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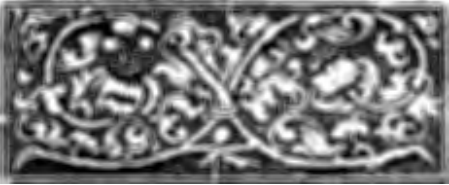
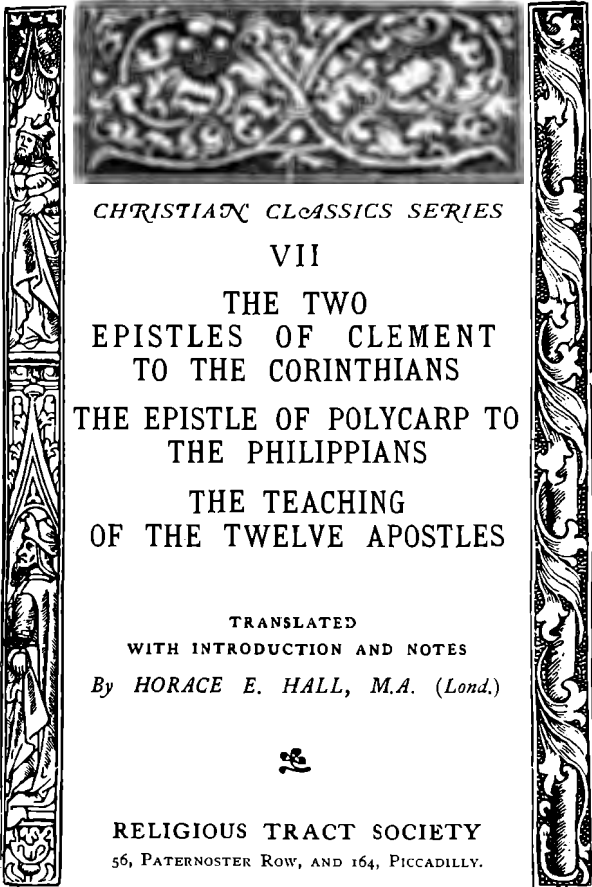
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CHRISTIAN CLASSICS SERIES

VII.





CHRISTIAN CLASSICS SERIES

VII

THE TWO
EPISTLES OF CLEMENT
TO THE CORINTHIANS

THE EPISTLE OF POLYCARP TO
THE PHILIPPIANS

THE TEACHING
OF THE TWELVE APOSTLES

TRANSLATED
WITH INTRODUCTION AND NOTES
By HORACE E. HALL, M.A. (Lond.)



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The Epistles of Clement to the Corinthians.



INTRODUCTION.



THE amount of trustworthy information we possess with regard to the author of these Epistles is strangely meagre. Clement was Bishop of Rome, according to some the immediate successor of St. Peter; others place Linus, or Linus and Anacletus, between them in the line of bishops. Eusebius and Origen identify this bishop with the Clement whom Paul in the Epistle to the Philippians terms his 'fellow-labourer,' one of those 'whose names are in the book of life,' and tradition, following this ancient testimony, has handed

on the opinion, but modern critics do not accept it. By some critics, including Hilgenfeld, Clement the Bishop is identified with Clement the Consul, the cousin of Domitian, but Bishop Lightfoot proves this to be very improbable, though from various converging evidence it appears likely that the writer of our Epistle was connected with the imperial household, possibly a freedman of the household of Flavius Clemens the consul, or of some other branch of the imperial family. It would appear that Clement was born somewhere near the same year as our Lord ; and from his account of the persecutions we imagine him to have been an eye-witness of the hideous atrocities committed under Nero, while those under Domitian he refers to as still in progress as he writes the First Epistle. Clement's name has been much associated with St. Peter, but it is more than likely that he heard St. Paul preach at Rome, and of each of these great apostles he speaks with equal honour. We should be able to add very many details with regard to Clement's life and family, if we were not obliged to reject the information given in the *Homilies* and *Recognitions* as unauthentic and untrustworthy, though they belong to a date as early as the second century. Both these works are still extant.

The First Epistle of Clement to the Corinthians was written in all probability soon after the persecution of the Christians under

Domitian, about the year 95 A.D. Among the several writings ascribed to Clement this Epistle occupies the surest ground in authenticity. The writer's name, indeed, does not occur in the Epistle, which simply announces itself as from the Church of Rome to the Church of Corinth, but we have very early and authentic testimony to its authorship. Thus Dionysius, Bishop of Corinth, in a letter to the Roman Church at the time Soter was its bishop, which would be between 165 and 175 A.D., says, 'This day, being the Lord's day, we kept as a holiday; when we read your epistle, which we shall ever continue to read for our edification, as also the former epistle which you wrote to us by Clement' (Eusebius, *H.E.* iv. 23). The reference of Irenæus to this Epistle is still more definite. He says, 'In the time of Clement no small dissension having arisen among the brethren in Corinth, the Church in Rome sent a very able letter to the Corinthians, exhorting them to be at peace.' Clement of Alexandria, Origen and Eusebius quote it as the acknowledged Epistle of Clement.

The main objects of the Epistle appear to have been:—First: To heal the faction which was tearing the Church at Corinth. Second: To confirm the Corinthians in their faith in the Resurrection.

The Second Epistle of Clement has a

widely different reception accorded it by critical opinion. Modern critics point out that it is not even an epistle at all, but a homily, and maintain that its date is much later than that of the First Epistle, being between 120 and 140 A.D., and its author cannot be named with any certainty.

It retains much interest as being the most ancient homily in existence, and as having shared for centuries the authority and honour accorded to the First Epistle, an honour amounting at one time to no less than reception into the sacred Canon of Holy Scripture.

Harnack thinks the writer was named Clement, but was not the famous bishop of that name. From the resemblance of the treatise to the *Shepherd of Hermas*, the same critic ascribes it to the Church of Rome.

Dr. Lightfoot, on the other hand, thinks the homily was written at Corinth for the Corinthian Church by an author unknown. Harnack and Lightfoot agree in fixing the date at about 140 A.D.

The two Epistles are found in all the MSS. bound up together. In the Alexandrian MS. (presented by Cyril, Patriarch of Constantinople, to Charles I., and now preserved in the British Museum) they come at the end of the books of the New Testament, following the Apocalypse; in the more recently discovered Syriac MS. the Epistles are also with the books of the N.T., and not at the end, but following the Catholic Epistles.

The latter order of the books seems to show that the scribe who wrote the Syriac MS. regarded the Epistles as part of the sacred Canon, which is confirmed by the fact that they are divided into lessons (see Lightfoot's *Clement of Rome*, vol. i. p. 134), and duly assigned to Sundays. The fact, however, that a scribe at the beginning of the twelfth century placed the Epistles in the sacred Canon, has small force in face of the combined testimony of antiquity against the claim.

The following facts about the MSS. of these Epistles deserve mention.

Until the year 1875 there was but one MS. of the Epistles known, of great value for its antiquity, since it belongs to the fifth century. But it was torn and imperfect, having a leaf gone from the First Epistle and the whole of the latter part (some two-fifths) of the Second Epistle lacking. But in that year Bryennius, Metropolitan then of Serrae, now of Nicomedia, discovered in the Library of the Holy Sepulchre at Constantinople, with other valuable MSS. (among which was the *Didaché*), a complete copy of our two Epistles, dated 1056 A.D.

Following this discovery by only a few months, a Syriac version of these Epistles, dated 1170 A.D., was discovered in the collection of M. Mohl of Paris, and bought and placed in the Cambridge University Library.

Students of these Epistles have therefore

been in an entirely new position of advantage for their study since 1875.

In addition to other works there are four other Epistles ascribed to Clement, but which belong to a later date.

(a) Two Epistles on Virginity.

(b) Two Epistles to James, the Lord's Brother.

The latter form the basis on which the structure of the False Decretals has been reared.



**First Epistle of Clement to
the Corinthians.**



First Epistle of Clement to the Corinthians.

I.

*Praise of the Corinthian Christians before
the breaking out of the Schism.*

THE Church of God which sojourneth in Rome to the Church of God at Corinth, to those who have been called and sanctified by the will of God through our Lord Jesus Christ. Grace be multiplied unto you and peace from Almighty God through Jesus Christ. Brethren, on account of the sudden and repeated disasters and distresses which have befallen us, too slow do we deem ourselves to have been in turning our attention to those things which are in question among you and to the pestilent and unholy faction, so strange and alien, beloved, from the chosen of God, which a few rash and self-willed people have fanned to such a pitch of folly that your revered and reputed name, worthy to be loved

of all men, has been much blasphemed. For who of those who visited you did not approve your virtuous and steadfast faith? Who did not admire your sober and becoming piety in Christ? Who did not tell of your generous and hospitable character? Who did not rejoice in your thorough and assured knowledge? For without respect of persons did ye act in all things, and walked according to the laws of God, obeying your leaders, and yielding fitting honour to those who were aged among you. Upon the young ye enjoined thoughts disciplined and reverent, and the women ye charged to fulfil all duties with blameless, reverent, and pure conscience, instructing them to religiously perform their home duties (in the house), mindful of the rule of submission, in all soberness.

II.

The same continued.

Humble in mind were ye, free from pretence, yielding rather than exacting obedience, 'more pleased to give than to receive,' contented with God's * provision for the way; ye gave attentive heed unto His words, and took them to heart, and ever before you was the vision of the pains He bore. Thus a peace deep

* There is a difference of reading in the MS., the newly recovered ones reading *χριστοῦ* instead of *θεοῦ*. The objection of later times to the phrase *παθήματα θεοῦ* (for *αὐτοῦ* would of course stand for *θεοῦ*, if that word is read) induced some scribe to make the change.

and rich became the portion of you all, an insatiable desire to do good, a full outpouring of the Holy Spirit ; and, charged with holy purpose, ye stretched forth your hands to Almighty God with noble eagerness and reverent faith, beseeching Him to be merciful, if in aught ye unwittingly had sinned. Night and day did ye strive on behalf of your brethren, to the end that the number of God's elect might be saved through the power of fear and conscience. Ye were sincere and single-minded, and forgiving one to another ; every faction and division was hateful unto you ; you sorrowed over the sins of your neighbours, and regarded their necessities as your own ; ungrudging in your beneficence, 'ready for every good work,'* adorned with the holy and divine graces of your heavenly citizenship, ye fulfilled all duties in His fear. The commands and ordinances of the Lord were 'engraven upon the tablet of your heart.'

III.

The deplorable Change wrought by Schism.

All honour and prosperity were granted to you, and the Scripture was fulfilled, 'The beloved ate, and drank, and was enlarged, and waxed fat, and kicked.' † Then began jealousy and envy, strife and faction, persecution and tumult, war and captivity. Thus

* Titus iii. 1.

† Deut. xxxii. 15.

‘the base rose up against the honourable,’ the disreputable against the revered, the foolish against the wise, the young against their elders. Wherefore righteousness and peace depart, as each abandons the fear of God, and their faith in Him becomes dull, nor do they conduct themselves according to His laws and commandments, nor live conformably to the teaching of Christ, but each walks according to his own evil lusts, having given room to unrighteous and unholy jealousy, through which also ‘Death entered into the world.’ *

IV.

Record in Scripture of the Mischief wrought by Jealousy.

For thus it is written, ‘And it came to pass after some days Cain brought of the fruits of the earth, a sacrifice unto God, and Abel too brought of the firstlings of his flocks and of the fat thereof. And God had regard unto Abel and unto his gifts, but to Cain and his sacrifice he gave no heed. Wherefore Cain was very wroth, and his countenance fell. And God said to Cain, “Why art thou wroth? and why is thy countenance fallen? If thou hast duly brought thine offering, but not divided it duly, hast thou not sinned? Keep quiet. Unto thee will he turn, and thou wilt rule over him.” And Cain said to Abel his brother, “Let

* Wisd. ii. 24.

us go into the plain." And it came to pass while they were in the plain, Cain rose up against Abel his brother and killed him.* See, brethren, that jealousy and envy worked a brother's murder. It was through jealousy that our father Jacob fled from before the face of Esau, his brother.† Jealousy caused Joseph to be persecuted even unto death,‡ and brought him to bondage. Jealousy compelled Moses to flee from the presence of Pharaoh, King of Egypt, since he heard one of his fellow-countrymen say, 'Who appointed thee judge, or magistrate, over us? Art thou going to slay me, as thou slewest the Egyptian yesterday?'§ On account of jealousy, Aaron and Miriam spent the night outside the camp.|| Envy plunged Dathan and Abiram alive into Hades, because they rebelled against Moses, the servant of God.¶ Through jealousy David incurred the hatred, not only of foreigners, but was persecuted also by Saul, King of Israel.**

V.

*Instances of the same in Apostolic Times,
especially in the case of St. Peter and
St. Paul.*

But why do we tarry among ancient instances? Let us pass to those who have

* Gen. iv. 3-8. † Gen. xxvii. 41. ‡ Gen. xxxvii.
§ Ex. ii. 14. || Numb. xii. 14. ¶ Numb. xvi. 33.
** 1 Sam. xviii. 8.

most recently endured the struggle, let us take the noble examples of men of our own generation. It was by jealousy and envy that the greatest and most righteous pillars (of the Church) were persecuted and endured even unto death. Let us hold before our eyes the noble apostles. There is Peter, who through unrighteous jealousy bore not one only, nor two, but very many toils, and, having thus given his witness, went to his due place of glory. There is Paul, too, who through jealousy and strife showed what was the prize of endurance; being seven times imprisoned, exiled, stoned, being a herald (of God) in the East and in the West, he received the noble glory which his faith had gained, and having taught righteousness throughout all the world, and gone to the farthest limit of the West, having borne testimony before rulers, was taken from the world, and went to the holy place, having become the greatest ensample of endurance.

VI.

Instances of the same in the Lives of Christian Martyrs generally, even the most humble in station.

Added to these heroes who lived holy lives, there are a great multitude of the elect, who suffered on account of jealousy numerous pains and tortures, and have left among us

a most beautiful example. Women, even * young maidens and slave girls, were persecuted through jealousy, suffering terrible and impious outrages, and these, though weak in body, attained the steadfast way which belongs to faith, and won the noble prize. Jealousy has estranged men's wives, and made void the words of our father Adam, 'This is now bone of my bone, and flesh of my flesh.' † Jealousy and strife have overturned mighty cities, and uprooted mighty nations.

VII.

Repentance is the Way to Salvation.

In writing thus, beloved, we are not merely thinking of you, but also are reminding ourselves, for we are in the same arena, and a like struggle lies before us. Wherefore let us put away empty and profitless thoughts, and let us advance in accordance with the glorious and holy rule which is handed down to us. Let us know what is honourable, and what disgraceful, and what acceptable before Him who made us. Let us look earnestly to the blood of Christ, and behold how highly esteemed it is before His Father, because it was shed for our salvation, and won the grace of repentance for all the

* The MSS. read here 'the Danaids and Dircae.' This appears to be so strange, that Bishop Wordsworth suggested the reading here adopted, and which has been accepted by Dr. Lightfoot and other authorities.

† Gen. ii. 23.

world. Let us go back over all the past generations, and learn that in each the Lord granted opportunity of repentance to those who wished to turn to Him. Noah preached repentance, and those who gave heed were saved.* Jonah proclaimed their overthrow to the Ninevites, but they repented of their sins, and, being humbled, obtained mercy of God, and were saved, though they were aliens from God.†

VIII.

God Himself declareth the Efficacy of Repentance.

The servants of the grace of God have spoken by the Holy Spirit about repentance, and even the Lord of all things Himself spake with an oath concerning it, 'For as I live, saith the Lord, I do not desire the death of the sinner, but rather his repentance.'‡ Moreover, He adds this generous decree, 'Repent ye, O House of Israel, of your transgressions; say unto the sons of my people, "Though your sins be so great as the distance from earth to heaven, though they be redder than crimson and blacker than haircloth, yet, if ye turn to me with all your heart, and say, 'Father,' I will hearken unto you as a holy people.'"§ And in

* Gen. vii. ; 1 Pet. iii. 20 ; 2 Pet. ii. 5.

† Jonah iii.

‡ Ezek. xxxiii. 11.

§ This passage is not found in our canonical books, and may probably be referred to some apocryphal addition to Ezekiel which has not come down to us.

another passage He speaks thus, 'Wash ye and make you clean; put away the evil of your lives from before Mine eyes; cease to do evil; learn to do well; seek judgment, rescue the oppressed, give judgment to the fatherless and justice to the widow; and come, saith He, let us reason together. Though your sins be as scarlet, I will make them white as snow; though they be red like crimson, I will make them white as wool. And if ye are willing and obey Me, ye shall eat the good things of the world, but if ye are unwilling and disobedient, the sword shall destroy you; for the mouth of the Lord hath spoken this.'* Willing, therefore, that all His beloved should feel repentance, He established this decree by His almighty will.

IX.

The Heroes of Scripture as Examples of Obedience.

Wherefore let us obey His magnanimous and glorious will, and become suppliants of His mercy and clemency; let us humble ourselves, and turn to His compassion, having forsaken our vain doings, strife and envy, which result in death. Let us gaze upon those who have perfectly served His excellent glory, as Enoch,† who, being found righteous through obedience, was translated, and his body was not found; Noah,‡ too, being

* Isa. i. 16-20. † Gen. v. 24. ‡ Gen. vi.

found faithful in His service, announced to the world its renewal, and through him the Lord saved all the living creatures which entered into the ark in concord.

X.

Abraham an Example of Obedience.

Abraham, styled 'the Friend' * (of God), was found faithful by reason of his obedience to the word of God. In obedience he departed from his own land, and from his own kin, and from his father's house, that, by leaving a small land, a weak family, and an insignificant house, he might become the heir of the promise of God. For He said to him, 'Depart from thy land, and from thy kindred, and from thy father's house, to a land which I will show thee; and I will make of thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed; and I will bless those that bless thee, and curse those that curse thee, and in thee shall all the tribes of the earth be blessed.' † And again, when separating him from Lot, God said to him, 'Lift up thine eyes, and look from the place where thou now art to the north and to the south, to the east and to the sea, for all this land which thou seest to thee will I give it, and to Thy seed for ever. And I will make

* Isa. xli. 8 ; 2 Chron. xx. 7.

† Gen. xii. 1-3.

thy seed like the sands of the earth ; if any one can count the sands of the earth, then shall thy seed be counted.’* And again He said, ‘God led forth Abraham, and said to him, Look up to heaven and count the stars, if thou canst count them ; thus shall thy seed be : and Abraham trusted God, and it was reckoned to him for righteousness.’† By faith and hospitality a son was given to him in his old age, and in obedience he offered him a sacrifice to God on one of the mountains which He showed him.

XI.

Lot's Obedience and Faith contrasted with his Wife's doubting mind.

By hospitality and piety Lot was saved from Sodom, when all the country round suffered judgment by fire and brimstone. Thus the Lord made it manifest that He does not forsake those who hope in Him, but bringeth to chastisement and torment those who transgress. For Lot's wife, who went forth with him, since she was of diverse mind and out of accord with him, on this account was made an example of, so that she became a pillar of salt unto this day, that it might be known to all, that those who are double-minded and doubting as to the power of

* Gen. xiii. 14-16.

† Gen. xv. 5, 6.

God, suffer judgment as a token to all generations.

XII.

Rahab's Faith.

By faith and hospitality was Rahab, the harlot, saved. When spies were sent to Jericho by Joshua the son of Nun, the king of the land knew that they were come to spy out his country, and sent forth men to seize them, that they might be caught and put to death. The hospitable Rahab, however, took them in, and hid them in an upper room under the flax-stalks. The emissaries of the king came and said, 'They who are come to spy out our land came in unto you. Bring them out, for the king commands it.' But she answered, 'The men whom ye seek came in to me, but I sent them away immediately, and they are gone,' indicating to them a different direction. And she said to the men, 'I know assuredly that the Lord your God delivereth this city into your hands, for fear and dread of you have fallen upon those who inhabit it. If therefore it come to pass that you take it, save me and my father's house.' And they said to her, 'It shall be as thou hast said. As soon therefore as thou perceivest that we are coming, gather all your relatives under your roof; but as many as are found outside thy house shall perish.' They went on to give

her a sign that she should hang a scarlet thread from her house,* showing beforehand that it is through the blood of the Lord that there will be redemption for all who trust and hope in God. See, beloved, not faith only, but the spirit of prophecy was in this woman.

XIII.

The Christian duty of Lowliness.

Let us be lowly therefore, brethren, and let us lay aside all arrogance, vanity, folly, and anger, and let us do that which is written, for the Holy Spirit saith, 'Let not the wise man boast in his wisdom, nor the strong man in his strength, nor the wealthy in his wealth; but let him that boasteth boast in the Lord, that he may seek Him and perform justice and righteousness.'† Above all, let us remember the words of the Lord Jesus, teaching forbearance and patience, for thus He spake, 'Be merciful that ye may obtain mercy; forgive that ye may be forgiven; as ye do, so shall it be done to you; as ye give, so shall it be given to you; as ye judge, so shall ye be judged; what kindness ye show, shall be shown to you; with what measure ye mete shall it be measured to

* Josh. ii. &c.

† 1 Samuel ii. 8; Jer. ix. 23, 24; 1 Cor. i. 31; 2 Cor. x. 17.

you.* Let us in lowliness of mind confirm ourselves in this command and these precepts, that we may walk in obedience to His revered words, for the holy word saith, 'Upon whom shall I look, if not upon him who is gentle and quiet, and who trembles at my word?' †

XIV.

We must not follow those who stir up strife.

It is right therefore and seemly, men and brethren, that we should rather be obedient to God than that we should follow those who in arrogance and restlessness are become leaders in pestilent jealousy. For we shall bring upon ourselves no ordinary damage, but rather great peril, if we recklessly surrender ourselves to the will of men who urge us into strife and faction that they may alienate us from good. Let us be kind to them according to the compassion and clemency of our Creator. For it is written, 'The kind shall dwell in the land, and the innocent shall remain there, but transgressors shall be destroyed from off it;' † and again the Scripture saith, 'I beheld the ungodly exalted and raised on high like the cedars of Lebanon, and I passed by, and behold he was not, and I searched for his place and could not find it. Preserve your innocence,

* Matt. vii. 1, 2 ; Luke vi. 36, 38.

† Isa. lxvi. 2.

‡ Prov. ii. 21, 22.

and regard uprightness, for there is a remnant for the peaceful man.'*

XV.

We must join ourselves unto those who really desire peace, and refrain from those who hypocritically profess to seek it.

Let us unite, therefore, with those who cultivate peace in piety, and not with those who hypocritically profess to wish for peace, for in a certain place the Scripture saith, 'This people honoureth me with their lips, but their hearts are far from me;' † and again, 'With their mouths they bless, but in their hearts they curse.' ‡ And again the Scripture saith, 'They loved Him with their mouth, and with their tongue they lied unto Him; their heart was not right with Him, nor were they steadfast in His covenant. May the deceitful lips be put to silence which speak iniquity against the righteous;' § and again, 'May the Lord destroy all the deceitful lips, the boasting tongue of those who say, "We will exalt our tongue, our lips are our own, who is Lord over us?"' 'For the wretchedness of the poor,' saith the Lord, 'and for the sighing of the destitute now will I bestir myself; I will place him in safety, I will speak boldly on his behalf.' ||

* Psa. xxxvii. 35-37.

† Isa. xxix. 13; Matt. xv. 8; Mark vii. 6.

‡ Psa. lxii. 4. § Psa. xxxi. 18. || Psa. xii. 3-5.

XVI.

The Lowliness of the Lord Jesus.

For Christ is one of the lowly, not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Sceptre of the majesty of God, did not come in the pomp of arrogance or pride, although He might, but lowly of mind, as the Holy Spirit spake of Him. For He saith, 'O Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? We declared our message in His presence. As a child is He, as a root out of a dry ground. He hath no form nor comeliness; we beheld Him, and He had not form or beauty, but His form was mean, yea, beneath the form of ordinary men, a man of stripes and toil, and knowing how to bear weakness, for His face is turned away, He was dishonoured and disregarded. He beareth our sins and suffereth for us, and we regarded Him as in toil, in stripes, and in distress. But He was wounded for our transgressions, and He was stricken for our sins; the chastisement of our peace was upon Him, and by His stripes we were healed. We all like sheep had gone astray, each man in his own way, and the Lord delivered Him over for our sins; and though He was afflicted He openeth not His mouth. He was brought as a sheep to the slaughter, and as a lamb before his shearer is dumb, so He openeth not His mouth. In His humility His judg-

ment was taken away, and who will declare His generation? For His life is taken away from the earth; because of the transgressions of my people is He come to His death. And I will give the wicked in return for His burial, and the wealthy for His death, because He committed no transgression, nor was guile found in His mouth. For the Lord desireth to cleanse Him from stripes. If ye make an offering for sin, your soul shall see a long-lived seed. And the Lord desireth to lessen the toil of His soul, to manifest to Him the light, and fill Him with wisdom, to justify the Just One who ministereth well to many, and He will bear their sins. Wherefore He shall obtain many, and shall divide the spoil of the strong, because His soul was delivered unto death, and He was reckoned among transgressors, and He bare the sins of many, and was delivered up on account of their sins.* And again He saith, 'I am a worm, and not a man, the scorn of men and despised of the people. All who looked upon Me mocked at Me; they sneered with their lips and wagged their heads, "His hope was in the Lord, let Him deliver Him, let Him save Him, since He delighteth in Him." '† See then, beloved, what ensample has been given to us, for if the Lord was so lowly, what ought we to do who have come through Him beneath the yoke of His grace?

* Isa. liii.

† Psa. xxii. 6-8.

XVII.

Scripture Heroes as Examples of Humility.

Let us follow the example of those who went about in goat-skins and sheep-skins proclaiming the coming of Christ, we mean Elijah, Elisha and Ezekiel, the Prophets, with those also to whom testimony is borne; and noble testimony is borne to Abraham, he is called too the friend of God, yet he said humbly, as he gazed upon the glory of God, 'I am dust and ashes.'* Again, thus is it written about Job, 'Job was just and blameless, genuine, pious, free from all evil,† yet he accuseth himself, saying, 'No man is free from uncleanness, though his life be but one day.'‡ Moses was called 'faithful in all his house,' § and through his instrumentality God judged Egypt with the plagues and torments which came upon them; but he also, though greatly honoured, did not boast, but said when the Divine message was given to him from the bush, 'Who am I that Thou sendest me? || I am stammering and slow in speech;' ¶ and again he saith, 'I am but the smoke from a pot.'**

* Gen. xviii. 27. † Job i. 1. ‡ Job. xiv. 4, 5.

§ Numb. xii. 7; Heb. iii. 2. || Ex. iii. 11.

¶ Ex. iv. 10.

** Quotation from no known source: comp. James iv.

XVIII.

The Humility of David.

And what shall we say of David, who obtained a good report, of whom God said, 'I have found David, the son of Jesse, a man after My own heart ; with eternal mercy have I anointed him.'* But he, too, saith unto God, 'Have mercy upon me, O God, according to Thy great mercy, and according to the multitude of Thy compassions blot out my transgressions. Wash me thoroughly from my iniquities, and cleanse me from my sins ; for I acknowledge my iniquity, and my sin is ever before me. Against Thee only have I sinned, and done evil in Thy sight, that Thou mightest be justified in Thy words and mightest prevail in Thy pleading. For behold I was conceived in iniquity, and in sin did my mother yearn over me. Behold Thou lovedst truth, the hidden and secret things of wisdom hast thou revealed to me ; purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Thou wilt make me hear joy and gladness ; the bones which have been brought low shall rejoice. Turn Thy face away from my sins, and blot out all my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Withdraw me not from Thy presence, and take not Thy Holy Spirit from me. Grant

* Psa. lxxxix. 20 ; 1 Sam. xiii. 14 ; Acts xiii. 22.

unto me the joy of Thy salvation, and uphold me with Thy guiding Spirit. I will teach transgressors Thy ways, and the ungodly will turn unto Thee. Deliver me from blood-guiltiness, O God, God of my salvation. My tongue shall exult in Thy righteousness. Lord, Thou shalt open my mouth, and my lips shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it ; Thou wilt not require burnt-offering. The sacrifice of God is a broken spirit ; a broken and a contrite heart God will not despise.' *

XIX.

God Himself is our Ensamble in His patience towards His creatures.

The humility and obedient submission of so many and such well-accredited men makes not only us better but also the generations before us, as many as received His oracles in fear and truth. Having then become sharers in many deeds both great and glorious, let us anew press on toward the goal of peace which has been set before us from the first, and let us steadfastly behold Him who is the Father and Creator of the whole world, and let us cleave unto His splendid and surpassing gifts of peace and His beneficent goodness. Let us look upon Him with our minds, and gaze with the eyes of our soul upon His long-suffering will. Let us consider how free from passion He is toward all His creatures.

* Psa. li.

XX.

The Harmony of God's Creation.

The heavens moving under His government are subject to Him in peace; day and night accomplish the course assigned to them by Him without interfering with one another at all. Sun and moon and groups of stars by His decree wheel harmoniously round the orbits assigned them without any deviation. The fruitful earth brings forth by His will in their due season abundant food for man, for the wild animals and for all the living beings upon it, not objecting nor altering anything which He hath decreed. The inscrutable statutes of the abysses and those of the lower regions, unutterable, are restrained by the same ordinances. The basin of the limitless sea brought by His workmanship to its gathering beds,* does not overpass the enclosures fixed for it, but as He bade, so doeth it. For He said, 'Thus far shalt thou come, and thy waves shall be broken within thee.† The ocean which is impassable to men, and the worlds beyond it, are directed by the same decrees of the Ruler. The seasons of spring and summer and autumn and winter give way to one another in peace. The winds in their quarters concordantly fulfil their ministry in due season. The ever-flowing springs, fashioned for enjoyment and for health, without fail offer their bosoms to

* Gen. 1. 9.

† Job xxxviii. 11.

men, to minister to their life. The smallest of living creatures make their unions harmoniously and peacefully. The great Creator and Ruler of the universe has appointed all these to exist in peace and harmony, showing kindness to all beings, but especially to us, who have fled to His compassion through our Lord Jesus Christ, to whom be glory and majesty for ever and ever. Amen.

XXI.

Divers Exhortations.

See, beloved, that His manifold benefits turn not to judgment unto us all, if we do not live worthily of Him, nor do that which is honourable and well-pleasing in His sight. For the Scripture saith in a certain place, 'The Spirit of the Lord is a light, searching out the recesses of the belly.'* Let us observe how near He is, and that none of our thoughts escape Him nor the questionings we entertain. It is right, therefore, that we should not desert the post His will has assigned us; that we should rather offend foolish and senseless men, haughty and boasting in arrogant words, than [offend] God. Let us give heed to our Lord Jesus Christ, whose blood was given for us; let us respect those who are our leaders, let us honour the aged among us, let us train up the young in the fear of God, let us direct the women among us toward that which is

* Prov. xx. 27.

good. Let them show the lovable habit of purity ; let them manifest the simple disposition of meekness ; let them display the seemliness of their tongues by silence ; let them bestow their love, not according to faction, but equally and holily upon all those who fear God. Let our children participate in the training in Christ ; let them learn how much lowliness of mind availeth with God, how much pure love is esteemed with God, how His fear is noble and great, and saveth all those who live holily in Him with pure mind ; for He is a searcher of the thoughts and desires, and it is His breath which is within us, and when He willeth, He will take it away again.

XXII.

Faith supplies the strength to fulfil all these Christian duties, for God beareth and teacheth the faithful.

Faith in Christ assures all these results, for He Himself thus invites us by the Holy Spirit, ‘Come, my children, hearken unto me, I will teach you the fear of the Lord. What man is he who desireth life, and loveth to see good days ? Stay thy tongue from evil and thy lips from speaking guile ; depart from evil and do good, seek peace and pursue it. The eyes of the Lord are upon the righteous and His ears are [open] to their prayer. The face of the Lord is against those that do evil,

to blot out the memory of them from the earth. The righteous cried, and the Lord heard him, and delivered him from all his afflictions.* Many stripes are the portion of the sinner, but mercy encircleth them who hope in the Lord.†

XXIII.

Though He seemeth to tarry, yet surely the Lord will come, and that quickly.

The Father, ever pitiful and beneficent, hath compassion upon those who fear Him; mildly and gently doth He bestow His graces upon those who come to Him with simple minds. Wherefore let us not waver nor be capricious in spirit in respect to His excellent and glorious gifts. Let that scripture be far from us which saith, 'Wretched are the wavering, those of doubting spirit, who say, "These things have we heard even in our fathers' time, and behold we have grown old, and none of these things has happened to us."‡ Ye fools, compare yourselves to a tree, take for instance the vine: first the leaves fall, then the bud comes, next the leaf and then the flower and after this the berry, and next the ripe grape.§ Ye see in how

* Psa. xxxiv. 11-17.

† Psa. xxxii. 10.

‡ The precise original of this quotation is not found; but comp. James i. 8; 2 Pet. iii. 3, 4.

§ Some think that the quotation extends to this point; others include also the following sentence.

short a time the fruit of the tree cometh to maturity. Of a truth quickly and suddenly shall His will be accomplished, for the Scripture, too, addeth its testimony, that 'quickly will He come and will not delay,' and 'suddenly will the Lord come to His temple, and the Holy One for whom ye look.'*

XXIV.

God teacheth us of the Resurrection by the analogies of our present life.

Consider, beloved, how the Lord continually maketh known to us that in the future there will be the resurrection, of which He hath given the first fruits in that He raised the Lord Jesus Christ from the dead. Let us observe, beloved, the resurrection which takes place in due course. Day and night make manifest to us the resurrection. Night sinks to rest; day ariseth, day departs, the night cometh. Take the fruits as an instance, the way in which the sowing takes place. 'The sower went forth' † and cast each seed into the earth, which, falling into the earth dry and bare, begins to waste; then from this wasting the mighty wisdom of the Ruler raiseth it, and from one many spring up and bear fruit.

* Isa. xliii. 22; Mal. iii. 1; comp. Heb. x. 37.

† Matt. xliii. 3; Mark iv. 3; Luke viii. 5.

XXV.

The Analogy of the Phœnix.

Let us consider the marvellous sign which is witnessed in the Eastern regions, namely, those in the district of Arabia. There is a bird which is called the Phœnix. It is the sole bird of its kind, and lives five hundred years. When now it has come near to its dissolution, so that it should die, it makes itself a nest of frankincense and myrrh and the other spices, and when its time is fulfilled, it enters this and dies. And as its flesh decays, a peculiar worm is produced, which lives upon the juice of the dead bird, and develops wings, and then it grows strong, and lifts up the nest in which lies its sire's bones, and, carrying it, accomplishes the journey from the land of Arabia to Egypt to the city called Heliopolis, and in the daytime, when all can see it, flies and places it upon the altar of the Sun, and after that returns whence it came. The priests then examine the records of the times, and discover that it has come on the completion of five hundred years.

XXVI.

The Scripture also testifieth to the Resurrection.

Why do we deem it a great and marvellous thing if the Creator of the universe cause the

resurrection of those who piously served Him in the confidence of true faith, when He shows us even by a bird the mighty force of His promise? For in a certain place the Scripture saith, 'And Thou wilt raise me up, and I will confess Thee, and I laid me down and slept; I arose because Thou art with me.'* And again, Job saith, 'Thou wilt raise up this flesh of mine which has suffered all these things.' †

XXVII.

*Let us therefore rely upon the promise of God,
who is Almighty and Omniscient.*

In this hope let our souls cling fast to Him who is faithful in His promises and just in His judgments. He who has commanded us not to lie, much more shall not lie Himself. For nothing is impossible with God except to lie. Wherefore let our faith in Him revive, and let us remember that all things are nigh unto Him. By the word of His might He established all things, and by a word can He destroy them. 'Who will say to Him, what hast Thou done? Or who will resist the force of His might?' † When He pleaseth, and as He pleaseth, will He do all things, and no one of His decrees shall fail. All things are open before Him, and nothing escapeth His counsel, if 'the heavens

* Comp. Psa. iii. 5. † Job xix. 26.

‡ Wisdom xii. 12; xi. 22.

tell of the glory of God, and the firmament showeth His handiwork, day unto day uttereth speech and night unto night showeth knowledge, and there is no speech nor language where their voice is not heard.'*

XXVIII.

Let us obey God, for we cannot escape Him.

Since He seeth and heareth all things, let us reverence Him, and abandon unholy longings after evil deeds, that by His mercy we may be sheltered from the judgments to come. For where can any of us flee from His mighty hand? What land will receive those who desert from His authority? For in a certain place the Scripture saith, 'Where shall I go, and where shall I hide from Thy presence? If I ascend to the heaven, Thou art there; if I depart to the uttermost parts of the earth, Thy right hand is there; if I make my bed in the abysses, Thy spirit is there.'† Whither then shall any one go, or where shall he flee from Him who encompasseth all?

XXIX.

Let us be holy, for Israel is God's especial choice among the nations.

Let us come, therefore, to Him in holiness of spirit, raising to Him pure and undefiled hands, loving our kind and merciful Father

* Psa. xix. 1-3.

† Psa. cxxxix. 7-9.

who made us the portion of His choice. For thus hath it been written, 'When the Most High distributed the nations, as He spread abroad the sons of Adam, He appointed boundaries to the nations according to the number of the angels of God. His people Jacob became the Lord's portion, Israel became the part of His inheritance; '* and in another place it saith, 'Behold the Lord singles out for Himself one nation from among the nations, as a man singles out the first-fruit of his threshing-floor, and from that nation shall come forth the Holy of holies.' †

XXX.

The same continued.

Since, then, we are the portion of the Holy One, let us do all things that are holy; let us avoid slander, lewd intercourse, drunkenness, strange and disgusting lusts, hateful adultery, and disgusting pride. 'For God,' saith the Scripture, 'resisteth the proud, but He granteth grace to the lowly.' ‡ Let us, therefore, cleave to those to whom grace is given from God. Let us robe ourselves in concord, in lowliness of mind and self-control; let us keep far from us all slander and evil-speaking, manifesting our righteousness in deeds, and not in words only. For the

* Deut. xxxii. 8, 9.

† Probably a quotation from some lost book.

‡ Prov. iii. 34. See also, 1 Peter v. 5; James iv. 6.

Scripture saith, 'He who says many things shall hear many in return. Doth he who speaks well, think that he is just? Blessed is the man born of a woman, whose life is short.'* Be not lavish with your words. Let our praise be in God, and not of ourselves, for God hateth the boastful. Let the testimony to our good deeds be given by others, as it was given to our fathers who were righteous. Gentleness, lowliness and meekness are with those who are blessed of God.

XXXI.

Scripture instances show that Faith and Righteousness are the passport to God's blessings.

Let us cleave therefore to His blessing, and let us note what are the paths of blessing; let us study the course of events from the beginning. Why was our father Abraham blessed? Was it not because he worked righteousness and truth through faith? Through trust, Isaac, knowing what was going to happen, was offered a willing sacrifice. In humility Jacob departed from his own land on account of his brother, and went to Laban, and served him, and to him was given the twelve-fold sceptre of Israel.

* The text of the Septuagint (Job xi. 2, 3) appears to be corrupt in the passage quoted.

XXXII.

Jacob was honoured of God on account of his Faith ; by Faith also are all justified.

If any one will carefully consider them in detail, he will recognise the magnificence of the gifts bestowed by Him. For from him (Jacob) came the priests and Levites and all those who serve the altar of God ; from him came the Lord Jesus after the flesh ; from him came kings, rulers and leaders in the line of Judah, and the other tribes sprung from him have no mean glory, since God promised that 'Thy seed shall be as the stars of heaven.'* They all received glory and greatness, not on account of themselves, or their deeds, or the acts which they had done, but by His will. And we in turn, being called by His will in Jesus Christ, are not justified by ourselves, nor even by our wisdom or understanding, or piety, or the works which we have wrought in holiness of heart, but by faith, by which God has justified all from the first, to Whom be glory for ever and ever. Amen.

XXXIII.

Faith excuseth us not from Good Works. God Himself is our Example, who hath made all things well.

What then shall we do, brethren ? Shall

* Gen. xv. 5 ; xxii. 17 ; xxvi. 4.

we desist from good deeds and abandon love? May the Ruler by no means allow this to come to pass in us, but with eagerness and zeal let us hasten to fulfil every good work, for the Creator and Ruler of the Universe Himself rejoices in His works. For by His almighty power He established the heavens, and marshalled them by His unsearchable wisdom, and He separated the land from its surrounding water, and set it firm upon the foundation of His own will, and He bade the creatures which live in it exist by His command. Having first created the sea and the living creatures in it, He enclosed it by His own power. And with His sacred and faultless hands He formed man, the express image of His likeness, chief above all and mighty in virtue of his intellect. For thus saith God, 'Let us make man in our image and likeness. And God made man, male and female made He them.'* Having then completed all, He approved them, blessed them, and said, 'Increase and multiply.'† We saw how that all the righteous were adorned with good works, and the Lord Himself rejoiced to adorn Himself with works. Since then we have this example, let us cheerfully approach unto His will; let us work the works of righteousness with all our might.

* Gen. i. 26, 27.

† Gen. i. 28.

XXXIV.

*God rewardeth men according to their deeds,
and great is the reward.*

The good workman takes the bread earned by his labour with boldness ; the slothful and idle man does not look his employer in the face. We ought then to be zealous in good deeds, for all things are assigned us by Him. For He proclaims to us, 'Behold the Lord, and His reward is before Him to give to each according to his work.' He exhorts us therefore with all the heart not to be idle nor slack in any good work in view of our reward. Let our glorying and our boldness be in Him. Let us be obedient to His will. Let us remember the whole multitude of His angels who stand by to minister to His will. For the Scripture saith, 'Ten thousand times ten thousand stood at his side, and thousands of thousands ministered to Him, and cried, "Holy, Holy, Holy, Lord of Hosts, all the world is full of His glory." '* Let us therefore with one accord gather together in heart for the same end, that with one mouth we may fervently call unto Him, that we may be made partakers of His great and glorious promises. For He saith, 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what He hath prepared for those who abide in Him.' †

* Dan. vii. 10.

† Isa. lxiv. 4 ; 1 Cor. ii. 9.

XXXV.

The same continued.

How blessed and wonderful are the gifts of God, beloved! Life with immortality, strenuousness with righteousness, truth with boldness, faith with confidence, self-control with purity, all these fell unnoticed into our hearts. What then are the things prepared for those who abide in Him? The All-holy Creator and Father of the ages Himself alone knows their extent and beauty. Let us strive therefore to be found in the number of those who abide in him, that we may receive our portion of the promised gifts. How shall this be, beloved? If our minds be set toward God through faith; if we seek earnestly that which is well-pleasing and acceptable to Him; if we perform that which accords with His perfect will, and follow in the way of truth; if we put away from us all unrighteousness and wickedness, covetousness, strife, malice and deceit, slander, evil-speaking, godlessness, pride and arrogance, conceit and exclusiveness. For those who commit these deeds are hateful to God; and not those who commit them alone, but those also who consent unto them. For the Scripture saith, 'But unto the wicked God saith, Why dost thou declare My statutes, or take My covenant in thy mouth? For thou hatedst instruction, and didst cast My words behind thy back. When thou sawest a thief, thou consentedst with

him, and hast been partaker with adulterers. Thy mouth hath magnified evil, and thy tongue hath woven deceit; thou hast set thyself to speak evil against thy brother, thou didst slander thine own mother's son. These things hast thou done, and I was silent. Thou thoughtest, O transgressor, that I was such an one as thyself; but I will reprove thee and bring thee face to face with thyself. Consider this now, ye that forget God, lest He tear you as a lion, and there be none to deliver. The offering of praise will glorify Me, and that is the way in which I will show him the salvation of God.*

XXXVI.

Every blessing is given unto us through Jesus Christ.

This is the way, beloved, in which we found our salvation, even Jesus Christ, the High-priest of our offerings, our Guardian and the Helper of our weakness. Through Him let us gaze intently towards the heavenly heights; through Him we see reflected the perfect and exalted vision of God; through Him the eyes of our hearts were opened, through Him our dull and darkened nature shoots forth again towards His marvellous light, through Him the Ruler willed that we should taste immortal knowledge, who being the brightness of His majesty, is so much

* Psa. l. 16-23.

greater than the angels in that He hath obtained a more excellent name than they.* For thus is it written, 'He who maketh His angels spirits, His ministers a flame of fire.' † But to His Son the Ruler thus spake : 'Thou art My Son, to-day have I begotten Thee; ask of Me, and I will give Thee the nations for Thine inheritance, the uttermost parts of the earth for Thy possession.' ‡ And again He saith to Him, 'Sit at My right hand until I make Thine enemies a foot-stool for Thy feet.' § Who then are the enemies? The wicked and those who resist His will.

XXXVII.

In the warfare of Christ we must serve with obedience and good discipline, each in his own rank.

Let us enter upon the warfare, men and brethren, with all eagerness under His faultless ordinances; let us call to mind those who fight under our temporal leaders, with what regularity and promptitude, with what submission they carry out their orders. Not all are prefects, or commanders of thousands, or of hundreds, or of fifties, and the rest, but each man in his own rank carries out the order given him by the king and by the commanders. The great cannot do without

* Heb. i. 3, 4. † Psa. civ. 4; Heb. i. 7.

‡ Psa. ii. 7, 8; Heb. i. 5; Acts xiii. 33.

§ Psa. cx. 1; Heb. i. 13.

the small, nor the small without the great.* There is co-operation in all things, and in this consists their use. Let us take the body, for instance : the head without the feet is nothing worth, nor the feet without the head ; the very smallest limbs of our bodies are needful and useful to the whole body, but all parts combine, and submit to one control, to the salvation of the whole body.

XXXVIII.

Members of the Church should be considerate one of another, not boastful, for all gifts are of God.

Let our whole body be saved in Christ ; let each man show respect unto his neighbour, as was appointed by the grace given him. Let the strong not disregard the weak, and let the weak reverence the strong ; let the wealthy man supply the needs of the poor, let the poor man give thanks to God that He has given one by whom that which he lacks is well supplied. Let the wise man show his wisdom not in words merely, but in good works ; let the lowly man not bear testimony in his own honour, but let him leave the testimony to be borne by some one else. He that is pure in the flesh, let him be (pure) and not be boastful, knowing that it

* This is regarded by Lightfoot as a quotation ; the sentiment similarly expressed occurs in more than one classical Greek writer. Soph. *Ajax*, 158. Plato, *Leg.* x. p. 902, E.

is another who grants to him the grace of continence. Let us remember, brethren, of what material we were made, in what fashion and in what character we made our entrance upon the world, from what place of burial and darkness He who formed and created us brought us into His world, after He had first made ready His blessings before we were born. Since we possess all these things from Him, we ought in all things to give thanks unto Him, to Whom be glory for ever and ever. Amen.

XXXIX.

Destruction awaiteth the foolish who exalt themselves before God.

Men who are senseless, crass, foolish, and uninstructed mock and jeer at us, wishing to exalt themselves by reason of their intellects. But what power hath man? Or what is the power of the earthborn? for it is written, 'There was no form before my eyes, but I heard a breath and a voice (saying), What then? Shall mortal man ~~not~~ be pure before the Lord? Shall a man be blameless of his deeds? Seeing that even in His servants He doth not confide, and in His angels He perceiveth fault, and the heaven is not clean before Him.* Away, then, ye who dwell in houses of clay, from which we ourselves too

* A passage from Job xv. 15, interpolated into the long quotation from Job iv. and v.

are fashioned of the same clay. He smote them as a moth, and between morning and evening they ceased to be ; unable to help themselves, they perished. He blew upon them and they died, because they had no wisdom. Call upon Him if any will hearken to thee, or if thou beholdest any of the holy angels, for wrath destroyeth the foolish man, and jealousy slayeth the perverse. And I have beheld the foolish putting forth their roots, but their abode was straightway consumed. May their sons be far from safety, may they be insulted at the gates of their inferiors, and there shall be none to deliver. What was prepared for these the righteous shall eat, and they shall not be delivered from evils.*

XL.

*The Order instituted of God for the Church
to be duly observed.*

Since these things are manifest unto us, and we have penetrated to the depths of the Divine knowledge, † we ought to do all things whatsoever the Ruler hath bidden us perform, in order and at the times appointed ; and He enjoined that the offerings and services should

* Job iv. 16 to v. 5.

† In Rom. xi. 33 we have βάθος πλούτου καὶ σοφίας καὶ γνώσεως, and in 1 Cor. ii. 10 τὰ βάθη τοῦ Θεοῦ. τὰ βάθη τῆς γνώσεως was soon to crystallise into a standard Gnostic phrase, ‘ the depths of the knowledge.’

be carefully performed, and not be irregular or disorderly, but at fixed times and seasons. He by His most high will hath Himself fixed where and by whom He desired them to be performed, so that all things being done in holiness according to His good pleasure might be acceptable to His will. They, therefore, who make their offerings at the times appointed are acceptable and blessed, for they do not err, since they follow the laws of the Ruler. For to the high-priest special ministers were assigned, and to the priests their own place, and upon the Levites was laid their own kind of service. The layman, therefore, is bound by the laws that apply to laymen.

XLI.

Further enforcement of the duty of Order in religious services.

Let each of you, therefore, brethren, in his own order give thanks to God in a good conscience without transgressing the appointed rule of His service, in all reverence. Neither the daily sacrifices, brethren, nor the freewill offerings, the sin offerings, nor the trespass offerings, are made in any place indiscriminately, but in Jerusalem alone, and even there not in any spot, but at the altar in front of the sanctuary, after the offering has been inspected by the high-priest and the appointed ministers. They, then, who do anything contrary to the seemly ordinance

of His will, have death as their reward. Ye see, brethren, that the fuller the knowledge vouchsafed to us, the greater is the risk we incur.

XLII.

Origin of Orders in the Ministry of the Church.

The apostles received the gospel for us from the Lord Jesus Christ; Jesus Christ was sent from God. Christ, then, from God, and the apostles from Christ. Both commissions, therefore, were given in due order by the will of God. Having, then, received their orders, and being fully assured by the resurrection of Jesus Christ our Lord, and trusting in the word of God with firm conviction of the Holy Spirit, they went forth preaching the gospel that the kingdom of God was about to come. And as they preached throughout the country places and cities, they appointed the first-fruits of their preaching to be bishops and deacons* of those who should believe, when they had proved them by the Spirit. And this was no innovation, for bishops and deacons had been mentioned in the (sacred) writings a long while back, for somewhere the Scripture

* There are only two orders according to Clement—bishops or presbyters, and deacons. In Ignatius bishops and presbyters first appear as distinct officers.

saith, 'I will establish their bishops in righteousness and their deacons in faith.' *

XLIII.

The appointment of Bishops and Deacons by the Apostles justified by the Example of Moses.

And what wonder, if those who were entrusted in Christ with such a work from God, appointed those above-mentioned ministers? Since Moses, the blessed and 'faithful servant in all his house,' † noted down in the sacred books all the injunctions given to him, and the rest of the prophets followed, confirming by their testimony the enactments made by him. For when jealousy sprang up with regard to the priesthood, and the tribes were at variance as to which should be distinguished by the honourable title, he ordered the twelve leaders of the tribes to bring him staves inscribed with the name of each tribe, and he took them and bound them up, and sealed them with the rings of the leaders of the tribes, and placed them in the tabernacle of witness upon the table of the Lord, and he shut the tabernacle and sealed the keys as he had done the staves, ‡ and said to them, 'Men and brethren, whichever

* Isa. lx. 17. An inaccurate quotation from the LXX., as deacons are not mentioned, but rulers and bishops, the latter meaning taskmasters.

† Numb. xii. 7; Heb. iii. 5.

‡ One manuscript reads 'doors' instead of staves.

tribe's staff buds, God hath chosen it to serve in the priesthood and to minister unto Him. And when the morning came, he summoned together all Israel, even six hundred thousand men, and he showed the seals to the leaders of the tribes, and opened the tabernacle of witness, and brought forth the staves, and the staff of Aaron had not budded only, but bore fruit.* What think ye, beloved? Did not Moses know beforehand that this would happen? Clearly he did. But to prevent dissension in Israel he did this, that the name of the true and only God might be glorified, to Whom be glory for ever and ever. Amen.

XLIV.

Duly appointed Bishops of good character ought not to be removed from their office.

And our apostles knew, through our Lord Jesus Christ, that strife would arise about the office of bishop. For this reason, therefore, since they had perfect foreknowledge, they appointed the above-mentioned persons, and subsequently have given permanence to the office, so that, if they fell asleep, other men well approved might succeed to their ministry. Those, then, who have been appointed by them (the apostles), or afterwards by other worthy men, with the consent of the whole

* This narrative is in Numb. xvii., but some details, as the sealing of the staves and doors, are here added.

Church, and who have ministered to the flock of Christ with lowliness, quietness, and generosity, who have long been esteemed by all, these we consider cannot rightfully be removed from their ministry. And we shall be guilty of serious sin, if we remove those from the office of bishop who have offered the gifts in innocence and holiness. Blessed are those elders who have gone on before, who have departed at the moment of fruitfulness and perfection, for they had no anxiety lest something should remove them from the post appointed them; for we see that you have displaced some who were living good lives from their ministry, though they honoured it in all blamelessness.

XLV.

It is the impious who have rejected and persecuted the righteous.

Ye are contentious, brethren, and overzealous in the things which pertain* to salvation. Ponder over the true Scriptures which came by the Holy Spirit, and know that nothing wrong or counterfeit has been written in them. Ye will not find that the righteous have been thrust out by holy men. The righteous have been persecuted, but only by the lawless; they have been

* Some editors insert a 'not' in this place, thinking that the sense requires it. But it is possible to be contentious, and to entertain unholy heat with regard to things that are holy.

imprisoned, but only by the impious; they have been stoned, but only by the wicked; they have been put to death by men who were carried away by a pestilent and unrighteous zeal. Gloriously did they endure all these sufferings. What are we to say, brethren? Was Daniel cast into the den of lions by those who feared God? Were Ananias, Azarias, and Misael shut into the fiery furnace by those who render noble and acceptable worship to the Highest? Far be it from us to think it. Who, then, were they who did these things? They were abominable men and full of all malice, who carried their contentions to such a pitch of passion that they cast into torture those who were serving God with holy and blameless will, for they knew not that the Almighty is the champion and defender of those who serve His most holy name in a pure conscience, to Whom be glory for ever and ever. Amen. But those who remained steadfast in their trust, inherited glory and honour; they were exalted by God, and made illustrious in their remembrance for ever and ever. Amen.

XLVI.

*The advantage of union with good men.
The mischief worked by the dissension in
the Church at Corinth.*

Brethren, we ought to cleave to such noble

examples as these. For it is written, 'Cleave to holy men, for those who cleave to them will be made holy;'^{*} and again in another place the Scripture saith, 'In company with the innocent man thou wilt be innocent, and with the chosen thou wilt be chosen, and with the erring thou wilt turn aside.'[†] Let us cleave therefore to the innocent and just, for these are the chosen of God. Why do quarrels arise among you, anger, factions, divisions, and contention? Have we not One God, One Christ, and One Spirit of grace which was poured out upon us? Have we not one calling in Christ? Why do we tear asunder and sever the members of Christ, and rebel against our own body, and come to such a pitch of folly that we forget that we are members one of another? Remember the words of Jesus Christ our Lord, for He said, 'Woe to that man; it would have been better for him if he had not been born, rather than that he should cause one of My chosen to stumble. It would be better for him that a millstone should be put around him and he should be sunk in the sea, than that he should cause one of My little ones to err.'[‡] Your division has caused many to turn aside, has plunged many into despair, many into dis-

^{*} The original of this quotation is not to be found.

[†] Psa. xviii. 25, 26. This quotation is not apposite, as in the psalm 'thou' stands for God.

[‡] Matt. xxvi. 24; Mark xiv. 21; Matt. xviii. 6, 7. The quotation is not precise.

quietude, and all of us into grief. And still your dissension continues.

XLVII.

The present dissensions worse than those which St. Paul reproveth.

Read the epistle of the blessed Apostle Paul. What was it he wrote to you in the earliest days of the gospel? He wrote to you truly by the Spirit about himself and Kephias and Apollos, because at that time, too, ye had formed yourselves into parties, but those parties were not so great a cause of sin unto you, for it was to apostles that ye showed partiality, men fully attested, and to a man approved by them. But consider who they are who have now perverted you, and have diminished the reverence of your well-known brotherly kindness. Disgraceful is it, beloved, very disgraceful, and unworthy of your training in Christ, that it should be reported, that the most steadfast and ancient Church of the Corinthians, at the instigation of one or two persons, hath rebelled against its presbyters. And this rumour has reached not us alone, but those also who are alienated from us, so that by your folly ye bring blasphemy upon the name of the Lord, and, moreover, create risk for yourselves.

XLVIII.

That we should return to the practice of brotherly kindness by the aid of Christ.

Let us, then, with all speed put an end to this state of things; let us fall before the Ruler, and with tears entreat Him that He may be pitiful and be reconciled unto us, and restore us to our holy and pure practice of brotherly kindness. For this is that gate of righteousness open unto life, as it is written, 'Open unto me the gates of righteousness, I will enter by them, and confess unto the Lord. This is the gate of the Lord, the righteous shall enter into it.' * While there are many gates open, this, which is in righteousness, is the one in Christ, and happy are all they who enter in by it, and go right on their way in holiness and righteousness, steadily fulfilling all duties. If a man have faith, if he be able to speak forth knowledge, if he be wise in the interpretation of words, if he be strenuous in deeds, if he be pure, the more lowly should he be in mind, the greater he seemeth to be, and should seek that which is profitable to all, not his own advantage.

XLIX.

The Praise of Love.

He who hath love in Christ, let him do the behests of Christ. Who can explain the

* Psa. cxviii. 19, 20.

binding force of the love of God? Who is competent to tell the greatness of its beauty? The height to which love leads is ineffable. Love uniteth us to God, love covereth a multitude of sins, love beareth all things, endureth all things; there is nothing presuming in love, nothing arrogant. Love maketh no division, love stirreth not up dissension, love doeth all things in concord. All the chosen of God were perfected in love; without love, nothing is well-pleasing before God. In love did the Ruler take us unto Himself. Through the love He bore us, our Lord Jesus Christ, by the will of God, gave His blood for us, His flesh too for our flesh, and His life for our lives.

L.

Forgiveness the Reward of Love.

Ye see, beloved, how great and wonderful love is, and there is no telling its perfection. Who is able to be found living in it except those to whom God shall vouchsafe it? Let us pray, therefore, and entreat of His mercy, that we may be found dwelling in love, free from human partialities, and blameless. All the generations from Adam to the present day are gone, but those who were perfected in love according to the grace of God dwell in the abode of the godly, and they will be manifest at the visitation of the kingdom of God. For it is written, 'Enter into the

inner chambers for a little while, until My anger and wrath be overpassed, and I will remember the good day, and will raise you from your tombs.* We are blessed, beloved, if we performed the behests of God in the concord of love to the end, that our sins should be forgiven us by love. For it is written, 'Blessed are those whose sins were pardoned, whose sins were covered; blessed is the man to whom the Lord imputeth not sin, nor is guile found in his mouth.' † This blessing was for those who have been chosen by God, through Jesus Christ our Lord, to Whom be glory for ever and ever. Amen.

LI.

They who have been factious, especially the ringleaders, should make humble confession.

Let us, then, ask to be forgiven all the transgressions we have committed through any of the temptations of the adversary. And they especially who have been ringleaders of faction and sedition, ought to have regard to the common hope. For those who live in fear and love, prefer themselves rather to fall into sufferings than that their neighbours should, and prefer rather to bear their own judgment than that of the unity honourably and righteously delivered unto us. For it is good for a man to acknowledge his trans-

* Isa. xxvi. 20.

† Psa. xxxii. 1, 2.

gressions rather than to harden his heart, as the hearts of those were hardened who rebelled against Moses, the servant of God, whose judgment was signal, for they went down alive into Hades, and death shall be their shepherd. Pharaoh and his army and all the chief men of Egypt, 'the chariots and their riders,' were engulfed in the Red Sea and perished, for no other reason than because their foolish hearts were hardened against the signs and wonders which were done in the land of Egypt by Moses, the servant of God.

LII.

Such confession will be acceptable to God.

Brethren, the Ruler of the Universe is not exacting. He requireth nothing of any man except to confess to Him. For David, the chosen, saith, 'I will make confession unto the Lord, and it shall please Him better than a young ox that hath horns and hoofs. Let the poor see it, and rejoice.'* And again he saith, 'Sacrifice to God the sacrifice of praise, and offer thy prayers unto the Most High; and call upon Me in the day of thine affliction, and I will deliver thee, and thou shalt glorify Me, for the sacrifice of God is a broken spirit.'

* Psa. lxi. 31, 32.

LIII.

The Noble Example of Moses.

For ye know, yea ye know well the Sacred Scriptures, beloved, and have studied the oracles of God, we write these things therefore only by way of reminder. When Moses went up the mountain and passed forty days and forty nights in fasting and humiliation, God said to him, 'Moses, Moses, go down quickly from hence, for thy people which thou leddest out of Egypt have transgressed; they have speedily turned aside from the way which thou commandest them, and have made themselves images.' And the Lord said to him, 'I have spoken unto thee once and again, saying, I have seen this people, and behold they are stiff-necked; suffer me to destroy them and to wipe out their name from beneath the heaven, and I will make of thee a nation great and wonderful and much better than this.' And Moses said, 'That be far from Thee, Lord. Forgive this people their sin, or blot my name too out of the book of the living.' What mighty love! What unsurpassable perfection! The servant speaks boldly to his Lord, asks forgiveness for the multitude, or demands that he himself may be blotted out with them.

LIV.

Those who are the cause of dissension should retire for the sake of the Church's peace.

Who, then, among you is noble? Who is pitiful? Who is filled with love? Let him say, 'If I am the cause of any faction, strife and division, I retire; I will go wherever you wish, and I will do that which is ordained by the majority, only let the flock of Christ be at peace under its appointed presbyters.' The man who does this will win for himself great glory in Christ, and every place will receive him. 'For the earth is the Lord's, and the fulness thereof.'* Thus have they done, and will do, who dwell in the citizenship of God, which is without regret.

LV.

Instance of this self-surrender.

Moreover, to quote examples even among the heathen, many kings and chief men have given themselves up to death, when some time of pestilence was at hand, and they were taught by the oracle, in order that by their blood they might rescue their fellow-citizens. And many went into exile from their own cities that they might not be the cause of further faction. Ye know that many among us have delivered themselves up to imprisonment in order that they might release

* Psa. xxiv. 1.

others. Many have handed themselves over to slavery, and having received the price of themselves, have spent it in feeding others. Many women, being strengthened by the grace of God, have accomplished many a feat of courage. The blessed Judith,* when her city was blockaded, asked permission of the elders to go forth herself to the camp of the aliens. She surrendered herself therefore to the peril, and went forth on account of her love for her native city and for her people who were besieged, and the Lord delivered Holophernes into the hand of a woman. And Esther, perfect in her faith, took no less a risk upon herself, that she might rescue the twelve tribes of Israel, which were ready to perish ; for by her fasting and humiliation she entreated the all-seeing Master, the God of the ages, who, when He saw the lowliness of her soul, rescued the people for whose sake she imperilled herself.

LVI.

The chastisement of the Lord is merciful, and turneth to the salvation of those who are not impatient of it.

Let us also intercede for those who have fallen into any transgression, that gentleness and humility may be given to them, to the

* The authenticity of this Epistle is questioned on account of this allusion to Judith, by those who assign a late date to the Book of Judith.

end that they may submit, not to us, but to the will of God. For so shall the compassionate mention of them before God and His holy ones be fruitful unto them and effective. Let us accept correction, with regard to which, beloved, no man ought to be impatient. The admonition which we bestow upon one another is good and extremely useful, for it attaches us to the will of God ; for thus saith the Holy Word, ' With chastisement did the Lord chasten me, and did not give me over unto death.'* ' For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.† Moreover it saith, ' The righteous shall chasten me in mercy, and shall prove me, but let not the oil ‡ of sinners anoint my head. § And again it saith, ' Happy is the man whom the Lord hath reprovèd ; reject thou not the admonition of the Almighty, for He causeth men to grieve, and again restoreth them, He smote and His own hands healed. Six times will He deliver thee from straits, and the seventh time evil shall not touch thee ; in famine He will rescue thee from death, in war He will save thee from the power of the sword ; from the scourge of the tongue will He shelter thee, and thou shalt not fear approaching evils. And thou shalt laugh at the unjust and lawless, and shalt not be afraid

* Psa. cxviii. 18.

† Prov. iii. 12.

‡ Some manuscripts read 'mercy' instead of 'oil.'

§ Psa. cxli. 5.

of wild beasts, for the wild beasts shall be at peace with thee. Then shalt thou know that thy house shall be at peace, and the place of thy tent shall not fail, and thou shalt know that thy seed shall be many, and thy children like the multiform herbage of the field; and thou shalt come to thy tomb like ripe corn that is harvested in due season, or like the heap of the threshing-floor gathered together at the right time.* See, beloved, that there is shelter for those who are chastened by the Lord, for, being a kind Father, He chastens us to the end that we may obtain mercy on account of His holy chastisement.

LVII.

The instigators of the faction must humbly submit to the Presbyters and to God, who judgeth the stubbornly impenitent.

Ye, therefore, who were the authors of the dissension, submit yourselves to the presbyters, and be instructed unto repentance; bend the knees of your heart, learn to be in subjection, putting away the pretentious and arrogant stubbornness of your tongue, for it is better for you to be found obscure yet respected in the flock of Christ, than, being exceedingly prominent, to be rejected from the hope that is in Him. For thus saith Wisdom, the sum of all virtue, 'Behold, I will send forth unto you the word of My Spirit, and will teach

* Job v. 17-26.

you My word. And when I called, ye did not hearken ; when I uttered My word, ye did not regard ; but ye set at nought My counsel, and spurned My reproof. Wherefore also I will laugh at your calamity, I will exult when your destruction cometh, when confusion suddenly descendeth upon you, and your overthrow cometh as a whirlwind, when affliction and torment encompass you. It shall be that when ye call upon Me, I will not hear you ; the wicked shall seek and shall not find Me, for they hated wisdom, and did not choose the fear of the Lord ; neither were they amind to regard My counsels, they contemned My reproof ; wherefore they shall eat the fruit of their own way, and shall be filled with their own unrighteousness.* Because they wronged the simple, they shall be slain, and judgment shall destroy the impious ; but he who hearkeneth to Me shall abide confident in hope, and shall dwell quietly without fear of any evil.†

LVIII.

They who obey God are chosen of Him.

Let us therefore obey His all-holy and glorious name, and escape the judgments threatened long ago by Wisdom to the disobedient, that we may abide confiding in the most holy name of His majesty. Receive

* From this point begins the newly recovered portion of the Epistle.

† Prov. i. 23-33.

our counsel, and ye will not regret it. For as surely as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, who is the faith and hope of the chosen, he who in lowliness and with unwearying forbearance performeth without regret the judgments and commands given by God, this man shall be enrolled and chosen among the number of those who are saved by Jesus Christ, whose therefore is the glory for ever and ever. Amen.

LIX.

A supplication unto God on behalf of His chosen.

If any disobey that which is spoken by Him through us, let them know that they attach to themselves no small fault and risk, but we shall be free from this sin, and we shall ask, with continued prayer and supplication, that the Creator of the universe will keep unbroken the recorded number of His chosen throughout all the world, through His loved Son, Jesus Christ, by whom He called us from darkness to light, from ignorance to the knowledge of the glory of His Name. Suffer us, Lord, to hope in Thy Name, the first Cause of all creation, open the eyes of our heart to know Thee, the only Most High, dwelling in the heights, the Holy One, dwelling in the holy place,* who humblest the insolent pride of the overweening, who bringest to naught the

* Isa. lvii. 15.

reasonings of the nations, who exaltest the humble and humblest the exalted,* who makest rich and who makest poor,† who killest and makest alive, who alone art the beneficent Helper of spirits and the God of all flesh, who lookest into the abyss,‡ the Overseer of human deeds, the Helper of those in danger, the Saviour of those past hope, the Creator and Bishop of every spirit, who fillest all the nations on the earth, and hast chosen from among them all those who love Thee through Jesus Christ, Thy beloved Son, by whom Thou hast instructed us, sanctified and honoured us. We entreat Thee, O Master, be our helper and defender. Save those of us who are in affliction, pity the humble, raise the fallen, visit those who are in want, heal the profane, convert those among Thy people who have gone astray, satisfy the hungry, redeem our captives, lift up the weak, encourage the faint-hearted. ‘Let all the nations know that Thou art God alone,’ § and Jesus Christ Thy Son, and we are Thy people and the sheep of Thy pasture.||

LX.

Continued prayer for pardon and Divine grace and protection.

Thou hast manifested the ever-varying

* Comp. Isa. xiii. 11.

† Comp. Job v. 11 ; Matt. xxiii. 12.

‡ Ecclus. xvi. 18, 19.

§ 1 Kings viii. 60 ; 2 Kings xix. 19. || Psa. c. 3.

harmony of the world through Thine activity therein.* Thou, Lord, hast formed the inhabited world, Thou who art faithful in all generations, just in Thy judgments, wonderful in might and magnificence, who art wise when Thou createst, and understanding when Thou establishest that which hath been made, who art beneficent in Thy ways which we behold and faithful in those for which we trust Thee. O Thou who art merciful and compassionate, forgive us our transgressions, our wrong-doing, our faults and errors. Do not take account of all the sin of Thy servants and handmaidens, but cleanse us with the cleansing of Thy truth, and direct our steps that we may walk in holiness, righteousness, and sincerity of heart, and do that which is good and well-pleasing before Thy sight and before those who bear rule over us. Yea, O Master, reveal Thy face unto us for good in peace, that we may be sheltered by Thy mighty hand, and be delivered from all sin by Thine uplifted arm. Deliver us also from those who unjustly hate us. Grant harmony and peace to us and to all who dwell upon the earth, as Thou grantedst it to our fathers, when they devoutly called upon Thee in faith and truth, (so that we may be saved,) being obedient to Thine almighty and all-holy Name, and to those who rule and guide us upon the earth.

* Dr. Lightfoot translates, 'didst reveal the inherent constitution of the world by the succession of external events.'

LXI.

A Prayer for blessing upon earthly rulers.

Thou, O Master, hast entrusted the authority in the kingdom unto them by Thine excellent and ineffable might, that we, recognising the glory and honour entrusted to them by Thee, should render them obedience, and in no way oppose ourselves to Thy will. Grant, therefore, unto them, O Lord, health, peace, concord, stability, that they may exercise the leadership entrusted to them in a manner void of offence. For Thou, O Master, who dwellest in heaven, King of the Ages, who givest glory, honour and authority to the sons of men who rule upon the earth, do Thou, O Lord, direct their counsels to what is good and well-pleasing in Thy sight, so that by devoutly exercising the authority granted to them by Thee, in peace and gentleness, they may obtain mercy from Thee. Thou who alone art able to do this on our behalf and other good things besides, we acknowledge Thee through the High-priest and Master of our spirits, Jesus Christ, through Whom be glory to Thee and majesty, both now and from generation to generation, for ever and ever. Amen.

LXII.

We have reminded you of your duty under every virtue, and that gladly, for ye are faithful, and know the Scriptures.

With regard to what is becoming to our

religion and most helpful to a virtuous life, for those who wish to walk in piety and righteousness, we have said enough unto you, men and brethren. For of faith, of repentance, of noble love, of self-control, of prudence, and of patience, we have touched upon every subject, reminding you that you ought in all holiness to please Almighty God in righteousness and truth and longsuffering, being of one mind without revengeful thought (ye should agree) in love, and peace with unfailing forbearance ; as our fathers, who have been above exhibited as examples, in all humility did that which was well-pleasing both to our Father and God and Creator and to all men. And the more gladly have we called these things to your remembrance, since we knew that we were writing to faithful men of very high repute and well versed in the oracles of the instruction of God.

LXIII.

Exhortation to concord. A deputation of faithful men sent with the Epistle.

It is right, therefore, that we should have regard to such signal and great examples and submit our neck (to the yoke), and taking up the position of obedience, give in our adhesion to those who are the leaders of our spirits, that, resting from vain sedition, we may attain unto the mark set before us, in truth and free from all blame. Ye will afford us joy and

gladness if ye be obedient to that which we have written by the Holy Spirit, and cast out the unlawful passion of jealousy according to the prayer for peace and concord which we have written in this epistle. And we have sent faithful and prudent men who have lived blamelessly in our midst from youth to old age, who will be witnesses between you and us. And we have done this that you might recognise that all our thought has been and is set upon your being at peace with all speed.

LXIV.

Prayer for the bestowal of all virtues upon the chosen of God.

Finally, may all-seeing God, the Master of our spirits and Lord of all flesh, who hath chosen the Lord Jesus Christ and us through Him to be a peculiar people, grant to every soul which hath invoked His majestic and holy Name, faith, godly fear, peace, patience, longsuffering, continence, purity, prudence, that they may be well-pleasing to His Name through the Chief-priest and Master of our spirits, even Jesus Christ, through Whom be glory to Him and majesty and power and honour, both now and for ever and ever. Amen.

LXV.

Names of the Delegates. Benediction.

Send back to us speedily in peace our

messengers, Claudius Ephebus and Valerius Bito, and Fortunatus with them, that they may the more speedily bring tidings of your peace and concord, desired and earnestly longed for by us, that we the more speedily may rejoice in your tranquillity.

The grace of our Lord Jesus Christ be with you, and with all everywhere who have been chosen by God through Him, through whom is glory to Him, honour, might, majesty, eternal dominion, from everlasting to everlasting. Amen.

The Epistle usually styled
'The Second Epistle of Clement to
the Corinthians.'



‘The Second Epistle to the Corinthians.’

I.

*We should have worthy thoughts of Christ,
who is the Spring of all our blessings.*

BRETHREN, we ought to think of Jesus Christ as God, as the Judge of the living and of the dead. And we ought not to have low thoughts of our salvation, for in thinking meanly about it, we expect to receive also mean things. Both those who hear are mistaken and we ourselves mistake in these low conceptions, not being mindful whence we were called, and by whom, and whither, and what bitter sufferings Jesus Christ endured for our sakes. What recompense shall we be rendering unto Him, or what fruit worthy of that which He gave unto us? How great are the holy services which we owe to Him! For He granted us the light. He addressed us as a father does his sons, and saved us when

we were perishing. What praise, therefore, can we render unto Him, or what recompense of reward for the blessings we have received? It was when we were feeble in mind, worshipping stone, stocks, gold, silver, and bronze, the work of men's hands,* and all our life was naught but death. When, therefore, we were enveloped in darkness, and all our vision hemmed in by such a cloud, putting away from us by His will the encircling cloud we recovered sight. For He had mercy upon us, and in compassion saved us, seeing that we were far astray and perishing, and had no hope of salvation but by Him. For He called us who were as naught, and willed that from being naught we should begin to be.

II.

The Gentile Church, once barren, is become fruitful.

'Rejoice, thou barren, who bearest not, break forth and cry, thou that travailest not, for more are the children of the desolate than of her who hath the husband.' † When He said, 'Rejoice, thou barren, who bearest not,' He spake of us, for our Church was barren before that children were given to her. And when He said, 'Cry out, thou that travailest

* We see at the outset that our author makes himself the representative of the Gentile Christian Church; see also his use of Isaiah liv. 1, at the commencement of Chapter ii.

† Isa. liv. 1.

not,' He meaneth this, that we should not be slow in presenting our prayers with all simplicity unto God, as a woman who travaileth. And He said that 'the children of the desolate are more than those of her that hath an husband,' since our people seemed to be outcasts from God, but now through believing they are become more than those who seemed to have God. And another Scripture saith, 'I did not come to call the righteous, but sinners.'* This meaneth that it is those who are perishing who should be saved ; for this is great and wonderful, to support not that which stands firm, but that which is falling. So Christ willed to save that which was perishing, and He saved many, when He came and called us who were already perishing.

III.

We should confess Christ by obeying His commands.

Since, then, His mercy hath done so much for us, bringing it about in the first place that we who are alive do not make offerings to dead gods, nor worship them, but we have come to know the Father of truth by Him. And what is this knowledge of Him (the Father) unless it be not to deny Him through whom we came to know Him? And He (Christ) Himself saith, 'Him that confesseth Me before men, will I confess before My

* Mark ii. 17 ; Matt. ix. 13.

Father.'* This, therefore, is our reward, if we confess Him by whom we were saved. In what way do we confess Him? In doing what He saith, and in not disobeying His commands, and in honouring Him not with the lips alone, but with our whole heart and with our whole mind. Moreover, He saith in Isaiah, 'This people honoureth me with their lips, but their heart is far from Me.' †

IV.

Further enforcement of the truth that general confession is obedience.

Let us not merely call Him Lord, for that will not save us. For He saith, 'Not every one who saith to Me, Lord, Lord, shall be saved, but he who worketh righteousness; ‡ so we should confess Him, brethren, in our deeds, in loving one another, in not committing adultery, not speaking evil one of another nor being jealous, but in being chaste, pitiful and kind; and we ought to be compassionate one toward another, and not greedy for money. By such deeds as these should we acknowledge Him, and not by those of an opposite character. And we ought not to fear men, but rather God. Wherefore, if ye do these things, the Lord said, 'Though ye be with Me, gathered in My bosom, and ye obey not My commands, I will cast you away, and will

* Matt. x. 32. † Isa. xxix. 13.

‡ Comp. Matt. vii. 21.

say to you, Depart from Me, I know not whence ye are, ye workers of iniquity.*

V.

We should rise above the desire for the things of this world.

Wherefore, brethren, having abandoned our converse with this world, let us do the will of Him who hath called us, and let us not be afraid to depart out of this world. For the Lord said, 'Be ye as lambs in the midst of wolves;'† and Peter answered and said to Him, 'What if the wolves tear the lambs?'‡ Jesus said to Peter, 'Let not the lambs fear the wolves after they are dead. So do not ye fear those who kill you, and can do nothing more to you; but fear Him, who, after your death, hath authority over soul and body to cast you into the Gehenna of fire.'§ And know ye, brethren, that the sojourn of the flesh in this world is small and of short duration, but the promise of Christ is great and wonderful, even the rest in the future kingdom and in eternal life. What, then, are we to do in order to obtain these blessings, but live in holiness and righteousness, and deem the things of this world to be alien, so that we

* The former part of this quotation is not to be found in our Gospels; for the latter, see Matt. vii. 23; Luke xiii. 27.

† Comp. Matt. x. 16.

‡ This question of Peter's is not recorded in the canonical Gospels.

§ Comp. Matt. x. 28; Luke xii. 4, 5.

do not desire them ; for when we desire to possess ourselves of these things, we begin to fall from the path of justice.

VI.

The antagonism of the present and the future worlds.

Moreover, the Lord saith, 'No servant can serve two masters.'* If we wish to serve both God and mammon, it is profitless. 'For what will it profit a man, if he gain the whole world, and lose his own soul?'† There are two worlds, this present and that which is to come, and they are at enmity with one another. This one enjoins adultery, profligacy, avarice, and deceit ; the other bids these begone. We cannot, therefore, be friends of both. We ought, therefore, to bid adieu to this and unite ourselves to that (which is to come). Let us consider that it is better to hate the things here below, for they are but mean, short-lived, and perishable, but to love the things yonder, which are good and imperishable. For by doing the will of Christ shall we find rest ; and if we do not, nothing shall deliver us from eternal punishment, if we disobey His commands. And the Scripture saith, moreover, in Ezekiel, that 'if Noah were to arise, and Job and Daniel, they shall not deliver their children'‡ in the

* Matt. vi. 24 ; Luke xvi. 13.

† Matt. xvi. 26. ‡ Ezek. xiv. 14-20.

captivity. And, if such righteous men as these are not able to deliver their children by their righteousness, with what sort of confidence shall we come to the Palace of God, if we do not keep our (promise of) baptism pure and unstained? Or who will be our advocate, if we be found wanting in holy and righteous deeds?

VII.

The Christian Life compared to the struggle for the Prize in the Games.

Let us so strive, my brethren, as those who know that the contest is at hand, and that many are disembarking* for the corruptible contest, but not all are crowned—but only those who have toiled hard, and struggled nobly. So let us therefore strive, so that we all may be crowned. So too let us run the straight course in the incorruptible contest, and let us disembark for it in great numbers, and strive that we may win the crown. And though we are not all able to win the crown, we may yet be near winning it. We ought to be aware that the competitor in the corruptible contest, if he be found dealing foully, is taken away and whipped, and cast outside the race-course. What think ye? What

* This word has an important bearing upon the question to whom this Epistle was addressed. The use of the word would seem unnatural except in writing to Corinthians, to whom the sight of multitudes disembarking for the Isthmian Games would be familiar.

penalty shall he suffer who deals foully in the contest of incorruption? For of those who have not kept the seal (of baptism) inviolable, He saith, 'Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle unto all flesh.'

VIII.

This Life affords the only opportunity for Repentance.

While, then, we are upon the earth, let us repent, for we are clay in the hands of the artificer. For just as the potter, if he is making a vessel, and it be distorted in his hands or be broken, he mouldeth it again, but when once he hath cast it into the furnace of fire he will no further succour it; * so likewise let us repent with all our hearts of the evil deeds that we have committed in the flesh, while we are yet in this world, that we may be saved by the Lord while yet we have opportunity of repentance. For after we have departed from this world we are no longer able to make confession or to repent. Thus, brethren, if we do the will of the Father, and keep the flesh pure, and obey the commands of the Lord, we shall receive eternal life. For the Lord saith in the Gospel, 'If ye have not kept that which is small, who shall give to you that which is great? For I say to you that he who is faith-

* Comp. Jer. xviii. 4-6; Rom. ix. 21.

ful in that which is least, is faithful also in much.'* This, then, is what He meaneth. Keep the flesh pure and the seal inviolate, that we may attain unto eternal life.

IX.

We shall be judged in the flesh, therefore must we keep the flesh pure.

And let no one of you say that this flesh is not judged, nor even raised from the dead. Consider, in what were ye saved, in what did ye recover your sight, if not in this flesh? We ought therefore to watch over the flesh as over the temple of God, for as ye were called in the flesh, in the flesh also shall ye come. As † Christ Jesus, our Saviour, who was first spirit, became flesh, and so called us, thus we also in the flesh shall receive our reward. Let us therefore love one another, that we may all come to the kingdom of God. While we have opportunity to be healed, let us submit ourselves to God who healeth, and make recompense unto Him. What recompense? Repentance from a sincere heart, for He knoweth all things beforehand, and is acquainted with that which is in our hearts. Let us therefore give Him unending praise, not from the mouth only, but from the heart,

* Luke xvi. 10-12.

† The MSS. newly recovered as well as the other read εἷς (one), but it is probably a corruption, as the word makes no natural sense. 'εἰ (if) is found in the Syriac fragments' (Lightfoot).

that He may receive us as sons, for the Lord said, 'They are My brethren who do the will of My Father.'*

X.

Judgment awaiteth them who prefer present delight to the promise of God.

Therefore, my brethren, let us do the will of the Father who hath called us, that we may live, and let us rather follow after virtue, and let us abandon malice, which is the forerunner of our sins, and let us shun impiety; lest evil take hold upon us. For if we are eager in doing good, peace will follow us. For this reason it is not possible that men should find (peace)† if they bring in the fear of men, preferring rather present enjoyment than the promise of the time to come. For they know not how great anguish the present enjoyment bringeth, nor what delight belongeth to the promise of the future. And it were endurable, if they only acted in this way themselves. But now they are continually teaching evil to blameless souls, being unmindful that they will incur a twofold judgment, both themselves and they who hearken to them.

XI.

The Promises and Judgments of God are sure.

Let us, therefore, serve God in a pure

* Comp. Matt. xii. 49; Mark iii. 35; Luke viii. 21.

† This passage appears to be a corrupt text. The reference is to the Gnostic teachers, who urged men to be dissemblers rather than martyrs.

heart, and we shall be just ; but, if we do not serve Him because we put no confidence in the promise of God, we shall be wretched. For the word of the prophet saith, ' Wretched are the wavering, those of doubting heart, who say, " All these things have we heard even in our fathers' time, and have seen none of them, though expecting them from day to day." Foolish ones, compare yourselves to a tree ; take a vine, for instance : first the leaves fall, then the bud comes, after this the berry, then the ripe grape. In the same way My people have had tumults and afflictions, then shall they receive good.' * Wherefore, my brethren, let us not be wavering, but continue steadfast in hope, that we may obtain the reward. ' For He is faithful who hath promised' † to give to each the recompense of his deeds. If, therefore, we work righteousness before God, we shall enter into His kingdom and receive the promises which ' ear hath not heard, nor eye seen, nor hath it entered into the heart of man to conceive.' ‡

XII.

Let us wait as those who know not the time when the Kingdom of God cometh.

Let us therefore in love and righteousness

* This quotation occurs in the First Epistle, cap. xxiii., the difference being inconsiderable. See note there.

† Heb. x. 23.

‡ This quotation of I Cor. ii. 9 occurs also in the First Epistle (cap. xxxiv.).

expect the coming of the kingdom of God in due time, since we know not the day when God will appear. For our Lord Himself, when He was asked by some one * when His kingdom would come, said, 'When the two shall be one, and the outside as the inside, and the male with the female neither male nor female.'† And 'the two' are 'one' when we speak the truth one with another, and when in two bodies there is in all sincerity but one soul. And 'the outside as the inside' meaneth this, 'the inside' stands for the soul and 'the outside' for the body. In the same manner in which thy body openly appeareth, so also let thy soul be manifested in good works. And 'the male with the female neither male nor female' signifieth that ‡ when a brother beholds a sister he will not think at all of her as female, nor she think at all about him as male. When ye do these things, He saith, the kingdom of My Father will come.

XIII.

When the nations see that the deeds of Christians do not accord with the words of Christ, the Name of God is blasphemed.

Let us therefore at once repent, brethren,

* 'Some one' is Salome. See note below.

† A quotation from *The Gospel of the Egyptians*, referred to as such by Clemens Alexandrinus.

‡ From this point begins the newly recovered portion of the Epistle.

and give earnest heed to that which is good, for we are full of great ignorance and wickedness. Let us wipe away from us our former sins; let us repent from our hearts and be saved. And let us not be men-pleasers, nor wish even merely to please one another, but in righteousness those also who are without, that the Name may not be blasphemed by us. For the Lord saith, 'Everywhere My name is blasphemed in all the nations,'* and again, 'Woe to the man through whom My name is blasphemed.'† Why is it blasphemed? Because ye do not the things that I will. For when the nations hear from our mouths the oracles of God, they admire them as noble and exalted; then when they find out that our deeds are not worthy of the words we speak, thereupon they are changed to blasphemy, and say, that it is a mere story, and a delusion. For, when they hear from us that God saith, 'No thanks are due to you if ye love those who love you, but thanks are due to you if ye love your enemies and those who hate you;‡ when they hear this, they admire this surpassing degree of beneficence; but when they see that not only do we not love those who hate us, but not even those who love us, then they laugh at us, and the Name is blasphemed.

* Isa. lii. 5.

† This seems to be but another form of Isa. lii. 5.

‡ Comp. Luke vi. 32-35.

XIV.

Christ and His Church under the figure of male and female. The spiritual pre-existence of the Church.

Thus, brethren, if we do the will of God our Father, we shall be included in the original Church, even the spiritual, which was established before sun or moon; but if we do not the will of God, we shall be included in the Scripture which saith, 'My house has become a den of robbers.'*

Let us therefore choose to be members of the Church of life, that we may be saved. I do not think that you are ignorant that the living Church is the body of Christ. For the Scripture saith, 'God made man male and female.'† The male is Christ; the female is the Church. You are not, moreover, ignorant that the Books and the Apostles (say) that the Church is not merely of to-day, but from the beginning; for it was spiritual, as also was our Lord Himself; but He was manifested in the last days that He might save us. And the Church, which was spiritual, became manifest in the flesh of Christ, making it evident to us that if any one of us keep her undefiled in the flesh and do not corrupt her, he shall receive her in the Holy Spirit. For this flesh is the counterpart of the spirit; no one, therefore, who has

* Jer. vii. 11; Matt. xxi. 13; Mark xi. 17.

† Gen. i. 27; comp. Eph. v. 31.

corrupted the counterpart shall receive the original of it. This then meaneth, brethren, keep the flesh pure, that ye may receive the spirit. If we say that the flesh is the Church and the spirit is Christ, the man who outrages the flesh, outrages the Church; such a man, therefore, shall not receive the spirit, which is Christ. This flesh is able to be partaker in such high life and incorruption, if the Holy Spirit is united with it. Nor can any one tell out nor speak the things which the Lord hath prepared for His chosen.

XV.

*Let us steadfastly cleave to our faith in God,
the Hearer of prayer.*

And I do not deem that I have given paltry counsel about continence, and if any one regards it, he will have no cause for regret, but will both save himself and me, his counsellor; for it is no small reward to turn back a wandering and perishing soul to the way of salvation.* For we have this recompense to pay to God, our Creator, if he who speaks and listens, speak and listen in faith and love. Let us therefore, in holiness and righteousness, abide steadfastly in those things which we have believed, that we may pray with boldness unto God, who saith, 'Whilst thou art yet speaking, I will say, Behold I am here.'† For this saying is the sign of

* Comp. James v. 20.

† Isa. lviii. 9.

a large promise, for the Lord saith that He is more ready to give than the suppliant is to ask. Since we are partakers in such great beneficence, let us not grudge to one another the share of so great blessings. For the greater the pleasure these words afford to those who obey them, the greater judgment do they bring upon those who disobey.

XVI.

The Judgment approacheth, let us therefore be diligent in Almsgiving, Fasting and Prayer.

Wherefore, brethren, let us take advantage of the ample opportunity for repentance, and since we have time, let us turn to God who hath called us, while yet we have One who receiveth us. For if we bid farewell to these sensuous delights, and conquer our spirit by not fulfilling its evil desires, we shall be partakers of the mercy of Jesus. And ye know that now the day of judgment cometh as a blazing furnace, and the powers * of the heavens shall melt, and all the earth shall be as lead melted by fire; then the secret things shall be revealed, and the deeds of men shall be manifest. Almsgiving, therefore, is a good thing, as is repentance of sin. Fasting is better than prayer, and almsgiving than both. And 'love covereth a multitude of sins'; †

* 'The powers' (αἱ δυνάμεις) is Dr. Lightfoot's suggestion for *τινες*, which seems to be correct.

† 1 Peter iv. 8; Prov. x. 12.

prayer from a good conscience rescueth from death. Happy is every one who is found rich in these things, for almsgiving lighteneth the burden of sin.

XVII.

Let us live as those who are watchful for the appearing of Christ at the Day of Judgment.

Let us therefore repent with all our heart, that no one of us perish unawares. For, if we have commands (and keep them) to sever men from idols, and to teach them, so much less fitting is it that the soul which already knoweth God should perish. Let us therefore help one another to raise the weak towards that which is good, that we may all be saved, and may convert and admonish one another. And let us not appear only just at the time to pay attention and believe in the admonition given to us by the presbyters, but when we are gone away home also, let us be mindful of the injunctions of the Lord, and let us not be drawn aside by worldly lusts, but, coming more frequently, let us try to make progress in the commands of the Lord, so that all of us, being one in mind, may be gathered together unto life. For the Lord hath said, 'I am coming to gather all nations, tribes and tongues.'* And this signifieth the day of His appearing, when He shall come and redeem us, each according to his works. And the disobedient shall see His glory and

* Isa. lxvi. 18.

might, and shall be astonished as they behold the sovereignty of the world in the hand of Jesus, saying, 'Woe unto us, that Thou wast, and we knew it not, and did not believe in Thee, and we did not believe in the elders when they preached to us concerning our salvation.' And 'their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh.'* He meaneth that day of judgment when they shall behold those who were impious, and dealt falsely with the commands of Jesus Christ. But the righteous, since they have lived virtuously, and hated the sensuous delights of the soul, when they behold by what terrible trials and fire unquenchable they are punished who have gone astray and denied Jesus by their words or by their deeds, then will they (the righteous) give glory to their God, saying that there shall be hope for him who hath served God with his whole heart.

XVIII.

As I exhort you, so do I myself also live in view of the Judgment to come.

Let us therefore be numbered among those who praise God and have served Him, and not among the impious who are judged. For I myself also, who am altogether a sinner, and am not yet escaped from temptation, but am still beset by the devices of the devil, I

* Isa. lxvi. 24.

myself am eager in the pursuit of righteousness, that I may at least be able to come near unto it, for I fear the judgment to come.

XIX.

*Let us not be vexed when we are admonished
for our good.*

Wherefore, brothers and sisters, after (I have read to you the word of the) God of truth, I read an exhortation that you should give heed to that which is written, that ye may both save yourselves and him who reads to you. For I ask of you as my wage, that ye repent with all your heart, thus giving salvation and life unto yourselves. For by doing this we shall set a mark for the young, who wish to be diligent in the effort after the godliness and goodness of God. And let us not be cross nor vexed, foolish that we are, when any one admonishes us and turns us to righteousness from unrighteousness. For sometimes, when we are doing wrong, we are not aware of it, through the double-mindedness and unbelief which is in our hearts, and we 'have our understanding darkened'* by vain desires. Let us work righteousness, that we may be saved at the last. Blessed are they who obey these commands; for a short time they may suffer evil in this world, they shall reap the immortal fruit of the resurrection. Let not therefore the godly man be grieved if he be unhappy

* Eph. iv. 17, 18.

in the present time, for a blessed time awaits him, and being restored to life, he shall rejoice with the fathers above for an eternity in which no sorrow can come.

XX.

The reward of Righteousness is in the life to come.

And let it not at all disturb your minds that we see the unrighteous increasing in wealth, while the servants of God are straitened in means. Let us be assured, brothers and sisters, we are contending in the trial set before us by the living God, and we are trained in the present life that we may be crowned in the life to come. No righteous man hath received the fruit (of his righteousness) forthwith, but he waiteth for it. For, if God immediately paid the righteous their reward, we should at once be engaging in a commercial traffic, not in the practice of piety. For we should seem to be righteous, not because we wished for piety, but for gain; and for this reason the Divine judgment entangleth the spirit which is not righteous, and loads it with chains.

To the only invisible God, the Father of truth, who hath sent us the Saviour and Prince of incorruptibility, by whom, also, He manifested to us the truth and the heavenly life, to Him be glory for ever and ever. Amen.

The Epistle of Polycarp, Bishop
of Smyrna and Holy Martyr, to
the Philippians



The Epistle of Polycarp to the Philippians

INTRODUCTION.



POLYCARP, Bishop of the Church at Smyrna, was born about 70 A.D. At this period the district of Proconsular Asia in which he lived became an important centre of Christendom, by the fall of Jerusalem and the consequent dispersion of the Church there. St. John came to live at Ephesus, and, with the exception of the time of his exile at Patmos, seems to have resided there for the rest of his life, a period of some twenty-five or thirty years.

Irenæus, the disciple of Polycarp, tells how his master delighted to call to mind and relate to his younger friends the converse he had had with the Apostle John, and others who had been eye-witnesses of the earthly life of Jesus.

Tertullian names St. John as having appointed Polycarp to the Episcopate of Smyrna.

In the epistles of Ignatius we get a further glimpse of Polycarp. Ignatius had passed through Smyrna on his way to Rome and to martyrdom, and during his sojourn at Smyrna had written epistles to the Ephesians and Magnesians, in which he speaks affectionately and gratefully of Polycarp. And, departing from Smyrna to Troas, he wrote thence the Epistle to Polycarp, full of esteem and earnest exhortation. He foresees the approaching trial of Polycarp's faith, and bids him stand 'firm as an anvil when it is smitten.'

We learn from Irenæus that Polycarp, some time before his death, went to Rome when Anicetus was bishop, with whom he had difference on the vexed question of the right time of celebrating Easter, but this difference caused no rupture of Christian charity.

The final proof of Polycarp's faith came in the year 155 or 156 A.D., and he 'stood firm' even unto death.

Of the close of his life we have a very full and most pathetic account in a letter addressed to the Church of Philomelium by the Church of Smyrna, written not long after the martyrdom. This epistle, though probably not free from interpolations, may be accepted as giving us an authentic account of the quiet constancy and courage with which the venerable bishop

met the temptations, threats, and violence of his persecutors. Here is recorded Polycarp's famous answer to the proconsul's exhortation: 'Swear, and I release you. Revile the Christ.' 'Fourscore and six years,' said Polycarp, 'have I been His servant, and He hath done me no wrong. How can I blaspheme my King who saved me?'

Polycarp had prophesied that he would be burned, and his prophecy was fulfilled, though the multitude entreated the Asiarch Philip to let loose a lion upon him. He died praising and glorifying God.

The Epistle of Polycarp here translated grew out of Ignatius's visit to Smyrna and to Philippi on his way to Rome. Ignatius had exhorted all the Churches to send letters to Antioch. The Philippians wrote to Polycarp, asking him that their letter to the Church at Antioch might be conveyed by the messenger who should be appointed to take the letter from the Church at Smyrna.

Our Epistle is Polycarp's answer to this request. He gladly accedes, also sends them the epistles of Ignatius which he has, and asks for news of him, which is likely to reach Philippi before getting so far from Rome as Smyrna. The characteristics of the Epistle are its earnest exhortations and practical counsel. Polycarp defines that which is becoming in Christians generally, in their wives, in deacons, in presbyters, in young

men and in maidens; he warns the Philip-
pians especially against covetousness, bidding
them deal gently with a certain presbyter
named Valens, who by that sin had brought
scandal upon their Church.

The genuineness of this Epistle and its
freedom from interpolations has been ques-
tioned by critics, but the attacks have failed
to shake the claim, which to the time of the
Reformation had been undisputed.

The Epistle is so closely connected with
the life and Epistles of Ignatius that the
controversy which has raged round the
genuineness of the latter could not fail to
bring it also into dispute. But the internal
and external evidence in favour of our Epistle
is strong and distinct. Most notable amid
other important external evidences stands the
allusion of Irenæus to 'the very adequate
epistle of Polycarp written to the Philippians.'

The date of this Epistle is fixed by critics
as not later than 118 A.D.





The Epistle of Polycarp to the Philippians



OLYCARP and the presbyters with him to the Church of God which sojourneth at Philippi, mercy and peace be multiplied unto you from Almighty God and the Lord Jesus Christ, our Saviour.

i.

The kindness of the Philippians to their brethren in bonds; their steadfast faith.

I have greatly rejoiced over you in our Lord Jesus Christ, because ye received those ensamples of true love, and have accompanied them on their way, as was fitting for you—those who had been taken in holy bonds, which are diadems for those who have been truly called by God and our Lord, and also that the firm root of your faith, well reported from ancient times,* remaineth even unto

* Phil. i. 5.

now, and beareth fruit to our Lord Jesus Christ, who for our sins endured even to meet death, 'whom God raised up, having loosed the pains of Hades.'* 'In whom, not having seen Him, ye believe, and, believing, ye rejoice with joy unspeakable and full of glory,'† into which many desire to enter, knowing that 'by grace have ye been saved, not by works,‡ but by the will of God through Jesus Christ.'

II.

General exhortation to Christian virtue.

Wherefore, girding up your loins,§ serve God in fear and truth, and shun empty and unprofitable babblings, and the errors of the multitude; put your faith in Him who raised our Lord Jesus Christ from the dead, and gave unto Him glory || and a throne on His right hand, to whom all things in heaven and earth were subjected, and everything that hath breath serveth Him, and He cometh as Judge of quick and dead, whose blood God will require from those who disobey Him. He who hath raised Him from the dead, will raise us also if we do His will, and walk in His statutes, and love the things He loved, and refrain from all unrighteousness, covetousness, money-loving, evil-speaking and slander, 'not returning evil for evil, or railing for railing,'¶

* Acts ii. 24. † 1 Peter i. 8. ‡ Eph. ii. 8, 9.

§ 1 Peter i. 13. || 1 Peter i. 21. ¶ 1 Peter iii. 9.

or blow for blow, or curse for curse, and if we remember what the Lord said, when He was teaching, 'Judge not, that ye be not judged';* 'forgive, and ye shall be forgiven';† 'show mercy, that ye may receive mercy';‡ 'in what measure ye mete, it shall be measured to you again';§ and that 'blessed are the poor and those who are persecuted for righteousness' sake, for theirs is the kingdom of God.'||

III.

This exhortation I write at your suggestion, for I am not worthy to follow Paul as your teacher.

It is not of my own impulse that I write these things to you about righteousness, but because ye before invited me. For neither I, nor any other like me, able to follow out the wisdom of the blessed and glorious Paul, who, while he was in your midst, used accurately and faithfully to teach the word of truth unto the men of that time, and, when he was away, he wrote epistles¶ unto you, by which, if ye ponder over them, ye will be able to be built up in the faith which hath been delivered unto you, which is the mother** of us all, when hope followeth, and love leadeth, love

* Matt. vii. 1. † Matt. vi. 12, 14. ‡ Luke vi. 36.

§ Matt. vii. 2.

|| Matt. v. 3, 10.

¶ De Wette and others think that, though plural, this refers only to the *one* epistle which we know.

, ** Gal. iv. 26.

toward God and Christ and our neighbour. If any one be partaker of these, he hath fulfilled the law of righteousness, for he who hath love is far removed from all sin.

IV.

Let us exhort one another, your wives, and the widows, to the practice of virtue.

And love of money is the source of all troubles.* Since, moreover, we know that we brought nothing into the world, and we cannot take our property out,† let us arm ourselves with the armour of righteousness,‡ and let us first of all instruct one another to walk in the law of the Lord, then your wives also in the faith which hath been delivered unto them, in love and in purity, (teaching them) to love their own husbands in all truth, to show (Christian) love unto all equally in all modesty, and to train the children in the nurture of the fear of the Lord. (And let us teach) the widows to be wise in the faith of the Lord, interceding continually for all; to keep far away from all deceit, evil-speaking, slander, love of money, and all that is evil, knowing that they are the altars of God, and that He examineth all things, and nothing escapeth Him, neither imagination, nor thought, nor any secret of the heart.

* Comp. 1 Tim. vi. 10.

† Comp. 1 Tim. vi. 7.

‡ Comp. Ephes. vi. 14.

V.

*The virtues required in Deacons, in youths,
and in maidens.*

Knowing, therefore, that 'God is not mocked,'* we ought to walk in a manner worthy of His commandment and glory. In like manner the deacons should walk blamelessly before Him in righteousness, as the servants of God and Christ, and not of men; not deceivers, nor double-tongued, nor loving money, but temperate in all things, pitiful, thoughtful, walking in the truth of the Lord, who became the servant (deacon) of all. And if we are well pleasing to Him in this present life, we shall receive also the life to come, as He hath promised to raise us from the dead; and, if we live worthily of Him, we shall also reign † with Him, if at least we trust in Him. In like manner those who are young should walk blamelessly in all things, thoughtful for purity beyond all else, and restraining ‡ themselves from all evil. For it is a good thing to pluck out the lusts for the things in this world, for every lust warreth against the spirit, § and neither fornicators, nor effeminate, nor abusers of themselves with men, shall inherit the kingdom of God, || nor those who are guilty of unnatural deeds. Wherefore must they shun all these things,

* Gal. vi. 7. † 2 Tim. ii. 12.

‡ Literally, 'reining themselves in.'

§ 1 Peter ii. 11. || 1 Cor. vi. 9, 10.

and be obedient unto the presbyters and deacons, as unto God and Christ; the maidens must walk in a blameless and pure conscience.

VI.

The virtues required in Elders.

And the presbyters should be pitiful, ready to give help to any, turning back the wanderers, mindful of the widow, of the orphan, and of the poor; but ever 'thoughtful of that which is good in the eyes of God' * and men, refraining from all wrath, from respect of persons, from unrighteous judgment. They should be far from all love of money, should not be hasty in believing evil against any, not harsh in judgment, knowing that we are all debtors by sin. If, then, we pray the Lord to forgive us, we too ought to forgive; † for we are before the eyes, and we must all appear before the judgment-seat, of Christ, ‡ and give an account each man of himself. Let us, therefore, so serve Him in fear and all reverence as He Himself hath enjoined, and the apostles too who preached the gospel unto us, and the prophets who announced beforehand the coming of our Lord. Let us be zealous for that which is good, eschewing all causes of offence, false brethren, and those who in pretence bear the name of Christ and cause shallow men to go astray.

* Rom. xii. 17. † Matt. vi. 14. ‡ Rom. xiv. 10, 12.

VII.

The fatal errors of the Docetæ; the need for fasting and prayer.

‘For every one who does not confess that Jesus Christ hath come in the flesh, is anti-christ;’* and whosoever will not confess the witness of the cross, is of the devil; and whoever wresteth the oracles of God into accordance with his own desires, and saith that there is no resurrection nor judgment, this man is the first-born of Satan. Wherefore let us abandon the vain ideas of the multitude and their false doctrine, and let us return to the word which was delivered unto us in the beginning, ‘being sober unto prayer,’† and continuing in fasts, with supplication entreating the all-seeing God ‘not to lead us into temptation,’‡ as the Lord said; ‘for the spirit is willing, but the flesh is weak.’§

VIII.

Let us look to Christ as our example, especially in His patience.

Let us therefore, without ceasing, continue in our hope and in the earnest of our righteousness, which is Jesus Christ, ‘who bore our sins in His own body on the tree,’|| ‘who did no sin, neither was guile found in His mouth,’¶ but for our sakes He endured

* 1 John iv. 3. † 1 Peter iv. 7. ‡ Matt. vi. 13.
§ Matt. xxvi. 41. || 1 Peter ii. 24. ¶ 1 Peter ii. 22.

all, that we might live in Him. Let us therefore be imitators of His endurance, and if we suffer for His name, we glorify Him. For He hath Himself placed before us this example, and we have put our trust in this,

IX.

The Fathers and Apostles as examples of patience.

I exhort you all, therefore, to be obedient unto the word of righteousness, and to practise all endurance, which ye see before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but also in others of your comrades, and in Paul himself, and in the rest of the apostles. For ye are persuaded that all these did not run in vain, but in faith and righteousness, and that they have gone to the place due to them in the presence of the Lord, with whom also they have suffered. For they did not love the present world,* but Him who died for us, and for our sakes hath been raised again by God from the dead.

X.

Further exhortation to Christlikeness.

Stand fast therefore in these virtues, and follow the example of the Lord, being steadfast in faith and unchangeable, loving the brethren, affectionate one toward another, banded together in truth, leading one another

* Comp. 2 Tim. iv. 10.

forward in the gentleness of the Lord, despising no man. When ye are able to do a kindness, by no means put it off, 'for almsgiving delivereth from death.'* Be ye all submissive one toward another, 'having your conversation blameless among the Gentiles,'† that by reason of your good deeds both ye yourselves may receive praise, and the Lord may not be blasphemed through you. But woe to that man through whom the name of the Lord is blasphemed. Teach sobriety therefore unto all, and do ye yourselves practise it in your lives.

XI.

The sin of Valens and his Wife. The Church should seek to restore them.

I was exceedingly grieved about Valens, who was once appointed Elder among you, that he should be so ignorant of the nature of the office entrusted unto him. I therefore caution you to shun avarice, and to be chaste and truthful. Shun every kind of evil. If a man is unable to restrain himself in these things, how can he pronounce judgment upon another in this? If a man have not kept himself from avarice, he will be polluted by idolatry, and will be judged as though he were one of the Gentiles, who are ignorant of the judgment of the Lord. 'Do we not know that the saints shall judge the earth?'‡ as Paul teacheth. I, however, neither saw

* Tobit iv. 10. † 1 Pet. ii. 12. ‡ 1 Cor. vi. 2.

nor heard anything of this sort among you, in whose midst the blessed Paul laboured, and who were praised in early times in his epistles.* Moreover, he boasteth about you in all the churches, so many at least as then had learned about God; we, however, had not yet come to the knowledge of Him. Wherefore, my brethren, I am deeply grieved for him and for his wife; and may the Lord grant them true repentance. Be ye therefore sober in this matter, and do not regard such as enemies,† but invite them back as sensitive and wandering members, that the body which ye all make up may be in good health. For by doing this ye build yourselves up.

XII.

May grace be given unto you. Pray for all, especially for Rulers, and for your enemies.

I am confident that ye are well-versed in the sacred writings, and nothing is hid from you, but to myself this is not granted. Only as it hath been written in these Scriptures, 'Be ye angry and sin not,' and 'let not the sun go down upon your wrath,'‡ Happy is he who remembereth, which I believe is the case with you. But may the God and Father of our Lord Jesus Christ, and the eternal High-priest Himself, even Jesus Christ, (the Son

* 2 Cor. iii. 2.

† 2 Thess. iii. 15.

‡ Psa. iv. 4; Eph. iv. 26, 27.

of) God,* build you up in faith and truth, and in all kindness, without wrath, in patience and long-suffering, in consideration for one another and in chastity, and grant unto you a share and lot among His saints, and to us also with you, and to all beneath the heaven, who shall believe in our Lord Jesus Christ and in His Father, who raised Him from the dead.† Pray for all saints. Pray also for kings and potentates and princes,‡ and for those who persecute and hate you,§ and for the enemies of the cross, that your fruit may be manifest unto all, and that ye may be perfected in Him.

XIII.

As to the forwarding of Epistles.

Ye wrote to me, as also did Ignatius, asking that, if any one went into Syria, he should also take letters from you, which I will do, if I find suitable opportunity, whether I go myself or send some one to act as my deputy, and on your account. We sent the epistles of Ignatius, which have been sent us by him, and all the others which we had in our possession, as ye bade, and they are subjoined to this epistle, and ye will be able greatly to profit by them, for they treat fully

* 'God' (Θεός) is adopted by Dr. Lightfoot as having the authority of the most ancient MSS. instead of 'Son of God' (Θεοῦ υἱός).

† Gal. i. 1. ‡ 1 Tim. ii. 2. § Matt. v. 44.

of faith, of patience, and all things which are useful for edification in our Lord.

And do ye make known what further facts ye have ascertained surely, with regard to Ignatius himself and those who are with him.

XIV.

Commendation of Crescens.

I write this epistle to you through Crescens, whom I have commended unto you to the present time, and now again do commend. For he hath lived among us unblameably, and I believe also among you in like manner. His sister, too, ye will receive on our recommendation when she comes to you.

Fare ye well in the Lord Jesus Christ in His grace, ye and all your people. Amen.



The Teaching of the Twelve
Apostles



The Teaching of the Twelve Apostles

INTRODUCTION.

WHEN, in 1883, Bryennius, Metropolitan then of Serræ, now of Nicomedia, published for the first time the work styled 'The Teaching of the Lord by the Twelve Apostles to the Gentiles,' a thrill of interest excited the minds of all who cared at all for the study of Biblical literature. Here was suddenly brought to light a most ancient, if not the most ancient, summary of Christian doctrine, which in the third and fourth centuries appears not only to have been known to Fathers of the Christian Church, but to have been very highly regarded as having an authority second only to the sacred books admitted into the Canon of Scripture. In fact, this treatise is quoted as Scripture by Clement of Alexandria (200 A.D.). Again,

Eusebius, who wrote about 330 A.D., mentions the work, classing it with the Shepherd of Hermas and Barnabas, as books that were controverted. Again, Athanasius speaks of it in his thirty-ninth Festal Epistle as good to be read by catechumens, though he does not include it in the Canon.

Moreover, there are two remarkable documents belonging to the last quarter of the fourth century which had borrowed largely from it; these are, first, 'The Epitome of the Ordinances of the Holy Apostles' (*ἐπιτομή ὄρων τῶν ἁγίων ἀποστόλων*), by an unknown Egyptian author, which from chapter iv. to chapter xiii. is copied from the 'Teaching'; second, 'The Apostolic Constitutions,' which is of Syrian origin.

But though the 'Teaching' had been so highly regarded, and had wielded such influence, it was entirely, and, as it seemed, hopelessly lost until a MS. in Greek was discovered (together with one of the Epistles of Clement and of Barnabas, St. Chrysostom's Synopsis of the Old Testament, and other epistles) in the library of the Most Holy Sepulchre at Constantinople.

The treatise consists mainly of a summary of doctrine, directions as to baptism, fasting, prayer, and the Eucharist, as to the position of apostles, prophets, teachers, and deacons, and ends with a prophetic and hortatory reference to what shall come to pass in the last days.

We come now to the most interesting and difficult questions as to when and by whom the work was written, and, connected with these, the question as to what is its relation to the Epistle of Barnabas and the Shepherd of Hermas.

Of the author, all is mere conjecture, save as he reveals himself in the treatise itself. He stands thus revealed as a Jewish Christian, who is familiar with the Gospel of St. Matthew, and appears to be familiar also with the thoughts contained in parts of St. John's Gospel and some of St. Paul's Epistles. The author is evidently inclined rather to the more amiable and kindly graces of Christianity, than to the strenuous and heroic. His way of regarding and using Christian truth forcibly reminds us of St. James in his Epistle.

The relation of this treatise to the Epistle of Barnabas is very close, for whole chapters (Barnabas xviii. to xx.) are almost identical; and the same is true to a much less degree with the Shepherd of Hermas. Many critics of high authority hold that the Didaché is indebted both to Barnabas and Hermas; among these are to be reckoned Bryennius, Hilgenfeld, Harnack, and the Roman Catholic scholar Krawutzcky. But Farrar and Zahn and other good critics hold the opposite opinion. Dr. Salmon contends that Zahn has proved that in the teaching of the 'Two Ways' the Didaché is not indebted to Barnabas. Dr. Salmon's opinion is, that in this

teaching of the 'Two Ways' neither is the Didaché indebted to Barnabas, nor Barnabas to the Didaché, but that both depend upon a pre-christian work intended for the instruction of proselytes, and he thinks that that is how the words 'To the Gentiles' crept into the title of the Didaché. According to this view, then, the Didaché, so far as it is Christian, is subsequent to Barnabas and Hermas, and this, whether they accept the conjecture of the pre-christian basis or not, is the view which preponderates with critics. That being so, the early date 80-90, which is adopted by Canon Spence and others for the composition of the Didaché, must be relinquished. If we accept the first quarter of the second century as the date of the Epistle of Barnabas, then the date of the composition of the Didaché cannot be later by many years, for all critics agree that the state of the Church revealed in the treatise belongs to very early times. It seems not at all improbable that a considerable part of the Didaché may have been written as early as the end of the first century, and that additions have been made to it in later times.

Besides the MS. discovered and published by Bryennius, there exists a fragment of a Latin translation of it which was published by Bernard Pez in his *Thesaurus Anecdotorum Novissimus*, which was brought to light by Gebhardt. The fragment is but short.



The Teaching of the Twelve Apostles

*TEACHING OF THE LORD BY THE TWELVE
APOSTLES TO THE GENTILES*

I.



HERE are two ways,* one of life and one of death, and the difference between the two ways is great. This, then, is the way of life: first, thou shalt love God who hath made thee; secondly, thy neighbour as thyself,† and whatsoever thou willest should not be done to thee, thou also shalt not do to another.‡ And this is the teaching of these words, Bless those who curse you, and pray for your enemies,§ fast for those who persecute you. For what thank have ye if ye love those who love you? Do not also the Gentiles the same?|| But love ye those who hate you, and ye shall not have an enemy. Refrain from fleshly and worldly lusts. If any one give

* Jer. xxi. 8. † Matt. xxii. 37, 39. ‡ Matt. vii. 12.

§ Luke vi. 27.

|| Matt. v. 46.

thee a blow on the right check, turn to him the other also,* and thou shalt be perfect. If any one press thee to go with him one mile, go with him two. If any take away thy cloke, give him thy coat also. If any take from thee that which is thine, do not ask it again, for thou canst not. Give to every one that asketh thee, and do not ask it again, for the Father willeth to give unto all of His own gifts.† Blessed is he who giveth according to the commandment, for he is guiltless. Woe to him who receiveth.‡ If, however, he receiveth when he hath need, he shall be guiltless; but if when he hath no need, he shall give account why he received and for what purpose, and being in distress, he shall be examined as to his deeds, and shall not come forth thence until he have paid the last farthing.§

Moreover, with regard to this it hath been said, 'Let thine alms drop like sweat into thy hands|| until thou know to whom thou shouldest give.'

II.

And this is the second commandment of the Teaching: Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt

* Matt. v. 39.

† Luke vi. 35.

‡ *i.e.* Receiveth alms without needing them.

§ Matt. v. 26.

|| Perhaps this means that alms are to be retained until they can be fittingly bestowed. For 'sweat' compare the English colloquialism of money 'burning' in the pocket.

children ; thou shalt not commit fornication ; thou shalt not steal ; thou shalt not practise magic ; thou shalt not use enchantment ; thou shalt not procure abortion, nor practise infanticide. Thou shalt not covet thy neighbour's goods ; thou shalt not swear falsely ; thou shalt not bear false witness ;* thou shalt not speak evil, nor bear malice. Thou shalt not be double-minded nor double-tongued, for the double tongue is a snare of death. Thy word shall not be false nor empty, but full in performance (of its promise). Thou shalt not be covetous, nor greedy, nor a hypocrite, nor malicious, nor arrogant. Thou shalt not take evil counsel against thy neighbour. Thou shalt not hate any man, but some thou shalt reprove, and for some thou shalt pray, and some thou shalt love more than thine own life.

III.

My child, flee from all evil and from all that is like it. Be not passionate, for passion leadeth unto murder, and be not over-eager, † nor given to strife, nor wrathful, for from all these things spring murder. My child, be not lustful, for lust leadeth unto fornication. Be not foul-mouthed, nor of lofty look, ‡ for from all these things spring adulteries. My child, be not an observer of omens, since

* Matt. v. 33.

† Lit. 'a zealot.'

‡ 'Of lofty look' (*ὕψηλόφθαλμος*). This is the literal translation. The Apostolical Constitutions render it by *ῥιψόφθαλμος*, a word meaning 'leering.'

it leadeth to idolatry. Be not a sorcerer nor astrologer nor a practiser of (magic) purifications; be not willing even to look upon such things, for from all these things spring idolatry. My child, be not thou a liar, for lying leadeth to thieving. Be not fond of money, nor vain, for from these things spring theft.

My child, be not a murmurer, for it leadeth to blasphemy. Be not self-willed, nor entertain evil thoughts, for from all these things blasphemy springeth.

Be meek, since the meek shall inherit the earth; * be patient, be pitiful, void of evil, gentle and good, and trembling continually at the words that thou hast heard. Thou shalt not exalt thyself, nor give room to insolence in thy soul. Thy soul shall not join itself to the proud; but thou shalt associate with the righteous and the lowly.

Thou shalt accept as good the events that befall thee, knowing that nothing happeneth apart from God.

IV.

My child, thou shalt remember by night and day him who speaketh to thee the word of God, † and thou shalt honour him as Lord, for in that seat whence the authority of the Lord speaketh, there is the Lord. And thou shalt seek every day the presence of the holy, that thou mayest refresh thyself by their words.

* Matt. v. 5.

† Heb. xiii. 7.

Thou shalt not yearn after division ; but shalt make peace between those who are at strife. Thou shalt judge justly, and shalt have no regard to person in rebuking transgressions. Thou shalt not be divided in mind as to whether a thing shall be or not. Thou shalt not be one who stretcheth out his hands to receive, but withdraweth them in giving. Thou shalt pay with thy hands the ransom of thy sins, if thou hast it. Thou shalt not hesitate to give, nor murmur when thou givest, for thou shalt remember who is the generous Awarder of the recompense.

Thou shalt not shun the needy, but shalt share all things with thy brother, and shalt not say that anything is thine own.* For if we are fellow-sharers in that which is immortal, how much more shall we be in the things that are mortal ?

Thou shalt not withdraw thy (guiding) hand from thy son or from thy daughter, but from childhood shalt teach them the fear of God.

Thou shalt not put commands upon thy man-servant (slave) or upon thy maid-servant (slave), who have hope in the same God, when thou art in harsh mood, lest they cease to fear Him who is God over you both ; for He cometh not to call men according to their social grade, † but those whom the Spirit hath made ready.

* Acts iv. 32.

† *κατὰ πρόσωπον*, literally 'according to person.'

And ye servants (slaves), submit yourselves unto your masters in reverence and fear, as being a type of God.

Thou shalt hate all hypocrisy, and everything that is not pleasing to God. Thou shalt not forsake the commandments of the Lord, but shalt keep that which thou hast received, neither adding thereto, nor subtracting. In the church thou shalt confess thy faults, and shalt not come to thy prayers with an evil conscience.

This is the Way of Life.

V.

But this is the Way of Death.

First of all it is evil and full of curse. Murders, adulteries, lusts, fornication, thefts, idolatries, practices of magic, enchantments, robberies, false witnessings, hypocrisies, the double mind, craft, arrogance, vice, insolence, covetousness, foul speech, jealousy, rashness, pride, imposture, persecutors of the good, haters of the truth, lovers of a lie, disregarding the reward of righteousness, not cleaving to that which is good, nor even to just judgment, watching not for that which is good, but for evil, far from whom is meekness and patience; loving vanity, seeking requital, not pitying the poor man, not toiling for the toil-worn, not regarding Him who made them, child-murderers, destroyers of the handiwork of God, forsaking the needy, overburdening the afflicted, advocates of the wealthy, lawless judges

of the poor, committing all kinds of sin.* May ye be delivered, my children, from all these things.

VI.

See that no one mislead you from the path of the Teaching, since he teacheth you contrary to God. For if thou art able to bear the whole yoke of the Lord, thou wilt be perfect. But if thou art not able, do so much as thou art able. And with regard to meats, bear as much as thou canst, but be scrupulously careful to abstain from that which has been offered to idols,† for it (idolatry) is the service of dead gods.

VII.

And with regard to Baptism, in this manner baptize. When ye have first proclaimed all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit,‡ in flowing § water. But if thou hast no flowing water, baptize in other water. If thou art not able to do it in cold water, then in warm. But if thou hast neither, pour water upon the head three times into the name of the Father, and of the Son, and of the Holy Ghost. And before baptism let him who baptizeth and him who is to be baptized fast, and any others who are able.

* Rev. xxii. 15.

† Acts xv. 29. Compare Rom. xiv. 14 *et seq.*, where St. Paul is less strict.

‡ Matt. xxviii. 19.

§ Literally, *living*.

And thou shalt bid him who is to be baptized fast beforehand one or two days.

VIII.

Let not your fasts be with [those of] the hypocrites, for they fast on the second and fifth days of the week, but fast ye on the fourth day and on Friday [the preparation].

And do not pray as the hypocrites do,* but, as the Lord hath commanded in His gospel, thus pray † :—Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done as in heaven so also on earth, give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from the evil, for Thine is the power and the glory for ever. Pray thus three times a day.

IX.

And as regards the Eucharist (giving of thanks), thus shall ye celebrate it. First for the cup, 'We thank Thee, our Father, for the holy vine of David, Thy son, which Thou hast made known to us through Jesus, Thy Son. To Thee be glory for ever.' And for the broken [bread], 'We thank Thee, our Father, for the life and knowledge which Thou hast made known to us through Jesus, Thy Son. To Thee be glory for ever. As this broken bread was scattered over the hills

* Matt. vi. 16. † Matt. vi. 9-13; Luke xi. 2-4.

and being collected became one, thus let Thy Church be collected from the farthest limits of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ for ever.' And let no one eat nor drink of your Eucharist save those who have been baptized into the name of the Lord. For referring to this, the Lord hath said, 'Give not that which is holy to the dogs.'*

X.

And after that ye are satisfied, thus give thanks: 'We thank Thee, holy Father, for Thy holy name which Thou hast made to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us through Jesus Christ, Thy Son. To Thee be glory for ever. Thou, O Ruler Almighty, hast created all things for Thy name's sake; food and drink hast Thou given to men for their enjoyment, that they might give Thee thanks, but to us Thou hast graciously given spiritual food and drink and life eternal through Thy Son. Above all things we give Thee thanks that Thou art mighty. To Thee be the glory for ever. Remember, O Lord, Thy Church, that Thou mayest deliver her from all evil and perfect her in Thy love, and gather her from the four winds,† sanctified, into Thy kingdom which Thou hast prepared for her, for Thine is the power and the glory for ever. Let Grace

* Matt. vii. 6.

† Matt. xxiv. 31.

come, and let this world pass away. Hosanna to the Son of David! * If any one is holy, let him come; if any one is not, let him repent. Maranatha. † Amen.' But suffer the prophets to give thanks as ‡ they desire.

XI.

Whosoever therefore shall come and teach you these things, which have been before mentioned, receive him; but if he who teacheth turn, and give you a different teaching with intent to subvert [the former], do not hearken to him, but if with intent to advance righteousness and knowledge of the Lord, receive him as the Lord.

And with regard to apostles and prophets, in accordance with the rule of the gospel thus shall ye do. Every apostle that cometh to you must be received as the Lord, and he shall not tarry one day (only), but also a second day if there be need; but if he tarry three days, he is a false prophet. And let the apostle who cometh receive nothing except bread enough for the day; and if he ask for money, he is a false prophet. Moreover ye shall not test nor judge any prophet who speaketh in the Spirit, for every sin shall be forgiven, but this sin shall not be forgiven. But not every one who speaketh in the spirit

* Some ed. read, 'the God of David.'

† 'The Lord cometh,' 1 Cor. xvi. 22.

‡ Literally, 'as much as,' *i.e.*, 'in whatever words they desire.'

is a prophet unless his character be [like] the Lord's. From their character shall they be known, the false prophet and the true. And no prophet who [speaking] in the spirit appointeth a table [to be set], eateth of it; or if he doth, he is a false prophet. And every prophet who teacheth the truth, if he doth not act in accordance with that which he teacheth, is a false prophet. But every prophet who is approved and genuine, who maketh assemblies for a worldly mystery,* and doth not teach [his hearers] to do what he doeth, shall not be judged by you, for he hath his judgment with the Lord, for thus did also the ancient prophets. But whosoever shall say in the spirit, 'Give me money or anything else,' ye shall not hearken to him; but if he telleth you to give on behalf of others who are in need, let no one judge him.

XII.

And let every one who cometh in the name of the Lord be received,† then by testing you will find out about him, for ye will have understanding, right and left.‡ If he who cometh is on a journey, help him as much as ye can; he will not remain with you more

* 'Maketh assemblies for a worldly mystery.' The meaning is obscure. Bryennius and others refer it to some dramatic action from things in common life to symbolize a spiritual message, as when Ahijah rent his garment into twelve pieces, &c.

† Psa. cxviii. 26. ‡ *i. e.*, 'perfect understanding.'

than two or three days, if that be needful. And if he desireth to settle with you, and is an artisan, let him work and eat; but if he hath no handicraft, provide according to your own discretion, so that he shall not live among you in idleness as a Christian. And if he is not willing to do this, he is one who makes a trade of Christ. Beware of such.

XIII.

Every genuine prophet who desireth to settle with you, is worthy of his food.* Likewise a genuine teacher, like the workman, is worthy of his food. Thou shalt take all the firstfruits of thy winepress and thy threshing-floor, of your oxen and sheep, and give them to the prophets, for they are your chief priests. And if ye have not a prophet, give to the poor. And if thou art making bread, take the firstfruit and give it according to the commandment. Likewise when thou hast opened a jar of wine or of olive-oil, take the firstfruit, and give it to the prophets. And the firstfruit of silver and clothing and of all thy possessions take, as seemeth good to thee, and give according to the commandment.

XIV.

And being assembled on the Lord's own day,† break bread and give thanks, having

* Matt. x. 10.

† Literally, 'on the Lord's day of the Lord.'

confessed your transgressions in order that your offering may be pure. But let not any one come who hath a contention with his fellow, until they be reconciled, that thine offering be not polluted, for this it is which was spoken by the Lord: 'In every place and time offer to Me sacrifice that is pure, for I am a great King, saith the Lord, and My name is wonderful among the nations.'*

XV.

Ordain therefore unto yourself bishops and deacons worthy of the Lord, men gentle and not fond of money, true and approved, for they too perform for you the service of prophets and teachers. Do not therefore despise them, for they are the men to be honoured among you with the prophets and teachers.

And reprove one another not in anger, but in peace, as ye have it in the gospel. And let nobody speak to any one who is guilty of wrong against another, nor even let him be listened to among you † until he repent.

And thus perform your prayers and your alms and all your actions, as ye have it in the gospel of our Lord.

XVI.

Watch for your life, let not your lamps be

* Malachi i. 11.

† Another reading is, 'let him hear a word from you.'

quenched nor your loins ungirt,* but be ye ready, for ye know not the hour in which our Lord cometh. Assemble yourselves together frequently to seek the things that pertain to your souls, for all the time of your faith will not profit you, unless ye be perfected at the last. For in the last days false prophets shall abound and seducers, and the sheep shall be turned into wolves, and love shall be turned into hate. For when lawlessness increaseth, they shall hate and persecute and betray one another, and then shall be revealed the World-deceiver, as he were the son of God, and he shall work signs and wonders, and the earth shall be delivered into his hands, and he shall work iniquities such as have never been since the age began. Then shall the race of men come into the fire of trial, and many shall be offended and perish, but those who have remained steadfast in their faith shall be saved under the very curse.† And then the signs of the truth shall be revealed, first the sign of the flying forth in heaven, then the sign of the voice of the trumpet, and third a resurrection of the dead, but not of all, but as it was said, The Lord shall come, and all the holy ones with Him.‡ Then the world shall see the Lord coming upon the clouds of heaven.

* Luke xii. 35, 40.

† Matt. xxiv. 13.

‡ Zech. xiv. 5; Matt. xxiv. 30.