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Apocrypha

Acts of John

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Bernhard Pick (1909)

Credits

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About:

The oldest of the apocryphal apostolic acts, from the 2nd century, attributed to Leucius, a companion of John.

They tell of the apostle's coming to Ephesus, the raising of Cleopatra and Lycomedes, the portrait of John that Lycomedes venerates like an idol, the destruction of the temple of Artemis, the episode of the bugs that obey the apostle, the raising of Drusiana and the death of John, who lies down in the grave he has had dug.

At the heart of the work is the discourse on the life of Jesus, with the Hymn of Jesus — a round dance with the disciples before the passion — and the docetic vision of the cross of light.

Pick prefixes the later Greek account of John before Domitian (sections 1–14).

Source:
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ACTS OF THE HOLY APOSTLE AND EVANGELIST JOHN THE THEOLOGIAN

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1 When Agrippa, King of the Jews, who advised for peace, was stoned and put to death, Vespasian Caesar, coming with a great army, invested Jerusalem; some prisoners of war he took and slew, others he destroyed by famine in the siege; most he banished and at length scattered them. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

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

3 "O Domitian, Cæsar and King of all the world, as many of us as are Jews entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant face; for we are obedient to thee, and the customs, and the laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans.

3.2 But there is a new and strange nation, neither agreeing with our customs nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together under a strange name, that of Christian.

3.3 These men reject God, paying no heed to the law given by Him, proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family are connected with the Hebrews; whom on account of his great blasphemy and his wicked foolery we gave up to the cross.

3.4 And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; besides, they also falsely assert that he has been taken up in clouds into the heavens."

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

5 And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian, that there was a certain Hebrew in Ephesus, John by name, who spread a report about the empire of the Romans, saying that it would quickly be rooted out, and that the Kingdom of the Romans would be given over to another.

5.2 And Domitian, troubled by what was said, sent a centurion with soldiers to seize John and bring him. And having gone to Ephesus, they asked where John lived. And having come up to his gate, they found him stand-

ing before the door; and, thinking that he was the porter, they inquired of him where John lived. And he answered and said: I am he.

5.3 And they, despising his common, and low, and poor appearance, were filled with threats, and said: Tell us the truth. And when he declared again that he was the man they sought, the neighbors moreover bearing witness to it, they said he was to go with them at once to the king in Rome.

5.4 And urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

6 And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they entreated him to be of good cheer, and to take bread, and eat with them. And John said: I rejoice in soul indeed, but I care not for any food.

6.2 And they started, and were carried along quickly. But when it was evening they stopped at a certain inn; and as, besides, it was the hour for supper, the centurion and the soldiers being most kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired and in want of sleep more than any food.

6.3 And as he did this every day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food.

6.4 And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates and ate in the presence of all.

7 And when they had ridden a long time they came to the end of their journey, John thus fasting. And they brought him before the king and said: Worshipful King, we bring to thee John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread.

7.2 At this Domitian being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head, and he kissed his breast. And Domitian said, "Why hast thou done this? Didst thou not think me worthy to kiss thee?"

7.3 And John said to him: It is right to adore the hand of God first of all, and in this way to kiss the mouth of the king; for it is written in the holy books: "The heart of the King is in the hand of God."

8 And the King said to him: Art thou John, who said that my Kingdom would speedily be uprooted, and that another King, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given to thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking strange things shall be shut.

8.2 This is the mighty Lord and King of all breath and flesh, the Word and Son of the living One, who is Jesus Christ.

9 At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. What canst thou show in earth or heaven by the power of him who is destined to

reign, as thou sayest? For he will do it, if he is the Son of God. And immediately John asked for a deadly poison.

9.2 And the King having ordered poison to be given to him, they brought it on the instant. John therefore having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten, and the poison in it do Thou mingle with the Holy Spirit, and make it become a draught of life and salvation for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving.

10 And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given him the poison, as having spared John.

10.2 And they swore by the fortune and health of the King, and said that there could not be a stronger poison than this. And John perceiving what they were whispering to one another, said to the King: Do not take it ill, O King, but let a trial be made, and thou shalt learn the power of the poison. Let some condemned criminal be brought from the prison.

10.3 And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

11 And when all wondered at the signs that had been done, and when Domitian, seized by fear, intended to retire and go to his palace, John said to him: O, Domitian, King of the Romans, didst thou contrive this, that,

thou being present and bearing witness, I might to-day become a murderer? What is to be done about the dead body which is lying?

11.2 And he ordered it to be taken and thrown away. But John, going up to the dead body, said, O God, Maker of the heavens, Lord and Master of angels, of glories, of powers, in the name of Jesus Christ, Thine only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his soul, that Domitian may learn that the Word of God is much more powerful than poison, and is the ruler of life. And having taken him by the hand, he raised him up alive.

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

13 And while they were standing a certain home-born slave of Domitian's, of those in the bed-chamber, was suddenly seized by the unclean spirit, and lay dead, and it was announced to the King. And the King was moved, and entreated John to help her.

13.2 And John said: It is not in man to do this; but since thou knowest how to reign, but dost not know from whom thou hast received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O Lord, the God of every Kingdom, and Master of every creature, give to this maiden the breath of life. And having praised, he raised her up.

13.3 And Domitian, astonished at all the wonders sent him away to an island, appointing for him a set time.

14 And straightway John sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And when, Domitian was dead, Nerva succeeded to the Kingdom, and recalled all who had been banished; and having kept the Kingdom for a year, he made Trajan his successor in the Kingdom.

14.2 And when he was king over the Romans, John went to Ephesus, and regulated all the teaching of the Church, holding many conferences, and reminding them of what the Lord had said to them, and what duty he had assigned to each. And when he was old and changed he ordered Polycarp to be bishop over the church.

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ARRIVAL AT EPHESUS: LYCOMEDES AND CLEOPATRA

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18 John hastened to Ephesus, induced by a vision. On this account Daemonicus and his relative Aristodemus and the very rich Cleobius and the wife of Marcellus detained him hardly a day at Miletus to rest with him.

18.2 When they had left early in the morning, and had almost gone about four miles, a voice from heaven was heard: "John, thou art to procure, for thy Lord at Ephesus the glory which thou knowest, thou and all thy brethren with thee, and some of those who shall believe there through thee."

18.3 And John rejoicing considered within himself what it might be that were to happen to him at Ephesus, and said, "Lord, behold I go according to Thy will. Thy will be done."

19 When we came near the city, Lycomedes the commander in chief of the Ephesians, a wealthy man, met us, fell down before John, and asked him for help, with these words, "Thy name is John; the Lord whom thou preachest, sent thee for the benefit of my wife, which is paralyzed already seven days and lies past recovery.

19.2 But give the glory to thy God and treat her out of compassion for us." Whilst I was reflecting what to do, a certain man came to me and said, "Desist, Lycomedes, from the evil thought which militates against thee,

yield not to it! For out of compassion for my servant Cleopatra, I sent to thee a man from Miletus, named John, who will comfort her and restore her to thee cured.

19.3 Delay not, therefore, servant of that God who announced thee to me, but hasten to the rattling woman." And John went at once from the gate with the brethren who were with him, and followed Lycomedes into his house.

19.4 And Cleobius said to his young servants, "Go to my relative Callippus and make yourselves comfortable in his house—for I come thither with his son—that we may find everything well arranged!"

20 When Lycomedes and John had come into the house, in which was the woman, he (Lycomedes) again touched his feet, and said, " See, Lord, the lost beauty, see the youth, see the much talked of bloom of my unhappy wife, the admiration of all Ephesus! Woe to me, unhappy one! I was envied, humbled, the enemy's eye struck me. I never wronged anyone, although I could harm many.

20.2 I was always anxious to experience no sorrow or anything like it! Of what use is my care now for Cleopatra? What good was it to me, that I was called godly to this day? I suffer more than an ungodly, that I must see thee, Cleopatra, thus suffering. The sun shall not see me in his circuit, if you are no more with me. Before thee, Cleopatra, I will die.

20.3 I will not spare my still young life. I will justify myself before the goddess of right, how I served her in righteousness, if judgment is to be pronounced against her unrighteous sentence. I will avenge myself on her by coming as a shade. I will say to her, thou hast forced me to leave the light of life, because thou didst rob Cleopatra.

20.4 Thou art the cause of my death, by having prepared for me this fate. Thou hast forced me to blaspheme Providence by destroying my confidence."

21 And still more spoke Lycomedes to Cleopatra, went to her couch, and cried bitterly. But John drew him away and said, "Abandon these tears and thy unbecoming words! It behooves thee not, who art seeing, to be disbelieving. Know that thy partner for life will be restored to thee.

21.2 Therefore join us, who have come for her sake, and pray to the God whom thou sawest, when He showed me to thee in a vision! What is the matter, Lycomedes? Wake up and open also thy soul! Cast from thee the much sleep! Ask the Lord, beseech Him for thy wife, and He will support her." But he fell to the ground and wept dejectedly.

21.3 And John said with tears, "Woe to the treachery of the vision, woe to the new temptation prepared for me, woe to the new craft of him who devises cunnings against me! Has the voice from heaven, which came to me by the way, yielded to me this, predicted to me this, what should here take place?

21.4 Will it deliver me up to such a great multitude of citizens, for the sake of Lycomedes? The man lies here lifeless, and I know not that I shall leave this house alive. What dost thou intend, Lord? Why hast thou deprived us of thy good promise? Let not, I beseech thee, Lord, let not him rejoice, who rejoices over the sorrow of others. Let him not dance, who always laughs at us!

21.5 But let thy holy name and thy compassion come quickly! Waken the bodies of the two, who have fallen to my injury."

22 While John was thus crying, the city of Ephesus ran to the house of Lycomedes, supposing that he were dead. And when John saw the great multitude, he prayed to the Lord: "Now the time of refreshing and confidence is with thee, O Christ, now for us weary ones the time of help from Thee, physician, who heals for nothing. Keep my entrance here free from derision!

22.2 I beseech thee, Jesus, help such a great multitude to come to Thee, the Lord of the universe. Behold the affliction, behold how they die! Of those also who came here on that account, make holy instruments for thy service, after they have seen thy gift! For thou hast said thyself, O Christ, ask and it shall be given you.

22.3 We therefore beseech thee, O King, not for gold, not for silver, not for riches, not for possession, nor for any transient, earthly goods, but for two souls through which thou wilt convert those present to thy way, to thy knowledge, to thy confidence, and to thy infallible promise.

22.4 For many of them shall be saved, after they have known thy power through the resurrection of the departed. Give, therefore, hope in thee! Therefore I will go to Cleopatra and say, Arise, in the name of Jesus Christ."

23 And he went, touched her face, and said: "Cleopatra, He whom every ruler fears, and every creature, power, abyss and darkness and gloomy death and the light of the heavens and the windings of the lower world and the resurrection of the dead and the sight of the blind and the whole power of the ruler of the world, and the pride of the prince, he says, 'Rise

and become not a pretext for many, who will not believe, and an affliction for souls, which hope and could be saved.'" And Cleopatra cried out at once: "I will rise, Lord, Save thy handmaiden!"

23.2 After she had risen who for seven days ‹had been prostrated by an incurable disease›, the whole city of Ephesus was stirred by the miraculous sight. And Cleopatra asked for her husband Lycomedes.

23.3 John answered, "Cleopatra, if thou hast a steadfast and firm soul, thou shalt immediately see thy husband beside thee, provided thou become not excited and confounded over that which took place, but believest in my God, who through me will give him to thee alive. Follow me into another room, and thou shalt see him dead but rising up by the power of God."

24 And Cleopatra followed John into her room, and saw Lycomedes dead on her account. Her voice failed, she gnashed her teeth, bit her tongue, closed her eyes, and commenced to weep. And silently she looked at the apostle.

24.2 And John had compassion for Cleopatra, and, perceiving that she became neither restless nor excited, he called upon the full mercy free from presumption, saying, "Lord Jesus Christ, thou seest that she collects herself; thou seest that she imposes restraint on herself; thou seest how Cleopatra's soul cries in silence. For she hides within herself the insufferable grief.

24.3 And I know that she will die yet because of Lycomedes." And in a low voice she said to John, "This I have in my mind, Lord, and nothing else." And the apostle went to the litter, on which Lycomedes was, seized the hand of Cleopatra, and said, "Cleopatra, because of the people which

stand by and because of thy relatives which have come, call to thy husband, 'Arise, and glorify God's name, because He gives the dead to the dead!'" And she went and spoke to her husband as she was told, and immediately she raised him.

24.4 Having risen, he fell down and kissed the feet of John. And he lifted him up and said, "Man, kiss not my feet, but God's; by whose power both of you have risen!"

25 And Lycomedes said to John, " I beseech and adjure thee by the God in whose name thou hast revived us, abide with us with all thy companions." In like manner did also Cleopatra. And John answered, "To-morrow I will be with you." And they said again to him, " We have no hope in thy God, but would be revived in vain, if thou didst not abide with us."

25.2 And Cleobius, Aristodemus and Daemonicus, grieved to the very heart, said to John, "Let us abide with them, that they remain unmolested with the Lord!" So he remained with the brethren.

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THE PICTURE OF JOHN

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26 And a great multitude gathered together for the sake of John. And while' he was preaching to those present, Lycomedes, who had a talented painter as friend, hastily went to him and said, "Thou seest that I have come to thee. Come quickly to my house, and whom I shall point out, paint him without him perceiving it.

26.2 And the painter gave the necessary instruments and colors to some one, and said to Lycomedes, "Point him out to me, and care not for the rest!" And Lycomedes pointed out John to the painter, and brought him into a room close by, from which the apostle of Christ could be seen.

26.3 And Lycomedes ate bread with the blessed, united in faith and in the knowledge of our God; but rejoiced still more that he was to have him in that picture.

27 On the first day the painter made the outline and left; on the following day he completed the picture and gave it to Lycomedes, who rejoiced. He took it, put it in his bedchamber, and crowned it. And John, who perceived this afterward, said to him, "My beloved child, what art thou doing, when upon leaving the bath thou goest alone into thy bed-chamber?

27.2 Do I not pray with thee and the other brethren? Or dost thou hide something from us?" Thus speaking, he entered into the room with him. And he saw the crowned picture of an old man, and beside it candlesticks and an altar before it. And he said to him, "Lycomedes, what does this picture mean to thee? Is the painted one of thy gods?

27.3 I see that thou art still living like a heathen!" Lycomedes replied, "Only he is my God who has revived me and my wife from the dead. But if one is permitted next to God to call those gods, who are our benefactors, then it is thou, father, who art painted in the picture, whom I crown, love, and worship is him who has become my good guide."

28 And John who had never yet seen his own face, said to him, "Thou mockest me, child. Do I look thus . . . ? How wilt thou convince me that the picture is like me?" And Lycomedes brought a mirror. And when he (John) saw himself in the mirror, he said, " As the Lord Jesus Christ lives, the picture is like me, child, but like the picture of my body.

28.2 For if that painter, who imitated this my face in the picture, will paint me, he would now lack the colors given to thee as well as tables and opportunity (?) and access (?) and carriage and form and age and youth and everything visible.

29 "But be thou, Lycomedes, a good painter to me. Thou hast colors, which Jesus gives thee through me, who paints all for himself, who knows the shape and form and gesture and disposition and image of our souls.

29.2 And the colors which I charge thee to lay on are as follows: Belief in God, knowledge, fear of God, love, communion, meekness, goodness, brotherly love, chastity, integrity, firmness, fearlessness, freedom from sorrow, honesty, and the whole chorus of colors, which represents thy soul in the picture, and supports at once thy prostrated members which rose, but appeased, delivered from plagues, heals thy wounds, arranges thy entangled hair, washes thy face, trains thy eyes, purifies thy heart, empties thy stomach, and mutilates the abdomen.

29.3 In short, if all such colors are combined and mixed in thy soul, they will make it bold, intrepid, and firm, and bring it to our Lord Jesus Christ. But what thou hast done now is childish and imperfect: thou didst paint the dead picture of a dead."

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HEALING OF THE OLD WOMEN

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30 And he ordered brother Berus, who ministered unto him to bring all the old women of all Ephesus, whilst he himself and Cleopatra and Lycomedes made the necessary preparations. And Berus came and told John, "Of the old women which live here, I only found sixty-four in a healthy state; of the rest some are paralyzed and some otherwise sick."

30.2 When John had heard it, he remained silent for some time, rubbed his face, and said, "O, of the indolence of those who dwell in Ephesus! O, of the despair and weakness (in the faith) in God! O, of the devil who mocked in course of time at the believers in Ephesus!

30.3 Jesus, who gives me grace and the gift to trust in Him, speaks now quietly to me: 'Have the sick women brought, come with them to the theatre, and heal them through me! For of those which will come to this spectacle are some which I will convert by such cures, that they may be of some use.'"

31 When all the people had met at Lycomedes' house on account of John, he took leave of them, saying, "All of you who wish to know the power of God, come to the theatre!" On the following day, it being yet dark, the people ran to the theatre. The proconsul also hastened thither, and sat among the people.

31.2 A captain, Andronicus, at that time one of the most prominent Ephesians, said, "John has promised impossible and incredible things. But," said he, "if he can (really do) of what I hear he boasts, let him come

to the theatre naked, without having anything in his hand; let him also pronounce that magic name which I heard him call upon!"

32 Upon hearing this and moved by these words, John had the old women brought to the theatre. When they were brought there, all resting on couches, some being asleep, and after the whole city had gathered together, amidst the greatest silence John opened his mouth and spoke thus:

33 "Men of Ephesus, know ye first why I tarry in your city, or what is my confidence over against you, which is so strong that it even became known to this assembly, to all of you. I have not been sent with a human message, and I went not into a distant land with a hopeless task.

33.2 I am no merchant who buys or exchanges goods, but Jesus Christ, whom I preach, will according to His mercy and goodness through me convert you entirely and deliver you from your aberration, who are domineered by unbelief and are sold into ignominious lusts.

33.3 By His power I will also confound your captain in his unbelief by raising up those who are before us, whose external condition and diseases are visible to you all. And this I cannot now (attain), when they perish, and healed, they shall be raised.

34 "One thing, however, I would in the first place implant into your ear, why I have come to you, the care for your souls, that you think not that this time last to all eternity, which is rather a time of the yoke, and that you lay not up for yourselves treasures upon earth, where everything passeth away.

34.2 Think also not, if you have children, to rest in them, and seek not to rob and defraud on their account! Mourn also not, ye who are poor, if you cannot serve the lusts! For even those who can do it, call you happy, when

they are sick. And ye who are rich, rejoice not because you have more treasures! For their possession causes you unlimited sorrow, when you have lost them.

34.3 And again, when you have them, you must be afraid that on their account some one might kill you.

35 "And thou who art of bodily beauty, and with proud confidence liftest up thy countenance, thou at least wilt only see the end of the promise, when thou comest to the grave. Thou who delightest in adultery, know that law and nature revenge themselves on thee, and above all the conscience!

35.2 And thou, adulteress, which didst trespass against the law, thou knowest not whither thou wilt go. and [sic] if thou didst keep thy treasures without helping the poor, having left this body and being in the flames of the (hellish) fire, thou shalt find no one that will have mercy on thee when asking for mercy.

35.3 Thou who art passionate and raging, know that thou livest like brutes; thou drunkard and brawler, perceive that thou losest thy senses by serving a vile, filthy passion!

36 "Thou hast thy pleasure in gold and ivory, and precious stones delight thee, but seest thou what thou lovest, after the night has set in? Thou delightest in soft raiment; but being departed out of this life, will it also help thee in the place whither thou goest? Thou murderer, know that the merited punishment is doubly preserved for the time after the separation from here!

36.2 In like manner ye also, ye poisoners, sorcerers, robbers, defrauders, sodomites, thieves, and all who belong to that chorus, accompanied by your works, ye shall go into the fire that never shall be quenched, to the greatest darkness, to the place of torture of the abyss, and to eternal damnation.

36.3 Therefore, men of Ephesus, repent; understand this also that the kings, the rulers, the tyrants, the boasters, the victors in wars, naked depart from this world, to suffer pains in everlasting torments!"

37 Having thus spoken, John healed all the diseases by the power of God.

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DESTRUCTION OF THE TEMPLE OF ARTEMIS

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38 After two days the birthday of the idol's temple was celebrated. While all were dressed in white garments, John put on a black one and went to the temple. They laid hold of him and tried to kill him. But John said, "Men, ye are mad, by laying hold of me, the servant of the only God." And ascending a platform he spoke to them:

39 "Men of Ephesus, ye are in danger of having the character of the sea. Every discharging river and every precipitating spring, downpours and compact waves and torrents rushing from the rock, are permeated by the bitter salt which is in the sea. Thus to this day you are unchangeably hostile to true piety, and by degrees you perish in your old idolatry.

39.2 How many miraculous deeds did you see me perform, how many cures! And still you are hardened in the heart and cannot look up. What now, men of Ephesus? I ventured now to come down to this idol's temple, to convince you that you are wholly without God and dead through human reasonings. Behold, here I stand. You all assert that Artemis is powerful. Pray to her, that I alone die!

39.3 Or if you cannot accomplish this, I alone will call upon my God to kill you all on account of your unbelief."

40 Since they already knew him and had seen how the dead woke up, they cried aloud, "Deal not thus with us and kill us, we beseech thee, John; we know, indeed that thou canst do it." And John answered them, "If you

wish not to die, let me convince you of your idolatry, and why? That ye may desist from your old error. Be now converted above all through my God—or I will die through your goddess. For I will pray before your face to my God, and ask him to have mercy upon you."

41 After these words he prayed thus: "God, who art God above all so-called gods, who to this day has been despised at Ephesus, thou didst induce me to come to this place, which I never had in view. Thou hast abrogated every worship of the gods through conversion to thee. In thy name every idol, every demon, and every unclean spirit is banished. May the deity of this place, which has deceived so many, now also give way to thy name, and show thus thy mercy on this place! For they walk in error."

42 And with these words of John the altar of Artemis suddenly cleft into many parts, and the oblations put up in the temple suddenly fell to the ground, and what happened to be good (?) broke, also more than seven of the idols. And half of the temple fell down, so that the priest also, when the roof came down, was killed by one stroke.

42.2 And the people of the Ephesians cried, "There is only one God, that of John, only one God who has compassion for us; for thou alone art God; now we have become converted, since we saw the miraculous deeds. Have mercy upon us, God, according to thy will, and deliver us from our great error." And some of them were on their faces and cried; others bent their knees and prayed. Others, again, rent their garments and lamented; still others tried to escape.

43 And John lifted up his hands and prayed with uplifted soul to the Lord: "Glory be to thee, my Jesus, true, only God, that procurest servants for thee in manifold manner!" And after these words he spoke to the peo-

ple: "Rise up from the ground, men of Ephesus, pray to my God, and know how His invisible power was made manifest and his miraculous deeds took place before your eyes!

43.2 Artemis herself should have helped. Her servant should have received help from her and not die. Where is the power of the deity? Where the sacrifices (offered to her)? Where the birthday? Where the festivals? Where the wreaths? Where the great enchantment and the poisoning congenial to it?"

44 And the people rose up from the ground and made haste to destroy also the remainder of the temple, crying, "We know that the God of John is the only one, and henceforth we worship him, since we have obtained mercy from him." And as they came down, many of the people touched John, saying, "Help us, John, help us who die useless!

44.2 Thou seest our intention; thou seest how the multitude following thee cleaves to the hope in thy God. We saw the way, which we have gone astray, when we lost it. We saw that our gods are erected in vain. We saw the great disgraceful laughing over them. But give us, we beseech thee, that help comes to us without hindrance, when we have come to our houses! Receive us, who are in anxiety!"

45 John answered them, "Men, believe that for your sakes I remained at Ephesus, although I was anxious to go to Smyrna and the other cities, that the people there become converted to Him as servants of Christ.

45.2 But when I was about to leave and my mind was not yet completely composed with regard to you, I remained in prayer to my God and asked Him to leave Ephesus only after I have strengthened you. Since I have per-

ceived that this is done, and still more, I shall not leave till I have weaned you like children from the milk of the nurse, and have set you upon a firm rock."

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THE RAISING OF THE PRIEST

✦

46 Thus John remained with them, and received them in the house of Andronicus. And one of those gathered there and placed the body of the Artemis priest, whose relative he was, before the gate, and had quickly come in with the others, without saying anything to anyone.

46.2 After John had preached to the brethren, prayed, thanked and blessed everyone by laying on of hands, he said, moved by the Spirit, " Here is one, brought hither through the faith in God, who put the priest of Artemis before the gate and afterward came in, because in the desire of his soul he regarded the care for his soul as the first, and thought thus within himself: It is better to care for the living than for the body of my relative.

46.3 For I know that by turning to the Lord and saving my soul John will not refuse to raise the dead." And John rose from his place and went to that which the relative of the priest had occupied with these thoughts, and, taking him by the hand, he said, "Were these not thy thoughts, as thou earnest to me, child?" And he answered tremblingly, "Yea, lord!" and fell down at his feet.

46.4 And John said, "Our Lord is Jesus Christ, who will prove His power on the body of thy relative by raising him."

47 And lifting up the young man, he took him by the hand, and said, "It is not a great task for a man who is lord over great mysteries to bother himself with small things. Or is it something great to drive away bodily diseases?"

47.2 And still holding the young man by the hand, he said, " I say to thee, son, arise, and raise the dead without saying anything (else) than only this: The servant of God, John, says to thee, Arise!" And the young man went to his relative and said in the presence of much people these words only, and then returned with the living to John.

47.3 When he saw him who had been raised, he said, "Thou that hast been raised art indeed not living, and art not partaker and heir of the true life. Wilt thou belong to Him by whose name and power thou hast been raised ? Believe now and thou shalt live in all eternity." He immediately believed in the Lord Jesus and followed John.

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THE PARRICIDE

✦

48 On the following day, having seen himself in a vision walking three miles outside of the gates, John hesitated not, but rose early in the morning, and went away with the brethren. And a young farmer, having been admonished by his father not to take to himself the wife of his colaborer, whilst the other threatened to kill him, was offended at his father's warning, and suddenly killed him. When John perceived what had taken place, he said to the Lord, "Lord, hast thou on this account bidden me to come here to-day?"

49 When the young man saw the hasty death, he was afraid of being seized, took the sickle from his girdle, and hastily ran to the house. When John met him, he said, "Stand still, thou most villainous demon! Whither art thou running with the sickle thirsting for blood?"

49.2 The young man being confused, let the iron drop to the ground, and said to him, "I have committed a very unhappy, inhuman deed, and knowingly; therefore, I resolve to do myself a more violent and more cruel harm, to die once for all. For whilst my father always exhorted me earnestly to lead a chaste and honorable life, I felt offended at his censure, and struck and killed him.

49.3 And when I perceived what had taken place, I intended to go to the woman on whose account I had become a parricide and try to kill her and her husband, and finally myself. For I could not bear the look of her husband, whilst being executed."

50 And John said to him, "That I may not give him a chance who in thee laughs and mocks by my withdrawal and by not caring for thy danger, come with me and show me where thy father is! And in case I raise him up for thee, how will I keep thee away from the woman which became dangerous to thee?" The young man replied, "By giving me back my father alive, and by seeing and hearing him, I will give up the rest."

51 And whilst thus speaking, they came to the place where the body was of the old man, while other travelers stood by. John said to the young man, "Unhappy one, not even the age of thy father hast thou regarded?" And the other cried, tore his hair, and confessed he felt sorry.

51.2 But the servant of the Lord, John, prayed, "Thou who has this day shown me the way thither, who knowest that this deed was to take place, before whom no deed in human life can be hidden, who didst grant to me every healing and salvation according to thy will, grant to me also that the old man may live, since thou seest how the murderer became his own judge!

51.3 And do thou alone spare him, O Lord, although he did not spare his father, because he received from him such good advice!"

52 After these words he went to the old man and said, "My Lord shall not be powerless to extend to thee his good compassion and his mercy devoid of presumption. Arise, therefore, and give God the honor in the present work." And the old man said, "I rise up, lord."

52.2 And he arose, and, having raised himself, he said, "I was delivered from a life of the most fearful pain, who had to suffer the many fearful abuses and unkindness of my son; and now, man of the living God, thou

hast called me back—(and) to what purpose?" ‹John replied: "If› thou risest up to the same purpose, thou hadst done better to remain dead.

52.3 But rise up to a higher purpose ! " And he took him, brought him to the city, and preached to him of the mercy of God, so that the old men believed, before he came into the gate.

53 And when the young man saw the unexpected resurrection of his father and his own salvation, he took the sickle and cut off his privy parts. And running into the house, where he kept the adultress, he flung (them) into her face saying, "On thy account I became a parricide, and (should have also) became (a murderer) both of thee and myself. Here hast thou which is the cause of all. God have mercy upon me, that I have perceived his power."

54 He returned to John, and in the presence of the brethren narrated what he had done. But John said to him, "He who induced thee, young man, to kill thy father and to become the lover of another man's wife, has also represented to thee the removal of the immoderate members as a righteous work.

54.2 But thou shouldest not have destroyed the members, but the temper which proved itself evil through the members. For not the instruments are hurtful to man, but the hidden sources, by which every shameful inclination is called forth and becomes manifest.

54.3 Repent, therefore, my son, such guilt, and know Satan's cunnings, and thou shalt have the God, who helps thee in every need of thy soul." And the young man continued to lead a quiet life in repentance for his former sins, that he might obtain forgiveness through God's goodness, and parted not from John.

55 While performing these deeds at Ephesus, Smyrnaeans sent messengers to him, saying: "We hear that God whom thou preachest is an unenvious God, and has bidden thee not to remain in one place with partiality. Being the preacher of such a God, come to Smyrna and the other cities, that we may know thy God, and, knowing him, put our hope in him!

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JOHN AND THE PARTRIDGE

✦

56 One day John was seated and a partridge flew through the air and walked in the sand before him. John looked at this with amazement. And a priest, one of the hearers, came to John, seeing the partridge running before him, and said within himself, fretfully, "Such a great and old man rejoices over a partridge running in the sand!"

56.2 But John perceived his thoughts and said to him, "It were better if thou, too, my son, would look at a partridge running in the sand, and would not contaminate thyself with disgraceful and impure acts. He who expects the repentance and conversion of all has brought thee hither for that cause. For I have no need of a partridge running in the sand. The partridge is thy soul."

57 When the old man heard this and perceived that he was not hidden, but that Christ's apostle had said everything which filled his heart, he fell to the ground and said, "Now I know that God dwelleth in thee, blessed John. And blessed he who has not tempted God in thee! He that tempts thee, tempts him who cannot be tempted." And he asked him to pray for him. And (the apostle) instructed him, gave him commandments, and dismissed him, praising the Almighty God.

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RETURN TO EPHESUS: FROM LAODICEA A SECOND TIME

✦

58 Some time passed without any of the brethren ever being afflicted by John. But now they were afflicted, when he said, "Brethren, it is time for me to go to Ephesus—for such is the agreement with those who remained there—that they become not light-minded, being for a long time without their pastor. But you may direct your mind to God, who leaves us not."

58.2 And when the brethren heard this, they became sad that they should be separated from him. And John said, "Though I go from you, Christ is always with you. If you love him purely, you shall continually enjoy the blessing of his communion. For though he be loved, he loved those first who love him."

59 Having spoken thus, and having parted from them, he left much money to the brethren for distribution, and went to Ephesus, all brethren being sorrowing and weeping. Those that were with him from Ephesus were Andronicus and Drusiana, Lycomedes and Cleobius and their attendants. They were joined afterward by Aristobula, who had heard that her husband Tertullus had died on the way, Aristippus with Xenophon, the chaste damsel, and many others, whom he always directed to the Lord, and who would no more leave him.

60 On the first day when we came to a lonely inn and being in perplexity on account of a bed for John, we experienced a joke. There was a bedstead without covers; we spread our cloaks, which we brought, over it and re-

quested him to lie down and to rest, whilst we slept on the floor. He had hardly lain down, when he was molested by bugs.

60.2 But as they became more and more troublesome, and it being midnight already, we all heard him say to them, "I say unto you, O ye bugs, be ye kindly considerate; leave your home for this night and go to rest in a place which is far from the servants of God!" And while we laughed and talked, John fell asleep. And we conversed gently, and owing to him we remained undisturbed.

61 When it was day, I rose up first, and with me Berus and Andronicus. And in the door of the room which we had taken, was a mass of bugs. And having gone outside to have a full view of them, and having called all brethren, John was still asleep. When he woke up, we showed to him what we saw.

61.2 And sitting up in bed, and seeing them, he said, "Since you have been wise to beware of my punishment, come back to your place!" Having spoken thus, and having risen from the bed, the bugs hastened from the door to the bed, ran from between his feet into the joints, and disappeared.

61.3 And John said again, "This animal heard the voice of a man and kept quiet, without trespassing (against the command). We, however, hear God's voice, and yet in our light-mindedness we transgress his commandments. And how long yet!"

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END AND RAISING OF DRUSIANA

✦

62 After this we came to Ephesus. And when the brethren who lived there had learned that John had returned after a long time, they met in the house of Andronicus, where he also used to visit, touched his feet, put his hands to their faces, and kissed them. [Very many also rejoiced by the touch of his garment, and were healed because they had touched the garment of the holy apostle.]

63 And while there was great love and endless joy among the brethren, one, a servant, of Satan, coveted Drusiana, although he saw and knew that she was the wife of Andronicus. Very many also remonstrated with him, "It is impossible for thee to obtain this woman, especially also since she separated from the communion with her husband out of piety.

63.2 Or dost thou alone not know that Andronicus, who was not before what he now is, namely a godly man, had locked her up in a tomb, saying, "Either I'll have thee as a wife, as I had thee before, or thou must die? And she rather preferred to die than to do the act repugnant to her.

63.3 Now, if she denied out of piety to her husband and master her consent to (sexual) intercourse, yea, persuaded him to become like-minded, should she consent to thee, who wishes to commit adultery with her? Desist from thy passion, which gives thee no rest! Desist from thy scheme, which thou canst not accomplish!"

64 Though his intimate friends remonstrated with him, they could not persuade him, who was even so impudent as to send her word. When Drusiana heard of his disgraceful passion and shameless demands, she be-

came very despondent, and after two days she was ague-struck.

64.2 She said, "O, if I only had not come back to my native city where I became a stumbling-block to a man, who believes not in the worship of God! For if one were filled with God's word, he would not fall into such a passion. Therefore, O Lord, since I became accessory to a blow which struck an inexperienced soul, deliver me from this prison and take me soon to thee!"

64.3 And without being understood by anyone, Drusiana, departed this life in the presence of John—not rejoicing but sorrowing over the physical trouble of that (man).

65 And Andronicus was sad, and carried a hidden sorrow in his heart, and wept bitterly, so that John could only silence him by saying to him, "Drusiana has departed this life for a better hope." To this answered Andronicus, "Of this I am certain, John, and I have no doubt in the belief in my God. But my hopes are mostly grounded on this, that she departed this life pure."

66 After she was interred, John took Andronicus apart, and, having learned of the cause, he sorrowed more than Andronicus. And he kept silence, considering the threats of the enemy, and sat down a little. When the brethren were assembled to hear which words he would say concerning the departed, he began to speak:

67 "When the helmsman who crosses the ocean has landed with the ship and passengers in a quiet haven free from storms, he feels secure. The husbandman who gave the seed-grains to the ground, and cared for them with great pains, is only then to enjoy a rest from his labors when he has sheltered abundant corn in his barns.

67.2 Whoever promised to take part in the race should only rejoice when he has obtained the price of victory. Whose name is entered on the list of prize fighting should only triumph after he received the crowns. And thus it is with all races and arts, when they disappoint not at the end, but are so carried out, as they were intended.

68 "Thus, I think, it is with the faith which every one of us practices, and which can only be decided as having been the true one when it remained the same to the end of life. For there are many obstacles which cause unrest to human reasoning: cares, children, parents, glory, poverty, flattery, youth, beauty, boasting, thirst for riches, anger, pride, frivolity, envy, passion, carelessness, licentiousness, love, slaves, money, pretense, and all the other like obstacles which exist in life; thus for the helmsman who takes his course in a quiet journey, the adverse winds and a great tempest and a mighty wave, when the heaven is serene; for the husbandman, untimely weather and blight and creeping worms appearing from the ground; for the athletes, the "almost," and for the artists, the obstacles issuing from them.

69 "The believer must above all things consider the end and carefully examine how it will come, whether energetic and sober and without impediment, or in confusion and flattering this world and bound by passions. Thus one can only praise the beauty of the body, when it is wholly uncovered; and the great general, when one has happily finished the whole campaign, as he promised, and the excellent physician, when he has succeeded in every cure, and so also a soul as filled with faith and worthy of God if it happily accomplished that which it promised, not one which made a (good) beginning, and gradually descended into the errors of life and be-

came weak; also not the paralyzed one, which forcedly busied itself with higher things, and was afterward drawn downward to the perishable; also not that which loved the temporal more than the eternal; neither that which exchanged the perishable ‹ for the lasting ›, also not that which honored that which was not to be honored ‹ and loved › works of dishonor; also not that which accepted pledges from Satan, and received the serpent into its house; not one which was reviled for God's sake and afterward was ashamed, neither one which said with the mouth, Yea, but showed it not by the deed; but one which refused to be inflamed in filthy lust, to succumb to levity, to be caught by thirst after money and to be betrayed by the strength of the body and anger."

70 While John continued to preach to the brethren, so that they despised the earthly goods for the sake of the eternal ones, the lover of Drusiana, inflamed by the activity of the polymorphous Satan, to the most ardent passions, corrupted the greedy steward of Andronicus with much money.

70.2 And he opened the tomb of Drusiana and left to him to accomplish on the body that which was (once) denied to him. Since he had not procured her during her lifetime, he continually dwelt in thought upon her body after she was dead, and exclaimed, "Although when living thou didst refuse to unite with me in love, after thy death I will still commit a rape on thy body."

70.3 Being in such a frame of mind he obtained the opportunity to execute his impious design through the accursed steward, and both went to the tomb. Having opened the door, they began to take the graveclothes from the corpse, and said, "What good was it to thee, unhappy Drusiana?

70.4 Couldst thou not have done, while alive, that for whose voluntary execution thou wouldst soon have had no more grief?"

71 Whilst they thus spoke and only the shirt remained, there appeared something wonderful, which people that do such things deserve to experience. A serpent appeared of a sudden, bit the steward, and killed him. And the serpent bit not the young man, but encircled his feet, spitting fearfully, and when he had sunk down, the beast sat on him.

72 On the following day John and Andronicus and the brethren, went at the break of day to the tomb in which Drusiana has been for three days, that we break the bread there. And when about to start, the keys were not to be found. And John said to Andronicus, "Rightly they are lost, for Drusiana is not in the tomb. Nevertheless, let us go, that thou appearest not careless, and the doors will open of themselves, since the Lord has given us already many other things."

73 When we came to the place, the doors opened at the master's behest, and at the tomb of Drusiana we saw a beautiful youth smiling. When John saw him, he exclaimed and said "Dost thou forestall us here also, noble one (beautiful one)? And why?"

73.2 And he heard (his) voice saying to him, "For the sake of Drusiana, which thou art to raise up—for I had almost found her defiled and on account of the dead lying near the tomb.' , And when the noble one had thus spoken to John he ascended to heaven before the eyes of all.

73.3 And John turned to the other side of the tomb and saw a young man, the very prominent Ephesian Callimachus—for thus he was called—and on him a very great snake sleeping, also the steward of Andronicus,

named Fortunatus dead. Upon seeing both, he stood helpless and said to the brethren, "What meaneth. all this? Or why did the Lord not reveal unto me what took place here, who was always concerned for me?"

74 When Andronicus saw these bodies, he jumped up and went to the tomb of Drusiana, And when he saw her in her bare shirt, he said to John, "I understand what took place, blessed servand of God. This Callimachus loved my sister.

74.2 And as he could not get her, although he tried it often, he no doubt bribed this my accursed steward with much money with the intention—as one can at least perceive—to accomplish his purpose through him. For this Callimachus said to many, If she will not yield to me alive, rape shall be committed on her death.

74.3 This, O master, the noble one saw and did not suffer that her earthly remains should be violated, wherefore they who endeavored this are dead. And this the voice which came to thee, Raise Drusiana! announced to thee before. For she departed this life through sorrow. And I will be convinced by him who had spoken, that this one belongs to the deceived people.

74.4 For you were advised to raise him also. Of the other I know that he deserves not the deliverance. But one thing I ask of thee. Raise Callimachus first, and he shall confess what took place."

75 And John looked at the corpse and said to the poisonous snake, "Go from him who is to serve Jesus Christ!" Then he rose and prayed thus: "God, whose name is praised by us, as it is meet; God, who overcomes each work of the lower (power); God, whose will is done, who always hears us,

make thy grace now also efficacious on this youth! And if through him some dispensation is to take place, make it known to us, when he is raised!" And the young man immediately arose and rested for a whole hour.

76 Having regained his sense, John asked what his intrusion into the tomb meant. And having learned from him what Andronicus already told, how he passionately loved Drusiana, John asked furthermore whether he had accomplished his wicked design to commit rape on the solemn earthly remains.

76.2 And he replied, "How could I have accomplished this when this fearful beast killed Fortunatus by a bite before my eyes—and this according to merit, for he encouraged me to such frantic act, whereas I already desisted from the ill-timed fearful frenzy—but he frightened me and put me in such a state in which thou didst see me, before I arose again?

76.3 But I will tell thee another greater miracle, which seized me still more and had almost killed me. When my soul was seized with mad passion and the incurable disease did trouble me keenly, when I had already robbed her of her graveclothes with which she was dressed, and went from the grave to put them down as thou seest, I turned back to perpetrate the abominable deed.

76.4 And I saw a beautiful youth covering her with his upper garment. Rays of light fell from his face upon hers, and he turned to me also and said, Callimachus, die, that thou mayest live. Who it was, I knew not, servant of God. Since thou hast come here, I perceive that it was an angel of God. And this I truly know, that the true God is preached by thee; and I am sure of it.

76.5 But I pray thee, see to it that I may be delivered from such a fate and awful venture, and bring to thy God a man who has gone astray in scandalous, abominable deceit. On my knees I ask thy help. I will become a man, (one) of those who hope in Christ, that the voice may also become true, which spake here to me, Die to live! And it is already fulfilled.

76.6 For that unbeliever, immoderate, godless, is dead; I am raised by thee as a believer for the future, ‹ moderate ›, godly, that I may know the truth, which I ask of you to reveal unto me."

77 And John, rejoicing, noticed the whole spectacle of the salvation of men and said, "O Lord Jesus Christ, I know not how powerful thou art, I am amazed at thy great mercy and endless long-suffering. O what greatness descended to servitude! O unspeakable freedom, which was enslaved by us! O, inconceivable glory, which has come upon us!

77.2 Thou who didst keep the grave from shame, who became the Saviour of that man who contaminated himself and didst teach him to be chaste who ‹ meant to violate › dead bodies.

77.3 Father full of mercy and compassion toward him, who regarded thee not, we praise, glorify, and honor thee and thank thee for thy great goodness and long-suffering, holy Jesus, for thou alone art God and none else, thou, against whose power all devices can do nothing now and in all eternity! Amen!"

78 After these words, John took Callimachus apart, kissed him, and said, "Glory be to our God, who had mercy upon thee, child, and deemed me worthy to praise his power, and delivered thee by a wise method from that passionate madness and intoxication and called thee to rest and renewal of life."

79 When Andronicus saw that Callimachus had been raised from the dead, he and the brethren besought John to raise Drusiana also, and said, "John, let her be raised and happily complete life's short space, which she gave up out of sorrow for Callimachus, because she thought to be an offense to him! And when it pleases the Lord, he will take her to himself.

79.2 And without delay John came to the grave seized her hand and said, "Thou who alone art God, I call upon thee, the immense, the unspeakable, the incomprehensible, to whom all worldly power is subject, before whom every might bows, before whom every pride falls down and is silent, before whose voice the demons are confounded, at whose contemplation the whole creation surrenders in quiet meditation.

79.3 Thy name will be hallowed by us, and raise Drusiana that Callimachus be still more established in thee who alone canst do what is wholly impossible with man, and hast established the dispensation of salvation and resurrection, and let Drusiana come out comforted from the grave, which in consequence of the conversion of the youth has no more in herself the least impediment, to long for thee!"

80 Having spoken thus, John said, "Drusiana, arise!" And she arose and came from the tomb. And when she saw that she wore nothing but her shirt, she knew not how to explain it, how it happened. Having learned everything from Andronicus, while John was upon his face and Callimachus weepingly praised God, she also rejoiced and praised God.

81 Having dressed herself and looking around, she saw Fortunatus. And she said to John, "Father, he, too, shall rise, though he tried ever so much to become my traitor." When Callimachus heard her speaking thus, he

said, "No, I pray thee, Drusiana. For the voice which I heard did not mention him, but only announced thy resurrection, and when I saw it, I believed.

81.2 If he were good, God would have certainly raised him out of mercy through the blessed John. He knew that it is good if the man remains dead." And John answered him, " Child, we have not learnt to recompense evil with evil. For God has not recompensed the evil which we have done unto him, but has given us (the opportunity for) repentance.

81.3 And when we knew not his name, he did not forget us, but had mercy upon us. And when we reviled him, he forsook us not, but was merciful. And when we were disbelieving, he remembered not the evil.

81.4 And when we persecuted his brethren, he did not requite us, but made us repent, turn away from the sins, and called us to himself, as he called thee also, child Callimachus, and, without remembering thy former sins, made thee his servant through his long-suffering mercy. If thou wishest me not to raise Fortunatus, let Drusiana do it."

82 Without wavering in the joy of her spirit and soul, she went to the body of Fortunatus and said, "God of the aeons, Jesus Christ, God of truth, thou didst permit me to see signs and wonders, thou didst give me the grace to partake of thy name. Thou didst breathe into me thy spirit with thy polymorphous face, and didst show unto me much compassion.

82.2 With thy rich goodness, thou hast protected me when my former husband, Andronicus, did violence to me, and didst give me afterward thy servant Andronicus for a brother. Until now thou hast kept me, thy

maiden, pure. Me, the dead, thou didst raise through thy servant John, To me, which had risen, thou didst show without offense him who was offended (at me).

82.3 Thou didst give me perfect rest in thee, and didst deliver me from the hidden illusion. I love thee with all my heart. I beseech thee, Christ, not to dismiss thy Drusiana without being heard, who asketh of thee the resurrection of Fortunatus, though he tried ever so much to become my traitor."

83 And she took the hand of the dead and said, "Rise, Fortunatus, in the name of our Lord Jesus Christ!" And Fortunatus rose up. And beholding John in the tomb and Andronicus and Drusiana risen from the dead and Callimachus believing, he said, "O how far has the power of these awful people spread! I wish I were not raised, but remained rather dead, in order not to be obliged to see them." And having spoken thus he ran from the tomb.

84 And when John perceived the unchangeable soul of Fortunatus, he said, "O nature, which did not turn to the loftier! O source of the soul, remaining in the filth! O property of corruption, full of darkness! O death, dancing among those belonging to thee! O forest, with trees full of unhealthy shoots, neighbor of unbelief! O fruitless tree, full of fire!

84.2 O wood, producing the coal as fruit! Thou didst show what thou art, and thou wilt be convinced with thy children. And the faculty of praise the higher things, thou knowest not; for thou hast it not. Wherefore as thy issue, so thy root and nature.

84.3 Vanish away from those who hope in the Lord—from their thoughts, from their mind, from their souls, from their bodies, from their doing, from their life, from their conversation, from their activity, from their pursuit, from their counsel, from their resurrection to God, from their sweet savor of which thou wilt have a part, from their fasting, from their prayers, from their holy baptism, from their eucharist, from their food of flesh, from their drink, from their dress, from their love, from their recreation, from their continence, and from their righteousness.

84.4 From all these, thou most unholy and abominable Satan, Jesus Christ, our God and ‹ Lord? › of those who are like thee and have thy nature, will keep away."

85 After these words John prayed, fetched a loaf of bread to the tomb to break it, and said, "We praise thy name, who hast converted us from error and unmerciful lusts. We praise thee who hast brought before our eyes that which we saw. We bear witness to thy goodness manifested to us in various ways.

85.2 We hallow thy good name, Lord ‹ and thank thee ›, that thou didst show those convicted by thee. We thank thee, Lord Jesus Christ, that we believe in thy unchangeable ‹ mercy ›. We thank thee that thou art in need of a saved human nature. We thank thee, that thou didst give us this sure ‹ faith ›, that thou alone art God, and, for ever.

85.3 We, thy servants, thank thee, O Holy One, who met with (good) reason, and they who raise (from the dead).

86 Having thus prayed and praised God, he left the tomb and made all brethren partake of the eucharist of the Lord. And when he had come into the house of Andronicus, he said to the brethren: "Dear brethren, a spirit

within me has prophesied that, in consequence of the bite of the serpent Fortunatus died of blood-poisoning. Let one make haste and inquire whether it is so!

86.2 And one of the young men ran and found him dead already, the poison having spread and reached the heart. And he returned to John, reporting that he had been dead three hours already. And John said, "Thou hast thy child, devil!"

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PERTAINING TO THE LIFE OF JESUS AND HIS DEATH

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87 Those then, who were present inquired the cause, and were especially perplexed, for that Drusiana had said, "The Lord appeared unto me in the tomb in the form of John and in that of a youth." For as much, therefore, as they were perplexed and were in a manner not yet confirmed in the faith so as to endure it steadfastly, John said:

88 "Men and brethren, ye have suffered nothing that is strange or incredible as concerning your conception of the ‹ Lord ›, inasmuch as we also, whom he chose for himself as apostles, were tried in many points, I, indeed, am neither able to set forth to you nor to write the things which I both saw and heard: and now it is needful that I should fit them to your hearing; and according as every one of you is capable I will communicate 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, who were brethren, he cometh to me and to my brother James, saying, I have need of you, come unto me. And my brother said as follows: John, that child that called to us upon the shore, what does it want? And I said, What child? He replied, the one that is beckoning to us. And I answered, Because of our long watch which we kept at sea thou seest not aright, my brother James: but seest thou not the man that standeth there, fair and comely 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 it meaneth.

89 "And so when he had brought the ship ‹ to land ›, we saw Him also helping along with me to settle the ship. And when we departed from the place, wishing to follow him again, he was seen of me as having a head rather bald but a thick and flowing beard; but to James he appeared as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what should mean which we had seen. But when we followed him, both of us little by little became more perplexed as we thought upon the matter. Yet unto me there appeared this, which was still more wonderful: for I would try to see him in private, and I never at any time saw his eyes closing, but only open. And oftentimes he appeared to me as a small man and uncomely, and then again as one reaching to heaven. Also there was in him another marvel; when I sat at meat he would take me upon his breast, and I would consider with myself; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard, like stones, so that I was perplexed in myself and said, What does this mean? And when I was thinking of these things

. . .

90 "At another time he taketh me, James, and Peter into the mountain, where his custom was to pray, and we beheld in him such a light as it is not possible for a man that useth corruptible speech to tell what it was like. Again in like manner he leadeth us three up into the mountain, saying, Come ye with me. And we again went, and we saw him at a distance praying.

90.2 Now therefore I, because he loved me, drew nigh unto him softly as though he should not see, and stood looking upon his hinder parts. And I beheld him that he was not in any wise clad with garments, but was seen

of us naked thereof, and not in any wise as a man; and his feet whiter than snow, so that the ground there was lighted up by his feet, and his head reaching unto the heaven; so that I was afraid and cried out, and he turned and appeared as a man of small stature, and took hold upon my beard and pulled it and said unto me, John, be not unbelieving, but believing, and be not a busybody.

90.3 And I said unto him, What have I done, Lord? And I tell you, brethren, I suffered such pain at that place where he took hold upon my beard, for thirty days, that I said unto him, Lord, if thy twitch when thou wast in sport hath given me so much pain, what were it if thou hadst given me a buffet? And he said unto me, Let it be thine from henceforth not to tempt him who is not to 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 when he was upon the top of the mountain, who was he? for we heard both of them speaking. And I, when I considered his great grace and his unity which hath many faces, and his wisdom which without ceasing looked upon us, said, That ye shall learn if ye inquire of him.

92 "Again, once, when all of us his disciples were sleeping in a house at Gennesaret, I alone, having wrapped myself up, watched what he did, and first I heard him say, John, go thou to sleep. And thereupon I feigned to be asleep; and I saw another like unto him, whom I also heard saying unto my Lord, Jesus, those whom thou hast chosen believe not on thee. And my Lord said unto him, Thou sayest well, for they are men.

93 "Another glory will I tell you brethren. Sometimes when I would lay hold of him, I met with a material and solid body; and at other times again when I felt him, the substance was immaterial and bodiless and as it were not existing in any wise. Now, if at any time, he were bidden by one of the Pharisees and went to the bidding, we went with him.

93.2 And there was set before each one of us a loaf of bread by him that had bidden us, and he also with us received a loaf. And he would bless his own and divide it amongst us; and from that little each of us was filled, and our own loaves were saved whole, so that they who bade him were amazed.

93.3 And often when I was walking with him I wished to see whether the print of his foot appeared upon the earth—for I saw him raising himself from the earth—but I never saw it.

93.4 Now, these things, dear brethren, I speak to you to encourage you in your faith toward him, for we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are mysteries and peradventure cannot at all be either uttered or heard.

94 "Now, before he was taken by the lawless Jews, which received (their) law from a lawless serpent, he gathered us all together and said, Before I am delivered up unto them, let us sing a hymn to the Father, and go forth to what lieth before us. So he commanded us to make as it were a ring, holding one another's hands, and himself standing in the middle. He said, Respond Amen to me. He began, then, to sing a hymn, and to say:
Glory to thee. Father! And we going about in a ring said, Amen.
Glory to thee, Word! Glory to thee, Grace! Amen.

Glory to thee, Spirit! Glory to thee, Holy One! Glory to the glory! Amen.
We praise thee, O Father. We give thanks to thee,
O Light wherein dwelleth not darkness. Amen.

95 Now whereas 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 pierced, and I would pierce. 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 understood, being wholly understanding. Amen.
I would wash myself, and I would wash. Amen.
Grace is dancing.
I would pipe, dance all of you! Amen.
I would mourn, lament all of you! Amen.
An Ogdoad is singing with us. Amen.
The Twelfth number is dancing above. Amen.
And the Whole that can dance. Amen.
He that danceth not, knoweth not what is being done. Amen.
I would flee and I would stay. Amen.
I would deck, and I would be decked. Amen.
I would be united, and I would unite. Amen.
I have no house, and I have houses. Amen.
I have no place, and I have places. Amen.
I have no temple, and I have temples. Amen.
I am a lamp to thee, who beholdest me. Amen.

I am a mirror to thee who perceivest me. Amen.
I am a door to thee who knockest at me. Amen.
I am a way to thee, wayfarer. Amen.

96 "Now if you respond to my dancing, see thyself in me who speaks; and when thou hast seen 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 to suffer! For thou couldst not at all have apprehended what thou sufferest if I had not been sent unto thee as the Word by the Father. When you saw what I suffer, thou hast seen me as suffering; and seeing that, thou hast not stood firm, but wast moved wholly. Moved to become wise, thou hast me for a support. Rest upon me! Who am I? Thou shalt not know when I go away. What I am now seen to be, that I am not. Thou shalt see, when thou comest. If thou hadst known how to suffer, thou wouldst have had (the power) not to suffer. Know thou suffering, and thou shalt have (the power) not to suffer. That which thou knowest not, I will teach thee. Thy God am I, not that of the betrayer. I would keep time with holy souls. In me know thou the word of wisdom! Say thou again (with) me:
Glory to thee, Father; glory to thee, Word;
Glory to thee, Holy Ghost!
"Now concerning me, if thou wouldst know what I was (know): with a word did I once deceive all things, and was not put to shame in any wise. I have leaped; but do thou understand the whole, and having understood it say, Glory to thee, Father! Amen.

97 "After this dance, beloved, the Lord went out with us; and we as men gone astray or awakened out of sleep fled all ways. Nay even I that had seen him did not abide at his passion when he was suffering, but fled unto the Mount of Olives, weeping over that which had taken place.

97.2 And when he was hung upon the cross, at the sixth hour of the day, there came darkness over all the earth. And my Lord stood in the midst of the cave and lighted it up, and said, John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and reeds, and gall and vinegar is given me to drink.

97.3 But unto thee I am speaking, and hearken thou to what I say. I put it into thy heart to come up into this mountain, that thou mightest hear matters needful for a disciple to learn from his teacher, and for a man to learn 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 the cross was one form and one likeness.

98.2 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 a sweet and kind voice and one truly divine, saying unto me: "It is needful that one should hear these things from me, O John, for I have need of one that will hear.

98.3 This cross of light is sometimes called the Word by me for your sakes, sometimes Mind, sometimes Jesus, sometimes Christ, sometimes Door, sometimes Way, someties Bread, sometimes Seed, sometimes

Resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes Life, sometimes Truth, sometimes Faith, sometimes Grace. Now, so it is called as toward men.

98.4 But in truth, as concerned in itself and in our mode of expression, it is the marking off of all things and the uplifting and foundation of those things that are fixed and were unsettled, and the harmony of the wisdom —and indeed the wisdom of the harmony.

98.5 But there are on the right and on the left of its powers, principalities, dominions and demons, operations, threats, wrath, devils, Satan and the Lower Root, from which the nature of the things that come into being proceeded.

99 "This, then, is the cross which fixed all things apart by the Word, and marked off the things from birth and below it, and then compacted all into one. But this is not the cross of wood which thou wilt see when thou goest down hence, neither am I he that is upon the cross, whom now thou seest not, but only hearest a voice.

99.2 I was reckoned to be what 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, therefore, the place of rest is neither seen nor spoken of, much less shall I, the Lord of that place, be seen (or spoken of).

100 "Now the multitude about the cross which is the lower nature is ‹not› of one aspect; and those whom thou seest in the cross, even if they have not one form, it is because every member of him that came down has not yet been comprehended.

100.2 But when the nature of man shall be taken up, and the race which is repairing to me, in obedience to my voice, then that which now hears me shall be united with it and shall no longer be what it now is, but above them, as I am now. For as long as thou callest not thyself mine, I am not that which I was.

100.3 But if hearing thou hearkenest unto me, then thou shalt be as I am, and I shall be what I was, when I have thee with myself. For from this thou art. Care not, therefore, for the many, and them that are outside the mystery despise! Know 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 unto the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, that did I show thee; but what I am, that I alone know, and none else.

101.2 Let me, therefore, keep that which is my own, and that which is thine behold thou through me, and behold me in truth not ‹what› I am, as I said, but what thou art able to know, because being akin.

101.3 Thou hearest that I suffered, yet I suffered not; that I suffered not, yet did I suffer; that I was pierced, yet was I not smitten; hanged, and I was not hanged; that blood flowed from me, yet it flowed not; and, in a word, those things that they say of me I had not, and the things that they say not those I suffered.

101.4 Now what they are I will signify unto thee, for I know thou wilt understand. Perceive thou, therefore, in me the rest of the Logos, the piercing of the Logos, the blood of the Logos, the wound of the Logos, the nail-

ing of the Logos, the passion of the Logos, the nailing of the Logos, the death of the Logos. And thus speak I, separating off the manhood.

101.5 Think thou, therefore, in the first place of the Logos, 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 multitude having beheld him. And when I went down, I laughed them all to scorn, inasmuch as he had told me the things which they said concerning him; and I held firmly 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, neither with our mouths, nor with the tongue, neither with any part of our body, whatsoever, but with the disposition of our soul, even him, who became man apart from this body.

103.2 And let us watch because now also he keepeth ward over prisons for our sakes, in tombs also, in bonds and dungeons, in shame and reproaches, by sea and land, at scourgings, condemnations, conspiracies, frauds, punishments, and, in a word, he is with all of us, and suffereth with us when we suffer, brethren.

103.3 When he is called by any one of us he endureth not to shut his ears to us, but as being everywhere he hearkeneth to all of us, and just now (has hearkened) to both me and Drusiana—forasmuch as he is the God of

them that are shut up—bringing help to us by his own compassion.

104 "Be ye also persuaded, therefore, beloved, that it is no man whom I preach unto you to worship, but God unchangeable, God invincible, God higher than all authority, and all power, and older and mightier than all the angels and creatures that are spoken of, and all ages (aeons). If ye then abide in him, and in him are builded up, 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 together with all, that they might behold the acts that were done and hear his word always in the Lord.

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THE END OF JOHN

✦

106 On the following day, which was the Lord's day, and in the presence of the brethren, he began to say to them: "Brethren, fellow-servants, coheirs, and copartners of the Kingdom of the Lord, ye know the Lord, how many powers he hath given you through me, how many miracles, what cures, signs, what gifts, teachings, rulings, rests, services, knowledge, glories, graces, gifts, faiths, communions, all gifts that you have seen with your eyes, were given you by him, as they cannot be seen with these eyes and cannot be heard with these ears.

106.2 Be strong, therefore, in him, remembering him in all your doings, knowing the mystery of the dispensation that has come to men, for the sake of which the Lord hath worked. He, then, through me, exhorts you, since he wishes to remain without grief, without insult, without treachery, without punishment.

106.3 For he also knows insult from you, he knows also dishonor, treachery and punisment, [sic] if you disobey his commandments.

107 "Let not, therefore, our good God be grieved, the compassionate, the merciful, the holy, the undefiled, the incorporeal, the only, the one, the immutable, the sincere, the guileless, the slow to anger, he that is higher and more exalted than every name that we speak or think of, our God Jesus Christ!

107.2 Let him rejoice along with us, because we live in purity; let him rest because we behave reverently. Let him be unconcerned, because we are temperate; let him be pleased because we live in fellowship; let him

smile because we are sober-minded, and let him be delighted because we love him!

107.3 These things, brethren, I communicate to you, pressing on to the work set before me, already perfected for me by the Lord. For what else have I to say to you? You have the sureties of our God. You have the pledges of his goodness, you have his sure presence. And if ye, then, sin no more, he will forgive you what you have done in ignorance.

107.4 But if, after ye have known him, and he has had compassion upon you, you return to the like courses, even your former offenses will be laid to your charge, and ye shall have no portion in him, or compassion before his face."

108 And when he had said this to them, he thus prayed: "Jesus, who didst wreathe this crown by thy twining, who hast inserted these many flowers into the everlasting flower of thy countenance, who hast sown these words into my soul, who art the only fosterer and physician of thy servants, who healest freely, who art benignant and not haughty, alone merciful and kind, alone a Saviour and just; thou who always seest what concerns all, and art all, and everywhere present, comprising all and replenishing all, Christ Jesus God Lord, who with thy gifts and thy compassion protects those that hope in thee; who knowest intimately all the cunnings and threats by which our adversary follows us everywhere, do thou alone, O Lord, help thy servants with thy watchful care. So be it, Lord."

109 And having asked bread, he gave thanks thus, saying: "What praise or what sort of offering or what thanksgiving, shall we, breaking the bread, invoke, but thee only, Lord Jesus? We glorify the name of the Father called

by thee. We glorify the name of the Son called through thee. We glorify thy resurrection manifested to us through thee.

109.2 We glorify thy way; we glorify thy seed, the word, the grace, the faith, the salt, the unspeakable pearl, the treasure, the plow, the net, the greatness, the diadem, him called Son of man for our sakes, who has given us the truth, the rest, the knowledge, the power, the commandment, the trust, the hope, the love, the freedom, and the place of refuge in thee.

109.3 For thou alone, O Lord, art the root of immortality and the fountain of incorruption, and the seat of the ages; thou who hast been called all these names for our sakes, that now we, calling upon thee through these, may recognize thy greatness, which we cannot really see in the present, but only, when we are pure, and solely in the image of the man belonging to thee!"

110 And having broken the bread, he gave it to us, praying for each of the brethren, that he might become worthy of the grace of the Lord and his most holy eucharist. He also, therefore, having likewise tasted it, said: "To me also let there be a portion with you, and grace be with you, O be- [sic]

111 And he said to Berus: "Take two brethren with baskets and vessels with thee and follow me! " And Berus did immediately what John, the servant of God, had bidden him. And the blessed John, having gone forth from the house, went outside of the gates, having told the multitude to stand off from him.

111.2 And having come to the tomb of one of our brethren, he told to the young men: "Dig, children!" And they dug, and he said to them: "Let the trench be deeper." And as they dug, he preached to them the word of

God, and exhorted those who had come out of the house with him, building them up, and furnishing them thoroughly into the majesty of God, and praying for each one of us.

111.3 And when the young men had finished the trench, as he had wished, while we knew nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depths of the trench; and standing in only his drawers, stretched forth his hands, and prayed thus:

112 "O God, who hast chosen us for the apostleship among the Gentiles, who hast sent us into this world, who hast declared thyself through the Law and the prophets; who hast never rested, but always savest from the foundation of the world those who can be saved; who hast made thyself known through all nature, even among the animals, who hast made the lonely and wild soul quiet and peaceable; who hast given thyself to it when thirsting after thy words; who didst quickly show thyself to it when about to die, and didst appear as law when sinking into lawlessness; who didst manifest thyself to it when overcome by Satan; who didst overcome its adversary when it took refuge in thee; who hast given it thy hand, and raised it from the Kingdom of Hades; who didst not leave it in the body; who hast shown it its own enemy; who hast given it a pure knowledge concerning thee, God Jesus, Father of the supernatural, ruler of the heavenly law of things ethereal, the course of things aerial, guardian of those on earth and fear of those under the earth, and grace of thine own people; receive also the soul of thy John, which is certainly deemed worthy of thee!

113 "Thou who hast preserved me also till the present hour pure to thyself, and free from intercourse with a woman; who, when I inclined in my youth to marry, didst appear to me and say, I am in need of thee, John; who didst prepare for me beforehand . my bodily weakness; who, in the third place, when I wished to marry, didst prevent me at once, but didst say to me at the third hour, in the sea, John, if thou wert not mine, I would let thee marry; who for two years madest my eyesight weak, didst make men mourn and dependent on thee; who in the third year hast opened up the spiritual eyes, and favored my visible eyes; who by thy representations didst make the steady gaze upon a woman hateful to me; who didst deliver me from temporary show, and didst become my leader to eternal life; who didst separate me from the filthy madness of the flesh; who didst wrest me from bitter death, and alone didst bring me to thee; who didst stop up the secret disease of the soul, and cut out its open sections; who didst afflict and banish him who rebelled in me; who didst establish a spotless friendship to thee; who didst prepare a safe way to thee, who didst give me undoubting faith in thee; who hast drawn out for me pure thoughts toward thee; who hast given the due reward to every deed; who hast set it in my soul to have no other possession than thee alone—for what can be more precious than thou?—now, since I have accomplished thy stewardship with which I was intrusted, make me worthy, O Lord, of thy repose, and give me the end in thee, which is the unspeakable and ineffable salvation.

114 "And as I go to thee, let the fire withdraw; let darkness be overcome; let the gulf be powerless; let the furnace be slackened; let hell be extinguished, let the (evil) angels get behind me; let the demons be afraid; let the princes be broken in pieces; let the powers (of darkness) fall.

114.2 Let the devil be brought to silence; let Satan be laughed to scorn; let his madness be tamed; let his wrath be broken; let his vengeance behave itself unseemly; let his attack suffer sorrow. Let his children be trodden under foot, and let all his root be uprooted.

114.3 And grant to me to accomplish my journey to thee, without suffering insults and abuses; and let me receive what thou hast promised to those, that live in purity, and love thee only!"

115 And having sealed (crossed) himself altogether, he stood and said, " Be thou with me, Lord Jesus Christ"; he laid down in the grave in which he had spread out his garments. He then said to us, "Peace be with you, brethren!" and peacefully yielded up the ghost.

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