

UNIDENTIFIED QUOTATIONS

“Come! God is calling you* into a change-of-mind.”

(Theophilus: To Autolukos 3.19)

And Noah preached a change-of-mind.

(Clemens of Alexandria: Stromata 1.21.135:3)

[This is a collection of quotations by New Testament authors or early Christian writers (most pre-Nicene) which seem to be quoted as coming from an unidentified holy writing. Since these quotations are unidentified, it is possible that they might be derived from any of these possible sources: From a non-extant, or interpolated, or alternately translated, or paraphrased, or misquoted verse from a currently known book; or from a currently non-extant book, either authentic or apocryphal or false or heretical.

Therefore, unless the quotation is found in a writing already held to be authoritative (such as one of the four Good-Messages, or the letters of Paulus, or letters of Ignatios and Barnabas and Clemens), then all of these quotations should not be used for the establishment of truth or doctrine until the source of the quotation can be decisively determined.

Quotations from (or possibly from) known non-extant or partially extant writings (such as Ascension of Moses, 2 Ezekiel, 2 Jeremiah, Eldad and Medad, Johanan and Jambres/Mambres, etc.) have not been included in this collection. (See those particular books for the quotations possibly referring to them.)

However, any passage quoted as if it came from an already fully-extant book (such as Isaiah, Kings, etc.), but which is not extant in any known manuscript of that book, has been included in this collection.

But any alleged non-extant quotation which might survive solely in blatantly false writings (such as the Pseudo-Apostolic Constitutions) will not be included in this collection. For if an individual will lie by putting words into the mouth of someone who never spoke or wrote them with the intention for his teaching and words to gain credibility through the voice of someone else (for example in the name of an emissary (apostle) or prophet or even Jesus himself), there can be absolutely no confidence that these statements did not originate from anywhere else other than from these false writings themselves.

It should also be noted, that to the early Christians “apocrypha” never included the books which many modern individuals falsely label as apocrypha: Susanna, Esther, Judith, Tobit, Maccabees, Baruch, Letter of Jeremiah, Wisdom of Solomon, or Sirach. For these early writers almost entirely unanimously considered these as authoritative and canonical, despite modern lies designed to castrate the collection of the holy writings of our Lord by their completely unjustifiable removal.]

QUOTATION: Noah Preaching a Change-of-Mind¹

And he [God] did not spare an ancient world, but instead guarded Noah, the eighth person, a preacher of righteousness, after he brought a flood upon a world of impious persons.

(2 Peter 2:5)

Noah preached a change-of-mind, and the ones who obeyed were saved.

(Clemens 7:6)

Noah, after he was found faithful, through his public-service, preached a birthing-again to the world; and through him, the Master thoroughly-saved the living-creatures which entered in harmony into the ark.

(Clemens 9:4)

But while Noah was having-a-hard-time-handling the things being performed by them [that is the sinful humans of the time] and was having displeasure toward their deliberations, he was persuading them to be transferring their thought and their acts to the better thing. But while they were seeing, not giving-in but instead having been strongly overpowered by the pleasure of the evil things, he, after he became-anxious lest they might also murder him, went-out of the earth with women and children and the ones who were dwelling-together with these individuals.

(Joseph(us): Antiquities 1:74)

Noah, after he sent-messages-abroad to the humans then alive that a flood is going to be coming, prophesied to them, saying:

¹ While Noah does preach after the flood in Jubilees 7:20–39, the references in each of these quotations seem to be about him preaching before the flood, an act which does not exist in any extant book.

And after the transgression of the first human was sent, the first preaching to humanity, the preaching through Noah (to which, if-at-any-time he paid-attention he would have been saved, saved of the sin which he was having) was professing a resting-up (the resting-up from the evils) and gladness, if he exercised it himself according to all his might, even-as the vine also professes to generate² wine to the ones who exercise and work it. Instead, this lawful-thing did not even reign over the humanity, because they did not obey it, while it was being preached effortfully toward Noah. Instead, even after the act to be being surrounded³ already and to be being choked by the waters, they began to be changing-their-minds and to be professing to be affording themselves to be obeying the instructions. From-this-fact, they are also being treated-arrogantly to be being reigned over—that-is, they are being treated-arrogantly by the preaching, while the instruction is helping, while the spirit is judging them in-return and is reproaching them, since they, who were unsoftened, left-behind the humans whom God directed, indeed, to be helping and to be saving these persons and to be gladdening them—such as Noah and the ones along with him: “I come to bring help to you* who are fruitless of sensibleness, and who are unsuitable in nothing as dry pieces of wood, who formerly did not have-faith in me after I preached a fleeing from⁴ the present things.”

(Methodios: Banquet of Ten Virgins: Discourse 10.3)

QUOTATION: Death of Zechariah son of Berechiah⁵

...the⁶ blood of Zechariah, son of Berechiah,⁷ whom you* murdered between the inner-sanctum and the sacrificial-altar.

(Matthew 23:35)

... the⁸ blood of Zechariah, son of Berechiah,⁹ the Zechariah who were-lost between¹⁰ the sacrificial-altar and the house.¹¹

(Luke 11:50–51)

For the ones who are building the tombs of the prophets and are ornamenting the memorials of the righteous-ones, after they pronounced-guilty the things by the elderly-men, having dared to come against the righteous-ones and against the prophets, declare, “If we were in the days of our fathers, we would not have been communers with them in the blood of the prophets.” Therefore, in the blood of what prophets, can someone be telling¹² us? For where has something been written-up of the things such as these about Isaiah, or Jeremiah, or any of the twelve prophets, or of Daniel? Instead, even about Zechariah, son of Berechiah, who was murdered between the inner-sanctum and the sacrificial-altar, indeed we have learned from Jesus, but knew it from not-one other writing. For-this-reason, I am imagining nothing other to be regulating,¹³ than that the persons being concluded to be having wisdom, and the chiefs, and the elders, took the things such as these out-from-under the people, as-many-as were surrounding them with an accusation among the people. Therefore, no-one should marvel if the history about Susanna, who was plotted against by unchaste elders, also happens-to-be true, after it was thieved-out and filched-away¹⁴ from the writings by the ones who were happening-to-be not a long-ways-away from the choosing of those elderly-men.

(Origenes: Letter to Africanus 9(11.68–69))

² This is the most literal translation. Elsewhere it is usually translated “birth”

³ Greek word unknown “συνίεσθαι”

⁴ literally “of”

⁵ This is not referring to the Zechariah in chronicles, but to the prophet Zechariah. Zechariah 1:1.7 “...a word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo.” But 2Chronicles 24:20–21 “And a spirit of a god clothed (MT “Zechariah” / LXX “Azariah”), the son of Jehoiada the priest... And they conspired against him; and, by the command of the king, they stoned him with stones in the court of the house of Yahweh.” // Also compare an interesting reference in the LXX of Isaiah 8:2 (MT) “And I cause faithful testifiers to testify to me: Uriah the priest, and Zechariah son of Jeberechiah. / (LXX) “And make me testifiers, faithful humans: Uriah and Zechariah, son of Berechiah.”

⁶ [23:35] NU, M, TR, Gk(ESVWS) / Gk(B) omit “the”

⁷ [23:35] NU, M, TR, Vul, Gk(BEVWS,S2,X4405+2683) / Gk(S1) omit “son of Berechiah”

⁸ [11:51] NU, Gk(BSV) / M, TR, Gk(AEWS) add

⁹ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) add

¹⁰ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “, whom they murdered up-the-middle”

¹¹ [11:51] NU, M, TR, Vul, Gk(AESVWS) / Gk(B) “inner-sanctum”

¹² literally “saying to”

¹³ literally “stewarding”

¹⁴ literally “taken-from-under”

But... the “they died-off in a murder of a saber” (*Hebrew 11:37*) is about the Zechariah who was murdered between the inner-sanctum and the sacrificial-altar, as the Savior taught, indeed, not bringing a testimony (as I imagine) to a writing in the common and publicly-circulated books, but that (in all likelihood) it is being brought from inside apocryphal books.

(Origenes: *Commentary on Matthew: Bk10.18*)

{Therefore it is being borne in the not manifest writings, that Isaiah is having been slain in two, and Zechariah is having been slaughtered, and Ezekiel. But suppose someone might be rejecting¹⁵ the Letter to the Hebrews as though not belonging to Paulus, and might also be rejecting the secret-book of Isaiah as not from him? But what might he be doing with the sermons of Stephanos, or Paulus to the Thessalonians having been brought-forth concerning the prophets who have been killed, or our Lord himself?

[He then asks them if they are going to reject Paulus Letter Timotheos because it makes use of the book of the history of Johanan and Mambres, and if they are going to reject First Corinthians because he quotes a passage (“Things which an eye did not see”) from an unknown book. (See below for this quotation.) Then he continues:]

We are not being ignorant, seeing-that many of the secret-books are having been made from certain impious men and who are uttering iniquity in excel. And certain fictions are being used by the Hypythians, however others by those who are of Basilides. Therefore, it is necessary to be considering them with caution, so-that we might not be receiving all secret-books which are being borne in a holy name (due to the Judeans, who perhaps have handled¹⁶ certain ones toward the purpose of the destruction of the truth of our writings, while confirming false tenets), nor might we be rejecting all which are pertinent toward the demonstration of our writings. Therefore, great men are to be hearing and to be fulfilling what has been said: “All of you*, be proving all things. Be retaining what is beautiful.” Nevertheless (for due to those who are not being-able, as-if they were bankers, to be discerning between words (whether they might be being true or false) and to be being-able to be saving themselves with caution so-that they might be retaining what is true while however abstaining themselves from every appearance¹⁷ of a wicked thing) no-one is being indebted to be using any books which are outside the ruled writings toward the purpose of the confirmation of tenets.)

(Origenes: *Commentary on Matthew 23:37* (Latin translation only))

Instead... he is saying that he is Zechariah, the father of Johanan, about whom, indeed, we are not having the ability to show from writings, nor that he was a son of Berechiah, nor that the scribes and the Pharisees murdered him between the inner-sanctum and the sacrificial-altar. Instead, a certain tradition came among¹⁸ us such as this, as, resultantly, there is a certain place around the inner-sanctum, where, indeed, the virgins were licensed to be entering and to be praying-to God. But the ones who were already mellow with a bed of a man were not being permitted in that place. Therefore, Miriam, after the act to be birthing the Savior, after she entered, bowed-down there in the place of the virgins. And while the ones having known that she had birthed a son were preventing her, Zechariah was saying to the ones who were preventing her, “She herself is worthy of the place of the virgins, still being a virgin.” Therefore, as he was obviously breaking-the-law and permitting a woman to be becoming into the place of the virgins, the men of that generation killed him off between the inner-sanctum and the sacrificial-altar. Accordingly, they are being reproached by the Savior, not as the ones who killed-off a son of the prophet and the Zechariah with the prophets, but instead as they themselves murdered. But this is not marvelous, if the father of Johanan happened to be having-the-same-name as Zechariah, the one in the twelve prophets.

(Origenes: *Commentary Series on Matthew 23:35*)

[After Petros of Alexandria quotes King Hérōdēs’ slaughter of the boys in Beth-Lehem:] Together with whom, after he [Hérōdēs] also sought to kill-off the different little-boy [Johanan the Immerser] which was birthed to him [Zechariah] and after he did not find him, he murdered his [Johanan’s] father Zechariah between the inner-sanctum and the sacrificial-altar, after the little-boy [Johanan] along with the mother, Elizabeth, fled-out; he on whom there was not-one ground-for-blame.

(Petros of Alexandria: *The Canonical Letter: Canon 13*)

Some say that this Zechariah, son of Berechiah, the eleventh in the twelve prophets, is the father, whose name might be in agreement.¹⁹ But in-what-place he might be having been slaughtered (between the inner-sanctum and the sacrificial-altar) the writing is not uttering. Others are wanting for Zechariah to be being comprehended²⁰ as the father of Johanan, proving this out of a certain dream of an apocryphon, that, on-that-account, he is having been slaughtered, because he is having predicted the advent of the Savior. This, because it is not having any authority from the writings, is being condemned with the same facility by which it is being proved. Others are wanting this Zechariah to be the one who is having been slaughtered by Joash, king of Judah, between the inner-sanctum and the sacrificial altar, as the history of the Kings narrates. But be observing, that that Zechariah is not the son of Berechiah, but the son of Jehoiada the priest... In the Good-Message which is being used by the Nazarenes, in place of “son of Berechiah” we have found “son of Jehoiada” having been written.

(Hieronymus (Jerome): *Commentary on Matthew 23:35*)²¹

Instead, who is this Zechariah? Indeed, the ones declare that he is “the father of Johanan”. But the ones, “the prophet”. But the others, “a certain priest having two different names, which the writing also declares ‘of Jehoiada’.”

(Johannes Chrusostomos: *Homilies on Matthew 74.2*)

For there is a certain account, and it has reached among²² us out of a tradition, that Zechariah arranged for Miriam to be together in the country of the virgins after the conceiving of the Lord, who was slaughtered by the Judeans down between the inner-sanctum and the sacrificial-altar, after he was called-in by the people as, through this, furnishing that incredible and much-hymned sign: a virgin who birthed and who did not utterly-destroy the virginity.

(Basilus of Caesarea: *Homily on the Holy Birth of Christ 5*)

But... Zechariah, who was murdered between the inner-sanctum and the sacrificial-altar... is an attestation of the incorruptible state of the mother... After he contemplated the mystery of the virginity on the incorruptible childbirth, he did not exclude the unmarried mother from the place of the virgins in the inner-sanctum which was allotted according-to the law... He did not exclude her from the chorus of the virgins in the inner-sanctum. But this place was the space between the inner-sanctum and the sacrificial-altar. Therefore, since they were hearing that a king of creation was, by administrative means, to come-forward into a human birthing, they, fearing the act lest they become under-the-hand of a king, lay-violent-hands-on the priest who was testifying about the childbirth while he was working-as-priest at the sacrificial-altar.

(Grégorios of Nyssa: *Oration on the Divine Nativity of the Savior*)

But Zechariah here... is the father of the forerunner [that is, the father of Johanan the Immerser], who is being historicized out of an unwritten tradition that the Judeans did-away-with him between the inner-sanctum and the sacrificial-altar, due to the fact that he was prophesying, but even more from showing who the mother-of-god was, and that the child who will be brought-forth out of her, who is a god, and a savior Jesus the Anointed-One,... king and lord over the nation, will be commissioned to them; and for her herself (the holy virgin according to the conception²³ out of a holy spirit) to not depart-from the place of the virgins (the place in the temple which is between the inner-sanctum and the sacrificial-altar)... since he was knowing her to still be a virgin. Accordingly, due to these things, the ones who were hearing fell into anger, and armed their hand upon him, having become-anxious of the expectation of a king from out of his prophesy, fearing the act lest they become under-the-hand of a king who was going to be oppressing them. Therefore, these men lay-violent-hands-on the priest who was testifying about the childbirth, while he himself was working-as-priest at the sacrificial-altar.

(Kyrillos of Alexandria: *Commentary on Luke 11:47, Codex C & D*)

[Epiphanius states that on the authority of a false book called ‘Birth of Miriam’, that some false teachers say that Zechariah, the father of Johanan, was immediately killed-off in the inner-sanctum after he had seen the vision of Gabriel in the temple due to the fact that he had seen a supernatural-sight. However,

¹⁹ literally “might be consenting”

²⁰ literally “intelligented”

²¹ There is a non-extant obviously heretical false writing in circulation (no doubt to try to fabricate a story for what Jesus was referring to) called the Revelation of Zechariah, the father of Johanan, which was 500 lines in length. It was never even mentioned by any early Christian writer except in this instance by Origenes, and perhaps in another quotation which he attributes to Zechariah (see below).

²² literally “into”

²³ literally “leaving-together”

¹⁵ literally “abdicating” (also later in this quotation)

¹⁶ literally “fingered”

¹⁷ literally “sight”

¹⁸ literally “into”

Epiphanius states, that this is clearly false, since Zechariah was still alive after that time, as evidenced by his prophecy of Johanan's birth. However, in this section, Epiphanius states:]

For they say Zechariah was killed-off (and they are correct). Yet although Zechariah was not killed-off straightaway.

(Epiphanius 26.12:1~9)

Is it right to kill priest and prophet in the temple of the Lord, as when you killed Zechariah son of Iddo,²⁴ the high priest and faithful prophet in the temple of the Lord on the Day of Atonement because he told you not to do evil before the Lord? (Judean Targum of Lamentations 2:20)

QUOTATION: "He will be called a Nazarean."²⁵

He will be called a Nazarean.

(Matthew 2:23)

But that which is being written in the same Good-Messenger: "And after he came, he dwelled within a city which is called²⁶ Nazareth, so-that the word which was spoken through the prophets might be fulfilled, that: 'He will be called a Nazarean.'" May these 'word-tricklers' and fastidious appraisers²⁷ of all tracts be responding, where they might have read this. May they be learning that this has been placed in Isaiah. For in that place where we read and translate, "A branch will come-out of the root of Jesse, and a flower will ascend out of his roots," in the language of the Hebraic that idiom is having been written like this: "A branch will come-out of the root, and a Nazarene will spring-up out of his roots." (Isaiah 11:1) For-what-reason has the Septuagint omitted this word, if it is not licensed to be transferring one word in-place-of another word? It is sacrilege either to have concealed or either to have become-ignorant of a mystery.

(Hieronymus (Jerome): Letter 57:7)

And "He will be called a Nazarean"... Therefore, may we be interrogating them, where these things having been written. And when they are not being-able to be saying, may we be proffering them from the Hebraic... It is in Isaiah (11:1)... Many, being-ignorant of this,²⁸ are following the delirium of apocrypha, and are preferring the Iberian ditties to the authentic books.

(Hieronymus (Jerome): Apology Against Rufinus BkII.25)

QUOTATION: "And they received the thirty silver-pieces..."²⁹

Then the word which was stated through Jeremiah the prophet was fulfilled, saying:

And they took the thirty silver-pieces,
the value of the man who has been valued,
whom those from the sons of Israel valued for themselves.
And I³⁰ gave them for³¹ the field of the potter,
even-as the Lord explicitly-ordered me.

(Matthew 27:9~10)

{This prophecy of Jeremiah is not being found somewhere in his books which are being read in the assemblies and are being referred to by the Judeans. But if someone is being-able to be knowing where it is from, may he be displaying where it is having been written. But I am suspecting there to be an error of the writing, and that "Jeremiah" has been put for "Zechariah", or for there to be some secret writing of Jeremiah in which this has been written. But there is such a text in Zechariah. "And I will state to them," etc. But if someone is estimating himself to be being offended at this being said (i.e. that there is a transcription error), may he be seeing whether this prophecy is somewhere in a secret-book of Jeremiah; whereas we are knowing that the emissary Paulus is bringing-forth writings of some secret-books, as saying somewhere: "Things which an eye did not see, nor an ear heard..." For this is being found in not-one regular book, having been seen in secret-books of Elijah the prophet. Likewise, what he is declaring, "Which manner Johannah and Mambres stood-against Moses," is not being found in public writings, but in a secret book which is being entitled "Johannah and Mambres". Due to this fact, some are being audacious to be repelling the letter to Timotheos, as-if having in it some text of a secret-book. However, I have never come-upon anyone who refuted the First Letter to the Korinthians as-though it were adulterous due to this-her quotation.}

(Origenes: Commentary on Matthew 27:9, Latin translation only)

Since this passage is not found in the prophecy of Jeremiah, you* ought to be preconceiving whether these words have been completely-taken out of them by some fallacy,³² or whether there has even been a slip in the written material: of the more-careless person of the written-copies of the consecrated good-messages, having been made after someone slipped, and who, indeed, put "Jeremiah" instead of "Zechariah", where it was necessary for him to have copied in-this-manner: "Then the word which was stated through Zechariah the prophet was fulfilled;" but instead of the "And I threw them in into the house of the Lord into the smelting-furnace", having slipped, has made, "And I gave them for the field of the potter."

(Eusebios: Demonstration of the Good-Message 10.4:13~14)

This testimony is not being found in Jeremiah. But in Zechariah (who is almost the last of the twelve prophets) some similar-thing is being borne. And despite that the sense might not be being much different, nevertheless the order and the words are having been diverted. I recently read in a certain Hebraic volume, an

²⁴ Zechariah 1:1,7 "...a word of Yahweh came to the prophet Zechariah, son of Berechiah, son of Iddo."
²⁵ Almost all scholars disagree with Jerome in assigning this passage to Isaiah 11:1 and instead assign this quotation to an apocryphal book, as almost all of Matthew's quotations seem derived from the LXX. However, because the word for "shoot" is "nezer" (NZR in the original vowelless Hebrew), some see a similarity, like Jerome, to the word "Nazareth" and link this quotation to either Isaiah 11:1 or Jeremiah 23:5. But these all fail to give how this was fulfilled by Jesus' living at Nazareth. (Hebrew MT vowelizes "NZR" to "shoot" / LXX translates it as "flower" / Aquila translates "twig" / Summachos translates "bud")
²⁶ literally "being said"
²⁷ literally "estimators"
²⁸ literally "which"
²⁹ Due to the reference of "30 silver-pieces" some believe that Matthew is mistakenly quoting Zechariah 11:12~13. But "30 silver-pieces" is the only phrase they both share. Otherwise these passages have absolutely nothing in common with each other, showing that Matthew seems not to quoting from Zechariah. However, the Aquila translation seems to come to the closest in some phrases.

MT Hebrew	LXX	Aquila	Summachos
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And I say to them, "If good in your* eyes, give my hire. And if not, forbear."	And I will state to them, "If it is beautiful before your* face, all of you*, after you* stood my wage, give it to me, or renounce it."	[non-extant]	[non-extant]
And they weighed out my hire: 30 silver-pieces.	And they stood for my wage: 30 silver-pieces.	And they stood for my wage: 30 silver-pieces.	And they weighed for my wage: 30 silver-pieces.
And Yahweh said to me, "Cast it to the potter - the goodly price which I have been prized at by them."	And the Lord spoke to me, "Let them down into the smelting-furnace and watch-out for yourself (variant "and I will watch-out"), if it is approved, for which manner I was proved in-behalf of them."	And the Lord spoke to me, "Let them down into the smelting-furnace, cast them to the fashioner. Super-great is the value, at which I was valued in-behalf of them."	[non-extant] "Cast them into the smelting-furnace..." [non-extant]
And I took the 30 silver-pieces, and I cast them into the furnace in the house of the Lord.	And I received the thirty silver-pieces, and I threw them in into the house of the Lord into the smelting-furnace.	[non-extant] ...and I cast them in a house of the Lord to the fashioner.	[non-extant] ...and I cast them into the house of the Lord into the smelting-furnace."

³⁰ [27:10] Gk(SW,V2), Syr "I", Eusebios / NU, M, TR, Vul, Gk(ES,A2,V1) "they" / Gk(A1) "he"
³¹ literally "into"
³² literally "easy-work"

apocryphon of Jeremiah (which a Hebrew of the Nazaraean sect offered to me), in which I found this *passage* to the word.

(Hieronymus (Jerome): *Commentary on Matthew*, on 27:9-10)

QUOTATION: “Out of his stomach will flow rivers of living water.”³³

Exactly-as the writing spoke:

Out of his stomach will flow rivers of living water.

(John 7:38)

As the prophet says:

Out of his stomach will flow rivers.

(Hippolytos: *Commentary on Daniel 18.10*)

And “From his stomach will flow rivers of living water”... Therefore, may we be interrogating them, where these *things* having been written. And when they are not being-able to be saying, may we be proffering *them* from the Hebraic... *It is* in Proverbs (18:4)... Many, being-ignorant of this,³⁴ are following *the* delirium of apocrypha, and are preferring *the* Iberian ditties to *the* authentic books.

(Hieronymus (Jerome): *Apology Against Rufinus BkII.25*)

The Lord as-well-as *the Savior*, whenever he was-mindful-of *the* old writings, lays examples from *the* Hebraic volumes, as is that *verse*, “Who believes in me, as *the* writing says, ‘From his stomach will flow rivers of living water.’”

(Hieronymus (Jerome): *Apology Against Rufinus BkII.25*)

QUOTATION: “Behold, the Lord...” & “An eye did not see, and an ear did not hear...”³⁵

Instead, exactly-as it has been written:

Things which an eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,
things which God made-ready to the *ones who are* loving him.

(First Letter of Paulus to the Korinthians 2:9)

For he is saying-beforehand to us:³⁶

Behold, the Lord! And his wage *is* before his face,
to give-back to each *person* according-to his work.

(Clemens 34:3)

For it says:

An eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,
as-many-things-as *the* Lord made-ready to the *ones who are*
enduring for him.³⁷

(Clemens 34:8)

...which an ear did not hear, nor-even an eye see, nor-even ascended upon
a heart of a human.

(Pseudo-Clemens 11:7)

...which neither an ear heard, nor an eye seen, nor ascended upon a heart
of a human.

(Testimony of Polykarpos 1:13(2:3))

For it has been spoken:

Behold, *the* Lord, and his wage *is* from *before* his face,³⁸ to give-back to
each *person* according-to his works: *the things* which an eye did not see
and an ear did not hear and it did not ascend upon a heart of a human,
things which God made-ready to the *ones who are* loving him.

(Clemens of Alexandria: *Stromata 4.22.135:3*)

From-this-fact, the writing is suitably proclaiming-a-good-message to the *ones*
who have had-faith:

But the holy *ones* of *the* Lord will inherit the glory of God and his
power.

Speak to me: What-kind of glory, O happy-one?

What an eye did not see, nor an ear heard, nor did it ascend upon a
heart of a human. And they will be made-to-rejoice at the kingdom of
their Lord into the ages. May it be.

(Clemens of Alexandria: *Exhortation 10.94:4*)

Then the wicked-ones will come-off into a perpetual chastisement. But
the righteous-ones will go for themselves into a perpetual life, those
persons inheriting *the things* which an eye did not see, and an ear did not
hear, and it did not ascend upon a heart of a human, *the things* which
God has made-ready for the *ones who are* loving him. And they will be
made-to-rejoice in the kingdom of God, {the kingdom in the Anointed-
One Jesus}.³⁹

(Pseudo-Apostolic Constitutions 7.32)

{Great and honorable is the promise which *the* Lord gave by-means-of his own
mouth to those *who are* holy and immaculate. *He will give* to them what eyes
have not seen, nor ears heard, nor has it ascended into a heart of a human.}

(Pseudo-Titus, Latin translation only)

{But suppose someone might be rejecting⁴⁰ *the* Letter to *the* Hebrews as-though
not *belonging* to Paulus, and might also be rejecting *the* secret-book of Isaiah as
not *from him*? But what might he be doing with *the* sermons of Stephanos, or
Paulus to *the* Thessalonians having been brought-forth concerning *the* prophets
who have been killed, or our Lord himself? Or how will he reject that which
Paulus wrote to Timotheos, saying: “In-the-same-manner *that* Johanah and
Mambres stood-against Moses, these *men* are also standing themselves against
the truth”? For we are not knowing *the* history of Johanah and Mambres standing-
against Moses in *the* ruled books. If, however, we might also be viewing what has
been put down in *the* First Letter to *the* Korinthians to be:

Things which an eye did not see, nor an ear heard,

will someone be able to be rejecting all *these* here?}

(Origenes: *Commentary on Matthew 23:37*, Latin translation only)

(He is also quoted by Zacharias of Chrysopolis: *Harmonia Evangelistarum*)

{Whereas *we are* knowing *that* *the* emissary is bringing-forth writings of some
secret-books, as saying somewhere:

Things which an eye did not see, nor an ear heard,

For *this* is being found in not-one regular book, having been seen in secret-books
of Elijah *the* prophet...⁴¹ However, I have never come-upon anyone who refuted
the First Letter to *the* Korinthians as-though *it were* adulterous due to this-here
quotation.}

(Origenes: *Commentary on Matthew 27:9*, Latin translation only)

³³ Despite Jerome, this quotation does not seem to be from Proverbs, which reads: MT “Deep waters are words of a mouth of a man; a fountain of wisdom is a flowing torrent.” / LXX “Deep water is an account in a heart of a man, but a river is hopping-up and so is a spring of life.” / Jerome Vul “Deep water is words out of a mouth of a man, and a fountain of wisdom is an overflowing torrent.”

³⁴ literally “which”

³⁵ The first part “Behold the Lord” may possibly be an unknown rendering of Isaiah 40:10 or 62:11, plus Proverbs 24:12. For the second part, some think, following Jerome, that this is a variant translation of Isaiah 64:4. While this may be, this cannot be proven with any sort of certainty, and other writers attest differently. Isaiah 64:4 MT “...from the age, men did not hear, they did not give an ear; an eye did not see a god except you. He works for those who are waiting for him.” / LXX “From the age we did not hear, but-neither did our eyes see a god except you, and your works which you will do to the ones who are enduring for mercy.” Jerome Vul “...from the age, men did not hear, nor did they perceive with an ear. An eye did not see a god except you, who prepared things for those who are expecting you.” Though it is possible that Paulus (and perhaps those after him) are quoting from an alternate Greek translation of this passage similar to that of Aquila or Theodotion, however, compare Clemens of Alexandria and Pseudo-Apostolic Constitutions who may have had the same now non-extant source before them.

³⁶ Possibly an unknown rendering of Isaiah 40:10? or 62:11 and Proverbs 24:12?

³⁷ [34:8] Gk(C) “are loving him”

³⁸ literally “from a face of his”

³⁹ It is not clear whether this final clause would have been part of the original quotation.

⁴⁰ literally “abdicating” (also later in this quotation)

⁴¹ Not to be confused with the Coptic Revelation of Elijah, where neither of these quotations appear.

and the subsequent *things* out of apocrypha of Elijah.
(George Synkellos: Chronography 27)

QUOTATION: “For neither is circumcision anything, nor a foreskin...”⁴⁷

For in the Anointed-One Jesus⁴⁸ neither is circumcision anything,⁴⁹ nor a foreskin, *but* instead a new creation.
(Paulus: Letter to the Galatians 6:14)

In the letter to Galatians:
...out of Apocrypha of Moses x1, Quotation #11

...out of Apocrypha of Moses x1:
Neither is circumcision anything nor a foreskin, *but* instead a new creation.
(Euthalios: Edition Letter of Emissary Paulus)

And truly even in the letter to the Galatians, he has made-use-of the voice which is speaking from out of the apocryphal Moses:
Neither is circumcision anything nor a foreskin, *but* instead a new creation.
(Photios: Amphilochia: Question 151 [183])

And again in the letter to the Galatians, out of the Revelation of Moses:⁵⁰
Neither is circumcision anything nor a foreskin, *but* instead a new creation.
(Georgios Sunkellos: Chronography 27)

QUOTATION “Be arising, O one who is lying-fast-asleep...”⁵¹

For-this-reason it says:

Be arising, O *one who is lying-fast-asleep*,
and stand-up out of the dead *humans*,
and the Anointed-One will illumine-on you.
(Paulus: Letter to the Ephesians 5:14)

It declares:

Be arising, O *one who is lying-fast-asleep*,
and stand-up out of the dead *humans*,
and the Anointed-One will illumine-on you,
the sun of the standing-up,
the *one* having been birthed before the Morning-Bearer.
the *one who granted-as-a-favor: life by-means-of his-own rays*.
(Clemens of Alexandria: Exhortation 9.84:2)

And Isaiah⁵² says: Be arising...illumine-on you.
(Hippolytos: Commentary on Daniel 55.4, On Daniel 4:56)

But the prophet says: Be arising...illumine-on you.
(Hippolytos: On Christ and Anti-Christ 65)

The writing says: Be arising...illumine-on you.
(Hippolytos: Refutation of All Heresies 5.2)

From-where *did the emissary receive* the “For-this-reason it says” *but* instead clearly from the old covenant? But this *passage* is brought-in according-to Elijah... But if *it was in the Anointed-One* that he prophesied...
(Epiphanius: Panarion 42.12:3(2.178))⁵³

{But he has said, that Paulus took a testimony from the apocryphal books when he says, “What an eye did not see, nor an ear heard, things which did not ascend upon a heart of a human.” I will answer him that this *idea* is typical of contentious persons. Paulus does not support his words through words; rather, they are things written in the writings... Even when he says “as it is written,” and does not make clear where the text is written or who proclaimed it, nevertheless we, the readers, know where it is written in the writings. This text, “the things which eyes did not see” we do not find written in the writing exactly as it is. But if it is written in the apocryphal books, as the heretics say, then those who invented these books stole Paulus’ words and wrote it at a later time.}

(Athanasios: Festal Letter 39, Coptic translation only)⁴²

In this-here place some *individuals* are wont to be chasing the deliriums of apocrypha and are saying that *the* testimony is having been taken from the Revelation of Elijah, when it might be being read in Isaiah according-to the Hebrew in-this-manner...⁴³

(Hieronymus (Jerome): Letter 57:9)

The Slanderer might be sitting in ambush with rich *persons* in apocrypha, so-that he might be killing an innocent *person*... For the Ascension of Isaiah⁴⁴ and the Revelation of Elijah have this-here testimony.

(Hieronymus (Jerome): Commentary on Isaiah 17, On 64:4~5)

And “What *an* eye did not see, nor *an* ear heard, nor did it ascend into a heart of a human, *the things* which God prepared to *the ones who are loving him*”... Therefore, may we be interrogating them, where these *things* having been written. And when they are not being-able to be saying, may we be proffering *them* from the Hebraic... *It is* in Isaiah (64:4)... Many, being-ignorant of this,⁴⁵ are following the delirium of apocrypha, and are preferring the Iberian ditties to the authentic books.⁴⁶

(Hieronymus (Jerome): Apology Against Rufinus BkII.25)

...or likely it was even having been written in books, and the books have disappeared. For even many books were utterly-destroyed, and a few were brought-safely-through even on-the-basis-of the former captivity. And this is clear in the *ones* having been left-aside to us.

(Johannes Chrusostomos: Homilies on Paulus to the Korinthians 61.57~58)

This-here is having been written in a Revelation of Elijah in apocrypha.

(Ambrosiaster: Commentary on Letters of Paulus)

In the first letter to Korinthians:

...out of Apocrypha of Elijah x1, Quotation #3

Out of Apocrypha of Elijah x 1: *Things* which...loving him.

(Euthalios: Edition Letters of Emissary Paulus)

But the happy Paulus in the letter to the Korinthians, remembers this voice out of the apocrypha said-to-be of the prophet Elijah: *Things* which...loving him.

(Photios: Amphilochia: Question 151 [183])

The happy Paulus also rarely made-use-of some usings out of apocrypha, as whenever he declares in the first letter to the Korinthians:

Things which an eye did not see, and an ear did not hear,
and it did not ascend upon a heart of a human,

⁴² Not my own translation.

⁴³ Jerome goes out of his way not to admit that Paulus could possibly be quoting from something other than a book which he does not deem “canonical”. (See footnotes above)

⁴⁴ Only the Latin and Slavonic version contain this quotation, not the more ancient Ethiopic version (though all show heavy Christian interpolations), which shows that this was a late addition to that text, and would side with Origenes as a Revelation of Elijah possibly being the source text.

⁴⁵ literally “which”

⁴⁶ Despite Jerome, this quotation does not seem to be from Proverbs. MT “Deep waters *are* words of a mouth of a man; a fountain of wisdom is a flowing torrent.” / LXX “Deep water *is* an account in a heart of a man, but a river is hopping-up and *so is* a spring of life.” / Vul “Deep water *is* words out of a mouth of a man, and a fountain of wisdom *is an* overflowing torrent.”

⁴⁷ Only three later Christian writers make any reference to the possibility of this being a quotation from any book, all of which attribute it to Moses. There is much doubt if this is actually a quotation.

⁴⁸ [6:15] NU, Gk(V), some Syr, some sah, some Arm, some Eth, Jerome, Augustine / M, TR, Vul, Cop, some Sah, some Eth, Gk(ACESO), Victorinus, Amb, Theodoret add

⁴⁹ [6:15] NU, Gk(ACEVO,S1), Euthalios, Sunkellos / M, TR, Vul, Gk(S2) “is-strong *enough* for anything”

⁵⁰ This is one of his names for the book of Jubilees.

⁵¹ Possibly an alternate translation, an interpolation, a non-extant verse from Isaiah (see Hippolytos) or from a Revelation of Elijah. (if the document be in fact pre-Christian).

⁵² Some scholars think that Isaiah (Ἡσαΐας) is a scribal error for Elijah (Ἠλιᾶς)

⁵³ Epiphanius also quotes this saying again in Panarion 2.119; 2.209; 2.521, but with no indication that he would be quoting anything other than the direct passage from Ephesians 5:14.

Someone might be seeking: “Who is it who says, ‘Be arising, O *one who is lying-fast-asleep*’?, or “Whose testimony has been used by *the emissary*?” And indeed *one* who is content with a simple response will say, “He has brought-forth for public reading⁵⁴ those *which were in the concealed prophets and in those which are being called apocrypha* (as it is manifest *that he has done that in other places*). *This does not mean that he approved-of any apocrypha*.⁵⁵ But he has also used verses of Aratus, and Epimenides, and Menandros to approve, in *that season*, what he had wished. However, even though they said something true which is testified *to* by him, does not mean that *the total of which Aratus and Epimenides and Menandros wrote is holy*... I certainly have never found this writing while diligently sifting through all *the editions of the old writings, even of the volumes of the Hebrews themselves*.

(*Hieronymus (Jerome): Commentary on Ephesians 5:14*)

In the letter to Ephesians:

... out of Apocrypha of Jeremiah x1, *Quotation #4*

In Apocrypha of Jeremiah the prophet, x1: Be arising...illuminate on you.

(*Euthalios: Edition Letter of Emissary Paulus*)

Indeed even in the letter to the Ephesians, from out of the apocrypha said-to-be of Jeremiah: Be arising...illuminate on you.

(*Photios: Amphilochia: Question 151 [183]*)

And in the letter to the Ephesians from out of the apocryphal sayings of Jeremiah: Be arising...illuminate on you.

(*Geōrgios Sunkellos: Chronography 27*)

Book of Cenocho.

(*Margin of Codex G*)

QUOTATION “The worker is worthy of his wage.”⁵⁶

For the writing says... And:

The worker is worthy of his⁵⁷ wage.

(*First Letter of Paulus to Timotheos 5:18*)

In the first letter to Timotheos:

... out of the Good-Message according to Matthai x1, *Quotation #2*

Out of the Good-Message according to Matthai, #2,

The worker is worthy of his wage.

(*Euthalios: Edition Letter of Emissary Paulus*)

QUOTATION “Let every one who is naming the name of the Lord...”⁵⁸

However, the first foundation of God has stood, having this seal... And:

Let everyone who⁵⁹ is naming the name of the Lord⁶⁰ stand-away from unrighteousness.

(*Second Letter of Paulus to Timotheos 2:19*)

QUOTATION “A sow, after it bathed itself...”⁶¹

⁵⁴ literally “for reading in the middle”

⁵⁵ It also does not mean that he did not. For some reason, Jerome cannot bring himself to accept the truth, even though he admits it.

⁵⁶ These words are not quoted anywhere in the Old Testament, though they have thematic parallels with material presented in Leviticus 19:13 and Deuteronomy 24:14 and Tobi 5:10-15 & 12:1-5. However, these words are found in Luke 10:7 (“For the worker is worthy of his wage”); see also Matthew 10:10 (“For the worker is worthy of his nourishment”). Some think that Paulus is quoting the Good-Message according-to Luke; if so, this would be abnormal, and the only time any of Jesus teachings would ever be directly quoted by an emissary as from a writing. It is possible that both Jesus and Paulus are quoting from the same source.

⁵⁷ [5:18] NU, M, TR, Vul, Gk(ACESO), Euthalios / one OL, ClemAlex “their”

⁵⁸ Perhaps a paraphrase or alternate version of Numbers 16:26-27 (Num. 16:5 is quoted immediately before).

⁵⁹ literally “the”

⁶⁰ [2:19] NU, M, Vul, Gk(ACESO) / TR “Anointed-One”

⁶¹ Some think this comes from the Story of Akihar, but the similar (not identical) quote is not found in its best manuscripts. This may be a general traditional proverb, and might never have been intended to be considered divinely inspired in itself.

That of the true proverb has happened to them... And:

A sow, after it bathed itself, into a rolling⁶² in a mire.

(*Second Letter of Petros 2:22*)

QUOTATION “The spirit... is yearning toward envy.”⁶³

Or are you* thinking, that the writing is empty saying:?

The spirit which he caused-to-reside⁶⁴ in us is yearning⁶⁵ toward envy.⁶⁶

(*Jacob(James) 4:5*)

QUOTATION: Adam predicted a destruction of the universe.⁶⁷

For after this Sheth [the son of Adam] was nourished, and after he passed into *manly stature* (already being able to be judging *the things which are good*), and after he himself became best, he left-behind the offspring-from *him who were imitators of these virtues*. But after all the *offspring grew to be good*, they also dwelled-in the same *plot of earth without-insurrection*, after they become-prosperous, after nothing difficult fell-before them even up-to *their end*. They also had-in-mind a *type of wisdom, that is, the wisdom concerning the heavenly things and the thorough-ornamenting of these things*. But in-behalf-of the *act for the things having been found by them not to escape the humans, nor-even to be corrupted prior to the time for them to come into knowledge* (Adam having spoken-beforehand *about a disappearing of the whole existence*,⁶⁸ indeed the *one instance according-to strength of fire, but the other⁶⁹ instance according-to a force and multitude of water*) they, after they made for themselves two monuments (indeed, the *one out of brick, but the other out of stone*) enrolled the *things having been found by them on both*. *They did this*, in order that even after the *one of brick was made-to-disappear by the heavy-shower, the one of-stone, after it remained, might afford the humans to learn the things having been enrolled on it, making it clear to them that one of-brick was put-up by them*. {But it remains *even up-to** now throughout *the earth of Seirah*.}

(*Joseph(us): Antiquities 1:69-71*)

QUOTATION: Intercourse only for children; women inferior to men

Now what *are the laws*⁷⁰ about marriage? The only *type of sexual mingling* the law has come-to-know *is the one according-to nature, the one with a woman, and, this, only if it may be going to be occurring⁷¹ for-sake-of children*... “A woman,” it declares, “*is worse than a man into all things*.”

(*Joseph(us): Against Apion 2:199,201*)

QUOTATION: The law prohibits relations with pregnant woman.

But he [Moses] also led some of the old Hebrews away from being-together *sexually with their own pregnant women*... But Moses leads the men away from *having sex with the pregnant women up-till whenever the women might end-their-pregnancy*.

(*Clemens of Alexandria: Instructor 2.10.92:2-3*)

QUOTATION: The law prohibits slaughtering pregnant animals.⁷²

Hence also *the Romans*, if even some pregnant *woman is having a-rightful-punishment-executed upon her to the death, are not first⁷³ allowing her to undergo the punishment prior to the act for her to bring-forth-a-child*. Accordingly, the law is also outright not permitting *them to be slaughtering as-many of the living-creatures as are bearing-impregnation up-till whenever they might bring-forth-a-child*.

(*Clemens of Alexandria: Stromata 2.18.93:2-4*)

⁶² [2:22] NU, Gk(V,E1) / M, TR, Gk(AS,E2) a “place-for-rolling”

⁶³ It is also possible that his point is that the writing does *not* say anything such as this.

⁶⁴ [4:5] NU, Gk(ASV) (lit. “caused-to-dwell-down”) / M, TR, Vul “dwelled-down”

⁶⁵ literally “yearning-after”

⁶⁶ some understand “spirit” to be accusative (not nominative), and therefore render “He is yearning toward envy the spirit which he caused-to-dwell in us”

⁶⁷ The segment about the surviving stone, is clearly referring to Jubilees 8:1-4 “In the third year of this week, she gave birth to a son for him, and he named him Kenan. When the youth grew up, his father taught him writing. Then he went to look for a place of his own where he could build his own city. And he found an inscription which the ancients had incised in a rock. When he read what was in it, he copied it, and sinned on the basis of what was in it, since in it was the watchers’ teaching by which they used to observe the auguries of the sun, the moon, and the stars and every heavenly sign. So he wrote it down but told no one about it, because he was afraid to tell Noah about it lest he become angry with him because of it.” But the quotation referring to Adam’s prophecy is otherwise unattested.

⁶⁸ literally “the whole to be”

⁶⁹ literally “different” (also later in verse)

⁷⁰ most Apion, most Eusebios / Apion(L), Eusebios(I) omit “laws”

⁷¹ literally “coming-to-be”

⁷² This might perhaps be referring to Roman law and not to the law of Moses, but see above.

⁷³ literally “former”

QUOTATION: “Who will understand a parable of the Lord?”

For the prophet says:

Who will understand a parable of *the* Lord,⁸⁰
except *a man who is wise* and experienced and loving his Lord?
(*Barnabas 6:10; Clemens of Alexandria 5.10.63:7 (quoting Barnabas 6:10)*)

QUOTATION: “May I be making the last things like the first things.”

Now *the* Lord says:

Behold, may I be making⁸¹ the last *things* like⁸² the first *things*.
(*Barnabas 6:13*)

For he said:

Behold, I am making the first *things* as the last *things*, and the last *things* as the first *things*.
(*Pseudo-Teaching of the Twelve Emissaries 6.18:15, Syriac and Latin only*)⁸³

QUOTATION “Enter into a piece of earth flowing with milk...”⁸⁴

Therefore, into this *purpose*, the prophet preached:

*All of you**, enter into a *piece of* earth flowing with milk and honey, and dominate it.
(*Barnabas 6:13*)

QUOTATION: “And in what will I be seen before the Lord my God...”⁸⁵

For again *the* Lord says:

“And in what will I be seen *before* the Lord my God and be glorified?”
He says,⁸⁶ “I will confess-forth to you in an assembly up-the-middle⁸⁷ of brothers of mine;
and I will psalm to you up-the-middle of an assembly of holy ones.”
(*Barnabas 6:16*)

QUOTATION: Expansions/Alternates of Leviticus?

Therefore, what is he saying in the prophet?

And let them eat out of the male-goat, the *one which is* offering himself, with a fast, in-behalf of all the sins.

*All of you**, be paying-attention precisely:

And let all the priests alone eat the intestines unwashed with vinegar.
(*Barnabas 7:4*)

QUOTATION: Expansion of Leviticus 16?

*All of you**, be paying-attention how the type of Jesus⁸⁸ is being manifested.

And *all of you**, spit-upon *it*, and sting *it* down, and put the wool, the scarlet *wool*, around its head; and, in-this-manner, let it be thrown into a desert.
(*Barnabas 7:8*)

⁸⁰ may also be translated “For the prophet says a parable of *the* Lord, “Who will understand”

⁸¹ [6:13] Gk(S) / others “, I will make”

⁸² literally “as”

⁸³ This writing immediately quotes Matthew 20:16 (“The last-ones will be first and the first-ones last”) after this verse, showing that the author was quoting a verse distinctly different than Matthew.

⁸⁴ Possibly a thematic paraphrase of various verses. Compare LXX versions of Leviticus 20:24 (“*All of you** will inherit their earth, and *I* will give it to you* for an acquisition—a *piece of* earth flowing with milk and honey.”) & Deuteronomy 11:8–9 (“...in order that... you* might enter and might inherit the earth into which you* are crossing-through the Jordan there to inherit it...a *piece of* earth flowing with milk and honey.”) & Numbers 32:29 (“And Moses said to them... “May *all of you** dominate the earth opposite you*, and you* will give to them the earth of Gilead for a retaining.”)

⁸⁵ Compare LXX versions of Psalm 42:2 (“When will I be-there and *when* will I be seen *before* the face of God”) & Psalm 35:18 (“I will confess-forth to you in a vast assembly; I will praise you amid (lit. ‘in’) a weighty people.”) & Psalm 22:22 (“I will describe your name to my brothers; I will hymn to you in the middle of an assembly.”) Psalm 89:5 (“The heavens confess-forth your marvelous *things*, O Lord; and your truth in an assembly of holy ones.”). Yet, the first verse seems unattested elsewhere.

⁸⁶ [6:16] Gk(S) / others add

⁸⁷ [6:16] Gk(S) / others add

⁸⁸ [7:8] Gk(S2) / Gk(S1) “God”

QUOTATION: Note on Death of Jacob the Righteous

But this Jacob shone-through among⁷⁴ the people on-the-basis of righteousness, as Flavius Joseph (*who* wrote-up in eight books the Antiquities of the Judeans, wishing to exhibit⁷⁵ the cause of the *reason why* the people have suffered the *things* such as *these*, as for even the inner-sanctum to be demolished) has stated, that these *things* have meet them in-accordance-with *the* wrath of a god due to the *things* which they themselves dared to *do* against Jacob the brother of Jesus (the *Jesus* being said to be an anointed-one). And the marvelous *thing* is, that after he for himself did not fully-accept⁷⁶ Jesus to be an anointed-one, he testified nothing inferior *about* so-much righteousness to Jacob. But he says that, even the people were concluding that they have suffered these *things* due to Jacob.

(*Origenes: Commentary on Matthew 10.6*)

...the son of whom, Titus, took-down Jerusalem, indeed as Joseph writes, due to Jacob the righteous-one, the brother of Jesus (the *Jesus* being said to be an anointed-one), but as the truth exhibits⁷⁷ due to Jesus the Anointed-One of God.

(*Origenes: Against Celsus 1.47*)

Yet furthermore, Joseph did not even hesitate-from *the effort* to emphatically-testify-to this in-writing, declaring through *himself*, saying:

But these things happened to *the* Judeans in-accordance-with an avenging of Jacob the Righteous, who was a brother of Jesus (the *Jesus* being said to be an anointed-one), since the Judeans killed-off him who is most-righteous.

(*Joseph(us); according to Eusebios: Church History 2.23:20)*)

QUOTATION “A smell of sweet-odor to the Lord...”⁷⁸

Therefore, he speaks to us in-this-manner:

A sacrifice to the Lord⁷⁹ is a heart *which* has been crushed;
a smell of sweet-odor to the Lord is a heart *which is* glorifying
the *One who* has fashioned it.

(*Barnabas 2:10*)

{Exactly-as he elsewhere declares:

A sacrifice to a god is a heart *which* has been crushed;
a smell of sweet-odor to God is a heart *which is* glorifying the
One who has fashioned it. }

(*Eirénaïos: Against Heresies 4.17.2, Latin translation only*)

It declares:

A sacrifice to the Lord is a spirit *which* has been crushed.

Therefore, how will I crown, or anoint with perfumed-oil, or sacrifice something to the Lord? It declares:

A smell of sweet-odor to God is a heart *which is* glorifying the *One who* fashioned it.

(*Clemens of Alexandria: Instructor 3.12:90*)

For this is a sacrifice acceptable to a god,
a heart *which* has been crushed and *is* seeking the *One who* has
fashioned it.

(*Clemens of Alexandria: Stromata 2.18.79:1*)

⁷⁴ literally “in”

⁷⁵ literally “stand-by”

⁷⁶ literally “accept-down”

⁷⁷ literally “stands-by”

⁷⁸ The first clause is similar to Psalm 51:17 (Hebrew with MT vowels “Sacrifices to God are a crushed spirit; O God, you will not condemn a heart *which is* broken and bruised.” / LXX “A sacrifice to God is a spirit *which* has been crushed; God will not condemn a heart *which* has been crushed and humbled.”) but the second is unknown. Perhaps it is a variant, interpolation, or lost verse following to Psalm 51? A note in the Constantinople manuscript has this marginal note (which can probably be safely ignored) “Psalm 50[51] and in the Revelation of Adam.”

⁷⁹ [2:10] Gk(C), Lat, ClemAlex(x1) / Gk(S), Eirenaïos(Lat), ClemAlex(x1) “to God”

QUOTATION: Expansions of Laws?⁸⁹

But what type are you* thinking *this* to be, that it has been instructed to Israel for the men in whom sins are complete to be offering⁹⁰ a heifer, and, slaughtering *it*, to be burning *it* up;⁹¹ and then for little-boys-and-girls to be lifting the ash, and to be throwing *it* into containers, and to be putting the wool, the scarlet *wool*, around over a *piece of wood*⁹² (see again the type, the *type* of the cross, and the wool, the scarlet *wool*)⁹³ and the hyssop; and, in-this-manner, for the little-boys-and-girls to be sprinkling the people *one* by one, in order that they might be purifying from the sins?

(Barnabas 8:1)

QUOTATION: “The ones who are wanting to see me...”⁹⁴

He declares in-this-manner:

The *ones who are* wanting to see me and to touch my kingdom are being-indebted to take me after they were put-under-tribulation and after they suffered.

(Barnabas 7:12(11))

QUOTATION: “No one who is unable-to-be-tested will attain...”

For a saying had also preceded:

No one *who is* unable-to-be-tested will attain *the* kingdom of-the-heavens.
(Tertullianus: *On Immersion* 20:2)

And how it has been said elsewhere:

A man *who is* unable-to-be-tested *is* tried-and-disapproved.
(Kyrillos of Jerusalem: *Catech. Mystag. V*)

...not hearing the voice of the divine saying:

A man *who is* unable-to-be-tested *is* tried-and-disapproved according-to God.
(Nilus: *Peristeriae* 4.6)

According-to that sentiment:

Every man, who has not been tested, has not been *approved*.
(Cassianus: *Coll.* 9.23)

Now-consequently, it is necessary first⁹⁵ for the human to be *approved*. For:

A man *who is* unable-to-be-tested *is* tried-and-disapproved, worthy of not-one account.
(Johanan of Damasek: *An Exposition of the Orthodox Faith* 2.30)

And again, a different something declares:

A man *who is* unable-to-be-tested *is* tried-and-disapproved. But the tried-and-disapproved *man is* worthy of not-one account.
(Johannes Chrusostomos: *Opp.* 2.506)

For the writing says:

A man *who is* tried-and-disapproved *is* unable-to-be-tested.
(Pseudo-Teaching of the Emissaries 2.8)

For the writing says:

A man *who is* tried-and-disapproved *is* unable-to-be-tested according to God.
(Pseudo-Apostolic Constitutions 2.8)

QUOTATION: “And I will covenant my righteous-enactments...”⁹⁶

Yet furthermore, he says to them in the Second-Law (*Deuteronomy*):

And I will covenant my righteous-enactments to this people.
(Barnabas 10:2)

QUOTATION: “And there was a river drawing out...”⁹⁷

Next, what is he saying?

And there was a river drawing out of *the* right *sides*, and reasonable⁹⁸ trees were ascending out of it; and whoever might eat from⁹⁹ them will live for himself into the age.
(Barnabas 11:10)

And whoever might eat from these *things* will live for himself into the age.
(Barnabas 11:12)

QUOTATION: “And you will make the sabbath of the Lord holy...”¹⁰⁰

Therefore, it still has also been written about the sabbath in the ten accounts, in which he uttered to Moses face to *face*¹⁰¹ in Mount Sinai:

And you* will make the sabbath of *the* Lord holy with clean hands and a clean heart.
(Barnabas 15:1)

Yet furthermore, he says:

You will make it holy with clean hands and a clean heart.
(Barnabas 15:7(6))

QUOTATION: “If-at-any-time my sons might observe the sabbath...”

And he says in a different place:

If-at-any-time my sons might observe the sabbath, then I will put my mercy on them.
(Barnabas 15:2)

QUOTATION: “Woe to him through whom my name is being reviled...”¹⁰²

For:

Woe to *him* through whom, on-the-basis-of vanity, my name is being reviled among some *individuals*.
(Ignatios: *Letter to the Trallians* 2:10(8:2))

{But woe to *him* on whose account *the* name of *the* Lord is being reviled.}¹⁰³
(Polykarpos: *Letter to the Philippians* 3:12(10:3), Latin translation only)

QUOTATION: “See that I am not a bodiless demon.”¹⁰⁴

For¹⁰⁵ **I** have come-to-know¹⁰⁶ and am having-faith *that* he is, even after the standing-up, in flesh. And when he came¹⁰⁷ near Petros’ party,¹⁰⁸ he was declaring

⁸⁹ Compare Numbers 19:2–10

⁹⁰ literally “bringing-to”

⁹¹ literally “down”

⁹² [8:1] Gk(S) “over pieces of wood”

⁹³ [8:1] Gk(S) add

⁹⁴ While it is possible that this is a lost saying of Jesus, it is more likely Barnabas putting the explanation of the passage into the mouth of him as a literary device. (See elsewhere in his letter for a similar practice.)

⁹⁵ usually translated “former”

⁹⁶ Not in any currently extant version of Deuteronomy. Perhaps a paraphrase of Deuteronomy 4:1–5, but Barnabas usually quotes his sources word for word. It may be from an alternate translation.

⁹⁷ Compare Ezekiel 47:1–12, but this definitely does not seem to be derived from there.

⁹⁸ literally “hourly”

⁹⁹ literally “eat out of”

¹⁰⁰ An interpolation, non-extant verse, or an alternate translation of the ten commandments in Exodus?

¹⁰¹ literally “Moses according-to face”

¹⁰² Possibly a variant of Isaiah 52:5?

¹⁰³ This quotation only survives in a Latin translation of a Greek original.

¹⁰⁴ This may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that **I** am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you* are perceiving **me** to be having.” While Origenes attributes the saying to the “Teaching of Petros”, Jerome states that this saying is found in the Good-Message according to the Hebrews. However, almost all scholars doubt Jerome’s statement. For Eusebios states that he does not know the source of Ignatios’ quotation. But since Eusebios knew the Good-Message according to the Hebrews, he would certainly have identified it if this statement was contained within it. It should also be noted that “bodiless demon” is not a semitic term.

to them, “Take, physically-feel me, and see that I am not a bodiless demon.” And straightaway they touched him and had-faith, after they were mixed with his flesh and his spirit.¹⁰⁹ Due to this, they also despised death, but were found to be above death. But after the standing-up, he ate-together and drank-together with them as *being* fleshly, even-though having been spiritually made-one with the Father.

(*Ignatios: Letter to the Smyrneans 1:13~17(3:1~3)*)

{In that little book which is called *the Teaching of Petros*,¹¹⁰ *there is a passage where the Savior is seen to say to some learners:*

“I am not a bodiless demon.”¹¹¹

(*Origenes: On First Principles, Preface.8, Latin translation only*)

But the same man [Ignatios], writing to the Smyrneans, used the following words about the Anointed-One, taken I know not from-where: “But **I** have come-to-know and am having-faith *that* he is, even after the standing-up, in flesh. And when he had come near Petros’ party,¹¹² he *was* declaring to them, “Take, physically-feel me, and see that I am not a bodiless demon.” And straightaway they touched him and had-faith.

(*Eusebios: Church History 3.36:11*)

...and properly to Polykarpos, commending *the Antiocheian assembly* to him, in which he [Ignatios] is also putting *down* a testimony from *the Good-Message of the Hebrews* (which has been recently translated by me) about *the person of the Anointed-One*, saying:

For I have...touched him and had-faith.

(*Hieronymus (Jerome): On Illustrious Men 16*)¹¹³

QUOTATION (possible): “Near a saber, near a god...”¹¹⁴

Instead:

Near a saber, near a god; between beasts, between a god.

(*Ignatios: Letter to the Smyrneans 1:23(4:2)*)

{I have read somewhere as-if *the Savior was* saying: (and I am questioning whether someone fashioned¹¹⁵ *the person of the Savior*, whether he adduced it in memory, or if this-here which has been said might be truth—however *the Savior himself is* declaring:)

The one who is near me is near *the* fire.

The one who is *a-long-ways-away* from me is *a-long-ways-away* from *the* kingdom.}

(*Origenes: Homilies on Jeremiah 20:3, Latin translation only*)¹¹⁶

For-this-reason, the Savior declares:

The *one* near me *is* near to the fire.

But the *one* who is *a-long-ways-away* from **me** is *a-long-ways-away* from the kingdom.

(*Didymus: Commentary on Psalm 88.8*)

[Also compare a possible fragment from the *Preaching of Petros*:]¹¹⁷

“For a soul which is-wearying is near to a god,” Petros declares somewhere...

(*Grégorios the Nazianzenos: Letter 20 & Oratation 17.5*)

QUOTATION: “But I am a vapor from a pot.”

And again he [Moses] says:

But **I** am a vapor from a pot.

(*Clemens 17:6*)

QUOTATION: “Miserable are the doubled-souled...”

Let this writing become far from us, where it says:

Miserable are the double-souled, the *ones who are* wavering in the soul, the *ones who are* saying, “We heard these *things* even during¹¹⁸ *the days* of our fathers; and, behold, we have grown-old and not-one of these *things* has happened to us.”

O mindless-ones! Compare¹¹⁹ yourselves to a *piece* of wood. Take a vine. Indeed, first, it sheds-its-leaves,¹²⁰ next a bud comes-to-be, next a leaf, next a flower, and after these an unripe-grape, next a grape has stood-by. Be seeing, that in a short season the fruit of the wood reaches into a mellow *state*.

(*Clemens 23:3~4*)

For the prophetic account also says:

Miserable are the double-souled, the *ones who are* wavering in the heart, the *ones who are* saying, “We heard these *things* long-ago even during¹²¹ *the days* of our fathers, but **we**, waiting-for *them* day from¹²² day, have seen none of these *things*.”

O mindless-ones! Compare¹²³ yourselves to a *piece* of wood. Take a vine. Indeed, first, it sheds-its-leaves, next a bud comes-to-be, after these an unripe-grape, next a grape has stood-by.

In-this-manner, also, my people had insurrections¹²⁴ and tribulations. After-that they will take for themselves the good *things* from *me*.

(*Pseudo-Clemens 11:2~4*)

QUOTATION: “And you will rise me up-out...”¹²⁵

For it says somewhere:

And you will rise me up-out, and I will confess-forth to you.

(*Clemens 26:2*)

QUOTATION: “The Lord is taking to himself a nation...”

And in a different place it says:

Behold, *the* Lord is taking to himself a nation out of *the* middle of nations, even-as a human is taking the first-fruit of his threshing-floor. And out of that nation will come-forth holy-*places* of holy-*places*.

(*Clemens 29:3*)

QUOTATION: “Be being glued to the holy ones...”

For it has been written:

All of you*, be being glued to the holy *ones*, because the *ones who are* being glued to them will be made-holy.

(*Clemens 46:2*)

Therefore it is fitting *for us* to be being glued to the holy *ones*, because the *ones who are* being glued to them will be made-holy.

(*Clemens of Alexandria: Stromata 5.8.52:3*)

¹⁰⁵ Gk / Gk(Eusebios) “But”

¹⁰⁶ Gk(all manuscripts, Eusebios) / Jerome “have seen”

¹⁰⁷ Gk / Gk(Eusebios) “he has come”

¹⁰⁸ literally “the *ones* around Petros”

¹⁰⁹ Gk(M-L), Lat, Sah (lit. “the spirit” / likely referring to his pulse, which is considered an “invisible-power”/“spirit”) / Arm “the blood”

¹¹⁰ It is uncertain if “Teaching of Petros” is the same book as “Preaching of Petros.”

¹¹¹ This may simply be a variant or paraphrase of Luke 23:39 “Be seeing my hands and my feet, that **I** am he. Physically-feel me and see, because a spirit is not having flesh and bones exactly-as you* are perceiving **me** to be having.” While Origenes attributes this saying to the “Teaching of Petros”, Jerome states that it is found in “the Good-Message according to the Hebrews”. However, almost all scholars doubt Jerome’s statement. For Eusebios states that he does not know the source of Ignatios’ quotation. But since Eusebios knew the Good-Message according to the Hebrews, it would be odd for him not to have identified it as its source if not contained within. It should also be noted that “bodiless demon” is not a semitic term. Therefore, since neither of these writings are extant, it cannot be known if either is the source of Ignatios’ quotation.

¹¹² literally “the *ones* around Petros”

¹¹³ This quotation referred to by Jerome is actually in Ignatios’ letter to the Smyrnaeans not to Polykarpos.

¹¹⁴ It is not certain if this is a quotation or Ignatios’ own composition, but it sounds more like a quotation, and there are similar parallel quotations by other early Christian writers.

¹¹⁵ literally “figured”

¹¹⁶ While this quote is found in the Pseudo-Good-Message According-to Toma (Thomas), it is highly probably that it is in fact derived from the nearly non-extant Good-Message according-to the Hebrews, from which “that of Toma” (as it does with the rest of the four authentic Good-Messages) also steals many of its quotes before perverting them.

¹¹⁷ Ignatios is also considered elsewhere (see previous quotation) to have quoted from the Preaching of Petros.

¹¹⁸ literally “on”

¹¹⁹ literally “throw-together”

¹²⁰ [23:4] Gk(C) omit

¹²¹ literally “on”

¹²² literally “out-of”

¹²³ literally “throw-together”

¹²⁴ literally “unstabilities”

¹²⁵ Clemens immediately quotes Psalm 3:5 after this verse. Perhaps it is a non-extant verse or an interpolation of that Psalm.

QUOTATION: “I will be caused-to-have-remembrance of a good day...”¹²⁶

For it has been written:

[*First a quote from Isaiah 26:20, then:*]

And I will be caused-to-have-remembrance of a good day,
and I will stand you* up out of your* sheaths.

(*Clemens 50:4*)

QUOTATION: “Let your act-of-mercy be-sweating in your hands...”

But instead, about it, it has also been spoken:

Let your act-of-mercy¹²⁷ be-sweating in¹²⁸ your hands until *whenever* you might know to whom you might give.

(*Teaching (Didache) 1:6, not in all versions*)

[*Augustinus, in his Commentary on the Psalms 102:12 & 103 & 146:17 also quotes this passage. However, he seems to be directly quoting the ‘Teaching’ instead of deriving it from another source.*]

QUOTATION: “For your ears are closed...”¹²⁹

For still your* ears have been shut, your* eyes have been petrified, and the heart has been thickened,

Jeremiah had cried, and not-even in-this-manner are you* hearing.

(*Justinus the Martyr: Dialogue with Trypho 12:2*)

QUOTATION: “Before the Morning-Bearer, I birthed you out.”¹³⁰

Hebrew (with MT markings)	LXX Translation
Jeremiah 1:5 Before I formed you in the belly, I have known you. And before you come-out from the womb, I have made you holy. I have given you <i>to be</i> a prophet to nations.	Jeremiah 1:5 Before the <i>act</i> for me to fashion you in a stomach, I understand you. And before the <i>act</i> for you to come-forth out of a womb, I have made you holy. I have prescribed you <i>to be</i> a prophet into nations.
Psalms 110:3 Your people <i>are</i> free-will gifts in the day of your power, in the honors of holiness. From the womb, from the morning, you have the dew of your youth.	Psalms 110:3 (109:3) With you <i>is</i> the primacy in a day of your power, in the brightnesses of the holy <i>ones</i> . Out of a belly, before the Morning-Bearer, I birthed you out.

...who was also before *the Morning-Bearer* and *the moon*...

(*Justinus the Martyr: Dialogue with Trypho 45:4*)

In the brightnesses of the holy *ones*,
out of a belly, before *the Morning-Bearer*,
I birthed you out.

(*Justinus the Martyr: Dialogue with Trypho 32:6; 63:3, 83:2,4, quoting Psalms*)

[Jeremiah the prophet also testified this, saying in-this-manner:

Before *the Morning-Bearer*, I birthed you out,
and before the sun *is* your name.

And again, the same *Jeremiah* says:

Happy is he who was, before he became man.]

(*Eirénaïos: Proof of Apostolic Preaching 43, Armenian translation only*)¹³¹

For in *the first place*, we are made-to-testify, that he was birthed: first in spirit, later in flesh. From which it is being said according-to Jeremiah:

Before you fashioned me in *a womb*, I birthed you.

And it is likewise *being said* according-to him [Jeremiah]:

Happy is he who was, before he was begotten.

(*Lactantius: Divine Institutes 4.8*)

Which spoke:

Out of a belly, before *the Morning-Bearer*, I birthed you,
and before the sun *is* his name, and before the moon.

(*Grégorios of Nyssa: Against the Judeans*)

QUOTATION: Jeremiah “And the Lord was reminded of his dead-ones...”

And, similarly, they [the Judeans] trimmed these *things out* from the account of the same Jeremiah:¹³²

But *the Lord* God from Israel was reminded of his dead-ones, the *ones* having fallen-asleep into embankments of earth; and he descended to them, proclaiming-a-good-message of his salvation to them.

(*Justinus the Martyr: Dialogue with Trypho 72:4*)

{Isaiah¹³³ declares:

And *the Lord* was reminded of his dead Israel, who had fallen-asleep in *the earth* of sepulture. And he descended to them, proclaiming-a-good-message of his salvation to them, that he might have been saving them.}

(*Eirénaïos: Against Heresies 3.20:4, Latin translation only*)

{As Jeremiah declares:

And *the Holy Lord* was reminded of his dead Israel, who had previously-fallen-asleep in *the earth* of embankment. And he descended to them, in order that he might have been proclaiming-a-good-message of his salvation to them to save them.}

(*Eirénaïos: Against Heresies 4.22:1, Latin translation only*)

{And he was reminded of his dead-ones who had before fallen-asleep. And he descended to them, in order that he might have been rescuing them and might have been saving them.}

(*Eirénaïos: Against Heresies 4.33:1, Latin translation only*)

{However, others *were* saying:

The Holy Lord was reminded of his dead-ones, who had previously-fallen-asleep in *the earth* of mud. And he descended to them, in order that he might have been raising *them* up to save those *persons*.}

(*Eirénaïos: Against Heresies 4.33:12, Latin translation only*)

{Exactly-as *the prophet* declares about him:

And *the Lord* was reminded of his dead holy *ones*, those who have before fallen-asleep in *the earth* of sepulture. And he descended to them, to extract them and to be saving them.}

(*Eirénaïos: Against Heresies 5.31:1, Latin translation only*)

¹²⁶ This is quoted immediately after Isaiah 26:20. Perhaps it is a non-extant or interpolation of Isaiah. Also compare Ezekiel 37:12. (MT) “Behold, I opened your tombs, and I shall cause you* to ascend from your* tombs.” / LXX “Behold, I am opening your* memorials, and I will lead you* up out of your* memorials.”

¹²⁷ may be understood in the sense of “alms”

¹²⁸ literally “into”

¹²⁹ Not in any currently extant version of Jeremiah. It may be a non-extant or interpolation of Jeremiah, or perhaps a quotation from 2 Jeremiah.

¹³⁰ These quotations may be alternate versions or interpolations or non-extant wordings of Jeremiah 1:5 or Psalm 110:3.

¹³¹ Not my own translation.

¹³² Justinus also notes that the Judeans deleted Jeremiah 11:19, but that it was still found in some copies of the writings in the Judeans congregations of his days, since it was deleted only a short time prior. While Jeremiah 11:19 is still extant in most manuscripts and translations today, this passage here is not in any known manuscript.

¹³³ Most see this as a scribal corruption, as Justin states that this was specifically removed from Jeremiah, and Eirénaïos quotes it on two other occasions as from Jeremiah.

{And in Jeremiah, he declares his death and descent into the Netherworld in-this-manner, saying:

And the Lord, the Holy *One* of Israel, was reminded of his dead-ones, who have previously fallen-asleep into embankments of earth. And he descended to them, proclaiming-a-good-message of his salvation, to rescue them.}

(*Eirénaïos: Proof of Apostolic Preaching 78, Armenian translation only*)¹³⁴

QUOTATION: “There will be splits and sects.”

For he [Jesus] spoke...

There will be splits and sects.

(*Justinus the Martyr: Dialogue with Trypho 35:3*)

Before all *things*, it is fitting for us to be knowing, *that* even he and his legates predicted, *that* multiple sects and heresies would be caused-to-exist.

(*Lactantius: Divine Institutes 4:30*)

There will be sects and splits among¹³⁵ you*.

(*Didymus: On Trinity 3.22*)

As even our Lord and Savior declared, that:

There will be sects and splits.

(*Pseudo-Teaching of the Twelve Emissaries 6.5*)

For as the Lord spoke:

There will be false-emissaries, lying prophets, sects, fondness-of-primacy.

(*Pseudo-Clemens Homilies 16:21*)

QUOTATION: “This Passover is our savior and our refuge.” (Ezra)

Therefore, indeed, from the exposition which Ezra expounded in-regard-to the law, the *law* about the Passover, they [*the Judeans*] took-away this exposition *out of the writings*:

And Ezra spoke to the people, “This Passover *is* our savior and our refuge. And if-at-any-time you* might thoroughly-comprehend and it might ascend on your*¹³⁶ heart, that we are going to be humiliating him in a sign, and might, after these *things*, hope on him, *then* this place might never be deserted for¹³⁷ **all** time, says the God of the powers. But *whenever* you* might not have-faith, but might not even hear his preaching, you* will be for¹³⁸ the source-of-joy of the nations.”

(*Justinus the Martyr: Dialogue with Trypho 72:1~2*)

In Ezra there is this writing:

And Ezra spoke to *the* populace: This Passover is our savior and our refuge. *All of* you*, be thoroughly-comprehending, and may it be ascending in your heart, since we are having to be humiliating him in a sign. And after this, we will hope in him, lest this place might be being deserted for¹³⁹ an eternal time, says *the* Lord God of virtues. If you* do not have-faith *in* him, nor hear-out his announcing, you* will be a derision in *the* nations.

(*Lactantius: Divine Institutes 4.18*)

On-that-account, Ezra says this:

This Passover is our savior and our refuge. *All of* you*, be thoroughly-comprehending, and may it be ascending in your heart, since we are

having to be humiliating him in a sign. And after this, we will hope in him.

(*Lactantius: Epitome of Divine Institutes 48*)

QUOTATION: Jesus was born in a cave.

But when the little-boy was then birthed in Beth-Lehem, since Joseph was not having *somewhere for himself* to lodge¹⁴⁰ in the village, he lodged in a certain cave near the village. And then, *while* they themselves *were* being there, Miriam brought-forth-a-child, the Anointed-One, and she put him in a stall, where the magicians *who* came from Arab found him. But... Isaiah also previously-preached about the omen, the *omen* according to the cave.

(*Justinus the Martyr: Dialogue with Trypho 78:5~6*)¹⁴¹

They show the cave in Beth-Lehem where he was birthed, and the stall in the cave where he was swaddled. And this showing is renown in the *surrounding* places.

(*Origenes: Against Celsus 1.51*)

For indeed Loukas says that the boy, having been birthed, was swaddled straightaway, and lay in a stall and in a cave, due to the fact that there was not a place in the lodging-place.

(*Epiphanius: Panarion 51.9:6*)

QUOTATION: “Many-times I desired to hear one of these accounts...”¹⁴²

Instead, even in the *act for him* to have spoken:

Many-times I desired to hear one of these accounts, and I did not have the *one who* will state it.

(*Eirénaïos: Against Heresies 1.20.2*)

QUOTATION: “If you have not been faithful in something little...”¹⁴³

{And, for this reason, *the* Lord was saying to *those who were* ungrateful to¹⁴⁴ him:

If you* have not been faithful in *something* little, who will give to you* something *which* is great?}

(*Eirénaïos: Against Heresies 2.34.3, Latin translation only*)

...so that *the* voice of *the* Lord might not be being said to us, resounding:

If you* have not been faithful in *something* little, who will give to you* something which is greater?

(*Hilarius: Letter...*)

For the Lord says in the Good-Message:

If you* do not keep the small *thing*, who will give to you* the great *thing*? For I say to you*, that the *one who is* faithful in a lesser *thing* is also faithful in much.

(*Pseudo-Clemens 8:5*)

QUOTATION: “If you might be being there near me upright...”¹⁴⁵

Instead, even his righteousness has shouted:

If-at-any-time you* might be being there near me upright, I *will* also *be* being there near you* upright. If-at-any-time you* might be going sideways, I *will* also *be* sideways, says the Lord of the powers.

(*Clemens of Alexandria: Instructor 1.9.85:3*)

¹⁴⁰ literally “release-down” (also in next instance)

¹⁴¹ See also Dialogue with Trypho 70

¹⁴² Possibly being quoted from a writing of his opponents whom he is writing against.

¹⁴³ Similar to Luke 16:11: “And if you* did not become faithful in the *thing* of another’s, who will give to you* the *thing* of your-own?”

¹⁴⁴ literally “in”

¹⁴⁵ The first sentence does not seem to be attested in any known writing. However, the second sentence is comparable to the LXX version of Leviticus 21:21 (“And if-at-any-time, after this, you* might be going sideways and might not be wishing to be obeying me...”) & 21:23~24 (“And if-at-any-time, on-the-basis-of these, *things*, you* might not be disciplined and might be going sideways near me, **I** will also be going sideways with you* with fury...”) & 26:27~28 (“But if-at-any-time, on-the-basis-of these *things* you* might not obey me and might be going sideways near me, even I myself will go sideways with you*...”)

¹³⁴ Not my own translation.

¹³⁵ literally “in”

¹³⁶ literally “the”

¹³⁷ literally “deserted into the”

¹³⁸ literally “on”

¹³⁹ literally “in”

QUOTATION: “Good works are an acceptable prayer to the Lord.”

“The works, the good works, it declares, are an acceptable prayer to the Lord,” says the writing.

(Clemens of Alexandria: Instructor 3.12.89:3)

QUOTATION: “Drawing-down the warp and weaving nothing.”

“These are the ones who are drawing-down the warp and weaving nothing,” the writing declares.

(Clemens of Alexandria: Stromata 1.8.42:2)

QUOTATION: “You see your brother, you see your God.”

For it declares:

You see your brother, you see your God.

(Clemens of Alexandria: Stromata 1.19.94:5)

But the heretical statement, “Be knowing yourself”, has been taken* more-mystically from-this:

You see your brother, you see your God.

(Clemens of Alexandria: Stromata 2.15.70:5)

It remarks:

You see a brother, you see your Lord.

(Tertullianus: On Prayer 26)

QUOTATION: “Be requesting the great things...”¹⁴⁶

For it declares:

All of you*, be requesting for the great things, and the small things will be added to you*.

(Clemens of Alexandria: Stromata 1.24.158:2)

But all of you*, be seeking first the kingdom of the heavens and the righteousness (for these are great things); but the things which are small and about this¹⁴⁷ lifetime—these will be added-to you*.¹⁴⁸

(Clemens of Alexandria: Stromata 4.6.34:6)

All of you*, be requesting for the great things, and the small things will be added-to you*. And be requesting for the things in-heaven, and the things on-earth will be added-to you*.

(Origenes: On Prayer 2.2)

Therefore, we are not to be in-a-state-of-speaking-vain-repetitions, nor-either in-a-state-of-requesting for small things, nor-either in-a-state-of-praying-to God about things on-earth, nor-either in-a-state-of-entering upon the prayer-to God with anger and having disturbed rationalizations.

(Origenes: On Prayer 8.1)

But... may we contemplate the:

All of you*, be requesting for the great things, and the small things will be added-to you*. And be requesting for the things in-heaven, and the things on-earth will be added-to you*.

...He declares that it is necessary for the things which are in-heaven and great to be being requested.

(Origenes: On Prayer 14.1)

For-consequently, everyone who¹⁴⁹ is requesting for the things which are on-earth and small from God is refusing-to-hear the one who instructed us to be requesting

for things which are in-heaven and great... Instead, even the voice of the Good-Message teaches for the things on-earth and the small things to be added-to us.

(Origenes: On Prayer 16.2)

Therefore, how is it to-be-said to him that it is necessary to be requesting for things which are on-heaven and great...

(Origenes: On Prayer 27.1)

For we learned from Jesus, to be seeking for nothing small (that is, something sensible) but instead only for the things which are great and truly divine.

(Origenes: Against Celsus 7:44)

Also consider the phrases, “We have not come-to-know for what we might be praying-to God to-the-degree-that it is necessary,” and:

You have commanded us to request for great and eternal things. How is it possible for us to know them, except from you, our God and Savior?”

(Origenes: Homilies on Luke Fragment 172)¹⁵⁰

How can the one who says that we should request for things in-heaven and great things instruct us to request for bread?

(Origenes: Homilies on Luke Fragment 173)¹⁵¹

The Savior... declares:

All of you*, be requesting for the great things, and the small things will be added-to you*. Be requesting for the things in-heaven, and the things on-earth will be added-to you*.

(Origenes: Selections on the Psalms 4:4)

For Jesus spoke to his learners:

All of you*, be requesting for the great things, and the small things will be added-to you*. And be requesting for the things in-heaven, and the things on-earth will be added-to you*.

(Origenes: Commentary on Matthew 16.28)

Accordingly, the Savior was also teaching these things, saying:

All of you*, be requesting for the great things, and the small things will be added-to you*.

(Eusebios: Commentary on Psalm 16:2)

At-length, it has been written:

All of you*, be requesting for great things and small things will be added-to you*. Be requesting for heavenly things and earthly things will be added-to you*.

(Ambrosius: Letter 36:3)

QUOTATION: “Be becoming approved bankers.”¹⁵²

Suitably, as-a-result, the writing, wanting some of us to become dialectical such as this, is urging:

But all of you*, be becoming approved bankers.

Indeed the ones who are rejecting the one thing after-testing it, but the ones who are retaining the beautiful thing.

(Clemens of Alexandria: Stromata 1.28.177:2)

¹⁴⁶ Some speculate that this is an Alexandrian addition to Matthew 6:33.

¹⁴⁷ literally “the”

¹⁴⁸ This is most likely interspersed with his own commentary.

¹⁴⁹ literally “the”

¹⁵⁰ Translation is not my own, as I am not able to locate the text in the original language.

¹⁵¹ Translation is not my own, as I am not able to locate the text in the original language.

¹⁵² This verse is many times quoted in conjunction with 1 Thessalonians 5:21 (“But all of you*, be proving all things. Be retaining what is beautiful. Be abstaining yourselves from every external-appearance (lit. sight) of a wicked thing.”).

{The emissary remarks, as to approved bankers, “All of you* be proving all things. Be retaining the beautiful thing.”
(Origenes: Homilies on Leviticus 3:8, Latin translation only)

Therefore, if-at-any-time we might be proving the whole writing, we will state, after we came-to-be approved bankers...
(Origenes: Homilies on Jeremiah 12.7)

{Therefore, great men are to be hearing and to be fulfilling what has been said: “All of you* be proving all things. Be retaining what is beautiful.” Nevertheless (for due to those who are not being-able, as-if they were bankers, to be discerning between words (whether they might be being true or false) and to be being-able to be saving themselves with caution so-that they might be retaining what is true while however abstaining themselves from every external-appearance¹⁵³ of a wicked thing)...}
(Origenes: Homilies on Matthew 28, Latin translation only)

And now, in-this-way, in the new covenant, they wanted to write many good-messages. Instead, the approved bankers...
(Origenes: Homilies on Luke 1.14:1; Scholia on Luke 17.312)

{The mandate which he [Jesus] declares:

All of you* will be prudent bankers.

And that which declares: “All of you* be proving all things. Be retaining what is beautiful. Be abstaining yourselves from every external-appearance¹⁵⁴ of a wicked thing.”}
(Origenes: Extracts in Matthew 27:33, Latin translation only)

{And they might be accepting the favor of the spirit from which is said to be: A discretion of spirits, so-that, having been made bankers who have been approved, they might be diligently observing what might be false...}
(Origenes: Commentary on Ezekiel, Latin translation only)

...not approved bankers.
(Origenes: Commentary on Matthew 12.2)

The man according-to the writing is being named an approved banker, and has known to be proving all things, and indeed to be retaining the beautiful thing, but to be distancing himself from every appearance¹⁵⁵ of a wicked thing.
(Origenes: Commentary on Matthew 17:31)

...and who are keeping the instruction of Jesus which is saying:

All of you* be becoming approved bankers.

And the teaching of Paulus which is asserting, “All of you* be proving all things. Be retaining the beautiful thing. Be keeping yourselves distant from every external-appearance¹⁵⁶ of a wicked thing.”
(Origenes: Commentary on John 19.7.44)

For this is already even an obtained work of an approved banker.
(Origenes: Commentary on John 20.26.286)

For-this-reason, may we be paying-attention, in order that, as beautiful bankers, we might indeed approve the minister of the true things, but might disapprove the minister of the false things.
(Origenes: Commentary on John 32.17.214)

For it is also necessary for us to be approved bankers and to be proving all things adequately, in order that we might be retaining only the beautiful thing, but might be keeping ourselves distant from every wicked external-appearance.¹⁵⁷
(Origenes: Commentary on Ephesians 4:25a)

Therefore, who, in-this-manner, is an approved banker, as to have come-to-know how to be proving all things and how, indeed to be retaining the beautiful thing but to be keeping himself distant from every wicked external-appearance?¹⁵⁸
(Origenes: Commentary on Ephesians 4:31)

It is necessary to be doing all the things with counsel, in order that we... might indeed accept for ourselves the things which are approved and well-pleasing according-to God, as approved bankers...
(Origenes: Commentary on Ephesians 5:10)

I welcomed the vision, as running-together with an emissaric voice, the voice which says to the more-powerful ones:

All of you* be becoming approved bankers.
(Dionysios of Alexandria: To Philēmōn (from Eusebios: Church History 7.7:3))

{...that mandate, by which bankers are being directed to become approved, knowing to be retaining what is beautiful, however to be abstaining from every external-appearance¹⁵⁹ of a wicked thing.}
(Pamphilos: Verbal-Defense for Origenes, Preface, Latin translation only)

All of you* be becoming approved bankers, retaining the beautiful thing, keeping yourselves distant from every external-appearance¹⁶⁰ of a wicked thing.
(Kyrillos of Jerusalem: Catecheses 1.6.26)

...as an approved banker, indeed, who will retain the approved thing, but who will keep himself distant from every external-appearance¹⁶¹ of a wicked thing.
(Basilius: Homilies in Proverbs)

Few are approved bankers. Few are the ones who are being-able to be proving all things and indeed to be retaining the beautiful thing, but to be keeping distant from every external-appearance¹⁶² of a wicked thing.
(Basilius: In Isaiah 1:22)

...of approved bankers, to be retaining the beautiful thing, to be keeping himself distant from every external-appearance¹⁶³ of a wicked thing.
(Basilius: In Isaiah 5:20)

Instead, as approved bankers...
(Athanasios: Letter to Monachos 1:272)

...as an approved banker, while selecting for himself the beautiful thing, is keeping himself distant from every external-appearance¹⁶⁴ of a wicked thing.
(Athanasios: Homilies in Matthew 21:8)

{May we be sensible bankers.}
(Kyrillos of Alexandria: Against Diodorum, Syriac translation only)¹⁶⁵

And yet, the happy Paulus is depositing this to us, saying:

¹⁵³ literally “sight”
¹⁵⁴ literally “sight”
¹⁵⁵ literally “sight”
¹⁵⁶ literally “sight”

¹⁵⁷ literally “sight”
¹⁵⁸ literally “sight”
¹⁵⁹ literally “sight”
¹⁶⁰ literally “sight”
¹⁶¹ literally “sight”
¹⁶² literally “sight”
¹⁶³ literally “sight”
¹⁶⁴ literally “sight”
¹⁶⁵ Not my own translation.

All of you*, be becoming approved bankers. Be proving all *things*. Be retaining the beautiful *thing*. Be keeping yourselves distant from every external-appearance¹⁶⁶ of a wicked *thing*.

(Kyrillos of Alexandria: *Against Nestorius* 1.2c)

The happy Paulus also declares something such as *this*:

All of you*, be becoming sensible bankers. Be proving all *things*. Be retaining the beautiful *thing*. Be keeping yourselves distant from every external-appearance¹⁶⁷ of a wicked *thing*.

(Kyrillos of Alexandria: *In Isaiah* 3:3)

Even-though Paulus *is* saying:

All of you*, be becoming approved bankers.

But he is also inducing us to be proving every *thing*.

(Kyrillos of Alexandria: *Commentary on John* 4.5.12)

It is necessary *for us* to be approved bankers, as having come-to-know the approved *thing* and the coin marked-on-the-side.

(Kyrillos of Alexandria: *Commentary on John* 4.3.374c)

The words in a good-message declares:

All of you*, be becoming approved bankers, discerning the counterfeit *thing* out of the approved *thing*.

(Caesarius: *Questions* 78)

May we become approved bankers...

(Johan of Damasek: *De Fide orthodoxa* 4.17)

The bankers, indeed, are throwing-out the counterfeit and falsely-marked coin, but they are accepting the approved and healthy *one* and are discerning the bastard from the genuine.

(Johannes Chrusostomos: *Cur in Pentecoste Acts of the Apostles legantur* 2)

For even due to this. All of you*, be becoming approved bankers, in order that...

(Johannes Chrusostomos: *Opera* 5.844)

For the writing declares:

All of you*, be becoming approved bankers, casting *away* the counterfeit *thing* from the approved *thing*.

(Palladius: *Dialogues on the Life of Johannes Chrusostomos*)

For it declares in-this-manner, declaring in the Good-Message:

All of you*, be becoming approved bankers.

(Epiphanius: *Panarion Heresies* 44:2)

May we be becoming, according to *the* precept of *the* Lord, approved bankers.

(Cassianus: *Collatio* 1.20)

...according to that good-message parable, by which we are being directed to be being made *into* approved bankers.

(Cassianus: *Collatio* 2.9)

Hence it is necessary for us to be reading *the* writings with every studiousness, and to be meditating in *the* law of *the* Lord day and night, so-that, *being* approved bankers, we might be knowing which coin is approved, which *is* adulterous.

(Hieronymus (Jerome): *Commentary on Ephesians* 4:31)

All *things* are to be done with counsel, so-that, *being* cautious and careful, in the manner of prudent bankers...

(Hieronymus (Jerome): *Commentary on Ephesians* 5:10)

Who are you* supposing from among us, approving coins *as a* crafty banker, will not err in *his* discretion of *the* holy *ones*?

(Hieronymus (Jerome): *Commentary on Philémōn* 5:4)

...and *the* words of *the* Savior, saying:

All of you*, be becoming approved bankers.

(Hieronymus (Jerome): *Letter* 119)

Both the Anointed-One and this *man*'s emissary are pledging-along to us:

All of you*, be becoming approved bankers, so-as to be proving all the *things*, *while* retaining the beautiful *thing*.

(Sōkratēs: *Church History* 3.16)

Paulus says, "All of you* be proving every *thing*. Be retaining what *is* beautiful." For-indeed, they are holy are approved bankers.

(Procopius Gazaeus: *Commentary in Leviticus*)

And quickly imaging about this, the Savior has spoke the:

All of you*, be becoming approved bankers.

(*Life of Saint Syncreticae* 100B)

Johan out of Damasek declares: ... May we become approved bankers, indeed piling *up* the genuine and clean gold-piece, but refusing the counterfeit *one*.

(Nikephoros Gregoras: *Historia Byzantina* 23.3)

And third, the divine account pledged-along for us to be approved bankers, and, *while* selecting for ourselves the more-beautiful *thing*, to be flinging-around the worse *thing* out of every place, but to be taking the good *thing* and, after we find *it*, to be retaining *it*.

(Nikephoros Kallistos: *Church History* 10.26.58)

..that it is spoken to them:

All of you*, be becoming approved bankers.

(*Pseudo-Teaching of the Emissaries* 2.36)

...that it is spoken to them... And again:

All of you*, be becoming approved bankers.

(*Pseudo-Apostolic Constitutions* 2.36)

Of-good-reason the teacher says to us:

All of you*, be becoming approved bankers.

(*Pseudo-Clemens Homilies* 2.51)

Instead, even in the declaration:

All of you*, be becoming approved bankers.

(*Pseudo-Clemens Homilies* 3.50)

For he spoke in-this-manner:

All of you*, be becoming approved bankers.

¹⁶⁶ literally "sight"

¹⁶⁷ literally "sight"

QUOTATION: “Be wanting, and you will be able.”¹⁶⁸

It declares:

Be wanting, and you will be able.

(Clemens of Alexandria: Stromata 2.17.77:5)

QUOTATION: “You have lived in-regards-to the encircling-fence...”¹⁶⁹

Due to this, it declares: Be gladdened, *O* sterile-woman, the *one who is* not bringing-forth-a-child; rip *forth* and cry *out*, the *woman who is* not travailing. Because many more *are* the children of the desolate than the *one* having the man.

(Isaiah 54:1)

You have lived in-regards-to the encircling-fence of the people. Your children have been blest into the tents of the fathers.

...Accordingly it is being brought-up more-obviously:

You inherited the covenant of Israel.

(Clemens of Alexandria: Stromata 2.6.28:5-29:1)

QUOTATION: “Someone is singing at-full-tone”

For instead whenever it might be being said, that *someone* is singing at-full-tone, as-even the Lord also *says* on-the-basis-of certain *persons*, in order that some of the *ones who are* being-zealous *about* him might not sing out-of-tune and off-string—in-this-manner, I am hearing *him*, not as at-full-tone, *but* instead *that* this *is* at-full-tone to the *ones who are* not wishing to take-up the divine yoke.

(Clemens of Alexandria: Stromata 2.20.123:2)

QUOTATION: Transgressors sold to foreigners till a change-of-mind.¹⁷⁰

Accordingly, the divine writing says, that the *ones who* transgressed the instructions have been sold to the foreigners... up-till *whenever* they, after they turn-back, might change-their-mind.

(Clemens of Alexandria: Stromata 2.23.144:4)

QUOTATION: “They are warriors beaten with their own tails.”

They are “warriors smitten with their tails” according-to the prophet.

(Clemens of Alexandria: Stromata 3.18.106:1)

QUOTATION: “You will not desire.”¹⁷¹

...may hear according-to the Lord:

But **I** am saying: You will not desire.

(Clemens of Alexandria: Stromata 3.2.9:1)

The Lord declared:

But **I** am saying: You may not desire.

(Clemens of Alexandria: Stromata 3.4.31:1)

...the recent voice of the Lord according-to the new covenant... *is* saying:

You* heard of the law *which* transmitted-a-message: You will not commit-adultery. But **I** am saying: You will not desire.

(Clemens of Alexandria: Stromata 3.11.71:3)

For the “You will not desire” in the Good-Message, having been written *in* the law, is put-around in the letter to *the* Romans.

(Clemens of Alexandria: Stromata 3.11.76:1)

But the writing... says:¹⁷²

But do not be looking-on foreign woman to desire.

(Clemens of Alexandria: Stromata 7.13.82:3)

{However, Jesus has instructed to be desiring nothing of *our* neighbor. }

(Archelaos: Disputation with Mani 40, Latin translation only)

QUOTATIONS: “Dismiss the dead-ones to entomb their dead...”¹⁷³

Even-if-at-any-time they might together-make-use-of the voice of the Lord *which* says to Philippos, “Dismiss the dead-ones to entomb their own dead-ones. But **you**, be following me.”

(Clemens of Alexandria: Stromata 3.4.25:3)

QUOTATION: “Do not let the *one who* married be throwing-out...”¹⁷⁴

The Lord declares:

Do not let the *one who* married be throwing-out *his* spouse, and do not let the *one who* did not marry be marrying.

(Clemens of Alexandria: Stromata 3.15.97:4)

QUOTATION: Behold, a human and his works before his face.¹⁷⁵

And:

Behold, a human and his works before his face.¹⁷⁶

(Clemens of Alexandria: Stromata 4.26.173)

As *is* the writing:

Behold, a human and his works.

(Tertullianus: On Idolatry 20)

Woe to me *the* miserable-one, when it might come to *the* day of judgment and *the* book of consciences will have been uncovered, when they will say of me:

Behold, *a* human and his works.

(Augustinus: Meditations 39:5)

And:

Behold, a human and his works before his face.¹⁷⁷

(Pseudo-Apostolic Constitutions 2.14)

And:

Behold, a human and his works.

(Pseudo Apostolic Constitutions 8.43)

For in the Netherworld there is not the *one who is* confessing-forth, for:

Behold, a human and his works before his face.¹⁷⁸

¹⁶⁸ Compare Mark 1:40 “If at-any-time you might be wanting, you are able to cleanse me.”

¹⁶⁹ Perhaps some sort of alternate translation of Isaiah 54:2-3 (since Isaiah 54:1 is quoted just before it as a continual quotation). But the differences seem almost too drastic for this to be the case. (Isaiah 54:2-3(MT) reads “Enlarge the place of your tent. And they stretch out the curtains of your booths. Do not restrain. Lengthen your cords. And make your pins strong. For you break forth right and left, and your seed possesses nations.” / (LXX) “Widen the place of your tent and your courtyard. Pitch *it*. May you not spare *it*. Make-long your roped-out-piece-of-land, and strengthen-down your pegs. Stretch *it* out still into the right *sides* and into the left *sides*. And your seed will inherit nations, and you will cause *people* to dwell *in* desolate cities.”)

¹⁷⁰ This might be his own summary of what happened in the Old Testament, such as in judges or such.

¹⁷¹ This is one of the 10 commandments. Also compare Romans 7:7 (“I had not come-to-know the desire except that the law was saying: You will not desire.”) and Romans 13:9 (“You will not commit-adultery, you will not murder, you will not thief, you will not falsely-testify, you will not desire...”) But these quotations distinctly place this in the mouth of Jesus.

¹⁷² Compare Matthew 5:28 “...that every *one who is* looking at a woman with the *intention* to desire her, already committed-adultery with her in his heart.”

¹⁷³ This is very similar to Matthew 8:22 and Luke 9:60, and may be a variant of that text, or a memory slip on the part of the author. For no mention is made to Philippos in either passage.

¹⁷⁴ See 1 Corinthians 7:11,27. Possibly this is a misidentified paraphrase of one of those passages. (“But and if-at-any-time she might be separated, let her be remaining an unmarried-woman, or let her be reconciled to the man. And a man *is* not to be dismissing a woman.” “If you have been bound to a woman, do not be seeking a releasing. *If* you have been released from a woman, do not be seeking a woman.”)

¹⁷⁵ Possibly an alternate translation of Isaiah 62:11 “Behold, the savior is coming-by to you, having his wage and the work before his face (lit. “before a face of his”).”

¹⁷⁶ literally “before a face of his”

¹⁷⁷ literally “before a face of his”

(Pseudo-Ignatios to the Smyrneans 9)

Initiating-into-the-mysteries about the divine:

My mystery is to **me** and to the *ones who are mine*.
(Johanan of Damasek: Sacred Parallels)

QUOTATION: “The Lord hears the righteous...” (Kings)¹⁷⁹
But even-if-at-any-time the judgment and the court-decision¹⁸⁰ of the Lord has been written in the Kings, having here:

God is listening to righteous-ones, but he is not saving impious-ones, alongside the *fact* that they themselves are not willing to have come-to-know God.

(Clemens of Alexandria: Stromata 4.26.169:4)

We have been reminded of our Lord and Teacher, as, after he instructed, he spoke to us:

All of you*, guard my mystery to me and to the sons of my house.
(Pseudo-Clemens Homilies 19:20)

QUOTATION: “My mystery is to me, and to the sons of my house.”¹⁸¹

QUOTATION: Paulus’ opinion about Sibyl and Hystaspes¹⁸⁵
The emissary Paulus says:

Isaiah 24:16 (Hebrew with MT vowel markings)	Isaiah 24:16 (LXX Translation)	Isaiah 24:16 (Summachos Greek translation)
From a wing of the earth, we heard songs, a desire of the righteous-ones. And I say, “Traucherous-dealers dealt-treacherously. Yes, treachery! Traucherous-dealers dealt-treacherously!	From the wings of the earth, we heard portents. <i>There is hope to the pious-ones.</i> But they will state: Woe to the <i>ones who are setting-aside, the ones who are setting-aside, [and the fickleness of the ones who are setting-aside]¹⁸² the law.</i>	From the wings of the earth, we heard psalms. ¹⁸³ And he spoke, “My mystery is to me , my mystery is to me .” Woe’s-me! ¹⁸⁴ The <i>ones who are setting-aside set-aside.</i>

All of you*, also take the Hellenic books. Be recognizing Sibylla, how¹⁸⁶ it is making clear one god,¹⁸⁷ and the *things which are* going to be. And after you* take Hystaspes, read *it* aloud, and you* will find many *things* more-clearly-shining and more-obvious having been written *about* the son of God, and exactly-how¹⁸⁸ many kings will make an array *against* the Anointed-One, hating him, and the *ones who are* bearing his name, and his faithful-ones, and the endurance and the presence of his.

Next, with one account, he is enquiring-of us:

But whose is the whole world and the *things* in the world? *Are they* not-surely God’s?
(Clemens of Alexandria: Stromata 6.5.43:1~2)

For not being-envious, it declares, the Lord transmitted-a-message in a certain Good-Message:

A mystery of **mine** is to **me** and to the sons of my house.
(Clemens of Alexandria: Stromata 5.10.63:7)

QUOTATION: “Be requesting... and I will do...”
He [The Lord] says:

Be requesting for yourself, and I will do; be being made-to-comprehend-in *your mind*, and I will give.
(Clemens of Alexandria: Stromata 6.9.78:1)

About which I am imagining the Father also says:

My mystery is to **me**.
(Alexandros of Alexandria: To Alexandros of Constantinopolis 5)

The writing declares:

Be requesting for yourself, and I will do; be being made-to-comprehend-in *your mind*, and I will give.
(Clemens of Alexandria: Stromata 6.12.101:4)

But he himself is hearing the master through Isaiah the prophet, saying:

My mystery is to **me** and to the *ones who are mine*.
(Theodoret: In Psalms)

For God says to the righteous-one:

Be requesting, and I will give to you; be being made-to-comprehend-in *your mind*, and I will do.
(Clemens of Alexandria: Stromata 7.12.73:1)

And:

My mystery is to **me** and to the *ones who are mine*.
(Theodoret: In Psalm 65)

QUOTATION: “A mother of righteous-ones”
...instead, the divine knowledge and the wisdom, as Solomon declares, terming¹⁸⁹ the wisdom “a mother of righteous-ones” and *for it* to be taken due to its *own* sake.¹⁹⁰
(Clemens of Alexandria: Stromata 6.16.146:2)

But the deeper *things* to the complete-ones. For:

My mystery is to **me** and to the *ones who are mine*.
(Theodoret: In Psalm 67)

QUOTATION: “...come-out of the bonds.”¹⁹¹
And the Lord spoke:

All of the *ones who are* wanting, come-forth out of the bonds.
(Clemens of Alexandria: Stromata 6.6.44:3)

For-this-reason also elsewhere:

My mystery is to **me** and to the *ones who are mine*.
(Johannes Chrusostomos: Homilies on Letter to the Corinthians 7:2)

QUOTATION: “Whomsoever I might strike...”
The voice, the *one* saying:

Whomever **I** might strike, I want **you** to have-mercy on.
(Clemens of Alexandria: Stromata 7.12.74:5)

¹⁷⁸ literally “before a face of his”
¹⁷⁹ Not in any extant book of kings. But compare a similar verse from Proverbs 15:29 “God is at a long distance from impious-ones, but he is favorably-hearing a prayer of righteous-ones.”
¹⁸⁰ literally “appearing-forth”
¹⁸¹ It should be noted that these almost identical words are found in Isaiah 24:16 in the post-Christian Summachos Greek translation of the Old Testament, which is also quoted by Theodoret. However, both Clemens of Alexandria and Pseudo-Clemens Homilies have Jesus speaking these words.
¹⁸² Not in LXX manuscripts, but in Eusebios’ quotation of it.
¹⁸³ Summachos, Theodotion / Aquila “melodies”
¹⁸⁴ Summachos / Aquila “Woe to me”

¹⁸⁵ Possibly a non-extant passage from the fragmented Pseudo-Acts of Paulus, which some early fathers were unfortunately deceived into thinking was an authentic writing.
¹⁸⁶ literally “as”
¹⁸⁷ may also be translated “clear that a god is one”
¹⁸⁸ literally “exactly-as”
¹⁸⁹ literally “calling-up”
¹⁹⁰ literally “due to it”
¹⁹¹ Possibly merely an explanation of Isaiah 9:1.

QUOTATION: “The sun will eclipse...”¹⁹²

Again, be hearing a prophet saying:

Indeed, the sun will eclipse, and the heaven will be darkened. But the Almighty will shine into the age. And powers of the heavens will be shaken, and the heavens will be rolled-up as a skin-covering, being stretched-out and wishing to be remaining compacted.

(for these *are* the prophetic voices)

And the earth will flee for itself from *the* face of *the* Lord.
(Clemens of Alexandria: Exhortation 8.81:4)

QUOTATION: “...whenever they might have-faith in human-images.”

“For then,” declares a certain prophecy, “the affairs here are to be unfortunate, whenever they might have-faith in human-images.”

(Clemens of Alexandria: Exhortation 10.98:1)

QUOTATION: “Be saved, you and your soul.”¹⁹³

Due to this, the Savior says:

Be saving yourself, **you** and your soul.
(Clemens of Alexandria: Excerpts from Theodotus 2:2)

QUOTATION: “Sensible fire”¹⁹⁴

For the fire is being comprehended *as* a good power and strong, corruptive of the worse *individuals* and saving the better *individuals*. For-this-reason, this fire is also being said, in-the-presence-of the prophets, to be “sensible”.

(Clemens of Alexandria: Extracts from Prophetic Writings 25:4)

[God] poured-out a certain little *bit* of that sensible fire on the unchastity of Sodom.

(Clemens of Alexandria: Instructor 3.8.44:2)

But **we** are declaring the fire to be making-holy, not the piece-of-meat, *but* instead the sinful souls—a fire which *is* not the all-glutting and vulgar *one*, *but* instead the *one* being said to be “sensible”, the *fire* which *is* reaching-through through a soul, the *soul* which *is* coming-through the fire.

(Clemens of Alexandria: Stromata 7.6.34:4)

For rather the wage-given-in-return of the misleading is coming-to-be-in them *while* they *are* being delivered into a suffering of dishonor **than** being cleansed by-means-of the sensible fire and, in the guardhouse, having each of the judgment-debts being exacted until the last quadrans.

(Origenes: On Prayer 29:15)

{What is this fire which *the* law predicts and *the* Good-Message is not silent *about*?} The fire will prove the work of each one – what-kind it is. {What is this which is proving our work? What is this fire so sensible, that it might be guarding my gold, that it might be indicating my silver more-splendidly, that it might be relinquishing unhurt that precious stone which is in me, that it might be consuming so-much evil which I have done...?}

(Origenes: On Ezekiel 1:3, Latin translation only)

In-that-place [the Netherworld], a sensible fire is burning *the* members and is remaking *them*, is cropping and is nourishing.

(Minucius Félix: Octavius 8.35.3)

The sensible fire is pouring-out to them *an* effigy of a bull-calf, striking them beneath-the-eye for having *the* heart where *their* treasure *is* also.

(Tertullianus: Scorpiace 3:3)

[Regarding Shadrach and Meshach and Abednego in the fiery furnace:]

I will say again: O how sensible *the* fire, how indescribable *the* might of God!

(Hieronymus (Jerome): Commentary on Daniel 3)

For *the* Stoics have computed *that* *the* fire (that is, one body out of these-here four elements by-which this-here visible world is constant) *is* also living and sensible, and itself *the* fabricator of *the* world as-well-as of all *things* which are in it—that *that* fire is altogether God.

(Augustinus: City of God 8.5)

QUOTATION: “If someone might affectionately-kiss for a second time...”

Again the account says to us:

If-at-any-time someone might affectionately-kiss for¹⁹⁵ a second *time* due to this *fact*: that it pleased him.

And *it* brings-up:

Therefore, in-this-manner, it is necessary to be accurately-ascertaining the kiss (but rather the act-of-bowing-down) as, if *somehow* the thought *which* *is* small might defile *it*, it puts us outside the perpetual life.

(Athénagoras: A Plea Concerning Christians 32)

QUOTATION: “He will gather together all his power...”

But a different prophet also says:

He will congregate every power of his from *the* rising-up of *the* sun up-till *the* setting of *the* sun.¹⁹⁶ *Those* whom he has called and *those* whom he has not called will go with him. He will whiten the sea from the masts of the boats, and he will blacken the plains from the oblong-shields of the weapons. And the *ones* who would meet-together with him in a war, will fall for themselves by-means-of a saber.

(Hippolytos: On Anti-Anointed-One 15)

As the prophet says:

He will congregate the entire kingdom of his from *the* rising-up of *the* sun up-till *the* setting. *Those* whom he has called and *those* whom he has not called will go with him.

(Hippolytos: On Anti-Anointed-One 54)

QUOTATION: “My priests will not marry more times...”¹⁹⁷

...having been cautioned in Leviticus:

My priests will not marry more *times*.

(Tertullianus: Exhortation to Chastity 7:1)

QUOTATION: “Be sharing...”¹⁹⁸

For it declares, “Be honoring widows, the *ones* who *are* really widows” instead-of:

Be sharing, in order that you might not humble the widow, after you do not speak an act-of-mercy.¹⁹⁹

(Origenes: Commentary on Proverbs, Fragment 24, On 3:9)

QUOTATION: “For those who are sick, I was sick...”²⁰⁰

¹⁹⁵ literally “of-out”

¹⁹⁶ Or to express this more idiomatically in English “from the east to the west”

¹⁹⁷ Not found in Leviticus nor in any other known writing. It may be a non-extant passage, an interpolation, or an alternate translation. Compare Leviticus 21:13–14(MT) “And he will take a woman in her unmarried-state. A widow, or a *women* thrown-out, or a polluted *woman*, a whore – these he will not take. But he will take an unmarried-woman of his own people *for* a woman.”

¹⁹⁸ This might be a false teaching that Origenes is countering.

¹⁹⁹ Possibly in the sense of “alms”

²⁰⁰ This may not have been intended to be a quotation, but part of Origenes’ discourse.

¹⁹² This quotation is not attested anywhere else. However, thematically compare Isaiah 60:20 (LXX “For the sun will not slip itself down, and the moon will not eclipse, for the Lord will be a perpetual light to you.”) & Isaiah 34:4 (LXX “And the heavens will be rolled-up as a book, and all the stars will fall as leaves out of a vine and as leaves falling from a fig-tree.”)

¹⁹³ This might merely be a variant of Genesis 19:17 (“While you *are* saving, be saving the soul of yourself”), though it would be strange to place such a verse in the mouth of Jesus.

¹⁹⁴ The context might be alluding to a fire in the Netherworld.

And accordingly Jesus declares:

Due to the *ones who are* being-weak, I was being-weak. And due to the *ones who are* hungering, I was hungering. And due to the *ones who are* thirsting, I was thirsting.

(Origenes: *Commentary on Matthew 13:2*)

QUOTATION: Ananehel sent to Esther

{However, **we** have found having been written in *a* certain more-secret little-book as-if there is *a* certain messenger of favor, who even-yet was deriving²⁰¹ *his* designation *from* out of “favor”. For he is being said to be “Ananehel”, which is having been interpreted “favor of God”. Therefore, that writing was containing this, by-what-means this messenger was having been sent from *the* Lord to Esther, that he might be giving her favor before *the* king.}

(Origenes: *Commentary on Romans, Bk9.2.5, On Romans 12:3-5*)

QUOTATION: “The Adversary is tenting upon the inclinations...”²⁰²

For according-to Zechariah, the father of Johanan:

The Adversary is tenting²⁰³ upon the inclinations of the soul.

(Origenes: *Commentary on Ephesians 4:27*)

QUOTATION: “Happy is the one who is still fasting...”

{For in a certain book we are coming-upon *this* saying from *the* emissaries:

Happy is *the one* who is still fasting so that he might nourish *a* poor-person.}

(Origenes: *Homilies on Leviticus, Latin translation only*)

QUOTATION: “And wisdom is commissioning her children.”²⁰⁴

And it has been written-up in the Good-Message:

And the wisdom is commissioning her children.

(Origenes: *Homilies on Jeremiah 14.5*)

QUOTATION: Messengers arguing over Abraham’s salvation and his loss.

{We are reading (if, nevertheless, someone is finding-pleasure to be receiving *a* writing of this-kind) *about* a messenger of righteousness and *a* messenger of iniquity disputing over *the* salvation and loss of Abraham,²⁰⁵ while each-of-the-two camps were wishing to come to vindicate him for itself.}

(Origenes: *Homilies on Luke 35, Latin translation only*)

QUOTATION: Preaching of Petros and Paulus in Roma²⁰⁶

Instead, he [God] also opened to them everything which was going-to-be-in-the-future, which Petros and Paulus preached at Roma. And this preaching, having been written *down* in memory, became permanent, in which there are many other wonderful things. They then said it was²⁰⁷ still to be-in-the-future: that after a short time, God was going to send-in *a* king, who would be subduing *the* Judeans and would be leveling their cities alone. However, he would besiege them themselves, *who* were exhausted with hunger *and* thirst. Then it would come-to-be that they would be made-to-feed on *the* bodies of *their own relatives* and would be consuming themselves one-after-another. Finally, that they, having been captured, would be coming in *the* hands of *their enemies*, and, in their own sight, would be looking at their spouses being harshly vexed, virgins being violated and prostituted, boys being torn-in-pieces, children being beaten, *all things* thereafter being devastated by fire *and* iron, captives being exterminated in *their own* perpetual lands—these *things*, because they were exulting over *the* most-loved and most-approved son of God. In-this-manner, after *the* death of those *emissaries*, after Nerō had done-away-with them, Vespasianus extinguished *the*

name and nation of *the* Judeans, and did all *things* which those *men* had predicted would come-to-be-in-the-future.

(Lactantius: *Divine Institutes 4.21*)

QUOTATION: “Why are you marveling at the signs?”

For *the* rest, the Lord was saying to them:

Why are you* marveling-at the signs? I am giving *a* great inheritance to you* which the whole world is not having.

(Macarius: *Homilies 12.17*)

QUOTATION: “On the basis of hope...”²⁰⁸

It declares:

The *one who is* plowing is plowing on-the-basis-of-hope; and the *man* is taking *a* woman on-the-basis-of hope of the *act* to be having an heir.

(Macarius: *Homilies 14:1*)

QUOTATION: “Be taking-care of faith and hope..”

Instead be hearing the Lord *who* is saying:

*All of you**, be taking-care of faith and hope, through which is being birthed the God-loving and human-loving love, the *love which* is affording the perpetual life.

(Macarius: *Homilies 37*)

QUOTATION: “The one uttering in the prophets...”

For our Lord Jesus *the* Anointed-One himself voices-out distinctly in the Good-Message and says, singing-together with the prophet, that:

(Epiphanius: *Panarion 23.5*)

Exactly-as it says:

(Epiphanius: *Panarion 41.3*)

And due-to this, it says:

(Epiphanius: *Panarion 66.42*)

...according-to the account of *the* Savior, that:

(Epiphanius: *Ancoratus 53*)

The *one* uttering in the prophets, behold I am-present.

QUOTATION: “Do not be grieving the holy spirit...”

The Lord also warns and says:

*All of you**, do not be grieving *the* holy spirit which is in you*; and do not be extinguishing *the* light which shined-forth in you*.

(Pseudo-Cyprrianus: *on Dice-Throwing 3*)

QUOTATION: “Be seeing me in yourselves...”

[*The* Lord] himself instructing and admonishing us... :

*All of you**, in-this-manner, be seeing me in yourselves, in-the-same-manner as one²⁰⁹ of you* is seeing himself in water or in *a* mirror.

(Pseudo-Cyprrianus: *de Montibus13*)

QUOTATION: “Be strong... and be fighting with the ancient serpent...”²¹⁰

This word which I now declare to you, our Lord uttered at *a* time when he dwelt in *the* earth of Jerusalem, and admonished all who were there to fight strongly. And because *the* fight was strong to master and difficult to undertake, he promised them that great reward, provided they would undertake *the* conflict:

“*All of you**, be strong in *the* war and be fighting with *the* ancient serpent and you* will receive²¹¹ *an* eternal kingdom,”

says *the* Lord.

(Old English Homilies of 12th and 13th Centuries, Homily 16)

²⁰¹ literally “dragging”

²⁰² Possibly from the non-extant heretical false writing: “Revelation of Zechariah, the father of Johanan”.

²⁰³ literally “tenting-on”

²⁰⁴ Possibly some sort of paraphrase of Luke 7:35 (“And the wisdom was pronounced-righteous from all of her children.”) or Luke 11:49 (“Due to this, the wisdom of God also spoke, I will commission to them prophets and emissaries...”)

²⁰⁵ Some think that Abraham is an incorrect reading for “Amram” (possibly by the translator of the work from Greek into Latin) and that this was instead referring to work called the “Vision of Amram” (likely a false writing) from the Dead Sea Scrolls which is extant only in fragments. (“[...] in my vision, the vision of the dream. And there were two figures arguing over me, and saying [...] and holding a great dispute over me.” etc.)

²⁰⁶ Perhaps a fragment from the non-extant portions of Pseudo-Acts of Paulus?

²⁰⁷ literally “is”

²⁰⁸ Compare 1 Corinthians 9:10 “The *one who is* plowing ought (lit. “is indebted”) to be plowing on-the-basis-of-hope, and the *one who is* threshing on-the-basis-of hope of the *act* to be having-a-share of the crops.”

²⁰⁹ literally “someone”

²¹⁰ This quotation is so late, it is undoubtedly fake. I have hesitantly included it.

²¹¹ literally “accept”