

Homily from the 2nd century to the Corinthians - 2 Clement

A second epistle from Clement of Rome?

This homily from the 2nd century AD has been mistakenly called: Clement's Second Epistle to the Corinthians. The misunderstanding stems from a copyist of the Codex Alexandrinus, a manuscript from the early 5th century, which contains a table of contents of the copied documents at the end of the book and titled this untitled homily: *Klémentos epistolē b* (From Clement, Epistle b, i.e., second). According to this table of contents, this document was copied after Clement of Rome's epistle to the Corinthians. Another manuscript, the Codex Hierosolymitanus, dated 1056, discovered in Constantinople in 1873 and currently in Jerusalem, also offers us this homily, which it titles: *Klémentos pros Korinthious epistolē b* (From Clement to the Corinthians, Epistle b, i.e. second). Finally, this homily is also found in a Syriac translation, executed in Edessa and completed in 1481, which places it after Clement of Rome's epistle to the Corinthians and presents it as a second epistle to the Corinthians, written by Clement, "disciple of the apostle Peter."

What do the Church Fathers say about it? The oldest testimony is that of Eusebius of Caesarea (260-339), who writes: "It should not be ignored that a second epistle is still attributed to Clement; but we know that it was not as well known as the first, since we do not see that the ancients made use of it" ([Church History](#), III, 38, 4). St. Jerome (347-420) clearly states that the ancients rejected the second letter attributed to Clement ([De viris illustribus](#), ch. 15).

Finally, when we compare the style, tone, and thought of this homily with Clement of Rome's letter to the Corinthians, the contrast is striking: the thought is banal, the expression is often awkward and imprecise, and the content is poorly structured. Clearly, the two documents are not by the same author.

Literary genre, author, place, and date of composition

The literary genre appears right from the start with the first words: "Brothers" (1:1). This appeal to an audience is repeated at the end with the words: "brothers and sisters" (19:1), followed by the statement: "I am reading this exhortation to you." Thus, the author addresses an audience of Christians gathered together, no doubt during a Eucharist, and reads a text he has composed. It is therefore a homily, probably composed by a presbyter, since preaching was one of their tasks. Moreover, the author clearly alludes to this: "Let us not appear to be believers and attentive only when the presbyters exhort us" (17:3). But we cannot say anything more about the identity of this presbyter, except that he seems to be a convert from paganism.

Where should this homily be placed? To what audience was it addressed? Since the text does not clearly state which community is the target of this series of exhortations, we must look for clues in its content. In his exhortation to confront evil, the presbyter uses images drawn from stadium games: "Many wrestlers rush into perishable contests, but only those who have labored and fought gloriously are crowned" (7:1); "Let us run in the right path, in the imperishable contest, let us embark on the struggle in large numbers, and let us fight, so that we may be crowned" (7:3); "We must know that in perishable contests, those who cheat are beaten with rods, excluded and driven from the stadium" (7:4). Thus, the presbyter appeals to what the audience should have been familiar with. Since 582 BC, the Isthmian Games had been held every two years in the region of Corinth. These games included gymnastic competitions (wrestling, discus and javelin throwing, etc.) and equestrian events, as well as musical competitions. The winners received a crown of pine, parsley, or ache (celery). St. Paul himself refers to this in his epistle to the Corinthians: "Do you not know that in a race all the runners run, but only one receives the prize? Run in such a way as to win" (1 Cor 9:24). Thus, it is highly likely that the Christian community of Corinth was the place where the homily was composed.

This could explain the confusion surrounding this document. It is possible that originally there was a reference to "To the Corinthians." A copyist, familiar with Clement's letter to the Corinthians, may have associated the two documents addressed to the Corinthians and therefore believed that they were by the same author, which gave rise to the title: Second Letter to the Corinthians.

One last question remains: when was this homily composed? One clue we have is the fact that the Isthmian Games disappeared under Emperor Hadrian around 130 AD. Therefore, we must assume a date that falls within the first quarter of the 2nd century at the latest. Another clue comes from the use of the word "seal" to describe baptism, as does the pastor of Hermas in his [Visions](#), a document written in part around 100-120.

The theological universe of this homily

The central theme of the homily is the salvation of the listener, especially in the face of God's coming judgment, which is frightening: the noun "salvation" or the verb "to save" recur constantly throughout the homily. Moreover, the author writes explicitly: "I am reading this exhortation to you so that, by paying attention to the things that have been written, you may save yourselves and your readers with you" (19:1). What does he mean by salvation? It is Christ's promise of "rest in the future kingdom and eternal life" (5:5).

But there are conditions for inheriting the future kingdom and eternal life. The author asks us to confess Jesus Christ "by doing what he says, by not refusing to obey his commands" (3:4). Everything, therefore, is on the side of action. Throughout the homily, he gives us a list of things to do and things to avoid. Among the things to do are: mutual love, the practice of continence, merciful and good behavior, compassion for one another (4:3), keeping our flesh pure (8:4), doing good (10:2), practicing justice (11:7) and good works, considering the opposite sex as a brother or sister (12:4-5), remaining just and pious (15:3), practicing almsgiving and charity (16:4). Then, on the opposite side, in the list of behaviors to avoid, we find: idolatry

(1:6), adultery, mutual detraction, jealousy, the love of money (4:3), desiring the goods of this world (5:6), corruption, avarice, and deceit (6:4), having a divided soul (11:5), not renouncing sensuality and giving in to evil desires (16:2), not turning away from idols (17:1), and allowing oneself to be led astray by earthly desires (17:3).

This homily therefore consists of a long list of exhortations to abandon reprehensible behavior in order to put into practice what he calls the commandments of Christ. This change of attitude is presented under the exhortation to “do penance,” which is one of the main themes of the homily. It should be noted that one of the areas regularly addressed in the exhortation concerns sexuality: the word “continence” appears twice (for example, “I do not think I have given any unimportant advice on continence” 15:1), and relationships between men and women should be without sexual connection (“let a brother, when he sees a sister, not think of her as a woman, and let her, in turn, not think of him as a man” 12:5); the purity of the flesh has an impact on eternal life (“by keeping our flesh pure, we will obtain eternal life”). All this gives the impression that the Encratic movement exerted a certain influence. It should be noted that there is nothing new here, since this movement already appears in one of the questions that the Corinthian community asked Paul around the year 54: “Is it not good for a man to abstain from women?” (1 Cor. 7:1).

The author's view of human history has something remarkable about it. This history is seen as a transitional period, a time of preparation for the life to come. He uses the image of the potter's work (8:2), which goes through two phases: the first, in which the clay is malleable and the potter can shape it in various ways, and the second, in which the pot is placed in the kiln and takes on its final, unalterable form. This life is a time of repentance (8:2), when we can still change our behavior before the final judgment. And the Christian view of this life is very negative. The author reuses the Gospel image of lambs among wolves. The present world is a world where idolatry and darkness reign (1:6), encouraging all kinds of vice (adultery, corruption, greed, deceit, lust, etc.). The present world is not a world to be transformed, but a world from which we must distance ourselves, from which we must escape (5:1), because it is under the power of the devil (18:2). We must therefore regard the goods of this world as foreign to us and not desire them (5:6), because the present age and the future age are in opposition. All this can make Christians feel unhappy (19:4), or even troubled “at the sight of the wicked in wealth and the servants of God in distress” (20:1). Even though the author exhorts his audience to bear witness before non-Christians through their charitable attitude, the Christian's focus is on the life to come, where, on the day of judgment, unbelievers will be confounded and punished with unquenchable fire, while believers will give glory to God (17:5-7).

Scriptural references in the homily

There are not many, especially when compared to Clement of Rome's letter to the Corinthians. In addition, there are references that the author considers biblical, but whose origin is unknown; these are probably traditions that would later be deemed apocryphal. This is a sign that the canon of New Testament Scripture had not yet been established at that time. Here is a list of scriptural quotations, beginning with the Old Testament, followed by the New Testament.

Old Testament :

- Gen 1:27
- Isa 29:13
- Isa 34:4
- Isa 52:5
- Isa 54:1
- Isa 58:9
- Isa 66:18
- Isa 66:24
- Jer 7:11
- Ezek 14:14,18,20
- Mal 4:1

New Testament

- Mt 6:24
- Mt 7:21
- Mt 9:13
- Mt 10:32
- Mt 12:50
- Mt 16:26
- Lk 6:32.35
- Lk 8:21
- Lk:12:8
- Lk 16:10-12
- Lk 16:13
- Rom 12:16

- 1 Cor 2:9
- Eph 1:22.23
- Eph 4:18
- 1 Pet 4:8

What can we observe? Of the 11 references to the Old Testament, ten are to the prophets, in particular seven to the prophet Isaiah, the only exception being a reference to the book of Genesis. Furthermore, of the references to the prophet Isaiah, five are word for word from the Septuagint (Isaiah 52:5; 54:1; 58:9; 66:18, 24). What does this mean? It is possible that Isaiah was read frequently in liturgical gatherings to the point of being well known, especially by the presbyters who presided over the gathering. But when we look at the literal quotation from Is 54:1, which contains 23 words, it is reasonable to think that the author may have had the text of the prophet Isaiah in his possession. It should be noted that apart from Isaiah, only the reference to Genesis 1 seems to be partially word for word, no doubt the result of a frequently used and well-known expression ("God created man male and female"). For the rest, the author quotes the Old Testament from memory.

Let us also observe how these scriptural quotations are introduced. Most often the author writes: "The scripture (he graphe) says." But sometimes he uses the expression "the Lord says" or "God says." This means that at the time there was a fairly well-established body of Jewish writings that were associated with the word of God and bore the title "Scripture" and were read during liturgical gatherings.

What about references to the New Testament? First of all, let us note that of the 16 references, 11 are to the Gospels. And it is only these Gospel references that are introduced by the expression: "God says," or "the Lord says," or "Christ says," or, remarkably, "the other scripture says." Thus, we have testimony that the Gospels were now recognized as "scripture" on the same level as the books of the Old Testament. However, we have no information about which Gospels were known in Corinth. According to this homily, only the Gospels according to Matthew and Luke seem to have been known. This is understandable, as the Gospel of Matthew quickly became popular from the beginning because it seemed to be the most complete and best structured. As for the Gospel according to Luke, it was probably composed in the city of Corinth itself (see [A. Gilbert, Where was the Gospel of Luke written?](#)), and it would be normal for a few copies to be found there. No reference to the Gospel of John can be found, a sign that it took some time for this gospel to become universally accepted. What about Mark? It seems to be known only through the synoptic accounts of Matthew and Luke.

There are five references to non-gospel writings in the New Testament. They are not introduced by a particular formula, but appear as well-known short expressions, such as "Charity covers a multitude of sins" (1 Peter 4:8). It does not appear that a corpus of writings known today as either the Pauline epistles or the apostolic epistles existed, or at least was known. Moreover, these often very short references seem to belong primarily to oral culture.

Structure and content of the homily

It is difficult to establish a clear structure for this homily: the author touches on several themes without any apparent progression in ideas. Nevertheless, let us try to group together a number of points that are addressed.

Introduction: presentation of the two topics that will be covered (1, 1)

1. The prospect of final judgment by Jesus Christ
2. The importance of ensuring one's salvation
 - A. The situation of the audience in the past (1:2–3:3)
 - Plunged into ignorance, the audience worshipped idols
 - Jesus Christ, moved with compassion at this error, saved them by bringing them light
 - All this is reflected in Isaiah, who speaks of the barren and forsaken woman who became fertile, and in the Gospel, which affirms that Jesus came to call not the righteous, but sinners
 - Jesus saved the audience by bringing them to the knowledge of the Father of truth, the true God
 - B. Now, the believer must confess Christ by doing what he commands (3:4–4:5)
 - For confession is not only with the lips, but with concrete actions.
 - We must love one another, be merciful, be continent, avoid adultery, slander, and jealousy.
 - C. We must realize that we live in a hostile and transitory world (5:1–6:9).
 - We must not be afraid to leave this world where believers are like lambs among wolves.
 - We must realize that our stay in this flesh is brief compared to eternal life.
 - Therefore, let us regard the goods of this world as foreign and not desire them.
 - The present age and the age to come are two enemies, for one invites vice, the other renunciation.
 - It is by doing God's will that we will be saved; otherwise, eternal punishment awaits us.
 - D. Exhortation to fight (7:1–9:11)
 - Images of struggles in stadium games

- It is time to do penance, i.e., to allow ourselves to be transformed, like clay in the potter's hands, before being placed in the kiln
 - We must therefore keep our flesh chaste in order to have eternal life
 - For this flesh is the temple of God, and it is this flesh that Jesus saves and resurrects
 - Acceptance of being healed by Christ the physician while there is still time
- E. Exhortation to live according to virtue and to flee from ungodliness, knowing the promises of God (10:1–11:7)
- Reminder that peace accompanies those who do good, while it eludes those who prefer earthly pleasures and who will know condemnation
 - Call to serve God with a pure heart and to believe in his promises
 - We must not hesitate to believe in the promises, knowing that the vine, after losing its leaves, regains its buds every spring
 - If, therefore, we practice righteousness before God, we will receive the promise of the kingdom.
- F. Exhortation to wait for the coming of the kingdom of God (12:1-6)
- We do not know the day when God will manifest himself.
 - This kingdom will come when believers manifest their good works and are completely chaste.
- G. Exhortation to do penance (13:1–17:7)
- Call for penance from the depths of the soul in order to bring about salvation
 - By showing excessive kindness, even pagans will be in awe
 - Those who do God's will belong to the spiritual Church
 - This spiritual Church has become visible in the flesh of Christ, where the Holy Spirit dwells, hence the need not to outrage his flesh
 - This is important advice concerning continence
 - Let us respond to God's promise by remaining righteous and pious and by bringing the straying back to salvation, renouncing sensual pleasures and evil desires
 - Soon the day of judgment will come, when the secret and public works of men will be revealed
 - Those who have practiced almsgiving and charity will be judged perfect
 - We must turn away from idols and teach doctrine, while helping one another to do good
 - We must gather regularly to support one another in observing the Lord's precepts.
 - When the day of judgment comes, unbelievers will be confounded and punished with terrible torments in unquenchable fire, but the righteous will give glory to God.
- H. Conclusion (18:1–20:5)
- I myself, the presbyter, who am a sinner, hasten to pursue righteousness, for I fear the future judgment.
 - The purpose of this homily: the salvation of the listener and reader through sincere repentance; it will also support young people who want to imitate God's goodness.
 - One should not be indignant if one is rebuked, for one can do evil without realizing it.
 - Let us obey the precepts, even if we must suffer a little in this world.
 - Let the pious man not be sad if he is currently unhappy, for happy days await him
 - We must not be troubled by the present situation where the wicked grow rich and Christians suffer: this is a trial in which we must show patience.
 - Final doxology.

The full text

The [English translation by J.B. Lightfoot](#) can be found online.

Verse	English Translation	Greek Text
Chapter 1		
1	Brethren, we ought so to think of Jesus Christ, as of God, as of the Judge of quick and dead.	Ἀδελφοί, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ, ὡς περὶ θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν· καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν.
2	And we ought not to think mean things of our Salvation: for when we think mean things of Him, we expect also to receive mean things. And they that listen as concerning mean things do wrong; and we ourselves do	ἐν τῷ γὰρ φρονεῖν ἡμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐπιζόμεν λαβεῖν· καὶ οἱ ἀκούοντες ὡς περὶ μικρῶν ἁμαρτάνουσιν, καὶ ἡμεῖς ἁμαρτάνομεν οὐκ εἰδότες,

	wrong, not knowing whence and by whom and unto what place we were called, and how many things Jesus Christ endured to suffer for our sakes.	πόθεν ἐκλήθημεν καὶ ὑπὸ τίνος καὶ εἰ ὄν τόπον, καὶ ὅσα ὑπέμεινεν Ἰησοῦς Χριστὸς παθεῖν ἕνεκα ἡμῶν.
3	What recompense then shall we give unto Him? Or what fruit worthy of His own gift to us? And how many mercies do we owe to Him!	τίνα οὖν ἡμεῖς αὐτῷ δώσομεν ἀντιμισθίαν, ἢ τίνα καρπὸν ἄξιον οὐ ἡμῖν αὐτὸς ἔδωκεν; πόσα δὲ αὐτῷ ὀφείλομεν ὄσια;
4	For He bestowed the light upon us; He spake to us, as a father to his sons; He saved us, when we were perishing.	τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο, ὡς πατὴρ υἱοὺς ἡμᾶς προσήγο? ρευσεν, ἀπολλυμένων ἡμᾶς ἔσωσεν.
5	What praise then shall we give to Him? Or what payment of recompense for those things which we received?	ποῖον οὖν αἶνον αὐτῷ δώσομεν ἢ μισθὸν ἀντιμισθίας ὧν ἐλάβομεν;
6	We who were maimed in our understanding, and worshipped stocks and stones and gold and silver and bronze, the works of men; and our whole life was nothing else but death. While then we were thus wrapped in darkness and oppressed with this thick mist in our vision, we recovered our sight, putting off by His will the cloud wherein we were wrapped.	πηροὶ ὄντες τῇ διανοίᾳ, προσκυνοῦντες λίθους καὶ ξύλα καὶ χρυσὸν καὶ ἄργυρον καὶ χαλκόν, ἔργα ἀνθρώπων· καὶ ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἦν εἰ μὴ θάνατος. ἀμαρῶσιν οὖν περικείμενοι καὶ τοιαύτης ἀχλύος γέμοντες ἐν τῇ ὁράσει, ἀνεβλέψαμεν ἀποθήμενοι ἐκεῖνο ὃ περικείμεθα νέφος τῇ αὐτοῦ θελήσει.
7	For He had mercy on us, and in His compassion saved us, having beheld in us much error and perdition, even when we had no hope of salvation, save that which came from Him.	ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν, καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας, εἰ μὴ τὴν παρ' αὐτοῦ.
8	For He called us, when we were not, and from not being He willed us to be.	ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς.

Chapter 2

1	Rejoice, thou barren that barest not. Break out and cry, thou that travailest not; for more are the children of the desolate than of her that hath the husband (Isa 54:1). In that He said Rejoice, thou barren that barest not, He spake of us: for our Church was barren, before that children were given unto her.	Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. ὃ εἶπεν· Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ἡμᾶς εἶπεν· στεῖρα γὰρ ἦν ἡ ἐκκλησία ἡμῶν πρὸ τοῦ δοθῆναι αὐτῇ τέκνα.
2	And in that He said, Cry aloud, thou that travailest not, He meaneth this; Let us not, like women in travail, grow weary of offering up our prayers with simplicity to God.	ὃ δὲ εἶπεν· Βόησον, ἢ οὐκ ὠδίνουσα, τοῦτο λέγει· τας προσευχὰς ἡμῶν ἀπλῶς ἀναφέρειν πρὸς τὸν θεόν, μὴ ὡς αἱ ὠδίνουσαι ἐγκακῶμεν,
3	Again, in that He said, For the children of the desolate are more than of her that hath the husband, He so spake, because our people seemed desolate and forsaken of God, whereas now, having believed, we have become more than those who seemed to have God.	ὃ δὲ εἶπεν· Ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα· ἐπεὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ θεοῦ ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν θεόν.
4	Again another scripture saith, I came not to call the righteous, but sinners (Mt 9:13; Mk 2:17; cf Lk 5:32).	καὶ ἑτέρα δὲ γραφὴ λέγει, ὅτι οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς·
5	He meaneth this; that it is right to save them that are perishing.	τοῦτο λέγει, ὅτι δεῖ τοὺς ἀπολλυμένους σώζειν.
6	For this indeed is a great and marvelous work, to establish, not those things which stand, but those which are falling.	ἐκεῖνο γὰρ ἐστὶν μέγα καὶ θαυμαστὸν οὐ τὰ ἐστῶτα στηρίζειν, ἀλλὰ τὰ πίπτοντα.
7	So also Christ willed to save the things which were perishing And He saved many, coming and calling us when we were even now perishing.	οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σώσαι τὰ ἀπολλύμενα, καὶ ἔσωσεν πολλοὺς ἐλθὼν καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους.

Chapter 3

- 1 Seeing then that He bestowed so great mercy on us; first of all, that we, who are living, do not sacrifice to these dead gods, neither worship them, but through Him have known the Father of truth. What else is this knowledge to Himward, but not to deny Him through whom we have known Him?
- 2 Yea, He Himself saith, Whoso confesseth Me, Him will I confess before the Father (Mt 10:32; Lk:12:).
- 3 This then is our reward, if verily we shall confess Him through whom we were saved.
- 4 But wherein do we confess Him? When we do that which He saith and are not disobedient unto His commandments, and not only honor Him with our lips, but with our whole heart and with our whole mind.
- 5 Now He saith also in Isaiah, This people honoreth me with their lips, but their heart is far from Me (Isa 29:13).

Τοσοῦτον οὖν ἔλεος ποιήσαντος αὐτοῦ εἰς ἡμᾶς, πρῶτον μὲν, ὅτι ἡμεῖς οἱ ζῶντες τοῖς νεκροῖς θεοῖς οὐ θύομεν καὶ οὐ προσκυνοῦμεν αὐτοῖς, ἀλλὰ ἐγνωμεν δι' αὐτοῦ τὸν πατέρα τῆς ἀληθείας· τίς ἡ γνῶσις ἡ πρὸς αὐτοῦ τὸν πατέρα τῆς ἀληθείας· τίς ἡ γνῶσις ἡ πρὸς αὐτόν, ἢ τὸ μὴ ἀρνεῖσθαι δι' οὐ ἐγνωμεν αὐτόν;

λέγει δὲ καὶ αὐτός· Τὸν ὁμολογήσαντά με ἐνώπιον τῶν ἀνθρώπων, ὁμολογήσω αὐτὸν ἐνώπιον τοῦ πατρὸς μου.

οὗτος οὖν ἐστὶν ὁ μισθὸς ἡμῶν, ἐὰν οὖν ὁμολογήσωμεν δι' οὗ ἐσώμεν.

ἐν τίνι δὲ αὐτόν ὁμολογοῦμεν; ἐν τῷ ποιεῖν ἃ λέγει καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν, καὶ μὴ μόνον χεῖλεσιν αὐτὸν τιμᾶν, ἀλλὰ ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς διανοίας.

λέγει δὲ καὶ ἐν τῷ Ἡσαΐα· Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρία αὐτῶν πόρρω ἄπεστιν ἀπ' ἐμοῦ.

Chapter 4

- 1 Let us therefore not only call Him Lord, for this will not save us:
- 2 for He saith, Not every one that saith unto Me, Lord, shall be saved, but he that doeth righteousness. (Mt 7:21)
- 3 So then, brethren, let us confess Him in our works, by loving one another, by not committing adultery nor speaking evil one against another nor envying, but being temperate, merciful, kindly. And we ought to have fellow-feeling one with another and not to be covetous. By these works let us confess Him, and not by the contrary.
- 4 And we ought not rather to fear men but God.
- 5 For this cause, if ye do these things, the Lord said, Though ye be gathered together with Me in My bosom, and do not My commandments, I will cast you away and will say unto you, Depart from Me, I know you not whence ye are, ye workers of iniquity.

Μὴ μόνον οὖν αὐτὸν καλῶμεν κύριον· οὐ γὰρ τοῦτο σώσει ἡμᾶς.

λέγει γάρ· Οὐ πᾶς ὁ λέγων μοι· Κύριε, κύριε, σωθήσεται, ἀλλ' ὁ ποιῶν τὴν κικαιοσύνην.

ὥστε οὖν, ἀδελφοί, ἐν τοῖς ἔργοις αὐτὸν ὁμολογῶμεν, ἐν τῷ ἀγαπᾶν ἑαυτούς, ἐν τῷ μὴ μοιχᾶσθαι μηδὲ καταλαλεῖν ἀλλήλων μηδὲ ζηλοῦν, ἀλλ' ἐγκρατεῖς εἶναι, ἐλεήμονας, ἀγαθούς· καὶ συμπάσχειν ἀλλήλοις ὀφειλομεν, καὶ μὴ φιλαργυρεῖν. ἐν τούτοις τοῖς ἔργοις ὁμολογῶμεν αὐτόν καὶ μὴ ἐν τοῖς ἐναντίοις·

καὶ οὐ δεῖ ἡμᾶς φοβεῖσθαι τοὺς ἀνθρώπους μᾶλλον, ἀλλὰ τὸν θεόν.

διὰ τοῦτο, ταῦτα ὑμῶν πρᾶσσόντων, εἶπεν ὁ κύριος· Ἐὰν ἦτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου καὶ μὴ ποιῆτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ὑμῖν· Ὑπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ, ἐργάται ἀνομίας.

Chapter 5

- 1 Wherefore, brethren, let us forsake our sojourn in this world and do the will of Him that called us, and let us not be afraid to depart out of this world.
- 2 For the Lord saith, Ye shall be as lambs in the midst of wolves.
- 3 But Peter answered and said unto Him, What then, if the wolves should tear the lambs?
- 4 Jesus said unto Peter, Let not the lambs fear the wolves after they are dead; and ye also, fear ye not them that kill you and are not able to do anything to you; but fear Him that after ye are dead hath power over soul and body, to cast them into the Gehenna of fire. (cf Mt 10:28; Lk 12:5)

Ὅθεν, ἀδελφοί, καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου ποιησωμεν τὸ θέλημα τοῦ καλέσαντος ἡμᾶς, καὶ μὴ φοβηθῶμεν ἐξελθεῖν ἐκ τοῦ κόσμου τούτου.

λέγει γὰρ ὁ κύριος· Ἔσεσθε ὡς ἀρνία ἐν μέσῳ λύκων.

ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· Ἐὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἀρνία;

εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ· Μὴ φοβείθωσαν τὰ ἀρνία τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά· καὶ ὑμεῖς μὴ φοβείσθε τοὺς ἀποκτείνοντάς ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν, ἀλλὰ φοβείσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἐξουσίαν ψυχῆς καὶ σώματος τοῦ βαλεῖν εἰς γέενναν πυρός.

- 5 And ye know, brethren, that the sojourn of this flesh in this world is mean and for a short time, but the promise of Christ is great and marvelous, even the rest of the kingdom that shall be and of life eternal. καὶ γινώσκετε, ἀδελφοί, ὅτι ἡ ἐπιδημία ἡ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστίν καὶ ὀλιγοχρόνιος, ἡ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη καὶ θαυμαστή ἐστίν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου.
- 6 What then can we do to obtain them, but walk in holiness and righteousness, and consider these worldly things as alien to us, and not desire them? τί οὖν ἐστὶν ποιήσαντας ἐπιτυχεῖν αὐτῶν, εἰ μὴ τὸ ὁσίως καὶ δικαίως ἀναστρέφασθαι καὶ τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι καὶ μὴ ἐπιθυμεῖν αὐτῶν;
- 7 For when we desire to obtain these things we fall away from the righteous path. ἐν γὰρ τῷ ἐπιθυμεῖν ἡμᾶς κτήσασθαι ταῦτα ἀποπίπτομεν τῆς ὁδοῦ τῆς δικαίας.

Chapter 6

- 1 But the Lord saith, No servant can serve two masters (Lk 16:13 || Mt 6:24). If we desire to serve both God and mammon, it is unprofitable for us: Λέγει δὲ ὁ κύριος· Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῦειν. ἐὰν ἡμεῖς θέλωμεν καὶ θεῷ δουλεῦειν καὶ μαμωνᾶ, ἀσύμφορον ἡμῖν ἐστίν.
- 2 For what advantage is it, if a man gain the whole world and forfeit his soul? (Mt 16:26; cf Mk 8:36; Lk 9:25) τί γὰρ τὸ ὄφελος, ἐὰν τις τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν ζημιωθῇ;
- 3 Now this age and the future are two enemies. ἔστιν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί.
- 4 The one speaketh of adultery and defilement and avarice and deceit, but the other biddeth farewell to these. οὗτος λέγει μοιχεῖαν καὶ φθορὰν καὶ φιλαργυρίαν καὶ ἀπάτην, ἐκεῖνος δὲ τούτοις ἀποτάσσεται.
- 5 We cannot therefore be friends of the two, but must bid farewell to the one and hold companionship with the other. οὐ δυνάμεθα οὖν τῶν δύο φίλοι εἶναι· δεῖ δὲ ἡμᾶς τούτῳ ἀποταξαμένους ἐκεῖνῳ χρᾶσθαι.
- 6 Let us consider that it is better to hate the things which are here, because they are mean and for a short time and perishable, and to love the things which are there, for they are good and imperishable. οἰόμεθα, ὅτι βέλτιόν ἐστίν τὰ ἐνθάδε μισῆσαι, ὅτι μικρὰ καὶ ὀλιγοχρόνια καὶ φθαρτὰ, ἐκεῖνα δὲ ἀγαπῆσαι, τὰ ἀγαθὰ τὰ ἀφθαρτα.
- 7 For, if we do the will of Christ, we shall find rest; but if otherwise, then nothing shall deliver us from eternal punishment, if we should disobey His commandments. ποιῶντες γὰρ τὸ θέλημα τοῦ Χριστοῦ εὐρήσομεν ἀνάπαυσιν· εἰ δὲ μήγε, οὐδὲν ἡμᾶς ρύσεται ἐκ τῆς αἰωνίου κολάσεως, ἐὰν παρακούσωμεν τῶν ἐντολῶν αὐτοῦ.
- 8 And the scripture also saith in Ezekiel, Though Noah and Job and Daniel should rise up, they shall not deliver their children in the captivity. (Ezek 14:14,18,20) λέγει δὲ καὶ ἡ γραφὴ ἐν τῷ Ἰεζεκιήλ, ὅτι ἐὰν ἀναστῆ Νῶε καὶ Ἰωβ καὶ Δανιήλ, οὐ ρύσονται τὰ τέκνα αὐτῶν ἐν τῇ αἰχμαλωσίᾳ.
- 9 But if even such righteous men as these cannot by their righteous deeds deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, enter into the kingdom of God? Or who shall be our advocate, unless we be found having holy and righteous works? εἰ δὲ καὶ οἱ τοιοῦτοι δίκαιοι οὐ δύνανται ταῖς ἐαυτῶν δικαιοσύναις ρύσασθαι τὰ τέκνα αὐτῶν, ἡμεῖς, ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον, ποῖα πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασίλειον τοῦ θεοῦ; ἢ τίς ἡμῶν παράκλητος ἔσται, ἐὰν μὴ εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια;

Chapter 7

- 1 So then, my brethren, let us contend, knowing that the contest is nigh at hand, and that, while many resort to the corruptible contests, yet not all are crowned, but only they that have toiled hard and contended bravely. Ὡστε οὖν, ἀδελφοί μου, ἀγωνισώμεθα εἰδότες, ὅτι ἐν χερσὶν ὁ ἀγὼν καὶ ὅτι εἰς τοὺς φθαρτοὺς ἀγῶνας καταπλεύουσιν πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται, εἰ μὴ οἱ πολλὰ κοπιάσαντες καὶ καλῶς ἀγωνισάμενοι.
- 2 Let us then contend that we all may be crowned. ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα πάντες στεφανωθῶμεν.
- 3 Wherefore let us run in the straight course, the incorruptible contest. And let us resort to it in throngs and contend, that we may also be crowned. And if we cannot all be crowned, let us at least come near to the crown. ὥστε θέωμεν τὴν ὁδὸν τὴν εὐθείαν, ἀγῶνα τὸν ἀφθαρτον, καὶ πολλοὶ εἰς στεφανωθῶμεν· καὶ εἰ μὴ δυνάμεθα πάντες στεφανωθῆναι, κἂν ἐγγὺς τοῦ στεφάνου γενώμεθα.

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| 4 | We ought to know that he which contendeth in the corruptible contest, if he be found dealing corruptly with it, is first flogged. and then removed and driven out of the race course. | εἰδέναι ἡμᾶς δεῖ, ὅτι ὁ τὸν φθαρτὸν ἀγῶνα ἀγωνιζόμενος, ἐὰν εὐρεθῇ φθειρῶν, μαστιγωθεὶς αἴρεται καὶ ἕξω βάλλεται τοῦ σταδίου. |
| 5 | What think ye? What shall be done to him that hath dealt corruptly with the contest of incorruption? | τί δοκεῖτε; ὁ τὸν τῆς ἀφθαρσίας ἀγῶνα φθείρας τί παθεῖται; |
| 6 | For as concerning them that have not kept the seal, He saith, Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh. (Isa 66:24) | τῶν γὰρ μὴ τηρησάντων, φησὶν, τὴν σφραγίδα ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί. |

Chapter 8

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| 1 | While we are on earth then, let us repent: for we are clay under the craftsman's hand. | Ὡς οὖν ἐσμὲν ἐπὶ γῆς, μετανοήσωμεν. |
| 2 | For in like manner as the potter, if he be making a vessel, and it get twisted or crushed in his hands, reshapeth it again; but if he have once put it into the fiery oven, he shall no longer mend it: so also let us, while we are in this world, repent with our whole heart of the evil things which we have done in the flesh, that we may be saved by the Lord, while we have yet time for repentance. | πηλὸς γὰρ ἐσμὲν εἰς τὴν χεῖρα τοῦ τεχνίτου· ὃν τρόπον γὰρ ὁ κεραμεύς, ἐὰν ποιῇ σκεῦος καὶ ἐν ταῖς χερσὶν αὐτοῦ διαστραφῇ ἢ συντριβῇ, πάλιν αὐτὸ ἀναπλάσσει, ἐὰν δὲ προφθάσῃ εἰς τὴν κάμινον τοῦ πυρὸς αὐτὸ βάλειν, οὐκέτι βοηθήσει αὐτῷ· οὕτως καὶ ἡμεῖς, ἕως ἐσμὲν ἐν τούτῳ τῷ κόσμῳ, ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς καρδίας, ἵνα σωθῶμεν ὑπὸ τοῦ κυρίου, ἕως ἔχομεν καιρὸν μετανοίας. |
| 3 | For after that we have departed out of the world, we can no more make confession there, or repent any more. | μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μεταμοεῖν ἔτι. |
| 4 | Wherefore, brethren, if we shall have done the will of the Father and kept the flesh pure and guarded the commandments of the Lord, we shall receive life eternal. | ὥστε, ἀδελφοί, ποιήσαντες καὶ τὰς ἐντολὰς τοῦ κυρίου φυλάξαντες ληψόμεθα ζωὴν αἰώνιον. |
| 5 | For the Lord saith in the Gospel, If ye kept not that which is little, who shall give unto you that which is great? For I say unto you that he which is faithful in the least, is also faithful in much. (Lk 16:10-12) | λέγει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ· Εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν, ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν. |
| 6 | So then He meaneth this, Keep the flesh pure and the seal unstained, to the end that we may receive life. | ἄρα οὖν τοῦτο λέγει· τηρήσατε τὴν σάρκα ἀγνήν καὶ τὴν σφραγίδα ἄσπιλον, ἵνα τὴν αἰώνιον ζωὴν ἀπολάβωμεν. |

Chapter 9

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| 1 | And let not any one of you say that this flesh is not judged neither riseth again. | Καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται. |
| 2 | Understand ye. In what were ye saved? In what did ye recover your sight? if ye were not in this flesh. | γνώτε· ἐν τίνι ἐσώθητε, ἐν τίνι ἀνελέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; |
| 3 | We ought therefore to guard the flesh as a temple of God: | δεῖ οὖν ἡμᾶς ὡς ναὸν θεοῦ φυλάσσειν τὴν σαρκὰ· |
| 4 | for in like manner as ye were called in the flesh, ye shall come also in the flesh. | ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε. |
| 5 | If Christ the Lord who saved us, being first spirit, then became flesh, and so called us, in like manner also shall we in this flesh receive our reward. | εἰ Χριστὸς, ὁ κύριος ὁ σώσας ἡμᾶς, ὢν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν· οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθόν. |
| 6 | Let us therefore love one another, that we all may come unto the kingdom of God. | ἀγαπῶμεν οὖν ἀλλήλους, ὅπως ἔλθωμεν πάντες εἰς τὴν βασιλείαν τοῦ θεοῦ. |

7	While we have time to be healed, let us place ourselves in the hands of God the physician, giving Him a recompense.	ὡς ἔχομεν καιρὸν τοῦ ἰαθῆναι, ἐπιδῶμεν ἑαυτοὺς τῷ θεραπεύοντι θεῷ, ἀντιμισθίαν αὐτῷ διδόντες.
8	What recompense? Repentance from a sincere heart.	ποίαν; τὸ μετανοῆσαι ἐξ εἰλικρινοῦς καρδίας.
9	For He discerneth all things beforehand and knoweth what is in our heart.	προγνώστης γὰρ ἐστὶν τῶν πάντων καὶ εἰδὼς ἡμῶν τὰ ἐν καρδίᾳ.
10	Let us therefore give unto Him eternal praise, not from our lips only, but also from our heart, that He may receive us as sons.	δῶμεν οὖν αὐτῷ αἶνον, μὴ ἀπὸ στόματος μόνον, ἀλλὰ καὶ ἀπὸ καρδίας, ἵνα ἡμᾶς προσδέξηται ὡς υἱούς.
11	For the Lord also said, These are my brethren, which do the will of My Father. (Mt 12:50; Mk 3:35; Lk 8:21)	καὶ γὰρ εἶπεν ὁ κύριος· Ἀδελφοί μου οὗτοί εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου.

Chapter 10

1	Let us therefore serve God in a pure heart, and we shall be righteous; but if we serve Him not, because we believe not the promise of God, we shall be wretched.	Ἡμεῖς οὖν ἐν καθαρᾷ καρδίᾳ δουλεύσωμεν τῷ θεῷ, καὶ ἐσόμεθα δίκαιοι· ἐὰν δὲ μὴ δουλεύσωμεν διὰ τὸ μὴ πιστεύειν ἡμᾶς τῇ ἐπαγγελίᾳ τοῦ θεοῦ, ταλαίπωροι ἐσόμεθα.
2	For the word of prophecy also saith: Wretched are the double-minded, that doubt in their heart and say, These things we heard of old in the days of our fathers also, yet we have waited day after day and seen none of them.	λέγει γὰρ καὶ ὁ προφητικὸς λόγος· Ταλαίπωροι εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ καρδίᾳ, οἱ λέγοντες· Ταῦτα πάλαι ἠκούσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, ἡμεῖς δὲ ἡμέραν ἐξ ἡμέρας προσδεχόμενοι οὐδὲν τούτων ἐωράκαμεν.
3	Ye fools! compare yourselves unto a tree; take a vine. First it sheds its leaves, then a shoot cometh, after this a sour berry, then a full ripe grape.	ἀνόητοι, συμβάλετε ἑαυτοὺς ξύλῳ· λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἶτα βλαστὸς γίνεται, μετὰ ταῦτα ὄμφαξ, εἶτα σταφυλὴ παρεστηκυῖα.
4	So likewise My people had tumults and afflictions: but afterward they shall receive good things.	οὕτως καὶ ὁ λαός μου ἀκαταστασίας καὶ θλίψεις ἔσχεν· ἔπειτα ἀπολήψεται τὰ ἀγαθὰ.
5	Wherefore, my brethren, let us not be double-minded but endure patiently in hope, that we may also obtain our reward.	ὥστε, ἀδελφοί μου, μὴ διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸν μισθὸν κομισώμεθα.
6	For faithful is He that promised to pay to each man the recompense of his works.	πιστὸς γὰρ ἐστὶν ὁ ἐπαγγειλόμενος τὰς ἀντιμισθίας ἀποδιδόναι ἐκάστῳ τῶν ἔργων αὐτοῦ.
7	If therefore we shalt have wrought righteousness in the sight of God, we shalt enter into His kingdom and shall receive the promises which ear hath not heard nor eye seen, nor eye seen, neither hath it entered into the heart of man.	ἐὰν οὖν ποιήσωμεν τὴν δικαιοσύνην ἐναντίον τοῦ θεοῦ, εἰσῆξομεν εἰς τὴν βασιλείαν αὐτοῦ καὶ ληψόμεθα τὰς ἐπαγγελίας, ἃς οὐκ ἠκούσεν οὐδὲ ὀφθαλμὸς εἶδεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.

Chapter 11

1	Let us therefore await the kingdom of God betimes in love and righteousness, since we know not the day of God's appearing.	Ἐκδεχόμεθα οὖν καθ' ὥραν τὴν βασιλείαν τοῦ θεοῦ ἐν ἀγάπῃ καὶ δικαιοσύνῃ, ἐπειδὴ οὐκ οἶδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ θεοῦ.
2	For the Lord Himself, being asked by a certain person when his kingdom would come, said, When the two shall be one, and the outside as the inside, and the male with the female, neither male or female.	ἐπερωτηθεὶς γὰρ αὐτὸς ὁ κύριος ὑπὸ τινος, πότε ἔξει αὐτοῦ ἡ βασιλεία, εἶπεν· Ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θήλυ.
3	Now the two are one, when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation.	τὰ δύο δὲ ἓν ἐστὶν, ὅταν λαλῶμεν ἑαυτοῖς ἀλήθειαν καὶ ἐν δυοῖν σώμασιν ἀνυποκρίτως εἴη μία ψυχὴ,
4	And by the outside as the inside He meaneth this: by the inside he meaneth the soul and by the outside the body. Therefore in like manner as thy body appeareth, so also let thy soul be manifest by its good works.	καὶ τὸ ἔξω ὡς τὸ ἔσω, τοῦτο λέγει· τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ ἔξω τὸ σῶμα λέγει· ὃν τρόπον οὖν σου τὸ σῶμα φαίνεται, οὕτως καὶ ἡ ψυχὴ σου δηλὸς ἔστω ἐν τοῖς καλοῖς ἔργοις.

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| 5 | And by the male with the female, neither male nor female, he meaneth this; that a brother seeing a sister should have no thought of her as a female, and that a sister seeing a brother should not have any thought of him as a male. | καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ, ταῦτο λέγει· ἵνα ἀδελφὸς ἰδὼν ἀδελφὴν οὐδὲν φρονῆ περὶ αὐτῆς θηλυκόν, μηδ' φρονῆ τι περὶ αὐτοῦ ἀρσενικόν. |
| 6 | These things if ye do, saith He, the kingdom of my father shall come.(1 Cor 2:9) | ταῦτα ὑμῶν ποιούτων, φησὶν, ἐλεύσεται ἡ βασιλεία τοῦ πατρὸς μου. |

Chapter 12

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| 1 | Let us therefore await the kingdom of God betimes in love and righteousness, since we know not the day of God's appearing. | Ἐκδεχόμεθα οὖν καθ' ὥραν τὴν βασιλείαν τοῦ θεοῦ ἐν ἀγάπῃ καὶ δικαιοσύνῃ, ἐπειδὴ οὐκ οἶδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ θεοῦ. |
| 2 | For the Lord Himself, being asked by a certain person when his kingdom would come, said, When the two shall be one, and the outside as the inside, and the male with the female, neither male or female. | ἐπερωτηθεὶς γὰρ αὐτὸς ὁ κύριος ὑπὸ τινος, πότε ἔξει αὐτοῦ ἡ βασιλεία, εἶπεν· Ὅταν ἔσται τὰ δύο ἓν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ. |
| 3 | Now the two are one, when we speak truth among ourselves, and in two bodies there shall be one soul without dissimulation. | τὰ δύο δὲ ἓν ἐστίν, ὅταν λαλῶμεν ἑαυτοῖς ἀλήθειαν καὶ ἐν δυοὶ σώμασιν ἀνυποκρίτως εἴη μία ψυχὴ, |
| 4 | And by the outside as the inside He meaneth this: by the inside he meaneth the soul and by the outside the body. Therefore in like manner as thy body appeareth, so also let thy soul be manifest by its good works. | καὶ τὸ ἔξω ὡς τὸ ἔσω, τοῦτο λέγει· τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ ἔξω τὸ σῶμα λέγει· ὃν τρόπον οὖν σου τὸ σῶμα φαίνεται, οὕτως καὶ ἡ ψυχὴ σου δηλὸς ἔστω ἐν τοῖς καλοῖς ἔργοις. |
| 5 | And by the male with the female, neither male nor female, he meaneth this; that a brother seeing a sister should have no thought of her as a female, and that a sister seeing a brother should not have any thought of him as a male. | καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ, ταῦτο λέγει· ἵνα ἀδελφὸς ἰδὼν ἀδελφὴν οὐδὲν φρονῆ περὶ αὐτῆς θηλυκόν, μηδ' φρονῆ τι περὶ αὐτοῦ ἀρσενικόν. |
| 6 | These things if ye do, saith He, the kingdom of my father shall come. | ταῦτα ὑμῶν ποιούτων, φησὶν, ἐλεύσεται ἡ βασιλεία τοῦ πατρὸς μου. |

Chapter 13

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| 1 | Therefore, brethren, let us repent forthwith. Let us be sober unto that which is good: for we are full of much folly and wickedness. Let us wipe away from us our former sins, and let us not be found to be men pleasers. Neither let us desire to please one another only, but also those men that are without, by our righteousness, that the Name be not blasphemed by reason of us. | Ἀδελφοὶ οὖν, ἤδη ποτὲ μετανήσωμεν, νήψωμεν ἐπὶ τὸ ἀγαθόν· μεστοὶ γὰρ ἔσμεν πολλῆς ἀνοίας καὶ πονηρίας. ἔξαλείψωμεν ἀφ' ἡμῶν τὰ πρότερα ἁμαρτήματα καὶ μετανοήσαντες ἐκ ψυχῆς σωθῶμεν, καὶ μὴ γινώμεθα ἀνθρωπάρεσκοι μηδὲ θέλωμεν μόνον ἑαυτοῖς ἀρέσκειν, ἀλλὰ καὶ τοῖς ἔξω ἀνθρώποις ἐπὶ τῇ δικαιοσύνῃ, ἵνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημηθῆται. |
| 2 | For the Lord saith, Every way My Name is blasphemed among all the Gentiles (Isa 52:5); and again, Woe unto him by reason of whom My Name is blasphemed. Wherein is it blasphemed? In that ye do not the things which I desire. | λέγει γὰρ ὁ κύριος· Διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν πᾶσιν τοῖς ἔθνεσιν, καὶ πάλιν· Οὐαὶ δι' ὃν βλασφημεῖται τὸ ὄνομά μου. ἐν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς ἃ βούλομαι. |
| 3 | For the Gentiles, when they hear from our mouths the oracles of God, marvel at them for their beauty and greatness; then, when they discover that our works are not worthy of the words which we speak, forthwith they betake themselves to blasphemy, saying that it is an idle story and a delusion. | τὰ ἔθνη γὰρ ἀκούοντα ἐκ τοῦ στόματος ἡμῶν τὰ λόγια τοῦ θεοῦ ὡς καλὰ καὶ μεγάλα θαυμάζει· ἔπειτα καταματων ὧν λέγομεν, ἔνθεν εἰς βλασφημίαν τρέπονται, λέγοντες εἶναι μῦθόν τινα καὶ πλάνην. |
| 4 | For when they hear from us that God saith, It is no thank unto you, if ye love them that love you, but this is thank unto you, if ye love your enemies and them that hate you (Lk 6:32,35); when they hear these things, I say, they marvel at their exceeding goodness; but when they see that we not only do not love us, they laugh us to scorn, and the Name is blasphemed. | γὰρ ἀκούσωσιν παρ' ἡμῶν, ὅτι λέγει ὁ θεός· Οὐ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν, εἰ ἀγαπᾶτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ὑμᾶς: ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος: ὅταν δὲ ἴδωσιν, ὅτι οὐ μόνον τοὺς μισοῦντας οὐκ ἀγαπῶμεν, ἀλλ' ὅτι οὐδὲ τοὺς |

ἀγαπῶντας, καταγελῶσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.

Chapter 14

- 1 Wherefore, brethren, if we do the will of God our Father, we shall be of the first Church, which is spiritual, which was created before the sun and the moon; but if we do not the will of the Lord, we shall be of the scripture that saith, My house was made a den of robbers. (Jer 7:11) So therefore let us choose rather to be of the Church of life, that we may be saved.
- 2 And I do not suppose ye are ignorant that the living Church is the body of Christ (Eph 1:22,23); for the scripture saith, God made man, male and female (Gen 1:27). The male is Christ and the female is the Church. And the Books and the Apostles plainly declare that the Church existeth not now for the first time, but hath been from the beginning: for she was spiritual, as our Jesus also was spiritual, but was manifested in the last days that He might save us.
- 3 Now the Church, being spiritual was manifested in the flesh of Christ, thereby showing us that if any of us guard her in the flesh and defile her not, he shall receive her again in the Holy Spirit: for this flesh is the counterpart and copy of the spirit. No man therefore, when he hath defiled the copy, shall receive the original for his portion. This therefore is what He meaneth, brethren; Guard ye the flesh, that ye may partake of the spirit.
- 4 But if we say that the flesh is the Church and the spirit is Christ, then he that hath dealt wantonly with the flesh hath dealt wantonly with the Church. Such and one therefore shall not partake of the spirit, which is Christ>.
- 5 So excellent is the life and immortality which this flesh can receive as its portion, if the Holy Spirit be joined to it. No man can declare or tell those things which the Lord hath prepared (1 Cor 2:9) for His elect.
- Ἔσπε, ἀδελφοί, ποιῶντες τὸ θέλημα τοῦ πατρὸς ἡμῶν θεοῦ ἐσόμεθα ἐκ τῆς ἐκκλησίας τῆς πρώτης, τῆς πνευματικῆς, τῆς πρὸ ἡλίου καὶ σελήνης ἐκτισμένης. ἐὰν δὲ μὴ ποιήσωμεν τὸ θέλημα κυρίου, ἐσόμεθα ἐκ τῆς γραφῆς τῆς λεγούσης· Ἐγενήθη ὁ οἶκός μου σπήλαιον ληστῶν. ὥστε οὖν αἰρετισώμεθα ἀπὸ τῆς ἐκκλησίας τῆς ζωῆς εἶναι, ἵνα σωθῶμεν.
- οὐκ οἶμαι δὲ ὑμᾶς ἀγνοεῖν, ὅτι ἐκκλησία ζωῶσα σῶμά ἐστιν Χριστοῦ· λέγει γὰρ ἡ γραφή· Ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον ἄρσεν καὶ θῆλυ· τὸ ἄρσεν ἐστὶν ὁ Χριστὸς, τὸ θῆλυ ἡ ἐκκλησία· καὶ ἔτι τὰ βιβλία καὶ οἱ ἀπόστολοι τῆς ἐκκλησίαν οὐ νῦν εἶναι λέγουσιν ἀλλὰ ἄνωθεν. ἦν γὰρ πνευματικὴ, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφανερῶθαι δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν, ἵνα ἡμᾶς σώσῃ.
- ἡ ἐκκλησία δὲ πνευματικὴ οὕσα ἐφανερῶθαι ἐν τῇ σαρκὶ Χριστοῦ, δηλοῦσα ἡμῖν φθείρη, ἀπολήψεται αὐτὴν ἐν τῷ πνεύματι τῷ ἁγίῳ· ἡ γὰρ σὰρξ αὐτῆ ἀντίτυπος ἐστὶν τοῦ πνεύματος· οὐδεὶς οὖν τὸ ἀντίτυπον φθείρας τὸ ἀύθεντικὸν μεταλήψεται. ἄρα οὖν τοῦτο λέγει, ἀδελφοί· τηρήσατε τὴν σάρκα, ἵνα τοῦ πνεύματος μεταλάβητε.
- εἰ δὲ λέγομεν εἶναι τὴν σάρκα τὴν ἐκκλησίαν καὶ τὸ πνεῦμα Χριστόν, ἄρα οὖν ὁ ὑβρίσας τὴν σάρκα ὑβρίσεν τὴν ἐκκλησίαν. ὁ τοιοῦτος οὖν οὐ μεταλήψεται τοῦ πνεύματος, ὁ ἐστὶν ὁ Χριστός.
- τοσαύτην δύναται ἡ σὰρξ αὐτῆ μεταλαβεῖν ζωὴν καὶ ἀφθαρτίαν κολληθέντος αὐτῇ τοῦ πνεύματος τοῦ ἁγίου, οὔτε, ἐξεπεῖν τις δύναται οὔτε λαλῆσαι ἢ ἠτοίμασεν ὁ κύριος τοῖς ἐκλεκτοῖς αὐτοῦ.

Chapter 15

- 1 Now I do not think that I have given any mean council respecting continence, and whosoever performeth it shall not repent thereof, but shall save both himself and me his councilor. For it is no mean reward to convert a wondering and perishing soul, that it may be saved.
- 2 For this is the recompense which we are able to pay to God who created us, if he that speaketh and heareth both speak and hear with faith and love.
- 3 Let it therefore abide in the things which we believed, in righteousness and holiness, that we may with boldness as of God who saith, Whiles thou art still speaking I will say, Behold, I am here. (Isa 58:9)
- 4 For this word is the token of a great promise: for the Lord saith of Himself that He is more ready to give than he that asketh to ask.
- 5 Seeing then that we are partakers of so great kindness, let us not grudge ourselves the obtaining of so many good things. For in proportion as the pleasure is great
- Οὐκ οἶμαι δέ, ὅτι μικρὰν συμβουλίαν ἐποίησάμην περὶ ἐγκρατείας, ἣν ποιήσας τις οὐ μετανοήσει, ἀλλὰ καὶ ἑαυτὸν σώσει καὶ τὸν συμβουλευσάντα. μισθὸς γὰρ οὐκ ἐστὶν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι.
- ταύτην γὰρ ἔχομεν τὴν ἀντιμισθίαν ἀποδοῦναι τῷ θεῷ τῷ κτίσαντι ἡμᾶς, ἐὰν ὁ λέγων καὶ ἀκούων μετὰ πίστεως καὶ ἀγάπης καὶ λέγῃ καὶ ἀκούῃ.
- ἐμμένωμεν οὖν ἐφ' οἷς ἐπίστεύσαμεν δίκαιοι καὶ ὀσιοι, ἵνα μετὰ παρρησίας αἰτῶμεν τὸν θεὸν τὸν λέγοντα· Ἐτι λαλοῦντός σου ἐρῶ· ἰδοὺ πάρεμι.
- τοῦτο γὰρ τὸ ῥῆμα μεγάλης ἐστὶν ἐπαγγελίας σημεῖον· ἐτοιμότερον γὰρ ἑαυτὸν λέγει ὁ κύριος εἰς τὸ διδόναι τοῦ αἰτοῦντος.
- τοσαύτης οὖν χρηστότητος μεταλαμβάνοντες μὴ φθονήσωμεν ἑαυτοῖς τυχεῖν τοσούτων ἀγαθῶν. ὁσην

which these words bring to them that have performed them, so also is the condemnation great which they bring to them that have been disobedient.

γὰρ ἡδονὴν ἔχει τὰ ῥήματα ταῦτα τοῖς ποιήσασιν αὐτά, τοσαύτην κατάκρισιν ἔχει τοῖς παρακούσασιν.

Chapter 16

- 1 Therefore, brethren, since we have found no small opportunity for repentance, seeing that we have time, let us turn again unto God that called us, while we have still One that receiveth us. Ὡστε, ἀδελφοί, ἀφορμὴν λαβόντες οὐ μιδρὰν εἰς τὸ μεταμοῆσαι, καιρὸν ἔχοντες ἐπιστρέψωμεν ἐπὶ τὸν καλέσαι ἡμᾶς θεόν, ἕως ἔτι ἔχομεν τὸν παραδεχόμενον ἡμᾶς.
- 2 For if we bid farewell to these enjoyments and conquer our soul in refusing to fulfill its evil lusts, we shall be partakers of the mercy of Jesus. ἐὰν γὰρ ταῖς ἡδυπαθείαις ταύταις ἀποταξώμεθα καὶ τὴν ψυχὴν ἡμῶν νικήσωμεν ἐν τῷ μὴ ποιεῖν τὰς ἐπιθυμίας αὐτῆς τὰς πονηράς, μεταληψόμεθα τοῦ ἐλέους Ἰησοῦ.
- 3 But ye know that the day of judgment cometh even now as a burning oven (Mal 4:1), and the powers of the heavens shall melt, and all the earth as lead melting on the fire (Isa 34:4), and then shall appear the secret and open works of men. γινώσκετε δέ, ὅτι ἔρχεται ἡδὴ ἡμέρα τῆς κρίσεως ὡς κλίβανος καιόμενος, καὶ τακίησονται τινες τῶν οὐρανῶν καὶ πᾶσα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος· καὶ τότε φανήσεται τὰ κρύφια καὶ φανερὰ ἔργα τῶν ἀνθρώπων.
- 4 Almsgiving therefore is a good thing, even as repentance from sin; Fasting is better than prayer, but almsgiving better than both. And love covereth a multitude of sins (1 Pet 4:8), but prayer out of a good conscience delivereth from death. Blessed is every man that is found full of these. For almsgiving lifteth off the burden of sin. καλὸν οὖν ἐλεημοσύνη ὡς μετάνοια ἁμαρτίας· κρείσσων νηστεία προσευχῆς, ἐλεημοσύνη δὲ ἀμφοτέρων· ἀγάπη δὲ καλύπτει πλῆθος ἁμαρτιῶν, προσευχὴ δὲ ἐκ καλῆς συνειδήσεως ἐκ θανάτου ῥύεται. μακάριος πᾶς ὁ εὐρεθεὶς ἐν τούτοις πλήρης· ἐλεημοσύνη γὰρ κόρυμμα ἁμαρτίας γίνεται.

Chapter 17

- 1 Let us therefore repent with our whole heart, lest any of us perish by the way. For if we have received commands, that we should make this our business, to tear men away from idols and to instruct them, how much more is it wrong that a soul which knoweth God already should perish! Μετανοήσωμεν οὖν ἐξ ὅλης καρδίας, ἵνα μὴ τις ἡμῶν παραπόληται. εἰ γὰρ ἐντολαὶς ἔχομεν, ἵνα καὶ τοῦτο πράσσωμεν, ἀπὸ τῶν εἰδώλων ἀποσπᾶν καὶ κατηχεῖν, πόσω μᾶλλον ψυχὴν ἡδὴ γινώσκουσαν τὸν θεὸν οὐ δεῖ ἀπόλλυσθαι;
- 2 Therefore let us assist one another, that we may also lead the weak upward as touching that which is good, to the end that we all may be saved: and let us convert and admonish one another. συλλάβωμεν οὖν ἑαυτοῖς καὶ τοὺς ἀσθενοῦντας ἀναγεῖν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νουθετήσωμεν.
- 3 And let us not think to give heed and believe now only, while we have departed home, let us remember the commandments of the Lord, and not suffer ourselves to be dragged off the other way by our worldly lusts; but coming hither more frequently, let us strive to go forward in the commandments of the Lord, that we all having the same mind (Rom 12:16) may be gathered together unto life. καὶ μὴ μόνον ἄρτι δοκῶμεν πιστεύειν καὶ προσέχειν ἐν τῷ νουθετεῖσθαι ἡμᾶς ὑπὸ τῶν πρεσβυτέρων, ἀλλὰ καὶ ὅταν εἰς οἶκον ἀπαλλαγώμεν, μνημονηεύωμεν τῶν τοῦ κυρίου ἐνταλαμάτων καὶ μὴ ἀντιπαρεκλώμεθα ἀπὸ τῶν κοσμικῶν ἐπιθυμιῶν, ἀλλὰ πυκνότερον προσερχόμενοι πειρώμεθα προκόπτειν ἐν ταῖς ἐντολαῖς τοῦ κυρίου, ἵνα πάντες τὸ αὐτὸ φρονοῦντες συνηγμένοι ὦμεν ἐπὶ τὴν ζωὴν.
- 4 For the Lord said, I come to gather together all the nations, tribes, and languages (Isa 66:18). Herein He speaketh of the day of His appearing, when He shall come and redeem us, each man according to his works. εἶπεν γὰρ ὁ κύριος· Ἔρχομαι συναγαγεῖν πάντα τὰ ἔθνη, φυλὰς καὶ γλώσσας· τοῦτο δὲ λέγει τὴν ἡμέραν τῆς ἐπιφανείας αὐτοῦ, ὅτε ἐλθὼν λυτρώσεται ἡμᾶς, ἕκαστον κατὰ τὰ ἔργα αὐτοῦ.
- 5 And the unbelievers shall see His glory (Isa 66:18) and His might: and they shall be amazed when they see the kingdom of the world given to Jesus, saying, Woe unto us, for Thou wast, and we knew it not, and believed not; and we obeyed not the presbyters when they told us of our salvation. And Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle unto all flesh. (Isa 66:24) καὶ ὁψονται τὴν δόξαν αὐτοῦ καὶ τὸ κράτος οἱ ἄπιστοι, καὶ ξενισθήσονται ἰδόντες τὸ βασιλεῖον τοῦ κόσμου ἐν τῷ Ἰησοῦ, λέγοντες· Οὐαὶ ἡμῖν, ὅτι σὺ ἦς, καὶ οὐκ ᾔδειμεν καὶ οὐκ ἐπιστεύομεν καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν. καὶ ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάση σαρκί.

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| 6 | He speaketh of that day of judgment, when men shall see those among us that live ungodly lives and dealt falsely with the commandments of Jesus Christ. | τὴν ἡμέραν ἐκεῖνην λέγει τῆς κρίσεως, ὅταν ὄψονται τοὺς ἐν ἡμῖν ἀσεβήσαντας καὶ παραλογισαμένους τὰς ἐντολὰς Ἰησοῦ Χριστοῦ. |
| 7 | But the righteous, done good and endured torments and hated pleasures of the soul, when they shall behold them that have done amiss and denied Jesus by their words or by their deeds, how that they are punished with grievous torments in unquenchable fire, shall give glory to God, saying, There will be hope for him that hath served God with his whole heart. | οἱ δὲ δίκαιοι εὐπραγήσαντες καὶ ὑπομείναντες τὰς βασάνους καὶ μισήσαντες τὰς ὑδπαθείας τῆς ψυχῆς, ὅταν θεάσωνται τοὺς ἀστοχήσαντας καὶ ἀρνησαμένους διὰ τῶν λόγων ἢ διὰ τῶν ἔργων τὸν Ἰησοῦν, ὅπως κολάζονται δειναῖς βασάνοις πυρὶ ἀσβέστῳ ἕσσονται δόξαν διδόντες τῷ θεῷ αὐτῶν λέγοντες, ὅτι ἔστα ἐλπίς τῷ δεδουλευκότι θεῷ ἐξ ὅλης καρδίας. |

Chapter 18

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| 1 | Therefore let us also be found among those that give thanks, among those that have served God, and not among the ungodly that are judged. | Καὶ ἡμεῖς οὖν γενώμεθα ἐκ τῶν εὐχαρετούντων, δεδουλευκότων τῷ θεῷ, καὶ μὴ ἐκ τῶν κρινομένων ἀσεβῶν. |
| 2 | For I myself too, being an utter sinner and not yet escaped from temptation, but being still amidst the engines of the devil, do my diligence to follow after righteousness, that I may prevail so far at least as to come near unto it, while I fear the judgment to come. | καὶ γὰρ αὐτὸς πανθαμαρτωλὸς ὢν καὶ μήπω φυγὼν τὸν πειρασμόν, ἀλλ' ἔτι ὢν ἐν μέσοις τοῖς ὄργανοις τοῦ διαβόλου σπουδάζω τὴν δικαιοσύνην διώκειν, ὅπως ἰσχύσω κἂν ἐγγὺς αὐτῆς γενέσθαι, φοβούμενος τὴν κρίσιν τὴν μέλλουσαν. |

Chapter 19

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| 1 | Therefore, brothers and sisters, after the God of truth hath been heard, I read unto you an exhortation to the end that ye may give heed to the things which are written, for that ye may save both yourselves and him that readeth in the midst of you. For I ask of you as a reward that ye repent with your whole heart, and give salvation and life to yourselves. For doing this we shall set a goal for all the young who desire to toil in the study of piety and of the goodness of God. | Ὡστε, ἀδελφοὶ καὶ ἀδελφαί, μετὰ τὸν θεὸν τῆς ἀληθείας ἀναγνώσκω ὑμῖν ἐντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν. μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας. τοῦτο γὰρ ποιήσαντες σκοπὸν πᾶσιν τοῖς νέοις θήσομεν, τοῖς βουλομένοις περὶ τὴν εὐσέβειαν καὶ τὴν χρηστότητα τοῦ θεοῦ φιλοπονεῖν. |
| 2 | And let it not be displeased and vexed, fools that we are, whensoever any one admonish us and turneth us aside from unrighteousness unto righteousness. For sometimes while we do evil things, we perceive it not by reason of the double-mindedness and unbelief which is in our breasts, and we are darkened in our understanding (Eph 4:18) by our vain lusts. | καὶ μὴ ἀηδῶς ἔχωμεν καὶ ἀγανακτῶμεν οἱ ἄσοφοι, ὅταν τις ἡμᾶς νοθετῇ καὶ ἐπιστρέφῃ ἀπὸ τῆς ἀδικίας εἰς τὴν δικαιοσύνην. ἐνίοτε γὰρ πονηρὰ πράσσοντες οὐ γινώσκομεν διὰ τὴν διψυχίαν καὶ ἀπιστίαν τὴν ἐνοῦσαν ἐν τοῖς στήθεσιν ἡμῶν, καὶ ἔσκοτίσμεθα τὴν διάνοιαν ὑπὸ τῶν ἐπιθυμιῶν τῶν ματαίων. |
| 3 | Let us therefore practice righteousness that we may be saved unto the end. Blessed are they that obey these ordinances. Though they may endure affliction for a short time in the world, they will gather the immortal fruit of the resurrection. | πράξωμεν οὖν τὴν δικαιοσύνην, ἵνα εἰς τέλος σωθῶμεν. μακάριοι οἱ τοῦτοις ὑπακούοντες τοῖς προτάγμασιν· κἂν ὀλίγον χρόνον κακοπαθήσωσιν ἐν τῷ κόσμῳ τούτῳ, τὸν ἀθάνατον τῆς ἀναστάσεως καρπὸν τρυγήσουσιν. |
| 4 | Therefore let not the godly be grieved, if he be miserable in the times that now are: a blessed time awaiteth him. He shall live again in heaven with our fathers, and shall have rejoicing throughout a sorrowless eternity. | μὴ οὖν λυπεῖσθω ὁ εὐσεβής, ἐὰν ἐπὶ τοῖς νῦν χρόνοις ἐκεῖνος ἄνω μετὰ τῶν πατέρων ἀναβιώσας εὐφρανθήσεται εἰς τὸν ἀλύπητον αἰῶνα. |

Chapter 20

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| 1 | Neither suffer ye this again to trouble your mind, that we see the unrighteous possessing wealth, and the servants of God straitened. | Ἄλλὰ μὴδὲ ἐκεῖνο τὴν διάνοιαν ὑμῶν ταρασσέτω, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας καὶ στενοχωρουμένους τοὺς τοῦ θεοῦ δούλους. |
| 2 | Let us then have faith, brothers and sisters. We are trained by the present life, that we may be crowned with the future. | πιστεύωμεν οὖν, ἀδελφοὶ καὶ ἀδελφαί· θεοῦ ζῶντος πείραν ἀθλοῦμεν καὶ γυμναζόμεθα τῷ νῦν βίῳ, ἵνα τῷ μέλλοντι στεφανωθῶμεν. |
| 3 | No righteous man hath reaped fruit quickly but waiteth for it. | οὐδεὶς τῶν δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν. |

- 4 For if God had paid the recompense of the righteous speedily, then straightway we should have been training ourselves in merchandise, and not in godliness; for we should seem to be righteous, though we were pursuing not that which is godly, but which is gainful. And for this cause Divine judgment overtaketh a spirit that is not just, and loadeth it with chains.
- 5 To the only God invisible, the Father of truth, who sent forth unto us the Savior and Prince of immortality, through whom also He made manifest unto us the truth and the heavenly life, to Him be the glory for ever and ever. Amen. Second epistle of Clement to Corinthians.
- εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ θεὸς συντόμως ἀπεδίδου, εὐθέως ἐμπορίαν ἤσκοῦμεν καὶ οὐ θεοσεβείαν· ἐδοκοῦμεν γὰρ εἶναι δίκαιοι, οὐ τὸ εὐσεβές, ἀλλὰ τὸ κερδαλέον διώκοντες. καὶ διὰ τοῦτο θεία κρίσις ἔβλαψεν πνεῦμα μὴ ὄν δίκαιον, καὶ ἐβάρυνεν δεσμοῖς.
- Τῷ μόνῳ θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἑξαποστεύσαντι ἡμῖν τὸν σωτῆρα καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφανερώσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν ἐπουράνιον ζωὴν, αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν. Κλήμεντος πρὸς Κορινθίους ἐπιστολὴ β΄.

-André Gilbert, December 2025