

# **The Spirit of Early Christianity**

Select Writings from the Ante-Nicene Fathers

Volume I

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## The Spirit of Early Christianity

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# Table of Contents

The Shepherd of Hermas.....	5
The First Epistle of Clement .....	75
The Epistle of Barnabas .....	101
The Martydom of Polycarp.....	119
Sermon Commonly Known as the Second Epistle of Clement .....	129
The Epistle to Diognetus .....	139
The Didache: Teachings of the Twelve Apostles .....	149
Epistle of Ignatius to the Romans .....	157



# The Shepherd of Hermas

## Book One: Visions

### VISION ONE

#### Chapter I

HE who had brought me up, sold me to one Rhode in Rome. Many years after this I recognized her, and I began to love her as a sister. Sometime after, I saw her bathe in the river Tiber; and I gave her my hand, and drew her out of the river. The sight of her beauty made me think with myself, "I should be a happy man if I could but get a wife as attractive and good as she is." This was the only thought that passed through me: this and nothing more. A short time after this, as I was walking on my road to the villages, and magnifying the creatures of God, and thinking how magnificent, and beautiful, and powerful they are, I fell asleep. And the Spirit carried me away, and took me through a pathless place, through which a man could not travel, for it was situated in the midst of rocks; it was rugged and impassible on account of water. Having passed over this river, I came to a plain. I then bent down on my knees, and began to pray to the Lord, and to confess my sins. And as I prayed, the heavens were opened, and I see the woman whom I had desired saluting me from the sky, and saying, "Hail, Hermas!" And looking up to her, I said, "Lady, what are you doing here?" And she answered me, "I have been taken up here to accuse you of your sins before the Lord." "Lady," said I, "are you to be the subject of my accusation?" "No," said she; "but hear the words which I am going to speak to you. God, who dwells in the heavens, and made out of nothing the things that exist, and multiplied and increased them on account of His holy Church, is angry with you for having sinned against me." I answered her, "Lady, have I sinned against you? How? Or when spoke I an unseemly word to you? Did I not always think of you as a lady? Did I not always respect you as a sister? Why do you falsely accuse me of this wickedness and impurity?" With a smile she replied to me, "The desire of wickedness arose within your heart. Is it not your opinion that a righteous man commits sin when an evil desire arises in his heart? There is sin in such a case, and the sin is great," said she; "for the thoughts of a righteous man should be righteous. For by thinking righteously his character is established in the heavens, and he has the Lord merciful to him in every business. But such as entertain wicked thoughts in their minds are bringing upon themselves death and captivity; and especially is this the case with those who set their affections on this world, and glory in their riches, and look not forward to the blessings of the life to come. For many will their regrets be; for they have no hope, but have despaired of

## The Spirit of Early Christianity

themselves and their life. But do you pray to God, and He will heal your sins, and the sins of your whole house, and of all the saints.”

### Chapter II

After she had spoken these words, the heavens were shut. I was overwhelmed with sorrow and fear, and said to myself, “If this sin is assigned to me, how can I be saved, or how shall I propitiate God in regard to my sins, which are of the grossest character? With what words shall I ask the Lord to be merciful to me?” While I was thinking over these things, and discussing them in my mind, I saw opposite to me a chair, white, made of white wool, of great size. And there came up an old woman, arrayed in a splendid robe, and with a book in her hand; and she sat down alone, and saluted me, “Hail, Hermas!” And in sadness and tears I said to her, “Lady, hail!” And she said to me, “Why are you downcast, Hermas? For you were wont to be patient and temperate, and always smiling. Why are you so gloomy, and not cheerful?” I answered her and said, “O Lady, I have been reproached by a very good woman, who says that I sinned against her.” And she said, “Far be such a deed from a servant of God. But perhaps a desire after her has arisen within your heart. Such a wish, in the case of the servants of God, produces sin. For it is a wicked and horrible wish in an all-chaste and already well-tried spirit to desire an evil deed; and especially for Hermas so to do, who keeps himself from all wicked desire, and is full of all simplicity, and of great uprightness.”

### Chapter III

“But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes, so shall righteous daily speech overcome all iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints.” Having ended these words, she said to me, “Do you wish to hear me read?” I say to her, “Lady, I do.” “Listen then, and give ear to the glories of God.” And then I heard from her, magnificently and admirably, things which my memory could not retain. For all the words were terrible, such as man could not endure. The last words, however, I did remember; for they were

useful to us, and gentle. “Lo, the God of powers, who by His invisible strong power and great wisdom has created the world, and by His glorious counsel has surrounded His creation with beauty, and by His strong word has fixed the heavens and laid the foundations of the earth upon the waters, and by His own wisdom and providence has created His holy Church, which He has blessed, lo! He removes the heavens and the mountains, the hills and the seas, and all things become plain to His elect, that He may bestow on them the blessing which He has promised them, with much glory and joy, if only they shall keep the commandments of God which they have received in great faith.”

## Chapter IV

When she had ended her reading, she rose from the chair, and four young men came and carried off the chair and went away to the east. And she called me to herself and touched my breast, and said to me, “Have you been pleased with my reading?” And I say to her, “Lady, the last words please me, but the first are cruel and harsh.” Then she said to me, “The last are for the righteous: the first are for heathens and apostates.” And while she spoke to me, two men appeared and raised her on their shoulders, and they went to where the chair was in the east. With joyful countenance did she depart; and as she went, she said to me, “Behave like a man, Hermas.”

## VISION TWO

### Chapter I

As I was going to the country about the same time as on the previous year, in my walk I recalled to memory the vision of that year. And again the Spirit carried me away, and took me to the same place where I had been the year before. On coming to that place, I bowed my knees and began to pray to the Lord, and to glorify His name, because He had deemed me worthy, and had made known to me my former sins. On rising from prayer, I see opposite me that old woman, whom I had seen the year before, walking and reading some book. And she says to me, “Can you carry a report of these things to the elect of God?” I say to her, “Lady, so much I cannot retain in my memory, but give me the book and I shall transcribe it.” “Take it,” says she, “and you will give it back to me.” Thereupon I took it, and going away into a certain part of the country, I transcribed the whole of it letter by letter; but the syllables of it I did not catch. No sooner, however, had I finished the writing of the book, than all of a sudden it was snatched from my hands; but who the person was that snatched it, I saw not.

## Chapter II

Fifteen days after, when I had fasted and prayed much to the Lord, the knowledge of the writing was revealed to me. Now the writing was to this effect: “Your seed, O Hermas, has sinned against God, and they have blasphemed against the Lord, and in their great wickedness they have betrayed their parents. And they passed as traitors of their parents, and by their treachery did they not reap profit. And even now they have added to their sins lusts and iniquitous pollutions, and thus their iniquities have been filled up. But make known these words to all your children, and to your wife, who is to be your sister. For she does not restrain her tongue, with which she commits iniquity; but, on hearing these words, she will control herself, and will obtain mercy. For after you have made known to them these words which my Lord has commanded me to reveal to you, then shall they be forgiven all the sins which in former times they committed, and forgiveness will be granted to all the saints who have sinned even to the present day, if they repent with all their heart, and drive all doubts from their minds. For the Lord has sworn by His glory, in regard to His elect, that if any one of them sin after a certain day which has been fixed, he shall not be saved. For the repentance of the righteous has limits. Filled up are the days of repentance to all the saints; but to the heathen, repentance will be possible even to the last day. You will tell, therefore, those who preside over the Church, to direct their ways in righteousness, that they may receive in full the promises with great glory. Stand steadfast, therefore, you who work righteousness, and doubt not, that your passage may be with the holy angels. Happy you who endure the great tribulation that is coming on, and happy they who shall not deny their own life. For the Lord hath sworn by His Son, that those who denied their Lord have abandoned their life in despair, for even now these are to deny Him in the days that are coming. To those who denied in earlier times, God became gracious, on account of His exceeding tender mercy.”

## Chapter III

“But as for you, Hermas, remember not the wrongs done to you by your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be instructed with righteous instruction, if you remember not the wrongs they have done you. For the remembrance of wrongs works death. And you, Hermas, have endured great personal tribulations on account of the transgressions of your house, because you did not attend to them, but were careless and engaged in your wicked transactions. But you are saved, because you did not depart from the living God, and on account of your simplicity and great self-control. These have saved you, if you remain steadfast. And they will save all who act in the same manner, and walk in uprightness and simplicity. Those who possess such virtues will wax strong against every form of



wickedness, and will abide unto eternal life. Blessed are all they who practice righteousness, for they shall never be destroyed. Now you will tell Maximus: Lo! Tribulation is coming. If it seems good to you, deny again. The Lord is near to them who return unto Him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness.”

## Chapter IV

Now a revelation was given to me, my brethren, while I slept, by a young man of comely appearance, who said to me, “Who do you think that old woman is from whom you received the book?” And I said, “The Sibyl.” “You are in a mistake,” says he; “it is not the Sibyl.” “Who is it then?” say I And he said, “It is the Church.” And I said to him, “Why then is she an old woman?” “Because,” said he, “she was created first of all. On this account is she old. And for her sake was the world made.” After that I saw a vision in my house, and that old woman came and asked me, if I had yet given the book to the presbyters. And I said that I had not. And then she said, “You have done well, for I have some words to add. But when I finish all the words, all the elect will then become acquainted with them through you. You will write therefore two books, and you will send the one to Clemens and the other to Grapte. And Clemens will send his to foreign countries, for permission has been granted to him to do so. And Grapte will admonish the widows and the orphans. But you will read the words in this city, along with the presbyters who preside over the Church.”

## VISION THREE

### Chapter I

The vision which I saw, my brethren, was of the following nature. Having fasted frequently, and having prayed to the Lord that He would show me the revelation which He promised to show me through that old woman, the same night that old woman appeared to me, and said to me, “Since you are so anxious and eager to know all things, go into the part of the country where you tarry; and about the fifth hour I shall appear unto you, and show you all that you ought to see.” I asked her, saying “Lady, into what part of the country am I to go?” And she said, “Into any part you wish.” Then I chose a spot which was suitable, and retired. Before, however, I began to speak and to mention the place, she said to me, “I will come where you wish.” Accordingly, I went to the country, and counted the hours, and reached the place where I had promised to meet her. And I see an ivory seat ready placed, and on it a linen cushion, and above the linen cushion was spread a covering of fine linen. Seeing these laid out, and yet no one in the place, I began to feel awe, and as it were a trembling seized hold of me, and my hair stood on end, and as it were a horror came upon me when I saw that

I was all alone. But on coming back to myself and calling to mind the glory of God, I took courage, bent my knees, and again confessed my sins to God as I had done before. Whereupon the old woman approached, accompanied by six young men whom I had also seen before; and she stood behind me, and listened to me, as I prayed and confessed my sins to the Lord. And touching me she said, "Hermas, stop praying continually for your sins; pray for righteousness, that you may have a portion of it immediately in your house." On this, she took me up by the hand, and brought me to the seat, and said to the young men, "Go and build." When the young men had gone and we were alone, she said to me, "Sit here." I say to her, "Lady, permit my elders to be seated first." "Do what I bid you," said she; "sit down." When I would have sat down on her right, she did not permit me, but with her hand called to me to sit down on the left. While I was thinking about this, and feeling distressed that she did not let me sit on the right, she said, "Are you distressed, Hermas? The place to the right is for others who have already pleased God, and have suffered for His name's sake; and you have yet much to accomplish before you can sit with them. But abide as you now do in your simplicity, and you will sit with them, and with all who do their deeds and bear what they have borne."

### Chapter II

"What have they borne?" said I "Listen," said she: "scourges, prisons, great tribulations, crosses, wild beasts, for God's name's sake. On this account is assigned to them the division of sanctification on the right hand, and to everyone who shall suffer for God's name: to the rest is assigned the division on the left. But both for those who sit on the right, and those who sit on the left, there are the same gifts and promises; only those sit on the right, and have some glory. You then are eager to sit on the right with them, but your shortcomings are many. But you will be cleansed from your shortcomings; and all who are not given to doubts shall be cleansed from all their sins up till this day." Saying this, she wished to go away. But falling down at her feet, I begged her by the Lord that she would show me the vision which she had promised to show me. And then she again took hold of me by the hand, and raised me, and made me sit on the seat to the left; and lifting up a splendid rod, she said to me, "Do you see something great?" And I say, "Lady, I see nothing." She said to me, "Lo! Do you not see opposite to you a great tower, built upon the waters, of splendid square stones?" For the tower was built square by those six young men who had come with her. But myriads of men were carrying stones to it, some dragging them from the depths, others removing them from the land, and they handed them to these six young men. They were taking them and building; and those of the stones that were dragged out of the depths, they placed in the building just as they were: for they were polished and fitted exactly into the other stones, and became so united one with another that the lines of juncture could not be perceived. And in this way the building of the

tower looked as if it were made out of one stone. Those stones, however, which were taken from the earth suffered a different fate; for the young men rejected some of them, some they fitted into the building, and some they cut down, and cast far away from the tower. Many other stones, however, lay around the tower, and the young men did not use them in building; for some of them were rough, others had cracks in them, others had been made too short, and others were white and round, but did not fit into the building of the tower. Moreover, I saw other stones thrown far away from the tower, and falling into the public road; yet they did not remain on the road, but were rolled into a pathless place. And I saw others falling into the fire and burning, others falling close to the water, and yet not capable of being rolled into the water, though they wished to be rolled down, and to enter the water.

### Chapter III

On showing me these visions, she wished to retire. I said to her, "What is the use of my having seen all this, while I do not know what it means?" She said to me, "You are a cunning fellow, wishing to know everything that relates to the tower." "Even so, O Lady," said I, "that I may tell it to my brethren, that, hearing this, they may know the Lord in much glory." And she said, "Many indeed shall hear, and hearing, some shall be glad, and some shall weep. But even these, if they hear and repent, shall also rejoice. Hear, then, the parables of the tower; for I will reveal all to you, and give me no more trouble in regard to revelation: for these revelations have an end, for they have been completed. But you will not cease praying for revelations, for you are shameless. The tower which you see building is myself, the Church, who have appeared to you now and on the former occasion. Ask, then, whatever you like in regard to the tower, and I will reveal it to you, that you may rejoice with the saints." I said unto her, "Lady, since you have granted to reveal all to me this once, reveal it." She said to me, "Whatsoever ought to be revealed, will be revealed; only let your heart be with God, and doubt not whatsoever you shall see." I asked her, "Why was the tower built upon the waters, O Lady?" She answered, "I told you before, and you still inquire carefully: therefore inquiring you shall find the truth. Hear then why the tower is built upon the waters. It is because your life has been, and will be, saved through water. For the tower was founder on the word of the almighty and glorious Name and it is kept together by the invisible power of the Lord."

### Chapter IV

In reply I said to her, "This is magnificent and marvelous. But who are the six young men who are engaged in building?" And she said, "These are the holy angels of God, who were first created, and to whom the Lord handed over His whole creation, that they might increase and build up and rule over the whole

## The Spirit of Early Christianity

creation. By these will the building of the tower be finished.” “But who are the other persons who are engaged in carrying the stones?” “These also are holy angels of the Lord, but the former six are more excellent than these. The building of the tower will be finished, and all will rejoice together around the tower, and they will glorify God, because the tower is finished.” I asked her, saying, “Lady, I should like to know what became of the stones, and what was meant by the various kinds of stones?” In reply she said to me, “Not because you are more deserving than all others that this revelation should be made to you—for there are others before you, and better than you, to whom these visions should have been revealed—but that the name of God may be glorified, has the revelation been made to you, and it will be made on account of the doubtful who ponder in their hearts whether these things will be or not. Tell them that all these things are true, and that none of them is beyond the truth. All of them are firm and sure, and established on a strong foundation.”

### Chapter V

“Hear now with regard to the stones which are in the building. Those square white stones which fitted exactly into each other, are apostles, bishops, teachers, and deacons, who have lived in godly purity, and have acted as bishops and teachers and deacons chastely and reverently to the elect of God. Some of them have fallen asleep, and some still remain alive. And they have always agreed with each other, and been at peace among themselves, and listened to each other. On account of this, they join exactly into the building of the tower.” “But who are the stones that were dragged from the depths, and which were laid into the building and fitted in with the rest of the stones previously placed in the tower?” “They are those who suffered for the Lord’s sake.” “But I wish to know, O Lady, who are the other stones which were carried from the land.” “Those,” she said, “which go into the building without being polished, are those whom God has approved of, for they walked in the straight ways of the Lord and practiced His commandments.” “But who are those who are in the act of being brought and placed in the building?” “They are those who are young in faith and are faithful. But they are admonished by the angels to do good, for no iniquity has been found in them.” “Who then are those whom they rejected and cast away?” “These are they who have sinned, and wish to repent. On this account they have not been thrown far from the tower, because they will yet be useful in the building, if they repent. Those then who are to repent, if they do repent, will be strong in faith, if they now repent while the tower is building. For if the building be finished, there will not be more room for any one, but he will be rejected. This privilege, however, will belong only to him who has now been placed near the tower.”

Chapter VI

“As to those who were cut down and thrown far away from the tower, do you wish to know who they are? They are the sons of iniquity, and they believed in hypocrisy, and wickedness did not depart from them. For this reason they are not saved, since they cannot be used in the building on account of their iniquities. Wherefore they have been cut off and cast far away on account of the anger of the Lord, for they have roused Him to anger. But I shall explain to you the other stones which you saw lying in great numbers, and not going into the building. Those which are rough are those who have known the truth and not remained in it, nor have they been joined to the saints. On this account are they unfit for use.” “Who are those that have rents?” “These are they who are at discord in their hearts one with another, and are not at peace amongst themselves: they indeed keep peace before each other, but when they separate one from the other, their wicked thoughts remain in their hearts. These, then, are the rents which are in the stones. But those which are shortened are those who have indeed believed, and have the larger share of righteousness; yet they have also a considerable share of iniquity, and therefore they are shortened and not whole.” “But who are these, Lady, that are white and round, and yet do not fit into the building of the tower?” She answered and said, “How long will you be foolish and stupid, and continue to put every kind of question and understand nothing? These are those who have faith indeed, but they have also the riches of this world. When, therefore, tribulation comes, on account of their riches and business they deny the Lord.” I answered and said to her, “When, then, will they be useful for the building, Lady?” “When the riches that now seduce them have been circumscribed, then will they be of use to God. For as a round stone cannot become square unless portions be cut off and cast away, so also those who are rich in this world cannot be useful to the Lord unless their riches be cut down. Learn this first from your own case. When you were rich, you were useless; but now you are useful and fit for life. Be useful to God; for you also will be used as one of these stones.”

Chapter VII

“Now the other stones which you saw cast far away from the tower, and falling upon the public road and rolling from it into pathless places, are those who have indeed believed, but through doubt have abandoned the true road. Thinking, then, that they could find a better, they wander and become wretched, and enter upon pathless places. But those which fell into the fire and were burned are those who have departed for ever from the living God; nor does the thought of repentance ever come into their hearts, on account of their devotion to their lusts and to the crimes which they committed. Do you wish to know who are the others which fell near the waters, but could not be rolled into them? These are they who have heard the word, and wish to be baptized in the name of the Lord;

but when the chastity demanded by the truth comes into their recollection, they draw back, and again walk after their own wicked desires.” She finished her exposition of the tower. But I, shameless as I yet was, asked her, “Is repentance possible for all those stones which have been cast away and did not fit into the building of the tower, and will they yet have a place in this tower?”

“Repentance,” said she, “is yet possible, but in this tower they cannot find a suitable place. But in another and much inferior place they will be laid, and that, too, only when they have been tortured and completed the days of their sins. And on this account will they be transferred, because they have partaken of the righteous Word. And then only will they be removed from their punishments when the thought of repenting of the evil deeds which they have done has come into their hearts. But if it does not come into their hearts, they will not be saved, on account of the hardness of their heart.”

### Chapter VIII

When then I ceased asking in regard to all these matters, she said to me, “Do you wish to see anything else?” And as I was extremely eager to see something more, my countenance beamed with joy. She looked towards me with a smile, and said, “Do you see seven women around the tower?” “I do, Lady,” said I. “This tower,” said she, “is supported by them according to the precept of the Lord. Listen now to their functions. The first of them, who is clasping her hands, is called Faith. Through her the elect of God are saved. Another, who has her garments tucked up and acts with vigor, is called Self-restraint. She is the daughter of Faith. Whoever then follows her will become happy in his life, because he will restrain himself from all evil works, believing that, if he restrain himself from all evil desire, he will inherit eternal life.” “But the others,” said I, “O Lady, who are they?” And she said to me, “They are daughters of each other. One of them is called Simplicity, another Uprightness, another Chastity, another Understanding, another Love. When then you do all the works of their mother, you will be able to live.” “I should like to know,” said I, “O Lady, what power each one of them possesses.” “Hear,” she said, “what power they have. Their powers are regulated by each other, and follow each other in the order of their birth. For from Faith arises Self-restraint; from Self-restraint, Simplicity; from Simplicity, Uprightness; from Uprightness, Chastity; from Chastity, Understanding; and from Understanding, Love. The deeds, then, of these are pure, and chaste, and divine. Whoever devotes himself to these, and is able to hold fast by their works, shall have his dwelling in the tower with the saints of God.” Then I asked her in regard to the ages, if now there is the conclusion. She cried out with a loud voice, “Foolish man! do you not see the tower yet building? When the tower is finished and built, then comes the end; and I assure you it will be soon finished. Ask me no more questions. Let you and all the saints be content with what I have called to your remembrance, and with my renewal of your

spirits. But observe that it is not for your own sake only that these revelations have been made to you, but they have been given you that you may show them to all. For after three days—this you will take care to remember—I Command you to speak all the words which I am to say to you into the ears of the saints, that hearing them and doing them, they may be cleansed from their iniquities, and you along with them.”

### Chapter IX

Give ear unto me, O Sons: I have brought you up in much simplicity, and uprightness, and chastity, on account of the mercy of the Lord, who has dropped His righteousness down upon you, that you may be made righteous and holy from all your iniquity and depravity; but you do not wish to rest from your iniquity. Now, therefore, listen to me, and be at peace one with another, and visit each other, and bear each other’s burdens, and do not partake of God’s creatures alone, but give abundantly of them to the needy. For some through the abundance of their food produce weakness in their flesh, and thus corrupt their flesh; while the flesh of others who have no food is corrupted, because they have not sufficient nourishment. And on this account their bodies waste away. This intemperance in eating is thus injurious to you who have abundance and do not distribute among those who are needy. Give heed to the judgment that is to come. You, therefore, who are high in position, seek out the hungry as long as the tower is not yet finished; for after the tower is finished, you will wish to do good, but will find no opportunity. Give heed, therefore, you who glory in your wealth, lest those who are needy should groan, and their groans should ascend to the Lord, and you be shut out with all your goods beyond the gate of the tower. Wherefore I now say to you who preside over the Church and love the first seats, “Be not like to drug-mixers. For the pharmacists [chemists] carry their drugs in boxes, but you carry your drug and poison in your heart. You are hardened, and do not wish to cleanse your hearts, and to add unity of aim to purity of heart, that you may have mercy from the great King. Take heed, therefore, children, that these dissensions of yours do not deprive you of your life. How will you instruct the elect of the Lord, if you yourselves have not instruction? Instruct each other therefore, and be at peace among yourselves, that I also, standing joyful before your Father, may give an account of you all to your Lord.”

### Chapter X

On her ceasing to speak to me, those six young men who were engaged in building came and conveyed her to the tower, and other four lifted up the seat and carried it also to the tower. The faces of these last I did not see, for they were turned away from me. And as she was going, I asked her to reveal to me the meaning of the three forms in which she appeared to me. In reply she said to me:

## The Spirit of Early Christianity

“With regard to them, you must ask another to reveal their meaning to you.” For she had appeared to me, brethren, in the first vision the previous year under the form of an exceedingly old woman, sitting in a chair. In the second vision her face was youthful, but her skin and hair betokened age, and she stood while she spoke to me. She was also more joyful than on the first occasion. But in the third vision she was entirely youthful and exquisitely beautiful, except only that she had the hair of an old woman; but her face beamed with joy, and she sat on a seat. Now I was exceeding sad in regard to these appearances, for I longed much to know what the visions meant. Then I see the old woman in a vision of the night saying unto me: “Every prayer should be accompanied with humility: fast, therefore, and you will obtain from the Lord what you beg.” I fasted therefore for one day. That very night there appeared to me a young man, who said, “Why do you frequently ask revelations in prayer? Take heed lest by asking many things you injure your flesh: be content with these revelations. Will you be able to see greater revelations than those which you have seen?” I answered and said to him, “Sir, one thing only I ask, that in regard to these three forms the revelation may be rendered complete.” He answered me, “How long are you senseless? But your doubts make you senseless, because you have not your hearts turned towards the Lord.” But I answered and said to him, “From you, sir, we shall learn these things more accurately.”

### Chapter XI

“Hear then,” said he, “with regard to the three forms, concerning which you are inquiring. Why in the first vision did she appear to you as an old woman seated on a chair? Because your spirit is now old and withered up, and has lost its power in consequence of your infirmities and doubts. For, like elderly men who have no hope of renewing their strength, and expect nothing but their last sleep, so you, weakened by worldly occupations, have given yourselves up to sloth, and have not cast your cares upon the Lord. Your spirit therefore is broken, and you have grown old in your sorrows.” “I should like then to know, sir, why she sat on a chair?” He answered, “Because every weak person sits on a chair on account of his weakness, that his weakness may be sustained. Lo! You have the form of the first vision.”

### Chapter XII

“Now in the second vision you saw her standing with a youthful countenance, and more joyful than before; still she had the skin and hair of an aged woman. Hear,” said he, “this parable also. When one becomes somewhat old, he despairs of himself on account of his weakness and poverty, and looks forward to nothing but the last day of his life. Then suddenly an inheritance is left him: and hearing of this, he rises up, and becoming exceeding joyful, he puts on



strength. And now he no longer reclines, but stands up; and his spirit, already destroyed by his previous actions, is renewed, and he no longer sits, but acts with vigor. So it happened with you on hearing the revelation which God gave you. For the Lord had compassion on you, and renewed your spirit, and you laid aside your infirmities. Vigor arose within you, and you grew strong in faith; and the Lord, seeing your strength, rejoiced. On this account He showed you the building of the tower; and He will show you other things, if you continue at peace with each other with all your heart.”

### Chapter XIII

“Now, in the third vision, you saw her still younger, and she was noble and joyful, and her shape was beautiful. For, just as when some good news comes suddenly to one who is sad, immediately he forgets his former sorrows, and looks for nothing else than the good news which he has heard, and for the future is made strong for good, and his spirit is renewed on account of the joy which he has received; so you also have received the renewal of your spirits by seeing these good things. As to your seeing her sitting on a seat, that means that her position is one of strength, for a seat has four feet and stands firmly. For the world also is kept together by means of four elements. Those, therefore, who repent completely and with the whole heart, will become young and firmly established. You now have the revelation completely given you. Make no further demands for revelations. If anything ought to be revealed, it will be revealed to you.”

### VISION FOUR.

#### Chapter I

Twenty days after the former vision I saw another vision, brethren—a representation of the tribulation that is to come. I was going to a country house along the Campanian road. Now the house lay about two kilometers from the public road. The district is one rarely traversed. And as I walked alone, I prayed the Lord to complete the revelations which He had made to me through His holy Church, that He might strengthen me, and give repentance to all His servants who were going astray, that His great and glorious name might be glorified because He granted to show me His marvels. And while I was glorifying Him and giving Him thanks, a voice, as it were, answered me, “Doubt not, Hermas;” and I began to think with myself, and to say, “What reason have I to doubt—I who have been established by the Lord, and who have seen such glorious sights?” I advanced a little, brethren, and, lo! I see dust rising even to the heavens. I began to say to myself, “Are cattle approaching and raising the dust?” It was about a furlong’s distance from me. And, lo! I see the dust rising more and

## The Spirit of Early Christianity

more, so that I imagined that it was something sent from God. But the sun now shone out a little, and, lo! I see a mighty beast like a whale, and out of its mouth fiery locusts proceeded. But the size of that beast was about a hundred feet, and it had a head like an urn. I began to weep, and to call on the Lord to rescue me from it. Then I remembered the word which I had heard, "Doubt not, O Hermas." Clothed, therefore, my brethren, with faith in the Lord and remembering the great things which He had taught me, I boldly faced the beast. Now that beast came on with such noise and force, that it could itself have destroyed a city. I came near it, and the monstrous beast stretched itself out on the ground, and showed nothing but its tongue, and did not stir at all until I had passed by it. Now the beast had four colors on its head—black, then fiery and bloody, then golden, and lastly white.

### Chapter II

Now after I had passed by the wild beast, and had moved forward about thirty feet, lo! a virgin meets me, adorned as if she were proceeding from the bridal chamber, clothed entirely in white, and with white sandals, and veiled up to her forehead, and her head was covered by a hood. And she had white hair. I knew from my former visions that this was the Church, and I became more joyful. She saluted me, and said, "Hail, O man!" And I returned her salutation, and said, "Lady, hail!" And she answered, and said to me, "Has nothing crossed your path?" I say, "I was met by a beast of such a size that it could destroy peoples, but through the power of the Lord and His great mercy I escaped from it." "Well did you escape from it," says she, "because you cast your care on God, and opened your heart to the Lord, believing that you can be saved by no other than by His great and glorious name. On this account the Lord has sent His angel, who has rule over the beasts, and whose name is Thegri, and has shut up its mouth, so that it cannot tear you. You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then you prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and you spend the rest of the days of your life in serving the Lord blamelessly. Cast your cares upon the Lord, and He will direct them. Trust the Lord, you who doubt, for He is all-powerful, and can turn His anger away from you, and send scourges on the doubters. Woe to those who hear these words, and despise them: better were it for them not to have been born."

### Chapter III

I asked her about the four colors which the beast had on his head. And

she answered, and said to me, "Again you are inquisitive in regard to such matters." "Yea, Lady," said I, "make known to me what they are." "Listen," said she: "the black is the world in which we dwell: but the fiery and bloody points out that the world must perish through blood and fire: but the golden part are those who have escaped from this world. For as gold is tested by fire, and thus becomes useful, so are you tested who dwell in it. Those, therefore, who continue steadfast, and are put through the fire, will be purified by means of it. For as gold casts away its dross, so also will you cast away all sadness and distress, and will be made pure so as to fit into the building of the tower. But the white part is the age that is to come, in which the elect of God will dwell, since those elected by God to eternal life will be spotless and pure. Wherefore cease not speaking these things into the ears of the saints. This then is the type of the great tribulation that is to come. If you wish it, it will be nothing. Remember those things which were written down before." And saying this, she departed. But I saw not into what place she retired. There was a noise, however, and I turned round in alarm, thinking that that beast was coming.

## VISION FIVE

### THE COMMANDMENTS.

After I had been praying at home, and had sat down on my couch, there entered a man of glorious aspect, dressed like a shepherd, with a white goat's skin, a wallet on his shoulders, and a rod in his hand, and saluted me. I returned his salutation. And straightway he sat down beside me, and said to me, "I have been sent by a most venerable angel to dwell with you the remaining days of your life." And I thought that he had come to tempt me, and I said to him, "Who are you? For I know him to whom I have been entrusted." He said to me, "Do you not know me?" "No," said I "I," said he, "am that shepherd to whom you have been entrusted." And while he yet spoke, his figure was changed; and then I knew that it was he to whom I had been entrusted. And straightway I became confused, and fear took hold of me, and I was overpowered with deep sorrow that I had answered him so wickedly and foolishly. But he answered, and said to me, "Do not be confounded, but receive strength from the commandments which I am going to give you. For I have been sent," said he, "to show you again all the things which you saw before, especially those of them which are useful to you. First of all, then, write down my commandments and parables, and you will write the other things as I shall show you. For this purpose," said he, "I command you to write down the commandments and parables first, that you may read them easily, and be able to keep them." Accordingly I wrote down the commandments and parables, exactly as he had ordered me. If then, when you have heard these, you keep them and walk in them, and practice them with pure minds, you will receive from the Lord all that He has promised to you. But if, after you have

## The Spirit of Early Christianity

heard them, you do not repent, but continue to add to your sins, then shall you receive from the Lord the opposite things. All these words did the shepherd, even the angel of repentance, command me to write.

### THE SHEPHERD

#### Book Two: Commandments

#### COMMANDMENT ONE

FIRST of all, believe that there is one God who created and finished all things, and made all things out of nothing. He alone is able to contain the whole, but Himself cannot be contained. Have faith therefore in Him, and fear Him; and fearing Him, exercise self-control. Keep these commands, and you will cast away from you all wickedness, and put on the strength of righteousness, and live to God, if you keep this commandment.

#### COMMANDMENT TWO

He said to me, “Be simple and without deceit, and you will be as the children who know not the wickedness that ruins the life of men. First, then, speak evil of no one, nor listen with pleasure to anyone who speaks evil of another. But if you listen, you will partake of the sin of him who speaks evil, if you believe the slander which you hear; for believing it, you will also have something to say against your brother. Thus, then, will you be guilty of the sin of him who slanders. For slander is evil and an unsteady demon. It never abides in peace, but always remains in discord. Keep yourself from it, and you will always be at peace with all. Put on a holiness in which there is no wicked cause of offence, but all deeds that are equable and joyful. Practice goodness; and from the rewards of your labors, which God gives you, give to all the needy in simplicity, not hesitating as to whom you are to give or not to give. Give to all, for God wishes His gifts to be shared amongst all. They who receive, will render an account to God why and for what they have received. For the afflicted who receive will not be condemned, but they who receive on false pretenses will suffer punishment. He, then, who gives is guiltless. For as he received from the Lord, so has he accomplished his service in simplicity, not hesitating as to whom he should give and to whom he should not give. This service, then, if accomplished in simplicity, is glorious with God. He, therefore, who thus ministers in simplicity, will live to God. Keep therefore these commandments, as I have given them to you, that your repentance and the repentance of your house may be found in simplicity, and your heart may be pure and stainless.”

### COMMANDMENT THREE

Again he said to me, "Love the truth, and let nothing but truth proceed from your mouth, that the spirit which God has placed in your flesh may be found truthful before all men; and the Lord, who dwells in you, will be glorified, because the Lord is truthful in every word, and in Him is no falsehood. They therefore who lie deny the Lord, and rob Him, not giving back to Him the deposit which they have received. For they received from Him a spirit free from falsehood. If they give him back this spirit untruthful, they pollute the commandment of the Lord, and become robbers." On hearing these words, I wept most violently. When he saw me weeping, he said to me, "Why do you weep?" And I said, "Because, sir, I know not if I can be saved." "Why?" said he. And I said, "Because, sir, I never spoke a true word in my life, but have ever spoken cunningly to all, and have affirmed a lie for the truth to all; and no one ever contradicted me, but credit was given to my word. How then can I live, since I have acted thus?" And he said to me, "Your feelings are indeed right and sound, for you ought as a servant of God to have walked in truth, and not to have joined an evil conscience with the spirit of truth, nor to have caused sadness to the holy and true Spirit." And I said to him, "Never, sir, did I listen to these words with so much attention." And he said to me, "Now you hear them, and keep them, that even the falsehoods which you formerly told in your transactions may come to be believed through the truthfulness of your present statements. For even they can become worthy of credit. If you keep these precepts, and from this time forward you speak nothing but the truth, it will be possible for you to obtain life. And whosoever shall hear this commandment, and depart from that great wickedness falsehood, shall live to God."

### COMMANDMENT FOUR

#### Chapter I

"I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. Attend, therefore, and refrain from this thought; for where purity dwells, there iniquity ought not to enter the heart of a righteous man." I said to him, "Sir, permit me to ask you a few questions." "Say on," said he. And I said to him, "Sir, if anyone has a wife who trusts in the Lord, and if he detect her in adultery, does the man sin if he continue to live with her?" And he

## The Spirit of Early Christianity

said to me, "As long as he remains ignorant of her sin, the husband commits no transgression in living with her. But if the husband know that his wife has gone astray, and if the woman does not repent, but persists in her fornication, and yet the husband continues to live with her, he also is guilty of her crime, and a sharer in her adultery." And I said to him, "What then, sir, is the husband to do, if his wife continues in her vicious practices?" And he said, "The husband should put her away, and remain by himself. But if he puts his wife away and marries another, he also commits adultery." And I said to him, "What if the woman put away should repent, and wish to return to her husband: shall she not be taken back by her husband?" And he said to me, "Assuredly. If the husband does not take her back, he sins, and brings a great sin upon himself; for he ought to take back the sinner who has repented. But not repeatedly. For there is but one repentance offered to the servants of God. In case, therefore, that the divorced wife may repent, the husband ought not to marry another, when his wife has been put away. In this matter man and woman are to be treated exactly in the same way. Moreover, adultery is committed not only by those who pollute their flesh, but by those who imitate the heathen in their actions. Wherefore if any one persists in such deeds, and repents not, withdraw from him, and cease to live with him, otherwise you are a sharer in his sin. Therefore has the injunction been laid on you, that you should remain by yourselves, both man and woman, for in such persons repentance can take place. But I do not," said he, "give opportunity for the doing of these deeds, but that he who has sinned may sin no more. But with regard to his previous transgressions, there is One who is able to provide a cure; for it is He, indeed, who has power over all."

## Chapter II

I asked him again, and said, "Since the Lord has granted to dwell always with me, bear with me while I utter a few words; for I understand nothing, and my heart has been hardened by my previous mode of life. Give me understanding, for I am exceedingly dull, and I understand absolutely nothing." And he answered and said unto me, "I am set over repentance, and I give understanding to all who repent. Do you not think," he said, "that it is great wisdom to repent? For repentance is great wisdom. For he who has sinned understands that he acted wickedly in the sight of the Lord, and remembers the actions he has done, and he repents, and no longer acts wickedly, but does good munificently, and humbles and torments his soul because he has sinned. You see, therefore, that repentance is great wisdom." And I said to him, "It is for this reason, sir, that I inquire carefully into all things, especially because I am a sinner; that I may know what works I should do, that I may live: for my sins are many and various." And he said to me, "You shall live if you keep my commandments, and walk in them; and whosoever shall hear and keep these commandments, shall live to God."

### Chapter III

And I said to him, "I should like to continue my questions." "Speak on," said he. And I said, "I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins." He said to me, "That was sound doctrine which you heard; for that is truly the case. For he who has received remission of his sins ought not to sin any more, but to live in purity. Since, however, you inquire diligently into all things, I will point this also out to you, not as giving occasion for error to those who are to believe, or have lately believed, in the Lord. For those who have now believed, and those who are to believe, have not repentance for their sins; but they have remission of their previous sins. For to those who have been called before these days, the Lord has set repentance. For the Lord, knowing the heart, and foreknowing all things, knew the weakness of men and the manifold schemes of the devil, that he would inflict some evil on the servants of God, and would act wickedly towards them. The Lord, therefore, being merciful, has had mercy on the work of His hand, and has set repentance for them; and He has entrusted to me power over this repentance. And therefore I say to you, that if any one is tempted by the devil, and sins after that great and holy calling in which the Lord has called His people to everlasting life, he has opportunity to repent but once. But if he should sin frequently after this, and then repent, to such a man his repentance will be of no avail; for with difficulty will he live." And I said, "Sir, I feel that life has come back to me in listening attentively to these commandments; for I know that I shall be saved, if in future I sin no more." And he said, "You will be saved, you and all who keep these commandments."

### Chapter IV

And again I asked him, saying, "Sir, since you have been so patient in listening to me, will you show me this also?" "Speak," said he. And I said, "If a wife or husband die, and the widower or widow marries, does he or she commit sin?" "There is no sin in marrying again," said he; "but if they remain unmarried, they gain greater honor and glory with the Lord; but if they marry, they do not sin. Guard, therefore, your chastity and purity, and you will live to God. What commandments I now give you, and what I am to give, keep from henceforth, yea, from the very day when you were entrusted to me, and I will dwell in your house. And your former sins will be forgiven, if you keep my commandments. And all shall be forgiven who keep these my commandments, and walk in this chastity."

COMMANDMENT FIVE

Chapter I

“Be patient,” said he, “and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you are patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself. But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger. The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. For if an exceedingly small piece of wormwood be taken and put into a jar of honey, is not the honey entirely destroyed, and does not the exceedingly small piece of wormwood entirely take away the sweetness of the honey, so that it no longer affords any gratification to its owner, but has become bitter, and lost its use? But if the wormwood be not put into the honey, then the honey remains sweet, and is of use to its owner. You see, then, that patience is sweeter than honey, and useful to God, and the Lord dwells in it. But anger is bitter and useless. Now, if anger be mingled with patience, the patience is polluted, and its prayer is not then useful to God.” “I should like, sir,” said I, “to know the power of anger, that I may guard myself against it.” And he said, “If you do not guard yourself against it, you and your house lose all hope of salvation. Guard yourself, therefore, against it. For I am with you, and all will depart from it who repent with their whole heart. For I will be with them, and I will save them all. For all are justified by the most holy angel.”

Chapter II

“Hear now,” said he, “how wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and doubting that it turns away. For as soon as it sees such men standing steadfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. But patience is great, and mighty, and strong, and calm in the midst of great



enlargement, joyful, rejoicing, free from care, glorifying God at all times, having no bitterness in her, and abiding continually meek and quiet. Now this patience dwells with those who have complete faith. But anger is foolish, and fickle, and senseless. Now, of folly is begotten bitterness, and of bitterness anger, and of anger frenzy. This frenzy, the product of so many evils, ends in great and incurable sin. For when all these spirits dwell in one vessel in which the Holy Spirit also dwells, the vessel cannot contain them, but overflows. The tender Spirit, then, not being accustomed to dwell with the wicked spirit, nor with hardness, withdraws from such a man, and seeks to dwell with meekness and peacefulness. Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged here and there by the evil spirits, and there is a complete darkness in his mind as to everything good. This, then, is what happens to all the angry. Wherefore do you depart from that most wicked spirit anger, and put on patience, and resist anger and bitterness, and you will be found in company with the purity which is loved by the Lord. Take care, then, that you neglect not by any chance this commandment: for if you obey this commandment, you will be able to keep all the other commandments which I am to give you. Be strong, then, in these commandments, and put on power, and let all put on power, as many as wish to walk in them.”

## COMMANDMENT SIX

### Chapter I

“I gave you,” he said, “directions in the first commandment to attend to faith, and fear, and self-restraint.” “Even so, sir,” said I, And he said, “Now I wish to show you the powers of these, that you may know what power each possesses. For their powers are double, and have relation alike to the righteous and the unrighteous. Trust you, therefore, the righteous, but put no trust in the unrighteous. For the path of righteousness is straight, but that of unrighteousness is crooked. But walk in the straight and even way, and mind not the crooked. For the crooked path has no roads, but has many pathless places and stumbling-blocks in it, and it is rough and thorny. It is injurious to those who walk therein. But they who walk in the straight road walk evenly without stumbling, because it is neither rough nor thorny. You see, then, that it is better to walk in this road.” “I wish to go by this road,” said I “You will go by it,” said he; “and whoever turns to the Lord with all his heart will walk in it.”

### Chapter II

“Hear now,” said he, “in regard to faith. There are two angels with a

## The Spirit of Early Christianity

man—one of righteousness, and the other of iniquity.” And I said to him, “How, sir, am I to know the powers of these, for both angels dwell with me?” “Hear,” said he, and “understand them. The angel of righteousness is gentle and modest, meek and peaceful. When, therefore, he ascends into your heart, forthwith he talks to you of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue. When all these ascend into your heart, know that the angel of righteousness is with you. These are the deeds of the angel of righteousness. Trust him, then, and his works. Look now at the works of the angel of iniquity. First, he is wrathful, and bitter, and foolish, and his works are evil, and ruin the servants of God. When, then, he ascends into your heart, know him by his works.” And I said to him, “How, sir, I shall perceive him, I do not know.” “Hear and understand” said he. “When anger comes upon you, or harshness, know that he is in you; and you will know this to be the case also, when you are attacked by a longing after many transactions, and the richest delicacies, and drunken revels, and divers luxuries, and things improper, and by a hankering after women, and by overreaching, and pride, and blustering, and by whatever is like to these. When these ascend into your heart, know that the angel of iniquity is in you. Now that you know his works, depart from him, and in no respect trust him, because his deeds are evil, and unprofitable to the servants of God. These, then, are the actions of both angels. Understand them, and trust the angel of righteousness; but depart from the angel of iniquity, because his instruction is bad in every deed. For though a man be most faithful, and the thought of this angel ascend into his heart, that man or woman must sin. On the other hand, be a man or woman ever so bad, yet, if the works of the angel of righteousness ascend into his or her heart, he or she must do something good. You see, therefore, that it is good to follow the angel of righteousness, but to bid farewell to the angel of iniquity.” “This commandment exhibits the deeds of faith, that you may trust the works of the angel of righteousness, and doing them you may live to God. But believe the works of the angel of iniquity are hard. If you refuse to do them, you will live to God.”

### COMMANDMENT SEVEN

“Fear,” said he, “the Lord, and keep His commandments. For if you keep the commandments of God, you will be powerful in every action, and every one of your actions will be incomparable. For, fearing the Lord, you will do all things well. This is the fear which you ought to have, that you may be saved. But fear not the devil; for, fearing the Lord, you will have dominion over the devil, for there is no power in him. But he in whom there is no power ought not on any account be an object of fear; but He in whom there is glorious power is truly to be feared. For everyone that has power ought to be feared; but he who has not power is despised by all. Fear, therefore, the deeds of the devil, since they are wicked. For, fearing the Lord, you will not do these deeds, but will refrain from

them. For fears are of two kinds: for if you do not wish to do that which is evil, fear the Lord, and you will not do it; but, again, if you wish to do that which is good, fear the Lord, and you will do it. Wherefore the fear of the Lord is strong, and great, and glorious. Fear, then, the Lord, and you will live to Him, and as many as fear Him and keep His commandments will live to God.” “Why,” said I, “sir, did you say in regard to those that keep His commandments, that they will live to God?” “Because,” says he, “all creation fears the Lord, but all creation does not keep His commandments. They only who fear the Lord and keep His commandments have life with God; but as to those who keep not His commandments, there is no life in them.”

#### COMMANDMENT EIGHTH.

“I told you,” said he, “that the creatures of God are double, for restraint also is double; for in some cases restraint has to be exercised, in others there is no need of restraint.” “Make known to me, sir,” say I, “in what cases restraint has to be exercised, and in what cases it has not.” “Restrain yourself in regard to evil, and do it not; but exercise no restraint in regard to good, but do it. For if you exercise restraint in the doing of good, you will commit a great sin; but if you exercise restraint, so as not to do that which is evil, you are practicing great righteousness. Restrain yourself, therefore, from all iniquity, and do that which is good.” “What, sir,” say I, “are the evil deeds from which we must restrain ourselves?” “Hear,” says he: “from adultery and fornication, from unlawful reveling, from wicked luxury, from indulgence in many kinds of food and the extravagance of riches, and from boastfulness, and haughtiness, and insolence, and lies, and backbiting, and hypocrisy, from the remembrance of wrong, and from all slander. These are the deeds that are most wicked in the life of men. From all these deeds, therefore, the servant of God must restrain himself. For he who does not restrain himself from these, cannot live to God. Listen, then, to the deeds that accompany these.” “Are there, sir,” said I, “any other evil deeds?” “There are,” says he; “and many of them, too, from which the servant of God must restrain himself—theft, lying, robbery, false witness, overreaching, wicked lust, deceit, vainglory, boastfulness, and all other vices like to these.” “Do you not think that these are really wicked?” “Exceedingly wicked in the servants of God. From all of these the servant of God must restrain himself. Restrain yourself, then, from all these, that you may live to God, and you will be enrolled amongst those who restrain themselves in regard to these matters. These, then, are the things from which you must restrain yourself.” “But listen,” says he, “to the things in regard to which you have not to exercise self-restraint, but which you ought to do. Restrain not yourself in regard to that which is good, but do it.” “And tell me, sir,” say I, “the nature of the good deeds, that I may walk in them and wait on them, so that doing them I can be saved.” “Listen,” says he, “to the good deeds which you ought to do, and in regard to which there is no self-

## The Spirit of Early Christianity

restraint requisite. First of all there is faith, then fear of the Lord, love, concord, words of righteousness, truth, patience. Than these, nothing is better in the life of men. If anyone attend to these, and not restrain himself from them, blessed is he in his life. Then there are the following attendant on these: helping widows, looking after orphans and the needy, rescuing the servants of God from necessities, the being hospitable—for in hospitality good-doing finds a field—never opposing any one, the being quiet, having fewer needs than all men, reverencing the aged, practicing righteousness, watching the brotherhood, bearing insolence, being long-suffering, encouraging those who are sick in soul, not casting those who have fallen into sin from the faith, but turning them back and restoring them to peace of mind, admonishing sinners, not oppressing debtors and the needy, and if there are any other actions like these. Do these seem to you good?” says he. “For what, sir,” say I, “is better than these?” “Walk then in them,” says he, “and restrain not yourself from them, and you will live to God. Keep, therefore, this commandment. If you do good, and do not restrain yourself from it, you will live to God. All who act thus will live to God. And, again, if you refuse to do evil, and restrain yourself from it, you will live to God. And all will live to God who keep these commandments, and walk in them.”

### COMMANDMENT NINE

He says to me, “Put away doubting from you and do not hesitate to ask of the Lord, saying to yourself, ‘How can I ask of the Lord and receive from Him, seeing I have sinned so much against Him?’ ‘Do not reason with yourself like this, but with all your heart turn to the Lord and ask of Him without doubting, and you will know the multitude of His tender mercies; that He will never leave you, but fulfill the request of your soul. For He is not like men, who remember evils done against them; but He Himself remembers not evils, and has compassion on His own creature. Cleanse, therefore, your heart from all the vanities of this world, and from the words already mentioned, and ask of the Lord and you will receive all, and in none of your requests will you be denied which you make to the Lord without doubting. But if you doubt in your heart, you will receive none of your requests. For those who doubt regarding God are double-souled, and obtain not one of their requests. But those who are perfect in faith ask everything, trusting in the Lord; and they obtain, because they ask nothing doubting, and not being double-souled. For every double-souled man, even if he repents, will with difficulty be saved. Cleanse your heart, therefore, from all doubt, and put on faith, because it is strong, and trust God that you will obtain from Him all that you ask. And if at any time, after you have asked of the Lord, you are slower in obtaining your request than you expected, do not doubt because you have not soon obtained the request of your soul; for invariably it is on account of some temptation or some sin of which you are ignorant that you are slower in obtaining your request. Wherefore do not cease to make the request of

your soul, and you will obtain it. But if you grow weary and waver in your request, blame yourself, and not Him who does not give to you. Consider this doubting state of mind, for it is wicked and senseless, and turns many away entirely from the faith, even though they are very strong. For this doubting is the daughter of the devil, and acts exceedingly wickedly to the servants of God. Despise, then, doubting, and gain the mastery over it in everything; clothing yourself with faith, which is strong and powerful. For faith promises all things, perfects all things; but doubt having no thorough faith in itself, fails in every work which it undertakes. You see, then," says he, "that, faith is from above—from the Lord—and has great power; but doubt is an earthly spirit, coming from the devil, and has no power. Serve, then, that which has power, namely faith, and keep away from doubt, which has no power, and you will live to God. And all will live to God whose minds have been set on these things."

## COMMANDMENT TEN

### Chapter I

"Remove from you," says he, "grief; for she is the sister of doubt and anger." "How, sir," say I, "is she the sister of these? For anger, doubt, and grief seem to be quite different from each other." "You are senseless, oh man. Do you not perceive that grief is more wicked than all the spirits, and most terrible to the servants of God, and more than all other spirits destroys man and crushes out the Holy Spirit, and yet, on the other hand, she saves him?" "I am senseless, sir," say I, "and do not understand these parables. For how she can crush out, and on the other hand save, I do not perceive." "Listen," says he. "Those who have never searched for the truth, nor investigated the nature of the Divinity, but have simply believed, when they devote themselves to and become mixed up with business, and wealth, and heathen friendships, and many other actions of this world, do not perceive the parables of Divinity; for their minds are darkened by these actions, and they are corrupted and become dried up. Even as beautiful vines, when they are neglected, are withered up by thorns and diverse plants, so men who have believed, and have afterwards fallen away into many of those actions above mentioned, go astray in their minds, and lose all understanding in regard to righteousness; for if they hear of righteousness, their minds are occupied with their business, and they give no heed at all. Those, on the other hand, who have the fear of God, and search after Godhead and truth, and have their hearts turned to the Lord, quickly perceive and understand what is said to them, because they have the fear of the Lord in them. For where the Lord dwells, there is much understanding. Cleave, then, to the Lord, and you will understand and perceive all things."

Chapter II

“Hear, then,” says he, “foolish man, how grief crushes out the Holy Spirit, and on the other hand saves. When the doubting man attempts any deed, and fails in it on account of his doubt, this grief enters into the man, and grieves the Holy Spirit, and crushes him out. Then, on the other hand, when anger attaches itself to a man in regard to any matter, and he is embittered, then grief enters into the heart of the man who was irritated, and he is grieved at the deed which he did, and repents that he has committed a wicked deed. This grief, then, appears to be accompanied by salvation, because the man, after having done a wicked deed, repented. Both actions grieve the Spirit: doubt, because it did not accomplish its object; and anger grieves the Spirit, because it did what was wicked. Both these are grievous to the Holy Spirit—doubt and anger. Wherefore remove grief from you, and crush not the Holy Spirit which dwells in you, or else he petition God against you, and he withdraw from you. For the Spirit of God which has been granted to us to dwell in this body does not endure grief nor distress. Wherefore put on cheerfulness, which always is agreeable and acceptable to God, and rejoice in it. For every cheerful man does what is good, and minds what is good, and despises grief; but the sorrowful man always acts wickedly. First, he acts wickedly because he grieves the Holy Spirit, which was given to man a cheerful Spirit. Secondly, Grieving the Holy Spirit, he works iniquity, neither entreating the Lord nor confessing to Him. For the petition of the sorrowful man has no power to ascend to the altar of God.” “Why,” say I, “does not the entreaty of the grieved man ascend to the altar?” “Because,” says he, “grief sits in his heart. Grief, then, mingled with his pleading, does not permit the request to ascend pure to the altar of God. For as vinegar and wine, when mixed in the same vessel, do not give the same pleasure, so grief mixed with the Holy Spirit does not produce the same entreaty. Cleanse yourself from this wicked grief, and you will live to God; and all will live to God who drive away grief from them, and put on all cheerfulness.”

COMMANDMENT ELEVEN

He pointed out to me some men sitting on a seat, and one man sitting on a chair. And he says to me, “Do you see the persons sitting on the seat?” “I do, sir,” said I “These,” says he, “are the faithful, and he who sits on the chair is a false prophet, ruining the minds of the servants of God. It is the doubters, not the faithful, that he ruins. These doubters then go to him as to a soothsayer, and inquire of him what will happen to them; and he, the false prophet, not having the power of a Divine Spirit in him, answers them according to their inquiries, and according to their wicked desires, and fills their souls with expectations, according to their own wishes. For being himself empty, he gives empty answers to empty inquirers; for every answer is made to the emptiness of man. Some true

words he does occasionally utter; for the devil fills him with his own spirit, in the hope that he may be able to overcome some of the righteous. As many, then, as are strong in the faith of the Lord, and are clothed with truth, have no connection with such spirits, but keep away from them; but as many as are of doubtful minds and frequently repent, betake themselves to soothsaying, even as the heathen, and bring greater sin upon themselves by their idolatry. For he who inquires of a false prophet in regard to any action is an idolater, and devoid of the truth, and foolish. For no spirit given by God requires to be asked; but such a spirit having the power of Divinity speaks all things of itself, for it proceeds from above from the power of the Divine Spirit. But the spirit which is asked and speaks according to the desires of men is earthly, light, and powerless, and it is altogether silent if it is not questioned.” “How then, sir,” say I, “will a man know which of them is the prophet, and which the false prophet?” “I will tell you,” says he, “about both the prophets, and then you can try the true and the false prophet according to my directions. Try the man who has the Divine Spirit by his life. First, he who has the Divine Spirit proceeding from above is meek, and peaceable, and humble, and refrains from all iniquity and the vain desire of this world, and contents himself with fewer wants than those of other men, and when asked he makes no reply; nor does he speak privately, nor when man wishes the spirit to speak does the Holy Spirit speak, but it speaks only when God wishes it to speak. When, then, a man having the Divine Spirit comes into an assembly of righteous men who have faith in the Divine Spirit, and this assembly of men offers up prayer to God, then the angel of the prophetic Spirit, who is destined for him, fills the man; and the man being filled with the Holy Spirit, speaks to the multitude as the Lord wishes. Thus, then, will the Spirit of Divinity become manifest. Whatever power therefore comes from the Spirit of Divinity belongs to the Lord. Hear, then,” says he, “in regard to the spirit which is earthly, and empty, and powerless, and foolish. First, the man who seems to have the Spirit exalts himself, and wishes to have the first seat, and is bold, and impudent, and talkative, and lives in the midst of many luxuries and many other delusions, and takes rewards for his prophecy; and if he does not receive rewards, he does not prophesy. Can, then, the Divine Spirit take rewards and prophesy? It is not possible that the prophet of God should do this, but prophets of this character are possessed by an earthly spirit. Then it never approaches an assembly of righteous men, but shuns them. And it associates with doubters and the vain, and prophesies to them in a corner, and deceives them, speaking to them, according to their desires, mere empty words: for they are empty to whom it gives its answers. For the empty vessel, when placed along with the empty, is not crushed, but they correspond to each other. When, therefore, it comes into an assembly of righteous men who have a Spirit of Divinity, and they offer up prayer, that man is made empty, and the earthly spirit tees from him through fear, and that man is made dumb, and is entirely crushed, being unable to speak. For if you pack closely a storehouse with wine or oil, and put an empty jar in the midst of the vessels of wine or oil, you will find that jar

## The Spirit of Early Christianity

empty as when you placed it, if you should wish to clear the storehouse. So also the empty prophets, when they come to the spirits of the righteous, are found [on leaving] to be such as they were when they came. This, then, is the mode of life of both prophets. Try by his deeds and his life the man who says that he is inspired. But as for you, trust the Spirit which comes from God, and has power; but the spirit which is earthly and empty trust not at all, for there is no power in it: it comes from the devil. Hear, then, the parable which I am to tell you. Take a stone, and throw it to the sky, and see if you can touch it. Or again, take a squirt of water and squirt into the sky, and see if you can penetrate the sky.” “How, sir,” say I, “can these things take place? For both of them are impossible.” “As these things,” says he, “are impossible, so also are the earthly spirits powerless and cowardly. But look, on the other hand, at the power which comes from above. Hail is of the size of a very small grain, yet when it falls on a man’s head how much annoyance it gives him! Or, again, take the drop which falls from a pitcher to the ground, and yet it hollows a stone. You see, then, that the smallest things coming from above have great power when they fall upon the earth. Thus also is the Divine Spirit, which comes from above, powerful. Trust, then, that Spirit, but have nothing to do with the other.”

### COMMANDMENT TWELVE

#### Chapter I

He says to me, “Put away from you all wicked desire, and clothe yourself with good and chaste desire; for clothed with this desire you will hate wicked desire, and will rein yourself in even as you wish. For wicked desire is wild, and is with difficulty tamed. For it is terrible, and consumes men exceedingly by its wildness. Especially is the servant of God terribly consumed by it, if he falls into it and is devoid of understanding. Moreover, it consumes all such as have not on them the garment of good desire, but are entangled and mixed up with this world. These it delivers up to death.” “What then, sir,” say I, “are the deeds of wicked desire which deliver men over to death? Make them known to me, and I will refrain from them.” “Listen, then, to the works in which evil desire slays the servants of God.”

#### Chapter II

“Foremost of all is the desire after another’s wife or husband, and after extravagance, and many useless dainties and drinks, and many other foolish luxuries; for all luxury is foolish and empty in the servants of God. These, then, are the evil desires which slay the servants of God. For this evil desire is the daughter of the devil. You must refrain from evil desires, that by refraining you may live to God. But as many as are mastered by them, and do not resist them,



will perish at last, for these desires are fatal. Put you on, then, the desire of righteousness; and arming yourself with the fear of the Lord, resist them. For the fear of the Lord dwells in good desire. But if evil desire sees you armed with the fear of God, and resisting it, it will flee far from you, and it will no longer appear to you, for it fears your armor. Go, then, garlanded with the crown which you have gained for victory over it, to the desire of righteousness, and, delivering up to it the prize which you have received, serve it even as it wishes. If you serve good desire, and be subject to it, you will gain the mastery over evil desire, and make it subject to you even as you wish.”

### Chapter III

“I should like to know,” say I, “in what way I ought to serve good desire.” “Hear,” says he: “You will practice righteousness and virtue, truth and the fear of the Lord, faith and meekness, and whatsoever excellences are like to these. Practicing these, you will be a well-pleasing servant of God, and you will live to Him; and everyone who shall serve good desire, shall live to God.” He concluded the twelve commandments, and said to me, “You have now these commandments. Walk in them, and exhort your hearers that their repentance may be pure during the remainder of their life. Fulfill carefully this ministry which I now entrust to you, and you will accomplish much. For you will find favor among those who are to repent, and they will give heed to your words; for I will be with you, and will compel them to obey you.” I say to him, “Sir, these commandments are great, and good, and glorious, and fitted to gladden the heart of the man who can perform them. But I do not know if these commandments can be kept by man, because they are exceeding hard.” He answered and said to me, “If you lay it down as certain that they can be kept, then you will easily keep them, and they will not be hard. But if you come to imagine that they cannot be kept by man, then you will not keep them. Now I say to you, If you do not keep them, but neglect them, you will not be saved, nor your children, nor your house, since you have already determined for yourself that these commandments cannot be kept by man.”

### Chapter IV

These things he said to me in tones of the deepest anger, so that I was confounded and exceedingly afraid of him, for his figure was altered so that a man could not endure his anger. But seeing me altogether agitated and confused, he began to speak to me in more gentle tones; and he said: “O fool, senseless and doubting, do you not perceive how great is the glory of God, and how strong and marvelous, in that He created the world for the sake of man, and subjected all creation to him, and gave him power to rule over everything under heaven? If, then, man is lord of the creatures of God, and rules over all, is he not able to be

## The Spirit of Early Christianity

lord also of these commandments? For,” says he, “the man who has the Lord in his heart can also be lord of all, and of every one of these commandments. But to those who have the Lord only on their lips, but their hearts hardened, and who are far from the Lord, the commandments are hard and difficult. Put, therefore, you who are empty and fickle in your faith, the Lord in your heart, and you will know that there is nothing easier or sweeter, or more manageable, than these commandments. Return, you who walk in the commandments of the devil, in hard, and bitter, and wild licentiousness, and fear not the devil; for there is no power in him against you, for I will be with you, the angel of repentance, who am lord over him. The devil has fear only, but his fear has no strength. Fear him not, then, and he will flee from you.”

### Chapter V

I say to him, “Sir, listen to me for a moment.” “Say what you wish,” says he. “Man, sir,” say I, “is eager to keep the commandments of God, and there is no one who does not ask of the Lord that strength may be given him for these commandments, and that he may be subject to them; but the devil is hard, and holds sway over them.” “He cannot,” says he, “hold sway over the servants of God, who with all their heart place their hopes in Him. The devil can wrestle against these, but overthrow them he cannot. If, then, you resist him, he will be conquered, and flee in disgrace from you. As many, therefore,” says he, “as are empty, fear the devil, as possessing power. When a man has filled very suitable jars with good wine, and a few among those jars are left empty, then he comes to the jars, and does not look at the full jars, for he knows that they are full; but he looks at the empty, being afraid lest they have become sour. For empty jars quickly become sour, and the goodness of the wine is gone. So also the devil goes to all the servants of God to try them. As many, then, as are full in the faith, resist him strongly, and he withdraws from them, having no way by which he might enter them. He goes, then, to the empty, and finding a way of entrance, into them, he produces in them whatever he wishes, and they become his servants.”

### Chapter VI

“But I, the angel of repentance, say to you Fear not the devil; for I was sent,” says he, “to be with you who repent with all your heart, and to make you strong in faith. Trust God, then, you who on account of your sins have despaired of life, and who add to your sins and weigh down your life; for if you return to the Lord with all your heart, and practice righteousness the rest of your days, and serve Him according to His will, He will heal your former sins, and you will have power to hold sway over the works of the devil. But as to the threats of the devil, fear them not at all, for he is powerless as the sinews of a dead man. Give ear to

me, then, and fear Him who has all power, both to save and destroy, and keep His commandments, and you will live to God.” I say to him, “Sir, I am now made strong in all the ordinances of the Lord, because you are with me; and I know that you will crush all the power of the devil, and we shall have rule over him, and shall prevail against all his works. And I hope, sir, to be able to keep all these commandments which you have enjoined upon me, the Lord strengthening me.” “You will keep them,” says he, “if your heart be pure towards the Lord; and all will keep them who cleanse their hearts from the vain desires of this world, and they will live to God.”

### Book Three: Parables

#### PARABLE ONE

HE says to me, “You know that you who are the servants of God dwell in a strange land; for your city is far away from this one. If, then,” he continues, “you know your city in which you are to dwell, why do you here provide lands, and make expensive preparations, and accumulate dwellings and useless buildings? He who makes such preparations for this city cannot return again to his own. Oh foolish, and unstable, and miserable man! Do you not understand that all these things belong to another, and are under the power of another? For the lord of this city will say, ‘I do not wish you to dwell in my city; but depart from this city, because you do not obey my laws.’ You, therefore, although having fields and houses, and many other things, when cast out by him, what will you do with your land, and house, and other possessions which you have gathered to yourself? For the lord of this country justly says to you, ‘Either obey my laws or depart from my dominion.’ What, then, what do you intend to do, having a law in your own city, on account of your lands, and the rest of your possessions? You shall altogether deny your law, and walk according to the law of this city. See or else it be to your hurt to deny your law; for if you shall desire to return to your city, you will not be received, because you have denied the law of your city, but will be excluded from it. Have a care, therefore: as one living in a foreign land, make no further preparations for yourself than such merely as may be sufficient; and be ready, when the master of this city shall come to cast you out for disobeying his law, to leave his city, and to depart to your own, and to obey your own law without being exposed to annoyance, but in great joy. Have a care, then, you who serve the Lord, and have Him in your heart, that you work the works of God, remembering His commandments and promises which He promised, and believe that He will bring them to pass if His commandments are observed. Instead of lands, therefore, buy afflicted souls, according as each one is able, and visit widows and orphans, and do not overlook them; and spend your wealth and all your preparations, which you received from the Lord, upon such lands and houses. For to this end did the Master make you rich, that you might

perform these services unto Him; and it is much better to purchase such lands, and possessions, and houses, as you will find in your own city, when you come to reside in it. This is a noble and sacred expenditure, attended neither with sorrow nor fear, but with joy. Do not practice the expenditure of the heathen, for it is injurious to you who are the servants of God; but practice an expenditure of your own, in which you can rejoice; and do not corrupt nor touch what is another's nor covet it, for it is an evil thing to covet the goods of other men; but work your own work, and you will be saved."

### PARABLE TWO

AS I was walking in the field, and observing an elm and vine, and determining in my own mind respecting them and their fruits, the Shepherd appears to me, and says, "What is it that you are thinking about the elm and vine?" "I am considering," I reply, "that they become each other exceedingly well." "These two trees," he continues, "are intended as an example for the servants of God." "I would like to know," said I, "the example which these trees you say, are intended to teach." "Do you see," he says, "the elm and the vine?" "I see them sir," I replied. "This vine," he continued, "produces fruit, and the elm is an unfruitful tree; but unless the vine is trained upon the elm, it cannot bear much fruit when extended at length upon the ground; and the fruit which it does bear is rotten, because the plant is not suspended upon the elm. When, therefore, the vine is cast upon the elm, it yields fruit both from itself and from the elm. You see, moreover, that the elm also produces much fruit, not less than the vine, but even more; because," he continued, "the vine, when suspended upon the elm, yields much fruit, and good; but when thrown upon the ground, what it produces is small and rotten. This parable, therefore, is for the servants of God—for the poor man and for the rich." "How so, sir?" said I; "explain the matter to me." "Listen," he said: "The rich man has much wealth, but is poor in matters relating to the Lord, because he is distracted about his riches; and he offers very few confessions and intercessions to the Lord, and those which he does offer are small and weak, and have no power above. But when the rich man refreshes the poor, and assists him in his necessities, believing that what he does to the poor man will be able to find its reward with God—because the poor man is rich in intercession and confession, and his intercession has great power with God—then the rich man helps the poor in all things without hesitation; and the poor man, being helped by the rich, intercedes for him, giving thanks to God for him who bestows gifts upon him. And he still continues to interest himself zealously for the poor man, that his wants may be constantly supplied. For he knows that the intercession of the poor man is acceptable and influential with God. Both, accordingly, accomplish their work. The poor man makes intercession; a work in which he is rich, which he received from the Lord, and with which he recompenses the master who helps him. And the rich man, in like manner,

unhesitatingly bestows upon the poor man the riches which he received from the Lord. And this is a great work, and acceptable before God, because he understands the object of his wealth, and has given to the poor of the gifts of the Lord, and rightly discharged his service to Him. Among men, however, the elm appears not to produce fruit, and they do not know nor understand that if a drought come, the elm, which contains water, nourishes the vine; and the vine, having an unfailing supply of water, yields double fruit both for itself and for the elm. So also poor men interceding with the Lord on behalf of the rich, increase their riches; and the rich, again, aiding the poor in their necessities, satisfy their souls. Both, therefore, are partners in the righteous work. He who does these things shall not be deserted by God, but shall be enrolled in the books of the living. Blessed are they who have riches, and who understand that they are from the Lord. For they who are of that mind will be able to do some good."

### PARABLE THREE

He showed me many trees having no leaves, but withered, as it seemed to me; for all were alike. And he said to me, "Do you see those trees?" "I see, sir," I replied, "that all are alike, and withered." He answered me, and said, "These trees which you see are those who dwell in this world." "Why, then, sir," I said, "are they withered, as it were, and alike?" "Because," he said, "neither are the righteous manifest in this life, nor sinners, but they are alike; for this life is a winter to the righteous, and they do not manifest themselves, because they dwell with sinners: for as in winter trees that have cast their leaves are alike, and it is not seen which are dead and which are living, so in this world neither do the righteous show themselves, nor sinners, but all are alike one to another."

### PARABLE FOUR

He showed me again many trees, some budding, and others withered. And he said to me, "Do you see these trees?" "I see, sir," I replied, "some putting forth buds, and others withered." "Those," he said, "which are budding are the righteous who are to live in the world to come; for the coming world is the summer of the righteous, but the winter of sinners. When, therefore, the mercy of the Lord shines forth, then shall they be made manifest who are the servants of God, and all men shall be made manifest. For as in summer the fruits of each individual tree appear, and it is ascertained of what sort they are, so also the fruits of the righteous shall be manifest, and all who have been fruitful in that world shall be made known. But the heathen and sinners, like the withered trees which you saw, will be found to be those who have been withered and unfruitful in that world, and shall be burnt as wood, and so made manifest, because their actions were evil during their lives. For the sinners shall be consumed because they sinned and did not repent, and the heathen shall be burned because they knew not

Him who created them. Do you therefore bear fruit, that in that summer your fruit may be known. And refrain from much business, and you will never sin: for they who are occupied with much business commit also many sins, being distracted about their affairs, and not at all serving their Lord. How, then,” he continued, “can such a one ask and obtain anything from the Lord, if he serve Him not? They who serve Him shall obtain their requests, but they who do not serve Him shall receive nothing. And in the performance even of a single action a man can serve the Lord; for his mind will not be perverted from the Lord, but he will serve Him, having a pure mind. If, therefore, you do these things, you shall be able to bear fruit for the life to come. And everyone who will do these things shall bear fruit.”

### PARABLE FIVE

#### Chapter I

While fasting and sitting on a certain mountain, and giving thanks to the Lord for all His dealings with me, I see the Shepherd sitting down beside me, and saying, “Why have you come here so early in the morning?” “Because, sir,” I answered, “I have a station.” “What is a station?” he asked. “I am fasting, sir,” I replied. “What is this fasting,” he continued, “which you are observing?” “As I have been accustomed, sir,” I reply, “so I fast.” “You do not know,” he says, “how to fast unto the Lord: this useless fasting which you observe to HIM is of no value.” “Why, sir,” I answered, “do you say this?” “I say to you,” he continued, “that the fasting which you think you observe is not a fasting. But I will teach you what is a full and acceptable fasting to the Lord. Listen,” he continued: “God does not desire such an empty fasting. For fasting to God in this way you will do nothing for a righteous life; but offer to God a fasting of the following kind: Do no evil in your life, and serve the Lord with a pure heart: keep His commandments, walking in His precepts, and let no evil desire arise in your heart; and believe in God. If you do these things, and fear Him, and abstain from every evil thing, you will live unto God; and if you do these things, you will keep a great fast, and one acceptable before God.”

#### Chapter II

“Hear the parable which I am about to narrate to you relative to fasting. A certain man had a field and many slaves, and he planted a certain part of the field with a vineyard, and selecting a faithful and beloved and much valued slave, he called him to him, and said, ‘Take this vineyard which I have planted, and stake it until I come, and do nothing else to the vineyard; and attend to this order of mine, and you shall receive your freedom from me.’ And the master of the slave departed to a foreign country. And when he was gone, the slave took and

staked the vineyard; and when he had finished the staking of the vines, he saw that the vineyard was full of weeds. He then reflected, saying, 'I have kept this order of my master: I will dig up the rest of this vineyard, and it will be more beautiful when dug up; and being free of weeds, it will yield more fruit, not being choked by them.' He took, therefore, and dug up the vineyard, and rooted out all the weeds that were in it. And that vineyard became very beautiful and fruitful, having no weeds to choke it. And after a certain time the master of the slave and of the field returned, and entered into the vineyard. And seeing that the vines were suitably supported on stakes, and the ground, moreover, dug up, and all the weeds rooted out, and the vines fruitful, he was greatly pleased with the work of his slave. And calling his beloved son who was his heir, and his friends who were his councilors, he told them what orders he had given his slave, and what he had found performed. And they rejoiced along with the slave at the testimony which his master bore to him. And he said to them, 'I promised this slave freedom if he obeyed the command which I gave him; and he has kept my command, and done besides a good work to the vineyard, and has pleased me exceedingly. In return, therefore, for the work which he has done, I wish to make him co-heir with my son, because, having good thoughts, he did not neglect them, but carried them out.' With this resolution of the master his son and friends were well pleased that the slave should be co-heir with the son. After a few days the master made a feast, and sent to his slave many dishes from his table. And the slave receiving the dishes that were sent him from his master, took of them what was sufficient for himself, and distributed the rest among his fellow-slaves. And his fellow-slaves rejoiced to receive the dishes, and began to pray for him, that he might find still greater favor with his master for having so treated them. His master heard all these things that were done, and was again greatly pleased with his conduct. And the master again calling together his friends and his son, reported to them the slave's proceeding with regard to the dishes which he had sent him. And they were still more satisfied that the slave should become co-heir with his son.

### Chapter III

I said to him, "Sir, I do not see the meaning of these parables, nor am I able to comprehend them, unless you explain them to me." "I will explain them all to you," he said, "and whatever I shall mention in the course of our conversations I will show you. Keep the commandments of the Lord, and you will be approved, and inscribed amongst the number of those who observe His commands. And if you do any good beyond what is commanded by God, you will gain for yourself more abundant glory, and will be more honored by God than you would otherwise be. If, therefore, in keeping the commandments of God, you do, in addition, these services, you will have joy if you observe them according to my command." I said to him, "Sir, whatsoever you command me I will observe, for I know that you are with me." "I will be with you," he replied,

## The Spirit of Early Christianity

“because you have such a desire for doing good; and I will be with all those,” he added, “who have such a desire. This fasting,” he continued, “is very good, provided the commandments of the Lord be observed. Thus, then, shall you observe the fasting which you intend to keep. First of all, be on your guard against every evil word, and every evil desire, and purify your heart from all the vanities of this world. If you guard against these things, your fasting will be perfect. And you will do also as follows. Having fulfilled what is written, in the day on which you fast you will taste nothing but bread and water; and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to a widow, or an orphan, or to some person in want, and thus you will exhibit humility of mind, so that he who has received benefit from your humility may fill his own soul, and pray for you to the Lord. If you observe fasting, as I have commanded you, your sacrifice will be acceptable to God, and this fasting will be written down; and the service thus performed is noble, and sacred, and acceptable to the Lord. These things, therefore, shall you thus observe with your children, and all your house, and in observing them you will be blessed; and as many as hear these words and observe them shall be blessed; and whatsoever they ask of the Lord they shall receive.”

### Chapter IV

I beseeched him much that he would explain to me the parable of the field, and of the master of the vineyard, and of the slave who staked the vineyard, and of the sakes, and of the weeds that were plucked out of the vineyard, and of the son, and of the friends who were fellow-councilors, for I knew that all these things were a kind of parable. And he answered me, and said, “You are exceedingly persistent with your questions. You ought not,” he continued, “to ask any questions at all; for if it is needful to explain anything, it will be made known to you.” I said to him, “Sir, whatsoever you show me, and do not explain, I shall have seen to no purpose, not understanding its meaning. In like manner, also, if you speak parables to me, and do not explain them, I shall have heard your words in vain.” And he answered me again, saying, “everyone who is the servant of God, and has his Lord in his heart, asks of Him understanding, and receives it, and opens up every parable; and the words of the Lord become known to him which are spoken in parables. But those who are weak and lazy in prayer, hesitate to ask anything from the Lord; but the Lord is full of compassion, and gives without fail to all who ask Him. But you, having been strengthened by the holy Angel, and having obtained from Him such intercession, and not being slothful, why do not you ask of the Lord understanding, and receive it from Him?” I said to him, “Sir, having you with me, I am necessitated to ask questions of you, for you show me all things, and converse with me; but if I were to see or hear these things without you, I would then ask the Lord to explain them.”



## Chapter V

“I said to you a little ago,” he answered, “that you were cunning and obstinate in asking explanations of the parables; but since you are so persistent, I shall unfold to you the meaning of the parables of the field, and of all the others that follow, that you may make them known to everyone. Hear now,” he said, “and understand them. The field is this world; and the Lord of the field is He who created, and perfected, and strengthened all things; and the son is the Holy Spirit; and the slave is the Son of God; and the vines are this people, whom He Himself planted; and the stakes are the holy angels of the Lord, who keep His people together; and the weeds that were plucked out of the vineyard are the iniquities of God’s servants; and the dishes which He sent Him from His table are the commandments which He gave His people through His Son; and the friends and fellow-councilors are the holy angels who were first created; and the Master’s absence from home is the time that remains until His appearing.” I said to him, “Sir, all these are great, and marvelous, and glorious things. Could I, therefore,” I continued, “understand them? No, nor could any other man, even if exceedingly wise. Moreover,” I added, “explain to me what I am about to ask you.” “Say what you wish,” he replied. “Why, sir,” I asked, “is the Son of God in the parable in the form of a slave?”

## Chapter VI

“Hear,” he answered: “the Son of God is not in the form of a slave, but in great power and might.” “How so, sir?” I said; “I do not understand.” “Because,” he answered, “God planted the vineyard, that is to say, He created the people, and gave them to His Son; and the Son appointed His angels over them to keep them; and He Himself purged away their sins, having suffered many trials and undergone many labors, for no one is able to dig without labor and toil. He Himself, then, having purged away the sins of the people, showed them the paths of life by giving them the law which He received from His Father. [You see,” he said, “that He is the Lord of the people, having received all authority from His Father.] And why the Lord took His Son as councilor, and the glorious angels, regarding the heirship of the slave, listen. The holy, pre-existent Spirit, that created every creature, God made to dwell in flesh, which He chose. This flesh, accordingly, in which the Holy Spirit dwelt, was nobly subject to that Spirit, walking religiously and chastely, in no respect defiling the Spirit; and accordingly, after living excellently and purely, and after laboring and cooperating with the Spirit, and having in everything acted vigorously and courageously along with the Holy Spirit, He assumed it as a partner with it. For this conduct of the flesh pleased Him, because it was not defiled on the earth while having the Holy Spirit. He took, therefore, as fellow-councilors His Son and the glorious angels, in order that this flesh, which had been subject to the

## The Spirit of Early Christianity

body without a fault, might have some place of tabernacle, and that it might not appear that the reward of its servitude had been lost, for the flesh that has been found without spot or defilement, in which the Holy Spirit dwelt, will receive a reward. You have now the explanation of this parable also.”

### Chapter VII

“I rejoice, sir,” I said, “to hear this explanation.” “Hear,” again he replied: “Keep this flesh pure and stainless, that the Spirit which inhabits it may bear witness to it, and your flesh may be justified. See that the thought never arise in your mind that this flesh of yours is corruptible, and you misuse it by any act of defilement. If you defile your flesh, you will also defile the Holy Spirit; and if you defile your flesh and spirit, you will not live.” “And if anyone, sir,” I said, “has been hereto ignorant, before he heard these words, how can such a man be saved who has defiled his flesh?” “Respecting former sins of ignorance,” he said, “God alone is able to heal them, for to Him belongs all power. But be on your guard now, and the all-powerful and compassionate God will heal former transgressions, if for the time to come you defile not your body nor your spirit; for both are common, and cannot be defiled, the one without the other: keep both therefore pure, and you will live unto God.”

### PARABLE SIX

#### Chapter I

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man’s soul, I said within myself, “I shall be blessed if I walk in these commandments, and everyone who walks in them will be blessed.” While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: “Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain. You, therefore, who repent cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine, and you will live unto God. All these things have been spoken to you by me.” And after he had uttered these words, he said to me, “Let us go into the fields, and I will show you the shepherds of the flocks.” “Let us go, sir,” I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow

color: and he was herding very many sheep, and these sheep were feeding luxuriously, as it were, and riotously, and merrily skipping here and there. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.

## Chapter II

And he said to me, "Do you see this shepherd?" "I see him, sir," I said. "This," he answered, "is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption." I said to him, "Sir, I do not know the meaning of these words, 'to death, and to corruption.'" "Listen," he said. "The sheep which you saw merry and leaping about, are those which have torn themselves away from God for ever, and have delivered themselves over to luxuries and deceits of this world. Among them there is no return to life through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit, but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of thistles and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them here and there, and gave them no rest; and, altogether, these sheep were in a wretched plight.

## Chapter III

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and

## The Spirit of Early Christianity

severe, and so completely devoid of compassion for these sheep?” “This,” he replied, “is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments.” “I would know, sir,” I said, “Of what nature are these diverse tortures and punishments?” “Hear,” he said, “the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disorder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil.”

### Chapter IV

I said to him, “Sir, explain this also to me.” “What is it you ask?” he said. “Whether, sir,” I continued, “they who indulge in luxury, and who are deceived, are tortured for the same period of time that they have indulged in luxury and deceit?” He said to me, “They are tortured in the same manner.” “They are tormented much less, sir,” I replied; “for those who are so luxurious and who forget God ought to be tortured seven-fold.” He said to me “You are foolish, and do not understand the power of torment.” “Why, sir,” I said, “if I had understood it, I would not have asked you to show me.” “Hear,” he said, “the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulges in luxury for one day, and is deceived and is tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then,” he continued, “that the time of luxury and deceit is very short, but that of punishment and torture long.”

### Chapter V

“Still,” I said, “I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly.” He answered, and said to me, “Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care,” he added, “lest the time be fulfilled, and you be found foolish.”

Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until later; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last his luxury and deceit, and knows that on their account he suffers evil. Every man, therefore, who is luxurious and is deceived is thus tormented, because, although having life, they have given themselves over to death." "What kinds of luxury sir," I asked, "are hurtful?" "Every act of a man which he performs with pleasure," he replied, "is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves."

#### PARABLE SEVEN

After a few days I saw him in the same plain where I had also seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?" "Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction."

## The Spirit of Early Christianity

“Well, sir,” I said, “they have repented with their whole heart.” “I know, too,” he answered, “that they have repented with their whole heart: do you think, however, that the sins of those who repent are remitted? Not altogether, but he who repents must torture his own soul, and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage.” I said to him, “Sir, be with me, and I will be able to bear all affliction.” “I will be with you,” he said, “and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction,” he added, “will depart from all who walk in these my commandments.”

### PARABLE EIGHT

#### Chapter I

He showed me a large willow tree overshadowing plains and mountains, and under the shade of this willow had assembled all those who were called by the name of the Lord. And a glorious angel of the Lord, who was very tall, was standing beside the willow, having a large pruning-knife, and he was cutting little twigs from the willow and distributing them among the people that were overshadowed by the willow; and the twigs which he gave them were small, about a cubit, as it were, in length. And after they had all received the twigs, the angel laid down the pruning-knife, and that tree was sound, as I had seen it at first. And I marveled within myself, saying, “How is the tree sound, after so many branches have been cut off?” And the Shepherd said to me, “Do not be surprised if the tree remains sound after so many branches were lopped off; but wait, and when you shall have seen everything, then it will be explained to you what it means.” The angel who had distributed the branches among the people again asked them from them, and in the order in which they had received them were they summoned to him, and each one of them returned his branch. And the angel of the Lord took and looked at them. From some he received the branches withered and moth-eaten; those who returned branches in that state the angel of

the Lord ordered to stand apart. Others, again, returned them withered, but not moth-eaten; and these he ordered to stand apart. And others returned them half-withered, and these stood apart; and others returned their branches half-withered and having cracks in them, and these stood apart. [And others returned their branches green and having cracks in them; and these stood apart.] And others returned their branches, one-half withered and the other green; and these stood apart. And others brought their branches two-thirds green and the remaining third withered; and these stood apart. And others returned them two-thirds withered and one-third green; and these stood apart. And others returned their branches nearly all green, the smallest part only, the top, being withered, but they had cracks in them; and these stood apart. And of others very little was green, but the remaining parts withered; and these stood apart. And others came bringing their branches green, as they had received them from the angel. And the majority of the crowd returned branches of that kind, and with these the angel was exceedingly pleased; and these stood apart. And others returned their branches green and having offshoots; and these stood apart, and with these the angel was exceedingly delighted. And others returned their branches green and with offshoots, and the offshoots had some fruit, as it were; and those men whose branches were found to be of that kind were exceedingly joyful. And the angel was exultant because of them; and the Shepherd also rejoiced greatly because of them.

## Chapter II

And the angel of the Lord ordered crowns to be brought; and there were brought crowns, formed, as it were, of palms; and he crowned the men who had returned the branches which had offshoots and some fruit, and sent them away into the tower. And the others also he sent into the tower, those, namely, who had returned branches that were green and had offshoots but no fruit, having given them seals. And all who went into the tower had the same clothing—white as snow. And those who returned their branches green, as they had received them, he set free, giving them clothing and seals. Now after the angel had finished these things, he said to the Shepherd, “I am going away, and you will send these away within the walls, according as each one is worthy to have his dwelling. And examine their branches carefully, and so dismiss them; but examine them with care. See that no one escape you,” he added; “and if any escape you, I will try them at the altar.” Having said these words to the Shepherd, he departed. And after the angel had departed, the Shepherd said to me, “Let us take the branches of all these and plant them, and see if any of them will live.” I said to him, “Sir, how can these withered branches live?” He answered, and said, “This tree is a willow, and of a kind that is very tenacious of life. If, therefore, the branches be planted, and receive a little moisture, many of them will live. And now let us try, and pour water upon them; and if any of them live I shall rejoice with them, and

## The Spirit of Early Christianity

if they do not I at least will not be found neglectful.” And the Shepherd bade me call them as each one was placed. And they came, rank by rank, and gave their branches to the Shepherd. And the Shepherd received the branches, and planted them in rows; and after he had planted them he poured much water upon them, so that the branches could not be seen for the water; and after the branches had drunk it in, he said to me, “Let us go, and return after a few days, and inspect all the branches; for He who created this tree wishes all those to live who received branches from it. And I also hope that the greater part of these branches which received moisture and drank of the water will live.”

### Chapter III

I said to him, “Sir, explain to me what this tree means, for I am perplexed about it, because, after so many branches have been cut off, it continues sound, and nothing appears to have been cut away from it. By this, now, I am perplexed.” “Listen,” he said: “This great tree that casts its shadow over plains, and mountains, and all the earth, is the law of God that was given to the whole world; and this law is the Son of God, proclaimed to the ends of the earth; and the people who are under its shadow are they who have heard the proclamation, and have believed upon Him. And the great and glorious angel Michael is he who has authority over this people, and governs them; for this is he who gave them the law into the hearts of believers: he accordingly superintends them to whom he gave it, to see if they have kept the same. And you see the branches of each one, for the branches are the law. You see, accordingly, many branches that have been rendered useless, and you will know them all—those who have not kept the law; and you will see the dwelling of each one.” I said to him, “Sir, why did he dismiss some into the tower, and leave others to you?” “All,” he answered, “who transgressed the law which they received from him, he left under my power for repentance; but all who have satisfied the law, and kept it, he retains under his own authority.” “Who, then,” I continued, “are they who were crowned, and who go to the tower?” “These are they who have suffered on account of the law; but the others, and they who returned their branches green, and with offshoots, but without fruit, are they who have been afflicted on account of the law, but who have not suffered nor denied their law; and they who returned their branches green as they had received them, are the venerable, and the just, and they who have walked carefully in a pure heart, and have kept the commandments of the Lord. And the rest you will know when I have examined those branches which have been planted and watered.”

### Chapter IV

And after a few days we came to the place, and the Shepherd sat down in the angel’s place, and I stood beside him. And he said to me, “Gird yourself with



pure, undressed linen made of sackcloth;" and seeing me girded, and ready to minister to him, "Summon," he said, "the men to whom belong the branches that were planted, according to the order in which each one gave them in." So I went away to the plain, and summoned them all, and they all stood in their ranks. He said to them, "Let each one pull out his own branch, and bring it to me." The first to give in were those who had them withered and cut; and because they were found to be thus withered and cut, he commanded them to stand apart. And next they gave them in who had them withered, but not cut. And some of them gave in their branches green, and some withered and eaten as by a moth. Those that gave them in green, accordingly, he ordered to stand apart; and those who gave them in dry and cut, he ordered to stand along with the first. Next they gave them in who had them half-withered and cracked; and many of them gave them in green and without cracks; and some green and with offshoots and fruits upon the offshoots, such as they had who went, after being crowned, into the tower. And some handed them in withered and eaten, and some withered and uneaten; and some as they were, half-withered and cracked. And he commanded them each one to stand apart, some towards their own rows, and others apart from them.

#### Chapter V

Then they gave in their branches who had them green, but cracked: all these gave them in green, and stood in their own row. And the Shepherd was pleased with these, because they were all changed, and had lost their cracks. And they also gave them in who had them half-green and half-withered: of some, accordingly, the branches were found completely green; of others, half-withered; of others, withered and eaten; of others, green, and having offshoots. All these were sent away, each to his own row. Next they gave in who had them two parts green and one-third withered. Many of them gave them half-withered; and others withered and rotten; and others half-withered and cracked, and a few green. These all stood in their own row. And they gave them in who had them green, but to a very slight extent withered and cracked. Of these, some gave them in green, and others green and with offshoots. And these also went away to their own row. Next they gave them who had a very small part green and the other parts withered. Of these the branches were found for the most part green and having offshoots, and fruit upon the offshoots, and others altogether green. With these branches the Shepherd was exceedingly pleased, because they were found in this state. And these went away, each to his own row.

#### Chapter VI

After the Shepherd had examined the branches of them all, he said to me, "I told you that this tree was tenacious of life. You see," he continued, "how many repented and were saved." "I see, sir," I replied. "That you may behold,"

## The Spirit of Early Christianity

he added, “the great mercy of the Lord, that it is great and glorious, and that He has given His Spirit to those who are worthy of repentance.” “Why then, sir,” I said, “did not all these repent?” He answered, “To them whose heart He saw would become pure, and obedient to Him, He gave power to repent with the whole heart. But to them whose deceit and wickedness He perceived, and saw that they intended to repent hypocritically, He did not grant repentance, lest they should again profane His name.” I said to him, “Sir, show me now, with respect to those who gave in the branches, of what sort they are, and their abode, in order that they hearing it who believed, and received the seal, and broke it, and did not keep it whole, may, on coming to a knowledge of their deeds, repent, and receive from you a seal, and may glorify the Lord because He had compassion upon them, and sent you to renew their spirits.” “Listen,” he said: “they whose branches were found withered and moth-eaten are the apostates and traitors of the Church, who have blasphemed the Lord in their sins, and have, moreover, been ashamed of the name of the Lord by which they were called. These, therefore, at the end were lost unto God. And you see that not a single one of them repented, although they heard the words which I spoke to them, which I enjoined upon you. From such life departed. And they who gave them in withered and undecayed, these also were near to them; for they were hypocrites, and introducers of strange doctrines, and subverters of the servants of God, especially of those who had sinned, not allowing them to repent, but persuading them by foolish doctrines. These, accordingly, have a hope of repentance. And you see that many of them also have repented since I spoke to them, and they will still repent. But all who will not repent have lost their lives; and as many of them as repented became good, and their dwelling was appointed within the first walls; and some of them ascended even into the tower. You see, then,” he said, “that repentance involves life to sinners, but non-repentance death.”

### Chapter VII

“And as many as gave in the branches half-withered and cracked, hear also about them. They whose branches were half withered to the same extent are the wavering; for they neither live, nor are they dead. And they who have them half-withered and cracked are both waverers and slanderers, railing against the absent, and never at peace with one another, but always at variance. And yet to these also,” he continued, “repentance is possible. You see,” he said, “that some of them have repented, and there is still remaining in them,” he continued, “a hope of repentance. And as many of them,” he added, “as have repented, shall have their dwelling in the tower. And those of them who have been slower in repenting shall dwell within the walls. And as many as do not repent at all, but abide in their deeds, shall utterly perish. And they who gave in their branches green and cracked were always faithful and good, though emulous of each other about the foremost places, and about fame: now all these are foolish, in indulging

in a rivalry. Yet they also, being naturally good, on hearing my commandments, purified themselves, and soon repented. such Their dwelling, accordingly, was in the tower. But if any one relapse into strife, he will be east out of the tower, and will lose his life. Life is the possession of all who keep the commandments of the Lord; but in the commandments there is no rivalry in regard to the first places, or glory of any kind, but in regard to patience and personal humility. Among such persons, then, is the life of the Lord, but amongst the quarrelsome and transgressors, death.”

### Chapter VIII

“And they who gave in their branches half-green and half-withered, are those who are immersed in business, and do not cleave to the saints. For this reason, the one half of them is living, and the other half dead. Many, accordingly, who heard my commands repented, and those at least who repented had their dwelling in the tower. But some of them at last fell away: these, accordingly, have not repentance, for on account of their business they blasphemed the Lord, and denied Him. They therefore lost their lives through the wickedness which they committed. And many of them doubted. These still have repentance in their power, if they repent speedily; and their abode will be in the tower. But if they are slower in repenting, they will dwell within the walls; and if they do not repent, they too have lost their lives. And they who gave in their branches two-thirds withered and one-third green, are those who have denied [the Lord] in various ways. Many, however, repented, but some of them hesitated and were in doubt. These, then, have repentance within their reach, if they repent quickly, and do not remain in their pleasures; but if they abide in their deeds, these, too, work to themselves death.”

### Chapter IX

“And they who returned their branches two-thirds withered and one-third green, are those that were faithful indeed; but after acquiring wealth, and becoming distinguished amongst the heathen, they clothed themselves with great pride, and became lofty-minded, and deserted the truth, and did not cleave to the righteous, but lived with the heathen, and this way of life became more agreeable to them. They did not, however, depart from God, but remained in the faith, although not working the works of faith. Many of them accordingly repented, and their dwelling was in the tower. And others continuing to live until the end with the heathen, and being corrupted by their vain glories, departed from God, serving the works and deeds of the heathen. These were reckoned with the heathen. But others of them hesitated, not hoping to be saved on account of the deeds which they had done; while others were in doubt, and caused divisions among themselves. To those, therefore, who were in doubt on account of their

## The Spirit of Early Christianity

deeds, repentance is still open; but their repentance ought to be speedy, that their dwelling may be in the tower. And to those who do not repent, but abide in their pleasures, death is near.”

### Chapter X

“And they who give in their branches green, but having the tips withered and cracked, these were always good, and faithful, and distinguished before God; but they sinned a very little through indulging small desires, and finding little faults with one another. But on hearing my words the greater part of them quickly repented, and their dwelling was upon the tower. Yet some of them were in doubt; and certain of them who were in doubt wrought greater dissension. Among these, therefore, is hope of repentance, because they were always good; and with difficulty will any one of them perish. And they who gave up their branches withered, but having a very small part green, are those who believed only, yet continue working the works of iniquity. They never, however, departed from God, but gladly bore His name, and joyfully received His servants into their houses. Having accordingly heard of this repentance, they unhesitatingly repented, and practice all virtue and righteousness; and some of them even suffered, being willingly put to death, knowing their deeds which they had done. Of all these, therefore, the dwelling shall be in the tower.”

### Chapter XI

And after he had finished the explanations of all the branches, he said to me, “Go and tell them to everyone, that they may repent, and they shall live unto God. Because the Lord, having had compassion on all men, has sent me to give repentance, although some are not worthy of it on account of their works; but the Lord, being long-suffering, desires those who were called by His Son to be saved.” I said to him, “Sir, I hope that all who have heard them will repent; for I am persuaded that each one, on coming to a knowledge of his own works, and fearing the Lord, will repent.” He answered me, and said, “All who with their whole heart shall purify themselves from their wickedness before enumerated, and shall add no more to their sins, will receive healing from the Lord for their former transgressions, if they do not hesitate at these commandments; and they will live unto God. But do you walk in my commandments, and live.” Having shown me these things, and spoken all these words, he said to me, “And the rest I will show you after a few days.”

PARABLE NINE

Chapter I

After I had written down the commandments and parables of the Shepherd, the angel of repentance, he came to me and said, "I wish to explain to you what the Holy Spirit that spoke with you in the form of the Church showed you, for that Spirit is the Son of God. For, as you were somewhat weak in the flesh, it was not explained to you by the angel. When, however, you were strengthened by the Spirit, and your strength was increased, so that you were able to see the angel also, then accordingly was the building of the tower shown you by the Church. In a noble and solemn manner did you see everything as if shown you by a virgin; but now you see them through the same Spirit as if shown by an angel. You must, however, learn everything from me with greater accuracy. For I was sent for this purpose by the glorious angel to dwell in your house, that you might see all things with power, entertaining no fear, even as it was before." And he led me away into Arcadia, to a round hill; and he placed me on the top of the hill, and showed me a large plain, and round about the plain twelve mountains, all having different forms. The first was black as soot; and the second bare, without grass; and the third full of thorns and thistles; and the fourth with grass half-withered, the upper parts of the plants green, and the parts about the roots withered; and some of the grasses, when the sun scorched them, became withered. And the fifth mountain had green grass, and was ragged. And the sixth mountain was quite full of clefts, some small and others large; and the clefts were grassy, but the plants were not very vigorous, but rather, as it were, decayed. The seventh mountain, again, had cheerful pastures, and the whole mountain was blooming, and every kind of cattle and birds were feeding upon that mountain; and the more the cattle and the birds ate, the more the grass of that mountain flourished. And the eighth mountain was full of fountains, and every kind of the Lord's creatures drank of the fountains of that mountain. But the ninth mountain [had no water at all, and was wholly a desert, and had within it deadly serpents, which destroy men. And the tenth mountain] had very large trees, and was completely shaded, and under the shadow of the trees sheep lay resting and ruminating. And the eleventh mountain was very thickly wooded, and those trees were productive, being adorned with various sorts of fruits, so that any one seeing them would desire to eat of their fruits. The twelfth mountain, again, was wholly white, and its aspect was cheerful, and the mountain in itself was very beautiful.

Chapter II

And in the middle of the plain he showed me a large white rock that had arisen out of the plain. And the rock was more lofty than the mountains,

## The Spirit of Early Christianity

rectangular in shape, so as to be capable of containing the whole world: and that rock was old, having a gate cut out of it; and the cutting out of the gate seemed to me as if recently done. And the gate glittered to such a degree under the sunbeams, that I marveled at the splendor of the gate; and round about the gate were standing twelve virgins. The four who stood at the corners seemed to me more distinguished than the others—they were all, however, distinguished—and they were standing at the four parts of the gate; two virgins between each part. And they were clothed with linen tunics, and gracefully girded, having their right shoulders exposed, as if about to bear some burden. Thus they stood ready; for they were exceedingly cheerful and eager. After I had seen these things, I marveled in myself, because I was beholding great and glorious sights. And again I was perplexed about the virgins, because, although so delicate, they were standing courageously, as if about to carry the whole heavens. And the Shepherd said to me “Why are you reasoning in yourself, and perplexing your mind, and distressing yourself? for the things which you cannot understand, do not attempt to comprehend, as if you were wise; but ask the Lord, that you may receive understanding and know them. You cannot see what is behind you, but you see what is before. Whatever, then, you cannot see, let alone, and do not torment yourself about it: but what you see, make yourself master of it, and do not waste your labor about other things; and I will explain to you everything that I show you. Look therefore, on the things that remain.”

### Chapter III

I saw six men come, tall, and distinguished, and similar in appearance, and they summoned a multitude of men. And they who came were also tall men, and handsome, and powerful; and the six men commanded them to build a tower above the rock. And great was the noise of those men who came to build the tower, as they ran here and there around the gate. And the virgins who stood around the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if about to receive something from the men. And the six men commanded stones to ascend out of a certain pit, and to go to the building of the tower. And there went up ten shining rectangular stones, not hewn in a quarry. And the six men called the virgins, and bade them carry all the stones that were intended for the building, and to pass through the gate, and give them to the men who were about to build the tower. And the virgins put upon one another the ten first stones which had ascended from the pit, and carried them together, each stone by itself.

### Chapter IV

And as they stood together around the gate, those who seemed to be strong carried them, and they stooped down under the corners of the stone; and

the others stooped down under the sides of the stones. And in this way they carried all the stones. And they carried them through the gate as they were commanded, and gave them to the men for the tower; and they took the stones and proceeded with the building. Now the tower was built upon the great rock, and above the gate. Those ten stones were prepared as the foundation for the building of the tower. And the rock and gate were the support of the whole of the tower. And after the ten stones other twenty five came up out of the pit, and these were fitted into the building of the tower, being carried by the virgins as before. And after these ascended thirty-five. And these in like manner were fitted into the tower. And after these other forty stones came up; and all these were cast into the building of the tower, and there were four rows in the foundation of the tower, and they ceased ascending from the pit. And the builders also ceased for a little. And again the six men commanded the multitude of the crowd to bear stones from the mountains for the building of the tower. They were accordingly brought from all the mountains of various colors, and being hewn by the men were given to the virgins; and the virgins carried them through the gate, and gave them for the building of the tower. And when the stones of various colors were placed in the building, they all became white alike, and lost their different colors. And certain stones were given by the men for the building, and these did not become shining; but as they were placed, such also were they found to remain: for they were not given by the virgins, nor carried through the gate. These stones, therefore, were not in keeping with the others in the building of the tower. And the six men, seeing these unsuitable stones in the building, commanded them to be taken away, and to be carried away down to their own place whence they had been taken; and being removed one by one, they were laid aside; and they say to the men who brought the stones, "Do not you bring any stones at all for the building, but lay them down beside the tower, that the virgins may carry them through the gate, and may give them for the building. For unless," they said, "they be carried through the gate by the hands of the virgins, they cannot change their colors: do not toil, therefore," they said, "to no purpose."

## Chapter V

And on that day the building was finished, but the tower was not completed; for additional building was again about to be added, and there was a cessation in the building. And the six men commanded the builders all to withdraw a little distance, and to rest, but enjoined the virgins not to withdraw from the tower; and it seemed to me that the virgins had been left to guard the tower. Now after all had withdrawn, and were resting themselves, I said to the Shepherd, "What is the reason that the building of the tower was not finished?" "The tower," he answered, "cannot be finished just yet, until the Lord of it come and examine the building, in order that, if any of the stones be found to be decayed, he may change them: for the tower is built according to his pleasure." "I

would like to know, sir," I said, "what is the meaning of the building of this tower, and what the rock and gate, and the mountains, and the virgins mean, and the stones that ascended from the pit, and were not hewn, but came as they were to the building. Why, in the first place, were ten stones placed in the foundation, then twenty-five, then thirty-five, then forty? and I wish also to know about the stones that went to the building, and were again taken out and returned to their own place? On all these points put my mind at rest, sir, and explain them to me." "If you are not found to be curious about trifles," he replied, "you shall know everything. For after a few days we shall come here, and you will see the other things that happen to this tower, and will know accurately all the parables." After a few days we came to the place where we sat down. And he said to me, "Let us go to the tower; for the master of the tower is coming to examine it." And we came to the tower, and there was no one at all near it, save the virgins only. And the Shepherd asked the virgins if perchance the master of the tower had come; and they replied that he was about to come to examine the building.

### Chapter VI

And, behold, after a little I see an array of many men coming, and in the midst of them one man of so remarkable a size as to overtop the tower. And the six men who had worked upon the building were with him, and many other honorable men were around him. And the virgins who kept the tower ran forward and kissed him, and began to walk near him around the tower. And that man examined the building carefully, feeling every stone separately; and holding a rod in his hand, he struck every stone in the building three times. And when he struck them, some of them became black as soot, and some appeared as if covered with scabs, and some cracked, and some mutilated, and some neither white nor black, and some rough and not in keeping with the other stones, and some having very many stains: such were the varieties of decayed stones that were found in the building. He ordered all these to be taken out of the tower, and to be laid down beside it, and other stones to be brought and put in their stead. And the builders asked him from what mountain he wished them to be brought and put in their place. And he did not command them to be brought from the mountains, but he bade them be brought from a certain plain which was near at hand.] And the plain was dug up, and shining rectangular stones were found, and some also of a round shape; and all the stones which were in that plain were brought, and carried through the gate by the virgins. And the rectangular stones were hewn, and put in place of those that were taken away; but the rounded stones were not put into the building, because they were hard to hew, and appeared to yield slowly to the chisel; they were deposited, however, beside the tower, as if intended to be hewn and used in the building, for they were exceedingly brilliant.



## Chapter VII

The glorious man, the lord of the whole tower, having accordingly finished these alterations, called to him the Shepherd, and delivered to him all the stones that were lying beside the tower, that had been rejected from the building, and said to him, "Carefully clean all these stones, and put aside such for the building of the tower as may harmonize with the others; and those that do not, throw far away from the tower." Having given these orders to the Shepherd, he departed from the tower, with all those with whom he had come. Now the virgins were standing around the tower, keeping it. I said again to the Shepherd, "Can these stones return to the building of the tower, after being rejected?" He answered me, and said, "Do you see these stones?" "I see them, sir," I replied. "The greater part of these stones," he said, "I will hew, and put into the building, and they will harmonize with the others." "How, sir," I said, "can they, after being cut all round about, fill up the same space?" He answered, "Those that shall be found small will be thrown into the middle of the building, and those that are larger will be placed on the outside, and they will hold them together." Having spoken these words, he said to me, "Let us go, and after two days let us come and clean these stones, and cast them into the building; for all things around the tower must be cleaned, lest the Master come suddenly and find the places about the tower dirty, and be displeased, and these stones be not returned for the building of the tower, and I also shall seem to be neglectful towards the Master." And after two days we came to the tower, and he said to me, "Let us examine all the stones, and ascertain those which may return to the building." I said to him, "Sir, let us examine them!"

## Chapter VIII

And beginning, we first examined the black stones. And such as they had been taken out of the building, were they found to remain; and the Shepherd ordered them to be removed out of the tower, and to be placed apart. Next he examined those that had scabs; and he took and hewed many of these, and commanded the virgins to take them up and cast them into the building. And the virgins lifted them up, and put them in the middle of the building of the tower. And the rest he ordered to be laid down beside the black ones; for these, too, were found to be black. He next examined those that had cracks; and he hewed many of these, and commanded them to be carried by the virgins to the building: and they were placed on the outside, because they were found to be sounder than the others; but the rest, on account of the multitude of the cracks, could not be hewn, and for this reason, therefore, they were rejected from the building of the tower. He next examined the chipped stones, and many amongst these were found to be black, and some to have great cracks. And these also he commanded to be laid down along with those which had been rejected. But the remainder,

after being cleaned and hewn, he commanded to be placed in the building. And the virgins took them up, and fitted them into the middle of the building of the tower, for they were somewhat weak. He next examined those that were half white and half black, and many of them were found to be black. And he commanded these also to be taken away along with those which had been rejected. And the rest were all taken away by the virgins; for, being white, they were fitted by the virgins themselves into the building. And they were placed upon the outside, because they were found to be sound, so as to be able to support those which were placed in the middle, for no part of them at all was chipped. He next examined those that were rough and hard; and a few of them were rejected because they could not be hewn, as they were found exceedingly hard. But the rest of them were hewn, and carried by the virgins, and fitted into the middle of the building of the tower; for they were somewhat weak. He next examined those that had stains; and of these a very few were black, and were thrown aside with the others; but the greater part were found to be bright, and these were fitted by the virgins into the building, but on account of their strength were placed on the outside.

### Chapter IX

He next came to examine the white and rounded stones, and said to me, "What are we to do with these stones?" "How do I know, sir?" I replied. "Have you no intentions regarding them?" "Sir," I answered, "I am not acquainted with this art, neither am I a stone-cutter, nor can I tell." "Do you not see," he said, "that they are exceedingly round? And if I wish to make them rectangular, a large portion of them must be cut away; for some of them must of necessity be put into the building." "If therefore," I said, "they must, why do you torment yourself, and not at once choose for the building those which you prefer, and fit them into it?" He selected the larger ones among them, and the shining ones, and hewed them; and the virgins carried and fitted them into the outside parts of the building. And the rest which remained over were carried away, and laid down on the plain from which they were brought. They were not, however, rejected, "because," he said, "there remains yet a little addition to be built to the tower. And the lord of this tower wishes all the stones to be fitted into the building, because they are exceedingly bright." And twelve women were called, very beautiful in form, clothed in black, and with disheveled hair. And these women seemed to me to be fierce. But the Shepherd commanded them to lift the stones that were rejected from the building, and to carry them away to the mountains from which they had been brought. And they were merry, and carried away all the stones, and put them in the place whence they had been taken. Now after all the stones were removed, and there was no longer a single one lying around the tower, he said, "Let us go round the tower and see, lest there be any defect in it." So I went round the tower along with him. And the Shepherd, seeing that the

tower was beautifully built, rejoiced exceedingly; for the tower was built in such a way, that, on seeing it, I coveted the building of it, for it was constructed as if built of one stone, without a single joining. And the stone seemed as if hewn out of the rock; having to me the appearance of a monolith.

## Chapter X

And as I walked along with him, I was full of joy, beholding so many excellent things. And the Shepherd said to me, "Go and bring unslacked lime and fine-baked clay, that I may fill up the forms of the stones that were taken and thrown into the building; for everything about the tower must be smooth." And I did as he commanded me, and brought it to him. "Assist me," he said, "and the work will soon be finished." He accordingly filled up the forms of the stones that were returned to the building, and commanded the places around the tower to be swept and to be cleaned; and the virgins took brooms and swept the place, and carried all the dirt out of the tower, and brought water, and the ground around the tower became cheerful and very beautiful. Says the Shepherd to me, "Everything has been cleared away; if the lord of the tower come to inspect it, he can have no fault to find with us." Having spoken these words, he wished to depart; but I laid hold of him by the wallet, and began to adjure him by the Lord that he would explain what he had showed me. He said to me, "I must rest a little, and then I shall explain to you everything; wait for me here until I return." I said to him, "Sir, what can I do here alone?" "You are not alone," he said, "for these virgins are with you." "Give me in charge to them, then," I replied. The Shepherd called them to him, and said to them, "I entrust him to you until I come," and went away. And I was alone with the virgins; and they were rather merry, but were friendly to me, especially the four more distinguished of them.

## Chapter XI

The virgins said to me, "The Shepherd does not come here today." "What, then," said I, "am I to do?" They replied, "Wait for him until he comes; and if he comes he will converse with you, and if he does not come you will remain here with us until he does come." I said to them, "I will wait for him until it is late; and if he does not arrive, I will go away into the house, and come back early in the morning." And they answered and said to me, "You were entrusted to us; you cannot go away from us." "Where, then," I said, "am I to remain?" "You will sleep with us," they replied, "as a brother, and not as a husband: for you are our brother, and for the time to come we intend to abide with you, for we love you exceedingly!" But I was ashamed to remain with them. And she who seemed to be the first among them began to kiss me. [And the others seeing her kissing me, began also to kiss me], and to lead me round the tower, and to play with me. And I, too, became like a young man, and began to play with them: for some of

them formed a chorus, and others danced, and others sang; and I, keeping silence, walked with them around the tower, and was merry with them. And when it grew late I wished to go into the house; and they would not let me, but detained me. So I remained with them during the night, and slept beside the tower. Now the virgins spread their linen tunics on the ground, and made me lie down in the midst of them; and they did nothing at all but pray; and I without ceasing prayed with them, and not less than they. And the virgins rejoiced because I thus prayed. And I remained there with the virgins until the next day at the second hour. Then the Shepherd returned, and said to the virgins, "Did you offer him any insult?" "Ask him," they said. I said to him, "Sir, I was delighted that I remained with them." "On what," he asked, "did you eat?" "I ate, sir," I replied, "on the words of the Lord the whole night." "Did they receive you well?" he inquired. "Yes, sir," I answered. "Now," he said, "what do you wish to hear first?" "I wish to hear in the order," I said, "in which you showed me from the beginning. I beg of you, sir, that as I shall ask you, so also you will give me the explanation." "As you wish," he replied, "so also will I explain to you, and will conceal nothing at all from you."

### Chapter XII

"First of all, sir," I said, "explain this to me: What is the meaning of the rock and the gate?" "This rock," he answered, "and this gate are the Son of God." "How, sir?" I said; "the rock is old, and the gate is new." "Listen," he said, "and understand, O ignorant man. The Son of God is older than all His creatures, so that He was a fellow-councilor with the Father in His work of creation: for this reason is He old." "And why is the gate new, sir?" I said. "Because," he answered, "He became manifest in the last days of the dispensation: for this reason the gate was made new, that they who are to be saved by it might enter into the kingdom of God. You saw," he said, "that those stones which came in through the gate were used for the building of the tower, and that those which did not come, were again thrown back to their own place?" "I saw, sir," I replied. "In like manner," he continued, "no one shall enter into the kingdom of God unless he receives His holy name. For if you desire to enter into a city, and that city is surrounded by a wall, and has but one gate, can you enter into that city save through the gate which it has?" "Why, how can it be otherwise, sir?" I said. "If, then, you cannot enter into the city except through its gate, so, in like manner, a man cannot otherwise enter into the kingdom of God than by the name of His beloved Son. You saw," he added, "the multitude who were building the tower?" "I saw them, sir," I said. "Those," he said, "are all glorious angels, and by them accordingly is the Lord surrounded. And the gate is the Son of God. This is the one entrance to the Lord. In no other way, then, shall any one enter in to Him except through His Son. You saw," he continued, "the six men, and the tall and glorious man in the midst of them, who walked round the tower, and rejected the

stones from the building?” “I saw him, sir,” I answered. “The glorious man,” he said, “is the Son of God, and those six glorious angels are those who support Him on the right hand and on the left. None of these glorious angels,” he continued, “will enter in unto God apart from Him. Whosoever does not receive His name, shall not enter into the kingdom of God.”

### Chapter XIII

“And the tower,” I asked, “what does it mean?” “This tower,” he replied, “is the Church.” “And these virgins, who are they?” “They are holy spirits, and men cannot otherwise be found in the kingdom of God unless these have put their clothing upon them: for if you receive the name only, and do not receive from them the clothing, they are of no advantage to you. For these virgins are the powers of the Son of God. If you bear His name but possess not His power, it will be in vain that you bear His name. Those stones,” he continued, “which you saw rejected bore His name, but did not put on the clothing of the virgins.” “Of what nature is their clothing, sir?” I asked. “Their very names,” he said, “are their clothing. Everyone who bears the name of the Son of God, ought to bear the names also of these; for the Son Himself bears the names of these virgins. As many stones,” he continued, “as you saw come into the building of the tower through the hands of these virgins, and remaining, have been clothed with their strength. For this reason you see that the tower became of one stone with the rock. So also they who have believed on the Lord through His Son, and are clothed with these spirits, shall become one spirit, one body, and the color of their garments shall be one. And the dwelling of such as bear the names of the virgins is in the tower.” “Those stones, sir, that were rejected,” I inquired, “on what account were they rejected? For they passed through the gate, and were placed by the hands of the virgins in the building of the tower.” “Since you take an interest in everything,” he replied, “and examine minutely, hear about the stones that were rejected. These all,” he said, “received the name of God, and they received also the strength of these virgins. Having received, then, these spirits, they were made strong, and were with the servants of God; and theirs was one spirit, and one body, and one clothing. For they were of the same mind, and wrought righteousness. After a certain time, however, they were persuaded by the women whom you saw clothed in black, and having their shoulders exposed and their hair disheveled, and beautiful in appearance. Having seen these women, they desired to have them, and clothed themselves with their strength, and put off the strength of the virgins. These, accordingly, were rejected from the house of God, and were given over to these women. But they who were not deceived by the beauty of these women remained in the house of God. You have,” he said, “the explanation of those who were rejected.”

Chapter XIV

“What, then, sir,” I said, “if these men, being such as they are, repent and put away their desires after these women, and return again to the virgins, and walk in their strength and in their works, shall they not enter into the house of God?” “They shall enter in,” he said, “if they put away the works of these women, and put on again the strength of the virgins, and walk in their works. For on this account was there a cessation in the building, in order that, if these repent, they may depart into the building of the tower. But if they do not repent, then others will come in their place, and these at the end will be cast out. For all these things I gave thanks to the Lord, because He had pity on all that call upon His name; and sent the angel of repentance to us who sinned against Him, and renewed our spirit; and when we were already destroyed, and had no hope of life, He restored us to newness of life.” “Now, sir,” I continued, “show me why the tower was not built upon the ground, but upon the rock and upon the gate.” “Are you still,” he said, “without sense and understanding?” “I must, sir,” I said, “ask you of all things, because I am wholly unable to understand them; for all these things are great and glorious, and difficult for man to understand.” “Listen,” he said: “the name of the Son of God is great, and cannot be contained, and supports the whole world. If, then, the whole creation is supported by the Son of God, what think you of those who are called by Him, and bear the name of the Son of God, and walk in His commandments? Do you see what kind of persons He supports? Those who bear His name with their whole heart. He Himself, accordingly, became a foundation to them, and supports them with joy, because they are not ashamed to bear His name.”

Chapter XV

“Explain to me, sir,” I said, “the names of these virgins, and of those women who were clothed in black raiment.” “Hear,” he said, “the names of the stronger virgins who stood at the corners. The first is Faith, the second Continnence, the third Power, the fourth Patience. And the others standing in the midst of these have the following names: Simplicity, Innocence, Purity, Cheerfulness, Truth, Understanding, Harmony, Love. He who bears these names and that of the Son of God will be able to enter into the kingdom of God. Hear, also,” he continued, “the names of the women who had the black garments; and of these four are stronger than the rest. The first is Unbelief, the second: Incontinence, the third Disobedience, the fourth Deceit. And their followers are called Sorrow, Wickedness, Licentiousness, Anger, Falsehood, Folly, Backbiting, Hatred. The servant of God who bears these names shall see, indeed, the kingdom of God, but shall not enter into it.” “And the stones, sir,” I said, “which were taken out of the pit and fitted into the building: what are they?” “The first,” he said, “the ten, viz., that were placed as a foundation, are the first generation,

and the twenty-five the second generation, of righteous men; and the thirty-five are the prophets of God and His ministers; and the forty are the apostles and teachers of the preaching of the Son of God.” “Why, then, sir,” I asked, “did the virgins carry these stones also through the gate, and give them for the building of the tower?” “Because,” he answered, “these were the first who bore these spirits, and they never departed from each other, neither the spirits from the men nor the men from the spirits, but the spirits remained with them until their falling asleep. And unless they had had these spirits with them, they would not have been of use for the building of this tower.”

### Chapter XVI

“Explain to me a little further, sir,” I said. “What is it that you desire?” he asked. “Why, sir,” I said, “did these stones ascend out of the pit, and be applied to the building of the tower, after having borne these spirits?” “They were obliged,” he answered, “to ascend through water in order that they might be made alive; for, unless they laid aside the deadness of their life, they could not in any other way enter into the kingdom of God. Accordingly, those also who fell asleep received the seal of the Son of God. For,” he continued, “before a man bears the name of the Son of God he is dead; but when he receives the seal he lays aside his deadness, and obtains life. The seal, then, is the water: they descend into the water dead, and they arise alive. And to them, accordingly, was this seal preached, and they made use of it that they might enter into the kingdom of God.” “Why, sir,” I asked, “did the forty stones also ascend with them out of the pit, having already received the seal?” “Because,” he said, “these apostles and teachers who preached the name of the Son of God, after falling asleep in the power and faith of the Son of God, preached it not only to those who were asleep, but themselves also gave them the seal of the preaching. Accordingly they descended with them into the water, and again ascended. But these descended alive and rose up again alive; whereas they who had previously fallen asleep descended dead, but rose up again alive. By these, then, were they quickened and made to know the name of the Son of God. For this reason also did they ascend with them, and were fitted along with them into the building of the tower, and, untouched by the chisel, were built in along with them. For they slept in righteousness and in great purity, but only they had not this seal. You have accordingly the explanation of these also.”

### Chapter XVII

“I understand, sir,” I replied. “Now, sir,” I continued, “explain to me, with respect to the mountains, why their forms are various and diverse.” “Listen,” he said: “these mountains are the twelve tribes, which inhabit the whole

world. The Son of God, accordingly, was preached unto them by the apostles.” “But why are the mountains of various kinds, some having one form, and others another? Explain that to me, sir.” “Listen,” he answered: “these twelve tribes that inhabit the whole world are twelve nations. And they vary in prudence and understanding. As numerous, then, as are the varieties of the mountains which you saw, are also the diversities of mind and understanding among these nations. And I will explain to you the actions of each one.” “First, sir,” I said, “explain this: why, when the mountains are so diverse, their stones, when placed in the building, became one color, shining like those also that had ascended out of the pit.” “Because,” he said, “all the nations that dwell under heaven were called by hearing and believing upon the name of the Son of God. Having, therefore, received the seal, they had one understanding and one mind; and their faith became one, and their love one, and with the name they bore also the spirits of the virgins. On this account the building of the tower became of one color, bright as the sun. But after they had entered into the same place, and became one body, certain of these defiled themselves, and were expelled from the race of the righteous, and became again what they were before, or rather worse.”

### Chapter XVIII

“How, sir,” I said, “did they become worse, after having known God?” “He that does not know God,” he answered, “and practices evil, receives a certain chastisement for his wickedness; but he that has known God, ought not any longer to do evil, but to do good. If, accordingly, when he ought to do good, he does evil, does he not appear to do greater evil than he who does not know God? For this reason, they who have not known God and do evil are condemned to death; but they who have known God, and have seen His mighty works, and still continue in evil, shall be chastised doubly, and shall die for ever. In this way, then, will the Church of God be purified. For as you saw the stones rejected from the tower, and delivered to the evil spirits, and cast out for that reason, so they also shall be cast out, and there shall be one body of the purified; as the tower also became, as it were, of one stone after its purification. In like manner also shall it be with the Church of God, after it has been purified, and has rejected the wicked, and the hypocrites, and the blasphemers, and the waverers, and those who commit wickedness of different kinds. After these have been cast away, the Church of God shall be one body, of one mind, of one understanding, of one faith, of one love. And then the Son of God will be exceeding glad, and shall rejoice over them, because He has received His people pure.” “All these things, sir,” I said, “are great and glorious.” “Moreover, sir,” I said, “explain to me the power and the actions of each one of the mountains, that every soul, trusting in the Lord, and hearing it, may glorify His great, and marvelous, and glorious name.” “Hear,” he said, “the diversity of the mountains and of the twelve nations.”



Chapter XIX

“From the first mountain, which was black, they that believed are the following: apostates and blasphemers against the Lord, and betrayers of the servants of God. To these repentance is not open; but death lies before them, and on this account also are they black, for their race is a lawless one. And from the second mountain, which was bare, they who believed are the following: hypocrites, and teachers of wickedness. And these, accordingly, are like the former, not having any fruits of righteousness; for as their mountain was destitute of fruit, so also such men have a name indeed, but are empty of faith, and there is no fruit of truth in them. They indeed have repentance in their power, if they repent quickly; but if they are slow in so doing, they shall die along with the former.” “Why, sir,” I said, “do these have an opportunity for repentance, but the former not? For their actions are nearly the same.” “On this account,” he said, “have these opportunity for repentance, because they did not blaspheme their Lord, nor become betrayers of the servants of God; but on account of their desire of possessions they became hypocritical, and each one taught according to the desires of men that were sinners. But they will suffer a certain punishment; and repentance is before them, because they were not blasphemers or traitors.”

Chapter XX

“And from the third mountain, which had thorns and thistles, they who believed are the following. There are some of them rich, and others immersed in much business. The thistles are the rich, and the thorns are they who are immersed in much business. Those, accordingly, who are entangled in many various kinds of business, do not cleave to the servants of God, but wander away, being choked by their business transactions; and the rich cleave with difficulty to the servants of God, fearing or else these should ask something of them. Such persons, accordingly, shall have difficulty in entering the kingdom of God. For as it is disagreeable to walk among thistles with naked feet, so also it is hard for such to enter the kingdom of God. But to all these repentance, and that quickly, is open, in order that what they did not do in former times they may make up for in these days, and do some good, and they shall live unto God. But if they abide in their deeds, they shall be delivered to those women, who will put them to death.”

Chapter XXI

“And from the fourth mountain, which had much grass, the upper parts of the plants green, and the parts about the roots withered, and some also scorched by the sun, they who believed are the following: the doubtful, and they

## The Spirit of Early Christianity

who have the Lord upon their lips, but have Him not in their heart. On this account their foundations are withered, and have no strength; and their words alone live, while their works are dead. Such persons are neither alive nor dead. They resemble, therefore, the waverers: for the wavering are neither withered nor green, being neither living nor dead. For as their blades, on seeing the sun, were withered, so also the wavering, when they hear of affliction, on account of their fear, worship idols, and are ashamed of the name of their Lord. Such, then, are neither alive nor dead. But these also may yet live, if they repent quickly; and if they do not repent, they are already delivered to the women, who take away their life.”

### Chapter XXII

“And from the fifth mountain, which had green grass, and was rugged, they who believed are the following: believers, indeed, but slow to learn, and obstinate, and pleasing themselves, wishing to know everything, and knowing nothing at all. On account of this obstinacy of theirs, understanding departed from them, and foolish senselessness entered into them. And they praise themselves as having wisdom, and desire to become teachers, although destitute of sense. On account, therefore, of this loftiness of mind, many became vain, exalting themselves: for self-will and empty confidence is a great demon. Of these, accordingly, many were rejected, but some repented and believed, and subjected themselves to those that had understanding, knowing their own foolishness. And to the rest of this class repentance is open; for they were not wicked, but rather foolish, and without understanding. If these therefore repent, they will live unto God; but if they do not repent, they shall have their dwelling with the women who wrought wickedness among them.”

### Chapter XXIII

“And those from the sixth mountain, which had clefts large and small, and decayed grass in the clefts, who believed, were the following: they who occupy the small clefts are those who bring charges against one another, and by reason of their slanders have decayed in the faith. Many of them, however, repented; and the rest also will repent when they hear my commandments, for their slanders are small, and they will quickly repent. But they who occupy the large clefts are persistent in their slanders, and vindictive in their anger against each other. These, therefore, were thrown away from the tower, and rejected from having a part in its building. Such persons, accordingly, shall have difficulty in living. If our God and Lord, who rules over all things, and has power over all His creation, does not remember evil against those who confess their sins, but is merciful, does man, who is corruptible and full of sins, remember evil against a fellow-man, as if he were able to destroy or to save him? I, the angel of

repentance, say unto you, As many of you as are of this way of thinking, lay it aside, and repent, and the Lord will heal your former sins, if you purify yourselves from this demon; but if not, you will be delivered over to him for death.”

#### Chapter XXIV

“And those who believed from the seventh mountain, on which the grass was green and flourishing, and the whole of the mountain fertile, and every kind of cattle and the fowls of heaven were feeding on the grass on this mountain, and the grass on which they pastured became more abundant, were the following: they were always simple, and harmless, and blessed, bringing no charges against one another, but always rejoicing greatly because of the servants of God, and being clothed with the holy spirit of these virgins, and always having pity on every man, and giving aid from their own labor to every man, without reproach and without hesitation. The Lord, therefore, seeing their simplicity and all their meekness, multiplied them amid the labors of their hands, and gave them grace in all their doings. And I, the angel of repentance, say to you who are such, Continue to be such as these, and your seed will never be blotted out; for the Lord has made trial of you, and inscribed you in the number of us, and the whole of your seed will dwell with the Son of God; for you have received of His Spirit.”

#### Chapter XXV

“And they who believed from the eighth mountain, where were the many fountains, and where all the creatures of God drank of the fountains, were the following: apostles, and teachers, who preached to the whole world, and who taught solemnly and purely the word of the Lord, and did not at all fall into evil desires, but walked always in righteousness and truth, according as they had received the Holy Spirit. Such persons, therefore, shall enter in with the angels.”

#### Chapter XXVI

“And they who believed from the ninth mountain, which was deserted, and had in it creeping things and wild beasts which destroy men, were the following: they who had the stains as servants, who discharged their duty ill, and who plundered widows and orphans of their livelihood, and gained possessions for themselves from the ministry, which they had received. If, therefore, they remain under the dominion of the same desire, they are dead, and there is no hope of life for them; but if they repent, and finish their ministry in a holy manner, they shall be able to live. And they who were covered with scabs are those who have denied their Lord, and have not returned to Him again; but becoming withered and desert-like, and not cleaving to the servants of God, but

## The Spirit of Early Christianity

living in solitude, they destroy their own souls. For as a vine, when left within an enclosure, and meeting with neglect, is destroyed, and is made desolate by the weeds, and in time grows wild, and is no longer of any use to its master, so also are such men as have given themselves up, and become useless to their Lord, from having contracted savage habits. These men, therefore, have repentance in their power, unless they are found to have denied from the heart; but if anyone is found to have denied from the heart, I do not know if he may live. And I say this not for these present days, in order that anyone who has denied may obtain repentance, for it is impossible for him to be saved who now intends to deny his Lord; but to those who denied Him long ago, repentance seems to be possible. If, therefore, any one intends to repent, let him do so quickly, before the tower is completed; for if not, he will be utterly destroyed by the women. And the chipped stones are the deceitful and the slanderers; and the wild beasts which you saw on the ninth mountain, are the same. For as wild beasts destroy and kill a man by their poison, so also do the words of such men destroy and ruin a man. These, accordingly, are mutilated in their faith, on account of the deeds which they have done in themselves; yet some repented, and were saved. And the rest, who are of such a character, can be saved if they repent; but if they do not repent, they will perish with those women, whose strength they have assumed.”

### Chapter XXVII

“And from the tenth mountain, where were trees which overshadowed certain sheep, they who believed were the following: bishops given to hospitality, who always gladly received into their houses the servants of God, without dissimulation. And the bishops never failed to protect, by their service, the widows, and those who were in want, and always maintained a holy conversation. All these, accordingly, shall be protected by the Lord forever. They who do these things are honorable before God, and their place is already with the angels, if they remain to the end serving God.”

### Chapter XXVIII

“And from the eleventh mountain, where were trees full of fruits, adorned with fruits of various kinds, they who believed were the following: they who suffered for the name of the Son of God, and who also suffered cheerfully with their whole heart, and laid down their lives.” “Why, then, sir,” I said, “do all these trees bear fruit, and some of them fairer than the rest?” “Listen,” he said: “all who once suffered for the name of the Lord are honorable before God; and of all these the sins were remitted, because they suffered for the name of the Son of God. And why their fruits are of various kinds, and some of them superior, listen. All,” he continued, “who were brought before the authorities and were examined, and did not deny, but suffered cheerfully—these are held in greater honor with

God, and of these the fruit is superior; but all who were cowards, and in doubt, and who reasoned in their hearts whether they would deny or confess, and yet suffered, of these the fruit is less, because that suggestion came into their hearts; for that suggestion—that a servant should deny his Lord—is evil. Have a care, therefore, you who are planning such things, lest that suggestion remain in your hearts, and you perish unto God. And you who suffer for His name ought to glorify God, because He deemed you worthy to bear His name, that all your sins might be healed. [Therefore, rather deem yourselves happy], and think that you have done a great thing, if any of you suffer on account of God. The Lord bestows life upon you, and you do not understand, for your sins were heavy; but if you had not suffered for the name of the Lord, you would have died to God on account of your sins. These things I say to you who are hesitating about denying or confessing: acknowledge that you have the Lord, lest, denying Him, you be delivered up to prison. If the heathen chastise their slaves, when one of them denies his master, what, think ye, will your Lord do, who has authority over all men? Put away these counsels out of your hearts, that you may live continually unto God.”

#### Chapter XXIX

“And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain steadfast, and be as children, without doing evil, will be more honored than all who have been previously mentioned; for all infants are honorable before God, and are the first persons with Him. Blessed, then, are you who put away wickedness from yourselves, and put on innocence. As the first of all will you live unto God.” After he had finished the parables of the mountains, I said to him, “Sir, explain to me now about the stones that were taken out of the plain, and put into the building instead of the stones that were taken out of the tower; and about the round stones that were put into the building; and those that still remain round.”

#### Chapter XXX

“Hear,” he answered, “about all these also. The stones taken out of the plain and put into the building of the tower instead of those that were rejected, are the roots of this white mountain. When, therefore, they who believed from the white mountain were all found guileless, the Lord of the tower commanded those from the roots of this mountain to be cast into the building of the tower; for he knew that if these stones were to go to the building of the tower, they would

## The Spirit of Early Christianity

remain bright, and not one of them become black. But if he had so resolved with respect to the other mountains, it would have been necessary for him to visit that tower again, and to cleanse it. Now all these persons were found white who believed, and who will yet believe, for they are of the same race. This is a happy race, because it is innocent. Hear now, further, about these round and shining stones. All these also are from the white mountain. Hear, moreover, why they were found round: because their riches had obscured and darkened them a little from the truth, although they never departed from God; nor did any evil word proceed out of their mouth, but all justice, virtue, and truth. When the Lord, therefore, saw the mind of these persons, that they were born good, and could be good, He ordered their riches to be cut down, not to be taken away forever, that they might be able to do some good with what was left them; and they will live unto God, because they are of a good race. Therefore were they rounded a little by the chisel, and put in the building of the tower.

### Chapter XXXI

“But the other round stones, which had not yet been adapted to the building of the tower, and had not yet received the seal, were for this reason put back into their place, because they are exceedingly round. Now this age must be cut down in these things, and in the vanities of their riches, and then they will meet in the kingdom of God; for they must of necessity enter into the kingdom of God, because the Lord has blessed this innocent race. Of this race, therefore, no one will perish; for although any of them may be tempted by the most wicked devil, and commit sin, he will quickly return to his Lord. I deem you happy, I, who am the messenger of repentance, whoever of you are innocent as children, because your part is good, and honorable before God. Moreover, I say to you all, who have received the seal of the Son of God, be clothed with simplicity, and be not mindful of offences, nor remain in wickedness. Lay aside, therefore, the recollection of your offences and bitternesses, and you will be formed in one spirit. And heal and take away from you those wicked schisms, that if the Lord of the flocks come, He may rejoice concerning you. And He will rejoice, if He find all things sound, and none of you shall perish. But if He find any one of these sheep strayed, woe to the shepherds! And if the shepherds themselves have strayed, what answer will they give Him for their flocks? Will they perchance say that they were harassed by their flocks? They will not be believed, for the thing is incredible that a shepherd could suffer from his flock; rather will he be punished on account of his falsehood. And I myself am a shepherd, and I am under a most stringent necessity of rendering an account of you.

### Chapter XXXII

“Heal yourselves, therefore, while the tower is still building. The Lord

dwells in men that love peace, because He loved peace; but from the contentious and the utterly wicked He is far distant. Restore to Him, therefore, a spirit sound as you received it. For when you have given to a fuller a new garment, and desire to receive it back entire at the end, if, then, the fuller return you a torn garment, will you take it from him, and not rather be angry, and abuse him, saying, 'I gave you a garment that was entire: why have you rent it, and made it useless, so that it can be of no use on account of the rent which you have made in it?' Would you not say all this to the fuller about the rent which you found in your garment? If, therefore, you grieve about your garment, and complain because you have not received it entire, what do you think the Lord will do to you, who gave you a sound spirit, which you have rendered altogether useless, so that it can be of no service to its possessor? For its use began to be unprofitable, seeing it was corrupted by you. Will not the Lord, therefore, because of this conduct of yours regarding His Spirit, act in the same way, and deliver you over to death? Assuredly, I say, he will do the same to all those whom He shall find retaining a recollection of offences. Do not trample His mercy under foot, He says, but rather honor Him, because He is so patient with your sins, and is not as you are. Repent, for it is useful to you."

### Chapter XXXIII

"All these things which are written above, I, the Shepherd, the messenger of repentance, have showed and spoken to the servants of God. If therefore you believe, and listen to my words, and walk in them, and amend your ways, you shall have it in your power to live: but if you remain in wickedness, and in the recollection of offences, no sinner of that class will live unto God. All these words which I had to say have been spoken unto you." The Shepherd said to me, "Have you asked me everything?" And I replied, "Yes, sir." "Why did you not ask me about the shape of the stones that were put into the building, that I might explain to you why we filled up the shapes?" And I said, "I forgot, sir." "Hear now, then," he said, "about this also. These are they who have now heard my commandments, and repented with their whole hearts. And when the Lord saw that their repentance was good and pure, and that they were able to remain in it, He ordered their former sins to be blotted out. For these shapes were their sins, and they were leveled down, that they might not appear."

### PARABLE TEN

#### Chapter I

After I had fully written down this book, that messenger who had delivered me to the Shepherd came into the house in which I was, and sat down upon a couch, and the Shepherd stood on his right hand. He then called me, and

## The Spirit of Early Christianity

spoke to me as follows: "I have delivered you and your house to the Shepherd, that you may be protected by him." "Yes, sir," I said. "If you wish, therefore, to be protected," he said, "from all annoyance, and from all harsh treatment, and to have success in every good work and word, and to possess all the virtues of righteousness, walk in these commandments which he has given you, and you will be able to subdue all wickedness. For if you keep those commandments, every desire and pleasure of the world will be subject to you, and success will attend you in every good work. Take unto yourself his experience and moderation, and say to all that he is in great honor and dignity with God, and that he is a president with great power, and mighty in his office. To him alone throughout the whole world is the power of repentance assigned. Does he seem to you to be powerful? But you despise his experience, and the moderation which he exercises towards you."

### Chapter II

I said to him, "Ask him, sir, whether from the time that he has entered my house I have done anything improper, or have offended him in any respect." He answered, "I also know that you neither have done nor will do anything improper, and therefore I speak these words to you, that you may persevere. For he had a good report of you to me, and you will say these words to others, that they also who have either repented or will still repent may entertain the same feelings with you, and he may report well of these to me, and I to the Lord." And I said, "Sir, I make known to every man the great works of God: and I hope that all those who love them, and have sinned before, on hearing these words, may repent, and receive life again." "Continue, therefore, in this ministry, and finish it. And all who follow out his commands shall have life, and great honor with the Lord. But those who do not keep his commandments, flee from his life, and despise him. But he has his own honor with the Lord. All, therefore, who shall despise him, and not follow his commands, deliver themselves to death, and every one of them will be guilty of his own blood. But I urge you, that you obey his commands, and you will have a cure for your former sins."

### Chapter III

"Moreover, I sent you these virgins, that they may dwell with you. For I saw that they were courteous to you. You will therefore have them as assistants, that you may be the better able to keep his commands: for it is impossible that these commandments can be observed without these virgins. I see, moreover, that they abide with you willingly; but I will also instruct them not to depart at all from your house: do you only keep your house pure, as they will delight to dwell in a pure abode. For they are pure, and chaste, and industrious, and have all influence with the Lord. Therefore, if they find your house to be pure, they will



remain with you; but if any defilement, even a little, befall it, they will immediately withdraw from your house. For these virgins do not at all like any defilement." I said to him, "I hope, sir, that I will please them, so that they may always be willing to inhabit my house. And as he to whom you entrusted me has no complaint against me, so neither will they have." He said to the Shepherd, "I see that the servant of God wishes to live, and to keep these commandments, and will place these virgins in a pure habitation." When he had spoken these words he again delivered me to the Shepherd, and called those virgins, and said to them, "Since I see that you are willing to dwell in his house, I commend him and his house to you, asking that you withdraw not at all from it." And the virgins heard these words with pleasure.

#### Chapter IV

The angel then said to me, "Conduct yourself manfully in this service, and make known to everyone the great things of God, and you will have favor in this ministry. Whoever, therefore, shall walk in these commandments, shall have life, and will be happy in his life; but whosoever shall neglect them shall not have life, and will be unhappy in this life. Enjoin all, who are able to act rightly, not to cease well-doing; for, to practice good works is useful to them. And I say that every man ought to be saved from inconveniences. For both he who is in want, and he who suffers inconveniences in his daily life, is in great torture and necessity. Whoever, therefore, rescues a soul of this kind from necessity, will gain for himself great joy. For he who is harassed by inconveniences of this kind, suffers equal torture with him who is in chains. Moreover many, on account of calamities of this sort, when they could not endure them, hasten their own deaths. Whoever, then, knows a calamity of this kind afflicting a man, and does not save him, commits a great sin, and becomes guilty of his blood. Do good works, therefore, you who have received good from the Lord; lest, while you delay to do them, the building of the tower be finished, and you be rejected from the edifice: there is now no other tower a-building. For on your account was the work of building suspended. Unless, then, you make haste to do rightly, the tower will be completed, and you will be excluded." After he had spoken with me he rose up from the couch, and taking the Shepherd and the virgins, he departed. But he said to me that he would send back the Shepherd and the virgins to my dwelling. Amen.



# The First Epistle of Clement

## Chapter I

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.

Because, dear brethren, to the sudden and successive devastating events which have happened to ourselves, we feel that we have been somewhat late in turning our attention to the points respecting which you consulted us; and especially to that shameful and detestable rebellion, totally loathsome 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 whoever 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 temperance 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 honor to the elders among you. You admonished young men to be of a sober and serious mind; you instructed your wives to do all things with a blameless, acceptable, and pure conscience, loving their husbands as in their duty; and you taught them that, living in submission, they should manage their household affairs with excellence, and be in every respect marked by discretion.

## Chapter II

Moreover, you were all distinguished by humility, and were in no respect puffed up with pride, but brought forth obedience rather than demanded it, and were more willing to give than to receive. 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 intentions, 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, that the number of God's elect might be saved

## The Spirit of Early Christianity

with mercy and a good conscience. You were sincere and uncorrupted, and forgetful of injuries between one another. Every kind of faction and dissension was abominable in your sight. You mourned over the transgressions of your neighbors: their deficiencies you deemed your own. You were never reluctant to perform any act of kindness being “ready to do every good work.” 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.

### Chapter III

Every kind of honor and happiness was bestowed upon you, and then was fulfilled that which is written, “My beloved did eat and drink, and was enlarged and became fat, and rebelled.” Hence flowed jealousy and envy, strife and sedition, persecution and disorder, war and captivity. So the worthless rose up against the honored, 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 everyone abandons the fear of God, and is become blind in His faith, neither walks according to His commandments, nor lives as a Christian should, but walks after his own wicked lusts, resuming the practice of an unrighteous and ungodly envy, by which death itself entered into the world.

### Chapter IV

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 first born of his sheep, and of the fat thereof. And God had respect for Abel and for 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 thou grieved, and why has 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 murdered 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. 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?” On account of envy, Aaron and Miriam had to make their abode outside the camp. Envy brought down Dathan and Abiram alive to

Hades, through the sedition which they roused against God's servant Moses. Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel.

### Chapter V

But let us not 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 labors 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 rulers. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience.

### Chapter VI

To these men who gave 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, furnishing us with a most excellent example. Through envy, those women, the Danaids and Dircaë, 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." Envy and strife have overthrown great cities and uprooted mighty nations.

### Chapter VII

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 honorable 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

## The Spirit of Early Christianity

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; but they, repenting of their sins, received mercy from God by prayer, and obtained salvation, although they were aliens of God.

### Chapter VIII

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;" adding, moreover, this gracious declaration, "Repent, O house of Israel, of your iniquity. Say to the children of My people, Though your sins reach from earth to heaven, I and though they be redder than scarlet, and blacker than sackcloth, 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 yourselves, 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, defend the fatherless, and see that justice is done to the widow; and come, and let us reason together. He declares, Though your sins are like crimson, I will make them white as snow; though they are like scarlet, I will whiten them like wool. And if you are willing and obey Me, you shall eat the good of the land; but if you refuse, and will not listen to Me, the sword shall devour you, for the mouth of the Lord has spoken these things." Desiring, therefore, that all His beloved should be partakers of repentance, He has, by His almighty will, established these declarations.

### Chapter IX

Wherefore, let us yield in obedience to His excellent and glorious will; and imploring His mercy and loving-kindness, while we forsake all fruitless labors, 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 Enoch, for example, who, being found righteous in obedience, was caught up to God, 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 the animals through him which, with one accord, entered into the ark.

### Chapter X

Abraham, called "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 family, 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 family, and 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." 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 offspring forever. And I will make your offspring as the dust of the earth, so that if a man can count the dust of the earth, then shall your descendants also be numbered." And again the Scripture says, "God brought forth Abram, and spoke unto him, Look up now to heaven, and count the stars if you be able to number them; so shall thy 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 XI

On account of his hospitality and godliness, Lot was rescued from Sodom when all the country around was punished by means of fire and brimstone, the Lord thus making it known that He does not forsake those that hope in Him, but hands over such as depart from Him unto punishment and torture. For Lot's wife, who went forth with him, being of a different mind from him and not continuing in agreement with him (as they were commanded) 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 do not trust the power of God, bring down judgment on themselves and become a sign to all succeeding generations.

#### Chapter XII

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 figured out that they had come to spy on 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 on our land; bring them forth, for so the king commands," she answered them, "The two men whom you seek came unto me,

## The Spirit of Early Christianity

but quickly departed again and are gone,” thus not revealing the spies to them. Then she said to the men, “I know for certain 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 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 XIII

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 glory 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 longsuffering. For in this way He spoke: “Be merciful, that you may obtain mercy; forgive, that you may be forgiven; 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 the measure you give, 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?”

### Chapter XIV

It is right and holy therefore, men and brethren, rather to obey God than to follow those who, through pride and rebellion, have become the leaders in detestable jealousy. For we shall incur no small injury, but rather great danger, if we rashly yield ourselves to the inclinations of men who aim at promoting strife and uproar, 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 benevolence 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.”

### Chapter XV

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 honor 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 XVI

For Christ is of those who are humble minded, and not of those who exalt themselves over His flock. Our Lord Jesus Christ, the Scepter 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 hath 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, yes, 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 labor, 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 did not open His mouth. He was brought as a sheep to the slaughter, and as a lamb before her shearer is silent, so He did not open 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 tomb, and the rich for His death, because He did no iniquity, neither was deceit found in His mouth. And the Lord is pleased to purify Him by

## The Spirit of Early Christianity

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 ministered 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 bore 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 insulted Me; they have spoken with their lips; they have shaken their head, saying He hoped in God, let Him deliver Him, let Him save Him, since He delighted 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 XVII

Let us be imitators also of those who in goatskins and sheepskins 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 conveyed in Scripture. Abraham was especially honored, 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 contribution, God punished Egypt with plagues and tortures. Yet he, though thus greatly honored, 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 XVIII

But what shall we say concerning David, to whom such testimony was conveyed, 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 You have 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 unto You. Deliver me from blood guiltiness, O God, the God of my salvation: my tongue shall exalt in Your righteousness. O Lord, You shall open my mouth, and my lips shall show forth Your praise. For if You have desired sacrifice, I would have given it; You will not delight in burnt-offerings. The acceptable sacrifice to God is a broken spirit; a broken and a contrite heart God will not despise.”

#### Chapter XIX

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 longsuffering will. Let us reflect how free from wrath He is towards all His creation.

#### Chapter XX

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 immeasurable 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, impassable to

## The Spirit of Early Christianity

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 XXI

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 reason 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 honor the elderly 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 humility; let them make manifest the command which they have of their tongue, by their manner of speaking; let them display their love, not by showing favoritism, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of what great advantage 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 XXII

Now the faith which is in Christ confirms all these admonitions. For He Himself by the Holy Spirit 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 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 XXIII

The all-merciful and benevolent Father has compassion towards those that fear Him, and kindly and lovingly bestows His favors 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 the vine, for example. 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 delay;” and, “The Lord shall suddenly come to His temple, even the Holy One, for whom you look.”

### Chapter XXIV

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 disintegration the mighty power of the providence of the Lord raises it up again, and from one seed many arise and bring forth fruit.

### Chapter XXV

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

## The Spirit of Early Christianity

five hundred years. And when the time of its coming to an end 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 XXVI

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 fulfill 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 myself 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."

### Chapter XXVII

Having then this hope, let our souls be bound to Him who is faithful in His promises, and fair 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 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. 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 handiwork. 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."

### Chapter XXVIII

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 where 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, "Where shall I go, and where shall I hide 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." Where, then, shall any one go, or where shall he escape from Him who comprehends all things?

#### Chapter XXIX

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." 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 XXX

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 horrible pride. "For God," says "resist the proud, but give grace to the humble." Let us cleave, then, to those to whom grace has been given by God. Let us clothe ourselves with goodwill 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: and is 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 by God; but moderation, humility, and meekness to such as are blessed by Him.

#### Chapter XXXI

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

## The Spirit of Early Christianity

he worked righteousness and truth through faith? Isaac, with perfect confidence, as if knowing what was to happen, cheerfully yielded himself as a sacrifice. 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 scepter of the twelve tribes of Israel.

### Chapter XXXII

Whosoever will candidly consider each particular, will recognize 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. 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 honored, 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 forever and ever. Amen.

### Chapter XXXIII

What shall we do, then, brethren? Shall we become lazy in doing good, 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 immoveable 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." Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply." 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 XXXIV

The good servant receives the bread of his labor with confidence; the lazy and slothful cannot look his employer in the face. It is necessary, therefore, that we be prompt in the practice of doing good; for of Him are all things. And thus He forewarns us: "Behold, the Lord is coming 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 billion stood around Him, and millions ministered unto Him, and cried, Holy, holy, holy, is the Lord of Sabbath; the whole creation is full of His glory." 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."

Chapter XXXV

How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendor in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness! And all these fall under 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, vanity 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. 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 cast my words behind you? When you see 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,

## The Spirit of Early Christianity

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 XXXVI

This is the way, beloved, in which we find our Savior, 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 marvelous 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." 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 heathen 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 XXXVII

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 from that 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 XXXVIII

Let our whole body, then, be preserved in, Christ Jesus; and let everyone be subject to his neighbor, 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. 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 tomb, 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 forever and ever. Amen.

Chapter XXXIX

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 a 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 struck 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 them. For what was prepared for them, the righteous shall eat; and they shall not be delivered from evil.”

Chapter XL

These things therefore being manifest to us, and since we look into the

## The Spirit of Early Christianity

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, 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 ministries pass on to the Levites. The layman is bound by the laws that pertain to laymen.

### Chapter XLI

Let every one of you, brethren, give thanks to God in his own order, living in all good conscience, with appropriate seriousness, 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 entrusted to us, the greater also is the danger to which we are exposed.

### Chapter XLII

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 labors, 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 XLIII

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 fulfill the office of the priesthood, and to minister unto Him. And when the morning was 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 do you think, 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 forever and ever. Amen.

Chapter XLIV

Our apostles also knew, through our Lord Jesus Christ, and there would be strife on account of the office of the episcopate. For this reason, therefore, inasmuch as they had obtained a perfect foreknowledge 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 with holiness 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 or else anyone deprive them of the place now appointed them. But we see that you have removed some men of excellent behavior from the ministry, which they fulfilled blamelessly and with honor.

Chapter XLV

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 cast into the den of lions by such as feared God? Were Ananias, and Azarias, and Mishael shut up in a furnace 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, 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 forever and ever. Amen. But they who with confidence endured these things are now heirs of glory and honor, and have been exalted and made illustrious by God in their memorial forever and ever. Amen.

Chapter XLVI

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 be made holy." And again, in another place, the Scripture says, "With a harmless man you shall prove yourself harmless, and with an chosen man you shall be chosen, and with a perverse man you shall show yourself perverse." Let us cleave, therefore, to the innocent and righteous, since these are the chosen of God. Why are there strife, and disturbances, and divisions, and schisms, and wars among you? Have we not one God and one Christ? Is there not one Spirit of grace poured out upon us? And have we not one calling in Christ? Why do we divide and tear to 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?" Remember the words of our Lord Jesus Christ, how He said, "Woe to that man by whom offences come! It would have been better for him that he had never been born, than that he should cast a stumbling block before one of my elect. Yea, it would have been better for him that a millstone should be hung around 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 XLVII

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 famous 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 rumor has reached not only us, but those also who are unconnected with us; so that, through your obsession, the name of the Lord is blasphemed, while danger is also brought upon yourselves.

### Chapter XLVIII

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 XLIX

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

## The Spirit of Early Christianity

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 longsuffering in all things. There is nothing vulgar, nothing arrogant in love. Love permits no schisms: love gives rise to no seditions: love does all things in harmony. By love have all the chosen 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 L

You see, beloved, how great and wonderful a thing is love, and that none can claim its perfection. Who is fit to be found in it, except such as God has permitted 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 merciful day, and will raise you up out of your graves." 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 count to him, and in whose mouth there is no deceit." This blessedness comes upon those who have been chosen by God through Jesus Christ our Lord; to whom be glory forever and ever. Amen.

### Chapter LI

Let us therefore implore forgiveness for all those transgressions which through any suggestion of the adversary we have committed. And those 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 neighbors should be involved in suffering. And they prefer to bear blame themselves, rather than that the harmony 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. 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, 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 LII

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 bull that has horns and hooves. 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 LIII

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 stayed there, with fasting and humility, forty days and forty nights, the Lord said unto him, "Moses, Moses, get down quickly from here; for your people whom you brought 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 unto him, "I have spoken to you once and again, saying, I have seen this people, and, behold, it is a stubborn 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." O marvelous love! Oh overwhelming 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 LIV

Who then among you is noble minded? Who is compassionate? Who is 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 you 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." They who live a godly life, one never to be

## The Spirit of Early Christianity

repented of, both have done and always will do things such as these.

### Chapter LV

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 bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. 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 humility she appealed to 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 LVI

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 the Word, "shall chasten me in mercy, and reprove me; but let not the oil of sinners anoint 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; 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 you shall know that your house shall be in peace, and the habitation of your home 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 corn which is reaped in its season, or like a heap of the threshing floor which is gathered together at the proper time.” 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 discipline.

#### Chapter LVII

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 honorable 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 ignored My counsels, and yielded not at My reproofs; therefore I too will laugh at your destruction; yes, 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.”

#### Chapter LVIII

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 people—grant to every soul that calls upon His glorious and holy Name, faith, fear, peace, patience, long-suffering, self-control, purity, and temperance, 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 honor, both now and forevermore. Amen.

Chapter LIX

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 reestablished 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, honor, power, majesty, and eternal dominion, from everlasting to everlasting. Amen.

# The Epistle of Barnabas

## Chapter I

ALL hail, you sons and daughters, in the name of our Lord Jesus Christ, who loved us in peace. Seeing that the divine fruits of righteousness abound among you, I rejoice exceedingly and above measure in your happy and honored spirits, because you have with such effect received the engrafted spiritual gift. Why also I inwardly rejoice the more, hoping to be saved, because I truly perceive in you the Spirit poured forth from the rich Lord of love. Your greatly desired appearance has thus filled me with astonishment over you. I am therefore persuaded of this, and fully convinced in my own mind, that since I began to speak among you I understand many things, because the Lord has accompanied me in the way of righteousness. I am also on this account bound by the strictest obligation to love you above my own soul, because great are the faith and love dwelling in you, while you hope for the life which He has promised. Considering this, therefore, that if I should take the trouble to communicate to you some portion of what I have myself received, it will prove to me a sufficient reward that I minister to such spirits. I have hastened briefly to write to you, in order that, along with your faith, you might have perfect knowledge. The doctrines of the Lord, then, are three: the hope of life, the beginning and the completion of it. For the Lord has made known to us by the prophets both the things which are past and present, giving us also the first-fruits of the knowledge of things to come, which things as we see accomplished, one by one, we ought with the greater richness of faith and elevation of spirit to draw near to Him with reverence. I then, not as your teacher, but as one of yourselves, will set forth a few things by which in present circumstances you may be rendered the more joyful.

## Chapter II

Since, therefore, the days are evil, and Satan possesses the power of this world, we ought to give heed to ourselves, and diligently inquire into the ordinances of the Lord. Fear and patience, then, are helpers of our faith; and long-suffering and continence are things which fight on our side. While these remain pure in what respects the Lord, Wisdom, Understanding, Science, and Knowledge rejoice along with them. For He has revealed to us by all the prophets that He needs neither sacrifices, nor burnt-offerings, nor oblations, saying thus, "What is the multitude of your sacrifices unto Me, says the Lord? I am full of burnt-offerings, and desire not the fat of lambs, and the blood of bulls and goats, not when you come to appear before Me: for who has required these things at your hands? Stop treading My courts, not though you bring with you

## The Spirit of Early Christianity

fine flour. Incense is a vain abomination unto Me, and your new moons and sabbaths I cannot endure.” He has therefore abolished these things, that the new law of our Lord Jesus Christ, which is without the yoke of necessity, might have a human oblation. And again He says to them, “Did I command your fathers, when they went out from the land of Egypt, to offer unto Me burnt-offerings and sacrifices? But this rather I commanded them, Let no one of you cherish any evil in his heart against his neighbor, and love not an oath of falsehood.” We ought therefore, being possessed of understanding, to perceive the gracious intention of our Father; for He speaks to us, desirous that we, not going astray like them, should ask how we may approach Him. To us, then, He declares, “A sacrifice pleasing to God is a broken spirit; a smell of sweet savor to the Lord is a heart that glorifies Him that made it.” We ought therefore, brethren, carefully to inquire concerning our salvation, or else the wicked one, having made his entrance by deceit, should hurl us forth from our true life.

### Chapter III

He says then to them again concerning these things, “Why do you fast unto Me like today, says the Lord, that your voice should be heard with a cry? I have not chosen this fast, says the Lord, that a man should humble his soul. Nor, though you bend your neck like a ring, and put on sackcloth and ashes, will you call it an acceptable fast.” To us He says, “Behold, this is the fast that I have chosen, says the Lord, not that a man should humble his soul, but that he should loose every band of iniquity, untie the fastenings of harsh agreements, restore to liberty them that are bruised, tear in pieces every unjust engagement, feed the hungry with your bread, clothe the naked when you see him, bring the homeless into your house, not despise the humble if you behold him, and not turn away from the members of your own family. Then shall your dawn break forth, and your healing shall quickly spring up, and righteousness shall go forth before you, and the glory of God shall encompass you; and then you shall call, and God shall hear you; while you are yet speaking, He shall say, Behold, I am with you; if you take away from the chain binding others, and the stretching forth of the hands to swear falsely, and words of murmuring, and give cheerfully your bread to the hungry, and show compassion to the soul that has been humbled.” To this end, therefore, brethren, He is long-suffering, foreseeing how the people whom He has prepared shall without deceit believe in His Beloved. For He revealed all these things to us beforehand, that we should not rush forward as rash acceptors of their laws.

## Chapter IV

It therefore behooves us, who inquire much concerning events at hand, to search diligently into those things which are able to save us. Let us then utterly flee from all the works of iniquity, or else these should take hold of us; and let us hate the error of the present time, that we may set our love on the world to come: let us not give loose reins to our soul, that it should have power to run with sinners and the wicked, or else we become like them. The final stumbling block (or source of danger) approaches, concerning which it is written, as Enoch says, "For this end the Lord has cut short the times and the days, that His Beloved may hasten; and He will come to the inheritance." And the prophet also speaks thus: "Ten kingdoms shall reign upon the earth, and a little king shall rise up after them, who shall subdue under one of them, three of the kings." In like manner Daniel says concerning the same, "And I beheld the fourth beast, wicked and powerful, and more savage than all the beasts of the earth, and how from it sprang up ten horns, and out of them a little budding horn, and how it subdued under one, three of the great horns." You ought therefore to understand. And this also I further beg of you, as being one of you, and loving you both individually and collectively more than my own soul, to take heed now to yourselves, and not to be like some, adding largely to your sins, and saying, "The covenant is both theirs and ours." But they thus finally lost it, after Moses had already received it. For covenant the Scripture says, "And Moses was fasting in the mount forty days and forty nights, and received from the Lord, tables of stone written with the finger of the hand of the Lord;" but turning away to idols, they lost it. For the Lord speaks thus to Moses: "Moses go down quickly; for the people whom you hast brought out of the land of Egypt have transgressed." And Moses understood the meaning of God, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed upon our heart, in the hope which flows from believing in Him. Now, being desirous to write many things to you, not as your teacher, but as becomes one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days; for the whole past time of your faith will profit you nothing, unless now in this wicked time we also withstand coming sources of danger, as becomes the sons of God. That the Black One may find no means of entrance, let us flee from every vanity, let us utterly hate the works of the way of wickedness. Do not, by retiring apart, live a solitary life, as if you were already justified; but coming together in one place, make common inquiry concerning what tends to your general welfare. For the Scripture says, "Woe to them who are wise to themselves, and prudent in their own sight!" Let us be spiritually-minded: let us be a perfect temple to God. As

much as in us lies, let us meditate upon the fear of God, and let us keep His commandments, that we may rejoice in His ordinances. The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him. Take heed, or else resting at our ease, as those who are the called of God, we should fall asleep in our sins, and the wicked prince, acquiring power over us, should thrust us away from the kingdom of the Lord. And all the more attend to this, my brethren, when you reflect and behold, that after so great signs and wonders were wrought in Israel, they were thus [at length] abandoned. Let us beware or else we be found fulfilling that saying, as it is written, "Many are called, but few are chosen."

### Chapter V

For to this end the Lord endured to deliver up His flesh to corruption, that we might be sanctified through the remission of sins, which is effected by His blood of sprinkling. For it is written concerning Him, partly with reference to Israel, and partly to us; and [the Scripture] says thus: "He was wounded for our transgressions, and bruised for our iniquities: with His stripes we are healed. He was brought as a sheep to the slaughter, and as a lamb which is dumb before its shearer." Therefore we ought to be deeply grateful to the Lord, because He has both made known to us things that are past, and has given us wisdom concerning things present, and has not left us without understanding in regard to things which are to come. Now, the Scripture says, "Not unjustly are nets spread out for birds." This means that the man perishes justly, who, having a knowledge of the way of righteousness, rushes off into the way of darkness. And further, my brethren: if the Lord endured to suffer for our soul, He being Lord of all the world, to whom God said at the foundation of the world, "Let us make man after our image, and after our likeness," understand how it was that He endured to suffer at the hand of men. The prophets, having obtained grace from Him, prophesied concerning Him. And He (since it behooved Him to appear in flesh), that He might abolish death, and reveal the resurrection from the dead, endured [what and as He did], in order that He might fulfill the promise made unto the fathers, and by preparing a new people for Himself, might show, while He dwelt on earth, that He, when He has raised mankind, will also judge them. Moreover, teaching Israel, and doing so great miracles and signs, He preached the truth to him, and greatly loved him. But when He chose His own apostles who were to preach His Gospel, He did so from among those who were sinners above all sin, that He might show He came "not to call the righteous, but sinners to repentance." Then He manifested Himself to be the Son of God. For if He had not come in the flesh, how could men have been saved by beholding Him? Since



looking upon the sun which is to cease to exist, and is the work of His hands, their eyes are not able to bear his rays. The Son of God therefore came in the flesh with this view, that He might bring to a head the sum of their sins who had persecuted His prophets to the death. For this purpose, then, He endured. For God says, "The stroke of his flesh is from them;" and "when I shall smite the Shepherd, then the sheep of the flock shall be scattered." He himself willed thus to suffer, for it was necessary that He should suffer on the tree. For says he who prophesies regarding Him, "Spare my soul from the sword, fasten my flesh with nails; for the assemblies of the wicked have risen up against me." And again he says, "Behold, I have given my back to scourges, and my cheeks to strokes, and I have set my countenance as a firm rock."

## Chapter VI

When, therefore, He has fulfilled the commandment, what does He say? "Who is he that will contend with Me? Let him oppose Me: or who is he that will enter into judgment with Me? Let him draw near to the servant of the Lord." "Woe unto you, for you shall all grow old, like a garment, and the moth shall eat you up." And again the prophet says, "Since as a mighty stone He is laid for crushing, behold I cast down for the foundations of Zion a stone, precious, elect, a cornerstone, honorable." Next, what does He say? "And he who shall trust in it shall live forever." Is our hope, then, upon a stone? Far from it. But inasmuch as He laid his flesh with power; for He says, "And He placed me as a firm rock." And the prophet says again, "The stone which the builders rejected, the same has become the head of the corner." And again he says, "This is the great and wonderful day which the Lord has made." I write the more simply unto you, that you may understand. I am the off-scouring of your love. What, then, again says the prophet? "The assembly of the wicked surrounded me; they encompassed me as bees do a honeycomb," and "upon my garment they cast lots." Since, therefore, He was about to be manifested and to suffer in the flesh, His suffering was foreshown. For the prophet speaks against Israel, "Woe to their soul, because they have counseled an evil counsel against themselves, saying, Let us bind the just one, because he is displeasing to us." And Moses also says to them, "Behold these things, says the Lord God: Enter into the good land which the Lord swore to give to Abraham, and Isaac, and Jacob, and inherit it, a land flowing with milk and honey." What, then, says Knowledge? Learn: "Trust," she says, "in Him who is to be manifested to you in the flesh—that is, Jesus." For man is earth in a suffering state, for the formation of Adam was from the face of the earth. What, then, does this mean: "into the good land, a land flowing with milk and honey?" Blessed be our Lord, who has placed in us wisdom and understanding of secret things. For the prophet says, "Who shall understand the

## The Spirit of Early Christianity

parable of the Lord, except him who is wise and prudent, and who loves his Lord?" Since, therefore, having renewed us by the remission of our sins, He has made us after another pattern, it is His purpose that we should possess the soul of children, inasmuch as He has created us anew by His Spirit. For the Scripture says concerning us, while He speaks to the Son, "Let Us make man after Our image, and after Our likeness; and let them have dominion over the beasts of the earth, and the fowls of heaven, and the fishes of the sea." And the Lord said, on beholding the fair creature man, "Increase, and multiply, and replenish the earth." These things were spoken to the Son. Again, I will show you how, in respect to us, He has accomplished a second fashioning in these last days. The Lord says, "Behold, I will make the last like the first." In reference to this, then, the prophet proclaimed, "Enter into the land flowing with milk and honey, and have dominion over it." Behold, therefore, we have been refashioned, as again He says in another prophet, "Behold, says the Lord, I will take away from these, that is, from those whom the Spirit of the Lord foresaw, their stony hearts, and I will put hearts of flesh within them," because He was to be manifested in flesh, and to sojourn among us. For, my brethren, the habitation of our heart is a holy temple to the Lord. For again says the Lord, "And how shall I appear before the Lord my God, and be glorified?" He says, "I will confess to you in the Church in the midst of my brethren; and I will praise you in the midst of the assembly of the saints." We, then, are they whom He has led into the good land. What, then, does milk and honey mean? This, that as the infant is kept alive first by honey, and then by milk, so also we, being quickened and kept alive by the faith of the promise and by the word, shall live ruling over the earth. But He said above, "Let them increase, and rule over the fishes." Who then is able to govern the beasts, or the fishes, or the fowls of heaven? For we ought to perceive that to govern implies authority, so that one should command and rule. If, therefore, this does not exist at present, yet still He has promised it to us. When? When we ourselves also have been made perfect so as to become heirs of the covenant of the Lord.

## Chapter VII

Understand, then, you children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord of all things, and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Listen to how the priests of the people gave previous indications of this. His commandment having been written, the Lord

commanded, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Why? Because to me, who am to offer my flesh for the sins of my new people, you are to give gall with vinegar to drink: eat alone, while the people fast and mourn in sackcloth and ashes. These things were done that He might show that it was necessary for Him to suffer for them. How, then, does the commandment go? Give your attention. Take two unblemished goats, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Pay careful attention. You see "one upon the altar, and the other accursed;" and why do you behold the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how is He like Him! With a view to this, He required the goats to be unblemished, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the Church. They place the wool among thorns, that anyone who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold Me, and lay hold of My kingdom, must through tribulation and suffering obtain Me."

### Chapter VIII

Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and, that then boys should take the ashes, and put these into vessels, and bind purple wool around a stick along with hyssop, and that thus the boys should sprinkle the people, one by one, in order that they might be purified

from their sins? Consider how He speaks to you with simplicity. The calf is Jesus: the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners. And the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart. To these He gave authority to preach the Gospel, being twelve in number, corresponding to the twelve tribes of Israel. But why are there three boys that sprinkle? To correspond to Abraham, and Isaac, and Jacob, because these were great with God. And why was the wool placed upon the wood? Because by wood Jesus holds His kingdom, so that through the cross those believing on Him shall live forever. But why was hyssop joined with the wool? Because in His kingdom the days will be evil and polluted in which we shall be saved, and because he who suffers in body is cured through the cleansing ability of hyssop. And on this account the things which stand thus are clear to us, but obscure to them because they did not hear the voice of the Lord.

### Chapter IX

He speaks moreover concerning our ears, how He has circumcised both them and our heart. The Lord says in the prophet, "In the hearing of the ear they obeyed me." And again He says, "By hearing, those shall hear who are far away; they shall know what I have done." And, "Be circumcised in your hearts, says the Lord." And again He says, "Hear, O Israel, for these things says the Lord your God." And once more the Spirit of the Lord proclaims, "Who is he that wishes to live forever? By hearing let him hear the voice of my servant." And again He says, "Hear, O heaven, and give ear, O earth, for God has spoken." These are in proof. And again He says, "Hear the word of the Lord, you rulers of this people." And again He says, "Hear, you children, the voice of one crying in the wilderness." Therefore He has circumcised our ears, that we might hear His word and believe, for the circumcision in which they trusted is abolished. For He declared that circumcision was not of the flesh, but they transgressed because an evil angel deluded them. He says to them, "These things says the Lord your God"—(here I find a new commandment)—"Sow not among thorns, but circumcise yourselves to the Lord." And why does He thus speak: "Circumcise the stubbornness of your heart, and harden not your neck?" And again: "Behold, says the Lord, all the nations are uncircumcised in the flesh, but this people are uncircumcised in heart." But you will say, "Yea, verily the people are circumcised for a seal." But so also is every Syrian and Arab, and all the priests of idols: are these then also within the bond of His covenant? Yea, the Egyptians also practice circumcision. Learn then, my children, concerning all things richly, that Abraham, the first who commanded circumcision, looking forward in spirit to Jesus, practiced that rite, having received the mysteries of the

three letters. For the Scripture says, “And Abraham circumcised three hundred and eighteen men of his household.” What, then, was the knowledge given to him in this? Learn the eighteen first, and then the three hundred. The ten and the eight are thus denoted—Ten by I, and Eight by H. You have the initials of the name of Jesus. And because the cross was to express the grace of our redemption by the letter T, he says also, “Three Hundred.” He signifies, therefore, Jesus by two letters, and the cross by one. He knows this, who has put within us the engrafted gift of His doctrine. No one has been admitted by me to a more excellent piece of knowledge than this, but I know that you are worthy.

## Chapter X

Now, why did Moses say, “You shall not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales?” He embraced three doctrines in his mind in doing so. Moreover, the Lord says to them in Deuteronomy, “And I will establish my ordinances among this people.” Is there then not a command of God they should not eat these things? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, “You shall not join yourself to men who resemble swine.” For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And in like manner the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. “Neither shall you eat,” says he “the eagle, nor the hawk, nor the kite, nor the raven.” “You shall not join yourself,” he means, “to such men as know not how to procure food for themselves by labor and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others.” So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests by their wickedness. “And you shall not eat,” he says, “the lamprey, or the polypus, or the cuttlefish.” He means, “You shall not join yourself or be like to such men as are ungodly to the end, and are condemned to death.” In like manner as those fishes, above accursed, float in the deep, not swimming on the surface like the rest, but make their abode in the mud which lies at the bottom. Moreover, “You shall not,” he says, “eat the hare.” Why? “You shall not be a corrupter of boys, nor like unto such.” Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, “You shall not eat the hyena.” He means, “You shall not be an adulterer, nor a corrupter, nor be like them that are such.” Why? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, “You shall not be like those whom we hear of as committing wickedness with the mouth, on

## The Spirit of Early Christianity

account of their uncleanness; nor shall you be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth.” Moses then issued three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of literal meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: “Blessed is the man who has not walked in the counsel of the ungodly,” even as the fishes go in darkness to the depths; “and has not stood in the way of sinners,” even as those who profess to fear the Lord, but go astray like swine; “and has not sat in the seat of scorers,” even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, “You shall eat every animal that is cloven-footed and ruminant.” What does he mean? The ruminant animal denotes him who, on receiving food, recognizes Him that nourishes him, and being satisfied by Him, is visibly made glad. Moses spoke well, having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what does cloven-footed mean? That the righteous man also walks in this world, yet looks forward to the holy state to come. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things.

### Chapter XI

Let us further inquire whether the Lord took any care to foreshadow the water of baptism and the cross. Concerning the water, indeed, it is written, in reference to the Israelites, that they did not receive that baptism which leads to the remission of sins, but should procure another for themselves. The prophet therefore declares, “Be astonished, O heaven, and let the earth tremble at this, because this people has committed two great evils: they have forsaken Me, a living fountain, and have hewn out for themselves broken cisterns. Is my holy hill Zion is a desolate rock? For you shall be as the fledglings of a bird, which fly away when the nest is removed.” And again says the prophet, “I will go before you and make level the mountains, and will break the brazen gates, and bruise in pieces the iron bars; and I will give you the secret, hidden, invisible treasures, that they may know that I am the Lord God.” And “He shall dwell in a lofty cave of the strong rock.” Furthermore, what does He say in reference to the Son? “His water is sure; you shall see the King in His glory, and your soul shall

meditate on the fear of the Lord.” And again He says in another prophet, “The man who does these things shall be like a tree planted by the courses of waters, which shall yield its fruit in due season; and its leaf shall not fade, and all that he does shall prosper. Not so are the ungodly, not so, but even as chaff, which the wind sweeps away from the face of the earth. Therefore the ungodly shall not stand in judgment, nor sinners in the counsel of the just; for the Lord knows the way of the righteous, but the way of the ungodly shall perish.” Mark how He has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, He says, they shall receive their reward in due time: then He declares, I will repay them. But now He says, “Their leaves shall not fade.” This means, that every word which proceeds out of your mouth in faith and love shall tend to bring conversion and hope to many. Again, another prophet says, “And the land of Jacob shall be extolled above every land.” This means the vessel of His Spirit, which He shall glorify. Further, what says He? “And there was a river flowing on the right, and from it arose beautiful trees; and whosoever shall eat of them shall live forever.” This means, that we indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit. “And whosoever shall eat of these shall live forever,” This means: Whosoever, He declares, shall hear you speaking, and believe, shall live forever.

## Chapter XII

In like manner He points to the cross of Christ in another prophet, who says, “And when shall these things be accomplished? And the Lord says, When a tree shall be bent down, and again arise, and when blood shall flow out of wood.” Here again you have an intimation concerning the cross, and Him who should be crucified. Yet again He speaks of this in Moses, when Israel was attacked by strangers. And that He might remind them, when assailed, that it was on account of their sins they were delivered to death, the Spirit speaks to the heart of Moses, that he should make a figure of the cross, and of Him about to suffer thereon; for unless they put their trust in Him, they shall be overcome forever. Moses therefore placed one weapon above another in the midst of the hill, and standing upon it, so as to be higher than all the people, he stretched forth his hands, and thus again Israel acquired the mastery. But when again he let down his hands, they were again destroyed. For what reason? That they might know that they could not be saved unless they put their trust in Him. And in another prophet He declares, “All day long I have stretched forth My hands to an unbelieving people, and one that contradicts My righteous way.” And again Moses makes a type of Jesus, signifying that it was necessary for Him to suffer,

## The Spirit of Early Christianity

and also that He would be the author of life, whom they believed to have destroyed on the cross when Israel was failing. For since transgression was committed by Eve through means of the serpent, the Lord brought it to pass that every serpents bit them, and they died, that He might convince them, that on account of their transgression they were given over to the hardships of death. Moreover Moses, when he commanded, "You shall not have any graven or molten image for your God," did so that he might reveal a type of Jesus. Moses then makes a brazen serpent, and places it upon a beam, and by proclamation assembles the people. When, therefore, they were come together, they besought Moses that he would offer sacrifice in their behalf, and pray for their recovery. And Moses spoke unto them, saying, "When any one of you is bitten, let him come to the serpent placed on the pole; and let him hope and believe, that even though dead, it is able to give him life, and immediately he shall be restored." And they did so. You have in this also the glory of Jesus; for in Him and to Him are all things. What, again, says Moses to Jesus (Joshua) the son of Nave, when he gave him this name, as being a prophet, with this view only, that all the people might hear that the Father would reveal all things concerning His Son Jesus to the son of Nave? This name then being given him when he sent him to spy out the land, he said, "Take a book into your hands, and write what the Lord declares, that the Son of God will in the last days cut off from the roots all the house of Amalek." Behold again: Jesus who was manifested, both by type and in the flesh, is not the Son of man, but the Son of God. Since, therefore, they were to say that Christ was the son of David, fearing and understanding the error of the wicked, he says, "The Lord said unto my Lord, Sit at My right hand, until I make Your enemies Your footstool." And again, thus says Isaiah, "The Lord said to Christ, my Lord, whose right hand I have held, that the nations should yield obedience before Him; and I will break in pieces the strength of kings." Behold how David calls Him Lord and the Son of God.

### Chapter XIII

But let us see if this people are the heirs, or the former, and if the covenant belongs to us or to them. Hear now what the Scripture says concerning the people. Isaac prayed for Rebecca his wife, because she was barren; and she conceived. Furthermore also, Rebecca went forth to inquire of the Lord; and the Lord said to her, "Two nations are in your womb, and two peoples in your belly; and the one people shall surpass the other, and the elder shall serve the younger." You ought to understand who was Isaac, who Rebecca, and concerning what persons He declared that this people should be greater than that. And in another prophecy Jacob speaks more clearly to his son Joseph, saying, "Behold, the Lord has not deprived me of your presence; bring your sons



to me, that I may bless them.” And he brought Manasseh and Ephraim, desiring that Manasseh should be blessed, because he was the elder. With this view Joseph led him to the right hand of his father Jacob. But Jacob saw in spirit the type of the people to arise afterwards. And what does Scripture say? And Jacob changed the direction of his hands, and laid his right hand upon the head of Ephraim, the second and younger, and blessed him. And Joseph said to Jacob, “Transfer your right hand to the head of Manasseh, for he is my firstborn son.” And Jacob said, “I know it, my son, I know it; but the elder shall serve the younger: yet he also shall be blessed.” You see on whom he laid his hands, that this people should be first, and heir of the covenant. If then, still further, the same thing was intimated through Abraham, we reach the perfection of our knowledge. What, then, says He to Abraham? “Because you have believed, it is imputed to you for righteousness: behold, I have made you the father of those nations who believe in the Lord while in uncircumcision.”

#### Chapter XIV

Yes; but let us inquire if the Lord has really given that testament which He swore to the fathers that He would give to the people. He did give it; but they were not worthy to receive it, on account of their sins. For the prophet declares, “And Moses was fasting forty days and forty nights on Mount Sinai, that he might receive the testament of the Lord for the people.” And he received from the Lord two tablets, written in the spirit by the finger of the hand of the Lord. And Moses having received them, carried them down to give to the people. And the Lord said to Moses, “Moses, Moses, go down quickly; for your people has sinned, whom you brought out of the land of Egypt.” And Moses understood that they had again made molten images; and he threw the tablets out of his hands, and the tablets of the testament of the Lord were broken. Moses then received it, but they proved themselves unworthy. Learn now how we have received it. Moses, as a servant, received it; but the Lord himself, having suffered in our behalf, has given it to us, that we should be the people of inheritance. But He was manifested, in order that they might be perfected in their iniquities, and that we, being constituted heirs through Him, might receive the testament of the Lord Jesus, who was prepared for this end, that by His personal manifestation, redeeming our hearts (which were already wasted by death, and given over to the iniquity of error) from darkness, He might by His word enter into a covenant with us. For it is written how the Father, about to redeem us from darkness, commanded Him to prepare a holy people for Himself. The prophet therefore declares, “I, the Lord Your God, have called You in righteousness, and will hold Your hand, and will strengthen You; and I have given You for a covenant to the people, for a light to the nations, to open

## The Spirit of Early Christianity

the eyes of the blind, and to bring forth from bondage them that are bound, and those that sit in darkness out of the prison." You perceive, then, how we have been redeemed. And again, the prophet says, "Behold, I have appointed You as a light to the nations, that You might be for salvation even to the ends of the earth, says the Lord God that redeems you." And again, the prophet says, "The Spirit of the Lord is upon me; because He has anointed me to preach the Gospel to the humble: He has sent me to heal the broken hearted, to proclaim deliverance to the captives, and recovery of sight to the blind; to announce the acceptable year of the Lord, and the day of recompense; to comfort all that mourn."

### Chapter XV

Further, also, it is written concerning the Sabbath in the Ten Commandments which the Lord spoke, face to face, to Moses on Mount Sinai, "And keep holy the Sabbath of the Lord with clean hands and a pure heart." And He says in another place, "If my sons keep the Sabbath, then I will cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of the creation: "And God made in six days the works of His hands, and made an end on the seventh day, and rested on it, and sanctified it." Attend, my children, to the meaning of this expression, "He finished in six days." This implies that the Lord will finish all things in six thousand years, for a day is with Him a thousand years. And He Himself testifies, saying, "Behold, today will be as a thousand years." Therefore, my children, in six days, that is, in six thousand years, all things will be finished. "And He rested on the seventh day." This means: when His Son, returning, shall destroy the time of the wicked man, and judge the ungodly, and change the sun, and the moon, and the stars, then shall He truly rest on the seventh day. Moreover, He says, "You shall sanctify it with pure hands and a pure heart." If, therefore, anyone can now sanctify the day which God has sanctified, unless he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further, He says to them, "Your new moons and your Sabbath I cannot endure." You perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made, when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Why, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into the heavens.

## Chapter XVI

Moreover, I will also tell you concerning the temple, how the wretched, wandering in error, trusted not in God Himself, but in the temple, as being the house of God. For almost after the manner of the Gentiles they worshipped Him in the temple. But learn how the Lord speaks, when abolishing it: "Who has measured out heaven with a ruler, and the earth with his hand? Have not I?" "Thus says the Lord, Heaven is My throne, and the earth My footstool: what kind of house will you build to Me, or what is the place of My rest?" You perceive that their hope is in vain. Moreover, He again says, "Behold, they who have cast down this temple, even they shall build it up again." It has so happened. For through their going to war, it was destroyed by their enemies; and now: they, as the servants of their enemies, shall rebuild it. Again, it was revealed that the city and the temple and the people of Israel were to be given up. For the Scripture says, "And it shall come to pass in the last days, that the Lord will deliver up the sheep of His pasture, and their sheepfold and tower, to destruction." And it so happened as the Lord had spoken. Let us inquire, then, if there still is a temple of God. There is—where He himself declared He would make and finish it. For it is written, "And it shall come to pass, when the week is completed, the temple of God shall be built in glory in the name of the Lord." I find, therefore, that a temple does exist. Learn, then, how it shall be built in the name of the Lord. Before we believed in God, the habitation of our heart was corrupt and weak, as being indeed like a temple made with hands. For it was full of idolatry, and was a habitation of demons, through our doing such things as were opposed to God. But it shall be built, observe, in the name of the Lord, in order that the temple of the Lord may be built in glory. How? Learn. Having received the forgiveness of sins, and placed our trust in the name of the Lord, we have become new creatures, formed again from the beginning. Why in our habitation God truly dwells in us. How? His word of faith; His calling of promise; the wisdom of the statutes; the commands of the doctrine; He himself prophesying in us; He himself dwelling in us; opening to us who were once enslaved by death the doors of the temple, that is, the mouth; and by giving us repentance introduced us into the incorruptible temple. He then, who wishes to be saved, looks not to man, but to Him who dwells in him, and speaks in him, amazed at never having either heard him utter such words with his mouth, nor himself having ever desired to hear them. This is the spiritual temple built for the Lord.

## The Spirit of Early Christianity

### Chapter XVII

As far as was possible, and could be done with clarity, I cherish the hope that, according to my desire, I have omitted none of those things at present, which bear upon your salvation. For if I should write to you about things future, you would not understand, because such knowledge is hidden in parables. These things then are so.

### Chapter XVIII

But let us now pass to another sort of knowledge and doctrine. There are two ways of doctrine and authority, the one of light, and the other of darkness. But there is a great difference between these two ways. For over one are stationed the light-bringing angels of God, but over the other the angels of Satan. And He indeed (i.e., God) is Lord forever and ever, but he (i.e., Satan) is prince of the time of iniquity.

### Chapter XIX

The way of light, then, is as follows. If anyone desires to travel to the appointed place, he must be zealous in his works. The knowledge, therefore, which is given to us for the purpose of walking in this way, is the following. You shall love Him that created you: you shall glorify Him that redeemed you from death. You shall be simple in heart, and rich in spirit. You shall not join yourself to those who walk in the way of death. You shall hate doing what is displeasing to God: you shall hate all hypocrisy. You shall not forsake the commandments of the Lord. You shall not exalt yourself, but shall be of a lowly mind. You shall not take glory to yourself. You shall not take evil counsel against your neighbor. You shall not allow overconfidence to enter into your soul. You shall not commit fornication: you shall not commit adultery: you shall not be a corrupter of youth. You shall not let the word of God issue from your lips with any kind of impurity. You shall not accept persons when you reprove any one for transgression. You shall be meek: you shall be peaceable. You shall tremble at the words which you hear. You shall give thought of evil against your brother. You shall not be of doubtful mind as to whether a thing shall be or not. You shall not take the name of the Lord in vain. You shall love your neighbor more than your own soul. You shall not slay the child by procuring abortion; nor, again, shall you destroy it after it is born. You shall not withdraw your hand from your son, or from your daughter, but from their infancy you shall teach them the fear of the Lord. You shall not covet what is your neighbor's, nor shall you be greedy. You shall not be joined in soul with the proud, but you shall be

reckoned with the righteous and humble. Receive as good things the trials which come upon you. You shall not be of double mind or of double tongue, for a double tongue is a snare of death. You shall be subject to the Lord, and to authorities as to the image of God, with modesty and fear. You shall not issue orders with bitterness to your maidservant or your man-servant, who trust in the same God, or else you should disrespect God who is above both; for He came to call men not according to their outward appearance, but according as the Spirit had prepared them. You shall share everything with your neighbor; you shall not call things your own; for if you are partakers in common of things which are incorruptible, how much more of those things which are corruptible! You shall not be hasty with your tongue, for the mouth is a snare of death. As far as possible, you shall be pure in your soul. Do not be ready to stretch forth your hands to take, while you contract them to give. You shall love, as the apple of your eye, every one that speaks to you the word of the Lord. You shall remember the day of judgment, night and day. You shall seek out every day the faces of the saints, either by word examining them, and going to exhort them, and meditating how to save a soul by the word, or by your hands you shall labor for the redemption of your sins. You shall not hesitate to give, nor complain when you give. "Give to everyone that asks you," and you shall know who is the good Re-payer of the reward. You shall preserve what you have received, neither adding to it nor taking from it. To the last you shall hate the wicked one. You shall judge righteously. You shall not cause division, but you shall restore peace to those that contend by bringing them together. You shall confess your sins. You shall not go to prayer with an evil conscience. This is the way of light.

## Chapter XX

But the way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment, in which way are the things that destroy the soul: idolatry, over-confidence, the arrogance of power, hypocrisy, double-heartedness, adultery, murder, plunder, haughtiness, transgression, deceit, malice, self-sufficiency, poisoning, magic, avarice, lack of the fear of God. In this way, too, are those who persecute the good, those who hate truth, those who love falsehood, those who do not know the reward of righteousness, those who do not cleave to that which is good, those who do not justly attend to the widow and orphan, those who do not watch the fear of God, but incline to wickedness, from whom humility and patience are far off; persons who love vanity, follow after a reward, do not pity the needy, do not labor in aid of him who is overcome with toil; who are prone to evil-speaking, who do not know Him that made them, who are murderers of children, destroyers of the workmanship of God; who turn away the needy, who oppress the afflicted, who are advocates of the

rich, who are unjust judges of the poor, and who are in every respect transgressors.

## Chapter XXI

It is well, therefore, that he who has learned the judgments of the Lord, as many as have been written, should walk in them. For he who keeps these shall be glorified in the kingdom of God; but he who chooses other things shall be destroyed with his works. On this account there will be a resurrection, on this account a retribution. I beseech you who are superiors, if you will receive any counsel of my good-will, have among yourselves those to whom you may show kindness: do not forsake them. For the day is at hand on which all things shall perish with the evil one. The Lord is near, and His reward. Again, and yet again, I beseech you: be good lawgivers to one another; continue as faithful counselors of one another; remove from among you all hypocrisy. And may God, who rules over all the world, give to you wisdom, intelligence, understanding, and knowledge of His judgments, with patience. And be taught of God, inquiring diligently what the Lord asks from you; and do it that you may be safe in the day of judgment. And if you have any remembrance of what is good, be mindful of me, meditating on these things, in order that both my desire and watchfulness may result in some good. I beseech you, entreating this as a favor. While yet you are in this fair vessel, do not fail in any one of those things, but unceasingly seek after them, and fulfill every commandment; for these things are worthy. For this reason I have been the more earnest to write to you, as my ability served, that I might cheer you. Farewell, you children of love and peace. The Lord of glory and of all grace be with your spirit. Amen.

## The Martyrdom of Polycarp

THE Church of God which sojourns at Smyrna, to the Church of God sojourning in Philomelium, and to all the congregations of the Holy and catholic Church in every place: Mercy, peace, and love from God the Father, and our Lord Jesus Christ, be multiplied.

### Chapter I

We have written to you, brethren, as to what relates to the martyrs, and especially to the blessed Polycarp, who put an end to the persecution, having, as it were, set a seal upon it by his martyrdom. For almost all the events that happened previously to this one, took place that the Lord might show us from above a martyrdom worthy of the Gospel. For he waited to be delivered up, even as the Lord had done, that we also might become his followers, while we look not merely at what concerns ourselves but have regard also to our neighbors. For it is the part of a true and well-founded love, not only to wish oneself to be saved, but also all the brethren.

### Chapter II

All the martyrdoms, then, were blessed and noble which took place according to the will of God. For it suits us who profess greater piety than others, to ascribe the authority over all things to God. And truly, who can fail to admire their nobleness of mind, and their patience, with that love towards their Lord which they displayed?—who, when they were so torn with scourges, that the frame of their bodies, even to the very inward veins and arteries, was laid open, still patiently endured, while even those that stood by pitied and lamented over them. But they reached such a pitch of selflessness, that not one of them let a sigh or a groan escape them; thus proving to us all that those holy martyrs of Christ, at the very time when they suffered such torments, were absent from the body, or rather, that the Lord then stood by them, and communed with them. And, looking to the grace of Christ, they despised all the torments of this world, redeeming themselves from eternal punishment by the suffering of a single hour. For this reason the fire of their savage executioners appeared cool to them. For they kept before their view escape from that fire which is eternal and never shall be quenched, and looked forward with the eyes of their heart to those good things which are laid up for such as endure; things “which ear has not heard, nor eye seen, neither have entered into the heart of man,” but were revealed by the Lord to them, inasmuch as they were no longer men, but had already become angels. And, in like manner, those who were condemned to the wild beasts endured dreadful tortures, being stretched out upon beds full of spikes, and subjected to

## The Spirit of Early Christianity

various other kinds of torments, in order that, if it were possible, the tyrant might, by their lingering tortures, lead them to a denial of Christ.

### Chapter III

For the devil did indeed invent many things against them; but thanks be to God, he could not prevail over all. For the most noble Germanicus strengthened the timidity of others by his own patience, and fought heroically with the wild beasts. For, when the proconsul sought to persuade him, and urged him to take pity upon his age, he attracted the wild beast towards himself, and provoked it, desiring to escape all the more quickly from an unrighteous and impious world. But upon this the whole multitude, marveling at the nobility of mind displayed by the devout and godly race of Christians, cried out, "Away with the Atheists; let Polycarp be sought out!"

### Chapter IV

Now one named Quintus, a Phrygian, who was but lately come from Phrygia, when he saw the wild beasts, became afraid. This was the man who forced himself and some others to come forward voluntarily for trial. The proconsul, after many exhortations, persuaded him to swear and to offer sacrifice. Wherefore, brethren, we do not commend those who give themselves up to suffering, seeing the Gospel does not teach so to do.

### Chapter V

But the most admirable Polycarp, when he first heard that he was sought for, was in no measure disturbed, but resolved to continue in the city. However, yielding to the wish of many, he was persuaded to leave it. He departed, therefore, to a country house not distant from the city. There he stayed with a few friends, engaged in nothing else night and day than praying for all men, and for the Churches throughout the world, according to his usual custom. And while he was praying, a vision presented itself to him three days before he was taken; and, behold, the pillow under his head seemed to him on fire. Upon this, turning to those that were with him, he said to them prophetically, "I must be burnt alive."

### Chapter VI

And when those who sought for him were at hand, he departed to another dwelling, where his pursuers immediately came after him. And when



they did not find him, they seized upon two youths that were there, one of whom, being subjected to torture, confessed. It was thus impossible that he should continue hid, since those that betrayed him were of his own household. The Irenarch then (whose office is the same as that of the Cleronomus), by name Herod, hastened to bring him into the stadium. This all happened that he might fulfill his special lot, being made a partaker of Christ, and that they who betrayed him might undergo the punishment of Judas himself.

### Chapter VII

His pursuers then, along with horsemen, and taking the youth with them, went forth at suppertime on the day of the preparation with their usual weapons, as if going out against a robber. And closing in on him about evening they found him lying down in the upper room of a certain little house, from which he might have escaped into another place; but he refused, saying, "The will of God be done." So when he heard that they had come, he went down and spoke with them. And as those that were present marveled at his age and resolution, some of them said. "Was so much effort made to capture such a respected man?" Immediately then, in that very hour, he ordered that something to eat and drink should be set before them, as much indeed as they cared for, while he implored them to allow him an hour to pray without disturbance. And on their leaving him, he stood and prayed, being full of the grace of God, so that he could not cease for two full hours, to the astonishment of them that heard him, insomuch that many began to repent that they had come forth against so godly and venerable an old man.

### Chapter VIII

Now, as soon as he had ceased praying, having made mention of all that had at any time come in contact with him, both small and great, illustrious and obscure, as well as the whole catholic Church throughout the world, the time of his departure having arrived, they set him upon a donkey, and conducted him into the city, the day being that of the great Sabbath. And the Irenarch Herod, accompanied by his father Nicetes (both riding in a chariot), met him, and taking him up into the chariot, they seated themselves beside him, and tried to persuade him, saying, "What harm is there in saying, Lord Caesar, and in sacrificing, with the other ceremonies observed on such occasions, and so ensure your safety?" But he at first gave them no answer; and when they continued to urge him, he said, "I shall not do as you advise me." So they, having no hope of persuading him, began to speak bitter words unto him, and cast him with violence out of the chariot, insomuch that, in getting down from the carriage, he dislocated his leg. But

## The Spirit of Early Christianity

without being disturbed, and as if suffering nothing, he went eagerly forward hastily, and was conducted to the stadium, where the uproar was so great, that there was no possibility of being heard.

### Chapter IX

Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, "Be strong, and show yourself a man, O Polycarp!" No one saw who it was that spoke to him; but those of our brethren who were present heard the voice. And as he was brought forward, the tumult became great when they heard that Polycarp was taken. And when he came near, the proconsul asked him whether he was Polycarp. On his confessing that he was, the proconsul sought to persuade him to deny Christ, saying, "Have respect to your old age," and other similar things, according to their custom, "Swear by the fortune of Caesar; repent, and say, Away with the Atheists." But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hand towards them, while with groans he looked up to heaven, said, "Away with the Atheists." Then, the proconsul urging him, and saying, "Swear, and I will set you free, reproach Christ;" Polycarp declared, "Eighty-six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Savior?"

### Chapter X

And when the proconsul yet again pressed him, and said, "Swear by the genius of Caesar," he answered, "Since you vainly suppose that, as you say, I should swear by the genius of Caesar, and pretend not to know who and what I am, hear me declare with boldness, I am a Christian. And if you wish to learn what the doctrines of Christianity are, appoint me a day, and you shall hear them." The proconsul replied, "Persuade the people." But Polycarp said, "To you I have thought it right to offer an account of my faith; for we are taught to give all due honor to the powers and authorities which are ordained of God (as long as it does no injury to ourselves). But as for these, I do not deem them worthy of receiving any account from me."

### Chapter XI

The proconsul then said to him, "I have wild beasts at hand; to these will I cast you, unless you repent." But he answered, "Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil; and it is well for me to be changed from what is evil to what is righteous." But

again the proconsul said to him, "I will cause you to be consumed by fire, seeing you despise the wild beasts, if you will not repent." But Polycarp said, "You threaten me with fire which burns for an hour, and after a little is extinguished, but are ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why do you delay? Bring forth what you will."

## Chapter XII

While he spoke these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the stadium three times, "Polycarp has confessed that he is a Christian." This proclamation having been made by the herald, the whole multitude both of the heathen and Jews, who lived in Smyrna, cried out with uncontrollable fury, and in a loud voice, "This is the teacher of Asia, the father of the Christians, and the destroyer of our gods, he who has been teaching many not to sacrifice, or to worship the gods." Speaking thus, they cried out, and implored Philip the Asiarch to let loose a lion upon Polycarp. But Philip answered that it was not lawful for him to do so, seeing the exhibitions of wild beasts were already finished. Then it seemed good to them to cry out with one accord, that Polycarp should be burnt alive. For it was necessary the vision which was revealed to him in regard to his pillow to be fulfilled, when, seeing it on fire as he was praying, he turned about and said prophetically to the faithful that were with him, "I must be burnt alive."

## Chapter XIII

This, then, was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wood and bundles of sticks out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. And when the funeral pile was ready, Polycarp, laying aside all his garments, and loosening his belt, sought also to take off his sandals,—a thing he was not accustomed to do, inasmuch as every one of the faithful was always eager who should first touch his skin. For, on account of his holy life, he was, even before his martyrdom, adorned with every kind of good. Immediately then they surrounded him with those materials which had been prepared for the funeral pile. But when they were about also to affix him with nails, he said, "Leave me

## The Spirit of Early Christianity

as I am; for He that gives me strength to endure the fire, will also enable me, without your securing me by nails, to remain without moving in the pile.”

### Chapter XIV

They did not nail him then, but simply tied him. And he, placing his hands behind himself, and being bound like a distinguished ram taken out of a great flock for sacrifice, and prepared to be an acceptable burnt-offering unto God, looked up to heaven, and said, “O Lord God Almighty, the Father of Your beloved and blessed Son Jesus Christ, by whom we have received the knowledge of You, the God of angels and powers, and of every creature, and of the whole race of the righteous who live before You, I give You thanks that You have counted me, worthy of this day and this hour, that I should have a part in the number of Your martyrs, in the cup of Your Christ, to the resurrection of eternal life, both of soul and body, through the incorruption imparted by the Holy Ghost. Among whom may I be accepted this day before You as a fat and acceptable sacrifice, according as You, the ever-truthful God, have foreordained, have revealed beforehand to me, and now have fulfilled. Wherefore also I praise You for all things, I bless You, I glorify You, along with the everlasting and heavenly Jesus Christ, Your beloved Son, with whom, to You, and the Holy Ghost, be glory both now and to all coming ages. Amen.”

### Chapter XV

When he had pronounced this amen, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury, we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed the body of the martyr as a circle. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we perceived such a sweet aroma coming from the pile, as if frankincense or some such precious spices had been burning there.

### Chapter XVI

At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there came forth a dove, and a great quantity of blood, so that the fire was extinguished; and all the people wondered

that there should be such a difference between the unbelievers and the elect, of whom this most admirable Polycarp was one, having in our own times been an apostolic and prophetic teacher, and bishop of the catholic Church which is in Smyrna. For every word that went out of his mouth either has been or shall yet be accomplished.

#### Chapter XVII

But when the adversary of the race of the righteous, the envious, malicious, and wicked one, perceived the impressive nature of his martyrdom, and considered the blameless life he had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward, he did his utmost that not the least memorial of him should be taken away by us, although many desired to do this, and to become possessors of his holy flesh. For this end he suggested it to Nicetes, the father of Herod and brother of Alce, to go and entreat the governor not to give up his body to be buried, “lest,” said he, “forsaking Him that was crucified, they begin to worship this one.” This he said at the suggestion and urgent persuasion of the Jews, who also watched us, as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake Christ, who suffered for the salvation of such as shall be saved throughout the whole world (the blameless one for sinners), nor to worship any other. For Him indeed, as being the Son of God, we adore; but the martyrs, as disciples and followers of the Lord, we worthily love on account of their extraordinary affection towards their own King and Master, of whom may we also be made companions and fellow disciples!

#### Chapter XVIII

The centurion then, seeing the strife excited by the Jews, placed the body in the midst of the fire, and consumed it. Accordingly, we afterwards took up his bones, as being more precious than the most exquisite jewels, and more purified than gold, and deposited them in a fitting place, where, being gathered together, as opportunity is allowed us, with joy and rejoicing, the Lord shall grant us to celebrate the anniversary of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps.

#### Chapter XIX

This, then, is the account of the blessed Polycarp, who, being the twelfth

## The Spirit of Early Christianity

that was martyred in Smyrna (reckoning those also of Philadelphia), yet occupies a place of his own in the memory of all men, insomuch that he is everywhere spoken of by the heathen themselves. He was not merely an illustrious teacher, but also a pre-eminent martyr, whose martyrdom all desire to imitate, as having been altogether consistent with the Gospel of Christ. For, having through patience overcome the unjust governor, and thus acquired the crown of immortality, he now, with the apostles and all the righteous, jubilantly glorifies God, even the Father, and blesses our Lord Jesus Christ, the Savior of our souls, the Governor of our bodies, and the Shepherd of the catholic Church throughout the world.

### Chapter XX

Since, then, you requested that we would in detail make you acquainted with what really took place, we have for the present sent you this summary account through our brother Marcus. When, therefore, you have yourselves read this Epistle, be pleased to send it to the brethren at a greater distance, that they also may glorify the Lord, who makes such choice of His own servants. To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, through His only begotten Son Jesus Christ, to Him be glory, and honor, and power, and majesty, forever. Amen. Salute all the saints. They that are with us salute you, and Evarestus, who wrote this Epistle, with all his house.

### Chapter XXI

Now, the blessed Polycarp suffered martyrdom on the second day of the month Xanthicus just begun, the seventh day before the calends of May, on the great Sabbath, at the eighth hour. He was taken by Herod, Philip the Trallian being high priest, Status Quadratus being proconsul, but Jesus Christ being King forever, to whom be glory, honor, majesty, and an everlasting throne, from generation to generation. Amen.

### Chapter XXII

We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Jesus Christ; with whom be glory to God the Father and the Holy Spirit, for the salvation of His holy elect, after whose example the blessed Polycarp suffered, following in whose steps may we too be found in the kingdom of Jesus Christ! These things Caius transcribed from the copy of Irenæus (who was a disciple of Polycarp), having himself been intimate with Irenæus. And I Socrates transcribed them at Corinth from the copy of Caius.

Grace be with you all.

And I again, Pionius, wrote them from the previously written copy, having carefully searched into them, and the blessed Polycarp having manifested them to me through a revelation, even as I shall show in what follows. I have collected these things, when they had almost faded away through the lapse of time, that the Lord Jesus Christ may also gather me along with His elect into His heavenly kingdom, to whom, with the Father and the Holy Spirit, be glory forever and ever. Amen.





# Sermon Commonly Known as the Second Epistle of Clement

## Chapter I

BRETHREN, it is fitting that you should think of Jesus Christ as of God,—as the Judge of the living and the dead. And it does not become us to think lightly of our salvation; for if we think little of Him, we shall also hope but to obtain little from Him. And those of us who hear carelessly of these things, as if they were of small importance, commit sin, not knowing from where we have been called, and by whom, and to what place, and how much Jesus Christ submitted to suffer for our sakes. What return, then, shall we make to Him? Or what fruit that shall be worthy of that which He has given to us? For, indeed, how great are the benefits which we owe to Him! He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish. What praise, then, shall we give to Him, or what return shall we make for the things which we have received? We were deficient in understanding, worshipping stones and wood, and gold, and silver, and brass, the works of men's hand; and our whole life was nothing other than death. Involved in blindness, and with such darkness before our eyes, we have received sight, and through His will have laid aside that cloud by which we were enveloped. For He had compassion on us, and mercifully saved us, observing the many errors in which we were entangled, as well as the destruction to which we were exposed, and that we had no hope of salvation except it came to us from Him. For He called us when we were not, and willed that out of nothing we should attain a real existence.

## Chapter II

“Rejoice, you who are barren that can't bear; break forth and cry, you that does not labor; for she that is desolate has many more children than she that has a husband.” In that He said, “Rejoice, you barren that does not bear,” He referred to us, for our Church was barren before that children were given to her. But when He said, “Cry out, you that does not labor,” He means this, that we should sincerely offer up our prayers to God, and should not, like women in labor, show signs of weakness. And in that He said, “For she that is desolate has many more children than she that has a husband,” He means that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God. And another Scripture says, “I did not come to call the righteous, but sinners.” This means that those who are perishing must be saved. For it is indeed a great and admirable thing to

## The Spirit of Early Christianity

establish, not the things which are standing, but these that are falling. Thus also did Christ desire to save the things which were perishing, and has saved many by coming and calling us when hastening to destruction.

### Chapter III

Since, then, He has displayed so great mercy towards us, and especially in this respect, that we who are living should not offer sacrifices to gods that are dead, or pay them worship, but should attain through Him to the knowledge of the true Father, whereby shall we show that we do indeed know Him, but by not denying Him through whom this knowledge has been attained? For He Himself declares, "Whosoever shall confess Me before men, him will I confess before My Father." This, then, is our reward if we shall confess Him by whom we have been saved. But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honoring Him not with our lips only, but with all our heart and all our mind. For he says in Isaiah, "This people honor Me with their lips, but their heart is far from Me."

### Chapter IV

Let us, then, not only call Him Lord, for that will not save us. For He says, "Not every one that says to Me, Lord, Lord, shall be saved, but he that works righteousness." Wherefore, brethren, let us confess Him by our works, by loving one another, by not committing adultery, or speaking evil of one another, or cherishing envy; but being self-controlled, compassionate, and good. We ought also to sympathize with one another, and not be greedy. By such works let us confess Him, and not by those that are of an opposite kind. And it is not fitting that we should fear men, but rather God. For this reason, if we should do such wicked things, the Lord has said, "Even though you were gathered together to Me in My very bosom, yet if you were not to keep My commandments, I would cast you off, and say unto you, Depart from Me; I do not know where you are from, you workers of iniquity."

### Chapter V

Wherefore, brethren, leaving willingly our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord says, "Ye shall be as lambs in the midst of wolves." And Peter answered and said unto Him, "What, then, if the wolves shall tear the lambs to pieces?" Jesus said unto Peter, "The lambs have no cause after they are dead to fear the wolves; and in like manner, do not fear them that kill you, and can do nothing

## Sermon Commonly Known as the Second Epistle of Clement

more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell fire.” And consider, brethren, that those sojourning in the flesh in this world are but brief and temporary, but the promise of Christ is great and wonderful, even the rest of the kingdom to come, and of life everlasting. By what course of conduct, then, shall we attain these things, but by leading a holy and righteous life, and by deeming these worldly things as not belonging to us, and not fixing our desires upon them? For if we desire to possess them, we fall away from the path of righteousness.

### Chapter VI

Now the Lord declares, “No servant can serve two masters.” If we desire, then, to serve both God and money, it will be unprofitable for us. “For what will it profit if a man gain the whole world, and lose his own soul?” This world and the next are two enemies. The one urges to adultery and corruption, greed and deceit; the other bids farewell to these things. We cannot therefore be the friends of both; and it behooves us, by renouncing the one, to make sure of the other. Let us reckon that it is better to hate the things present, since they are frivolous, and transient, and corruptible; and to love those which are to come, as being good and incorruptible. For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments. For thus also says the Scripture in Ezekiel, “If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity.” Now, if men so eminently righteous are not able by their righteousness to deliver their children, how can we hope to enter into the royal residence of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we are found possessed of works of holiness and righteousness?

### Chapter VII

Wherefore, then, my brethren, let us struggle with all sincerity, knowing that the contest is in our case close at hand, and that many undertake long voyages to strive for a corruptible reward; yet all are not crowned, but those only that have labored hard and striven gloriously. Let us therefore so strive, that we may all be crowned. Let us run the straight course, even the race that is incorruptible; and let us in great numbers set out for it, and strive that we may be crowned. And should we not all be able to obtain the crown, let us at least come near to it. We must remember that he who strives in the corruptible contest, if he be found acting unfairly, is taken away and scourged, and cast forth from the lists. What then do you think? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal

## The Spirit of Early Christianity

unbroken, the Scripture says, “Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all people.”

### Chapter VIII

As long, therefore, as we are upon earth, let us practice repentance, for we are as clay in the hand of the artisan. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us. Wherefore, brethren, by doing the will of the Father, and keeping the flesh holy, and observing the commandments of the Lord, we shall obtain eternal life. For the Lord says in the Gospel, “If you have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much.” This, then, is what He means: “Keep the flesh holy and the seal undefiled, that you may receive eternal life.”

### Chapter IX

And let none of you say that this very flesh shall not be judged, nor rise again. Consider yourself in what state you were saved, in what state you received sight, if not while you were still in this flesh. We must therefore preserve the flesh as the temple of God. For as you were called in the flesh, you shall also come to be judged in the flesh. As Christ the Lord who saved us, though He was first a Spirit, became flesh, and thus called us, so shall we also receive the reward in this flesh. Let us therefore love one another, that we may all attain to the kingdom of God. While we have an opportunity of being healed, let us yield ourselves to God that heals us, and repay Him. Of what sort? Repentance out of a sincere heart; for He knows all things beforehand, and is acquainted with what is in our hearts. Let us therefore give Him praise, not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, “Those are My brethren who do the will of My Father.”

### Chapter X

Wherefore, my brethren, let us do the will of the Father who called us, that we may live; and let us earnestly follow after virtue, but forsake every

wicked tendency which would lead us into transgression; and flee from ungodliness, or else evils will overtake us. For if we are diligent in doing good, peace will follow us. On this account, such men cannot find it: they instill human fears, and prefer rather present enjoyment to the promise which shall afterwards be fulfilled. For they know not what torment present enjoyment incurs, or what happiness is involved in the future promise. And if, indeed, they themselves only did such things, it would be the more tolerable; but now they persist in saturating innocent souls with their pernicious doctrines, not knowing that they shall receive a double condemnation, both they and those that hear them.

### Chapter XI

Let us therefore serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we do not believe the promise of God, we shall be miserable. For the prophetic word also declares, "Wretched are the double-minded, and who doubt in their heart, who say, All these things have we heard even in the times of our fathers; but though we have waited day by day, we have seen none of them accomplished. You fools! Compare yourselves to a tree; take, for instance, the vine. First of all it sheds its leaves, then the bud appears; after that the sour grape, and then the fully-ripened fruit. So, likewise, my people have borne disturbances and afflictions, but afterwards shall they receive their good things." Wherefore, my brethren, let us not be double-minded, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on everyone a reward according to his works. If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, "which no ear has heard, nor eye seen, neither have entered into the heart of man."

### Chapter XII

Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we do not know the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied, "When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female." Now, two are one when we speak the truth one to another, and there is genuinely one soul in two bodies. And "that which is without as that which is within" means this: He calls the soul "that which is within," and the body "that which is without." As, then, your body is visible to sight, so also let your soul be manifest by good works. And "the male with the female, neither male nor female," this means, that a brother seeing

## The Spirit of Early Christianity

a sister should think nothing about her as of a female, nor she think anything about him as of a male. If you do these things, says He, the kingdom of my Father shall come.

### Chapter XIII

Therefore, brethren, let us immediately repent; let us be sober unto what is good; for we are full of much foolishness and wickedness. Let us blot out from us our former sins, and repenting from the soul let us be saved; and let us not become people-pleasers, nor let us desire to please only one another, but also the men that are outside, by our righteousness, that the Name be not blasphemed on account of us. For the Lord also says "Continually My name is blasphemed among all the Gentiles," and again, "Woe to him on account of whom My name is blasphemed." Why is it blasphemed? In your not doing what I desire. For the Gentiles, when they hear from our mouth the oracles of God, marvel at them as beautiful and great; afterwards, when they have learned that our works are not worthy of the words we speak, they then turn themselves to blasphemy, saying that it is some fable and delusion. For when they hear from us that God says, "There is no credit unto you, if you love them that love you; but there is credit unto you, if you love your enemies and them that hate you;" when they hear these things, they marvel at the excellency of the goodness; but when they see that we not only do not love them that hate us, but not even them that love us, they laugh at us to scorn, and the Name is blasphemed.

### Chapter XIV

Wherefore, brethren, if we do the will of God our father, we shall be of the first Church, that is, spiritual, that was created before the sun and moon; but if we do not do the will of the Lord, we shall be of the scripture that says, "My house was made a den of robbers." So then let us choose to be of the Church of life, that we may be saved. I do not, however, suppose you are ignorant that the living Church is the body of Christ; for the scripture says, "God made man, male and female." the male is Christ, the female is the Church. And the Books and the Apostles plainly declare that the Church is not of the present, but from the beginning. For she was spiritual, as our Jesus also was, but was manifested in the last days that He might save us. Now the Church, being spiritual, was manifested in the flesh of Christ, thus signifying to us that, if any of us keep her in the flesh and do not corrupt her, he shall receive her again in the Holy Spirit: for this flesh is the copy of the spirit. No one then who corrupts the copy, shall partake of the original. This then is what He means, "Keep the flesh, that you may partake of the spirit." But if we say that the flesh is the church and the spirit

## Sermon Commonly Known as the Second Epistle of Clement

Christ, then he that has shamefully used the flesh has shamefully used the Church. Such a one then shall not partake of the spirit, which is Christ. Such life and incorruption this flesh can partake of, when the Holy Spirit is joined to it. No one can utter or speak “what the Lord has prepared” for his elect.

### Chapter XV

Now I do not think I have given you any light counsel concerning self-control, which if anyone partakes he will not repent of it, but will save both himself and me who counseled him. For it is no light reward to turn again a wandering and perishing soul that it may be saved. For this is the recompense we have to return to God who created us, if he that speaks and hears both speaks and hears with faith and love. Let us therefore abide in the things which we believed, righteous and holy, that with boldness we may ask of God who says, “While you are yet speaking, I will say, Behold, I am here.” For this saying is the sign of a great promise; for the Lord says of Himself that He is more ready to give than he that asks to ask. Being therefore partakers of so great kindness, let us not be envious of one another in the obtaining of so many good things. For as great as is the pleasure which these sayings have for them that have done them, so great is the condemnation they have for them that have been disobedient.

### Chapter XVI

Wherefore, brethren, having received no small occasion for repentance, while we have the opportunity, let us turn unto God that called us, while we still have Him as One that receives us. For if we renounce these enjoyments and conquer our soul in not doing these its evil desires, we shall partake of the mercy of Jesus. But you know that the day of judgment even now “comes as a burning oven,” and some “of the heavens shall melt,” and all the earth shall be as lead melting on the fire, and then the hidden and open works of men shall appear. Giving to charity therefore is a good thing, as repentance from sin; fasting is better than prayer, but charitable giving is better than both; “but love covers a multitude of sins.” But prayer out of a good conscience delivers from death. Blessed is every one that is found full of these; for charitable giving lightens the burden of sin.

### Chapter XVII

Let us therefore repent from the whole heart, that none of us perish by the way. For if we have commandments that we should also practice this, to draw away men from idols and instruct them, how much more ought a soul already

## The Spirit of Early Christianity

knowing God not to perish! Let us therefore assist one another that we may also lead up those weak as to what is good, in order that all may be saved; and let us convert and admonish one another. And let us not think to give heed and believe now only, while we are admonished by the elders, but also when we have returned home, remembering the commandments of the Lord; and let us not be dragged away by worldly lusts, but coming more frequently let us attempt to make advances in the commandments of the Lord, that all being of the same mind we may be gathered together unto life. For the Lord said, "I come to gather together all the nations, tribes, and tongues." This He speaks of the day of His appearing, when He shall come and redeem us, each one according to his works. And the unbelievers "shall see His glory," and strength; and they shall think it strange when they see the sovereignty of the world in Jesus, saying, Woe unto us, You were He, and we did not know and did not believe, and we did not obey the elders when they declared unto us concerning our salvation. And "their worm does not die, and their fire is not quenched, and they shall be a spectacle unto all peoples." He speaks of that day of judgment, when they shall see those among us that have been ungodly and acted deceitfully with the commandments of Jesus Christ. But the righteous who have done well and endured torments and hated the enjoyments of the soul, when they shall behold those that have gone astray and denied Jesus through their words or through their works, how that they are punished with grievous torments in unquenchable fire, shall be giving glory to God, saying, There will be hope for him that has served God with his whole heart.

### Chapter XVIII

Let us also become of the number of them that give thanks, that have served God, and not of the ungodly that are judged. For I myself also, being an utter sinner, and not yet escaped from temptation, but still being in the midst of the engines of the devil, give diligence to follow after righteousness, that I may have strength to come even near it, fearing the judgment to come.

### Chapter XIX

Wherefore, brethren and sisters, after the God of truth has been heard, I read to you an exhortation that you may give attention to the things that are written, in order that you may save both yourselves and him that reads among you. For as a reward I ask of you that you repent with the whole heart, thus giving to yourselves salvation and life. For by doing this we shall set a goal for all the young who are minded to labor on behalf of piety and the goodness of God. And let us not, unwise ones that we are, be offended and very displeased,



## Sermon Commonly Known as the Second Epistle of Clement

whenever someone admonishes and turns us from iniquity unto righteousness. For sometimes while we are practicing evil things we do not perceive it on account of the double-mindedness and unbelief that is in our hearts, and we are “darkened in our understanding” by our vain lusts. Let us then practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Even if for a little time they suffer evil in the world, they shall enjoy the immortal fruit of the resurrection. Do not let the godly man be grieved, if he is miserable in the times that now are; a blessed time waits for him. He, living again above with the fathers, shall be joyful for an eternity without grief.

### Chapter XX

But neither let it trouble your understanding, that we see the unrighteous having riches and the servants of God distressed. Let us therefore, brethren and sisters, be believing: we are striving in the contest of the living God, we are trained by the present life, in order that we may be crowned by that to come. No one of the righteous received fruit speedily, but waits for it. For if God quickly gave the recompense of the righteous, immediately we would be training ourselves in business, not in godliness; for we would seem to be righteous, while pursuing not what is godly but what is gainful. And on this account Divine judgment surprised a spirit that was not righteous, and loaded it with chains. To the only God invisible, the Father of truth, who sent forth to us the Savior and Prince of incorruption, through whom also He manifested to us the truth and the heavenly life, to Him be the glory for ever and ever. Amen



# The Epistle to Diognetus

## Chapter I

SINCE I see you, most excellent Diognetus, exceedingly desirous to learn the mode of worshipping God prevalent among the Christians, and inquiring very carefully and earnestly concerning them, what God they trust in, and what form of religion they observe, so as all to look down upon the world itself, and despise death, while they neither esteem those to be gods that are reckoned such by the Greeks, nor hold to the superstition of the Jews; and what is the affection which they cherish among themselves; and why, in fine, this new kind or pious practice has only now entered into the world, and not long ago; I cordially welcome this your desire, and I implore God, who enables us both to speak and to hear, to grant to me so to speak, that, above all, I may hear you have been edified, and to you so to hear, that I who speak may have no cause of regret for having done so.

## Chapter II

Come, then, after you have freed yourself from all prejudices possessing your mind, and laid aside what you have been accustomed to, as something apt to deceive you, and being made, as if from the beginning, a new man, inasmuch as, according to your own confession, you are to be the hearer of a new doctrine; come and contemplate, not with your eyes only, but with your understanding, the substance and the form of those whom you declare and deem to be gods. Is not one of them a stone similar to that on which we walk? Is not a second brass, in no way superior to those vessels which are constructed for our ordinary use? Is not a third wood, and that already rotten? Is not a fourth silver, which needs a man to watch it, or else it might be stolen? Is not a fifth iron, consumed by rust? Is not a sixth pottery, in no degree more valuable than that which is formed for the humblest purposes? Are not all these of corruptible matter? Are they not fabricated by means of iron and fire? Did not the sculptor fashion one of them, the brazier a second, the silversmith a third, and the potter a fourth? Was not every one of them, before they were formed by the arts of these workmen into the shape of these gods, each in its own way subject to change? Would not those things which are now vessels, formed of the same materials, become like to such, if they met with the same artificers? Might not these, which are now worshipped by you, again be made by men vessels similar to others? Are they not all deaf? Are they not blind? Are they not without life? Are they not destitute of feeling? Are they not incapable of motion? Are they not all liable to

rot? Are they not all corruptible? These things you call gods; these you serve; these you worship; and you become altogether like to them. For this reason you hate the Christians, because they do not deem these to be gods. But do not you yourselves, who now think and suppose such to be gods, much more cast contempt upon them than they the Christians do? Do you not much more mock and insult them, when you worship those that are made of stone and pottery, without appointing any persons to guard them; but those made of silver and gold you shut up by night, and appoint watchers to look after them by day, or else they be stolen? And by those gifts which you mean to present to them, do you not, if they are possessed of sense, rather punish than honor them? But if, on the other hand, they are destitute of sense, you convict them of this fact, while you worship them with blood and the smoke of sacrifices. Let any one of you suffer such indignities! Let any one of you endure to have such things done to himself! But not a single human being will, unless compelled to it, endure such treatment, since he is endowed with sense and reason. A stone, however, readily bears it, seeing it is insensible. Certainly you do not show by your conduct that he, your God, is possessed of sense. And as to the fact that Christians are not accustomed to serve such gods, I might easily find many other things to say; but if even what has been said does not seem to anyone sufficient, I deem it pointless to say anything further.

### Chapter III

And next, I imagine that you are most desirous of hearing something on this point, that the Christians do not observe the same forms of divine worship as do the Jews. The Jews, then, if they abstain from the kind of service above described, and deem it proper to worship one God as being Lord of all, are correct; but if they offer Him worship in the way which we have described, they greatly err. For while the Gentiles, by offering such things to those that are destitute of sense and hearing, furnish an example of madness; they, on the other hand by thinking to offer these things to God as if He needed them, might justly reckon it rather an act of folly than of divine worship. For He that made heaven and earth, and all that is therein, and gives to us all the things of which we stand in need, certainly requires none of those things which He Himself bestows on such as think of providing them to Him. But those who imagine that, by means of blood, and the smoke of sacrifices and burnt offerings, they offer sacrifices acceptable to Him, and that by such honors they show Him respect, —these, by supposing that they can give anything to Him who stands in need of nothing, appear to me in no respect to differ from those who studiously confer the same honor on things destitute of sense, and which therefore are unable to enjoy such honors.

## Chapter IV

But as to their qualms concerning meats, and their superstition as respects the Sabbaths, and their boasting about circumcision, and their hypocrisy about fasting and the new moons, which are utterly ridiculous and unworthy of notice,—I do not think that you require to learn anything from me. For, to accept some of those things which have been formed by God for the use of men as properly formed, and to reject others as useless and redundant,—how can this be lawful? And to speak falsely of God, as if He forbade us to do what is good on the Sabbath-days,—how is not this impious? And to glory in the circumcision of the flesh as a proof of election, and as if, on account of it, they were specially beloved by God,—how is it not a subject of ridicule? And as to their observing months and days, as if waiting upon the stars and the moon, and their distributing, according to their own tendencies, the appointments of God, and the changes of the seasons, some for festivities, and others for mourning,—who would deem this a part of divine worship, and not much rather a manifestation of folly? I suppose, then, you are sufficiently convinced that the Christians properly abstain from the common vanity and error, and from the busy-body spirit and vain boasting of the Jews; but you must not hope to learn the mystery of their peculiar mode of worshipping God from any mortal.

## Chapter V

For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. The course of conduct which they follow has not been devised by any speculation or deliberation of inquisitive men; nor do they, like some, proclaim themselves the advocates of any merely human doctrines. But, inhabiting Greek as well as barbarian cities, according as the lot of each of them has determined, and following the customs of the natives in respect to clothing, food, and the rest of their ordinary conduct, they display to us their wonderful and confessedly striking method of life. They dwell in their own countries, but simply as sojourners. As citizens, they share in all things with others, and yet endure all things as if foreigners. Every foreign land is to them as their native country, and every land of their birth as a land of strangers. They marry, as do all; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the same time surpass

## The Spirit of Early Christianity

the laws by their lives. They love all men, and are persecuted by all. They are unknown and condemned; they are put to death, and restored to life. They are poor, yet make many rich; they are in lack of all things, and yet abound in all; they are dishonored, and yet in their very dishonor are glorified. They are evil spoken of, and yet are justified; they are reviled, and bless; they are insulted, and repay the insult with honor; they do good, yet are punished as evil-doers. When punished, they rejoice as if quickened into life; they are assailed by the Jews as foreigners, and are persecuted by the Greeks; yet those who hate them are unable to assign any reason for their hatred.

### Chapter VI

To sum up all in one word— what the soul is in the body, such are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world. The soul dwells in the body, yet is not of the body; and Christians dwell in the world, yet are not of the world. The invisible soul is guarded by the visible body, and Christians are known indeed to be in the world, but their godliness remains invisible. The flesh hates the soul, and wars against it, though itself suffering no injury, because it is prevented from enjoying pleasures; the world also hates the Christians, though in nowise injured, because they abjure pleasures. The soul loves the flesh that hates it, and loves also the members; Christians likewise love those that hate them. The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world. The immortal soul dwells in a mortal tabernacle; and Christians dwell as sojourners in corruptible bodies, looking for an incorruptible dwelling in the heavens. The soul, when but ill-provided with food and drink, becomes better; in like manner, the Christians, though subjected day by day to punishment, increase the more in number. God has assigned them this illustrious position, which it were unlawful for them to forsake.

### Chapter VII

For, as I said, this was no mere earthly invention which was delivered to them, nor is it a mere human system of opinion, which they judge it right to preserve so carefully, nor has a dispensation of mere human mysteries been committed to them, but truly God Himself, who is almighty, the Creator of all things, and invisible, has sent from heaven, and placed among men, Him who is the truth, and the holy and incomprehensible Word, and has firmly established Him in their hearts. He did not, as one might have imagined, send to men any servant, or angel, or ruler, or any one of those who bear sway over earthly

things, or one of those to whom the government of things in the heavens has been entrusted, but the very Creator and Fashioner of all things—by whom He made the heavens—by whom he enclosed the sea within its proper bounds—whose ordinances all the stars faithfully observe—from whom the sun has received the measure of his daily course to be observed—whom the moon obeys, being commanded to shine in the night, and whom the stars also obey, following the moon in her course; by whom all things have been arranged, and placed within their proper limits, and to whom all are subject—the heavens and the things that are therein, the earth and the things that are therein, the sea and the things that are therein—fire, air, and the abyss—the things which are in the heights, the things which are in the depths, and the things which lie between. This messenger He sent to them. Was it then, as one might conceive, for the purpose of exercising tyranny, or of inspiring fear and terror? By no means, but under the influence of clemency and meekness. As a king sends his son, who is also a king, so sent He Him; as God He sent Him; as to men He sent Him; as a Savior He sent Him, and as seeking to persuade, not to compel us; for violence has no place in the character of God. As calling us He sent Him, not as vengefully pursuing us; as loving us He sent Him, not as judging us. For He will yet send Him to judge us, and who shall endure His appearing? Do you not see them exposed to wild beasts, that they may be persuaded to deny the Lord, and yet are not overcome? Do you not see that the more of them are punished, the greater becomes the number of the rest? This does not seem to be the work of man: this is the power of God; these are the evidences of His manifestation.

### Chapter VIII

For, who of men at all understood before His coming what God is? Do you accept of the vain and silly doctrines of those who are deemed trustworthy philosophers? Of whom some said that fire was God (calling that to which they themselves were eventually to enter God); and some water; and others some other of the elements formed by God. But if any one of these theories be worthy of approbation, every one of the rest of created things might also be declared to be God. But such declarations are simply the startling and erroneous utterances of deceivers; and no man has either seen Him, or made Him known, but He has revealed Himself. And He has manifested Himself through faith, to which alone it is given to behold God. For God, the Lord and Fashioner of all things, who made all things, and assigned them their several positions, proved Himself not merely a friend of mankind, but also long-suffering [in His dealings with them]. Yea, He was always of such a character, and still is, and will ever be, kind and good, and free from wrath, and true, and the only one who is [absolutely] good; and He formed in His mind a great and unspeakable conception, which He

## The Spirit of Early Christianity

communicated to His Son alone. As long, then, as He held and preserved His own wise counsel in concealment, He appeared to neglect us, and to have no care over us. But after He revealed and laid open, through His beloved Son, the things which had been prepared from the beginning, He conferred every blessing all at once upon us, so that we should both share in His benefits, and see and be active in His service. Who of us would ever have expected these things? He was aware, then, of all things in His own mind, along with His Son, according to the relation subsisting between them.

### Chapter IX

As long then as the former time endured, He permitted us to be borne along by unruly impulses, being drawn away by the desire of pleasure and various lusts. This was not that He at all delighted in our sins, but that He simply endured them; nor that He approved the time of working iniquity which then was, but that He sought to form a mind conscious of righteousness, so that being convinced in that time of our unworthiness of attaining life through our own works, it should now, through the kindness of God, be granted to us; and having made it manifest that in ourselves we were unable to enter into the kingdom of God, we might through the power of God be made able. But when our wickedness had reached its height, and it had been clearly shown that its reward, punishment and death, was impending over us; and when the time had come which God had before appointed for manifesting His own kindness and power, how the one love of God, through exceeding regard for men, did not regard us with hatred, nor thrust us away, nor remember our iniquity against us, but showed great long-suffering, and bore with us, He Himself took on Him the burden of our iniquities, He gave His own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors! Having therefore convinced us in the former time that our nature was unable to attain to life, and having now revealed the Savior who is able to save even those things which it was formerly impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counselor, Healer, our Wisdom, Light, Honor, Glory, Power, and Life, so that we should not be anxious concerning clothing and food.



Chapter X

If you also desire to possess this faith, you likewise shall receive first of all the knowledge of the Father. For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it, to whom He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, to whom He sent His only-begotten Son, to whom He has promised a kingdom in heaven, and will give it to those who have loved Him. And when you have attained this knowledge, with what joy do you think you will be filled? Or, how will you love Him who has first so loved you? And if you love Him, you will be an imitator of His kindness. And do not wonder that a man may become an imitator of God. He can, if he is willing. For it is not by ruling over his neighbors, or by seeking to hold the supremacy over those that are weaker, or by being rich, and showing violence towards those that are inferior, that happiness is found; nor can anyone by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbor; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive his benefits: he is an imitator of God. Then you shall see, while still on earth, that God in the heavens rules over the universe; then you shall begin to speak the mysteries of God; then you will both love and admire those that suffer punishment because they will not deny God; then you shall condemn the deceit and error of the world when you shall know what it is to live truly in heaven, when you shall despise that which is here esteemed to be death, when you will fear what is truly death, which is reserved for those who shall be condemned to the eternal fire, which shall afflict those even to the end that are committed to it. Then you will admire those who for righteousness' sake endure the fire that is but for a moment, and will count them happy when you will know the nature of that fire.

Chapter XI

I do not speak of things strange to me, nor do I aim at anything inconsistent with right reason; but having been a disciple of the Apostles, I am become a teacher of the Gentiles. I minister the things delivered to me to those that are disciples worthy of the truth. For who that is rightly taught and begotten by the loving Word, would not seek to learn accurately the things which have been clearly shown by the Word to His disciples, to whom the Word being

manifested has revealed them, speaking plainly to them, not understood indeed by the unbelieving, but conversing with the disciples, who, being esteemed faithful by Him, acquired a knowledge of the mysteries of the Father? For which reason He sent the Word, that He might be manifested to the world; and He, being despised by the people [of the Jews], was, when preached by the Apostles, believed on by the Gentiles. This is He who was from the beginning, who appeared as if new, and was found old, and yet who is ever born afresh in the hearts of the saints. This is He who, being from everlasting, is today called the Son; through whom the Church is enriched, and grace, widely spread, increases in the saints, furnishing understanding, revealing mysteries, announcing times, rejoicing over the faithful, giving to those that seek, by whom the limits of faith are not broken through, nor the boundaries set by the fathers passed over. Then the fear of the law is chanted, and the grace of the prophets is known, and the faith of the gospels is established, and the tradition of the Apostles is preserved, and the grace of the Church exults; which grace if you do not grieve, you shall know those things which the Word teaches, by whom He wills, and when He pleases. For whatever things we are moved to utter by the will of the Word commanding us, we communicate to you with pains, and from a love of the things that have been revealed to us.

### Chapter XII

When you have read and carefully listened to these things, you shall know what God bestows on such as rightly love Him, being made as you are a paradise of delight, presenting in yourselves a tree bearing all kinds of produce and flourishing well, being adorned with various fruits. For in this place the tree of knowledge and the tree of life have been planted; but it is not the tree of knowledge that destroys—it is disobedience that proves destructive. Nor truly are those words without significance which are written, how God from the beginning planted the tree of life in the midst of paradise, revealing through knowledge the way to life, and when those who were first formed did not use this knowledge properly, they were, through the fraud of the Serpent, stripped naked. For neither can life exist without knowledge, nor is knowledge secure without life. Wherefore both were planted close together. The Apostle, perceiving the force of this relationship, and blaming that knowledge which, without true doctrine, is admitted to influence life, declares, “Knowledge puffs up, but love edifies.” For he who thinks he knows anything without true knowledge, and such as is witnessed to by life, knows nothing, but is deceived by the Serpent, as not loving life. But he who combines knowledge with fear, and seeks after life, plants in hope, looking for fruit. Let your heart be your wisdom; and let your life be true knowledge inwardly received. Bearing this tree

and displaying its fruit, you will always gather in those things which are desired by God, which the Serpent cannot reach, and to which deception does not approach; nor is Eve then corrupted, but is trusted as a virgin; and salvation is manifested, and the Apostles are filled with understanding, and the Passover of the Lord advances, and the choirs are gathered together, and are arranged in proper order, and the Word rejoices in teaching the saints,—by whom the Father is glorified: to whom be glory forever. Amen.



# The Didache: Teachings of the Twelve Apostles

## Chapter I

THERE are two ways, one of life and one of death; but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made thee; second, your neighbor as yourself; and all things whatsoever you would not desire them to do to you also to another do not do. And of these sayings the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you. For what thank is there, if you love them that love you? Do not also the Gentiles do the same? But love them that hate you; and you shall not have an enemy. Abstain from fleshly and worldly lusts. If one strikes you on your right cheek, turn to him the other also; and you shall be perfect. If one forces you to go one mile, go with him two. If one takes away your cloak, give him also your coat. If one takes what belongs to you, ask it not back, for indeed you are not able. Give to everyone that asks of you, and ask not for it back; for the Father wills that to all should be given of our own blessings (free gifts). Happy is he that gives according to the commandment; for he is guiltless. Woe to him that receives; for if one having need receives, he is guiltless; but he that receives not having need, shall pay the penalty, why he received and for what, and, coming into prison, he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last cent. But also now concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

## Chapter II

And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not corrupt children, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is born. You shall not covet the things of your neighbor, you shall not commit perjury, you shall not bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued; for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor avaricious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbor. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

### Chapter III

My child, flee from every evil thing, and from every likeness of it. Do not be prone to anger, for anger leads the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these come murders. My child, be not a lustful one; for lust leads the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these come adulteries. My child, do not be one who looks upon omens, since it leads the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things; for out of all these comes idolatry. My child, be not a liar, since a lie leads the way to theft; neither money-loving, nor vainglorious, for out of all these come thefts. My child, be not a complainer, since it leads the way to blasphemy; neither self-willed nor evil-minded, for out of all these come blasphemies. But be meek, since the meek shall inherit the earth. Be long-suffering and merciful and innocent and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but instead with the just and humble ones. The things that befall you receive as good, knowing that apart from God nothing comes to pass.

### Chapter IV

My child, him that speaks to you the word of God remember night and day; and you shall honor him as the Lord; for in the place whence lordly rule is uttered, there is the Lord. And you shall seek out day by day the faces of the saints, in order that you may rest upon their words. You shall not long for division, but shall bring those who contend to peace. You shall judge righteously, you shall not show favoritism in reproof for transgressions. You shall not be undecided whether it shall be or no. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have means, through your hands you shall give ransom for your sins. You shall not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. You shall not turn away from him that is in want, but you shall share all things with your brother, and shall not say that they are your own; for if you are partakers in that which is immortal, how much more in things which are mortal? You shall not remove your hand from your son or from your daughter, but from their youth shall teach them the fear of God.

You shall not order your male and female servants in bitterness, who hope in the same God, so they do not cease fearing God who is over both; for he

## The Didache: Teachings of the Twelve Apostles

comes not to call according to the outward appearance, but unto them whom the Spirit has prepared. And you servants shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. In no way shall you forsake the commandments of the Lord; but you shall keep what you have received, neither adding to nor taking away from them. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

### Chapter V

And the way of death is this: First of all it is evil and full of curse: murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcraft, plunder, bearing false witness, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; . persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom gentleness and patience are far, loving vain things, pursuing requital, not pitying a poor man, not laboring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

### Chapter VI

See that no one cause you to err from this way of the Teaching, since such teaches you without regard from God. For if you are able to bear all the yoke of the Lord, you will be perfect; but if you are not able, do what you can. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly on your guard; for it is the service of dead gods.

### Chapter VII

And concerning baptism, baptize like this: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in flowing water. But if you have not flowing water, baptize into other water; and if you can't in cold, then baptize in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer and the baptized fast, and

## The Spirit of Early Christianity

whatever others can; but you shall order the baptized to fast one or two days before.

### Chapter VIII

But let not your fasts be with the hypocrites; for they fast on Monday and Thursday; but rather fast on the Wednesday and Friday. Neither pray as the hypocrites; but as the Lord commanded in His Gospel, thus pray: Our Father who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us today our daily bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one; for Yours is the power and the glory forever. Three times a day thus pray.

### Chapter IX

Now concerning the Thanksgiving (Eucharist), thus give thanks. First, concerning the cup: We thank You, our Father, for the holy vine of David your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let your Church be gathered together from the ends of the earth into your kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of Your Thanksgiving (Eucharist), but those who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Do not give that which is holy to the dogs.

### Chapter X

But after you have eaten, thus give thanks: . We thank You, holy Father, for your holy name which You caused to dwell in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus your Servant; to You be the glory forever. You, Master almighty, created all things for Your name's sake; You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through your Servant. Before all things we thank Thee that You are mighty; to You be the glory forever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it from the four winds, sanctified for Your kingdom which You have prepared for it; for



Your is the power and the glory forever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If anyone is holy, let him come; if anyone is not so, let him repent. Maranatha. Amen. But permit the prophets to make Thanksgiving as they desire.

## Chapter XI

Whoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this teaching, ignore him; but if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. Let every apostle that comes to you be received as the Lord. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges; but if he asks for money, he is a false prophet. And every prophet that speaks in the Spirit you shall neither test nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not everyone that speaks in the Spirit is a prophet; but only if he follows the ways of the Lord. Therefore from their ways shall the false prophet and the true prophet be known. And every prophet who orders a meal in the Spirit will not eat from it, except indeed he is a false prophet; and every prophet who teaches the truth, if he does not follow what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, give me money, or something else, you shall not listen to him; but if he says to you to give for others' sake who are in need, let no one judge him.

## Chapter XII

But let everyone that comes in the name of the Lord be received, and afterward you shall test and know him; for you shall have understanding right and left. If he who comes is a traveler, assist him as far as you are able; but he shall not remain with you, except for two or three days, if need be. But if he wants to stay with you, being an tradesman, let him work and eat; but if he knows no skill, according to your understanding see to it that, as a Christian, he shall not live with you idle. But if he refuses to cooperate, he is trading in Christ. Watch that you keep away from such people.

### Chapter XIII

But every true prophet that wants to stay with you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of the winepress and threshing floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you do not have a prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

### Chapter XIV

But every Lord's day, gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they are reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations.

### Chapter XV

Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, humble men, and not lovers of money, and truthful and proven; for they also render to you the service of prophets and teachers. Do not despise them therefore, for they are your honored ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel; but to everyone that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But offer your prayers and giving and all your deeds, according to the Gospel of our Lord.

### Chapter XVI

Watch for your life's sake. Do not let your lamps be quenched, nor be unprepared; but be ready, for you do not know the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not perfected in the end. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned

into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then the world-deceiver shall appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do sinful things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth; first, the sign of the opening of heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.



# Epistle of Ignatius to the Romans

## Chapter I

THROUGH prayer to God I have obtained the privilege of seeing your most worthy faces, even as I earnestly begged might be granted me; for as a prisoner in Christ Jesus I hope to salute you, if indeed it be the will of God that I be thought worthy of attaining unto the end. For the beginning has been well ordered, if I may obtain grace to cling to my lot without hindrance unto the end. For I am afraid of your love, lest it should do me an injury. For it is easy for you to accomplish what you please; but it is difficult for me to attain to God, if you do not spare me, under the pretense of carnal affection.

## Chapter II

For it is not my desire that you should please men, but God, even as also you do please Him. For neither shall I ever hereafter have such an opportunity of attaining to God; nor will you, if you shall now be silent, ever be entitled to the honor of a better work. For if you are silent concerning me, I shall become God's; but if you show your love to my flesh, I shall again have to run my race. Pray, then, do not seek to confer any greater favor upon me than that I be sacrificed to God, while the altar is still prepared; that, being gathered together in love, you may sing praise to the Father, through Christ Jesus, that God has deemed me, the bishop of Syria, worthy to be sent for from the east unto the west, and to become a martyr in behalf of His own precious sufferings, so as to pass from the world to God, that I may rise again unto Him.

## Chapter III

You have never envied anyone; you have taught others. Now I desire that those things may be confirmed by your conduct, which in your instructions you prescribe on others. Only request in my behalf both inward and outward strength, that I may not only speak, but truly will, so that I may not merely be called a Christian, but really be found to be one. For if I be truly found a Christian, I may also be called one, and be then deemed faithful, when I shall no longer appear to the world. Nothing visible is eternal. "For the things which are seen are temporal, but the things which are not seen are eternal." The Christian is not the result of persuasion, but of power. When he is hated by the world, he is beloved of God. For says the Scripture, "If you were of this world, the world would love its own; but now you are not of the world, but I have chosen you out of it: continue in fellowship with me."

#### Chapter IV

I write to all the Churches, and impress on them all, that I shall willingly die for God, unless you hinder me. I beseech of you not to show an unseasonable goodwill towards me. Allow me to become food for the wild beasts, through whom it will be granted me to attain to God. I am the wheat of God, and am ground by the teeth of the wild beasts, that I may be found the pure bread of God. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep in death, I may not be found troublesome to anyone. Then shall I be a true disciple of Jesus Christ, when the world shall not see so much as my body. Entreat the Lord for me, that by these instruments I may be found a sacrifice to God. I do not, as Peter and Paul, issue commandments unto you. They were apostles of Jesus Christ, but I am the very least of the believers: they were free, as the servants of God; while I am, even until now, a servant. But when I suffer, I shall be the freedman of Jesus Christ, and shall rise again free in Him. And now, being in bonds for Him, I learn not to desire anything worldly or vain.

#### Chapter V

From Syria even unto Rome I fight with beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits, show themselves all the worse. But I am the more instructed by their injuries to act as a disciple of Christ; “yet am I not thereby justified.” May I enjoy the wild beasts that are prepared for me; and I pray that they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of fear, they have not touched. But if they be unwilling to attack me, I will compel them to do so. Pardon me in this, I know what is for my benefit. Now I begin to be a disciple, and have no desire after anything visible or invisible, that I may attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let breakings, tearings, and separations of bones; let cutting off of members; let bruising to pieces of the whole body; and let the very torment of the devil come upon me: only let me attain to Jesus Christ.

#### Chapter VI

All the ends of the world, and all the kingdoms of this earth, shall profit me nothing. It is better for me to die for the sake of Jesus Christ, than to

reign over all the ends of the earth. "For what is a man profited, if he gain the whole world, but lose his own soul?" I long after the Lord, the Son of the true God and Father, even Jesus Christ. Him I seek, who died for us and rose again. Pardon me, brethren: do not hinder me in attaining to life; for Jesus is the life of believers. Do not wish to keep me in a state of death, for life without Christ is death. While I desire to belong to God, do not give me over to the world. Allow me to obtain pure light: when I have gone there, I shall indeed be a man of God. Permit me to be an imitator of the passion of Christ, my God. If anyone has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am distressed.

### Chapter VII

The prince of this world would gladly carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are in Rome help him; rather be on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet prefer this world to Him. Do not let envy find a dwelling place among you; nor even should I, when present with you, exhort you, do not be persuaded; but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die for the sake of Christ. My love has been crucified, and there is no fire in me that loves anything; but there is living water springing up in me, and which says to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink, namely His blood, which is incorruptible love and eternal life.

### Chapter VIII

I no longer wish to live after the manner of men, and my desire shall be fulfilled if you consent. "I am crucified with Christ: nevertheless I live; yet no longer I, since Christ lives in me." I exhort you in this brief letter: do not refuse me; believe me that I love Jesus, who was delivered to death for my sake. "What shall I render to the Lord for all His benefits towards me?" Now God, even the Father, and the Lord Jesus Christ, shall reveal these things to you, so that you shall know that I speak truly. And do pray along with me, that I may attain my aim in the Holy Spirit. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, you have loved me; but if I am rejected, you have hated me.

Chapter IX

Remember in your prayers the Church which is in Syria, which, instead of me, has now for its shepherd the Lord, who says, "I am the good Shepherd." And He alone will oversee it, as well as your love towards Him. But as for me, I am ashamed to be counted one of them; for I am not worthy, as being the very last of them, and one born out of due time. But I have obtained mercy to be somebody, if I shall attain to God. My spirit salutes you, and the love of the Churches which have received me in the name of Jesus Christ, and not as a mere transient. For even those Churches which were not near to me in the way, have brought me forward, city by city.

Chapter X

Now I write these things to you from Smyrna by the Ephesians, who are deservedly most happy. There is also with me, along with many others, Crocus, one dearly beloved by me. As to those who have gone before me from Syria to Rome for the glory of God, I believe that you are acquainted with them; to whom do you make known that I am at hand. For they are all worthy, both of God and of you; and it is becoming that you should refresh them in all things. I have written these things unto you on the day before the ninth of the calends of September. Fare you well to the end, in the patience of Jesus Christ.