

"Author of Saviour of the World and Lost Orthodoxy." – *Anonymous Christian*



— *First* —

CHRISTIANITY

THIRTY, SIXTY AND
HUNDREDFOLD
MYSTERY

Jonathan Ramachandran

First Christianity

Thirty, Sixty and Hundredfold Mystery

Jonathan Ramachandran

ABOUT THE BOOK

This Content of this Book is a Chapter from the *Lake of Fire – Hope for the Wicked One Day? Essays in First Christianity* Book. We decided to separate out this particular chapter due to the lack of exposure regarding this particular Topic which might be of interest to Christians and potential believers too.

We present the earliest known ancient orthodox concepts regarding the gradation of Salvation and how some of the early Church leaders have wrote about it presenting their quotes and sources accordingly.

We hope that this Booklet might help you find your life calling in Lord Jesus Christ and help you persevere in faith toward the end of the Prize and Crown which the Blessed Lord may grant to you for your works one day.

Knowing about these ancient mysteries of the Gospel may alter life decisions considerably and spark a fire of faith in you which may help even others to believe in Christ and find their calling in Him too.

About the Author

Jonathan Ramachandran is founder at AnonymousChristian.org which serves as a Christian Blog discussing the Greater Hope of Biblical Christian Universalism in Christ Alone.

He does not believe in any form of Unitarianism but strictly adheres to Lord Jesus Christ as the only Way, only Truth and only Life by which All Men may eventually be Saved by His Mercy. He believes in the Inerrant and Inspired Authority of the Bible as Infallible and also accepts the First Christianity Writings such as the Shepherd of Hermas and the Apocalypse of Peter as possibly Inspired and Authoritative Writings as endorsed by the Earliest known Christian Canon called the Muratorian Canon.

In his past he studied Actuarial Science, worked as a Seismic Engineer, did a few years of Christian Ministry under paid employment before returning to his school days passion as a Math Olympiad Competition Coach freelancing in that. Apart from that he does some Christian Music under the label Anonymous Christian in an album titled Saviour of the World [links in next page].

He also writes a theological & mathematical blog where both write-ups are displayed together on the same website. In his free time he also teaches how to play basic guitar by ear and recently released his first secular song in September 2019 titled Lost Without You under his name Jonathan which is uploaded via the YouTube Channel called The Failed Guitarist in link below and appreciates your kind support in liking & subscribing to it:

<https://youtu.be/bUaIHvvgKF8>

[Lost Without You - Jonathan [Official Preliminary Lyrical Video]]

God Bless You and Thank You!

27 December 2019

YouTube Links - Anonymous Christian Song Music Videos

1. Jesus in You - Anonymous Christian

https://youtu.be/_qyI-7QQjys

2. Beautiful Reason - Anonymous Christian

<https://youtu.be/pMFWm0dLVCK>

3. Home - Anonymous Christian

<https://youtu.be/iAO6ThBMq8g>

4. The Answer - Anonymous Christian

https://youtu.be/9CM9TKV8J_k

5. God Wins - Anonymous Christian [Lyrical Video]

https://youtu.be/N4vV3WH_7AE

6. Lost Without You - Jonathan [Official Preliminary Lyrical Video]

<https://youtu.be/bUaIHvvgKF8>

7. Son of God - Anonymous Christian

https://youtu.be/2P_skke59wQ

"Freely you have Received, Freely Give"

Lord Jesus Christ

You may reproduce the contents of this book in any way as you deem beneficial **except** for commercial or money making reasons at your conscience before God.

Not for Sale

No Rights Reserved

CONTENT

PAGE NUMBER

| | |
|--|----|
| Thirty Sixty and Hundred Fold Seed Mystery | 7 |
| Agape in Faith - Which is the Perfect Faith? | 23 |
| Christ the Perfect Nazarene | 28 |
| Great Commission Mystery | 37 |
| Bible Truth - Better to Marry or not Marry? | 46 |
| Women Leaders may Lead Women only | 51 |
| Life Abundantly - The Loss and Gain Mystery | 56 |

Thirty Sixty and Hundred Fold Seed Mystery

"... Truth is the Same and whether we know about it or not only determines our reward level ..."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." - Lord Jesus Christ (Matthew 5:19, KJV)

"For I testify about them that they have a zeal for God, but not in accordance with knowledge." - the Blessed Apostle Paul (Romans 10:2, NASB)

Here are the First Christianity Truths:

1) Is the number of converts the sign of the greatest rewards?

Claim: Modern Christianity often claims that the 'thirty, sixty & hundredfold' Mystery refers to the 'number of converts' or that all believers get the same reward level (which clearly contradicts even Matthew 5:19).

Truth: I have found NONE of the First Christianity leaders of the Church preaching that the 'thirty, sixty & hundredfold' Mystery refers to the 'number of converts'. If you can find one, please let me know with quote & source. If not, it's an imaginary tale.

Logic: If God Puts forth the 'thirty, sixty & hundredfold' Mystery to refer to the 'number of converts', then it would be unfair to the illiterate, the poor and those that are discriminated especially the minorities by ethnic classes or those marginalized by gender rules and/or status/income level in society as these factors play a lot of role in 'earthly leadership selection & opportunities available even in the Christian Ministry Context'.

The Earliest Church Leaders (despite the numerous people they have converted into Christianity personally) never referred to this popular fallacy of assigning the 'number of converts' as anything to do with the Great 'thirty, sixty & hundredfold' Mystery set forth in the Gospels (Matthew 13:8, Luke 8:8, Mark 4:8). What did they refer to then as the True Meaning of these Verses as Preserved by their Respective lineage of Apostolic Traditions? We shall discuss these next,

2) Why is the 'thirty, sixty & hundredfold' Mystery Important to a Christian?

It may decide whether or not a Christian gets into the Mansion-Reward of the 'New Jerusalem City' (thirty fold) or 'Paradise' (sixty fold) or 'Heavens' (hundredfold) a even the Blessed Bishop Papias (who was a direct disciple of the Blessed Apostle John who wrote the Book of Revelation itself) as Testified as affirmed also by St. Irenaeus of Lyons who was a disciple of Bishop Polycarp who also was a disciple of this Same Blessed St. John the Apostle and even stating that the other 'Presbyters' (i.e. direct disciples of the Apostles of Christ hence the 'Apostolic Fathers of the Church' as they're called today) also Preached this Same Truth as discussed in our Previous Posts, to quote briefly:

“A fragment from the early 2nd century of one of the lost volumes of Papias, a Christian bishop, expounds that “heaven” was separated into three distinct layers. He referred to the first as just “heaven”, the second as “paradise”, and the third as “the city”. Papias taught that “there is this distinction between the habitation of those who produce a hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold”. In the 2nd century AD, Irenaeus (a Greek bishop) wrote that not all who are saved would merit an abode in heaven itself.”

Source: https://en.wikipedia.org/wiki/Heaven_in_Christianity

So, this is not a big deal as a Christian if you lose the reward of heavens & paradise and end up only in the "City" post-Resurrection? Decide 'Wisely' for yourselves.

3) First Christianity Interpretations of the 'thirty, sixty & hundredfold' Mystery

Two Types:

i. These refer to the Christians Living in Faith as a Virgin, Widow or a Married Person respectively

ii. These refer to the Christian Faith Level from Low to Perfect referring to the Context of Love, Understanding of Scripture and Voluntary Poverty

To quote:

"... And brings forth some an hundredfold, &c. "We must observe," says S. Jerome, "that like as in the bad ground there were three different sorts—namely, by the wayside, the rocky, and the thorny places—so in the good ground there is a threefold diversity. And in the one as well as in the other, it is not the substance which is changed, but the will; and so it is the heart of the unbelieving as well as of the believing which receives the seed." Moreover, the greatest fruit of God's Word, as it were the greatest fruit of seed is a hundredfold, as if from a single grain a harvest of a hundred grains were gathered, as was Isaac's case (Gen. xxvi. 12). The medium fruit is called sixtyfold; the lowest thirtyfold. A definite number is put for an indefinite; otherwise He might have added, brings forth some fortyfold, some twenty fold, and so on. Whence, in opposition to Jovinian and Calvin, the inequality of merit and consequently of the reward, of good works in Heaven is rightly proved. So S. Chrysostom (Hom. 45), S. Augustine (de S. Virgin. c. 46), Nazianzen (Orat. 28), and others. For the Fathers, however Calvin may deride and exclaim, apply these words especially to diverse states. 1. S. Jerome, on this passage (lib. 1, contra Jovin), and S. Athanasius (Epist. ad Ammon.), and others assign the hundredfold fruit to virgins; the sixtyfold to widows; the thirtyfold to those who live in honest and holy wedlock. 2. S. Cyprian (l. de Hab. Virg.) and S. Augustine (l. 1, de quest. Evang. quest. 9, tom 4) assign the hundredfold to martyrs, the sixty to virgins, the thirtyfold to those who are married. Hear what S. Augustine says: "I assert that the hundredfold belongs to martyrs, on account of their holiness of life, or contempt of death; the sixty fold to virgins, on account of interior quiet, because they do not need to fight against fleshly habits—for rest is wont to be granted to soldiers who are past sixty years of age; the thirtyfold to the married, because thirty is the age of warriors—for those have a sharper conflict, that they may not be overcome of lust." 3. Euthymius and

Theophylact assign the thirtyfold to beginners, the sixty to those who have made some progress, the hundredfold to the perfect. So also Nazianzen (Orat. 28.) When a man proceeds, saith he, from thirty to sixty, he finishes with a hundred, as Isaac did (Gen. xxvi.) And he sings the Psalms of Degrees, going from strength to strength, and placing the Ascensions in his heart (Ps. 84.)..." - Cornelius Bible Commentary

Source: <http://www.corneliusbiblecommentary.faithweb.com/13matth.htm>

4) The 'thirty, sixty & hundredfold' Mystery as 'Married, Widowed & Virgin' Christians

To quote:

"... My seed shall produce fruit a hundredfold - the reward of virginity is hundredfold; of widowhood, sixtyfold, and of married life, thirtyfold. "All cannot receive the Word of God but only they to whom it is given" (Mt 19:11). Let others be eunuchs of necessity, but I [am chaste] of my own will. ... Let them sew robes who have previously lost the unsown robe..." - Blessed St. Jerome of the Vulgate (c. 347 AD - c. 420 AD, 'Quotes on Marriage & Viginity')

Source: https://www.traditioninaction.org/religious/n093_Virginity.htm

and

"... What then? do I condemn second marriages? not at all; but I commend first ones. Do I expel twice-married persons from the church? Far from it; but I urge those who have been once married to lives of continence. The Ark of Noah contained unclean animals as well as clean. It contained both creeping things and human beings. In a great house there are vessels of different kinds, some to honour and some to dishonour. In the gospel parable the seed sown in the good ground brings forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. The hundredfold which comes first betokens the crown of virginity; the sixtyfold which comes next refers to the work of widows; while the thirtyfold -- indicated by joining together the points of the thumb and forefinger -- denotes the marriage-tie. What room is left for double marriages? None. They are not counted. Such weeds do not grow in good ground but among briars and thorns, the favourite haunts of those foxes to whom the Lord

compares the impious Herod. A woman who marries more than once fancies herself worthy of praise because she is not so bad as the prostitutes, because she compares favourably with these victims of indiscriminate lust by surrendering herself to one alone and not to a number..." - Blessed St. Jerome of the Vulgate (c. 347 AD - c. 420 AD, 'Letter cxxiii. To Ageruchia')

Source:

https://biblehub.com/library/jerome/the_principal_works_of_st_jerome/letter_cxxiii_to_ageruchia.htm

or

"... Now any one may object to this interpretation, and may give another which harmonizes with the rule of faith. For as the ark was to have rooms not only on

the lower, but also on the upper storeys, which were called " third storeys," that there might be a habitable space on the third floor from the basement, some one may interpret these to mean the three graces commended by the apostle, — ^faith,

hope, and charity. Or even more suitably they may be supposed to represent those three harvests in the gospel, thirtyfold, sixtyfold, an hundredfold, — chaste marriage dwelling in the ground floor, chaste widowhood in the upper, and chaste virginity in the top storey. Or any better interpretation may be given, so long as the reference to this city is maintained..." - Blessed St. Augustine of Hippo (c. 354 AD - c. 430 AD, Book XV, 'City of God', Page 99)

Source:

https://archive.org/stream/cityofgodvolumet009439mbp/cityofgodvolumet009439mbp_djvu.txt

or

"... Therefore hear me, O virgins, as a parent; hear, I beseech you ... Strait and narrow is the way which leadeth to life; hard and difficult is the track which tends to glory. By this pathway the martyrs progress, the virgins pass, the just of all kinds advance. Avoid the broad and roomy ways. There are deadly snares and death-bringing pleasures; there the devil flatters, that he may deceive; smiles, that he may do mischief; entices, that he may slay. The first fruit for the martyrs is a hundred-fold; the second is yours, sixty-fold. ..." -

Blessed St. Cyprian of Carthage (c. 200 AD - c. 258 AD, Point 21, Treatise II. [3127] On the Dress of Virgins)

Source: <http://mb-soft.com/believe/txu/cyprian5.htm>

Comment: St. Cyprian's "you" in his treatise above refers to "virgins" & hence tells them that they may either be a 'hundredfold' (if martyred or martyred type of lifestyle) or may hit the 'sixty fold reward'. It's implied that the remaining 'thirty fold' reward is for the 'married Christians' & that he links it to the 'narrow way to life which few find it' to refer to this Context too (Matthew 7:14). The ancient fact that the 'thirtyfold' reward refers to the 'married Christians' is not just found in Western/Roman Christianity as St. Cyprian above but is preserved as the same understanding in Eastern Christianity too at that time as St. Athanasius the Great Writes below in his own words likewise:

or

"... For there are two ways in life, as touching these matters. The one the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirtyfold. But if a man embrace the holy and unearthly way, even though, as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely an hundredfold..." - Blessed St. Athanasius the Great (c. 296 AD - c. 373 AD, Letter XLVIII.—Letter to Amun4583. Written before 354 AD via Philip Schaff, Pages 971 - 972)

Source: http://www.documentacatholicaomnia.eu/03d/1819-1893,_Schaff._Philip,_3_Vol_04_Athanasius,_EN.pdf

or <http://mb-soft.com/believe/txuc/athana49.htm>

5) The 'thirty, sixty & hundredfold' Mystery as the Context of Love, Understanding of Scripture and Voluntary Poverty Lifestyle Reward

i. Voluntary Poverty - Renouncing the World or Giving our Possessions for Virtue's sake or we still may leave it behind to those whom we do not wish itself

Bible Verses:

"And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need." (Acts of the Apostles 2:44 - 45, NASB)

or

"... so if a man were lord of all the earth and were to renounce it, that which he gives up is little, and he receives a hundredfold. But if not even the whole earth is equal in value to the heavens, then he who has given up a few acres leaves as it were nothing; and even if he have given up a house or much gold he ought not to boast nor be low-spirited. Further, we should consider that even if we do not relinquish them for virtue's sake, still afterwards when we die we shall leave them behind—very often, as the Preacher saith, to those to whom we do not wish..." - Blessed St. Athanasius the Great (c. 296 AD - c. 373 AD, Point 17, Life of Antony via Philip Schaff, Page 423)

Source: http://www.documentacatholicaomnia.eu/03d/1819-1893,_Schaff._Philip,_3_Vol_04_Athanasius,_EN.pdf

or Voluntary Poverty as a 'Gift of the Holy Spirit':

"... For it is impossible to testify as a martyr for Christ's sake, except a man testify by the Holy Ghost; for if no man can say that Jesus Christ is the Lord, but by the Holy Ghost²⁰⁴², how shall any man give his own life for Jesus' sake, but by the Holy Ghost? Great indeed, and all-powerful in gifts, and wonderful, is the Holy Ghost. Consider, how many of you are now sitting here, how many souls of us are present. He is working suitably for each, and being present in the midst, beholds the temper of each, beholds also his reasoning and his conscience, and what we say, and think, and believe²⁰⁴³. ...Consider, I pray, of each nation, Bishops, Presbyters, Deacons, Solitaries, Virgins, and laity besides; and then behold their great Protector, and the Dispenser of their gifts;—how throughout the world He gives to one chastity, to another perpetual virginity, to another almsgiving, to another VOLUNTARY

POVERTY, to another power of repelling hostile spirits..." - Blessed St. Cyril of Jerusalem, (c. 313 AD – c. 386 AD, Points 21, 22, Lecture XVI. On the Article, And in One Holy Ghost, the Comforter, Which Spake in the Prophets, via Philip Schaff)

Source: <https://ccel.org/ccel/schaff/npnf207/npnf207.ii.xx.html>

or

"... But that desirable land brings forth fruit in three several degrees, as I said: a hundred, sixty, and thirtyfold. For as most wise Paul writes, "Each one severally of us has his own gift from God, one in one manner, and another in another." For we do not at all find that the successes of the saints are in equal measure. On us however it is incumbent to emulate these things that are better and superior to those of meaner kind; for so will Christ bountifully bestow happiness upon us: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen..." - Blessed St. Cyril of Alexandria (c. 376 AD - c. 444 AD, 'Commentary on the Gospel of Luke', Luke 8)

Source: <https://sites.google.com/site/aquinasstudybible/home/luke-commentary/cyril-on-luke-8>

or

"... For by fruit a hundred-fold, he means perfect fruit. For the number ten is always taken to imply perfection, because in ten precepts is contained the keeping, or the observance of the law. But the number ten multiplied by itself amounts to a hundred; hence by a hundred very great perfection is signified..." - St. Bede the Venerable (c. 673 AD - c. 735 AD, 'Catena Aurea on Luke', Luke 8)

Source: <https://sites.google.com/site/aquinasstudybible/home/luke-commentary/catena-aurea-on-luke/chapter-1/chapter-2/chapter-3/chapter-5/chapter-5/chapter-6/chapter-7/chapter-8>

or

"... Or he bears thirty-fold, who instills into the minds of the elect faith in the Holy Trinity; sixty-fold, who teaches the perfection of good works; a hundred-fold, who shews the rewards of the heavenly kingdom..." - St. Bede the Venerable (c. 673 AD - c. 735 AD, 'Catena Aurea on Mark', Mark 4)

"... Or else the fruits of the earth are contained in thirty, sixty, or a hundred-fold, that is, in the Law, the Prophets, and the Gospel..." - Pseudo Jerome (9th Century, 'Catena Aurea on Mark', Mark 4)

Source for both Quotes above:

<https://sites.google.com/site/aquinasstudybible/home/gospel-of-mark-commentary/chapter-1/chapter-2/chapter-3/chapter-4>

6) The 'thirty, sixty & hundredfold' Mystery as referring to both Virginity vs Married Lifestyle and/or Levels of Voluntary Poverty Lifestyle of Asceticism for Christ

"... But other seed fell upon good ground, and brought forth fruit, one a hundredfold, another sixtyfold, and another thirtyfold. Three quarters of the seed perished and only a quarter was saved. For few are they who are saved. At the end He speaks of the good ground, thus giving us hope of repentance. For although a man be rocky ground, or by the way side, or among the thorns, yet it is possible for him to become good ground. Nor do all who accept the word bear fruit equally: but "one a hundredfold," perhaps he who has attained perfect non-possessiveness and extreme asceticism; "another sixtyfold," perhaps the monk dwelling in a monastic community, and he, too, yields fruitfully; "and another thirtyfold," he who has chosen honorable marriage and diligently practices the virtues as much as he is able. See the goodness of God, how He accepts everyone: those who achieve great things, those who achieve moderate things, and those who achieve small things..." - Theophylact of Ohrid (c. 1050 AD - c. 1107 AD, 'Commentary on Matthew')

Source: <https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/theophylact-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

or

"... Further, of those who receive the seed as they ought there are three degrees. Wherefore it goes on, "And these are they who are sown on good ground." Those who bear fruit an hundred-fold are those who lead a perfect and an obedient life, as virgins and hermits. Those who bear fruit sixty-fold are those who are in the mean as continent persons [ed. note: The word translated continentes . . . means ascetics, who mix in the affairs of the world; whereas hermits lived quite out of them, and gave themselves up to contemplation; caenobites came between the two, living together in convents, and combined both the practical and contemplative life, see Greg. Naz. Or. 43, 62] and those who are living in convents. Those who bear thirty-fold are those who though weak indeed, bear fruit according to their own virtue, as laymen and married persons..." - Theophylact of Ohrid (c. 1050 AD - c. 1107 AD, 'Commentary on Mark')

Source: <https://sites.google.com/site/aquinasstudybible/home/gospel-of-mark-commentary/chapter-1/chapter-2/chapter-3/chapter-4>

or

"... Hear ye therefore the parable of the sower, (Matthew 13:18) says He; and He speaks what we before mentioned, of carelessness and attention, of cowardice and fortitude, of wealth and VOLUNTARY POVERTY; pointing out the hurt from the one, and the benefit from the other. Then of virtue also He brings forward different forms. For being full of love to man, He marked out not one only way, nor did He say, unless one bring forth an hundred, he is an outcast; but he that brings forth sixty is saved also, and not he only, but also the producer of thirty. And this He said, making out salvation to be easy. 3. And thou then, are you unable to practise VIRGINITY? Be chaste in marriage. Are you unable to strip yourself of your possessions? Give of your substance. Can you not bear that burden? Share your goods with Christ. Are you unwilling to yield Him up ALL? Give Him but the half, but the third part. He is your brother, and joint-heir, make Him joint-heir with you here too. Whatsoever you

give Him, you will give to yourself..." - Blessed St. John Chrysostom (c. 349 AD - c. 407 AD, 'St. John Chrysostom on Matthew', Point 2)

Source: <https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

7) Who are the Virgins worthy of the Hundredfold Mystery?

Please note carefully that if 'Virgins' means those who had never had sex in life, both St. Jerome and St. Augustine just disqualified themselves by their own words above regarding this Ancient Traditional Interpretation of the Passage because both had some 'sexual immorality lifestyle prior to full repentance', to quote:

i. St. Jerome fornicated freely during his younger days with women experimenting sexually

"... As a student, Jerome engaged in the superficial escapades and sexual experimentation of students in Rome; he indulged himself quite casually but he suffered terrible bouts of guilt afterwards...." (Payne, Robert (1951), The Fathers of the Western Church, New York: Viking Press, pp. 90–92)

Source: <https://en.wikipedia.org/wiki/Jerome>

ii. St. Augustine (the Eternal Hell Champion) had a child out of wedlock and even discarded that ex-girlfriend and got engaged to a 'rich 10 year old girl-heiress' & whilst waiting for 'his young child bride to turn 12 years old', he had sex with another lover (or concubine) because he could not hold his lust but never legally married any of these whilst being somewhat a nominal Christian, to quote (he confessed to these sins in his own writings later so it's certainly true):

"... At about the age of 17, Augustine began an affair with a young woman in Carthage. Though his mother wanted him to marry a person of his class, the woman remained his lover[64] for over fifteen years[65] and gave birth to his son Adeodatus (372–388),[66] who was viewed as extremely intelligent by his contemporaries. In 385, Augustine ended his relationship with his lover in order to prepare himself to marry a ten-year-old heiress. (He had to wait for two years because the legal age of marriage for women was twelve.) By the time he was able to marry her, however, he instead decided to become a celibate priest.[65][67]... Augustine's mother had followed him to Milan and arranged an honest marriage for him. Although Augustine accepted this marriage, for which he had to abandon his concubine, he was deeply hurt by the loss of his lover. He wrote, "My mistress being torn from my side as an impediment to my marriage, my heart, which clave to her, was racked, and wounded, and bleeding." Augustine confessed that he was not a lover of wedlock so much as a slave of lust, so he procured another concubine since he had to wait two years until his fiancée came of age. However, his emotional wound was not healed, even began to fester.[76] It was during this period that he uttered his famous prayer, "Grant me chastity and continence, but not yet." [77] There is evidence that Augustine may have considered this former relationship to be equivalent to marriage.[78] In his Confessions, he admitted that the experience eventually produced a decreased sensitivity to pain. Augustine eventually broke off his engagement to his eleven-year-old fiancée, but never renewed his relationship with either of his concubines. Alypius of Thagaste steered Augustine away from marriage, saying that they could not live a life together in the love of wisdom if he married. Augustine looked back years later on the life at Cassiciacum, a villa outside of Milan where he gathered with his followers, and described it as *Christianae vitae otium* – the leisure of Christian life..." - Wikipedia Cites St. Augustine's well known writings by his own infamous confessions

Source: https://en.wikipedia.org/wiki/Augustine_of_Hippo

My Point?

Hope Remains for those who Repent: The "Virgin lifestyle" of the HundredFold Seed may thus include those who were formerly fornicators or equivalent though they be 'nominal Christians' but must repent and live a holy life thereafter as both the examples of St. Jerome and St. Augustine illustrate with their own words matched to their own lifestyles prior.

8) The Roman Catholic Commentary on Matthew 13:8's 'thirty fold, sixty fold and hundred fold' Mystery agrees to our exegesis

"... Some a hundred-fold. This difference of fruits is the difference of merit here, and of the rewards hereafter, according to the diversity of states, &c. St. Augustine, in his work, (de Virginitate, chap. xlv, and seq.) saith, that the hundred-fold agreeth with professed virgins; the sixty-fold with religious widows; the thirty-fold with married persons. This old heretic, Jovinian, and many of modern date, deny, affirming that there is no difference of merits or rewards. (St. Jerome, lib. ii. adv. Jovin. St. Ambrose, ep. lxxxii. St. Augustine, ep. lxxxii.) (Bristow) ..." (Bible Commentaries, George Haydock's Catholic Bible Commentary Matthew 13, Verse 8)

Source: <https://www.studylight.org/commentaries/hcc/matthew-13.html>

Conclusion - Voluntary Poverty, not taking Money for Christian Ministry, Virginity and Almsgiving Lifestyle can help make one Equal to the Apostles attaining the HundredFold

To Quote:

"... With regard to wealth, however, He required of them great strictness, saying, Provide not gold, or silver, or brass, in your purses. (Matthew 10:9) And all this I say, not to depreciate fasting, God forbid, but rather highly to commend it. But I grieve when other duties being neglected, you think it enough for salvation, having but the last place in the choir of virtue. For the greatest thing is charity, and moderation, and almsgiving; which hits a higher mark even than virginity. Therefore, if you desire to become equal to the apostles, there is nothing to hinder you. For to have arrived at this virtue only suffices for your not at all falling short of them. Let no one therefore wait for miracles. For though the evil spirit is grieved, when he is driven out of a body, yet much more so, when he sees a soul delivered from sin. For indeed this is his great power. Acts 8:10 This power caused Christ to die, that He might put an end to it. Yea, for this brought in death; by reason of this all things have been turned upside down. If then thou remove this, you have cut out the nerves of the devil, you have bruised his head, you have put an end to all his might, you have scattered his host, you have exhibited a sign greater than all signs. "... The saying is not mine, but the blessed Paul's. For when he had said, Covet earnestly the best gifts, and yet show I unto you a more excellent way; 1 Corinthians 12:31 he did not speak next of a sign, but of charity, the root of all our good things. If then we practise this, and all the self-denial that flows from it, we shall have no need of signs; even as on the other hand, if we do not practise it, we shall

gain nothing by the signs. Bearing in mind then all this, let us imitate those things whereby the apostles became great. And whereby did they become great? Hear Peter, saying, Behold we have forsaken all, and followed You; what shall we have therefore? Matthew 19:27 Hear also Christ saying to them, You shall sit upon twelve thrones, and, every one that has forsaken houses, or brethren, or father, or mother, shall receive an hundredfold in this world, and shall inherit everlasting life. From all worldly things, therefore, let us withdraw ourselves, and dedicate ourselves to Christ, that we may both be made equal to the apostles according to His declaration, and may enjoy eternal life; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ to whom be glory and might forever and ever. Amen..." - Blessed St. John Chrysostom (c. 349 AD - c. 407 AD, 'St. John Chrysostom on Matthew', Point 4)

Source: <https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

Yes, this Ancient First Christianity Truth the Way of the HundredFold need not have 'any miracles' is further exemplified by the two quotes below:

"... And Himself too, when He was making laws for His own disciples, what said He? Do miracles, that men may see you? By no means. But what? Let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven. Matthew 5:16 And to Peter again He said not, If you love me, do miracles, but feed my sheep. John 21:16 And whereas He everywhere distinguishes him with James and John above all the rest, for what, I pray you, did He distinguish them? For their miracles? Nay, all alike cleansed the lepers, and raised the dead; and to all alike He gave that authority. Whence then had these the advantage? From the virtue in their soul. Do you see how everywhere practice is required, and the proof by works? For by their fruits, says He, you shall know them. Matthew 7:16 And what commends our own life? Is it indeed a display of miracles, or the perfection of an excellent conversation? Very evidently it is the second; but as to the miracles, they both have their origin from hence, and terminate herein. For both he that shows forth an excellent life, draws to himself this gift, and he that receives the gift, receives it for this end, that he may amend other men's lives. Since even Christ for this end wrought those miracles, that having made Himself thereby credible, and drawn men unto Him, He might bring virtue into our life. Wherefore also He lays more stress of the two on this. For He is not at all satisfied with the signs only, but He also threatens hell, and promises a kingdom, and lays down those startling laws, and all things He orders to this end, that He may make us equal to the angels. And why say I, that Christ does all for this object? Why, even thou, should one give you your choice, to raise dead men by His name, or to die for His name; which I pray you, of the two would you rather accept? Is it not quite plain, the latter? And yet the one is a miracle, the other but a work. And what, if one offered you to make

grass gold, or to be able to despise all wealth as grass, would you not rather accept this latter? And very reasonably. For mankind would be attracted by this more than any way. For if they saw the grass changed into gold, they would covet themselves also to acquire that power, as Simon did, and the love of money would be increased in them; but if they saw us all contemning and neglecting gold, as though it were grass, they would long ago have been delivered from this disease..." - Blessed St. John Chrysostom (c. 349 AD - c. 407 AD, 'St. John Chrysostom on Matthew', Point 3)

Source: <https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

and

"... Therefore, because faith or martyrdom indicates the hundredfold fruit, and virginity the sixtyfold and power the thirtyfold, these all match and correspond to the Son of God by the degrees we have set out: in everything, he emerges as perfect God. Yet because Matthew moves down from the hundredfold to the sixtyfold, and from there to the thirtyfold, he shows the descent of our Lord Jesus Christ: in fact, he described Christ's nativity according to the flesh..." - Fortunatianus, Bishop of Aquileia in North Africa (Mid 4th Century, Commentary on the Gospels : English translation and introduction, Fortunatianus, Aquileiensis; H A G Houghton; Walter de Gruyter GmbH et Co. KG, 2017)

Source: <https://www.worldcat.org/title/commentary-on-the-gospels-english-translation-and-introduction/oclc/1002270540>

or downloadable pdf:

<https://www.degruyter.com/downloadpdf/books/9783110516371/9783110516371-005/9783110516371-005.xml>

Comment: Both St. John Chrysostom and Bishop Fortunatianus clearly highlight that "Power" or "Miracle" ability in Christians may only bring one up to the "thirty fold" level only. Personally I keep an open mind leaning more on this exegesis simply because not one

early church leader has preached that this Mystery refers to the 'number of converts' (external) but rather to one's internal growth spiritually in Love & Understanding of Scripture & in a Giving Lifestyle be it without Miracles at all where even Virginity & Renouncing Wealth helps attain the "Perfect" Hundredfold Level (as Christ Echoed in Matthew 19:21 to the 'all commandment obeying rich man too'). Let us be Wise in our Life Decisions and not be deceived by popular Christianity following which the consequences of losing these available Rankings may be Eternal.

Here's a question to ponder: So, all these earliest most authoritative church leaders are wrong and modern popular Christianity today is right?



Peace to you

Agape in Faith - Which is the Perfect Faith?

Whether Hell is Eternal or Not, one still Loves Christ the same. Hard Indeed.

Also if we are holy because of Eternal Hell and otherwise not (i. e. a faith primarily on 'fear of punishment') , such faith is good but far from Perfect, to quote:

"... But as the **profit is thin**, and the **merit is low**, when it is the **fear of the punishment** which **prevents from going astray**, since the charity and the love have a superior dignity,"
– Blessed Archbishop St. Ambrose of Milan (c. 340 AD – c. 397 AD, Commentary on Luke XII, Verses Luke 12:49 – 50)

Source:

<https://sites.google.com/site/aquinasstudybible/home/luke-commentary/ambrose-on-luke-12>

Accurate Faith and the Reason Why and most Importantly "Love of God" (Agape) can make the difference between the "thirty fold, sixty fold and hundred fold" seed as First Christianity taught. It's not about numbers as a large number can indicate a "large thirty fold Salvation of Christians".

The Perfect Hundredfold Christians are the Rarest and I see them much in First Christianity be it from the Eternal Hell Camp, Annihilation Camp or Christ Centered Universalism Camp as both their lives and deeds are truly great.

Conclusion - Are we Thirty fold, Sixty fold or Hundred fold Christians?

Only God knows. To quote:

0) Verses

"8And others fell on the good soil and yielded a crop, some a hundredfold, some sixty, and some thirty. 9"He who has ears, let him hear." 10And the disciples came and said to Him, "Why do You speak to them in parables?" 11Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12"For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13"Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand." (Matthew 13:8 – 13, NASB)

1) Those Saved – Gradation – Thirty Fold, Sixty Fold and Hundred Fold Mystery (Matthew 13:8)

Also, is there a difference between those who are saved?

Yes, to quote:

“... And as the presbyters say, Then those who are deemed worthy of an abode in heaven shall go there, others shall enjoy the delights of paradise, and others shall possess the splendour of the city; for everywhere the Saviour shall be seen according as they who see Him shall be worthy [They say, moreover], that there is this distinction between the habitation of those who produce an hundred-fold, and that of those who produce sixty-fold, and that of those who produce thirty-fold: for the first will be taken up into the heavens, the second will dwell in paradise, the last will inhabit the city; and that was on this account the Lord declared, “In My Father’s house are many mansions.” For all things belong to God, who supplies all with a suitable dwelling-place; even as His Word says, that a share is allotted to all by the Father, according as each person is or shall be worthy. And this is the couch on which the guests shall recline, having been invited to the wedding. The presbyters, the disciples of the apostles, affirm that this is the gradation and arrangement of those who are saved,..” – Blessed St. Irenaeus of Lyons (c. 130 AD – c. 202 AD, ‘Against Heresies’, Chapter XXXVI, Book 5)

Translation Source:

<http://www.earlychristianwritings.com/text/irenaeus-book5.html>

2) “... The Divine grace variously distributed... Further also, when the word is sown, it does not yield a uniform produce of fruit in this human life, but one various and rich ; for it bringeth forth, some an hundred j^nd some Matt.] 3, 8. sixty, and some thirty 7 , as the Saviour teaches — that Sower of grace, and Bestower of the Spirit ... Nor is the grace confined to the perfect alone; but it is sent down also among those who occupy the middle and the third ranks, so that He might RESCUE ALL MEN GENERALLY to SALVATION...” – Blessed St. Athanasius the Great (c. 296 AD – c. 373 AD, Festal Letter 70 – 71)

Source:

https://archive.org/stream/FestalEpistlesOfStAthanasiusEnglishTranslation/The_festal_epistles_of_S_Athanasius_Engl-Transl_djvu.txt

Comment: In the last quote above, St. Athanasius is revealing that the Grace of God Works in different Ways beginning with the Perfect (Hundredfold Seed) to the Second Rank (Sixty Fold Seed) to the Third Rank (Thirty Fold Seed) and lastly toward a ‘General Salvation which Rescues ALL MEN to be sinless again (implied)’. Right?

3) Indeed, 'Every Christian' will 'Partake of Christ's Glory according to his works/merit'. Even St. Clement of Alexandria's quote agrees with this Mystery:

"... Conformably, therefore, there are various abodes, according to the worth of those who have believed... . These chosen abodes, which are three, are indicated by the numbers in the Gospel — the thirty, the sixty, the hundred. And the perfect inheritance belongs to those who attain to "a perfect man," according to the image of the Lord. ..." — Blessed St. Clement of Alexandria (c. 150 AD – c. 215 AD, CHAPTER XIV, Stromata Book 6)

Source:

<http://www.earlychristianwritings.com/text/clement-stromata-book6.html>

4) Only the Hundredfold-Seed Go into the Full Heavens

To Quote:

"A fragment from the early 2nd century of one of the lost volumes of Papias, a Christian bishop, expounds that "heaven" was separated into three distinct layers. He referred to the first as just "heaven", the second as "paradise", and the third as "the city". Papias taught that "there is this distinction between the habitation of those who produce a hundredfold, and that of those who produce sixty-fold, and that of those who produce thirty-fold". In the 2nd century AD, Irenaeus (a Greek bishop) wrote that not all who are saved would merit an abode in heaven itself."

Source:

https://en.wikipedia.org/wiki/Heaven_in_Christianity

5) Hundred Fold Faith of the Apostles of Christ

"27Then Peter answered and said to Him, "See, we have left all and followed You. Therefore what shall we have?" 28So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. 29And everyone who has left houses or brothers or sisters or father or mother [h]or wife or children or [i]lands,

for My name's sake, shall receive a HUNDREDFOLD, and inherit eternal life. 30But many who are first will be last, and the last first." (Matthew 19:27 – 30, NKJV)

Please note that this is the 'Context' or Topic (Selling "All" and giving to the Poor & only after that following Christ type of Perfection) to which the "Greatest in the Heavens" are made of (Matthew 5:19) as Christ's Concluding Words imply this Irrefutably as "30But many who are first will be last, and the last first" in the above (Matthew 19:30).

So, to attain the HUNDREDFOLD type of Faith Lord Jesus Christ likened it to 'leaving something for having Faith of Christ's Sake' (e. g. 'relationships like parents, wives etc.' or 'materialistic things such as houses') and it's not about number of converts as many converts could just be many believers with thirty or sixty fold too. Hence, Scripture seems to Point that the highest HUNDREDFOLD Faith may be attained by any believer according to some great personal sacrifice for One's Faith in Christ (remember the poor widow as God counts in Percentages too to be Fair to All, Luke 21:1 - 4), to quote:

"... The fathers teach that it is not the amount of the gift that pleases God but the dispositions of the heart. A rich man may give much, but if it is a small percentage of his wealth, then it is accounted for less than a poor man who, although he give a small amount, he gives a larger percentage of his earnings. The magnanimity of this woman surpasses all, in that she gave "all she had, even her whole living." Saint John Chrysostom says: "God does not appreciate the smallness of the gift, but the greatness of the affection with which it is offered." (Homily on Hebrews) And Saint Bede (quoted by Cornelius a Lapide on this passage): "He weighs not the substance, but the conscience of the offerers."..."

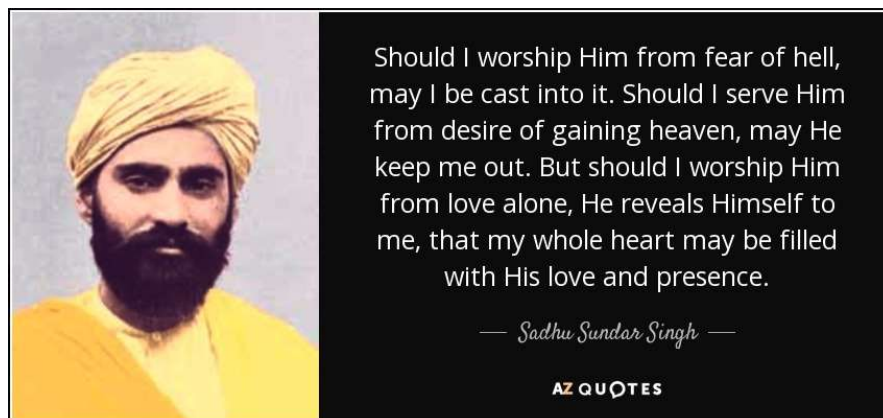
Source:

<https://catholicism.org/came-god-saw-conquered.html>

And,

"In the matter of piety, poverty serves us better than wealth, and work better than idleness, especially since wealth becomes an obstacle even for those who do not devote themselves to it. Yet, when we must put aside our wrath, quench our envy, soften our anger, offer our prayers, and show a disposition which is reasonable, mild, kindly, and loving, how could poverty stand in our way? For we accomplish these things not by spending money but by making the correct choice. Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all." — Blessed St. John Chrysostom (c. 349 AD - c. 407 AD, Baptismal Instructions)

Source: <http://www.stewardshipadvocates.org/quotes-on-stewardship/>



Peace to you

Christ the Perfect Nazarene

"and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: "He shall be called a Nazarene." (Matthew 2:23, NASB)

Searching the entire Old Testament, scholars have pointed out that the only Verses which exist to explain the phrase "He shall be called a Nazarene" as "spoken through the prophets" in Verse above is in regards to a Perfect Asceticism which was Practiced by Lord Jesus Christ Himself to fulfill All Law including this (based on Numbers 6:13, Judges 13:5).

Note: Christ may not have been a Nazarite all his life as He also fulfills other Laws of Moses (Matthew 5:17) which includes for example to raise the dead (as a Nazarite cannot be near/touch a dead body by vow, Numbers 6:2 - 3, Luke 8:49 - 54).

What is "following Lord Jesus Christ" under the Context of "Perfect Asceticism"?

i. Being Homeless

"As they were going along the road, someone said to Him, "I will follow You wherever You go." And Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." (Luke 9:57 - 58, NASB)

ii. Collected Ministry Money was only Used to Buy Needs and to be Given to the Poor and not to buy Personal Comfort/Wants as the Traitor Judas did

"This he said, not that he cared for the poor, but because he [Judas] was a thief, and had the money box; and he [Judas] used to take what was put in it... For some thought, because Judas had the money box, that Jesus had said to him, "Buy those things we need for the feast," or that he should give something to the poor." (John 12:6, 13:29, NKJV)

iii. Free Ministry with no Money Collections is the Highest Way

Don't do Money Collections at all most of the Times and only Receive the need such a Food or Clothing Staying where they're Received:

"Heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely you received, freely give. "Do not acquire gold, or silver, or copper for your money belts," - Lord Jesus Christ (Matthew 10:8 - 9, NASB)

" "Stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. "Whatever city you enter and they receive you, eat what is set before you;" - Lord Jesus Christ (Luke 10:7 - 8, NASB)

iv. Leadership by Example

The Apostles followed Christ by Forsaking All because Christ Forsook All of his house in Perfect Asceticism as well:

"Then Peter answered and said to Him, "See, we have LEFT ALL and FOLLOWED YOU. Therefore what shall we have?" So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have FOLLOWED ME will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has LEFT houses or brothers or sisters or father or mother]or wife or children or lands, for My name's sake, shall receive a HUNDREDFOLD, and inherit eternal life. But many who are first will be last, and the last FIRST." (Matthew 19:27 - 30, NKJV)

Please note 'carefully' that Christ Implies that His Apostles will be "First" in His Kingdom because of this One Reason in that they FORSOOK ALL to FOLLOW after CHRIST in the Context of Perfect Christian Asceticism of Obeying the Gospel, not just in Preaching the Gospel but also in Giving to the Poor First as evidenced by these Verses Prior to the above ("Context"):

"The young man said to Him, "All these things I have kept from my youth. What do I still lack?" Jesus said to him, "If you want to be PERFECT, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." But when the young man heard that saying, he went away sorrowful, for he had great possessions." (Matthew 19:20 - 22, NKJV)

Interestingly Christ Himself points out that keeping all the Commandments of God from the youth is still NOT PERFECTION till one "sells what one has and gives to the poor," and only after that "follows Christ" into this path of Perfect Christian Asceticism as taught in the Gospels and Practiced by the Best such as the Apostles of Christ Himself making them FIRST in His Coming Glorious Kingdom.

v. Decline of the Perfection Attitude in Christianity

In First Christianity under the Apostles themselves, not only 'leaders' (pastors, deacons, bishops) were living like that but even the Common Believers, wow!, Verse:

"And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need." (Acts 2:44 - 45, NASB)

Around the Time of St. Jerome of the Vulgate, there was a change of attitude in priests (pastors, deacons, bishops) where they started to abandon the non-possessiveness "Perfection" Lifestyle (Matthew 19:21) into a money-laden one, to quote:

"... He will teach you the perfection of a monk, and I shall show you the whole duty of a clergyman. A clergyman, then, as he serves Christ's church, must first understand what his name means; and then, when he realizes this, must endeavor to be that which he is called. For since the Greek word *alhoj* means "lot," or "inheritance," the clergy are so called either because they are the lot of the Lord, or else because the Lord Himself is their lot and portion. Now, he who in his own person is the Lord's portion, or has the Lord for his portion, must so bear himself as to possess the Lord and to be possessed by Him. He who possesses the Lord, and who says with the prophet, "The Lord is my portion," can hold to nothing beside the Lord. For if he hold to something beside the Lord, the Lord will not be his portion. Suppose, for instance, that he holds to gold or silver, or possessions or inlaid furniture; with such portions as these the Lord will not deign to be his portion. I, if I am the portion of the Lord, and the line of His heritage, receive no portion among the remaining tribes; but, like the Priest and the Levite, I live on the tithe, and serving the altar, am supported by its offerings. Having food and raiment, I shall be content with these, and as a disciple of the Cross shall share its poverty... It is the glory of a bishop to make provision for the wants of the poor; but it is the shame of all priests to amass private fortunes... Many build churches nowadays; their walls and pillars of glowing marble, their ceilings glittering with gold, their altars studded with jewels... But now our Lord by His poverty has consecrated the poverty of His house. Let us, therefore, think of His cross and count riches to be but dirt. Why do we admire what Christ calls "the mammon of unrighteousness"? Why do we cherish and love what it is Peter's boast not to possess?"... - Blessed St. Jerome of the Vulgate (c. 347 AD - c. 420 AD, 'Letter LII. To Nepotian')

Source:

http://www.tertullian.org/fathers2/NPNF2-06/Npnf2-06-03.htm#P1872_458890

Conclusion - The Holy Apostle Paul - A Perfect Ascetic Minister of Christ

No Inspired Author of the Word of God puts it better than the Selfless Anointed Apostle Paul regarding this Topic as he clearly Reveals the Truth of the 'higher way' (of doing Ministry for "Free" whilst working as he didn't quit his secular job as a tentmaker claiming the full time excuse, Acts 18:3) vs the 'lower way' (of taking "wages/money as Salary" for preaching the Gospel or doing His Ministry Work). Please don't be angry with me for Speaking this Truth as it is not my words nor my opinion but God's Word in Verses below (so, please be careful of your vain words lest you find yourself Fighting God Himself), to quote:

"... 5Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6Or do only Barnabas and I not have a right to refrain from working? ... 8I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? ... 11If we sowed spiritual things in you, is it too much if we reap material things from you? 12If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ... 14So also the Lord directed those who proclaim the gospel to get their living from the gospel.15But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. 16For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel..." - The Blessed Apostle St. Paul to All the Gentiles (1 Corinthians 9:5 - 6, 8, 11 - 12, 14 - 18, NASB)

Never think that any ministry is smaller than others or another is greater because of numbers. Why? God Judges and Measures Relatively and in Percentages to be Fair to All: remember the poor widow with 2 coins who gave more than all as Christ Declared (Luke 21:1 - 4)? Also Christ Said that when 'more is given, more is required' implying for example that when people support you more for ministry work, the output needs to be more (a relative measure is inherent implying equality if the support is less likewise and so no one is at any disadvantage, Luke 12:48).

Such ones like apostle Paul who go the 'higher way' of ministry as Described often Gain some Spiritual Gifts above the Rest, to quote in the remarkable life of the following recent Christian who also underwent his ministry also likewise along the lines of these Commands of Perfection by Lord Jesus Christ ("Verses" quoted above), to quote:

"... "When suffering from hunger and thirst, I used to complain, and to ask why the Lord did not provide. He had told me not to take any money with me. If I had taken money I could have bought what I needed... Again before the fast, I was sometimes tempted to give up the life of a sadhu with its hardships, to go back to the luxury of my father's house, to get married and live in comfort. Could I not be a good Christian and live a life of communion with God there also? But then I saw that, though it was no sin for others to live in comfort and have money and home, God's call for me was different; and the gift of Ecstasy which he had given me is better than any home. Here I find wonderful joys which transcend all others. My real marriage is with Christ. I do not say that marriage is not good for others. If I am already bound to Christ, how can I marry another?" ... " - the Blessed Sadhu Sundar Singh (Pages 23 - 24, Chapter I: The Man and His Making, 'The Message of Sundar Singh', 1921)

Source: https://archive.org/stream/cu31924029356684/cu31924029356684_djvu.txt

Personally, I can never reach such Spiritual Perfections. Hence, I admire these Saints of Christ together with such ones from First Christianity (those saints whom I often quote) as the Best Imitators of our Most Perfect Master Himself, the God-Incarnate in Flesh, Lord Jesus Christ.

Regarding the Rarely known Truth that even a regular 'poor working man convert' can exceed even 'his pastor who had devoted his life to full time ministry' into a higher spiritual abode upon death due to 'Percentage, Love & Obedience Measure', Sadhu Sundar Singh saw this in one of his Spiritual World Visions as follows, to quote:

“A PROUD MINISTER AND A HUMBLE WORKMAN - A minister who looked on himself as an exceedingly learned and religious man died at a ripe old age. And without doubt, he was a good man. When the angels came to take him to the place appointed for him by the Lord in the world of spirits, they brought him into the intermediate state, and left him there with many other good spirits, who had lately arrived, in charge of those angels who are appointed to instruct good souls, while they themselves went back to usher in another good spirit. In that intermediate heaven, there are grades upon grades right up to the higher heavens, and the grade into which any soul is admitted for instruction, is determined by the real goodness of his life on earth. When the angels, who had put this minister in his grade, came back conducting in the other soul, for whom they had gone, they brought him up beyond the grade in which the minister was, on their way up to a higher plane. Seeing this the minister in a blustering voice called out, “What right have you to leave me half-way up to that glorious country, while You take this other man away up near to it? Neither in holiness, nor in anything else, am I in any way less than this man, or than you yourselves.” The angels replied, “There is no question here of great or small, or of more or less, but a man is put into whatever grade he has merited by his life and faith. You are not quite ready yet for that upper grade, so you will have to remain here for a while, and learn some of the things that our fellow-workers are appointed to teach. Then, when the Lord commands us, we will, with great pleasure, take you with us to that higher sphere.” He said, “I have been

teaching people all my life about the way to reach heaven. What more have I to learn? I know all about it." Then the instructing angels said, "They must go up now, we can't detain them, but we will answer your question. My friend, do not be offended if we speak plainly, for it is for your good. You think you are alone here, but the Lord is also here though you cannot see Him. The pride that you displayed when you said, 'I know all about it' prevents you from seeing Him, and from going up higher. Humility is the cure for this pride. Practice it and your desire will be granted." After this, one of the angels told him, "The man who has just been promoted above you, was no learned or famous man. You did not look at him very carefully. He was a member of your own congregation. People hardly knew him at all, for he was an ordinary working man, and had little leisure from his work. But in his workshop, many knew him as an industrious and honest worker. All who came in contact with him recognized his Christian character. In the war, he was called up for service in France. There, one day, as he was helping a wounded comrade, he was struck by a bullet and killed. Though his death was sudden, he was ready for it, so he did not have to remain in the intermediate state as long as you will have to do. His promotion depends, not on favoritism, but on his spiritual worthiness. His life of prayer and humility, while he was in the world, prepared him to a great extent for the spiritual world. Now he is rejoicing at having reached his appointed place, and is thanking and praising the Lord, who, in His mercy, has saved him, and given him eternal life." - Sadhu Sundar Singh ('Visions of the Spiritual World', Pages 50 - 53, Chapter VI: State of the Righteous, 1926)

Source:

https://archive.org/stream/VisionsOfTheSpiritualWorldBySadhuSundarSingh-1926-UploadedBy/VisionsOfTheSpiritualWorldBySadhuSundarSingh-1926_djvu.txt

Though I myself may be Saved by His Grace with a General Salvation, I do not know if I will be worthy even to attain the "thirty fold" fruit level. However, I do not intend to Manipulate what Mysteries as it has even been taught in First Christianity to make it look like it's the same as the way I practice in such a weak/imperfect faith and sinful lifestyle of mine (hence I provide proof quotes for each claim made).

My intention includes to encourage you (yes perhaps you) who could attain to such First Christianity's Perfect Asceticism whilst Preaching the Gospel as it was Practiced by Lord Jesus Christ Himself and followed as it is by His Great Apostles and in turn by the earliest Church Leaders, to quote (as it now makes sense why the 'thirty fold, sixty fold and hundredfold mystery' in First Christianity bears the Marks of a Lifestyle along the Reasoning Described since that's how Lord Jesus Christ Himself Demonstrated Perfectly with His Life, talking about Following Christ, Right?), Link below later:

Example Quote:

"... And brings forth some an hundredfold, &c. "We must observe," says S. Jerome, "that like as in the bad ground there were three different sorts—namely, by the wayside, the rocky, and the thorny places—so in the good ground there is a threefold diversity. And in the one as well as in the other, it is not the substance which is changed, but the will; and so it is the heart of the unbelieving as well as of the believing which receives the seed." Moreover, the greatest fruit of God's Word, as it were the greatest fruit of seed is a hundredfold, as if from a single grain a harvest of a hundred grains were gathered, as was Isaac's case (Gen. xxvi. 12). The medium fruit is called sixtyfold; the lowest thirtyfold. A definite number is put for an indefinite; otherwise He might have added, brings forth some fortyfold, some twenty fold, and so on. Whence, in opposition to Jovinian and Calvin, the inequality of merit and consequently of the reward, of good works in Heaven is rightly proved. So S. Chrysostom (Hom. 45), S. Augustine (de S. Virgin. c. 46), Nazianzen (Orat. 28), and others. For the Fathers, however Calvin may deride and exclaim, apply these words especially to diverse states. 1. S. Jerome, on this passage (lib. 1, contra Jovin), and S. Athanasius (Epist. ad Ammon.), and others assign the hundredfold fruit to virgins; the sixtyfold to widows; the thirtyfold to those who live in honest and holy wedlock. 2. S. Cyprian (l. de Hab. Virg.) and S. Augustine (l. 1, de quest. Evang. quest. 9, tom 4) assign the hundredfold to martyrs, the sixty to virgins, the thirtyfold to those who are married. Hear what S. Augustine says: "I assert that the hundredfold belongs to martyrs, on account of their holiness of life, or contempt of death; the sixty fold to virgins, on account of interior quiet, because they do not need to fight against fleshly habits—for rest is wont to be granted to soldiers who are past sixty years of age; the thirtyfold to the married, because thirty is the age of warriors—for those have a sharper conflict, that they may not be overcome of lust." 3. Euthymius and Theophylact assign the thirtyfold to beginners, the sixty to those who have made some progress, the hundredfold to the perfect. So also Nazianzen (Orat. 28.) When a man proceeds, saith he, from thirty to sixty, he finishes with a hundred, as Isaac did (Gen. xxvi.) And he sings the Psalms of Degrees, going from strength to strength, and placing the Ascensions in his heart (Ps. 84.)..." - Cornelius Bible Commentary

Source:

<http://www.corneliusbiblecommentary.faithweb.com/13matth.htm>

Source Post with more First Christianity Quotes in this Context of the differences between the thirty, sixty and hundred fold:

<https://web.facebook.com/jonathan.ramachandran/posts/10158872204217784>

The claim that we do not need to fulfill the Law meant for us as it was Revealed through His Apostles (1 Corinthians 14:34, 2 Peter 3:2 below) under the false Pretext that Christ Fulfilled all so we don't need to (Matthew 5:17 - 18) will only cause one to lose one's rewards and become smaller (Matthew 5:19). Indeed, we are not saved by fulfilling the Law meant for us as a Gentile Believer vs Jewish Believer but fulfilling obedience has its Great Rewards and Vice Versa accordingly (Matthew 5:19).

"that you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles." - the Blessed Apostle Peter (2 Peter 3:2, NASB)

"If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment." - the Blessed Apostle Paul (1 Corinthians 14:37, NASB)

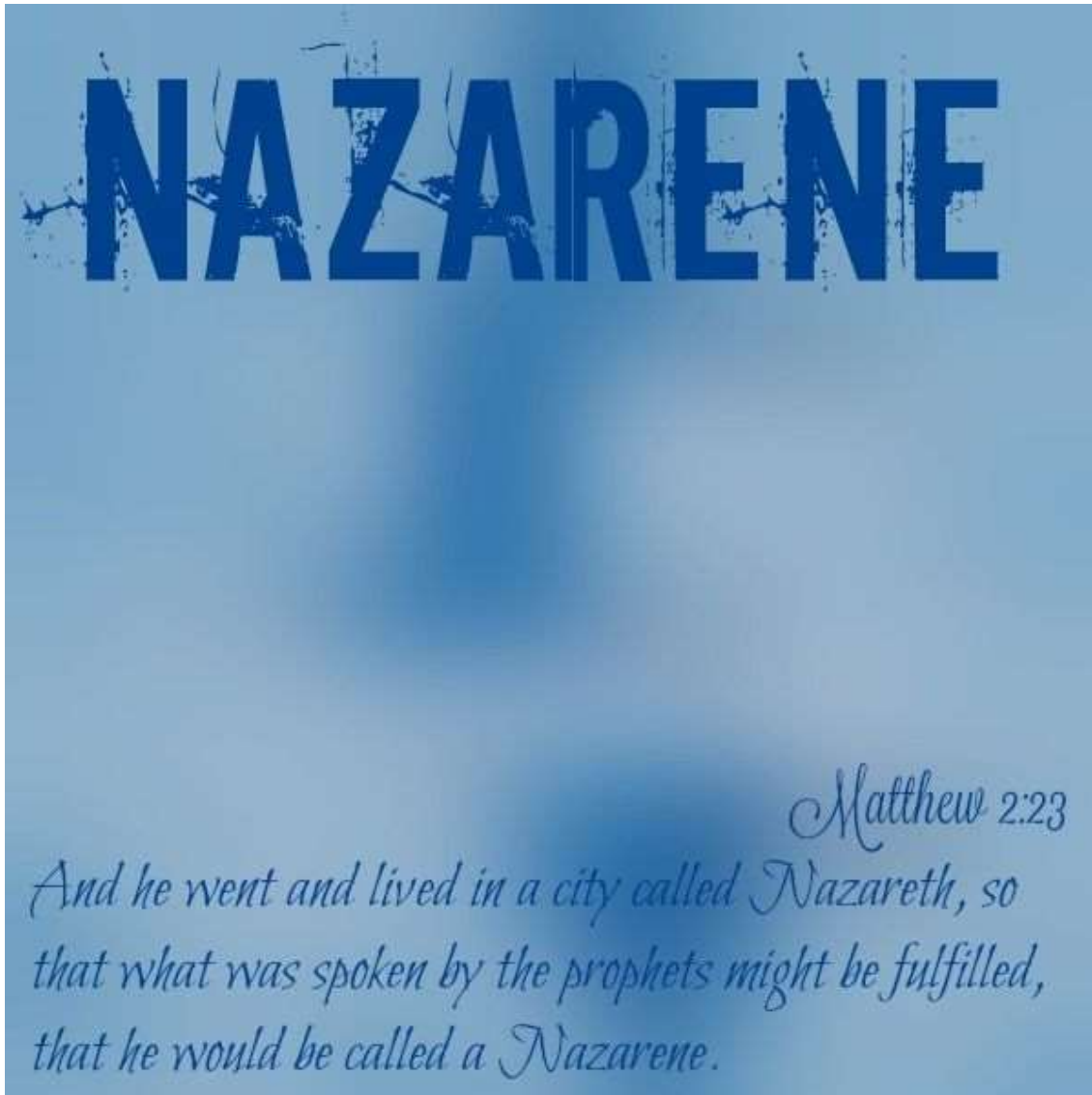
Comment: Christian ascetics use passages such as 1 Peter 2:11 and 1 Corinthians 9:27 to support their lifestyle, and they exhibit their austerity in different ways. Some choose to be celibate. Others practice religious disciplines such as meditation, keeping vigil, and fasting. This is based on Lord Jesus' teachings on perfection (Matthew 5:48), celibacy (Matthew 19:10-12), and voluntary poverty (Matthew 19:16-22).

St. Basil the Great Lamented over the Disobedient Church at his time too and pointed out that the 'True Christians were in the Desert (among those practicing Asceticism) making intercessions in tears', to quote:

"... All the while unbelievers laugh; men of weak faith are shaken; faith is uncertain; souls are drenched in ignorance, because adulterators of the word imitate the truth. The mouths of true believers are dumb, while every blasphemous tongue wags free; holy things are trodden under foot; the better laity shun the churches as schools of impiety; and lift their hands in the deserts with sighs and tears to their Lord in heaven. Even you must have heard what is going on in most of our cities, how our people with wives and children and even our old men stream out before the walls, and offer their prayers in the open air, putting up with all the inconvenience of the weather with great patience, and waiting for help from the Lord..." + St. Basil the Great, (Letter #92, "To the Italians and Gauls")

Source: <http://www.orthodoxchurchquotes.com/tag/clergy/>

Hence, though I may never attain even to the great works in modern Christianity itself, I admire even more to the fullest regarding First Christianity's Finest.



Peace to you

Great Commission Mystery

1) The Great Commission - Make Disciples

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." - The Perfect Lord Jesus Christ (Matthew 28:19 - 20, NASB)

2) What if you Preached the Gospel but never Baptized anyone because no one believed through you?

Are you less worthy? Verses:

"And He said to them, "Go into all the world and preach the gospel to all creation. "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned [Judged]." - The Perfect Lord Jesus Christ (Mark 16:15 - 16, NASB)

"For Christ did not send me to baptize, but to preach the gospel,..." - the Blessed and Holy Apostle Paul (1 Corinthians 1:17, NASB - Verse in Image too)

Is apostle Paul contradicting Christ then? No, not at all as will be explained next.

Conclusion - Preach the Gospel Mystery

i. Preaching the Gospel is the Same Effort whether the hearers believe or not

As the Parable of the Sower illustrates some seed fell on good ground while others on bad ground. Hence, even if no one believed through your preaching of the Gospel, you are no means lesser as you may have been preaching to the 'bad soil', to quote:

"... "We must observe," [says St. Jerome], "that like as in the bad ground there were three different sorts—namely, by the wayside, the rocky, and the thorny places—so in the good ground there is a threefold diversity. And in the one as well as in the other, it is not the substance which is changed, but the will; and so it is the heart of the unbelieving as well as of the believing which receives the seed."..." - Blessed St. Jerome of the Vulgate, Doctor of the Church (c. 347 AD - c. 420 AD, Commentary on Matthew 13, Verse 23)

Source:

<https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/cornelius-a-lapide-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

Comment: Even when the apostles preached to the whole city (Acts 13:44 - 45), only those who are predestined to be the Elect of Christ believed (Acts 13:48) while others disbelieved and that depended somewhat also on the free will of the hearers too (Acts 13:46) but has nothing to do with the 'Anointing of the Apostles'.

In other words, as the Great Commission Verses itself indicate, we have fulfilled it when we have Preached the Gospel (which counts as our effort as believers) but has nothing to do with 'how many hearers believe or not' simply because 'the number of people believing in Christ' is NOT due to us but God's Predestination Work Alone (and hence it's not our work at all, hence can't be counted as 'our effort in any way').

Our effort is our willingness to Preach the Gospel to others so that they too may believe and attain the Greatest Afterlife Rewards but if they don't believe, we still get our part as God doesn't Measure on the 'Result' (how many people are saved) because that part is between Him & the potential believer/unbeliever only (not by the preacher's will). We can only be rewarded for the 'efforts in our will part'.

ii. Preaching the Gospel is Sufficient Work to Fulfill the Great Commission

Apostle Paul clearly mentioned that Christ only sent him to 'Preach the Gospel' and NOT to Baptize (1 Corinthians 1:17) meaning that if someone believes only, the Baptism responsibility comes into place which may be done by him or others and if someone does not believe (the Preaching part has fulfilled the Great Commission already).

Hence it is clear that we are responsible for the Baptism part if someone comes to us for it professing that they want to believe in Christ and it's not our responsibility if they don't come to us but go to another pastor/church to do it. If doing more Baptisms counted for greater rewards, I'm sure apostle Paul himself would have rushed to Baptize as many as he could (which he did not as this Verse in 1 Corinthians 1:17 Reveals this Truth). He surely knows that those who believe (and hence want to be Baptized) are Predestined and hence it's not a 'free will effort on our side' (to determine rewards) but a 'responsibility of those who bear the title of Christian clergy/priest to do it' (for if they refuse, they may be condemned for disobedience), to quote:

"... Not therefore in opposition to Him that sent him did he baptize; but, as in the case of the widows, though the apostles had said, Acts 6:2 it is not fit that we should leave the Word of God and serve tables, he discharged the office Acts 12:25. τὴν διακονίαν of a deacon, not in opposition to them, but as something beyond his task: so also here. For even now, we commit this matter to the simpler sort of presbyters, but the word of doctrine unto the wiser: for there is the labor and the sweat. Wherefore he says himself, 1 Timothy 5:17 Let the Elders who rule well be counted worthy of double honor, especially they who labor in the word and in teaching. For as to teach the wrestlers in the games is the part of a spirited

and skilful trainer, but to place the crown on the conquerors head may be that of one who cannot even wrestle, (although it be the crown which adds splendor to the conqueror,) so also in Baptism. It is impossible to be saved without it, yet it is no great thing which the baptizer does, finding the will ready prepared...." - Blessed St. John Chrysostom, Archbishop of Constantinople (c. 349 AD - c. 407 AD, Commentary on 1 Corinthians 1:17)

Source:

<https://sites.google.com/site/aquinasstudybible/home/1-corinthians/st-john-chrysostom-on-1-corinthians/chapter-1>

Clearly 'Preaching the Gospel by your will or choice to the Believer or Unbeliever is the Greater Work than Baptism (the act of conversion)', to quote:

"... For preaching the Gospel is a work perhaps for one or two; but baptizing, for everyone endowed with the priesthood. For a man being instructed and convinced, to take and baptize him is what any one whatever might do: for the rest, it is all effected by the will of the person drawing near, and the grace of God. But when unbelievers are to be instructed, there must be great labor, great wisdom. And at that time there was danger also annexed. In the former case the whole thing is done, and he is convinced, who is on the point of initiation: and it is no great thing when a man is convinced, to baptize him. But in the later case the labor is great, to change the deliberate will, to alter the turn of mind, and to tear up error by the roots, and to plant the truth in its place...." - Blessed St. John Chrysostom, Archbishop of Constantinople (c. 349 AD - c. 407 AD, Commentary on 1 Corinthians 1:17)

Source:

<https://sites.google.com/site/aquinasstudybible/home/1-corinthians/st-john-chrysostom-on-1-corinthians/chapter-1>

Please notice carefully in the above that St. John Chrysostom clearly reveals that the act of believing is NOT affected in any way by the Preacher's Will (hence the same reward if he Preaches to the unbeliever too, implied) but is only affected by the 'potential believer's own will & God's Predestination Grace', in St. John Chrysostom's words, "... it is all effected by the will of the person drawing near, and the grace of God...". Yes, we cannot be rewarded for things which depend not on our will. Can you see how God is Perfectly Fair to each believer's efforts to Preach the Gospel according to his relative ability?

iii. No Measurement Based on Results but Relative Measure only

"... From everyone who has been given much, much will be required; and to whom they entrusted much, of him they will ask all the more." - The Perfect Lord Jesus Christ (Luke 12:48, NASB)

The Literal and Allegorical Patristic Exegesis to the Widow's Two Coins which is all she had is analogous to one Preaching the Gospel to whoever that comes in Contact with him in any way he can (In Principle). So, a person with 100 friends who heard the gospel from him is equal to another person who has reached 1 million people via the providence made from him (John 3:27) regardless of whether the hearers believe or not ("their will" & "God's Will" Alone Decide that Part), to quote:

"... Now mystically, the rich men who cast their gifts into the treasury signify the Jews puffed up with the righteousness of the law; the poor widow, the simplicity of the Church which is called poor, because it has either cast away the spirit of pride, or its sins, as if they were worldly riches. But the Church is a widow, because her Husband endured death for her. She cast two mites into the treasury, because in God's sight, in whose keeping are all the offerings of our works, she presents her gifts, whether of love to God and her neighbor, or of faith and prayer. And these excel all the works of the proud Jews, for they of their abundance cast into the offerings of God, in that they presume on their righteousness, but the Church casts in all her living, for every thing that has life she believes to be the gift of God..." - St. Bede the Venerable, English Monk & Doctor of the Church (c. 673 AD - c. 735 AD)

or

"... Or the widow may be taken to mean any soul bereft as it were of her first husband, the ancient law, and not worthy to be united to the Word of God. Who brings to God instead of a dowry faith and a good conscience, and so seems to offer more than those who are rich in words, and abound in the moral virtues of the Gentiles...." - Blessed Theophylact, Byzantine Archbishop of Ohrid (c. 1050 AD - c. 1107 AD)

or

"... She offered two oboli, which with the sweat of her brow she had earned for her daily living, or what she daily begs for at the hands of others she gives to God, showing that her poverty is fruitful to her. Therefore does she surpass the others, and by a just award receives a crown from God; as it follows, Of a truth I say to you, that this poor widow has cast in more,..." - Blessed St. Cyril, Patriarch of Alexandria, Doctor of the Church (c. 376 AD - c. 444 AD)

or

"... For God regarded not the scantiness of the offering, but the overflowing of the affection. Almsgiving is not the bestowing a few at things out of many, but it is that of the widow emptying herself of her whole substance. But if you cannot offer as much as the widow, at least give all that remains over...." - Blessed St. John Chrysostom, Archbishop of Constantinople (c. 349 AD - c. 407 AD)

or

"... For whatever we offer with an honest heart is well pleasing to God, who has respect to the heart, not the substance, nor does He weigh the amount of that which is given in sacrifice, but of that from which it is taken as it follows, For all these have cast in of their abundance, but she all that she had..." - St. Bede the Venerable, English Monk & Doctor of the Church (c. 673 AD - c. 735 AD)

Source for each Quote above ('Commentary on Luke 21:1 - 4'):

<https://sites.google.com/site/aquinasstudybible/home/luke-commentary/catena-aurea-on-luke/chapter-1/chapter-2/chapter-3/chapter-5/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13/chapter-14/chapter-15/chapter-16/chapter-17/chapter-18/chapter-19/chapter-20/chapter-21>

iv. How about Fulfilling the "teaching them to observe all that I commanded you" (Matthew 28:20) part of the Great Commission?

"... Let Arius then be put to shame because Christ did not say to baptize "in the names," but "in the name," for the name of the Three is one, the Godhead, and the Three are one God. And let Sabellius be put to shame because the Lord spoke of Three Persons, and not, as that man prattles, of one person having three names, at times called the Father, at times, the Son, and at times, the Holy Spirit. But the Three Persons have one Name, which is God. Because it is not sufficient only to be baptized, but one must also labor to do good after his baptism, Christ then says, "Teaching them to observe all things whatsoever I have commanded you; not just two or three, but all My commandments." Let us tremble then, brethren, when we realize that if even one thing is lacking in us, we are not perfect servants of Christ, for we are required to keep all the commandments. See that the Lord's words

contain those two essentials of Christianity: theology and active virtue. For by saying that it is necessary to baptize in the name of the Trinity, He handed down to us theology. And by saying that it is also necessary to teach the keeping of the commandments, He guides us in the way of active virtue. Since He is sending them out among the Gentiles to face death and danger, He gives them courage by saying, "Fear not, for I will be with you until the end of the age."..." - Blessed Theophylact, Byzantine Archbishop of Ohrid (c. 1050 AD - c. 1107 AD, 'Commentary on Matthew 28, Verses 16 - 20')

Source:

<https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/theophylact-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13/chapter-14/chapter-15/chapter-16/chapter-17/chapter-18/chapter-19/chapter-20/chapter-21/chapter-22/chapter-23/chapter-24/chapter-25/chapter-26/chapter-27/chapter-28>

v. How about the 'doing Miracles Part' of the Great Commission (Mark 16:17 - 18)?

Is it Greater than the "Nazarene/Voluntary Poverty" Doctrine of the Gospel? (Matthew 19:21, Matthew 19:27 - 30, Acts 2:44 - 45)

Which is the Apostolic Achievement (the highest "Hundredfold" fruit's work then)?

To Quote:

"... For of **those** that **wrought these miracles, many fell into hell**, but they, who did **those good things**, attained a **kingdom**. And this you may learn even of Peter himself. For there were two things that he said, Silver and gold have I none; and, In the name of Jesus Christ rise up and walk. Which sort of thing then made Him glorious and blessed, the raising up the lame man, or the casting away his money? And this you may learn from the Master of the conflicts Himself. What then does He Himself say to the rich man seeking eternal life? He said not, raise up the lame, but, Sell your goods, and give to the poor, and come and follow me, and you shall have treasure in Heaven. Matthew 19:21 And Peter again said not, Behold, in Your name we cast out devils; although he was casting them out, but, Behold, we have forsaken all and followed You what shall we have? Matthew 19:27 And Christ again, in answering this apostle, said not, If any man raise up the lame, but, Whosoever has forsaken houses or lands, shall receive an **hundredfold** in this world, and shall inherit everlasting life. Let us also then emulate this man, that we may not be confounded, but may with confidence stand at the judgment seat of Christ; that we may win Him to be with us, even as

He was with His disciples. For He will be with us, like as He was with them, if we are willing to follow them, and to be imitators of their life and conversation. For in consequence of these things God crowns, and commends men, **not** requiring of you to raise the dead, or to cure the lame. For **not** these things make one to be **like Peter**, but the **casting away one's goods**, for this was the **apostles' achievement...**" - Blessed St. John Chrysostom, Archbishop of Constantinople (c. 349 AD - c. 407 AD, Commentary on Matthew 28:20, Point 4)

Source:

<https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13/chapter-14/chapter-15/chapter-16/chapter-17/chapter-18/chapter-19/chapter-20/chapter-21/chapter-22/chapter-23/chapter-24/chapter-25/chapter-26/chapter-27/chapter-28>

vi. Feminism Opposition

Women being prohibited to teach doctrine from positions of authority and their exclusion from priestly roles (1 Timothy 2:12, 1 Corinthians 14:33 - 34) does not mean that they are forfeited from these Greatest "thirty, sixty or hundredfold" Mystery but may even 'more easily' obtain these by 'lesser work' of 'obeying these constraints which require great sacrifices & painful efforts' (Galatians 3:28) as even the example of Blessed Virgin Mary proved, right? (as Virgin Mary never became a leader of the Church nor went doing Street Ministry as a Nazarene as the Apostles but Remained Blessed Greatly for her Obedience in Accordance to her role, as 'Obedience is always Greater than any sacrifice', 1 Samuel 15:22 as it's the Highest Mark of Love, John 14:15, John 15:14, 1 Corinthians 14:37, 2 Peter 3:2).

Warning: As St. Justin Martyr warned toward those who still insist to disobey God's Commands in the Context of 'obeying the commands not meant for them' (as with the case of early Christian-Judaizers, Acts 15), the quote below may apply in Principle to our feminist Christianity as well in that you will judged like a man toward these Great Bishops of the Early Church (who all renounced the world & lived in extreme piety as per Christ's Perfect Voluntary Poverty or Nazarene Way of the Apostles, Matthew 19:21, Matthew 19:27 - 30) as 'you' both 'challenge them' and the Verses quoted, to quote:

"... "Wherefore also our Lord Jesus Christ said, In whatsoever things I apprehend you, in those I shall judge you." ..." - Blessed St. Justin Martyr, Martyred for Christ (c. 100 AD - c. 160 AD, Dialogue with Trypho, 47)

Source: <https://en.wikipedia.org/wiki/Agrapha>

The quote above by St. Justin Martyr is not found in the Bible but in Patristic Writings and these are called the "Agrapha".

vii. Is the Nazarene Way Exhorted by Christ Himself Outside of the Gospel Records?
(Matthew 19:21, Matthew 19:27 - 30)

Agrapha Proof regarding the "Hundredfold or Sixty Fold" Lifestyle of the Unmarried Nazarene Way stated by Christ as Quoted by Various Earliest Church Leaders regarding what we discussed prior as the 'Perfect Nazarene Way', to quote:

"... And again the Lord says: Let the one who has married not be cast out, and let the one who has not married not marry. He who has confessed that he will not marry according to his decision of eunuchhood, let him remain unmarried...." – Blessed St. Clement of Alexandria, Head of the Cathecathical School At Alexandria (c. 150 AD – c. 215 AD, Miscellanies 3.15)

"... For He [Lord] says: Ask for the great things, and the little things* will be added unto you..." – Blessed St. Clement of Alexandria, Head of the Cathecathical School At Alexandria (c. 150 AD – c. 215 AD, Miscellanies 1.24)

*Great things refer to 'Heavenly/Spiritual Rewards' while 'Little things' must refer to earthly things I think.

"... My mystery is for Me and for the sons of My house..." – Blessed St. Clement of Alexandria, Head of the Cathecathical School At Alexandria (c. 150 AD – c. 215 AD, Miscellanies 5.10)

Source for Each "Agrapha " Quote above:

<https://web.archive.org/web/20080215124232/http://www.textexcavation.com/agrapha.html>

For Christ did not send me to baptize
but to **preach the gospel**, and not
with words of eloquent wisdom,
lest the cross of Christ be
emptied of its power.

1 Corinthians 1:17

 Faithlife
BibleScreen.com
Copyright 2017

'The Purpose of Life is to Find God's Will for you and Live it'
Anonymous

Peace to you

Bible Truth - Better to Marry or not Marry?

Here are Bible Truths which are Rarely Preached from the Pulpits with Verses and First Christianity Quotes:

1) Forbidding to Marry is a Doctrine of Demons

"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, men who forbid marriage and advocate abstaining from foods which God has created to be gratefully shared in by those who believe and know the truth." - The Holy and Blessed Apostle Paul (1 Timothy 4:1 - 3, NASB)

2) Which is the Correct Translation of 1 Corinthians 7:38?

"So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." - The Holy and Blessed Apostle Paul (1 Corinthians 7:38, KJV)

or

"So the person who marries his fiance does well, and the person who doesn't marry does even better." - The Holy and Blessed Apostle Paul (1 Corinthians 7:38, NLT)

The Truth Communicated in Verse above clearly Proves that the "Unmarried" Way of Life is Better than a "Married" one in both translations above (Meaning in Principle).

How?

We shall see next.

3) First Christianity in the East - Regarding Married vs Unmarried

Example quote:

"... For there are two ways in life, as touching these matters. The one the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirtyfold. But if a man embrace the holy and unearthly way, even though, as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely an hundredfold..." - Blessed St. Athanasius the Great (c. 296 AD - c. 373 AD, Letter XLVIII.—Letter to Amun4583. Written before 354 AD via Philip Schaff, Pages 971 - 972)

Source: <http://mb-soft.com/believe/txuc/athana49.htm>

So in the Churches of the East, according to St. Athanasius the Great (who is often called the 'father of orthodoxy' from ancient theological standpoint itself - hence he may be communicating Mysteries of the Gospel kept by Sacred Tradition as even agreeing to other early Church Leader's quote as discussed in a previous posts), we have the following in regards to 'Spiritual Distinction' based on 'Marriage', when obedience and other factors are held constant (based on Matthew 13:8):

"Married" = Thirty-Fold Fruit

"Unmarried" = Hundred-Fold Fruit

4)) First Christianity in the West - Regarding Married vs Unmarried

Example - (St. Cyprian is Particularly Exhorting this Great Reward Opportunity by 'free will choice' especially toward 'women virgins' and 'male eunuchs' in the context of the 'better final habitation in His Kingdom' - perhaps as Bishops Papias & St. Irenaeus have said that the Lord referred to this 'thirty, sixty and hundred fold fruits' toward a dwelling Mansion in 'the New Jerusalem City, Paradise and Heavens' respectively), to quote:

"... By this pathway the martyrs progress, the virgins pass, the just of all kinds advance. Avoid the broad and roomy ways. There are deadly snares and death-bringing pleasures; there the devil flatters, that he may deceive; smiles, that he may do mischief; entices, that he may slay. The first fruit for the martyrs is a hundred-fold; the second is yours, sixty-fold... The ascent to great things is not easy. What toil we suffer, what labour, when we endeavour to ascend the hills and the tops of mountains! What, then, that we may ascend to heaven?... and thy desire shall be to thy husband, and he shall rule over thee." You are free from this sentence. You do not fear, the sorrows and the groans of women. You have no fear of child-bearing; nor is your husband lord over you; but your Lord and Head is Christ, after the likeness and in the place of the man; with that of men your lot and your condition is equal... and of the resurrection from the dead, neither marry nor are given in marriage: neither shall they die any more: for they are equal to the angels of God, being the children of the resurrection." [3166] That which we shall be, you have already begun to be. You possess already in this world the glory of the resurrection. You pass through the world without the contagion of the world; in that you continue chaste and virgins, you are equal to the angels of God. Only let your virginity remain and endure substantial and uninjured; and as it began bravely, let it persevere continuously, and not seek the ornaments of necklaces nor garments, but of conduct. ... The first decree commanded to increase and to multiply; the second enjoined continency. ... living after the manner of eunuchs, are made eunuchs unto the kingdom. Nor does the Lord command this, but He exhorts it; nor does He impose the yoke of necessity, since the free choice of the will is left. But when He says that in His Father's house are many mansions, He points out the dwellings of the better habitation. Those better habitations you are seeking; cutting away the desires of the flesh, you obtain the reward of a greater grace in the heavenly home..." - Blessed St. Cyprian of Carthage, Martyr for Christ (c. 200 AD - c. 258 AD, Points 21, 22, 23, Treatise II. [3127] On the Dress of Virgins)

Source: <http://mb-soft.com/believe/txu/cyprian5.htm>

In St. Cyprian's quote above:

"Unmarried" = Sixty-Fold Fruit

"Martyrs" = Hundred-Fold Fruit

Implying automatically by comparison of a 'better final habitation/way' that the 'rest' ("married") = Thirty-Fold Fruit as even other Early Church Leaders including St. Augustine has pointed out (posts prior).

5) Marriage is not sin but if you marry you Lose a Spiritual Reward

Blessed St. Athanasius' quote and St. Cyprian's quote seem to point to some "loss of reward" if a Christian "marries" which is also taught in the Ancient Irish Christian Tradition too, to quote:

"... 28. But and if thou marry, thou hast not sinned ; and if a vir gin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh : but I spare you. trouble. — The troubles of the world will not be taken from thee, viz., the bearing of children, and nursing, and, HARDEST of ALL, the LOSS of REWARD [hereafter]. 38. So then he that giveth her in marriage doeth well ; but he that giveth her not in marriage doeth better. giveth her. — He manifests here the difference between marriage and celibacy ; for when of marriage it is said (v. 36) " he sinneth not," of the celibate he says, " he doeth well : " but when he says of MARRIAGE, " he DOETH WELL," he says of CELIBACY, " he DOETH BETTER."..." Old Irish Gloss (Commentary on 1 Corinthians 7, Verses 28 and 38)

Source:

<https://sites.google.com/site/aquinasstudybible/home/1-corinthians/old-irish-gloss-on-1-corinthians>

*Celibacy = Not Marrying = being "Unmarried"

Conclusion

But Apostle Peter married, right? So, is he not a "hundredfold"?

As the quotes from other Early Church Leaders prove, a "hundredfold" person could also come entirely from "voluntary poverty" for the Gospel itself as our Most Blessed Saviour Himself Declared in Matthew 19:21, and Matthew 19:27 - 30. So, this can be another way to attain a "hundredfold" apart from this 'being unmarried' way as apostle Peter has fulfilled this certainly.

Also, as St. Cyprian pointed out, anyone who becomes a "martyr" for Christ (whether they are married or not, implied) may thus be a "hundredfold" instantly too. Again, apostle Peter together with the 'other married' apostles (1 Corinthians 9:5) each died for Christ and hence become a "hundredfold". Apostle John certainly is a "hundredfold fruit" too based on "voluntary poverty" reason likewise with apostle Peter earlier being an "esteemed pillar of the church" (Galatians 2:9) or apostle John could be a "hundredfold fruit" based on his "celibacy" ("unmarried") reason for the Gospel too.

Interestingly, only apostle John did not die as a Martyr for Christ and hence if St. Cyprian's quote means that only martyrs are a "hundredfold type of fruit", then this disqualifies apostle John, right? This certainly cannot be the case as even the martyrdom of St. Cyprian would not bring him anywhere close to the highest placement of Blessed St. John the Apostle who will Sit on one of the Glorious Twelve Thrones (Matthew 19:28).

So, certainly these are "known Ways from First Christianity" regarding how one can be a "thirty, sixty and hundred fold" fruit "according to the Rules of the Gospel" (2 Timothy 2:5) while if there be any other way as God Wills, so be it (please note that I'm not saying that there are other ways but stating it as a possibility only as I prefer to stick with that which has been taught by at least one early Church leader only as discussed prior).

Thus these "Ancient Paths" may be the Best available Ways for any Christian or a new believer to attain to the Best as they can (as a mistake here could mean an 'eternal loss' of rewards likewise, so why take the unnecessary risk by 'trying new ways'?)

"Thus says the LORD, "Stand by the ways and see and ask for the ANCIENT PATHS, Where the GOOD WAY is, and walk in it; And you will find REST for YOUR SOULS. But they said, 'We will not walk in it.'" (Jeremiah 6:16, NASB)

Warning: If anyone boasts just because he/she is a virgin in a "state of purity" for Christ, such a person can lose this reward entirely being "undone". Also, if he/she is thinks that they are greater than a Bishop because of this, likewise such a one may be "ruined". So, please be "Wise" as the Great First Christianity Saint below says, to quote:

"... If any one can continue in a STATE of PURITY, to the honour of Him who is Lord of the flesh, let him so REMAIN WITHOUT BOASTING. If he begins to BOAST, he is UNDONE; and if he reckon himself GREATER than the BISHOP, he is RUINED. But it becomes both men and women who marry, to form their union with the approval of the bishop, that their marriage may be according to God, and not after their own lust. Let all things be done to the honour of God...." - Blessed St. Ignatius, Bishop of Antioch, an Apostolic Father of the Church being a Direct Disciple of the Blessed St. John the Apostle (c. 35 AD - c. 108 AD)

1 Corinthians 7

38 So then he who marries his betrothed
does well, and he who refrains from
marriage will do even better.

Peace to you

Women Leaders may Lead Women only

To quote:

"... "Have we not a right to take about with us a wife that is a sister like the other apostles?" [1 Corinthians 9:5] But the latter, in accordance with their particular ministry, devoted themselves to preaching without any distraction, and took their wives with them not as women with whom they had marriage relations, but as sisters, that they might be their **FELLOW-MINISTERS** in **DEALING** with **HOUSEWIVES** . It was **THROUGH THEM** that the **LORD'S TEACHING** penetrated also the **WOMEN'S QUARTERS** without any scandal being aroused. We also know the directions about **WOMEN DEACONS** which are given by the noble Paul in his second letter to Timothy..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata Book 3, Chapter VI, Point 53)

Source:

<http://www.earlychristianwritings.com/text/clement-stromata-book3-english.html>

Conclusion - No Spiritual Authority of a Woman over any Man

"But I do **not** allow a **woman** to **teach** or **exercise authority over** a **man**, but to remain quiet." - The Blessed and Holy Apostle Paul (1 Timothy 2:12, NASB)

So, a woman can only be a spiritual leader toward other women only as First Christianity's Context via Blessed St. Clement of Alexandria makes it crisp clear. Women can lead in secular jobs and roles (i. e. non-spiritual roles like Deborah the Judge* in Old Testament times too, Judges 4:4) as God's Holy Word Prohibits it only toward a "Spiritual Role" (e.g. Priests) as per the Inspired New Testament Verse Quoted.

*Judge is an example of a secular leadership position which was replaced by "kings" later.

Other First Christianity Example Quotes:

"Even if it is granted to a woman to show the sign of prophecy, she is nevertheless not permitted to speak in an assembly. When Miriam the prophetess spoke, she was leading a choir of women ... For [as Paul declares] "I do not permit a woman to teach," and even less "to tell a man what to do." – Blessed Origen of Alexandria (c. 184 AD – c. 253 AD, Origen, Fragmenta ex commentariis in epistulam i ad Corinthios)

"It is not permitted to a woman to speak in church. Neither may she teach, baptize, offer, nor claim for herself any function proper to a man, least of all the sacerdotal office." – Blessed Tertullian (c. 155 AD – c. 240 AD, "On the Veiling of Virgins")

Source: https://en.wikipedia.org/wiki/Women_in_Church_history

"It is neither right nor necessary therefore that women should be teachers, and especially concerning the name of Christ and the redemption of His passion. For you have not been

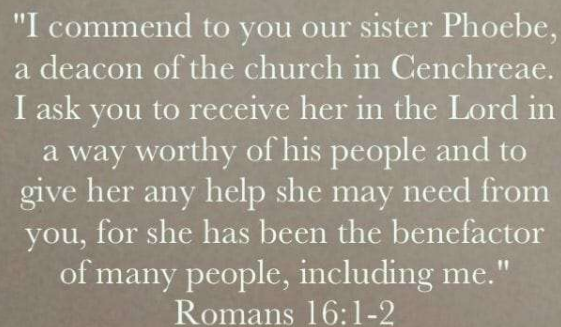
appointed to this, (p. 64) O women, and especially widows, that you should teach, but that you should pray and entreat the Lord God. For He the Lord God, Jesus Christ our Teacher, sent us the Twelve to instruct the People and the Gentiles; and there were with us women disciples, Mary Magdalene and Mary the daughter of James and the other Mary; but He did not send them to instruct the people with us. For if it were required that women should teach, our Master Himself would have commanded these to give instruction with us. But let a widow know that she is the altar of God; and let her sit ever at home, and not stray or run about among the houses of the faithful to receive. For the altar of God never strays or runs about anywhere, but is fixed in one place.” – The Didascalia Apostolorum (c. 200 AD – c. 250 AD, Chapter XV, [iii. 6])

Source: <http://www.earlychristianwritings.com/text/didascalia.html>

What is this Didascalia Apostolorum Writing?

“The Didascalia, or the Catholic Teaching of the Twelve Apostles and Holy Disciples of Our Saviour, is a Church Order, composed, according to recent investigations, in the first part, perhaps even the first decades, of the third century, for a community of Christian converts from paganism in the northern part of Syria. The work is modelled on the Didache (cf. vol. I, pp. 29-39) and forms the main source of the first six books of the Apostolic Constitutions.” - J. Quasten writes (Patrology, vol. 2, pp. 147-148)

The Real Question: Why do some insist that Women must lead Men when Holy Scripture Prohibits it (1 Timothy 2:12) but Scripture (Romans 16:1) with Tradition shows that Women can lead other Women only as Blessed St. Clement of Alexandria himself has wrote? Women can do Great Ministry without any leadership at all as Blessed Mother Theresa did.



"I commend to you our sister Phoebe,
a deacon of the church in Cenchreae.
I ask you to receive her in the Lord in
a way worthy of his people and to
give her any help she may need from
you, for she has been the benefactor
of many people, including me."
Romans 16:1-2

Peace to you

Here Some Edifying First Christianity Quotes to Ponder (each from the same source link below):

<http://www.earlychristianwritings.com/text/clement-stromata-book3-english.html>

"... But just as humility consists in meekness and not in treating one's body roughly, so also continence is a virtue of the soul which is not manifest to others, but is in secret..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VI, Point 48)

"... And he adds: "Behold the man who has not given his money on usury is accepted." And does he not declare expressly, "A man's wealth is judged to be his soul's ransom"? Just as the world is composed of opposites, of heat and cold, dry and wet, so also is it made up of givers and receivers. Again when he says, "If you would be perfect, sell your possessions and give to the poor," he convicts the man who boasts that he has kept all the commandments ~ from his youth up. For he had not fulfilled "Thou shalt love thy neighbour as thyself." Only then was he taught by the Lord who wished to make him perfect, to give for love's sake ..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VI, Point 55)

"... Accordingly he has not forbidden us to be rich in the right way, but only a wrongful and insatiable grasping of money. For "property gained unlawfully is diminished." "There are some who sow much and gain the more, and those who hoard become impoverished." Of them it is written: "He distributed, he gave to the poor, his righteousness endures for ever." For he who sows and gathers more is the man who by giving away his earthly and temporal goods has obtained a heavenly and eternal prize; the other is he who gives to no one, but vainly "lays up treasure on earth where moth and rust corrupt"; of him it is written: "In gathering motley, he has gathered it into a condemned cell." Of his land the Lord says in the gospel that it produced plentifully; then wishing to store the fruits he built larger store-houses, saying to himself in the words dramatically put into his mouth "You have many good things laid up for many years to come, eat, drink, and be merry. You fool," says the Lord, "this night your soul shall be required of you. Whose then shall be the things you have prepared?" ..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VI, Point 56)

"... But those who from a hatred for the flesh ungratefully long .to have nothing to do with the marriage union and the eating of reasonable food, are both blockheads and atheists, and exercise an irrational chastity like the other heathen..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VII, Point 60)

"... As for ourselves, we set high value on continence which arises from love to the Lord and seeks that which is good for its own sake, sanctifying the temple of the Spirit. It is good if for the sake of the kingdom of heaven a man emasculates himself from all desire, and "purifies his conscience from dead works to serve the living God..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VII, Point 59)

"... Whether a man becomes a celibate or whether he joins himself in marriage with a woman for the sake of having children, his purpose ought to be to re- main unyielding to what is inferior. If he can live a life of intense devotion, he will gain to himself great merit with God, since his continence is both pure and reasonable. But if he goes beyond the rule he has chosen to gain greater glory, there is a danger that he may lose hope. Both celibacy and marriage have their own different forms of service and ministry to the Lord; ..." - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter XII, Point 79)

"... "For everyone who **wishes to take part** in a **contest** is **continent** in all things" (the words "he is continent in all things" really mean that, though he does not abstain from everything, yet he is self-controlled on such things as he thinks fit). "**They do it to obtain a corruptible crown, but we an incorruptible,**" as if we conquer in the struggle, though there is **no crown** for us if we **do not** put up any **fight** at all. There are also **some now** who **rank the widow higher** than the **virgin** in the **matter of continence**, on the ground that **she scorns pleasure of which she has had experience...**" - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter XVI, Point 101)

2 Timothy 2:3-4

Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs-- he wants to please his commanding officer.

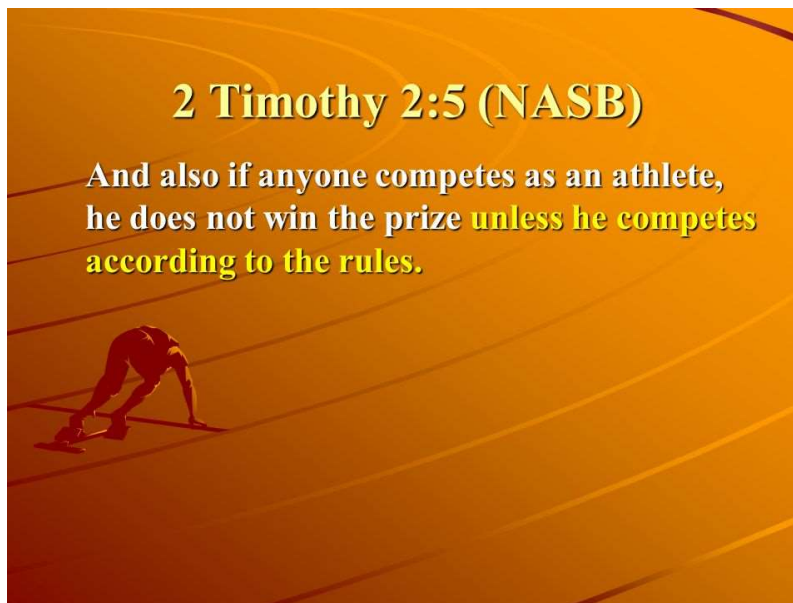
(NIV)

"... However, one ought to consider **continence not merely in** relation to **one form of it**, that is, **sexual relations**, but in **relation to all the other indulgences** for which **the soul craves** when it is **ill content** with **what is necessary** and seeks for **luxury...**" - Blessed St. Clement of Alexandria (c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VII, Point 59)

*"... It is **continence to despise money** [Voluntary Poverty], **softness** [Comfort/Luxury], **property**, to hold in **small esteem outward appearance** [Good Looks], to **control one's tongue**, to **master evil thoughts**. In the past certain angels became incontinent and were seized by desire so that they fell from heaven to earth ..."*

Blessed St. Clement of Alexandria
(c. 150 AD - c. 215 AD, Stromata, Book 3, Chapter VII, Point 59)

[Emphasis Mine]



Peace to You

Life Abundantly - The Loss and Gain Mystery

"... In Christ, a Gain on Earth Corresponds to a Loss in Heaven and a Loss on Earth Corresponds to a Gain in Heaven ..." - Anonymous

"The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly." - The Perfect Lord Jesus Christ (John 10:10, NASB)

Firstly, never once did Christ Speak of John 10:10 to refer to "abundance of money or possessions" though many modern preach thus using this Verse. In fact, the words "abundance" and "life" exists in Verse below which proves in Christ's Own Blessed Words that His Definition of "Abundant Life" does NOT include "money + possessions in abundance", Verse:

"Then He said to them, "Beware, and be on your guard against every form of greed; for not even when one has an abundance does his life consist of his possessions." - The Selfless One Lord Jesus Christ (Luke 12:15, NASB)

Quoting rich Old Testament Saints like Abraham does not prove against these Verses but rather reveals that "Abraham's Abundant Life in God" was "spiritual wealth" and was NOT inclusive of his monetary wealth / possessions as the case of Blessed Job proves that his faith was independent of that earthly abundance (contentment in whether having it or not does not influence the True Wealth of Spiritual Blessedness).

Next, the "Abundant Life" Christ Spoke of is in regards to the "Kingdom of God" which one begins to experience here on earth itself (internally, Luke 17:21) which Grows into an Entrance to an External Kingdom in the Heavens itself One Day post Resurrection for Believers (Matthew 5:19, Matthew 7:20 - 23) where the Fruit or the Good Soil of the "Thirty fold, Sixty fold and Hundredfold Mystery" (Matthew 13:8, 23) refers to "Virtue" especially in regards to "Voluntary Poverty" and "Virginity" as the Early Church Leaders have all Revealed similarly as discussed in previous posts.

Conclusion - Thirty Sixty and Hundredfold Good Soil is the Level of Virtue Practiced

"... And yet if both the land be good, and the Sower one, and the seed the same, wherefore did one bear a hundred, one sixty, one thirty? Here again the difference is from the nature of the ground, for even where the ground is good, great even therein is the difference. Do you see, that not the husbandman is to be blamed, nor the seed, but the land that receives it? Not for its nature, but for its disposition. And herein too, great is His mercy to man, that

He does not require one measure of virtue, but while He receives the first, and casts not out the second, He gives also a place to the third... Hear ye therefore the parable of the sower, says He; and He speaks what we before mentioned, of carelessness and attention, of cowardice and fortitude, of wealth and voluntary poverty; pointing out the hurt from the one, and the benefit from the other... Then of virtue also He brings forward different forms. For being full of love to man, He marked out not one only way, nor did He say, unless one bring forth an hundred, he is an outcast; but he that brings forth sixty is saved also, and not he only, but also the producer of thirty. And this He said, making out salvation to be easy. And thou then, are you unable to practise virginity? Be chaste in marriage. Are you unable to strip yourself of your possessions? Give of your substance. Can you not bear that burden? Share your goods with Christ. Are you unwilling to yield Him up all? Give Him but the half, but the third part. He is your brother, and joint-heir, make Him joint-heir with you here too. Whatsoever you give Him, you will give to yourself... " - Blessed St. John Chrysostom, Archbishop of Constantinople, Doctor of the Church (c. 349 AD - c. 407 AD, 'Commentary on Matthew', Chapter 13)

Source:

<https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

Conclusion - The Abundant Life Obtained as the Kingdom of God within us now on earth and later externally post-Resurrection after our Most Blessed Savior Returns is Measured based on 'what great desire or possession we let go of in life willingly by choice' as the last quote above which was unanimously understood likewise in First Christianity reads succinctly as:

"... Whatsoever you give Him, you will give to yourself..." - Blessed St. John Chrysostom

Comment - St. John Chrysostom gives these examples in his quote above:

i. How much of our Virginity we are willing to Give up for Christ for the Remainder of our lives?

"... And thou then, are you unable to practise virginity? Be chaste in marriage..." - Blessed St. John Chrysostom

Possible Implication based on First Christianity Quotes in Posts Prior:

Virginity = Hundredfold

Widowhood = Sixtyfold

Married = Thirtyfold

Example First Christianity Quote & Verses:

"... For there are two ways in life, as touching these matters. The one the more moderate and ordinary, I mean marriage; the other angelic and unsurpassed, namely virginity. Now if a man choose the way of the world, namely marriage, he is not indeed to blame; yet he will not receive such great gifts as the other. For he will receive, since he too brings forth fruit, namely thirtyfold. But if a man embrace the holy and unearthly way, even though, as compared with the former, it be rugged and hard to accomplish, yet it has the more wonderful gifts: for it grows the perfect fruit, namely an hundredfold..." - Blessed St. Athanasius the Great (c. 296 AD - c. 373 AD, Letter XLVIII.—Letter to Amun4583. Written before 354 AD via Philip Schaff, Pages 971 - 972)

Source: <http://mb-soft.com/believe/txuc/athana49.htm>

"... Now any one may object to this interpretation, and may give another which harmonizes with the rule of faith. For as the ark was to have rooms not only on the lower, but also on the upper storeys, which were called " third storeys," that there might be a habitable space on the third floor from the basement, some one may interpret these to mean the three graces commended by the apostle, — ^faith, hope, and charity. Or even more suitably they may be supposed to represent those three harvests in the gospel, thirtyfold, sixtyfold, an hundredfold, — chaste marriage dwelling in the ground floor, chaste widowhood in the upper, and chaste virginity in the top storey. Or any better interpretation may be given, so long as the reference to this city is maintained..." - Blessed St. Augustine of Hippo (c. 354 AD - c. 430 AD, Book XV, 'City of God', Page 99)

Source:

https://archive.org/stream/cityofgodvolumet009439mbp/cityofgodvolumet009439mbp_djvu.txt

"For there are eunuchs who were born that way from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are also eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this, let him accept it." - The Holiest Lord Jesus Christ (Matthew 19:12, NASB)

"So the person who marries his fiance does well, and the person who doesn't marry does even better." - The Holy and Blessed St. Paul the Apostle of Christ to the Gentiles (1 Corinthians 7:38, NLT)

or

"So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better." - The Holy and Blessed St. Paul the Apostle of Christ to the Gentiles (1 Corinthians 7:38, KJV)

ii. How much of our Materialistic Possessions and Wealth we are willing to give up to others to Fulfill Christ's Exhortation?

"... Are you unable to strip yourself of your possessions? Give of your substance... Are you unwilling to yield Him up all? Give Him but the half, but the third part..." - Blessed St. John Chrysostom

Possible Implication based on First Christianity Quotes in Posts Prior:

Gave All Wealth away = Hundredfold

Gave Most Wealth away = Sixtyfold

Gave some wealth away up to a Third? = Thirty Fold

Example First Christianity Quote & Verse:

"... He will teach you the perfection of a monk, and I shall show you the whole duty of a clergyman. A clergyman, then, as he serves Christ's church, must first understand what his name means; and then, when he realizes this, must endeavor to be that which he is called. For since the Greek word alhroj means "lot," or "inheritance," the clergy are so called either

because they are the lot of the Lord, or else because the Lord Himself is their lot and portion. Now, he who in his own person is the Lord's portion, or has the Lord for his portion, must so bear himself as to possess the Lord and to be possessed by Him. He who possesses the Lord, and who says with the prophet, "The Lord is my portion," can hold to nothing beside the Lord. For if he hold to something beside the Lord, the Lord will not be his portion. Suppose, for instance, that he holds to gold or silver, or possessions or inlaid furniture; with such portions as these the Lord will not deign to be his portion. I, if I am the portion of the Lord, and the line of His heritage, receive no portion among the remaining tribes; but, like the Priest and the Levite, I live on the tithe, and serving the altar, am supported by its offerings. Having food and raiment, I shall be content with these, and as a disciple of the Cross shall share its poverty... It is the glory of a bishop to make provision for the wants of the poor; but it is the shame of all priests to amass private fortunes... Many build churches nowadays; their walls and pillars of glowing marble, their ceilings glittering with gold, their altars studded with jewels... But now our Lord by His poverty has consecrated the poverty of His house. Let us, therefore, think of His cross and count riches to be but dirt. Why do we admire what Christ calls "the mammon of unrighteousness"? Why do we cherish and love what it is Peter's boast not to possess?"... - Blessed St. Jerome of the Vulgate (c. 347 AD - c. 420 AD, 'Letter LII. To Nepotian')

Source:

http://www.tertullian.org/fathers2/NPNF2-06/Npnf2-06-03.htm#P1872_458890

"Then Peter answered and said to Him, "See, we have LEFT ALL and FOLLOWED YOU. Therefore what shall we have?" So Jesus said to them, "Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have FOLLOWED ME will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has LEFT houses or brothers or sisters or father or mother]or wife or children or lands, for My name's sake, shall receive a HUNDREDFOLD, and inherit eternal life. But many who are first will be last, and the last FIRST." (Matthew 19:27 - 30, NKJV)

iii. How Reliable or Recognized is St. John Chrysostom in both the Roman Catholic, Eastern Orthodox or Protestant Churches?

To quote

1. In the "quantity" aspect

"... The epithet Χρυσόστομος (Chrysostomos, anglicized as Chrysostom) means "golden-mouthed" in Greek and denotes his celebrated eloquence.[2][8] Chrysostom was among the most prolific authors in the early Christian Church, exceeded only by Augustine of Hippo in the quantity of his surviving writings ..."

2. In his Theological Acceptance

"... Venerated in Catholic Church, Eastern Orthodox Church, Oriental Orthodoxy, Assyrian Church of the East, Ancient Church of the East, Anglican Communion, Lutheranism ..."

Source for both quotes above:

https://en.m.wikipedia.org/wiki/John_Chrysostom

The Verses below give the Definition of the "Perfect Abundant Life" according to First Christianity so as to obtain a "Better Resurrection" agreeing to all these discussions of "whom (those who practiced it best), the world was not worthy", to quote:

"35Women received back their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; 36and others experienced mockings and scourgings, yes, also chains and imprisonment. 37They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, ill-treated 38(men of whom the world was not worthy), wandering in deserts and mountains and caves and holes in the ground. 39And all these, having gained approval through their faith, did not receive what was promised, 40because God had provided something better for us, so that apart from us they would not be made perfect." - Anonymous (Hebrews 11:35 - 40, NASB)

So, how much we Love Christ is Exhibited to the Fullest regarding how much we are willing to lose on earth now regarding what the world considers as great, to quote (this is The "Secret of the Kingdom" as the "having in abundance" is referred to in His Kingdom Context and not materialistically as the True "Abundant Life", as the paraphrase below confirms it):

"... What then says Christ? Because it is given unto you, so He speaks, to know the mysteries of the Kingdom of Heaven, but to them it is not given. But this He said, not bringing in necessity, or any allotment made causelessly and at random, but implying them to be the authors of all their own evils, and wishing to represent that the thing is a gift, and a grace bestowed from above. It by no means follows, however, because it is a gift, that therefore free will is taken away; and this is evident from what comes after. To this purpose, in order that neither the one sort may despair, nor the other grow careless, upon being told that it is given, He signifies the beginning to be with ourselves. For whosoever has, to him shall be given, and he shall have more abundance; but whosoever has not, from him shall be taken away, even that which he seems to have..." - Blessed St. John Chrysostom, Archbishop of Constantinople, Doctor of the Church (c. 349 AD - c. 407 AD, 'Commentary on Matthew', Chapter 13)

Source:

<https://sites.google.com/site/aquinasstudybible/home/matthew-commentary/st-john-chrysostom-on-matthew/chapter-1/chapter-2/chapter-3/chapter-4/chapter-5/chapter-6/chapter-7/chapter-8/chapter-9/chapter-10/chapter-11/chapter-12/chapter-13>

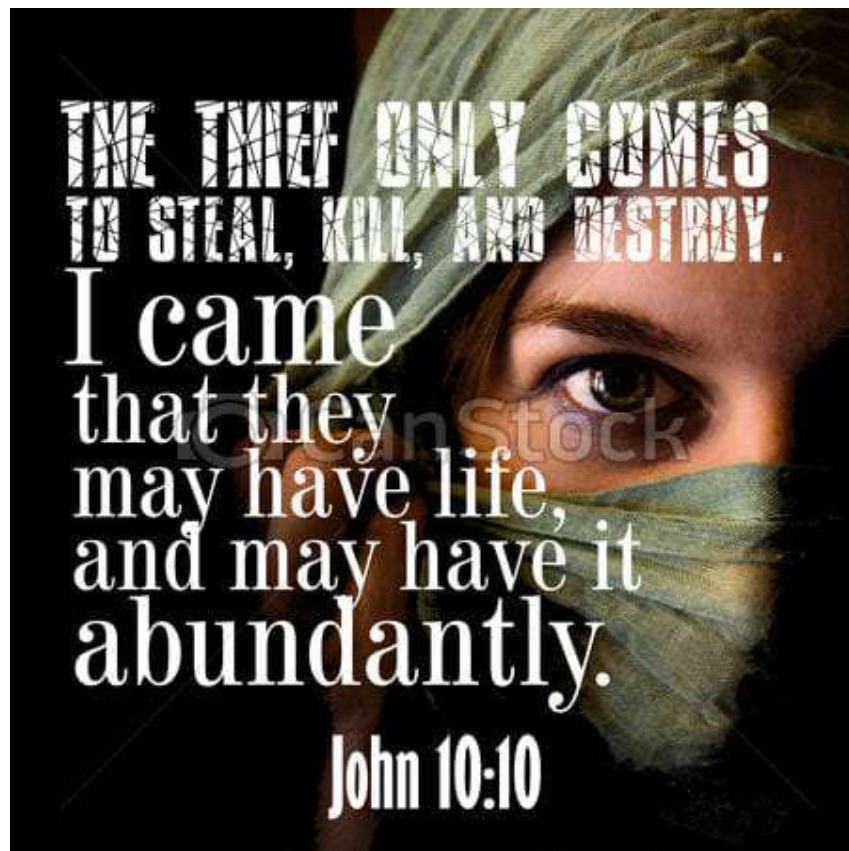
Personally, I may not even reach the Thirty fold requirement set forth in Holy Scripture as seen with this Patristic Exegesis. However, this is the Truth Preached and Practiced in First Christianity without one early church leader teaching differently whether we are able to accept or practice this Mystery or not. If someone says the early church had a different exegesis than this regarding the "Thirty, Sixty and Hundred fold Mystery", please ask them to provide quotes (though I never found any differently) and for argument's sake even if it's something new, it will just be an addition to this where the Truth of these Quotes will be True Alongside it as well.

A lot of preachers shun away from Preaching these First Christianity Truths because it certainly Proves the Harder Narrow Path to Life. We should not be afraid to Preach and Teach these Great Christian Mysteries of Faith which are Greater than us celebrating and honoring those that have achieved it (e. g. these ancient saints quoted in this post to name a few):

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." - The Great Blessed St. Paul, Christ's Chosen Apostle to the Gentiles (Philippians 2:3, KJV)

"He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward." - The Highest Lord Jesus Christ (Matthew 10:41, NASB)

We Receive all Saints in First Christianity and keep an Open Mind on Doctrines where the saints seem to contradict. However, in this "Thirty, Sixty and Hundred fold Fruit / Good Soil Mystery", they didn't contradict each other at all in Principle.



© CanStockPhoto.com - csp57188722

Peace to you