

The Beloved Disciple of John 13:23 and Greek Pederasty

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1. *Gospel of John* 13:23

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμήν ἀμήν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. ἦν **ἀνακείμενος** εἷς ἐκ τῶν μαθητῶν αὐτοῦ **ἐν τῷ κόλπῳ** τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. ἀναπεσὼν οὖν ἐκείνος οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστίν;

After he said this Jesus was disturbed in his spirit and he bore witness and said, “Amen, amen, I say to you that one of you will betray me.” His students looked at one another, confused about who he meant. One of his students, whom Jesus loved, was reclining in the lap of Jesus; so Simon Peter signals to him to ask who he meant. So that one, falling back thus on the breast of Jesus says to him, “Lord, who is it?” (*my translation*)

2. Aristophanes *Assemblywomen* 964

δεῦρο δὴ, δεῦρο δὴ,
<φίλον ἐμόν,> καὶ σύ μοι
καταδραμοῦσα τὴν θύραν
τήνδ' ἀνοιξον· εἰ δὲ μὴ,
καταπεσὼν κείσομαι.
ἀλλ' ἐν σῷ βούλομ' ἐγὼ **κόλπῳ**
πληκτίζεσθαι μετὰ τῆς πυγῆς.
Κύπρι, τί μ' ἐκμαίνεις ἐπὶ ταύτῃ;
μέθεες, ἰκνοῦμαί σ', Ἔρω,
καὶ ποίησον τήνδ' ἐς εὐνήν
τὴν ἐμὴν ἰκέσθαι.

Hither now, hither now,
you too, my dear one,
run down to this door for me
and open it wide; if you don't,
I'll fall flat on the doorstep!
But I'd rather lie in your lap
and swap strokes with your butt.
Aphrodite, why drive me mad for this girl?
Release me, Eros, I beg you!
Please make this girl
come to my very own bed.

3. Herodas *Mime* 6.102 ed. Cunningham

τὴν θύρην κλείσον,
αὐτ[η]ς]ύ, [. . .]..οπῶλι, κάξαμίθρησαι
αἱ ἀλεκτο[ρῖ]δες εἰ [ς]όαι εἰσί, τῶν τὲ αἰρέων
αὐτῆ[ς].....]ν· οὐ γὰρ ἀλλὰ πορθεῦ[ς]ι
ὠρν[ι]θο[κ]λέ[π]ται, κῆν **τρέφῃ** τις **ἐν κόλπῳ**.

Shut the door, you there, [chicken]-seller, and
count if the hens are safe, and [throw] some darnel
to them; for undeniably the bird-thieves raid them,
even if one rears them in one's bosom.

4. Artemidorus *Dream-Book* 2.13 ed. Pack

οἶον δ' ἂν θηρίον ἐρπετὸν γυνὴ **ἐν τῷ κόλπῳ**
ἔχουσα κρύπτῃ καὶ ἐπ' αὐτῷ τέρπεται,
μοιχεύεται ὡς ἐπὶ τὸ πολὺ ὑπὸ <τοῦ> ἐχθροῦ
τοῦ ἰδόντος· ἐὰν δὲ φοβῆται ἢ ἀνιάται νοσήσει·
καὶ ἐὰν ἐν γαστρὶ ἔχη, φθερεῖ καὶ οὐ διασώσει
τὸ ἔμβρυον.

If [someone's] wife has some slithery creature
in her lap, hides it, and takes pleasure in it,
generally she is committing adultery with the
enemy of the dreamer; but if she is afraid or
distressed, she will get sick, and if she has [it]
on her belly, she will have a miscarriage and
will not preserve her fetus. (*my translation*)

5. Longus *Daphnis and Chloe* 1.26.3

Ἐν τοιούτοις ὄντος αὐτοῦ λόγοις τέττιξ φεύγων
χειλιδὸνα θηρᾶσαι θέλουσαν κατέπεσεν εἰς τὸν
κόλπον τῆς Χλόης, καὶ ἡ χειλιδὼν ἐπομένη τὸν μὲν
οὐκ ἠδυνήθη λαβεῖν, ταῖς δὲ πτέρυξιν ἐγγύς διὰ
τὴν δίωξιν γενομένη τῶν παρειῶν αὐτῆς ἤψατο. ἡ
δὲ οὐκ εἰδυῖα τὸ πραχθὲν μέγα βοήσασα τῶν
ὑπνῶν ἐξέθορεν, ἰδοῦσα δὲ καὶ τὴν χειλιδὸνα ἔτι
πλησίον πετομένην καὶ τὸν Δάφνιν ἐπὶ τῷ δέει
γελῶντα τοῦ φόβου μὲν ἐπαύσατο, τοὺς δὲ
ὀφθαλμοὺς ἀπέμαπτεν ἔτι καθεύδειν θέλοντας,
καὶ ὁ τέττιξ ἐκ τῶν κόλπων ἐπήχησεν ὅμοιον ἰκέτη
χάριν ὁμολογοῦντι τῆς σωτηρίας. πάλιν οὖν ἡ
Χλόη μέγα ἀνεβόησεν, ὁ δὲ Δάφνις ἐγέλασε καὶ
προφάσεως λαβόμενος καθήκεν αὐτῆς εἰς τὰ
στέρνα τὰς χεῖρας καὶ ἐξάγει τὸν βέλτιστον
τέττιγα, μηδὲ ἐν τῇ δεξιᾷ σιωπῶντα. ἡ δὲ ἤδετο
ἰδοῦσα καὶ ἐφίλησε λαβοῦσα καὶ αὐθις **ἐνέβαλε**
τῷ κόλπῳ λαλοῦντα.

6. Meleager, *Greek Anthology* 5.165.5

Ἐν τόδε, παμμήτειρα θεῶν, λίτομαί σε, φίλη Νύξ,
ναὶ λίτομαι, κώμων σύμπλανε, πότνια Νύξ·
εἴ τις ὑπὸ χλαίνη βεβλημένος Ἡλιοδώρας
θάλπεται, ὑπναπάτη χρωτὶ χλαινόμενος,
κοιμάσθω μὲν λύχνος, ὁ δ' **ἐν κόλποισιν** ἐκείνης
ὀιπασθεῖς **κεισθῶ** δευτέρως Ἐνδυμίων.

7. Plutarchus *Dialogue on Love* 751a

Τὸν δ' ὑγρὸν τοῦτον καὶ οἰκουρὸν **ἐν κόλποις**
διατρίβοντα καὶ κλινιδίοις γυναικῶν ἀεὶ
διώκοντα τὰ μαλθακὰ καὶ θρυπτόμενον ἠδοναῖς
ἀνάνδροις καὶ ἀφίλοις καὶ ἀνενθουσιάστοις
καταβάλλειν ἄξιον, ὡς καὶ Σόλων κατέβαλε.

8. Cassius Dio *Roman History* 79.16.6, ed. Boissevain

καὶ ὃς ἰδὼν αὐτὸν ἀνέθορέ τε ἐρρυθμισμένως, καὶ
προσειπόντα, οἷα εἰκὸς ἦν, “κύριε αὐτοκράτορ
χαῖρε,” θαυμαστώως τὸν τε ἀνχένα γυναικίσας καὶ
τοὺς ὀφθαλμοὺς ἐπεγκλάσας ἡμείψατο, καὶ ἔφη
οὐδὲν διστάσας “μή με λέγε κύριον· ἐγὼ γὰρ κυρία
εἰμί.” καὶ ὁ μὲν συλλουσάμενός τε αὐτῷ
παραχρῆμα, καὶ ἐπὶ πλείον ἐκ τῆς γυμνώσεως, ἅτε
καὶ ἰσόρροπον τῇ φήμῃ εὐρῶν αὐτὸν ὄντα,
πασχητιάσας ἔν τε τοῖς στέρνοις αὐτοῦ **κατεκλίθη,**
κάν τοῖς κόλποις ὥσπερ τις ἐρωμένη **δειπνον**
εἴλετο.

As he went on with these pronouncements a
cicada, on the run from a swallow looking to
capture it, dropped into Chloe’s shirt. The
swallow followed and could not catch it, but in
its pursuit came close enough to touch her
cheeks with its wings. Unaware of what had
happened, she started from her slumbers with a
loud scream, but when she saw the swallow
flying near and Daphnis laughing at her fear, she
stopped being afraid and rubbed her eyes, which
still wanted to sleep. The cicada chirped from her
shirt like a suppliant giving thanks for its life. So
Chloe screamed loudly again, but Daphnis
laughed and, seizing this pretext, put his hands
down around her breasts and retrieved that trusty
cicada, which did not fall silent even in his hand.
She was delighted to see it, took and kissed it,
and tossed it back into her shirt still chirping.

Mother of all the gods, dear Night, this one thing
I beg of you—yes, I beg, queen Night, fellow
wanderer in my revels. If someone keeps warm
stretched out beneath Heliadora’s blanket, heated
by the touch of her skin that cheats him of sleep,
let the lamp close its eyes, and let him, after
tossing and turning, lie in her lap a second
Endymion.

But that other lax and housebound love, that
spends its time in the bosoms and beds of
women, ever pursuing a soft life, enervated amid
pleasure devoid of manliness and friendship and
inspiration—it should be proscribed, as in fact
Solon did proscribe it.

Seeing him, [the emperor] leapt up gracefully, and
when [Aurelius] had addressed him appropriately,
“Master, emperor, greetings,” the emperor—
amazing to say—bent his neck in a coquettish way,
and, turning his eyes to him, answered and said
without hesitation, “Do not call me master. For I
am your mistress.” They immediately bathed
together and afterwards the emperor, even more
excited by the sight of Aurelius’ naked body, since
he had found him to be equal to his reputation,
reclined on his breast and ate dinner lying in his
lap just like some beloved woman. (*my*
translation)

9. Greek Magical Papyri 4.2737, ed. Preisendanz & Henrichs

στάντες ὑπὲρ κεφαλῆς τῆς δεῖνα ἀφέλε-
σθε αὐτῆς τὸν γλυκὺν ὕπνον,
μηδέποτε βλέφαρον βλεφάρῳ κολ-
λητὸν ἐπέλθοι, τειρέσθω δ' ἐπ' ἐ-
μαῖς φιλαγρύπνοισι μερίμναις.
εἰ δέ τιν' ἄλλον ἔχουσ' ἐν κόλποις **κατάκειται**,
κείνον ἀπώσασθω, ἐμὲ δ' ἐν φρεσὶν ἐν-
καταθέσθω καὶ προλιπούσα τάχιστα
ἐπ' ἐμοῖς προθύροισι παρέστω, δαμνο-
μένη ψυχῇ ἐπ' ἐμῇ φιλότητι καὶ εὐνή.

Standing over the head of so-and-so, rob her of
sweet sleep, and let eyelid never come together
with eyelid, but let it be oppressed with sleepless
thoughts about me. And if she has someone else
and reclines in his lap/arms, let her drive that one
away, and let her take me into her heart and
abandoning [her other lover] let her come
immediately to my doorstep, conquered in her soul
by love for me and the desire for my bed. (*my
translation*)

10. *Iliad* 6.483

Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδει **δέξατο κόλπω**
δακρῶδεν γελάσασα· πόσις δ' ἐλέησε νοήσας...

So saying, he placed his child in his dear wife's
arms, and she took him to her fragrant bosom,
smiling through her tears; and her husband was
touched with pity at sight of her...

11. *Homeric Hymn to Demeter* 1. 285

αὐγῆς δ' ἐπλήσθη πυκινὸς δόμος ἀστεροπῆς ὤς.
βῆ δὲ διὲκ μεγάρων, τῆς δ' αὐτίκα γούνατ' ἔλυντο,
δηρὸν δ' ἄφθογγος γένετο χρόνον, οὐδέ τι παιδὸς
μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι.
τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλεινὴν,
κάδ δ' ἄρ' ἀπ' εὐστρώτων λεχέων θόρον· ἡ μὲν ἔπειτα
παῖδ' ἀνά χερσὶν ἐλοῦσα ἐὼι **ἐγκάτθετο κόλπωι**,
ἡ δ' ἄρα πῦρ ἀνέκαι', ἡ δ' ἔσσυτο πόσσ' ἀπαλοῖσιν
μητέρ' ἀναστήσουσα θυώδεος ἐκ θαλάμοιο.
ἀγρόμεναι δέ μιν ἀμφὶς ἐλούεον ἀσπαίροντα
ἀμφαγαπαζόμεναι· τοῦ δ' οὐ μειλίσσετο θυμὸς·
χειρότεραι γὰρ δὴ μιν ἔχον τροφοὶ ἠδὲ τιθήναι.

The sturdy house was filled with a brilliance as of
lightning as she [Demeter] went out through the hall.
The queen at once gave way at the knees, and
remained speechless for a long time, not thinking to
pick her darling child up from the floor. His sisters
heard his piteous crying, and jumped down from
their well-bedecked beds: one of them picked the
child up in her arms and took him to her bosom,
another stoked up the fire, while another dashed on
tender young feet to help her mother up from the
scented chamber. Then, gathering round him, they
cuddled him and washed him as he squirmed, but he
was not to be comforted: these were inferior rearers
and nurses that held him now.

ἐν τῷ κόλπῳ in the Septuagint

Ἐὰν δὲ παρακαλέσῃ σε ὁ ἀδελφός σου ἐκ πατρός
σου ἢ ἐκ μητρός σου ἢ ὁ υἱός σου ἢ ἡ θυγάτηρ
σου ἢ ἡ **γυνὴ ἢ ἐν κόλπῳ σου** ἢ ὁ φίλος ὁ ἴσος τῆς
ψυχῆς σου λάθρα λέγων Βαδίσωμεν καὶ
λατρεύσωμεν θεοῖς ἐτέροις, οὓς οὐκ ἤδεις σὺ καὶ
οἱ πατέρες σου, ἀπὸ τῶν θεῶν τῶν ἐθνῶν τῶν
περικύκλω ὑμῶν τῶν ἐγγιζόντων σοι ἢ τῶν
μακρὰν ἀπὸ σοῦ ἀπ' ἄκρου τῆς γῆς ἕως ἄκρου
τῆς γῆς, οὐ συνθελήσεις αὐτῷ καὶ οὐκ εἰσακούσῃ
αὐτοῦ. (*Deut.* 13:7; cf. 28:54, 28:56; *2 Kings* 12:3,
12:8; *Gen.* 16:5)

Now if your brother from your father or from
your mother or your own son or daughter or the
wife in your bosom or the friend who is like your
own soul secretly entreats you, saying, "Let us
go and serve other gods," whom you do not
know, you nor your father, from the gods of the
nations that are around you, those near you or far
way from you, from an end of the earth up to an
end of the earth, you shall not yield to him and
listen to him. (NETS)

μή σε νικήση κάλλους ἐπιθυμία,
μηδὲ ἀγρευθῆς σοῖς ὀφθαλμοῖς
μηδὲ συναρπασθῆς ἀπὸ τῶν αὐτῆς βλεφάρων·
τιμὴ γὰρ πόρνῆς ὅση καὶ ἐνὸς ἄρτου,
γυνὴ δὲ ἀνδρῶν τιμίας ψυχὰς ἀγρεύει.
ἀποδήσει τις πῦρ ἐν κόλπῳ, τὰ δὲ ἱμάτια οὐ κατακαύσει;
ἢ περιπατήσει τις ἐπ' ἀνθρώπων πυρός, τοὺς δὲ πόδας οὐ
κατακαύσει;
οὕτως ὁ εἰσελθὼν πρὸς γυναῖκα ὑπανδρῶν. (*Prov. 6:27*)

ἐγὼ καὶ ἡ γυνὴ αὕτη οἰκοῦμεν ἐν οἴκῳ ἐνὶ καὶ
ἐτέκομεν ἐν τῷ οἴκῳ. καὶ ἐγενήθη ἐν τῇ ἡμέρᾳ τῇ
τρίτῃ τεκούσης μου καὶ ἔτεκεν καὶ ἡ γυνὴ αὕτη· καὶ
ἡμεῖς κατὰ τὸ αὐτό, καὶ οὐκ ἔστιν οὐθεὶς μεθ' ἡμῶν
πάρεξ ἀμφοτέρων ἡμῶν ἐν τῷ οἴκῳ. καὶ ἀπέθανεν ὁ
υἱὸς τῆς γυναικὸς ταύτης τὴν νύκτα, ὡς ἐπεκοιμήθη
ἐπ' αὐτόν· καὶ ἀνέστη μέσης τῆς νυκτὸς καὶ ἔλαβεν
τὸν υἱὸν μου ἐκ τῶν ἀγκαλιῶν μου καὶ **ἐκοίμισεν**
αὐτὸν **ἐν τῷ κόλπῳ** αὐτῆς καὶ τὸν υἱὸν αὐτῆς τὸν
τεθνηκότα **ἐκοίμισεν ἐν τῷ κόλπῳ** μου. (*3 Kings*
3:20; cf. *Isaiah 49:22*; *Numbers 11:12*; *Ruth 4:16*;
Lamentations 2:12)

Let not desire for beauty conquer you,
and don't be captured by your eyes;
neither be captivated by her eyelashes,
for the price of a prostitute is just about as
much as a loaf of bread
and a men's lady hunts for precious souls.
Can anyone put fire in his lap
and not burn his clothes?
Or can anyone walk on coals of fire
and not scorch his feet?
So is he who goes in to a married woman.

This woman and I, we live in one house, and
we gave birth in the house, and it happened, on
the third day after I gave birth, that this woman
also gave birth, and we were together, and
there was no one else with us besides both of
us in the house. And this woman's son died in
the night, as she lay on him, and she got up in
the middle of the night and took my son from
my arms and laid him in her bosom and laid
her dead son in my bosom.



Attic red figure kylix, attributed to the Foundry Painter, ca. 490 BC - ca. 470 BC,
Boston 01.8034, Beazley 204352. Ἀνακείμενος ἐν τῷ κόλπῳ?