

Clement of Alexandria, *Quis dives salvetur*

About This Translation

The English translation included here was created on 2025-01-16 using gpt-4o-mini. This diglot edition was created on 2025-01-19. The index of names and places is drawn from named entity recognition using UGARIT/grc-ner-xlmr, available from HuggingFace. A sentence-level semantic similarity check was performed between the source text and translation using bowphs/SPhilBerta, also available from HuggingFace. In addition to the sentence-level semantic similarity check, the text-to-translation length ratio was evaluated for each verse to locate and review possible hallucination.

Disclaimer

Please note, as indicated above, that this translation is a machine-generated translation. There are several older works, like Clement of Alexandria's *Quis dives salvetur*, that are either not available in English or only available in old and difficult to read translations. This translation is an attempt to provide a readable and fairly literal modern English translation of the source text. It is provided in a diglot format so the source text can be appealed to by readers if they run into sticky spots. The process that created this translation has done its best to mitigate hallucinations, but there will still be translation issues.

About the Source

Translated from: Clement of Alexandria, *Stromata, Buch VII-VIII. Excerpta ex Theodoto. Eclogae prophetica.* Hinrichs:Leipzig, 1909.

The source edition of *Quis dives salvetur* was retrieved from the Github repository **First1KGreek**. For more information: <https://opengreekandlatin.github.io/First1KGreek/>. The actual source file this translation uses as its source text is available at <https://github.com/OpenGreekAndLatin/First1KGreek/tree/master/data/tlg0555/tlg006/tlg0555.tlg006.1st1K-grc1.xml>.

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About the Publisher

This translation was created and published by Rick Brannan for the Appian Way Press. This diglot edition is available for download at <https://github.com/AppianWayPress/ClementAlexandria>. We are also evaluating low-

priced, translation-only print, ebook, and audio editions through Amazon and other providers.

Chapter 1

1 | Οἱ μὲν τοὺς ἐγκωμιαστικοὺς λόγους τοῖς πλουσίοις δωροφοροῦντες οὐ μόνον κόλακες καὶ ἀνελεύθεροι δικαίως ἂν ἔμοιγε κρίνεσθαι δοκοῖεν, ὥς ἐπὶ πολλῶν προσποιοῦμενοι χαρίσασθαι τὰ ἀχάριστα. ἀλλὰ καὶ ἀσεβεῖς καὶ ἐπίβουλοι· ἀσεβεῖς μὲν, ὅτι παρέντες αἰνεῖν καὶ δοξάζειν τὸν μόνον τέλειον καὶ ἀγαθὸν θεόν, ἐξ οὗ τὰ πάντα καὶ δι' οὗ τὰ πάντα καὶ εἰς ὃν τὰ πάντα, περιάπτουσι το. τὸ γέρας ἀνθρώποις ἑνάσ. βίω κυλινδουμένοις. τὸ κεφάλαιον ὑποκείμενον τῇ κρίσει τοῦ θεοῦ· ἐπίβουλοι δέ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν ἱκανῆς οὕσης χαυνῶσαι τὰς ψυχὰς τῶν κεκτημένων καὶ διαφθεῖραι καὶ ἀποστῆσαι τῆς ὁδοῦ, δι' ἧς ἐπιτυχεῖν ἔστι σωτηρίας, οἳ δὲ προσεκπλήσσουσι τὰς γνώμας τῶν πλουσίων ταῖς ἡδοναῖς τῶν ἀμέτρων ἐπαίνων ἐπαίροντες καὶ καθάπαξ τῶν ὅλων πραγμάτων πλὴν τοῦ πλούτου, δι' ὃν θαυμάζονται παρασκευάζοντες ὑπερφρονεῖν, τὸ δὴ τοῦ λόγου πῦρ ἐπὶ πῦρ μετοχετεύοντες, τύφῳ τύφον ἐπαντλοῦντες καὶ ὄγκον πλούτῳ προσανατιθέντες βαρεῖ φύσει φορτίον βαρύτερον, οὗ μᾶλλον ἐχρῆν ἀφαιρεῖν καὶ περικόπτειν, ὥς σφαλεροῦ νοσήματος καὶ θανατηφόρου· τῷ γὰρ ὑψουμένῳ καὶ μεγαλυνομένῳ παραπέπηγεν ἀντίστροφος ἢ πρὸς τὸ ταπεινὸν μεταβολὴ καὶ πτώσις, ὥς ὁ θεὸς διδάσκει λόγος. ἐμοὶ δὲ φαίνεται μακρῷ φιλανθρωπότερον εἶναι τοῦ θεραπεύειν. τοὺς πλουτοῦντας. ἐπὶ κακῷ τὸ συναίρεσθαι. τὴν σωτηρίαν αὐτοῖς. ἅπαντα τὸν δυνατὸν τρόπον, τοῦτο μὲν ἐξαιτουμένους παρὰ θεοῦ τοῦ βεβαίως καὶ ἡδέως τοῖς ἑαυτοῦ τέκνοις τὰ τοιαῦτα προϊέμενου, τοῦτο δὲ λόγῳ διὰ τῆς χάριτος τοῦ

1 | Those who flatter the rich with praise are rightly thought to be sycophants and unfree, as they seem to be trying hard to give thanks for the ungrateful. But they are also impious and treacherous; they are impious because they do not praise and honor the only perfect and good god, from whom all things come, through whom all things exist, and to whom all things return. They surround the honor that belongs to humans, rolling through life, with the foundation lying under the judgment of god. They are treacherous because even the wealth itself, being sufficient in itself, can weaken the souls of those who possess it and destroy them, leading them away from the path by which they can achieve salvation. They are amazed by the opinions of the rich, praising the pleasures of excess, and they elevate everything except wealth, for which they are admired. They prepare to be arrogant, sharing the fire of the word upon fire, drowning in blindness and adding a heavy burden to wealth, which should rather be removed and cut down, as it is a dangerous disease and deadly. For the one who is exalted and praised has a reverse change and fall toward the humble, as the divine teaching shows. To me, it seems much more humane to heal those who are wealthy. It is bad to gather with them for their own salvation. In every possible way, this is what we should ask from god, who surely and gladly gives such things to his own children. And this is what we should seek through the grace of the savior, healing their souls, enlightening and bringing them to the possession of truth, by which the fortunate one, shining through good deeds, alone will seize the prize of

σωτήρος ἰωμένους τὰς ψυχὰς αὐτῶν,
φωτίζοντας καὶ προσάγοντας ἐπὶ τὴν τῆς
ἀληθείας κτῆσιν, ἧς ὁ τυχὼν καὶ ἔργοις
ἀγαθοῖς ἐλλαμπρυνόμενος μόνος τὸ
βραβεῖον τῆς αἰωνίου ζωῆς ἀναιρήσεται.
δεῖται δὲ καὶ ἡ εὐχή ψυχῆς εὐρώστου καὶ
λιπαροῦς ἄχρι τῆς ἐσχάτης ἡμέρας τοῦ
βίου συμμετρημένης καὶ ἡ πολιτεία
διαθέσεως χρηστῆς καὶ μονίμου καὶ πάσαις
ταῖς ἐντολαῖς τοῦ σωτῆρος ἐπεκτεινομένης.

eternal life. The prayer of a strong and
prosperous soul should be made until the
last day of life is measured, and the way of
life should be one of good and lasting
disposition, extending to all the commands
of the savior.

Chapter 2

2 | Κινδυνεύει δὲ οὐχ ἄπλοῦν τι εἶναι τὸ
αἷτιον τοῦ τὴν σωτηρίαν χαλεπωτέραν τοῖς
πλουτοῦσι δοκεῖν ἢ τοῖς ἀχρημάτοις τῶν
ἀνθρώπων, ἀλλὰ ποικίλον. οἱ μὲν γὰρ
αὐτόθεν καὶ προχείρως ἀκούσαντες τῆς
τοῦ κυρίου φωνῆς, ὅτι ῥᾶον κάμηλος διὰ
τρήματος ῥαφίδος διεκδύσεται ἢ πλούσιος
εἰς τὴν βασιλείαν τῶν οὐρανῶν,
ἀπογνόντες ἑαυτοὺς ὡς οὐ βιωσόμενοι, τῷ
κόσμῳ πάντα χαριζόμενοι καὶ τῆς ἐνταῦθα
ζωῆς ὡς μόνης ἑαυτοῖς ὑπολειπομένης
ἐκκρεμασθέντες ἀπέστησαν πλέον τῆς ἐκεῖ
ὁδοῦ, μηκέτι πολυπραγμονήσαντες μήτε
τίνας τοὺς πλουσίους ὁ δεσπότης καὶ
διδάσκαλος προσαγορεύει μήτε ὅπως τὸ
ἀδύνατον ἐν ἀνθρώποις δυνατὸν γίνεται.
ἄλλοι δὲ τοῦτο μὲν συνῆκαν ὀρθῶς καὶ
προσηκόντως, τῶν δὲ ἔργων τῶν εἰς τὴν
σωτηρίαν ἀναφερόντων ὀλιγωρήσαντες οὐ
παρεσκευάσαντο τὴν δέουσιν
παρασκευὴν εἰς τὸ τῶν ἐλπιζομένων
τυχεῖν. λέγω δὲ ταῦτα. ἐκάτερα περὶ τῶν
πλουσίων τῶν καὶ τῆς δυνάμεως τοῦ
σωτῆρος καὶ τῆς ἐπιφανοῦς σωτηρίας
ἡσθημένων, τῶν δὲ ἀμυήτων τῆς ἀληθείας
ὀλίγον μοι μέλει. Χρὴ τοίνυν τοὺς
φιλαλήθως καὶ φιλαδέλφως.

2 | It is not simple to say what makes
salvation seem harder for the rich than for
the poor, but it is complex. Some, having
heard the voice of the lord, that it is easier
for a camel to go through the eye of a
needle than for a rich person to enter the
kingdom of heaven, give up on themselves
as if they cannot live. They give everything
to the world and hang on to this life as if it
is the only one they have, moving further
away from the path to the other place, no
longer being concerned about who the
master and teacher calls the rich or how
the impossible becomes possible for
humans. Others understand this correctly
and appropriately, but they neglect the
works that lead to salvation, failing to
prepare themselves as they should to
achieve what they hope for. I say this about
both the rich and the power of the savior
and the shining salvation. I care little for
those who are uninitiated in the truth.
Therefore, it is necessary for those who
love the truth and their brothers...

Chapter 3

3 | καὶ μήτε καταθρασυνομένους αὐθάδως τῶν πλουσίων κλητῶν μήτε αὖ πάλιν ὑποπίπτοντας αὐτοῖς διὰ οἰκείαν φιλοκέρδειαν, πρῶτον μὲν αὐτῶν ἐξαιρεῖν τῷ λόγῳ τὴν κενὴν ἀπόγνωσιν καὶ δηλοῦν μετὰ τῆς δεούσης ἐξηγήσεως τῶν λογίων τοῦ κυρίου διότι οὐκ ἀποκέκοπται τέλος αὐτοῖς ἡ κληρονομία τῆς βασιλείας τῶν οὐρανῶν, ἐὰν ὑπακούσωσι ταῖς ἐντολαῖς· εἴθ' ὁπότεν μάθωσιν ὡς ἀδεῆς δεδίασι δέος καὶ ὅτι βουλομένους αὐτοὺς ὁ σωτὴρ ἀσμένως δέχεται, τότε καὶ προδεικνύναι καὶ μυσταγωγεῖν, ὅπως ἂν καὶ δι' οἶων ἔργων τε καὶ διαθέσεων ἐπαύραιντο τῆς ἐλπίδος, ὡς οὐτ' ἀμηχάνου καθεστῶσης αὐτοῖς οὔτε τούναντίον εἰκῇ περιγινομένης. ἀλλ' ὅνπερ τρόπον ἔχει τὸ τῶν ἀθλητῶν, ἵνα μικρὰ καὶ ἐπίκηρα μεγάλοις καὶ ἀφθάρτοις παραβάλωμεν, τουτὶ καὶ ἐφ' ἑαυτοῦ ὁ κατὰ κόσμον πλουτῶν λογιζέσθω. καὶ γὰρ ἐκείνων ὁ μὲν ὅτι δυνήσεται νικᾶν καὶ στεφάνων τυγχάνειν ἀπελπίσας οὐδ' ὅλως ἐπὶ τὴν ἄθλησιν ἀπεγράψατο. ὁ δὲ ταύτην μὲν ἐμβαλόμενος τῇ γνώμῃ τὴν ἐλπίδα, πόνους δὲ καὶ γυμνάσια καὶ τροφὰς μὴ προσιέμενος προσφόρους, ἀστεφάνωτος διεγένετο καὶ διήμαρτε τῶν ἐλπίδων. οὕτως τις καὶ τὴν ἐπίγειον ταύτην περιβεβλημένος περιβολὴν μήτε τὴν ἀρχὴν ἑαυτὸν τῶν ἄθλων τοῦ σωτῆρος ἐκκηρυσσέτω, πιστός γε ὢν καὶ τὸ μεγαλεῖον συνορῶν τῆς τοῦ θεοῦ φιλανθρωπίας, μήτε μὴν αὖθις ἀνάσκητος καὶ ἀναγώνιστος μείνας ἀκονιτὶ κἀνιδρωτὶ τῶν στεφάνων τῆς ἀφθαρσίας ἐλπίζετω μεταλαβεῖν· ἀλλ' αὐτὸν ὑποβαλέτω φέρων γυμναστῇ μὲν τῷ λόγῳ. ἀγνοοθῆτη δὲ τῷ Χριστῷ· τροφὴ δὲ αὐτῷ καὶ ποτὸν γενέσθω τεταγμένον ἡ καινὴ διαθήκη τοῦ κυρίου.

3 | And neither should we be bold in calling the rich, nor should we fall back into our own selfishness. First, we should remove their empty despair with the word and explain with the needed teaching of the lord's sayings why their inheritance of the kingdom of heaven is not cut off, if they obey the commands. Then, when they learn that they are afraid of being free and that the savior gladly accepts them, we should show and guide them, so that through their works and attitudes they may strengthen their hope, as neither a helpless situation nor the opposite can easily prevail over them. But just as athletes have a way to compare small and temporary things with great and everlasting ones, so let the rich be considered in this way. For those who think they cannot win and receive crowns do not even enter the competition at all. But the one who puts hope in the right mindset, not neglecting the efforts, training, and food, becomes un-crowned and misses out on hope. So, let someone who is clothed in this earthly life not declare themselves the beginning of the contests of the savior, being faithful and seeing the greatness of god's kindness. Nor should they remain untrained and untested, hoping to share in the crowns of immortality. But let them prepare themselves, bringing their training to the word. Let Christ be their judge. Let the new covenant of the lord be their food and drink. The commands are their training. Good manners and beauty are their good attitudes, love, faith, hope, and knowledge of the truth. Gentleness, compassion, and seriousness, so that when the last trumpet signals the end of life, they may stand before the good judge, victorious

γυμνάσια δὲ αἱ ἐντολαί. εὐσχημοσύνη δὲ
καὶ κόσμος αἱ καλαὶ διαθέσεις, ἀγάπη,
πίστις, ἐλπίς, γνῶσις ἀληθείας.
πραότης, εὐσπλαγχνία, σεμνότης, ἴν', ὅταν
ἡ ἐσχάτη σάλπιγξ ὑποσημήνη τοῦ δρόμου
καὶ τῆς ἐντεῦθεν ἐξόδου καθάπερ ἐκ
σταδίου τοῦ βίου, μετ' ἀγαθοῦ τοῦ
συνειδότος τῷ ἀθλοθέτῃ παραστῇ
νικηφόρος, ὡμολογημένος τῆς ἄνω
πατρίδος ἄξιος, εἰς ἣν μετὰ στεφάνων καὶ
κηρυγμάτων ἀγγελικῶν ἐπανέρχεται.

and recognized as worthy of the heavenly
homeland, to which they return with
crowns and angelic proclamations.

Chapter 4

4 | Δοίη τοίνυν ἡμῖν ὁ σωτὴρ ἐντεῦθεν
ἀρξαμένοις τοῦ λόγου τάληθῇ καὶ τὰ
πρέποντα καὶ τὰ σωτήρια συμβαλέσθαι
τοῖς ἀδελφοῖς πρὸς τε τὴν ἐλπίδα πρῶτον
αὐτὴν καὶ δεύτερον πρὸς τὴν τῆς ἐλπίδος
προσαγωγήν. ὃ δὲ χαρίζεται δεομένοις καὶ
αἰτοῦντας διδάσκει καὶ λύει τὴν ἄγνοιαν
καὶ τὴν ἀπόγνωσιν ἀποσείεται, τοὺς
αὐτοὺς πάλιν εἰσάγων λόγους περὶ τῶν
πλουσίων. ἐαυτῶν ἐρμηνέας γινομένους
καὶ ἐξηγητὰς ἀσφαλεῖς. οὐδὲν γὰρ οἶον
αὐτῶν αὐθις ἀκοῦσαι τῶν ῥητῶν. ἅπερ
ἡμᾶς ἐν τοῖς εὐαγγελίοις ἄχρι νῦν
διετάρασσεν ἀβασανίστως καὶ
διημαρτημένως ὑπὸ νηπιότητος
ἀκρωμένους. »ἐκπορευομένου αὐτοῦ εἰς
ὁδὸν προσελθὼν τις ἐγονυπέτει λέγων·
>διδάσκαλε ἀγαθέ, τί ποιήσω, ἵνα ζωὴν
αἰώνιον κληρονομήσω;< ὁ δὲ Ἰησοῦς λέγει·
τί με ἀγαθὸν λέγεις; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς
ὁ θεός. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ
φονεύσης, μὴ κλέψῃς, μὴ
ψευδομαρτυρήσης, τίμα τὸν πατέρα σου
καὶ τὴν μητέρα ὃ δὲ ἀποκριθεὶς λέγει αὐτῷ·
>πάντα ταῦτα ἐφύλαξα ἐκ νεότητός μου. ὁ
δὲ Ἰησοῦς ἐμβλέψας ἠγάπησεν αὐτὸν καὶ
εἶπεν· >ἐν σοὶ ὑστερεῖ· εἰ θέλεις τέλειος

4 | So let the savior give us, starting from
here, the true and fitting words that lead to
salvation for our brothers, first toward
hope itself and second toward the
approach to that hope. He gives grace to
those who ask and teaches them, shaking
off their ignorance and despair, bringing
them back to words about the rich. They
become their own interpreters and secure
explainers. For there is nothing like hearing
again the sayings that have troubled us in
the gospels, which we have listened to
without thought and have misunderstood
due to our childishness. As he was going
out on the road, someone came up and
knelt before him, saying, "Good teacher,
what should I do to inherit eternal life?"
Jesus said to him, "Why do you call me
good? No one is good except one, God. You
know the commandments: do not commit
adultery, do not murder, do not steal, do
not bear false witness, honor your father
and mother." The man replied, "I have kept
all these since my youth." Jesus looked at
him and loved him and said, "You lack one
thing: go, sell what you have and give to the
poor, and you will have treasure in heaven;

εἶναι, πώλησον ὅσα ἔχεις καὶ διάδος
πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ,
καὶ δεῦρο ἀκολουθεῖ μοι. ὁ δὲ στυγνάσας
ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ
ἔχων χρήματα πολλὰ καὶ ἀγροὺς.
περιβλεψάμενος δὲ ὁ Ἰησοῦς λέγει τοῖς
μαθηταῖς αὐτοῦ· ὡς δὲ δυσκόλως οἱ τὰ
χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν
βασιλείαν τοῦ θεοῦ. οἱ δὲ μαθηταὶ
ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. πάλιν δὲ
ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· τέκνα,
πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ
χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ
εἰσελθεῖν· εὐκόλως διὰ τῆς τρυμαλιᾶς τῆς
βελόνης κάμηλος εἰσελεύσεται ἢ πλοῦσιος
εἰς τὴν βασιλείαν τοῦ θεοῦ. οἱ δὲ περισσῶς
ἐξεπλήσσοντο καὶ ἔλεγον· τίς οὖν δύναται
σωθῆναι; ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· ὁ τι
παρὰ ἀνθρώποις ἀδύνατον, παρὰ θεῷ
δυνατόν. ἤρξατο ὁ Πέτρος λέγειν αὐτῷ·
ἴδε ἡμεῖς ἀφήκαμεν πάντα καὶ
ἠκολουθήσαμεν σοι. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς [λέγει]· ἀμὴν ὑμῖν λέγω, ὃς ἂν
ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ
χρήματα ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ
εὐαγγελίου, ἀπολήψεται
ἐκατονταπλασίονα. νῦν ἐν τῷ καιρῷ τούτῳ
ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ
ἀδελφοὺς ἔχειν μετὰ διωγμῶν εἰς ποῦ· ἐν
δὲ τῷ ἐρχομένῳ ζωῇ[ν] ἐστὶν αἰώνιος. [ἐν
δὲ] ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ
ἔσχατοι πρῶτοι.»

and come, follow me." But he became sad at
this word and went away sorrowful, for he
had many possessions. Jesus looked around
and said to his disciples, "How hard it is for
those who have riches to enter the
kingdom of God!" The disciples were
astonished at his words. But Jesus
answered again and said to them,
"Children, how hard it is for those who
trust in riches to enter the kingdom of God!
It is easier for a camel to go through the eye
of a needle than for a rich person to enter
the kingdom of God." They were greatly
astonished and said among themselves,
"Who then can be saved?" Jesus looked at
them and said, "With men it is impossible,
but not with God; for with God all things
are possible." Then Peter began to say to
him, "See, we have left all and followed
you." Jesus answered and said, "Assuredly, I
say to you, there is no one who has left
house or brothers or sisters or father or
mother or wife or children or lands for my
sake and the gospel's, who shall not receive
a hundredfold now in this time—houses
and brothers and sisters and mothers and
children and lands, with persecutions—and
in the age to come, eternal life. But many
who are first will be last, and the last first."

Chapter 5

5 | Ταῦτα μὲν ἐν τῷ κατὰ Μάρκον
εὐαγγελίῳ γέγραπται· καὶ ἐν τοῖς ἄλλοις δὲ
πᾶσιν τοῖς ἀνωμολογημένοις ὀλίγον μὲν
ἴσως ἐκασταχοῦ τῶν ῥημάτων ἐναλλάσσει,
πάντα δὲ τὴν αὐτὴν τῆς γνώμης
συμφωνίαν ἐπιδείκνυται. δεῖ δὲ σαφῶς

5 | These things are written in the Gospel
according to Mark; and in all the other
gospels, there may be some slight
variations in the words, but they all show
the same agreement of thought. It is
necessary to know clearly that the savior

είδότας ὡς οὐδὲν ἀνθρωπίνως ὁ σωτὴρ. ἀλλὰ πάντα θεία σοφία καὶ μυστικῇ διδάσκει τοὺς ἑαυτοῦ, μὴ σαρκίνως ἀκροᾶσθαι τῶν λεγομένων. ἀλλὰ τὸν ἐν αὐτοῖς κεκρυμμένον νοῦν μετὰ τῆς ἀξίας ζητήσεως καὶ συνέσεως ἐρευνᾶν καὶ καταμανθάνειν. καὶ γὰρ τὰ ὑπ' αὐτοῦ τοῦ κυρίου δοκοῦντα ἠπλῶσθαι πρὸς τοὺς μαθητὰς τῶν ἡνιγμένως ὑπειρημένων οὐδὲν ἥττονος [ἔτι καὶ νῦν]. ἀλλὰ πλείονος ἔτι καὶ νῦν τῆς ἐπιστάσεως εὐρίσκεται δεόμενα διὰ τὴν ὑπερβάλλουσαν τῆς φρονήσεως ἐν αὐτοῖς ὑπερβολήν. ὅπου δὲ καὶ τὰ νομιζόμενα ὑπ' αὐτοῦ διοῖσθαι τοῖς ἔσω καὶ αὐτοῖς τοῖς τῆς βασιλείας τέκνοις ὑπ' αὐτοῦ καλουμένοις ἔτι χρήζει φροντίδος πλείονος, ἥ πού γε τὰ δόξαντα μὲν ἀπλῶς ἐξηγηνέχθαι καὶ διὰ τοῦτο μηδὲ διηρωτημένα πρὸς τῶν ἀκουσάντων, εἰς ὅλον δὲ τὸ τέλος αὐτὸ τῆς σωτηρίας διαφέροντα. ἐσκεπασμένα δὲ θαυμαστῶ καὶ ὑπερουρανίῳ διανοίας βάθει, οὐκ ἐπιπολαίως δέχεσθαι ταῖς ἀκοαῖς προσῆκεν, ἀλλὰ καθιέντας τὸν νοῦν ἐπ' αὐτὸ τὸ πνεῦμα τοῦ σωτῆρος καὶ τὸ τῆς γνώμης ἀπόρρητον.

teaches nothing humanly. Instead, he teaches everything with divine wisdom and mystery to his own, so that they do not listen to the words in a fleshly way. Rather, they should seek and understand the hidden meaning within them with proper inquiry and understanding. For the things that seem simple from the lord are not less significant for the disciples, even now. But even more now, they find themselves needing greater understanding because of the surpassing nature of the wisdom within them. Where the things believed to be from him are opened to those inside, called the children of the kingdom, they still need more care. Indeed, the things that seem simple are often not questioned by those who hear them, while the whole purpose of salvation is different. But these things are covered in a wonderful and heavenly depth of thought, and it is not appropriate to receive them lightly. Instead, they should focus their minds on the spirit of the savior and the secret of understanding.

Chapter 6

6 | Ἡρώτηται μὲν γὰρ ἡδέως ὁ κύριος ἡμῶν καὶ σωτὴρ ἐρώτημα καταλληλότατον αὐτῷ, ἡ ζωὴ περὶ ζωῆς, ὁ σωτὴρ περὶ σωτηρίας. ὁ διδάσκαλος περὶ κεφαλαίου [οὐ τῶν διδασκομένων δογμάτων. ἡ ἀλήθεια περὶ τῆς ἀληθινῆς ἀθανασίας, ὁ λόγος περὶ τοῦ πατρῷου λόγου. ὁ τέλειος περὶ τῆς τελείας ἀναπαύσεως, ὁ ἄφθαρτος περὶ τῆς βεβαίας ἀφθαρσίας. ἡρώτηται περὶ τούτων ὑπὲρ ὧν καὶ κατελήλυθεν. ἃ παιδεύει. ἃ διδάσκει. ἃ παρέχει, ἵνα δείξῃ τὴν τοῦ εὐαγγελίου ὑπόθεσιν. ὅτι δόσις

6 | For our lord and savior gladly asks the most fitting question about life, the savior about salvation. The teacher asks about the main point, not about the teachings being taught. The truth is about true immortality, the word is about the ancestral word. The perfect one is about perfect rest, the incorruptible one is about certain incorruptibility. He asks about these things concerning what he has come for. These are what he educates, what he teaches, what he provides, to show the purpose of the

ἐστὶν αἰωνίου ζωῆς. πρόοιδε δὲ ὡς θεὸς καὶ ἃ μέλλει διερωτηθῆσθαι καὶ ἃ μέλλει τις αὐτῷ ἀποκρίνεσθαι. τίς γὰρ καὶ μᾶλλον ἢ ὁ προφήτης προφητῶν καὶ κύριος παντὸς προφητικοῦ πνεύματος; κληθεὶς δὲ ἀγαθός. ἀπ' αὐτοῦ πρώτου τοῦ ῥήματος τούτου τὸ ἐνδόσιμον λαβὼν ἐντεῦθεν καὶ τῆς διδασκαλίας ἄρχεται, ἐπιστρέφων τὸν μαθητὴν ἐπὶ τὸ θεὸν τὸν ἀγαθὸν καὶ πρῶτον καὶ μόνον ζωῆς αἰωνίου ταμίαν, ἣν ὁ υἱὸς δίδωσιν ἡμῖν παρ' ἐκείνου λαβὼν.

gospel. For it is a gift of eternal life. He speaks as God, knowing what will be asked and what someone will answer him. For who is more than the prophet of prophets and lord of all prophetic spirit? Called good, he takes the first part of this saying and begins his teaching, turning the disciple toward the good God, the first and only keeper of eternal life, which the son gives us, having received it from him.

Chapter 7

7 | Οὐκοῦν τὸ μέγιστον καὶ κορυφαϊότατον τῶν πρὸς τὴν ζωὴν μαθημάτων ἀπὸ τῆς ἀρχῆς εὐθὺς ἐγκαταθέσθαι τῇ ψυχῇ ψυχῇ δεῖ, γινῶναι τὸν θεὸν τὸν αἰώνιον καὶ δοτῆρα αἰώνιων καὶ πρῶτον καὶ ὑπέρτατον καὶ ἓνα καὶ ἀγαθὸν θεόν. ὃν ἔστι κτήσασθαι διὰ γνώσεως καὶ καταλήψεως· αὕτη γὰρ ἄτρεπτος καὶ ἀσάλευτος ἀρχὴ καὶ κρηπὶς ζωῆς, ἐπιστήμη θεοῦ τοῦ ὄντως ὄντος καὶ τὰ ὄντα. τουτέστι τὰ αἰώνια, δωρουμένου, ἐξ οὗ καὶ τὸ εἶναι τοῖς ἄλλοις ὑπάρχει καὶ τὸ μεῖναι λαβεῖν. ἡ μὲν γὰρ τούτου ἄγνοια θάνατος ἐστίν, ἡ δὲ ἐπίγνωσις αὐτοῦ καὶ οἰκείωσις καὶ ἡ πρὸς αὐτὸν ἀγάπη καὶ ἐξομοίωσις μόνῃ ζωῇ.

7 | Therefore, the greatest and most important lesson for life must be established in the soul from the very beginning: to know the eternal God, the giver of eternal things, the first, the highest, the one, and the good God. This is what must be gained through knowledge and understanding; for this is the unchanging and steady foundation and support of life, the knowledge of God who truly is and of all that exists. That is, the eternal, from whom being exists for others and from whom they receive existence. For ignorance of this is death, while knowing him, becoming close to him, loving him, and being made like him is true life.

Chapter 8

8 | Τοῦτον οὖν πρῶτον ἐπιγινῶναι τῷ ζησομένῳ τὴν ὄντως ζωὴν παρακελεύεται, ὃν »οὐδεὶς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν ὁ υἱὸς ἀποκαλύψῃ«. ἔπειτα τὸ μέγεθος τοῦ σωτῆρος μετ' ἐκεῖνον καὶ τὴν καινότητα τῆς χάριτος μαθεῖν, ὅτι δὴ κατὰ

8 | Therefore, he urges the one who is seeking true life to first know him, "whom no one knows except the son and to whom the son chooses to reveal him." Next, he must learn about the greatness of the savior and the newness of grace, for as the

τὸν ἀπόστολον »ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ« καὶ οὐκ ἴσα τὰ διὰ δούλου πιστοῦ διδόμενα τοῖς ὑπὸ [τοῦ] υἱοῦ γνησίου δωρουμένοις. εἰ γοῦν ἱκανὸς ἦν ὁ Μωσέως νόμος ζῶν αἰώνιον παρασχεῖν, μάτην μὲν ὁ σωτὴρ αὐτὸς παραγίνεται καὶ πάσχει δι' ἡμᾶς ἀπὸ γενέσεως μέχρι τοῦ σημείου τὴν ἀνθρωπότητα διατρέχων, μάτην δὲ ὁ πάσας πεποιηκὼς »ἐκ νεότητος« τὰς νομίμους ἐντολὰς παρὰ ἄλλου αἰτεῖ γονυπετῶν ἀθανασίαν. οὐδὲ γὰρ πεπλήρωκε μόνον τὸν νόμον, ἀλλὰ καὶ εὐθὺς ἀπὸ πρώτης ἡλικίας ἀρξάμενος· ἐπεὶ καὶ τί μέγα ἢ ὑπέρλαμπρον γῆρας ἄγονον ἀδικημάτων ὧν ἐπιθυμίαί τίκτουσι νεανικαὶ ἢ ὀργὴ ζέουσα ἢ ἔρωσ χρημάτων; ἀλλ' εἴ τις ἐν σκιρτήματι νεοτησίῳ καὶ τῷ καύσωνι τῆς ἡλικίας παρέσχηται φρόνημα πεπαντὸν καὶ πρεσβύτερον τοῦ χρόνου, θαυμαστὸς οὗτος ἀγωνιστὴς καὶ διαπρεπὴς καὶ τὴν γνώμην πολιός. ἀλλ' ὅμως οὗτος ὁ τοιοῦτος ἀκριβῶς πέπεισται, διότι αὐτῷ πρὸς μὲν δικαιοσύνην οὐδὲν ἐνδεῖ, ζωῆς δὲ ὅλως προσδεῖ· διὸ αὐτὴν αἰτεῖ παρὰ τοῦ δοῦναι μόνου δυναμένου· καὶ πρὸς μὲν τὸν νόμον ἄγει παρρησίαν, τοῦ θεοῦ δὲ τὸν υἱὸν ἱκετεύει. »ἐκ πίστεως εἰς πίστιν« μετατάσσεται· ὡς σφαλερῶς ἐν νόμῳ σαλεύων καὶ ἐπικινδύνως ναυλοχῶν εἰς τὸν σωτῆρα μεθορμίζεται.

apostle says, "the law was given through Moses; grace and truth came through Jesus Christ." The gifts given through a faithful servant are not the same as those given by the true son. If the law of Moses could provide eternal life, then the savior would not need to come and suffer for us, running through humanity from birth to the point of his signs. Nor would the creator, who made everything, need to ask another for immortality while he himself is in his youth. For he did not only fulfill the law but also began from a very young age. What is great or more brilliant than old age that is free from the wrongs that youthful desires produce, or the burning anger, or the love of money? But if someone, in the lively spirit of youth and the heat of age, has a mind that is wise and older than time, this remarkable and distinguished fighter is truly wise. However, this person is fully convinced that he lacks nothing for righteousness but is in great need of life; therefore, he asks for it from the one who alone can give it. He approaches the law with boldness but pleads to the son of God. He shifts "from faith to faith," as he moves from the shaky ground of the law and dangerously anchors himself in the savior.

Chapter 9

9 | Ὁ γοῦν Ἰησοῦς οὐκ ἐλέγχει μὲν αὐτὸν ὡς πάντα τὰ ἐκ νόμου μὴ πεπληρωκότα, ἀλλὰ καὶ ἀγαπᾷ καὶ ὑπερασπάζεται τῆς ἐν οἷς ἔμαθεν εὐπειθείας, ἀτελεῖ δὲ εἶναι φησιν ὡς πρὸς τὴν αἰώνιον ζωὴν, ὡς οὐ τέλεια πεπληρωκότα καὶ νόμου μὲν ἐργάτην, ἀργὸν δὲ ζωῆς ἀληθινῆς. καλὰ μὲν οὖν

9 | So, Jesus does not accuse him of not fulfilling all that is from the law, but he loves and defends him in what he has learned with obedience. He says that he is incomplete regarding eternal life, as he has not fully fulfilled the law and is a worker of the law but lazy in true life. These things

κάκεϊνα (τίς δ' οὐ φησιν; ἡ γὰρ »έντολή
ἀγία«) ἄχρι παιδαγωγίας τινὸς μετὰ φόβου
καὶ προπαιδείας ἐπὶ τὴν τοῦ Ἰησοῦ
νομοθεσίαν τὴν ἄκραν καὶ χάριν
προχωροῦντα. πλήρωμα δὲ »νόμου Χριστοῦ
εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι«, οὐχὶ
δὲ δούλους ποιῶν ὡς δοῦλος, ἀλλὰ καὶ
υἱοὺς καὶ ἀδελφοὺς καὶ συγκληρονόμους
τοὺς ἐπιτελοῦντας τὸ θέλημα τοῦ πατρὸς.

are good (who would not say so? For the
"commandment is holy") until a certain
teaching with fear and training leads to the
law of Jesus, which is perfect and full of
grace. The "fulfillment of the law is Christ
for righteousness to everyone who
believes," not making servants as a slave,
but making sons and brothers and fellow
heirs who do the will of the Father.

Chapter 10

10 | »Εἴ θέλεις τέλειος γενέσθαι.« οὐκ ἄρα
πῶ τέλειος ἦν· οὐδὲν γὰρ τελείου
τελειότερον. καὶ θείως τὸ »εἴ θέλεις« τὸ
αὐτεξούσιον τῆς προσδιαλεγόμενης αὐτῷ
ψυχῆς ἐδήλωσεν. ἐπὶ τῷ ἀνθρώπῳ γὰρ ἦν
ἡ αἵρεσις ὡς ἐλευθέρῳ, ἐπὶ θεῷ δὲ ἡ δόσις
ὡς κυρίῳ. δίδωσι δὲ βουλομένοις καὶ
ὑπερεσπουδακόσι καὶ δεομένοις, ἵν' οὕτως
ἴδιον αὐτῶν ἡ σωτηρία γένηται. οὐ γὰρ
ἀναγκάζει ὁ θεός, βία γὰρ ἐχθρὸν θεῷ,
ἀλλὰ τοῖς ζητοῦσι πορίζει καὶ τοῖς αἰτοῦσι
παρέχει καὶ τοῖς κρούουσιν ἀνοίγει. εἰ
θέλεις οὖν, εἰ ὄντως θέλεις καὶ μὴ ἑαυτὸν
ἐξαπατᾷς, κτῆσαι τὸ ἐνδόν. »ἔν σοι
λείπει«, τὸ ἐν, τὸ ἐμόν. τὸ ἀγαθόν. τὸ ἥδη
ὑπὲρ νόμον. ὅπερ νόμος οὐ δίδωσιν. ὅπερ
νόμος οὐ χωρεῖ, ὃ τῶν ζώντων ἴδιόν ἐστιν.
ἀμέλει ὁ πάντα τὰ τοῦ νόμου πληρώσας
»ἐκ νεότητος« καὶ τὰ ὑπέρογκα
φρυαζάμενος τὸ ἐν τοῦτο προσθεῖναι τοῖς
ὅλοις οὐ δεδύνηται. τὸ τοῦ σωτῆρος
ἐξαίρετον, ἵνα λάβῃ ζωὴν αἰώνιον, ἣν ποθεῖ·
ἀλλὰ δυσχεράνας ἀπῆλθεν, ἀχθεσθεὶς τῷ
παραγγέλματι τῆς ζωῆς. ὑπὲρ ἧς ἰκέτευεν.
οὐ γὰρ ἀληθῶς ζωὴν ἤθελεν, ὡς ἔφασκεν,
ἀλλὰ δόξαν προαιρέσεως ἀγαθῆς μόνην
περιεβάλλετο. καὶ περὶ πολλὰ μὲν οἷός τε
ἦν ἀσχολεῖσθαι, τὸ δὲ ἐν, τὸ τῆς ζωῆς
ἔργον, ἀδύνατος καὶ ἀπρόθυμος καὶ

10 | "If you want to be perfect." So he was
not yet perfect, for nothing is more perfect
than the perfect. And divinely, "if you want"
shows the free will of the soul speaking to
him. For the choice is given to the person as
free, but the gift is given to God as a master.
He gives to those who want, who are eager,
and who ask, so that their own salvation
may happen. For God does not force, as
violence is an enemy to God, but he
provides for those who seek and gives to
those who ask and opens to those who
knock. If you want, then, if you truly want
and do not deceive yourself, acquire what
is lacking. "One thing is left for you," the
one thing, which is mine, the good. This is
already beyond the law, which the law does
not give. This is what the law cannot
contain, which is unique to the living. The
one who has fulfilled all the law "from
youth" and has boasted about the many
cannot add this one thing to all the rest.
The savior's gift is special, so that he may
receive eternal life, which he longs for; but
he left sadly, troubled by the command of
life. For he did not truly want life, as he
claimed, but only the glory of good choices.
And he was able to be busy with many
things, but the one thing, the work of life,

ἀσθενὴς ἐκτελεῖν· ὁποῖόν τι καὶ πρὸς τὴν Μάρθαν εἶπεν ὁ σωτὴρ ἀσχολουμένην περὶ πολλὰ καὶ περιελκομένην καὶ ταρασσομένην διακονικῶς, τὴν δὲ ἀδελφὴν αἰτιωμένην, ὅτι τὸ ὑπηρετεῖν ἀπολιποῦσα τοῖς ποσὶν αὐτοῦ παρακάθηται μαθητικὴν ἄγουσα σχολήν· »σὺ περὶ πολλὰ ταράσσει· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, καὶ οὐκ ἀφαιρεθήσεται αὐτῆς.« οὕτως καὶ τοῦτον ἐκέλευε τῆς πολυπραγμοσύνης ἀφέμενον ἐνὶ προστετηκέναι καὶ προσκαθέζεσθαι, τῇ χάριτι τοῦ ζωὴν αἰώνιον προστιθέντος.

Chapter 11

11 | Τί τοίνυν ἦν τὸ προτρεψάμενον αὐτὸν εἰς φυγὴν καὶ ποιῆσαν ἀπαυτομολῆσαι τοῦ διδασκάλου, τῆς ἱκετείας, τῆς ἐλπίδος, τῆς ζωῆς, τῶν προπεπονημένων; »πώλησον τὰ ὑπάρχοντά σου.« τί δὲ τοῦτό ἐστιν; οὐχ ὁ προχείρως δέχονταί τινες, τὴν ὑπάρχουσαν οὐσίαν ἀπορρίψαι προστάσσει καὶ ἀποστῆναι τῶν χρημάτων, ἀλλὰ τὰ δόγματα τὰ περὶ χρημάτων ἐξορίσαι τῆς ψυχῆς, τὴν πρὸς αὐτὰ συμπάθειαν. τὴν ὑπεράγαν ἐπιθυμίαν, τὴν περὶ αὐτὰ πτοίαν καὶ νόσον, τὰς μερίμνας, τὰς ἀκάνθας τοῦ βίου, αἱ τὸ σπέρμα τῆς ζωῆς συμπνίγουσιν. οὔτε γὰρ μέγα καὶ ζηλωτὸν τὸ τὴν ἀλλως ἀπορεῖν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς (οὕτω μὲν γ' ἂν ἦσαν οἱ μηδὲν ἔχοντες μηδαμῇ, ἀλλὰ ἔρημοι καὶ μεταῖται τῶν ἐφ' ἡμέραν, οἱ κατὰ τὰς ὁδοὺς ἐρριμμένοι πτωχοί, ἀγνοοῦντες» δὲ θεὸν καὶ »δικαιοσύνην θεοῦ«, κατ' αὐτὸ μόνον τὸ ἄκρως ἀπορεῖν καὶ ἀμηχανεῖν βίου καὶ τῶν ἐλαχίστων σπανίζειν μακαριώτατοι καὶ θεοφιλέστατοι καὶ μόνον ζωὴν ἔχοντες αἰώνιον) οὔτε καινὸν τὸ ἀπείπασθαι πλοῦτον καὶ χαρίσασθαι πτωχοῖς ἢ

he was unable and unwilling and weak to carry out. Just as the savior said to Martha, who was busy with many things and was worried and troubled in serving, blaming her sister for leaving the service to sit at his feet and learn, "You are worried about many things, but Mary has chosen the good portion, and it will not be taken from her." In this way, he also commanded this man to leave his busy pursuits and focus on one thing, adding the grace of eternal life.

11 | What then was it that urged him to flee and caused him to abandon the teacher, the plea, the hope, the life, the things prepared? "Sell your possessions." What does this mean? It does not mean that he should immediately throw away his existing wealth and separate himself from money, but rather that he should remove the teachings about money from his soul, along with the attachment to it. He should cast away the excessive desire, the fear and sickness regarding it, the worries, and the thorns of life, which choke the seed of life. For it is not great and admirable to be in need of money without regard for life (for those who have nothing are truly poor and abandoned, wandering along the roads, unaware of God and "the righteousness of God," and they alone, being extremely poor and lacking the very basics, are the most blessed and beloved by God, having eternal life). It is not new to give up wealth and give to the poor or to one's ancestors, which many have done before the coming of the savior, some for the sake of

πατρίσιν, ὃ πολλοὶ πρὸ τῆς τοῦ σωτῆρος
καθόδου πεποιήκασιν, οἳ μὲν τῆς εἰς
λόγους σχολῆς καὶ νεκρᾶς σοφίας ἔνεκεν.
οἳ δὲ φήμης κενῆς καὶ κενοδοξίας,
Ἀναξαγόραι καὶ Δημόκριτοι καὶ Κράτητες.

philosophical discussions and dead
wisdom, and others for the sake of empty
fame and vanity, like Anaxagoras,
Democritus, and Cratetus.

Chapter 12

12 | Τί οὖν ὡς καινὸν καὶ ἴδιον θεοῦ
παραγγέλλει καὶ μόνον ζωοποιεῖν, ὃ τοὺς
προτέρους οὐκ ἔσωσεν; εἰ δὲ ἐξαίρετόν τι ἢ
»καινὴ κτίσις«, ὁ υἱὸς τοῦ θεοῦ, μηνύει καὶ
διδάσκει, οὐ τὸ φαινόμενον, ὅπερ ἄλλοι
πεποιήκασιν, παρεγγυᾷ, ἀλλ' ἕτερόν τι διὰ
τούτου σημαινόμενον μεῖζον καὶ θειότερον
καὶ τελώτερον, τὸ τὴν ψυχὴν αὐτὴν καὶ
τὴν διάθεσιν γυμνῶσαι τῶν ὑπόντων
παθῶν καὶ πρόρριζα τὰ ἀλλότρια τῆς
γνώμης ἐκτεμεῖν καὶ ἐκβαλεῖν. τοῦτο γὰρ
ἴδιον μὲν τοῦ πιστοῦ τὸ μάθημα. ἄξιον δὲ
τοῦ σωτῆρος τὸ δίδαγμα. οἱ γὰρ τοι
πρότεροι, καταφρονήσαντες τῶν ἐκτός, τὰ
μὲν κτήματα ἀφῆκαν καὶ παραπώλεσαν, τὰ
δὲ πάθη τῶν ψυχῶν οἶμαι ὅτι καὶ
προσεπέτειναν· ἐν ὑπεροψίᾳ γὰρ ἐγένοντο
καὶ ἀλαζονείᾳ καὶ κενοδοξίᾳ καὶ
περιφρονήσει τῶν ἄλλων ἀνθρώπων ὡς
αὐτοὶ τι ὑπὲρ ἀνθρώπων ἐργασάμενοι. πῶς
ἂν οὖν ὁ σωτὴρ παρήναι τοῖς εἰς αἰὲν
βιωσομένοις τὰ βλάψοντα καὶ
λυμανούμενα πρὸς τὴν ζωὴν, ἣν
ἐπαγγέλλεται; καὶ γὰρ αὖτὶς κάκεῖνό ἐστι·
δύναται τις ἀποφορτιστάμενος τὴν κτῆσιν
οὐδὲν ἥττον ἔτι τὴν ἐπιθυμίαν καὶ τὴν
ὄρεξιν τῶν χρημάτων ἔχειν ἐντετηκυῖαν
καὶ συζῶσαν καὶ τὴν μὲν χρῆσιν
ἀποβεβληκέναι, ἀπορῶν δὲ ἅμα καὶ ποθῶν
ἄπερ ἐσπάθησε διπλῇ λυπεῖσθαι, καὶ τῇ τῆς
ὑπηρεσίας ἀπουσίᾳ καὶ τῇ τῆς μετανοίας
συνουσίᾳ. ἀνέφικτον γὰρ καὶ ἀμήχανον
δεόμενον τῶν πρὸς τὸ βιοτεύειν

12 | What then is the new and unique
command that God gives, which alone gives
life and did not save those before? If the
"new creation," the Son of God, reveals and
teaches something special, it is not the
appearance that others have made, but
something different, greater, more divine,
and more complete. It means to strip the
soul of the passions that weigh it down and
to cut off and cast away the foreign
thoughts. This teaching is unique to the
faithful, and the lesson is worthy of the
savior. For those before, having looked
down on what is outside, left behind their
possessions and perhaps even added to the
passions of their souls. They became
arrogant, proud, vain, and contemptuous of
other people, as if they had done something
beyond human effort. How then could the
savior encourage those who will live
forever to avoid the things that harm and
corrupt life, which he promises? For he also
can do this; one can lighten their
possessions and still have the desire and
longing for money alive and well, while
having cast off the use of it. They may be
troubled and longing for what they tried to
escape, feeling pain from both the absence
of service and the presence of repentance.
It is impossible and unmanageable for
someone in need of the essentials for living
not to be overwhelmed by thoughts and to
be distracted from what is better, no matter

ἀναγκαίων μὴ οὐ κατακλᾶσθαι τὴν γνώμην
καὶ ἀσχολίαν ἄγειν ἀπὸ τῶν κρειττόνων,
ὅπως οὖν καὶ ὁθενοῦν ταῦτα πειρώμενον
ἐκπορίζειν.

how much they try to find a way out of it.

Chapter 13

13 | Καὶ πόσῳ χρησιμώτερον τὸ ἐναντίον,
ἱκανὰ κεκτημένον αὐτόν τε περὶ τὴν κτῆσιν
μὴ κακοπαθεῖν καὶ οἷς καθῆκεν ἐπικουρεῖν;
τίς γὰρ ἂν κοινωνία καταλείποιο παρὰ
ἀνθρώποις, εἰ μηδεὶς ἔχοι μηδέν; πῶς δ' ἂν
τοῦτο τὸ δόγμα πολλοῖς ἄλλοις καὶ καλοῖς
τοῦ κυρίου δόγμασιν οὐχὶ φανερώς
ἐναντιούμενον εὐρίσκειτο καὶ μαχόμενον;
»ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ
τῆς ἀδικίας, ἵν' ὅταν ἐκλίπῃ, δέξωνται ὑμᾶς
εἰς τὰς αἰωνίους σκηνάς.« »κτήσασθε
θησαυροὺς ἐν οὐρανῷ, ὅπου μήτε σῆς μήτε
βρώσεως ἀφανίζει μήτε κλέπται
διορύσσουσιν.« πῶς ἂν τις πεινῶντα τρέφοι
καὶ διψῶντα ποτίζει καὶ γυμνὸν σκεπάζει
καὶ ἄστεγον συνάγει, ἃ τοῖς μὴ ποιήσασιν
ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώτερον, εἰ
πάντων αὐτὸς ἕκαστος φθάνει τούτων
ὑστερῶν; ἀλλὰ μὴν αὐτὸς τε ἐπιξενοῦται
Ζακχαῖω καὶ Λευεὶ καὶ Ματθαίῳ τοῖς
πλουσίοις καὶ τελώναις, καὶ τὰ μὲν
χρήματα αὐτοῦς οὐ κελεύει μεθεῖναι, τὴν
δὲ δικαίαν χρῆσιν ἐπιθείς καὶ τὴν ἄδικον
ἀφελὼν καταγγέλλει· »σήμερον σωτηρία
τῷ οἴκῳ τούτῳ.« οὕτω τὴν χρεῖαν αὐτῶν
ἐπαινεῖ, ὥστε καὶ μετὰ τῆς προσθήκης
ταύτης τὴν κοινωνίαν ἐπιτάσσει, ποτίζειν
τὸν διψῶντα, ἄρτον διδόναι τῷ πεινῶντι,
ὑποδέχεσθαι τὸν ἄστεγον, ἀμφιεννύναι τὸν
γυμνόν. εἰ δὲ τὰς χρεῖας οὐχ οἷόν τε
ἐκπληροῦν ταύτας μὴ ἀπὸ χρημάτων, τῶν
δὲ χρημάτων ἀφίστασθαι κελεύει, τί ἂν
ἕτερον εἴη ποιῶν ὁ κύριος ἢ τὰ αὐτὰ
διδόναι τε καὶ μὴ διδόναι παραινῶν,

13 | And how much more useful is the
opposite, having enough to not suffer from
the need for possessions and to help those
in need? For what kind of community
would remain among people if no one had
anything? How could this teaching not be
clearly opposed and in conflict with many
other good teachings of the Lord? "Make
friends for yourselves with the money of
unrighteousness, so that when it fails, they
may welcome you into eternal dwellings."
"Store up treasures in heaven, where
neither moth nor rust destroys and where
thieves do not break in." How can someone
feed the hungry, give drink to the thirsty,
cover the naked, and gather the homeless if
each person is lacking in these things? But
he himself also dines with Zacchaeus, Levi,
and Matthew, the rich and tax collectors,
and he does not command them to give up
their money, but he points out the right use
of it and denounces the unjust use: "Today
salvation has come to this house." Thus, he
praises their need, so much so that with
this addition, he commands community: to
give drink to the thirsty, to give bread to
the hungry, to welcome the homeless, and
to clothe the naked. If it is not possible to
meet these needs without money, and yet
he commands them to turn away from
money, what else would the Lord be doing
but advising the same things: to feed and
not to feed, to welcome and to exclude, to
share and not to share, which is completely

τρέφειν καὶ μὴ τρέφειν, ὑποδέχεσθαι καὶ ἀποκλείειν, κοινωνεῖν καὶ μὴ κοινωνεῖν, ὅπερ ἀπάντων ἀλογώτατον. Οὐκ ἄρα ἀπορριπτέον τὰ καὶ τοὺς πέλας ὠφελοῦντα χρήματα·

unreasonable? Therefore, one should not reject money and those who help others.

Chapter 14

14 | κτήματα γὰρ ἐστὶ κτητὰ ὄντα καὶ χρήματα χρήσιμα ὄντα καὶ εἰς χρήσιν ἀνθρώπων ὑπὸ τοῦ θεοῦ παρεσκευασμένα, ἃ δὴ παράκειται καὶ ὑποβέβληται καθάπερ ὕλη τις καὶ ὄργανα πρὸς χρήσιν ἀγαθὴν τοῖς εἰδόσι. τὸ ὄργανον, ἐὰν χρή τεχνικῶς, τεχνικόν ἐστιν, ἐὰν ὑστερήσῃ τῆς τέχνης, ἀπολαύει τῆς σῆς ἀμουσίας, ὃν ἀναίτιον. τοιοῦτον καὶ ὁ πλοῦτος ὄργανόν ἐστι. δύνασαι χρῆσθαι δικαίως αὐτῷ· πρὸς δικαιοσύνην καθυπηρετεῖ· ἀδίκως τις αὐτῷ χρῆται· πάλιν ὑπηρέτης ἀδικίας εὐρίσκεται· πέφυκε γὰρ ὑπηρετεῖν, ἀλλ' οὐκ ἄρχειν. οὐ χρή τοίνυν τὸ ἐξ ἑαυτοῦ μὴ ἔχον μήτε τὸ ἀγαθὸν μήτε τὸ κακόν. ἀναίτιον ὃν, αἰτιασθαι, ἀλλὰ τὸ δυνάμενον καὶ καλῶς τούτοις χρῆσθαι καὶ κακῶς, ἀφ' ὧν ἂν ἔλῃται, κατ' αὐτὸ τοῦτο αἷτιον ὃν. τοῦτο δ' ἐστὶ νοῦς ἀνθρώπου. καὶ κριτήριον ἐλεύθερον ἔχων ἐν ἑαυτῷ καὶ τὸ αὐτεξούσιον τῆς μεταχειρίσεως τῶν δοθέντων· ὥστε μὴ τὰ κτήματά τις ἀφανίζετω μᾶλλον ἢ τὰ πάθη τῆς ψυχῆς, τὰ μὴ συγχωροῦντα τὴν ἀμείνω χρήσιν τῶν ὑπαρχόντων. ἵνα καλὸς καὶ ἀγαθὸς γενόμενος καὶ τούτοις τοῖς κτήμασι χρῆσθαι δυνηθῇ καλῶς. τὸ οὖν ἀποτάξασθαι πᾶσι τοῖς ὑπάρχουσι καὶ πωλῆσαι πάντα τὰ ὑπάρχοντα τοῦτον τὸν τρόπον ἐκδεκτέον ὥς ἐπὶ τῶν ψυχικῶν παθῶν διειρημένον.

14 | For possessions are things that can be owned, and money is useful for people, prepared by God for their use. They are like materials and tools for good use by those who know how to use them. A tool is technical if it is used skillfully; if you lack skill, you suffer from your own ignorance, being blameless in itself. Wealth is a tool in the same way. You can use it justly; it serves justice. If someone uses it unjustly, they become a servant of injustice. It is made to serve, but not to rule. Therefore, one should not have either good or bad from what is not their own. Being blameless, it should not be blamed, but what can be used well or poorly, depending on one's choice, is what is to blame. This is the mind of a person. And having a free judgment within oneself and the self-control over how to use what is given, one should not let possessions be more hidden than the passions of the soul, which do not allow for better use of what one has. So that one may become good and virtuous and be able to use these possessions well. Therefore, to renounce all possessions and to sell everything in this way should be understood as being directed toward the passions of the soul.

Chapter 15

15 | Ἐγὼ γοῦν κάκεῖνο φήσαιμ' ἄν' ἐπειδὴ τὰ μὲν ἐντός ἐστι τῆς ψυχῆς, τὰ δὲ ἐκτός, καὶ μὲν ἢ ψυχὴ χρητῆται καλῶς. καλὰ καὶ ταῦτα δοκεῖ, ἐὰν δὲ πονηρῶς. πονηρά, ὁ κελεύων ἀπαλλοτριοῦν τὰ ὑπάρχοντα π[ρ]ότερον ταῦτα παραιτεῖται ὧν ἀναιρεθέντων ἔτι τὰ πάθη μένει, ἢ ἐκεῖνα μᾶλλον ὧν ἀναιρεθέντων καὶ τὰ κτήματα χρήσιμα γίνεται; ὁ τοίνυν ἀποβαλὼν τὴν κοσμικὴν περιουσίαν ἔτι δύναται πλουτεῖν τῶν παθῶν καὶ τῆς ὕλης μὴ παρούσης· ἡ γάρ τοι διάθεσις τὸ αὐτῆς ἐνεργεῖ καὶ τὸν λογισμὸν ἄγχει καὶ πιέζει καὶ φλεγμαίνει ταῖς συντροφίαις ἐπιθυμίαις· οὐδὲν οὖν προὔργου γέγονεν αὐτῷ πτωχεύειν χρημάτων πλουτοῦντι τῶν παθῶν. οὐ γὰρ τὰ ἀπόβλητα ἀπέβαλεν, ἀλλὰ τὰ ἀδιάφορα, καὶ τῶν μὲν ὑπηρετικῶν ἑαυτὸν περιέκοψεν, ἐξέκαυσε δὲ τὴν ὕλην τῆς κακίας τὴν ἔμφυτον τῇ τῶν ἐκτὸς ἀπορίᾳ. ἀποτακτέον οὖν τοῖς ὑπάρχουσι τοῖς βλαβεροῖς. οὐχὶ τοῖς ἐὰν ἐπίστηται τις τὴν ὀρθὴν χρῆσιν καὶ συνωφελεῖν δυναμένοις. ὠφελεῖ δὲ τὰ μετὰ φρονήσεως καὶ σωφροσύνης καὶ εὐσεβείας οἰκονομούμενα, ἀπωστέα δὲ τὰ ἐπιζήμια· τὰ δὲ ἐκτὸς οὐ βλάπτει. Οὕτως οὖν ὁ κύριος καὶ τὴν τῶν ἐκτὸς χρεῖαν εἰσάγει. κελεύων ἀποθέσθαι οὐ τὰ βιωτικά, ἀλλὰ τὰ τούτοις κακῶς χρώμενα· ταῦτα

15 | I would say this: since some things are within the soul and others are outside it, if the soul uses them well, they seem good. But if it uses them poorly, they are bad. The one who commands to get rid of possessions first refuses those things, yet when they are removed, the passions still remain. Or do those things become more useful when they are removed? Therefore, the one who gives up worldly possessions can still be rich in passions, even without material wealth. For the disposition of the soul acts and pushes the thoughts, pressing and inflaming them with desires. Thus, it does not matter if one becomes poor in money while being rich in passions. For they have not cast away what is worthless, but what is indifferent, and they have cut themselves off from what serves them, while burning away the material of evil that is rooted in external troubles. Therefore, harmful possessions should be renounced, not those that one knows how to use rightly and can be beneficial. What is managed with wisdom, self-control, and piety is helpful, while harmful things should be avoided; external things do not harm. Thus, the Lord also introduces the need for external things, commanding to cast away not the necessities of life, but those that are used poorly.

Chapter 16

16 | δὲ ἦν τὰ τῆς ψυχῆς ἀρρωστήματα καὶ πάθη. ὁ τούτων πλοῦτος παρὼν μὲν ἄσπιθνα θανατηφόρος, ἀπολόμενος δὲ σωτήριος· οὗ δὲ καθαρεύουσιν. τουτέστι πτωχεύουσιν

16 | But there are sicknesses and passions of the soul. The wealth of these is deadly for all, but when it is lost, it is saving. This is where one must be cleansed, that is, to

καὶ γυμνήν. τὴν ψυχὴν παρασχόμενον οὕτως ἤδη τοῦ σωτῆρος ἀκοῦσαι λέγοντος· »δεῦρο ἀκολούθει μοι.« ὁδὸς γὰρ αὐτὸς ἤδη τῷ καθαρῷ τὴν καρδίαν γίνεται, εἰς δὲ ἀκάθαρτον ψυχὴν θεοῦ χάρις οὐ παραδύεται· ἀκάθαρτος δὲ ἡ πλουτοῦσα τῶν ἐπιθυμιῶν καὶ ὠδίνουσα πολλοῖς ἔρωσι καὶ κοσμικοῖς. ὁ μὲν γὰρ ἔχων κτήματα καὶ χρυσὸν καὶ ἄργυρον καὶ οἰκίας ὡς θεοῦ δωρεὰς [καὶ] τῷ τε διδόντι θεῷ λειτουργῶν ἀπ’ αὐτῶν εἰς ἀνθρώπων σωτηρίαν καὶ εἰδὼς ὅτι ταῦτα κέκτηται διὰ τοὺς ἀδελφοὺς μᾶλλον ἢ ἑαυτὸν καὶ κρείττων ὑπάρχων τῆς κτήσεως αὐτῶν, μὴ δοῦλος ὧν ὧν κέκτηται μηδὲ ἐν τῇ ψυχῇ ταῦτα περιφέρων μηδὲ ἐν τούτοις ὀρίζων καὶ περιγράφων τὴν ἑαυτοῦ ζωὴν, ἀλλὰ τι καὶ καλὸν ἔργον καὶ θεῖον ἀεὶ διαπονῶν, καὶ ἀποστερηθῆναι δέη ποτὲ τούτων, δυνάμενος ἵλεω τῇ γνώμῃ καὶ τὴν ἀπαλλαγὴν αὐτῶν ἐνεγκεῖν ἐξ ἴσου καθάπερ καὶ τὴν περιουσίαν, οὗτός ἐστιν ὁ μακαριζόμενος ὑπὸ τοῦ κυρίου καὶ πτωχὸς τῷ πνεύματι καλούμενος, κληρονόμος ἔτοιμος οὐρανοῦ βασιλείας, οὐ πλούσιος ζῆσαι μὴ δυνάμενος·

become poor and naked. The soul is thus offered to hear the Savior saying, "Come, follow me." For the way itself becomes pure for the one with a clean heart, and the grace of God does not come to an unclean soul. The soul is unclean when it is rich in desires and tormented by many loves and worldly things. The one who has possessions, gold, silver, and houses as gifts from God, serving God from these for the salvation of people, knowing that these are possessed for the sake of brothers more than for oneself, and being better off with these possessions, is not a slave to what they have, nor do they carry these things in their soul or define their life by them. Instead, they always strive for some good and divine work, even if they need to be deprived of these things, being able to bear their loss with a gracious mind and to let go of them equally as they would their possessions. This is the one who is blessed by the Lord and called poor in spirit, ready to inherit the kingdom of heaven, unable to live as a rich person.

Chapter 17

17 | ὁ δὲ ἐν τῇ ψυχῇ τὸν πλοῦτον φέρων καὶ ἀντὶ θεοῦ πνεύματος ἐν τῇ καρδίᾳ χρυσὸν φέρων ἢ ἀγρὸν καὶ τὴν κτήσιν ἄμετρον ἀεὶ ποιῶν καὶ ἐκάστοτε τὸ πλεῖον βλέπων, κάτω νενευκῶς καὶ τοῖς τοῦ κόσμου θηράτροις πεπεδημένος, γῇ ὧν καὶ εἰς γῆν ἀπελευσόμενος, πόθεν δύναται βασιλείας οὐρανῶν ἐπιθυμῆσαι καὶ φροντίσαι. ἄνθρωπος οὐ καρδίαν, ἀλλὰ ἀγρὸν ἢ μέταλλον φορῶν, ἐν τούτοις εὕρεθισόμενος ἐπ’ ἀνάγκης [ἐν] οἷς εἵλετο; »ὅπου γὰρ ὁ νοῦς τοῦ ἀνθρώπου, ἐκεῖ καὶ ὁ

17 | But the one who carries wealth in the soul and brings gold instead of the spirit of God into the heart, always making excessive possessions and looking for more, is nodding down and is bound by the hunters of the world. Being earthly and destined to return to the earth, how can they desire and care for the kingdom of heaven? A person does not carry a heart, but rather carries dirt or metal, and will be found in those things they have chosen. "For where a person's mind is, there also is

θησαυρὸς αὐτοῦ. « Θησαυροὺς δέ γε ὁ κύριος οἶδε διττοὺς, τὸν μὲν ἀγαθόν, »ὁ « γὰρ » ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, τὸν δὲ πονηρόν. »ὁ « γὰρ » κακὸς ἐκ τοῦ κακοῦ θησαυροῦ προφέρει τὸ κακόν, ὅτι ἐκ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. » ὥσπερ οὖν θησαυρὸς οὐχ εἷς παρ' αὐτῷ καθὼ καὶ παρ' ἡμῖν, ὁ τὸ αἰφνίδιον μέγα κέρδος ἐν εὐρήσει διδούς. ἀλλὰ καὶ δεύτερος, ὁ ἀκερδῆς καὶ ἄζηλος καὶ δύσκτητος καὶ ἐπιζήμιος, οὕτως καὶ πλοῦτος ὁ μὲν τις ἀγαθῶν, ὁ δὲ κακῶν, εἴ γε τὸν πλοῦτον καὶ τὸν θησαυρὸν οὐκ ἀπηρτημένους ἴσμεν ἀλλήλων τῇ φύσει. καὶ ὁ μὲν τις πλοῦτος κτητὸς ἂν εἴη καὶ περίβλητος, ὁ δὲ ἄκτητος καὶ ἀπόβλητος· τὸν αὐτὸν δὲ τρόπον καὶ πτωχεῖα μακαριστὴ μὲν ἢ πνευματικὴ. διὸ καὶ προσέθηκεν ὁ Ματθαῖος· » μακάριοι οἱ πτωχοί· « πῶς; » τῷ πνεύματι. « καὶ πάλιν· » μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοτοῦ θεοῦ· « οὐκοῦν ἄθλιοι οἱ ἐναντίοι πτωχοί, θεοῦ μὲν ἅμοιροι, ἁμοιρότεροι δὲ τῆς ἀνθρωπίνης κτήσεως, ἄγευστοι δὲ δικαιοσύνης θεοῦ.

their treasure." The Lord knows of two kinds of treasures: the good one, for "the good person brings forth good from the good treasure of the heart," and the bad one, for "the evil person brings forth evil from the evil treasure," because "from the abundance of the heart, the mouth speaks." Just as a treasure is not one for him as it is for us, the one that gives sudden great profit in discovery. But there is also a second treasure, which is unprofitable, worthless, difficult, and harmful. Thus, wealth can be of good or of evil, if we know that wealth and treasure are not naturally separate from each other. One kind of wealth can be acquired and surrounded, while the other is unacquired and cast away. In the same way, spiritual poverty is blessed. That is why Matthew added, "Blessed are the poor." How? "In spirit." And again, "Blessed are those who hunger and thirst for the righteousness of God." Therefore, the opposite poor are wretched, being deprived of God and more deprived of human possessions, and they are tasteless of the righteousness of God.

Chapter 18

18 | Ὡστε τοὺς πλουσίους μαθηματικῶς ἀκουστέον, τοὺς δυσκόλως εἰσελευσομένους εἰς τὴν βασιλείαν, μὴ σκαιῶς μηδὲ ἀγροίκως μηδὲ σαρκίνως· οὐ γὰρ οὕτως λέλεκται. οὐδὲ ἐπὶ τοῖς ἐκτὸς ἡ σωτηρία. οὔτε εἰ πολλὰ οὔτε εἰ ὀλίγα ταῦτα ἢ μικρὰ ἢ μεγάλα ἢ ἐνδοξα ἢ ἄδοξα ἢ εὐδόκιμα ἢ ἀδόκιμα, ἀλλ' ἐπὶ τῇ τῆς ψυχῆς ἀρετῇ. πίστει καὶ ἐλπίδι καὶ ἀγάπῃ καὶ φιλαδελφίᾳ καὶ γνώσει καὶ πραότητι καὶ ἀτυφίᾳ καὶ ἀληθείᾳ, ὧν ἄθλον ἡ σωτηρία. οὐδὲ γὰρ διὰ κάλλος σώματος ζήσεται τις ἢ

18 | Therefore, the rich must be listened to mathematically, as they will have difficulty entering the kingdom, not harshly, nor rudely, nor in a fleshly way; for it is not said like that. Salvation is not outside. It does not matter if it is much or little, small or great, glorious or disgraceful, good or bad; it is about the virtue of the soul. With faith, hope, love, brotherly kindness, knowledge, gentleness, self-control, and truth, of which salvation is the prize. For no one will live because of the beauty of the body, nor will

τούναντίον ἀπολεῖται· ἀλλ' ὁ μὲν τῷ
δοθέντι σώματι ἀγνῶς καὶ κατὰ θεὸν
χρῶμενος ζήσεται. ὁ δὲ φθείρων τὸν ναὸν
θεοῦ φθαρήσεται. δύναται δέ τις καὶ
αἰσχροῦς ἀσελγαίνειν καὶ κατὰ κάλλος
σωφρονεῖν· οὐδὲ ἰσχύς καὶ μέγεθος
σώματος ζωοποιεῖ οὐδὲ τῶν μελῶν οὐδενία
ἀπολλύει. ἀλλ' ἡ τοῦτοις ψυχὴ χρωμένη
τὴν αἰτίαν ἐφ' ἑκάτερα παρέχεται.
ὑπόφερε γοῦν. φησί. παιόμενος τὸ
πρόσωπον. ὅπερ δύναται καὶ ἰσχυρὸς τις
ὢν καὶ εὐεκτῶν ὑπακοῦσαι καὶ πάλιν
ἀσθενικός τις ὢν ἀκρασίᾳ γνώμης
παραβῆναι. οὕτως καὶ ἄπορός τις ὢν καὶ
ἄβιος εὐρεθείη ποτ' ἂν μεθύων ταῖς
ἐπιθυμίαις. καὶ χρήμασι πλούσιος νήφων
καὶ πτωχεύων ἡδονῶν. πεπεισμένος.
συνετός, καθαρός, κεκολασμένος. εἰ τοίνυν
ἐστὶ τὸ ζησόμενον μάλιστα καὶ πρῶτον ἡ
ψυχὴ καὶ περὶ ταύτην ἀρετὴ μὲν φυομένη
σώζει, κακία δὲ θανατοῖ, δῆλον ἤδη σαφῶς
ὅτι αὕτη καὶ πτωχεύουσα ὢν ἂν τις ὑπὸ
πλούτου διαφθείρηται σώζεται, καὶ
πλουτοῦσα τούτων ὢν ἐπιτρίβει πλοῦτος
θανатоῦται· καὶ μηκέτι ζητῶμεν ἀλλαχοῦ
τὴν αἰτίαν τοῦ τέλους πλὴν ἐν τῇ τῆς ψυχῆς
καταστάσει καὶ διαθέσει πρὸς τε ὑπακοὴν
θεοῦ καὶ καθαρότητα πρὸς τε παράβασιν·
ἐντολῶν καὶ κακίας συλλογὴν.

they perish for the opposite reason. But the
one who uses the body given to them
purely and according to God will live. The
one who destroys the temple of God will be
destroyed. One can also act shamefully and
be unrestrained while appearing beautiful;
strength and size of the body do not give
life, nor do any of the parts of the body
perish. But the soul gives the reason for
each of these things. Therefore, it is said,
"being beaten on the face," which can
happen to a strong person and also to a
weak person who breaks the rules of self-
control. In the same way, a person who is
poor and without life might be found drunk
with desires. And one who is rich in money
may be sober and poor in pleasures. Being
convinced, wise, pure, and self-controlled.
If then, what is most important and first is
the soul, and about this, virtue saves, while
vice kills, it is clear that even if someone is
poor in what they are destroyed by wealth,
they are saved; and if they are rich in what
they waste, wealth leads to death. So let us
no longer seek the cause of the end
anywhere else but in the state and
disposition of the soul, towards obedience
to God and purity, against the breaking of
commandments and the gathering of evil.

Chapter 19

19 | Ὁ μὲν ἄρα ἀληθῶς καὶ καλῶς πλούσιός
ἐστὶν ὁ τῶν ἀρετῶν πλούσιος καὶ πάσῃ
τύχῃ χρῆσθαι ὁσίως καὶ πιστῶς δυνάμενος,
ὁ δὲ νόθος πλούσιος ὁ κατὰ σάρκα
πλουτῶν καὶ τὴν ζωὴν εἰς τὴν ἕξω κτῆσιν
μετενηνοχῶς τὴν παρερχομένην καὶ
φθειρομένην καὶ ἄλλοτε ἄλλου γινομένην
καὶ ἐν τῷ τέλει μηδενὸς μηδαμῇ. πάλιν αὖ
κατὰ τὸν αὐτὸν τρόπον καὶ γνήσιος

19 | The one who is truly and beautifully
rich is the one rich in virtues and able to
use all fortune honorably and faithfully. But
the rich person who is base is the one who
is wealthy according to the flesh and who
has transferred life to external possessions
that are passing, corrupting, and changing,
and in the end, are nothing at all. In the
same way, there is a true poor person and a

πτωχὸς καὶ νόθος ἄλλος πτωχὸς καὶ
ψευδώνυμος. ὁ μὲν κατὰ πνεῦμα πτωχός.
τὸ ἴδιον, ὁ δὲ κατὰ κόσμον. τὸ ἀλλότριον.
τῷ δὴ κατὰ κόσμον οὐ πτωχῷ καὶ πλουσίῳ
κατὰ τὰ πάθη ὁ κατὰ πνεῦμα οὐ πτωχός
καὶ κατὰ θεὸν πλούσιος ὑπόσθητι φησί
ὑπάρχοντων ἐν τῇ ψυχῇ σου
κτημάτων ἀλλοτρίων. ἵνα καθαρὸς τῇ
καρδίᾳ γενόμενος ἴδῃς τὸν θεόν, ὅπερ καὶ
δι' ἐτέρας φωνῆς ἐστὶν εἰσελθεῖν εἰς τὴν
βασιλείαν τῶν οὐρανῶν. καὶ πῶς αὐτῶν
ἀποστῆς; πωλήσας. τί οὖν; χρήματα ἀντὶ
κτημάτων λάβης; ἀντίδοσιν πλούτου πρὸς
πλοῦτον ποιησάμενος. ἐξαργυρίσας τὴν
φανεράν οὐσίαν; οὐδαμῶς· ἀλλὰ ἀντὶ τῶν
πρότερον ἐνυπάρχοντων τῇ ψυχῇ, ἣν
σῶσαι ποθεῖς, ἀντισταθόμενος ἕτερον
πλοῦτον θεοποιὸν καὶ ζωῆς χορηγὸν
αἰωνίου, τὰς κατὰ τὴν ἐντολὴν τοῦ θεοῦ
διαθέσεις. ἀνθ' ὧν σοι περιέσται μισθὸς καὶ
τιμὴ. διηνεκῆς σωτηρία καὶ αἰώνιος
ἀφθαρσία. οὕτως καλῶς πωλεῖς τὰ
ὑπάρχοντα, τὰ πολλὰ καὶ περισσὰ καὶ
ἀποκλείοντά σοι τοὺς οὐρανοὺς.
ἀντικαταλασσόμενος αὐτῶν τὰ σῶσαι
δυνάμενα. ἐκεῖνα ἐχέτωσαν οἱ σάρκινοι
πτωχοὶ καὶ τούτων δεόμενοι, σὺ δὲ τὸν
πνευματικὸν πλοῦτον ἀντιλαβὼν ἔχοις ἂν
ἤδη θησαυρὸν ἐν οὐρανοῖς.

base poor person, a false name. The one
who is poor in spirit is their own, while the
one who is poor in the world is someone
else's. The worldly poor are not poor, and
the rich according to passions are not poor
in spirit, while the rich according to God
are truly rich. "Keep away," it says, "from
the possessions in your soul that are
foreign." So that, becoming pure in heart,
you may see God, which is also another way
to enter the kingdom of heaven. And how
do you keep away from them? By selling.
What then? Will you take money in
exchange for possessions? Making an
exchange of wealth for wealth? You cannot
trade the visible essence; rather, in
exchange for what was previously in your
soul, which you desire to save, you bring in
another wealth that is divine and gives
eternal life, according to the
commandments of God. Instead of what
surrounds you, there will be reward and
honor, continuous salvation and eternal
incorruption. Thus, you sell well what you
have, the many and excessive things that
block you from heaven. By exchanging
them for what can save. Let the earthly
poor have those things and be in need of
them, but you, by taking hold of spiritual
wealth, will already have treasure in
heaven.

Chapter 20

20 | Ταῦτα μὴ συνιείς κατὰ τρόπον ὁ
πολυχρήματος καὶ ἔννομος ἄνθρωπος μηδὲ
ὅπως ὁ αὐτὸς καὶ πτωχὸς δύναται εἶναι καὶ
πλούσιος καὶ ἔχειν τε χρήματα καὶ μὴ ἔχειν
καὶ χρῆσθαι τῷ κόσμῳ καὶ μὴ χρῆσθαι,
ἀπῆλθε συγγνὸς καὶ κατηφής, λιπὼν τὴν
τάξιν τῆς ζωῆς. ἥς ἐπιθυμεῖν μόνον. ἀλλ'

20 | The person who is wealthy in a true
and good way is the one rich in virtues and
able to use all fortune honorably and
faithfully. But the base rich person is the
one who is wealthy according to the flesh
and who has transferred life to external
possessions that are fleeting, corrupting,

οὐχὶ καὶ τυχεῖν ἡδύνατο, τὸ δύσκολον ποιήσας ἀδύνατον αὐτὸς ἑαυτῷ. δύσκολον γὰρ ἦν μὴ περιάγεσθαι μηδὲ καταστράπτεσθαι τὴν ψυχὴν ὑπὸ τῶν προσόντων ἄβρων τῷ προδήλῳ πλούτῳ καὶ ἀνθηρῶν γοητευμάτων, οὐκ ἀδύνατον δὲ τὸ καὶ ἐν τούτῳ λαβέσθαι σωτηρίας, εἴ τις ἑαυτὸν ἀπὸ τοῦ αἰσθητοῦ πλούτου ἐπὶ τὸν νοητὸν καὶ θεοδίδακτον μεταγάγοι καὶ μάθοι τοῖς ἀδιαφόροις χρῆσθαι καλῶς καὶ ἰδίως καὶ ὡς ἂν εἰς ζωὴν αἰώνιον ὁρμήσῃ. καὶ οἱ μαθηταὶ δὲ τὸ πρῶτον μὲν καὶ αὐτοὶ περιδεεῖς καὶ καταπληγες γεγόνασιν. ἀκούσαντες τί δήποτε; ἄρα γε ὅτι χρήματα καὶ αὐτοὶ ἐκέκτηντο πολλά; ἀλλὰ καὶ αὐτὰ ταῦτα τὰ δικτύφια καὶ ἄγκιστρα καὶ τὰ ὑπηρετικὰ σκαφίδια ἀφῆκαν πάλα, ἅπερ ἦν αὐτοῖς μόνα. τί οὖν φοβηθέντες λέγουσι· «τίς δύναται σωθῆναι;» καλῶς ἤκουσαν καὶ ὡς μαθηταὶ τοῦ παραβολικῶς καὶ ἀσαφῶς λεχθέντος ὑπὸ τοῦ κυρίου καὶ ἦσθοντο τοῦ βάθους τῶν λόγων. ἔνεκα μὲν οὖν χρημάτων ἀκτημοσύνης εὐέλπιδες ἦσαν πρὸς σωτηρίαν· ἐπειδὴ δὲ συνήδεσαν ἑαυτοῖς μήπω τὰ πάθη τέλειον ἀποτεθειμένοι (ἀρτιμαθεῖς γὰρ ἦσαν καὶ νεωστὶ πρὸς τοῦ σωτῆρος ἡνδρολογημένοι), »περισσῶς ἐξεπλήσσοντο« καὶ ἀπεγίνωσκον ἑαυτοὺς οὐδέν τι ἥττον ἐκείνου τοῦ πολυχρημάτου καὶ δεινῶς τῆς κτήσεως περιεχομένου. ἦν γε προέκρινεν ζωῆς αἰωνίου. ἄξιον οὖν ἦν τοῖς μαθηταῖς φόβου πάντως. εἰ καὶ ὁ χρήματα κεκτημένος καὶ ὁ τῶν παθῶν ἔγκυος, ὧν ἐπλούτουν καὶ αὐτοί, παραπλησίως ἀπελασθήσονται οὐρανῶν· ἀπαθῶν γὰρ καὶ καθαρῶν ψυχῶν ἐστὶν ἡ σωτηρία.

and ever-changing, and in the end, are nothing at all. In the same way, there is a true poor person and a base poor person, a false name. The one who is poor in spirit is their own, while the one who is poor in the world is someone else's. The worldly poor are not truly poor, and the rich according to passions are not poor in spirit, while the rich according to God are truly rich. "Keep away," it says, "from the possessions in your soul that are foreign." So that, becoming pure in heart, you may see God, which is also another way to enter the kingdom of heaven. And how do you keep away from them? By selling. What then? Will you take money in exchange for possessions? Making an exchange of wealth for wealth? You cannot trade the visible essence; rather, in exchange for what was previously in your soul, which you desire to save, you bring in another wealth that is divine and gives eternal life, according to the commandments of God. Instead of what surrounds you, there will be reward and honor, continuous salvation and eternal incorruption. Thus, you sell well what you have, the many and excessive things that block you from heaven. By exchanging them for what can save. Let the earthly poor have those things and be in need of them, but you, by taking hold of spiritual wealth, will already have treasure in heaven.

Chapter 21

21 | Ὁ δὲ κύριος ἀποκρίνεται διότι »τὸ ἐν ἀνθρώποις ἀδύνατον δυνατὸν θεῷ«. πάλιν καὶ τοῦτο μεγάλης σοφίας μεστόν ἐστιν. ὅτι καθ' αὐτὸν μὲν ἀσκῶν καὶ διαπονούμενος ἀπάθειαν ὁ ἄνθρωπος οὐδὲν ἀνύει, ἐὰν δὲ γένηται δῆλος ὑπερεπιθυμῶν τούτου καὶ διεσπουδακῶς. τῇ προσθήκῃ τῆς παρὰ θεοῦ δυνάμεως περιγίνεται· βουλομέναις μὲν γὰρ ταῖς ψυχαῖς ὁ θεὸς συνεπιπνεῖ, εἰ δὲ ἀποσταῖεν τῆς προθυμίας. καὶ τὸ δοθὲν ἐκ θεοῦ πνεῦμα συνεστάλη· τὸ μὲν γὰρ ἄκοντας σῶζειν ἐστὶ βιαζομένου, τὸ δὲ αἰρουμένους χαριζομένου. οὐδὲ τῶν καθευδόντων καὶ βλακευόντων ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ἀλλ' οἱ »βιασταὶ ἀρπάζουσιν αὐτήν«· αὕτη γὰρ μόνη βία καλή, θεὸν βιάσασθαι καὶ παρὰ θεοῦ ζωὴν ἀρπάσαι, ὁ δὲ γνοὺς τοὺς βιαίως, μᾶλλον δὲ βεβαίως ἀντεχομένους [συνεχώρησεν] εἶξεν· χαίρει γὰρ ὁ θεὸς τὰ τοιαῦτα ἡττώμενος. τοιγάρτοι τούτων ἀκούσας ὁ μακάριος Πέτρος. ὁ ἐκλεκτός. ὁ ἐξαιρετός, ὁ πρῶτος τῶν μαθητῶν. ὑπὲρ οὗ μόνου καὶ ἑαυτοῦ τὸν. φόρον ὁ σωτὴρ ἐκτελεῖ, ταχέως ἥρπασε καὶ συνέβαλε τὸν λόγον. καὶ τί φησιν; »ἴδε ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι.« τὰ δὲ »πάντα« εἰ μὲν τὰ κτήματα τὰ ἑαυτοῦ λέγει. τέσσαρας ὀβολοὺς ἴσως. τὸ τοῦ λόγου, καταλιπὼν μεγαλύνεται καὶ τούτων ἀνταξίαν ἀποφαίνων ἂν λάθοι τὴν βασιλείαν τῶν οὐρανῶν· εἰ δέ, ἅπερ ἄρτι νῦν λέγομεν, τὰ παλαιὰ νοητὰ κτήματα καὶ ψυχικὰ νοσήματα ἀπορρίψαντες ἔπονται κατ' ἵχνος τοῦ διδασκάλου, τοῦτ' ἂν ἀνάπτοιτο ἤδη τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις. τοῦτο γὰρ ἀκολουθεῖν ὄντως τῷ σωτῆρι. ἀναμαρτησίαν καὶ τελειότητα τὴν ἐκείνου μετερχόμενον καὶ πρὸς ἐκεῖνον ὥσπερ κάτοπτρον κοσμοῦντα καὶ ρυθμίζοντα τὴν ψυχὴν καὶ πάντα διὰ πάντων ὁμοίως διατιθέντα.

21 | The Lord replies, "What is impossible for people is possible for God." This is also full of great wisdom. For by themselves, people striving and struggling for indifference achieve nothing, but if they become clearly eager for this and work hard, they are overcome by the power from God. For God breathes together with the willing souls, but if they turn away from their eagerness, the spirit given from God is taken away. For saving those who are unwilling is by force, while saving those who choose is given freely. The kingdom of God does not belong to those who are sleeping and being foolish, but "the violent take it by force." This is the only good violence: to force God and seize life from God. The one who knows those who are forcefully holding on will let go more surely. For God rejoices in such things, being defeated. Hearing this, the blessed Peter, the chosen one, the exceptional one, the first of the disciples, for whom the Savior pays the price, quickly grasped and joined the words. And what does he say? "Look, we have left everything and followed you." If "everything" refers to his possessions, perhaps four obols, he would be saying that by leaving the word, he is growing and showing that he is worthy of the kingdom of heaven. But if, as we just said, by casting off the old spiritual possessions and soul sicknesses, they follow closely in the footsteps of the teacher, this would already light up those who are inscribed in heaven. For truly following the Savior means pursuing his sinlessness and perfection, and towards him, like a mirror, shaping and adjusting the soul and everything arranged alike through all.

Chapter 22

22 | »Ἀποκριθεὶς δὲ Ἰησοῦς· ἀμὴν ὑμῖν λέγω. ὃς ἂν ἀφῇ τὰ ἴδια καὶ γονεῖς καὶ ἀδελφοὺς καὶ χρήματα ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου. ἀπολήψεται ἑκατονταπλασίονα.« ἀλλὰ μηδὲ τοῦθ' ἡμᾶς ἐπιταρασσέτω μηδὲ τὸ ἔτι τούτου σκληρότερον ἀλλαχοῦ ταῖς φωναῖς ἐξηνηνεγμένον· »ὃς οὐ μισεῖ πατέρα καὶ μητέρα καὶ παῖδας. προσέτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, ἐμὸς μαθητὴς εἶναι οὐ δύναται.« οὐ γὰρ εἰσηγεῖται μῖσος καὶ διάλυσιν ἀπὸ τῶν φιλτάτων ὁ τῆς εἰρήνης θεός. ὃ γε καὶ τοὺς ἐχθροὺς ἀγαπᾷν παραινῶν. εἰ δὲ τοὺς ἐχθροὺς ἀγαπητέον, ἀνάλογον ἀπ' ἐκείνων ἀνιόντι καὶ τοὺς ἐγγυτάτω γένους· ἢ εἰ μισητέον τοὺς πρὸς αἵματος, πολὺ μᾶλλον τοὺς ἐχθροὺς προβάλλεσθαι κατιῶν ὁ λόγος διδάσκει, ὥστε ἀλλήλους ἀναιροῦντες ἐλέγχουσιν· ἂν οἱ λόγοι. ἀλλ' οὐδ' ἀναιροῦσιν οὐδ' ἐγγύς, ἀπὸ γὰρ τῆς αὐτῆς γνώμης καὶ διαθέσεως καὶ ἐπὶ τῷ αὐτῷ ὄρω πατέρα μισοῖ τις ἂν καὶ ἐχθρὸν ἀγαπῶν ὁ μήτε ἐχθρὸν ἀμυνόμενος μήτε πατέρα Χριστοῦ πλέον αἰδούμενος. ἐν ἐκείνῳ μὲν γὰρ τῷ λόγῳ μῖσος ἐκκόπτει καὶ κακοποιᾷν, ἐν τούτῳ δὲ τὴν πρὸς τὰ σύντροφα δυσωπίαν. εἰ βλάπτοι πρὸς σωτηρίαν, εἰ γοῦν ἄθεος εἴη τινὶ πατὴρ ἢ υἱὸς ἢ ἀδελφὸς καὶ κώλυμα τῆς πίστεως γένοιτο καὶ ἐμπόδιον τῆς ἄνω ζωῆς, τούτῳ μὴ συμφερέσθω μηδὲ ὁμολογεῖτω. ἀλλὰ τὴν σαρκικὴν οἰκειότητα διὰ τὴν πνευματικὴν ἐχθραν διαλυσάτω.

Chapter 23

23 | Νόμισον εἶναι τὸ πρᾶγμα διαδικασίαν, ὁ μὲν πατήρ σοι δοκεῖτω παρεστῶς λέγειν

22 | Jesus answered, "Truly I tell you, whoever leaves their own things, parents, brothers, and money for my sake and for the sake of the gospel will receive a hundred times as much." But let this not disturb us, nor let it be made harder by other voices saying, "Whoever does not hate father, mother, and children, and even their own life cannot be my disciple." For God, who is the God of peace, does not teach hatred or division from those who are dear. He even advises to love enemies. If we are to love our enemies, it is even more fitting to love those who are close to us. If we are to hate those of our own blood, it is much more unreasonable to bring up hatred against enemies, so that the words would condemn each other. But they do not condemn, nor are they close, for from the same mind and disposition, one might hate a father and love an enemy, while neither defending the enemy nor being more ashamed of Christ than of a father. In that word, hatred cuts off and brings about evil, while in this one, it brings about a foulness toward companions. If a father, son, or brother becomes a hindrance to faith and an obstacle to the higher life, let them not be of any benefit or agreement. But let the fleshly ties be broken because of spiritual enmity.

23 | Consider the matter as a trial. Your father might say to you, "I gave you life and

ἔγώ σε ἔσπειρα καὶ ἔθρεψα, ἀκολούθει μοι καὶ συναδίκει καὶ μὴ πείθου τῷ Χριστοῦ νόμῳ· καὶ ὁπόσα ἂν εἴποι βλάσφημος ἄνθρωπος καὶ νεκρὸς τῇ φύσει. ἐτέρωθεν δὲ ἄκουε τοῦ σωτῆρος· ἔγώ σε ἀνεγέννησα, κακῶς ὑπὸ κόσμου πρὸς θάνατον γεγεννημένον, ἡλευθέρωσα, ἰασάμην, ἐλυτρώσάμην· ἐγώ σοι παρέξω ζωὴν ἄπαυστον, αἰώνιον, ὑπερκόσμιον· ἐγώ σοι δείξω θεοῦ πατρὸς ἀγαθοῦ πρόσωπον· »μὴ κάλει σεαυτῷ πατέρα ἐπὶ γῆς·« οἱ νεκροὶ τοὺς νεκροὺς θαπτέτωσαν, σὺ δέ μοι ἀκολούθει·« ἀνάξω γάρ σε εἰς ἀνάπαυσιν καὶ ἀπόλαυσιν ἀρρήτων καὶ ἀλέκτων ἀγαθῶν, »ἃ μήτε ὀφθαλμὸς εἶδε μήτε οὖς ἤκουσε μήτε ἐπὶ καρδίαν ἀνθρώπων ἀνέβη. εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι καὶ ἰδεῖν ἅπερ ἡτοίμασεν ὁ θεὸς τοῖς ἁγίοις ἀγαθὰ καὶ τοῖς φιλοῦσιν αὐτὸν τέκνοις.« ἐγώ σου τροφεὺς ἄρτον ἐμαυτὸν διδούς, οὗ γευσάμενος οὐδεὶς ἔτι πείραν θανάτου λαμβάνει, καὶ πόμα καθ' ἡμέραν ἐνδιδούς ἀθανασίας· ἐγώ διδάσκαλος ὑπερουρανίων παιδευμάτων· ὑπὲρ σοῦ πρὸς τὸν θάνατον διηγωνισάμην καὶ τὸν σὸν ἐξέτισα θάνατον, ὃν ὥφειλες ἐπὶ τοῖς προημαρτημένοις καὶ τῇ πρὸς θεὸν ἀπιστίᾳ· τούτων τῶν λόγων ἐκατέρωθεν διακούσας ὑπὲρ σεαυτοῦ δίκασον καὶ τὴν ψῆφον ἀνένεγκε τῇ σου τοῦ σωτηρία· κἂν ἀδελφὸς ὅμοιος λέγῃ κἂν τέκνον κἂν γυνὴ κἂν ὁστισοῦν. πρὸ πάντων ἐν σοὶ Χριστὸς ὁ νικῶν ἔστω· ὑπὲρ σοῦ γὰρ ἀγωνίζεται.

raised you, follow me and do not obey the law of Christ," and whatever he says would be blasphemous and dead by nature. On the other hand, listen to the Savior: "I have given you new birth, born into death by the world, I have freed you, healed you, and redeemed you. I will give you unending, eternal, and supernal life. I will show you the face of the good Father God. Do not call anyone on earth your father. Let the dead bury their dead, but you follow me. For I will lead you to rest and enjoyment of unspeakable and unending good things, which neither eye has seen, nor ear heard, nor has it entered into the heart of people. These are the things that angels long to look into and see, which God has prepared for the holy and those who love Him as children." I give you bread, my own self, and whoever tastes it will no longer experience death, and I give you a drink of immortality every day. I am the teacher of heavenly teachings. I fought for you against death and released you from the death you owed because of your past sins and your unbelief toward God. Hearing these words from both sides, judge for yourself and cast your vote for your own salvation. Even if a brother, child, wife, or anyone else says the same, above all, let Christ, who conquers, be in you. For he fights for you.

Chapter 24

24 | Δύνασαι καὶ τῶν χρημάτων ἐπίπροσθεν εἶναι; φράσον καὶ οὐκ ἀπάγει σε Χριστὸς τῆς κτήσεως, ὁ κύριος οὐ φθονεῖ. ἀλλ' ὁρᾷς σεαυτὸν ἡττώμενον ὑπ'

24 | Can you be in front of money? Think about it, and Christ will not take away your possessions; the Lord does not envy. But do you see yourself being defeated by them

αὐτῶν καὶ ἀνατρεπόμενον; ἄφες, ῥῖψον.
μίσησον, ἀπόταξαι, φύγε· »κἂν ὁ δέξιός σου
ὀφθαλμὸς σκανδαλίζῃ σε. ταχέως ἔκκοψον
αὐτόν· « αἰρετώτερον ἑτεροφθάλμῳ
βασιλείᾳ θεοῦ ἢ ὀλοκλήρῳ τὸ πῦρ· κἂν χεὶρ
κἂν ποὺς κἂν ἡ ψυχὴ, μίσησον αὐτήν. ἂν
γὰρ ἐνταῦθα ἀπόληται ὑπὲρ Χριστοῦ, ἐκεῖ
σωθήσεται.

and being turned upside down? Let it go.
Throw it away. Hate it, reject it, flee from it.
"If your right eye causes you to stumble,
quickly cut it out." It is better to enter the
kingdom of God with one eye than to be
thrown into the fire with both. Whether it
is your hand, foot, or soul, hate it. For if you
lose it here for Christ's sake, you will be
saved there.

Chapter 25

25 | Ταύτης δὲ ὁμοίως ἔχεται τῆς γνώμης
καὶ τὸ ἐπόμενον. »νῦν δὲ ἐν τῷ καιρῷ
τούτῳ ἀγροὺς καὶ χρήματα καὶ οἰκίας καὶ
ἀδελφοὺς ἔχειν μετὰ διωγμῶν εἰς ποῦ; «
οὔτε γὰρ ἀχρημάτους οὔτε ἀνεστίους οὔτε
ἀναδέλφους ἐπὶ τὴν ζωὴν καλεῖ. ἐπεὶ καὶ
πλουσίους κέκληκεν, ἀλλ' ὃν τρόπον
προειρήκαμεν, καὶ ἀδελφοὺς κατὰ ταύτῃ
ὥσπερ Πέτρον μετὰ Ἀνδρέου καὶ Ἰάκωβον
μετὰ Ἰωάννου, τοὺς Ζεβεδαίου παῖδας, ἀλλ'
ὁμονοοῦντας ἀλλήλοις τε καὶ Χριστῷ. τὸ δὲ
»μετὰ διωγμῶν« ταῦτα ἕκαστα ἔχειν
ἀποδοκιμάζει· διωγμὸς δὲ ὃ μὲν τις ἔξωθεν
περιγίνεται τῶν ἀνθρώπων ἢ δι' ἔχθραν ἢ
διὰ φθόνον ἢ διὰ φιλοκέρδειαν ἢ κατ'
ἐνέργειαν διαβολικὴν τοὺς πιστοὺς
ἐλαυνόντων· ὃ δὲ χαλεπώτατος ἔνδοθεν
ἐστὶ διωγμός, ἐξ αὐτῆς ἐκάστῳ τῆς ψυχῆς
προπεμπόμενος λυμαιομένης ὑπὸ
ἐπιθυμιῶν ἀθέων καὶ ἡδονῶν ποικίλων καὶ
φαύλων ἐλπίδων καὶ φθαρτικῶν
ὀνειροπολημάτων, ὅταν. αἰετῶν πλειόνων
ὀρεγομένη καὶ λυσσῶσα ὑπὸ ἀγρίων
ἐρώτων καὶ φλεγόμενη, καθάπερ κέντροις
ἢ μύωψι τοῖς προσκειμένοις αὐτῇ πάθειν
ἐξαίμασσεται πρὸς σπουδᾶς μανιώδεις καὶ
ζωῆς ἀπόγνωσιν καὶ θεοῦ καταφρόνησιν.
οὗτος ὁ διωγμὸς βαρύτερος καὶ
χαλεπώτερος, ἔνδοθεν ὀρμώμενος, αἰετῶν

25 | The same applies to this opinion and
the following one. "Now, in this time, what
good is it to have fields, money, houses, and
brothers with persecutions?" For neither
the poor, nor the hungry, nor the
brotherless are called to life. He has also
called the rich, but in the way we have said,
and brothers like Peter with Andrew and
James with John, the sons of Zebedee, but
they were united with each other and with
Christ. The phrase "with persecutions"
shows that having these things is not good.
Persecution comes from outside, either
from hatred, envy, greed, or from the evil
actions of those attacking the faithful. But
the hardest persecution is from within,
coming from the very soul, being harmed
by desires and pleasures, by false hopes
and destructive dreams. When it is always
longing for more and raging with wild
desires, it is like being stung by wasps,
leading to mad pursuits and despair of life
and contempt for God. This inner
persecution is heavier and harder, always
present, which even the one being
persecuted cannot escape. For the enemy is
carried within oneself. So, the external fire
tests you, while the internal one brings
about death. An external war can be easily

συνών, ὃν οὐδὲ ἐκφυγεῖν ὁ διωκόμενος δύναται· τὸν γὰρ ἐχθρὸν ἐν ἑαυτῷ περιάγει πανταχοῦ. οὕτω καὶ πύρωσις ἢ μὲν ἔξωθεν προσπίπτουσα δοκιμασίαν κατεργάζεται, ἢ δὲ ἔνδοθεν θάνατον διαπράσσεται. καὶ πόλεμος ὁ μὲν ἐπακτὸς ῥαδίως καταλύεται, ὁ δὲ ἐν τῇ ψυχῇ μέχρι θανάτου παραμετρεῖται. μετὰ διωγμοῦ τοιοῦτου πλοῦτον ἂν ἔχῃς τὸν αἰσθητὸν κἂν ἀδελφοὺς τοὺς πρὸς αἵματος καὶ τὰ ἄλλα ἐνέχυρα, κατάλιπε τὴν τούτων παγκτησίαν τὴν ἐπὶ κακῷ, εἰρήνην σεαυτῷ παράσχε, ἐλευθερώθητι διωγμοῦ μακροῦ, ἀποστράφηθι πρὸς τὸ εὐαγγέλιον ἀπ' ἐκείνων, ἐλοῦ τὸν σωτῆρα πρὸ πάντων, τὸν τῆς σῆς συνήγορον καὶ παράκλητον ψυχῆς, τὸν τῆς ἀπείρου πρύτανιν ζωῆς. »τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια·« καὶ ἐν μὲν τῷ παρόντι χρόνῳ ὠκύμορα καὶ ἀβέβαια. »ἐν δὲ τῷ ἐρχομένῳ ζωῇ[ν] ἐστὶν αἰώνιος.«

ended, but the war within the soul lasts until death. If you have wealth in such persecution, and even blood relatives and other securities, leave behind their harmful possessions. Give yourself peace, be freed from long persecution, turn toward the gospel away from them, choose the Savior above all, who is your advocate and comforter of your soul, the ruler of eternal life. For the things seen are temporary, but the things not seen are eternal." In the present time, they are fleeting and uncertain. "But in the coming time, there is eternal life.

Chapter 26

26 | »Ἔσονται οἱ πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.« τοῦτο πολὺχουν μὲν ἐστὶ κατὰ τὴν ὑπόνοιαν καὶ τὸν σαφηνισμόν, οὐ μὴν ἔν γε τῷ παρόντι τὴν ζήτησιν ἀπαιτεῖ· οὐ γὰρ μόνον ῥέπει πρὸς τοὺς πολυκτῆμονας, ἀλλ' ἀπλῶς πρὸς ἅπαντας ἀνθρώπους τοὺς πίστει καθάπαξ ἑαυτοὺς ἐπιδιδόντας. ὥστε τοῦτο μὲν ἀνακείσθω τὰ νῦν. τὸ δὲ γε προκείμενον ἡμῖν οἶμαι μηδέν τι ἐνδεέστερον τῆς ἐπαγγελίας δεδεῖχθαι, ὅτι τοὺς πλουσίους οὐδένα τρόπον ὁ σωτὴρ κατ' αὐτόν γε τὸν πλοῦτον καὶ τὴν περιβολὴν τῆς κτήσεως ἀποκέκλεικεν οὐδ' αὐτοῖς ἀποτετάφρευκεν τὴν σωτηρίαν, εἴ γε δύναιντο καὶ βούλοιντο ὑποκύπτειν τοῦ θεοῦ ταῖς ἐντολαῖς καὶ τῶν προσκαίρων προτιμῶεν τὴν ἑαυτῶν ζωὴν καὶ βλέπειεν

26 | "The first will be last, and the last will be first." This is very clear in meaning, but it does not demand an answer in the present. For it does not only apply to the wealthy, but simply to all people who give themselves fully to faith. So, let this be set aside for now. What is before us, I believe, shows nothing lacking in the promise, that the Savior has not closed off salvation from the rich because of their wealth and possessions. If they were willing to obey God's commands and prefer their lives to temporary things, looking to the Lord with focused attention, like sailors watching for the signals of a good captain, asking what he wants, what he commands, what he means, and what he gives to his crew,

πρὸς τὸν κύριον ἀτενεῖ τῷ βλέμματι, καθάπερ εἰς ἀγαθοῦ κυβερνήτου νεῦμα δεδορκότες, τί βούλεται, τί προστάσσει, τί σημαίνει, τί δίδωσι τοῖς αὐτοῦ ναύταις [τὸ] σύνθημα, ποῦ καὶ πόθεν τὸν ὄρμον ἐπαγγέλλεται. τί γὰρ ἀδικεῖ τις, εἰ προσέχων τὴν γνώμην καὶ φειδόμενος πρὸ τῆς πίστεως βίον ἱκανὸν συνελέξατο; ἢ καὶ τὸ τούτου μᾶλλον ἀνέγκλητον, εἰ εὐθύς ὑπὸ τοῦ θεοῦ τοῦ τὴν τύχην νέμοντος εἰς οἶκον τοιούτων ἀνθρώπων εἰσῳκίσθη καὶ γένος ἀμφιλαφὲς τοῖς χρήμασιν [ἰσχυρὸν] καὶ τῷ πλούτῳ κρατοῦν; εἰ γὰρ διὰ τὴν ἀκούσιον ἐν πλούτῳ γένεσιν ἀπελήλαται ζωῆς, ἀδικεῖται μᾶλλον ὑπὸ τοῦ γειναμένου θεοῦ, προσκαίρου μὲν ἡδυπαθείας κατηξιωμένος, αἰδίου δὲ ζωῆς ἀπεστερημένος, τί δ' ὅλως πλοῦτον ἐχρῆν ἐκ γῆς ἀνατεῖλαί ποτε, εἰ χορηγὸς καὶ πρόξενός ἐστι θανάτου; ἀλλ' εἰ δύναται τις ἐνδοτέρῳ τῶν ὑπαρχόντων κάμπτειν τῆς ἐξουσίας καὶ μέτρια φρονεῖν καὶ σωφρονεῖν καὶ θεὸν μόνον ζητεῖν καὶ θεὸν ἀναπνεῖν καὶ θεῷ συμπολιτεύεσθαι. πτωχὸς οὗτος παρέστηκε ταῖς ἐντολαῖς, ἐλεύθερος, ἀήττητος, ἄνοσος, ἄτρωτος ὑπὸ χρημάτων· εἰ δὲ μή, θᾶττον κάμηλος διὰ βελόνης εἰσελεύσεται ἢ ὁ τοιοῦτος πλούσιος ἐπὶ τὴν βασιλείαν τοῦ θεοῦ παρελεύσεται. σημαίνεται μὲν οὖν τι καὶ ὑψηλότερον ἢ κάμηλος διὰ στενῆς ὁδοῦ καὶ τεθλιμμένης φθάνουσα τὸν πλούσιον, ὅπερ ἐν τῇ περὶ ἀρχῶν καὶ θεολογίας ἐξηγήσει μυστήριον τοῦ σωτῆρος ὑπάρχει μαθεῖν·

where and from where he promises the harbor. For what wrong does someone do if, paying attention to the truth and being careful, they gather enough life before faith? Or is it even more undeniable if they are immediately welcomed by God, who gives fortune to such people, and a family strong in wealth? For if someone is driven away from life because of their unintentional birth into wealth, they are wronged more by the God who created them, being granted temporary pleasures but deprived of eternal life. Why should wealth arise from the earth if it is a sponsor and cause of death? But if someone can bend their will away from their possessions, think moderately, be wise, seek only God, breathe in God, and live in partnership with God, this poor person stands by the commands, free, undefeated, healthy, and untouched by wealth. But if not, it is quicker for a camel to go through the eye of a needle than for such a rich person to enter the kingdom of God. Let it be known then that something higher is meant: the camel passing through a narrow and squeezed path reaches the rich, which is a mystery to learn about the Savior in the discussion of authority and theology.

Chapter 27

27 | οὐ μὴν ἀλλὰ τό γε φαινόμενον πρῶτον καὶ δι' ὃ λέλεκται τῆς παραβολῆς παρεχέσθω. διδασκέτω τοὺς εὐποροῦντας ὡς οὐκ ἀμελητέον τῆς ἑαυτῶν σωτηρίας

27 | However, let the apparent meaning come first, and let it be provided through the parable. Let those who are wealthy be taught that they should not neglect their

ὥς ἤδη προκατεγνωσμένους οὐδὲ καταποντιστέον αὖ πάλιν τὸν πλοῦτον οὐδὲ καταδικαστέον ὡς τῆς ζωῆς ἐπίβουλον καὶ πολέμιον, ἀλλὰ μαθητέον τίνα τρόπον καὶ πῶς πλούτῳ χρηστέον καὶ τὴν ζωὴν κτητέον. ἐπειδὴ γὰρ οὔτε ἐκ παντὸς ἀπόλλυται τις, ὅτι πλουτεῖ δεδιώς, οὔτε ἐκ παντὸς σφύζεται θαρρῶν καὶ πιστευῶν ὡς σωθήσεται, φέρε σκεπτέον ἦντινα τὴν ἐλπίδα αὐτοῖς ὁ σωτὴρ ὑπογράφει καὶ πῶς ἂν τὸ μὲν ἀνέλπιστον ἐχέγγυον γένοιτο, τὸ δὲ ἐλπισθὲν εἰς κτῆσιν ἀφίκοιτο. Φησὶν οὖν ὁ διδάσκαλος, τίς ἡ μεγίστη τῶν ἐντολῶν ἡρωτημένος· »ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου«, ταύτης μείζω μηδεμίαν ἐντολὴν εἶναι, καὶ μάλα εἰκότως, καὶ γὰρ καὶ περὶ τοῦ πρώτου καὶ περὶ τοῦ μεγίστου παρῆγγελαί. αὐτοῦ τοῦ θεοῦ πατὸς ἡμῶν, δι' οὗ καὶ γέγονε καὶ ἔστι τὰ πάντα καὶ εἰς ὃν τὰ σωζόμενα πάλιν ἐπανέρχεται. ὑπὸ τούτου τοίνυν προαγαπηθέντας καὶ τοῦ γενέσθαι τυχόντας οὐχ ὅσιον ἄλλο τι πρεσβύτερον ἄγειν καὶ τιμιώτερον, ἐκτίνοντας μόνην τὴν χάριν ταύτην μικρὰν ἐπὶ μεγίστοις, ἄλλο δὲ μηδοτιοῦν ἔχοντας ἀνενδεεῖ καὶ τελείῳ θεῷ πρὸς ἀμοιβὴν ἐπινοῆσαι, αὐτῷ δὲ τῷ ἀγαπᾶν τὸν πατέρα εἰς οἰκείαν ἰσχὺν καὶ δύναμιν ἀφθαρσίαν κομιζομένους, ὅσον γὰρ ἀγαπᾷ τις θεόν, τοσοῦτ' καὶ πλεον ἐνδοτέρῳ τοῦ θεοῦ παραδύεται. Δευτέραν δὲ τάξει καὶ οὐδέν τι μικροτέραν ταύτης εἶναι

own salvation, as if they are already condemned, nor should they sink their wealth again or be judged as enemies of life. Instead, they should learn how to use their wealth well and gain life. For no one is lost entirely because they are afraid of being rich, nor is anyone saved simply because they are bold and believe they will be saved. Therefore, consider what hope the Savior offers them and how the unexpected can become guaranteed, while the hoped-for can lead to possession. So the teacher says, when asked what is the greatest commandment: "You shall love the Lord your God with all your heart and with all your strength." There is no commandment greater than this, and rightly so, for it is commanded both about the first and about the greatest. This is from God our Father, through whom all things came to be and exist, and to whom the saved return. Therefore, those who are loved by Him and who have come to be should not lead anything else more holy or more honorable, extending this small grace toward the greatest, while having nothing lacking and thinking of a perfect God for their reward. To love the Father brings strength and incorruptible power, for the more one loves God, the more they draw closer to Him. In the second place, there is nothing smaller than this.

Chapter 28

28 | λέγει τό· »ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.« οὐκοῦν τὸν θεὸν ὑπὲρ σεαυτόν. πυνθανομένου δὲ τοῦ προσδιαλεγομένου »τίς ἐστὶν πλησίον;« οὐ

28 | He says: "You shall love your neighbor as yourself." Therefore, love God more than yourself. When the one speaking asks, "Who is my neighbor?" He does not limit it

τὸν αὐτὸν τρόπον Ἰουδαίοις προωρίσατο
τὸν πρὸς αἵματος οὐδὲ τὸν πολίτην οὐδὲ
τὸν προσήλυτον οὐδὲ τὸν ὁμοίως
περιτετημένον οὐδὲ τὸν ἐνὶ καὶ ταύτῳ
νόμῳ χρώμενον· ἀλλὰ ἄνωθεν
καταβαίνοντα ἀπὸ Ἱερουσαλὴμ ἄγει τῷ
λόγῳ τινὰ εἰς Ἱεριχὼ καὶ τοῦτον δείκνυσιν
ὑπὸ ληστῶν συγκεκεντημένον, ἐρριμμένον
ἡμιθνήτα ἐπὶ τῆς ὁδοῦ, ὑπὸ ιερέως
παροδευόμενον, ὑπὸ Λευίτου
παρορώμενον, ὑπὸ δὲ τοῦ Σαμαρείτου τοῦ
ἐξωνειδισμένου καὶ ἀφωρισμένου
κατελεομένου, ὃς οὐχὶ κατὰ τύχην ὡς
ἐκεῖνοι παρῆλθεν, ἀλλ' ἦκε
συνεσκευασμένος ὧν ὁ κινδυνεύων ἐδεῖτο,
οἶνον, ἔλαιον, ἐπιδέσμους, κτῆνος, μισθὸν
τῷ πανδοχεῖ, τὸν μὲν ἤδη διδόμενον, τὸν δὲ
προσυπισχνούμενον. »τίς«, ἔφη, »τούτων
γέγονε πλησίον τῷ τὰ δεινὰ παθόντι;« τοῦ
δὲ ἀποκριναμένου ὅτι »ὁ τὸν ἔλεον πρὸς
αὐτὸν ἐπιδειξάμενος· καὶ σὺ τοίνυν
πορευθεὶς οὕτω ποιεῖ«, ὡς τῆς ἀγάπης
βλαστανούσης εὐποιίαν.

Chapter 29

29 | Ἐν ἀμφοτέραις μὲν οὖν ταῖς ἐντολαῖς
ἀγάπην εἰσηγεῖται, τάξει δ' αὐτὴν διήρηκε,
καὶ ὅπου μὲν τὰ πρωτεῖα τῆς ἀγάπης
ἀνάπτει τῷ θεῷ, ὅπου δὲ τὰ δευτερεῖα
νέμει τῷ πλησίον. τίς δ' ἂν ἄλλος οὗτος εἴη
πλὴν αὐτοῦ ὁ σωτήρ; ἢ τίς μᾶλλον ἡμᾶς
ἐλεήσας ἐκείνου, τοῦς ὑπὸ τῶν
κοσμοκρατόρων τοῦ σκοτοῦς ὀλίγου
τεθανατωμένους τοῖς πολλοῖς τραύμασι.
φόβοις, ἐπιθυμίαις, ὀργαῖς, λύπαις,
ἀπάταις, ἡδοναῖς; τούτων δὲ τῶν
τραυμάτων μόνος ἰατρὸς Ἰησοῦς,
ἐκκόπτων ἄρδην τὰ πάθη πρόρριζα, οὐχ
ὥσπερ ὁ νόμος ψιλὰ τὰ ἀποτελέσματα,
τοὺς καρποὺς τῶν πονηρῶν φυτῶν, ἀλλὰ

to Jews, nor to a blood relative, nor to a
citizen, nor to a convert, nor to someone
who is similarly circumcised or follows the
same law. Instead, He tells a story about
someone coming down from Jerusalem to
Jericho, who was attacked by robbers,
beaten, and left half-dead on the road. A
priest passed by, ignoring him, and a Levite
also passed by, looking away. But a
Samaritan, who was despised and
separated from the others, came to him. He
did not pass by like the others, but came
prepared with what the one in danger
needed: wine, oil, bandages, and an animal,
paying the innkeeper for care, some
already given and some promised. "Who,"
He asked, "became a neighbor to the one
who suffered greatly?" The answer was,
"The one who showed mercy to him." And
He said, "You go and do likewise," showing
that love brings forth good deeds.

29 | In both commandments, love is
introduced, but it is arranged in order: the
first connects love to God, while the second
directs it to the neighbor. Who else could
this be but the Savior Himself? And who is
more merciful to us, who are nearly killed
by the rulers of darkness with many
wounds from fears, desires, anger, sorrow,
deceptions, and pleasures? Only Jesus is the
healer of these wounds, cutting out the
passions at their roots, not like the law,
which only addresses the results, the fruits
of evil plants, but bringing His own axe to
the roots of wickedness. He is the one who
pours out the wine, the blood of David's

τὴν ἀξίνην τὴν ἑαυτοῦ πρὸς τὰς ῥίζας τῆς κακίας προσαγαγών. οὗτος ὁ τὸν οἶνον. τὸ αἶμα τῆς ἀμπέλου τῆς Δαβίδ, ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχάς, οὗτος ὁ τὸ ἔλαιον, τὸν ἐκ σπλάγχνων πατρὸς ἔλεον, προσενεγκών καὶ ἐπιδαψιλευόμενος, οὗτος ὁ τοὺς τῆς ὑγείας καὶ σωτηρίας δεσμοὺς ἀλύτους ἐπιδείξας, ἀγάπην, πίστιν, ἐλπίδα, οὗτος ὁ διακονεῖν ἀγγέλους καὶ ἀρχὰς καὶ ἐξουσίας ἡμῖν ἐπιτάξας ἐπὶ μεγάλῳ μισθῷ, διότι καὶ αὐτοὶ ἐλευθερωθήσονται ἀπὸ τῆς ματαιότητος τοῦ κόσμου παρὰ τὴν ἀποκάλυψιν τῆς δόξης τῶν υἱῶν τοῦ θεοῦ. τοῦτον οὖν ἀγαπᾶν ἴσα χρὴ τῷ θεῷ. ἀγαπᾷ δὲ Χριστὸν Ἰησοῦν ὁ τὸ θέλημα αὐτοῦ ποιῶν καὶ φυλάσσων αὐτοῦ τὰς ἐντολάς. »οὐ γὰρ πᾶς ὁ λέγων μοι »κύριε κύριε« εἰσελεύσεται εἰς τὴν τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου.« καὶ »τί με λέγετε »κύριε κύριε« καὶ οὐ ποιεῖτε ἃ λέγω;« καὶ »ὕμεις μακάριοι οἱ ὁρῶντες καὶ ἀκούοντες ἃ μήτε δίκαιοι μήτε προφηταί«, ἐὰν ποιῇτε ἃ λέγω.

vine, upon our wounded souls. He is the one who brings the oil, the mercy from the Father's heart, offering and pouring it out. He is the one who shows us the bonds of health and salvation, love, faith, and hope, and who commands angels, authorities, and powers to serve us for a great reward, because they too will be freed from the emptiness of the world at the revelation of the glory of the sons of God. Therefore, to love Him should be equal to loving God. The one who loves Christ Jesus is the one who does His will and keeps His commandments. "For not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father." And, "Why do you call me 'Lord, Lord,' and not do what I say?" And, "Blessed are you who see and hear what neither the righteous nor the prophets see," if you do what I say.

Chapter 30

30 | Πρῶτος μὲν οὖν οὗτός ἐστιν ὁ Χριστὸν ἀγαπῶν. δεύτερος δὲ ὁ τοὺς ἐκείνῳ πεπιστευκότας τιμῶν καὶ περιέπων. ὃ γὰρ ἂν τις εἰς μαθητὴν ἐργάσῃται, τοῦτο εἰς ἑαυτὸν ὁ κύριος ἐκδέχεται καὶ πᾶν ἑαυτοῦ ποιεῖται. »δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, καὶ ἐδίψησα καὶ ἐδώκατέ μοι πιεῖν. καὶ ξένος ἦμην καὶ συνηγάγετέ με. γυμνὸς ἦμην καὶ ἐνεδύσατέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἦλθετε πρὸς με. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες·

30 | First, this is the one who loves Christ. Second, it is the one who honors and respects those who believe in Him. For whatever someone does for a disciple, the Lord accepts it as if done for Himself and considers it His own. "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink. I was a stranger, and you welcomed me; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me." Then the righteous will answer Him, saying, "Lord, when did we

κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; πότε δὲ εἶδομέν σε ξένον καὶ συνηγάγομεν. ἢ γυμνὸν καὶ περιεβάλομεν; ἢ πότε σε εἶδομεν ἀσθενοῦντα καὶ ἐπεσκεψάμεθα; ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σέ; ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν. ἐφ’ ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων. ἐμοὶ ἐποιήσατε. « πάλιν ἐκ τῶν ἐναντίων τοὺς ταῦτα μὴ παρασχόντας αὐτοῖς εἰς τὸ πῦρ ἐμβάλλει τὸ αἰώνιον, ὡς αὐτῷ μὴ παρεσχηκότας. καὶ ἄλλαχοῦ· »ὁ ὑμᾶς δεχόμενος ἐμὲ δέχεται, ὁ ὑμᾶς μὴ δεχόμενος ἐμὲ ἀθετεῖ.»

Chapter 31

31 | Τούτους καὶ τέκνα καὶ παιδία καὶ νήπια καὶ φίλους ὀνομάζει καὶ μικροὺς ἐνθάδε ὡς πρὸς τὸ μέλλον ἄνω μέγεθος αὐτῶν. »μὴ καταφρονήσητε« λέγων »ἐνὸς τῶν μικρῶν τούτων· τούτων γὰρ οἱ ἄγγελοι διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.« καὶ ἐτέρωθι· »μὴ φοβεῖσθε. τὸ μικρὸν ποίμνιον· ὑμῖν γὰρ εὐδόκησεν ὁ πατὴρ παραδοῦναι τὴν βασιλείαν« τῶν οὐρανῶν. κατὰ τὰ αὐτὰ καὶ τοῦ μεγίστου ἐν γεννητοῖς γυναικῶν Ἰωάννου τὸν ἐλάχιστον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, τουτέστι τὸν ἑαυτοῦ μαθητὴν, εἶναι μείζω λέγει. καὶ πάλιν· »ὁ δεχόμενος δίκαιον ἢ προφήτην εἰς ὄνομα δικαίου ἢ προφήτου τὸν ἐκείνων μισθὸν λήψεται. ὁ δὲ μαθητὴν ποτίσας εἰς ὄνομα μαθητοῦ ποτήριον ψυχροῦ ὕδατος τὸν μισθὸν οὐκ ἀπολέσει.« οὐκοῦν οὗτος μόνος ὁ μισθὸς οὐκ ἀπολλύμενός ἐστι. καὶ αὐθις· »ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.»

see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you sick or in prison and come to you?" The King will answer them, "Truly I say to you, as you did it to one of the least of these my brothers, you did it to me." Again, to those who did not provide these things, He will throw them into the eternal fire, as they did not help Him. And elsewhere, "Whoever receives you receives me, and whoever does not receive you does not receive me."

31 | He calls these children, infants, and friends small ones here, as they will be great in the future. "Do not despise one of these little ones," He says, "for their angels always see the face of my Father who is in heaven." And elsewhere, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom of heaven." The least in the kingdom of heaven is greater than John, the greatest born of women, meaning His own disciple. Again, "Whoever receives a righteous person or a prophet because they are righteous will receive their reward. And whoever gives a cup of cold water to one of these little ones because they are a disciple will not lose their reward." So this reward is not lost. And again, "Make friends for yourselves with worldly wealth, so that when it is gone, they may welcome you into eternal dwellings." By nature, anyone who keeps their possessions as if they are their own and does not share with those in need

φύσει μὲν ἄπασαν κτῆσιν, ἣν αὐτός τις ἐφ’
ἐαυτοῦ κέκτηται ὡς ἰδίαν οὔσαν καὶ οὐκ
εἰς κοινὸν τοῖς δεομένοις κατατίθησιν,
ἄδικον οὔσαν ἀποφαίνων, ἐκ δὲ ταύτης τῆς
ἀδικίας ἐνὸν καὶ πρᾶγμα δίκαιον
ἐργάσασθαι καὶ σωτήριον, ἀναπαῦσαί τινα
τῶν ἐχόντων αἰώνιον σκηνὴν παρὰ τῷ
πατρί. Ὅρα πρῶτον μὲν ὡς οὐκ
ἀπαιτεῖσθαι σε κεκέλευκεν οὐδὲ
ἐνοχλεῖσθαι περιμένειν, ἀλλὰ αὐτὸν ζητεῖν
τοὺς εὖ πεισομένους ἀξίους τε ὄντας τοῦ
σωτήρος μαθητάς, καλὸς μὲν οὖν καὶ ὁ τοῦ
ἀποστόλου λόγος· »ἰλαρὸν γὰρ δότην
ἀγαπᾷ ὁ θεός«, χαίροντα τῷ διδόναι καὶ μὴ
φειδομένως σπεύροντα, ἵνα μὴ οὕτως καὶ
θερίσῃ. δίχα γογγυσμῶν καὶ διακρίσεως
καὶ λύπης [καὶ] κοινωνοῦντα, ὅπερ ἐστὶν
εὐεργεσία καθαρὰ. κρείττων δ’ ἐστὶ τούτου
ὁ τοῦ κυρίου λελεγμένος ἐν ἄλλῳ χωρίῳ·
»παντὶ τῷ αἰτοῦντί σε δίδου·« θεοῦ γὰρ
ὄντως ἡ τοιαύτη φιλοδωρία. οὐτοσί δὲ ὁ
λόγος ὑπὲρ ἅπασάν ἐστι θεότητα, μηδὲ
αἰτεῖσθαι περιμένειν, ἀλλ’ αὐτὸν ἀναζητεῖν,
ὅστις ἄξιος εὖ παθεῖν,

is acting unjustly. From this injustice, one
can do something just and saving, giving
rest to someone who has an eternal
dwelling with the Father. See first that you
are not commanded to demand or be
troubled, but to seek those who are worthy
of being good disciples of the Savior. The
apostle's saying is good: "For God loves a
cheerful giver," rejoicing in giving and not
holding back, so that you may also reap
well. Without grumbling, doubt, or sorrow,
sharing what is truly a pure act of kindness.
But better than this is what the Lord said in
another place: "Give to everyone who asks
you," for such generosity is truly from God.
This saying is about all divinity, not waiting
to ask, but seeking Him who is worthy to
suffer well.

Chapter 32

32 | ἔπειτα τηλικοῦτον μισθὸν ὀρίσαι τῆς
κοινωνίας, αἰώνιον σκηνὴν. ὦ καλῆς
ἐμπορίας, ὦ θείας ἀγορᾶς· ὠνεῖται
χρημάτων τις ἀφθαρσίαν. καὶ δοὺς τὰ
διολλύμενα τοῦ κόσμου μονὴν τούτων
αἰώνιον ἐν οὐρανοῖς ἀντιλαμβάνει.
πλεῦσον ἐπὶ ταύτην, ἂν σωφρονῇς. τὴν
πανήγυριν, ᾧ πλούσιε, κἂν δέῃ, περίελθε
γῆν ὅλην. μὴ φείσῃ κινδύνων καὶ πόνων, ἵν’
ἐνταῦθα βασιλείαν οὐράνιον ἀγοράσῃς. τί
σε λίθοι διαφανεῖς καὶ σμάραγδοι
τοσοῦτον εὐφραίνουσι καὶ οἰκία. τροφή
πυρὸς ἢ χρόνου παίγνιον ἢ σεισμοῦ
πάρεργον ἢ ὕβρισμα τυράννου;

32 | Then, such a reward is set for
fellowship, an eternal dwelling. Oh, the
beauty of this trade, oh, the divine
marketplace! Someone buys immortality
with money. And giving up the passing
things of the world, they gain an eternal
dwelling in heaven. Sail toward this, if you
are wise. Even if you are rich, go around the
whole earth for this festival. Do not spare
dangers and pains, so that you may buy the
heavenly kingdom here. What do clear
stones and emeralds bring you joy, or a
house? Is it food of fire, or a game of time,
or a disaster from an earthquake, or the

ἐπιθύμησον ἐν οὐρανοῖς οἰκῆσαι καὶ
βασιλεῦσαι μετὰ θεοῦ, ταύτην σοὶ τὴν
βασιλείαν ἄνθρωπος δώσει θεὸν
ἀπομιμούμενος· ἐνταῦθα μικρὰ λαβὼν ἐκεῖ
δι' ὅλων αἰώνων σύννοικόν σε ποιήσεται.
ἰκέτευσον ἵνα λάβῃ· σπεῦσον, ἀγωνίασον,
φοβήθητι μὴ σε ἀτιμάσῃ· οὐ γὰρ
κεκέλευσται λαβεῖν, ἀλλὰ σὺ παρασχεῖν. οὐ
μὴν οὐδ' εἶπεν ὁ κύριος· >δός< ἢ >παράσχε<
ἢ >εὐεργέτησον< ἢ >βοήθησον<, >φίλον< δὲ
>ποίησαι<· ὁ δὲ φίλος οὐκ ἐκ μιᾶς δόσεως
γίνεται, ἀλλ' ἐξ ὅλης ἀναπαύσεως καὶ
συνουσίας μακρᾶς· οὔτε γὰρ ἡ πίστις οὔτε
ἡ ἀγάπη οὔτε ἡ καρτερία μιᾶς ἡμέρας, ἀλλ'
»ὁ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται«.

insult of a tyrant? Desire to dwell in heaven
and reign with God; this kingdom will be
given to you by a man imitating God. Here,
taking a little, there it will make you a
companion for all eternity. Pray to receive
it; hurry, strive, be afraid of being
dishonored. For it is not commanded to
take, but for you to give. Indeed, the Lord
did not say "give" or "provide" or "do good"
or "help," but "make a friend." A friend is
not made from a single gift, but from all
rest and long companionship. For neither
faith, nor love, nor patience is from one
day, but "the one who endures to the end
will be saved."

Chapter 33

33 | Πῶς οὖν ὁ ἄνθρωπος ταῦτα δίδωσιν;
ὅτι διὰ τὴν ἐκείνου τιμὴν καὶ εὐνοίαν καὶ
οἰκείωσιν ὁ κύριος δίδωσι· »δώσω γὰρ οὐ
μόνον τοῖς φίλοις, ἀλλὰ καὶ τοῖς φίλοις τῶν
φίλων.« καὶ τίς οὗτός ἐστιν ὁ φίλος τοῦ
θεοῦ; σὺ μὲν μὲν μὴ κρίνε, τίς ἄξιός καὶ τίς
ἀνάξιός· ἐνδέχεται γὰρ σε διαμαρτεῖν περὶ
τὴν δόξαν· ὡς ἐν ἀμφιβόλῳ δὲ τῆς ἀγνοίας
ἄμεινον καὶ τοὺς ἀναξίους εὖ ποιεῖν διὰ
τοὺς ἀξίους ἢ φυλασσόμενον· τοὺς ἦσσαν
ἀγαθοὺς μηδὲ τοῖς σπουδαίοις περιπεσεῖν.
ἐκ μὲν γὰρ τοῦ φεῖδεσθαι καὶ
προσποιεῖσθαι δοκιμάζειν τοὺς εὐλόγως ἢ
μὴ τευξομένους ἐνδέχεται σε καὶ θεοφιλῶν
ἀμελῆσαι τινων, οὗ τὸ ἐπιτίμιον κόλασις
ἔμπυρος αἰώνιος· ἐκ δὲ τοῦ προῖεσθαι
πᾶσιν ἐξῆς τοῖς χρήζουσιν ἀνάγκη πάντως
εὐρεῖν τινα καὶ τῶν σῶσαι παρὰ θεῷ
δυναμένων. »μὴ κρίνε« τοῖνυν, »ἵνα μὴ
κριθῇς· ὥς μέτρῳ μετρεῖς. τούτῳ καὶ
ἀντιμετρηθήσεται σοι· μέτρον καλόν.
πεπιεσμένον καὶ σεσαλευμένον.
ὑπερεκχυνόμενον, ἀποδοθήσεται σοι.«

33 | How then does a person give these
things? It is because of His honor, goodwill,
and closeness that the Lord gives. "For I
will give not only to friends, but also to the
friends of friends." And who is this friend of
God? Do not judge who is worthy and who
is unworthy, for you might miss the point.
It is better to do good to the unworthy for
the sake of the worthy than to be careful
and miss the good ones. From holding back
and pretending, you might overlook some
who are truly beloved by God, whose
honorable punishment is eternal fire. But
from giving to all who need, it is necessary
to find someone who can be saved by God.
"Do not judge," then, "so that you will not
be judged. With the measure you use, it will
be measured to you." A good measure,
pressed down and shaken together, will be
given to you. Open your heart to the
disciples of God. Do not look at the body
with disdain. Do not treat someone
carelessly because of their age, nor if they

παῖσιν ἄνοιζον τὰ σπλάγχνα τοῖς τοῦ θεοῦ
μαθηταῖς ἀπογεγραμμένοις. μὴ πρὸς σῶμα
ἀπιδῶν ὑπερόπτως. μὴ πρὸς ἡλικίαν
ἀμελῶς διατεθείς, μηδ' εἴ τις ἀκτῆμων ἢ
δυσείμων ἢ δυσειδῆς ἢ ἀσθενῆς φαίνεται,
πρὸς τοῦτο τῇ ψυχῇ δυσχεράνης καὶ
ἀποστραφῆς. σχῆμα τοῦτ' ἔστιν ἔξωθεν
ἡμῖν περιβεβλημένον τῆς εἰς κόσμον
παρόδου προφάσει, ἵν' εἰς τὸ κοινὸν τοῦτο
παιδευτήριον εἰσελθεῖν δυνηθῶμεν· ἀλλ'
ἔνδον κρυπτὸς ἐνοικεῖ ὁ πατήρ καὶ ὁ
τούτου παῖς ὁ ὑπὲρ ἡμῶν ἀποθανὼν καὶ
μεθ' ἡμῶν ἀναστάς.

Chapter 34

34 | Τοῦτο τὸ σχῆμα τὸ βλεπόμενον
ἐξαπατᾷ τὸν θάνατον καὶ τὸν διάβολον· ὁ
γὰρ ἐντὸς πλοῦτος καὶ τὸ κάλλος αὐτοῖς
ἀθέατός ἐστι· καὶ μαίνονται περὶ τὸ
σαρκίον, οἷ καταφρονοῦσιν ὡς ἀσθενοῦς.
τῶν ἔνδον ὄντες τυφλοὶ κτημάτων, οὐκ
ἐπιστάμενοι πηλίκον τινὰ »θησαυρὸν ἐν
ὀστρακίνῳ σκεύει« βαστάζομεν, δυνάμει
θεοῦ πατρὸς καὶ αἵματι θεοῦ παιδὸς καὶ
δρόσῳ πνεύματος ἁγίου
περιτετειχισμένον. ἀλλὰ σύ γε μὴ
ἐξαπατηθῇς. ὁ γεγευμένος ἀληθείας καὶ
κατηξιωμένος τῆς μεγάλης λυτρώσεως,
ἀλλὰ τὸ ἐναντίον τοῖς ἄλλοις ἀνθρώποις
σεαυτῷ κατάλεξον στρατὸν ἄοπλον,
ἀπόλεμον, ἀναίμακτον, ἀόργητον,
ἀμίαντον, γέροντας θεοσεβεῖς. ὀρφανοὺς
θεοφιλεῖς, χήρας πραότητι ὠπλισμένους.
ἄνδρας ἀγάπῃ κεκοσμημένους. τοιοῦτους
κτῆσαι τῷ σῷ πλούτῳ καὶ τῷ σώματι καὶ
τῇ ψυχῇ δορυφόρους, ὧν στρατηγεὶ θεός.
δι' οὓς καὶ ναῦς βαπτιζομένη κουφίζεται,
μόναις ἁγίων εὐχαῖς κυβερνωμένη. καὶ
νόσος ἀκμάζουσα δαμάζεται, χειρῶν
ἐπιβολαῖς διωκομένη. καὶ προσβολή

seem poor, difficult, or weak; do not let this
cause your soul to be troubled and turn
away. This form is something external,
wrapped in the appearance of the world, so
that we may enter this common school. But
inside, the Father dwells secretly, and His
Son, who died for us and rose again with us.

34 | This visible form deceives death and
the devil; for the wealth and beauty within
are unseen by them. They rage over the
flesh, which they despise as weak. Those
inside are blind to their possessions, not
knowing that we carry a "treasure in an
earthen vessel," protected by the power of
God the Father, the blood of God's Son, and
the refreshing Holy Spirit. But do not let
yourself be deceived. The one who has
tasted the truth and has been made worthy
of great redemption should consider
themselves as an unarmed, lost, bloodless,
gentle army of godly elders. Orphans
beloved by God, armed with the gentleness
of widows. Men adorned with love. Such
ones you should gather with your wealth,
body, and soul, of whom God is the leader.
Through them, even ships are lightened by
baptism, governed by the holy prayers. And
sickness is conquered, pursued by the
hands of others. The attack of robbers is
disarmed, plundered by pious prayers, and
the violence of demons is shattered by

ληστῶν ἀφοπλίζεται, εὐχαῖς εὐσεβέσι
σκυλευομένη, καὶ δαιμόνων βία θραύεται
προστάγμασι συντόνοις ἐλεγχομένη.

strong commands.

Chapter 35

35 | Ἐνεργοὶ οὗτοι πάντες [οἱ] στρατιῶται
καὶ φύλακες βέβαιοι. οὐδεὶς ἀργός, οὐδεὶς
ἀχρεῖος. ὁ μὲν ἐξαίτησασθαί σε δύναται
παρὰ θεοῦ. ὁ δὲ παραμυθήσασθαι
κάμνοντα, ὁ δὲ δακρῦσαι καὶ στενάξαι
συμπαθῶς ὑπὲρ σοῦ πρὸς τὸν κύριον τῶν
ὅλων, ὁ δὲ διδάξαι τι τῶν πρὸς τὴν
σωτηρίαν χρησίμων, ὁ δὲ νουθετῆσαι μετὰ
παρρησίας, ὁ δὲ συμβουλευσά μετ’
εὐνοίας, πάντες δὲ φιλεῖν ἀληθῶς, ἀδόλως,
ἀφόβως. ἀνυποκρίτως, ἀκολακεύτως.
ἀπλάστως. ὧ γλυκεῖαι θεραπείαι
φιλοῦντων, ὧ μακάριοι διακονίαι
θαρρούντων, ὧ πίστις εἰλικρινῆς θεὸν
μόνον δεδιότων, ὧ λόγων ἀλήθεια παρὰ
τοῖς ψεύσασθαι μὴ δυναμένοις, ὧ κάλλος
ἔργων παρὰ τοῖς θεῷ διακονεῖν
πεπεισμένοις. πείθειν θεόν, ἀρέσκειν θεῷ·
οὐ σαρκὸς τῆς σῆς ἄπτεσθαι δοκοῦσιν.
ἀλλὰ τῆς ἑαυτοῦ ψυχῆς ἕκαστος, οὐκ
ἀδελφῷ λαλεῖν, ἀλλὰ τῷ βασιλεῖ τῶν
αἰώνων ἐν σοὶ κατοικοῦντι.

35 | All these active soldiers and steadfast
guards are not idle, nor useless. Some can
ask for you from God. Some can comfort
you when you are weary. Some can weep
and sigh compassionately for you before
the Lord of all. Some can teach you what is
useful for salvation. Some can admonish
you with boldness. Some can give you
advice with goodwill. All truly love, without
deceit, without fear, without hypocrisy, and
without flattery. Oh sweet healers of those
who love, oh blessed ministries of those
who have courage, oh sincere faith that
fears only God, oh truth of words that
cannot lie, oh beauty of works done for God
with conviction. To persuade God, to please
God; they do not seem to touch your flesh.
But each one touches their own soul, not
speaking to a brother, but to the King of
ages who dwells in you.

Chapter 36

36 | Πάντες οὖν οἱ πιστοὶ καλοὶ καὶ
θεοπρεπεῖς καὶ τῆς προσηγορίας ἄξιοι, ἦν
ὥσπερ διάδημα περικεῖνται. οὐ μὴν ἀλλ’
εἰσὶν ἤδη τινὲς καὶ τῶν ἐκλεκτῶν
ἐκλεκτότεροι, καὶ τοσοῦτω μᾶλλον ἢ ἥττον
ἐπίσημοι, τρόπον τινὰ ἐκ τοῦ κλύδωνος τοῦ
κόσμου νεωλκοῦντες ἑαυτοὺς καὶ
ἐπανάγοντες ἐπ’ ἀσφαλές, οὐ βουλόμενοι

36 | Therefore, all the faithful are good,
godly, and worthy of the title that
surrounds them like a crown. Yet, there are
already some who are more chosen than
the chosen ones, and they are more
distinguished in a way that is less obvious,
pulling themselves away from the waves of
the world and bringing themselves back to

δοκεῖν ἅγιοι. κἀν εἴπη τις, αἰσχυρόμενοι, ἐν βάθει γνώμης ἀποκρύπτοντες τὰ ἀνεκκλήτα μυστήρια. καὶ τὴν αὐτῶν εὐγένειαν ὑπερηφανοῦντες ἐν κόσμῳ βλέπεσθαι, οὓς ὁ λόγος »φῶς τοῦ κόσμου« καὶ »ἄλας τῆς γῆς« καλεῖ. τοῦτ' ἔστι τὸ σπέρμα, εἰκὼν καὶ ὁμοίωσις θεοῦ, καὶ τέκνον αὐτοῦ γνήσιον καὶ κληρονόμον, ὥσπερ ἐπὶ τινι ξενιτείᾳ ἐνταῦθα πεμπόμενον ὑπὸ μεγάλης οἰκονομίας καὶ ἀναλογίας τοῦ πατρός· δι' ὃ καὶ τὰ φανερά καὶ τὰ ἀφανῆ τοῦ κόσμου δεδημιούργηται, τὰ μὲν εἰς δουλείαν, τὰ δὲ εἰς ἄσκησιν. τὰ δὲ εἰς μάθησιν αὐτῷ. καὶ πάντα, μέχρις ἂν ἐνταῦθα τὸ σπέρμα μένη. συνέχεται, καὶ συναχθέντος αὐτοῦ πάντα τάχιστα λυθήσεται.

safety, not wanting to appear holy. And if someone says this, they are ashamed, hiding the unchangeable mysteries deep in their thoughts. They boast of their own nobility to be seen in the world, whom the word calls "the light of the world" and "the salt of the earth." This is the seed, the image and likeness of God, a true child and heir, as if sent on a journey here by great wisdom and the plan of the Father. Because of this, both the visible and invisible things of the world have been created, some for servitude and some for training. Some are for learning for him. And all things will hold together until the seed remains here. When it is gathered, everything will be released very quickly.

Chapter 37

37 | Τί γὰρ ἔτι δεῖ; θεῷ τὰ τῆς ἀγάπης μυστήρια, καὶ τότε ἐποπτεύσεις τὸν κόλπον τοῦ πατρός, ὃν ὁ μονογενὴς θεὸς μόνος ἐξηγήσατο. ἔστι δὲ καὶ αὐτὸς ὁ θεὸς ἀγάπη καὶ δι' ἀγάπην ἡμῖν ἐθεάθη. καὶ τὸ μὲν ἄρρητον αὐτοῦ πατήρ. τὸ δὲ εἰς ἡμᾶς συμπαθὲς γέγονε μήτηρ. ἀγαπήσας ὁ πατήρ ἐθελύνθη. καὶ τούτου μέγα σημεῖον ὃν αὐτὸς ἐγέννησεν ἐξ αὐτοῦ· καὶ ὁ τεχθεὶς ἐξ ἀγάπης καρπὸς ἀγάπης. διὰ τοῦτο καὶ αὐτὸς κατήλθε. διὰ τοῦτο ἄνθρωπον ἐνέδωκε διὰ τοῦτο τὰ ἀνθρώπων ἐκὼν ἔπαθεν. ἵνα πρὸς τὴν ἡμετέραν ἀσθένειαν οὓς ἡγάπησε μετρηθεῖς ἡμᾶς πρὸς τὴν ἑαυτοῦ δύναμιν ἀντιμετρήσῃ. καὶ μέλλων σπένδεσθαι καὶ λύτρον ἑαυτὸν ἐπιδιδούς καινὴν ἡμῖν διαθήκην καταλιμπάνει· »ἀγάπην ὑμῖν δίδωμι τὴν ἐμήν.« τίς δὲ ἔστιν αὕτη καὶ πόσις; ὑπὲρ ἡμῶν ἐκάστου κατέθηκε τὴν ψυχὴν τὴν ἀνταξίαν τῶν ὅλων· ταύτην ἡμᾶς ὑπὲρ ἀλλήλων ἀνταπαιτεῖ. εἰ δὲ τὰς

37 | For what more is needed? O God, the mysteries of love, and then you will see the bosom of the Father, which the only-begotten God alone has explained. God is love, and for love, he was seen by us. The hidden one is the Father, but the compassionate one has become a mother to us. The Father, having loved, became tender. And this is a great sign that he himself has generated from himself; and the fruit born out of love is love. For this reason, he also came down. For this reason, he put on humanity. For this reason, he willingly suffered the things of humans. So that, measuring our weakness, he might match us to his own strength. And he, about to offer himself as a sacrifice and give a ransom, leaves us a new covenant: "I give you my love." But who is this and how great is it? For each of us, he laid down his soul, which is worthy of all; this he demands

ψυχὰς ὀφείλομεν τοῖς ἀδελφοῖς. καὶ τοιαύτην τὴν συνθήκην πρὸς τὸν σωτῆρα ἀνθρωπολογήμεθα. ἔτι τὰ τοῦ κόσμου. τὰ πτωχὰ καὶ ἀλλότρια καὶ παραρρέοντα. καθείρξομεν ταμειυόμενοι; ἀλλήλων ἀποκλείσομεν, ἃ μετὰ μικρὸν ἔξει τὸ πῦρ; θείως γε καὶ ἐπιπνόως ὁ Ἰωάννης »ὁ μὴ φιλῶν« φησὶ »τὸν ἀδελφὸν ἀνθρωποκτόνος ἐστί«, σπέρμα τοῦ Κάιν, θρέμμα τοῦ διαβόλου. θεοῦ σπλάγχχνον οὐκ ἔχει, ἐλπίδα κρειττόνων οὐκ ἔχει. ἄσπορός ἐστιν, ἄγονός ἐστιν. οὐκ ἔστι κλῆμα τῆς αἰῆς ζωῆς ὑπερουρανίας ἀμπέλου, ἐκκόπτεται, τὸ πῦρ ἄθρουν ἀναμένει.

from us for one another. If we owe our souls to our brothers, we should agree to such a covenant with the Savior. And what about the things of the world, the poor, the foreign, and the fleeting? Should we hold them back, saving for ourselves? Should we exclude one another, which will soon be consumed by fire? Truly, John says, "Whoever does not love is a murderer," a seed of Cain, a creature of the devil. They have no compassion of God, no hope of better things. They are barren, they are unfruitful. They are not a branch of the ever-living heavenly vine; they are cut off, and the fire waits to consume them.

Chapter 38

38 | Σὺ δὲ μάθε τὴν »καθ' ὑπερβολὴν ὀδόν«, ἣν δείκνυσι Παῦλος ἐπὶ σωτηρίαν· »ἡ ἀγάπη τὰ ἑαυτῆς οὐ ζητεῖ«, ἀλλ' ἐπὶ τὸν ἀδελφὸν ἐκκέχεται· περὶ τοῦτον ἐπτόηται, περὶ τοῦτον σωφρόνως μαίνεται. »ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν· ἡ τελεία ἀγάπη ἐκβάλλει τὸν φόβον· οὐ περπερεύεται, οὐ φυσιοῦται. οὐκ ἐπιχαίρει τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει. πάντα πιστεύει, πάντα ἐλπίζει. πάντα ὑπομένει. ἡ ἀγάπη οὐδέποτε ἐκπίπτει, προφητεῖαι καταργοῦνται. γλῶσσαι παύονται, ἰάσεις ἐπὶ γῆς καταλείπονται. μένει δὲ τὰ τρία ταῦτα, πίστις, ἐλπίς, ἀγάπη· μείζων δὲ ἐν τούτοις ἡ ἀγάπη.« καὶ δικαίως· πίστις μὲν γὰρ ἀπέρχεται, ὅταν αὐτοψία πεισθῶμεν ἰδόντες θεόν, καὶ ἐλπίς ἀφανίζεται τῶν ἐλπισθέντων ἀποδοθέντων, ἀγάπη δὲ εἰς πλήρωμα συνέρχεται καὶ μᾶλλον αὖξεται τῶν τελείων παραδοθέντων. ἐὰν ταύτην ἐμβάλῃται τις τῇ ψυχῇ, δύναται, κἂν ἐν ἁμαρτήμασιν ᾗ γεγεννημένος, κἂν πολλὰ

38 | But you should learn the "way of excess," which Paul shows for salvation: "Love does not seek its own," but pours itself out for the brother. It is concerned about this one, it is wisely passionate about this one. "Love covers a multitude of sins; perfect love casts out fear; it does not boast, it is not proud. It does not rejoice in wrongdoing, but rejoices in the truth; it bears all things, believes all things, hopes all things, endures all things. Love never fails; prophecies will cease, tongues will be stilled, and healings will be left behind on earth. But these three remain: faith, hope, and love; and the greatest of these is love." And rightly so; for faith will end when we see God face to face, and hope disappears when what we hoped for is given. But love comes to fullness and grows even more with the perfect things given. If someone puts this into their soul, they can, even if born in sins and having done many forbidden things, increase their love and,

τῶν κεκωλυμένων εἰργασμένος, αὐξήσας
τὴν ἀγάπην καὶ μετάνοιαν καθαρὰν λαβὼν
ἀναμαχέσασθαι τὰ ἐπταισμένα. μηδὲ γὰρ
τοῦτο εἰς ἀπόγνωσιν σοι καὶ ἀπόνοιαν
καταλελείφθω, εἰ καὶ τὸν πλούσιον μάθοις
ὅστις ἐστὶν

receiving pure repentance, overcome their
failures. Let this not lead you to despair and
hopelessness, even if you learn who the
rich one is.

Chapter 39

39 | ὁ χώραν ἐν οὐρανοῖς οὐκ ἔχων καὶ τίνα
τρόπον τοῖς οὖσι χρώμενος ἂν τις τό τε
ἐπίρρητον τοῦ πλούτου καὶ χαλεπὸν εἰς
ζωὴν διαφύγοι καὶ δύναιτο τῶν αἰώνιων
[τῶν] ἀγαθῶν ἐπαύρασθαι, εἴη δὲ
τετυχηκὼς ἢ δι' ἄγνοιαν ἢ δι' ἀσθένειαν ἢ
περίστασιν ἀκούσιον μετὰ τὴν σφραγίδα
καὶ τὴν λύτρωσιν περιπετῆς τισιν
ἁμαρτήμασιν ἢ παραπτώμασιν, ὡς
ὑπενηνέχθαι τέλεον, ὅτι οὗτος
κατεψήφισται παντάπασιν ὑπὸ τοῦ θεοῦ.
παντὶ γὰρ τῷ μετ' ἀληθείας ἐξ ὅλης τῆς
καρδίας ἐπιστρέψαντι πρὸς τὸν θεὸν
ἀνεώγασιν αἱ θύραι καὶ δέχεται
τρισάσμενος πατὴρ υἱὸν ἀληθῶς
μετανοοῦντα· ἢ δ' ἀληθινὴ μετάνοια τὸ
μηκέτι τοῖς αὐτοῖς ἔνοχον εἶναι, ἀλλὰ
ἄρδην ἐκριζῶσαι τῆς ψυχῆς ἐφ' οἷς ἑαυτοῦ
κατέγνω θάνατον ἁμαρτήμασιν· τούτων
γὰρ ἀναιρεθέντων αὐθις εἰς σὲ θεὸς
εἰσοικισθήσεται. μεγάλην γὰρ φησι καὶ
ἀνυπερβλήτον εἶναι χαρὰν καὶ ἑορτὴν ἐν
οὐρανοῖς τῷ πατρὶ καὶ τοῖς ἀγγέλοις ἐνὸς
ἁμαρτωλοῦ ἐπιστρέψαντος καὶ
μετανοήσαντος. διὸ καὶ κέκραγεν· »ἔλεον
θέλω καὶ οὐ θυσίαν· οὐ βούλομαι τὸν
θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν
μετάνοιαν· κἂν ᾧσιν αἱ ἁμαρτίαι ὑμῶν ὡς
φοινικοῦν ἔριον, ὡς χιόνα λευκανῶ, κἂν
μελάντερον τοῦ σκότους, ὡς ἔριον λευκὸν
ἐκνίψας ποιήσω.« θεῷ γὰρ μόνῳ δυνατὸν
ἄφεσιν ἁμαρτιῶν παρασχέσθαι καὶ μὴ

39 | The one who has no place in heaven
and how they use what exists, if someone
could escape both the burden of wealth and
the difficulty of life, and be able to touch the
eternal good, they might be fortunate,
either through ignorance, weakness, or an
involuntary situation, after the seal and
redemption, falling into certain sins or
faults, as if to be completely condemned by
God. For to everyone who turns to God with
truth from all their heart, the doors are
opened, and the joyful Father truly receives
the son who repents. True repentance
means no longer being guilty of the same
things, but completely rooting out from the
soul what one has recognized as death in
their sins. For when these are removed,
God will dwell in you again. For he says
there is a great and unmatched joy and
feast in heaven for the Father and the
angels over one sinner who returns and
repents. Therefore, he also cried out: "I
desire mercy and not sacrifice. I do not
want the death of the sinner, but their
repentance. Even if your sins are like
scarlet, I will make them white like snow;
even if they are darker than darkness, I will
wash them white like wool." For only God
can grant forgiveness of sins and not count
faults against us, where the Lord
commands us each day to forgive our
brothers who repent. And if we, being evil,

λογίσασθαι παραπτώματα, ὅπου γε καὶ ἡμῖν παρακελεύεται τῆς ἡμέρας ἐκάστης ὁ κύριος ἀφιέναι τοῖς ἀδελφοῖς μετανοοῦσιν. εἰ δὲ ἡμεῖς πονηροὶ ὄντες ἴσμεν ἀγαθὰ δόματα διδόναι. πόσω μᾶλλον »ὁ πατὴρ τῶν οἰκτιρμῶν«. ὁ ἀγαθὸς πατὴρ »πάσης παρακλήσεως«. ὁ πολὺσπλαγχνος καὶ πολυέλεος πέφυκε μακροθυμεῖν· τοὺς ἐπιστρέψαντας περιμένει· ἐπιστρέψαι δέ ἐστιν ὄντως ἀπὸ τῶν ἀμαρτημάτων τὸ παύσασθαι καὶ μηκέτι βλέπειν εἰς τὰ ὀπίσω.

Chapter 40

40 | Τῶν μὲν οὖν προγεγενημένων θεὸς δίδωσιν ἄφεσιν. τῶν δὲ ἐπιόντων αὐτὸς ἕκαστος ἑαυτῷ. καὶ τοῦτ' ἐστὶ μεταγνῶναι τὸ καταγνῶναι τῶν παρωχημένων καὶ αἰτήσασθαι τούτων ἀμνηστίαν παρὰ πατρός, ὃς μόνος τῶν ἀπάντων οἶός τέ ἐστιν ἁπρακτα ποιῆσαι τὰ πεπραγμένα ἐλέω τῷ παρ' αὐτοῦ καὶ δρόσῳ πνεύματος ἀπαλείψας τὰ προσημαρτημένα. »ἐφ' οἷς γὰρ ἂν εὗρω ὑμᾶς«, φησὶν, »ἐπὶ τούτοις καὶ κρινῶ·« καὶ παρ' ἕκαστα βοᾷ τὸ τέλος πάντων· ὥστε καὶ τῷ τὰ μέγιστα εὖ πεποιηκότι κατὰ τὸν βίον, ἐπὶ δὲ τοῦ τέλους ἐξοκείλαντι πρὸς κακίαν, ἀνόνητοι πάντες οἱ πρόσθεν πόνοι, ἐπὶ τῆς καταστροφῆς τοῦ δράματος ἐξάθλω γενομένῳ, τῷ τε χεῖρον καὶ ἐπισεσυρμένῳ βιώσαντι πρότερον ἔστιν ὕστερον μετανοήσαντι πολλοῦ χρόνου πολιτείαν πονηρὰν ἐκνικῆσαι τῷ μετὰ τὴν μετάνοιαν χρόνῳ· ἀκριβείας δὲ δεῖ πολλῆς, ὥσπερ τοῖς μακρᾷ νόσῳ πεπονηκόσι σώμασι διαίτης χρεία καὶ προσοχῆς πλείονος. ὁ κλέπτης, ἄφεσιν βούλει λαβεῖν; μηκέτι κλέπτε· ὁ μοιχεύσας, μηκέτι πυρούσθω· ὁ πορνεύσας, λοιπὸν ἀγνεύετω· ὁ ἀρπάσας,

know how to give good gifts, how much more will "the Father of mercies," the good Father "of all comfort," who is full of compassion and mercy, be patient? He waits for those who return. To return means truly to stop sinning and no longer look back at what is behind.

40 | God gives forgiveness for the sins that have already happened. But for the ones that come, each person must handle that for themselves. This means recognizing the past wrongs and asking the Father for forgiveness, who alone can wipe away the deeds done with his mercy and refreshing spirit. "For wherever I find you," he says, "there I will judge you;" and at each moment, the end of all things cries out. So even for the one who has done great good in life, if they end up in evil at the end, all their previous efforts will be worthless at the destruction of the story. For the one who has lived poorly and later repents can overcome a long life of wrongdoing with the time after their repentance. But this requires great care, just like those who have suffered from a long illness need more attention and a special diet. If a thief wants forgiveness, let them stop stealing. If someone has committed adultery, let them no longer burn with desire. If someone has engaged in sexual immorality, let them be pure from now on. If someone has stolen, let them return what they took. If someone

ἀποδίδου καὶ προσαποδίδου· ὁ
ψευδομάρτυς, ἀλήθειαν ἄσκησον· ὁ
ἐπίορκος, μηκέτι ὄμνυε· καὶ τὰ ἄλλα πάθη
σύντεμε, ὀργήν, ἐπιθυμίαν, λύπην. φόβον,
ἵνα εὐρεθῇς ἐπὶ τῆς ἐξόδου πρὸς τὸν
ἀντίδικον ἐνταῦθα διαλελύσθαι φθάνων.
ἔστιν μὲν οὖν ἀδύνατον ἴσως ἀθρόως
ἀποκόψαι πάθη σύντροφα, ἀλλὰ μετὰ θεοῦ
δυνάμει καὶ ἀνθρωπείας ἱκεσίας καὶ
ἀδελφῶν βοηθείας καὶ εἰλικρινοῦς
μετανοίας καὶ συνεχοῦς μελέτης
κατορθοῦται.

has borne false witness, let them speak the
truth. If someone has sworn falsely, let
them no longer take oaths. And for all other
passions, cut them short: anger, desire,
sorrow, fear, so that you may be found at
the exit to speak with your accuser. It may
be impossible to completely cut off all these
passions at once, but with God's power,
human effort, the help of brothers, sincere
repentance, and constant practice, it can be
achieved.

Chapter 41

41 | Διὸ δεῖ πάντως σε τὸν σοβαρὸν καὶ
δυνατὸν καὶ πλούσιον ἐπιστήσασθαι
ἐαυτῷ τινὰ ἄνθρωπον θεοῦ καθάπερ
ἀλείπτην καὶ κυβερνήτην. αἰδοῦ κἂν ἕνα,
φοβοῦ κἂν ἕνα, μελέτησον ἀκούειν κἂν
ἐνὸς παρρησιαζομένου καὶ στύφοντος ἅμα
καὶ θεραπεύοντος. οὐδὲ γὰρ τοῖς
ὀφθαλμοῖς συμφέρει τὸν αἰεὶ χρόνον
ἀκολάστοις μένειν, ἀλλὰ καὶ δακρῦσαι καὶ
δηχθῆναι ποτε ὑπὲρ τῆς ὑγείας τῆς
πλείονος. οὕτω καὶ ψυχῇ διηνεκοῦς ἡδονῆς
οὐδὲν ὀλεθριώτερον· ἀποτυφλοῦται γὰρ
ἀπὸ τῆς τήξεως, ἐὰν ἀκίνητος τῷ
παρρησιαζομένῳ διαμείνῃ λόγῳ. τοῦτον
καὶ ὀργισθέντα φοβήθητι, καὶ στενάζαντα
† λυπήθητι, καὶ ὀργὴν παύοντα αἰδέσθητι,
καὶ κόλασιν παραιτούμενον φθάσον. οὗτος
ὑπὲρ σοῦ πολλὰς νύκτας ἀγρυπνησάτω,
πρεσβεύων ὑπὲρ σοῦ πρὸς θεὸν καὶ
λιτανείαις συνήθεσι μαγεύων τὸν πατέρα·
οὐ γὰρ ἀντέχει τοῖς τέκνοις αὐτοῦ τὰ
σπλάγχνα δεομένοις. δεήσεται δὲ καθαρῶς
ὑπὸ σοῦ προτιμώμενος ὡς ἄγγελος τοῦ
θεοῦ καὶ μηδὲν ὑπὸ σοῦ λυπούμενος, ἀλλ'
ὑπὲρ σοῦ. τοῦτό ἐστι μετάνοια
ἀνυπόκριτος. »θεὸς οὐ μυκτηρίζεται« οὐδὲ

41 | Therefore, you must always consider
someone serious, strong, and wealthy as a
guide for yourself, like a healer and a
captain. Fear one, respect one, and practice
listening even if one speaks boldly and
harshly while also healing. For it is not
good for the eyes to remain always with the
undisciplined, but to sometimes weep and
be hurt for the sake of greater health. In the
same way, nothing is more harmful to the
soul than constant pleasure; for it becomes
blind from the heat if it remains unmoving
with the bold speaker's words. Fear this
one when they are angry, and feel sorrow
when they groan, and be ashamed when
they stop their anger, and avoid
punishment when they plead. This one
should spend many nights awake,
interceding for you before God and using
prayers to persuade the Father; for he does
not hold back his compassion for his
children who are in need. He will pray
purely for you, honored as an angel of God,
feeling no sorrow for you, but only for you.
This is true repentance without pretense.
"God is not mocked," nor does he pay

προσέχει κενοῖς ῥήμασι· ὁ μόνος γὰρ ἀνακρίνει μυελούς καὶ νεφρούς καρδίας καὶ τῶν ἐν πυρὶ κατακούει καὶ τῶν ἐν κοιλίᾳ κήτους ἱκετεύοντων ἑξακούει καὶ πᾶσιν ἐγγὺς ἐστὶ τοῖς πιστεύουσιν καὶ πόρρω τοῖς ἀθέοις, ἂν μὴ μετανοήσωσιν.

attention to empty words; for he alone examines the depths of hearts and hears those in fire and those in the belly of the sea creatures who are pleading, and he is near to all who believe and far from the unbelievers, unless they repent.

Chapter 42

42 | Ἵνα δὲ ἐπιθαρρήσης, οὕτω μετανοήσας ἀληθῶς, ὅτι σοὶ μένει σωτηρίας ἐλπίς ἀξιοχρεως, ἄκουσον μῦθον οὐ μῦθον, ἀλλὰ ὄντα λόγον περὶ Ἰωάννου τοῦ ἀποστόλου παραδεδομένον καὶ μνήμη πεφυλαγμένον. ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἔφεσον. ἀπῆει παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων. ὅπου δὲ ὅλας ἐκκλησίας ἀρμόσων, ὅπου δὲ κληρὸν ἕνα γέ τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημειομένων. ἐλθὼν οὖν καὶ ἐπὶ τινα τῶν οὐ μακρὰν πόλεων, ἧς καὶ τοῦνομα λέγουσιν ἔνιοι, καὶ τὰ ἄλλα ἀναπαύσας τοὺς ἀδελφούς, ἐπὶ πᾶσι τῷ καθεστῶτι προσβλέψας ἐπισκόπῳ. νεανίσκον ἱκανὸν τῷ σώματι καὶ τὴν ὄψιν ἀστεῖον καὶ θερμὸν τὴν ψυχὴν ἰδὼν, »τοῦτον« ἔφη »σοὶ παρακατατίθεμαι μετὰ πάσης σπουδῆς ἐπὶ τῆς ἐκκλησίας καὶ τοῦ Χριστοῦ μάρτυρος«. τοῦ δὲ δεχομένου καὶ πάνθ' ὑπισχνουμένου καὶ πάλιν τὰ αὐτὰ διετείνατο καὶ διεμαρτύρατο. εἴτα ὁ μὲν ἀπῆρεν ἐπὶ τὴν Ἔφεσον, ὁ δὲ πρεσβύτερος ἀναλαβὼν οἶκαδε τὸν παραδοθέντα νεανίσκον ἔτρεφε, συνέϊχεν. ἔθαλπε, τὸ τελευταῖον ἐφώτισε· καὶ μετὰ τοῦτο ὑφῆκε τῆς πλείονος ἐπιμελείας καὶ παραφυλακῆς, ὥς τὸ τέλειον αὐτῷ φυλακτήριον ἐπιστήσας, τὴν σφραγίδα τοῦ κυρίου. τῷ δὲ ἀνέσεως

42 | So that you may gain courage, truly repent, knowing that hope for salvation remains for you, listen to a story, not a fable, but a true account about John the Apostle, passed down and kept in memory. After the death of the tyrant, he left the island of Patmos and went to Ephesus. He traveled, encouraging and visiting nearby places of the nations, where he would appoint bishops. In places where he organized whole churches, he would also ordain one of the clergy marked by the Spirit. When he arrived at one of the nearby cities, which some call by name, and after resting the brothers, he looked at all those in charge, the bishop. Seeing a young man who was strong in body, handsome in appearance, and warm in spirit, he said, "I commit this one to you with all diligence for the church and for the martyr of Christ." The one receiving him promised everything and again stretched out the same things and testified. Then he departed for Ephesus, while the elder took the young man home and raised him. He nurtured him and finally enlightened him; and after this, he entrusted him to greater care and watchfulness, as a perfect guardian, marking him with the seal of the Lord. But before long, some idle and reckless young men, full of evil, led him away. First, they took him through luxurious feasts. Then, at

πρὸ ὥρας λαβομένῳ προσφθείρονται τινες ἡλικες ἄργοι καὶ ἀπερρωγότες, ἐθάδες κακῶν· καὶ πρῶτον μὲν δι' ἐστιάσεων πολυτελῶν αὐτὸν ὑπάγονται. εἴτά που καὶ νύκτωρ ἐπὶ λωποδυσίαν ἐξιόντες συνεπάγονται, εἴτά τι καὶ μεῖζον συμπράττειν ἡξίου. ὃ δὲ κατ' ὀλίγον προσειθίζετο καὶ διὰ μέγεθος φύσεως ἐκστάς ὥσπερ ἄστομος καὶ εὖρωστος ἵππος ὁρθῆς ὁδοῦ καὶ τὸν χαλινὸν ἐνδακῶν μειζόνως κατὰ τῶν βαράθρων ἐφέρετο. ἀπογνοὺς δὲ τελέως τὴν ἐν θεῷ σωτηρίαν οὐδὲν ἔτι μικρὸν διενοεῖτο, ἀλλὰ μέγα τι πράξας, ἐπειδήπερ ἄπαξ ἀπολώλει, ἴσα τοῖς ἄλλοις παθεῖν ἡξίου. αὐτοὺς δὴ τούτους ἀναλαβὼν καὶ ληστήριον συγκροτήσας, ἔτοιμος λῆσταρχος ἦν, βιαιότατος, μαιφονώτατος, χαλεπώτατος. χρόνος ἐν μέσῳ, καὶ τινος ἐπιπεσοῦσης χρείας ἀνακαλοῦσι τὸν Ἰωάννην. ὃ δέ, ἐπεὶ τὰ ἄλλα ὧν χάριν ἦκεν κατεστήσατο, »ἄγε δὴ«, ἔφη. »ὦ ἐπίσκοπε, τὴν παραθήκην ἀπόδος ἡμῖν, ἣν ἐγὼ τε καὶ ὁ Χριστὸς σοι παρακατεθέμεθα ἐπὶ τῆς ἐκκλησίας, ἥς προκαθέζη. μάρτυρος.« ὃ δὲ τὸ μὲν πρῶτον ἐξεπλάγη, χρήματα οἰόμενος. ἅπερ οὐκ ἔλαβε, συκοφαντεῖσθαι, καὶ οὔτε πιστεύειν εἶχεν ὑπὲρ ὧν οὐκ εἶχεν οὔτε ἀπιστεῖν Ἰωάννη· ὥς δὲ »τὸν νεανίσκον« εἶπεν »ἀπαιτῶ καὶ τὴν ψυχὴν τοῦ ἀδελφοῦ«, στενάξας κάτωθεν ὁ πρεσβύτης καὶ τι καὶ ἐπιδακρύσας, »ἐκεῖνος« ἔφη »τέθνηκε«. »πῶς καὶ τίνα θάνατον;« »θεῶ τέθνηκεν« εἶπεν· »ἀπέβη γὰρ πονηρὸς καὶ ἐξώλης καί, τὸ κεφάλαιον. ληστής, καὶ νῦν ἀντὶ τῆς ἐκκλησίας τὸ ὄρος κατέλιπε μεθ' ὁμοίου στρατιωτικοῦ.« καταρρηξάμενος τὴν ἐσθῆτα ὁ ἀπόστολος καὶ μετὰ μεγάλης οἰμωγῆς πληξάμενος τὴν κεφαλὴν. »καλὸν γε« ἔφη »φύλακα τῆς τάδελοφου ψυχῆς κατέλιπον· ἀλλ' ἵππος ἤδη μοι παρέστω καὶ ἡγεμὼν γενέσθω μοί τις τῆς ὁδοῦ.« ἥλαυνεν, ὥσπερ εἶχεν, αὐτόθεν ἀπὸ τῆς

night, they went out to steal, and later they wanted to do something even worse. Gradually, he was drawn in, and because of his nature, he became like a strong horse on a straight path, biting the reins and rushing toward the cliffs. Completely losing hope in salvation from God, he thought nothing small anymore, but something great, since he had once been lost, deserved to suffer like the others. Taking these young men, he became a leader of robbers, very violent, most murderous, and very harsh. In the meantime, a need arose, and they called for John. He, after establishing the other things for which he had come, said, "Come now, oh bishop, give us the charge that I and Christ have entrusted to you for the church, of which you are the presiding elder." The elder was first astonished, thinking of money, which he did not receive, being falsely accused, and he had neither faith in what he did not have nor did he disbelieve John. But when he said, "I demand the young man and the soul of the brother," the elder sighed deeply and shed some tears, saying, "That one has died." "How and what kind of death?" "He has died to God," he said; "for he has gone away wickedly and completely, the head of a robber, and now instead of the church, he has left the mountain with a band of robbers." The apostle, tearing his garment and striking his head with great lamentation, said, "I left a good guardian of the brother's soul; but now a horse is ready for me, and let someone be my guide on the way." He rode off, as he had, from the church. When he came to the area under the guard of the robbers, he was caught, neither fleeing nor refusing. But he cried out, "For this I have come, bring me to your leader." He, still armed, waited; but when he recognized John approaching, he turned

ἐκκλησίας. ἐλθὼν δὲ εἰς τὸ χωρίον ὑπὸ τῆς προφυλακῆς τῶν ληστῶν ἀλίσκεται, μήτε φεύγων μήτε παραιτούμενος. ἀλλὰ βοῶν· »ἐπὶ τοῦτ' ἐλήλυθα, ἐπὶ τὸν ἄρχοντα ὑμῶν ἀγάγετέ με.« ὃς τέως, ὥσπερ ὠπλιστο, ἀνέμενεν· ὡς δὲ προσιόντα ἐγνώρισε τὸν Ἰωάννην, εἰς φυγὴν αἰδεσθεὶς ἐτράπετο. ὁ δὲ ἐδίωκεν ἀνὰ κράτος, ἐπιλαθόμενος τῆς ἡλικίας τῆς ἑαυτοῦ, κεκραγώς· »τί με φεύγεις, τέκνον, τὸν σαυτοῦ πατέρα, τὸν γυμνόν, τὸν γέροντα; ἐλέησόν με. τέκνον, μή φοβοῦ· ἔχεις ἔτι ζωῆς ἐλπίδας· ἐγὼ χριστῷ λόγον δώσω ὑπὲρ σοῦ· ἂν δέῃ, τὸν σὸν θάνατον ἐκὼν ὑπομενῶ, ὡς ὁ κύριος τὸν ὑπὲρ ἡμῶν· ὑπὲρ σοῦ τὴν ψυχὴν ἀντιδώσω τὴν ἐμήν. στήθι, πίστευσον· Χριστός με ἀπέστειλεν.« ὁ δὲ ἀκούσας πρῶτον ἔστη μὲν κάτω βλέπων. εἴτα ἔρριψε τὰ ὅπλα, εἴτα τρέμων ἔκλαιε πικρῶς· προσελθόντα δὲ τὸν γέροντα περιέλαβεν, ἀπολογούμενος ταῖς οἰμωγαῖς ὡς ἐδύνατο καὶ τοῖς δάκρυσι βαπτιζόμενος ἐκ δευτέρου. μόνην ἀποκρύπτων τὴν δεξιάν. ὁ δὲ ἐγγυώμενος, ἐπομνύμενος ὡς ἄφεσιν αὐτῷ παρὰ τοῦ σωτῆρος εὖρηται, δεόμενος, γονυπετῶν, αὐτὴν τὴν δεξιάν ὡς ὑπὸ τῆς μετανοίας κεκαθαρμένην καταφιλῶν, ἐπὶ τὴν ἐκκλησίαν ἐπανήγαγε, καὶ δαψιλέσι μὲν εὐχαῖς ἐξαιτούμενος, συνεχέσι δὲ νηστεῖαις συναγωνιζόμενος, ποικίλαις δὲ σειρῇσι λόγων κατεπάδων αὐτοῦ τὴν γνώμην, οὐ πρότερον ἀπῆλθεν, ὥς φασι, πρὶν αὐτὸν ἐπιστῆσαι τῇ ἐκκλησίᾳ, διδοὺς μέγα παράδειγμα μετανοίας ἀληθινῆς καὶ μέγα γνῶρισμα παλιγγενεσίας, τρόπαιον ἀναστάσεως βλεπομένης. * * * φαιδροῖς γεγηθότες, ὑμνοῦντες, ἀνοιγνύντες τοὺς οὐρανοὺς. πρὸ δὲ πάντων αὐτὸς ὁ σωτὴρ προαπαντᾷ δεξιούμενος, φῶς ὀρέγων ἄσκιον, ἄπαυστον, ὁδηγῶν εἰς τοὺς κόλπους τοῦ πατρός, εἰς τὴν αἰώνιον ζωὴν, εἰς τὴν βασιλείαν τῶν οὐρανῶν. πιστευέτω ταῦτά

to flee, ashamed. John chased him with strength, forgetting his own age, shouting, "Why do you flee from me, my child, your father, the naked one, the old man? Have mercy on me. Child, do not be afraid; you still have hope of life. I will give a word to Christ for you; if he wishes, I will willingly endure your death, as the Lord did for us; I will give my soul for yours. Stand firm, believe; Christ has sent me." Hearing this, he first stood below, looking. Then he threw down his weapons and, trembling, wept bitterly; and when he approached the elder, he embraced him, apologizing with cries as best he could, and being baptized with tears a second time, hiding only his right hand. The elder, promising and swearing that he would find forgiveness for him from the Savior, kneeling, kissed that right hand as cleansed by repentance, and brought him back to the church. With abundant prayers, he asked, and with continuous fasting, he struggled, and with various chains of words, he persuaded him, not leaving until, as they say, he was established in the church, giving a great example of true repentance and a great sign of rebirth, a trophy of resurrection seen. Rejoicing brightly, singing, they opened the heavens. Before all, the Savior himself meets him, receiving him, a light seeking the shadow, unceasing, leading him into the bosom of the Father, into eternal life, into the kingdom of heaven. Let anyone believe these things, both to the disciples of God and to God as a guarantor, through prophecies, gospels, and apostolic words; living with these, and having ears open and practicing the works, at the very exit, he will see the end and the demonstration of the doctrines. For he who approaches the angel of repentance here will not repent then, when he leaves the body, nor will he

τις καὶ θεοῦ μαθηταῖς καὶ ἐγγυητῇ θεῷ,
προφητεῖαις, εὐαγγελίοις, λόγοις
ἀποστολικοῖς· τούτοις συζῶν καὶ τὰ ὧτα
ὑπέχων καὶ τὰ ἔργα ἀσκῶν ἐπ’ αὐτῆς τῆς
ἐξόδου τὸ τέλος καὶ τὴν ἐπίδειξιν τῶν
δογμάτων ὄψεται. ὁ γὰρ ἐνταῦθα τὸν
ἄγγελον τῆς μετανοίας προσιέμενος οὐ
μετανοήσκει τότε, ἡνίκα ἂν καταλίπη τὸ
σῶμα, οὐδὲ καταισχυνθήσεται, τὸν
σωτῆρα προσιόντα μετὰ τῆς αὐτοῦ δόξης
καὶ στρατιᾶς ἰδὼν· οὐ δέδιδε τὸ πῦρ· εἰ δέ
τις αἰρεῖται μένειν ἐπεξαμαρτάνων
ἐκάστοτε ἐπὶ ταῖς ἡδοναῖς καὶ τὴν ἐνταῦθα
τρυφὴν τῆς αἰωνίου ζωῆς προτιμᾷ καὶ
διδόντος τοῦ σωτῆρος ἄφεσιν
ἀποστρέφεται, μήτε τὸν θεὸν ἔτι μήτε τὸν
πλοῦτον μήτε τὸ προπεσεῖν αἰτιάσθω, τὴν
δὲ ἑαυτοῦ ψυχὴν ἐκουσίως ἀπολουμένην.
τῷ δὲ ἐπιβλέποντι τὴν σωτηρίαν καὶ
ποθοῦντι καὶ μετὰ ἀναιδεΐας καὶ βίας
αἰτοῦντι παρέξει τὴν ἀληθινὴν κάθαρσιν
καὶ τὴν ἄτρεπτον ζωὴν ὁ πατὴρ ὁ ἀγαθὸς ὁ
ἐν τοῖς οὐρανοῖς. ᾧ διὰ τοῦ παιδὸς Ἰησοῦ
Χριστοῦ, τοῦ κυρίου ζώντων καὶ νεκρῶν,
καὶ διὰ τοῦ ἁγίου πνεύματος εἴη δόξα, τιμὴ,
κράτος, αἰώνιος μεγαλειότης καὶ νῦν καὶ εἰς
γενεὰς γενεῶν καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. ἀμήν.

be ashamed, seeing the Savior coming with
his own glory and army; he will not fear the
fire. But if anyone chooses to remain,
continually sinning, pursuing pleasures and
preferring the comfort of eternal life here,
and turning away from the Savior who
offers forgiveness, let him not blame God,
nor wealth, nor anything else; let him
blame his own soul willingly lost. But to the
one who looks to salvation and longs for it,
asking with boldness and violence, the
good Father in heaven will grant true
cleansing and unchanging life. To him,
through the child Jesus Christ, the Lord of
the living and the dead, and through the
Holy Spirit, be glory, honor, power, eternal
majesty, now and for generations of
generations and for ages of ages. Amen.

Indexes

The person and place indices have been generated based on named entity recognition of the Greek text. As the text was translated, person names and place names were algorithmically identified in the text using the machine learning (ML) model `UGARIT/grc-ner-xlmr`.

Entries are sorted by transliteration, with the Greek form of the name in parentheses. Locations in the text are referred to using *book-section-paragraph* citations, which are standard for editions of this work. Some people or places will have more than one entry as the entries are based on forms found in the Greek text, which may be inflected or have varying accentuation. The transliterated form found in these indices may also be different than the spelling of the person or place name as it is rendered in the text. On the whole, despite these infelicities, it seemed better to be able to include person and place indices even if the names are not in complete agreement with the text of the translation.

The index of Bible references is generated based on a sentence-level semantic similarity analysis that semantically compared this translation of *Quis dives salvetur* to the text of the Bible. The analysis was performed using the model `sentence-transformers/LaBSE`. Where areas of the translation were found to be highly similar to particular Bible verses, an association was made and recorded in the index. Due to the automated nature of this index, there will be associations with references that, while similar, are not direct allusions or quotations. As with the person and place indices, it seemed better to include this index despite its shortcomings.

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