

# THE ACTS OF JOHN

The Acts of John is an early 2nd-century Christian collection of Johannine narratives and traditions, long known in fragmentary form. The traditional author was said to be one Leucius Charinus, a companion and disciple of John. The Acts of John is considered one of the most significant of the apocryphal apostolic Acts. It preserves strains of early oral traditions about the "beloved disciple" and sole apostolic author of a canonical gospel text.

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

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

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

21 And with yet more words Lycomedes addressing Cleopatra came near to the bed and cried aloud and lamented: but John pulled him away, and said: Cease from these lamentations and from thine unfitting words: thou must not disobey him that appeared unto thee: for know that thou shalt receive thy consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom thou sawest manifesting himself unto thee in dreams. What, then, is it, Lycomedes? Awake, thou also, and open thy soul. Cast off the heavy sleep from thee: beseech the Lord, entreat him for thy wife, and he will raise her up. But he fell upon the floor and lamented, fainting.

John therefore said with tears: Alas for the new betraying of my vision! for the new temptation that is prepared for me! for the new device of him that contriveth against me! the voice from heaven that was borne unto me in the way, hath it devised this for me? was it this that it fore-showed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? the man lieth without breath, and I know well that they will not suffer me to go out of the house alive. Why tarriest thou, Lord? why hast thou shut off from us thy good promise? Do not, I beseech thee, Lord, do not give him cause to exult who rejoiceth in the suffering of others; give him not cause to dance who alway derideth us; but let thy holy name and thy mercy make haste. Raise up these two dead whose death is against me.

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

23 And he came to her and touched her face and said: Cleopatra, He saith, whom every ruler feareth, and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell and the resurrection of the dead, and the sight of the blind, and the whole power of the prince of this world, and the pride of the ruler: Arise, and be not an occasion unto many that desire not to believe, or an affliction unto souls that are able to hope and to be saved. And Cleopatra straightway cried with a loud voice: I arise, master: save thou thine handmaid.

Now when she had arisen, who for incurable lain had seven days, the city of the Ephesians was moved at the unlooked for sight. And Cleopatra asked concerning her husband Lycomedes, but John said to her: Cleopatra, if thou keep thy soul unmoved and steadfast, thou shalt forthwith have Lycomedes thine husband standing here beside thee, if at least thou be not disturbed nor

moved at that which hath befallen, having believed on my God, who by my means shall grant him unto thee alive. Come therefore with me into thine other bedchamber, and thou shalt behold him, a dead corpse indeed, but raised again by the power of my God.

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

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

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

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

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colours, and so delivered the portrait to Lycomedes to his great joy. And he took it and set it up in his own bedchamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter

of the portrait? can it be one of thy gods that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only God is he who raised me up from death with my wife: but if, next to that God, it be right that the men who have benefited us should be called gods -it is thou, father, whom I have had painted in that portrait, whom I crown and love and reverence as having become my good guide.

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, excelling thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Jesus Christ liveth, the portrait is like me: yet not like me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, needing more than the colors that are now given to thee, and boards and plaster and glue, and the position of my shape, and old age and youth and all things that are seen with the eye.

29 But do thou become for me a good painter, Lycomedes. Thou hast colors which he giveth thee through me, who painteth all of us for himself, even Jesus, who knoweth the shapes and appearances and postures and dispositions and types of our souls. And the colors wherewith I bid thee paint are these: faith in God, knowledge, godly fear, friendship, communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearlessness, grieflessness, sobriety, and the whole band of colors that painteth the likeness of thy soul, and even now raiseth up thy members that were cast down, and levelth them that were lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole company and mingling of such colors is come together, into thy soul, it shall present it to our Lord Jesus Christ undaunted, whole, and firm of shape. But this that thou hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

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

31 Now when all the multitude was come together to Lycomedes, he dismissed them on John's behalf, saying: Tomorrow come ye to the theatre, as many as desire to see the power of God. And the multitude, on the morrow, while it was yet night, came to the theater: so that the proconsul also heard of it and hastened and took his seat with all the people. And a certain praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John had promised things impossible and incredible: But if, said he, he is able to do any such thing as I hear, let him

come into the public theater, when it is open, naked, and holding nothing in his hands, neither let him name that magical name which I have heard him utter.

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

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

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

35 Thou also that art puffed up because of the shapeliness of thy body, and art of an high look, shalt see the end of the promise thereof in the grave; and thou that rejoicest in adultery, know that both law and nature avenge it upon thee, and before these, conscience; and thou, adulteress, that art an adversary of the law, knowest not whither thou shalt come in the end. And thou that sharest not with the needy, but hast monies laid up, when thou departest out of this body and hast need of some mercy when thou burnest in fire, shalt have none to pity thee; and thou the wrathful and passionate, know that thy conversation is like the brute beasts; and thou, drunkard and quarreler, learn that thou lovest thy senses by being enslaved to a shameful and dirty desire.

36 Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life, will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings. Wherefore, ye men of Ephesus, turn yourselves, knowing this also, that kings, rulers, tyrants, boasters, and they that have conquered in wars, stripped of all things when they depart hence, do suffer pain, lodged in eternal misery.

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

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

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

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

41 And having so said he prayed thus: O God that art God above all that are called gods, that until this day hast been set at nought in the city of the Ephesians; that didst put into my mind to come into this place, whereof I never thought; that dost convict every manner of worship by turning men unto thee; at whose name every idol fleeth and every evil spirit and every unclean power; now also by the flight of the evil spirit here at thy name, even of him that deceiveth this great multitude, show thou thy mercy in this place, for they have been made to err.

42 And as John spake these things, immediately the altar of Artemis was parted into many pieces, and all the things that were dedicated in the temple fell, and was rent asunder, and likewise of the images of the gods more than seven. And the half of the temple fell down, so that the priest was slain at one blow by the falling of the beam. The multitude of the Ephesians therefore cried out: One is the God of John, one is the God that hath pity on us, for thou only art God: now are we turned to thee, beholding thy marvelous works! have mercy on us, O God, according to thy will, and save us from our great error! And some of them, lying on their faces, made supplication, and some kneeled and besought, and some rent their clothes and wept, and others tried to escape.

43 But John spread forth his hands, and being uplifted in soul, said unto the Lord: Glory be to thee, my Jesus, the only God of truth, for that thou dost receive thy servants by divers devices. And having so said, he said to the people: Rise up from the floor, ye men of Ephesus, and pray to my God, and recognize the invisible power that cometh to manifestation, and the wonderful works which are wrought before your eyes. Artemis ought to have succored herself: her servant ought to have been helped of her and not to have died. Where is the power of the evil spirit? where are her sacrifices? where her birthdays? where her festivals? where are the garlands? where is all that sorcery and the witchcraft that is sister thereto?

44 But the people rising up from off the floor went hastily and cast down the rest of the idol temple, crying: The God of John only do we know, and him hereafter do we worship, since he hath had mercy upon us! And as John came down from thence, much people took hold of him, saying: Help us, O John! Assist us that do perish in vain! Thou seest our purpose: thou seest the multitude following thee and hanging upon thee in hope toward thy God. We have seen the way wherein we went astray when we lost him: we have seen our gods that were set up in vain: we have seen the great and shameful derision that is come to them: but suffer us, we pray thee, to come unto thine house and to be succored without hindrance. Receive us that are in bewilderment.

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

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

47 And he made the young man rise, and took his hand and said: It is no great matter for a man that is master of great mysteries to continue wearying himself over small things: or what great thing is it to rid men of diseases of the body? And yet holding the young man by the hand he said: I say unto thee, child, go and raise the dead thyself, saying nothing but this only: John the servant of God saith to thee, Arise. And the young man went to his kinsman and said this only -and much people was with him- and entered in unto John, bringing him alive. And John, when he saw him

that was raised, said: Now that thou art raised, thou dost not truly live, neither art partaker or heir of the true life: wilt thou belong unto him by whose name and power thou wast raised? And now believe, and thou shall live unto all ages. And he forthwith believed upon the Lord Jesus and thereafter clave unto John.

48 Now on the next day John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brethren.

And a certain countryman who was admonished by his father not to take to himself the wife of a fellow laborer of his who threatened to kill him -this young man would not endure the admonition of his father, but kicked him and left him without speech. And John, seeing what had befallen, said unto the Lord: Lord, was it on this account that thou didst bid me come out hither to-day?

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

50 And John said to him: That I may not by going away and leaving you in danger give place to him that desireth to laugh and sport with thee, come thou with me and show me thy father, where he lieth. And if I raise him up for thee, wilt thou hereafter abstain from the woman that is become a snare to thee. And the young man said: If thou raisest up my father himself for me alive, and if I see him whole and continuing in life, I will hereafter abstain from her.

51 And while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth: Thou wretched man, didst thou not spare even the old age of thy father? And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said: Thou didst show me I was to set forth for this place, thou knewest that this would come to pass, from whom nothing can be hid of things done in life, that givest me power to work every cure and healing by thy will: now also give me this old man alive, for thou seest that his murderer is become his own judge: and spare him, thou only Lord, that spared not his father because he counseled him for the best.

52 And with these words he came near to the old man and said: My Lord will not be weak to spread out his kind pity and his condescending mercy even unto thee: rise up therefore and give glory to God for the work that is come to pass at this moment. And the old man said: I arise, Lord. And he rose and sat up and said: I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end hast thou called me back, O man of the living God? And John answered him: If thou art raised only for the same end, it were better for thee to die; but raise thyself unto better things. And he took him and

led him into the city, preaching unto him the grace of God, so that before he entered the gate the old man believed.

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

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

55 When, then, these things had been done by him in the city of the Ephesians, they of Smyrna sent unto him saying: We hear that the God whom thou preachest is not envious, and hath charged thee not to show partiality by abiding in one place. Since, then, thou art a preacher of such a God, come unto Smyrna and unto the other cities, that we may come to know thy God, and having known him may have our hope in him.

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

57 Then the elder, hearing this and seeing that he was not bidden, but that the apostle of Christ had told him all that was in his heart, fell on his face on the earth and cried aloud, saying: Now know I that God dwelleth in thee, O blessed John! for he that tempteth thee tempteth him that cannot be tempted. And he entreated him to pray for him. And he instructed him and delivered him the rules and let him go to his house, glorifying God that is over all.

## **FROM LAODICEA TO EPHEBUS THE SECOND TIME**

58 Now when some long time had passed, and none of the brethren had been at any time grieved by John, they were then grieved because he had said: Brethren, it is now time for me to go to Ephesus, for so have I agreed with them that dwell there, lest they become slack, now for a long

time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsaketh us.

But when they heard this from him, the brethren lamented because they were to be parted from him. And John said: Even if I be parted from you, yet Christ is always with you: whom if ye love purely ye will have his fellowship without reproach, for if he be loved, he preventeth them that love him.

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

### **THE TALE OF JOHN AND THE BED-BUGS**

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

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

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

63 And whereas there was great love and joy unsurpassed among the brethren, a certain one, a messenger of Satan, became enamored of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said: It is not possible for thee to obtain that woman, seeing

that for a long time she has even separated herself from her husband for godliness' sake. Art thou only ignorant that Andronicus, not being aforetime that which now he is, a God-fearing man, shut her up in a tomb, saying: Either I must have thee as the wife whom I had before, or thou shalt die. And she chose rather to die than to do that foulness. If, then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even persuaded him to be of the same mind as herself, will she consent to thee desiring to be her seducer? depart from this madness which hath no rest in thee: give up this deed which thou canst not bring to accomplishment.

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

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

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

67 When the pilot that voyageth, together with them that sail with him, and the ship herself, arriveth in a calm and stormless harbor, then let him say that he is safe. And the husbandman that hath committed the seed to the earth, and toiled much in the care and protection of it, let him then take rest from his labors, when he layeth up the seed with manifold increase in his barns. Let him that enterpriseth to run in the course, then exult when he beareth home the prize. Let him that inscribeth his name for the boxing, then boast himself when he receiveth the crowns: and so in succession is it with all contests and crafts, when they do not fail in the end, but show themselves to be like that which they promised.

68 And thus also I think is it with the faith which each one of us practiseth, that it is then discerned whether it be indeed true, when it continueth like itself even until the end of life. For many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, prime of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretense, and other such obstacles, as many as there are in this life: as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they

that strive in the games 'just do not win', and they that exercise crafts are hindered by the divers difficulties of them.

69 But before all things it is needful that the believer should look before at his ending and understand it in what manner it will come upon him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here, and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great when he hath accomplished every promise of the war, and a physician as excellent when he hath succeeded in every cure, and a soul as full of faith and worthy of God when it hath paid its promise in full: not that soul which began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which hath longed after the things of time more than those of eternity, nor that which exchangeth those that endure not, nor that which hath honored the works of dishonor that deserve shame, nor that which taketh pledges of Satan, nor that which hath received the serpent into its own house, nor that which suffereth reproach for God's sake and then is not ashamed, nor that which with the mouth saith yea, but indeed approveth not itself: but that which hath prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigor of body or wrath.

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

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

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

73 And when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling: and John, when he saw him, cried

out and said: Art thou come before us hither too, beautiful one? and for what cause? And we heard a voice saying to him: For Drusiana's sake, whom thou art to raise up - for I was within a little of finding her - and for his sake that lieth dead beside her tomb. And when the beautiful one had said this unto John he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulcher, saw a young man-even Callimachus, one of the chief of the Ephesians-and a huge serpent sleeping upon him, and the steward of Andronicus, Fortunatus by name, lying dead. And at the sight of the two he stood perplexed, saying to the brethren: What meaneth such a sight? or wherefore hath not the Lord declared unto me what was done here, he who hath never neglected me?

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

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

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

fearful crime, and to present me unto thy God as a man deceived with a shameful and foul deceit. Beseeching help therefore of thee, I take hold on thy feet. I would become one of them that hope in Christ, that the voice may prove true which said to me, 'Die that thou mayest live': and that voice hath also fulfilled its effect, for he is dead, that faithless, disorderly, godless one, and I have been raised by thee, I who will be faithful, God-fearing, knowing the truth, which I entreat thee may be shown me by thee.

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

78 And when he had said this John took Callimachus and saluted him, saying: Glory be to our God, my child, who hath had mercy on thee, and made me worthy to glorify his power, and thee also by a good course to depart from that thine abominable madness and drunkenness, and hath called thee unto his own rest and unto renewing of life.

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

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

81 And when she had clothed herself, she turned and saw Fortunatus lying, and said unto John: Father, let this man also rise, even if he did assay to become my betrayer. But Callimachus, when he heard her say that, said: Do not, I beseech thee, Drusiana, for the voice which I heard took no thought of him, but declared concerning thee only, and I saw and believed: for if he had been good, perchance God would have had mercy on him also and would have raised him by means of

the blessed John: he knew therefore that the man was come to a bad end. And John said to him: We have not learned, my child, to render evil for evil: for God, though we have done much ill and no good toward him, hath not given retribution unto us, but repentance, and though we were ignorant of his name he did not neglect us but had mercy on us, and when we blasphemed him, he did not punish but pitied us, and when we disbelieved him he bore us no grudge, and when we persecuted his brethren he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come unto him, as he hath thee also, my son Callimachus, and not remembering thy former evil hath made thee his servant, waiting upon his mercy. Wherefore if thou allowest not me to raise up Fortunatus, it is for Drusiana so to do.

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

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

84 And John, when he saw the unchanged mind of Fortunatus, said: O nature that is not changed for the better! O fountain of the soul that abideth in foulness! O essence of corruption full of darkness! O death exulting in them that are thine! O fruitless tree full of fire! O tree that bearest coals for fruit! O matter that dwellest with the madness of matter and neighbor of unbelief! Thou hast proved who thou art, and thou art always convicted, with thy children. And thou knowest not how to praise the better things: for thou hast them not. Therefore, such as is thy way, such also is thy root and thy nature. Be thou destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts their life, their conversation, from their business, their occupations, their counsel, from the resurrection unto God, from their sweet savor wherein thou wilt not share, from their faith, their prayers, from the holy bath, from the thanksgiving, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness: from all these, thou most unholy Satan, enemy of God, shall Jesus Christ our God and the judge of all that are like thee and have thy character, make thee to perish.

85 And having thus said, John prayed, and took bread and bare it into the sepulcher to break it; and said: We glorify thy name, which converteth us from error and ruthless deceit: we glorify thee who hast shown before our eyes that which we have seen: we bear witness to thy loving-kindness which appeareth in divers ways: we praise thy merciful name, O Lord we thank thee, who hast

convicted them that are convicted of thee: we give thanks to thee, O Lord Jesu Christ, that we are persuaded of thy grace which is unchanging: we give thanks to thee who hadst need of our nature that should be saved: we give thanks to thee that hast given us this sure faith, for thou art god alone, both now and ever. We thy servants give thee thanks, O holy one, who are assembled with good intent and are gathered out of the world.

86 And having so prayed and given glory to God, he went out of the sepulcher after imparting unto all the brethren of the thanksgiving of the Lord. And when he was come unto Andronicus' house he said to the brethren: Brethren, a spirit within me hath divined that Fortunatus is about to die of blackness from the bite of the serpent; but let some one go quickly and learn if it is so indeed. And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart: and came and told John that he had been dead three hours. And John said: Thou hast thy child, O devil.

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

88 Men and brethren, ye have suffered nothing strange or incredible as concerning your perception of the lord, inasmuch as we also, whom he chose for himself to be apostles, were tried in many ways: I, indeed, am neither able to set forth unto you nor to write the things which I both saw and heard: and now is it needful that I should fit them for your hearing; and according as each of you is able to contain it I will impart unto you those things whereof ye are able to become hearers, that ye may see the glory that is about him, which was and is, both now and for ever.

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

89 And so when we had brought the ship to land, we saw him also helping along with us to settle the ship: and when we departed from that place, being minded to follow him, again he was seen of me as having rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what that which we had seen should mean. And after that, as we followed him, both of us were by little and little yet more perplexed as we considered the matter. Yet unto me there then appeared this yet more wonderful thing: for I would try to see him privily, and I never at any time saw his eyes closing, but only open. And oft-times he would appear to me as a small man and uncomely, and then again as one reaching unto heaven. Also there was in him another marvel: when I sat at meat he would take me upon his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like unto stones, so that I was perplexed in myself and said: Wherefore is this so unto me? And as I considered this, he . .

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

91 But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them and leave the Lord alone. And I went, and they both said unto me: He that was speaking with the Lord upon the top of the mount, who was he? for we heard both of them speaking. And I, having in mind his great grace, and his unity which hath many faces, and his wisdom which without ceasing looketh upon us, said: That shall ye learn if ye inquire of him.

92 Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched what he should do: and first I heard him say: John, go thou to sleep. And I thereon feigning to sleep saw another like unto him sleeping, whom also I heard say unto my Lord: Jesus, they whom thou hast chosen believe not yet on thee. And my Lord said unto him: Thou sayest well: for they are men.

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

### **THE HYMN OF JESUS**

94 Now before he was taken by the lawless Jews, who also were governed by the lawless serpent, he gathered all of us together and said: Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a

ring, holding one another's hands, and himself standing in the midst he said: Answer Amen unto me. He began, then, to sing an hymn and to say:

Glory be to thee, Father. And we, going about in a ring, answered him: Amen. Glory be to thee, Word: Glory be to thee, Grace. Amen. Glory be to thee, Spirit: Glory be to thee, Holy One: Glory be to thy glory. Amen. We praise thee, O Father; we give thanks to thee, O Light, wherein darkness dwelleth not. Amen.

**95** Now wherefore we give thanks, I say: I would be saved, and I would save. Amen. I would be loosed, and I would loose. Amen. I would be wounded, and I would wound. Amen. I would be born, and I would bear. Amen. I would eat, and I would be eaten. Amen. I would hear, and I would be heard. Amen. I would be thought, being wholly thought. Amen. I would be washed, and I would wash. Amen. Grace danceth. I would pipe; dance ye all. Amen. I would mourn: lament ye all. Amen. The number Eight singeth praise with us. Amen. The number Twelve danceth on high. Amen. The Whole on high hath part in our dancing. Amen. Whoso danceth not, knoweth not what cometh to pass. Amen. I would flee, and I would stay. Amen. I would adorn, and I would be adorned. Amen. I would be united, and I would unite. Amen. A house I have not, and I have houses. Amen. A place I have not, and I have places. Amen. A temple I have not, and I have temples. Amen. A lamp am I to thee that beholdest me. Amen. A mirror am I to thee that perceivest me. Amen. A door am I to thee that knockest at me. Amen. A way am I to thee a wayfarer. Amen.

**96** Now answer thou unto my dancing. Behold thyself in me who speak, and seeing what I do, keep silence about my mysteries.

Thou that dancest, perceive what I do, for thine is this passion of the manhood, which I am about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep tune with holy souls. In me know thou the word of wisdom. Again with me say thou: Glory be to thee, Father; glory to thee, Word; glory to thee, Holy Ghost. And if thou wouldest know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say: Glory be to thee, Father. Amen.

## **THE MYSTERY OF THE CROSS**

**97** Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is

given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God.

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

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

**100** Now the multitude of one aspect that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am: but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I have thee as I am with myself. For from me thou art that which I am. Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

**101** Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else. Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth, that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising of the Word, the piercing of the Word, the

blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing of the Word, the death of the Word. And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.

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

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

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

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

106 John therefore continued with the brethren, rejoicing in the Lord. And on the morrow, being the Lord's day, and all the brethren being gathered together, he began to say unto them: Brethren and fellow-servants and co-heirs and partakers with me in the kingdom of the Lord, ye know the Lord, how many mighty works he hath granted you by my means, how many wonders, healings, signs, how great spiritual gifts, teachings, governings, refreshings, ministries, knowledges, glories, graces, gifts, beliefs, communions, all which ye have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. Be ye therefore established in him, remembering him in your every deed, knowing the mystery of the dispensation which hath come to pass towards men, for what cause the Lord hath I accomplished it. He beseecheth you by me, brethren, and entreateth you, desiring to remain without grief, without insult, not conspired against, not chastened: for he knoweth even the insult that cometh of you, he knoweth even dishonor, he knoweth even conspiracy, he knoweth even chastisement, from them that hearken not to his commandments.

107 Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the

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

108 And when he had spoken this unto them, he prayed thus: O Jesu who hast woven this crown with thy weaving, who hast joined together these many blossoms into the unfading flower of thy countenance, who hast sown in them these words: thou only tender of thy servants, and physician who healest freely: only doer of good and despiser of none, only merciful and lover of men, only savior and righteous, only seer of all, who art in all and everywhere present and containing all things and filling all things: Christ Jesu, God, Lord, that with thy gifts and thy mercy shelterest them that trust in thee, that knowest clearly the wiles and the assaults of him that is everywhere our adversary, which he deviseth against us: do thou only, O Lord, succor thy servants by thy visitation. Even so, Lord.

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

110 And he brake the bread and gave unto all of us, praying over each of the brethren that he might be worthy of the grace of the Lord and of the most holy thanksgiving. And he partook also himself likewise, and said: Unto me also be there a part with you, and: Peace be with you, my beloved.

111 After that he said unto Verus: Take with thee some two men, with baskets and shovels, and follow me. And Verus without delay did as he was bidden by John the servant of God. The blessed John therefore went out of the house and walked forth of the gates, having told the more part to depart from him. And when he was come to the tomb of a certain brother of ours he said to the young men: Dig, my children. And they dug and he was instant with them yet more, saying: Let the trench be deeper. And as they dug he spoke unto them the word of God and exhorted them that were come with him out of the house, edifying and perfecting them unto the greatness of God, and praying over each one of us. And when the young men had finished the trench as he

desired, we knowing nothing of it, he took off his garments wherein he was clad and laid them as it were for a pallet in the bottom of the trench: and standing in his shift only he stretched his hands upward and prayed thus:

112 O thou that didst choose us out for the apostleship of the Gentiles: O God that sentest us into the world: that didst reveal thyself by the law and the prophets: that didst never rest, but always from the foundation of the world savedst them that were able to be saved: that madest thyself known through all nature: that proclaimedst thyself even among beasts: that didst make the desolate and savage soul tame and quiet: that gavest thyself to it when it was athirst for thy words: that didst appear to it in haste when it was dying: that didst show thyself to it as a law when it was sinking into lawlessness: that didst manifest thyself to it when it had been vanquished by Satan: that didst overcome its adversary when it fled unto thee: that gavest it thine hand and didst raise it up from the things of Hades: that didst not leave it to walk after a bodily sort: that didst show to it its own enemy: that hast made for it a clear knowledge toward thee: O God, Jesu, the Father of them that are above the heavens, the Lord of them that are in the heavens, the law of them that are in the other, the course of them that are in the air, the keeper of them that are on the earth, the fear of them that are under the earth, the grace of them that are thine own: receive also the soul of thy John, which it may be is accounted worthy by thee.

113 O thou who hast kept me until this hour for thyself and untouched by union with a woman: who when in my youth I desired to marry didst appear unto me and say to me: John I have need of thee: who didst prepare for me also a sickness of the body: who when for the third time I would marry didst forthwith prevent me, and then at the third hour of the day saidst unto me on the sea: John, if thou hadst not been mine, I would have suffered thee to marry: who for two years didst blind me, and grant me to mourn and entreat thee: who in the third year didst open the eyes of my mind and also grant me my visible eyes: who when I saw clearly didst ordain that it should be grievous to me to look upon a woman: who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: who didst afflict and banish him that raised tumult in me: who didst make my love of thee spotless: who didst make my joining unto thee perfect and unbroken: who didst give me undoubting faith in thee, who didst order and make clear my inclination toward thee: thou who givest unto every man the due reward of his works, who didst put into my soul that I should have no possession save thee only: for what is more precious than thee? Now therefore Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account thou me worthy of thy rest, and grant me that end in thee which is salvation unspeakable and unutterable.

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

115 And having sealed himself in every part, he stood and said: Thou art with me, O Lord Jesus Christ: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his spirit rejoicing.

We brought a linen cloth and spread it upon him, and went into the city. And on the day following we went forth and found not his body, for it was translated by the power of our Lord Jesus Christ, unto whom be glory.