

## Letter from Clement of Rome to the Corinthians

We thought it appropriate to present the complete text of what is known as “Clement of Rome's Letter to the Corinthians” or “1 Clement,” as it is an important document for understanding early Christianity. In the book [Antioch and Rome: Cradles of Christianity](#), of which we have provided a detailed summary, R.E. Brown presents this letter as a key document for understanding the Church of Rome at the end of the first century. Before giving the full text of this letter, the original Greek and its English translation by J.B. Lightfoot, let us provide some information about this document.

### The Manuscripts

The oldest and most important manuscript containing this letter is the Codex Alexandrinus, dated to the period 400–440, and preserved in the British Museum in London. The fourth volume of this manuscript contains the New Testament, as well as 1 Clement and 2 Clement (a homily addressed to the Corinthian presbyters following 1 Clement). Unfortunately, 31 leaves have been lost, so that chapters 56:6–58:4 of 1 Clement and the end of 2 Clement from chapter 12:5 onwards are missing. To fill in the gaps, the Hierosolymitanus codex, dated 1056, discovered in Constantinople in 1873 and currently in Jerusalem, is used. It contains not only 1 and 2 Clement, but also the [Didache](#), the [Epistle of Barnabas](#), the long version of the letters of Ignatius of Antioch, and a list of the books of the Hebrew Bible.

Translations of the Greek text into other languages are also important witnesses. First, there is a Latin version, the Codex Florinensis, dated to the end of the 9th century, but which appears to be a copy of a translation made between 150 and 230. There is also a Syriac version, produced in Edessa and completed in 1481. Finally, there is a Sahidic Coptic version, discovered in Sohag, Egypt, in the 18th century, which dates from the late 4th century.

### The Author

The author does not identify himself. At the beginning of the letter, he writes: “The Church of God which is in Rome, to the Church of God which is in Corinth,” and the copy we have ends with: “Epistle of the Romans to the Corinthians,” undoubtedly the work of a scribe. The name “Clement” first appears in the writings of the pastor of Hermas in his book: [Visions](#) 2, 4, 3, written in Rome (in part, around 100-120): “Thou shalt therefore write two little books, and shalt send one to Clement, and one to Grapte. So Clement shall send to the foreign cities, for this is his duty”; thus, a man named Clement had the task of sending writings concerning the Church to other cities. But it is Eusebius of Caesarea, in his [Church History](#) (4, 23, 11), who gives us the clearest information. Referring to a letter from Dionysius, bishop of Corinth (the Church that received [1 Clement](#)), which he sent to the Romans (around the year 170) and addressed to Soter, their bishop, Eusebius tells us: “Dionysius, in this same letter, speaks of Clement's epistle to the Corinthians; he shows that, for a long time, it had been the ancient custom to read it in the assembly of the faithful.” Thus, the author is clearly identified as a certain Clement. Finally, a decade later, Irenaeus of Lyon (122-202), in his book [Against Heresies](#) (3, 3, 3), writes: “At the time of Clement... the Church of Rome sent a very powerful letter to the Corinthians.” Among biblical scholars, there is no longer any doubt that the author's name is Clement. But who exactly is he?

The most widely accepted hypothesis today is that he was a freedman of a nobleman named Titus Flavius Clemens, and therefore took the name of the house where he had been a slave. Some biblical scholars have suggested that Clement was of Jewish origin, as the letter to the Romans shows a good knowledge of the Old Testament. But we forget that Christians of pagan origin often reflected the Christianity of the Jews who had converted them. A pagan from such a Christian background could very well have used Jewish traditions throughout his work and nevertheless written the Greek of [1 Clement](#), which is more elegant than that of 1 Peter, and display the Hellenistic and Stoic patterns of thought found therein. Certainly, the names of the messengers sent to Corinth with [1 Clement](#) (65:1: Claudius Ephebus, Valerius Vito, Fortunatus) suggest that Christians of pagan origin were strongly present among Roman Christians. This seems to have been the case for a long time, since 63:3 indicates that these men had been part of the Christian community since their youth.

Can we say more about Clement? Irenaeus, in his book [Against Heresies](#) (3:3:3), writes: “The blessed apostles entrusted the office of bishop to Linus, whom Paul mentions in his epistles to Timothy (2 Tim 4:21). Anacletus succeeded him. After him, third in line from the apostles, the episcopate fell to Clement.” Based on this note, many have seen Clement as the fourth pope, after Peter, Linus, and Anacletus. But Irenaeus confuses the structure of the Church in his time with that which preceded it. First of all, there is no indication that Peter was bishop of Rome; he seems to have stayed in Rome only a short time before his martyrdom and was known only as an apostle. Furthermore, the triple order of a single bishop, with subordinate presbyters and deacons, was not in place in Rome at the end of the first century; on the contrary, the double order of presbyter-bishops and deacons, attested a decade earlier in 1 Peter 5:1-5, was still in force. Indeed, the fact that Ignatius (c. 110) did not mention the single bishop in his letter to the Romans (a very important theme in his other letters) and the usage of Hermas, who speaks of several presbyters ([Visions](#) 2:4, 2) and bishops ([Similitudes](#) 9:27:2), make it likely that the single bishop structure did not arrive in Rome until around 140-150. Also, Clement of Rome, as Hermas suggests ([Visions](#) 2:4:2-3), may have been one of the members of the college of presbyter-bishops who had the specific task of writing letters to other churches on behalf of the Roman presbyter-bishops. Thus, the letter [1 Clement](#) may have been sent by the collective Roman presbyterate of overseers and written by the hand of its secretary, a priest-bishop.

If the papacy did not exist at the time, what then authorized the Church of Rome to write to the Corinthians, especially when it contained a rebuke? Any Christian community could have the right, in Christ, to correct another community, but in fact, Rome seems to have exercised this right more frequently than any other Church at the time and seems to have considered that such exercise was expected. Why? It is possible that the Church in the capital of the empire felt responsible for Christianity throughout the empire. But it is more likely that the place of martyrdom of the apostles Peter and Paul played a decisive role.

And Corinth was a church founded by Paul. Rome would therefore have written to other churches and taught them because it considered itself the heir to the pastoral office of Peter and Paul. Thus Ignatius of Antioch ([Letter to the Romans](#) 3:1) finds it normal to write: "You have taught others," and Bishop Dionysius of Corinth evokes all the good that Rome has done for "many churches in every city" (Eusebius, [Church History](#) 4:23:10-11).

### **Date**

As usual, there is no date on this letter. But we are given a clue at the beginning of the letter when the author mentions "the sudden and repeated calamities and reverses which are befalling us" (1:1). This is most likely a reference to the persecutions suffered by Christians. But what persecutions are we talking about? It is virtually impossible that they refer to Nero's persecutions (64-68), during which Peter and Paul were martyred around the year 67. For in chapters 42 and 44, Clement speaks of the apostles as a past generation. Furthermore, he describes the Church of Corinth (founded around the year 50) as "ancient" (47:6), which presupposes more than one generation. At the same time, it cannot refer to persecutions in the 2nd century, because the author still speaks of Peter and Paul as having "fought in the days that are closest to us" (5:1), and of the multitude of Nero's martyrs as having suffered "among us." We are therefore referred to the last years of Emperor Domitian (81-96), a persecution that also seems to be evoked in the Book of Revelation when it describes Rome as a prostitute "drunk with the blood of the saints and the blood of the martyrs of Jesus" (Rev 17:6). For these reasons, Clement's first epistle is dated to around 96, just after the end of the persecution.

### **Situation**

What prompted this letter? Clement gives us some clues when he writes that his attention is now turning to "the disputes among you, to this unacceptable and inappropriate sedition among God's chosen people, which is detestable and ungodly, and which a small number of reckless and insolent leaders have ignited and brought to such a degree of madness that your revered name, glorious and beloved by all, is greatly discredited" (1:1). Thus, a schism had appeared in the Corinthian community, tarnishing its reputation. And this schism is more serious than the conflicts that took place almost 50 years earlier and which Paul mentions in his first epistle to the Corinthians (1-4), for there was a revolt in the Church of Corinth "against its elders because of one or two individuals" (47:6). Thus, it seems that Christians in Corinth had removed from their liturgical functions certain elders whose character was irreproachable (44:6; 47:6). What could have been the source of such an action? We can only speculate that perhaps a more radical group in Corinth, with a more charismatic tendency, claimed to be the true heir of Paul.

But for Clement, moderate Roman Christianity was the true heir of Paul, for he was an apostle who had died "among us" (6:1). Moreover, according to him, the apostles foresaw that there might be a dispute over the dignity of the episcopate (44:1), and therefore laid down the rule that after their death other proven men should succeed to their ministry (44:2), and these in turn would hand over the office to other eminent figures, with the approval of the whole Church (44:3); this is the rule of apostolic succession. It would therefore not be a minor offense to remove from the episcopate men who had presented the offerings in a pious and irreproachable manner (44:10).

Clement calls on the instigators of the schism to acknowledge their fault and to place themselves at the service of the common good, so that the presbyters who have been removed from office may be reinstated and peace may return to the community.

### **How the letter was received**

It seems that Clement's intervention was successful, because according to some biblical scholars, a document known as [2 Clement](#), a homily delivered in the community of Corinth by a presbyter and dating from 98-100, presupposes that this presbyter owes his reinstatement to the intervention of Clement and his letter. In any case, Eusebius ([Church History](#) 4:23:11) writes: "Dionysius [bishop of Corinth], in the same letter [to Bishop Soter in Rome], speaks of Clement's epistle to the Corinthians; he shows that, for a long time, it had been the ancient custom to read it in the assembly of the faithful. He says: 'Today we have celebrated the holy day of Sunday, during which we read your letter [that of Soter]; we will continue to read it always, as a warning, as well as the first one that Clement addressed to us.'" Thus, [1 Clement](#) was part of the liturgy of the word in Corinth, as if it were part of the canon of Scripture. This would explain why it is found in the Codex Alexandrinus (dated 400-440) following the books of the New Testament.

### **The world of the Roman Church**

According to R.E. Brown, even though we know nothing about the founding of the Roman Church and how the gospel reached the capital of the Roman Empire, everything indicates that it was the work of Jewish Christians who came from Jerusalem. This explains why it considers Jerusalem as its primary reference, as evidenced by this passage from Acts where Roman Christians, who had come to greet Paul's arrival, are quoted as saying, "We have received no letters from Judea concerning you" (Acts 28:21); the directives therefore came from Jerusalem. After examining the period from the 50s to the end of the 1st century, Brown concludes that it was a Church marked by moderate Judaism, where circumcision and Jewish dietary laws were no longer required of converts of pagan origin, but which nevertheless had great respect for Jewish institutions and Scripture. This is what we find in Clement when he refers to the temple in Jerusalem, the institution of the high priest, priests, and Levites, as well as the various offerings at the temple (see 40:5), before addressing the question of presbyters. Furthermore, his entire homiletic section is supported by constant references to the Old Testament according to the Septuagint. Here is a list of these references.

N.B. We have put in bold and italics the references where the author copies word for word the text of the Septuagint identical to the version we know today. We have italicized only the text where the author borrows a number of words from the Septuagint, but in a sequence and verb tenses that may differ, or using synonyms; this could be because the author is quoting passages from memory or using a version of the Septuagint that is different from ours. The other references evoke certain passages from the Septuagint, borrowing only a word or two, or even just the idea.

- *Gen 1:26-28; 2:23; 4:3-8; 12:1-3; 13:14-16; 15:5-6; 18:27*
- *Ex 2:14; 3:11; 4:10; 32:32*
- *Num 12:7; 16:22,33; 27:16*
- ***Deut 9:12,13-14; 32:8-9,15,39***
- *Josh 2:3-4,9,13,18*
- *1 Sam 2:7*
- *1 Kings 8:60; 9:4*
- ***Isa 1:16-20***; 3:5; 6:3; 13:11,22; 26:20; 29:13; 40:10; ***53:1-12***; 57:15; 62:11; 66:2
- *Jer 9:23-24; 21:10*
- *Ezek 33:11; 37:12*
- *Joel 2:13*
- *Mal 3:1*
- *Dan 3:55; 7:10*
- ***Job 1:1; 4:16 - 5:5,11,17-26***; 9:2,3; 14:4-5; 19:26; 38:11
- *Jdt 9:11*
- LXX : *Ps 2:7-8; 3:6; 11:4-6; 18:2-4; 21:7-9; 22:4; 23:1; 30:19; 31:1,2; 33:12-18,20; 36:9,35-37,38; 49:14,15,16-23; 50:3-19; 61:5; 66:2; 68:31-33; 77:36-37; 78:13; 88:21; 103:4; 109:1; 117:18,19-20; 118:114,133; 138:7-10; 140:5; 144:18;*
- ***Prov 1:23-33; 2:21,22; 3:12,34; 20:27; 24:12***
- ***Wis 2:24; 12:10,12***

As can be seen, the author uses and quotes most literally from the Book of Psalms, followed by Genesis, Isaiah, Proverbs, and Job. Furthermore, his definition of Scripture is broader than that of the Hebrew Bible, as it includes the Books of Judith and Wisdom. Hemmer (*Les Pères apostoliques, II : Clément de Rome. Épître aux Corinthiens*, p. xl) writes on this subject: "The holy books are continually used by the author of the Epistle to the Corinthians, sometimes in a very free manner, abbreviating, summarizing, interpreting, sometimes in the form of express, direct, literal quotations, with references to a specific book, sometimes without indication of a special source but with a word that designates Holy Scripture: *grapheion, graphe, hiera graphe, hagioi logos*."

What about the New Testament? It should be noted that at the end of the 1st century, there was no canon of Christian Scriptures. Nevertheless, there are a number of references to what would become the New Testament. Here is the list.

N.B. We have used the same convention as for the Old Testament, except that these are now references to texts belonging to our New Testament.

- *Mt 6:14-15; 7:1-2; 26:24*
- *Mt 7:1-2 || Lk 6:37-38*
- *Mt 7:12 || Lk 6:31*
- *Mk 9:42 || Lk 17:2 || Mt 18:6*
- *Lk 1:75; 6:36*
- ***Rom 4:3*** (Gen 15:6)
- ***1 Cor 2:9***; 12:12-31
- ***1 Tim 2:7***
- *Titus 3:1*
- *Heb 1:3-4; 3:2*
- ***1 Pet 4:8***
- *Rev 22:12* (cf *Prov 24:12*)

What can we observe? Clement seems to be familiar with a fairly wide range of writings that we associate with the New Testament, including the Gospels of Matthew and Luke, the so-called Pauline letters (Romans, 1 Corinthians, 1 Timothy, Titus), the Epistle to the Hebrews, and the First Letter of Peter. An analysis by R.E. Brown has shown that Clement was familiar with the Epistle to the Romans and the Epistle to the Hebrews, two letters addressed to the Romans. In his writing, Clement explicitly refers to Paul's letter to the Corinthians (ch. 47).

Nevertheless, unlike what we see in several references to the Septuagint, where Clement seems to have the written text before him and quotes it word for word, the references to Christian tradition seem to be made orally; in fact, the only times we see a word-for-word copy of our version of the New Testament are in short expressions that are easy to remember. Furthermore, Clement does not hesitate to amalgamate passages and adapt them to his argument. Finally, it should be noted that the Gospel

references mainly concern the Gospels of Matthew and Luke, and not that of Mark. This may be surprising, since according to tradition, the Gospel of Mark was written in Rome. One possible explanation is that in the conservative Roman milieu, where Jewish tradition exerted a significant influence, preference was given to the Gospel of Matthew, the Jew, and that of Luke, which reconciles the Old Testament and the New Testament.

The corpus of what constitutes the New Testament for us did not yet exist, as we have said. So Clement introduces references to the Gospels as follows: "Let us remember the words that the Lord Jesus spoke to us" (13:1). And in fact, these are only words, not narratives.

### Structure and summary of the letter

- A. Initial greeting: From the Church in Rome to the Church in Corinth: grace and peace (1:0)
- B. The occasion for the letter: (1:1)
  - Reference to Domitian's persecution, which delayed the sending of the letter (1:1a)
  - Subject of the letter: Unacceptable sedition in Corinth led by reckless and insolent people who have tarnished the reputation of the Church of Corinth (1:1b)
- C. Recalling the community's past: (1:2 – 2:8)
  - Strong faith, great piety, exemplary humble behavior (1:2 – 2:1)
  - Deep and joyful peace in the community, a source of benevolent and missionary action (2:2-4)
  - An environment without rebellion or division (2:5-6)
  - A life in the fear of God (2:7-8)
- D. Warnings based on the history of human jealousy (3:1 – 7:1)
  1. Examples from the OT (3:1 – 4:13)
    - God showered his people with blessings, yet they rebelled (3:1)
    - The emergence of quarrels, disorder, and wars (3:2-3)
    - Abandoning the fear of God, death entered the world (3:4)
    - Recall of the story of Abel and Cain, an example of the consequences of envy and jealousy (4:1-8)
    - Other examples of jealousy: between Esau and Jacob, between Joseph and his brothers, between Moses, Aaron, and Miriam and their fellow Israelites, between Dathan and Abiram and Moses, between Saul and David (4:9-13)
  2. Contemporary examples (5:1 – 6:4)
    - It was out of envy and jealousy that Peter and Paul were denounced in Rome and suffered martyrdom (5:1-7)
    - Other examples of jealousy include that which led women to play the roles of the Danaids and Dirce in the Roman circus before being executed, or jealousy between spouses (6:1-4)
  3. These examples were given as a rebuke and warning (7:1)
- E. Various exhortations (7:2 – 35:12)
  1. To do penance (7:2 – 8:5)
    - Through His blood, Christ gave the grace of penance (7:4-5)
    - Noah preached repentance for the salvation of all (7:6)
    - The Ninevites repented at Jonah's preaching (7:7)
    - Through his prophets, God called for repentance (8:1-5)
  2. To obey God's will (9:1 – 12:8)
    - We must consider those who obeyed, such as Enoch, Noah, and Abraham, to whom God granted posterity because of their faith (9:2 – 10:7)
    - Loth was saved from Sodom because of his hospitality and piety, while the people around him and his wife were punished (11:1-2)
    - Testimony of Raab's faith and hospitality (12:1-8)
  3. To have humble feelings (13:1 – 19:2)
    - Let the wise man not boast of his wisdom (13:1)
    - The way we behave will be the way others behave towards us (13:2)
    - Humbly submit to the word of the Lord (13:3-4)

- It is better to follow and obey God than to follow the arrogance of those who instigate rivalry (14:1-2)
  - Let's be kind to one another (14:3-5)
  - Avoid misleading statements about peace (15:1-7)
  - The Lord took on the form of a suffering servant (16:1-17)
  - Imitate those who have shown humility: Elijah, Elisha, Ezekiel, Job, Abraham, Moses, David (17:1 - 18:17)
  - These examples have made us better people. Let us hasten back to peace and tranquility (19:1-2)
4. To follow nature's order (19:3 - 28:4)
- Nature obeys God's order in peace and harmony: the stars, the seasons, the oceans (19:3 - 20:12)
  - We must act in the same way: respect our leaders, honor our elders, teach young people to fear God, and train our women to do good (21:1-9)
  - Invitation to fear the Lord and do good, and the Lord delivers the righteous from their afflictions (22:1 - 23:1)
  - An invitation to abandon duplicity and not to become conceited about one's gifts, because sooner or later the Lord will intervene (23:2-5)
  - Nature teaches us the cycle of resurrection: day follows night, fruit follows seed (24:1-5)
  - Reminder of the natural phenomenon of the bird called the phoenix, which lives for 500 years and is resurrected, supporting our faith in our resurrection from the dead; this word is certain, for God does not lie and is all-powerful (25:1 - 27:7)
  - Let us therefore renounce all criminal acts, for nothing escapes the master of the universe (28:1-4)
5. To live as God's chosen people (29:1 - 32:4)
- Let us therefore approach God with a holy soul, being forgiving and merciful (29:1-3)
  - Let us do all the works of holiness: no slander, adultery, drunkenness, or pride, but rather moderation, humility, and gentleness (30:1-8)
  - Let us seek God's blessing like Abraham, Isaac, and Jacob (31:1-4)
  - Consider the magnificence of God's gifts to Jacob, who gave us the priests and Levites and Jesus Christ, as well as the kings and princes of Judah, and therefore we too, who have been called in Jesus Christ, are not justified by ourselves, but by faith (32:1-4)
6. To accomplish all kinds of good deeds (33:1 - 35:12)
- For the Creator created this world with wisdom, and man in His image (33:1-8)
  - For all good things come from God, and He will share with us the wonders He has prepared for us (34:1-8)
  - God's gifts are wonderful; therefore, we must carefully seek what pleases Him (35:1-5)
  - For God hates those who commit sin (35:6-12)
- F. Conclusion on exhortations (36:1 - 39:9)
- This is the way of salvation, for through Christ, the Son of God, we have been transformed to taste immortal knowledge (36:1-6)
  - Under Christ's impeccable command, let us be like soldiers in an army where each person in their rank carries out the orders of the emperor or their leaders, like members of the same body, and let each person submit to their neighbor, according to the charism with which they have been invested (37:1 - 38:4)
  - Those who pretend to be sinless are fools, for no mortal is without fault (39:1-9)
- G. Statement: God has prescribed an unchanging order regarding how, when, and where to worship (40:1 - 50:5)
1. History of this order (40:1 - 46:9)
- Everything that the Master has prescribed must be done in an orderly manner, as he did for the high priests, priests, Levites, and lay people (40:1-5)
  - We must respect the order desired by God, as we see in the temple in Jerusalem concerning the place of various offerings (41:1-4)
  - God prescribed an order in the transmission of the Gospel: Christ sent the apostles, and they instituted bishops and deacons (42:1-4)

- Scripture speaks of this order and, through Moses, foresaw the rivalry over the priesthood and asked God to reveal the one He had chosen (43:1-6)
  - The apostles foresaw the dispute over the episcopate and therefore established the rule that after their death other proven men would succeed them in their ministry, and it is a grave error to remove them from office (44:1-6)
  - Scripture testifies that the righteous were never persecuted by saints, but only by the ungodly, as was the case with Daniel, Ananias, Azarias, and Misael (45:1-8)
  - We must adhere to this model; so why these quarrels and schisms that drag on, causing great sadness for everyone? (46:1-9)
2. Current situation and call for corrective action (47:1 – 50:7)
- The current situation in Corinth is more serious than that described by Paul in his epistle to the Corinthians, for the congregation has risen up against its elders because of one or two individuals, and this has even led to blasphemy against the name of the Lord among outsiders (47:1-7)
  - Exhortation to reconcile and practice justice and fraternal charity, and to seek the common good of all and not one's own (48:1-6)
  - He who practices charity fulfills all the commandments, for charity unites us closely to God, it consummates the perfection of all God's elect, and it was through charity that Christ gave his blood for us (49:1-6)
  - Let us therefore pray to the Lord that we may be found in charity, far from all human intrigues and blameless, and our sins will be forgiven (50:1-7)
- H. Call to schismatics (51:1 – 59:2)
1. Call to confess one's sins (51:1 – 54:4)
- Demands that the instigators of sedition and schism confess their guilt, on pain of suffering the same fate as those who rebelled against Moses (51:1-5)
  - The Lord asks us to confess our sins, for what pleases God is a contrite spirit (52:1-4)
  - Reminder of Israel's rebellion in the desert and Moses' prayer for God to forgive his people (53:1-5)
  - Let us examine ourselves: If I am the cause of sedition, discord, and divisions, I will leave the country, so that the flock of Christ may live in peace with the appointed presbyters (54:1-4)
2. Call to serve the common good (55:1 – 57:7)
- There are several examples of people who sacrificed themselves to save others: kings and leaders gave themselves up to death to save their citizens or went into exile to put an end to sedition, Christians put themselves in chains to redeem others, Judith and Esther risked their lives to save their people (55:1-6)
  - Let us intercede for those who are guilty of some fault, that they may accept correction and yield, not to us, of course, but to the will of God (56:1-16)
  - An appeal is made to those who have caused discord to submit to the elders and allow themselves to be corrected in a spirit of penitence, and to lay aside their haughty and proud arrogance of speech (57:1-7)
3. Reminder of the consequences of disobeying God (58:1 – 59:2)
- Let us obey God to escape God's threat against the disobedient, and may the schismatics follow the advice given, and they will not regret it (58:1-2)
  - If there are those who resist these words, let them know that they are straying into grave error and danger, while the Church prays that God will ensure the salvation of all (59:2)
- I. Final prayer (59:3 – 61:3)
- Praise for God's greatness (59:3)
  - Call for God's saving action (59:4)
  - Call to forgive sins (60:1-3)
  - Prayer for the leaders of this world, that they may govern with justice and mercy, and that we may submit ourselves both to God and to them (60:4 – 61:3)
- J. Conclusion (62:1 – 65:2)
1. Reminder of the letter's contents (62:1-3)
- Good conduct for a virtuous life (62:1)
  - List of virtues: faith, penance, charity, chastity, humility, long-suffering (62:2)

- A letter addressed to faithful people who loved divine science (62:3)
2. Purpose of the letter: obedience, an end to discord, and the restoration of peace (63:1-4)
  3. General wish (64:1)
  4. Identification of emissaries (65:1a)
  5. Final blessing (65:1b)
  6. Document title: Epistle from the Romans to the Corinthians (65:1c)

### The full text

The [English translation by Kirsopp Lake](#) can be found online.

Verse	Greek Text	English Translation
Chapter 1		
0	Ἡ ἐκκλησία τοῦ θεοῦ ἡ παροικοῦσα Ῥώμην τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ Κόρινθον, κλητοῖς ἡγιασμένοις ἐν θελήματι θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ παντοκράτορος θεοῦ διὰ Ἰησοῦ Χριστοῦ πληθυνθείη.	The Church of God which sojourns at Rome, to the Church of God which sojourns at Corinth, to them that are called and sanctified in the will of God through our Lord Jesus Christ: Grace and peace be multiplied unto you from Almighty God through Jesus Christ.
1	Διὰ τὰς αἰφνιδίους καὶ ἐπαλλήλους γενομένας ἡμῖν συμφορὰς καὶ περιπτώσεις, βράδιον νομίζομεν ἐπιστροφὴν πεποῖσθαι περὶ τῶν ἐπιζητούμενων παρ' ὑμῖν πραγμάτων, ἀγαπητοί, τῆς τε ἀλλοτρίας καὶ ξένης τοῖς ἐκλεκτοῖς τοῦ θεοῦ, μιᾶς καὶ ἀνοσίου στάσεως ἣν ὀλίγα πρόσωπα προπετῆ καὶ αὐθάδη ὑπάρχοντα εἰς τοσοῦτον ἀπονοίας ἐξέκαυσαν, ὥστε τὸ σεμνὸν καὶ περιβόητον καὶ πᾶσιν ἀνθρώποις ἀξιαγάπητον ὄνομα ὑμῶν μεγάλως βλασφημηθῆναι.	Owing to the sudden and repeated misfortunes and calamities which have befallen us, we consider that our attention has been somewhat delayed in turning to the questions disputed among you, beloved, and especially the abominable and unholy sedition, alien and foreign to the elect of God, which a few rash and self-willed persons have made blaze up to such a frenzy that your name, venerable and famous, and worthy as it is of all men's love, has been much slandered.
2	τίς γὰρ παρεπιδημήσας πρὸς ὑμᾶς τὴν πανάρετον καὶ βεβίαιαν ὑμῶν πίστιν οὐκ ἐδοκίμασεν; τὴν τε σώφρονα καὶ ἐπιεικῆ ἐν Χριστῷ εὐσέβειαν οὐκ ἐθαύμασεν; καὶ τὸ μεγαλοπρεπὲς τῆς φιλοξενίας ὑμῶν ἦθος οὐκ ἐκήρυξεν; καὶ τὴν τελείαν καὶ ἀσφαλῆ γνῶσιν οὐκ ἐμακάρισεν;	For who has stayed with you without making proof of the virtue and steadfastness of your faith? Who has not admired the sobriety and Christian gentleness of your piety? Who has not reported your character so magnificent in its hospitality? And who has not blessed your perfect arid secure knowledge?
3	ἀπροσωπολήμπτως γὰρ πάντα ἐποιεῖτε καὶ ἐν τοῖς νομίμοις τοῦ θεοῦ ἐπορεύεσθε, ὑποτασσόμενοι τοῖς ἡγουμένοις ὑμῶν, καὶ τιμὴν τὴν καθήκουσαν ἀπονέμοντες τοῖς παρ' ὑμῖν πρεσβυτέροις· νέοις τε μέτρια καὶ σεμνὰ νοεῖν ἐπετρέπετε· γυναῖξιν τε ἐν ἀμώμῳ καὶ σεμνῇ καὶ ἀγνῇ συνειδήσει πάντα ἐπιτελεῖν παρηγγέλλετε, στεργοῦσας καθηκόντως τοὺς ἀνδρας ἑαυτῶν· ἐν τῷ κανόνι τῆς ὑποταγῆς ὑπαρχούσας τὰ κατὰ τὸν οἶκον σεμνῶς οἰκουργεῖν ἐδιδάσκετε, πάνυ σωφρονοῦσας.	For you did all things without respect of persons, and walked in the laws of God, obedient to your rulers, and paying all fitting honour to the older among you. On the young, too, you enjoined temperate and seemly thoughts, and to the women you gave instruction that they should do all things with a blameless and seemly and pure conscience, yielding a dutiful affection to their husbands. And you taught them to remain in the rule of obedience and to manage their households with seemliness, in all circumspection.
Chapter 2		
1	Πάντες τε ἐταπεινοφρονεῖτε μηδὲν ἀλαζονεύομενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες, ἥδιον διδόντες ἢ λαμβάνοντες. τοῖς ἐφοδίοις τοῦ Χριστοῦ ἀρκούμενοι, καὶ προσέχοντες τοὺς λόγους αὐτοῦ ἐπιμελῶς ἐνεστερνισμένοι ἥτε τοῖς σπλάγχνοις, καὶ τὰ παθήματα αὐτοῦ ἦν πρὸ ὀφθαλμῶν ὑμῶν.	And you were all humble-minded and in no wise arrogant, yielding subjection rather than demanding it, "giving more gladly than receiving," satisfied with the provision of Christ, and paying attention to his words you stored them up carefully in your hearts, and kept his sufferings before your eyes.
2	οὕτως εἰρήνη βαθεῖα καὶ λιπαρὰ ἐδέδοτο πᾶσιν καὶ ἀκόρεστος πόθος εἰς ἀγαθοποιῖαν, καὶ πλήρης πνεύματος ἁγίου ἔκχυσις ἐπὶ πάντας ἐγένετο·	Thus a profound and rich peace was given to all, you had an insatiable desire to do good, and the Holy Spirit was poured out in abundance on you all.
3	μεστοί τε ὁσίας βουλῆς, ἐν ἀγαθῇ προθυμίᾳ μετ' εὐσεβοῦς πεποιθήσεως ἐξετείνετε τὰς χεῖρας ὑμῶν	You were full of holy plans, and with pious confidence you stretched out your hands to Almighty God in a

	πρὸς τὸν παντοκράτορα θεόν, ικετεύοντες αὐτὸν ἰλέως γενέσθαι, εἴ τι ἄκοντες ἡμάρτετε.	passion of goodness, beseeching him to be merciful towards any unwilling sin.
4	ἀγὼν ἦν ὑμῖν ἡμέρας τε καὶ νυκτὸς ὑπὲρ πάσης τῆς ἀδελφότητος, εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ.	Day and night you strove on behalf of the whole brotherhood that the number of his elect should be saved with mercy and compassion.
5	εἰλικρινεῖς καὶ ἀκέραιοι ἦτε καὶ ἀμνησικάκοι εἰς ἀλλήλους.	You were sincere and innocent, and bore no malice to one another.
6	πᾶσα στάσις καὶ πᾶν σχίσμα βδελυκτὸν ἦν ὑμῖν. ἐπὶ τοῖς παραπτώμασιν τῶν πλησίων ἐπενθεῖτε· τὰ ὑστερήματα αὐτῶν ἴδια ἐκρίνετε.	All sedition and all schism was abominable to you. You mourned over the transgressions of your neighbours; you judged their shortcomings as your own.
7	ἀμεταμέλητοι ἦτε ἐπὶ πάσῃ ἀγαθοποιῶν, ἔτοιμοι εἰς πᾶν ἔργον ἀγαθόν.	You were without regret in every act of kindness, "ready unto every good work." (Titus 3: 1).
8	τῇ παναρέτῳ καὶ σεβασμίῳ πολιτείᾳ κεκοσμημένοι πάντα ἐν τῷ φόβῳ αὐτοῦ ἐπετελεῖτε· τὰ προσταγμάτα καὶ τὰ δικαιώματα τοῦ κυρίου ἐπὶ τὰ πλάτη τῆς καρδίας ὑμῶν ἐγγράπτο.	You were adorned by your virtuous and honourable citizenship and did all things in the fear of God. The commandments and ordinances of the Lord were "written on the tables of your heart."

### Chapter 3

1	Πᾶσα δόξα καὶ πλατυσμός ἐδόθη ὑμῖν, καὶ ἐπετελέσθη τὸ γεγραμμένον· Ἐφαγεν καὶ ἔπιεν, καὶ ἔπλατύθη, καὶ ἐπαχύνθη, καὶ ἀπελάκτισεν ὁ ἡγαπημένος.	All glory and enlargement was given to you, and that which was written was fulfilled, "My Beloved ate and drank, and he was enlarged and waxed fat and kicked." (Deut 32:15)
2	ἐκ τούτου ζῆλος καὶ φθόνος, καὶ ἔρις, καὶ στάσις, διωγμός καὶ ἀκαταστασία, πόλεμος καὶ αἰχμαλωσία.	From this arose jealousy and envy, strife and sedition, persecution and disorder, war and captivity.
3	οὕτως ἐπηγέρθησαν οἱ ἄτιμοι ἐπὶ τοὺς ἐντίμους, οἱ ἄδοξοι ἐπὶ τοὺς ἐνδόξους, οἱ ἄφρονες ἐπὶ τοὺς φρονίμους, οἱ νέοι ἐπὶ τοὺς πρεσβυτέρους.	Thus "the worthless" rose up "against those who were in honour," those of no reputation against the renowned, the foolish against the prudent, the "young against the old." (Isa 3:5)
4	διὰ τοῦτο πόρρω ἄπεστιν ἡ δικαιοσύνη καὶ εἰρήνη, ἐν τῷ ἀπολιπεῖν ἕκαστον τὸν φόβον τοῦ θεοῦ καὶ ἐν τῇ πίστει αὐτοῦ ἀμβλυωπῆσαι, μηδὲ ἐν τοῖς νομίμοις τῶν προσταγμάτων αὐτοῦ πορεύεσθαι, μηδὲ πολιτεύεσθαι κατὰ τὸ καθήκον τῷ Χριστῷ, ἀλλὰ ἕκαστον βαδίζειν κατὰ τὰς ἐπιθυμίας τῆς καρδίας αὐτοῦ τῆς πονηρᾶς, ζῆλον ἄδικον καὶ ἀσεβῆ ἀνειληφότας, δι' οὗ καὶ θάνατος εἰσῆλθεν εἰς τὸν κόσμον.	For this cause righteousness and peace are far removed, while each deserts the fear of God and the eye of faith in him has grown dim, and men walk neither in the ordinances of his commandments nor use their citizenship worthily of Christ, but each goes according to the lusts of his wicked heart, and has revived the unrighteousness and impious envy, by which also "death came into the world" (Wis 2:24).

### Chapter 4

1	Γέγραπται γὰρ οὕτως· Καὶ ἐγένετο μεθ' ἡμέρας, ἦνεγκεν Κάιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ θεῷ, καὶ Ἄβελ ἦνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων καὶ ἀπὸ τῶν στεάτων αὐτῶν.	For it is written thus: "And it came to pass after certain days that Cain offered to God a sacrifice of the fruits of the earth, and Abel himself also offered of the first-born of the sheep and of their fat."
2	καὶ ἐπεῖδεν ὁ θεὸς ἐπὶ Ἄβελ καὶ ἐπὶ τοῖς δώροις αὐτοῦ, ἐπὶ δὲ Κάιν καὶ ἐπὶ ταῖς θυσιαῖς αὐτοῦ οὐ προσέσχεν.	"And God looked on Abel and his gifts, but he had no respect to Cain and his sacrifices."
3	καὶ ἔλυπήθη Κάιν λίαν καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ.	"And Cain was greatly grieved and his countenance fell."
4	καὶ εἶπεν ὁ θεὸς πρὸς Κάιν· Ἰνατί περιλυπὸς ἐγένου, καὶ ἰνατί συνέπεσεν τὸ πρόσωπόν σου; οὐκ ἔαν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλης, ἡμαρτες;	"And God said to Cain, Why art thou grieved, and why is thy countenance fallen? If thou offeredst rightly, but didst not divide rightly, didst thou not sin?"
5	ἡσύχασον· πρὸς σὲ ἡ ἀποστροφή αὐτοῦ, καὶ σὺ ἄρξεις αὐτοῦ.	"Be still: he shall turn to thee, and thou shalt rule over him."
6	καὶ εἶπεν Κάιν πρὸς Ἄβελ τὸν ἀδελφὸν αὐτοῦ· Διέλθωμεν εἰς τὸ πεδῖον. καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς	"And Cain said to Abel his brother, Let us go unto the plain. And it came to pass that, while they were in the

	ἐν τῷ πεδίῳ, ἀνέστη Καὶν ἐπὶ Ἄβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.	plain, Cain rose up against Abel his brother and slew him." (Gen 4:3-8).
7	ὄρατε, ἀδελφοί, ζῆλος καὶ φθόνος ἀδελφοκτονίαν κατεργάσατο.	You see, brethren, jealousy and envy wrought fratricide.
8	διὰ ζῆλος ὁ πατήρ ἡμῶν Ἰακώβ ἀπέδρα ἀπὸ προσώπου Ἡσαῦ τοῦ ἀδελφοῦ αὐτοῦ.	Through jealousy our father Jacob ran from the face of Esau his brother.
9	ζῆλος ἐποίησεν Ἰωσηφ μέχρι θανάτου διωχθῆναι καὶ μέχρι δουλείας εἰσελθεῖν.	Jealousy made Joseph to be persecuted to the death, and come into slavery.
10	ζῆλος φυγεῖν ἠνάγκασεν Μωϋσῆν ἀπὸ προσώπου Φαραῶ βασιλέως Αἰγύπτου ἐν τῷ ἀκούσαι αὐτὸν ἀπὸ τοῦ ὁμοφύλου. Τίς σε κατέστησεν κριτὴν ἢ δικαστὴν ἐφ' ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες ἐχθρὸς τὸν Αἰγύπτιον;	Jealousy forced Moses to fly from the face of Pharaoh, King of Egypt, when his fellow countryman said to him, "Who made thee a judge or a ruler over us? Wouldst thou slay me as thou didst slay the Egyptian yesterday?" (Ex 2:14)
11	διὰ ζῆλος Ἀαρὼν καὶ Μαρίαμ ἔξω τῆς παρεμβολῆς ἠυλίσθησαν.	Through jealousy Aaron and Miriam were lodged outside the camp.
12	ζῆλος Δαθὰν καὶ Ἀβειρὼν ζῶντας κατήγαγεν εἰς ᾄδου διὰ τὸ στασιάσαι αὐτοὺς πρὸς τὸν θεράποντα τοῦ θεοῦ Μωϋσῆν.	Jealousy brought down Dathan and Abiram alive into Hades, because they rebelled against Moses the servant of God.
13	διὰ ζῆλος Δαυεὶδ φθόνον ἔσχεν οὐ μόνον ὑπὸ τῶν ἀλλοφύλων, ἀλλὰ καὶ ὑπὸ Σαούλ βασιλέως Ἰσραὴλ ἐδιώχθη.	Through jealousy David incurred envy not only from strangers, but suffered persecution even from Saul, King of Israel.

#### Chapter 5

1	Ἄλλ' ἵνα τῶν ἀρχαίων ὑποδειγμάτων παυσώμεθα, ἔλθωμεν ἐπὶ τοὺς ἐγγίστα γενομένους ἀθλητάς· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναῖα ὑποδείγματα.	But, to cease from the examples of old time, let us come to those who contended in the days nearest to us; let us take the noble examples of our own generation.
2	διὰ ζῆλον καὶ φθόνον οἱ μέγιστοι καὶ δικαιοτάτοι στυλοὶ ἐδιώχθησαν καὶ ἕως θανάτου ἦθλησαν.	Through jealousy and envy the greatest and most righteous pillars of the Church were persecuted and contended unto death.
3	λάβωμεν πρὸ ὀφθαλμῶν ἡμῶν τοὺς ἀγαθοὺς ἀποστόλους·	Let us set before our eyes the good apostles:
4	Πέτρον, ὃς διὰ ζῆλον ἄδικον οὐχ ἕνα οὐδὲ δύο, ἀλλὰ πλείονας ὑπήνεγκεν πόνους καὶ οὕτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης.	Peter, who because of unrighteous jealousy suffered not one or two but many trials, and having thus given his testimony went to the glorious place which was his due.
5	διὰ ζῆλον καὶ ἔριν Παῦλος ὑπομονῆς βραβεῖον ὑπέδειξεν,	Through jealousy and strife Paul showed the way to the prize of endurance;
6	ἐπτάκις δεσμὰ φορέσας, φυγαδευθεὶς, λιθασθεὶς, κήρυξ γενόμενος ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν.	seven times he was in bonds, he was exiled, he was stoned, he was a herald both in the East and in the West, he gained the noble fame of his faith,
7	δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δυσσεως ἔλθων καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου καὶ εἰς τὸν ἅγιον τόπον ἀνελήμφθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός.	he taught righteousness to all the world, and when he had reached the limits of the West he gave his testimony before the rulers, and thus passed from the world and was taken up into the Holy Place, the greatest example of endurance.

#### Chapter 6

1	Τούτοις τοῖς ἀνδράσιν ὁσῶς πολιτευσαμένοις συνηροῖσθη πολὺ πλῆθος ἐκλεκτῶν, οἵτινες πολλαῖς αἰκίαις καὶ βασάνοις διὰ ζῆλος παθόντες ὑπόδειγμα κάλλιστον ἐγένοντο ἐν ἡμῖν.	To these men with their holy lives was gathered a great multitude of the chosen, who were the victims of jealousy and offered among us the fairest example in their endurance under many indignities and tortures.
2	διὰ ζῆλος διωχθεῖσαι γυναῖκες Δαναῖδες καὶ Δίρκαι, αἰκίσματα δεινὰ καὶ ἀνόσια παθοῦσαι, ἐπὶ τὸν τῆς	Through jealousy women were persecuted as Danaids and Dircae, suffering terrible and unholy indignities;

	πίστεως βέβαιον δρόμον κατήγησαν και ἔλαβον γέρας γενναῖον αἰ ἀσθενεῖς τῷ σώματι.	they steadfastly finished the course of faith, and received a noble reward, weak in the body though they were.
3	ζῆλος ἀπηλοτρίωσεν γαμετὰς ἀνδρῶν και ἠλλοίωσεν τὸ ῥηθὲν ὑπὸ τοῦ πατρὸς ἡμῶν Ἀδάμ· Τοῦτο νῦν ὅστοῦν ἐκ τῶν ὀστέων μου και σὰρξ ἐκ τῆς σαρκὸς μου.	Jealousy has estranged wives from husbands, and made of no effect the saying of our father Adam, "This is now bone of my bone and flesh of my flesh." (Gen 2:23).
4	ζῆλος· και ἔρις πόλεις μεγάλας κατέστρεψεν και ἔθνη μεγάλα ἐξερίκωσεν.	Jealousy and strife have overthrown great cities, and rooted up mighty nations.

#### Chapter 7

1	Ταῦτα, ἀγαπητοί, οὐ μόνον ὑμᾶς νουθετοῦντες ἐπιστέλλομεν, ἀλλὰ και ἑαυτοὺς ὑπομιμήσκοντες· ἐν γὰρ τῷ αὐτῷ ἐσμὲν σκάμματι, και ὁ αὐτὸς ἡμῖν ἀγὼν ἐπίκειται.	We are not only writing these things to you, beloved, for your admonition, but also to remind ourselves; for we are in the same arena, and the same struggle is before us.
2	διὸ ἀπολίπωμεν τὰς κενὰς και ματαίαις φροντιδάς, και ἔλθωμεν ἐπὶ τὸν εὐκλεῆ και σεμνὸν τῆς παραδόσεως ἡμῶν κανόνα,	Wherefore let us put aside empty and vain cares, and let us come to the glorious and venerable rule of our tradition,
3	και ἴδωμεν, τί καλὸν και τί τερπνὸν και τί προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς.	and let us see what is good and pleasing and acceptable in the sight of our Maker.
4	ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ και γνῶμεν, ὡς ἔστιν τίμιον τῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑήνεγκεν.	Let us fix our gaze on the Blood of Christ, and let us know that it is precious to his Father, because it was poured out for our salvation, and brought the grace of repentance to all the world.
5	διέλθωμεν εἰς τὰς γενεὰς πάσας, και καταμάθωμεν ὅτι ἐν γενεᾷ και γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν.	Let us review all the generations, and let us learn that in generation after generation the Master has given "a place of repentance" (Sg 12, 10) to those who will turn to him.
6	Νῶε ἐκήρυξεν μετάνοιαν, και οἱ ὑπακούσαντες ἐσώθησαν.	Noah preached repentance and those who obeyed were saved.
7	Ἰωναῖς Νινευίταις καταστροφὴν ἐκήρυξεν· οἱ δὲ μετανοήσαντες ἐπὶ τοῖς ἀμαρτήμασιν αὐτῶν ἐξιλιάσαντο τὸν θέν ἰκετεύσαντες και ἔλαβον σωτηρίαν, καίπερ ἀλλότριον τοῦ θεοῦ ὄντες.	Jonah foretold destruction to the men of Nineveh, but when they repented they received forgiveness of their sins from God in answer to their prayer, and gained salvation, though they were aliens to God.

#### Chapter 8

1	Οἱ λειτουργοὶ τῆς χάριτος τοῦ θεοῦ διὰ πνεύματος ἁγίου περὶ μετανοίας ἐλάλησαν,	The ministers of the grace of God spoke through the Holy Spirit concerning repentance,
2	και αὐτὸς δὲ ὁ δεσπότης τῶν ἀπάντων περὶ μετανοίας ἐλάλησεν μετὰ ὄρκου· Ζῶ γὰρ ἐγώ, λέγει κύριος, οὐ βούλομαι τὸν θάνατον τοῦ ἀμαρτωλοῦ ὡς τὴν μετάνοιαν, προστιθεὶς και γνώμην ἀγαθὴν·	and even the Master of the universe himself spoke with an oath concerning repentance; "For as I live, said the Lord, I do not desire the death of the sinner so much as his repentance," (Ezek 33:11) and he added a gracious declaration,
3	Μετανοήσατε, οἶκος Ἰσραὴλ, ἀπὸ τῆς ἀνομίας ὑμῶν· εἶπον τοῖς υἱοῖς τοῦ λαοῦ μου· Ἐὰν ὣσιν αἱ ἀμαρτίαι ὑμῶν ἀπὸ τῆς γῆς ἕως τοῦ οὐρανοῦ και ἐὰν ὣσιν πυρρότεραι κόκκου και μελανώτεραι σάκκου, και ἐπιστραφῆτε πρὸς με ἐξ ὅλης τῆς καρδίας και εἴπητε· Πάτερ· ἐπακούσομαι ὑμῶν ὡς λαοῦ ἁγίου.	"Repent, O house of Israel, from your iniquity. Say to the sons of my people, If your sins reach from the earth to Heaven, and if they be redder than scarlet, and blacker than sack cloth, and ye turn to me with all your hearts and say Father, I will listen to you as a holy people."
4	και ἐν ἑτέρῳ τόπῳ λέγει οὕτως· Λούσασθε και καθαροὶ γένεσθε, ἀφέλεσθε τὰς πονηρίας ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου· παύσασθε ἀπὸ τῶν πονηριῶν ὑμῶν, μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῶ και δικαιοῦσατε χήρα· και δεῦτε και διελεγχθῶμεν, λέγει κύριος· και ἐὰν ὣσιν αἱ ἀμαρτίαι ὑμῶν ὡς φοινικιοῦν, ὡς χιόνα λευκανῶ· ἐὰν δὲ ὣσιν ὡς κόκκινον, ὡς ἔριον	And in another place he speaks thus, "Wash you, and make you clean, put away your wickedness from your souls before my eyes, cease from your wickedness, learn to do good, seek out judgment, rescue the wronged, give judgment for the orphan, do justice to the widow, and come and let us reason together, saith the Lord; and if your sins be as crimson, I will make them white as snow, and if they be as scarlet, I will make

λευκανῶ· καὶ ἂν θέλητε καὶ εἰσακούσητέ μου, τὰ ἀγαθὰ τῆς γῆς φάγεσθε· ἂν δὲ μὴ θέλητε μηδὲ εἰσακούσητέ μου, μάχαιρα ὑμᾶς κατέδετα· τὸ γὰρ στόμα κυρίου ἐλάλησεν ταῦτα.

them white as wool, and if ye be willing and hearken to me, ye shall eat the good things of the land, but if ye be not willing, and hearken not to me, a sword shall devour you, for the mouth of the Lord has spoken these things.” (Isa 1:16-20).

- 5 πάντας οὖν τοὺς ἀγαπητοὺς αὐτοῦ βουλόμενος μετανοίας μετασχεῖν ἐστήριξεν τῷ παντοκρατορικῷ βουλήματι αὐτοῦ.

Thus desiring to give to all his beloved a share in repentance, he established it by his Almighty will.

#### Chapter 9

- 1 Διὸ ὑπακούσωμεν τῇ μεγαλοπρεπεῖ καὶ ἐνδόξῳ βουλήσει αὐτοῦ, καὶ ἱκέται γενόμενοι τοῦ ἐλέους καὶ τῆς χρηστότητος αὐτοῦ προσπέσωμεν καὶ ἐπιστρέψωμεν ἐπὶ τοὺς οἰκτιρμοὺς αὐτοῦ, ἀπολιπόντες τὴν ματαιοπονίαν τὴν τε ἔριν καὶ τὸ εἰς θάνατον ἄγον ζῆλος.

Wherefore let us obey his excellent and glorious will; let us fall before him as suppliants of his mercy and goodness; let us turn to his pity, and abandon the vain toil and strife and jealousy which leads to death

- 2 ἀτενίσωμεν εἰς τοὺς τελείως λειτουργήσαντας τῇ μεγαλοπρεπεῖ δόξῃ αὐτοῦ.

Let us fix our gaze on those who have rendered perfect service to his excellent glory.

- 3 λάβωμεν Ἐνῶχ, ὃς ἐν ὑπακοῇ δίκαιος εὐρεθεὶς μετετέθη, καὶ οὐχ εὐρέθη αὐτοῦ θάνατος.

Let us take Enoch, who was found righteous in obedience, and was translated, and death did not befall him.

- 4 Νῶε πιστὸς εὐρεθεὶς διὰ τῆς λειτουργίας αὐτοῦ παλιγγενσίαν κόσμῳ ἐκήρυξεν, καὶ διέσωσεν δι’ αὐτοῦ ὁ δεσπότης τὰ εἰσελθόντα ἐν ὁμοιοῖα ζωᾷ εἰς τὴν κιβωτόν.

Noah was found faithful in his service, in foretelling a new beginning to the world, and through him the Master saved the living creatures which entered in concord into the Ark.

#### Chapter 10

- 1 Ἀβραάμ, ὁ φίλος προσαγορευθεὶς, πιστὸς εὐρέθη ἐν τῷ αὐτὸν ὑπήκοον γενέσθαι τοῖς ῥήμασιν τοῦ θεοῦ.

Abraham, who was called “the Friend,” was found faithful in his obedience to the words of God.

- 2 οὗτος δι’ ὑπακοῆς ἐξῆλθεν ἐκ τῆς γῆς αὐτοῦ καὶ ἐκ τῆς συγγενείας αὐτοῦ καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς αὐτοῦ, ὅπως γῆν ὀλίγην καὶ συγγένειαν ἀσθενῆ καὶ οἶκον μικρὸν καταλιπὼν κληρονομήσῃ τὰς ἐπαγγελίας τοῦ θεοῦ. λέγει γὰρ αὐτῷ·

He in obedience went forth from his country and from his kindred and from his father’s house, that by leaving behind a little country and a feeble kindred and a small house he might inherit the promises of God. For God says to him,

- 3 Ἄπελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου εἰς τὴν γῆν ἣν ἂν σοὶ δείξω· καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ ἔσῃ εὐλογημένος· καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε καὶ καταράσομαι τοὺς καταταρωμένους σε, καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

“Depart from thy land and from thy kindred and from thy father’s house to the land which I shall show thee, and I will make thee a great nation, and I will bless thee, and I will magnify thy name, and thou shalt be blessed; and I will bless those that bless thee, and I will curse those that curse thee, and all the tribes of the earth shall be blessed in thee.” (Gen 12:1-3).

- 4 καὶ πάλιν ἐν τῷ διαχωρισθῆναι αὐτὸν ἀπὸ Λῶτ εἶπεν αὐτῷ ὁ θεός· Ἀναβλέψας τοῖς ὀφθαλμοῖς σου ἴδε ἀπὸ τοῦ τόπου, οὗ νῦν σὺ εἶ, πρὸς βορρᾶν καὶ λίβαν καὶ ἀνατολὰς καὶ θάλασσαν, ὅτι πᾶσαν τὴν γῆν ἣν σὺ ὄρᾳς, σοὶ δώσω αὐτὴν καὶ τῷ σπέρματί σου ἕως αἰῶνος.

And again, when he was separated from Lot, God said to him, “Lift up thine eyes and look from the place where thou art now, to the North and to the South and to the East and to the West; for all the land which thou seest, to thee will I give it and to thy seed for ever.”

- 5 καὶ ποιήσω τὸ σπέρμα σου ὡς τὴν ἄμμον τῆς γῆς· εἰ δύναται τις ἐξαριθμῆσαι τὴν ἄμμον τῆς γῆς, καὶ τὸ σπέρμα σου ἐξαριθμηθήσεται.

“And I will make thy seed as the dust of the earth. If a man can number the dust of the earth thy seed shall also be numbered” (Gen 13:14-16).

- 6 καὶ πάλιν λέγει· Ἐξήγαγεν ὁ θεὸς τὸν Ἀβραάμ καὶ εἶπεν αὐτῷ· Ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, εἰ δύνησι ἐξαριθμῆσαι αὐτούς· οὕτως ἔσται τὸ σπέρμα σου. ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

And again he says, “God led forth Abraham, and said to him, ‘Look up to the Heaven and number the stars, if thou canst number them; so shall thy seed be.’ And Abraham believed God, and it was counted unto him for righteousness” (Gen 15:5-6; cf Rom 4:3).

- 7 διὰ πίστιν καὶ φιλοξενίαν ἐδόθη αὐτῷ υἱὸς ἐν γῆρᾳ, καὶ δι' ὑπακοῆς προσήνεγκεν αὐτὸν θυσίαν τῷ θεῷ πρὸς τὸ ὄρος ὃ ἔδειξεν αὐτῷ.
- Because of his faith and hospitality a son was given him in his old age, and in his obedience he offered him as a sacrifice to God on the mountain which he showed him.

#### Chapter 11

- 1 Διὰ φιλοξενίαν καὶ εὐσέβειαν Λὼτ ἐσώθη ἐκ Σοδόμων, τῆς περιχώρου πάσης κριθείσης διὰ πυρὸς καὶ θείου, πρόδηλον ποιήσας ὁ δεσπότης, ὅτι τοὺς ἐλπίζοντας ἐπ' αὐτὸν οὐκ ἐγκαταλείπει, τοὺς δὲ ἑτεροκλινεῖς ὑπάρχοντας εἰς κόλασιν καὶ αἰκισμὸν τίθησιν.
- For his hospitality and piety Lot was saved out of Sodom when the whole countryside was judged by fire and brimstone, and the Master made clear that he does not forsake those who hope in him, but delivers to punishment and torture those who turn aside to others.
- 2 συνεξεληθούσης γὰρ αὐτῷ τῆς γυναικὸς ἑτερογνώμονος ὑπαρχούσης καὶ οὐκ ἐν ὁμοιοῖα, εἰς τοῦτο σημεῖον ἐτέθη, ὥστε γενέσθαι αὐτὴν στήλην ἀλὸς ἕως τῆς ἡμέρας ταύτης, εἰς τὸ γνωστὸν εἶναι πᾶσιν, ὅτι οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως εἰς κρίμα καὶ εἰς σημείωσιν πάσαις ταῖς γενεαῖς γίνονται.
- For of this a sign was given when his wife went with him, but changed her mind and did not remain in agreement with him, so that she became a pillar of salt unto this day, to make known to all, that those who are double-minded, and have doubts concerning the power of God, incur judgment and become a warning to all generations.

#### Chapter 12

- 1 Διὰ πίστιν καὶ φιλοξενίαν ἐσώθη Ῥαάβ ἡ πόρνη.
- For her faith and hospitality Rahab the harlot was saved.
- 2 ἐκπεμφθέντων γὰρ ὑπὸ Ἰησοῦ τοῦ τοῦ Ναυῆ κατασκοπέων εἰς τὴν Ἱεριχά, ἔγνω ὁ βασιλεὺς τῆς γῆς, ὅτι ἦκασιν κατασκοπεῦσαι τὴν χώραν αὐτῶν, καὶ ἐξέπεμψεν ἄνδρας τοὺς συλληψομένους αὐτούς, ὅπως συλλημφθέντες θανατωθῶσιν.
- For when the spies were sent to Jericho by Joshua the son of Nun, the King of the land knew that they had come to spy out his country, and sent men to take them, that they might be captured and put to death.
- 3 ἡ οὖν φιλόξενος Ῥαάβ εἰσδεξαμένη αὐτούς ἔκρυψεν εἰς τὸ ὑπερῶον ὑπὸ τὴν λινοκαλάμην.
- So the hospitable Rahab took them in, and hid them in the upper room under the stalks of flax.
- 4 ἐπισταθέντων δὲ τῶν παρὰ τοῦ βασιλέως καὶ λεγόντων· Πρὸς σὲ εἰσῆλθον οἱ κατασκοποὶ τῆς γῆς ἡμῶν· ἐξάγαγε αὐτούς, ὁ γὰρ βασιλεὺς οὕτως κελεύει, ἢ δε ἀπεκρίθη· Εἰσῆλθον μὲν οἱ ἄνδρες, οὐδὲ ζητεῖτε, πρὸς με, ἀλλ' εὐθέως ἀπήλθον καὶ πορεύονται τῇ ὀδῷ· ὑποδεικνύουσα αὐτοῖς ἐναλλάξ.
- And when the king's men came and said, "The spies of our land came in to thee, bring them out, for the king orders thus," she answered "The men whom ye seek did indeed come to me, but they went away forthwith, and are proceeding on their journey," and pointed in the wrong direction.
- 5 καὶ εἶπεν πρὸς τοὺς ἄνδρας· Γινώσκουσα γινώσκω ἐγώ, ὅτι κύριος ὁ θεὸς παραδίδωσιν ὑμῖν τὴν γῆν ταύτην· ὁ γὰρ φόβος καὶ ὁ τρόμος ὑμῶν ἐπέπεσεν τοῖς κατοικοῦσιν αὐτήν· ὡς ἐὰν οὖν γένηται λαβεῖν αὐτὴν ὑμᾶς, διασώσατέ με καὶ τὸν οἶκον τοῦ πατρὸς μου.
- And she said to the men, "I know assuredly that the Lord God is delivering to you this land; for the fear and dread of you has fallen on those who dwell in it. When therefore it shall come to pass, that ye take it, save me and my father's house."
- 6 καὶ εἶπαν αὐτῇ· Ἔσται οὕτως, ὡς ἐλάλησας ἡμῖν· ὡς ἐὰν οὖν γνῶς παραγινομένους ἡμᾶς, συνάξεις πάντας τοὺς σοὺς ὑπὸ τὸ στέγος σου, καὶ διασωθήσονται· ὅσοι γὰρ ἐὰν εὐρεθῶσιν ἔξω τῆς οἰκίας, ἀπολοῦνται.
- And they said to her, "It shall be as thou hast spoken to us; when therefore thou knowest that we are at hand, thou shalt gather all thy folk under thy roof, and they shall be safe; for as many as shall be found outside the house shall perish" (Josh 2:3-4,9,13,18).
- 7 καὶ προσέθεντο αὐτῇ δοῦναι σημεῖον, ὅπως ἐκκρεμάσῃ ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόδηλον ποιούντες, ὅτι διὰ τοῦ αἵματος τοῦ κυρίου λύτρωσις ἔσται πᾶσιν τοῖς πιστεύουσιν καὶ ἐλπίζουσιν ἐπὶ τὸν θεόν.
- And they proceeded to give her a sign, that she should hang out a scarlet thread from her house, foreshowing that all who believe and hope on God shall have redemption through the blood of the Lord.
- 8 ὁρᾶτε, ἀγαπητοί, ὅτι οὐ μόνον πίστις, ἀλλὰ καὶ προφητεία ἐν τῇ γυναικὶ γέγονεν.
- You see, beloved, that the woman is an instance not only of faith but also of prophecy.

#### Chapter 13

- 1 Ταπεινοφρονήσωμεν οὖν, ἀδελφοί, ἀποθέμενοι πᾶσαν ἀλαζονεῖαν καὶ τῦφος καὶ ἀφροσύνην καὶ ὄργαν, καὶ ποιήσωμεν τὸ γεγραμμένον, λέγει γὰρ τὸ πνεῦμα τὸ ἅγιον· Μὴ καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ μηδὲ ὁ ἰσχυρὸς ἐν τῇ ἰσχύϊ αὐτοῦ μηδὲ ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, ἀλλ' ὁ καυχώμενος ἐν κυρίῳ καυχᾶσθω,
- Let us, therefore, be humble-minded, brethren, putting aside all arrogance and conceit and foolishness and wrath, and let us do that which is written (for the Holy Spirit says, "Let not the wise man boast himself in his wisdom, nor the strong man in his strength, nor the rich man in his riches, but he that boasteth let him boast in

	τοῦ ἐκζητεῖν αὐτὸν καὶ ποιεῖν κρίμα καὶ δικαιοσύνην· μάλιστα μεμνημένοι τῶν λόγων τοῦ κυρίου Ἰησοῦ, οὗς ἐλάλησεν διδάσκων ἐπιείκειαν καὶ μακροθυμίαν.	the Lord, to seek him out and to do judgment and righteousness” (Jer 9:23-24)), especially remembering the words of the Lord Jesus which he spoke when he was teaching gentleness and longsuffering.
2	οὕτως γὰρ εἶπεν· Ἐλεᾶτε, ἵνα ἐλεηθῆτε· ἀφίετε, ἵνα ἀφεθῆ ὑμῖν· ὡς ποιεῖτε, οὕτω ποιηθήσεται ὑμῖν· ὡς δίδοτε, οὕτως δοθήσεται ὑμῖν· ὡς κρίνετε, οὕτως κριθήσεσθε· ὡς χρηστεύεσθε, οὕτως χρηστευθήσεται ὑμῖν· ᾧ μέτρῳ μετρεῖτε, ἐν αὐτῷ μετρηθήσεται ὑμῖν.	For he spoke thus: “Be merciful, that ye may obtain mercy. Forgive, that ye may be forgiven. As ye do, so shall it be done unto you. As ye give, so shall it be given unto you. As ye judge, so shall ye be judged. As ye are kind, so shall kindness be shewn you. With what measure ye mete, it shall be measured to you.” (cf Mt 6:14-15; 7:1-2.12; Lk 6:31,36-38).
3	ταύτη τῇ ἐντολῇ καὶ τοῖς παραγγέλμασιν τούτοις στηριζόμενοι ἑαυτοὺς εἰς τὸ πορεύεσθαι ὑπηκόους ὄντας τοῖς ἁγιοπρεπέσι λόγοις αὐτοῦ, ταπεινοφρονούντες· φησὶν γὰρ ὁ ἅγιος λόγος·	With this commandment and with these injunctions let us strengthen ourselves to walk in obedience to his hallowed words and let us be humble-minded, for the holy word says,
4	Ἐπὶ τίνα ἐπιβλέψω, ἀλλ’ ἢ ἐπὶ τὸν πραῦν καὶ ἡσύχιον καὶ τρέμοντά μου τὰ λόγια.	“On whom shall I look, but on the meek and gentle and him who trembles at my oracles.” (Isa 66:2).

#### Chapter 14

1	Δίκαιον οὖν καὶ ὅσιον, ἄνδρες ἀδελφοί, ὑπηκόους ἡμᾶς μᾶλλον γενέσθαι τῷ θεῷ ἢ τοῖς ἐν ἀλαζονείᾳ καὶ ἀκαταστασίᾳ μυσεροῦ ζήλους ἀρχηγοῖς ἐξακολουθεῖν.	Therefore it is right and holy, my brethren, for us to obey God rather than to follow those who in pride and unruliness are the instigators of an abominable jealousy.
2	βλάβην γὰρ οὐ τὴν τυχοῦσαν, μᾶλλον δὲ κίνδυνον ὑποίσομεν μέγαν, ἐὰν ῥιψοκινδύνως ἐπιδῶμεν ἑαυτοὺς τοῖς θελήμασιν τῶν ἀνθρώπων, οἵτινες ἐξακοντίζουσιν εἰς ἔριν καὶ στάσεις, εἰς τὸ ἀπαλλοτριῶσαι ἡμᾶς τοῦ καλῶς ἔχοντος.	For we shall incur no common harm, but great danger, if we rashly yield ourselves to the purposes of men who rush into strife and sedition, to estrange us from what is right.
3	χρηστευώμεθα ἑαυτοῖς κατὰ τὴν εὐσπλαγχνίαν καὶ γλυκύτητα τοῦ ποιήσαντος ἡμᾶς.	Let us be kind to one another, according to the compassion and sweetness of our Maker.
4	γέγραπται γάρ· Χρηστοὶ ἔσονται οἰκήτορες γῆς, ἄκακοι δὲ ὑπολειφθήσονται ἐπ’ αὐτῆς· οἱ δὲ παρανομοῦντες ἐξολεθρευθήσονται ἀπ’ αὐτῆς.	For it is written, “The kind shall inhabit the land, and the guiltless shall be left on it, but they who transgress shall be destroyed from off it.” (Prov 2:21,22; LXX: Ps 36:9,38).
5	καὶ πάλιν λέγει· Εἶδον ἀσεβῆ ὑπερψοῦμενον καὶ ἐπαυρόμενον ὡς τὰς κέδρους τοῦ Λιβάνου· καὶ παρήλθον, καὶ ἰδοὺ οὐκ ἦν, καὶ ἐξεζήτησα τὸν τόπον αὐτοῦ, καὶ οὐχ εὔρον. φύλασσε ἀκακίαν καὶ ἴδε εὐθύτητα, ὅτι ἐστὶν ἐγκατάλειμμα ἀνθρώπων εἰρηνικῶ.	And again he says: “I saw the ungodly lifted high, and exalted as the cedars of Lebanon. And I went by, and behold he was not; and I sought his place, and I found it not. Keep innocence, and look on uprightness; for there is a remnant for a peaceable man.” (LXX: Ps 36:35-37).

#### Chapter 15

1	Τοῖνυν κολληθῶμεν τοῖς μετ’ εὐσεβείας εἰρηνεύουσιν, καὶ μὴ τοῖς μεθ’ ὑποκρίσεως βουλομένοις ἐρήνην.	Moreover let us cleave to those whose peacefulness is based on piety and not to those whose wish for peace is hypocrisy.
2	λέγει γὰρ που· Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἄπεστιν ἀπ’ ἐμοῦ.	For it says in one place: “This people honoureth me with their lips, but their heart is far from me.” (Isa 29:13 ; Mk 7:6).
3	καὶ πάλιν· Τῷ στόματι αὐτῶν εὐλογοῦσιν, τῇ δὲ καρδίᾳ αὐτῶν κατηρῶντο.	And again, “They blessed with their mouth, but cursed in their hearts.” (LXX: Ps 61:5).
4	καὶ πάλιν λέγει· Ἠγάπησαν αὐτὸν τῷ στόματι αὐτῶν καὶ τῇ γλώσσῃ αὐτῶν ἐψεύσαντο αὐτόν, ἡ δὲ καρδία αὐτῶν οὐκ εὐθεία μετ’ αὐτοῦ, οὐδὲ ἐπιστῶθησαν ἐν τῇ διαθήκῃ αὐτοῦ.	And again it says “they loved him with their mouth, and they lied unto him with their tongue, and their heart was not right with him, nor were they faithful in his covenant.” (LXX: Ps 77:36-37).
5	διὰ τοῦτο ἄλαλα γενηθήτω τὰ χεῖλη τὰ δόλια τὰ λαλοῦντα κατὰ τοῦ δικαίου ἀνομίαν· καὶ πάλιν·	Therefore “let the deceitful lips be dumb which speak iniquity against the righteous” (LXX: Ps 30:19). And

Ἐξολεθρεύσει κύριος πάντα τὰ χεῖλη τὰ δόλια,  
γλώσσας μεγαλορήμονα, τοὺς εἰπόντας· Τὴν γλῶσσαν  
ἡμῶν μεγαλυνοῦμεν, τὰ χεῖλη ἡμῶν παρ' ἡμῖν ἐστίν· τίς  
ἡμῶν κύριός ἐστιν;

again, "May the Lord destroy all the deceitful lips, a  
tongue that speaketh great things, those who say, Let us  
magnify our tongue, our lips are our own, who is lord  
over us?"

6 ἀπὸ τῆς ταλαιπωρίας τῶν πτωχῶν καὶ τοῦ στεναγοῦ  
τῶν πενήτων νῦν ἀναστήσομαι, λέγει κύριος· θήσομαι  
ἐν σωτηρίῳ,

"For the misery of the poor and groaning of the needy,  
now will I arise, saith the Lord, I will place him in  
safety,"

7 παρρησιάσομαι ἐν αὐτῷ.

"I will deal boldly with him." (LXX: Ps 11:4-6).

#### Chapter 16

1 Ταπεινοφρονούντων γὰρ ἐστίν ὁ Χριστός, οὐκ  
ἐπαρομένων ἐπὶ τὸ ποίμνιον αὐτοῦ.

For Christ is of those who are humble-minded, not of  
those who exalt themselves over His flock.

2 τὸ σκῆπτρον τῆς μεγαλωσύνης τοῦ θεοῦ, ὁ κύριος  
Ἰησοῦς Χριστός, οὐκ ἦλθεν ἐν κόμπῳ ἀλαζονείας οὐδὲ  
ὑπερηφανίας, καίπερ δυνάμενος, ἀλλὰ ταπεινοφρονῶν,  
καθὼς τὸ πνεῦμα τὸ ἅγιον περὶ αὐτοῦ ἐλάλησεν· φησὶν  
γάρ·

The sceptre of the greatness of God, the Lord Jesus  
Christ, came not with the pomp of pride or of arrogance,  
for all his power, but was humble-minded, as the Holy  
Spirit spake concerning him. For it says,

3 Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον  
κυρίου τίνοι ἀπεκαλύφθη; ἀνηγγείλαμεν ἐναντίον αὐτοῦ,  
ὡς παιδίον, ὡς ρίζα ἐν γῆ διψώσῃ· οὐκ ἐστίν αὐτῷ  
εἶδος οὐδὲ δόξα, καὶ εἶδομεν αὐτόν, καὶ οὐκ εἶχεν εἶδος  
οὐδὲ κάλλος, ἀλλὰ τὸ εἶδος αὐτοῦ ἄτιμον, ἐκλείπον  
παρὰ τὸ εἶδος τῶν ἀνθρώπων· ἄνθρωπος ἐν πληγῇ ὢν  
καὶ πόνῳ καὶ εἰδῶς φέρειν μαλακίαν, ὅτι ἀπέστραπται  
τὸ πρόσωπον αὐτοῦ, ἠτιμάσθη καὶ οὐκ ἐλογίσθη·

"Lord, who has believed our report, and to whom was  
the arm of the Lord revealed? We declared him before  
the Lord as a child, as a root in thirsty ground; there is  
no form in him, nor glory, and we saw him, and he had  
neither form nor beauty, but his form was without  
honour, less than the form of man, a man living among  
stripes and toil, and acquainted with the endurance of  
weakness; for his face was turned away, he was  
dishonoured, and not esteemed."

4 οὗτος τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν  
ἀδυναῖται, καὶ ἡμεῖς ἐλογισάμεθα αὐτόν εἶναι ἐν πόνῳ  
καὶ ἐν πληγῇ καὶ ἐν κακώσει·

"He it is who beareth our sins, and is pained for us, and  
we regarded him as subject to pain, and stripes and  
affliction,"

5 αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἁμαρτίας ἡμῶν καὶ  
μεμαλάκισται διὰ τὰς ἀνομίας ἡμῶν. παιδεία εἰρήνης  
ἡμῶν ἐπ' αὐτόν· τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν.

"but he was wounded for our sins and he has suffered  
for our iniquities. The chastisement of our peace was  
upon him; with his bruises were we healed."

6 πάντες ὡς πρόβατα ἐπλανήθημεν, ἄνθρωπος τῇ ὁδῷ  
αὐτοῦ ἐπλανήθη·

"All we like sheep went astray, each man went astray in  
his path;"

7 καὶ κύριος παρέδωκεν αὐτόν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,  
καὶ αὐτὸς διὰ τὸ κεκακῶσθαι οὐκ ἀνοίγει τὸ στόμα. ὡς  
πρόβατον ἐπὶ σφαγῆν ἦχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ  
κείραντος ἄφρονος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.  
ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη.

"and the Lord delivered him up for our sins, and he  
openeth not his mouth because of his affliction. As a  
sheep he was brought to the slaughter, and as a lamb  
dumb before its shearer, so he openeth not his mouth.  
In humiliation his judgment was taken away."

8 τὴν γενεὰν αὐτοῦ τίς δηγήσεται; ὅτι αἴρεται ἀπὸ τῆς  
γῆς ἡ ζωὴ αὐτοῦ.

"Who shall declare his generation? For his life is taken  
away from the earth."

9 ἀπὸ τῶν ἀνομιῶν τοῦ λαοῦ μου ἦκει εἰς θάνατον.

"For the iniquities of my people is he come to death."

10 καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ  
τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ· ὅτι ἀνομίαν  
οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.  
καὶ κύριος βούλεται καθαρῆσαι αὐτόν τῆς πληγῆς.

"And I will give the wicked for his burial, and the rich  
for his death; for he wrought no iniquity, nor was guile  
found in his mouth. And the Lord's will is to purify him  
from stripes."

11 ἐὰν δώτε περὶ ἁμαρτίας, ἡ ψυχὴ ὑμῶν δῖψεται σπέρμα  
μακρόβιον.

"If ye make an offering for sin, your soul shall see a  
long-lived seed."

12 καὶ κύριος βούλεται ἀφελεῖν ἀπὸ τοῦ πόνου τῆς ψυχῆς  
αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει,  
δικαιῶσαι δίκαιον εὖ δουλεύοντα πολλοῖς, καὶ τὰς  
ἁμαρτίας αὐτῶν αὐτὸς ἀνοίσει.

"And the Lord's will is to take of the toil of his soul, to  
show him light and to form him with understanding, to  
justify a righteous man who serveth many well. And he  
himself shall bear their sins."

- 13 διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα· ἀνθ' ὧν παρεδόθη εἰς θάνατον ἢ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.
- 14 καὶ αὐτὸς ἀμαρτίας πολλῶν ἀνήνεγκεν καὶ διὰ τὰς ἀμαρτίας αὐτῶν παρεδόθη.
- 15 καὶ πάλιν αὐτὸς φησιν· Ἐγὼ δὲ εἰμι σκώληξ καὶ οὐκ ἄνθρωπος, ὄνειδος ἀνθρώπων καὶ ἐξουθένημα λαοῦ.
- 16 πάντες οἱ θεωροῦντές με ἐξεμυκτήρισάν με, ἐλάλησαν ἐν χεῖλεσιν, ἐκίνησαν κεφαλὴν· Ἦλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτόν, σωσάτω αὐτόν, ὅτι θέλει αὐτόν.
- 17 ὁρᾶτε, ἄνδρες ἀγαπητοί, τίς ὁ ὑπογραμμὸς ὁ δεδομένος ἡμῖν· εἰ γὰρ ὁ κύριος οὕτως ἐταπεινοφρόνησεν, τί ποιήσωμεν ἡμεῖς οἱ ὑπὸ τὸν ζυγὸν τῆς χάριτος αὐτοῦ δι' αὐτοῦ ἐλθόντες;

"For this reason shall he inherit many, and he shall share the spoils of the strong; because his soul was delivered to death, and he was reckoned among the transgressors."

"And he bore the sins of many, and for their sins was he delivered up." (Isa 53:1-12).

And again he says himself, "But I am a worm and no man, a reproach of men, and despised of the people."

"All they who saw me mocked me, they spoke with their lips, they shook their heads; He hoped on the Lord, let him deliver him, let him save him, for he hath pleasure in him." (LXX: Ps 21:7-9).

You see, Beloved, what is the example which is given to us; for if the Lord was thus humble-minded, what shall we do, who through him have come under the yoke of his grace?

#### Chapter 17

- 1 Μιμηταὶ γενόμεθα κάκεινων, οἵτινες ἐν δέρμασιν αἰγείοις καὶ μηλωταῖς περιεπάτησαν κηρύσσοντες τὴν ἔλευσιν τοῦ Χριστοῦ· λέγομεν δὲ Ἠλίαν καὶ Ἐλισαίε, ἔτι δὲ καὶ Ἰεζεκιήλ, τοὺς προφήτας· πρὸς τούτοις καὶ τοὺς μεμαρτυρημένους.
- 2 ἐμαρτυρήθη μεγάλως Ἀβραάμ καὶ φίλος προσηγορεύθη τοῦ θεοῦ, καὶ λέγει ἀτενίζων εἰς τὴν δόξαν τοῦ θεοῦ ταπεινοφρονῶν· Ἐγὼ δὲ εἰμι γῆ καὶ σποδός.
- 3 ἔτι δὲ καὶ περὶ Ἰώβ οὕτως γέγραπται· Ἰώβ δὲ ἦν δίκαιος καὶ ἄμεμπτος, ἀληθινός, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς κακοῦ.
- 4 ἀλλ' αὐτὸς ἑαυτοῦ κατηγορεῖ λέγων· Οὐδεὶς καθαρὸς ἀπὸ ῥύπου, οὐδ' ἂν μᾶς ἡμέρας ἡ ζωὴ αὐτοῦ.
- 5 Μωϋσῆς πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ἐκλήθη, καὶ διὰ τῆς ὑπηρεσίας αὐτοῦ ἔκρινεν ὁ θεὸς Αἴγυπτον διὰ τῶν μαστιγῶν καὶ τῶν αἰκισμάτων αὐτῶν· ἀλλὰ κάκεινος δοξασθεὶς μεγάλως οὐκ ἐμεγαλορημόνησεν, ἀλλ' εἶπεν ἐκ τῆς βᾶτου χρηματισμοῦ αὐτῷ διδομένου· Τίς εἰμι ἐγώ, ὅτι με πέμπετε; Ἐγὼ δὲ εἰμι ἰσχνόφωνος καὶ βραδύγλωσσος.
- 6 καὶ πάλιν λέγει· Ἐγὼ δὲ εἰμι ἀτμίς ἀπὸ κύθρας.

Let us also be imitators of those who went about "in the skins of goats and sheep," heralding the coming of Christ; we mean Elijah and Elisha, and moreover Ezekiel, the prophets, and in addition to them the famous men of old.

Great fame was given to Abraham, and he was called the Friend of God, and he, fixing his gaze in humility on the Glory of God, says "But I am dust and ashes." (Gen 18:27).

Moreover it is also written thus concerning Job: "Now Job was righteous and blameless, true, a worshipper of God, and kept himself from all evil." (Job 1:1)

But he accuses himself, saying, "No man is clean from defilement, not even if his life be but for a single day." (Job 14:4-5).

Moses was called "Faithful with all his house," (Num 12:7; cf Heb 3:2) and through his ministry God judged Egypt with their scourges and torments; but he, though he was given great glory, did not use great words, but, when an oracle was given to him from the bush, said: "Who am I that thou sendest me?" (Ex 3:11) "Nay, I am a man of feeble speech, and a slow tongue." (Ex 4:10)

And again he says, "But I am as smoke from a pot."

#### Chapter 18

- 1 Τί δὲ εἴπωμεν ἐπὶ τῷ μεμαρτυρημένῳ Δαυεῖδ; ἐφ' οὗ εἶπεν ὁ θεός· Εὗρον ἄνδρα κατὰ τὴν καρδίαν μου, Δαυεῖδ τὸν τοῦ Ἰεσσαί, ἐν ἐλέει αἰωνίῳ ἔχρισα αὐτόν.
- 2 ἀλλὰ καὶ αὐτὸς λέγει πρὸς τὸν θεόν· Ἐλέησόν με, ὁ θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρῶν σου ἐξάλειψον τὸ ἀνόμημά μου.
- 3 ἐπὶ πλεῖον πλύνόν με ἀπὸ τῆς ἀνομίας μου, καὶ ἀπὸ τῆς ἀμαρτίας μου καθάρισόν με· ὅτι τὴν ἀνομίαν μου ἐγὼ γινώσκω, καὶ ἡ ἀμαρτία μου ἐνώπιόν μου ἐστὶν διαπαντός.

But what shall we say of the famous David? Of him said God, "I have found a man after my own heart, David the son of Jesse, I have anointed him with eternal mercy;" (LXX: Ps 88:21; cf Acts 13:22)!

but he too says to God "Have mercy upon me, O God, according to thy great mercy, and according to the multitude of thy compassions, blot out my transgression."

"Wash me yet more from mine iniquity, and cleanse me from my sin; for I know my iniquity, and my sin is ever before me."

4	σοὶ μόνῳ ἤμαρτον, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.	“Against thee only did I sin, and did evil before thee, that thou mightest be justified in thy words, and mightest overcome when thou art judged.”
5	ἰδοὺ γὰρ ἐν ἀνομίαις συνελήμφθην, καὶ ἐν ἁμαρτίαις ἐκίσσησέν με ἡ μήτηρ μου.	“For, lo, I was conceived in iniquity, and in sin did my mother bear me.”
6	ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας· τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι.	“For, behold, thou hast loved truth, thou didst make plain to me the secret and hidden things of thy wisdom.”
7	ῥάντιεῖς με ὑσσώπῳ, καὶ καθαρισθήσομαι· πλυνεῖς με καὶ ὑπὲρ χιόνα λευκανθήσομαι.	“Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be whiter than snow.”
8	ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην. ἀγαλλιάσονται ὅστ᾽ αὐταπεινωμένα.	“Thou shalt make me hear joy and gladness; the bones which have been humbled shall rejoice.”
9	ἀπόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἁμαρτιῶν μου, καὶ πάσας τὰς ἀνομίας μου ἐξάλειψον.	“Turn thy face from my sins, and blot out all mine iniquities.”
10	καρδία καθαρὰν κτίσον ἐν ἐμοί, ὁ θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.	“Create a clean heart in me, O God, and renew a right spirit in my inmost parts.”
11	μὴ ἀπορίψῃς με ἀπὸ τοῦ προσώπου σου, καὶ τὸ πνεῦμα τὸ ἅγιόν σου μὴ ἀντανέλης ἀπ’ ἐμοῦ.	“Cast me not away from thy presence, and take not thy Holy Spirit from me.”
12	ἀπόδος μοι τὴν ἀγαλλίασιν τοῦ σωτηρίου σου, καὶ πνεύματι ἡγεμονικῷ στήρισόν με.	“Give me back the gladness of thy salvation, strengthen me with thy governing spirit.”
13	διδάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπιστρέψουσιν ἐπὶ σέ.	“I will teach the wicked thy ways, and the ungodly shall be converted unto thee.”
14	ῥῦσά με ἐξ αἱμάτων, ὁ θεός, ὁ θεὸς τῆς σωτηρίας μου.	“Deliver me from blood-guiltiness, O God, the God of my salvation.”
15	ἀγαλλιάσεται ἡ γλῶσσα μου τὴν δικαιοσύνην σου. κύριε, τὸ στόμα μου ἀνοίξεις, καὶ τὰ χεῖλη μου ἀναγγελεῖ τὴν αἴνεσίν σου.	“My tongue shall rejoice in thy righteousness. O Lord, thou shalt open my mouth, and my lips shall tell of thy praise.”
16	ὅτι εἰ ἠθέλησας θυσίαν, ἔδωκα ἅν· ὀλοκαυτώματα οὐκ εὐδοκήσεις.	“For if thou hadst desired sacrifice, I would have given it; in whole burnt offerings thou wilt not delight.”
17	θυσία τῷ θεῷ πνεῦμα συντετριμμένον· καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουθενώσει.	“The sacrifice unto God is a broken spirit, a broken and a humbled heart God shall not despise.” (LXX: Ps 50:3-19)

#### Chapter 19

1	Τῶν τοσοῦτων οὓν καὶ τοιοῦτων οὕτως μεμαρτυρημένων τὸ ταπεινόφρον καὶ τὸ ὑποδεῆς διὰ τῆς ὑπακοῆς οὐ μόνον ἡμᾶς, ἀλλὰ καὶ τὰς πρὸ ἡμῶν γενεὰς βελτίους ἐποίησεν, τοὺς τε καταδεξαμένους τὰ λόγια αὐτοῦ ἐν φόβῳ καὶ ἀληθείᾳ.	The humility and obedient submission of so many men of such great fame, have rendered better not only us, but also the generations before us, who received his oracles in fear and truth.
2	πολλῶν οὖν καὶ μεγάλων καὶ ἐνδόξων μετεilhφότες πράξεων ἐπαναδράμωμεν ἐπὶ τὸν ἐξ ἀρχῆς παραδεδομένον ἡμῖν τῆς εἰρήνης σκοπὸν, καὶ ἀτενίσωμεν εἰς τὸν πατέρα καὶ κτίστην τοῦ σύμπαντος κόσμου καὶ ταῖς μεγαλοπρεπέσι καὶ ὑπερβαλοῦσαις αὐτοῦ δωρεαῖς τῆς εἰρήνης εὐεργεσίαις τε κολληθῶμεν.	Seeing then that we have received a share in many great and glorious deeds, let us hasten on to the goal of peace, which was given us from the beginning, and let us fix our gaze on the Father and Creator of the whole world and cleave to his splendid and excellent gifts of peace, and to his good deeds to us.
3	ἴδωμεν αὐτὸν κατὰ διάνοιαν καὶ ἐμβλέψωμεν τοῖς ὄμμασιν τῆς ψυχῆς εἰς τὸ μακρόθυμον αὐτοῦ βούλημα· νοήσωμεν, πῶς ἀόργητος ὑπάρχει πρὸς πᾶσαν τὴν κτίσιν αὐτοῦ.	Let us contemplate him with our mind, let us gaze with the eyes of our soul on his long-suffering purpose, let us consider how free from wrath he is towards all his creatures.

#### Chapter 20

1	Οἱ οὐρανοὶ τῆ διοικήσει αὐτοῦ σαλευόμενοι ἐν εἰρήνῃ ὑποτάσσονται αὐτῷ.	The heavens moving at his appointment are subject to him in peace;
2	ἡμέρα τε καὶ νύξ τὸν τεταγμένον ὑπ’ αὐτοῦ δρόμον διανύουσιν, μηδὲν ἀλλήλοις ἐμποδίζοντα.	day and night follow the course allotted by him without hindering each other.
3	ἥλιός τε καὶ σελήνη, ἀστέρων τε χοροὶ κατὰ τὴν διαταγὴν αὐτοῦ ἐν ὁμονοίᾳ δίχα πάσης παρεκβάσεως ἐξελίσσουσιν τοὺς ἐπιτεταγμένους αὐτοῖς ὁρισμούς.	Sun and moon and the companies of the stars roll on, according to his direction, in harmony, in their appointed courses, and swerve not from them at all.
4	γῆ κυφοροῦσα κατὰ τὸ θέλημα αὐτοῦ τοῖς ἰδίους καιροῖς τὴν πανπληθὴ ἀνθρώποις τε καὶ θηρσίν καὶ πᾶσιν τοῖς οὕσιν ἐπ’ αὐτῆς ζώοις ἀνατέλλει τροφήν, μὴ διχοστατοῦσα μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισμένων ὑπ’ αὐτοῦ.	The earth teems according to his will at its proper seasons, and puts forth food in full abundance for men and beasts and all the living things that are on it, with no dissension, and changing none of his decrees.
5	ἀβύσσων τε ἀνεξιχνίαστα καὶ νερτέρων ἀνεκδιήγητα κλίματα τοῖς αὐτοῖς συνέχεται προστάγμασιν.	The unsearchable places of the abysses and the unfathomable realms of the lower world are controlled by the same ordinances.
6	τὸ κύτος τῆς ἀπέιρου θαλάσσης κατὰ τὴν δημιουργίαν αὐτοῦ συσταθὲν εἰς τὰς συναγωγὰς οὐ παρεκβαίνει τὰ περιτεθειμένα αὐτῇ κλιῖθρα, ἀλλὰ καθὼς διέταξεν αὐτῇ, οὕτως ποιεῖ.	The hollow of the boundless sea is gathered by his working into its allotted places, and does not pass the barriers placed around it, but does even as he enjoined on it;
7	εἶπεν γάρ· “Ἔως ὧδε ἦξει, καὶ τὰ κύματά σου ἐν σοὶ συντριβήσεται.	for he said “Thus far shalt thou come, and thy waves shall be broken within thee.” (Job 38:11).
8	ὠκεανὸς ἀπέραντος ἀνθρώποις καὶ οἱ μετ’ αὐτὸν κόσμοι ταῖς αὐταῖς ταγαῖς τοῦ δεσπότου διευθύνονται.	The ocean, which men cannot pass, and the worlds beyond it, are ruled by the same injunctions of the Master.
9	καίροι ἐαρινοὶ καὶ θερινοὶ καὶ μετοπωρινοὶ καὶ χειμερινοὶ ἐν εἰρήνῃ μεταπαραδιδόασιν ἀλλήλοις.	The seasons of spring, summer, autumn, and winter give place to one another in peace.
10	ἀνέμων σταθμοὶ κατὰ τὸν ἴδιον καιρὸν τὴν λειτουργίαν αὐτῶν ἀπροσκόπως ἐπιτελοῦσιν· ἀέναοί τε πηγαί, πρὸς ἀπόλαυσιν καὶ ὑγίαν δημιουργηθεῖσαι, δίχα ἐλλείψεως παρέχονται τοὺς πρὸς ζωῆς ἀνθρώποις μαζούς· τὰ τε ἐλάχιστα τῶν ζώων τὰς συνελεύσεις αὐτῶν ἐν ὁμονοίᾳ καὶ εἰρήνῃ ποιοῦνται.	The stations of the winds fulfil their service without hindrance at the proper time. The everlasting springs, created for enjoyment and health, supply sustenance for the life of man without fail; and the smallest of animals meet together in concord and peace.
11	ταῦτα πάντα ὁ μέγας δημιουργὸς καὶ δεσπότης τῶν ἀπάντων ἐν εἰρήνῃ καὶ ὁμονοίᾳ προσέταξεν εἶναι, εὐεργετῶν τὰ πάντα, ὑπερεκπερισσῶς δὲ ἡμᾶς τοὺς προσπεφυγότας τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,	All these things did the great Creator and Master of the universe ordain to be in peace and concord, and to all things does he do good, and more especially to us who have fled for refuge to his mercies through our Lord Jesus Christ,
12	ὧ ἡ δόξα καὶ ἡ μεγαλωσύνη εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.	to whom be the glory and the majesty for ever and ever, Amen.

#### Chapter 21

1	Ἵρᾱτε, ἀγαπητοί, μὴ αἱ εὐεργεσίαι αὐτοῦ αἱ πολλαὶ γένωνται εἰς κρίμα ἡμῖν, ἐὰν μὴ ἀξιῶς αὐτοῦ πολιτευόμενοι τὰ καλὰ καὶ εὐάρεστα ἐνώπιον αὐτοῦ ποιῶμεν μεθ’ ὁμονοίας.	Take heed, beloved, lest his many good works towards us become a judgment on us, if we do not good and virtuous deeds before him in concord, and be citizens worthy of him.
2	λέγει γάρ· Πνεῦμα κυρίου λύχνος ἐρευνῶν τὰ ταμειᾶ τῆς γαστροῦς·	For he says in one place: “The Spirit of the Lord is a lamp searching the inward parts.” (Prov 20:27).
3	ἴδωμεν, πῶς ἐγγύς ἐστιν, καὶ ὅτι οὐδὲν ἐλέηθεν αὐτὸν τῶν ἐννοιῶν ἡμῶν οὐδὲ τῶν διαλογισμῶν ὧν ποιοῦμεθα·	Let us observe how near he is, and that nothing escapes him of our thoughts or of the devices which we make.
4	δίκαιον οὖν ἐστὶν μὴ λειποτακτεῖν ἡμᾶς ἀπὸ τοῦ θελήματος αὐτοῦ.	It is right, therefore, that we should not be deserters from his will.

- 5 μάλλον ἀνθρώποις ἄφροσι καὶ ἀνοήτοις καὶ ἐπαυρομένοις καὶ ἐγκαυχωμένοις ἐν ἀλαζονείᾳ τοῦ λόγου αὐτῶν προσκόψωμεν ἢ τῷ θεῷ. Let us offend foolish and thoughtless men, who are exalted and boast in the pride of their words, rather than God.
- 6 τὸν κύριον Ἰησοῦν Χριστόν, οὗ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπῶμεν, τοὺς προηγουμένους ἡμῶν αἰδεσθῶμεν, τοὺς πρεσβυτέρους τιμήσωμεν, τοὺς νέους παιδεύσωμεν τὴν παιδείαν τοῦ φόβου τοῦ θεοῦ, τὰς γυναῖκας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώσωμεθα. Let us reverence the Lord Jesus Christ, whose blood was given for us, let us respect those who rule us, let us honour the aged, let us instruct the young in the fear of God, let us lead our wives to that which is good.
- 7 τὸ ἀξιαγάπητον τῆς ἀγνείας ἦθος ἐνδειξάσθωσαν, τὸ ἀκέραιον τῆς πραύτητος αὐτῶν βούλημα ἀποδειξάτωσαν, τὸ ἐπιεικὲς τῆς γλώσσης αὐτῶν διὰ τῆς σιγῆς φανερόν ποιησάτωσαν, τὴν ἀγάπην αὐτῶν μὴ κατὰ προσκλίσεις, ἀλλὰ πᾶσιν τοῖς φοβουμένοις τὸν θεὸν ὁσίως ἴσῃν παρεχέτωσαν. Let them exhibit the lovely habit of purity, let them show forth the innocent will of meekness, let them make the gentleness of their tongue manifest by their silence, let them not give their affection by factious preference, but in holiness to all equally who fear God.
- 8 τὰ τέκνα ἡμῶν τῆς ἐν Χριστῷ παιδείας μεταλαμβανέτωσαν· μαθέτωσαν, τί ταπεινοφροσύνη παρὰ θεῷ ἰσχύει, τί ἀγάπη ἀγνή παρὰ θεῷ δύναται, πῶς ὁ φόβος αὐτοῦ καλὸς καὶ μέγας καὶ σφύζων πάντας τοὺς ἐν αὐτῷ ὁσίως ἀναστρεφομένους ἐν καθαρᾷ διανοίᾳ. Let our children share in the instruction which is in Christ, let them learn the strength of humility before God, the power of pure love before God, how beautiful and great is his fear and how it gives salvation to all who live holily in it with a pure mind.
- 9 ἐρευνητῆς γὰρ ἐστὶν ἐννοιῶν καὶ ἐθυμῆσεων· οὗ ἡ πνοὴ αὐτοῦ ἐν ἡμῖν ἐστίν, καὶ ὅταν θέλῃ, ἀνελεῖ αὐτήν. For he is a searcher of thoughts and desires; his breath is in us, and when he will he shall take it away.

#### Chapter 22

- 1 Ταῦτα δὲ πάντα βεβαιοῖ ἡ ἐν Χριστῷ πίστις· καὶ γὰρ αὐτὸς διὰ τοῦ πνεύματος τοῦ ἁγίου οὕτως προσκαλεῖται ἡμᾶς· Δεῦτε, τέκνα, ἀκούσατέ μου, φόβον κυρίου διδάξω ὑμᾶς. Now the faith which is in Christ confirms all these things, for he himself through his Holy Spirit calls us thus: "Come, Children, hearken to me, I will teach you the fear of the Lord."
- 2 τίς ἐστὶν ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἡμέρας ἰδεῖν ἀγαθάς; "Who is the man that desireth life, that loveth to see good days?"
- 3 παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλῃ σου τοῦ μὴ λαλῆσαι δόλον. "Make thy tongue cease from evil, and thy lips that they speak no guile."
- 4 ἔκκλινον ἀπὸ κακοῦ, καὶ ποίησον ἀγαθόν. "Depart from evil, and do good."
- 5 ζήτησον εἰρήνην, καὶ δίωξον αὐτήν· "Seek peace, and pursue it."
- 6 ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ πρὸς δέησιν αὐτῶν· πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά, τοῦ ἐξολεθρεῦσαι ἐκ γῆς τὸ μνημόσυνον αὐτῶν. "The eyes of the Lord are upon the righteous, and his ears are open to their petition; but the face of the Lord is against those that do evil, to destroy the memory of them from off the earth."
- 7 ἐκέκραξεν ὁ δίκαιος, καὶ ὁ κύριος εἰσήκουσεν αὐτοῦ, καὶ ἐκ πασῶν τῶν θλίψεων αὐτοῦ ἐρύσατο αὐτόν. "The righteous cried, and the Lord heard him, and delivered him out of all his afflictions."
- 8 Πολλὰ αἰ μάστιγες τοῦ ἁμαρτωλοῦ, τοὺς δὲ ἐλπίζοντας ἐπὶ κύριον ἔλεος κυκλώσει. "Many are the scourges of the sinner, but mercy shall encompass those that hope on the Lord." (LXX: Ps 33:12-18,20).

#### Chapter 23

- 1 Ὁ οἰκτίρμων κατὰ πάντα καὶ εὐεργετικὸς πατήρ ἔχει σπλάγχνα ἐπὶ τοὺς φοβουμένους αὐτόν, ἠπίως τε καὶ προσηνῶς τὰς χάριτας αὐτοῦ ἀποδοῖ τοῖς προσερχομένοις αὐτῷ ἀπλή διανοίᾳ. The all-merciful and beneficent Father has compassion on those that fear him, and kindly and lovingly bestows his favours on those that draw near to him with a simple mind.
- 2 διὸ μὴ διψυχῶμεν, μηδὲ ἰνδαλλέσθω ἡ ψυχὴ ἡμῶν ἐπὶ ταῖς ὑπερβαλοῦσαις καὶ ἐνδόξοις δωρεαῖς αὐτοῦ. Wherefore let us not be double-minded, nor let our soul be fanciful concerning his excellent and glorious gifts.
- 3 πόρρω γενέσθω ἀφ' ἡμῶν ἡ γραφὴ αὕτη, ὅπου λέγει· Ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ ψυχῇ, οἱ Let this Scripture be far from us in which he says "Wretched are the double-minded, who doubt in their

λέγοντες· Ταῦτα ἠκούσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, καὶ ἰδοὺ, γεγηράκαμεν, καὶ οὐδὲν ἡμῖν τούτων συνβέβηκεν.

- 4 ὦ ἀνόητοι, συμβάλετε ἑαυτοὺς ξύλω· λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἶτα βλαστὸς γίνεται, εἶτα φύλλον, εἶτα ἄνθος, καὶ μετὰ ταῦτα ὄμφαξ, εἶτα σταφυλὴ παρεστηκυῖα. ὁρᾶτε, ὅτι ἐν καιρῷ ὀλίγῳ εἰς πέπειρον καταντᾷ ὁ καρπὸς τοῦ ξύλου.
- 5 ἐπ' ἀληθείας ταχὺ καὶ ἐξαίφνης τελειωθήσεται τὸ βούλημα αὐτοῦ, συνεπιμαρτυρούσης καὶ τῆς γραφῆς, ὅτι ταχὺ ἦξει καὶ οὐ χρονεῖ, καὶ ἐξαίφνης ἦξει ὁ κύριος εἰς τὸν ναὸν αὐτοῦ, καὶ ὁ ἅγιος, ὃν ὑμεῖς προσδοκάτε.

soul and say We have heard these things even in the days of our fathers, and behold we have grown old, and none of these things has happened to us.”

“Oh, foolish men, compare yourself to a tree: take a vine, first it sheds its leaves, then there comes a bud, then a leaf, then a flower, and after this the unripe grape, then the full bunch.” See how in a little time the fruit of the tree comes to ripeness.

Truly his will shall be quickly and suddenly accomplished, as the Scripture also bears witness that “he shall come quickly and shall not tarry” (Isa 13:22); “and the Lord shall suddenly come to his temple, and the Holy One for whom ye look.” (Mal 3:1)

#### Chapter 24

- 1 Κατανοήσωμεν, ἀγαπητοί, πῶς ὁ δεσπότης ἐπιδεικνύται διηλεκτῶς ἡμῖν τὴν μέλλουσαν ἀνάστασιν ἔσεσθαι, ἧς τὴν ἀπαρχὴν ἐποιήσατο τὸν κύριον Ἰησοῦν Χριστὸν ἐκ νεκρῶν ἀναστήσας.
- 2 ἴδωμεν, ἀγαπητοί, τὴν κατὰ καιρὸν γινομένην ἀνάστασιν.
- 3 ἡμέρα καὶ νύξ ἀνάστασιν ἡμῖν δηλοῦσιν· κοιμᾶται ἡ νύξ, ἀνίσταται ἡ ἡμέρα· ἡ ἡμέρα ἀπεισιν, νύξ ἐπέρχεται.
- 4 λάβωμεν τοὺς καρπούς· ὁ σπόρος πῶς καὶ τίνα τρόπον γίνεται;
- 5 ἐξῆλθεν ὁ σπεῖρων καὶ ἔβαλεν εἰς τὴν γῆν ἕκαστον τῶν σπερμάτων, ἅτινα πεσόνα εἰς τὴν γῆν ξηρὰ καὶ γυμνὰ διαλύεται· εἶτ' ἐκ τῆς διαλύσεως ἡ μεγαλειότης τῆς προνοίας τοῦ δεσπότητος ἀνίστησιν αὐτά, καὶ ἐκ τοῦ ἐνὸς πλείονα αὖξει καὶ ἐκφέρει καρπὸν.

Let us consider, beloved, how the Master continually proves to us that there will be a future resurrection, of which he has made the first-fruits, by raising the Lord Jesus Christ from the dead.

Let us look, beloved, at the resurrection which is taking place at its proper season.

Day and night show us a resurrection. The night sleeps, the day arises: the day departs, night comes on.

Let us take the crops: how and in what way does the sowing take place?

“The sower went forth” and cast each of the seeds into the ground, and they fall on to the ground, parched and bare, and suffer decay; then from their decay the greatness of the providence of the Master raises them up, and from one grain more grow and bring forth fruit.

#### Chapter 25

- 1 Ἴδωμεν τὸ παράδοξον σημεῖον τὸ γινόμενον ἐν τοῖς ἀνατολικοῖς τόποις, τουτέστιν τοῖς περὶ τὴν Ἀραβίαν.
- 2 ὄρνειον γὰρ ἔστιν, ὃ προσονομάζεται φοῖνιξ· τοῦτο μονογενὲς ὑπάρχον ζῆ ἔτη πεντακόσια, γενόμενον τε ἤδη πρὸς ἀπόλυσιν τοῦ ἀποθανεῖν αὐτό, σηκὸν ἑαυτῷ ποιεῖ ἐκ λιβάνου καὶ σμύρνης καὶ τῶν λοιπῶν ἀρωμάτων, εἰς ὃν πληρωθέντος τοῦ χρόνου εἰσέρχεται καὶ τελευτᾷ.
- 3 σηπομένης δὲ τῆς σαρκὸς σκώληξ τις γεννᾶται, ἧς ἐκ τῆς ἰκμάδος τοῦ τετελευτηκότος ζώου ἀνατρεφόμενος πτεροφυεῖ· εἶτα γενναῖος γενόμενος αἶρει τὸν σηκὸν ἐκεῖνον, ὅπου τὰ ὀστά τοῦ προγεγονότος ἔστιν, καὶ ταῦτα βαστάζων διανύει ἀπὸ τῆς Ἀραβικῆς χώρας ἕως τῆς Αἰγύπτου εἰς τὴν λεγομένην Ἡλιούπολιν,
- 4 καὶ ἡμέρας, βλεπόντων πάντων, ἐπιπτὰς ἐπὶ τὸν τοῦ ἡλίου βωμὸν τίθησιν αὐτὰ καὶ οὕτως εἰς τούπισω ἀφορμᾷ.
- 5 οἱ οὖν ἱερεῖς ἐπισκέπτονται τὰς ἀναγραφὰς τῶν χρόνων καὶ εὐρίσκουσιν αὐτὸν πεντακοσιοστοῦ ἔτους πεπληρωμένου ἐληλυθέναι.

Let us consider the strange sign which takes place in the East, that is in the districts near Arabia.

There is a bird which is called the Phoenix, This is the only one of its kind, and lives 500 years; and when the time of its dissolution in death is at hand, it makes itself a sepulchre of frankincense and myrrh and other spices, and when the time is fulfilled it enters into it and dies.

Now, from the corruption of its flesh there springs a worm, which is nourished by the juices of the dead bird, and puts forth wings. Then, when it has become strong, it takes up that sepulchre, in which are the bones of its predecessor, and carries them from the country of Arabia as far as Egypt until it reaches the city called Heliopolis,

and in the daylight in the sight of all it flies to the altar of the Sun, places them there, and then starts back to its former home.

Then the priests inspect the registers of dates, and they find that it has come at the fulfilment of the 500th year.

#### Chapter 26

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| 1 | Μέγα και θαυμαστόν οὖν νομιζομεν εἶναι, εἰ ὁ δημιουργὸς τῶν ἀπάντων ἀνάστασιν ποιήσεται τῶν ὀσιῶς αὐτῷ δουλευσάντων ἐν πεποιθήσει πίστεως ἀγαθῆς, ὅπου καὶ δι' ὄρνέου δείκνυσιν ἡμῖν τὸ μεγαλεῖον τῆς ἐπαγγελίας αὐτοῦ; | Do we then consider it a great and wonderful thing that the creator of the universe will bring about the resurrection of those who served him in holiness, in the confidence of a good faith, when he shows us the greatness of his promise even through a bird? |
| 2 | λέγει γάρ που· Καὶ ἐξαναστήσεις με, καὶ ἐξομολογήσομαι σοι, καὶ· Ἐκοιμήθην καὶ ὕπνωσα, ἐξηγέρθην, ὅτι σὺ μετ' ἐμοῦ εἶ.  | For he says in one place "And thou shalt raise me up, and I will praise thee," (cf LXX: Ps 27:7) and "I laid me down and slept, I rose up" (LXX: Ps 3:6), "for thou art with me." (LXX: Ps 22:4)   |
| 3 | καὶ πάλιν Ἰὼβ λέγει· Καὶ ἀναστήσεις τὴν σάρκα μου ταύτην τὴν ἀναντλήσασαν ταῦτα πάντα.  | And again Job says "And thou shalt raise up this my flesh which has endured all these things." (Job 19:26).  |

#### Chapter 27

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| 1 | Ταύτη οὖν τῇ ἐλπίδι προσεδέσθωσαν αἱ ψυχαὶ ἡμῶν τῷ πιστῷ ἐν ταῖς ἐπαγγελίαις καὶ τῷ δικαίῳ ἐν τοῖς κρίμασιν.   | In this hope then let our souls be bound to him who is faithful in his promises and righteous in his judgments.   |
| 2 | ὁ παραγγείλας μὴ ψεύδεσθαι, πολλῶ μᾶλλον αὐτὸς οὐ ψεύσεται· οὐδὲν γὰρ ἀδύνατον παρὰ τῷ θεῷ εἰ μὴ τὸ ψεύσασθαι.   | He who has commanded not to lie shall much more not be a liar himself; for nothing is impossible with God save to lie.  |
| 3 | ἀναζωπυρησάτω οὖν ἡ πίστις αὐτοῦ ἐν ἡμῖν, καὶ νοήσωμεν ὅτι πάντα ἐγγὺς αὐτῷ ἐστίν.   | Let therefore faith in him be kindled again in us, and let us consider that all things are near him.  |
| 4 | ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεστήσατο τὰ πάντα, καὶ ἐν λόγῳ δύνανται αὐτὰ καταστρέψαι.   | By the word of his majesty did he establish all things, and by his word can he destroy them.  |
| 5 | Τίς ἐρεῖ αὐτῷ· Τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κράτει τῆς ἰσχύος αὐτοῦ; ὅτε θέλει καὶ ὡς θέλει ποιήσει πάντα, καὶ οὐδὲν μὴ παρέλθῃ τῶν δεδογματισμένων ὑπ' αὐτοῦ.   | "Who shall say to him what hast thou done, or who shall resist the might of his strength?" (Wis 12:12) When he will, and as he will, he will do all things, and none of his decrees shall pass away.  |
| 6 | πάντα ἐνώπιον αὐτοῦ εἰσίν, καὶ οὐδὲν ἐλέληθεν τὴν βουλὴν αὐτοῦ,  | All is in his sight and nothing has escaped from his counsel,   |
| 7 | εἰ οἱ οὐρανοὶ δηγοῦνται δόξαν θεοῦ, ποίησιν δὲ χειρῶν αὐτοῦ ἀναγγέλλει τὸ στερέωμα· ἡ ἡμέρα τῇ ἡμέρᾳ ἐρεῦγεται ῥῆμα, καὶ νύξ νυκτὶ ἀναγγέλλει γνῶσιν· καὶ οὐκ εἰσίν λόγοι οὐδὲ λαλιαί, ὧν οὐχὶ ἀκούονται αἱ φωναὶ αὐτῶν. | since "The heavens declare the glory of God and the firmament tells his handiwork, day utters speech unto day, and night tells knowledge to night. And there are neither words nor speeches, and their voices are not heard." (LXX: Ps 18:2-4). |

#### Chapter 28

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| 1 | Πάντων οὖν βλεπομένων καὶ ἀκουομένων, φοβηθῶμεν αὐτόν, καὶ ἀπολίπωμεν φαύλων ἔργων μιὰρὰς ἐπιθυμίας, ἵνα τῷ ἐλέει αὐτοῦ σκεπασθῶμεν ἀπὸ τῶν μελλόντων κριμάτων.   | Since then all things are seen and heard by him, let us fear him, and leave off from foul desires of evil deeds, that we may be sheltered by his mercy from the judgments to come.   |
| 2 | ποῦ γάρ τις ἡμῶν δύναται φυγεῖν ἀπὸ τῆς κραταιᾶς χειρὸς αὐτοῦ; ποῖος δὲ κόσμος δέξεται τινὰ τῶν αὐτομολούντων ἀπ' αὐτοῦ;  | For whither can any of us fly from his mighty hand? And what world shall receive those who seek to desert from him?  |
| 3 | λέγει γάρ που τὸ γραφεῖον· Ποῦ ἀφήξω καὶ ποῦ κρυβήσομαι ἀπὸ τοῦ προσώπου σου; ἐὰν ἀναβῶ εἰς τὸν οὐρανόν, σὺ ἐκεῖ εἶ· ἐὰν ἀπέλθω εἰς τὰ ἔσχατα τῆς γῆς, ἐκεῖ ἡ δεξιὰ σου· ἐὰν καταστρώσω εἰς τὰς ἀβύσσους, ἐκεῖ τὸ πνεῦμά σου. | For the Writing says in one place: "Where shall I go and where shall I hide from thy presence? If I ascend into heaven thou art there, if I depart to the ends of the earth there is thy right hand; If I make my bed in the abyss there is thy spirit." (LXX: Ps 138:7-10). |
| 4 | ποῖ οὖν τις ἀπέλθῃ ἢ ποῦ ἀποδράσῃ ἀπὸ τοῦ τὰ πάντα ἐμπεριέχοντος;   | Whither then shall a man depart or where shall he escape from him who embraces all things?   |

#### Chapter 29

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| 1 | Προσέλθωμεν οὖν αὐτῷ ἐν ὀσιότητι ψυχῆς, ἀγνάς καὶ ἀμίαντους χεῖρας αἴροντες πρὸς αὐτόν, ἀγαπῶντες τὸν | Let us then approach him in holiness of soul, raising pure and undefiled hands to him, loving our gracious |
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- ἐπεικῆ καὶ εὐσπλαγχνον πατέρα ἡμῶν, ὃς ἐκλογῆς μέρος ἡμᾶς ἐποίησεν ἑαυτῷ.
- 2 οὕτω γὰρ γέγραπται· Ὅτε διεμέριζεν ὁ ὑψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὄρια ἔθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ. ἐγενήθη μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ.
- 3 καὶ ἐν ἑτέρῳ τόπῳ λέγει· Ἰδοῦ, κύριος λαμβάνει ἑαυτῷ ἔθνος ἐκ μέσου ἔθνῶν, ὥσπερ λαμβάνει ἄνθρωπος τὴν ἀπαρχὴν αὐτοῦ τῆς ἄλλο· καὶ ἐξελεύσεται ἐκ τοῦ ἔθνους ἐκείνου ἄγια ἄγίω.
- and merciful Father, who has made us the portion of his choice for himself.
- For thus it is written: "When the most high divided the nations, when he scattered the sons of Adam, lie established the bounds of the nations according to the number of the angels of God. His people Jacob became the portion of the Lord, Israel was the lot of his inheritance." (Deut 32:8-9).
- And in another place he says "Behold the Lord taketh to himself a nation from the midst of nations, as a man taketh the first-fruit of his threshing-floor, and the Holy of Holies shall come forth from that nation." (Cf Deut 4:34; Num 18:27; 2 Chr 31:14; Ezek 48:12; Deut 14:2).

#### Chapter 30

- 1 Ἅγίου οὖν μερὶς ὑπάρχοντες ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα, φεύγοντες καταλαλιάς, μιανὰς τε καὶ ἀνάγνους συμπλοκάς, μέθας τε καὶ νεωτερισμούς καὶ βδελυκτὰς ἐπιθυμίας, μισερὰν μοιχείαν, βδελυκτὴν ὑπερηφανίαν.
- 2 Θεὸς γάρ, φησὶν, ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.
- 3 κολληθῶμεν οὖν ἐκείνοις, οἷς ἡ χάρις ἀπὸ τοῦ θεοῦ δέδοται· ἐνδυσώμεθα τὴν ὁμόνοιαν ταπεινοφροσύνες, ἐγκρατευόμενοι, ἀπὸ παντὸς ψιθυρισμοῦ καὶ καταλαλιᾶς πόρρω ἑαυτοὺς ποιοῦντες, ἔργοις δικαιοῦμενοι, μὴ λόγοις.
- 4 λέγει γάρ· Ὁ τὰ πολλὰ λέγων καὶ ἀντακούσεται· ἢ ὁ εὐλαὸς οἶεται εἶναι δίκαιος;
- 5 εὐλογημένος γεννητὸς γυναικὸς ὀλιγόβιος, μὴ πολὺς ἐν ῥήμασιν γίνου.
- 6 ὁ ἔπαινος ἡμῶν ἔστω ἐν θεῷ καὶ μὴ ἐξ αὐτῶν· αὐτεπαινέτους γὰρ μισεῖ ὁ θεός.
- 7 ἡ μαρτυρία τῆς ἀγαθῆς πράξεως ἡμῶν διδόσθω ὑπ' ἄλλων, καθὼς ἐδόθη τοῖς πατράσιν ἡμῶν τοῖς δικαίοις.
- 8 θράσος καὶ αὐθάδεια καὶ τόλμα τοῖς κατηραμένοις ὑπὸ τοῦ θεοῦ· ἐπεικεία καὶ ταπεινοφροσύνη καὶ πραῦτης παρὰ τοῖς ἡύλογημένοις ὑπὸ τοῦ θεοῦ.
- Seeing then that we are the portion of one who is holy, let us do all the deeds of sanctification, fleeing from evil speaking, and abominable and impure embraces, drunkenness and youthful lusts, and abominable passion, detestable adultery, and abominable pride.
- "For God," he says, "resist the proud but giveth grace to the humble." (Prov 3:34).
- Let us then join ourselves to those to whom is given grace from God; let us put on concord in meekness of spirit and continence, keeping ourselves far from all gossip and evil speaking, and be justified by deeds, not by words.
- For he says "He that speaks much shall also hear much; or doth he that is a good speaker think that he is righteous?"
- Blessed is he that is born of woman and hath a short life. Be not profuse in speech." (Job 9:2,3).
- Let our praise be with God, and not from ourselves, for God hates those who praise themselves.
- Let testimony to our good deeds be given by others, as it was given to our fathers, the righteous.
- Frowardness and arrogance and boldness belong to those that are accursed by God, gentleness and humility and meekness are with those who are blessed by God.

#### Chapter 31

- 1 Κολληθῶμεν οὖν τῇ εὐλογίᾳ αὐτοῦ καὶ ἴδωμεν, τίνες αἱ ὁδοὶ τῆς εὐλογίας. ἀνατυλίξωμεν τὰ ἀπ' ἀρχῆς γενόμενα.
- 2 τίνος χάριν ἡύλογήθη ὁ πατὴρ ἡμῶν Ἀβραάμ, οὐχὶ δικαιοσύνην καὶ ἀλήθειαν διὰ πίστεως ποιῆσας;
- 3 Ἰσαὰκ μετὰ πεποιθήσεως γινώσκων τὸ μέλλον ἠδέως προσήγετο θυσία.
- 4 Ἰακώβ μετὰ ταπεινοφροσύνης ἐξεχώρησεν τῆς γῆς αὐτοῦ δι' ἀδελφὸν καὶ ἐπορεύθη πρὸς Λαβὰν καὶ ἐδούλευσεν, καὶ ἐδόθη αὐτῷ τὸ δωδεκάσκηπτρον τοῦ Ἰσραήλ.
- Let us cleave, then, to his blessing and let us consider what are the paths of blessing. Let us unfold the deeds of old.
- Why was our father Abraham blessed? Was it not because he wrought righteousness and truth through faith?
- Isaac in confident knowledge of the future was gladly led as a sacrifice.
- Jacob departed from his country in meekness because of his brother, and went to Laban and served him, and to him was given the sceptre of the twelve tribes of Israel.

#### Chapter 32

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| 1 | Ἐάν τις καθ' ἕν ἕκαστον εἰλικρινῶς κατανοήσῃ, ἐπιγνώσεται μεγαλεῖα τῶν ὑπ' αὐτοῦ δεδομένων δωρεῶν.   | And if anyone will candidly consider this in detail, he will recognize the greatness of the gifts given by him.   |
| 2 | ἐξ αὐτοῦ γὰρ ἱερεῖς καὶ Λευῖται πάντες οἱ λειτουργοῦντες τῷ θυσιαστηρίῳ τοῦ θεοῦ· ἐξ αὐτοῦ ὁ κύριος Ἰησοῦς τὸ κατὰ σάρκα. ἐξ αὐτοῦ βασιλεῖς καὶ ἄρχοντες καὶ ἡγούμενοι κατὰ τὸν Ἰούδαν· τὰ δὲ λοιπὰ σκῆπτρα αὐτοῦ οὐκ ἐν μικρᾷ δόξῃ ὑπάρχουσιν, ὡς ἐπαγγελαμένου τοῦ θεοῦ, ὅτι ἔσται τὸ σπέρμα σου ὡς οἱ ἀστέρες τοῦ οὐρανοῦ.  | For from him come the priests and all the Levites, who serve the altar of God, from him comes the Lord Jesus according to the flesh, from him come the kings and rulers and governors in the succession of Judah, and the other sceptres of his tribes are in no small renown seeing that God promised that "thy seed shall be as the stars of heaven." (Gen 15:5). |
| 3 | πάντες οὖν ἐδοξάσθησαν καὶ ἐμεγαλύνθησαν οὐ δι' αὐτῶν ἢ τῶν ἔργων αὐτῶν ἢ τῆς δικαιοπραγίας ἧς κατειργάσαντο, ἀλλὰ διὰ τοῦ θελήματος αὐτοῦ.  | All of them therefore were all renowned and magnified, not through themselves or their own works or the righteous actions which they had wrought, but through his will;   |
| 4 | καὶ ἡμεῖς οὖν, διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, οὐ δι' ἑαυτῶν δικαιοῦμεθα, οὐδὲ διὰ τῆς ἡμετέρας σοφίας ἢ συνέσεως ἢ εὐσεβείας ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ θεὸς ἐδικαίωσεν· ᾧ ἔστω ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν. | and therefore we who by his will have been called in Christ Jesus, are not made righteous by ourselves, or by our wisdom or understanding or piety or the deeds which we have wrought in holiness of heart, but through faith, by which Almighty God has justified all men from the beginning of the world: to him be glory for ever and ever. Amen.                |

#### Chapter 33

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| 1 | Τί οὖν ποιήσωμεν, ἀδελφοί; ἀργήσωμεν ἀπὸ τῆς ἀγαθοποιίας καὶ ἐγκαταλίπωμεν τὴν ἀγάπην; μηθαμῶς τοῦτο ἐάσαι ὁ δεσπότης ἐφ' ἡμῖν γε γενηθῆναι, ἀλλὰ σπεύσωμεν μετὰ ἐκτενείας καὶ προθυμίας πᾶν ἔργον ἀγαθὸν ἐπιτελεῖν.  | What shall we do, then, brethren? Shall we be slothful in well-doing and cease from love? May the Master forbid that this should happen, at least to us, but let us be zealous to accomplish every good deed with energy and readiness. (Titus 3:1).  |
| 2 | αὐτὸς γὰρ ὁ δημιουργὸς καὶ δεσπότης τῶν ἀπάντων ἐπὶ τοῖς ἔργοις αὐτοῦ ἀγαλλιᾶται.   | For the Creator and Master of the universe himself rejoices in his works.   |
| 3 | τῷ γὰρ παμμεγεθεστάτῳ αὐτοῦ κράτει οὐρανοῦς ἐστήρισεν καὶ τῇ ἀκαταλήπτῳ αὐτοῦ συνέσει διεκόσμησεν αὐτούς· γῆν τε διεχώρισεν ἀπὸ τοῦ περιέχοντος αὐτὴν ὕδατος καὶ ἠδρασεν ἐπὶ τὸν ἀσφαλῆ τοῦ ἰδίου βουλήματος θεμέλιον· τὰ τε ἐν αὐτῇ ζῶα φραιτῶντα τῇ ἑαυτοῦ διατάξει ἐκέλευσεν εἶναι· θάλασσαν καὶ τὰ ἐν αὐτῇ ζῶα προετοιμάσας ἐνέκλεισεν τῇ ἑαυτοῦ δυνάμει. | For by his infinitely great might did he establish the heavens, and by his incomprehensible understanding did he order them; and he separated the earth from the water that surrounds it, and fixed it upon the secure foundation of his own will; and the animals that move in it did he command to exist by his own decree; the sea and the living things in it did he make ready, and enclosed by his own power. |
| 4 | ἐπὶ πᾶσι τὸ ἐξοχώτατον καὶ παμμέγεθες κατὰ διάνοιαν, ἄνθρωπον, ταῖς ἱεραῖς καὶ ἀμώμοις χερσὶν ἐπλασεν τῆς ἑαυτοῦ εἰκόνης χαρακτηῖρα.  | Above all, man, the most excellent and from his intellect the greatest of his creatures, did he form in the likeness of his own image by his sacred and faultless hands.  |
| 5 | οὕτως γὰρ φησὶν ὁ θεός· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν· καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.  | For God spake thus: "Let us make man according to our image and likeness; and God made man, male and female made he them." (Gen 1:26-27).   |
| 6 | ταῦτα οὖν πάντα τελειώσας ἐπῆνεσεν αὐτὰ καὶ ἠλόγησεν καὶ εἶπεν· Αὐξάνεσθε καὶ πληθύνεσθε.   | So when he had finished all these things he praised them and blessed them and said, "Increase and multiply." (Gen 1:28).  |
| 7 | εἶδωμεν, ὅτι ἐν ἔργοις ἀγαθοῖς πάντες ἐκοσμήθησαν οἱ δίκαιοι, καὶ αὐτὸς δὲ ὁ κύριος ἔργοις ἀγαθοῖς ἑαυτὸν κοσμήσας ἐχάρη.   | Let us observe that all the righteous have been adorned with good works; and the Lord himself adorned himself with good works and rejoiced.   |
| 8 | ἔχοντες οὖν τοῦτον τὸν ὑπογραμμὸν ἀόκνως προσέλθωμεν τῷ θελήματι αὐτοῦ· ἐξ ὅλης τῆς ἰσχύος ἡμῶν ἐργασώμεθα ἔργον δικαιοσύνης.   | Having therefore this pattern let us follow his will without delay, let us work the work of righteousness with all our strength.  |

#### Chapter 34

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| 1 | Ὁ ἀγαθὸς ἐργάτης μετὰ παρρησίας λαμβάνει τὸν ἄρτον τοῦ ἔργου αὐτοῦ, ὁ νωθρὸς καὶ παρειμένος οὐκ ἀντοφθαλμεῖ τῷ ἐργοπαρέκτῃ αὐτοῦ.   | The good workman receives the bread of his labour with boldness; the lazy and careless cannot look his employer in the face.  |
| 2 | δέον οὖν ἐστὶν προθύμους ἡμᾶς εἶναι εἰς ἀγαθοποιῖαν· ἐξ αὐτοῦ γὰρ ἐστὶν τὰ πάντα.   | Therefore we must be prompt in well-doing: for all things are from him.   |
| 3 | προλέγει γὰρ ἡμῖν· Ἴδου ὁ κύριος, καὶ ὁ μισθὸς αὐτοῦ πρὸ προσώπου αὐτοῦ, ἀποδοῦναι ἐκάστῳ κατὰ τὸ ἔργον αὐτοῦ.  | For he warns us: "Behold the Lord cometh, and his reward is before his face, to pay to each according to his work." (Isa 40:10; 62, 11; Prov 24:12; Rev 22:12).   |
| 4 | προτρέπεται οὖν ἡμᾶς πιστεύοντας ἐξ ὅλης τῆς καρδίας ἐπ' αὐτῷ μὴ ἄρτους μηδὲ παρειμένους εἶναι ἐπὶ πᾶν ἔργον ἀγαθόν.  | He exhorts us therefore if we believe on him with our whole heart not to be lazy or careless "in every good work." (Titus 3:1).   |
| 5 | τὸ καύχημα ἡμῶν καὶ ἡ παρρησία ἔστω ἐν αὐτῷ· ὑποτασσόμεθα τῷ θελήματι αὐτοῦ· κατανοήσωμεν τὸ πᾶν πλῆθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσιν παρεστῶτες.                | Let our glorying and confidence be in him; let us be subject to his will; let us consider the whole multitude of his angels, how they stand ready and minister to his will.   |
| 6 | λέγει γὰρ ἡ γραφή· Μύριαι μυριάδες παρειστήκισαν αὐτῷ, καὶ χίλια χιλιάδες ἐλειτούργουν αὐτῷ, καὶ ἐκέκραγον, Ἅγιος, ἅγιος, ἅγιος κύριος σαβαώθ, πλήρης πᾶσα ἡ κτίσις τῆς δόξης αὐτοῦ.      | For the Scripture says "Ten thousand times ten thousand stood by him, and thou sand thousands ministered to him, and they cried Holy, Holy, Holy is the Lord of Sabaoth, the whole creation is full of his glory." (Isa 6:3). |
| 7 | καὶ ἡμεῖς, οὖν, ἐν ὁμοιοῖα ἐπὶ τὸ αὐτὸ συναχθέντες τῆ συνειδήσει, ὡς ἐξ ἑνὸς στόματος βοήσωμεν πρὸς αὐτόν ἐκτενῶς εἰς τὸ μετόχους ἡμᾶς γενέσθαι τῶν μεγάλων καὶ ἐνδόξων ἐπαγγελιῶν αὐτοῦ. | Therefore, we too must gather together with concord in our conscience and cry earnestly to him, as it were with one mouth, that we may share in his great and glorious promises,  |
| 8 | λέγει γὰρ· Ὁφθαλμὸς οὐκ εἶδεν, καὶ οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἠτοίμασεν κύριος τοῖς ὑπομένουσιν αὐτόν.  | for he says: "Eye hath not seen, and ear hath not heard, and it hath not entered into the heart of man, what things the Lord had prepared for them that wait for him." (1 Cor 2:9; cf Isa 64:3).                              |

#### Chapter 35

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| 1 | Ὦς μακάρια καὶ θαυμαστά τὰ δῶρα τοῦ θεοῦ, ἀγαπητοί.  | How blessed and wonderful, beloved, are the gifts of God!  |
| 2 | ζωὴ ἐν ἀθανασίᾳ, λαμπρότης ἐν δικαιοσύνῃ, ἀλήθεια ἐν παρρησίᾳ, πίστις ἐν πεποιθήσει, ἐγκράτεια ἐν ἀγιασμῷ· καὶ ταῦτα ὑπέπιπτεν πάντα ὑπὸ τὴν διάνοιαν ἡμῶν.  | Life in immortality, splendour in righteousness, truth in boldness, faith in confidence, continence in holiness: and all these things are submitted to our understanding.  |
| 3 | τίνα οὖν ἄρα ἐστὶν τὰ ἐτοιμαζόμενα τοῖς ὑπομένουσιν; ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων ὁ πανάγιος αὐτὸς γινώσκει τὴν ποσότητα καὶ τὴν καλλονὴν αὐτῶν.  | What, then, are the things which are being prepared for those who wait for him? The Creator and Father of the ages, the All-holy one, himself knows their greatness and beauty.  |
| 4 | ἡμεῖς οὖν ἀγωνισώμεθα εὐρεθῆναι ἐν τῷ ἀριθμῷ τῶν ὑπομενόντων, ὅπως μεταλάβωμεν τῶν ἐπηγγελμένων δωρεῶν.  | Let us then strive to be found among the number of those that wait, that we may receive a share of the promised gifts.   |
| 5 | πῶς δὲ ἔσται τοῦτο, ἀγαπητοί; ἐὰν ἐστηριγμένη ᾖ ἡ διάνοια ἡμῶν πιστῶς πρὸς τὸν θεόν, ἐὰν ἐκζητῶμεν τὰ εὐάρεστα καὶ εὐπρόσδεκτα αὐτῷ, ἐὰν ἐπιτελέσωμεν τὰ ἀνήκοντα τῇ ἀμώμῳ βουλήσει αὐτοῦ, καὶ ἀκολουθήσωμεν τῇ ὁδῷ τῆς ἀληθείας, ἀπορρίψαντες ἀφ' ἐαυτῶν πᾶσαν ἀδικίαν καὶ πονηρίαν, πλεονεξίαν, ἔρεις, κακοθείας τε καὶ δόλους, ψιθυρισμούς τε καὶ καταλαλιάς, θεοστυγίαν, ὑπερηφανίαν τε καὶ ἀλαζονείαν, κενοδοξίαν τε καὶ ἀφιλοξενίαν. | But how shall this be, beloved? If our understanding be fixed faithfully on God; if we seek the things which are well-pleasing and acceptable to him; if we fulfil the things which are in harmony with his faultless will, and follow the way of truth, casting away from ourselves all iniquity and wickedness, covetousness, strife, malice and fraud, gossiping and evil speaking, hatred of God, pride and arrogance, vain-glory and inhospitality. |

6	ταῦτα γὰρ οἱ πράσσοντες στυγητοὶ τῷ θεῷ ὑπάρχουσιν· οὐ μόνον δὲ οἱ πράσσοντες αὐτά, ἀλλὰ καὶ οἱ συνευδοκοῦντες αὐτοῖς.	For those who do these things are hateful to God, and "not only those who do them, but also those who take pleasure in them."
7	λέγει γὰρ ἡ γραφή· Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεός· Ἰνατί σὺ διηγῆ τὰ δικαιώματά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου ἐπὶ στόματός σου;	For the Scripture says: "But to the sinner said God: Wherefore dost thou declare my ordinances, and takest my covenant in thy mouth?"
8	σὺ δὲ ἐμίσησας παιδείαν καὶ ἐξέβαλες τοὺς λόγους μου εἰς τὰ ὀπίσω· εἰ ἐθεώρεις κλέπτην, συνέτρεχες αὐτῷ, καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις· τὸ στόμα σου ἐπλεόνασεν κακίαν, καὶ ἡ γλῶσσα σου περιέπλεκεν δολιότητα· καθήμενος κατὰ τοῦ ἀδελφοῦ σου κατελάλεις, καὶ κατὰ τοῦ υἱοῦ τῆς μητρὸς σου ἐτίθεις σκάνδαλον.	"Thou hast hated instruction, and cast my words behind thee. If thou sawest a thief thou didst run with him, and thou didst make thy portion with the adulterers. Thy mouth hath multiplied iniquity, and thy tongue did weave deceit. Thou didst sit to speak evil against thy brother, and thou didst lay a stumbling-block in the way of thy mother's son."
9	ταῦτα ἐποίησας, καὶ ἐσίγησα· ὑπέλαβες, ἄνομε, ὅτι ἔσομαί σοι ὅμοιος.	"Thou hast done these things and I kept silent; thou didst suppose, O wicked one, that I shall be like unto thee."
10	ἐλέγξω σε καὶ παραστήσω σε κατὰ πρόσωπόν σου.	"I will reprove thee and set myself before thy face."
11	σύνετε δὴ ταῦτα, οἱ ἐπιλανθάνομενοι τοῦ θεοῦ, μήποτε ἄρπάξῃ ὡς λέων, καὶ μὴ ἦ ὁ ρυόμενος.	"Understand then these things, ye who forget God, lest he seize you as doth a lion, and there be none to deliver."
12	θυσία αἰνέσεως δοξάσει με, καὶ ἐκεῖ ὁ δόξ, ἧ δεῖξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ.	"The sacrifice of praise shall glorify me, and therein is a way in which I will show to him the salvation of God." (LXX: Ps 49:16-23).

#### Chapter 36

1	Αὕτη ἡ ὁδός, ἀγαπητοί, ἐν ἧ εὑρομεν τὸ σωτήριον ἡμῶν, Ἰησοῦν Χριστόν, τὸν ἀρχιερέα τῶν προσφορῶν ἡμῶν, τὸν προστάτην καὶ βοηθὸν τῆς ἀσθενείας ἡμῶν.	This is the way, beloved, in which we found our salvation, Jesus Christ, the high priest of our offerings, the defender and helper of our weakness.
2	διὰ τούτου ἀτενίζομεν εἰς τὰ ὕψη τῶν οὐρανῶν, διὰ τούτου ἐνοπτρίζομεθα τὴν ἄμωμον καὶ ὑπερτάτην ὄψιν αὐτοῦ, διὰ τούτου ἠνεώχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας, διὰ τούτου ἡ ἀσύνετος καὶ ἐσκοτωμένη διάνοια ἡμῶν ἀναθάλλει εἰς τὸ φῶς, διὰ τούτου ἠθέλησεν ὁ δεσπότης τῆς ἀθανάτου γνώσεως ἡμᾶς γεύσασθαι, ὃς ὦν ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ, τοσοῦτῳ μείζων ἐστὶν ἀγγέλων, ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν.	Through him we fix our gaze on the heights of heaven, through him we see the reflection of his faultless and lofty countenance, through him the eyes of our hearts were opened, through him our foolish and darkened understanding blossoms towards the light, through him the Master willed that we should taste the immortal knowledge; "who, being the brightness of his majesty is by so much greater than angels as he hath inherited a more excellent name." (Heb 1:3-4).
3	γέγραπται γὰρ οὕτως· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.	For it is written thus "Who maketh his angels spirits, and his ministers a flame of fire." (LXX: Ps 103:4).
4	ἐπὶ δὲ τῷ υἱῷ αὐτοῦ οὕτως εἶπεν ὁ δεσπότης· Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε· αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν σου καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.	But of his son the Master said thus "Thou art my son: to- day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession." (LXX: Ps 2:7-8).
5	καὶ πάλιν λέγει πρὸς αὐτόν· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	And again he says to him "Sit thou on my right hand until I make thine enemies a footstool of thy feet." (LXX: Ps 109:1).
6	τίνες οὖν οἱ ἐχθροί; οἱ φαῦλοι καὶ ἀντιτασσόμενοι τῷ θελήματι αὐτοῦ.	Who then are the enemies? Those who are wicked and oppose his will.

#### Chapter 37

1	Στρατευώμεθα οὖν, ἄνδρες ἀδελφοί, μετὰ πάσης ἐκτενείας ἐν τοῖς ἀμώμοις προστάγμασιν αὐτοῦ.	Let us then serve in our army, brethren, with all earnestness, following his faultless commands.
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- 2 κατανοήσωμεν τοὺς στρατευομένους τοῖς ἡγουμένοις ἡμῶν, πῶς εὐτάκτως, πῶς εἰκτικῶς, πῶς ὑποταγεμένως ἐπιτελοῦσιν τὰ διατασσόμενα.
- 3 οὐ πάντες εἰσὶν ἑπαρχοὶ οὐδὲ χιλιάρχοι οὐδὲ ἑκατόνταρχοι οὐδὲ πεντηκόνταρχοι οὐδὲ τὸ καθεξῆς, ἀλλ' ἕκαστος ἐν τῷ ἰδίῳ τάγματι τὰ ἐπιτασσόμενα ὑπὸ τοῦ βασιλέως καὶ τῶν ἡγουμένων ἐπιτελεῖ.
- 4 οἱ μεγάλοι δίχα τῶν μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ μικροὶ δίχα τῶν μεγάλων· σύγκρασις τίς ἐστὶν ἐν πᾶσιν, καὶ ἐν τούτοις χρῆσις.
- 5 λάβωμεν τὸ σῶμα ἡμῶν· ἡ κεφαλὴ δίχα τῶν ποδῶν οὐδὲν ἐστίν, οὕτως οὐδὲ οἱ πόδες δίχα τῆς κεφαλῆς· τὰ δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ εὐχρηστά εἰσὶν ὅλῳ τῷ σώματι· ἀλλὰ πάντα συμπεῖ καὶ ὑποταγῆ μιᾷ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα.

#### Chapter 38

- 1 Σωζέσθω οὖν ἡμῶν ὅλον τὸ σῶμα ἐν Χριστῷ Ἰησοῦ, καὶ ὑποτασέσθω ἕκαστος τῷ πλησίον αὐτοῦ, καθὼς ἐτέθη ἐν τῷ χαρίσματι αὐτοῦ.
- 2 ὁ ἰσχυρὸς μὴ ἀτημελείτω τὸν ἀσθενῆ, ὁ δὲ ἀσθενὴς ἐντρέπέσθω τὸν ἰσχυρόν· ὁ πλούσιος ἐπιχορηγείτω τῷ πτωχῷ, ὁ δὲ πτωχὸς εὐχαριστεῖτω τῷ θεῷ, ὅτι ἔδωκεν αὐτῷ δι' οὗ ἀναπληρωθῆ αὐτοῦ τὸ ὑστέρημα· ὁ σοφὸς ἐνδεικνύσθω τὴν σοφίαν αὐτοῦ μὴ ἐν λόγοις, ἀλλ' ἐν ἔργοις ἀγαθοῖς· ὁ ταπεινοφρονῶν μὴ ἑαυτῷ μαρτυρεῖτω, ἀλλ' ἑάτω ὑφ' ἑτέρου ἑαυτὸν μαρτυρεῖσθαι· ὁ ἀγνὸς ἐν τῇ σαρκὶ μὴ ἀλαζονεύεσθω, γινώσκων ὅτι ἕτερός ἐστιν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν.
- 3 ἀναλογισώμεθα οὖν, ἀδελφοί, ἐκ ποίας ὕλης ἐγενήθημεν, ποίου τάφου καὶ σκότους ὁ πλάσας ἡμᾶς καὶ δημιουργήσας εἰσήγαγεν εἰς τὸν κόσμον αὐτοῦ, προετοιμάσας τὰς εὐεργεσίας αὐτοῦ, πρὶν ἡμᾶς γεννηθῆναι.
- 4 ταῦτα οὖν πάντα ἐξ αὐτοῦ ἔχοντες ὀφείλομεν κατὰ πάντα εὐχαριστεῖν αὐτῷ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

#### Chapter 39

- 1 Ἄφρονες καὶ ἀσύνετοι καὶ μωροὶ καὶ ἀπαίδευτοι χλευάζουσιν ἡμᾶς καὶ μυκτηρίζουσιν, ἑαυτοὺς βουλόμενοι ἐπαίρεσθαι ταῖς διανοίαις αὐτῶν.
- 2 τί γὰρ δύναται θνητός; ἢ τίς ἰσχύς γηγενοῦς;
- 3 γέγραπται γάρ· Οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου, ἀλλ' ἦ αὖραν καὶ φωνὴν ἤκουον·
- 4 Τί γάρ; μὴ καθαρὸς ἔσται βροτὸς ἔναντι κυρίου; ἢ ἀπὸ τῶν ἔργων αὐτοῦ ἄμεμπτος ἀνὴρ, εἰ κατὰ παίδων αὐτοῦ οὐ πιστεύει, κατὰ δὲ ἀγγέλων αὐτοῦ σκολιὸν τι ἐπενόησεν;
- 5 οὐρανὸς δὲ οὐ καθαρὸς ἐνώπιον αὐτοῦ· ἕα δέ, οἱ κατοικοῦντες οἰκίας πηλίνας, ἐξ ὧν καὶ αὐτοὶ ἐκ τοῦ αὐτοῦ πηλοῦ ἐσμέν· ἔπαισεν αὐτοὺς σιτὸς τρόπον καὶ

	ἀπὸ πρωΐθεν ἕως ἑσπέρας οὐκ ἔτι εἰσίν· παρὰ τὸ μὴ δύνασθαι αὐτοὺς ἑαυτοῖς βοηθῆσαι ἀπώλοντο.	endure; they perished, without being able to help themselves."
6	ἐνεφύσησεν αὐτοῖς, καὶ ἐτελεύτησαν παρὰ τὸ μὴ ἔχειν αὐτοὺς σοφίαν.	"He breathed on them and they died because they had no wisdom."
7	ἐπικάλεσαι δέ, εἴ τίς σοι ὑπακούσεται, ἢ εἴ τινα ἁγίων ἀγγέλων ὄψῃ· καὶ γὰρ ἄφρονα ἀναίρει ὀργή, πεπλανημένον δὲ θανατοῖ ζῆλος.	"But call now, if any shall answer thee, or if thou shalt see any of the holy angels; for wrath destroys the foolish, and envy puts to death him that is in error."
8	ἐγὼ δὲ ἐώρακα ἄφρονος ῥίζας βάλλοντας, ἀλλ' εὐθέως ἐβρώθη αὐτῶν ἡ δίαίτα.	"I have seen the foolish taking root, but their habitation was presently consumed."
9	πόρρω γένοιτο οἱ υἱοὶ αὐτῶν ἀπὸ σωτηρίας· κολαβρισθεῖσιν ἐπὶ θύραις ἡσσόνων, καὶ οὐκ ἔσται ὁ ἐξαυρούμενος· ἃ γὰρ ἐκείνοις ἡτοίμασται, δίκαιοι ἔδονται, αὐτοὶ δὲ ἐκ κακῶν οὐκ ἐξαίρετοι ἔσονται.	"Let their sons be far from safety; let them be mocked in the gates of those less than they, with none to deliver; for what was prepared for them the righteous shall eat, and they themselves shall not be delivered from evil." (Job 4:16 - 5:5).

#### Chapter 40

1	Προδηλῶν οὖν ἡμῖν ὄντων τούτων, καὶ ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφειλομεν, ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευσεν κατὰ καιροῦς τεταγμένους.	Since then these things are manifest to us, and we have looked into the depths of the divine knowledge, we ought to do in order all things which the Master commanded us to perform at appointed times.
2	τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῆ ἢ ἀτάκτως ἐκέλευσεν γίνεσθαι, ἀλλ' ὠρισμένοις καιροῖς καὶ ὥραις.	He commanded us to celebrate sacrifices and services, and that it should not be thoughtlessly or disorderly, but at fixed times and hours.
3	ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει, αὐτὸς ὥρισεν τῇ ὑπερτάτῳ αὐτοῦ βουλήσει, ἵν' ὀσίως πάντα γινόμενα ἐν εὐδοκίῃσι εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ.	He has himself fixed by his supreme will the places and persons whom he desires for these celebrations, in order that all things may be done piously according to his good pleasure, and be acceptable to his will.
4	οἱ οὖν τοῖς προστεταγμένοις καιροῖς ποιοῦντες τὰς προσφορὰς αὐτῶν εὐπρόσδεκτοὶ τε καὶ μακάριοι· τοῖς γὰρ νομίμοις τοῦ δεσπότητος ἀκολουθοῦντες οὐ διαμαρτάνουσιν.	So then those who offer their oblations at the appointed seasons are acceptable and blessed, for they follow the laws of the Master and do no sin.
5	τῷ γὰρ ἀρχιερεῖ ἴδια λειτουργία δεδομένα εἰσίν, καὶ τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ Λευῖταις ἴδια διακονία ἐπίκεινται· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασιν δέδεται.	For to the High Priest his proper ministrations are allotted, and to the priests the proper place has been appointed, and on Levites their proper services have been imposed. The layman is bound by the ordinances for the laity.

#### Chapter 41

1	Ἐκαστος ἡμῶν, ἀδελφοί, ἐν τῷ ἰδίῳ τάγματι εὐαριστείῳ τῷ θεῷ ἐν ἀγαθῇ συνειδήσει ὑπάρχων, μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λειτουργίας αὐτοῦ κανόνα, ἐν σεμνότητι.	Let each one of us, brethren, be well pleasing to God in his own rank, and have a good conscience, not transgressing the appointed rules of his ministration, with, all reverence.
2	οὐ πανταχοῦ, ἀδελφοί, προσφέρονται θυσίαι ἐνδελχισμοῦ ἢ εὐχῶν ἢ περὶ ἁμαρτίας καὶ πλημμελείας, ἀλλ' ἢ ἐν Ἱερουσαλὴμ μόνῃ· κάκεῖ δὲ οὐκ ἐν παντὶ τόπῳ προσφέρεται, ἀλλ' ἔμπροσθεν τοῦ ναοῦ πρὸς τὸ θυσιαστήριον, μωμοσκοπηθὲν τὸ προσφερόμενον διὰ τοῦ ἀρχιερέως καὶ τῶν προειρημένων λειτουργῶν.	Not in every place, my brethren, are the daily sacrifices offered or the free-will offerings, or the sin-offerings and trespass-offerings, but only in Jerusalem; and there also the offering is not made in every place, but before the shrine, at the altar, and the offering is first inspected by the High Priest and the ministers already mentioned.
3	οἱ οὖν παρὰ τὸ καθῆκον τῆς βουλήσεως αὐτοῦ ποιοῦντές τι θάνατον τὸ πρόστιμον ἔχουσιν.	Those therefore who do any thing contrary to that which is agreeable to his will suffer the penalty of death.
4	ὄρατε, ἀδελφοί· ὅσῳ πλείονος κατηξιώθημεν γνώσεως, τοσοῦτῳ μᾶλλον ὑποκειμέθα κινδύνῳ.	You see, brethren, that the more knowledge we have been entrusted with, the greater risk do we incur.

#### Chapter 42

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| 1 | Οἱ ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ θεοῦ ἐξεπέμφθη.  | The Apostles received the Gospel for us from the Lord Jesus Christ, Jesus the Christ was sent from God.   |
| 2 | ὁ Χριστὸς οὖν ἀπὸ τοῦ θεοῦ καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφοτέρω εὐτάκως ἐκ θελήματος θεοῦ.  | The Christ therefore is from God and the Apostles from the Christ. In both ways, then, they were in accordance with the appointed order of God's will.  |
| 3 | παραγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ θεοῦ, μετὰ πληροφῶρια πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι, τὴν βασιλείαν τοῦ θεοῦ μέλλειν ἔρχεσθαι. | Having therefore received their commands, and being fully assured by the resurrection of our Lord Jesus Christ, and with faith confirmed by the word of God, they went forth in the assurance of the Holy Spirit preaching the good news that the Kingdom of God is coming. |
| 4 | κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.  | They preached from district to district, and from city to city, and they appointed their first converts, testing them by the Spirit, to be bishops and deacons of the future believers.   |
| 5 | καὶ τοῦτο οὐ καινῶς· ἐκ γὰρ δὴ πολλῶν χρόνων ἐγγράπτο περὶ ἐπισκόπων καὶ διακόνων. οὕτως γάρ που λέγει ἡ γραφή· Καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ καὶ τοὺς διακόνους αὐτῶν ἐν πίστει.                                    | And this was no new method, for many years before had bishops and deacons been written of; for the scripture says thus in one place "I will establish their bishops in righteousness, and their deacons in faith." (Isa 60:17).   |

#### Chapter 43

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| 1 | Καὶ τί θαυμαστόν, εἰ οἱ ἐν Χριστῷ πιστευθέντες παρὰ θεοῦ ἔργον τοιοῦτο κατέστησαν τοὺς προειρημένους; ὅπου καὶ ὁ μακάριος πιστὸς θεράπων ἐν ὅλῳ τῷ οἴκῳ Μωϋσῆς τὰ διατεταγμένα αὐτῷ πάντα ἐσημειώσατο ἐν ταῖς ἱεραῖς βίβλοις, ἧ καὶ ἐπηκολούθησαν οἱ λοιποὶ προφῆται, συνεπιμαρτυροῦντες τοῖς ὑπ' αὐτοῦ νομοθετημένοις.  | And what wonder is it if those who were in Christ, and were entrusted by God with such a duty, established those who have been mentioned? Since the blessed Moses also "A faithful servant in all his house "noted down in the sacred books all the injunctions which were given him; and the other prophets followed him, bearing witness with him to the laws which he had given.   |
| 2 | ἐκεῖνος γὰρ, ζήλου ἐμπεσόντος περὶ τῆς ἱερωσύνης καὶ στασιαζουσῶν τῶν φυλῶν, ὁποία αὐτῶν εἴη τῷ ἐνδόξῳ ὀνόματι κεκοσμημένη, ἐκέλευσεν τοὺς δώδεκα φυλάρχους προσενεγκεῖν αὐτῷ ῥάβδους ἐπιγεγραμμένας ἐκάστης φυλῆς κατ' ὄνομα· καὶ λαβὼν αὐτὰς ἔδησεν καὶ ἐσφράγισεν τοῖς δακτυλίοις τῶν φυλάρχων, καὶ ἀπέθετο αὐτὰς εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐπὶ τὴν τράπεζαν τοῦ θεοῦ. | For when jealousy arose concerning the priesthood, and the tribes were quarrelling as to which of them was adorned with that glorious title, Moses himself commanded the rulers of the twelve tribes to bring him rods, with the name of a tribe written on each; and he took them, and bound them, and sealed them with the rings of the rulers of the tribes, and put them away in the Tabernacle of Testimony on the table of God. |
| 3 | καὶ κλείσας τὴν σκηνὴν ἐσφράγισεν τὰς κλεῖδας ὡσαύτως καὶ τὰς ῥάβδους,   | And he shut the Tabernacle, and sealed the keys, as he had done with the rods,  |
| 4 | καὶ εἶπεν αὐτοῖς· Ἄνδρες ἀδελφοί, ἧς ἂν φυλῆς ἡ ῥάβδος βλαστήσῃ, ταύτην ἐκλέλεκται ὁ θεὸς εἰς τὸ ἱερατεῦειν καὶ λειτουργεῖν αὐτῷ.  | and he said to them, "Brethren, of whichever tribe the rod shall bud, this has God chosen for his priesthood and ministry."   |
| 5 | πρωῖας δὲ γενομένης συνεκάλεσεν πάντα τὸν Ἰσραὴλ, τὰς ἑξακοσίας χιλιάδας τῶν ἀνδρῶν, καὶ ἐπεδείξατο τοῖς φυλάρχουσι τὰς σφραγίδας, καὶ ἤνοιξεν τὴν σκηνὴν τοῦ μαρτυρίου καὶ προεἶλεν τὰς ῥάβδους· καὶ εὗρέθη ἡ ῥάβδος Ἀαρῶν οὐ μόνον βεβλαστηκυῖα, ἀλλὰ καὶ καρπὸν ἔχουσα.   | And when it was daylight he called together all Israel, six hundred thousand men, and showed the seals to the rulers of the tribes, and opened the Tabernacle of Testimony, and took forth the rods, and the rod of Aaron was found not only to have budded, but also to be bearing fruit.  |
| 6 | τί δοκεῖτε, ἀγαπητοί; οὐ προήδει Μωϋσῆς τοῦτο μέλλειν ἔσεσθαι; μάλιστα ἤδει· ἀλλ' ἵνα μὴ ἀκαταστασία γένηται ἐν τῷ Ἰσραὴλ, οὕτως ἐποίησεν, εἰς τὸ δοξασθῆναι τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου θεοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.  | What do you think, beloved? That Moses did not know beforehand that this was going to happen? Assuredly he knew, but he acted thus that there should be no disorder in Israel, to glorify the name of the true and only God, to whom be the glory for ever and ever. Amen.  |

#### Chapter 44

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| 1 | Καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς.   | Our Apostles also knew through our Lord Jesus Christ that there would be strife for the title of bishop.   |
| 2 | διὰ ταύτην οὖν τὴν αἰτίαν πρόγνωσιν εἰληφότες τελείαν κατέστησαν τοὺς προειρημένους, καὶ μεταξύ ἐπινομήν δεδώκασιν, ὅπως, ἐὰν κοιμηθῶσιν, διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν.   | For this cause, therefore, since they had received perfect foreknowledge, they appointed those who have been already mentioned, and afterwards added the codicil that if they should fall asleep, other approved men should succeed to their ministry.   |
| 3 | τοὺς οὖν κατασταθέντας ὑπ' ἐκείνων ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν συνευδοκησάσης τῆς ἐκκλησίας πάσης, καὶ λειτουργήσαντας ἀμέμπτως τῷ ποιμνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης, ἡσυχῶς καὶ ἀβαναύσως, μεμαρτυρημένους τε πολλοῖς χρόνοις ὑπὸ πάντων, τούτους οὐ δικαίως νομίζομεν ἀποβάλλεσθαι τῆς λειτουργίας. | We consider therefore that it is not just to remove from their ministry those who were appointed by them, or later on by other eminent men, with the consent of the whole Church, and have ministered to the flock of Christ without blame, humbly, peaceably, and disinterestedly, and for many years have received a universally favourable testimony. |
| 4 | ἁμαρτία γὰρ οὐ μικρὰ ἡμῖν ἔσται, ἐὰν τοὺς ἀμέμπτως καὶ ὁσίως προσενεγκόντας τὰ δῶρα τῆς ἐπισκοπῆς ἀποβάλλωμεν.  | For our sin is not small, if we eject from the episcopate those who have blamelessly and holily offered its sacrifices.  |
| 5 | μακάριοι οἱ προοδοιπορήσαντες πρεσβύτεροι, οἵτινες ἔγκαρπον καὶ τελείαν ἔσχον τὴν ἀνάλυσιν· οὐ γὰρ εὐλαβοῦνται μὴ τις αὐτοὺς μεταστήσῃ ἀπὸ τοῦ ἰδρυμένου αὐτοῖς τόπου.  | Blessed are those Presbyters who finished their course before now, and have obtained a fruitful and perfect release in the ripeness of completed work, for they have now no fear that any shall move them from the place appointed to them.  |
| 6 | ὁρῶμεν γὰρ, ὅτι ἐνίους ὑμεῖς μετηγάγετε καλῶς πολιτευομένους ἐκ τῆς ἀμέμπτως αὐτοῖς τετετημημένης λειτουργίας.  | For we see that in spite of their good service you have removed some from the ministry which they fulfilled blamelessly.   |

#### Chapter 45

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| 1 | Φιλόνοι οἱ ἔστε, ἀδελφοί, καὶ ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν.   | You are contentious, brethren, and zealous for the things which lead to salvation.   |
| 2 | ἐγκεκύφατε εἰς τὰς ἱερὰς γραφάς, τὰς ἀληθεῖς, τὰς διὰ τοῦ πνεύματος τοῦ ἁγίου.   | You have studied the Holy Scriptures, which are true, and given by the Holy Spirit.  |
| 3 | ἐπίστασθε, ὅτι οὐδὲν ἄδικον οὐδὲ παραπεποιημένον γέγραπται ἐν αὐταῖς. οὐχ εὐρήσετε δικαίους ἀποβεβλημένους ἀπὸ ὁσίων ἀνδρῶν.   | You know that nothing unjust or counterfeit is written in them. You will not find that the righteous have been cast out by holy men.   |
| 4 | ἐδιώχθησαν δίκαιοι, ἀλλ' ὑπὸ ἀνόμων· ἐφυλακίσθησαν, ἀλλ' ὑπὸ ἀνοσίων· ἐλιθάσθησαν ὑπὸ παρανόμων· ἀπεκτάνθησαν ὑπὸ τῶν μιαρὸν καὶ ἄδικον ζῆλον ἀνεληφότων.  | The righteous were persecuted; but it was by the wicked. They were put in prison; but it was by the unholy. They were stoned by law-breakers, they were killed by men who had conceived foul and unrighteous envy.   |
| 5 | ταῦτα πάσχοντες εὐκλεῶς ἤνεγκαν.   | These things they suffered, and gained glory by their endurance.   |
| 6 | τί γὰρ ἔπωμεν, ἀδελφοί; Δανιὴλ ὑπὸ τῶν φοβουμένων τὸν θεὸν ἐβλήθη εἰς λάκκον λεόντων;  | For what shall we say, brethren? Was Daniel cast into the lions' den by those who feared God?  |
| 7 | ἢ Ἀνανίας καὶ Ἀζαρίας καὶ Μισαὴλ ὑπὸ τῶν θρησκευόντων τὴν μεγαλοπρεπή καὶ ἔνδοξον θρησκείαν τοῦ ὑψίστου κατείρχθησαν εἰς κάμινον πυρός; μηθαμῶς τοῦτο γένοιτο. τίνες οὖν οἱ ταῦτα δρᾶσαντες; οἱ συνηγοροὶ καὶ πάσης κακίας πλήρεις εἰς τοσοῦτο ἐξήρισαν θυμοῦ, ὥστε τοὺς ἐν ὁσίᾳ καὶ ἀμώμῳ προθέσει δουλεύοντας τῷ θεῷ εἰς αἰκίαν περιβαλεῖν, μὴ εἰδότες ὅτι ὁ ὑψίστος ὑπέρμαχος καὶ ὑπερασπιστὴς ἐστὶν τῶν ἐν καθαρᾷ συνειδήσει λατρευόντων τῷ παναρέτῳ ὀνόματι αὐτοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. | Or were Ananias, Azarias, and Misael shut up in the fiery furnace by those who ministered to the great and glorious worship of the Most High? God forbid that this be so. Who then were they who did these things? Hateful men, full of all iniquity, were roused to such a pitch of fury, that they inflicted torture on those who served God with a holy and faultless purpose, not knowing that the Most High is the defender and protector of those who serve his excellent name with a pure conscience, to whom be glory for ever and ever. Amen. |

8 οἱ δὲ ὑπομένοντες ἐν πεποιθήσει δόξαν καὶ τιμὴν ἐκληρονόμησαν, ἐπήρθησάν τε καὶ ἔγγραφοι ἐγένοντο ἀπὸ τοῦ θεοῦ ἐν τῷ μνημοσύνῳ αὐτοῦ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

But they who endured in confidence obtained the inheritance of glory and honour; they were exalted, and were enrolled by God in his memorial for ever and ever. Amen.

#### Chapter 46

1 Τοιοῦτοις οὖν ὑποδείγμασιν κολληθῆναι καὶ ἡμᾶς δεῖ, ἀδελφοί.

We also, brethren, must therefore cleave to such examples.

2 γέγραπται γάρ· Κολλᾶσθε τοῖς ἁγίοις, ὅτι οἱ κολλώμενοι αὐτοῖς ἁγιασθήσονται.

For it is written, "Cleave to the holy, for they who cleave to them shall be made holy."

3 καὶ πάλιν ἐν ἑτέρῳ τόπῳ λέγει· Μετὰ ἀνδρὸς ἀθώου ἀθῶος ἔση καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔση, καὶ μετὰ στρεβλοῦ διαστρέψεις.

And again in another place it says, "With the innocent man thou shalt be innocent, and with the elect man thou shalt be elect, and with the perverse man thou shalt do perversely." (LXX: Ps 17:26-27).

4 κολληθῶμεν οὖν τοῖς ἀθώοις καὶ δικαίοις· εἰσὶν δὲ οὗτοι ἐκλεκτοὶ τοῦ θεοῦ.

Let us then cleave to the innocent and righteous, for these are God's elect.

5 ἵνατί ἔρεις καὶ θυμοὶ καὶ διχοστασίαι καὶ σχίσματα πόλεμός τε ἐν ὑμῖν;

Why are there strife and passion and divisions and schisms and war among you?

6 ἢ οὐχὶ ἓνα θεὸν ἔχομεν καὶ ἓνα Χριστὸν καὶ ἓν πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς; καὶ μία κλήσις ἐν Χριστῷ;

Or have we not one God, and one Christ, and one Spirit of grace poured out upon us? And is there not one calling in Christ?

7 ἵνατί διέλκομεν καὶ διασπῶμεν τὰ μέλη τοῦ Χριστοῦ καὶ στασιάζομεν πρὸς τὸ σῶμα τὸ ἴδιον, καὶ εἰς τοσαύτην ἀπόνοιαν ἐρχόμεθα, ὥστε ἐπιλαθέσθαι ἡμᾶς, ὅτι μέλη ἐσμὲν ἀλλήλων; μνήσθητε τῶν λόγων τοῦ κυρίου Ἰησοῦ.

Why do we divide and tear asunder the members of Christ, and raise up strife against our own body, and reach such a pitch of madness as to forget that we are members one of another? Remember the words of the Lord Jesus;

8 εἶπεν γάρ· Οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, ἢ ἓνα τῶν ἐκλεκτῶν μου σκανδαλίσει· κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον καὶ καταποντισθῆναι εἰς τὴν θάλασσαν, ἢ ἓνα τῶν ἐκλεκτῶν μου διαστρέψαι.

for he said, "Woe unto that man: it were good for him if he had not been born, than that he should offend one of my elect; it were better for him that a millstone be hung on him, and he be cast into the sea, than that he should turn aside one of my elect." (Mt 26:24; Lk 17:2).

9 τὸ σχίσμα ὑμῶν πολλοὺς διέστρεψεν, πολλοὺς εἰς ἀθυμίαν ἔβαλεν, πολλοὺς εἰς δισταγμόν, τοὺς πάντας ἡμᾶς εἰς λύπην· καὶ ἐπίμονος ὑμῶν ἔστιν ἡ στάσις.

Your schism has turned aside many, has cast many into discouragement, many to doubt, all of us to grief; and your sedition continues

#### Chapter 47

1 Ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακαρίου Παύλου τοῦ ἀποστόλου.

Take up the epistle of the blessed Paul the Apostle.

2 τί πρῶτον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἔγραψεν;

What did he first write to you at the beginning of his preaching?

3 ἐπ' ἀληθείας πνευματικῶς ἐπέστειλεν ὑμῖν περὶ ἑαυτοῦ τε καὶ Κηφᾶ τε καὶ Ἀπολλῶ, διὰ τὸ καὶ τότε προσκλίσεις ὑμᾶς πεποιῆσθαι.

With true inspiration he charged you concerning himself and Cephas and Apollos, because even then you had made your selves partisans.

4 ἀλλ' ἢ πρόσκλισις ἐκείνη ἤττονα ἁμαρτίαν ὑμῖν προσήνεγκεν· προσεκλήθητε γὰρ ἀποστόλοις μεμαρτυρημένοις καὶ ἀνδρὶ δεδοκιμασμένῳ παρ' αὐτοῖς.

But that partisanship entailed less guilt on you; for you were partisans of Apostles of high reputation, and of a man approved by them.

5 νυνὶ δὲ κατανοήσατε, τίνες ὑμᾶς διέστρεψαν καὶ τὸ σεμνὸν τῆς περιβοήτου φιλαδελφίας ὑμῶν ἐμείνωσαν.

But now consider who they are who have perverted you, and have lessened the respect due to your famous love for the brethren.

6 αἰσχρά, ἀγαπητοί, καὶ λίαν αἰσχρά, καὶ ἀνάξια τῆς ἐν Χριστῷ ἀγωγῆς ἀκούεσθαι, τὴν βεβαιωτάτην καὶ

It is a shameful report, beloved, extremely shameful, and unworthy of your training in Christ, that on account

ἀρχαίαν Κορινθίων ἐκκλησίαν δι' ἐν ἡ δύο πρόσωπα στασιάζειν πρὸς τοὺς πρεσβυτέρους·

of one or two persons the steadfast and ancient church of the Corinthians is being disloyal to the presbyters.

- 7 καὶ αὕτη ἡ ἀκοὴ οὐ μόνον εἰς ἡμᾶς ἐχώρησεν, ἀλλὰ καὶ εἰς τοὺς ἑτεροκλινεῖς ὑπάρχοντας ἀφ' ἡμῶν, ὥστε καὶ βλασφημίας ἐπιφέρεσθαι τῷ ὀνόματι κυρίου διὰ τὴν ὑμετέραν ἀφροσύνην, ἑαυτοῖς δὲ κίνδυνον ἐπεξεργάζεσθαι.

And this report has not only reached us, but also those who dissent from us, so that you bring blasphemy on the name of the Lord through your folly, and are moreover creating danger for yourselves.

#### Chapter 48

- 1 Ἐξάρωμεν οὖν τοῦτο ἐν τάχει καὶ προσπέσωμεν τῷ δεσπότη καὶ κλαύσωμεν ἱκετεύοντες αὐτόν, ὅπως ἴλεως γενόμενος ἐπικαταλλαγῇ ἡμῖν καὶ ἐπὶ τὴν σεμνὴν τῆς φιλαδελφίας ἡμῶν ἀγνὴν ἀγωγὴν ἀποκαταστήσῃ ἡμᾶς.
- 2 πύλη γὰρ δικαιοσύνης ἀνεφύγῃα εἰς ζωὴν αὕτη, καθὼς γέγραπται· Ἀνοίξατέ μοι πύλας δικαιοσύνης, ἵνα εἰσελθῶν ἐν αὐταῖς ἐξομολογήσωμαι τῷ κυρίῳ.
- 3 αὕτη ἡ πύλη τοῦ κυρίου· δίκαιοι εἰσελεύσονται ἐν αὐτῇ.
- 4 πολλῶν οὖν πυλῶν ἀνεφύγιων ἢ ἐν δικαιοσύνῃ αὕτη ἐστὶν ἢ ἐν Χριστῷ, ἐν ἣ μακάριοι πάντες οἱ εἰσελθόντες καὶ κατευθύνοντες τὴν πορείαν αὐτῶν ἐν ὁσιότητι καὶ δικαιοσύνῃ, ἀταράχως πάντα ἐπιτελοῦντες.

Let us then quickly put an end to this, and let us fall down before the Master, and beseech him with tears that he may have mercy upon us, and be reconciled to us, and restore us to our holy and seemly practice of love for the brethren.

For this is the gate of righteousness which opens on to life, as it is written "Open me the gates of righteousness, that I may enter into them and praise the Lord;"

"this is the gate of the Lord, the righteous shall enter in by it." (LXX: Ps 117:19-20).

So then of the many gates which are opened, that which is in righteousness is the one in Christ, in which are blessed all who enter and make straight their way "in holiness and righteousness" (Lk 1:75), accomplishing all things without disorder.

- 5 ἦτω τις πιστός, ἦτω δυνατὸς γνώσιν ἐξειπεῖν, ἦτω σοφὸς ἐν διακρίσει λόγων, ἦτω γοργὸς ἐν ἔργοις, ἦτω ἀγνός.

Let a man be faithful, let him have power to utter "Knowledge," let him be wise in the discernment of arguments, let him be pure in his deeds;

- 6 τοσοῦτῳ γὰρ μᾶλλον ταπεινοφρονεῖν ὀφείλει, ὅσῳ δοκεῖ μᾶλλον μειζῶν εἶναι, καὶ ζητεῖν τὸ κοινωφελὲς πᾶσιν, καὶ μὴ τὸ ἑαυτοῦ.

for the more he seems to be great, the more ought he to be humble-minded, and to seek the common good of all and not his own benefit.

#### Chapter 49

- 1 Ὁ ἔχων ἀγάπην ἐν Χριστῷ ποιησάτω τὰ τοῦ Χριστοῦ παραγγέλματα.
- 2 τὸν δεσμόν τῆς ἀγάπης τοῦ θεοῦ τίς δύναται ἐξηγήσασθαι;
- 3 τὸ μεγαλεῖον τῆς καλλονῆς αὐτοῦ τίς ἀρκετὸς ἐξειπεῖν;
- 4 τὸ ὕψος, εἰς ὃ ἀνάγει ἡ ἀγάπη, ἀνεκδιήγητόν ἐστιν.
- 5 ἀγάπη κολλᾷ ἡμᾶς τῷ θεῷ, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν, ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάνουσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον· ἀγάπη σχίσμα οὐκ ἔχει, ἀγάπη οὐ στασιάζει, ἀγάπη πάντα ποιεῖ ἐν ὁμονοίᾳ· ἐν τῇ ἀγάπῃ ἐτελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ θεοῦ, δίχα ἀγάπης οὐδὲν εὐάρεστόν ἐστιν τῷ θεῷ.
- 6 ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης· διὰ τὴν ἀγάπην, ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν ἐν θελήματι θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

Let him who has love in Christ perform the commandments of Christ.

Who is able to explain the bond of the love of God?

Who is sufficient to tell the greatness of its beauty?

The height to which love lifts us is not to be expressed.

Love unites us to God. "Love covereth a multitude of sins." (1 Pet 4:8) Love beareth all things, is long-suffering in all things. There is nothing base, nothing haughty in love; love admits no schism, love makes no sedition, love does all things in concord. In love were all the elect of God made perfect. Without love is nothing well pleasing to God.

In love did the Master receive us; for the sake of the love which he had towards us did Jesus Christ our Lord give his blood by the will of God for us, and his flesh for our flesh, and his soul for our souls."

#### Chapter 50

- 1 Ὁρᾷτε, ἀγαπητοί, πῶς μέγα καὶ θαυμαστόν ἐστιν ἡ ἀγάπη, καὶ τῆς τελειότητος αὐτῆς οὐκ ἔστιν ἐξήγησις.

See, beloved, how great and wonderful is love, and that of its perfection there is no expression.

- 2 τὶς ἰκανὸς ἐν αὐτῇ εὐρεθῆναι, εἰ μὴ οὖς ἂν καταξιώσῃ ὁ θεός; δεώμεθα οὖν καὶ αἰτώμεθα ἀπὸ τοῦ ἐλέους αὐτοῦ, ἵνα ἐν ἀγάπῃ εὐρεθῶμεν δίχα προσκλίσεως ἀνθρωπίνης, ἁμωμοί.
- 3 αἱ γενεαὶ πᾶσαι ἀπὸ Ἀδάμ ἕως τῆσδε τῆς ἡμέρας παρήλθον, ἀλλ' οἱ ἐν ἀγάπῃ τελειωθέντες κατὰ τὴν τοῦ θεοῦ χάριν ἔχουσιν χώρον εὐσεβῶν, οἱ φανερωθήσονται ἐν τῇ ἐπισκοπῇ τῆς βασιλείας τοῦ Χριστοῦ.
- 4 γέγραπται γάρ· Εἰσέλθετε εἰς τὰ ταμεῖα μικρὸν ὅσον ὅσον, ἕως οὗ παρέλθῃ ἡ ὀργὴ καὶ ὁ θυμὸς μου, καὶ μνησθήσομαι ἡμέρας ἀγαθῆς, καὶ ἀναστήσω ὑμᾶς ἐκ τῶν θηκῶν ὑμῶν.
- 5 μακάριοί ἐσμεν, ἀγαπητοί, εἰ τὰ προστάγματα τοῦ θεοῦ ἐποιοῦμεν ἐν ὁμονοίᾳ ἀγάπης, εἰς τὸ ἀφεθῆναι ἡμῖν δι' ἀγάπης τὰς ἁμαρτίας.
- 6 γέγραπται γάρ· Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι· μακάριος ἀνὴρ, οὗ οὐ μὴ λογίσθῃται κύριος ἁμαρτίαν, οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος·
- 7 οὗτος ὁ μακαρισμὸς ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους ὑπὸ τοῦ θεοῦ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

#### Chapter 51

- 1 Ὅσα οὖν παρεπέσαμεν καὶ ἐποιήσαμεν διὰ τινος τῶν τοῦ ἀντικειμένου, ἀξιώσωμεν ἀφεθῆναι ἡμῖν. καὶ ἐκεῖνοι δέ, οἵτινες ἀρχηγοὶ στάσεως καὶ διχοστασίας ἐγενήθησαν, ὀφείλουσιν τὸ κοινὸν τῆς ἐλπίδος σκοπεῖν.
- 2 οἱ γὰρ μετὰ φόβου καὶ ἀγάπης πολιτευόμενοι ἑαυτοὺς θέλουσιν μᾶλλον αἰκίας περιπίπτειν ἢ τοὺς πλησίον· μᾶλλον δὲ ἑαυτῶν κατάγνωσιν φέρουσιν ἢ τῆς παραδεδομένης ἡμῖν καλῶς καὶ δικαίως ὁμοφωνίας,
- 3 καλὸν γὰρ ἀνθρώπῳ ἐξομολογεῖσθαι περὶ τῶν παραπτωμάτων ἢ σκληρῶναι τὴν καρδίαν αὐτοῦ, καθὼς ἐσκληρύνθη ἡ καρδία τῶν στασιαζόντων πρὸς τὸν θεράποντα τοῦ θεοῦ Μωϋσῆν, ὧν τὸ κρίμα πρὸδηλον ἐγενήθη,
- 4 κατέβησαν γὰρ εἰς ἕδου ζῶντες, καὶ θάνατος ποιμανεῖ αὐτούς.
- 5 Φαραὼ καὶ ἡ στρατιὰ αὐτοῦ καὶ πάντες οἱ ἡγούμενοι Αἰγύπτου, τὰ τε ἄρματα καὶ οἱ ἀνάβηται αὐτῶν οὐ δι' ἄλλην τινα αἰτίαν ἐβυθίσθησαν εἰς θάλασσαν ἐρυθρὰν καὶ ἀπώλοντο, ἀλλὰ διὰ τὸ σκληρυνθῆναι αὐτῶν τὰς ἀσυνέτους καρδίας μετὰ τὸ γενέσθαι τὰ σημεῖα καὶ τὰ τέρατα ἐν γῆ Αἰγύπτου διὰ τοῦ θεράποντος τοῦ θεοῦ Μωϋσέως.

#### Chapter 52

- 1 Ἄπροσδεῖς, ἀδελφοί, ὁ δεσπότης ὑπάρχει τῶν ἀπάντων· οὐδὲν οὐδενὸς χρήζει εἰ μὴ τὸ ἐξομολογεῖσθαι αὐτῷ.
- 2 φησὶν γὰρ ὁ ἐκλεκτὸς Δαυεὶδ· Ἐξομολογήσομαι τῷ κυρίῳ, καὶ ἀρέσει αὐτῷ ὑπὲρ μόσχον νέον κέρατα

	ἐκφέροντα και ὀπλάς· ἰδέτωσαν πτωχοὶ και εὐφρανθήτωσαν.	grows horns and hoofs: let the poor see it and be glad." (LXX: Ps 68:31-33).
3	καὶ πάλιν λέγει· Θῦσον τῷ θεῷ. θυσίαν αἰνέσεως και ἀπόδος τῷ ὑψίστῳ τὰς εὐχάς σου· και ἐπικάλεσαί με ἐν ἡμέρᾳ θλίψεώς σου, και ἐξελοῦμαί σε, και δοξάσεις με.	And again he says "Sacrifice to God a sacrifice of praise, and pay to the Highest thy vows; and call upon me in the day of thy affliction, and I will deliver thee and thou shalt glorify me. (LXX: Ps 49:14,15).
4	θυσία γὰρ τῷ θεῷ πνεῦμα συντετριμμένον.	For the sacrifice of God is a broken spirit" (LXX: Ps 50:19).

#### Chapter 53

1	Ἐπίστασθε γὰρ και καλῶς ἐπίστασθε τὰς ἱερὰς γραφάς, ἀγαπητοί, και ἐγκεκύφατε εἰς τὰ λόγια τοῦ θεοῦ. πρὸς ἀνάμνησιν οὖν ταῦτα γράφομεν.	For you have understanding, you have a good understanding of the sacred Scriptures, beloved, and you have studied the oracles of God. Therefore we write these things to remind you.
2	Μωϋσέως γὰρ ἀναβάντος εἰς τὸ ὄρος και ποιήσαντος τεσσαράκοντα ἡμέρας και τεσσαράκοντα νύκτας ἐν νηστείᾳ και ταπεινώσει, εἶπεν πρὸς αὐτὸν ὁ θεός· Κατάβηθι τὸ τάχος ἐντεῦθεν, ὅτι ἠνόμησεν ὁ λαός σου, οὐς ἐξήγαγες ἐκ γῆς Αἰγύπτου· παρέβησαν ταχὺ ἐκ τῆς ὁδοῦ ἧς ἐνετείλω αὐτοῖς, ἐποίησαν ἑαυτοῖς χωνεύματα.	For when Moses went up into the mountain, and passed forty days and forty nights in fasting and humiliation, God said to him: "Go down hence quickly, for thy people, whom thou didst bring out of the land of Egypt, have committed iniquity; they have quickly gone aside out of the way which thou didst command them; they have made themselves molten images." (Deut 9:12).
3	καὶ εἶπεν κύριος πρὸς αὐτόν· Λελάληκα πρὸς σε ἅπαξ και δις λέγων· Ἐώρακα τὸν λαὸν τοῦτον, και ἰδοὺ ἐστὶν σκληροτράχηλος· ἔασόν με ἐξολεθρεῦσαι αὐτούς, και ἐξάλειψω τὸ ὄνομα αὐτῶν ὑποκάτωθεν τοῦ οὐρανοῦ, και ποιήσω σε εἰς ἔθνος μέγα και θαυμαστὸν και πολὺ μᾶλλον ἢ τοῦτο.	And the Lord said to him: "I have spoken to thee once and twice, saying, I have seen this people, and behold it is stiffnecked; suffer me to destroy them, and I will wipe out their name from under heaven, and thee will I make into a nation great and wonderful and much more than this." (Deut 9:13-14).
4	καὶ εἶπεν Μωϋσῆς· Μηδαμῶς, κύριε· ἄφες τὴν ἀμαρτίαν τῷ λαῷ τούτῳ ἢ καμὲ ἐξάλειψον ἐκ βιβλοῦ ζώντων.	And Moses said, "Not so, Lord; pardon the sin of this people, or blot me also out of the book of the living." (Ex 32:32).
5	ὦ μεγάλης ἀγάπης, ὦ τελειότητος ἀνυπερβλήτου. παρρησιάζεται θεράπων πρὸς κύριον, αἰτεῖται ἄφεσιν τῷ πλήθει, ἢ και ἑαυτὸν ἐξάλειφθῆναι μετ' αὐτῶν ἀξιῶ.	O great love! O unsurpassable perfection! The servant is bold with the Lord, he asks forgiveness for the people, or begs that he himself may be blotted out together with them.

#### Chapter 54

1	Τίς οὖν ἐν ὑμῖν γενναῖος, τίς εὐσπλαγχνος, τίς πεπληροφορημένος ἀγάπης;	Who then among you is noble, who is compassionate, who is filled with love?
2	εἰπάτω· Εἰ δι' ἐμέ στάσις και ἔρις και σχίσματα, ἐκχωρῶ, ἄπειμι, οὐ ἂν βούλησθε, και ποιῶ τὰ προστασσόμενα ὑπὸ τοῦ πλήθους· μόνον τὸ ποίμνιον τοῦ Χριστοῦ εἰρηνευέτω μετὰ τῶν καθεσταμένων πρεσβυτέρων.	Let him cry: "If sedition and strife and divisions have arisen on my account, I will depart, I will go away whithersoever you will, and I will obey the commands of the people; only let the flock of Christ have peace with the presbyters set over it."
3	τοῦτο ὁ ποιήσας ἑαυτῷ μέγα κλέος ἐν Χριστῷ περιποιήσεται, και πᾶς τόπος δέξεται αὐτόν, τοῦ γὰρ κυρίου ἢ γῆ και τὸ πλήρωμα αὐτῆς.	He who does this will win for himself great glory in Christ, and every place will receive him, for "the earth is the Lord s, and the fullness of it." (LXX: Ps 23:1).
4	ταῦτα οἱ πολιτευόμενοι τὴν ἀμεταμέλητον πολιτείαν τοῦ θεοῦ ἐποίησαν και ποιήσουσιν.	This has been in the past, and will be in the future, the conduct of those who live without regrets as citizens in the city of God.

#### Chapter 55

1	Ἵνα δὲ και ὑποδείγματα ἐθνῶν ἐνέγκωμεν. πολλοὶ βασιλεῖς και ἡγούμενοι, λοιμικοῦ τινος ἐνστάτος καιροῦ, χρησιμοδοτηθέντες παρέδωκαν ἑαυτοὺς εἰς θάνατον, ἵνα ῥύσωνται διὰ τοῦ ἑαυτῶν αἵματος τοὺς πολίτας· πολλοὶ ἐξεχώρησαν ἰδίῳν πόλεων, ἵνα μὴ στασιαζώσιν ἐπὶ πλεῖον.	Let us also bring forward examples from the heathen. Many kings and rulers, when a time of pestilence has set in, have followed the counsel of oracles, and given themselves up to death, that they might rescue their subjects through their own blood. Many have gone
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		away from their own cities, that sedition might have an end.
2	ἐπιστάμεθα πολλοὺς ἐν ἡμῖν παραδεδωκότας ἑαυτοὺς εἰς δεσμὰ, ὅπως ἑτέρους λυτρώσονται· πολλοὶ ἑαυτοὺς παρέδωκαν εἰς δουλείαν, καὶ λαβόντες τὰς τιμὰς αὐτῶν ἑτέρους ἐψώμισαν.	We know that many among ourselves have given themselves to bondage that they might ransom others. Many have delivered themselves to slavery, and provided food for others with the price they received for themselves.
3	πολλαὶ γυναῖκες ἐνδυναμωθεῖσαι διὰ τῆς χάριτος τοῦ θεοῦ ἐπετελέσαντο πολλὰ ἀνδρεία.	Many women have received power through the grace of God and have performed many deeds of manly valour.
4	Ἰουδίθ ἡ μακαρία, ἐν συγκλεισμῷ οὐσης τῆς πόλεως, ἤτήσατο παρὰ τῶν πρεσβυτέρων ἑαθῆναι αὐτὴν ἐξελεῖν εἰς τὴν παρεμβολὴν τῶν ἀλλοφύλων.	The blessed Judith, when her city was besieged, asked the elders to suffer her to go out into the camp of the strangers.
5	παραδοῦσα οὖν ἑαυτὴν τῷ κινδύνῳ ἐξῆλθεν δι' ἀγάπην τῆς πατρίδος καὶ τοῦ λαοῦ τοῦ ὄντος ἐν συγκλεισμῷ, καὶ παρέδωκεν κύριος Ὁλοφέρνην ἐν χειρὶ θηλείας.	So she gave herself up to danger, and went forth for love of her country and her people in their siege, and the Lord delivered over Holofernes by the hand of a woman.
6	οὐχ ἦττον καὶ ἡ τελεία κατὰ πίστιν Ἐσθήρ κινδύνῳ ἑαυτὴν παρέβαλεν, ἵνα τὸ ἔθνος τοῦ Ἰσραὴλ μέλλον ἀπολέσθαι ῥύσῃται· διὰ γὰρ τῆς νηστείας καὶ τῆς ταπεινώσεως αὐτῆς ἤξιωσεν τὸν παντεπόπτην δεσπότην τῶν αἰώνων· ὃς ἰδὼν τὸ ταπεινὸν τῆς ψυχῆς αὐτῆς ἐρύσατο τὸν λαόν ὧν χάριν ἐκινδύνευσεν.	Not less did Esther also, who was perfect in faith, deliver herself to danger, that she might rescue the nation of Israel from the destruction that awaited it; for with fasting and humiliation she besought the all-seeing Master of the Ages, and he saw the meekness of her soul, and rescued the people for whose sake she had faced peril.

#### Chapter 56

1	Καὶ ἡμεῖς οὖν ἐντύχωμεν περὶ τῶν ἕν τι παραπτώματι ὑπαρχόντων, ὅπως δοθῇ αὐτοῖς ἐπιείκεια καὶ ταπεινοφροσύνη εἰς τὸ εἶξαι αὐτοὺς μὴ ἡμῖν ἀλλὰ τῷ θελήματι τοῦ θεοῦ· οὕτως γὰρ ἔσται αὐτοῖς ἐγκαρπος καὶ τελεία ἡ πρὸς τὸν θεὸν καὶ τοὺς ἁγίους μετ' οἰκτιρῶν μνηεῖα.	Let then us also intercede for those who have fallen into any transgression, that meekness and humility be given to them, that they may submit, not to us, but to the will of God; for so will they have fruitful and perfect remembrance before God and the saints, and find compassion.
2	ἀναλάβωμεν παιδείαν, ἐφ' ἧ οὐδεὶς ἀνανακτεῖν, ἀγαπητοὶ ἡ νουθέτησις, ἣν ποιούμεθα εἰς ἀλλήλους, καλὴ ἐστὶν καὶ ὑπεράγαν ὠφέλιμος· κολλᾷ γὰρ ἡμᾶς τῷ θελήματι τοῦ θεοῦ.	Let us receive correction, which none should take amiss, beloved. The admonition which we make one to another is good and beyond measure helpful, for it unites us to the will of God.
3	οὕτως γὰρ φησὶν ὁ ἅγιος λόγος· Παιδεύων ἐπαίδευσέν με ὁ κύριος, καὶ τῷ θανάτῳ οὐ παρέδωκέν με·	For the holy word says thus: "With chastisement did the Lord chastise me, and he delivered me not over unto death;" (LXX: Ps 117:18)
4	ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.	"for whom the Lord loves he chastens, and scourges every son whom he receives." (Prov 3:12).
5	Παιδεύσει με γὰρ, φησὶν, δίκαιος ἐν ἐλέει καὶ ἐλέγξει με, ἔλαιον δὲ ἀμαρτωλῶν μὴ λιπανάτω τὴν κεφαλὴν μου.	"For," he says, "the righteous shall chasten me with mercy, and reprove me, but let not the oil of sinners anoint my head." (LXX Ps 140:5).
6	καὶ πάλιν λέγει· Μακάριος ἄνθρωπος, ὃν ἤλεγξεν ὁ κύριος· νουθέτημα δὲ παντοκράτορος μὴ ἀπαναίνου· αὐτὸς γὰρ ἀλγεῖν ποιεῖ, καὶ πάλιν ἀποκαθίτησιν·	And again he says "Blessed is the man whom the Lord did reprove; and reject not thou the admonition of the Almighty, for he makes to suffer pain and again he restores;"
7	ἔπαισεν, καὶ αἱ χεῖρες αὐτοῦ ἰάσαντο.	"he wounded, and his hands healed."
8	ἕξάκις ἐξ ἀναγκῶν ἐξελεῖται σε, ἐν δὲ τῷ ἑβδόμῳ οὐχ ἄψεται σου κακόν.	"Six times shall he deliver thee from troubles, and the seventh time evil shall not touch thee."
9	ἐν λιμῷ ῥύσεται σε ἐκ θανάτου, ἐν πολέμῳ δὲ ἐκ χειρὸς σιδήρου λύσει σε·	"In famine he shall rescue thee from death, and in war he shall free thee from the hand of the sword."

10	καὶ ἀπὸ μάλιστα γλώσσης σε κρύψει, καὶ οὐ μὴ φοβηθῆσθαι κακῶν ἐπερχομένων.	“And he shall hide thee from the scourge of the tongue and thou shalt not fear when evils approach.”
11	ἀδίκων καὶ ἀνόμων καταγέλαση, ἀπὸ δὲ θηρίων ἀγρίων οὐ μὴ φοβηθῆς·	“Thou shalt laugh at the unrighteous and wicked, and thou shalt not be afraid of wild beasts;”
12	θηρες γὰρ ἄγριοι εἰρηνεύουσιν σοι.	“for wild beasts shall be at peace with thee.”
13	εἶτα γνώση, ὅτι εἰρηνεύσει σου ὁ οἶκος, ἡ δὲ δαίαιτα τῆς σκηνῆς σου οὐ μὴ ἀμάρτη.	“Then thou shalt know that thy house shall have peace, and the habitation of thy tabernacle shall not fail.”
14	γνώση δὲ, ὅτι πολὺ τὸ σπέρμα σου, τὰ δὲ τέκνα σου ὡσπερ τὸ παμβότανον τοῦ ἀγροῦ.	“And thou shalt know that thy seed shall be many and thy children like the herb of the field.”
15	ἐλεύση δὲ ἐν τάφῳ ὡσπερ σῖτος ὠριμος κατὰ καιρὸν θερίζομενος, ἢ ὡσπερ θημωνιά ἄλωνος καθ’ ὥραν συγκομισθεῖσα.	“And thou shalt come to the grave like ripened corn that is harvested in its due season, or like a heap on the threshing-floor which is gathered together at the appointed time.” (Job 5:17-26).
16	βλέπετε, ἀγαπητοί, πόσος ὑπερασπισμὸς ἐστὶν τοῖς παιδευομένοις ὑπὸ τοῦ δεσπότου· πατὴρ γὰρ ἀγαθὸς ὢν παιδεύει εἰς τὸ ἐλεθθῆναι ἡμᾶς διὰ τῆς ὀσίας παιδείας αὐτοῦ.	You see, beloved, how great is the protection given to those that are chastened by the Master, for he is a good father and chastens us that we may obtain mercy through his holy chastisement.

#### Chapter 57

1	Ἵμεις οὖν οἱ τὴν καταβολὴν τῆς στάσεως ποιήσαντες ὑποτάγητε τοῖς πρεσβυτέροις καὶ παιδεύθητε εἰς μετάνοιαν, κάμψαντες τὰ γόνατα τῆς καρδίας ὑμῶν.	You therefore, who laid the foundation of the sedition, submit to the presbyters, and receive the correction of repentance, bending the knees of your hearts.
2	μάθετε ὑποτάσσεσθαι, ἀποθέμενοι τὴν ἀλαζόνα καὶ υπερήφανον τῆς γλώσσης ὑμῶν αὐθάδειαν· ἄμεινον γὰρ ἐστὶν ὑμῖν, ἐν τῷ ποιμνίῳ τοῦ Χριστοῦ μικροῦς καὶ ἐλλογίμους εὐρεθῆναι, ἢ καθ’ ὑπεροχὴν δοκοῦντας ἐκριθῆναι ἐκ τῆς ἐλπίδος αὐτοῦ.	Learn to be submissive, putting aside the boastful and the haughty self-confidence of your tongue, for it is better for you to be found small but honourable in the flock of Christ, than to be preeminent in repute but to be cast out from his hope.
3	οὕτως γὰρ λέγει ἡ πανάρετος σοφία· Ἰδοῦ, προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν, διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.	For “the excellent wisdom” says thus:— “Behold I will bring forth to you the words of my spirit,”
4	ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπήκουσατε, καὶ ἐξέτεινον λόγους καὶ οὐ προσείχετε, ἀλλὰ ἀκύρους ἐποιεῖτε τὰς ἐμὰς βουλάς, τοῖς δὲ ἐμοῖς ἐλέγχοις ἠπειθήσατε· τοιγαροῦν κἀγὼ τῇ ὑμετέρῃ ἀπωλείᾳ ἐπιγελάσομαι, καταχαροῦμαι δὲ ἡνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος καὶ ὡς ἂν ἀφικηται ὑμῖν ἄφνω θόρυβος, ἡ δὲ καταστροφή ὁμοία καταγιγίδι παρῆ, ἢ ὅταν ἔρχηται ὑμῖν θλίψις καὶ πολιορκία.	“and I will teach you my speech, since I called and ye did not obey, and I put forth my words and ye did not attend, but made my counsels of no effect, and disobeyed my reproofs; therefore will I also laugh at your ruin, and I will rejoice when destruction comes upon you, and when sudden confusion overtakes you and catastrophe cometh as a storm, or when persecution or siege comes upon you.”
5	ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ εἰσακούσομαι ὑμῶν· ζητήσουσίν με κακοί, καὶ οὐχ εὐρήσουσιν. ἐμίσησαν γὰρ σοφίαν, τὸν δὲ φόβον τοῦ κυρίου οὐ προείλαντο, οὐδὲ ἤθελον ἐμαῖς προσέχειν βουλαῖς, ἐμυκτήριζον δὲ ἐμοὺς ἐλέγχους.	“For it shall come to pass when ye call upon me, I will not hear you. The evil shall seek me and they shall not find me. For they hated wisdom and they chose not the fear of the Lord, neither would they attend to my counsels but mocked my reproofs.”
6	τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρπούς, καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται·	“Therefore shall they eat the fruits of their own way, and shall be filled with their own wickedness;”
7	ἀνθ’ ὧν γὰρ ἠδίκησαν νηπίους φονευθήσονται, καὶ ἐξετασμὸς ἀσεβείας ὀλεῖ· ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ’ ἐλπίδι πεποιθὼς καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.	“for because they wronged the innocent they shall be put to death, and inquisition shall destroy the wicked. But he who heareth me shall tabernacle with confidence in his hope, and shall be in rest with no fear of any evil.” (Prov 1:23-33).

#### Chapter 58

1	Ἵπακούσωμεν οὖν τῷ παναγίῳ καὶ ἐνδόξῳ ὀνόματι αὐτοῦ φυγόντες τὰς προειρημένας διὰ τῆς σοφίας τῶς	Let us then be obedient to his most holy and glorious name, and escape the threats which have been spoken by wisdom aforetime to the disobedient, that we may
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ἀπειθοῦσιν ἀπειλάς, ἵνα κατασκηνώσωμεν πεποιθότες ἐπὶ τὸ ὀσιώτατον τῆς μεγαλωσύνης αὐτοῦ ὄνομα.

tabernacle in confidence on the most sacred name of his majesty.

- 2 δέξασθε τὴν συμβουλὴν ἡμῶν, καὶ ἔσται ἀμεταμέλητα ὑμῖν. ζῆ γὰρ ὁ θεὸς καὶ ζῆ ὁ κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα τὸ ἅγιον, ἢ τε πίστις καὶ ἡ ἐλπίς τῶν ἐκλεκτῶν, ὅτι ὁ ποιήσας ἐν ταπεινοφροσύνῃ μετ' ἐκτενοῦς ἐπιεικείας ἀμεταμελήτως τὰ ὑπὸ τοῦ θεοῦ δεδομένα δικαιοῦματα καὶ προστάγματα, οὗτος ἐντεταγμένος καὶ ἐλλόγιμος ἔσται εἰς τὸν ἀριθμὸν τῶν σωζομένων διὰ Ἰησοῦ Χριστοῦ, δι' οὗ ἔστιν αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
- Receive our counsel, and there shall be nothing far you to regret, for as God lives and as the Lord Jesus Christ lives and the Holy Spirit, the faith and hope of the elect, he who with lowliness of mind and eager gentleness has without backsliding performed the decrees and commandments given by God shall be enrolled and chosen in the number of those who are saved through Jesus Christ, through whom is to him the glory for ever and ever. Amen.

#### Chapter 59

- 1 Ἐὰν δέ τινες ἀπειθήσωσιν τοῖς ὑπ' αὐτοῦ δι' ἡμῶν εἰρημένοις, γινωστέωσαν ὅτι παραπτώσει καὶ κινδύνῳ οὐ μικρῷ ἑαυτοὺς ἐνδήσουσιν.
- But if some be disobedient to the words which have been spoken by him through us, let them know that they will entangle themselves in transgression and no little danger;
- 2 ἡμεῖς δὲ ἀθῶοι ἐσόμεθα ἀπὸ ταύτης τῆς ἀμαρτίας καὶ αἰτησόμεθα ἐκτενῆ τὴν δέησιν καὶ ἱκεσίαν ποιούμενοι, ὅπως τὸν ἀριθμὸν τὸν κατηριθμημένον τῶν ἐκλεκτῶν αὐτοῦ ἐν ὅλῳ τῷ κόσμῳ διαφυλάξῃ ἄθραυστον ὁ δημιουργὸς τῶν ἀπάντων διὰ τοῦ ἡγαπημένου παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, δι' οὗ ἐκάλεσεν ἡμᾶς ἀπὸ σκότους εἰς φῶς, ἀπὸ ἀγνωσίας εἰς ἐπίγνωσιν δόξης ὀνόματος αὐτοῦ,
- but we shall be innocent of this sin, and will pray with eager entreaty and supplication that the Creator of the Universe may guard unhurt the number of his elect that has been numbered in all the world through his beloved child Jesus Christ, through whom he called us from darkness to light, from ignorance to the full knowledge of the glory of his name.
- 3 [δὸς ἡμῖν, κύριε,] ἐλπίζειν ἐπὶ τὸ ἀρχεγονόν πάσης κτίσεως ὄνομά σου, ἀνοίξας τοὺς ὀφθαλμοὺς τῆς καρδίας ἡμῶν εἰς τὸ γινώσκειν σε τὸν μόνον ὑψιστον ἐν ὑψίστοις, ἅγιον ἐν ἀγίοις ἀναπαυόμενον. τὸν ταπεινοῦντα ὑβριν ὑπερηφάνων, τὸν διαλύοντα λογισμοὺς ἔθνων, τὸν ποιοῦντα ταπεινοὺς εἰς ὕψος καὶ τοὺς ὑψηλοὺς ταπεινοῦντα, τὸν πλουτίζοντα καὶ πτωχίζοντα, τὸν ἀποκτείνοντα καὶ ζῆν ποιοῦντα, μόνον εὐρέτην πνευμάτων καὶ θεὸν πάσης σαρκός· τὸν ἐπιβλέποντα ἐν τοῖς ἀβύσσοις, τὸν ἐπόπτην ἀνθρωπίνων ἔργων, τὸν τῶν κινδυνευόντων βοηθόν, τὸν τῶν ἀηλιτισμένων σωτήρα, τὸν παντὸς πνεύματος κτίστην καὶ ἐπίσκοπον· τὸν πληθύνοντα ἔθνη ἐπὶ γῆς καὶ ἐκ πάντων ἐκλεξάμενον τοὺς ἀγαπῶντάς σε διὰ Ἰησοῦ Χριστοῦ τοῦ ἡγαπημένου παιδὸς σου, δι' οὗ ἡμᾶς ἐπαίδευσας, ἠγάσας, ἐτίμησας.
- Grant us to hope on thy name, the source of all creation, open the eyes of our heart to know thee, that "thou alone art the highest in the highest and remainest holy among the holy" (Isa 57:15). "Thou dost humble the pride of the haughty" (Isa 13:11), "thou dost destroy the imaginings of nations, thou dost raise up the humble and abase the lofty" (Job 5:11), "thou makest rich and makest poor" (1 Sam 2:7), "thou dost slay and make alive" (Deut 32:39), thou alone art the finder of "spirits and art God of all flesh" (Num 16:22; 27:16), thou dost look on the abysses" (Dan 3:55), thou seest into the works of man, "thou art the helper of those in danger, "the saviour of those in despair" (Jdt 9:11), the creator and watcher over every spirit; thou dost multiply nations upon earth and hast chosen out from them all those that love thee through Jesus Christ thy beloved child, and through him hast thou taught us, made us holy, and brought us to honour.
- 4 ἀξιοῦμέν σε, δέσποτα, βοηθὸν γενέσθαι καὶ ἀντλήπτωρα ἡμῶν. τοὺς ἐν θλίψει ἡμῶν σώσον, τοὺς ταπεινοὺς ἐλέησον, τοὺς πεπτωκότας ἔγειρον, τοῖς δεομένοις ἐπιφάνηθι, τοὺς ἀσθενεῖς ἴασαι, τοὺς πλανωμένους τοῦ λαοῦ σου ἐπίστρεψον· χόρτασον τοὺς πεινῶντας, λύτρωσαι τοὺς δεσμίους ἡμῶν, ἐξανίστησον τοὺς ἀσθενοῦντας, παρακάλεσον τοὺς ὀλιγοψυχοῦντας· γνώτωσάν σε ἅπαντα τὰ ἔθνη, ὅτι σὺ εἶ ὁ θεὸς μόνος καὶ Ἰησοῦς Χριστὸς ὁ παῖς σου καὶ ἡμεῖς λαός σου καὶ πρόβατα τῆς νομῆς σου.
- We beseech thee, Master, to be our "help and succour." (LXX: Ps 118:114) Save those of us who are in affliction, have mercy on the lowly, raise the fallen, show thyself to those in need, heal the sick, turn again the wanderers of thy people, feed the hungry, ransom our prisoners, raise up the weak, comfort the faint-hearted; let all "nations know thee, that thou art God alone," (1 Kings 8:60) and that Jesus Christ is thy child, and that "we are thy people and the sheep of thy pasture." (LXX: Ps 78:13)

#### Chapter 60

- 1 Σὺ γὰρ τὴν ἀέναον τοῦ κόσμου σύστασιν διὰ τῶν ἐνεργουμένων ἐφανεροποίησας· σὺ, κύριε, τὴν οἰκουμένην ἔκτισας, ὁ πιστὸς ἐν πάσαις ταῖς γενεαῖς, δίκαιος ἐν τοῖς κρίμασιν, θαυμαστός ἐν ἰσχύϊ μεγαλοπρεπείᾳ, ὁ σοφὸς ἐν τῷ κτίσειν καὶ συνετὸς ἐν τῷ τὰ γενόμενα ἐδράσαι, ὁ ἀγαθὸς ἐν τοῖς ὀρωμένοις καὶ χρηστὸς ἐν τοῖς πεποιθόσιν ἐπὶ σέ, ἐλεῆμον καὶ
- For thou through thy operations didst make manifest the eternal fabric of the world; thou, Lord, didst create the earth. Thou that art faithful in all generations, righteous in judgment, wonderful in strength and majesty, wise in thy creation, and prudent in establishing thy works, good in the things which are seen, and gracious among those that trust in thee, O

- οικτίρμον, ἄφες ἡμῖν τὰς ἀνομίας ἡμῶν καὶ τὰς ἀδικίας καὶ τὰ παραπτώματα καὶ πλημμελείας.
- 2 μὴ λογίσῃ πᾶσαν ἁμαρτίαν δούλων σου καὶ παιδισκῶν, ἀλλὰ καθάρισον ἡμᾶς τὸν καθαρισμόν τῆς σῆς ἀληθείας, καὶ κατεύθυνον τὰ διαβήματα ἡμῶν ἐν ὁσιότητι καρδίας προεὔεσθαι καὶ ποιεῖν τὰ καλὰ καὶ εὐάρεστα ἐνώπιόν σου καὶ ἐνώπιον τῶν ἀρχόντων ἡμῶν.
- 3 ναί, δέσποτα, ἐπίφανον τὸ πρόσωπόν σου ἐφ' ἡμᾶς εἰς ἀγαθὰ ἐν εἰρήνῃ, εἰς τὸ σκεπασθῆναι ἡμᾶς τῇ χειρὶ σου τῇ κραταιᾷ καὶ ῥυσθῆναι ἀπὸ πάσης ἁμαρτίας τῶ βραχίονί σου τῶ ὑψηλῶ, καὶ ῥῦσαι ἡμᾶς ἀπὸ τῶν μισούντων ἡμᾶς ἀδικῶς.
- 4 δὸς ὁμόνοιαν καὶ εἰρήνην ἡμῖν τε καὶ πᾶσιν τοῖς κατοικοῦσιν τὴν γῆν, καθὼς ἔδωκας τοῖς πατράσιν ἡμῶν, ἐπικαλουμένων σε αὐτῶν ὁσῶς ἐν πίστει καὶ ἀληθείᾳ, [ὥστε σῶζεσθαι ἡμᾶς] ὑπηκόους γινομένους τῶ παντοκράτορι καὶ ἐνδόξῳ ὀνόματί σου, τοῖς τε ἄρχουσιν καὶ ἡγουμένοις ἡμῶν ἐπὶ τῆς γῆς.

#### Chapter 61

- 1 Σὺ, δεσπότη, ἔδωκας τὴν ἐξουσίαν τῆς βασιλείας αὐτοῖς διὰ τοῦ μεγαλοπρεποῦς καὶ ἀνεκδηγήτου κράτους σου, εἰς τὸ γινώσκοντας ἡμᾶς τὴν ὑπὸ σοῦ αὐτοῖς δεδομένην δόξαν καὶ τιμὴν ὑποτάσσεσθαι αὐτοῖς, μηδὲν ἐναντιούμενους τῶ θελήματί σου· οἷς δός, κύριε, ὑγίειαν, εἰρήνην, ὁμόνοιαν, εὐστάθειαν, εἰς τὸ διέπειν αὐτοὺς τὴν ὑπὸ σοῦ δεδομένην αὐτοῖς ἡγεμονίαν ἀπροσκόπως.
- 2 σὺ γάρ, δέσποτα ἐπουράνιε, βασιλεῦ τῶν αἰώνων, δίδως τοῖς υἱοῖς τῶν ἀνθρώπων δόξαν καὶ τιμὴν καὶ ἐξουσίαν τῶν ἐπὶ τῆς γῆς ὑπαρχόντων· σὺ, κύριε, διεύθυνον τὴν βουλήν αὐτῶν κατὰ τὸ καλὸν καὶ εὐάρεστον ἐνώπιόν σου, ὅπως διέποντες ἐν εἰρήνῃ καὶ πραῦτητι εὐσεβῶς τὴν ὑπὸ σοῦ αὐτοῖς δεδομένην ἐξουσίαν ἴλω σου τυγχάνωσιν.
- 3 ὁ μόνος δυνατὸς ποιῆσαι ταῦτα καὶ περισσότερα ἀγαθὰ μεθ' ἡμῶν, σοὶ ἐξομολογούμεθα διὰ τοῦ ἀρχιερέως καὶ προστάτου τῶν ψυχῶν ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ σοὶ ἡ δόξα καὶ ἡ μεγαλωσύνη καὶ νῦν καὶ εἰς γενεὰν γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

#### Chapter 62

- 1 Περὶ μὲν τῶν ἀνηκόντων τῇ θρησκείᾳ ἡμῶν καὶ τῶν ὠφελιμωτάτων εἰς ἐνάρετον βίον τοῖς θέλουσιν εὐσεβῶς καὶ δικαίως διευθύνειν, ἱκανῶς ἐπεστείλαμεν ὑμῖν, ἄνδρες ἀδελφοί.
- 2 περὶ γὰρ πίστεως καὶ μετανοίας καὶ γνησίας ἀγάπης καὶ ἐγκρατείας καὶ σωφροσύνης καὶ ὑπομοχῆς πάντα τρόπον ἐψηλαφήσαμεν, ὑπομνησκόντες δεῖν ὑμᾶς ἐν δικαιοσύνῃ καὶ ἀληθείᾳ καὶ μακροθυμίᾳ τῶ παντοκράτορι θεῷ ὁσῶς εὐαρεστεῖν, ὁμονοοῦντας ἀμνησικάκως ἐν ἀγάπῃ καὶ εἰρήνῃ μετὰ ἐκτενοῦς ἐπεικειας, καθὼς καὶ οἱ προδεδηλωμένοι πατέρες ἡμῶν εὐηρέστησαν ταπεινοφρονοῦντες τὰ πρὸς τὸν πατέρα καὶ κτίστην θεὸν· καὶ πάντας ἀνθρώπους.

- 3 καὶ ταῦτα τοσοῦτω ἤδιον ὑπεμνήσαμεν, ἐπειδὴ σαφῶς ἤδειμεν γράφειν ἡμᾶς ἀνδράσιν πιστοῖς καὶ ἐλλογμωτάτοις καὶ ἐγκεκυφόσιν εἰς τὰ λόγια τῆς παιδείας τοῦ θεοῦ.
- And we had the more pleasure in reminding you of this, because we knew quite well that we were writing to men who were faithful and distinguished and had studied the oracles of the teaching of God.

#### Chapter 63

- 1 Θεμιτὸν οὖν ἔστιν τοῖς τοιούτοις καὶ τοσοῦτοις ὑποδιέγμασιν προελθόντας ὑποθεῖναι τὸν τράχηλον καὶ τὸν τῆς ὑπακοῆς τόπον ἀναπληρῶσαι, ὅπως ἡσυχάσαντες τῆς ματαίας στάσεως ἐπὶ τὸν προκείμενον ἡμῖν ἐν ἀληθείᾳ σκοπὸν δίχα παντὸς μώμου καταστήσωμεν.
- It is therefore right that we should respect so many and so great examples, and bow the neck, and take up the position of obedience, so that ceasing from vain sedition we may gain without any fault the goal set before us in truth.
- 2 χαρὰν γὰρ καὶ ἀγαλλίασιν ἡμῖν παρέξετε, ἐὰν ὑπήκοοι γενόμενοι τοῖς ὑφ' ἡμῶν γεγραμμένοις διὰ τοῦ ἁγίου πνεύματος ἐκκόψητε τὴν ἀθέμιτον τοῦ ζήλους ὑμῶν ὀργὴν κατὰ τὴν ἐντευξίν, ἣν ἐποιήσαμεθα περὶ εἰρήνης καὶ ὁμοιοῦς ἐν τῇδε τῇ ἐπιστολῇ.
- For you will give us joy and gladness, if you are obedient to the things which we have written through the Holy Spirit, and root out the wicked passion of your jealousy according to the entreaty for peace and concord which we have made in this letter.
- 3 ἐπέμψαμεν δὲ ἀνδρας πιστοὺς καὶ σώφρονας ἀπὸ νεότητος ἀναστραφέντας ἕως γήρους ἀμέμπτως ἐν ἡμῖν, οἵτινες καὶ μάρτυρες ἔσονται μεταξύ ὑμῶν καὶ ἡμῶν.
- And we have sent faithful and prudent men, who have lived among us without blame from youth to old age, and they shall be witnesses between you and us.
- 4 τοῦτο δὲ ἐποιήσαμεν, ἵνα εἰδῆτε, ὅτι πᾶσα ἡμῖν φροντίς καὶ γέγονεν καὶ ἔστιν εἰς τὸ ἐν τάχει ὑμᾶς εἰρηνεῦσαι.
- We have done this that you may know that our whole care has been and is directed to your speedy attainment of peace.

#### Chapter 64

- 1 Λοιπὸν ὁ παντεπόπτης θεὸς καὶ δεσπότης τῶν πνευμάτων καὶ κύριος πάσης σαρκός, ὁ ἐκλεξάμενος τὸν κύριον Ἰησοῦν Χριστὸν καὶ ἡμᾶς δι' αὐτοῦ εἰς λαὸν περιούσιον, δῶψή πάσῃ ψυχῇ ἐπικεικλημένη τὸ μεγαλοπρεπὲς καὶ ἅγιον ὄνομα αὐτοῦ πίστιν, φόβον, εἰρήνην, ὑπομονὴν καὶ μακροθυμίαν, ἐγκράτειαν ἀγνείαν, σωφροσύνην, εἰς εὐαρέστησιν τῷ ὀνόματι αὐτοῦ διὰ τοῦ ἀρχιερέως καὶ προστάτου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ αὐτῷ δόξα καὶ μεγαλωσύνη, κράτος καὶ τιμὴ, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
- Now may God, the all-seeing, and the "master of spirits, and the Lord of all flesh" (Num 16:22; 27:16), who chose out the Lord Jesus Christ, and us through him for "a peculiar people," give unto every soul that is called after his glorious and holy name, faith, fear, peace, patience and long-suffering, self-control, purity, sobriety, that they may be well-pleasing to his name through our high priest and guardian Jesus Christ, through whom be to him glory and majesty, might and honour, both now and to all eternity. Amen.

#### Chapter 65

- 1 Τοὺς δὲ ἀπεσταλμένους ἀφ' ἡμῶν Κλαύδιον Ἐφηβον καὶ Οὐαλέριον Βίτωνα σὺν καὶ Φορτουνάτῳ ἐν εἰρήνῃ μετὰ χαρᾶς ἐν τάχει ἀναπέμψατε πρὸς ἡμᾶς, ὅπως θᾶττον τὴν εὐκταίαν καὶ ἐπιποθήτην ἡμῖν εἰρήνην καὶ ὁμόνοιαν ἀπαγγέλλωσιν, εἰς τὸ τάχιον καὶ ἡμᾶς χαρῆσαι περὶ τῆς εὐσταθείας ὑμῶν.
- Send back quickly to us our messengers Claudius Ephebus and Valerius Vito and Fortunatus, in peace with gladness, in order that they may report the sooner the peace and concord which we pray for and desire, that we also may the more speedily rejoice in your good order.
- 2 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν καὶ μετὰ πάντων πανταχῇ τῶν κεκλημένων ὑπὸ τοῦ θεοῦ δι' αὐτοῦ, δι' οὗ αὐτῷ δόξα, τιμὴ, κράτος καὶ μεγαλωσύνη, θρόνος αἰώνιος, ἀπὸ τῶν αἰώνων εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. Ἐπιστολὴ τῶν Ῥωμαίων πρὸς τοὺς Κορινθίους.
- The grace of our Lord Jesus Christ be with you and with all, in every place, who have been called by God through him, through whom be to him glory, honour, power and greatness and eternal dominion, from eternity to eternity. Amen. The Epistle of the Romans to the Corinthians.