

The First Letter of Clement

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The First Letter of Clement

The Church of God which sojourneth in Rome to the Church of God which sojourneth in Corinth, to them which are called and sanctified by the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied.

Part I. The Situation of the Church in Corinth and the Cause of the Schism (1-6)

Chapter 1 The signs of the true church in Corinth (1-2)

On account of the sudden and repeated calamities and mischances, brethren, that have come upon us, we suppose that we have the more slowly given heed to the things that are disputed among you, beloved, and to the foul and unholy sedition, alien and foreign to the elect of God, which a few headstrong and self-willed persons have kindled to such a degree of madness, that your venerable and famous name, worthy to be loved of all men, is greatly blasphemed.

For who that hath tarried among you hath not approved your most virtuous and firm faith,
hath not admired your sober and seemly piety in Christ,
hath not proclaimed your splendid disposition of hospitality,
hath not deemed blessed your perfect and unerring knowledge?

For ye did all things without respect of persons,
and walked in the laws of God,
submitting yourselves to them that have the rule over you,
and giving the due honour to the presbyters that are among you.

Young men ye enjoined to think such things as be sober and grave.
Women ye exhorted to perform all things in a blameless and honourable and pure conscience, loving dutifully their own husbands;
and ye taught them to manage the affairs of their houses with gravity, keeping in the rule of obedience, being temperate in all things.
And ye were all humble, boasting of nothing, submitting yourselves rather than subjecting others, more gladly giving than receiving,

You were content with the provision that God had given you;
and attending diligently to his words, ye received them into your very hearts, and his sufferings were before your eyes.
Thus a deep and rich peace was given to all, and an insatiable longing for doing good, and a plentiful outpouring of the Holy Spirit was upon all of you.
And ye, being filled with a holy desire, with excellent zeal and pious confidence, stretched out your arms to Almighty God, beseeching him to be merciful unto you, if ye had in anything unwillingly done amiss.

Ye contended day and night for the whole brotherhood, that in his mercy and good pleasure the number of his elect might be saved.

Ye were simple and sincere without malice one toward another:
all sedition and all schism were abominable unto you.

Ye grieved over the transgressions of your neighbour, judging his short-comings your own

Ye repented not of any well-doing, being ready to every good work;
and being adorned with a very virtuous and holy habit of life, ye did all things in his fear.

The commandments and ordinances of the Lord were written on the breadth of your heart.

Chapter 2. The Schism in Corinth caused by ambitious jealousy (zelos) (3-6)

2.1. The Fall of Corinth caused by Zelos (3)

All honour and enlargement was given to you, and then was fulfilled that which is written: -- *“The beloved ate and drank, and was enlarged and grew fat and kicked.”*¹ From this came emulation and envy, strife and sedition, persecution and disorder, war and captivity. Thus the mean men were lifted up against the honourable; those of no repute against those of good repute; the foolish against the wise; the young against the elder. Through this justice and peace are afar off, because each of you leaveth off the fear of God and is dim-sighted in his faith, nor walketh in the laws of his commandments, nor behaveth as becometh a citizen of Christ; but each walketh according to his own evil lusts, having taken up unjust and unholy envy (*zelos*), by which also death entered into the world².

2.2. Seven Types of Zelos in the Old Testament (4)

For it is thus written (1):

*“And it came to pass after certain days, that Cain brought of the fruits of the ground a sacrifice to God, and Abel brought also of the firstlings of the sheep and of their fat. And God had respect unto Abel and unto his gifts; but unto Cain and his gifts he had no regard. And Cain was grieved greatly, and his countenance fell. And God said unto Cain, Why art thou very sorrowful, and why hath thy countenance fallen? If thou hast rightly offered, but hast not rightly divided, hast thou not sinned? Hold thy peace; thy gift returneth unto thee, and thou shalt be master over it. And Cain said unto Abel, Let us pass over into the field. And it came to pass while they were in the field, Cain rose up against Abel his brother and slew him.”*³

Ye see, brethren, jealousy and envy wrought the slaughter of a brother.

(2) Through envy our father Jacob fled from the face of his brother Esau.

(3) Envy caused Joseph to be persecuted unto death, and to enter into bondage.

(4) Envy compelled Moses to flee from the face of Pharaoh, king of Egypt, because he heard his countryman say, Who made thee a judge or a decider over us? Wilt thou kill me, as thou didst the Egyptian yesterday?

(5) Through envy Aaron and Miriam pitched their tents without the camp.

(6) Envy brought down Dathan and Abiram alive to the grave, because they contended against Moses, the servant of God.

(7) Through envy David suffered jealousy not only of foreigners, but was persecuted also by Saul, king of Israel.

2.3. Seven Forms of Zelos in our Current Time (5-6.2)

But let us pass from ancient examples, and come unto those who have in the times nearest to us, wrestled for the faith. Let us take the noble examples of our own generation.

(1) Through jealousy and envy the greatest and most just pillars of the Church were persecuted, and came even unto death. Let us place before our eyes the good Apostles.

¹ Deut. 32:15.

² Wis 2:24.

³ Gen. 4:3-8.

(2) Peter, through unjust envy, endured not one or two but many labours, and at last, having delivered his testimony, departed unto the place of glory due to him.

(3) Through envy Paul, too, showed by example the prize that is given to patience: seven times was he cast into chains; he was banished; he was stoned; having become a herald, both in the East and in the West, he obtained the noble renown due to his faith; and having preached righteousness to the whole world, and having come to the extremity of the West, and having borne witness before rulers, he departed at length out of the world, and went to the holy place, having become the greatest example of patience.

(4) To these men, who walked in holiness, there was gathered a great multitude of the elect, who, having suffered, through envy, many insults and tortures, became a most excellent example among us.

(5) Through envy women were persecuted, even the Danaides and Dircae, who, after enduring dreadful and unholy insults, attained to the sure course of the faith; and they who were weak in body received a noble reward.

(6) Envy hath estranged the minds of wives from their husbands, and changed the saying of our father Adam: This is now bone of my bone, and flesh of my flesh.

(7) Envy and strife have overthrown mighty cities and rooted out great nations.

Part II Returning to the holy rule of tradition through conversion by obedience with humility (7-18)

Chapter 3. Conversion (Repentance) is necessary (7-8)

These things we enjoin you, beloved, not only by way of admonition to you, but as putting ourselves also in mind. For we are in the same arena, and the same contest is imposed upon us. Wherefore, let us leave empty and vain thoughts, and come unto the glorious and venerable rule of our holy tradition. Let us consider what is good and pleasing and acceptable before him who made us.

Let us look steadfastly to the blood of Christ, and see how precious in the sight of God is his blood, which having been poured out for our salvation, brought to the whole world the grace of repentance.

Let us go back to all generations, and learn that in every generation God hath granted a place for repentance to such as wished to return unto him. Noah preached repentance, and as many as hearkened unto him were saved. Jonah prophesied destruction to the Ninevites, and they, repenting of their sins, appeased God through prayer, and, though alien from God, obtained salvation. The ministers of the grace of God spake by the Holy Spirit concerning repentance; and the Lord of all himself spake concerning repentance with an oath.

“As I live, saith the Lord, I desire not the death of a sinner, as I desire his repentance”⁴

adding thereto an excellent saying:

Repent, O house of Israel, from your iniquity: Say unto the sons of my people, Though your sins reach from earth to heaven, and though they be redder than scarlet, and blacker than sackcloth, and ye turn unto me with your whole heart and say, My father, I will hearken unto you as to an holy people.⁵

⁴ Ezekiel 33:11.

⁵ Apocryphon of Ezekiel

And in another place he speaketh in this wise:

Wash, and be ye clean; take away the wickedness from your souls from before my eyes; cease from your evil deeds, learn to do well; seek judgment; deliver him that is oppressed; give judgment for the orphan, and justify the widow; and come and let us reason together, saith he; and though your sins be as purple, I will make them white as snow; and though they be as scarlet, I will make them white as wool. And if ye be willing and hearken unto me, ye shall eat the good things of the earth; but if ye be not willing, and hearken not, the sword shall devour you; for the mouth of the Lord hath said this.⁶

Desiring, therefore, that all his beloved ones should partake of repentance, he hath confirmed it by his almighty will.

Chapter 4 Faith and Obedience (9-12)

So let us yield obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labours, and strife, and envy (zelos), which leads to death, let us turn and have recourse to His compassions. Let us steadfastly contemplate those who have perfectly ministered to His excellent glory.

Let us take (for instance) Enoch, who, being found righteous in obedience, was translated, and death was never known to happen to him? Noah, being found faithful, preached regeneration to the world through his ministry; and the Lord saved by him the animals which, with one accord, entered into the ark.

Abraham, called "the friend," was found faithful, inasmuch as he obeyed the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father's house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God. For God said to him,

"Leave your country, and your kindred, and your father's house, and go into the land which I shall show you. And I will make you a great nation, and will bless you, and make your name great, and you shall be blessed. And I will bless those who bless you, and curse those who curse you; and in you shall all the families of the earth be blessed."

And again, on his departing from Lot, God said to him.

"Lift up your eyes, and look from the place where you now are, northward, and southward, and eastward, and westward; for all the land which you see, to you will I give it, and to your seed for ever. And I will make your seed as the dust of the earth, [so that] if a man can number the dust of the earth, then shall your seed also be numbered."

And again [the Scripture] says,

"God brought forth Abram, and said to him, Look up now to heaven, and count the stars if you are able to number them; so shall your seed be. And Abram believed God, and it was counted to him for righteousness."

⁶ Isa. 1:16-20.

On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country around him was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those who hope in Him, but gives up those who depart from Him to punishment and torture. For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt to this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves, and become a sign to all succeeding generations.

On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Joshua, the son of Nun, to Jericho, the king of the country ascertained that they had come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab received them, and hid them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said "There came men to you who are to spy out our land; bring them forth, for so the king commands," she answered them, "The two men whom you seek came to me, but quickly departed again and are gone," thus not discovering the spies to them. Then she said to the men, "I know assuredly that the Lord your God has given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore you shall have taken it, keep me and the house of my father in safety." And they said to her, "It shall be as you have spoken to us. As soon, therefore, as you know that we are at hand, you shall gather all your family under your roof, and they shall be preserved, but anyone found outside of your dwelling shall perish." Moreover, they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all those who believe and hope in God. You see, beloved, that there was not only faith, but prophecy, in this woman.

Chapter 5 Obedience (the conversion) only through humility (13-18)

5.1. Practice Humility (13)

Let us therefore, brethren, be of humble mind, laying aside all haughtiness, and pride, and foolishness, and angry feelings; and let us act according to that which is written, for the Holy Spirit says,

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, neither let the rich man glory in his riches; but let him that glories glory in the Lord, in diligently seeking Him, and doing judgment and righteousness"

, being especially mindful of the words of the Lord Jesus which He spoke, teaching us meekness and long-suffering. For thus He spoke:

"Be merciful, that you may obtain mercy; forgive, that it may be forgiven to you; as you do, so shall it be done to you; as you judge, so shall you be judged; as you are kind, so shall kindness be shown to you; with what measure you measure, with the same it shall be measured to you."

By this precept and by these rules let us establish ourselves, that we walk with all humility in obedience to His holy words. For the holy word says,

"On whom shall I look, but on him that is meek and peaceable, and who trembles at My words?"

5.2. *Turning away from those driven by Zelos, but keeping peace asks friendliness (14-15)*

It is right and holy therefore, men and brethren, to obey God rather than to follow those who, through pride and sedition, have become the leaders of a detestable emulation. For we shall incur no slight injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at exciting strife and tumults, so as to draw us away from what is good. Let us be kind one to another after the pattern of the tender mercy and benignity of our Creator. For it is written,

"The kind-hearted shall inhabit the land, and the guiltless shall be left upon it, but transgressors shall be destroyed from off the face of it."

And again [the Scripture] says,

"I saw the ungodly highly exalted, and lifted up like the cedars of Lebanon: I passed by, and, behold, he was not; and I diligently sought his place, and could not find it. Preserve innocence, and look on equity: for there shall be a remnant to the peaceful man."

Let us cleave, therefore, to those who cultivate peace with godliness, and not to those who hypocritically profess to desire it. For [the Scripture] says in a certain place,

"This people honours Me with their lips, but their heart is far from Me."

And again:

"They bless with their mouth, but curse with their heart."

And again it says,

"They loved Him with their mouth, and lied to Him with their tongue; but their heart was not right with Him, neither were they faithful in His covenant."

"Let the deceitful lips become silent," and "let the Lord destroy all the lying lips, and the boastful tongue of those who have said, Let us magnify our tongue; our lips are our own; who is lord over us? For the oppression of the poor, and for the sighing of the needy, will I now arise, says the Lord: I will place him in safety; I will deal confidently with him."

5.3. *The Example of Christ, as described in Isa. 53:1-12; en Ps. 22:6-8. (16)*

For Christ is of those who are humble-minded, and 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 pride or arrogance, although He might have done so, but in a lowly condition, as the Holy Spirit had declared regarding Him. For He says,

"Lord, who has believed our report, and to whom is the arm of the Lord revealed? We have declared [our message] in His presence: He is, as it were, a child, and like a root in thirsty ground; He has no form nor glory, yea, we saw Him, and He had no form nor comeliness; but His form was without eminence, yea, deficient in comparison with the [ordinary] form of men. He is a man exposed to stripes and suffering, and acquainted with the endurance of grief: for His countenance was turned away; He was despised, and not esteemed. He bears our iniquities, and is in sorrow for our sakes; yet we supposed that [on His own account] He was exposed to labour, and stripes, and affliction. But He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we were healed. All we, like sheep, have gone astray; [every] man has wandered in his own way; and the Lord has delivered Him up for our sins, while He in the midst of His sufferings opens not His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He opens not His mouth. In His humiliation His judgment was taken away; who shall declare His generation? For His life is taken from the earth. For the transgressions of my people was He brought down to death. And I will give the wicked for His sepulchre, and the rich for His death, because He did no iniquity, nor was guile found in His mouth. And the Lord is pleased to purify Him by stripes. If you make an offering for sin, your soul shall see a long-lived seed. And the Lord is pleased to relieve Him of the affliction of His soul, to show Him light, and to form Him with understanding, to justify the Just One who ministers well to many; and He Himself shall carry their sins. On this account He shall inherit many, and shall divide the spoil of the strong; because His soul was delivered to death, and He was reckoned among the transgressors, and He bare the sins of many, and for their sins was He delivered."

And again He says,

"I am a worm, and no man; a reproach of men, and despised of the people. All who see Me have derided Me; they have spoken with their lips; they have wagged their head, [saying] He hoped in God, let Him deliver Him, let Him save Him, since He delights in Him."

You see, beloved, what is the example which has been given us; for if the Lord thus humbled Himself, what shall we do who have through Him come under the yoke of His grace?

5.4. Examples of the Old Testament

Let us be imitators also of those who in goat-skins and sheep-skins went about proclaiming the coming of Christ; I mean Elijah, Elisha, and Ezekiel among the prophets, with those others to whom a like testimony is borne [in Scripture].

Abraham was specially honoured, and was called the friend of God; yet he, earnestly regarding the glory of God, humbly declared, *"I am but dust and ashes."*

Moreover, it is thus written of Job, *"Job was a righteous man, and blameless, truthful, God-fearing, and one that kept himself from all evil."* But bringing an accusation against himself, he said, *"No man is free from defilement, even if his life be but of one day."*

Moses was called faithful in all God's house; and through his instrumentality, God punished Egypt with plagues and tortures. Yet he, though thus greatly honoured, did not adopt lofty language, but said, when the divine oracle came to him out of the bush, *"Who am I, that You send me? I am a man of a feeble voice and a slow tongue."* And again he said, *"I am but as the smoke of a pot."*

But what shall we say concerning David, to whom such testimony was borne, and of whom God said, *"I have found a man after My own heart, David the son of Jesse; and in everlasting mercy have I anointed him?"* Yet this very man says to God,

"Have mercy on me, O Lord, according to Your great mercy; and according to the multitude of Your compassions, blot out my transgression. Wash me still more from my iniquity, and cleanse me from my sin. For I acknowledge my iniquity, and my sin is ever before me. Against You only have I sinned, and done that which was evil in Your sight; that You may be justified in Your sayings, and may overcome when You are judged. For, behold, I was conceived in transgressions, and in my sins did my mother conceive me. For, behold, You have loved truth; the secret and hidden things of wisdom have You shown me. you shall sprinkle me with hyssop, and I shall be cleansed; you shall wash me, and I shall be whiter than snow. you shall make me to hear joy and gladness; my bones, which have been humbled, shall exult. Turn away Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me. Restore to me the joy of Your salvation, and establish me by Your governing Spirit. I will teach transgressors Your ways, and the ungodly shall be converted to You. Deliver me from blood-guiltiness, O God, the God of my salvation: my tongue shall exult in Your righteousness. O Lord, you shall open my mouth, and my lips shall show forth Your praise. For if You had desired sacrifice, I would have given it; You will not delight in burnt-offerings. The sacrifice [acceptable] to God is a bruised spirit; a broken and a contrite heart God will not despise."

5.5. Concluding call to repentance (19.1)

Thus the humility and godly submission of so great and illustrious men have rendered not only us, but also all the generations before us, better; even as many as have received His oracles in fear and truth.

Part III. The Church's peace retained by God's order and gifts (19-46.4)

Chapter 6 Intro: Peace by the Gifts of God as seen in Creation (19-20)

So, having so many great and glorious examples set before us, let us turn again to the practice of that peace which from the beginning was the mark set before us; and let us look steadfastly to the Father and Creator of the universe, and cleave to His mighty and surpassingly great gifts and benefactions, of peace. Let us contemplate Him with our understanding, and look with the eyes of our soul to His long-suffering will. Let us reflect how free from wrath He is towards all His creation.

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no way hindering each other. The sun and moon, with the companies of the stars, roll on in harmony according to His command, within their prescribed limits, and without any deviation.

The fruitful earth, according to His will, brings forth food in abundance, at the proper seasons, for man and beast and all the living beings upon it, never hesitating, nor changing any of the ordinances which He has fixed.

The unsearchable places of abysses, and the indescribable arrangements of the lower world, are restrained by the same laws. The vast unmeasurable sea, gathered together by His working into various basins, never passes beyond the bounds placed around it, but does as He has commanded. For He said, *"Thus far shall you come, and your waves shall be broken*

within you." The ocean, impassible to man, and the worlds beyond it, are regulated by the same enactments of the Lord.

The seasons of spring, summer, autumn, and winter, peacefully give place to one another. The winds in their several quarters fulfill, at the proper time, their service without hindrance. The ever-flowing fountains, formed both for enjoyment and health, furnish without fail their breasts for the life of men. The very smallest of living beings meet together in peace and concord.

All these the great Creator and Lord of all has appointed to exist in peace and harmony; while He does good to all, but most abundantly to us who have fled for refuge to His compassions through Jesus Christ our Lord, to whom be glory and majesty for ever and ever. Amen.

Chapter 7 Man's personal responsibility to conform to God's order in the light of promise and judgment (21-28)

7.1. Responsibility to live in accordance with his plan in light of His coming (21-23)

Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For [the Scripture] says in a certain place, *"The Spirit of the Lord is a candle searching the secret parts of the belly."* Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us.

Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; let us honour the aged among us; let us train up the young men in the fear of God; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity [in all their conduct]; let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner of speaking; let them display their love, not by preferring one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of how great avail humility is with God -- how much the spirit of pure affection can prevail with Him -- how excellent and great His fear is, and how it saves all those who walk in it with a pure mind. For He is a Searcher of the thoughts and desires [of the heart]: His breath is in us; and when He pleases, He will take it away.

Now the faith which is in Christ confirms all these [admonitions]. For He Himself by the Holy Ghost thus addresses us:

"Come, you children, listen to Me; I will teach you the fear of the Lord. What man is he that desires life, and loves to see good days? Keep your tongue from evil, and your 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 prayers. The face of the Lord is against those who do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him, and delivered him out of all his troubles."

"Many are the stripes [appointed for] the wicked; but mercy shall compass those about who hope in the Lord."

The all-merciful and beneficent Father has bowels [of compassion] towards those who fear Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind. So let us not be double-minded; neither let our soul be lifted up on account of His exceedingly great and glorious gifts. Far from us be that which is written,

"Wretched are they who are of a double mind, and of a doubting heart; who say, These things we have heard even in the times of our fathers; but, behold, we have grown old, and none of them has happened to us."

You foolish ones! compare yourselves to a tree: take [for instance] the vine. First of all, it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour grape, and then follows the ripened fruit. You perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying,

"Speedily will He come, and will not tarry;" and, "The Lord shall suddenly come to His temple, even the Holy One, for whom you look."

7.2. The promise of the resurrection (24-26)

Let us consider, beloved, how the Lord continually proves to us that there shall be a future resurrection, of which He has rendered the Lord Jesus Christ the first-fruits by raising Him from the dead.

Let us contemplate, beloved, the resurrection which is at all times taking place. Day and night declare to us a resurrection. The night sinks to sleep, and the day arises; the day [again] departs, and the night comes on. Let us behold the fruits [of the earth], how the sowing of grain takes place. The sower goes forth, and casts it into the ground; and the seed being thus scattered, though dry and naked when it fell upon the earth, is gradually dissolved. Then out of its dissolution the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

Let us consider that wonderful sign [of the resurrection] which takes place in Eastern lands, that is, in Arabia and the countries round about. There is a certain bird which is called a phoenix. This is the only one of its kind, and lives five hundred years. And when the time of its dissolution draws near that it must die, it builds itself a nest of frankincense, and myrrh, and other spices, into which, when the time is fulfilled, it enters and dies. But as the flesh decays a certain kind of worm is produced, which, being nourished by the juices of the dead bird, brings forth feathers. Then, when it has acquired strength, it takes up that nest in which are the bones of its parent, and bearing these it passes from the land of Arabia into Egypt, to the city called Heliopolis. And, in open day, flying in the sight of all men, it places them on the altar of the sun, and having done this, hastens back to its former abode. The priests then inspect the registers of the dates, and find that it has returned exactly as the five hundredth year was completed.

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those who have piously served Him in the assurance of a good faith, when even by a bird He shows us the mightiness of His power to fulfil His promise? For [the Scripture] says in a certain place,

"You shall raise me up, and I shall confess to You;"

and again,

"I laid down, and slept; I awaked, because You are with me;"

and again, Job says,

"you shall raise up this flesh of mine, which has suffered all these things."

7.3. His unescapable Judgment (27-28)

Having then this hope, let our souls be bound to Him who is faithful in His promises, and just in His judgments. He who has commanded us not to lie, shall much more Himself not lie; for nothing is impossible with God, except to lie. Let His faith therefore be stirred up again within us, and let us consider that all things are nigh unto Him. By the word of His might He established all things, and by His word He can overthrow them.

"Who shall say to Him, What have you done? or, Who shall resist the power of His strength?"

When and as He pleases He will do all things, and none of the things determined by Him shall pass away? All things are open before Him, and nothing can be hidden from His counsel.

"The heavens declare the glory of God, and the firmament shows His handy-work. Day to day utters speech, and night to night shows knowledge. And there are no words or speeches of which the voices are not heard."

Chapter 8 The Church as Community in Christ receives God's given order

8.1. The Church His holy portion (29-30)

Let us, therefore, approach him with holiness of spirit, lifting unto him pure and undefiled hands; loving the kind and compassionate Father who hath made us a part of his elect. For it is thus written,

"When The Most High divided the nations, when he dispersed the sons of Adam, he settled the boundaries of the nations according to the number of the angels of God. The portion of the Lord was his people Jacob. Israel was the measurement of his inheritance."

And in another place he saith,

"Behold the Lord taketh to himself a nation from the midst of the nations, even as a man taketh the firstfruits of his threshingfloor; and there shall go forth from that nation the Holy of Holies."

Since, therefore, we are a portion of the Holy One, let us do all such things as pertain unto holiness, avoiding evil-speaking, foul and impure embraces, drunkenness, disorderliness, abominable desires, detestable adultery, execrable pride; for God, he saith, *"resisteth the proud, but giveth grace unto the humble."*

Let us cleave, therefore, to them to whom grace has been given from God. Let us clothe ourselves with concord, being humble, temperate, keeping ourselves far from all whispering and evil speaking, justified by our deeds, and not by our words. For he saith, *"He who saith many things shall, in return, hear many things."* Doth he that is eloquent think

himself to be just? doth he that is born of woman and liveth but for a short time think himself to be blessed? Be not abundant in speech.

Let our praise be in God, and not for ourselves, for God hateth the self-praisers. Let the testimony of right actions be given us from others, even as it was given to our fathers who were just. Audacity, self-will, and boldness belong to them who are accursed of God; but moderation, humility, and meekness, to them that are blessed of God.

8.2. *The way of blessing in receiving God's gifts and order I: personal faith and works (31-34.4)*

Let us cleave, therefore, to his blessing, and let us see what are *the ways of blessing*. Let us consult the records of the things that happened from the beginning.

On what account was our father Abraham blessed? Was it not that he wrought righteousness and truth through faith? Isaac, with confidence, knowing the future, willingly became a sacrifice. Jacob, with humility, flying from his brother, went out from his own land and journeyed unto Laban and served as a slave, and there were given unto him the twelve tribes of Israel. If any one will consider these things with sincerity and one by one, he will recognize the magnificence of the gifts that were given by him:

For from Jacob came the priests and all the Levites that serve the altar of God.

From him came our Lord Jesus Christ according to the flesh;

from him came the kings and rulers and governors of the tribe of Judah;

and the remainder of his tribes are of no small glory, since God hath promised, Thy seed shall be as the stars of heaven.

All these, therefore, have been glorified and magnified, not through themselves or through their works, or through the righteousness that they have done, but through his will. And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen.

What, then, shall we do, brethren? Shall we cease from well-doing, and abandon charity? May the Master never allow that this should happen to us! but let us rather with diligence and zeal hasten to fulfil every good work. For the Maker and Lord of all things rejoiceth in his works. By his supreme power he founded the heavens, and by his incomprehensible understanding he ordered them. The earth he separated from the water that surrounded it, and fixed it on the firm foundation of his own will. The animals which inhabit therein he commanded to be by his ordinance. Having made beforehand the sea and the animals that are therein, he shut them in by his own power. Man, the most excellent of all animals, infinite in faculty, he moulded with his holy and faultless hands, in the impress of his likeness. For thus saith God:

“Let us make man in our own image, and after our own likeness. And God made man. Male and female made he them. When, therefore, he had finished all things, he praised and blessed them, and said, Be fruitful, and multiply.”

Let us see, therefore, how all the just have been adorned with good works. Yea, the Lord himself rejoiced when he had adorned himself with his works.

Having, therefore, this example, let us come in without shrinking to his will; let us work with all our strength the work of righteousness. The good workman receiveth boldly the bread of his labour, but the slothful and remiss looketh not his employer in the face. It is

therefore right that we should be zealous in well-doing, for from Him are all things; for he telleth us beforehand,

“Behold the Lord cometh, and his reward is before his face, to give to every one according to his work.”

He exhorteth us, therefore, with this reward in view, to strive with our whole heart not to be slothful or remiss towards every good work.

8.3. They way of blessing in receiving God’s gifts II: as community in Christ (34.5.-35.12)

8.3.1. Through belonging to the communion of saints who receive God’s gifts in harmony (34.5-35.4)

Let our glorying and our confidence be in him; let us submit ourselves to his will; let us consider the whole multitude of his angels, how they stand by and serve his will. For the scripture saith,

“Ten thousand times ten thousand stood beside him, and thousands of thousands served him; and they cried, Holy, holy, holy Lord of Sabaoth! all creation is full of his glory.”

And let us, being gathered together in harmony and a good conscience, cry earnestly, as it were with one mouth, unto him, that we may become partakers of his great and glorious promises; for he saith,

Eye hath not seen, and ear hath not heard, neither hath there entered into the heart of man, what things he hath prepared for them that wait for him.

Behold, beloved, how blessed and wonderful are the gifts of God: life in immortality, cheerfulness in righteousness, truth in liberty, faith in confidence, temperance in sanctification; and all these things have already come within our cognizance. What therefore are the things that are prepared for them that abide in patience? The Maker and Father of the worlds, the all-holy one, he knoweth how many and how beautiful they are. Let us, therefore, strive to be found in the number of them that await him, that we may partake of the promised gifts.

And how will this be, beloved? If our mind be established by faith toward God; if we seek out what is pleasant and acceptable in his sight; if we perform such things as harmonize with his blameless will, and follow in the way of truth, casting from us all unrighteousness and lawlessness, covetousness, strife, malice and fraud, whispering and evil speaking, hatred of God, pride and insolence, vainglory and churlishness. For they who do these things are hateful unto God, and not only they who do them, but also they who have pleasure in them that do them. For the scripture saith:

“But unto the sinner God hath said, Why dost thou speak of my ordinances, and takest my covenant in thy mouth: but thou hast hated instruction and hast cast my words behind thee. When thou sawest a thief thou wentest with him, and hast cast in thy portion with the adulterers; thy mouth hath abounded with evil, and thy tongue hath contrived deceit. Thou satest and spakest against thy brother, and hast slandered the son of thy mother. This hast thou done, and I kept silence. Thou thoughtest, O wicked one, that I was like unto thee; but I will convict thee, and set myself before thee.

Consider this, ye who forget God, lest he seize you as a lion, and there be none to save you. The sacrifice of praise shall honour me; and there is the way by which I will show him the salvation of God.”

8.3.2. Through Christ as High Priest, who is the Way of blessing (36.1-5)

This is the way, beloved, in which we found our salvation; even Jesus Christ, the high priest of our oblations, the champion and defender of our weakness through whom we look steadfastly to the heights of the heavens; through whom we behold, as in a glass, the immaculate and lofty countenance of God the Father; through whom the eyes of our heart were opened; through whom our foolish and darkened understanding springeth up again to his marvellous light; through whom the Lord hath willed us to taste of immortal knowledge; who, being the brightness of his glory, is so far better than the angels, as he hath, by inheritance, obtained a more excellent name than they.

For it is thus written:

“Who maketh his angels spirits, his ministers a flame of fire. But of his Son the Lord hath thus said: Thou art my Son, to-day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the world for thy possession. And, again, he saith unto him: Sit on my right hand until I make thy enemies thy footstool.”

Who then are the enemies? Even the wicked, and they who resist the will of God.

8.3.3. Through keeping ourselves to the organisation of the Body of Christ (37-38.5)

Let us, therefore, men and brethren, carry on our warfare with all earnestness in his faultless ordinances. Let us consider those who fight under our rulers, how orderly and obediently and submissively they perform what is commanded them. All are not prefects, or commanders of thousands, or commanders of hundreds, or commanders of fifties, or such-like; but each in his own rank performeth what has been ordered by the king or the commanders. The great cannot exist without the small, nor the small without the great. There is a certain mixture in all things, and from thence ariseth their use.

Let us take, for example, our body; the head is nothing without the feet, nor the feet without the head. The smallest members of the body are necessary and useful to the whole body, and all unite and work with harmonious obedience for the preservation of the whole body.

Let, therefore, our whole body be saved in Christ Jesus, and let each be subject to his neighbour, according to the gift which he hath received. Let not the strong man despise the weak, and let the weak pay regard to the strong. Let him that is rich minister to him that is poor. Let him that is poor praise God that he hath given unto him one by whom his want may be supplied. Let the wise show his wisdom, not in words, but in good deeds; let him that is humble not bear witness to himself, but leave another to bear witness to him. Let him that is pure in the flesh boast not of it, knowing that it is another that giveth him the power of continence.

8.4. Conclusion: We must bring Him thanks (Eucharist) (38.3-39.9)

Let us consider, brethren, of what matter we are made, of what sort and who we are that have come into the world, as it were out of the tomb and darkness. He that made and fashioned us hath brought us into this world, having prepared beforehand his benefactions, even before we were born. Having, therefore, all these things from him, we ought in all respects to give thanks unto him, to whom be glory world without end. Amen.

But the senseless and unwise, the foolish and unruly, make a mock of us, wishing to exalt themselves in their own imagination. For what can a mortal do? or what strength hath he that is born of earth? For it is written,

“There was no form before my eyes, only I heard a breath and a voice. For what? shall a mortal be pure before the Lord? or is a man blameless from his works? seeing that he putteth no trust in his servants, and beholdeth somewhat of iniquity in his angels; yea, the heaven is not pure in his sight. Away, ye who dwell in houses of clay, of whom are we also even of the same clay. He hath smitten them even as it were a moth, and in a single day they are no more. Because they could not help themselves they perished: he blew among them, and they died, because they had no wisdom. Call, now, and see if there is any one that will obey thee, if thou shalt behold any of the holy angels. For anger destroyeth the fool, and envy putteth him to death that is gone out of the way. I have beheld the foolish casting forth roots, but straightway his habitation was eaten up. Let his sons be far from safety, let them be mocked at the gates of their inferiors, and there shall be none to deliver them. For that which had been prepared for them the just shall eat, and they shall not be delivered out of their troubles.”

Chapter 9 God’s order given to the Church in Liturgy and Ministries

9.1. Keeping God’s order of the liturgy (40-41)

Since, therefore, these things have been made manifest before unto us, and since we have looked into the depths of the divine knowledge, we ought to do everything in order, whatsoever the Lord hath commanded us to do at the appointed seasons, and to perform the offerings and liturgies. These he hath not commanded to be done at random or in disorder, but at fixed times and seasons.

But when and by whom he wisheth them to be fulfilled he himself hath decided by his supreme will; that all things, being done piously, according to his good pleasure, might be acceptable to his will. They, therefore, who at the appointed seasons make their offerings are acceptable and blessed; for while following the laws of the Master they do not completely sin.

For to the High Priest were assigned special services,
and to the priests a special place hath been appointed;
and on the Levites special duties are imposed.

But he that is a layman is bound by the ordinances of laymen.

Let each of you, brethren, in his own order, give thanks (eucharist) unto God, continuing in a good conscience, not transgressing the fixed rule of his ministry, with all gravity.

Not in every place, brethren, are sacrifices offered continually, either in answer to prayer, or concerning sin and neglect, but in Jerusalem only; and even there the offering is not made in every place, but before the temple in the court of the altar, after that which is offered has been diligently examined by the high priest and the appointed ministers.

They, therefore, who do anything contrary to that which is according to his will have for their punishment death. Ye see, brethren, by as much as we have been thought worthy of greater knowledge, by so much the more are we exposed to danger.

9.2. Keeping God's order of ministers (42-44)

9.2.1. God's order of ministries in the Church (42)

The Apostles received for us the gospel from our Lord Jesus Christ; our Lord Jesus Christ received it from God. Christ, therefore, was sent out from God, and the Apostles from Christ; and both these things were done in good order, according to the will of God. They, therefore, having received the promises, having been fully persuaded by the resurrection of our Lord Jesus Christ, having been confirmed by the word of God, with the full persuasion of the Holy Spirit, went forth preaching the good tidings that the kingdom of God was at hand.

Preaching, therefore, through the countries and cities, they appointed their firstfruits to be bishops and deacons over such as should believe, after they had proved them in the Spirit. And this they did in no new way, for in truth it had in long past time been written concerning bishops and deacons; for the scripture, in a certain place, saith in this wise: *I will establish their bishops in righteousness, and their deacons in faith.*

9.2.2. The Apostles decided on the office of the priesthood (43.1-42.2)

And wherein is it wonderful, if they who, in Christ, were entrusted by God with this work appointed the aforesaid officers? Since even the blessed Moses, the faithful servant in all his house, signified in the sacred books all the things that were commanded unto him, whom also the prophets have followed, bearing witness together to the laws which were appointed by him.

For he, when a strife arose concerning the priesthood, and when the tribes contended which of them should be adorned with that glorious name, commanded the twelve chiefs of the tribes to bring to him rods, each inscribed with the name of a tribe; and when he had taken them, he bound them together, and sealed them with the seals of the heads of the tribes, and laid them up on the table of God, in the tabernacle of the testimony. And when he had closed the tabernacle, he sealed the keys, and likewise the rods, and said unto them, *Men and brethren, of whatever tribe the rod shall bud, this hath God chosen to be his priest, and to serve him.* And when morning was come, he called together all Israel, even six hundred thousand men, and showed unto the heads of the tribes the seals, and opened the tabernacle of the testimony and brought forth the rods, and the rod of Aaron was found not only to have budded, but also bearing fruit.

What think ye, beloved? did not Moses know beforehand that this was about to happen? Most assuredly did he know it. But, that there might be no disorder in Israel, he did thus that the name of the true and only God might be glorified, to whom be glory world without end. Amen.

Our Apostles, too, by the instruction of our Lord Jesus Christ, knew that strife would arise concerning the dignity of the episcopacy; and on this account, having received perfect foreknowledge, they appointed the above-mentioned as bishops and deacons: and then gave a rule of succession, in order that, when they had fallen asleep, other men, who had been approved, might succeed to their ministry.

9.2.3. Unacceptable deposition of appointed ministers (44.3-6)

Those who were thus appointed by them, or afterwards by other men of good repute, with the consent of the whole Church, who have blamelessly ministered to the flock of Christ with humility, quietly, and without illiberality, and who for a long time have obtained a good

report from all, these, we think, have been unjustly deposed from the ministry. For it will be no small sin in us if we depose from the office of bishop those who blamelessly and piously have made the offerings. Happy are the presbyters who finished their course before, and died in mature age after they had borne fruit; for they do not fear lest any one should remove them from the place appointed for them. For we see that ye have removed some men of honest conversation from the ministry, which had been blamelessly and honourably performed by them.

9.3. Conclusion: The evil of deposing those who offer the sacrifice (45.1-46.4)

Ye are contentious, brethren, and are zealous concerning things that pertain not unto salvation. Look diligently into the scriptures, which are the true sayings of the Holy Spirit. Ye know how that nothing unjust or corrupt hath been written in them; for ye will not in them find the just expelled by holy men. The just were persecuted, but it was by the lawless; they were thrown into prison, but it was by the unholy; they were stoned, but it was by sinners; they were slain, but it was by wicked men, even by those who had taken up an unjust envy against them.

They, therefore, when they suffered all these things, suffered them with a good report. For what shall we say, brethren? was it by those that feared God that Daniel was cast into the den of lions? Was it by those who practised the magnificent and glorious worship of the Most High that Ananias, Azarias, and Misael, were shut up in the fiery furnace? Let us not suppose that such was the case. Who, then, were the men who did these things? Abominable men and full of all wickedness were inflamed to such a degree of wrath that they cast into tortures those who, with a holy and a blameless purpose, served God, not knowing that the Most High is a champion and defender of those who with a pure conscience serve his most excellent name, to whom be glory world without end. Amen.

But they, abiding steadfastly in their confidence, have inherited honour and glory, and have both been exalted and made beautiful by God, in the memory that is made of them world without end. Amen. To such examples ought we also to cleave, brethren. For it is written,

“Cleave unto them that are holy, for they that cleave unto them shall be made holy.”

And again, in another place he saith,

“With the guiltless man thou shalt be guiltless, and with the excellent thou shalt be excellent, and with him that is crooked thou shalt be perverse.”

Let us, therefore, cleave to the guiltless and the just, for they are the elect of God.

Part IV. The Schism in Corinth restored by love and discipline (46.5-61.3)

Chapter 10 The scandal and danger of the Schism in Corinth must end (46.5-48)

10.1. The danger of the uprising and schism (46.5-47.7)

Why are there strivings, and anger, and division, and war among you? Have we not one God and one Christ? Is not the Spirit of grace, which was poured out upon us, one? Is not our calling one in Christ? Why do we tear apart and rend asunder the members of Christ, and make sedition against our body, and come to such a degree of madness that we forget we are members one of another? Remember the words of our Lord Jesus, for he said,

“Woe unto that man; it were good for him if he had never been born, rather than that he should cause one of my elect to offend. It were better for him that a millstone were tied about him, and that he were cast into the sea, rather than that he should cause one of my little ones to offend.”

This your schism has perverted many; hath cast many into despondency; many into doubt; all of us into grief, and, as yet, your sedition remaineth.

Take into your hands the epistle of the blessed Apostle Paul. What did he first write unto you in the beginning of his gospel? Of a truth, he warned you spiritually, in a letter, concerning himself, and concerning Cephas and Apollos, because even then there were factions among you; but the faction of that time brought less sin upon you; for ye inclined unto Apostles of good repute, and unto a man approved among them.

But now consider who they are that have perverted you, and have diminished the glory of your famous brotherly love. Disgraceful, brethren, yea, very disgraceful is it, and unworthy of the conduct which is in Christ, that it should be reported that the most firm and ancient Church of the Corinthians hath, on account of one or two persons, made sedition against its presbyters. And this report came not only unto us, but also unto the Gentiles, who go not with us. So that ye heap blasphemies on the name of the Lord through your folly, and withal cause danger to yourselves.

10.2. The Schism must end (48)

Let us, therefore, remove this thing as quickly as possible, and let us fall before the feet of the Master, and beseech him with tears, that he will have mercy and be reconciled unto us, and restore us again to the grave and pure conversation of brotherly love. For this is a gate of righteousness opened unto life, as it is written,

“Open unto me the gates of righteousness; I will go in unto them, and give thanks unto the Lord: this is the gate of the Lord; the righteous shall enter thereby.”

Now, since many gates have been opened, the gate of righteousness is that which is in Christ. Happy are all they that enter therein, and who keep their path straight in holiness and righteousness, quietly performing all their duties. If a man be faithful, if he be mighty to expound knowledge, if he be wise in the interpretation of words, if he be pure in his deeds, by so much the more ought he to be humble, and by as much as he seemeth to be greater, by so much the more ought he to seek the common advantage of all, and not of himself alone.

Chapter 11 Love, the only way to restoration (49-56.1)

11.1. Living the excellence of love leading to forgiveness (49-50)

Let him that hath the love which is in Christ keep the commandments of Christ. Who can describe sufficiently the bond of the love of God? Who is sufficient to speak as he ought of the excellence of its beauty? The height to which love leads up is unspeakable. Love joineth us unto God; love hideth a multitude of sins; love beareth all things; is long suffering in all things. In love there is nothing illiberal, nothing haughty. Love hath no schism; love maketh not sedition; love doth all things in harmony; in love all the elect of God have been made perfect. Without love nothing is acceptable unto God. In love, our Master hath taken us to himself. Through the love that he hath for us, Jesus Christ our Lord hath given his blood for us, by the will of God, his flesh for our flesh, his soul for our soul.

Ye see, brethren, how great and wonderful a thing love is, and how there is no describing its perfection. Who is sufficient to be found in it, except those whom God shall

have deemed worthy? Let us pray, therefore, and ask from his mercy that we may live in love, without human partiality, blameless.

All the generations, from Adam even unto this day, are gone by; but they who have been made perfect in love according to the grace of God inhabit the abode of the pious, and shall be made manifest in the visitation of the kingdom of Christ. For it is written,

“Enter into the secret chambers but a little while, until my anger and wrath be passed, and I will remember the good day, and will raise you up from your sepulchres.”

Blessed are we, beloved, if we do the commandments of God in the harmony of love, so that through love our sins may be forgiven us. For it is written,

“Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, and in whose mouth there is no guile.”

This blessedness cometh unto them who are elect by God, through Jesus Christ our Lord, to whom be glory world without end. Amen.

11.2. Love leading to repentance (51-52)

Whatever errors, therefore, we have committed through the assaults of the adversary, let us for these ask pardon; and they who have been leaders of the sedition and division ought to consider the common ground of our hope. For they who have their conversation in fear and love wish that they themselves, rather than their neighbours, should fall into suffering; and would rather that themselves should undergo condemnation, than that the harmony which hath been honourably and justly handed down to us should do so.

For it is better that a man should make confession concerning his sins, than that he should harden his heart, even as the heart of them was hardened who made sedition against Moses the servant of God; whose condemnation was manifest, for they went down alive into hell, and death swallowed them up. Pharaoh and his army, and all the leaders of Egypt, their chariots and their riders, through no other cause were sunk in the Red Sea, and perished there, than through the hardening of their foolish hearts, after that the signs and wonders happened in Egypt through the hand of Moses the servant of God.

The Lord of all things, brethren, is in need of naught; neither requireth he anything of any one, except to confess unto him. For the elect David saith,

“I will confess unto the Lord, and that shall please him more than a young calf that putteth forth horns and hoofs. Let the poor behold and rejoice thereat.”

And again he saith,

“Offer unto the Lord the sacrifice of praise: pay thy vows unto the Most High. And call upon me in the day of thy affliction, and I will deliver thee, and thou shalt glorify me. For the sacrifice unto God is a broken spirit.”

11.3. Love leading to intercession and self-sacrifice for the unity of the People (53-56.1)

Ye know, beloved, and know well, the sacred scriptures, and have looked into the oracles of God; call, therefore, these things to remembrance. For, when Moses had gone up into the mount, and had tarried there forty days and forty nights in fasting and humiliation, the Lord said unto him,

“Moses, Moses, get thee down quickly hence, for thy people, whom thou broughtest out of the land of Egypt, have wrought iniquity. They have gone astray quickly out of the way that thou commandest them, and have made unto themselves molten images.”

And the Lord said unto him,

“I have spoken unto thee once and twice, saying, I have beheld this people, and, lo, it is a stiffnecked people. Let me alone, that I may destroy them, and I will wipe out their name from under heaven, and make of thee a nation great and wonderful, and far more numerous than they.”

And Moses said,

“Be it far from thee, O Lord. Forgive this people their sin, or wipe my name also out of the book of the living.”

Oh, the great love! Oh, the unsurpassable perfection! The servant is bold towards the Lord: he asketh remission for the people, or demands otherwise that he himself should be destroyed together with them. Who among you is noble? who is compassionate? who is filled with love? Let him speak in this wise: “If through me sedition and strife arise, I will depart, I will go away whithersoever ye will, and I will do that which is commanded by the majority, only let the flock of Christ be at peace together with the appointed presbyters.”

He who doeth this shall gain for himself great glory in the Lord, and every place shall receive him; for the earth is the Lord's, and the fulness thereof. These things have they done who are citizens of the kingdom of God, which needeth not to be repented of, and these things will they yet do.

But, to bring forward examples from the Gentiles, also many kings and leaders, when a time of pestilence had arisen, being warned by oracles, gave themselves unto death, that they might deliver their citizens by their blood. Many went out from their own cities, that there might be no more sedition therein. We know that many among us gave themselves up unto bonds, that they might deliver others. Many have given themselves up unto slavery, and, having received their own price, have therewith fed others.

Many women, waxing strong through the grace of God, have performed many manly deeds. The blessed Judith, when the city was besieged, asked of the elders that she should be permitted to go forth into the camp of the aliens. She therefore delivered herself unto danger, and went out through love of her country and of her people, who were besieged. And the Lord delivered Olophernes into the hands of a woman. To no smaller danger did Esther, being perfect in faith, expose herself, that she might deliver the twelve tribes of Israel, who were about to perish. For by fasting and humiliation she besought the Master, who overlooketh all things, the God of Ages, who, seeing the humiliation of her soul, delivered the people for whose sake she put herself in jeopardy.

Let us, therefore, pray for those who have fallen into any transgression, that moderation and humility may be given unto them, to the end that they should submit themselves, I do not say unto us, but unto the will of God; for so shall they obtain a fruitful and perfect remembrance and compassion before God and his saints.

Chapter 12 Discipline, necessary for restoration (56.2-59.2)

Let us accept, brethren, that discipline at which no one needeth to be offended. The admonition which we make one toward another is good and useful exceedingly, for it joineth us unto the will of God. For thus speaketh the holy word:

“The Lord hath chastened me with chastisements, but he hath not given me over unto death. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. The righteous shall chastise me in pity and shall rebuke me, but let not the oil of sinners anoint mine head.”

And again he saith:

“Blessed is the man whom the Lord hath rebuked; refuse not thou the admonition of the Almighty, for he maketh thee to grieve, and again he restoreth thee; he hath smitten, and his hands have healed thee; six times shall he deliver thee from calamity, and the seventh time evil shall not touch thee. In the time of famine he shall deliver thee from death, in war he shall redeem thee from the hand of iron. From the scourge of the tongue shall he hide thee, and thou shalt not be afraid when evils approach. The unjust and the sinner shalt thou laugh to scorn; and of the wild beasts thou shalt not be afraid, for the wild beasts shall be at peace with thee. Then shalt thou know that thy house shall be at peace; the habitation of thy tabernacle shall not fail. Thou shalt know that thy seed is abundant, thy children like all the herb of the field. Thou shalt come to thy tomb like a ripe ear of corn reaped in due season, like the heap of a threshing-floor that is gathered at its proper time.”

Ye see, beloved, that there is a protection for them that are chastened by the Master, for God chasteneth us because he is good, to the end that we should be admonished by his holy discipline.

Do ye, therefore, that have laid the foundation of the sedition submit yourselves to the presbyters, and be chastised to repentance, bending the knees of your hearts. Learn to submit yourselves, laying aside the vain and haughty self-will of your tongues; for it is better that you should be small and approved in the flock of Christ, rather than that, seeming to be superior to others, ye should be cast out of his hope. For thus saith the most excellent Wisdom,

“Behold, I will send upon you the language of my Spirit; I will teach you my word. Since I called and ye did not hearken, and prolonged my words, and ye attended not, but made my counsels of none effect, and were not obedient to my reproofs, therefore I will laugh at your destruction, I will exult when desolation cometh upon you; when perturbation hath suddenly come upon you, and ruin is at hand like a whirlwind, when tribulation and oppression cometh upon you. For the time shall come when ye shall call upon me, and I shall not hearken unto you; the wicked shall seek me, and shall not find me. They hated wisdom and chose not the fear of the Lord; they were not willing to attend to my counsels, they mocked at my rebukes. Wherefore they shall eat the fruits of their own way; they shall be filled with their own unrighteousness. For because they wronged the innocent they shall be slain, and judgment shall destroy the unrighteous; but he who hearkeneth unto me shall abide trusting in hope, and shall rest securely from all evil.”

Chapter 13 Concluding call to obedience and Prayer (58-61)

Let us, therefore, submit to his all-holy and glorious name, and escape the threats that have been before spoken by Wisdom against the disobedient, that we may abide trusting in the most holy name of his greatness. Accept this our advice, and it will not be repented of by you. For as God liveth, and as the Lord Jesus Christ liveth, and the Holy Spirit, the confidence and hope of the elect, he who observeth in humility with earnest obedience, and repining not, the ordinances and commands given by God, he shall be reckoned and counted in the number of them that are saved by Jesus Christ, through whom is there to him glory, world without end. Amen.

But if some should be disobedient to the things spoken by him through us, let them know that they will entangle themselves in no small transgression and danger, but that we shall be guiltless of this sin; and we will ask, making with earnestness our prayer and supplication,

That the Maker of all things may keep uninjured in all the world
the number of those that have been numbered as his elect,
through his beloved Son, Jesus Christ,
through whom he hath called us from darkness unto light,
and from ignorance to a knowledge of the glory of his name.

That we may hope in thy name, which is the first of all things,
open the eyes of our heart to know thee,
who art alone highest among the highest, holy among the holy,
who puttest down the haughtiness of the proud,
who scatterest the reasonings of the Gentiles,
who exaltest the humble on high, and lowerest the lofty,
who makest rich and makest poor,
who killest and makest to live,

the only benefactor of spirits, and God of all flesh,
who lookest into the abysses,
who beholdest the works of men,
who art the helper of those in danger, the saviour of those who have lost hope,
who art the maker and bishop of every soul,
who makest the nations to multiply upon earth,
and out of all hast chosen those that love thee through Jesus Christ thy beloved Son,
through whom thou hast taught us, hast sanctified us, hast honoured us.

We ask thee, Lord, to be our helper and assister,
save those of us who are in affliction,
have compassion on the humble,
raise the fallen,
appear to those who are in need,
heal the sinners,
convert those of thy people who are wandering from the way,
feed the hungry,
ransom our prisoners,
raise up the sick,
encourage the feeble-hearted,
let all the nations know that thou art God alone and Jesus Christ thy Son,
and that we are thy people and the sheep of thy pasture.

Thou hast made manifest the everlasting constitution of the world by the things that happen.

Thou, Lord, who art faithful in all generations, hast founded the world;
thou who art just in thy judgments, who art wonderful in strength and greatness;
thou who art wise in creating and prudent in establishing the things that are made;
thou that art good in the things that are seen
and faithful among them that trust upon thee, merciful and compassionate,
forgive us our transgressions and unrighteousnesses, our sins and our negligences.
Take not into account every sin of thy servants and handmaids,
but purify us with the purification of thy truth,
and make straight our steps in holiness and righteousness and singleness of heart,
that we may so walk and do such things as are right and well pleasing before thee, and
before our rulers.

Yea, Lord, cause thy face to appear to us in peace to our good,
that we may be sheltered by thy mighty hand,
and preserved from all sin by thy lofty arm,
and deliver us from those that hate us unjustly.

Give unity and peace both to us and to all that dwell upon the earth,
as thou gavest to our fathers when they called upon thee with faith and truth,
so that we should become obedient to thy all-powerful and most excellent name,
and to those who rule and govern us upon the earth.

Thou, Lord, hast given the authority of the kingdom to them
through thy almighty and unspeakable power,
so that we, knowing the estimation and honour given to them by thee,
might submit ourselves to them, in no way opposing thy will;
to whom give, O Lord, health, peace, concord, stability,
so that they may discharge the rule given unto them by thee without offence;

for thou, heavenly Lord, everlasting King,
givest to the sons of men glory and honour and authority over the things that are upon
the earth.

Do thou, Lord, direct their counsel according to what is good and pleasing before thee,
that, fulfilling with peace and meekness and piety the authority given unto them by
thee,
they may obtain mercy from thee.

Thou who alone art able to do these and greater good things among us,
to thee do we give thanks
through the high priest and protector of our souls, Jesus Christ,
through whom to thee be the glory and majesty,
now and to all generations, world without end. Amen.

Part V. Final call to obedience and harmony, and blessing (62-64)

Concerning the things that pertain to our religion, and the things that are most useful to a virtuous life, for those who are willing to live piously and righteously, we have sufficiently charged you, men and brethren. For we have handled every argument concerning faith and

repentance, and genuine love and temperance, and moderation and patience, reminding you that ye must by righteousness and truth and long-suffering approve yourselves with piety to almighty God, being of one mind, without malice, in love and peace with earnest obedience, even as our fathers, who were before mentioned, approved themselves with humility both with regard to God the Father and Creator and to all men. And these things have we so much the more gladly put you in mind of, inasmuch as we knew plainly that we wrote unto men who are faithful and of high repute, and who have looked into the oracles of the instruction of God.

It is right, therefore, that those who have attended to so great and so many examples should submit their necks, and fill the place of obedience, so that being at peace from the vain sedition we may attain, without any blame, to the end set before us in truth. For joy and rejoicing will ye afford us if, becoming obedient to the things that have been written by us, ye put an end, by the suggestion of the Holy Spirit, to the unlawful wrath of your discord, according to the supplication which we have made concerning peace and unity in this epistle. But we have also sent unto you men who are faithful and prudent, who from youth up to old age have behaved blamelessly among us, who also will be witnesses between yourselves and us; and this we have done that ye may know that our whole thought has been and is this, that ye may speedily be at peace among yourselves.

Finally, my God,
who overlooketh all things,
who is the Master of spirits and Lord of all flesh,
who hath chosen our Lord Jesus Christ,
and us through him to be a peculiar people,
give unto every soul that is called after his glorious and holy name,
faith, fear, peace, patience, long-suffering, continence, purity, sobriety,
to the well-pleasing of his name,
through our high priest and protector, Jesus Christ,
through whom be ascribed unto him glory and greatness, strength and honour,
both now and world without end. Amen.

See that ye send back quickly unto us in peace and with joy Claudius Ephebus and Valerius Bito, together also with Fortunatus, who were sent unto you from us, that they may the more quickly bring us news of your peace and order, which we pray for and desire, so that we may the sooner have joy concerning your good order.

The grace of our Lord Jesus Christ be with you, and with all who everywhere are called of God through him, to whom through him be glory, honour, might, majesty, and eternal dominion, world without end. Amen.