

The Stromata (Book I)

By Saint Clement of Alexandria

(Died 215 AD)

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Chapter 1. Preface—The Author's Object—The Utility of Written Compositions.

[*Wants the beginning*] that you may read them under your hand, and may be able to preserve them. Whether written compositions are not to be left behind at all; or if they are, by whom? And if the former, what need there is for written compositions? and if the latter, is the composition of them to be assigned to earnest men, or the opposite? It were certainly ridiculous for one to disapprove of the writing of earnest men, and approve of those, who are not such, engaging in the work of composition. Theopompus and Timæus, who composed fables and [slanders](#), and [Epicurus](#) the leader of [atheism](#), and Hipponax and Archilochus, are to be allowed to write in their own shameful manner. But he who proclaims the [truth](#) is to be prevented from leaving behind him what is to benefit posterity. It is a good thing, I reckon, to leave to posterity good children. This is the case with children of our bodies. But words are the progeny of the [soul](#). Hence we call those who have instructed us, fathers. Wisdom is a communicative and philanthropic thing. Accordingly, Solomon says, "My son, if you receive the saying of my commandment, and hide it with you, your ear shall hear wisdom." [Proverbs 2:1-2](#) He points out that the word that is sown is hidden in the [soul](#) of the learner, as in the earth, and this is spiritual planting. Wherefore also he adds, "And you shall apply your heart to understanding, and apply it for the admonition of your son." For [soul](#), methinks, joined with [soul](#), and spirit with spirit, in the sowing of the word, will make that which is sown grow and germinate. And every one who is instructed, is in respect of subjection the son of his instructor. "Son," says he, "forget not my [laws](#)." [Proverbs 3:1](#)

And if [knowledge](#) belong not to all (set an ass to the lyre, as the proverb goes), yet written compositions are for the many. "Swine, for instance, delight in dirt more than in clean water." "Wherefore," says the Lord, "I speak to them in [parables](#): because seeing, they see not; and hearing, they hear not, and do not understand;" [Matthew 13:13](#) not as if the Lord caused the [ignorance](#): for it were impious to think so. But He [prophetically](#) exposed this [ignorance](#), that [existed](#) in them, and intimated that they would not understand the things spoken. And now the Saviour shows Himself, out of His abundance, dispensing goods to His servants according to the ability of the recipient, that they may augment them by exercising activity, and then returning to reckon with them; when, approving of those that had increased His money, those faithful in little, and

commanding them to have the charge over many things, He bade them enter into the [joy](#) of the Lord. But to him who had hid the money, entrusted to him to be given out at interest, and had given it back as he had received it, without increase, He said, "You [wicked](#) and slothful servant, you ought to have given my money to the bankers, and at my coming I should have received my own." Wherefore the useless servant "shall be cast into outer darkness." "You, therefore, be strong," says [Paul](#), "in the [grace](#) that is in [Christ Jesus](#). And the things which you have heard of me among many witnesses, commit to faithful men, who shall be able to teach others also." [2 Timothy 2:1-2](#) And again: "Study to show yourself approved unto [God](#), a workman that needs not to be ashamed, rightly dividing the word of [truth](#)."

If, then, both proclaim the Word—the one by writing, the other by speech—are not both then to be approved, making, as they do, [faith](#) active by [love](#)? It is by one's own fault that he does not choose what is best; God is free of blame. As to the point in hand, it is the business of some to lay out the word at interest, and of others to test it, and either choose it or not. And the judgment is determined within themselves. But there is that species of [knowledge](#) which is characteristic of the herald, and that which is, as it were, characteristic of a messenger, and it is serviceable in whatever way it operates, both by the hand and tongue. "For he that sowes to the [Spirit](#), shall of the Spirit reap life everlasting. And let us not be weary in well-doing." [Galatians 6:8-9](#) On him who by [Divine Providence](#) meets in with it, it confers the very highest advantages,—the beginning of [faith](#), readiness for adopting a right mode of life, the impulse towards the [truth](#), a movement of inquiry, a trace of [knowledge](#); in a word, it gives the means of [salvation](#). And those who have been rightly reared in the words of [truth](#), and received provision for [eternal](#) life, wing their way to heaven. Most admirably, therefore, the apostle says, "In everything approving ourselves as the servants of [God](#); as poor, and yet making many rich; as having nothing, yet possessing all things. Our mouth is opened to you." "I charge you," he says, writing to Timothy, "before [God](#), and Christ Jesus, and the elect [angels](#), that you observe these things, without preferring one before another, doing nothing by partiality." [1 Timothy 5:21](#)

Both must therefore test themselves: the one, if he is qualified to speak and leave behind him written records; the other, if he is in a right state to hear and read: as also some in the dispensation of the Eucharist, according to custom enjoin that each one of the people individually should take his part. One's own [conscience](#) is best for choosing accurately or shunning. And its firm foundation is a right life, with suitable instruction. But the imitation of those who have already been [proved](#), and who have led correct lives, is most excellent for the understanding and practice of the commandments. "So that whosoever shall eat the bread and drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup." [1 Corinthians 11:27-28](#) It therefore follows, that every one of those who undertake to promote the good of their neighbours, ought to consider whether he has betaken himself to teaching rashly and out of rivalry to any; if his communication of the word is out of vainglory; if the only reward he reaps is the [salvation](#) of those who hear, and if he speaks not in order to win favour: if so, he who speaks by writings escapes the reproach of mercenary motives. "For neither at any time used we flattering words, as

you [know](#)," says the apostle, "nor a cloak of [covetousness](#). God is [witness](#). Nor of men sought we [glory](#), neither of you, nor yet of others, when we might have been burdensome as the [apostles](#) of [Christ](#). But we were gentle among you, even as a nurse cherishes her children."

In the same way, therefore, those who take part in the divine words, ought to guard against betaking themselves to this, as they would to the building of cities, to examine them out of curiosity; that they do not come to the task for the sake of receiving worldly things, having ascertained that they who are [consecrated](#) to Christ are given to communicate the necessities of life. But let such be dismissed as hypocrites. But if any one wishes not to seem, but to be righteous, to him it belongs to [know](#) the things which are best. If, then, "the harvest is plenteous, but the labourers few," it is incumbent on us "to [pray](#)" that there may be as great abundance of labourers as possible. [Matthew 9:37-38](#); [Luke 10:2](#)

But the husbandry is twofold,—the one unwritten, and the other written. And in whatever way the Lord's labourer sow the good wheat, and grow and reap the ears, he shall appear a [truly](#) divine husbandman. "Labour," says the Lord, "not for the meat which perishes, but for that which endures to everlasting life." [John 6:27](#) And nutriment is received both by bread and by words. And [truly](#) "blessed are the peace-makers," [Matthew 5:9](#) who instructing those who are at [war](#) in their life and [errors](#) here, lead them back to the peace which is in the Word, and nourish for the life which is according to [God](#), by the distribution of the bread, those "that hunger after righteousness." For each [soul](#) has its own proper nutriment; some growing by [knowledge](#) and science, and others feeding on the Hellenic [philosophy](#), the whole of which, like nuts, is not eatable. "And he that plants and he that waters," "being ministers" of Him "that gives the increase, are one" in the ministry. "But every one shall receive his own reward, according to his own work. For we are God's husbandmen, God's husbandry. You are God's building," [1 Corinthians 3:8-9](#) according to the apostle. Wherefore the hearers are not permitted to apply the test of comparison. Nor is the word, given for investigation, to be committed to those who have been reared in the arts of all kinds of words, and in the power of inflated attempts at [proof](#); whose minds are already pre-occupied, and have not been previously emptied. But whoever chooses to banquet on [faith](#), is steadfast for the reception of the divine words, having acquired already [faith](#) as a power of judging, according to reason. Hence ensues to him persuasion in abundance. And this was the meaning of that saying of [prophecy](#), "If you [believe](#) not, neither shall you understand." [Isaiah 7:9](#) "As, then, we have opportunity, let us do good to all, especially to the household of [faith](#)." [Galatians 6:10](#) And let each of these, according to the blessed David, sing, giving thanks. "You shall sprinkle me with [hyssop](#), and I shall be cleansed. You shall wash me, and I shall be whiter than the snow. You shall make me to hear [gladness](#) and [joy](#), and the bones which have been humbled shall [rejoice](#). Turn Your face from my [sins](#). Blot out mine iniquities. Create in me a clean heart, O [God](#), and renew a right spirit in my inward parts. Cast me not away from Your face, and take not Your [Holy Spirit](#) from me. Restore to me the [joy](#) of Your [salvation](#), and establish me with Your princely spirit."

He who addresses those who are present before him, both tests them by time, and judges by his judgment, and from the others distinguishes him who can hear; watching the words, the manners, the habits, the life, the motions, the attitudes, the look, the voice; the road, the rock, the beaten path, the fruitful land, the wooded region, the fertile and fair and cultivated spot, that is able to multiply the seed. But he that speaks through books, consecrates himself before [God](#), crying in writing thus: Not for gain, not for vainglory, not to be vanquished by partiality, nor enslaved by [fear](#) nor elated by pleasure; but only to reap the [salvation](#) of those who read, which he does, not at present participate in, but awaiting in expectation the recompense which will certainly be rendered by Him, who has promised to bestow on the labourers the reward that is meet. But he who is enrolled in the number of men ought not to desire recompense. For he that vaunts his good services, receives [glory](#) as his reward. And he who does any duty for the sake of recompense, is he not held fast in the custom of the world, either as one who has done well, hastening to receive a reward, or as an [evil](#)-doer avoiding retribution? We must, as far as we can, imitate the Lord. And he will do so, who complies with the [will](#) of [God](#), receiving freely, giving freely, and receiving as a worthy reward the citizenship itself. "The hire of an harlot shall not come into the sanctuary," it is said: accordingly it was forbidden to bring to the altar the price of a dog. And in whomsoever the eye of the [soul](#) has been blinded by ill-nurture and teaching, let him advance to the [true](#) light, to the [truth](#), which shows by writing the things that are unwritten. "You that thirst, go to the waters," [Isaiah 55:1](#) says Esaias. And "drink water from your own vessels," [Proverbs 5:15](#) Solomon exhorts. Accordingly in "The Laws," the [philosopher](#) who learned from the Hebrews, [Plato](#), commands husbandmen not to irrigate or take water from others, until they have first dug down in their own ground to what is called the virgin soil, and found it dry. For it is right to supply want, but it is not well to support laziness. For Pythagoras said that, "although it be agreeable to reason to take a share of a burden, it is not a duty to take it away."

Now the [Scripture](#) kindles the living spark of the [soul](#), and directs the eye suitably for [contemplation](#); perchance inserting something, as the husbandman when he ingrafts, but, according to the opinion of the divine apostle, exciting what is in the [soul](#). "For there are certainly among us many weak and sickly, and many sleep. But if we judge ourselves, we shall not be judged." Now this work of mine in writing is not artfully constructed for display; but my memoranda are stored up against old age, as a remedy against forgetfulness, [truly](#) an image and outline of those vigorous and animated discourses which I was privileged to hear, and of blessed and [truly](#) remarkable men.

Of these the one, in Greece, an Ionic; the other in Magna Græcia: the first of these from Cœle-[Syria](#), the second from [Egypt](#), and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine.

When I came upon the last (he was the first in power), having tracked him out concealed in [Egypt](#), I found rest. He, the [true](#), the Sicilian bee, gathering the spoil of the flowers of the prophetic and apostolic meadow, engendered in the [souls](#) of his hearers a deathless element of [knowledge](#).

Well, they preserving the tradition of the blessed doctrine derived directly from the [holy apostles](#), Peter, James, John, and [Paul](#), the sons receiving it from the father (but few were like the fathers), came by [God's will](#) to us also to deposit those ancestral and apostolic seeds. And well I [know](#) that they will exult; I do not mean delighted with this tribute, but solely on account of the preservation of the [truth](#), according as they delivered it. For such a sketch as this, will, I think, be agreeable to a [soul](#) desirous of preserving from escape the blessed tradition. "In a man who loves wisdom the father will be glad." [Proverbs 29:3](#) Wells, when pumped out, yield purer water; and that of which no one partakes, turns to putrefaction. Use keeps steel brighter, but disuse produces rust in it. For, in a word, exercise produces a healthy condition both in [souls](#) and bodies. "No one lights a candle, and puts it under a bushel, but upon a candlestick, that it may give light to those who are regarded worthy of the feast." [Matthew 5:15](#); [Mark 4:21](#) For what is the use of wisdom, if it makes not him who can hear it wise? For still the Saviour saves, "and always works, as He sees the Father." For by teaching, one learns more; and in speaking, one is often a hearer along with his audience. For the teacher of him who speaks and of him who hears is one—who waters both the mind and the word. Thus the Lord did not hinder from doing good while keeping the [Sabbath](#); but allowed us to communicate of those divine [mysteries](#), and of that [holy](#) light, to those who are able to receive them. He did not certainly disclose to the many what did not belong to the many; but to the few to whom He [knew](#) that they belonged, who were capable of receiving and being moulded according to them. But secret things are entrusted to speech, not to writing, as is the case with [God](#).

And if one say that it is written, "There is nothing secret which shall not be revealed, nor hidden which shall not be disclosed," let him also hear from us, that to him who hears secretly, even what is secret shall be manifested. This is what was predicted by this oracle. And to him who is able secretly to observe what is delivered to him, that which is veiled shall be disclosed as [truth](#); and what is hidden to the many, shall appear manifest to the few. For why do not all [know](#) the [truth](#)? why is not righteousness loved, if righteousness belongs to all? But the [mysteries](#) are delivered [mystically](#), that what is spoken may be in the mouth of the speaker; rather not in his voice, but in his understanding. "[God](#) gave to the [Church](#), some [apostles](#), and some [prophets](#), and some [evangelists](#), and some pastors and teachers, for the perfecting of the [saints](#), for the work of the ministry, for the edifying of the body of [Christ](#)." [Ephesians 4:11-12](#)

The writing of these memoranda of mine, I well [know](#), is weak when compared with that spirit, full of [grace](#), which I was privileged to hear. But it will be an image to recall the archetype to him who was struck with the thyrsus. For "speak," it is said, "to a wise man, and he will grow wiser; and to him that has, and there shall be added to him." And we profess not to explain secret things sufficiently—far from it—but only to recall them to memory, whether we have forgot anything, or whether for the purpose of not forgetting. Many things, I well [know](#), have escaped us, through length of time, that have dropped away unwritten. Whence, to aid the weakness of my memory, and provide for myself a salutary help to my recollection in a systematic arrangement of chapters, I necessarily make use of this form. There are then some things of which we have no recollection; for the power that was in the blessed men was great. There are also some things which

remained unnoted long, which have now escaped; and others which are effaced, having faded away in the mind itself, since such a task is not easy to those not experienced; these I revive in my commentaries. Some things I purposely omit, in the exercise of a wise selection, afraid to write what I guarded against speaking: not grudging—for that were wrong—but fearing for my readers, lest they should stumble by taking them in a wrong sense; and, as the proverb says, we should be found "reaching a sword to a child." For it is impossible that what has been written should not escape, although remaining unpublished by me. But being always revolved, using the one only voice, that of writing, they answer nothing to him that makes inquiries beyond what is written; for they require of necessity the aid of some one, either of him who wrote, or of some one else who has walked in his footsteps. Some things my treatise will hint; on some it will linger; some it will merely mention. It will try to speak imperceptibly, to exhibit secretly, and to demonstrate silently. The dogmas taught by remarkable [sects](#) will be adduced; and to these will be opposed all that ought to be premised in accordance with the profoundest [contemplation](#) of the [knowledge](#), which, as we proceed to the renowned and venerable canon of tradition, from the creation of the world, will advance to our view; setting before us what according to natural [contemplation](#) necessarily has to be treated of beforehand, and clearing off what stands in the way of this arrangement. So that we may have our ears ready for the reception of the tradition of [true knowledge](#); the soil being previously cleared of the thorns and of every weed by the husbandman, in order to the planting of the vine. For there is a contest, and the prelude to the contest; and there are some [mysteries](#) before other [mysteries](#).

Our book will not shrink from making use of what is best in [philosophy](#) and other preparatory instruction. "For not only for the Hebrews and those that are under the law," according to the apostle, "is it right to become a Jew, but also a Greek for the sake of the Greeks, that we may gain all." [1 Corinthians 9:20-21](#) Also in the Epistle to the Colossians he writes, "Admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in [Christ](#)." [Colossians 1:28](#) The nicety of speculation, too, suits the sketch presented in my commentaries. In this respect the resources of learning are like a relish mixed with the food of an athlete, who is not indulging in luxury, but entertains a noble desire for distinction.

By music we harmoniously relax the excessive tension of gravity. And as those who wish to address the people, do so often by the herald, that what is said may be better heard; so also in this case. For we have the word, that was spoken to many, before the common tradition. Wherefore we must set forth the opinions and utterances which cried individually to them, by which those who hear shall more readily turn.

And, in [truth](#), to speak briefly: Among many small pearls there is the one; and in a great take of fish there is the beauty-fish; and by time and toil [truth](#) will gleam forth, if a good helper is at hand. For most benefits are supplied, from [God](#), through men. All of us who make use of our eyes see what is presented before them. But some look at objects for one reason, others for another. For instance, the cook and the shepherd do not survey the sheep similarly: for the one examines it if it be fat; the other watches to see if it be of

good breed. Let a man milk the sheep's milk if he need sustenance: let him shear the wool if he need clothing. And in this way let me produce the fruit of the Greek erudition.

For I do not [imagine](#) that any composition can be so fortunate as that no one will speak against it. But that is to be regarded as in accordance with reason, which nobody speaks against, with reason. And that course of action and choice is to be approved, not which is faultless, but which no one rationally finds fault with. For it does not follow, that if a man accomplishes anything not purposely, he does it through force of circumstances. But he will do it, managing it by wisdom divinely given, and in accommodation to circumstances. For it is not he who has [virtue](#) that needs the way to [virtue](#), any more than he, that is strong, needs recovery. For, like farmers who irrigate the land beforehand, so we also water with the liquid stream of Greek learning what in it is earthy; so that it may receive the spiritual seed cast into it, and may be capable of easily nourishing it. The *Stromata* will contain the [truth](#) mixed up in the dogmas of [philosophy](#), or rather covered over and hidden, as the edible part of the nut in the shell. For, in my opinion, it is fitting that the seeds of [truth](#) be kept for the husbandmen of [faith](#), and no others. I am not oblivious of what is babbled by some, who in their [ignorance](#) are frightened at every noise, and say that we ought to occupy ourselves with what is most necessary, and which contains the [faith](#); and that we should pass over what is beyond and superfluous, which wears out and detains us to no purpose, in things which conduce nothing to the great end. Others think that [philosophy](#) was introduced into life by an [evil](#) influence, for the ruin of [men](#), by an [evil](#) inventor. But I shall show, throughout the whole of these *Stromata*, that [evil](#) has an [evil](#) nature, and can never turn out the producer of anything that is [good](#); indicating that [philosophy](#) is in a sense a work of [Divine Providence](#).

Chapter 2. Objection to the Number of Extracts from Philosophical Writings in These Books Anticipated and Answered

In reference to these commentaries, which contain as the exigencies of the case demand, the Hellenic opinions, I say thus much to those who are fond of finding fault. First, even if [philosophy](#) were useless, if the demonstration of its uselessness does good, it is yet useful. Then those cannot condemn the Greeks, who have only a mere hearsay [knowledge](#) of their opinions, and have not entered into a minute investigation in each department, in order to acquaintance with them. For the refutation, which is based on experience, is entirely trustworthy. For the [knowledge](#) of what is condemned is found the most complete demonstration. Many things, then, though not contributing to the final result, equip the artist. And otherwise erudition commends him, who sets forth the most essential doctrines so as to produce persuasion in his hearers, engendering admiration in those who are taught, and leads them to the [truth](#). And such persuasion is convincing, by which those that [love](#) learning admit the [truth](#); so that [philosophy](#) does not ruin life by being the originator of false practices and base deeds, although some have calumniated it, though it be the clear image of [truth](#), a divine gift to the Greeks; nor does it drag us away from the [faith](#), as if we were bewitched by some delusive art, but rather, so to speak, by the use of an ampler circuit, obtains a common exercise demonstrative of the [faith](#).

Further, the juxtaposition of doctrines, by comparison, saves the [truth](#), from which follows [knowledge](#).

Philosophy came into [existence](#), not on its own account, but for the advantages reaped by us from [knowledge](#), we receiving a firm persuasion of [true](#) perception, through the [knowledge](#) of things comprehended by the mind. For I do not mention that the *Stromata*, forming a body of varied erudition, wish artfully to conceal the seeds of [knowledge](#). As, then, he who is fond of hunting captures the game after seeking, tracking, scenting, hunting it down with dogs; so [truth](#), when sought and got with toil, appears a delicious thing. Why, then, you will ask, did you think it fit that such an arrangement should be adopted in your memoranda? Because there is great danger in divulging the secret of the [true philosophy](#) to those, whose delight it is unsparingly to speak against everything, not [justly](#); and who shout forth all kinds of names and words indecorously, deceiving themselves and beguiling those who adhere to them. "For the Hebrews seek signs," as the apostle says, "and the Greeks seek after wisdom." [1 Corinthians 1:22](#)

Chapter 3. Against the Sophists

There is a great crowd of this description: some of them, enslaved to pleasures and willing to disbelieve, laugh at the [truth](#) which is worthy of all reverence, making sport of its barbarousness. Some others, exalting themselves, endeavour to discover calumnious objections to our words, furnishing captious questions, hunters out of paltry sayings, practicers of miserable artifices, wranglers, dealers in knotty points, as that Abderite says:—

"For mortals' tongues are glib, and on them are many speeches;
And a wide range for words of all sorts in this place and that."

And—

"Of whatever sort the word you have spoken, of the same sort you must hear."

Inflated with this art of theirs, the wretched Sophists, babbling away in their own jargon; toiling their whole life about the division of names and the [nature](#) of the composition and conjunction of sentences, show themselves greater chatterers than turtle-doves; scratching and tickling, not in a manly way, in my opinion, the ears of those who wish to be tickled.

"A river of silly words—not a dropping;"

just as in old shoes, when all the rest is worn and is falling to pieces, and the tongue alone remains. The Athenian Solon most excellently enlarges, and writes:—

"Look to the tongue, and to the words of the glozing man,
But you look on no work that has been done;
But each one of you walks in the steps of a fox,
And in all of you is an empty mind."

This, I think, is signified by the utterance of the Saviour, "The foxes have holes, but the [Son of man](#) has not where to lay His head." [Matthew 8:20](#); [Luke 9:58](#) For on the believer alone, who is separated entirely from the rest, who by the [Scripture](#) are called wild beasts, rests the head of the [universe](#), the kind and gentle Word, "who takes the wise in their own craftiness. For the Lord [knows](#) the thoughts of the wise, that they are vain;" the [Scripture](#) calling those the wise (σοφούς) who are skilled in words and arts, sophists (σοφιστῆς). Whence the Greeks also applied the denominative appellation of wise and sophists (σοφοί, σοφισταί) to those who were versed in anything Cratinus accordingly, having in the *Archilochii* enumerated the poets, said:—

"Such a hive of sophists have you examined."

And similarly Iophon, the comic poet, in *Flute-playing Satyrs*, says:—

"For there entered
A band of sophists, all equipped."

Of these and the like, who devote their attention to empty words, the [divine Scripture](#) most excellently says, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the [prudent](#)." [Isaiah 29:14](#); [1 Corinthians 1:19](#)

Chapter 4. Human Arts as Well as Divine Knowledge Proceed from God

Homer calls an artificer wise; and of Margites, if that is his work, he thus writes:—

"Him, then, the Gods made neither a delver nor a ploughman,
Nor in any other respect wise; but he missed every art."

Hesiod further said the musician Linus was "skilled in all manner of wisdom;" and does not hesitate to call a mariner wise, seeing he writes:—

"Having no wisdom in navigation."

And Daniel the [prophet](#) says, "The [mystery](#) which the king asks, it is not in the power of the wise, the [Magi](#), the [diviners](#), the Gazarenes, to tell the king; but it is God in heaven who reveals it." [Daniel 2:27-28](#)

Here he terms the [Babylonians](#) wise. And that Scripture calls every secular science or art by the one name wisdom (there are other arts and sciences invented over and above by human reason), and that artistic and skilful invention is from [God](#), will be clear if we adduce the following statement: "And the Lord spoke to [Moses](#), See, I have called Bezaleel, the son of Uri, the son of Or, of the [tribe of Judah](#); and I have filled him with the divine spirit of wisdom, and understanding, and [knowledge](#), to devise and to execute in all manner of work, to work gold, and silver, and brass, and blue, and purple, and

scarlet, and in working stone work, and in the art of working wood," and even to "all works." [Exodus 31:2-5](#) And then He adds the general reason, "And to every understanding heart I have given understanding;" [Exodus 31:6](#) that is, to every one capable of acquiring it by pains and exercise. And again, it is written expressly in the name of the Lord: "And speak to all that are wise in [mind](#), whom I have filled with the spirit of perception." [Exodus 28:3](#)

Those who are wise in mind have a certain attribute of nature peculiar to themselves; and they who have shown themselves capable, receive from the Supreme Wisdom a spirit of perception in double measure. For those who practice the common arts, are in what pertains to the senses highly gifted: in hearing, he who is commonly called a musician; in touch, he who moulds clay; in voice the singer, in smell the perfumer, in sight the engraver of devices on seals. Those also that are occupied in instruction, train the sensibility according to which the poets are susceptible to the influence of measure; the sophists apprehend expression; the dialecticians, syllogisms; and the [philosophers](#) are capable of the [contemplation](#) of which themselves are the objects. For sensibility finds and invents; since it persuasively exhorts to application. And practice will increase the application which has [knowledge](#) for its end. With reason, therefore, the apostle has called the wisdom of God "manifold," and which has manifested its power "in many departments and in many modes" [Ephesians 3:10](#); [Hebrews 1:1](#) —by art, by [knowledge](#), by [faith](#), by [prophecy](#)—for our benefit. "For all wisdom is from the Lord, and is with Him for ever," as says the wisdom of Jesus. [Sirach 1:1](#)

For if you call on wisdom and [knowledge](#) with a loud voice, and seek it as treasures of silver, and eagerly track it out, you shall understand godliness and find divine [knowledge](#)." [Proverbs 2:3-5](#) The [prophet](#) says this in contradiction to the [knowledge](#) according to [philosophy](#), which teaches us to investigate in a magnanimous and noble manner, for our progress in [piety](#). He opposes, therefore, to it the [knowledge](#) which is occupied with [piety](#), when referring to [knowledge](#), when he speaks as follows: "For God gives wisdom out of His own mouth, and [knowledge](#) along with understanding, and treasures up help for the righteous." For to those who have been justified by [philosophy](#), the [knowledge](#) which leads to [piety](#) is laid up as a help.

Chapter 5. Philosophy the Handmaid of Theology

Accordingly, before the advent of the Lord, [philosophy](#) was necessary to the Greeks for righteousness. And now it becomes conducive to [piety](#); being a kind of preparatory training to those who attain to [faith](#) through demonstration. "For your foot," it is said, "will not stumble, if you refer what is [good](#), whether belonging to the Greeks or to us, to Providence." [Proverbs 3:23](#) For God is the [cause](#) of all [good](#) things; but of some primarily, as of the Old and the [New Testament](#); and of others by consequence, as [philosophy](#). Perchance, too, [philosophy](#) was given to the Greeks directly and primarily, till the Lord should call the Greeks. For this was a schoolmaster to bring "the Hellenic [mind](#)," as the law, the Hebrews, "to [Christ](#)." [Galatians 3:24](#) Philosophy, therefore, was a preparation, paving the way for him who is perfected in [Christ](#).

"Now," says Solomon, "defend wisdom, and it will exalt you, and it will shield you with a crown of pleasure." [Proverbs 4:8-9](#) For when you have strengthened wisdom with a cope by [philosophy](#), and with right expenditure, you will preserve it unassailable by sophists. The way of [truth](#) is therefore one. But into it, as into a perennial river, streams flow from all sides. It has been therefore said by inspiration: "Hear, my son, and receive my words; that yours may be the many ways of life. For I teach you the ways of wisdom; that the fountains fail you not," which gush forth from the earth itself. Not only did He enumerate several ways of [salvation](#) for any one righteous man, but He added many other ways of many righteous, speaking thus: "The paths of the righteous shine like the light." [Proverbs 4:18](#) The commandments and the modes of preparatory training are to be regarded as the ways and appliances of life.

"Jerusalem, Jerusalem, how often would I have gathered your children, as a hen her chickens!" [Matthew 23:37](#); [Luke 13:34](#) And Jerusalem is, when interpreted, "a vision of peace." He therefore shows [prophetically](#), that those who peacefully contemplate sacred things are in manifold ways trained to their calling. What then? He "would," and could not. How often, and where? Twice; by the [prophets](#), and by the advent. The expression, then, "How often," shows wisdom to be manifold; every mode of quantity and quality, it by all means saves some, both in time and in [eternity](#). "For the [Spirit of the Lord](#) fills the earth." And if any should violently say that the reference is to the Hellenic culture, when it is said, "Give not heed to an [evil woman](#); for honey drops from the lips of a harlot," let him hear what follows: "who lubricates your throat for the time." But [philosophy](#) does not flatter. Who, then, does He allude to as having committed fornication? He adds expressly, "For the feet of folly lead those who use her, after death, to Hades. But her steps are not supported." Therefore remove your way far from silly pleasure. "Stand not at the doors of her house, that you yield not your life to others." And He testifies, "Then shall you repent in old age, when the flesh of your body is consumed." For this is the end of foolish pleasure. Such, indeed, is the case. And when He says, "Be not much with a strange [woman](#)," He admonishes us to use indeed, but not to linger and spend time with, secular culture. For what was bestowed on each generation advantageously, and at seasonable times, is a preliminary training for the word of the Lord. "For already some men, ensnared by the charms of handmaidens, have despised their consort [philosophy](#), and have grown old, some of them in music, some in geometry, others in grammar, the most in rhetoric." "But as the encyclical branches of study contribute to [philosophy](#), which is their mistress; so also [philosophy](#) itself co-operates for the acquisition of wisdom. For [philosophy](#) is the study of wisdom, and wisdom is the [knowledge](#) of things divine and human; and their causes." Wisdom is therefore queen of [philosophy](#), as [philosophy](#) is of preparatory culture. For if [philosophy](#) "professes control of the tongue, and the belly, and the parts below the belly, it is to be chosen on its own account. But it appears more worthy of respect and pre-eminence, if cultivated for the [honour](#) and [knowledge](#) of [God](#)." And Scripture will afford a testimony to what has been said in what follows. Sarah was at one time barren, being [Abraham's](#) wife. Sarah having no child, assigned her maid, by name Hagar, the [Egyptian](#), to [Abraham](#), in order to get children. Wisdom, therefore, who dwells with the man of [faith](#) (and [Abraham](#) was reckoned faithful and righteous), was still barren and without child in that generation, not having brought forth to [Abraham](#) anything allied to [virtue](#). And she, as was proper, thought that

he, being now in the time of progress, should have intercourse with secular culture first (by [Egyptian](#) the world is designated figuratively); and afterwards should approach to her according to [divine providence](#), and beget Isaac."

And Philo interprets Hagar to mean "sojourning." For it is said in connection with this, "Be not much with a strange [woman](#)." Sarah he interprets to mean "my principedom." He, then, who has received previous training is at liberty to approach to wisdom, which is supreme, from which grows up the race of [Israel](#). These things show that that wisdom can be acquired through instruction, to which [Abraham](#) attained, passing from the [contemplation](#) of heavenly things to the [faith](#) and righteousness which are according to [God](#). And Isaac is shown to mean "self-taught;" wherefore also he is discovered to be a type of [Christ](#). He was the husband of one wife Rebecca, which they translate "Patience." And Jacob is said to have consorted with several, his name being interpreted "Exerciser." And exercises are engaged in by means of many and various dogmas. Whence, also, he who is really "endowed with the power of seeing" is called [Israel](#), having much experience, and being fit for exercise.

Something else may also have been shown by the three patriarchs, namely, that the sure seal of [knowledge](#) is composed of nature, of education, and exercise.

You may have also another image of what has been said, in Tamar sitting by the way, and presenting the appearance of a harlot, on whom the studious Judas (whose name is interpreted "powerful"), who left nothing unexamined and uninvestigated, looked; and turned aside to her, preserving his profession towards God. Wherefore also, when Sarah was jealous at Hagar being preferred to her, [Abraham](#), as choosing only what was profitable in secular [philosophy](#), said, "Behold, your maid is in your hands: deal with her as it pleases you;" [Genesis 16:6](#) manifestly meaning, "I embrace secular culture as youthful, and a handmaid; but your [knowledge](#) I [honour](#) and reverence as [true](#) wife." And Sarah afflicted her; which is equivalent to corrected and admonished her. It has therefore been well said, "My son, despise not the correction of [God](#); nor faint when you are rebuked of Him. For whom the Lord loves He chastens, and scourges every son whom He receives." [Proverbs 3:11-12](#); [Hebrews 12:5-6](#) And the foresaid Scriptures, when examined in other places, will be seen to exhibit other [mysteries](#). We merely therefore assert here, that [philosophy](#) is characterized by investigation into [truth](#) and the [nature](#) of things (this is the [truth](#) of which the Lord Himself said, "I am the [truth](#)" [John 14:6](#)); and that, again, the preparatory training for rest in Christ exercises the [mind](#), rouses the intelligence, and begets an inquiring shrewdness, by means of the [true philosophy](#), which the initiated possess, having found it, or rather received it, from the [truth](#) itself.

Chapter 6. The Benefit of Culture

The readiness acquired by previous training conduces much to the perception of such things as are requisite; but those things which can be perceived only by mind are the special exercise for the mind. And their nature is triple according as we consider their quantity, their magnitude, and what can be predicated of them. For the discourse which consists of demonstrations, implants in the spirit of him who follows it, clear [faith](#); so that

he cannot conceive of that which is demonstrated being different; and so it does not allow us to succumb to those who assail us by fraud. In such studies, therefore, the [soul](#) is purged from sensible things, and is excited, so as to be able to see [truth](#) distinctly. For nutriment, and the training which is maintained gentle, make noble natures; and noble natures, when they have received such training, become still better than before both in other respects, but especially in productiveness, as is the case with the other creatures. Wherefore it is said, "Go to the ant, you sluggard, and become wiser than it, which provides much and, varied food in the harvest against the inclemency of winter." Or go to the bee, and learn how laborious she is; for she, feeding on the whole meadow, produces one honey-comb. And if "you pray in the closet," as the Lord taught, "to worship in spirit," [Matthew 6:6](#); [John 4:23](#) your management will no longer be solely occupied about the house, but also about the [soul](#), what must be bestowed on it, and how, and how much; and what must be laid aside and treasured up in it; and when it ought to be produced, and to whom. For it is not by nature, but by learning, that people become noble and good, as people also become physicians and pilots. We all in common, for example, see the vine and the horse. But the husbandman will [know](#) if the vine be good or bad at fruit-bearing; and the horseman will easily distinguish between the spiritless and the swift animal. But that some are naturally predisposed to [virtue](#) above others, certain pursuits of those, who are so naturally predisposed above others, show. But that perfection in [virtue](#) is not the exclusive property of those, whose natures are better, is [proved](#), since also those who by nature are ill-disposed towards [virtue](#), in obtaining suitable training, for the most part attain to excellence; and, on the other hand, those whose natural dispositions are apt, become [evil](#) through neglect.

Again, God has created us naturally social and just; whence [justice](#) must not be said to take its rise from implantation alone. But the good imparted by creation is to be conceived of as excited by the commandment; the [soul](#) being trained to be willing to select what is noblest.

But as we say that a man can be a believer without learning, so also we assert that it is impossible for a man without learning to comprehend the things which are declared in the [faith](#). But to adopt what is well said, and not to adopt the reverse, is caused not simply by [faith](#), but by [faith](#) combined with [knowledge](#). But if [ignorance](#) is want of training and of instruction, then teaching produces [knowledge](#) of divine and human things. But just as it is possible to live rightly in penury of this world's [good](#) things, so also in abundance. And we avow, that at once with more ease and more speed will one attain to [virtue](#) through previous training. But it is not such as to be unattainable without it; but it is attainable only when they have learned, and have had their senses exercised. [Hebrews 5:14](#) "For [hatred](#)," says Solomon, "raises strife, but instruction guards the ways of life;" in such a way that we are not deceived nor deluded by those who are practiced in base arts for the injury of those who hear. "But instruction wanders reproachless," [Proverbs 10:19](#) it is said. We must be conversant with the art of reasoning, for the purpose of confuting the deceitful opinions of the sophists. Well and felicitously, therefore, does Anaxarchus write in his book respecting "kingly rule:" "Erudition benefits greatly and hurts greatly him who possesses it; it helps him who is worthy, and injures him who utters readily every word, and before the whole people. It is necessary to [know](#) the measure of time. For this

is the end of wisdom. And those who sing at the doors, even if they sing skilfully, are not reckoned wise, but have the [reputation](#) of folly." And Hesiod:—

"Of the Muses, who make a man loquacious, divine, vocal."

For him who is fluent in words he calls loquacious; and him who is clever, vocal; and "divine," him who is skilled, a [philosopher](#), and acquainted with the [truth](#).

Chapter 7. The Eclectic Philosophy Paves the Way for Divine Virtue

The Greek preparatory culture, therefore, with [philosophy](#) itself, is shown to have come down from God to [men](#), not with a definite direction but in the way in which showers fall down on the good land, and on the dunghill, and on the houses. And similarly both the grass and the wheat sprout; and the figs and any other reckless trees grow on sepulchres. And things that grow, appear as a type of truths. For they enjoy the same influence of the rain. But they have not the same [grace](#) as those which spring up in rich soil, inasmuch as they are withered or plucked up. And here we are aided by the [parable](#) of the sower, which the Lord interpreted. For the husbandman of the soil which is among [men](#) is one; He who from the beginning, from the foundation of the world, sowed nutritious seeds; He who in each age rained down the Lord, the Word. But the times and places which received [such gifts], created the differences which exist. Further, the husbandman sows not only wheat (of which there are many varieties), but also other seeds—barley, and beans, and peas, and vetches, and vegetable and flower seeds. And to the same husbandry belongs both planting and the operations necessary in the nurseries, and gardens, and orchards, and the planning and rearing of all sorts of trees.

In like manner, not only the care of sheep, but the care of herds, and breeding of horses, and dogs, and bee-craft, all arts, and to speak comprehensively, the care of flocks and the rearing of animals, differ from each other more or less, but are all useful for life. And [philosophy](#)—I do not mean the Stoic, or the [Platonic](#), or the Epicurean, or the Aristotelian, but whatever has been well said by each of those [sects](#), which teach righteousness along with a science pervaded by [piety](#),—this eclectic whole I call [philosophy](#). But such conclusions of human reasonings, as men have cut away and falsified, I would never call divine.

And now we must look also at this, that if ever those who [know](#) not how to do well, live well; for they have lighted on well-doing. Some, too, have aimed well at the word of [truth](#) through understanding. "But [Abraham](#) was not justified by works, but by [faith](#)." [Romans 4](#) It is therefore of no advantage to them after the end of life, even if they do good works now, if they have not [faith](#). Wherefore also the [Scriptures](#) were translated into the language of the Greeks, in order that they might never be able to allege the excuse of [ignorance](#), inasmuch as they are able to hear also what we have in our hands, if they only wish. One speaks in one way of the [truth](#), in another way the [truth](#) interprets itself. The guessing at [truth](#) is one thing, and [truth](#) itself is another. Resemblance is one

thing, the thing itself is another. And the one results from learning and practice, the other from power and [faith](#). For the teaching of [piety](#) is a gift, but [faith](#) is [grace](#). "For by doing the [will](#) of [God](#) we [know](#) the [will](#) of [God](#)." [John 7:17](#) "Open, then," says the [Scripture](#), "the gates of righteousness; and I will enter in, and confess to the Lord ." But the paths to righteousness (since God saves in many ways, for He is [good](#)) are many and various, and lead to the Lord's way and gate. And if you ask the royal and [true](#) entrance, you will hear, "This is the gate of the Lord, the righteous shall enter in by it." While there are many gates open, that in righteousness is in [Christ](#), by which all the blessed enter, and direct their steps in the [sanctity](#) of [knowledge](#). Now Clemens, in his Epistle to the Corinthians, while expounding the differences of those who are approved according to the [Church](#), says expressly, "One may be a believer; one may be powerful in uttering [knowledge](#); one may be wise in discriminating between words; one may be terrible in deeds."

Chapter 8. The Sophistical Arts Useless

But the art of sophistry, which the Greeks cultivated, is a fantastic power, which makes false opinions like [true](#) by means of words. For it produces rhetoric in order to persuasion, and disputation for wrangling. These arts, therefore, if not conjoined with [philosophy](#), will be injurious to every one. For [Plato](#) openly called sophistry "an [evil](#) art." And Aristotle, following him, demonstrates it to be a dishonest art, which abstracts in a specious manner the whole business of wisdom, and professes a wisdom which it has not studied. To speak briefly, as the beginning of rhetoric is the probable, and an attempted [proof](#) the process, and the end persuasion, so the beginning of disputation is what is matter of opinion, and the process a contest, and the end victory. For in the same manner, also, the beginning of sophistry is the apparent, and the process twofold; one of rhetoric, continuous and exhaustive; and the other of logic, and is interrogatory. And its end is admiration. The dialectic in vogue in the schools, on the other hand, is the exercise of a [philosopher](#) in matters of opinion, for the sake of the faculty of disputation. But [truth](#) is not in these at all. With reason, therefore, the noble apostle, depreciating these superfluous arts occupied about words, says, "If any man do not give heed to wholesome words, but is puffed up by a kind of teaching, [knowing](#) nothing, but doting (νοσῶν) about questions and strifes of words, whereof comes contention, [envy](#), railings, [evil](#) surmisings, perverse disputings of men of corrupt minds, destitute of the [truth](#)."

You see how he is moved against them, calling their art of logic—on which, those to whom this garrulous mischievous art is dear, whether Greeks or barbarians, plume themselves—a disease (νοσος). Very beautifully, therefore, the tragic poet Euripides says in the *Phænissæ*,—

"But a wrongful speech
Is diseased in itself, and needs skilful medicines."

For the saving Word is called "wholesome," He being the [truth](#); and what is wholesome (healthful) remains ever deathless. But separation from what is healthful and divine is impiety, and a deadly malady. These are rapacious wolves hid in sheep-skins, men-

stealers, and glozing [soul](#)-seducers, secretly, but [proved](#) to be [robbers](#); striving by fraud and force to catch us who are unsophisticated and have less power of speech.

"Often a [man](#), impeded through want of words, carries less weight
In expressing what is right, than the man of eloquence.
But now in fluent mouths the weightiest truths
They disguise, so that they do not seem what they ought to seem,"

says the tragedy. Such are these wranglers, whether they follow the [sects](#), or practice miserable dialectic arts. These are they that "stretch the warp and weave nothing," says the [Scripture](#); prosecuting a bootless task, which the apostle has called "cunning craftiness of men whereby they lie in wait to deceive." [Ephesians 4:14](#) "For there are," he says, "many unruly and vain talkers and deceivers." [Titus 1:10](#) Wherefore it was not said to all, "You are the [salt](#) of the earth." [Matthew 5:13](#) For there are some even of the hearers of the word who are like the fishes of the sea, which, reared from their birth in brine, yet need [salt](#) to dress them for food. Accordingly I wholly approve of the tragedy, when it says:—

"O son, false words can be well spoken,
And [truth](#) may be vanquished by beauty of words.
But this is not what is most correct, but nature and what is right;
He who practices eloquence is indeed wise,
But I consider deeds always better than words."

We must not, then, aspire to please the multitude. For we do not practice what will please them, but what we [know](#) is remote from their disposition. "Let us not be desirous of vainglory," says the apostle, "provoking one another, envying one another."
[Galatians 5:26](#)

Thus the [truth](#)-loving [Plato](#) says, as if divinely inspired, "Since I am such as to [obey](#) nothing but the word, which, after reflection, appears to me the best."

Accordingly he charges those who credit opinions without intelligence and [knowledge](#), with abandoning right and sound reason unwarrantably, and believing him who is a partner in [falsehood](#). For to cheat one's self of the [truth](#) is bad; but to speak the [truth](#), and to hold as our opinions positive realities, is [good](#).

Men are deprived of what is [good](#) unwillingly. Nevertheless they are deprived either by being deceived or beguiled, or by being compelled and not believing. He who believes not, has already made himself a willing captive; and he who changes his persuasion is cozened, while he forgets that time imperceptibly takes away some things, and reason others. And after an opinion has been entertained, pain and anguish, and on the other hand contentiousness and [anger](#), compel. Above all, men are beguiled who are either bewitched by pleasure or terrified by [fear](#). And all these are [voluntary](#) changes, but by none of these will [knowledge](#) ever be attained.

Chapter 9. Human Knowledge Necessary for the Understanding of the Scriptures

Some, who think themselves naturally gifted, do not wish to touch either [philosophy](#) or logic; nay more, they do not wish to learn natural science. They demand bare [faith](#) alone, as if they wished, without bestowing any care on the vine, straightway to gather clusters from the first. Now the Lord is figuratively described as the vine, from which, with pains and the art of husbandry, according to the word, the fruit is to be gathered.

We must lop, dig, bind, and perform the other operations. The pruning-knife, I should think, and the pick-axe, and the other agricultural implements, are necessary for the culture of the vine, so that it may produce eatable fruit. And as in husbandry, so also in medicine: he has learned to purpose, who has practiced the various lessons, so as to be able to cultivate and to heal. So also here, I call him [truly](#) learned who brings everything to bear on the [truth](#); so that, from geometry, and music, and grammar, and [philosophy](#) itself, culling what is useful, he guards the [faith](#) against assault. Now, as was said, the athlete is despised who is not furnished for the contest. For instance, too, we praise the experienced helmsman who "has seen the cities of many men," and the physician who has had large experience; thus also some describe the empiric. And he who brings everything to bear on a right life, procuring examples from the Greeks and barbarians, this man is an experienced searcher after [truth](#), and in reality a man of much counsel, like the touch-stone (that is, the Lydian), which is [believed](#) to possess the power of distinguishing the spurious from the genuine gold. And our much-[knowing](#) gnostic can distinguish sophistry from [philosophy](#), the art of decoration from gymnastics, cookery from physic, and rhetoric from dialectics, and the other [sects](#) which are according to the barbarian [philosophy](#), from the [truth](#) itself. And how necessary is it for him who desires to be partaker of the power of [God](#), to treat of intellectual subjects by philosophising! And how serviceable is it to distinguish expressions which are ambiguous, and which in the Testaments are used synonymously! For the Lord, at the time of His [temptation](#), skilfully matched the [devil](#) by an ambiguous expression. And I do not yet, in this connection, see how in the world the inventor of [philosophy](#) and dialectics, as some suppose, is seduced through being deceived by the form of speech which consists in ambiguity. And if the [prophets](#) and [apostles knew](#) not the arts by which the exercises of [philosophy](#) are exhibited, yet the mind of the prophetic and instructive spirit, uttered secretly, because all have not an intelligent ear, demands skilful modes of teaching in order to clear exposition. For the [prophets](#) and [disciples](#) of the Spirit [knew](#) infallibly their mind. For they [knew](#) it by [faith](#), in a way which others could not easily, as the Spirit has said. But it is not possible for those who have not learned to receive it thus. "Write," it is said, "the commandments doubly, in counsel and [knowledge](#), that you may answer the words of [truth](#) to them who send unto you." What, then, is the [knowledge](#) of answering? or what that of asking? It is dialectics. What then? Is not speaking our business, and does not action proceed from the Word? For if we act not for the Word, we shall act against reason. But a rational work is accomplished through God. "And nothing," it is said, "was made without Him"—the [Word of God](#). [John 1:3](#)

And did not the Lord make all things by the Word? Even the beasts work, driven by compelling [fear](#). And do not those who are called [orthodox](#) apply themselves to good works, [knowing](#) not what they do?

Chapter 10. To Act Well of Greater Consequence Than to Speak Well

Wherefore the Saviour, taking the bread, first spoke and blessed. Then breaking the bread, He presented it, that we might eat it, according to reason, and that [knowing](#) the [Scriptures](#) we might walk obediently. And as those whose speech is [evil](#) are no better than those whose practice is [evil](#) (for [calumny](#) is the servant of the sword, and [evil](#)-speaking inflicts pain; and from these proceed disasters in life, such being the effects of [evil](#) speech); so also those who are given to good speech are near neighbours to those who accomplish good deeds. Accordingly discourse refreshes the [soul](#) and entices it to nobleness; and [happy](#) is he who has the use of both his hands. Neither, therefore, is he who can act well to be vilified by him who is able to speak well; nor is he who is able to speak well to be disparaged by him who is capable of acting well. But let each do that for which he is naturally fitted. What the one exhibits as actually done, the other speaks, preparing, as it were, the way for well-doing, and leading the hearers to the practice of good. For there is a saving word, as there is a saving work. Righteousness, accordingly, is not constituted without discourse. And as the receiving of good is abolished if we abolish the doing of good; so [obedience](#) and [faith](#) are abolished when neither the command, nor one to expound the command, is taken along with us. But now we are benefited mutually and reciprocally by words and deeds; but we must repudiate entirely the art of wrangling and sophistry, since these sentences of the sophists not only bewitch and beguile the many, but sometimes by [violence](#) win a Cadmean victory. For [true](#) above all is that Psalm, "The just shall live to the end, for he shall not see corruption, when he beholds the wise dying." And whom does he call wise? Hear from the Wisdom of Jesus: "Wisdom is not the [knowledge](#) of [evil](#)." [Sirach 19:22](#) Such he calls what the arts of speaking and of discussing have invented. "You shall therefore seek wisdom among the [wicked](#), and shall not find it." [Proverbs 14:6](#) And if you inquire again of what sort this is, you are told, "The mouth of the righteous man will distil wisdom." [Proverbs 10:31](#) And similarly with [truth](#), the art of sophistry is called wisdom.

But it is my purpose, as I reckon, and not without reason, to live according to the Word, and to understand what is revealed; but never affecting eloquence, to be content merely with indicating my meaning. And by what term that which I wish to present is shown, I care not. For I well [know](#) that to be saved, and to aid those who desire to be saved, is the best thing, and not to compose paltry sentences like gewgaws. "And if," says the [Pythagorean](#) in the *Politicus* of [Plato](#), "you guard against solicitude about terms, you will be richer in wisdom against old age." And in the *Theætetus* you will find again, "And carelessness about names, and expressions, and the want of nice scrutiny, is not vulgar and illiberal for the most part, but rather the reverse of this, and is sometimes necessary." This the [Scripture](#) has expressed with the greatest possible brevity, when it said, "Be not occupied much about words." For expression is like the dress on the body. The matter is

the flesh and sinews. We must not therefore care more for the dress than the safety of the body. For not only a simple mode of life, but also a style of speech devoid of superfluity and nicety, must be cultivated by him who has adopted the [true](#) life, if we are to abandon luxury as treacherous and profligate, as the ancient Lacedæmonians adjured ointment and purple, deeming and calling them rightly treacherous garments and treacherous unguents; since neither is that mode of preparing food right where there is more of seasoning than of nutriment; nor is that style of speech elegant which can please rather than benefit the hearers. Pythagoras exhorts us to consider the Muses more pleasant than the Sirens, teaching us to cultivate wisdom apart from pleasure, and exposing the other mode of attracting the [soul](#) as deceptive. For sailing past the Sirens one man has sufficient strength, and for answering the Sphinx another one, or, if you please, not even one. We ought never, then, out of desire for vainglory, to make broad the phylacteries. It suffices the gnostic if only one hearer is found for him. You may hear therefore Pindar the Bæotian, who writes, "Divulge not before all the ancient speech. The way of silence is sometimes the surest. And the mightiest word is a spur to the fight." Accordingly, the blessed apostle very appropriately and urgently exhorts us "not to strive about words to no profit, but to the subverting of the hearers, but to shun profane and vain babblings, for they increase unto more ungodliness, and their word will eat as does a canker."

Chapter 11. What is the Philosophy Which the Apostle Bids Us Shun?

This, then, "the wisdom of the world is foolishness with [God](#)," and of those who are "the wise the Lord [knows](#) their thoughts that they are vain." [1 Corinthians 3:19-20](#) Let no man therefore [glory](#) on account of pre-eminence in human thought. For it is written well in Jeremiah, "Let not the wise man [glory](#) in his wisdom, and let not the mighty man [glory](#) in his might, and let not the rich man [glory](#) in his riches: but let him that [glories glory](#) in this, that he understands and [knows](#) that I am the Lord, that executes mercy and judgment and righteousness upon the earth: for in these things is my delight, says the Lord ." "[That we should trust not in ourselves, but in God who raises the dead,](#)" says the apostle, "[who delivered us from so great a death, that our faith](#) should not stand in the wisdom of [men](#), but in the power of [God](#)." "For the spiritual man judges all things, but he himself is judged of no man." I hear also those words of his, "And these things I say, lest any man should beguile you with enticing words, or one should enter in to spoil you." [Colossians 2:4, 8](#) And again, "Beware lest any man spoil you through [philosophy](#) and vain deceit, after the tradition of [men](#), after the rudiments of the world, and not after Christ;" [Colossians 2:8](#) branding not all [philosophy](#), but the Epicurean, which [Paul](#) mentions in the Acts of the Apostles, [Acts 17:18](#) which abolishes [providence](#) and deifies pleasure, and whatever other [philosophy](#) honours the elements, but places not over them the efficient [cause](#), nor apprehends the Creator.

The [Stoics](#) also, whom he mentions too, say not well that the Deity, being a body, pervades the vilest matter. He calls the jugglery of logic "the tradition of men." Wherefore also he adds, "Avoid juvenile questions. For such contentions are puerile." "But [virtue](#) is no lover of boys," says the [philosopher Plato](#). And our struggle, according

to Gorgias Leontinus, requires two [virtues](#)—boldness and wisdom,—boldness to undergo danger, and wisdom to understand the enigma. For the Word, like the Olympian proclamation, calls him who is willing, and crowns him who is able to continue unmoved as far as the [truth](#) is concerned. And, in [truth](#), the Word does not wish him who has [believed](#) to be idle. For He says, "Seek, and you shall find." [Matthew 7:7](#) But seeking ends in finding, driving out the empty trifling, and approving of the [contemplation](#) which confirms our [faith](#). "And this I say, lest any man beguile you with enticing words," [Colossians 2:4](#) says the apostle, evidently as having learned to distinguish what was said by him, and as being taught to meet objections. "As you have therefore received Christ Jesus the Lord, so walk in Him, rooted and built up in Him, and established in the [faith](#)." [Colossians 2:6-7](#) Now persuasion is [the means of] being established in the [faith](#). "Beware lest any man spoil you of [faith](#) in Christ by [philosophy](#) and vain deceit," which does away with [providence](#), "after the tradition of men;" for the [philosophy](#) which is in accordance with divine tradition establishes and confirms [providence](#), which, being done away with, the economy of the Saviour appears a myth, while we are influenced "after the elements of the world, and not after Christ." [Colossians 2:8](#) For the teaching which is agreeable to Christ deifies the Creator, and traces [providence](#) in particular events, and [knows](#) the [nature](#) of the elements to be capable of change and production, and teaches that we ought to aim at rising up to the power which assimilates to [God](#), and to prefer the dispensation as holding the first rank and superior to all training.

The elements are worshipped,—the air by Diogenes, the water by Thales, the fire by Hippasus; and by those who suppose atoms to be the first principles of things, arrogating the name of [philosophers](#), being wretched creatures devoted to pleasure. "Wherefore I [pray](#)," says the apostle, "that your [love](#) may abound yet more and more, in [knowledge](#) and in all judgment, that you may approve things that are excellent." [Philippians 1:9-10](#) "Since, when we were children," says the same apostle, "we were kept in bondage under the rudiments of the world. And the child, though heir, differs nothing from a servant, till the time appointed of the father." Philosophers, then, are children, unless they have been made men by Christ. "For if the son of the bond [woman](#) shall not be heir with the son of the free," [Genesis 21:10](#); [Galatians 4:30](#) at least he is the seed of [Abraham](#), though not of promise, receiving what belongs to him by free gift. "But strong meat belongs to those that are of full age, even those who by reason of use have their senses exercised to discern both good and [evil](#)." [Hebrews 5:14](#) "For every one that uses milk is unskilful in the word of righteousness; for he is a babe," [Hebrews 5:13](#) and not yet acquainted with the word, according to which he has [believed](#) and works, and not able to give a reason in himself. "Prove all things," the apostle says, "and hold fast that which is [good](#)," [speaking to spiritual men, who judge what is said according to truth](#), whether it seems or [truly](#) holds by the [truth](#). "He who is not corrected by discipline [errs](#), and stripes and reproofs give the discipline of wisdom," the reproofs manifestly that are with [love](#). "For the right heart seeks [knowledge](#)." [Proverbs 15:14](#) "For he that seeks the Lord shall find [knowledge](#) with righteousness; and they who have sought it rightly have found peace." "And I will [know](#)," it is said, "not the speech of those which are puffed up, but the power." In rebuke of those who are wise in appearance, and think themselves wise, but are not in reality wise, he writes: "For the kingdom of God is not in word." [1 Corinthians 4:19-20](#) It is not in that which is not [true](#), but which is only probable according to opinion; but he said "in

power," for the [truth](#) alone is powerful. And again: "If any man thinks that he [knows](#) anything, he [knows](#) nothing yet as he ought to [know](#)." For [truth](#) is never mere opinion. But the "supposition of [knowledge](#) inflates," and fills with [pride](#); "but charity edifies," which deals not in supposition, but in [truth](#). Whence it is said, "If any man loves, he is [known](#)."

Chapter 12. The Mysteries of the Faith Not to Be Divulged to All

But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a [mystery](#) the wisdom spoken, which the [Son of God](#) taught. Now, therefore, Isaiah the [prophet](#) has his tongue purified by fire, so that he may be able to tell the vision. And we must purify not the tongue alone, but also the ears, if we attempt to be partakers of the [truth](#).

Such were the impediments in the way of my writing. And even now I [fear](#), as it is said, "to cast the pearls before swine, lest they tread them under foot, and turn and rend us." [Matthew 7:6](#) For it is difficult to exhibit the really pure and transparent words respecting the [true](#) light, to swinish and untrained hearers. For scarcely could anything which they could hear be more ludicrous than these to the multitude; nor any subjects on the other hand more admirable or more inspiring to those of noble nature. "But the natural man receives not the things of the Spirit of [God](#); for they are foolishness to him." [1 Corinthians 2:14](#) But the wise do not utter with their mouth what they reason in council. "But what you hear in the ear," says the Lord, "proclaim upon the houses;" [Matthew 10:27](#) bidding them receive the secret traditions of the [true knowledge](#), and expound them aloft and conspicuously; and as we have heard in the ear, so to deliver them to whom it is requisite; but not enjoining us to communicate to all without distinction, what is said to them in [parables](#). But there is only a delineation in the memoranda, which have the [truth](#) sowed sparse and broadcast, that it may escape the notice of those who pick up seeds like jackdaws; but when they find a good husbandman, each one of them will germinate and produce corn.

Chapter 13. All Sects of Philosophy Contain a Germ of Truth

Since, therefore, [truth](#) is one (for [falsehood](#) has ten thousand by-paths); just as the Bacchantes tore asunder the limbs of Pentheus, so the [sects](#) both of barbarian and Hellenic [philosophy](#) have done with [truth](#), and each vaunts as the whole [truth](#) the portion which has fallen to its lot. But all, in my opinion, are illuminated by the dawn of Light. Let all, therefore, both Greeks and barbarians, who have aspired after the [truth](#),—both those who possess not a little, and those who have any portion,—produce whatever they have of the word of [truth](#).

Eternity, for instance, presents in an instant the future and the present, also the past of time. But [truth](#), much more powerful than limitless duration, can collect its proper germs, though they have fallen on foreign soil. For we shall find that very many of the dogmas that are held by such [sects](#) as have not become utterly senseless, and are not cut out from the order of nature (by cutting off Christ, as the [women](#) of the fable dismembered the man), though appearing unlike one another, correspond in their origin and with the [truth](#) as a whole. For they coincide in one, either as a part, or a species, or a genus. For instance, though the highest note is different from the lowest note, yet both compose one harmony. And in numbers an even number differs from an odd number; but both suit in arithmetic; as also is the case with figure, the circle, and the triangle, and the square, and whatever figures differ from one another. Also, in the whole [universe](#), all the parts, though differing one from another, preserve their relation to the whole. So, then, the barbarian and Hellenic [philosophy](#) has torn off a fragment of [eternal truth](#) not from the mythology of Dionysus, but from the theology of the ever-living Word. And He who brings again together the separate fragments, and makes them one, will without peril, be assured, contemplate the perfect Word, the [truth](#). Therefore it is written in Ecclesiastes: "And I added wisdom above all who were before me in Jerusalem; and my heart saw many things; and besides, I [knew](#) wisdom and [knowledge](#), [parables](#) and understanding. And this also is the choice of the spirit, because in abundance of wisdom is abundance of [knowledge](#)." He who is conversant with all kinds of wisdom, will be pre-eminently a gnostic. Now it is written, "Abundance of the [knowledge](#) of wisdom will give life to him who is of it." And again, what is said is confirmed more clearly by this saying, "All things are in the sight of those who understand"—all things, both Hellenic and barbarian; but the one or the other is not all. "They are right to those who wish to receive understanding. Choose instruction, and not silver, and [knowledge](#) above tested gold," and prefer also sense to pure gold; "for wisdom is better than precious stones, and no precious thing is worth it."

Chapter 14. Succession of Philosophers in Greece

The Greeks say, that after Orpheus and Linus, and the most ancient of the poets that appeared among them, the seven, called wise, were the first that were admired for their wisdom. Of whom four were of Asia—Thales of Miletus, and Bias of Priene, Pittacus of Mitylene, and Cleobulus of Lindos; and two of [Europe](#), Solon the Athenian, and Chilon the Lacedæmonian; and the seventh, some say, was Periander of Corinth; others, Anacharsis the Scythian; others, Epimenides the Cretan, whom [Paul knew](#) as a Greek [prophet](#), whom he mentions in the Epistle to Titus, where he speaks thus: "One of themselves, a [prophet](#) of their own, said, *The Cretans are always liars, [evil](#) beasts, slow bellies*. And this [witness](#) is [true](#)." [Titus 1:12-13](#) You see how even to the [prophets](#) of the Greeks he attributes something of the [truth](#), and is not ashamed, when discoursing for the edification of some and the shaming of others, to make use of Greek poems. Accordingly to the Corinthians (for this is not the only instance), while discoursing on the resurrection of the dead, he makes use of a tragic Iambic line, when he said, "What advantages it me if the dead are not raised? Let us eat and drink, for tomorrow we die. Be not deceived; [evil](#) communications corrupt good manners." [1 Corinthians 15:32-33](#) Others have enumerated Acusilaus the Argive among the seven wise men; and others, Pherecydes of Syros. And

[Plato](#) substitutes Myso the Chenian for Periander, whom he deemed unworthy of wisdom, on account of his having reigned as a tyrant. That the wise men among the Greeks flourished after the age of [Moses](#), will, a little after, be shown. But the style of [philosophy](#) among them, as Hebraic and enigmatical, is now to be considered. They adopted brevity, as suited for exhortation, and most useful. Even [Plato](#) says, that of old this mode was purposely in vogue among all the Greeks, especially the Lacedæmonians and Cretans, who enjoyed the best [laws](#).

The expression, "Know yourself," some supposed to be Chilon's. But Chamæleon, in his book *About the Gods*, ascribes it to Thales; Aristotle to the Pythian. It may be an injunction to the pursuit of [knowledge](#). For it is not possible to [know](#) the parts without the [essence](#) of the whole; and one must study the genesis of the [universe](#), that thereby we may be able to learn the [nature](#) of man. Again, to Chilon the Lacedæmonian they attribute, "Let nothing be too much." Strato, in his book *Of Inventions*, ascribes the apophthegm to Stratodemus of Tegea. Didymus assigns it to Solon; as also to Cleobulus the saying, "A middle course is best." And the expression, "Come under a pledge, and mischief is at hand," Cleomenes says, in his book *Concerning Hesiod*, was uttered before by Homer in the lines:—

"Wretched pledges, for the wretched, to be pledged."

The Aristotelians judge it to be Chilon's; but Didymus says the advice was that of Thales. Then, next in order, the saying, "All men are bad," or, "The most of men are bad" (for the same apophthegm is expressed in two ways), Sotades the Byzantian says that it was Bias's. And the aphorism, "Practice conquers everything," they will have it to be Periander's; and likewise the advice, "Know the opportunity," to have been a saying of Pittacus. Solon made [laws](#) for the [Athenians](#), Pittacus for the Mitylenians. And at a late date, Pythagoras, the pupil of Pherecydes, first called himself a [philosopher](#). Accordingly, after the fore-mentioned three men, there were three schools of [philosophy](#), named after the places where they lived: the Italic from Pythagoras, the Ionic from Thales, the Eleatic from Xenophanes. Pythagoras was a Samian, the son of Mnesarchus, as Hippobotus says: according to Aristoxenus, in his life of Pythagoras and Aristarchus and Theopompus, he was a Tuscan; and according to Neanthes, a Syrian or a Tyrian. So that Pythagoras was, according to the most, of barbarian extraction. Thales, too, as Leander and Herodotus relate, was a Phœnician; as some suppose, a Milesian. He alone seems to have met the [prophets](#) of the Egyptians. But no one is described as his teacher, nor is any one mentioned as the teacher of Pherecydes of Syros, who had Pythagoras as his pupil. But the Italic [philosophy](#), that of Pythagoras, grew old in Metapontum in [Italy](#). Anaximander of Miletus, the son of Praxiades, succeeded Thales; and was himself succeeded by Anaximenes of Miletus, the son of Eurustratus; after whom came Anaxagoras of Clazomenæ, the son of Hegesibulus. He transferred his school from Ionia to Athens. He was succeeded by Archelaus, whose pupil Socrates was.

"From these turned aside, the stone-mason;
Talker about [laws](#); the enchanter of the Greeks,"

says Timon in his *Satirical Poems*, on account of his quitting physics for ethics. Antisthenes, after being a pupil of Socrates, introduced the Cynic [philosophy](#); and [Plato](#) withdrew to the Academy. Aristotle, after studying [philosophy](#) under [Plato](#), withdrew to the Lyceum, and founded the Peripatetic [sect](#). He was succeeded by Theophrastus, who was succeeded by Strato, and he by Lycon, then Critolaus, and then Diodorus. Speusippus was the successor of [Plato](#); his successor was Xenocrates; and the successor of the latter, Polemo. And the [disciples](#) of Polemo were Crates and Crantor, in whom the old Academy founded by [Plato](#) ceased. Arcesilaus was the associate of Crantor; from whom, down to Hegesilaus, the Middle Academy flourished. Then Carneades succeeded Hegesilaus, and others came in succession. The [disciple](#) of Crates was Zeno of Citium, the founder of the Stoic [sect](#). He was succeeded by Cleanthes; and the latter by Chrysippus, and others after him. Xenophanes of Colophon was the founder of the Eleatic school, who, Timæus says, lived in the time of Hiero, lord of [Sicily](#), and Epicharmus the poet; and Apollodorus says that he was born in the fortieth Olympiad, and reached to the times of Darius and Cyrus. Parmenides, accordingly, was the [disciple](#) of Xenophanes, and Zeno of him; then came Leucippus, and then Democritus. Disciples of Democritus were Protagoras of Abdera, and Metrodorus of Chios, whose pupil was Diogenes of Smyrna; and his again Anaxarchus, and his Pyrrho, and his Nausiphanes. Some say that [Epicurus](#) was a scholar of his.

Such, in an epitome, is the succession of the [philosophers](#) among the Greeks. The periods of the originators of their [philosophy](#) are now to be specified successively, in order that, by comparison, we may show that the Hebrew [philosophy](#) was older by many generations.

It has been said of Xenophanes that he was the founder of the Eleatic [philosophy](#). And Eudemus, in the *Astrological Histories*, says that Thales foretold the eclipse of the sun, which took place at the time that the Medians and the Lydians fought, in the reign of Cyaxares the father of Astyages over the Medes, and of Alyattus the son of Cræsus over the Lydians. Herodotus in his first book agrees with him. The date is about the fiftieth Olympiad. Pythagoras is ascertained to have lived in the days of Polycrates the tyrant, about the sixty-second Olympiad. Mnesiphilus is described as a follower of Solon, and was a contemporary of Themistocles. Solon therefore flourished about the forty-sixth Olympiad. For Heraclitus, the son of Bauso, persuaded Melancomas the tyrant to abdicate his sovereignty. He despised the invitation of king Darius to visit the Persians.

Chapter 15. The Greek Philosophy in Great Part Derived from the Barbarians

These are the times of the oldest wise men and [philosophers](#) among the Greeks. And that the most of them were barbarians by extraction, and were trained among barbarians, what need is there to say? Pythagoras is shown to have been either a Tuscan or a Tyrian. And Antisthenes was a Phrygian. And Orpheus was an Odrysian or a Thracian. The most, too, show Homer to have been an [Egyptian](#). Thales was a Phœnician by birth, and was said to have consorted with the [prophets](#) of the Egyptians; as also Pythagoras did with the same

[persons](#), by whom he was [circumcised](#), that he might enter the adytum and learn from the Egyptians the mystic [philosophy](#). He held converse with the chief of the Chaldeans and the [Magi](#); and he gave a hint of the church, now so called, in the common hall which he maintained.

And [Plato](#) does not deny that he procured all that is most excellent in [philosophy](#) from the barbarians; and he admits that he came into [Egypt](#). Whence, writing in the *Phædo* that the [philosopher](#) can receive aid from all sides, he said: "Great indeed is Greece, O Cebes, in which everywhere there are good men, and many are the races of the barbarians." Thus [Plato](#) thinks that some of the barbarians, too, are [philosophers](#). But [Epicurus](#), on the other hand, supposes that only Greeks can philosophise. And in the *Symposium*, [Plato](#), landing the barbarians as practising [philosophy](#) with conspicuous excellence, [truly](#) says: "And in many other instances both among Greeks and barbarians, whose temples reared for such sons are already numerous." And it is clear that the barbarians signally honoured their lawgivers and teachers, designating them gods. For, according to [Plato](#), "they think that good [souls](#), on quitting the super-celestial region, submit to come to this Tartarus; and assuming a body, share in all the ills which are involved in birth, from their solicitude for the race of men;" and these make [laws](#) and publish [philosophy](#), "than which no greater boon ever came from the gods to the race of [men](#), or will come."

And as appears to me, it was in consequence of perceiving the great benefit which is conferred through wise men, that the men themselves were honoured and [philosophy](#) cultivated publicly by all the Brahmins, and the Odrysi, and the Getæ. And such were strictly deified by the race of the Egyptians, by the Chaldeans and the Arabians, called the Happy, and those that inhabited Palestine, by not the least portion of the Persian race, and by innumerable other races besides these. And it is well known that [Plato](#) is found perpetually celebrating the barbarians, remembering that both himself and Pythagoras learned the most and the noblest of their dogmas among the barbarians. Wherefore he also called the races of the barbarians, "races of barbarian [philosophers](#)," recognising, in the *Phædrus*, the [Egyptian](#) king, and shows him to us wiser than Theut, whom he [knew](#) to be Hermes. But in the *Charmides*, it is manifest that he [knew](#) certain Thracians who were said to make the [soul immortal](#). And Pythagoras is reported to have been a [disciple](#) of Sonches the [Egyptian](#) arch-prophet; and [Plato](#), of Sechnuphis of Heliopolis; and Eudoxus, of Cnidius of Konuphis, who was also an [Egyptian](#). And in his book, *On the Soul*, [Plato](#) again manifestly recognises [prophecy](#), when he introduces a [prophet](#) announcing the word of Lachesis, uttering predictions to the [souls](#) whose destiny is becoming fixed. And in the *Timæus* he introduces Solon, the very wise, learning from the barbarian. The substance of the declaration is to the following effect: "O Solon, Solon, you Greeks are always children. And no Greek is an old man. For you have no learning that is hoary with age."

Democritus appropriated the Babylonian ethic discourses, for he is said to have combined with his own compositions a translation of the column of Acicarus. And you may find the distinction notified by him when he writes, "Thus says Democritus." About himself, too, where, pluming himself on his erudition, he says, "I have roamed over the most ground of any man of my time, investigating the most remote parts. I have seen the most skies and

lands, and I have heard of learned men in very great numbers. And in composition no one has surpassed me; in demonstration, not even those among the Egyptians who are called Arpenodaptæ, with all of whom I lived in exile up to eighty years." For he went to [Babylon](#), and Persis, and [Egypt](#), to learn from the [Magi](#) and the [priests](#).

Zoroaster the Magus, Pythagoras showed to be a Persian. Of the secret books of this man, those who follow the [heresy](#) of Prodicus boast to be in possession. Alexander, in his book *On the [Pythagorean](#) Symbols*, relates that Pythagoras was a pupil of Nazaratus the Assyrian (some think that he is Ezekiel; but he is not, as will afterwards be shown), and will have it that, in addition to these, Pythagoras was a hearer of the Galatæ and the Brahmins. Clearchus the Peripatetic says that he [knew](#) a Jew who associated with Aristotle. Heraclitus says that, not humanly, but rather by God's aid, the Sibyl spoke. They say, accordingly, that at Delphi a stone was shown beside the oracle, on which, it is said, sat the first Sibyl, who came from Helicon, and had been reared by the Muses. But some say that she came from Milea, being the daughter of Lamia of Sidon. And Serapion, in his epic verses, says that the Sibyl, even when dead, ceased not from [divination](#). And he writes that, what proceeded from her into the air after her death, was what gave oracular utterances in voices and omens; and on her body being changed into earth, and the grass as natural growing out of it, whatever beasts happening to be in that place fed on it exhibited to men an accurate [knowledge](#) of futurity by their entrails. He thinks also, that the face seen in the moon is her [soul](#). So much for the Sibyl.

Numa the king of the Romans was a [Pythagorean](#), and aided by the precepts of [Moses](#), prohibited from making an image of [God](#) in [human](#) form, and of the shape of a living creature. Accordingly, during the first hundred and seventy years, though building temples, they made no cast or graven image. For Numa secretly showed them that the Best of Beings could not be apprehended except by the mind alone. Thus [philosophy](#), a thing of the highest utility, flourished in antiquity among the barbarians, shedding its light over the nations. And afterwards it came to Greece. First in its ranks were the [prophets](#) of the Egyptians; and the Chaldeans among the [Assyrians](#); and the Druids among the Gauls; and the Samanæans among the Bactrians; and the [philosophers](#) of the Celts; and the [Magi](#) of the Persians, who foretold the Saviour's birth, and came into the land of Judæa guided by a star. The Indian gymnosophists are also in the number, and the other barbarian [philosophers](#). And of these there are two classes, some of them called Sarmanæ, and others Brahmins. And those of the Sarmanæ who are called Hylobii neither inhabit cities, nor have roofs over them, but are clothed in the bark of trees, feed on nuts, and drink water in their hands. Like those called Encratites in the present day, they [know](#) not marriage nor begetting of children.

Some, too, of the Indians [obey](#) the precepts of Buddha; whom, on account of his extraordinary [sanctity](#), they have raised to divine honours.

Anacharsis was a Scythian, and is recorded to have excelled many [philosophers](#) among the Greeks. And the Hyperboreans, Hellanicus relates, dwelt beyond the Riphæan mountains, and inculcated [justice](#), not eating flesh, but using nuts. Those who are sixty years old they take without the gates, and do away with. There are also among the

Germans those called sacred [women](#), who, by inspecting the whirlpools of rivers and the eddies, and observing the noises of streams, presage and predict future events. These did not allow the men to fight against Cæsar till the new moon shone.

Of all these, by far the oldest is the Jewish race; and that their [philosophy](#) committed to writing has the precedence of [philosophy](#) among the Greeks, the [Pythagorean](#) Philo shows at large; and, besides him, Aristobulus the Peripatetic, and several others, not to waste time, in going over them by name. Very clearly the author Megasthenes, the contemporary of Seleucus Nicanor, writes as follows in the third of his books, *On Indian Affairs*: "All that was said about nature by the ancients is said also by those who philosophise beyond Greece: some things by the Brahmins among the Indians, and others by those called [Jews](#) in [Syria](#)." Some more fabulously say that certain of those called the Idæan Dactyli were the first wise men; to whom are attributed the invention of what are called the "Ephesian letters," and of numbers in music. For which reason dactyls in music received their name. And the Idæan Dactyli were Phrygians and barbarians. Herodotus relates that Hercules, having grown a sage and a student of physics, received from the barbarian Atlas, the Phrygian, the columns of the [universe](#); the fable meaning that he received by instruction the [knowledge](#) of the heavenly bodies. And Hermippus of Berytus calls Charon the Centaur wise; about whom, he that wrote *The Battle of the Titans* says, "that he first led the race of mortals to righteousness, by teaching them the [solemnity](#) of the [oath](#), and propitiatory [sacrifices](#) and the figures of Olympus." By him Achilles, who fought at Troy, was taught. And Hippo, the daughter of the Centaur, who dwelt with Æolus, taught him her father's science, the [knowledge](#) of physics. Euripides also testifies of Hippo as follows:—

"Who first, by oracles, presaged,
And by the rising stars, events divine."

By this Æolus, Ulysses was received as a guest after the taking of Troy. Mark the epochs by comparison with the age of [Moses](#), and with the high antiquity of the [philosophy](#) promulgated by him.

Chapter 16. That the Inventors of Other Arts Were Mostly Barbarians

And barbarians were inventors not only of [philosophy](#), but almost of every art. The Egyptians were the first to introduce [astrology](#) among [men](#). Similarly also the Chaldeans. The Egyptians first showed how to burn lamps, and divided the year into twelve months, prohibited intercourse with [women](#) in the temples, and enacted that no one should enter the temples from a [woman](#) without bathing. Again, they were the inventors of geometry. There are some who say that the Carians invented prognostication by the stars. The Phrygians were the first who attended to the flight of birds. And the Tuscans, neighbours of [Italy](#), were adepts at the art of the Haruspex. The Isaurians and the Arabians invented augury, as the Telmesians [divination](#) by dreams. The Etruscans invented the trumpet, and the Phrygians the flute. For Olympus and Marsyas were Phrygians. And Cadmus, the

inventor of letters among the Greeks, as Euphorus says, was a Phœnician; whence also Herodotus writes that they were called Phœnician letters. And they say that the Phœnicians and the Syrians first invented letters; and that Apis, an aboriginal inhabitant of [Egypt](#), invented the healing art before Io came into [Egypt](#). But afterwards they say that Asclepius improved the art. Atlas the Libyan was the first who built a ship and navigated the sea. Kelmis and Damnaneus, Idæan Dactyli, first discovered iron in [Cyprus](#). Another Idæan discovered the tempering of brass; according to Hesiod, a Scythian. The Thracians first invented what is called a scimitar (ῥοπή),—it is a curved sword,—and were the first to use shields on horseback. Similarly also the Illyrians invented the shield (πέλις). Besides, they say that the Tuscans invented the art of moulding clay; and that Itanus (he was a Samnite) first fashioned the oblong shield (θυρεός). Cadmus the Phœnician invented stonecutting, and discovered the gold mines on the Pangæan mountain. Further, another nation, the Cappadocians, first invented the instrument called the naba, and the [Assyrians](#) in the same way the dichord. The Carthaginians were the first that constructed a trireme; and it was built by Bosporus, an aboriginal. Medea, the daughter of Æetas, a Colchian, first invented the dyeing of hair. Besides, the Noropes (they are a Pæonian race, and are now called the Norici) worked copper, and were the first that purified iron. Amycus the king of the Bebryci was the first inventor of boxing-gloves. In music, Olympus the Mysian practiced the Lydian harmony; and the people called Troglodytes invented the sambuca, a musical instrument. It is said that the crooked pipe was invented by Satyrus the Phrygian; likewise also diatonic harmony by Hyagnis, a Phrygian too; and notes by Olympus, a Phrygian; as also the Phrygian harmony, and the half-Phrygian and the half-Lydian, by Marsyas, who belonged to the same region as those mentioned above. And the Doric was invented by Thamyras the Thracian. We have heard that the Persians were the first who fashioned the chariot, and bed, and footstool; and the Sidonians the first to construct a trireme. The Sicilians, close to [Italy](#), were the first inventors of the phorminx, which is not much inferior to the lyre. And they invented castanets. In the time of Semiramis queen of the [Assyrians](#), they relate that linen garments were invented. And Hellanicus says that Atossa queen of the Persians was the first who composed a letter. These things are reported by Scamius of Mitylene, Theophrastus of Ephesus, Cydippus of Mantinea, also Antiphanes, Aristodemus, and Aristotle; and besides these, Philostephanus, and also Strato the Peripatetic, in his books *Concerning Inventions*. I have added a few details from them, in order to confirm the inventive and practically useful genius of the barbarians, by whom the Greeks profited in their studies. And if any one objects to the barbarous language, Anacharsis says, "All the Greeks speak Scythian to me." It was he who was held in admiration by the Greeks, who said, "My covering is a cloak; my supper, milk and cheese." You see that the barbarian [philosophy](#) professes deeds, not words. The apostle thus speaks: "So likewise you, unless you utter by the tongue a word easy to be understood, how shall you [know](#) what is spoken? for you shall speak into the air. There are, it may be, so many kind of voices in the world, and none of them is without signification. Therefore if I [know](#) not the meaning of the voice, I shall be unto him that speaks a barbarian, and he that speaks shall be a barbarian unto me." And, "Let him that speaks in an unknown tongue [pray](#) that he may interpret."

Nay more, it was late before the teaching and writing of discourses reached Greece. Alcmaeon, the son of Perithus, of Crotona, first composed a treatise on nature. And it is

related that Anaxagoras of Clazomenæ, the son of Hegesibulus, first published a book in writing. The first to adapt music to poetical compositions was Terpander of Antissa; and he set the [laws](#) of the Lacedæmonians to music. Lasus of Hermione invented the dithyramb; Stesichorus of Himera, the hymn; Alcman the Spartan, the choral song; Anacreon of Teos, [love](#) songs; Pindar the Theban, the dance accompanied with song. Timotheus of Miletus was the first to execute those musical compositions called νόμοι on the lyre, with dancing. Moreover, the iambus was invented by Archilochus of Paros, and the choliambus by Hipponax of Ephesus. Tragedy owed its origin to Thespis the Athenian, and comedy to Susarion of Icaria. Their dates are handed down by the grammarians. But it were tedious to specify them accurately: presently, however, Dionysus, on whose account the Dionysian spectacles are celebrated, will be shown to be later than [Moses](#). They say that Antiphon of Rhamnusium, the son of Sophilus, first invented scholastic discourses and rhetorical figures, and was the first who pled causes for a fee, and wrote a forensic speech for delivery, as Diodorus says. And Apollodorus of Cuma first assumed the name of critic, and was called a grammarian. Some say it was Eratosthenes of Cyrene who was first so called, since he published two books which he entitled *Grammatica*. The first who was called a grammarian, as we now use the term, was Praxiphanes, the son of Disnysophenes of Mitylene. Zeleucus the Locrian was reported to have been the first to have framed [laws](#) (in writing). Others say that it was Menos the son of Zeus, in the time of Lynceus. He comes after Danaus, in the eleventh generation from Inachus and [Moses](#); as we shall show a little further on. And Lycurgus, who lived many years after the taking of Troy, legislated for the Lacedæmonians a hundred and fifty years before the Olympiads. We have spoken before of the age of Solon. Draco (he was a legislator too) is discovered to have lived about the three hundred and ninth Olympiad. Antilochus, again, who wrote of the learned men from the age of Pythagoras to the death of [Epicurus](#), which took place in the tenth day of the month Gamelion, makes up altogether three hundred and twelve years. Moreover, some say that Phanothea, the wife of Icarius, invented the heroic hexameter; others Themis, one of the Titanides. Didymus, however, in his work *On the [Pythagorean Philosophy](#)*, relates that Theano of Crotona was the first [woman](#) who cultivated [philosophy](#) and composed poems. The Hellenic [philosophy](#) then, according to some, apprehended the [truth](#) accidentally, dimly, partially; as others will have it, was set a-going by the [devil](#). Several suppose that certain powers, descending from heaven, inspired the whole of [philosophy](#). But if the Hellenic [philosophy](#) comprehends not the whole extent of the [truth](#), and besides is destitute of strength to perform the commandments of the Lord, yet it prepares the way for the [truly](#) royal teaching; training in some way or other, and moulding the character, and fitting him who believes in Providence for the reception of the [truth](#).

Chapter 17. On the Saying of the Saviour, "All that Came Before Me Were Thieves and Robbers."

But, say they, it is written, "All who were before the Lord's advent are thieves and [robbers](#)." All, then, who are in the Word (for it is these that were previous to the [incarnation](#) of the Word) are understood generally. But the [prophets](#), being sent and inspired by the Lord, were not thieves, but servants. The Scripture accordingly says,

"Wisdom sent her servants, inviting with loud proclamation to a goblet of wine."

[Proverbs 9:3](#)

But [philosophy](#), it is said, was not sent by the Lord, but came stolen, or given by a thief. It was then some power or [angel](#) that had learned something of the [truth](#), but abode not in it, that inspired and taught these things, not without the Lord's [knowledge](#), who [knew](#) before the constitution of each [essence](#) the issues of futurity, but without His prohibition.

For the theft which reached men then, had some advantage; not that he who perpetrated the theft had utility in his eye, but Providence directed the issue of the audacious deed to utility. I [know](#) that many are perpetually assailing us with the allegation, that not to prevent a thing happening, is to be the [cause](#) of it happening. For they say, that the man who does not take precaution against a theft, or does not prevent it, is the [cause](#) of it: as he is the [cause](#) of the conflagration who has not quenched it at the beginning; and the master of the vessel who does not reef the sail, is the [cause](#) of the shipwreck. Certainly those who are the causes of such events are punished by the law. For to him who had power to prevent, attaches the blame of what happens. We say to them, that causation is seen in doing, working, acting; but the not preventing is in this respect inoperative. Further, causation attaches to activity; as in the case of the shipbuilder in relation to the origin of the vessel, and the builder in relation to the construction of the house. But that which does not prevent is separated from what takes place. Wherefore the effect will be accomplished; because that which could have prevented neither acts nor prevents. For what activity does that which prevents not exert? Now their assertion is reduced to absurdity, if they shall say that the [cause](#) of the wound is not the dart, but the shield, which did not prevent the dart from passing through; and if they blame not the thief, but the man who did not prevent the theft. Let them then say, that it was not Hector that burned the ships of the Greeks, but Achilles; because, having the power to prevent Hector, he did not prevent him; but out of [anger](#) (and it depended on himself to be [angry](#) or not) did not keep back the fire, and was a concurring [cause](#). Now the [devil](#), being possessed of [free-will](#), was able both to repent and to steal; and it was he who was the author of the theft, not the Lord, who did not prevent him. But neither was the gift hurtful, so as to require that prevention should intervene.

But if strict accuracy must be employed in dealing with them, let them [know](#), that that which does not prevent what we assert to have taken place in the theft, is not a [cause](#) at all; but that what prevents is involved in the accusation of being a [cause](#). For he that protects with a shield is the [cause](#) of him whom he protects not being wounded; preventing him, as he does, from being wounded. For the [demon](#) of Socrates was a [cause](#), not by not preventing, but by exhorting, even if (strictly speaking) he did not exhort. And neither praises nor censures, neither rewards nor punishments, are right, when the [soul](#) has not the power of inclination and disinclination, but [evil](#) is involuntary. Whence he who prevents is a [cause](#); while he who prevents not judges [justly](#) the [soul's](#) choice. So in no respect is God the author of [evil](#). But since free choice and inclination originate [sins](#), and a mistaken judgment sometimes prevails, from which, since it is [ignorance](#) and stupidity, we do not take pains to recede, punishments are rightly inflicted. For to take fever is involuntary; but when one takes fever through his own fault, from excess, we

blame him. Inasmuch, then, as [evil](#) is involuntary,—for no one prefers [evil](#) as [evil](#); but induced by the pleasure that is in it, and imagining it good, considers it desirable;—such being the case, to free ourselves from [ignorance](#), and from [evil](#) and voluptuous choice, and above all, to withhold our assent from those delusive phantasies, depends on ourselves. The [devil](#) is called "thief and robber;" having mixed [false prophets](#) with the [prophets](#), as tares with the wheat. "All, then, that came before the Lord, were thieves and [robbers](#);" not absolutely all [men](#), but all the [false prophets](#), and all who were not properly sent by Him. For the [false prophets](#) possessed the prophetic name dishonestly, being [prophets](#), but [prophets](#) of the liar. For the Lord says, "You are of your father the [devil](#); and the [lusts](#) of your father you will do. He was a murderer from the beginning, and abode not in the [truth](#), because there is no [truth](#) in him. When he speaks a lie, he speaks of his own; for he is a liar, and the father of it." [John 8:44](#)

But among the lies, the [false prophets](#) also told some [true](#) things. And in reality they prophesied "in an [ecstasy](#)," as the servants of the [apostate](#). And the Shepherd, the [angel](#) of repentance, says to Hermas, of the [false prophet](#): "For he speaks some truths. For the [devil](#) fills him with his own spirit, if perchance he may be able to cast down any one from what is right." All things, therefore, are dispensed from heaven for good, "that by the Church may be made [known](#) the manifold wisdom of [God](#), according to the [eternal](#) foreknowledge, which He purposed in [Christ](#)." [Ephesians 3:10-11](#) Nothing withstands God: nothing opposes Him: seeing He is Lord and [omnipotent](#). Further, the counsels and activities of those who have rebelled, being partial, proceed from a bad disposition, as bodily diseases from a bad constitution, but are guided by universal Providence to a salutary issue, even though the [cause](#) be productive of disease. It is accordingly the greatest achievement of [divine Providence](#), not to allow the [evil](#), which has sprung from [voluntary apostasy](#), to remain useless, and for no good, and not to become in all respects injurious. For it is the work of the divine wisdom, and excellence, and power, not alone to do good (for this is, so to speak, the [nature](#) of [God](#), as it is of fire to warm and of light to illumine), but especially to ensure that what happens through the [evils](#) hatched by any, may come to a good and useful issue, and to use to advantage those things which appear to be [evils](#), as also the testimony which accrues from [temptation](#).

There is then in [philosophy](#), though stolen as the fire by Prometheus, a slender spark, capable of being fanned into flame, a trace of wisdom and an impulse from [God](#). Well, be it so that "the thieves and [robbers](#)" are the [philosophers](#) among the Greeks, who from the Hebrew [prophets](#) before the coming of the Lord received fragments of the [truth](#), not with full [knowledge](#), and claimed these as their own teachings, disguising some points, treating others sophistically by their ingenuity, and discovering other things, for perchance they had "the spirit of perception." [Exodus 28:3](#) Aristotle, too, assented to Scripture, and declared sophistry to have stolen wisdom, as we intimated before. And the apostle says, "Which things we speak, not in the words which man's wisdom teaches, but which the [Holy Ghost](#) teaches." [1 Corinthians 2:13](#) For of the [prophets](#) it is said, "We have all received of His fulness," [John 1:16](#) that is, of [Christ's](#). So that the [prophets](#) are not thieves. "And my doctrine is not Mine," says the Lord, "but the Father's which sent me." And of those who steal He says: "But he that speaks of himself, seeks his own [glory](#)." Such are the Greeks, "lovers of their own selves, and boasters." [2 Timothy 3:2](#)

Scripture, when it speaks of these as wise, does not brand those who are really wise, but those who are wise in appearance.

Chapter 18. He Illustrates the Apostle's Saying, "I Will Destroy the Wisdom of the Wise."

And of such it is said, "I will destroy the wisdom of the wise: I will bring to nothing the understanding of the [prudent](#)." The apostle accordingly adds, "Where is the wise? Where is the scribe? Where is the disputer of this world?" setting in contradistinction to the [scribes](#), the disputers of this world, the [philosophers](#) of the [Gentiles](#). "Hath not [God](#) made foolish the wisdom of the world?" [1 Corinthians 1:19-20](#) which is equivalent to, showed it to be foolish, and not [true](#), as they thought. And if you ask the [cause](#) of their seeming wisdom, he will say, "because of the blindness of their heart;" since "in the wisdom of [God](#)," that is, as proclaimed by the [prophets](#), "the world [knew](#) not," in the wisdom "which spoke by the [prophets](#)," "Him," that is, [God](#),—"it pleased God by the foolishness of preaching"—what seemed to the Greeks foolishness—"to save them that [believe](#). For the [Jews](#) require signs," in order to [faith](#); "and the Greeks seek after wisdom," plainly those reasonings styled "irresistible," and those others, namely, syllogisms. "But we preach Jesus Christ crucified; to the [Jews](#) a stumbling-block," because, though [knowing](#) [prophecy](#), they did not [believe](#) the event: "to the Greeks, foolishness;" for those who in their own estimation are wise, consider it fabulous that the [Son of God](#) should speak by man and that [God](#) should have a Son, and especially that that Son should have suffered. Whence their preconceived idea inclines them to disbelieve. For the advent of the Saviour did not make people foolish, and hard of heart, and unbelieving, but made them understanding, amenable to persuasion, and believing. But those that would not [believe](#), by separating themselves from the [voluntary](#) adherence of those who [obeyed](#), were [proved](#) to be without understanding, unbelievers and fools. "But to them who are called, both [Jews](#) and Greeks, Christ is the power of [God](#), and the wisdom of [God](#)." Should we not understand (as is better) the words rendered, "Hath not [God](#) made foolish the wisdom of the world?" negatively: "[God](#) has not made foolish the wisdom of the world?"—so that the [cause](#) of their hardness of heart may not appear to have proceeded from [God](#), "making foolish the wisdom of the world." For on all accounts, being wise, they incur greater blame in not believing the proclamation. For the preference and choice of [truth](#) is [voluntary](#). But that declaration, "I will destroy the wisdom of the wise," declares Him to have sent forth light, by bringing forth in opposition the despised and contemned barbarian [philosophy](#); as the lamp, when shone upon by the sun, is said to be extinguished, on account of its not then exerting the same power. All having been therefore called, those who are willing to [obey](#) have been named "called." For there is no unrighteousness with [God](#). Those of either race who have [believed](#), are "a peculiar people." [Titus 2:14](#) And in the Acts of the Apostles you will find this, word for word, "Those then who received his word were [baptized](#)," [Acts 2:41](#) but those who would not [obey](#) kept themselves aloof. To these [prophecy](#) says, "If you be willing and hear me, you shall eat the [good](#) things of the land;" [Isaiah 1:19](#) proving that choice or refusal depends on ourselves. The apostle designates the doctrine which is according to the Lord, "the wisdom of [God](#)," in order to show that the [true philosophy](#) has been communicated by the

Son. Further, he, who has a show of wisdom, has certain exhortations enjoined on him by the apostle: "That you put on the new man, which after God is renewed in righteousness and [true holiness](#). Wherefore, putting away lying, speak every man [truth](#). Neither give place to the [devil](#). Let him that stole, steal no more; but rather let him labour, working that which is [good](#)" (and to work is to labour in seeking the [truth](#); for it is accompanied with rational well-doing), "that you may have to give to him that has need," both of worldly [wealth](#) and of divine wisdom. For he wishes both that the word be taught, and that the money be put into the bank, accurately tested, to accumulate interest. Whence he adds, "Let no corrupt communication proceed out of your mouth,"—that is "corrupt communication" which proceeds out of conceit,— "but that which is [good](#) for the use of edifying, that it may minister [grace](#) to the hearers." And the word of the good God must needs be good. And how is it possible that he who saves shall not be good?

Chapter 19. That the Philosophers Have Attained to Some Portion of Truth

Since, then, the Greeks are testified to have laid down some [true](#) opinions, we may from this point take a glance at the testimonies. [Paul](#), in the Acts of the Apostles, is recorded to have said to the Areopagites, "I perceive that you are more than ordinarily religious. For as I passed by, and beheld your devotions, I found an altar with the inscription, To The Unknown God. Whom therefore you [ignorantly](#) worship, Him declare I unto you. [God](#), that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He gives to all life, and breath, and all things; and has made of one blood all nations of men to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation; that they should seek [God](#), if haply they might feel after Him, and find Him; though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, For we also are His offspring." [Acts 17:22-28](#) Whence it is evident that the apostle, by availing himself of poetical examples from the *Phenomena* of Aratus, approves of what had been well spoken by the Greeks; and intimates that, by the unknown [God](#), God the Creator was in a roundabout way worshipped by the Greeks; but that it was necessary by positive [knowledge](#) to apprehend and learn Him by the Son. "Wherefore, then, I send you to the [Gentiles](#)," it is said, "to open their eyes, and to turn them from darkness to light, and from the power of [Satan](#) unto [God](#); that they may receive forgiveness of [sins](#), and inheritance among them that are sanctified by [faith](#) which is in Me." [Acts 26:17-18](#) Such, then, are the eyes of the blind which are opened. The [knowledge](#) of the Father by the Son is the comprehension of the "Greek circumlocution;" and to turn from the power of [Satan](#) is to change from [sin](#), through which bondage was produced. We do not, indeed, receive absolutely all [philosophy](#), but that of which Socrates speaks in [Plato](#). "For there are (as they say) in the [mysteries](#) many bearers of the thyrsus, but few bacchanals;" meaning, "that many are called, but few chosen." He accordingly plainly adds: "These, in my opinion, are none else than those who have philosophized right; to belong to whose number, I myself have left nothing undone in life, as far as I could, but have endeavoured in every way. Whether we have endeavoured

rightly and achieved anything, we shall [know](#) when we have gone there, if God will, a little afterwards." Does he not then seem to declare from the Hebrew Scriptures the righteous man's hope, through [faith](#), after death? And in *Demodocus* (if that is really the work of [Plato](#)): "And do not [imagine](#) that I call it [philosophizing](#) to spend life pottering about the arts, or learning many things, but something different; since I, at least, would consider this a disgrace." For he [knew](#), I reckon, "that the [knowledge](#) of many things does not educate the [mind](#)," according to Heraclitus. And in the fifth book of the *Republic*, he says, "Shall we then call all these, and the others which study such things, and those who apply themselves to the meaner arts, [philosophers](#)?' 'By no means,' I said, 'but like [philosophers](#).' 'And whom,' said he, 'do you call [true](#)?' 'Those,' said I, 'who delight in the [contemplation](#) of [truth](#). For [philosophy](#) is not in geometry, with its postulates and hypotheses; nor in music, which is conjectural; nor in astronomy, crammed full of physical, fluid, and probable causes. But the [knowledge](#) of the good and [truth](#) itself are requisite,—what is [good](#) being one thing, and the ways to the good another.'" So that he does not allow that the curriculum of training suffices for the good, but co-operates in rousing and training the [soul](#) to intellectual objects. Whether, then, they say that the Greeks gave forth some utterances of the [true philosophy](#) by accident, it is the accident of a divine administration (for no one will, for the sake of the present argument with us, deify chance); or by good fortune, good fortune is not unforeseen. Or were one, on the other hand, to say that the Greeks possessed a natural conception of these things, we [know](#) the one Creator of nature; just as we also call righteousness natural; or that they had a common [intellect](#), let us reflect who is its father, and what righteousness is in the mental economy. For were one to name "prediction," and assign as its [cause](#) "combined utterance," he specifies forms of [prophecy](#). Further, others will have it that some truths were uttered by the [philosophers](#), in appearance.

The divine apostle writes accordingly respecting us: "For now we see as through a glass;" [1 Corinthians 12:12](#) [knowing](#) ourselves in it by reflection, and simultaneously contemplating, as we can, the efficient [cause](#), from that, which, in us, is divine. For it is said, "Having seen your brother, you have seen your God:" methinks that now the Saviour God is declared to us. But after the laying aside of the flesh, "face to face,"—then definitely and comprehensively, when the heart becomes pure. And by reflection and direct vision, those among the Greeks who have philosophized accurately, see God. For such, through our weakness, are our [true](#) views, as images are seen in the water, and as we see things through pellucid and transparent bodies. Excellently therefore Solomon says: "He who sows righteousness, works [faith](#)." [Proverbs 11:21](#) "And there are those who, sowing their own, make increase." [Proverbs 11:24](#) And again: "Take care of the verdure on the plain, and you shall cut grass and gather ripe hay, that you may have sheep for clothing." [Proverbs 27:25-26](#) You see how care must be taken for external clothing and for keeping. "And you shall intelligently [know](#) the [souls](#) of your flock." [Proverbs 27:23](#) "For when the [Gentiles](#), which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; uncircumcision observing the precepts of the law," [Romans 2:14-15](#) according to the apostle, both before the law and before the advent. As if making comparison of those addicted to [philosophy](#) with those called [heretics](#), the Word most clearly says: "Better is a friend that is near, than a brother that dwells afar off." [Proverbs 27:10](#) "And he who relies

on falsehoods, feeds on the winds, and pursues winged birds." [Proverbs 9:12](#) I do not think that [philosophy](#) directly declares the Word, although in many instances [philosophy](#) attempts and persuasively teaches us probable arguments; but it assails the [sects](#). Accordingly it is added: "For he has forsaken the ways of his own vineyard, and wandered in the tracks of his own husbandry." Such are the [sects](#) which deserted the primitive Church. Now he who has fallen into [heresy](#) passes through an arid wilderness, abandoning the only [true God](#), destitute of [God](#), seeking waterless water, reaching an uninhabited and thirsty land, collecting sterility with his hands. And those destitute of [prudence](#), that is, those involved in [heresies](#), "I enjoin," remarks Wisdom, saying, "Touch sweetly stolen bread and the sweet water of theft;" [Proverbs 9:17](#) the [Scripture](#) manifestly applying the terms bread and water to nothing else but to those [heresies](#), which employ bread and water in the oblation, not according to the canon of the [Church](#). For there are those who celebrate the Eucharist with mere water. "But begone, stay not in her place:" *place* is the [synagogue](#), not the [Church](#). He calls it by the equivocal name, *place*. Then He subjoins: "For so shall you pass through the water of another;" reckoning [heretical baptism](#) not proper and [true](#) water. "And you shall pass over another's river," that rushes along and sweeps down to the sea; into which he is cast who, having diverged from the stability which is according to [truth](#), rushes back into the heathenish and tumultuous waves of life.

Chapter 20. In What Respect Philosophy Contributes to the Comprehension of Divine Truth

As many men drawing down the ship, cannot be called many causes, but one [cause](#) consisting of many;—for each individual by himself is not the [cause](#) of the ship being drawn, but along with the rest;—so also [philosophy](#), being the search for [truth](#), contributes to the comprehension of [truth](#); not as being the [cause](#) of comprehension, but a [cause](#) along with other things, and co-operator; perhaps also a joint [cause](#). And as the several [virtues](#) are causes of the [happiness](#) of one individual; and as both the sun, and the fire, and the bath, and clothing are of one getting warm: so while [truth](#) is one, many things contribute to its investigation. But its discovery is by the Son. If then we consider, [virtue](#) is, in power, one. But it is the case, that when exhibited in some things, it is called [prudence](#), in others [temperance](#), and in others manliness or righteousness. By the same analogy, while [truth](#) is one, in geometry there is the [truth](#) of geometry; in music, that of music; and in the right [philosophy](#), there will be Hellenic [truth](#). But that is the only authentic [truth](#), unassailable, in which we are instructed by the [Son of God](#). In the same way we say, that the drachma being one and the same, when given to the shipmaster, is called the fare; to the tax-gatherer, tax; to the landlord, rent; to the teacher, fees; to the seller, an earnest. And each, whether it be [virtue](#) or [truth](#), called by the same name, is the [cause](#) of its own peculiar effect alone; and from the blending of them arises a [happy](#) life. For we are not made [happy](#) by names alone, when we say that a good life is [happiness](#), and that the man who is adorned in his [soul](#) with [virtue](#) is [happy](#). But if [philosophy](#) contributes remotely to the discovery of [truth](#), by reaching, by diverse essays, after the [knowledge](#) which touches close on the [truth](#), the [knowledge](#) possessed by us, it aids him who aims at grasping it, in accordance with the Word, to apprehend [knowledge](#). But the

Hellenic [truth](#) is distinct from that held by us (although it has got the same name), both in respect of extent of [knowledge](#), certainly of demonstration, divine power, and the like. For we are taught of [God](#), being instructed in the [truly](#) "sacred letters" by the [Son of God](#). Whence those, to whom we refer, influence [souls](#) not in the way we do, but by different teaching. And if, for the sake of those who are fond of fault-finding, we must draw a distinction, by saying that [philosophy](#) is a concurrent and cooperating [cause](#) of [true](#) apprehension, being the search for [truth](#), then we shall avow it to be a preparatory training for the enlightened man (τοῦ γνωστικοῦ); not assigning as the [cause](#) that which is but the joint-[cause](#); nor as the upholding [cause](#), what is merely co-operative; nor giving to [philosophy](#) the place of a *sine qua non*. Since almost all of us, without training in arts and sciences, and the Hellenic [philosophy](#), and some even without learning at all, through the influence of a [philosophy](#) divine and barbarous, and by power, have through [faith](#) received the word concerning [God](#), trained by self-operating wisdom. But that which acts in conjunction with something else, being of itself incapable of operating by itself, we describe as co-operating and concausing, and say that it becomes a [cause](#) only in virtue of its being a joint-[cause](#), and receives the name of [cause](#) only in respect of its concurring with something else, but that it cannot by itself produce the right effect.

Although at one time [philosophy](#) justified the Greeks, not conducting them to that entire righteousness to which it is ascertained to cooperate, as the first and second flight of steps help you in your ascent to the upper room, and the grammarian helps the [philosopher](#). Not as if by its abstraction, the perfect Word would be rendered incomplete, or [truth](#) perish; since also sight, and hearing, and the voice contribute to [truth](#), but it is the mind which is the appropriate faculty for [knowing](#) it. But of those things which co-operate, some contribute a greater amount of power; some, a less. Perspicuity accordingly aids in the communication of [truth](#), and logic in preventing us from falling under the [heresies](#) by which we are assailed. But the teaching, which is according to the Saviour, is complete in itself and without defect, being "the power and wisdom of [God](#);" [1 Corinthians 1:24](#) and the Hellenic [philosophy](#) does not, by its approach, make the [truth](#) more powerful; but rendering powerless the assault of sophistry against it, and frustrating the treacherous plots laid against the [truth](#), is said to be the proper "fence and wall of the vineyard." And the [truth](#) which is according to [faith](#) is as necessary for life as bread; while the preparatory discipline is like sauce and sweetmeats. "At the end of the dinner, the dessert is pleasant," according to the Theban Pindar. And the [Scripture](#) has expressly said, "The innocent will become wiser by understanding, and the wise will receive [knowledge](#)." [Proverbs 21:11](#) "And he that speaks of himself," says the Lord, "seeks his own [glory](#); but He that seeks His [glory](#) that sent Him is [true](#), and there is no unrighteousness in Him." [John 7:18](#) On the other hand, therefore, he who appropriates what belongs to the barbarians, and vaunts it is his own, does wrong, increasing his own [glory](#), and falsifying the [truth](#). It is such an one that is by Scripture called a "thief." It is therefore said, "Son, be not a liar; for [falsehood](#) leads to theft." Nevertheless the thief possesses really, what he has possessed himself of dishonestly, whether it be gold, or silver, or speech, or dogma. The ideas, then, which they have stolen, and which are partially [true](#), they [know](#) by conjecture and necessary [logical](#) deduction: on becoming [disciples](#), therefore, they will [know](#) them with intelligent apprehension.

Chapter 21. The Jewish Institutions and Laws of Far Higher Antiquity Than the Philosophy of the Greeks

On the plagiarizing of the dogmas of the [philosophers](#) from the Hebrews, we shall treat a little afterwards. But first, as due order demands, we must now speak of the epoch of [Moses](#), by which the [philosophy](#) of the Hebrews will be demonstrated beyond all contradiction to be the most ancient of all wisdom. This has been discussed with accuracy by Tatian in his book *To the Greeks*, and by Cassian in the first book of his *Exegetics*. Nevertheless our commentary demands that we too should run over what has been said on the point. Apion, then, the grammarian, surnamed Pleistonices, in the fourth book of *The Egyptian Histories*, although of so hostile a disposition towards the Hebrews, being by race an [Egyptian](#), as to compose a work against the [Jews](#), when referring to Amosis king of the Egyptians, and his exploits, adduces, as a [witness](#), Ptolemy of Mendes. And his remarks are to the following effect: Amosis, who lived in the time of the Argive Inachus, overthrew Athyria, as Ptolemy of Mendes relates in his *Chronology*. Now this Ptolemy was a [priest](#); and setting forth the deeds of the [Egyptian](#) kings in three entire books, he says, that the exodus of the [Jews](#) from [Egypt](#), under the conduct of [Moses](#), took place while Amosis was king of [Egypt](#). Whence it is seen that [Moses](#) flourished in the time of Inachus. And of the Hellenic states, the most ancient is the Argolic, I mean that which took its rise from Inachus, as Dionysius of Halicarnassus teaches in his *Times*. And younger by forty generations than it was Attica, founded by Cecrops, who was an aboriginal of double race, as Tatian expressly says; and Arcadia, founded by Pelasgus, younger too by nine generations; and he, too, is said to have been an aboriginal. And more recent than this last by fifty-two generations, was Pthiotis, founded by Deucalion. And from the time of Inachus to the Trojan [war](#) twenty generations or more are reckoned; let us say, four hundred years and more. And if Ctesias says that the Assyrian power is many years older than the Greek, the exodus of [Moses](#) from [Egypt](#) will appear to have taken place in the forty-second year of the Assyrian empire, in the thirty-second year of the reign of Belochus, in the time of Amosis the [Egyptian](#), and of Inachus the Argive. And in Greece, in the time of Phoroneus, who succeeded Inachus, the flood of Ogyges occurred; and monarchy subsisted in Sicyon first in the person of Ægialeus, then of Europs, then of Telches; in Crete, in the person of Cres. For Acusilaus says that Phoroneus was the first man. Whence, too, the author of *Phoronis* said that he was "the father of mortal men." Thence [Plato](#) in the *Timæus*, following Acusilaus, writes: "And wishing to draw them out into a discussion respecting antiquities, he said that he ventured to speak of the most remote antiquities of this city respecting Phoroneus, called the first man, and Niobe, and what happened after the deluge." And in the time of Phorbus lived Actæus, from whom is derived Actaia, Attica; and in the time of Triopas lived Prometheus, and Atlas, and Epimetheus, and Cecrops of double race, and Ino. And in the time of Crotopus occurred the burning of Phaëthon, and the deluge of Deucalion; and in the time of Sthenelus, the reign of Amphictyon, and the arrival of Danaus in the Peloponnesus; and trader Dardanus happened the building of Dardania, whom, says Homer,

"First cloud-compelling Zeus begat,"—

and the transmigration from Crete into [Phœnicia](#). And in the time of Lynceus took place the abduction of Proserpine, and the dedication of the sacred enclosure in Eleusis, and the husbandry of Triptolemus, and the arrival of Cadmus in Thebes, and the reign of Minos. And in the time of Prætus the [war](#) of Eumolpus with the [Athenians](#) took place; and in the time of Acrisius, the removal of Pelops from Phrygia, the arrival of Ion at Athens; and the second Cecrops appeared, and the exploits of Perseus and Dionysus took place, and Orpheus and Musæus lived. And in the eighteenth year of the reign of Agamemnon, Troy was taken, in the first year of the reign of Demophon the son of Theseus at Athens, on the twelfth day of the month Thargelion, as Dionysius the Argive says; but Ægias and Dercylus, in the third book, say that it was on the eighth day of the last division of the month Panemus; Hellanicus says that it was on the twelfth of the month Thargelion; and some of the authors of the *Attica* say that it was on the eighth of the last division of the month in the last year of Menestheus, at full moon.

"It was midnight,"

says the author of the *Little Iliad*,

"And the moon shone clear."

Others say, it took place on the same day of Scirophorion. But Theseus, the rival of Hercules, is older by a generation than the Trojan [war](#). Accordingly Tlepolemus, a son of Hercules, is mentioned by Homer, as having served at Troy.

[Moses](#), then, is shown to have preceded the deification of Dionysus six hundred and four years, if he was deified in the thirty-second year of the reign of Perseus, as Apollodorus says in his *Chronology*. From Bacchus to Hercules and the chiefs that sailed with Jason in the ship Argo, are comprised sixty-three years. Æsculapius and the Dioscuri sailed with them, as Apollonius Rhodius testifies in his *Argonautics*. And from the reign of Hercules, in Argos, to the deification of Hercules and of Æsculapius, are comprised thirty-eight years, according to Apollodorus the chronologist; from this to the deification of Castor and Pollux, fifty-three years. And at this time Troy was taken. And if we may [believe](#) the poet Hesiod, let us hear him:—

"Then to Jove, Maia, Atlas' daughter, bore renowned Hermes,
Herald of the immortals, having ascended the sacred couch.
And Semele, the daughter of Cadmus, too, bore an illustrious son,
Dionysus, the [joy](#)-inspiring, when she mingled with him in [love](#)."

Cadmus, the father of Semele, came to Thebes in the time of Lynceus, and was the inventor of the Greek letters. Triopas was a contemporary of Isis, in the seventh generation from Inachus. And Isis, who is the same as Io, is so called, it is said, from her going (ἰέναι) roaming over the whole earth. Her, Istrus, in his work on the migration of the Egyptians, calls the daughter of Prometheus. Prometheus lived in the time of Triopas, in the seventh generation after [Moses](#). So that [Moses](#) appears to have flourished even before the birth of [men](#), according to the chronology of the Greeks. Leon, who treated of

the [Egyptian](#) divinities, says that Isis by the Greeks was called Ceres, who lived in the time of Lynceus, in the eleventh generation after [Moses](#). And Apis the king of Argos built Memphis, as Aristippus says in the first book of the *Arcadica*. And Aristeas the Argive says that he was named Serapis, and that it is he that the Egyptians worship. And Nymphodorus of Amphipolis, in the third book of the *Institutions of Asia*, says that the bull Apis, dead and laid in a coffin (σορός), was deposited in the temple of the god (δαίμωνος) there worshipped, and thence was called Soroapis, and afterwards Serapis by the custom of the natives. And Apis is third after Inachus. Further, Latona lived in the time of Tityus. "For he dragged Latona, the radiant consort of Zeus." Now Tityus was contemporary with Tantalus. Rightly, therefore, the Bœotian Pindar writes, "And in time was Apollo born;" and no wonder when he is found along with Hercules, serving Admetus "for a long year." Zethus and Amphion, the inventors of music, lived about the age of Cadmus. And should one assert that Phemonoe was the first who sang oracles in verse to Acrisius, let him [know](#) that twenty-seven years after Phemonoe, lived Orpheus, and Musæus, and Linus the teacher of Hercules. And Homer and Hesiod are much more recent than the Trojan [war](#); and after them the legislators among the Greeks are far more recent, Lycurgus and Solon, and the seven wise men, and Pherecydes of Syros, and Pythagoras the great, who lived later, about the Olympiads, as we have shown. We have also demonstrated [Moses](#) to be more ancient, not only than those called poets and wise men among the Greeks, but than the most of their deities. Nor he alone, but the Sibyl also is more ancient than Orpheus. For it is said, that respecting her appellation and her oracular utterances there are several accounts; that being a Phrygian, she was called Artemis; and that on her arrival at Delphi, she sang—

"O Delphians, ministers of far-darting Apollo,
I come to declare the mind of Ægis-bearing Zeus,
Enraged as I am at my own brother Apollo."

There is another also, an Erythræan, called Herophile. These are mentioned by Heraclides of [Pontus](#) in his work *On Oracles*. I pass over the [Egyptian](#) Sibyl, and the Italian, who inhabited the Carmentale in [Rome](#), whose son was Evander, who built the temple of Pan in [Rome](#), called the Lupercal.

It is worth our while, having reached this point, to examine the dates of the other [prophets](#) among the Hebrews who succeeded [Moses](#). After the close of [Moses's](#) life, Joshua succeeded to the leadership of the people, and he, after warring for sixty-five years, rested in the good land other five-and-twenty. As the book of Joshua relates, the above mentioned man was the successor of [Moses](#) twenty-seven years. Then the Hebrews having [sinned](#), were delivered to Chusachar king of Mesopotamia for eight years, as the book of Judges mentions. But having afterwards besought the Lord, they receive for leader Gothoniel, the younger brother of Caleb, of the [tribe of Judah](#), who, having slain the king of Mesopotamia, ruled over the people forty years in succession. And having again [sinned](#), they were delivered into the hands of Æglom king of the Moabites for eighteen years. But on their repentance, Aod, a man who had equal use of both hands, of the tribe of Ephraim, was their leader for eighty years. It was he that despatched Æglom. On the death of Aod, and on their sinning again, they were delivered into the hand of

Jabim king of Canaan twenty years. After him Deborah the wife of Lapidoth, of the tribe of Ephraim, prophesied; and Ozias the son of Rhiesu was [high priest](#). At her instance Barak the son of Bener, of the tribe of Naphtali, commanding the army, having joined battle with Sisera, Jabim's commander-in-chief, conquered him. And after that Deborah ruled, judging the people forty years. On her death, the people having again [sinned](#), were delivered into the hands of the Midianites seven years. After these events, Gideon, of the tribe of Manasseh, the son of Joas, having fought with his three hundred men, and killed a hundred and twenty thousand, ruled forty years; after whom the son of Ahimelech, three years. He was succeeded by Boleas, the son of Bedan, the son of Charran, of the tribe of Ephraim, who ruled twenty-three years. After whom, the people having [sinned](#) again, were delivered to the Ammonites eighteen years; and on their repentance were commanded by Jephtha the Gileadite, of the tribe of Manasseh; and he ruled six years. After whom, Abatthan of [Bethlehem](#), of the tribe of Juda, ruled seven years. Then Ebron the Zebulonite, eight years. Then Eglom of Ephraim, eight years. Some add to the seven years of Abatthan the eight of Ebron. And after him, the people having again transgressed, came under the power of the foreigners, the [Philistines](#), for forty years. But on their returning [to God], they were led by Samson, of the tribe of Dan, who conquered the foreigners in battle. He ruled twenty years. And after him, there being no governor, Eli the [priest](#) judged the people for forty years. He was succeeded by Samuel the [prophet](#); contemporaneously with whom Saul reigned, who held sway for twenty-seven years. He anointed David. Samuel died two years before Saul, while Abimelech was [high priest](#). He anointed Saul as king, who was the first that bore regal sway over [Israel](#) after the judges; the whole duration of whom, down to Saul, was four hundred and sixty-three years and seven months.

Then in the first book of Kings there are twenty years of Saul, during which he reigned after he was renovated. And after the death of Saul, David the son of Jesse, of the [tribe of Judah](#), reigned next in Hebron, forty years, as is contained in the second book of Kings. And Abiathar the son of Abimelech, of the kindred of Eli, was [high priest](#). In his time Gad and Nathan prophesied. From Joshua the son of Nun, then, till David received the kingdom, there intervene, according to some, four hundred and fifty years. But, as the chronology set forth shows, five hundred and twenty-three years and seven months are comprehended till the death of David.

And after this Solomon the son of David reigned forty years. Under him Nathan continued to prophesy, who also exhorted him respecting the building of the temple. Achias of Shilo also prophesied. And both the kings, David and Solomon, were [prophets](#). And Sadoc the [high priest](#) was the first who ministered in the temple which Solomon built, being the eighth from [Aaron](#), the first [high priest](#). From [Moses](#), then, to the age of Solomon, as some say, are five hundred and ninety-five years, and as others, five hundred and seventy-six.

And if you count, along with the four hundred and fifty years from Joshua to David, the forty years of the rule of [Moses](#), and the other eighty years of [Moses's](#) life previous to the exodus of the Hebrews from [Egypt](#), you will make up the sum in all of six hundred and ten years. But our chronology will run more correctly, if to the five hundred and twenty-

three years and seven months till the death of David, you add the hundred and twenty years of [Moses](#) and the forty years of Solomon. For you will make up in all, down to the death of Solomon, six hundred and eighty-three years and seven months.

Hiram gave his daughter to Solomon about the time of the arrival of Menelaus in [Phœnicia](#), after the capture of Troy, as is said by Menander of Pergamus, and Lætus in *The Phœnicia*. And after Solomon, Roboam his son reigned for seventeen years; and Abimelech the son of Sadoc was [high priest](#). In his reign, the kingdom being divided, [Jeroboam](#), of the tribe of Ephraim, the servant of Solomon, reigned in [Samaria](#); and Achias the Shilonite continued to prophesy; also Samæas the son of Amame, and he who came from Judah to [Jeroboam](#), and prophesied against the altar. After him his son Abijam, twenty-three years; and likewise his son Asaman. The last, in his old age, was diseased in his feet; and in his reign prophesied Jehu the son of Ananias.

After him Jehosaphat his son reigned twenty-five years. In his reign prophesied Elias the Thesbite, and Michæas the son of Jebela, and Abdias the son of Ananias. And in the time of Michæas there was also the [false prophet](#) Zedekias, the son of Chonaan. These were followed by the reign of Joram the son of Jehosaphat, for eight years; during whose time prophesied Elias; and after Elias, Elisæus the son of Saphat. In his reign the people in [Samaria](#) ate doves' dung and their own children. The period of Jehosaphat extends from the close of the third book of Kings to the fourth. And in the reign of Joram, Elias was translated, and Elisæus the son of Saphat commenced prophesying, and prophesied for six years, being forty years old.

Then Ochozias reigned a year. In his time Elisæus continued to prophesy, and along with him Adadonæus. After him the mother of Ozias, Gotholia, reigned eight years, having slain the children of her brother. For she was of the [family](#) of Ahab. But the sister of Ozias, Josabæa, stole Joas the son of Ozias, and invested him afterwards with the kingdom. And in the time of this Gotholia, Elisæus was still prophesying. And after her reigned, as I said before, Joash, rescued by Josabæa the wife of Jodæ the [high priest](#), and lived in all forty years.

There are comprised, then, from Solomon to the death of Elisæus the [prophet](#), as some say, one hundred and five years; according to others, one hundred and two; and, as the chronology before us shows, from the reign of Solomon an hundred and eighty-one.

Now from the Trojan [war](#) to the birth of Homer, according to Philochorus, a hundred and eighty years elapsed; and he was posterior to the Ionic migration. But Aristarchus, in the *Archilochian Memoirs*, says that he lived during the Ionic migration, which took place a hundred and twenty years after the siege of Troy. But Apollodorus alleges it was an hundred and twenty years after the Ionic migration, while Agesilaus son of Doryssæus was king of the Lacedæmonians: so that he brings Lycurgus the legislator, while still a young man, near him. Euthymenes, in the *Chronicles*, says that he flourished contemporaneously with Hesiod, in the time of Acastus, and was born in Chios about the four hundredth year after the capture of Troy. And Archimachus, in the third book of his *Eubæan History*, is of this opinion. So that both he and Hesiod were later than Elisæus,

the [prophet](#). And if you choose to follow the grammarian Crates, and say that Homer was born about the time of the expedition of the Heraclidæ, eighty years after the taking of Troy, he will be found to be later again than Solomon, in whose days occurred the arrival of Menelaus in [Phœnicia](#), as was said above. Eratosthenes says that Homer's age was two hundred years after the capture of Troy. Further, Theopompus, in the forty-third book of the *Philippics*, relates that Homer was born five hundred years after the [war](#) at Troy. And Euphorion, in his book about the *Aleuades*, maintains that he was born in the time of Gyges, who began to reign in the eighteenth Olympiad, who, also he says, was the first that was called tyrant (τύραννος). Sosibius Lacon, again, in his *Record of Dates*, brings Homer down to the eighth year of the reign of Charillus the son of Polydectus. Charillus reigned for sixty-four years, after whom the son of Nicander reigned thirty-nine years. In his thirty-fourth year it is said that the first Olympiad was instituted; so that Homer was ninety years before the introduction of the Olympic games.

After Joas, Amasias his son reigned as his successor thirty-nine years. He in like manner was succeeded by his son Ozias, who reigned for fifty-two years, and died a [leper](#). And in his time prophesied Amos, and Isaiah his son, and Hosea the son of Beerī, and Jonas the son of Amathi, who was of Geth-chober, who preached to the Ninevites, and passed through the whale's belly.

Then Jonathan the son of Ozias reigned for sixteen years. In his time Esaias still prophesied, and Hosea, and Michæas the Morasthite, and Joel the son of Bethuel.

Next in succession was his son Ahaz, who reigned for sixteen years. In his time, in the fifteenth year, [Israel](#) was carried away to [Babylon](#). And Salmanasar the king of the [Assyrians](#) carried away the people of [Samaria](#) into the country of the Medes and to [Babylon](#).

Again Ahaz was succeeded by Osee, who reigned for eight years. Then followed Hezekiah, for twenty-nine years. For his [sanctity](#), when he had approached his end, [God](#), by [Isaiah](#), allowed him to live for other fifteen years, giving as a sign the going back of the sun. Up to his times Esaias, Hosea, and Micah continued prophesying.

And these are said to have lived after the age of Lycurgus, the legislator of the Lacedæmonians. For Dieuchidas, in the fourth book of the *Megarics*, places the era of Lycurgus about the two hundred and ninetieth year after the capture of Troy.

After Hezekiah, his son Manasses reigned for fifty-five years. Then his son Amos for two years. After him reigned his son Josias, distinguished for his observance of the law, for thirty-one years. He "laid the carcasses of men upon the carcasses of the [idols](#)," as is written in the book of Leviticus. [Leviticus 26:30](#) In his reign, in the eighteenth year, the passover was celebrated, not having been kept from the days of Samuel in the intervening period. [2 Kings 23:22](#) Then Chelkias the [priest](#), the father of the [prophet](#) Jeremiah, having fallen in with the book of the law, that had been laid up in the temple, read it and died. [2 Kings 22:8](#) And in his days Olda prophesied, and Sophonias, and Jeremiah. And in the days of Jeremiah was Ananias the son of Azor, the [false prophet](#). He having disobeyed

[Jeremiah the prophet](#), was slain by [Pharaoh](#) Necho king of [Egypt](#) at the river Euphrates, having encountered the latter, who was marching on the [Assyrians](#).

Josiah was succeeded by Jechoniah, called also Joachas, his son, who reigned three months and ten days. Necho king of [Egypt](#) bound him and led him to [Egypt](#), after making his brother Joachim king in his stead, who continued his tributary for eleven years. After him his namesake Joakim reigned for three months. Then Zedekiah reigned for eleven years; and up to his time Jeremiah continued to prophesy. Along with him Ezekiel the son of Buzi, and Urias the son of Samæus, and Ambacum prophesied. Here end the Hebrew kings.

There are then from the birth of [Moses](#) till this captivity nine hundred and seventy-two years; but according to strict chronological accuracy, one thousand and eighty-five, six months, ten days. From the reign of David to the captivity by the Chaldeans, four hundred and fifty-two years and six months; but as the accuracy we have observed in reference to dates makes out, four hundred and eighty-two and six months ten days.

And in the twelfth year of the reign of Zedekiah, forty years before the supremacy of the Persians, Nebuchodonosor made [war](#) against the Phœnicians and the [Jews](#), as Berosus asserts in his *Chaldean Histories*. And Joabas, writing about the [Assyrians](#), acknowledges that he had received the history from Berosus, and testifies to his accuracy. Nebuchodonosor, therefore, having put out the eyes of Zedekiah, took him away to [Babylon](#), and transported the whole people (the captivity lasted seventy years), with the exception of a few who fled to [Egypt](#).

Jeremiah and Ambacum were still prophesying in the time of Zedekiah. In the fifth year of his reign Ezekiel prophesied at [Babylon](#); after him Nahum, then Daniel. After him, again, Haggai and Zechariah prophesied in the time of Darius the First for two years; and then the [angel](#) among the twelve. After Haggai and Zechariah, Nehemiah, the chief cup-bearer of Artaxerxes, the son of Acheli the Israelite, built the city of Jerusalem and restored the temple. During the captivity lived Esther and Mordecai, whose book is still extant, as also that of the Maccabees. During this captivity Mishael, Ananias, and Azarias, refusing to worship the image, and being thrown into a furnace of fire, were saved by the appearance of an [angel](#). At that time, on account of the serpent, Daniel was thrown into the den of lions; but being preserved through the [providence](#) of God by Ambacub, he is restored on the seventh day. At this period, too, occurred the sign of Jona; and Tobias, through the assistance of the [angel](#) Raphael, married Sarah, the [demon](#) having killed her seven first suitors; and after the marriage of Tobias, his father Tobit recovered his sight. At that time Zorobabel, having by his wisdom overcome his opponents, and obtained leave from Darius for the rebuilding of Jerusalem, returned with Esdras to his native land; and by him the redemption of the people and the revisal and restoration of the inspired oracles were effected; and the passover of deliverance celebrated, and marriage with aliens dissolved.

Cyrus had, by proclamation, previously enjoined the restoration of the Hebrews. And his promise being accomplished in the time of Darius, the feast of the dedication was held, as also the feast of tabernacles.

There were in all, taking in the duration of the captivity down to the restoration of the people, from the birth of [Moses](#), one thousand one hundred and fifty-five years, six months, and ten days; and from the reign of David, according to some, four hundred and fifty-two; more correctly, five hundred and seventy-two years, six months, and ten days.

From the captivity at [Babylon](#), which took place in the time of [Jeremiah the prophet](#), was fulfilled what was spoken by Daniel the [prophet](#) as follows: "Seventy weeks are determined upon your people, and upon your [holy](#) city, to finish the transgression, and to seal [sins](#), and to wipe out and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and the [prophet](#), and to anoint the Holy of Holies. Know therefore, and understand, that from the going forth of the word commanding an answer to be given, and Jerusalem to be built, to Christ the Prince, are seven weeks and sixty-two weeks; and the street shall be again built, and the wall; and the times shall be expended. And after the sixty-two weeks the anointing shall be overthrown, and judgment shall not be in him; and he shall destroy the city and the sanctuary along with the coming Prince. And they shall be destroyed in a flood, and to the end of the [war](#) shall be cut off by desolations. And he shall confirm the covenant with many for one week; and in the middle of the week the [sacrifice](#) and oblation shall be taken away; and in the [holy](#) place shall be the abomination of desolations, and until the consummation of time shall the consummation be assigned for desolation. And in the midst of the week shall he make the [incense](#) of [sacrifice](#) cease, and of the wing of destruction, even till the consummation, like the destruction of the oblation." That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras. And thus Christ became King of the [Jews](#), reigning in Jerusalem in the fulfilment of the seven weeks. And in the sixty and two weeks the whole of Judæa was quiet, and without [wars](#). And Christ our Lord, "the Holy of Holies," having come and fulfilled the vision and the [prophecy](#), was anointed in His flesh by the [Holy Spirit](#) of His Father. In those "sixty and two weeks," as the [prophet](#) said, and "in the one week," was He Lord. The half of the week [Nero](#) held sway, and in the [holy](#) city Jerusalem placed the abomination; and in the half of the week he was taken away, and Otho, and Galba, and Vitellius. And [Vespasian](#) rose to the supreme power, and destroyed Jerusalem, and desolated the [holy](#) place. And that such are the facts of the case, is clear to him that is able to understand, as the [prophet](#) said.

On the completion, then, of the eleventh year, in the beginning of the following, in the reign of Joachim, occurred the carrying away captive to [Babylon](#) by Nabuchodonosor the king, in the seventh year of his reign over the [Assyrians](#), in the second year of the reign of Vaphres over the Egyptians, in the archonship of Philip at Athens, in the first year of the forty-eighth Olympiad. The captivity lasted for seventy years, and ended in the second year of Darius Hystaspes, who had become king of the Persians, [Assyrians](#), and Egyptians; in whose reign, as I said above, Haggai and Zechariah and the [angel](#) of the twelve prophesied. And the [high priest](#) was Joshua the son of Josedec. And in the second

year of the reign of Darius, who, Herodotus says, destroyed the power of the [Magi](#), Zorobabel the son of Salathiel was despatched to raise and adorn the temple at Jerusalem.

The times of the Persians are accordingly summed up thus: Cyrus reigned thirty years; Cambyses, nineteen; Darius, forty-six; Xerxes, twenty-six; Artaxerxes, forty-one; Darius, eight; Artaxerxes, forty-two; Ochus or Arses, three. The sum total of the years of the Persian monarchy is two hundred and thirty-five years.

Alexander of Macedon, having despatched this Darius, during this period, began to reign. Similarly, therefore, the times of the Macedonian kings are thus computed: Alexander, eighteen years; Ptolemy the son of Lagus, forty years; Ptolemy Philadelphus, twenty-seven years; then Euergetes, five-and-twenty years; then Philopator, seventeen years; then Epiphanes, four-and-twenty years; he was succeeded by Philometer, who reigned five-and-thirty years; after him Physcon, twenty-nine years; then Lathurus, thirty-six years; then he that was surnamed Dionysus, twenty-nine years; and last Cleopatra reigned twenty-two years. And after her was the reign of the Cappadocians for eighteen days.

Accordingly the period embraced by the Macedonian kings is, in all, three hundred and twelve years and eighteen days.

Therefore those who prophesied in the time of Darius Hystaspes, about the second year of his reign,—Haggai, and Zechariah, and the [angel](#) of the twelve, who prophesied about the first year of the forty-eighth Olympiad,—are demonstrated to be older than Pythagoras, who is said to have lived in the sixty-second Olympiad, and than Thales, the oldest of the wise men of the Greeks, who lived about the fiftieth Olympiad. Those wise men that are classed with Thales were then contemporaneous, as Andron says in the *Triplos*. For Heraclitus being posterior to Pythagoras, mentions him in his book. Whence indisputably the first Olympiad, which was demonstrated to be four hundred and seven years later than the Trojan [war](#), is found to be prior to the age of the above-mentioned [prophets](#), together with those called the seven wise men. Accordingly it is easy to perceive that Solomon, who lived in the time of Menelaus (who was during the Trojan [war](#)), was earlier by many years than the wise men among the Greeks. And how many years [Moses](#) preceded him we showed, in what we said above. And Alexander, surnamed Polyhistor, in his work on the [Jews](#), has transcribed some letters of Solomon to Vaphres king of [Egypt](#), and to the king of the Phœnicians at [Tyre](#), and theirs to Solomon; in which it is shown that Vaphres sent eighty thousand [Egyptian](#) men to him for the building of the temple, and the other as many, along with a Tyrian artificer, the son of a Jewish mother, of the tribe of Dan, as is there written, of the name of Hyperon. Further, Onomacritus the Athenian, who is said to have been the author of the poems ascribed to Orpheus, is ascertained to have lived in the reign of the Pisistratidæ, about the fiftieth Olympiad. And Orpheus, who sailed with Hercules, was the pupil of Musæus. Amphion precedes the Trojan [war](#) by two generations. And Demodocus and Phemius were posterior to the capture of Troy; for they were famed for playing on the lyre, the former among the Phæacians, and the latter among the suitors. And the *Oracles* ascribed to Musæus are said to be the production of Onomacritus, and the *Crateres* of Orpheus the production of Zopyrus of Heraclea, and *The Descent to Hades* that of Prodicus of Samos. Ion of Chios

relates in the *Triagmi*, that Pythagoras ascribed certain works [of his own] to Orpheus. Epigenes, in his book respecting *The Poetry attributed to Orpheus*, says that *The Descent to Hades* and the *Sacred Discourse* were the production of Cecrops the [Pythagorean](#); and the *Peplus* and the *Physics* of Brontinus. Some also make Terpander out ancient. Hellanicus, accordingly, relates that he lived in the time of Midas: but Phanias, who places Lesches the Lesbian before Terpander, makes Terpander younger than Archilochus, and relates that Lesches contended with Arctinus, and gained the victory. Xanthus the Lydian says that he lived about the eighteenth Olympiad; as also Dionysius says that Thasus was built about the fifteenth Olympiad: so that it is clear that Archilochus was already [known](#) after the twentieth Olympiad. He accordingly relates the destruction of Magnes as having recently taken place. Simonides is assigned to the time of Archilochus. Callinus is not much older; for Archilochus refers to Magnes as destroyed, while the latter refers to it as flourishing. Eumelus of Corinth being older, is said to have met Archias, who founded Syracuse.

We were induced to mention these things, because the poets of the epic cycle are placed amongst those of most remote antiquity. Already, too, among the Greeks, many [diviners](#) are said to have made their appearance, as the Bacides, one a Bœotian, the other an Arcadian, who uttered many predictions to many. By the counsel of Amphiletus the Athenian, who showed the time for the onset, Pisistratus, too, strengthened his government. For we may pass over in silence Cometes of Crete, Cinyras of [Cyprus](#), Admetus the Thessalian, Aristæas the Cyrenian, Amphiaras the Athenian, Timoxeus the Corcyræan, Demænetus the Phocian, Epigenes the Thespian, Nicias the Carystian, Aristo the Thessalian, Dionysius the Carthaginian, Cleophon the Corinthian, Hippo the daughter of Chiro, and Bœo, and Manto, and the host of Sibyls, the Samian, the Colophonian, the Cumæan, the Erythræan, the Pythian, the Taraxandrian, the Macetian, the Thessalian, and the Thesprotian. And Calchas again, and Mopsus, who lived during the Trojan [war](#). Mopsus, however, was older, having sailed along with the Argonants. And it is said that Battus the Cyrenian composed what is called *the Divination of Mopsus*. Dorotheus in the first *Pandect* relates that Mopsus was the [disciple](#) of Alcyon and Corone. And Pythagoras the Great always applied his mind to prognostication, and Abaris the Hyperborean, and Aristæas the Proconnesian, and Epimenides the Cretan, who came to Sparta, and Zoroaster the Mede, and Empedocles of Agrigentum, and Phormion the Lacedæmonian; Polyaratus, too, of Thasus, and Empedotimus of Syracuse; and in addition to these, Socrates the Athenian in particular. "For," he says in the *Theages*, "I am attended by a supernatural intimation, which has been assigned me from a child by divine appointment. This is a voice which, when it comes, prevents what I am about to do, but exhorts never." And Execestus, the tyrant of the Phocians, wore two enchanted rings, and by the sound which they uttered one against the other determined the proper times for actions. But he died, nevertheless, treacherously murdered, although warned beforehand by the sound, as Aristotle says in the *Polity of the Phocians*.

Of those, too, who at one time lived as men among the Egyptians, but were constituted gods by human opinion, were Hermes the Theban, and Asclepius of Memphis; Tireseus and Manto, again, at Thebes, as Euripides says. Helenus, too, and Laocoön, and Cēnone, and Crenus in Ilium. For Crenus, one of the Heraclidæ, is said to have been a noted

[prophet](#). Another was Jamus in Elis, from whom came the Jamidæ; and Polyidus at Argos and Megara, who is mentioned by the tragedy. Why enumerate Telemus, who, being a [prophet](#) of the Cyclops, predicted to Polyphemus the events of Ulysses' wandering; or Onomacritus at Athens; or Amphiarus, who campaigned with the seven at Thebes, and is reported to be a generation older than the capture of Troy; or Theoclymenus in Cephalonia, or Telmisus in Caria, or Galeus in [Sicily](#)?

There are others, too, besides these: Idmon, who was with the Argonauts, Phemonoe of Delphi, Mopsus the son of Apollo and Manto in Pamphylia, and Amphilocheus the son of Amphiarus in Cilicia, Alcmaeon among the Acarnanians, Anias in Delos, Aristander of Telmessus, who was along with Alexander. Philochorus also relates in the first book of the work, *On Divination*, that Orpheus was a seer. And Theopompus, and Ephorus, and Timæus, write of a seer called Orthagoras; as the Samian Pythocles in the fourth book of *The Italics* writes of Caius Julius Nepos.

But some of these "thieves and [robbers](#)," as the [Scripture](#) says, predicted for the most part from observation and probabilities, as physicians and soothsayers judge from natural signs; and others were excited by [demons](#), or were disturbed by waters, and fumigations, and air of a peculiar kind. But among the Hebrews the [prophets](#) were moved by the power and inspiration of [God](#). Before the law, Adam spoke [prophetically](#) in respect to the [woman](#), and the naming of the creatures; [Noah](#) preached repentance; [Abraham](#), Isaac, and Jacob gave many clear utterances respecting future and present things. Contemporaneous with the law, [Moses](#) and [Aaron](#); and after these prophesied Jesus the son of Nave, Samuel, Gad, Nathan, Achias, Samæas, Jehu, Elias, Michæas, Abdiu, Elisæus, Abbadonai, Amos, Esaias, Osee, Jonas, Joel, Jeremias, Sophonias the son of Buzi, Ezekiel, Urias, Ambacum, Naum, Daniel, Misael, who wrote the syllogisms, Aggai, Zacharias, and the [angel](#) among the twelve. These are, in all, five-and-thirty [prophets](#). And of [women](#) (for these too prophesied), Sara, and Rebecca, and Mariam, and Debbora, and Olda, i.e., Huldah.

Then within the same period John prophesied till the [baptism](#) of [salvation](#); and after the birth of [Christ](#), Anna and Simeon. For Zaccharias, John's father, is said in the [Gospels](#) to have prophesied before his son. Let us then draw up the chronology of the Greeks from [Moses](#).

From the birth of [Moses](#) to the exodus of the [Jews](#) from [Egypt](#), eighty years; and the period down to his death, other forty years. The exodus took place in the time of Inachus, before the wandering of Sothis, [Moses](#) having gone forth from [Egypt](#) three hundred and forty-five years before. From the rule of [Moses](#), and from Inachus to the flood of Deucalion, I mean the second inundation, and to the conflagration of Phaethon, which events happened in the time of Crotopus, forty generations are enumerated (three generations being reckoned for a century). From the flood to the conflagration of Ida, and the discovery of iron, and the Idæan Dactyls, are seventy-three years, according to Thrasyllus; and from the conflagration of Ida to the rape of Ganymede, sixty-five years. From this to the expedition of Perseus, when Glaucus established the Isthmian games in [honour](#) of Melicerta, fifteen years; and from the expedition of Perseus to the building of

Troy, thirty-four years. From this to the voyage of the Argo, sixty-four years. From this to Theseus and the Minotaur, thirty-two years; then to the seven at Thebes, ten years. And to the Olympic contest, which Hercules instituted in [honour](#) of Pelops, three years; and to the expedition of the Amazons against Athens, and the rape of Helen by Theseus, nine years. From this to the deification of Hercules, eleven years; then to the rape of Helen by Alexander, four years. From the taking of Troy to the descent of Æneas and the founding of Lavinium, ten years; and to the government of Ascanius, eight years; and to the descent of the Heraclidæ, sixty-one years; and to the Olympiad of Iphitus, three hundred and thirty-eight years. Eratosthenes thus sets down the dates: "From the capture of Troy to the descent of the Heraclidæ, eighty years. From this to the founding of Ionia, sixty years; and the period following to the protectorate of Lycurgus, a hundred and fifty-nine years; and to the first year of the first Olympiad, a hundred and eight years. From which Olympiad to the invasion of Xerxes, two hundred and ninety-seven years; from which to the beginning of the Peloponnesian [war](#), forty-eight years; and to its close, and the defeat of the [Athenians](#), twenty-seven years; and to the battle at Leuctra, thirty-four years; after which to the death of Philip, thirty-five years. And after this to the decease of Alexander, twelve years."

Again, from the first Olympiad, some say, to the building of Rome, are comprehended twenty-four years; and after this to the expulsion of the kings, when consuls were created, about two hundred and forty-three years. And from the taking of [Babylon](#) to the death of Alexander, a hundred and eighty-six years. From this to the victory of Augustus, when Antony killed himself at Alexandria, two hundred and ninety-four years, when Augustus was made consul for the fourth time. And from this time to the games which [Domitian](#) instituted at [Rome](#), are a hundred and fourteen years; and from the first games to the death of Commodus, a hundred and eleven years.

There are some that from Cecrops to Alexander of Macedon reckon a thousand eight hundred and twenty-eight years; and from Demophon, a thousand two hundred and fifty; and from the taking of Troy to the expedition of the Heraclidæ, a hundred and twenty or a hundred and eighty years. From this to the archonship of Evænetus at Athens, in whose time Alexander is said to have marched into Asia, according to Phantias, are seven hundred and fifty years; according to Ephorus, seven hundred and thirty-five; according to Timæus and Clitarchus, eight hundred and twenty; according to Eratosthenes, seven hundred and seventy-four. As also Duris, from the taking of Troy to the march of Alexander into Asia, a thousand years; and from that to the archonship of Hegesias, in whose time Alexander died eleven years. From this date to the reign of Germanicus Claudius Cæsar, three hundred and sixty-five years. From which time the years summed up to the death of Commodus are manifest.

After the Grecian period, and in accordance with the dates, as computed by the barbarians, very large intervals are to be assigned.

From Adam to the deluge are comprised two thousand one hundred and forty-eight years, four days. From [Shem](#) to [Abraham](#), a thousand two hundred and fifty years. From Isaac to the division of the land, six hundred and sixteen years. Then from the judges to

Samuel, four hundred and sixty-three years, seven months. And after the judges there were five hundred and seventy-two years, six months, ten days of kings.

After which periods, there were two hundred and thirty-five years of the Persian monarchy. Then of the Macedonian, till the death of Antony, three hundred and twelve years and eighteen days. After which time, the empire of the Romans, till the death of Commodus, lasted for two hundred and twenty-two years.

Then, from the seventy years' captivity, and the restoration of the people into their own land to the captivity in the time of [Vespasian](#), are comprised four hundred and ten years. Finally, from [Vespasian](#) to the death of Commodus, there are ascertained to be one hundred and twenty-one years, six months, and twenty-four days.

Demetrius, in his book, *On the Kings in Judæa*, says that the tribes of Juda, Benjamin, and Levi were not taken captive by Sennacherim; but that there were from this captivity to the last, which Nabuchodonosor made out of Jerusalem, a hundred and twenty-eight years and six months; and from the time that the ten tribes were carried captive from [Samaria](#) till Ptolemy the Fourth, were five hundred and seventy-three years, nine months; and from the time that the captivity from Jerusalem took place, three hundred and thirty-eight years and three months.

[Philo](#) himself set down the kings differently from Demetrius.

Besides, Eupolemus, in a similar work, says that all the years from Adam to the fifth year of Ptolemy Demetrius, who reigned twelve years in [Egypt](#), when added, amount to five thousand a hundred and forty-nine; and from the time that [Moses](#) brought out the [Jews](#) from [Egypt](#) to the above-mentioned date, there are, in all, two thousand five hundred and eighty years. And from this time till the consulship in Rome of Caius [Domitian](#) and Casian, a hundred and twenty years are computed.

Euphorus and many other historians say that there are seventy-five nations and tongues, in consequence of hearing the statement made by [Moses](#): "All the [souls](#) that sprang from Jacob, which went down into [Egypt](#), were seventy-five." According to the [true](#) reckoning, there appear to be seventy-two generic dialects, as our Scriptures hand down. The rest of the vulgar tongues are formed by the blending of two, or three, or more dialects. A dialect is a mode of speech which exhibits a character peculiar to a locality, or a mode of speech which exhibits a character peculiar or common to a race. The Greeks say, that among them are five dialects—the Attic, Ionic, Doric, Æolic, and the fifth the Common; and that the languages of the barbarians, which are innumerable, are not called dialects, but tongues.

[Plato](#) attributes a dialect also to the gods, forming this conjecture mainly from dreams and oracles, and especially from [demoniacs](#), who do not speak their own language or dialect, but that of the [demons](#) who have taken possession of them. He thinks also that the irrational creatures have dialects, which those that belong to the same genus understand. Accordingly, when an elephant falls into the mud and bellows out any other one that is at

hand, on seeing what has happened, shortly turns, and brings with him a herd of elephants, and saves the one that has fallen in. It is said also in Libya, that a scorpion, if it does not succeed in stinging a [man](#), goes away and returns with several more; and that, hanging on one to the other like a chain they make in this way the attempt to succeed in their cunning design.

The irrational creatures do not make use of an obscure intimation, or hint their meaning by assuming a particular attitude, but, as I think, by a dialect of their own. And some others say, that if a fish which has been taken escape by breaking the line, no fish of the same kind will be caught in the same place that day. But the first and generic barbarous dialects have terms by nature, since also men confess that [prayers](#) uttered in a barbarian tongue are more powerful. And [Plato](#), in the *Cratylus*, when wishing to interpret $\pi\tilde{\upsilon\rho}$ (*fire*), says that it is a barbaric term. He testifies, accordingly, that the Phrygians use this term with a slight deviation.

And nothing, in my opinion, after these details, need stand in the way of stating the periods of the Roman emperors, in order to the demonstration of the Saviour's birth. Augustus, forty-three years; [Tiberius](#), twenty-two years; Caius, four years; Claudius, fourteen years; [Nero](#), fourteen years; Galba, one year; [Vespasian](#), ten years; Titus, three years; [Domitian](#), fifteen years; Nerva, one year; [Trajan](#), nineteen years; Adrian, twenty-one years; [Antoninus](#), twenty-one years; likewise again, [Antoninus](#) and Commodus, thirty-two. In all, from Augustus to Commodus, are two hundred and twenty-two years; and from Adam to the death of Commodus, five thousand seven hundred and eighty-four years, two months, twelve days.

Some set down the dates of the Roman emperors thus:—

Caius Julius Cæsar, three years, four months, five days; after him Augustus reigned forty-six years, four months, one day. Then [Tiberius](#), twenty-six years, six months, nineteen days. He was succeeded by Caius Cæsar, who reigned three years, ten months, eight days; and he by Claudius for thirteen years, eight months, twenty-eight days. [Nero](#) reigned thirteen years, eight months, twenty-eight days; Galba, seven months and six days; Otho, five months, one day; Vitellius, seven months, one day; [Vespasian](#), eleven years, eleven months, twenty-two days; Titus, two years, two months; [Domitian](#), fifteen years, eight months, five days; Nerva, one year, four months, ten days; [Trajan](#), nineteen years, seven months, ten days; Adrian, twenty years, ten months, twenty-eight days. [Antoninus](#), twenty-two years, three months, and seven days; [Marcus Aurelius Antoninus](#), nineteen years, eleven days; Commodus, twelve years, nine months, fourteen days.

From Julius Cæsar, therefore, to the death of Commodus, are two hundred and thirty-six years, six months. And the whole from Romulus, who founded Rome, till the death of Commodus, amounts to nine hundred and fifty-three years, six months. And our Lord was born in the twenty-eighth year, when first the census was ordered to be taken in the reign of Augustus. And to prove that this is [true](#), it is written in the [Gospel](#) by Luke as follows: "And in the fifteenth year, in the reign of [Tiberius Cæsar](#), the word of the Lord came to John, the son of Zacharias." And again in the same book: "And Jesus was

coming to His [baptism](#), being about thirty years old," and so on. And that it was necessary for Him to preach only a year, this also is written: "He has sent Me to proclaim the acceptable year of the Lord ." This both the [prophet](#) spoke, and the [Gospel](#). Accordingly, in fifteen years of [Tiberius](#) and fifteen years of Augustus; so were completed the thirty years till the time He suffered. And from the time that He suffered till the destruction of Jerusalem are forty-two years and three months; and from the destruction of Jerusalem to the death of Commodus, a hundred and twenty-eight years, ten months, and three days. From the birth of [Christ](#), therefore, to the death of Commodus are, in all, a hundred and ninety-four years, one month, thirteen days. And there are those who have determined not only the year of our Lord's birth, but also the day; and they say that it took place in the twenty-eighth year of Augustus, and in the twenty-fifth day of Pachon. And the followers of [Basilides](#) hold the day of his [baptism](#) as a festival, spending the night before in readings.

And they say that it was the fifteenth year of [Tiberius Cæsar](#), the fifteenth day of the month Tubi; and some that it was the eleventh of the same month. And treating of His [passion](#), with very great accuracy, some say that it took place in the sixteenth year of [Tiberius](#), on the twenty-fifth of Phamenoth; and others the twenty-fifth of Pharmuthi and others say that on the nineteenth of Pharmuthi the Saviour suffered. Further, others say that He was born on the twenty-fourth or twenty-fifth of Pharmuthi.

We have still to add to our chronology the following,—I mean the days which Daniel indicates from the desolation of Jerusalem, the seven years and seven months of the reign of [Vespasian](#). For the two years are added to the seventeen months and eighteen days of Otho, and Galba, and Vitellius; and the result is three years and six months, which is "the half of the week," as Daniel the [prophet](#) said. For he said that there were two thousand three hundred days from the time that the abomination of [Nero](#) stood in the [holy](#) city, till its destruction. For thus the declaration, which is subjoined, shows: "How long shall be the vision, the [sacrifice](#) taken away, the [abomination of desolation](#), which is given, and the power and the [holy](#) place shall be trodden under foot? And he said to him, Till the evening and morning, two thousand three hundred days, and the [holy](#) place shall be taken away." [Daniel 8:13-14](#)

These two thousand three hundred days, then, make six years four months, during the half of which [Nero](#) held sway, and it was half a week; and for a half, [Vespasian](#) with Otho, Galba, and Vitellius reigned. And on this account Daniel says, "Blessed is he that comes to the thousand three hundred and thirty-five days." [Daniel 12:12](#) For up to these days was [war](#), and after them it ceased. And this number is demonstrated from a subsequent chapter, which is as follows: "And from the time of the change of continuation, and of the giving of the [abomination of desolation](#), there shall be a thousand two hundred and ninety days. Blessed is he that waits, and comes to the thousand three hundred and thirty-five days." [Daniel 12:11-12](#)

[Flavius Josephus](#) the Jew, who composed the history of the [Jews](#), computing the periods, says that from [Moses](#) to David were five hundred and eighty-five years; from David to the second year of [Vespasian](#), a thousand one hundred and seventy-nine; then from that to

the tenth year of [Antoninus](#), seventy-seven. So that from [Moses](#) to the tenth year of [Antoninus](#) there are, in all, two thousand one hundred and thirty-three years.

Of others, counting from Inachus and [Moses](#) to the death of Commodus, some say there were three thousand one hundred and forty-two years; and others, two thousand eight hundred and thirty-one years.

And in the [Gospel](#) according to Matthew, the genealogy which begins with [Abraham](#) is continued down to Mary the mother of the Lord. "For," it is said, [Matthew 1:17](#) "from [Abraham](#) to David are fourteen generations; and from David to the carrying away into [Babylon](#) are fourteen generations; and from the carrying away into [Babylon](#) till Christ are likewise other fourteen generations,"—three mystic intervals completed in six weeks.

Chapter 22. On the Greek Translation of the Old Testament

So much for the details respecting dates, as stated variously by many, and as set down by us.

It is said that the [Scriptures](#) both of the law and of the [prophets](#) were translated from the dialect of the Hebrews into the Greek language in the reign of Ptolemy the son of Lagos, or, according to others, of Ptolemy surnamed Philadelphus; Demetrius Phalereus bringing to this task the greatest earnestness, and employing painstaking accuracy on the materials for the translation. For the Macedonians being still in possession of Asia, and the king being ambitious of adorning the [library](#) he had at Alexandria with all writings, desired the people of Jerusalem to translate the prophecies they possessed into the Greek dialect. And they being the subjects of the Macedonians, selected from those of highest character among them seventy elders, versed in the [Scriptures](#), and skilled in the Greek dialect, and sent them to him with the divine books. And each having severally translated each prophetic book, and all the translations being compared together, they agreed both in meaning and expression. For it was the counsel of God carried out for the benefit of Grecian ears. It was not alien to the inspiration of [God](#), who gave the [prophecy](#), also to produce the translation, and make it as it were Greek [prophecy](#). Since the [Scriptures](#) having perished in the captivity of Nabuchodonosor, Esdras the Levite, the [priest](#), in the time of Artaxerxes king of the Persians, having become inspired in the exercise of [prophecy](#) restored again the whole of the ancient Scriptures. And Aristobulus, in his first book addressed to Philometor, writes in these words: "And [Plato](#) followed the [laws](#) given to us, and had manifestly studied all that is said in them." And before Demetrius there had been translated by another, previous to the dominion of Alexander and of the Persians, the account of the departure of our countrymen the Hebrews from [Egypt](#), and the fame of all that happened to them, and their taking possession of the land, and the account of the whole code of [laws](#); so that it is perfectly clear that the above-mentioned [philosopher](#) derived a great deal from this source, for he was very learned, as also Pythagoras, who transferred many things from our books to his own system of doctrines. And Numenius, the [Pythagorean philosopher](#), expressly writes: "For what is [Plato](#), but

[Moses](#) speaking in Attic Greek?" This [Moses](#) was a theologian and [prophet](#), and as some say, an interpreter of sacred [laws](#). His [family](#), his deeds, and life, are related by the [Scriptures](#) themselves, which are worthy of all credit; but have nevertheless to be stated by us also as well as we can.

Chapter 23. The Age, Birth, and Life of Moses

[Moses](#), originally of a Chaldean [family](#), was born in [Egypt](#), his ancestors having migrated from [Babylon](#) into [Egypt](#) on account of a protracted famine. Born in the seventh generation, and having received a royal education, the following are the circumstances of his history. The Hebrews having increased in [Egypt](#) to a great multitude, and the king of the country being afraid of insurrection in consequence of their numbers, he ordered all the female children born to the Hebrews to be reared ([woman](#) being unfit for [war](#)), but the male to be destroyed, being suspicious of stalwart youth. But the child being goodly, his [parents](#) nursed him secretly three months, natural affection being too strong for the monarch's cruelty. But at last, dreading lest they should be destroyed along with the child, they made a basket of the papyrus that grew there, put the child in it, and laid it on the banks of the marshy river. The child's sister stood at a distance, and watched what would happen. In this emergency, the king's daughter, who for a long time had not been pregnant, and who longed for a child, came that day to the river to bathe and wash herself; and hearing the child cry, she ordered it to be brought to her; and touched with pity, sought a nurse. At that moment the child's sister ran up, and said that, if she wished, she could procure for her as nurse one of the Hebrew [women](#) who had recently had a child. And on her consenting and desiring her to do so, she brought the child's mother to be nurse for a stipulated fee, as if she had been some other person. Thereupon the queen gave the babe the name of [Moses](#), with etymological propriety, from his being drawn out of "the water,"—for the Egyptians call water "mou,"—in which he had been exposed to die. For they call [Moses](#) one who "who breathed [on being taken] from the water." It is clear that previously the [parents](#) gave a name to the child on his [circumcision](#); and he was called Joachim. And he had a third name in heaven, after his ascension, as the mystics say—Melchi. Having reached the proper age, he was taught arithmetic, geometry, poetry, harmony, and besides, medicine and music, by those that excelled in these arts among the Egyptians; and besides, the [philosophy](#) which is conveyed by [symbols](#), which they point out in the hieroglyphical inscriptions. The rest of the usual course of instruction, Greeks taught him in [Egypt](#) as a royal child, as [Philo](#) says in his life of [Moses](#). He learned, besides, the literature of the Egyptians, and the [knowledge](#) of the heavenly bodies from the Chaldeans and the Egyptians; whence in the Acts [Acts 7:22](#) he is said "to have been instructed in all the wisdom of the Egyptians." And Eupolemus, in his book *On the Kings in Judea*, says that "[Moses](#) was the first wise man, and the first that imparted grammar to the [Jews](#), that the Phœnicians received it from the [Jews](#), and the Greeks from the Phœnicians." And betaking himself to their [philosophy](#), he increased his wisdom, being ardently attached to the training received from his kindred and ancestors, till he struck and slew the [Egyptian](#) who wrongfully attacked the Hebrew. And the mystics say that he slew the [Egyptian](#) by a word only; as, certainly, Peter in the Acts is related to have slain by speech those who appropriated part of the price of the field, and lied. [Acts 5:1](#) And so Artapanus, in his work *On the [Jews](#)*, relates "that [Moses](#), being shut up in custody by

Chenephres, king of the Egyptians, on account of the people demanding to be let go from [Egypt](#), the prison being opened by night, by the interposition of [God](#), went forth, and reaching the palace, stood before the king as he slept, and aroused him; and that the latter, struck with what had taken place, bade [Moses](#) tell him the name of the God who had sent him; and that he, bending forward, told him in his ear; and that the king on hearing it fell speechless, but being supported by [Moses](#), revived again." And respecting the education of [Moses](#), we shall find a harmonious account in Ezekiel, the composer of Jewish tragedies in the drama entitled *The Exodus*. He thus writes in the person of [Moses](#):—

"For, seeing our race abundantly increase,
His treacherous snares King [Pharaoh](#) 'gainst us laid,
And cruelly in brick-kilns some of us,
And some, in toilsome works of building, plagued.
And towns and towers by toil of ill-starred men
He raised. Then to the Hebrew race proclaimed,
That each male child should in deep-flowing Nile
Be drowned. My mother bore and hid me then
Three months (so afterwards she told). Then took,
And me adorned with fair array, and placed
On the deep sedgy marsh by Nilus bank,
While Miriam, my sister, watched afar.
Then, with her maids, the daughter of the king,
To bathe her beauty in the cleansing stream,
Came near, straight saw, and took and raised me up;
And [knew](#) me for a Hebrew. Miriam
My sister to the princess ran, and said,
'Is it your pleasure, that I haste and find
A nurse for you to rear this child
Among the Hebrew [women](#)?' The princess
Gave assent. The maiden to her mother sped,
And told, who quick appeared. My own
Dear mother took me in her arms. Then said
The daughter of the king: 'Nurse me this child,
And I will give you wages.' And my name
[Moses](#) she called, because she drew and saved
Me from the waters on the river's bank.
And when the days of childhood had flown by,
My mother brought me to the palace where
The princess dwelt, after disclosing all
About my ancestry, and God's great gifts.
In boyhood's years I royal nurture had,
And in all princely exercise was trained,
As if the princess's very son. But when
The circling days had run their course,
I left the royal palace."

Then, after relating the combat between the Hebrew and the [Egyptian](#), and the burying of the [Egyptian](#) in the sand, he says of the other contest:—

"Why strike one feebler than yourself?
And he rejoined: Who made you judge o'er us,
Or ruler? Will you slay me, as you slew
Him yesterday? And I in terror said,
How is this [known](#)?"

Then he fled from [Egypt](#) and fed sheep, being thus trained beforehand for pastoral rule. For the shepherd's life is a preparation for sovereignty in the case of him who is destined to rule over the peaceful flock of [men](#), as the chase for those who are by nature warlike. Thence God brought him to lead the Hebrews. Then the Egyptians, oft admonished, continued unwise; and the Hebrews were spectators of the calamities that others suffered, learning in safety the power of [God](#). And when the Egyptians gave no heed to the effects of that power, through their foolish infatuation disbelieving, then, as is said, "the children [knew](#)" what was done; and the Hebrews afterwards going forth, departed carrying much spoil from the Egyptians, not for [avarice](#), as the cavillers say, for God did not persuade them to [covet](#) what belonged to others. But, in the first place, they took wages for the services they had rendered the Egyptians all the time; and then in a way recompensed the Egyptians, by afflicting them in requital as avaricious, by the abstraction of the booty, as they had done the Hebrews by enslaving them. Whether, then, as may be alleged is done in [war](#), they thought it proper, in the exercise of the rights of conquerors, to take away the property of their enemies, as those who have gained the day do from those who are worsted (and there was just [cause](#) of hostilities. The Hebrews came as suppliants to the Egyptians on account of famine; and they, reducing their guests to slavery, compelled them to serve them after the manner of captives, giving them no recompense); or as in peace, took the spoil as wages against the [will](#) of those who for a long period had given them no recompense, but rather had [robbed](#) them, [it is all one.]

Chapter 24. How Moses Discharged the Part of a Military Leader

Our [Moses](#) then is a [prophet](#), a legislator, skilled in military tactics and strategy, a politician, a [philosopher](#). And in what sense he was a [prophet](#), shall be by and by told, when we come to treat of [prophecy](#). Tactics belong to military command, and the ability to command an army is among the attributes of kingly rule. Legislation, again, is also one of the functions of the kingly office, as also judicial authority.

Of the kingly office one kind is divine,—that which is according to [God](#) and His [holy](#) Son, by whom both the [good](#) things which are of the earth, and external and perfect felicity too, are supplied. "For," it is said, "seek what is great, and the little things shall be added." And there is a second kind of royalty, inferior to that administration which is purely rational and divine, which brings to the task of government merely the high mettle of the [soul](#); after which fashion Hercules ruled the Argives, and Alexander the

Macedonians. The third kind is what aims after one thing—merely to conquer and overturn; but to turn conquest either to a good or a bad purpose, belongs not to such rule. Such was the aim of the Persians in their campaign against Greece. For, on the one hand, fondness for strife is solely the result of passion, and acquires power solely for the sake of domination; while, on the other, the [love](#) of good is characteristic of a [soul](#) which uses its high spirit for noble ends. The fourth, the worst of all, is the sovereignty which acts according to the promptings of the [passions](#), as that of Sardanapalus, and those who propose to themselves as their end the gratification of the [passions](#) to the utmost. But the instrument of regal sway—the instrument at once of that which overcomes by [virtue](#), and that which does so by force—is the power of managing (or tact). And it varies according to the nature and the material. In the case of arms and of fighting animals the ordering power is the [soul](#) and [mind](#), by means animate and inanimate; and in the case of the [passions](#) of the [soul](#), which we master by [virtue](#), reason is the ordering power, by affixing the seal of continence and self-restraint, along with [holiness](#), and sound [knowledge](#) with [truth](#), making the result of the whole to terminate in [piety](#) towards God. For it is wisdom which regulates in the case of those who so practice [virtue](#); and divine things are ordered by wisdom, and human affairs by politics—all things by the kingly faculty. He is a king, then, who governs according to the [laws](#), and possesses the skill to sway willing subjects. Such is the Lord, who receives all who [believe](#) in Him and by Him. For the Father has delivered and subjected all to Christ our King, "that at the name of Jesus every knee may bow, of things in heaven, and things in earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the [glory](#) of [God](#) the Father."

[Philippians 2:10-11](#)

Now, generalship involves three ideas: caution, enterprise, and the union of the two. And each of these consists of three things, acting as they do either by word, or by deeds, or by both together. And all this can be accomplished either by persuasion, or by compulsion, or by inflicting harm in the way of taking vengeance on those who ought to be punished; and this either by doing what is right, or by telling what is untrue, or by telling what is [true](#), or by adopting any of these means conjointly at the same time.

Now, the Greeks had the advantage of receiving from [Moses](#) all these, and the [knowledge](#) of how to make use of each of them. And, for the sake of example, I shall cite one or two instances of leadership. [Moses](#), on leading the people forth, suspecting that the Egyptians would pursue, left the short and direct route, and turned to the [desert](#), and marched mostly by night. For it was another kind of arrangement by which the Hebrews were trained in the great wilderness, and for a protracted time, to belief in the [existence](#) of one God alone, being inured by the wise discipline of endurance to which they were subjected. The strategy of [Moses](#), therefore, shows the necessity of discerning what will be of service before the approach of dangers, and so to encounter them. It turned out precisely as he suspected, for the Egyptians pursued with horses and chariots, but were quickly destroyed by the sea breaking on them and overwhelming them with their horses and chariots, so that not a remnant of them was left. Afterwards the pillar of fire, which accompanied them (for it went before them as a guide), conducted the Hebrews by night through an untrodden region, training and bracing them, by toils and hardships, to manliness and endurance, that after their experience of what appeared formidable

difficulties, the benefits of the land, to which from the trackless desert he was conducting them, might become apparent. Furthermore, he put to flight and slew the hostile occupants of the land, falling upon them from a desert and rugged line of march (such was the excellence of his generalship). For the taking of the land of those hostile tribes was a work of skill and strategy.

Perceiving this, Miltiades, the Athenian general, who conquered the Persians in battle at Marathon, imitated it in the following fashion. Marching over a trackless desert, he led on the [Athenians](#) by night, and eluded the barbarians that were set to watch him. For Hippias, who had deserted from the [Athenians](#), conducted the barbarians into Attica, and seized and held the points of vantage, in consequence of having a [knowledge](#) of the ground. The task was then to elude Hippias. Whence rightly Miltiades, traversing the [desert](#) and attacking by night the Persians commanded by Dares, led his soldiers to victory.

But further, when Thrasybulus was bringing back the exiles from Phyla, and wished to elude observation, a pillar became his guide as he marched over a trackless region. To Thrasybulus by night, the sky being moonless and stormy, a fire appeared leading the way, which, having conducted them safely, left them near Munychia, where is now the altar of the light-bringer (Phosphorus).

From such an instance, therefore, let our accounts become credible to the Greeks, namely, that it was possible for the [omnipotent](#) God to make the pillar of fire, which was their guide on their march, go before the Hebrews by night. It is said also in a certain oracle,—

"A pillar to the Thebans is [joy](#)-inspiring Bacchus,"

from the history of the Hebrews. Also Euripides says, in *Antiope*,—

"In the chambers within, the herdsman,
With chaplet of ivy, pillar of the Evæan god."

The pillar indicates that God cannot be portrayed. The pillar of light, too, in addition to its pointing out that God cannot be represented, shows also the stability and the permanent duration of the Deity, and His unchangeable and inexpressible light. Before, then, the invention of the forms of images, the ancients erected pillars, and revered them as [statues](#) of the Deity. Accordingly, he who composed the *Phoronis* writes,—

"Callithoe, key-bearer of the Olympian queen:
Argive Hera, who first with fillets and with fringes
The queen's tall column all around adorned."

Further, the author of *Europia* relates that the [statue](#) of Apollo at Delphi was a pillar in these words:—

"That to the god [first-fruits](#) and [tithes](#) we may
On sacred pillars and on lofty column hang."

Apollo, interpreted [mystically](#) by "privation of many," means the [one God](#). Well, then, that fire like a pillar, and the fire in the [desert](#), is the [symbol](#) of the [holy](#) light which passed through from earth and returned again to heaven, by the wood [of the cross], by which also the gift of intellectual vision was bestowed on us.

Chapter 25. Plato an Imitator of Moses in Framing Laws

[Plato](#) the [philosopher](#), aided in legislation by the books of [Moses](#), censured the polity of Minos, and that of Lycurgus, as having [bravery](#) alone as their aim; while he praised as more seemly the polity which expresses some one thing, and directs according to one precept. For he says that it becomes us to philosophize with strength, and dignity, and wisdom,—holding unalterably the same opinions about the same things, with reference to the dignity of heaven. Accordingly, therefore, he interprets what is in the law, enjoining us to look to one God and to do [justly](#). Of politics, he says there are two kinds,—the department of law, and that of politics, strictly so called.

And he refers to the Creator, as the Statesman (ὁ πολιτικός) by way of eminence, in his book of this name (ὁ πολιτικός); and those who lead an active and just life, combined with [contemplation](#), he calls statesmen (πολιτικοί). That department of politics which is called "Law," he divides into administrative magnanimity and private good order, which he calls orderliness; and harmony, and sobriety, which are seen when rulers suit their subjects, and subjects are [obedient](#) to their rulers; a result which the system of [Moses](#) sedulously aims at effecting. Further, that the department of law is founded on generation, that of politics on friendship and consent, [Plato](#), with the aid he received, affirms; and so, coupled with the [laws](#) the [philosopher](#) in the *Epinomis*, who [knew](#) the course of all generation, which takes place by the instrumentality of the planets; and the other [philosopher](#), *Timæus*, who was an astronomer and student of the motions of the stars, and of their sympathy and association with one another, he consequently joined to the "polity" (or "republic"). Then, in my opinion, the end both of the statesman, and of him who lives according to the law, is [contemplation](#). It is necessary, therefore, that public affairs should be rightly managed. But to philosophize is best. For he who is wise will live concentrating all his energies on [knowledge](#), directing his life by good deeds, despising the opposite, and following the pursuits which contribute to [truth](#). And the law is not what is decided by law (for what is seen is not vision), nor every opinion (not certainly what is [evil](#)). But law is the opinion which is [good](#), and what is [good](#) is that which is [true](#), and what is [true](#) is that which finds "[true](#) being," and attains to it. "He who is," says [Moses](#), "sent me." In accordance with which, namely, good opinion, some have called law, right reason, which enjoins what is to be done and forbids what is not to be done.

Chapter 26. Moses Rightly Called a Divine Legislator, And, Though Inferior to Christ, Far Superior to the Great Legislators of the Greeks, Minos and Lycurgus

Whence the law was rightly said to have been given by [Moses](#), being a rule of right and wrong; and we may call it with accuracy the divine ordinance (θεσμός), inasmuch as it was given by God through [Moses](#). It accordingly conducts to the divine. [Paul](#) says: "The law was instituted because of transgressions, till the seed should come, to whom the promise was made." Then, as if in explanation of his meaning, he adds: "But before [faith](#) came, we were kept under the law, shut up," manifestly through [fear](#), in consequence of [sins](#), "unto the [faith](#) which should afterwards be revealed; so that the law was a schoolmaster to bring us to [Christ](#), that we should be justified by [faith](#)." The [true](#) legislator is he who assigns to each department of the [soul](#) what is suitable to it and to its operations. Now [Moses](#), to speak comprehensively, was a living law, governed by the benign Word. Accordingly, he furnished a good polity, which is the right discipline of men in social life. He also handled the administration of [justice](#), which is that branch of [knowledge](#) which deals with the correction of transgressors in the interests of [justice](#). Co-ordinate with it is the faculty of dealing with punishments, which is a [knowledge](#) of the due measure to be observed in punishments. And punishment, in virtue of its being so, is the correction of the [soul](#). In a word, the whole system of [Moses](#) is suited for the training of such as are capable of becoming good and noble men, and for hunting out men like them; and this is the art of command. And that wisdom, which is capable of treating rightly those who have been caught by the Word, is legislative wisdom. For it is the property of this wisdom, being most kingly, to possess and use,

It is the wise man, therefore, alone whom the [philosophers](#) proclaim king, legislator, general, just, [holy](#), God-beloved. And if we discover these qualities in [Moses](#), as shown from the [Scriptures](#) themselves, we may, with the most assured persuasion, pronounce [Moses](#) to be [truly](#) wise. As then we say that it belongs to the shepherd's art to care for the sheep; for so "the good shepherd gives his life for the sheep;" [John 10:11](#) so also we shall say that legislation, inasmuch as it presides over and cares for the flock of [men](#), establishes the [virtue](#) of [men](#), by fanning into flame, as far as it can, what good there is in humanity.

And if the flock figuratively spoken of as belonging to the Lord is nothing but a flock of [men](#), then He Himself is the good Shepherd and Lawgiver of the one flock, "of the sheep who hear Him," the one who cares for them, "seeking," and finding by the law and the word, "that which was lost;" since, in [truth](#), the law is spiritual and leads to felicity. For that which has arisen through the [Holy Spirit](#) is spiritual. And he is [truly](#) a legislator, who not only announces what is [good](#) and noble, but understands it. The law of this man who possesses [knowledge](#) is the saving precept; or rather, the law is the precept of [knowledge](#). For the Word is "the power and the wisdom of [God](#)." [1 Corinthians 1:24](#) Again, the expounder of the [laws](#) is the same one by whom the law was given; the first expounder of the divine commands, who unveiled the bosom of the [Father](#), the only-begotten Son.

Then those who [obey](#) the law, since they have some [knowledge](#) of Him, cannot disbelieve or be [ignorant](#) of the [truth](#). But those who disbelieve, and have shown a repugnance to engage in the works of the law, whoever else may, certainly confess their [ignorance](#) of the [truth](#).

What, then, is the unbelief of the Greeks? Is it not their unwillingness to [believe](#) the [truth](#) which declares that the law was divinely given by [Moses](#), while they [honour Moses](#) in their own writers? They relate that Minos received the [laws](#) from Zeus in nine years, by frequenting the cave of Zeus; and [Plato](#), and Aristotle, and Ephorus write that Lycurgus was trained in legislation by going constantly to Apollo at Delphi. Chamæleo of Heraclea, in his book *On Drunkenness*, and Aristotle in *The Polity of Locrians*, mention that Zaleucus the Locrian received the [laws](#) from Athene.

But those who exalt the credit of Greek legislation as far as in them lies, by referring it to a divine source, after the model of Mosaic [prophecy](#), are senseless in not owning the [truth](#), and the archetype of what is related among them.

Chapter 27. The Law, Even in Correcting and Punishing, Aims at the Good of Men

Let no, one then, run down law, as if, on account of the penalty, it were not beautiful and good. For shall he who drives away bodily disease appear a benefactor; and shall not he who attempts to deliver the [soul](#) from iniquity, as much more appear a friend, as the [soul](#) is a more precious thing than the body? Besides, for the sake of bodily health we submit to incisions, and cauterizations, and medicinal draughts; and he who administers them is called saviour and healer, even though amputating parts, not from grudge or ill-will towards the patient, but as the principles of the art prescribe, so that the sound parts may not perish along with them, and no one accuses the physician's art of [wickedness](#); and shall we not similarly submit, for the [soul's](#) sake, to either banishment, or punishment, or bonds, provided only from unrighteousness we shall attain to righteousness?

For the law, in its solicitude for those who [obey](#), trains up to [piety](#), and prescribes what is to be done, and restrains each one from [sins](#), imposing penalties even on lesser [sins](#).

But when it sees any one in such a condition as to appear incurable, posting to the last stage of [wickedness](#), then in its solicitude for the rest, that they may not be destroyed by it (just as if amputating a part from the whole body), it condemns such an one to death, as the course most conducive to health. "Being judged by the Lord," says the apostle, "we are chastened, that we may not be condemned with the world." [1 Corinthians 11:32](#) For the [prophet](#) had said before, "Chastening, the Lord has chastised me, but has not given me over unto death." "For in order to teach you His righteousness," it is said, "He chastised you and tried you, and made you to hunger and thirst in the [desert](#) land; that all His statutes and His judgments may be [known](#) in your heart, as I command you this day; and that you may [know](#) in your heart, that just as if a man were chastising his son, so the Lord our God shall chastise you."

And to prove that example corrects, he says directly to the purpose: "A clever man, when he sees the [wicked](#) punished, will himself be severely chastised, for the [fear](#) of the Lord is the source of wisdom." [Proverbs 22:3-4](#)

But it is the highest and most perfect good, when one is able to lead back any one from the practice of [evil](#) to [virtue](#) and well-doing, which is the very function of the law. So that, when one falls into any incurable [evil](#),—when taken possession of, for example, by wrong or [covetousness](#),—it will be for his good if he is [put to death](#). For the law is beneficent, being able to make some righteous from unrighteous, if they will only give ear to it, and by releasing others from present [evils](#); for those who have chosen to live temperately and [justly](#), it conducts to [immortality](#). To [know](#) the law is characteristic of a good disposition. And again: "Wicked men do not understand the law; but they who seek the Lord shall have understanding in all that is [good](#)." [Proverbs 28:5](#)

It is essential, certainly, that the [providence](#) which manages all, be both supreme and good. For it is the power of both that dispenses [salvation](#)—the one correcting by punishment, as supreme, the other showing kindness in the exercise of beneficence, as a benefactor. It is in your power not to be a son of disobedience, but to pass from darkness to life, and lending your ear to wisdom, to be the legal slave of [God](#), in the first instance, and then to become a faithful servant, fearing the Lord God. And if one ascend higher, he is enrolled among the sons.

But when "charity covers the multitude of [sins](#)," [1 Peter 4:8](#) by the consummation of the blessed hope, then may we welcome him as one who has been enriched in [love](#), and received into the elect adoption, which is called the beloved of [God](#), while he chants the [prayer](#), saying, "Let the Lord be my God."

The beneficent action of the law, the apostle showed in the passage relating to the [Jews](#), writing thus: "Behold, you are called a Jew and rest in the law, and make your boast in [God](#), and [know](#) the [will](#) of [God](#), and approve the things that are more excellent, being instructed out of the law, and are confident that you yourself are a guide of the blind, a light of them who are in darkness, an instructor of the foolish, a teacher of babes, who have the form of [knowledge](#) and of [truth](#) in the law." [Romans 2:17-20](#) For it is admitted that such is the power of the law, although those whose conduct is not according to the law, make a false pretence, as if they lived in the law. "Blessed is the man that has found wisdom, and the mortal who has seen understanding; for out of its mouth," manifestly Wisdom's, "proceeds righteousness, and it bears law and mercy on its tongue." For both the law and the [Gospel](#) are the energy of one Lord, who is "the power and wisdom of [God](#);" and the terror which the law begets is merciful and in order to [salvation](#). "Let not [alms](#), and [faith](#), and [truth](#) fail you, but hang them around your neck." [Proverbs 3:3](#) In the same way as [Paul](#), [prophecy](#) upbraids the people with not understanding the law. "Destruction and misery are in their ways, and the way of peace have they not [known](#)." [Isaiah 59:7-8](#); [Romans 3:16-17](#) "There is no [fear](#) of God before their eyes." "Professing themselves wise, they became fools." [Romans 1:22](#) "And we [know](#) that the law is [good](#), if a man use it lawfully." [1 Timothy 1:8](#) "Desiring to be teachers of the law, they understand," says the apostle, "neither what they say, nor whereof they affirm."

[1 Timothy 1:7](#) "Now the end of the commandment is charity out of a pure heart, and a good [conscience](#), and [faith](#) unfeigned." [1 Timothy 1:5](#)

Chapter 28. The Fourfold Division of the Mosaic Law

The Mosaic [philosophy](#) is accordingly divided into four parts,—into the historic, and that which is specially called the legislative, which two properly belong to an ethical treatise; and the third, that which relates to [sacrifice](#), which belongs to physical science; and the fourth, above all, the department of theology, "vision," which [Plato](#) predicates of the [truly](#) great [mysteries](#). And this species Aristotle calls metaphysics. Dialectics, according to [Plato](#), is, as he says in *The Statesman*, a science devoted to the discovery of the explanation of things. And it is to be acquired by the wise man, not for the sake of saying or doing anything of what we find among [men](#) (as the dialecticians, who occupy themselves in sophistry, do), but to be able to say and do, as far as possible, what is pleasing to [God](#). But the [true](#) dialectic, being [philosophy](#) mixed with [truth](#), by examining things, and testing forces and powers, gradually ascends in relation to the most excellent [essence](#) of all, and essays to go beyond to the [God](#) of the [universe](#), professing not the [knowledge](#) of mortal affairs, but the science of things divine and heavenly; in accordance with which follows a suitable course of practice with respect to words and deeds, even in human affairs. Rightly, therefore, the [Scripture](#), in its desire to make us such dialecticians, exhorts us: "Be skilful money-changers" rejecting some things, but retaining what is [good](#). For this [true](#) dialectic is the science which analyses the objects of thought, and shows abstractly and by itself the individual substratum of existences, or the power of dividing things into genera, which descends to their most special properties, and presents each individual object to be contemplated simply such as it is.

Wherefore it alone conducts to the [true](#) wisdom, which is the divine power which deals with the [knowledge](#) of entities as entities, which grasps what is perfect, and is freed from all passion; not without the Saviour, who withdraws, by the divine word, the gloom of [ignorance](#) arising from [evil](#) training, which had overspread the eye of the [soul](#), and bestows the best of gifts,—

"That we might well [know](#) or God or man."

It is He who [truly](#) shows how we are to [know](#) ourselves. It is He who reveals the Father of the [universe](#) to whom He wills, and as far as [human nature](#) can comprehend. "For no man [knows](#) the Son but the [Father](#), nor the Father but the [Son](#), and he to whom the Son shall reveal Him." [Matthew 11:27](#) Rightly, then, the apostle says that it was by revelation that he [knew](#) the [mystery](#): "As I wrote afore in few words, according as you are able to understand my [knowledge](#) in the [mystery](#) of [Christ](#)." [Ephesians 3:3-4](#) "According as you are able," he said, since he [knew](#) that some had received milk only, and had not yet received meat, nor even milk simply. The sense of the law is to be taken in three ways,—either as exhibiting a [symbol](#), or laying down a precept for right conduct, or as uttering a [prophecy](#). But I well [know](#) that it belongs to men [of full age] to distinguish and declare these things. For the whole Scripture is not in its meaning a single Myconos, as the

proverbial expression has it; but those who hunt after the connection of the divine teaching, must approach it with the utmost perfection of the [logical](#) faculty.

Chapter 29. The Greeks But Children Compared with the Hebrews

Whence most beautifully the [Egyptian priest](#) in [Plato](#) said, "O Solon, Solon, you Greeks are always children, not having in your [souls](#) a single ancient opinion received through tradition from antiquity. And not one of the Greeks is an old man;" meaning by old, I suppose, those who [know](#) what belongs to the more remote antiquity, that is, our literature; and by young, those who treat of what is more recent and made the subject of study by the Greeks,—things of yesterday and of recent date as if they were old and ancient. Wherefore he added, "and no study hoary with time;" for we, in a kind of barbarous way, deal in homely and rugged metaphor. Those, therefore, whose minds are rightly constituted approach the interpretation utterly destitute of artifice. And of the Greeks, he says that their opinions "differ but little from myths." For neither puerile fables nor stories current among children are fit for listening to. And he called the myths themselves "children," as if the progeny of those, wise in their own conceits among the Greeks, who had but little insight; meaning by the "hoary studies" the [truth](#) which was possessed by the barbarians, dating from the highest antiquity. To which expression he opposed the phrase "child fable," censuring the mythical character of the attempts of the moderns, as, like children, having nothing of age in them, and affirming both in common—their fables and their speeches—to be puerile.

Divinely, therefore, the power which spoke to Hermas by revelation said, "The visions and revelations are for those who are of double [mind](#), who [doubt](#) in their hearts if these things are or are not."

Similarly, also, demonstrations from the resources of erudition, strengthen, confirm, and establish demonstrative reasonings, in so far as men's minds are in a wavering state like young people's. "The good commandment," then, according to the [Scripture](#), "is a lamp, and the law is a light to the path; for instruction corrects the ways of life." [Proverbs 6:23](#) "Law is monarch of all, both of mortals and of immortals," says Pindar. I understand, however, by these words, Him who enacted law. And I regard, as spoken of the [God](#) of all, the following utterance of Hesiod, though spoken by the poet at random and not with comprehension:—

"For the Saturnian framed for men this law:
Fishes, and beasts, and winged birds may eat
Each other, since no rule of right is theirs;
But Right (by far the best) to men he gave."

Whether, then, it be the law which is connate and natural, or that given afterwards, which is meant, it is certainly of [God](#); and both the law of nature and that of instruction are one. Thus also [Plato](#), in *The Statesman*, says that the lawgiver is one; and in *The Laws*, that he

who shall understand music is one; teaching by these words that the Word is one, and God is one. And [Moses](#) manifestly calls the Lord a covenant: "Behold I am my Covenant with you," having previously told him not to seek the covenant in writing. For it is a covenant which [God](#), the Author of all, makes. For God is called Θεός, from θέσις (placing), and order or arrangement. And in the *Preaching* of Peter you will find the Lord called Law and Word. But at this point, let our first Miscellany of gnostic notes, according to the [true philosophy](#), come to a close.

The Stromata (Book III)

Caput I.—Basilidis Sententiam de Continentia Et Nuptiis Refutat.

Ac Valentiniani quidem, qui desuper ex divinis emissionibus deduxere conjugationes, acceptum habent matrimonium: Basilidis autem sectatores, "Cum interrogassent, inquirunt, apostoli, nun sit melius uxorem non ducere, dicunt respondisse Dominum: 'Non omnes capiunt verbum hoc. Sunt enim eunuchi alii a nativitate, alii vero a necessitate.'" [Matthew 19:11-12](#) Hoc dictum autem sic interpretantur: "Quidam ex quo nati sunt, naturaliter feminam aversantur, qui quidem hoc naturali utentes temperamento, recte faciunt, si uxorem non ducant. Hi, inquirunt, eunuchi sunt ex nativitate. Qui autem sunt a necessitate, ii sunt theatri exercitatores, qui, gloriæ studio retracti, se continent. Quinetiam qui casu aliquo excisi sunt, eunuchi facti sunt per necessitatem. Qui itaque eunuchi fiunt per necessitatem, non fiunt eunuchi secundum logon, seu rationem. Qui autem regni sempiterni gratia seipsos castrarunt, id ad declinandas, inquirunt, conjugii molestias fecerunt, quod procurandæ rei familiaris onus ac sollicitudinem timerent. Et illud: 'Melius est nubere quam uri,' [Matthew 19:11-12](#) dicentem Apostolum aiunt velle: Ne animam tuam in ignem injicias, noctu et interdiu resistens, et timens ne a continentia excidas. Nam cum in resistendo occupata fuerit anima, a spe est divisa"—Patienter igitur sustine," inquit his verbis Isidors in *Moralibus*, "contentiosam mulierem, ne a Dei gratia avellaris; et cum ignem in semine excreveris, cum bona ores conscientia. Quando autem, inquit, tua gratiarum actio delapsa fuerit in petitionem, et deinceps steteris, ut tamen labi ac timbare non desinas, duc uxorem. Sin est aliquis juvenis, vel pauper, vel infirmus, et non ei libel logo, seu rationi, convenienter uxorem ducere, is a fratre ne discedat; dicat: Ingressus sum in sancta, nihil possum pati. Quod si eum suspicio aliqua subeat, dicat: Frater, impone mihi manure, ne peccem; et confestim turn in mente, turn in corpore opem experietur. Velit modo quod bonum est perficere, et assequetur. Nonnunquam autem ore tenus dicimus: Nolumus peccare; animus autem noster propendet in pectatum. Qui est ejusmodi, propier meturn, quod vult, non facit, ne ei constituatur supplicium. At hominum generi quædam necessaria sunt ac naturalia duntaxat. Quod indumentis egeat, necessarium simul est et naturale: est autem venerea voluptas naturalis, sed non necessaria." Has voces adduxi ad reprehendendos Basilidianos, qui non recte vivunt, ut qui vel peccandi potestatem habeant propier perfectionera, vel omnino quidera natura salvi futuri sint, etsi nunc peccent, quod naturæ dignitate sunt electi. Neque vero primi dogmaturn architecti eorumdem perpetratorum potestatem illis faciunt. Ne ergo Christi nomen suspicientes, et iis, qui sunt in gentibus intemperantissimi, incontinentius viventes, nomini maledictum inurant. "Qui enim sunt ejusmodi, pseudapostoli, operarii dolosi,"

usque ad illud: "Quorum finis erit secundum opera eorum." Est ergo continentia, corporis despicientia secundum confessionem in Deum; non solum enim in rebus venereis, sed etiam in aliis, quæ anima perperam concupiscit, non contenta necessariis, versatur continentia. Est autem et in lingua, et in acquirendo, et in utendo, et in concupiscendo continentia. Non docet autem ea solummodo esse temperantes, siquidem præbet nobis temperantiam, ut quæ sit divina potestas et gratia. Dicendum est ergo, quidnam nostris videatur de eo, quod est propositum. Nos quidem castitatem, et eos, quibus hoc a Deo datum est, beatos decimus: monogamiam autem, et quæ consistit in uno solum matrimonio, honestatem admira tour; dicerites tamen oportere aliorum misereri, et "alterum alterius onera portare," [Galatians 6:2](#) ne "quis, cure" recte "stare videatur," [2 Corinthians 10:12](#) ipse quoque "cadat." De secundis autem nuptiis: "Si uraris," inquit Apostolus, "jungere matrimonio." [1 Corinthians 7:9](#)

Caput II.—Carpocratis Et Epiphanis Sententiam de Feminarum Communitate Refutat.

Qui autem a Carpocrate descendunt et Epiphane, censent oportere uxores esse communes; a quibus contra nomen Christi maximum emanavit probruin. Hic autem Epiphane, cujus etiam scripta feruntur, filius erat Carpocratis, et matris Alexandriæ nomine, ex patre quidera Alexandrinus, ex matre vero Cephalleneus. Vixit autem solum septemdecim annos, et Same, quæ est urbs Cephalleniæ, ut deus est honore affectus. Quo in loco templum ex ingentibus lapidibus, altaria, delubra, museum, ædificatum est et consecratum; et cure est nova luna, convenientes Cephallenei, diem natalem, quo in deos relatus est Epiphane, sacrificant, libantque, et convivantur, et hymnos canunt. A patre autem didicit et orbem disciplinarum et Platonis philosophiam. Fuit autem princeps monadicæ cognitionis. A quo etiam profluxit hæresis eorum, qui nunc sunt, Carpocratianorum. Is ergo dicit in libro *De justitia*, "Justitiam Dei esse quamdam cure æqualitate communionem. Æquale quidera certe cælum undequaque extensum totam terrain cingit. Et nox ex æquo stellas omnes ostendit; et diei auctorem et lucis patrem, solem, Deus ex alto æqualem effudit omnibus, qui possunt videre (illi autem omnes communiter respiciunt), quoniam non discernit divitem vel pauperem vel populi principem, insipientes et sapientes, femmas et masculos, liberos, servos. Sed neque secus facit in brutis. Cure autem omnibus animantibus æque ipsum communem effuderit. bonis et malis justitiam suam confirmat, cure nemo possit plus habere, neque auferre a proximo, ut ipse illius lucem habeat duplicatam. Sol facit omnibus animantibus communia exorm nutrimenta, communi justitia ex æquo data omnibus: et ad ea, quæ sunt hujusmodi, similiter se habet genus boum, ut bores; et suum, at sues, et ovium, ut oves; et reliqua omnia. Justitia enim in iis apparet esse communitas. Deinde per communitatem omnia similiter secundum sua genera seminantur, et commune nutrimentum editur humi pascentibus jumentis omnibus, et omnibus ex æquo; ut quod nulla liege circumscriptum sit, sed ejus, qui donat, jubentis suppeditatione, convenienter justequè adsit omnibus. Sed neque generationi posita est lex, esset enim jamdiu abolita: ex æquo autem seminant et generant, habentia innatam a justitia communionera: ex æquo communiter omnibus oculum ad videndum, creator et pater omnium, sua justitia legera ferens, præbuit, non discernens feminam a masculo non id quod est rationis particeps, ab experte rationis, el, ut semel dicam, nullum a nullo; sed æqualitate et communitate visum similiter dividens, uno jussu omnibus est largitus. Leges autem, inquit, hominum, cum ignorationem

castigare non possent, contra leges facere docuerunt: legum enim proprietas dissecuit divinæ legis communionem et arrodit; non intelligens dictum Apostoli dicentis: 'Per legem peccatum cognovi.' Et meum et tuum dicit subiisse per leges, ut quæ non amplius communiter fruantur (sunt enim communia), neque terra, neque possessionibus, sed neque matrimonio. Fecit enim rites communiter omnibus, quæ neque passerem, neque furem abnegant; et frumentum similiter, et alios fructus. Violata autem communio et æqualitas, genuit furem pecorum et fructuum. Cum ergo Deus communiter omnia fecisset homini, et feminam cure masculo communiter conjunxisset, et omnia similiter animantia conglutinasset, pronuntiavit justitiam, communionem cum æqualitate. Qui autem sic nati sunt, communionera, quæ eorum conciliat generationem, abnegaverunt. Et dicit, si unam ducens habeat, cure omnium possint esse participes, sicut reliqua recit animantia." Hæc cum his verbis dixisset, subjungit rursus his verbis: "Intensam enim et vehementiorem ingeneravit masculis cupiditatem ad generum perpetuitatem, quam nec lex, nec mos, nec aliquid aliud potest abolere: est enim Dei decretum." Et quomodo amplius hic in nostra examinetur oratione, cum legem et Evangelium per hæc aperte destruat? Ilia enim dicit: "Non mœchaberis." [Exodus 20:13](#) Hoc autem dicit: "Quicumque respicit ad concupiscentiam, jam mœchatus est." [Matthew 5:28](#) Illud enim: "Non concupisces," [Exodus 20:17](#) quod a lege dicitur, ostendit unum esse Deum, qui præ dicatur per legem et prophetas et Evangelium. Dicit enim: "Non concupisces uxorem proximi tui." Proximus autem non est Judæus Judæo: frater enim est et eundem habet Spiritum; restat ergo, ut propinquum dicat eum qui est alterius gentis. Quomodo autem non propinquus, qui aptus est esse Spiritus particeps? Non solum enim Hebræorum, sed etiam gentium pater est Abraham. Si autem quæ est adulterata, et qui in eam fornicatus est, capite punitur: [Deuteronomy 22:22](#) clarum est utique præceptum, quod dicit: "Non concupisces uxorem propinqui tui," loqui de gentibus: ut cure quis secundum legera et ab uxore proximi et a sorore abstinere, aperte audiat a Domino: "Ego autem dico, non concupisces." Additio autem hujus particulæ "ego," majorem præcepti vim ostendit. Quod autem cure Deo bellum gerat Carpocrates, et Epiphanes etiam in eo, qui vulgo jactatur, libro *De justitia*, patet ex eo quod subjungit his verbis: "Hinc ut qui ridiculum dixerit, legislatoris hoc verbum audiendum est: 'Non concupisces:' usque ad id, quod magis ridicule dicit: 'Res proximi tui.' Ipse enim, qui dedit cupiditatem, ut quæ contineret generationem, jubet eam auferre, cum a nullo earn auferat animali. Illud autem: 'Uxorem proximi mei,' quo communionera cogit ad proprietatem, dixit adhuc magis ridicule." Ethæc quidera dogmata constituunt egregii Carpocratiani. Hos dicunt et aliquos alios similium malorum æmulatores, ad cœnas convenientes (neque enim dixerim "agapen" eorum congressionem) viros simul et mulieres, postquam cibus venerem excitantibus se expleverint, lumine amoto, quod eorum fornicatorem hanc justitiam pudore afficiebat, aversa lucerna, coire quomodo velint, et cure quibus velint: meditados autem inejusmodi "agape" communionem, interdum jam, a quibus velint mulieribus exigere Carpocrateæ (divinæ enim nefas est discere) legis obedientiam. Has leges, ut sentio, ferre oportuit Carpocratem canum et suum et hircorum libidinibus. Mihi autem videtur, Platonem quoque male intellexisse, in *Republica* dicentem, oportere esse communes omnium uxores: ut qui diceret eas quidem, quæ nondum nupserant, esse communes eorum, qui essent petitori, quemadmodum theatrum quoque est commune spectatorum; esse autem unamquamque uniuscujusque qui præoccupasset, et non amplius communem esse earn quæ nupsisset. Xanthus autem in iis, quæ scribuntur *Magica*: "Cœunt autem," inquit,

"magi cum matribus et filiabus: et fas esse aiunt coire cure sororibus, et communes esse uxores, non vi et clam, sed utrisque consentientibus, cure velit alter ducere uxorem alterius." De his et similibus hæresibus existimo Judam propheticè dixisse in epistola: "Similiter quidera hi quoque somniantes" (non enim vigilantes ad veritatem se applicant), usque ad illud: "Et os eorum loquitur superba." [Jude 8-17](#)

Caput III.—Quatenus Plato Aliique E Veteribus Præiverint Marcionitis Aliisque Hæreticis, Qui a Nuptiis Ideo Abstinent Quia Creaturam Malam Existimant Et Nasci Homines in Pœnam Opinantur.

Jam vero si et ipse Plato et Pythagorei, sicut etiam postea Marcionitæ, malam existimarunt esse generationem, longe abfuit, ut communes ipse poneret uxores. Sed Marcionitæ quidem dicunt malam esse naturam, ex mala materia, et a justo factam opifice ac Creatore. Qua quidera ratione nolentes implere mundum, qui factus est a Creatore, volunt abstinere a nuptiis, resistentes suo Creatori, et contententes ad bonum, qui vocavit: sed non ad eum, qui, ut dicunt, Deus est diversis moribus præditus. Unde cum nihil hic velint relinquere proprium, non sunt ex destinato animi proposito continentes, sed propter odium conceptum adversum eum, qui creavit, nolentes iis uti, quæ ab ipso sunt creata. Sed hi quidem, qui propter impium, quod cum Deo gerunt, bellum, emoti sunt ab iis cogitationibus, quæ sunt secundum naturam, Dei longanimitatem contemnentes et benignitatem, etsi nolunt uxorem ducere, cibis tamen utuntur creatis, et ærem respirant Creatoris, ut quiet ejus sint opera, et in iis, quæ sunt ejus, permaneant, et inauditam ac novam quamdam, ut aiunt, annuntiatam audiunt cognitionem, etiamsi hoc quoque nomine mundi Domino deberent agere gratias, quod hic acceperint Evangelium. Sed adversus eos quidera, cure de principiis tractabimus, accuratissime disseremus. Philosophi autem, quorum mentionera fecimus, a quibus cure malam esse generationem irapie didicissent Marcionitæ, tanquam suo dogmate gloriantur, non eam volunt esse natura malam, sed anima, quæ veritatem divulgavit. Artimam enim, quam esse divinam fatentur, in hunc mundum deducunt, tanquam in locum supplicii. Oportet autem animas in corpus immissas expiari ex eorum sententia. Non convenit autem plius hoc dogma Marcionistis, sed iis, qui censent in corpora intrudi, et iis alligari, et quasi ex vase in vas aliud transfundi animas. Adversus quos fuerit aliud dicendi tempus, quando de anima tractabimus. Videtur itaque Heraclitus maledictis insequi generationem: "Quoniam autem," inquit, "nati volunt vivere, et mortes habere, vel potius quiescere; filios quoque relinquunt, ut mortes fiant." Clarum est autem cum eo conyenire Empedoclem quoque dicentem:—

Deflevi et luxi, insolitum cernens miser orbem.

Et amplius:—

Mortua nam ex vivis fecit, species commutans.

Et rursus:—

Hei mihi! quam infelix horninure genus atque misellum
Litibus ex quantis prognati et planctibus estis?

Dicit autem Sibylla quoque:—

Mortales homines, caro qui tantum, et nihil estis;

Similiter atque poeta, qui scribit:—

Haud homine infelix tellus mage quidquam alit alma.

Quin etiam Theognis malam ostendit esse generationera, dicens hoc modo:—

Optima non nasci res est mortalibus ægris, Nec nitidi soils luce micante frui,
Extemplo aut natum portas invadere Ditis.

His autem consequentia scribit quoque Euripides, poeta tragicus:—

Nam nos decebat convenire publice, et
Deflere natum, quod tot ingreditur mala:
Ast mortuum, cuique jam quies data est,
Efferre lætis gratulationibus.

Et rursus similia sic dicit:—

Quis novit, an vivere quidera siet mori,
Siet mori autem vivere?

Idem quod hi, videtur Herodotus quoque inducere dicentem Solonera: "O Cræse, quivis homo nihil est aliud quam calamitas." Jam vero ejus de Cleobide et Bitone fabula plane nihil aliud vult, quam vituperare generationera, laudare autem mortem.

Et qualis folii, est heminum generatia talis, ait Homerus. Plato autem in *Cratylō*, Orpheo tribuit eum sermonem, quo anima puniri in corpore dicitur: "Nempe corpus hoc animæ σῆμα," *monumentum*, "quidam esse tradunt: quasi ipsa præsenti in tempore sit sepulta; atque etiam quia anima per corpus σημαίνει," *significat*, "quæcunclue significare potest: iedo σῆμα jure vocari. Videatur mihi præterea Orpheus nomen hoc ob id potissimum imposuisse, quod anima in corpore hoc delictorum luat pœnas." Operæ pretium est autem meminisse etiam eorum, quæ dicit Philolaus. Sic enim dicit hic Pythagoreus: "Testantur autem veteres quoque theologi et vates, ad luenda supplicia animam conjunctam esse corpori, et in eo tanquam in *monumento* esse sepultam." Quin etiam Pindarus de iis, quæ sunt in Eleusine, mysteriis loquens, infert: "Beatus, qui cum ilia sub terra videt communia, novit quidem vitæ finem, novit autem datum Jovis imperium." Et Plato similiter in *Pædonene* non veretur hoc modo scribere: "Porto autem hi, qui nobishæc constituerunt mysteria, non aliquid aliud," usque ad: "Et cure diis habitatlone." Quid vero, cum dieit: "Quandiu corpus habuefimus, et anima nostra cum ejusmodi malo admista fuerit, illud, quod desideramus, nunquam satis assequemur?" annon significat generationem esse causam maximorum malorum? Jam vero in *Phædone* quoque testatur: "Evenit enim, ut qui recte philosophantur, non animadvertantur ab aliis in nullam rem aliam suum studium conferre, quam ut emoriantur, et sint mortui." Et runus: "Ergo hic quoque philosophi anima corpus maxime vilipendit, et ab eo fugit, ipsa autem secum seorsim esse quærit." Nunquid autem consentit cum divino Apostolo, qui dicit: "Infelix ego homo, quis me liberabit a corpore mortis hujus?" [Romans 7:24](#) nisi forte eorum consensionem, qui trahuntur in vitium, "corpus morris" dicit tropice. Atque coitum quoque, qui est principium generationis, vel ante Marcionem vietur Plato aversari in primo *De republica*: ubi cum laudasset senectutem, subjungit: "Velim scias, quod quo magis me deficiunt alise," nempe corporis, "voluptates, eo magis confabulandi cupiditas, et voluptas, quam ex ea re capio, augetur." rei veneree injecta esset menrio: "Bona verba

quæso," inquit: "ego vero lubenter isthinc, tanquam ad insano aliquo et agresti domino, effugi?" Rursus in *Phædone*, vituperans generationem, dicit: "Quæ ergo de his in arcanis dicitur, hæc est oratio, quod nos homines sumus in custodia allqua." Et rursus: "Qui autem pie præcæ teris vixisse inveniuntur, hi sunt, qui ex his terrenis locis, tanquam e carcere, soluti atque liberati, ad puram in altioribus locis habitationem transcendunt." Sed tamen quamvis ita se habeat, recte a Deo mundum administrari existimat; unde dicit: "Non oportet autem seipsum solvere, nec effugere." Et ut paucis dicam, non dedit Marcioni occasionem, ut malam existimaret materiam, cum ipse pie de mundohæc dixerit: "Ab eœnim, qui ipsum construxit, habet omnia bona: a priori autem deformitate incommoda et injusta omnia, quæ intra cœlum nascuntur, mundus ipse sustinet, et animantibus inserit." Adhuc autem subjungit manifestius: "Cujus quidem defectus est coporea temperatura, priscæ naturge comes; ham quiddam valde deforme erat, et ordinis expert, priusquampræsenti ornatu decoraretur." Nihilominus autem in *Legibus* quoque deflet humanum genus, sic dicens: "Dii autem hominum genus laboribus naturæ pressum miserati, remissiones ipsis statuerunt laborum, solemnum videlicet festorum vicissitudines." Et in *Epinomide* persequitur etiam causas, cur sint hominure miserti, et sic dicit: "Ab initio ipsum esse genitum, est grave cuilibet animanti: primum quidem, quod eorum constitutionis sint participes, quæ in utero gestantur; deinde ipsum nasci, et præterea nutriri et erudiri, per innumerabiles labores universa fiunt, ut omnes dicimus." Quid vero? annon Heraclitus generationera quoque dicit esse mortem? Pythagoras autem similiter atque Socrates in *Gorgia*, cum dicit: "Mors est, quæ unque experrecti videmus: quæ cunque autem dormientes, somnus." Sed de his quidem satis. Quando autem tractabimus de principiis, tunc et has repugnantias, quas et innuunt philosophi, et suis dogmatibus decernunt Marcionistæ, considerabimus. Cæterum satis dilucide ostensas esse existimo, externorum alienorumque dogmaturn occasiones Marcionem ingrate et indocte accepisse a Platone. Nobis autem procedat sermo de continentia. Dicebamus autem" Græcos adversus liberorum generationem multa dixisse, incommoda, quæ comitari eam solent, respicientes: quæ cum impie excepissent Marcionitæ, impie fuisse ingratos in Creatorem. Dicit enim tragœdia:—

Non nascier præstat homines, quam nastier.
 Dein filios acerbis cum coloribus
 Enitor, ast enixa, si stolidi scient,
 Afflictor, intuendo quod servo malos,
 Bonosque perdo. Si bonos servo, tamen
 Mihi miscellum cor timore liquitur.
 Quid hic boni ergo est? unicam annon sufficit
 Effundere animam, nisi crucieris amplius?

Et adhuc similiter:—

Vetus stat mihi persuasio,
 Plantare filios nunquam hominem oportuit,
 Dum cernit ad quot gignimus natos mala.

In his autem, quæ deinceps sequuntur, malorum quoque causam evidenter reducit ad principia, sic dicens:—

O! miser natus, malisque obnoxius
Editus, homo, es, vitæ tuæque miserriam
Hinc inchoasti: cœpit æther omnibus
Spiramen unde alens tradere mortalibus;
Mortalis ægre ne feras mortalia.

Rursus autem his similia tradit:—

Mortalium omnium beatus non fuit
Quisquam, molestia et nemo carens fuit.

Et deinde rursus:—

Heu! quanta, quotque hominibus eveniunt mala,
Quam vana, quorum terminus nullus datur.

Et adhuc similiter:—

Nemo beatus semper est mortalium.

Hac itaque ratione dicunt etiam Pythagoreos abstinere a rebus venereis. Mihi autem contra videntur uxores quidem ducere, ut liberos suscipiant, velle autem a venerea voluptate se continere post susceptos liberos. Proinde mystice uti fabis prohibent, non quod sit legumen flatum excitens, et concoctu difficile, et somnia efficiat turbulenta; neque quod hominis capiti sit sireills ut vult ille versiculus:—

Idem est namque fabam atque caput corrodere patris;

sed potius quod fabæ, si comedantur, steriles efficiant mulieres. Theophrastus quidem certe in quinto libro *De causis plantarum*, fabarum siliquas, si ponantur ad radices arborum quæ nuper sunt plantatæ, refert plantas exsiccare. Quinetiam gallinæ domesticæ, quæ eas assidue comedunt, efficiuntur steriles.

Caput IV.—Quibus Prætextibus Utantur Hæretici ad Omnis Genetis Licentiam Et Libidinem Exercendam.

Ex iis autem, qui ab hæresi ducuntur, Marciohis quidem Pontici fecimus mentionem, qui propter certamen, quod adversus Creatorem suscepit, mundanarum rerum usum recusat. Ei autem continentiae causa est, si modo est ea dicenda continentia, ipse Creator, cui se adversari existimans gigas iste cum Deo pugnans, est invitus continens, dum in creationem et Dei opus invehitur. Quod si usurpent vocem Domini, qui dicit Philippo: "Sine mortuos sepelire mortuos suos, tu autem sequere me:" [Matthew 8:22](#); [Luke 9:60](#) at illud considerent, quod similem cam is formationem fert quoque Philippus, non habens cadaver pollutum. Quomodo ergo cum carhem haberet, non habuit cadaver? Quoniam surrexit ex monumento, Domino ejus vitia morte afficiente, vixit autem Christo. Meminimus autem nefariæ quoque ex Carpocratis sententia mulierum communionis. Cum autem de dicto Nicolai loqueremur, illud præ termisimus: Cum formosam, aiunt, haberet uxorem, et post Servatoris assumptionem ei fuisset ab apostolis exprobrata zelotypia, in medium adducta muliere, permisit cui vellet eam nubere. Aiunt enim hanc actionem illi voci consentaneam, quæ dicit, quod "carne abuti oporteat." Proinde ejus factum et dictum absolute et inconsiderate sequentes, qui ejus hæresim persequuntur, impudenter effuseque fornicantur. Ego autem audio Nicolaum quidem nulla unquam alia,

quam ea, quæ ei nupserat, uxore usum esse; et ex illius liberis, filias quidem consenuisse virgines, filium autem permansisse incorruptum. Quæ cum ita se habeant, vitii erat depulsio atque expurgatio, in medium apostolorum circumactio uxoris, cujus dicebatur laborare zelotypia: et continentia a voluptatibus, quæ magno studio parari solent, docebat illud, "abuti carne," hoc est, exercere carnem. Neque enim, ut existimo, volebant, convenienter Domini præcepto, "duobus dominis servire," [Matthew 6:24](#); [Luke 16:13](#) voluptati et Deo. Dicunt itaque Matthiam quoque sic docuisse: "Cum carne quidem pugnare, et ea uti, nihil ei impudicum largiendo ad voluptatem; augere autem animam per fidem et cognitionem." Sunt autem, qui etiam publicam venerem pronuntiant mysticam communionem; et sic ipsum nomen contumelia afficiunt. Sicut enim operari eum dicimus, tum qui malum aliquod facit, tum etiam qui bonum, idem nomen utrique tribuentes; haud aliter "communio" usurpari solet; nam bona quidem est in communicatione tum pecuniæ, tum nutrimenti et yestitus: illi autem quamlibet veneream conjunctionem impie vocaverunt "communionem." Dicunt itaque ex iis quemdam, cum ad hostram virginem vultu formosam accessisset, dixisse: Scriptum est: "Da omni te petenti:" [Matthew 5:24](#); [Luke 6:30](#) illam autem honeste admodum respondisse, ut quæ non intelligeret hominis petulantiam: At tu matrem conveni de matrimonio. O impietatem! etiam voces Domini ementiuntur isti intemperantiæ communicatores, fratresque libidinis, non solum probrum philosophiæ, sed etiam totius vitæ; qui veritatem, quantum in eis situm est, adulterant ac corrumpunt, vel potius defodiunt; homines infelicissimi carnalem concubitus communionem consecrant, et hanc ipsos putant ad regnum Dei perducere. Ad lupanaria ergo deducithæc communio, et cure eis communicaverint sues et hirci, maximaque apud illos in spe fuerint meretrices, quæ in prostibulis præsto sunt, et volentes omnes admittunt. "Vos autem non sic Christum didicistis, siquidem ipsum audiistis, et in eo docti estis, quemadmodum est veritas in Christo Jesu, ut deponatis quæ sunt secundum veterem conversationem, veterem hominem, qui corrumpitur secundum desideria deceptionis. Renovamini autem spiritu mentis vestræ, et induatis novum hominem, qui creatus est secundum Deum in justitia et sanctitate veritatis," [Ephesians 4:20-24](#) ad Dei similitudinem. "Efficimini ergo Dei imitatores, ut filii dilecti, et ambulate in dilectione, sicut Christus quoque dilexit nos, et tradidit seipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, vel avaritia, ne nominetur quidem in vobis, sicut decet sanctos, et turpitudine, et stultiloquium." [Ephesians 5:1-4](#) Etenim docens Apostolus meditari vel ipsa voce esse castos, scribit: "Hoc enim scitote, quod omnis fornicator," et cætera, usque ad illud: "Magis autem arguite." [Ephesians 5:5-11](#) Effluxit autem eis dogma ex quodam apocrypho libro. Atque adeo afferam dictionem, quæ mater eorum intemperantiæ et origo est: et sive ipsi huius libri scriptores se fateantur, en eorum recordiam, licet Deo eum falso ascribant libidinis intemperantia ducti: sive ab aliis, eos perverse audientes, hoc præclarum dogma acceperint, sic porto se habent ejus verba: "Unum erant omnia: postquam autem ejus unitati visum est non esse solam, exiit ab eo inspiratio, et cum ea iniit communionem, et fecit dilectum. Exhinc autem egressa est ab ipso inspiratio, cum qua cure communionem iniisset, fecit porestates, quæ nec possunt videri nec audiri," usque ad illud, "unamquamque in nomine proprio." Si enim hi quoque, sicut Valentiniani, spiritales posuissent communionem, suscepisset forte aliquis eorum opinionem: carnalis autem libidinis communionem ad sanctam inducere prophetiam, est ejus qui desperat salutem. Talia etiam statuunt Prodicti quoque asseclæ, qui seipsos falso

nomine vocant Gnosticos: seipsos quidem dicentes esse natura filios primi Dei; ea vero nobilitate et libertate abutentes, vivunt ut volunt; volunt autem libidinose; se nulla re teneri arbitrati, ut "domini sabbati," et qui sint quovis genere superiores, filii regales. Regi autem, inquit, lex scripta non est. Primum quidem, quod non faciant omnia quæ volunt: multa enim eos prohibebunt, etsi cupiant et conentur. Quinetiam quæ faciunt, non faciunt ut reges, sed ut mastigiæ: clanculum enim committunt adulteria, timerites ne deprehendantur, et vitantes ne condemntur, et metuentes ne supplicio afficiantur. Quomodo etiam res est libera, intemperantia et turpis sermo? "Omnis enim, qui peccat, est servus," inquit Apostolus. [Romans 6:16](#) Sed quomodo vitiam ex Deo instituit, qui seipsum præ buit dedititium cuivis concupiscentiæ? cum dixerit Dominus: "Ego autem dico: Ne concupiscas." Vultne autem aliquis sua sponte peccare, et decernere adulteria esse committenda, voluptatibusque et deliciis se explendum, et aliorum violanda matrimonia, cum aliorum etiam, qui inviti peccant, misereamur? Quod si in externum mundum venerint, qui in alieno non fuerint fideles, verum non babebunt. Afficit autem hospes aliquis elves contumelia, et eis injuriam facit; et non potius ut peregrinus, utens necessariis, vivit, cives non offendens? Quomodo autem, cum eadem faciant, ac ii, quos gentes odio habent, quod legibus obtemperare nolint, nempe iniqui, et incontinentes, et avari, et adulteri, dicunt se solos Deum nosse? Oporteret enim eos, cum in alienis adsunt, recte vivere, ut revera regiam indolem ostenderent. Jam vero et humanos legislatores, et divinam legera habent sibi infensam, cum inique et præter leges vivere instituerint. Is certe, qui scortatorein "confodit," a Deo plus esse ostenditur in Numeris. "Et si dixerimus," inquit Joannes in epistola, "quod societatem habemus cum eo," nempe Deo, "et in tenebris ambulamus, mentitur, et veritatem non facimus. Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus cum ipso, et sanguis Jesu filii ejus emundat nos a peccato." [Numbers 25:8](#); [1 John 1:6-7](#) Quomodo ergo sunt hi hujus mundi hominibus meliores, qui hæc faciunt, et vel pessimis hujus mundi sunt similes? sunt enim, ut arbitror, similes natura, qui sunt factis similes. Quibus autem se esse censent nobilitate superiores, eos debent etiam superare moribus, ut vitent ne includantur in carcere. Revera enim, ut dixit Dominus: "Nisi abundavetis justitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum Dei." [Matthew 5:20](#) De abstinentia autem a cibis ostenditur a Daniele. [Daniel 1:1](#) Ut semel autem dicam, de obedientia dicit psallens David: "In quo dirigit junior viam suam?" Et statim audit: "In custodiendo sermones tuos in toto corde." Et dicit Jeremias: "Hæc autem dicit Dominus: Per vias gentium ne ambulaveritis." [>Hinc moti aliqui alii, pusilli et nullius pretii, dicunt formatum fuisse hominem a diversis potestatibus: et quæ sunt quidem usque ad umbilicum esse artis diviniore; quæ autem subter, minoris; qua de causa coitum quoque appetere. Non animadvertunt autem, quod superiores quoque partes nutrimentum appetunt, et quibusdam libidinantur. Adversantur autem Christo quoque, qui dixit Phariseis, eundem Deum et "internum" nostrum et "externum" fecisse hominem. Luke 11:40](#) Quinetiam appetitio non est corporis, etsi fiat per corpus. Quidam alii, quos etiam vocamus Antitactas, hoc est "adversarios" et repugnantes, dicunt quod Deus quidera universorum noster est natura pater, et omnia quæ cunque fecit, bona sunt; unus autem quispiam ex iis, qui ab ipso facti sunt, seminatis zizaniis, malorum naturam generavit: quibus etiam nos omnes implicavit, ut nos efficeret Patri adversarios. Quare nos etiam ipsi huic adversamur ad Patrem ulciscendum, contra secundi voluntatem facientes. Quoniam ergo hic dixit: "Non mœchaberis:" nos, inquit, mœchamur, ut ejus mandatum

dissolvamus. Quibus responderimus quoque, quod pseudoprophetas, et eos qui veritatem simulant, ex operibus cognosci accepimus: si male audiunt autem vestra opera, quomodo adhuc dicetis vos veritatem tenere? Aut enim nullum est malum, et non est utique dignus reprehensione is, quem vos insimulatis, ut qui Deo sit adversatus, neque fuit alicujus mali effector; una enim cum malo arbor quoque interimitur: aut si est malum ac consistit, dicant nobis, quid dicunt esse ea, quæ data sunt, præcepta, *de justitia*, de continentia, de tolerantia, de patientia, et iis, quæ sunt hujusmodi, bona an mala? et si fuerit quidera malum præceptum, quod plurima prohibet facere turpia, adversus seipsum legem feret vitium, ut seipsum dissolvat, quod quidem non potest fieri; sin autem bonum, cure bonis adversentur præceptis, se bono adversari, et mala facere confitentur. Jam vero ipse quoque Servator, cui soil censent esse parendum, odio bere, et maledictis insequi prohibuit et, "Cum adversario," inquit, "vadens, ejus amicus conare discedere." Aut ergo Christi quoque negabunt suasionem, adversantes adversario: aut, si sint amici, contra eum certamen suscipere nolunt. Quid vero? an nescitis, viri egregii (loquor enim tanquam præsentibus), quod cure præceptis, quæ se recte habent, pugnantes, propriæ saluti resistis? Non enim ea, quæ sunt utiliter edicta, sed vos ipsos evertitis. Et Dominus: "Luceant" quidera, inquit, "bona vestra opera:" [Matthew 5:16](#) vos autem libidines et intemperantias vestras manifestas redditis. Et alioqui si vultis legislatoris præcepta dissolvere, quanam de causa, illud quidem: "Non mœchaberis;" et hoc: "Stuprom puero non inferes," et quæ cunque ad continentiam conferunt, dissolvere conamini, propter vestram intemperantiam non dissolvitis autem, quæ ab ipso fit, hiemem, ut media adhuc hieme æstatem faciatis: neque terram navigabilem, mare autem pedibus pervium, facitis, ut qui historias composuerunt, barbarum Xerxem dicunt voluisse facere? Cur vero non omnibus præceptis repugnatis? Nam cum ille dicat; "Crescite et multiplicamini," oporteret vos, qui adversamini, nullo modo uti coitu. Et cure dixit: "Dedi vobis omnia ad vescendum" et fruendum, vos nullo frui oportuit. Quinetiam eo dicente: "Oculum pro oculo," [Exodus 21:24](#) oportuit vos decertationem contraria non rependere decertatione. Et cure furem jusserit reddere "quadruplum," [Exodus 22:1](#) oportuit vos furl aliquid etiam adhere. Rursus vero similiter, cum præcepto: "Diliges Deum tuum ex toto corde tuo," [Deuteronomy 6:5](#) repugnetis, oportuit nec universomm quidem Deum diligere. Et rursus, cum dixent: "Non facies sculptile neque fusile," [Deuteronomy 27:15](#) consequens erat ut etiam sculptilia adoraretis. Quomodo ergo non impie facitis, qui Creatori quidem, ut dicitis, resistitis; quæ sunt autem meretricibus et adulteris similia, sectamini? Quomodo autem non sentiris vos eum majorem facere, quem pro imbecillo habetis; si quidera id fit, quod hic vult; non autem illud, quod voluit bonus? contra enim ostenditur quodam modo a vobis ipsis, imbecillum esse, quem vestrum patrem dicitis. Recensent etiam ex quibusdam locis prophetis decerptas dictiones, et male consarcinatas, quæ allegorice dicta sunt tanquam recto ductu et citra figuram dicta sumentes. Dicunt enim scriptum esse: "Deo restiterunt, et salvi facti sunt:" [Malachi 3:15](#) illi autem "Deo impudenti" addunt; et hoc eloquium tanquam consilium præceptum accipiunt: et hoc ad salutem conferre existimant, quod Creatori resistant. At "impudenti" quidem "Deo," non est scriptum. Si autem sic quoque habeat, eum, qui vocatus est diabolus, intelligite impudentem: vel quod hominem calumniis impetat, vel quod accuset peccatores, vel quod sit apostata. Populus ergo, de quo hoc dictum est, cum castigaretur propter sua peccata, ægre ferentes et gementes, his verbis, quædicta sunt, murmurabant, quod aliæ quidem gentes cum inique se gerant non puniantur, ipsi autem in singulis vexentur; adeo

ut Jeremias quoque dixerit: "Cur via impiorum prosperatur?" [◁quod simile est ie, quod prius allatum est ex Malachia: "Deo restiterunt, et salvi facti sunt." Nam prophetae divinitus inspirati, non solum quæ a Deo audierint, se loqui profitentur; sed et ipsi etiam solent ea, quæ vulgo jactantur a populo, exceptionis modo, edicere, et tanquam quæ stiones ab hominibus motas referre: cujusmodi est illud dictum, cujus mentio jam facta est. Nunquid autem ad hos verba sua dirigens, scribit Apostolus in Epistola ad Romanos: "Et non sicut blasphemamur, et sicut dicunt aliqui nos dicere: Faciamus mala, ut eveniant bona, quorum justa est damnatio?" Romans 3:8](#) Ii sunt, qui inter legendum tono vocis pervertunt Scripturas ad proprias voluptates, et quorundam accentuum et punctorum transpositione, quæ prudenter et utiliter præcepta sunt, as suas trahunt delicias. "Qui irritatis Deum sermonibus vestris," inquit Malachias, "et dicitis, in quonam eum irritavimus; Dum vos dicitis: Quicumque facit malum, bonus est coram Domino, et ipse in eis complacuit; et ubi est Deus justitiæ?" [Malachi 2:17](#)

Caput V.—Duo Genera Hæreticorum Notat: Prius Illorum Qui Omnia Omnibus Licere Pronuntiant, Quos Refutat.

Ne ergo hunc locum ungue amplius fodientes plurium absurdalium hæresium meminerimus; nec rursus dum in singulis adversus unamquamque dicere necesse habemus, propterea pudore afficiamur, et nimis prolixos hos faciamus commenratos, age in duo dividentes omnes hæreses, eis respondeamus. Aut enim docent indiscrete vivere: aut modum excedentes, per inpietatem et odium profitentur continentiam. Prius autem tractandum est de prima parte. Quod si quodlibet vitæ genus licet eligere, tum earn scilicet etiam licet, quæ est continens: et si electus tute poterit quodlibet vitæ genus sectari, manifestum est eam, quæ temperanter et secundum virtutem agitur, longe tutissimam esse. Nam cum "domino sabbati," etiamsi intemperanter vivat, nulla ratio reddenda sit, multo magis qui vitam moderate et temperate instituit, nulli erit rationi reddendæ obnoxius. "Omnia enim licent, sed non omnia expediunt," ait Apostolus. Quod si omnia licent, videlicet moderatum quoque esse et temperantem. Quemadmodum ergo is est laudandus, qui libertate sua usus est ad vivendum ex virtute: ita multo magis qui dedit nobis liberam nostri potestatem, et concessit vivere ut vellemus, est venerandus et adorandus, quod non permiserit, ut nostra electio et vitatio cuiquam necessario serviret. Si est autem uterque æque securus, et qui incontinentiam, et qui continentiam elegerit, non est tamen ex æquo honestum et decorum. Qui enim impegit in voluptates, gratificatur corpori: temperans autem animam corporis dominam liberat a perturbationibus. Et si dicant nos "vocatos fuisse in libertatem, solummodo ne præbeamus libertatem, in occasionem carni," [Galatians 5:13](#) ex sententia Apostoli. Si autem cupiditati est obsequendum, et quæ probrosa estet turpis vita tanquam indifferens est eligenda, ut ipsi dicunt; aut cupiditatibus est omnino parendum, et si hoc ita est, facienda sunt quævis impudicissima et maxime nefaria, eos sequendo, qui nobis persuadent: ant sunt aliquæ declinandæ cupiclitates, et non est amplius vivendum indifferenter, neque est impudenter serviendum vilissimis et abjectissimis nostris partibus, ventri et pudendis, dum cupidate ducti nostro blandimur cadaveri. Nutritur enim et vivificatur cupiditas, dum ei voluptates ministrantur: quemadmodum rursus si impediatur et interturbetur, flaccescit. Quomodo autem fieri potest, ut qui victus est a voluptatibus corporis, Domino assimiletur, ant Dei habeat cognitionem? Omnis enim voluptatis principium est cupiditas: cupiditas autem est

molestia et sollicitudo, quæ propter egestatem aliquid appetit. Quare nihil aliud mihi videntur, qui hanc vitæ ratiohem suscipiunt, quam quod dicitur,

Ultra ignominiam sentire dolores;

ut qui malum a se accersitum, nunc et in posterum eligant. Si ergo "omnia licerent," nec timendum esset ne a spe excideremus propter malas actiones, esset fortasse eis aliquis præ textus, cur male viverent et miserabiliter. Quoniam autem vita beata nobis ostensa est per præcepta, quam oportet omnes sequentes, nec aliquid eorum, quæ dicta sunt, perperam intelligentes, nec eorum, quæ convenit, aliquid, etsi sit vel minimum, contemnentes, sequi quo Iogus ducit; quiâ, si ab eo aberraverimus, in malum immortale incidamus necesse est; si divinam autem Scripturam secuti fuerimus, per quam ingrediuntur, qui crediderunt, ut Domino, quoad fieri potest, assimilentur, non est vivendum indifferenter, sed pro viribus mundos esse oportet a voluptatibus et cupiditatibus, curaque est gerenda animæ, qua apud solum Deum perseverandum est. Mens enim, quæ est munda et ab omni vitio libera, est quodammodo apta ad potestatem Dei suscipiendam, cum divina in ea assurgat imago: "Et quicumque habet hanc spem in Domino, seipsum," inquit, "mundum castumque facit, quatenus ille est castus." [John 3:3](#) Ut ii autem accipiant Dei cognitionem, qui adhuc ducuntur ab affectibus, minime potest fieri: ergo nec ut finem assequantur, cum nullam habeant Dei cognitionem. Et eum quidem, qui hunc finem non assequitur, accusare videtur Dei ignoratio; ut Deus autem ignoretur, efficit vitæ institutio. Omnino enim fieri non potest, ut quis simul sit et scientia præditus, et blandiri corpori non erubescat. Neque enim potest unquam convenire, quod voluptas sit bonum, cure eo, quod bonum sit solum pulchrum et honesturn: vel etiam cure eo, quod solus sit pulcher Dominus, et solus bonus Dens, et solus amabilis. "In Christo autem circumcisi estis, circumcisione non manu facta, in exspoliatione corporis carnis, in circumcisione Christi. [Colossians 2:11](#) Si ergo cum Christo consurrexistis, quæ sursum sunt quærite, quæ sursum sunt sapite, non quæ sunt super terram. Mortui enim estis, et vita vestra absconsa est cum Christo in Deo;" non autem ea, quam exercent, fornicatio. "Mortificate ergo membra, quæ sunt super terram, fornicationem, immunditiam, passionem, desiderium, propter quæ venit ira Dei. Deportant ergo ipsi quoque iram, indignationem, vitium, maledictum, turpem sermonem ex ore suo, exuentes veterem hominem cum concupiscentiis, et induentes novum, qui renovatur in agnitionem, ad imaginem ejus, qui creavit ipsum." [Colossians 3:4, 10](#) Vitæ enim institutio aperte eos arguit, qui mandata novere: qualis enim sermo, tails est vita. Arbor autem cognoscitur ex fructibus, non ex floribus et foliis ac ramis. Cognitio ergo est ex fructu et vitæ institutione, non ex sermone et flore. Non enim nudum sermonera dicimus esse cognitionem, sed quamdam divinam scientiam, et lucem illam, quæ innata animæ ex præceptorum obedientia, omnia, quæ per generationem oriuntur, manifesta facit, et hominem instruit, ut seipsum cognoscat, et qua ratione compos fieri possit, edocet. Quod enim oculus est in corpore, hoc est in mente cognitio. Neque dicant libertatem, qua quis voluptati servit, sicut ii, qui bilem dicunt dulcem. Nos enim didicimus libertatem, qua Dominus noster nos liberat a voluptatibus, et cupiditatibus, et aliis perturbationibus solvens. "Qui dicit: Novi Dominum, et mandata ejus non setvat, mendax est, et in eo veritas non est," [1 John 2:4](#) ait Joannes.

Caput VI.—Secundum Genus Hæreticorum Aggreditur, Illorum Scilicet Qui Ex Impia de Deo Omnium Conditore Sententia, Continentiam Exercent.

Adversus autem alterum genus hæreticorum, qui speciose per continentiam impie se gerunt, tum in creaturam, tum in sanctum Opificem, qui est solus Deus omnipotens; et dicunt non esse admittendum matrimonium et liberorum procreationem, nec in mundum esse inducendos alios infelices futuros, nec suppeditandum morti nutrimentum, hæc sunt opponenda: primum quidem illud Joannis: "Et nunc antichristi multifacti sunt, unde scimus quod novissima hora est. Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum." [1 John 2:18-19](#) Deinde sunt etiam evertendi, et dissolvenda, quæ ab eis afferuntur, hoc modo: "Salomæ interroganti, quousque vigeat mors," non quasi vita esset mala, et mala creatura, "Dominus, Quoadusque, inquit, vos mulieres paritis," sed quasi naturalem docens consequentiam: ortum enim omnino sequitur interitus. Vult ergo lex quidem nos a deliciis omnique probro et dedecore educere. Et hic est ejus finis, ut nos ab injustitia ad justitiam deducamur, honesta eligendo matrimonia, et liberorum procreationem, bonamque vitæ institutionem. Dominus autem "Non venit ad solvendam legem, sed ad implendam:" [Matthew 5:17](#) ad implendam autem, non ut cui aliquid deesset, sed quod legis prophetiæ per ejus adventum completæ fuerint. Nam recta vitæ institutio, iis etiam, qui juste vixerunt ante legem, per Logon præ dicabatur. Vulgus ergo hominum, quod non novit continentiam, corpore vitam degit, sed non spiritu: sine spiritu autem corpus nihil aliud est quam terra et cinis. Iam adulterium judicat Dominus ex cogitatione. Quid enim? annon licet etiam continenter uti matrimonio, et non conari dissolvere, quod "conjunxit Deus?" [Matthew 19:6](#); [Mark 10:9](#) Talia enim docent conjugii divisores, propter quod nomen probis ac maledictis appetitur inter gentes. Sceleratum autem dicentes isti esse coitum, qui ipsi quoque suam essentiam ex coitu acceperunt, quomodo non fuerint scelerati? Eorum autem, qui sunt sanctificati, sanctum quoque, ut puto, semen est. Ac nobis quidera debet esse sanctificatus, non solum spiritus, sed et mores, et vita, et corpus. Nam quaham ratione dicit Paulus apostolus esse "sanctificatam mulierem a viro," aut "virum a muliere?" [1 Corinthians 7:14](#) Quid est autem, quod Dominus quoque dixit iis, qui interrogabant de divortio: "An liceat uxorem dimittere, cum Moyses id permiserit?" "Ad duritiam cordis vestri, inquit, Moyses hæc scripsit. Vos autem non legistis, quod protoplasto Deus dixit: 'Eritis duo in carne una? Quare qui dimittit uxorem, præterquam fornicationis causa, facit eam mœchari.' [Matthew 19:3](#); [Mark 10:2](#) Sed post resurrectionem, inquit, nec uxorem ducunt, nec habent." Etenim de ventre et cibis dictum est: "Escæ ventri, et venter escis; Deus autem et illum et has destruet;" [1 Corinthians 6:13](#) hos impetens, qui instar caprorum et hircorum sibi vivendum esse censent, ne secure ac sine terrore comessent et coirent.

Si resurrectionem itaque receperint, ut ipsi diuunt, et ideo matrimonium infirmant et abrogant; nec comedant, nec bibant: "destrui" enim "ventrem et cibos," dicit Apostolus in resurrectione. Quomodo ergo esuriunt, et sitiunt, et camis patiuntur affectiones, et alia, quæ non patietur, qui per Christum accepit perfectam, quæ speratur, resurrectionem? Quin etiam ii, qui colunt idola, a cibis et venere abstinent. "Non est" autem, inquit, "regnum Dei cibus est potus." [Romans 14:17](#) Certe magis quoque curæ est, qui angelos colunt et dæmones, simul a vino et animatis et rebus abstinere venereis. Quemadmodum

autem humilitas est mansuetudo, non autem afflictio corporis: ita etiam continentia est animæ virtus, quæ non est in manifesto, sed in occulto. Sunt autem etiam, qui matrimonium aperte dicunt fornicationem, et decernunt id traditum esse a diabolo. Dicunt autem gloriosi isti jactatores se imitari Dominum, qui neque uxorem duxit, neque in mundo aliquid possedit; se magis quam alii Evangelium intellexisse gloriantes. Eis autem dicit Scriptura: "Deus superbis resistit, humilibus autem dat gratiam." [James 4:6](#); [1 Peter 5:5](#) Deinde nesciunt causam cur Dominas uxorem non duxerit. Primum quidem, propriam sponsam habuit Ecclesiam: deinde vero, nec homo erat communis, ut opus haberet etiam adjutore aliquo secundum carnem; neque erat ei necesse procreare filios, qui manet in æternum, et natus est solus Dei Filius. Hic ipse autem Dominus dicit: "Quod Deus conjunxit, homo ne separet." [Matthew 19:6](#); [Mark 10:9](#) Et rursus: "Sicut autem erat in diebus Nœ, erant nubentes, et nuptui dantes, ædificantes, et plantantes; et sicut erat in diebus Lot, ita erit adventus Filii hominis." [Matthew 24:37](#); [Luke 17:28](#) Et quod hoc non dicit ad genies, ostendit, cum subjungit: "Num cum venerit Filius hominis, inveniet fidem in terra?" [Luke 18:8](#) Et rursus: "Væ prægnantibus et lactantibus in illis diebus." Quanquam hæc quoque dicuntur allegorice. Propterea nec "tempora" præ finiit, "quæ Pater posuit in sua potestate," [Acts 1:7](#) ut permaneret mundus per generationes. Illud autem: "Non omnes capiunt verbum hoc: sunt enim eunuchi, qui sic nati sunt; et sunt eunuchi, qui castrati sunt ab hominibus; et sunt eunuchi, qui seipsos castrarunt propier regnum cœlorum. Qui potest capere, capiat;" [Matthew 19:11-12](#) nesciunt quod, postquam de divortio esset locutus, cum quidam rogassent: "Si sic sit causa uxoris, non expedit homini uxorem ducere;" tunc dixit Dominus: "Non omnes capiunt verbum hoc, sed quibus datum est." [Matthew 19:10-11](#) Hoc enim qui rogabant, volebant ex eo scire, an uxore damnata et ejecta propter fornicationem, concedar aliam ducere. Aiunt autem athletas quoque non paucos abstinere a venere, propier exercitationem corporis continentes: quemadmodum Crotoniatem Astylum, et Crisonem Himeræum. Quinetiam Amœbeus citharædus, cum recenter matrimonio junctus esset, a sponsa abstinuit: et Cyrenæus Aristoteles amantem Laidem solus despexit. Cum meretrici itaque jurasset, se eam esse in patriam abducturum, si sibi adversus decertantes advesarios in aliquibus opem tulisset, postquam id perfecisset, lepide a se dictum iuramentum exsequens, cum curasset imaginem ejus quam simillimam depingi, eam Cyrenæ statuit, ut scribit Ister in libro *De proprietate certaminum*. Quare nec castitas est bonum, nisi fiat propter delectionem Dei. Jam de iis, qui matrimonium abhorrent, dicit beatus Paulus: "In novissimis diebus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum, prohibentium nubere, abstinere a cibis." Et rursus dicit: "Nemo vos seducat in voluntaria humilitatis religione, et parcimonia corporis." Idem autem ilia quoque scribit: "Alligatus es uxori? ne quæras solutionem. Solutus es ab uxore? ne quæras uxorem." [1 Corinthians 7:27](#) Et rursus: "Unusquisque autem suam uxorem habeat, ne tenter vos Satanas." Quid vero? non etiam justis veteres creaturam cum gratiarum actione participabant? Aliqui autem etiam liberos susceperunt, continenter versati in matrimonio. Et Eliæ quidem corvi alimentum afferebant, panes et carnes. Quinetiam Samuel propheta armum, quem ex iis, quæ comedisset, reliquerat, allatum, dedit edenalum Sauli. Hi autem, qui se cos dicunt vitæ institutis excellere, cum illorum actionibus ne poterunt quidem conferri. "Qui" itaque "non comedit, comedentem ne spernat. Qui autem comedit, eum qui non comedit non judicet: Deus enim ipsum accepit." [Romans 14:3](#) Quin etiam Dominus de seipso dicens: "Venit," inquit, "Joannes, nec comedens, nec bibens, et

dicunt: dæmonium habet; venit Filius hominis comedarts et bibens, et dicunt: Ecce homo vorax et vini potor, amicus publicanorum, et peccator." [Matthew 11:18-19](#) An etiam reprobant apostolos? Petrus enim et Philippu" filios procrearunt: Philippus autem filias quoque suas viris locavit. Et Paulus quidem certe non veretur in quadam epistola suam appellare "conjugem," quam non circumferebat, quod non magno ei esset opus ministerio. Dicit itaque in quadam epistola: "Non habemus potestatem sororem uxorem circumducendi, sicut et reliqui apostoli?" [1 Corinthians 9:5](#) Sed hi quidem, ut erat consentaneum, ministerio, quod divelli non poterat, prædicationi scilicet, attendentes, non ut uxores, sed ut sorores circumducebant mulieres, quæ una ministraturæ essent apud mulieres quæ domos custodiebant: per quas etiam in gynæceum, absque ulla reprehensione malave suspicione, ingredi posset doctrina Domini. Scimus enim quæ cunque de feminis diaconis in altera ad Timotheum præstantissimus docet Paulus. Atqui hic ipse exclamavit: "Non est regnum Dei esca et potus:" neque vero abstinencia a vino et carnibus; "sed justitia, et pax, et gaudium in Spiritu sancto." [Romans 14:17](#) Quis eorum, ovilla pelle indutus, zona pellicea accinctus, circuit ut Elias? Quis cilicium induit, cætera nudus, et discalceatus, ut Isaias? vel subligaculum tantum habet lineum, ut Jeremias? Joannis autem vitæ institutum gnosticum quis imitabitur? Sed sic quoque viventes, gratias Creatori agebant beati prophetic. Carpocratis autem justitia, et eorum, qui æque atque ipse impudicam prosequuntur communionem, hoc modo dissolvitur; simul enim ac dixerit: "Te petenti des;" subjungit: "Et eum, qui velit mutuo accipere, ne averseris;" [Matthew 5:42](#) hanc docens communionem, non autem illam incestam et impudicam. Quomodo autem fuerit is qui petit et accipit, et is qui mutuatur, si nullus sit qui habeat etdet mutuo? Quid vero? quando dicit Dominus: "Esurivi, et me pavistis; siti, et potum mihi dedistis; hospes cram, et me collegistis; nudus, et me vestiistis;" [Matthew 25:35-36](#) deinde subjungit: "Quatenus fecistis uni horum minimorum, mihi fecistis." [Matthew 25:40](#) Nunquid easdem quoque tulit leges in Veteri Testamento? "Qui dat mendico, fœneratur Deo." [Proverbs 19:17](#) Et: "Ne abstineris a benefaciendo egeno," [Proverbs 3:27](#) inquit. Et rursus: "Eleemosynæ et fides ne te deficiant," [Proverbs 3:3](#) inquit. "Paupertas" autem "virum humiliat, ditant autem manus virorum." [Proverbs 10:4](#) Subjungit autem: "Qui pecuniam suam non dedit ad usuram, fit acceptus." Et: "Pretium redemptionis anima, propriæ judicantur divitiæ." [Proverbs 13:8](#) Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quæ habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute præcepta servaverat;" non enim impleverat illud: "Diliges proximum tuum sicut teipsum:" tunc autem cum a Domino perficeretur, docebatur communicare et impertiri per charitatem. Honestè ergo non prohibuit esse divitem, sed esse divitem injuste et inexplèbiliter. "Possessio (enim,) quæ cure iniquitate acceleratur, minor redditur." [Proverbs 13:11](#) "Sunt (enim,) qui seminantes multiplicant, et qui colligentes minus habent." [Proverbs 11:23](#) De quibus scripture est: "Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi." Qui enim "seminal et plura colligit," is est, qui per terrenam et temporalem communicationem ac distributionem, cœlestia acquirit et æterna. Est autem alius, qui nemini impertit, let incassum "thesauros in terra colligit, ubi ærugo et tineæ destruunt." [Matthew 6:19](#) De quo scriptum est: "Qui colligit mercedes, colligit in saccum perforatum." [Haggai 1:6](#) Hujus "agrum" Dominus in Evangelio dicet "fuisse fertilem:" [Luke 12:16-20](#) deinde cum vellet fructus reponere, et esset "majora horrea ædificaturus,"

sibi dixisse per prosopopœiam: "Habes bona multa reposita tibi in multos annos, ede, bibe, lætare:" "Stulte ergo, inquit, hac nocte animam tuam ate repetunt; quæ ergo parasti, cujus erunt?"

Caput VII.—Qua in Re Christianorum Continentia Eam Quam Sibi Vindicant Philosophi Antecellat.

Humana ergo continentia, ea, inquam, quæ est ex sententia philosophorum Græcorum, proficitur pugnare cum cupiditate, et in factis ei non inservire; quæ est autem ex nostra sententia continentia, non concupiscere; non ut quis concupiscens se fortiter gerat, sed ut etiam a concupiscendo se contineat. Non potest autem ea aliter comparari continentia, nisi gratia Dei. Et ideo dixit: "Petite, et dabitur vobis." [Matthew 7:7](#) Hanc gratiam Moyses quoque accepit, qui indigo corpore erat indutus, ut quadraginta diebus neque esuriret, neque sitiret. Quemadmodum autem melius est sanum esse, quam ægrotantem disserere de sanitate: ita lucem esse, quam loqui de luce; et quæ est ex veritate continentia, ea quæ docetur a philosophis. Non enim ubi est lux, illic tenebræ: ubi autem sola insidet cupiditas, etiamsi quiescat a corporea operatione, at memoria cure eo, quod non est præsens, congregatur. Generatim autem nobis procedat oratio de matrimonio, nutrimento, et aliis, ut nihil faciamus ex cupiditate, velimus autem ea sola, quæ sunt necessaria. Non sumus enim filii cupiditatis, sed voluntatis; et eum, qui uxorem duxit propter liberorum procreationem, exercere oportet continentiam, ut ne suam quidem concupiscat uxorem, quam debet diligere, honesta et moderata voluntate operam dans liberis. Non enim "carnis curam gerere ad concupiscentias" didicimus; "honeste autem tanquam in die," Christo, et Dominica lucida vitæ institutione, "ambulantes, non in comensationibus et ebrietatibus, non in cubilibus et impudiciis, non in litibus et contentionibus." Verumenimvero non oportet considerare continentiam in uno solum genere, nempe in rebus venereis, sed etiam in quibuscunque aliis, qua: luxuriosa concupiscit anima, non contenta necessariis, sed sollicita de deliciis. Continentia est pecuniam despiciere; voluptatem, possessionem, spectaculum magno et excelso animo contemnere; os continere, ratione qua: sunt mala vincere. Jam vero angeli quoque quidam, cum fuissent incontinentes, victi cupiditate, huc e cœlo deciderunt. Valentinus autem in Epistola ad Agathopodem: "Cum omnia, inquit, sustinisset, erat continens, divinitatem sibi comparavit Jesus; edebat et bibebat peculiari modo, non reddens cibos; tanta ei inerat vis continentiae, ut etiam nutrimentum in eo non interierit, quoniam ipse non habuit interitum." Nos ergo propter dilectionem in Dominum, et propter ipsum honestum, amplectimur continentiam, templum Spiritus sanctificantes. Honestum enim est, "propter regnum cœlorum seipsum castrare" [Matthew 19:12](#) ab omni cupiditate, et "emundare conscientiam a mortuis operibus, ad serviendum Deo viventi." [Hebrews 9:14](#) Qui autem propier odium adversus carnem susceptum a conjugali conjunctione, et eorum qui conveniunt ciborum participatione, liberari desiderant, indocti sunt et impii, et absque ratione continentes, sicut aliæ genres plurimæ. Brachmanes quidem certe neque animatum comedunt, neque vinum bibunt; sed aliqui quidera ex iis quotidie sicut nos cibum capiunt; nonnulli autem ex iis tertio quoque die, ut ait Alexander Polyhistor in *Indicis*; mortem autem contemnunt, et vivere nihili faciunt; credunt enim esse regenerationem: aliqui autem colunt Herculem et Pana. Qui autem ex Indis vocantur Σεμνοί, hoc est, *venerandi*, nudi totam vitam transigunt: ii veritatem exercent, et futura prædicunt, et colunt quamdam pyramidera, sub qua existimant alicujus dei ossa reposita.

Neque vero Gymnosophistæ, nec qui dicuntur Σεμνοί, utuntur mulieribus, hoc enim præter naturam et iniquum esse existimant; qua de causa seipsos castos conservant. Virgines autem sunt etiam mulieres, qua: dicuntur Σεμναί, hoc est, *venerandæ*. Videntur autem observare cœlestia, et per eorum significationem quædam futura prædicere.

Caput VIII.—Loca S. Scripturæ Ab Hæreticis in Vituperium Matrimonii Adducta Explicat; Et Primo Verba Apostoli Romans 6:14, Ab Hæreticorum Perversa Interpretatione Vindicat.

Quoniam autem qui introducunt indifferentiam, paucas quasdam Scripturas detorquentes, titillanti suæ voluptati eas suffragari existimant; rum præcipue illam quoque: "Peccatum enim vestri non dominabitur; non estis enim sub lege, sed sub gratia;" [Romans 6:14](#) et aliquas alias hujusmodi, quarum posthæc non est rationi consentaneum ut faciam mentionem (non enim nayera instruo piraticam), age paucis eorum argumentum perfringamus. Ipse enim egregius Apostolus in verbis, quæ prædictæ dictioni subjungit, intentati criminis afferet solutionem: "Quid ergo? peccabimus, quiâ non sumus sub lege, sed sub gratia? Absit." [Romans 6:15](#) Adeo divine et prophetice e vestigio dissolvit artem voluptatis sophisticam. Non intelligunt ergo, ut videtur, quod "omnes nos oportet manifestari ante tribunal Christi, ut referat unusquisque per corpus ea quæ fecit, sire bonum, sive malum;" [2 Corinthians 5:10](#) ut quæ per corpus fecit aliquis, recipiat. "Quare si quis est in Christo, nova creatura est," nec amplius peccatis dedita: "Vetera præterierunt," vitam antiquam exuimus: "Ecce enim nova facta sunt," [2 Corinthians 5:16-17](#) castitas ex fornicatione, et continentia ex incontinentia, justitia ex injustitia. "Quæ est enim participatio justitiæ et injustitiæ? aut quæ luci cure tenebris societas? quæ est autem conventio Christo cum Belial? quæ pars est fideli cum infideli? quæ est autem consensio templo Dei cum idolis? Has ergo habentes promissiones, mundemus nos ipsos ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei." [2 Corinthians 7:1](#)

Caput IX.—Dictum Christi ad Salomen Exponit, Quod Tanquam in Vituperium Nuptiarum Prolatum Hæretici Allegabant.

Qui autem Dei creaturæ resistunt per speciosam illam continentiam, illa quoque dicunt, quæ ad Salomen dicta sunt, quorum prius meminimus: habentur autem, ut existimo, in Evangelio secundum Ægyptios. Aiunt enim ipsum dixisse Servatorem: "Veni ad dissolvendum opera feminæ;" feminæ quidem, cupiditatis; opera autem generationem et interitum. Quid ergo dixerint? Desiithæc administratio? Non dixerint: manet enim mundus in eadem ceconomia. Sed non falsum dixit Dominus; revera enim opera dissolvit cupiditatis, avaritiam, contentionem, gloriæ cupiditatem, mulierum insanum amorem, pædicatum, ingluviem, luxum et profusionem, et quæ sunt his similia. Horum autem ortus, est animæ interitus: siquidem "delictis mortui" efficimur. [Ephesians 2:5](#) Ea vero femina est intemperantia. Ortum autem et interitum creaturarum propter ipsorum naturas fieri necesse est, usque ad perfectam distinctionem et restitutionem electionis, per quam, quæ etiam sunt mundo permistæ et confusæ substantiæ, proprietati suæ restituuntur.

Unde merito cum de consummatione Logos locutus fuerat, ait Salome: "Quousque morientur homines?" Hominem autem vocat Scriptura dupliciter: et eum, qui apparet, et animam; et eum rursus, qui servatur, et eum qui non. Mors autem animæ dicitur peccatum. Quare caute et considerate respondet Dominus: "Quoadusque pepererint mulieres," hoc est quandiu operabuntur cupiditates. "Et ideo quemadmodum per unum hominem peccatum ingressum est in mundum, per peccatum quoque mors ad omnes homines pervasit, quatenus omnes peccaverunt; et regnavit mors ab Adam usque ad Moysen," [Romans 5:12-14](#) inquit Apostolus: naturali autem divinæ ceconomiae necessitate mors sequitur generationem: et corporis et animæ conjunctionem consequitur eorum dissolutio. Si est autem propter doctrinam et agnitionem generatio, restitutionis causa erit dissolutio. Quomodo autem existimatur mulier causa morris, propterea quod pariat: ita etiam dicetur dux vitæ propter eandem causam. Proinde qua, prior inchoavit transgressionem, *Vita* est appellata, [Genesis 3:20](#) propter causam successionis: et eorum, qui generantur, et qui peccant, tam justorum quam injustorum, mater est, unoquoque nostrum, seipsum justificante, vel contra inobedientem constituyente. Unde non ego quidem arbitror Apostolum abhorre vitam, quæ est in carne, cum dicit: "Sed in omni fiducia, ut semper, nunc quoque Christus magnificabitur in corpore meo, sire per vitam, sire per mortera. Mihi enim vivere Christus et mori lucrum. Si autem vivere in carne, et hoc quoque mihi fructus operis, quid eligam nescio, et coarctor ex duobus, cupiens resolveri, et esse cum Christo: multo enim melius: manere autem in carne, est magis necessarium propter vos." [Philippians 1:20-24](#) Per hæc enim, ut puto, aperte ostendit, exitus quidem e corpore perfectionem, esse in Dei dilectionem: ejus autem præ sentiae in carne, ex grato animo profectam tolerantiam, propter eos, qui salute indigent. Quid vero? non etiam ea, quæ deinceps sequuntur, ex illis, quæ dicta sunt ad Salomen, subjunguntur ei, qui quidvis potius quam quæ est ex veritate, evangelicam regulam sunt secuti? Cum ea enim dixisset: "Recte ergo feci, quæ non pepererim:" scilicet, quod generatio non esset ut oportet assumpta; excipit Dominus, dicens: "Omni herba vescere, ea autem, quæ habet amaritudinem, ne yescaris." Per hæc enim significat, esse in nostra potestate, et non esse necessarium ex prohibitione præcepti, vel continentiam, vel etiam matrimonium; et quod matrimonium creationi aliquid affert auxilii, præterea explicans. Ne quis ergo eum deliquisse existimet, qui secundum Logon matrimonium inierit, nisi existimet amaram esse filiorum educationem: contra tamen, permultis videtur esse molestissimum liberis carere. Neque amara cuiquam videatur liberorum procreatio, eo quod negotiis implicatos a divinis abstrahat. Est enim, qui vitam solitariam facile ferre non valens, expetit matrimonium: quandoquidem res grata, qua quis temperanter fruitur, et innoxia: et unusquisque nostrum eatenus sui dominus est, ut eligat, an velit liberos procreate. Intellego autem, quod aliqui quidem, qui prætextu matrimonii difficultatum ab eo abstinuerunt, non convenienter sanctæ cognitioni ad inhumanitatem et odium hominum defluerunt; et petit apud ipsos charitas; alii autem matrimonio ligati, et luxui ac voluptatibus dediti, lege quodammodo eos comitante, fuerunt, ut ait Propheta, "assimilati jumentis."

Caput X.—Verba Christi Matt. xviii. 20, Mystice Exponit.

Quinam sunt autem illi "duo et tres, qui congregantur in nomine Domini, in" quorum "medio" est Dominus? [Matthew 18:20](#) annon virum et mulierem et filium tres dicit, quoniam mulier cum viro per Deum conjungitur? Quod si accinctus quis esse velit et

expeditus, non volens procreate liberos, propter eam, quæ est in procreandis liberis, molestiam et occupationem, "maneant," inquit Apostolus, absque uxore "ut ego." [1 Corinthians 7:7](#) Quia vero effatum Domini exponunt, ac si dixisset, cure pluribus quidera esse Creatorem ac præ sidem generationis Deum; cum uno autem, nempe electo, Servatorem, qui alterius, boni scilicet, Dei Filius sit. Hoc autem non ira habet: sed est quidem etiam cure iis, qui honeste ac moderate in matrimonio versati sunt, et liberos susceperunt, Deus per Filium: est autem etiam cure eo, qui secundum Logon, seu rationem, fuit continens, idem Dens. Fuerint autem aliter quoque tres quidera, ira, cupiditas, et ratio: caro antra at anima et spiritus, alia ratione. Forte antra et vocationem et electionem secundam, et tertium genus, quod in primo honore collocatur, innuit trias prius dicta: cum quibus est, quæ omnia considerat, Dei potestas, absque divisione cadens in divisionem. Qui ergo animæ naturalibus, ita ut oportet, utitur operationibus, desiderat quidem ea, quæ sunt convenientia, odio autem habet ea, quæ lædunt, sicut jubent mandata: "Benedices" enim, inquit, "benedicenti, et maledices maledicenti." Quando autem his, ira scilicet et cupiditate, superior factus, et creaturæ amore vere affectus propter eum, qui est Deus et effector omnium, gnostice vitam instituerit, et Salvatori similis evadens, facilem temperantiæ habitum acquisiverit, et cognitionem, fidem, ac dilectionem conjunxerit, simplici hac in parte iudicio utens, et vere spiritalis factus, nec earum quæ ex ira et cupiditate procedunt, cogitationum omnino capax, ad Domini imaginem ab ipso artifice efficitur homo perfectus, is sane dignus jam est, qui frater a Domino nominetur, is simul est amicus et filius. Sic ergo "duo et tres" in eodem "congregantur," nempe in homine gnosrico. Poterit etiam multorum quoque concordia ex tribus æstimata, cum quibus est Dominus, significare unam Ecclesiam, unum hominem, genus unum. Annon cum uno quidem Judæo erat Dominus, cum legera tulit: at prophetans, et Jeremiam mittens Babylonem, quinetiam eos qui erant ex gentibus vocans per prophetiam, congregavit duos populos: tertius autem est unus, qui ex duobus "creatur in riorum hominem, quo inambulat et inhabitat" in ipsa Ecclesia? Et lex simul et prophetæ, una cum Evangelio, in nomine Christi congregantur in unam cognitionem. Qui ergo propter odium uxorem non ducunt, vel propter concupiscentiam carne indifferenter abutuntur, non sunt in numero illorum qui servantur, cum quibus est Dominus.

Caput XI.—Legis Et Christi Mandatum de Non Concupiscendo Exponit.

His sic ostensis, age Scripturas, quæ adversantur sophistis hæreticis, jam adducamus, et regulam continentiae secundum logon seu rationem observandam declaremus. Qui vero intelligit, quæ Scriptura cuique hæresi contraria sit, cum tempestive adhibendo refutabit eos, qui dogmata mandatis contraria fingunt. Atque ut ab alto rem repetamus, lex quidem, sicut prius diximus, illud, "Non concupisces uxorem proximi tui," [Exodus 20:17](#) prius exclamavit ante conjunctam Domini in Novo Testamento vocem, quæ dicit ex sua ipsius persona: "Audivistis legem præcipientem: Non mœchaberis. Ego autem dico: Non concupisces." [Matthew 5:27-28](#) Quod enim vellet lex viros uti moderate uxoribus, et propter solam liberorum susceptionem, ex eo clarum est, quod prohibet quidem eum, qui non habet uxorem, statim cum "captiva" habere consuetudinem. Quod si semel desideraverit, ei, cum tonsa fuerit capillos, permittere ut lugeat triginta diebus. Si autem ne sic quidem emarcescat cupiditas, tunc liberis operam dare, cum quæ dominatur impulsio, probata sit præ finito tempore consentanea rationi appetitio. Unde nullum ex

veteribus ex Scripturn ostenderis, qui cum prægñante rem habuerit: sed postquam gestavit uterum, et postquam editum fetum a lacte depulit, rursus a viris cognitas fuisse uxores. Jam hunc scopum et institutum invenies servantera Moysis patrem, cure triennium post Aaronem editum intermisisset, genuisse Moysem. Et rursus Levitica tribus, servans hanc naturæ legem a Deo traditam, aliis numero minor ingressa est in terram promissam. Non enim facile multiplicatur genus, cum viii quidera seminant, legitimo juncti matrimonio; exspectant autem non solum uteri gestationem, sed etiam a lacte depulsionem. Unde merito Moyses, quoque Judæos paulatim proveheris ad continentiam, cure "tribus diebus" [Exodus 19:20](#) deinceps consequentibus a venerea voluptate abstinuissent, jussit audire verba Dei. "Nos ergo Dei templa sumus, sicut dixit propheta: Inhabitabo in eis, et inambulabo, et ero eorum Deus, et ipsi erunt meus populus," si ex præceptis vitam instituamus, sive singuli nostrum, sire tota simul Ecclesia. "Quare egredimini e medio ipsorum, et separamini, dicit Dominus, et immundum ne tangatis; et ego vos suscipiam, et ero vobis in patrem, et vos eritis mihi in filios et filias, dicit Dominus omnipotens." Non ab iis, qui uxores duxerunt, ut aiunt, sed a gentibus, quæ adhuc vivebant in fornicatione, præterea autem a prius quoque dictis hæresibus, ut immundis et impiis, prophetice nos jubet separari. Unde etiam Paulus quoque verba dirigens ad eos, qui ierant iis, qui dicti sunt, similes: "Has ergo promissiones habete, inquit, dilecti: mundemus corda nostra ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei. [2 Corinthians 7:1](#) Zelo enim vos zelo Dei; despondi enim vos uni viro, virginem castam exhibere Christo." [2 Corinthians 11:2](#) Et Ecclesia quidem alii non jungitur matrimonio, cum sponsum hubeat: sed unusquisque nostrum habet potestatem ducendi, quamcunque velit, legitimam uxorem, in primis, inquam, nuptiis. "Vereor autem, ne sicut serpens seduxit Evam in astutia, corrumpantur sensus vestri a simplicitate, quæ in Christo est," [2 Corinthians 11:3](#) pie admodum et doctoris instar dixit Apostolus. Quocirca admirabilis quoque Petrus: "Charissimi, inquit, obsecro vos tanquam advernas et peregrinos, abstinete vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam: quoniam sic est voluntas Dei, ut bene facientes obmutescere faciatis imprudentium hominum ignorantiam; quasi liberi, et non quasi velamen habentes malitiæ libertatem, sed ut servi Dei." Similiter etiam scribit Paulus in Epistola ad Romanos: "Quimortui sumus peccato, quomodo adhuc riverunt in ipso? Quoniam veins homo nosier simul est crucifixus, ut destruat corpus peccati," usque ad illud: "Neque exhibete membra vestra, arma injustitiæ peccato." [Romans 6:13](#) Atque adeo cure in hunc locum devenerim, videor mihi non esse prætermisurus, quirt notem, quod eundem Deum per legem et prophetas et Evangelium prædicet Apostolus. Illud enim: "Non concupisces," quod scriptum est in Evangelio, legi attribuit in Epistola ad Romanos, sciens esse unum eum, qui prædicavit per legem et prophetas, Patrem, et qui per ipsum est annuntiatus. Dicit enim: "Quid dicemus? Lex estne peccatum? Absit. Sed peccatum non cognovi, nisi per legem. Concupiscentiam enim non cognovissem, nisi lex diceret: Non concupisces." [Romans 7:7](#) Quod si ii, qui sunt diversæ sententiæ, repugnantes, existiment Paulum verba sua dirigentem adversus Creatorem, dixisse ea, quæ deinceps sequuntur: "Novi enim, quod non habitat in me, hoc est, in carne mea, bonum;" [Romans 7:18](#) legant æ, quæ prius dicta sunt; et ea, quæ consequuntur. Prius enim dixit: "Sed inhabitat in me peccatum;" propter quod consentaneum erat dicere illud: "Non habitat in carne mea bonum." [Romans 7:17](#) Consequenter subjunxit: "Si autem quod nolo, hoc ego facio, non utique ego id operor, sed quod inhabitat in me

peccatum:" quod "repugnans," inquit, "legi" Dei et "mentis meæ, captivat me in lege peccati, quæ est in membris meis. Miser ego homo, quis me liberabit de corpore morris hujus?" Et rursus (nunquam enim quovis modo juvando defatigatur) non veretur veluti concludere: "Lex enim spiritus liberavit me a lege peccati et morris:" quoniam "per Filium Dens condemnavit peccatum in carne, ut justificatio legis impleatur in nobis, qui non secundum carnem ambulamus, sed secundum spiritum." Præterhæc adhuc declarans ea, quæ prius dicta sunt, exclamat: "Corpus quidem mortuo propter peccatum:" significans id non esse templum, sed sepulchrum animæ. Quando enim sanctificatum fuerit Deo, "Spiritus ejus," infert, "qui suscitavit Jesum a mortuis, habitat in vobis: qui vivificabit etiam mortalia vestra corpora, per ejus Spiritum, qui habitat in vobis." [Romans 8:10-11](#) Rursus itaque voluptuosos increpans, illa adjicit: "Prudentia enim carnis, mors; quoniam qui ex carne vivunt, ea, quæ sunt carnis, cogitant; et prudentia carnis est cum Deo gerere inimicitias; legi enim Dei non subjicitur. Qui autem sunt in carne," non ut quidam decemunt, "Deo placere non possunt," sed ut prius diximus. Deinde ut eos distinguat, dicit Ecclesiæ: "Vos autem non estis in carne sed in spiritu, si quidem spiritus Dei habitat in vobis. Si quis autem spiritum Christi non habet, is non est ejus. Si autem Christus in vobis, corpus quidem est mortuum per peccatum, spiritus autem vivus per justitiam. Debitores itaque sumus, fratres, non carni, ut secundum carnem vivamus. Si enim secundum carnem vivitis, estis morituri: si vero spiritu facta carnis mortificaveritis, vivetis. Quicumque enim spiritu Dei aguntur, ii sunt filii Dei." Et adversus nobilitatem et adversus libertatem, quæ execrabili ab iis, qui sunt diversæ sententiæ, introducit, qui de libidine gloriantur, subjungit dicens: "Non enim accepistis spiritum servitutis rursus in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba Pater;" hoc est, ad hoc accepimus, ut cognoscamus eum, quem oramus, qui est vere Pater, qui rerum omnium solus est Pater, qui ad salutem erudit et castigat at pater, et timorem minatur.

Caput XII.—Verba Apostoli , Aliaque S. Scripturæ Loca Eodem Spectantia Explicat.

Quod autem "ex consensu ad tempus orationi vacat" conjugium, doctrina est continentiae. Adjecit enim illud quidem, "ex consensu," ne quis dissolveret matrimonium; "ad tempus autem," [1 Corinthians 7:5](#) ne, dum ex necessitate exercet continentiam is, qui uxorem duxerit, labatur in peccatum, et dum suo conjugio parcit, alienum concupiscat. Qua ratione eum, qui se indecore getere existimat, quod virginem alat, recte cam dicit esse nuptum damnum. Verum unusquisque, tam is qui castitatem, delegit, quam is qui propter liberorum procreationem seipsum conjunxit matrimonio, in suo proposito firmiter debet perseverare, nec in deterius deflectere. Si enim vitæ suæ instimtum augere ac intendere porefit, majorem sibi apud Deum acquirit dignitatem, propter puram et ex ratione profectam continentiam. Si autem eam, quam elegit, regulam superaverit, in majorem deinde ad spem gloriam recidet. Habet enim sicut castitas, ira etiam matrimonium propria munera et ministeria, quæ ad Dominum pertinent, filiorum, inquam, curam gerere et uxoris. Quod enim honeste causatur is, qui est in matrimonio perfectus, est conjugii necessitudo, ut qui omnium curam ac providentiam in domo communi ostenderit. Ac proinde "episcopos," inquit, oportet constitui, qui ex domo propria toti quoque Ecclesiæ præ esse sint meditati. "Unusquisque" ergo, "in quo vocatus est" [1 Corinthians 7:24](#) opere ministerium peragat, ut liber in Christo fiat, et debitam ministerio suo mercedem accipiat.

Et rursus de lege disserens, utens allegoria: "Nam quæ sub viro est mulier," inquit, "viventi viro alligata est lege," [Romans 8:2](#) et quæ sequuntur. Et rursus: "Mulletest alligata, quandiu vivit vir ejus; sin autem mortuus fuerit, libera est ut nubat, modo in Domino. Beata est autem si sic permanserit, mea quidem sententia." [1 Corinthians 7:39-40](#) Sed in priore quidem particula, "mortificati estis," inquit, "legi," non matrimonio, "ut efficiamini vos alteri, qui excitatus est ex mortuis," [Romans 7:4](#) sponsa et Ecclesia; quam castam esse oportet, et ab iis quæ strut intus, cogitationibus, quæ sunt contrariæ veritati; et ab iis, qui tentant extrinsecus, hoc est ab iis, qui sectantur hæreses, et persuadent vobis fornicari ab uno viro, nempe omnipotenti Deo: "Ne sicut setpens decepit Evam," [2 Corinthians 11:3](#) quæ "vita" dicitur, nos quoque inducti callidis hæresium illecebris, transgrediamur mandata. Secunda autem particula statuit monogamiam: non enim, ut quidam existimarunt, mulieris cum viro alligationem, carnis cum corruptela connexionem, significari putandum est; impiorum enim hominum, qui matrimonii inventionem diabolo aperte tribuunt, opinionera reprehendit, unde in periculum venit legislator ne incessatur maledictis. Tatianum arbitror Syrum talia audere dogmata tradere. His verbis quidem certe scribit in libro *De perfectione secundum Servatorem*: Consensum quidem conjungit orationi: communio autem corruptelæ, interitus solvit interpellationem. Admodum certe circumspecte arcet per concessionem. Nam cum rursus permisit "simul convernire propter Satanam et intemperantiam," [1 Corinthians 7:5](#) pronuntiavit eum, qui est obtemperaturus, "servitutum duobus dominis:" [Matthew 6:24](#) per consensu quidem, Deo; per dissensionem autem, intemperantiæ et fornicationi et diabolo. Hæc autem dicit, Apostolum exponens. Sophistice autem eludit veritatem, per verum, falsum confirmans: intemperantiam enim et fornicationem, diabolica vitia et affectiones nos quoque confitemur; intercedit autem moderati matrimonii consensio, quæ tum ad precationem continenter deducit, tum ad procreandos liberos cum honestate conciliat. "Cognitio" quidem certe a Scriptura dictum est tempus liberorum procreationis, cum dixit: "Cognovit autem Adam Evam uxorem suam; et concepit, et peperit filium, et nominavit nomen ejus Seth: Suscitavit enim mihi Deus aliud semen pro Abel." [Genesis 4:25](#) Vides, quemnam maledictis incessant, qui honestam ac moderatam incessunt seminationem, et diabolo attribuunt generationem. Non enim simpliciter Deum dixit, qui articuli præ missione, nempe ὁ Θεός dicens, significavit eum, qui est omnipotens. Quod ab Apostolo autem subjungitur: "Et rursus simul convenite propter Satanam," [1 Corinthians 7:5](#) in eum finera dicitur, ut occasionem tollat ad alias declinandi cupiditates. Non enim penitus repellit naturæ appetitiones, qui fit ad tempus, consensus: per quem rursus inducit Apostolus conjugationera matrimonii, non ad intemperantiam et fornicationem et opus diaboli, sed ne subjugetur intemperantiæ, fornicationi, et diabolo. Distinguit autem veterem quoque hominem et novum Tatianus, sed non ut dicimus, "Veterem" quidem "virum," legem; "novum" autem, Evangelium. Assentimur ei nos quoque, sed non eo modo, quo vult ille, dissolvens legem ut alterius Dei: sed idem vir et Dominus, dum vetera renovat, non amplius concedit polygamiam (nam hanc quidem expetebat Deus, quando oportebat homines augeri et multiplicari), sed monogamiam introducit prompter liberorum procreationem et domus curam, ad quam data est mulier adjutrix: et si cui Apostolus propter intemperantiam et utionem, veniam secundi concedit matrimonii; nam hic quoque non peccat quidem ex Testamento (non est enim a lege prohibitus), non implet autem summam illam vitæ perfectionem, quæ agitur ex Evangelio. Gloriam autem sibi acquirit cœlestem, qui apud se manserit, earn, quæ est morte dissoluta, impollutam

servans conjunctionem, et grato ac lubente animo paret oeconomiae, per quam effectum est, ut divelli non possit a Domini ministerio. Sed nec eum, qui ex conjugali surgit cubili, similiter ut olim, tingi nunc quoque jubet divina per Dominum providentia: non enim necessario a liberorum abducit procreatione, qui credentes per unum baptismum ad consuetudinem omni ex parte perfectam abluit, Dominus, qui etiam multa Moysis baptismata per unum comprehendit baptismum. Proinde lex, ut per carnalem generationem nostram prae diceret regenerationera, genitali seminis facultati baptismum olim adhibuit, non vero quod ab hominis generatione abhorreret. Quod enim apparet homo generatus, hoc valet seminis dejectio. Non sunt ergo multi coitus genitales, sed matricis susceptio fatetur generationem, cum in naturae officina semen formatur in fetum. Quomodo autem vetus quidera est solum matrimonium et legis inventum, alienum autem est, quod est ex Domino, matrimonium, cum idem Deus servetur a nobis? "Non" enim "quod Deus conjunxit, homo" jure "dissolverit;" [Matthew 19:6](#) multo autem magis quae jussit Pater, servabit quoque Filius. Si autem idem simul est et legislator et evangelista, nunquam ipse secum pugnat. Vivit enim lex, cum sit spiritalis, et gnostice intelligatur: nos autem "mortui" sumus "legi per corpus Christi, ut gigneremur alteri, qui resurrexit ex mortuis," qui praedictus fuit a lege, "ut Deo fructificaremus." [Romans 7:4](#) Quare "lex quidera est sancta, et mandatum sanctum, et iustum, et bonum." [Romans 7:12](#) Mortui ergo sumus legi, hoc est, peccato, quod a lege significatur, quod ostendit, non autem generat lex, per jussionem eorum quae sunt facienda, et prohibitionera eorum quae non facienda; reprehendens subjectum peccatum, "ut appareat peccatum." Si autem peccatum est matrimonium, quod secundum legera initur, nescio quomodo quis dicet se Deum nosse, dicens Dei jussum esse peccatum. Quod si "lex sancta" est, sanctum est matrimonium. Mysterium ergo hoc ad Christum et Ecclesiam ducit Apostolus: quemadmodum "quod ex carne generatur, caro est; ita quod ex spiritu, spiritus," [John 3:6](#) non solum in pariendo, sed etiam in discendo. Jam "sancti sunt filii," [1 Corinthians 7:14](#) Deo gratiae oblectationes verborum Dominicorum, quae desponderunt animam. Sunt ergo separata fornicatio et matrimonium, quoniam a Deo longe abest diabolus. "Et vos ergo mortui estis legi per corpus Christi, ut vos gigneremini alteri, qui surrexit a mortuis." [Romans 7:4](#) Simul autem proxime exauditur, si fueritis obedientes quamdoquidem etiam ex veritate legis eidem Domino obedimus, qui praecipit eminus. Nunquid autem de ejusmodi hominibus merito aperte "dicit Spiritus, quod in posterioribus temporibus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis daemoniorum, in hypocrisi falsiloquorum, cauteriatam habentium conscientiam, et prohibentium nubere, abstinere a cibis quos Deus creavit ad participationem cum gratiarum actione fidelibus, et qui agnoverunt veritatem, quod omnis creatura Dei bona est, et nihil est rejiciendum quod sumitur cure gratiarum actione. Sanctificatur enim per verbum Dei et orationem?" Omnino igitur non est prohibendum jungi matrimonio, neque carnibus vesci, aut vinum bibere. Scriptum est enim: "Bonum est carnero non coinedere, nec vinum bibere, si quis comedat per offendiculum." [Romans 14:21](#) Et: "Bonum est manere sicut ego." [1 Corinthians 7:8](#) Sed et qui utitur, "cum gratiarum actione," [Romans 14:19](#) et qui rursus non utitur, ipse quoque "cure gratiarum actione," et cure moderata ac temperanti vivat perceptione, logo seu rationi convenienter. Et, ut in summa dicam, omnes Apostoli epistolae, quae moderationem docent et continentiam, cum et de matrimonio, et de liberorum procreatione, et de domus administratione innumerabilia praecepta contineant, nusquam honestum moderatumque matrimonium prohibuerunt aut abrogarunt: sed legis

cum Evangelio servantes convenientiam, utrumque admittunt: et eum, qui deo agendo gratias, moderate utitur matrimonio; et eum, qui, ut vult Dominus, vivit in castitate, quemadmodum "vocatus est unusquisque" inoffense et perfecte eligens. "Et erat tetra Jacob laudam supra omnem terram," inquit propheta, ipse vas spiritus gloria afficiens. Insectatur autem aliquis generationera, in earn dicens interitum cadere, eamque perire: et detorquet aliquis ad filiorum procreationem illud dictum Servatoris: "Non oportere in terra thesauros recondere, ubi tinea et ærugo demolitur;" [Matthew 6:19](#) nec erubescit his addere ea, quæ dicit propheta: "Omnes vos sicut vestimentum veterascetis, et tinea vos exedet." [Isaiah 50:9](#) Sed neque nos contradicimus Scripturæ, neque in nostra corpora cadere interitum, eaque esse fluxa, negamus. Fortasse autem iis, quos ibi alloquitur propheta, ut peccatoribus, pnedicit interitum. Servator autem de liberorum procreatione nil dixit, sed ad impertiendum ac communicandum cos hortatur, qui solum opibus abundare, egentibus autem nolebant opem ferre. Quamobrem dicit: "Operamini non cibum, qui petit; sed eum, qui manet in vitam æternam." [John 6:27](#) Similiter autem afferunt etiam illud dictum de resurrectione mortuorum: "Fili illius sæculi nec nubunt, nec nubuntur." [Luke 20:35](#) Sed hanc interrogationera et cos qui interrogant, si quis consideraverit, inveniet Dominum non reprobare matrimonium, sed remedium afferre exspectationi carnalis cupiditatis in resurrectione. Illud autem, "filiis hujus sæculi," [Luke 20:34](#) non dixit ad distinctionera alicujus alius sacculi, sed perinde ac si diceret: Qui in hoc nati sunt sæculo, cum per generationera sint filii, et gighunt et gignuntur; quoniam non absque generatione hanc quis vitam prætergreditur: sed hæc generario, quæ similem suscipit interitum, non amplius competit ei qui ab hac vita est separatus. "Unus est ergo Pater noster, qui est in cœlis:" [Matthew 23:9](#) sed is ipse quoque Pater est omnium per creationera. "Ne vocaveritis ergo, inquit, vobis patrein super terrain." [Matthew 23:9](#) Quasi diceret: Ne existimetis eum, qui carnali vos sevit satu, auctorem et causam vestræ essential, sed adjuvantem causam generationis, vel ministrum potius. Sic ergo nos rursus conversos vult effici ut pueros, eum, qui vere Pater est, agnoscentes, regeneratos per aquam, cure hæc sit alia satio in creatione. At, inquit, "Qui est cælebs, curat quæ sunt Domini; qui autem duxit uxorem, quomodo placebit uxori." Quid vero? annon licet etiam eis, qui secundum Deum placent uxori, Deo gratias agere? Annon permittitur etiam ei, qui uxorem duxit, una cam conjugio etiam esse sollicitum de iis quæ sunt Domini? Sed quemadmodum "quæ non nupsit, sollicita est de iis, quæ sunt Domini, ut sit sancta corpore et spiritu:" ita etiam quæ nupsit, et de iis, quæ sunt mariti, et de iis, quæ sunt Domini, est in Domino sollicita, ut sit sancta et corpore et spiritu. Ambæ enim sant sanctæ in Domino: hæc quidem ut uxor, ilia vero ut virgo. Ad eos autem pudore afficiendos et reprimendos, qui sunt proclives ad secundas nuptias, apte Apostolus alto quodam tono eloquitur; inquit enim: "Ecce, omne peccatum est extra corpus; qui autem fornicatur, in proprium corpus peccat." [1 Corinthians 6:18](#) Si quis autem matrimonium audet dicere fornicationem, rursus, legem et Dominum insectans, maledictis impetit. Quemadmodum enim avaritia et plura habendi cupiditas dicitur fornicatio, ut quæ adversetur sufficientiæ: et ut idololatria est ab uno in multos Dei distributio, ita fornicatio est ab uno matrimonio ad plura prolapsio. Tribus enim modis, ut diximus, fornicatio et adulterium sumifur apud Apostolum. De his dicit propheta: "Peccatis vestris venundati estis." Et rursus: "Pollutus es in terra aliena:" [Isaiah 50:1](#) conjunctionera sceleratam existimans, quæ cum alieno corpore facta est, et non cure eo, quod datur in conjugio, ad liberorum procreationem. Unde etiam Apostolus: "Volo, inquit, juniores nubere, filios

procreare, domui præ esse, nullam dare occasionem adversario maledicti gratia. Jam enim quædam diverterunt post Satanam." [1 Timothy 5:14-15](#) Quin et unius quoque uxoris virum utique admittit; seu sit presbyter, seu diaconus, seu laicus, utens matrimonio citra reprehensionem: "Servabitur autem per filiorum procreationem." [1 Timothy 3:15](#) Et rursus Servatot dicens Judæos "generationem pravam et adulteram," docet cos legem non cognovisse, ut lex vult: "sed seniorum traditionem, et hominum præcepta sequentes," adulterate legem, perinde ac si non esset data vir et dominus eorum virginitatis. Fortasse autem eos quoque innuit esse alienis mancipatos cupiditatibus, propter quas assidue quoque servientes peccatis, vendebantur alienigenis. Nam apud Judæos non erant admissæ communes mulieres: verum prohibitum erat adulterium. Qui autem dicit: "Uxorem duxi, non possum venire," [Luke 19:20](#) ad divinam cœnam, est quidera exemplum ab eos arguendos, qui propter voluptates abscedunt a divino mandato: alioquin nec qui justi fuere ante adventum, nec qui post adventum uxores duxerunt, servabuntur, etiamsi sint apostoli. Quod si illud attulerint, quod propheta quoque dicit: "Inveteravi inter omnes inimicos meos," per inimicos peccata intelligant. Unum quoddam autem est peccatum, non matrimonium, sed fornicatio: alioqui generationem quoque dicunt peccatum, et creatorera generationis.

Caput XIII.—Julii Cassiani Hæretici Verbis Respondet; Item Loco Quem Ex Evangelio Apocrypho Idem Adduxerat.

Talibus argumentis utitur quoque Julius Cassianus, qui fixit princeps sectæ Docetarum. Inopere ceete *De continentia*, vel *De castitate*, his verbis dicit: "Nec dicat aliquis, quod quoniam talia habemus membra, ut aliter figurata sit femina, aliter vero masculus: illa quidera ad suscipiendum, hic vero ad seminandum, concessam esse a Deo consuetudinem. Si enim a Deo, ad quem tendimus, essethæc constitutio, non beatos dixisset esse eunuchos; neque propheta dixisset, eos 'non esse arborem infrugiferam; [Isaiah 56:3](#) transferens ab arbore ad hominem, qui sua sponte et ex instituto se castrat tall cogitatione." Et pro impia opinione adhuc decertans, subjungit: "Quomodo autem non jure quis reprehenderit Servatorem, si nos transformavit, et ab errore liberavit, et conjunctione membrorum, et additamentorum, et pudendomm?" in hoc eadem decernens cure Tatiano: hic autem prodiit ex schola Valentini. Propterea dicit Cassianus: "Cure interrogaret Salome, quando cognoscentur, ea, de quibus interrogabat, ait Dominus: Quando pudoris indumentum conculcaveritis, et quando duo facta fuerint unum, et masculum cure femina, nec masculum nec femineum." Primum quidera, in nobis traditis quatuor Evangeliiis non habemus hoc dictum, sed in eo, quod est secundum Ægyptios. Deinde mihi videtur ignorare, iram quidera, masculam appetitionem; feminam vero, significare cupiditatem: quorum operationera pœnitentia et pudor consequuntur. Cure quis ergo neque iræneque cupiditati obsequens, quæ quidera et consuetudine et mala educatione auctæ, obumbrant et contegunt rationem, sed quæ ex iis proficiscitur exuens caliginem, et pudore affectus ex pœnitentia, spiritum animam unierit in obedientia Logi seu rationis; tunc, ut ait Paulus, "non inest in nobis nec masculus, nec femina." Recedens enim anima ab ea figura, qua discernitur masculus et femina, traducitur ad unionem, cum ea nutrum sit. Existimat autem hic vir præ clarus plus, quam par sit, Platonice, animain, cure sit ab initio divina, cupiditate effeminatam, huc venire ad generationem et interitum.

Caput XIV.—2 Cor. xi. 3, Et Eph. iv. 24, Exponit.

Jam vero vel invitum cogit Paulam generationem ex deceptione deducere, cure dicit: "Vereor autem, ne sicut serpens Evam decepit, corrupti sint sensus vestri a simplicitate, quæ est in Christo." [2 Corinthians 11:3](#) Seal certum est, Dominum quoque "venisse" ad ea, "quæ aberraverant." [Matthew 18:11-12](#) Aberraverunt autem, non ab alto repetita origine in eam, quæ hic est, generationem (est enim generatio creatura Omnipotentis, qui nunquam ex melioribus ad deteriora deduxerit animam); sed ad eos, qui sensibus seu cogitationibus aberraverant, ad nos, inquam, venit Servator: qui quidem ex nostra in præceptis inobedientia corrupti sunt, dum nimis avide voluptatem persequeremur; cum utique protoplastus noster ternpus prævenisset, et ante debitum tempus matrimonii gratiam appetiisset et aberrasset: quoniam "quicumque aspicit mulierem ad concupiscendum eam, jam mœchatus est eam" [Matthew 5:28](#) ut qui voluntatis tempus non exspectaverit. Is ipse ergo erat Dominus, qui tunc quoque damnabat cupiditatem, quæ prævenit matrimonium. Cum ergo dicit Apostolus: "Induite novum hominem, qui secundum Deum creatur," [Ephesians 4:24](#) nobis dicit, qui ab Omnipotentis voluntate effecti sumus, sicut sumus effecti. "Veterem" autem dixit, non rescipiens ad generationem et regenerationem, sed ad vitam inobedientiæ et obediendi regeneraæ. "Pelliceas" autem "tunicas" [Genesis 3:21](#) existimat Cassianus esse corpora: in quo postea et eum, et qui idem cum eo sentiunt, aberrasse ostendemus, cure de ortu hominis, iis consequenter, quæ prius dicenda sunt, aggrediemur expositionem. "Quoniam, inquit, qui a terrenis reguntur, et generant, et generantur: *Nostra autem conversatio est in cælo, ex quo etiam Salvatorem exspectamus.*" [Philippians 3:20](#) Recte ergo nos hæ quoque dicta esse scimus, quoniam ut hospites et advencta essæ peregrinantes debemus vitam instituere; qui uxorem habent, ut non habentes; qui possident, ut non possidentes; qui liberos procreant, ut mortales gignentes, ut relicturi possessiones, ut etiam sine uxore victuri, si opus sit; non cum immodico actione, et animo excelso.

Caput XV.—1 Cor. vii. 1; Luc. xiv. 26; , Explicat.

Et rursus cure dicit: "Bonum est homini uxorem non tangere, sed propter fornicationes unusquisque suam uxorem habeat;" [1 Corinthians 7:1-2](#) id veluti exponens, rursus dicit: "Ne vos tentet Satanas." [1 Corinthians 7:5](#) Non enim iis, qui continenter utuntur matrimonio propter solam liberorum procreationem, dicit, "propter intemperantiam;" sed iis, qui finem liberorum procreationis cupiunt transilire: ne, cure nimium annuerit noster adversarius, excitet appetitionem ad alienas voluptates. Fortasse autem quoniam iis, qui juste vivunt, resistit propter æmulationem, et adversus eos contendit, volens eos ad suos ordines traducere, per laboriosam continentiam eis vult præbere occasionera. Merito ergo dicit: "Melius est matrimonio jungi quam uri," [1 Corinthians 7:9](#) ut "vir reddat debitum uxori, et uxor viro, et ne frustrentur invicem" hoc divino ad generationera dato auxilio. "Qui autem, inquiunt, non oderit patrem, vel matrem, vel uxorem, vel filios, non potest meus esse discipulus." [Luke 14:26](#) Non jubet odisse proprium genus: "Honora" enim, inquit, "patrem et matrem, ut tibi bene sit:" [Exodus 20:12](#) sed ne abducaris, inquit, per appetitiones a ratione alienas, sed neque civilibus moribus conformis fias. Domus enim constat ex genere, civitates autem ex domibus; quemadmodum Paulus quoque eos, qui occupantur in matrimonio, "mundo dixit placere." [1 Corinthians 7:33](#) Rursus dicit Dominus: "Qui uxorem duxit, ne expellat; et qui non duxit, ne ducat;" [1 Corinthians 7:10-](#)

[11](#) qui ex proposito castitatis professus est uxorem non ducere maneat cælebs. Utrisque ergo idem Dominus per prophetam Isaiam convenientes dat promissiones sic dicens: "Ne dicat eunuchus: Sum lignum aridum;" hæc enim dicit Dominus eunuchis: "Si custodieritis sabbata mea, et feceritis quæ cunque prouodæcipio, dabo vobis locum meliorem filiis et filiabus." Non sola enim justificat castitas, sed nec sabbatum eunuchi, nisi fecerit mandata. Infert autem iis, qui uxorem duxerunt, et dicit: "Electi mei non laborabunt in vanum, neque procreabunt filios in execrationem, quia semen est benedictum a Domino." [Isaiah 65:23](#) Ei enim, qui secundum Logon filios procreavit et educavit, et erudit in Domino, sicut etiam ei, qui genuit per veram catechesim et institutionem, merces quædam est proposita, sicut etiam electo semini. Alii autem "execrationem" accipiunt esse ipsam liberorum procreationem, et non intelligunt adversus illos ipsos ea dicere Scripturam. Qui enim sunt vera electi Domini, non dogmata decernunt, nec filios progignunt, qui sunt ad execrationem, et hæreses. Eunuchus ergo, non qui per vim excisas habet partes, sed nec qui cælebs est, dictus est, sed qui non gignit veritatem. Lignum hic prius erat aridum; si autem Logo obedierit, et sabbata custodierit, per abinentiam a peccatis, et fecerit mandata erit honorabilior iis, qui absque recta vitæ institutione solo sermone erudiuntur. "Filioli, modicum" adhuc sum vobiscum," [John 13:33](#) inquit Magister. Quare Paulus quoque scribens ad Galatas, dicit: "Filioli mei, quos iterum parturio, donec formetur in vobis Christus." [Galatians 4:19](#) Rursus ad Corinthios scribens: "Si enim decies mille pædagogos," inquit, "habeatis in Christo, sed non multos patres. In Christo enim per Evangelium ego vos genui." [1 Corinthians 4:15](#) Propterea "non ingrediatur eunuchus in Ecclesiam Dei," [Deuteronomy 23:1](#) qui est sterilis, et non fert fructum, nec vitro institutione, nec sermone. Sed "qui se" quidem "castrarunt" ab omni peccato "propter regnum cælorum," [Matthew 19:12](#) ii sunt beati, qui a mundo jejulant.

Caput XVI.—Jer. xx. 14; Job xiv. 3; Ps. l. 5; 1 Cor. ix. 27, Exponit.

"Exsecranda" autem "dies in qua natus sum, et ut non sit optanda," [inquit Jeremias: non absolute exsecrandam dicens generationem, sed populi peccata ægre ferens et inobedientiam. Subjungit itaque: "Cur enim natus sum ut viderem labores et dolores, et in perpetuo probro fuerunt dies mei?" inquit etiam omnes, qui prædicabant veritatem, propter eorum, qui audiebant, inobedientiam, quæ rebantur ad pœnam, et veniebant in periculum. "Cur enim non fuit uterus matris meæ sepulcrum, ne viderem afflictionem Jacob et laborera generis Israël?" ait Esdras propheta. "Nullus est a sorde mundus," ait Job, "nee si sit quidera una dies vita ejus." Job 14:4-5](#) Dicant ergo nobis, ubi fornicatus est infans natus? vel quomodo sub Adæcecidit execrationem, qui nihil est operatus? Restat ergo eis, ut videtur, consequenter, ut dicant malam esse generationem, non solum corporis, sed etiam animæ, per quam existit corpus. Et quando dixit David: "In peccatis conceptus sum, et in iniquitatibus concepit me mater mea:" dicit propheticè quidem matrem Evam; sed Eva quidem fuit "mater viventium;" et si is "in peccatis fuit conceptus," at non ipse in peccato, neque vero ipse peccatum. Utrum vero quicumque etiam a peccato ad fidem convertitur, a peccandi consuetudine tanquam a "matre" converti dicatur ad "vitam," feret mihi testimonium unus ex duodecim prophetis, qui dixit: "Si dederò primogenita pro impietate fructum yenis mei, pro peccatis animæ meæ." [Micah 6:7](#) Non accusat eum, qui dixit: "Crescite et multiplicamini:" [Genesis 1:28](#) sed primos post generationera motus, quorum tempore Deum non cognoscimus, dicit

"impietates." Si quis autem ea ratione dicit malam generationem, idem eam dicat bonam, quatenus in ipso veritatem cognoscimus. "Abluamini juste, et ne peccetis. Ignorantem enim Dei quidam habent," videlicet qui peccant. "Quoniam nobis est colluctatio non adversus carnem et sanguinem, sed adversus spiritualia." [Ephesians 6:12](#) Potentes autem sunt ad tentandum "principes tenebrarum hujus mundi," et ideo datur venia. Et ideo Paulus quoque: "Corpus meum," inquit, "castigo, et in servitutem redigo; quoniam qui certat, omnia continet," hoc est, in omnibus continet, non ab omnibus abstinens, sed continenter utens iis, quæ utenda judicavit, "illi quidera ut corruptibilem coronam accipiant; nos autem ut incorruptibilem," in lucta vincentes, non autem sine pulvere coronam accipientes. Jam nonnulli quoque præferunt viduam virgini, ut qua, quam experta est, voluptatem magno animo contempserit.

Caput XVII.—Qui Nuptias Et Generationem Malas Asserunt, Et Dei Creationem Et Ipsam Evangelii Dispensationem Vituperant.

Sin autem malum est generatio, in malo blasphemi dicant fuisse Dominum qui fuit particeps generationis, in malo Virginea quæ genuit. Hei mihi! quot et quanta mala! Dei voluntatera maledictis incessunt, et mysterium creationis, dum invehuntur in generationera. Et hinc "Docesin" fingit Cassianus; hinc etiam Marcioni, et Valentino quoque est corpus animale; quoniam homo, inquit, operam dans veneri, "assimilatus est jumentis." Atqui profecto, cum libidine vere insaniens, aliena inire voluerit, tunc revera, qui talis est, efferatur: "Equi in feminas furentes facti sunt, unusquisque hinniebat ad uxorem proximi sui." [Quod si dicat serpentera, a brutis animantibus accepta consilii sui ratione, Adamo persuasisse ut cum Eva coire consentiret, tanquam alioqui, ut quidam existimant, protoplasti hac natura usuri non fuissent: rursus vituperatur creatio, ut quæ rationis expertum animantium natura homines fecerit imbecilliores, quorum exempla consecuti sunt, qui a Deo primi formati fuere. Sin autem natura quidem eos sicut bruta deduxit ad filiorum procreationem; moti autem sunt citius quam oportuit, fraude inducti, cura adhuc essent juvenes; justum quidera est Dei judicium in eos qui non exspectarunt ejus voluntatera: sancta est autem generatio, per quam mundus consistit, per quam essentia, per quara natura, per quam angeli, per quam potestates, per quam anima, per quam præcepta, per quam lex, per quam Evangelium, per quam Dei cognitio. "Et omnis caro fenum, et omnis gloria ejus quasi flos feni; et fenum quidem exsiccatur, flos autem decidit, sed verbum Domini manet," quod unxit artimam et uniit spiritui. Quomodo autem, quæ est in Ecclesia nostra, æconomia ad finem perducere potuisset absque corpore, cum etiam ipse, qui est caput Ecclesie, in carne quidem informis et specie carens vitam transiit, ut doceret nos respicere ad naturam divinæ causespicere ad naturam divinam, æinformem et incorpoream? "Arbor enim vitæ," inquit propheta, "est in bono desiderio," \[Proverbs 13:12\]\(#\) docens bona et munda desideria, quæ sunt in Domino vivente. Jam vero volunt viri cure uxore in matrimonio consuetudinem, quæ dicta est "cognitio," esse peccatum: eam quippe indicari ex esu "ligni boni et mali," \[Genesis 3:5\]\(#\) per significationem hujus vocabuli "cognovit," \[Genesis 4:1\]\(#\) quæ mandati transgressionem notat. Si autem hoc im est, veritatis quoque cognitio, est esus ligni vitæ. Potest ergo honestum ac moderatum matrimonium illius quoque ligni esse particeps. Nobis autem prius dictum est, quod licet bene et male uti matrimonio; et hoc est lignum "cognitionis,"](#)

si non transgrediamur leges matrimonii. Quid vero? annon Servator noster, sicut animam, ita etiam corpus cumvit ab affectionibus? Neque vero si esset caro inimica animæ, inimicam per sanitatis restitutionem advenus ipsam muniisset. "Hoc autem dico, fratres, quod caro et sanguis regnum Dei non possunt possidere, neque corruptio possidet incorruptionem." [1 Corinthians 15:50](#) Peccatum enim, cure sit "corruptio," non potest babere societatem cure incorruptione," quæ est justitia. "Adeo stulti," inquit, "estis? cure spiritu cœperitis, nunc came consummamin." [Galatians 3:3](#)

Caput XVIII.—Duas Extremas Opiniones Esse Vitandas: Primam Illorum Qui Creatoris Odio a Nuptiis Abstinēt; Alteram Illorum Qui Hinc Occasionem Arripiunt Nefariis Libidinibus Indulgendi.

Justitiam ergo et salutis harmoniam, quæ est veneranda firmaque, alii quidem, ut ostendimus, nimium intenderunt, blaspheme ac maledice cure quavis impietate suscipientes continentiam; cure pie liceret castitatem, quæ secundum sanam regulam instituitur, eligere; gratias quidem agendo propter datam ipsis gratiam, non habendo autem odio creatum, neque eos aspernando, qui juncti sunt matrimonio; est enim creatus mundus, creatus est etiam castitas; ambo autem agant gratias in iis, in quibus sunt collocati, si modo ea quoque norunt, in quibus sunt collocati. Alii autem effrenati se petulanter et insolenter gesserunt, revem "effecti equi in feminas insanientes, et ad proximorum suorum uxores hinnientes;" ["ut quiet ipsi contineri non possint, et proximis suis persuadeant ut dent operam voluptati;" infelicitur illas audientes Scriptum: "Quæ tibi obtigit, partem pone nobiscum, crumenam autem unam possideamus communem, et unum fiat nobis marsupium." Proverbs 1:14](#) Propter eos idem propheta dicit, nobis consulens: "Ne ambulaveris in via cum ipsis, declina pedem tuum a semitis eorum. Non enim injuste tenduntur retia pennatis. Ipsi enim, cure sint sanguinum participes, thesauros malorum sibi recondunt;" hoc est, sibi affectantes immunditiam, et proximos similia docentes, bellatores, percussores caudis suis, [Revelation 9:10](#) ait propheta, quas quidem Græci κέρκους appellant. Fuerint autem ii, quos significat prophetia, libidinosi intemperantes, qui sunt caudis suis pugnaces, tenebrarum "irreque filii," [Ephesians 2:3](#) erede polluti, manus sibi afferentes, et homicidæ propinquorum. "Expurgate ergo vetus fermentum, ut sitis novo conspersio," [1 Corinthians 5:7](#) nobis exclamat Apostolus. Et rursus, propter quosdam ejusmodi homines indignans, præcipit, "Ne conversari quidem, si quis frater nominetur vel fornicator, vel avarus, vel idololatra, vel maledicus, vel ebriosus, vel raptor; cum eo, qui est talis, ne una quidem comedere. Ego enim per legem legi mortuus sum," inquit; "ut Deo vivere, cum Christo sum crucifixus; vivo autem non amplius ego," ut vivebam per cupiditates; "vivit autem in me Christus," caste et beate per obedientiam præceptorum. Quare tune quidem in came vivebam camaliter: "quod autem nunc vivo in carne, in fide vivo Filii Dei." [Galatians 2:19-20](#) —"In viam gentium ne abieritis, et ne ingrediamini in urbem Samaritanorum," [Matthew 10:5](#) a contraria vitæ institutione nos dehortans dicit Dominus; quoniam "Iniquorum virorum mala est conversatio; et hæ sunt vitæ omnium, qui ea, quæ sunt iniqua, efficiunt." [Proverbs 1:18-19](#) —"Væ homini illi," inquit Dominus; "bonum esset ei, si non natus esset, quam ut unum ex electis meis scandalizaret. [Matthew 26:24](#) Melius esset, ut ei mola circumponeretur, et in mari demergeretur, quam ut unum ex meis perverteret. Nomen

enim Dei blasphematur propter ipsos." [Romans 2:24](#) Unde præclare Apostolus: "Scripsi," inquit, "vobis in epistola, non conversari cure fornicatoribus," [1 Corinthians 5:11](#) usque ad illud: "Corpus autem non fornicationi, sed Domino, et Dominus corpori." [1 Corinthians 6:13](#) Et quod matrimonium non dicat fornicationem, ostendit eo, quod subiungit: "An nescitis, quod qui adhæret meretrici, unum est corpus?" [1 Corinthians 6:16](#) An meretricem quis dicet virginem, priusquam nubat? "Et ne fraudetis," inquit, "vos invicem, nisi ex consensu ad tempus:" [1 Corinthians 7:5](#) per dictionem, "fraudetis," ostendens matrimonii debitum esse liberorum procreationem: quod quidem in iis, quæ præcedunt, ostendit, dicens: "Mulieri vir debitum reddat; similiter autem mulier quoque viro;" [1 Corinthians 7:3](#) post quam exsolutionem, in domo custodienda, et in ea quæ est in Christo fide, adjutrix est. Et adhuc apertius, dicens: "Iis, qui sunt juncti matrimonio, præcipio, inquit, non ego, sed Dominus, uxorem a viro non separam; sin autem separata fuerit, maneat innupta, vel viro reconcilietur; et virum uxorem non dimittere. Reliquis autem dico ego, non Dominus: Si quis frater," usque ad illud: "Nunc autem sancta est." [1 Corinthians 7:14](#) Quid autem adhæc dicunt, qui in legem invehuntur, et in matrimonium, quasi sit solum a lege concessum, non autem etiam in Novo Testamento? Quid ad has leges latas possunt dicere, qui sationem abhorrent et generationem? cure "episcopum" quoque, "qui domui recte præsit," Ecclesiæ ducem constituat; domum autem Dominicam "imius mulieris" constituat conjugium. "Omnia" ergo dicit esse "munda mundis; pollutis autem et infidelibus nihil est mundum, sed polluta est eorum et mens, et conscientia." [Titus 1:15](#) De ea autem voluptate, quæ est præter regulam: "Ne erretis," inquit; "nec fornicatores, nec idololatæ, nec adulteri, nec molles, nec masculorum concubitores, neque avari, neque fures, neque ebriosi, neque maledici, nec raptores, regnum Dei possidebunt; et nos quidem abluti sumus," qui in his eramus; qui autem in hanc tingunt intemperantiam, ex temperantia in fornicationem baptizant, voluptatibus et affectibus esse indulgendum decernentes, incontinentes ex moderatis fieri docentes, et in spe sua membrorum suorum impudentiæ affixi; ut a regno Dei abdicentur, non autem ut inscribantur, qui ad eos ventitant, efficientes; sub falso nominatæ cognitionis titulo, eam, quæ efficiat ad exteriores ducit tenebras, viam ingredientes. "Quod reliquum est, fratres, quæcunque vera, quæcunque honesta, quæcunque justa, quæcunque casta, quæcunque amabilia, quæcunque bonabilia, quæcunque ingreæ famule bonabilia, quæcunque ingredientæ; si qua virtus, et si qua laus, ea considerate; quæ et didicistis; quæ etiam accepistis et audiistis et vidistis in me, ea facite; et Deus pacis erit vobiscum." [Philippians 4:8-9](#) Et Petrus similia dicit in Epistola: "Ut fides vestra et spes sit in Deum, cure animas vestras castas effeceritis in obedientia veritatis;" [1 Peter 1:21-22](#) quasi filii obedientiæ, non configurati prioribus desideriis, quæ fuerunt in ignorantia; sed secundum eum, qui vocavit vos, sanctum, et ipsi sancti sitis in omni conversatione. Quoniam scriptum est: "Sancti eritis, quoniam ego sanctus sum." Verumtamen quæ adversus eos, qui cognitionem falso nomine simulant, necessario suscepta est a nobis disputatio; nos longius, quam par sit, abduxit, et cognitionem effecit prolixiorum. Unde tertius quoque liber Stromateus eorum, quæ sunt de vera philosophia, commentariorum, hunc finem habeat.

The Stromata (Book II)

Chapter 1. Introductory.

As Scripture has called the Greeks pilferers of the Barbarian [philosophy](#), it will next have to be considered how this may be briefly demonstrated. For we shall not only show that they have imitated and copied the marvels recorded in our books; but we shall prove, besides, that they have plagiarized and falsified (our writings being, as we have shown, older) the chief dogmas they hold, both on [faith](#) and [knowledge](#) and science, and hope and [love](#), and also on repentance and [temperance](#) and the [fear](#) of [God](#),—a whole swarm, verily, of the [virtues](#) of [truth](#).

Whatever the explication necessary on the point in hand shall demand, shall be embraced, and especially what is occult in the barbarian [philosophy](#), the department of [symbol](#) and enigma; which those who have subjected the teaching of the ancients to systematic philosophic study have affected, as being in the highest degree serviceable, nay, absolutely necessary to the [knowledge](#) of [truth](#). In addition, it will in my opinion form an appropriate sequel to defend those tenets, on account of which the Greeks assail us, making use of a few Scriptures, if perchance the Jew also may listen and be able quietly to turn from what he has [believed](#) to Him on whom he has not [believed](#). The ingenuous among the [philosophers](#) will then with propriety be taken up in a friendly exposure both of their life and of the discovery of new dogmas, not in the way of our avenging ourselves on our detractors (for that is far from being the case with those who have learned to bless those who curse, even though they needlessly discharge on us words of [blasphemy](#)), but with a view to their conversion; if by any means these adepts in wisdom may feel ashamed, being brought to their senses by barbarian demonstration; so as to be able, although late, to see clearly of what sort are the intellectual acquisitions for which they make pilgrimages over the seas. Those they have stolen are to be pointed out, that we may thereby pull down their conceit; and of those on the discovery of which through investigation they plume themselves, the refutation will be furnished. By consequence, also we must treat of what is called the curriculum of study—how far it is serviceable; and of [astrology](#), and mathematics, and magic, and sorcery. For all the Greeks boast of these as the highest sciences. "He who reproves boldly is a peacemaker." We have often said already that we have neither practiced nor do we study the expressing ourselves in pure Greek; for this suits those who seduce the multitude from the [truth](#). But [true](#) philosophic demonstration will contribute to the profit not of the listeners' tongues, but of their minds. And, in my opinion, he who is solicitous about [truth](#) ought not to frame his language with artfulness and care, but only to try to express his meaning as he best can. For those who are particular about words, and devote their time to them, miss the things. It is a feat fit for the gardener to pluck without injury the rose that is growing among the thorns; and for the craftsman to find out the pearl buried in the oyster's flesh. And they say that fowls have flesh of the most agreeable quality, when, through not being supplied with abundance of food, they pick their sustenance with difficulty, scraping with their feet. If any one, then, speculating on what is similar, wants to arrive at the [truth](#) [that is] in the numerous Greek plausibilities, like the real face beneath masks, he will hunt it out with much pains. For the power that appeared in the vision to Hermas said, "Whatever may be revealed to you, shall be revealed."

Chapter 2. The Knowledge of God Can Be Attained Only Through Faith

"Be not elated on account of your wisdom," say the Proverbs. "In all your ways acknowledge her, that she may direct your ways, and that your foot may not stumble." By these remarks he means to show that our deeds ought to be conformable to reason, and to manifest further that we ought to select and possess what is useful out of all culture. Now the ways of wisdom are various that lead right to the way of [truth](#). Faith is the way. "Your foot shall not stumble" is said with reference to some who seem to oppose the one divine administration of Providence. Whence it is added, "Be not wise in your own eyes," according to the impious ideas which revolt against the administration of [God](#). "But [fear God](#)," who alone is powerful. Whence it follows as a consequence that we are not to oppose God. The sequel especially teaches clearly, that "the [fear](#) of God is departure from [evil](#)," for it is said, "and depart from all [evil](#)." Such is the discipline of wisdom ("for whom the Lord loves He chastens"), causing pain in order to produce understanding, and restoring to peace and [immortality](#). Accordingly, the Barbarian [philosophy](#), which we follow, is in reality perfect and [true](#). And so it is said in the book of Wisdom: "For He has given me the unerring [knowledge](#) of things that exist, to [know](#) the constitution of the word," and so forth, down to "and the [virtues](#) of roots." Among all these he comprehends natural science, which treats of all the phenomena in the world of sense. And in continuation, he alludes also to intellectual objects in what he subjoins: "And what is hidden or manifest I [know](#); for Wisdom, the artificer of all things, taught me." You have, in brief, the professed aim of our [philosophy](#); and the learning of these branches, when pursued with right course of conduct, leads through Wisdom, the artificer of all things, to the Ruler of all,—a Being difficult to grasp and apprehend, ever receding and withdrawing from him who pursues. But He who is far off has—oh ineffable marvel!—come very near. "I am a God that draws near," says the Lord. He is in [essence](#) remote; "for how is it that what is begotten can have approached the Unbegotten?" But He is very near in virtue of that power which holds all things in its embrace. "Shall one do anything in secret, and I see him not?" [For the power of God is always present, in contact with us, in the exercise of inspection, of beneficence, of instruction. Whence Moses](#), persuaded that God is not to be [known](#) by human wisdom, said, "Show me Your [glory](#);" [Exodus 33:18](#) and into the thick darkness where God's voice was, pressed to enter—that is, into the inaccessible and invisible ideas respecting Existence. For God is not in darkness or in place, but above both space and time, and qualities of objects. Wherefore neither is He at any time in a part, either as containing or as contained, either by limitation or by section. "For what house will you build to Me?" says the Lord. [Isaiah 66:1](#) Nay, He has not even built one for Himself, since He cannot be contained. And though heaven be called His throne, not even thus is He contained, but He rests delighted in the creation.

It is clear, then, that the [truth](#) has been hidden from us; and if that has been already shown by one example, we shall establish it a little after by several more. How entirely worthy of approbation are they who are both willing to learn, and able, according to Solomon, "to [know](#) wisdom and instruction, and to perceive the words of wisdom, to receive knotty

words, and to perceive [true](#) righteousness," there being another [righteousness as well], not according to the [truth](#), taught by the Greek [laws](#), and by the rest of the [philosophers](#). "And to direct judgments," it is said—not those of the bench, but he means that we must preserve sound and free of [error](#) the judicial faculty which is within us—"That I may give subtlety to the simple, to the young man sense and understanding." "For the wise man," who has been persuaded to [obey](#) the commandments, "having heard these things, will become wiser" by [knowledge](#); and "the intelligent man will acquire rule, and will understand a [parable](#) and a dark word, the sayings and enigmas of the wise."

[Proverbs 1:2-6](#) For it is not spurious words which those inspired by God and those who are gained over by them adduce, nor is it snares in which the most of the sophists entangle the young, spending their time on nought [true](#). But those who possess the [Holy Spirit](#) "search the deep things of [God](#)," [1 Corinthians 2:10](#)—that is, grasp the secret that is in the prophecies. "To impart of [holy](#) things to the dogs" is forbidden, so long as they remain beasts. For never ought those who are [envious](#) and perturbed, and still infidel in conduct, shameless in barking at investigation, to dip in the divine and clear stream of the living water. "Let not the waters of your fountain overflow, and let your waters spread over your own streets." [Proverbs 5:16](#) For it is not many who understand such things as they fall in with; or [know](#) them even after learning them, though they think they do, according to the worthy Heraclitus. Does not even he seem to you to censure those who [believe](#) not? "Now my just one shall live by [faith](#)," [Habakkuk 2:4](#) the [prophet](#) said. And another [prophet](#) also says, "Unless you [believe](#), neither shall you understand." [Isaiah 7:9](#) For how ever could the [soul](#) admit the transcendental [contemplation](#) of such themes, while unbelief respecting what was to be learned struggled within? But [faith](#), which the Greeks disparage, deeming it futile and barbarous, is a [voluntary](#) preconception, the assent of [piety](#)—"the subject of things hoped for, the evidence of things not seen," according to the divine apostle. "For hereby," pre-eminently, "the elders obtained a good report. But without [faith](#) it is impossible to please God." Others have defined [faith](#) to be a uniting assent to an unseen object, as certainly the [proof](#) of an unknown thing is an evident assent. If then it be choice, being desirous of something, the desire is in this instance intellectual. And since choice is the beginning of action, [faith](#) is discovered to be the beginning of action, being the foundation of rational choice in the case of any one who exhibits to himself the previous demonstration through [faith](#). Voluntarily to follow what is useful, is the first principle of understanding. Unswerving choice, then, gives considerable momentum in the direction of [knowledge](#). The exercise of [faith](#) directly becomes [knowledge](#), reposing on a sure foundation. Knowledge, accordingly, is defined by the sons of the [philosophers](#) as a habit, which cannot be overthrown by reason. Is there any other [true](#) condition such as this, except [piety](#), of which alone the Word is teacher? I think not. Theophrastus says that sensation is the root of [faith](#). For from it the rudimentary principles extend to the reason that is in us, and the understanding. He who [believes](#) then the [divine Scriptures](#) with sure judgment, receives in the voice of [God](#), who bestowed the [Scripture](#), a demonstration that cannot be impugned. Faith, then, is not established by demonstration. "Blessed therefore those who, not having seen, yet have [believed](#)." The Siren's songs, exhibiting a power above human, fascinated those that came near, conciliating them, almost against their will, to the reception of what was said.

Chapter 3. Faith Not a Product of Nature

Now the followers of [Basilides](#) regard [faith](#) as natural, as they also refer it to choice, [representing it] as finding ideas by intellectual comprehension without demonstration; while the followers of [Valentinus](#) assign [faith](#) to us, the simple, but will have it that [knowledge](#) springs up in their own selves (who are saved by nature) through the advantage of a germ of superior excellence, saying that it is as far removed from [faith](#) as the spiritual is from the animal. Further, the followers of [Basilides](#) say that [faith](#) as well as choice is proper according to every interval; and that in consequence of the supramundane selection mundane [faith](#) accompanies all nature, and that the free gift of [faith](#) is conformable to the hope of each. Faith, then, is no longer the direct result of free choice, if it is a natural advantage.

Nor will he who has not [believed](#), not being the author [of his unbelief], meet with a due recompense; and he that has [believed](#) is not the [cause](#) [of his belief]. And the entire peculiarity and difference of belief and unbelief will not fall under either praise or censure, if we reflect rightly, since there attaches to it the antecedent natural necessity proceeding from the Almighty. And if we are pulled like inanimate things by the puppet-strings of natural powers, willingness and unwillingness, and impulse, which is the antecedent of both, are mere redundancies. And for my part, I am utterly incapable of conceiving such an animal as has its appetencies, which are moved by external causes, under the dominion of necessity. And what place is there any longer for the repentance of him who was once an unbeliever, through which comes forgiveness of [sins](#)? So that neither is [baptism](#) rational, nor the blessed seal, nor the [Son](#), nor the Father. But [God](#), as I think, turns out to be the distribution to men of natural powers, which has not as the foundation of [salvation](#) [voluntary](#) [faith](#).

Chapter 4. Faith the Foundation of All Knowledge

But we, who have heard by the [Scriptures](#) that self-determining choice and refusal have been given by the Lord to [men](#), rest in the infallible criterion of [faith](#), manifesting a willing spirit, since we have chosen life and [believe](#) God through His voice. And he who has [believed](#) the Word [knows](#) the matter to be [true](#); for the Word is [truth](#). But he who has disbelieved Him that speaks, has disbelieved God.

"By [faith](#) we understand that the worlds were framed by the word of [God](#), so that what is seen was not made of things which appear," says the apostle. "By [faith](#) Abel offered to God a fuller [sacrifice](#) than Cain, by which he received testimony that he was righteous, God giving testimony to him respecting his gifts; and by it he, being dead, yet speaks," and so forth, down to "than enjoy the pleasures of [sin](#) for a season." Faith having, therefore, justified these before the law, made them heirs of the divine promise. Why then should I review and adduce any further testimonies of [faith](#) from the history in our hands? "For the time would fail me were I to tell of Gideon, Barak, Samson, Jephtha, David, and Samuel, and the [prophets](#)," and what follows. [Hebrews 11:32](#) Now, inasmuch as there are four things in which the [truth](#) resides—Sensation, Understanding, Knowledge, Opinion,—intellectual apprehension is first in the order of nature; but in our case, and in relation to ourselves, Sensation is first, and of Sensation and Understanding the [essence](#) of Knowledge is formed; and evidence is common to Understanding and Sensation. Well,

Sensation is the ladder to Knowledge; while Faith, advancing over the pathway of the objects of sense, leaves Opinion behind, and speeds to things free of deception, and reposes in the [truth](#).

Should one say that Knowledge is founded on demonstration by a process of reasoning, let him hear that first principles are incapable of demonstration; for they are [known](#) neither by art nor sagacity. For the latter is conversant about objects that are susceptible of change, while the former is practical solely, and not theoretical. Hence it is thought that the first [cause](#) of the [universe](#) can be apprehended by [faith](#) alone. For all [knowledge](#) is capable of being taught; and what is capable of being taught is founded on what is [known](#) before. But the first [cause](#) of the [universe](#) was not previously [known](#) to the Greeks; neither, accordingly, to Thales, who came to the conclusion that water was the first [cause](#); nor to the other natural [philosophers](#) who succeeded him, since it was Anaxagoras who was the first who assigned to Mind the supremacy over material things. But not even he preserved the dignity suited to the efficient [cause](#), describing as he did certain silly vortices, together with the inertia and even foolishness of Mind. Wherefore also the Word says, "Call no man master on earth." [Matthew 23:9](#) For [knowledge](#) is a state of mind that results from demonstration; but [faith](#) is a [grace](#) which from what is indemonstrable conducts to what is universal and simple, what is neither with matter, nor matter, nor under matter. But those who [believe](#) not, as to be expected, drag all down from heaven, and the region of the invisible, to earth, "absolutely grasping with their hands rocks and oaks," according to [Plato](#). For, clinging to all such things, they asseverate that that alone exists which can be touched and handled, defining body and [essence](#) to be identical: disputing against themselves, they very piously defend the [existence](#) of certain intellectual and bodiless forms descending somewhere from above from the invisible world, vehemently maintaining that there is a [true essence](#). "Lo, I make new things," says the Word, "which eye has not seen, nor ear heard, nor has it entered into the heart of man." [Isaiah 64:4](#); [1 Corinthians 2:9](#) With a new eye, a new ear, a new heart, whatever can be seen and heard is to be apprehended, by the [faith](#) and understanding of the [disciples](#) of the Lord, who speak, hear, and act spiritually. For there is genuine coin, and other that is spurious; which no less deceives unprofessionals, that it does not the money-changers; who [know](#) through having learned how to separate and distinguish what has a false stamp from what is genuine. So the money-changer only says to the unprofessional man that the coin is counterfeit. But the reason why, only the banker's apprentice, and he that is trained to this department, learns.

Now Aristotle says that the judgment which follows [knowledge](#) is in [truth](#) [faith](#). Accordingly, [faith](#) is something superior to [knowledge](#), and is its criterion. Conjecture, which is only a feeble supposition, counterfeits [faith](#); as the flatterer counterfeits a friend, and the wolf the dog. And as the workman sees that by learning certain things he becomes an artificer, and the helmsman by being instructed in the art will be able to steer; he does not regard the mere wishing to become excellent and good enough, but he must learn it by the exercise of [obedience](#). But to [obey](#) the Word, whom we call Instructor, is to [believe](#) Him, going against Him in nothing. For how can we take up a position of hostility to God? Knowledge, accordingly, is characterized by [faith](#); and [faith](#), by a kind of divine mutual and reciprocal correspondence, becomes characterized by [knowledge](#).

[Epicurus](#), too, who very greatly preferred pleasure to [truth](#), supposes [faith](#) to be a preconception of the mind; and defines preconception to be a grasping at something evident, and at the clear understanding of the thing; and asserts that, without preconception, no one can either inquire, or [doubt](#), or judge, or even argue. How can one, without a preconceived idea of what he is aiming after, learn about that which is the subject of his investigation? He, again, who has learned has already turned his preconception into comprehension. And if he who learns, learns not without a preconceived idea which takes in what is expressed, that man has ears to hear the [truth](#). And [happy](#) is the man that speaks to the ears of those who hear; as [happy](#) certainly also is he who is a child of [obedience](#). Now to hear is to understand. If, then, [faith](#) is nothing else than a preconception of the mind in regard to what is the subject of discourse, and [obedience](#) is so called, and understanding and persuasion; no one shall learn anything without [faith](#), since no one [learns anything] without preconception. Consequently there is a more ample demonstration of the complete [truth](#) of what was spoken by the [prophet](#), "Unless you [believe](#), neither will you understand." Paraphrasing this oracle, Heraclitus of Ephesus says, "If a man hope not, he will not find that which is not hoped for, seeing it is inscrutable and inaccessible." [Plato](#) the [philosopher](#), also, in *The Laws*, says, "that he who would be blessed and [happy](#), must be straight from the beginning a partaker of the [truth](#), so as to live [true](#) for as long a period as possible; for he is a man of [faith](#). But the unbeliever is one to whom [voluntary falsehood](#) is agreeable; and the man to whom involuntary [falsehood](#) is agreeable is senseless; neither of which is desirable. For he who is devoid of friendliness, is faithless and [ignorant](#)." And does he not enigmatically say in *Euthydemus*, that this is "the regal wisdom"? In *The Statesman* he says expressly, "So that the [knowledge](#) of the [true](#) king is kingly; and he who possesses it, whether a prince or private person, shall by all means, in consequence of this act, be rightly styled royal." Now those who have [believed](#) in Christ both are and are called Chrestoi (good), as those who are cared for by the [true](#) king are kingly. For as the wise are wise by their wisdom, and those observant of law are so by the law; so also those who belong to Christ the King are kings, and those that are Christ's [Christians](#). Then, in continuation, he adds clearly, "What is right will turn out to be lawful, law being in its nature right reason, and not found in writings or elsewhere." And the stranger of Elea pronounces the kingly and statesmanlike man "a living law." Such is he who fulfils the law, "doing the [will](#) of the [Father](#)," [Matthew 21:31](#) inscribed on a lofty pillar, and set as an example of divine [virtue](#) to all who possess the power of seeing. The Greeks are acquainted with the staves of the Ephori at Lacedæmon, inscribed with the law on wood. But my law, as was said above, is both royal and living; and it is right reason. "Law, which is king of all—of mortals and immortals," as the Bæotian Pindar sings. For Speusippus, in the first book against Cleophon, seems to write like [Plato](#) on this wise: "For if royalty be a good thing, and the wise man the only king and ruler, the law, which is right reason, is [good](#);" which is the case. The [Stoics](#) teach what is in conformity with this, assigning kingship, [priesthood](#), [prophecy](#), legislation, riches, [true](#) beauty, noble birth, freedom, to the wise man alone. But that he is exceedingly difficult to find, is confessed even by them.

Chapter 5. He Proves by Several Examples that the Greeks Drew from the Sacred Writers

Accordingly all those above-mentioned dogmas appear to have been transmitted from [Moses](#) the great to the Greeks. That all things belong to the wise man, is taught in these words: "And because God has showed me mercy, I have all things." And that he is beloved of [God](#), God intimates when He says, "The God of [Abraham](#), the [God](#) of Isaac, the [God](#) of Jacob." [Exodus 3:16](#) For the first is found to have been expressly called "friend;" [James 2:23](#) and the second is shown to have received a new name, signifying "he that sees [God](#);" while Isaac, God in a figure selected for Himself as a [consecrated sacrifice](#), to be a type to us of the economy of [salvation](#).

Now among the Greeks, Minos the king of nine years' reign, and familiar friend of Zeus, is celebrated in song; they having heard how once God conversed with [Moses](#), "as one speaking with his friend." [Exodus 33:11](#) [Moses](#), then, was a sage, king, legislator. But our Saviour surpasses all [human nature](#). He is so lovely, as to be alone loved by us, whose hearts are set on the [true](#) beauty, for "He was the [true](#) light." [John 1:9](#) He is shown to be a King, as such hailed by unsophisticated children and by the unbelieving and [ignorant Jews](#), and heralded by the [prophets](#). So rich is He, that He despised the whole earth, and the gold above and beneath it, with all [glory](#), when given to Him by the adversary. What need is there to say that He is the only High Priest, who alone possesses the [knowledge](#) of the worship of God? He is [Melchizedek](#), "King of peace," [Hebrews 7:2](#) the most fit of all to head the race of men. A legislator too, inasmuch as He gave the law by the mouth of the [prophets](#), enjoining and teaching most distinctly what things are to be done, and what not. Who of nobler lineage than He whose only Father is God? Come, then, let us produce [Plato](#) assenting to those very dogmas. The wise man he calls rich in the *Phædrus*, when he says, "O dear Pan, and whatever other gods are here, grant me to become fair within; and whatever external things I have, let them be agreeable to what is within. I would reckon the wise man rich." And the Athenian stranger, finding fault with those who think that those who have many possessions are rich, speaks thus: "For the very rich to be also good is impossible—those, I mean, whom the multitude count rich. Those they call rich, who, among a few men, are owners of the possessions worth most money; which any bad man may possess." "The whole world of [wealth](#) belongs to the believer," Solomon says, "but not a penny to the unbeliever." Much more, then, is the [Scripture](#) to be [believed](#) which says, "It is easier for a camel to go through the eye of a needle, than for a rich man" [Matthew 19:24](#) to lead a philosophic life. But, on the other hand, it blesses "the poor;" [Matthew 5:3](#) as [Plato](#) understood when he said, "It is not the diminishing of one's resources, but the augmenting of insatiableness, that is to be considered poverty; for it is not slender means that ever constitutes poverty, but insatiableness, from which the [good](#) man being free, will also be rich." And in Alcibiades he calls [vice](#) a servile thing, and [virtue](#) the attribute of freemen. "Take away from you the heavy yoke, and take up the easy one," [Matthew 11:28-30](#) says the [Scripture](#); as also the poets call [[vice](#)] a slavish yoke. And the expression, "You have sold yourselves to your [sins](#)," agrees with what is said above: "Every one, then, who commits [sin](#) is a slave; and the slave abides not in the house for ever. But if the Son shall make you free, then shall you be free, and the [truth](#) shall make you free." [John 8:32-36](#)

And again, that the wise man is beautiful, the Athenian stranger asserts, in the same way as if one were to affirm that certain [persons](#) were just, even should they happen to be ugly

in their [persons](#). And in speaking thus with respect to eminent rectitude of character, no one who should assert them to be on this account beautiful would be thought to speak extravagantly. And "His appearance was inferior to all the Sons of [men](#)," [prophecy](#) predicted.

[Plato](#), moreover, has called the wise man a king, in *The Statesman*. The remark is quoted above.

These points being demonstrated, let us recur again to our discourse on [faith](#). Well, with the fullest demonstration, [Plato](#) proves, that there is need of [faith](#) everywhere, celebrating peace at the same time: "For no man will ever be trusty and sound in seditions without entire [virtue](#). There are numbers of mercenaries full of fight, and willing to die in [war](#); but, with a very few exceptions, the most of them are desperadoes and villains, insolent and senseless." If these observations are right, "every legislator who is even of slight use, will, in making his [laws](#), have an eye to the greatest [virtue](#). Such is fidelity," which we need at all times, both in peace and in [war](#), and in all the rest of our life, for it appears to embrace the other [virtues](#). "But the best thing is neither [war](#) nor sedition, for the necessity of these is to be deprecated. But peace with one another and kindly feeling are what is best." From these remarks the greatest [prayer](#) evidently is to have peace, according to [Plato](#). And [faith](#) is the greatest mother of the [virtues](#). Accordingly it is rightly said in Solomon, "Wisdom is in the mouth of the [faithful](#). [Sirach 15:10](#) Since also Xenocrates, in his book on "Intelligence," says "that wisdom is the [knowledge](#) of first causes and of intellectual [essence](#)." He considers intelligence as twofold, practical and theoretical, which latter is human wisdom. Consequently wisdom is intelligence, but all intelligence is not wisdom. And it has been shown, that the [knowledge](#) of the first [cause](#) of the [universe](#) is of [faith](#), but is not demonstration. For it were strange that the followers of the Samian Pythagoras, rejecting demonstrations of subjects of question, should regard the bare ipse dixit as ground of belief; and that this expression alone sufficed for the confirmation of what they heard, while those devoted to the [contemplation](#) of the [truth](#), presuming to disbelieve the trustworthy Teacher, God the only Saviour, should demand of Him tests of His utterances. But He says, "He that has ears to hear, let him hear." And who is he? Let Epicharmus say:—

"Mind sees, mind hears; all besides is deaf and blind."

Rating some as unbelievers, Heraclitus says, "Not [knowing](#) how to hear or to speak;" aided doubtless by Solomon, who says, "If you [love](#) to hear, you shall comprehend; and if you incline your ear, you shall be wise." [Sirach 6:33](#)

Chapter 6. The Excellence and Utility of Faith

"Lord, who has [believed](#) our report?" [Isaiah 53:1](#) Isaiah says. For "[faith](#) comes by hearing, and hearing by the word of [God](#)," says the apostle. "How then shall they call on Him in whom they have not [believed](#)? And how shall they [believe](#) in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of those that publish glad

tidings of [good](#) things." You see how he brings [faith](#) by hearing, and the preaching of the [apostles](#), up to the word of the Lord, and to the [Son of God](#). We do not yet understand the word of the Lord to be demonstration.

As, then, playing at ball not only depends on one throwing the ball skilfully, but it requires besides one to catch it dexterously, that the game may be gone through according to the rules for ball; so also is it the case that teaching is reliable when [faith](#) on the part of those who hear, being, so to speak, a sort of natural art, contributes to the process of learning. So also the earth co-operates, through its productive power, being fit for the sowing of the seed. For there is no good of the very best instruction without the exercise of the receptive faculty on the part of the learner, not even of [prophecy](#), when there is the absence of docility on the part of those who hear. For dry twigs, being ready to receive the power of fire, are kindled with great ease; and the far-famed stone attracts steel through affinity, as the amber tear-drop draws to itself twigs, and the lump sets chaff in motion. And the substances attracted [obey](#) them, influenced by a subtle spirit, not as a [cause](#), but as a concurring [cause](#).

There being then a twofold species of [vice](#)—that characterized by craft and stealth, and that which leads and drives with [violence](#)—the divine Word cries, calling all together; [knowing](#) perfectly well those that will not [obey](#); notwithstanding then since to [obey](#) or not is in our own power, provided we have not the excuse of [ignorance](#) to adduce. He makes a just call, and demands of each according to his strength. For some are able as well as willing, having reached this point through practice and being purified; while others, if they are not yet able, already have the will. Now to will is the act of the [soul](#), but to do is not without the body. Nor are actions estimated by their issue alone; but they are judged also according to the element of free choice in each,—if he chose easily, if he repented of his [sins](#), if he reflected on his failures and repented ([μετ῔νῳ](#)), which is ([μετὰ ταῦτα ὔνῳ](#)) "afterwards [knew](#)." For repentance is a tardy [knowledge](#), and primitive innocence is [knowledge](#). Repentance, then, is an effect of [faith](#). For unless a [man](#) [believe](#) that to which he was addicted to be [sin](#), he will not abandon it; and if he do not [believe](#) punishment to be impending over the transgressor, and [salvation](#) to be the portion of him who lives according to the commandments, he will not reform.

Hope, too, is based on [faith](#). Accordingly the followers of [Basilides](#) define [faith](#) to be, the assent of the [soul](#) to any of those things, that do not affect the senses through not being present. And hope is the expectation of the possession of good. Necessarily, then, is expectation founded on [faith](#). Now he is faithful who keeps inviolably what is entrusted to him; and we are entrusted with the utterances respecting God and the divine words, the commands along with the execution of the injunctions. This is the faithful servant, who is praised by the Lord. And when it is said, "[God](#) is faithful," it is intimated that He is worthy to be [believed](#) when declaring anything. Now His Word declares; and "[God](#)" Himself is "faithful." How, then, if to [believe](#) is to suppose, do the [philosophers](#) think that what proceeds from themselves is sure? For the [voluntary](#) assent to a preceding demonstration is not supposition, but it is assent to something sure. Who is more powerful than God? Now unbelief is the feeble negative supposition of one opposed to Him: as incredulity is a condition which admits [faith](#) with difficulty. Faith is the

[voluntary](#) supposition and anticipation of pre-comprehension. Expectation is an opinion about the future, and expectation about other things is opinion about uncertainty. Confidence is a strong judgment about a thing. Wherefore we [believe](#) Him in whom we have confidence unto divine [glory](#) and [salvation](#). And we confide in Him, who is God alone, whom we [know](#), that those things nobly promised to us, and for this end benevolently created and bestowed by Him on us, will not fail.

Benevolence is the wishing of [good](#) things to another for his sake. For He needs nothing; and the beneficence and benignity which flow from the Lord terminate in us, being divine benevolence, and benevolence resulting in beneficence. And if to [Abraham](#) on his believing it was counted for righteousness; and if we are the seed of [Abraham](#), then we must also [believe](#) through hearing. For we are [Israelites](#), who are convinced not by signs, but by hearing. Wherefore it is said, "Rejoice, O barren, that barest not; break forth and cry, you that did not travail with child: for more are the children of the desolate than of her who has an husband." [Isaiah 54:1](#) "You have lived for the fence of the people, your children were [blessed](#) in the tents of their fathers." And if the same mansions are promised by [prophecy](#) to us and to the patriarchs, the [God](#) of both the covenants is shown to be one. Accordingly it is added more clearly, "You have inherited the covenant of [Israel](#)," speaking to those called from among the [nations](#), that were once barren, being formerly destitute of this husband, who is the Word,—desolate formerly,—of the bridegroom. "Now the just shall live by [faith](#)," which is according to the covenant and the commandments; since these, which are two in name and time, given in accordance with the [divine] economy—being in power one—the old and the new, are dispensed through the Son by one God. As the apostle also says in the Epistle to the Romans, "For therein is the righteousness of God revealed from [faith](#) to [faith](#)," teaching the one [salvation](#) which from [prophecy](#) to the [Gospel](#) is perfected by one and the same Lord. "This charge," he says, "I commit to you, son Timothy, according to the prophecies which went before on you, that you by them might [war](#) the good warfare; holding [faith](#), and a good [conscience](#); which some having put away concerning [faith](#) have made shipwreck," [1 Timothy 1:18-19](#) because they defiled by unbelief the [conscience](#) that comes from [God](#). Accordingly, [faith](#) may not, any more, with reason, be disparaged in an offhand way, as simple and vulgar, appertaining to anybody. For, if it were a mere [human](#) habit, as the Greeks supposed, it would have been extinguished. But if it grow, and there be no place where it is not; then I affirm, that [faith](#), whether founded in [love](#), or in [fear](#), as its disparagers assert, is something divine; which is neither rent asunder by other mundane friendship, nor dissolved by the presence of [fear](#). For [love](#), on account of its friendly alliance with [faith](#), makes men [believers](#); and [faith](#), which is the foundation of [love](#), in its turn introduces the doing of good; since also [fear](#), the pædagogus of the law, is [believed](#) to be [fear](#) by those, by whom it is [believed](#). For, if its [existence](#) is shown in its working, it is yet [believed](#) when about to do and threatening, and when not working and present; and being [believed](#) to exist, it does not itself generate [faith](#), but is by [faith](#) tested and [proved](#) trustworthy. Such a change, then, from unbelief to [faith](#)—and to trust in hope and [fear](#), is divine. And, in [truth](#), [faith](#) is discovered, by us, to be the first movement towards [salvation](#); after which [fear](#), and hope, and repentance, advancing in company with [temperance](#) and patience, lead us to [love](#) and [knowledge](#). Rightly, therefore, the Apostle Barnabas says, "From the portion I have received I have done my diligence to send by little and little to you; that

along with your [faith](#) you may also have perfect [knowledge](#). Fear and patience are then helpers of your [faith](#); and our allies are long-suffering and [temperance](#). These, then," he says, "in what respects the Lord, continuing in purity, there [rejoice](#) along with them, wisdom, understanding, intelligence, [knowledge](#)." The fore-mentioned [virtues](#) being, then, the elements of [knowledge](#); the result is that [faith](#) is more elementary, being as necessary to the [Gnostic](#), as respiration to him that lives in this world is to life. And as without the four elements it is not possible to live, so neither can [knowledge](#) be attained without [faith](#). It is then the support of [truth](#).

Chapter 7. The Utility of Fear. Objections Answered

Those, who denounce [fear](#), assail the law; and if the law, plainly also [God](#), who gave the law. For these three elements are of necessity presented in the subject on hand: the ruler, his administration, and the ruled. If, then, according to hypothesis, they abolish the law; then, by necessary consequence, each one who is led by [lust](#), courting pleasure, must neglect what is right and despise the Deity, and fearlessly indulge in impiety and [injustice](#) together, having dashed away from the [truth](#).

Yea, say they, [fear](#) is an irrational aberration, and perturbation of mind. What do you say? And how can this definition be any longer maintained, seeing the commandment is given me by the Word? But the commandment forbids, hanging [fear](#) over the head of those who have incurred admonition for their discipline.

Fear is not then irrational. It is therefore rational. How could it be otherwise, exhorting as it does, You shall not kill, You shall not commit [adultery](#), You shall not steal, Than shall not bear false [witness](#)? But if they will quibble about the names, let the [philosophers](#) term the [fear](#) of the law, cautious [fear](#), ([εὐλάβεια](#)) which is a shunning ([ἔκκλισις](#)) agreeable to reason. Such Critolaus of Phaselis not inaptly called fighters about names ([ὀνοματομάχοι](#)). The commandment, then, has already appeared fair and lovely even in the highest degree, when conceived under a change of name. Cautious [fear](#) ([εὐλάβεια](#)) is therefore shown to be reasonable, being the shunning of what hurts; from which arises repentance for previous [sins](#). "For the [fear](#) of the Lord is the beginning of wisdom; good understanding is to all that do it." He calls wisdom a doing, which is the [fear](#) of the Lord paving the way for wisdom. But if the law produces [fear](#), the [knowledge](#) of the law is the beginning of wisdom; and a man is not wise without law. Therefore those who reject the law are unwise; and in consequence they are reckoned godless ([ἄθεοι](#)). Now instruction is the beginning of wisdom. "But the ungodly despise wisdom and instruction," [Proverbs 1:7](#) says the [Scripture](#).

Let us see what terrors the law announces. If it is the things which hold an intermediate place between [virtue](#) and [vice](#), such as poverty, disease, obscurity, and [humble](#) birth, and the like, these things civil [laws](#) hold forth, and are praised for so doing. And those of the Peripatetic school, who introduce three kinds of [good](#) things, and think that their opposites are [evil](#), this opinion suits. But the law given to us enjoins us to shun what are in reality bad things—[adultery](#), uncleanness, pæderasty, [ignorance](#), [wickedness](#), [soul](#)-disease, death (not that which severs the [soul](#) from the body, but that which severs the

soul from truth). For these are vices in reality, and the workings that proceed from them are dreadful and terrible. "For not unjustly," say the divine oracles, "are the nets spread for birds; for they who are accomplices in blood treasure up evils to themselves." How, then, is the law still said to be not good by certain heresies that clamorously appeal to the apostle, who says, "For by the law is the knowledge of sin?" [Romans 3:20](#) To whom we say, The law did not cause, but showed sin. For, enjoining what is to be done, it reprehended what ought not to be done. And it is the part of the good to teach what is salutary, and to point out what is deleterious; and to counsel the practice of the one, and to command to shun the other. Now the apostle, whom they do not comprehend, said that by the law the knowledge of sin was manifested, not that from it it derived its existence. And how can the law be not good, which trains, which is given as the instructor ([παιδαγωγός](#)) to Christ, [Galatians 3:24](#) that being corrected by fear, in the way of discipline, in order to the attainment of the perfection which is by Christ? "I will not," it is said, "the death of the sinner, as his repentance." Now the commandment works repentance; inasmuch as it deters from what ought not to be done, and enjoins good deeds. By ignorance he means, in my opinion, death. "And he that is near the Lord is full of stripes." [Judith 8:27](#) Plainly, he, that draws near to knowledge, has the benefit of perils, fears, troubles, afflictions, by reason of his desire for the truth. "For the son who is instructed turns out wise, and an intelligent son is saved from burning. And an intelligent son will receive the commandments." And Barnabas the apostle having said, "Woe to those who are wise in their own conceits, clever in their own eyes," [Isaiah 5:21](#) added, "Let us become spiritual, a perfect temple to God; let us, as far as in us lies, practice the fear of God, and strive to keep His commands, that we may rejoice in His judgments." Whence "the fear of God" is divinely said to be the beginning of wisdom. [Proverbs 1:7](#)

Chapter 8. The Vagaries of Basilides and Valentinus as to Fear Being the Cause of Things

Here the followers of [Basilides](#), interpreting this expression, say, "that the Prince, having heard the speech of the Spirit, who was being ministered to, was struck with amazement both with the voice and the vision, having had glad tidings beyond his hopes announced to him; and that his amazement was called fear, which became the origin of wisdom, which distinguishes classes, and discriminates, and perfects, and restores. For not the world alone, but also the election, He that is over all has set apart and sent forth."

And [Valentinus](#) appears also in an epistle to have adopted such views. For he writes in these very words: "And as terror fell on the angels at this creature, because he uttered things greater than proceeded from his formation, by reason of the being in him who had invisibly communicated a germ of the supernal essence, and who spoke with free utterance; so also among the tribes of men in the world, the works of men became terrors to those who made them,—as, for example, images and statues. And the hands of all fashion things to bear the name of God: for Adam formed into the name of man inspired the dread attaching to the pre-existent man, as having his being in him; and they were terror-stricken, and speedily marred the work."

But there being but one First Cause, as will be shown afterwards, these men will be shown to be inventors of chatterings and chirpings. But since God deemed it advantageous, that from the law and the [prophets](#), men should receive a preparatory discipline by the Lord, the [fear](#) of the Lord was called the beginning of wisdom, being given by the Lord, through [Moses](#), to the disobedient and hard of heart. For those whom reason convinces not, [fear](#) tames; which also the Instructing Word, foreseeing from the first, and purifying by each of these methods, adapted the instrument suitably for [piety](#). Consternation is, then, [fear](#) at a strange apparition, or at an unlooked-for representation—such as, for example, a message; while [fear](#) is an excessive wonderment on account of something which arises or is. They do not then perceive that they represent by means of amazement the God who is highest and is extolled by them, as subject to perturbation and antecedent to amazement as having been in [ignorance](#). If indeed [ignorance](#) preceded amazement; and if this amazement and [fear](#), which is the beginning of wisdom, is the [fear](#) of [God](#), then in all likelihood [ignorance](#) as [cause](#) preceded both the wisdom of [God](#) and all creative work, and not only these, but restoration and even election itself. Whether, then, was it [ignorance](#) of what was [good](#) or what was [evil](#)?

Well, if of good, why does it cease through amazement? And minister and preaching and [baptism](#) are [in that case] superfluous to them. And if of [evil](#), how can what is bad be the [cause](#) of what is best? For had not [ignorance](#) preceded, the minister would not have come down, nor would have amazement seized on "the Prince," as they say; nor would he have attained to a beginning of wisdom from [fear](#), in order to discrimination between the elect and those that are mundane. And if the [fear](#) of the pre-existent man made the [angels](#) conspire against their own handiwork, under the idea that an invisible germ of the supernal [essence](#) was lodged within that creation, or through unfounded suspicion excited [envy](#), which is incredible, the [angels](#) became murderers of the creature which had been entrusted to them, as a child might be, they being thus convicted of the grossest [ignorance](#). Or suppose they were influenced by being involved in foreknowledge. But they would not have conspired against what they foreknew in the assault they made; nor would they have been terror-struck at their own work, in consequence of foreknowledge, on their perceiving the supernal germ. Or, finally, suppose, trusting to their [knowledge](#), they dared (but this also were impossible for them), on learning the excellence that is in the Pleroma, to conspire against man. Furthermore also they laid hands on that which was according to the image, in which also is the archetype, and which, along with the [knowledge](#) that remains, is indestructible.

To these, then, and certain others, especially the Marcionites, the [Scripture](#) cries, though they listen not, "He that hears Me shall rest with confidence in peace, and shall be tranquil, fearless of all [evil](#)." [Proverbs 1:33](#)

What, then, will they have the law to be? They will not call it [evil](#), but just; distinguishing what is [good](#) from what is just. But the Lord, when He enjoins us to dread [evil](#), does not exchange one [evil](#) for another, but abolishes what is opposite by its opposite. Now [evil](#) is the opposite of good, as what is just is of what is [unjust](#). If, then, that absence of [fear](#), which the [fear](#) of the Lord produces, is called the beginning of what is [good](#), [fear](#) is a good thing. And the [fear](#) which proceeds from the law is not only just, but good, as it

takes away [evil](#). But introducing absence of [fear](#) by means of [fear](#), it does not produce apathy by means of mental perturbation, but moderation of feeling by discipline. When, then, we hear, "Honour the Lord, and be strong: but [fear](#) not another besides Him," [Proverbs 7:2](#) we understand it to be meant fearing to [sin](#), and following the commandments given by [God](#), which is the [honour](#) that comes from [God](#). For the [fear](#) of God is [Ἀέος](#) [in Greek]. But if [fear](#) is perturbation of [mind](#), as some will have it that [fear](#) is perturbation of [mind](#), yet all [fear](#) is not perturbation. Superstition is indeed perturbation of mind; being the [fear](#) of [demons](#), that produce and are subject to the excitement of passion. On the other hand, consequently, the [fear](#) of [God](#), who is not subject to perturbation, is free of perturbation. For it is not [God](#), but falling away from [God](#), that the man is terrified for. And he who fears this—that is, falling into [evils](#)—fears and dreads those [evils](#). And he who fears a fall, wishes himself to be free of corruption and perturbation. "The wise man, fearing, avoids [evil](#): but the foolish, trusting, mixes himself with it," says the [Scripture](#); and again it says, "In the [fear](#) of the Lord is the hope of strength."

Chapter 9. The Connection of the Christian Virtues

Such a [fear](#), accordingly, leads to repentance and hope. Now hope is the expectation of [good](#) things, or an expectation sanguine of absent good; and favourable circumstances are assumed in order to good hope, which we have learned leads on to [love](#). Now [love](#) turns out to be consent in what pertains to reason, life, and manners, or in brief, fellowship in life, or it is the intensity of friendship and of affection, with right reason, in the enjoyment of associates. And an associate ([ἑταῖρος](#)) is another self; just as we call those, brethren, who are regenerated by the same word. And akin to [love](#) is hospitality, being a congenial art devoted to the treatment of strangers. And those are strangers, to whom the things of the world are strange. For we regard as worldly those, who hope in the earth and carnal [lusts](#). "Be not conformed," says the apostle, "to this world: but be transformed in the renewal of the [mind](#), that you may prove what is that good, and acceptable, and perfect, [will](#) of [God](#)." [Romans 12:2](#)

Hospitality, therefore, is occupied in what is useful for strangers; and guests ([ἐπίξενοι](#)) are strangers ([ξένοι](#)); and friends are guests; and brethren are friends. "Dear brother," says Homer.

Philanthropy, in order to which also, is natural affection, being a loving treatment of [men](#), and natural affection, which is a congenial habit exercised in the [love](#) of friends or domestics, follow in the train of [love](#). And if the real man within us is the spiritual, philanthropy is brotherly [love](#) to those who participate, in the same spirit. Natural affection, on the other hand, is the preservation of good-will, or of affection; and affection is its perfect demonstration; and to be beloved is to please in behaviour, by drawing and attracting. And [persons](#) are brought to sameness by consent, which is the [knowledge](#) of the [good](#) things that are enjoyed in common. For community of sentiment ([ὁμογνωμοσύνη](#)) is harmony of opinions ([συμφωνία γνώμῶν](#)). "Let your [love](#) be without dissimulation," it is said; "and abhorring what is [evil](#), let us become attached to what is [good](#), to brotherly [love](#)," and so on, down to "If it be possible, as much as lies in

you, living peaceably with all [men](#)." Then "be not overcome of [evil](#)," it is said, "but overcome [evil](#) with good." And the same apostle owns that he bears [witness](#) to the [Jews](#), "that they have a [zeal](#) of [God](#), but not according to [knowledge](#). For, being [ignorant](#) of God's righteousness, and seeking to establish their own, they have not submitted themselves to the righteousness of [God](#)." [Romans 10:2-3](#) For they did not [know](#) and do the [will](#) of the law; but what they supposed, that they thought the law wished. And they did not [believe](#) the law as prophesying, but the bare word; and they followed through [fear](#), not through disposition and [faith](#). "For Christ is the end of the law for righteousness," [Romans 10:4](#) who was prophesied by the law to every one that [believes](#). Whence it was said to them by [Moses](#), "I will provoke you to jealousy by them that are not a people; and I will [anger](#) you by a foolish nation, that is, by one that has become disposed to [obedience](#)." [Romans 10:19](#); [Deuteronomy 32:21](#) And by Isaiah it is said, "I was found of them that sought Me not; I was made manifest to them that inquired not after Me," [Isaiah 45:2](#); [Romans 10:20-21](#) —manifestly previous to the coming of the Lord; after which to [Israel](#), the things prophesied, are now appropriately spoken: "I have stretched out My hands all the day long to a disobedient and gainsaying people." Do you see the [cause](#) of the calling from among the [nations](#), clearly declared, by the [prophet](#), to be the disobedience and gainsaying of the people? Then the goodness of God is shown also in their case. For the apostle says, "But through their transgression [salvation](#) is come to the [Gentiles](#), to provoke them to jealousy" [Romans 11:11](#) and to willingness to repent. And the Shepherd, speaking plainly of those who had fallen asleep, recognises certain righteous among [Gentiles](#) and [Jews](#), not only before the appearance of [Christ](#), but before the law, in virtue of acceptance before [God](#),—as Abel, as [Noah](#), as any other righteous man. He says accordingly, "that the [apostles](#) and teachers, who had preached the name of the [Son of God](#), and had fallen asleep, in power and by [faith](#), preached to those that had fallen asleep before" Then he subjoins: "And they gave them the seal of preaching. They descended, therefore, with them into the water, and again ascended. But these descended alive, and again ascended alive. But those, who had fallen asleep before, descended dead, but ascended alive. By these, therefore, they were made alive, and [knew](#) the name of the [Son of God](#). Wherefore also they ascended with them, and fitted into the structure of the tower, and unhewn were built up together; they fell asleep in righteousness and in great purity, but wanted only this seal." "For when the [Gentiles](#), which have not the law, do by nature the things of the law, these, having not the law, are a law unto themselves," [Romans 2:14](#) according to the apostle.

As, then, the [virtues](#) follow one another, why need I say what has been demonstrated already, that [faith](#) hopes through repentance, and [fear](#) through [faith](#); and patience and practice in these along with learning terminate in [love](#), which is perfected by [knowledge](#)? But that is necessarily to be noticed, that the Divine alone is to be regarded as naturally wise. Therefore also wisdom, which has taught the [truth](#), is the power of [God](#); and in it the perfection of [knowledge](#) is embraced. The [philosopher](#) loves and likes the [truth](#), being now considered as a friend, on account of his [love](#), from his being a [true](#) servant. The beginning of [knowledge](#) is wondering at objects, as [Plato](#) says is in his Theætetus; and Matthew exhorting in the Traditions, says, "Wonder at what is before you;" laying this down first as the foundation of further [knowledge](#). So also in the [Gospel](#) to the Hebrews it is written, "He that wonders shall reign, and he that has reigned shall rest. It is

impossible, therefore, for an [ignorant](#) man, while he remains [ignorant](#), to philosophize, not having apprehended the idea of wisdom; since [philosophy](#) is an effort to grasp that which [truly](#) is, and the studies that conduce thereto. And it is not the rendering of one accomplished in good habits of conduct, but the [knowing](#) how we are to use and act and labour, according as one is assimilated to [God](#). I mean God the Saviour, by serving the [God](#) of the [universe](#) through the High Priest, the Word, by whom what is in [truth](#) good and right is beheld. Piety is conduct suitable and corresponding to [God](#).

Chapter 10. To What the Philosopher Applies Himself

These three things, therefore, our [philosopher](#) attaches himself to: first, speculation; second, the performance of the precepts; third, the forming of good men;—which, concurring, form the [Gnostic](#). Whichever of these is wanting, the elements of [knowledge](#) limp. Whence the [Scripture](#) divinely says, "And the Lord spoke to [Moses](#), saying, Speak to the children of [Israel](#), and you shall say to them, I am the Lord your God. According to the customs of the land of [Egypt](#), in which you have dwelt, you shall not do; and according to the customs of Canaan, into which I bring you, you shall not do; and in their usages you shall not walk. You shall perform My judgments, and keep My precepts, and walk in them: I am the Lord your God. And you shall keep all My commandments, and do them. He that does them shall live in them. I am the Lord your God." [Leviticus 18:1-5](#) Whether, then, [Egypt](#) and the land of Canaan be the [symbol](#) of the world and of deceit, or of sufferings and afflictions; the oracle shows us what must be abstained from, and what, being divine and not worldly, must be observed. And when it is said, "The man that does them shall live in them," [Galatians 3:12](#) it declares both the correction of the Hebrews themselves, and the training and advancement of us who are nigh: it declares at once their life and ours. For "those who were dead in [sins](#) are quickened together with Christ," [Ephesians 2:5](#) by our covenant. For Scripture, by the frequent reiteration of the expression, "I am the Lord your [God](#)," shames in such a way as most powerfully to dissuade, by teaching us to follow God who gave the commandments, and gently admonishes us to seek God and endeavour to [know](#) Him as far as possible; which is the highest speculation, that which scans the greatest [mysteries](#), the real [knowledge](#), that which becomes irrefragable by reason. This alone is the [knowledge](#) of wisdom, from which rectitude of conduct is never disjoined.

Chapter 11. The Knowledge Which Comes Through Faith the Surest of All

But the [knowledge](#) of those who think themselves wise, whether the barbarian [sects](#) or the [philosophers](#) among the Greeks, according to the apostle, "puffs up." [1 Corinthians 8:1](#) But that [knowledge](#), which is the scientific demonstration of what is delivered according to the [true philosophy](#), is founded on [faith](#). Now, we may say that it is that process of reason which, from what is admitted, procures [faith](#) in what is disputed. Now, [faith](#) being twofold—the [faith](#) of [knowledge](#) and that of opinion—nothing prevents us from calling demonstration twofold, the one resting on [knowledge](#), the other on opinion; since also [knowledge](#) and foreknowledge are designated as twofold, that which

is essentially accurate, that which is defective. And is not the demonstration, which we possess, that alone which is [true](#), as being supplied out of the [divine Scriptures](#), the sacred writings, and out of the "[God](#)-taught wisdom," according to the apostle? Learning, then, is also [obedience](#) to the commandments, which is [faith](#) in [God](#). And [faith](#) is a power of [God](#), being the strength of the [truth](#). For example, it is said, "If you have [faith](#) as a grain of mustard, you shall remove the mountain." [Matthew 17:20](#) And again, "According to your [faith](#) let it be to you." [Matthew 9:29](#) And one is cured, receiving healing by [faith](#); and the dead is raised up in consequence of the power of one believing that he would be raised. The demonstration, however, which rests on opinion is human, and is the result of rhetorical arguments or dialectic syllogisms. For the highest demonstration, to which we have alluded, produces intelligent [faith](#) by the adducing and opening up of the [Scriptures](#) to the [souls](#) of those who desire to learn; the result of which is [knowledge](#) (gnosis). For if what is adduced in order to prove the point at issue is assumed to be [true](#), as being divine and prophetic, manifestly the conclusion arrived at by inference from it will consequently be inferred [truly](#); and the legitimate result of the demonstration will be [knowledge](#). When, then, the memorial of the celestial and divine food was commanded to be [consecrated](#) in the golden pot, it was said, "The omer was the tenth of the three measures." For in ourselves, by the three measures are indicated three criteria; sensation of objects of sense, speech,—of spoken names and words, and the [mind](#),—of intellectual objects. The [Gnostic](#), therefore, will abstain from [errors](#) in speech, and thought, and sensation, and action, having heard "that he that looks so as to [lust](#) has committed [adultery](#);" [Matthew 5:28](#) and reflecting that "blessed are the pure in heart, for they shall see [God](#);" and [knowing](#) this, "that not what enters into the mouth defiles, but that it is what comes forth by the mouth that defiles the man. For out of the heart proceed thoughts." [Matthew 5:8](#) This, as I think, is the [true](#) and just measure according to [God](#), by which things capable of measurement are measured, the decad which is comprehensive of man; which summarily the three above-mentioned measures pointed out. There are body and [soul](#), the five senses, speech, the power of reproduction—the intellectual or the spiritual faculty, or whatever you choose to call it. And we must, in a word, ascending above all the others, stop at the mind; as also certainly in the [universe](#) overleaping the nine divisions, the first consisting of the four elements put in one place for equal interchange: and then the seven wandering stars and the one that wanders not, the ninth, to the perfect number, which is above the nine, and the tenth division, we must reach to the [knowledge](#) of [God](#), to speak briefly, desiring the Maker after the creation. Wherefore the [tithes](#) both of the ephah and of the [sacrifices](#) were presented to [God](#); and the [paschal feast](#) began with the tenth day, being the transition from all trouble, and from all objects of sense.

The [Gnostic](#) is therefore fixed by [faith](#); but the man who thinks himself wise touches not what pertains to the [truth](#), moved as he is by unstable and wavering impulses. It is therefore reasonably written, "Cain went forth from the face of [God](#), and dwelt in the land of Naid, over against [Eden](#)." Now Naid is interpreted commotion, and [Eden](#) delight; and Faith, and Knowledge, and Peace are delight, from which he that has disobeyed is cast out. But he that is wise in his own eyes will not so much as listen to the beginning of the divine commandments; but, as if his own teacher, throwing off the reins, plunges voluntarily into a billowy commotion, sinking down to mortal and [created](#) things from the

uncreated [knowledge](#), holding various opinions at various times. "Those who have no guidance fall like leaves."

Reason, the governing principle, remaining unmoved and guiding the [soul](#), is called its pilot. For access to the Immutable is obtained by a [truly](#) immutable means. Thus [Abraham](#) was stationed before the Lord, and approaching spoke. [Genesis 18:22-23](#) And to [Moses](#) it is said, "But stand there with Me." [Exodus 34:2](#) And the followers of Simon wish be assimilated in manners to the standing form which they adore. Faith, therefore, and the [knowledge](#) of the [truth](#), render the [soul](#), which makes them its choice, always uniform and equable. For congenial to the man of [falsehood](#) is shifting, and change, and turning away, as to the [Gnostic](#) are calmness, and rest, and peace. As, then, [philosophy](#) has been brought into [evil](#) repute by [pride](#) and self-conceit, so also gnosis by false gnosis called by the same name; of which the apostle writing says, "O Timothy, keep that which is committed to your trust, avoiding the profane and vain babblings and oppositions of science (gnosis) [falsely](#) so called; which some professing, have erred concerning the [faith](#)." [1 Timothy 6:20-21](#)

Convicted by this utterance, the [heretics](#) reject the Epistles to Timothy. Well, then, if the Lord is the [truth](#), and wisdom, and power of [God](#), as in [truth](#) He is, it is shown that the real [Gnostic](#) is he that [knows](#) Him, and His Father by Him. For his sentiments are the same with him who said, "The lips of the righteous [know](#) high things."

Chapter 12. Twofold Faith

Faith as also Time being double, we shall find [virtues](#) in pairs both dwelling together. For memory is related to past time, hope to future. We [believe](#) that what is past did, and that what is future will take place. And, on the other hand, we [love](#), persuaded by [faith](#) that the past was as it was, and by hope expecting the future. For in everything [love](#) attends the [Gnostic](#), who [knows](#) one God. "And, behold, all things which He created were very good." [Genesis 1:31](#) He both [knows](#) and admires. Godliness adds length of life; and the [fear](#) of the Lord adds days. As, then, the days are a portion of life in its progress, so also [fear](#) is the beginning of [love](#), becoming by development [faith](#), then [love](#). But it is not as I [fear](#) and [hate](#) a wild beast (since [fear](#) is twofold) that I [fear](#) the father, whom I [fear](#) and [love](#) at once. Again, fearing lest I be punished, I [love](#) myself in assuming [fear](#). He who fears to offend his father, loves himself. Blessed then is he who is found possessed of [faith](#), being, as he is, composed of [love](#) and [fear](#). And [faith](#) is power in order to [salvation](#), and strength to [eternal](#) life. Again, [prophecy](#) is foreknowledge; and [knowledge](#) the understanding of [prophecy](#); being the [knowledge](#) of those things [known](#) before by the Lord who reveals all things.

The [knowledge](#), then, of those things which have been predicted shows a threefold result—either one that has happened long ago, or exists now, or about to be. Then the extremes either of what is accomplished or of what is hoped for fall under [faith](#); and the present action furnishes persuasive arguments of the confirmation of both the extremes. For if, [prophecy](#) being one, one part is accomplishing and another is fulfilled; hence the [truth](#), both what is hoped for and what is passed is confirmed. For it was first present;

then it became past to us; so that the belief of what is past is the apprehension of a past event, and a hope which is future the apprehension of a future event.

And not only the Platonists, but the [Stoics](#), say that assent is in our own power. All opinion then, and judgment, and supposition, and [knowledge](#), by which we live and have perpetual intercourse with the [human race](#), is an assent; which is nothing else than [faith](#). And unbelief being defection from [faith](#), shows both assent and [faith](#) to be possessed of power; for non-[existence](#) cannot be called privation. And if you consider the [truth](#), you will find man naturally misled so as to give assent to what is false, though possessing the resources necessary for belief in the [truth](#). "The [virtue](#), then, that encloses the Church in its grasp," as the Shepherd says, "is Faith, by which the elect of God are saved; and that which acts the man is Self-restraint. And these are followed by Simplicity, Knowledge, Innocence, Decorum, Love," and all these are the daughters of Faith. And again, "Faith leads the way, [fear](#) upbuilds, and [love](#) perfects." Accordingly he says, the Lord is to be feared in order to edification, but not the [devil](#) to destruction. And again, the works of the Lord—that is, His commandments—are to be loved and done; but the works of the [devil](#) are to be dreaded and not done. For the [fear](#) of God trains and restores to [love](#); but the [fear](#) of the works of the [devil](#) has [hatred](#) dwelling along with it. The same also says "that repentance is high intelligence. For he that repents of what he did, no longer does or says as he did. But by torturing himself for his [sins](#), he benefits his [soul](#). Forgiveness of [sins](#) is therefore different from repentance; but both show what is in our power."

Chapter 13. On First and Second Repentance

He, then, who has received the forgiveness of [sins](#) ought to [sin](#) no more. For, in addition to the first and only repentance from [sins](#) (this is from the previous [sins](#) in the first and [heathen](#) life—I mean that in [ignorance](#)), there is forthwith proposed to those who have been called, the repentance which cleanses the seat of the [soul](#) from transgressions, that [faith](#) may be established. And the Lord, [knowing](#) the heart, and foreknowing the future, foresaw both the fickleness of man and the craft and subtlety of the [devil](#) from the first, from the beginning; how that, envying man for the forgiveness of [sins](#), he would present to the servants of God certain causes of [sins](#); skilfully working mischief, that they might fall together with himself. Accordingly, being very merciful, He has vouch-safed, in the case of those who, though in [faith](#), fall into any transgression, a second repentance; so that should any one be tempted after his calling, overcome by force and fraud, he may receive still a repentance not to be repented of. "For if we [sin](#) wilfully after that we have received the [knowledge](#) of the [truth](#), there remains no more [sacrifice](#) for [sins](#), but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." [Hebrews 10:26-27](#) But continual and successive repentings for [sins](#) differ nothing from the case of those who have not [believed](#) at all, except only in their consciousness that they do [sin](#). And I [know](#) not which of the two is worst, whether the case of a man who [sins](#) knowingly, or of one who, after having repented of his [sins](#), transgresses again. For in the process of [proof sin](#) appears on each side,—the [sin](#) which in its commission is condemned by the worker of the iniquity, and that of the man who, foreseeing what is about to be done, yet puts his hand to it as a [wickedness](#). And he who perchance gratifies himself in [anger](#) and pleasure, gratifies himself in he [knows](#) what; and

he who, repenting of that in which he gratified himself, by rushing again into pleasure, is near neighbour to him who has [sinned](#) wilfully at first. For one, who does again that of which he has repented, and condemning what he does, performs it willingly.

He, then, who from among the [Gentiles](#) and from that old life has betaken himself to [faith](#), has obtained forgiveness of [sins](#) once. But he who has [sinned](#) after this, on his repentance, though he obtain pardon, ought to [fear](#), as one no longer washed to the forgiveness of [sins](#). For not only must the [idols](#) which he formerly held as gods, but the works also of his former life, be abandoned by him who has been "born again, not of blood, nor of the [will](#) of the flesh," [John 1:13](#) but in the [Spirit](#); which consists in repenting by not giving way to the same fault. For frequent repentance and readiness to change easily from want of training, is the practice of [sin](#) again. The frequent asking of forgiveness, then, for those things in which we often transgress, is the semblance of repentance, not repentance itself. "But the righteousness of the blameless cuts straight paths," [Proverbs 11:5](#) says the [Scripture](#). And again, "The righteousness of the innocent will make his way right." [Proverbs 13:6](#) Nay, "as a father pities his children, so the Lord pities them that [fear](#) Him." David writes, "They who sow," then, "in tears, shall reap in [joy](#);" those, namely, who confess in penitence. "For blessed are all those that [fear](#) the Lord ." You see the corresponding blessing in the [Gospel](#). "Fear not," it is said, "when a man is enriched, and when the [glory](#) of his house is increased: because when he dies he shall leave all, and his [glory](#) shall not descend after him." "But I in Your I mercy will enter into Your house. I will worship toward Your [holy](#) temple, in Your [fear](#): Lord, lead me in Your righteousness." Appetite is then the movement of the mind to or from something. Passion is an excessive appetite exceeding the measures of reason, or appetite unbridled and disobedient to the word. Passions, then, are a perturbation of the [soul](#) contrary to nature, in disobedience to reason. But revolt and distraction and disobedience are in our own power, as [obedience](#) is in our power. Wherefore [voluntary](#) actions are judged. But should one examine each one of the [passions](#), he will find them irrational impulses.

Chapter 14. How a Thing May Be Involuntary

What is involuntary is not matter for judgment. But this is twofold,—what is done in [ignorance](#), and what is done through necessity. For how will you judge concerning those who are said to [sin](#) in involuntary modes? For either one [knew](#) not himself, as Cleomenes and Athamas, who were mad; or the thing which he does, as Æschylus, who divulged the [mysteries](#) on the stage, who, being tried in the Areopagus, was absolved on his showing that he had not been initiated. Or one [knows](#) not what is done, as he who has let off his antagonist, and slain his domestic instead of his enemy; or that by which it is done, as he who, in exercising with spears having buttons on them, has killed some one in consequence of the spear throwing off the button; or [knows](#) not the manner how, as he who has killed his antagonist in the stadium, for it was not for his death but for victory that he contended; or [knows](#) not the reason why it is done, as the physician gave a salutary antidote and killed, for it was not for this purpose that he gave it, but to save. The law at that time punished him who had killed involuntarily, as e.g., him who was subject involuntarily to gonorrhœa, but not equally with him who did so voluntarily. Although he

also shall be punished as for a [voluntary](#) action, if one transfer the affection to the [truth](#). For, in reality, he that cannot contain the generative word is to be punished; for this is an irrational passion of the [soul](#) approaching garrulity. "The faithful man chooses to conceal things in his spirit." [Proverbs 11:13](#) Things, then, that depend on choice are subjects for judgment. "For the Lord searches the hearts and reins." "And he that looks so as to [lust](#)" [Matthew 5:28](#) is judged. Wherefore it is said, "You shall not [lust](#)." [Exodus 20:17](#) And "this people honours Me with their lips," it is said, "but their heart is far from Me." For God has respect to the very thought, since [Lot's](#) wife, who had merely voluntarily turned towards worldly [wickedness](#), He left a senseless mass, rendering her a pillar of [salt](#), and fixed her so that she advanced no further, not as a stupid and useless image, but to season and [salt](#) him who has the power of spiritual perception.

Chapter 15. On the Different Kinds of Voluntary Actions, and the Sins Thence Proceeding

What is [voluntary](#) is either what is by desire, or what is by choice, or what is of intention. Closely allied to each other are these things—[sin](#), mistake, crime. It is [sin](#), for example, to live luxuriously and licentiously; a misfortune, to wound one's friend in [ignorance](#), taking him for an enemy; and crime, to violate graves or commit sacrilege. Sinning arises from being unable to determine what ought to be done, or being unable to do it; as doubtless one falls into a ditch either through not [knowing](#), or through inability to leap across through feebleness of body. But application to the training of ourselves, and subjection to the commandments, is in our own power; with which if we will have nothing to do, by abandoning ourselves wholly to [lust](#), we shall [sin](#), nay rather, wrong our own [soul](#). For the noted Laius says in the tragedy:—

"None of these things of which you admonish me have escaped me;
But notwithstanding that I am in my senses, Nature compels me;"

i.e., his abandoning himself to passion. Medea, too, herself cries on the stage:—

"And I am aware what [evils](#) I am to perpetrate,
But passion is stronger than my resolutions."

Further, not even Ajax is silent; but, when about to kill himself, cries:—

"No pain gnaws the [soul](#) of a free man like dishonour.
Thus do I suffer; and the deep stain of calamity
Ever stirs me from the depths, agitated
By the bitter stings of rage."

Anger made these the subjects of tragedy, and [lust](#) made ten thousand others—Phædra, Anthia, Eriphyle,—

"Who took the precious gold for her dear husband."

For another play represents Thrasonides of the comic drama as saying:—

"A worthless wench made me her slave."

Mistake is a [sin](#) contrary to calculation; and [voluntary sin](#) is crime ([ἀδικία](#)); and crime is [voluntary wickedness](#). Sin, then, is on my part [voluntary](#). Wherefore says the apostle, "Sin shall not have dominion over you; for you are not under the law, but under [grace](#)." [Romans 4:7-8](#) Addressing those who have [believed](#), he says, "For by His stripes we were healed." [1 Peter 2:24](#) Mistake is the involuntary action of another towards me, while a crime ([ἀδικία](#)) alone is [voluntary](#), whether my act or another's. These differences of [sins](#) are alluded to by the Psalmist, when he calls those blessed whose iniquities ([ἀνομίαις](#)) God has blotted out, and whose [sins](#) ([ἁμαρτίας](#)) He has covered. Others He does not impute, and the rest He forgives. For it is written, "Blessed are they whose iniquities are forgiven, whose [sins](#) are covered. Blessed is the man to whom the Lord will not impute [sin](#), and in whose mouth there is no fraud." This blessedness came on those who had been chosen by God through Jesus Christ our Lord. For "[love](#) hides the multitude of [sins](#)." [1 Peter 4:8](#) And they are blotted out by Him "who desires the repentance rather than the death of a sinner." [Ezekiel 33:11](#) And those are not reckoned that are not the effect of choice; "for he who has lusted has already committed [adultery](#)," [Matthew 5:28](#) it is said. And the illuminating Word forgives [sins](#): "And in that time, says the Lord, they shall seek for the iniquity of [Israel](#), and it shall not exist; and the [sins](#) of Judah, and they shall not be found." "[For who is like Me? and who shall stand before My face? You see the one God](#) declared good, rendering according to desert, and forgiving [sins](#). John, too, manifestly teaches the differences of [sins](#), in his larger Epistle, in these words: "If any man see his brother [sin](#) a [sin](#) that is not unto death, he shall ask, and he shall give him life: for these that [sin](#) not unto death," he says. For "there is a [sin](#) unto death: I do not say that one is to [pray](#) for it. All unrighteousness is [sin](#); and there is a [sin](#) not unto death." [1 John 5:16-17](#)

David, too, and [Moses](#) before David, show the [knowledge](#) of the three precepts in the following words: "Blessed is the man who walks not in the counsel of the ungodly;" as the fishes go down to the depths in darkness; for those which have not scales, which [Moses](#) prohibits touching, feed at the bottom of the sea. "Nor stands in the way of sinners," as those who, while appearing to [fear](#) the Lord, commit [sin](#), like the sow, for when hungry it cries, and when full [knows](#) not its owner. "Nor sits in the chair of pestilences," as birds ready for prey. And [Moses](#) enjoined not to eat the sow, nor the eagle, nor the hawk, nor the raven, nor any fish without scales. So far Barnabas. And I heard one skilled in such matters say that "the counsel of the ungodly" was the [heathen](#), and "the way of sinners" the Jewish persuasion, and explain "the chair of pestilence" of [heresies](#). And another said, with more propriety, that the first blessing was assigned to those who had not followed [wicked](#) sentiments which revolt from [God](#); the second to those who do not remain in the wide and broad road, whether they be those who have been brought up in the law, or [Gentiles](#) who have repented. And "the chair of pestilences" will be the theatres and tribunals, or rather the compliance with [wicked](#) and deadly powers, and complicity with their deeds. "But his delight is in the law of the Lord ." Peter in his Preaching called the Lord, Law and [Logos](#). The legislator seems to teach differently the interpretation of the three forms of [sin](#)—understanding by the mute fishes

[sins](#) of word, for there are times in which silence is better than speech, for silence has a safe recompense; [sins](#) of deed, by the rapacious and carnivorous birds. The sow delights in dirt and dung; and we ought not to have "a [conscience](#)" that is "defiled."

[1 Corinthians 8:7](#)

Justly, therefore, the [prophet](#) says, "The ungodly are not so: but as the chaff which the wind drives away from the face of the earth. Wherefore the ungodly shall not stand in the judgment" (being already condemned, for "he that [believes](#) not is condemned already" [John 3:18](#)), "nor sinners in the counsel of the righteous," inasmuch as they are already condemned, so as not to be united to those that have lived without stumbling. "For the Lord [knows](#) the way of the righteous; and the way of the ungodly shall perish."

Again, the Lord clearly shows [sins](#) and transgressions to be in our own power, by prescribing modes of cure corresponding to the maladies; showing His wish that we should be corrected by the shepherds, in Ezekiel; blaming, I am of opinion, some of them for not keeping the commandments. "That which was enfeebled you have not strengthened," and so forth, down to, "and there was none to search out or turn away."

[Ezekiel 34:4-6](#)

For "great is the [joy](#) before the Father when one sinner is saved," says the Lord. So [Abraham](#) was much to be praised, because "he walked as the Lord spoke to him." Drawing from this instance, one of the wise men among the Greeks uttered the maxim, "Follow God." "The godly," says Esaias, "framed wise counsels." Now counsel is seeking for the right way of acting in present circumstances, and good counsel is wisdom in our counsels. And what? Does not [God](#), after the pardon bestowed on Cain, suitably not long after introduce [Enoch](#), who had repented? showing that it is the [nature](#) of repentance to produce pardon; but pardon does not consist in remission, but in remedy. An instance of the same is the making of the calf by the people before [Aaron](#). Thence one of the wise men among the Greeks uttered the maxim, "Pardon is better than punishment;" as also, "Become surety, and mischief is at hand," is derived from the utterance of Solomon which says, "My son, if you become surety for your friend, you will give your hand to your enemy; for a man's own lips are a strong snare to him, and he is taken in the words of his own mouth." [Proverbs 6:1-2](#) And the saying, "Know yourself," has been taken rather more [mystically](#) from this, "You have seen your brother, you have seen your God." Thus also, "You shall [love](#) the Lord your God with all your heart, and your neighbour as yourself;" for it is said, "On these commandments the law and the [prophets](#) hang and are suspended." With these also agree the following: "These things have I spoken to you, that My [joy](#) might be fulfilled: and this is My commandment, That you [love](#) one another, as I have loved you." [John 15:11-12](#) "For the Lord is merciful and pitiful; and gracious is the Lord to all." "Know yourself" is more clearly and often expressed by [Moses](#), when he enjoins, "Take heed to yourself." "By [alms](#) then, and acts of [faith](#), [sins](#) are purged." "And by the [fear](#) of the Lord each one departs from [evil](#)." [Proverbs 3:7](#) "And the [fear](#) of the Lord is instruction and wisdom." [Sirach 1:27](#)

Chapter 16. How We are to Explain the Passages of Scripture Which Ascribe to God Human Affections

Here again arise the cavillers, who say that [joy](#) and pain are [passions](#) of the [soul](#): for they define [joy](#) as a rational elevation and exultation, as rejoicing on account of what is [good](#); and pity as pain for one who suffers undeservedly; and that such affections are moods and [passions](#) of the [soul](#). But we, as would appear, do not cease in such matters to understand the [Scriptures](#) carnally; and starting from our own affections, interpret the [will](#) of the impassible Deity similarly to our perturbations; and as we are capable of hearing; so, supposing the same to be the case with the Omnipotent, [err](#) impiously. For the Divine Being cannot be declared as it exists: but as we who are fettered in the flesh were able to listen, so the [prophets](#) spoke to us; the Lord savingly accommodating Himself to the weakness of men. Since, then, it is the [will](#) of [God](#) that he, who is [obedient](#) to the commands and repents of his [sins](#) should be saved, and we [rejoice](#) on account of our [salvation](#), the Lord, speaking by the [prophets](#), appropriated our [joy](#) to Himself; as speaking lovingly in the [Gospel](#) He says, "I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink. For inasmuch as you did it to one of the least of these, you did it to Me." [Matthew 25:35, 40](#) As, then, He is nourished, though not personally, by the nourishing of one whom He wishes nourished; so He rejoices, without suffering change, by reason of him who has repented being in [joy](#), as He wished. And since God pities richly, being good, and giving commands by the law and the [prophets](#), and more nearly still by the appearance of his Son, saving and pitying, as was said, those who have found mercy; and properly the greater pities the less; and a man cannot be greater than man, being by nature man; but God in everything is greater than man; if, then, the greater pities the less, it is God alone that will pity us. For a man is made to communicate by righteousness, and bestows what he received from [God](#), in consequence of his natural benevolence and relation, and the commands which he obeys. But God has no natural relation to us, as the authors of the [heresies](#) will have it; neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; since the former did not exist at all, and the latter is totally distinct from God unless we shall dare to say that we are a part of Him, and of the same [essence](#) as [God](#). And I [know](#) not how one, who [knows God](#), can bear to hear this when he looks to our life, and sees in what [evils](#) we are involved. For thus it would turn out, which it were impiety to utter, that God [sinned](#) in [certain] portions, if the portions are parts of the whole and complementary of the whole; and if not complementary, neither can they be parts. But God being by nature rich in pity, in consequence of His own goodness, cares for us, though neither portions of Himself, nor by nature His children. And this is the greatest [proof](#) of the goodness of God: that such being our relation to Him, and being by nature wholly estranged, He nevertheless cares for us. For the affection in animals to their progeny is natural, and the friendship of kindred minds is the result of intimacy. But the mercy of God is rich toward us, who are in no respect related to Him; I say either in our [essence](#) or nature, or in the peculiar energy of our [essence](#), but only in our being the work of His [will](#). And him who willingly, with discipline and teaching, accepts the [knowledge](#) of the [truth](#), He calls to adoption, which is the greatest advancement of all. "Transgressions catch a man; and in the cords of

his own [sins](#) each one is bound." [Proverbs 5:22](#) And God is without blame. And in reality, "blessed is the man who fears alway through [piety](#)." [Proverbs 28:14](#)

Chapter 17. On the Various Kinds of Knowledge

As, then, Knowledge ([ἐπιστήμη](#)) is an intellectual state, from which results the act of [knowing](#), and becomes apprehension irrefragable by reason; so also [ignorance](#) is a receding impression, which can be dislodged by reason. And that which is overthrown as well as that which is elaborated by reason, is in our power. Akin to Knowledge is experience, cognition ([εἰδησις](#)), Comprehension ([σύνεσις](#)), perception, and Science. Cognition ([εἰδησις](#)) is the [knowledge](#) of universals by species; and Experience is comprehensive [knowledge](#), which investigates the [nature](#) of each thing. Perception ([νόησις](#)) is the [knowledge](#) of intellectual objects; and Comprehension ([σύνεσις](#)) is the [knowledge](#) of what is compared, or a comparison that cannot be annulled, or the faculty of comparing the objects with which Judgment and Knowledge are occupied, both of one and each and all that goes to make up one reason. And Science ([γνῶσις](#)) is the [knowledge](#) of the thing in itself, or the [knowledge](#) which harmonizes with what takes place. Truth is the [knowledge](#) of the [true](#); and the mental habit of [truth](#) is the [knowledge](#) of the things which are [true](#). Now [knowledge](#) is constituted by the reason, and cannot be overthrown by another reason. What we do not, we do not either from not being able, or not being willing—or both. Accordingly we don't fly, since we neither can nor wish; we do not swim at present, for example, since we can indeed, but do not choose; and we are not as the Lord, since we wish, but cannot be: "for no [disciple](#) is above his master, and it is sufficient if we be as the master:" [Matthew 10:24-25](#); [Luke 6:40](#) not in [essence](#) (for it is impossible for that, which is by adoption, to be equal in substance to that, which is by nature); but [we are as Him] only in our having been made [immortal](#), and our being conversant with the [contemplation](#) of realities, and beholding the Father through what belongs to Him.

Therefore volition takes the precedence of all; for the intellectual powers are ministers of the Will. "Will," it is said, "and you shall be able." And in the [Gnostic](#), Will, Judgment, and Exertion are identical. For if the determinations are the same, the opinions and judgments will be the same too; so that both his words, and life, and conduct, are conformable to rule. "And a right heart seeks [knowledge](#), and hears it." "[God](#) taught me wisdom, and I [knew](#) the [knowledge](#) of the [holy](#)." [Proverbs 30:3](#)

Chapter 18. The Mosaic Law the Fountain of All Ethics, and the Source from Which the Greeks Drew Theirs.

It is then clear also that all the other [virtues](#), delineated in [Moses](#), supplied the Greeks with the rudiments of the whole department of morals. I mean valour, and [temperance](#), and wisdom, and [justice](#), and endurance, and patience, and decorum, and self-restraint; and in addition to these, [piety](#).

But it is clear to every one that [piety](#), which teaches to worship and [honour](#), is the highest and oldest [cause](#); and the law itself exhibits [justice](#), and teaches wisdom, by abstinence from sensible images, and by inviting to the Maker and Father of the [universe](#). And from this sentiment, as from a fountain, all intelligence increases. "For the [sacrifices](#) of the [wicked](#) are abomination to the Lord; but the [prayers](#) of the upright are acceptable before Him," [Proverbs 15:8](#) since "righteousness is more acceptable before God than [sacrifice](#)." Such also as the following we find in Isaiah: "To what purpose to me is the multitude of your [sacrifices](#)? says the Lord;" and the whole section. "Break every bond of [wickedness](#); for this is the [sacrifice](#) that is acceptable to the Lord, a contrite heart that seeks its Maker." [Isaiah 58:6](#) "Deceitful balances are abomination before [God](#); but a just balance is acceptable to Him." [Proverbs 11:1](#) Thence Pythagoras exhorts "not to step over the balance;" and the profession of [heresies](#) is called deceitful righteousness; and "the tongue of the [unjust](#) shall be destroyed, but the mouth of the righteous drops wisdom." [Proverbs 10:31](#) "For they call the wise and [prudent](#) worthless." But it were tedious to adduce testimonies respecting these [virtues](#), since the whole Scripture celebrates them. Since, then, they define manliness to be [knowledge](#) of things formidable, and not formidable, and what is intermediate; and [temperance](#) to be a state of mind which by choosing and avoiding preserves the judgments of wisdom; and conjoined with manliness is patience, which is called endurance, the [knowledge](#) of what is bearable and what is unbearable; and magnanimity is the [knowledge](#) which rises superior to circumstances. With [temperance](#) also is conjoined caution, which is avoidance in accordance with reason. And observance of the commandments, which is the innoxious keeping of them, is the attainment of a secure life. And there is no endurance without manliness, nor the exercise of self-restraint without [temperance](#). And these [virtues](#) follow one another; and with whom are the sequences of the [virtues](#), with him is also [salvation](#), which is the keeping of the state of well-being. Rightly, therefore, in treating of these [virtues](#), we shall inquire into them all; for he that has one [virtue](#) gnostically, by reason of their accompanying each other, has them all. Self-restraint is that quality which does not overstep what appears in accordance with right reason. He exercises self-restraint, who curbs the impulses that are contrary to right reason, or curbs himself so as not to indulge in desires contrary to right reason. Temperance, too, is not without manliness; since from the commandments spring both wisdom, which follows God who enjoins, and that which imitates the divine character, namely righteousness; in virtue of which, in the exercise of self-restraint, we address ourselves in purity to [piety](#) and the course of conduct thence resulting, in conformity with [God](#); being assimilated to the Lord as far as is possible for us beings mortal in nature. And this is being just and [holy](#) with wisdom; for the Divinity needs nothing and suffers nothing; whence it is not, strictly speaking, capable of self-restraint, for it is never subjected to perturbation, over which to exercise control; while our nature, being capable of perturbation, needs self-constraint, by which disciplining itself to the need of little, it endeavours to approximate in character to the divine nature. For the [good](#) man, standing as the boundary between an [immortal](#) and a mortal nature, has few needs; having wants in consequence of his body, and his birth itself, but taught by rational self-control to want few things.

What reason is there in the law's prohibiting a man from "wearing [woman's](#) clothing"? [Deuteronomy 22:5](#) Is it not that it would have us to be manly, and not to be effeminate

neither in person and actions, nor in thought and word? For it would have the man, that devotes himself to the [truth](#), to be masculine both in acts of endurance and patience, in life, conduct, word, and discipline by night and by day; even if the necessity were to occur, of witnessing by the shedding of his blood. Again, it is said, "If any one who has newly built a house, and has not previously inhabited it; or cultivated a newly-planted vine, and not yet partaken of the fruit; or [betrothed](#) a [virgin](#), and not yet married her;"—such the humane law orders to be relieved from military service: from military reasons in the first place, lest, bent on their desires, they turn out sluggish in [war](#); for it is those who are untrammelled by passion that boldly encounter perils; and from motives of humanity, since, in view of the uncertainties of [war](#), the law reckoned it not right that one should not enjoy his own labours, and another should without bestowing pains, receive what belonged to those who had laboured. The law seems also to point out manliness of [soul](#), by enacting that he who had planted should reap the fruit, and he that built should inhabit, and he that had [betrothed](#) should marry: for it is not vain hopes which it provides for those who labour; according to the gnostic word: "For the hope of a [good](#) man dead or living does not perish," says Wisdom; "I [love](#) them that [love](#) me; and they who seek me shall find peace," [Proverbs 8:17](#) and so forth. What then? Did not the [women](#) of the Midianites, by their beauty, seduce from wisdom into impiety, through licentiousness, the Hebrews when making [war](#) against them? For, having seduced them from a grave mode of life, and by their beauty ensnared them in wanton delights, they made them insane upon idol [sacrifices](#) and strange [women](#); and overcome by [women](#) and by pleasure at once, they revolted from [God](#), and revolted from the law. And the whole people was within a little of falling under the power of the enemy through female stratagem, until, when they were in peril, [fear](#) by its admonitions pulled them back. Then the survivors, valiantly undertaking the struggle for [piety](#), got the upper hand of their foes. "The beginning, then, of wisdom is [piety](#), and the [knowledge](#) of [holy](#) things is understanding; and to [know](#) the law is the characteristic of a good understanding." [Proverbs 9:10](#) Those, then, who suppose the law to be productive of agitating [fear](#), are neither good at understanding the law, nor have they in reality comprehended it; for "the [fear](#) of the Lord causes life, but he who [errs](#) shall be afflicted with pangs which [knowledge](#) views not." [Proverbs 19:23](#) Accordingly, Barnabas says [mystically](#), "May God who rules the [universe](#) vouchsafe also to you wisdom, and understanding, and science, and [knowledge](#) of His statutes, and patience. Be therefore God-taught, seeking what the Lord seeks from you, that He may find you in the day of judgment lying in wait for these things." "Children of [love](#) and peace," he called them gnostically.

Respecting imparting and communicating, though much might be said, let it suffice to remark that the law prohibits a brother from taking [usury](#): designating as a brother not only him who is born of the same [parents](#), but also one of the same race and sentiments, and a participator in the same word; deeming it right not to take [usury](#) for money, but with open hands and heart to bestow on those who need. For [God](#), the author and the dispenser of such [grace](#), takes as suitable [usury](#) the most precious things to be found among [men](#)—mildness, gentleness, magnanimity, [reputation](#), renown. Do you not regard this command as marked by philanthropy? As also the following, "To pay the wages of the poor daily," teaches to discharge without delay the wages due for service; for, as I think, the alacrity of the poor with reference to the future is paralyzed when he has

suffered want. Further, it is said, "Let not the creditor enter the debtor's house to take the pledge with [violence](#)." But let the former ask it to be brought out, and let not the latter, if he have it, hesitate. [Deuteronomy 24:10-11](#) And in the harvest the owners are prohibited from appropriating what falls from the handfuls; as also in reaping [the law] enjoins a part to be left unreaped; signally thereby training those who possess to sharing and to large-heartedness, by foregoing of their own to those who are in want, and thus providing means of subsistence for the poor. You see how the law proclaims at once the righteousness and goodness of [God](#), who dispenses food to all ungrudgingly. And in the vintage it prohibited the grape-gatherers from going back again on what had been left, and from gathering the fallen grapes; and the same injunctions are given to the olive-gatherers. [Leviticus 19:10](#); [Deuteronomy 24:20-21](#) Besides, the [tithes](#) of the fruits and of the flocks taught both [piety](#) towards the Deity, and not [covetously](#) to grasp everything, but to communicate gifts of kindness to one's neighbours. For it was from these, I reckon, and from the [first-fruits](#) that the [priests](#) were maintained. We now therefore understand that we are instructed in [piety](#), and in liberality, and in [justice](#), and in humanity by the law. For does it not command the land to be left fallow in the seventh year, and bids the poor fearlessly use the fruits that grow by divine agency, nature cultivating the ground for behoof of all and sundry? [Exodus 33:10-11](#); [Leviticus 25:2-7](#) How, then, can it be maintained that the law is not humane, and the teacher of righteousness? Again, in the fiftieth year, it ordered the same things to be performed as in the seventh; besides restoring to each one his own land, if from any circumstance he had parted with it in the meantime; setting bounds to the desires of those who [covet](#) possession, by measuring the period of enjoyment, and choosing that those who have paid the penalty of protracted penury should not suffer a life-long punishment. "But [alms](#) and acts of [faith](#) are royal guards, and blessing is on the head of him who bestows; and he who pities the poor shall be blessed." For he shows [love](#) to one like himself, because of his [love](#) to the Creator of the [human race](#). The above-mentioned particulars have other explanations more natural, both respecting rest and the recovery of the inheritance; but they are not discussed at present.

Now [love](#) is conceived in many ways, in the form of meekness, of mildness, of patience, of liberality, of freedom from [envy](#), of absence of [hatred](#), of forgetfulness of injuries. In all it is incapable of being divided or distinguished: its nature is to communicate. Again, it is said, "If you see the beast of your [relatives](#), or friends, or, in general, of anybody you [know](#), wandering in the wilderness, take it back and restore it; and if the owner be far away, keep it among your own till he return, and restore it." It teaches a natural communication, that what is found is to be regarded as a deposit, and that we are not to bear [malice](#) to an enemy. "The command of the Lord being a fountain of life" [truly](#), "causes to turn away from the snare of death." [Proverbs 14:27](#) And what? Does it not command us "to [love](#) strangers not only as friends and [relatives](#), but as ourselves, both in body and [soul](#)?" Nay more, it honoured the [nations](#), and bears no grudge against those who have done ill. Accordingly it is expressly said, "You shall not abhor an [Egyptian](#), for you were a sojourner in [Egypt](#);" [Deuteronomy 23:7](#) designating by the term [Egyptian](#) either one of that race, or any one in the world. And enemies, although drawn up before the walls attempting to take the city, are not to be regarded as enemies till they are by the voice of the herald summoned to peace. [Deuteronomy 20:10](#)

Further, it forbids intercourse with a female captive so as to dishonour her. "But allow her," it says, "thirty days to mourn according to her wish, and changing her clothes, associate with her as your lawful wife." [Deuteronomy 21:10-13](#) For it regards it not right that this should take place either in wantonness or for hire like harlots, but only for the birth of children. Do you see humanity combined with continence? The master who has fallen in [love](#) with his captive maid it does not allow to gratify his pleasure, but puts a check on his [lust](#) by specifying an interval of time; and further, it cuts off the captive's hair, in order to shame disgraceful [love](#): for if it is reason that induces him to marry, he will cleave to her even after she has become disfigured. Then if one, after his [lust](#), does not care to consort any longer with the captive, it ordains that it shall not be lawful to sell her, or to have her any longer as a servant, but desires her to be freed and released from service, lest on the introduction of another wife she bear any of the intolerable miseries caused through jealousy.

What more? The Lord enjoins to ease and raise up the beasts of enemies when labouring beneath their burdens; remotely teaching us not to indulge in [joy](#) at our neighbour's ills, or exult over our enemies; in order to teach those who are trained in these things to [pray](#) for their enemies. For He does not allow us either to grieve at our neighbour's good, or to reap [joy](#) at our neighbour's ill. And if you find any enemy's beast straying, you are to pass over the incentives of difference, and take it back and restore it. For oblivion of injuries is followed by goodness, and the latter by dissolution of enmity. From this we are fitted for agreement, and this conducts to felicity. And should you suppose one [habitually](#) hostile, and discover him to be unreasonably mistaken either through [lust](#) or [anger](#), turn him to goodness. Does the law then which conducts to Christ appear humane and mild? And does not the same [God](#), good, while characterized by righteousness from the beginning to the end, employ each kind suitably in order to [salvation](#)? "Be merciful," says the Lord, "that you may receive mercy; forgive, that you may be forgiven. As you do, so shall it be done to you; as you give, so shall it be given to you; as you judge, so shall you be judged; as you show kindness, so shall kindness be shown to you: with what measure you mete, it shall be measured to you again." Furthermore, [the law] prohibits those, who are in servitude for their subsistence, to be branded with disgrace; and to those, who have been reduced to slavery through money borrowed, it gives a complete release in the seventh year. Further, it prohibits suppliants from being given up to punishment. True above all, then, is that oracle. "As gold and silver are tried in the furnace, so the Lord chooses men's hearts. The merciful man is long-suffering; and in every one who shows solicitude there is wisdom. For on a wise man solicitude will fall; and exercising thought, he will seek life; and he who seeks God shall find [knowledge](#) with righteousness. And they who have sought Him rightly have found peace." And Pythagoras seems to me, to have derived his mildness towards irrational creatures from the law. For instance, he interdicted the immediate use of the young in the flocks of sheep, and goats, and herds of cattle, on the instant of their birth; not even on the pretext of [sacrifice](#) allowing it, both on account of the young ones and of the mothers; training man to gentleness by what is beneath him, by means of the irrational creatures. "Resign accordingly," he says, "the young one to its dam for even the first seven days." For if nothing takes place without a [cause](#), and milk comes in a shower to animals in parturition for the sustenance of the progeny, he that tears that, which has been brought forth, away from the supply of the milk, dishonours

nature. Let the Greeks, then, feel ashamed, and whoever else inveighs against the law; since it shows mildness in the case of the irrational creatures, while they expose the offspring of men; though long ago and [prophetically](#), the law, in the above-mentioned commandment, threw a check in the way of their cruelty. For if it prohibits the progeny of the irrational creatures to be separated from the dam before sucking, much more in the case of men does it provide beforehand a cure for cruelty and savageness of disposition; so that even if they despise nature, they may not despise teaching. For they are permitted to satiate themselves with kids and lambs, and perhaps there might be some excuse for separating the progeny from its dam. But what [cause](#) is there for the exposure of a child? For the man who did not desire to beget children had no right to marry at first; certainly not to have become, through licentious indulgence, the murderer of his children. Again, the humane law forbids slaying the offspring and the dam together on the same day. Thence also the Romans, in the case of a pregnant [woman](#) being condemned to death, do not allow her to undergo punishment till she is delivered. The law too, expressly prohibits the slaying of such animals as are pregnant till they have brought forth, remotely restraining the proneness of man to do wrong to man. Thus also it has extended its clemency to the irrational creatures; that from the exercise of humanity in the case of creatures of different species, we might practice among those of the same species a large abundance of it. Those, too, that kick the bellies of certain animals before parturition, in order to feast on flesh mixed with milk, make the womb created for the birth of the foetus its grave, though the law expressly commands, "But neither shall you seethe a lamb in its mother's milk." For the nourishment of the living animal, it is meant, may not become sauce for that which has been deprived of life; and that, which is the [cause](#) of life, may not co-operate in the consumption of the body. And the same law commands "not to muzzle the ox which treads out the corn: for the labourer must be reckoned worthy of his food." [Deuteronomy 25:4](#); [1 Timothy 5:18](#)

And it prohibits an ox and ass to be yoked in the plough together; [Deuteronomy 22:10](#) pointing perhaps to the want of agreement in the case of the animals; and at the same time teaching not to wrong any one belonging to another race, and bring him under the yoke, when there is no other [cause](#) to allege than difference of race, which is no [cause](#) at all, being neither [wickedness](#) nor the effect of [wickedness](#). To me the allegory also seems to signify that the husbandry of the Word is not to be assigned equally to the clean and the unclean, the believer and the unbeliever; for the ox is clean, but the ass has been reckoned among the unclean animals. But the benignant Word, abounding in humanity, teaches that neither is it right to cut down cultivated trees, or to cut down the grain before the harvest, for mischiefs sake; nor that cultivated fruit is to be destroyed at all—either the fruit of the soil or that of the [soul](#): for it does not permit the enemy's country to be laid waste.

Further, husbandmen derived advantage from the law in such things. For it orders newly planted trees to be nourished three years in succession, and the superfluous growths to be cut off, to prevent them being loaded and pressed down; and to prevent their strength being exhausted from want, by the nutriment being frittered away, enjoins tilling and digging round them, so that [the tree] may not, by sending out suckers, hinder its growth. And it does not allow imperfect fruit to be plucked from immature trees, but after three

years, in the fourth year; dedicating the [first-fruits](#) to God after the tree has attained maturity.

This type of husbandry may serve as a mode of instruction, teaching that we must cut the growths of [sins](#), and the useless weeds of the mind that spring up round the vital fruit, till the shoot of [faith](#) is perfected and becomes strong. For in the fourth year, since there is need of time to him that is being solidly catechized, the four [virtues](#) are [consecrated](#) to [God](#), the third alone being already joined to the fourth, the person of the Lord. And a [sacrifice](#) of praise is above [holocausts](#): "for He," it is said, "gives strength to get power." [Deuteronomy 8:18](#) And if your affairs are in the sunshine of prosperity, get and keep strength, and acquire power in [knowledge](#). For by these instances it is shown that both [good](#) things and gifts are supplied by [God](#); and that we, becoming ministers of the [divine grace](#), ought to sow the benefits of [God](#), and make those who approach us noble and good; so that, as far as possible, the temperate man may make others continent, he that is manly may make them noble, he that is wise may make them intelligent, and the just may make them just.

Chapter 19. The True Gnostic is an Imitator of God, Especially in Beneficence

He is the [Gnostic](#), who is after the image and likeness of [God](#), who imitates God as far as possible, deficient in none of the things which contribute to the likeness as far as compatible, practising self-restraint and endurance, living righteously, reigning over the [passions](#), bestowing of what he has as far as possible, and doing good both by word and deed. "He is the greatest," it is said, "in the kingdom who shall do and teach;" [Matthew 5:19](#) imitating God in conferring like benefits. For God's gifts are for the common good. "Whoever shall attempt to do anything with presumption, provokes [God](#)," [Numbers 15:30](#) it is said. For haughtiness is a [vice](#) of the [soul](#), of which, as of other [sins](#), He commands us to repent; by adjusting our lives from their state of derangement to the change for the better in these three things—mouth, heart, hands. These are signs—the hands of action, the heart of volition, the mouth of speech. Beautifully, therefore, has this oracle been spoken with respect to penitents: "You have chosen God this day to be your [God](#); and God has chosen you this day to be His people." [Deuteronomy 26:17-18](#) For him who hastes to serve the self-existent One, being a suppliant, God adopts to Himself; and though he be only one in number, he is honoured equally with the people. For being a part of the people, he becomes complementary of it, being restored from what he was; and the whole is named from a part.

But nobility is itself exhibited in choosing and practising what is best. For what benefit to Adam was such a nobility as he had? No mortal was his father; for he himself was father of men that are born. What is base he readily chose, following his wife, and neglected what is [true](#) and good; on which account he exchanged his [immortal](#) life for a mortal life, but not for ever. And [Noah](#), whose origin was not the same as Adam's, was saved by divine care. For he took and [consecrated](#) himself to [God](#). And [Abraham](#), who had children by three wives, not for the indulgence of pleasure, but in the hope, as I think, of

multiplying the race at the first, was succeeded by one alone, who was heir of his father's blessings, while the rest were separated from the [family](#); and of the twins who sprang from him, the younger having won his father's favour and received his [prayers](#), became heir, and the elder served him. For it is the greatest boon to a bad man not to be master of himself.

And this arrangement was prophetic and typical. And that all things belong to the wise, Scripture clearly indicates when it is said, "Because God has had mercy on me, I have all things." [Genesis 33:11](#) For it teaches that we are to desire one thing, by which are all things, and what is promised is assigned to the worthy. Accordingly, the [good](#) man who has become heir of the kingdom, registers also as fellow-citizen, through divine wisdom, with the righteous of the olden time, who under the law and before the law lived according to law, whose deeds have become [laws](#) to us; and again, teaching that the wise man is king, introduces people of a different race, saying to him, "You are a king before God among us;" [Genesis 23:6](#) those who were governed [obeying](#) the [good](#) man of their own accord, from admiration of his [virtue](#).

Now [Plato](#) the [philosopher](#), defining the end of [happiness](#), says that it is likeness to God as far as possible; whether concurring with the precept of the law (for great natures that are free of [passions](#) somehow hit the mark respecting the [truth](#), as the [Pythagorean Philo](#) says in relating the history of [Moses](#)), or whether instructed by certain oracles of the time, thirsting as he always was for instruction. For the law says, "Walk after the Lord your [God](#), and keep my commandments." [Deuteronomy 13:4](#) For the law calls assimilation following; and such a following to the utmost of its power assimilates. "Be," says the Lord, "merciful and pitiful, as your heavenly Father is pitiful." [Luke 6:36](#) Thence also the [Stoics](#) have laid down the doctrine, that living agreeably to nature is the end, fitly altering the name of God into nature; since also nature extends to plants, to seeds, to trees, and to stones. It is therefore plainly said, "Bad men do not understand the law; but they who [love](#) the law fortify themselves with a wall." [Proverbs 28:4-5](#) "For the wisdom of the clever [knows](#) its ways; but the folly of the foolish is in [error](#)." [Proverbs 14:8](#) "For on whom will I look, but on him who is mild and gentle, and trembles at my words?" says the [prophecy](#).

We are taught that there are three kinds of friendship: and that of these the first and the best is that which results from [virtue](#), for the [love](#) that is founded on reason is firm; that the second and intermediate is by way of recompense, and is social, liberal, and useful for life; for the friendship which is the result of favour is mutual. And the third and last we assert to be that which is founded on intimacy; others, again, that it is that variable and changeable form which rests on pleasure. And Hippodamus the [Pythagorean](#) seems to me to describe friendships most admirably: "That founded on [knowledge](#) of the gods, that founded on the gifts of [men](#), and that on the pleasures of animals." There is the friendship of a [philosopher](#),—that of a man and that of an animal. For the image of God is really the man who does good, in which also he gets good: as the pilot at once saves, and is saved. Wherefore, when one obtains his request, he does not say to the giver, You have given well, but, You have received well. So he receives who gives, and he gives who receives. "But the righteous pity and show mercy." [Proverbs 21:26](#) "But the mild shall be

inhabitants of the earth, and the innocent shall be left in it. But the transgressors shall be extirpated from it." [Proverbs 2:21-22](#) And Homer seems to me to have said [prophetically](#) of the faithful, "Give to your friend." And an enemy must be aided, that he may not continue an enemy. For by help good feeling is compacted, and enmity dissolved. "But if there be present readiness of [mind](#), according to what a man has it is acceptable, and not according to what he has not: for it is not that there be ease to others, but tribulation to you, but of equality at the present time," and so forth. "He has dispersed, he has given to the poor; his righteousness endures for ever," the [Scripture](#) says. For conformity with the image and likeness is not meant of the body (for it were wrong for what is mortal to be made like what is [immortal](#)), but in mind and reason, on which fitly the Lord impresses the seal of likeness, both in respect of doing good and of exercising rule. For governments are directed not by corporeal qualities, but by judgments of the mind. For by the counsels of [holy](#) men states are managed well, and the household also.

Chapter 20. The True Gnostic Exercises Patience and Self-Restraint

Endurance also itself forces its way to the divine likeness, reaping as its fruit impassibility through patience, if what is related of Ananias be kept in mind; who belonged to a number, of whom Daniel the [prophet](#), filled with divine [faith](#), was one. Daniel dwelt at [Babylon](#), as [Lot](#) at [Sodom](#), and [Abraham](#), who a little after became the friend of [God](#), in the land of Chaldea. The king of the [Babylonians](#) let Daniel down into a pit full of wild beasts; the King of all, the faithful Lord, took him up unharmed. Such patience will the [Gnostic](#), as a [Gnostic](#), possess. He will bless when under trial, like the noble Job; like Jonas, when swallowed up by the whale, he will [pray](#), and [faith](#) will restore him to prophesy to the Ninevites; and though shut up with lions, he will tame the wild beasts; though cast into the fire, he will be besprinkled with dew, but not consumed. He will give his testimony by night; he will testify by day; by word, by life, by conduct, he will testify. Dwelling with the Lord he will continue his familiar friend, sharing the same hearth according to the [Spirit](#); pure in the flesh, pure in heart, sanctified in word. "The world," it is said, "is crucified to him, and he to the world." He, bearing about the cross of the Saviour, will follow the Lord's footsteps, as [God](#), having become [holy](#) of holies.

The divine law, then, while keeping in mind all [virtue](#), trains man especially to self-restraint, laying this as the foundation of the [virtues](#); and disciplines us beforehand to the attainment of self-restraint by forbidding us to partake of such things as are by nature fat, as the breed of swine, which is full-fleshed. For such a use is assigned to epicures. It is accordingly said that one of the [philosophers](#), giving the etymology of [ϕύς](#) (sow), said that it was [θύς](#), as being fit only for slaughter ([θύσιν](#)) and killing; for life was given to this animal for no other purpose than that it might swell in flesh. Similarly, repressing our desires, it forbade partaking of fishes which have neither fins nor scales; for these surpass other fishes in fleshiness and fatness. From this it was, in my opinion, that the [mysteries](#) not only prohibited touching certain animals, but also withdrew certain parts of those slain in [sacrifice](#), for reasons which are [known](#) to the initiated. If, then, we are to exercise

control over the belly, and what is below the belly, it is clear that we have of old heard from the Lord that we are to check [lust](#) by the law.

And this will be completely effected, if we unfeignedly condemn what is the fuel of [lust](#): I mean pleasure. Now they say that the idea of it is a gentle and bland excitement, accompanied with some sensation. Enthralled by this, Menelaus, they say, after the capture of Troy, having rushed to put Helen to death, as having been the [cause](#) of such calamities, was nevertheless not able to effect it, being subdued by her beauty, which made him think of pleasure. Whence the tragedians, jeering, exclaimed insultingly against him:—

"But you, when on her breast you looked, your sword
Cast away, and with a [kiss](#) the traitress,
Ever-beauteous wretch, you embraced."

And again:—

"Was the sword then by beauty blunted?"

And I agree with Antisthenes when he says, "Could I catch Aphrodite, I would shoot her; for she has destroyed many of our beautiful and good [women](#)." And he says that "Love is a [vice](#) of nature, and the wretches who fall under its power call the disease a deity." For in these words it is shown that stupid people are overcome from [ignorance](#) of pleasure, to which we ought to give no admittance, even though it be called a god, that is, though it be given by God for the necessity of procreation. And Xenophon, expressly calling pleasure a [vice](#), says: "Wretch, what good do you [know](#), or what [honourable](#) aim have you? which does not even wait for the appetite for sweet things, eating before being hungry, drinking before being thirsty; and that you may eat pleasantly, seeking out fine cooks; and that you may drink pleasantly, procuring costly wines; and in summer runnest about seeking snow; and that you may sleep pleasantly, not only providest soft beds, but also supports to the couches." Whence, as Aristo said, "against the whole tetrachord of pleasure, pain, [fear](#), and [lust](#), there is need of much exercise and struggle."

"For it is these, it is these that go through our bowels,
And throw into disorder men's hearts."

"For the minds of those even who are deemed grave, pleasure makes waxen," according to [Plato](#); since "each pleasure and pain nails to the body the [soul](#)" of the man, that does not sever and crucify himself from the [passions](#). "He that loses his life," says the Lord, "shall save it;" either giving it up by exposing it to danger for the Lord's sake, as He did for us, or loosing it from fellowship with its habitual life. For if you would loose, and withdraw, and separate (for this is what the cross means) your [soul](#) from the delight and pleasure that is in this life, you will possess it, found and resting in the looked-for hope. And this would be the exercise of death, if we would be content with those desires which are measured according to nature alone, which do not pass the limit of those which are in accordance with nature—by going to excess, or going against nature—in which the possibility of sinning arises. "We must therefore put on the panoply of [God](#), that we may be able to stand against the wiles of the [devil](#); since the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down reasonings, and every lofty thing which exalts itself against the [knowledge](#) of [God](#), and

bringing every thought into captivity unto the [obedience](#) of [Christ](#)," [Ephesians 6:11](#) says the divine apostle. There is need of a man who shall use in a praiseworthy and discriminating manner the things from which [passions](#) take their rise, as riches and poverty, [honour](#) and dishonour, health and sickness, life and death, toil and pleasure. For, in order that we may treat things, that are different, indifferently, there is need of a great difference in us, as having been previously afflicted with much feebleness, and in the distortion of a bad training and nurture [ignorantly](#) indulged ourselves. The simple word, then, of our [philosophy](#) declares the [passions](#) to be impressions on the [soul](#) that is soft and yielding, and, as it were, the signatures of the spiritual powers with whom we have to struggle. For it is the business, in my opinion, of the malificent powers to endeavour to produce somewhat of their own constitution in everything, so as to overcome and make their own those who have renounced them. And it follows, as might be expected, that some are worsted; but in the case of those who engage in the contest with more athletic energy, the powers mentioned above, after carrying on the conflict in all forms, and advancing even as far as the crown wading in gore, decline the battle, and admire the victors.

For of objects that are moved, some are moved by impulse and appearance, as animals; and some by transposition, as inanimate objects. And of things without life, plants, they say, are moved by transposition in order to growth, if we will concede to them that plants are without life. To stones, then, belongs a permanent state. Plants have a nature; and the irrational animals possess impulse and perception, and likewise the two characteristics already specified. But the reasoning faculty, being peculiar to the [human soul](#), ought not to be impelled similarly with the irrational animals, but ought to discriminate appearances, and not to be carried away by them. The powers, then, of which we have spoken hold out beautiful sights, and honours, and adulteries, and pleasures, and such like alluring phantasies before facile spirits; as those who drive away cattle hold out branches to them. Then, having beguiled those incapable of distinguishing the [true](#) from the false pleasure, and the fading and meretricious from the [holy](#) beauty, they lead them into slavery. And each deceit, by pressing constantly on the spirit, impresses its image on it; and the [soul](#) unwittingly carries about the image of the passion, which takes its rise from the bait and our consent.

The adherents of [Basilides](#) are in the [habit](#) of calling the [passions](#) appendages: saying that these are in [essence](#) certain spirits attached to the rational [soul](#), through some original perturbation and confusion; and that, again, other bastard and heterogeneous natures of spirits grow on to them, like that of the wolf, the ape, the lion, the goat, whose properties showing themselves around the [soul](#), they say, assimilate the [lusts](#) of the [soul](#) to the likeness of the animals. For they imitate the actions of those whose properties they bear. And not only are they associated with the impulses and perceptions of the irrational animals, but they affect the motions and the beauties of plants, on account of their bearing also the properties of plants attached to them. They have also the properties of a particular state, as the hardness of steel. But against this dogma we shall argue subsequently, when we treat of the [soul](#). At present this only needs to be pointed out, that man, according to [Basilides](#), preserves the appearance of a wooden horse, according to the poetic myth, embracing as he does in one body a host of such different spirits.

Accordingly, [Basilides'](#) son himself, Isidorus, in his book, *About the Soul attached to us*, while agreeing in the dogma, as if condemning himself, writes in these words: "For if I persuade any one that the [soul](#) is undivided, and that the [passions](#) of the [wicked](#) are occasioned by the [violence](#) of the appendages, the worthless among [men](#) will have no slight pretence for saying, 'I was compelled, I was carried away, I did it against my will, I acted unwillingly;' though he himself led the desire of [evil](#) things, and did not fight against the assaults of the appendages. But we must, by acquiring superiority in the rational part, show ourselves masters of the inferior creation in us." For he too lays down the hypothesis of two [souls](#) in us, like the Pythagoreans, at whom we shall glance afterwards.

[Valentinus](#) too, in a letter to certain people, writes in these very words respecting the appendages: "There is one good, by whose presence is the manifestation, which is by the [Son](#), and by Him alone can the heart become pure, by the expulsion of every [evil](#) spirit from the heart: for the multitude of spirits dwelling in it do not suffer it to be pure; but each of them performs his own deeds, insulting it oft with unseemly [lusts](#). And the heart seems to be treated somewhat like a caravanserai. For the latter has holes and ruts made in it, and is often filled with dung; men living filthily in it, and taking no care for the place as belonging to others. So fares it with the heart as long as there is no thought taken for it, being unclean, and the abode of many [demons](#). But when the only good Father visits it, it is sanctified, and gleams with light. And he who possesses such a heart is so blessed, that "he shall see God."

What, then, let them tell us, is the [cause](#) of such a [soul](#) not being cared for from the beginning? Either that it is not worthy (and somehow a care for it comes to it as from repentance), or it is a saved nature, as he would have it; and this, of necessity, from the beginning, being cared for by reason of its affinity, afforded no entrance to the impure spirits, unless by being forced and found feeble. For were he to grant that on repentance it preferred what was better, he will say this unwillingly, being what the [truth](#) we hold teaches; namely, that [salvation](#) is from a change due to [obedience](#), but not from nature. For as the exhalations which arise from the earth, and from marshes, gather into mists and cloudy masses; so the vapours of fleshly [lusts](#) bring on the [soul](#) an [evil](#) condition, scattering about the [idols](#) of pleasure before the [soul](#). Accordingly they spread darkness over the light of intelligence, the spirit attracting the exhalations that arise from [lust](#), and thickening the masses of the [passions](#) by persistency in pleasures. Gold is not taken from the earth in the lump, but is purified by smelting; then, when made pure, it is called gold, the earth being purified. For "Ask, and it shall be given you," [Matthew 7:7](#) it is said to those who are able of themselves to choose what is best. And how we say that the powers of the [devil](#), and the unclean spirits, sow into the sinner's [soul](#), requires no more words from me, on adducing as a [witness](#) the apostolic Barnabas (and he was one of the seventy, and a fellow-worker of [Paul](#)), who speaks in these words: "Before we [believed](#) in [God](#), the dwelling-place of our heart was unstable, [truly](#) a temple built with hands. For it was full of [idolatry](#), and was a house of [demons](#), through doing what was opposed to [God](#)."

He says, then, that sinners exercise activities appropriate to [demons](#); but he does not say that the spirits themselves dwell in the [soul](#) of the unbeliever. Wherefore he also adds,

"See that the temple of the Lord be [gloriously](#) built. Learn, having received remission of [sins](#); and having set our hope on the Name, let us become new, created again from the beginning." For what he says is not that [demons](#) are driven out of us, but that the [sins](#) which like them we commit before believing are remitted. Rightly thus he puts in opposition what follows: "Wherefore God [truly](#) dwells in our home. He dwells in us. How? The word of His [faith](#), the calling of His promise, the wisdom of His statutes, the commandments of His communication, [dwell in us]."

"I [know](#) that I have come upon a [heresy](#); and its chief was wont to say that he fought with pleasure by pleasure, this worthy [Gnostic](#) advancing on pleasure in feigned combat, for he said he was a [Gnostic](#); since he said it was no great thing for a man that had not tried pleasure to abstain from it, but for one who had mixed in it not to be overcome [was something]; and that therefore by means of it he trained himself in it. The wretched man [knew](#) not that he was deceiving himself by the artfulness of voluptuousness. To this opinion, then, manifestly Aristippus the Cyrenian adhered—that of the sophist who boasted of the [truth](#). Accordingly, when reproached for continually cohabiting with the Corinthian courtesan, he said, "I possess Lais, and am not possessed by her."

Such also are those (who say that they follow Nicolaus, quoting an adage of the man, which they pervert, "that the flesh must be abused." But the worthy man showed that it was necessary to check pleasures and [lusts](#), and by such training to waste away the impulses and propensities of the flesh. But they, abandoning themselves to pleasure like goats, as if insulting the body, lead a life of self-indulgence; not [knowing](#) that the body is wasted, being by nature subject to dissolution; while their [soul](#) is buried in the mire of [vice](#); following as they do the teaching of pleasure itself, not of the apostolic man. For in what do they differ from Sardanapalus, whose life is shown in the epigram:—

"I have what I ate—what I enjoyed wantonly;
And the pleasures I felt in [love](#). But those
Many objects of [happiness](#) are left,
For I too am dust, who ruled great Ninus."

For the feeling of pleasure is not at all a necessity, but the accompaniment of certain natural needs—hunger, thirst, cold, marriage. If, then, it were possible to drink without it, or take food, or beget children, no other need of it could be shown. For pleasure is neither a function, nor a state, nor any part of us; but has been introduced into life as an auxiliary, as they say [salt](#) was to season food. But when it casts off restraint and rules the house, it generates first concupiscence, which is an irrational propension and impulse towards that which gratifies it; and it induced [Epicurus](#) to lay down pleasure as the aim of the [philosopher](#). Accordingly he deifies a sound condition of body, and the certain hope respecting it. For what else is luxury than the voluptuous [gluttony](#) and the superfluous abundance of those who are abandoned to self-indulgence? Diogenes writes significantly in a tragedy:—

"Who to the pleasures of effeminate
And filthy luxury attached in heart,
Wish not to undergo the slightest toil."

And what follows, expressed indeed in foul language, but in a manner worthy of the voluptuaries.

Wherefore the divine law appears to me necessarily to menace with [fear](#), that, by caution and attention, the [philosopher](#) may acquire and retain absence of anxiety, continuing without fall and without [sin](#) in all things. For peace and freedom are not otherwise won, than by ceaseless and unyielding struggles with our [lusts](#). For these stout and Olympic antagonists are keener than wasps, so to speak; and Pleasure especially, not by day only, but by night, is in dreams with witchcraft ensnaringly plotting and biting. How, then, can the Greeks any more be right in running down the law, when they themselves teach that Pleasure is the slave of [fear](#)? Socrates accordingly bids "people guard against enticements to eat when they are not hungry, and to drink when not thirsty, and the glances and kisses of the fair, as fitted to inject a deadlier poison than that of scorpions and spiders." And Antisthenes chose rather "to be demented than delighted." And the Theban Crates says:—

"Master these, exulting in the disposition of the [soul](#),
Vanquished neither by gold nor by languishing [love](#),
Nor are they any longer attendants to the wanton."

And at length infers:—

"Those, unenslaved and unbended by servile Pleasure,
Love the [immortal](#) kingdom and freedom."

He writes expressly, in other words, "that the stop to the unbridled propensity to amorousness is hunger or a halter."

And the comic poets attest, while they depreciate the teaching of Zeno the Stoic, to be to the following effect:—

"For he philosophizes a vain [philosophy](#):
He teaches to want food, and gets pupils
One loaf, and for seasoning a dry fig, and to drink water."

All these, then, are not ashamed clearly to confess the advantage which accrues from caution. And the wisdom which is [true](#) and not contrary to reason, trusting not in mere words and oracular utterances, but in invulnerable armour of defence and energetic [mysteries](#), and devoting itself to divine commands, and exercise, and practice, receives a divine power according to its inspiration from the Word.

Already, then, the ægis of the poetic Jove is described as

"Dreadful, crowned all around by Terror,
And on it Strife and Prowess, and chilling Rout;
On it, too, the Gorgon's head, dread monster,
Terrible, dire, the sign of Ægis-bearing Jove."

But to those, who are able rightly to understand [salvation](#), I [know](#) not what will appear dearer than the gravity of the Law, and Reverence, which is its daughter. For when one is said to pitch too high, as also the Lord says, with reference to certain; so that some of those whose desires are towards Him may not sing out of pitch and tune, I do not understand it as pitching too high in reality, but only as spoken with reference to such as

will not take up the divine yoke. For to those, who are unstrung and feeble, what is medium seems too high; and to those, who are unrighteous, what befalls them seems severe [justice](#). For those, who, on account of the favour they entertain for [sins](#), are prone to pardon, suppose [truth](#) to be harshness, and severity to be savageness, and him who does not [sin](#) with them, and is not dragged with them, to be pitiless. Tragedy writes therefore well of Pluto:—

"And to what sort of a deity will you come, do you ask,
Who [knows](#) neither clemency nor favour,
But loves bare [justice](#) alone."

For although you are not yet able to do the things enjoined by the Law, yet, considering that the noblest examples are set before us in it, we are able to nourish and increase the [love](#) of liberty; and so we shall profit more eagerly as far as we can, inviting some things, imitating some things, and fearing others. For thus the righteous of the olden time, who lived according to the law, "were not from a storied oak, or from a rock;" because they wish to philosophize [truly](#), took and devoted themselves entirely to [God](#), and were classified under [faith](#). Zeno said well of the Indians, that he would rather have seen one Indian roasted, than have learned the whole of the arguments about bearing pain. But we have exhibited before our eyes every day abundant sources of [martyrs](#) that are burnt, impaled, beheaded. All these the [fear](#) inspired by the law,—leading as a pædagogue to [Christ](#), trained so as to manifest their [piety](#) by their blood. "[God](#) stood in the congregation of the gods; He judges in the midst of the gods." Who are they? Those that are superior to Pleasure, who rise above the [passions](#), who [know](#) what they do—the [Gnostics](#), who are greater than the world. "I said, You are Gods; and all sons of the Highest." To whom speaks the Lord? To those who reject as far as possible all that is of man. And the apostle says, "For you are not any longer in the flesh, but in the [Spirit](#)." [Romans 8:9](#) And again he says, "Though in the flesh, we do not [war](#) after the flesh." [2 Corinthians 10:3](#) "For flesh and blood cannot inherit the [kingdom of God](#), neither does corruption inherit incorruption." [1 Corinthians 15:50](#) "Lo, you shall die like men," the Spirit has said, confuting us.

We must then exercise ourselves in taking care about those things which fall under the power of the [passions](#), fleeing like those who are [truly philosophers](#) such articles of food as excite [lust](#), and dissolute licentiousness in chambering and luxury; and the sensations that tend to luxury, which are a solid reward to others, must no longer be so to us. For God's greatest gift is self-restraint. For He Himself has said, "I will never leave you, nor forsake you," [Hebrews 13:5](#) as having judged you worthy according to the [true](#) election. Thus, then, while we attempt piously to advance, we shall have put on us the mild yoke of the Lord from [faith](#) to [faith](#), one charioteer driving each of us onward to [salvation](#), that the meet fruit of beatitude may be won. "Exercise is" according to Hippocrates of Cos, "not only the health of the body, but of the [soul](#)—fearlessness of labours—a ravenous appetite for food."

Chapter 21. Opinions of Various Philosophers on the Chief Good

[Epicurus](#), in placing [happiness](#) in not being hungry, or thirsty, or cold, uttered that godlike word, saying impiously that he would fight in these points even with Father Jove; teaching, as if it were the case of pigs that live in filth and not that of rational [philosophers](#), that [happiness](#) was victory. For of those that are ruled by pleasure are the Cyrenaics and [Epicurus](#); for these expressly said that to live pleasantly was the chief end, and that pleasure was the only perfect good. [Epicurus](#) also says that the removal of pain is pleasure; and says that that is to be preferred, which first attracts from itself to itself, being, that is, wholly in motion. Dinomachus and Callipho said that the chief end was for one to do what he could for the attainment and enjoyment of pleasure; and Hieronymus the Peripatetic said the great end was to live unmolested, and that the only final good was [happiness](#); and Diodorus likewise, who belonged to the same [sect](#), pronounces the end to be to live undisturbed and well. [Epicurus](#) indeed, and the Cyrenaics, say that pleasure is the first duty; for it is for the sake of pleasure, they say, that [virtue](#) was introduced, and produced pleasure. According to the followers of Callipho, [virtue](#) was introduced for the sake of pleasure, but that subsequently, on seeing its own beauty, it made itself equally prized with the first principle, that is, pleasure.

But the Aristotelians lay it down, that to live in accordance with [virtue](#) is the end, but that neither [happiness](#) nor the end is reached by every one who has [virtue](#). For the wise man, vexed and involved in involuntary mischances, and wishing gladly on these accounts to flee from life, is neither fortunate nor [happy](#). For [virtue](#) needs time; for that is not acquired in one day which exists [only] in the perfect man since, as they say, a child is never [happy](#). But human life is a perfect time, and therefore [happiness](#) is completed by the three kinds of [good](#) things. Neither, then, the [poor](#), nor the mean nor even the diseased, nor the slave, can be one of them.

Again, on the other hand, Zeno the Stoic thinks the end to be living according to [virtue](#); and, Cleanthes, living agreeably to nature in the right exercise of reason, which he held to consist of the selection of things according to nature. And Antipatrus, his friend, supposes the end to consist in choosing continually and unswervingly the things which are according to nature, and rejecting those contrary to nature. Archedamus, on the other hand, explained the end to be such, that in selecting the greatest and chief things according to nature, it was impossible to overstep it. In addition to these, Panætius pronounced the end to be, to live according to the means given to us by nature. And finally, Posidonius said that it was to live engaged in contemplating the [truth](#) and order of the [universe](#), and forming himself as he best can, in nothing influenced by the irrational part of his [soul](#). And some of the later [Stoics](#) defined the great end to consist in living agreeably to the constitution of man. Why should I mention Aristo? He said that the end was indifference; but what is indifferent simply abandons the indifferent. Shall I bring forward the opinions of Herillus? Herillus states the end to be to live according to science. For some think that the more recent [disciples](#) of the Academy define the end to be, the steady abstraction of the mind to its own impressions. Further, Lycus the Peripatetic used to say that the final end was the [true joy](#) of the [soul](#); as Leucimus, that it was the [joy](#) it had in what was [good](#). Critolaus, also a Peripatetic, said that it was the perfection of a life flowing rightly according to nature, referring to the perfection accomplished by the three kinds according to tradition.

We must, however, not rest satisfied with these, but endeavour as we best can to adduce the doctrines laid down on the point by the naturalist; for they say that Anaxagoras of Clazomenæ affirmed [contemplation](#) and the freedom flowing from it to be the end of life; Heraclitus the Ephesian, complacency. The Pontic Heraclides relates, that Pythagoras taught that the [knowledge](#) of the perfection of the numbers was [happiness](#) of the [soul](#). The Abderites also teach the [existence](#) of an end. Democritus, in his work On the Chief End, said it was cheerfulness, which he also called well-being, and often exclaims, "For delight and its absence are the boundary of those who have reached full age;" Hecataeus, that it was sufficiency to one's self; Apollodotus of Cyzicum, that it was delectation; as Nausiphanes, that it was undauntedness, for he said that it was this that was called by Democritus imperturbability. In addition to these still, Diotimus declared the end to be perfection of what is [good](#), which he said was termed well-being. Again, Antisthenes, that it was humility. And those called Annicereans, of the Cyrenaic succession, laid down no definite end for the whole of life; but said that to each action belonged, as its proper end, the pleasure accruing from the action. These Cyrenaics reject [Epicurus'](#) definition of pleasure, that is the removal of pain, calling that the condition of a dead man; because we [rejoice](#) not only on account of pleasures, but companionships and distinctions; while [Epicurus](#) thinks that all [joy](#) of the [soul](#) arises from previous sensations of the flesh. Metrodorus, in his book On the Source of Happiness in Ourselves being greater than that which arises from Objects, says: What else is the good of the [soul](#) but the sound state of the flesh, and the sure hope of its continuance?

Chapter 22. Plato's Opinion, that the Chief Good Consists in Assimilation to God, and Its Agreement with Scripture

Further, [Plato](#) the [philosopher](#) says that the end is twofold: that which is communicable, and exists first in the ideal forms themselves, which he also calls "the good;" and that which partakes of it, and receives its likeness from it, as is the case in the men who appropriate [virtue](#) and [true philosophy](#). Wherefore also Cleanthes, in the second book, On Pleasure, says that Socrates everywhere teaches that the just man and the [happy](#) are one and the same, and execrated the first man who separated the just from the useful, as having done an impious thing. For those are in [truth](#) impious who separate the useful from that which is right according to the law. [Plato](#) himself says that [happiness](#) ([εὐδαιμονία](#)) is to possess rightly the dæmon, and that the ruling faculty of the [soul](#) is called the dæmon; and he terms [happiness](#) ([εὐδαιμονία](#)) the most perfect and complete good. Sometimes he calls it a consistent and harmonious life, sometimes the highest perfection in accordance with [virtue](#); and this he places in the [knowledge](#) of the Good, and in likeness to [God](#), demonstrating likeness to be [justice](#) and [holiness](#) with wisdom. For is it not thus that some of our writers have understood that man straightway on his creation received what is "according to the image," but that what is according "to the likeness" he will receive afterwards on his perfection? Now [Plato](#), teaching that the [virtuous](#) man shall have this likeness accompanied with humility, explains the following: "He that [humbles](#) himself shall be exalted." [Luke 14:11](#) He says, accordingly, in The Laws: "[God](#) indeed, as the ancient saying has it, occupying the beginning, the middle,

and the end of all things, goes straight through while He goes round the circumference. And He is always attended by Justice, the avenger of those who revolt from the divine law." You see how he connects [fear](#) with the divine law. He adds, therefore: "To which he, who would be [happy](#), cleaving, will follow lowly and beautified." Then, connecting what follows these words, and admonishing by [fear](#), he adds: "What conduct, then, is dear and conformable to God? That which is characterized by one word of old date: Like will be dear to like, as to what is in proportion; but things out of proportion are neither dear to one another, nor to those which are in proportion. And that therefore he that would be dear to [God](#), must, to the best of his power, become such as He is. And in virtue of the same reason, our self-controlling man is dear to [God](#). But he that has no self-control is unlike and diverse." In saying that it was an ancient dogma, he indicates the teaching which had come to him from the law. And having in the Theatetus admitted that [evils](#) make the circuit of mortal nature and of this spot, he adds: "Wherefore we must try to flee hence as soon as possible. For flight is likeness to God as far as possible. And likeness is to become [holy](#) and just with wisdom." Speusippus, the nephew of [Plato](#), says that [happiness](#) is a perfect state in those who conduct themselves in accordance with nature, or the state of the good: for which condition all [men](#) have a desire, but the good only attained to quietude; consequently the [virtues](#) are the authors of [happiness](#). And Xenocrates the Chalcedonian defines [happiness](#) to be the possession of [virtue](#), strictly so called, and of the power subservient to it. Then he clearly says, that the seat in which it resides is the [soul](#); that by which it is effected, the [virtues](#); and that of these as parts are formed praiseworthy actions, good habits and dispositions, and motions, and relations; and that corporeal and external objects are not without these. For Polemo, the [disciple](#) of Xenocrates, seems of the opinion that [happiness](#) is sufficiency of all [good](#) things, or of the most and greatest. He lays down the doctrine, then, that [happiness](#) never exists without [virtue](#); and that [virtue](#), apart from corporeal and external objects, is sufficient for [happiness](#). Let these things be so. The contradictions to the opinions specified shall be adduced in due time. But on us it is incumbent to reach the unaccomplished end, [obeying](#) the commands—that is, God—and living according to them, irreproachably and intelligently, through [knowledge](#) of the divine will; and assimilation as far as possible in accordance with right reason is the end, and restoration to perfect adoption by the [Son](#), which ever glorifies the Father by the great High Priest who has deigned to call us brethren and fellow-heirs. And the apostle, succinctly describing the end, writes in the Epistle to the Romans: "But now, being made free from [sin](#), and become servants to [God](#), you have your fruit unto [holiness](#), and the end everlasting life." [Romans 6:22](#) And viewing the hope as twofold—that which is expected, and that which has been received—he now teaches the end to be the restitution of the hope. "For patience," he says, "works experience, and experience hope: and hope makes not ashamed; because the [love](#) of God is shed abroad in our hearts by the [Holy Spirit](#) that is given to us." [Romans 5:4-5](#) On account of which [love](#) and the restoration to hope, he says, in another place, "which rest is laid up for us." You will find in Ezekiel the like, as follows: "The [soul](#) that [it shall die](#). [And the man who shall be righteous, and shall do judgment and justice](#), who has not eaten on the mountains, nor lifted his eyes to the [idols](#) of the house of [Israel](#), and has not defiled his neighbour's wife, and has not approached to a [woman](#) in the time of her uncleanness (for he does not wish the seed of man to be dishonoured), and will not injure a man; will restore the debtor's pledge, and will not take [usury](#); will turn away his hand

from wrong; will do [true](#) judgment between a man and his neighbour; will walk in my ordinances, and keep my commandments, so as to do the [truth](#); he is righteous, he shall surely live, says Adonai the Lord." [Ezekiel 18:4-9](#) Isaiah too, in exhorting him that has not [believed](#) to gravity of life, and the [Gnostic](#) to attention, proving that man's [virtue](#) and God's are not the same, speaks thus: "Seek the Lord, and on finding Him call on Him. And when He shall draw near to you, let the [wicked](#) forsake his ways, and the unrighteous man his ways; and let him return to the Lord, and he shall obtain mercy," down to "and your thoughts from my thoughts." "We," then, according to the noble apostle, "wait for the hope of righteousness by [faith](#). For in Christ neither [circumcision](#) avails anything, nor uncircumcision, but [faith](#) which works by [love](#)." [Galatians 5:5-6](#) And we desire that every one of you show the same diligence to the full assurance of hope," down to "made an [high priest](#) for ever, after the order of [Melchizedek](#)." [Hebrews 6:11-20](#) Similarly with [Paul](#) "the All-[virtuous](#) Wisdom" says, "H, that hears me shall dwell trusting in hope." [Proverbs 1:33](#) For the restoration of hope is called by the same term "hope." To the expression "will dwell" it has most beautifully added "trusting," showing that such an one has obtained rest, having received the hope for which he hoped. Wherefore also it is added, "and shall be quiet, without [fear](#) of any [evil](#)." And openly and expressly the apostle, in the first Epistle to the Corinthians says, "Be followers of me, as also I am of [Christ](#)," [1 Corinthians 11:1](#) in order that that may take place. If you are of me, and I am of [Christ](#), then you are imitators of [Christ](#), and Christ of [God](#). Assimilation to [God](#), then, so that as far as possible a man becomes righteous and [holy](#) with wisdom he lays down as the aim of [faith](#), and the end to be that restitution of the promise which is effected by [faith](#). From these doctrines gush the fountains, which we specified above, of those who have dogmatized about "the end." But of these enough.

Chapter 23. On Marriage

Since pleasure and [lust](#) seem to fall under marriage, it must also be treated of. Marriage is the first conjunction of man and [woman](#) for the procreation of legitimate children. Accordingly Menander the comic poet says:—

"For the begetting of legitimate children,
I give you my daughter."

We ask if we ought to marry; which is one of the points, which are said to be relative. For some must marry, and a man must be in some condition, and he must marry some one in some condition. For every one is not to marry, nor always. But there is a time in which it is suitable, and a person for whom it is suitable, and an age up to which it is suitable. Neither ought every one to take a wife, nor is it every [woman](#) one is to take, nor always, nor in every way, nor inconsiderately. But only he who is in certain circumstances, and such an one and at such time as is requisite, and for the sake of children, and one who is in every respect similar, and who does not by force or compulsion [love](#) the husband who loves her. Hence [Abraham](#), regarding his wife as a sister, says, "She is my sister by my father, but not by my mother; and she became my wife," [Genesis 20:12](#) teaching us that children of the same mothers ought not to enter into matrimony. Let us briefly follow the history. [Plato](#) ranks marriage among outward [good](#) things, providing for the perpetuity of our race, and handing down as a torch a certain perpetuity to children's children.

Democritus repudiates marriage and the procreation of children, on account of the many annoyances thence arising, and abstractions from more necessary things. [Epicurus](#) agrees, and those who place good in pleasure, and in the absence of trouble and pain. According to the opinion of the [Stoics](#), marriage and the rearing of children are a thing indifferent; and according to the Peripatetics, a good. In a word, these, following out their dogmas in words, became enslaved to pleasures; some using concubines, some mistresses, and the most youths. And that wise quaternion in the garden with a mistress, honoured pleasure by their acts. Those, then, will not escape the curse of yoking an ass with an ox, who, judging certain things not to suit them, command others to do them, or the reverse. This Scripture has briefly showed, when it says, "What you hate you shall not do to another." [Tobit 4:15](#)

But they who approve of marriage say, Nature has adapted us for marriage, as is evident from the structure of our bodies, which are male and female. And they constantly proclaim that command, "Increase and replenish." [Genesis 1:28](#) And though this is the case, yet it seems to them shameful that man, created by [God](#), should be more licentious than the irrational creatures, which do not mix with many licentiously, but with one of the same species, such as pigeons and ringdoves, and creatures like them. Furthermore, they say, "The childless man fails in the perfection which is according to nature, not having substituted his proper successor in his place. For he is perfect that has produced from himself his like, or rather, when he sees that he has produced the same; that is, when that which is begotten attains to the same nature with him who begat." Therefore we must by all means marry, both for our country's sake, for the succession of children, and as far as we are concerned, the perfection of the world; since the poets also pity a marriage half-perfect and childless, but pronounce the fruitful one [happy](#). But it is the diseases of the body that principally show marriage to be necessary. For a wife's care and the assiduity of her constancy appear to exceed the endurance of all other relations and friends, as much as to excel them in sympathy; and most of all, she takes kindly to patient watching. And in [truth](#), according to Scripture, she is a needful help. The comic poet then, Menander, while running down marriage, and yet alleging on the other side its advantages, replies to one who had said:—

"I am averse to the thing,
For you take it awkwardly."

Then he adds:—

"You see the hardships and the things which annoy you in it.
But you do not look on the advantages."

And so forth.

Now marriage is a help in the case of those advanced in years, by furnishing a spouse to take care of one, and by rearing children of her to nourish one's old age.

"For to a man after death his children bring renown,
Just as corks bear the net,
Saving the fishing-line from the deep."

according to the tragic poet Sophocles.

Legislators, moreover, do not allow those who are unmarried to discharge the highest magisterial offices. For instance, the legislator of the Spartans imposed a fine not on bachelorhood only, but on monogamy, and late marriage, and single life. And the renowned [Plato](#) orders the man who has not married to pay a wife's maintenance into the public treasury, and to give to the magistrates a suitable sum of money as expenses. For if they shall not beget children, not having married, they produce, as far as in them lies, a scarcity of [men](#), and dissolve states and the world that is composed of them, impiously doing away with divine generation. It is also unmanly and weak to shun living with a wife and children. For of that of which the loss is an [evil](#), the possession is by all means a good; and this is the case with the rest of things. But the loss of children is, they say, among the chiefest [evils](#): the possession of children is consequently a good thing; and if it be so, so also is marriage. It is said:—

"Without a father there never could be a child,
And without a mother conception of a child could not be.
Marriage makes a father, as a husband a mother."

Accordingly Homer makes a thing to be earnestly [prayed](#) for:—

"A husband and a house;"

yet not simply, but along with good agreement. For the marriage of other people is an agreement for indulgence; but that of [philosophers](#) leads to that agreement which is in accordance with reason, bidding wives adorn themselves not in outward appearance, but in character; and enjoining husbands not to treat their wedded wives as mistresses, making corporeal wantonness their aim; but to take advantage of marriage for help in the whole of life, and for the best self-restraint.

Far more excellent, in my opinion, than the seeds of wheat and barley that are sown at appropriate seasons, is man that is sown, for whom all things grow; and those seeds temperate husbandmen ever sow. Every foul and polluting practice must therefore be purged away from marriage; that the intercourse of the irrational animals may not be cast in our teeth, as more accordant with nature than human conjunction in procreation. Some of these, it must be granted, desist at the time in which they are directed, leaving creation to the working of Providence.

By the tragedians, Polyxena, though being murdered, is described nevertheless as having, when dying, taken great care to fall decently,—

"Concealing what ought to be hid from the eyes of men."

Marriage to her was a calamity. To be subjected, then, to the [passions](#), and to yield to them, is the extremest slavery; as to keep them in subjection is the only liberty. The [divine Scripture](#) accordingly says, that those who have transgressed the commandments are sold to strangers, that is, to [sins](#) alien to nature, till they return and repent. Marriage, then, as a sacred image, must be kept pure from those things which defile it. We are to rise from our slumbers with the Lord, and retire to sleep with thanksgiving and [prayer](#),—

"Both when you sleep, and when the [holy](#) light comes," confessing the Lord in our whole life; possessing [piety](#) in the [soul](#), and extending self-control to the body. For it is pleasing to God to lead decorum from the tongue to our actions. Filthy speech is the way to effrontery; and the end of both is filthy conduct.

Now that the [Scripture](#) counsels marriage, and allows no release from the union, is expressly contained in the law, "You shall not put away your wife, except for the [cause](#) of fornication;" and it regards as fornication, the marriage of those separated while the other is alive. Not to deck and adorn herself beyond what is becoming, renders a wife free of calumnious suspicion, while she devotes herself assiduously to [prayers](#) and supplications; avoiding frequent departures from the house, and shutting herself up as far as possible from the view of all not related to her, and deeming housekeeping of more consequence than impertinent trifling. "He that takes a [woman](#) that has been put away," it is said, "commits [adultery](#); and if one puts away his wife, he makes her an adulteress," that is, compels her to commit [adultery](#). And not only is he who puts her away guilty of this, but he who takes her, by giving to the [woman](#) the opportunity of sinning; for did he not take her, she would return to her husband. What, then, is the law? [Leviticus 20:10](#); [Deuteronomy 22:22](#) In order to check the impetuosity of the [passions](#), it commands the adulteress to be [put to death](#), on being convicted of this; and if of [priestly family](#), to be committed to the flames. [Leviticus 21:9](#) And the adulterer also is [stoned to death](#), but not in the same place, that not even their death may be in common. And the law is not at variance with the [Gospel](#), but agrees with it. How should it be otherwise, one Lord being the author of both? She who has committed fornication lives in [sin](#), and is dead to the commandments; but she who has repented, being as it were born again by the change in her life, has a regeneration of life; the old harlot being dead, and she who has been regenerated by repentance having come back again to life. The Spirit testifies to what has been said by Ezekiel, declaring, "I desire not the death of the sinner, but that he should turn." [Ezekiel 33:11](#) Now they are [stoned to death](#); as through hardness of heart dead to the law which they [believed](#) not. But in the case of a priestess the punishment is increased, because "to whom much is given, from him shall more be required." [Luke 12:48](#)

Let us conclude this second book of the Stromata at this point, on account of the length and number of the chapters.

The Stromata (Book III)

Caput I.—Basilidis Sententiam de Continentia Et Nuptiis Refutat.

Ac Valentiniani quidem, qui desuper ex divinis emissionibus deduxere conjugationes, acceptum habent matrimonium: Basilidis autem sectatores, "Cum interrogassent, inquirunt, apostoli, nun sit melius uxorem non ducere, dicunt respondisse Dominum: 'Non omnes capiunt verbum hoc. Sunt enim eunuchi alii a nativitate, alii vero a necessitate.'"

Matthew 19:11-12 Hoc dictum autem sic interpretantur: "Quidam ex quo nati sunt, naturaliter feminam aversantur, qui quidem hoc naturali utentes temperamento, recte faciunt, si uxorem non ducant. Hi, inquiunt, eunuchi sunt ex nativitate. Qui autem sunt a necessitate, ii sunt theatri exercitatores, qui, gloriæ studio retracti, se continent. Quinetiam qui casu aliquo excisi sunt, eunuchi facti sunt per necessitatem. Qui itaque eunuchi fiunt per necessitatem, non fiunt eunuchi secundum logon, seu rationem. Qui autem regni sempiterni gratia seipsos castrarunt, id ad declinandas, inquiunt, conjugii molestias fecerunt, quod procurandæ rei familiaris onus ac sollicitudinem timerent. Et illud: 'Melius est nubere quam uri,' Matthew 19:11-12 dicentem Apostolum aiunt velle: Ne animam tuam in ignem injicias, noctu et interdiu resistens, et timens ne a continentia excidas. Nam cum in resistendo occupata fuerit anima, a spe est divisa"—Patienter igitur sustine," inquit his verbis Isidoms in Moraliis, "contentiosam mulierem, ne a Dei gratia avellaris; et cum ignem in semine excreveris, cum bona ores conscientia. Quando autem, inquit, tua gratiarum actio delapsa fuerit in petitionem, et deinceps steteris, ut tamen labi ac timbare non desinas, duc uxorem. Sin est aliquis juvenis, vel pauper, vel infirmus, et non ei libel logo, seu rationi, convenienter uxorem ducere, is a fratre ne discedat; dicat: Ingressus sum in sancta, nihil possum pati. Quod si eum suspicio aliqua subeat, dicat: Frater, impone mihi manure, ne peccem; et confestim turn in mente, turn in corpore opem experietur. Velit modo quod bonum est perficere, et assequetur. Nonnunquam autem ore tenuis dicimus: Nolumus peccare; animus autem noster propendet in peccatum. Qui est ejusmodi, propier meturn, quod vult, non facit, ne ei constituatur supplicium. At hominum generi quædam necessaria sunt ac naturalia duntaxat. Quod indumentis egeat, necessarium simul est et naturale: est autem venerea voluptas naturalis, sed non necessaria." Has voces adduxi ad reprehendendos Basilidianos, qui non recte vivunt, ut qui vel peccandi potestatem habeant propier perfectionera, vel omnino quidera natura salvi futuri sint, etsi nunc peccent, quod naturæ dignitate sunt electi. Neque vero primi dogmaturn architecti eorumdem perpetratorum potestatem illis faciunt. Ne ergo Christi nomen suspicientes, et iis, qui sunt in gentibus intemperantissimi, incontinentius viventes, nomini maledictum inurant. "Qui enim sunt ejusmodi, pseudapostoli, operarii dolosi," usque ad illud: "Quorum finis erit secundum opera eorum." Est ergo continentia, corporis despicientia secundum confessionem in Deum; non solum enim in rebus venereis, sed etiam in aliis, quæ anima perperam concupiscit, non contenta necessariis, versatur continentia. Est autem et in lingua, et in acquirendo, et in utendo, et in concupiscendo continentia. Non docet autem ea solummodo esse temperantes, siquidem præbet nobis temperantiam, ut quæ sit divina potestas et gratia. Dicendum est ergo, quidnam nostris videatur de eo, quod est propositum. Nos quidem castitatem, et eos, quibus hoc a Deo datum est, beatos decimus: monogamiam autem, et quæ consistit in uno solum matrimonio, honestatem admira tour; dicerites tamen oportere aliorum misereri, et "alterum alterius onera portare," Galatians 6:2 ne "quis, cure" recte "stare videatur," 2 Corinthians 10:12 ipse quoque "cadat." De secundis autem nuptiis: "Si uraris," inquit Apostolus, "jungere matrimonio." 1 Corinthians 7:9

Caput II.—Carpocratis Et Epiphanis Sententiam de Feminarum Communitate Refutat.

Qui autem a Carpocrate descendunt et Epiphane, censent oportere uxores esse communes; a quibus contra nomen Christi maximum emanavit probruin. Hic autem Epiphanes, cujus etiam scripta feruntur, filius erat Carpocratis, et matris Alexandriae nomine, ex patre quidera Alexandrinus, ex matre vero Cephalleneus. Vixit autem solum septemdecim annos, et Same, quæ est urbs Cephalleniae, ut deus est honore affectus. Quo in loco templum ex ingentibus lapidibus, altaria, delubra, museum, ædificatum est et consecratum; et cure est nova luna, convenientes Cephallenei, diem natalem, quo in deos relatus est Epiphanes, sacrificant, libantque, et convivantur, et hymnos canunt. A patre autem didicit et orbem disciplinarum et Platonis philosophiam. Fuit autem princeps monadicæ cognitionis. A quo etiam profluxit hæresis eorum, qui nunc sunt, Carpocratianorum. Is ergo dicit in libro De justitia, "Justitiam Dei esse quamdam cure æqualitate communionem. Æquale quidera certe cælum undequaque extensum totam terrain cingit. Et nox ex æquo stellas omnes ostendit; et diei auctorem et lucis patrem, solem, Deus ex alto æqualem effudit omnibus, qui possunt videre (illi autem omnes communiter respiciunt), quoniam non discernit divitem vel pauperem vel populi principem, insipientes et sapientes, femmas et masculos, liberos, servos. Sed neque secus facit in brutis. Cure autem omnibus animantibus æque ipsum communem effuderit. bonis et malis justitiam suam confirmat, cure nemo possit plus habere, neque auferre a proximo, ut ipse illius lucem habeat duplicatam. Sol facit omnibus animantibus communia exorm nutrimenta, communi justitia ex æquo data omnibus: et ad ea, quæ sunt hujusmodi, similiter se habet genus boum, ut bores; et suum, at sues, et ovium, ut oves; et reliqua omnia. Justitia enim in iis apparet esse communitas. Deinde per communitatem omnia similiter secundum sua genera seminantur, et commune nutrimentum editur humi pascentibus jumentis omnibus, et omnibus ex æquo; ut quod nulla liege circumscriptum sit, sed ejus, qui donat, jubentis suppeditatione, convenienter justequè adsit omnibus. Sed neque generationi posita est lex, esset enim jamdiu abolita: ex æquo autem seminant et generant, habentia innatam a justitia communionera: ex æquo communiter omnibus oculum ad videndum, creator et pater omnium, sua justitia legera ferens, præbuit, non discernens feminam a masculo non id quod est rationis particeps, ab experte rationis, el, ut semel dicam, nullum a nullo; sed æqualitate et communitate visum similiter dividens, uno jussu omnibus est largitus. Leges autem, inquit, hominum, cum ignorationem castigare non possent, contra leges facere docuerunt: legum enim proprietas dissecuit divinæ legis communionem et arrodit; non intelligens dictum Apostoli dicentis: 'Per legem peccatum cognovi.' Et meum et tuum dicit subiisse per leges, ut quæ non amplius communiter fruantur (sunt enim communia), neque terra, neque possessionibus, sed neque matrimonio. Fecit enim rites communiter omnibus, quæ neque passerem, neque furem abnegant; et frumentum similiter, et alios fructus. Violata autem communio et æqualitas, genuit furem pecorum et fructuum. Cum ergo Deus communiter omnia fecisset homini, et feminam cure masculo communiter conjunxisset, et omnia similiter animantia conglutinasset, pronuntiavit justitiam, communionem cum æqualitate. Qui autem sic nati sunt, communionera, quæ eorum conciliat generationem, abnegaverunt. Et dicit, si unam ducens habeat, cure omnium possint esse participes, sicut reliqua recit animantia." Hæc cum his verbis dixisset, subjungit rursus his verbis: "Intensam enim et vehementiorem ingeneravit masculis cupiditatem ad generum perpetuitatem, quam nec lex, nec mos, nec aliquid aliud potest abolere: est enim Dei decretum." Et quomodo amplius hic in nostra examinetur oratione, cum legem et Evangelium per hæc aperte destruat? Ilia enim dicit:

"Non mœchaberis." Exodus 20:13 Hoc autem dicit: "Quicumque respicit ad concupiscentiam, jam mœchatus est." Matthew 5:28 Illud enim: "Non concupisces," Exodus 20:17 quod a lege dicitur, ostendit unum esse Deum, qui præ dicatur per legem et prophetas et Evangelium. Dicit enim: "Non concupisces uxorem proximi tui." Proximus autem non est Judæus Judæo: frater enim est et eundem habet Spiritum; restat ergo, ut propinquum dicat eum qui est alterius gentis. Quomodo autem non propinquus, qui aptus est esse Spiritus particeps? Non solum enim Hebræorum, sed etiam gentium pater est Abraham. Si autem quæ est adulterata, et qui in eam fornicatus est, capite punitur: Deuteronomy 22:22 clarum est utique præceptum, quod dicit: "Non concupisces uxorem propinqui tui," loqui de gentibus: ut cure quis secundum legera et ab uxore proximi et a sorore abstinere, aperte audiat a Domino: "Ego autem dico, non concupisces." Additio autem hujus particulæ "ego," majorem præcepti vim ostendit. Quod autem cure Deo bellum gerat Carpocrates, et Epiphanes etiam in eo, qui vulgo jactatur, libro De justitia, patet ex eo quod subjungit his verbis: "Hinc ut qui ridiculum dixerit, legislatoris hoc verbum audiendum est: 'Non concupisces:' usque ad id, quod magis ridicule dicit: 'Res proximi tui.' Ipse enim, qui dedit cupiditatem, ut quæ contineret generationem, jubet eam auferre, cum a nullo earn auferat animal. Illud autem: 'Uxorem proximi mei,' quo communionera cogit ad proprietatem, dixit adhuc magis ridicule." Ethæc quidera dogmata constituunt egregii Carpocratiani. Hos dicunt et aliquos alios similium malorum æmulatores, ad cœnas convenientes (neque enim dixerim "agapen" eorum congressionem) viros simul et mulieres, postquam cibus venerem excitantibus se expleverint, lumine amoto, quod eorum fornicatoriam hanc justitiam pudore afficiebat, aversa lucerna, coire quomodo velint, et cure quibus velint: meditados autem inejusmodi "agape" communionem, interdiu jam, a quibus velint mulieribus exigere Carpocrateæ (divinæ enim nefas est discere) legis obedientiam. Has leges, ut sentio, ferre oportuit Carpocratem canum et suum et hircorum libidinibus. Mihi autem videtur, Platonem quoque intellexisse, in Republica dicentem, oportere esse communes omnium uxores: ut qui diceret eas quidem, quæ nondum nupserant, esse communes eorum, qui essent petitori, quemadmodum theatrum quoque est commune spectantium; esse autem unamquamque uniuscujusque qui præoccupasset, et non amplius communem esse earn quæ nupsisset. Xanthus autem in iis, quæ scribuntur Magica: "Cœunt autem," inquit, "magi cum matribus et filiabus: et fas esse aiunt coire cure sororibus, et communes esse uxores, non vi et clam, sed utrisque consentientibus, cure velit alter ducere uxorem alterius." De his et similibus hæresibus existimo Judam prophetice dixisse in epistola: "Similiter quidera hi quoque somniantes" (non enim vigilantes ad veritatem se applicant), usque ad illud: "Et os eorum loquitur superba." Jude 8-17

Caput III.—Quatenus Plato Aliique E Veteribus Præiverint Marcionitis Aliisque Hæreticis, Qui a Nuptiis Ideo Abstinere Quia Creaturam Malam Existimant Et Nasci Homines in Pœnam Opinantur.

Jam vero si et ipse Plato et Pythagorei, sicut etiam postea Marcionitæ, malam existimarunt esse generationem, longe abfuit, ut communes ipse poneret uxores. Sed

Marcionitæ quidem dicunt malam esse naturam, ex mala materia, et a justo factam opifice ac Creatore. Qua quidera ratione nolentes implere mundum, qui factus est a Creatore, volunt abstinere a nuptiis, resistentes suo Creatori, et contententes ad bonum, qui vocavit: sed non ad eum, qui, ut dicunt, Deus est diversis moribus præditus. Unde cum nihil hic velint relinquere proprium, non sunt ex destinato animi proposito continentes, sed propter odium conceptum adversum eum, qui creavit, nolentes iis uti, quæ ab ipso sunt creata. Sed hi quidem, qui propter impium, quod cum Deo gerunt, bellum, emoti sunt ab iis cogitationibus, quæ sunt secundum naturam, Dei longanimitatem contemnentes et benignitatem, etsi nolunt uxorem ducere, cibis tamen utuntur creatis, et ærem respirant Creatoris, ut quiet ejus sint opera, et in iis, quæ sunt ejus, permaneant, et inauditam ac novam quamdam, ut aiunt, annuntiatam audiunt cognitionem, etiamsi hoc quoque nomine mundi Domino deberent agere gratias, quod hic acceperint Evangelium. Sed adversus eos quidera, cure de principiis tractabimus, accuratissime disseremus. Philosophi autem, quorum mentionera fecimus, a quibus cure malam esse generationem irapie didicissent Marcionitæ, tanquam suo dogmate gloriantur, non eam volunt esse natura malam, sed anima, quæ veritatem divulgavit. Artimam enim, quam esse divinam fatentur, in hunc mundum deducunt, tanquam in locum supplicii. Oportet autem animas in corpus immissas expiari ex eorum sententia. Non convenit autem plus hoc dogma Marcionistis, sed iis, qui censent in corpora intrudi, et iis alligari, et quasi ex vase in vas aliud transfundi animas. Adversus quos fuerit aliud dicendi tempus, quando de anima tractabimus. Videtur itaque Heraclitus maledictis insequi generationem: "Quoniam autem," inquit, "nati volunt vivere, et mortes habere, vel potius quiescere; filios quoque relinquunt, ut mortes fiant." Clarum est autem cum eo conyenire Empedoclem quoque dicentem:—

Deflevi et luxi, insolitum cernens miser orbem.

Et amplius:—

Mortua nam ex vivis fecit, species commutans.

Et rursus:—

Hei mihi! quam infelix horninure genus atque misellum
Litibus ex quantis prognati et planctibus estis?

Dicit autem Sibylla quoque:—

Mortales homines, caro qui tantum, et nihil estis;

Similiter atque pœta, qui scribit:—

Haud homine infelix tellus mage quidquam alit alma.

Quin etiam Theognis malam ostendit esse generationera, dicens hoc modo:—

Optima non nasci res est mortalibus ægris, Nec nitidi soils luce micante
frui,
Extemplo aut natum portas invadere Ditis.

His autem consequentia scribit quoque Euripides, pœta tragicus:—

Nam nos decebat convenire publice, et
Deflere natum, quod tot ingreditur mala:

Ast mortuum, cuique jam quies data est,
Efferre lætis gratulationibus.

Et rursus similia sic dicit:—

Quis novit, an vivere quidera siet mori,
Siet mori autem vivere?

Idem quod hi, videtur Herodotus quoque inducere dicentem Solonera: "O Cræse, quivis homo nihil est aliud quam calamitas." Jam vero ejus de Cleobide et Bitone fabula plane nihil aliud vult, quam vituperare generationera, laudare autem mortem.

Et qualis folii, est heminum generatia talis, ait Homerus. Plato autem in Cratylo, Orpheo tribuit eum sermonem, quo anima puniri in corpore dicitur: "Nempe corpus hoc animæ [σῆμα](#)," monumentum, "quidam esse tradunt: quasi ipsa præsentī in tempore sit sepulta; atque etiam quia anima per corpus [σημαίνει](#)," significat, "quæcūclue significare potest: iedo [σῆμα](#) jure vocari. Videatur mihi præterea Orpheus nomen hoc ob id potissimum imposuisse, quod anima in corpore hoc delictorum luat pœnas." Operæ pretium est autem meminisse etiam eorum, quæ dicit Philolaus. Sic enim dicit hic Pythagoreus: "Testantur autem veteres quoque theologi et vates, ad luenda supplicia animam conjunctam esse corpori, et in eo tanquam in monumento esse sepultam." Quin etiam Pindarus de iis, quæ sunt in Eleusine, mysteriis loquens, infert: "Beatus, qui cum ilia sub terra videt communia, novit quidem vitæ finem, novit autem datum Jovis imperium." Et Plato similiter in Pædonene non veretur hoc modo scribere: "Porto autem hi, qui nobishæc constituerunt mysteria, non aliquid aliud," usque ad: "Et cure diis habitatlone." Quid vero, cum dieit: "Quandiu corpus habuefimus, et anima nostra cum ejusmodi malo admista fuerit, illud, quod desideramus, nunquam satis assequemur?" annon significat generationem esse causam maximorum malorum? Jam vero in Phædone quoque testatur: "Evenit enim, ut qui recte philosophantur, non animadvertantur ab aliis in nullam rem aliam suum studium conferre, quam ut emoriantur, et sint mortui." Et runus: "Ergo hic quoque philosophi anima corpus maxime vilipendit, et ab eo fugit, ipsa autem secum seorsim esse quærit." Nunquid autem consentit cum divino Apostolo, qui dicit: "Infelix ego homo, quis me liberabit a corpore mortis hujus?" Romans 7:24 nisi forte eorum consensionem, qui trahuntur in vitium, "corpus morris" dicit tropice. Atque coitum quoque, qui est principium generationis, vel ante Marcionem vietur Plato aversari in primo De republica: ubi cum laudasset senectutem, subjungit: "Velim scias, quod quo magis me deficiunt alise," nempe corporis, "voluptates, eo magis confabulandi cupiditas, et voluptas, quam ex ea re capio, augetur." rei veneree injecta esset menrio: "Bona verba quæso," inquit: "ego vero lubenter isthinc, tanquam ad insano aliquo et agresti domino, effugi?" Rursus in Phædone, vituperans generationem, dicit: "Quæ ergo de his in arcanis dicitur, hæc est oratio, quod nos homines sumus in custodia allqua." Et rursus: "Qui autem pie præcæ teris vixisse inveniuntur, hi sunt, qui ex his terrenis locis, tanquam e carcere, soluti atque liberati, ad puram in altioribus locis habitationem transcendunt." Sed tamen quamvis ita se habeat, recte a Deo mundum administrari existimat; unde dicit: "Non oportet autem seipsum solvere, nec effugere." Et ut paucis dicam, non dedit Marcioni occasionem, ut malam existimaret materiam, cum ipse pie de mundohæc dixerit: "Ab eœnim, qui ipsum construxit, habet omnia bona: a priori autem deformitate incommoda et injusta omnia, quæ intra cœlum nascuntur, mundus ipse sustinet, et animantibus inserit." Adhuc autem subjungit manifestius: "Cujus quidem defectus est

coporea temperatura, priscæ naturge comes; ham quiddam valde deforme erat, et ordinis expert, priusquampræsenti ornatu decoraretur." Nihilominus autem in Legibus quoque deflet humanum genus, sic dicens: "Dii autem hominum genus laboribus naturæ pressum miserati, remissiones ipsis statuerunt laborum, solemnum videlicet festorum vicissitudines." Et in Epinomide persequitur etiam causas, cur sint hominure miserti, et sic dicit: "Ab initio ipsum esse genitum, est grave cuilibet animanti: primum quidem, quod eorum constitutionis sint participes, quæ in utero gestantur; deinde ipsum nasci, et præterea nutriri et erudiri, per innumerabiles labores universa fiunt, ut omnes dicimus." Quid vero? annon Heraclitus generationera quoque dicit esse mortem? Pythagoras autem similiter atque Socrates in Gorgia, cum dicit: "Mors est, quæ unque experrecti videmus: quæ cunque autem dormientes, somnus." Sed de his quidem satis. Quando autem tractabimus de principiis, tunc et has repugnantias, quas et innuunt philosophi, et suis dogmatibus decernunt Marcionistæ, considerabimus. Cæterum satis dilucide ostensas esse existimo, externorum alienorumque dogmaturn occasiones Marcionem ingrate et indocte accepisse a Platone. Nobis autem procedat sermo de continentia. Dicebamus autem" Græcos adversus liberorum generationem multa dixisse, incommoda, quæ comitari eam solent, respicientes: quæ cum impie excepissent Marcionitæ, impie fuisse ingratos in Creatorem. Dicit enim tragœdia:—

Non nascier præstat homines, quam nastier.
Dein filios acerbis cum coloribus
Enitor, ast enixa, si stolidi scient,
Afflictor, intuendo quod servo malos,
Bonosque perdo. Si bonos servo, tamen
Mihi miscellum cor timore liquitur.
Quid hic boni ergo est? uncam annon sufficit
Effundere animam, nisi crucieris amplius?

Et adhuc similiter:—

Vetus stat mihi persuasio,
Plantare filios nunquam hominem oportuit,
Dum cernit ad quot gignimus natos mala.

In his autem, quæ deinceps sequuntur, malorum quoque causam evidenter reducit ad principia, sic dicens:—

O! miser natus, malisque obnoxius
Editus, homo, es, vitæ tuæque miserriam
Hinc inchoasti: cœpit æther omnibus
Spiramen unde alens tradere mortalibus;
Mortalis ægre ne feras mortalia.

Rursus autem his similia tradit:—

Mortalium omnium beatus non fuit
Quisquam, molestia et nemo carens fuit.

Et deinde rursus:—

Heu! quanta, quotque hominibus eveniunt mala,
Quam vana, quorum terminus nullus datur.

Et adhuc similiter:—

Nemo beatus semper est mortalium.

Hac itaque ratione dicunt etiam Pythagoreos abstinere a rebus venereis. Mihi autem contra videntur uxores quidem ducere, ut liberos suscipiant, velle autem a venerea voluptate se continere post susceptos liberos. Proinde mystice uti fabis prohibent, non quod sit legumen flatum excitens, et concoctu difficile, et somnia efficiat turbulenta; neque quod hominis capiti sit sireillis ut vult ille versiculus:—

Idem est namque fabam atque caput corrodere patris;

sed potius quod fabæ, si comedantur, steriles efficiant mulieres. Theophrastus quidem certe in quinto libro De causis plantarum, fabarum siliquas, si ponantur ad radices arborum quæ nuper sunt plantatæ, refert plantas exsiccare. Quinetiam gallinæ domesticæ, quæ eas assidue comedunt, efficiuntur steriles.

Caput IV.—Quibus Prætextibus Utantur Hæretici ad Omnis Genetis Licentiam Et Libidinem Exercendam.

Ex iis autem, qui ab hæresi ducuntur, Marciohis quidem Pontici fecimus mentionem, qui propter certamen, quod adversus Creatorem suscepit, mundanarum rerum usum recusat. Ei autem continentiae causa est, si modo est ea dicenda continentia, ipse Creator, cui se adversari existimans gigas iste cum Deo pugnans, est invitus continens, dum in creationem et Dei opus invehitur. Quod si usurpent vocem Domini, qui dicit Philippo: "Sine mortuos sepelire mortuos suos, tu autem sequere me:" [Matthew 8:22](#); [Luke 9:60](#) at illud considerent, quod similem cam is formationem fert quoque Philippus, non habens cadaver pollutum. Quomodo ergo cum carhem haberet, non habuit cadaver? Quoniam surrexit ex monumento, Domino ejus vitia morte afficiente, vixit autem Christo. Meminimus autem nefariæ quoque ex Carpocratis sententia mulierum communionis. Cum autem de dicto Nicolai loqueremur, illud præ termisimus: Cum formosam, aiunt, haberet uxorem, et post Servatoris assumptionem ei fuisset ab apostolis exprobrata zelotypia, in medium adducta muliere, permisit cui vellet eam nubere. Aiunt enim hanc actionem illi voci consentaneam, quæ dicit, quod "carne abuti oporteat." Proinde ejus factum et dictum absolute et inconsiderate sequentes, qui ejus hæresim persequuntur, impudenter effuseque fornicantur. Ego autem audio Nicolaum quidem nulla unquam alia, quam ea, quæ ei nupserat, uxore usum esse; et ex illius liberis, filias quidem consenuisse virgines, filium autem permansisse incorruptum. Quæ cum ita se habeant, vitii erat depulsio atque expurgatio, in medium apostolorum circumactio uxoris, cujus dicebatur laborare zelotypia: et continentia a voluptatibus, quæ magno studio parari solent, docebat illud, "abuti carne," hoc est, exercere carnem. Neque enim, ut existimo, volebant, convenienter Domini præcepto, "duobus dominis servire," [Matthew 6:24](#); [Luke 16:13](#) voluptati et Deo. Dicunt itaque Matthiam quoque sic docuisse: "Cum carne quidem pugnare, et ea uti, nihil ei impudicum largiendo ad voluptatem; augere autem animam per fidem et cognitionem." Sunt autem, qui etiam publicam venerem pronuntiant mysticam communionem; et sic ipsum nomen contumelia afficiunt. Sicut enim operari eum dicimus, tum qui malum aliquod facit, tum etiam qui bonum, idem nomen utrique tribuentes; haud aliter "communio" usurpari solet; nam bona quidem est in

communicatione tum pecuniæ, tum nutrimenti et yestitus: illi autem quamlibet veneream conjunctionem impie vocaverunt "communione." Dicunt itaque ex iis quemdam, cum ad hostram virginem vultu formosam accessisset, dixisse: Scriptum est: "Da omni te petenti." Matthew 5:24; Luke 6:30 illam autem honeste admodum respondisse, ut quæ non intelligeret hominis petulantiam: At tu matrem conveni de matrimonio. O impietatem! etiam voces Domini ementiuntur isti intemperantiæ communicatores, fratresque libidinis, non solum probrum philosophiæ, sed etiam totius vitæ; qui veritatem, quantum in eis situm est, adulterant ac corrumpunt, vel potius defodiunt; homines infelicissimi carnalem concubitus communionem consecrant, et hanc ipsos putant ad regnum Dei perducere. Ad lupanaria ergo deducithæc communio, et cure eis communicaverint sues et hirci, maximaque apud illos in spe fuerint meretrices, quæ in prostibulis præsto sunt, et volentes omnes admittunt. "Vos autem non sic Christum didicistis, siquidem ipsum audiistis, et in eo docti estis, quemadmodum est veritas in Christo Jesu, ut deponatis quæ sunt secundum veterem conversationem, veterem hominem, qui corrumpitur secundum desideria deceptionis. Renovamini autem spiritu mentis vestræ, et induatis novum hominem, qui creatus est secundum Deum in justitia et sanctitate veritatis," Ephesians 4:20-24 ad Dei similitudinem. "Efficimini ergo Dei imitatores, ut filii dilecti, et ambulate in dilectione, sicut Christus quoque dilexit nos, et tradidit seipsum pro nobis oblationem et hostiam Deo in odorem suavitatis. Fornicatio autem, et omnis immunditia, vel avaritia, ne nominetur quidem in vobis, sicut decet sanctos, et turpitudine, et stultiloquium." Ephesians 5:1-4 Etenim docens Apostolus meditari vel ipsa voce esse castos, scribit: "Hoc enim scitote, quod omnis fornicator," et cætera, usque ad illud: "Magis autem arguite." Ephesians 5:5-11 Effluxit autem eis dogma ex quodam apocrypho libro. Atque adeo afferam dictionem, quæ mater eorum intemperantiæ et origo est: et sive ipsi hujus libri scriptores se fateantur, en eorum recordiam, licet Deo eum falso ascribant libidinis intemperantia ducti: sive ab aliis, eos perverse audientes, hoc præclarum dogma acceperint, sic porto se habent ejus verba: "Unum erant omnia: postquam autem ejus unitati visum est non esse solam, exiit ab eo inspiratio, et cum ea iniiit communionem, et fecit dilectum. Exhinc autem egressa est ab ipso inspiratio, cum qua cure communionem iniisset, fecit porestates, quæ nec possunt videri nec audiri," usque ad illud, "unamquamque in nomine proprio." Si enim hi quoque, sicut Valentiniani, spiritales posuissent communionem, suscepisset forte aliquis eorum opinionem: carnalis autem libidinis communionem ad sanctam inducere prophetiam, est ejus qui desperat salutem. Talia etiam statuunt Prodicti quoque asseclæ, qui seipsos falso nomine vocant Gnosticos: seipsos quidem dicentes esse natura filios primi Dei; ea vero nobilitate et libertate abutentes, vivunt ut volunt; volunt autem libidinose; se nulla re teneri arbitrati, ut "domini sabbati," et qui sint quovis genere superiores, filii regales. Regi autem, inquit, lex scripta non est. Primum quidem, quod non faciant omnia quæ volunt: multa enim eos prohibebunt, etsi cupiant et conentur. Quinetiam quæ faciunt, non faciunt ut reges, sed ut mastigiæ: clanculum enim committunt adulteria, timerites ne deprehendantur, et vitantes ne condemntur, et metuentes ne supplicio afficiantur. Quomodo etiam res est libera, intemperantia et turpis sermo? "Omnis enim, qui peccat, est servus," inquit Apostolus. Romans 6:16 Sed quomodo vitiam ex Deo instituit, qui seipsum præ buit dedititium cuivis concupiscentiæ? cum dixerit Dominus: "Ego autem dico: Ne concupiscas." Vultne autem aliquis sua sponte peccare, et decernere adulteria esse committenda, voluptatibusque et deliciis se explendum, et aliorum violanda

matrimonia, cum aliorum etiam, qui inviti peccant, misereamur? Quod si in externum mundum venerint, qui in alieno non fuerint fideles, verum non babebunt. Afficit autem hospes aliquis elves contumelia, et eis injuriam facit; et non potius ut peregrinus, utens necessariis, vivit, cives non offendens? Quomodo autem, cum eadem faciant, ac ii, quos gentes odio habent, quod legibus obtemperare nolint, nempe iniqui, et incontinentes, et avari, et adulteri, dicunt se solos Deum nosse? Oporteret enim eos, cum in alienis adsunt, recte vivere, ut revera regiam indolem ostenderent. Jam vero et humanos legislatores, et divinam legera habent sibi infensam, cum inique et præter leges vivere instituerint. Is certe, qui scortatorein "confodit," a Deo plus esse ostenditur in Numeris. "Et si dixerimus," inquit Joannes in epistola, "quod societatem habemus cum eo," nempe Deo, "et in tenebris ambulamus, mentitur, et veritatem non facimus. Si autem in luce ambulamus, sicut et ipse est in luce, societatem habemus cum ipso, et sanguis Jesu filii ejus emundat nos a peccato." Numbers 25:8; 1 John 1:6-7 Quomodo ergo sunt hi hujus mundi hominibus meliores, qui hæc faciunt, et vel pessimis hujus mundi sunt similes? sunt enim, ut arbitror, similes natura, qui sunt factis similes. Quibus autem se esse censent nobilitate superiores, eos debent etiam superare moribus, ut vitent ne includantur in carcere. Revera enim, ut dixit Dominus: "Nisi abundavetis justitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum Dei." Matthew 5:20 De abstinentia autem a cibus ostenditur a Daniele. Daniel 1:1 Ut semel autem dicam, de obedientia dicit psallens David: "In quo diriget junior viam suam?" Et statim audit: "In custodiendo sermones tuos in toto corde." Et dicit Jeremias: "Hæc autem dicit Dominus: Per vias gentium ne ambulaveritis." Hinc moti aliqui alii, pusilli et nullius pretii, dicunt formatum fuisse hominem a diversis potestatibus: et quæ sunt quidem usque ad umbilicum esse artis diviniore; quæ autem subter, minoris; qua de causa coitum quoque appetere. Non animadvertunt autem, quod superiores quoque partes nutrimentum appetunt, et quibusdam libidinantur. Adversantur autem Christo quoque, qui dixit Phariseis, eundem Deum et "internum" nostrum et "externum" fecisse hominem. Luke 11:40 Quinetiam appetitio non est corporis, etsi fiat per corpus. Quidam alii, quos etiam vocamus Antitactas, hoc est "adversarios" et repugnantes, dicunt quod Deus quidera universorum noster est natura pater, et omnia quæ cunque fecit, bona sunt; unus autem quispiam ex iis, qui ab ipso facti sunt, seminatis zizaniis, malorum naturam generavit: quibus etiam nos omnes implicavit, ut nos efficeret Patri adversarios. Quare nos etiam ipsi huic adversamur ad Patrem ulciscendum, contra secundi voluntatem facientes. Quoniam ergo hic dixit: "Non mœchaberis:" nos, inquiunt, mœchamur, ut ejus mandatum dissolvamus. Quibus responderimus quoque, quod pseudoprophetas, et eos qui veritatem simulant, ex operibus cognosci accepimus: si male audiunt autem vestra opera, quomodo adhuc dicetis vos veritatem tenere? Aut enim nullum est malum, et non est utique dignus reprehensione is, quem vos insimulatis, ut qui Deo sit adversatus, neque fuit alicujus mali effector; una enim cum malo arbor quoque interimitur: aut si est malum ac consistit, dicant nobis, quid dicunt esse ea, quæ data sunt, præcepta, de justitia, de continentia, de tolerantia, de patientia, et iis, quæ sunt hujusmodi, bona an mala? et si fuerit quidera malum præceptum, quod plurima prohibet facere turpia, adversus seipsum legem feret vitium, ut seipsum dissolvat, quod quidem non potest fieri; sin autem bonum, cure bonis adversentur præceptis, se bono adversari, et mala facere confitentur. Jam vero ipse quoque Servator, cui soil censent esse parendum, odio bere, et maledictis insequi prohibuit et, "Cum adversario," inquit, "vadens, ejus amicus conare discedere." Aut ergo

Christi quoque negabunt suasionem, adversantes adversario: aut, si sint amici, contra eum certamen suscipere nolunt. Quid vero? an nescitis, viri egregii (loquor enim tanquam præsensibus), quod cure præceptis, quæ se recte habent, pugnantes, propriæ salutis resistis? Non enim ea, quæ sunt utiliter edicta, sed vos ipsos evertitis. Et Dominus: "Luceant" quidera, inquit, "bona vestra opera:" Matthew 5:16 vos autem libidines et intemperantias vestras manifestas redditis. Et alioqui si vultis legislatoris præcepta dissolvere, quam de causa, illud quidem: "Non mœchaberis;" et hoc: "Stuprom puero non inferes," et quæ cunque ad continentiam conferunt, dissolvere conamini, propter vestram intemperantiam non dissolvitis autem, quæ ab ipso fit, hiemem, ut media adhuc hieme æstatem faciatis: neque terram navigabilem, mare autem pedibus pervium, facitis, ut qui historias composuerunt, barbarum Xerxem dicunt voluisse facere? Cur vero non omnibus præceptis repugnatis? Nam cum ille dicat; "Crescite et multiplicamini," oporteret vos, qui adversamini, nullo modo uti coitu. Et cure dixit: "Dedi vobis omnia ad vescendum" et fruendum, vos nullo frui oportuit. Quinetiam eo dicente: "Oculum pro oculo," Exodus 21:24 oportuit vos decertationem contraria non rependere decertatione. Et cure furem jusserit reddere "quadruplum," Exodus 22:1 oportuit vos furi aliquid etiam adhere. Rursus vero similiter, cum præcepto: "Diliges Deum tuum ex toto corde tuo," Deuteronomy 6:5 repugnetis, oportuit nec universum quidem Deum diligere. Et rursus, cum dixit: "Non facies sculptile neque fusile," Deuteronomy 27:15 consequens erat ut etiam sculptilia adoraretis. Quomodo ergo non impie facitis, qui Creatori quidem, ut dicitis, resistitis; quæ sunt autem meretricibus et adulteris similia, sectamini? Quomodo autem non sentitis vos eum majorem facere, quem pro imbecillo habetis; si quidera id fit, quod hic vult; non autem illud, quod voluit bonus? contra enim ostenditur quodam modo a vobis ipsis, imbecillum esse, quem vestrum patrem dicitis. Recensent etiam ex quibusdam locis prophetis decerptas dictiones, et male consarcinatas, quæ allegorice dicta sunt tanquam recto ductu et citra figuram dicta sumentes. Dicunt enim scriptum esse: "Deo restiterunt, et salvi facti sunt:" Malachi 3:15 illi autem "Deo impudenti" addunt; et hoc eloquium tanquam consilium præceptum accipiunt: et hoc ad salutem conferre existimant, quod Creatori resistant. At "impudenti" quidem "Deo," non est scriptum. Si autem sic quoque habeat, eum, qui vocatus est diabolus, intelligite impudentem: vel quod hominem calumniis impetat, vel quod accuset peccatores, vel quod sit apostata. Populus ergo, de quo hoc dictum est, cum castigaretur propter sua peccata, ægre ferentes et gementes, his verbis, quædicta sunt, murmurabant, quod aliæ quidem gentes cum inique se gerant non puniantur, ipsi autem in singulis vexentur; adeo ut Jeremias quoque dixerit: "Cur via impiorum prosperatur?" quod simile est id, quod prius allatum est ex Malachia: "Deo restiterunt, et salvi facti sunt." Nam prophetæ divinitus inspirati, non solum quæ a Deo audierint, se loqui profitentur; sed et ipsi etiam solent ea, quæ vulgo jactantur a populo, exceptionis modo, edicere, et tanquam quæ stiones ab hominibus motas referre: cujusmodi est illud dictum, cujus mentio jam facta est. Nunquid autem ad hos verba sua dirigens, scribit Apostolus in Epistola ad Romanos: "Et non sicut blasphemamur, et sicut dicunt aliqui nos dicere: Faciamus mala, ut eveniant bona, quorum justa est damnatio?" Romans 3:8 Ii sunt, qui inter legendum tono vocis pervertunt Scripturas ad proprias voluptates, et quorundam accentuum et punctorum transpositione, quæ prudenter et utiliter præcepta sunt, ad suas trahunt delicias. "Qui irritatis Deum sermonibus vestris," inquit Malachias, "et dicitis, in quonam eum

irritavimus; Dum vos dicitis: Quicumque facit malum, bonus est coram Domino, et ipse in eis complacuit; et ubi est Deus justitiæ?" Malachi 2:17

Caput V.—Duo Genera Hæreticorum Notat: Prius Illorum Qui Omnia Omnibus Licere Pronuntiant, Quos Refutat.

Ne ergo hunc locum ungue amplius fodicantes plurium absurdalium hæresium meminerimus; nec rursus dum in singulis adversus unamquamque dicere necesse habemus, propterea pudore afficiamur, et nimis prolixos hos faciamus commenratos, age in duo dividentes omnes hæreses, eis respondeamus. Aut enim docent indiscrete vivere: aut modum excedentes, per inpietatem et odium profitentur continentiam. Prius autem tractandum est de prima parte. Quod si quodlibet vitæ genus licet eligere, tum earn scilicet etiam licet, quæ est continens: et si electus tute poterit quodlibet vitæ genus sectari, manifestum est eam, quæ temperanter et secundum virtutem agitur, longe tutissimam esse. Nam cum "domino sabbati," etiamsi intemperanter vivat, nulla ratio reddenda sit, multo magis qui vitam moderate et temperate instituit, nulli erit rationi reddendæ obnoxius. "Omnia enim licent, sed non omnia expediunt," ait Apostolus. Quod si omnia licent, videlicet moderatum quoque esse et temperantem. Quemadmodum ergo is est laudandus, qui libertate sua usus est ad vivendum ex virtute: ita multo magis qui dedit nobis liberam nostri potestatem, et concessit vivere ut vellemus, est venerandus et adorandus, quod non permiserit, ut nostra electio et vitatio cuiquam necessario serviret. Si est autem uterque æque securus, et qui incontinentiam, et qui continentiam elegerit, non est tamen ex æquo honestum et decorum. Qui enim impegit in voluptates, gratificatur corpori: temperans autem animam corporis dominam liberat a perturbationibus. Et si dicant nos "vocatos fuisse in libertatem, solummodo ne præbeamus libertatem, in occasionem carni," Galatians 5:13 ex sententia Apostoli. Si autem cupiditati est obsequendum, et quæ probrosa estet turpis vita tanquam indifferens est eligenda, ut ipsi dicunt; aut cupiditatibus est omnino parendum, et si hoc ita est, facienda sunt quævis impudicissima et maxime nefaria, eos sequendo, qui nobis persuadent: ant sunt aliquæ declinandæ cupicilitates, et non est amplius vivendum indifferenter, neque est impudenter serviendum vilissimis et abjectissimis nostris partibus, ventri et pudendis, dum cupidate ducti nostro blandimur cadaveri. Nutritur enim et vivificatur cupiditas, dum ei voluptates ministrantur: quemadmodum rursus si impediatur et interturbetur, flaccescit. Quomodo autem fieri potest, ut qui victus est a voluptatibus corporis, Domino assimiletur, ant Dei habeat cognitionem? Omnis enim voluptatis principium est cupiditas: cupiditas autem est molestia et sollicitudo, quæ propter egestatem aliquid appetit. Quare nihil aliud mihi videntur, qui hanc vitæ ratiohem suscipiunt, quam quod dicitur,

Ultra ignominiam sentire dolores;

ut qui malum a se accersitum, nunc et in posterum eligant. Si ergo "omnia licerent," nec timendum esset ne a spe excideremus propter malas actiones, esset fortasse eis aliquis præ textus, cur male viverent et miserabiliter. Quoniam autem vita beata nobis ostensa est per præcepta, quam oportet omnes sequentes, nec aliquid eorum, quæ dicta sunt, perperam intelligentes, nec eorum, quæ convenit, aliquid, etsi sit vel minimum,

contemnentes, sequi quo Ilogos ducit; quiâ, si ab eo aberraverimus, in malum immortale incidamus necesse est; si divinam autem Scripturam secuti fuerimus, per quam ingrediuntur, qui crediderunt, ut Domino, quoad fieri potest, assimilentur, non est vivendum indifferenter, sed pro viribus mundos esse oportet a voluptatibus et cupiditatibus, curaque est gerenda animæ, qua apud solum Deum perseverandum est. Mens enim, quæ est munda et ab omni vitio libera, est quodammodo apta ad potestatem Dei suscipiendam, cum divina in ea assurgat imago: "Et quicumque habet hanc spem in Domino, seipsum," inquit, "mundum castumque facit, quatenus ille est castus." John 3:3 Ut ii autem accipiant Dei cognitionem, qui adhuc ducuntur ab affectibus, minime potest fieri: ergo nec ut finem assequantur, cum nullam habeant Dei cognitionem. Et eum quidem, qui hunc finem non assequitur, accusare videtur Dei ignoratio; ut Deus autem ignoretur, efficit vitæ institutio. Omnino enim fieri non potest, ut quis simul sit et scientia præditus, et blandiri corpori non erubescat. Neque enim potest unquam convenire, quod voluptas sit bonum, cure eo, quod bonum sit solum pulchrum et honestum: vel etiam cure eo, quod solus sit pulcher Dominus, et solus bonus Dens, et solus amabilis. "In Christo autem circumcisi estis, circumcisione non manu facta, in exspoliatione corporis carnis, in circumcisione Christi. Colossians 2:11 Si ergo cum Christo consurrexistis, quæ sursum sunt quærite, quæ sursum sunt sapite, non quæ sunt super terram. Mortui enim estis, et vita vestra absconsa est cum Christo in Deo;" non autem ea, quam exercent, fornicatio. "Mortificate ergo membra, quæ sunt super terram, fornicationem, immunditiam, passionem, desiderium, propter quæ venit ira Dei. Deportant ergo ipsi quoque iram, indignationem, vitium, maledictum, turpem sermonem ex ore suo, exuentes veterem hominem cum concupiscentiis, et induentes novum, qui renovatur in agnitionem, ad imaginem ejus, qui creavit ipsum." Colossians 3:4, 10 Vitæ enim institutio aperte eos arguit, qui mandata novere: qualis enim sermo, tails est vita. Arbor autem cognoscitur ex fructibus, non ex floribus et foliis ac ramis. Cognitionis ergo est ex fructu et vitæ institutione, non ex sermone et flore. Non enim nudum sermonem dicimus esse cognitionem, sed quamdam divinam scientiam, et lucem illam, quæ innata animæ ex præceptorum obedientia, omnia, quæ per generationem oriuntur, manifesta facit, et hominem instruit, ut seipsum cognoscat, et qua ratione compos fieri possit, edocet. Quod enim oculus est in corpore, hoc est in mente cognitio. Neque dicant libertatem, qua quis voluptati servit, sicut ii, qui bilem dicunt dulcem. Nos enim didicimus libertatem, qua Dominus noster nos liberat a voluptatibus, et cupiditatibus, et aliis perturbationibus solvens. "Qui dicit: Novi Dominum, et mandata ejus non setvat, mendax est, et in eo veritas non est," 1 John 2:4 ait Joannes.

Caput VI.—Secundum Genus Hæreticorum Aggreditur, Illorum Scilicet Qui Ex Impia de Deo Omnium Conditore Sententia, Continentiam Exercent.

Adversus autem alterum genus hæreticorum, qui speciose per continentiam impie se gerunt, tum in creaturam, tum in sanctum Opificem, qui est solus Deus omnipotens; et dicunt non esse admittendum matrimonium et liberorum procreationem, nec in mundum esse inducendos alios infelices futuros, nec suppeditandum morti nutrimentum, hæc sunt opponenda: primum quidem illud Joannis: "Et nunc antichristi multifacti sunt, unde

scimus quod novissima hora est. Ex nobis exierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum." 1 John 2:18-19 Deinde sunt etiam evertendi, et dissolvenda, quæ ab eis afferuntur, hoc modo: "Salomæ interroganti, quousque vigeat mors," non quasi vita esset mala, et mala creatura, "Dominus, Quoadusque, inquit, vos mulieres paritis," sed quasi naturalem docens consequentiam: ortum enim omnino sequitur interitus. Vult ergo lex quidem nos a deliciis omnique probro et dedecore educere. Et hic est ejus finis, ut nos ab injustitia ad justitiam deducamur, honesta eligendo matrimonia, et liberorum procreationem, bonamque vitæ institutionem. Dominus autem "Non venit ad solvendam legem, sed ad implendam." Matthew 5:17 ad implendam autem, non ut cui aliquid deesset, sed quod legis prophetiæ per ejus adventum completæ fuerint. Nam recta vitæ institutio, iis etiam, qui juste vixerunt ante legem, per Logon præ dicabatur. Vulgus ergo hominum, quod non novit continentiam, corpore vitam degit, sed non spiritu: sine spiritu autem corpus nihil aliud est quam terra et cinis. Iam adulterium judicat Dominus ex cogitatione. Quid enim? annon licet etiam continenter uti matrimonio, et non conari dissolvere, quod "conjunxit Deus?" Matthew 19:6; Mark 10:9 Talia enim docent conjugii divisores, propter quod nomen probis ac maledictis appetitur inter gentes. Sceleratum autem dicentes isti esse coitum, qui ipsi quoque suam essentiam ex coitu acceperunt, quomodo non fuerint scelerati? Eorum autem, qui sunt sanctificati, sanctum quoque, ut puto, semen est. Ac nobis quidera debet esse sanctificatus, non solum spiritus, sed et mores, et vita, et corpus. Nam quaham ratione dicit Paulus apostolus esse "sanctificatam mulierem a viro," aut "virum a muliere?" 1 Corinthians 7:14 Quid est autem, quod Dominus quoque dixit iis, qui interrogabant de divortio: "An liceat uxorem dimittere, cum Moyses id permiserit?" "Ad duritiam cordis vestri, inquit, Moyses hæc scripsit. Vos autem non legistis, quod protoplasto Deus dixit: 'Eritis duo in carne una? Quare qui dimittit uxorem, præterquam fornicationis causa, facit eam mœcham.' Matthew 19:3; Mark 10:2 Sed post resurrectionem, inquit, nec uxorem ducunt, nec habent." Etenim de ventre et cibis dictum est: "Escæ ventri, et venter escis; Deus autem et illum et has destruet;" 1 Corinthians 6:13 hos impetens, qui instar caprorum et hircorum sibi vivendum esse censent, ne secure ac sine terrore comessent et coirent.

Si resurrectionem itaque receperint, ut ipsi dienut, et ideo matrimonium infirmant et abrogant; nec comedant, nec bibant: "destrui" enim "ventrem et cibos," dicit Apostolus in resurrectione. Quomodo ergo esuriunt, et sitiunt, et camis patiuntur affectiones, et alia, quæ non patietur, qui per Christum accepit perfectam, quæ speratur, resurrectionem? Quin etiam ii, qui colunt idola, a cibis et venere abstinere. "Non est" autem, inquit, "regnum Dei cibus est potus." Romans 14:17 Certe magis quoque curæ est, qui angelos colunt et dæmones, simul a vino et animatis et rebus abstinere venereis. Quemadmodum autem humilitas est mansuetudo, non autem afflictio corporis: ita etiam continentia est animæ virtus, quæ non est in manifesto, sed in occulto. Sunt autem etiam, qui matrimonium aperte dicunt fornicationem, et decernunt id traditum esse a diabolo. Dicunt autem gloriosi isti jactatores se imitari Dominum, qui neque uxorem duxit, neque in mundo aliquid possedit; se magis quam alii Evangelium intellexisse gloriantes. Eis autem dicit Scriptura: "Deus superbis resistit, humilibus autem dat gratiam." James 4:6; 1 Peter 5:5 Deinde nesciunt causam cur Dominas uxorem non duxerit. Primum quidem, propriam sponsam habuit Ecclesiam: deinde vero, nec homo erat communis, ut opus haberet etiam adjutore aliquo secundum carnem; neque erat ei necesse procreare filios,

qui manet in æternum, et natus est solus Dei Filius. Hic ipse autem Dominus dicit: "Quod Deus conjunxit, homo ne separet." Matthew 19:6; Mark 10:9 Et rursus: "Sicut autem erat in diebus Noë, erant nubentes, et nuptui dantes, ædificantes, et plantantes; et sicut erat in diebus Lot, ita erit adventus Filii hominis." Matthew 24:37; Luke 17:28 Et quod hoc non dicit ad genies, ostendit, cum subjungit: "Num cum venerit Filius hominis, invenient fidem in terra?" Luke 18:8 Et rursus: "Væ prægnantibus et lactantibus in illis diebus."

Quamquam hæc quoque dicuntur allegorice. Propterea nec "tempora" præ finiit, "quæ Pater posuit in sua potestate," Acts 1:7 ut permaneret mundus per generationes. Illud autem: "Non omnes capiunt verbum hoc: sunt enim eunuchi, qui sic nati sunt; et sunt eunuchi, qui castrati sunt ab hominibus; et sunt eunuchi, qui seipsos castrarunt propter regnum cœlorum. Qui potest capere, capiat;" Matthew 19:11-12 nesciunt quod, postquam de divortio esset locutus, cum quidam rogassent: "Si sic sit causa uxoris, non expedit homini uxorem ducere;" tunc dixit Dominus: "Non omnes capiunt verbum hoc, sed quibus datum est." Matthew 19:10-11 Hoc enim qui rogabant, volebant ex eo scire, an uxore damnata et ejecta propter fornicationem, concedar aliam ducere. Aiunt autem athletas quoque non paucos abstinere a venere, propter exercitationem corporis continentes: quemadmodum Crotoniatem Astylum, et Crisonem Himeræum. Quinetiam Amœbeus citharædus, cum recenter matrimonio junctus esset, a sponsa abstinuit: et Cyrenæus Aristoteles amantem Laidem solus despexit. Cum meretrici itaque jurasset, se eam esse in patriam abducturum, si sibi adversus decertantes advesarios in aliquibus opem tulisset, postquam id perfecisset, lepide a se dictum iuramentum exsequens, cum curasset imaginem ejus quam simillimam depingi, eam Cyrenæ statuit, ut scribit Ister in libro De proprietate certaminum. Quare nec castitas est bonum, nisi fiat propter delectionem Dei. Jam de iis, qui matrimonium abhorrent, dicit beatus Paulus: "In novissimis diebus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum, prohibentium nubere, abstinere a cibis." Et rursus dicit: "Nemo vos seducat in voluntaria humilitatis religione, et parcimonia corporis." Idem autem ilia quoque scribit: "Alligatus es uxori? ne quæras solutionem. Solutus es ab uxore? ne quæras uxorem." 1 Corinthians 7:27 Et rursus: "Unusquisque autem suam uxorem habeat, ne tenter vos Satanas." Quid vero? non etiam justis veteres creaturam cum gratiarum actione participabant? Aliqui autem etiam liberos susceperunt, continenter versati in matrimonio. Et Eliæ quidem corvi alimentum afferebant, panes et carnes. Quinetiam Samuel propheta armum, quem ex iis, quæ comedisset, reliquerat, allatum, dedit edenalum Sauli. Hi autem, qui se eos dicunt vitæ institutis excellere, cum illorum actionibus ne poterunt quidem conferri. "Qui" itaque "non comedit, comedentem ne spernat. Qui autem comedit, eum qui non comedit non judicet: Deus enim ipsum accepit." Romans 14:3 Quin etiam Dominus de seipso dicens: "Venit," inquit, "Joannes, nec comedens, nec bibens, et dicunt: dæmonium habet; venit Filius hominis comedens et bibens, et dicunt: Ecce homo vorax et vini potor, amicus publicanorum, et peccator." Matthew 11:18-19 An etiam reprobant apostolos? Petrus enim et Philippus filios procrearunt: Philippus autem filias quoque suas viris locavit. Et Paulus quidem certe non veretur in quadam epistola suam appellare "conjugem," quam non circumferebat, quod non magno ei esset opus ministerio. Dicit itaque in quadam epistola: "Non habemus potestatem sororem uxorem circumducendi, sicut et reliqui apostoli?" 1 Corinthians 9:5 Sed hi quidem, ut erat consentaneum, ministerio, quod divelli non poterat, prædicationi scilicet, attendentes, non ut uxores, sed ut sorores circumducebant mulieres, quæ una ministraturæ essent apud

mulieres quæ domos custodiebant: per quas etiam in gynæceum, absque ulla reprehensione malave suspicione, ingredi posset doctrina Domini. Scimus enim quæ cunque de feminis diaconis in altera ad Timotheum præstantissimus docet Paulus. Atqui hic ipse exclamavit: "Non est regnum Dei esca et potus:" neque vero abstinencia a vino et carnibus; "sed justitia, et pax, et gaudium in Spiritu sancto." Romans 14:17 Quis eorum, ovilla pelle indutus, zona pellicea accinctus, circuit ut Elias? Quis cilicium induit, cætera nudus, et discalceatus, ut Isaias? vel subligaculum tantum habet lineum, ut Jeremias? Joannis autem vitæ institutum gnosticum quis imitabitur? Sed sic quoque viventes, gratias Creatori agebant beati prophetic. Carpocratis autem justitia, et eorum, qui æque atque ipse impudicam prosequuntur communionem, hoc modo dissolvitur; simul enim ac dixerit: "Te petenti des;" subjungit: "Et eum, qui velit mutuo accipere, ne averseris;" Matthew 5:42 hanc docens communionem, non autem illam incestam et impudicam. Quomodo autem fuerit is qui petit et accipit, et is qui mutuatur, si nullus sit qui habeat et det mutuo? Quid vero? quando dicit Dominus: "Esurivi, et me pavistis; sitii, et potum mihi dedistis; hospes cram, et me collegistis; nudus, et me vestiistis;" Matthew 25:35-36 deinde subjungit: "Quatenus fecistis uni horum minimorum, mihi fecistis." Matthew 25:40 Nunquid easdem quoque tulit leges in Veteri Testamento? "Qui dat mendico, foeneratur Deo." Proverbs 19:17 Et: "Ne abstineris a benefaciendo egeno," Proverbs 3:27 inquit. Et rursus: "Eleemosynæ et fides ne te deficiant," Proverbs 3:3 inquit. "Paupertas" autem "virum humiliat, ditant autem manus virorum." Proverbs 10:4 Subjungit autem: "Qui pecuniam suam non dedit ad usuram, fit acceptus." Et: "Pretium redemptionis anima, propriæ judicantur divitiæ." Proverbs 13:8 Annon aperte indicat, quod sicut mundus componitur ex contrariis, nempe ex calido et frigido, humido et sicco, ita etiam ex iis qui dant, et ex iis qui accipiunt? Et rursus cum dixit: "Si vis perfectus esse, vende quæ habes, et da pauperibus," refellit eum qui gloriabatur quod "omnia a juventute præcepta servaverat;" non enim impleverat illud: "Diliges proximum tuum sicut teipsum:" tunc autem cum a Domino perficeretur, docebatur communicare et impertiri per charitatem. Honestè ergo non prohibuit esse divitem, sed esse divitem injuste et inexplebiliter. "Possessio (enim,) quæ cure iniquitate acceleratur, minor redditur." Proverbs 13:11 "Sunt (enim,) qui seminantes multiplicant, et qui colligentes minus habent." Proverbs 11:23 De quibus scripture est: "Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi." Qui enim "seminal et plura colligit," is est, qui per terrenam et temporalem communicationem ac distributionem, cœlestia acquirit et æterna. Est autem alius, qui nemini impertit, let incassum "thesauros in terra colligit, ubi ærugo et tineæ destruunt." Matthew 6:19 De quo scriptum est: "Qui colligit mercedes, colligit in saccum perforatum." Haggai 1:6 Hujus "agrum" Dominus in Evangelio dicet "fuisse fertilem:" Luke 12:16-20 deinde cum vellet fructus reponere, et esset "majora horrea ædificaturus," sibi dixisse per prosopopœiam: "Habes bona multa reposita tibi in multos annos, ede, bibe, lætare:" "Stulte ergo, inquit, hac nocte animam tuam ate repetunt; quæ ergo parasti, cujus erunt?"

Caput VII.—Qua in Re Christianorum Continentia Eam Quam Sibi Vindicant Philosophi Antecellat.

Humana ergo continentia, ea, inquam, quæ est ex sententia philosophorum Græcorum, profitetur pugnare cum cupiditate, et in factis ei non inservire; quæ est autem ex nostra sententia continentia, non concupiscere; non ut quis concupiscens se fortiter gerat, sed ut etiam a concupiscendo se contineat. Non potest autem ea aliter comparari continentia, nisi gratia Dei. Et ideo dixit: "Petite, et dabitur vobis." Matthew 7:7 Hanc gratiam Moyses quoque accepit, qui indigo corpore erat indutus, ut quadraginta diebus neque esuriret, neque sitiret. Quemadmodum autem melius est sanum esse, quam ægrotantem disserere de sanitate: ita lucem esse, quam loqui de luce; et quæ est ex veritate continentia, ea quæ docetur a philosophis. Non enim ubi est lux, illic tenebræ: ubi autem sola insidet cupiditas, etiamsi quiescat a corporea operatione, at memoria cure eo, quod non est præsens, congregitur. Generatim autem nobis procedat oratio de matrimonio, nutrimento, et aliis, ut nihil faciamus ex cupiditate, velimus autem ea sola, quæ sunt necessaria. Non sumus enim filii cupiditatis, sed voluntatis; et eum, qui uxorem duxit propter liberorum procreationem, exercere oportet continentiam, ut ne suam quidem concupiscat uxorem, quam debet diligere, honesta et moderata voluntate operam dans liberis. Non enim "carnis curam gerere ad concupiscentias" didicimus; "honeste autem tanquam in die," Christo, et Dominica lucida vitæ institutione, "ambulantes, non in comessionibus et ebrietatibus, non in cubilibus et impudiciis, non in litibus et contentionibus." Verumenimvero non oportet considerare continentiam in uno solum genere, nempe in rebus venereis, sed etiam in quibuscunque aliis, qua: luxuriosa concupiscit anima, non contenta necessariis, sed sollicita de deliciis. Continentia est pecuniam despicere; voluptatem, possessionem, spectaculum magno et excelso animo contemnere; os continere, ratione qua: sunt mala vincere. Jam vero angeli quoque quidam, cum fuissent incontinentes, victi cupiditate, huc e cælo deciderunt. Valentinus autem in Epistola ad Agathopodem: "Cum omnia, inquit, sustinisset, erat continens, divinitatem sibi comparavit Jesus; edebat et bibebat peculiari modo, non reddens cibos; tanta ei inerat vis continentia, ut etiam nutrimentum in eo non interierit, quoniam ipse non habuit interitum." Nos ergo propter dilectionem in Dominum, et propter ipsum honestum, amplectimur continentiam, templum Spiritus sanctificantes. Honestum enim est, "propter regnum cælorum seipsum castrare" Matthew 19:12 ab omni cupiditate, et "emundare conscientiam a mortuis operibus, ad serviendum Deo viventi." Hebrews 9:14 Qui autem propier odium adversus carnem susceptum a conjugali conjunctione, et eorum qui conveniunt ciborum participatione, liberari desiderant, indocti sunt et impii, et absque ratione continentes, sicut aliæ genres plurimæ. Brachmanes quidem certe neque animatum comedunt, neque vinum bibunt; sed aliqui quidera ex iis quotidie sicut nos cibum capiunt; nonnulli autem ex iis tertio quoque die, ut ait Alexander Polyhistor in Indicis; mortem autem contemnunt, et vivere nihili faciunt; credunt enim esse regenerationem: aliqui autem colunt Herculem et Pana. Qui autem ex Indis vocantur [Σειμνοί](#), hoc est, venerandi, nudi totam vitam transigunt: ii veritatem exercent, et futura prædicunt, et colunt quamdam pyramidera, sub qua existimant alicujus dei ossa reposita. Neque vero Gymnosophistæ, nec qui dicuntur [Σειμνοί](#), utuntur mulieribus, hoc enim præter naturam et iniquum esse existimant; qua de causa seipsos castos conservant. Virgines autem sunt etiam mulieres, qua: dicuntur [Σειμνοί](#), hoc est, venerandæ. Videntur autem observare cælestia, et per eorum significationem quædam futura prædicere.

Caput VIII.—Loca S. Scripturæ Ab Hæreticis in Vituperium Matrimonii Adducta Explicat; Et Primo Verba Apostoli Romans 6:14, Ab Hæreticorum Perversa Interpretatione Vindicat.

Quoniam autem qui introducunt indifferentiam, paucas quasdam Scripturas detorquentes, titillanti suæ voluptati eas suffragari existimant; rum præcipue illam quoque: "Peccatum enim vestri non dominabitur; non estis enim sub lege, sed sub gratia;" Romans 6:14 et aliquas alias hujusmodi, quarum posthæc non est rationi consentaneum ut faciam mentionem (non enim nayera instruo piraticam), age paucis eorum argumentum perfringamus. Ipse enim egregius Apostolus in verbis, quæ prædictæ dictioni subjungit, intentati criminis afferet solutionem: "Quid ergo? peccabimus, quiâ non sumus sub lege, sed sub gratia? Absit." Romans 6:15 Adeo divine et prophetice e vestigio dissolvit artem voluptatis sophisticam. Non intelligunt ergo, ut videtur, quod "omnes nos oportet manifestari ante tribunal Christi, ut referat unusquisque per corpus ea quæ fecit, sire bonum, sive malum:" 2 Corinthians 5:10 ut quæ per corpus fecit aliquis, recipiat. "Quare si quis est in Christo, nova creatura est," nec amplius peccatis dedita: "Vetera præterierunt," vitam antiquam exuimus: "Ecce enim nova facta sunt," 2 Corinthians 5:16-17 castitas ex fornicatione, et continentia ex incontinentia, justitia ex injustitia. "Quæ est enim participatio justitiæ et injustitiæ? aut quæ luci cure tenebris societas? quæ est autem conventio Christo cum Belial? quæ pars est fidei cum infidei? quæ est autem consensio templo Dei cum idolis? Has ergo habentes promissiones, mundemus nos ipsos ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei." 2 Corinthians 7:1

Caput IX.—Dictum Christi ad Salomen Exponit, Quod Tanquam in Vituperium Nuptiarum Prolatum Hæretici Allegabant.

Qui autem Dei creaturæ resistunt per speciosam illam continentiam, illa quoque dicunt, quæ ad Salomen dicta sunt, quorum prius meminimus: habentur autem, ut existimo, in Evangelio secundum Ægyptios. Aiunt enim ipsum dixisse Servatorem: "Veni ad dissolvendum opera feminæ;" feminæ quidem, cupiditatis; opera autem generationem et interitum. Quid ergo dixerint? Desiithæc administratio? Non dixerint: manet enim mundus in eadem ceconomia. Sed non falsum dixit Dominus; revera enim opera dissolvit cupiditatis, avaritiam, contentionem, gloriæ cupiditatem, mulierum insanum amorem, pædicatum, ingluviem, luxum et profusionem, et quæ sunt his similia. Horum autem ortus, est animæ interitus: siquidem "delictis mortui" efficimur. Ephesians 2:5 Ea vero femina est intemperantia. Ortum autem et interitum creaturarum propter ipsorum naturas fieri necesse est, usque ad perfectam distinctionem et restitutionem electionis, per quam, quæ etiam sunt mundo permistæ et confusæ substantiæ, proprietati suæ restituuntur. Unde merito cum de consummatione Logos locutus fuerat, ait Salome: "Quousque morientur homines?" Hominem autem vocat Scriptura dupliciter: et eum, qui apparet, et animam; et eum rursus, qui servatur, et eum qui non. Mors autem animæ dicitur

peccatum. Quare caute et considerate respondet Dominus: "Quoadusque pepererint mulieres," hoc est quandiu operabuntur cupiditates. "Et ideo quemadmodum per unum hominem peccatum ingressum est in mundum, per peccatum quoque mors ad omnes homines pervasit, quatenus omnes peccaverunt; et regnavit mors ab Adam usque ad Moysen," Romans 5:12-14 inquit Apostolus: naturali autem divinæ ceconomiae necessitate mors sequitur generationem: et corporis et animæ conjunctionem consequitur eorum dissolutio. Si est autem propter doctrinam et agnitionem generatio, restitutionis causa erit dissolutio. Quomodo autem existimatur mulier causa morris, propterea quod pariat: ita etiam dicetur dux vitæ propter eandem causam. Proinde qua, prior inchoavit transgressionem, Vita est appellata, Genesis 3:20 propter causam successionis: et eorum, qui generantur, et qui peccant, tam justorum quam injustorum, mater est, unoquoque nostrum, seipsum justificante, vel contra inobedientem constituyente. Unde non ego quidem arbitror Apostolum abhorrere vitam, quæ est in carne, cum dicit: "Sed in omni fiducia, ut semper, nunc quoque Christus magnificabitur in corpore meo, sire per vitam, sire per mortera. Mihi enim vivere Christus et mori lucrum. Si autem vivere in carne, et hoc quoque mihi fructus operis, quid eligam nescio, et coarctor ex duobus, cupiens resolveri, et esse cum Christo: multo enim melius: manere autem in carne, est magis necessarium propter vos." Philippians 1:20-24 Per hæc enim, ut puto, aperte ostendit, exitus quidem e corpore perfectionem, esse in Dei dilectionem: ejus autem præ sentia in carne, ex grato animo profectam tolerantiam, propter eos, qui salute indigent. Quid vero? non etiam ea, quæ deinceps sequuntur, ex illis, quæ dicta sunt ad Salomen, subjunguntur ii, qui quidvis potius quam quæ est ex veritate, evangelicam regulam sunt secuti? Cum ea enim dixisset: "Recte ergo feci, quæ non pepererim:" scilicet, quod generatio non esset ut oportet assumpta; excipit Dominus, dicens: "Omni herba vescere, ea autem, quæ habet amaritudinem, ne yescaris." Per hæc enim significat, esse in nostra potestate, et non esse necessarium ex prohibitione præcepti, vel continentiam, vel etiam matrimonium; et quod matrimonium creationi aliquid affert auxilii, præterea explicans. Ne quis ergo eum deliquisse existimet, qui secundum Logon matrimonium inierit, nisi existimet amaram esse filiorum educationem: contra tamen, permultis videtur esse molestissimum liberis carere. Neque amara cuiquam videatur liberorum procreatio, eo quod negotiis implicatos a divinis abstrahat. Est enim, qui vitam solitariam facile ferre non valens, expetit matrimonium: quandoquidem res grata, qua quis temperanter fruitur, et innoxia: et unusquisque nostrum eatenus sui dominus est, ut eligat, an velit liberos procreare. Intelligo autem, quod aliqui quidem, qui prætextu matrimonii difficultatum ab eo abstinerunt, non convenienter sanctæ cognitioni ad inhumanitatem et odium hominum defluerunt; et petit apud ipsos charitas; alii autem matrimonio ligati, et luxui ac voluptatibus dediti, lege quodammodo eos comitante, fuerunt, ut ait Propheta, "assimilati jumentis."

Caput X.—Verba Christi Matt. xviii. 20, Mystice Exponit.

Quinam sunt autem illi "duo et tres, qui congregantur in nomine Domini, in" quorum "medio" est Dominus? Matthew 18:20 annon virum et mulierem et filium tres dicit, quoniam mulier cum viro per Deum conjungitur? Quod si accinctus quis esse velit et

expeditus, non volens procreate liberos, propter eam, quæ est in procreandis liberis, molestiam et occupationem, "maneant," inquit Apostolus, absque uxore "ut ego."
1 Corinthians 7:7 Quia vero effatum Domini exponunt, ac si dixisset, cure pluribus quidera esse Creatorem ac præ sidem generationis Deum; cum uno autem, nempe electo, Servatorem, qui alterius, boni scilicet, Dei Filius sit. Hoc autem non ira habet: sed est quidem etiam cure iis, qui honeste ac moderate in matrimonio versati sunt, et liberos susceperunt, Deus per Filium: est autem etiam cure eo, qui secundum Logon, seu rationem, fuit continens, idem Dens. Fuerint autem aliter quoque tres quidera, ira, cupiditas, et ratio: caro antra at anima et spiritus, alia ratione. Forte antra et vocationem et electionem secundam, et tertium genus, quod in primo honore collocatur, innuit trias prius dicta: cum quibus est, quæ omnia considerat, Dei potestas, absque divisione cadens in divisionem. Qui ergo animæ naturalibus, ita ut oportet, utitur operationibus, desiderat quidem ea, quæ sunt convenientia, odio autem habet ea, quæ lædunt, sicut jubent mandata: "Benedices" enim, inquit, "benedicenti, et maledices maledicenti." Quando autem his, ira scilicet et cupiditate, superior factus, et creaturæ amore vere affectus propter eum, qui est Deus et effector omnium, gnostice vitam instituerit, et Salvatori similis evadens, facilem temperantiæ habitum acquisiverit, et cognitionem, fidem, ac dilectionem conjunxerit, simplici hac in parte iudicio utens, et vere spiritalis factus, nec earum quæ ex ira et cupiditate procedunt, cogitationum omnino capax, ad Domini imaginem ab ipso artifice efficitur homo perfectus, is sane dignus jam est, qui frater a Domino nominetur, is simul est amicus et filius. Sic ergo "duo et tres" in eodem "congregantur," nempe in homine gnosrico. Poterit etiam multorum quoque concordia ex tribus æstimata, cum quibus est Dominus, significare unam Ecclesiam, unum hominem, genus unum. Annon cum uno quidem Judæo erat Dominus, cum legera tulit: at prophetans, et Jeremiam mittens Babylonem, quinetiam eos qui erant ex gentibus vocans per prophetiam, congregavit duos populos: tertius autem est unus, qui ex duobus "creatur in riorum hominem, quo inambulat et inhabitat" in ipsa Ecclesia? Et lex simul et prophetæ, una cum Evangelio, in nomine Christi congregantur in unam cognitionem. Qui ergo propter odium uxorem non ducunt, vel propter concupiscentiam carne indifferenter abutuntur, non sunt in numero illorum qui servantur, cum quibus est Dominus.

Caput XI.—Legis Et Christi Mandatum de Non Concupiscendo Exponit.

His sic ostensis, age Scripturas, quæ adversantur sophistis hæreticis, jam adducamus, et regulam continentiae secundum logon seu rationem observandam declaremus. Qui vero intelligit, quæ Scriptura cuique hæresi contraria sit, cam tempestive adhibendo refutabit eos, qui dogmata mandatis contraria fingunt. Atque ut ab alto rem repetamus, lex quidem, sicut prius diximus, illud, "Non concupisces uxorem proximi tui," Exodus 20:17 prius exclamavit ante conjunctam Domini in Novo Testamento vocem, quæ dicit ex sua ipsius persona: "Audivistis legem præcipientem: Non mœchaberis. Ego autem dico: Non concupisces." Matthew 5:27-28 Quod enim vellet lex viros uti moderate uxoribus, et propter solam liberorum susceptionem, ex eo clarum est, quod prohibet quidem eum, qui non habet uxorem, statim cum "captiva" habere consuetudinem. Quod si semel desideraverit, ei, cum tonsa fuerit capillos, permittere ut lugeat triginta diebus. Si autem

ne sic quidem emarcescat cupiditas, tunc liberis operam dare, cum quæ dominatur impulsio, probata sit præ finito tempore consentanea rationi appetitio. Unde nullum ex veteribus ex Scripturn ostenderis, qui cum prægnante rem habuerit: sed postquam gestavit uterum, et postquam editum fetum a lacte depulit, rursus a viris cognitae fuisse uxores. Jam hunc scopum et institutum invenies servantera Moysis patrem, cure triennium post Aaronem editum intermisisset, genuisse Moysem. Et rursus Levitica tribus, servans hanc naturæ legem a Deo traditam, aliis numero minor ingressa est in terram promissam. Non enim facile multiplicatur genus, cum viii quidera seminant, legitimo juncti matrimonio; exspectant autem non solum uteri gestationem, sed etiam a lacte depulsionem. Unde merito Moyses, quoque Judæos paulatim proveheris ad continentiam, cure "tribus diebus" Exodus 19:20 deinceps consequentibus a venerea voluptate abstinuissent, jussit audire verba Dei. "Nos ergo Dei templa sumus, sicut dixit propheta: Inhabitabo in eis, et inambulabo, et ero eorum Deus, et ipsi erunt meus populus," si ex præceptis vitam instituamus, sive singuli nostrum, sire tota simul Ecclesia. "Quare egredimini e medio ipsorum, et separamini, dicit Dominus, et immundum ne tangatis; et ego vos suscipiam, et ero vobis in patrem, et vos eritis mihi in filios et filias, dicit Dominus omnipotens." Non ab iis, qui uxores duxerunt, ut aiunt, sed a gentibus, quæ adhuc vivebant in fornicatione, præterea autem a prius quoque dictis hæresibus, ut immundis et impiis, prophetice nos jubet separari. Unde etiam Paulus quoque verba dirigens ad eos, qui ierant iis, qui dicti sunt, similes: "Has ergo promissiones habete, inquit, dilecti: mundemus corda nostra ab omni inquinamento carnis et spiritus, perficientes sanctitatem in timore Dei. 2 Corinthians 7:1 Zelo enim vos zelo Dei; despondi enim vos uni viro, virginem castam exhibere Christo." 2 Corinthians 11:2 Et Ecclesia quidem alii non jungitur matrimonio, cum sponsum hubeat: sed unusquisque nostrum habet potestatem ducendi, quamcunque velit, legitimam uxorem, in primis, inquam, nuptiis. "Vereor autem, ne sicut serpens seduxit Evam in astutia, corrumpantur sensus vestri a simplicitate, quæ in Christo est," 2 Corinthians 11:3 pie admodum et doctoris instar dixit Apostolus. Quocirca admirabilis quoque Petrus: "Charissimi, inquit, obsecro vos tanquam advernas et peregrinos, abstinete vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam: quoniam sic est voluntas Dei, ut bene facientes obmutescere faciatis imprudentium hominum ignorantiam; quasi liberi, et non quasi velamen habentes malitiæ libertatem, sed ut servi Dei." Similiter etiam scribit Paulus in Epistola ad Romanos: "Quimortui sumus peccato, quomodo adhuc riverimus in ipso? Quoniam veins homo nosier simul est crucifixus, ut destruat corpus peccati," usque ad illud: "Neque exhibete membra vestra, arma injustitiæ peccato." Romans 6:13 Atque adeo cure in hunc locum devenerim, videor mihi non esse prætermisurus, quirt notem, quod eundem Deum per legem et prophetas et Evangelium prædicet Apostolus. Illud enim: "Non concupisces," quod scriptum est in Evangelio, legi attribuit in Epistola ad Romanos, sciens esse unum eum, qui prædicavit per legem et prophetas, Patrem, et qui per ipsum est annuntiatus. Dicit enim: "Quid dicemus? Lex estne peccatum? Absit. Sed peccatum non cognovi, nisi per legem. Concupiscentiam enim non cognovissem, nisi lex diceret: Non concupisces." Romans 7:7 Quod si ii, qui sunt diversæ sententiæ, repugnantes, existiment Paulum verba sua dirigentem adversus Creatorem, dixisse ea, quæ deinceps sequuntur: "Novi enim, quod non habitat in me, hoc est, in carne mea, bonum;" Romans 7:18 legant æ, quæ prius dicta sunt; et ea, quæ consequuntur. Prius enim dixit: "Sed inhabitare in me peccatum;" propter quod consentaneum erat dicere

illud: "Non habitat in came mea bonum." Romans 7:17 Consequenter subjungit: "Si autem quod nolo, hoc ego facio, non utique ego id operor, sed quod inhabitat in me peccatum:" quod "repugnans," inquit, "legi" Dei et "mentis meæ, captivat me in lege peccati, quæ est in membris meis. Miser ego homo, quis me liberabit de corpore morris hujus?" Et rursus (nunquam enim quovis modo juvando defatigatur) non veretur veluti concludere: "Lex enim spiritus liberavit me a lege peccati et morris:" quoniam "per Filium Dens condemnavit peccatum in carne, ut justificatio legis impleatur in nobis, qui non secundum carnem ambulamus, sed secundum spiritum." Præterhæc adhuc declarans ea, quæ prius dicta sunt, exclamat: "Corpus quidem mortuo propter peccatum:" significans id non esse templum, sed sepulchrum animæ. Quando enim sanctificatum fuerit Deo, "Spiritus ejus," infert, "qui suscitavit Jesum a mortuis, habitat in vobis: qui vivificabit etiam mortalia vestra corpora, per ejus Spiritum, qui habitat in vobis." Romans 8:10-11 Rursus itaque voluptuosos increpans, illa adjicit: "Prudentia enim carnis, mors; quoniam qui ex came vivunt, ea, quæ sunt carnis, cogitant; et prudentia carnis est cum Deo gerere inimicitias; legi enim Dei non subjicitur. Qui autem sunt in carne," non ut quidam decemunt, "Deo placere non possunt," sed ut prius diximus. Deinde ut eos distinguat, dicit Ecclesiæ: "Vos autem non estis in carne sed in spiritu, si quidem spiritus Dei habitat in vobis. Si quis autem spiritum Christi non habet, is non est ejus. Si autem Christus in vobis, corpus quidem est mortuum per peccatum, spiritus autem vivus per justitiam. Debitores itaque sumus, fratres, non carni, ut secundum carnem vivamus. Si enim secundum carnem vivitis, estis morituri: si vero spiritu facta carnis mortificaveritis, vivetis. Quicumque enim spiritu Dei aguntur, ii sunt filii Dei." Et adversus nobilitatem et adversus libertatem, quæ exsecrabilius ab iis, qui sunt diversæ sententiæ, introducitur, qui de libidine gloriantur, subjungit dicens: "Non enim accepistis spiritum servitutis rursus in timore, sed accepistis spiritum adoptionis filiorum, in quo clamamus, Abba Pater;" hoc est, ad hoc accepimus, ut cognoscamus eum, quem oramus, qui est vere Pater, qui rerum omnium solus est Pater, qui ad salutem erudit et castigat at pater, et timorem minatur.

Caput XII.—Verba Apostoli , Aliaque S. Scripturæ Loca Eodem Spectantia Explicat.

Quod autem "ex consensu ad tempus orationi vacat" conjugium, doctrina est continentie. Adjecit enim illud quidem, "ex consensu," ne quis dissolveret matrimonium; "ad tempus autem," 1 Corinthians 7:5 ne, dum ex necessitate exercet continentiam is, qui uxorem duxerit, labatur in peccatum, et dum suo conjugio parcat, alienum concupiscat. Quæ ratione eum, qui se indecore getere existimat, quod virginem alat, recte cavet esse nuptum damnum. Verum unusquisque, tam is qui castitatem, delegit, quam is qui propter liberorum procreationem seipsum conjunxit matrimonio, in suo proposito firmiter debet perseverare, nec in deterius deflectere. Si enim vitæ suæ instimtum augere ac intendere porefit, majorem sibi apud Deum acquirit dignitatem, propter puram et ex ratione profectam continentiam. Si autem eam, quam elegit, regulam superaverit, in majorem deinde ad spem gloriam recidet. Habet enim sicut castitas, ira etiam matrimonium propria munera et ministeria, quæ ad Dominum pertinent, filiorum, inquam, curam gerere et uxoris. Quod enim honeste causatur is, qui est in matrimonio perfectus, est conjugii

necessitudo, ut qui omnium curam ac providentiam in domo communi ostenderit. Ac proinde "episcopos," inquit, oportet constitui, qui ex domo propria toti quoque Ecclesiæ præ esse sint meditati. "Unusquisque" ergo, "in quo vocatus est" 1 Corinthians 7:24 opere ministerium peragat, ut liber in Christo fiat, et debitam ministerio suo mercedem accipiat. Et rursus de lege disserens, utens allegoria: "Nam quæ sub viro est mulier," inquit, "viventi viro alligata est lege," Romans 8:2 et quæ sequuntur. Et rursus: "Mullest alligata, quandiu vivit vir ejus; sin autem mortuus fuerit, libera est ut nubat, modo in Domino. Beata est autem si sic permanserit, mea quidem sententia." 1 Corinthians 7:39-40 Sed in priore quidem particula, "mortificati estis," inquit, "legi," non matrimonio, "ut efficiamini vos alteri, qui excitatus est ex mortuis," Romans 7:4 sponsa et Ecclesia; quam castam esse oportet, et ab iis quæ strut intus, cogitationibus, quæ sunt contrariæ veritati; et ab iis, qui tentant extrinsecus, hoc est ab iis, qui sectantur hæreses, et persuadent vobis fornicari ab uno viro, nempe omnipotenti Deo: "Ne sicut setpens decepit Evam," 2 Corinthians 11:3 quæ "vita" dicitur, nos quoque inducti callidis hæresium illecebris, transgrediamur mandata. Secunda autem particula statuit monogamiam: non enim, ut quidam existimarunt, mulieris cum viro alligationem, carnis cum corruptela connexionem, significari putandum est; impiorum enim hominum, qui matrimonii inventionem diabolo aperte tribuunt, opinionera reprehendit, unde in periculum venit legislator ne incessatur maledictis. Tatianum arbitror Syrum talia audere dogmata tradere. His verbis quidem certe scribit in libro De perfectione secundum Servatorem: Consensum quidem conjungit orationi: communio autem corruptelæ, interitus solvit interpellationem. Admodum certe circumspecte arcet per concessionem. Nam cum rursus permisit "simul convivere propter Satanam et intemperantiam," 1 Corinthians 7:5 pronuntiavit eum, qui est obtemperaturus, "servitutum duobus dominis:" Matthew 6:24 per consensu quidem, Deo; per dissensionem autem, intemperantiæ et fornicationi et diabolo. Hæc autem dicit, Apostolum exponens. Sophistice autem eludit veritatem, per verum, falsum confirmans: intemperantiam enim et fornicationem, diabolica vitia et affectiones nos quoque confitemur; intercedit autem moderati matrimonii consensio, quæ tum ad precationem continenter deducit, tum ad procreandos liberos cum honestate conciliat. "Cognitio" quidem certe a Scriptura dictum est tempus liberorum procreationis, cum dixit: "Cognovit autem Adam Evam uxorem suam; et concepit, et peperit filium, et nominavit nomen ejus Seth: Suscitavit enim mihi Deus aliud semen pro Abel." Genesis 4:25 Vides, quemnam maledictis incessant, qui honestam ac moderatam incessunt seminationem, et diabolo attribuunt generationem. Non enim simpliciter Deum dixit, qui articuli præ missione, nempe **ὁ Θεός** dicens, significavit eum, qui est omnipotens. Quod ab Apostolo autem subjungitur: "Et rursus simul convenite propter Satanam," 1 Corinthians 7:5 in eum finera dicitur, ut occasionem tollat ad alias declinandi cupiditates. Non enim penitus repellit naturæ appetitiones, qui fit ad tempus, consensus: per quem rursus inducit Apostolus conjugationera matrimonii, non ad intemperantiam et fornicationem et opus diaboli, sed ne subjugetur intemperantiæ, fornicationi, et diabolo. Distinguit autem veterem quoque hominem et novum Tatianus, sed non ut dicimus, "Veterem" quidem "virum," legem; "novum" autem, Evangelium. Assentimur ei nos quoque, sed non eo modo, quo vult ille, dissolvens legem ut alterius Dei: sed idem vir et Dominus, dum vetera renovat, non amplius concedit polygamiam (nam hanc quidem expetebat Deus, quando oportebat homines augeri et multiplicari), sed monogamiam introducit prompter liberorum procreationem et domus curam, ad quam data est mulier adjutrix: et si cui Apostolus

propter intemperantiam et ustionem, veniam secundi concedit matrimonii; nam hic quoque non peccat quidem ex Testamento (non est enim a lege prohibitus), non implet autem summam illam vitæ perfectionem, quæ agitur ex Evangelio. Gloriam autem sibi acquirit cœlestem, qui apud se manserit, earn, quæ est morte dissoluta, impollutam servans conjunctionem, et grato ac lubente animo paret ceconomiae, per quam effectum est, ut divelli non possit a Domini ministerio. Sed nec eum, qui ex conjugali surgit cubili, similiter ut olim, tingi nunc quoque jubet divina per Dominum providentia: non enim necessario a liberorum abducit procreatione, qui credentes per unum baptismum ad consuetudinem omni ex parte perfectam abluit, Dominus, qui etiam multa Moysis baptismata per unum comprehendit baptismum. Proinde lex, ut per carnalem generationem nostram præ diceret regenerationera, genitali seminis facultati baptismum olim adhibuit, non vero quod ab hominis generatione abhorreret. Quod enim apparet homo generatus, hoc valet seminis dejectio. Non sunt ergo multi coitus genitales, sed matricis susceptio fatetur generationem, cum in naturæ officina semen formatur in fetum. Quomodo autem vetus quidera est solum matrimonium et legis inventum, alienum autem est, quod est ex Domino, matrimonium, cum idem Deus servetur a nobis? "Non" enim "quod Deus conjunxit, homo" jure "dissolverit;" Matthew 19:6 multo autem magis quæ jussit Pater, servabit quoque Filius. Si autem idem simul est et legislator et evangelista, nunquam ipse secum pugnat. Vivit enim lex, cum sit spiritalis, et gnostice intelligatur: nos autem "mortui" sumus "legi per corpus Christi, ut gigneremur alteri, qui resurrexit ex mortuis," qui prædictus fuit a lege, "ut Deo fructificaremus." Romans 7:4 Quare "lex quidera est sancta, et mandatum sanctum, et justurn, et bonum." Romans 7:12 Mortui ergo sumus legi, hoc est, peccato, quod a lege significatur, quod ostendit, non autem generat lex, per jussionem eorum quæ sunt facienda, et prohibitionera eorum quæ non facienda; reprehendens subjectum peccatum, "ut appareat peccatum." Si autem peccatum est matrimonium, quod secundum legera initur, nescio quomodo quis dicet se Deum nosse, dicens Dei jussum esse peccatum. Quod si "lex saneta" est, sanctum est matrimonium. Mysterium ergo hoc ad Christum et Ecclesiam ducit Apostolus: quemadmodum "quod ex carne generatur, caro est; ita quod ex spiritu, spiritus," John 3:6 non solum in pariendo, sed etiam in discendo. Jam "sancti sunt filii," 1 Corinthians 7:14 Deo gratæ oblectationes verborum Dominicorum, quæ desponderunt animam. Sunt ergo separata fornicatio et matrimonium, quoniam a Deo longe abest diabolus. "Et vos ergo mortui estis legi per corpus Christi, ut vos gigneremini alteri, qui surrexit a mortuis." Romans 7:4 Simul autem proxime exauditur, si fueritis obedientes quamdoquidem etiam ex veritate legis eidem Domino obedimus, qui præcipit eminus. Nunquid autem de ejusmodi hominibus merito aperte "dicit Spiritus, quod in posterioribus temporibus deficient quidam a fide, attendentes spiritibus erroris, et doctrinis dæmoniorum, in hypocrisi falsiloquorum, cauteriatam habentium conscientiam, et prohibentium nubere, abstinere a cibis quos Deus creavit ad participationem cum gratiarum actione fidelibus, et qui agnoverunt veritatem, quod omnis creatura Dei bona est, et nihil est rejiciendum quod sumitur cure gratiarum actione. Sanctificatur enim per verbum Dei et orationem?" Omnino igitur non est prohibendum jungi matrimonio, neque carnibus vesci, aut vinum bibere. Scriptum est enim: "Bonum est carnero non coinedere, nec vinum bibere, si quis comedat per offendiculum." Romans 14:21 Et: "Bonum est manere sicut ego." 1 Corinthians 7:8 Sed et qui utitur, "cum gratiarum actione," Romans 14:19 et qui rursus non utitur, ipse quoque "cure gratiarum actione," et cure moderata ac temperanti vivat

perceptione, logo seu rationi convenienter. Et, ut in summa dicam, omnes Apostoli epistolæ, quæ moderationem docent et continentiam, cum et de matrimonio, et de liberorum procreatione, et de domus administratione innumerabilia præcepta contineant, nusquam honestum moderatumque matrimonium prohibuerunt aut abrogarunt: sed legis cum Evangelio servantes convenientiam, utrumque admittunt: et eum, qui deo agendo gratias, moderate utitur matrimonio; et eum, qui, ut vult Dominus, vivit in castitate, quemadmodum "vocatus est unusquisque" inoffense et perfecte eligens. "Et erat tetra Jacob laudam supra omnem terram," inquit propheta, ipse vas spiritus gloria afficiens. Insectatur autem aliquis generationera, in eam dicens interitum cadere, eamque perire: et detorquet aliquis ad filiorum procreationem illud dictum Servatoris: "Non oportere in terra thesauros recondere, ubi tinea et ærugo demolitur;" Matthew 6:19 nec erubescit his addere ea, quæ dicit propheta: "Omnes vos sicut vestimentum veterascetis, et tinea vos exedet." Isaiah 50:9 Sed neque nos contradicimus Scripturæ, neque in nostra corpora cadere interitum, eaque esse fluxa, negamus. Fortasse autem iis, quos ibi alloquitur propheta, ut peccatoribus, pnedicit interitum. Servator autem de liberorum procreatione nil dixit, sed ad impertiendum ac communicandum eos hortatur, qui solum opibus abundare, egentibus autem nolebant opem ferre. Quamobrem dicit: "Operamini non cibum, qui petit; sed eum, qui manet in vitam æternam." John 6:27 Similiter autem afferunt etiam illud dictum de resurrectione mortuorum: "Filius sæculi nec nubunt, nec nubuntur." Luke 20:35 Sed hanc interrogationera et eos qui interrogant, si quis consideraverit, inveniet Dominum non reprobare matrimonium, sed remedium afferre expectationi carnalis cupiditatis in resurrectione. Illud autem, "filiis huius sæculi," Luke 20:34 non dixit ad distinctionera alicujus alius sacculi, sed perinde ac si diceret: Qui in hoc nati sunt sæculo, cum per generationera sint filii, et gignunt et gignuntur; quoniam non absque generatione hanc quis vitam prætergreditur: sed hæc generario, quæ similem suscipit interitum, non amplius competit ei qui ab hac vita est separatus. "Unus est ergo Pater noster, qui est in cœlis;" Matthew 23:9 sed is ipse quoque Pater est omnium per creationera. "Ne vocaveritis ergo, inquit, vobis patrem super terrain." Matthew 23:9 Quasi diceret: Ne existimetis eum, qui carnali vos sevit satu, auctorem et causam vestræ essential, sed adjuvantem causam generationis, vel ministrum potius. Sic ergo nos rursus conversos vult effici ut pueros, eum, qui vere Pater est, agnoscentes, regeneratos per aquam, cure hæc sit alia satio in creatione. At, inquit, "Qui est cælebs, curat quæ sunt Domini; qui autem duxit uxorem, quomodo placebit uxori." Quid vero? annon licet etiam eis, qui secundum Deum placent uxori, Deo gratias agere? Annon permittitur etiam ei, qui uxorem duxit, una cum conjugio etiam esse sollicitum de iis quæ sunt Domini? Sed quemadmodum "quæ non nupsit, sollicita est de iis, quæ sunt Domini, ut sit sancta corpore et spiritu;" ita etiam quæ nupsit, et de iis, quæ sunt mariti, et de iis, quæ sunt Domini, est in Domino sollicita, ut sit sancta et corpore et spiritu. Ambæ enim sunt sanctæ in Domino: hæc quidem ut uxor, illa vero ut virgo. Ad eos autem pudore afficiendos et reprimendos, qui sunt proclives ad secundas nuptias, apte Apostolus alto quodam tono eloquitur; inquit enim: "Ecce, omne peccatum est extra corpus; qui autem fornicatur, in proprium corpus peccat." 1 Corinthians 6:18 Si quis autem matrimonium audet dicere fornicationem, rursus, legem et Dominum insectans, maledictis impetit. Quemadmodum enim avaritia et plura habendi cupiditas dicitur fornicatio, ut quæ adversetur sufficientiæ: et ut idololatria est ab uno in multos Dei distributio, ita fornicatio est ab uno matrimonio ad plura prolapsio. Tribus enim modis, ut diximus, fornicatio et

adulterium sumitur apud Apostolum. De his dicit propheta: "Peccatis vestris venundati estis." Et rursus: "Pollutus es in terra aliena:" Isaiah 50:1 conjunctionera sceleratam existimans, quæ cum alieno corpore facta est, et non cure eo, quod datur in conjugio, ad liberorum procreationem. Unde etiam Apostolus: "Volo, inquit, juniores nubere, filios procreare, domui præ esse, nullam dare occasionem adversario maledicti gratia. Jam enim quædam diverterunt post Satanam." 1 Timothy 5:14-15 Quin et unius quoque uxoris virum utique admittit; seu sit presbyter, seu diaconus, seu laicus, utens matrimonio citra reprehensionem: "Servabitur autem per filiorum procreationem." 1 Timothy 3:15 Et rursus Servatot dicens Judæos "generationem pravam et adulteram," docet cos legem non cognovisse, ut lex vult: "sed seniorum traditionem, et hominum præcepta sequentes," adulterate legem, perinde ac si non esset data vir et dominus eorum virginitatis. Fortasse autem eos quoque innuit esse alienis mancipatos cupiditatibus, propter quas assidue quoque servientes peccatis, vendebantur alienigenis. Nam apud Judæos non erant admissæ communes mulieres: verum prohibitum erat adulterium. Qui autem dicit: "Uxorem duxi, non possum venire," Luke 19:20 ad divinam cœnam, est quidera exemplum ab eos arguendos, qui propter voluptates abscedunt a divino mandato: alioquin nec qui justi fuere ante adventum, nec qui post adventum uxores duxerunt, servabuntur, etiamsi sint apostoli. Quod si illud attulerint, quod propheta quoque dicit: "Inveteravi inter omnes inimicos meos," per inimicos peccata intelligant. Unum quoddam autem est peccatum, non matrimonium, sed fornicatio: alioqui generationem quoque dicunt peccatum, et creatorera generationis.

Caput XIII.—Julii Cassiani Hæretici Verbis Respondet; Item Loco Quem Ex Evangelio Apocrypho Idem Adduxerat.

Talibus argumentis utitur quoque Julius Cassianus, qui fixit princeps sectæ Docetarum. Inopere ceete De continentia, vel De castitate, his verbis dicit: "Nec dicat aliquis, quod quoniam talia habemus membra, ut aliter figurata sit femina, aliter vero masculus: illa quidera ad suscipiendum, hic vero ad seminandum, concessam esse a Deo consuetudinem. Si enim a Deo, ad quem tendimus, esset hæc constitutio, non beatos dixisset esse eunuchos; neque propheta dixisset, eos 'non esse arborem infrugiferam; Isaiah 56:3 transferens ab arbore ad hominem, qui sua sponte et ex instituto se castrat tali cogitatione." Et pro impia opinione adhuc decertans, subjungit: "Quomodo autem non jure quis reprehenderit Servatorem, si nos transformavit, et ab errore liberavit, et conjunctione membrorum, et additamentorum, et pudendomm?" in hoc eadem decernens cure Tatiano: hic autem prodiit ex schola Valentini. Propterea dicit Cassianus: "Cure interrogaret Salome, quando cognoscentur, ea, de quibus interrogabat, ait Dominus: Quando pudoris indumentum conculcaveritis, et quando duo facta fuerint unum, et masculum cure femina, nec masculum nec feminineum." Primum quidera, in nobis traditis quatuor Evangeliiis non habemus hoc dictum, sed in eo, quod est secundum Ægyptios. Deinde mihi videtur ignorare, iram quidera, masculam appetitionem; feminam vero, significare cupiditatem: quorum operationera pœnitentia et pudor consequuntur. Cure quis ergo neque iræneque cupiditati obsequens, quæ quidera et consuetudine et mala educatione auctæ, obumbrant et contegunt rationem, sed quæ ex iis proficiscitur exuens

caliginem, et pudore affectus ex pœnitentia, spiritum animam unierit in obedientia Logi seu rationis; tunc, ut ait Paulus, "non inest in nobis nec masculus, nec femina." Recedens enim anima ab ea figura, qua discernitur masculus et femina, traducitur ad unionem, cum ea nutrum sit. Existimat autem hic vir præ clarus plus, quam par sit, Platonice, animam, cure sit ab initio divina, cupiditate effeminatam, huc venire ad generationem et interitum.

Caput XIV.—2 Cor. xi. 3, Et Eph. iv. 24, Exponit.

Jam vero vel invitum cogit Paulam generationem ex deceptione deducere, cure dicit: "Vereor autem, ne sicut serpens Evam decepit, corrupti sint sensus vestri a simplicitate, quæ est in Christo." 2 Corinthians 11:3 Seal certum est, Dominum quoque "venisse" ad ea, "quæ aberraverant." Matthew 18:11-12 Aberraverunt autem, non ab alto repetita origine in eam, quæ hic est, generationem (est enim generatio creatura Omnipotentis, qui nunquam ex melioribus ad deteriora deduxerit animam); sed ad eos, qui sensibus seu cogitationibus aberraverant, ad nos, inquam, venit Servator: qui quidem ex nostra in præceptis inobedientia corrupti sunt, dum nimis avide voluptatem persequeremur; cum utique protoplastus noster ternpus prævenisset, et ante debitum tempus matrimonii gratiam appetiisset et aberrasset: quoniam "quicumque aspicit mulierem ad concupiscendum eam, jam mœchatus est eam" Matthew 5:28 ut qui voluntatis tempus non exspectaverit. Is ipse ergo erat Dominus, qui tunc quoque damnabat cupiditatem, quæ prævenit matrimonium. Cum ergo dicit Apostolus: "Induite novum hominem, qui secundum Deum creatur," Ephesians 4:24 nobis dicit, qui ab Omnipotentis voluntate effecti sumus, sicut sumus effecti. "Veterem" autem dixit, non rescipiens ad generationem et regenerationem, sed ad vitam inobedientiæ et obedienti regeneraæ. "Pelliceas" autem "tunicas" Genesis 3:21 existimat Cassianus esse corpora: in quo postea et eum, et qui idem cum eo sentiunt, aberrasse ostendemus, cure de ortu hominis, iis consequenter, quæ prius dicenda sunt, aggrediemur expositionem. "Quoniam, inquit, qui a terrenis reguntur, et generant, et generantur: Nostra autem conversatio est in cœlo, ex quo etiam Salvatorem exspectamus." Philippians 3:20 Recte ergo nos hæ quoque dicta esse scimus, quoniam ut hospites et advenctæ essæ peregrinantes debemus vitam instituere; qui uxorem habent, ut non habentes; qui possident, ut non possidentes; qui liberos procreant, ut mortales gignent, ut relicturi possessiones, ut etiam sine uxore victuri, si opus sit; non cum immodico actione, et animo excelso.

Caput XV.—1 Cor. vii. 1; Luc. xiv. 26; , Explicat.

Et rursus cure dicit: "Bonum est homini uxorem non tangere, sed propter fornicationes unusquisque suam uxorem habeat;" 1 Corinthians 7:1-2 id veluti exponens, rursus dicit: "Ne vos tentet Satanas." 1 Corinthians 7:5 Non enim iis, qui continenter utuntur matrimonio propter solam liberorum procreationem, dicit, "propter intemperantiam;" sed iis, qui finem liberorum procreationis cupiunt transilire: ne, cure nimium annuerit noster adversarius, excitet appetitionem ad alienas voluptates. Fortasse autem quoniam iis, qui juste vivunt, resistit propter æmulationem, et adversus eos contendit, volens eos ad suos ordines traducere, per laboriosam continentiam eis vult præbere occasionera. Merito ergo dicit: "Melius est matrimonio jungi quam uri," 1 Corinthians 7:9 ut "vir reddat debitum

uxori, et uxor viro, et ne frustrentur invicem" hoc divino ad generationera dato auxilio. "Qui autem, inquit, non oderit patrem, vel matrem, vel uxorem, vel filios, non potest meus esse discipulus." Luke 14:26 Non jubet odisse proprium genus: "Honora" enim, inquit, "patrein et matrein, ut tibi bene sit:" Exodus 20:12 sed ne abducaris, inquit, per appetitiones a ratione alienas, sed neque civilibus moribus conformis fias. Domus enim constat ex genere, civitates autem ex domibus; quemadmodum Paulus quoque eos, qui occupantur in matrimonio, "mundo dixit placere." 1 Corinthians 7:33 Rursus dicit Dominus: "Qui uxorem duxit, ne expellat; et qui non duxit, ne ducat;" 1 Corinthians 7:10-11 qui ex proposito castitatis professus est uxorem non ducere maneat cælebs. Utrisque ergo idem Dominus per prophetam Isaiam convenientes dat promissiones sic dicens: "Ne dicat eunuchus: Sum lignum aridum;" hæc enim dicit Dominus eunuchis: "Si custodieritis sabbata mea, et feceritis quæ cunque prouodæcipio, dabo vobis locum meliorem filiis et filiabus." Non sola enim justificat castitas, sed nec sabbatum eunuchi, nisi fecerit mandata. Infert autem iis, qui uxoremduxerunt, et dicit: "Electi mei non laborabunt in vanum, neque procreabunt filios in exsecrationem, quia semen est benedictum a Domino." Isaiah 65:23 Ei enim, qui secundum Logon filios procreavit et educavit, et erudivit in Domino, sicut etiam ei, qui genuit per veram catechesim et institutionem, merces quædam est proposita, sicut etiam electo semini. Alii autem "exsecrationem" accipiunt esse ipsam liberorum procreationem, et non intelligunt adversus illos ipsos ea dicere Scripturam. Qui enim sunt revera electi Domini, non dogmata decernunt, nec filios progignunt, qui sunt ad exsecrationem, et hæreses. Eunuchus ergo, non qui per vim excisas habet partes, sed nec qui cælebs est, dictus est, sed qui non gignit veritatem. Lignum hic prius erat aridum; si autem Logo obedierit, et sabbata custodieri, per abstinentiam a peccatis, et fecerit mandata erit honorabilior iis, qui absque recta vitæ institutione solo sermone erudiuntur. "Filioli, modicum" adhuc sum vobiscum," John 13:33 inquit Magister. Quare Paulus quoque scribens ad Galatas, dicit: "Filioli mei, quos iterum parturio, donec formetur in vobis Christus." Galatians 4:19 Rursus ad Corinthios scribens: "Si enim decies mille pædagogos," inquit, "habeatis in Christo, sed non multos patres. In Christo enim per Evangelium ego vosgenui." 1 Corinthians 4:15 Propterea "non ingrediatur eunuchus in Ecclesiam Dei," Deuteronomy 23:1 qui est sterilis, et non fert fructum, nec vitro institutione, nec sermone. Sed "qui se" quidem "castrarunt" ab omni peccato "propter regnum cælorum," Matthew 19:12 ii sunt beati, qui a mundo jejulant.

Caput XVI.—Jer. xx. 14; Job xiv. 3; Ps. l. 5; 1 Cor. ix. 27, Exponit.

"Exsecranda" autem "dies in qua natus sum, et ut non sit optanda," inquit Jeremias: non absolute exsecrandam dicens generationem, sed populi peccata ægre ferens et inobedientiam. Subjungit itaque: "Cur enim natus sum ut viderem labores et dolores, et in perpetuo probro fuerunt dies mei?" Quin etiam omnes, qui prædicabant veritatem, propier eorum, qui audiebant, inobedientiam, quæ rebantur ad pœnam, et veniebant in periculum. "Cur enim non fuit uterus matris meæ sepulcrum, ne viderem affiictionem Jacob et laborera generis Israël?" ait Esdras propheta. "Nullus est a sorde mundus," ait Job, "nee si sit quidera una dies vita ejus." Job 14:4-5 Dicant ergo nobis, ubi fornicatus est infans

natus? vel quomodo sub Adæcecidit exsecrationem, qui nihil est operatus? Restat ergo eis, ut videtur, consequenter, ut dicant malam esse generationem, non solum corporis, sed etiam animæ, per quam existit corpus. Et quando dixit David: "In peccatis conceptus sum, et in iniquitatibus concepit me mater mea:" dicit prophetice quidem matrem Evam; sed Eva quidem fuit "mater viventium;" et si is "in peccatis fuit conceptus," at non ipse in peccato, neque vero ipse peccatum. Utrum vero quicumque etiam a peccato ad fidem convertitur, a peccandi consuetudine tanquam a "matre" converti dicatur ad "vitam," feret mihi testimonium unus ex duodecim prophetis, qui dixit: "Si dederam primogenita pro impietate fructum yeneris mei, pro peccatis animæ meæ." Micah 6:7 Non accusat eum, qui dixit: "Crescite et multiplicamini:" Genesis 1:28 sed primos post generationera motus, quorum tempore Deum non cognoscimus, dicit "impietates." Si quis autem ea ratione dicit malam generationem, idem eam dicat bonam, quatenus in ipso veritatem cognoscimus. "Abluamini juste, et ne peccetis. Ignorantiam enim Dei quidam habent," videlicet qui peccant. "Quoniam nobis est colluctatio non adversus carnem et sanguinem, sed adversus spiritualia." Ephesians 6:12 Potentes autem sunt ad tentandum "principes tenebrarum hujus mundi," et ideo datur venia. Et ideo Paulus quoque: "Corpus meum," inquit, "castigo, et in servitutem redigo; quoniam qui certat, omnia continet," hoc est, in omnibus continet, non ab omnibus abstinens, sed continenter utens iis, quæ utenda judicavit, "illi quidera ut corruptibilem coronam accipiant; nos autem ut incorruptibilem," in lucta vincentes, non autem sine pulvere coronam accipientes. Jam nonnulli quoque præferunt viduam virgini, ut qua, quam experta est, voluptatem magno animo contempserit.

Caput XVII.—Qui Nuptias Et Generationem Malas Asserunt, Et Dei Creationem Et Ipsam Evangelii Dispensationem Vituperant.

Sin autem malum est generatio, in malo blasphemi dicant fuisse Dominum qui fuit particeps generationis, in malo Virginea quæ genuit. Hei mihi! quot et quanta mala! Dei voluntatera maledictis incessunt, et mysterium creationis, dum invehuntur in generationera. Et hinc "Docesin" fingit Cassianus; hinc etiam Marcioni, et Valentino quoque est corpus animale; quoniam homo, inquit, operam dans veneri, "assimilatus est jumentis." Atqui profecto, cum libidine vere insaniens, aliena inire voluerit, tunc revera, qui talis est, efferatur: "Equi in feminas furens facti sunt, unusquisque hinniebat ad uxorem proximi sui." Quod si dicat serpentera, a brutis animantibus accepta consilii sui ratione, Adamo persuasisse ut cum Eva coire consentiret, tanquam alioqui, ut quidam existimant, protoplasti hac natura usuri non fuissent: rursus vituperatur creatio, ut quæ rationis expertium animantium natura homines fecerit imbecilliores, quorum exempla consecuti sunt, qui a Deo primi formati fuere. Sin autem natura quidem eos sicut bruta deduxit ad filiorum procreationem; moti autem sunt citius quam oportuit, fraude inducti, cura adhuc essent juvenes; justum quidera est Dei judicium in eos qui non exspectarunt ejus voluntatera: sancta est autem generatio, per quam mundus consistit, per quam essentiæ, per quara naturæ, per quam angeli, per quam potestates, per quam animæ, per quam præcepta, per quam lex, per quam Evangelium, per quam Dei cognitio. "Et omnis caro fenum, et omnis gloria ejus quasi flos feni; et fenum quidem exsiccatur, flos autem

decidit, sed verbum Domini manet," quod unxit artimam et uniit spiritui. Quomodo autem, quare est in Ecclesia nostra, œconomia ad finem perducere potuisset absque corpore, cum etiam ipse, qui est caput Ecclesie, in carne quidem informis et specie carens vitam transiit, ut doceret nos respicere ad naturam divinæ causespicere ad naturam divinam, æinformem et incorpoream? "Arbor enim vitæ," inquit propheta, "est in bono desiderio," Proverbs 13:12 docens bona et munda desideria, quæ sunt in Domino vivente. Jam vero volunt viri cure uxore in matrimonio consuetudinem, quæ dicta est "cognitio," esse peccatum: eam quippe indicari ex esu "ligni boni et mali," Genesis 3:5 per significationem hujus vocabuli "cognovit," Genesis 4:1 quæ mandati transgressionem notat. Si autem hoc im est, veritatis quoque cognitio, est esus ligni vitæ. Potest ergo honestum ac moderatum matrimonium illius quoque ligni esse particeps. Nobis autem prius dictum est, quod licet bene et male uti matrimonio; et hoc est lignum "cognitionis," si non transgrediamur leges matrimonii. Quid vero? annon Servator noster, sicut animam, ita etiam corpus cumvit ab affectionibus? Neque vero si esset caro inimica animæ, inimicam per sanitatis restitutionem advenus ipsam muniisset. "Hoc autem dico, fratres, quod caro et sanguis regnum Dei non possunt possidere, neque corruptio possidet incorruptionem." 1 Corinthians 15:50 Peccatum enim, cure sit "corruptio," non potest habere societatem cure incorruptione," quæ est justitia. "Adeo stulti," inquit, "estis? cure spiritu cœperitis, nunc carne consummaminini." Galatians 3:3

Caput XVIII.—Duas Extremas Opiniones Esse Vitandas: Primam Illorum Qui Creatoris Odio a Nuptiis Abstinere; Alteram Illorum Qui Hinc Occasionem Arripiunt Nefariis Libidinibus Indulgenti.

Justitiam ergo et salutis harmoniam, quæ est veneranda firmaque, alii quidem, ut ostendimus, nimium intenderunt, blasphemæ ac maledicæ cure quavis impietate suscipientes continentiam; cure pie liceret castitatem, quæ secundum sanam regulam instituitur, eligere; gratias quidem agendo propter datam ipsis gratiam, non habendo autem odio creatum, neque eos aspernando, qui juncti sunt matrimonio; est enim creatus mundus, creatus est etiam castitas; ambo autem agant gratias in iis, in quibus sunt collocati, si modo ea quoque norunt, in quibus sunt collocati. Alii autem effrenati se petulanter et insolenter gesserunt, revem "effecti equi in feminas insanientes, et ad proximorum suorum uxores hinnientes;" ut quiet ipsi contineri non possint, et proximis suis persuadeant ut dent operam voluptati;" infeliciter illas audientes Scriptum: "Quæ tibi obtigit, partem pone nobiscum, crumenam autem unam possideamus communem, et unum fiat nobis marsupium." Proverbs 1:14 Propter eos idem propheta dicit, nobis consulens: "Ne ambulaveris in via cum ipsis, declina pedem tuum a semitis eorum. Non enim injuste tenduntur retia pennatis. Ipsi enim, cure sint sanguinum participes, thesauros malorum sibi recondunt;" hoc est, sibi affectantes immunditiam, et proximos similia docentes, bellatores, percussores caudis suis, Revelation 9:10 ait propheta, quas quidem Græci [κέρκους](#) appellant. Fuerint autem ii, quos significat prophetia, libidinosi intemperantes, qui sunt caudis suis pugnaces, tenebrarum "irreque filii," Ephesians 2:3 erede polluti, manus sibi afferentes, et homicidæ propinquorum. "Expurgate ergo vetus

fermentum, ut sitis novo conspersio," 1 Corinthians 5:7 nobis exclamat Apostolus. Et rursus, propter quosdam ejusmodi homines indignans, præcipit, "Ne conversari quidem, si quis frater nominetur vel fornicator, vel avarus, vel idololatra, vel maledicus, vel ebriosus, vel raptor; cum eo, qui est talis, ne una quidem comedere. Ego enim per legem legi mortuus sum," inquit; "ut Deo vivere, cum Christo sum crucifixus; vivo autem non amplius ego," ut vivebam per cupiditates; "vivit autem in me Christus," caste et beate per obedientiam præceptorum. Quare tune quidem in came vivebam camaliter: "quod autem nunc vivo in carne, in fide vivo Filii Dei." Galatians 2:19-20 — "In viam gentium ne abieritis, et ne ingrediamini in urbem Samaritanorum," Matthew 10:5 a contraria vitæ institutione nos dehortans dicit Dominus; quoniam "Iniquorum virorum mala est conversatio; et hæ sunt vitæ omnium, qui ea, quæ sunt iniqua, efficiunt." Proverbs 1:18-19 — "Væ homini illi," inquit Dominus; "bonum esset ei, si non natus esset, quam ut unum ex electis meis scandalizaret. Matthew 26:24 Melius esset, ut ei mola circumponeretur, et in mari demergeretur, quam ut unum ex meis perverteret. Nomen enim Dei blasphematur propter ipsos." Romans 2:24 Unde præclare Apostolus: "Scripsi," inquit, "vobis in epistola, non conversari cure fornicatoribus," 1 Corinthians 5:11 usque ad illud: "Corpus autem non fornicationi, sed Domino, et Dominus corpori." 1 Corinthians 6:13 Et quod matrimonium non dicat fornicationem, ostendit eo, quod subiungit: "An nescitis, quod qui adhæret meretrici, unum est corpus?" 1 Corinthians 6:16 An meretricem quis dicet virginem, priusquam nubat? "Et ne fraudetis," inquit, "vos invicem, nisi ex consensu ad tempus:" 1 Corinthians 7:5 per dictionem, "fraudetis," ostendens matrimonii debitum esse liberorum procreationem: quod quidem in iis, quæ præcedunt, ostendit, dicens: "Mulieri vir debitum reddat; similiter autem mulier quoque viro;" 1 Corinthians 7:3 post quam exsolutionem, in domo custodienda, et in ea quæ est in Christo fide, adjutrix est. Et adhuc apertius, dicens: "Iis, qui sunt juncti matrimonio, præcipio, inquit, non ego, sed Dominus, uxorem a viro non sepamri; sin autem separata fuerit, maneat innupta, vel viro reconcilietur; et virum uxorem non dimittere. Reliquis autem dico ego, non Dominus: Si quis frater," usque ad illud: "Nunc autem sancta est." 1 Corinthians 7:14 Quid autem adhæc dicunt, qui in legem invehuntur, et in matrimonium, quasi sit solum a lege concessum, non autem etiam in Novo Testamento? Quid ad has leges latas possunt dicere, qui sationem abhorrent et generationem? cure "episcopum" quoque, "qui domui recte præsit," Ecclesiquoæ ducem constituat; domum autem Dominicam "imius mulieris" constituat conjugium. "Omnia" ergo dicit esse "munda mundis; pollutis autem et infidelibus nihil est mundum, sed polluta est eorum et mens, et conscientia." Titus 1:15 De ea autem voluptate, quæ est præter regulam: "Ne erretis," inquit; "nec fornicatores, nec idololatræ, nec adulteri, nec molles, nec masculorum concubitores, neque avari, neque fures, neque ebnosi, neque maledici, nec raptores, regnum Dei possidebunt; et nos quidem abluti sumus," qui in his eramus; qui autem in hanc tingunt intemperantiam, ex temperantia in fornicationem baptizant, voluptatibus et affectibus esse indulgendum decernentes, incontinentes ex moderatis fieri docentes, et in spe sua membrorum suorum impudentiæ affixi; ut a regno Dei abdicentur, non autem ut inscribantur, qui ad eos ventitant, efficientes; sub falso nominatæ cognitionis titulo, eam, quæ efficiæ ad exteriores ducit tenebras, viam ingredientes. "Quod reliquum est, fratres, quæcuque vera, quæcunque honesta, quæcunque justa, quæcunque casta, quæcunque amabilia, quæcunque bonabilia, quæcunque ingreæ famue bonabilia, quæcunque ingredientæ; si qua virtus, et si

qua laus, ea considerate; quæ et didicistis; quæ etiam accepistis et audiistis et vidistis in me, ea facite; et Deus pacis erit vobiscum." Philippians 4:8-9 Et Petrus similia dicit in Epistola: "Ut fides vestra et spes sit in Deum, cure animas vestras castas effeceritis in obedientia veritatis;" 1 Peter 1:21-22 quasi filii obedientiæ, non configurati prioribus desideriis, quæ fuerunt in ignorantia; sed secundum eum, qui vocavit vos, sanctum, et ipsi sancti sitis in omni conversatione. Quoniam scriptum est: "Sancti eritis, quoniam ego sanctus sum." Verumtamen quæ adversus eos, qui cognitionem falso nomine simulant, necessario suscepta est a nobis disputatio; nos longius, quam par sit, abduxit, et cognitionem effecit prolixiorem. Unde tertius quoque liber Stromateus eorum, quæ sunt de vera philosophia, commentariorum, hunc finem habeat.