

SIMON DIXIT: CREDIS, BONE IMPERATOR, QUIA  
MAGUS SUM, CUM MORTUUS FUERIM ET RES  
URREXERIM. ECCE DAT ENIM DEBERE DUS SIMON P  
RAESTICI IUBE ME  
DECOLLA MITTI OC  
CISUM, E EXERO, S  
CIAS ME ESURREX  
ERO, SCIAS ME ESSE FILIUM DEI.

Passion of the Holy  
Apostles Peter and Paul,  
or Pseudo-Marcellus:  
Translated from Latin

ET CUM HOC FIERI IUSSISSET NERO, IN OBSCUR  
O EGIT ARTE MAGICA UT ARIES DECOLLARETU  
R; QUI ARIES TAMDIU SIMON UISUS EST QUAM  
DIU DECOLLARETUR. DECOLLATUS AUTEM IN O  
BSCURO, CUM SCRUTATUS FUISSET IS, QUI EU

Passion of the Holy Apostles Peter and Paul, or Pseudo-Marcellus:  
Translated from Latin

Translated by  
Joseph G. Gebhardt-Klein

2025 (Draft)

Based on  
Richard Adelbert Lipsius and Max Bonnet, eds., *Acta apostolorum apocrypha: post Constantinum  
Tischendorf* (Leipzig: Hermann Mendelssohn, 1891), 119–77.

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## Preface

The following is a modern English translation of the Latin pseudepigraph known as *Passio sanctorum apostolorum Petri et Pauli*,<sup>1</sup> or the *Passion of the Holy Apostles Peter and Paul*, a martyrology attributed to a certain Marcellus,<sup>2</sup> a Roman disciple of Simon Magus turned early-Christian convert, reputedly by the Apostle Peter himself. The text is of interest for its retelling of the legendary meeting of Peter and Paul at Rome, their disputation against Simon Magus before the emperor Nero, their execution for the homicide of Simon and irreligiosity respectively, and the interment of their remains. This late work was evidently pieced together from contemporary legends and the fragmentary *Actus Petri* cycle, best known from the famous Old Latin Codex Vercellensis. While the text is much shorter than the Vercelli MS, it nevertheless contains some of the more interesting stories, and many more not told elsewhere. Readers are advised to follow up on parallels in the Garshuni Pseudoclementines, Abd al-Jabbar, and Toldot Yeshu literature.

Joseph G. Gebhardt-Klein, M.A.

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<sup>1</sup> Richard Adelbert Lipsius and Max Bonnet, eds., *Acta apostolorum apocrypha: post Constantinum Tischendorf* (Leipzig: Hermann Mendelssohn, 1891), 119–77.

<sup>2</sup> Pronounced with a hard “c” in Latin: i.e. *Markellus*.

## Text and Translation

Passio sanctorum apostolorum  
Petri et Pauli

Passion of the Holy Apostles  
Peter and Paul

### Chapter 1

Cum venisset Paulus Romam, convenerunt ad eum omnes Iudæi dicentes: Nostram fidem, in qua natus es, ipsam defende, non est enim iustum, ut cum sis Hebræus ex Hebræis veniens, gentium te magistrum iudices, et incircumcisorum defensor factus tu cum sis circumcisis. fidem circumcisionis evacues. cum ergo Petrum videris, suscipe contra eius doctrinam, quia omnem observationem nostræ legis evacuavit, exclusit sabbatismum et neomenias et legitimas ferias exinanivit.

When Paul came to Rome, all the Jews met with him, saying: "Defend our faith into which you were born, for it is not just that while you come as a Hebrew of Hebrews, you judge yourself a teacher of the gentiles, and you become a defender of the uncircumcised while you are circumcised, making void the faith of circumcision. When therefore you see Peter, take counsel against his doctrine, since he has made void every observance of our Law, having excluded the Sabbaths, and abandoning the new-moons and legitimate holidays."

### Chapter 2

Quibus Paulus respondit: Me Iudæum esse et verum Iudæum, hinc poteritis probare, cum et sabbatum observare et circumcisionem vere poteritis advertere. nam sabbato die requievit ab omnibus

Paul responded to them: "That I am also a true Jew, by this you can make proof, since you are also able to keep both the Sabbath and truly observe circumcision. For on the Sabbath day God rested from all his works.



operibus deus. nos habemus patres et patriarchas et legem. quid tale prædicat Petrus in regno gentium? sed et si forte aliquam vult introducere novam doctrinam, sine conturbatione et sine invidia et sine strepitu nuntiate ei, ut nos videamus, et in vestro conspectu illum ego convincam. quod si forte doctrina eius fuerit vero testimonio et Hebræorum libris munita, decet nos omnes obœdire ei.

We have fathers and patriarchs and the Law. But what has Peter preached in the kingdom of the gentiles? But if he wants to introduce some new doctrine, inform him with neither disturbance nor envy nor noise, so that we may see it, and in your presence I may convict him. If perhaps his doctrine is true, fortified by the books and testimony of the Hebrews, it obliges us all to obey him."

### Chapter 3

Hæc et his similia dicente Paulo perrexerunt Iudæi ad Petrum et dixerunt ei: Paulus ex Hebræis venit, rogat te ut venias ad eum, quoniam hi qui eum adduxerunt dicunt non eum se posse dimittere, ut videat quem vult, antequam eum Cæsari insinuent. Audiens hæc Petrus gaudio gavisus est magno et statim exurgens perrexit ad eum. videntes autem se præ gaudio fleverunt et in amplexibus suis diutissime morati invicem se lacrimis infuderunt.

Paul, having said these and similar things, the Jews went and said to Peter: "Paul has come from the Hebrews, and requests that you come to him, since those who have conducted him have said that no one can meet with him until he appears before Caesar. Peter having heard this was greatly delighted and stood up, at once going forth to meet him. However, seeing each other, they wept with joy, and lingering in their embraces for a long time, they showered each other with tears.

### Chapter 4

Cumque Paulus illi omnem textum suorum casuum indicasset et qualiter navigii fatigationibus advenisset et Petrus dixisset illi, quas a Simone mago

And when Paul had related to him the matter of all his own misfortunes, and how by the troubles of the shipwreck he had arrived, and Peter told him what plots he had suffered by

pateretur insidias, abcessit Petrus ad Simon the magician, Peter went away toward  
vesperum, mane die altero evening to return on the second day in the  
reversurus. morning.

## Chapter 5

Cumque aurora diei daret initium, ecce At the dawn of the next day, lo, Peter  
Petrus adueniens inuenit multitudinem found a multitude of Jews arriving at  
Iudæorum ante fores Pauli. erat autem Paul's doors. And there was a great  
inter Iudæos Christianos et gentiles uproar among the Jewish Christians and  
infinita conturbatio. Iudæi enim dicebant: the gentiles. For the Jews said: "We are a  
Nos genus sumus electum regale amicorum chosen race, a royal priesthood, of  
dei, Abrahæ, Isaac et Iacob et omnium Abraham, Isaac, and Jacob, and all the  
prophetarum, cum quibus locutus est prophets, with whom God spoke and  
deus, quibus ostendit mirabilia magna et showed his wonders and secrets. But you  
secreta sua. vos autem ex gentibus, nihil in from the gentiles are no great thing in  
semine vestro magnum, nisi in idolis et your lineage, except in having become  
sculptilibus inquinati et execrabiles defiled and detestable by idols and graven  
extitistis. images."

## Chapter 6

Hæc et his similia dicentibus Iudæis, While the Jews were saying these and similar  
gentes respondebant dicentes: Nos mox things, the gentiles responded saying: "As  
ut audivimus veritatem, reliquimus soon as we heard the truth, we abandoned  
errores nostros et secuti eam sumus. our errors and followed it. But you, both  
vos autem et paternas virtutes scistis knowing the mighty deeds of the fathers and  
et prophetarum signa vidistis et legem seeing the prophetic signs, and receiving the  
accepistis et mare pedibus siccis Law, passing over the sea on dry feet, and  
transistis, et inimicos vestros your enemies drowning, and seeing a pillar of  
demersos vidistis et columna nubis cloud appear in the sky by day and fire  
vobis per diem in cælo apparuit et ignis shining at night for you, and fed with manna

per noctem, et manna vobis de cælo data est, et de petra vobis aquæ fluxerunt: et post omnia hæc idolum vobis vituli fabricastis et adorastis sculptile. nos autem nulla signa videntes credimus deum hunc, quem vos non credentes dereliquistis.

out of heaven, and given water flowing from the rock: after all these things, you fashioned yourselves the idol of a calf, and worshiped a graven-image. However we, having seen none of the signs, believe in this God, whom you without believing have abandoned.

### Chapter 7

Hæc et his similia contententibus dixit apostolus Paulus, non debere eos has contentiones inter se suscipere, sed hoc magis adtendere, quia complisset deus promissa sua, quæ iuravit ad Abraham patrem nostrum, quod in semine eius hereditarentur omnes gentes: non est enim personarum acceptio apud deum. quicumque enim in lege peccassent, secundum legem iudicarentur; qui vero sine lege deliquissent, sine lege perirent. est enim in humanis sensibus tanta sanctitas, ut bona laudet naturaliter et puniat mala, quæ inter se invicem cogitationes aut accusantes puniat aut remuneret excusantes.

These and similar things being contended, the apostle Paul said that they must take counsel at last to not make such dispute among themselves, but rather to consider the completion of his (God's) promises, which he swore to our father Abraham, that his offspring would inherit all nations. For, there is no respect of persons with God. As many as have sinned in the Law shall be judged according to the Law, and whoever has sinned without the Law is to perish without the Law. For there is in human perceptions something great of the holiness of God in human affairs, that we may sing praise naturally well, and let him mete out deserts for evil, punishments and rewards, forming thoughts of accusing or excusing among each other.

### Chapter 8

Hæc et his similia Paulo dicente factum est ut mitigati essent et Iudæi et

As Paul said these and similar things, it happened that both the Jews and gentiles

gentes, sed principes Iudæorum were appeased, but the leaders of the Jews insistebant. Petrus vero his qui eum were insistent. Peter then said to those who arguebant, quod synagogas eorum accused him of renouncing their synagogues: interdiceret, dixit: Audite, fratres, "Listen, brothers, to the Holy Spirit sanctum spiritum promittentem promising the patriarch David that he 'would patriarchæ David, quod de fructu place on your throne the fruit of your ventris eius poneret super sedem suam. womb.' (Ps 132:11) This one, then, is to whom hunc ergo cui dixit pater de cælis: Filius the Father spoke out of heaven: 'You are my meus es tu, ego hodie genui te, hunc son, today I have begotten you.' (Ps 2:7) crucifixerunt per invidiam principes Through envy the chief priests crucified sacerdotum. ut impleret autem him. But in order to fulfill the redemption redemptionem necessariam sæculo, necessary for the world, he permitted permisit se hæc omnia sustinere, ut himself to endure all these things, so that as sicut ex costa Adæ fabricata est Eva, Eve was made from the rib of Adam, so the sic ex latere Christi in cruce positi church might be made from the side of fabricaretur ecclesia, quæ non haberet Christ placed on the cross, so that it might maculam neque rugam. have neither spot nor wrinkle.

## Chapter 9

Hunc deus aditum aperuit omnibus filiis In him God has opened access for all children Abrahæ et Isaac et Iacob, ut sint in of Abraham, and Isaac, and Jacob, to trust in fide ecclesiæ et non in infidelitate the church and not in the infidelity of the synagogæ. convertimini ergo et intrate synagogue. Turn, therefore, and enter into in gaudium Abrahæ patris vestri, quia the joy of your father Abraham, because God quod ei promisit deus adimplevit. unde has fulfilled what was promised to him. et propheta canit: Iuravit dominus et Whereupon also the prophet sang: 'The Lord non pænitebit eum, tu es sacerdos in has sworn and will not change it, you are a æternum secundum ordinem priest forever according to the order of Melchisedech. sacerdos enim in cruce Melchisedech.' (Ps 110:4) For he became a

factus est, cum hostiam sui corporis et sanguinis pro omni sæculo sacrificium præbuisset. priest on the cross, when he offered the sacrifice of his body and blood for all eternity.”

## Chapter 10

Hæc et his similia dicentibus Petro et Paulo pars maxima populorum credidit, et perpauci fuerunt, qui non crediderunt, qui et ipsi simulata fide, non tamen aperte possent eorum neglegere monita vel præcepta. videntes autem maiores synagogarum et gentium pontifices sibi per prædicationem eorum finem specialiter fieri, egerunt hoc ut sermo eorum in murmurationem populi veniret. unde factum est ut Simonem magum Neroni præferrent et istos culparent. innumerabiles enim populi dura converterentur ad dominum per prædicationem Petri, contigit etiam uxorem Neronis Liviam et Agrippæ præfecti coniugem nomine Agrippinam ita converti, ut a latere se suorum maritorum auferrent. per Pauli vero prædicationem multi deserentes militiam adhærebant deo, ita ut etiam ex cubiculo regis venirent ad eum, et facti Christiani nollent reverti ad militiam neque ad palatium. While these and similar things were said by Peter and Paul, the greatest part of the populace believed, and there were few who did not believe, who although feigning faith, could not openly neglect their warnings or precepts. But the leaders of the synagogues and the priests of the gentiles, seeing that their preaching was a special end for them, affected this so that their words would introduce a murmuring of the people. Whence it came to pass, they preferred Simon the magician to Nero, and blamed them. For innumerable people were converted to the Lord through the preaching of Peter, and it happened that the wife of Nero, Livia, and of Agrippa, named Agrippina, were so converted that they removed themselves from the side of their husbands. Through the teaching of Paul many who despised military life clung to God, so that even from the bedroom of the king there came to him Christians neither willing to return to the army nor to the palace.

## Chapter 11

Hinc populis seditiosam murmurationem agentibus Simon excitatus est in zelum, et cœpit de Petro multa mala dicere, dicens eum magum esse et seductorem. credebant autem illi hi qui mirabantur signa eius. faciebat enim serpentem æreum movere se, et lapideas statuas et æreas ridere et movere, se ipsum autem currere et subito in ære videri.

Hence, as the populace was making a seditious murmuring, Simon was stirred to jealousy, and began to say many bad things about Peter, saying that he was a magician and a seducer. And they believed him, wondering at his signs. For, he made a serpent of brass move itself, and stone and bronze statues to laugh and move about, but himself to run, and suddenly appear in the air.

## Chapter 12

Contra hæc Petrus infirmos curabat verbo, cæcos videre faciebat orando, dæmonia iussu fugabat, interea et ipsos mortuos suscitabat, dicebat autem ad populum, ut ab eius seductione non solum fugerent, sed etiam detegerent eum, ne viderentur diabolo consentire.

Contrary to these things, Peter cured the sick with his word, made the blind to see through prayer, by command drove out demons, and sometimes he even raised the dead. However, he told the people, that they should not only flee from his (Simon's) seduction, but always to expose him, lest they be seen to consent with the devil.

## Chapter 13

Sicque factum est ut omnes religiosi viri execrantes Simonem magum, sceleratum eum adsererent; Simoni vero adhærentes Petrum magum, quod ipsi erant cum Simone, falso testimonio adfirmarent. qui sermo usque ad Neronem Cæsarem venit; et Simonem magum ut ad se ingrederetur præcepit.

And so it occurred that all religious men cursed Simon the magician, declaring him wicked; but those who adhered to Simon, that Peter was a magician, which those who were with Simon affirmed by false testimony. The matter even came unto Nero Caesar, and he commanded Simon the magician to be brought before him.

## Chapter 14

Qui ingressus cœpit stare ante illum et subito mutare effigies, ita ut fieret subito puer et posthæc senior, altera vero hora adolescentior. mutabatur sexu, ætate, et per multas figuras diaboli ministerio bachabatur. quod cum videret Nero, vere hunc esse dei filium æstimabat. Petrus vero apostolus dicebat hunc furem esse, mendacem, magum, turpem, sceleratum, apostaticum, et in omnibus quæ sunt dei præcepta adversarium veritatis, nihilque superesse nisi ut iussu dei eius iniquitas manifestata omnibus panderetur.

Entering, he (Simon) began to stand before him (Nero) and suddenly to change his appearance, so that suddenly he became a boy, and afterward an old man, then at another hour a youth. He changed sex, age, and in many forms was transformed by the devil's ministry. When Nero saw this, he considered him to truly be the Son of God. The Apostle Peter then professed him to be a thief, a liar, a magician, disgraceful, impious, an apostate, and an opponent of the truth of all things of God, and that nothing remained except that by the commandment of God his iniquity should be made manifest to all.

## Chapter 15

Tunc ingressus ad Neronem Simon dixit: Audi me, bone imperator. ego sum filius dei, qui de cælo descendi, usque modo Petrum qui se dicit apostolum solum patiebar; nunc ergo geminatum est malum. Paulus denique qui et ipse eadem docet et contra me sentit, simul dicitur cum eo prædicare. quos constat quia nisi de interitu eorum cogitaveris, regnum tuum stare non poterit.

Then having gone to Nero, Simon said: "Listen to me, good emperor. I am the Son of God, who has descended from heaven; up to this time, I have suffered only Peter, who calls himself an apostle; now therefore having doubled the injury. Paul at the same time is said to teach alongside him, as is evident. It is clear that unless you concern yourself with their destruction, your kingdom will not be able to stand."

## Chapter 16

Tunc Nero sollicitudine cumulatus festinanter ad se eos iussit adduci, alia autem die cum introissent ad Neronem Simon magus et apostoli Christi Petrus et Paulus, Simon dixit: Hi sunt discipuli illius Nazareni, quibus iam non est tam bene, ut sint de plebe Iudæorum. Nero dixit: Quid est Nazareus? Simon dixit: Est civitas in Iudæa, quæ semper adversum vos fecit; hæc Nazareth dicitur: ex ipsa fuit magister eorum.

Then Nero, increasing in anxiety, quickly commanded them to be brought unto himself. And on the next day when Simon the magician and the apostles of Christ, Peter and Paul, had entered Nero's presence, Simon said: "These are the disciples of that Nazarene, for whom it is not now so good to be of the Jewish people." Nero said: "What is a Nazarene?" Simon said: "It is a city of Judea that has always been opposed to you; it is called Nazareth, from which is their teacher."

## Chapter 17

Nero dixit: Deus omnem hominem monet et diligit; tu quare eos persequeris? Simon dixit: Istud hominum est genus, qui totam Iudæam perverterunt, ne mihi crederent. Nero ad Petrum ait: Quare tam perfidi estis vos vel genus vestrum? Tunc Petrus ad Simonem ait: Omnibus inponere potuisti, mihi autem numquam; ipsos autem quos deceperas, per me deus de suo errore revocavit. et cum expertum tibi sit, quod me superare non possis, miror qua fronte in conspectu regis te iactes, ut putes per artem tuam magicam Christi discipulos

Nero said: "God commands us to love every human being; so why do you persecute them?" Simon said: "This is a race of men who have perverted all Judea, so as not to believe in me." Nero said to Peter: "Why are you, or your race, so treacherous?" Then Peter said to Simon: "You may be able to impose on everyone, but never on me; however, God has by means of me recalled those who have been deceived from their error. And when you have found that you cannot overcome me, I wonder what pride you will boast yourself in the sight of the king, to suppose yourself able to overcome the disciples of Christ through the art of your



superare.

own magic.”

## Chapter 18

Nero dixit: Quid est Christus? Petrus dixit: Hic est, quem hic Simon magus se esse adfirmat; hic autem est homo nequissimus et opera eius diabolica, si autem vis scire, bone imperator, quæ gesta sunt in Iudæa de Christo, accipe litteras Pontii Pilati missas ad Claudium, et ita cognoscis omnia. Nero autem iussit eas accipi et in suo conspectu recitari. Exemplar epistolæ.

Nero said: “What is Christ?” Peter said: “This is what this Simon the magician claims himself to be; but he is a most evil man, and his works are of the devil. However, if you wish to know, good emperor, the affairs that were in Judea concerning Christ, take the letters of Pontius Pilate sent to Claudius, and you will accordingly know all things.” And Nero commanded them to be brought before their eyes to be read to him. Copy of the letter:

## Chapter 19

Pontius Pilatus Claudio suo salutem. nuper accidit quod ipse probavi, Iudæos per invidiam se suosque posteros crudeli condemnatione punisse, denique cum promissum haberent patres eorum quod illis deus eorum mitteret de cælo sanctum suum, qui eorum rex merito diceretur, et hunc se promiserit per virginem missurum ad terras,

“Pontius Pilate to Claudius: Greetings. It recently happened, which I myself was concerned with, that the Jews through envy have punished themselves and their descendants with a cruel condemnation. In short, their fathers had been promised that their God would send them from heaven his holy one, who merited to be called their king, and he promised to send him through the virgin unto the earth;

## Chapter 20

is itaque me præside in Iudæa so when I was governor in Judea, the God Hebræorum deus cum venisset, et of the Hebrews came, and they saw him vidissent eum cæcos inluminasse, leprosos enlighten the blind, cleanse lepers, cure mundasse, paralyticos curasse, dæmones the paralyzed, drive out demons from

ab hominibus fugasse, mortuos suscitasse, human beings, raise the dead, command the imperasse ventis, ambulasse siccis winds, walk dry-footed on the waves of the pedibus super undas maris et multa alia sea, and perform many other wonders. mirabilia fecisse: cum omnis populus When all the people of the Jews said that Iudæorum dei filium hunc esse dicerent, this was the Son of God, the chief priests invidia contra eum ducti sunt principes also took hold of him, for they were taken sacerdotum et tenuerunt eum et mihi with envy against him, and delivered him tradiderunt, et alia pro aliis mihi de eo over to me, and they told me one lie after mentientes dixerunt, istum magum esse et another, that he was a magician and acting contra legem eorum agere. against their Law.

#### Chapter 21

Ego autem credidi ita esse et flagellatum But I believed it to be so, and having him tradidi illum arbitrio eorum. illi autem whipped, I delivered him over to their will. crucifixerunt eum et sepulto custodes However, they crucified him and, having him adhibuerunt. ille autem militibus meis buried, they set guards. However, he rose custodientibus die tertio resurrexit. in again on the third day, while my soldiers tantum autem exarsit nequitia Iudæorum, were guarding him. However, so great was ut darent pecuniam eis dicentes: Dicite the iniquity of the Jews kindled that they quia discipuli eius corpus ipsius rapuerunt. gave them money, saying: 'Say that his Sed cum accepissent pecuniam, quid disciples have stolen his body.' But they, factum fuerit tacere non potuerunt. nam having accepted the money, could not keep et illum resurrexisse testati sunt se silent, for they testified that they saw him, vidisse, et a Iudæis pecuniam accepisse, and having accepted the money from the hæc ideo ingessi ne quis aliter mentiatur, Jews, I have reported these things so that et existimes credendum mendaciis no one may falsely profess otherwise, nor Iudæorum. believe any lies of the Jews."

#### Chapter 22

Cumque perlecta fuisset epistola, Nero And when the letter had been read, Nero

dixit: Dic mihi, Petre, ita per illum omnia gesta sunt? Petrus ait: Ita, non te fallo; sic enim est, bone imperator. hic Simon plenus mendaciis et fallaciis circumdatus, ut putet se qui homo est, etiam hoc esse quod deus est. in Christo enim est omnis summa victoria per deum et hominem, quem adsumpsit illa maiestas inconprehensibilis, quæ per hominem hominibus dignata est subvenire. in isto autem Simone sunt duæ substantiæ, hominis et diaboli, qui per hominem conatur hominibus inpedire.

said: "Tell me, Peter, were all these things done by him?" Peter answered and said: "Yes, I am not deceiving you; for so it was, good emperor. This Simon is full of lies and surrounded by deceit, so that he thinks that he, who is a man, also is that which is God. For in Christ is all supreme victory through God and man, whom that majesty beyond comprehension assumed, which deigned to help man through man. However, in this Simon there are two substances, of man and of devil, which through man tries to ensnare men."

### Chapter 23

Simon dixit: Miror te, bone imperator, hunc te alicuius momenti existimare, hominem inperitum, piscatorem, mendacissimum, et nec in verbo nec in genere nec in aliqua præditum potestate. sed ne diutius hunc patiar inimicum, modo præcipiam angelis meis, ut veniant et vindicent me de isto. Petrus dixit: Non timeo angelos tuos, illi autem me poterunt timere in virtute et confidentia Iesu Christi domini mei, quem te esse mentiris.

Simon said: "I am surprised that you, good emperor, consider this man of any importance: an inexperienced man, a fisherman of the poorest, and endowed neither in word nor in class nor in any power. But that I may not suffer this enemy any longer, I will now command my angels to come and avenge me of him." Peter said: "I do not fear your angels; however, they can fear me in the power and confidence of my Lord Jesus Christ, whom you falsely claim to be."

### Chapter 24

Nero dixit: Non times, Petre, Simonem qui

Nero said: "Do you not fear, Peter, Simon

divinitatem suam rebus adfirmat? Petrus dixit: Divinitas in eo est qui cordis rimatur arcana, dicat nunc mihi quid cogito vel quid facio, quam cogitationem meam, antequam hic mentiatur, prius tuis auribus insinuo, ut non audeat mentiri quæ cogito. Nero dixit: Accede huc, et dic mihi quid cogitas. Petrus dixit: Iube mihi adferri panem ordeaceum et occulte dari. Cumque hoc iussum fuisset occulte adferri et dari Petro, Petrus dixit: Dicat nunc Simon, quid cogitatum, quid dictum, quidue sit factum.

## Chapter 25

Nero dixit: Vis ergo ut credam quia hæc Simon ignorat, qui et mortuum suscitavit et se ipsum decollatum post diem tertium repræsentavit, et quicquid dixit ut faceret, fecit? Petrus dixit: Sed coram me non fecit. Nero dixit: Sed me adstante hæc omnia fecit; nam et angelos iussit ad se venire, et venerunt. Petrus dixit: Ergo si quod maximum est fecit, quare quod minus est non facit? Dicat quid cogitaverim et quid fecerim. Nero dixit: Quid dicis, Simon? ego me inter vos non convenio. Simon dixit: Petrus dicat, quid cogitem vel quid

who by deed confirms his own divinity?" Peter said: "Divinity is in him who pries into the depths of the heart. Let him tell me now what I think or what I do. Before he lies, I first put it into your ears, so that he does not dare lie about what I think." Nero said: "Come here and tell me what you think." Peter said: "Command for me to be brought some barley bread, and to be given it in secret." When he commanded it to be brought in secret and given to Peter, Peter said: "Tell now, Simon, what was thought, what was said, or what has happened."

Nero said: "Do you want me to believe, then, that Simon is ignorant of these things, who even raised the dead, and presented himself on the third day after being beheaded, and whatsoever else he said he would do, he did?" Peter said: "But before me he did not do it." Nero said: "But he did all these things before me; for he even commanded angels to come to him, and they came." Peter said: "If he has done what is greatest, why not also what is lesser? Let him say what I have thought and what I did." Nero said: "What do you say, Simon? I do not agree myself between you." Simon said: "Let Peter say

fecerim. Petrus dixit: Quid cogitet what I thought or what I did.” Peter said: Simon, me scire docebo, dum fecerim “What Simon thinks, I will show myself to quid cogitaverit. know, by doing what he is thinking.”

## Chapter 26

Simon dixit: Hoc scias, bone imperator, Simon said: “Know this, good emperor, that quia cogitationes hominum nemo novit no one knows the thoughts of human beings nisi unus deus. ceterum Petrus mentitur. except God alone. Otherwise, Peter is lying.” Petrus dixit: Tu ergo, qui filium dei te Peter said: “You therefore, who claim to be esse dicis, dic quid cogitem; quid fecerim the Son of God, tell me what I think; what I modo in occulto, si potes, exprime. have done in secret, if you can, express it.” Petrus enim benedixerat panem quem For, Peter blessed the barley bread which acceperat ordeaceum et fregerat et he had taken and broken, and which he dextera atque sinistra in manica gathered up into his sleeves with his right collegerat. and left hand.

## Chapter 27

Tunc Simon indignatus quod dicere non Then Simon, enraged that he could not posset secretum apostoli, exclamavit tell the apostle’s secret, cried out, saying: dicens: Procedant canes magni et “Let big dogs come out and devour him devorent eum in conspectu Cæsaris. Et before Caesar.” And suddenly dogs of subito apparuerunt canes miræ great size appeared and made an attack magnitudinis et impetum fecerunt in on Peter. Peter then, stretching out his Petrum. Petrus vero extendens manus in hands in prayer, showed the dogs the orationem, ostendit canibus eum quem bread that he had blessed; which when benedixerat panem; quem ut viderunt the dogs saw, they suddenly were canes subito nusquam conparuerunt. tunc nowhere to be seen. Then Peter said to Petrus dixit ad Neronem: Ecce ostendi tibi Nero: “Lo, I showed you that I knew what scisse me quid cogitaverit Simon, non Simon was thinking, not by words, but by verbis, sed factis; nam qui angelos deeds; for he who promised to bring

promiserat contra me esse venturos, angels against me, has brought forth  
canes exhibuit, ut se ostenderet non dogs, in order to show that he has no  
divinos angelos sed caninos habere. divine angels but dogs.”

## Chapter 28

Tunc Nero ad Simonem dixit: Quid est, Then Nero said to Simon: “What is it, Simon? I  
Simon? puto victi sumus. Simon dixit: think we are defeated.” Simon said: “He did  
Hic et in Iudæa et in tota Palæstina et these things to me both in Judea and in all  
Cæsarea ista mihi fecit, et sæpe Palestine and Caesarea, and by often  
mecum certando ideo didicit, quia hoc contending with me he learned that this was  
eis erat contrarium: me ergo ut contrary to them: therefore, he learned this  
evaderet didicit hoc. nam cogitationes in order to avoid me. For no one knows the  
hominum nemo novit nisi unus deus. Et thoughts of humans, but God alone.” And Peter  
Petrus ad Simonem dixit: Certe deum said to Simon: “Certainly you think yourself to  
te esse mentiris, quare ergo non be a god, why therefore can you not make  
manifestas cogitationes singulorum? known the thoughts of each individual?”

## Chapter 29

Tunc conversus Nero ad Paulum sic ait: Then Nero, turning to Paul, said: “Why do  
Tu quare nihil dicis, Paule? Paulus you say nothing, Paul?” Paul responded:  
respondit: Hoc scito, Cæsar, quia si “Know this, Caesar, that if you let this  
dimiseris istum magum tanta agere, magician do such things, there will come the  
magnum malum patriæ tuæ ad crescet, et greatest mischief to your country, and will  
regnum tuum ab statu suo deiciet. Nero overthrow your kingdom from its station.”  
Simoni dixit: Quid dicis tu, Simon? Simon Nero said to Simon: “What do you say,  
dixit: Ego nisi me aperte demonstravero Simon?” Simon said: “If I am not clearly  
deum esse, nemo mihi venerationem demonstrated to be a god, no will offer me  
debitam exhibebit. Nero dixit: Et quid due veneration.” Nero said: “And why are  
modo moraris et non ostendis te deum you delaying and not showing that you are a  
esse, ut isti puniantur? god so that they may be punished?”

## Chapter 30

Simon dixit: Iube mihi turrim altam fabricare ex lignis, et ascendam super eam, et vocabo angelos meos et præcipiam eis ut cunctis videntibus in cælum perferant me ad patrem meum. hoc isti dum facere non potuerint, probabis eos homines esse inperitos. Nero autem Petro dixit: Audisti, Petre, quod Simon dixit? ex hoc apparebit quantam virtutem habeat vel ipse vel deus tuus. Petrus dixit: Optime imperator, si velles, poteras intellegere quia dæmonio plenus est. Nero dixit: Quid mihi verborum ambages [circuitus] facitis? Crastinus dies vos probabit.

Simon said: "Command to build me a tall tower of wood, and I will ascend upon it, and call my angels, and command them to carry me up to heaven to my Father in the sight of everyone. Since these men are unable to do this, you may determine them to be uneducated men." However, Nero said to Peter: "Do you hear, Peter, what Simon has said? From this it will be apparent how much power either he or your god has." Peter said: "Excellent, good emperor, if you wished, you could understand that he is full of demons." Nero said: "Why do you make circumambulations to me with words? The day tomorrow will prove you."

## Chapter 31

Simon dixit: Credis, bone imperator, quia magus sum, cum mortuus fuerim et resurrexerim? Egerat enim perfidus Simon præstigio suo, ut diceret Neroni: Iube me decollari in obscuro et ibidem dimitti occisum, et si non tertia die resurrexero, scias me magum fuisse: si autem resurrexero, scias me esse filium dei.

Simon said: "Do you believe, good emperor, that I am a magician, while having died and risen again?" For it had transpired by the craft of the faithless Simon, in order for him to tell Nero: "Command me to be beheaded in darkness and to be left in the same place killed, and if I do not resurrect on the third day, you may know that I am a magician; however, if I will resurrect, you know me to be the Son of God."

## Chapter 32

Et cum hoc fieri iussisset Nero, in

And when Nero had commanded this to be

obscuro egit arte magica ut aries decollaretur; qui aries tamdiu Simon visus est quamdiu decollaretur. decollatus autem in obscuro, cum scrutatus fuisset is, qui eum decollaverat, et caput eius protulisset ad lumen, invenit caput berbicum; sed nihil voluit regi dicere, ne se ipsum detegeret qui iussus fuerat hoc in abditis perpetrare, hinc ergo dicebat Simon, se die tertia resurrexisse, quia caput et membra berbicus tulerat, sanguis vero ibidem congelaverat. et tertia die ostendit se Neroni et dixit: Fac sanguinem meum qui effusus est extergi: quia ecce qui decollatus fueram, sicut promisi, die tertia resurrexi.

done, he used magical art under darkness to have a ram beheaded, which ram appeared to be Simon for as long as it was beheaded. But being beheaded in darkness, when he who beheaded it had examined it and brought its head to the light, he found the head of a boar (sic); but he would not say anything to the king, in case he should reveal himself, who had been commanded to do this in secret. Therefore, Simon said that he resurrected on the third day, because he had taken the head and limbs of a boar, but the blood had congealed there. And on the third day he showed himself to Nero and said: "Let my blood which was shed be wiped away, for lo, I who was beheaded, just as I promised, have resurrected on the third day."

### Chapter 33

Cum ergo dixisset Nero: Crastinus dies vos probabit; conversus ad Paulum ait: Tu Paule, quare nihil loqueris? aut quis te docuit aut quem magistrum habuisti, aut qualiter in civitatibus docuisti, vel quales exstiterunt per tuam doctrinam? puto enim nullam te habere sapientiam, nec virtutem aliquam posse perficere. Paulus respondit: Putas me

When therefore Nero had said, "The day tomorrow will prove you," turning to Paul, he said: "You Paul, why do you say nothing? Or who taught you, or whom did you have as a teacher, or how have you taught in the cities, or what qualities came into being through your teaching? For, I don't think that you have any wisdom, nor can you perfect any virtue." Paul responded: "Do you think I



contra hominem perfidum et should speak against a treacherous and  
desperatum magum maleficum, qui desperate, evil magician, who has destined  
animam suam morti destinavit, cuius his soul for death, whose destruction  
interitus et perditio cito adveniet, and perdition will soon come? He who  
debere loqui? qui fingit se esse quod pretends to be what he is not, and makes  
non est, et arte magica hominibus ad mockery by magical art for the perdition of  
perditionem inludit? men?

#### Chapter 34

Huius tu verba si volueris audire vel fovere If you wish to listen to his words or  
eum, perdes animam tuam et imperium support him, you will lose your soul and  
tuum. hic enim homo pessimus est, et sicut your empire. For this is a most wicked man,  
Ægyptii magi Iamnes et Mambres qui and like the Egyptian magicians Jamnes and  
Pharaonem et exercitum eius miserunt in Mambres, who led Pharaoh and his army  
errorem, quousque demergerentur in into error until they were swallowed up in  
mari: sic et hic per patris sui diaboli the sea: so too, through the skill of his  
peritiam hominibus persuadet et multa father the devil, he persuades people and  
mala facit per nicromantiam et cetera does many evils through necromancy and  
mala, si qua sunt apud homines, et sic other evils, if any exist among people, and  
multos incautos seducit ad temptationem thus he seduces many unwary into testing  
imperii tui. your rule.

#### Chapter 35

Ego autem verbum diaboli, quod per But I, concerning the word of the devil which I  
hunc hominem diffundi video, see is dispersed by this man, with the groanings  
gemitibus cordis mei ago cum of my heart, I deal with the Holy Spirit, so that it  
spiritu sancto, ut cito possit ostendi may be quickly demonstrated what it is. For to  
quid sit. nam quantum se exaltari the extent that he esteems himself exalted unto  
putat ad cælos, tantum demergetur the heavens, to that extent he will be plunged  
in infernis inferioribus, ubi est into the lower hells, where there is weeping and

fletus et stridor dentium.

gnashing of teeth.

### Chapter 36

De doctrina autem magistri mei, de qua me interrogasti, non eam capiunt, nisi qui fidem mundi pectoris adhibuerint. nam quaecumque sunt pacis et caritatis, ea docui: per circuitum ab Hierusalem usque Illiricum replevi verbum pacis.

However, according to the doctrine of my Teacher, about whom you asked me, no one attains it except for those who allow faith into their heart. For I have taught whatever things are of peace and charity: as far around Jerusalem as even Illiricum, I have fulfilled the word of peace.

### Chapter 37

Docui, ut homines se invicem diligant. docui ut invicem se honore præveniant. docui sublimes et divites non se extollere et sperare in incerto divitiarum, sed in deo ponere spem suam. docui mediocres victu et vestimento contentos esse. docui pauperes in sua egestate gaudere. docui patres docere filios suos disciplinam timoris dei. docui filios obtemperare parentibus et monitis salutaribus. docui possidentes reddere tributum cum sollicitudine. docui negotiators reddere vectigalia ministris reipublicæ. docui uxores diligere viros suos et timere eos quasi dominos. docui viros fidem servare coniugibus, sicut illi sibi servare pudorem omnimodis volunt.

I taught that people should love one another. I taught that they should precede one another in honor. I taught the lofty and rich not to exalt themselves and hope in an uncertainty of riches, but to place their hope in God. I taught the middle class to be content with food and clothing. I taught the poor to rejoice in their poverty. I taught fathers to teach their children the discipline of the fear of God. I taught children to obey their parents with wholesome admonition. I taught property owners to pay taxes with diligence. I taught merchants to pay taxes to the officials of the republic. I taught wives to love their husbands and to fear them as their masters. I taught men to keep fidelity to their wives, just as they wish in every way to keep their modesty to them themselves. For

quod enim punit maritus in uxore adultera, hoc punit in marito adultero ipse pater et conditor rerum deus. docui dominos ut mitius cum servis suis agant. docui servos ut fideliter et quasi deo ita serviant dominis suis, docui ecclesias credentium unum et omnipotentem invisibilem et inconprehensibilem colere deum. what the husband punishes in the case of an adulterous wife, this God himself, the Father and Creator of all things, punishes in the case of an adulterous husband. I taught masters to deal more gently with their slaves. I taught slaves to serve their masters faithfully and as if to God; I taught the churches of believers to worship the one and almighty God, invisible and incomprehensible.

#### Chapter 38

Hæc autem mihi doctrina non ab hominibus neque per hominem aliquem data est, sed per Iesum Christum et patrem gloriæ, qui mihi de cælo locutus est. et dum me mitteret ad prædicationem dominus meus Iesus Christus, dixit mihi: Vade et ego ero in te spiritus vitæ omnibus credentibus in me; et omnia quæcumque dixeris aut feceris ego iustificabo. However, this was neither given to me by human beings nor through any human being, but through Jesus Christ and the Father of glory, who spoke to me from heaven. And when my Lord Jesus Christ sent me to preach, he said to me: 'Go, and I will be in you a spirit of life to all who believe in me; and I will justify everything you say or do.'" (Cf. Ac 22:21)

#### Chapter 39

Nero his auditis obstupuit et conversus ad Petrum dixit: Tu quid dicis? Et Petrus ait: Omnia quæcumque locutus est Paulus vera sunt. nam multi anni sunt, per quos accepi litteras ab episcopis nostris, qui sunt in universo orbe Romano, et pæne omnium civitatum episcopi scripserunt mihi de Nero was astonished to hear these things and, turning to Peter, said: "What do you say?" And Peter said: "All things that Paul has said are true. For there have been many years during which I received letters from our bishops, who are all throughout the Roman world, and the bishops of almost every city have written to me about his deeds and

factis et dictis eius. nam cum persecutor esset legis Christi, vox eum de cælo vocavit et docuit veritatem, quia non erat per invidiam inimicus fidei nostræ sed per ignorantiam. fuerunt enim ante nos pseudochristi, sicut est Simon, fuerunt et pseudoapostoli, fuerunt et pseudoprophetæ, qui contra sacros apices venientes evacuare studuerunt veritatem. et contra hos necesse erat agere hunc virum, qui ex infantia sua nihil aliud studii gesserat, nisi divinæ legis scrutari mysteria, in quibus hoc didicerat, ut defensor veritatis et persecutor existeret falsitatis. quia ergo persecutio eius non ex æmulatione fiebat, sed ex defensione legis, ipsa veritas eum de cælo adlocuta est dicens ei: Ego sum veritas quam defendis: cessa me persequi, quia ego ipsa sum pro qua videris dimicare contra inimicos veritatis. ergo cum cognovisset ita esse, deservit quod defendebat et cœpit defendere hanc quam persequabatur semitam Christi, qui est via pure ambulantibus, veritas nihil fallentibus et vita credentibus words. For while he was a persecutor of the law of Christ, a voice from heaven called him and taught him the truth, because he was not an enemy of our faith through envy but through ignorance. Indeed, there were before us false-Christ, as is Simon, and there have been false-apostles, and there have been false-prophets, who against the holy counsels have endeavored to make the truth void. And against these it was necessary for this man to act, who from childhood had pursued no other study than to search out the mysteries of the divine Law, in which he had learned this, that he might be a defender of truth and a persecutor of falsehood. Therefore, because his persecution was not done out of jealousy, but out of defense of the Law, the truth itself addressed him from heaven, saying to him: "I am 'the Truth' that you defend: cease persecuting me, for I am the very one for whom you have to fight against the enemies of truth." (Cf. Ac 9:5) Therefore, when had learned that this was so, he abandoned what he was defending and began to defend this path of Christ which he was persecuting, who is 'the Way' for those who walk purely, 'the Truth' for those who do not deceive, and 'Eternal Life' for those who

sempiterna.

believe.

#### Chapter 40

Simon dixit: Bone imperator, intellege  
conspirationem horum duorum adversum  
me. ego enim sum veritas et isti adversum  
me sapiunt. Petrus dixit: Nulla veritas in te  
est, sed ex solo mendacio omnia ista dicis  
et facis.

Simon said: "Good emperor, understand  
the conspiracy of these two against me.  
For I am 'the Truth,' and they plot against  
me." Peter said: "There is no truth in you,  
but from a mere lie you say and do all  
these things."

#### Chapter 41

Nero dixit: Paule tu quid dicis? Paulus  
dixit: Quæ a Petro audisti, hoc et a me  
dictum crede, unum enim sentimus, quia  
unum habemus dominum Iesum  
Christum. Simon dixit: Putas me, bone  
imperator, cum his habere  
disputationem, qui adversum me  
consensum fecerunt? Et conversus ad  
apostolos dei dixit: Audite, Petre et  
Paule; si hic vobis nihil possum facere,  
veniemus ubi vos oportet me iudicare.  
Paulus dixit: Bone imperator, vide quales  
nobis minas ostendit. Petrus dixit: Cur  
non inrides hominem vanum et alieni  
capitis, qui ludificatus a dæmoniis putat  
se manifestari non posse?

Nero said: "Paul, what do you say?" Paul said:  
"The things you heard from Peter, believe  
this to be said by me also; for it is one  
sentiment, because we have one Lord Jesus  
Christ." Simon said: "Do you think I, good  
emperor, am having a disputation with those  
who have formed a consensus against me?"  
And turning to the apostles of God, he said:  
"Listen, Peter and Paul; if I am able to do  
nothing for you here, we shall go to a place  
where I must judge you." Paul said: "Good  
emperor, see what threats he demonstrates  
against us." Peter said: "Why not laugh at a  
vain man also of foreign mind, who is mocked  
by demons he thinks himself unable to  
explain?"

#### Chapter 42

Simon dixit: Ego vobis parco, quousque  
ostendam virtutem meam. Paulus dixit:

Simon said: "I will spare you until I  
demonstrate my power." Paul said: "As if you

Quasi tu hinc exiturus sis sanus. Petrus dixit: Nisi viderit Simon virtutem domini nostri Iesu Christi, non credit se Christum non esse. Simon dixit: Sacratissime imperator, noli istis credere, quia hi sunt qui circumciduntur et circumcidunt. Paulus dixit: Nos antequam veritatem cognosceremus, carnis circumcisionem tenuimus; at ubi veritas apparuit, cordis circumcisione et circumcidimur et circumcidimus. Petrus dixit: Si mala est circumcisio, tu quare circumcisis es?

were going to leave here safely.” Peter said: “Unless Simon sees the power of our Lord Jesus Christ, he shall not believe himself not to be the Christ.” Simon said: “Holiest emperor, do not believe them, because they are the ones who are circumcised and continue to circumcise.” Paul said: “Before we knew the truth, we kept the circumcision of the flesh; but when the truth was revealed, according to the circumcision of the heart we were both circumcised and do circumcise.” Peter said: “If circumcision is bad, why were you circumcised?”

#### Chapter 43

Nero dixit: Ergo et Simon circumcisis est? Petrus dixit: Nec aliter poterat decipere animas, nisi se Iudæum simularet et legem dei decere ostenderet. Nero dixit: Tu, Simon, ut video, zelo duceris et ideo istos persequeris. est enim ut video, zelus magnus inter te et Christum eorum, et vereor ne ab eis convincaris, et magnis malis consumptus esse videaris. Simon dixit: Seduceris, imperator. Nero dixit: Quid est seduceris? hoc quod in te video hoc dico, evidenter te adversarium esse Petri et Pauli et

Nero said: “So has even Simon been circumcised?” Peter said: “There was no way he could have deceived souls unless by pretending himself to be a Jew and professing to zealously teach the Law of God.” Nero said: “You, Simon, as I see, are led by jealousy and therefore persecute these men. For as I see it, there is great jealousy between you and their Christ, and I fear lest you be defeated by them, and seem to be consumed by greater evils.” Simon said: “You are led astray, emperor.” Nero said: “How am I astray? I profess that which I see in you, that you are clearly an enemy of Peter and

magistri eorum.

Paul and their Teacher.”

#### Chapter 44

Simon dixit: Pauli Christus magister non fuit. Paulus dixit: Qui Petrum præsens docuit, ipse me per revelationem instruxit. nam quod nos accusat circumcisos, dicat ipse, quare circumcisos sit. Simon dixit: Quare me hoc interrogatis? Paulus dixit: Est ratio ut te interrogemus. Nero dixit: Cur vereris respondere illis? Simon dixit: Ideo quia a deo praecepta est circumcisio illo tempore quo ego eam suscepi.

Simon said: “Christ was not the teacher of Paul.” Paul said: “He who taught Peter in person, that one instructed me through revelation. For, accusing us of being circumcised, he should himself explain why he is circumcised.” Simon said: “Why are you asking me this?” Paul said: “There is a reason why we are asking you.” Nero said: “Why do you fear answering them?” Simon said: “Because circumcision was commanded by God at the time when I received it.”

#### Chapter 45

Paulus dixit: Audis, bone imperator, quid dixerit Simon? si ergo bona est circumcisio, quare tu circumcisos tradidisti, et cœgisti eos præcipitanter occidi? Nero dixit: Sed nec de vobis bene sentio. Petrus et Paulus dixerunt: An tu de nobis sentias bene vel male, non ad rem pertinet. nobis enim necesse est ut quod promisit magister noster fiat. Nero dixit: Quid si ego noluerō? Petrus dixit: Non quod tu volueris, sed quod nobis ille pollicitus est.

Paul said: “You hear, good emperor, what Simon said? If then circumcision is good, how have you delivered up those who are circumcised, and compelled them to be put to death?” Nero said: “But I don’t feel good about you either.” Peter and Paul said: “Whether you feel good or bad about us is irrelevant to the matter. For it is necessary for us in order that what our Teacher promised would be done.” Nero said: “So what if I do not want it?” Peter said: “Not as you want, but as he has promised us.”

## Chapter 46

Simon dixit: Bone imperator, hi homines circumvenerunt clementiam tuam et obligaverunt te. Nero dixit: Sed nec tu adhuc me de te confirmasti. Simon dixit: Quantis rebus bonis et signis a me tibi demonstratis miror quod adhuc dubitare videris. Nero dixit: Ego neque dubito, neque cuiquam vestrum consentie. sed magis quod interrogo responde mihi.

Simon said: "Good emperor, these men have circumvented your clemency and obliged you." Nero said: "But you still have not convinced me about yourself." Simon said: "Given how many good and generous things I have shown you, I am surprised how you still seem to doubt." Nero said: "I neither doubt nor agree with any of you, but rather answer me what I ask."

## Chapter 47

Simon dixit: Nihil tibi iam respondebo. Nero dixit: Ideo hoc dicis quia mentiris. et si ego tibi nihil possum facere, deus qui potens est faciet. Simon dixit: Iam tibi responsurus non sum. Nero dixit: Sed nec ego te computem aliquid esse. ut enim sentio, fallax es in omnibus, sed quid plura? toti tres inconstabilitum animum vestrum ostendistis et me ita dubium in omnibus fecistis, ut non inveniam, cui credere possim.

Simon said: "I will answer you nothing now." Nero said: "You say this because you are lying, and I am able to do nothing for you; God, who is able, will do it." Simon said: "I am not responding to you now." Nero said: "But neither do I perceive you to be anything, for I sense you are deceitful in all things. But what more? All three of you have shown you are of unstable spirit and have made me so doubtful about everything that I cannot find anyone whom I can trust."

## Chapter 48

Petrus dixit: Ego unum esse deum patrem in Christo salvatore cum sancto spiritu creatorem omnium rerum prædico, qui fecit cælum et terram, mare et omnia quæ in eis sunt, qui verus

Peter said: "I preach there to be one God the Father in Christ the Savior, with the Holy Spirit, Creator of all things, who made heaven and earth, the sea and all that are in them, who is the true King, and of his



rex est, et regni eius non erit finis. Nero dixit: Quis est rex dominus? Paulus dixit: Salvator omnium gentium. Simon dixit: Ego sum quem dicitis; et sciatis, Petre et Paule, non vobis contingit quod cupitis ut martyrio vos digner. Petrus et Paulus dixerunt: Numquam tibi bene sit, Simon mage et amaritudinibus plene.

kingdom there will be no end.” Nero said: “Which king is lord?” Paul said: “The Savior of all nations.” Simon said: “I am whom you speak about; and you know, Peter and Paul, that what you desire will not befall you, that you should be dignified with martyrdom.” Peter and Paul said: “Let it never be well for you, Simon, magician and full of bitterness.”

#### Chapter 49

Simon dixit: Audi, Cæsar Nero, ut scias istos falsos esse et me de cælis missum: crastina die ad cælos vadam, ut hos qui mihi credunt beatos faciam; in istos autem qui me negare ausi sunt iram meam ostendam. Petrus et Paulus dixerunt: Nos olim vocavit deus ad gloriam suam; tu autem a diabolo vocatus ad tormenta festinas.

Simon said: “Listen, Nero Caesar, so that you may know they are false and that I was sent from heaven: tomorrow I will go to heaven, in order to make happy those who believe in me; however, to those who have dared deny me I will demonstrate my wrath.” Peter and Paul said: “God will one day call us to his own glory; however you, being called by the devil, hasten unto torments.”

#### Chapter 50

Simon dixit: Cæsar Nero, audi me. istos insanos a te separa, ut dum venero ad patrem meum in cælis, possim tibi esse propitius. Nero dixit: Et unde hoc probamus quia in cælum vadis? Simon dixit: Iube turrim excelsam fieri ex lignis et trabibus magnis, ut ascendam in illam; et cum in illam ascendero, angeli mei ad me in æra venient: non enim in terra

Simon said: “Nero Caesar, listen to me. Separate these madmen from you, so that when I come to my father in heaven, I may be nearer to you.” Nero said: “And wherefore can we prove that you are going away to heaven?” Simon said: “Command to build me a high tower of wood and great beams, that I may ascend into it; and when I ascend into it, my angels shall come to me in the air; for

inter peccatores ad me venire possunt. on the ground among sinners they cannot  
Nero dixit: Volo videre, si imples quod come to me.” Nero said: “I wish to see if you  
dicis. fulfill what you say.”

### Chapter 51

Tunc Nero præcepit in campo Martio Then Nero commanded a high tower to be  
turrim excelsam fieri et præcepit ut built in the Campus Martius so that all the  
omnes populi et omnes dignitates ad people and dignitaries should be present for  
istud spectaculum convenirent. altera this spectacle. But on the next day, in this  
vero die in omni hoc conventu iussit Nero entire assembly, Nero commanded Peter and  
Petrum et Paulum ad hoc spectaculum Paul to be present at this spectacle, to  
præsentari, quibus sic ait: Nunc habet whom he said thus: “Now the truth has to be  
veritas apparere. Petrus et Paulus manifest.” Peter and Paul said: “It is not us  
dixerunt: Non enim nos eum detegimus, who have exposed him, but our Lord Jesus  
sed dominus noster Iesus Christus, filius Christ, the Son of God, whom he has here  
dei, quem hic se ipsum esse mentitus est. falsely claimed himself to be.”

### Chapter 52

Et conversus Paulus ad Petrum dixit: Meum And turning to Peter, Paul said: “It is mine  
est genibus positus deum exorare, tuum est to beg God on my knees; it is yours to  
impetrare si quid videris eum conari, implore him if you see him attempting  
quoniam tu prior electus es a domino. et anything, since you were first chosen by  
positis genibus orabat Paulus. Petrus autem the Lord.” And Paul, kneeling, prayed.  
intuitus Simonem dixit: Incipe, quod Peter however, looking at Simon, said:  
cœpisti; adpropinquabit enim et tua “Begin what you have started, for both  
detectio et nostra vocatio. video enim your disclosure and our calling draw near,  
Christum meum vocantem me et Paulum. for I see my Christ calling Paul and I.”

### Chapter 53

Nero dixit: Et quo ituri estis contra meam Nero said: “And where can you go against  
voluntatem? Petrus dixit: Quo nos accersit my will?” Peter said: “Wherever our Lord

dominus noster. Nero dixit: Quis est has called us.” Nero said: “Who is your dominus vester? Petrus dixit: Dominus lord?” Peter said: “The Lord Jesus Christ, Iesus Christus, quem ego video nos whom I see calling us.” Nero said: “So, will vocantem. Nero dixit: Ergo et vos in cælum you also go away to heaven?” Peter said: ituri estis? Petrus dixit: Quo ipsi placuerit “As it pleases him who calls us.” Simon said: qui vocat nos. Simon dixit: Ut scias, “So that you know, emperor, that they are imperator, istos fallaces esse, mox ut in deceitful, as soon as I ascend to heaven I cælum ascendero mittam ad te angelos will send you my angels, and have you meos et faciam te ad me venire. Nero dixit: come to me.” Nero said: “Do, therefore, Fac ergo, quæ dicis. what you say.”

#### Chapter 54

Tunc ascendit Simon in turrin coram Then Simon ascended into the tower on front omnibus, et extensis manibus of everyone, and with hands extended, coronatus lauro cœpit volare. Nero ut crowned with a laurel, he began to fly. Nero, vidit Petro sic ait: Verax homo est iste as he saw, spoke thus to Peter: “This Simon is Simon, tu autem et Paulus seductores truthful, but you and Paul are deceivers.” estis. Cui Petrus ait: Sine mora scies Peter said to him: “Without delay you will know nos veraces esse Christi discipulos, us to be true disciples of Christ; however, hunc autem non esse Christum, sed this man is not the Christ, but a magician and magum et maleficum. Nero dixit: Adhuc a criminal.” Nero said: “Until now do you perseveratis? ecce videtis eum cælum persevere? Lo, you see him penetrating the penetrare. heaven.”

#### Chapter 55

Tunc Petrus aspiciens Paulum dixit: Paule, Then Peter, looking at Paul, said: “Paul, raise erige caput et vide. Cumque elevasset your head and look.” And when Paul had caput Paulus lacrimis plenus oculos, et lifted up his head, his eyes full of tears, and vidisset Simonem volantem, sic ait: saw Simon flying, he said thus: “Peter, why Petre, quid cessas? perfice, quod do you hesitate? Finish what you have

coepisti. iam enim nos vocat dominus noster Iesus Christus. Et Nero audiens eos subrisit et dixit: Isti vident se victos modo et delirant. Petrus dixit: Modo probabis nos non delirare. Paulus ait Petro: Fac iam, quod faciebas.

started, for our Lord Jesus Christ calls us now.” And Nero, hearing them, smiled and said: “These men see themselves as defeated and are delirious.” Peter said: “You will have to prove that we are not delirious.” Paul said to Peter: “Do now what you do.”

### Chapter 56

Et aspiciens contra Simonem Petrus dixit: Adiuro vos, angeli Satanæ, qui eum in æra fertis ad decipiendum hominum infidelium corda, per deum creatorem omnium et per Iesum Christum quem tertia die a mortuis suscitavit, ut eum ex hac hora iam non feratis, sed dimittatis illum. Et continuo dimissus cecidit in locum qui Sacra Via dicitur, et in quattuor partes fractus quattuor silices adunavit, qui sunt ad testimonium victoriæ apostolicæ usque in hodiernum diem.

And looking up toward Simon, Peter said: “I adjure you, angels of Satan, who carry him in the air for the sake of deceiving the hearts of the unbelievers, through God the Creator of all things, and through Jesus Christ, whom on the third day he raised from the dead, that from this hour you shall not carry him any longer, but let him go.” And at once, being let go, he fell into the place called Sacra Via (Sacred Way), and breaking into four parts, he joined together four stones, which stand as a testimony to the apostolic victory to this very day.

### Chapter 57

Tunc Nero teneri fecit Petrum et Paulum in vinculis; corpus autem Simonis iussit diligenter tribus diebus custodiri, putans eum resurgere tertia die. cui Petrus dixit: Hic iam non resurget, quoniam vere mortuus est et in æterna pœna dampnatus. Cui Nero dixit: Quis tibi

Then Nero made Peter and Paul to be bound up in chains, but commanded the body of Simon to be carefully guarded for three days, thinking he would rise again on the third day. To whom Peter said: “This one will not rise again, because he is truly dead and condemned to eternal punishment.” To whom

permisit tale scelus facere? Petrus dixit: Contentio eius, et si intellegas, multum est ei præstitum ut periret, ne tantas deo ad multiplicationem supplicii sui inferret blasphemias. Nero dixit: Suspecto animo me esse fecistis, ideoque vos malo exemplo perdam. Petrus dixit: Non quæ tu vis, sed quod promissum est nobis, necesse est consummari.

## Chapter 58

Tunc Nero dixit ad præfectum suum Agrippam: Homines inreligiosos necesse est male perdere, et ideo cardis ferreis acceptis iubeo eos in Naumachia consumi et omnes huiusmodi homines male consummari. Agrippa præfectus dixit: Sacratissime imperator, non congruenti exemplo iubes eos puniri. Nero dixit: Quare? Agrippa dixit: Quoniam Paulus innocens videtur; Petrus autem homicidii reus est, insuper et inreligiosus. Nero dixit: Ergo quo exemplo peribunt? Agrippa præfectus dixit: Ut mihi videtur, iustum est Paulo inreligioso caput amputari. Petrum autem eo quod insuper homicidium perpetraverit, iube eum in cruce levare.

Nero said: "Who permitted you to commit such a crime?" Peter said: "His contention, and if you understand, is that he was greatly favored in perishing, lest he should bring such blasphemies upon God to multiply his punishment." Nero said: "You have caused me to be suspicious, and therefore I will destroy you in a bad way." Peter said: "It is not what you want, but what has been promised to us must be accomplished."

Then Nero said to his prefect Agrippa: "It is necessary to destroy irreligious people badly, and so I command them to be finished off with iron clubs taken up in sea-battles (Naumachia), and all such people to be finished off." Agrippa the prefect said: "Most sacred emperor, you do not command them to be punished in a fitting way." Nero said: "How?" Agrippa said: "Because Paul appears innocent; however, Peter is guilty of homicide, and moreover, irreligious." Nero said: "So by what way should they perish?" Agrippa the prefect said: "As it seems to me, it would be justice for the irreligious Paul's head to be cut off; but as for Peter, on account of the fact of having committed homicide, command him to be raised up on a cross." Nero said:

Nero dixit: Optime indicasti.

“You have explained it excellently.”

#### Chapter 59

Et deducti sunt Petrus et Paulus a conspectu Neronis. Paulus decollatus est in via Ostiensi.

And Peter and Paul were led away from the presence of Nero. Paul was beheaded on the Ostian Way.

#### Chapter 60

Petrus autem dum venisset ad cruccem ait: Quoniam dominus meus Iesus Christus de cælo ad terram descendens recta cruce sublimatus est, me autem quem de terra ad cælum evocare dignatur, crux mea caput meum in terra debet ostendere, et pedes ad cælum dirigere: ergo quia non sum dignus ita esse in cruce sicut dominus meus, girate crucem meam. At illi verterunt crucem et pedes eius sursum fixerunt, manus vero deorsum.

But when Peter came to the cross, he said: “Since my Lord Jesus Christ, descending from heaven to earth, was raised high on an upright cross, but me, whom he deigns to call from earth to heaven, my cross should show my head on earth, and direct my feet toward heaven; therefore, because I am not worthy to be on the cross like my Lord, turn my cross over.” Then they turned the cross over and affixed his feet upward, but hands downward.

#### Chapter 61

Convenit autem innumerabilis multitudo maledicentes Cæsarem Neronem, ita furore pleni ut vellent ipsum Cæsarem incendere. Petrus autem prohibebat eos dicens: Ante paucos dies rogatus a fratribus abscedebam, et occurrit mihi dominus meus Iesus Christus, et adoravi eum et dixi: Domine, quo vadis? Et dixit mihi: Sequero me, quia vado

However, an innumerable multitude was gathered reviling Nero Caesar, so full of fury that they wanted to burn Caesar himself. But Peter restrained them, saying: “A few days ago, at the request of the brothers, I was going up, and my Lord Jesus Christ met me, and I worshiped him and said: ‘Lord, where are you going (quo vadis)?’ And he told me: ‘Follow me, I am going to Rome to be

Romam iterum crucifigi. Et dum crucified again (a second time).’ And then sequeretur eum, rediit Romam. Et dixit following him, I returned to Rome. And he mihi: Noli timere, quia ego tecum sum, said to me: ‘Do not be afraid, for I am with quousque introducam te in domum you, until I bring you into the house of my patris mei. Father.’

## Chapter 62

Et ideo, filioli, nolite inpedire iter And so, little children, do not hinder my meum. iam pedes mei viam cælestem journey. My feet are now walking on the path ambulant. nolite tristari, sed to heaven. Do not be sad, but rejoice with me, congaudete mecum, quia hodie because today I am reaping the fruit of my laborum meorum fructum consequor. labor.” And when he had said this, he said: “I Et cum hæc dixisset, ait: Gratias tibi give you thanks, Good Shepherd, for the ago, bone pastor, quia oves quas mihi sheep you have entrusted to me have credidisti compatiuntur mihi. peto ut compassion for me. I ask that they may share participentur mecum de gratia tua. with me in your grace. I commend to you the commendo tibi oves quas mihi sheep that you have entrusted to me, so that credidisti, ut non sentiant se sine me they may not feel that they are without me, esse, qui te habent per quem ego who have you through whom I was able to rule gregem hunc regere potui. Et hæc this flock.” And having said this, he gave up his dicens emisit spiritum. spirit.

## Chapter 63

Statim ibi apparuerunt viri sancti, quos Immediately holy men appeared there, umquam nemo viderat ante nec postea whom no one had ever seen before or videre potuerunt. isti dicebant se propter could see after. They said that they had ipsum de Hierosolymis advenisse, et ipsi come from Jerusalem for his sake, and una cum Marcello, illustri viro, qui they, together with Marcellus, an illustrious crediderat et relinquens Simonem Petrum man who had believed and had left Simon secutus fuerat, abstulerunt corpus eius and followed Peter, secretly removed his

occulte et posuerunt sub terebinthum iuxta Naumachiam in locum qui appellatur Vaticanus.

body and placed it under a terebinth tree near Naumachia (sea-battles) in the place called Vaticanus.

#### Chapter 64

Ipsi autem viri qui se dicebant de Hierosolymis advenisse, dixerunt ad omnem populum: Gaudete et exultate, quia patronos magnos meruistis habere et amicos domini Iesu Christi. sciatis autem hunc Neronem regem pessimum post necem apostolorum regnum tenere non posse.

However, there were men saying they had come from Jerusalem, who said to all the people: "Rejoice and exult, for you have merited to have great patrons and friends in the Lord Jesus Christ. But know that this wicked king Nero, after the death of the apostles, shall not be able to keep the kingdom.

#### Chapter 65

Accidit autem post hæc ut odium exercitus sui et odium populi Romani incurreret; ita statuerunt ut publice cathomis tamdiu cæderetur, quousque ut erat meritis expiraret. quod cum pervenisset ad eum consilium, inruit in eum tremor et metus intolerabilis, et ita fugit ut ulterius non apparuerit. extiterunt autem qui dicerent, in silvis dum erraret fugiens frigore nimio et fame diriguisset et a lupis esse deuoratum.

But it came to pass after this that he incurred the hatred of the Roman people; and they decided that he should be publically flogged with a whip until he expired, as he deserved. When this advice reached him, intolerable trembling and fear fell upon him, and he fled so that he was never seen again. But there were those who said that while he was wandering in the woods he was overcome by extreme cold and hunger and was devoured by wolves.

#### Chapter 66

Sanctorum autem apostolorum dum a Græcis corpora tollerentur ad Orientem ferenda, extitit terræ motus nimius. et

However, while the holy apostles, then from Greece, wanted to remove the bodies to the East, a severe earthquake occurred.



occurrit populus Romanus et And the Roman people ran and seized them  
comprehenderunt eos in loco, qui dicitur in the place which is called the Catacombs,  
Catacumba via Appia miliario tertio; et ibi three miles by the Appian Way; and there  
custodita sunt corpora anno uno et the bodies were kept for one year and  
mensibus septem, quousque fabricarentur seven months, while places were built in  
loca in quibus fuerunt posita corpora which their bodies were to be laid. And  
eorum. et illic revocata sunt cum gloria there they were recalled with the glory of  
hymnorum et posita sancti Petri in hymns, and placed Saint Peter's in the  
Vaticano Naumachiæ et sancti Pauli in via Vatican of Naumachia (sea-fights), and  
Ostiensi miliario secundo; ubi præstantur Saint Paul's at the second milepost on the  
beneficia orationum in sæcula sæculorum. Ostian Way; where the benefit of prayer is  
Amen. for all ages. Amen.

## References

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