

thy and spiritually refined. Or give me one who is better than you are, who has travelled more with me, who has heard more of my discourses, and has learned more thoroughly how to lead the Church, and I will not constrain you to do good against your will.... The sooner then you consent, the more you will ease my difficult situation.' 158. After these words he laid his hands upon me in the sight of all and called me to take my place in his own chair.

## Notes

Translated after *Johannes Irmischer*

1. Mt. 11:11.
2. Cf. Mt. 24:24; 7:15.
3. Cf. Mt. 10:12ff.; Mk. 6:11; Lk. 10:5.
4. Gen. 18:21.
5. Gen. 3:22.
6. Gen. 6:6.
7. Gen. 8:21.
8. Gen. 22:1.
9. Gen. 2:17.
10. Gen. 6:6.
11. Gen. 22:1.
12. Mt. 24:45ff.; Lk. 12:42.
13. Mt. 24:48; Lk. 12:45.
14. Mt. 25:26f., 30; Lk. 19:23.
15. Cf. Rev. 3:12; 21:10.
16. Lk. 19:5, 9.
17. Cf. Mt. 24:45f.; 25:21; Lk. 12:42f.
18. Mt. 25:21.
19. Cf. Mt. 25:27, 30.
20. Cf. Lk. 10:16.
21. Mt. 5:14.
22. Cf. Mt. 25:35ff.
23. Didache 2, 7.
24. Cf. Mt. 12:30.
25. Mt. 23:2f.
26. Lk. 10:7.
27. Cf. Mt. 10:8.
28. Cf. Mt. 16:19; 18:18.
29. Cf. 1 Cor. 10:21.
30. Cf. Acts 15:20, 29; 21:25.
31. Cf. Tobit 4:15; Mt. 7:12; Lk. 6:31.
32. Cf. Mt. 7:13f.
33. Mt. 8:11; Lk. 13:29.
34. Mt. 22:14.
35. Ex. 19:9.
36. Mt. 11:25; Lk. 10:21.
37. Cf. Mt. 7:21; Lk. 6:46.
38. Cf. Mt. 16:19; 18:18.

3. *Kerygmata Petrou*

The true Prophet (H III 17-21)

17.1. 'If any one denies that the man (= Adam) who came from the hands of the Creator of all things possessed the great and holy Spirit of divine knowledge, but acknowledges that another did this who was begotten of impure seed, how does he not commit a grievous sin? 2. I do not believe that such an one will find pardon even if he has been misdirected to this affront to the Father of all things by a forged passage of Scripture....

20. 2. On the other hand, he executes a godly work who acknowledges that no other possesses the Spirit but he who from the beginning of the world, changing his forms and his names, runs through universal time until, anointed for his toils by the mercy of God, he comes to his own time and will have rest for ever.

21. 1. He, who alone is the true prophet, has, in the place of the Creator, given a suitable name to every living thing according to the measure of its nature;<sup>1</sup> for if he gave a name to anything, then that was also the name given it by him who had created it. 2. How then was it yet necessary for him to eat of a tree that he might know what is good or evil? (Assuredly it stands written:) "He commanded."<sup>2</sup> But this undiscerning men believe, who think that a dumb brute is more generous than God, who created them and all things.<sup>3</sup>

(H III 26)

1. 'He who is among the sons of men has prophecy innate to his soul as belonging to it, and as a male being he announces in clear words the hopes of the world to come. Therefore he called his son by the name Abel, which without any ambiguity is translated "grief". 2. For he directs his sons to grieve over their deluded brethren. With no deceit he promises them consolation in the world to come.<sup>4</sup> 3. He exhorts them to pray to one God alone. He neither speaks himself of gods nor does he believe any other who speaks of them. He keeps and increases the good that he has.<sup>5</sup> He hates sacrifices, bloodshed and sprinklings, he loves pious, pure and holy men, he puts out the altar fire, 4. puts a stop to wars, preaches peace, commends temperance, does away with sins, orders marriage, permits abstinence and leads all men to purity. 5. He makes men compassionate, commends justice, seals the perfect, publishes the word of peace. He prophesies what is intelligible and speaks what is certain. 6. He frequently calls attention to the eternal fire of punishment, he constantly proclaims the kingdom of God. He makes reference to the heavenly riches, promises imperishable glory and indicates the forgiveness of sins by what he does.'

(H XI 19)

1. 'Since the prophet of the truth knew that the world had fallen into error and associated itself with wickedness, he did not cherish peace<sup>6</sup> with it, whilst it continued in error; but to the end he occasions wrath against all those who consent to wickedness. 2. Thus he brings knowledge in place of error; among those who are sober, he kindles wrath like a firebrand against the insidious serpent. He draws the word like a sword and by knowledge slays ignorance, cutting and separating the living from the dead. 3. Whilst wickedness is vanquished by lawful knowledge, war fills the universe. For the sake of salvation the son who is obedient is separated from his obstinate father, or the father from the son, or the mother from the daughter, or the daughter from the mother, relatives from their people and friends from their companions.'<sup>8</sup>

## Female Prophecy (H III 22)

1. 'Along with the true prophet there has been created as a companion a female being who is as far inferior to him as *metousia* is to *ousia*, as the moon is to the sun, as fire is to light. 2. As a female she rules over the present world, which is like to her, and counts as the first prophetess; she proclaims her prophecy with all *amongst those born of woman* . . .'<sup>9</sup>

(H III 23-25)

1. 'There are two kinds of prophecy, the one is male . . . 2. the other is found amongst those who are born of woman. Proclaiming what pertains to the present world, female prophecy desires to be considered male. 3. On this account she steals the seed of the male, envelops them with her own seed of the flesh and lets them - that is, her words - come forth as her own creations. 4. She promises to give earthly riches gratuitously in the present world and wishes to exchange <the slow> for the swift, the small for the greater. 24. 1. She not only ventures to speak and hear of many gods, but also believes that she herself will be deified; and because she hopes to become something that contradicts her nature, she destroys what she has. Pretending to make sacrifice, she stains herself with blood at the time of her menses and thus pollutes those who touch her. 2. When she conceives, she gives birth to temporary kings and brings about wars in which much blood is shed. 3. Those who desire to get to know the truth from her, are led by many opposing and varied statements and hints to seek it perpetually without finding it, even unto death. 4. For from the beginning a cause of death is certain for blind men; for she prophesies errors, ambiguities

and obscurities, and thus deceives those who believe her. 25. 1. Therefore has she also given an ambiguous name to her first-born son; she named him Cain, which word has a two-fold meaning; for it is interpreted both "possession" and "envy" (and indicates) that later he was to envy (his brother Abel) a woman, or a possession, or the love of his parents. 2. But if it be none of these, then it was well ordered that he should be called "possession", for he was her first possession; which was profitable for her (= false prophecy). For he was a murderer and a liar<sup>10</sup> and did not wish to cease to sin once he had begun to do so. 3. Moreover, his descendants were the first adulterers. They made harps and lyres and forged instruments of war.<sup>11</sup> 4. Therefore also is the prophecy of his descendants full of adulterers and harps, and secretly and sensually excites to war.'

## The Law and False Pericopes (H III 47)

1. . . . 'Moses delivered the law of God orally to seventy wise men<sup>12</sup> that it might be handed down and administered in continuous sequence. After the death of Moses, however, it was written not by Moses himself, but by an unknown person; 2. for in the law it is said: *And Moses died and was buried near the house of Phogor, and no one knows of his sepulchre unto this day*.<sup>13</sup> 3. But how, after his death, could Moses write: *And Moses died . . . ?* And as in the time after Moses - about five hundred or more years later - it was found in the temple that had lately been built,<sup>14</sup> after a further five hundred years it was carried away, and in the reign of Nebuchadnezzar it was consumed by fire.<sup>15</sup> 4. And since it was written in the time after Moses and was repeatedly destroyed, the wisdom of Moses is shown in this; for he did not commit it to writing, foreseeing its disappearance. But those who wrote the law, since they did not foresee its destruction, are convicted of ignorance and were not prophets.'

(H II 38)

1. 'The prophet Moses having by the order of God handed over the law with the elucidations to seventy chosen (men) that they might prepare those who were willing among the people, after a short time the law was committed to writing. At the same time some false pericopes intruded into it. These defamed the only God, who made heaven and earth and all that is in them. The wicked one dared to do this for a good purpose, 2. namely, that it might be ascertained which men are shameless enough to hear willingly what is written against God and which, out of their love of him, not only do not believe what is said against him, but do not bear to hear even the beginning of it, even should

it be true, (men therefore) who are of the opinion that it is safer to expose oneself to danger on the ground of a well-meaning belief than in consequence of defamatory words to live with a bad conscience.'

(H III 48-52)

48.2. . . . In the providence of God a pericope was handed down intact in the written law so that it might indicate with certainty which of the things written are true and which false.' 49. 1. . . . 'In the conclusion of the first book of the law it stands written: *A ruler shall not fail from Judah nor a leader from his loins, until he come whose it is, and him will the Gentiles expect.*' 16 2. Now he who sees that the leaders out of Judah are past and that a ruler and leader has appeared and is expected by the Gentiles, is able on the ground of the fulfilment to recognise that the passage of Scripture is true and that the promised one has appeared. And if he accepts his doctrine, then will he learn which portions of the Scriptures answer to the truth and which are false.'

50. 1. And Peter said: 'That what is true is mixed with what is false, follows also from this, that when on one occasion - as I remember - he was attacked by the Sadducees, he answered: *Wherefore ye do err, because ye do not know the true things of the Scriptures, and on this account also ye know nothing of the power of God.*'<sup>17</sup> If then he assumes that they did not know the true things of the Scriptures, then clearly there are false portions contained in them. 2. Also his utterance, *Be ye good money changers*,<sup>18</sup> refers to the genuine and non-genuine words of Scripture. And in saying: *Wherefore do ye not understand what is reasonable in the Scriptures?*<sup>19</sup> he strengthens the understanding of him who already on his own reflection judges prudently. 51. 1. That he alluded to the scribes and the teachers of the existing Scriptures<sup>20</sup> because they knew about the true, genuine law, is known. 2. And in saying: *I am not come to destroy the law*,<sup>21</sup> and yet destroying something, he indicated that what he destroyed had not belonged originally to the law. 3. His declaration: *The heaven and the earth will pass away, but one jot or one tittle shall not pass from the law*<sup>22</sup> shows that what passes away earlier than heaven and earth does not belong to the true law. 52. 1. For whilst heaven and earth still exist, sacrifices, kingdoms, the prophecies of those *among them that are born of women*<sup>23</sup> and such like, have passed away, not going back to the ordinance of God.'

(H II 43-44)

1. 'On this account be it far from us to believe that the Lord of all, who has made heaven and earth and all that is in them, shares his authority with others

or that he *lies*<sup>24</sup> (for if he lies, who then is truthful?) or that he *puts to the test*<sup>25</sup> as if he was ignorant (for who then has foreknowledge?). 2. If he is *grieved*<sup>26</sup> or *repents*,<sup>27</sup> who then is perfect and of immutable mind? If he is *jealous*,<sup>28</sup> who then is satisfied with himself? If he *hardens hearts*,<sup>29</sup> who then makes wise? 3. If he *makes blind*<sup>30</sup> and *deaf*,<sup>31</sup> who then has given sight and hearing? If he counsels robberies,<sup>32</sup> who then requires that justice be done? If he *mocks*,<sup>33</sup> who then is without deceit? If he is powerless, who then is omnipotent? If he acts unjustly, who then is just? If he *makes what is wicked*,<sup>34</sup> who then will work what is good? 44. 1. If he longs for a *fertile hill*,<sup>35</sup> to whom then do all things belong? If he *lies*,<sup>36</sup> who then is truthful? If he dwells in a *tabernacle*,<sup>37</sup> who then is incomprehensible? 2. If he craves after the steam of fat, *sacrifices*,<sup>38</sup> *offerings*,<sup>39</sup> *sprinklings*,<sup>40</sup> who then is without need, holy, pure and perfect? If he takes delight in *lamps* and *candlesticks*,<sup>41</sup> who then set in order the luminaries in the firmament? 3. If he dwells in *shadow, darkness, storm* and *smoke*,<sup>42</sup> who then is light and lightens the infinite spaces of the world? If he draws near with *flourish of trumpets, war-cries, missiles and arrows*,<sup>43</sup> who then is the rest that all long for? 4. If he loves *war*,<sup>44</sup> who then desires peace? If he *makes what is wicked*,<sup>45</sup> who then brings forth what is good? If he is cruel,<sup>46</sup> who then is kind? If he does not make good his promises,<sup>47</sup> who then will be trusted? 5. If he loves the unjust, *adulterers* and *murderers*,<sup>48</sup> who then is a just judge?'

Polemic against Paul (H II 16-17)

16.1. 'As in the beginning the one God, being as it were a right hand and a left, created first the heavens and then the earth, so also has he assembled in pairs everything that follows. In the case of man, however, he has no longer proceeded in this way, but has reversed every pair. 2. For whereas he created what was stronger as the first and what was weaker as the second, in the case of man we find the opposite, namely, first what is smaller and in the second place what is stronger. 3. Thus from Adam, who was created in the image of God, there sprang as the first the unrighteous Cain, as the second the righteous Abel. 4. Again from him whom you call Deucalion there were sent forth two prototypes of spirits, one clean and one unclean, namely, the black raven and as second the white dove.<sup>49</sup> 5. And from Abraham, the forefather of our people, there issued two firsts,<sup>50</sup> Ishmael first and then Isaac, who was blessed of God. 6. From Isaac again there originated two, the godless Esau and the pious Jacob. 7. According to this order there followed as a first-born in the world the high priest (= Aaron), then the lawgiver (= Moses).<sup>51</sup>

17. 1. Similarly - for the pair with respect to Elias was, as it would seem, set aside for another time . . . - 2. there came as the first the one who was *among*

those that are born of women,<sup>52</sup> and after that there appeared the one who was among the sons of men. 3. He who follows this order can discern by whom Simon (= Paul), who as the first came before me to the Gentiles, was sent forth, and to whom I (= Peter) belong who appeared later than he did and came in upon him as light upon darkness, as knowledge upon ignorance, as healing upon sickness.

## (H XVII 13-19)

1. When Simon heard this, he interrupted with the words: ' . . . You have stated that you have learned accurately the teaching of your master because you have heard and seen him directly (ἐναρτυσίᾳ) face to face, and that it is not possible for any other to experience the like in a dream or in a vision.<sup>53</sup> 2. I shall show you that this is false: He who hears something directly is by no means certain of what is said. For he must check whether, being a man, he has not been deceived as to what appears to him. On the other hand, vision creates together with the appearance the certainty that one sees something divine. Give me an answer first to that.'

16. 1. And Peter said: ' . . . 2. We know . . . that many idolaters, adulterers and other sinners have seen visions and had true dreams, and also that some have had visions that were wrought by demons. For I maintain that the eyes of mortals cannot see the incorporeal being of the Father or of the Son, because it is enwrapped in insufferable light. 3. Therefore it is a token of the mercy of God, and not of jealousy in him, that he is invisible to men living in the flesh. For he who sees him must die. 6 . . . No one is able to see the incorporeal power of the Son or even of an angel. But he who has a vision should recognise that this is the work of a wicked demon.

17. 5 . . . For to a pious, natural, and pure mind the truth reveals itself; it is not acquired through a dream, but is granted to the good through discernment. 18. 1. For in this way was the Son revealed to me also by the Father,<sup>54</sup> Wherefore I know the power of revelation; I have myself learned this from him. For at the very time when the Lord asked how the people named him<sup>55</sup> - although I had heard that others had given him another name - it rose in my heart to say, and I know not how I said it, *Thou art the Son of the living God*.<sup>56</sup> 6. You see now how expressions of wrath have to be made through visions and dreams, but discourse with friends takes place from mouth to mouth, openly and not through riddles, visions and dreams as with an enemy.

19. 1. And if our Jesus appeared to you also and became known in a vision and met you as angry with an enemy, yet he has spoken only through visions and dreams or through external revelations. But can any one be made

competent to teach through a vision? 2. And if your opinion is, "That is possible", why then did our teacher spend a whole year with us who were awake? 3. How can we believe you even if he has appeared to you, and how can he have appeared to you if you desire the opposite of what you have learned? 4. But if you were visited by him for the space of an hour and were instructed by him and thereby have become an apostle,<sup>57</sup> then proclaim his words, expound what he has taught, be a friend to his apostles and do not contend with me, who am his confidant; for you have in hostility *withstood*<sup>58</sup> me, who am a firm rock, the foundation stone of the Church.<sup>59</sup> 5. If you were not an enemy, then you would not slander me and revile my preaching in order that I may not be believed when I proclaim what I have heard in my own person from the Lord, as if I were undoubtedly *condemned*<sup>60</sup> and you were acknowledged. 6. And if you call me *condemned*,<sup>60</sup> then you accuse God, who revealed Christ to me, and disparage him who called me blessed on account of the revelation.<sup>61</sup> 7. But if you really desire to co-operate with the truth, then learn first from us what we have learned from him and, as a learner of the truth, become a fellow-worker<sup>62</sup> with us.'

## The Doctrine of Baptism (H XI 25-33)

25.1. Wherefore come readily as a son to a father that God may reckon your ignorance as the original cause of your transgressions. But if, after you have been invited, you will not come or delay to do so, then by the just judgment of God you will perish because you have not been willing. 2. And do not believe that you will ever have hope if you remain unbaptized, even if you are more pious than all the pious have been hitherto. Rather you will then suffer a punishment all the more severe because you have done good works not in a good way. 3. For to do good is good only when it takes place as God has commanded. But if in opposition to his will you will not be baptized, then you serve your own will and despise his decree.

26. 1. But someone may say: "What good results to piety when a man is baptized with water?" In the first place, that you do the will of God. And in the second place, when you are born again for God of water, then through fear you get rid of your first birth which came of lust, and thus can attain to salvation. But that is not possible in any other way. 2. For thus has the prophet appealed to us with an oath: *Verily I say unto you, if you are not born again of living water . . . you cannot enter into the kingdom of heaven*.<sup>63</sup>

3. Wherefore come! For from the beginning there has been associated with the water something that shows mercy;<sup>64</sup> it knows those who are baptized in the thrice holy name and delivers them from future punishment, bringing as gifts to God the good works of the baptized done after baptism. 4. Wherefore flee

to the water; for that alone can quench the violence of fire. He who has not yet been willing to come still bears in himself the spirit of passion and for that reason does not desire to approach the living water for his own salvation.

27. 1. Come then now, be you a righteous or an unrighteous man. For if you are righteous, you need only to be baptized for salvation, but an unrighteous man ought not only to submit to baptism for the forgiveness of the sins he has committed in ignorance, but should also do good according to the measure of his past godlessness, as baptism requires. 2. Therefore hasten, be you at present righteous or unrighteous, that soon you may be born unto God the Father, who begets you of water. For postponement brings danger with it, because the hour of death is hidden. Prove your likeness to God by good works, loving the truth and honouring the true God as a father. To honour him means to live as he, who himself is righteous, desires you to live. 3. The will of a righteous man is directed to the doing of nothing that is wrong. But wrong is murder, adultery, hatred, avarice, and the like; and there are many kinds of wrongdoing. 28. 1. Besides these instructions there is to be observed what is not for all men in common, but is peculiar to the worship of God. I mean the keeping of one's self pure, that a man should not have intercourse with his wife during her monthly courses, for so the law of God commands.<sup>65</sup> 2. But what? If the keeping of one's self pure (*καθαρεύειν*) did not belong to the (true) worship of God, would you wallow gladly in filth like dung-beetles (*κάρθαροι*)? Therefore cleanse your hearts from wickedness by heavenly thoughts, as men who as rational beings stand above dumb brutes, and wash your bodies with water. 3. For to keep one's self pure is truly worth aspiring after not because purity of the body precedes purity of the heart, but because purity follows goodness. 4. Therefore our teacher convicted some of the Pharisees and scribes among us, who are separate and as scribes know the law better than others, and (described) them as hypocrites because they kept clean only what is visible to men, but neglected purity of the heart, which is visible to God alone.

29. 1. The following expression he rightly used with reference to the hypocrites among them, not (however) with reference to them all; for of some he said that they should be heard because to them *the seat of Moses*<sup>66</sup> had been assigned. 2. But to the hypocrites he said: *Woe unto you, ye scribes and Pharisees, hypocrites, for ye make clean only the outside of the cup and the platter, but the inside is full of dirt. Thou blind Pharisee, cleanse first the inside of the cup and the platter that their outside may be clean also.*<sup>67</sup> 3. And truly: for if the mind is enlightened by knowledge, he who has been instructed can be good, and then purity follows thereupon. For out of the mental attitude within there comes right care for the body without, as indeed out of neglect of the body care for one's mental attitude cannot come. 4. Thus the man who is pure can cleanse both what is within and what is without. But he who cleanses only what is without, does this to obtain praise of men; and whilst lookers-on

lavish praise upon him, he obtains nothing from God.<sup>68</sup>

30. 1. But to whom does it not seem to be better not to have intercourse with a woman during her monthly course, but only after purification and washing? And one should also wash himself after intercourse. 2. If you hesitate to do this, recall to mind how you observed a portion of the purification instructions when you served inanimate idols. Be ashamed that you now hesitate when you ought to commit yourselves, I do not say to more but to the whole of purity. Remember him who made you, and you will recognise who he is who now puts hesitation in your way with respect to purity.

31. 1. But some one of you may ask, "Is it necessary that we now do everything that we did in the service of the idols?" I answer you, Not everything; but what you did in a good way, that you should do now even more. For whatever is done well in error comes from the truth, just as (conversely) if anything is done badly in the truth, it comes of error. 2. Receive then from every quarter what belongs to you, not what is alien to you, and say not: "If those who are in error do something good, then we are not under an obligation to do it." For according to this contention, if any one who worships idols does not kill, then we ought to kill because he who is in error does not become a murderer.

32. 1. No; but (we should do) more: if those living in error *do not kill*, let us never *be angry*; <sup>69</sup> if he who is in error *does not commit adultery*, let us avoid even the beginning and never *lust*.<sup>70</sup> If he who is in error *loves his friends*, let us also love those who *hate us*.<sup>71</sup> If he who is in error *lends* to those who have possessions, let us do so to those also who have no possessions.<sup>72</sup> 2. In a word: we who hope to inherit the endless age are under obligation to complete better works than those who know only this present world. 3. For we know that if in the day of judgment their works, being compared with ours, are found equal in well-doing, we shall then suffer shame, but they perdition, because in consequence of error they have done good not to their own benefit.<sup>73</sup> But we shall be ashamed, as I said, because we have done no more than they although we have had a greater knowledge. 4. And if we are ashamed because we are equal to them in well-doing and do not surpass them, by how much more shall we be so if we have not so many good works to show as they have?

33. 1. That in truth in the day of judgment the deeds of those who have known the truth will be found equal to the good works of those living in error, the infallible (prophet) has taught us, saying to those who did not wish to come to him and hear him: *'The queen of the south shall rise up with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon. And behold! here is more than Solomon, and ye believe not.'*<sup>74</sup> 2. And to those among the people who, confronted with his preaching, would not repent he said: *'The men of Nineveh will rise up with this generation*

and will condemn it, because they repented at the preaching of Jonah; and behold! here is more than Jonah, and no one believes.<sup>75</sup> 3. And thus he set over against their godlessness the Gentiles who have done (good) - in condemnation of all who possess the true religion and never have so many good works to show as they have who live in error. And he exhorted the judicious to accomplish good works not only in the same way as the Gentiles, but to do more than they.

4. I have adduced this because of the necessity of observing the monthly courses and of washing after sexual intercourse and of not making objection to such purity, though it is practised by those living in error. For the men who do good in error will judge those who have the true religion without however being saved themselves. 5. For they observe purity because of error, and not as service rendered to the true Father and God of the universe.<sup>7</sup>

## Notes

## Translated after Georg Strecker

1. Cf. Gen. 2:20.
2. Gen. 2:16.
3. Cf. Gen. 3:1ff.
4. Cf. Mt. 5:4.
5. Cf. Mt. 25:14ff.
6. Cf. Mt. 10:34.
7. Cf. Lk. 12:49.
8. Mt. 10:35; Lk. 12:53.
9. Cf. Mt. 11:11.
10. Gen. 4:6ff.; Jn. 8:44.
11. Cf. Gen. 4:21f.
12. Num. 11:16ff.
13. Deut. 34:5f.
14. Cf. 1 Kgs. 8f. (Solomon's temple), contaminated with 2 Kgs. 22:8; 2 Chron. 34:14.
15. Cf. 2 Kgs. 24:11-13; 25:8f.
16. Gen. 49:10.
17. Cf. Mk. 12:24 (Mt. 22:29).
18. A frequently attested uncanonical saying; cf. Resch, *Agrapha*<sup>2</sup> (TU 30.2), 1906, 112-122.
19. Non-canonical, instanced only here in the patristic literature.
20. Mt. 23:2f.
21. Mt. 5:17.
22. Mt. 24:35; 5:18; cf. Ep. Pet. 2.5.
23. Mt. 11:11.
24. Ps. 89:35; 1 Kgs. 22:22f.
25. Gen. 22:1; Ex. 15:25; 16:4 and often.
26. Gen. 6:6f.
27. 1 Sam. 15:35; 1 Chron. 21:15; Ps. 110:4.
28. Deut. 32:19; Ex. 20:5 and often.
29. Ex. 4:21; 7:3 and often.
30. Ex. 4:11; 2 Kgs. 6:18.
31. Ex. 4:11.

32. Ex. 3:21f. and often.
33. Ex. 10:2.
34. Is. 45:7.
35. Ps. 68:15f.
36. Cf. note 24.
37. Ex. 40:34.
38. Gen. 4:3 and often.
39. Ex. 29:28 and often.
40. Cf. Ex. 24:6 and often.
41. Ex. 25:31ff.
42. Deut. 4:11; Ex. 10:22; 19:18; 20:21.
43. Ex. 19:13, 16; Num. 24:8; Deut. 32:23, 42 and often.
44. Ex. 15:3; Deut. 21:10.
45. Is. 45:7.
46. Cf. Job 30:21; Is. 13:9.
47. Cf. Gen. 18:13ff.
48. 2 Sam. 12:13; Gen. 4:15; Ex. 2:12ff.
49. Gen. 8:6ff.
50. Ishmael and Elieser; not adduced in what follows; but cf. R I 33f.
51. Ex. 6:20; 7:7; 1 Chron. 23:13f.
52. Mt. 11:11.
53. Cf. H XVII 5, 6b.
54. Mt. 16:17.
55. Mt. 16:13f.
56. Mt. 16:16.
57. Cf. Acts 9:3ff.; 1 Cor. 15:8.
58. Gal. 2:11.
59. Cf. Mt. 16:18.
60. Gal. 2:11.
61. Mt. 16:17.
62. 1 Cor. 3:9.
63. Jn. 3:5.
64. The Spirit of God; cf. Gen. 1:2.
65. Lev. 15:24; 18:19.
66. Mt. 23:2f.
67. Mt. 23:25f.
68. Cf. Mt. 6:1ff.; 23:4ff.
69. Mt. 5:21f.
70. Mt. 5:27f.
71. Mt. 5:43ff.; Lk. 6:27ff.
72. Cf. Lk. 6:34f.
73. Cf. H XI 27. 1 above.
74. Mt. 12:42; Lk. 11:31.
75. Mt. 12:41; Lk. 11:32.