Fragments

Clement of Alexandria (c. AD 150–215)

SermonIndex.net / Church Fathers

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I.-Comments On the First Epistle of Peter.

Chap. I. 3. ”Blessed be the God and Father of our Lord Jesus Christ, who by His great mercy hath regenerated us.” For if God generated us of matter, He afterwards, by progress in life, regenerated us. ”The Father of our Lord, by the resurrection of Jesus Christ: ”who, according to your faith, rises again in us; as, on the other hand, He dies in us, through the operation of our unbelief. For He said again, that the soul never returns a second time to the body in this life; and that which has become angelic does not become unrighteous or evil, so as not to have the opportunity of again sinning by the assumption of flesh; but that in the resurrection the soul returns to the body, and both are joined to one another according to their peculiar nature, adapting themselves, through the composition of each, by a kind of congruity like a building of stones.

Besides, Peter says, ”Ye also, as living stones, are built up a spiritual house; ”meaning the place of the angelic abode, guarded in heaven . ”For you,” he says, ”who are kept by the power of God, by faith and contemplation, to receive the end of your faith, the salvation of your souls.” Hence it appears that the soul is not naturally immortal; but is made immortal by the grace of God, through faith and righteousness, and by knowledge. ”Of which salvation,” he says, ”the prophets have inquired and searched diligently,” and what follows. It is declared by this that the prophets spake with wisdom, and that the Spirit of Christ was in them, according to the possession of Christ, and in subjection to Christ. For God works through archangels and kindred angels, who are called spirits of Christ. ”Which are now,” he says, ”reported unto you by them that have preached the Gospel unto you.” The old things which were done by the prophets and escape the observation of most, are now revealed to you by the evangelists. ”For to you,” he says, ”they are manifested by the Holy Ghost, who was sent; ”that is the Paraclete, of whom the Lord said, ”If I go not away, He will not come.” ”Unto whom,” it is said, ”the angels desire to look; ”not the apostate angels, as most suspect, but, what is a divine truth, angels who desire to obtain the advantage of that perfection.

”By precious blood,” he says, ”as of a lamb without blemish and without spot.” Here he touches on the ancient Levitical and sacerdotal celebrations; but means a soul pure through righteousness which is offered to God. ”Verily foreknown before the foundation of the world.”

In as much as He was foreknown before every creature, because He was Christ. ”But manifested in the last times” by the generation of a body.”Being born again, not of corruptible seed.” The soul, then, which is produced along with the body is corruptible, as some think. ”But the word of the Lord,” he says, ”endureth for ever: ”as well prophecy as divine doctrine. ”But ye are a chosen generation, a royal priesthood.” That we are a chosen race by the election of God is abundantly clear. He says royal, because we are called to sovereignty and belong to Christ; and priesthood on account of the oblation which is made by prayers and instructions, by which are gained the souls which are offered to God.

”Who, when He was reviled,” he says, ”reviled not; when He suffered, threatened not.” The Lord acted so in His goodness and patience. ”But committed Himself to him that judged Him unrighteously: ” whether Himself, so that, regarding Himself in this way, there is a transposition. He indeed gave Himself up to those who judged according to an unjust law; because He was unserviceable to them, in as much as He was righteous: or, He committed to God those who judged unrighteously, and without cause insisted on His death, so that they might be instructed by suffering punishment. ”For he that will love life, and see good days; ” that is, who wishes to become eternal and immortal. And He calls the Lord life, and the days good, that is holy. ”For the eyes of the Lord,” he says, ”are upon the righteous, and His ears on their prayers: ”he means the manifold inspection of the Holy Spirit. ”The”face of the Lord is on them that do evil ; ” that is, whether judgment, or vengeance, or manifestation.

”But sanctify the Lord Christ,” he says, ”in your hearts.” For so you have in the Lord’s prayer, ”Hallowed be Thy name.” ”For Christ,”he says, ”hath once suffered for our sins, the just for the unjust, that he might present us to God; being put to death in the flesh, but quickened in the spirit.” He says these things, reducing them to their faith. That is, He became alive in our spirits. ”Coming,” he says, ”He preached to those who were once unbelieving.” They saw not His form, but they heard His voice. ”When the long-suffering of God” holds. out. God is so good, as to work the result by the teaching of salvation. ”By the resurrection,” it is said, ”of Jesus Christ: ”that, namely, which is effected in us by faith.”Angels being subjected to Him,” which are the first order; and ”principalities” being subject, who are of the second order; and ”powers” being also subject,”which are said to belong to the third order.

”Who shall give account,” he says, ”to Him who is ready to judge the quick and the dead.” These are trained through previous judgments. Therefore he adds, ”For this cause was the Gospel preached also to the dead”-to us, namely, who were at one time unbelievers. ”That they might be judged according to men,” he says, ”in the flesh, but live according to God in the spirit. Because, that is, they have fallen away from faith; whilst they are still in the flesh they are judged according to preceding judgments, that they might repent. Accordingly, he also adds, saying, ”That they might live according to God in the spirit.” So Paul also; for he, too, states something of this nature when he says, ”Whom I have delivered to Satan, that he might live in the spirit; ” that is, ”as good stewards of the manifold grace of God.” Similarly also Paul says, ”Variously, and in many ways, God of old spake to our fathers.”

”Rejoice,” it is said, ”that ye are partakers in the sufferings of Christ: ”that is, if ye are righteous, ye suffer for righteousness’ sake, as Christ suffered for righteousness. ”Happy are ye, for the Spirit of God, who is the Spirit of His glory and virtue, resteth on you.” This possessive ”His” signifies also an an angelic spirit: in as much as the glory of God those are, through whom, according to faith and righteousness, He is glorified, to honourable glory, according to the advancement of the saints who are brought in. ”The Spirit of God on us,” may be thus understood; that is, who through faith comes on the soul, like a gracefulness of mind and beauty of soul. ”Since,” it is said, ”it is time for judgment beginning at the house of God.” For judgment will overtake these in the appointed persecutions. ”But the God of all grace,” he says. ”Of all grace,” he says, because He is good, and the giver of all good things. ”Marcus, my son, saluteth you.” Mark, the follower of Peter, while Peter publicly preached the Gospel at Rome before some of Caesar’s equites, and adduced many testimonies to Christ, in order that thereby they might be able to commit to memory what was spoken, of what was spoken by Peter wrote entirely what is called the Gospel according to Mark. As Luke also may be recognised by the style, both to have composed the Acts of the Apostles, and to have translated Paul’s Epistle to the Hebrews.

II.-Comments on the Epistle of Jude.

Jude, who wrote the Catholic Epistle, the brother of the sons of Joseph, and very religious, whilst knowing the near relationship of the Lord, yet did not say that he himself was His brother. But what said he? ”Jude, a servant of Jesus Christ,”-of Him as Lord; but ”the brother of James. For this is true; he was His brother, (the son) of Joseph. ”For certain men have entered unawares, ungodly men, who had been of old ordained and predestined to the judgment of our God; ”not that they might become impious, but that, being now impious, they were ordained to judgment. ”For the Lord God,” he says, ”who once delivered a people out of Egypt, afterward destroyed them that believed not; ”that is, that He might train them through punishment. For they were indeed punished, and they perished on account of those that are saved, until they turn to the Lord. ”But the angels,” he says, ”that kept not their own pre-eminence,” that, namely, which they received through advancement, ”but left their own habitation,” meaning, that is, the heaven and the stars, became, and are called apostates. ”He hath reserved these to the judgment of the great day, in chains, under darkness. He means the place near the earth, that is, the dark air. Now he called ”chains” the loss of the honour in which they had stood, and the lust of feeble things; since, bound by their own lust, they cannot be converted. ”As Sodom and Gomorrha,” he says. ...

By which the Lord signifies that pardon had been granted; and that on being disciplined they had repented. ”Similarly to the same,” he says, ”also those dreamers,”-that is, who dream in their imagination lusts and wicked desires, regarding as good not that which is truly good, and superior to all good,-defile the flesh, despise dominion, and speak evil of majesty,” that is, the only Lord, who is truly our Lord, Jesus Christ, and alone worthy of praise. They ”speak evil of majesty,” that is, of the angels.

”When Michael, the archangel, disputing with the devil, debated about the body of Moses.” Here he confirms the assumption of Moses. He is here called Michael, who through an angel near to us debated with the devil. ”But these,” he says, ”speak evil of those things which they know not; but what they know naturally, as brute beasts, in these things they corrupt themselves.” He means that they eat, and drink, and indulge in uncleanness, and says that they do other things that are common to them with animals, devoid of reason. ”Woe unto

them!" he says, "for they have gone in the way of Cain." For so also we lie under Adam's sin through similarity of sin. "Clouds," he says, "without water; who do not possess in themselves the divine and fruitful word." Wherefore, he says, "men of this kind are carried about both by winds and violent blasts." "Trees," he says, "of autumn, without fruit,"-unbelievers, that is, who bear no fruit of fidelity. "Twice dead," he says: once, namely, when they sinned by transgressing, and a second time when delivered up to punishment, according to the predestined judgments of God; in as much as it is to be reckoned death, even when each one does not forthwith deserve the inheritance. "Waves," he says, "of a raging sea." By these words he signifies the life of the Gentiles, whose end is abominable ambition. "Wandering stars,"-that is, he means those who err and are apostates are of that kind of stars which fell from the seats of the angels-" to whom," for their apostasy, "the blackness of darkness is reserved for ever. Enoch also, the seventh from Adam," he says, "prophesied of these." In these words he verities the prophecy.

"Those," he says, "separating" the faithful from the unfaithful, be convicted according to their own unbelief. And again those separating from the flesh. He says, "Animal not having the spirit; "that is, the spirit which is by faith, which supervenes through the practice of righteousness. "But ye, beloved," he says, "building up yourselves on your most holy faith, in the Holy Spirit." "But some," he says, "save, plucking them from the fire; " "but of some have compassion in fear," that is, teach those who fall into the fire to free themselves. "Hating," he says, "that spotted garment, which is carnal: "that of the soul, namely; the spotted garment is a spirit polluternal lusts. "Now to Him," he says, "who is able to keep you without stumbling, and present you faultless before the presence of His glory in joy." In the presence of His glory: he means in the presence of the angels, to be presented faultless having become angels. When Daniel speaks of the people and comes into the presence of the Lord, he does not say this, because he saw God: for it is impossible that any one whose heart is not pure should see God; but he says this, that everything that the people did was in the sight of God, and was manifest to Him; that is, that nothing is hid from the Lord.

Now, in the Gospel according to Mark, the Lord being interrogated by the chief of the priests if He was the Christ, the Son of the blessed God, answering, said, "I am; and ye shall see the Son of man sitting at the right hand of power. But powers mean the holy angels. Further, when He says "at the right hand of God," He means the self-same [beings], by reason of the equality and likeness of the angelic and holy powers, which are called by the name of God. He says, therefore, that He sits at the right hand; that is, that He rests in pre-eminent honour. In the other Gospels, however, He is said not to have replied to the high priest, on his asking if He was the Son of God. But what said He? "You say." Answering sufficiently well. For had He said, It is as you understand, he would have said what was not true, not confessing Himself to be the Son of God; [for] they did not entertain this opinion of Him; but by saying "You say," He spake truly. For what they had no knowledge of, but expressed in words, that he confessed to be true.

III.-Comments on the First Epistle of John.

Chap. 1 John 1:1. ”That which was from the beginning; which we have seen with our eyes; which we have heard.” Following the Gospel according to John, and in accordance with it, this Epistle also contains the spiritual principle. What therefore he says, ”from the beginning,” the Presbyter explained to this effect, that the beginning of generation is not separated from the beginning of the Creator. For when he says, ”That which was from the beginning,” he touches upon the generation without beginning of the Son, who is co-existent with the Father. There was; then, a Word importing an unbeginning eternity; as also the Word itself, that is, the Son of God, who being, by equality of substance, one with the Father, is eternal and uncreate. That He was always the Word, is signified by saying, ”In the beginning was the Word.” But by the expression, ”we have seen with our eyes,” he signifies the Lord’s presence in the flesh, ”and our hands have handled,” he says, ”of the Word of life.” He means not only His flesh, but the virtues of the Son, like the sunbeam which penetrates to the lowest places,-this sunbeam coming in the flesh became palpable to the disciples. It is accordingly related in traditions, that John, touching the outward body itself, sent his hand deep down into it, and that the solidity of the flesh offered no obstacle, but gave way to the hand of the disciple.

”And our hands have handled of the Word of life; ”that is, He who came in the flesh became capable of being touched. As also, Ver. 1 John 1:2. ”The life was manifested.” For in the Gospel he thus speaks: ”And what was made, in Him was life, and the life was the light of men.” ”And we show unto you that eternal life, which was with the Father, and was manifested unto you.” He signifies by the appellation of Father, that the Son also existed always, without beginning. Ver. 1 John 1:5. ”For God,” he says, ”is light.” He does not express the divine essence, but wishing to declare the majesty of God, he has applied to the Divinity what is best and most excellent in the view of men. Thus also Patti, when he speaks of ”light inaccessible.” But John himself also in this same Epistle says, ”God is love: ” pointing out the excellences of God, that He is kind and merciful; and because He is light, makes men righteous, according to the advancement of the soul, through charity. God, then, who is ineffable in respect of His substance, is light.

"And in Him is no darkness at all,"-that is, no passion, no keeping up of evil respecting any one, [He] destroys no one but gives salvation to all. Light moreover signifies, either the precepts of the Law, or faith, or doctrine. Darkness is the opposite of these things. Not as if there were another way; since there is only one way according to the divine precepts. For the work of God is unity. Duality and all else that exists, except unity, arises from perversity of life. Ver. 1 John 1:7. "And the blood of Jesus Christ His Son," he says, "cleanses us." For the doctrine of the Lord, which is very powerful, is called His blood. Ver. 1 John 1:10. "If we say that we have not sinned, we make Him a liar, and His word is not in us." His doctrine, that is, or word is truth. Chap. 1 John 2:1. "And if any man sin," he says, "we have an advocate with the Father, Jesus Christ." For so the Lord is an advocate with the Father for us. So also is there, an advocate, whom, after His assumption, He vouchsafed to send. For these primitive and first-created virtues are unchangeable as to substance, and along with subordinate angels and archangels, whose names they share, effect divine operations. Thus also Moses names the virtue of the angel Michael, by an angel near to himself and of lowest grade. The like also we find in the holy prophets; but to Moses an angel appeared near and at hand. Moses heard him and spoke to him manifestly, face to face. On the other prophets, through the agency of angels, an impression was made, as of beings hearing and seeing.

On this account also, they alone heard, and they alone saw; as also is seen in the case of Samuel. Elisaeus also alone heard the voice by which he was called. If the voice had been open and common, it would have been heard by all. In this instance it was heard by him alone in whom the impression made by the angel worked. Ver. 1 John 2:2. "And not only for our sins,"-that is for those of the faithful,-is the Lord the propitiator, does he say, "but also for the whole world." He, indeed, saves all; but some [He saves], converting them by punishments; others, however, who follow voluntarily [He saves] with dignity of honour; so "that every knee should bow to Him, of things in heaven, and things on earth, and things under the earth; " that is, angels, men, and souls that before His advent have departed from this temporal life.

Ver. 1 John 2:3. "And by this we know that we know Him, if we keep His commandments." For the Gnostic [he who knows also does the Works which pertain to the province of virtue. But he who performs the works is not necessarily also a Gnostic. For a man may be a doer of right works, and yet not a knower of the mysteries of science. Finally, knowing that some works are performed from fear of punishment, and some on account of the promise of reward, he shows the perfection of the man gifted with knowledge, who fulfils his works by love. Further, he adds, and says:- Ver. 1 John 2:5. "But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him,"-by faith and love. Ver. 1 John 2:7. "I write no new commandment unto you, but an old commandment, which ye had from the beginning,"-through the Law, that is, and the prophets; where it is said, God is one. Accordingly, also, he infers, "For the old commandment is the word which ye have heard." Again, however, he says:-

Ver. 1 John 2:8. "This is the commandment; for the darkness" of perversion, that is, "has passed away, and, lo, the true light hath already shone,"-that is, through "faith", through knowledge, through the Covenant working in men, through prepared judgments. Ver. 1 John 2:9. "He that saith he is in the light,"-in the light, he means in the truth,-"and hateth," he says, "his brother." By his brother, he means not only his neighbour, but also the Lord. For unbelievers hate Him and do not keep His commandments. Therefore also he infers:- Ver. 1 John 2:10. "He that loveth his brother abideth in the light; and there is none occasion of stumbling in him." Vers. 1 John 2:12-14. He then indicates the stages of advancement and progress of souls that are still located in the flesh; and calls those whose sins have been forgiven, for the. Lord's name's sake, "little children," for many believe on account of the name only. He styles "fathers" the perfect, "who have known what was from the beginning," and received with understanding,-the Son, that is, of whom he said above, "that which was from the beginning."

"I write," says he, "to you, young men, because ye have overcome the wicked one." Young man strong in despising pleasures. "The wicked one" points out the eminence of the devil. "The children," moreover, know the Father; having fled from idols and gathered together to the one God. Ver. 1 John 2:15. "For the world," he says, "is in the wicked one." Is not the world, and all that is in the. world, called God's creation and very good? Yes. But, Ver. 1 John 2:16. "The lust of the flesh, the lust of the eyes, and the ambition of the world," which arise from the perversion of life, "are not of the Father, but of the world," and of you. Ver. 1 John 2:17. "Therefore also the world shall pass away, and the lust thereof; but he that doeth the will of God" and His commandments "abideth for ever." Ver. 1 John 2:19. "They went out from us; but they were not of us "-neither the apostate angels, nor men falling away;-"but that they may be manifested that they are not of us." With sufficient clearness he distinguishes the class of the elect and that of the lost, and that which remaining in faith "has an unction from the Holy One," which comes through faith. He that abideth not in faith.

Ver. 1 John 2:22. "A liar" and "an antichrist, who denieth that Jesus is the Christ." For Jesus, Saviour and Redeemer, is also Christ the King. Ver. 1 John 2:23. "He who denies the Son," by ignoring Him, "has not the Father, nor does he know Him." But he who knoweth the Son and the Father, knows according to knowledge, and when the Lord shall be manifested at His second advent, shall have confidence and not be confounded. Which confusion is heavy punishment. Ver. 1 John 2:29. "Every one," he says, "who doeth righteousness is born of God; "being regenerated, that is, according to faith. Chap. 1 John 3:1. "For the world knoweth us not, as it knew Him not." He means by the world those who live a worldly life in pleasures. Ver. 1 John 3:2. "Beloved," says he, "now are we the sons of God," not by natural affection, but because we have God as our Father. For it is the greater love that, seeing we have no relationship to God, He nevertheless loves us and calls us His sons. "And it hath not yet appeared what we shall be; "that is, to what kind of glory we shall attain. "For if He shall be manifested,"-that is, if we are made perfect,-"we shall be like Him," as reposing and justified, pure in virtue, "so that we may see Him" (His countenance) "as He is," by comprehension.

Ver. 1 John 3:8. "He that doeth unrighteousness is of the devil," that is, of the devil as his father, following and choosing the same things. "The devil sinneth from the beginning," he says. From the beginning from which he began to sin, incorrigibly persevering in sinning. Ver. 1 John 3:9. He says, "Whosoever is born of God does not commit sin, for His seed remaineth in him; "that is, His word in him who is born again through faith. Ver. 1 John 3:10. "Thus we know the children of God, as likewise the children of the devil," who choose things like the devil; for so also they are said to be of the wicked one. Ver. 1 John 3:15. "Every one who hateth his brother is a murderer." For in him through unbelief Christ dies. Rightly, therefore, he continues, "And ye know that no murderer and unbeliever hath eternal life abiding in him." For the living Christ abides in the believing soul.

Ver. 1 John 3:16. "For He Himself laid down His life for us; "that is, for those who believe; that is, for the apostles. If then He laid down His life for the apostles, he means His apostles themselves: us if he said, We, I say, the apostles, for whom He laid down His life, "ought to lay down our lives for the brethren; "for the salvation of their neighbours was the glory of the apostles. Ver. 1 John 3:20. He says, "For God is greater than our heart; "that is, the virtue of God [is greater] than conscience, which will follow the soul. Wherefore he continues, and says, "and knoweth all things." Ver. 1 John 3:21. "Beloved, if our heart condemn us not, it will have confidence before God." Ver. 1 John 3:24. "And hereby we know that He dwelleth in us by His Spirit, which He hath given us; "that is, by superintendence and foresight of future events.

Chap. 1 John 4:18. He says, "Perfect love casteth out fear." For the perfection of a believing man is love. Chap. v. 1 John 4:6. He says, "This is He who came by water and blood; "and again,- Ver. 1 John 4:8. "For there are three that bear witness, the spirit," which is life, "and the water," which is regeneration and faith, "and the blood," which is knowledge; "and these three are one." For in the Saviour are those saving virtues, and life itself exists in His own Son. Ver. 1 John 4:14. "And this is the confidence which we have towards Him, that if we ask anything according to His will, He will hear us." He does not say absolutely what we shall ask, but what we ought to ask. Ver. 1 John 4:19 "And the whole word lieth in the wicked one; "not the creation, but worldly men, and those who live according to their lusts.

Ver. 1 John 4:20. "And the Son of God hath come and given us understanding," which comes to us, that is, by faith, and is also called the Holy Spirit.

IV.-Comments on the Second Epistle of John.

The second Epistle of John, which is written to Virgins, is very simple. It was written to a Babylonian lady, by name Electa, and indicates the election of the holy Church. He establishes in this Epistle that the following out of the faith is not without charity, and so that no one divide Jesus Christ; but only to believe that Jesus Christ has come in the flesh. For he who has the Son by apprehension in his intellect knows also the Father, and grasps with his mind intelligibly the greatness of His power working without beginning of time. Ver. 2 John 10. He says, "If any come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." He forbids us to salute such, and to receive them to our hospitality. For this is not harsh in the case of a man of this sort. But he admonishes them neither to confer nor dispute with such as are not able to handle divine things with intelligence, lest through them they be seduced from the doctrine of truth, influenced by plausible reasons. Now, I think that we are not even to pray with such, because in the prayer which is made at home, after rising from prayer, the salutation of joy is also the token of peace.

I.-Job 1:21.

But Job's words may be more elegantly understood of evil and sin thus: "Naked" was formed from the earth at the beginning, as if from a "mother's womb: naked to the earth shall I also depart; "naked, not of possessions, for that were a trivial and common thing, but of evil and sin, and of the unsightly shape which follows those who have led bad lives. Obviously, all of us human beings are born naked, and again are buried naked, swathed only in grave-clothes. For God hath provided for us another life, and made the present life the way for the course which leads to it; appointing the supplies derived from what we possess merely as provisions for the way; and on our quitting this way, the wealth, consisting of the things which we possessed, journeys no farther with us. For not a single thing that we possess is properly our own: of one possession alone, that is godliness, are we properly owners. Of this, death, when it overtakes us, will not rob us; but from all else it will eject us, though against our will. For it is for the support of life that we all have received what we possess; and after enjoying merely the use of it, each one departs, obtaining from life a brief remembrance. For this is the end of all prosperity; this is the conclusion of the good things of this life. Well, then, does the infant, on opening its eyes, after issuing from the womb, immediately begin with crying, not with laughter.

For it weeps, as if bewailing life, at whose hands from the outset it tastes of deadly gifts. For immediately on being bern its hands and feet are swaddled; and swathed in bonds it takes the breast. O introduction to life, precursor of death! The child has but just entered on life, and straightway there is put upon it the raiment of the dead: for nature reminds those that are born of their end. Wherefore also the child, on being born, wails, as if crying plaintively to its mother. Why, O mother, didst thou bring me forth to this life, in which prolongation of life is progress to death? Why hast thou brought me into this troubled world, in which, on being born, swaddling bands are my first experience? Why hast thou delivered me to such a life as this, in which both a pitiable youth wastes away before old age, and old age is shunned as under the doom of death? Dreadful, O mother, is the course of life, which has death as the goal of the runner. Bitter is the road of life we travel, with the grave as the wayfarer's inn. Perilous the sea of life we sail; for it has Hades as a pirate to attack us. Man alone is born in all respects naked, without a weapon or clothing born with him; not as being inferior to the other animals, but that nakedness and your bringing nothing with you may produce thought;

and that thought may bring out dexterity, expel sloth, introduce the arts for the supply of our needs, and beget variety of contrivances. For, naked, man is full of contrivances, being pricked on by his necessity, as by a goad, how to escape rains, how to elude cold, how to fence off blows, how to till the earth, how to terrify wild beasts; how to subdue the more powerful of them. Wetted with rain, he contrived a roof; having suffered from cold, he invented clothing; being struck, he constructed a breastplate; bleeding his hands with the thorns in tilling the ground, he availed himself of the help of tools; in his naked state liable to become a prey to wild beasts, he discovered from his fear an art which frightened what frightened him. Nakedness begat one accomplishment after another; so that even his nakedness was a gift and a master-favour. Accordingly, Job also being made naked of wealth, possessions, of the blessing of children, of a numerous offspring, and having lost everything in a short time, uttered this grateful exclamation: ”Naked came I out of the womb, naked also shall I depart thither; ”-to God, that is, and to that blessed lot and rest.

II.-From the Same.

Job 34:7. Calmness is a thing which, of all other things, is most to be prized. As an example of this, the word proposes to us the blessed Job. For it is said of him, ”What man is like Job, who drinketh up scorning like water? ”For truly enviable, and, in my judgment, worthy of all admiration, a man is, if he has attained to such a degree of long-suffering as to be able with ease to grapple with the pain, truly keen, and not easily conquered by everybody, which arises from being wronged.

III.-From Nicetas Catena on Matthew.

Matthew 5:42. Alms are to be given, but with judgment, and to the deserving, that we may Obtain a recompense from the Most Hitch. But woe to those who have and who take under false pretences, or who are able to help themselves and want to take from others. For he who has, and, to carry out false pretences or out of laziness, takes, shall be condemned.

IV.-From the Same.

Matthew 13:31. The word which proclaims the kingdom of heaven is sharp and pungent as mustard, and represses bile, that is, anger, and checks inflammation, that is, pride; and from this word the soul's true health and eternal soundness flow. To such increased size did the growth of the word come, that the tree which sprang from it (that is the Church of Christ established over the whole earth) filled the world, so that the fowls of the air-that is, divine angels and lofty souls-dwelt in its branches.

V.-From the Same.

Matthew 13:46. A pearl, and that pellucid and of purest ray, is Jesus, whom of the lightning flash of Divinity the Virgin bore. For as the pearl, produced in flesh and the oyster-shell and moisture, appears to be a body moist and transparent, full of light and spirit; so also God the Word, incarnate, is intellectual light, sending His rays, through a body luminous and moist.

3.-From the Catena on Luke, Edited by Corderius

Luke 3:22. God here assumed the ”likeness” not of a man, but ”of a dove,” because He wished, by a new apparition of the Spirit in the likeness of a dove, to declare His simplicity and majesty. Luke 16:17. Perhaps by the iota and tittle His righteousness cries, ”If ye come right unto Me, I will also come right to you; but if crooked, I also will come crooked, saith the Lord of hosts; ”intimating that the ways of sinners are intricate and crooked. For the way right and agreeable to nature which is intimated by the iota of Jesus, is His goodness, which constantly directs those who believe from hearing, ”There shall not, therefore, pass from the law one iota or one tittle,” neither from the right and good the mutual promises, nor from the crooked and unjust the punishment assigned to them. ”For the Lord doeth good to the good, but those who turn aside into crooked ways God will lead with the workers. of iniquity.”

4.-From the Books of the Hypotyposes

Oecumenius from Book III. On 1 Corinthians 11:10.
”Because of the angels.” By the angels he means righteous and virtuous men. Let her be veiled then, that she may not lead them to stumble into fornication. For the real angels in heaven see her though veiled.

The Same, Book IV. On 2 Corinthians 5:16.
”And if we have known Christ after the flesh.” As ”after the flesh” in our case is being in the midst of sins, and being out of them is ”not after the flesh; ”so also” after the flesh” in the case of Christ was His subjection to natural affections, and His not being subject to them is to be ”not after the flesh.” But, he says, as He was released, so also are we.

The Same, Book IV. On 2 Corinthians 6:11.
”Our heart is enlarged,” to teach you all things. But ye are straitened in your own bowels, that is, in love to God, in which ye ought to love me.

The Same, Book V. On Galatians 5:24.
”And they that are Christ’s [have crucified] the flesh.” And why mention one aspect of virtue after another? For there are some who have crucified themselves as far as the passions are concerned, and the passions as far as respects themselves. According to this interpretation the ”and” is not superfluous. ”And they that are Christ’s”-that is, striving after Him-”have crucified their own flesh.”

Moschus: Spiritual Meadow, Book V. Chap. 176.
Yes, truly, the apostles were baptised, as Clement the Stromatist relates in the fifth book of the Hypotyposes. For, in explaining the apostolic statement, ”I thank God that I baptised none of you,” he says, Christ is said to have baptised Peter alone, and Peter Andrew, and Andrew John, and they James and the rest.

Eusebius: Ecclesiastical History, Book VI. II. X.
Now Clement, writing in the sixth book of the Hypotyposes, makes this statement. For he says that Peter and James and John, after the Saviour’s ascension, though pre-eminently

honoured by the Lord, did not contend for glory, but made James the Just, bishop of Jerusalem.

Eusebius: Ecclesiastical History, II. 15.
So, then, through the visit of the divine word to them, the power of Simon was extinguished, and immediately was destroyed along with the man himself. And such a ray of godliness shone forth on the minds of Peter's hearers, that they were not satisfied with the once hearing or with the unwritten teaching of the divine proclamation, but with all manner of entreaties importuned Mark, to whom the Gospel is ascribed, he being the companion of Peter, that he would leave in writing a record of the teaching which had been delivered to them verbally; and did not let the man alone till they prevailed upon him; and so to them we owe the Scripture called the "Gospel by Mark." On learning what had been done, through the revelation of the Spirit, it is said that the apostle was delighted with the enthusiasm of the men, and sanctioned the composition for reading in the Churches. Clemens gives the narrative in the sixth book of the Hypotyposes.

Eusebius: Ibid.
Then, also, as the divine Scripture says, Herod, on the execution of James, seeing that what was done pleased the Jews, laid hands also on Peter; and having put him in chains, would have presently put him to death, had not an angel in a divine vision appeared to him by night, and wondrously releasing him from his bonds, sent him away to the ministry of preaching.

Eusebius: Ecclesiastical History, VI. 14.
And in the Hypotyposes, in a word, he has made abbreviated narratives of the whole testamentary Scripture; and has not passed over the disputed books,-I mean Jude and the rest of the Catholic Epistles and Barnabas, and what is called the Revelation of Peter. And he says that the Epistle to the Hebrews is Paul's, and was written to the Hebrews in the Hebrew language; but that Luke, having carefully translated it, gave it to the Greeks, and hence the same colouring in the expression is discoverable in this Epistle and the Acts; and that the name "Paul an Apostle" was very properly not pre-fixed, for, he says, that writing to the Hebrews, who were prejudiced against him and suspected, he with great wisdom did not repel them in the beginning by putting down his name.

Eusebius: Book VII.
1 Timothy 2:6. "In his times; "that is, when men were in a condition of fitness for faith. 1 Timothy 3:16. "Was seen of angels." O mystery! The angels saw Christ while He was with us, not having seen Him before. Not as by men. 1 Timothy 5:8. "And especially those of his own house." He provides for his own and those of his own house, who not only provides for his relatives, but also for himself, by extirpating the passions. 1 Timothy 5:10. "If she have washed the feet of saints; "that is, if she has performed without shame the meanest offices for the saints. 1 Timothy 5:21. "Without prejudice; " that is, without falling under the doom and punishment of disobedience through making any false step. 1 Timothy 6:13.

"Who witnessed before Pontius Pilate." For He testified by what he did that He was Christ the Son of God.

2 Timothy 2:2. "By many witnesses; " that is, the law and the prophets. For these the apostle made witnesses of his own preaching.

Eusebius: Ecclesiastical History, Book. VII. II. 1.
To James the Just, and John and Peter, the Lord after His resurrection imparted knowledge (th/n gnw=sin.) These imparted it to the rest of the apostles, and the rest of the apostles to the Seventy, of whom Barnabas was one.

Eusebius: the Same, II. 2.
And of this James, Clement also relates an anecdote worthy of remembrance in the seventh book of the Hypotyposes, from a tradition of his predecessors. He says that the man who brought him to trial, on seeing him bear his testimony, was moved, and confessed that he was a Christian himself. Accordingly, he says, they were both led away together, and on the way the other asked James to forgive him. And he, considering a little, said, "Peace be to thee" and kissed him. And so both were beheaded together.

Eusebius: the Same, VI. 14.
And now, as the blessed Presbyter used to say, since the Lord, as the Apostle of the Almighty, was sent to the Hebrews, Paul, as having been sent to the Gentiles, did not subscribe himself apostle of the Hebrews, out of modesty and reverence for the Lord, and because, being the herald and apostle of the Gentiles, his writing to the Hebrews was something over and above [his assigned function.]

Eusebius: the Same.
Again, in the same books Clement has set down a tradition which he had received from the elders before him, in regard to the order of the Gospels, to the following effect. He says that the Gospels containing the genealogies were written first, and that the Gospel according to Mark was composed in the following circumstances:-Peter having preached the word publicly at Rome, and by the Spirit proclaimed the Gospel, those who were present, who were numerous, entreated Mark, in as much as he had attended him from an early period, and remembered what had been said, to write down what had been spoken. On his composing the Gospel, he handed it to those who had made the request to him; which coming to Peter's knowledge, he neither hindered nor encouraged. But John, the last of all, seeing that what was corporeal was set forth in the Gospels, on the entreaty of his intimate friends, and inspired by the Spirit, composed a spiritual Gospel.

5.-From the Book on Providence

S. Maximus, Vol. II. 114.
Being is in God. God is divine being, eternal and without beginning, incorporeal and illimitable, and the cause of what exists. Being is that which wholly subsists. Nature is the truth of things, or the inner reality of them. According to others, it is the production of what has come to existence; and according to others, again, it is the providence of God, causing the being, and the manner of being, in the things which are produced.

S. Maximus: in the Same, P. 152.
Willing is a natural power, which desires what is in accordance with nature. Willing is a natural appetency, corresponding with the nature of the rational creature. Willing is a natural spontaneous movement of the self-determining mind, or the mind voluntarily moved about anything. Spontaneity is the mind moved naturally, or an intellectual self-determining movement of the soul.

6.-From the Book on the Soul

Maximus and Antonius Melissa.
Souls that breathe free of all things, possess life, and though separated from the body, and found possessed of a longing for it, are borne immortal to the bosom of God: as in the winter season the vapours of the earth attracted by the sun's rays rise to him.

The Barocc. Ms.
All souls are immortal, even those of the wicked, for whom it were better that they were not deathless. For, punished with the endless vengeance of quenchless fire, and not dying, it is impossible for them to have a, period put to their misery.

7.-Fragment from the Book on Slander

Antonius Melissa, Book. II. Sermon 69.
Never be afraid of the slanderer who addresses you. But rather say, Stop, brother; I daily commit more grievous errors, and how can I judge him? For you will gain two things, healing with one plaster both yourself and your neighbour. He shows what is really evil. Whence, by these arguments, God has contrived to make each one's disposition manifest.

Antonius Melissa, Book I. Sermon 64, and Book II. Sermon 87. Also Maximus, Sermon 59, P. 669; John of Damascus, Book II.
It is not abstaining from deeds that justifies the believer, but purity and sincerity of thoughts.

8.-Other Fragments from Antonius Melissa

I.-Book I. Sermon 17, on Confession.
Repentance then becomes capable of wiping out every sin, when on the occurrence of the soul's fault it admits no delay, and does not let the impulse pass on to a long space of time. For it is in this way that evil will be unable to leave a trace in us, being plucked away at the moment of its assault like a newly planted plant. As the creatures called crabs are easy to catch, from their going sometimes forward and sometimes backward; so also the soul, which at one time is laughing, at another weeping, and at another giving way to luxury, can do no good. He who is sometimes grieving, and is sometimes enjoying himself and laughing, is like a man pelting the dog of voluptuousness with bread, who chases it in appearance, but in fact invites it to remain near him.

2. Book I. Sermon 51, on Praise.
Some flatterers were congratulating a wise man. He said to them, If you stop praising me, I think myself something great after your departure; but if you do not stop praising me, I guess my own impurity. Feigned praise is worth less than true censure.

3. Book II. Sermon 46, on the Lazy and Indolent.
To the weak and infirm, what is moderate appears excessive.

4. Book II. Sermon 55, on Your Neighbour-That You are to Bear His Burdens, Etc.
The reproof that is given with knowledge is very faithful. Sometimes also the knowledge of those who are condemned is found to be the most perfect demonstration.

5. Book IL Sermon 74, on the Proud, and Those Desirous of Vainglory.
To the man who exalts and magnifies himself is attached the quick transition and the fall to low estate, as the divine word teaches.

6. Book II. Sermon 87.
Pure speech and a spotless life are the throne and true temple of God.

9.-Fragment of the Treatise on Marriage

Maximus, Sermon III. P. 538, on Modesty and Chastity. Also, John of Damascus, Book III.-Parallel Chap. 27.

It is not only fornication, but also the giving in marriage prematurely, that is called fornication; when, so to speak, one not of ripe age is given to a husband, either of her own accord or by her parents.

10.-Fragments of Other Lost Books

Maximus, Sermon 2.-John of Damascus, II. Chap. 70.-Antonius Melissa, Book I. Sermon 52.
Flattery is the bane of friendship. Most men are accustomed to pay court to the good fortune of princes, rather than to the princes themselves.

Maximus, Sermon 13, P. 574.-Antonius Melissa, Sermon 32, P. 45, and Sermon 33, P. 57.
The lovers of frugality shun luxury as the bane of soul and body. The possession and use of necessaries has nothing injurious in quality, but it has in quantity above measure. Scarcity of food is a necessary benefit.

Maximus, Sermon 52, P. 654.-Antonius Melissa, Book I. Sermon 54.
The vivid remembrance of death is a check upon diet; and when the diet is lessened, the passions are diminished along with it.

Maximus, Sermon 55, P. 661.
Above all, Christians are not allowed to correct with violence the delinquencies of sins. For it is not those that abstain from wickedness from compulsion, but those that abstain from choice, that God crowns. It is impossible for a man to be steadily good except by his own choice. For he that is made good by compulsion of another is not good; for he is not what he is by his own choice. For it is the freedom of each one that makes true goodness and reveals real wickedness. Whence through these dispositions God contrived to make His own disposition manifest.

11.-Fragments Found in Greek Only in the Oxford Edition

From the Last Work on the Passover. (Quoted in the Paschal Chronicle.)
Accordingly, in the years gone by, Jesus went to eat the passover sacrificed by the Jews, keeping the feast. But when he had preached He who was the Passover, the Lamb of God, led as a sheep to the slaughter, presently taught His disciples the mystery of the type on the thirteenth day, on which also they inquired, "Where wilt Thou that we prepare for Thee to eat the passover? " It was on this day, then, that both the consecration of the unleavened bread and the preparation for the feast took place. Whence John naturally describes the disciples as already previously prepared to have their feet washed by the Lord. And on the following day our Saviour suffered, He who was the Passover, propitiously sacrificed by the Jews.

The Same.
Suitably, therefore, to the fourteenth day, on which He also suffered, in the morning, the chief priests and the scribes, who brought Him to Pilate, did not enter the Praetorium, that they might not be defiled, but might freely eat the passover in the evening. With this precise determination of the days both the whole Scriptures agree, and the Gospels harmonize. The resurrection also attests it. He certainly rose on the third day, which fell on the first day of the weeks of harvest, on which the law prescribed that the priest should offer up the sheaf.

Macarius Chrysocephalus: Parable of the Prodigal Son, Luke 15. Oration on Luke 15., Towards the Close.
1. What choral dance and high festival is held in heaven, if there is one that has become an exile and a fugitive from the life led under the Father, knowing not that those who put themselves far from Him shall perish; if he has squandered the gift, and substance, and inheritance of the Father; if there is one whose faith has failed, and whose hope is spent, by rushing along with the Gentiles into the same profligacy of debauchery; and then, famished and destitute, and not even filled with what the swine eat, has arisen and come to his Father! But the kind Father waits not till the son comes to Him. For perchance he would never be able or venture to approach, did he not find Him gracious. Wherefore, when he merely wishing, when he straightway made a beginning, when he took the first step, while he was

yet a great way off, He [the Father] was moved with compassion, and ran, and fell upon his neck and kissed him. And then the son, taking courage, confessed what he had done.

Wherefore the Father bestows on him the glory and honour that was due and meet, putting on him the best robe, the robe of immortality; and a ring, a royal signet and divine seal,-impress of consecration, signature of glory, pledge of testimony (for it is said, "He hath set to his seal that God is true,") and shoes, not those perishable ones which he hath set his foot on holy ground is bidden take off, nor such as he who is sent to preach the kingdom of heaven is forbidden to put on, but such as wear not, and ate suited for the journey to heaven, becoming and adorning the heavenly path, such as unwashed feet never put on, but those which are washed by our Teacher and Lord. Many, truly, are the shoes of the sinful soul, by which it is bound and cramped. For each man is cramped by the cords of his own sins. Accordingly, Abraham swears to the king of Sodom, "I will not take of all that is thine, from a thread to a shoe-latchet." On account of these being defiled and polluted on the earth, every kind of wrong and selfishness engrosses life. As the Lord reproves Israel by Amos, saying, "For three iniquities of Israel, yea, for four, I will not turn him back; because they have given away the righteous for silver, and the needy for a pair of shoes, which tread upon the dust of the ground."

2. Now the shoes which the Father bids the servant give to the repentant son who has be-taken himself to Him, do not impede or drag to the earth (for the earthly tabernacle weighs down the anxious mind); but they are buoyant, and ascending, and waft to heaven, and serve as such a ladder and chariot as he requires who has turned his mind towards the Father. For, beautiful after being first beautifully adorned with all these things without, he enters into the gladness within. For "Bring out" was said by Him who had first said, "While he was yet a great way off, he ran and fell upon his neck." For it is here that all the preparation for entrance to the marriage to which we are invited must be accomplished. He, then, who has been made ready to enter will say, "This my joy is fulfilled." But the unlovely and unsightly man will hear, "Friend, how camest thou in here, without having a wedding garment? " And the fat and unctuous food,-the delicacies abundant and sufficing of the blessed,-the fatted calf is killed; which is also again spoken of as a lamb (not literally); that no one may suppose it small; but it is the great and greatest. For not small is "the Lamb of God who taketh away the sin of the world," who "was led as a sheep to the slaughter," the sacrifice full of marrow, all whose fat, according to the sacred law, was the Lord's. For He was wholly devoted and consecrated to the Lord; so well grown, and to such excessive size, as to reach and extend over all, and to fill those who eat Him and feed upon Him. For He is both flesh and bread, and has given Himself as both to us to be eaten.

To the sons, then, who come to Him, the Father gives the calf, and it is slain and eaten. But those who do not come to Him He pursues and disinherits, and is found to be a most powerful bull. Here, by reason of His size and prowess, it is said of Him, "His glory is as that of an unicorn." And the prophet Habakkuk sees Him bearing horns, and celebrates His defensive attitude-"horns in His hands." Wherefore the sign shows His power and authority,-horns

that pierce on both sides, or rather, on all sides, and through everything. And those who eat are so strengthened, and retain such strength from the life-giving food in them, that they themselves are stronger than their enemies, and are all but armed with the horns of a bull; as it is said, "In thee shall we butt our enemies." 3. Gladness there is, and music, and dances; although the eider son, who had ever been with and ever obedient to the Father, takes it ill, when he who never had himself been dissipated or profligate sees the guilty one made happy.

Accordingly the Father calls him, saying, "Son, thou art ever with me." And what greater joy and feast and festivity can be than being continually with God, standing by His side and serving Him? "And all that is mine is thine." And blessed is the heir of God, for whom the Father holds possession,-the faithful, to whom the whole world of possessions belongs. "It was meet that we should be glad, and rejoice; for thy brother was dead, and is alive again." Kind Father, who givest all things life, and raisest the dead. "And was lost, and is found." And "blessed is the man whom Thou hast chosen and accepted," and whom having sought, Thou dost find. "Blessed are those whose iniquities are forgiven, whose sins are covered." It is for man to repent of sins; but let this be accompanied with a change that will not be checked. For he who does not act so shall be put to shame, because he has acted not with his whole heart, but in haste.

And it is ours to flee to God. And let us endeavour after this ceaselessly and energetically. For He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And prayer and confession with humility are voluntary acts. Wherefore it is enjoined, "First tell thy sins, that thou mayest be justified." What afterwards we shall obtain, and what we shall be, it is not for us to judge. 4. Such is the strict meaning of the parable. The repentant son came to the pitying Father, never hoping for these things,-the best robe, and the ring, and the shoes,-or to taste the fatted calf, or to share in gladness, or enjoy music and dances; but he would have been contented with obtaining what in his own estimation he deemed himself worth. "Make me," he had made up his mind to say, "as one of thy hired servants." But when he saw the Father's welcome meeting him, he did not say this, but said what he had in his mind to say first, "Father, I have sinned against Heaven, and before thee." And so both his humility and his accusation became the cause of justification and glory. For the righteous man condemns himself in his first words. So also the publican departed justified rather than the Pharisee. The son, then, knew not either what he was to obtain, or how to take or use or put on himself the things given him; since he did not take the robe himself, and put; it on. But it is said, "Put it on him." He did not himself put the ring on his finger, but those who were bidden "Put a ring on his hand." Nor did he put the shoes on himself, but it was they who heard, "and shoes on his feet."

And these things were perhaps incredible to him and to others, and unexpected before they took place; but gladly received and praised were the gifts with which he was presented. 5. The parable exhibits this thought, that the exercise of the faculty of reason has been accorded to each man. Wherefore the prodigal is introduced, demanding from his father his

portion, that is, of the state of mind, endowed by reason. For the possession of reason is granted to all, in order to the pursuit of what is good, and the avoidance of what is bad. But many who are furnished by God with this make a bad use of the knowledge that has been given them, and land in the profligacy of evil practices, and wickedly waste the substance of reason,-the eye on disgraceful sights, the tongue on blasphemous words, the smell on foetid licentious excesses of pleasures, the mouth on swinish gluttony, the hands on thefts, the feet on running into plots, the thoughts on impious counsels, the inclinations on indulgence on the love of ease, the mind on brutish pastime. They preserve nothing of the substance of reason unsquandered. Such an one, therefore, Christ represents in the parable,-as a rational creature, with his reason darkened, and asking from the Divine Being what is suitable to reason; then as obtaining from God, and making a wicked use of what had been given, and especially of the benefits of baptism, which had been vouchsafed to him; whence also He calls him a prodigal; and then, after the dissipation of what had been given him, and again his restoration by repentance, [He represents] the love of God shown to him.

6. For He says, "Bring hither the fatted calf, kill it, and let us eat and be merry; for this my son"-a name of nearest relationship, and significative of what is given to the faithful-"was dead and lost,"-an expression of extremest alienation; for what is more alien to the living than the lost and dead? For neither can be possessed any more. But having from the nearest relationship fallen to extremest alienation, again by repentance he returned to near relationship. For it is said, "Put on him the best robe," which was his the moment he obtained baptism. I mean the glory of baptism, the remission of sins, and the communication of the other blessings, which he obtained immediately he had touched the font. "And put a ring on his hand." Here is the mystery of the Trinity; which is the seal impressed on those who believe. "And put shoes on his feet," for "the preparation of the Gospel of peace," and the whole course that leads to good actions.

7. But whom Christ finds lost, after sin committed since baptism, those Novatus, enemy of God, resigns to destruction. Do not let us then reckon any fault if we repent; guarding against falling, let us, if we have fallen, retrace our steps. And while dreading to offend, let us, after offending, avoid despair, and be eager to be confirmed; and on sinking, let us haste to rise up again. Let us obey the Lord, who calls to us, "Come unto Me, all ye that labour, and I will give you rest." Let us employ the gift of reason for actions of prudence. Let us learn now abstinence from what is wicked, that we may not be forced to learn in the future. Let us employ life as a training school for what is good; and let us be roused to the hatred of sin. Let us bear about a deep love for the Creator; let us cleave to Him with our whole heart; let us not wickedly waste the substance of reason, like the prodigal. Let us obtain the joy laid up, in which Paul exulting, exclaimed, "Who shall separate us from the love of Christ? " To Him belongs glory and honour, with the Father and the Holy Spirit, world without end. Amen.

Macarius Chrysocephalus: Oration VIII. On Matthew 8, and Book VII. On Luke 13.

Therefore God does not here take the semblance of man, but of a dove, because He wished to show the simplicity and gentleness of the new manifestation of the Spirit by the likeness of the dove. For the law was stem, and punished with the sword; but grace is joyous, and trains by the word of meekness. Hence the Lord also says to the apostles, who said that He should punish with fire those who would not receive Him, after the manner of Elias: "Ye know not what manner of spirit ye are of."

From the Same.-Book XIII. Chap. IX.

Possibly by the "iota and the tittle" His righteousness exclaims, "If ye come right to me, I also will come right to you; if ye walk crooked, I also will walk crooked, saith the Lord of hosts," alluding to the offences of sinners under the name of crooked ways. For the straight way, and that according to nature, which is pointed out by the iota of Jesus, is His goodness, which is immoveable towards those who have obediently believed. There shall not then pass away from the law neither the iota nor the tittle; that is, neither the promise that applies to the straight in the way, nor the punishment threatened against those that diverge. For the Lord is good to the straight in the way; but "those that turn aside after their crooked ways He shall lead forth with those that work iniquity." "And with the innocent He is innocent, and with the froward He is froward; " and to the crooked He sends crooked ways. His own luminous image God impressed as with a seal, even the greatest,-on man made in His likeness, that he might be ruler and lord over all things, and that all things might serve him. Wherefore God judges man to be wholly His, and His own image. He is invisible; but His image, man, is visible. Whatever one, then, does to man, whether good or bad, is referred to Himself. Wherefore from Him judgment shall proceed, appointing to all according to desert; for He will avenge His own image.

12.-Fragments Not Given in the Oxford Edition

1. In Anastasius Sinaita, Quest. 96.
As it is possible even now for man to form men, according to the original formation of Adam, He no longer now creates, on account of His having granted once for all to man the power of generating men, saying to our nature, "Increase, and multiply, and replenish the earth." So also, by His omnipotent and omniscient power, He arranged that the dissolution and death of our bodies should be effected by a natural sequence and order, through the change of their elements, in accordance with His divine knowledge and comprehension.

2. Joannes Veccus, Patriarch of Constantinople, on the Procession of the Spirit. In Leo Allatius, Vol. I. P. 248.
Further, Clement the Stromatist, in the various definitions which he framed, that they might guide the man desirous of studying theology in every dogma of religion, defining what spirit is, and how it is called spirit, says: "Spirit is a substance, subtle, immaterial, and which issues forth without form." 3. From the Unpublished Disputation Against Iconoclasts, of Nicephorus of Constantinople; Edited in Greek and Latin by Le Nourry in His Apparatus to the Library of the Fathers, Vol. I. P. 1334 a.b. From Clement the Presbyter of Alexandria's Book Against Judaizers. Solomon the son of David, in the books styled "The Reigns of the Kings," comprehending not only that the structure of the true temple was celestial and spiritual, but had also a reference to the flesh, which He who was both the son and Lord of David was to build up, both for His own presence, where, as a living image, He resolved to make His shrine, and for the church that was to rise up through the union of faith, says expressly, "Will God in very deed dwell with men on the earth? " page n='585'

He dwells on the earth clothed in flesh, and His abode with men is effected by the conjunction and harmony which obtains among the righteous, and which build and rear a new temple. For the righteous are the earth, being still encompassed with the earth; and earth, too, in comparison with the greatness of the Lord. Thus also the blessed Peter hesitates not to say, "Ye also, as living stones, are built up, a spiritual house, a holy temple, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And with reference to the body, which by circumscription He consecrated as a hallowed place for Himself upon earth, He

said," Destroy this temple, and in three days I will raise it up again. The Jews therefore said, In forty-six years was this temple built, and wilt thou raise it up in three days? But He spake of the temple of His body."

4. From Ms. Marked 2431 in the Library of the Most Christian King.-Ibid. P. 1336 a. From the Very Holy and Blessed Clement, Presbyter of Alexandria, the Stromatist's Book on Providence.

What is God? "God," as the Lord saith, "is a Spirit." Now spirit is properly substance, incorporeal, and uncircumscribed. And that is incorporeal which does not consist of a body, or whose existence is not according to breadth, length, and depth. And that is uncircumscribed which has no place, which is wholly in all, and in each entire, and the same in itself.

5. From the Same Ms.-Ibid. 1335 D.

Fu/sij (nature) is so called from to\ pefuke/nai (to be born). The first substance is everything which subsists by itself, as a stone is called a substance. The second is a substance capable of increase, as a plant grows and decays. The third is animated and sentient substance, as animal, horse. The fourth is animate, sentient, rational substance, as man. Wherefore each one of us is made as consisting of all, having an immaterial soul arid a mind, which is the image of God.

6. In John of Damascus-Parallel-Vol. II. P. 307.

The fear of God, who is impassible, is free of perturbation. For it is not God that one dreads, but the falling away from God. He who dreads this, dreads falling into what is evil, and dreads what is evil. And he that fears a fall wishes himself to be immortal and passionless.

7.the Same, P. 341.

Let there be a law against those who dare to look at things sacred and divine irreverently, and in a way unworthy of God, to inflict on them the punishment of blindness.

8. The Same, P. 657.

Universally, the Christian is friendly to solitude, and quiet, and tranquillily, and peace.

9. From the Catena on the Pentateuch, Published in Latin by Francis Zephyrus, P. 146.

That mystic name which is called the Tetragrammaton, by which alone they who had access to the Holy of Holies were protected, is pronounced Jehovah, which means, "Who is, and who shall be." The candlestick which stood at the south of the altar signified the seven planets, which seem to us to revolve around the meridian, on either side of which rise three branches; since the sun also like the lamp, balanced in the midst of the planets by divine wisdom, illumines by its light those above and below. On the other side of the altar was situated the table on which the loaves were displayed, because from that quarter of the heaven vital and nourishing breezes blow.

10. From J. A. Cramer's Catenae Graecorum Patrum in Nov. Test. Oxford 1840 Vol. III.

On Acts 7:24. The mystics say that it was by his word alone that Moses slew the Egyptian ; as certainly afterwards it is related in the Acts that [Peter] slew with his word those who kept back part of the price of the land, and lied.

II. The Same, Vol. IV. P. 291.

On Romans 8:38. ”Or life, that of our present existence,” and ”death,”-that caused by the assault of persecutors, and ”angels, and principalities, and powers,” apostate spirits.

12. P. 369, Chap. X. 3.

And having neither known nor done the requirement of the law, what they conceived, that they also thought that the law required. And they did not believe the law, as prophesying, but the bare word; and followed it from fear, but not with their disposition and in faith.

13. Vol. VI. P. 385.

On 2 Corinthians 5:16. ”And if we have known Christ after the flesh.” And so far, he says, no one any longer lives after the flesh. For that is not life, but death. For Christ also, that He might show this, ceased to live after the flesh. How? Not by putting off the body! Far be it! For with it as His own He shall come, the Judge of all. But by divesting Himself of physical affections, such as hunger, and thirst, and sleep, and weariness. For now He has a body incapable of suffering and of injury. As ”after the flesh” in our case is being in the midst of sins, and being out of them is to be ”not after the flesh; ”so also after the flesh, in the case of Christ, was His subjection to natural affections, and not to be subject to them was not to be ”after the flesh.””But,” he says, ”as He was released, so also are we.” Let there be no longer, he says, subjection to the influences of the flesh. Thus Clement, the fourth book of the Hypotyposes.

14. From the Same, P. 391.

On 2 Corinthians 6:11. ”Our heart is enlarged.” For as heat is wont to expand, so also love. For love is a thing of warmth. As if he would say, I love you not only with mouth, but with heart, and have you all within. Wherefore he says: ”ye are not straitened in us, since desire itself expands the soul.” ”Our heart is enlarged” to teach you all things; ”but ye are straitened in your own bowels,” that is, in love to God, in which you ought to love me. Thus Clement, in the fourth book of the Hypotyposes.

15. From Vol. III. V. 286.

Hebrews 1:1. ”At sundry times and divers manners.” Since the Lord, being the Apostle of the Almighty, was sent to the Hebrews, it was out of modesty that Paul did not subscribe himself apostle of the Hebrews, from reverence for the Lord, and because he was the herald and apostle of the Gentiles, and wrote the Epistle to the Hebrews in addition [to his proper work].

16. From the Same.

The same work contains a passage from The Instructor, book i. chap. vi. The passage is that beginning, ”For the blood is found to be,” down to ”potent charms of affection.”Portions, however, are omitted. There are a good many various readings; but although the passage

in question, as found in Cramer's work, is printed in full in Migne's edition, on the alleged ground of the considerable variation from the text of Clement, the variation is not such as to make a translation of the passage as found in Cramer of any special interest or value. We have noted the following readings:- ginetai, where, the verb being omitted, we have inserted is: There is an obstruction, etc. su/riggaj, tubes, instead ofj, raggaj (hollows), hollows of the breasts. geitniazousw=n, for geitniousw=n neighbouring (arteries). e0pilh/yei, for e0mperilh/yei interruption (such as this). a0poklh/rwsij, occurs as in the text, for which the emendationa0polh/rhsij, as specified in the note, has been adopted.

h !tij e0sti/, omitted here, which is"sweet through grace," is supplied.

P. 142.
ga/la, milk, instead of ma/nna, manna, (that food) manna.

P. 149.
xrh\ de\ katanoh=sai th\ n fu/sin, (but it is necessary to consider nature), for ou0 katanenohko/tej, t. f., through want of consideration of nature. katakleiome/nh, agreeing with food, for katakleiome/nw, agreeing with heat (enclosed within). gi/netai for ga\ r (which is untranslated), (the blood) is (a preparation) for milk.

P. 144.
toi/nun to\ n lo/gon is supplied, and ei0ko/twj omitted in the clause, Paul using appropriate figurative language.

P. 145.
plh\ n is supplied before a0lla\ to\ e/n au0th=|, and the blood in it, etc., is omitted.

P. 146.
"For Diogenes Apolloniates will have it" is omitted.pa/nth, rendered"in all respects," is connected with the preceding sentence.

P. 147.
o\ #ti to/inun, for 9Wj d'. And that (milk is produced). thnikau=ta for thnika/de in the clause, "and the grass and meadows are juicy and moist," not translated. proeirhme/nw|, above mentioned (milk), omitted. trufh=j for trofh=j, (sweet) nutriment. tw=| omitted before glukei=, sweet (wine), and kaqa/per, "as, when suffering." to\ liparo/n for tw=| liparw=|, and a0ridh/lwj fora0ridh/lou, in the sentence: "Further, many use the fat of milk, called butter, for the lamp, plainly," etc. N. B. [Le Nourry decides that the Adumbrations were not translated from the Hypotyposes, but Kaye (p. 473) thinks on insufficient grounds. See, also (p. 5), Kaye's learned note.]

Who is the Rich Man that Shall Be Saved?

[Translated by Rev. William Wilson, M.a.]

I.Those who bestow laudatory addresses on the rich appear to me to be rightly judged not only flatterers and base, in vehemently pretending that things which are disagreeable give them pleasure, but also godless and treacherous; godless, because neglecting to praise and glorify God, who is alone perfect and good, "of whom are all things, and by whom are all things, and for whom are all things," they invest with divine honours men wallowing in an execrable and abominable life, and, what is the principal thing, liable on this account to the judgment of God; and treacherous, because, although wealth is of itself sufficient to puff up and corrupt the souls of its possessors, and to turn them from the path by which salvation is to be attained, they stupefy them still more, by inflating the minds of the rich with the pleasures of extravagant praises, and by making them utterly despise all things except wealth, on account of which they are admired; bringing, as the saying is, fire to fire, pouring pride on pride, and adding conceit to wealth, a heavier burden to that which by nature is a weight, from which somewhat ought rather to be removed and taken away as being a dangerous and deadly disease. For to him who exalts and magnifies himself, the change and downfall to a low condition succeeds in turn, as the divine word teaches.

For it appears to me to be far kinder, than basely to flatter the rich and praise them for what is bad, to aid them in working out their salvation in every possible way; asking this of God, who surely and sweetly bestows such things on His own children; and thus by the grace of the Saviour healing their souls, enlightening them and leading them to the attainment of the truth; and whosoever obtains this and distinguishes himself in good works shall gain the prize of everlasting life. Now prayer that runs its course till the last day of life needs a strong and tranquil soul; and the conduct of life needs a good and righteous disposition, reaching out towards all the commandments of the Saviour.

II. Perhaps the reason of salvation appearing more difficult to the rich than to poor men, is not single but manifold. For some, merely hearing, and that in an off-hand way, the utterance of the Saviour, "that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven," despair of themselves as not destined

to live, surrender all to the world, cling to the present life as if it alone was left to them, and so diverge more from the way to the life to come, no longer inquiring either whom the Lord and Master calls rich, or how that which is impossible to man becomes possible to God. But others rightly and adequately comprehend this, but attaching slight importance to the works which tend to salvation, do not make the requisite preparation for attaining to the objects of their hope. And I affirm both of these things of the rich who have learned both the Saviour's power and His glorious salvation. With those who are ignorant of the truth I have little concern.

III. Those then who are actuated by a love of the truth and love of their brethren, and neither are rudely insolent towards such rich as are called, nor, on the other hand, cringe to them for their own avaricious ends, must first by the word relieve them of their groundless despair, and show with the requisite explanation of the oracles of the Lord that the inheritance of the kingdom of heaven is not quite cut off from them if they obey the commandments; then admonish them that they entertain a causeless fear, and that the Lord gladly receives them, provided they are willing; and then, in addition, exhibit and teach how and by what deeds and dispositions they shall win the objects of hope, in as much as it is neither out of their reach, nor, on the other hand, attained without effort; but, as is the case with athlete"-to compare things small and perishing with things great and immortal-let the man who is endowed with worldly wealth reckon that this depends on himself. For among those, one man, because he despaired of being able to conquer and gain crowns, did not give in his name for the contest; while another, whose mind was inspired with this hope, and yet did not submit to the appropriate labours, and diet, and exercises, remained uncrowned, and was balked in his expectations.

So also let not the man that has been invested with worldly wealth proclaim himself excluded at the outset from the Saviour's lists, provided he is a believer and one who contemplates the greatness of God's philanthropy; nor let him, on the other hand, expect to grasp the crowns of immortality without struggle and effort, continuing untrained, and without contest. But let him go and put himself under the Word as his trainer, and Christ the President of the contest; and for his prescribed food and drink let him have the New Testament of the Lord; and for exercises, the commandments; and for elegance and ornament, the fair dispositions, love, faith, hope, knowledge of the truth, gentleness, meekness, pity, gravity: so that, when by the last trumpet the signal shall be given for the race and departure hence, as from the stadium of life, he may with a good conscience present himself victorious before the Judge who confers the rewards, confessedly worthy of the Fatherland on high, to which he returns with crowns and the acclamations of angels.

IV. May the Saviour then grant to us that, having begun the subject from this point, we may contribute to the brethren what is true, and suitable, and saving, first touching the hope itself, and, second, touching the access to the hope. He indeed grants to those who beg, and teaches those who ask, and dissipate signorance and dispels despair, by introducing again the same words about the rich, which become their own interpreters and infallible

expounders. For there is nothing like listening again to the very same statements, which till now in the Gospels were distressing you, hearing them as you did without examination, and erroneously through puerility: "And going forth into the way, one approached and kneeled, saying, Good Master, what good thing shall I do that I may inherit everlasting life? And Jesus saith, Why callest thou Me good? There is none good but one, that is, God. Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and thy mother. And he answering saith to Him, All these have I observed. And Jesus, looking upon him, loved him, and said, One thing thou lackest. If thou wouldest be perfect, sell what thou hast and give to the poor, and thou shall have treasure in heaven: and come, follow Me. And he was sad at that saying, and went away grieved: for he was rich, having great possessions.

And Jesus looked round about, and saith to His disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! More easily shall a camel enter through the eye of a needle than a rich man into the kingdom of God. And they were astonished out of measure, and said, Who then can be saved? bend He, looking upon them, said, What is impossible with men is possible with God. For with God all things are possible. Peter began to say to Him, Lo, we have left all and followed Thee. And Jesus answered and said, Verily I say unto you, Whosoever shall leave what is his own, parents, and brethren, and possessions, for My sake and the Gospel's, shall receive an hundred-fold now in this world, lands, and possessions, and house, and brethren, with persecutions; and in the world to come is life everlasting. But many that are first shall be last, and the last first."

V. These things are written in the Gospel according to Mark; and in all the rest correspondingly; although perchance the expressions vary slightly in each, yet all show identical agreement in meaning. But well knowing that the Saviour teaches nothing in a merely human way, but teaches all things to His own with divine and mystic wisdom, we must not listen to His utterances carnally; but with due investigation and intelligence must search out and learn the meaning hidden in them. For even those things which seem to have been simplified to the disciples by the Lord Himself are found to require not less, even more, attention than what is expressed enigmatically, from the surpassing superabundance of wisdom in them. And whereas the things which are thought to have been explained by Him to those within-those called by Him the children of the kingdom-require still more consideration than the things which seemed to have been expressed simply, and respecting which therefore no questions were asked by those who heard them, but which, pertaining to the entire design of salvation, and to be contemplated with admirable and supercelestial depth of mind, we must not receive superficially with our ears, but with application of the mind to the very spirit of the Saviour, and the unuttered meaning of the declaration.

VI. For our Lord and Saviour was asked pleasantly a question most appropriate for Him,-the Life respecting life, the Saviour respecting salvation, the Teacher respecting the chief doc-

trines taught, the Truth respecting the true immortality, the Word respecting the word of the Father, the Perfect respecting the perfect rest, the Immortal respecting the sure immortality. He was asked respecting those things on account of which He descended, which He inculcates, which He teaches, which He offers, in order to show the essence of the Gospel, that it is the gift of eternal life. For He foresaw as God, both what He would be asked, and what each one would answer Him. For who should do this more than the Prophet of prophets, and the Lord of" every prophetic spirit? And having been called "good," and taking the starting note from this first expression, He commences His teaching with this, turning the pupil to God, the good, and first and only dispenser of eternal life, which the Son, who received it of Him, gives to us.VII. Wherefore the greatest and chiefest point of the instructions which relate to life must be implanted in the soul from the beginning,-to know the eternal God, the giver of what is eternal, and by knowledge and comprehension to possess God, who is first, and highest, and one, and good.

For this is the immutable and immoveable source and support of life, the knowledge of God, who really is, and who bestows the things which really are, that is, those which are eternal, from whom both being and the continuance of it are derived to other beings. For ignorance of Him is death; but the knowledge and appropriation of Him, and love and likeness to Him, are the only life.VIII. He then who would live the true life is enjoined first to know Him "whom no one knows, except the Son reveal (Him). Next is to be learned the greatness of the Saviour after Him, and the newness of grace; for, according to the apostle, "the law was given by Moses, grace and truth came by Jesus Christ; " and the gifts granted through a faithful servant are not equal to those bestowed by the true Son. If then the law of Moses had been sufficient to confer eternal life, it were to no purpose for the Saviour Himself to come and suffer for us, accomplishing the course of human life from His birth to His cross; and to no purpose for him who had done all the commandments of the law from his youth to fall on his knees and beg from another immortality. For he had not only fulfilled the law, but had begun to do so from his very earliest youth. For what is there great or pre-eminently illustrious in an old age which is unproductive of faults?

But if one in juvenile frolicsomeness and the fire of youth shows a mature judgment older than his years, this is a champion admirable and distinguished, and hoary pre-eminently in mind.

But, nevertheless, this man being such, is perfectly persuaded that nothing is wanting to him as far as respects righteousness, but that he is entirely destitute of life. Wherefore he asks it from Him who alone is able to give it. And with reference to the law, he carries confidence; but the Son of God he addresses in supplication. He is transferred from faith to faith. As perilously tossing and occupying a dangerous anchorage in the law, he makes for the Saviour to find a haven. IX. Jesus, accordingly, does not charge him with not having fulfilled all things out of the law, but loves him, and fondly welcomes his obedience in what he had learned; but says that he is not perfect as respects eternal life, in as much as he had not fulfilled what is perfect, and that he is a doer indeed of the law, but idle at the

true life. Those things, indeed, are good. Who denies it? For "the commandment is holy," as far as a sort of training with fear and preparatory discipline goes, leading as it did to the culmination of legislation and to grace. But Christ is the fulfilment "of the law for righteousness to every one that believeth; "and not as a slave making slaves, but sons, and brethren, and fellow-heirs, who perform the Father's will.

X. "If thou wilt be perfect. Consequently he was not yet perfect. For nothing is more perfect than what is perfect. And divinely the expression "if thou wilt" showed the self-determination of the soul holding converse with Him. For choice depended on the man as being free; but the gift on God as the Lord. And He gives to those who are willing and are exceedingly earnest, and ask, that so their salvation may become their own. For God compels not (for compulsion is repugnant to God), but supplies to those who seek, and bestows on those who ask, and opens to those who knock. If thou wilt, then, if thou really wiliest, and art not deceiving thyself, acquire what thou lackest. One thing is lacking thee,-the one thing which abides, the good, that which is now above the law, which the law gives not, which the law contains not, which is the prerogative of those who live. He forsooth who had fulfilled all the demands of the law from his youth, and had gloried in what was magnificent, was not able to complete the whole with this one thing which was specially required! by the Saviour, so as to receive the eternal life which he desired. But he departed displeased, vexed at the commandment of the life, on account of which he supplicated. For he did not truly wish life, as he averred, but aimed at the mere reputation of the good choice. And he was capable of busying himself about many things;

but the one thing, the work of life, he was powerless, and disinclined, and unable to accomplish. Such also was what the Lord said to Martha, who was occupied with many things, and distracted and troubled with serving; while she blamed her sister, because, leaving serving, she set herself at His feet, devoting her time to learning: "Thou art troubled about many things, but Mary hath chosen the good part, which shall not be taken away from her. So also He bade him leave his busy life, and cleave to One and adhere to the grace of Him who offered everlasting life.

XI. What then was it which persuaded him to flight, and made him depart from the Master, from the entreaty, the hope, the life, previously pursued with ardour?-"Sell thy possessions." And what is this? He does not, as some conceive off-hand, bid him throw away the substance he possessed, and abandon his property; but bids him banish from his soul his notions about wealth, his excitement and morbid feeling about it, the anxieties, which are the thorns of existence, which choke the seed of life. For it is no great thing or desirable to be destitute of wealth, if without a special object,-not except on account of life. For thus those who have nothing at all, but are destitute, and beggars for their daily bread, the poor dispersed on the streets, who know not God and God's righteousness, simply on account of their extreme want and destitution of subsistence, and lack even of the smallest things, were most blessed and most dear to God, and sole possessors of everlasting life.

Nor was the renunciation of wealth and the bestowment of it on the poor or needy a new thing; for many did so before the Saviour's advent,-some because of the leisure (thereby obtained) for learning, and on account of a dead wisdom; and others for empty fame and vainglory, as the Anaxagorases, the Democriti, and the Crateses.

XII. Why then command as new, as divine, as alone life-giving, what did not save those of former days? And what peculiar thing is it that the new creature the Son of God intimates and teaches? It is not the outward act which others have done, but something else indicated by it, greater, more godlike, more perfect, the stripping off of the passions from the soul itself and from the disposition, and the cutting up by the roots and casting out of what is alien to the mind. For this is the lesson peculiar to the believer, and the instruction worthy of the Saviour. For those who formerly despised external things relinquished and squandered their property, but the passions of the soul, I believe, they intensified. For they indulged in arrogance, pretension, and vainglory, and in contempt of the rest of mankind, as if they had done something superhuman. How then would the Saviour have enjoined on those destined to tire for ever what was injurious and hurtful with reference to the life which He promised? For although such is the case, one, after ridding himself of the burden of wealth, may none the less have still the lust and desire for money innate and living; and may have abandoned the use of it, but being at once destitute of and desiring what he spent, may doubly grieve both on account of the absence of attendance, and the presence of regret. For it is impossible and inconceivable that those in want of the necessaries of life should not be harassed in mind, and hindered from better things in the endeavour to provide them somehow, and from some source.

XIII. And how much more beneficial the opposite case, for a man, through possessing a competency, both not himself to be in straits about money, and also to give assistance to those to whom it is requisite so to do! For if no one had anything, what room would be left among men for giving? And how can this dogma fail to be found plainly opposed to and conflicting with many other excellent teachings of the Lord? "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into the everlasting habitations." "Acquire treasures in heaven, where neither moth nor rust destroys, nor thieves break through." How could one give food to the hungry, and drink to the thirsty, clothe the naked, and shelter the houseless, for not doing which He threatens with fire and the outer darkness, if each man first divested himself of all these things? Nay, He bids Zaccheus and Matthew, the rich tax-gathers, entertain Him hospitably. And He does not bid them part with their property, but, applying the just and removing the unjust judgment, He subjoins, "To-day salvation has come to this house, for as much as he also is a son of Abraham." He so praises the use of property as to enjoin, along with this addition, the giving a share of it, to give drink to the thirsty, bread to the hungry, to take the houseless in, and clothe the naked. But if it is not possible to supply those needs without substance, and He bids people abandon their substance, what else would the Lord be doing than exhorting to give and not to give the same things, to feed and not to feed, to take in and to shut out, to share and not to share? which were the most irrational of all things.

XIV. Riches, then, which benefit also our neighbours, are not to be thrown away. For they are possessions, in as much as they are possessed, and goods, in as much as they are useful and provided by God for the use of men; and they lie to our hand, and are put under our power, as material and instruments which are for good use to those who know the instrument. If you use it skilfully, it is skilful; if you are deficient in skill, it is affected by your want of skill, being itself destitute of blame. Such an instrument is wealth. Are you able to make a right use of it? It is subservient to righteousness. Does one make a wrong use of it? It is, on the other hand, a minister of wrong. For its nature is to be subservient, not to rule. That then which of itself has neither good nor evil, being blameless, ought not to be blamed; but that which has the power of using it well and ill, by reason of its possessing voluntary choice. And this is the mind and judgment of man, which has freedom in itself and self-determination in the treatment of what is assigned to it. So let no man destroy wealth, rather than the passions of the soul, which are incompatible with the better use of wealth. So that, becoming virtuous and good, he may be able to make a good use of these riches. The renunciation, then, and selling of all possessions, is to be understood as spoken of the passions of the soul.

XV. I would then say this. Since some things are within and some without the soul, and if the soul make a good use of them, they! also are reputed good, but if a bad, bad;-whether does He who commands us to alienate our possessions repudiate those things, after the removal of which the passions still remain, or those rather, on the removal of which wealth even becomes beneficial? If therefore he who casts away worldly wealth can still be rich in the passions, even though the material [for their gratification] is absent,-for the disposition produces its own effects, and strangles the reason, and presses it down and inflames it with its inbred lusts,-it is then of no advantage to him to be poor in purse while he is rich in passions. For it is not what ought to be cast away that he has east away, but what is indifferent; and he has deprived himself of what is serviceable, but set on fire the innate fuel of evil through want of the external means [of gratification]. We must therefore renounce those possessions that are injurious, not those that are capable of being serviceable, if one knows the fight use of them. And what is managed with wisdom, and sobriety, and piety, is profitable; and what is hurtful must be east away. But things external hun not. So then the Lord introduces the use of external things, bidding us put away not the means of subsistence, but what uses them badly. And these are the infirmities and passions of the soul.

XVI. The presence of wealth in these is deadly to all, the loss of it salutary. Of which, making the soul pure,-that is, poor and bare,-we must hear the Saviour speaking thus, "Come, follow Me." For to the pure in heart He now becomes the way. But into the impure soul the grace of God finds no entrance. And that (soul) is unclean which is rich in lusts, and is in the throes of many worldly affections. For he who holds possessions, and gold, and silver, and houses, as the gifts of God; and ministers from them to the God who gives them for the salvation of men; and knows that he possesses them more for the sake of the brethren than his own; and is superior to the possession of them, not the slave of the things he possesses; and does

not carry them about in his soul, nor bind and circumscribe his life within them, but is ever labouring at some good and divine work, even should he be necessarily some time or other deprived of them, is able with cheerful mind to bear their removal equally with their abundance. This is he who is blessed by the Lord, and cared poor in spirit, a meet heir of the kingdom of heaven, not one who could not live rich.

XVII. But he who carries his riches in his soul, and instead of God's Spirit bears in his heart gold or land, and is always acquiring possessions without end, and is perpetually on the outlook for more, bending downwards and fettered in the toils of the world, being earth and destined to depart to earth,-whence can he be able to desire and to mind the kingdom of heaven,-a man who carries not a heart, but land or metal, who must perforce be found in the midst of the objects he has chosen? For where the mind of man is, there is also his treasure. The Lord acknowledges a twofold treasure,-the good: "For the good man, out of the good treasure of his heart, bringeth forth good; " and the evil: for "the evil man, out of the evil treasure, bringeth forth evil: for out of the abundance of the heart the mouth speaketh." As then treasure is not one with Him, as also it is with us, that which gives the unexpected great gain in the finding, but also a second, which is profitless and undesirable, an evil acquisition, hurtful; so also there is a richness in good things, and a richness in bad things, since we know that riches and treasure are not by nature separated from each other. And the one sort of riches is to be possessed and acquired, and the other not to be possessed, but to be cast away.

In the same way spiritual poverty is blessed. Wherefore also Matthew added, "Blessed are the poor." How? "In spirit." And again, "Blessed are they that hunger and thirst after the righteousness of God." Wherefore wretched are the contrary kind of poor, who have no part in God, and still less in human property, and have not tasted of the righteousness of God. XVIII. So that (the expression) rich men that shall with difficulty enter into the kingdom, is to be apprehended in a scholarly way, not awkwardly, or rustically, or carnally. For if the expression is used thus, salvation does not depend on external things, whether they be many or few, small or great, or illustrious or obscure, or esteemed or disesteemed; but on the virtue of the soul, on faith, and hope, and love, and brotherliness, and knowledge, and meekness, and humility, and truth, the reward of which is salvation. For it is not on account of comeliness of body that any one shall live, or, on the other hand, perish. But he who uses the body given to him chastely and according to God, shall live; and he that destroys the temple of God shall be destroyed. An ugly man can be profligate, and a good-looking man temperate. Neither strength and great size of body makes alive, nor does any of the members destroy. But the soul which uses them provides the cause for each. Bear then, it is said, when struck on the face; which a man strong and in good health can obey. And again, a man who is feeble may transgress from refractoriness of temper. So also a poor and destitute man may be found intoxicated with lusts; and a man rich in worldly goods temperate, poor in indulgences, trustworthy, intelligent, pure, chastened.

If then it is the soul which, first and especially, is that which is to live, and if virtue springing up around it saves, and vice kills; then it is clearly manifest that by being poor in those things, by riches of which one destroys it, it is saved, and by being rich in those things, riches of which ruin it, it is killed. And let us no longer seek the cause of the issue elsewhere than in the state and disposition of the soul in respect of obedience to God and purity, and in respect of transgression of the commandments and accumulation of wickedness.

XIX. He then is truly and rightly rich who is rich in virtue, and is capable of making a holy and faithful use of any fortune; while he is spuriously rich who is rich, according to the flesh, and turns life into outward possession, which is transitory and perishing, and now belongs to one, now to another, and in the end to nobody at all. Again, in the same way there is a genuine poor man, and another counterfeit and falsely so called. He that is poor in spirit, and that is the right thing, and he that is poor in a worldly sense, which is a different thing. To him who is poor in worldly goods, but rich in vices, who is not poor in spirit and rich toward God, it is said, Abandon the alien possessions that are in thy soul, that, becoming pure in heart, thou mayest see God; which is another way of saying, Enter into the kingdom of heaven. And how may you abandon them? By selling them. What then? Are you to take money for effects, by effecting an exchange of riches, by turning your visible substance into money? Not at all. But by introducing, instead of what was formerly inherent in your soul, which you desire to save, other riches which deify and which minister everlasting life, dispositions in accordance with the command of God; for which there shall accrue to you endless reward and honour, and salvation, and everlasting immortality. It is thus that thou dost rightly sell the possessions, many are superfluous, which shut the heavens against thee by exchanging them for those which are able to save. Let the former be possessed by the carnal poor, who are destitute of the latter. But thou, by receiving instead spiritual wealth, shalt have now treasure in the heavens.

XX. The wealthy and legally correct man, not understanding these things figuratively, nor how the same man can be both poor and rich, and have wealth and not have it, and use the world and not use it, went away sad and downcast, leaving the state of life, which he was able merely to desire but not to attain, making for himself the difficult impossible. For it was difficult for the soul not to be seduced and ruined by the luxuries and flowery enchantments that beset remarkable wealth; but it was not impossible, even surrounded with it, for one to lay hold of salvation, provided he withdrew himself from material wealth, -to that which is grasped by the mind and taught by God, and learned to use things indifferent rightly and properly, and so as to strive after eternal life. And the disciples even themselves were at first alarmed and amazed. Why were they so on hearing this? Was it that they themselves possessed much wealth? Nay, they had long ago left their very nets, and hooks, and rowing boats, which were their sole possessions. Why then do they say in consternation, ”Who can be saved? ”They had heard well and like disciples what was spoken in parable and obscurely by the Lord, and perceived the depth of the words. For they were sanguine of salvation on the ground of their want of wealth.

But when they became conscious of not having yet wholly renounced the passions (for they were neophytes and recently selected by the Saviour), they were excessively astonished, and despaired of themselves no less than that rich man who clung so terribly to the wealth which he preferred to eternal life. It was therefore a fit subject for all fear on the disciples' part; if both he that possesses wealth and he that is teeming with passions were the rich, and these alike shall be expelled from the heavens. For salvation is the privilege of pure and passionless souls.

XXI. But the Lord replies, "Because what is impossible with men is possible with God." This again is full of great wisdom. For a man by himself working and toiling at freedom from passion achieves nothing. But if he plainly shows himself very desirous and earnest about this, he attains it by the addition of the power of God. For God conspires with willing souls. But if they abandon their eagerness, the spirit which is bestowed by God is also restrained. For to save the unwilling is the part of one exercising compulsion; but to save the willing, that of one showing grace. Nor does the kingdom of heaven belong to sleepers and sluggards, "but the violent take it by force." For this alone is commendable violence, to force God, and take life from God by force. And He, knowing those who persevere firmly, or rather violently, yields and grants. For God delights in being vanquished in such things.

Therefore on hearing those words, the blessed Peter, the chosen, the pre-eminent, the first of the disciples, for whom alone and Himself the Saviour paid tribute, quickly seized and comprehended the saying. And what does he say? "Lo, we have left all and followed Thee? Now if by all he means his own property, he boasts of leaving four oboli perhaps in all, and forgets to show the kingdom of heaven to be their recompense. But if, casting away what we were now speaking of, the old mental possessions and soul diseases, they follow in the Master's footsteps, this now joins them to those who are to be enrolled in the heavens. For it is thus that one truly follows the Saviour, by aiming at sinlessness and at His perfection, and adorning and composing the soul before it as a mirror, and arranging everything in all respects similarly.

XXII."And Jesus answering said, Verily I say unto you, Whosoever shall leave what is his own, parents, and children, and wealth, for My sake and the Gospel's, shall receive an hundredfold." But let neither this trouble you, nor the still harder saying delivered in another place in the words, "Whoso hateth not father, and mother, and children, and his own life besides, cannot be My disciple." For the God of peace, who also exhorts to love enemies, does not introduce hatred and dissolution from those that are dearest. But if we are to love our enemies, it is in accordance with right reason that, ascending from them, we should love also those nearest in kindred. Or if we are to hate our blood-relations, deduction teaches us that much more are we to spurn from us our enemies. So that the reasonings would be shown to destroy one another. But they do not destroy each other, nor are they near doing so. For from the same feeling and disposition, and on the ground of the same rule, one loving his enemy may hate his father, in as much as he neither takes vengeance on an enemy, nor reverences a father more than Christ. For by the one word he extirpates hatred and injury,

and by the other shamefacedness towards one's relations, if it is detrimental to salvation. If then one's father, or son, or brother, be godless, and become a hindrance to faith and an impediment to the higher life, let him not be friends or agree with him, but on account of the spiritual enmity, let him dissolve the fleshly relationship.

XXIII. Suppose the matter to be a law-suit. Let your father be imagined to present himself to you and say, "I begot and reared thee. Follow me, and join with me in wickedness, and obey not the law of Christ; "and whatever a man who is a blasphemer and dead by nature would say. But on the other side hear the Saviour: "I regenerated thee, who wert ill born by the world to death. I emancipated, healed, ransomed thee. I will show thee the face of the good Father God. Call no man thy father on earth. Let the dead bury the dead; but follow thou Me. For I will bring thee to a rest of ineffable and unutterable blessings, which eye hath not seen, nor ear heard, nor have entered into the heart of men; into which angels desire to look, and see what good things God hath prepared for the saints and the children who love Him." I am He who feeds thee, giving Myself as bread, of which he who has tasted experiences death no more, and supplying day by day the drink of immortality. I am teacher of supercelestial lessons. For thee I contended with Death, and paid thy death, which thou owedst for thy former sins and thy unbelief towards God."

Having heard these considerations on both sides, decide for thyself and give thy vote for thine own salvation. Should a brother say the like, should a child, should a wife, should any one whosoever, in preference to all let Christ in thee be conqueror. For He contends in thy behalf. XXIV. You may even go against wealth. Say, "Certainly Christ does not debar me from property. The Lord does not envy." But do you see yourself overcome and overthrown by it? Leave it, throw it away, hate, renounce, flee. "Even if thy right eye offend thee," quickly "cut it out." Better is the kingdom of God to a man with one eye, than the fire to one who is unmutilated. Whether hand, or foot, or soul, hate it. For if it is destroyed here for Christ's sake, it will be restored to life yonder.

XXV. And to this effect similarly is what follows. "Now at this present time not to have lands, and money, and houses, and brethren, with persecutions." For it is neither penniless, nor homeless, nor brotherless people that the Lord calls to life, since He has also called rich people; but, as we have said above, also brothers, as Peter with Andrew, and James with John the sons of Zebedee, but of one mind with each other and Christ. And the expression "with persecutions" rejects the possessing of each of those things. There is a persecution which arises from without, from men assailing the faithful, either out of hatred, or envy, or avarice, or through diabolic agency. But the most painful is internal persecution, which proceeds from each man's own soul being vexed by impious lusts, and diverse pleasures, and base hopes, and destructive dreams; when, always grasping at more, and maddened by brutish loves, and inflamed by the passions which beset it like goads and stings, it is covered with blood, (to drive it on) to insane pursuits, and to despair of life, and to contempt of God.

More grievous and painful is this persecution, which arises from within, which is ever with a man, and which the persecuted cannot escape; for he carries the enemy about everywhere

in himself. Thus also burning which attacks from without works trial, but that from within produces death. War also made on one is easily put an end to, but that which is in the soul continues till death. With such persecution, if you have worldly wealth, if you have brothers allied by blood and other pledges, abandon the whole wealth of these which leads to evil; procure peace for yourself, free yourself from protracted persecutions; turn from them to the Gospel; choose before all the Saviour and Advocate and Paraclete of your soul, the Prince of life. "For the things which are seen are temporary; but the things which are not seen are eternal." And in the present time are things evanescent and insecure, but in that to come is eternal life.

XXVI. "The first shall be last, and the last first." This is fruitful in meaning and exposition, but does not demand investigation at present; for it refers not only to the wealthy alone, but plainly to all men, who have once surrendered themselves to faith. So let this stand aside for the present. But I think that our proposition has been demonstrated in no way inferior to what we promised, that the Saviour by no means has excluded the rich on account of wealth itself, and the possession of property, nor fenced off salvation against them; if they are able and willing to submit their life to God's commandments, and prefer them to transitory objects, and if they would look to the Lord with steady eye, as those who look for the nod of a good helmsman, what he wishes, what he orders, what he indicates, what signal he gives his mariners, where and whence he directs the ship's course. For what harm does one do, who, previous to faith, by applying his mind and by saving has collected a competency? Or what is much less reprehensible than this, if at once by God, who gave him his life, he has had his home given him in the house of such men, among wealthy people, powerful in substance, and pre-eminent in opulence? For if, in consequence of his involuntary birth in wealth, a man is banished from life, rather is he wronged by God, who created him, in having vouchsafed to him temporary enjoyment, and in being deprived of eternal life. And why should wealth have ever sprung from the earth at all, if it is the author and patron of death?

But if one is able in the midst of wealth to turn from its power, and to entertain moderate sentiments, and to exercise self-command, and to seek God alone, and to breathe God and walk with God, such a poor man submits to the commandments, being free, unsubdued, free of disease, unwounded by wealth. But if not, "sooner shall a camel enter through a needle's eye, than such a rich man reach the kingdom of God." Let then the camel, going through a narrow and strait way before the rich man, signify something loftier; which mystery of the Saviour is to be learned in the "Exposition of first Principles and of Theology." XXVII. Well, first let the point of the parable, which is evident, and the reason why it is spoken, be presented. Let it teach the prosperous that they are not to neglect their own salvation, as if they had been already fore-doomed, nor, on the other hand, to cast wealth into the sea, or condemn it as a traitor and an enemy to life, but learn in what way and how to use wealth and obtain life. For since neither does one perish by any means by fearing because he is rich, nor is by any means saved by trusting and believing that he shall be saved, come let

them look what hope the Saviour assigns them, and how what is unexpected may become ratified, and what is hoped for may come into possession.

The Master accordingly, when asked, "Which is the greatest of the commandments? "says, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength; " that no commandment is greater than this (He says), and with exceeding good reason; for it gives command respecting the First and the Greatest, God Himself, our Father, by whom all things were brought into being, and exist, and to whom what is saved returns again. By Him, then, being loved beforehand, and having received existence, it is impious for us to regard ought else older or more excellent; rendering only this small tribute of gratitude for the greatest benefits; and being unable to imagine anything else whatever by way of recompense to God, who needs nothing and is perfect; and gaining immortality by the very exercise of loving the Father to the extent of one's might and power. For the more one loves God, the more he enters within God.

XXVIII. The second in order, and not any less than this, He says, is, "Thou shalt love thy neighbour as thyself," consequently God above thyself. And on His interlocutor inquiring, "Who is my neighbour? " He did not, in the same way with the Jews, specify the blood-relation, or the fellow-citizen, or the proselyte, or him that had been similarly circumcised, or the man who uses one and the same law. But He introduces one on his way down from the upland region from Jerusalem to Jericho,and represents him stabbed by robbers, cast half-dead on the way, passed by the priest, looked sideways at by the Levite, but pitied by the vilified and excommunicated Samaritan; who did not, like those, pass casually, but came provided with such things as the man in danger required, such as oil, bandages, a beast of burden, money for the inn-keeper, part given now, and part promised. "Which," said He, "of them was neighbour to him that suffered these things? "and on his answering, "He that showed mercy to him," (replied), Go thou also, therefore, and do likewise, since love buds into well-doing.

XXIX. In both the commandments, then, He introduces love; but in order distinguishes it. And in the one He assigns to God the first part of love, and allots the second to our neighbour. Who else can it be but the Saviour Himself? or who more than He has pitied us, who by the rulers of darkness were all but put to death with many wounds, fears, lusts, passions, pains, deceits, pleasures? Of these wounds the only physician is Jesus, who cuts out the passions thoroughly by the root,-not as the law does the bare effects, the fruits of evil plants, but applies His axe to the roots of wickedness. He it is that poured wine on our wounded souls (the blood of David's vine), that brought the oil which flows from the compassions of the Father, and bestowed it copiously. He it is that produced the ligatures of health and of salvation that cannot be undone,-Love, Faith, Hope. He it is that subjected angels, and principalities, and powers, for a great reward to serve us. For they also shall be delivered from the vanity of the world through the revelation of the glory of the sons of God. We are therefore to love Him equally with God. And he loves Christ Jesus who does His will and keeps His commandments. "For not every one that saith unto Me, Lord, Lord,

shall enter into the kingdom of heaven; but he that doeth the will of My Father." And "Why call ye Me Lord, Lord, and do not the things which I say? " "And blessed are ye who see and hear what neither righteous men nor prophets" (have seen or heard), if ye do what I say.

XXX. He then is first who loves Christ; and second, he who loves and cares for those who have believed on Him. For whatever is done to a disciple, the Lord accepts as done to Himself, and reckons the whole as His. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave Me to eat: I was thirsty, and ye gave Me to drink: and I was a stranger, and ye took Me in: I was naked and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came to Me. Then shall the righteous answer, saying, Lord, when saw we Thee hungry, and fed Thee? or thirsty, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, and visited Thee? or in prison, and came to Thee? And the King answering, shall say to them, Verily I say unto you, in as much as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Again, on the opposite side, to those who have not performed these things, "Verily I say unto you, in as much as ye have not done it unto one of the least of these, ye have not done it to Me." And in another place, "He that receiveth you; receiveth Me; and he that receiveth not you, rejecteth Me." XXXI. Such He names children, and sons, and little children, and friends, and little ones here, in reference to their future greatness above. "Despise not," He says, "one of these little ones; for their angels always behold the face of My Father in heaven." And in another place, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom of heaven." Similarly also He says that "the least in the kingdom of heaven" that is His own disciple "is greater than John, the greatest among those bern of women." And again, "He that receiveth a righteous man or a prophet in the name of a righteous man or a prophet, shall receive their reward; and he that giveth to a disciple in the name of a disciple a cup of cold water to drink, shall not lose his reward." Wherefore this is the only reward that is not lost. And again, "Make to you friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations; " showing that by nature all property which a man possesses in his own power is not his own. And from this unrighteousness it is permitted to work a righteous and saving thing, to refresh some one of those who have an everlasting habitation with the Father.

See then, first, that He has not commanded you to be solicited or to wait to be importuned, but yourself to seek those who are to be benefited and are worthy disciples of the Saviour. Excellent, accordingly, also is the apostle's saying, "For the Lord loveth a cheerful giver; " who delights in giving, and spares not, sowing so that he may also thus reap, without murmuring, and disputing, and regret, and communicating, which is pure beneficence. But better than this is the saying spoken by the Lord in another place, "Give to every one that asketh thee." For truly such is God's delight in giving. And this saying is above all divinity, -not to wait to be asked, but to inquire oneself who deserves to receive kindness.

XXXII. Then to appoint such a reward for liberality,-an everlasting habitation! O excel lent trading! O divine merchandise! One purchases immortality for money; and, by giving the perishing things of the world, receives in exchange for these an eternal mansion in the heavens! Sail to this mart, if you are wise, O rich man! If need be, sail round the whole world. Spare not perils and toils, that you may purchase here the heavenly kingdom. Why do transparent stones and emeralds delight thee so much, and a house that is fuel for fire, or a plaything of time, or the sport of the earthquake, or an occasion for a tyrant's outrage? Aspire to dwell in the heavens, and to reign with God. This kingdom a man imitating God will give thee. By receiving a little here, there through all ages He will make thee a dweller with Him. Ask that you may receive; haste; strive; fear lest He disgrace thee. For He is not commanded to receive, but thou to give. The Lord did not say, Give, or bring, or do good, or help, but make a friend. But a friend proves himself such not by one gift, but by long intimacy. For it is neither the faith, nor the love, nor the hope, nor the endurance of one day, but "he that endureth to the end shall be saved."

XXXIII. How then does man give these things? For I will give not only to friends, but to the friends of friends. And who is it that is the friend of God? Do not you judge who is worthy or who is unworthy. For it is possible you may be mistaken in your opinion. As in the uncertainty of ignorance it is better to do good to the undeserving for the sake of the deserving, than by guarding against those that are less good to fail to meet in with the good. For though sparing, and aiming at testing, who will receive meritoriously or not, it is possible for you to neglect some that are loved by God; the penalty for which is the punishment of eternal fire. But by offering to all in turn that need, you must of necessity by all means find some one of those who have power with God to save. "Judge not, then, that ye be not judged. With what measure ye mete, it shall be measured to you again; good measure, pressed and shaken, and running over, shall be given to you." Open thy compassion to all who are enrolled the disciples of God; not looking contemptuously to personal appearance, nor carelessly disposed to any period of life. Nor if one appears penniless, or ragged, or ugly, or feeble, do thou fret in soul at this and turn away. This form is cast around us from without, the occasion of our entrance into this world, that we may be able to enter into this common school. But within dwells the hidden Father, and His Son, who died for us and rose with us.

XXXIV. This visible appearance cheats death and the devil; for the wealth within, the beauty, is unseen by them. And they rave about the carcase, which they despise as weak, being blind to the wealth within; knowing not what a "treasure in an earthen vessel" we bear, protected as it is by the power of God the Father, and the blood' of God the Son, and the dew of the Holy Spirit. But be not deceived, thou who hast tasted of the truth, and been reckoned worthy of the great redemption. But contrary to what is the case with the rest of men, collect for thyself an unarmed, an unwarlike, a bloodless, a passionless, a stainless host, pious old men, orphans dear to God, widows armed with meekness, men, adorned with love. Obtain with thy money such guards, for body and for soul, for whose sake a sinking ship is made buoyant, when steered by the prayers of the saints alone; and disease at

its height is subdued, put to flight by the laying on of hands; and the attack of robbers is disarmed, spoiled by pious prayers; and the might of demons is crushed, put to shame in its operations by strenuous commands.

XXXV. All these warriors and guards are trusty. No one is idle, no one is useless. One can obtain your pardon from God, another comfort you when sick, another weep and groan in sympathy for you to the Lord of all, another teach some of the things useful for salvation, another admonish with confidence, another counsel with kindness. And all can love truly, without guile, without fear, without hypocrisy, without flattery, without pretence. O sweet service of loving [souls]! O blessed thoughts of confident [hearts]! O sincere faith of those who fear God alone! O truth of words with those who cannot lie! O beauty of deeds with those who have been commissioned to serve God, to persuade God, to please God, not to touch thy flesh! to speak, but to the King of eternity dwelling in thee.

XXXVI. All the faithful, then, are good and godlike, and worthy of the name by which they are encircled as with a diadem. There are, besides, some, the elect of the elect, and so much more or less distinguished by drawing themselves, like ships to the strand, out of the surge of the world and bringing themselves to safety; not wishing to seem holy, and ashamed if one call them so; hiding in the depth of their mind the ineffable mysteries, and disdaining to let their nobleness be seen in the world; whom the Word calls "the light of the world, and the salt of the earth." This is the seed, the image and likeness of God, and His true son and heir, sent here as it were on a sojourn, by the high administration and suitable arrangement of the Father, by whom the visible and invisible things of the world were created; some for their service, some for their discipline, some for their instruction; and all things are held together so long as the seed remains here; and when it is gathered, these things shall be very quickly dissolved.

XXXVII. For what further need has God of the mysteries of love? And then thou shalt look into the bosom of the Father, whom God the only-begotten Son alone hath declared. And God Himself is love; and out of love to us became feminine. In His ineffable essence He is Father; in His compassion to us He became Mother. The Father by loving became feminine: and the great proof of this is He whom He begot of Himself; and the fruit brought forth by love is love. For this also He came down. For this He clothed Himself with man. For this He voluntarily subjected Himself to the experiences of men, that by bringing Himself to the measure of our weakness whom He loved, He might correspondingly bring us to the measure of His own strength. And about to be offered up and giving Himself a ransom, He left for us a new Covenant-testament: My love I give unto you. And what and how great is it? For each of us He gave His life,-the equivalent for all. This He demands from us in return for one another. And if we owe our lives to the brethren, and have made such a mutual compact with the Saviour, why should we any more hoard and shut up worldly goods, which are beggarly, foreign to us and transitory? Shall we shut up from each other what after a little shall be the property of the fire? Divinely and weightily John says," He that loveth not his brother is a murderer," the seed of Cain, a nursling of the devil. He has not God's

compassion. He has no hope of better things. He is sterile; he is barren; he is not a branch of the ever-living supercelestial vine. He is cut off; he waits the perpetual fire.

XXXVIII. But learn thou the more excellent way, which Paul shows for salvation. "Love seeketh not her own," but is diffused on the brother. About him she is fluttered, about him she is soberly insane. "Love covers a multitude of sins." "Perfect love casteth out fear." "Vaunteth not itself, is not puffed up; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. Prophecies are done away, tongues cease, gifts of healing fail on the earth. But these three abide, Faith, Hope, Love. But the greatest of these is Love." And rightly. For Faith departs when we are convinced by vision, by seeing God. And Hope vanishes when the things hoped for come. But Love comes to completion, and grows more when that which is perfect has been bestowed. If one introduces it into his soul, although he be born in sins, and has done many forbidden things, he is able, by increasing love, and adopting a pure repentance, to retrieve his mistakes. For let not this be left to despondency and despair by you, if you learn who the rich man is that has not a place in heaven, and what way he uses his property.

XXXIX. If one should escape the superfluity of riches, and the difficulty they interpose in the way of life, and be able to enjoy the eternal good things; but should happen, either from ignorance or involuntary circumstances, after the seal and redemption, to fall into sins or transgressions so as to be quite carried away; such a man is entirely rejected by God. For to every one who has turned to God in truth, and with his whole heart, the doors are open, and the thrice-glad Father receives His truly repentant son. And true repentance is to be no longer bound in the same sins for which He denounced death against Himself, but to eradicate them completely from the soul. For on their extirpation God takes up His abode again in thee. For it is said there is great and exceeding joy and festival in the heavens with the Father and the angels when one sinner turns and repents. Wherefore also He cries, "I will have mercy, and not sacrifice." "I desire not the death, but the repentance of the sinner." "Though your sins be as scarlet wool, I will make them white as snow; though they be blacker than darkness, I will wash and make them like white wool." For it is in the power of God alone to grant the forgiveness of sins, and not to impute transgressions; since also the Lord commands us each day to forgive the repenting brethren. "And if we, being evil, know to give good gifts," much more is it the nature of the Father of mercies, the good Father of all consolation, much pitying, very merciful, to be long-suffering, to wait for those who have turned. And to turn is really to cease from our sins, and to look no longer behind.

XL. Forgiveness of past sins, then, God gives; but of future, each one gives to himself. And this is to repent, to condemn the past deeds, and beg oblivion of them from the Father, who only of all is able to undo what is done, by mercy proceeding from Him, and to blot out former sins by the dew of the Spirit. "For by the state in which I find you will I judge," also, is what in each case the end of all cries aloud. So that even in the case of one who has done the greatest good deeds in his life, but at the end has run headlong into wickedness, all

his former pains are profitless to him, since at the catastrophe of the drama he has given up his part; while it is possible for the man who formerly led a bad and dissolute life, on afterwards repenting, to overcome in the time after repentance the evil conduct of a long time. But it needs great carefulness, just as bodies that have suffered by protracted disease need regimen and special attention. Thief, dost thou wish to get forgiveness? steal no more. Adulterer, burn no more. Fornicator, live for the future chastely. Thou who hast robbed, give back, and give back more than [thou tookest]. False witness, practise truth. Perjurer, swear no more, and extirpate the rest of the passions, wrath, lust, grief, fear; that thou mayest be found at the end to have previously in this world been reconciled to the adversary. It is then probably impossible all at once to eradicate inbred passions; but by God's power and human intercession, and the help of brethren, and sincere repentance, and constant care, they are corrected.

XLI. Wherefore it is by all means necessary for thee, who art pompous, and powerful, and rich, to set over thyself some man of God as a trainer and governor. Reverence, though it be but one man; fear, though it be but one man. Give yourself to hearing, though it be but one speaking freely, using harshness, and at the same time healing. For it is good for the eyes not to continue always wanton, but to weep and smart sometimes, for greater health. So also nothing is more pernicious to the soul than uninterrupted pleasure. For it is blinded by melting away, if it remain unmoved by bold speech. Fear this man when angry; be pained at his groaning; and reverence him when making his anger to cease; and anticipate him when he is deprecating punishment. Let him pass many sleepless nights for thee, interceding for thee with God, influencing the Father with the magic of familiar litanies. For He does not hold out against His children when they beg His pity. And for you he will pray purely, held in high honour as an angel of God, and grieved not by you, but for you. This is sincere repentance. "God is not mocked," nor does He give heed to vain words. For He alone searches the marrow and reins of the heart, and hears those that are in the fire, and listens to those who supplicate in the whale's belly; and is near to all who believe, and far from the ungodly if they repent not.

XLII. And that you may be still more confident, that repenting thus truly there remains for you a sure hope of salvation, listen to a tale, which is not a tale but a narrative, handed down and committed to the custody of memory, about the Apostle John. For when, on the tyrant's death, he returned to Ephesus from the isle of Patmos, he went away, being invited, to the contiguous territories of the nations, here to appoint bishops, there to set in order whole Churches, there to ordain such as were marked out by the Spirit.

Having come to one of the cities not far off (the name of which some give), and having put the brethren to rest in other matters, at last, looking to the bishop appointed, and seeing a youth, powerful in body, comely in appearance, and ardent, said, "This (youth) I commit to you in all earnestness, in the presence of the Church, and with Christ as witness." And on his accepting and promising all, he gave the same injunction and testimony. And he set out for Ephesus. And the presbyter taking home the youth committed to him, reared, kept,

cherished, and finally baptized him. After this he relaxed his stricter care and guardianship, under the idea that the seal of the Lord he had set on him was a complete protection to him. But on his obtaining premature freedom, some youths of his age, idle, dissolute, and adepts in evil courses, corrupt him. First they entice him by many costly entertainments; then afterwards by night issuing forth for highway robbery, they take him along with them. Then they dared to execute together something greater. And he by degrees got accustomed; and from greatness of nature, when he had gone aside from the right path, and like a hard-mouthed and powerful horse, had taken the bit between his teeth, rushed with all the more force down into the depths. And having entirely despaired of salvation in God, he no longer meditated what was insignificant, but having perpetrated some great exploit, now that he was once lost, he made up his mind to a like fate with the rest. Taking them and forming a hand of robbers, he was the prompt captain of the bandits, the fiercest, the bloodiest, the cruelest.

Time passed, and some necessity having emerged, they send again for John. He, when he had settled the other matters on account of which he came, said, ”Come now, O bishop, restore to us the deposit which I and the Saviour committed to thee in the face of the Church over which you preside, as witness. The other was at first confounded, thinking that it was a false charge about money which he did not get; and he could neither believe the allegation regarding what he had not, nor disbelieve John. But when he said ”I demand the young man, and the soul of the brother,” the old man, groaning deeply, and bursting into tears, said, ”He is dead. ”How and what kind of death? ””He is dead,” he said, ”to God. For he turned wicked and abandoned, and at last a robber; and now he has taken possession of the mountain in front of the church, along with a band like him. Rending, therefore, his clothes, and striking his head with great lamentation, the apostle said, ”It was a fine guard of a brother’s soul I left! But let a horse be brought me, and let some one be my guide on the way. He rode away, just as he was, straight from the church. On coming to the place, he is arrested by the robbers’ outpost; neither fleeing nor entreating, but crying, ”It was for this I came. Lead me to your captain; ”who meanwhile was waiting, all armed as he was.

But when he recognized John as he advanced, he turned, ashamed, to flight. The other followed with all his might, forgetting his age, crying, ”Why, my son, dost thou flee from me, thy father, unarmed, old? Son, pity me. Fear not; thou hast still hope of life. I will give account to Christ for thee. If need be, I will willingly endure thy death, as the Lord did death for us. For thee I will surrender my life. Stand, believe; Christ hath sent me.”

And he, when he heard, first stood, looking down; then threw down his arms, then trembled and wept bitterly. And on the old man approaching, he embraced him, speaking for himself with lamentations as he could, and baptized a second time with tears, concealing only his right hand. The other pledging, and assuring him on oath that he would find forgiveness for himself from the Saviour, beseeching and failing on his knees, and kissing his right hand itself, as now purified by repentance, led him back to the church. Then by supplicating with copious prayers, and striving along with him in continual fastings, and subduing his mind by

various utterances of words, did not depart, as they say, till he restored him to the Church, presenting in him a great example of true repentance and a great token of regeneration, a trophy of the resurrection for which we hope; when at the end of the world, the angels, radiant with joy, hymning and opening the heavens, shall receive into the celestial abodes those who truly repent; and before all, the Saviour Himself goes to meet them, welcoming them; holding forth the shadowless, ceaseless light; conducting them, to the Father's bosom, to eternal life, to the kingdom of heaven.

Let one believe these things, and the disciples of God, and God, who is surety, the Prophecies, the Gospels, the Apostolic words; living in accordance with them, and lending his ears, and practising the deeds, he shall at his decease see the end and demonstration of the truths taught. For he who in this world welcomes the angel of penitence will not repent at the time that he leaves the body, nor be ashamed when he sees the Saviour approaching in His glory and with His army. He fears not the fire. But if one chooses to continue and to sin perpetually in pleasures, and values indulgence here above eternal life, and turns away from the Saviour, who gives forgiveness; let him no more blame either God, or riches, or his having fallen, but his own soul, which voluntarily perishes. But to him who directs his eye to salvation and desires it, and asks with boldness and vehemence for its bestowal, the good Father who is in heaven will give the true purification and the changeless life. To whom, by His Son Jesus Christ, the Lord of the living and dead, and by the Holy Spirit, be glory, honour, power, eternal majesty, both now and ever, from generation to generation, and from eternity to eternity. Amen.

Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Square brackets, Greek or Latin words and footnote-free text are as the source file prints them, and a transcription error may remain. No Greek or Latin text is shown beside it yet, and no modern English version has been made.