

Acta Joannis, Acta Joannis

About This Translation

The English translation included here was created on 2025-01-16 using gpt-4o-mini. This diglot edition was created on 2025-01-26. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

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Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Acta Joannis's *Acta Joannis*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

About the Source

Translated from: Acta Joannis, *Acta apostolorum apocrypha*. Mendelssohn:Leipzig, 1898.

The source edition of *Acta Joannis* was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/tlg0317/tlg001/tlg0317.tlg001.1st1K-grc1.xml>.

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About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/ApocryphalActs>. We are also evaluating low-priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Chapter 1

1 | 1 Βασιλεύοντος τῶν Ἰουδαίων Ἀγρίππα, ὃν διὰ τὸ συμβουλεύειν εἰρήνην λιθοβολήσαντες ἀπέκτειναν, ἐν τῷ καιρῷ ἐκείνῳ Οὐέσπεσιανὸς Καῖσαρ ὑπάρχων πολλῷ στρατεύματι περιχαρακώσας τὴν Ἱερουσαλὴμ τοὺς μὲν δορυαλώτους λαβὼν ἐφόνευσεν, ἄλλους πολιορκήσας λιμῷ διέφθειρεν, καὶ τοὺς πλείστους φυγαδεύσας χρόνῳ διέσπειρεν· τό τε ἱερὸν καθελὼν καὶ τὰ σκεύη τὰ ἅγια εἰς ναῦν ἐμβαλὼν ἔπεμψεν εἰς Ῥώμην ποιήσασθαι τῆς Εἰρήνης σκίνημα, καὶ τοῖς ἐκ πολέμου σκύλοις ἐκοσμεῖτο.

1 | 1 While Agrippa was king of the Jews, he was stoned to death because he advised peace. At that time, Vespasian Caesar, with a large army, surrounded Jerusalem. He killed the soldiers he captured and starved others who were besieged. Many he scattered over time after they fled. He destroyed the temple and sent the holy vessels to Rome to make a shrine of Peace, and he decorated it with spoils from the war.

Chapter 2

2 | 2 Οὐέσπεσιανοῦ δὲ ἀποθανόντος ἐγκρατὴς γενόμενος ὁ νιὸς αὐτοῦ Δομετιανὸς τῆς βασιλείας μετὰ τῶν ἄλλων ἀδικημάτων αὐτοῦ προσέθετο καὶ διωγμὸν ποιεῖν κατὰ τῶν δικαίων ἀνθρώπων. μαθὼν γὰρ τὴν πόλιν πεπληρῶσθαι Ἰουδαίῳ, μεμνημένος τῶν ὑπὸ τοῦ πατρὸς αὐτοῦ περὶ αὐτῶν κελευσθέντων, ὥρμησεν ἐπὶ τὸ πάντας ἐκβαλεῖν ἐκ τῆς τῶν Ῥωμαίων πόλεως. τολμήσαντες δὲ τινες τῶν Ἰουδαίων ἔθωκαν τῷ Δομετιανῷ βίβλον ἐν ᾗ ἐγγέγραπτο τάδε· |

2 | 2 After Vespasian died, his son Domitian became powerful and added to his father's other wrongdoings by starting a persecution against righteous people. Learning that the city was filled with Jews, and remembering what his father had commanded about them, he was eager to drive everyone out of the Roman city. Some of the Jews, daring to act, presented Domitian with a book that contained the following written:

Chapter 3

3 | 3 Δομετιανὲ Καῖσαρ βασιλεῦ πάσης τῆς οἰκουμένης, ὅσοι Ἰουδαῖοι σοῦ δεόμεθα καὶ ἱκέται προσκείμεθα τῆς σῆς δυνάμεως μὴ φυγαδεύειν ἡμᾶς ἀπὸ τοῦ θείου καὶ φιλανθρώπου σου προσώπου· εἴκομεν γάρ

3 | 3 Domitian Caesar, king of the whole world, we, the Jews, ask you and are your humble servants. Do not drive us away from your divine and compassionate presence. For we are loyal to you, and we

σοι, καὶ τοῖς ἔθεσι καὶ τοῖς νόμοις καὶ
πράξεσιν καὶ πολιτείαις μηδὲν ἀδικοῦντες
ἀλλὰ Ῥωμαίοις ὁμοφρονοῦντες. ἔστιν δὲ
καινὸν καὶ ξένον ἔθνος, μήτε τοῖς ὑμετέροις
ἔθεσι ὑπακοῦον μήτε ταῖς Ἰουδαίων
θρησκείαις συνευδοκοῦν, ἀπερίτμητον,
ἀπάνθρωπον, ἄνομον, ὅλους οἴκους
ἀνατρέπον, ἄνθρωπον θεὸν
καταγγέλλοντες, οἷς ἐκκλησία ὅपाσι
ἐπιγίνεται ξένον ὄνομα χριστιανῶν. οὗτοι
θεὸν ἀθετοῖσιν μὴ προσέχοντες τῷ ὑπ’
αὐτοῦ δοθέντι νόμῳ, υἱὸν δὲ θεοῦ
καταγγέλλουσιν ἄνθρωπον ἐξ ἡμῶν αὐτῶν
γεννηθέντα ὀνόματι Ἰησοῦν, οὗ οἱ γονεῖς
καὶ οἱ ἀδελφοὶ καὶ πᾶσα ἡ γενεὰ ἐξ
Ἑβραίων ἐξήρτηται· ὃν διὰ τὴν πολλὴν
αὐτοῦ βλασφημίαν καὶ τὴν ἄνομον
φλυαρίαν ἡμεῖς σταυρῷ παρεδώκαμεν.
ψεῦσμά τε ἕτερον τῷ πρώτῳ αὐτῶν
βλάσφημον συνάπτουσιν· τὸν γὰρ παγέντα
καὶ ταφέντα τοῦτον ὡς ἐκ νεκρῶν
ἀναστάντα δοξολογοῦσιν· πρὸς τούτοις καὶ
ἀναληφθέντα ἐν νεφέλαις ἐν τοῖς οὐρανοῖς
καταψεύδονται.

do not wrong your customs, laws, actions,
or government, but we agree with the
Romans. There is a new and foreign nation
that neither obeys your customs nor agrees
with the Jewish religion. They are
uncircumcised, inhuman, and lawless,
overturning all households and
proclaiming a man as a god. This group,
called Christians, arises from everywhere.
They reject God, not paying attention to the
law given by him, and they declare that a
man named Jesus, born from among us, is
the Son of God. His parents, brothers, and
all his generation come from the Hebrews.
Because of his many blasphemies and his
lawless nonsense, we handed him over to
be crucified. They also attach another
blasphemous lie to the first: they glorify
him as having risen from the dead after
being born and buried. Moreover, they
falsely claim that he was taken up in clouds
into the heavens.

Chapter 4

4 | 4 Ἐπὶ τούτοις πᾶσιν ὀργῇ συσχεθεῖς ὁ
βασιλεὺς θόγμα τῇ συγκλήτῳ ἐκελεύσατο
ἵνα ἄρδην τοὺς ὁμολογοῦντας αὐτοὺς εἶναι
χριστιανούς φονεύσωσιν. τῶν οὖν
παραυτὰ τῆς ὀργῆς εὐρεθέντων καὶ τὸν
τῆς ὑπομονῆς καρπὸν τρυγησάντων
στεψαμένων τε τὸν πάμμαχον ἀγῶνα κατὰ
τῶν τοῦ διαβόλου πραγμάτων
προσελάβετο ἡ τῆς ἀφθαρσίας ἀνάψυξις.

4 | 4 In all this anger, the king ordered the
Senate to kill all those who confessed to
being Christians. So, those who were found
right away, and who gathered the fruit of
patience, were crowned for their great
struggle against the works of the devil,
receiving a refreshment of immortality.

Chapter 5

5 | 5 Διεφημίσθη τε ἐν τῇ Ῥώμῃ ἡ τοῦ Ἰωάννου διδασκαλία καὶ μέχρι τῶν Δομετιανοῦ ἀκοῶν, εἶναί τινα ἐν Ἐφέσῳ Ἑβραῖον ὀνόματι Ἰωάννην, ὃς περὶ τοῦ Ῥωμαίων βασιλείου διαφημίζει λέγων ἐν τάχει ἐκρίζωθήσεσθαι, καὶ ἐτέρῳ τὴν βασιλείαν τῶν Ῥωμαίων διαδεδόσθαι. ταραχθεὶς δὲ ὁ Δομετιανὸς ἐπὶ τοῖς δῖρημένοις ἔπεμψεν ἑκατόνταρχον μετὰ στρατιωτῶν ἵνα ἀρπάσαντες ἀγάγῳσιν τὸν Ἰωάννην. καὶ ἐλθόντες εἰς τὴν Ἐφεσον ἐπυνθάνοντο ποῦ μένει ὁ Ἰωάννης. προσελθόντες δὲ τῷ πυλῶνι αὐτοῦ εὗρον αὐτὸν ἐστῶτα πρὸ τῶν θυρῶν, καὶ νομίσαντες αὐτὸν εἶναι θυρωρὸν ἐξήταζον ποῦ μένει ὁ Ἰωάννης. ὃ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ εἰμι. Οἱ δὲ τὸ μέτριον αὐτοῦ καὶ ταπεινὸν καὶ πενιχρὸν ὑπερηφανήσαντες ἐπέπλησσαν μετὰ ἀπειλῆς λέγοντες· Εἰπέ ἡμῖν τὴν ἀλήθειαν. Ὁμολογοῦντος δὲ αὐτοῦ πάλιν αὐτὸν εἶναι τὸν ζητούμενον, ἀλλὰ καὶ τῶν μαρτυρούντων, ἔφησαν αὐτὸν ἐν τάχει ἐξιέναι σὺν αὐτοῖς πρὸς τὸν βασιλέα ἐν Ῥώμῃ. τοῦ δὲ παρακαλέσαντος αὐτοῦς λαβεῖν ἐφόδια, ἐπιστρέψας καὶ λαβὼν φοίνικας ὀλίγους ἐξῆλθεν εὐθέως.

Chapter 6

6 | 6 Καὶ λαβόντες οἱ στρατιῶται δημόσια ὀχήματα ἐν τάχει ὥδενον, μέσον αὐτὸν καθίσαντες. ἐλθόντων οὖν αὐτῶν εἰς τὴν πρώτην ἀλλαγὴν, ὥρας ἀρίστου οὔσης, ἐδέοντο αὐτοῦ εὐψυχεῖν καὶ λαβόντα ἄρτον σὺν αὐτοῖς ἐσθίειν. ὃ δὲ Ἰωάννης ἔφη· Τῇ μὲν ψυχῇ χαίρω, τροφῆς δὲ τέως οὐ βούλομαι λαβεῖν. Οἱ δὲ ἐλαύνοντες ἐφέροντο ταχέως. ὁψίας δὲ γενομένης καταχθέντες εἷς τι πανδοχεῖον, καὶ τῆς ὥρας οὔσης λοιπὸν δείπνου, ὄντες φιλοφρονέστατοι ὁ ἑκατόνταρχος καὶ οἱ

5 | 5 The teaching of John was spread in Rome, and up to the time of Domitian, there was news of a Hebrew named John in Ephesus, who was proclaiming that the Roman kingdom would soon be uprooted and that another kingdom would take its place. Disturbed by these words, Domitian sent a centurion with soldiers to seize John. When they arrived in Ephesus, they asked where John was staying. Approaching his gate, they found him standing in front of the doors, and thinking he was the doorkeeper, they asked where John was. He replied, "I am he." They, feeling proud because of his humble and modest appearance, threatened him, saying, "Tell us the truth." When he confessed that he was the one they were looking for, they said that he must quickly go with them to the king in Rome. When he asked them to take supplies, he turned back, took a few palm branches, and immediately went out with them.

6 | 6 Taking public vehicles, the soldiers quickly set out, sitting him in the middle. When they reached the first stop, at the best hour of the day, they asked him to cheer up and took bread to eat with him. But John said, "I rejoice in my soul, but I do not want to take food yet." They, driving quickly, hurried along. When evening came, they went into an inn, and since it was time for dinner, the centurion and the soldiers, being very friendly, urged John to eat what was set before him. He replied that he was

στρατιῶται παρεκάλουν τὸν Ἰωάννην
χρήσασθαι τοῖς παρακειμένοις. ὁ δὲ ἔφη
κεκοπῶσθαι καὶ θεῖσθαι ὑπὲρ πᾶσαν
τροφήν τοῦ ὕπνου. καὶ τοῦτο ἐκάστης
ἡμέρας αὐτοῦ ποιοῦντος ἐξεπλήσσοντο
πάντες οἱ στρατιῶται καὶ ἐδειλίων μὴ ὁ
Ἰωάννης ἀποθανῶν κινδύνῳ αὐτοῦς
περιβάλλῃ· τὸ δὲ ἅγιον πνεῦμα φαιθρότερον
αὐτὸν ἐδείκνυ αὐτοῖς. καὶ τῇ ἐβδόμῃ ἡμέρᾳ
κυριακῆς οὕσης ἔφη αὐτοῖς· Νῦν καιρὸς
τοῦ κάμῃ χρήσασθαι τροφῆς. Νιψάμενός τε
τὰς χεῖρας καὶ τὸ πρόσωπον
προσευξάμενος προεκόμιζεν τὸ λέντιον καὶ
λαβὼν ἓνα τῶν φοινίκων ἤσθιεν πάντων
ὁρώντων.

tired and preferred to sleep rather than eat
any food. This was his routine every day,
and all the soldiers were amazed and
feared that John might die and leave them
in danger; but the Holy Spirit showed him
more clearly. On the seventh day, being
Sunday, he said to them, "Now it is time for
me to eat." After washing his hands and
face and praying, he brought forth the linen
cloth and took one of the palm branches,
eating in front of everyone.

Chapter 7

7 | 7 Πολλοὺ οὖν χρόνου διππεύσαντος
ἔφθασαν τὴν ὁδόν, τοῦ Ἰωάννου οὕτως
νηστεύοντος. προσαγαγόντες δὲ αὐτὸν τῷ
βασιλεῖ εἶπον· Σεβαστὲ βασιλεῦ, Ἰωάννην
σοι προσάγομεν, θεὸν οὐκ ἄνθρωπον· ἐξ ἧς
γὰρ αὐτὸν συνελάβομεν ἄχρι τῆς ἄρτι
ῥας ἄρτου οὐκ ἐגעύσατο. Πρὸς τούτοις
ἐκπλαγεῖς ὁ Δομετιανὸς ἐξέτεινεν τὸ στόμα,
διὰ τὸ παράδοξον φιλήματι αὐτὸν
προσαγορεῦσαι θελήσας· τοῦ δὲ Ἰωάννου
ἀποκλίναντος τὴν κεφαλὴν κατεφίλησεν
αὐτοῦ τὸ στῆθος. καὶ εἶπεν ὁ Δομετιανός·
Τί τοῦτο ἐποίησας; οὐκ ἡξίωσάς με φιλησαί
σε; Καὶ ὁ Ἰωάννης πρὸς αὐτὸν εἶπεν·
Δίκαιον τὴν χεῖρα τοῦ θεοῦ ἐν πρώτοις
προσκυνεῖν, καὶ οὕτως τὸ στόμα τοῦ
βασιλέως καταφιλεῖν· γέγραπται γὰρ ἐν
ταῖς ἱεραῖς βίβλοις· Καρδία βασιλέως ἐν
χειρὶ θεοῦ.

7 | 7 After a long time had passed, they
reached the road where John was fasting.
They brought him to the king and said,
"Most honorable king, we present to you
John, a god, not a man; for from the time we
took him until now, he has not tasted
bread." Hearing this, Domitian was
astonished and opened his mouth, wanting
to greet him with a strange kiss. But John
turned his head away, and he kissed John's
chest instead. Domitian then said, "What
have you done? Did you not think me
worthy to kiss you?" John replied, "It is
right to first worship the hand of God, and
then to kiss the mouth of the king; for it is
written in the holy books, 'The heart of the
king is in the hand of God.'"

Chapter 8

8 | 8 Καὶ ὁ βασιλεὺς εἶπεν αὐτῷ· Σὺ εἶ Ἰωάννης ὁ τὴν βασιλείαν μου λέγων ἐν τάχει ἐκριζωθήσεσθαι καὶ μέλλειν ἕτερον βασιλεύειν ἀντ' ἐμοῦ, Ἰησοῦν; Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν αὐτῷ· Σὺ καὶ βασιλεύσει πολλοῖς χρόνοις τοῖς ὑπὸ θεοῦ σοι δεδομένοις, καὶ μετὰ σὲ ἕτεροι πλείστοι· πληρωθέντων δὲ τῶν ἐπὶ γῆς χρόνων ἐξ οὐρανοῦ ἐλεύσεται βασιλεὺς αἰώνιος, ἀληθής, κριτὴς ζώντων καὶ νεκρῶν, πᾶν ἔθνος καὶ φυλαὶ ἐξομολογήσεται, δι' ὃν πᾶσα ἐξουσία καὶ ἀρχὴ ἐπίγειος καταργηθήσεται καὶ πᾶν στόμα λαλοῦν μεγάλα φραγήσεται. οὗτος δὲ ἐστὶν ὁ κύριος ὁ δυνατὸς καὶ βασιλεὺς πάσης πνοῆς καὶ σαρκός, ὁ λόγος καὶ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, ὃς ἐστὶν Ἰησοῦς Χριστός.

8 | 8 And the king said to him, "Are you John, who says that my kingdom will soon be uprooted and another will reign instead of me, Jesus?" John replied to him, "You will reign for many years, given to you by God, and after you, many others will come. But when the times on earth are fulfilled, a king will come from heaven, eternal and true, the judge of the living and the dead. Every nation and tribe will confess him, and through him, all earthly power and authority will be abolished, and every mouth that speaks great things will be stopped. This is the Lord, the mighty one and king of all spirit and flesh, the Word and Son of the living God, who is Jesus Christ."

Chapter 9

9 | 9 Πρὸς ταῦτα ἔφη αὐτῷ ὁ Δομετιανός· Τίς τούτων ἀπόδειξις; ῥήμασιν μόνοις οὐ πείθομαι· ὄψις ἀδόλων τὰ φθεγγόμενα. τί δύνηθαι εἶδει ἐπίγειον ἢ ἐπουράνιον ἐν τῇ δυνάμει ἐκείνου τοῦ μέλλοντος βασιλεύειν καθὼς καὶ λέγεις; ποιήσει γάρ, εἴπερ ἐστὶν υἱὸς θεοῦ. Εὐθέως δὲ ὁ Ἰωάννης ἤτησεν φάρμακον θανάσιμον. κελεύσαντος δὲ τοῦ βασιλέως δοθῆναι φάρμακον αὐθωρὸν προσεκόμισαν. λαβὼν οὖν ὁ Ἰωάννης καὶ βαλὼν ἐν κύλικι μεγάλῳ πληρώσας ὕδατος συνεκέρασεν, καὶ ἀναβοήσας φωνῇ μεγάλῃ εἶπεν· Ἐν τῷ ὀνόματί σου Ἰησοῦ Χριστέ υἱὲ τοῦ θεοῦ πίνω τὸ ποτήριον σὺ γλυκανεῖς, καὶ τὸ ἐν αὐτῷ φάρμακον τῷ ἁγίῳ σου πνεύματι συγκέρασον καὶ ποιήσον αὐτὸ πόμα ζωῆς καὶ σωτηρίας γενέσθαι εἰς ἱάσιν

9 | 9 To this, Domitian said to him, "What proof do you have of these things? I do not believe only words; the voice of the deceivers is false. What can you show, either earthly or heavenly, of the power of that one who will reign as you say? For he will act, if he is indeed the Son of God." Immediately, John asked for a deadly poison. When the king ordered that the poison be given, they brought it right away. So John took it and put it in a large cup, filling it with water, and raising his voice loudly, he said, "In your name, Jesus Christ, Son of God, I drink this cup; may you sweeten it, and mix the poison in it with your holy spirit, and make it a drink of life and salvation for the healing of soul and

ψυχῆς καὶ σώματος, εἰς πέψιν, εἰς ἀβλαβῆ διοίκησιν, εἰς πίστιν ἀμετανόητον, εἰς ἀνεξάρνητον μαρτύριον τοῦ θανάτου ὡς ποτήριον εὐχαριστίας.

body, for digestion, for safe guidance, for unchanging faith, for an unwavering witness of death as a cup of thanksgiving."

Chapter 10

10 | 10 Ἐκπιόντος οὖν αὐτοῦ τὸν κύλικα περιέμενον οἱ παρεστῶτες τῷ Δομετιανῷ πότε μέλλει σπασθεῖς καταπίπτειν ἐπὶ τῆς γῆς. τοῦ δὲ Ἰωάννου ἱλαροῦ ἐστῶτος καὶ σώου προσομιλοῦντος ὠργίσθη ὁ Δομετιανὸς πρὸς τοὺς δόντας τὸ φάρμακον ὡς φεισαμένων τοῦ Ἰωάννου· οἱ δὲ ἐπομοσάμενοι τὴν τύχην καὶ σωτηρίαν τοῦ βασιλέως ἔλεγον ἄλλο μὴ εἶναι δυναταώτερον τούτου τοῦ φαρμάκου. συνεῖς δὲ ὁ Ἰωάννης τί πρὸς ἀλλήλους ψιθυρίζουσιν ἔφη πρὸς τὸν βασιλέα· Μὴ χαλέπαινε βασιλεῦ, ἀλλὰ ὃ λέγω κέλευσον γενέσθαι, καὶ μαθήσῃ τὴν δύναμιν τοῦ φαρμάκου· κατάκριτόν τινα ἐκ τῆς εἰρκτῆς ποίησον ἀχθῆναι. Οὔ παραγενομένου ὁ Ἰωάννης ἐπιβαλὼν ὕδωρ τῷ ποτηρίῳ καὶ περικλύσας μετὰ πάσης τῆς ὑποστάθμης ἐπέδωκεν τῷ κατακρίτῳ. ὃ δὲ λαβὼν καὶ πιὼν παραχρῆμα ἔπεσεν καὶ ἐτελεύτησεν.

10 | 10 After he drank from the cup, those present were waiting for Domitian to see when he would break down and fall to the ground. But John stood cheerful and safe, talking to them, which made Domitian angry at those who had given the poison, as if they had spared John. They, having sworn by the fortune and safety of the king, said that nothing could be stronger than this poison. Understanding what they were whispering to each other, John said to the king, "Do not be troubled, king, but command what I say to be done, and you will learn the power of the poison; let something condemned be brought here to suffer." When this was done, John poured water into the cup and mixed it thoroughly with all the contents, and handed it to the condemned man. He took it and drank, and immediately fell down and died.

Chapter 11

11 | 11 Θαυμασάντων δὲ πάντων ἐπὶ τοῖς γενομένοις σημείοις καὶ τοῦ Δομετιανοῦ τῷ φόβῳ συσχεθέντος καὶ ἀπερχομένου εἰς τὸ παλάτιον, ἔφη πρὸς αὐτὸν ὁ Ἰωάννης· Ῥωμαίων βασιλεῦ Δομετιανέ, τοῦτο ἡβουλήθης ἵνα σοῦ παρόντος καὶ μαρτυροῦντος ἐγὼ σήμερον φονεὺς γένωμαι; περὶ τοῦ κειμένου νεκροῦ τί μέλλει γενέσθαι; Ὁ δὲ ἐκέλευσεν ἀρθέντα

11 | 11 While everyone was amazed at what had happened and Domitian was filled with fear and went back to the palace, John said to him, "Roman king Domitian, did you want me to become a murderer today while you were present and witnessing? What will happen to the dead man here?" He ordered that the body be thrown away. But John approached the

αὐτὸν ῥιφῆναι. Ἰωάννης δὲ προσελθὼν τῷ πτώματι εἶπεν· Ὁ θεὸς ὁ τῶν οὐρανῶν ποιητής, ὁ κύριος καὶ δεσπότης ἀγγέλων δοξῶν κυριοτύτων, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ παιδός σου τοῦ μονογενοῦς δὸς τούτῳ τῷ δὶ ἀφορμῆς τεθνηκότι ζωῆς παλιγγενεσίαν καὶ ἀπόδος αὐτῷ τὴν ψυχὴν, ἵνα μάθῃ Δομετιανὸς ὅτι ὁ λόγος τοῦ θεοῦ καὶ φαρμάκου πολὺ δυνατώτερος καὶ ζωῆς δεσπάζει, λαβόμενος δὲ τῆς χειρὸς αὐτοῦ ἀνέστησεν αὐτὸν ζῶντα.

corpse and said, "God, the creator of heaven, the Lord and master of the angels of glory, in the name of Jesus Christ, your only Son, grant this man, who has died because of this, a new life and give him back his soul, so that Domitian may learn that the word of God and the power of the medicine is much stronger and rules over life." Taking his hand, he raised him up alive.

Chapter 12

12 | 12 Δοξαζόντων δὲ τὸν θεὸν πάντων καὶ θαυμαζόντων τὴν τοῦ Ἰωάννου πίστιν, ἔφη αὐτῷ ὁ Δομετιανός· Δόγμα τῆς συγκλήτου ἐξέθηκα πάντας τοὺς τοιούτους ἀναπολογήτους ἀπάγεσθαι· ἀλλ' ἐπειδὴ διὰ σοῦ εὐρίσκω αὐτοὺς ἀθώφους καὶ μᾶλλον ἐπωφελεῖ εἶναι αὐτῶν τὴν θεοσεβείαν, ἐξορίζω σε εἰς νῆσον, ἵνα μὴ δόξω ἐγὼ αὐτὸς καταλύειν τὰ ἐμαυτοῦ δόγματα. Τὸν μὲν οὖν κατάκριτον ἡτήσατο ἀπολυθῆναι, καὶ ἀπολυθέντος αὐτοῦ εἶπεν ὁ Ἰωάννης· Ὑπαγε, χάριο ἔχε τῷ θεῷ τῷ σύμερόν σε ἐκ φυλακῆς καὶ ἐκ θανάτου λυτρωσαμένῳ.

12 | 12 While everyone praised God and admired John's faith, Domitian said to him, "I have ordered the Senate to send away all such people without a defense. But since I find them safe because of you and their piety is more beneficial, I banish you to an island, so that I do not appear to be destroying my own laws. Therefore, I asked for the condemned man to be released, and when he was freed, John said, "Go, and may you have grace from God, who has rescued you today from prison and from death."

Chapter 13

13 | 13 Ἐστῶτων δὲ αὐτῶν θρεπτή τις Δομετιανοῦ τῶν πρὸς τῷ κοιτῶνι αἰφνιδίως ληφθεῖσα ὑπὸ τοῦ ἀκαθάρτου δαίμονος ἔκειτο νεκρά, καὶ ἀνηγγέλη τῷ βασιλεῖ. κινήθεις δὲ ὁ βασιλεὺς ἐδέετο τοῦ Ἰωάννου βοηθῆσαι αὐτῇ. ὁ δὲ Ἰωάννης εἶπεν· Οὐκ ἔστιν ἀνθρώπου τοῦτο παρασχεῖν· ἐπεὶ δὲ σὺ βασιλεύεις μὲν σῖδας, ὑπὸ τίνος δὲ ἔλαβες ἀγνοεῖς, μάθε

13 | 13 While they were standing there, a certain servant of Domitian suddenly fell dead, taken by an unclean spirit, and it was reported to the king. The king, disturbed, begged John to help her. John said, "This is not something a man can do. But since you know how to rule, learn who has authority over you and your kingdom." And he prayed like this: "Lord, God of all kingdoms

τίς καὶ σοῦ καὶ τῆς βασιλείας σου ἐξουσίαν ἔχει. Καὶ ἤϋξατο οὕτως· Κύριε ὁ θεὸς πάσης βασιλείας καὶ δέσποτα πάσης κτίσεως, δὸς τῇ κόρῃ ταύτῃ πνοὴν ζωῆς. Καὶ εὐξάμενος ἀνέστησεν αὐτήν. ἐκπλαγεῖς δὲ ἐπὶ πᾶσι τοῖς θαυμασίοις ὁ Δομετιανὸς ἀπέλυσεν αὐτὸν εἰς νῆσον, ὀρίσας αὐτὸν τακτὸν χρόνον.

and master of all creation, give this girl the breath of life." And after praying, he raised her up. Domitian, amazed at all the wonders, released him to the island, setting a specific time for him.

Chapter 14

14 | 14 Εὐθὺς δὲ ἀπέπλευσεν ὁ Ἰωάννης εἰς Πάτμον, ὅπλου καὶ ἡξιώθη τὴν τῆς συντελείας ἰδεῖν ἀποκάλυψιν. τελευτήσαντος δὲ τοῦ Δομετιανοῦ παρέλαβεν τὴν βασιλείαν Νέρβας, ὃς πάντας τοὺς ἐξορισθέντας ἀνεκαλέσατο· ἐνιαυτὸν δὲ κατασχὼν τὴν βασιλείαν, διάδοχον τῆς βασιλείας Τφαϊανὸν ἐποίησατο. οὗ βασιλεύοντος Ῥωμαίων ἐπανελθὼν εἰς τὴν Ἔφεσον ὁ Ἰωάννης ἐκρά τυθεν πᾶν τὸ τῆς ἐκκλησίας διδασκαλεῖον, πολλὰ τε προσομιλῶν καὶ ἀπομνημονεύων ὅσα ὁ κύριος αὐτοῖς ἔλεγεν καὶ τίνα ἐκάστω διηγεῖτο. γενόμενος δὲ γηραλέος καὶ μεταλλάσσων ἐπισκοπεύειν τῇ ἐκκλησίᾳ τῷ Πολυκάρπῳ ἐνεκελεύσατο.

14 | 14 Then John immediately sailed to Patmos, where he was honored to see the revelation of the end times. After Domitian died, Nerva took the throne and called back all those who had been exiled. After holding the kingdom for a year, he made Trajan his successor. While Trajan was ruling, John returned to Ephesus and took charge of all the teaching of the church, often speaking and remembering all that the Lord had said to them and what each one had experienced. As he grew old and changed, he appointed Polycarp to oversee the church.

Chapter 18

18 | 18 Ὁ δὲ Ἰωάννης ἠπείγετο εἰς τὴν Ἔφεσον ὑπὸ ὁράματος κεκινημένος· ὁ οὖν Δαιμόνικος καὶ ὁ συγγενὴς αὐτοῦ Ἀριστόθηνος καὶ τις πάνυ πλούσιος Κλεόβιος καὶ ἡ γυνὴ τοῦ Μαρκέλλου ἐπέσχον αὐτὸν μόλις μιᾶς ἡμέρας ἐν τῇ Μιλήτῳ συναναπαυόμενοι αὐτῷ. ὥς δὲ ὑπὸ βαθὺν ὄρθρον ἐξήεσαν καὶ ἤδη τῆς ὁδοῦ

18 | 18 John was eager to go to Ephesus, moved by a vision. So, Demonicus, his relative Aristothimus, a very rich man named Cleobius, and the wife of Marcellus barely kept him for one day while resting with him in Miletus. As they were traveling early in the morning and had already covered about four miles on the road, a

ἤνυστο ὥσει μίλια τέσσαρα, φωνὴ ἠνέχθη ἀπὸ οὐρανοῦ πάντων ἡμῶν ἀκουόντων λέγουσα· Ἰωάννη, μέλλεις ἐν Ἐφέσῳ δόξαν τῷ κυρίῳ σου διδόναι ἣν εἶπες, σὺ καὶ πάντες οἱ σὺν σοὶ ἀδελφοὶ καὶ τινες τῶν ἐκεῖ μελλόντων διὰ σοῦ πιστεύειν. Ἐνενόει οὖν ὁ Ἰωάννης ἐν ἑαυτῷ ἀγαλλιώμενος τί ἄρα ἦν τὸ μέλλον ἐν Ἐφέσῳ ἀπαντᾶν, λέγων· Κύριε ἰδοὺ κατὰ τὸ θέλημά σου βαδίζω· γενέσθαι δὲ βούλει.

voice was heard from heaven by all of them saying, "John, you are about to give glory to your Lord in Ephesus, which you will enter, you and all your brothers with you, and some of those there will believe because of you." Then John understood within himself, rejoicing at what was about to happen in Ephesus, saying, "Lord, behold, I walk according to your will; let it be what you want."

Chapter 19

19 | 19 Καὶ ἐγγιζόντων ἡμῶν τῇ πόλει ὁ στρατηγὸς Ἐφεσίων Λυκομήδης, ἄνθρωπος τῶν δαιμόνων, ἀπήντησεν ἡμῖν, καὶ προσπεσὼν τοῖς ποσὶν Ἰωάννου παρεκάλει λέγων· Ἰωάννης ἐστὶ σοὶ ὄνομα; ἔπεμψε σε ὁ θεὸς ὃν κηρύσσεις ἐπ' εὐεργεσίᾳ τῆς ἐμῆς γυναικός, παραπλήγου γεγονότος ἤδη ἡμέρας ἑπτὰ καὶ ἀθεραπεύτου κειμένης. ἀλλὰ δόξασόν σου τὸν θεὸν ἰασάμενος αὐτὴν σπλαγχνισθεὶς ἐφ' ἡμᾶς. παραστὰς γὰρ τις ἤδη σκεπτομένῳ ἐμαυτὸν λογισμὸν δοῦναι τοῦτον ἔφη· Λυκόμηδε, παῦσαι τῆς κατὰ σοῦ στρατευομένης ἐννοίας χαλεπῆς οὔσης· μὴ ὑποβάλλης σεαυτὸν ταύτην· ἐγὼ γὰρ σπλαγχνισθεὶς ἐπὶ τὴν ἐμὴν δούλην Κλεοπάτραν ἔπεμψα ἐκ Μιλήτου ἄνδρα ὀνόματι Ἰωάννην ὅστις οὐτὴν ἀναστήσας ἀποδώσει σοὶ σώαν. βράδυνε οὖν δοῦλε τοῦ φανερώσαντός μοι θεοῦ σαυτόν, ἀλλὰ σπεῦσον ἐπὶ τὴν πνοὴν μόνην ἔχουσαν γυναῖκα. Καὶ εὐθέως ὁ Ἰωάννης ἀπῆι ἀπὸ τῆς πόλης ἅμα τοῖς σὺν αὐτῷ ἀδελφοῖς καὶ Λυκομήδης εἰς τὸν οἶκον αὐτοῦ. ὁ δὲ Κλεόβιος ἔφη τοῖς αὐτοῦ νεανίσκοις· Ἀπέλθατε πρὸς τὸν συγγενῇ μου Κάλλιππον καὶ ξενίαν ἀρετὴν λάβετε παρ' αὐτοῦ—ἔχων γὰρ τὸν υἱὸν αὐτοῦ

19 | 19 As we were approaching the city, the commander of the Ephesians, Lycomedes, a man possessed by demons, met us. Falling at John's feet, he begged, saying, "Is your name John? God has sent you, whom you preach, for the healing of my wife, who has been sick for seven days and is incurable. But glorify your God by healing her, having compassion on us." For someone had already come to me, thinking to give me this message, saying, "Lycomedes, stop your difficult thoughts about yourself; do not put yourself in this situation. I, moved by compassion for my servant Cleopatra, sent a man named John from Miletus, who will raise her up and return her to you safe." So, delay not, servant of the God who has revealed himself to me, but hurry to the woman who is barely breathing. And immediately John went away from the gate with his brothers, and Lycomedes went to his house. Cleobius said to his young men, "Go to my relative Callippus and receive hospitality from him—since I will be there with his son—so that we may find everything in good order."

παραγίνομαι ἐκεῖ — ὅπως εὐπρεπῇ τὰ πάντα εὐρωμεν.

Chapter 20

20 | 20 Γενόμενος δὲ ὁ Λυκομήδης σὺν τῷ Ἰωάννῃ ἐν τῇ οἰκίᾳ ἐν ᾗ ἡ γυνὴ ἔκειτο πάλιν αὐτοῦ τῶν ποδῶν ἤπτετο λέγων· Ἴδε κύριε τὸ μαρανθὲν κάλλος, ἔδε τὴν νεότητα, ἴδε τὸ διαβόητον ἄνθος τῆς ταλαιπώρου μου γυναικὸς ἐφ' ᾧ ὅλη ἡ Ἐφεσος ἐξεστήκει· ἐφθονήθην ὁ τάλας, ἐταπεινώθην, ὀφθαλμοὶ ἐχθρῶν ἐπληξέ με· οὐδέποτε ἠδίκησα οὐδένα, καίτοι πολλοὺς δυνάμενος βλάψαι, τοῦτο αὐτὸ προορώμενος, μή τι κακὸν ἢ τινα τύχη ταύτην ἴδοιμι φυλασσόμενος. τί οὖν ὄφελος γέγονε Κλεοπάτρα εὐλαβούμενόν με; τί οὖν ὦνησα εὐσεβὲς χρηματίσας ἕως σήμερον; δυσσεβοῦς χεῖρονα πάσχω ὅτι σὲ τοαύτην Κλεοπάτραν ὁρῶ κεκλιμένην. οὐκ ὀψεται με ἥλιος περιπολῶν σοῦ μηκέτι προσομιλοῦντος. φθάσω σε Κλεοπάτρα ἀπολύων ἑαυτὸν τοῦ βίου. ἀφειδήσω τῆς σωτηρίας μου ἕτι νεάνιδος οὔσης. ἀπολογήσομαι τῇ δίκῃ ὡς δαίμων μοι ὑποδράσαντος ἐξὸν δικασθῆναι πρὸ αὐτῆς ὡς ἀδίκως δικάζουσιν. τιμωρήσομαι αὐτὴν εἰδωλὸν βίου παραγενόμενος. ἐρῶ πρὸς αὐτήν· Σὺ μου τὸ φῶς ἐβιάσω Κλεοπάτραν ἀφαρπάσασα· σὺ με νεκρὸν ἐποίησας γενέσθαι τοῦτό μοι παρασχομένη· σὺ με τὴν πρόνοιαν ἐβιάσω ἐνυβρίσαι ἐκκόψασά μου τὴν παρρησίαν.

Chapter 21

21 | 21 Καὶ ἔτι πλείονα λέγων ὁ Λυκομήδης πρὸς τὴν Κλεοπάτραν προσελθὼν τῇ κλίνῃ

20 | 20 When Lycomedes was with John in the house where his wife lay, he touched John's feet and said, "Look, Lord, at the withered beauty, behold the youth, see the famous flower of my suffering wife, for whom all Ephesus is astonished. I, the poor man, have been envied, I have been humbled; the eyes of enemies have struck me. I have never wronged anyone, although I could have harmed many, knowing this, I kept myself from doing any evil or seeing any bad fortune come to her. So what good has come to Cleopatra by my being careful? What have I gained by being pious until today? I suffer worse than the impious because I see you, Cleopatra, lying there. The sun will not see me anymore, as you no longer speak to me. I will reach you, Cleopatra, freeing myself from life. I will not spare my salvation while you are still a young woman. I will defend myself in court, as it is just for me to be judged before her, as she judges unjustly. I will take revenge on her by becoming an idol of life. I will say to her: 'You are my light, having seized Cleopatra; you have made me dead by giving this to me; you have forced me to be insulted by cutting off my boldness.'"

21 | 21 And while Lycomedes was saying even more, he approached Cleopatra's bed,

ἀναβοῶν ἐθρήνει. ὁ δὲ Ἰωάννης ἀπέσπασεν αὐτὸν εἰπών· Μετάσθητι τῶν θρήνων τούτων καὶ τῶν ἀναρμόστων σου ῥημάτων. οὐ προσήκει ἀπεισθῆναι τῷ θεωμένῳ σοι. ἴστη γὰρ ἀπολαμβάνων τὴν αὐτοῦ σύμβιον. σὺν ἡμῖν τοίνυν στὰς τοῖς διὰ ταύτην ἐληλυθόσιν ἔπeuxαι τῷ θεῷ ὃν εἶδες φανεροῦντά σε δι' ὄνειράτων. τί οὖν ἐστὶν ὧ Λυκομήδεις; διυπνίσθητι καὶ αὐτὸς καὶ ἄνοιξόν σου τὴν ψυχὴν. ἀπόβαλε τὸν πολὺν ὕπνον ἀπὸ σοῦ. δεήθητι τοῦ κυρίου, παρακάλεσον αὐτὸν ὑπὲρ τῆς συμβίου σου καὶ ἀναστήσῃ. Ὁ δὲ πεσὼν ἐπὶ τοῦ ἐδάφους ἐθρήνει ὀλοψυχῶν. ὁ οὖν Ἰωάννης ἔφη μετὰ δακρύων· ὦ καινῆς προδοσίας ὀράματος· ὦ καινοῦ πειρασμοῦ ἐμοῦ κατασκευασθέντος· ὦ καινῆς τέχνης τοῦ κατ' ἐμοῦ τεχνασάμενου. ἢ ἀπ' οὐρανοῦ φωνὴ ἐνεχθεῖσά μοι ἐν τῇ ὁδῷ ταῦτά μοι ἐπραγματεύσατο; ταῦτά μοι προεδήλωσε τὰ μέλλοντα γενέσθαι ἐνθάδε; παραδιδούς με ὄχλῳ τοσοῦτῳ τῶν πολιτῶν ἔνεκεν Λυκομήδους; ὁ ἀνὴρ ἄπνους κεῖται, κάμῃ εὖ οἶδα ὅτι ζῶντα τῆς οἰκίας οὐκ ἔασει με ἐξελθεῖν. τί μέλλεις κύριε; τί σου τὸ χρηστὸν ἐπάγγελμα ἀποκέκληκας ἡμῖν; μή, δέομαί σου κύριε, μὴ δῶς χορεῦσαι τῷ ἐπ' ἄλλοτρίοις κακοῖς ἡδομένῳ· μὴ δῶς τούτῳ ὀρχεῖσθαι τῷ καταγγέλοντι ἡμῶν ἀεὶ. ἀλλὰ σου τὸ ἅγιον ὄνομα καὶ τὸ ἔλεος σπευσάτω. ἀνέγειρον πτώματα δύο κατ' ἐμοῦ γεγενημένα.

crying out in grief. But John pulled him away, saying, "Stop these laments and your inappropriate words. It is not fitting to be disheartened in front of the one you see. Stand up and receive his companion. Therefore, stand with us and pray to the God whom you saw revealing himself to you through dreams. So what is it, Lycomedes? Wake up and open your soul. Shake off the deep sleep from you. Ask the Lord, plead with him for your wife, and he will raise her up." But he fell to the ground and mourned deeply. Then John said with tears, "Oh, the burning betrayal of the vision! Oh, the new trial that has been prepared for me! Oh, the new art of the one who has plotted against me. Did the voice from heaven speak these things to me on the way? Did it reveal to me what is about to happen here? Am I being handed over to such a crowd of citizens because of Lycomedes? The man lies breathless, and I know well that while he lives, he will not let me leave the house. What will you do, Lord? What good message have you hidden from us? Please, I beg you, Lord, do not allow him to dance in the joy of others' misfortunes; do not let him rejoice in the one who always accuses us. But may your holy name and mercy hurry. Raise up the two dead who have come to me."

Chapter 22

22 | 22 Καὶ δὴ τοῦ Ἰωάννου ἐκβοῶντος ἡ Ἐφεσίων πόλις συνέδραμεν εἰς τὸν οἶκον Λυκομήδους ὡς τετελευτηκότος. ὁ δὲ Ἰωάννης ἰδὼν τὸν πολὺν ὄχλον τὸν ἐληλυθότα εἶπε πρὸς κύριον· Νῦν καιρὸς ἀναψύξεως καὶ παρρησίας τῆς πρὸς σέ

22 | 22 And as John was crying out, the city of the Ephesians gathered at Lycomedes' house, thinking he had died. But John, seeing the large crowd that had come, said to the Lord, "Now is the time for refreshment and boldness before you,

Χριστέ. νῦν καιρὸς κάμνουσιν ἡμῖν τῆς ἐκ
σοῦ βοηθείας ἱατρὲ δωρεὰν ἰωμένῳ.
ἀκαταγέλαστόν μου τὴν ἐνταῦθα εἴσοδον
διαφύλαξον. δέομαί σου Ἰησοῦ, ἐπαμύνω
πλήθει τοσοῦτω ἐλθεῖν ἐπὶ σὲ τὸν τῶν
ὄλων δεσπότην. ἴδε τὴν θλίψιν, ἴθε τοὺς
κατακειμένους. σὺ κατάρτισον καὶ ἀπὸ τῶν
ἐντεῦθεν συνεληλυθότων σκεύη ἅγια εἰς
ὑπηρεσίαν τὴν σὴν θεασαμένων τὴν
δωρεάν σου. αὐτὸς γὰρ εἶπας Χριστέ·
Αἰτεῖτε καὶ δοθήσεται ὑμῖν. Αἰτούμεθα οὖν
σε βασιλεῦ οὐ χρυσόν, οὐκ ἄργυρον, οὐχ
ὑπαρξιν, οὐ κτήσιν, οὐδὲ τι τῶν ἐπὶ γῆς
ὄντων ἀπολλυμένων, ἀλλὰ ψυχὰς δύο δι
ῶν ἐπιστρέφειν μέλλοντας ἐπὶ τὴν σὴν
ὁδόν, ἐπὶ τὴν σὴν μάθησιν, ἐπὶ τὴν σὴν
παρρησίαν, ἐπὶ τὴν ἄριστόν σου
ἐπαγγελίαν· καταμαθόντες γὰρ τὴν
δυναστείαν σου διὰ τοῦ ἐγγέρθαι τοὺς
ἀποψύξαντας σωθήσονται τινες αὐτῶν.
παράσχου οὖν καὶ αὐτὸς ἐλπίδα ἐπὶ σέ.
πρόσειμι τοίνυν τῇ Κλεοπάτρᾳ λέγων·
Ἀνάστηθι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ.

Christ. Now is the time for us to receive the
gift of healing from you, O physician. Keep
my entrance here from being laughed at. I
ask you, Jesus, help this great crowd that
has come to you, the Lord of all. Look at the
distress, look at those lying down. You
strengthen them and make holy vessels
from those who have come here to serve
your gift. For you yourself said, Christ: 'Ask,
and it will be given to you.' Therefore, we
ask you, King, not for gold, not for silver,
not for possessions, not for property, nor
for anything that is lost on earth, but for
two souls, so that they may return to your
way, to your teaching, to your boldness, to
your best promise. For having learned of
your power through the raising of the dead,
some of them will be saved. So grant also
yourself hope in you. I will now approach
Cleopatra, saying: 'Rise in the name of Jesus
Christ.'"

Chapter 23

23 | 23 Καὶ προσελθὼν, ἀψάμενος τοῦ
προσώπου αὐτῆς ἔφη· Κλεοπάτρα, λέγει ὃν
ἐφοβήθη πᾶς ἄρχων καὶ πᾶσα κτίσις,
δύναμις, ἄβυσσός τε καὶ σκότος ἅπαν καὶ
θάνατος ἀγέλαστος καὶ οὐρανῶν ὑψωμα
καὶ ἄδου κυκλώματα καὶ νεκρῶν
ἀνάστασις καὶ πηρῶν ὄψις καὶ τοῦ
κοσμοκράτορος ἅποσα ἡ δύναμις καὶ ἡ τοῦ
ἄρχοντος ὑπερηφανία· Ἀνάστηθι, καὶ μὴ
γίνου πρόφασις πολλοῖς ἀπιστεῖν θέλουσι
καὶ θλίψεις ψυχὰς δυναμένας ἐλπίσαι καὶ
σωθῆναι. Καὶ ἡ Κλεοπάτρα εὐθέως μετὰ
φωνῆς ἐβόησεν· Ἀνίσταμαι δέσποτα· σῶζε
τὴν δούλην σου. ἀναστήσεις δέ μου δι
ἡμερῶν ἑπτὰ ἡ πόλις Ἐφεσίων ἐκινεῖτο ἐπὶ

23 | 23 And approaching, he touched her
face and said: "Cleopatra, the one whom
every ruler and all creation, power, abyss,
darkness, and death fear, rise! Do not be a
reason for many to disbelieve and for
troubled souls to lose hope and be saved.
And Cleopatra immediately cried out with a
voice: 'I rise, Lord; save your servant. For
after seven days, the city of the Ephesians
will move at this wondrous sight.' Then
Cleopatra asked about her husband,
Lycomedes. But John said to her:
'Cleopatra, holding your soul steady and
unchanging, you will have Lycomedes, your
husband, standing here with you, if you do

τῷ παραδόξῳ θεεάματι. ἡρώτα δὲ ἡ Κλεοπάτρα περὶ τοῦ ἀνδρὸς αὐτῆς Λυκομήδους· ὁ δὲ Ἰωάννης εἶπεν αὐτῇ· Κλεοπάτρα, ἀκίνητον ἔχουσα τὴν ψυχὴν καὶ ἀμετάτρεπτον αὐτόθεν ἕξεις Λυκομήδην τὸν σύμβιόν σου ἐνταῦθά σοι παρεστῶσα, εἴ γε μὴ ταράσῃ μηδὲ κινή ἐπὶ τῷ γεγονότι, πιστεύσασα ἐπὶ τῷ θεῷ μου, ὅστις δι' ἐμοῦ ζῶντα αὐτὸν χαρίζεται. ἔλθε οὖν ἅμα ἐμοὶ εἰς τὸν ἕτερόν σου κοιτῶνα, καὶ θεάσῃ αὐτὸν νενεκρωμένον, ἀνιστάμενον δὲ τῇ τοῦ θεοῦ μου δυνάμει.

not disturb or move because of what has happened, believing in my God, who will grant him to you alive through me. So come with me to your other chamber, and you will see him, dead, but rising by the power of my God."

Chapter 24

24 | 24 Καὶ ἡ Κλεοπάτρα ἐλθοῦσα σὺν τῷ Ἰωάννῃ εἰς τὸν κοιτῶνα αὐτῆς καὶ ἰδοῦσα τὸν Λυκομήδην τεθνηκότα αὐτὴ ἔνεκα, ἔπασχε τῇ φωνῇ καὶ τοῖς ὁδοῦσιν ἔτριξε καὶ τὴν γλῶσσαν ἀπέδακνε καὶ τοὺς ὀφθαλμοὺς καμμύουσα δάκρυα προσέβρεχε· καὶ ἡρέμα τῷ ἀποστόλῳ προσεῖχεν. ὁ δὲ Ἰωάννης σπλαγχνισθεὶς ἐπὶ τῇ Κλεοπάτρᾳ ὡς εἶδεν αὐτὴν μὴ μανεῖσαν μηδὲ ἐκστᾶσαν, ἐκάλεσε τὰ τέλεα σπλάγχνα καὶ ἀνυπερήφανα, εἶπε· Κύριε Ἰησοῦ Χριστέ, ὁρᾷς τὸ συνέχον· ὁρᾷς τὴν ἀνάγκην· ὁρᾷς Κλεοπάτραν ἐκβοῶσα τὴν ψυχὴν διὰ τοῦ σιγᾶν· συνέχει γὰρ ἐν ἑαυτῇ τὴν ἀφόρητον μανίαν· ἐπίσταμαι δὲ ὅτι ἔνεκεν τοῦ Λυκομήδους καὶ αὐτὴν ἐπαποθανουμένην. Ἡ δὲ ἡρέμα εἶπε πρὸς Ἰωάννην· Τοῦτο σκέπτομαι δέσποτα καὶ οὐχ ἕτερον. Καὶ προσελθὼν τῷ κλινιδίῳ ὁ ἀπόστολος ἐφ' οὗ ὁ Λυκομήδης ἔκειτο καὶ λαβόμενος τῆς χειρὸς Κλεοπάτρας ἔφη· Κλεοπάτρα, διὰ τὸν παρεστῶτα ὄχλον καὶ τοὺς ἐπεισελθόντας συγγενεῖς σου μετὰ κραυγῆς ἰσχυρᾶς εἰπόν σου τῷ ἀνδρί· Ἀναστὰς δόξασον τοῦ θεοῦ τὸ ὄνομα, ὅτι νεκροὺς νεκροῖς χαρίζεται. Ἡ δὲ

24 | 24 And Cleopatra, coming with John into her chamber and seeing Lycomedes dead, cried out in a loud voice, grinding her teeth and biting her tongue, and closing her eyes, she wept tears. And she quietly turned to the apostle. But John, feeling compassion for Cleopatra, when he saw her not going mad or losing control, called upon his deepest feelings and said: "Lord Jesus Christ, you see what holds her; you see the need; you see Cleopatra crying out for her soul in silence. For she holds within her unbearable madness. I know that because of Lycomedes, she is also dying. And she quietly said to John: 'This is what I think, Lord, and nothing else.' And approaching the bed where Lycomedes lay, the apostle took Cleopatra's hand and said: 'Cleopatra, because of the crowd present and your relatives who have come in, say to your husband with a strong voice: "Rise and glorify the name of God, for he gives life to the dead." ' And she approached and said to her husband what she had been taught, and immediately raised him up. And he, rising and falling to the ground, kissed

προσελθοῦσα καὶ εἰποῦσα τῷ ἀνδρὶ αὐτῆς
καθ' ἃ ἐδιδάχθη εὐθὺς ἀνέστησεν αὐτόν. ὁ
δὲ ἀναστὰς καὶ πεσὼν ἐπὶ τοῦ ἐδάφους
τοὺς τοῦ Ἰωάννου πόδας κατεφίλει. ὁ δὲ
ἐγείρας αὐτόν λέγει· Μὴ τοὺς ἐμοὺς πόδας
ἄνθρωπε φίλει ἀλλὰ τοὺς τοῦ θεοῦ οὗ
δυνάμει ἀνέστητε ἀμφοτέρω.

the feet of John. But he, raising him up, said:
'Do not kiss my feet, man, but the feet of
God, by whose power you both have risen.'

Chapter 25

25 | 25 Ὁ δὲ Λυκομήδης τῷ Ἰωάννῃ ἔφη·
Παρακαλῶν σε ἐνορκίζω οὗ ὀνόματι
ἡγείρας ὑμᾶς θεοῦ οὖν ὑμῖν μέναι ἅμα τοῖς
σὺν σοὶ παῖσιν. Ὁμοίως δὲ καὶ ἡ Κλεοπάτρα
τῶν ποδῶν αὐτοῦ ἀπτομένη ταῦτά ἔλεγεν.
ὁ δὲ Ἰωάννης ἔφη αὐτοῖς· Αὖριον παρ' ὑμῖν
ἔσομαι. Κάκεῖνοι πάλι αὐτῷ ἔφησαν· Ἐλπίς
ἡμῖν οὐκ ἔστιν ἐν τῷ θεῷ σου, ἀλλὰ μάτην
εἴημεν ἐγγεγερμένοι, ἐὰν μὴ μείνης παρ' ἡμῖν.
Καὶ ὁ Κλεόβιος ἅμα τῷ Ἀριστοδήμῳ καὶ ὁ
Δαμόνικος πληγέντες τὰς ψυχὰς ἔφησαν
τῷ Ἰωάννῃ· Μείνωμεν πρὸς αὐτοὺς ὅπως
ἀσκανδάλιστοι μείνωσι πρὸς τὸν κύριον. Ὁ
δὲ ἐπέμεινεν ἐκεῖ σὺν τοῖς ἀδελφοῖς.

25 | 25 And Lycomedes said to John: "I beg
you, I swear by the name by which you
raised us, may you stay with all those who
are with you." And Cleopatra, touching his
feet, said the same. But John said to them: "I
will be with you tomorrow." And they
replied to him: "We have no hope in your
God, but it would be in vain for us to be
raised if you do not stay with us." And
Cleobius, along with Aristodemus and
Damonius, deeply moved, said to John:
"Let us stay with them so that they may
remain unshaken in their faith in the Lord."
And he stayed there with the brothers.

Chapter 26

26 | 26 Συνῆλθου οὗν πλήθους πολλοῦ
συναγωγῇ τοῦ Ἰωάννου ἕνεκα. καὶ ἐν τῷ
ὁμιλεῖν αὐτόν τοις παροῦσιν ὁ Λυκομήδης
φίλον εὐφυῆ ἔχων ζωγράφον δρομαῖος ἐπ'
αὐτόν ἦλθε, καὶ λέγει αὐτῷ· Ὁρᾷς ἐμὲ
αὐτόν ἐσκυλμένον πρὸς σέ· ἔλθε ταχέως εἰς
τὴν οἰκίαν, καὶ ὃν ὑποδείκνυμί σοι τοῦτον
γράψον μὴ ἐπισταμένου αὐτοῦ. Καὶ ὁ
ζωγράφος ἐπιδούς τινα ταῦτα αὐτοῦ
ἐπιτήδεια ἐργαλεῖα καὶ χρώματα εἶπε τῷ
Λυκομήδῃ· Ὑπόδειξόν μοι αὐτόν καὶ τοῦ
λοιποῦ ἔσο ἀφρόντιστος. Καὶ ὁ Λυκομήδης

26 | 26 So a large crowd gathered for John.
And while he was talking to those present,
Lycomedes, having a friend who was a
skilled painter, came to him and said: "Do
you see me looking troubled? Come quickly
to the house, and the one I will show you,
paint him without him knowing." And the
painter, giving some of his own tools and
colors to Lycomedes, said: "Show me him,
and from now on, you will be carefree."
And Lycomedes pointed out John to the
painter and led him into a certain room

δείξας τὸν Ἰωάννην τῷ ζωγράφῳ καὶ ἐγγίσας καὶ συγκλείσας εἰς τινὰ οἶκον ἄφ' οὗ ἑωρᾶτο ὁ τοῦ Χριστοῦ ἀπόστολος· συνῆν δὲ ὁ Λυκομήδης τῷ μακαρίῳ εὐωχούμενος τῇ πίστει καὶ τῇ γνώσει τοῦ Θεοῦ ἡμῶν, ἐπὶ πλεῖον δὲ ἡγαλλιάσατο ὅτι ἐν εἰκόνι ἤμλλεν αὐτὸν ἔχει.

where the apostle of Christ could be seen. Lycomedes was filled with joy in his faith and knowledge of our God, and he was even more delighted that he would have him in a painting.

Chapter 27

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

27 | So the painter, after sketching him on the first day, finished the painting on the next day with colors, and thus he gave the image to the joyful Lycomedes. Taking it and placing it in his own room, he adorned it. Later, knowing John, he said to him: "My beloved child, why do you enter your room alone from the bathhouse? Am I not praying with you and the other brothers? Or are you hiding us?" And saying this and playing with him, he went into the room; and he saw a picture of an old man surrounded by lamps and altars in front. And calling to him, he said: "Lycomedes, what do you want with this image? Is one of the gods written here for you? For I see you still living as a pagan." And Lycomedes answered him: "That God is the only one who raised me from death along with my wife. But if after that God, we must call the men who are our benefactors gods, you are the father written for me in the image, whom I crown and kiss and honor as a good guide for me."

Chapter 28

28 | 28 Καὶ ὁ Ἰωάννης μηδέποτε τὸ ἑαυτοῦ πρόσωπον θεασάμενος εἶπεν αὐτῷ· Παίζεις με τέκνον· τοιοῦτός εἰμι τῇ μορφῇ τὸν κύριόν σου; πῶς με πείθεις ὅτι μοι ἡ εἰκὼν ὁμοία ὑπάρχει; Καὶ ὁ Λυκομήδης αὐτῷ προσήγαγε κάτοπτρον· καὶ ἰδὼν ἑαυτὸν ἐν τῷ κατόπτρῳ καὶ ἀτενίσας τῇ εἰκόνι εἶπε· Ζῇ κύριος Ἰησοῦς Χριστός, ὁμοία μοι ἡ εἰκὼν· | οὐκ ἐμοὶ δὲ τέκνον ἀλλὰ τῷ σαρκικῷ μου εἰδώλῳ· εἰ γὰρ θέλει με ὁ ζωγράφος οὗτος ὁ μιμησάμενός μου τὴν ὄψιν ταύτην ἐν εἰκόνι γράψαι, χρωμάτων τῶν δεδομένων σοι νῦν ἀπορῆσαι αὐτὸν καὶ σανίδων καὶ τόπου καὶ πόλιν καὶ σχήματος μορφῆς καὶ γύρους καὶ νεότητος καὶ πάντων τῶν ὁρωμένων.

28 | And John, never having seen his own face, said to him: "You are playing, my child. Is this how I look like your Lord? How do you convince me that the image is similar to me?" And Lycomedes brought him a mirror; and seeing himself in the mirror and looking at the image, he said: "The Lord Jesus Christ lives; the image is like me. But it is not for me, my child, but for my earthly idol. For if this painter wants to capture this appearance of mine in the image, he must be without the colors given to you now, and without boards, and place, and city, and shape of form, and age, and all the visible things."

Chapter 29

29 | 29 γενοῦ δέ μοι σὺ ἀγαθὸς ζωγράφος Λυκόμηδες· ἔχεις χρώματα ἃ σοι δίδωσι δι' ἐμοῦ ὁ ἑαυτῷ πάντας ἡμᾶς ζωγραφῶν Ἰησοῦς, ὁ τὰς μορφὰς καὶ τὰ εἶδη καὶ τὰ σχήματα καὶ τὰς διαθέσεις καὶ τοὺς τύπους τῶν ψυχῶν ἡμῶν ἐπιστάμενος. ἔστι δὲ ταῦτα τὰ χρώματα ἅπερ σοι λέγω ζωγραφεῖν πίστις ἢ εἰς θεόν, γνῶσις, εὐλάβεια, φιλία, κοινωνία, πραότης, χρηστότης, φιλαδελφία, ἀγνεία, εἰλικρίνεια, ἀταραξία, ἀφοβία, ἀλυπία, σεμνότης, καὶ ὅλος ὁ τῶν χρωμάτων χορὸς ὁ εἰκονογραφῶν σου τὴν ψυχὴν, καὶ καταβεβλημένα σου τὰ μέλη ἀνεγείρων ἤδη, τὰ δὲ ἐπηρμένα ὀμαλίζων, καὶ τὰς πληγὰς θεραπεύων καὶ τὰ τραύματα ἰώμενος καὶ τὰς πειρωμένας σου τρίχας συντιθεὶς καὶ τὸ πρόσωπόν σου νίπτων καὶ τοὺς ὀφθαλμούς σου παιδεύων καὶ τὰ

29 | Be a good painter for me, Lycomedes. You have the colors that Jesus, who paints all of us for himself, gives you. He knows the forms, shapes, and types of our souls. The colors I tell you to paint are faith in God, knowledge, reverence, friendship, community, gentleness, goodness, brotherly love, purity, sincerity, calmness, fearlessness, joy, dignity, and the whole chorus of colors that will illustrate your soul. They will lift up your fallen parts, smooth out what is rough, heal your wounds, cure your injuries, arrange your tangled hair, wash your face, teach your eyes, cleanse your insides, empty your stomach, and cut away your lower parts. And simply, when all these colors and mixtures come together, they will make your soul unshaken, unblemished, and

σπλάγχχνα σου καθαρίζων καὶ τὴν γαστέρα σου κοιλαίνων καὶ τὰ ὑπογάστριά σου ἐκκόπτων· καὶ ἀπλῶς ὅλη συνελθοῦσα τῶν τοιούτων χρωμάτων καὶ μίξεις ἐπὶ τὴν ψυχὴν σου ἀνέκκληκτον καὶ ἄξεστον καὶ στερεόμορφον αὐτὴν ἐπὶ τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν καταστήσει· ὁ δὲ νῦν διεπράξω παιδιῶδες καὶ ἀτελές· ἔγραψας νεκροῦ νεκρὰν εἰκόνα.

solid, placing it before our Lord Jesus Christ. What you have done now is childish and incomplete; you have painted a dead image of a dead man.

Chapter 30

30 | 30 Καὶ κελεύσας Βήρω τῷ διακονοῦντι αὐτῷ ἀδελφῷ τὰς ἐν ὅλῃ τῇ Ἐφέσῳ ἀγαγεῖν πρεσβυτέρας, ἡτοιμάζετο δὲ ἅμα τῇ Κλεοπάτρᾳ καὶ τῷ Λυκομήδει τὰ πρὸς ἐπιμέλειαν. ἦλθεν οὖν ὁ Βῆρος λέγων τὸν Ἰωάννην· Τῶν ἐνθάδε οὓσων πρεσβυτίδων ὑπὲρ ἑξήκοντα τεσσάρων μόνον τῷ σώματι ὑγιαίνουσας εὔρον, τῶν δὲ λοιπῶν τινὰς δὲ καὶ παραλυτικὰς καὶ ἄλλας νοσοῦσας. Ὁ δὲ Ἰωάννης ταῦτα ἀκούσας καὶ ἐπὶ πολὺ ἡσυχάσας καὶ τὸ πρόσωπον αὐτοῦ ἀποτρίβων εἶπεν· ὦ ἀτονία τῶν ἐν Ἐφέσῳ οἰκούντων· ὦ πράγματα ἐκλελυμένα καὶ ἀσθένεια ἢ πρὸς τὸν θεόν· χρόνῳ ἐμπαίξας Ἐφεσίων τοῖς πιστοῖς διάβोλε· Ἰησοῦς μοι χάριν διδοὺς καὶ δωρεὰν ἔχειν με τῆς ἐν αὐτῷ παρρησίας λέγει μοι νῦν σιγῶν· Μετάπεμψαι τὰς νοσοῦσας γραίας καὶ γενοῦ ἅμα αὐταῖς ἐν τῷ θεάτρῳ καὶ δι' ἐμοῦ θεράπευσον αὐτάς· εἰσὶ γάρ τινες τῶν ἐρχομένων ἐπὶ τῇ θέᾳ ταύτῃ οὓς διὰ τῶν τοιούτων ἰάσεων εἴ τι χρήσιμον γενόμενος ἐπιστρέψω.

30 | And he ordered Bero, the brother who served him, to bring the elderly women from all over Ephesus. At the same time, he was preparing with Cleopatra and Lycomedes for their care. So Bero came, saying to John: "Among the elderly women here, I found only sixty-four who are healthy in body, while the others are some paralyzed and others sick." When John heard this, he became quiet for a long time and rubbed his face, saying: "Oh, the weakness of those living in Ephesus! Oh, the brokenness and the sickness towards God! Over time, the devil has mocked the faithful of Ephesus. Jesus, giving me grace and a gift of boldness in him, tells me to be silent now: 'Send for the sick elderly women and have them come with you to the theater, and through me, heal them. For there are some among those coming to this place who, through such healings, if they become useful, I will bring back.'"

Chapter 31

31 | 31 Τοῦ δὲ παντὸς ὄχλου συνελθόντος

31 | When the whole crowd gathered for

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

the sake of John and Lycomedes, he addressed everyone, saying: "Tomorrow, come to the theater, all of you who wish to see the power of God." The crowds came to the theater the next day, arriving early in the morning. They recognized the governor and hurried to sit with the entire crowd. Andronikos, a general and the first among the Ephesians at that time, declared to John that it was impossible and unbelievable for him to promise such things: "If I hear anything like this," he said, "let the public theater be opened for him to enter naked, holding nothing in his hands, and let him not even mention that magic name which I have heard him say."

Chapter 32

32 | 32 Ταῦτα οὖν γνοὺς ὁ Ἰωάννης καὶ κινήσει ὑπὸ τῶν ῥημάτων τούτων ἐκέλευσε τὰς πρεσβύτιδας εἰς τὸ θέατρον ἀχθῆναι. ὡς δὲ εἰσῆχθησαν πᾶσαι, αἱ μὲν κραββάτοις αἱ δὲ νυσταγμῷ κείμεναι αὐτῶν, εἰς τὸ μέσον, καὶ τῆς πόλεως συνδραμούσης, σιγῆς πολλῆς γενομένης, ὁ Ἰωάννης ἀνοίξας τὸ στόμα αὐτοῦ ἤρξατο λέγειν·

32 | When John understood this and was moved by these words, he ordered the elderly women to be brought to the theater. As they were all brought in, some lying on beds and others resting, and with the whole city gathering, there was a great silence. John opened his mouth and began to speak.

Chapter 33

33 | 33 Ἄνδρες Ἐφεσίοι, γινώτε πρῶτον τίνος ἕνεκεν τῇ ὑμετέρᾳ πόλει ἐπιθημῶ, ἢ τίς ἡ τοσαύτη μου παρρησία πρὸς ὑμᾶς, ὡς καὶ τῷ κοινῷ τούτῳ βουλευτηρίῳ πᾶσιν ἡμῖν καταδήλου γενέσθαι. ἀπέσταλμαι οὖν ἀποστολὴν οὐκ ἀνθρωπίνην οὐδὲ ἀποδημίαν ματαίαν· οὐδὲ τις ἔμπορος τυγχάνω ἀντιπράσεις ποιούμενος ἢ

33 | Men of Ephesus, first know for what reason I desire to speak to your city, or why I have such boldness with you, that it may be clear to all in this assembly. I have been sent on a mission that is not human nor a pointless journey. I am not a merchant making trades or exchanges, but I am here to turn you all away from the disbelief that

ἀντικαταλλαγὰς, ἀλλ' ὑμᾶς ὅλους
ἐπιστρέφων ἀπιστίᾳ κεκρατημένους καὶ
ἐπιθυμίαις αἰσχροῖς πεπραμένους ὃν
κηρύσσω Ἰησοῦν Χριστὸν εὐσπλαγχνός ὢν
καὶ χρηστὸς βούλεται δι' ἐμοῦ τῆς πλάνης
ὑμᾶς ἐξελέσθαι· οὗ δυνάμει καὶ τὴν τοῦ
στρατηγοῦ ὑμῶν ἀπιστίαν ἐλέγξω τὰς
ἐμπροσθεν ἡμῶν κατακειμένας ἀνιστῶν, ἃς
πάντες ὁρᾶτε ἐν ὧ δὴ καὶ ἐν ποίοις
νόσοις ὑπάρχετε· καὶ οὐκ ἔστι μοι νῦν
τοῦτο ὅλυσμένων αὐτῶν καὶ θεραπαίαις
συναρεθῆσονται.

holds you and from shameful desires. I
proclaim Jesus Christ, who is
compassionate and good, and he wants to
rescue you from your wandering through
me. By his power, I will also confront the
disbelief of your general, raising up those
who lie before us, which you all see in what
conditions and what diseases you are in.
And it is not possible for me now to heal
them without their being treated.

Chapter 34

34 | 34 ἐκεῖνο δὲ ἐβουλόμην πρῶτον
ἐγκατασπεῖραι ὑμῶν τοῖς, ἀκοαῖς τῷ τῶν
ψυχῶν ἐπιμελεῖσθαι, οὗ ἔνεκεν
παραγέγονα πρὸς ὑμᾶς, μὴ προσδοκᾶν τὸν
χρόνον τοῦτον αἰῶνα ὑπάρχειν ὃς ἐστι
ζυγοῦ, μηδὲ θησαυρίζειν ἐπὶ τῆς γῆς ἔνθα
ἅπαντα μαραίνονται· μηδὲ ἡγεῖσθε παίδων
ὑμῖν συγγινομένων αὐτοῖς ἀναπεπαῦθαι·
μηδὲ τούτων ἔνεκεν ἀποστερεῖν καὶ
πλεονεκτεῖν πειρᾶσθε· μηδὲ λυπῆσθε οἱ
πένητες εἰ μὴ ἔχητε ταῖς ἡδοναῖς
ὑπηρετεῖν· καὶ γὰρ οἱ ἔχοντες ἐν νόσοις
γενόμενοι μακαρίζουσι· μηδὲ ὑμεῖς οἱ
πλούσιοι χαίρετε ἐπὶ τῷ ἔχειν πλείονα
χρήματα· ἐν γὰρ τῷ ταῦτα κεκτηῖσθαι
ἀχώριστον τὴν λύπην πορίζεσθε
ἀπολυόμενοι αὐτῶν· καὶ πάλιν φοβεῖσθε
παρόντες μή τις πείθεται ὑμῖν αὐτῶν
ἕνεκα.

34 | But I wanted to first plant in you the
care for your souls, for which reason I have
come to you. Do not expect this time to last,
which is fleeting, nor store up treasures on
earth where everything decays. Do not
think that you can rest with your children
gathered around you. Do not try to take
from others or be greedy for these things.
Do not be sad, you who are poor, if you do
not have to serve pleasures. For even those
who are sick are blessed. And you, the rich,
do not rejoice just because you have more
money. For in having these things, you
bring upon yourselves an inseparable
sadness when you lose them. And again, do
not be afraid that anyone will persuade you
for their sake.

Chapter 35

35 | 35 ὁ δὲ ἐν εὐμορφίᾳ σώματος
ἐπαιρόμενος καὶ τὸ βλέμμα ἐπανατείνων

35 | But the one who is proud of his good
looks and gazes at the end of his life at the

τὸ τέλος γοῦν τῆς ἐπαγγελίας ἐπὶ τοῦ μνήματος θεάσῃ· ὁ δὲ μοιχείᾳ χαίρων γνῶθι ὅτι καὶ νόμῳ καὶ φύσιν τετιμώρηται καὶ πρὸ τούτων ἢ συνείδησις. ἡ δὲ μοιχευομένη γυνὴ αὐταρκὺς οὖσα τῷ νόμῳ ἀγνοεῖς ὅπου καντατήσεις. ὁ δὲ τοῖς δεομένοις μὴ κοινωνῶν, ἔχων δὲ χρήματα ἀπόκειται, ἀπαλλαγεὶς τοῦ σώματος τούτου καὶ δεόμενός τινος ἐλέους ἐν πυρὶ φλεγόμενος οὐχ ἔξει τὸν ἐλεοῦντα. ὁ δὲ ὀργίλος καὶ μανιώδης γνῶθι ὅτι ὅμοια τοῖς ἀλόγοις ζώοις πολιτεύῃ. ὁ δὲ μέθυσος καὶ αἰρετικὸς κατὰμαθε ὅτι ἐξίσταται τῶν φρενῶν δουλεύων αἰσχυρᾷ καὶ ῥυπαρᾷ ἐπιθυμίᾳ.

grave, let him know that both the law and nature punish adultery, and even before these, the conscience does. The woman who commits adultery, being self-sufficient by the law, does not know where she will end up. The one who does not share with those in need, while having money, will find that when he is freed from this body and is in need of mercy, he will not have the one to show him mercy while being burned in fire. The angry and mad person should know that he lives like the irrational animals. The drunkard and the contentious should learn that he is out of his mind, serving shameful and filthy desires.

Chapter 36

36 | 36 ὁ δὲ χρυσῷ χαίρων καὶ ἐλεφαντίνων καὶ λίθοις τερπόμενος νυκτὸς ἐπελθούσης ἃ φιλεῖς θεᾶσαι; ὁ δὲ μαλακαῖς ἐσθῆσι νικώμενος, εἴτα δὲ ἀπαλλασσόμενος τοῦ βίου, ταῦτα ὀφληῖσαι κάκει ὅπου πορεύῃ; ὁ δὲ φονεὺς γινωσκέτω τὴν ἀξίαν τιμωρίαν διπλῆν ἀποκεῖσθαι μετὰ τὴν ἐνθὲνδε λύσιν. ὁμοίως καὶ ὁ φαρμακός, ὁ περίεργος, ὁ ἄρπαξ, ὁ ἀποστερητής, ὁ ἀρσενοκοίτης, ὁ κλέπτης, καὶ ὅποσοι τοιοῦτου χοροῦ ὑπάρχοντες, τῶν ἔργων ὑμῶν καθηγουμένων ἐπὶ πῦρ ἄσβεστον καὶ σκότος μέγιστον καὶ βυθὸς κολαστηρίων καὶ ἀπειλὰς αἰώνιους καταντήσετε. ὅθεν ἄνδρες Ἐφέσιοι ἐπιστρέψατε ἑαυτούς, ἐπιστάμενοι καὶ τοῦτο ὅτι οἱ βασιλεῖς, οἱ δυνάσται, οἱ τύραννοι, οἱ ἀλαζόνες, οἱ πολέμους χειρῳσάμενοι γυμνοὶ τῶν ἐνθὲνδε ἀπαλλασσόμενοι, ἐν κακοῖς δὲ αἰώνιους συγγινόμενοι ὁδυνῶνται.

36 | But the one who delights in gold, ivory, and stones, what do you love to see when night comes? And the one who is overcome by soft clothing, when he is freed from life, will see these things and where he goes? The murderer should know that a double punishment awaits him after this life. Likewise, the poisoner, the meddler, the thief, the robber, the sodomite, and all those like them will find their deeds leading them to unquenchable fire, great darkness, and the depths of punishment, facing eternal threats. Therefore, men of Ephesus, turn back to yourselves, knowing this: that kings, rulers, tyrants, and the arrogant, when they are freed from here, will suffer in eternal troubles.

Chapter 37

37 | 37 Καὶ ταῦτα εἰπὼν ὁ Ἰωάννης δυνάμει θεοῦ ἰάσατο πάσας τὰς νόσους. οἱ δὲ ἀπὸ Μιλήτου ἀδελφοὶ ἔφησαν τῷ Ἰωάννῃ· Πολὺν χρόνον ἐν τῇ Ἐφέσῳ μεμενήκαμεν· εἰ δοκεῖ σοι, καὶ εἰς Σμύρνην πορευθῶμεν· ἤδη γὰρ ἀκούομεν τὰ μεγαλεῖα τοῦ θεοῦ κακεῖ κεχωρηκότα. Καὶ ὁ Ἀνδρόνικος ἔφη αὐτοῖς· Ὅποταν ὁ διδάσκαλος θέλῃ, τότε πορευθῶμεν. Ὁ δὲ Ἰωάννης ἔφη· Πρῶτον ἐν τῷ τῆς Ἀρτέμιδος ναῷ πορευθῶμεν. τάχα γὰρ κακεῖ ἡμῶν ὀφθέντων εὗρεθι σονται τοῦ κυρίου οἱ δοῦλοι.

37 | And after saying these things, John healed all diseases by the power of God. The brothers from Miletus said to John, 'We have stayed a long time in Ephesus. If it seems good to you, let us go to Smyrna. For we are already hearing of the great works of God that are happening there.' And Andronicus said to them, 'Whenever the teacher wants, then we will go.' But John said, 'First, let us go to the temple of Artemis. For perhaps when we appear there, the servants of the Lord will be found.'

Chapter 38

38 | 38 Ἦν οὖν μετὰ δύο ἡμέρας ἡ γενέθλιος τοῦ εἰδωλείου. ὁ οὖν Ἰωάννης πάντων λευκοφορούντων μόνος ἐνδυσάμενος μέλανα ἀνῆει εἰς τὸν ναόν· οἱ δὲ συλλαβόμενοι αὐτὸν ἀνελεῖν ἐπειρῶντο. ὁ δὲ Ἰωάννης ἔφη· Μεμήνατε ἐπιχειροῦντες ἐμοὶ ἄνθρωποι δοῦλοι τοῦ μόνου θεοῦ. Καὶ ἀνελθὼν ἐπὶ τινὰ βάσιν ὑψηλὴν ἔλεγε πρὸς αὐτούς·

38 | Now after two days, it was the birthday of the idol. So John, alone wearing black while everyone else was dressed in white, went up to the temple. And they, trying to seize him, attempted to kill him. But John said, 'You have made an effort against me, men who are servants of the one true God.' And going up on a high platform, he spoke to them;

Chapter 39

39 | 39 Κινδυνεύετε ἄνδρες Ἐφέσιοι θαλάσσης ἐπέχειν τρόπον. πᾶς ποταμὸς ἀπορρέων καὶ πάσα πηγὴ κατατρέχουσα, ὄμβρον τε καὶ ἐπάλληλοι κλύδωνες καὶ χειμάρροι πετρώδεις ὑπὸ τῆς ἐν αὐτῇ πικρᾶς ἐπαγγελίας συνεξαλμυροῦνται· οὕτω καὶ ὑμεῖς ἀμετάθετοι ἕως σήμερον πρὸς τὴν ὄντως εὐσέβειαν γεγόνατε

39 | You are in danger, men of Ephesus, of being swept away by the sea. Every river that flows and every spring that rushes, along with rain and crashing waves and rocky torrents, are made salty by the bitter promise within them. So you too have remained unchanged until today, becoming corrupted in your old beliefs. How many

ὑποφθειρόμενοι ἐν τοῖς παλαιοῖς ὑμῶν
θηρσκειμασι. πόσα εἶδετε δι' ἐμοῦ
τεράστια, ἰάσεις νόσων; καὶ ἔτι πεπήρωσθε
τὰς καρδίας καὶ οὐ δύνασθε ἀναβλέψαι. τί
οὖν ἐστὶν ἄνδρες Ἐφέσιοι; τολμήσας νῦν
ἀνῆλθον καὶ εἰς τοῦτο ὑμῶν τὸ εἰδωλεῖον,
διελέγξω ὑμᾶς ἀθεωτάτους ὄντας καὶ
νεκροὺς τῶν ἀνθρωπίνων λογισμῶν. ἰδοὺ
ἔσθικα ἐνθάδε· πάντες ὑμεῖς θεὸν εἶναι
λέγετε ἔχειν τὴν Ἄρτεμιν· εὕξασθε ἐν
ἐκείνῃ ἵνα ἐγὼ μόνος ἀποθάνω· ἢ μόνος
ἐγὼ, μὴ δυναμένων ὑμῶν τοῦτο ποιῆσαι,
τὸν ἰδιόν μου θεὸν ἐπικαλεσάμενος διὰ τὴν
ἀπιστίαν ὑμῶν πάντας ὑμᾶς θαναταώσω.

wonders have you seen through me,
healings of diseases? And yet you have
hardened your hearts and cannot look up.
What then is it, men of Ephesus? I have
dared to come up now and into your idol
temple, to challenge you for being blind and
dead in your human thoughts. Look, I stand
here: you all say that Artemis is a goddess;
pray to her so that I alone may die. Or I
alone, since you cannot do this, calling
upon my own God, will cause all of you to
die because of your unbelief.

Chapter 40

40 | 40 Οἱ δὲ πεπειραμένοι αὐτοῦ πάλαι καὶ
θεασάμενοι νεκροὺς ἐγηγεμένους ἐβόων·
Μὴ οὕτως ἀνέλῃς ἡμᾶς, παρακαλοῦμέν σε
Ἰωάννη· ἐπιστάμεθα οὖν ὅτι δύνη. Καὶ ὁ
Ἰωάννης ἔφη αὐτοῖς· Εἰ οὖν μὴ θέλετε
ὑμεῖς ἀποθανεῖν, ἐλεγχθήτω τὸ θρησκευμα
ὑμῶν καὶ ἐφ' ᾧ ἐλέγχετε, ὅπως καὶ ὑμεῖς
ἀποστήσῃσθε τῆς παλαιᾶς ὑμῶν πλάνης.
νῦν γὰρ μάλιστα ἢ αὐτοὶ ἐπιστρέψατε διὰ
τοῦ θεοῦ μου ἢ αὐτὸς ἀποθανοῦμαι διὰ τῆς
θεᾶς ὑμῶν· εὕξομαι γὰρ ἐνώπιον ὑμῶν
παρακαλέσας μου τὸν θεὸν ἐλεηθῆναι
ὑμᾶς.

40 | But those who had experienced him
before and had seen the dead raised cried
out, 'Do not take us away like this, we beg
you, John; we know that you can do it.' And
John said to them, 'If you do not want to
die, let your religion be tested and see what
you are relying on, so that you may turn
away from your old error. For now, either
you will return because of my God, or I will
die because of your goddess. For I will pray
before you, asking my God to have mercy
on you.'

Chapter 41

41 | 41 Καὶ εἰπὼν ταῦτα προσηύξατο
οὕτως· Ὁ θεὸς ὁ ὑπὲρ πάντων λεγομένων
θεῶν ὑπάρχων θεός· ὁ μέχρι σήμερον ἐν τῇ
Ἐφεσίῳ πόλει ἀθετούμενος· ὁ ὑπερβαλὼν
μου τῇ διανοίᾳ ἐλθεῖν εἰς τὸν τόπον τοῦτον
ὃν οὐδέποτε ἐν νῶ εἶχον· ὁ πᾶσαν

41 | And having said these things, he
prayed like this: 'God, who is above all so-
called gods, existing as God; who until
today has been rejected in the city of
Ephesus; who has surpassed my
understanding to come to this place that I

θεοσέβειαν ἐλέγξας διὰ τῆς σῆς
ἐπιστροφῆς· οὗ ὀνόματι πᾶν εἶδωλον
φεύγει καὶ πᾶς δαίμων δύναμις τε καὶ πᾶσα
ἀκάθαρτος· καὶ νῦν φεύγων τῷ ὀνόματι τῷ
σῷ τοῦ ἐνθάδε δαίμονος, ὅστις πλανᾷ
τοσοῦτον ὄχλον, δεῖξον τὸ σὸν ἔλεος ἐν τῷ
τόπῳ τούτῳ, ὅτι πεπλάνηνται.

never had in mind; who has challenged all
worship through your return; by whose
name every idol flees and every demon and
every unclean spirit; and now, fleeing from
your name of the demon here, who leads
such a crowd astray, show your mercy in
this place, for they have been deceived.'

Chapter 42

42 | 42 Καὶ ἅμα τῷ λέγειν τὸν Ἰωάννην
ταῦτα ἐξαπίνης ὁ βωμὸς τῆς Ἀρτέμιδος
διέστη εἰς μέρη πολλά, καὶ τὰ ἐν τῷ ναῷ
ἀνακείμενα ἅφνω πάντα εἰς ἔδαφος ἔπεσε,
καὶ τὸ δόξαν αὐτῷ διερράγη, ὁμοίως καὶ
τῶν ξοάνων πλεῖον τῶν ἑπτὰ· καὶ τὸ τοῦ
ναοῦ ἡμισυ κατέπεσεν, ὥς καὶ τὸν ἱερέα
κατερχομένου τοῦ στυμόνος μονόπληγα
ἀναιρεθῆναι. ὁ οὖν ὄχλος Ἐφεσίων ἐβόα·
Εἷς θεὸς Ἰωάννου, εἷς θεὸς ὁ ἐλεῶν ἡμᾶς.
ὅτι σὺ μόνος θεός, νῦν ἐπεστρέψαμεν
ὁρῶντές σου τὰ θαυμάσια· ἐλέησον ἡμᾶς ὁ
θεὸς ὡς θέλεις, καὶ τῆς πολλῆς πλάνης
ῥῦσαι ἡμᾶς. Καὶ οἱ μὲν αὐτῶν ἐπ' ὄψιν
κείμενοι ἐλιτάνευον· οἱ δὲ τὰ γόνατα
κλίνοντες ἐδέοντο· οἱ δὲ τὰς ἐσθῆτας
διαρρήξαντες ἔκλαον· οἱ δὲ φυγεῖν
ἐπειρῶντο.

42 | And as John was saying these things,
suddenly the altar of Artemis was torn
apart into many pieces, and everything that
was in the temple fell to the ground all at
once, and its glory was shattered, just like
many of the statues. Half of the temple
collapsed, as the priest was also killed by
the falling structure. So the crowd of
Ephesians shouted, 'One God of John, one
God who has mercy on us. For you alone
are God; now we have turned back, seeing
your wonders. Have mercy on us, God, as
you wish, and save us from the great
deception.' And some of them, lying on
their faces, were praying; others, bending
their knees, were begging; some tore their
clothes and cried; and others were trying to
flee.

Chapter 43

43 | 43 Ὁ δὲ Ἰωάννης ἀνατείνας αὐτοῦ τὰς
χεῖρας ἐπαρθεὶς τὴν ψυχὴν εἶπε πρὸς τὸν
κύριον· Δόξα σοι Ἰησοῦ μου ὁ τῆς ἀληθείας
μόνος θεός, ὅτι σὺ τοὺς σοὺς δούλους
τέχνη ἀπολαμβάνεις ποικίλῃ. Καὶ τοῦτο
εἰπὼν εἶπε πρὸς τὸν ὄχλον· Ἀνάστητε ἀπὸ
τοῦ ἐδάφους ἄνδρες Ἐφέσοι, καὶ εὐξασθε
τῷ θεῷ μου, καὶ γινῶτε αὐτοῦ τὴν ἀφανῆ

43 | But John, raising his hands and lifting
up his soul, said to the Lord: 'Glory to you,
my Jesus, the only God of truth, for you
receive your servants in various ways. And
having said this, he spoke to the crowd:
'Rise up from the ground, men of Ephesus,
and pray to my God, and know his hidden
power made visible, and the wonderful

δύναμιν εἰς τὸ φανερὸν ὁρωμένην καὶ τὰ θαυμαστὰ ἔργα παρ' ὀφθαλμοῖς ὑμῶν γινόμενα· ἔδει τὴν Ἄρτεμιν βοηθῆσαι αὐτήν· ἔδει τὸν ταύτης δοῦλον βοηθηθῆναι παρ' αὐτῆς καὶ μὴ ἀποθανεῖν· ποῦ ἡ δύναμις τῆς δαίμονος; ποῦ αἱ θυσίαι; ποῦ αἱ γενίθλια ἡμέραι; ποῦ αἱ ἑορταί; ποῦ τὰ στεφανώματα; ποῦ ἡ πολλὴ μαγεία καὶ ἡ ταύτῃ ἀδελφὴ φαρνακεία;

works happening before your eyes. It was necessary for Artemis to help her; it was necessary for her servant to be helped by her and not to die. Where is the power of the demon? Where are the sacrifices? Where are the days of celebration? Where are the crowns? Where is the great magic and the sorcery that goes with it?

Chapter 44

44 | 44 Οἱ δὲ ὄχλοι ἀναστάντες τοῦ ἐδάφους πορευθέντες δρομαῖοι καὶ τὰ λοιπὰ τοῦ εἰδωλείου κατέβαλον βοῶντες· Τὸν Ἰωάννου θεὸν μόνον οἶδαμεν, ὃν καὶ λοιπὸν προσκυνοῦμεν ἐλεηθέντες ὑπ' αὐτοῦ. Καὶ καταβαίνοντος ἐκείθεν τοῦ Ἰωάννου πολὺ πλῆθος αὐτοῦ ἤπτετο λέγοντες· Βοήθησον ἡμῖν Ἰωάννη· παράστα ἡμῖν ἀπολλυμένοις ματαίοις· ὁρᾷς τὴν προαίρεσιν· ὁρᾷς τὸν ἀκολουθοῦντά σοι ὄχλον ἀποκρεμáμενον ἐλπίδι τῇ πρὸς τὸν θεόν σου· εἶδομεν τὴν ὁδὸν ἣν ἐπλανήθημεν ἀπολέσαντες· εἶδομεν τοὺς θεοὺς ἡμῶν ματαίως ἰδραμένους· εἶδομεν τὸν ἐν αὐτοῖς πολὺν καὶ αἰσχροὺν καταγέλωτα· ἀλλ' ἐπίτρεπε ἡμῖν, δεόμεθά σου, παραγενομένοις εἰς τὴν οἰκίαν βοηθεῖσθαι ἀκωλύτως· δέχου ἡμᾶς τοὺς ἐν ἀπορίᾳ γεγονότας.

44 | But the crowds, rising from the ground, ran and threw down the rest of the idols, shouting: 'We know only the God of John, whom we also worship, having been shown mercy by him.' And as John was coming down from there, a large crowd touched him, saying: 'Help us, John; stand by us who are lost in vain things. You see our intention; you see the crowd following you, hanging on in hope toward your God. We have seen the path we wandered, having lost our way; we have seen our gods, who were useless, being mocked. But allow us, we ask you, to be helped without hindrance as we come to your house. Accept us, who have come in need.'

Chapter 45

45 | 45 Ὁ δὲ Ἰωάννης εἶπεν αὐτοῖς· Ἄνδρες πιστεύσατε ὅτι ὑμῶν ἕνεκεν ἐν τῇ Ἐφεσίῳ πόλει ἔμεινα, τὴν ὁρμὴν εἰς Σμύρνην νην ἐσχηκὼς καὶ τὰς λοιπὰς πόλεις, ὅπως καὶ οἱ ἐκεῖ δοῦλοι τοῦ Χριστοῦ ἐπιστρέψουσιν

45 | But John said to them: 'Men, believe that I stayed in the city of Ephesus for your sake, having planned to go to Smyrna and the other cities, so that the servants of Christ there might return to him. But since I

πρὸς αὐτόν. ἀλλ' ἐπειδὴ ἀνισταμένην
μηδέπω ἐν ὑμῖν τελείως ἀναπεπαυμένος,
μεμένηκα εὐχόμενός μου τῷ θεῷ, καὶ
παρεκάλουν αὐτόν τότε ἐξελθεῖν Ἐφέσου
ὁπόταν ὑμᾶς στηρίξω· ὃ καὶ ἰδὼν γεγωνώς
καὶ ἔτι μᾶλλον γινόμενος οὐκ
ἀπολειφθήσομαι ὑμῶν μέχρις ἂν καθάπερ
παῖδας τοῦ τῆς τροφοῦ γάλακτος
ἀποσπᾶσω καὶ ἐπὶ στερεᾶν πέτραν
καταστήσω.

Chapter 46

46 | 46 Ἐπέμενεν οὖν ὁ Ἰωάννης παρὰ
αὐτοῖς εἰσδεχόμενος αὐτοὺς τοῖς ἐν τοῖς
Ἀνδρονίκου. ἐν οἷς τις τῶν συνεδρευόντων
καὶ τὸν τῆς Ἀρτέμιδος ἱερέα πρὸ τοῦ ἱεροῦ
τοῦ πυλῶνος ἀναπαύσας νεκρὸν
εἰσεπήδησεν ἔνδον σὺν τοῖς λοιποῖς μηδενὶ
εἰπών, συγγενὴς αὐτοῦ ὑπάρχων. ὁ οὖν
Ἰωάννης μετὰ τὴν ὁμιλίαν τὴν πρὸς τοὺς
ἀδελφοὺς καὶ τὴν εὐχὴν καὶ τὴν
εὐχαριστίαν καὶ μετὰ τὴν χειροθεσίαν τὴν
ἐφ' ἐκάστου τῶν συνεδρευόντων
ποιησάμενος ἔφη ἐν τῷ πνεύματι· Ἐπὶ
ταύτης τῶν ἐνθάδε πίστει τῇ εἰς θεὸν
ἀγόμενος, τὸν τῆς Ἀρτέμιδος ἱερέα πρὸ τοῦ
πυλῶνος ἀναπαύσας εἰσῆλθεν, τῷ τῆς
ψυχῆς τῆς ἑαυτοῦ πόθῳ πρότερον τὴν
ἑαυτοῦ ἐπιμέλειαν ποιούμενος ἐνεθυμήθη
τοῦτο ἐν ἑαυτῷ· Ἄμεινον ἐμὲ τοῦ ζῶντος
φροντίζειν ἢ τοῦ νεκροῦ μου συγγενοῦς·
οἶδα γὰρ ὅτι ἐπιστρέψαντός μου πρὸς
κύριον καὶ διασώσαντος τὴν ἑμαυτοῦ
ψυχὴν οὐκ ἀντερεῖ ὁ Ἰωάννης καὶ τὸν
νεκρὸν ἀναστήσαι. Καὶ ἀναστὰς τοῦ τόπου
ὁ Ἰωάννης ἐπορεύθη κατ' ἐκεῖνον καθ' ὃν ὁ
ταῦτα ἐννοήσας εἰσῆλθε συγγενὴς τοῦ
ἱερέως, καὶ λαβόμενος αὐτοῦ τῆς χειρὸς
εἶπεν· Ἐνεθυμήθης ταῦτα παραγενόμενος
πρὸς με τέκνον; Κάκείνῳ τρόμῳ καὶ φρίκῃ

have not yet completely rested among you,
I have remained, praying to my God, and I
asked him to let me leave Ephesus when I
strengthen you. And seeing this happen and
still happening, I will not leave you until I
pull you away like children from their
nurse and set you on solid rock.'

46 | Therefore, John stayed with them,
welcoming them at the house of
Andronicus. Among them, one of the
council members, having laid the priest of
Artemis, who was dead, to rest before the
temple, jumped inside without saying
anything, being a relative of his. So, after
John spoke to the brothers and offered
prayer and thanks, and after he laid hands
on each of those present, he said in the
Spirit: 'On this faith of those here, led to
God, the priest of Artemis, having laid him
to rest before the temple, entered in,
thinking first of his own soul's longing. I
would rather care for the living than for my
dead relative; for I know that when I return
to the Lord and save my own soul, John will
not refuse to raise the dead.' And John,
rising from the place, went toward the one
who had entered, being a relative of the
priest, and taking his hand, he said: 'Did
you remember these things coming to me,
child?' And trembling and shivering, he
said: 'Yes, Lord,' throwing himself at his
feet. And John said: 'Our Lord is Jesus
Christ, who will show his power in your
dead relative, the one who raised him.'

συνεχόμενος εἶπε Ναὶ κύριε, ρίψας ἑαυτὸν εἰς τοὺς πόδας αὐτοῦ. Καὶ ὁ Ἰωάννης· Ὁ κύριος ἡμῶν ἐστὶν Ἰησοῦς Χριστός, ὅστις τὴν δύναμιν αὐτοῦ δείξει ἐν τῷ νεκρῷ σου συγγενεῖ ὁ ἀναστήσας αὐτόν.

Chapter 47

47 | 47 Καὶ ἀναστήσας τὸν νεανίσκον καὶ τῆς χειρὸς αὐτοῦ λαβόμενος εἶπεν· Οὐκ ἔστι μέγας ἀνδρὶ μεγάλων μυστηρίων κρατούντων ἔτι ἐν τοῖς μικροῖς κατατρίβεσθαι. ἢ τί μέγα νόσοις νόσους σωματικὰς ἀπαλλάττεσθαι; Καὶ ἔτι τὸν νεανίσκον ἐκ τῆς χειρὸς κρατῶν ἔφη· Σοὶ λέγω τέκνον, πορευθεὶς αὐτὸς τὸν τεθνεῶτα ἔγειρον μηδὲν εἰπὼν ἢ τοῦτο μόνον· Λέγει σοι ὁ τοῦ θεοῦ δοῦλος Ἰωάννης· Ἀνάστα. Ὁ δὲ νιανίσκος πορευθεὶς ἐπὶ τὸν ἴδιον συγγενῆ μόνον τοῦτο εἰπὼν συνόντος αὐτοῦ ὄχλου πολλοῦ, ἔχων αὐτὸν ζῶντα εἰσῆλθεν εἰς τὸν Ἰωάννην. ὁ δὲ Ἰωάννης ἰδὼν τὸν ἐγηγερόμενον εἶπε· Νῦν ἀναστὰς οὐ ζῆς ὄντως οὐδὲ τῆς ἀληθινῆς ζωῆς κοινωνὸς καὶ κληρονόμος· βούλει γενέσθαι οὗ ὀνόματι καὶ δυνάμει ἀνέστης; καὶ νῦν πίστευσον, καὶ ζήσεις εἰς ἅπαντας αἰῶνας. Ὁ δὲ αὐτόθι πιστεύσας ἐπὶ τὸν κύριον Ἰησοῦν ἦν λοιπὸν προσκαρτερῶν τῷ Ἰωάννῃ.

Chapter 48

48 | 48 Τῇ δὲ ἐξῆς ἡμέρᾳ ὄναρ θεασάμενος ὁ Ἰωάννης μίλια τρία ἕξω πυλῶν περιπατῆσαι, οὐκ ἡμέλησεν, ἀλλ' ὀρθρου ἀναστὰς ἅμα τοῖς ἀδελφοῖς ἐπὶ τὴν ὁδὸν ἐβάδιζε. καὶ τις χωρικὸς νουθετούμενος

47 | And raising the young man, taking his hand, he said: 'It is not great for a man who holds great mysteries to be crushed by small things. Or what is great about being freed from physical diseases? And still holding the young man by the hand, he said: 'I say to you, child, go and raise the dead one, saying nothing but this: 'John, the servant of God, says to you: Rise.' And the young man, going to his own relative, said only this, with a large crowd gathered: 'He is alive.' He entered to John. And John, seeing the one who had been raised, said: 'Now that you have risen, you truly do not live, nor are you a partaker and heir of true life. Do you want to become one by whose name and power you have been raised? And now believe, and you will live for all ages.' And he, believing in the Lord Jesus, continued to stay close to John.

48 | On the next day, having seen a vision, John did not hesitate to walk three miles outside the gates, but rising early, he went on the road with the brothers. And a local man, being warned by his own father not to

ὕπὸ τοῦ ἰδίου πατρὸς ὅπως τὴν τοῦ
συνεργοῦ γυναῖκα μὴ λάβῃ ἑαυτῷ,
ἀπειλοῦντος ἑαυτῷ σφάξαι ἐκείνου, ὁ
νεανίσκος μὴ φέρων τὴν νουθεσίαν τοῦ
πατρὸς λακτίσας αὐτὸν ἄφωνον ἔθηκεν.
ίδὼν δὲ τὸ συμβὰν ὁ Ἰωάννης εἶπε πρὸς
τὸν κύριον· Κύριε, τούτου με ἔνεκεν
ἐκέλευσας σήμερον ἐνθάδε ἐξελθεῖν;

take the wife of his partner, threatened to
kill himself if he did. The young man, not
bearing his father's warning, kicked him
and left him speechless. Seeing what
happened, John said to the Lord: 'Lord, did
you command me to come out here today
for this reason?'

Chapter 49

49 | 49 Ὁ δὲ νεανίσκος ἰδὼν τὸ ὅξυ τοῦ
θανάτου, προσδοκῶν συλληφθῆναι,
σπασάμενος ὃ ἦν ἐν τῇ ζώνῃ αὐτοῦ
δρέπανον ὀρμᾷ εἰς τὴν ἑαυτοῦ ἔπαυλιν
δρομαίως· καὶ ὁ Ἰωάννης ἀπαντήσας αὐτῷ
ἔφη· Στήθι σὺ δαῖμον ἀναιδέστατε, καὶ
λέγε μοι ποῦ τὴν ὀρμὴν ἔχων φέρεις
δρέπανον αἵματος ὀρεγόμενον. Καὶ ὁ
νεανίσκος ταραχθεὶς καὶ τὸ σίδηρον εἰς γῆν
ἀφείς εἶπεν αὐτῷ· Ὁ θλίβων τι καὶ
ἀπάνθρωπον διαπραξάμενος, καὶ
ἐπιστάμενος, βιαιότερον τὸ κακὸν ἔκρινα
πρᾶξαι καὶ ὀμότερον ἑαυτόν, ἀποθανεῖν
ἄπαξ. τοῦ γὰρ πατρὸς αἰὲ σωφρονίζοντός
με ἀμοίχευτον βίον ἔχειν καὶ σεπτόν, νῆ
φέρων αὐτὸν διελέγχοντά με λακτίσας
αὐτὸν ἀπέκτεινα, καὶ ἰδὼν τὸ συμβὰν
ἔσπευδον πρὸς τὴν γυναῖκα δι' ἣν πατὸς
γέγονα φονεὺς, καὶ αὐτὴν σφάξαι
πειρώμενος καὶ τὸν ἄνδρα αὐτῆς καὶ
ἑμαυτὸν ὕστερον πάντων, μὴ ὑποφέρων
ὀραθῆναι τῷ τῆς γυναικὸς ἀνδρί, δίκην
θανάτου ὑπομένων.

49 | And the young man, seeing the
sharpness of death and expecting to be
caught, broke off what was in his belt and
rushed home. And John answered him,
saying: 'Stop, you shameless demon, and
tell me where you are going with that
bloodthirsty scythe.' And the young man,
disturbed and dropping the iron to the
ground, said to him: 'I have done something
miserable and inhuman, and knowing this, I
decided to act more violently and cruelly
against myself, to die once. For my father
always trying to make me live a pure and
honorable life, I kicked him and killed him
when he was rebuking me. And seeing what
happened, I hurried to the woman for
whom I became a murderer, trying to kill
her and her husband, and then myself, not
being able to bear to be seen by the
woman's husband, suffering the
punishment of death.'

Chapter 50

50 | 50 Καὶ ὁ Ἰωάννης εἶπεν αὐτῷ· Ἵνα μὴ
τόπον δῶ τῷ ἐν σοὶ θέλοντι γελᾶν καὶ

50 | And John said to him: 'So that I do not
give a place to the one in you who wants to

παίζειν ὑποχωρήσας καὶ παριδὼν ὑμᾶς
κινδυνεύοντας, ἔλθε σὺν ἐμοὶ καὶ τὸν
πατέρα σου δεῖξόν μοι ποῦ ἐστὶ κείμενος.
καὶ ἂν σοι αὐτὸν ἀναστήσω, ἀποστήσω
ἔτι τῆς ἐπισφαλοῦς σοι γενομένης
γυναικός; Ὁ δὲ νεανίσκος εἶπεν· Ἐὰν ζῶντά
μοι αὐτὸν τὸν πατέρα μου ἀναστήσης, καὶ
ὄψομαι αὐτὸν ὅλον διαλεγόμενον ἐν τῷ
βίῳ, ἀποστήσομαι τοῦ λοιποῦ.

laugh and play, stepping back and ignoring
you in danger, come with me and show me
where your father is lying. And if I raise
him for you, will you stay away from that
dangerous woman?' The young man said:
'If you raise my father while he is alive, and
I see him completely talking in life, I will
stay away from her from then on.'

Chapter 51

51 | 51 Καὶ ὡς ταῦτα ἔλεγεν, ἐπέστησαν τῷ
τόπῳ λέγοντες ἔνθα ἔκειτο ὁ πρεσβύτης
νεκρός, καὶ παροδιτῶν πλειόνων
παρεστώτων τῷ τόπῳ. Ὁ δὲ Ἰωάννης ἔφη
τῷ νεωτέρῳ· Ταλαίπωρε, οὐδὲ τὸ γῆρας
ἐφείσω τοῦ πατρός σου; Ὁ δὲ κλαίων καὶ
κατατιλλόμενος ἐπὶ τούτῳ μετεγνωκέναι
ἔλεγεν· ὁ δὲ τοῦ κυρίου δοῦλος Ἰωάννης
εἶπεν· Ὁ ἐμφανίσας μοι σήμερον
στείλασθαι εἰς τὸν τόπον τοῦτον, ὁ
ἐπιστάμενος ὅτι τοῦτο ἤμελλε γίνεσθαι, ὃν
μηδὲ λαθεῖν δύναται τῶν ἐν τῷ βίῳ
πράξεων, ὅπως ἂν θεραπείαν καὶ ἴασιν
παρεχόμενός μοι θελήματι τῷ σῶ· καὶ νῦν
παράσχου τὸν πρεσβύτην ζῶντα, ὁρῶν τὸν
φονεὴν ἑαυτοῦ δικαστὴν γενόμενον· καὶ
φεῖσαι αὐτοῦ μόνος σὺ κύριε ἀφειδήσαντῷ
πατρὸς συμβουλευέσθαι αὐτῷ τὰ ἄριστα.

51 | And as he was saying these things, they
stood by the place, saying where the old
man lay dead, and more bystanders were
present at the place. And John said to the
younger man: 'Poor man, do you not even
spare your father's old age?' And he,
weeping and lamenting over this, said: 'But
the servant of the Lord, John, said: The one
who showed me today to come to this
place, knowing that this was about to
happen, who cannot be mistaken about the
actions in life, so that he may provide
healing and cure according to your will;
and now grant that the old man may live,
seeing his own murderer become his judge;
and have mercy on him, for you alone, Lord,
have not spared him to advise him on what
is best.'

Chapter 52

52 | 52 Καὶ ταῦτα εἰπὼν προσελθὼν τῷ
γέροντι εἶπεν· Οὐκ ἀτονήσει μου ὁ κύριος
καὶ μέχρι σοῦ τὸ χρηστὸν ἔλεος καὶ τὰ
ἀνυπερήφανα σπλάγχνα ἀπλῶσαι·
ἀναστὰς οὖν δὸς τοῦ ἐπιχείρου
γεγεννημένου ἔργου δόξαν τῷ θεῷ. Καὶ ὁ

52 | And having said these things, he
approached the old man and said: 'May the
Lord not fail me, and may you receive the
good mercy and the humble compassion;
therefore, rise and give glory to God for the
work that has happened.' And the old man

γέρων εἶπεν· Ἀνίσταμαι κύριε. Καὶ ἀνέστη. ὃς ἀνακαθίσας ἔφη· Ἀπηλλαγμένον με βίου δεινοτάτου καὶ ὑβρεις υἱοῦ ἐπιφέροντα δεινὰς καὶ πολλὰς, καὶ φιλοστοργίαν μετεκαλέσω ἄνθρωπε τοῦ θεοῦ τοῦ ζῶντος ἐπὶ τίνι; ἐπὶ τοῖς αὐτοῖς ἀνίστασαι, ἔδει σε μᾶλλον τεθνάναι· ἀλλ' ἐπὶ κρείττοσιν ἔγειραι. Καὶ παραλαβὼν αὐτὸν εἰσήγαγεν εἰς τὴν πόλιν εὐαγγελιζόμενος αὐτῷ τὴν χάριν τοῦ θεοῦ, ὡς πρὶν ἐπιβῆναι τῇ πύλῃ τὸν πρεσβύτερον πιστεῦσαι.

said: 'I rise, Lord.' And he got up. And when he sat down, he said: 'I have been freed from a most terrible life and from the insults of a son bringing great and many troubles, and what should I call upon, man of the living God, for? For the same things you rise up for, you should have rather died; but you are raised for greater things.' And taking him, he brought him into the city, proclaiming to him the grace of God, so that before entering the gate, the old man would believe.

Chapter 53

53 | 53 Ὁ δὲ νεανίσκος θεασάμενος τὴν ἀπροσδόκητον τοῦ πατρὸς ἀνάστασιν καὶ τὴν ἑαυτοῦ σωτηρίαν, λαβὼν δρέπανον τὰ ἑαυτοῦ μόρια ἀφείλατο, καὶ δραμὼν εἰς τὴν οἰκίαν ἐν ἣ τὴν μοιχαλίδα εἶχεν, εἰς ὅσιν αὐτῆς προσέρριψεν εἰπών· Διὰ σὲ πατρὸς φονεὺς καὶ ὑμῶν τῶν δύο καὶ ἑμαυτοῦ ἐγενόμην. ἔχεις τὰ τούτῳ ὅμοια καὶ αἷτια. ἐμὲ γὰρ ὁ θεὸς ἠλέησεν ἐπιγνῶναι αὐτοῦ τὴν δύναμιν.

53 | And the young man, seeing the unexpected resurrection of his father and his own salvation, took his sickle and cut off his own parts, and running to the house where he had the adulteress, he threw it in front of her, saying: 'Because of you, I became a murderer of my father and of both of you and of myself. You have the same things and reasons for this. For God has had mercy on me to know his power.'

Chapter 54

54 | 54 Καὶ ἀνελθὼν ἀνήγγειλε τῷ Ἰωάννῃ ἔμπροσθεν τῶν ἀδελφῶν τὸ ὑπ' αὐτοῦ πραχθέν. ὁ δὲ Ἰωάννης εἶπεν αὐτῷ· Ὁ ὑποβαλὼν σοι νεανίσκε τὸν πατέρα σου ἀποκτεῖναι καὶ μοιχὸν ἀλλοτρίας γυναικὸς γενέσθαι, οὗτός σοι ὡς δίκαιον ἔργον καὶ τὸ ἀφελεῖν τὰ ἄκαιρα ἐποίησεν. ἔδει δέ σε οὐχὶ τοὺς τόπους ἀφανίσειν, ἀλλὰ τὴν ἔννοιαν, ἥτις διὰ τῶν μορίων ἐκείνων ἐδείκνυτο χαλεπαίνουσα· οὐ γὰρ τὰ ὄργανά ἐστι βλαπτικά τῷ ἀνθρώπῳ ἀλλ' αἱ

54 | And having gone up, he reported to John in front of the brothers what had happened to him. And John said to him: 'The one who urged you, young man, to kill your father and to become an adulterer with another man's wife, this one has done a just deed for you by removing the unfit. But you should not have destroyed the places, but rather the thought, which was shown to be troubling through those parts; for it is not the body parts that harm a

ἀφανεῖς πηγαὶ δι' ὧν πᾶσα κίνησις αἰσχρὰ
κινεῖται καὶ εἰς τὸ φανερὸν πρόεισιν.
μετεγνώκως οὖν τέκνον ἐπὶ τῇ τοιαύτῃ
αἰτίᾳ καὶ καταμαθὼν τὰς τοῦ Σατανᾶ
τέχνας ἔχεις τὸν θεὸν βοηθοῦντά σοι εἰς
πάντα τὰ τῆς ψυχῆς σου ἐγχειρίζοντα. Ὁ δὲ
νεανίσκος ἡσυχάζων προσεκαρτέρει
μετεγνώκως ἐπὶ τοῖς προτέροις
ἁμαρτήμασιν ὅπως ἀφέσεως τύχῃ παρὰ
τῆς τοῦ θεοῦ χρηστότητος· καὶ οὐκ
ἐχωρίζετο τοῦ Ἰωάννου.

person, but the hidden sources through
which all shameful actions arise and
become visible. Therefore, having changed
your mind, my child, for such a reason and
having learned the tricks of Satan, you have
God helping you in all matters concerning
your soul.' And the young man, being calm,
continued to reflect on his previous sins so
that he might receive forgiveness from
God's goodness; and he did not separate
from John.

Chapter 55

55 | 55 Τούτων οὖν γινομένων ὑπ' αὐτοῦ
ἐν τῇ Ἐφεσίῳ πόλει Σμυρναῖοι
διεπέψαντο πρὸς αὐτὸν πρέσβεις
λέγοντας· Ἀκούομεν ὃν κηρύσσεις θεὸν
ἄφθονός ἐστι καὶ διετάξατό σοι μὴ
ἐμφιλοχωρεῖν ἐν ἐνὶ τόπῳ. ὥς οὖν θεοῦ
τοιούτου κήρυξ ὑπάρχεις, ἐλθὲ εἰς τὴν
Σμύρναν καὶ εἰς τὰς λοιπὰς πόλεις, ἵνα σου
τὸν θεὸν ἐπιγνῶμεν, καὶ ἐπιγνόντες αὐτὸν
ἐν αὐτῷ τὰς ἐλπίδας ἔχωμεν.

55 | So, while these things were happening,
the Smyrnaeans sent ambassadors to him
in the city of Ephesus, saying: 'We hear that
the god you preach is abundant and has
commanded you not to stay in one place.
Therefore, since you are a herald of such a
god, come to Smyrna and to the other cities,
so that we may know your god, and
knowing him, we may have our hopes in
him.'

Chapter 58

58 | 58 Χρόνου δὲ ἱκανοῦ διελθόντος καὶ
μηδενὸς τῶν ἀδελφῶν λυπηθέντος πώποτε
ὑπὸ Ἰωάννου, ἐλυπήθησαν τότε εἰρηκότος
αὐτοῦ· Ἀδελφοί, ἤδη με καιρὸς τὴν Ἐφεσον
καταλαβεῖν· συντίθεμαι γὰρ τοῖς ἐκεῖ
μένουσι, μήπως ῥαθυμήσωσι πολλῶ χρόνῳ
μὴ ἔχοντες ἄνθρωπον τὸν ἐπιστηρίζοντα
αὐτούς· εἰς δὲ τὸν θεὸν ἔχειν ὑμᾶς πάντας
τὸν νοῦν, τὸν μὴ ἀπολιμπανόμενον ἡμῶν.
Ἀκούοντες δὲ ταῦτα παρ' αὐτοῦ οἱ ἀδελφοὶ
ἐπένθουν, ἐπειδὴ αὐτοῦ ἐχωρίζοντο. καὶ ὁ
Ἰωάννης εἶπεν· Εἰ κάγῳ χωρίζομαι ὑμῶν,

58 | After a sufficient time had passed and
none of the brothers had ever been
saddened by John, they were then
saddened when he said: 'Brothers, it is
already time for me to leave Ephesus. For I
am concerned for those who remain there,
in case they become careless without
someone to support them. But you all
should keep your mind on God, who does
not abandon us.' Hearing this from him, the
brothers mourned because they were
separating from him. And John said: 'If I

ἀλλ' ὁ Χριστὸς σὺν ὑμῖν ἐστὶν ἀεί· ὃν ἐὰν
καθαρῶς φιλήτε, ἀνεπίλειπτον ἔξετε τὴν
ἀπ' αὐτοῦ κοινωνίαν· φιλούμενος γὰρ
φθάνει τοὺς φιλοῦντας αὐτόν.

separate from you, Christ is always with
you. Whoever loves him purely will always
have an unbroken connection with him; for
he reaches those who love him.'

Chapter 59

59 | 59 Καὶ ταῦτα εἰπὼν καὶ συνταξάμενος
αὐτοῖς, καταλιπὼν τε πολλὰ χρήματα τοῖς
ἀδελφοῖς εἰς διάδοσιν, πενθούντων
ἀπάντων τῶν ἀδελφῶν καὶ στεναζόντων
ἐξῆλθεν εἰς Ἔφεσον. συνήεσαν δὲ αὐτῷ ἐκ
τῆς Ἐφέσου Ἀνδρόνικος τε καὶ Δρουσιανή,
καὶ οἱ περὶ τὸν Λυκομήδην καὶ Κλεόβιον.
ἠκολούθησαν δὲ αὐτῷ καὶ Ἀριστοβούλα,
ἐγνωκυῖα τὸν ἄνδρα αὐτῆς Τέρτυλλον ἐν
τῇ ὁδῷ τεθνάναι, Ἀρίστιππος δὲ ἅμα τῷ
Ξενοφῶντι, καὶ ἡ σώφρων πόρνη, καὶ
ἕτεροι πλείονες, οὓς ἐκάστοτε προέτρπευεν
ἐπὶ τὸν κύριον, καὶ μηκέτι βουλόμενοι
χωρίζεσθαι αὐτοῦ.

59 | And having said these things and
arranged many funds for the brothers to
distribute, he went out to Ephesus while all
the brothers mourned and sighed. And
from Ephesus, Andronicus and Drosian
came to him, along with those around
Lycomedes and Cleobius. Aristobulus also
followed him, having learned that her
husband Tertyllus had died on the way.
Aristippus came with Xenophon, and the
wise prostitute, along with many others
whom he had always encouraged to turn to
the Lord, and they no longer wanted to be
separated from him.

Chapter 60

60 | 60 Καταχθέντων δὲ ἡμῶν ἐν τινὶ
πανθοχείῳ ἐρήμῳ τὴν πρώτην ἡμέραν, καὶ
ἀπορούντων κραββάτου ἕνεκεν Ἰωάννου,
παίγνιον εἶδομεν. εἷς τις ἦν ἐκεῖ ἄστρωτος
κράββατος κείμενος ἐν τινὶ τόπῳ, ἐφ' ᾧ ἃ
ἐπεφερόμεθα περιβόλαια στρώσαντες
παρεκαλέσαμεν αὐτὸν ἀναπεσόντα ἐν
αὐτῷ ἀναπαυθῆναι, τῶν λοιπῶν ἀπάντων
ἐπὶ τοῦ ἐδάφους ὑπνωσάντων. κατακλιθεὶς
οὖν ὑπὸ τῶν κορίων διωχλεῖτο· καὶ ὥς ἐπὶ
πλεῖον αὐτῷ ὀχληρότεροι ἐγίνοντο, ἤδη
τῆς νυκτὸς τὸ μέσον καταλαβούσης,
ἀκούοντων πάντων ἡμῶν ἔφη αὐτοῖς· Ὑμῖν
λέγω ὧ κόραι, εὐγνωμονήσατε σὺν ἐνὶ
πάντες, καὶ καταλιπόντες τὴν νύκτα

60 | After we had descended into a certain
deserted place on the first day, and were
troubled because of the bed for John, we
saw a game. There was a bed without a
covering lying in a certain spot, on which
we spread our cloaks and invited him to lie
down and rest, while the others slept on
the ground. So, having been laid down by
the girls, he was disturbed. And as they
became more bothersome to him, when the
night was already halfway through, he said
to them all: 'I say to you, girls, be thankful
together, and leaving your house this night,
rest in one place, and stay far from the
servants of God.' And while we were

ταύτην τὸν οἶκον ὑμῶν ἡσυχάσατε ἐν ἐνὶ τόπῳ, καὶ ἔστε πόρρω τῶν δούλων τοῦ θεοῦ. Καὶ ἡμῶν γελόντων καὶ ἐπὶ πλεον ὁμλούντων ὁ Ἰωάννης εἰς ὕπνον ἐτράπετο· αὐτοὶ δὲ ἡρέμα λαλοῦντες ἀδιόκλητοι αὐτῷ ἐγινόμεθα.

laughing and talking more, John turned to sleep; but we became quiet, speaking gently to him.

Chapter 61

61 | 61 Ἡμέρας δὲ ἐπιφαιούσης ἤδη φθάσας ἀνίσταμαι καὶ σὺν ἐμοὶ Βῆρος καὶ Ἀνδρόνικος· καὶ ὁρῶμεν πρὸς τὴν θύραν τοῦ οἰκήματος οὗ εἰλήφαμεν πλεονασμὸν κορίων ἐστῶτα· ἐξεστηκότων δὲ ἡμῶν ἐπὶ τῇ πολλῇ θεᾷ αὐτῶν, καὶ τῶν ἀδελφῶν πάντων ἐγγεγερμένων δι' αὐτούς, ὁ Ἰωάννης ἐκάθευδεν. καὶ μετὰ τὸ διυπνισθῆναι αὐτὸν ἐνεφανίσσαμεν αὐτὸν ἃ εἶδομεν· αὐτὸς δὲ ἀνακαθίσας τοῦ κραββάτου καὶ θεασάμενος αὐτούς εἶπεν· Ἐπειδὴ εὐγνωμονήσατε φυλάξαντές μου τὸ ἐπιτίμιον, ἔλθετε εἰς τὸν τόπον ὑμῶν. Καὶ εἰπόντος τοῦτο καὶ ἀναστάντος ἐκ τοῦ κραββάτου οἱ κόρεις δρομαῖοι ἀπὸ τῆς θύρας ἔσπευδον εἰς τὸν κράββατον καὶ διὰ τῶν αὐτοῦ ποδῶν ἀνελθόντες εἰς τὰς ἀρμογάς ἀφανεῖς ἐγένοντο. καὶ ὁ Ἰωάννης πάλιν ἔφη· Τὸ μὲν ζῶον τοῦτο φωνὴν ἀνθρώπου ἀκοῦσαν ἔμεινε παρ' αὐτῷ ἡρεμῆσαν καὶ μὴ παραβάν· ἡμεῖς δὲ φωνὴν θεοῦ ἀκούοντες καὶ ἐντολῶν παρακούομεν καὶ ῥαθυμοῦμεν· καὶ μέχρι πότε;

61 | When day was already breaking, I got up, and with me were Bero and Andronicus. And we saw at the door of the house where we had stayed a crowd of girls standing. As we were amazed at their great number, and all the brothers were awake because of them, John was still sleeping. After he had been awakened, we showed him what we had seen; and he, sitting up from the bed and seeing them, said: 'Since you have been thankful for keeping my command, go back to your place.' And after saying this and getting up from the bed, the girls rushed from the door to the bed and, climbing over his feet, became invisible in the corners. And John said again: 'This creature, having heard the voice of a man, remained quiet by itself and did not move; but we, hearing the voice of God, listen and become careless. And until when?'

Chapter 62

62 | 62 Μετὰ δὲ ταῦτα γινόμεθα εἰς τὴν Ἔφεσον· καὶ οἱ ἐκεῖ ἀδελφοὶ ἐγνωκότες διὰ χρόνου ἱκανοῦ τὸν Ἰωάννην ἀφικόμενον συνέτρεχον ἐν τοῖς Ἀνδρονίκου, ἔνθα καὶ

62 | After these things, we went to Ephesus. And the brothers there, having known John for a long time, gathered around him at Andronicus' place, where he was staying.

κατήγετο, τῶν ποδῶν αὐτοῦ ἀπτόμενοι,
καὶ τὰς χεῖρας αὐτοῦ εἰς τὰ ἴδια πρόσωπα
τιθέντες ἐφίλουν αὐτάς, ὥς ὅτι κἂν ἤψαντο
τῶν ἐκείνου ἐνδυμάτων.

They touched his feet and placed their
hands on their own faces, kissing them, as if
they had even touched his clothes.

Chapter 63

63 | 63 Καὶ πολλῆς ἀγάπης οὔσης καὶ
χαρᾶς ἀνυπερβλήτου ἐν τοῖς ἀδελφοῖς, εἷς
τις ἐπίπεμπτος τοῦ Σατανᾶ ἐρᾷ τῆς
Λρουσιανῆς, ὁρῶν καὶ ἐπιστάμενος τοῦ
Ἀνδρονίκου ταύτην εἶναι γυναῖκα· ᾧ οἱ
πλείονες ἔλεγον· Ἀδύνατόν σε τυχεῖν
ταύτης τῆς γυναικός, ἐκ πολλοῦ καὶ τοῦ
ἀνδρὸς κεχωρισμένης αὐτῆς διὰ
θεοσεβειαν. σὺ μόνος ἀγνοεῖς ὅτι μὴ πρὶν
ὧν ὁ Ἀνδρόνικος τοῦτο ὅπερ ἐστὶ νῦν,
θεοσεβῆς ἀνὺρ, κατέκλεισεν αὐτὴν εἰς τι
μνημεῖον λέγων· Ἡ γυναῖκά σε ἔχω ἔχειν ἢ
εἶχον πάλαι, ἢ τεθνήξῃ· Καὶ εἵλατο μᾶλλον
ἀποθανεῖν ἢ τὸ μῦσος ἐκεῖνο
διαπράξασθαι· εἰ οὖν δεσπότη αὐτῆς καὶ
ἀνδρὶ μὴ συνέθετο πρὸς συνέλευσιν διὰ
θεοσεβειαν, ἀλλὰ καὶ ἔπεισε τὰ ἴσα τοῦτον
φρονῆσαι, σοὶ μοιχῶ αὐτῇ θέλοντι
γενέσθαι συνθήσεται; ἀπόστηθι μανίας μὴ
ἐχούσης ἐν σοὶ ἀνάπαυσιν· ἀπόστηθι
πράγματος ᾧ τέλος ἐπαγαγεῖν οὐ δύνασαι.

63 | And since there was much love and joy
among the brothers, one sent by Satan, who
was in love with the woman of Andronicus,
saw and knew that she was his wife. The
majority said to him: 'It is impossible for
you to have this woman, since she has been
separated from her husband for a long time
because of her piety. You alone do not
know that before Andronicus became the
man he is now, a godly man, he locked her
away in some tomb, saying: 'Either I will
keep the woman I had long ago, or she will
die.' And she chose rather to die than to
commit that shameful act. If her master and
husband did not agree to come together
because of her piety, but even persuaded
him to think the same, will you, wanting to
be an adulterer with her, make an
agreement? Stay away from madness that
does not give you rest; stay away from a
situation that you cannot bring to an end.

Chapter 64

64 | 64 Καὶ λέγοντες πρὸς αὐτὸν ταῦτα οἱ
συνήθεις αὐτοῦ | φίλοι οὐκ ἔπεισαν αὐτόν,
ἀλλ' ἀναίδειαν χρησάμενος προσέπεμψεν
αὐτήν· καὶ γνοὺς τὰς παρ' ἐκείνης ἀτιμίας
καὶ ὕβρεις ἐν ἀθυμίᾳ διῆγεν αὐτοῦ τὸν
βίον. μετὰ δὲ ἡμέρας δύο κατακλιθεῖσα ἡ
Δρουσιανὴ ἀπὸ τῆς ἀθυμίας ἐπύρεττε
λέγουσα· Εἴθε μὴδέπω εἰς τὴν ἐμαυτῆς

64 | And while his usual friends were
saying these things to him, they did not
persuade him, but he, using shamelessness,
sent for her. And knowing the dishonor and
insults from her, he lived his life in despair.
After two days, the woman from Druis,
overwhelmed by her despair, was feverish,
saying: 'I wish I had not yet entered my

πατρίδα εἰσεληλύθειν ἢ σκάνδαλον
γενομένη ἀνδρὶ ἀμυήτῳ θεοσεβείας· εἰ γὰρ
ἦν τις ὑπὸ λόγων πεπληγὼς, οὐκ ἂν εἰς
τοσοῦτον ἐληλύθειν μανίας. ἀλλ' οὖν κύριε
παραιτίας μου γενομένης πλύξεως
ιδιωτιζούσῃ ψυχῇ, ἀπόλυσόν με τοῦ
δεσμοῦ τούτου, ἐπὶ δὲ σὲ μετάστησον
τάχιον. Καὶ παρόντος Ἰωάννου, μηδενὸς
ὅλως ἐγνωκότος τὸ τοιοῦτον,
ἀπαλλάσσεται τοῦ βίου ἡ Δρουσιανή, οὐ
πάνυ ἡδομένη ἀλλὰ καὶ λυπούμενη διὰ τὴν
ἐκείνου ψυχικὴν θραῦσιν.

homeland, having become a scandal to a
man who is uninitiated in piety. For if
anyone were struck by words, he would not
have fallen into such madness. But now,
Lord, since I have made my plea, free my
soul from this bondage, and quickly
transfer me to you.' And with John present,
no one knowing anything of this kind, the
woman from Druis was released from life,
not very happy but also sad because of his
emotional pain.

Chapter 65

65 | 65 Ὁ δὲ Ἀνδρόνικος λυπούμενος λύπην
ἀπόκρυφον ἐπένθει τῇ ψυχῇ, καὶ φανερώς
δὲ ἔκλαιεν, ὡς τὸν Ἰωάννην πολλὰ
ἐπιστομίζειν καὶ λέγειν αὐτῷ· Ἐπεὶ βελτίονι
ἐλπίδι μετῆλθεν Δρουσιανῇ τοῦτον τὸν
βίον τὸν ἄδικον. Καὶ ὁ Ἀνδρόνικος αὐτῷ
ἀπεκρίνατο· Καὶ πέπεισμαι ὧς Ἰωάννη καὶ
οὐκ ἀμφιβάλλω ὅλως περὶ τῆς εἰς τὸν θεόν
μου πίστεως· ἀλλὰ μάλιστα τοῦτο αὐτὸ
κρατύνω ὅτι καθαρώς τοῦ βίου ἀνέλυσεν.

65 | But Andronicus, feeling a hidden
sorrow, mourned in his soul, and openly
cried, speaking to John a lot and saying:
'The woman from Druis has left this unjust
life with better hope.' And Andronicus
answered him: 'I am convinced, O John, and
I do not doubt at all about my faith in my
God; but especially I hold on to this, that
she has been released from life in purity.'

Chapter 66

66 | 66 Ἐκκομισθείσης δὲ αὐτῆς
ἐπιλαβόμενος ὁ Ἰνάννης τοῦ Ἀνδρονίκου
καὶ ἐγνωκὼς τὴν αἰτίαν μᾶλλον ἐπένθει
τοῦ Ἀνδρονίκου· καὶ ἡσύχαζεν ἀφορῶν εἰς
τὰς ἐπηρείας τοῦ ἀλλοτρίου, ἐπ' ὀλίγον
καθεσθείς· εἴτα τῶν ἀδελφῶν
ἐπισυλλεγέντων ὑπὲρ τοῦ ἀκοῦσαι τίνας
λόγους ἐρεῖ πρὸς τὴν ἀπηλλαγμένην, καὶ ἦ
ρξατο λέγειν·

66 | When she was taken away, John,
holding onto Andronicus and knowing the
reason, mourned even more for
Andronicus. And he was quiet, looking at
the troubles of others, resting for a little
while. Then, when the brothers gathered to
hear some words he would say to the freed
woman, he began to speak.

Chapter 67

67 | 67 Ὁ κυβερνήτης ναυτιλλόμενος ἅμα τοῖς ἐμπλέουσι καὶ αὐτῇ τῇ νηϊ ὀπηνίκα ἂν καταχθῇ εἰς εὖδιον καὶ ἀχείμαστον λιμένα τῆνικαῦτα φασκέτω σεσῶσθαι. καὶ ὁ γεωργὸς παραδοὺς τῇ γῇ τὰ σπέρματα καὶ πολλὰ καμὼν ἐπὶ τὴν τούτων ἐπιμέλειαν καὶ φρουράν, τότε τῶν πόνων τὴν ἀνάπαυλαν ἔχεται ὁπότεν ἐν ταῖς ἀποθήκαις ἀποθῇται τὰ σπέρματα πολλαπλασίονα. ὁ ἐν σταδίῳ δρόμον ὑπischynόμενος τότε ἀγαλλέσθω ὁπότεν τὸ βραβεῖον. κομίσῃται. ὁ πυκτικὴν ἀπογεγραμμένος τότε καυχάσθω ὅταν τοὺς στεφάνους δέξῃται. καὶ τὰ ἐξῆς ἅπαντα ἀγωνίσματα καὶ αἱ τέχναι, ὁπότεν ἐν τῷ τέλει μὴ ἔρημοι ᾧσιν, ἀλλὰ δεικνύονται ἐκείνοις πρὸς ἅπερ ἐπηγγέλλοντο.

67 | The captain, sailing together with those on board, whenever he reaches a safe and calm harbor, should say that he has been saved. And the farmer, having given the seeds to the land and working hard for their care and protection, then takes a rest from his labors whenever he stores the seeds in the granaries, multiplying them. The runner, promising to race in the stadium, should rejoice whenever he receives the prize. The one who is registered for the boxing match should boast when he receives the crowns. And all the other contests and skills, whenever they are not empty at the end, but are shown to those for what they were promised.

Chapter 68

68 | 68 τὸ αὐτὸ δὲ ἡγοῦμαι ὑπάρχειν καὶ πρὸς ἣν ἕκαστος ἡμῶν ἀσκεῖ πίστιν· τότε ταύτην ἐκκρίνεσθαι εἰ ἄρα ἀληθής, ὁπότεν μέχρις ἔξω τοῦ βίου ὁμαλισθῇ. πολλὰ γὰρ ἐμπόδια παρεμπίπτει καὶ θόρυβον παρασκευάζει τῷ ἀνθρωπίνῳ λογισμῷ· μέριμνα, παῖδες, γονεῖς, δόξα, πενία, κολακεία, ἀκμή, κάλλος, ἀλαζονεία, ἐπιθυμία, πλοῦτος, ὀργή, ἔπαρσις, ῥαθυμία, φθόνος, πλοῦτος, ζῆλος, ἀμέλεια, ὕβρις, ἔρως, δόλος, χρήματα, πρόφασις, καὶ ἄλλα ὁπόσα ἐστὶν ἐν τῷ βίῳ τοιαῦτα ἐμπόδια, ὡς καὶ τῷ κυβερνήτῃ ρερομένῳ εὐδίῳ δρόμῳ ἐναντιοῦται πνευμέτων ἐναντίων ἐπιβολή καὶ χειμῶν μέγας καὶ τρικυμία ἐξ εὐδίας, καὶ τῷ γεωργῷ χειμῶν ἄωρος καὶ ἐρυσίβη καὶ ἐρπετὰ ἐκ τῆς γῆς

68 | I believe the same is true for each of us regarding the faith we practice. Then this should be judged to see if it is true, whenever it is tested outside of life. For many obstacles arise and create noise for human reasoning: worries, children, parents, reputation, poverty, flattery, youth, beauty, arrogance, desire, wealth, anger, pride, laziness, envy, wealth, zeal, carelessness, hubris, love, deceit, money, excuses, and other such obstacles in life. Just as a captain faces opposing winds and a great storm against a calm journey, and a farmer faces an early winter and pests and creatures that rise from the ground, and the competitors face challenges, and those

ἀναφανέντα, καὶ τοῖς ἀγωνισταῖς τὸ παρὰ
μικρόν, καὶ τοῖς τὰς τέχνας μετιοῦσι τὸ παρὰ
ἐκείνων.

who practice their skills face difficulties.

Chapter 69

69 | 69 χρὴ δὲ πρὸ τῶν ἄλλων ἀπάντων τὸν
πιστὸν ἄνθρωπον τὴν ἔξοδον προορᾶν, καὶ
καταμανθάνειν ταύτην ὅποια τις ἐπιστῇ|
σεται, ἄρα διεργῆς καὶ νηφαλέα καὶ μηδὲν
ἐμπόδιον ἔχουσα, ἢ τεθορυβημένη καὶ τὰ
ᾧδε κολακεύουσα καὶ καταδεδεμένη
ἐπιθυμίαις. οὕτως ἔστιν ἐπαινεῖσθαι καὶ
σῶμα εὖμορφον ὁπόταν ὅλον ἀποδύσῃται,
καὶ στρατηγὸν μέγαν ὁπόταν τὸ τοῦ
πολέμου ἐπάγγελμα πᾶν κατορθώσῃ, καὶ
ἰατρὸν ἄριστον ἐκείνους τὸν διὰ πάσης
ἰάσεως χωροῦντα, καὶ ψυχὴν πίστεως καὶ
θεοῦ δεξιὰν ὁπόταν ἴσον τὸ τῆς ἐπαγγελίας
καταστήσῃ οὐχὶ τὴν ἀρξαμένην καὶ
ὑπολυθεῖσαν εἰς τὰ τοῦ βίου πάντα καὶ
ἐκπεσοῦσαν, οὐδὲ τὴν ναρκῶσαν,
βιαζομένην πρὸς τοῖς κρείττοσιν εἶναι, εἴτα
δὲ κατενεχθεῖσαν εἰς τὰ πρόσκαιρα, οὐδὲ
τὴν ποθήσασαν μᾶλλον τὰ χρόνια τῶν
αἰωνίων, οὐδὲ τὴν καταλασσομένην τὰ μὴ
μένοντα, οὐδὲ τὴν τιμήσασαν τὰ ἀτιμίας
ἔργα ὑβρεως ἄξια, οὐδὲ τὴν ἐνέχυρα παρὰ
τοῦ Σατανᾶ λαμβάνουσαν, οὐδὲ τὴν
ὑποδεξαμένην τῷ ἑαυτῆς οἴκῳ τὸν ὄφιν,
οὐδὲ τὴν ὀνειδιζομένην διὰ θεόν, εἴτα μὴ
αἰσχυνομένην· οὐδὲ τὴν στόματι μὲν
λέγουσαν ναί, ἔργῳ δὲ ἑαυτῇ οὐ
δεικνύουσα· ἀλλὰ τὴν ὑπομείνας ὑπὸ
ἡδονῆς ῥυπαρᾶς μὴ ἐκλυθῆναι, ὑπὸ
ῥαθυμίας μὴ ἡττηθῆναι, ὑπὸ φιλαργυρίας
μηδὲ δελεασθῆναι, ὑπὸ ἀκμῆς σώματος καὶ
ὀργῆς μὴ προδοθῆναι.

69 | It is necessary for a faithful person to
foresee the exit before all others and to
understand what kind of knowledge they
will have. Is it clear and sober, without any
obstacles, or is it disturbed and flattering,
tied up in desires? In this way, it is
praiseworthy to see a beautiful body when
it sheds all, and a great general when he
succeeds in all matters of war, and an
excellent doctor who can heal in every way,
and a soul of faith and a right relationship
with god when it establishes the promise
equally, not the one that has begun and has
fallen into all the troubles of life, nor the
one that is numb, forced to be better, then
brought down to temporary things, nor the
one that longs more for eternal years, nor
the one that changes for things that do not
last, nor the one that honors shameful acts
worthy of arrogance, nor the one that takes
a pledge from Satan, nor the one that has
welcomed the serpent into her own house,
nor the one that is insulted for god, and
then is not ashamed; nor the one that says
yes with her mouth but does not show it in
her actions; but the one who has endured
under filthy pleasure without being
loosened, under laziness without being
defeated, under greed without being
tempted, under the strength of the body
and anger without being betrayed.

Chapter 70

70 | 70 Καὶ ἔτι πλείονας λόγους ποιουμένου τοῦ Ἰωάννου πρὸς τοὺς ἀδελφοὺς, ὡς τῶν προσκαίρων ἕνεκεν τούτους καταφρονεῖν, ὁ τῆς Δρουσιανῆς ἐρῶν ἐξαφθεὶς δεινοτάτῃ ἐπιθυμίᾳ καὶ ἐνεργείᾳ τοῦ πολυμόρφου Σατανᾶ τὸν τοῦ Ἀνδρονίκου ἐπίτροπον ὄντα φιλάργυρον ὠνεῖται χρήμασιν ἱκανοῖς· ὅστις ἀνοίξας τὸν τάφον Δρουσιανῆς ἐπέτρεψε διαπράξασθαι τὸ ἀπηγορευμένον εἰς νεκρὸν σῶμα. μὴ ἐπιτυχάνων αὐτῆς ζωῆς μετὰ θάνατον τῷ σώματι προσλιπαρῶν ἀπεκρίνατο· Εἰ καὶ ζῶσα οὐκ ἡκολούθεις μοι κοινωνῆσαι, μετὰ θάνατον νεκράν σε οὕσαν ἐνυβρίσω. Τοῦτο οὖν ἐνθυμούμενος, καὶ κατασκευάσας ἑαυτῷ τὴν διὰ τοῦ μιανοῦ ἐπιτρόπου ἀσέβειαν, εἰσεπήδησεν εἰς τὸ μνήμα σὺν ἐκείνῳ ἅμα· καὶ ἀνοίξαντες τὴν θύραν ἤρξαντο ἀποδύειν τοῦ πτώματος τὰ ἐντάφια λέγοντες· Τί ὠφέλησας ταλαίπωρε Δρουσιανή; τοῦτο ζῶσα πεποιηκέναι οὐκ ἡδύνασο, ὁ τάχα ἂν οὐδὲν σε ἐλύπησεν ἐκοῦσαν τοῦτο ποιησαμένην;

Chapter 71

71 | 71 Καὶ ταῦτα τούτων λεγόντων, καὶ μόνον ὃ σύνηθες καρκάλιον περὶ τὴν σάρκα ταύτης ἐναπομεῖναν, ξένον ὁρᾶται θέαμα ὃ παθεῖν ἄξιον τοὺς ταῦτα δρῶντας· ὅφρις ποθὲν ἐπιφανεὶς τὸν μὲν ἐπίτροπον μονόπληγα τίθησιν· ὃν καὶ ἀνεῖλεν· ἐκεῖνον δὲ τὸν νεανίσκον οὐ τύπτει, ἀλλὰ τοῖς ποσὶν αὐτοῦ περιειλεῖτο δεινῶς ἀποφυσῶν, καὶ πεσόντος αὐτοῦ ἐπαναβάς ὁ ὅφρις ἐπάνω αὐτοῦ ἐκαθέζετο.

70 | And while John was making even more speeches to the brothers, saying that they should not despise these things for the sake of temporary matters, the greedy steward of Andronicus, driven by a terrible desire and the actions of the many-faced Satan, bought with sufficient money. He, having opened the tomb of Drusiana, allowed the forbidden act to be done to the dead body. Not finding her alive, he insisted, saying, 'If you did not follow me while you were alive, I will insult you now that you are dead.' Therefore, remembering this and preparing for himself the impiety through the filthy steward, he jumped into the tomb with him. And having opened the door, they began to strip the body of its burial clothes, saying, 'What have you gained, poor Drusiana? You could not do this while you were alive; perhaps nothing would have grieved you if you had done this willingly?'

71 | And while they were saying these things, only the usual decay remained around her body, a sight that was worthy of suffering for those doing this. A snake, appearing from somewhere, struck the steward, causing him to fall down. But it did not strike the young man; instead, it wrapped around his legs, hissing fiercely, and when he fell, the snake climbed back up and sat on top of him.

Chapter 72

72 | 72 Τῇ δὲ ἑξῆς ἡμέρᾳ παραγίνεται ὁ Ἰωάννης ἅμα τῷ Ἀνδρονίκῳ καὶ τοῖς ἀδελφοῖς ἐξ ἑωθινῆς εἰς τὸ μνήμα, τρίτην ἡμέραν ἐχούσης τῆς Δρουσιανῆς, ὅπως ἄρτον κλάσωμεν ἐκεῖ. καὶ τὰ μὲν πρῶτα ἐρχομένων αὐτῶν αἱ κλεῖς οὐχ εὐρίσκοντο ζητηθεῖσαι· δὲ Ἰωάννης εἶπε πρὸς τὸν Ἀνδρόνικον· Εἰκότως ἀπώλοντο· Δρουσιανὴ γὰρ ἐν τῷ μνήματι οὐκ ἔστιν. ἀλλ' ὅμως ἀπέλθωμεν, ὅπως μὴ ῥαθυμῆσης, καὶ αὐτόματοι αἱ θύραι ἀνοιχθήσονται, ὥς καὶ ἄλλα πολλὰ παρέσχεν ἡμῖν ὁ κύριος.

72 | And on the next day, John came with Andronicus and the brothers early in the morning to the tomb, on the third day since Drusiana's death, so that we might break bread there. And as they were arriving, they could not find the keys, which were being searched for. Then John said to Andronicus, 'It makes sense that they are lost, for Drusiana is not in the tomb. But let us go anyway, so that you do not become discouraged, and the doors will open by themselves, as the Lord has provided us with many other things.'

Chapter 73

73 | 73 Καὶ γενομένων ἡμῶν ἐν τῷ τόπῳ κελεύσει τοῦ διδασκάλου αἱ θύραι ἠνοίχθησαν, καὶ περὶ τὸν τάφον τῆς Δρουσιανῆς εἶδόν τινα νεανίσκον εὖμορφον μειδιῶντα· ὃν ἰδὼν ὁ Ἰωάννης κράξας ἔφη· Καὶ ὧδε φθάνεις ὑμᾶς ὁ καλός; τίνος χάριν ἄραι Καὶ ἀκούει φωνῆς λεγούσης αὐτῷ· Δρουσιανῆς ἔνεκεν, ἣν σὺ μέλλεις ἀναστήσειν—παρὰ βραχὺ γὰρ ἤμην εὐρὼν αὐτήν — καὶ τὸ πλησίον ἀπονέυσαντος τοῦ τάφου αὐτῆς. Καὶ εἰπὼν ταῦτα ὁ καλὸς πρὸς τὸν Ἰωάννην εἰς οὐρανοὺς ἀνῆει βλεπόντων πάντων ὑμῶν. ὁ δὲ Ἰωάννης ἐπιστραφεὶς εἰς τὸ ἕτερον μέρος τοῦ μνήματος ὁρᾷ νεανίσκον πρῶτον τῶν Ἐφεσίων Καλλίμαχον —τοῦτο γὰρ ἑκαλεῖτο— καὶ ἐπικαθεύδοντα αὐτῷ ὄφιν παμμεγέθη, καὶ τὸν ἐπίτροπον Ἀνδρονίκου, Φουρτουναῖον λεγόμενον, τεθνεῶτα. καὶ ἀμφοτέρους ἰδὼν ἠπορημένος εἰστήκει λέγων πρὸς τοὺς ἀδελφούς· Τί βούλεται τὸ τοιοῦτον θέαμα;

73 | And when we were in the place, at the command of the teacher, the doors were opened, and around Drusiana's tomb, I saw a beautiful young man smiling. When John saw him, he shouted and said, 'And here you come to greet us, handsome one! For whose sake are you here?' And he heard a voice saying to him, 'For the sake of Drusiana, whom you are about to raise—for I found her just a little while ago.' And the beautiful one, after saying this, ascended to the heavens in front of all of you. Then John turned to the other side of the tomb and saw a young man, the first of the Ephesians, named Callimachus—for that was his name—and he was sleeping with a huge snake beside him, and the steward of Andronicus, named Fortunatus, was dead. And seeing both of them, he stood there in confusion, saying to the brothers, 'What does this sight mean? Or why has the Lord not shown me what has

ἦ διὰ τί μοι ὁ κύριος οὐκ ἐνεφάνισε τὰ ὧδε
πραχθέντα, μηδέποτε μου ἀμελήσαντος;

happened here, even though I have never
neglected him?'

Chapter 74

74 | 74 Καὶ ὁ Ἀνδρόνικος ἰδὼν ἐκείνους
νεκροὺς ἀναπηδήσας ἦλθεν ἐπὶ τὸν
Δρουσιανῆς τάφον· καὶ ἰδὼν αὐτὴν ἐν
μόνῳ τῷ δικρουσίῳ ἔφη τῷ Ἰωάννῃ·
Συνεῖδον τὸ γεγονός μακάριε δοῦλε τοῦ
θεοῦ Ἰωάννη· ὁ Καλλίμαχος οὗτος ἦρα τῆς
ἀδελφῆς μου· καὶ μὴ ἐπιτυχὼν αὐτῆς
πολλάκις τοῦτο τολμήσας, τὸν κατάρaton
ἐπίτροπόν μου τοῦτον ὠνήσατο χρήμασιν
ἱκανοῖς, ἴσως ἐν νῷ λαβὼν, ὥς γε νῦν ἔστι
μαθεῖν, τὴν τῆς ἐπιβουλῆς δραματοργίαν
δι' αὐτοῦ μέλλειν ἐκπληροῦν· καὶ γὰρ ὡμο
λόγησε τοῦτο πολλοῖς ὁ Καλλίμαχος ὅτι
Κἂν μὴ ζῶσα βουλευθῇ συνθέσθαι μοι,
τεθνεῶσα ἐνυβρισθήσεται. Καὶ τάχα
διδάσκαλε ὁ καλὸς ἐγνώρισε τὸ λείψανον
αὐτῆς μὴ ὑβρισθῆναι συγχωρήσας, καὶ διὰ
τοῦτο οὗτοι τεθνήκασιν οἱ ταῦτα
ἐτόλμησαν. καὶ μή τοι γε ἡ φωνὴ ἡ εἰρηκυῖα
πρὸς σε Ἀνέγειρον τὴν Δρουσιανὴν τοῦτο
προεδίηλου; ἐπειδὴ λύπην ἔχουσα τοῦ βίου
τούτου ἀπηλλάγη. πείθομαι δὲ τῷ εἰρηκότι
ὅτι τῶν πλανηθέντων οὗτος ὑπάρχει
ἀνθρώπων· καὶ γὰρ αὐτὸν ἐκελεύθης
ἀναστῆσαι· περὶ γὰρ τοῦ ἐτέρου οἶδα ὅτι
ἀνάξιός ἐστιν ἡ ἐκείνου σωτηρία. ἀλλ' ἐν σε
τοῦτο παρακαλῶ· ἀνέγειρον πρῶτον τὸν
Καλλίμαχον, καὶ οὗτος ἡμῖν ὁμολογήσει τὸ
γεγονός.

74 | And Andronicus, seeing those dead,
jumped up and went to Drusiana's tomb.
And seeing her alone in the grave, he said
to John, 'I see what has happened, blessed
servant of God John. This Callimachus has
taken my sister. And not having often
succeeded in this, he dared to buy this
cursed steward of mine with enough
money, perhaps thinking that now it is time
to learn the plot of the conspiracy through
him. For Callimachus has often sworn to
many that even if she does not want to
come back to me alive, she will be insulted
in death. And perhaps the beautiful teacher
recognized that her body should not be
insulted, and for this reason these men
have died who dared to do this. And did not
the voice that was said to you make it clear
that you should raise Drusiana? Since she
was freed from the sadness of this life. I
believe what was said, that this man is one
of the lost. For you commanded him to rise;
as for the other, I know that his salvation is
unworthy. But I beg you for this one thing:
raise Callimachus first, and he will confess
to us what has happened.'

Chapter 75

75 | 75 Ὁ δὲ Ἰωάννης ἀπιδὼν τῷ πτώματι
καὶ εἰπὼν τῷ ἰοβόλῳ ἐρπετῷ Ἀπόστηθι τοῦ

75 | And John, looking at the body and
speaking to the poisonous snake, said, 'Get

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

away from the one who is about to serve
Jesus Christ.' Then he stood up and prayed
like this: 'God, whose name is rightly
glorified by us; God, who tames every evil
action; God, whose will is fulfilled, who
always listens to us; and now let your gift
be completed on this young man. And if any
plan should happen through him, reveal it
to us when he is raised.' And immediately
the young man stood up and remained
quiet the whole time.

Chapter 76

76 | 76 Ὡς δὲ ἐν τῷ ἑαυτοῦ λογισμῷ
ἐγένετο, ἐπύθετο αὐτοῦ ὁ Ἰωάννης τὴν ἐν
τῷ μνημείῳ εἴσοδον τί ἐβούλετο· καὶ
μαθὼν παρ' αὐτοῦ ἅπερ ὁ Ἀνδρόνικος
εἰρήκει αὐτῷ, ὡς δὴθεν ἐρῶντος αὐτοῦ
Δρουσιανῆς, ἐπύθετο αὐτοῦ ὁ Ἰωάννης
πάλιν εἰ τοῦ μιαινοῦ ἔσχε τέλους, ἐνυβρίσαι
λειψάνου σεμνότητος γέμοντι· ὃ δὲ
ἀπεκρίνατο αὐτῷ· Πῶς γὰρ | ἡδυνάμην
τοῦτο διαπράξασθαι; ὅπου τὸ δεινὸν τοῦτο
ζῶον τὸν μὲν Φουρτουνατον μονόπληγα
ἔβαλεν ὀρῶντος ἐμοῦ, καὶ εἰκότως, αὐτοῦ
μοι τὴν τοσαύτην μανίαν
παραθαρρύνοντος ἤδη τῆς ἀκαίρου ἐκείνης
καὶ δεινῆς πεπαυμένου μανίας· ἐμὲ δὲ τῷ
φόβῳ ἔστησε, καὶ τοιοῦτον ἐποίησεν οἶον
περὶ τοῦ ἀναστῆναί με εἶδετε. ἕτερον δέ σοι
θαυμασιώτερον ἐρῶ, τὸ μᾶλλον με ἀνελὸν
καὶ νεκρὸν παρὰ μικρὸν θέμενον· ὅτε μου ἡ
ψυχὴ παρεῖχεν ἔννοια καὶ ἡ ἀκατάσχετος
νόσος διώχλει, ἀποσυλήσαντός μου ἤδη
ἅπερ ἦν ἡμφιεσμένη ἐντάφια, εἴτα δὲ
ἀποβάντος μου τοῦ τάφου καὶ θεμένου μου
αὐτὰ ὡς ὀρᾶς, ἀπῆλθον πάλιν ἐπὶ τῷ
ἀποτροπαίῳ ἔργῳ· καὶ ὀρῶ τινα νεανίσκον
εὖμορφον περισκέποντα αὐτὴν τῷ ἑαυτοῦ
ἱματίῳ· οὗ ἀπὸ τῆς ὀψεως λαμπηδόνες

76 | And when he was in his own thoughts,
John asked him what he wanted at the
entrance of the tomb. And learning from
him what Andronicus had said about
Drusiana, John asked him again if he had an
end to the filthy act of insulting her holy
remains. He answered him, 'How could I do
that? When that terrible creature struck
Fortunatus while I was watching, and
rightly so, it filled me with such madness
that I was already stopped by that dreadful
and fierce rage. But I stood there in fear,
and you saw what happened to me when I
was raised. But I will tell you something
even more amazing: I was raised from the
dead a little while ago. When my soul was
leaving and the unstoppable illness was
chasing me, I was stripped of my burial
clothes, and then after I came out of the
tomb and placed them as you see, I
returned again to that terrible act. And I
saw a beautiful young man covering her
with his own garment; from his
appearance, rays of light were shining on
her face. He also gave me a voice saying,
'Callimachus, die so that you may live.' But I
did not know who he was, servant of God;

φωτὸς ἐξήρχοντο εἰς τὰς ὄψεις αὐτῆς· ὅστις καὶ εἰς ἐμὲ ἔδωκε φωνὴν λέγων· Καλλίμαχε ἀπόθανε ἵνα ζήσης. Τίς μὲν οὖν ἦν οὐκ ᾔδειν δοῦλε τοῦ θεοῦ· ὅτι δὲ σοῦ ὀφθέντος ἐνθάδε γνωρίζω ἄγγελον αὐτὸν εἶναι θεοῦ εὖ οἶδα· τοῦτο δὲ ἀληθῶς ἐπίσταμαι ὅτι ἀληθῆς θεὸς ὑπὸ σοῦ καταγγέλλεται καὶ τοῦτο πέπεισμαι. ἀλλὰ κἀγὼ σὲ παρακαλῶ μὴ ἀμελήσης με ἀπὸ τοιαύτης συμφορᾶς καὶ τόλμης δεινῆς ἐλευθερῶσαι καὶ παραστῆσαι τῷ θεῷ σου ἄνθρωπον ἀπατηθέντα αἰσχρᾷ καὶ μισαρᾷ ἀπάτῃ. βοηθείας οὖν δεόμενος παρὰ σοῦ ἄπτομαί σου τῶν ποδῶν. ἄνθρωπος θέλω γενέσθαι τῶν ἐπὶ Χριστὸν ἐλπίζόντων, ὅπως καὶ ἡ φωνὴ ἧ ἀληθῆς εἰρηκυῖά μοι ἐνθάδε· Ἀπόθανε ἵνα ζήσης· Ὅτις καὶ ἐτέλεσεν αὐτῆς τὴν ἐνέργεοαν· ἀπέθανε γὰρ ἐκεῖνος ὁ ἄπιστος, ὁ ἄτακτος, ὁ ἄθεος· ἐγύγερμαι δὲ ὑπὸ σοῦ ὁ μέλλων πιστός, θεοσεβής, ὁ ἀληθείας γνωρίζων, ὃν παρακαλῶ ὑπὸ σοῦ γνωρισθῆναί μοι.

but since you appeared here, I know he is an angel of God. I truly know that the true God is proclaimed by you, and I am convinced of this. But I also beg you not to neglect to free me from such a terrible misfortune and boldness and to present me to your God as a man deceived by a shameful and foul trick. Therefore, asking for help from you, I cling to your feet. I want to be one of those who hope in Christ, so that the voice may be true when it says to me here: 'Die so that you may live.' For he completed her work; that unfaithful, reckless, godless man died. But I have been raised by you, the one who will be faithful, god-fearing, and knowing the truth, whom I ask to be known by you.

Chapter 77

77 | 77 Καὶ ὁ Ἰωάννης ἐν εὐφρασίᾳ πολλῇ ληφθεὶς καὶ καταμαθὼν τὴν ὅλην θεωρίαν τῆς σωτηρίας τοῦ ἀνθρώπου εἶπεν· ὦ τί κρατεῖς κύριε Ἰησοῦ Χριστέ οὐκ οἶδα, ἢ πορημένος ἐπὶ τῇ πολλῇ σου εὐσπλαγχνίᾳ καὶ ἀπείρῳ μακροθυμίᾳ· ὦ μέγεθος οἶον εἰς δουλείαν κατῆλθεν· ὦ ἐλευθερία ἄφραστος δουλαγωγηθεῖσα παρ' ὑμῶν· ὦ ἀπερινόητε δόξα ἡμῶν· ὁ καὶ τὸν νεκρὸν οἶκον φυλάξας ἀνύβριστον, ὁ τοῦ καθαιμάξαντος ἑαυτὸν ἀνθρώπου λυτρωτῆς καὶ τοῦ τὰ φθειρόμενα σώματα σωφρονίζων· ὁ πατὴρ ὁ ἐλέησας καὶ σπλαγχνισθεὶς ἐπὶ τὸν ἀμελήσαντα ἄνθρωπον· δοξάζομέν σε καὶ αἰνοῦμεν καὶ εὐλογοῦμεν καὶ εὐχαριστοῦμεν τὴν πολλὴν σου

77 | And John, filled with great joy and understanding the whole vision of the salvation of humanity, said, 'O what power you have, Lord Jesus Christ! I do not know, being confused by your great compassion and boundless patience. O greatness, how you came down to serve! O freedom, unthinkable, made a slave by you! O unfathomable glory of ours! You, who kept the dead body untouched, you, the redeemer of the man who shed his own blood, and you, who brings order to the decaying bodies; you, the Father, who had mercy and was moved with compassion for the careless man. We glorify you and praise you and bless you and thank you for your

χρηστότητα καὶ μακροθυμίαν ἅγιε Ἰησοῦ·
ὅτι σὺ μόνος θεὸς καὶ οὐχὶ ἕτερος· ὁ τὸ
ἀνεπιβούλευτον κράτος καὶ νῦν καὶ εἰς
τοὺς ἅπαντας αἰῶνας τῶν αἰώνων· ἀμήν.

great kindness and patience, holy Jesus; for
you alone are God and not another. You,
who have the unassailable power, now and
for all ages of ages. Amen.'

Chapter 78

78 | 78 Καὶ εἰπὼν ταῦτα ὁ Ἰωάννης
προσλαβόμενος τὸν Καλλίμαχον ἡσπάζετο
λέγων· Δόξα τῷ θεῷ ἡμῶν τέκνον τῷ
ἐλεύσαντί σε καὶ καταξιώσαντί με δοξάσαι
τὴν αὐτοῦ δύναμιν, καὶ καταξιώσαντι καὶ
σὲ μεθόδῳ τῆς παρὰ σοῦ ἐκείνης σου
μανίας καὶ μέθης μεταστῆναι, ἐπὶ δὲ τὴν
ίδίαν ἀνάπαυσιν καὶ ἀνακαίνισιν βίου
καλέσαντι.

78 | And having said these things, John took
Callimachus and embraced him, saying,
'Glory to our God, child, for coming to you
and allowing me to glorify his power, and
for allowing you to change from that
madness and drunkenness through you,
and calling you to your own rest and
renewal of life.'

Chapter 79

79 | Ὁ δὲ Ἀνδρόνικος θεασάμενος τὸν
Καλλίμαχον νεκρὸν ἐγγεγερμένον ἐδέετο
τοῦ Ἰωάννου ἅμα τοῖς ἀδελφοῖς ὅπως καὶ
τὴν Δρουσιανὴν ἀνεγείρῃ λέγων· Ἰωάννη,
ἀναστήτω καὶ τὸ βραχὺ κατορθώσάτω
ὅπερ ἀπεκόμισεν λυπούμενη Δρουσιανὴ
τοῦ Καλλιμάχου ἔνεκεν, δόξασα αὐτὸν
σκάνδαλον γεγενῆσθαι· καὶ ὁπότε ὁ κύριος
θέλει παραλήψεται αὐτήν. Καὶ ὁ Ἰωάννης
μὴ μελλήσας προσελθὼν τῷ τάφῳ αὐτῆς
καὶ τῆς χειρὸς κρατήσας ἔφη· Τὸν μόνον
θεόν σε ὄντα ἐπικαλοῦμαι τὸν ὑπερμεγέθη,
τὸν ἄφραστον, τὸν ἀκατάληπτον· ᾧ πᾶσα
δύναμις ἀρχοντικὴ ὑποτέτακται· πᾶσα
ἐξουσία ἐκκλίνει· ᾧ πᾶσα ἀλαζονεία
προπεσοῦσα ἡσυχάζει· ὃν δαίμονες
ἀκούοντες φρίττουσιν· τουσιν· ὃν ἡ κτίσις
ὅλη καταμαθοῦσα μετριάζει· δοξασθῆτω
σου τὸ ὄνομα ὑπὲρ ἡμῶν, καὶ ἀνέγειρον
Φρουσιανήν, ὅπως μᾶλλον Καλλίμαχος

79 | But Andronicus, seeing Callimachus
raised from the dead, begged John along
with the brothers to also raise Drusiana,
saying, 'John, let her be raised and let her
quickly achieve what Drusiana, grieving for
Callimachus, has lost, so that it may not
become a scandal for him. And whenever
the Lord wishes, she will be taken.' And
John, without delay, approached her tomb
and, holding her hand, said, 'I call upon you,
the only God, the immense one, the
incomprehensible one; to whom all power
and authority is subject; all authority has
bowed down; to whom all arrogance has
fallen silent; whom demons tremble at;
whom all creation, understanding, calms
down. Let your name be glorified by us, and
raise Drusiana, so that Callimachus may be
strengthened more, having brought to
people what is impossible and powerless,

ἐπιστηριχθῇ οἰκονομήσαντι ἀνθρώποις μὲν ἄπορον καὶ ἀδύνατον, σωτηρίαν καὶ ἀνάστασιν, σοὶ δὲ μόνῳ δυνατόν, καὶ ἡ Δρουσιανὴ ἴδῃ ὅπως ἡ ἀναπεπαυμένη, τοῦ νεανίσκου ἐπιστρέψαντος ἐμπόδιον μεθ' ἐαυτῆς μηδὲ τὸ βραχύτατον ἐπικομίζουσα ἐπιγενομένη πρὸς σέ.

salvation and resurrection, which is possible only for you. And let Drusiana see how the one who has rested returns, not bringing even the slightest burden with her, coming to you.'

Chapter 80

80 | 80 Καὶ εἰπὼν ταῦτα ὁ Ἰωάννης τῇ Δρουσιανῇ ἔφη· Δρουσιανὴ ἀνάστηθι, ἣ δὲ ἀναστᾶσα ἀπέβη τοῦ τάφου· καὶ ἰδοῦσα αὐτὴν ἐν διακρουσίῳ μόνον περὶ τὸ πρᾶγμα διηπόρει· καὶ μαθοῦσα ἀκριβῶς πάντα παρὰ τοῦ Ἀνδρονίκου, τοῦ Ἰωάννου κειμένου ἐπ' ὄψιν καὶ τοῦ Καλλιμάχου μετὰ φωνῆς καὶ δακρύων δοξάζοντος τὸν θεόν, ἡγαλλιᾶτο καὶ αὐτὴ ὁμοίως δοξάζουσα. |

80 | And having said these things, John said to Drusiana, 'Drusiana, rise!' And she rose up and came out of the tomb. And seeing her, she was only confused about the matter. And after learning everything exactly from Andronicus, with John lying in sight and Callimachus praising God with voice and tears, she rejoiced and also praised God in the same way.

Chapter 81

81 | 81 Ὡς δὲ ἐνεδύσατο, ἐπιστραφεῖσα εἶδε τὸν Φουρτουνᾶτον κείμενον· λέγει πρὸς Ἰωάννην· Πάτερ καὶ οὗτος ἀναστήτω καὶ εἰ μάλιστα προδότης μου ἐπειράθη γενέσθαι. Ὁ δὲ Καλλιμάχος ἀκούσας ταῦτα αὐτῆς εἰρηκυίας ἔφη· Μή, παρακαλῶ σε Δρουσιανή, ἡ γὰρ φωνὴ ἦν ἀκήκοα τούτου οὐκ ἐφρόντισεν, ἀλλὰ περὶ σοῦ μόνῃς ἀνήγγειλε, καὶ ἰδὼν ἐπίστευσα· εἰ φάρ ἦν ἀγαθός, τάχα ἂν καὶ αὐτὸν ἐλέησας ὁ θεὸς διὰ τοῦ μακαρίου Ἰωάννου ἡγείρεν· ἐπέσχετο οὖν τὸν ἄνδρα κακῶς τεθνάναι. Καὶ ὁ Ἰωάννης αὐτῇ εἶπεν· Οὐκ ἐμάθομεν τέκνον κακὸν ἀντὶ κακοῦ ἀποδοῦνα. καὶ γὰρ ὁ θεὸς ποιησάντων ἡμᾶς εἰς αὐτὸν πολλὰ κακὰ καὶ οὐχὶ καλὰ ἀντιμισθίαν ὑμῖν οὐκ ἀπέδωκεν ἀλλὰ μετάνοιαν· καὶ

81 | And when she got dressed, turning around, she saw Fortunatus lying there. She said to John, 'Father, let him also rise, even if he has tried to betray me.' But Callimachus, hearing what she said, replied, 'No, I beg you, Drusiana, for the voice I heard from him did not care for him, but announced only about you, and seeing this, I believed. If he was good, perhaps God would have raised him through the blessed John. So, he must have died badly.' And John said to him, 'We have not learned, my child, to repay evil for evil. For God, who made us, has not given you a bad reward for the many evils you have done, but repentance. And when you did not know his name, he did not neglect you but had

ἀγνοησάντων ὑμῶν τὸ ὄνομα αὐτοῦ οὐκ
ἠμέλησεν ἀλλ' ἠλέησεν, καὶ
βλασφημησάντων οὐκ ἐξῆλθεν ἀλλ'
εὐσπλαγχνίσθη· καὶ ἀπιστησάντων ἡμῶν
οὐκ ἐμνησικάκησε· καὶ διωξάντων τοὺς
ἀδελφούς αὐτοῦ οὐκ ἀνταπέδωκεν, ἀλλὰ
μετάνοιαν ὑποβαλὼν καὶ ἀποχὴν κακῶν
παρεκάλει καὶ ἡμᾶς ἐπ' αὐτόν, ὥς καὶ σὲ
τέκνον Καλλιμάχε καὶ μὴ μνησικακήσας ἐπὶ
τοῖς πρώτοις δοῦλον ἑαυτοῦ παρέστησαν
ἐπιτηροῦντα αὐτοῦ τῷ ἐλέει. ὅθεν εἰ μὴ
ἐπιτρέπεις τὸν Φουρτουνᾶτον ἀναστῆναι,
Δρουσιανῆς χρεία.

Chapter 82

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

mercy. And when you blasphemed, he did
not turn away but was compassionate. And
when we disbelieved, he did not remember
our sins. And when you chased his
brothers, he did not repay you, but he
called for repentance and a stop to evils,
and he also called us to him, just as he did
for you, Callimachus, and did not hold a
grudge against those who first served him,
watching over them with mercy. Therefore,
if you do not allow Fortunatus to rise, it is
for the need of Drusiana.'

82 | And she, not hesitating, filled with joy
of spirit and soul, approached the body of
Fortunatus and said, 'God of the ages, Jesus
Christ, God of truth, who has granted me to
see wonders and signs, who has given me
to become a partner in your name; who has
breathed himself into me with your many
forms and has had mercy in every way;
who has covered me, being forced by my
former husband Andronicus, with your
great kindness; who has delivered to me
your servant Andronicus as a brother; who
has kept your servant pure until now; who
has raised me from the dead through John,
your servant; who has shown me, now
raised, the one who was scandalized
without scandal; who has given me rest in
you completely and has lifted the hidden
madness from me; whom I have loved and
cherished. I beg you, Christ, do not turn
away your Drusiana, asking you to raise
Fortunatus, even if he has tried to betray
me.'

Chapter 83

83 | 83 Καὶ λαβομένη τῆς χειρὸς τοῦ τεθνεῶτος ἔφη· Ἀνάστα Φουρτουνᾶτε ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὁ δὲ Φουρτουνᾶτος ἀναστὰς καὶ ἰδὼν τὸν Ἰωάννην ἐν τῷ μνήματι καὶ τὸν Ἀνδρόνικον καὶ τὴν Δρουσιανὴν ἐκ νεκρῶν ἐγηγερμένην καὶ τὸν Καλλίμαχον πεπιστευμένον καὶ τοὺς λοιποὺς ἀδελφοὺς δοξάζοντας τὸν θεὸν εἶπεν· Ὡς μέχρι ποῦ τῶν δεινῶν ἀνθρώπων τούτων αἱ δυνάμεις ἐχώρησαν· οὐκ ἐβουλόμην ἐγγεῖραι ἀλλὰ μᾶλλον τεθνάναι, ὅπως αὐτοὺς μὴ ὀρῶ. Καὶ ταῦτα εἰπὼν φυγὼν ἐξῆλθε τοῦ μνήματος.

83 | And taking the hand of the dead man, she said, 'Rise, Fortunatus, in the name of our Lord Jesus Christ.' And Fortunatus, rising up and seeing John in the tomb, and Andronicus, and Drusiana raised from the dead, and Callimachus believing, and the other brothers praising God, said, 'Oh, how far have the powers of these terrible men gone! I did not want to rise but rather to die, so that I would not see them.' And having said this, he fled out of the tomb.

Chapter 84

84 | 84 Καὶ ὁ Ἰωάννης ἰθὺς τὴν ἀμετάθετον τοῦ Φουρτουνάτου ψυχὴν εἶπεν· Ὡς φύσις μὴ καταβαλλομένη πρὸς τὸ κρεῖττον· ὦ πηγὴ ψυχῆς μενούσης ἐν ῥύπῳ· ὦ οὐσία φθορᾶς σκότους πλήρης· ὦ θάνατε ἐν τοῖς σοῖς ὀρχούμενε· ὦ δένδρον ἄκαρπον πυρὸς γέμον· ὦ ξύλον τὸν καρπὸν ἄνθρακα γέμον· ὦ ὕλη ὑλομανίας σύννοικε καὶ ἀπιστίας γεῖτον· ἤλεγξας τίς εἶ καὶ ἐλέγχῃ αἰεὶ ἅμα τοῖς σοῖς τέκνοις· καὶ τὸ δύνασθαι δοξάζειν τὸ κρεῖττον οὐκ οἶδας· οὐ γὰρ ἔχεις. τοιγαροῦν οἶα ἡ ὁδός σου τοιαύτη καὶ ῥίζα καὶ ἡ φύσις, καταργήθητι ἀπὸ τῶν ἐλπιζόντων πρὸς κύριον· ἀπὸ ἐννοιῶν αὐτῶν· ἀπὸ τοῦ νοός· ἀπὸ τῶν ψυχῶν· ἀπὸ τῶν σωμάτων· ἀπὸ πράξεως· ἀπὸ βίου· ἀπὸ ἀναστροφῆς· ἀπὸ ἀπωλείας· ἀπὸ ἐπιτηδεύματος· ἀπὸ συμβουλίας· ἀπὸ ἀναστάσεως τῆς πρὸς θεόν· ἀπὸ εὐωδίας ἧς κοινωνεῖν μέλλεις· ἀπὸ νηστειῶν· ἀπὸ δεήσεων· ἀπὸ λουτροῦ ἁγίου· ἀπὸ εὐχαριστίας· ἀπὸ τροφῆς σαρκός· ἀπὸ

84 | And John, seeing the unchangeable soul of Fortunatus, said, 'Oh nature, not yielding to what is better! Oh source of the soul remaining in filth! Oh essence full of the darkness of decay! Oh death, dancing in your presence! Oh tree barren, full of fire! Oh wood, bearing the fruit of coal! Oh matter, dwelling with woodiness and the neighbor of disbelief! You have been challenged, who are you, and you will always be challenged with your children. And you do not know how to glorify what is better; for you do not have it. Therefore, such is your path and root and nature, be abolished from those hoping in the Lord; from their thoughts; from their minds; from their souls; from their bodies; from actions; from life; from conduct; from destruction; from pursuits; from counsel; from resurrection to God; from the fragrance of which you are about to share; from fasting; from prayers; from the holy

πότου· ἀπὸ ἐνδύματος· ἀπὸ ἀγάπης· ἀπὸ
ἀκηδίας· ἀπὸ ἐγκρατείας· ἀπὸ
δικαιοσύνης· ἀπὸ πάντων σε τούτων
ἀνοσιώτατε καὶ θεοῦ ἐχθρὲ Σατανᾶ
καταργήσει σε Ἰησοῦς Χριστὸς ὁ θεὸς ἡμῶν
καὶ τῶν ὁμοίων σου τῶν ἐχόντων σου τὸν
τρόπον.

bath; from thanksgiving; from the food of
the flesh; from drink; from clothing; from
love; from carelessness; from self-control;
from righteousness; from all these things,
most impious and enemy of God, Satan,
Jesus Christ our God will abolish you and
those like you who have your ways.'

Chapter 85

85 | 85 Καὶ ταῦτα εἰπὼν ὁ Ἰωάννης
ἐπευξάμενος καὶ λαβὼν ἄρτον ἐκόμισεν εἰς
τὸ μνήμα κλάσαι· καὶ εἶπε· Δοξάζομέν σου
τὸ ὄνομα τὸ ἐπιστρέφον ἡμᾶς ἐκ τῆς
πλάνης καὶ ἀνηλεοῦς ἀπάτης· δοξάζομέν σε
τὸν παρ' ὀφθαλμοῖς δείξαντα ἡμῖν ἃ
εἶδομεν· μαρτυροῦμέν σου τῇ χρηστότητι
ποικίλαις φανίσιν· αἰνοῦμέν σου τὸ ἀγαθὸν
ὄνομα κύριε ἐλέγξαντι τοὺς ὑπὸ σοῦ
ἐλεγχομένους· εὐχαριστοῦμέν σε κύριε
Ἰησοῦ Χριστέ, ὅτι πεπείσμεθα ἀμετάβολον
οὕσαν· εὐχαριστοῦμέν σου τῷ χρήσαντι
φύσιν φύσεως σωζομένης· εὐχαριστοῦμέν
σοι τῷ τὴν ἀπαραίτητον ἡμῖν δεδωκότι
ταύτην ὅτι σὺ μόνος καὶ νῦν καὶ ἀεί· οἱ σοὶ
δοῦλοι εὐχαριστοῦμέν σοι μετὰ
προφάσεως συλλεγόμενοι καὶ
ἀναλεγόμενοι ἅγιε.

85 | And having said this, John prayed and
took bread to bring to the tomb to break it.
And he said, 'We glorify your name, which
brings us back from error and merciless
deceit; we glorify you, who have shown us
what we have seen before our eyes; we
testify to your goodness through various
appearances; we praise your good name,
Lord, who corrects those being corrected
by you; we give thanks to you, Lord Jesus
Christ, because we are convinced you are
unchangeable; we give thanks to you, who
have saved nature while nature is being
saved; we give thanks to you for giving us
what is necessary, because you alone, now
and always; your servants give thanks to
you with sincerity, gathering and
recounting, O holy one.'

Chapter 86

86 | 86 Καὶ εὐξάμενος οὕτως καὶ δοξάσας
ἐξῆι τοῦ μνήματος, κοινωνήσας τοῖς
ἀδελφοῖς πᾶσι τῆς τοῦ κυρίου εὐχαριστίας·
καὶ γενόμενος ἐν τοῖς Ἀνδρονίκου ἔλεγε
τοῖς ἀδελφοῖς· Ἀδελφοί, πνεῦμά τι ἐν ἐμοὶ
ἐμαντεύσατο τὸν Φουρτουναῖτον ἀπὸ τῆς
τοῦ ὄφεως πληγῆς μελανίᾳ μέλλοντι
τεθνάναι· ἀλλὰ μαθέτω τις τάχιον

86 | And having prayed and glorified like
this, he went out of the tomb, sharing with
all the brothers the Lord's thanksgiving.
And being among Andronicus, he said to
the brothers, 'Brothers, a spirit has
prophesied in me that Fortunatus is about
to die from the snake's wound. But let
someone go quickly to see if this is true.'

πορευθείς εἰ ἄρα οὕτως ἔχει. Καὶ δραμὼν
τις τῶν νεανίσκων εὗρον αὐτὸν λοιπὸν
τεθνηκότα καὶ τὴν μελανίαν νεμομένην καὶ
ἀψαμένης τῆς καρδίας αὐτοῦ· καὶ ἐλθὼν
ἀνήγγειλε τῷ Ἰωάννῃ τρίωρον αὐτὸν
τεθνάναι. καὶ εἶπεν ὁ Ἰωάννης· Ἀπέχει τὸ
τέκνον σου διάβολε.

And one of the young men ran and found
him already dead and the wound spreading
and touching his heart. And having come,
he reported to John that he had been dead
for three hours. And John said, 'Stay away,
your child, devil.'

Chapter 87

87 | 87 (1 James) Ἐξήτασαν οὖν οἱ
παρόντες τὴν αἰτίαν, καὶ μάλιστα ἠπόρουν
εἰρηκυίας τῆς Δρουσίνης ὅτι Μοι ὁ κύριος
ὡς Ἰωάννῃ ὥφθη ἐν τῷ μνήματι καὶ ὡς
νεανίσκος. Ἐπορημένων οὖν αὐτῶν καὶ
τρόπον τινὰ μηδέπω ἐστηριγμένων τῇ
πίστει βεβαίως φέρων ὁ Ἰωάννης εἶπεν·

87 | Then those present examined the
reason, and especially they were puzzled
by the saying of Drusina that the Lord
appeared to John in the tomb as a young
man. Since they were confused and in a
way not yet firmly established in faith, John
said:

Chapter 88

88 | 88 Ἄνδρες ἀδελφοί, οὐδὲν ξένον
πεπόνθατε οὐδὲ παράδοξον περὶ τῆς εἰς
τὸν ἐκδοχῆς, ὅπου γε καὶ ὑμεῖς, οὓς
ἐξελέξατο ἑαυτῷ ἀποστόλους, πολλὰ
ἐπεράσθησαν· ἐγὼ μὲν ὑαῖν προσομιλῶν
οὔτε γράψαι χωρὶ ἃ τε εἶθον ἃ τε ἤκουσα.
καὶ νῦν μὴ δεῖ με πρὸς τὰς ἀκοὰς ὑμῶν
ἀρμόσασθαι, καὶ καθ' ἃ χωρεῖ ἕκαστος
ἐκείνῳ ὑμῖν κοινωνήσω ὧν ἀκροαταὶ
δύνασθε γενέσθαι, ὅπως ἴδητε τὴν περὶ
αὐτὸν δόξαν ἣτις ἦν καὶ ἔστι καὶ νῦν καὶ εἰς
αἰ. (2) ὅτε γὰρ ἐξελέξατο Πέτρον καὶ
Ἀνδρέαν ἀδελφούς ὄντας, ἔρχεται πρὸς με
καὶ τὸν ἀδελφόν μου Ἰάκωβον εἰπών·
Χρήζω ὑμῶν, ἔλθατε πρὸς με. Καὶ ὁ
ἀδελφός φός | μου τοῦτο εἶπεν· Ἰωάννη, τὸ
παιδίον τοῦτο ἐπὶ τοῦ αἰγιαλοῦ καλέσαν
ὑμᾶς τί βούλεται; Κἀγὼ εἶπον· Ποῖον
παιδίον; Ὁ δὲ μοι πάλιν· Τὸ νεῦον ἡμῖν.

88 | "Brothers, you have not suffered
anything strange or unusual about the
appearance, where you also, whom he
chose as apostles, have experienced many
things. I am not able to write down
everything I heard and saw. And now I do
not need to fit my words to your hearing,
but according to what each one can share
with you, I will communicate what you can
understand, so that you may see the glory
about him, which was and is and will be
forever. For when he chose Peter and
Andrew, who were brothers, he came to me
and my brother James saying, 'I need you,
come to me.' And my brother said to me,
'John, this child by the shore has called you,
what do you want?' And I said, 'Which
child?' He replied, 'The young man with us.'
And I answered, 'Because of our long

Κάγῳ ἀπεκρινάμην· Διὰ τὴν πολλὴν ἡμῶν ἀγρυπνίαν τὴν κατὰ θάλασσαν γεγонуῖαν οὐ σὺ ὀρᾷς ἀδελφέ μου Ἰάκωβε; οὐχ ὀρᾷς δὲ τὸν ἐστῶτα ἄνδρα εὖμορφον καλὸν ἱλαροπρόσωπον; Ὁ δέ μοι εἶπεν· Τούτου οὐχ ὀρῶ ἀδελφέ· ἀλλ' ἐξέλθωμε καὶ ὀψόμεθα τὸ τί βούλεται.

wakefulness by the sea, do you not see, my brother James? Do you not see the handsome man standing there with a cheerful face?' He said to me, 'I do not see him, brother; but let us go out and see what he wants.'"

Chapter 89

89 | 89 Καὶ οὕτως σιγῇ τὸ πλοῖον ἀγαγόντες εἶδομεν καὶ αὐτὸν ἅμα ὑμῖν βοηθοῦντα ὅπως τὸ πλοῖον ἐδράσωμεν. ὥς δὲ ἀπέστημεν τοῦ τόπου αὐτῷ βουλευθέντες ὅπως, πάλιν ὥφθη ἐμοὶ ὑπόψιλον ἔχων, τὸ δὲ γένειον δασὶν καταγόμενον, τῷ δὲ Ἰακώβῳ ἀρχιγένηιος νεανίσκος. ὑποροῦν μὲν οὖν ἀμφοτέρω ὅτι βούλεται τὸ ὁραθὲν ὑμῖν. εἴτα ἐπόμενοι αὐτῷ ἀμφοτέρω κατ' ὀλίγον ἠποροῦμεν ἐννοοῦμενοι τὸ πρᾶγμα. ἐμοὶ μέντοι καὶ τὸ παραθοξότερον τότε ἐφαίνετο· ἐπειρώμην γὰρ αὐτὸν κατ' ἰδίαν ὀρᾶν, καὶ οὐδεπώποτε εἶθον τοὺς ὀφθαλμοὺς αὐτοῦ ἐπονέοντες, ἀλλὰ μόνον ἀνεωγότας. πολλάκις δέ μοι καὶ μικρὸς ἄνθρωπος ἐνφαίνεται δύσμορφος καὶ τὸ πᾶν εἰς οὐρανὸν ἀποβλέπων. εἶχεν δὲ καὶ ἕτερον θαυμαστόν· ἀνακείμενον ἐμὲ ἐπὶ τὰ ἴδια στήθη ἐδέχεται, κάγῳ συνεῖχον ἑαυτῷ· καὶ ποτὲ μὲν μοι λεῖα καὶ ἀπαλὰ τὰ στήθη αὐτοῦ ἐψηλαφᾶτο, ποτὲ δὲ σκληραὶ ὥσπερ πέτραις ὅμοια, ὥς διαπορεῖν με ἐν ἑμαυτῷ καὶ λέγει· Τί ἐστι τοῦτο, οὗτός μοι. Καὶ ἐννοοῦντός μου ταῦτα αὐτὸς |

89 | "And so, bringing the boat quietly, we saw him helping you so that we could steady the boat. But when we moved away from that place, wanting to go down, he appeared to me again, having a suspicious look, with a thick beard, and to James, he looked like a young man with a prominent beard. So both of us were watching to see what the one we saw wanted. Then, following him, we both began to wonder about the matter. To me, it seemed even more strange at that time; for I was trying to see him closely, and I never saw his eyes moving, but only open. Many times, a small man appeared to me, looking ugly and gazing up at the sky. He also had another amazing thing: while I was lying on my own chest, he was holding me, and I was holding onto him. Sometimes his chest felt smooth and soft to me, and sometimes hard like stones, which made me wonder within myself and I said, 'What is this to me?'"

Chapter 90

90 | 90 (3) ἄλλοτε δὲ ποτε παραλαμβάνει με, Ἰάκωβον καὶ Πέτρον εἰς τὸ ὄρος ὅπου

90 | "At another time, he took me, James, and Peter to the mountain where it was his

ἦν αὐτῷ ἔθος εὐχεσθαι, καὶ εἶδομεν αὐτῷ
φῶς τοιοῦτον ὅποιον οὐκ ἔστιν δυνατὸν
ἀνθρώπῳ χρώμενον λόγῳ φθαρτῷ
ἐκφέρειν οἶον ἦν. (4) πάλιν ὁμοίως ἀνάγει
ἡμᾶς τοὺς τρεῖς εἰς τὸ ὄρος λέγων· "Ἐλθατε
σὺν ἐμοί. Ἡμεῖς δὲ πάλιν ἐπορεύθημεν· καὶ
ὁρῶμεν αὐτὸν ἀπὸ διαστήματος
εὐχόμενον· ἐγὼ δὲ οὖν, ἐπειδὴ ἐφίλει με,
ἡρέμα ὡς μὴ ὁρῶντες αὐτὸς αὐτοῦ ἐγγίζω
αὐτῷ καὶ ἴσταμαι ἀφορῶν αὐτὸν εἰς τὰ
ὀπίσθια αὐτοῦ· καὶ ὁρῶ αὐτὸν ἱμάτια μὲν
μηδὲ ὄλως ὑμφιεσμένον, γυμνὸν δὲ τοῦτον
ὁρῶμενον ὑφ' ἡμῶν, ἄνθρωπον δὲ οὐδὲ
ὄλως· καὶ τοὺς μὲν πόδος ποίας χιόνος
λευκοτέρους, ὡς καὶ τὴν γῆν ἐκείνην
καταλάμπεσθαι ὑπὸ τῶν ποδῶν· τὴν δὲ
κεφαλὴν εἰς τὸν οὐρανὸν ἐρειδομένην, ὡς
φοβηθέντα με κραυγᾶσαι, αὐτὸν δὲ
ἐπιστραφέντα μικρὸν ἄνθρωπον ὀφθῆναι
καὶ κρατήσαντός μου τὸ γένειον
ἀνασπάσαι καὶ εἰπεῖν μοι· Ἰωάννη μὴ γίνου
ἄπιστος ἀλλὰ πιστὸς καὶ μὴ περίεργος. Καὶ
εἶπον αὐτῷ· Τί γὰρ ἐποίησα κύριε; Λέγω δὲ
ὑμῖν ἀδελφοί, οὕτως πεπόνεκα τὸν τόπον
ἐκεῖνον ὅθεν μου τοῦ γενεῖου ἐλάβετο
ἡμέρας τριάκον, ὥστε με εἰπεῖν αὐτῷ·
Κύριε, εἰ τὸ τίμα σου παίζοντος τοιαύτην
ἀλγηδὸνα πεποίηκεν, τί εἰ ῥαπίσμασίν μοι
ἔλαβες; Καὶ αὐτός μοι εἶπεν· Σὸν λοιπὸν εἰ
τὸν μὴ πειράζειν τὸν ἀπείραστον.

custom to pray, and we saw a light like
nothing that can be described by a mortal
person. Again, he led us three up the
mountain, saying, 'Come with me.' And we
went again; and we saw him praying from a
distance. Since he loved me, I quietly
approached him as if not seeing him, and I
stood behind him, looking at him. I saw him
not wearing any clothes, but completely
naked before us, and he looked like a man.
His feet were whiter than snow, so that the
ground there was shining under his feet.
His head was leaning towards the sky, and
when I was afraid to cry out, he turned
around and appeared as a small man, and
he took hold of my beard and said to me,
'John, do not be unbelieving but faithful and
do not be curious.' And I said to him, 'What
have I done, Lord?' And I tell you, brothers,
I have suffered so much in that place where
he took my beard for thirty days, that I said
to him, 'Lord, if your playing has caused me
such pain, what will happen if you strike
me?' And he said to me, 'From now on, do
not try to touch the untouched one.'"

Chapter 91

91 | 91 (5) Ὁ δὲ Πέτρος καὶ Ἰακώβου ἐμοῦ
ὀμιλοῦντος τῷ κυρίῳ ἡγανάκτων
διανευόμενοί μοι ὅπως παραγένωμαι πρὸς
αὐτοὺς ἀπολιπὼν μόνῳ τῷ κυρίῳ. καὶ
ἐπορεύθη καὶ εἶπόν μοι ἀμφοτέροι· Ὁ τῷ
κυρίῳ προσομιλῶν γένον ἐπὶ τοῦ ὕψους τίς
εἶ; καὶ γὰρ ἠκροούμεθα ἀμφοτέρων
λαλούντων. Καὶ σὺ νοήσας τὴν πολλὴν

91 | "But while I was talking with the Lord,
Peter and James became annoyed, signaling
to me to come to them, leaving the Lord
alone. I went over, and both of them said to
me, 'Who is the one speaking with the Lord
up high? For we are listening to both of you
talking.' And you, realizing his great grace
and the unity of his many faces and

χάριν αὐτοῦ καὶ πολυπρόσωπον ἐνότητα
καὶ σοφίαν ἄληκτον εἰς ἡμᾶς ἀποβλέπουσα
εἶπον· Μαθήσεσθε αὐτῷ τοῦτο αὐτὸν
ἐξετάσαντες.

unchanging wisdom looking towards us,
said, 'You will learn this by examining him
closely.'"

Chapter 92

92 | 92 (6) Πάλιν ποτὲ ἡμῶν πάντων τῶν
μαθητῶν αὐτοῦ εἰς Γεννησαρετ ἐν ἐνὶ
καθευβῶν τῷ οἴκῳ ἐγὼ μόνος ἀπὸ τὸ
ἱμάτιον ἐντυλιζάμενος ἐπετήρουν τί
πράσσει, καὶ ἤκουσα τὸ πρῶτον λέγοντος
αὐτοῦ· Ἰωάννη κάθειυδε. Κἀγὼ τότε
προσποιησάμενος τὸν καθεύδοντα εἶδον
ἄλλον ὅμοιον αὐτὸν καθεύδοντά τινα, οὗ
κύκροσάμην λέγοντος τῷ κυρίῳ μου·
Ἰησοῦ, οὗς ἐξελέξω ἔτι σοι ἀπιστοῦσιν. Καὶ
ὁ κύριός μου εἶπεν αὐτῷ· Καλῶς λέγεις·
ἄνθρωπος γάρ εἰσιν.

92 | Once again, while all of his disciples
were in Gennesaret, I was alone in the
house, wrapped in my cloak, watching what
was happening. I heard him say first, 'John,
you are sleeping.' And then, pretending to
be asleep, I saw another person like him
sleeping, and I heard him saying to my
Lord, 'Jesus, those I have chosen still do not
believe.' And my Lord said to him, 'You
speak well; for they are human beings.'

Chapter 93

93 | 93 (7) Ἐτέραν δὲ ὑμῖν δόξαν ὁρῶ
ἀδελφοί· ποτὲ βουλόμενος αὐτὸν κρατῆσαι
ἐν ὑλώδει καὶ παχεῖ σώματι προσέβαλλον·
ἄλλοτε δὲ ποτε πάλιν ψηλαφώντας μου
αὐτὸν ἄυλον ἦν καὶ ἀσώματον τὸ
ὑποκείμενον καὶ ὡς μηδὲ ὅλως ὄν. (8) εἰ δὲ
ὑπὸ τινός ποτε τῶν φαρισαίων κληθεὶς εἰς
κλησιν ἐπορεύετο, συναπήειμεν αὐτῷ· καὶ
ἐκάστῳ παρετίθετο ἄρτος εἷς ὑπὸ τῶν
κεκληκότων, ἐν οἷς καὶ αὐτὸς ἐλάμβανεν
ἕνα· τὸν δὲ αὐτοῦ εὐλογῶν διεμέριζεν ἡμῖν·
καὶ ἐκ τοῦ βραχέος ἕκαστος ἐχορτάζετο καὶ
οἱ ἡμῶν ἄρτοι ὀλόκληροι ἐφυλάσσοντο,
ὥστε ἐκπλήττεσθαι τοὺς καλοῦντας αὐτόν.
| (9) ἐβουλόμην δὲ πολλάκις σὺν αὐτῷ
βαδίζων ἵχνος αὐτοῦ ἐπὶ τῆς γῆς ἰδεῖν εἰ
φαίνεται· ἐώρων γὰρ αὐτὸν ἀπὸ τῆς γῆς

93 | "I see another glory, brothers:
sometimes wanting to hold him, I would
touch him and find him solid and heavy.
But at other times, when I touched him, he
was without body and seemed like nothing
at all. If I was ever called by one of the
Pharisees to a meal, I would go with him.
And each of us was given one piece of
bread by those who invited him, and he
also took one. He blessed his bread and
shared it with us, and from the small piece,
each one was filled, while our bread
remained whole, so that those who invited
him were amazed. I often wanted to walk
with him, to see if he left footprints on the
ground; for I saw him lifting himself from
the ground, but I never saw any. And I

ἐαυτὸν ἐπαίροντα· καὶ οὐδέποτε εἶδον.
(10) καὶ ταῦτα ὑμῖν ἔτι ὥσπερ προτροπῆς
ἕνεκεν ἀδελφοὶ τῆς ἐπ’ αὐτὸν πίστεως
ὁμιλῶ· τὰ γὰρ μεγαλεῖα αὐτοῦ καὶ
θαυμασία τὸ νῦν σεσιγῆσθω, ἄρρητα ὄντα
καὶ τάχα οὐ δυνάμενα οὔτε λέγεσθαι οὔτε
ἀκούεσθαι. |

Chapter 94

94 | 94 (11) πρὶν δὲ συλληφθῆναι αὐτὸν
ὑπὸ τῶν ἀνόμων καὶ ὑπὸ ἀνόμου ὄφεως
νομοθετουμένων Ἰουδαίων συναγαγὼν
πάντας ἡμᾶς ἔφη· Πρὶν με ἐκείνοις
παραδοθῆναι ὑμνήσωμεν τὸν πατέρα καὶ
οὕτως ἐξέλθωμεν ἐπὶ τὸ προκείμενον.
Κελεύσας οὖν ἡμῖν ὥσπερ γῦρον ποιῆσαι,
ἀποκρατούντων τὰς ἀλλήλων χεῖρας, ἐν
μέσῳ δὲ αὐτὸς γενόμενος, ἔλεγεν· Τὸ ἀμήν
ἐπακούετε μοι. Ἦρξατο οὖν ὕμνον ὑμνεῖν
καὶ λέγειν· Δόξα σοι πάτερ. Καὶ ἡμεῖς
κυκλεύοντες ἐπηκούομεν αὐτῷ τὸ ἀμήν.
Δόξα σοι λόγε· δόξα σοι χάρις. Ἀμήν. Δόξα
σοι τὸ πνεῦμα· δόξα σοι ἅγιε· δόξα σου τῇ
δόξῃ. Ἀμήν. Αἰνοῦμέν σε πάτερ·
εὐχαριστοῦμέν σοι φῶς ἐν ᾧ σκότος οὐκ
οἶκεῖ. Ἀμήν.

Chapter 95

95 | 95 Ἐφ’ δὲ εὐχαριστοῦμεν λέγω· |
σωθῆναι θέλω καὶ σῶσαι θέλω. Ἀμήν.
Λυθῆναι θέλω καὶ λῦσαι θέλω. Ἀμήν.
Τρωθῆναι θέλω καὶ τρῶσαι θέλω. Ἀμήν.
Γεννᾶσθαι θέλω καὶ γεννῶν θέλω. Ἀμήν.
Φαγεῖν θέλω καὶ βρωθῆναι θέλω. Ἀμήν.
Ἀκούειν θέλω καὶ ἀκούεσθαι θέλω. Ἀμήν.
Νοηθῆναι θέλω νοῦς ὢν ὅλος. Ἀμήν.
Λούσασθαι θέλω καὶ λούειν θέλω. Ἀμήν. Ἡ

share these things with you, brothers, as
encouragement for your faith in him; for
his great and wonderful deeds should now
be kept silent, being unspeakable and
perhaps unable to be either said or heard."

94 | "But before he was captured by the
lawless and handed over by the lawless
serpent, he gathered us all together and
said, 'Before I am delivered to them, let us
praise the Father and then go out to what is
prepared.' So he commanded us to form a
circle, holding each other's hands, and he
stood in the middle and said, 'Listen to me,
Amen.' Then he began to sing a hymn and
said, 'Glory to you, Father.' And we, circling
around, responded to him with 'Amen.'
'Glory to you, Word; glory to you, Grace.
Amen. Glory to you, Spirit; glory to you,
Holy One; glory to you for your glory.
Amen. We praise you, Father; we thank you
for the light in which darkness does not
dwell. Amen.'"

95 | But I say, we give thanks: I want to be
saved and to be safe. Amen. I want to be
freed and to be released. Amen. I want to be
wounded and to be eaten. Amen. I want to
be born and to give birth. Amen. I want to
eat and to be eaten. Amen. I want to hear
and to be heard. Amen. I want to be
understood, being a whole mind. Amen. I
want to be washed and to wash. Amen.

χάρις χορεύει· αὐλῦσαι θέλω· ὀρχήσασθε πάντες. Ἀμήν. Θρηνῆσαι θέλω· κόψασθε πάντες. Ἀμήν. Ὁγδοὰς μία ὑμῖν συμψάλλει. Ἀμήν. Ὁ δωδέκατος ἀριθμὸς ἄνω χορεύει. Ἀμήν. Τῷ δὲ ὅλων ὧ χορεύειν ὑπάρχει. Ἀμήν. Ὁ μὴ χορεύων τὸ γινόμενον ἀγνοεῖ. Ἀμήν. Φυγεῖν θέλω καὶ μένειν θέλω. Ἀμήν. Κοσμεῖν θέλω καὶ κοσμάς θέλω. Ἀμήν. Ἐνωθῆναι θέλω καὶ νῶσαι θέλω. Ἀμήν. Οἶκον οὐκ ἔχω καὶ οἴκους ἔχω. Ἀμήν. Τόπον οὐκ ἔχοι καὶ τόπους ἔχω. Ἀμήν. Ναὸν οὐκ ἔχω καὶ ναοὺς ἔχω. Ἀμήν. Λύχνος εἰμί σοι τῷ βλέποντί με. Ἀμήν. Ἑσοπτρόν εἰμί σοι τῷ νοοῦντί με. Ἀμήν. Θύρα εἰμί σοι κρούοντί με. Ἀμήν. Ὁδὸς εἰμί σοι παροδίτη.

Grace dances; let all dance. Amen. I want to mourn; let all weep. Amen. The eighth one sings with you. Amen. The twelfth number dances above. Amen. For the one who is all, let there be dancing. Amen. The one who does not dance does not know what is happening. Amen. I want to flee and to remain. Amen. I want to adorn and to be adorned. Amen. I want to be united and to know. Amen. I have no house, yet I have houses. Amen. I have no place, yet I have places. Amen. I have no temple, yet I have temples. Amen. I am a lamp for you who sees me. Amen. I am a mirror for you who understands me. Amen. I am a door for you who knocks. Amen. I am a way for you who passes by.

Chapter 96

96 | 96 ὑπακούω δέ μου τῇ χορείᾳ ἴδε σεαυτὸν ἐν ἐμοὶ λαλοῦνται, καὶ ἰδὼν δὲ πράσσω τὰ μυστήριά μου σίγα. ὁ χορεύων νόει δὲ πράσσω, ὅτι σὸν ἐστὶν τοῦτο τοῦ ἀνθρώπου πάθος δὲ μέλλω πάσχειν· οὐ γὰρ ἐδύνου ὅλως συνιδεῖν δὲ πάσχεις εἰ μὴ σοι λόγος ὑπὸ πατρὸς ἐστάλην. ὁ ἰδὼν δὲ πάσχω ὡς πάσχοντα εἶδες, καὶ ἰδὼν οὐκ ἔστις ἀλλ' ἐκινύθης ὅλος. κινηθεὶς σοφίζειν στρωμνὴν μὲν ἔχεις· ἐπαναπάθηί μοι. τίς εἰμι ἐγὼ γινῶ ὅταν ἀπέλθω. νῦν ὁρῶμαι τοῦτο οὐκ εἰμί· ὅψει ὅταν σὺ ἔλθῃς. εἰ τὸ πάσχειν ἤδεις, τὸ μὴ παθεῖν ἂν εἶχες. τὸ παθεῖν σύγγνωθι καὶ τὸ μὴ παθεῖν ἔξεις. ὁ σὺ μὴ οἶδας αὐτός σε διδάξω. θεὸς εἰμι σοῦ, οὐ τοῦ προδότου. ῥυθμίζεσθαι θέλω ψυχᾷς ἀγίαις ἐπ' ἐμέ. τὸν λόγον γινῶθι τῆς σοφίας. πάλιν ἐμοὶ λέγε· δόξα σοι πάτερ· δόξα σοι λόγε· δόξα σοι πνεῦμα ἅγιον. τὸ δὲ ἐμὸν ἠθελήσω μὴ γινῶναι. λόγον ἅπαξ ἔπαιξα πάντα καὶ οὐκ ἐπαισχύνθην ὅλως.

96 | "But listen to me in the dance: see yourself speaking in me, and seeing what I do, keep silent about my mysteries. The dancer understands what I do, for this is the passion of man that I am about to suffer; for you cannot fully see what you suffer unless a word is sent to you by the Father. The one who sees what I suffer, as if you saw me suffering, and seeing you did not stand still but were moved completely. Moved, you have a bed; come back to me. Who am I? I will know when I leave. Now I see that I am not this; you will see when you come. If you knew how to suffer, you would have the ability not to suffer. Forgive the suffering and you will have the ability not to suffer. What you do not know, I will teach you. I am God for you, not for the traitor. I want to be arranged with holy souls upon me. Know the word of wisdom. Again say to me: 'Glory to you, Father; glory

ἐγὼ ἐσκίρτησα, σὺ δὲ νόει τὸ πᾶν, καὶ νοήσας λέγε· δόξα σοι πάτερ. Ἀμήν. |

to you, Word; glory to you, Holy Spirit.' But I want to know my will. I played the word once and was not ashamed at all. I leaped, but you understand the whole, and understanding, say: 'Glory to you, Father.' Amen."

Chapter 97

97 | 97 (12) Ταῦτα ἀγαπητοὶ χορεύσας μεθ' ἡμῶν ὁ κύριος ἐθῆλθεν· καὶ ἡμεῖς ὥσπερ πλανηθέντες ἢ καὶ ἀποκοιμηθέντες ἄλλος ἀλλαχόσε πεφεύγειμεν. ἐγὼ μὲν οὖν ἰδὼν αὐτὸν πάσχοντα οὐδὲ προσέμεινα αὐτοῦ τῷ πάθει, ἀλλ' ἔφυγον εἰς τὸ ὄρος τῶν ἐλαιῶν κλαίων ἐπὶ τῷ συμβεβηκότι. καὶ ὅτε τῷ ἀρουβάτῳ ἀπεκρεμάσθη, ὥρας ἑκτῆς ἡμερινῆς σκότος ἐφ' ὅλης τῆς γῆς ἐγεγόνει. καὶ σταὰς ὁ κύριός μου ἐν μέσῳ τοῦ σπηλαίου καὶ φωτίσας αὐτὸ εἶπεν· Ἰωάννη, τῷ κάτω ὄχλῳ ἐν Ἱεροσολύμοις σταυροῦμαι καὶ λόγχαις νύσσομαι καὶ καλάμοις καὶ ὄξος τε καὶ χολὴν ποτίζομαι. σοὶ δὲ λαλῶ καὶ ὁ λαλῶ ἄκουσον. ἐγὼ σοὶ ὑπέβαλον ἀνελθεν εἰς τοῦτο τὸ ὄρος ὅπως ἀκούσης ἃ δεῖ μαθητὴν παρὰ διδασκάλου μανθάνει καὶ ἄνθρωπον παρὰ θεοῦ.

97 | "Dear ones, the Lord came to dance with us; and we, as if we were lost or even asleep, fled in different directions. I, seeing him suffering, did not wait for him in his pain, but fled to the Mount of Olives, crying over what had happened. And when he was hung on the cross, at the sixth hour of the day, darkness came over all the earth. And my Lord stood in the middle of the cave and, lighting it up, said: 'John, I am being crucified to the crowd below in Jerusalem, and I am being pierced with spears and reeds, and I am being given vinegar and gall. But I speak to you, and what I say, listen. I have come up to this mountain so that you may hear what a disciple learns from a teacher and a man learns from God.'"

Chapter 98

98 | 98 (13) Καὶ εἰπὼν ταῦτα ἔδειξέν μοι σταυρὸν φωτὸς πεπηγὺ μένον καὶ περὶ τὸν σταυρὸν ὄχλον πολύν, μίαν μορφήν μὴ ἔχοντα. καὶ ἐν αὐτῷ ἦν μορφή μία καὶ δέα ὁμοία. αὐτὸν δὲ τὸν κόριον ἐπάνω τοῦ σταυροῦ ἐώρων | σχῆμα μὴ ἔχοντα ἀλλὰ τινα φωνὴν μόνον, φανὴν δὲ οὐ ταύτην τὴν ἡμῖν συνήθη, ἀλλὰ τινα ἡδεῖαν καὶ χρηστὴν καὶ ἀληθῶς θεοῦ, λέγουσαν πρὸς με·

98 | "And saying this, he showed me a cross of light standing firm, and around the cross was a great crowd, having no single form. And in it was one form and a similar appearance. I saw the girl above the cross, having no shape, but only some voice, which was not the usual one we know, but a sweet and kind voice, truly of God, saying to me: 'John, you must hear this from me;

Ἰωάννη, ἕνα δεῖ παρ' ἐμοῦ ταῦτα ἀκοῦσαι· ἐνὸς γὰρ χρήζω τοῦ μέλλοντος ἀκούειν. ὁ σταυρὸς οὗτος ὁ τοῦ φωτὸς ποτὲ μὲν λόγος καλεῖται ὑπ' ἐμοῦ δι' ὑμᾶς, ποτὲ δὲ νοῦς, ποτὲ δὲ Ἰησοῦς, ποτὲ Χριστός, ποτὲ θύρα, ποτὲ ὁδός, ποτὲ ἄρτος, ποτὲ σπόρος, ποτὲ ἀνάστασις, ποτὲ υἱός, ποτὲ πατήρ, ποτὲ πνεῦμα, ποτὲ ζωή, ποτὲ ἀλήθεια, ποτὲ πίστις, ποτὲ χάρις. ται μὲν ὡς πρὸς ἀνθρώπους· ὁ δὲ ὄντως ἐστίν, αὐτὸς πρὸς αὐτὸν νοούμενος καὶ εἰς ἡμᾶς λεγόμενος, διορισμὸς πάντων ἐστίν· καὶ τὸν πεπηγμένον ἐξ ἀνεδράστων ἀνάγῃ βιάβα καὶ ἁρμονία σοφίας· σοφία δὲ οὖσα ἐν ἁρμονίᾳ ὑπάρχουσιν δεξιοὶ καὶ ἀριστεροί, δυνάμεις, ἐξουσίαι, ἀρχαὶ καὶ δαίμονες, ἐνέργειαι, ἀπειλαί, θυμοί, διάβολοι, Σατανᾶς καὶ ἡ κατωτικὴ ῥίζα, ἅφες τῶν γινομένων προῆλθεν φύσις.

for I long to hear from one who is to come. This cross of light is sometimes called by me the Word for you, sometimes Mind, sometimes Jesus, sometimes Christ, sometimes Door, sometimes Way, sometimes Bread, sometimes Seed, sometimes Resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes Life, sometimes Truth, sometimes Faith, sometimes Grace. These are for people; but what truly is, understood in itself and spoken to us, is the definition of all things. And the one who stands firm is the necessity of wisdom and harmony; and wisdom, being in harmony, has both right and left, powers, authorities, beginnings, and demons, energies, threats, passions, devils, Satan, and the root below, from which nature has come forth."

Chapter 99

99 | 99 οὗτος οὖν ὁ σταυρὸς ὁ διαπηξάμενος τὰ πάντα λόγῳ καὶ διορίσας τὰ ἀπὸ γενέσεως καὶ κατωτέρω, εἴτα καὶ εἰς πάντα πηγάσας· οὐχ οὗτος δὲ ἐστίν ὁ σταυρὸς ὃν μέλλεις ὁρᾶν ξύλινον κατελθὼν ἐντεῦθεν· οὔτε ἐγὼ εἰμι ὁ ἐπὶ τοῦ σταυροῦ, ὃν νῦν οὐχ ὁρῶς ἀλλὰ μόνον φωνῆς ἀκούεις. ὁ οὐκ εἰμι ἐνομίσθην, μὴ ὦν ὁ ἥμην ἄλλοις πολλοῖς ἀλλ' ὅ τι με ἐροῦσιν ταπεινὸν καὶ οὐκ ἐμοῦ ἄξιον. ὡς οὖν ὁ τόπος τῆς ἀναπαύσεως οὔτε ὁρᾶται οὔτε λέγεται, πολλῶ μᾶλλον ὁ τούτου κύριος οὔτε ὀφθήσομαι.

99 | "This cross, then, is the one that has fixed everything by the Word and has defined what is from creation and below, and then has poured into everything. But this is not the wooden cross that you will see coming down from here; nor am I the one on the cross, whom you do not see now, but only hear the voice of. I am not what I was thought to be, not being what I was to many others, but whatever they will say about me is humble and not worthy of me. Just as the place of rest is neither seen nor spoken of, much more so will the Lord of this place not be seen by me."

Chapter 100

100 | 100 (14) ὁ δὲ περὶ τὸν σταυρὸν
μονοειδὴς ὄχλος ἡ κατωτικὴ φύσις
ὑπάρχει. καὶ οὓς ὁρᾷς ἐν τῷ σταυρῷ, εἰ καὶ
μίαν μορφήν οὐκ ἔχουσιν, οὐδέπω τὸ πᾶν
τοῦ κατελθόντος συνελήφθη μέλος. ὅταν
δὲ ἀναληφθῇ ἄνθρωποι φύσις καὶ γένος
προσχωροῦν ἐπ' ἐμὲ φωνῇ τῇ ἐμῇ
πειθόμενον, ὃν νῦν ἀκούω με σὺ τοῦτο
γενήσεται, καὶ οὐκέτι ἔσται νῦν ἔστιν. ἀλλ'
ὑπὲρ αὐτῶν ὡς κἀγὼ νῦν· μέχρι γὰρ μήπω
ἔδιόν μου λέγεις ἐαυτὸν τοῦτο οὐκ εἰμί ὃ
εἰμι· ἐὰν δέ με ἀκούσης, ἀκούων καὶ σὺ
μένε ὡς κἀγὼ, ἐγὼ δὲ ὃ ἦμην ἔσομαι, ὅταν
σὲ ὡς ἐγὼ παρ' ἐμαυτῷ· παρὰ γὰρ τοῦ
τοῦτο εἶ. τῶν οὖν πολλῶν, ἀμέλει καὶ τῶν
ἔξω τοῦ μυστηρίου, καταφρόνει· γίνωσκε
γάρ με ὅλον παρὰ τῷ πατρὶ καὶ τὸν πατέρα
παρ' ἐμοί.

100 | "But the crowd around the cross is
the single-natured lower nature. And those
you see on the cross, even though they have
no single form, have not yet grasped the
whole of what has come down. But when
the human nature and kind are lifted up
and come to me, believing in my voice,
what I now hear will happen to you, and
there will no longer be what is now. But for
them, as for me now; for until you say to
me, 'I am this,' I am not what I am. But if
you listen to me, you too will remain as I
do, and I will be what I was when you are
with me. For from this, you are. Therefore,
of many, neglecting even those outside the
mystery, despise them; for know that I am
whole with the Father, and the Father is
with me."

Chapter 101

101 | 101 (15) οὐδὲν οὖν ὧν μέλλουσιν
λέγειν περὶ ἐμοῦ ἔπαθα· ἀλλὰ καὶ τὸ πάθος
ἐκεῖνο ὃ ἔδειξά σοι καὶ τοῖς λοιποῖς
χορεύων μυστήριον βούλομαι καλεῖσθαι. ὃ
γὰρ εἰ σὺ ὁρᾷς τοῦτο ἐγὼ σοι ἔδειξα· δὲ εἰμί
τοῦτο ἐγὼ μόνος οἶδα, ἄλλος οὐδεὶς. τὸ οὖν
ἐμὸν εἶναι ἔχειν, τὸ δὲ σὸν δι' ἐμοῦ ὁρᾶν,
ἐμὲ δὲ ὄντως ὁρᾶν, οὐ ἔφην ὑπάρχειν ἀλλ'
ὃ σὺ δὲ νῦν γνωρίζεις συγγενὴς ὢν. ἀκούεις
με παθόντα καὶ οὐκ ἔπαθον, μὴ | παθόντα
καὶ ἔπαθον· νυγέντα καὶ οὐκ ἐπλήγην·
κρεμασθέντα καὶ οὐκ ἐκρεμάσθην· αἷμα ἐξ
ἐμοῦ ῥεύσαντα καὶ οὐκ ἔρρευσεν· καὶ ἀπλῶς
ἃ ἐκεῖνοι λέγουσιν περὶ ἐμοῦ ταῦτα μὴ
ἐσχηκέναι, δὲ μὴ λέγουσιν ἐκεῖνα
πεπονθέναι. τίνα δὲ ἔστιν αἰνίσσομαί σην·
οἶδα γὰρ ὅτι συνήσεις. νόησον οὖν με
λόγου αἶνεσιν, λόγου νύξι, λόγου αἵμα,
λόγου τραῦμα, λόγου ἐξάρτησιν, λόγου
πάθος, λόγου πῆξιν, λόγου θάνατον· καὶ

101 | "Therefore, I have not suffered
anything of what they will say about me.
But I want that passion, which I showed
you and the others, to be called a mystery.
For if you see this, I showed it to you; but I
alone know what this is, no one else. So, my
being is mine to have, but yours is to see
through me, and to truly see me, I did not
say that I exist, but that you, being related,
know this. You hear me suffering and yet I
did not suffer; not having suffered and
having suffered; being born and not being
struck; being hung and not being hanged;
blood flowing from me and not flowing;
and simply, what they say about me has not
happened, but they do not say what I have
truly suffered. What is it that I am hinting
at? For I know that you will understand. So,
consider me in the words of praise, the
word of night, the word of blood, the word

οὕτως χωρίσας ἄνθρωπον λέγω. τὸν μὲν οὖν πρῶτον λόγον νόησον, εἴτα κύριον νοήσεις, τὸν δὲ ἄνθρωπον τρίτον καὶ τὸ τί πέπονθεν.

of wound, the word of hanging, the word of passion, the word of fixing, the word of death; and thus, I speak of a man. So, understand the first word, then you will understand the Lord, and the third is the man and what he has suffered."

Chapter 102

102 | 102 (16) Ταῦτα εἰρηκότος πρὸς με καὶ ἕτερα ἃ οὐκ οἶδα εἰπεῖν ὡς αὐτὸς θέλει, ἀνελήφθη μηθενὸς αὐτὸν θεασαμένου τῶν ὄχλων. καὶ ἐλθόντος μου κατεγέλων ἐκείνων ἀπάντων εἰρηκότος πρὸς με ἅπερ εἰρήκασιν περὶ αὐτοῦ, τοῦτο μόνον κρατύνων ἐν ἑαυτῷ ὅτι συμβολικῶς πάντα ὁ κύριος ἐπραματεύσατο καὶ οἰκονομικῶς εἰς ἀνθρώπους ἐπιστροφὴν καὶ σωτηρίαν.

102 | After saying these things to me and other things that I do not know how to say as he wants, he was taken up without anyone from the crowd seeing him. And when I came, all those who had spoken to me laughed at what they had said about him, holding on to this alone in themselves, that the Lord had dealt symbolically with everything and had arranged for the return and salvation of humanity.

Chapter 103

103 | 103 (17) θεασάμενοι οὖν ἀδελφοὶ τὴν τοῦ κυρίου χάριν καὶ στοργὴν τὴν πρὸς ἡμᾶς προσκυνοῦμεν αὐτοῦ ἐλεηθέντες ὑπ' αὐτοῦ, μὴ δακτύλοις, μηδὲ στόμασιν, μηδὲ γλώσσει μηδ' ἐνὶ ὅλῳ σωματικῷ ὀργάνῳ, ἀλλὰ τῇ ψυχῇ τῇ διαθέσει, αὐτῷ τοῦ ἀνθρώπου γινομένου τούτου τοῦ σώματος· καὶ γρηγορήσωμεν, ὅτι καὶ νῦν φυλακαῖς παρεδρεύει δι' ἡμᾶς καὶ μνημείοις, δεσμοῖς καὶ δεσμοτηρίοις, ὀνειδέσει καὶ ὕβρεσι, θαλάσσει καὶ ξυρᾷ, μάστιγι, καταδίκαις, ἐπιβουλαῖς, δόλοις, τιμωρίαις· καὶ ἀπλῶς ἅποσιν ὑμῶν συνὼν πάσχουσι συμπάσχει καὶ αὐτὸς ἀδελφοί· ὑφ' ἐκάστου ἡμῶν καλούμενος οὐχ ὑπο|μ μένει παρακοῦσαι ὑμῶν, ἀλλ' ὡς πάντῃ ὧν πάντων ὑμῶν ἀκούειν, καὶ νῦν ἐμοῦ δὲ καὶ τῆς Δρουσίνης,

103 | "Therefore, seeing the grace and love of the Lord, we worship him, having been shown mercy by him, not with fingers, nor with mouths, nor with tongues, nor with any bodily part at all, but with the disposition of the soul, as this man becomes the body. And let us be alert, for even now he stands guard for us at tombs, prisons, and places of confinement, facing insults and abuses, in the sea and on land, with whips, in chains, facing plots, deceptions, and punishments; and simply, he suffers along with all of you. Called by each of us, he does not remain to hear you, but as being everywhere, he hears all of you. And now, even I and Drusina, being shut in, as a god, he brings us help through his own

ἐγκεκλεισμένων θεὸς ὢν, βοήθειαν ἡμῖν
προσάγων τῇ ἰδίμ εὐσπλαγχνίᾳ.

compassion."

Chapter 104

104 | 104 (18) πείσθητε οὖν καὶ ὑμεῖς
ἀγαπητοὶ ὅτι οὐκ ἄνθρωπον ὑμῖν
καταγγέλων σέβει, ἀλλὰ θεὸν
ἀμετάτρεπτον, θεὸν ἀκράτειστον, θεὸν
πάσης ἐξουσίας ἀνώτερον καὶ πάσης
δυνάμεως καὶ ἀγγέλων πάντων καὶ
κτίσεων λεγομένων καὶ αἰώνων ὅλων
πρεσβύτερον καὶ ἰσχυρότερον. εἰς τοῦτο
οὖν ἐμμείναντες καὶ εἰς τοῦτο
οἰκοδομούμενοι ἀκαθαίρετον ὑμῶν τὴν
ψυχὴν ἔχετε.

104 | Therefore, be convinced, dear ones,
that I am not proclaiming a man to you, but
an unchanging God, an all-powerful God,
higher than all authority and all power, and
older and stronger than all angels, all
created things, and all ages. So, remaining
in this and being built up in this, you will
have an unshakable soul.

Chapter 105

105 | 105 (19) Καὶ παραδοὺς ταῦτα τοῖς
ἀδελφοῖς ὁ Ἰωάννης ἀνεχώρησεν ἅμα τῷ
Ἀνδρονίκῳ εἰς περίπατον. καὶ ἡ Δρουσίνη
δὲ ἀπὸ μακρόθεν ὑκολούθει ἅμα ποσί, ἵνα
τὰς ὑπ' αὐτοῦ πράξεις γενομένας
θεωροῦσιν καὶ τὸν αὐτοῦ λόγον ἀκούουσιν
πάντοτε ἐν κυρίῳ. |

105 | And after giving these things to the
brothers, John went away with Andronicus
for a walk. And Drusina followed from a
distance, so that she could see the things
done by him and always hear his words in
the Lord.

Chapter 106

106 | 106 (15 T) Συνῆν οὖν τοῖς ἀδελφοῖς ὁ
Ἰωάννης ἀγαλλιωμένος ἐν κυρίῳ. τῇ δὲ
ἐξῆς κυριακῆς οὔσης καὶ τῶν ἀδελφῶν
πάντων συλλεγέντων ἤρξατο λέγειν
αὐτοῖς· Ἀδελφοὶ καὶ σύνδουλοι καὶ
συγκληρονόμοι καὶ συμμετοχοὶ τῆς τοῦ
κυρίου βασιλείας, γινώσκετε τὸν κύριον

106 | Therefore, John was with the
brothers, rejoicing in the Lord. And on the
following Sunday, when all the brothers
were gathered, he began to speak to them:
'Brothers, fellow servants, co-heirs, and
partners in the kingdom of the Lord, know
how many powers the Lord has given you

πόσας δυνάμεις δι' ἐμοῦ παρέσχεν ὑμῖν,
πόσα τέρατα, ἰάσεις πόσας, πόσα σημεῖα,
χαρίσματα ὧς, διδαχάς, κυβερνήσεις,
ἀναπαύσεις, διακονίας, γνώσεις, δόξας,
χάριτας, σωρεάς, πίστεις, κοινωνίας, ὅσα
εἶδετε παρ' ὀφθαλμοῖς διδόμενα ὑμῖν ὑπ'
αὐτοῦ, μὴ φαινόμενα ὀφθαλμοῖς τούτοις
μηδὲ ἀκοαῖς ταύτας ἀκουόμενα.
στηρίξεσθε οὖν ἐν αὐτῷ μεμνημένοι αὐτοῦ
ἐν πάσῃ ὑμῶν πράξει, ἐπιστάμενοι τὸ
γεγονὸς εἰς ἀνθρώπους τῆς οἰκονομίας
μυστήριον τίνος ἔνεκεν πεπραγμάτευται ὁ
κύριος. αὐτὸς δέεται ὑμῶν δι' ἐμοῦ
ἀδελφοὶ καὶ παρακαλεῖ, ἄλυπος θέλων
μένειν, ἀνύβριστος, ἀνεπιβούλευτος,
ἀκόλαστος· οἶδεν γὰρ καὶ ὑβρία τὴν ἐξ
ὑμῶν, οἶδεν καὶ ἀτιμίαν, οἶδεν καὶ
ἐπιβουλήν, οἶδεν καὶ κόλασιν
παρακουόντων αὐτοῦ τῶν ἐντολῶν.

through me, how many wonders, how
many healings, how many signs, gifts,
teachings, guidance, rest, services,
knowledge, glory, grace, abundance, faith,
and fellowship, all that you have seen with
your eyes given to you by him, not just
things seen by these eyes or heard by these
ears. So, be strengthened in him,
remembering him in all your actions,
knowing the mystery of what the Lord has
done for the sake of the economy of men.
He asks for you through me, brothers, and
encourages you, wanting to remain without
sorrow, without insult, without suspicion,
without excess; for he knows the insults
from you, he knows the dishonor, he knows
the plots, he knows the punishment for
those who disobey his commands.'

Chapter 107

107 | 107 (16) μὴ οὖν λυπεῖσθω ὁ ἀγαθὸς
ἡμῶν θεός, ὁ εὐσπλαγχνος, ὁ ἐλεήμων, ὁ
ἅγιος, ὁ καθαρός, ὁ ἀμίαντος, ὁ ἄυλος, ὁ
μόνος, ὁ εἷς, ὁ | ἀμετάβολος, ὁ εἰλικρινής, ὁ
ἄδολος, ὁ ἀόρητος, ὁ πάσης λεγομένης ἡ
νοουμένης ἡμῖν προσηγορίας ἀνώτερος καὶ
ὑψηλότερος θεὸς ἡμῶν Ἰησοῦς Χριστός·
εὐφραίνεσθω σὺν ἡμῖν καλῶς ἡμῶν
πολιτευομένων, χαίρετω καθαρῶς
βιούντων ἡμῶν, ἀναπαυέσθω σεμνῶς
ἡμῶν ἀναστρεφομένων· ἀμερινεῖτω
ἐγκρατῶς ἡμῶν βιούντων, ἡδέεσθω
κοινωνούντων ἡμῶν, μειδιάτω
σωφρονούντων ἡμῶν, εὐωχεῖσθω
φιλούντων ἡμῶν αὐτόν. ταῦτα ὑμῖν
ἀδελφοὶ ὁμιλῶ νῦν ἐπειγόμενος πρὸς τὸ
προκειμένον μοι ἔργον ἤδη τελειούμενον
ὑπὸ τοῦ κυρίου. τί γὰρ ἕτερον ἔχοιμι πρὸς
ὑμᾶς εἰπεῖν; ἔχετε τοῦ θεοῦ ἡμῶν τὰ

107 | Therefore, let our good God, the
compassionate, the merciful, the holy, the
pure, the undefiled, the immaterial, the
only one, the one, the unchanging, the
sincere, the without deceit, the peaceful,
the God who is above and higher than
every name or thought, Jesus Christ, not be
saddened. Let him rejoice with us as we
live well, let him greet those of us who live
purely, let him rest with those of us who
behave honorably, let him remain with
those of us who live with self-control, let
him be pleased with those of us who share
with one another, let him smile upon those
of us who are wise, let him feast with those
of us who love him. These things I say to
you, brothers, as I hasten to the work that
is already being completed by the Lord. For
what else could I say to you? You have the

ένέχυρα· ἔχετε τοὺς ἀρραβῶνας τῆς ἀγαθωσύνης αὐτοῦ· ἔχετε τὴν ἀπαραίτητον αὐτοῦ παρουσίαν. εἰ μὲν οὖν μηκέτι ἁμαρτάνετε, ἃ ἐν ἀγνοίᾳ ἐπράξατε ἀφήσιν ὑμῖν· εἰ δὲ καὶ αὐτὸν ἐγνωκότες καὶ ὑπ' αὐτοῦ ἐλεηθέντες ἐν τοῖς ὁμοίοις πάλιν ἀναστρέφεσθε, καὶ τὰ πρότερα ὑμῖν λογισθήσεται καὶ οὐχ ἔξετε μέρος ἢ ἔλεο, ἐνώπιον αὐτοῦ.

guarantees of our God; you have the pledges of his goodness; you have his necessary presence. If you no longer sin, he will forgive you for what you did in ignorance. But if you, knowing him and having been shown mercy by him, again live in the same way, your past will be counted against you, and you will have no share or mercy before him.

Chapter 108

108 | 108 (17) Καὶ εἰπὼν ταῦτα πρὸς αὐτοὺς ἠΰξατο οὕτως· Ὁ τὸν στέφανον τοῦτον πλέξας τῇ σῇ πλοκῇ Ἰησοῦ· ὁ τὰ πολλὰ ταῦτα ἄνθη εἰς τὸ ἀδιάπνευστόν σου ἄνθος τοῦ προσώπου ἐναρμόσας, ὁ ἐγκατασπείρας τοὺς λόγους τούτους· ὁ μόνος κηδεμὼν τῶν σῶν δούλων καὶ ἰατρὸς δωρεὰν ἰώμενος· ὁ μόνος εὐεργέτης καὶ ἀνυπερήφανος, ὁ μόνος ἐλεήμων καὶ φιλόανθρωπος, ὁ μόνος σωτὴρ καὶ δίκαιος, ὁ ἀεὶ ὁρῶν τὰ πάντων καὶ ἐν πᾶσιν ὧν καὶ πανταχοῦ παρὼν καὶ τὰ πάντα περιέχων καὶ πληρῶν τὰ πάντα Χριστὲ Ἰησοῦ θεὲ κύριε, ὁ ταῖς σαῖς δωρεαῖς καὶ τῷ σῷ ἐλέει περισκεπάζων τοὺς ἐπὶ σὲ ἐλπίζοντας, ὁ ἐπιστάμενος ἀκριβῶς τοῦ πανταχῇ ἡνῶν ἀντθίκου τὰς τέχνας τὰς τε ἐπηρείας πάσας ἃς καθ' ἡμῶν ἐπιβουλεύει· σὺ μόνος κύριε βοήθησον ἐν τῇ ἐπισκοπῇ σου τοῖς σοῖς δούλοις· ναι κύριε. |

108 | And after saying these things to them, he prayed like this: 'O Jesus, who wove this crown with your own weaving, who arranged many flowers into the unwithering flower of your face, who has scattered these words, the only one caring for your servants and healing freely; the only benefactor and humble one, the only merciful and loving one, the only savior and just one, who always sees all things and is in all and present everywhere, filling all things, Christ Jesus, God, Lord, who covers those hoping in you with your gifts and your mercy, who knows exactly the arts of all the opposing powers that plot against us; you alone, Lord, help your servants in your watchfulness; yes, Lord.'

Chapter 109

109 | 109 (18) Καὶ αἰτήσας ἄρτον ευχαρίστησεν οὕτως· Τίνα αἶνον σποῖαν προσφορὰν ἢ τίνα εὐχαριστίαν κλῶντες τὸν ἄρτον τοῦτον ἐπονομάσωμεν ἀλλ' ἢ σὲ

109 | And after asking for bread, he gave thanks like this: 'What praise or offering shall we call this bread but you alone, Lord Jesus? We glorify your name as spoken by

μόνον κύριε Ἰησοῦ; δοξάζομέν σου τὸ
λεχθὲν ὑπὸ τοῦ πατρὸς ὄνομα. δοξάζομέν
σου τὸ λεχθὲν διὰ υἱοῦ ὄνομα. δοξάζομέν
σου τὴν εἴσοδον τῆς θύρας. δοξάζομέν σου
τὴν δειχθεῖσαν ἡμῖν διὰ σοῦ ἀνάστασιν.
δοξάζομέν σου τὴν ὁδόν. δοξάζομέν σου
τὸν σπόρον, τὸν λόγον, τὴν χάριν, τὴν
πίστιν, τὸ ἄλλας, τὸν ἄλεκτον μαργαρίτην,
τὸν θησαυρόν, τὸ ἄροτρον, τὴν σαγήνην, τὸ
μέγεθος, τὸ διάδημα, τὸν δι' ἡμᾶς λεχθέντα
υἱὸν ἀνθρώπου, τὸν χαρισάμενον ἡμῖν τὴν
ἀλήθειαν, | τὴν ἀνάπαυσιν, τὴν γνῶσιν, τὴν
δύναμιν, τὴν ἐντολήν, τὴν παρρησίαν, τὴν
ἐλπίδα, τὴν ἀγάπην, τὴν ἐλευθερίαν, τὴν εἰς
σὲ καταφυγὴν. σὺ γὰρ εἶ ὁ μόνος κύριε ἡ ρίζα
τῆς ἀθανασίας καὶ ἡ πηγὴ τῆς ἀφθαρσίας
καὶ ἡ ἔδρα τῶν αἰώνων, λεχθεὶς ταῦτα
πάντα δι' | ἡμᾶς νῦν ὅπως καλοῦντές σε
διὰ τούτων γνωρίζομέν σου τὸ μέγεθος
ἀθεώρητον ὑμῖν ἐπὶ τοῦ παρόντος
ὑπάρχον, καθαροῖς δὲ θεωρητὸν μόνον ἐν
τῷ μόνῳ σου ἀνθρώπῳ εἰκονιζόμενον.

the Father. We glorify your name as spoken
through the Son. We glorify you at the
entrance of the door. We glorify you for the
resurrection shown to us through you. We
glorify you for the way. We glorify you for
the seed, the word, the grace, the faith, the
salt, the pure pearl, the treasure, the plow,
the net, the greatness, the crown, the Son of
Man spoken for us, who has given us the
truth, the rest, the knowledge, the power,
the command, the boldness, the hope, the
love, the freedom, the refuge in you. For
you alone, Lord, are the root of immortality
and the source of incorruption and the seat
of the ages, having spoken all these things
for us now, so that calling upon you
through these, we may know your
greatness, which is unseen to you at
present, but is only seen by the pure in
your only human form.'

Chapter 110

110 | 110 (19) Καὶ κλάσας τὸν ἄρτον
ἐπέδωκεν πᾶσιν ἡμῖν, ἐκάστῳ τῶν
ἀδελφῶν ἐπευχόμενος ἅξιον ἔσσεσθαι
αὐτὸν τῆς τοῦ κυρίου χάριτος καὶ τῆς
ἀγιωτάτης εὐχαριστίας. γευσάμενος δὲ καὶ
αὐτὸς ὁμοίως καὶ εἰρηκῶς Κάμοι μέρος
ἔστω μεθ' ὑμῶν, καὶ Εἰρήνη μεθ' ὑμῶν
ἀγαπητοί,

110 | And breaking the bread, he gave it to
all of us, praying for each of the brothers to
be worthy of the grace of the Lord and the
most holy thanksgiving. And after tasting,
he himself also said, 'Let me have a share
with you, and peace be with you, beloved.'

Chapter 111

111 | 111 (20) μετὰ ταῦτα ἔφη τῷ Βήρῳ·
Παραλαβὼν τινὰς σὺν σοὶ ἄνδρας δύο
ἔχοντας κοφίνους καὶ σκα φεῖα

111 | After this, he said to Bēros: 'Take two
men with you who have baskets and follow
me.' But Bēros, not delaying, was sent by

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

the servant of God, John. So the blessed John went ahead of the house, telling most of the people to stay away from him. And when he came to a certain tomb of your brother, he said to the young men, 'Dig, children.' And they began to dig. But he kept urging them, saying, 'Let the hole be deeper.' While they were digging, he spoke to them the word of God and encouraged those who had come out of the house with him, building them up and preparing them for the greatness of God, praying for each of us. And when the young men finished digging the hole as he wished, while we knew nothing, he took off his clothes that he was wearing and laid them down like a mat in the bottom of the hole, and standing in the middle, he raised his hands and prayed like this:

Chapter 112

112 | 112 (21) Ὁ ἐκλεζόμενος ἡμᾶς εἰς ἀποστολὴν ἐθνῶν· ὁ πέμψας ἡμᾶς εἰς τὴν οἰκουμένην θεός· ὁ δεῖξας ἑαυτὸν διὰ τοῦ νόμου καὶ τῶν προφητῶν· ὁ μὴ ἡρεμήσας πώποτε ἀλλὰ αἰεὶ σῶζων ἀπὸ καταβολῆς κόσμου τοὺς δυναμένους σωθῆναι· ὁ διὰ πάσης φύσεως ἑαυτὸν γνωρίσας· ὁ καὶ μέχρι ζώων ἑαυτὸν κηρύξας· ὁ τὴν ἔρημον καὶ ἀγριωθεῖσαν ψυχὴν ἡμερον καὶ ἡσύχιον ποιήσας· ὁ διψῶσιν αὐτῇ τοὺς σοὺς λόγους ἑαυτὸν δοὺς· ὁ νεκρουμένη αὐτῇ ἐν τάχει ὀφθεῖς· ὁ βυθιζομένη αὐτῇ εἰς ἀνομίαν νόμος φανείς· ὁ νενικημένη αὐτῇ ὑπὸ τοῦ Σατανᾶ ἐμφανισθείς· ὁ νικήσας τὸν ἀντίδκον αὐτῆς | ἐπὶ σὲ καταφυγούσης· ὁ δοὺς αὐτῇ τὴν σὴν χεῖρα καὶ ἀνεγείρας τῶν ἐν ᾧδου πραγμάτων· ὁ

112 | He who called us to the mission of the nations; he who sent us to the world, God; he who revealed himself through the law and the prophets; he who never rested but always saves those who can be saved from the foundation of the world; he who made himself known through all creation; he who even proclaimed himself to living beings; he who made the wild and troubled soul gentle and peaceful; he who gave his words to the thirsty; he who quickly appeared to the dead; he who showed the law to those sinking into lawlessness; he who appeared to those defeated by Satan; he who defeated the adversary when she took refuge in you; he who gave her your hand and raised the things in Hades; he who

νή έάσας αύτήν έν σώματι πολιτεύεσθαι· ό δείξας αύτῇ τόν έδιον έχθρόν· ό τήν έπί σέ γνώσιν καθαράν πεποιημένος θεέ 'Ιησοϋ· ό τών ύπερουρανίων πατήρ· ό τών έπουρανίων δεσπότης· ό τών αίθερίων νόμος καί τών άερίων δρόμος· ό τών έπιγείων φύλαξ καί τών ύπογείων φόβος καί τών ίδίων χάρις· δέξαι καί τοϋ σοϋ 'Ιωάννου τήν ψθχήν τάχα ήξιωμένην ύπό σοϋ.

allowed her to live in the body; he who showed her the true enemy; he who made the knowledge of you pure, God Jesus; he who is the Father of the heavenly; he who is the Lord of the heavens; he who is the law of the ether and the way of the air; he who is the guardian of the earth and the fear of the underworld and the grace of his own; accept also the soul of your John, perhaps made worthy by you.

Chapter 113

113 | 113 ό κάμє φυλάξας μέχρι τής άρτι ώρας καθαρόν έαυτῶ καί άμιγῇ μίξεαως γυνακός· ό θέλοντί μοι έν νεότητι γῆμαι έπιφανείς καί είρηκώς μοι· Χρήζω σου 'Ιωάννη· 'Ο καί άσθένειάν μοι σω|ματικήν προοικονομήσας· ό τρίτον μου βουληθέντος γῆμαι παραυτίκα έμποδίσας μοι, έπειτα δέ ήμέρας ώρα τρίτη έν θαλάσση είρηκώς μοι· 'Ιωνάννη, εί μη ἤς έμός, είασα άν σε γῆμαι· 'Ο πηρώσας με δύο έτη, πενθεϊν καί δέεσθαί σου παρασχύμενος· ό τῶ τρίτῳ έτει έπανοίξας μοι τοϋ νοδς τας ὄψεις καί τούς φαινομένους όφθαλμούς χαρισάμενός μοι· ό διαβλέψαντός μου καί τὸ άτενίσαι γυναικί έπαχθές μοι διαγράψας· ό τής προσκαίρου φαντασίας ρυσάμενός με καί είς τήν άεί μένουσαν όδηγήσας με· ό τής έν σαρκί ρυπαρᾶς μαίας χαρίσας με· ό τοϋ πικροϋ θανάτου στερήσας με, έπί δέ σέ καταστήσας με μόνον· ό τήν άπό|κρυφον νόσον τής ψυχῆς μου φιμώσας καί τήν φανεράν πρᾶξιν έκκόψας· ό θλίψας καί έξορίσας τόν έν έμοι στασιάζοντα· ό άσπιλόν μου τήν πρὸς σέ φλίον καταστήσας· ό άθραυστόν μου τήν πρὸς σέ πορείαν καταρτίσας· ό άνενδοιάστόν μου τήν είς σέ πίστιν δούς· ό καθαράν μου τήν

113 | He who has kept me pure and untainted by the mixing of women until now; he who appeared to me in my youth, saying, 'I desire you, John.' He who prepared for me a bodily weakness; he who, when I wanted to marry for the third time, immediately stopped me, and then on the third day at sea said to me, 'If you were not mine, I would have allowed you to marry.' He who has wounded me for two years, grieving and needing your help; he who opened my mind's eyes and gave me sight in the third year; he who, when I looked at a woman, took away the burden of my gaze; he who rescued me from fleeting fantasies and led me to what remains forever; he who granted me the dirty nature of the flesh; he who freed me from bitter death and made me only yours; he who silenced the hidden sickness of my soul and cut off the obvious action; he who troubled and exiled the one in me who was in rebellion; he who made my pure love for you unshaken; he who made my path to you unbreakable; he who gave me unwavering faith in you; he who signed my pure intention toward you; he who gives each person their deserving reward for

εἰς σὲ γνώμην ὑπογράψας· ὁ τῶν ἔργων
ἐκάστῳ τὸν ἐπ' αὐτὸν ἀποδιδούς μισθόν· ὁ
ἐγκαταθέντός μου τῇ ψυχῇ μηδὲν ἔχειν
κτῆμα ἢ σὲ μόνον· τί γὰρ σοῦ τιμιώτερον;
νῦν οὖν κύριε ὅτε ἦν ἐπιστεύθην
οἰκονομίαν παρὰ σοῦ ἐτέλεσα, καταξίωσόν
με τῆς σῆς ἀναπαύσεως τὸ ἐν σοὶ τέλος
χαριζόμενός μοι, ὅπερ ἐστὶν ἄρρητος καὶ
ἄφθεγκτος σωτηρία.

their works; he who has placed in my soul
nothing to possess but you alone; for what
is more precious than you? Now, therefore,
Lord, since I have completed the
stewardship I entrusted to you, grant me
the end of your rest, giving me what is
unspeakable and unutterable salvation.

Chapter 114

114 | 114 καὶ ἐρχομένον μου πρὸς σε
ὑποχωρησάτω πῦρ, νικηθήτω σκότος·
ἀτονησάτω χάος· μαρανθήτω κάμινος·
σβεσθήτω γέεννα· ἀκολουθησάτωσαν
ἄγγελοι, φοβηθήτωσαν δαίμονες·
θραυσθήτωσαν ἄρχοντες, δυνάμεις
πεσέτωσαν· δεξιοὶ τόποι στηκέτωσαν;
ἀριστεροὶ μὴ μενέτωσαν· ὁ διάβολος
φωμωθήτω, ὁ Σατανᾶς καταγελασθήτω· ὁ
θυμὸς αὐτοῦ ἐκκαυθήτω· ἡ μανία αὐτοῦ
ἡρεμηςάτω· ἡ τιμωρία αὐτοῦ
ἀσχημονεῖτω· ἡ ὁρμὴ αὐτοῦ ὀδυνάσθω· τὰ
τέκνα αὐτοῦ παταχθήτω καὶ ὅλη ἡ ῥίζα
αὐτοῦ ἀπορρηθήτω. καὶ δός μοι τὴν πρὸς
σὲ ὁδὸν ἀνύβριστον καὶ ἀνεπηρέαστον
διανύσαι, ἀπολαμβάνοντα ἅπερ ὑπέσχου
τοῖς καθαρῶς βιοῦσιν καὶ σὲ μόνον
ἀγαπήσασιν. |

114 | And as I come to you, let fire retreat,
let darkness be defeated; let chaos grow
weak; let the furnace be destroyed; let hell
be extinguished; let angels follow, let
demons be afraid; let rulers be shattered,
let powers fall; let the right places stand
firm; let the left not remain; let the devil be
silenced, let Satan be mocked; let his anger
be burned away; let his madness be
calmed; let his punishment be disgraceful;
let his urge cause him pain; let his children
be struck down and let all his root be
uprooted. And grant me a path to you that
is untroubled and unaffected, receiving
what you promised to those who live
purely and love you alone.

Chapter 115

115 | 115 (22) Καὶ σφραγισάμενος ἑαυτὸν
ὅλον ἐστὼς καὶ εἰρηκὼς Σὺ μετ' ἐμοῦ κύριε
Ἰησοῦ Χριστέ, κατεκλίθη ἐν τῷ σκάμματι
ἐνθα τὰ ἱμάτια αὐτοῦ ὑπέστρωσεν· καὶ
εἰπὼν ἡμῖν Εἰρήνη μεθ' ὑμῶν ἀδελφοί,

115 | And having sealed himself
completely, standing and saying, 'You are
with me, Lord Jesus Christ,' he knelt in the
pit where he had spread his garments. And
saying to us, 'Peace be with you, brothers,'

παρέδωκε τὸ πνεῦμα χαίρων.

he gave up his spirit with joy.

Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model `UGARIT/grc-ner-xlmr`.

Entries are sorted by transliteration, with the Greek form of the name in parentheses.

Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Acta Joannis* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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