

Canonicity Survey

This survey is to be taken in one sitting, without the aid of a Bible, the internet or any other aids, but only by the aid of the witness of the Holy Spirit in your heart. There are ten ancient texts below. After reading each text, answer by the internal witness of the Holy Spirit in your heart, whether the text in question is inspired by the Holy Spirit and therefore deserving to be in the canon of Scripture. For each question circle 'yes' or 'no.'

1. Is Text 1 inspired by the Holy Spirit? Yes No
2. Is Text 2 inspired by the Holy Spirit? Yes No
3. Is Text 3 inspired by the Holy Spirit? Yes No
4. Is Text 4 inspired by the Holy Spirit? Yes No
5. Is Text 5 inspired by the Holy Spirit? Yes No
6. Is Text 6 inspired by the Holy Spirit? Yes No
7. Is Text 7 inspired by the Holy Spirit? Yes No
8. Is Text 8 inspired by the Holy Spirit? Yes No
9. Is Text 9 inspired by the Holy Spirit? Yes No
10. Is Text 10 inspired by the Holy Spirit? Yes No
11. How long have you had a personal relationship with Jesus Christ? _____
12. What is the denomination, if any, of the church you presently attend?

I have read each of the texts below, and answered the questions above truthfully to the best of my ability relying only on the aid of the Holy Spirit witnessing in my heart, without using the internet or consulting a Bible or any human aids.

Signed: _____

Name (printed): _____

Date: _____

Text 1

O Lord Almighty, God of our ancestors, of Abraham and Isaac and Jacob and of their righteous offspring; You who made heaven and earth with all their order; who shackled the sea by your word of command, who confined the deep and sealed it with your terrible and glorious name; at whom all things shudder, and tremble before your power, for your glorious splendour cannot be borne, and the wrath of your threat to sinners is unendurable; yet immeasurable and unsearchable is your promised mercy, for you are the Lord Most High, of great compassion, long-suffering, and very merciful, and you relent at human suffering.

O Lord, according to your great goodness you have promised repentance and forgiveness to those who have sinned against you, and in the multitude of your mercies you have appointed repentance for sinners, so that they may be saved. Therefore you, O Lord, God of the righteous, have not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who did not sin against you, but you have appointed repentance for me, who am a sinner.

For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am not worthy to look up and see the height of heaven because of the multitude of my iniquities. I am weighted down with many an iron fetter, so that I am rejected because of my sins, and I have no relief; for I have provoked your wrath and have done what is evil in your sight, setting up abominations and multiplying offences.

And now I bend the knee of my heart, imploring you for your kindness. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions. I earnestly implore you, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or store up evil for me; do not condemn me to the depths of the earth. For you, O Lord, are the God of those who repent, and in me you will manifest your goodness; for, unworthy as I am, you will save me according to your great mercy, and I will praise you continually all the days of my life. For all the host of heaven sings your praise, and yours is the glory forever. Amen.

Text 2

The elder, To my dear friend Gaius, whom I love in the truth.

Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well. It gave me great joy when some believers came and testified about your faithfulness to the truth, telling how you continue to walk in it. I have no greater joy than to hear that my children are walking in the truth.

Dear friend, you are faithful in what you are doing for the brothers and sisters, even though they are strangers to you. They have told the church about your love. Please send them on their way in a manner that honors God. It was for the sake of the Name that they went out, receiving no help from the pagans. We ought therefore to show hospitality to such people so that we may work together for the truth.

I wrote to the church, but Diotrefes, who loves to be first, will not welcome us. So when I come, I will call attention to what he is doing, spreading malicious nonsense about us. Not satisfied with that, he even refuses to welcome other believers. He also stops those who want to do so and puts them out of the church.

Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God. Anyone who does what is evil has not seen God. Demetrius is well spoken of by everyone—and even by the truth itself. We also speak well of him, and you know that our testimony is true.

I have much to write you, but I do not want to do so with pen and ink. I hope to see you soon, and we will talk face to face.

Peace to you. The friends here send their greetings. Greet the friends there by name.

Text 3

Paul an Apostle, not of men, neither by man, but by Jesus Christ, to the brethren which are at Laodicea.

Grace be to you, and Peace, from God the Father and our Lord Jesus Christ.

I thank Christ in every prayer of mine, that you may continue and persevere in good works looking for that which is promised in the day of judgment.

Let not the vain speeches of any trouble you who pervert the truth, that they may draw you aside from the truth of the Gospel which I have preached. And now may God grant, that my converts may attain to a perfect knowledge of the truth of the Gospel, be beneficent, and doing good works which accompany salvation. And now my bonds, which I suffer in Christ, are manifest, in which I rejoice and am glad.

For I know that this shall turn to my salvation forever, which shall be through your prayer and the supply of the Holy Spirit. Whether I live or die; (for) to me to live shall be a life to Christ, to die will be joy. And our Lord will grant us his mercy, that you may have the same love, and be like-minded.

Wherefore, my beloved, as you have heard of the coming of the Lord, so think and act in fear, and it shall be to you life eternal; For it is God who worketh in you; And do all things without sin. And what is best, my beloved; rejoice in the Lord Jesus Christ, and avoid all filthy lucre. Let all your requests be made known to God, and be steady in the doctrine of Christ.

And whatsoever things are sound and true, and of good report, and chaste, and just, and lovely, these things do. Those things which you have heard, and received, think on these things, and peace shall be with you.

All the saints salute you. The grace of our Lord Jesus Christ be with your spirit. Cause this Epistle to be read to the Colossians, and the Epistle of the Colossians to be read among you.

Text 4

Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ: Mercy, peace and love be yours in abundance.

Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people. For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.

Though you already know all this, I want to remind you that the Lord at one time delivered his people out of Egypt, but later destroyed those who did not believe. And the angels who did not keep their positions of authority but abandoned their proper dwelling—these he has kept in darkness, bound with everlasting chains for judgment on the great Day. In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire.

In the very same way, on the strength of their dreams these ungodly people pollute their own bodies, reject authority and heap abuse on celestial beings. But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not himself dare to condemn him for slander but said, "The Lord rebuke you!" Yet these people slander whatever they do not understand, and the very things they do understand by instinct—as irrational animals do—will destroy them.

Woe to them! They have taken the way of Cain; they have rushed for profit into Balaam's error; they have been destroyed in Korah's rebellion.

These people are blemishes at your love feasts, eating with you without the slightest qualm—shepherds who feed only themselves. They are clouds without rain, blown along by the wind; autumn trees, without fruit and uprooted—twice dead. They are wild waves of the sea, foaming up their shame; wandering stars, for whom blackest darkness has been reserved forever.

Enoch, the seventh from Adam, prophesied about them: "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him." These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

But, dear friends, remember what the apostles of our Lord Jesus Christ foretold. They said to you, "In the last times there will be scoffers who will follow their own ungodly

desires.” These are the people who divide you, who follow mere natural instincts and do not have the Spirit.

But you, dear friends, by building yourselves up in your most holy faith and praying in the Holy Spirit, keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.

Be merciful to those who doubt; save others by snatching them from the fire; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.

To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy— to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

Text 5

A copy of a letter which Jeremiah sent to those who were to be taken to Babylon as captives by the king of the Babylonians, to give them the message which God had commanded him.

Because of the sins which you have committed before God, you will be taken to Babylon as captives by Nebuchadnezzar, king of the Babylonians. Therefore when you have come to Babylon you will remain there for many years, for a long time, up to seven generations; after that I will bring you away from there in peace.

Now in Babylon you will see gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen. So take care not to become at all like the foreigners or to let fear for these gods possess you, when you see the multitude before and behind them worshiping them. But say in your heart, "It is thou, O Lord, whom we must worship." For my angel is with you, and he is watching your lives.

Their tongues are smoothed by the craftsman, and they themselves are overlaid with gold and silver; but they are false and cannot speak. People take gold and make crowns for the heads of their gods, as they would for a girl who loves ornaments; and sometimes the priests secretly take gold and silver from their gods and spend it upon themselves, and even give some of it to the harlots in the brothel. They deck their gods out with garments like men -- these gods of silver and gold and wood, which cannot save themselves from rust and corrosion. When they have been dressed in purple robes, their faces are wiped because of the dust from the temple, which is thick upon them.

Like a local ruler the god holds a scepter, though unable to destroy any one who offends it. It has a dagger in its right hand, and has an axe; but it cannot save itself from war and robbers. Therefore they evidently are not gods; so do not fear them.

For just as one's dish is useless when it is broken, so are the gods of the heathen, when they have been set up in the temples. Their eyes are full of the dust raised by the feet of those who enter.

And just as the gates are shut on every side upon a man who has offended a king, as though he were sentenced to death, so the priests make their temples secure with doors and locks and bars, in order that they may not be plundered by robbers. They light lamps, even more than they light for themselves, though their gods can see none of them. They are just like a beam of the temple, but men say their hearts have melted, when worms from the earth devour them and their robes. They do not notice when their faces have been blackened by the smoke of the temple. Bats, swallows, and birds light on their bodies and heads; and so do cats. From this you will know that they are not gods; so do not fear them.

As for the gold which they wear for beauty -- they will not shine unless some one wipes off the rust; for even when they were being cast, they had no feeling. They are bought at

any cost, but there is no breath in them. Having no feet, they are carried on men's shoulders, revealing to mankind their worthlessness.

And those who serve them are ashamed because through them these gods are made to stand, lest they fall to the ground. If any one sets one of them upright, it cannot move itself; and if it is tipped over, it cannot straighten itself; but gifts are placed before them just as before the dead. The priests sell the sacrifices that are offered to these gods and use the money; and likewise their wives preserve some with salt, but give none to the poor or helpless. Sacrifices to them may be touched by women in menstruation or at childbirth. Since you know by these things that they are not gods, do not fear them.

For why should they be called gods? Women serve meals for gods of silver and gold and wood; and in their temples the priests sit with their clothes rent, their heads and beards shaved, and their heads uncovered. They howl and shout before their gods as some do at a funeral feast for a man who has died. The priests take some of the clothing of their gods to clothe their wives and children. Whether one does evil to them or good, they will not be able to repay it. They cannot set up a king or depose one. Likewise they are not able to give either wealth or money; if one makes a vow to them and does not keep it, they will not require it.

They cannot save a man from death or rescue the weak from the strong. They cannot restore sight to a blind man; they cannot rescue a man who is in distress. They cannot take pity on a widow or do good to an orphan. These things that are made of wood and overlaid with gold and silver are like stones from the mountain, and those who serve them will be put to shame. Why then must any one think that they are gods, or call them gods?

Besides, even the Chaldeans themselves dishonor them; for when they see a dumb man, who cannot speak, they bring him and pray Bel that the man may speak, as though Bel were able to understand. Yet they themselves cannot perceive this and abandon them, for they have no sense. And the women, with cords about them, sit along the passageways, burning bran for incense; and when one of them is led off by one of the passers-by and is lain with, she derides the woman next to her, because she was not as attractive as herself and her cord was not broken. Whatever is done for them is false. Why then must any one think that they are gods, or call them gods?

They are made by carpenters and goldsmiths; they can be nothing but what the craftsmen wish them to be. The men that make them will certainly not live very long themselves; how then can the things that are made by them be gods? They have left only lies and reproach for those who come after. For when war or calamity comes upon them, the priests consult together as to where they can hide themselves and their gods. How then can one fail to see that these are not gods, for they cannot save themselves from war or calamity? Since they are made of wood and overlaid with gold and silver, it will afterward be known that they are false. It will be manifest to all the nations and kings that they are not gods but the work of men's hands, and that there is no work of God in them. Who then can fail to know that they are not gods?

For they cannot set up a king over a country or give rain to men. They cannot judge their own cause or deliver one who is wronged, for they have no power; they are like crows between heaven and earth. When fire breaks out in a temple of wooden gods overlaid with gold or silver, their priests will flee and escape, but the gods will be burnt in two like beams. Besides, they can offer no resistance to a king or any enemies. Why then must any one admit or think that they are gods?

Gods made of wood and overlaid with silver and gold are not able to save themselves from thieves and robbers. Strong men will strip them of their gold and silver and of the robes they wear, and go off with this booty, and they will not be able to help themselves. So it is better to be a king who shows his courage, or a household utensil that serves its owner's need, than to be these false gods; better even the door of a house that protects its contents, than these false gods; better also a wooden pillar in a palace, than these false gods.

For sun and moon and stars, shining and sent forth for service, are obedient. So also the lightning, when it flashes, is widely seen; and the wind likewise blows in every land. When God commands the clouds to go over the whole world, they carry out his command. And the fire sent from above to consume mountains and woods does what it is ordered. But these idols are not to be compared with them in appearance or power. Therefore one must not think that they are gods nor call them gods, for they are not able either to decide a case or to do good to men. Since you know then that they are not gods, do not fear them.

For they can neither curse nor bless kings; they cannot show signs in the heavens and among the nations, or shine like the sun or give light like the moon. The wild beasts are better than they are, for they can flee to cover and help themselves. So we have no evidence whatever that they are gods; therefore do not fear them. Like a scarecrow in a cucumber bed, that guards nothing, so are their gods of wood, overlaid with gold and silver.

In the same way, their gods of wood, overlaid with gold and silver, and like a thorn bush in a garden, on which every bird sits; or like a dead body cast out in the darkness. By the purple and linen that rot upon them you will know that they are not gods; and they will finally themselves be consumed, and be a reproach in the land. Better therefore is a just man who has no idols, for he will be far from reproach.

Text 6

This is the vision about Edom that Obadiah had. Here is what he said. We've heard a message from the Lord and King. A messenger was sent to the nations. The Lord told him to say, "Get up! Let us go and make war against Edom."

The Lord says to Edom, "I will make you weak among the nations. They will look down on you. You live in the safety of the rocks. You make your home high up in the mountains. But your proud heart has tricked you. So you say to yourself, 'No one can bring me down to the ground.' You have built your home as high as an eagle does. You have made your nest among the stars. But I will bring you down from there," announces the Lord.

"Edom, suppose robbers came to you at night. They would steal only as much as they wanted. Suppose grape pickers came to harvest your vines. They would still leave a few grapes. But you are facing horrible trouble! People of Esau, everything will be taken away from you. Your hidden treasures will be stolen. All those who are helping you will force you to leave your country. Your friends will trick you and overpower you. Those who eat bread with you will set a trap for you. But you will not see it."

The Lord announces, "At that time I will destroy the wise men of Edom. I will wipe out the men of understanding in the mountains of Esau. People of Teman, your soldiers will be terrified. Everyone in Esau's mountains will be cut down with swords. You did harmful things to your brothers, the people of Jacob. So you will be covered with shame.

You will be destroyed forever. Strangers entered the gates of Jerusalem. They cast lots to see what each one would get. They carried off its wealth. When that happened, you just stood there and did nothing. You were like one of them. That was a time of trouble for your brothers. So you should not have looked down on them. The people of Judah were destroyed. So you should not have been happy about it. You should not have laughed at them so much when they were in trouble. You should not have marched through the gates of my people's city when they were having so much trouble. You should not have looked down on them. You should not have stolen their wealth.

You waited where the roads cross. You wanted to cut down those who were running away. You should not have done that. You handed over to their enemies those who were still left alive. You should not have done that. They were in trouble.

"The day of the Lord is near for all of the nations. Others will do to you what you have done to them. You will be paid back for what you have done. You Edomites polluted my holy mountain of Zion by drinking and celebrating there. So all of the nations will drink from the cup of my anger. And they will keep on drinking from it. They will vanish. It will be as if they had never existed. But on Mount Zion some of my people will be left alive. I will save them.

Zion will be my holy mountain once again. And the people of Jacob will again receive the land as their own. They will be like a fire. Joseph's people will be like a flame. The nation of Esau will be like straw. Jacob's people will set Edom on fire and burn it up. No one will be left alive among Esau's people." The Lord has spoken.

Israelites from the Negev Desert will take over Esau's mountains. Israelites from the western hills will possess Philistia. They'll take over the territories of Ephraim and Samaria. Israelites from the tribe of Benjamin will possess the land of Gilead. Some Israelites were forced to leave their homes. They'll come back to Canaan and possess it all the way to the town of Zarephath. Some people from Jerusalem were taken to the city of Sepharad. They'll return and possess the towns of the Negev Desert. Leaders from Mount Zion will go and rule over the mountains of Esau. And the kingdom will belong to the Lord.

Text 7

Chapter 1

The Testament of Moses even the things which he commanded in the one hundred and twentieth year of his life, that is the two thousand five hundredth year from the creation of the world:, when the people had gone forth after the Exodus that was made by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deuteronomy: and he called to him Joshua the son of Nun, a man approved of the Lord, that he might be the minister of the people and of the tabernacle of the testimony with all its holy things, and that he might bring the people into the land given to their fathers, that it should be given to them according to the covenant and the oath, which He spoke in the tabernacle to give it by Joshua: saying to Joshua these words: 'Be strong and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.' So says the Lord of the world. For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by their arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant. And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people And receive this writing that you may know how to preserve the books which I shall deliver unto you: and you shall set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

Chapter 2

And now they shall go by means of you into the land which He determined and promised to give to their fathers, in the which you shall bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom, and you shall appoint them local magistrates according to the good pleasure of their Lord in judgment and righteousness. And five years after they enter into the land, that thereafter they shall be ruled by chiefs and kings for eighteen years, and during nineteen years the ten tribes shall break away. And the twelve tribes shall go down and transfer the tabernacle of the testimony. Then the God of heaven will make the court of His tabernacle and the tower of His sanctuary, and the two holy tribes shall be there established: but the ten tribes shall establish kingdoms for themselves according to their own ordinances. And they shall offer sacrifices throughout twenty years: and seven shall entrench the walls, and I will protect nine, but four shall transgress the covenant of the Lord, and profane the oath which the Lord made with them. And they shall sacrifice their sons to strange gods, and they shall set up idols in the sanctuary, to worship them. And in the house of the Lord they shall work impiety and engrave every form of beast, even many abominations.

Chapter 3

And in those days a king from the east shall come against them and his cavalry shall cover their land. And he shall burn their colony with fire together with the holy temple of the Lord, and he shall carry away all the holy vessels. And he shall cast forth all the people, and he shall take them to the land of his nativity, yea he shall take the two tribes with him. Then the two tribes shall call upon the ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty. And they shall cry aloud: 'Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner, have been carried away with you, together with our children.' Then the ten tribes shall mourn on hearing the reproaches of the two tribes, and they shall say: 'What have we done unto you, brethren? Has not this tribulation come on all the house of Israel?' And all the tribes shall mourn, crying unto heaven and saying: 'God of Abraham God of Isaac and God of Jacob, remember Thy covenant which You made with them, and the oath which You didst swear unto them by Yourself, that their seed should never fail from the land which You hast given them.' Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbor: 'Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years: and assuredly called heaven and earth to witness against us, that we should not transgress His commandments, in the which he was a mediator unto us? Behold these things have befallen us after his death according to his declaration, as he declared to us at that time, yes, behold these have taken place even to our being carried away captive into the country of the east.' Who shall be also in bondage for about seventy and seven years.

Chapter 4

Then there shall enter one who is over them, and he shall spread forth his hands, and kneel upon his knees and pray on their behalf saying: 'Lord of all, King on the lofty throne, who rules the world, and did will that this people should be Your elect people, then indeed You didst will that You should be called their God, according to the covenant which You didst make with their fathers. 3 And yet they have gone in captivity in another land with their wives and their children, and around the gates of strange peoples and where there is great vanity. Regard and have compassion on them, O Lord of heaven.' Then God will remember them on account of the covenant which He made with their fathers. And He will manifest His compassion in those times also. And He will put it into the mind of a king to have compassion on them, and he shall send them off to their land and country. Then some portions of the tribes shall go up and they shall come to their appointed place, and they shall anew surround the place with walls. And the two tribes shall continue in their prescribed faith, sad and lamenting because they will not be able to offer sacrifices to the Lord of their fathers. And the ten tribes shall increase and multiply among the Gentiles during the time of their captivity.

Chapter 5

And when the times of chastisement draw nigh and vengeance arises through the kings who share in their guilt and punish them, they themselves also shall be divided as to the truth. Wherefore it hath been said: 'They shall turn aside from righteousness and approach iniquity, and they shall defile with pollutions the house of their worship,' and because 'they shall prostitute themselves with strange gods.' For they shall not follow the truth of God, but some shall pollute the altar with the very gifts which they offer to the Lord, who are not priests but slaves, sons of slaves. And many in those times shall have respect unto desirable persons and receive gifts, and pervert judgment on receiving presents. And on this account the colony and the borders of their habitation shall be filled with lawless deeds and iniquities: those who wickedly depart from the Lord shall be judges: they shall be ready to judge for money as each may wish.

Chapter 6

Then there shall be raised up unto them kings bearing rule, and they shall call themselves priests of the Most High God: they shall assuredly work iniquity in the holy of holies. And an insolent king shall succeed them, who will not be of the race of the priests, a man bold and shameless, and he shall judge them as they shall deserve. And he shall cut off their chief men with the sword, and shall destroy them in secret places, so that no one may know where their bodies are. He shall slay the old and the young, and he shall not spare. Then the fear of him shall be bitter unto them in their land. And he shall execute judgments on them as the Egyptians executed upon them, during thirty and four years, and he shall punish them. And he shall beget children, who succeeding him shall rule for shorter periods. Into their parts cohorts and a powerful king of the west shall come, who shall conquer them: and he shall take them captive, and burn a part of their temple with fire, and shall crucify some around their colony.

Chapter 7

And when this is done the times shall be ended, in a moment the second course shall be ended, the four hours shall come. They shall be forced. . . . And, in the time of these, destructive and impious men shall rule, saying that they are just. And these shall stir up the poison of their minds, being treacherous men, self-pleasers, dissemblers in all their own affairs and lovers of banquets at every hour of the day. gluttons, gourmands.... Devourers of the goods of the poor saying that they do so on the ground of their justice, but in reality to destroy them, complainers, deceitful, concealing themselves lest they should be recognized, impious, filled with lawlessness and iniquity from sunrise to sunset: saying: 'We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes.' And though their hands and their minds touch unclean things, yet their mouth shall speak great things, and they shall say furthermore: 'Do not touch me lest you should pollute me in the place where I stand' . . .

Chapter 8

And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time, in which He will stir up against them the king of

the kings of the earth and one that rules with great power, who shall crucify those who confess to their circumcision: and those who conceal it he shall torture and deliver them up to be bound and led into prison. And their wives shall be given to the gods among the Gentiles, and their young sons shall be operated on by the physicians in order to bring forward their foreskin. And others amongst them shall be punished by tortures and fire and sword, and they shall be forced to bear in public their idols, polluted as they are like those who keep. them. And they shall likewise be forced by those who torture them to enter their inmost sanctuary, and they shall be forced by goads to blaspheme with insolence the word, finally after these things the laws and what they had above their altar.

Chapter 9

Then in that day there shall be a man of the tribe of Levi, whose name shall be Taxo, who having seven sons shall speak to them exhorting them: 'Observe, my sons, behold a second ruthless and unclean visitation has come upon the people, and a punishment merciless and far exceeding the first. For what nation or what region or what people of those who are impious towards the Lord, who have done many abominations, have suffered as great calamities as have befallen us? Now, therefore, my sons, hear me: for observe and know that neither did the fathers nor their forefathers tempt God, so as to transgress His commands. And you know that this is our strength, and thus we will do. Let us fast for the space of three days and on the fourth let us go into a cave which is in the field, and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

Chapter 10

And then His kingdom shall appear throughout all His creation,
And then Satan shall be no more,
And sorrow shall depart with him.
Then the hands of the angel shall be filled
Who has been appointed chief,
And he shall forthwith avenge them of their enemies.
For the Heavenly One will arise from His royal throne,
And He will go forth from His holy habitation
With indignation and wrath on account of His sons.
And the earth shall tremble: to its confines shall it be shaken:
And the high mountains shall be made low
And the hills shall be shaken and fall.
And the horns of the sun shall be broken and he shall be turned into darkness;
And the moon shall not give her light, and be turned wholly into blood.
And the circle of the stars shall be disturbed.
And the sea shall retire into the abyss,
And the fountains of waters shall fail,
And the rivers shall dry up.
For the Most High will arise, the Eternal God alone,
And He will appear to punish the Gentiles,

And He will destroy all their idols.
Then you, O Israel, shall be happy,
And you shall mount upon the necks and wings of the eagle,
And they shall be ended.
And God will exalt you,
And He will cause you to approach to the heaven of the stars,
In the place of their habitation.
And you will look from on high and see your enemies in Gehenna
And you shall recognize them and rejoice,
And you shall give thanks and confess thy Creator.

And do you; Joshua the son of Nun, keep these words and this book; For from my death until His advent there shall be 250 times. And this is the course of the times which they shall pursue till they are consummated. And I shall go to sleep with my fathers. Wherefore, Joshua you son of Nun, be strong and be of good courage; for God has chosen you to be minister in the same covenant.

Chapter 11

And when Joshua had heard the words of Moses that were so written in his writing all that he had before said, he rent his clothes and cast himself at Moses' feet. And Moses comforted him and wept with him. And Joshua answered him and said: 'Why do you comfort me, my lord Moses ? And how shall I be comforted in regard to the bitter word which you hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that you depart from this people? But now what place shall receive you? Or what shall be the sign that marks your sepulcher? Or who shall dare to move your body from there as that of a mere man from place to place? For all men when they die have according to their age their sepulchers on earth; but your sepulcher is from the rising to the setting sun, and from the south to the confines of the north: all the world is your sepulcher. My lord, you are departing, and who shall feed this people? Or who is there that shall have compassion on them and who shall be their guide by the way? Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of their forefathers? How therefore am I to foster this people as a father his only son, or as a mistress her daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and takes care that her feet are not unshod for running upon the ground. And how shall I supply them with food and drink according to the pleasure of their will? For of them, there shall be 600,000 men, for these have multiplied to this degree through your prayers, my lord Moses. And what wisdom or understanding have I that I should judge or answer by word in the house of the Lord? And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the holy spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, that he is no longer among them, shall say "Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his

knees fixed to the earth, praying and looking for help to Him that rules all the world with compassion and righteousness, reminding Him of the covenant of the fathers and propitiating the Lord with the oath." For they shall say: "He is not with them: let us go therefore and destroy them from off the face of the earth." What shall then become of this people, my lord Moses?'

Chapter 12

And when Joshua had finished these words, he cast himself again at the feet of Moses. And Moses took his hand and raised him into the seat before him, and answered and said unto him: Joshua, do not despise yourself; but set your mind at ease, and hear my words. All the nations which are in the earth God has created and us, He has foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, but all things He hath foreseen and caused all to come forth. Yes all things which are to be in this earth the Lord has foreseen and, look, they are brought forward into the light. . . . The Lord, has on their behalf appointed me to pray for their sins and make intercession for them. For not for any virtue or strength of mine, but of His good pleasure have His compassion and longsuffering fallen to my lot. For I say unto you, Joshua: it is not on account of the godliness of this people that you shall root out the nations. The lights of the heaven, the foundations of the earth have been made and approved by God and are under the signet ring of His right hand. Those, therefore, who do and fulfill the commandments of God shall increase and be prospered: but those who sin and set at naught the commandments shall be without the blessings before mentioned, and they shall be punished with many torments by the nations. But wholly to root out and destroy them is not permitted. For God will go forth who has foreseen all things for ever, and His covenant has been established and by the oath which . . .

Text 8

Chapter 1.

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

Chapter 2.

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

Chapter 3.

My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads to murder. Be neither jealous, nor quarrelsome, nor of hot temper, for out of all these murders are engendered. My child, be not a lustful one. for lust leads to fornication. Be neither a filthy talker, nor of lofty eye, for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads to idolatry. Be neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things, for out of all these idolatry is engendered. My child, be not a liar, since a lie leads to theft. Be

neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy. Be neither self-willed nor evil-minded, for out of all these blasphemies are engendered.

Rather, be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. Accept whatever happens to you as good, knowing that apart from God nothing comes to pass.

Chapter 4.

My child, remember night and day him who speaks the word of God to you, and honor him as you do the Lord. For wherever the lordly rule is uttered, there is the Lord. And seek out day by day the faces of the saints, in order that you may rest upon their words. Do not long for division, but rather bring those who contend to peace. Judge righteously, and do not respect persons in reproof for transgressions. You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. Do not hesitate to give, nor complain when you give; for you shall know who is the good repayer of the hire. Do not turn away from him who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are partakers in that which is immortal, how much more in things which are mortal? Do not remove your hand from your son or daughter; rather, teach them the fear of God from their youth. Do not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but to them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5.

And the way of death is this: First of all it is evil and accursed: murders, adultery, lust, fornication, thefts, idolatries, magic arts, witchcrafts, rape, false witness, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing revenge, not pitying a poor man, not laboring for the afflicted, not knowing Him Who made them, murderers of children, destroyers of the handiwork of God, turning away from him who is in want,

afflicting him who is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6.

See that no one causes you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear the entire yoke of the Lord, you will be perfect; but if you are not able to do this, do what you are able. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of dead gods.

Chapter 7.

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

Chapter 8.

But let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week. Rather, fast on the fourth day and the Preparation (Friday). Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us today our daily bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one; for Thine is the power and the glory for ever..

Pray this three times each day.

Chapter 9.

Now concerning the Eucharist, give thanks this way. First, concerning the cup:

We thank thee, our Father, for the holy vine of David Thy servant, which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever..

And concerning the broken bread:

We thank Thee, our Father, for the life and knowledge which You madest known to us through Jesus Thy Servant; to Thee be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be

gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever..

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

Chapter 10.

But after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You modest known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11.

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

Chapter 12.

But receive everyone who comes in the name of the Lord, and prove and know him afterward; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, if need be. But if he wants to stay with you, and is an artisan, let him work and eat. But if he has no trade, according to your understanding, see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep away from such.

Chapter 13.

But every true prophet who wants to live among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have no prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14.

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

Chapter 15.

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

Chapter 16.

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your

faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead -- yet not of all, but as it is said: "The Lord shall come and all His saints with Him." Then shall the world see the Lord coming upon the clouds of heaven.

Text 9

Polycarp, and the presbyters with him, to the Church of God sojourning at Philippi: Mercy to you, and peace from God Almighty, and from the Lord Jesus Christ, our Saviour, be multiplied.

Chapter 1.

I have greatly rejoiced with you in our Lord Jesus Christ, because you have followed the example of true love [as displayed by God], and have accompanied, as became you, those who were bound in chains, the fitting ornaments of saints, and which are indeed the diadems of the true elect of God and our Lord; and because the strong root of your faith, spoken of in days Philippians 1:5 long gone by, endures even until now, and brings forth fruit to our Lord Jesus Christ, who for our sins suffered even unto death, [but] "whom God raised from the dead, having loosed the bands of the grave." "In whom, though now you see Him not, you believe, and believing, rejoice with joy unspeakable and full of glory;" 1 Peter 1:8 into which joy many desire to enter, knowing that "by grace you are saved, not of works," Ephesians 2:8-9 but by the will of God through Jesus Christ.

Chapter 2.

"Wherefore, girding up your loins," 1 Peter 1:13; Ephesians 6:14 "serve the Lord in fear" and truth, as those who have forsaken the vain, empty talk and error of the multitude, and "believed in Him who raised up our Lord Jesus Christ from the dead, and gave Him glory," 1 Peter 1:21 and a throne at His right hand. To Him all things 1 Peter 3:22; Philippians 2:10 in heaven and on earth are subject. Him every spirit serves. He comes as the Judge of the living and the dead. Acts 17:31 His blood will God require of those who do not believe in Him. But He who raised Him up from the dead will raise up us also, if we do His will, and walk in His commandments, and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness; "not rendering evil for evil, or railing for railing," 1 Peter 3:9 or blow for blow, or cursing for cursing, but being mindful of what the Lord said in His teaching: "Judge not, that you be not judged; Matthew 7:1 forgive, and it shall be forgiven unto you; be merciful, that you may obtain mercy; Luke 6:36 with what measure you mete, it shall be measured to you again;" Matthew 7:2; Luke 6:38 and once more, "Blessed are the poor, and those that are persecuted for righteousness' sake, for theirs is the kingdom of God."

Chapter 3.

These things, brethren, I write to you concerning righteousness, not because I take anything upon myself, but because you have invited me to do so. For neither I, nor any other such one, can come up to the wisdom 2 Peter 3:15 of the blessed and glorified Paul. He, when among you, accurately and steadfastly taught the word of truth in the presence of those who were then alive. And when absent from you, he wrote you a letter, which, if you carefully study, you will find to be the means of building you up in that faith which has been given you, and which, being followed by hope, and preceded by love towards

God, and Christ, and our neighbour, "is the mother of us all." Galatians 4:26 For if any one be inwardly possessed of these graces, he has fulfilled the command of righteousness, since he that has love is far from all sin.

Chapter 4.

"But the love of money is the root of all evils." 1 Timothy 6:10 Knowing, therefore, that "as we brought nothing into the world, so we can carry nothing out," 1 Timothy 6:7 let us arm ourselves with the armour of righteousness; Ephesians 6:11 and let us teach, first of all, ourselves to walk in the commandments of the Lord. Next, [teach] your wives [to walk] in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all [others] equally in all chastity; and to train up their children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually 1 Thessalonians 5:17 for all, being far from all slandering, evil-speaking, false-witnessing, love of money, and every kind of evil; knowing that they are the altar of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings, nor reflections, nor any one of the secret things of the heart.

Chapter 5.

Knowing, then, that "God is not mocked," Galatians 6:7 we ought to walk worthy of His commandment and glory. In like manner should the deacons be blameless before the face of His righteousness, as being the servants of God and Christ, and not of men. They must not be slanderers, double-tongued, 1 Timothy 3:8 or lovers of money, but temperate in all things, compassionate, industrious, walking according to the truth of the Lord, who was the servant Matthew 20:28 of all. If we please Him in this present world, we shall receive also the future world, according as He has promised to us that He will raise us again from the dead, and that if we live worthily of Him, "we shall also reign together with Him," 2 Timothy 2:12 provided only we believe. In like manner, let the young men also be blameless in all things, being especially careful to preserve purity, and keeping themselves in, as with a bridle, from every kind of evil. For it is well that they should be cut off from the lusts that are in the world, since "every lust wars against the spirit;" 1 Peter 2:11 and "neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God," 1 Corinthians 6:9-10 nor those who do things inconsistent and unbecoming. Wherefore, it is needful to abstain from all these things, being subject to the presbyters and deacons, as unto God and Christ. The virgins also must walk in a blameless and pure conscience.

Chapter 6.

And let the presbyters be compassionate and merciful to all, bringing back those that wander, visiting all the sick, and not neglecting the widow, the orphan, or the poor, but always "providing for that which is becoming in the sight of God and man;" Romans 12:17; 2 Corinthians 8:31 abstaining from all wrath, respect of persons, and unjust judgment; keeping far off from all covetousness, not quickly crediting [an evil report]

against any one, not severe in judgment, as knowing that we are all under a debt of sin. If then we entreat the Lord to forgive us, we ought also ourselves to forgive; Matthew 6:12-14 for we are before the eyes of our Lord and God, and "we must all appear at the judgment-seat of Christ, and must every one give an account of himself." Romans 14:10-12; 2 Corinthians 5:10 Let us then serve Him in fear, and with all reverence, even as He Himself has commanded us, and as the apostles who preached the Gospel unto us, and the prophets who proclaimed beforehand the coming of the Lord [have alike taught us]. Let us be zealous in the pursuit of that which is good, keeping ourselves from causes of offense, from false brethren, and from those who in hypocrisy bear the name of the Lord, and draw away vain men into error.

Chapter 7.

"For whosoever does not confess that Jesus Christ has come in the flesh, is antichrist;" 1 John 4:3 and whosoever does not confess the testimony of the cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither a resurrection nor a judgment, he is the first-born of Satan. Wherefore, forsaking the vanity of many, and their false doctrines, let us return to the word which has been handed down to us from Jude 3 the beginning; "watching unto prayer," 1 Peter 4:7 and persevering in fasting; beseeching in our supplications the all-seeing God "not to lead us into temptation," Matthew 6:13; Matthew 26:41 as the Lord has said: "The spirit truly is willing, but the flesh is weak." Matthew 26:41; Mark 14:38

Chapter 8.

Let us then continually persevere in our hope, and the earnest of our righteousness, which is Jesus Christ, "who bore our sins in His own body on the tree," 1 Peter 2:24 "who did no sin, neither was guile found in His mouth," 1 Peter 2:22 but endured all things for us, that we might live in Him. 1 John 4:9 Let us then be imitators of His patience; and if we suffer Acts 5:41; 1 Peter 4:16 for His name's sake, let us glorify Him. For He has set us this example 1 Peter 2:21 in Himself, and we have believed that such is the case.

Chapter 9.

I exhort you all, therefore, to yield obedience to the word of righteousness, and to exercise all patience, such as you have seen [set] before your eyes, not only in the case of the blessed Ignatius, and Zosimus, and Rufus, but also in others among yourselves, and in Paul himself, and the rest of the apostles. [This do] in the assurance that all these have not run Philippians 2:16; Galatians 2:2 in vain, but in faith and righteousness, and that they are [now] in their due place in the presence of the Lord, with whom also they suffered. For they loved not this present world, but Him who died for us, and for our sakes was raised again by God from the dead.

Chapter 10.

Stand fast, therefore, in these things, and follow the example of the Lord, being firm and unchangeable in the faith, loving the brotherhood, 1 Peter 2:17 and being attached to one another, joined together in the truth, exhibiting the meekness of the Lord in your intercourse with one another, and despising no one. When you can do good, defer it not, because "alms delivers from death." Tobit 4:10, Tobit 12:9 Be all of you subject one to another 1 Peter 5:5 "having your conduct blameless among the Gentiles," 1 Peter 2:12 that you may both receive praise for your good works, and the Lord may not be blasphemed through you. But woe to him by whom the name of the Lord is blasphemed! Isaiah 52:5 Teach, therefore, sobriety to all, and manifest it also in your own conduct.

Chapter 11.

I am greatly grieved for Valens, who was once a presbyter among you, because he so little understands the place that was given him [in the Church]. I exhort you, therefore, that you abstain from covetousness, and that you be chaste and truthful. "Abstain from every form of evil." 1 Thessalonians 5:22 For if a man cannot govern himself in such matters, how shall he enjoin them on others? If a man does not keep himself from covetousness, he shall be defiled by idolatry, and shall be judged as one of the heathen. But who of us are ignorant of the judgment of the Lord? "Do we not know that the saints shall judge the world?" 1 Corinthians 6:2 as Paul teaches. But I have neither seen nor heard of any such thing among you, in the midst of whom the blessed Paul laboured, and who are commended in the beginning of his Epistle. For he boasts of you in all those Churches which alone then knew the Lord; but we [of Smyrna] had not yet known Him. I am deeply grieved, therefore, brethren, for him (Valens) and his wife; to whom may the Lord grant true repentance! And be then moderate in regard to this matter, and "do not count such as enemies," 2 Thessalonians 3:15 but call them back as suffering and straying members, that you may save your whole body. For by so acting you shall edify yourselves. 1 Corinthians 12:26

Chapter 12.

For I trust that you are well versed in the Sacred Scriptures, and that nothing is hid from you; but to me this privilege is not yet granted. It is declared then in these Scriptures, "Be angry, and sin not," and, "Let not the sun go down upon your wrath." Ephesians 4:26 Happy is he who remembers this, which I believe to be the case with you. But may the God and Father of our Lord Jesus Christ, and Jesus Christ Himself, who is the Son of God, and our everlasting High Priest, build you up in faith and truth, and in all meekness, gentleness, patience, long-suffering, forbearance, and purity; and may He bestow on you a lot and portion among His saints, and on us with you, and on all that are under heaven, who shall believe in our Lord Jesus Christ, and in His Father, who "raised Him from the dead." Galatians 1:1 Pray for all the saints. Pray also for kings, 1 Timothy 2:2 and potentates, and princes, and for those that persecute and hate you, Matthew 5:44 and for the enemies of the cross, that your fruit may be manifest to all, and that you may be perfect in Him.

Chapter 13.

Both you and Ignatius wrote to me, that if any one went [from this] into Syria, he should carry your letter with him; which request I will attend to if I find a fitting opportunity, either personally, or through some other acting for me, that your desire may be fulfilled. The Epistles of Ignatius written by him to us, and all the rest [of his Epistles] which we have by us, we have sent to you, as you requested. They are subjoined to this Epistle, and by them you may be greatly profited; for they treat of faith and patience, and all things that tend to edification in our Lord. Any more certain information you may have obtained respecting both Ignatius himself, and those that were with him, have the goodness to make known to us.

Chapter 14.

These things I have written to you by Crescens, whom up to the present time I have recommended unto you, and do now recommend. For he has acted blamelessly among us, and I believe also among you. Moreover, you will hold his sister in esteem when she comes to you. Be safe in the Lord Jesus Christ. Grace be with you all. Amen.

Text 10

Chapter 1.

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

Chapter 2.

"Rejoice, you barren that bearest not; break forth and cry, you that travailest not; for she that is desolate has many more children than she that has an husband." In that He said, "Rejoice, you barren that bearest not," He referred to us, for our church was barren before that children were given to her. But when He said, "Cry out, you that travailest not," He means this, that we should sincerely offer up our prayers to God, and should not, like women in travail, show signs of weakness. And in that He said, "For she that is desolate has many more children than she that has an husband," [He means] that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God. And another Scripture says, "I came not to call the righteous, but sinners." This means that those who are perishing must be saved. For it is indeed a great and admirable thing to establish not the things which are standing, but those that are falling. Thus also did Christ desire to save the things which were perishing, Matthew 18:11 and has saved many by coming and calling us when hastening to destruction.

Chapter 3.

Since, then, He has displayed so great mercy towards us, and especially in this respect, that we who are living should not offer sacrifices to gods that are dead, or pay them worship, but should attain through Him to the knowledge of the true Father, whereby shall we show that we do indeed know Him, but by not denying Him through whom this

knowledge has been attained? For He himself declares, "Whosoever shall confess me before men, him will I confess before my Father." Matthew 10:32 This, then, is our reward if we shall confess Him by whom we have been saved. But in what way shall we confess Him? By doing what He says, and not transgressing His commandments, and by honouring Him not with our lips only, but with all our heart and all our mind. Matthew 22:37 For He says in Isaiah, "This people honours me with their lips, but their heart is far from me." Isaiah 29:13

Chapter 4.

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

Chapter 5.

Wherefore, brethren, leaving [willingly] our sojourn in this present world, let us do the will of Him that called us, and not fear to depart out of this world. For the Lord says, "You shall be as lambs in the midst of wolves." Matthew 10:16 And Peter answered and said unto Him, "What, then, if the wolves shall tear in pieces the lambs?" Jesus said unto Peter, "The lambs have no cause after they are dead to fear the wolves; and in like manner, fear not them that kill you, and can do nothing more unto you; but fear Him who, after you are dead, has power over both soul and body to cast them into hell-fire." And consider, brethren, that the sojourning in the flesh in this world is but brief and transient, but the promise of Christ is great and wonderful, even the rest of the kingdom to come, and of life everlasting. By what course of conduct, then, shall we attain these things, but by leading a holy and righteous life, and by deeming these worldly things as not belonging to us, and not fixing our desires upon them? For if we desire to possess them, we fall away from the path of righteousness.

Chapter 6.

Now the Lord declares, "No servant can serve two masters." If we desire, then, to serve both God and mammon, it will be unprofitable for us. "For what will it profit if a man gain the whole world, and lose his own soul?" This world and the next are two enemies. The one urges to adultery and corruption, avarice and deceit; the other bids farewell to these things. We cannot, therefore, be the friends of both; and it behooves us, by renouncing the one, to make sure of the other. Let us reckon that it is better to hate the

things present, since they are trifling, and transient, and corruptible; and to love those [which are to come,] as being good and incorruptible. For if we do the will of Christ, we shall find rest; otherwise, nothing shall deliver us from eternal punishment, if we disobey His commandments. For thus also says the Scripture in Ezekiel, "If Noah, Job, and Daniel should rise up, they should not deliver their children in captivity." Now, if men so eminently righteous are not able by their righteousness to deliver their children, how can we hope to enter into the royal residence of God unless we keep our baptism holy and undefiled? Or who shall be our advocate, unless we be found possessed of works of holiness and righteousness?

Chapter 7.

Wherefore, then, my brethren, let us struggle with all earnestness, knowing that the contest is [in our case] close at hand, and that many undertake long voyages to strive for a corruptible reward; yet all are not crowned, but those only that have laboured hard and striven gloriously. Let us therefore so strive, that we may all be crowned. Let us run the straight course, even the race that is incorruptible; and let us in great numbers set out for it, and strive that we may be crowned. And should we not all be able to obtain the crown, let us at least come near to it. We must remember that he who strives in the corruptible contest, if he be found acting unfairly, is taken away and scourged, and cast forth from the lists. What then think ye? If one does anything unseemly in the incorruptible contest, what shall he have to bear? For of those who do not preserve the seal [unbroken], [the Scripture] says, "Their worm shall not die, and their fire shall not be quenched, and they shall be a spectacle to all flesh." Isaiah 66:24

Chapter 8.

As long, therefore, as we are upon earth, let us practise repentance, for we are as clay in the hand of the artificer. For as the potter, if he make a vessel, and it be distorted or broken in his hands, fashions it over again; but if he have before this cast it into the furnace of fire, can no longer find any help for it: so let us also, while we are in this world, repent with our whole heart of the evil deeds we have done in the flesh, that we may be saved by the Lord, while we have yet an opportunity of repentance. For after we have gone out of the world, no further power of confessing or repenting will there belong to us. Wherefore, brethren, by doing the will of the Father, and keeping the flesh holy, and observing the commandments of the Lord, we shall obtain eternal life. For the Lord says in the Gospel, "If you have not kept that which was small, who will commit to you the great? For I say unto you, that he that is faithful in that which is least, is faithful also in much." Luke 16:10-12 This, then, is what He means: "Keep the flesh holy and the seal undefiled, that you may receive eternal life."

Chapter 9.

And let no one of you say that this very flesh shall not be judged, nor rise again. Consider in what [state] you were saved, in what you received sight, if not while you were in this flesh. We must therefore preserve the flesh as the temple of God. For as you were called

in the flesh, you shall also come [to be judged] in the flesh. As Christ the Lord who saved us, though He was first a Spirit became flesh, and thus called us, so shall we also receive the reward in this flesh. Let us therefore love one another, that we may all attain to the kingdom of God. While we have an opportunity of being healed, let us yield ourselves to God that heals us, and give to Him a recompense. Of what sort? Repentance out of a sincere heart; for He knows all things beforehand, and is acquainted with what is in our hearts. Let us therefore give Him praise, not with the mouth only, but also with the heart, that He may accept us as sons. For the Lord has said, "Those are my brethren who do the will of my Father." Matthew 12:50

Chapter 10.

Wherefore, my brethren, let us do the will of the Father who called us, that we may live; and let us earnestly follow after virtue, but forsake every wicked tendency which would lead us into transgression; and flee from ungodliness, lest evils overtake us. For if we are diligent in doing good, peace will follow us. On this account, such men cannot find it [i.e. peace] as are influenced by human terrors, and prefer rather present enjoyment to the promise which shall afterwards be fulfilled. For they know not what torment present enjoyment incurs, or what felicity is involved in the future promise. And if, indeed, they themselves only did such things, it would be [the more] tolerable; but now they persist in imbuing innocent souls with their pernicious doctrines, not knowing that they shall receive a double condemnation, both they and those that hear them.

Chapter 11.

Let us therefore serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we believe not the promise of God, we shall be miserable. For the prophetic word also declares, "Wretched are those of a double mind, and who doubt in their heart, who say, All these things have we heard even in the times of our fathers; but though we have waited day by day, we have seen none of them [accomplished]. You fools! compare yourselves to a tree; take, for instance, the vine. First of all it sheds its leaves, then the bud appears; after that the sour grape, and then the fully-ripened fruit. So, likewise, my people have borne disturbances and afflictions, but afterwards shall they receive their good things." Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works. If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which "ear has not heard, nor eye seen, neither have entered into the heart of man." 1 Corinthians 2:9

Chapter 12.

Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we know not the day of the appearing of God. For the Lord Himself, being asked by one when His kingdom would come, replied, "When two shall be one, that which is without as that which is within, and the male with the female, neither male nor female."

Now, two are one when we speak the truth one to another, and there is unfeignedly one soul in two bodies. And "that which is without as" that which is within means this: He calls the soul "that which is within," and the body "that which is without." As, then, your body is visible to sight, so also let your soul be manifest by good works. And "the male, with the female, neither male nor female," this He says, that brother seeing sister may have no thought concerning her as female, and that she may have no thought concerning him as male. "If you do these things," says He, "the kingdom of my Father shall come." 1 Corinthians 7:29

Chapter 13.

Brethren, then, let us now at length repent, let us soberly turn to that which is good; for we are full of abundant folly and wickedness. Let us wipe out from us our former sins, and repenting from the heart be saved; and let us not be men-pleasers, nor be willing to please one another only, but also the men without, for righteousness sake, that the name may not be, because of us, blasphemed. For the Lord says, "Continually my name is blasphemed among all nations," and "Wherefore my name is blasphemed; blasphemed in what? In your not doing the things which I wish." Isaiah 52:5 For the nations, hearing from our mouth the oracles of God, marvel at their excellence and worth; thereafter learning that our deeds are not worthy of the words which we speak—receiving this occasion they turn to blasphemy, saying that they are a fable and a delusion. For, whenever they hear from us that God says, "No thank have ye, if you love them which love you, but you have thank, if you love your enemies and them which hate you" — whenever they hear these words, they marvel at the surpassing measure of their goodness; but when they see, that not only do we not love those who hate, but that we love not even those who love, they laugh us to scorn, and the name is blasphemed.

Chapter 14.

So, then, brethren, if we do the will of our Father God, we shall be members of the first church, the spiritual,— that which was created before sun and moon; but if we shall not do the will of the Lord, we shall come under the Scripture which says, "My house became a den of robbers." Jeremiah 7:11 So, then, let us elect to belong to the church of life, that we may be saved. I think not that you are ignorant that the living church is the body of Christ (for the Scripture, says, "God created man male and female;" Genesis 1:27; cf. Ephesians 5:22-23 the male is Christ, the female the church,) and that the Books and the Apostles teach that the church is not of the present, but from the beginning. For it was spiritual, as was also our Jesus, and was made manifest at the end of the days in order to save you. 1 Peter 1:20 The church being spiritual, was made manifest in the flesh of Christ, signifying to us that if any one of us shall preserve it in the flesh and corrupt it not, he shall receive it in the Holy Spirit. For this flesh is the type of the spirit; no one, therefore, having corrupted the type, will receive afterwards the antitype. Therefore is it, then, that He says, brethren, "Preserve the flesh, that you may become partakers of the spirit." If we say that the flesh is the church and the spirit Christ, then it follows that he who shall offer outrage to the flesh is guilty of outrage on the church. Such an one, therefore, will not partake of the spirit, which is Christ. Such is the life and immortality,

which this flesh may afterwards receive, the Holy Spirit cleaving to it; and no one can either express or utter what things the Lord has prepared for His elect. 1 Corinthians 2:9

Chapter 15.

I think not that I counted trivial counsel concerning continence; following it, a man will not repent thereof, but will save both himself and me who counselled. 1 Timothy 4:16 For it is no small reward to turn back a wandering and perishing soul for its salvation. James 5:19-25 For this recompense we are able to render to the God who created us, if he who speaks and hears both speak and hear with faith and love. Let us, therefore, continue in that course in which we, righteous and holy, believed, that with confidence we may ask God who says, "Whilst you are still speaking, I will say, Here I am." Isaiah 58:9 For these words are a token of a great promise, for the Lord says that He is more ready to give than he who asks. So great, then, being the goodness of which we are partakers, let us not grudge one another the attainment of so great blessings. For in proportion to the pleasure with which these words are fraught to those who shall follow them, in that proportion is the condemnation with which they are fraught to those who shall refuse to hear.

Chapter 16.

So, then, brethren, having received no small occasion to repent, while we have opportunity, let us turn to God who called us, while yet we have One to receive us. For if we renounce these indulgences and conquer the soul by not fulfilling its wicked desires, we shall be partakers of the mercy of Jesus. Know that the day of judgment draws near like a burning oven, and certain of the heavens and all the earth will melt, like lead melting in fire; and then will appear the hidden and manifest deeds of men. Good, then, is alms as repentance from sin; better is fasting than prayer, and alms than both; "charity covers a multitude of sins," 1 Peter 4:4 and prayer out of a good conscience delivers from death. Blessed is every one that shall be found complete in these; for alms lightens the burden of sin.

Chapter 17.

Let us, then, repent with our whole heart, that no one of us may perish amiss. For if we have commands and engage in withdrawing from idols and instructing others, how much more ought a soul already knowing God not to perish. Rendering, therefore, mutual help, let us raise the weak also in that which is good, that all of us may be saved and convert one another and admonish. And not only now let us seem to believe and give heed, when we are admonished by the elders; but also when we take our departure home, let us remember the commandments of the Lord, and not be allured back by worldly lusts, but let us often and often draw near and try to make progress in the Lord's commands, that we all having the same mind may be gathered together for life. For the Lord said, "I come to gather all nations [kindreds] and tongues." This means the day of His appearing, when He will come and redeem us— each one according to his works. And the unbelievers will see His glory and might, and, when they see the empire of the world in Jesus, they will be

surprised, saying, "Woe to us, because You were, and we knew not and believed not and obeyed not the elders Isaiah 66:18 who show us plainly of our salvation." And "their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh." Isaiah 66:24 It is of the great day of judgment He speaks, when they shall see those among us who were guilty of ungodliness and erred in their estimate of the commands of Jesus Christ. The righteous, having succeeded both in enduring the trials and hating the indulgences of the soul, whenever they witness how those who have swerved and denied Jesus by words or deeds are punished with grievous torments in fire unquenchable, will give glory to their God and say, "There will be hope for him who has served God with his whole heart."

Chapter 18.

And let us, then, be of the number of those who give thanks, who have served God, and not of the ungodly who are judged. For I myself, though a sinner every whit and not yet fleeing temptation but continuing in the midst of the tools of the devil, study to follow after righteousness, that I may make, be it only some, approach to it, fearing the judgment to come.

Chapter 19.

So then, brothers and sisters, after the God of truth I address to you an appeal that you may give heed to the words written, that you may save both yourselves and him who reads an address in your midst. For as a reward I ask of you repentance with the whole heart, while you bestow upon yourselves salvation and life. For by so doing we shall set a mark for all the young who wish to be diligent in godliness and the goodness of God. And let not us, in our folly, feel displeasure and indignation, whenever any one admonishes us and turns us from unrighteousness to righteousness. For there are some wicked deeds which we commit, and know it not, because of the double-mindedness and unbelief present in our breasts, and our understanding is darkened by vain desires. Let us, therefore, work righteousness, that we may be saved to the end. Blessed are they who obey these commandments, even if for a brief space they suffer in this world, and they will gather the imperishable fruit of the resurrection. Let not the godly man, therefore, grieve; if for the present he suffer affliction, blessed is the time that awaits him there; rising up to life again with the fathers he will rejoice for ever without a grief.

Chapter 20.

But let it not even trouble your mind, that we see the unrighteous possessed of riches and the servants of God straitened. Let us, therefore, brothers and sisters, believe; in a trial of the living God we strive and are exercised in the present life, that we may obtain the crown in that which is to come. No one of the righteous received fruit speedily, but waits for it. For if God tendered the reward of the righteous in a trice, straightway were it commerce that we practised, and not godliness. For it were as if we were righteous by following after not godliness but gain; and for this reason the divine judgment baffled the spirit that is unrighteous and heavily weighed the fetter.

To the only God, invisible, Father of truth, who sent forth to us the Saviour and Author of immortality, through whom He also manifested to us the truth and the heavenly life, to Him be glory for ever and ever. Amen.