne feras quod dicturus sum. Christum dominum nostrum quem tu praedicas in ueritate, coapostolis tuis coram te dicens: "Si habueritis fidem sicut granum sinapis dicitis monti huic: transfer te et continuo se transferet." te autem Petrum hic Simon infidelem dixit, in

ACTS OF PETER 10

But, when Marcellus saw it, he went out to the door and cast himself at Peter's feet and said, "Peter, I embrace your feet, you holy servant of the holy God; I have sinned greatly, but exact not my sins, if there be in you the true faith of Christ, whom you preach, if thou remember his commandments, to hate no man, to be unkind to no man, as I learned from your fellow apostle Paul; do not keep in mind my faults but pray for me to the Lord, the holy Son of God whom I have provoked to wrath – for, I have persecuted his servants – that I am not delivered with the sins of Simon to eternal fire; who so persuaded me, that I set up a statue to him with this inscription: 'To Simon the young God'. If I knew, O Peter, that you could be won with money, I would give you all my substance, *yes*, I would give it and despise it, that I might gain my soul. If I had sons, I would account them as nothing, if only I might believe in the living God. But I confess that he would not have deceived me save that he said that he was the power of God; yet will I tell you, O most gentle Peter: I was not worthy to hear you, you servant of God, neither was I established in the faith of God which is in Christ; therefore, I was made to stumble. I beseech you, therefore, take not ill that which I am about to say, that Christ our Lord whom you preach in truth said to you fellow apostles in your presence: If you have faith as a grain of mustard seed, you shall say to this mountain: Remove yourself; and, straight away, it shall remove

aquas dubitantem. audiui enim et hoc eum dixisse: "Qui mecum sunt, non me intellexerunt." ergo si uos quibus et manus inposuit, quos et elegit, cum quibus et mirabilia fecit, dubitabatis, habens ergo hoc testimonium paeniteor, et ad praeces tuas confugio. suscipias animam meam, labsum a domino nostro et a repromissione ipsius. sed credo, quia miserebitur mihi penitenti. fidelis enim est omnipotens, remittere mihi peccata. Petrus autem dixit uoce magna: Tibi, domine noster, gloria et claritudo, deus omnipotens, pater domini nostri Iesu Christi. tibi laus et gloria et honor in saecula saeculorum. amen. quoniam et nos nunc in pleno confortasti et constabilisti in te sub oculis omnium uidentium, domine sancte, confirma Marcellum et mitte pacem tuam in eum et domum illius hodie; quidquid autem periit aut errat, tu solus conuertere potes uniuersos. te depraecamur, domine pastor ouium dissipatarum olim, nunc autem per te coadunabuntur. sic et Marcellum tamquam unam de ouiculis tuis suscipias, et non patiaris iam in errore aut in ignorantiam diutius baccari; sed recipias in numero ouium tuarum. etiam, domine, suscipe eum, cum dolore et cum lacrimis rogantem te.

itself. But this Simon said that you, Peter, were without faith when you doubted, in the waters. And I have heard that Christ said this also: They that are with me have not understood me. If then, you on whom he laid his hands, whom also he chose, doubted, I, therefore, having this witness, repent, and take refuge in your prayers. Receive my soul, who has fallen away from our Lord and from his promise. But I believe that he will have mercy on me that repent. For, the Almighty is faithful to forgive me my sins." ⁱ But Peter said with a loud voice, "To you, our Lord, be glory and splendour, O God Almighty, Father of our Lord Jesus Christ. To you be praise and glory and honour, world without end. Amen. Because you have now fully strengthened and established us in you in the sight of all, holy Lord, confirm Marcellus, and send your peace on him and on his house this day; and, whatever is lost or out of the way, you alone can turn them all again; we beseech you, Lord, shepherd of the sheep that once were scattered, but now shall be gathered in one by you. So also receive Marcellus as one of your lambs and suffer him no longer to go astray (revel) in error or ignorance. Yes, Lord, receive him that with anguish and tears entreats you."

ⁱ James adds a paragraph break at this point.

Actus Petri XI

Haec dicente Petro et amplectentem Marcellum, conuertit se Petrus ad turbam quae illi adstabat, et uidit quendam in turba subridentem, in quo erat daemonium nequissimum. ad quem Petrus dixit: Quicumque es qui risisti, ostende te in palam omnibus adstantibus. hoc audito iuuenis inpetum fecit in atrio domus, et uoce magna clamans et inpingens se in parietem dixit: Petre, magna contio est inter Simonem et canem, quem misisti; qui dicit Simon cani: "Nega me hic esse." ad quem plura dicit canis quam que mandastiei. et postquam perfecit mysterium quod illi praecepisti, ante pedes tuos morietur. Petrus autem dixit: Et tu itaque, quicumque es daemon, in nomine domini nostri Iesu Christi exi a iuene, nihil nocens eum; ostende te omnibus adstantibus. hoc audito iuuenis expulit se, et statuam magnam marmoream, quae in atrio domus posita erat adpraehendens, eam calcibus conminuit. erat enim statua Caesaris. quo uiso Marcellus frontem sibi percutiens ad Petrum dixit: Magnum flagitium factum est: si enim hoc innotuerit Caesari per aliquem de curiosis, magnis poenis nos adfliget. cui Petrus dixit: Non te talem uideo sicut paulo ante: dicebas enim paratum te esse, omnem substantiam tuam erogare uelle ut animam tuam saluam facias. sed si uere paenitentiam agis, ex toto corde credens in Christo, excipe desalientem aquam manibus tuis et ora dominum,

ACTS OF PETER 11

And, as Peter spoke thus and embraced Marcellus, Peter turned himself to the multitude that stood by him and saw there one that laughed (smiled), in whom was a very evil spirit. And Peter said to him, "Whoever you are that laughed, show yourself openly to all that are present." And, hearing this, the young man ran into the court of the house and cried out with a loud voice and dashed himself against the wall and said, "Peter, there is a great contention between Simon and the dog whom you sent; for, Simon said to the dog: Say that I am not here. Unto whom the dog said more than you charged him; and, when he has accomplished the mystery that you commanded him, he shall die at your feet." But Peter said, "And you also, devil, whoever you are, in the name of our Lord Jesus Christ, go out of that young man and do not hurt him at all; show yourself to all that stand here." When the young man heard it, he ran forth and caught hold of a great statue of marble that was set in the court of the house and broke it in pieces with his feet. Now, it was a statue of Caesar. Which Marcellus beholding smote his forehead and said to Peter, "A great crime has been committed; for, if this be made known to Caesar by some busybody, he will afflict us with sore punishments." And Peter said to him, "I see you not the same that you were a little while ago; for, you said that you were ready to spend all your substance to save your soul. But, if you indeed repent, believing in Christ with your whole heart, take in your hands of the water that runs

et in nomine ipsius sparge super fraumenta statuae, et erit sicut ante fuit integra. Marcellus autem nihil dubitans, sed credens ex toto corde, antequam acciperet aquam, manibus suis susum adtendens dixit: Credo in te, domine Iesu Christe. etenim ab apostolo tuo Petro arguor an bene credam in nomine tuo sancto. itaque accipio aquam in manibus meis, et in nomine tuo spargo lapides istos, ut fiat statua sicut ante fuit integra. si ergo, domine, uoluntas tua est, esse me in corpore, et non patiar aliquid a Caesare, sit lapis hic integer sicut ante fuit. Et sparsit super lapides aquam, et statua integra facta est. Petro itaque gloriantem quod non dubitasset in petendo dominum, sed et Marcello in spiritu exaltabatur, quod tale signum primum inter manus eius factum fuisset. credens ergo ex totis praecordiis usuis in nomine Iesu Christi filii dei, per quem omnia impossibilia possibilia sunt.

down, and pray to the Lord, and in his name sprinkle it on the broken pieces of the statue and it shall be whole as it was before.” And Marcellus, nothing doubting, but believing with his whole heart, before he took the water lifted up his hands and said, “I believe in you, O Lord Jesus Christ; for, I am *now* proved by your apostle Peter, whether I believe rightly in your holy name. Thus, I take water in my hands and, in your name do I sprinkle these stones that the statue may become whole as it was before. If, therefore, Lord, it be your will that I continue in the body and suffer nothing at Caesar’s hand, let this stone be whole as it was before.” And he sprinkled the water on the stones and the statue became whole, whereat Peter exulted that Marcellus had not doubted in asking of the Lord, and Marcellus was exalted in spirit, that such a sign was first wrought by his hands; therefore, he, believed with his whole heart in the name of Jesus Christ the Son of God, by whom all things impossible are *made* possible.

Actus Petri XII

Sed Simon intus ad canem ita dixit: Die Petro, intus me non esse. Ad quem canis coram Marcello ait: Inprouissime et inpuderate et inimicissime omnium animantium et credentium in Christum Iesum, missum ad te mutu animal et uocem humanam accipientem, ut te argueret et conprobaret planum et deceptorem. tot oris cogitasti, ut diceres: "Dic quia non sum hic;" non te puduit, uocem tuam infirmem et inutilem emittere contra ministrum et apostolum Christi Petrum, tamquam latere possis eum qui me iussit loqui contra faciem tuam? et hoc non tui causa, sed horum quos seducebas et in perditionem mittebas. maledictus itaque eris, inimice et cor ruptor uiae ueritatis Christi, qui probabit iniquitates tuas quas gessisti igni inmortalis, et tenebris exterioribus eris. Et cum dixisset canis haec uerba, discessit. secuta est itaque eum turba, Simone solo derelicto. peruenit canis ad Petrum sedentem cum turba, ut uiderent faciem Petri; et canis renuntians quid gessisset cum Simone. haec autem locutus est canis angelo et apostolo dei uere: Petre, agonem magnum habebis contra Simonem inimicum Christi et seruientibus illi; multos autem conuertes in fidem seductos ab eo. propter quod accipies mercedem a deo operis tui. haec cum dixisset canis, caecidit ante pedes apostoli Petri et deposuit spiritum. uidente autem turba magna cum admiratione

ACTS OF PETER 12

But Simon, within the house, said thus to the dog, "Tell Peter that I am not within." Whom the dog answered in the presence of Marcellus, "You exceedingly wicked and shameless one, enemy of all that live and believe in Christ Jesus, here is a dumb animal sent to you that has received a human voice to confound you and show you to be a deceiver and a liar. Have you taken thought so long, to say *at last*, "Tell him that I am not within?" Are you not ashamed to utter your feeble and useless words against Peter the minister and apostle of Christ, as if you could hide from him that has commanded me to speak against *you to your face*; and that not for your sake but for theirs whom you were deceiving and sending to destruction? Cursed, therefore, shall you be, you enemy and corrupter of the way of the truth of Christ, who shall prove by fire that dies not and in outer darkness, your iniquities that you have committed." And, having thus said, the dog went forth and the people followed him, leaving Simon alone. And the dog came to Peter as he sat with the multitude *that was come* to see Peter's face, and the dog related what he had done to Simon. And thus spoke the dog to the angel and apostle of the true God, "Peter, you will have a great contest with the enemy of Christ and his servants, and many that have been deceived by him shall you turn to the faith; therefore, you shall receive from God the reward of your work." And, when the dog had said this, he fell down at the apostle Peter's feet and gave up the ghost. And, when the great multitude saw

canem loquentem, coeperunt ergo alii prosternere se pedibus Petri, alii autem dicebant: Alium signum nobis ostende ut credamus tibi tamquam ministro dei uiui: et Simon multa signa praesentiam nostri fecit, et ideo secuti sumus eum.

with amazement the dog speaking, they began then, some to throw themselves down at Peter's feet, and some said, "Show us another sign, that we may believe in you as the minister of the living God; *for*, Simon also did many signs in our presence and, therefore, we followed him."

Actus Petri XIII

Petrus autem conuersus respiciens sardam ad fenestram suspensam, adprachendens eam ad populum dixit: Si uideritis nunc hunc in aqua natantem sicut piscem, credere poteritis in eum quem praedico? illi autem unianimes dixerunt: Vere credimus tibi. Tunc piscinae adiacenti natatoriae dixit: In nomine tuo, Iesu Christe, quousque adhuc non creditur, coram omnibus istis uiue et nata tamquam piscis. Et misit sardam in piscinam, et uixit et natare coepit. uidens autem multitudo natantem piscem, et non tantum ipsa ora fecit, ne diceretur fantasma esse, sed diutius fecit eum natare, ut undique adduceret turbas et ostenderet sardam piscem factum, usque adeo ut quidam de populo panem illi mitteret; et totum eum uidebant. secuti sunt autem plurimi hoc uiso et crediderunt in domino, et conueniebant die ac nocte in domum Narcissi praesbyteri. tractabat eis Petrus de profeticas scribturas et quae dominus noster Iesus Christus egisset et uerbo et factis.

ACTS OF PETER 13

And Peter turned and saw a sardine hung in a window, and took it and said to the people, "If you now see this swimming in the water like a fish, will you be able to believe in him whom I preach?" And they said with one voice, "Verily, we will believe you." Then he said - now there was a bath for swimming at hand, "In your name, O Jesus Christ, forasmuch as hitherto it is not believed in, in the sight of all these live and swim like a fish." And he cast the herring into the bath, and it lived and began to swim. And all the people saw the fish swimming, and it did not so at that hour only, lest it should be said that it was a phantasm, but he made it to swim for a long time, so that they brought many people from all quarters and showed them the herring that was made a *living* fish, so that certain of the people even cast bread to it; and they saw that it was whole. And, seeing this, many followed Peter and believed in the Lord. ⁱ And they assembled themselves day and night at the house of Narcissus the presbyter. And Peter discoursed to them of the scriptures of the prophets and of those things that our Lord Jesus Christ had wrought both in word and in deeds.

ACTS OF PETER 13

ⁱ James adds a paragraph break at this point.

Actus Petri XIV

Marcellus autem cottidie funde batur per signa quae uidebat per Petrum fieri per gratiam Iesu Christi, quem illi tribuerat. inpetum autem fecit Marcellus in domo sua super Simonem sedentem in triclinio. maledicens dicebat ei: Inimicissime et pestilentissime hominum, corruptor anime meae et domus meae, qui me exfugare uolueris a Christo domino saluatore meo! et iniciens manus in eum iussit inpingi de domo sua. serui autem accepta potestate ita contumeliis eum adflixerunt, alii alapas in faciem eius dabant, alii uero fustem, alii lapidem, alii autem uasa stercoreibus plena super caput eius effuderunt, qui propter eum dominum suum effuderant et multo tempore ligati fuerant; et alii conserui de quibus ad dominum eorum mala loquebatur, inproperantes et dicentes ei: Nunc digna praemia restituimus tibi per dei uoluntatem, qui nobis misertus est et domino nostro. Simon autem male cesus, eiectus de domo cucurrit ad domum ubi Petrus reuertebatur. in domum praesbyteri Narcissi stans ad ianuam clamabat: Ecce ego Simon: descende itaque Petre, et ego te adprobabo in homine Iudeo et fabri filio credidisse.

ACTS OF PETER 14

But Marcellus was confirmed daily by the signs that he saw wrought by Peter through the grace of Jesus Christ, which he granted to him. And Marcellus ran on Simon as he sat in his house in the dining chamber, and cursed him and said to him, "You most adverse and pestilent of men, corrupter of my soul and my house, who would have made me fall away from my Lord and Saviour Christ!" And, laying hands on him, he commanded him to be thrust out of his house. And the servants having received such licence, covered him with reproaches; some buffeted his face, others *beat him* with sticks, others *cast* stones, others emptied out vessels full of filth on his head, even those who on his account had fled from their master and been a long time fettered; and others of their fellow servants of whom he had spoken evil to their master reproached him. saying to him, "Now, by the will of God who has had mercy on us and on our master, do we recompense you with a fit reward." And Simon, shrewdly beaten and cast out of the house, ran to the house where Peter lodged, even the house of Narcissus; and, standing at the gate cried out, "Lo! Here am I, Simon: come down, Peter, and I will convict you that you have believed in a man who is a Jew and a carpenter's son."

Actus Petri XV

Nuntiatum est autem Petro haec Simonem dixisse. misit ad eum Petrus mulierem habentem infantem lactantem, dicens ei: Descende celerius et uidebis quendam quaerentem me. tu quidem non est quod respondeas; silentium autem habeto et audi quae infans quem tenes dicat ad eum. descendit ergo mulier. erat autem infans quem lactabat mensuum septe. et accipiens uocem uirilem dixit ad Simonem: O horrende deo et hominibus, o exterminium ueritatis et corruptio omnis semen pessimum, o infructuosum fructum naturae! sed in breui et in minimo adparens, et post haec poena aeterna te manet. de inpudero patre natus, qui numquam in bono, sed in ueneno radices emittes, incredibile genus et omni spe destitute: canem te arguente non es confusus; ego infans cogor a deo loqui et nec sie erubescis. sed te nolente, ueniente sabbato die alter te adducet in Iulio foro, ut adprobetur in te qualis sis. discede itaque a ianua in qua sanctorum uestigia conuersantur. iam enim non corrumpes animas innocentes quas euertebas et contristabas in Christo. ostenditur itaque tua prauissima natura et concidetur machinatio tua. nunc autem nouissimum uerbum dico: dicit tibi Iesus Christus: "Ommutesce coactus nomine meo et exi a Roma usque uenturo sabbato." Continuo autem ommutescens et coibitus exiuit a Roma

ACTS OF PETER 15

And, when it was told Peter that Simon had said this, Peter sent to him a woman who had a sucking child, saying to her, "Go down quickly, and you will find one that seeks me. For you there is no need that you answer him at all but keep silence and hear what the child whom you hold shall say to him." The woman, therefore, went down. Now, the child whom she suckled was seven months old; and it received a man's voice and said to Simon, "O you abhorred of God and men, and destruction of truth, and evil seed of all corruption, O fruit by nature unprofitable! But only for a short and little season shall you be seen and, thereafter, eternal punishment is laid up for you. You son of a shameless father, that never put forth your roots for good but for poison, faithless generation void of all hope! You were not confounded when a dog reproved you; I a child am compelled of God to speak, and not even now are you ashamed. But even against your will, on the sabbath day that comes, another shall bring you into the forum of Julius that it may be shown what manner of man you are. Depart, therefore, from the gate wherein walk the feet of the holy; for, you shall no more corrupt the innocent souls whom you turned out of the way and make sad; in Christ, therefore, shall be shown your evil nature, and your devices shall be cut in pieces. And now I speak this last word to you: Jesus Christ says to you: Be stricken dumb in my name and depart out of Rome until the sabbath that comes." And, forthwith, he became dumb and *his speech* was

usque sabbato, et in stabulum manebat. mulier reuersa est cum infantem ad Petrum et rettulit ei et ceteris fratribus quae in<fans> ad Simonem locutus esset. at illi magnificabant dominum qui haec hominibus ostenderat.

bound; and he went out of Rome until the sabbath and abode in a stable. But the woman returned with the child to Peter and told him and the rest of the brothers what the child had said to Simon; and they magnified the Lord who had shown these things to men.

Actus Petri XVI

Adueniente autem nocte uidit Petrus Iesum, habentem uestem claritatis, subridentem, adhuc uigilans dicentem sibi: Iam plurima turba fraternitatis reuersa est per me et per quem signa fecisti in nomine meo. habebis autem agonem fidei ueniente sabbato et conuertentur multo plures de gentibus et de Iudaeis in nomine meo in me contumeliatum, derisum, consputum. ego enim me tibi praestabo petenti te signa et prodigia, et conuertes multos, sed habebis contrarium Simonem per opera patris sui. sed omnia eius adprobabuntur carmina et magica figmenta. nunc autem noli cessare, et quos cumque tibi misero in nomine meo fundauis. Lucem itaque factam, narrauit fratribus quod sibi apparuisset dominus et quid illi praecepisset.

ACTS OF PETER 16

Now, when night fell, Peter, while yet awake, beheld Jesus clad in a vesture of brightness, smiling and saying to him, "Already are many people of the brotherhood returned through me and through the signs that you have wrought in my name. But you shall have a contest of the faith on the sabbath that comes, and many more of the Gentiles and of the Jews shall be converted in my name to me who was reproached and mocked and spat on. For, I will be with you when you ask for signs and wonders, and you shall convert many; but you shall have Simon opposing you by the works of his father; yet all his works shall be shown to be charms and contrivances of sorcery. But now slack not, and whomever I shall send to you, you shall establish in my name." And, when it was light, he told the brothers how the Lord had appeared to him and what he had commanded him:

Actus Petri XVII

Credite autem mihi, o uiri fratres, ego hunc Simonem a Iudea fugavi multa mala facientem magico carmine, morantem in Iudaea ad quandam mulier Eubola, honesta nimis in saeculo hoc, adiacente ei auro copioso et margaritis non minimo praetio. subintravit hic Simon cum duobus sibi similibus. illos duo de familia nemo uidit, nisi solum Simonem. magia facta sustulerunt omnem aurum mulieris et non conparuerunt. Eubola autem postquam recognouit hoc factum, coepit torquere familiam suam dicens: "Sub occansionem hominis deifici spoliasti me, quod uideritis eum ad me introeuntem ut honorificaretur mulierem simplicem; cui nomen est autem nomen domini." ego ieiunans diebus tribus et orans ut hoc factum palam fieret, uideo in uisum Italicum et Antulum quos ego cathecizaram in nomine domini, et puerum nudum uinetum, dantem mihi siligineum et dicentem mihi: "Petre, adhuc biduo sustine et uidebis magnalia dei. quae enim perierunt de domo Eubolae, Simonem magica arte usum fuise et fantasma facta cum aliis duobus abripuisse. quos tu uidebis tertia die hora nona ad portam, quae ducit

ACTS OF PETER 17

i But believe me, men and brothers, I drove this Simon out of Judaea where he did many evils with his magical charms, lodging in Judaea with a certain woman Eubula, who was of honourable estate in this world, having store of gold and pearls of no small price. Here Simon entered by stealth with two others like himself, and none of the household saw those two, but Simon only, and by means of a spell they took away all the woman's gold and disappeared. But Eubula, when she found what was done, began to torture her household, saying, "You have taken occasion by this man of God and spoiled me, when you saw him entering to honour a mere woman; but his name is *ii* as the name of the Lord." *iii* As I fasted for three days and prayed that this matter should be made plain, I saw in a vision Italicus and Antulus whom I had instructed in the name of the Lord, and a boy naked and chained giving me a wheaten loaf and saying to me, "Peter, endure yet two days and you shall see the mighty works of God. As for all that is lost out of the house of Eubula, Simon has used art magic and has caused a delusion, and with two others has stolen it away, whom you shall see on the third day at the ninth hour, at the gate that leads to Neapolis, selling to a goldsmith named Agrippinus a

ACTS OF PETER 17

- i* Some believe the episode of Chs 17–20, inserted most abruptly, to have been inserted here by the compiler of the Greek original of the Vercelli Acts; however, it was not composed by him but transferred with very slight additions from the earlier part of the Acts – now lost – of which the scene was laid in Judaea. James inclines to favour this view.
- ii* Here, a leaf ends; there is no gap in the MS but the sentence is abrupt and Peter is very suddenly introduced into the story.
- iii* James adds a paragraph break at this point.

Neapoli, uedentes aurifici cuidam nomine Agripino satyriscum aureum librarum duum, habens in se lapidem praetiosum. tu uero non est quod tangas, ne coinquineris; sed sint quidam tecum de seruis matrone. tu autem ostendes aurificis tabernam et disce dis ab eis. propter hoc enim factum multi credent in nomine domini. quae enim illi astutia sua et malitia sepe abriperunt in pala adprobantur.” hoc ego audiens perueni ad Eubolam et inueni illam sedentem, conscissa ueste, crinibus dissipatis lugentem. cui dixit: “Eubola, surge a luctu et reconpone faciem tuam et suffige capillos tuos et sume uestem conuenientem tibi, et ora ad dominum Iesum Christum qui iudicat omnem animam. ipse enim est inuisibilis dei filius in quem te necesse est saluari, si tamen ex toto corde penitueris a prioribus tuis peccatis; et accipe uirtutem ab eo. ecce enim per me dicit tibi dominus: “Omnia quaecumque perdidisti inuenies.” et postquam perceperis ea, fac ut te inueniat, ut abrenuntiare possis huic praesenti saeculo et quaerere aeternum refrigerium. itaque ut haec audias: quidam de tuis ad portam obseruent quae ducit Neapolim. perendina die, hora fere nona, uidebunt duo iuuenes, satyriscum aureum librarum duum lapillis inclusum, sicut uisio mihi demonstrabit, quod offerent uenale cuinam Agripino, domestico pietatis et fidei quae est in dominum Iesum Christum. per quem tibi ostenditur ut deo uiuo credas et non mago Simoni, instabili daemonio, qui te in luctum morari uoluit, et innocentem familiam tuam torqueri, qui te blandi eloquio, sermone tantum

young satyr of gold of two pounds weight, having in it a precious stone. But for you there is no need to touch it, lest you be defiled; but let there be with you some of the matron’s servants, and you shall show them the shop of the goldsmith and depart from them. For, by reason of this matter, shall many believe in the name of the Lord, and all these men by their devices and wickedness have oft-times stolen shall be openly showed.” When I heard that, I went to Eubula and found her sitting with her clothes rent and her hair disordered, mourning; to whom I said, “Eubula, rise up from your mourning and compose your face and order your hair and put on raiment befitting you, and pray to the Lord Jesus Christ who judges every soul; for, he is the invisible Son of God, by whom you must be saved, if only you repent with your whole heart of your former sins; and receive power from him; for, behold, by me the Lord says to you: You shall find whatever you have lost. And, after you have received them, take care that he finds you, that you may renounce this present world and seek for everlasting refreshment. Listen, therefore, to this: Let certain of your people keep watch at the gate that leads to Neapolis on the day after tomorrow at about the ninth hour, and they shall see two young men *having* a young satyr of gold, of two pounds weight, set with gems, as a vision has shown me; which thing they will offer for sale to one Agrippinus of the household of godliness and of the faith which is in the Lord Jesus Christ, by whom it shall be showed you that you should believe in the living God and not in Simon the magician, the unstable devil, who has desired that you should remain in sorrow, and your innocent household be tormented; who by fair words and speech only has deceived you, and with his mouth only spoke

seducebat et ore tantum pietate dei dicebat, cum ipse totus impietate possederit. quando enim tu hilarem diem putas celebrare, et idolum posuisti et uelabas, et omnia ornamentaria in delfica exposuisti, ille autem introductis duobus iuuenibus quos nemo uestrum uidit, magico carmine facto et abreptis ornamentis tuis non conparuerunt. sed non habuit locum machinatio illius. deus enim meus palam mihi fecit, ut non tu decipiaris, neque in gehenna perires, quaeque in pie et contrario contra deum gessisti, qui est omni ueritate plenus et iustus iudex uiuorum atque mortuorum, et non est alia spes uitae hominibus, nisi per eum, per quem tibi saluata sunt quae perdideras. et nunc tu lucrare animam tuam.” ad illa prostrauit se ante pedes meos dicens: “O homo, quisquis es ignoro; illum quidem tamquam dei ministrum susceperam, et quidquid me petit in administratione pauperorum, dedi multa per manu illius et illi extrinsecus multa tribui. quid nocitus a me tantum molitus est domui meae?” ad quem Petrus dixit: “Non est in uerbis habenda fides, sed in operibus et factis. sed ad coeptum pergendum est.” itaque recedens ab ea perueni cum duobus actoribus Eubolae, et accedo ad Agrippinum et dico illi: “Vide ut hos agnoscas. crastina enim die ueniunt ad te duo iuuenes, uolentes uendere tibi satyriscum aureum lapillis inclusum quod est domine eorum. tu autem accipies tamquam inspiciendo et

of godliness, whereas he is wholly possessed of ungodliness. For, when you thought to keep holy-day, and set up your idol and veiled it and set out all your ornaments on a table, he brought in two young men whom no man of yours saw, by a magic charm, and they stole away your ornaments and were no more seen. But his device has had no success; for, my God has manifested it to me, to the end you should not be deceived, neither perish in hell, for those sins which you have committed ungodly and contrary to God, who is full of all truth, and the righteous judge of quick and dead; and there is none other hope of life unto men save through him, by whom those things that you have lost are recovered to you; and now do you gain your own soul.” ^{iv} But she cast herself down before my feet, saying, “O man, who you are I know not; but him I received as a servant of God, and whatever he asked of me to give it to the poor, I gave much by his hands, and beside that I gave much to him. What hurt did I do him, that he should contrive all this against my house?” To whom Peter said, ^v “There is no faith to be put in words but in acts and deeds; but we must go on with what we have begun.” So, I left her and went with two stewards of Eubula and came to Agrippinus and said to him, “See that you take note of these men; for, tomorrow, two young men will come to you, desiring to sell you a young satyr of gold set with jewels, which belongs to the mistress of these; and you shall take it as it were to look at it, and praise the work of the craftsman, and then when these come in, God will bring the rest to the proof.”

^{iv} James adds a paragraph break at this point.

^v Note the 3rd person: It may be a mere slip but, if not, it confirms the idea that the story has been transplanted from another place.

inlaudando opus artificis. isti superuenientes, cetera deus ad probationem adducet.” alia autem die actores matronae circiter ora nona uenerunt, et illi iuuenes uolentes uendere Agrippino satyriscum aureum. quibus statim adpraehensis nuntiatum est matronae. ad illa turbata mente peruenit ad legatum, et uoce mxima referens quae ei contegissent. quem ut uidit Pompeius legatus turbata mente, quae numquam in publicum processerat, surrexit continuo de tribunali et introibit praetorium et iussit eos perduci et quaestionati. ad illi cum essent in tormentis, confessi sunt se Simoni ministerium prestare ‘adducente nos denarios’. et diu tius quaestionati passi sunt, quaecum que Eubola perdiderat sub terra in spelunca deposita esse trans portat et alia plura. Pompeius haec ubi audiuit, surrexit ut iret ad portam duobus illis ligatis binis catenis. et ecce Simon introibat portam quaerens eos, quod tarde facerent: et uidet turbam magnam uenientem et illos ligatos catenis. statim intellexit et fuga petiit, et non comparuit in Iudea usque in hoc tempus. Eubola autem postquam recepit omnia sua dedit in ministerium pauperorum, credens autem in dominum Iesum Christum et confortata et contemnens et abrenuntians huic saeculo, tribuebat uiduis et orphanis et uestiens pauperos, per multum tempus accepit dormitionem. haec autem, fratres dilectissimi, facta sunt in Iudea, per que hinc exfugatus est angelus satanae qui dicitur.

And, on the next day, the stewards of the matron came about the ninth hour, and also those young men, willing to sell to Agrippinus the young satyr of gold. And they being forthwith taken, it was reported to the matron, and she in distress of mind came to the deputy, and with a loud voice declared all that had befallen her. And, when Pompeius the deputy beheld her in distress of mind, who never had come forth abroad, he forthwith rose up from the judgement seat and went to the praetorium, and bade those men to be brought and tortured; and, while they were being tormented, they confessed that they did it in the service of Simon, who, *said they*, persuaded us thereto with money. And, being tortured a long time, they confessed that all that Eubula had lost was laid up under the earth in a cave on the other side of the gate, and many other things besides. And, when Pompeius heard this, he rose up to go to the gate, *with* those two men, each of them bound with two chains. And lo, Simon came in at the gate, seeking them because they tarried long. And he saw a great multitude coming, and those two bound with chains; and he understood and betook him to flight and appeared no more in Judaea to this day. But Eubula, when she had recovered all her goods, gave them for the service of the poor, and believed in the Lord Jesus Christ and was comforted; and despised and renounced this world, and gave to the widows and fatherless, and clothed the poor. And, after a long time, she received her rest. Now, these things, dearly beloved brothers, were done in Judaea, whereby he that is called the angel of Satan^{vi} was driven out thence.

^{vi} Or ‘the angel of Satan which is called Simon’.

Actus Petri XVIII

Fratres carissimi ac dilectissimi, ieiunemus inuicem precantes dominum. qui eum inde ex fugauit et hinc potens est eum extirpare. et det nobis uirtutem contraresistere ei et carminibus magicis ipsius, et adprobare eum angelum satanae esse. in sabbato enim equidem nolentem adducet eum dominus noster in Iulio foro. flectamus ergo genua Christo: obaudiens nos, etsi non clamauerimus; est qui uideat nos, etsi non uidetur istis oculis, sed in nobis est: si uolumus, non recedet a nobis. expurgemus ergo animas nostras ab omni temptatione pessima, et non discedet a nobis deus: et si tantum annuerimus oculis, adest nobis.

ACTS OF PETER 18

Brothers, dearest and most beloved, let us fast together and pray to the Lord. For, he that drove him out thence is able also to root him out of this place; and let him grant to us power to withstand him and his magical charms, and to prove that he is the angel of Satan. For, on the sabbath, our Lord shall bring him, though he would not, to the forum of Julius. Let us, therefore, bow our knees to Christ, who hears us, though we cry not; it is he that sees us, though he is not seen with these eyes, yet is he in us; if we will, he will not forsake us. Let us, therefore, purify our souls of every evil temptation, and God will not depart from us. Yes, if we but wink with our eyes, he is present with us.

Actus Petri XIX

Post haec autem a Petro dicta super uenit et Marcellum, qui dixit: Petre, ego tibi totam domum meam permundavi a uestigiis Simonis et scelesti pulueris ipsius perstirpavi. accepit enim aquam et inuocans nomen Iesu Christi sanctum cum ceteris seruis ipsius pertinentibus ad eum, adsparsi omnem domum meam et omnia triclinia et omnem porticationem usque foris ad ianuam et dixi: "scio te, domine Iesu Christe, mundum et intactum esse ab omni immun ditia, ut exfugetur hostis et inimicus meus a conspectu tuo." et nunc, beatissime, iussi conuenire in domum communem uiduas et seniores ad te, ut orent nobiscum. accipient autem ministerii nomine singulos aureos, ut possint uocari uere Christi serui. cetera autem praeparata sunt omnia ad ministerium. rogo itaque, beatissime Petre, consignare praecibus eorum, ut et tu condecoras orationes eorum pro me. eamus ergo, accipiamus et Narcissum ut quicumque hic sunt fratres. adquiescens itaque Petrus simplici tati illius, ut et illi animum adimpleret, prodit cum eo et ceteris fratri bus.

ACTS OF PETER 19

Now, after these things were spoken by Peter, Marcellus also came in, and said, "Peter, I have for you cleansed my whole house from the traces of Simon and wholly done away even his wicked dust. For, I took water and called on the holy name of Jesus Christ, together with my other servants who belong to him, and sprinkled all my house and all the dining chambers and all the porticoes, even to the outer gate, and said: I know that you, Lord Jesus Christ, are pure and untouched of any uncleanness; so, let my enemy and adversary be driven out from before you face. And now, you blessed one, have I bidden the widows and old *women* to assemble to you in my house that is purified,ⁱ that they may pray with us. And they shall receive, each one, a piece of gold in the name of the ministry, that they may be called indeed servants of Christ. And all else is now prepared for the service. I entreat you, therefore, O blessed Peter, consent to their request, so that you also pay honour to (ornament) their prayers in my stead; let us then go and take Narcissus also, and whoever of the brothers are here." So, then Peter consented to his simplicity, to fulfil his desire, and went forth with him and the rest of the brothers.

ACTS OF PETER 19

ⁱ The MS has 'common'.

Actus Petri XX

Petrus uero introiuit et uidens unam de senioribus uiduam ab oculis, et filiam eius manum ei dantem et inducentem in domum Marcelli. et dixit ad eam Petrus: Accede, mater; tibi ex hodierno die Iesus dexteram suam dans, per quem lumen inaccessible habemus quod non operiunt tenebrae; qui tibi per me dicit: "Aperi oculos et uide et sola ambula." et continuo uidit et uiduam inponentem sibi Petrum manum. introibit autem Petrus in triclinio et uidit euange lium legi. inuolues eum dixit: Viri, qui in Christo creditis et speratis, scitote, qualiter debeat sancta scribtura domini nostri pronuntiari. quae gratia ipsius quod coepimus, scribsimus, etsi adhuc uobis infirma uidentur, capaciter tamen quae perferuntur in humana carne inferre. debemus ergo prius scire dei uoluntatem seu bonitatem, quoniam perfusa olim inplationem et hominum multa milia in perditione mergentium, motus dominus misericordiam suam, in alia figura ostendere et effigie hominis uideri, quem neque Iudei neque nos digni inluminari possimus. unusquisque enim nostrum sicut capiebat uidere, prout poterat uidebat. nunc quod uobis lectum est iam uobis exponam. dominus noster uolens me maiesta tem suam uidere in monte sancto, uidens autem luminis splendorem eius cum filiis Zebedei, caecidi tamquam mortuus et oculos meos conclusi et uocem eius

ACTS OF PETER 20

But Peter entered and saw one of the aged women, a blind widow, and her daughter giving her her hand and leading her into Marcellus' house; and Peter said to her, "Come hither, mother; from this day forward Jesus gives you his right hand, by whom we have light unapproachable that no darkness hides; who says to you by me: Open your eyes and see, and walk by yourself." And, forthwith, the widow saw Peter laying his hand on her. ⁱ And Peter entered the dining-hall and saw that the Gospel was being read, and he rolled up *the book* and said, "You men who believe and hope in Christ, learn how the holy Scripture of our Lord ought to be declared; whereof we by his grace wrote that which we could receive, though yet it appears to you feeble, yet according to our power, even that which can be endured to be borne byⁱⁱ human flesh. So, we ought first to know the will and the goodness of God, how that when error was everywhere spread abroad, and many thousands of men were being cast down into perdition, God was moved by his mercy to show himself in another form and in the likeness of man, concerning which neither the Jews nor we were able worthily to be enlightened. For, every one of us according as he could contain the sight, saw, as he was able. Now, will I expound to you what was newly read to you. Our Lord, willing that I should behold his majesty on the holy mount – I, when I with the sons of

ACTS OF PETER 20

ⁱ James adds a paragraph break at this point.

ⁱⁱ Or 'instilled into'.

audiui talem qualem referre non possum, qui me putavi exorbatum ab splendore eius. et pusillum respirans dixi intra me: "forsitan dominus meus uoluit me hic adducere, ut me orbaret." et dixi: "et haec tua uoluntas est, non contradico, domine." et dans mihi manum eleuauit me. et exurgens iterum talem eum uidi qualem capere potui. sicut ergo deus misericors, dilectissimi fratres, baiulauit nostras infirmitates et supportauit nostra delicta, sicut dici profetasse: "peccata nostra portat et pro nobis dolet: nos autem putabamus eum in dolore esse et plagis teneri." quoniam 'ipse est in patre et pater in eo', hic ipse est et plenitudo omnis maiestatis, qui nobis sua omnia monstrauit bona: manducauit et uiuit propter nos, ipse neque esuriens neque sitiens, baiula uit et inproperia passus est propter nos, mortuus est et resurrexit nostri causa. qui et me peccantem defendit et confortauit magnitudine sua, et uos consolauit ut eum diligatis, hunc magnum et minimum, formosum et foedum, iuuenem et senem, tempore adparentem et in aeternum utique inuisibilem; que manus humana non deinuit et tenetur a seruientibus, quem caro non uidit et uidet nunc, quem non obauditum sed nunc cognitum, obauditum uerbum et nunc est tamquam nosset passionem exterum, castigatum numquam sed nunc castigatus, qui ante saeculum est et tempore intellectus est, omni principio initium maximum et principibus traditum, speciosum sed inter nos humilem, fedum uisum sed prouidum: hunc Iesum

Zebedee saw the brightness of his light, fell as one dead and shut my eyes, and heard such a voice from him as I am not able to describe, and thought myself to be blinded by his brightness. And, when I recovered a little, I said to myself: Peradventure my Lord has brought me hither that he might blind me. And I said: If this also be your will, Lord, I resist not. And he gave me his hand and raised me up; and, when I arose, I saw him again in such a form as I was able to take in. As, therefore, the merciful God, dearly beloved brothers, carried our infirmities and bore our sins (as the prophet said: He bears our sins and suffers for us; but we did esteem him to be in affliction and smitten with plagues); for, he is in the Father and the Father in him – he also is himself the fulness of all majesty, who has shown to us all his good things; he ate and drank for our sakes, himself being neither hungry nor thirsty; he carried and bore reproaches for our sakes, he died and rose again because of us; who both defended me when I sinned and comforted me by his greatness, and will comfort you also that you may love him; this God who is great and small, fair and foul, young and old, seen in time and to eternity invisible; whom the hand of man has not held, yet is he held by his servants; whom no flesh has seen, yet now sees; who is the word proclaimed by the prophets and now appearing;ⁱⁱⁱ not subject to suffering, but having now made trial of suffering for our sake; never chastised, yet now chastised; who was before the world and has been comprehended in time; the great beginning of all principality, yet delivered over to princes; beautiful, but

ⁱⁱⁱ So Greek; Latin: 'not heard of but now known'.

habetis, fratres, ianuam, lumen, uiam, panem, aquam, uitam, resurrectionem, refrigerium, margaritam, thesaurum, semen, saturitatem, granum sinapis, uineam, aratrum, gratiam, fidem, uerbum: hic est omnia et non est alius maior nisi ipse; ipsi laus in omnia saecula saeculorum. amen.

among us lowly; seen of all yet foreseeing all.^{iv} This Jesus you have, brothers, the door, the light, the way, the bread, the water, the life, the resurrection, the refreshment, the pearl, the treasure, the seed, the harvest, the mustard seed, the vine, the plough, the grace, the faith, the word; he is all things and there is none other greater than he. To him be praise, world without end. Amen.

^{iv} MS: 'foul of view, yet foreseeing'.

Actus Petri XXI

Et cum nona ora inpleta fuisset, surrexerunt reddere orationem. et ecce subito de senioribus uiduae Petro ignorante sedentes ab oculis non credentes, exclamauerunt dicentes ad Petrum: In uno sedimus, Petre, in Christo Iesu sperantes et credentes. quomodo ergo una ex nostris fecisti uidere, praecamur, domine Petre, misericordiam et pietatem illius tribuas et nobis. Petrus autem dixit ad eas: Si est in uobis fides, quae est in Christo, si con firmata est in uobis, uidete sensum quod oculis non uidetis; et aures uestrae praeclosure sunt, sed animo uestro intus pareant. hii oculi iterum cludentur, nihil aliud uidentes nisi homines et boues et muta animalia et lapides et ligna; sed Iesum Christum non omnes oculi uident. sed nunc, domine, dulce et sanctum nomen tuum succurras istis; tu tange oculos earum, tu enim potens es, ut hae uideant luminibus suis. oratione autem facta ab omnibus, refulsit triclinium in quo erant tamquam cum scoruscatur, sed talis qualis solet in nubibus esse. sed nec tale lumen, quod est interdum, inenarrabilem, inuisibilem, quod enarrare nemo hominum possit, tale lumen, quod nos inluminauit usque adeo ut exentiamur ab oratione, proclamantes ad dominum et dicente: "miserere nobis, domine, seruis tuis. quae possumus, domine, subportare, tu nobis praesta: haec enim nec uidere nec subportare possumus." iacentibus autem nobis

ACTS OF PETER 21

And, when the ninth hour was fully come, they rose up to make prayer. And behold certain widows, of the aged, unknown to Peter, which sat there, being blind and not believingⁱ, cried out, saying to Peter, "We sit together here, O Peter, hoping and believing in Christ Jesus; as, therefore, you have made one of us to see, we entreat you, lord Peter, grant to us also his mercy and pity." But Peter said to them, "If there is in you the faith that is in Christ, if it is firm in you, then perceive in your mind that which you see not with your eyes, and though your ears are closed, yet let them be open in your mind within you. These eyes shall again be shut, seeing nought but men and oxen and dumb beasts and stones and sticks; but not every eye sees Jesus Christ. Yet now, Lord, let your sweet and holy name succour these persons; touch their eyes; for, you are able – that these may see with their eyes. ⁱⁱ And, when all had prayed, the hall wherein they were shone as when it lightens, even with such a light as comes in the clouds, yet not such a light as that of the daytime, but unspeakable, invisible, such as no man can describe, even such that we were beside ourselves with bewilderment, calling on the Lord and saying, "Have mercy, Lord, on us your servants; what we are able to bear, that, Lord, give us; for, this we can neither see nor endure." And, as we lay there, only those widows stood up which were blind;

ACTS OF PETER 21

- ⁱ James suggests a possible 'not rising' in place of 'not believing', here following the *Latin MS* (*non credentes*).
- ⁱⁱ James adds a paragraph break at this point.

solae illae uiduae stabant, quae erant ab oculis. lumen autem clarum quod nobis apparuit, introibit in oculis earum et fecit eas uidere. quibus dixit Petrus: Referte quid uideritis. quae dixerunt: Quoniam senioremem uidimus, speciem habentem qualem tibi enarre non possumus; aliae autem: Iuuenem adulescentem; alii autem dixerunt: Puerum uidimus tangentem oculos nostros subtiliter: sic nobis aperti sunt oculi. Magnificans itaque Petrus dominum dicens: Tu solus dominus deus, cui laudem perferre quanta labia nobis opus sunt, ut secundum misericordiam tuam gratias tibi agere possumus? ergo, fratres, sicut paulo ante uobis rettuli, maior constans deus cogitationibus nostris, sicut ex senioribus uiduis tredecim, quomodo alias et alias dominum uiderint.

and the bright light that appeared to us entered into their eyes and made them to see. Unto whom Peter said, "Tell us what you saw." And they said, "We saw an old man of such comeliness as we are not able to declare to you;" but others said, "We saw a young man;" and others, "We saw a boy touching our eyes delicately, and so were our eyes opened." Peter, therefore, magnified the Lord, saying, "You only are the Lord God, and of what lips have we need to give you due praise? And how can we give you thanks according to your mercy? Therefore, brothers, as I told you but a little while since, God that is constant is greater than our thoughts, even as we have learned of these aged widows, how that they beheld the Lord in divers forms."

Actus Petri XXII

Et hortatus uniuersos ut dominum ex totis praecordiis intellegant, coepit cum Marcello et cum aliis fratribus ministrare uirginibus domini, et repausare usque in mane. quibus Marcellus dixit: Sanctae inuiolatae uirgines domini, audite: habetis ubi manetis. quae enim mea dicuntur, cuius sunt nisi uestra? nolite discedere hinc, sed re ficite, quoniam sabbatum quod superueniet crastina die, contemptionem habet Simon cum Petro sancto dei. sicut enim dominus semper cum eo fuit, et nunc stet pro eo tamquam apostolo suo Christus dominus. Petrus enim perseuerauit nihil gustans, sed superponens, ut malum uincat inimicum et persecutorem ueritatis domini. ecce enim uenerunt iuuenes mei, nuntiantes uidisse se in foro anabstras configi, et turba dicentium: “Hic crastina die luce horta certari habent duo Iudaei de conlocutione dei.” nunc itaque peruigilemus usque in mane, rogantes et petentes dominum nostrum Iesum Christum ut exaudiat praeces nostras pro Petro. Marcellus autem breuiter in somno conuersus, expergefactus dixit ad Petrum: Apostole Christi Petre, audaciter accedamus ad propositum. nunc enim in somno breuiter conuersus, uidi in excelso loco sedentem et ante turbam magnam, et mulierem quendam turpissimam, in aspectu Ethiopissimam, neque

ACTS OF PETER 22

And, having exhorted them all to think on the Lord with their whole heart, he began with Marcellus and the rest of the brothers to minister to the virgins of the Lord, and to rest until the morning. ⁱ To whom Marcellus said, “Holy and inviolate virgins of the Lord, listen: You have a place to abide in, for these things that are called mine, whose are they save yours? Depart not hence but refresh yourselves; for, on the sabbath that comes, *even* tomorrow, Simon has a contest with Peter the holy one of God; for, as the Lord has ever been with him, so will Christ the Lord now stand for him as his apostle. For, Peter has continued tasting nothing, but fasting yet a day, that he may overcome the wicked adversary and persecutor of the Lord’s truth. For lo, my young men are come announcing that they have seen scaffolds being set up in the forum, and many people saying: Tomorrow at daybreak two Jews are to contend here concerning the teachingⁱⁱ of God. So now, let us watch until the morning, praying and beseeching our Lord Jesus Christ to hear our prayers on behalf of Peter.” ⁱⁱⁱ And Marcellus turned to sleep for a short space, and awoke and said to Peter, “O Peter, you apostle of Christ, let us go boldly to that which lies before us. For, just now when I turned myself to sleep for a little, I beheld you sitting in a high place and before you a great multitude, and a woman exceedingly foul, in sight

ACTS OF PETER 22

- ⁱ James adds a paragraph break at this point.
- ⁱⁱ The translation, ‘*teaching*’, is uncertain.
- ⁱⁱⁱ James adds a paragraph break at this point.

Aegyptiam, sed totam nigram sordibus, pannis inuolutam, in collo autem torquem ferream et in manibus et in pedibus catenam, saltantem. uidens magna uoce dicebas ad me: "Marcelle, omnes uiri Simoni et dei ipsius haec est, quae saltat: decolla eam." et ego tibi dicebam: "Petre frater, senator sum generis magi et nunquam manus meas maculaui, neque passerem aliquando occidi." et tu hoc audito plus clamare coepisti: "Veni, uerum gladium nostrum, Iesu Christe, et non tantum caput eius praecidas daemonis, sed et omnia membra eius concide, palam istis omnibus quos in tua militia probaui." et continuo tibi similis, Petre, tenens gladium totam eam concidit usque adeo ut inten derem ego bos ambos, et tibi et illi qui concidebat illum daemonium, tam similes cum mea magna admiratione. expergefactus haec tibi rettuli signa Christi. Haec ubi audiuit Petrus, magis animo repletus est, quod Marcellus haec uidisset, quonia dominus ubique suis prouidet. gratulatus itaque et recreatus his uerbis, leuauit se ut ueniret ad forum.

like an Ethiopian, not an Egyptian, but altogether black and filthy, clothed in rags, and with an iron collar about her neck and chains on her hands and feet, dancing. And, when you saw me, you said to me with a loud voice, "Marcellus the whole power of Simon and of his God is this woman that dances; behead her." And I said to you, "Brother Peter, I am a senator of a high race, and I have never defiled my hands, neither killed so much as a sparrow at any time." And you, hearing it, began to cry out yet more, "Come, our true sword, Jesus Christ, and cut not off only the head of this devil, but hew all her limbs in pieces in the sight of all these whom I have approved in your service." And, immediately, one like you, O Peter, having a sword, hewed her in pieces, so that I looked earnestly on you both, both on you and on him that cut in pieces that devil, and marvelled greatly to see how alike you were. And I awaked and have told to you these signs of Christ." And, when Peter heard, it he was the more filled with courage, that Marcellus had seen these things, *knowing* that the Lord always cares for his own. And, being joyful and refreshed by these words, he rose up to go to the forum.

Actus Petri XXIII

Conuenerunt autem et fratres et quicumque Romae erant, occupantes loca singulis aureis. concurrerunt autem et senatores et praefecti et officia. adueniens autem Petrus stetit in medio. uniuersi exclamauerunt: Ostende nobis, Petre, qui sit deus tuus, aut quae maiestas sit, quae tibi fiduciam dedit. noli inuidus esse Romanis: deorum amatores sunt. habemus autem experimenta Simonis, habemus et tua; conprobate ergo nobis ambo, cui uere debeamus credere. Et cum haec dicerent, superuenit et Simon. conturbatus stans ad latus Petri inprimis respiciebat eum. post multum silentium Petrus dixit: Viri Romani, uos nobis ueri iudices estote. dico enim me uino et uero deo credisse, cuius experimenta polliceor uobis facere, quae iam mihi cognita sunt, sicut et inter uos multi testimonium perhibent. uidetis enim, hunc se repraehensum esse modi tacentem me eum exfugasse a Iudaea propter inposturas quas fecit Eubulae, honestae feminae et simplicissime, magica arte faciens. unde effugatus a me hunc uenit, putans quoniam posset latere inter uos: et ecce stat in cominus. die Simon, non tu Hierosolymis procidisti ad pedes mihi et Paulo, uidens per manus nostras remedia quae facta sunt, dicens: "Rogo uos, accipite a me mercedem quantum uultis, ut possim manum inponere et tales uirtutes facere." nos a te hoc audito

ACTS OF PETER 23

Now, the brothers were gathered and all who were in Rome, and took places each one for a piece of gold; there came together also the senators and the prefects and those in authority. And Peter came and stood in the midst, and all cried out, "Show us, O Peter, who is your God and what is his greatness that has given you confidence. Begrudge not the Romans; they are lovers of the gods. We have had proof of Simon, let us have it of you; convince us, both of you, whom we ought truly to believe." And, as they said these things, Simon also came in and, standing troubled at Peter's side, at first he looked at him. ⁱ And, after long silence, Peter said, "Men of Rome, be true judges to us; for, I say I have believed in the living and true God; and I promise to give you proofs of him, which are known to me, as many among you also can bear witness. For, you see that this man is now rebuked and silent, *knowing* I drove him out of Judaea because of the deceits he practised on Eubula, an honourable and simple woman, by his art magic; and, being driven from there, he came hither, thinking to escape notice among you; and lo, he stands face to face with me. Say now, Simon, did you not at Jerusalem fall at my feet and Paul's, when you saw the healings that were wrought by our hands, and say, "I pray you take of me a payment as much as you will, that I may be able to lay hands *on men* and do such mighty works?" And we, when we heard it, cursed you, *saying*, "Do you

ACTS OF PETER 23

ⁱ James adds a paragraph break at this point.

malediximus te: "Putans temptare nos pecuniam uelle possidere?" et nunc tu nihil timens? Petrus mihi nomen est, quod dominus me Christus dignatus est uocare paratum esse in omni re. deo enim uiuo credo, per quem magias tuas deponam. nunc quae faciebat mirabilia uel praesentia uestra faciat. et modo quae dixi de eo nolite credere mihi? Simon autem dixit: Audaciam habes loqui de Iesu Nazareno, fabri filio et ipsum fabrum, cuius genus in Iudaea positum est? audi Petre: sensum habent Romani, non sunt fatui. Et conuersus ad populum dixit: Viri Romani, deus nascitur? crucifigitur? qui dominum habet, non est deus. Haec autem eo dicente multi dicebant: Bene dicis, Simon.

think to tempt us as if we desired to possess money?" And now, do you not fear at all? My name is Peter, because the Lord Christ vouchsafed to call me 'prepared for all things'; for, I trust in the living God by whom I shall put down your sorceries. Now, let him do in your presence the wonders that he did before; and what I have now said of him, will you not believe it?" ⁱⁱ But Simon said, "You presume to speak of Jesus of Nazareth, the son of a carpenter, and a carpenter himself, whose birth is recordedⁱⁱⁱ in Judaea. Hear, Peter: the Romans have understanding; they are no fools." And he turned to the people and said, "You men of Rome, is God born? Is he crucified? He that has a master is no God." And when he so spoke, many said, "You say well, Simon."

ⁱⁱ James adds a paragraph break at this point.

ⁱⁱⁱ Or 'whose race dwells'.

Actus Petri XXIV

Petrus autem dixit: Anathema in tuis uerbis in Christo! audaciam habuisti haec loqui, profeta dicente de eo: "Genus eius quis enarrauit?" et alius profeta dicit: "Et uidimus eum et non habuit speciem neque decorem." et: "In nouissimis temporibus nascitur puer de spiritu sancto: mater ipsius uirum nescit, nec dicit aliquis patrem se esse eius." et iterum dicit: "Peperit et non peperit." et iterum: [non minimum prestare uobis agonem] "Ecce in utero concipiet uirgo." et alter propheta dicit honorificatum patrem: "Neque uocem illius audiimus neque obsetrix subit." alter propheta dicit: "Non de uulua mulieris natus, sed de caeleste loco descendit" et "Lapis praecisus est sine manibus et percussit omnia regna" et "Lapidem quem reprobauerunt aedificantes, hic factus est in caput anguli" et lapidem eum dicit "Electum, praetiosum." et iterum dicit profeta de eo: "Et ecce uidi super nubem uenientem sicut filium hominis." et quid plura? o uiri Romani, si essetis scientes profeticas scripturas, omnia uobis exponerem; per quas necesse erat per mysterium et regnum dei consummare. sed haec postea uobis adaperientur, nunc ad te, Simon: in quibus ante seducebas eos, fac aliquid unum ex eis, et ego illud

ACTS OF PETER 24

But Peter said, "Anathema on your words against Christ! Do you presume to speak thus, whereas the prophet said of him: Who shall declare his generation? And another prophet said: And we saw him and he had no beauty nor comeliness. And: In the last times shall a child be born of the Holy Ghost; his mother knows not a man, neither does any man say that he is his father. And again, he said: She has brought forth and not brought forth.ⁱ And again: Is it a small thing for you to weary men?ⁱⁱ Behold, a virgin shall conceive in the womb. And another prophet said, honouring the Father: Neither did we hear her voice, neither did a midwife come in. ⁱⁱⁱ Another prophet said: Born not of the womb of a woman, but from a heavenly place came he down. And: A stone was cut out without hands and smote all the kingdoms. And: The stone that the builders rejected, the same is become the head of the corner; and he calls him a stone elect, precious. And again, a prophet said concerning him: And behold, I saw one like the Son of man coming upon a cloud. And what more? O you men of Rome, if you knew the Scriptures of the prophets, I would expound all to you: by which Scriptures it was necessary *that this should be spoken* in a mystery, and that the kingdom of God should be perfected. But these things shall be opened to you hereafter. Now, I turn to thee, Simon: do some one thing of those wherewith you did before deceive them, and I will

ACTS OF PETER 24

ⁱ From the (lost) *Apocryphon of Ezekiel*.

ⁱⁱ Literally, "Is it a small thing that you make a contest for men?"

ⁱⁱⁱ From the *Ascension of Isaiah*, 11:14.

dissoluam per dominum meum Iesum Christum. Simon audacia sumpta dixit: Si praefectus per miserit, <non minimum prestare uobis agonem>.

bring it to nought through my Lord Jesus Christ." And Simon plucked up his boldness and said, "If the prefect allows it (*prepare yourselves* and do not delay for my sake)."

Actus Petri XXV

Praefectus autem patientiam ab his uoluit prestare, ne quid uideretur in pie gere. producit autem praefectus unum de suis alumnis et ad Simnem sic dixit: Hunc accipe, morti trade. Petro dixit: Tu uero resuscita eum. Et ad populum praefectus dixit: Vestrum est nunc iudicare, qui ex illis acceptus sit deo, qui mortificat aut qui uiuificat. et continuo Simon ad aurem pueri locutus est et sine uoce fecit tacere et mori. ut autem coepit murmur populi esse, una uero de uiduis, quae ad Marcellum refrigerabat, clamabat stans retro turbam: Petre, seruus dei, filius meus mortuus est, unicum quem habebam. populus autem locum faciens ei, induxerunt ad Petrum. illa autem prostrauit se pedibus eius dicens: Vnicum filium habebam; hic umeris suis alimentum mihi praestabat, ipse me leuabat, ipse me portabat. hoc mortuo, qui mihi manum porriget? cui Petrus dixit: Istis testibus duc te et adduc filium tuum, ut hii uidentes credere possint quoniam dei uirtute surrexit, ille autem hoc uidens cecidit. Petrus autem ad iuuenes dixit: Iuuenes hic opus sunt, praeterea uolentium credere. Et continuo surrexerunt iuuenes triginta, parati qui illam baiularent siue filium eius mortuum adferrent. illa autem uidua uix reuersa ad se, sustulerunt eam iuuenes. ad illa

ACTS OF PETER 25

But the prefect desired to show patience to both, that he might not appear to do aught unjustly. And the prefect put forward one of his servants and said thus to Simon, "Take this man and deliver him to death." And to Peter he said, "And you revive him." And, to the people, the prefect said, "It is now for you to judge whether of these two is acceptable to God, he that kills or he that makes alive." And, straight away, Simon spoke in the ear of the lad and made him speechless, and he died. ⁱ And as there began to be a murmuring among the people, one of the widows who were refreshed in Marcellus' house, standing behind the multitude, cried out, "O Peter, servant of God, my son is dead, the only one that I had." And the people made place for her and led her to Peter; and she cast herself down at his feet, saying, "I had one only son, which with his hands (shoulders) furnished me with nourishment; he raised me up, he carried me; now that he is dead, who shall reach me a hand?" Unto whom Peter said, "Go, with these for witness, and bring hither your son, that they may see and be able to believe that by the power of God he is raised, †and that this man (Simon) may behold it and fall†ⁱⁱ." And Peter said to the young men, "We have need of some young men, and, moreover, of such as will believe." And, forthwith, thirty young men arose, which were prepared to carry her or to bring thither her son that was dead. And, whereas the widow was hardly returned to herself, the young men took her up; and she was

ACTS OF PETER 25

- ⁱ James adds a paragraph break at this point.
- ⁱⁱ Or 'and she, when she saw him, fell down'.

exclamabat dicens: Ecce, fili, misit Christi seruus ad te, capillos suos et faciem lacerans. iuuenes autem qui uenerunt nares pueri considerabant, si uere mortuus esset. uidentes autem quoniam mortuus est, consolabantur matrem ipsius, dicentes: Si uere credis in deo Petri, tollentes eum perferimus ad Petrum, ut eum suscitans restituat tibi.

crying out and saying, “Lo, my son, the servant of Christ has sent to you, tearing her hair and her face. Now, the young men that were come examinedⁱⁱⁱ the lad’s nostrils *to see* whether he were indeed dead; and, seeing that he was dead of a truth, they had compassion on the old woman and said, “If you so will, mother, and have confidence in the God of Peter, we will take him up and carry him thither that he may raise him up and restore him to you.”

ⁱⁱⁱ *Greek, apparently, ‘held’.* Here begins the Greek fragment (a single vellum leaf), *Oxyrhynchus Papyrus #849*; James’ translation follows it.

Actus Petri XXVI

Haec dicentibus iubenibus, praefectus autem in foro intuens Petrum dixit: Quid dicis, Petre? ecce puer mortuus iacet, quem et imperator libenter habet, et non illi peperci. utique habebam alios conplures iuuenes; sed confidens in te et in dominum tuum quem praedicas, si uere certi et ueri estis: ideo hunc uolui mori. Petrus autem dixit: Non temptatur deus neque extimatur. sed dilectissimus ex animo colendus exaudiet qui digni sunt. sed quoniam nunc temptator inter uos deus et dominus meus Iesus Christus, et tanta signa et prodigia faciens per me in conuersatione peccatorum suorum: et nunc in conspectu omnium, quem Simon tangens occidit tu, domine, per meam uocem tua uirtute suscita eum. Et dixit Petrus domino pueri: Vade, tene dexteram eius et habebis eum uiuum et tecum ambulantem. Agrippa uero praefectus cucurrit et uenit ad puerum et tenens manum eius suscita uit eum. uidentes autem turbas omnes subclamauerunt: Vnus deus, unus deus Petri.

ACTS OF PETER 26

And, as they said these things, the prefect,ⁱ looking earnestly on Peter (said: "What do you say, Peter?) Behold, my lad is dead, who also is dear to the emperor, and I spared him not, though I had with me other young men; but I desired rather to make trial of you and of the God whom you (preach), whether you are true; and, therefore, I would have this *lad* die." And Peter said, "God is not tempted nor proved, O Agrippa, but if he is loved and entreated, he hears them that are worthy. But since nowⁱⁱ my God and Lord Jesus Christ is tempted among you, who has done so great signs and wonders by my hands to turn you from your sins - now also in the sight of all do you, Lord, at my word, by your power raise up him whom Simon has slain by touching him." And Peter said to the master of the lad, "Go, take hold of his right hand, and you shall have him alive and walking with you." And Agrippa the prefect ran and went to the lad and took his hand and raised him up. And all the multitude seeing it cried, "One is the God, one is the God of Peter."

ACTS OF PETER 26

ⁱ Here, the text of *Oxyrhynchus Papyrus #849* ends.

ⁱⁱ *Latin MS: 'in the forum'.*

Actus Petri XXVII

Inter haec adfertur et ui duae filius in grauato a iuuenibus, quibus populus dato loco perduxerunt ad Petrum. Petrus autem eleuatis oculis ad caelum, et extendens manus suas sic dixit: Pater sancte filii tui Iesu Christi, qui nobis uirtutem tuam praeuisti, ut per te petamus et inpetremus, et omnia quae sunt in seculo contemnamus, et te solum sequi, qui in paucis uideris et in multis uolens cognosci: circumspende, domine, inlumina, appare, suscita uiduae senioris filium, quae sibi adiuuare non potest sine filio. et uocem accipiens Christi domini mei, dico tibi: iuuenis, surge et ambula cum matrem tua usque dum ei prode es. postea autem mihi uagauis altiis ministrans, diaconi ac episcopi <or>te. et continuo mortuus se leuauit, et uidentes turbe mirate sunt, et populo clamante: Tu, deus sal uatur, tu Petri deus, deus inuisibilis et saluatur. Et dicebant inter se, uere mirantes hominis uerbo inuocantis dominum suum uirtutem, et in sanctificationem acciperunt.

ACTS OF PETER 27

In the meanwhile, the widow's son also was brought on a bed by the young men, and the people made way for them and brought them to Peter. And Peter lifted up his eyes to heaven and stretched forth his hands and said, "O holy Father of your Son Jesus Christ, who has granted us your power, that we may through you ask and obtain, and despise all that is in the world, and follow you only, who are seen of few and would be known of many: shine about us, Lord, enlighten us, appear, raise up the son of this aged widow, who cannot help herself without her son. And I, repeating the word of Christ my Lord, say to you: Young man, arise and walk with your mother so long as you can do her good; and, thereafter, shalt you serve me after a higher sort, ministering in the lot of a deacon of the bishop.ⁱ And, immediately, the dead man rose up, and the multitudes saw it and marvelled, and the people cried out, "You are God the Saviour, you, the God of Peter, the invisible God, the Saviour." And they spoke among themselves, marvelling indeed at the power of a man that called on his Lord with a word; and they received it to sanctification.

ACTS OF PETER 27

ⁱ Or 'and of a bishop'.

Actus Petri XXVIII

Peruolante itaque fama per totam urbem, mater cuiusdam se natoris superuenit, misit se per mediam turbam et caecidit ad pedes Petri dicens: Didici a meis, esse te ministrum dei misericordis, et gracia ipsius communicare omnibus desi derantibus lumen hoc. communica ergo et filio lumen, quoniam cognoui te nulli inuidum esse: matrona te rogante non te auertas. Cui Petrus dixit: Credes in deum meum per quem filius tuus resurrecturus est? mater autem cum uoce magna dixit cum lacrimis: Credo, Petre, credo. uniuersus populus clamauit: Condone matri filium. Petrus autem dixit: Adferatur hoc palam istis uniuersis. et conuersus Petrus ad populum dixit: Viri Romani, et ego ex uobis cum sum unus, carnem portans humanam sed peccator. sed misericordiam consecutus sum: nolite ergo me intendere tamquam meae uirtuti faciam quae facio, sed domini mei Iesu Christi qui est iudex uiuorum atquae mutuorum. credens in eo, missus ab ipso confido mihi inuocare eum, mortuos suscitare. uade ergo et tu, mulier, et fac filium tuum huc adferri et resurgere. misit se autem mulier per medium turbae, et exiit ad publicum currens cum gaudium magno, et credens animo peruenit in domum, et per iuuenes suos tulit eum et uenit ad forum. dixit autem ad iuuenes ut acciperent pilia in capita sua et ante lectu

ACTS OF PETER 28

The fame of it, therefore, being spread throughout the city, there came the mother of a certain senator, and cast herself into the midst of the people, and fell at Peter's feet, saying, "I have learned from my people that you are a servant of the merciful God, and imparts his grace to all them that desire this light. Impart, therefore, the light to my son; for, I know that you begrudge none; turn not away from a matron that entreats you. Unto whom Peter said, "Will you believe in my God, by whom your son shall be raised?" And the mother said with a loud voice, weeping, "I believe, O Peter, I believe!" And all the people cried out, "Grant the mother her son." But Peter said, "Let him be brought hither before all these." And Peter turned himself to the people and said, "You men of Rome, I also am one of yourselves, and bear a man's body and am a sinner, but have obtained mercy; do not look, therefore, on me as though I did by my own power that which I do, but by the power of my Lord Jesus Christ, who is the judge of quick and dead. In him do I believe and by him am I sent; and I have confidence when I call on him to raise the dead. Go, therefore, also, O woman, and cause your son to be brought hither and to rise again." And the woman passed through the midst of the people and went into the street, running, with great joy, and believing in her mind she came to her house and, by means of her young men, she took him up and came to the forum. Now, she bade the young men put capsⁱ on their heads, and to walk

ACTS OF PETER 28

ⁱ The caps were *pilia* – a sign that they were now freed.

irent, et quaecumque in corpore filii sui consumptura erat ferri ante lectum eius, et uidens Petrus misericordiam haberet in corpore et in se. plangentium autem omnibus, peruenit in multitudinem: consecuta est autem turba senatorum et matronarum, uidentes dei mirabilia. liberalis autem magis carissimus erat in senato Nicostratus qui mortuus erat. quem adferentes posuerunt ante Petrum. Petrus autem petens silentium uoce maxima dixit: Viri Romani, nunc sit iudicium iustum inter me et Simonem, et aestimate quis nostrum deo uiuo credat, hic aut ego. positum autem corpus suscitet hic et credite illi quasi angelo dei. si autem non potuerit, ego deum meum inuocabo: reddam uiuum filium matri, et credite quia hic magus est et seductor qui hospitatur apud uos. Audientes autem haec uniuersi, iustum illis uisum est quod dixisset Petrus. hortabantur Simonem dicentes: Nunc si quid in te est, os tende palam: aut traduc aut traduceris. quid stas? age, incipe! Simon autem ut uidit omnes instare sibi, stabat tacens. postquam uidit populum tacuisse et respicientem ad se, exclamauit Simon dicens: Viri Romani, si uideritis mortuum surrexisse, eicitis ab urbe Petrum? Et totus populus dixit: Non eum tantum eicimus, sed ipsa hora flammis cremauimus. Accessit Simon ad caput mortui, et inclinans se, per ter erige se ostendit populo eleuasse

before the bier, and all that she had determined to burn on the body of her son to be borne before his bier; and, when Peter saw it, he had compassion on the dead body and on her. And she came to the multitude, while all bewailed her; and a great crowd of senators and matrons followed after, to behold the wonderful works of God; for, this Nicostratus who was dead was exceeding noble and beloved of the senate. And they brought him and set him down before Peter. And Peter called for silence, and with a loud voice said, "You men of Rome, let there now be a just judgement between me and Simon; and judge whether of us two believes in the living God, he or I. Let him raise up the body that lies here and believe in him as the angel of God. But, if he is not able, and I call on my God and restore the son alive to his mother, then believe that this man is a sorcerer and a deceiver, which is entertained among you." And, when all they heard these things, they thought that it was right what Peter had spoken, and they encouraged Simon, saying, "Now, if there be anything in you, show it openly! Either overcome, or you shall be overcome!"ⁱⁱ Why do you stand still? Come, begin!" But Simon, when he saw them all instant with him, stood silent; and, thereafter, when he saw the people silent and looking upon him, Simon cried out, saying, "You men of Rome, if you behold the dead man arise, will you cast Peter out of the city?" And all the people said, "We will not only cast him out, but on the very instant will we burn him with fire."ⁱⁱⁱ Then Simon went to the head of the dead man and stooped

ⁱⁱ Or 'convince us or you shall be convicted'.

ⁱⁱⁱ James adds a paragraph break at this point.

caput et agitare, et oculos aperien te. et inclinante se Simonem molli. statim ligna et gremia acceperunt petere, ut Petrum flammis cremarent. Petrus autem accepta uirtute Christi eleuauit uocem suam, ad succlamantes aduersus se dixit: Nunc uideo uos, populi Romani, quod mihi non licet dicere fatuus et uanos esse, quamdiu oculi uestri et aures uestre et precordia excate sunt. usque qua sensus uester obs curatus est, non uidetis maleficatos uos esse, tamquam putetis mortuum surrexisse qui non se leuauit. sufficiebat mihi, uiri Romani, tacere et silentio mori, et relin quere uos in figmentis huius mundi. sed ignis inextinguibilis poenam ante oculos habeo. si ergo hoc uisum est uobis, loquatur mortuus, surgat, si uiuit, soluit sibi mentum ligatum manibus suis, clamet matrem suam, et uobis clamantibus dicat: quid clamatis? manu sua annuat uobis. uultis ergo uidere, quoniam mortuus est, et uos obligati estis, recedat hic a lecto, qui sua sit uobis recedere a Christo, et talem illum uidebitis, qualem et adtultum uidistis. Agrippa autem praefectus tam non tolerans leuauit se, et manibus suis inpegit Simonem. et sic denuo mortuus iacebat sicut ante erat. populus autem in furia conuersus a magia Simonis, coepit adclamare: Exaudi, Caesar, si iam non surgit mortuus, ardeat Simon pro Petro, quoniam nos uero excate cauit. Petrus autem dixit extensa manu: O uiri Romani, iam pacenciam

down and thrice raised himself up^{iv} and showed the people that he (the dead) lifted his head and moved it, and opened his eyes and bowed himself a little to Simon. And, straight away, they began to ask for wood and torches, wherewith to burn Peter. But Peter receiving strength of Christ, lifted up his voice and said to them that cried out against him, "Now I see, you people of Rome, that you are – I must not say fools and vain, so long as your eyes and your ears and your hearts are blinded. How long shall your understanding be darkened? Do you nor see that you are bewitched, supposing that a dead man is raised, who has not lifted himself up? It would have sufficed me, you men of Rome, to hold my peace and die without speaking, and to leave you among the deceits of this world; but I have the chastisement of fire unquenchable before my eyes. If, therefore, it seems good to you, let the dead man speak, let him arise if he lives, let him loose his jaw that is bound, with his hands, let him call on his mother, let him say to you that cry out: Why do you cry? Let him beckon to us with his hand. If now you would see that he is dead, and yourselves bewitched, let this man depart from the bier, who has persuaded you to depart from Christ, and you shall see that the *dead man* is such as you saw him brought hither." ^v But Agrippa the prefect had no longer patience, but thrust away Simon with his own hands, and again the dead man lay as he was before. And the people were enraged and turned away from the sorcery of Simon and began to cry out, "Listen, O Caesar! If now the dead rises not, let Simon burn instead of Peter; for, verily he has blinded us."

^{iv} Or 'and said thrice: Raise yourself'.

^v James adds a paragraph break at this point.

praebete. <non> dico uobis, ut puero suscitato ardeat Simon: si enim dixero, facietis. Succlamauit populus: Etsi tu nolueris, Petre, nos faciemus. Quibus Petrus dixit: Si perseueraueritis in hoc, puer se non leuauit. malum enim pro malo non nouimus retribuere; sed didicimus inimicos nostros diligere et pro persecutores nostros orare. si enim et hic potest paeniteri, melius. deus enim non memorabitur mala. ueniat ergo in lumine Christi. si autem non potest, partem patris sui diabuli possideat. uestre autem manus non coinquentur. Et cum hoc dixisset ad populum, accessit ad puerum et antequam suscitarer eum, dixit ad matrem eius: Istos iuuenes quos manum misisti in honore filii tui, possunt liberi obsequium domino suo uiuo prestare: scio enim quorundam animum ledi, quod uiderint filium tuum surrexisse, quod iterum seruituri sunt illi. sed permaneant omnes liberi, percipientes ciuaria sicut ante percipiebant, filius enim tuus resurrecturus est, et cum eo sint. Et diutius intuebatur Petrus quid cogitaret. et dixit mater pueri: Quid aliud possum facere? itaque coram prefecto dicam, quaecumque consumere habui in corpore filii mei, ipsi possideant. Cui dixit Petrus: Cetera uiduis distribuantur. Gaudens uero Petrus animo in spiritu dixit: Domine qui misericors es, Iesu Christe, appare Petro tuo inuocanti te, sicut semper fecisti misericordiam et bonitatem: praesentibus istis omnibus qui libertatem consecuti sunt, ut hii seruire possint, exurgat nunc

But Peter stretched forth his hand and said, "O men of Rome, have patience! I say not to you that if the lad is raised Simon shall burn; for, if I say it, you will do it." The people cried out, "Against your will, Peter, we will do it." Unto whom Peter said, "If you continue in this mind the lad shall not arise; for, we know not to render evil for evil, but we have learned to love our enemies and pray for our persecutors. For, if even this man can repent, it would be better; for, God will not remember evil. Let him come, therefore, into the light of Christ; but if he cannot, let him possess the part of his father the devil, but do not let your hands be defiled." And, when he had thus spoken to the people, he went to the lad, and before he raised him, he said to his mother, "These young men whom you have set free in the honour of your son, can yet serve their God when he lives, being free; for, I know that the soul of some is hurt if they shall see your son arise and know that these shall yet be in bondage; but let them all continue free and receive their sustenance as they did before; for, your son is about to rise again; and let them be with him." And Peter looked long on her, to see her thoughts. And the mother of the lad said, "What other can I do? Therefore, before the prefect I say: Whatever I was minded to burn on the body of my son, let them possess it." And Peter said, "Let the residue be distributed to the widows." Then Peter rejoiced in soul and said in the spirit, "O Lord that are merciful, Jesus Christ, show yourself to your Peter that calls upon you like you have always shown him mercy and loving kindness; and, in the presence of all these who have obtained freedom, that these may become your servants, let Nicostratus now arise." And Peter touched the lad's side and said,

Nicostratus. Et tangens Petrus pueris latus dixit: Surge. Et surgens puer sustulit uestimenta sua et sedit et soluit sibi mentum, petens alia uestimenta, descendit de lecto et dixit ad Petrum: Rogo te, homo, eamus ad dominum Christum nostrum quem uidi tecum loquentem; qui tibi dixit, me tibi osten dens: "Huc mihi eum adhuc, meus enim est." Audiens Petrus hoc a puero, confortabatur plus animo domini adiutorio, et dixit Petrus ad populum: Viri Romani, sic mortui resuscitantur, sic confabulantur, sic ambulant resurgentes, uiuunt ad tempus quem deus uoluerit. nunc ergo qui conuenistis ad spectaculum, si non conuertamini ab his malis uestris, et ab omnibus fabricatis diis uestris, et ab omni inmunditia et concupiscentia, percipite communicationem Christi credentes <ut> in aeternum uitam consequamini.

"Arise." And the lad arose and put off his grave clothes and sat up and loosed his jaw, and asked for other raiment; and he came down from the bier and said to Peter, "I pray you, O man of God, let us go to our Lord Christ whom I saw speaking with me; who also showed me to you and said to you: Bring him hither to me; for, he is mine." And, when Peter heard this of the lad, he was strengthened yet more in soul by the help of the Lord; and Peter said to the people, "You men of Rome, it is thus that the dead are raised up, thus do they converse, thus do they arise and walk, and live so long time as God wills. Now, therefore, you that have come together to the sight, if you turn not from these your evil ways, and from all your gods that are made with hands, and from all uncleanness and concupiscence, <you shall perish forever; turn, therefore, and> receive fellowship with Christ, believing, that you may obtain everlasting life."

Actus Petri XXIX

Ex eadem hora adorabant eum tamquam deum pedibus eius deuoluti, et quos habebant in domo infirmos ut curaret eos. praefectus autem uidens tantam multitudinem ad Petrum adtendentem, adnuebat Petro ut discederet. Petrus autem dicebat populo ut in domo Marcelli uenirent. mater autem pueri rogabat Petrum ut in domum suam pedem poneret. Petrus autem constituerat die domi nico id Marcellum. ut uideret uiduas, ut pollicitus erat Marcellus, ut manu ipsius ministrarentur. dicebat ergo puer qui surrexerat: Ego a Petro non discedo. mater autem gaudens et hilaris peruenit in domo sua. et alia die post sabbatum uenit in domum Marcelli, adferens Petro duo milia aureorum, dicens ad Petrum: Haec diuide uirginibus Christi qui ei deseruiunt. puer autem qui a mortuis resurrexit cum uidisset nemini se donasse, uenit ad domum et aperuit armarium et ipse obtulit quattuor milia aureorum dicens ad Petrum: Ecce et ego qui resuscitatus suum duplicem oblationem offero, et me ipsum ex hodiernum loquentem uictimam deo.

ACTS OF PETER 29

And, in the same hour, they worshipped him as a God, falling down at his feet, and the sick whom they had at home, that he might heal them. ⁱ But the prefect, seeing that so great a multitude waited on Peter, signified to Peter that he should withdraw himself; and Peter told the people to come to Marcellus' house. But the mother of the lad besought Peter to set foot in her house. But Peter had appointed to be with Marcellus on the Lord's Day, to see the widows even as Marcellus had promised, to minister to them with his own hands. The lad, therefore, that was risen again said, "I depart not from Peter." And his mother, glad and rejoicing, went to her own house. And, on the next day after the sabbath, she came to Marcellus' house bringing to Peter two thousand pieces of gold, and saying to Peter, "Divide these among the virgins of Christ who serve him." But the lad that was risen from the dead, when he saw that he had given nothing to any man, went home and opened the press and himself offered four thousand pieces of gold, saying to Peter, "Lo, I also who was raised, offer a double offering, and myself also from this day forward as a speaking sacrifice to God."

ACTS OF PETER 29

ⁱ James adds a paragraph break at this point.

Μαρτύριον Πέτρου 1

Κυριακῆς οὔσης, ὁμιλοῦντος τοῦ Πέτρου τοῖς ἀδελφοῖς, καὶ προτρέποντος εἰς τὴν τοῦ Χριστοῦ πίστιν, παρόντων πολλῶν συγκλητικῶν καὶ ἱππικῶν πλειόνων καὶ γυναικῶν πλουσίων <καὶ> ματρωνῶν καὶ στηριζομένων τῇ πίστει, μία τις ἔνθα οὔσα γινῆ πάνυ πλουσία, ἣτις τὴν ἐπίκλησιν τούνομα Χρυσή εἶχεν, διὰ τὸ πᾶν αὐτῆς σκεῦος χρύσειον ὑπάρχειν — ἴτις γεννηθεῖσα οὔτε ἀργυρέῳ ποτὲ σκευεῖ ἐχρήσατο οὔτε ὑελῶ, εἰ μὴ μόνοις χρυσεῖς — εἶπεν τῷ Πέτρῳ· Πέτρε, θεοῦ δοῦλε· εἰς ὄναρ ἐμοὶ παραστάς ὃν λέγεις θεὸν εἶπεν· Χρυσή, Πέτρῳ τῷ διακόνῳ μου ἀποκόμισον μυρίους χρυσίνους· ὀφείλεις γὰρ αὐτῷ. ἐκόμισα οὖν φοβουμένη, μήτι κακὸν πάθω ὑπὸ τοῦ ὀφθέντος μοι, εἰς οὐρανὸν ἀπερχομένου. καὶ ταῦτα εἶποῦσα καὶ θεῖσα τὸ χρῆμα ἀπηλλάγη. ὁ δὲ Πέτρος ἰδὼν ἐδόξασεν τὸν κύριον, ὅτι ἤμελλον οἱ θλιβόμενοι ἀναψύχειν. τινὲς οὖν τῶν παρόντων ἔλεγον αὐτῷ· Πέτρε, οὐ κακῶς ἐδέξω τὸ χρῆμα τοῦτο παρ’ αὐτῆς; διαβέβληται γὰρ ἐν ὅλῃ <τῇ> Ῥώμῃ ἐπὶ πορνείᾳ, καὶ ὅτι οὐ προσέχει ἐνὶ ἀνδρί· μέχρι γὰρ καὶ τῶν ἰδίων νεανίσκων πρόσεισι. μὴ κοινῶνει οὖν τῇ Χρυσῇ τραπέζῃ, ἀλλὰ πεμφθῆ ἐπ’ αὐτὴν τὸ παρ’ αὐτῆς. Ὁ δὲ Πέτρος ἀκούσας καὶ γελάσας εἶπεν τοῖς ἀδελφοῖς· Αὕτη τίς μὲν ἔστιν τὸν ἄλλον βίον, οὐκ οἶδα. ὅτι δὲ τὸ χρῆμα τοῦτο ἐδεξάμην, οὐ μάτην ἐδεξάμην· παρείχεν

ACTS OF PETER 30

ⁱ Now on the Lord’s Day, as Peter discoursed to the brothers and exhorted them to the faith of Christ, there being present many of the senate and many knights and rich women and matrons, and being confirmed in the faith, one woman that was there, exceedingly rich, who was surnamed Chryse because every vessel of hers was of gold – for, from her birth she never used a vessel of silver or glass, but golden ones only – said to Peter, “Peter, you servant of God, he whom you call God appeared to me in a dream and said: Chryse, carry to Peter my minister ten thousand pieces of gold; for, you owe them to him. I have, therefore, brought them, fearing lest some harm should be done me by him that appeared to me, who also departed to heaven.” And, so saying, she laid down the money and departed. And Peter seeing it glorified the Lord, for those who were in need should be refreshed. Certain, therefore, of them that were there said to him, “Peter, have you not done ill to receive the money of her? For, she is ill spoken of throughout all Rome for fornication, and because she keeps not to one husband, yes, she even has to do with the young men of her house. Do not be, therefore, a partner with the table of Chryse, but let that which came from her be returned to her.” But Peter, hearing it, laughed and said to the brothers, “What this woman is in the rest of her way of life, I know not, but in that I have received this money, I did it not

ACTS OF PETER 3

ⁱ From here to the end of the book, James’ translation follows the text of the *Mt Athos Greek MS* (the *Patmos MS* begins at Ch. 33).

γὰρ ὡς χρεώστρια τοῦ Χριστοῦ, καὶ δίδωσιν αὐτὸ τοῖς τοῦ
Χριστοῦ δούλοις· αὐτὸς γὰρ αὐτῶν προενόησεν.

foolishly; for, she paid it as a debtor to Christ, and gives it to the
servants of Christ; for, he himself has provided for them.”

Μαρτύριον Πέτρου 2

Ἐφερον δὲ καὶ τοὺς κάμνοντας πρὸς αὐτὸν ἐν τῷ σαββάτῳ, δεόμενοι ὅπως ἀνασφάλωσιν τῶν νόσων. καὶ ἰῶντο πολλοὶ παραλυτικοὶ καὶ ποδαγρικοὶ καὶ ἡμιτριταῖοι καὶ τεταρτίζοντες, καὶ πάσης νόσου σωματικῆς ἰῶντο ἐν ὀνόματι Ἰησοῦ Χριστοῦ πιστεύοντες, καὶ πάνπολλοι εἰς τὴν τοῦ κυρίου χάριν καθ' ἐκάστην ἡμέραν προσετίθεντο. Σίμων δὲ ὁ μάγος τῷ ὄχλῳ ἡμερῶν ὀλίγων διελθουσῶν ὑπισχνεῖτο τὸν Πέτρον ἀπελέγξαι, μὴ πεπιστευκότα θεῷ ἀληθινῷ, ἀλλ' ἡπατημένῳ. πολλὰς οὖν φαντασίας ποιῶντος αὐτοῦ οἱ ἤδη ἐδραῖοι τῶν μαθητῶν κατεγέλων αὐτοῦ. ἐν τρικλίνοις γὰρ ἐποίει πνεύματά τινα πρὸς αὐτοὺς εἰσάγεσθαι, φαινόμενα μόνον, οὐκ ὄντα δὲ ἀληθῶς. καὶ τί γὰρ λέγειν; διεληλεγμένου αὐτοῦ διὰ πολλῶν ἐπὶ μαγία, καὶ χωλοὺς ἐποίησεν φαίνεσθαι ὑγιεῖς πρὸς βραχὺ καὶ τυφλοὺς ὁμοίως, καὶ νεκροὺς ἅπαξ πολλοὺς ἔδοξε ζωοποιεῖν καὶ κινεῖσθαι, ὡσπερ καὶ τὸν Στρατόνικον. ταῦτα δὲ πάντα ὁ Πέτρος ἀκολουθῶν διήλεγχεν αὐτὸν πρὸς τοὺς ὀρώντας. καὶ δὴ ἀεὶ ἀσχημονοῦντος καὶ ἐγγελωμένου ὑπὸ τοῦ Ῥωμαίων ὄχλου καὶ ἀπιστουμένου ἐφ' οἷς ὑπισχνεῖτο ποιεῖν μὴ ἐπιτυγχάνοντος, ἐν τούτῳ τοῦτον πάντα εἰπεῖν αὐτοῖς· Ἄνδρες Ῥωμαῖοι, νῦν δοκεῖτε μου κατισχυῶσαι τὸν Πέτρον ὡς δυνατώτερον καὶ μᾶλλον αὐτῷ προσέχετε; Ἠπάτησθε. αὔριον γὰρ ἐγὼ καταλιπὼν ὑμᾶς ἀθεοτάτους καὶ

ACTS OF PETER 31

And they brought to him also the sick on the sabbath, beseeching that they might recover of their diseases. And many were healed that were sick of the palsy, and the gout, and fevers tertian and quartan, and of every disease of the body were they healed, believing in the name of Jesus Christ, and very many were added every day unto the grace of the Lord. ⁱ But Simon the magician, after a few days were past, promised the multitude to convict Peter that he did not believe in the true God but was deceived. And, when he did many lying wonders, they that were firm in the faith derided him. For, in dining chambers, he made certain spirits enter in, which were only an appearance, and not existing in truth. And what should I more say? Though he had oft-times been convicted of sorcery, he made lame men seem whole for a little space, and blind likewise, and once he appeared to make many dead to live and move, as he did with Nicostratus. ⁱⁱ But Peter followed him throughout and convicted him always to the beholders; and, when he now made a sorry figure and was derided by the people of Rome and disbelieved for that he never succeeded in the things that he promised to perform, being in such a plight at last he said to them, "Men of Rome, you think now that Peter has prevailed over me, as more powerful, and you pay more heed to him: you are deceived. For, tomorrow I shall forsake you, godless and impious that you are,

ACTS OF PETER 31

ⁱ James adds a paragraph break at this point.

ⁱⁱ This is the Latin form of Στρατόνικον.

ἀσεβειστάτους, ἀναπτήξομαι πρὸς τὸν θεόν, οὗ ἡ δύναμις ἐγὼ εἶμι ἀσθενήσασα. εἰ οὖν ὑμεῖς πεπτώκατε, ἰδὲ ἐγὼ εἶμι ὁ Ἐστῶς· καὶ ἀνέρχομαι πρὸς τὸν πατέρα καὶ ἐρῶ αὐτῷ· Ἐγὼ τὸν Ἐστῶτα υἱὸν σου κατακλίνειν ἠθέλησαν· ἀλλὰ μὴ συνθέμενος αὐτοῖς εἰς ἐμαυτὸν ἀνέδραμον.

and fly up to God whose Power I am, though I am become weak. Whereas, then, you have fallen, I am He that stands, and I shall go up to my Father and say to him: Me also, even your son that stands, have they desired to pull down; but I consented not to them, and am returned back to myself."

Μαρτύριον Πέτρου 3

Καὶ ἤδη τῇ ἐπιούσῃ ὁ ὄχλος πλείων συνήρχετο εἰς σάκραν βίαν, ὅπως ἴδωσιν αὐτὸν πετώμενον. ὁ δὲ Πέτρος ὄραμα θεασάμενος ἦκεν ἐπὶ τὸν τόπον, ὅπως αὐτὸν καὶ ἐν τούτῳ ἐλέγξῃ· ὅτε γὰρ εἰσῆι εἰς τὴν Ῥώμην, ἐξέστησεν τοὺς ὄχλους πετώμενος. ἀλλ' οὕτω Πέτρος ὁ ἐλέγχων αὐτὸν ἦν ἐνδημῶν τῇ Ῥώμῃ, ἥπερ οὕτως πλανῶν ἐφάντασεν, ὡς ἐκοτῆναί τινος ἐπ' αὐτῷ. στὰς οὖν οὗτος ἐν τόπῳ ὑψηλῷ καὶ θεασάμενος τὸν Πέτρον, ἤρξατο λέγειν· Πέτρε, νῦν μάλιστα ὅταν ἀνέρχομαι κατέναντι τούτων πάντων θεωρουμένων λέγω σοι· Εἰ σοῦ ὁ θεὸς δύναται, ὃν Ἰουδαῖοι ἀνεῖλον καὶ ὑμᾶς ἐλιθοβόλησαν τοὺς ὑπ' ἐκείνου ἐκλελεγμένους, δεῖξάτω ὅτι θεοῦ ἐστὶν ἡ πίστις αὐτοῦ, φανήτω ἐπὶ τούτῳ, εἰ ἀξία θεοῦ ἐστὶν. ἐγὼ γὰρ ἀνελθὼν ἑαυτὸν ἐπιδείξω τῷ ὄχλῳ τούτῳ παντὶ ὅστις εἰμί. καὶ ἰδοὺ ἀρθέντος αὐτοῦ εἰς τὸ ὕψος καὶ πάντων ὀρώντων αὐτὸν εἰς ὄλην <τὴν> Ῥώμην, καὶ ὑπὲρ τοὺς ναοὺς αὐτῆς καὶ τὰ ὄρη ἠρμένον, ἀφείρων οἱ πιστοὶ εἰς τὸν Πέτρον. καὶ ὁ Πέτρος ἰδὼν τὸ παράδοξον τοῦ θαύματος ἐβόησεν πρὸς τὸν κύριον Ἰησοῦν Χριστόν· Ἐὰν ἀφῆς τοῦτον ποιῆσαι ὃ ἐπεχείρησεν, νῦν πάντες οἱ εἰς σὲ πιστεύσαντες σκανδαλισθήσονται καὶ ἔσται ἃ δι' ἐμοῦ ἔδωκας αὐτοῖς σημεῖα καὶ τέρατα ἄπιστα· τάχυνον κύριε τὴν χάριν σου, καὶ καταπεσόντος αὐτοῦ ἄνωθεν, ἐκ<λυ>θεὶς συστῆ καὶ μὴ ἀποθάνῃ, ἀλλὰ <κε>νωθῆ

ACTS OF PETER 32

And already, on the morrow, a great multitude assembled at the Sacred Way to see him flying. And Peter came to the place, having seen a vision,ⁱ that he might convict him in this also; for, when *Simon* entered into Rome, he amazed the multitudes by flying; but Peter that convicted him was *then* not yet living at Rome, which *city* he thus deceived by illusion, so that some were carried away by him. ⁱⁱ So, then this man, standing on an high place, beheld Peter and began to say, “Peter, at this time when I am going up before all this people that behold me, I say to you: If your God is able, whom the Jews put to death, and stoned you that were chosen of him, let him show that faith in him is *faith* in God, and let it appear at this time, if it be worthy of God. For I, ascending up, will show myself to all this multitude, who I am.” And behold, when he was lifted up on high, and all beheld him raised up above all Rome and the temples thereof and the mountains, the faithful looked toward Peter. And Peter, seeing the strangeness of the sight, cried to the Lord Jesus Christ, “If you suffer this man to accomplish that which he has set about, now will all they that have believed in you be offended, and the signs and wonders that you have given them through me will not be believed; hasten your grace, O Lord, and let him fall from the height and be disabled; and let him not die but be brought to nought, and break his leg in three

ACTS OF PETER 32

ⁱ Or ‘to see the sight’.

ⁱⁱ James adds a paragraph break at this point.

καὶ τὸ σκέλος κατεάξῃ ἐκ τριῶν τόπων. Καὶ καταπεσόντος αὐτοῦ ἄνωθεν τὸ σκέλος κατέαξεν ἐκ τριῶν τόπων. τότε αὐτὸν λιθοβολίσαντες ἕκαστος εἰς τὰ ἴδια ἀνεχώρησαν, Πέτρῳ τὸ λοιπὸν πάντες πειθόμενοι.

Εἷς δέ τις ἐλθὼν διὰ τάχους ἐξ ὁδοῦ τῶν φίλων τοῦ Σίμωνος, Γέμελλος ὀνόματι, παρ' οὗ πολλὰ ἔλαβεν ὁ Σίμων, Ἑλληνίδα τινὰ γυναῖκα ἐσχηκώς, ἰδὼν αὐτὸν κατεάξαντα τὸ σκέλος εἶπεν· Σίμων, εἰ ἡ δύναμις τοῦ θεοῦ κατάσσεται, μὲ καὶ αὐτὸς ὁ θεός, οὗ δύναμις εἶ, τυφλωθήσεται; Δραμῶν οὖν καὶ ὁ Γέμελος ἠκολούθει τῷ Πέτρῳ λέγων αὐτῷ· Κάγῳ τῶν ἐπὶ Χριστὸν πιστευόντων εὐχομαι εἶναι. ὁ δὲ Πέτρος· Τίς οὖν ὁ φθόνος, ἔφη. ἄδελφέ μου; ἐλθὲ καὶ παρέδρευε. Ὁ δὲ Σίμων ἐν τῇ συμφορᾷ γενόμενος εὕρην τινὰς τοὺς διακομίσαντας αὐτὸν νυκτὸς κραββάτῳ ἀπὸ Ῥώμης εἰς Ἀρικίαν· κάκεϊ ἐπιμείνας ἀπηνέχθη· πρὸς τινὰ Ῥώμης ἐξορισθέντα Κάστῳρα εἰς Ταρακίνα<v> ἐπ' αἰτία μαγικῆ· κάκεϊ κατατεμνόμενος, τὸ πέρας τοῦ βίου ὁ τοῦ διαβόλου ἄγγελος ἔδωκεν Σίμων.

places.” And he fell from the height and broke his leg in three places. Then every man cast stones at him and went away home and thenceforth believed Peter.

But one of the friends of Simon came quickly out of the way,ⁱⁱⁱ Gemellus by name, of whom Simon had received much money, having a Greek woman to wife, and saw him that he had broken his leg, and said, “O Simon, if the Power of God is broken to pieces, shall not that God whose Power you are, himself be blinded?” Gemellus, therefore, also ran and followed Peter, saying to him, “I also would be of them that believe on Christ.” And Peter said, “Is there any that grudges it, my brother? Come and sit with us.”^{iv} But Simon in his affliction found some to carry him by night on a bed from Rome to Aricia; and he abode there a space and was brought thence to Terracina to one Castor that was banished from Rome on an accusation of sorcery. And there he was sorely cut^v and so Simon the angel of the devil came to his end.

ⁱⁱⁱ Or ‘arrived from a journey’.

^{iv} James adds a paragraph break at this point.

^v The Latin MS adds ‘by two physicians’.

Μαρτύριον Πέτρου 4

Ὁ δὲ Πέτρος ἦν ἐν τῇ Ῥώμῃ ἀγαλλιώμενος μετὰ τῶν ἀδελφῶν ἐν τῷ κυρίῳ καὶ εὐχαριστῶν νυκτὸς καὶ ἡμέρας ἐπὶ τῷ ὄχλῳ τῷ καθημερινῷ τῷ προσαγομένῳ τῷ ὀνόματι τῷ ἁγίῳ τῇ τοῦ κυρίου χάριτι. συνήγοντο δὲ καὶ αἱ παλλακίδες τοῦ πραιφέκτου Ἀγρίππα πρὸς τὸν Πέτρον, τέσσαρες οὖσαι, Ἀγριππίνα καὶ Νικαρία καὶ Εὐφημία καὶ Δῶρις. ἀκούουσαι τὸν τῆς ἀγνεΐας λόγον καὶ πάντα τὰ τοῦ κυρίου λόγια, ἐπλήγησαν τὰς ψυχάς, καὶ συνθέμεναι ἀλλήλαις ἀγναὶ τῆς Ἀγρίππα κοίτης διαμεΐναι ἠνοχλοῦντο ὑπὲρ αὐτοῦ. ἀποροῦντος οὖν τοῦ Ἀγρίππα καὶ λυπουμένου περὶ αὐτῶν — καὶ μάλιστα τούτων ἦρα — ἐπετηρεῖτο οὖν καὶ ὑποπέμψας ὅπου ἀπήρχοντο, μανθάνει ὅτι πρὸς τὸν Πέτρον. ἔλεγεν οὖν αὐταῖς ἐλθούσαις· Μὴ κοινωνεῖν ἐμοὶ ὁ Χριστιανὸς ἐκεῖνος ἐδίδαξεν ὑμᾶς· γινώσκετε ὅτι καὶ ὑμᾶς ἀπολέσω κάκεινον ζῶντα καύσω. αὐταὶ μὲν οὖν ὑπέμειναν πάντα τὰ κακὰ παθεῖν ὑπὸ τοῦ Ἀγρίππα, μόνον ἵνα μηκέτι οἰστρηλατῶνται, ἐνδυναμούμεναι τῷ κράτει τοῦ Ἰησοῦ.

ACTS OF PETER 33

ⁱ Now, Peter was in Rome, rejoicing in the Lord with the brothers, and giving thanks night and day for the multitude which was brought daily unto the holy name by the grace of the Lord. And there were gathered also to Peter the concubines of Agrippa the prefect, being four, Agrippina and Nicaria and Euphemia and Doris; and they, hearing the word concerning chastity and all the oracles of the Lord, were smitten in their souls, and agreeing together to remain pure from the bed of Agrippa they were vexed by him. ⁱⁱ Now, as Agrippa was perplexed and grieved concerning them – and he loved them greatly – he observed and sent men privily *to see* whither they went and found that they went to Peter. He said, therefore, to them when they returned, “That Christian has taught you to have no dealings with me; know that I will both destroy you and burn him alive.” They, then, endured to suffer all manner of evil at Agrippa’s hand, if only they might not suffer the passion of love, being strengthened by the might of Jesus.

ACTS OF PETER 33

ⁱ Here, the *Martyrdom* proper begins in the *Patmos MS* and the versions.

ⁱⁱ James adds a paragraph break at this point.

Μαρτύριον Πέτρου 5

Μία δέ τις γυνή καὶ μάλιστα εἰμορφοτάτη, γαμετὴ Ἀλβίνου τοῦ Καίσαρος φίλου, Ξαντίππη ὀνόματι, ἅμα ταῖς λοιπαῖς ματρώναις καὶ αὐτὴ συνήρχετο πρὸς τὸν Πέτρον καὶ αὐτὴ τοῦ Ἀλβίνου ἀπέστη. ἐκεῖνος οὖν μαινόμενος καὶ ἐρῶν τῆς Ξαντίππης καὶ θαυμάζων ὅτι οὐδὲ ἐπ' αὐτῆς τῆς κλίνης καθεύδει ἅμα αὐτῷ, ὡς θηρίον ἠγριαίνετο, βουλόμενος τὸν Πέτρον διαχειρίσασθαι· ἔγνω γὰρ αὐτὸν παραίτιον γεγονότα τοῦ χωρισμοῦ τῆς κοίτης. πολλαὶ δὲ καὶ ἄλλαι γυναῖκες τοῦ λόγου τῆς ἀγνείας ἐρασθεῖσαι τῶν ἀνδρῶν ἐχώριζοντο, καὶ ἄνδρες τῶν ἰδίων γυναικῶν τὰς κοίτας ἐχώριζον διὰ τὸ σεμνῶς καὶ ἀγνῶς θέλειν αὐτοὺς θεοσεβεῖν. θορύβου οὖν μεγίστου ὄντος ἐν τῇ Ῥώμῃ καὶ τοῦ Ἀλβίνου δηλώσαντος τὰ κατ' αὐτὸν τῷ Ἀγρίππᾳ λέγοντος αὐτῷ· Ἡ σύ με ἐκδίκησον ἀπὸ τοῦ χωρίσαντος τὴν γυναῖκά μου Πέτρου, ἢ ἐγὼ ἐμαυτὸν ἐκδικήσω, καὶ ὁ Ἀγρίππας ταῦτά ἔλεγεν πεπονηθέναι ὑπ' αὐτοῦ, χωρίσαντός μου τὰς παλλακίδας. καὶ ὁ Ἀλβίνος πρὸς αὐτόν· Τί οὖν περιμένεις, Ἀγρίππα; εὐρωμεν αὐτόν, καὶ ὡς περιέργον ἄνδρα ἀνέλωμεν, ὅπως ἔξωμεν ἡμῶν τὰς γυναῖκας, ἵνα κάκείνους ἐκδικήσωμεν τοὺς μὴ δυναμένους αὐτὸν ἀνελεῖν, ὧν καὶ αὐτῶν ἀπέστησεν τὰς γυναῖκας.

ACTS OF PETER 34

And a certain woman who was exceedingly beautiful, the wife of Albinus, Caesar's friend, by name Xanthippe, came, she also, to Peter, with the rest of the matrons, and withdrew herself, she also, from Albinus. He, therefore, being mad and loving Xanthippe, and marvelling that she would not sleep even on the same bed with him, raged like a wild beast and would have dispatched Peter; for, he knew that he was the cause of her separating from his bed. Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired to worship God in sobriety and cleanness. And whereas there was great trouble in Rome, Albinus made known his state to Agrippa, saying to him, "Either avenge me of Peter that has withdrawn my wife, or I will avenge myself." And Agrippa said, "I have suffered the same at his hand; for, he has withdrawn my concubines." And Albinus said to him, "Why, then, do you tarry, Agrippa? Let us find him and put him to death for a dealer in curious arts, that we may have our wives again, and avenge them also which are not able to put him to death, whose wives also he has parted from them."

Μαρτύριον Πέτρου 6

Ὡς δὲ ταῦτα ἐσκέπτοντο, γνοῦσα ἡ Ξαντίππη τοῦ ἀνδρὸς τὴν συμβουλίαν τὴν πρὸς τὸν Ἀγρίππαν, πέμψασα ἐδήλωσεν τῷ Πέτρῳ, ὅπως ἐξέλθῃ ἀπὸ τῆς Ῥώμης. καὶ οἱ λοιποὶ ἀδελφοὶ ἅμα τῷ Μαρκέλλῳ παρεκάλουν αὐτὸν ἐξελεῖν. ὁ δὲ Πέτρος εἶπεν αὐτοῖς· Δραπετεύωμεν, ἀδελφοί; οἱ δὲ ἔλεγον αὐτῷ· Οὐ, ἀλλ' ὡς ἔτι σου δυναμένου ὑπηρετεῖν τῷ κυρίῳ. πεισθεῖς δὲ τοῖς ἀδελφοῖς ἐξῆλθεν μόνος, εἰπὼν· Μηδεὶς ὑμῶν ἐξερχέσθω σὺν ἐμοί, ἀλλ' ἐξέρχομαι μόνος, μεταμφιάσας τὸ σχῆμά μου. ὡς δὲ ἐξῆι τὴν πύλην, εἶδεν τὸν κύριον εἰσερχόμενον εἰς τὴν Ῥώμην. Καὶ ἰδὼν αὐτὸν εἶπεν· Κύριε, ποῦ ὤδε; Καὶ ὁ κύριος αὐτῷ εἶπεν· Εἰσέρχομαι εἰς τὴν Ῥώμην σταυρωθῆναι. καὶ ὁ Πέτρος εἶπεν αὐτῷ· Κύριε, πάλιν σταυροῦσαι; Εἶπεν αὐτῷ· Ναί, Πέτρε, πάλιν σταυροῦμαι. καὶ ἐλθὼν εἰς ἑαυτὸν ὁ Πέτρος καὶ θεασάμενος τὸν κύριον εἰς οὐρανὸν ἀνελθόντα, ὑπέστρεψεν εἰς τὴν Ῥώμην ἀγαλλιώμενος καὶ δοξάζων τὸν κύριον, ὅτι αὐτὸς εἶπεν Σταυροῦμαι· ὃ εἰς τὸν Πέτρον ἔμελλεν γίνεσθαι.

ACTS OF PETER 35

And, as they considered these things, Xanthippe took knowledge of the counsel of her husband with Agrippa, and sent and showed Peter, that he might depart from Rome. And the rest of the brothers, ⁱ together with Marcellus, besought him to depart. But Peter said to them, "Shall we be runaways, brothers? And they said to him, "No, but that you may yet be able to serve the Lord." And he obeyed the brothers' voice and went forth alone, saying, "Let none of you come forth with me, but I will go forth alone, having changed the fashion of my apparel." And, as he went forth from the city, he saw the Lord entering into Rome. And, when he saw him, he said, "Lord, whither *do you go thus*ⁱⁱ?" And the Lord said to him, "I go into Rome to be crucified." And Peter said to him, "Lord, are you (being) crucified again?" He said to him, "Yes, Peter, I am (being) crucified again." And Peter came to himself; and, having beheld the Lord ascending up into heaven, he returned to Rome, rejoicing, and glorifying the Lord; for, he said, "I am being crucified: that which was about to befall Peter."

ACTS OF PETER 35

ⁱ There is a significant lacuna in the *Latin MS* at this point; for Ch. 35, it has just: *Conlocutio itaque facta est a Sanctippe. rettulit enim Petro et rogabat eum ut exiret a Roma, ut ad hora malus locum non haberet. haec et omnes fratres ei dicebant. quibus ...*

ⁱⁱ Or 'here'.

Μαρτύριον Πέτρου 7

Ἀναβὰς οὖν πάλιν πρὸς τοὺς ἀδελφοὺς ἔλεγεν αὐτοῖς τὸ ὄραθὲν αὐτῷ· κάκεινοι ἐπένοι τῇ ψυχῇ, κλαίοντες καὶ λέγοντες· Παρακαλοῦμέν σε Πέτρε· ἡμῶν τῶν νεωτέρων φρόντισον. καὶ ὁ Πέτρος αὐτοῖς ὅτι Ἐὰν ἡ τοῦ κυρίου τὸ θέλημα, γίνεται, καὶ ἔὰν ἡμεῖς μὴ θέλωμεν. ὑμᾶς δὲ ὁ κύριος στηρίζαι δυνατός ἐστιν εἰς τὴν πίστιν αὐτοῦ, καὶ θεμελιώσει ἐν αὐτῷ καὶ πλατυνεῖ ἐν αὐτῷ, οὓς αὐτὸς ἐφύτευσεν, ἵνα καὶ ὑμεῖς ἄλλους φυτεύσητε δι' αὐτοῦ. ἐγὼ δέ, μέχρις με θέλει ὁ κύριος ἐν σαρκὶ εἶναι, οὐκ ἀντιλέγω· καὶ πάλιν θέλοντος λαβεῖν με, ἀγαλλιώμαι καὶ εὐφραίνομαι. ταῦτα τοῦ Πέτρου λαλοῦντος καὶ τῶν ἀδελφῶν πάντων κλαιόντων, ἰδοὺ στρατιῶται τέσσαρες αὐτὸν παραλαβόντες ἀπήγαγον τῷ Ἀγρίππᾳ. κάκεινος διὰ τὴν νόσον αὐτοῦ ἐπ' αἰτίᾳ ἀθεότητος ἐκέλευσεν αὐτὸν σταυρωθῆναι. συνέδραμεν οὖν τῶν ἀδελφῶν τὸ πλῆθος ὅλον πλουσίων τε καὶ πενήτων, ὀρφανῶν τε καὶ χηρῶν, ἀδυνάτων τε καὶ δυνατῶν, βουλόμενοι ἰδεῖν καὶ ἀφαρπάσαι τὸν Πέτρον, τῶν δήμων ἐκβοῶντων ἀκατασχέτω καὶ μιᾷ φωνῇ· Τι ἠδίκησεν ὁ Πέτρος, Ἀγρίππα; τί σε κακὸν διέθηκεν; λέγε Ῥωμαίοις. Καὶ ἕτεροι ἔλεγον· <Φοβητέον>, μὴ ἔὰν οὗτος ἀποθάνῃ, καὶ ὁ κύριος <αὐτοῖ> ἀπολέσει ἡμᾶς <πάντας>. καὶ ὁ

ACTS OF PETER 36

ⁱ He went up, therefore, again to the brothers, and told them that which had been seen by him; and they lamented in soul, weeping and saying, “We beseech you, Peter, take thought for us that are young.” And Peter said to them, “If it is the Lord’s will, it comes to pass, even if we will it not; but for you, the Lord is able to establish you in his faith, and will found you therein and make you spread abroad, whom he himself has planted, that you also may plant others through him. But I, so long as the Lord will that I be in the flesh, resist not; and again, if he takes me to him, I rejoice and am glad.” ⁱⁱ And while Peter thus spoke, and all the brothers wept, behold four soldiers took him and led him to Agrippa. And he in his madness commanded him to be crucified on an accusation of godlessness. ⁱⁱⁱ The whole multitude of the brothers, therefore, ran together, both of rich and poor, orphans and widows, weak and strong, desiring to see and to rescue Peter, while the people shouted with one voice, and would not be silenced, “What wrong has Peter done, O Agrippa? Wherein has he hurt you? Tell the Romans!” And others said, “We fear lest if this man die, his Lord destroy us all.” ^{iv} And Peter,

ACTS OF PETER 36

- ⁱ There is a lacuna in the *Latin MS*; for Ch. 36, it has just: ... <ma>nete itaque adueniente eum et retribuente unicuique secundum facta sua. et nunc nolite furere in Agrippa praefecto. minister est paternae aenergiae et traditionis illius. hoc autem quod factum est in me dominus meus ante mihi ostendit.
- ⁱⁱ James adds a paragraph break at this point.
- ⁱⁱⁱ James adds a paragraph break at this point.
- ^{iv} James adds a paragraph break at this point.

Πέτρος γενόμενος ἐπὶ τὸν τόπον, καταστείλας τὸν ὄχλον εἶπεν· Ἄνδρες, οἱ εἰς Χριστὸν στρατευόμενοι· ἄνδρες, οἱ ἐπὶ Χριστὸν ἐλπίζοντες· μέμνησθε ὧν εἶδετε δι' ἐμοῦ σημείων καὶ τεράτων, μέμνησθε τῆς συμπαθείας τοῦ θεοῦ, δι' ὑμᾶς πόσας ἰάσεις ἐποίησεν. ὑπομείνατε αὐτὸν ἐρχόμενον καὶ ἀποδιδόντα ἑκάστῳ κατὰ τὰς πράξεις αὐτοῦ. καὶ νῦν πρὸς τὸν Ἀγρίππαν μὴ πικραίνεσθε· διάκονος γάρ ἐστιν τῆς πατρικῆς αὐτοῦ ἐνεργείας, καὶ πάντως τοῦτο γίνεται τοῦ κυρίου φανερώσαντός μοι τὸ συμβαῖνον. ἀλλὰ τί μέλλω καὶ οὐ πρόσειμι τῷ σταυρῷ;

when he came to the place, stilled the people and said, “You men that are soldiers of Christ! You men that hope in Christ! Remember the signs and wonders that you have seen wrought through me, remember the compassion of God, how many cures he has wrought for you. Wait for him that comes and shall reward every man according to his doings. And now do not be bitter against Agrippa; for, he is the minister of his father’s working. And this comes to pass at all events; for, the Lord has manifested to me that which befalls. But why do I delay and do not draw near to the cross?”

Μαρτύριον Πέτρου 8

Προσελθόντος δὲ καὶ παραστάντος τῷ σταυρῷ, ἤρξατο λέγειν· Ὡ ὄνομα σταυροῦ, μυστήριον ἀπόκρυφον· ὦ χάρις ἀνέκφραστος ἐπὶ ὀνόματι σταυροῦ εἰρημένη· ὦ φύσις ἀνθρώπου χωρισθῆναι θεοῦ μὴ δυναμένη· ὦ ἄρρητε φιλία καὶ ἀχώριστε, διὰ χειλέων ῥυπαρῶν ἐκφαίνεσθαι μὴ δυναμένη· βιάζομαί σε νῦν πρὸς τῷ τέλει τῆς ἐνθάδε λύσεως ὑπάρχων· ὅστις εἶ δηλώσω σε· οὐκ ἠρεμίσω τὸ πάλαι μεμυκὸς τῇ ψυχῇ μου καὶ κρυπτόμενον τοῦ σταυροῦ τὸ μυστήριον. σταυρὸς μὴ τοῦτο ὑμῖν ἔστω τὸ φαινόμενον, οἱ ἐπὶ Χριστὸν ἐλπίζοντες· ἕτερον γάρ τί ἐστιν παρὰ τὸ φαινόμενον τοῦτο κατὰ <τὸ> τοῦ Χριστοῦ πάθος. καὶ νῦν μάλιστα, ὅτι δύνασθε οἱ δυνάμενοι ἀκοῦσαι ἐν ἐσχάτῃ ὥρᾳ καὶ τελευταίᾳ τοῦ βίου ὑπάρχοντός μου, ἀκούσατε· παντὸς αἰσθητηρίου χωρίσατε τὰς ἑαυτῶν ψυχάς, παντὸς φαινομένου, μὴ ὄντος ἀληθοῦς· πηρώσατε ὑμῶν τὰς ὄψεις ταύτας, πηρώσατε ὑμῶν τὰς ἀκοὰς ταύτας, <χωρίσατε> τὰς πράξεις τὰς ἐν φανερώ· καὶ γνώσεσθε τὰ περὶ Χριστοῦ γεγονότα καὶ τὸ ὅλον τῆς σωτηρίας ὑμῶν μυστήριον· καὶ ταῦτα ὑμῖν εἰρήσθω τοῖς ἀκούουσιν ὡς μὴ εἰρημένα. ὥρα δέ σοι Πέτρε παραδοῦναι τὸ σῶμα τοῖς λαμβάνουσιν. ἀπολάβετε οὖν, οἷς ἐστιν ἴδιον. ἀξιῶ οὖν ὑμᾶς τοὺς δημίους, οὕτως με σταυρώσατε, ἐπὶ τὴν κεφαλὴν καὶ μὴ ἄλλως· καὶ διὰ τί, τοῖς ἀκούουσιν ἐρῶ.

ACTS OF PETER 37

And, having approached and standing by the cross, he began to say, "O name of the cross, hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love (friendship) unspeakable and inseparable, that cannot be shown forth by unclean lips! I seize you now, I that am at the end of my delivery hence.ⁱ I will declare you, what you are; I will not keep silence of the mystery of the cross which of old was shut and hidden from my soul. Let not the cross be to you which hope in Christ, this which appears; for, it is another thing, different from that which appears, *even* this passion which is according to that of Christ. And now above all, because you that can hear are able to hear it *of me*, that am at the last and final hour of my life, listen: Separate your souls from everything that is of the senses, from everything that appears, and does not exist in truth. Blind these eyes of yours, close these ears of yours, put away your doings that are seen; and you shall perceive that which concerns Christ, and the whole mystery of your salvation: and let thus much be said to you that hear, as if it had not been spoken. But now it is time for you, Peter, to deliver up your body to them that take it. Receive it then, you to whom it belongs. I beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason why, I will tell to them that hear.

ACTS OF PETER 37

ⁱ Or 'of my coming hither'.

Μαρτύριον Πέτρου 9

Ὡς δὲ ἀπεκρέμασαν αὐτὸν ὃν ἠξίωσεν τρόπον, ἤρξατο πάλιν λέγειν· Ἄνδρες, οἷς ἐστὶν ἴδιον τὸ ἀκούειν, ἐνωτίσασθε ἃ νῦν μάλιστα ὑμῖν ἀναγγελῶ ἀποκρεμάμενος. γινώσκετε τῆς ἀπάσης φύσεως τὸ μυστήριον καὶ τὴν τῶν πάντων ἀρχὴν ἣτις γέγονεν. ὁ γὰρ πρῶτος ἄνθρωπος, οὗ γένος ἐν εἶδει ἔχω ἐγώ, κατὰ κεφαλὴν ἐνεχθεὶς ἔδειξεν γένεσιν τὴν οὐκ οὔσαν πάλαι· νεκρὰ γὰρ ἦν αὐτὴ μὴ κίνησιν ἔχουσα· κατασυρεῖς οὖν ἐκεῖνος ὁ καὶ τὴν ἀρχὴν τὴν ἑαυτοῦ εἰς γῆν ῥίψας, τὸ πᾶν τοῦτο τῆς διακοσμῆσεως συνεστήσατο, εἶδος ἀποκρεμασθεὶς <τῆς> κλήσεως, ἐν ἧ τὰ δεξιὰ ἀριστερὰ ἔδειξεν καὶ τὰ ἀριστερὰ δεξιὰ, καὶ πάντα ἐνήλλαξεν τῆς φύσεως αὐτῶν σημεῖα, ὡς καλὰ τὰ μὴ καλὰ νοῆσαι καὶ ἀγαθὰ τὰ ὄντως κακὰ· περὶ ὧν ὁ κύριος ἐν μυστηρίῳ λέγει· Ἐὰν μὴ ποιήσητε τὰ δεξιὰ ὡς τὰ ἀριστερὰ καὶ τὰ ἀριστερὰ ὡς τὰ δεξιὰ καὶ τὰ ἄνω ὡς τὰ κάτω καὶ τὰ ὀπίσω ὡς τὰ ἔμπροσθεν, οὐ μὴ ἐπιγνῶτε τὴν βασιλείαν ταύτην οὖν τὴν ἐννοίαν εἰς ὑμᾶς προάξας, καὶ τὸ σχῆμα ἐν ᾧ ὁρᾶτε ἀποκρεμάμενόν με, ἐκεῖνου διατύπωσις ἐστὶν τοῦ πρῶτος εἰς γένεσιν χωρήσαντος ἀνθρώπου. ὑμεῖς οὖν, ἀγαπητοί μου, καὶ οἱ νῦν ἀκούοντες καὶ οἱ μέλλοντες ἀκούειν, λήξαντες τῆς πρώτης πλάνης ἐπαναδραμεῖν

ACTS OF PETER 38

And, when they had hanged him up after the manner he desired, he began again to say, "You men to whom it belongs to hear, listen to that which I shall declare to you at this especial time as I hang here. Learn the mystery of all nature, and the beginning of all things, what it was. For, the first man, whose race I bear in my appearance,ⁱ fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore; for, it was dead, having no motion. He, then, being pulled down – who also cast his first state down upon the earth – established this whole disposition of all things, being hanged up an image of the creationⁱⁱ wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord said in a mystery: Unless you make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, you shall not have knowledge of the kingdom. ⁱⁱⁱ This thought, therefore, have I declared to you; and the figure wherein you now see me hanging is the representation of that man that first came to birth. You, therefore, my beloved, and you that hear me and that shall hear, ought to cease from your

ACTS OF PETER 38

ⁱ Or 'of the race of whom I bear the likeness'.

ⁱⁱ Greek 'vocation'.

ⁱⁱⁱ James adds a paragraph break at this point.

ὀφείλετε· προσῆκεν γὰρ ἐπιβαίνειν τῷ τοῦ Χριστοῦ σταυρῷ, ὅστις ἐστὶν τεταμένος λόγος, εἷς καὶ μόνος, περὶ οὗ τὸ πνεῦμα λέγει· Τι γὰρ ἐστὶν Χριστὸς ἄλλ' ὁ λόγος, ἡχὸς τοῦ θεοῦ; ἵνα λόγος ἢ τοῦτο τὸ ὀρθὸν ξύλον, ἐφ' ᾧ ἐσταύρωμαι· ἡχὸς δὲ τὸ πλάγιόν ἐστιν, ἀνθρώπου φύσις· ὁ δὲ ἦλος ὁ συνέχων ἐπὶ τῷ ὀρθῷ ξύλῳ τὸ πλάγιον κατὰ μέσου, ἡ ἐπιστροφή καὶ ἡ μετάνοια τοῦ ἀνθρώπου.

former error and return back again. For, it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit said: For what else is Christ, but the word, the sound of God? So that the word is the upright beam whereon I am crucified. And the sound is that which crosses it, the nature of man. And the nail which holds the cross tree to the upright in the midst thereof is the conversion and repentance of man.

Μαρτύριον Πέτρου 10

Ταυτά μοι οὖν σοῦ γνωρίσαντος καὶ ἀποκαλύψαντος, λόγε ζωῆς, ξύλον νῦν ὑπ' ἐμοῦ εἶρη μένον, εὐχαριστῶ σοι οὐκ ἐν χείλεσιν τούτοις τοῖς προσηλωμένοις, οὐδὲ γλώσση, δι' ἧς ἀλήθεια καὶ ψεῦδος προέρχεται, οὐδὲ λόγῳ τούτῳ <τῷ> ὑπὸ τέχνης φύσεως ὑλικῆς προερχομένῳ, ἀλλ' ἐκείνη τῇ φωνῇ εὐχαριστῶ σοι, βασιλεῦ, τῇ διὰ σιγῆς νοουμένη, τῇ μὴ ἐν φανερωῷ ἀκουομένη, τῷ μὴ δι' ὀργάνων σώματος προϊούση, τῇ μὲ ἐν σάρκινῳ ὡτα πορευομένη, τῇ μὴ οὐσία φθαρτῇ ἀκουομένη, τῇ μὴ ἐν κόσμῳ οἴση καὶ ἐν γῆ ἀφιεμένη, μηδὲ ἐν βίβλοις γραφομένη. μηδὲ τινὶ μὲν οὔση, τινὶ δὲ οὐκ οὔση· ἀλλὰ ταύτῃ, Ἰησοῦ Χριστέ, εὐχαριστῶ σοι· σιγῇ φωνῆς, ἧ τὸ ἐν ἐμοὶ πνεῦμα σὲ φιλοῦν καὶ σοὶ λαλοῦν καὶ σὲ ὀρῶν ἐντυγχάνει. σὺ καὶ μόνῳ πνεύματι νοητός· σύ μοι πατήρ, σύ μοι μήτηρ, σύ μοι ἀδελφός, σὺ φίλος, σὺ δοῦλος, σὺ οἰκονόμος· σὺ τὸ πᾶν καὶ τὸ πᾶν ἐν σοὶ· καὶ τὸ ὄν σύ, καὶ οὐκ ἔστιν ἄλλο ὃ ἔστιν εἰ μὴ ὁ μόνος σύ. ἐπὶ τούτῳ οὖν καὶ ὑμεῖς, ἀδελφοί, καταφυγόντες καὶ ἐν αὐτῷ μόνῳ τὸ ὑπάρχειν ὑμᾶς μαθόντες, ἐκείνων τεύξεσθε, ὧν λέγει ὑμῖν· ἃ οὔτε ὀφθαλμὸς εἶδεν, οὔτε οὐκ ἤκουσεν, οὔτε ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη. αἰτοῦμεν οὖν περὶ ὧν ἡμῖν ὑπέσχου δοῦναι, ἀμίαντε Ἰησοῦ· αἰνοῦμέν σε, εὐχαριστοῦμέν σοι καὶ ἀνθομολογοῦμεθα, δοξάζοντές σε

ACTS OF PETER 39

“Now, whereas you have made known and revealed these things to me, O word of life, called now by me wood,ⁱ I give you thanks, not with these lips that are nailed to the cross, nor with this tongue by which truth and falsehood issue forth, nor with this word which comes forth by means of art whose nature is material, but with that voice do I give you thanks, O King, which is perceived (understood) in silence, which is not heard openly, which does not proceeds forth by organs of the body, which goes not into ears of flesh, which is not heard of corruptible substance, which does not exist in the world, neither is sent forth upon earth, nor written in books, which is owned by one and not by another; but with this, O Jesus Christ, do I give you thanks, with the silence of a voice, wherewith the spirit that is in me loves thee, speaks to you, sees you, and beseeches you. You are perceived of the spirit only, you are to me father, you my mother, you my brother, you my friend, you my bondsman, you my steward; you are the All and the All is in you: and you Are, and there is nought else that is save you only.ⁱⁱ To him therefore do you also, brothers, flee, and if you learn that in him alone you exist, you shall obtain those things whereof he said to you, “Which neither eye has seen nor ear heard, neither have they entered into the heart of man.” We ask, therefore, for that which you have promised to give to us, O you undefiled Jesus. We praise you, we give you thanks, and confess to you, glorifying

ACTS OF PETER 39

ⁱ Or ‘word called now by me the tree of life’.

ⁱⁱ James adds a paragraph break at this point.

ἔτι ἀσθενεῖς ἄνθρωποι, ὅτι σὺ θεὸς μόνος καὶ οὐχ ἕτερος,
ὧ ἡ δόξα καὶ νῦν καὶ εἰς πάντα τοὺς αἰῶνας τῶν
αἰώνων· ἀμήν.

you, even we men that are yet without strength; for, you are God
alone, and none other; to whom be glory now and unto all ages.
Amen.”

Μαρτύριον Πέτρου 11

Ὡς δὲ τὸ παρεστὸς πλῆθος τὸ ἀμὴν μεγάλην ἤχην ἐφώνει, ἅμα αὐτῷ τῷ ἀμὴν τὸ πνεῦμα ὁ Πέτρος τῷ κυρίῳ παρέδωκεν. ὁ δὲ Μάρκελλος, μηδὲ γνώμην τινὸς λαβὼν, ὃ μὴ ἐξὸν ἦν, ἰδὼν ὅτι ὁ μακάριος Πέτρος ἀπέπνευσεν, ἰδίαις χερσὶν καθελὼν αὐτὸν τοῦ σταυροῦ ἔλουσεν ἐν γάλακτι καὶ οἴνῳ· καὶ κόψας Χίας μναῖς ἑπτὰ καὶ σμύρνης καὶ ἀλόης καὶ φύλλου ἄλλας πεντήκοντα, ἐσμύρτισεν αὐτοῦ τὸ λείψανον, καὶ γεμίσας μάκτραν λιθίνην τιμίματος πολλοῦ Ἀττικοῦ μέλιτος, ἐν τῷ ἰδίῳ αὐτοῦ μνημείῳ κατέθετο αὐτό. ὁ δὲ Πέτρος Μαρκέλλῳ ἐπιστὰς νυκτὸς ἔλεγεν Μάρκελλε, ἴκουσας τοῦ κυρίου λέγοντος· Ἄφετε τοὺς νεκροὺς θάπτεσθαι ὑπὸ τῶν ἰδίων νεκρῶν; Τοῦ δὲ Μαρκέλλου εἰρηκότος· Ναί, ὁ Πέτρος αὐτῷ εἶπεν· Ἐκεῖνα οὖν ἃ παρέσχου εἰς τὸν νεκρόν, ἀπώλεσας· σὺ γὰρ ζῶν ὑπάρχων ὡς νεκρὸς νεκροῦ ἐπεμελήθης. ὁ δὲ Μάρκελλος διωπνισθεὶς τοῦ Πέτρου τὸν ἐμφανισμὸν τοῖς ἀδελφοῖς διηγήσατο καὶ ἦν ἅμα τοῖς ὑπὸ Πέτρου στηριχθεῖσιν τῇ εἰς τὸν Χριστὸν πίστει, στηριζόμενος καὶ αὐτὸς ἔτι μᾶλλον μέχρι τῆς ἐπιδημίας Παύλου τῆς εἰς Ῥώμην.

ACTS OF PETER 40

And, when the multitude that stood by pronounced the Amen with a great sound, together with the Amen Peter gave up his spirit to the Lord. ⁱ And Marcellus not asking leave of any, for it was not possible, when he saw that Peter had given up the ghost, took him down from the cross with his own hands and washed him in milk and wine; and he cut fine seven minas of masticⁱⁱ, and of myrrh and aloes and *Indian* leaf other fifty, and embalmed his body and filled a coffin of marble of great price with Attic honey and laid it in his own tomb. ⁱⁱⁱ But Peter by night appeared to Marcellus and said, “Marcellus, have you heard that the Lord said, “Let the dead be buried of their own dead?” And when Marcellus said, “Yes,” Peter said to him, “That, then, which you have spent on the dead, you have lost; for, you being alive have like a dead man cared for the dead.” And Marcellus awoke and told the brothers of the appearing of Peter; and he was with them that had been established in the faith of Christ by Peter, himself also being established yet more until the coming of Paul unto Rome. ^{iv}

ACTS OF PETER 40

- ⁱ James adds a paragraph break at this point.
- ⁱⁱ The adjective, *Χίας*, was used by itself to signify mastic.
- ⁱⁱⁱ James adds a paragraph break at this point.
- ^{iv} The *Latin MS* omits this last sentence but the other versions have it.

Μαρτύριον Πέτρου 12

Ὁ δὲ Νέρων γνοὺς ὕστερον τὸν Πέτρον ἀπηλλαγμένον τοῦ βίου, ἐμέμψατο τῷ πραιφέκτῳ Ἀγρίππᾳ, ὅτι μὴ μετὰ γνώμης αὐτοῦ ἀνηρέθη. ἐβούλετο γὰρ αὐτὸν περισσοτέρᾳ κολάσει καὶ μείζον τιμωρήσασθαι· καὶ γὰρ τινὰς τῶν πρὸς χεῖρα αὐτοῦ ὁ Πέτρος μαθητεύσας ἀποστῆναι αὐτοὺς ἐποίησεν· ὡς ὀργίλως διακεῖσθαι καὶ χρόνῳ ἱκανῶ τῷ Ἀγρίππᾳ μὲ λαλῆσαι. ἐζήτει γὰρ πάντας τοὺς ὑπὸ τοῦ Πέτρου μαθητευθέντας ἀδελφοὺς ἀπολέσαι. καὶ ὄρᾳ νυκτός τινα μαστίζοντα αὐτὸν καὶ λέγοντα· Νέρων, οὐ δύνασαι νῦν τοὺς τοῦ Χριστοῦ δούλους διώκειν ἢ ἀπολλύειν· ἀπέχου οὖν τὰς χεῖρας ἀπ' αὐτῶν, καὶ οὕτως ὁ Νέρων περίφοβος γεγονὼς ἐκ τῆς τοιαύτης ὀπτασίας ἀπέστη τῶν μαθητῶν ἐκείνῳ τῷ καιρῷ, καθ' ὃν καὶ ὁ Πέτρος τοῦ βίου ἀπηλλάγη. καὶ ἦσαν τὸ λοιπὸν οἱ ἀδελφοὶ ὁμοθυμαδὸν εὐφραίνόμενοι καὶ ἀγαλλιώντες ἐν κυρίῳ, δοξάζοντες τὸν θεὸν καὶ σωτῆρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ σὺν ἀγίῳ πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμίν.

ACTS OF PETER 41

ⁱ But Nero, learning thereafter that Peter was departed out of this life, blamed the prefect Agrippa, because he had been put to death without his knowledge; for, he desired to punish him more sorely and with greater torment, because Peter had made disciples of certain of them that served him, and had caused them to depart from him, so that he was very wrathful and for a long season did not speak to Agrippa; for, he sought to destroy all them that had been made disciples by Peter. And he beheld by night one that scourged him and said to him, "Nero, you can not now persecute nor destroy the servants of Christ; refrain, therefore, your hands from them." And so, Nero, being greatly frightened by such a vision, abstained from *harming* the disciples at that time when Peter also departed this life. ⁱⁱ And thenceforth the brothers were rejoicing with one mind and exulting in the Lord, glorifying the God and Saviour (Father?) of our Lord Jesus Christ with the Holy Ghost, to whom be glory, world without end. Amen.

ACTS OF PETER 41

- ⁱ This last chapter, and the last sentence of Ch. 40, are thought by some to be an addition by the author of Chs 1-3, in other words by the compiler of the Greek original of the Vercelli Acts.
- ⁱⁱ James adds a paragraph break at this point.