

The Letter of Pope St Clements to the Corinthians

Chapter 1. The Salutation. Praise of the Corinthians Before the Breaking Forth of Schism Among Them.

The church of God which sojourns at **Rome**, to the church of God sojourning at **Corinth**, to them that are called and sanctified by the **will** of **God**, through **our Lord Jesus Christ**: Grace unto you, and peace, from **Almighty God** through **Jesus Christ**, be multiplied.

Owing, dear brethren, to the sudden and successive calamitous events which have happened to ourselves, we feel that we have been somewhat tardy in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable sedition, utterly abhorrent to the elect of **God**, which a few rash and self-confident **persons** have kindled to such a pitch of frenzy, that your venerable and illustrious name, worthy to be universally loved, has suffered grievous injury. For who ever dwelt even for a short time among you, and did not find your **faith** to be as fruitful of **virtue** as it was firmly established? Who did not admire the sobriety and moderation of your godliness in Christ? Who did not proclaim the magnificence of your habitual hospitality? And who did not **rejoice** over your perfect and well-grounded **knowledge**? For you did all things without respect of **persons**, and walked in the commandments of **God**, being **obedient** to those who had the rule over you, and giving all fitting **honour** to the **presbyters** among you. You enjoined young men to be of a sober and serious **mind**, you instructed your wives to do all things with a blameless, becoming, and pure **conscience**, loving their husbands as in duty bound; and you taught them that, living in the rule of **obedience**, they should manage their household affairs becomingly, and be in every respect marked by discretion.

Chapter 2. Praise of the Corinthians Continued.

Moreover, you were all distinguished by humility, and were in no respect puffed up with **pride**, but yielded **obedience** rather than extorted it, and were more willing to give than to receive. **Acts 20:35** Content with the provision which **God** had made for you, and carefully attending to His words, you were inwardly filled with His doctrine, and His sufferings were before your eyes. Thus a profound and abundant peace was given to you all, and you had an insatiable desire for doing good, while a full outpouring of the **Holy Spirit** was upon you all. Full of **holy** designs, you did, with **true** earnestness of mind and a godly confidence, stretch forth your hands to God Almighty, beseeching Him to be merciful unto you, if you had been guilty of any involuntary transgression. Day and night you were anxious for the whole brotherhood, **1 Peter 2:17** that the number of God's elect might be saved with mercy and a good **conscience**. You were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and **schism** was abominable in your sight. You mourned over the transgressions of your neighbours: their deficiencies you deemed your own. You never grudged any act of kindness, being ready to every good work. **Titus 3:1** Adorned by a thoroughly **virtuous** and religious life, you did all things in the **fear** of **God**. The commandments and ordinances of the Lord were written upon the tablets of your hearts. **Proverbs 7:3**

Chapter 3. The Sad State of the Corinthian Church After Sedition Arose in It from Envy and Emulation.

Every kind of **honour** and **happiness** was bestowed upon you, and then was fulfilled that which is written, My beloved ate and drank, and was enlarged and became fat, and kicked. **Deuteronomy 32:15** Hence flowed emulation and **envy**, strife and sedition, **persecution** and disorder, **war** and captivity. So the worthless rose up against the honoured, those of no **reputation** against such as were renowned, the foolish against the wise, the young against those advanced in years. For this reason righteousness and peace are now far departed from you, inasmuch as every one abandons the **fear** of **God**, and has become blind in His **faith**, neither walks in the ordinances of His appointment, nor acts a part becoming a **Christian**, but walks after his own **wicked lusts**, resuming the practice of an unrighteous and ungodly **envy**, by which death itself entered into the world. **Wisdom 2:24**

Chapter 4. Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: And it came to pass after certain days, that Cain brought of the fruits of the earth a **sacrifice** unto **God**; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his **sacrifices** He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why are you grieved, and why is your countenance fallen? If you offer rightly, but do not divide rightly, have you not **sinned**? Be at peace: your offering returns to yourself, and you shall again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him. You see, brethren, how **envy** and jealousy led to the **murder** of a brother. Through **envy**, also, our father Jacob fled from the face of **Esau** his brother. Envy made Joseph be **persecuted** unto death, and to come into bondage. **Genesis xxxvii** Envy compelled **Moses** to flee from the face of **Pharaoh** king of **Egypt**, when he heard these words from his fellow-countryman, Who made you a judge or a ruler over us? Will you kill me, as you killed the **Egyptian** yesterday? **Exodus 2:14** On account of **envy**, **Aaron** and Miriam had to make their abode without the camp. **Numbers 12:14-15** Envy brought down

Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. Numbers 16:33 Through envy, David not only underwent the hatred of foreigners, but was also persecuted by Saul king of Israel.

Chapter 5. No Less Evils Have Arisen from the Same Source in the Most Recent Times. The Martyrdom of Peter and Paul.

But not to dwell upon ancient examples, let us come to the most recent spiritual heroes. Let us take the noble examples furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars [of the church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labours; and when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and come to the extreme limit of the west, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

Chapter 6. Continuation. Several Other Martyrs.

To these men who spent their lives in the practice of holiness, there is to be added a great multitude of the elect, who, having through envy endured many indignities and tortures, furnished us with a most excellent example. Through envy, those women, the Danaids and Dircae, being persecuted, after they had suffered terrible and unspeakable torments, finished the course of their faith with steadfastness, and though weak in body, received a noble reward. Envy has alienated wives from their husbands, and changed that saying of our father Adam, This is now bone of my bones, and flesh of my flesh. Genesis 2:23 Envy and strife have overthrown great cities, and rooted up mighty nations.

Chapter 7. An Exhortation to Repentance.

These things, beloved, we write unto you, not merely to admonish you of your duty, but also to remind ourselves. For we are struggling on the same arena, and the same conflict is assigned to both of us. Wherefore let us give up vain and fruitless cares, and approach to the glorious and venerable rule of our holy calling. Let us attend to what is good, pleasing, and acceptable in the sight of Him who formed us. Let us look steadfastly to the blood of Christ, and see how precious that blood is to God which, having been shed for our salvation, has set the grace of repentance before the whole world. Let us turn to every age that has passed, and learn that, from generation to generation, the Lord has granted a place of repentance to all such as would be converted unto Him. Noah preached repentance, and as many as listened to him were saved. Jonah proclaimed destruction to the Ninevites; Jonah iii but they, repenting of their sins, propitiated God by prayer, and obtained salvation, although they were aliens [to the covenant] of God.

Chapter 8. Continuation Respecting Repentance.

The ministers of the grace of God have, by the Holy Spirit, spoken of repentance; and the Lord of all things has himself declared with an oath regarding it, As I live, says the Lord, I desire not the death of the sinner, but rather his repentance; Ezekiel 33:11 adding, moreover, this gracious declaration, Repent, O house of Israel, of your iniquity. Ezekiel 18:30 Say to the children of my people, Though your sins reach from earth to heaven, and though they be redder Isaiah 1:18 than scarlet, and blacker than sack-cloth, yet if you turn to me with your whole heart, and say, Father! I will listen to you, as to a holy people. And in another place He speaks thus: Wash you and become clean; put away the wickedness of your souls from before my eyes; cease from your evil ways, and learn to do well; seek out judgment, deliver the oppressed, judge the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins be like crimson, I will make them white as snow; though they be like scarlet, I will whiten them like wool. And if you be willing and obey me, you shall eat the good of the land; but if you refuse, and will not hearken unto me, the sword shall devour you, for the mouth of the Lord has spoken these things. Isaiah 1:16-20 Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established [these declarations].

Chapter 9. Examples of the Saints.

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Wherefore, 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, 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.

Chapter 10. Continuation of the Above.

Abraham, styled the friend, was found faithful, inasmuch as he rendered obedience to 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, Get you out from your country, and from your kindred, and from your father's house, 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 them that bless you, and curse them that curse you; and in you shall all the families of the earth be blessed. Genesis 12:1-3 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 forever. 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. Genesis 13:14-16 And again [the Scripture] says, God brought forth Abram, and spoke unto 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. 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.

Chapter 11. Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. Genesis xix; cf. 2 Peter 2:6-9 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 unto 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.

Chapter 12. The Rewards of Faith and Hospitality. Rahab.

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 receiving them, concealed 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 unto 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 unto 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 ye 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 all that are 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 them that believe and hope in God. You see, beloved, that there was not only faith, but prophecy, in this woman.

Chapter 13. An Exhortation to Humility.

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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 unto 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 that trembles at my words? Isaiah 66:2

Chapter 14. We Should Obey God Rather Than the Authors of Sedition.

It is right and holy therefore, men and brethren, rather to obey God 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. [Proverbs 2:21-22](#) 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 peaceable man.

Chapter 15. We Must Adhere to Those Who Cultivate Peace, Not to Those Who Merely Pretend to Do So.

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.

Chapter 16. Christ as an Example of Humility.

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, neither 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 that 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](#)?

Chapter 17. The Saints as Examples of Humility.

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Let us be imitators also of those who in goat-skins and sheep-skins [Hebrews 11:37](#) 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. [Genesis 18:27](#) 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](#). [Job 1:1](#) But bringing an accusation against himself, he said, No man is free from defilement, even if his life be but of one day. [Job 14:4-5](#) [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.

Chapter 18. David as an Example of Humility.

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 mine iniquity, and cleanse me from my **sin**. For I acknowledge mine iniquity, and my **sin** is ever before me. Against You only have I **sinned**, and done that which is **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 **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 mine 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 unto 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.

Chapter 19. Imitating These Examples, Let Us Seek After Peace.

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**. Wherefore, 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 the **wrath** He is towards all His creation.

Chapter 20. The Peace and Harmony of the Universe.

The heavens, revolving under His government, are subject to Him in peace. Day and night run the course appointed by Him, in no wise 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. **Job 38:11** The ocean, impassable 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 fulfil, 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 21. Let Us Obey God, and Not the Authors of Sedition.

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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. **Proverbs 20:27** 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.

Chapter 22. These Exhortations are Confirmed by the Christian Faith, Which Proclaims the Misery of Sinful Conduct.

Now the **faith** which is in Christ confirms all these [admonitions]. For He Himself by the **Holy Ghost** thus addresses us: Come, you children, hearken unto 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] unto their **prayers**. The face of the Lord is against them that 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.

Chapter 23. Be Humble, and Believe that Christ Will Come Again.

The all-merciful and beneficent Father has bowels [of compassion] towards those that **fear** Him, and kindly and lovingly bestows His favours upon those who come to Him with a simple mind. Wherefore 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 unto 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. **Malachi 3:1**

Chapter 24. God Continually Shows Us in Nature that There Will Be a Resurrection.

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 **Luke 8:5** 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.

Chapter 25. The Phoenix an Emblem of Our Resurrection.

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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.

Chapter 26. We Shall Rise Again, Then, as the Scripture Also Testifies.

Do we then deem it any great and wonderful thing for the Maker of all things to raise up again those that 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 unto You; and again, I laid me down, and slept; I awoke, because You are with me; and again, Job says, You shall raise up this flesh of mine, which has suffered all these things. **Job 19:25-26**

Chapter 27. In the Hope of the Resurrection, Let Us Cleave to the Omnipotent and Omniscient God.

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 near unto Him. By the word of His might He established all things, and by His word He can overthrow them. Who shall say unto 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. **Matthew 24:35** 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 unto day utters speech, and night unto night shows **knowledge**. And there are no words or speeches of which the voices are not heard. **Psalm 19:1-4**

Chapter 28. God Sees All Things: Therefore Let Us Avoid Transgression.

Since then all things are seen and heard [by **God**], let us **fear** Him, and forsake those **wicked** works which proceed from **evil** desires; so that, through His mercy, we may be protected from the judgments to come. For whither can any of us flee from His mighty hand? Or what world will receive any of those who run away from Him? For the **Scripture** says in a certain place, Whither shall I go, and where shall I be hid from Your presence? If I ascend into heaven, You are there; if I go away even to the uttermost parts of the earth, there is Your right hand; if I make my bed in the abyss, there is Your Spirit. Whither, then, shall anyone go, or where shall he escape from Him who comprehends all things?

Chapter 29. Let Us Also Draw Near to God in Purity of Heart.

Let us then draw near to Him with **holiness** of spirit, lifting up pure and undefiled hands unto Him, loving our gracious and merciful Father, who has made us partakers in the blessings of His elect. For thus it is written, When the Most High divided the **nations**, when He scattered the sons of Adam, He fixed the bounds of the nations according to the number of the **angels** of **God**. His people Jacob became the portion of the Lord, and **Israel** the lot of His inheritance. **Deuteronomy 32:8-9** And in another place [the **Scripture**] says, Behold, the Lord takes unto Himself a nation out of the midst of the **nations**, as a man takes the **first-fruits** of his threshing-floor; and from that nation shall come forth the Most Holy.

Chapter 30. Let Us Do Those Things that Please God, and Flee from Those He Hates, that We May Be Blessed.

Seeing, therefore, that we are the portion of the Holy One, let us do all those things which pertain to **holiness**, avoiding all evil-speaking, all abominable and impure embraces, together with all **drunkenness**, seeking after change, all abominable **lusts**, detestable **adultery**, and execrable **pride**. For **God**, [says the **Scripture**], resists the **proud**, but gives **grace** to the **humble**. Let us cleave, then, to those to whom **grace** has been given by **God**. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not our words. For [the **Scripture**] says, He that speaks much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed is he that is born of **woman**, who lives but a short time: be not given to much speaking. Let our praise be in **God**, and not of ourselves; for **God** **hates** those that commend themselves. Let testimony to our good **deeds** be borne by others, as it was in the case of our righteous forefathers. Boldness, and arrogance, and audacity belong to those that are accursed of **God**; but moderation, humility, and meekness to such as are blessed by Him.

Chapter 31. Let Us See by What Means We May Obtain the Divine Blessing.

Let us cleave then to His blessing, and consider what are the means of possessing it. Let us think over the things which have taken place from the beginning. For what reason was our father **Abraham** blessed? Was it not because he wrought righteousness and **truth** through **faith**? Isaac, **James 2:21** with perfect confidence, as if **knowing** what was to happen, cheerfully yielded himself as a **sacrifice**. **Genesis 22:6-10** Jacob, through reason of his brother, went forth with humility from his own land, and came to Laban and served him; and there was given to him the sceptre of the twelve tribes of **Israel**.

Chapter 32. We are Justified Not by Our Own Works, But by Faith.

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him. For from him have sprung the **priests** and all the **Levites** who minister at the altar of **God**. From him also [was descended] **our Lord Jesus Christ** according to the flesh. **Romans 9:5** From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small **glory**, inasmuch as God had promised, Your seed shall be as the stars of heaven. All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His **will**. And we, too, being called by His **will** in **Christ Jesus**, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in **holiness** of heart; but by that **faith** through which, from the beginning, **Almighty God** has justified all **men**; to whom be **glory** for ever and ever. **Amen**.

Chapter 33. But Let Us Not Give Up the Practice of Good Works and Love. God Himself is an Example to Us of Good Works.

What shall we do, then, brethren? Shall we become **slothful** in well-doing, and cease from the practice of **love**? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immovable foundation of His own will. The animals also which are upon it He commanded by His own word into **existence**. So likewise, when He had formed

the sea, and the living creatures which are in it, He enclosed them [within their proper bounds] by His own power. Above all, with His **holy** and undefiled hands He formed man, the most excellent [of His creatures], and **truly** great through the understanding given him — the express likeness of His own image. For thus says God: Let us **make man** in our image, and after our likeness. So God made man; male and female He created them. **Genesis 1:26-27** Having thus finished all these things, He approved them, and blessed them, and said, Increase and multiply. **Genesis 1:28** We see, then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His **will**, and let us work the work of righteousness with our whole strength.

Chapter 34. Great is the Reward of Good Works with God. Joined Together in Harmony, Let Us Implore that Reward from Him.

The good servant receives the bread of his labour with confidence; the lazy and **slothful** cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things. And thus He forewarns us: Behold, the Lord [comes], and His reward is before His face, to render to every man according to his work. He exhorts us, therefore, with our whole heart to attend to this, that we be not lazy or **slothful** in any good work. Let our boasting 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 ever ready to minister to His **will**. For the **Scripture** says, Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him, **Daniel 7:10** and cried, Holy, **holy, holy**, [is] the Lord of Sabaoth; the whole creation is full of His **glory**. **Isaiah 6:3** And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and **glorious** promises. For [the **Scripture**] says, Eye has not seen, nor ear heard, neither have entered into the heart of **man**, the things which He has prepared for them that wait for Him. **1 Corinthians 2:9**

Chapter 35. Immense is This Reward. How Shall We Obtain It?

How blessed and wonderful, beloved, are the gifts of God! Life in **immortality**, splendour in righteousness, **truth** in perfect confidence, **faith** in assurance, self-control in **holiness**! And all these fall under the cognizance of our understandings [now]; what then shall those things be which are prepared for such as wait for Him? The Creator and Father of all worlds, the Most Holy, alone **knows** their amount and their beauty. Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. But how, beloved, shall this be done? If our understanding be fixed by **faith** towards **God**; if we earnestly seek the things which are pleasing and acceptable to Him; if we do the things which are in harmony with His blameless will; and if we follow the way of **truth**, casting away from us all unrighteousness and iniquity, along with all **covetousness**, strife, **evil** practices, deceit, whispering, and evil-speaking, all **hatred** of **God**, **pride** and haughtiness, vain **glory** and ambition. For they that do such things are hateful to **God**; and not only they that do them, but also those that take pleasure in them that do them. **Romans 1:32** For the **Scripture** says, But to the sinner God said, Wherefore do you declare my statutes, and take my covenant into your mouth, seeing you hate instruction, and castest my words behind you? When you saw a thief, you consented with him, and made your portion with adulterers. Your mouth has abounded with **wickedness**, and your tongue contrived deceit. You sit, and speak against your brother; you slander your own mother's son. These things you have done, and I kept silence; you thought, **wicked** one, that I should be like to yourself. But I will reprove you, and set yourself before you. Consider now these things, you that forget **God**, lest He tear you in pieces, like a lion, and there be none to deliver. The **sacrifice** of praise will glorify me, and a way is there by which I will show him the **salvation** of **God**.

Chapter 36. All Blessings are Given to Us Through Christ.

This is the way, beloved, in which we find our Saviour, even **Jesus Christ**, the High Priest of all our offerings, the defender and helper of our infirmity. By Him we look up to the heights of heaven. By Him we behold, as in a glass, His immaculate and most excellent visage. By Him are the eyes of our hearts opened. By Him our foolish and darkened understanding blossoms up anew towards His marvellous light. By Him the Lord has willed that we should taste of **immortal knowledge**, who, being the brightness of His majesty, is by so much greater than the **angels**, as He has by inheritance obtained a more excellent name than they. **Hebrews 1:3-4** For it is thus written, Who makes His **angels** spirits, and His ministers a flame of fire. But concerning His Son the Lord spoke thus: You are my Son, today have I begotten You. Ask of me, and I will give You the **heaven** for Your inheritance, and the uttermost parts of the earth for Your possession. And again He says to Him, Sit at my right hand, until I make Your enemies Your footstool. But who are His enemies? All the **wicked**, and those who set themselves to oppose the **will** of **God**.

Chapter 37. Christ is Our Leader, and We His Soldiers.

Let us then, men and brethren, with all energy act the part of soldiers, in accordance with His **holy** commandments. Let us consider those who serve under our generals, with what order, **obedience**, and

submissiveness they perform the things which are commanded them. All are not prefects, nor commanders of a thousand, nor of a hundred, nor of fifty, nor the like, but each one in his own rank performs the things commanded by the king and the generals. The great cannot subsist without the small, nor the small without the great. There is a kind of mixture in all things, and thence arises mutual advantage. Let us take our body for an example. The head is nothing without the feet, and the feet are nothing without the head; yea, the very smallest members of our body are necessary and useful to the whole body. But all work harmoniously together, and are under one common rule for the preservation of the whole body.

Chapter 38. Let the Members of the Church Submit Themselves, and No One Exalt Himself Above Another.

Let our whole body, then, be preserved in Christ Jesus; and let every one be subject to his neighbour, according to the special gift bestowed upon him. Let the strong not despise the weak, and let the weak show respect unto the strong. Let the rich man provide for the wants of the poor; and let the poor man bless God, because He has given him one by whom his need may be supplied. Let the wise man display his wisdom, not by [mere] words, but through good deeds. Let the humble not bear testimony to himself, but leave witness to be borne to him by another. Proverbs 27:2 Let him that is pure in the flesh not grow proud of it, and boast, knowing that it was another who bestowed on him the gift of continence. Let us consider, then, brethren, of what matter we were made — who and what manner of beings we came into the world, as it were out of a sepulchre, and from utter darkness. He who made us and fashioned us, having prepared His bountiful gifts for us before we were born, introduced us into His world. Since, therefore, we receive all these things from Him, we ought for everything to give Him thanks; to whom be glory for ever and ever. Amen.

Chapter 39. There is No Reason for Self-Conceit.

Foolish and inconsiderate men, who have neither wisdom nor instruction, mock and deride us, being eager to exalt themselves in their own conceits. For what can a mortal man do, or what strength is there in one made out of the dust? For it is written, There was no shape before my eyes, only I heard a sound, and a voice [saying], What then? Shall a man be pure before the Lord? Or shall such an one be [counted] blameless in his deeds, seeing He does not confide in His servants, and has charged even His angels with perversity? The heaven is not clean in His sight: how much less they that dwell in houses of clay, of which also we ourselves were made! He smote them as a moth; and from morning even until evening they endure not. Because they could furnish no assistance to themselves, they perished. He breathed upon them, and they died, because they had no wisdom. But call now, if any one will answer you, or if you will look to any of the holy angels; for wrath destroys the foolish man, and envy kills him that is in error. I have seen the foolish taking root, but their habitation was presently consumed. Let their sons be far from safety; let them be despised before the gates of those less than themselves, and there shall be none to deliver. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil.

Chapter 40. Let Us Preserve in the Church the Order Appointed by God.

These things therefore being manifest to us, and since we look into the depths of the divine knowledge, it behooves us to do all things in [their proper] order, which the Lord has commanded us to perform at stated times. He has enjoined offerings [to be presented] and service to be performed [to Him], and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things, being piously done according to His good pleasure, may be acceptable unto Him. Those, therefore, who present their offerings at the appointed times, are accepted and blessed; for inasmuch as they follow the laws of the Lord, they sin not. For his own peculiar services are assigned to the high priest, and their own proper place is prescribed to the priests, and their own special ministrations devolve on the Levites. The layman is bound by the laws that pertain to laymen.

Chapter 41. Continuation of the Same Subject.

Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with becoming gravity, and not going beyond the rule of the ministry prescribed to him. Not in every place, brethren, are the daily sacrifices offered, or the peace-offerings, or the sin-offerings and the trespass-offerings, but in Jerusalem only. And even there they are not offered in any place, but only at the altar before the temple, that which is offered being first carefully examined by the high priest and the ministers already mentioned. Those, therefore, who do anything beyond that which is agreeable to His will, are punished with death. You see, brethren, that the greater the knowledge that has been vouchsafed to us, the greater also is the danger to which we are exposed.

Chapter 42. The Order of Ministers in the Church.

The apostles have preached the gospel to us from the Lord Jesus Christ; Jesus Christ [has done so] from God. Christ therefore was sent forth by God, and the apostles by Christ. Both these appointments, then, were made in an orderly way, according to the will of God. Having therefore received their orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand. And thus preaching through countries and

cities, they appointed the first fruits [of their labours], having first **proved** them by the **Spirit**, to be **bishops** and **deacons** of those who should afterwards **believe**. Nor was this any new thing, since indeed many ages before it was written concerning **bishops** and **deacons**. For thus says the **Scripture** in a certain place, I will appoint their **bishops** in righteousness, and their **deacons** in **faith**.

Chapter 43. Moses of Old Stilled the Contention Which Arose Concerning the Priestly Dignity.

And what wonder is it if those in Christ who were entrusted with such a duty by **God**, appointed those [ministers] before mentioned, when the blessed **Moses** also, a faithful servant in all his house, noted down in the sacred books all the injunctions which were given him, and when the other **prophets** also followed him, bearing **witness** with one consent to the ordinances which he had appointed? For, when rivalry arose concerning the **priesthood**, and the tribes were contending among themselves as to which of them should be adorned with that **glorious** title, he commanded the twelve princes of the tribes to bring him their rods, each one being inscribed with the name of the tribe. And he took them and bound them [together], and sealed them with the rings of the princes of the tribes, and laid them up in the tabernacle of **witness** on the table of **God**. And having shut the doors of the tabernacle, he sealed the keys, as he had done the rods, and said to them, Men and brethren, the tribe whose rod shall blossom has God chosen to fulfil the office of the **priesthood**, and to minister unto Him. And when the morning had come, he assembled all **Israel**, six hundred thousand men, and showed the seals to the princes of the tribes, and opened the tabernacle of **witness**, and brought forth the rods. And the rod of **Aaron** was found not only to have blossomed, but to bear fruit upon it. What think ye, beloved? Did not **Moses** know beforehand that this would happen? Undoubtedly he **knew**; but he acted thus, that there might be no sedition in **Israel**, and that the name of the **true** and only God might be **glorified**; to whom be **glory** for ever and ever. **Amen**.

Chapter 44. The Ordinances of the Apostles, that There Might Be No Contention Respecting the Priestly Office.

Our **apostles** also **knew**, through **our Lord Jesus Christ**, that there would be strife on account of the office of the **episcopate**. For this reason, therefore, inasmuch as they had obtained a perfect fore-**knowledge** of this, they appointed those [ministers] already mentioned, and afterwards gave instructions, that when these should fall asleep, other approved men should succeed them in their ministry. We are of opinion, therefore, that those appointed by them, or afterwards by other eminent men, with the consent of the whole church, and who have blamelessly served the flock of **Christ**, in a **humble**, peaceable, and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be **justly** dismissed from the ministry. For our **sin** will not be small, if we eject from the **episcopate** those who have blamelessly and holily fulfilled its duties. Blessed are those **presbyters** who, having finished their course before now, have obtained a fruitful and perfect departure [from this world]; for they have no **fear** lest any one deprive them of the place now appointed them. But we see that you have removed some men of excellent behaviour from the ministry, which they fulfilled blamelessly and with **honour**.

Chapter 45. It is the Part of the Wicked to Vex the Righteous.

You are fond of contention, brethren, and full of **zeal** about things which do not pertain to **salvation**. Look carefully into the **Scriptures**, which are the **true** utterances of the **Holy Spirit**. Observe that nothing of an **unjust** or counterfeit character is written in them. There you will not find that the righteous were cast off by men who themselves were **holy**. The righteous were indeed **persecuted**, but only by the **wicked**. They were cast into **prison**, but only by the **unholy**; they were **stoned**, but only by transgressors; they were slain, but only by the accursed, and such as had conceived an unrighteous **envy** against them. Exposed to such sufferings, they endured them **gloriously**. For what shall we say, brethren? Was Daniel **Daniel 6:16** cast into the den of lions by such as feared God? Were Ananias, and Azarias, and Michael shut up in a furnace **Daniel 3:20** of fire by those who observed the great and **glorious** worship of the Most High? Far from us be such a thought! Who, then, were they that did such things? The hateful, and those full of all **wickedness**, were roused to such a pitch of fury, that they inflicted torture on those who served God with a **holy** and blameless purpose [of heart], not **knowing** that the Most High is the Defender and Protector of all such as with a pure **conscience** venerate His all-excellent name; to whom be **glory** for ever and ever. **Amen**. But they who with confidence endured [these things] are now heirs of **glory** and **honour**, and have been exalted and made illustrious by **God** in their memorial for ever and ever. **Amen**.

Chapter 46. Let Us Cleave to the Righteous: Your Strife is Pernicious.

Such examples, therefore, brethren, it is right that we should follow; since it is written, Cleave to the **holy**, for those that cleave to them shall [themselves] be made **holy**. And again, in another place, [the **Scripture**] says, With a harmless man you shall prove yourself harmless, and with an elect man you shall be elect, and with a perverse man you shall show yourself perverse. Let us cleave, therefore, to the innocent and righteous, since these are the elect of **God**. Why are there strifes, and tumults, and divisions, and schisms, and **wars** among you? Have we not [all] one God and one Christ? Is there not one Spirit of **grace** poured out upon us? And have we not one calling in

Christ? **Ephesians 4:4-6** Why do we divide and tear in pieces the members of **Christ**, and raise up strife against our own body, and have reached such a height of **madness** as to forget that we are members one of another? **Romans 12:5** Remember the words of **our Lord Jesus Christ**, how He said, Woe to that man [by whom offenses come]! It were better for him that he had never been born, than that he should cast a stumbling-block before one of my elect. Yea, it were better for him that a millstone should be hung about [his neck], and he should be sunk in the depths of the sea, than that he should cast a stumbling-block before one of my little ones. Your **schism** has subverted [the **faith** of] many, has discouraged many, has given rise to **doubt** in many, and has caused grief to us all. And still your sedition continues.

Chapter 47. Your Recent Discord is Worse Than the Former Which Took Place in the Times of Paul.

Take up the epistle of the blessed **Apostle Paul**. What did he write to you at the time when the gospel first began to be preached? Truly, under the inspiration of the **Spirit**, he wrote to you concerning himself, and Cephas, and Apollos, because even then parties had been formed among you. But that inclination for one above another entailed less guilt upon you, inasmuch as your partialities were then shown towards **apostles**, already of high **reputation**, and towards a man whom they had approved. But now reflect who those are that have perverted you, and lessened the renown of your far-famed brotherly **love**. It is disgraceful, beloved, yea, highly disgraceful, and unworthy of your **Christian** profession, that such a thing should be heard of as that the most steadfast and ancient church of the Corinthians should, on account of one or two **persons**, engage in sedition against its **presbyters**. And this rumour has reached not only us, but those also who are unconnected with us; so that, through your infatuation, the name of the Lord is **blasphemed**, while danger is also brought upon yourselves.

Chapter 48. Let Us Return to the Practice of Brotherly Love.

Let us therefore, with all haste, put an end to this [state of things]; and let us fall down before the Lord, and beseech Him with tears, that He would mercifully be reconciled to us, and restore us to our former seemly and **holy** practice of brotherly **love**. For [such conduct] is the gate of righteousness, which is set open for the attainment of life, as it is written, Open to me the gates of righteousness; I will go in by them, and will praise the Lord: this is the gate of the Lord: the righteous shall enter in by it. Although, therefore, many gates have been set open, yet this gate of righteousness is that gate in Christ by which blessed are all they that have entered in and have directed their way in **holiness** and righteousness, doing all things without disorder. Let a man be faithful: let him be powerful in the utterance of **knowledge**; let him be wise in judging of words; let him be pure in all his **deeds**; yet the more he seems to be superior to others [in these respects], the more humble-minded ought he to be, and to seek the common good of all, and not merely his own advantage.

Chapter 49. The Praise of Love.

Let him who has **love** in Christ keep the commandments of **Christ**. Who can describe the [blessed] bond of the **love** of God? What man is able to tell the excellence of its beauty, as it ought to be told? The height to which **love** exalts is unspeakable. Love unites us to **God**. Love covers a multitude of **sins**. Love bears all things, is long-suffering in all things. There is nothing base, nothing arrogant in **love**. Love admits of no schisms: **love** gives rise to no seditions: **love** does all things in harmony. By **love** have all the elect of God been made perfect; without **love** nothing is well-pleasing to **God**. In **love** has the Lord taken us to Himself. On account of the **love** He bore us, **Jesus Christ** our Lord gave His blood for us by the **will** of **God**; His flesh for our flesh, and His **soul** for our **souls**.

Chapter 50. Let Us Pray to Be Thought Worthy of Love.

You see, beloved, how great and wonderful a thing is **love**, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us **pray**, therefore, and implore of His mercy, that we may live blameless in **love**, free from all **human** partialities for one above another. All the generations from **Adam** even unto this day have passed away; but those who, through the **grace** of **God**, have been made perfect in **love**, now possess a place among the godly, and shall be made manifest at the revelation of the kingdom of **Christ**. For it is written, Enter into your secret chambers for a little time, until my **wrath** and fury pass away; and I will remember a propitious day, and will raise you up out of your graves. **Isaiah 26:20** Blessed are we, beloved, if we keep the commandments of **God** in the harmony of **love**; that so through **love** our **sins** may be forgiven us. For it is written, Blessed are they whose transgressions are forgiven, and whose **sins** are covered. Blessed is the man whose **sin** the Lord will not impute to him, and in whose mouth there is no guile. This blessedness comes upon those who have been chosen by **God** through **Jesus Christ** our Lord; to whom be **glory** for ever and ever. **Amen**.

Chapter 51. Let the Partakers in Strife Acknowledge Their Sins.

Let us therefore implore forgiveness for all those transgressions which through any [suggestion] of the adversary we have committed. And these who have been the leaders of sedition and disagreement ought to have respect to the common hope. For such as live in **fear** and **love** would rather that they themselves than their neighbours

should be involved in suffering. And they prefer to bear blame themselves, rather than that the concord which has been well and piously handed down to us should suffer. For it is better that a man should acknowledge his transgressions than that he should harden his heart, as the hearts of those were hardened who stirred up sedition against Moses the servant of God, and whose condemnation was made manifest [unto all]. For they went down alive into Hades, and death swallowed them up. Pharaoh with his army and all the princes of Egypt, and the chariots with their riders, were sunk in the depths of the Red Sea, and perished, Exodus xiv for no other reason than that their foolish hearts were hardened, after so many signs and wonders had been wrought in the land of Egypt by Moses the servant of God.

Chapter 52. Such a Confession is Pleasing to God.

The Lord, brethren, stands in need of nothing; and He desires nothing of any one except that confession be made to Him. For, says the elect David, I will confess unto the Lord; and that will please Him more than a young bullock that has horns and hoofs. Let the poor see it, and be glad. And again he says, Offer unto God the sacrifice of praise, and pay your vows unto the Most High. And call upon me in the day of your trouble: I will deliver you, and you shall glorify me. For the sacrifice of God is a broken spirit.

Chapter 53. The Love of Moses Towards His People.

You understand, beloved, you understand well the sacred Scriptures, and you have looked very earnestly into the oracles of God. Call then these things to your remembrance. When Moses went up into the mount, and abode there, with fasting and humiliation, forty days and forty nights, the Lord said to him, Moses, Moses, get you down quickly from hence; for your people whom you brought out of the land of Egypt have committed iniquity. They have speedily departed from the way in which I commanded them to walk, and have made to themselves molten images. And the Lord said to him, I have spoken to you once and again, saying, I have seen this people, and, behold, it is a stiff-necked people: let me destroy them, and blot out their name from under heaven; and I will make you a great and wonderful nation, and one much more numerous than this. But Moses said, Far be it from You, Lord: pardon the sin of this people; else blot me also out of the book of the living. Exodus 32:32 O marvellous love! O insuperable perfection! The servant speaks freely to his Lord, and asks forgiveness for the people, or begs that he himself might perish along with them.

Chapter 54. He Who is Full of Love Will Incur Every Loss, that Peace May Be Restored to the Church.

Who then among you is noble-minded? Who compassionate? Who full of love? Let him declare, If on my account sedition and disagreement and schisms have arisen, I will depart, I will go away wherever ye desire, and I will do whatever the majority commands; only let the flock of Christ live on terms of peace with the presbyters set over it. He that acts thus shall procure to himself great glory in the Lord; and every place will welcome him. For the earth is the Lord's, and the fullness thereof. These things they who live a godly life that is never to be repented of, both have done and always will do.

Chapter 55. Examples of Such Love.

To bring forward some examples from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow citizens [from destruction]. Many have gone forth from their own cities, that so sedition might be brought to an end within them. We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bore to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. Judith 8:30 Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who sees all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril.

Chapter 56. Let Us Admonish and Correct One Another.

Let us then also pray for those who have fallen into any sin, that meekness and humility may be given to them, so that they may submit, not unto us, but to the will of God. For in this way they shall secure a fruitful and perfect remembrance from us, with sympathy for them, both in our prayers to God, and our mention of them to the saints. Let us receive correction, beloved, on account of which no one should feel displeased. Those exhortations by which we admonish one another are both good [in themselves], and highly profitable, for they tend to unite us to the will of God. For thus says the holy Word: The Lord has severely chastened me, yet has not given me over to death. For whom the Lord loves He chastens, and scourges every son whom He receives. The righteous, says it, shall chasten me in mercy, and reprove me; but let not the oil of sinners make fat my head. And

again he says, Blessed is the man whom the Lord reproves, and reject not the warning of the Almighty. For He causes sorrow, and again restores [to gladness]; He wounds, and His hands make whole. He shall deliver you in six troubles, yea, in the seventh no evil shall touch you. In famine He shall rescue you from death, and in war He shall free you from the power of the sword. From the scourge of the tongue will He hide you, and you shall not fear when evil comes. You shall laugh at the unrighteous and the wicked, and shall not be afraid of the beasts of the field. For the wild beasts shall be at peace with you: then shall you know that your house shall be in peace, and the habitation of your tabernacle shall not fail. You shall know also that your seed shall be great, and your children like the grass of the field. And you shall come to the grave like ripened grain which is reaped in its season, or like a heap of the threshing-floor which is gathered together at the proper time. Job 5:17-26 You see, beloved, that protection is afforded to those that are chastened of the Lord; for since God is good, He corrects us, that we may be admonished by His holy chastisement.

Chapter 57. Let the Authors of Sedition Submit Themselves.

You therefore, who laid the foundation of this sedition, submit yourselves to the presbyters, and receive correction so as to repent, bending the knees of your hearts. Learn to be subject, laying aside the proud and arrogant self-confidence of your tongue. For it is better for you that you should occupy a humble but honourable place in the flock of Christ, than that, being highly exalted, you should be cast out from the hope of His people. For thus speaks all-virtuous Wisdom: Behold, I will bring forth to you the words of my Spirit, and I will teach you my speech. Since I called, and you did not hear; I held forth my words, and you regarded not, but set at naught my counsels, and yielded not at my reproofs; therefore I too will laugh at your destruction; yea, I will rejoice when ruin comes upon you, and when sudden confusion overtakes you, when overturning presents itself like a tempest, or when tribulation and oppression fall upon you. For it shall come to pass, that when you call upon me, I will not hear you; the wicked shall seek me, and they shall not find me. For they hated wisdom, and did not choose the fear of the Lord; nor would they listen to my counsels, but despised my reproofs. Wherefore they shall eat the fruits of their own way, and they shall be filled with their own ungodliness. Proverbs 1:22-33 ...For, in punishment for the wrongs which they practised upon babes, shall they be slain, and inquiry will be death to the ungodly; but he that hears me shall rest in hope and be undisturbed by the fear of any evil.

Chapter 58. Submission the Precursor of Salvation.

Let us, therefore, flee from the warning threats pronounced by Wisdom on the disobedient, and yield submission to His all-holy and glorious name, that we may stay our trust upon the most hallowed name of His majesty. Receive our counsel, and you shall be without repentance. For, as God lives, and as the Lord Jesus Christ and the Holy Ghost live — both the faith and hope of the elect, he who in lowliness of mind, with instant gentleness, and without repentance has observed the ordinances and appointments given by God — the same shall obtain a place and name in the number of those who are being saved through Jesus Christ, through whom is glory to Him for ever and ever. Amen.

Chapter 59. Warning Against Disobedience. Prayer.

If, however, any shall disobey the words spoken by Him through us, let them know that they will involve themselves in transgression and serious danger; but we shall be innocent of this sin, and, instant in prayer and supplication, shall desire that the Creator of all preserve unbroken the computed number of His elect in the whole world through His beloved Son Jesus Christ, through whom He called us from darkness to light, from ignorance to knowledge of the glory of His name, our hope resting on Your name which is primal cause of every creature — having opened the eyes of our heart to the knowledge of You, who alone rests highest among the highest, holy among the holy, Isaiah 57:15 who layest low the insolence of the haughty, Isaiah 13:11 who destroyest the calculations of the heathen, who settest the low on high and bringest low the exalted; who makest rich and makest poor, 1 Samuel 2:7 who killest and makest to live, Deuteronomy 32:39 only Benefactor of spirits and God of all flesh, who beholdest the depths, the eye-witness of human works, the help of those in danger, the Saviour of those in despair, the Creator and Guardian of every spirit, who multiplieth nations upon earth, and from all made choice of those who love You through Jesus Christ, Your beloved Son, through whom You instructed, sanctify, honour us. We would have You, Lord, to prove our help and succour. Those of us in affliction save, on the lowly take pity; the fallen raise; upon those in need arise; the sick heal; the wandering ones of Your people turn; fill the hungry; redeem those of us in bonds; raise up those that are weak; comfort the faint-hearted; let all the nations know that You are God alone and Jesus Christ Your Son, and we are Your people and the sheep of Your pasture.

Chapter 60. Prayer Continued.

You made to appear the enduring fabric of the world by the works of Your hand; You, Lord, created the earth on which we dwell — You, who is faithful in all generations, just in judgments, wonderful in strength and majesty, with wisdom creating and with understanding fixing the things which were made, who art good among them that

are being saved and faithful among them whose trust is in You; O merciful and Compassionate One, forgive us our iniquities and offenses and transgressions and trespasses. Reckon not every **sin** of Your servants and handmaids, but You will purify us with the purification of Your **truth**; and direct our steps that we may walk in **holiness** of heart and do what is **good** and well-pleasing in Your sight and in the sight of our rulers. Yea, Lord, make Your face to shine upon us for good in peace, that we may be shielded by Your mighty hand and delivered from every **sin** by Your uplifted arm, and deliver us from those who **hate** us wrongfully. Give concord and peace to us and all who dwell upon the earth, even as You gave to our fathers, when they called upon You in **faith** and **truth**, submissive as we are to Your almighty and all-excellent Name.

Chapter 61. Prayer Continued — For Rulers and Governors. Conclusion.

To our rulers and governors on the earth — to them You, Lord, gave the power of the kingdom by Your **glorious** and ineffable might, to the end that we may **know** the **glory** and **honour** given to them by You and be subject to them, in nought resisting Your will; to them, Lord, give health, peace, concord, stability, that they may exercise the authority given to them without offense. For You, O heavenly Lord and King **eternal**, givest to the sons of men **glory** and **honour** and power over the things that are on the earth; do Thou, Lord, direct their counsel according to that which is **good** and well-pleasing in Your sight, that, devoutly in peace and meekness exercising the power given them by You, they may find You propitious. O Thou, who only has power to do these things and more abundant good with us, we praise You through the High Priest and Guardian of our **souls Jesus Christ**, through whom be **glory** and majesty to You both now and from generation to generation and for evermore. **Amen.**

Chapter 62. Summary and Conclusory — Concerning Godliness.

Concerning the things pertaining to our religious observance which are most profitable for a life of goodness to those who would pursue a godly and righteous course, we have written to you, men and brethren, at sufficient length. For concerning **faith** and repentance and **true love** and continence and soberness and patience, we have touched upon every passage, putting you in mind that you ought in righteousness and **truth** and long-suffering to be well-pleasing to **Almighty God** with **holiness**, being of one mind — not remembering **evil** — in **love** and peace with instant gentleness, even as also our fathers forementioned found favour by the humility of their thoughts towards the Father and God and Creator and all **mankind**. And of these things we put you in mind with the greater pleasure, since we were well assured that we were writing to men who were faithful and of highest repute and had peered into the oracles of the instruction of **God**.

Chapter 63. Hortatory, Letter Sent by Special Messengers.

Right is it, therefore, to approach examples so good and so many, and submit the neck and fulfil the part of **obedience**, in order that, undisturbed by vain sedition, we may attain unto the goal set before us in **truth** wholly free from blame. Joy and **gladness** will you afford us, if you become **obedient** to the words written by us and through the **Holy Spirit** root out the lawless **wrath** of your jealousy according to the intercession which we have made for peace and unity in this letter. We have sent men faithful and discreet, whose conversation from youth to old age has been blameless among us — the same shall be witnesses between you and us. This we have done, that you may **know** that our whole concern has been and is that you may be speedily at peace.

Chapter 64. Blessings Sought for All that Call Upon God.

May **God**, who sees all things, and who is the Ruler of all spirits and the Lord of all flesh — who chose **our Lord Jesus Christ** and us through Him to be a peculiar **Titus 2:14** people — grant to every **soul** that calls upon His **glorious** and **holy** name, **faith**, **fear**, peace, patience, long-suffering, self-control, purity, and sobriety, to the well-pleasing of His name, through our High Priest and Protector, **Jesus Christ**, by whom be to Him **glory**, and majesty, and power, and **honour**, both now and for evermore. **Amen.**

Chapter 65. The Corinthians are Exhorted Speedily to Send Back Word that Peace Has Been Restored. The Benediction.

Send back speedily to us in peace and with **joy** these our messengers to you: Claudius Ephebus and Valerius Bito, with Fortunatus; that they may the sooner announce to us the peace and harmony we so earnestly desire and long for [among you], and that we may the more quickly **rejoice** over the good order re-established among you. The **grace** of **our Lord Jesus Christ** be with you, and with all everywhere that are the called of God through Him, by whom be to Him **glory**, **honour**, power, majesty, and **eternal** dominion, from everlasting to everlasting. **Amen.**
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