THE APOSTOLIC FATHERS

WITH AN ENGLISH TRANSLATION BY KIRSOPO LAKÉ

IN TWO VOLUMES

II

THE SHEPHERD OF HERMAS
THE MARTYRDOM OF POLYCARP
THE EPISTLE TO DIOGENETUS

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CONTENTS

THE SHEPHERD OF HERMAS ................. 1

THE MARTYRDOM OF POLYCARES ............ 307

THE EPISTLE TO DIONETUS ................. 347
THE APOSTOLIC FATHERS

THE SHEPHERD OF HERMAS

VOL. II.
THE APOSTOLIC FATHERS

THE SHEPHERD OF HERMAS

The Shepherd of Hermas is in form an apocalypse. It consists of a series of revelations made to Hermas by the Church, who appears in the form of a woman, first old, and afterwards younger; by the shepherd, or angel of repentance; and by the great angel, who is in charge of Christians. Each revelation is accompanied by an explanation, and from these it can be seen that though the form of the book is apocalyptic and visionary, its object is practical and ethical. The main problem, which constantly recurs, is that of sin after baptism. In the circle to which Hermas belonged the belief obtained that Christians after baptism were capable of leading sinless lives, and that if they fell they could not again obtain forgiveness. Experience, however, had shown that in this case few indeed would be saved, and the message of Hermas was that for sin after baptism there was still the possibility of forgiveness for those who repented, though this repentance would not avail more than once. A great part of the book is taken up in developing the details of this doctrine of repentance, which is entrusted to an angel called the Shepherd, who gives his name to the book, and it is obvious that
THE SHEPHERD OF HERMAS

we have here the beginning of the Catholic doctrine of penance.

The Shepherd is divided into Visions (in the last of which the Shepherd appears), Commandments or Mandates, as they are more usually called, and Parables or Similitudes. It may roughly be said that in the Visions the necessity for repentance is enforced, in the Mandates the life required from the penitent is explained, and in the Similitudes the working and theological doctrine of repentance is developed.

The date and provenance of the Shepherd is fixed by the list of canonical books in the Muratorian canon, which rejects the Shepherd of Hermas, though some accepted it as a canonical apocalypse, on the ground that it was written “quite recently, in our own time in the city of Rome, by Hermas, while his brother Pius was sitting on the throne of the church of the city of Rome.” Pius was Pope about 148 A.D., so that the Shepherd must have been written in Rome at about that time. Many critics, however, think that it may have been written at intervals during the twenty or thirty years preceding this date, and that traces can be seen of varying dates in the three divisions of the book. This question, which can probably never be decided satisfactorily, and in any case depends on the consideration of a mass of details which cannot be discussed shortly, may best be studied in Harnack’s Chronologie and in Zahn’s Der Hirt des Hermas.

The authorities for the text of the Shepherd are as follows:—

Codex Sinaiticus, containing Vis. I. i. 1. to Mandate IV. iii. 6. written in the fourth century, probably in Alexandria or the neighbourhood.
THE APOSTOLIC FATHERS

A, Codex Athous, a MS of the fifteenth century, originally containing ten leaves, of which six are still in the convent of S. Gregory on Mt. Athos, three are at Leipsic, and one, the last, has been lost.

The text of this MS was copied on Mt. Athos by the celebrated forger Simonides, who brought back with him the three leaves now at Leipsic, and later on was collated rather hastily by Georgandas, but it is very difficult to read, and both the copy of Simonides and the collation of Georgandas are very inaccurate. A photographic reproduction and transcript of the Athos fragment have recently been published at the Clarendon Press.

H, a small fragment of vellum MS, containing Sim. IV. 6-7 and V. 1-5, now in Hamburg, published in the Sitzungsberichten d. Berliner Akademie, 1909, pp. 1077 ff.

Fragments of the text have also been found in the following papyri quoted as Pam, Pox, etc.:

Amherst papyri, CXC. containing Vis. I. 1, 2-3, 1; III. 12, 3 and 13, 3-4. Mand. XII. 1, 1 and 1, 3. Sim. IX. 2, 1-2 and 4-5. IX. 12, 2-3 and 5; IX. 17, 1 and 3; IX. 30, 1-2 and 3-4. Published by Grenfell and Hunt in Amherst Papyri, ii.

Oxyrh. No. 404, containing Sim. X. 3, 2-5. Published by Grenfell and Hunt in Oxyrhynchus Papyri, iii.

Oxyrh. Pap. 1172, containing Sim. II. 4-10. Published by Hunt in Oxyrhynchus Papyri, ix.

Berlin Pap. 5513, containing Sim. II. 7-10 and Sim. IV. 2-5. Published in Berliner Klassiker Texte, vi.
THE SHEPHERD OF HERMAS

Berlin Pap. 6789, containing Sim. VIII. 1, 1-12. Published in Berliner Klassiker Texte, vi.

Besides these Greek MSS and fragments, there are three extant versions.

L₁, the Vulgate version found in many MSS., published in the Editio Princeps of Faber, Paris, 1513.

L₂, the Palatine version found in Cod. Vat. Palatin. 150, and published in the Patrum Apostolorum Opera of von Gebhardt, Harnack and Zahn.

L, without qualification, is used for the consensus of L₁ and L₂.


C, a few fragments of a Sahidic Coptic version have also been found in Papyri now in the Bib. Nat. at Paris and in the library of the Louvre, and have been published in the Sitzungsberichten d. Berlin Akad., 1903, pp. 261 ff., in the Revue de l'Orient Chrétien, 1905, pp. 424 ff., and in the Z. f. Aeg. Spr. und Altertumskunde 1910, pp. 137 ff. Some evidence is also given by the numerous citations in Clement of Alexandria, pseudo-Athanasius, and Antiochus of Palestine, quoted as Clem., Athan., and Ant.

The text of Hermas is probably far from good: the evidence of the papyri shows that neither S nor A is completely trustworthy, and it is unfortunate that for so large a part of the book A is the only continuous Greek text. The evidence of LE and the Patristic quotations, though often valuable, is too free to be used with confidence.
ΠΟΙΜΗΝ

I

1. Ὁ θρέψας μὲ πέτρακεν μὲ Ῥόδη τυι̣ 1 εἰς Ῥώμην. μετὰ πολλὰ ἐτη ταῦτην ἀνεγνωρισάμην καὶ ἡρξάμην αὐτὴν ἀγαπᾶν ὡς ἀδελφήν. 2. μετὰ χρόνον τινὰ λοιμομένην εἰς τὸν ποταμὸν τὸν Τίβεριν εἶδον καὶ ἐπέδωκα αὐτῇ τὴν χεῖρα καὶ ἐξήγαγον αὐτὴν ἐκ τοῦ ποταμοῦ. ταύτης οὖν ἰδὼν τὸ κάλλος διελογιζόμην ἐν τῇ καρδίᾳ μου λέγων. Μακάριος ἦμην, εἰ τοιαύτην γυναῖκα εἶχον καὶ τῷ κάλλει καὶ τῷ τρόπῳ. μόνον τούτο ἐβουλευσάμην, ἔτερον δὲ οὕτω ἐν. 3. μετὰ χρόνον τινὰ πορευομένου μου εἰς Κώμας 2 καὶ δοξάζοντος τὰς κτίσεις τοῦ θεοῦ, ὡς μεγάλαι καὶ ἐκπρεπεῖς καὶ δυναται εἰσιν, περιπατῶν ἀφύπνωσα. καὶ πνεύμα με ἐλαβεν καὶ ἀπήνεγκε με δι’ ἀνοδίας τινὸς, δι’ ἥς ἀνθρωπος οὐκ ἐδύνατο ὀδέσαι. ἦν δὲ ὁ τόπος κρημνώδης καὶ ἀπερρηγάς ἀπὸ τῶν

1 πρὸς γυναῖκα τινα ΑΙ, omitting the mention of her name.
2 κώμας Ν ΑΕ, civitatem Ostiorum I, the editors emend to Κόμας (Cumae). It is probable that Cumae is the meaning of the text, but it is not impossible the spelling κώμας is original. The alternative is that πορευομένου εἰς κώμας means the same as the modern Italian "Villeggiatura" (summer holiday in the country).
THE SHEPHERD

VISION 1

1. He who brought me up sold me to a certain Rhoda at Rome. After many years I made her acquaintance again, and began to love her as a sister. 2. After some time I saw her bathing in the river Tiber, and gave her my hand and helped her out of the river. When I saw her beauty I reflected in my heart and said: "I should be happy if I had a wife of such beauty and character." This was my only thought, and no other, no, not one. 3. After some time, while I was going to Cumae, and glorifying the creation of God, for its greatness and splendour and might, as I walked along I became sleepy. And a spirit seized me and took me away through a certain pathless district, through which a man could not walk, but the ground was precipitous and broken up by the

As it stands this is hardly intelligible; presumably the meaning is that Hermas was born a slave, and that his owner sold him to Rhoda. It is implied that he then passed out of her possession, and later on made her acquaintance again. The alternative is that ἄνεγνωρισάμην merely means "came to know her properly."
123,1
THE APOSTOLIC FATHERS

Ps. 2, 4; 123, 1;
Gen. 1, 25; 8, 17; 9, 1; 28, 3 etc.

υδάτων. διαβας οὖν τὸν ποταμὸν ἐκείνου ἠλθον εἰς τὰ ὀμαλὰ καὶ τιθῶ τὰ γόνατα καὶ ἤρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ ἐξομολογεῖσθαι μου τας ἁμαρτίας. 4. προσευχομένου δὲ μου ἡνοίγη ὁ οὐρανός, καὶ Βλέπω τὴν γυναῖκα ἐκείνην, ἡν ἐπεθύμησα, ἀσταζομένην με ἐκ τοῦ οὐρανοῦ, λέγουσαν 'Ερμᾶ χαῖρε. 5. Βλέψας δὲ εἰς αὐτὴν λέγω αὐτῇ: Κυρία, τί σὺ ὅθε ποιεῖς; ἢ δὲ ἀπεκρίθη μου: 'Ανελήμφθην, ὥσ σοῦ τὰς ἁμαρτίας ἐλέγξω πρὸς τὸν κύριον. 6. λέγω αὐτῇ: Νῦν σὺ μου ἑλέγχος εἰ; Οὐ, φησίν, ἀλλὰ ἀκούσον τὰ ῥήματα, ἐ σοι μέλλω λέγειν. ὁ θεὸς ὁ ἐν τοῖς οὐρανοῖς κατοικών καὶ κτίσας ἐκ τοῦ μῆ ὄντος τὰ ὄντα καὶ πληθύνας καὶ αὐξήσας ἔνεκεν τῆς ἁγίας ἐκκλησίας αὐτοῦ ὅργηζεσα σοι, ὃτι ἠμαρτες εἰς ἐμὲ. 7. ἀποκρίθης αὐτῇ λέγω: Εἰς σὲ ἡμαρτόν; ποίῳ τόπῳ ἢ πότε σοι ἀισχρῶν ρήμα ἐλάλησα; ὥσ πάντοτε σε ὡς θεαν ἡγησάμην; εἰς πάντοτε σε ἐνετράπῃν ὡς ἄδελφην; τί μου καταψευδῇ, ὡ γάρ, τὰ πονηρὰ ταῦτα καὶ ἀκάθαρτα; 8. γελάσασά μοι λέγει: Ἐσπὶ τὴν καρδίαν σου ἀνέβη ἡ ἐπιθυμία τῆς πονηρίας. ἢ οὐ δοκεῖ σοι ἢ οὐδὲ δικαίων πονηρὸν πράγμα εἰναι, ἐὰν ἀναβῇ αὐτοῦ ἐπὶ τὴν καρδίαν ἡ πονηρὰ ἐπιθυμία; ἁμαρτία γε ἔστιν, καὶ μεγάλη, φησίν. ὁ γὰρ δίκαιος ἀνήρ δίκαια βουλεύεται. ἐν τῷ οὖν δίκαια βουλεύεσθαι αὐτοῦ κατορθώται ἡ δόξα αὐτοῦ ἐν τοῖς οὐρανοῖς καὶ εὐκατάλαβκτον ἐχει τοῦ κύριου ἐν παντὶ πράγματι αὐτοῦ; οἱ δὲ πονηρὰ βουλεύομεν εἰν τοῖς καρδίαις αὐτῶν θύματον καὶ αἰχμαλωτισμὸν ἐαυτοῖς ἐπιστοῦνται, μάλιστα οἱ τῶν αἴώνα τοῦτον

1 τόπφ ϝ* L_1, τρόπφ ϝ* A_1 L_12(E). 2 θυγατέρα A, dominam E.
THE SHEPHERD, vis. i. i. 3-8

streams of water. So I crossed that river, and came to the level ground and knelt down and began to pray to the Lord and to confess my sins. 4. Now while I was praying the Heaven was opened, and I saw that woman whom I had desired greeting me out of the Heaven and saying: “Hail, Hermas.”

5. And I looked at her, and said to her: “Lady, what are you doing here?” and she answered me: “I was taken up to accuse you of your sins before the Lord.” 6. I said to her: “Are you now accusing me?” “No,” she said, “but listen to the words which I am going to say to you. ‘God who dwells in Heaven’ and created that which is out of that which is not, and ‘increased and multiplied it’ for the sake of his Holy Church, is angry with you because you sinned against me.”

7. I answered and said to her: “Did I sin against you? In what place, or when did I speak an evil word to you? Did I not always look on you as a goddess? Did I not always respect you as a sister? Why do you charge me falsely, Lady, with these wicked and impure things?”

8. She laughed and said to me: “The desire of wickedness came up in your heart. Or do you not think that it is an evil deed for a righteous man if an evil desire come up in his heart? Yes, it is a sin,” said she, “and a great one. For the righteous man has righteous designs. So long then as his designs are righteous his repute stands fast in Heaven, and he finds the Lord ready to assist him in all his doings. But they who have evil designs in their hearts bring upon themselves death and captivity, especially those who obtain this world for
περιποιούμενοι καὶ γαυριῶντες ἐν τῷ πλοῦτὶ αὐτῶν καὶ μὴ ἀντεχόμενοι τῶν ἁγαθῶν τῶν μελλόντων. 9. μετανοήσουσιν αἱ ψυχαί αὐτῶν. οὕτως οὐκ ἔχουσιν ἐλπίδα, ἀλλὰ ἑαυτοὺς ἀπεγνώκασιν καὶ τὴν ζωὴν αὐτῶν. ἀλλὰ σὺ προσεύχου πρὸς τὸν θεὸν, καὶ ἴασται τὰ ἀμαρτήματά σου καὶ ὀλον τοῦ οἴκου σου καὶ πάντων τῶν ἀγίων.

II

1. Μετὰ τὸ λαλῆσαι αὐτὴν τὰ ῥήματα ταῦτα ἐκλείσθησαν οἱ οὐρανοὶ· κἀγὼ ὀλὸς ἡμὴν πεφρικὼς καὶ λυπούμενος. ἔλεγον δὲ ἐν ἐμαυτῷ· Εἰ αὐτὴ μοί ἡ ἀμαρτία ἀναγράφεται, πῶς δυνήσομαι σωθῆναι; ἢ πῶς ἐξιλάσομαι τοὺς θεοὺς περὶ τῶν ἀμαρτιῶν μου τῶν τελείων; ἢ ποῖος ῥήμασιν ἐρωτήσω τῶν κύριων, ἢν ἱλατεύσηται μοι;
2. ταῦτα μου συμβουλευομένου καὶ διακρίνοντος ἐν τῇ κάρδιά μου, βλέπω κατέναντί μου καθέδραν λευκὴν ἐξ ἑρίων χιονίων γεγονόταν μεγάλην· καὶ ἤλθεν γυνὴ πρεσβύτης ἐν ἱματισμῷ λαμπροτάτῳ, ἔχουσα βιβλίον εἰς τὰς χειρὰς, καὶ ἐκάθισεν μόνῃ καὶ ἀσπάζεται με· Ἐρμᾶ, χαίρε. κἀγὼ λυπούμενος καὶ κλαίων εἶπον· Κυρία, χαίρε.
3. καὶ εἰπέν μοι· Τί στυγνός, Ἐρμᾶ; ὁ μακρόθυμος καὶ ἀστομάχητος, ὁ πάντοτε γελῶν, τῷ οὔτω κατηφῆς τῇ ἱδέᾳ καὶ οὐχ ἰλαρός; κἀγὼ εἶπον αὐτῇ· ὃπο ἤμναικὸς ἁγαθωτάτης λεγούσης, ὃτι ἠμαρτον εἰς αὐτὴν. 4. ἢ δὲ ἔφη· Μηδαμῶς ἐπὶ τὸν δοῦλον τοῦ θεοῦ τὸ πράγμα τοῦτο. ἀλλὰ πάντως ἐπὶ τὴν καρδίαν σου ἀνέβη περὶ αὐτῆς.
THE SHEPHERD, vis. i. i. 8–ii. 4

themselves, and glory in their wealth, and do not lay hold of the good things which are to come. 9. Their hearts will repent; yet have they no hope, but they have abandoned themselves and their life. But do you pray to God, and 'He shall heal the sins of yourself' and of all your house and of all the saints.'

II

1. After she had spoken these words the Heavens were shut, and I was all shuddering and in grief. And I began to say in myself: "If this sin is recorded against me, how shall I be saved? Or how shall I propitiate God for my completed sins? Or with what words shall I beseech the Lord to be forgiving unto me?" 2. While I was considering and doubting these things in my heart I saw before me a white chair of great size made of snow-white wool; and there came a woman, old and clothed in shining garments with a book in her hand, and she sat down alone and greeted me: "Hail, Hermas!" And I, in my grief and weeping, said: "Hail, Lady!" 3. And she said to me: "Why are you gloomy, Hermas? You who are patient and good-tempered, who are always laughing, why are you so downcast in appearance and not merry?" 4. And she said: "By no means let this thing happen to the servant of God; but for all that the thought did enter your
THE APOSTOLIC FATHERS

ἐστιν μὲν τοῖς δούλοις τοῦ θεοῦ ἡ τοιαύτη βουλή ἁμαρτίαν ἐπιφέρουσα: πονηρὰ γὰρ βουλὴ καὶ ἐκπληκτός εἰς πάνσεμνον πνεῦμα καὶ ἥδη δεδοκιμασμένον, ἐὰν ἐπιθυμήσῃ πονηρὸν ἔργον, καὶ μάλιστα Ἐρμᾶς ὁ ἐγκρατής, ὁ ἀπεχόμενος πάσης ἐπιθυμίας πονηρᾶς καὶ πλήρης πάσης ἀπλότητος καὶ ἀκακίας μεγάλης.

III

1. Ἀλλ' οὐχ ἕνεκα τούτου ὁργίζεται σοι ὁ θεός, ἀλλ' ἵνα τῶν οἰκίων σου τῶν ἀνωμάσαντα εἰς τὸν κύριον καὶ εἰς υἱῷ σου γονεῖς αὐτῶν ἐπιστρέψῃς. ἀλλαὶ φιλότεκνοι ὦν οὐκ ἐνουθέτεις σου τῶν οἰκῶν, ἀλλὰ ἀφήκες αὐτῶν καταφθαρῆναι,1 διὰ τοῦτο σοι ὁργίζεται ὁ κύριος: ἀλλὰ ἰᾶσεται σου πάντα τὰ προγεγομένα πονηρὰ ἐν τῷ οἶκῳ σου: διὰ γὰρ τὰς ἐκείνων ἁμαρτίας καὶ ἀνωμάτω ἰητὰς κατεφθάρης ἀπὸ τῶν βιωτικῶν πράξεων. 2. ἀλλ' ἡ πολυσπλαγχνία τοῦ κυρίου ἠλέησεν σε καὶ τῶν οἰκῶν σου καὶ ἰσχυροποιήσει σε καὶ θεμελιώσει σε ἐν τῇ δόξῃ αὐτοῦ. σὺ μόνον μηδεμιῆς, ἀλλὰ εὐφύχει καὶ ἰσχυροποιεῖ σου τὸν οἶκον. ὥσ γὰρ ὁ χαλκεὺς σφυροκοπῶν τὸ ἔργον αὐτῶν περιγίνεται τοῦ πράγματος οὐ θέλει, οὕτω καὶ ὁ λόγος ὁ καθημερινὸς ὁ δίκαιος περιγίνεται πάσης πονηρίας. μὴ διαλίπῃς ὅπως νουθετῶν σοι τὰ τέκνα. οἴσα γάρ, ὅτι, ἐὰν μετανοήσωσιν,2 έξ ὅλης καρδίας αὐτῶν, ἐνγραφήσονται εἰς τὰς βιβλίους τῆς ζωῆς

1 καταφθαρῆναι Ν* Parm, καταφθαρῆναι δεινῶς ΑΕ. 2 μετανοήσωσιν Ν, μετανοήσωσιν Α.
heart concerning her. It is such a design as this which brings sin on the servants of God. For it is an evil and mad purpose against a revered spirit and one already approved, if a man desire an evil deed, and especially if it be Hermas the temperate, who abstains from every evil desire and is full of all simplicity and great innocence.

III

1. "But it is not for this that God is angry with you, but in order that you should convert your family, which has sinned against the Lord, and against you, their parents. But you are indulgent, and do not correct your family, but have allowed them to become corrupt. For this reason the Lord is angry with you, but he will heal all the past evils in your family, for because of their sins and wickednesses have you been corrupted by the things of daily life. 2. But the great mercy of the Lord has had pity on you and on your family, and will make you strong and will establish you in his glory; only do not be slothful, but have courage and strengthen your family. For as the smith, by hammering his work, overcomes the task which he desires, so also the daily righteous word overcomes all wickedness. Do not cease, then, correcting your children, for I know that if they repent with all their heart, they will be inscribed in the books of
THE APOSTOLIC FATHERS

3. metà τὸ παῦναι αὐτῆς τὰ ρήματα ταῦτα λέγει μου: Θέλεις ἀκοῦσαι μου ἀναγινωσκούσης; λέγω καγώ: Θέλω, κυρία. λέγει μου: Γενοῦ ἀκροτης καὶ ἀκούε τὰς δόξας τοῦ θεοῦ. ἥκουσα μεγάλως καὶ θαυμαστῶς, δ ὅπως ἴσχυσα μυθοποίεσαι: πάντα γὰρ τὰ ρήματα ἐκφρικτα, ἀ ὅ μεναται ἀνθρώπος βαστάσαι. τὰ σὺν ἐσχάτα ρήματα ἐμνημόνευσα: ἢν γὰρ ἡμῖν σύμφορα καὶ ἡμερα. 4. Ἴδου, ὁ θεὸς τῶν δυνάμεων, ἐν ἀγαπῶν, ἐνυπάρκει καὶ τῇ μεγάλῃ συνεσει ἀυτοῦ κτίσας τὸν κόσμον καὶ τῇ ἐνδόξῳ βουλή περιθέες τὴν εὐπρέπειαν τῇ κτίσει αὐτοῦ καὶ τῷ ἴσχυρῷ ρήματι πῆξας τῶν οὐρανῶν καὶ θεμελίωσας τὴν γῆν ἐπὶ ὑδάτων καὶ τῇ ἱδίᾳ σοφίᾳ καὶ προσοφία κτίσας τὴν ἄγιαν ἐκκλησίαν αὐτοῦ, ἢν καὶ θυλόγησεν, ἵδου, μεθιστάνει τοὺς οὐρανούς, καὶ τὰ ὅρη καὶ τοὺς βουνοὺς καὶ τὰς θαλάσσας, καὶ πάντα ὀμαλὰ γίνεται τοῖς ἐκλεκτοῖς αὐτοῦ, ἢν ἀποδῷ αὐτοῖς τὴν ἐπαγγελίαν, ἢν ἐπηγγείλατο μετὰ πολλῆς δόξης καὶ χαρᾶς, ἐὰν τηρήσωσιν τὰ νόμιμα τοῦ θεοῦ, ἡ παρέλαβον ἐν μεγάλῃ πίστει.

IV

1. Ὑπετ ὅν ἐφέλεσεν ἀναγινώσκουσα καὶ ἱγερῆ ἀπὸ τῆς καθήδρας, ἦλθαν τέσσαρες νεανίαι καὶ ἦραν τὴν καθήδραν καί ἄπελθον πρὸς τὴν ἀνατολήν. 2. προσκαλεῖται δὲ μὲ καὶ ἤψατο τοῦ

1 ὃν ἀγαπῶ Ν, qui invisibili (.getNumber) (L1), qui omnia virtute sustentabili L2, "in his pity and in his love" E. The text is clearly corrupt, and cannot be restored with certainty.
life with the saints.’ 3. After she had ceased these words she said to me: ‘Would you like to hear me read aloud?’ and I said: ‘I should like it, Lady.’ She said to me: ‘Listen then, and hear the glory of God.” I heard great and wonderful things which I cannot remember; for all the words were frightful, such as a man cannot bear. So I remembered the last words, for they were profitable for us and gentle:

4. “Lo, ‘the God of the powers, whom I love, by his mighty power, and by his great wisdom ‘created the world,’ and by his glorious counsel surrounded his creation with beauty, and by his mighty word ‘fixed the Heaven and founded the earth upon the waters,’ and by his own wisdom and forethought created his holy Church, which he also blessed—Lo, he changes the heavens, and the mountains and the hills and the seas, and all things are becoming smooth for his chosen ones, to give them the promise which he made with great glory and joy, if they keep the ordinances of God, which they received with great faith.”

IV

1. So, when she had finished reading, and rose from the chair, there came four young men, and took up the chair and went away towards the East. 2. And she called me and touched my breast and said
THE APOSTOLIC FATHERS

στήθους μου καὶ λέγει μοι: Ἡρεσέν σοι ἡ ἀνάγνωσίς μου; καὶ λέγω αὐτῇ: Κυρία, ταύτα μοι τὰ ἐσχατα ἀρέσκει, τα δὲ πρῶτα ἔχολα μαι καὶ σκληρὰ. ἦ δὲ ἐφή μοι λέγουσα: Ταῦτα τὰ ἐσχατα τοῖς δικαίοις, τα δὲ πρῶτα τοῖς θενεοι καὶ τοῖς ἀποστάταις. 3. λαλούσης αὐτῆς μετ’ ἐμοῦ δύο τινές ἄνδρες ἐφάνησαν καὶ ἦραν αὐτὴν τῶν ἀγάκων καὶ ἀπῆλθαν, ὅπου ἦ καθέδρα, πρὸς τὴν ἀνατολὴν. Ἔλαρα δὲ ἀπῆλθεν καὶ ὑπάγουσα λέγει μοι: Ἀνδρίζου, Ἑρμᾶ.

"Ο πρασίς β'.

I

1. Πορευομένου μου εἰς Κώμας ἡμῶν κατὰ τὸν καρπὸν, ὅν καὶ πέρυσι, περιπατῶν ἀνεμυνήσθην τῆς περιπετείας ὑπάρχουσας, καὶ πάλιν με αἴρει πνεῦμα καὶ ἀποφέρει εἰς τὸν αὐτὸν τόπον, ὅπου καὶ πέρυσι. 2. ἐλθὼν οὖν εἰς τὸν τόπον τιθῶ τὰ γόνατα καὶ ἡρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ δοξάζειν αὐτὸν τὸ ὄνομα, ὅτι μὲ ἄξιον ἡγησάτο καὶ ἕμωριςέν μου τὰς ἀμαρτίας μου τὰς πρότερον.

3. μετὰ δὲ τὸ ἐγερθήναι με ἀπὸ τῆς προσευχῆς βλέπω ὑπέναντί μου τὴν πρεσβύτεραν, ἢν καὶ πέρυσιν ἐωράκειν, περιπατοῦσαν καὶ ἀναγινώσκουσαν βιβλίαρίδιον, καὶ λέγει μοι: Δύνῃ ταῦτα

1 πρότερα Να Α (L priora). Ν* omits, but the next line (where A also reads πρότερα) suggests that its archetype read πρῶτα.

2 κώμας ΝΑΕ, regionem Cumanorum L, but see the note on Vis. I, 1.3.

3 πέρυσιν ΑΛ1, πρότερον Ν, om. ΕΛ2.
to me; "Did my reading please you?" and I said to her: "Lady, this last part pleases me, but the first part was hard and difficult." And she said to me: "This last part is for the righteous, but the first part was for the heathen and the apostates."

3. While she was speaking with me two men appeared, and took her by the arm and they went away towards the East, whither the chair had gone. But she went away cheerfully, and as she went said to me, "Play the man, Hermas."

Vision 2

I

1. While I was going to Cumae, at about the same time as the year before, as I walked along I remembered the vision of the previous year, and the spirit again seized me and took me away to the same place, where I had been the previous year.

2. So when I came to the place, I knelt down and began to pray to the Lord and 'to glorify his name,' because he had thought me worthy, and had made known to me my former sins. 3. But after I rose from prayer I saw before me the ancient lady, whom I had seen the year before, walking and reading out from a little book. And she said to
τοῖς ἐκλεκτοῖς τοῦ θεοῦ ἀναγγείλατε; λέγω αὐτῇ· Κυρία, τοσαῦτα μημονεύσαι οὐ δύναμαι· δῶς δέ μοι τὸ βιβλίδιον, ὑπὸ μεταγράψωμαι αὐτὸ. Δάβε, φησίν, καὶ ἀποδώσεις μοι. 4. ἔλαβον ἐγώ, καὶ εἰς τινα τόπον τοῦ ἀγροῦ ἀναχωρήσας μετεγραψάμην πάντα πρὸς γράμμα· οὗν ηὐρίσκων γὰρ τὰς συλλαβὰς, τελέσαντος οὖν ἕν τὰ γράμματα τοῦ βιβλίδιον ἓξαίφης ἑρπάγη μοι ἐκ τῆς χειρὸς τὸ βιβλίδιον· ὑπὸ τίνος δὲ οὐκ εἶδον.

II

1. Μετὰ δὲ δέκα καὶ πέντε ἡμέρας ἑστεῦσαν· τός μοι καὶ πολλὰ ἔρωτῆσαντος τῶν κύριων ἀπεκαλύφθη μοι ἡ γυνώσει τῆς γραφῆς· ήν δὲ γεγραμμένα τὰῦτα. 2. Τὸ σπέρμα σου, Ἐρμᾶ, ἤθετησαν εἰς τὸν θεοῦ καὶ ἐβλασφήμησαν εἰς τὸν κύριον καὶ προέδωκαν τοὺς γονεῖς αὐτῶν ἐν πονηρᾷ μεγάλῃ καὶ ἱκουσαν προδόται γονέων καὶ προδότες οὐκ ὥφελιθησαν, ἀλλὰ ἐτὶ προσέθηκαν ταῖς ἀμαρτίαις αὐτῶν τὰς ἀσελγείας καὶ συμφυρμοὺς πονηρίας, καὶ οὕτως ἐπιλήσθησαν αἱ ἀνομίαι αὐτῶν. 3. ἀλλὰ γυνώρισον ταῦτα τὰ ῥήματα τοῖς τέκνοις σου πᾶσιν καὶ τῇ συμβίωσιν σου τῇ μελλούσῃ ἀδελφή· καὶ γὰρ αὐτῇ οὐκ ἀπέχεται τῆς γλώσσης, ἐὰν ἤ πονηρεύεται· ἀλλὰ ἄκουσασα τὰ ῥήματα ταῦτα ἀφέξεται καὶ ἔξεις ἔλεος. 4. μετὰ τὸ γυνώρισαι σε ταῦτα τὰ ῥήματα αὐτοῖς, ἢ ἐνετείλατο μοι ὁ δεσπότης ὑπὸ σοι

1 οὖν Σ, οὖν μου Α.
2 μελλούσῃ Σ, μελλούσῃ σου Α(Λ).
3 ἔξεις Σ.
me: "Can you take this message to God's elect ones?" I said to her: "Lady, I cannot remember so much; but give me the little book to copy." "Take it," she said, "and give it me back." 4. I took it and went away to a certain place in the country, and copied it all, letter by letter, for I could not distinguish the syllables. So when I had finished the letters of the little book it was suddenly taken out of my hand; but I did not see by whom.

II

1. But after fifteen days, when I had fasted and prayed greatly to the Lord, the knowledge of the writing was revealed to me. And these things were written: 2. Your seed, Hermas, have set God at naught, and have blasphemed the Lord, and have betrayed their parents in great wickedness, and they are called the betrayers of parents, and their betrayal has not profited them, but they have added to their sins wanton deeds and piled up wickedness, and so their crimes have been made complete. 3. But make these words known to all your children and to your wife, who shall in future be to you as a sister. For she also does not refrain her tongue, with which she sins; but when she has heard these words she will refrain it, and will obtain mercy. 4. After you have made known these words to them, which the

1 Hermas no doubt means that it was written, like most early MSS., in a continuous script with no divisions between the words.
THE APOSTOLIC FATHERS

ἀποκαλυφθῆ, τότε ἐφένται αὐτοῖς αἱ ἀμαρτίαι πάσαι, ἃς πρότερον ἤμαρτον, καὶ πᾶσιν τοῖς ἁγίοις τοῖς ἀμαρτήσασιν μέχρι ταύτης τῆς ἡμέρας, εάν εἶ δόλης τῆς καρδίας μετανοήσωσιν καὶ ἀφοσιω ἀπὸ τῆς καρδίας αὐτῶν τὰς διψυχίας. 5. ὦμοσεν γὰρ ὁ δεσπότης κατὰ τῆς δόξης αὐτοῦ ἐπὶ τοὺς ἐκλεκτοὺς αὐτοῦ: εάν ὀρισμένης τῆς ἡμέρας ταύτης ἐτὶ ἀμφίβοτος γένηται, μὴ ἐχεῖν αὐτοὺς σωτηρίαν. η γὰρ μετάνοια τοῖς δικαίοις ἔχει τέλος: πεπλήρωσται αἱ ἡμέραι μενανοίας πάσιν τοῖς ἁγίοις: καὶ τοῖς δὲ ἔθνεσιν μετάνοια ἔστων ἔως ἐσχάτης ἡμέρας. 6. ἔρεις οὖν τοῖς προηγομένοις τῆς ἐκκλησίας, ἵνα κατορθώσωσιν τὰς ὅδους αὐτῶν ἐν δικαιοσύνη, ἵνα ἀπολάβωσιν ἔκ πλήρους τὰς ἐπαγγελίας μετὰ πολλῆς δόξης.

7. ἐμείνατε οὖν οἱ ἐργαζόμενοι τὴν δικαιοσύνην καὶ μὴ διψυχῆσητε, ἵνα γένηται ὑμῶν ἡ πάροδος μετὰ τῶν ἁγγέλων τῶν ἁγίων, μακάριοι ὑμεῖς, ὅσοι ὑπομένετε τὴν θλίψιν τὴν ἐρχομένην τὴν μεγάλην καὶ ὅσοι οὖν ἀρνησονται τὴν ζωὴν αὐτῶν.

8. ὦμοσεν γὰρ κύριος κατὰ τοῦ νόου αὐτοῦ, τοὺς ἀρνησαμένους τὸν Χριστὸν αὐτῶν ἀπεγνωρίσθαι ἀπὸ τῆς ζωῆς αὐτῶν, τοὺς νῦν μέλλοντας ἀρνεῖσθαι ταῖς ἐρχομέναις ἡμέραις: τοῖς δὲ πρότερον

Ps. 15, 2;
Acts 10, 33;
Heb. 11, 33

1 τότε AL, E, πότε Ξ Lς.
2 τῆς καρδίας Ξ, τῶν καρδιῶν A(L).
3 Χριστῶν Ξ*, κύριου Ξ AL, filium L.
Master commanded me to reveal to you, all the sins which they have formerly committed shall be forgiven them, and they shall be forgiven to all the saints who have sinned up to this day, if they repent with their whole heart, and put aside double-mindedness from their heart. For the Master has sworn to his elect by his glory that if there be still sin after this day has been fixed, they shall find no salvation; for repentance for the just has an end; the days of repentance have been fulfilled for all the saints, but for the heathen repentance is open until the last day. You shall say, then, to the leaders of the Church, that they reform their ways in righteousness, to receive in full the promises with great glory. You, therefore, 'who work righteousness,' must remain steadfast and be not double-minded, that your passing may be with the holy angels. Blessed are you, as many as endure the great persecution which is coming, and as many as shall not deny their life. For the Lord has sworn by his Son that those who have denied their Christ have been rejected from their life, that is, those who shall now deny him in the days to come.

1 This is the main point of the "Shepherd." The primitive teaching was that for sin after baptism no repentance is possible (cf. Heb. vi.). Hermas now states that it has been revealed to him that "up to this day," i.e. the time of his revelation, sin will be forgiven to the repentant. But this offer of forgiveness will not be made a second time.

2 Cf. Herm. Sim. ix, 25. and Martyr. Polycarp. ii 3 with the note on the latter passage as to the doctrine of a transformation of the just into angels after their death.
THE APOSTOLIC FATHERS

ἀρνησαμένοις, διὰ τὴν πολυσπλαγχνίαν ἔλεως ἐγένετο αὐτοῖς.

III

1. Σὺ δέ, Ἑρμᾶ, μηκέτι μνησικακήσης τοῖς τέκνοις σου μηδὲ τὴν ἀδελφήν σου ἐάσης, ὡν καθαρίσθωσιν ἀπὸ τῶν προτέρων ἀμαρτιῶν αὐτῶν. παίδευθήσονται γὰρ παίδεια δικαία, εὰν σὺ μὴ μνησικακήσης αὐτοῖς. μνησικακία θάνατον κατεργάζεται. σὺ δὲ, Ἑρμᾶ, μεγάλας θλίψεις ἔσχες ἱδιωτικὰς διὰ τὰς παραβάσεις τοῦ οἴκου σου, ὅτι οὐκ ἐμέλησέν σοι περὶ αὐτῶν· ἄλλα παρενεθυμήθης καὶ ταῖς πραγματείαις σου συναιεφύρης ταῖς πονηραῖς. 2. ἄλλα σώζει σε τὸ μὴ ἀποστήναι σε ἀπὸ θεοῦ ξύντος καὶ ἡ ἀπλότης σου καὶ ἡ πολλὴ ἐγκράτεια· ταῦτα σέσωκεν σε, εὰν ἐμμείνης, καὶ πάντας σώζει τοὺς τὰ τριαῦτα ἑργαζόμενους καὶ πορευομένους ἐν ἀκακίᾳ καὶ ἀπλοτητί. οὕτως κατισχύσουσιν ἑαυτοῖς πονηρίας καὶ παραμενόντες εἰς ξύνην αἰώνιον. 3. μακάριοι πάντες οἱ ἑργαζόμενοι τὴν δικαιοσύνην. οὐ διαφθαρήσονται ἐως αἰώνιον. 4. ἔρεις δὲ Μαξίμω. Ἰδοὺ, θλίψις ἐρχεται· εάν σοι φανή, πάλιν ἀρνησαι. Ἐγγὺς κύριος τοῖς ἐπιστρεφομένοις, ὡς γέγραπται ἐν τῷ Ἐλδάδ καὶ Μωδάτ,2 τοῖς προφητεύσασιν ἐν τῇ ἐρήμῳ τῷ λαῷ.

Ps. 106, 3; 13, 2
Heb. 3, 11

22

1 κατισχύσουσιν Ν.
2 Ἐλδάδ καὶ Μωδάτ Ν, Ἐλδάδ καὶ Μωδάδ A, Hehlam et Modular L1, Heldat et Modat L2, Eldad et Mudath A.
THE SHEPHERD, vis. ii. ii. 8–iii. 4

But those who denied him formerly have obtained forgiveness through his great mercy.

III

1. "But, Hermas, no longer bear a grudge against your children, nor neglect your sister, that they may be cleansed from their former sins. For they will be corrected with righteous correction, if you bear no grudge against them. The bearing of grudges works death. But you, Hermas, had great troubles of your own because of the transgressions of your family, because you did not pay attention to them. But you neglected them and became entangled in their evil deeds. 2. But you are saved by not 'having broken away from the living God,' and by your simplicity and great temperance. These things have saved you, if you remain in them, and they save all whose deeds are such, and who walk in innocence and simplicity. These shall overcome all wickedness and remain steadfast to eternal life. 3. 'Blessed' are all they 'who do righteousness'; they shall not perish for ever. 4. But you shall say to Maximus: 'Behold, persecution is coming, if it seems good to you deny the faith again.' 'The Lord is near those that turn to him,' as it is written in the Book of Eldad and Modat,² who prophesied to the people in the wilderness.'

¹ This book is mentioned among the Apocrypha of the N.T. in the Athanasian Synopsis and in the Stichometry of Nicephorus, but is not extant. It is thought to be quoted in II Clem. xi. 2. Eldad and Modat are mentioned in Numbers xi. 26.
THE APOSTOLIC FATHERS

IV

1. Ἀπεκαλύφθη δέ μοι, ἁδελφοί, κοιμώμενος ὑπὸ νεανίσκου εὐεὐδεστάτου λέγοντός μου. Τὴν πρεσβυτέραν, παρ' ἡς ἔλαβες τὸ βιβλίδιον, τίνα δοκείς εἶναι; ἐγὼ φημὶ. Τὴν Σίβυλλαν. Πλανᾶσαι, φησίν, οὐκ ἔστιν. Τίς οὖν ἔστιν; φημὶ. Ἡ Ἐκκλησία, φησίν. εἰπον αὐτῷ. Διατε ὁν πρεσβυτέρα; Ὤτι, φησίν, πάντων πρῶτη ἐκτίσθη; διὰ τοῦτο πρεσβυτέρας καὶ διὰ ταύτην ὁ κόσμος κατηρτίσθη. 2. μετέπειτα δὲ ὅρασιν εἶδον ἐν τῷ οἴκῳ μου. ἤλθεν ἡ πρεσβυτέρα καὶ ἠρώτησέν με, εἰ ἦδε τὸ βιβλίον δέδωκα τοῖς πρεσβυτέροις. ἤρμησάμην διδόκεναι. Καλῶς, φησίν, πεποίηκας; ἔχω γὰρ ῥήματα προσθεῖναι. ὅταν οὖν ἀποτελέσω τὰ ῥήματα πάντα, διὰ σοῦ γνωρισθήσεται τοῖς ἐκλεκτοῖς πᾶσιν. 3. γράψεις οὖν ὁ βιβλαρίδια καὶ πέμψεις ἐν Κλήμεντι καὶ ἐν Γραπτῇ. πέμψει οὖν Κλήμης εἰς τὰς ἔξω πόλεις, ἐκεῖνοι γὰρ ἐπιτετραπταῖς. Γραπτῇ δὲ νουθετήσει τὰς χήρας καὶ τοὺς ὀρφανοὺς, σὺ δὲ ἀναγνώσῃ εἰς ταύτην τῇ πόλιν μετὰ τῶν πρεσβυτέρων τῶν προϊσταμένων τῆς ἐκκλησίας.

"Ὀ ρασίς γ'"

I

1. Ὡν εἶδον, ἁδελφοί, τοιαύτη. 2. νηστεύσας πολλάκις καὶ ἐκεῖθεν τοῦ κυρίου, ἰνα μοι φανε-

1 γράψεις οὖν Νο AL1, γράψεις Ν*, καὶ γράψεις L2 F.
IV

1. And a revelation was made to me, brethren, while I slept, by a very beautiful young man who said to me, "Who do you think that the ancient lady was from whom you received the little book?" I said, "The Sibyl." "You are wrong," he said, "she is not." "Who is she, then?" I said. "The Church," he said. I said to him, "Why then is she old?" "Because," he said, "she was created the first of all things. For this reason is she old; and for her sake was the world established." 2. And afterwards I saw a vision in my house. The ancient lady came and asked me if I had already given the book to the elders. I said that I had not given it. "You have done well," she said, "for I have words to add. When, therefore, I have finished all the words they shall be made known by you to all the elect. 3. You shall therefore write two little books and send one to Clement and one to Grapte. Clement then shall send it to the cities abroad, for that is his duty; and Grapte shall exhort the widows and orphans; but in this city you shall read it yourself with the elders who are in charge of the church."

Vision 3.

I

1. The third vision which I saw, brethren, was as follows: 2. I had fasted for a long time, and prayed
THE APOSTOLIC FATHERS

ρώση τὴν ἀποκάλυψιν, ἢ μοι ἐπηγγείλατο
dείξαι διὰ τῆς πρεσβυτέρας ἑκείνης,1 αὐτῇ τῇ
μυκτί μοι ὢτπαι ἡ πρεσβυτέρα καὶ εἰπέν μου;
Ἐσεὶ οὕτως ἐνδείξας εἰ καὶ σπουδαῖος εἰς τὸ γνῶναι
πάντα, ἐλθὲ εἰς τὸν ἀγρόν, ὅπου Χονδρίζειες, καὶ
περὶ ὦραν πέμπτην ἐμφανισθήσομαι σοι καὶ
dείξω σοι, ἃ δεῖ σε ἴδειν. 3. ἡ ἱρώτησα αὐτήν
λέγων. Κυρία, εἰς ποῖον τόπον τοῦ ἀγροῦ; Ὅπου,
φησίν, θέλεις. ἔξελεξάμην τόπον καὶ ὠν ανα-
κεχωρικότα. πρὶν δὲ λαλῆσαι αὐτῇ καὶ εἰπεῖν
τὸν τόπον, λέγει μοι: Ἡξω 2 ἐκεῖ, ὅπου θέλεις;
4. ἐγενόμην οὖν, ἄδελφοί, εἰς τὸν ἀγρόν καὶ
συνεψήφισα τὰς ὄρας καὶ ἤλθον εἰς τὸν τόπον,
ὅπου διεταξάμην αὐτῇ ἑλθεῖν, καὶ βλέπω συμ-
ψέλιον κείμενον ἐλεφάντινον, καὶ ἐπὶ τοῦ συμ-
ψελίου ἐκείτο κερβικάριον λινοῦ καὶ ἐπάνω
λέντιον ἐξηπλωμένον λινοῦ καρπάσιον. 5. ἵδον
tαύτα κείμενα καὶ μηδένα οὔτα ἐν τῷ τόπῳ
ἐκθαμβοῦ ἐγενόμην, καὶ ὡσεὶ τρόμος με ἐλαβεν
καὶ αἱ τρίχες μου ὀρθαί· καὶ ὡσεὶ φρίκη μοι
προσηλθέν μόνου μοι ὄντος. ἐν ἐμαυτῷ οὖν
γενόμενοι καὶ μνησθεῖς τῆς δόξῃς τοῦ θεοῦ καὶ
λαβὼν θάρσος, θείς τὰ γόνατα ἐξωμολογούμην τῷ
κυρίῳ πάλιν τὰς ἀμαρτίας μου 3 ὡς καὶ πρότερον.
6. ἡ δὲ ἤλθεν μετὰ νεανίσκων ἔξ, οὕς καὶ πρότερον
ἐωράκειν, καὶ ἐστάθη 4 μοι καὶ κατηκράτο
προσευχομένου καὶ ἐξωμολογομένου τῷ κυρίῳ
τὰς ἀμαρτίας μου. καὶ ἀψαμένη μοι λέγει:

1 ἑκείνης om. Ν.
2 Ὅμ. Ν*.
3 ἀμαρτίας μου—ἀμαρτίας μου om. per homoiot. ΝΠρ.
4 ἐστάθη A. stetit post me I1Ε, ἐπεστάθη is accepted by
most editors as an emendation.

26
the Lord to explain to me the revelation which he had promised to show me through that ancient lady; and in the same night the ancient lady appeared to me and said to me: “Since you are so importunate and zealous to know everything, come into the country, where you are farming, and at the fifth hour I will appear to you, and show you what you must see.” 3. I asked her, saying, “Lady, to what part of the field?” “Where you like,” she said. I chose a beautiful secluded spot; but before I spoke to her and mentioned the place she said to me, “I will be there, where you wish.” 4. I went, therefore, brethren, to the country, and I counted the hours, and I came to the spot where I had arranged for her to come, and I saw a couch of ivory placed there, and on the couch there lay a linen pillow, and over it a covering of fine linen was spread out. 5. When I saw these things lying there, and no one in the place I was greatly amazed, and, as it were, trembling seized me and my hair stood on end. And, as it were, panic came to me because I was alone. When therefore I came to myself, and remembered the glory of God and took courage, I knelt down and confessed my sins again to the Lord, as I had also done before. 6. And she came with six young men, whom I had also seen on the former occasion, and stood by me, and listened to me praying and confessing my sins to the Lord. And
ΤΕΙΙΑΗΟΠΟΣΤΟΛΙΚΑ ΠΑΤΕΡΑΙ

'Ερμᾶ, παῦσαι περὶ τῶν ἁμαρτιῶν σου πάντα ἔρωτῶν ἔρωτα καὶ περὶ δικαιοσύνης, ἵνα λάβῃς μέρος τι ἐξ αὐτῆς εἰς τὸν οἶκον σου. 7. καὶ ἔξεγείρει με τῆς χειρὸς καὶ ἀγεί με πρὸς τὸ συμψέλιον καὶ λέγει τοῖς νεανίσκοις: Ἄπαγετε καὶ οἰκοδομεῖτε. 8. καὶ μετὰ τὸ ἀναχωρῆσαι τοὺς νεανίσκους καὶ μόνου ἡμῶν γεγονότων λέγει μοι. Κάθισον ὡδε. λέγω αὐτῇ. Κυρία, ἄφες τοὺς πρεσβυτέρους πρῶτον καθίσαι. Ὅ σοι λέγω, φησίν, κάθισον. 9. θέλοντος οὖν μου καθίσαι εἰς τὰ δεξιὰ μέρη οὐκ εἶσασέ με, ἀλλ' ἐννεεύει μοι τῇ χειρί, ἵνα εἰς τὰ ἀριστερὰ μέρη καθίσω. διαλογιζομένου 1 μοι οὖν καὶ λυπουμένου, ὅτι οὐκ εἶσασέ με εἰς τὰ δεξιὰ μέρη καθίσαι, λέγει μοι. Λυπῆ, Έρμᾶ; ὅ εἰς τὰ δεξιὰ μέρη τότος ἄλλων ἐστίν, τῶν ἡδυ εὐαρεστηκότων τῷ θεῷ καὶ παθόντων εἶνεκα τοῦ ὄνοματός: 2 σοὶ δὲ πολλα λείπει ἢν μετ' αὐτῶν καθίσης· ἀλλὰ ὡς μένεις 3 τῇ ἀπλότητι σου, μείνου, καὶ καθημετ' αὐτῶν καὶ ὁ σοι εὰν ἐργάσωνται τὰ ἐκείνων ἔργα καὶ ὑπενέγκωσιν, ἃ καὶ ἐκεῖνοι ὑπήνεγκαν.

II

1. Τί, φημί, ὑπήνεγκαν; Ἄκουε, φησίν· μάστιγας, φυλακᾶς, θλίψεις μεγάλας, σταυροῦς, θηρία εἶνεκεν τοῦ ὄνοματος· διὰ τοῦτο ἐκείνων ἐστίν τὰ

1 διαλογις. Ν*, λογιζομ. A (Ν* om. ρεν homoioi. ἀλλ' ἐννεεύει—εἰσασέ με).
2 μοι τοῦ ὄνοματος Ν*, τοῦ ὄνοματός μου Ν*, τοῦ ὄνοματος αὐτῶν ΑL2E, τοῦ ὄνοματος Ι. 3 μένεις Ν*, ἐμμένεις Ν* Α.
she touched me and said: "Hermas! stop asking all these questions about your sins, ask also concerning righteousness, that you may take presently some part of it to your family." 7. And she raised me up by the hand and took me to the couch and said to the young men: "Go and build." 8. And after the young men had gone away and we were alone, she said to me: "Sit here." I said to her: "Lady, let the elders sit first." She said: "Do what I tell you, and sit down." 9. Yet when I wished to sit on the right hand she would not let me, but signed to me with her hand to sit on the left. When therefore I thought about this, and was grieved because she did not let me sit on the right hand, she said to me: "Are you sorry, Hermas? The seat on the right is for others, who have already been found well-pleasing to God and have suffered for the Name. But you fall far short of sitting with them. But remain in your simplicity as you are doing, and you shall sit with them, and so shall all who do their deeds and bear what they also bore."

II

1. "What," I said, "did they bear?" "Listen," she said: "Stripes, imprisonments, great afflictions, crucifixions, wild beasts, for the sake of the Name.

1 The meaning is obscure: 'the elders' is often explained as 'the Elders of the Church,' but it is more probably a mere formula of politeness 'seniores priores.'
THE APOSTOLIC FATHERS

dexià méρη toù áγμασματος kai ὅς εἶαν πάθη διὰ τὸ ónoma· τῶν δὲ λοιπῶν τὰ ἀριστερὰ méρη ἐστίν. ἀλλὰ ἀμφοτέρων, καὶ τῶν ἐκ δεξιῶν καὶ τῶν ἀριστερῶν καθημένων, τα αὐτὰ δώρα καὶ αἱ αὐταὶ ἐπαγγελίαι· μόνον ἔκεινοι ἐκ δεξιῶν κἀθηνται καὶ ἔχουσιν δόξαν τινά. 2. σὺ δὲ κατεπιθυμεῖς καθιέσαι ἐκ δεξιῶν μετ' αὐτῶν, ἀλλὰ τὰ υστερήματά σου πολλά. καθαρισθήσῃ δὲ ἄπο τῶν υστερημάτων σου καὶ πάντες ¹ οἱ μὴ διψυχοῦντες καθαρισθῆσονται ἀπὸ πάντων τῶν ἀμαρτημάτων εἰς ταύτην τὴν ἡμέραν. 3. ταῦτα εἴπασα ἥθελεν ἀπελθεῖν πεσῶν δὲ αὐτής πρὸς τοὺς πόδας ἥρωτησα αὐτήν κατὰ τοῦ κυρίου, ἵνα μοι ἐπίδειξην ὁ ἐπηγγείλατο ὅραμα. 4. ἡ δὲ πάλιν ἐπελάβετό μοι τῆς χειρὸς καὶ ἐγείρει με καὶ καθίζει ἐπὶ τὸ συμψέλοιν ἐξ εὐωνύμων· ἐκαθέξετο δὲ καὶ αὐτὴ ἐκ δεξιῶν. καὶ ἑπάρασα ράβδον τινὰ λαμπρὰν λέγει μοι· Βλέπεις μέγα πράγμα; λέγω αὐτῇ· Κυρία, οὐδὲν βλέπω. λέγει μοι· Σὺ, ἰδοὺ, σοῦ ὀρᾶς κατέναντι σοῦ πῦργον μέγαν οἰκοδομοῦμεν έπὶ υδάτων λίθους τετραγώνους λαμπροῖς; 5. ἐν τετραγώνῳ δὲ ψυχομεῖτο ὁ πῦργος ὑπὸ τῶν ˙ ² νεανίσκων τῶν ἐληλυθότων μετ' αὐτῆς· ἀλλαί δὲ μυριάδες ἄνδρων παρέφερον λίθους, οἱ μὲν ἐκ τοῦ βυθοῦ, οἱ δὲ ἐκ τῆς γῆς, καὶ ἐπεδίδον τοῖς ˙ ² νεανίσκοις· ἔκεινοι δὲ ἐλάμβανον καὶ ψυχοδόμουν. 6. τοὺς μὲν ἐκ τοῦ βυθοῦ λίθους ἐλκομένους πάντας οὕτως ἐτίθεσαν εἰς τὴν οἰκοδομὴν ἠρμοσμένοι γὰρ ἦσαν καὶ συνεφώνουν τῇ ἁρμογῇ μετὰ τῶν ἐτέρων· καὶ οὕτως ἐκκαλλωῦντο ἀλλήλοις, ὅστε τὴν ἁρμογὴν αὐτῶν μὴ φαίνεσθαι. ἐφαίνετο

¹ πάντες Ν*, πάντες δὲ Νο.Α. ² άξ Νο ΑΛΕ, ἐξήκοντα Ν*. 30
Therefore is it given to them to be on the right hand of the Holiness, and to everyone who shall suffer for the Name; but for the rest there is the left side. But both, whether they sit on the right or the left, have the same gifts, and the same promises, only the former sit on the right and have somewhat of glory. 2. And you are desirous of sitting on the right hand with them, but your failings are many. But you shall be cleansed from your failings, and all who are not double-minded shall be cleansed from all sins, up to this day.”

3. When she had said this she wished to go away, but I fell at her feet and besought her by the Lord, to show me the vision which she had promised.

4. And she again took me by the hand and lifted me up, and made me sit on the couch on the left and she herself sat on the right. And she lifted up a certain glittering rod, and she said to me: “Do you see a great thing?” I said to her: “Lady, I see nothing.” She said to me: “Behold, do you not see before you a great tower being built on the water with shining square stones?”

5. Now the tower was being built four-square by the six young men who had come with her; but tens of thousands of other men were bringing stones, some from the deep sea, and some from the land, and were giving them to the six young men, and these kept taking them and building. 6. The stones which had been dragged from the deep sea, they placed without exception as they were into the building, for they had all been shaped and fitted into the joins with the other stones. And they so fastened one to the other that their joins could not be seen. But the
THE APOSTOLIC FATHERS

dè ἡ ὀικοδομὴ τοῦ πῦργου ὡς ἔξ ἐνὸς λίθου ὀικοδομημένη. 7. τοὺς δὲ ἑτέρους λίθους τοὺς 
φερομένους ἀπὸ τῆς ξηρᾶς τοὺς μὲν ἀπέβαλλον, 
toὺς δὲ ἐτίθησαν εἰς τὴν ὀικοδομήν. ἄλλους δὲ 
kατέκοπτον καὶ ἐρριπτοῦν¹ μακρὰν ἀπὸ τοῦ πῦργου. 
8. ἄλλοι δὲ λίθοι πολλοὶ κύκλῳ τοῦ πῦργου² 
éκειντο, καὶ οὐκ ἔχρωντο αὐτοῖς ἐπὶ³ τὴν ὀικοδομήν. 
هةν γὰρ τίνες ἔξ αὐτῶν ἑψωρικότες, ἑτέροι δὲ 
σχισμᾶς ἐχοντες, ἄλλοι δὲ κεκολοβωμένοι, ἄλλοι 
dὲ λευκοὶ καὶ στρογγύλοι, μὴ ἀρμόζουσι εἰς τὴν 
ὀικοδομήν. 9. ἐβλεποῦν δὲ ἑτέρους λίθους ῥυπτομέ- 
nους μακρὰν ἀπὸ τοῦ πῦργου καὶ ἐρχομένους εἰς 
tὴν ὀδὸν καὶ μὴ μένοντας ἐν τῇ ὀδῷ, ἄλλα κυλιο-
μένους ἐκ τῆς ὀδοῦ εἰς τὴν ἀνοδίαν· ἑτέρους δὲ 
ἐπὶ πῦρ ἐμπίπτοντας καὶ καίομένους· ἑτέρους δὲ 
πίπτοντας ἐγγὺς ύδατον καὶ μὴ δυναμένους 
kυλισθῆναι εἰς τὸ ύδωρ, καίπερ θελόντων κυλι-
σθῆναι καὶ ἐλθεῖν εἰς τὸ ύδωρ.

III

1. Δεῖξασά μοι ταῦτα ἥθελεν ἀποτρέχειν. 
λέγω αὐτῇ: Κυρία, τί μοι ὀφελος ταῦτα ἐφρακότι 
καὶ μὴ γινώσκοντι, τί ἐστιν τὰ πράγματα; 
ἀποκριθείσα μοι λέγειν. Πανούργος εἰ ἀνθρωπος, 
θέλων γινώσκειν τὰ περὶ τῶν πῦργων. Ναί, φημί, 
κυρία, ίνα τοῖς ἅδελφοις ἀναγγείλω καὶ ἰλαρώτεροι 
γένωνται καὶ ταῦτα⁴ ἀκούσαντες γιμώσκωσιν τὸν

¹ ἐρριπτοῦν ΑΕ, ἑτίθουσι Ν.
² τοῦ πῦργου—τοῦ πῦργου ομ. per homoiot. Ν.
³ ἐπὶ Ν*, εἰς Νο.Α.
⁴ ἰλαρώτεροι γένωνται, καὶ ταῦτα ΑΛ, ομ. ΝΕ which also alter 
the next sentence to ἐν πολλῇ δύξῃ, ἠφη, ἀκούσανται κ.τ.λ.
building of the tower appeared as if it had been built of a single stone. 7. Of the other stones, which were being brought from the dry ground, they cast some away, and some they put into the building and others they broke up and cast far from the tower. 8. And many other stones were lying round the tower, and they did not use them for the building, for some of them were rotten, and others had cracks, and others were too short, and others were white and round and did not fit into the building. 9. And I saw other stones being cast far from the tower, and coming on to the road, and not staying on the road, but rolling from the road into the rough ground. And others were falling into the fire, and were being burnt, and others were falling near the water, and could not be rolled into the water, although men wished them to be rolled on and to come into the water.

III

1. When she had showed me these things she wished to hasten away. I said to her: "Lady, what does it benefit me to have seen these things, if I do not know what they mean?" She answered me and said: "You are a persistent man, wanting to know about the tower." "Yes," I said. "Lady, in order that I may report to my brethren, and that they may be made more joyful, and when they hear these
κύριον ἐν πολλῇ δόξῃ. 2. ἡ δὲ ἐφη: Ἄκουστε· Ἰκονιστάτες δὲ τινες ἐξ αὐτῶν ἄρθροι, τινὲς δὲ κλαύστεναι· ἀλλὰ καὶ οὕτως, εάν ἄκουσωσιν καὶ μετανοήσωσιν, καὶ αὐτοὶ ἄρθροι. ἂνοι τὰς παραβολὰς τοῦ πύργου· ἀποκαλύψω γὰρ σοί πάντα· καὶ μηκέτί μοι κόπους πάρεξε περὶ ἀποκαλύψεως· αἱ γὰρ ἀποκαλύψεις αὕτης τέλος ἔχουσιν· πεπληρωμέναι γὰρ εἰσίν. ἀλλ’ οὐ παῦση αὐτούμενος ἀποκαλύψεις· ἀναιδῆς γὰρ εἰ. 3. ὁ μὲν πύργος, ὁ δὲ βλέπεις οἶκονομοῦμενον, ἐγὼ εἰμὶ ἡ Ἐκκλησία, ἡ οἰκονομός σοι καὶ νῦν καὶ τὸ πρότερον· ὁ ἄν οὖν θελήσῃς, ἐπερῶτα περὶ τοῦ πύργου, καὶ ἀποκαλύψω σοι, ἵνα χαρῆς μετὰ τῶν ἁγίων. 4. λέγω αὐτῇ· Κυρία, ἔπει ἀπαξ ἀξίων με ἡγήσομαι τοῦ πάντα μοι ἀποκαλύψω, ἀποκάλυψον· ἢ δὲ λέγει μοι· ὁ έάν ἐνδέχεται σοι ἀποκαλυφθῆναι, ἀποκαλυφθήσεται· μόνον ἡ καρδία σου πρὸς τὸν θεὸν ἦτω καὶ μὴ διψαχήσεις, ὁ ἄν ἰδῆς. 5. ἐπηρώτησα αὐτήν· Διατί ὁ πύργος ἐπὶ υδάτων ὕκοδόμηται, κυρία; Εἶπα σοι, φησίν, καὶ τὸ πρότερον, καὶ ἐκζητεῖς ἐπιμελῶς· ἐκζητῶν οὖν εὐρίσκεις τὴν ἀλῆθειαν. διατί οὖν ἐπὶ υδάτων ὕκοδόμηται ὁ πύργος, ἂκουε· ὅτι ἡ ἐν ζωή ύμων διὰ ὑδατος ἑσώθη καὶ σωθήσεται· τεθεμελιώται δὲ ὁ πύργος τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδοξού ὄνοματος, κρατεῖται δὲ ὑπὸ τῆς ἀοράτου δυνάμεως τοῦ δεσπότου.

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IV

1. Ἀποκριθεῖς λέγω αὐτῇ· Κυρία, μεγάλος καὶ θαυμαστὸς ἔχει τὸ πράγμα τούτο· οἱ δὲ
things may know the Lord in great glory.”

2. And she said: “Many indeed shall hear, but some of them shall rejoice when they hear, and some shall mourn. But these also, if they hear and repent, even they shall rejoice. Hear then, the parables of the tower, for I will reveal everything to you. And no longer trouble me about revelation, for these revelations are finished, for they have been fulfilled. Yet you will not cease asking for revelations, for you are shameless. 3. The tower which you see being built is myself, the Church, who have appeared to you both now and formerly. Ask, therefore, what you will about the tower, and I will reveal it to you, that you may rejoice with the saints.” 4. I said to her: “Lady, since you have once thought me worthy to reveal everything to me, proceed with the revelation.” And she said to me: “What is permitted to be revealed to you shall be revealed; only let your heart be turned towards God and do not be double-minded as to what you see.” 5. I asked her: “Why has the tower been built on the water, Lady?” “As I told you before, you are seeking diligently,” said she, “and so by seeking you are finding out the truth. Hear, then, why the tower has been built upon the water: because your life was saved and shall be saved through water, and the tower has been founded by the utterance of the almighty and glorious Name, and is maintained by the unseen power of the Master.”

IV

1. I answered and said to her: “Lady, great and wonderful is this thing. But, Lady, who are the six
1. "Ακούε νῦν περὶ τῶν λίθων τῶν ὑπαγόντων εἰς τὴν οἰκοδομὴν. οἱ μὲν οὖν λίθοι οἱ τετράγωνοι

1 εξ Νο ΑΛ, ἐξῆκοντα Ν*, om. E. (but in the next verse Ν also reads εξ).

2 εἰ ἀρα . . . υἱὸν ἐστιν om. Ν*.

36
THE SHEPHERD, vis. iii. iv. 1–v. 1

young men who are building?" "These are the holy angels of God, who were first created, to whom the Lord delivered all his creation to make it increase, and to build it up, and to rule the whole creation. Through them, therefore, the building of the tower shall be completed." 2. "But who are the others, who are bringing the stones?" "They also are holy angels of God, but these six are greater than they. Therefore the building of the tower shall be completed, and all shall rejoice together around the tower, and shall glorify God because the building of the tower has been completed." 3. I asked her saying: "Lady, I would like to know the end of the stones, and what kind of force they have." She answered me and said: "It is not because you are more worthy than all others that a revelation should be made to you, for there were others before you and better than you, to whom these visions ought to have been revealed. But in order that 'the name of God might be glorified' they have been, and shall be, revealed to you because of the double-minded who dispute in their heart whether these things are so or not. Tell them, that all these things are true, and that there is nothing beyond the truth, but that all things are strong and certain and well-founded.

V

1. "Listen then concerning the stones which go into the building. The stones which are square and

1 Here almost the equivalent of 'meaning,'—'What is their meaning in the vision?'
καὶ λευκοὶ καὶ συμφωνοῦντες ταῖς ἀρμογαῖς αὐτῶν, οὗτοι εἰσίν οἱ ἀπόστολοι καὶ ἐπίσκοποι καὶ διδάσκαλοι καὶ διάκονοι οἱ πορευθέντες κατὰ τὴν σεμνότητα τοῦ θεοῦ καὶ ἐπισκοπῆςαντες καὶ διδάχαντες καὶ διακονήσαντες ἀγνώς καὶ σεμνῶς τοῖς ἐκλεκτοῖς τοῦ θεοῦ, οἱ μὲν κεκοιμημένοι, οἱ δὲ ἔτι ἄντες· καὶ πάντοτε ἑαυτοῖς συνεφώνησαν καὶ ἐν ἑαυτοῖς εἰρήνην ἔσχον καὶ ἀλλήλων ἦκονοι· διὰ τούτο ἐν τῇ οἰκοδομῇ τοῦ πύργου συμφωνοῦσιν αἴ ἀρμογαὶ αὐτῶν. 2. Οἱ δὲ ἐκ τοῦ βυθοῦ ἐλκόμενοι καὶ ἐπιτιθέμενοι εἰς τὴν οἰκοδομὴν καὶ συμφωνοῦντες ταῖς ἀρμογαῖς αὐτῶν μετὰ τῶν ἐτέρων λίθων τῶν ἥδη ψιθυρομημένων, τίνες εἰσίν; Οὗτοι εἰσίν οἱ παθόντες ἕνεκεν τοῦ ὅνοματος τοῦ κυρίου. 3. Τοὺς δὲ ἐτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ἔξηρᾶς θέλω γνῶναι, τίνες εἰσίν, κυρία. ἐφη· Τοὺς μὲν εἰς τὴν οἰκοδομήν ὑπάγοντας καὶ μὴ λατομουμένους, τοῦτοις ὁ κύριος ἐδοκίμασεν, ὦτι ἐπορεύθησαν ἐν τῇ εὐθύτητι τοῦ κυρίου καὶ καταρθώσαντο τὰς ἐντολὰς αὐτῶν. 4. Οἱ δὲ ἀγόμενοι καὶ τιθέμενοι εἰς τὴν οἰκοδομήν, τίνες εἰσίν; Νέοι εἰσίν ἐν τῇ πίστει καὶ πιστοί. νουθετοῦνται δὲ ὑπὸ τῶν ἀγγέλων εἰς τὸ ἀγαθοποιεῖν, διότι εὑρέθη ἐν αὐτοῖς ποιημα. 5. Οὗσ δὲ ἀπεβαλλόν καὶ ἐρίπτον, τίνες εἰσίν; Οὗτοι εἰσίν ἡμαρτηκότες καὶ θέλοντες μετανοῆσαι· διὰ τούτου μακρὰν οὐκ ἀπερίφησαν ἐξω τοῦ πύργου, ὅτι εὐχρηστοὶ ἔσονται εἰς τὴν οἰκοδομήν, ἐὰν μετανοήσωσιν. οἱ οὗν μέλλοντες μετανοεῖν, ἐὰν μετανοήσωσιν, ἵσχυροι ἔσονται ἐν τῇ πίστει, ἐὰν μὴν μετανοήσωσιν, ἐν ὄ οἰκοδομεῖται ὁ πύργος· ἐὰν

1 κυρίου AL, Θεού Ν.  2 εὑρέθη Ν2, οὐχ εὑρέθη AL,E.

38
white and which fit into their joins are the Apostles and bishops and teachers and deacons who walked according to the majesty of God, and served the elect of God in holiness and reverence as bishops and teachers and deacons; some of them are fallen asleep and some are still alive. And they always agreed among themselves, and had peace among themselves, and listened to one another; for which cause their joins fit in the building of the tower."

2. "But who are they who have been brought out of the deep sea, and added on to the building, and agree in their joins with the other stones which have already been built?" "These are they who have suffered for the name of the Lord."

3. "But I should like to know, Lady, who are the other stones which are being brought from the dry land?"

She said: "Those which go into the building without being hewed are they whom the Lord approved because they walked in the uprightness of the Lord and preserved his commandments."

4. "But who are they who are being brought and placed in the building?" "They are young in the faith and faithful; but they are being exhorted by the angels to good deeds, because wickedness has been found in them."

5. "But who are they whom they were rejecting and throwing away?" "These are they who have sinned and wish to repent; for this reason they have not been cast far away from the tower, because they will be valuable for the building if they repent. Those, then, who are going to repent, if they do so, will be strong in the faith if they repent now, while the tower is being built;
THE APOSTOLIC FATHERS

de telesebhe & oikodomh, ouketi exousin topou, all' esontaie ekbolov mou, de touto exousin, paraha to pynugw keisbhai.

VI

1. Tous de katakoptomeneous kai makran ristpomeneous1 apo tou pynugou theleis gynonai; outoi eisin oi vido tis anomias' episeusen de ev upokrisei, kai pasa poynria ouk apesth ap' auton' dia touto ouk exousin swterian, ouk ouk eisin exarchestoi eis oikodomhn dia tas poynrias auton. dia touto suneptasan kai porro apoerfhasan dia tin orghn tou kurion, ou paroergiasan auton.

2. Tous de etepous, oous eurakas polous keimeneous, me upagonatas eis tin oikodomhn, oouto i men eutokiotetes eisain, oi eunwokites tin altheian, me epimenvantas2 de ev authe.3 Oi de tas schismatas exontes, tinves eisin; Oouto eisin i ou aut' allhlw ev tas kardeias exontes kai me eurmenvontes ev eautois, alla prosowpen eirhnes exontes, othan de ap' allhlwv apoxorhswsin, ai poynriai auton ev tas kardeias emmevounin autai ouv ai schismai eisin, às exousin oi lthoi.

4. Oi de kekolewbmenoi, oouto eisin pepistevokates men kai to pleion meros exousin4 en th dikaiosynh, ta va de merh exousin tis anomias' dia touto koloibo kai ouch olotelies eisin. 5.

1 Thess. 5, 13, cf. Mk. 9, 50

1 kai makran ristpomeneous om. S.
2 epimenvantas S, epimevantas A.
3 authe S, authe, me de kolalmenoi tois agiois. dia touto archestoi eisin A.
4 exousin S, exontes A.
but if the building be finished, they no longer have a place, but will be cast away. But they have only this,—that they lie beside the tower.”

VI

1. “Do you wish to know who are those which are being broken up and cast far from the tower? These are the sons of wickedness; and their faith was hypocrisy, and no wickedness departed from them. For this cause they had no salvation, for because of their wickedness they are not useful for the building. Therefore they were broken up and cast far away, because of the anger of the Lord, for they had provoked his anger. 2. But the others of whom you saw many left lying and not going into the building, of these those which are rotten are they who have known the truth, but are not remaining in it.” 3. “And who are they which have the cracks?” “These are they who bear malice in their hearts against one another, and are not ‘at peace among themselves,’ but maintain the appearance of peace, yet when they depart from one another their wickednesses remain in their hearts. These are the cracks which the stones have. 4. And those which are too short are they which have believed, and they live for the greater part in righteousness, but have some measure of wickedness. Therefore they are short and not perfect.” 5. “But who, Lady, are the white
THE APOSTOLIC FATHERS

Oι δὲ λευκοὶ καὶ στρογγύλοι καὶ μὴ ἀρμόζοντες εἰς τὴν οἰκοδομήν, τίνες εἰσίν, κυρία; ἄποκριθεὶσά μοι λέγειν: 'Εως πότε μωρὸς εἰ καὶ ἀσύνετος, καὶ πάντα ἐπερωτᾶς καὶ οὐδὲν νοεῖς; οὗτοι εἰσίν ἐχοντες μὲν πίστιν, ἐχοντες δὲ καὶ πλούτον τοῦ αἰῶνος τούτου· οταν γένηται θλῖψις, διὰ τὸν πλοῦτον ἰναν καὶ διὰ τὰς πραγματείας ἀπαρνοῦνται τὸν κύριον αὐτῶν. 6. καὶ ἄποκριθεῖσιν αὐτὴν λέγω· κυρία, πότε οὖν εὐχρηστοὶ ἔσονται εἰς τὴν οἰκοδομήν; "Ὅταν, φησίν, περικοπὴ αὐτῶν οἱ πλούτοι οἱ ψυχαγωγῶν αὐτούς, τότε εὐχρηστοὶ ἔσονται τῷ θεῷ. ὡσπερ γὰρ ὁ λίθος οἱ στρογγύλοι, εὰν μὴ περικοπὴ καὶ ἀποβάλῃ εἰς αὐτοῦ τι, οὐ δύναται τετράγωνος γενέσθαι, οὕτω καὶ οἱ πλουτοῦντες ἐν τούτῳ τῷ αἰῶνι, εὰν μὴ περικοπὴ αὐτῶν οἱ πλούτοι, οὐ δύναται τῷ κυρίῳ εὐχρηστοὶ γενέσθαι. 7. ἀπὸ σεαυτοῦ πρῶτον γνωθί· ὅτε ἐπλούτεις, ἀχρῆστος ἤς, νῦν δὲ εὐχρηστοὶ εἰ καὶ ὄφελιμος τῇ ζωῇ· εὐχρηστοὶ γίνεσθε τῷ θεῷ· καὶ γὰρ σὺ αὐτὸς χρᾶσαι ἐκ τῶν αὐτῶν λίθων." 2

VII

1. Τοὺς δὲ ἐτέρους λίθους, οὕς εἶδες μακρὰν ἀπὸ τοῦ πύργου ῥιπτομένους καὶ πίπτοντας εἰς τὴν οὐδὲν καὶ κυλιομένους ἐκ τῆς οὐδοῦ εἰς τὰς ἀνοδίας· οὗτοί εἰσίν οἱ πεπιστευκότες μὲν, ἀπὸ δὲ τῆς διψυχίας αὐτῶν ἀφίουσιν τὴν οὕτων αὐτῶν τὴν ἀληθινὴν· δοκοῦντες οὐν βελτίωνα οὔτων δύ-

1 τοὺ αἰῶνος . . . πλοῦτον om. X.
2 καὶ γὰρ . . . λίθων om. X.
and round ones which do not fit into the building?

She answered and said to me, “How long will you be stupid and foolish, and ask everything and understand nothing? These are they which have faith, but have also the riches of this world. When persecution comes, because of their wealth and because of business they deny their Lord.”

And I answered and said to her, “Lady, but then when will they be useful for the building?” “When,” she said, “their wealth, which leads their souls astray, shall be cut off from them, then they will be useful to God. For just as the round stone cannot become square, unless something be cut off and taken away from it, so too they who have riches in this world cannot be useful to the Lord unless their wealth be cut away from them.

Understand it first from your own case; when you were rich, you were useless, but now you are useful and helpful for the Life. Be useful to God, for you yourself are taken from the same stones. ¹

VII

1. “But as for the other stones which you saw being cast far from the tower, and falling on to the road, and rolling from the road on to the rough ground; these are they who have believed, but because of their double-mindedness leave their true road. They think that it is possible to find a better

¹ This appears to be the meaning; but the Greek is obscure and the early translations all paraphrase it so freely that they cannot be used to suggest any emendation.
THE APOSTOLIC FATHERS

νασθαι εὐρεῖν, πλανῶνται καὶ ταλαιπωροῦσιν περιπατοῦντες ἐν ταῖς ἁνοδίαις. 2. οἱ δὲ πίπτουντες εἰς τὸ πῦρ καὶ καϊώμενοι, οὕτως εἰσίν οἱ εἰς τέλος ἀποστάντες τοῦ θεοῦ τοῦ ξύντος, καὶ οὐκέτι αὐτοὶς ἀνέβη ἐπὶ τὴν καρδίαν τοῦ μετανοήσαι διὰ τὰς ἐπιθυμίας τῆς ἁσελγείας αὐτῶν καὶ τῶν πονηρῶν ὀν εἰργάσαντο. 3. τοὺς δὲ ἑτέρους τοὺς πίπτουντας ἐγνύσ τῶν υδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδωρ θέλεις γνῶναι, τίνες εἰσίν; οὕτως εἰσίν οἱ τὸν λόγον ἀκούσαντες καὶ θέλοντες βαπτισθῆναι εἰς τὸ ὄνομα τοῦ κυρίου εἶτα ὅταν αὐτοὶς ἐλθῇ εἰς μνείαν ἡ ἀγνόητης τῆς ἁληθείας, μετανοοῦσιν καὶ πορεύονται πάλιν ὑπὸ σωτήρ σώματος αὐτῶν τῶν πονηρῶν. 4. ἐτέλεσεν ὁ θεὸς τὴν ἐξήγησιν τοῦ πῦργου. 5. ἀναίδευσάμενος ἐτί αὐτὴν ἐπηρωτησάρτησα, εἰ ἄρα πάντες οἱ λίθοι οὕτως οἱ ἀποβεβλημένοι καὶ μὴ ἁμρόχοντες εἰς τὴν οἰκοδομὴν τοῦ πῦργου, εἰ ἐστιν αὐτοῖς μετάνοια καὶ ἔχουσιν τόπον ἐπὶ τῶν πῦργων τούτων. Ἐστιν δὲ τὸ θέλημα αὐτῶν τὸ ἀρετοῖς τῶν πῦργων ὑπὸ δύνανται άρμοσαί. 6. ἐτέρῳ δὲ τόπῳ ἁμρόσουσιν πολὺ ἐκάττους, καὶ τούτῳ ὅταν βασανισθῶσιν καὶ ἐκπληρώσωσιν τὰς ἡμέρας τῶν ἁμαρτιῶν αὐτῶν, καὶ διὰ τούτῳ μετατεθήσονται, ὅτι μετέλαβον τοῦ ρήματος τοῦ δικαίου, καὶ τότε αὐτοῖς συμβῆσαι μετατεθήσεται ἐκ τῶν βασάνων αὐτῶν, διὰ τὰ ἔργα ὧν εἰργάσαντο πονηρὰ. ἔταν δὲ μὴ ἀναβη ἐπὶ τὴν καρδίαν αὐτῶν, οὐ σώζονται διὰ τὴν σκληροκαρδίαν αὐτῶν.

44

1 διὰ NL₂, ἕκατο πρὸς τὴν καρδίαν αὐτῶν AL₁ E. The text of NL₂ can scarcely be quite correct, but the other is clearly an emendation.
road, and err and wander miserably in the rough ground. 2. And they who are falling into the fire and are being burnt, these are they who finally 'apostatise from the living God' and it no longer enters into their hearts to repent because of their licentious lusts, and the crimes which they have committed. 3. But do you wish to know who are the others which are falling near the water and cannot be rolled into the water? 'These are they who have heard the Word' and wish to be baptised 'in the name of the Lord.' Then, when the purity of the Truth comes into their recollection they repent and go again 'after their evil lusts.'" 4. So she ended the explanation of the tower. 5. I was still unabashèd and asked her whether really all these stones which have been cast away, and do not fit into the building of the tower,—whether repentance is open to them, and they have a place in this tower. 6. But they will fit into another place much less honourable, and even this only after they have been tormented and fulfilled the days of their sins, and for this reason they will be removed,¹ because they shared in the righteous Word. And then ² it shall befall them to be removed from their torments, because of the wickedness of the deeds which they committed. But if it come not into their hearts they have no salvation, because of the hardness of their hearts."

¹ I.e. from their punishment.
² Apparently the meaning is 'Then, i.e. if they repent,' but the text is obscure, and probably some words have been lost.
THE APOSTOLIC FATHERS

VIII

1. "Οτε οὖν ἐπαυσάμην ἐρωτῶν αὐτὴν περὶ πάντων τούτων, λέγει μοι: 'Θέλεις ἀλλο ἱδεῖν; κατεπίθυμος ὦν τοῦ θεάσασθαι περιχαρῆς ἐγενόμην τοῦ ἱδεῖν. 2. ἐμβλέψασι μοι ὑπεμειδίασεν καὶ λέγει μοι: Βλέπεις ἐπτὰ γυναῖκας κύκλῳ τοῦ πύργου; Βλέπω, φημὶ, κυρία. Ὁ πύργος οὗτος ὑπὸ τούτων βαστάζεται κατ’ ἐπιταγὴν τοῦ κυρίου. 3. ἀκούει νῦν τὰς ἐνεργείας αὐτῶν. ἢ μὲν πρώτη αὐτῶν, ἡ κρατοῦσα τὰς χεῖρας, Πίστις καλεῖται· διὰ ταύτης σώζονται οἱ ἐκλεκτοὶ τοῦ θεοῦ. 4. ἢ δὲ ἐτέρα, ἡ περιεξωσμένη καὶ ἀνδριζομένη, Ἑγκράτεια καλεῖται· αὕτη θυγάτηρ ἔστιν τῆς Πίστεως. ὥς ἀν οὖν ἀκολουθήσῃ αὐτῇ, μακάριος γίνεται εἰς τῇ ζωῇ αὐτοῦ, ὅτι πάντων τῶν πονηρῶν ἔργων ἀφέξεται, πιστεύων ὅτι, εἰν αὐτῇ ἀφέξηται 1 πάσης ἐπιθυμίας ποιημάτων, κληρονομήσει 2 ζωὴν αἰώνιον. 5. Αἱ δὲ ἐτεραὶ, κυρία, τίνες εἰσίν; Ὁγιάτερες ἀλλήλων εἰσίν καλοῦνται δὲ ἡ μὲν Ἀπλότης, ἡ δὲ Ἐπιστήμη, ἡ δὲ Ἀκακία, ἡ δὲ Σεμόπτης, ἡ δὲ Ἀγάπη. ὅταν οὖν τὰ ἔργα τῆς μητρὸς αὐτῶν πάντα ποιήσῃς, δύνασαι ζῆσαι. 6. Ἡθελον, φημὶ, γνῶριμα, κυρία, τίς τίνα δύναμιν ἔχει αὐτῶν. Ἀκούει, φησίν, τὰς δυνάμεις, ἅς ἔχουσιν. 7. κρατοῦνται δὲ ὑπ’ ἀλλήλων αἱ δυνάμεις αὐτῶν καὶ ἀκολουθοῦσιν ἀλλήλαις, καθὼς καὶ γεγενημέναι εἰσίν. ἐκ τῆς Πίστεως γεννᾶται Ἑγκράτεια, ἐκ τῆς Ἑγκράτειας Ἀπλότης, ἐκ τῆς Ἀπλότητος Ἀκακία, ἐκ τῆς Ἀκακίας

1 πιστεύων ὅτι εἰν αὐτῇ ἀφέξηται ALE, καὶ N.
2 καὶ κληρονομήσει N.
1. When, therefore, I ceased asking her all these things, she said to me: "Would you like to see something else?" I was anxious to see it, and rejoiced greatly at the prospect. 2. She looked at me and smiled and said to me: "Do you see seven women round the tower?" "Yes," I said; "I see them." "This tower is being supported by them according to the commandment of the Lord. 3. Hear now their qualities. The first of them who is clasping her hands is called Faith. Through her the chosen of God are saved. 4. The second, who is girded and looks like a man, is called Continence; she is the daughter of Faith. Whosoever then shall follow her becomes blessed in his life, because he will abstain from all evil deeds, believing that if he refrains from every evil lust he will inherit eternal life." 5. "But who are the others, Lady?" "They are daughters one of the other, and their names are Simplicity, Knowledge, Innocence, Reverence, and Love. When therefore you perform all the deeds of their mother, you can live." 6. "I would like, Lady," said I, "to know what are their several powers." 1 "Listen," she said, "to the powers which they have. 7. Their powers are supported one by the other, and they follow one another according to their birth. From Faith is born Continence, from Continence Simplicity, from Simplicity Innocence, 

1 Here also (cf. Vision III. iv. 3) "powers" probably is almost equivalent to "meaning" or "signification."
THE APOSTOLIC FATHERS

Σεμνότης, ήκ τῆς Σεμνότητος Ἐπιστήμη, ήκ τῆς Ἐπιστήμης Ἀγάπη. τούτων οὖν τὰ ἐργα ἀγνά καὶ σεμνά καὶ θειὰ ἔστιν. 8. ὃς ἄν οὖν δουλεύῃ ταύταις καὶ ἵσχύῃ κρατήσαι τῶν ἐργῶν αὐτῶν, ἐν τῷ πῦργῳ ἐξεῖ τὴν κατοίκησιν μετὰ τῶν ἁγίων τοῦ θεοῦ. 9. ἐπηρότων δὲ αὐτὴν περὶ τῶν καιρῶν, εἰ ἤδη συντέλειά ἔστιν. ἡ δὲ ἀνέκραγε φωνὴ μεγάλη λέγουσα: 'Ασύνετε ἀνθρωπε, οὐχ ὄρας τῶν πῦργων ἐτί οἰκοδομοῦμεν; ὡς ἐὰν οὖν συντελεσθῇ ὁ πῦργος οἰκοδομοῦμεν, ἔχει τέλος. ἀλλὰ ταχὺ ἐποικοδομηθήσεται. μηκέτι με ἐπερώτα μηδεν' ἀρκετῇ σοι ἡ ὑπόμνησις αὐτὴ καὶ τοῖς ἁγίοις καὶ ἡ ἀνακάμψις τῶν πνευμάτων ὑμῶν. 10. ἀλλ' οὗ σοι μονὸς ταύτα ἀπεκαλύφθη, ἀλλ' ἵνα πᾶσιν δηλώσῃ αὐτὰ, 11. μετὰ τρεῖς ἡμέρας, νοῆσαι σε γὰρ δεὶ πρῶτον. ἐντέλλομαι δὲ σοι πρῶτον, Ἕρμα, τὰ ρήματα ταύτα, ἃ σοι μέλλω λέγειν, λαλήσας αὐτὰ πάντα εἰς τὰ ὅτα τῶν ἁγίων, ἵνα ἀκούσαντες αὐτὰ καὶ ποιησάντες καθαρισθῶσιν ἀπὸ τῶν πονηρῶν αὐτῶν καὶ σὺ δὲ μετ' αὐτῶν.

IX

1. Ἀκούσατε μοι, τέκνα: ἐγὼ υμᾶς ἔξεσθήσα ἐν πολλῇ ἀπλότητι καὶ ἀκαίρῳ καὶ σεμνότητι διὰ τὸ ἔλεος τοῦ κυρίου τοῦ ἐφ' υμᾶς στείχοντος τὴν δικαιοσύνην, ῥα δικαιοθήκη καὶ ἀγιασθήτη ἀπὸ πάσης τούρπιας καὶ ἀπὸ πάσης σκολιώτητος· υμεῖς δὲ οὐ θέλετε παλαι ἀπὸ τῆς τούρπιας υμῶν.

1 ἐντέλλομαι δὲ σοι πρῶτον οἷς ἝΡΜΑ.
from Innocence Reverence, from Reverence Knowledge, from Knowledge Love. Their works therefore are pure and reverent and godly. 8. Whosoever then serves them, and has the strength to lay hold of their works, shall have his dwelling in the tower with the saints of God.” 9. And I began to ask her about the times, if the end were yet. But she cried out with a loud voice saying, “Foolish man, do you not see the tower still being built? Whenever therefore the building of the tower has been finished, the end comes. But it will quickly be built up; ask me nothing more. This reminder and the renewal of your spirits is sufficient for you and for the saints. 10. But the revelation was not for you alone, but for you to explain it to them all, 11. after three days, for you must understand it first. But I charge you first, Hermas, with these words, which I am going to say to you, to speak them all into the ears of the saints, that they may hear them and do them and be cleansed from their wickedness, and you with them.

IX

1. “Listen to me, children; I brought you up in great simplicity and innocence and reverence by the mercy of God, who instilled righteousness into you that you should be justified and sanctified from all wickedness and all crookedness. But you do not wish to cease from your wickedness. 2. Now, there-
2. νῦν οὖν ἀκούσατε μου καὶ εἰρηνεύετε ἐν ἑαυτοῖς καὶ ἐπισκέπτεσθε ἀλλήλους καὶ ἀντιλαμβάνεσθε ἀλλήλων, καὶ μὴ μόνοι τὰ κτίσματα τοῦ θεοῦ μεταλαμβάνετε ἐκ καταχύματος, ἀλλὰ μεταδίδοτε καὶ τοὺς υπερούμενοις. 3. οἱ μὲν γὰρ ἀπὸ τῶν πολλῶν ἐδεσμάτων ἀσθένειαν τῇ σαρκί αὐτῶν ἐπισπόνται καὶ λυμαίνονται τὴν σάρκα αὐτῶν· τῶν δὲ μὴ ἐχόντων ἐδεσματα λυμαίνεται ἡ σάρξ αὐτῶν διὰ τὸ μὴ ἔχειν τὸ ἁρκετὸν τῆς τροφῆς, καὶ διαφθείρεται τὸ σῶμα αὐτῶν. 4. αὕτη οὖν ἡ ἀσυνκρασία βλαβέρα ύμίν τοῖς ἔχουσι καὶ μὴ μεταδίδοσιν τοὺς υπερούμενοις. 5. βλέπετε τὴν κρίσιν τὴν ἐπερχομένην. οἱ υπερέχουσας οὖν ἐκζητεῖτε τοὺς πεινώτατας, ἐὼς όπως ὁ πῦρ γίνῃ ἐτελέσθη· μετὰ γὰρ τὸ τελεσθῆναι τὸν πῦρ γίνεται ἀγαθοποιεῖν, καὶ οὐχ ἔξετε τοπον. 6. βλέπετε οὖν ὡμεῖς οἱ γανοριώμενοι 1 εἰν τῷ πλοῦτῳ ὑμῶν, μὴ χτυπεῖς στενάξουσιν οἱ υπερούμενοι καὶ ὁ στεναγμὸς αὐτῶν ἀναβήσεται πρὸς τὸν κύριον καὶ ἐκκλεισθήσεσθαι μετὰ τῶν ἁγαθῶν ύμῶν ἐξώ τῆς θύρας τοῦ πύργου. 7. νῦν οὖν ύμῖν λέγω τοῖς προηγούμενοις τῆς ἐκκλησίας καὶ τοῖς πρωτοκαθεδρίταις· μὴ γίνεσθε ὡμοίοι τοῖς φαρμακοίς. οἱ φαρμακοὶ μὲν οὖν τὰ φάρμακα ἐαυτῶν εἰς τὰς πυξίδας βαστάζουσιν, ύμεῖς δὲ τὸ φάρμακον ύμῶν καὶ τὸν ἱδίον εἰς τὴν καρδίαν. 8. ἐνεσκιρωμένοι ἐστέ καὶ οὐ θέλετε καθαρίσαι τὰς καρδίας ύμῶν καὶ συνκεράσαι ύμῶν 2 τὴν φρόνησιν ἐπὶ τὸ αὐτὸ ἐν καθαρᾷ καρδίᾳ, ἵνα σχίση ἔλεος παρὰ τοῦ βασιλέως τοῦ μεγάλου. 9. βλέπετε οὖν, τέκνα,
fore, listen to me and 'be at peace among yourselves' and regard one another and 'help one another' and do not take a superabundant share of the creatures of God for yourselves, but give also a part to those who lack. 3. For some are contracting illness in the flesh by too much eating, and are injuring their flesh, and the flesh of the others who have nothing to eat is being injured by their not having sufficient food and their body is being destroyed. 4. So this lack of sharing is harmful to you who are rich, and do not share with the poor. 5. Consider the judgment which is coming. Let therefore they who have over-abundance seek out those who are hungry, so long as the tower is not yet finished; for when the tower has been finished you will wish to do good, and will have no opportunity. 6. See to it then, you who rejoice in your wealth, that the destitute may not groan, and their groans go up to the Lord, and you with your goods be shut outside the door of the tower. 7. Therefore I speak now to the leaders of the Church and to those 'who take the chief seats.' Be not like the sorcerers, for sorcerers carry their charms in boxes, but you carry your charms and poison in your hearts. 8. You are hardened, and will not cleanse your hearts, and mix your wisdom together in a pure heart that you may find mercy by 'the great King.' 9. See to it,
THE APOSTOLIC FATHERS

μήποτε αὕται αἱ διχοστασίαι ἡμῶν
τὴν ζωὴν ὑμῶν. 10. πῶς ὑμεῖς παιδεύειν θέλετε
tους ἐκλεκτοὺς κυρίου, αὐτοὶ μὴ ἔχοντες παι-
δείαν; παιδεύετε οὖν ἀλλήλους καὶ εἰρηνεύετε
ἐν αὐτοῖς ἵνα κἀγὼ κατέναντί τοῦ πατρὸς Ἰλαρὰ
σταθείσα λόγων ἀποδῷ ὑπὲρ ὑμῶν πάντων τῷ
κυρίῳ.

Χ

1. "Οτε οὖν ἐπαύσατο μετ' ἐμοῦ λαλοῦσα,
ἡλθον οἱ ἔξει νεανίσκοι οἱ οἰκοδομοῦντες καὶ
ἀπήνεγκαν αὐτήν πρὸς τὸν πύργον, καὶ ἄλλοι
tέσσαρες ἤραν τὸ συμψελλον καὶ ἀπῆνεγκαν
καὶ αὐτὸ πρὸς τὸν πύργον. τοῦτω τὸ πρόσ-
ωπον οὐκ εἶδον, ὅτι ἀπεσταμένοι ἦσαν.
2. ὑπάγονσαν δὲ αὐτήν ἠρώτων, ὅνα μοι ἀπο-
kαλύψῃ περὶ τῶν τριῶν μορφῶν, ἐν αἷς μοι
ἐνεφανίσθη. ἀποκριθεὶσά μοι λέγειν. Περὶ
tοῦτων ἑτερον δὲ σε ἑπερατήσαι, ἵνα σοι ἀποκαλυφθῇ.
3. ὤφθη δὲ μοι, ἄδελφοι, τῇ μὲν πρώτῃ ὀράσει τῇ
περυσινή λίαν πρεσβυτέρα καὶ ἐν καθεδρα
καθημένη. 4. τῇ δὲ ἑτέρᾳ ὀράσει τῇ μὲν
ὁψιν νεωτέραν εἶχεν, τῇ δὲ σάρκα καὶ τὰς
τρίχας πρεσβυτέρας, καὶ ἐστηκυία μοι ἠλάλει·
ἐλαρωτέρα δὲ ἦν ἡ τὸ πρότερον. 5. τῇ δὲ τρίτῃ
ὀράσει ὅλῃ νεωτέρᾳ καὶ κάλλει ἐκπρεπεστάτη,
μόνας δὲ τὰς τρίχας πρεσβυτέρας εἶχεν. Ἰλαρᾷ
dὲ εἰς τέλος ἦν καὶ ἐπὶ συμψελίου καθημένη. 6. περὶ

1 διχοστασίαι ἅ, διχοστασίαι ὑμῶν ὅ, LE.
2 τῷ κυρίῳ ὅ, ἐπὶ κυρίῳ ὑμῶν ὅ, τῷ κυρίῳ ὑμῶν AL.
3 δὲ ὅ, AL, om. ὅ, L.
4 ἦ τὸ πρότερον ἃ, τὸ πρόσωπον ὅ.
therefore, children, that these disagreements do not rob you of your life. 10. How will you correct the chosen of the Lord if you yourselves suffer no correction? Correct therefore one another and 'be at peace among yourselves,' that I also may stand joyfully before the Father, and give an account of you all to the Lord."

X

1. When therefore she ceased speaking with me, the six young men who were building came and took her away to the tower, and four others took up the couch and bore it away also to the tower. I did not see their faces because they were turned away. 2. But as she was going I asked her to give me a revelation concerning the three forms in which she had appeared to me. She answered me and said, "Concerning these things you must ask some one else to reveal them to you." 3. Now she had appeared to me, brethren, in the first vision in the former year as very old and sitting on a chair. 4. But in the second vision her face was younger, but her body and hair were old and she spoke with me standing; but she was more joyful than the first time. 5. But in the third vision she was quite young and exceeding beautiful and only her hair was old; and she was quite joyful, and sat on a couch. 6. I was very unhappy about this, and
THE APOSTOLIC FATHERS

toútwν περίλυπος ἦμην λίαν τοῦ γυνώναι με τὴν ἀποκάλυψιν ταύτην, καὶ βλέπω τὴν πρεσβυτέραν ἐν ὀράματι τῆς νυκτὸς λέγουσάν μοι. Πάσα ἐρώτησις ταπεινοφροσύνης χρήζει, νήστευσον ὦν, καὶ λήψῃ ὁ αἰτεῖς παρὰ τοῦ κυρίου. 7. ἐνήστευσα οὖν μίαν ἡμέραν, καὶ αὕτη τῷ νυκτὶ μοι ὀφθην νεανίσκος καὶ λέγει μοι: Τί σον ὑπὸ χείρα αἰτεῖς ἀποκαλύψεις ἐν δεήσει; βλέπε, μὴ ποτὲ πολλὰ αἰτούμενος βλάψῃ σου τὴν σάρκα. 8. ἀρκούσιν σοι αἰ ἀποκαλύψεις αὐταί.1 μῆτι δύνη ἵσχυστερᾶς ἀποκαλύψεις ὑν ἐώρακας ἱδεῖν; 9. ἀποκρίθεις αὐτῷ λέγω: Κύριε, τοῦτο μόνον αἰτούμαι, περὶ τῶν τριῶν μορφῶν τῆς πρεσβυτέρας ἵνα ἀποκάλυψης ὀλοτελής γένηται. ἀποκρίθεις μοι λέγει: Μέχρι τίνος ἀσύνετοι ἐστε; ᾧλι αἱ διψυχία ὑμῶν ἀσυνετοὺς ὑμᾶς ποιοῦσιν καὶ τὸ μὴ ἔχειν τὴν καρδίαν ὑμῶν πρὸς τὸν κύριον. 10. ἀποκρίθεις αὐτῷ πάλιν εἶπον Ἄλλῳ ἀπὸ σοῦ, κύριε, ἀκριβέστερον αὐτὰ γνωσόμεθα.

XI

1. Ὅκονε, φησίν, περὶ τῶν μορφῶν ὁ ἐπιζητεῖς. 2. τῇ μὲν πρώτῃ ὠράσει διατί πρεσβυτέρα ὀφθην σοι καὶ ἐπὶ καθέδραν καθημένην; ὅτι τὸ πνεῦμα ὑμῶν πρεσβυτέρον καὶ ἥδη μεμαραμμένον καὶ μὴ ἔχον δύναμιν ἀπὸ τῶν μαλακῶν ὑμῶν καὶ διψυχῶν. 3. ὡσπερ γὰρ οἱ πρεσβυτεροί, μηκέτι ἔχοντες ἐλπίδα τοῦ ἀνανέωσαι, οὐδὲν

1 ἀρκούσιν . . . αὐταί om. Ν.
2 μορφῶν Ν* LE, τριῶν μορφῶν Νε A.
THE SHEPHERD, vis. iii. x. 6–xi. 3

wished to understand this revelation, and in a vision of the night I saw the ancient lady saying to me, "Every request needs humility: fast therefore and you shall receive what you ask from the Lord." 7. So I fasted one day and in the same night a young man appeared to me and said to me, "Why do you ask constantly for revelations in your prayer? Take care lest by your many requests you injure your flesh. 8. These revelations are sufficient for you. Can you see mightier revelations than you have seen?" 9. I answered and said to him, "Sir, I only ask you that there may be a complete revelation concerning the three forms of the ancient lady." He answered and said to me, "How long are you foolish? You are made foolish by your double-mindedness and because your heart is not turned to the Lord." 10. I answered and said again to him, "But from you, sir, we shall know them more accurately."

XI

1. "LISTEN," he said, "concerning the forms which you are asking about. 2. Why did she appear to you in the first vision as old and seated on a chair? Because your spirit is old and already fading away, and has no power through your weakness and double-mindedness. 3. For just as old people, who have no longer any hope of becoming young again,

1 This 'your' is plural, in contrast to the 'you' in the preceding sentence, which is singular.
THE APOSTOLIC FATHERS

άλλο προσδοκώσιν εἰ μή τὴν κοίμησιν αὐτῶν, οὐτως καὶ ὑμεῖς μαλακισθέντες ἀπὸ τῶν βιωτικῶν πραγμάτων παρεξεχομεν ἑαυτούς εἰς τὰς ἀκηδίας καὶ οὐκ ἐπερίψατε ἑαυτῶν τὰς μερίμνας ἐπὶ τὸν κύριον· ἀλλὰ ἐθραύσθη ὑμῶν ἡ διάνοια καὶ ἐπαλαίωθητε ταῖς λύπαις ὑμῶν. 4. Διατὶ οὐν ἐν καθέδρα ἐκάθητο, ἦθελον γνῶναι, κύριε. "Ὅτι πᾶς ἀσθένης εἰς καθέδραν καθεξέται διὰ τὴν ἀσθένειαν αὐτοῦ, ἢν συνκρατηθῇ ἡ ἀσθένεια τοῦ σώματος αὐτοῦ. ἔχεις τὸν τύπον τῆς πρώτης ὀρᾶσεως.

XII

1. Τῇ δὲ δευτέρᾳ ὁράσει εἴδες αὐτὴν ἐστηκυῖαν καὶ τὴν ὠψιν νεωτέραν ἔχουσαν καὶ ἰλαρωτέραν παρὰ τὸ πρότερον, τὴν δὲ σάρκα καὶ τὰς τρίχας προσβυτέρας. ἀκονε, φησίν, καὶ ταύτην τὴν παραβολήν. 2. ὅταν προσβυτέρας τις, ἡ τῆς αφθαρ- πικῆς ἑαυτοῦ διὰ τὴν ἀσθένειαν αὐτοῦ καὶ τὴν πτωχότητα, οὐδὲν ἐτερον προσδέχεται εἰ μὴ τὴν ἐσχάτην ἡμέραν τῆς ἐκτῆσις αὐτοῦ. εἰτα ἐξαιράθης κατελείφθη αὐτῷ κληρονομία, ἀκούσας δὲ ἐξηγήθη καὶ περιχαρῆς γενόμενος ἐνεδύσατο τὴν ἵσχυν καὶ οὐκέτι ἀνακεῖται, ἀλλὰ ἐστήκει καὶ ἀνανεώται αὐτοῦ τὸ πνεῦμα τὸ ἕδη ἐφθαρμένον ἀπὸ τῶν προτέρων αὐτοῦ πράξεων, καὶ οὐκέτι κάθηται, ἀλλὰ ἀνδρίζεται οὕτως καὶ ὑμεῖς, ἀκούσαντες τὴν ἀποκάλυψιν, ἢν ὑμῖν ὁ κύριος ἀπεκάλυψεν, 1 3. ὅτι ἐσπλαγχνίσθη ἐφ' ὑμᾶς, καὶ ἀνενεώσατο τὰ πνεύματα ὑμῶν καὶ ἀπέδεσθε τὰς μαλακίας ὑμῶν,

1 ὑ... ἀπεκάλυψεν om. N.
look for nothing except their last sleep, so also you, who have been weakened by the occupations of this life, have given yourself up to worry, and have not 'cast your cares upon the Lord.' But your mind was broken, and you grew old in your sorrows." 4. "Why, then, I should like to know, did she sit in a chair, sir?" "Because every sick person sits in a chair because of his sickness, that the weakness of the body may find support. Here you have the type of the first vision.

XII

1. "But in the second vision you saw her standing, and with a more youthful and more cheerful countenance than the former time, but with the body and hair of old age. Listen," he said, "also to this parable. 2. When anyone is old, he already despairs of himself by reason of his weakness and poverty, and expects nothing except the last day of his life. Then an inheritance was suddenly left him, and he heard it, and rose up and was very glad and put on his strength; and he no longer lies down but stands up, and his spirit which was already destroyed by his former deeds is renewed, and he no longer sits still, but takes courage. So also did you, when you heard the revelation, which the Lord revealed to you, 3. that he had mercy upon you, and renewed your spirit; and you put aside your weakness, and strength came to you, and you were made
THE APOSTOLIC FATHERS

καὶ προσήλθεν ὑμῖν ἵσχυρότης καὶ ἐνεδυναμώθητε ἐν τῇ πίστει, καὶ ἵδων ὁ κύριος τὴν ἴσχυροποίησιν ὑμῶν ἐχάρῃ καὶ διὰ τοῦτο ἐδήλωσεν ὑμῖν τὴν οἰκοδομὴν τοῦ πύργου καὶ ἑτέρα δηλώσει, ἐάν εἰς ὅλης καρδίας εἰρημεῦσετε ἐν έαυτοῖς.

XIII

1. Τῇ δὲ τρίτῃ ὁράσει εἶδες αὐτὴν νεωτέραν καὶ καλὴν καὶ ἴλαραν καὶ καλὴν τὴν μορφὴν αὐτῆς·
2. ὡς ἐὰν γὰρ τινὶ λυπουμένῳ ἔλθῃ ἀγγελία ἀγαθή τις, εὐθὺς ἐπελάθετο τῶν προτέρων λυπῶν καὶ οὐδὲν ἄλλο προσδέχεται εἰ μὴ τὴν ἀγγελίαν, ἡν ἦκουσεν, καὶ ἴσχυροποιεῖται λουπὸν εἰς τὸ ἀγαθὸν καὶ ἀνανεώται αὐτοῦ τὸ πνεῦμα διὰ τὴν χαράν, ἡν ἑλάβεν· οὕτως καὶ ὑμεῖς ἀνανέωσι χειλήφατε τῶν πνευμάτων ὑμῶν ἱδόντες ταῦτα τὰ ἀγαθά. 3. καὶ ὅτι ἐπὶ συμφελέσιον εἶδες καθημένην, ἴσχυρὰ ἡ θέσις, ὅτι τέσσαρας πόδας ἔχει τὸ συμφέλειν καὶ ἴσχυρῶς ἔστηκεν καὶ γὰρ ὁ κόσμος διὰ τέσσαριν στοιχείων κρατεῖται. 4. οἱ σὺν μετανοῆσαντες ὀλοτελῶς νέοι ἔσονται καὶ τεθεμελιωμένοι, οἱ εἰς ὅλης καρδίας μετανοῆσαντες. ἀπέχεις ὀλοτελὴ τὴν ἀποκάλυψιν· μηκέτι μηδὲν αἰτήσης περὶ ἀποκαλύψεως,1 εὰν τι δὲ δέη, ἀποκαλυφθήσεται σοι.

1 περὶ ἀποκαλύψεως ΔL₁E, om. Ν L₂.
THE SHEPHERD, vis. iii. xii. 3-xiii. 4

mighty in faith, and the Lord saw that you had been made strong and he rejoiced. And for this reason he showed you the building of the tower, and he will show you other things if you 'remain at peace among yourselves' with all your heart.

XIII

1. "But in the third vision you saw her young and beautiful and joyful and her appearance was beautiful. 2. For just as if some good news come to one who is in grief, he straightway forgets his former sorrow, and thinks of nothing but the news which he has heard, and for the future is strengthened to do good, and his spirit is renewed because of the joy which he has received; so you also have received the renewal of your spirits by seeing these good things. 3. And in that you saw her sitting on a couch, the position is secure, for a couch has four feet and stands securely, for even the world is controlled by four elements. 4. They, therefore, who have repented shall completely recover their youth and be well founded, because they have repented with all their heart. You have the revelation completed; no longer ask anything about the revelation, but if anything be needed it shall be revealed to you."
"Ο ρασίς δ'.

I

1. "Ην εἶδον, ἀδελφοί, μετὰ ἡμέρας εἶκοσι τῆς προτέρας ὥρασεως τῆς γενομένης, εἰς τύπον τῆς θλίψεως τῆς ἐπερχομένης. 2. ὑπῆγον εἰς ἀγρόν τῇ ὁδῷ τῇ καμπανῇ. ἀπὸ τῆς ὁδοῦ τῆς δημοσίας ἐστὶν ὥσει στάδια δέκα· ῥαδίως δὲ ὀδεύεται ὁ τόπος. 3. μόνος οὖν περιπατῶν ἄξιον τὸν κύριον, ἦν τὰς ἀποκαλύψεις καὶ τὰ ὀράματα, ἃ μοι ἔδειξεν διὰ τῆς ἁγίας Ἐκκλησίας αὐτοῦ, τελειώσῃ, ἦν μὲ ἵσχυροποιηθῇ καὶ δό τὴν μετάνοιαν τοῖς δούλοις αὐτοῦ τοῖς ἐσκανδαλισμένοις, ὦν δοξασθῇ τὸ ὄνομα αὐτοῦ τὸ μέγα καὶ ἐνδοξοῦν, ὅτι με ἄξιον ἡγήσατο τὸν δεῖξαι μοι τὰ θαυμάσια αὐτοῦ. 4. καὶ δοξάζοντός μου καὶ εὐχαριστοῦντος αὐτῷ, ὥς ἡχός φωνῆς μοι ἀπεκρίθη· Μή διψυχήσεις, Ἐρμᾶ. ἐν ἐμαυτῷ ἡρξάμην διαλογίζεσθαι καὶ λέγειν. Ἐγὼ τὰ ἔχω διψυχήσαι, οὔτω τεθεμελιωμένος ὑπὸ τοῦ κυρίου καὶ ἱδον ἐνδόξα πράγματα; 5. καὶ προσέβην μικρὸν, ἀδελφοί, καὶ ἱδοῦ, Βλέπω κοινοτὸν ὡς εἰς τὸν οὐρανὸν καὶ ἡρξάμην λέγειν ἐν ἐμαυτῷ· Μὴποτε κτίην ἔρχονται καὶ κοινοτὸν ἐγείρουσιν; οὔτω δὲ ἦν ἀπ' ἐμοῦ ὡς ἀπὸ στάδιον. 6. γινομένου μείζονος καὶ μείζονος κοινοτοῦ ὑπενόησα εἰναὶ τι θείον· μικρὸν ἐξελάμψειν ὁ ἡλιος καὶ ἱδοῦ, Βλέπω θηρίον μέγιστον ὥσει κυρίος τι, καὶ ἐκ τοῦ στόματος αὐτοῦ ἀκρίδες πύριναι ἐξεπορεύοντο· ἦν δὲ τὸ θηρίον τῷ μήκει

1 εἰς τύπον... ἐπερχομένης AL,E, om. Ν (L2).
2 προσέβην Ν L2, προεβην ΑL,E.
THE SHEPHERD, vis. iv. i. 1–6

VISION 4

I

1. The fourth vision which I saw, brethren, twenty days after the former vision, was a type of the persecution which is to come. 2. I was going into the country by the Via Campana. The place is about ten furlongs from the public road, and is easily reached. 3. As I walked by myself I besought the Lord to complete the revelations and visions which he had shown me by his holy Church, to make me strong and give repentance to his servants who had been offended, "to glorify his' great and glorious 'name' because he had thought me worthy to show me his wonders. 4. And while I was glorifying him and giving him thanks an answer came to me as an echo of my voice, "Do not be double-minded, Hermas." I began to reason in myself, and to say, "In what ways can I be double-minded after being given such a foundation by the Lord, and having seen his glorious deeds?" 5. And I approached a little further, brethren, and behold, I saw dust reaching as it were up to heaven, and I began to say to myself, Are cattle coming and raising dust? and it was about a furlong away from me. 6. When the dust grew greater and greater I supposed that it was some portent. The sun shone out a little, and lo! I saw a great beast like some Leviathan, and fiery locusts were going out of his mouth. The beast was in size about a hundred feet
THE APOSTOLIC FATHERS

ὀσεὶ ποδῶν ρ', τὴν δὲ κεφαλὴν εἶχεν ὦσεὶ κεράμου. 7. καὶ ἡρξάμην κλαίειν καὶ ἐρωτάν τὸν κύριον, ἵνα μὲ λυτρώσηται έξ αὐτοῦ καὶ ἐπανεμνήσθην τοῦ ῥήματος οὗ ἀκηκόειν. Μὴ διψυχήσεις, Ἑρμᾶ. 8. ενυδαμενος οὖν, ἀδελφοί, τὴν πίστιν τοῦ κυρίου καὶ μνησθεὶς ὃν ἐδίδαξέν με μεγαλεῖοι, θαρσήσας εἰς τὸ θηρίον ἐμαυτὸν ἐδώκα. οὕτω δὲ ἦρχετο τὸ θηρίον ῥοῖζφ, ὥστε δύνασθαι αὐτὸ πόλιν λυμᾶναι. 9. ἔρχομαι ἐγγὺς αὐτοῦ, καὶ τὸ τηλικοῦτο κῆτος ἐκτείνει ἑαυτὸ χαμαί καὶ οὐδὲν εἰ μὴ τὴν γλώσσαν προέβαλλεν καὶ ὀλος οὐκ ἐκινήθη, μέχρι οτὲ παρῆλθον αὐτῷ. 10. εἶχεν δὲ τὸ θηρίον ἐπὶ τῆς κεφαλῆς χρώματα τέσσαρα. μέλαν, εἶτα πυροειδές καὶ αἷματοδές, εἶτα χρυσοῖν, εἶτα λευκῶν.

II

1. Μετὰ δὲ τὸ παρελθεῖν με τὸ θηρίον καὶ προελθεῖν ὦσεὶ πόδας λ', ἱδοὺ, ὑπαντᾷ μοι παρθένος κεκοσμημένη ὡς ἐκ νυμφῶν ἐκπορευομένη, ὅλῃ ἐν λευκοῖς καὶ ὑποδήμαις λευκοῖς, κατακαλυμμένη ἐς τοῦ μετώπου, ἐν μίτρᾳ δὲ ἦν ἡ κατακαλύψις αὐτῆς: εἶχεν δὲ τὰς τρίχας αὐτῆς λευκά. 2. ἔγνων ἐγὼ ἐκ τῶν προτέρων όραμάτων, ὅτι ἡ Ἐκκλησία ἑστὶν, καὶ ἦλαρότερος ἐγενόμην. ἀσπάζεται με λέγουσα. Χαίρε σὺν, ἀνθρωπε. καὶ ἐγὼ αὐτῆν ἀντισπασάμην. Κυρία, χαίρε. 3. ἀποκριθείσα μοι λέγει: Οὐδέν σοι ἀπῆλθεςεν; λέγω αὐτῇ. Κυρία, τηλικοῦτο θηρίον, δυνάμενον λαοὺς διαφθείραις· ἀλλὰ τῇ δυνάμει τοῦ κυρίου καὶ τῇ
and its head was like a piece of pottery. 7. And I began to weep and to pray the Lord to rescue me from it, and I remembered the word which I had heard, "Do not be double-minded, Hermas." 8. Thus, brethren, being clothed in the faith of the Lord and remembering the great things which he had taught me, I took courage and faced the beast. And as the beast came on with a rush it was as though it could destroy a city. 9. I came near to it, and the Leviathan for all its size stretched itself out on the ground, and put forth nothing except its tongue, and did not move at all until I had passed it by. 10. And the beast had on its head four colours, black, then the colour of flame and blood, then golden, then white.

II

1. After I had passed the beast by and had gone about thirty feet further, lo! a maiden met me, "adorned as if coming forth from the bridal chamber," all in white and with white sandals, veiled to the forehead, and a turban for a head-dress, but her hair was white. 2. I recognised from the former visions that it was the Church, and I rejoiced the more. She greeted me saying, "Hail, O man," and I greeted her in return, "Hail, Lady." 3. She answered me and said, "Did nothing meet you?" I said to her, "Yes, Lady, such a beast as could destroy nations, but by the power of the Lord, and by his great

63
πολυσπαλαγχνία αυτοῦ ἐξέφυγον αὐτῷ. 4. Καλῶς ἐξέφυγες, φησίν, ὅτι τὴν μεριμνὰν σου ἐπὶ τὸν θεόν ἐπέριψας καὶ τὴν καρδιὰν σου ἦνοιξας πρὸς τὸν κύριον, πιστεύσας, ὅτι δὲ οὐδενὸς δύνη σω-θῆναι εἰ μὴ διὰ τοῦ μεγάλου καὶ ἐνδόξου ὄνοματος. διὰ τούτο ὁ κύριος ἀπέστειλεν τὸν ἄγγελον αὐτοῦ τὸν ἐπὶ τῶν θηρίων ὄντα, οὐ τὸ ὅνομα ἐστιν Ὑπερὶ, καὶ ἐνεφραξεν τὸ στόμα αὐτοῦ, ἵνα μὴ σε λυμανῇ. μεγάλην θλίψιν ἐκπέφυγας διὰ τὴν πίστιν σου καὶ ὅτι τηλικοῦτο θηρίον ἰδὼν οὐκ ἐδιψύχησας. 5. ὑπαγε οὖν καὶ ἐξήγησαι τοῖς ἐκλεκτοῖς τοῦ κυρίου τὰ μεγαλεία αὐτοῦ καὶ εἰπὲ αὐτοῖς, ὅτι τὸ θηρίον τούτο τύπος ἐστιν θλίψεως τῆς μελλούσης τῆς μεγάλης: εὰν οὖν προετοι-μάσησθε καὶ μετανοήσητε ἐξ ὅλης καρδίας ύμῶν πρὸς τὸν κύριον, δυνήσεσθε ἐκφυγεῖν αὐτὴν, εάν ἡ καρδία ύμῶν γένηται καθαρὰ καὶ ἄμωμος καὶ τὰς λοιπὰς τῆς ζωῆς ἡμέρας ύμῶν δούλευσητε τῷ κυρίῳ ἀμέμπτως. ἐπιρίψατε τὰς μερίμνας ύμῶν ἐπὶ τὸν κύριον, καὶ αὐτὸς κατορθώσει αὐτός.

6. πιστεύσατε τῷ κυρίῳ, οἱ δίψυχοι, ὅτι πάντα δύναται καὶ ἀποστρέφει τὴν ὀργὴν αὐτοῦ ἀφ' υμῶν καὶ ἐξαποστέλλει μάστιγας ύμῖν τοῖς διψύ-χοις. οὐκ αὐτὸς ἀκούσασιν τὰ ρήματα ταῦτα καὶ παρακούσασιν αἱρετῶτερον ἡν αὐτοῖς τὸ μη γεννηθῆναι.

1μεγάλου ἈΛΕ, ἀγίου ἁγγέλου Ν.
mercy, I escaped it.' 4. "You did well to escape it," she said, "because you cast your care upon God, and opened your heart to the Lord, believing that salvation can be found through nothing save through the great and glorious name. Therefore the Lord sent his angel, whose name is Thegri, who is over the beast, 'and shut his mouth that he should not hurt you.' You have escaped great tribulation through your faith, and because you were not double-minded when you saw so great a beast. 5. Go then and tell the Lord's elect ones of his great deeds, and tell them that this beast is a type of the great persecution which is to come. If then you are prepared beforehand, and repent with all your hearts towards the Lord, you will be able to escape it, if your heart be made pure and blameless, and you serve the Lord blamelessly for the rest of the days of your life. 'Cast your cares upon the Lord' and he will put them straight. 6. Believe on the Lord, you who are double-minded, that he can do all things, and turns his wrath away from you, and sends scourges on you who are double-minded. Woe to those who hear these words and disobey; it were better for them not to have been born.'

1 No other mention of this Angel is found in Jewish or Christian literature, and no suitable meaning has been suggested for Thegri. Dr. Rendel Harris suggests Segri as an emendation, connecting it with the Hebrew word meaning 'to shut' (sagar), found in Dan. 6, 22.
THE APOSTOLIC FATHERS

III

1. Ἡρώτησα αὐτὴν περὶ τῶν τεσσάρων χρωμάτων ὅνε ἐίχεν τὸ θηρίον εἰς τὴν κεφαλὴν. ἢ δὲ ἀποκριθεῖσά μοι λέγει: Πάλιν περίεργοι εἰ περὶ τοιούτων πραγμάτων. Ναι, φημί, κυρία, γνώρισόν μοι, τί ἐστιν ταῦτα. 2. Ἀκούε, φησίν, τὸ μὲν μέλαν ὅτος ὁ κόσμος ἐστίν, ἐν δὲ κατοικεῖτε. 3. τὸ δὲ πυροειδὲς καὶ αἴματῶδες, ὅτι δὲ τὸν κόσμον τούτον διὰ αἴματος καὶ πυρὸς ἀπόλυσθαι.

II Pet. 2, 20

1 Pet. 1, 7; cf. Ecclus. 2, 5; Prov. 17, 3; Job 23, 10

4. τὸ δὲ χρυσῶν μέρος ὑμεῖς ἔστε οἱ ἐκφυγόντες τὸν κόσμον τούτον. ὣσπερ γὰρ τὸ χρυσίον δοκιμάζεται διὰ τοῦ πυρὸς καὶ εὐχρηστοῦ γίνεται, ὡσπερ καὶ ὑμεῖς δοκιμάζεσθε οἱ κατοικοῦντες ἐν αὐτοῖς. οἱ υἱοὶ μείναντες καὶ πυρωθέντες ὑπὸ αὐτῶν καθαρισθήσεσθε. ὥσπερ τὸ χρυσίον ἀποβάλλει τὴν σκόριαν αὐτοῦ, οὕτω καὶ ὑμεῖς ἀποβαλείτε πᾶσαν λύπην καὶ στενοχωρίαν, καὶ καθαρισθήσεσθε καὶ χρήσιμοι ἔσεσθε εἰς τὴν οἰκοδομὴν τοῦ πῦργου. 5. τὸ δὲ λευκὸν μέρος ὁ αἶων ὁ ἐπερχόμενος ἐστιν, ἐν δὲ κατοικησοῦν οἱ ἐκλεκτοὶ τοῦ θεοῦ. ὅτι ἀσπίλοι καὶ καθαροὶ ἔσονται οἱ ἐκλελεγμένοι ὑπὸ τοῦ θεοῦ εἰς ζωὴν αἰώνιον. 6. σὺ οὖν μὴ διαλίπῃς λαλῶν εἰς τὰ ὀτρα τῶν ἄγων. ἔχετε καὶ τῶν τῦπων τῆς θλίψεως τῆς ἐρχομένης μεγάλης. ἐὰν δὲ ὑμεῖς θελήσητε, οὐδὲν ἐσται. μυημοεύετε τὰ προγεγραμμένα. 7. ταύτα εἶπασα ἀπῆλθεν, καὶ ὁ εἶδος, ποῦ ἐτὸς ἄπηλθεν ὅτι ἐν μὲν ἐξετάσατε καὶ ὄντος καὶ ὑπό τοῦ ἀνθρώπου ἐπετράφην ὡς ὁ πόσος φοβηθεῖς, δοκών ὅτι τὸ θηρίον ἔρχεται.

1 ἐν αὐτοῖς SL, ἐν αὐτῇ AE. 2 ὅτι ἀσπίλοι... θεοῦ om. Ν. 3 καὶ ὅπερ... ἄπηλθεν om. Ν. 4 νέφος NL2, ψόφος AL1E.
III

1. I asked her concerning the four colours which the beast had on its head. She answered and said to me, "Are you again curious about such matters?" "Yes," I said, "Lady, let me know what they are."

2. "Listen," she said, "the black is this world, in which you are living; 3. the colour of fire and blood means that this world must be destroyed by blood and fire. 4. The golden part is you, who have fled from this world, for even as gold is 'tried in the fire' and becomes valuable, so also you who live among them,¹ are being tried. Those then who remain and pass through the flames shall be purified by them. Even as the gold puts away its dross, so also you will put away all sorrow and tribulation, and will be made pure and become useful for the building of the tower. 5. But the white part is the world to come, in which the elect of God shall dwell, for those who have been chosen by God for eternal life will be without spot and pure. 6. Therefore do not cease to speak to the ears of the saints. You have also the type of the great persecution to come, but if you will it shall be nothing. Remember what was written before." 7. When she had said this she went away, and I did not see to what place she departed, for there was a cloud, and I turned backwards in fear, thinking that the beast was coming.

¹ The "them" means "fire and blood"; but the construction of the sentence is awkward.
THE APOSTOLIC FATHERS

'Α π ο κ ύ λ ν ψ iς έ. ¹

1. Προσευξαμένου μου ἑν τῷ οίκῳ καὶ καθισαντός εἰς τὴν κλίνην εἰσῆλθεν ἀνήρ τις ἐνδόξος τῇ ὄψει, σχῆματι ποιμενικῷ, περικείμενος δέρμα αἰγείου λευκοῦ καὶ πήραν ἔχων ἐπὶ τῶν ὦμων καὶ ράβδον εἰς τὴν χείρα. καὶ ἰσπάσατο με, κάγῳ ἀντησπασάμην αὐτόν. 2. καὶ εὐθὺς παρεκαθισέν μοι καὶ λέγει μοι: Ἀπεστάλην ὑπὸ τοῦ σεμνοτάτου ἀγγέλου, ἵνα μετὰ σοῦ οἰκήσω τὰς λοιπὰς ἡμέρας τῆς ξοῆς σου. 3. ἔδοξα ἑγώ, ὅτι πάρεστιν ἐκπειράζων με, καὶ λέγω αὐτῷ: Σὺ γὰρ τίς εἶ; ἐγὼ γὰρ, φημί, γινώσκω, ὃ παρεδόθην. λέγει μοι: Ὁ γὰρ ἐπιγινώσκεις με; Οὐ, φημί. Ἐγώ, φησίν, εἰμὶ ὁ ποιμὴν, ὃ παρεδόθης. 4. ἔτι λαλοῦντος αὐτοῦ ἡλιοφόβηθα ἤ ἱδεα αὐτοῦ, καὶ ἐπέγνων αὐτόν, ὅτι ἐκεῖνος ἦν, ὃ παρεδόθην, καὶ εὐθὺς συνεχύθην καὶ φόβος με ἐλαβεν καὶ ὅλος συνεκόπην ἀπὸ τῆς λύπης, ὅτι οὕτως αὐτῷ ἀπεκρίθην πονηρῶς καὶ ἀφρόνως. 5. ὁ δὲ ἀποκριθεὶς μοι λέγει: Μή συγχύσων, ἀλλὰ ἵσχυρόποιον ἐν ταῖς ἐντολαῖς μου αἰς σοι μέλλω ἐντελλέσθαι. ἀπεστάλην γὰρ, φησίν, ἵνα ὑ εἴδες πρότερον πάντα σοι πάλιν δείξω, αὐτὰ τὰ κεφάλαια τὰ ὅντα ὑμῖν σύμφορα. πρῶτον πάντων τὰς ἐντολὰς μου γράψῃ καὶ τὰς παραβολὰς: τὰ δὲ ἐτερα, καθὼς σοι δείξω, οὕτως γράψῃς: διὰ τούτο, φησίν, ἐντελλομαί σοι πρῶτον γράψαι τὰς ἐντολὰς καὶ παραβολὰς, ἵνα ὑπὸ χείρα ἀναγινώσκης

¹ Ἀποκάλυψις ε Ν, ὄρασις ε ΑΕ, incipient Pastoris mandata duodecin L₂, visio quinta initium Pastoris L₁.
The Shepherd, vis. v. 1-5

The Fifth Revelation

1. While I was praying at home and sitting on my bed, there entered a man glorious to look on, in the dress of a shepherd, covered with a white goatskin, with a bag on his shoulders and a staff in his hand. And he greeted me, and I greeted him back.

2. And at once he sat down by me, and said to me, “I have been sent by the most reverend angel to dwell with you the rest of the days of your life.”

3. I thought he was come tempting me, and said to him, “Yes, but who are you?” for, I said, “I know to whom I was handed over.” He said to me, “Do you not recognise me?” “No,” I said. “I,” said he, “am the shepherd to whom you were handed over.”

4. While he was still speaking, his appearance changed, and I recognised him, that it was he to whom I was handed over; and at once I was confounded, and fear seized me, and I was quite overcome with sorrow that I had answered him so basely and foolishly.

5. But he answered me and said, “Be not confounded, but be strong in my commandments which I am going to command you. For I was sent,” said he, “to show you again all the things which you saw before, for they are the main points which are helpful to you. First of all write my commandments and the parables; but the rest you shall write as I shall show you. This is the reason,” said he, “that I command you to write first the commandments and parables, that you may read

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1 This section is clearly intended as an introduction to the Mandates, but it is always quoted as the Fifth Vision.

2 There is no mention of this in the preceding Visions.
THE APOSTOLIC FATHERS

αὐτὰς καὶ ἑκατὶ ἐφεξής φυλάξαι αὐτὰς. 6. ἔγραψα οὖν τὰς ἑντολὰς καὶ παραβολάς, καθὼς ἑνετειλατό ὑμῖν. 7. ἦν οὖν ἀκούσαντες αὐτὰς φυλάξητε καὶ ἐν αὐταῖς πορευθῆτε καὶ ἐργάσησθε αὐτὰς ἐν καθαρᾷ καρδίᾳ, ἀπολύμψεσθε ἀπὸ τοῦ κυρίου, ὅσα ἐπηγγείλατο ὑμῖν· ἦν δὲ ἀκούσαντες μὴ μετανοῆσητε, ἀλλ' ἐτε προσθῆτε ταῖς ἀμαρτίαις ὑμῶν, ἀπολύμψεσθε παρὰ τοῦ κυρίου τὰ ἑναντία. ταύτα μοι πάντα οὕτως γράψαι ὁ ποιμὴν ἑνετειλατό, ὁ ἀγγελὸς τῆς μετανοίας.

'Eυτολὴ α'.

1. Πρῶτον πάντων πίστευσον, ὅτι εἰς ἑστὶν ὁ θεὸς, ὁ τὰ πάντα κτίσας καὶ καταρτίσας καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὰ πάντα καὶ πάντα χωρῶν, μόνος δὲ ἀχώρητος ὄν. 2. πίστευσον οὖν αὐτῷ καὶ φοβηθείτε αὐτόν, φοβηθεῖς δὲ ἐγκράτευσαι. ταύτα φύλασσε, καὶ ἀποβαλεῖς πᾶσαν πονηρίαν ἀπὸ σεαυτόν καὶ ἐνδύσῃ πᾶσαν ἄρετὴν δικαιοσύνης καὶ ζήσῃ τῷ θεῷ, ἦν φυλάξῃ τὴν ἑντολὴν ταύτην.

'Eυτολὴ β'.

1. Λέγει μοι· Ἀπλότητα ἔχε καὶ ἄκακος γίμου, καὶ ἐσῃ ὡς τὰ νήπια τὰ μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύονσαν τὴν ζωὴν τῶν ἀνθρώπων. 2. πρῶτον μὲν μηδὲν καταλαμεῖ μηδὲ ἥδεως ἀκούει καταλαμύντος· εἰ δὲ μὴ, καὶ σὺ ὁ ἀκούων ἐνοχοσέη τῆς ἀμαρτίας τοῦ καταλαμύντος, ἐὰν πιστεύσῃς τῇ καταλαμίᾳ ἦ ἂν ἀκούσῃς· πιστεύσας γὰρ καὶ 1 γὰρ ΑΕ(L) Ath. Ant. om. N.ι.μ. 70
them out at once, and be able to keep them." 6. So I wrote the commandments and parables as he commanded me. 7. If then you hear and keep them, and walk in them, and do them with a pure heart, you shall receive from the Lord all that he promised you, but if you hear them and do not repent, but continue to add to your sins, you shall receive the contrary from the Lord. All these things the shepherd commanded me to write thus, for he was the angel of repentance.

Mandate 1

1. First of all believe that God is one, 'who made all things and perfected them, and made all things to be out of that which was not,' and contains all things, and is himself alone uncontained. 2. Believe then in him, and fear him, and in your fear be continent. Keep these things, and you shall cast away from yourself all wickedness, and shall put on every virtue of righteousness, and shall live to God, if you keep this commandment.

Mandate 2

1. He said to me: "Have simplicity and be innocent and you shall be as the children who do not know the wickedness that destroys the life of men. 2. In the first place, speak evil of no one, and do not listen gladly to him who speaks evil. Otherwise you also by listening share in the sin of him who speaks evil, if you believe in the evil-speaking
THE APOSTOLIC FATHERS

σὺ αὐτὸς ἐξεις κατὰ τοῦ ἀδελφοῦ σου ὁ ἐνοχὸς ἔσῃ τῆς ἀμαρτίας τοῦ καταλαλοῦντος. 3. πονηρὰ ἡ καταλαλία· ἀκατάστατον δαιμόνιον ἔστιν, μηδέποτε εἰρήνευον, ἀλλὰ πάντοτε ἐν διαχροστασίαις κατοικοῦν. ἀπέχου ὁ ὁ π' αὐτοῦ, καὶ εὐθυνίαν πάντοτε ἐξεις¹ μετὰ πάντων. 4. εἴδυσαι δὲ τὴν σεμνότητα, ἐν ἡ οὐθὲν πρόσκομμα ἔστιν πονηρὸν, ἀλλὰ πάντα ὤμαλά καὶ ἱλαρά. ἔργαζον τὸ ἀγαθὸν καὶ ἐκ τῶν κόπων σου διὸ ὁ θεὸς δίδωσίν σοι πάσιν ὑπερουμένους δίδου ἀπλῶς, μὴ διστάζων, τίνι δῶς ἢ τίνι μὴ δῶς. πᾶσιν δίδου· πᾶσιν γὰρ ὁ θεὸς δίδοσθαι θέλει ἐκ τῶν ἱδίων δωρημάτων. 5. οἱ οὖν λαμβάνοντες ἀποδώσουσιν λόγου τῷ θεῷ, διατί ἐλαβον καὶ εἰς τί· οἱ μὲν γὰρ λαμβάνοντες θλιβόμενοι οὐ δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει λαμβάνοντες τίσουσιν δίκην. 6. οὐς οὖν δίδους ἀθρός ἔστιν· ὡς γὰρ ἐλαβον παρὰ τοῦ κυρίου τὴν διακονίαν τελέσαι, ἀπλῶς αὐτὴν ἐτέλεσεν, μηθὲν διακρίνων, τίνι δῶ ἢ μὴ δῶ. ἐγένετο οὖν ἡ διακονία αὐτῇ ἀπλῶς τελεσθείσα ἐνδοξος παρὰ τῷ θεῷ. ὁ οὖν οὖν ἀπλῶς διακονῶν τῷ θεῷ ἔδωται. 7. φύλασσε οὖν τὴν ἐντολὴν ταύτην, ὅσι σοι λελάθηκα, ἵνα ἡ μετάνοια σου καὶ τοῦ οἴκου σου ἐν ἀπλότητι εὐρεθῇ, καὶ ἀκακίας καθαρὰ καὶ ἁμίαντος.

¹ ἐξεις ScAL₂E Ath., ἐχεις NL₁.
² From here to the end of this Mandate S is missing except the end of the last word (-αντος).
³ ἀκακία A (probably, but the MS is almost illegible), ἡ καρδία edd. the versions are all paraphrastic, but "cor" is found in L₁.

Jam. 1, 27
which you hear. For by believing you yourself also will have somewhat against your brother; thus therefore, you will share the sin of the speaker of evil. 3. Evil-speaking is wicked; it is a restless devil, never making peace, but always living in strife. Refrain from it then, and you shall have well-being at all times with all men. 4. And put on reverence, in which is no evil stumbling-block, but all is smooth and joyful. Do good, and of all your toil which God gives you, give in simplicity to all who need, not doubting to whom you shall give and to whom not: give to all, for to all God wishes gifts to be made of his own bounties. 5. Those then who receive shall render an account to God why they received it and for what. For those who accepted through distress shall not be punished, but those who accepted in hypocrisy shall pay the penalty. 6. He therefore who gives is innocent; for as he received from the Lord the fulfilment of this ministry, he fulfilled it in simplicity, not doubting to whom he should give or not give. Therefore this ministry fulfilled in simplicity was honourable before God. He therefore who serves in simplicity shall live to God. 7. Keep therefore this commandment as I have told you, that your repentance and that of your family may be found to be in simplicity, and that your innocence may be “pure and without stain.”

1 This series of precepts is also found in the Didache (i. 5) and is there quoted as being “according to the commandment” (ἐντολή—the same word as Hermas uses for the commandments or Mandates of the Shepherd).
THE APOSTOLIC FATHERS

Εν τολὴ γ'.

1. Πάλιν μοι λέγει: Ἀλήθειαν ἀγάπα καὶ πᾶσα ἀλήθεια ἐκ τοῦ στόματός σου ἐκπορευέσθω, ἵνα τὸ πνεῦμα, ὅ ὁ θεὸς κατόκισεν ἐν τῇ σαρκί ταύτῃ, ἀληθὲς εὑρεθῇ παρὰ πᾶσιν ἀνθρώποις, καὶ οὕτως δοξασθήσεται ὁ κύριος ὁ ἐν σοὶ κατοικῶν, ὦτι ὁ κύριος ἀληθινὸς ἐν παντὶ ῥήματι καὶ οὐδὲν παρὰ αὐτῷ πει̂δός. 2. οἱ οὖν ψευδό-μενοι ἀθετοῦσι τὸν κύριον καὶ γίνονται ἀποστερηταὶ τοῦ κυρίου καὶ ἐγένοντο ἀποστερηταὶ, 3. παύρα οὖν ἀκούσας ἐγὼ ἐκλαυσα λίαν, ἵνα δέ με κλαίοντα λέγεις: Τί κλαίεις; Οτι, φημί, κύριε, οὐκ οἶδα, εἰ δύναμαι σωθῆναι. Διατί; φησίν. Οὐδέπω γάρ, φημί, κύριε, ἐν τῇ ἐμῇ ζωῇ ἀληθὲς ἔλαλησα ῥῆμα, ἀλλὰ πάντοτε πανούργοις ἔλαλησα μετὰ πάντων καὶ τὸ ψευδός μου ἀληθὲς ἐπέδειξα παρὰ πᾶσιν ἀνθρώποις καὶ οὐδέποτε μοι οὐδὲς ἀντεύπη, ἀλλ' ἐπιστεύθη τῷ λόγῳ μου. πῶς οὖν, φημί, κύριε, δύναμαι ζησαι ταῦτα πράξας; 4. Σὺ μὲν, φησί, καλῶς καὶ ἀληθῶς φρονεῖς. ἔδει γάρ σε ὡς θεοῦ δούλου ἐν ἡμῖν πορεύεσθαι, καὶ ποιηρὰν συνείδησιν μετὰ τοῦ πνεύματος τῆς ἀληθείας μὴ κατοικεῖν μὴ δὲ λύψιν ἐπάγειν τῷ πνεύματι τῷ σεμνῷ καὶ ἀληθεῖ. Οὐδέποτε, φημί, κύριε,

1 From here to the last words of the Mandate (ταῦτα ψευ- σιστος ζησαι τῷ θεῷ) Ν is missing.
2 ἔλαλησα Λ, εξησα EL.
Mandate 3

1. Again he said to me, "Love truth: and let all truth proceed from your mouth, that the spirit which God has made to dwell in this flesh may be found true by all men, and the Lord who dwells in you shall thus be glorified, for the Lord is true in every word and with him there is no lie.

2. They therefore who lie set the Lord at nought, and become defrauders of the Lord, not restoring to him the deposit which they received. For they return this as a lying spirit, they have defiled the commandment of the Lord and have robbed him."

3. When therefore I heard this I wept much, and when he saw me weeping he said, "Why do you weep?" "Because, sir," said I, "I do not know if I can be saved." "Why?" said he. "Because, sir," said I, "I have never yet in my life spoken a true word, but have ever spoken deceitfully with all men, and gave out that my lie was true among all, and no one ever contradicted me but believed my word. How then, sir," said I, "can I live after having done this?"

4. "Your thought," said he, "is good and true; for you ought to have walked in truth as God's servant, and an evil conscience ought not to dwell with the spirit of truth, nor ought grief to come on a spirit which is holy and true." "Never, sir," said I, "have I accurately understood such words."

1 The literal meaning of the Greek is "heard," but the meaning is clearly much more nearly "understood."
THE APOSTOLIC FATHERS

τοιαύτα ἡμάτα ἄκριβῶς ἥκουσα. 5. Νῦν οὖν, φησίν, ἄκουεις: φύλασσε αὐτά, ἵνα καὶ τὰ πρότερον ἀ ἐκλάθησας ψευδῆ ἐν ταῖς πραγματείαις σου, τούτων εὐρεθέντων ἠλθηθῶν, κάκεινα πιστὰ γένηται; δύναται γὰρ κάκεινα πιστὰ γενέσθαι. ἐὰν ταῦτα φυλάξῃς καὶ ὑπὸ τοῦ νῦν πᾶσαν ἀλήθειαν λαλήσῃς, δυνήσῃ σεαυτῷ ζωὴν περιποίησασθαι καὶ δὲ ἂν ἄκουσῃ τὴν ἐντολὴν ταύτην καὶ ἀπέξεται 1 τοῦ πονηροτάτου ψευδοσματος ζῆσεται τῷ θεῷ.

Ἐντὸλὴ ἑ.

I

1. Ἐντέλλομαι σοι, φησίν, φυλάσσειν τὴν ἀγνείαν, καὶ μὴ ἀναβαινέτω σου ἐπὶ τὴν καρδίαν περὶ γυναικὸς ἀλλοτρίας ἢ περὶ πορνείας 2 τινὸς ἢ περὶ τοιούτων τινῶν ὀμοιωμάτων πονηρῶν. τοῦτο γὰρ ποιῶν μεγάλην ἀμαρτίαν ἐργάζῃ. τῆς δὲ σής μονομενόν ψυχή τῶν γυναικῶν οὐδέποτε διαμαρτήσεις. 2. ἐὰν γὰρ αὐτὴ ἡ ἐνθύμησις ἐπὶ τὴν καρδίαν σου ἀναβῇ, διαμαρτήσεις, καὶ ἐὰν ἐτερὰ οὕτως πονηρά, 3 ἀμαρτίαν ἐργάζῃ: ἡ γὰρ ἐνθύμησις αὐτὴ θεοῦ δούλως ἀμαρτία μεγάλη ἐστίν; ἐὰν δὲ τις ἐργάσηται τὸ ἔργον τὸ πονηρὸν τούτο, θάνατον ἑαυτῶ κατεργάζεται. 3. Βλέπε οὖν σὺ·

1 ἀπέξεται Α, but N probably read ἀπέχηται as ἥ can be read at the place where the word ought to be.
2 πορνείας N*LE Ath., πονηρίας N*Α.
3 καὶ ἐὰν . . . ἀμαρτίαν Ν, καὶ ἐὰν ἐτερὰς ἄσαυτος πονηρὰν εὐθυμήσῃ πονηρά Α. The versions paraphrase.
5. "Now then," said he, "you do understand them. Keep them that your former lies in your business may themselves become trustworthy now that these have been found true. For it is possible for those also to become trustworthy.\(^1\) If you keep these things and from henceforth keep the whole truth, you can obtain life for yourself; and whoever shall hear this commandment, and abstain from the sin of lying shall live to God."

**Mandate 4**

1. "I command you," he said, "to keep purity and let not any thought come into your heart about another man's wife, or about fornication or any such wicked things; for by doing this you do great sin. But if you always remember your own wife you will never sin. 2. For if this desire enter your heart you will sin, and if you do other such-like wicked things you commit sin. For this desire is a great sin for the servant of God. And if any man commit this wicked deed he works death for himself. 3. See to it then, abstain from this desire, for where holiness

\(^1\) The meaning is obscure, but it appears to be that Hermas having made untrue statements in the course of business must try so to act that his statements will be justified in fact; for instance, if he had made extravagant promises he must fulfil them.
ΤΑ ΑΠΟΣΤΟΛΙΚΑ ΠΑΤΕΡΑΙ

άπέχου ἀπὸ τῆς ἐνθυμήσεως ταύτης· ὅπως γὰρ
σεμνότης κατοικεῖ, ἐκεῖ ἀνομία ὦν ὁφείλει ἀνα-
βαίνειν ἐπὶ καρδίαν ἀνδρὸς δικαίου. 4. Λέγω
αὐτῷ· Κύριε, ἐπὶ τρεφόν μοι ὀλίγα ἐπερωτήσαί σε.
Λέγει, φησίν. Κύριε, φησί, εἰ γυναῖκα ἔχῃ τις πιστὴν
ἐν κυρίῳ καὶ ταύτην εὑρη ἐν μοιχείᾳ τινὶ, ἀρα
ἔμαρτάνει ὁ ἀνὴρ συνζῶν μετ’ αὐτῆς; 5. Ἀχρι
tῆς ἀνοικα, φησίν, οὐχ ἐμαρτάνει· ἐὰν δὲ γνῶ ὁ
ἀνὴρ τὴν ἐμαρτίαν αὐτῆς καὶ μὴ μετανοήσῃ ἡ γυνὴ,
ἀλλ’ ἐπιμενῇ τῇ πορνείᾳ αὐτῆς καὶ συνζῇ ὁ ἀνὴρ
μετ’ αὐτῆς, ἐνοχὸς γίνεται τῆς ἐμαρτίας αὐτῆς καὶ
κοινωνοῦ τῆς μοιχείας αὐτῆς. 6. Τί οὖν, φησί,
κύριε, ποιήσῃ ὁ ἀνὴρ, ἐὰν ἐπιμενῇ τῷ πάθει
tοῦτῷ ἡ γυνή; Ἀπολυσάτω, φησίν, αὐτὴν καὶ ὁ
ἀνὴρ ἐφ’ ἐαυτῷ μενέτω· ἐὰν δὲ ἀπολύσας τὴν
γυναῖκα ἐτέραν γαμήσῃ, καὶ αὐτὸς μοιχᾶται. 7.
Ἐὰν οὖν, φησί, κύριε, μετὰ τὸ ἀπολῦσῃ τὴν
γυναῖκα μετανοήσῃ ἡ γυνή καὶ θέλῃ ἐπὶ τὸν
ἐαυτῆς ἄνδρα ὑποστρέψαι, οὐ παραδεχθήσεται;
8. Καὶ μὴν, φησίν, ἐὰν μὴ παραδέχῃται αὐτὴν ὁ
ἀνὴρ, ἐμαρτάνει καὶ μεγάλην ἐμαρτίαν ἑαυτῷ
ἐπισπάται, ἀλλὰ δὲ παραδεχθήναι τὸν ἡμα-
tηκότα καὶ μετανοοῦντα, μὴ ἐπὶ πολὺ δέ· τοῖς γὰρ
δουλοῖς τοῦ θεοῦ μετάνοια ἐστίν μῖα. διὰ τὴν
μετάνοιαν οὖν οὐκ ὁφείλει γαμεῖν ὁ ἀνὴρ. αὐτὴ ἡ

Μk. 10, 11; Mt. 5, 32; 19, 9; cf. 1 Cor. 7, 11
lives, lawlessness ought not to enter the heart of a righteous man." 4. I said to him, "Sir, allow me to ask you a few questions." "Say on," said he. "Sir," said I, "if a man have a wife faithful in the Lord, and he finds her out in some adultery, does the husband sin if he lives with her?" 5. "So long as he is ignorant," said he, "he does not sin, but if the husband knows her sin, and the wife does not repent, but remains in her fornication, and the husband go on living with her, he becomes a partaker of her sin, and shares in her adultery." 6. "What then," said I, "sir, shall the husband do if the wife remain in this disposition?" "Let him put her away," he said, "and let the husband remain by himself. But 'if he put his wife away and marry another he also commits adultery himself.'" 7. "If then," said I, "sir, after the wife be put away she repent, and wish to return to her own husband, shall she not be received?" 8. "Yes," said he; "if the husband do not receive her he sins and covers himself with great sin; but it is necessary to receive the sinner who repents, but not often, for the servants of God have but one repentance. Therefore, for the sake of repentance the husband ought not to marry. 1

1 This mandate is really explaining the practical problem which arose from the conflict between the Christian precept against divorce (Mt. 10, 11 f.) and the equally early precept against having intercourse with immoral persons. As the inserted clause "except for the cause of fornication" in the Matthaean version of Mk. 10, 11 f. (Mt. 19, 9; cf. Mt. 5, 32 and Lc. 16, 18) shows, the latter precept was regarded as more important, and immoral wives were put away, but Hermas and other writers always maintained that this was
THE APOSTOLIC FATHERS

πρᾶξις ἐπὶ γυναικὶ καὶ ἀνδρὶ κεῖται. 9. οὐ μόνον, φησίν, μοιχεία ἐστὶν, ἐὰν τῆς τὴν σάρκα αὐτοῦ μιᾶν, ἀλλὰ καὶ ὃς ἄν τὰ ὀμοιώματα ποιῇ τοῖς ἐθνεῖσιν, μοιχάται. ὥστε καὶ ἐν τοῖς τοιούτοις ἐργοῖς ἐὰν ἐμμένῃ τις καὶ μὴ μετανοῆ, ἀπέχειν ἀπ’ αὐτοῦ καὶ μὴ συμψήθη αὐτῷ: εἰ δὲ μὴ, καὶ σὺ μέτοχος εἰ τῆς ἁμαρτίας αὐτοῦ. 10. διὰ τοῦτο προσετἀγῃ ὑμῖν ἐφ’ ἐαυτοῖς μένειν, εἴτε ἀνήρ εἴτε γυνὴ; δύναται γὰρ ἐν τοῖς τοιούτοις μετάνοια εἶναι. 11. ἐγὼ οὖν, φησίν, οὐ δίδωμι ἀφορμήν, ἵνα αὕτη ἡ πρᾶξις οὕτως συντελήται· ἀλλὰ εἰς τὸ μηκέτι ἁμαρτάνειν τὸν ἁμαρτηκότα. περὶ δὲ τῆς προτέρας ἁμαρτίας αὐτοῦ ἔστιν ὁ δυνάμενος ἱασίν δοῦναι· ἀὐτὸς γὰρ ἔστιν ὁ ἔχων πάντων τὴν ἐξουσίαν.

II

1. Ἡρώτησα δὲ αὐτὸν πάλιν λέγων: Ἐπεὶ οἱ κύριοι ἀξίων με ἡγήσατο, ἦν μετ’ ἐμοῦ πάντοτε κατοικῆς, ὅλιγα μου ρήματα ἔτι ἀνάσχου, ἔπει οὐ συνών οὐδὲν καὶ ἡ καρδία μου πεπώρωται ἀπὸ τῶν προτέρων μου πράξεων· συνέτισον με, ὡτι λιγόν ἄφρων εἰμὶ καὶ ὅλως οὐθέν νοῶ. 2. ἀποκριθεὶς μοι λέγει: Ἐγώ, φησίν, ἐπὶ τῆς μετανοίας εἰμὶ καὶ πᾶσιν τοῖς μετανοοῦσιν σύνεσιν δίδωμι. ἢ οὐ

1 συντελέται Ησίθ, συντελέσηται Ησί.
2 ὁ δυνάμενος ἱασίν δοῦναι ομ. Ησί.
This is the course of action for wife and husband. 9. Not only,” said he, “is it adultery if a man defile his flesh, but whosoever acts as do the heathen is also guilty of adultery, so that if anyone continue in such practices, and repent not, depart from him and do not live with him, otherwise you are also a sharer in his sin. 10. For this reason it was enjoined on you to live by yourselves, whether husband or wife, for in such cases repentance is possible. I, therefore,” said he, “am not giving an opportunity to laxity that this business be thus concluded, but in order that he who has sinned sin no more, and for his former sin there is one who can give healing, for he it is who has the power over all.”

II

1. And I asked him again, saying: “If the Lord has thought me worthy for you always to live with me, suffer yet a few words of mine, since I have no understanding and my heart has been hardened by my former deeds; give me understanding, for I am very foolish and have absolutely no understanding.”

2. He answered me and said, “I am set over repentance, and I give understanding to all those not strictly divorce, as the innocent party was not free to remarry in order to give the other the opportunity of repenting and of returning.

1 Hermas is guarding against the imputation that he is lowering the standard of morality. This accusation was actually brought against him later by Tertullian.
THE APOSTOLIC FATHERS

dokei soi, fησιν, αυτὸ τοῦτο τὸ μετανοῆσαι σύνεσιν εἶναι; τὸ μετανοῆσαι, φησίν, σύνεσις ἕστιν μεγάλη: συνίει γὰρ ὁ ἁμαρτίσας,1 ὁτι πεποίηκεν τὸ πονηρὸν ἐμπροσθεν τοῦ κυρίου, καὶ ἀναβάινει ἐπὶ τὴν καρδίαν αὐτοῦ ἡ πράξις, ἢν ἐπράξεν, καὶ μετανοεῖ καὶ οὐκέτι ἐργάζεται τὸ πονηρὸν, ἀλλὰ τὸ ἁγαθὸν πολυτελώς ἐργάζεται καὶ ταπεινῶς τὴν ἐαυτοῦ ψυχήν καὶ βασανίζει, ὁτι ἡμαρτεν. Βλέπεις οὖν, ὅτι ἡ μετάνοια σύνεσις ἐστιν μεγάλη. 3. Διὰ τοῦτο οὖν, φημί, κύριε, ἔξακριβαξομαί παρὰ σοῦ πάντα: πρῶτον μὲν,2 ὁτι ἁμαρτωλός εἰμι, ἵνα γνῶ, ποία ἔργα ἐργαζόμενος ζήσομαι, ὅτι πολλαί μου εἴσιν αἱ ἁμαρτίαι καὶ ποικίλαι. 4. Ζήσῃ, φησίν, ἐὰν τὰς ἐντολὰς μου φυλάξης καὶ πορευθῆς ἐν αὐταῖς· καὶ ὃς ἂν ἁκούσας τὰς ἐντολὰς ταύτας φυλάξῃ, ζήσεται τῷ θεῷ.

III

1. Ἐστι, φημὶ, κύριε, προσθήσω τοῦ ἐπερωτήσαι. Λέγε, φησίν. Ἡκουσα, φημί, κύριε, παρὰ τινῶν διδασκάλων, ὅτι ἔτέρα μετάνοια οὐκ ἔστιν εἰ μη ἐκείνη, ὅτε εἰς ὕδωρ κατέβημεν καὶ ἐλάβομεν ἀφεσιν ἁμαρτιῶν ἡμῶν τῶν προτέρων. 2. Λέγει μοι: Καλῶς ἡκουσας· οὔτω γὰρ ἔχει, ἐδει γὰρ τὸν3 εἰληφότα ἀφεσιν ἁμαρτιῶν μηκέτι ἁμαρτάνειν, ἀλλ’ ἐν ἀγνείᾳ κατοικεῖν. 3. ἐπεί δὲ πάντα ἔξακριβαξη, καὶ τούτῳ σοι δηλόσω, μὴ διδοὺς ἀφορμὴν τοῖς μέλλουσι πιστεύειν ἢ τοῖς νῦν

1 ὁ ἁμαρτῆσας A.L.E, ὁ ἀνὴρ ὁ ἁμαρτῆσας N.
2 From here to Mand. IV. 3, 4 (καρδιογνώσης) N is missing.
3 τῶν Clem., τίνα Λ.
THE SHEPHERD, MAND. IV. ii. 2–iii. 3

who repent. Or do you not think," said he, "that this very repentance is itself understanding? To repent," said he, "is great understanding. For the sinner understands that he 'has done wickedly before the Lord,' and the deed which he wrought comes into his heart, and he repents and no longer does wickedly, but does good abundantly, and humbles his soul and punishes it because he sinned. You see, therefore, that repentance is great understanding." 3. "For this reason then, sir," said I. "I enquire accurately from you as to all things. First, because I am a sinner, that I may know what I must do to live, because my sins are many and manifold." 4. "You shall live," he said, "if you keep my commandments and walk in them, and whosoever shall hear and keep these commandments shall live to God."

III

1. "I will yet, sir," said I, "continue to ask.' "Say on," said he. "I have heard, sir," said I, "from some teachers\(^1\) that there is no second repentance beyond the one given when we went down into the water and received remission of our former sins." 2. He said to me, "You have heard correctly, for that is so. For he who has received remission of sin ought never to sin again, but to live in purity. 3. But since you ask accurately concerning all things, I will explain this also to you without giving an excuse to those who in the future shall believe or to

\(^1\) Possibly a reference to Heb. 6, 4 ff.
THE APOSTOLIC FATHERS

πιστεύσασιν εἰς τὸν κύριον. οἱ γὰρ ὑψὶ πιστεύσασιν μελλοντες πιστεύειν μετάνοιαν ἀμαρτιῶν
οὐκ ἔχουσιν, ἄφεσιν δὲ ἔχουσί τῶν πρωτέρων ἀμαρτιῶν αὐτῶν. 4. τοὺς οὓς κληθείσι πρὸ τούτων τῶν ἱμερῶν ἔθηκεν ὁ κύριος μετάνοιαν· καρδιογνώστης γὰρ ὁ κύριος καὶ πάντα προγνωσκόν ἔγνω τὴν ἀσθένειαν τῶν ἀνθρώπων καὶ τὴν πολυπλοκίαν τοῦ διαβόλου, ὡτι ποιήσει τι κακόν τοίς δούλοις τοῦ θεοῦ καὶ ποιηρεύσεται εἰς αὐτοῦ. 5. πολύσπαλαγχυος οὖν ὁ κύριος ἐσπλαγχνύσθη ἐπὶ τὴν ποιήσιν αὐτοῦ καὶ ἔθηκεν τὴν μετάνοιαν ταύτην, καὶ ἐμοὶ ἡ ἐξουσία τῆς μετανοίας ταύτης ἔδόθη. 6. ἀλλὰ ἐγὼ σοι λέγω, φησίν. 1. μετὰ τὴν κλήσιν ἐκείνην τὴν μεγάλην καὶ σεμνὴν εάν τις ἐκπειρασθεὶς ὑπὸ τοῦ διαβόλου ἀμαρτήσῃ, μίαν μετάνοιαν ἔχει· εὰν δὲ ὑπὸ χειρά ἀμαρτανή καὶ μετανοήσῃ, 2 ἀσύμφορον ἔστι τῷ ἀνθρώπῳ τῇ τοιούτῳ δυσκόλως γὰρ ξησεται. 7. λέγω αὐτῷ 'Ἐξωπονίσθην ταύτα παρὰ σοῦ ἀκούσας οὕτως ἀκριβῶς· οἶδα γὰρ ὅτι, ἐὰν μηκετί προσθήσω ταῖς ἀμαρτίαις μου, σωθήσομαι. Σωθήσῃ, φησίν, καὶ πάντες, ὅσιοι ἐὰν ταύτα ποιήσωσιν.

IV

1. Ἡρωτήσα αὐτῶν πάλιν λέγων· Κύριε, ἐπεὶ ἄπαξ ἀνέχῃ μου, ἐτι μοι καὶ τούτο δήλωσον. Λέγε, φησίν. Ἐὰν γυνὴ, φημί, κύριε, ἡ πάλιν ἀνὴρ τις κοιμηθῇ καὶ γαμήσῃ τις ἕξ αὐτῶν, μήτι

1 With the φη of φησί the extant leaves of Σ come to an end.
2 μετανοήσῃ E (I.), οὖ μετανοήσῃ A.
those who have already believed on the Lord. For those who have already believed or shall believe in the future, have no repentance of sins, but have remission of their former sin. 4. For those, then, who were called before these days, did the Lord appoint repentance, for the Lord knows the heart, and knowing all things beforehand he knew the weakness of man and the subtlety of the devil, that he will do some evil to the servants of God, and will do them mischief. 5. The Lord, therefore, being merciful, had mercy on his creation, and established this repentance, and to me was the control of this repentance given. 6. But I tell you," said he, "after that great and holy calling, if a man be tempted by the devil and sin, he has one repentance, but if he sin and repent repeatedly it is unprofitable for such a man, for scarcely shall he live." 7. I said to him, "I attained life when I heard these things thus accurately from you, for I know that if I do not again add to my sins I shall be saved." "You shall be saved," said he, "and all who do these things."

IV

1. I asked him again, saying, "Sir, since you for Second marriages once endure me explain this also to me." "Say on," said he. "If, sir," said I, "a wife, or on the other hand a husband, die, and the survivor marry, does
THE APOSTOLIC FATHERS

1. Αμαρτάνει ο γαμών; 2. Οὐχ άμαρτάνει, φησίν·
εὰν δὲ ἐφ’ εαυτῷ μείνῃ τις, περισσοτέραν εαυτῷ τιμὴν καὶ μεγάλην δόξαν περιποιεῖται πρὸς τὸν κύριον· εὰν δὲ καὶ γαμῆσῃ, οὐχ άμαρτάνει. 3. τῆρει οὖν τὴν ἁγγεῖαν καὶ τὴν σεμνότητα, καὶ ζῆσῃ τῷ θεῷ. ταῦτά σοι ὅσα λαλῶ καὶ μέλλω λαλεῖν, φύλασσε ἀπὸ τοῦ νῦν, ἀφ’ ἂς μοι παρεδόθης ἡμέρας, καὶ εἰς τὸν οἶκόν σου κατοικήσω. 4. τοῖς δὲ προτέροις σου παραπτόμασιν ἁφεσις ἐσται, εὰν τὰς ἐντολὰς μου φυλάξῃς· καὶ πᾶσι δὲ ἁφεσις ἐσται, εὰν τὰς ἐντολὰς μου ταύτας φυλάξωσι καὶ πορευθῶσιν ἐν τῇ ἁγνότητι ταύτῃ.

Ἐν τῷ λῃ ἐ’.

I

1. Μακρόθυμος, φησί, γίνον καὶ συνετός, καὶ πάντων τῶν ποιηρῶν ἔργων κατακυριεύσεις καὶ ἐργάσῃ πᾶσαν δικαιοσύνην. 2. εὰν γὰρ μακρόθυμος ἐστι, τὸ πνεῦμα τὸ ἁγιον τὸ κατοικοῦν ἐν σοὶ καθαρὸν ἔσται, μὴ ἐπισκοπούμενον ὑπὸ ἐτέρου ποιηρὸν πνεύματος, ἀλλ’ ἐν εὐρυχώρῳ κατοικοῦν ἀγαλλιώσεται καὶ εὐφρανθήσεται μετὰ τοῦ σκεύους, ἐν φ’ κατοικεῖ, καὶ ὁ λειτουργεῖ τῷ θεῷ ἐν ἰλαρότητι πολλῆ, ἐχὼν τὴν εὐθυμίαν ἐν ἐαυτῷ. 3. εὰν δὲ ὧν ὑποχολία τις προσέλθῃ, εὐθὺς τὸ πνεῦμα τὸ ἁγιον, τρυφερὸν ὡν, στενο-

1 καὶ EL Ant., before μετὰ Α.
THE SHEPHERD, MAND. IV. IV. I–V. I. 3

the one who marries commit sin?" 2. "He does not sin," said he, "but if he remain single he gains for himself more exceeding honour and great glory with the Lord, but even if he marry he does not sin. 3. Preserve therefore purity and holiness, and you shall live to God. Keep from henceforth, from the day on which you were handed over to me, these things which I tell you and shall tell you, and I will dwell in your house. 4. And for your former transgression there shall be remission if you keep my commandments, and all men shall obtain a remission, if they keep these commandments of mine and walk in this purity."

MANDATE 5

I

1. "Be," said he, "long-suffering\(^1\) and prudent and you shall have power over all evil deeds and shalt do all righteousness. 2. For if you are courageous the Holy Spirit which dwells in you will be pure, not obscured by another evil spirit, but will dwell at large and rejoice and be glad with the body in which it dwells, and will serve God in great cheerfulness, having well-being in itself. 3. But if any ill temper enter, at once the Holy Spirit, which is delicate, is oppressed, finding the place impure, and

\(^1\) The translation of μακροθυμία and ὀξυχολία is difficult. Μακροθυμία is a little more than "long suffering" and almost equals courage. ὀξυχολία is a rare word, literally " quickness to wrath," but this phrase does not convey in English the bad sense which Hermas obviously implies.
THE APOSTOLIC FATHERS

χωρεῖται, μὴ ἔχον τὸν τόπον καθαρόν, καὶ ζητεῖ ἀποστίηναί ἐκ τοῦ τόπου. πυγηται γὰρ ὑπὸ τοῦ πονηροῦ πνεύματος, μὴ ἔχον τόπον λειτουργῆσαι τῷ κυρίῳ, καθὼς βούλεται, μιανόμενον ὑπὸ τῆς ὥσυνολίας. ἐν γὰρ τῇ μακροθυμίᾳ τὸ κύριος κατοικεῖ, ἐν δὲ τῇ ὥσυνολίᾳ ὁ διάβολος. 4. ἀμφότερα οὖν τὰ πνεύματα ἐπὶ τὸ αὐτὸ κατοικοῦντα, ἀσύμφορον ἐστὶν καὶ πονηρὸν τῷ ἀνθρώπῳ ἐκείνῳ, ἐν ὦ κατοικοῦσιν. 5. ἐάν γὰρ λάβης ἀψυνθίου μικρὸν λιῶν καὶ εἰς κεράμιον μέλιτος ἐπιχέης, οὐχὶ ὅλον τὸ μέλι ἀφαινὲται, καὶ τοσοῦτον μέλι ὑπὸ τοῦ ἐλαχίστου ἀψυνθίου ἀπόλλυται καὶ ἀπόλλυτι τὴν ὥσυνολία τοῦ μέλιτος, καὶ οὐκέτι τὴν αὐτὴν χάριν ἔχει παρὰ τῷ δεσπότῃ, ὅτι ἐπικράνθη καὶ τὴν χρῆσιν αὐτοῦ ἄπώλεσεν; ἐάν δὲ εἰς τὸ μέλι μὴ βληθῇ τὸ ἀψυνθίον, ἥλικυ εὐρύσκεται τὸ αὐτὸ καὶ εὐχρηστὸν γίνεται τῷ δεσπότῃ αὐτοῦ. 6. βλέπεις ὅτι ἡ μακροθυμία ὥσυνολάτη ἐστὶν ὑπὲρ τὸ μέλι καὶ εὐχρηστός ἐστι τῷ κυρίῳ, καὶ ἐν αὐτῇ κατοικεῖ. ἡ δὲ ὥσυνολία πικρὰ καὶ ἀχρηστὸς ἐστὶν. ἐάν οὖν μιγῇ ἡ ὥσυνολία τῇ μακροθυμίᾳ, μιαίνεται ἡ μακροθυμία καὶ οὐκέτι εὐχρηστός ἐστι τῷ θεῷ ἡ ἐνένεξες αὐτῆς. 7. Ἡθελον, φησίν, κύριε, γνῶναι τὴν ἐνέργειαν τῆς ὥσυνολίας, ἵνα φυλάξωμαι ἀπ’ αὐτῆς. Καὶ μὴν,

1 The text of this passage is reconstructed thus by the editors from LE Ant. A reads ἀφαινέται, καὶ πικρὸν γίνεται καὶ ἀπολλύει τὴν γνοσώσεια τοῦ μέλιτος καὶ οὐκέτι τὴν αὐτήν χάριν ἔχει παρὰ τῷ δεσπότῃ ὅτι ἐπικράνθη καὶ τὴν χρῆσιν αὐτοῦ ἄπώλεσεν, ἐάν δὲ ἐπὶ τὸ ἀψυνθίον μὴ βληθῇ μέλι, οὐδὲ ἐπὶ τὸ ἀψυνθίον μὴ βληθῇ μέλι οὐδὲ εὐχρηστὸν γίνεται τῷ δεσπότῃ αὐτοῦ. This of course is hopelessly corrupt, but it seems to point to a shorter text.
seeks to depart out of the place, for it is choked by the evil spirit, having no room to serve the Lord as it will, but is contaminated by the bitterness. For the Lord dwells in long-suffering and the devil dwells in ill temper. 4. If therefore, both spirits dwell in the same place it is unprofitable and evil for that man in whom they dwell. 5. For if you take a little wormwood, and pour into it a jar of honey, is not the whole honey spoilt? And a great quantity of honey is ruined by a very little wormwood, and it spoils the sweetness of the honey, and it has no longer the same favour with the master, because it has been mixed and he has lost its use. But if no wormwood be put into the honey, the honey is found to be sweet, and becomes valuable to the master. 6. You see that long suffering is very sweet, surpassing honey, and is valuable to the Lord and he dwells in it. But ill temper is bitter and useless. If, therefore, ill temper be mixed with courage, the courage is defiled, and its intercession is no longer valuable before God.” 7. “I would like, sir,” said I, “to know the working of ill temper, that I may be preserved from it.” “Indeed,” said he, “if you do not keep
THE APOSTOLIC FATHERS

φησίν, ἐὰν μὴ φυλάξῃ ἀπ' αὐτῆς σὺ καὶ ὁ οἶκός σου, ἀπώλεσάς σου τὴν πᾶσαν ἐλπίδα. ἀλλὰ φύλαξαι ἀπ' αὐτῆς· ἐγὼ γὰρ μετὰ σοῦ εἰμί. καὶ πάντες δὲ ἀφέξονται ἀπ' αὐτῆς, ὅσοι ἂν μετανοή-σωσιν ἐξ ὅλης τῆς καρδίας αὐτῶν· μετ' αὐτῶν γὰρ ἔσομαι καὶ συντηρήσω αὐτοὺς· ἐδικαιώθησαν γὰρ πάντες ὑπὸ τοῦ σεμνοτάτου ἀγγέλου.

II

1. "Ἀκονε νῦν, φησί, τὴν ἐνέργειαν τῆς ὁξυχο-λίας, πῶς πονηρὰ ἔστι, καὶ πῶς τοὺς δούλους μου ἕκαστρέφει τῇ ἐαυτῆς ἐνέργεια καὶ πῶς ἀποπλανᾶ αὐτοὺς ἀπὸ τῆς δικαιοσύνης. οὐκ ἀποπλανᾶ δὲ τοὺς πλήρεις ὄντας ἐν τῇ πίστει οὐδὲ ἐνεργήσαι δύναται εἰς αὐτούς, ὅτι ἡ δύναμις μου ἕκαστρον ἐστιν· ἀποπλανᾶ δὲ τοὺς ἀποκένους καὶ διψύχους ὄντας. 2. ὅταν δὲ ἠδ' τοὺς τοιούτους ἀνθρώπους εὐσταθοῦντας, παρεμβάλλει ἐαυτῆν εἰς τὴν καρδίαν τοῦ ἀνθρώπου ἐκείνου, καὶ ἐκ τοῦ μηδενὸς ὁ ἄνηρ ἢ ἡ γυνὴ ἐν πικρίᾳ γίνεται ἐνεκεν βιωτικῶν πραγμάτων ἢ περὶ ἐδεσμάτων ἢ μικρολογίας τινός ἢ περὶ φίλου τινός ἢ περὶ δόσεως ἢ λήψεως ἢ περὶ τοιούτων μωρῶν πραγμάτων· ταῦτα γὰρ πάντα μωρὰ ἔστι καὶ κενὰ καὶ ἄφρονα καὶ ἀσύμφορα τοῖς δούλοις τοῦ θεοῦ. 3. ἡ δὲ μακροθυμία μεγάλη ἐστὶ καὶ ἱσχυρὰ καὶ δύναμιν ἔχουσα καὶ στειβαρὰν καὶ εὐθηνουμένην ἐν πλατυσμῷ μεγάλῳ, ἵλιαρα,

1 μου Α, τοῦ κυρίου Λ2, (Ε) τοῦ θεοῦ Λ1.
2 ἡ περὶ φίλου τινός ομ. Α.

90
from it, both you and your house, you have destroyed all your hope. But keep from it, for I am with you. And all shall refrain from it, who repent with all their heart; for I will be with them, and will preserve them, for all have been made righteous by the most revered angel.

II

1. "Hear, then," said he, "the working of ill temper, and how evil it is and how it destroys the servants of God by its working, and how it leads them astray from righteousness. But it does not lead astray those who are filled with faith, nor can it work evil to them, because my power is with them, but it leads astray those who are vain and are double-minded. 2. And when it sees such men in tranquillity, it forces its way into the heart of that man, and the man or woman is made bitter out of nothing, because of daily business or of food or some trifle, or about some friend, or about giving or receiving, or about some such foolish matters. For all these things are foolish and vain and meaningless, and unprofitable to the servants of God. 3. But long-suffering is great and mighty and has steadfast power and prospers in great breadth, is joyful, glad, without care, 'glorifying the Lord at every
Tob. 4, 19

ἀγαλλιωμένη, ἀμέριμνος οὖσα, δοξάζουσα τὸν κύριον ἐν παντὶ καιρῷ, μηδὲν ἐν ἑαυτῇ ἐχουσα πικρῶν, παραμένουσα διὰ παντὸς πραεία καὶ ἀσύχιος: αὕτη οὖν ἡ μακροθυμία κατοικεῖ μετὰ τῶν τὴν πίστιν ἐχόντων οὐκόληρον. 4. ἡ δὲ ὄξυ-

χολία πρῶτον μὲν μωρὰ ἐστὶν, ἔλαφρὰ τε καὶ ἀφρων. εἰτα ἐκ τῆς ἀφροσύνης γίνεται πικρία, ἐκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ ὀργή, ἐκ δὲ τῆς ὀργῆς μῆνις, εἰτα ἡ μῆνις αὕτη ἐκ τοσοῦτοις κακῶν συνισταμένη γίνεται ἡμαρτία μεγάλη καὶ ἀνίατος. 5. ὅταν γὰρ ταῦτα τὰ πνεύματα ἐν ἐν ἀγ-


γείω κατοικῇ, οὐ καὶ τὸ πνεῦμα τὸ ἄγιον κατοικεῖ, οὐ χωρεῖ τὸ ἄγιος ἑκείνῳ, ἀλλ' ὑπερπλεονάζει. 6. τὸ τρυφερὸν οὖν πνεῦμα, μὴ ἔχων συνήθειαν μετὰ πονηρῶν πνεύματος κατοικεῖν μὴδὲ μετὰ σκλη-

ρότητος, ἀποχωρεῖ ἀπὸ τοῦ ἀνθρώπου τοῦ τοιοῦ-


τοῦ καὶ ἐκεῖ ἡ κατοικεῖ μετὰ πραότητος καὶ ἀσυχίας. 7. εἰτα ὅταν ἀποστῇ ἀπὸ τοῦ ἀνθρώ-


πού ἑκείνου, οὐ κατοικεῖ, γίνεται ὁ ἀνθρώπος ἐκεῖνος κενὸς ἀπὸ τοῦ πνεύματος τοῦ δικαίου, καὶ τὸ λοιπὸν πεπληρωμένος τοῖς πνεύμασι τοῖς πονηροῖς ἀκαταστατεῖ ἐν πᾶσῃ πράξει αὐτοῦ, περιστώμενος ὅδε κἀκεῖσε ἀπὸ τῶν πνευμάτων τῶν πονηρῶν, καὶ ὅλως ἀποτυφλοῦται ἀπὸ τῆς διανοίας τῆς ἀγαθῆς, οὔτως οὖν συμβαίνει πάσι τοῖς ὄξυχολοις. 8. ἀπέχου οὖν ἀπὸ τῆς ὄξυχο-


λίας, τοῦ πονηροτάτου πνεύματος, ἐνδυσάται δὲ τὴν μακροθυμίαν καὶ ἀντίστα τῆς ὄξυχολίας καὶ τῆς πικρίας, καὶ ἔση εὐρισκόμενος μετὰ τῆς σεμ-


νότητος τῆς ἡγαπημένης ὑπὸ τοῦ κυρίου. βλέπει


οὖν μήποτε παρενθυμηθῆς τὴν ἐντολὴν ταύτην·


ἐὰν γὰρ ταύτης τῆς ἐντολῆς κυριεύσῃς, καὶ τὰς


92
time,' has nothing bitter in itself, but remains ever meek and gentle. Therefore this long-suffering dwells with those who have faith in perfectness.

4. But ill temper is first foolish, frivolous, and silly; then from silliness comes bitterness, from bitterness wrath, from wrath rage, and from rage fury; then fury, being compounded of such great evils, becomes great and inexpiable sin. 5. For when these spirits dwell in one vessel, where also the Holy Spirit dwells, there is no room in that vessel, but it is overcrowded.

6. Therefore the delicate spirit which is unaccustomed to dwell with an evil spirit, or with hardness, departs from such a man, and seeks to dwell with gentleness and quietness. 7. Then, when it departs from that man where it was dwelling, that man becomes empty of the righteous spirit, and for the future is filled with the evil spirits, and is disorderly in all his actions, being dragged here and there by the evil spirits, and is wholly blinded from goodness of thought. Thus, then, it happens with all who are ill tempered.

8. Abstain then from ill temper, that most evil spirit, but put on long suffering and withstand ill temper, and be found with the holiness which is beloved of the Lord. See then that you forget not this commandment, for if you master this commandment you will also be able to
λοιπὰς ἐντολὰς δυνήσῃ φυλάξαι, ἃς σοι μέλλω ἐντέλλεσθαι. ἵσχυροι ἐν αὐταῖς καὶ ἐνδυναμοῦ, καὶ πάντες ἐνδυναμούσθωσαν, ὅσοι ἐὰν θέλωσιν ἐν αὐταῖς πορεύεσθαι.

'Ἐν τολὴν'

1.

1. 'Ενετειλάμην σοι, φησίν, ἐν τῇ πρώτῃ ἐντολῇ, ὅσα φυλάξῃς τὴν πίστιν καὶ τὸν φόβον καὶ τὴν ἐγκράτειαν. Ναί, φησί, κύριε. Ἀλλὰ νῦν θέλω σοι, φησίν, ὅθλωσαι καὶ τὰς δυνάμεις αὐτῶν, ὅσα νοήσῃς τὰς αὐτῶν τίνα δύναμιν ἔχει καὶ ἐνέργειαν· διπλαί γὰρ έἰσιν αἱ ἐνέργειαι αὐτῶν. κεῖται οὖν ἐπὶ δικαίω καὶ ἀδίκω. 2. σὺ οὖν πίστευε τῷ δικαίῳ, τῷ δὲ ἀδίκῳ μὴ πιστεύσῃς· τὸ γὰρ δίκαιον ὀρθὴν ὁδὸν ἔχει, τὸ δὲ ἀδικον στρεβλὴν. ἀλλὰ σὺ τῇ ὀρθῇ ὁδῷ πορεύου καὶ ὀμαλῇ, τὴν δὲ στρεβλὴν έασον. 3. ἢ γὰρ στρεβλῆ ὁδὸς τρίβουσι οὖν ἔχει, ἀλλ' ἄνωδίας καὶ προσκόμματα πολλὰ καὶ τραχεία ἐστὶ καὶ ἀκανθώδης. βλαβερὰ οὖν ἐστὶ τοίς ἐν αὐτῇ πορευομένοις. 4. οἱ δὲ τῇ ὀρθῇ ὁδῷ πορευόμενοι ὀμαλῶς περιπατοῦσι καὶ ἀπροσκόπως· οὔτε γὰρ τραχεία ἐστιν οὔτε ἀκανθώδης. βλέπεις οὖν, ὅτι συμφορώτερὸν ἐστι ταύτῃ τῇ ὁδῷ πορεύεσθαι. 5. Ἀρέσκει μοι, φησί, κύριε, ταύτῃ τῇ ὁδῷ πορεύεσθαι. Πορεύσῃ, φησίν, καὶ ὅσ άν ἐξ ὅλης καρδίας ἐπιστρέψῃ πρὸς κύριον, πορεύσεται ἐν αὐτῇ.
THE SHEPHERD, Mand. v. ii. 8–vi i. 5

keep the other commandments which I am going to give you. Be strong in them and strengthen yourself, and let all strengthen themselves who wish to walk in them.

Mandate 6

I

1. "I commanded you," said he, "in the first commandment to keep faith and fear and continence." "Yes, sir," said I. "But now I wish," said he, "to explain also their qualities that you may understand what is the quality of each and its working, for their working is of two sorts. They relate, then, to the righteous and to the unrighteous: 2. do you therefore believe the righteous, but do not believe the unrighteous. For that which is righteous has a straight path, but that which is unrighteous a crooked path. But do you walk in the straight path, but leave the crooked path alone. 3. For the crooked path has no road, but rough ground and many stumbling-blocks, and is steep and thorny. It is therefore harmful to those who walk in it. 4. But those who go in the straight path walk smoothly and without stumbling, for it is neither rough nor thorny. You see, then, that it is better to walk in this path." 5. "It pleases me, sir," said I, "to walk in this path." "You shall do so," said he, "and whoever 'turns to the Lord with all his heart' shall walk in it.

95
1. "Ακονε νῦν, φησί, περὶ τῆς πίστεως. δύο εἰσὶν ἀγγέλοι μετὰ τοῦ ἀνθρώπου, εἰς τῆς δικαιοσύνης καὶ εἰς τῆς πονηρίας. 2. Πῶς οὖν, φημι, κύριε, γνώσομαι τὰς αὐτῶν ἐνεργείας, ὅτι ἁμφότεροι ἀγγέλοι μετ' ἐμοὶ κατοικοῦσιν; 3. "Ακονε, φησί, καὶ συνεις αὐτὰς. 1 ο μὲν τῆς δικαιοσύνης ἀγγέλως τρυφερός ἐστί καὶ αἰσχυντήρος καὶ πραῦς καὶ ἡσύχιος. όταν οὖν οὕτος ἐπὶ τῆν καρδίαν σου ἀναβη, εὐθέως λαλεῖ μετὰ σοῦ περὶ δικαιοσύνης, περὶ ἀγνείας, περὶ σεμώνητος καὶ περὶ αὐταρκείας καὶ περὶ παντός ἔργου δικαίου καὶ περὶ πάσης ἀρετῆς ἐνδόξου. ταύτα πάντα ὅταν εἰς τὴν καρδίαν σου ἀναβή 2, γίνωσκε, ὅτι ὁ ἀγγέλος τῆς δικαιοσύνης μετὰ σοῦ ἐστι. ταύτα οὖν ἐστὶ τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης. τούτῳ οὖν πίστευε καὶ τοῖς ἔργοις αὐτοῦ. 4. ορὰ οὖν 3 καὶ τοῦ ἀγγέλου τῆς πονηρίας τὰ ἔργα. πρῶτον πάντων ὀξύχολος ἐστί καὶ πικρὸς καὶ ἄφρων, 4 καὶ τὰ ἔργα αὐτοῦ πονηρὰ, καταστρέφοντα τοὺς δούλους τοῦ θεοῦ. όταν οὖν οὕτος ἐπὶ τὴν καρδίαν σου ἀναβή, γνώθι αὐτὸν ἀπὸ τῶν ἔργων αὐτοῦ. 5. Πῶς, φημι, κύριε, νοῆσο αὐτόν, οὐκ ἐπίσταμαι. "Ακονε, φησίν. όταν ἡξυχολία σοι τὶς προσπέση ἡ πικρία, γίνωσκε, ὅτι αὐτὸς ἐστὶν ἐν σοὶ. εἶτα ἐπιθυμίᾳ πράξεων πολλῶν καὶ πολυτέλειαι

1 συνεις αὐτὰς Α, σὺνε Λ, om E.
2 εὐθέως λαλεῖ ... ἀναβή (with some variations) LE Ath. Ant., om. Α.
3 οὖν Α Ath., νῦν ΛΕ.
4 πικρός καὶ ἄφρων Λ Ath. Ant., om. Α.

96
1. "Hear now," said he, "concerning faith. There are two angels with man, one of righteousness and one of wickedness." 2. "How then, sir," said I, "shall I know their workings, because both angels dwell with me?" "Listen," said he, "and understand them. The angel of righteousness is delicate and modest and meek and gentle. When, then, he comes into your heart he at once speaks with you of righteousness, of purity, of reverence, of self-control, of every righteous deed, and of all glorious virtue. When all these things come into your heart, know that the angel of righteousness is with you. These things, then, are the deeds of the angel of righteousness. Therefore believe him and his works. 4. Now see also the works of the angel of wickedness. First of all, he is ill tempered, and bitter, and foolish, and his deeds are evil, casting down the servants of God. Whenever therefore he comes into your heart, know him from his works." 5. "I do not understand, sir," said I, "how to perceive him." "Listen," said he. "When ill temper or bitterness come upon you, know that he is in you. Next the desire of many deeds and the luxury of
THE APOSTOLIC FATHERS

ἐδεσμίτων πολλῶν καὶ μεθυσμάτων καὶ κρατιπαλῶν πολλῶν καὶ ποικίλων τροφῶν καὶ οὐ δεόντων καὶ ἐπιθυμεῖ θυματικῶν καὶ πλεονεξίων καὶ ὑπερηφανία πολλῆς τις καὶ ἀλαζονεία καὶ ὡσα τούτων παραπλησίως ἐστὶ καὶ ὤμοια. ταῦτα οὖν ὅταν ἐπὶ τὴν καρδίαν σου ἀναβῇ, γλώσσῃ, ὦτὶ ὁ ἀγγέλως τῆς πονηρίας ἐστὶν ἐν σοί. 6. σὺ οὖν ἐπιγνοὺς τὰ ἔργα αὐτοῦ ἀπόστα ἀπ' αὐτοῦ, μηδὲν 1 αὐτῶ πίστευε, ὅτι τὰ ἔργα αὐτοῦ πονηρά εἰσι καὶ ἀσύμποφα τοῖς δούλοις τοῦ θεοῦ. ἔχεις οὖν ἀμφοτέρων τῶν ἀγγέλων τὰς ἑνεργείας· σύνε αὐτάς καὶ πίστευε τὸ ἄγγελῳ τῆς δικαιοσύνης· 7. ἀπὸ δὲ τοῦ ἄγγελου τῆς πονηρίας ἀπόστηθι, ὅτι ἡ διδαχὴ αὐτοῦ πονηρά ἐστὶ παντὶ ἔργῳ· ἦν γὰρ ἥ τις πιστὸς ἀνὴρ καὶ ἡ ἐνθύμησις τοῦ ἄγγέλου τοῦτοῦ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ, δει τὸν ἄνδρα ἐκείνον ὡς τὴν γυναῖκα ἐξαμαρτήσαι τι. 8. ἦν δὲ πάλιν πονηρότατος τις ἡ ἀνὴρ ἡ γυνὴ καὶ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ τὰ ἔργα τοῦ ἄγγέλου τῆς δικαιοσύνης, ἐξ ἀνάγκης δει αὐτὸν ἀγαθὸν τι ποιήσαι. 9. βλέπεις οὖν, φησίν, ὅτι καλὸν ἐστὶ τῷ ἄγγελῳ τῆς δικαιοσύνης ἄκολουθεῖν, τῷ δὲ ἄγγέλῳ τῆς πονηρίας ἀποτάξασθαι. 10. τὰ μὲν περὶ τῆς πίστεως αὐτῆς ἡ ἐντολὴ δηλοῖ, ἵνα τοῖς ἐργοῖς τοῦ ἄγγελου τῆς δικαιοσύνης πιστεῦσης, καὶ ἐργασάμενος αὐτὰ ζήσῃ τῷ θεῷ. πίστευε δὲ, ὅτι τὰ ἔργα τοῦ ἄγγελου τῆς πονηρίας χαλεπὰ ἐστὶ· μὴ ἐργαζόμενος οὖν αὐτὰ ζήσῃ τῷ θεῷ.

1 μηδὲ ΑΕ, καὶ μηδὲν Αθ., Λ.

98
THE SHEPHERD, MAND. VI. ii. 5-10

much eating and drinking, and many feasts, and various and unnecessary foods, and the desire of women, and covetousness and haughtiness, and pride, and whatsoever things are akin and like to these,—when, therefore, these things come into your heart, know that the angel of wickedness is with you. 6. When, therefore, you know his deeds, keep from him, and do not trust him, because his deeds are evil and unprofitable for the servants of God. You have, therefore, the workings of both the angels. Understand them and believe the angel of righteousness, 7. but keep from the angel of wickedness because his teaching is evil in every act. For though a man be faithful, if the thought of that angel rise in his heart, it must be that that man or woman commit some sin. 8. But again, though a man or woman be very evil, if there rise in his heart the deeds of the angel of righteousness, it must needs be that he do some good act. 9. You see, therefore," said he, "that it is good to follow the angel of righteousness, but to keep away from the angel of wickedness. 10. This commandment makes plain the things of the faith, that you may believe the works of the angel of righteousness, and by doing them live to God. But believe that the works of the angel of wickedness are bad: by not doing them, therefore, you shall live to God."
1. Φοβήθητι, φησί, τῶν κύριον καὶ φύλασσε τας ἑντολὰς αὐτοῦ. φυλάσσων οὖν τὰς ἑντολὰς τοῦ θεοῦ ἐσθ δυνατὸς ἐν πάσῃ πράξῃ, καὶ ἡ πράξεις σου ἀσύγκριτος ἐσται. φοβοῦμενος γὰρ τὸν κύριον πάντα καλῶς ἐργάσῃ· οὕτος δέ ἐστιν ὁ φῶς, ὁν δεῖ σε φοβηθῆναι, καὶ σωθῆναι. 2. τὸν δὲ διὰβολον μὴ φοβηθῆς· φοβοῦμενος γὰρ τὸν κύριον κατακυριεύσεις τοῦ διαβόλου, ὅτι δύναμις ἐν αὐτῷ οὐκ ἐστιν. ἐν οὐ δὲ δύναμις ὁ θεοῦς· ἐν οὐ δὲ δύναμις ἡ ἐν δοξάς, καὶ κόβος ἐν αὐτῷ. πᾶς γὰρ ὁ δύναμις ἐξων φῶς ἐξει· ὁ δὲ μὴ ἐξων ὅποι διὰ τῶν καταφρονεῖται. 3. φοβήθητι δὲ τὰ ἔργα τοῦ διαβόλου, ὅτι πονηρά ἐστι· φοβοῦμενος οὖν τὸν κύριον οὐκ ἐργάσῃ αὐτά, ἀλλ' ἀφεξῆ ἀπ' αὐτῶν. 4. δισσοὶ οὖν εἰσιν οἱ φῶς· εἀν γὰρ θέλῃ τὸ πονηρὸν ἐργάσασθαι, φοβοῦ τὸν κύριον, καὶ οὐκ ἐργάσῃ αὐτό· εἀν δὲ θέλῃ πάλιν τὸ ἀγαθὸν ἐργάσασθαι, φοβοῦ τὸν κύριον, καὶ ἐργάσῃ αὐτό. ὡστε ὁ φῶς τοῦ κυρίου ἰσχυρός ἐστι καὶ μέγας καὶ ἐνδοξάς. φο βήθητι οὖν τὸν κύριον, καὶ ζήσῃ αὐτῷ· καὶ ὁσι ἄν φοβηθῶσιν αὐτὸν καὶ τηρήσωσι 4 τὰς ἑντολὰς αὐτοῦ, ζήσονται τῷ θεῷ. 5. Διατά, φησί, κύριε, εἰπας περὶ τῶν τηροῦντων τὰς ἑντολὰς αὐτοῦ· Ζήσονται τῷ θεῷ; "Ὅτι, φησίν, πᾶσα ἡ κτίσις φοβείται τὸν κύριον τὰς δὲ ἑντολὰς αὐτοῦ οὐ φυλάσσει. τῶν οὖν

1 σωθῆναι A, σωθῆναι L2 Ant.
2 ἐν φ. . . ἐστιν om. (Ε) L1, Ath.
3 κύριον A, adl. φοβηθῆσῃ τὰ ἔργα τοῦ διαβόλου καὶ Ant. (L1), L2 omits the whole clause.
4 καὶ τηρήσωσι Ε Ant., τῶν φυλασσόντων Λ.
**THE SHEPHERD, MAND. VII. 1-5**

**MANDATE 7**

1. "'Fear,'" said he, "'the Lord and keep his commandments.' By keeping, therefore, the commandments of God you shall be strong in every act, and your conduct shall be beyond compare. For by fearing the Lord you shall do all things well, and this is the fear with which you must fear and be saved. 2. But the devil do not fear, for by fearing the Lord you have power over the devil because there is no might in him. But where there is no might, neither is there fear. But where there is glorious might, there is also fear. For everyone who has might gains fear. But he who has not might is despised by all. 3. But fear the works of the devil, because they are evil. If therefore, you fear the Lord you shall not do them, but depart from them. 4. There are therefore two sorts of fear. For if you wish to do that which is evil, fear the Lord and you shall not do it. But, on the other hand, if you wish to do that which is good, fear the Lord, and you shall do it. So that the fear of the Lord is mighty and great and glorious. Therefore fear the Lord and you shall live in him. And whosoever shall fear him and keep his commandments, shall live to God." 5. "Wherefore, sir," said I, "did you say of those who keep his commandments, 'they shall live to God'?" "Because," said he, "the whole creation fears the Lord, but it does not keep his commandments. Those, therefore
THE APOSTOLIC FATHERS

φοβουμένων αὐτῶν καὶ φυλασσόντων τὰς ἐντολὰς αὐτῶν, ἐκείνων ἡ ζωὴ ἐστὶ παρὰ τῷ θεῷ· τῶν δὲ μὴ φυλασσόντων τὰς ἐντολὰς αὐτῶν, οὐδὲ ζωὴ ἐν αὐτῷ.

Ἐν τολῇ ἡ ἦ

1. Εἰπὼν σοι, φησίν, ὅτι τὰ κτίσματα τοῦ θεοῦ διπλὰ ἐστὶ· καὶ γὰρ ἡ ἐγκράτεια διπλὴ ἐστὶν. ἐπὶ τίνων γὰρ δεῖ ἐγκρατεύεσθαι, ἐπὶ τίνων δὲ οὐ δεῖ. 2. Γνώρισόν μοι, φησί, κύριε, ἐπὶ τίνων δεῖ ἐγκρατεύεσθαι, ἐπὶ τίνων δὲ οὐ δεῖ. Ἄκουε, φησί. τὸ ποιητὴν ἐγκρατεύον καὶ μὴ ποιεῖ αὐτό· τὸ δὲ ἅγαθόν μὴ ἐγκρατεύον, ἀλλὰ ποιεῖ αὐτὸ. ἐὰν γὰρ ἐγκρατεύσῃ τὸ ἅγαθόν μὴ ποιεῖν, ἀμαρτίαν μεγάλην ἐργάζεται. 3. Ποταπαί, φησί, κύριε, εἰσίν αἱ πονηρίαι, ἀφ’ ὦν ἡμᾶς δεῖ ἐγκρατεύεσθαι; Ἄκουε, φησίν· ἀπὸ μοιχείας καὶ πορνείας, ἀπὸ μεθυσματοσύνης, ἀπὸ τρυφῆς πονηρᾶς, ἀπὸ ἐδεσμάτων πολλῶν καὶ πολυτελείας πλούτου καὶ καυχήσεως καὶ ψυχολοφορίας καὶ ὑπερηφανίας καὶ ἀπὸ ψεύσματος καὶ καταλαλίας καὶ ὑποκρίσεως, μισικακίας καὶ πάσης βλασφημίας. 4. ταῦτα τὰ ἔργα πάντων ποιητῶν ἐσιν ἐν τῇ ζωῇ τῶν ἀνθρώπων. ἂπὸ τούτων οὖν τῶν ἔργων δεῖ ἐγκρατεύεσθαι τὸν δούλον τοῦ θεοῦ· ὁ γὰρ μὴ ἐγκρατεύομενος ἀπὸ τούτων οὐ δύναται ἐξῆσθαι τῷ θεῷ. Ἄκουε οὖν καὶ τὰ

1 ἐὰν γὰρ . . . ἐργάζεται EL, om. Α.
who fear him and observe his commandments,—it is they who have life with God. But as for those who do not observe his commandments, neither have they life in him.

**Mandate 8**

1. "I told you," said he, "that the creatures of Temperance God are two-fold, and temperance is also two-fold. For from some things we must refrain and from some things not." 2. "Let me know, sir," said I, "from what we must refrain and from what not." "Listen," said he. "Refrain from evil, and do not do it, but do not refrain from good, but do it. For if you refrain from doing good, you do great sin; but if you refrain from doing evil, you do great righteousness. Refrain therefore from all evil, and do good." 3. "What, sir," said I, "are the wickednesses from which we must refrain?" "Listen," said he. "From adultery and fornication, from the lawlessness of drunkenness, from evil luxury, from much eating, and extravagance of wealth, and boastfulness and haughtiness and pride, and from lying and evil speaking and hypocrisy, malice and all blasphemy. 4. These deeds are the wickedest of all in the life of men. The servant of God must therefore refrain from these deeds. For he who does not refrain from these cannot live to God. Hear therefore what
THE APOSTOLIC FATHERS

5. "Ετι γαρ, φημί, κύριε, πονηρά ἔργα ἐστί; Καί γε πολλά, φησίν, ἐστίν, ἢφι ὄν δεῖ τῶν δούλων τοῦ θεού ἐγκρατεύεσθαι. κλέμμα. ήσύδο, ἀποστερήσεις, ψευδομαρτυρία, πλεονεξία, ἐπιθυμία πονηρά, ἀπάτη, κενοδοξία, ἀλαζονεία καὶ ὁσα τοῦτοι ὀμοιά ἐσιν. 6. οὐ δοκεῖ σοι ταῦτα πονηρά εἶναι; καὶ λίαν πονηρά, φημί, τοῖς δούλοις τοῦ θεοῦ. τούτων πάντων δεῖ ἐγκρατεύεσθαι τῶν δουλεύοντα τῷ θεῷ. ἐγκρατεύεσθαι οὖν ἀπὸ πάντων τούτων, ὅν ἐσίγη τῷ θεῷ καὶ ἐγγραφήσῃ μετὰ τῶν ἐγκρατευόμενων αὐτά. ὃν μὲν οὖν δεῖ σε ἐγκρατεύεσθαι, ταῦτα ἐστίν. 7. ἃ δὲ δεῖ σε μὴ ἐγκρατεύεσθαι, φησίν, ἀλλὰ ποιεῖν, ἄκονε. τὸ ἄγαθὸν μὴ ἐγκρατεύον, ἀλλὰ ποιεῖ αὐτό. 8. Καί τῶν ἄγαθῶν μοι, φημί, κύριε, δήλωσον τὴν δύναμιν, ὅν πορευθὼ ἐν αὐτοῖς καὶ δουλεύω σε αὐτοῖς, ὅν ἐργασάμενος αὐτὰ δυνηθῶ σωθῆναι. ἂν καὶ, φησίν, καὶ τῶν ἄγαθῶν τὰ ἔργα, ἃ σε δεῖ ἐργάζεσθαι καὶ μὴ ἐγκρατεύεσθαι. 9. πρῶτον πάντων πίστις, φόβος κυρίου, ἀγάπη, ὀμόνοια, ρήματα δικαιοσύνης, ἀλήθεια, ὑπομονή τούτων ἄγαθότερον οὐδὲν ἐστιν ἐν τῇ ξωῇ τῶν ἀνθρώπων. ταῦτα ἐὰν τις φυλάσσῃ καὶ μὴ ἐγκρατεύηται ἀπ' αὐτῶν, μακάριος γίνεται ἐν τῇ ξώῃ αὐτῶν. 10. εἰτὰ τούτων τὰ ἀκόλουθα ἀκούσων χήραις υπηρετεῖν, ὀρθανοὺς καὶ υστερουμένους ἐπισκέπτεσθαι, εἰς ἀναγκῶν λυτροῦσθαι τοὺς δούλους τοῦ θεοῦ, φιλόξενον εἶναι (ἐν γὰρ τῇ φιλόξειᾳ εὐρίσκεται ἀγαθοποιήσις ποτε), μηθεὶ ἀντιτάσσεσθαι, ἵσυχον εἰναι, ἐνδεέστερον ἡμεσθαι πάντων ἀνθρώπων, πρεσβύτας σέβεσθαι.

1 φημι Λ, φησι Ι2, om. Ε.
follows on these things." 5. "But, sir," said I, "are there still other evil deeds?" "Yes," said he, "there are many from which the servant of God must refrain. Theft, lying, robbery, false witness, covetousness, evil desire, deceit, vain-glory, pride, and whatever is like to these. 6. Do you not think that these are wicked?" "Yes, very wicked," said I, "for the servants of God." "From all these he who is serving God must refrain. Refrain, therefore from all these, that you may live to God and be enrolled with those who refrain from them. These then are the things from which you must refrain. 7. But now hear the things from which you must not refrain but do them," said he. "Do not refrain from that which is good, but do it." 8. "And explain to me, sir," said I, "the power of the things which are good, that I may walk in them and serve them, that by doing them I may be saved." "Listen, then," said he, "to the deeds of goodness, which you must do and not refrain from them. 9. First of all, faith, fear of God, love and harmony, words of righteousness, truth, patience; than these there is nothing better in the life of man. If any man keep these things and do not refrain from them, he becomes blessed in his life. 10. Next hear the things which follow: To minister to widows, to look after orphans and the destitute, to redeem from distress the servants of God, to be hospitable, for in hospitality may be found the practice of good, to resist none, to be gentle, to be poorer than all men, to reverence the aged, to practise justice, to preserve
Δικαιοσύνην ἀσκείν, ἀδελφότητα συντηρεῖν, ὑβρίν ὑποθέρειν, μακρόθυμον εἶναι, μνησικακίαν μὴ ἔχειν, κάμνοντας τῇ φυχῇ παρακαλεῖν, ἐσκάνδαλισμένους ἀπὸ τῆς πίστεως μὴ ἀποβάλλεσθαι, ἀλλ’ ἐπιστρέφειν καὶ εὐθύμους ποιεῖν, ἀμαρτάνοντας νοθετεῖν, χρεώστας μὴ θλίβειν καὶ ἐνδεεῖς, καὶ εἰ τινὰ τούτοις ὁμοία ἦστι. 11. δοκεῖ σοι, φησί, ταῦτα ἅγαθὰ εἶναι; Τῷ γὰρ, φημὶ, κύριε, τούτων ἅγαθωτερον; Πορεύουν οὖν, φησίν, ἐν αὐτοῖς καὶ μὴ ἐγκρατεύον ἀπ’ αὐτῶν, καὶ ζήσῃ τῷ θεῷ. 12. φύλασσε οὖν τὴν ἐντολὴν ταύτην· ἐὰν τὸ ἅγαθὸν ποιῆς καὶ μὴ ἐγκρατεύσῃ ἀπ’ αὐτοῦ, ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ οἱ οὐτω ποιοῦντες. καὶ πάλιν ἐὰν τὸ ποιηρὸν μή ποιήσῃ καὶ ἐγκρατεύσῃ ἀπ’ αὐτοῦ, ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ, ὥσοι ἐὰν ταύτας τὰς ἐντολὰς φυλάξωσι καὶ πορευθῶσιν ἐν αὐταῖς.

Ἐν τῷ λῃ θ’.

1. Λέγει μοι Ἀρων ἀπὸ σεαυτοῦ τὴν διψυχίαν καὶ μὲν ὅλως διψυχῆς αἰτήσασθαι τὶ παρὰ τοῦ θεοῦ, λέγων ἐν σεαυτῷ ὦτι πῶς δύναμαι αἰτήσασθαι παρὰ τοῦ κυρίου καὶ λαβεῖν, ἡμαρτηκός τοσαῦτα εἰς αὐτὸν; 2. μὴ διαλογίζοντα ταῦτα, ἀλλ’ ἐξ ὁλῆς τῆς καρδίας σου ἐπιστρέψον ἐπὶ τὸν κύριον καὶ αὐτὸν παρ’ αὐτοῦ ἀδιστάκτως, καὶ γνώσῃ τὴν πολλὴν εὐσπλαγχνίαν αὐτοῦ, ὅτι ὦ μὴ σε ἐγκαταλῖπη, ἀλλὰ τὸ αἴτημα τῆς ψυχῆς σου πληροφορήσει. 3. οὐκ ἐστι γὰρ ὁ θεὸς ὡς οἱ ἀνθρωποὶ μνησικακοῦντες, ἀλλ’ αὐτὸς ἀμνησικάκος.

Jor. 24, 7; Joel 2, 12

106
brotherhood, to submit to insult, to be brave, to bear no malice, to comfort those who are oppressed in spirit, not to cast aside those who are offended in the faith, but to convert them and give them courage, to reprove sinners, not to oppress poor debtors, and whatever is like to these things.

11. Do you not think," said he, "that these things are good?" "Yes, sir," said I, "for what is better than these things?" "Walk then," said he, "in them, and do not refrain from them, and you shall live to God.

12. Keep therefore this commandment. If you do good, and do not refrain from it, you shall live to God, and all who act so shall live to God. And again, if you do not do that which is wicked, and refrain from it, you shall live to God, and all shall live to God who keep these commandments and walk in them."

**Mandate 9**

1. And he said to me: "Remove from yourself double-mindedness, and be not at all double-minded about asking anything from God, saying in yourself, How can I ask anything from the Lord and receive it after having sinned so greatly against him? 2. Do not have these thoughts but 'turn to the Lord with all your heart,' and ask from him without doubting, and you shall know his great mercifulness, that he will not desert you, but will fulfil the petition of your soul. 3. For God is not as men who
THE APOSTOLIC FATHERS

4. οὖν καθαρίσον συν τὴν καρδιὰν ἀπὸ πάντων τῶν ματαιωμάτων τοῦ αἰώνος τούτου καὶ τῶν προειρημένων σοι ῥημάτων καὶ αἰτοῦ παρὰ τοῦ κυρίου, καὶ ἀπολήψῃ πάντα καὶ ἀπὸ πάντων τῶν αἰτημάτων σου ἀνυστέρητος ἔσῃ, εάν ἀδιστάκτως αἰτήσῃς παρὰ τοῦ κυρίου. 5. έὰν δὲ διστάσῃς ἐν τῇ καρδιᾷ σου, οὐδὲν οὐ μὴ λήψῃ τῶν αἰτημάτων σου. οἱ γὰρ διστάζοντες εἰς τὸν θεόν, οὕτως εἰσίν οἱ διψυχοὶ καὶ οὐδὲν ὅλως ἐπιτυγχάνουσι τῶν αἰτημάτων αὐτῶν. 6. οἱ δὲ ὅλοτελεῖς οὖντες ἐν τῇ πίστει πάντα αἰτοῦνται πεποιθότες ἐπὶ τὸν κύριον καὶ λαμβάνοντι, ὁτι ἀδιστάκτως αἰτοῦνται, μηδὲν διψυχοῦντες. πάς γὰρ διψυχος ἀνήρ, εάν μὴ μετανοήσῃ, δυσκόλως σωθήσεται. 7. καθαρίσου οὖν τὴν καρδιὰν σου ἀπὸ τῆς διψυχίας, ἔνυσαι δὲ τὴν πίστιν, ὅτι ἵσχυρὰ ἔστι, καὶ πίστευε τὸν θεὸ, ὅτι πάντα τὰ αἰτήματά σου ἀ αἰτεῖς λήψῃ, καὶ ἐὰν αἰτησάμενός ποτε παρὰ τοῦ κυρίου αἰτήματι βραδύτερον λαμβάνῃς, μὴ διψυχῆς, ὅτι ταχύ οὐκ ἔλαβες τὸ αἰτήμα τῆς ψυχῆς σου πάντως γὰρ διὰ πειρασμὸν τινα ἢ παραπτωμά τι, δ σὺ ἄγνοείς, βραδύτερον λαμβάνεις τὸ αἰτήμα σου. 8. σὺ οὖν μὴ διαλήπῃς αἰτοῦμενος τὸ αἰτήμα τῆς ψυχῆς σου, καὶ λήψῃ αὐτόν· εάν δὲ ἐκκακύκησις καὶ διψυχὴς αἰτοῦμενος, σεαυτὸν αἰτεῖ καὶ μὴ τὸν διδόντα σου. 9. βλέπε τὴν διψυχίαν ταύτην πονηρὰ γὰρ ἐστὶ καὶ ἀσύνετος καὶ πολλοὺς ἐκριζὼν ἀπὸ τῆς πίστεως καὶ γε λίαν πιστοὺς καὶ ἰσχυροὺς. καὶ γὰρ αὐτή ἡ διψυχία θυγάτηρ ἐστὶ 1 ἀδελφή Δ.

Ps. 2, 12; etc.

cf. Jac. 1, 8

108
bear malice, but is himself without malice, and has mercy on that which he made. 4. Therefore purify your heart from all the vanities of this world, and from the words which were spoken to you beforehand, and ask from the Lord, and you shall receive all things, and shall not fail to obtain any of your petitions, if you ask from the Lord without doubting. 5. But if you doubt in your heart, you shall receive none of your petitions. For those who have doubts towards God, these are the double-minded, and they shall not in any wise obtain any of their petitions. 6. But they who are perfect in faith ask for all things, 'trusting in the Lord,' and they receive them, because they ask without doubting, and are double-minded in nothing. For every double-minded man, unless he repent, shall with difficulty be saved. 7. Therefore purify your heart from double-mindedness, but put on faith, because it is mighty, and believe God, that you shall obtain all your requests which you make. And if ever you make any petition from the Lord, and receive it but slowly, do not be double-minded because you have not received the request of your soul speedily, for in every case it is because of some temptation or some transgression, of which you are ignorant, that you receive your request slowly. 8. Do not therefore cease from making the request of your soul, and you shall receive it. But if you grow weary, and are double-minded in your request, blame yourself and not him who gives to you. 9. Consider this double-mindedness; for it is wicked and foolish, and uproots many from the faith, yes, even those who are very faithful and strong. For this double-minded-
THE APOSTOLIC FATHERS

tου διαβόλου καὶ λίαν πονηρεύεται εἰς τοὺς δούλους τοῦ θεοῦ. 10. καταφρόνησον όν πάντι διψυχίας καὶ κατακυρίευσον αὐτὴς ἐν παντὶ πράγματι, ἐνυσάμενος τὴν πίστιν τὴν ἱσχυρὰν καὶ δυνατὴν; ἢ γὰρ πίστις πάντα ἐπαγγέλλεται, πάντα τελειοὶ, ἢ δὲ διψυχία μὴ καταπιστεύσουσα ἐαυτὴν πάντων ἀποστυγχάνει τοῖς ἔργοις αὐτῆς διὸν πράσσει. 11. Βλέπεις οὖν, φησίν, ὅτι ἡ πίστις ἀνωθέν ἔστι παρὰ τοῦ κυρίου καὶ ἐξεῖ δύναμιν μεγάλην; ἢ δὲ διψυχία ἐπὶ-μεείνοι πνευμάτι ἔστι παρὰ τοῦ διαβόλου, δύναμιν μὴ ἔχουσα. 12. σὺ οὖν σοφίζει τῇ ἑχούσῃ δύναμιν τῇ πίστει καὶ ἀπὸ τῆς διψυχίας ἀπόσχου τῆς μὴ ἑχούσῃς δύναμιν, καὶ ζήσῃ τῷ θεῷ, καὶ πάντες ζήσουνται τῷ θεῷ οἱ ταῦτα φρονοῦντες. 1

'Εν τῷ λῃτ 'I

1 Ἀπολ. ὑπὸ σεαυτοῦ, φησίν, τὴν λύπην καὶ γὰρ αὐτῇ ἀδελφή ἐστι τῆς διψυχίας καὶ τῆς ὀξυχολίας. 2. Πῶς, φημί, κύριε, ἀδελφή ἐστι τούτων; ἄλλο γὰρ μοι δοκεῖ εἶναι ὀξυχολία καὶ ἄλλο διψυχία καὶ ἄλλο λύπη. Ἀσύνετος εἰ ἀνθρώπε, φησί, καὶ ὃν νοεῖς, ὅτι ἡ λύπη πάντων τῶν πνευμάτων πονηρότερα ἐστὶ καὶ δεινοτάτη τοῖς δούλοις τοῦ θεοῦ καὶ παρὰ πάντα τὰ πνεύματα καταφθείρει τῶν ἀνθρώπων καὶ

1 φρονοῦντες Λ.2 Αθ., φρονήσαντες ΑΙ.2(Ε).
2 φησί, καὶ om. Λ.

110
ness is the daughter of the devil, and commits much wickedness against the servants of God. 10. Despise therefore double-mindedness, and master it in every act, putting on the faith which is strong and powerful. For faith promises all things, perfects all things. But the double-mindedness which has no full faith in itself fails in all deeds which it undertakes. 11. You see, then," said he, "that faith is from above, from the Lord, and has great power; but double-mindedness is an earthly spirit, from the devil, and has no power. Do you, therefore, serve the faith which has power, and refrain from the double-mindedness which has no power, and you shall live to God, and all who have this mind shall live to God.

**Mandate 10**

1. "Put away," said he, "grief from yourself, for this also is a sister of double-mindedness and bitterness." 2. "How, sir," I said, "is she their sister, for it seems to me that bitterness is one thing and double-mindedness is another, and grief another?" "You are foolish, O man," he said, "and do not understand that grief is more evil than all the spirits, and is most terrible to the servants of God, and corrupts man beyond all the spirits, and wears
ἐκτρίβει τὸ πνεῦμα τὸ ἄγιον καὶ πάλιν σώζει;
3. Ἔγὼ, φημὶ, κύριε, ἀσύνετός εἰμί καὶ οὐ συνίω
tὰς παραβολὰς ταῦτας. πῶς ἡμῖν δύναται ἐκτρίβει
καὶ πάλιν σώζειν, οὐ νῦν. 4. Ἀκονεν,
φησίν· οἱ μηδέποτε έρευνήσαντες περὶ τῆς ἄλη-
θείας μηδὲ ἐπικητήσαντες περὶ τῆς θεότητος,
πιστεύσαντες δὲ μόνον, ἐμπεφυρμένοι δὲ πραγ-
ματείαις καὶ πλούσιοι καὶ φιλίαις θενικαῖς καὶ
アルバム πολλάς πραγματείαις τοῦ αἰώνος τούτου·
ὅσοι οὖν τούτωs πρόσκεινται, οὐ νοούσι τὰs
παραβολὰs τῆς θεότητος· ἐπισκοτοῦνται ἡμῖn
ὑπὸ τούτων τῶν πράξεων καὶ καταφθείρονται καὶ
γίνονται κεχερωμένοι. 5. καθὼς οἱ ἀμπε-
λώνες οἱ καλοὶ, όταν ἀμελείας τύχωσι, χερσοῦνται
ἀπὸ τῶν ἀκαθόν καὶ βοτανῶν ποικίλων, οὕτωs
οἱ ἀνθρωποὶ πιστεύσαντες καὶ εἰς ταῦτας τὰs
πράξεις τὰs πολλάς ἐμπίπτοντες τὰs προειρη-
μένας, ἀποτλαιόνται ἀπὸ τῆς διανοίας αὐτῶν,
καὶ οὔδὲν ὅλωs νοοῦσι περὶ δικαιοσύνης, ἄλλα-
καὶ ὅταν ἀκούσωσι περὶ θεότητος καὶ ἄληθείας,
ὁ νοῦς αὐτῶν περὶ τὴν πράξιν αὐτῶν καταγίνεται,
καὶ οὔδὲν ὅλωs νοοῦσιν. 6. οἱ δὲ φόβον ἔχουσι
θεοῦ καὶ ἐρευνώντες περὶ θεότητος καὶ ἄληθείας
καὶ τὴν καρδίαn ἔχουσι πρὸς τὸν κύριον, πάντα
τὰ λεγόμενα αὐτῶs τάχιον νοοῦσι καὶ συνίουσιν,1
ὧτι ἔχουσι τὸν φόβον τοῦ κύριον ἐν ἑαυτοῖς· ὅπου
γὰρ ὁ κύριος κατοικεῖ, ἐκεῖ καὶ σύνεσις πολλή.
κολλήθητι οὖν τῷ κύριῷ, καὶ πάντα συνήσεις καὶ
νοήσεις.

1 τάχιον νοοῦσι καὶ συνίουσι: Λθι (LE), ταχύνουσι καὶ νοοῦσι Α.
out the Holy Spirit—and again saves us.”

3. “Yes, sir,” said I, “I am a foolish man, and do not understand these parables, for how it can wear out and again save, I do not understand.”

4. “Listen,” he said, “those who have never inquired concerning the truth, nor made search concerning the Godhead, but only have faith, and are mixed up with business and riches, and heathen friendships, and many other occupations of this world,—such as are intent on these, do not understand the parables of the Godhead; for they are darkened by these deeds, and are corrupted and become sterile.

5. Just as good vineyards when they meet with neglect, are made barren by the thorns and various weeds, so men, who have believed, and fall into these many occupations, which have been mentioned above, are deceived in their understanding, and understand nothing completely about righteousness. But even when they listen concerning the Godhead and truth their mind is taken up with their business, and they understand nothing properly.

6. But they who have the fear of God, and inquire concerning the Godhead and truth, and have their heart towards the Lord, perceive quickly and understand all that is said to them, because they have the fear of the Lord in themselves; for where the Lord dwells, there also is great understanding. ‘Cleave therefore to the Lord,’ and you shall understand and perceive all things.
II

1. Ἀκοῦε οὖν, φησίν, ἀνώτε, πῶς ἡ λύπη ἐκτρέβει τὸ πνεῦμα τὸ ἁγιόν καὶ πάλιν σώζει·
2. ὅταν ὁ διψυχος ἐπιβάλλει τράξιν τινα καὶ ταύτης ἀποτύχη διὰ τὴν διψυχίαν αὐτοῦ, ἡ λύπη αὗτη εἰσπορεύεται εἰς τὸν ἀνθρώπον καὶ λυπεῖ τὸ πνεῦμα τὸ ἁγιόν καὶ ἐκτρέβει αὐτὸ.
3. εἴτα πάλιν ἡ ὄξυνολία ὅταν κολληθῇ τῷ ἀνθρώπῳ περὶ πράγματος τίνος, καὶ λίαν πικρανθῇ, πάλιν ἡ λύπη εἰσπορεύεται εἰς τὴν καρδίαν τοῦ ἀνθρώπου τοῦ ὄξυνολίσαντος, καὶ λυπεῖται ἐπὶ τῇ πράξει αὐτοῦ ἢ ἔπραξε καὶ μετανοεῖ, ὅτι πονηρὸν εἰργάσατο. 4. αὕτη οὖν ἡ λύπη δοκεῖ σωτηρίαν ἔχειν, ὅτι τὸ πονηρὸν πράξας μετενόησεν. ἀμφότερα οὖν αἱ πράξεις λυποῦσι τὸ πνεῦμα: ἡ μὲν διψυχία, ὅτι οὐκ ἐπέτυχε τῆς πράξεως αὐτῆς, ἢ δὲ ὄξυνολία λυπεῖ τὸ πνεῦμα, ὅτι ἔπραξε τὸ πονηρὸν. ἀμφότερα οὖν λυπηρά ἐστι τῷ πνεύματι τῷ ἁγίῳ, ἡ διψυχία καὶ ἡ ὄξυνολία. 5. ἂρον οὖν ἀπὸ σεαυτοῦ τὴν λύπην καὶ μὴ θλίβε τὸ πνεῦμα τὸ ἁγιόν τὸ ἐν σοὶ κατοικοῦν, μὴ ποτὲ ἐπευξηται τῷ θεῷ καὶ ἀποστῇ ἀπὸ σοῦ. 6. τὸ γὰρ πνεῦμα τοῦ θεοῦ τὸ δοθὲν εἰς τὴν σάρκα ταύτην λύπην οὐχ ὑποφέρει οὐδὲ στενοχωρίαν.

Ερθ. 4, 30

III

1. Ἠνδυσάω οὖν τὴν ἑλαρότητα, τὴν πάυτοτε ἐχουσαν χάριν παρὰ τῷ θεῷ καὶ εὐπρόσδεκτον

1 τῷ θεῷ EL Ath. 2 Ant., κατὰ σοῦ Α, κατὰ σοῦ τοῦ θεοῦ Ath.
1. "Hear, now," said he, "foolish man, how grief wears out the Holy Spirit, and again brings salvation.

2. When the double-minded undertakes any work, and fails in it because of his double-mindedness, this grief enters into the man, and grieves the Holy Spirit and wears it out. 3. Then again, when for any matter ill temper cleave to a man, and he become exceedingly bitter, again grief enters into the heart of the ill tempered man, and he is grieved at the act which he did, and repents because he did wickedly. 4. Therefore this grief seems to bring salvation, because he repented of having done wickedly. Therefore both deeds grieve the Spirit; double-mindedness, because he did not obtain his purpose, and ill temper grieves the Spirit, because he acted wickedly. Both, therefore, are grievous to the Holy Spirit, double-mindedness and ill temper. 5. Put therefore away from yourself grief, and do not oppress the Holy Spirit which dwells in you, lest it beseech God, and it depart from you. 6. For the Spirit of God which is given to this flesh endures neither grief nor oppression.

III

1. "Put on, therefore, joyfulness, which always has favour with God and is acceptable to him, and

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1 Apparently the meaning is 'beseech God to allow it to depart from the man in whom it is.' This is brought out in the variants of A and Ath.
οὕσαν αὐτῷ, καὶ ἐντρύφα ἐν αὐτῇ. πᾶς γὰρ Ἰλαρὸς ἀνήρ ἀγαθὰ ἐργάζεται καὶ ἀγαθὰ φρονεῖ καὶ καταφρονεῖ τῆς λύπης. 2. ὁ δὲ λυπηρὸς ἀνήρ πάντοτε πονηρεύεται: πρῶτον μὲν πονηρεύεται, ὅτι λυπεῖ τὸ πνεῦμα τὸ ἁγιὸν τὸ δοθὲν τῷ ἀνθρώπῳ Ἰλαρόν. δεύτερον δὲ λυπῶν τὸ πνεῦμα τὸ ἁγιὸν ἀνομίαν ἐργάζεται, μὴ ἐντυχεσάνου μηδὲ ἐξομολογοῦμενος τῷ κυρίῳ. Πάντοτε γὰρ λυπηρὸς ἀνήρ οὐκ ἐντεύξει οὐκ ἔχει δύναμιν τοῦ ἀναβήναι ἐπὶ τὸ θυσιαστήριον τοῦ θεοῦ. 3. Διατί, φησί, οὐκ ἀναβαίνει ἐπὶ τὸ θυσιαστήριον ἡ ἐντεύξεις τοῦ λυπουμένου; "Ὅτι, φησίν, ἡ λύπη ἐγκαθίσταται εἰς τὴν καρδίαν αὐτοῦ. μεμιγμένη οὖν ἡ λύπη μετὰ τῆς ἐντεύξεως οὐκ ἄφησε τὴν ἐντεύξειν ἀναβήναι καθαρὰν ἐπὶ τὸ θυσιαστήριον. ὃσπερ γὰρ ὁξος καὶ οἶνος μεμιγμένα ἐπὶ τὸ αὐτὸ τῆς αὐτῆς ἡδονῆς οὐκ ἔχουσιν, οὔτω καὶ ἡ λύπη μεμιγμένη μετὰ τοῦ ἁγίου πνεύματος τῆς αὐτῆς ἐντεύξειν οὐκ ἔχει. 4. καθάρισον οὖν σεαυτὸν ἀπὸ τῆς λύπης τῆς πονηρᾶς ταύτης, καὶ ζήσῃ τῷ θεῷ καὶ πάντες ζήσονται τῷ θεῷ, ὅσοι ἂν ἀποβάλωσιν ἀφ’ ἑαυτῶν τὴν λύπην καὶ ἐνδυσώσωται πᾶσαν Ἰλαρότητα.

'Ε ν τ ο λ ἡ ρ ι α'

1. "Εδειξέ μοι ἐπὶ συμψελλίῳ καθημένους ἀνθρώπους καὶ ἐτερον ἀνθρωπον καθήμενον ἐπὶ καθέδραν, καὶ λέγει μοι: Βλέπετε τοὺς ἐπὶ τοῦ συμψελλίῳ καθημένους; Βλέπω, φησί, κύριε. Οὕτω, φησί, πιστοὶ εἰσί, καὶ ὁ καθήμενος ἐπὶ τὴν καθέδραν ψευδοπροφήτην ἐστίν, ὃς ἀπόλλυσι
flourish in it; for every joyful man does good deeds, and has good thoughts, and despises grief. 2. But the mournful man always does wickedly. First of all he does wickedly because he grieves the Holy Spirit, which is given to man in joyfulness, and secondly he grieves the Holy Spirit by doing wickedly, not praying nor confessing to the Lord. For the intercession of the mournful man has nowhere power to ascend to the altar of God.”

3. “Why,” said I, “does not the intercession of the mournful man ascend to the altar?” “Because,” said he, “grief sits in his heart. Therefore, the grief which is mixed with his intercession does not permit the intercession to ascend in purity to the altar. For just as vinegar mixed with wine has not the same agreeableness, so also grief mixed with the Holy Spirit, has not the same power of intercession. 4. Therefore purify yourself from this wicked grief, and you shall live to God, and all shall live to God who cast away from themselves grief, and put on all joyfulness.”

**Mandate 11**

1. He showed me men sitting on a bench,¹ and another man sitting on a chair, and he said to me: “Do you see the men sitting on the bench?” “Yes, sir,” said I; “I see them.” “They,” said he, “are faithful, and he who is sitting on the chair is a false prophet, who is corrupting the understanding

¹ σωματίων cannot be here translated by the same word as in Vis. III. i. 4. Here it is the ‘bench’ of the learner as opposed to the ‘chair’ of the teacher.
THE APOSTOLIC FATHERS

tην διάνοιαν τῶν δούλων τοῦ θεοῦ· τῶν διψύχων
de ἀπόλλυσιν, οὗ τῶν πιστῶν. 2. οὖσα οὖν οἱ
dιψυχοί ὁς ἐπὶ μάντιν ἔρχονται καὶ ἐπερωτῶσιν
αὐτὸν, τί ἀρα ἔσται αὐτοῖς· κάκεινος ὁ ψευδο-
προφήτης, μηδεμίαν ἔχων ἐν ἐαυτῷ δύναμιν
πνεύματος θείου, λαλεῖ μετ' αὐτῶν κατὰ τὰ
ἐπερωτήματα αὐτῶν καὶ κατὰ τὰς ἐπιθυμίας
τῆς πυνηρίας αὐτῶν καὶ πληροὶ τὰς ψυχὰς
αὐτῶν, καθὼς αὐτοὶ βούλονται. 3. αὐτὸς γὰρ
κενὸς ὁν κενὰ καὶ ἀποκρίνεται κενοῖς· ὁ γὰρ ἐὰν
ἐπερωτηθῇ, πρὸς τὸ κένωμα τοῦ ἀνθρώπου
ἀποκρίνεται. τινὰ δὲ καὶ ρήματα ἀλήθη λαλεῖ·
ὁ γὰρ διάβολος πληροῖ αὐτὸν τῷ αὐτῶν πνεύματι,
εἰ τινὰ δυνήσεται ρήξαι τῶν δικαίων. 4. ὁσοὶ
οὖν ἱσχυροὶ εἰσίν εἰν τῇ πίστει τοῦ κυρίου, ἐνδεδυ-
μένοι τὴν ἀλήθειαν, τοῖς τοιούτοις πνεύμασιν
οὐ κολλῶνται, ἀλλ᾽ ἀπέχονται ἀπ᾽ αὐτῶν· ὁσοὶ
dὲ δίψυχοὶ εἰσὶ καὶ πυκνῶς μετανοοῦσι, μαντεύ-
ονται ὡς καὶ τὰ ἔθνη καὶ ἐαυτοῖς μείζονα ἀμαρτίαν
ἐπιφέρουσιν εἰδωλολατροῦντες· ὁ γὰρ ἐπερωτῶν
ψευδοπροφήτην περὶ πράξεως τινος εἰδωλολάτρης
ἐστὶ καὶ κενὸς ἀπὸ τῆς ἀλήθείας καὶ ἄφρων.
5. πάν γὰρ πνεῦμα ἀπὸ θεοῦ δοθὲν οὐκ ἐπερωτᾶται,
ἀλλὰ ἐχον τὴν δύναμιν τῆς θεότητος ἀφ' ἐαυτοῦ
λαλεῖ πάντα, ὅτι ἀνωθέν ἔστιν ἀπὸ τῆς δυνάμεως
τοῦ θείου πνεύματος. 6. τὸ δὲ πνεῦμα τὸ ἐπε-
ρωτόμενον καὶ λαλοῦν κατὰ τὰς ἐπιθυμίας τῶν
ἀνθρώπων ἐπιγειών ἔστι καὶ ἑλαφρὸν, δύναμιν μὴ
ἐχον· καὶ ὅλως οὐ λαλεῖ, ἐὰν μὴ ἐπερωτηθῇ.
7. Πώς οὖν, φησί, κύριε, ἀνθρωπὸς γνώσεται, τίς
αὐτῶν προφήτης καὶ τίς ψευδοπροφήτης ἔστιν;
"Ακούε, φησί, περὶ ἀμφοτέρων τῶν προφητῶν καὶ

Cf. Jam.3,15

118
of the servants of God. He corrupts the understanding of the double-minded, not of the faithful. 2. Therefore these double-minded men come to him as to a wizard, and ask him concerning their future; and that false prophet, having no power of the Divine Spirit in himself, speaks with them according to their requests, and according to the desires of their wickedness, and fills their souls, as they themselves wish. 3. For he is empty and makes empty answers to empty men; for whatever question is put he answers according to the emptiness of the man. But he also speaks some true words, for the devil fills him with his spirit, to see if he can break any of the righteous. 4. Therefore, as many as are strong in the faith of the Lord, and have put on the truth, do not cleave to such spirits, but refrain from them. But as many as are double-minded, and constantly repent, practise soothsaying, like the heathen, and bring greater shame upon themselves by their idolatry. For he who asks a false prophet concerning any act is an idolator, and empty of the truth and foolish. 5. For every spirit which is given from God is not asked questions, but has the power of the Godhead and speaks all things of itself, because it is from above, from the power of the Divine spirit. 6. But the spirit which is questioned and speaks according to the lusts of man is earthly and light, and has no power, and it does not speak at all unless it be questioned.” 7. “How, then,” said I, “sir, shall a man know which of them is a true prophet and which a false prophet?” “Listen,” said he, “concerning both the prophets, and as I shall tell
ὁς σοι μέλλω λέγειν, οὕτω δοκιμάσεις τὸν προφήτην καὶ τὸν ψευδοπροφήτην. ἀπὸ τῆς ζωῆς δοκιμαζεῖ τὸν ἀνθρωπὸν τὸν ἐχοντα τὸ πνεῦμα τὸ θείον. 8. πρῶτον μὲν ὁ ἐχων τὸ πνεῦμα τὸ ἀνωθέν ὁ πραῤῥεῖς ἐστὶ καὶ ἀθύμητος καὶ ταπεινόφρων καὶ ἀπεχόμενος ἀπὸ πάσης πονηρίας καὶ ἐπιθυμίας ματαίας τοῦ αἰώνος τούτου καὶ ἑαυτῶν ἐνδεέστερον ποιεῖ πάντων τῶν ἀνθρώπων καὶ οὐδεὶς οὐδεὶς ἀποκρίνεται ἐπερωτώμενος, οὔδε καταμόνας λαλεῖ, οὐδὲ ὅταν θέλῃ ἀνθρωπος λαλεῖν, λαλεῖ τὸ πνεῦμα τὸ ἄγιον, ἀλλὰ τότε λαλεῖ, ὅταν θελήσῃ αὐτὸν ὁ θεὸς λαλήσαι. 9. ὅταν οὖν ἔλθῃ ὁ ἀνθρωπος ὁ ἐχων τὸ πνεῦμα τὸ θείον εἰς συναγωγὴν ἀνδρῶν δικαίων τῶν ἐχόντων πίστις θείου πνεύματος καὶ ἐντευξίς γένεται πρὸς τὸν θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν ἑκείων, τότε ὁ ἅγιος τοῦ προφητικοῦ πνεύματος ὁ κείμενος πρὸς αὐτὸν πληροῖ τὸν ἀνθρωπον καὶ πληρωθεὶς ὁ ἀνθρωπος τῷ πνεύματι τῷ ἅγιῳ λαλεῖ εἰς τὸ πλήθος, καθὼς ὁ κύριος βούλεται. 10. οὖτως οὖν φανερῶν ἔσται τὸ πνεῦμα τῆς θεότητος. ὅση οὖν περὶ τοῦ πνεύματος τῆς θεότητος τοῦ κυρίου ἡ δύναμις αὐτή. 11. ἄκουε νῦν, φησί, περὶ τοῦ πνεύματος τοῦ ἐπισκόπου καὶ κενοῦ καὶ δύναμιν μῆ ἐχοντος, ἀλλὰ οὖντος μωροῦ. 12. πρῶτον μὲν ὁ ἀνθρωπος ἑκείνος ὁ δοκῶν πνεῦμα ἐχειν ψηφὶ ἑαυτῶν καὶ θελεὶ πρωτοκαθεδρίαν ἐχειν, καὶ εὐθὺς ἱταμός ἐστι καὶ ἀναιδῆς καὶ πολύλακος καὶ ἐν τρυφαῖς πολλαῖς ἀναστρέφομενοι καὶ ἐν ἑτέραις πολλαῖς

1 τὸ ἀνωθέν AL, τὸ θείαν τὸ ἀνωθέν ΕL.<br>2 τοῦ προφητικοῦ πνεύματος Λ ELSE, τοῦ προφητοῦ Α, nunius sanctus divinitatis (ὑγεῖος ἁγίος θεότητος).
you, so you shall judge the true prophet and the false prophet. Test the man who has the Divine Spirit by his life. 8. In the first place, he who has the spirit which is from above, is meek and gentle, and lowly-minded, and refrains from all wickedness and evil desire of this world, and makes himself poorer than all men, and gives no answers to anyone when he is consulted, nor does he speak by himself (for the Holy Spirit does not speak when a man wishes to speak), but he speaks at that time when God wishes him to speak. 9. Therefore, when the man who has the Divine Spirit comes into a meeting of righteous men who have the faith of the Divine Spirit, and intercession is made to God from the assembly of those men, then the angel of the prophetic spirit rests on him and fills the man, and the man, being filled with the Holy Spirit, speaks to the congregation as the Lord wills. 10. Thus, then, the Spirit of the Godhead will be plain. Such, then, is the power of the Lord concerning the Spirit of the Godhead. 11. Listen, now," said he, "concerning the spirit which is earthly, and empty, and has no power, but is foolish. 12. In the first place, that man who seems to have a spirit exalts himself and wishes to have the first place, and he is instantly impudent and shameless and talkative, and lives in great luxury and in many other deceits, and accepts
8πάταις καὶ μισθοὺς λαμβάνων τῆς προφητείας αὐτοῦ· ἕαν δὲ μὴ λάβῃ, οὐ προφητεύει. δύναται οὖν πνεῦμα θείον μισθοὺς λαμβάνειν καὶ προφητεύειν; οὐκ ἐνδέχεται τοῦτο ποιεῖν θεοῦ προφήτην, ἀλλὰ τῶν τοιούτων προφητῶν ἐπιγείων ἐστὶ τὸ πνεῦμα. 13. εἶτα ὅλως εἰς συναγωγὴν ἀνδρῶν δικαίων οὐκ ἔγραψε, ἀλλὰ ἀποφεύγει αὐτοὺς· κολλᾶται δὲ τοῖς δισύνχοις καὶ κενοῖς καὶ κατὰ γονίαν αὐτοῖς προφητεύει καὶ ἀπατᾷ αὐτοὺς λαλῶν κατὰ τὰς ἐπιθυμίας αὐτῶν πάντα κενῶς· κενοῖς γὰρ καὶ ἀποκρίνεται· τὸ γὰρ κενὸν σκεῦος μετὰ τῶν κενῶν συντιθέμενον οὐ θραύσαι, ἀλλὰ συμφωνοῦσιν ἀλλήλοις. 14. οταν δὲ ἔλθῃ εἰς συναγωγὴν πλήρη ἀνδρῶν δικαίων ἐχούσων πνεῦμα θεότητος καὶ ἐντεύξεις ἀπ' αὐτῶν γένηται, κενοῦται ὁ ἀνθρωπὸς ἐκεῖνος, καὶ τὸ πνεῦμα τὸ ἐπίγειον ἀπὸ τοῦ φόβου φεύγει ἀπ' αὐτοῦ, καὶ κωφοῦται ὁ ἀνθρωπὸς ἐκεῖνος καὶ ὅλως συνθραύσεται, μηδὲν δυνάμενος λαλῆσαι. 15. εἰς γὰρ ἐὰν ἀποθῆκην στιβάσης οἶνον ἡ ἐλαιον καὶ ἐν αὐτοῖς θῆς κεράμιον κενόν, καὶ πάλιν ἀποστιβάσεις θελήσῃ τὴν ἀποθήκην, τὸ κεράμιον ἐκεῖνο, ὁ ἐθηκας κενόν, κενὸν καὶ εὐρίσεις· οὐτω καὶ οἱ προφήται οἱ κενοὶ ὅταν ἠλθοσιν εἰς πνεύματα δικαίων, ὅποιοι ἤλθον, τοιοῦτοι καὶ εὐρίσκονται. 16. ἔχεις ἀμφότερον τῶν προφητῶν τὴν ζωὴν. δοκιμαζε οὖν ἀπὸ τῶν ἔργων καὶ τῆς ζωῆς τῶν ἀνθρωπῶν τῶν λέγοντα εἰσαυτὸν πνευματοφόρον εἶναι. 17. σὺ δὲ πίστευε τῷ πνεύματι τῷ ἐρχομένῳ ἀπὸ τοῦ θεοῦ καὶ ἔχοντι δύναμιν τῷ δὲ πνεύματι τῷ ἐπιγείῳ καὶ κενῷ μηδὲν πίστευε, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν· ἀπὸ τοῦ διαβόλου γὰρ ἔρχεται. 18. ἀκού-
rewards for his prophecy, and if he does not receive them he does not prophesy. Is it then possible for a Divine Spirit to accept rewards and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is of the earth.

13. Next, on no account does he come near to an assembly of righteous men, but shuns them. But he cleaves to the double-minded and empty, and prophesies to them in a corner, and deceives them by empty speech about everything according to their lusts, for he is also answering the empty. For an empty vessel which is put with others that are empty is not broken, but they match one another.

14. But when he comes into a meeting full of righteous men, who have a spirit of the Godhead, and intercession is made by them, that man is made empty, and the earthly spirit flees from him in fear, and that man is made dumb and is altogether broken up, being able to say nothing.

15. For if you stack wine or oil in a cellar, and put among them an empty jar, and again wish to unstack the cellar, the jar which you put in empty you will find still empty. So also the prophets who are empty, when they come to the spirits of just men, are found out to be such as when they came.

16. You have the life of both the prophets. Test, then, from his life and deeds, the man who says that he is inspired.

17. But believe yourself in the Spirit which comes from God and has power, but have no faith in the spirit which is from the earth and empty, because there is no power in it, for it comes from the devil.

18. Hear, then, the parable which I will tell you.
σον οὖν¹ τὴν παραβολήν, ἣν μέλλω σοι λέγειν· λάβει λίθον καὶ βάλε εἰς τὸν οὐρανόν, ἵδε, εἰ
dύνασαι ἄφασθαι αὐτοῦ· ἢ πάλιν λάβει σίφωνα
ὕδατος καὶ σιφώνισον εἰς τὸν οὐρανόν, ἵδε, εἰ
dύνασαι τρυπῆσαι τὸν οὐρανόν. 19. Πῶς, φησί, κύριε,
dύναται ταῦτα γενέσθαι; ἄδυνατα γὰρ
ἀμφότερα ταῦτα εἴρηκας. Ὁσ ταῦτα οὖν, φησίν,
ἀδύνατα ἤστιν, οὔτω καὶ τὰ πνεύματα ἡ ἐπίγεια
ἀδύνατα ἦστι καὶ ἄδρανή. 20. Λάβε οὖν² τὴν
dύναμιν τὴν ἀνωθεν ἐρχομένην· ἡ χάλαζα ἐλάχιστὸν ἦστι κοκκάριον, καὶ ὅταν ἐπιπέσῃ ἐπὶ
κεφαλῆς ἀνθρώπου, πῶς πόνον παρέχει; ἢ πάλιν
λάβει σταγόνα, ἢ ἀπὸ τοῦ κεράμου πίπτει χαμαί
καὶ τρυπᾶ τὸν λίθον. 21. Βλέπεις οὖν, ὅτι τὰ
ἀνωθεν ἐλάχιστα πίπτοντα ἐπὶ τὴν γῆν μεγάλην
dύναμιν ἤχει· οὔτω καὶ τὸ πνεῦμα τὸ θεῖον ἀνωθεν
ἐρχόμενον δυνατὸν ἦστι· τούτῳ οὖν τῷ πνεύματι
πίστευε, ἀπὸ δὲ τοῦ ἐτέρου ἀπέχου.

Ἐν τολί ἦ ἑσ'.

I

1. Λέγει μοι· Ἀρον ἀπὸ σεαυτοῦ πᾶσαν ἐπι-
θυμίαν ποιηράν, ἐνύσαι δὲ τὴν ἐπιθυμίαν τὴν
ἀγαθὴν καὶ σεμνὴν· ἐνδεδυμένος γὰρ τὴν ἐπι-
θυμίαν ταῦτα μισήσεις τὴν ποιηρὰν ἐπιθυμίαν καὶ
χαλιναγωγήσεις αὐτὴν, καθὼς βούλει. 2. ἀγρία
γὰρ ἤστιν ἡ ἐπιθυμία ἡ ποιηρὰ καὶ δυσκόλως
ημεροῦται. φοβερὰ γὰρ ἤστι καὶ λίαν τῇ ἀγρίω-

¹ οὖν L. (ergo) E (now), om. A.
² οὖν Α, νῦν L. (E is confused).
Take a stone and throw it up to Heaven and see if you can touch it; or take a syringe and squirt it towards the sky, and see if you can make a hole in the Heavens.” 19. “How, sir,” said I, “can these things be? For both these things which you have spoken of are impossible.” “Even,” said he, “as these are impossible, so also are the earthly spirits without power and feeble. 20. Take now the power which comes from above. The hail is a very little grain, and when it falls on man’s head, how it hurts! Or, again, take a drop which falls on the ground from the roof, and makes a hole in stone. 21. You see, then, that the smallest things which come from above and fall on the earth have great power; so also the Divine Spirit which comes from above is powerful. Have faith, then, in this Spirit, but refrain from the other.”

Mandate 12

I

1. He said to me, “Put away from yourself every evil desire, but put on the desire which is good and holy; for by putting on this desire you will hate the wicked desire, and will curb it as you will. 2. For the wicked desire is cruel and hard to tame, for it is fearful, and destroys men greatly in its cruelty, but

1 The syringe or hand pump used for cleaning and watering the vines in the Italian vineyards.
THE APOSTOLIC FATHERS

τητι αυτής δαπανά τοὺς ἄνθρωπους· μάλιστα δὲ ἐὰν ἐμπέσῃ εἰς αὐτὴν δούλος θεοῦ καὶ μὴ ἢ συνετὸς, δαπανᾶται ὑπ’ αὐτῆς δεινῶς· δαπανᾶ δὲ τοὺς τοιούτους τοὺς μὴ ἔχοντας ἔνδυμα τῆς ἐπιθυμίας τῆς ἀγαθῆς, ἅλλα ἐμπεφυρμένους τῷ αἰῶνι τούτῳ τούτους οὖν παραδίδοσιν εἰς θάνατον. 3. Ποία, φησί, κύριε, ἔργα ἐστὶ τῆς ἐπιθυμίας τῆς πονηρᾶς τὰ παραδίδοντα τοὺς ἄνθρωπος εἰς θάνατον; γνώρισόν μοι, ἵνα ἀφε-ξωμαι ἀπ’ αὐτῶν. 'Ακούσον, φησίν, ἓν ποίος ἔργοις θανατοῖ ἐπιθυμία ἡ πονηρᾶ τοὺς δούλους τοῦ θεοῦ.

II

1. Πάντων προέχουσα ἐπιθυμία γυναικὸς ἀλλοτρίας ἢ ἄνδρός καὶ πολυτελείας πλοῦτον καὶ ἐδεσμάτων πολλῶν ματαίων καὶ μεθυσμάτων καὶ ἐτέρων τρυφών πολλῶν καὶ μωρῶν· πάσα γὰρ τρυφὴ μωρᾶ ἐστὶ καὶ κενή τοῖς δούλοις τοῦ θεοῦ. 2. αὕται οὖν αἱ ἐπιθυμίαι πονηραὶ εἰσὶ, θανατοῦσαι τοὺς δούλους τοῦ θεοῦ· αὕτη γὰρ ἡ ἐπιθυμία ἡ πονηρὰ τοῦ διαβόλου θυμάτηρ ἐστίν. ἀπέχεσθαι οὖν δεῖ ἀπὸ τῶν ἐπιθυμῶν τῶν πονηρῶν, ἵνα ἀποσχόμευοι ζήσητε τῶ θεῷ. 3. ὁσοὶ δὲ ἢ κατακυριευθῶσιν ὑπ’ αὐτῶν καὶ μὴ ἀντισταθῶσιν αὐταῖς, ἀποθανοῦσαι εἰς τέλος· θανατῶδεις γὰρ εἰσὶν αἱ ἐπιθυμίαι αὕται. 4. σὺ δὲ ἐνυύσαι τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ καθοπλισάμενοι τὸν φόβον τοῦ κυρίου ἀντίστηθι αὐταίς· ὁ γὰρ φόβος τοῦ θεοῦ κατοικεῖ ἐν τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ.

1 φησίν ομ. Α. 2 ἐπιθυμίαι εἰς τέλος Α.
THE SHEPHERD, MAND. XII. i. 2-ii. 4

especially if a servant of God fall into it, and be not prudent, he is terribly destroyed by it. But it destroys such as have not the good desire as a covering, but are mixed with this world; these then it delivers to death.” 3. “What, sir,” said I, “are the deeds of the wicked desire, which deliver men to death? Let me know that I may refrain from them.” “Listen,” said he, “by what deeds the evil desire brings to death the servants of God.

II

1. “Before all is desire for the wife or husband of another, and of extravagance of wealth, and much needless food and drink, and many other foolish luxuries. For all luxury is foolish and vain for the servants of God. 2. These desires then are wicked, and bring the servants of God to death, for this desire is the wicked daughter of the devil. It is necessary therefore, to refrain from the wicked desires, that by refraining you may live to God. 3. But as many as are overcome by them, and do not resist them, shall perish finally, for these desires are deadly. 4. But put on the desire of righteousness, and resist them, being armed with the fear of the Lord. For the fear of God dwells in the desire which is good. If the evil desire see you armed
THE APOSTOLIC FATHERS

1. Ἡ ἐπιθυμία ἡ πονηρὰ ἐὰν ὡδη σε καθωπλισμένον τῷ φόβῳ τοῦ θεοῦ καὶ ἀνθεστηκότα αὐτῇ, φεύξεται ἀπὸ σοῦ μακρὰν καὶ οὐκέτι σοι ὀφθήσεται φοβομενή τὰ ὁπλα σου. 5. σύ οὖν νικήσας καὶ στεφανωθεὶς κατ’ αὐτής ἐλθέ πρὸς τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ παραδοὺς αὐτῇ τὸ νίκος, ὃ ἔλαβες, δουλεύον αὐτῇ, καθὼς αὐτῇ βουλεταί. ἐὰν δουλεύῃς τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ καὶ υποταγής αὐτῇ, δυνήσῃ τῆς ἐπιθυμίας τῆς πονηρᾶς κατακυριεύσαι καὶ υποτάξαι αὐτήν, καθὼς βούλει.

III

1. Ἡθελοῦν, φημί, κύριε, γινόναι, ποίοις τρόποις με δεῖ δουλεύσαι τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. Ἀκοῦε, φησίν, ἔργασαι δικαιοσύνην καὶ ἀρετήν, ἀληθείαν καὶ φόβουν κυρίου, πίστιν καὶ πραότητα καὶ όσα τούτων ὄμοιά ἐστιν ἀγαθά. ταῦτα ἐργαζόμενος εὐάρεστος ἔσῃ δοῦλος τοῦ θεοῦ καὶ ζήσῃ αὐτῷ καὶ πᾶς, ὃς ἄν δουλεύῃ τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ, ζήσεται τῷ θεῷ. 2. συνετέλεσεν οὖν τὰς ἐντολὰς τὰς δώδεκα καὶ λέγει μοι: Ἐρχεῖς τὰς ἐντολὰς ταύτας πορεύου ἐν αὐτᾶς καὶ τοὺς ἀκούοντας παρακάλει, ἵνα ἡ μετάνοια αὐτῶν καθαρὰ γένηται τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν. 3. τὴν διακονίαν ταύτην, ἤν σου δίδωμι, ἐκτέλει ἐπιμελῶς, καὶ πολὺ ἔργασῃς εὐφράσεις γὰρ χάριν ἐν τοῖς μέλλουσι μετανοεῖν, καὶ πεισ-

1 νικήσας καὶ ομ. Α. (The exact words are of course doubtful, but LE both imply some such phrase before στεφανωθείς. Hollenberg and Funk read νίκος λαβών to correspond with τὸ νίκος ὃ ἔλαβες.)

128
with the fear of God, and resisting it, it will flee far from you and will no longer be seen by you, for fear of your weapons. 5. Do you, therefore, conquer it, and come in triumph over it to the desire of righteousness, and giving up to it the victory which you have gained, serve it as it wishes. If you serve the good desire, and submit to it, you will be able to overcome the wicked desire, and subdue it as you wish.”

III

1. “I would like, sir,” said I, “to know in what way I must serve the good desire.” “Listen,” said he, “work righteousness’ and virtue, and fear of the Lord, faith and meekness, and whatever good things are like to these. For by working these you will be a well-pleasing servant of God, and shall live to him, and whoever shall serve the good desire, shall live to God.” 2. So he finished the twelve commandments, and said to me: “You have these commandments: walk in them, and exhort those who hear that their repentance may be pure for the rest of the days of their life. 3. Fulfil carefully this ministry which I give you, and work much in it, for you will find favour with those who are about to repent, and they
IV

1. Καὶ ταῦτα μοι λιαν ὅργιλως ἐξάλησεν, ὡστε με συνεχυθήμαι καὶ λιᾶν αὐτὸν φοβηθήμαι. ἡ μορφὴ ἤμεραυτοῦ ἠλλοιωθῆ, ὡστε μὴ δύνασθαι ἀνθρώπου ὑπενεγκείν τὴν ὄργην αὐτοῦ. 2. Ἰδὼν δὲ με τεταραγμένον ὅλον καὶ συγκεχυμένον ἡρξάτο μοι ἐπιεικέστερον καὶ ἰλαρότερον λαλεῖν καὶ λέγει: "Αφρον, ἀσύνετε καὶ δίψυχε, οὐ νοεῖς τὴν δόξαν τοῦ θεοῦ, πῶς μεγάλη ἑστὶ καὶ ἱσχυρά καὶ

1 There are some indications that in some recensions the Similitudes began here. A inserts ἀρχὴ before the next paragraph and E inserts initium similitudinum.

2 A inserts here ὅν συνέκλεισές φῶς καὶ ἔχωρισα τὸ σκότος ἀπ’ ἀλλήλων, ἐθεμελίωσας τὴν γῆν, καὶ ἐκτίσεις καρποὺς παντα-
will obey your words, for I will be with you, and will force them to be persuaded by you." 4. I said to him, "Sir, these commandments are great and beautiful and glorious, and 'able to make glad the heart of man' if he be able to keep them. But I do not know if these commandments can be kept by man, because they are very hard." 5. He answered and said to me, "If you set it before yourself that they can be kept you will easily keep them, and they will not be difficult; but if it already comes into your heart that they cannot be kept by man, you will not keep them. 6. But now I say to you, if you do not keep them, but neglect them, you shall not have salvation, nor your children, nor your house, because you have already judged for yourself that these commandments cannot be kept by man."

IV

1. And he spoke these things to me very angrily, so that I was confounded, and greatly afraid of him, for his appearance was changed so that a man could not endure his wrath. 2. But when he saw me quite disturbed and confused he began to speak to me more gently and cheerfully, and said: "Foolish one without understanding and double-minded, do you not understand the glory of God, how great and
θαυμαστῇ, ὅτι ἐκτισε τοὺς κόσμουν ἕνεκα τοῦ ἁνθρώπου καὶ πάσαν τὴν κτίσιν αὐτοῦ ὑπέταξε τῷ ἁνθρώπῳ καὶ τὴν ἔξοψάν πάσαν ἐδωκεν αὐτῷ τοῦ κατακυριεύειν τῶν ὑπὸ τῶν οὐρανῶν πάντων; 3. εἰ οὖν, φησίν, πάντων ὁ ἁνθρωπός κύριός ἐστι τῶν κτισμάτων τοῦ θεοῦ καὶ πάντων κατακυριεύει, οὐ δύναται καὶ τούτων τῶν ἐντολῶν κατακυριεύσαι; δύναται, φησί, πάντων καὶ πασῶν τῶν ἐντολῶν τούτων κατακυριεύσαι ὁ ἁνθρωπός ὁ ἐχὼν τὸν κύριον ἐν τῇ καρδίᾳ αὐτοῦ. 4. οἱ δὲ ἐπὶ τοὺς χείλεσιν ἔχουσε τὸν κύριον, τὴν δὲ καρδίαν αὐτῶν πεπορωμένην καὶ μακρὰν ὄντες ἀπὸ τοῦ κύριον, ἐκείνοις αἱ ἐντολαὶ αὐταί σκληραῖ εἰσὶ καὶ δύσβατοι. 5. θέσθη ὑμεῖς, οἱ κενοὶ καὶ ἐλαφροὶ ὄντες ἐν τῇ πίστει, τὸν κύριον ὑμῶν εἰς τὴν καρδίαν, καὶ ἰμώσεσθε, ὅτι οὐδὲν ἐστὶν εὐκοπῶτερον τῶν ἐντολῶν τούτων ὑμῶν εἰς τὴν ἐντολαῖς πορευόμενοι τοῦ διαβόλου, ταῖς δυσκόλοις καὶ πικραῖς καὶ ἁγρίαις καὶ ἀσελγεῖσι, καὶ μὴ φοβήθητε τὸν διάβολον, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν καθ' ὑμῶν. 6. ἐγὼ γὰρ ἐσομαι μεθ' ὑμῶν, ὁ ἄγγελος τῆς μετανοίας ὁ κατακυριεύων αὐτοῦ, ὁ διάβολος μόνον φόβον ἔχει, ὁ δὲ φόβος αὐτοῦ τόνον ὑμῖν ἔχει· μὴ φοβήθητε οὖν αὐτῶν, καὶ φεύγεται α ἀφ' ὑμῶν.

V

1. Δέγγω αὐτῷ. Κύριε, ἄκουσόν μον ὀλίγων ῥημάτων. Δέγγε, φησίν, ὁ βούλει. Ὁ μὲν ἁνθρωπός, φημί, κύριε, πρόθυμος ἐστί τὰς ἐντολὰς.
mighty and wonderful it is, because ‘he created the world’ for man’s sake, and subdued all his creation to man, and gave him all power, to master all things under heaven? 3. If, then,” said he, “man is the lord of all the creatures of God, and masters them, is it not possible to master these commandments also? The man,” said he, “who has the Lord in his heart, is able to master all things and all these commandments. 4. But those who have the Lord on their lips, but their heart is hardened, and they are far from the Lord, for them these commandments are hard, and difficult to walk in. 5. Do you, therefore, who are empty and light in the faith, put the Lord into your heart, and you shall know that nothing is easier or sweeter or more gentle than these commandments. 6. Be converted, you who walk in the commandments of the devil, which are difficult and bitter and cruel and foul, and do not fear the devil, for there is no power in him against you. 7. For I, the angel of repentance who masters him, will be with you. The devil can only cause fear, but fear of him has no force. Therefore do not fear him and he will fly from you.”

V

1. I said to him “Sir, listen to a few words from me.” “Say what you will,” he said. “Sir,” said I, “man desires to keep the commandments of God,
τοῦ θεοῦ φυλάσσειν, καὶ οὕτείς ἐστιν ὁ μὴ αὐτοῦ·
μενος παρὰ τοῦ κυρίου, ἵνα ἐνδυναμωθῇ ἐν ταῖς
ἐντολαίς αὐτοῦ καὶ ὑποταγῇ αὐταίς. ἀλλ' ὁ
diάβολος σκληρός ἐστι καὶ καταδυναστεύει αὐτῶν.
2. Οὐ δύναται, φησί, καταδυναστεύει τῶν δούλων
tοῦ θεοῦ τῶν ἐξ ὅλης καρδίας ἐλπιζόντων ἐπ' αὐτῶν.
δύναται οἱ διάβολοι ἀντιπαλαίσαι, κατα-
pαλαίσαι δὲ οὐ δύναται. ἐὰν οὖν ἀντισταθῆτε
αὐτῷ, νικηθείς φεύξεται ἢ τὸ ὑμῶν κατηχημένος.
ὥστε δὲ, φησίν, ἀποκενοὶ εἰσί, φοβοῦνται τὸν διά-
βολον ως δύναμιν ἔχοντα. 3. ὅταν ο ἀνθρώπος
κεράμια ἱκανῶτα γεμίσῃ οἶνον καλοῦ καὶ ἐν
τοῖς κεραμίοις ἐκείνοις ὀλίγα ἀπόκενα ἢ, ἐρχεται
ἐπὶ τὰ κεράμια καὶ οὐ κατανοεῖ τὰ πλήρη· οἶδε
γὰρ, ὅτι πλήρη εἰσὶ· κατανοεῖ δὲ τὰ ἀπόκενα,
φοβοῦμενος, μήποτε ὄξισαν· ταχὺ γὰρ τὰ ἀπό-
κενα κεράμια ὄξιζουσι, καὶ ἀπόλλυται ἡ ἡδονή
tοῦ οἴνου. 4. οὕτω καὶ οἱ διάβολοι ἐρχεται ἐπὶ
pάντας τοὺς δούλους τοῦ θεοῦ ἐκπειράζων αὐτοῖς.
ὡς οὖν πλήρεις εἰσίν ἐν τῇ πίστει, ἀνθεστήκασιν
αὐτῷ ἰσχυρῶς, κἀκεῖνος ἀποχωρεῖ ἀπ' αὐτῶν μὴ
ἐχὼν τόπον, ποῦ εἰσέλθῃ. ἐρχεται οὖν τότε πρὸς
tοὺς ἀποκένους καὶ ἐχὼν τόπον εἰσπορεύεται εἰς
αὐτοῖς, καὶ οἱ δὲ βουλεῖται ἐν αὐτοῖς ἐργάζεται,
καὶ γίνονται αὐτῷ ὑπόδουλοι.

VI

1. Ἐγώ δὲ ὑμῖν λέγω, ὃ ἀγγέλος τῆς μετανοίας·
μὴ φοβήθητε τὸν διάβολον. ἀπεστάλη γὰρ,
φησί, μεθ' ὑμῶν εἶναι τῶν μετανοοῦντων ἐξ ὅλης
134
and there is none that does not pray to the Lord, that he may be made strong in his commandments, and submit to them. But the devil is hard, and oppresses them.” 2. “He cannot,” said he, “oppress the servants of the Lord who hope in him with all their heart. The devil can wrestle with them, but he cannot throw them down. If then you ‘resist him’ he will be conquered and ‘fly from you’ in shame. But as many,” said he, “as are empty fear the devil as though he had power. 3. When a man fills very many pots with good wine, and among those pots a few are half empty, he comes to the pots, and does not consider those which are full, for he knows that they are full, but he looks at those which are half empty, fearing that they have gone sour, for empty pots quickly go sour, and the flavour of the wine is spoilt. 4. So also the devil comes to all the servants of God, tempting them; as many therefore as are full of faith withstand him powerfully, and he departs from them, having no room by which to enter. Then, therefore, he comes to those who are half empty and finding room he enters into them, and does what he will in them, and they become his servants.

VI

1. “But I, the angel of repentance, say to you, Do not fear the devil. For I was sent,” said he, “to be with you who repent with all your heart, and
THE APOSTOLIC FATHERS

καρδίας αὐτῶν καὶ ἰσχυροποιήσαι αὐτοὺς ἐν τῇ πίστει. 2. πιστεύσατε οὖν τῷ θεῷ ὑμεῖς οἱ διὰ τὰς ἁμαρτίας ὑμῶν ἀπεγνωκότες τὴν ζωὴν ὑμῶν καὶ προστιθέντες ἁμαρτίας καὶ καταβαρύνοντες τὴν ζωὴν ὑμῶν, ὅτι, ἐὰν ἐπιστραφῆτε πρὸς τὸν κύριον ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐργάσησθε τὴν δικαιοσύνην, τὰς λοιπὰς ἡμέρας τῆς ζωῆς ὑμῶν καὶ δουλεύσητε αὐτῷ ὁρθῶς κατὰ τὸ θέλημα αὐτοῦ, ποιήσει ἱσιν τοῖς προτέροις ὑμῶν ἁμαρτήμασι καὶ ἐξετεὶ δύναμιν τοῦ κατακυριεύσαι τῶν ἔργων τοῦ διαβόλου. τὴν δὲ ἀπειλὴν τοῦ διαβόλου ὅλως μὴ φοβηθῆτε· ἀτονος γὰρ ἐστιν ὃ δὲν περ νεκρὸν νεῦρα. 3. ἀκούσατε οὖν μου καὶ φοβηθῆτε τὸν πάντα δυνάμενον, σώσαι καὶ ἀπολέσαι, καὶ τηρεῖτε τὰς ἐντολὰς ταύτας, καὶ ζήσεσθε τῷ θεῷ. 4. λέγω αὐτῷ· Κύριε, νῦν ἐνευδαμώθην ἐν πάσι τοῖς δικαιώμασι τοῦ κυρίου, ὅτι σὺ μετ' ἐμοῦ εἶ· καὶ οἶδα, ὅτι συγκόψεις τὴν δύναμιν τοῦ διαβόλου πᾶσαν καὶ ἡμεῖς αὐτοῦ κατακυριεύσωμεν καὶ κατισχύσωμεν πάντων τῶν ἔργων αὐτοῦ. καὶ ἐλπίζω, κύριε, δύνασθαι με τὰς ἐντολὰς ταύτας, ὅσοι ἐντετάλσαι, τοῦ κυρίου ἐνυδαμοῦσας φυλάξαι. 5. Φυλάξεις, φησίν, ἐὰν ἡ καρδία σοι καθαρὰ γένηται πρὸς κύριον καὶ πάντες δὲ φυλάξουσιν, ὅσοι ἀν καθαρίσωσιν ἑαυτῶν τὰς καρδίας ἀπὸ τῶν ματαιῶν ἐπιθυμιῶν τοῦ αἰῶνος τούτου, καὶ ζησονται τῷ θεῷ.

Jcr. 24, 7; Jocl 2, 12 Ps. 15, 2

Jam. 4, 12

136
to strengthen you in the faith. 2. Believe, therefore, in God, though you have renounced your life through your sins, and have added to your sins, and have made your life heavy, that if you 'turn to the Lord with all your heart, and do righteousness' for the rest of the days of your life, and serve him in uprightness, according to his will, he will heal your former sins, and you shall have power to master the works of the devil. But do not fear the threat of the devil at all, for he is powerless as the sinews of a dead man. 3. Listen, therefore, to me, and fear him who has all power, 'to save and to destroy,' and keep these commandments, and you shall live to God.' 4. I said to him: "Sir, now I have received power in all the ordinances of the Lord, because you are with me, and I know that you will break down all the power of the devil, and we shall master him, and have power against all his deeds. And I hope, sir, that I shall now be able to keep these commandments which you have commanded, the Lord giving me strength." 5. "You shall keep them," said he, "if your heart be pure towards the Lord, and all who ever purify their hearts from the vain desires of this world shall keep them, and shall live to God."
1. Δέγει μου. Οίδατε, φησίν, ὅτι ἐπὶ ξένης κατοικεῖτε ὑμεῖς οἱ δούλοι τοῦ θεοῦ· ἢ γὰρ πόλις ὑμῶν μακρὰν ἐστὶν ἀπὸ τῆς πόλεως ταύτης· εἰ oὐν οἴδατε, φησί, τὴν πόλιν ὑμῶν, ἐν ἡ μέλ· λετε κατοικεῖν, τί ὥδε ὑμεῖς ἑτοιμάζετε ἁγροῦς καὶ παρατάξεις πολυτελεῖς καὶ οἰκοδομάς καὶ οἰκήματα μάταια; 2. ταῦτα οὖν ὁ ἑτοιμάζων εἰς ταύτην τὴν πόλιν οὐ δύναται ἐπανακάμψαι εἰς τὴν ἱδίαν πόλιν. 3. ἀφρον καὶ δύσφυχε καὶ ταλαιπώρω ἄνθρωπε, οὐ νοεῖς, ὅτι ταῦτα πάντα ἑλλοτριά εἰσι καὶ ὑπ' ἐξονσίαν ἐτέρου εἰσίν; ἐρεὶ γὰρ ὁ κύριος τῆς πόλεως ταύτης· Οὐ θέλω σε κατοικεῖν εἰς τὴν πόλιν μου, ἀλλ' ἐξελθε Εκ τῆς πόλεως ταύτης, ὅτι τοὺς νόμους μου οὐ χράσαι. 4. σὺ οὖν ἔχων ἁγροὺς καὶ οἰκήσεις καὶ ἑπέφες ὑπάρξεις πολλάς, ἐκβαλ· λόμενος ὑπ' αὐτοῦ τῖ ποιήσεις σου τὸν ἁγρόν καὶ τὴν οἰκίαν καὶ τὰ λοιπά, ὡσα ἴτοιμασας σεαντῷ· λέγει γὰρ σοι δικαίως ὁ κύριος τῆς χώρας ταύτης· Η τοὺς νόμους μου χρῶν ἐκχώρει ἐκ τῆς χώρας μου. 5. σὺ οὖν τῷ μέλλεις ποιεῖν, ἔχων νόμον ἐν τῇ σῇ πόλει; ἐνεκεν τῶν ἁγρῶν σου καὶ τῆς λαιτής ὑπάρξεως τῶν νόμον σου πάντως ἀπαρνήσῃ καὶ πορεύσῃ τῷ νόμῳ τῆς πόλεως ταύτης; βλέπε,

1 Translated Similitudines in L, hence the custom of quoting this section of the Shepherd as the "Similitudes."
2 δύναται Α, cogitat L, vult F. (LE perhaps represent προσδοκά).
THE SHEPHERD, SIM. 1. 1-5

THE PARABLES WHICH HE SPOKE WITH ME

1. He said to me, "You know that you, as the Christians are strangers in the world, servants of God, are living in a strange country. for your city is far from this city. If then you know your city, in which you are going to dwell, why do you here prepare lands and costly establishments and buildings and vain dwellings? 2. He therefore, who prepares these things for this city, is not able to return to his own city. 3. O foolish and double-hearted and wretched man, do you not understand that all these things are foreign to you, and are under the power of another? For the Lord of this city will say: 'I do not wish you to dwell in my city, but go out from this city, because you do not use my law.' 4. If then you have fields and dwellings, and many other possessions, when you are cast out by him, what will you do with your land and house, and all the other things which you have prepared for yourself? For the lord of this country justly says to you, 'Either use my law or go out from my country.' 5. What then are you going to do, seeing that you have a law in your own city? Will you because of your fields and other possessions altogether deny your law, and walk in the law of

1 The idea of the conflict of interests between earthly and heavenly citizenship is common in early Christian literature. Cf. Heb. 13, 14. "For here have we no continuing city, but we seek one to come."
THE APOSTOLIC FATHERS

μη ἀσύμφορον ἐστιν ἀπαρνήσαι τὸν νόμον σου· ἐὰν γὰρ ἐπανακάμψηι θελήσῃς εἰς τὴν πύλιν σου, οὐ μὴ παραδεχήσῃς, ὅτι ἀπηρνήσω τὸν νόμον τῆς πόλεως σου, καὶ ἐκκλεισθῆσῃ ἀπ' αὐτῆς. 6. βλέπε οὖν σὺ· ὡς ἐπὶ ξένης κατοικῶν μηδὲν πλέον ἐτοιμάζει σεαυτῷ· εἰ μὴ τὴν αὐτάρκειαν τὴν ἀρκετὴν σοι, καὶ ἔτοιμος γίνοι, ὅταν θέλῃ ὁ δεσπότης τῆς πόλεως ταύτης ἐκβαλεῖν σε ἀντιταξάμενον τῷ νόμῳ αὐτοῦ, ἐξέλθῃς ἐκ τῆς πόλεως αὐτοῦ καὶ ἀπέλθῃς ἐν τῇ πόλει σου καὶ τῷ σῷ νόμῳ χρῆσῃ ἀνυβρίστως ἀγαλλιώμενος. 7. βλέπετε οὖν ὑμεῖς οἱ δουλεύοντες τῷ κυρίῳ καὶ ἔχοντες αὐτὸν εἰς τὴν καρδίαν· ἐργάζεσθε τὰ ἔργα τοῦ θεοῦ μυνημονεύοντες τὸν ἐντολῶν αὐτοῦ καὶ τῶν ἐπαγγελιῶν ὅν ἐπηγγέλατο, καὶ πιστεύσατε αὐτῷ, ὅτι ποιήσει αὐτάς, ἐὰν αἱ ἐντολαὶ αὐτοῦ φυλαχθῶσιν. 8. ἀντὶ ἄγρῳ ὁν ἄγοράζετε ψυχὰς θλιβομένας, καθά τις δυνατός ἐστὶ, καὶ χήρας καὶ ὀρφανοὺς ἐπισκέπτεσθε καὶ μὴ παραβλέπετε αὐτοὺς, καὶ τὸν πλοῦτον ύμῶν καὶ τὰς παρατάξεις πάσας εἰς τοιούτους ἄγρους καὶ οἰκίας δαπανάτε, ἃς ἐλάβετε παρὰ τοῦ θεοῦ. 9. εἰς τὸν τοῦ γὰρ ἐπλοῦτισεν υμᾶς ὁ δεσπότης, ίνα ταῦτα τὰς διακονίας τελέσῃτε αὐτῷ· πολὺ βέλτιον ἐστὶ τοιούτους ἄγρους ἀγοράζειν καὶ κτήματα καὶ οἰκίους, οὕς εὐρήσεις ἐν τῇ πόλει σου, ὅταν ἐπιδημήσῃς εἰς αὐτήν. 10. αὕτη ἡ πολυτέλεια καλὴ καὶ ἱερά, λύπην μὴ ἤχουσα μηδὲ φόβου, ἤχουσα δὲ χαρών. τῷ οὖν πολυτέλειαν τῶν θυνῶν μὴ πρᾶσσετε· ἀσύμφορον γὰρ ἐστιν.

1 ἀνυβρίστως ἀγαλλιώμενος ΛΕ, ἀνυβρίστως καὶ ἀγαλλιώμενος.

A.

140
this city? Take heed that it be not unprofitable to deny your law, for if you wish to return back to your city, you will not be received, because you have denied the law of your city, and you will be excluded from it. 6. Take heed, then, make no further preparations for yourself beyond a sufficient competence for yourself, as though you were living in a foreign country, and be ready in order that, whenever the master of this city wishes to expel you for resisting his law, you may go out from his city, and depart to your own city, and Joyfully follow your own law suffering no harm. 7. Take heed, then, you who serve the Lord and have him in your heart. Do the deeds of God, 'remembering his commandments,' and the promises which he made, and believe him that he will perform them if his commandments be observed. 8. Therefore instead of lands, purchase afflicted souls, as each is able, 'and look after widows and orphans,' and do not despise them, and spend your wealth and all your establishments for such fields and houses as you have received from God. 9. For, for this reason did the Master make you rich, that you should fulfil these ministries for him. It is far better to purchase such lands and houses, as you will find in your own city, when you go to it. 10. This wealth is beautiful and joyful, and has neither grief nor fear, but has joy. Follow therefore not after the wealth of the heathen, for it

\[ \text{ἀνυβριστός is either active or passive: it may qualify } \text{ἀγαλλιώμενος, "in decorous joy," "joy unmixed with } \upsilon\betaης". \]
THE APOSTOLIC FATHERS

υμῖν τοῖς δούλοις τοῦ θεοῦ. 11. τὴν δὲ ἰδίαν πολυτέλειαν πράσσετε, ἐν ἡ δύνασθε χαρῆναι, καὶ μὴ παραχαράσσετε μηδὲ τοῦ ἄλλοτρίου ἀψηθεῖ μηδὲ ἐπιθυμεῖτε αὐτοῦ ποιηρὸν γάρ ἐστὶν ἄλλοτρίων ἐπιθυμεῖν. τὸ δὲ σὸν ἔργον ἐργάζου, καὶ σωθήσῃ.

"Αλλη παράβολή

1. Περιπατόντος μου εἰς τὸν ἄγρον καὶ κατανυσύντος πτελέαν καὶ ἄμπελον καὶ διακρίνοντός περὶ αὐτῶν καὶ τῶν καρπῶν αὐτῶν, φανεροῦται μοι ὁ ποιμὴν καὶ λέγει· Τί σὺ ἐν ἑαυτῷ ζητεῖς περὶ τῆς πτελέας καὶ τῆς ἄμπελου; Συνήτω, φημί, κύριε, ὁτι εὐπρεπέσταταί εἰσιν ἀλλήλαις. 2. Ταῦτα τὰ δύο δένδρα, φησίν, εἰς τύπον κεῖται τοῖς δούλοις τοῦ θεοῦ. "Ἡθελον, φημί, γνῶναι τὸν τύπον τῶν δένδρων τούτων ὃν λέγεις. Βλέπεις, φησί, τὴν πτελέαν καὶ τὴν ἄμπελου; Βλέπω, φημί, κύριε. 3. Ἡ ἄμπελος, φησίν, αὐτὴ καρπὸν φέρει, ἡ δὲ πτελέα ξύλον ἀκαρπῶν ἐστὶν ἀλλα ἡ ἄμπελος αὐτὴ ἐὰν μὴ ἀναβῇ ἐπὶ τὴν πτελέαν, οὐ δύναται καρποφορῆσαι πολὺ ἐρριμένη χαμαι, καὶ ὃν φέρει καρπόν, σεσηπότα φέρει μὴ κρεμαμένη ἐπὶ τῆς πτελέας, ὅταν οὖν ἐπιρριφῇ ἡ ἄμπελος ἐπὶ τὴν πτελέαν, καὶ παρ' ἑαυτῆς φέρει καρπὸν καὶ παρὰ τῆς πτελέας. 4. Βλέπεις οὖν, ὅτι καὶ ἡ πτελέα πολὺν καρπὸν δίδωσιν, οὐκ ἐλάσσονα τῆς ἄμπελου, μᾶλλον δὲ καὶ πτελεόνα. Πῶς, φημί, κύριε,

1 κύριε LE, om. A.
is unprofitable to you, who are the servants of God. 
11. Follow your own wealth, in which you can rejoice, 
and do not counterfeit nor touch that which is 
another's, nor desire it, for it is wicked to desire that 
which is another's, but do your own work and you 
shall be saved.

Another Parable (II)

1. While I was walking in the country I noticed 
an elm and a vine, and was considering them and their 
fruits, when the shepherd appeared to me and said:

"What are you considering in yourself about the elm 
and vine?" "I am considering, sir," said I, "that 
they are very well suited to one another." 2. "These 
two trees," said he "are put as a type for the servants 
of God." "I should like," said I, "to know the 
type of the trees of which you speak." "You see," 
said he, "the vine and the elm." "Yes, sir," said 
I, "I see them." 3. "This vine," said he, "bears 
fruit, but the elm is a sterile tree. But this vine, 
if it do not grow upon the elm, cannot bear much 
fruit, because it is spread on the ground, and the 
fruit which it bears, it bears rotten, when it is not 
hanging on the elm. When, therefore, the vine 
is attached to the elm, it bears fruit from itself and 
from the elm. 4. You see then that the elm gives 
much fruit, not less than the vine, but rather more." 
"How, sir," said I, "does it bear more?" "Be-
ΤΗΣ ΑΠΟΣΤΟΛΙΚΟΣ ΠΑτΕΡΟΤΗΤΑΣ

πλείονα; 1 Ὄτι, φησίν, ἡ ἀμπελος κρεμαμένη ἐπὶ τὴν πτέλεαν τῶν καρπῶν πολύν καὶ καλῶν δίδωσιν, ἐρριμμένη δὲ χαμάι 2 δύλων καὶ σαπρῶν φέρει. αὕτη οὖν ἡ παραβολή εἰς τοὺς δούλους τοῦ θεοῦ κείται, εἰς πτωχῶν καὶ πλούσιον.

5. Πῶς, φησί, κύριε, γνώρισον μοι. Ἀκούε, φησίν, ὁ μεν πλούσιος ἔχει χρήματα, τὰ δὲ πρὸς τὸν κύριον πτωχεύει, περισσόμενος περὶ τῶν πλούτων έαυτοῦ, καὶ λίαν μικρὰν ἔχει τὴν ἐντευξίν καὶ τὴν ἐξουσίαν πρὸς τὸν κύριον, καὶ ἦν ἔχει, βλεπόταν καὶ μικρὰν καὶ ἄλλην 3 μὴ ἔχουσαν δύναμιν. ὅταν οὖν ἐπαναπάγῃ ἐπὶ τὸν πένητα ὁ πλούσιος καὶ χρησίμησεν αὐτῷ τὰ δέοντα, πιστεύει, ὅτι εάν ἐργάσῃται εἰς τὸν πένητα δυνηθήσεται τὸν μισθὸν εὑρεῖν παρὰ τῷ θεῷ. ὅτι οἱ πένηις πλούσιος ἐστὶν ἐν τῇ ἐντευξίν καὶ ἐν τῇ ἐξουσίᾳ καὶ δύναμιν μεγάλην ἔχει παρὰ τῷ θεῷ ἡ ἐντευξίν αὐτοῦ. ἐπιχορηγεῖ οὖν ὁ πλούσιος τῷ πένητι πάντα ἑιστάκτως. 6. ὁ πένης δὲ ἐπιχορηγούμενος ὑπὸ τοῦ πλούσιον ἐντυγχάνει τῷ θεῷ εὐχαριστῶν αὐτῶ, ὑπὲρ τοῦ διδόντος αὐτῷ κάκειν ὡς ἐπισπουδάζει περὶ τοῦ πένητος, ἵνα ἀδιάλειπτος γεννηται ἐν τῇ ζωῇ αὐτοῦ ὅτι ὅτι τοῦ πένητος ἐντευξίς προσδεκτή ἐστι καὶ πλούσια πρὸς κύριον.

7. ᾽αμφότεροι οὖν τὸ ἐργὸν τελοῦσιν οἱ μὲν πένηις ἐργάζεται τῇ ἐντεύξει, ἐν ἡ πλούτει, ἣν ἐλαβεν παρὰ τοῦ κυρίου ταύτην ἀποδίδωσι τῷ κυρίῳ τῷ ἐπιχορηγοῦντι αὐτῷ. καὶ ὁ πλούσιος ὁσαύτως

1 πῶς ... πλείον ΜΕ, om. A.
2 χαμάι om. Poxv.
3 ἄλλην conjectured from Poxv (ά ... ην), ἄνω (ἢ ανθρώπου) A.
cause," said he, "the vine, when it hangs on the elm, gives much beautiful fruit, but when it is lying on the ground, it bears but little fruit and rotten. This parable, therefore, applies to the servants of God, to the poor and the rich." 5. "How, sir?" said I, "let me know." "Listen," said he. "The rich man has much wealth, but he is poor as touching the Lord, being busied about his riches, and his intercession and confession towards the Lord is very small, and that which he has is weak and small, and has no other power. But when the rich man rests upon the poor, and gives him what he needs, he believes that what he does to the poor man can find a reward with God, because the poor is rich in intercession and confession, and his intercession has great power with God. The rich man, therefore, helps the poor in all things without doubting. 6. But the poor man, being helped by the rich, makes intercession to God, giving him thanks, for him who gave to him, and the rich man is still zealous for the poor man, that he fail not in his life, for he knows that the intercession of the poor is acceptable and rich toward the Lord. 7. Therefore the two together complete the work, for the poor works in the intercession in which he is rich, which he received from the Lord: this he pays to the Lord who helps him.
THE APOSTOLIC FATHERS

tō ploutōs, ὦ ἐλαβεν παρὰ τοῦ κυρίου, ἀδιστάκτως παρέχεται τῷ πένητι. καὶ τοῦτο ἔργον μέγα ἐστὶ καὶ δεκτὸν παρὰ τῷ θεῷ, ὅτι συνήκεν ἐπὶ τῷ πλούτῳ αὐτοῦ καὶ εἰργάσατο εἰς τὸν πένητα ἐκ τῶν δωρημάτων τοῦ κυρίου καὶ ἐτέλεσε τὴν διακονίαν ὀρθῶς. 8. παρὰ τοῖς οὖν ἀνθρώποις ἡ πτέλεα δοκεῖ καρπὸν μὴ φέρειν, καὶ οὐκ οἶδασιν οὐδὲ νοοῦσιν, ὅτι, ὅταν ἄβροχία γένηται, ἡ πτέλεα ἠχοῦσα ὑδωρ τρέφει τὴν ἄμπελον καὶ ἡ ἄμπελος ἀδιάλειπτον ἠχοῦσα τὸ ὕδωρ διπλοῦν τῶν καρπῶν ἀποδίδοσι, καὶ ὑπὲρ ἑαυτῆς καὶ ὑπὲρ τῆς πτέλεας. οὕτως καὶ οἱ πένητες ὑπὲρ τῶν πλουσίων ἐντυγχάνοντες πρὸς τὸν κύριον πληροφοροῦσι τὸ πλοῦτος αὐτῶν, καὶ πάλιν οἱ πλουσίοι χορηγοῦντες τοῖς πένησι τὰ δέοντα πληροφοροῦσι τὰς εὐχὰς τοῦ δικαιοῦ. ταῦτα οὖν ὁ ποιῶν οὐκ ἐγκαταλείφθησται ὑπὸ τοῦ θεοῦ, ἄλλῳ ἐσται γεγραμμένος εἰς τὰς βίβλους τῶν ζωτῶν. 10. μακάριοι οἱ ἠχοῦτες καὶ συνεῖντες, ὅτι παρὰ τοῦ κυρίου πλουτίζονται, ὁ γὰρ συνὼν τοῦτο δυνῆσεται καὶ διακονῆσαι τι ἀγαθόν.

"Αλλη παράβολή"

1. "Εδείξε μοι δένδρα πολλὰ μὴ ἠχοῦντα φύλλα, ἀλλ' ὥσει ξηρὰ ἐδόκει μοι εἶναι. ὅμως γὰρ ἦν πάντα. καὶ λέγει μοι: Βλέπεις τὰ δένδρα ταῦτα;

1 εὐχάς is a conjecture; ψυχάς ALs, L1E paraphrase and clearly could not understand the Greek.
And the rich man likewise provides the poor, without hesitating, with the wealth which he received from the Lord; and this work is great and acceptable with God, because he has understanding in his wealth, and has wrought for the poor man from the gifts of the Lord, and fulfilled his ministry rightly. 8. Among men, therefore, the elm appears as if it bore no fruit, and they do not know nor understand that if there is drought the elm which has water nourishes the vine, and the vine, having water continuously, gives double fruit, both for itself and for the elm. So also the poor, interceding with the Lord for the rich, complement their wealth, and again, the rich helping the poor with their necessities complement their prayers. 9. Both, therefore, share in the righteous work. Therefore he who does these things shall not be deserted by God, but shall be inscribed in the books of the living. 10. Blessed are they who are wealthy and understand that their riches are from the Lord, for he who understands this will also be able to do some good service.

Another Parable (III)

1. He showed me many trees, without leaves, which appeared to me to be as if dry, for they were all alike. And he said to me: "Do you see these

1 The idea in πληρωφοροῖσθε is that of filling up that which is lacking,—αὕστερημα.
Βλέπω, φημί, κύριε, ὃμοια ὄντα καὶ ἡρά. ἀποκριθεὶς μοι λέγειν. Ταῦτα τὰ δένδρα, ἢ Βλέπεις, οἱ κατοικοῦντες εἰσιν ἐν τῷ αἰῶνι τούτῳ. 2. Διατί οὖν, φημί, κύριε, ὥσει ξηρά εἰσι καὶ ὃμοια; "Ὅτι, φησίν, οὔτε οἱ δίκαιοι φαίνονται οὔτε οἱ ἁμαρτωλοί ἐν τῷ αἰῶνι τούτῳ, ἀλλ' ὃμοιοί εἰσιν ὁ γὰρ αἰῶν οὗτος τοῖς δικαίοις χειμών ἐστι, καὶ οὐ φαίνονται μετὰ τῶν ἁμαρτωλῶν κατοικοῦντες. 3. ὡσπερ γὰρ ἐν τῷ χειμῶν τὰ δένδρα ἀποβεβληκότα τὰ φύλα ὃμοια εἰσὶ καὶ οὐ φαίνονται τὰ ξηρὰ ποιά εἰσιν ἢ τὰ ξύντα, οὕτως ἐν τῷ αἰῶνι τούτῳ οὐ φαίνονται οὔτε οἱ δίκαιοι οὔτε οἱ ἁμαρτωλοί, ἀλλὰ πάντες ὃμοιοί εἰσιν.

"Α λ λ η Π α ρ Α Β ό λ η

1. Ἐδειξέ μοι πάλιν δένδρα πολλὰ, ἃ μὲν βλαστῶντα, ἢ δὲ ξηρά, καὶ λέγει μοι. Βλέπεις, φησί, τὰ δένδρα ταῦτα; Βλέπω, φημί, κύριε, τὰ μὲν βλαστῶντα τὰ δὲ ξηρά. 2. Ταῦτα, φησί, τὰ δένδρα τὰ βλαστῶντα οἱ δίκαιοι εἰσιν οἱ μέλλοντες κατοικεῖν εἰς τὸν αἰῶνα τὸν ἐρχόμενον. ὁ γὰρ αἰῶν ὁ ἐρχόμενος θερεία ἐστί τοῖς δικαίοις, τοῖς δὲ ἁμαρτωλοῖς χειμῶν. ὅταν οὖν ἐπιλάμψη τὸ ἔλεος τοῦ κυρίου, τότε φανερωθήσονται οἱ δουλεύουστες τῷ θεῷ, καὶ πάντες φανερωθήσονται. 3. ὡσπερ γὰρ τῷ θέρει ἐνὸς ἐκαστὸν δένδρου οἱ καρποὶ φανεροῦνται καὶ ἐπιγυνώσκονται ποταποὶ εἰσιν, οὕτω καὶ τὸν δικαίων οἱ καρποὶ φανεροὶ ἔσονται καὶ γνωσθήσονται πάντες εὐθαλεῖς ὄντες ἐν τῷ αἰῶνι ἐκείνῳ. 4. τὰ δὲ ἔθνη καὶ οἱ ἁμαρτωλοί, ἢ ἐδεῖς τὰ δένδρα

148
trees?" "Yes, sir," said I, "and I see that they are all alike and dry." And he answered me and said: "These trees which you see are they who dwell in this world." 2. "Why, then," said I, "sir, are they as it were dry and all alike?" "Because," said he, "in this world, neither righteous nor sinners are apparent, but are all alike. For this world is winter for the righteous and they are not apparent, though they are living with sinners. 3. For just as in the winter the trees which have shed their leaves are alike, and it is not apparent which are dry and which are alive, so in this world neither the righteous nor the sinners are apparent, but all are alike."

Another Parable (IV)

1. He showed me again many trees, some budding and some withered, and said to me, "Do you see," said he, "these trees." "I see them, sir," said I, "some budding and some withered." 2. "These trees," said he, "which are budding are the righteous, who are destined to live in the world to come; for the world to come is summer for the righteous, but winter for the sinners. When therefore the mercy of the Lord shall shine, then the servants of God shall be made plain and all men shall be made apparent. 3 For, just as in the summer the fruit of each individual tree is made plain, and they are recognised for what they are, so also the fruit of the righteous will be plain, and they will all be known, by blossoming in that world. 4. But the heathen and the sinners—the withered
τὰ ξηρά, τοιούτων εὐρεθήσονται ξηροὶ καὶ ἀκαρποὶ ἐν ἐκείνῳ τῷ αἰῶνι καὶ ὡς ξύλα κατακαυνθήσονται καὶ φανεροὶ ἔσονται, ὅτι ἡ πράξεις αὐτῶν πονηρὰ γέγονεν ἐν τῇ ξωῇ αὐτῶν. οἱ μὲν γὰρ ἀμάρτωλοι καυνθήσονται, ὅτι ἦμαρτον καὶ οὐ μετενόησαν: τὰ δὲ ἐθνῆ καυνθήσονται, ὅτι οὐκ ἐγνώσαν τὸν κτίσαντα αὐτούς. 5. σὺ οὖν καρποφόρησον, ὥστε ἐν τῷ θέρει ἐκείνῳ γνωσθῇ σου ὁ καρπὸς· ἀπέχου δὲ ἀπὸ πολλῶν πράξεων καὶ οὐδὲν διαμαρτήσεις. οἱ γὰρ τὰ πολλὰ πράσσουσι πολλὰ καὶ ἀμαρτάνονται, περισσῶμενοι περὶ τὰς πράξεις αὐτῶν καὶ μηδὲν1 δουλεύσωσι τῷ κυρίῳ ἐαυτῶν. 6. πῶς οὖν, φησίν, ὁ τοιοῦτος δύναται τι αἰτήσασθαι παρὰ τοῦ κυρίου καὶ λαβεῖν, μὴ δουλεύων τῷ κυρίῳ; οἱ δουλεύσωσι αὐτῷ, ἐκεῖνοι λήψοντα τὰ αἰτήματα αὐτῶν. οἱ δὲ μὴ δουλεύσωσι τῷ κυρίῳ, ἐκεῖνοι οὐδὲν λήψονται. 7. εὰν δὲ μίαν τις πράξεις ἐργάσησι, δύναται καὶ τῷ κυρίῳ δουλεύσαι· οὐ γὰρ διαφθαρήσεται ἡ διάνοια αὐτοῦ ἀπὸ τοῦ κυρίου, ἀλλὰ δουλεύσει αὐτῷ ἑχὼν τὴν διάνοιαν αὐτοῦ καθαρὰν. 8. ταῦτα οὖν εἶν ποιήσῃς, δύνασαι καρποφορῆσαι εἰς τὸν αἰῶνα τοῦ ἐρχόμενον καὶ δς ἀν ταῦτα ποιήσῃς, καρποφορῆσει.

1. Νηστεύων καὶ καθήμενος εἰς ὁρὸς τι καὶ εὐχαριστῶν τῷ κυρίῳ περὶ πάντων ὁ ἐποίησε

1 μηδὲν Α, μηδὲ Λ.

150
trees which you saw—will be found to be such, dried and fruitless in that world, and they shall be burnt up like wood and shall be made manifest, because their conduct was wicked in their lives. For the sinners shall be burnt, because they sinned and did not repent, and the heathen shall be burnt, because they did not know their Creator. 5. Be therefore fruitful, that your fruit may be known in that summer. But abstain from much business, and you will do no sin. For those who do much business also sin much, being engrossed in their business, and serving their Lord in nothing. 6. How then,” said he, “can such a one pray for anything from the Lord and receive it, when he does not serve the Lord?” They who serve him,—they shall receive their requests. But they who do not serve the Lord,—they shall receive nothing. 7. But if anyone be occupied with but one business, he can serve the Lord also. For his understanding is not corrupted away from the Lord, but he will serve him with a pure mind. 8. If, therefore, you do this, you can bear fruit for the world to come. And whoever does this shall bear fruit.”

Another Parable (V)

I

1. While I was fasting, and sitting on a certain Fasting mountain, and thanking the Lord for all that he had
THE APOSTOLIC FATHERS

μετ' ἐμοῦ, βλέπω τὸν ποιμένα παρακαθήμενον μοι καὶ λέγοντα: Τι ὁρθρινὸς ὦδε ἐλήλυθας; Ὅτι, φησίν, ἐστὶ στατίων; Νηστεύω, φησίν, κύριε. Νηστεία δὲ, φησί, τί ἐστιν αὕτη, ἢν νηστεύετε; Ὡς εἶσθεν, φησίν, κύριε, οὔτω νηστεύω. 3. Όλ' οἴδατε, φησίν, νηστεύειν τῷ κυρίῳ, οὔτε ἐστιν νηστεία αὕτη ἢ ἀνωφελής, ἢν νηστεύετε αὕτῳ. Διατί, φησίν, κύριε, τούτο λέγεις; Δέγας σοι, φησίν, ὅτι οὐκ ἐστιν αὕτη νηστεία, ἢν δοκεῖτε νηστεύειν ἄλλ' ἐγὼ σε διδάξω, τί ἐστι νηστεία δεκτὴ καὶ πλήρης τῷ κυρίῳ. 1 Ἀκονε, φησίν. 4. ὁ θεὸς οὐ βούλεται τοιαύτην νηστείαν ματαιάν· οὔτω γὰρ νηστεύων τῷ θεῷ οὔδὲν ἐργάσῃ τῇ δικαιοσύνῃ. νηστεύσων δὲ τῷ θεῷ νηστείαν τοιαύτην· 5. μηδὲν πονηρεύσῃ ἐν τῇ ζωῇ σου, ἀλλὰ δούλευσον τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ· τήρησον τὰς ἐντολὰς αὐτοῦ πορευόμενος ἐν τοῖς προστάγμασιν αὐτοῦ καὶ μηδεμίᾳ ἐπιθυμίᾳ πονηρὰ ἀναβήτω ἐν τῇ καρδίᾳ σου· πίστευσον δὲ τῷ θεῷ, ὅτι, εὰν ταῦτα ἐργάσῃ καὶ φοβηθῆς αὐτοῦ καὶ ἐγκρατεύσῃ ἀπὸ παντὸς πονηροῦ πράγματος, ζῆσῃ τῷ θεῷ· καὶ ταῦτα εὰν ἐργάσῃ, μεγάλην νηστείαν ποιήσεις καὶ δεκτὴν τῷ θεῷ.

Mt. 19:17

1 κυρίῳ ΑΣΙ, κυρίῳ. Ναί, φησίν, κύριε, μακάριον με ποιήσεις εὰν γνῴ τὴν νηστείαν τὴν δεκτὴν τῷ θεῷ ΗΛ.
done with me, I saw the shepherd sitting by me, and saying: “Why have you come here so early?” “Because, sir,” said I, “I have a station.” 1 2. “What,” said he, “is a station.” “I am fasting, sir,” said I. “But,” said he, “what is this fast, which you are fasting?” “I am fasting, sir,” said I, “as I have been accustomed.” 3. “You do not know,” said he, “how to fast to the Lord, and this useless fast which you are fasting to him is not a fast?” “Why, sir,” said I, “do you say this?” “I tell you,” said he, “that this fast which you think to fast is nothing, but I will teach you what is a fast, acceptable and complete to the Lord. Listen,” he said: 4. “God does not wish such a vain fast. For if you thus fast to God you do nothing for righteousness. But fast to God in this way: 5. do nothing evil in your life, but serve the Lord with a pure heart; ‘keep his commandments’ and walk in his ordinances, and let no evil desire arise in your heart, but believe in God, that if you do these things and fear him, and refrain from every wicked act, you shall live to God; and if you do this you will fulfil a great fast and one acceptable to God.

1 ‘Station’ is not found elsewhere in Greek writers but is used in Latin writers in the sense of a fixed time for fasting (e.g. cf. Tertullian de orat. 19, de jejun. 1, 10, etc.). It is apparently one of the many terms taken from military language ‘statio de militari exemplo nomen accepit, nam et militia dei sumus’ says Tertullian.
1. Ἀκονε τὴν παραβολήν, ἣν μέλλω σοι λέγειν, ἀνήκουσαν τῇ νηστείᾳ. 2. εἰχέ τις ἀγρὸν καὶ
dούλους πολλοὺς καὶ μέρος τοῦ ἄγρου ἐφύτευσεν
ἄμπελώνα· καὶ ἐκλεξάμενος δοῦλον τινα πιστὸν
καὶ εὐάρεστον ἔντιμον,¹ προσεκαλέσατο αὐτὸν καὶ
λέγει αὐτῷ· Δάβε τὸν ἄμπελώνα τούτον, ὅν
ἐφύτευσα, καὶ χαράκωσον αὐτὸν, ἔως ἐρχομαι,
καὶ ἔτερον δὲ μὴ ποιήσῃ τῷ ἄμπελῶνι· καὶ
tαύτῃ μοι τὴν ἐντολὴν φύλαξον, καὶ ἐλεύθερος
ἐσῃ παρ' ἐμοί. ἐξῆλθε δὲ ὁ δεσπότης τοῦ δούλου
eἰς τὴν ἀποδημίαν. 3. ἐξελθόντος δὲ αὐτοῦ ἔλαβεν
ὁ δοῦλος καὶ ἐχαράκωσε τὸν ἄμπελῶνα. καὶ
tελέσας τὴν χαράκωσιν τοῦ ἄμπελῶνος εἶδε τὸν
ἄμπελώνα βοτανῶν πλήρη ὅντα. 4. ἐν ἑαυτῷ
οὗν ἐλογίσατο λέγων· Ταύτῃ τὴν ἐντολὴν τοῦ
κυρίου τετέλεκα· σκάψω λοιπὸν τὸν ἄμπελῶνα
tούτον, καὶ ἔσται εὐπρεπέστερος ἐσκαμμένος, καὶ
βοτάνας μὴ ἔχων ἤσθεν καρπὸν πλείονα, μὴ
πυγόμενος ύπὸ τῶν βοτανῶν. λαβὼν ἐσκαψε
τὸν ἄμπελῶνα καὶ πάσας τὰς βοτάνας τὰς οὖσας
ἐν τῷ ἄμπελῶνι ἐξέτιλλε. καὶ ἐγένετο ὁ ἄμπελῶν
ἐκεῖνος εὐπρεπέστατος καὶ εὐθαλής, μὴ ἔχων
βοτάνας πυγοῦσας αὐτὸν. 5. μετὰ χρόνον ἤλθεν
ὁ δεσπότης τοῦ δούλου καὶ τοῦ ἄγρου καὶ εἰ-
σήλθεν εἰς τὸν ἄμπελῶνα. καὶ ἰδὼν τὸν ἄμπε-
λῶνα κεχαρακωμένον εὐπρεπῶς, ἔτι δὲ καὶ ἐσκαμ-

¹ There is probably something missing in the text: L₁ reads
deinde peregre profectus elegit servum etc., EL₂ paraphrase
the whole, but insert the phrase peregre afuturus, or its
equivalent.
1. "Listen to the Parable which I am going to tell you concerning Fasting. 2. A certain man had a field, and many servants, and on part of the field he planted a vineyard. And he chose out a certain servant, who was faithful, in good esteem and honour with him, and he called him and said to him: "Take this vineyard which I have planted, and fence it until I come, and do nothing more to the vineyard. And follow this order of mine and you shall have your freedom from me. And the master of the servant went abroad. 3. Now when he had gone the servant took and fenced the vineyard, and when he had finished the fencing of the vineyard he saw that the vineyard was full of weeds. 4. Therefore he reasoned in himself, saying: I have finished this order of the Lord; I will next dig this vineyard, and it will be better when it is dug, and having no weeds will yield more fruit, not being choked by the weeds. He took and dug the vineyard, and pulled out all the weeds which were in the vineyard. And that vineyard became very beautiful and fertile with no weeds to choke it. 5. After a time the master of the servant and the field came, and entered into the vineyard, and seeing the vineyard beautifully fenced, and moreover dug, and all the weeds pulled up and
THE APOSTOLIC FATHERS

μένον καὶ πάσας τὰς βοτάνας ἑκτετιλμένας καὶ εὐθαλεῖς οὕσας τὰς ἀμπέλους, ἐχάρη λίαν ἐπὶ τοῖς ἔργοις τοῦ δούλου. 6. προσκαλεσάμενος οὖν τὸν νῦν αὐτοῦ τὸν ἀγαπητόν, ὅν εἶχε κληρονόμου, καὶ τοὺς φίλους, οūς εἶχε συμβούλους, λέγει αὐτοῖς, ὅσα ἐνετείλατο τῷ δούλῳ αὐτοῦ καὶ ὅσα εὕρε γεγονότα. κάκεινοι συνεχάρησαν τῷ δούλῳ ἐπὶ τῇ μαρτυρίᾳ ἢ ἐμαρτύρησεν αὐτῷ ὁ δεσπότης. 7. καὶ λέγει αὐτοῖς, Ἔγὼ τῷ δούλῳ τούτῳ ἐλευθερίαν ἐπηγγειλάμην, 1 εάν μου τὴν ἐντολὴν φυλάξῃ, ἢν ἐνετειλάμην αὐτῶν ἐφύλαξε δὲ μου τὴν ἐντολὴν καὶ προσεθηκε τῷ ἀμπελώνι ἐργον καλὸν, καὶ ἔμοι λίαν ἤρεσεν. 8. αὐτῷ τούτῳ οὖν τῷ ἐργον οὐ εἰργάσατο θέλω αὐτῶν συγκληρονόμον τῷ νῦ ὑμῶν μου ποιήσαι, ὅτι τὸ καλὸν φρονήσας οὐ παρενεθυμηθῇ, ἀλλ' ἐτέλεσεν αὐτό. 9. ταύτῃ τῇ γνώμῃ ὁ νῦς τοῦ δεσπότου συνηδόκησεν αὐτῷ, ἵνα συγκληρονόμος γένηται ὁ δούλος τῷ νῦ. 10. μετὰ ἡμέρας ὅλης δειπνοῦν ἐποίησεν 2 καὶ ἐπέμψεν αὐτῷ ἐκ τοῦ δείπνου ἐδέσματα πολλά. λαβὼν δὲ ὁ δούλος τὰ ἐδέσματα τὰ πεμφθέντα αὐτῷ παρὰ τοῦ δεσπότου τὰ ἀρκοῦντα αὐτῷ ἤρε, τὰ λοιπὰ δὲ τοῖς συνδούλοις αὐτοῦ διέδωκεν. 11. τοῖς τις δειπνοῦν ἀνταὐτῶν λαβόντες τὰ ἐδέσματα ἐχάρησαν καὶ ἤρξαντο εὑχεθαί ὑπὲρ αὐτοῦ, ἢν χάριν μείζονα εὑρῇ παρὰ τῷ δεσπότῃ, ὅτι οὕτως ἔχρησατο αὐτοῖς.
vines fertile, he was greatly pleased at the acts of the servant. 6. So he called his beloved son, whom he had as heir, and his friends whom he had as counsellors, and told them what he had ordered his servant, and what he had found accomplished. And they congratulated the servant on the character which the master gave him. 7. And he said to them: I promised this servant his freedom if he kept the orders which I gave him. Now he has kept my orders, and has added good work in the vineyard, and greatly pleased me. So in reward for this work which he has done I wish to make him joint heir with my son, because, when he had a good thought he did not put it on one side, but carried it out. 8. The son of the master agreed with this plan, that the servant should be joint heir with the son. 9. After a few days he made a feast and sent to him much food from the feast. But the servant took the food which was sent to him by the master, kept what was sufficient for himself, and distributed the rest to his fellow-servants. 10. And his fellow-servants were glad when they received the food, and began to pray for him, that he might find greater favour with his master, because he had treated them thus. 11. His master heard all these events, and again rejoiced
THE APOSTOLIC FATHERS

καὶ πάλιν λίαν ἔχαρη ἐπὶ τῇ πράξει αὐτοῦ. συγκαλεσάμενος πάλιν τοὺς φίλους ὁ δεσπότης καὶ τῶν νῦν αὐτοῦ ἀπήγγειλεν αὐτοῖς τὴν πράξιν αὐτοῦ, ἢν ἐπράξεν ἐπὶ τοῖς ἐδέσμασιν αὐτοῦ οἷς ἔλαβεν ὁ δὲ ἐτὶ μᾶλλον συνευδόκησαν γενέσθαι τὸν δούλον συγκληρονόμον τῷ νῦφι αὐτοῦ.

III

1. Δέγω. Κύριε, ἐγὼ ταύτας τὰς παραβολὰς οὐ γινώσκω οὐδὲ δύναμαι νοήσαι, ἐὰν μή μοι ἐπιλύσῃς αὐτὰς. 2. Πάντα σοι ἐπιλύσω, φησί, καὶ ὁ σα ἃν καλήσω μετὰ σοῦ. 3. δείξω σοι τὰς ἐντολὰς αὐτοῦ 1 ἐὰν δὲ τι ἄγαθὸν ποιήσῃς ἐκτὸς τῆς ἐντολῆς τοῦ θεοῦ, σεαυτῷ περιποίησῃ δόξαν περισσοτέραν καὶ ἐσῃ ἐνδοξότερος παρά τῷ θεῷ οὐ ἐμελλὲς εἶναι. ἐὰν οὖν φυλάσσω τὰς ἐντολὰς τοῦ θεοῦ προσθῆς καὶ τὰς λειτουργίας ταύτας, χαρήσῃ, ἐὰν τηρήσῃς αὐτὰς κατὰ τὴν ἔμην ἐντολὴν. 4. λέγω αὐτῷ. Κύριε, ὃ ἐάν μοι ἐντείλῃ, φυλάξω αὐτῷ. οἶδα γὰρ, ὅτι σὺ μετ᾽ ἐμοῦ εἰ. Ἔσομαι, φησί, μετὰ σοῦ, ὅτι τοιαῦτῃ προθυμίᾳ ἔχεις τῆς ἄγαθοποιήσεως, καὶ μετὰ πάντων δὲ ἔσομαι, φησίν, ὦσοι ταύτην τὴν προθυμίαν ἔχουσιν. 5. ἡ νηστεία αὐτῆ, φησί, τηρομένων τῶν ἐντολῶν τοῦ κυρίου, λίαν καλῆ ἐστιν. οὔτως οὖν φυλάξεις τὴν νηστείαν ταύτην, ἢν μέλλεις τηρεῖν. 6. πρῶτον πάντων φύλαξαι

1 τὰς ἐντολὰς αὐτοῦ. Ἀ, mandata domini custodi et eris probatus et scriberis in numero eorum qui eustodivit mandata eius L₂(L₂E) which the editors usually accept and re-translate into Greek.

158
greatly at his conduct. The master again assembled his friends and his son and reported to them what he had done with the food which he had received, and they were still more pleased that the servant should be made joint heir with his son."

III

1. I said: "Sir, I do not know these parables and I cannot understand them if you do not explain them to me." 2. "I will explain everything to you," he said, "and everything that I talk with you. 3. I will show you his commandments and if you do anything good, beyond the commandment of God, you will gain for yourself greater glory, and shall be more honourable with God than you were destined to be. If then, you keep the commandments of God, and add these services also, you shall rejoice, if you keep them according to my commandment." 4. I said to him: "Sir, I will keep whatever you command me, for I know that you are with me." "I will be with you," said he, "because you have such zeal for doing good, and I will be with all, said he, who have this zeal. 5. This fast," said he, "if the commandments of the Lord are kept, is very good. You shall therefore keep this fast, which you are going to observe in this way: 6. First of all, keep from every
καὶ οὖτω δὲ ποιήσεις: συντελέσας τὰ γεγραμμένα, ἐν ἑκείνη τῇ ἡμέρᾳ ἡ νηστείας μηδὲν γενεσθεν εἰ μὴ ἄρτον καὶ υδὸν, καὶ ἐκ τῶν ἐδεσμάτων σου ὃν ἐμελλέτως τρώγειν συμψυχήσας τὴν ποσότητα τῆς δαπάνης ἑκείνης τῆς ἁμέρας ἡς ἐμελλείς ποιεῖν, δῶσεις αὐτῷ χήρᾳ ἡ ὀρφανὸς ἡ ύστερουμένῳ, καὶ οὖτω ταπεινοφορήσεις, ἵνα ἐκ τῆς ταπεινοφοροσύνης σου ὁ εἰληφὼς ἐμπλήσῃ τὴν ἐαυτοῦ ψυχήν καὶ εὐξηταί ὑπὲρ σοῦ πρὸς τὸν κυρίον. 8. ἐὰν οὖν οὖτω τελέσῃς τὴν νηστείαν, ὡς σοι ἐνετελάμην, ἔσται ἡ θυσία σου δεκτή παρὰ τῷ θεῷ,¹ καὶ ἔγγραφος ἔσται ἡ νηστεία αὐτή, καὶ ἡ λειτουργία οὗτως ἐργαζομένη καλῇ καὶ ἰλαρᾷ ἐστι καὶ εὐπρόσδεκτος τῷ κυρίῳ. 9. ταῦτα οὖτω τηρήσεις σὺ μετὰ τῶν τέκνων σου καὶ ὅλου τοῦ ὅλου σου· τηρήσας δὲ αὐτὰ μακάριος ἔση καὶ ὅσοι ἂν ἀκοῦσαντες αὐτὰ τηρήσοσι, μακάριοι ἔσονται, καὶ ὅσα ἂν αἰτήσωνται παρὰ τοῦ κυρίου λήψονται.

IV

1. Ἐδείηθην αὐτοῦ πολλά, ἴνα μοι δηλώσῃ τὴν παραβολὴν τοῦ ἁγροῦ καὶ τοῦ δεσπότου καὶ τοῦ ἀμπελώνος καὶ τοῦ δούλου τοῦ χαρακώσαντος τῶν ἀμπελώνα καὶ τῶν χαράκων καὶ τῶν βοτανῶν τῶν ἐκτετιλμένων ἐκ τοῦ ἀμπελώνος καὶ τοῦ νισοῦ

¹ θεῷ Α Αὐτ., κυρίῳ Λ Ἀθ.
evil word, and from every evil desire and purify your heart from all the vanities of this world. If you keep these things, this fast shall be perfect for you. 7. And you shall do thus: After completing what has been written, in that day on which you fast you shall taste nothing except bread and water, and you shall reckon the price of the expense for that day which you are going to keep, of the foods which you would have eaten, and you shall give it to a widow or an orphan or to some one destitute, and you shall thus be humble-minded that through your humility he who receives it may fill his soul and pray to the Lord for you. 8. If then you thus fulfil the fast as I commanded you, your 'sacrifice shall be acceptable to God,' and this fast shall be written down to your credit, and the service which is thus done is good and joyful and acceptable to the Lord. 9. You shall therefore keep these things thus with your children and all your house, and if you keep them you shall be blessed, and all who hear them and keep them shall be blessed and shall obtain from the Lord whatever they ask."

IV.

1. I besought him much to explain to me the parable of the field and the master and the vineyard and the servant who fenced the vineyard, and the fences, and the weeds which were pulled up from the vineyard, and the son, and the friends the counsellors.
καὶ τῶν φίλων τῶν συμβούλων· συνήκα γάρ, ὅτι
παραβολὴ τίς ἐστὶ ταῦτα πάντα. 2. ὁ δὲ ἀποκρι-
θείς μοι εἶπεν· Ἀνθάδης εἶ λίαν εἰς τὸ ἐπερωτάτων.
οὐκ ὀφείλεις, φησίν, ἐπερωτάτων οὖν ὁ λος· ἐὰν
γὰρ σοι δὲν δηλωθήσει, δηλωθήσεται. λέγω
αὐτῷ. Κύριε, ὁσα ἂν μοι δείξης καὶ μὴ δηλώσῃς,
μάτην ἐσομαι ἑωρακὼς αὐτὰ καὶ μὴ νοῶν, τὶ ἐστιν
ὡςαύτως καὶ ἐὰν μοι παραβολὰς λαλήσῃς καὶ μὴ
ἐπιλύσῃς μοι αὐτάς, εἰς μάτην ἐσομαι ἀκηκόως τι
παρὰ σοῦ. 3. ὁ δὲ πάλιν ἀπεκρίθη μοι λέγων·
"Ὁς ἂν, φησί, δοῦλος ἡ τοῦ θεοῦ καὶ ἔχῃ τὸν
κύριον ἑαυτὸν ἐν τῇ καρδίᾳ, αἴτεται παρ' αὐτοῦ
σύνεσιν καὶ λαμβάνει καὶ πᾶσαν παραβολὴν
ἐπιλύει, καὶ γνωστὰ αὐτῷ γίνονται τὰ ῥήματα
τοῦ κυρίου τὰ λεγόμενα διὰ παραβολῶν· ὦσοι δὲ
βληχροί εἰσι καὶ ἄργοι πρὸς τὴν ἐντευξίν, ἔκεινι
διστάζουσιν αἰτεῖσθαι παρὰ τοῦ κυρίου. 4. ὁ δὲ
κύριος πολυεύσπλαγχνός ἐστι καὶ πᾶσι τοῖς
αἰτομένοις παρ' αὐτοῦ ἀδιαλείπτως δίδωσι. σὺ
δὲ ἐνυδεδυναμωμένος ὑπὸ τοῦ ἄγιου ἀγγέλου καὶ
eἰληφῶς παρ' αὐτοῦ τοιαύτην ἐντευξίν καὶ μὴ ὅν
ἄργος, διατὶ οὐκ αἰτὴ παρὰ τοῦ κυρίου σύνεσιν
cαι λαμβάνεις παρ' αὐτοῦ; 5. λέγω αὐτῷ. Κύριε,
ἐγὼ ἔχων σὲ μεθ' ἑαυτοῦ ἀνάγκην ἔχω σὲ
αἰτεῖσθαι καὶ σὲ ἐπερωτάτων· σὺ γὰρ μοι δεικνύεις
πάντα καὶ λαλεῖς μετ' ἐμού· εἰ δὲ ἀτερ σου
ἐβλησπὸν ἢ ἰκουν αὐτά, ἦρωτων ἂν τὸν κύριον, ἵνα
μοι δηλωθῇ.
THE SHEPHERD, sim. v. iv. 1-5

For I understood that all these things are a parable. 2. He answered and said to me: "You are very importunate with asking. You ought not," he said, "to ask at all, for if it be necessary for it to be explained to you it will be explained." I said to him: "Sir, whatever you show me and do not explain I shall have seen in vain, and not understand what it is. So likewise if you speak parables to me and do not interpret them to me, I shall have heard something from you in vain." 3. He answered and said to me again: "Whoever," said he, "is God’s servant, and has his Lord in his heart, seeks understanding from him and receives it, and he interprets every parable, and the sayings of the Lord which were spoken through parables are made known to him. But as many as are weak and idle in prayer, those hesitate to ask from the Lord. 4. But the Lord is very merciful and gives unceasingly to all who ask from him. But you, since you have been given power by the Holy Angel, and received from him such intercession and are not idle, wherefore do you not seek understanding from the Lord and receive it from him?" 5. I said to him: "Sir, when I have you with me I needs must ask you and enquire of you, for you show me all things and talk with me, but if I had seen or heard them without you, I should have asked the Lord that it might be explained to me."
1. Eἰπτόν σοι, φησί, καὶ ἀρτι, οτι πανοδργος εἰ καὶ αὐθάδης, ἐπερωτών τὰς ἐπιλύσεις τῶν παραβολῶν. ἐπειδὴ δὲ οὕτω παράμονος εἰ, ἐπιλύσω σοι τὴν παραβολὴν τοῦ ἁγροῦ καὶ τῶν λοιπῶν τῶν ἀκολούθων πάντων, ἵνα γνωστὰ πᾶσι ποιήσης αὐτὰ, ἀκοῦε νῦν, φησί, καὶ σύνιε αὐτά. 2. ο ἁγρός ο κόσμος αὐτὸς ἔστιν· ο δὲ κύριος τοῦ ἁγροῦ ο κτίσας τὰ πάντα καὶ ἀπαρτίσας αὐτὰ καὶ δυναμώσας· τὸ δὲ δοῦλος ὁ νῦς τοῦ θεοῦ ἐστιν· αἱ δὲ ἁμπελοὶ ο λαὸς οὗτος ἔστιν· δι αὐτῶν ἐφούτευσεν. 3. οἱ δὲ χάρακες ο ἂγιοι ἄγγελοί εἰσὶν τοῦ κυρίου οι συγκρατοῦντες τὸν λαὸν αὐτοῦ· αἱ δὲ βοτάναι αἱ ἐκστηλιμέναι ἐκ τοῦ ἁμπελῶνος ἀνομίας εἰσὶ τῶν δούλων τοῦ θεοῦ· τὰ δὲ ἐδέσματα, ἀ ἐπεμψεν αὐτῷ ἐκ τοῦ ἀπιτυν, αἱ ἐντολαί ἐσιν, ἃς ἐδωκε τῷ λαῷ αὐτοῦ διὰ τοῦ νῦν αὐτοῦ· οἱ δὲ φίλοι καὶ σύμβουλοι οἱ ἂγιοι ἄγγελοί οἱ πρώτοι κτισθέντες· ἢ δὲ ἀποδημία τοῦ δεσπότου ο χρόνος ο περισσεύων εἰς τὴν παρουσίαν αὐτοῦ. 4. λέγω αὐτῷ· Κύριε, μεγάλως καὶ θαυμαστώς πάντα ἔστι καὶ ἐνδόξους πάντα ἔχει· μὴ οὖν, φησίμε, ἐγὼ ἡδυνάμην ταῦτα νοῆσαι· οὔδε ἐπερος τῶν ἀνθρώπων, κἀν λίαν συνετὸς ἢ τις, οὐ δύναται νοῆσαι αὐτὰ. ἐτί, φησίμε, κύριε, δήλωσόν μοι, ὁ μέλλω σε ἐπερωτᾶν. 5. Λέγε, φησίν, εἰ τι βούλειι. Διατί, φησίμε, κύριε, ὁ νῦς τοῦ θεοῦ εἰς δούλου τρόπον κεῖται ἐν τῇ παραβολῇ;
V

1. "I told you," said he, "just now, that you are obstinate and importunate in asking for the explanations of the parable. But since you are so persistent I will explain to you the parable of the field and all the other consequences of it, that you may make them known to everyone. Listen, now," he said, "and understand it. 2. 'The field is this world,' and the Lord of the field is 'He who created everything' and perfected it and gave it strength. And the servant is the Son of God, and the vines are this people which he planted. 3. And the fences are the holy Angels of the Lord who support his people. And the weeds which are pulled up out of the vineyard are iniquities of the servants of God. And the food which he sent to him from the supper is the commandments which he gave to his people through his Son, and the friends and counsellors are the holy Angels who were first created. And the absence of the Master is the time which remains before his coming." 4. I said to him: "Sir, all is great and wonderful and all is glorious. How then," said I, "could I understand it? Nor is there any other man, however understanding he may be, who can understand it. Moreover, sir," said I, "explain to me what I am going to ask you." 5. "Say," said he, "what you wish." "Why," said I, "sir, is the Son of God in the parable given the form of a servant?"

1 With the text given it must be noted that the Son in the parable (Sim. v. ii. 6.) remains unexplained.
2 The absence of the Master is not mentioned in the text of the parable; but see the critical note on Sim. v. 2, 2.
1. "Ακοω, φησίν' εἰς δούλου τρόπον οὐ κεῖται ὁ νῦν τοῦ θεοῦ, ἀλλ' εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα. Πώς, φημὶ, κύριε, οὐ νῦν.

2. "Οτι, φησίν, ο θεός τὸν ἀμπελώνα ἐφύτευσε, τούτ' ἐστι τὸν λαὸν ἐκτισε καὶ παρέδωκε τῷ νῦν αὐτοῦ· καὶ ὁ νῦν κατέστησε τοὺς ἀγγέλους ἐπ' αὐτοὺς τοῦ συντρ csrf εἰς αὐτούς καὶ αὐτὸς τὰς ἀμαρτίας αὐτῶν ἐκαθάρισε πολλά κοπίασας καὶ πολλοὺς κόπους ἁντληκὼς οὐδεὶς γὰρ ἀμπελῶν δύναται σκαφῆναι ἀτέρ κόπον ή μόχθου. 3. αὐτοῦς οὖν καθαρίσας τὰς ἀμαρτίας τοῦ λαοῦ ἐδειξεν αὐτοῖς τὰς τρίβους τῆς ξώης, δόγας αὐτοῖς τὸν νόμον, ὅν ἑλαβε παρὰ τοῦ πατρὸς αὐτοῦ.

4. ὅτι δὲ ὁ κύριος σύμβουλον ἐλαβε τὸν νῦν αὐτοῦ καὶ τοὺς ἐνδόξους ἀγγέλους περὶ τῆς κληρονομίας τοῦ δούλου, ἄκονε· 5. τὸ πνεῦμα τὸ ἄγιον τὸ προφ., τὸ κτίσαν πᾶσαν τὴν κτίσιν, κατάκισεν ο θεός εἰς σάρκα, ἡν ἡ βούλετο· αὐτή οὖν ἡ σάρξ, ἐν ἡ κατάκισε τὸ πνεῦμα τὸ ἄγιον, ἐδούλευσε τῷ πνεύματι καλῶς ἐν σεμνότητι καὶ ἀγνείᾳ πορευθεῖσα, μηδὲν ὅλως μάνασα τὸ πνεῦμα. 6. πολυτευσμενήν οὖν αὐτὴν καλῶς καὶ ἄγιως καὶ συγκοπίασαν τῷ πνεύματι καὶ συνεργῆσαν ὑπὸ παντί πράγματι, ἱσχυρῶς καὶ ἀνδρείως ἀναστραφείσαν, μετὰ τοῦ πνεύματος τοῦ ἄγιον εἴλατο κοινωνοῦν ἥρεσε γάρ ἢ

1 oū L,E, om. A.
2 L adds vides inquit dominum eum esse populi accepta a patre suo omi potestate, which the Editors are inclined to accept.
3 ἥρεσε Λ, ἥρεσε τῷ θεῷ (or τῷ Κυρίῳ) L₁L₂.
1. "Listen," said he: "The Son of God is not given the form of a servant, but is given great power and lordship." "How, sir?" said I, "I do not understand." 2. "Because God planted the vineyard," said he, "that is, created the people, and gave it over to his Son. And the Son appointed the angels over them to keep them. And he himself cleansed their sins, labouring much and undergoing much toil. For no vineyard can be dug without toil or labour. 3. When, therefore, he had cleansed the sins of the people, he showed them the ways of life, and gave them the law which he received from his Father." 4. But listen why the Lord took his Son and the glorious angels as counsellors concerning the heritage of the servant. 5. The Holy Spirit which pre-exists, which created all creation, did God make to dwell in the flesh which he willed. Therefore this flesh, in which the Holy Spirit dwelled, served the Spirit well, walking in holiness and purity, and did not in any way defile the spirit. 6. When, therefore, it had lived nobly and purely, and had laboured with the Spirit, and worked with it in every deed, behaving with power and bravery, he chose it as companion with the Holy Spirit; for the conduct

1 The meaning is apparently that the flesh (i.e. the human being?), in which the Spirit had been incarnate, was elevated to be the companion, for the future, of the Father and of the Son who is the Spirit.
THE APOSTOLIC FATHERS

πορεία τῆς σαρκὸς ταύτης, ὅτι οὐκ ἐμιάνθη ἐπὶ τῆς γῆς ἔχουσα τὸ πνεῦμα τὸ ἅγιον. 7. σύμβουλον οὐν ἔλαβε τὸν νῦν καὶ τοὺς ἀγγέλους τοὺς ἐνδόξους, ἵνα καὶ ἡ σάρξ αὐτῆς, δουλεύσασα τῷ πνεύματι ἀμέμπτως, σχῆ τότεν τινὰ κατασκηνώσεως καὶ μὴ δόξη τῶν μισθῶν τῆς δουλείας αὐτῆς ἀπολωλεκέναι· πᾶσα γὰρ σάρξ ἀπολήγεται μισθὸν ἕνεκεν ἀμαντος καὶ ἀσπιλος, ἐν ἦ τὸ πνεῦμα τὸ ἅγιον κατώκησεν. 8. ἔχεις καὶ ταύτης τῆς παραβολῆς τῆς ἐπίλυσιν.

VII

1. Ἑφραίμην, φημί, κύριε, ταύτην τὴν ἐπίλυσιν ἀκούσας. Ἐκοιμᾶς νῦν, φησί· τὴν σάρκα σου ταύτην φύλασσε καθαρὰν καὶ ἀμίαντον, ἵνα τὸ πνεῦμα τὸ κατοικοῦν ἐν αὐτῇ μαρτυρήσῃ αὐτῇ καὶ δικαιωθῇ σου ἡ σάρξ. 2. Βλέπε, μήποτε ἀναβῇ ἐπὶ τὴν καρδίαν σου τὴν σάρκα σου ταύτην φθάρτην εἶναι καὶ παραχρῆσῃ αὐτῇ ἐν μισμῷ τινὶ. ἔαν μιᾶς τῆς σάρκας σου, μιανεῖς καὶ τὸ πνεῦμα τὸ ἅγιον ἔαν δὲ μιᾶς τῆς σάρκας, οὖ ζῆσῃ. 3. Εἰ δὲ τις, φημί, κύριε, γέγονεν ἄγνοια προτέρα, πρὶν ἀκουσθῶσι τὰ ρήματα ταῦτα, πῶς σωθή ὁ ἀνθρωπὸς ὁ μιᾶς τῆς σάρκας αὐτοῦ; Περὶ τῶν προτέρων, φησίν, ἀγγος-μάτων τῷ θεῷ μόνῳ δυνατὸν ἵασιν δοῦναι, αὐτοῦ

1 τῆς δουλείας . . . μισθὸν om. A. The text is reconstructed from L.

2 σάρκα ALE, but the editors usually emend to τὸ πνεῦμα in the supposed interests of the sense.

168
of this flesh pleased him, because it was not defiled while it was bearing the Holy Spirit on earth.

7. Therefore he took the Son and the glorious angels as counsellors, that this flesh also, having served the Spirit blamelessly, should have some place of sojourn, and not seem to have lost the reward of its service. For all flesh in which the Holy Spirit has dwelt shall receive a reward if it be found undefiled and spotless. 8. You have the explanation of this parable also.”

VII

1. “I am glad, sir,” said I, “to hear this explanation.” “Listen, now,” he said. “Guard this flesh of yours, pure and undefiled, that the spirit which dwells in it may bear it witness, and your flesh may be justified. 2. See to it, lest the idea enter your heart that this flesh of yours is mortal, and you abuse it in some defilement. For if you defile your flesh you defile also the Holy Spirit, and if you defile the flesh you shall not live.” 3. “But, if, sir,” said I, “there was any previous ignorance before these words were heard, how can the man who defiled his flesh be saved?” “For the former ignorances,” said he, “it is possible for God
THE APOSTOLIC FATHERS

Mt. 25, 15

γάρ ἐστι πᾶσα ἐξουσία,1 4. ἐὰν τὸ λοιπὸν μὴ μιᾶς, σοῦ τῆς σάρκα μηδὲ τὸ πνεῦμα, ἀμφότερα γὰρ κοινὰ ἐστι καὶ ἀτερ ἀλλήλων μανθήναι οὐ δύναται. ἀμφότερα οὖν καθαρὰ φύλασσε, καὶ ζήσῃ τῷ θεῷ.

Παραβολὴ Μ

I

1. Καθήμενος ἐν τῷ οίκῳ μου καὶ δοξάζων τὸν κύριον περὶ πάντων ὧν ἐωράκειν καὶ συζητῶν περὶ τῶν ἐντολῶν, ὅτι καλαί καὶ δυναταί καὶ ἱλαραί καὶ ἑυδοξοὶ καὶ δυνάμεναι σώσαι ψυχήν ἀνθρώπου, ἐλεγόν ἐν ἔμαντό. Μακάριος ἐσομαι, ἐὰν ταῖς ἐντολαῖς ταύταις πορευθῶ, καὶ ὦς ἂν ταύταις πορευθή, μακάριος ἐσται. 2. ὡς ταῦτα ἐν ἔμαντῷ ἑλάλουν, βλέπω αὐτὸν ἐξαίφνης παρακαθήμενον μοι καὶ λέγοντα ταῦτα: Τί διψυχεῖς περὶ τῶν ἐντολῶν ὧν σοι ἐνετειλάμην; καλαί εἰσιν; ὅλως μὴ διψυχήσῃ, ἀλλ' ἐνδυσάσθω τὴν πίστιν τοῦ κυρίου, καὶ ἐν αὐταῖς πορεύσῃ ἐγὼ γὰρ σε ἐνδυναμώσω εἰς αὐταῖς. 3. Αὐταί αἱ ἐντολαὶ σύμφοραι εἰσὶ τοῖς μέλλονσι μετανοεῖν, ἐὰν γὰρ μὴ πορευθῶσιν ἐν αὐταῖς, εἰς μάτην ἐστὶν ἢ μετάνοια αὐτῶν. 4. οἱ οὖν μετανοοῦντες ἀποβάλλετε τὰς πονηρίας τοῦ αἰῶνος τοῦτον τὰς ἐκτριβοῦσας υμᾶς. ἐνδυσάμενοι δὲ πᾶσαν ἀρετὴν

1 Λ(Δ) add (with some variations) sed nunc custodi te, et cum sit dominus omnipotens misericors, prioribus admissis remedium dabit. The editors (probably rightly) usually accept this addition.
THE SHEPHERD, sim. v. vii. 3–vi. i. 4

alone to give healing, for 'he has all power,' 4. if, for the future, you defile neither the flesh nor the spirit; for both are in communion, and neither can be defiled without the other. Keep, therefore, both pure, and you shall live to God.”

Parable 6

I

1. While I was seated in my house, and was glorifying the Lord for all that I had seen, and enquiring about the commandments because they were beautiful and joyful and glorious, and 'able to save the soul' of man, I said in myself: I shall be blessed if I 'walk in these commandments,' and whoever shall walk in them shall be blessed. 2. While I said this in myself I suddenly saw him seated by me, and saying this: "Why are you double-minded concerning the commandments which I commanded you? They are beautiful. Be not double-minded at all, but put on the faith of the Lord, and you shall walk in them, for I will strengthen you in them. 3. These commandments are helpful to those who are going to repent, for if they do not walk in them their repentance is in vain. 4. Do you, therefore, whorepent, put away the wickednesses of this world which lead you astray, but if you put on all the virtue of righteous-

1 This is directed against the Gnostic tendency to divide flesh and spirit, and to regard the acts of the flesh as unimportant. Against this the church insisted on purity of life now, and on the hope of a resurrection of the flesh hereafter.
THE APOSTOLIC FATHERS

dikaiosynhs dunhsebhe thrihsai tas eivtolas tauntau kai mengeti prosetthenai taiz amartiais umow.1 poreunsebhe ouv taiz eivtolais mou tauntau, kai zhisbhe tw theo. tauntau pantu par mou lelalhetai umow. 5. kai meta to taunta kalhsai autou mev mou, legei mou. 'Agwmen eis aghon, kai deixw soi tous poimenas toin probatis. 'Agwmen, phi, kuryie. kai elhose me eis ti pedion, kai deiknvei mou poimena neaviskou envedumw synwseu imatian tw chrmati kroko. 6. eboseke de probatis polla lian, kai ta probatis tauntau wsiei truphonta hyn kai lian spatalonta kai ilara hyn skirtoonta oide kaikisei. kai autos o poimhn panv ilaros hyn eti tw poimwnf autou kai authe idia tou poimenos ilara hyn lian, kai ev tois probatis perieterexe.

II

1. Kai legiei mou: Bleepies ton poimena tou tou; Bleepo, phi, kuryie. Outos, phiw, aghelos truphse kai aptaes estin. Outos ektrhsei tas syxhas tous doulw toin theou kai katastrfse autous ap to theias alhtheias, aptwv autovs taiz etibomiais taiz poimwais, en aivos apolluntau. 2. epilambanontai gar tous eivtolwn toin theou toin zwonos kai porfrwvontai aptais kai truphais matais kai apostais apolluntau upo tou aghelou tou tou, tinw men eis thanatou, tinw de eis katafthorwn. 3. Legw autou:

1 L adds nihil ergo adicientes plurimum ex prioribus recidetis.
ness, you shall be able to keep these commandments, and no longer add to your sins. Therefore walk in these commandments of mine, and you shall live to God. All these things have been spoken to you by me.” 5. And after he spoke these things with me, he said to me: “Let us go into the country, and I will show you the shepherds of the sheep.” “Let us go, sir,” said I. And we came into a plain, and he showed me a young shepherd, clothed with a suit of garments of yellow colour. 6. And he was feeding very many sheep, and these sheep were well fed and very frisky, and were glad as they skipped here and there. And the shepherd himself was very joyful over his flock, and the face of the shepherd was very joyful, and he ran about among the sheep.

II

1. And he said to me: “Do you see this shepherd?” “Yes, sir,” said I, “I see him.” “This,” said he, “is the angel of luxury and deceit. He wears out the souls of the servants of God, and perverts them from the truth, deceiving them with evil desires in which they perish. 2. For they forget the commandments of the Living God, and walk in deceit and vain luxury, and are destroyed by this angel, some to death, and some to corruption.” 3. I said to him: “Sir, I do not know what is to
Κύριε, οὐ γινώσκω ἐγώ, τί ἐστιν εἰς θάνατον καὶ τί εἰς καταφθοράν. Ἕκονε, φησίν ἄ εἰδες πρόβατα ἱλαρὰ καὶ σκιρτῶντα, οὕτοι εἰσιν οἱ ἀπεσπασμένοι ἀπὸ τοῦ θεοῦ εἰς τέλος καὶ παραδεδωκότες ἑαυτοὺς ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου. ἐν τούτω οὖν μετάνοια ζωῆς οὐκ ἐστιν, ὅτι προσέθηκαν ταῖς ἁμαρτίαις αὐτῶν καὶ εἰς τὸ ὄνομα τοῦ θεοῦ ἐβλασφήμησαν. τῶν τουστὼν οὖν ὁ θάνατος ἐστιν. 4. ὃ δὲ εἰδες πρόβατα μὴ σκιρτῶντα, ἀλλ' ἐν τόπῳ ἐν θεοκόμενα, οὕτοι εἰσιν οἱ παραδεδωκότες μὲν ἑαυτοὺς1 ταῖς τρυφαῖς καὶ ἀπάταις, εἰς δὲ τὸν κύριον οὐδὲν ἐβλασφήμησαν· οὗτοι οὖν κατεφθαρμένοι εἰσίν ἀπὸ τῆς ἀληθείας. ἐν τούτω οὖν ἐλπὶς ἐστὶ μετανοίας, ἐν ᾐ δύνανται ζησαι. ἡ καταφθορᾶ οὐν ἐλπίδα ἔχει ἀνανεώσεως τινος, ὃ δὲ θάνατος ἀπόλειαιν ἔχει αἰώνιον. 5. πάλιν προέβην2 μικρὸν, καὶ δεικνύει μοι ποιμένα μέγαν ὡσεὶ ἄγριον τῇ ἱδέᾳ, περικείμενον δέρμα αἴγειον λευκὸν, καὶ πήραν τινά εἰχεν ἐπὶ τῶν ὦμων καὶ ῥάβδουν σκληρὰν λίαν καὶ ὄξους ἔχουσαν καὶ μάστιγα μεγάλην καὶ τὸ βλέμμα εἰχε περίπτερον, ὡστε φοβηθήναι μὲ αὐτῶν τουστὼν εἰχε τὸ βλέμμα. 6. οὕτος οὖν ὁ ποιμὴν παρελάμβανε τὰ πρόβατα ἀπὸ τοῦ ποιμένος τοῦ νεανίσκου, ἔκεινα τὰ σπαταλῶντα καὶ τρυφῶντα, μὴ σκιρτῶντα δὲ, καὶ ἐξαλευν αὐτὰ εἰς τινὰ τόπον κρημνώδη καὶ ἀκανθώδη καὶ τριβολώδη, ὡστε ἀπὸ τῶν ἀκανθῶν καὶ τριβόλων μὴ δύνασθαι ἐκπλέξαι τὰ πρόβατα, ἀλλ' ἐμπλέκεσθαι εἰς τὰς

1 The preceding seven lines (ταῖς ἐπιθυμίαις . . . ἑαυτοὺς) are omitted in A, but are found in Ath. LE, though with much minor variation. 2 προέβην AE, προέβημεν Ι.
"The Great Shepherd, sim. vi. ii. 3-6

dead,‘ and what is ‘to corruption.’ “Listen,” he said, “the sheep which you see joyful and skipping, these are those which have been torn away from God completely, and have given themselves up to the lusts of this world. For these, then, there is no repentance of life, because they added to their sins and blasphemed against the name of God. Such men incur death. 4. But the sheep which you see not skipping, but feeding in one place, these are they who have given themselves up to luxury and deceit, but have uttered no blasphemy against the Lord. These then have been corrupted from the truth; in them there is hope of repentance, in which they can live. Corruption, then, has hope of some renewing, but death has eternal destruction.”

5. Again I went on a little, and he showed me a great shepherd, as it were savage in appearance, clothed in a white goat-skin, and he had a bag on his shoulders, with a great staff, very hard and with knots, and a great whip. And he looked very bitter so that I was afraid of him, such a look had he. 6. This shepherd then was receiving the sheep from the young shepherd; that is to say, those who were frisky and well-fed but not skipping, and put them in a certain place precipitous and thorny and full of thistles, so that the sheep could not disentangle themselves from the thorns and thistles, but were
THE APOSTOLIC FATHERS

ἀκάνθας καὶ τριβόλονς. 7. ταῦτα οὖν ἐμπεπλεγμένα ἐβόσκοντο ἐν ταῖς ἀκάνθαις καὶ τριβόλοις καὶ λιαν ἔταλαιπώρουν δαιρόμενα ὑπ’ αὐτού· καὶ ὣδε κάκεισε περιήλαννεν αὐτὰ καὶ ἀνάπαυσιν αὐτοῖς οὐκ ἐδίδου, καὶ ὄλως οὐκ εὐσταθοῦσαν τὰ πρόβατα ἐκεῖνα.

III

1. Βλέπων οὖν αὐτὰ οὔτω μαστιγούμενα καὶ ταλαιπωρούμενα ἐλυποῦμην ἐπ’ αὐτοῖς, ὅτι οὔτως ἐβασανίζοντο καὶ ἀνοχὴν ὄλως οὐκ εἶχον. 2. λέγω τῷ ποιμένι τῷ μετ’ ἐμοῦ λαλοῦντι: Κύριε, τίς ἔστιν οὗτος ὁ ποιμὴν ὁ οὔτως ἀσπλαγχνὸς καὶ πυκνὸς καὶ ὄλως μὴ σπλαγχνιζόμενος ἐπὶ τὰ πρόβατα ταῦτα; Οὗτος, φησίν, ἐστὶν ὁ ἀγγελὸς τῆς τιμωρίας: έκ δὲ τῶν ἄγγελων τῶν δικαίων ἐστί, κείμενος δὲ ἐπὶ τῆς τιμωρίας. 3. παραλαμβάνει οὖν τοὺς ἀποπλαγμένους ἀπὸ τοῦ θεοῦ καὶ πορευθέντας ταῖς ἐπιθυμίαις καὶ ἀπάταις τοῦ αἰώνος τοῦτον καὶ τιμωρεῖ αὐτούς, καθὼς ἄξιοί εἰσι, δειναῖς καὶ ποικιλαῖς τιμωρίασι· 4. Ἡθέλον, φησὶ, τὰς ποικιλὰς βασάνους καὶ τιμωρίας. Βιωτικά εἰσιν αἱ βάσανοι τιμωροῦνται γὰρ οἱ μὲν ξημίας, οἱ δὲ ύστερησείν, οἱ δὲ ἀσθενείς ποικίλαις, οἱ δὲ πάση ἀκαταστασία, οἱ δὲ ύβριζόμενοι ὑπὸ ἀναξιών καὶ ἑτέραις πολλαῖς πράξει πάσχουσε. 5. πολλοὶ γὰρ ἀκαταστατοῦντες ταῖς βουλαῖς

1 τὰς ποικιλὰς ταύτας τιμωρίας Ῥ Αθ., τὰς ποικιλὰς βασάνους ταύτας τιμωρίας Α(Ε).

176
THE SHEPHERD, sim. vi. ii. 6–iii. 5

caught in the thorns and thistles. 7. These then were being pastured all entangled in the thorns and thistles, and they were very wretched, being beaten by him, and he was driving them about here and there, and gave them no rest, and those sheep had no happy time at all.

III

1. When therefore I saw them thus beaten and miserable I grieved for them that they were being so tormented, and had no rest at all. 2. I said to the shepherd who was speaking with me: "Sir, who is this shepherd who is so pitiless and bitter, and has no compassion at all on these sheep?" "This," said he, "is the angel of punishment. He is one of the righteous angels, but is set over punishment. 3. Therefore he receives those who have wandered away from God, and walked in the lusts and deceits of this world, and punishes them, as they deserve, with various terrible punishments." 4. "I should like, sir," said I, "to know these different punishments, of what kind they are." "Hear," said he, "the different tortures and punishments. The tortures befall them in this life, for some are punished with loss, others with deprivations, others with divers illnesses, others with all unsettlement, and others are insulted by the unworthy, and suffer many other things. 5. For many have been unsettled in their
THE APOSTOLIC FATHERS

αὐτῶν ἐπιβάλλονται πολλά, καὶ οὐδέν αὐτοῖς ὅλως προχωρεῖ. καὶ λέγουσιν ἑαυτοὺς μὴ εὐδοκοῦσθαι εν ταῖς πράξεσιν αὐτῶν, καὶ οὐκ ἀναβαίνει αὐτῶν ἐπὶ τὴν καρδίαν, ὅτι ἐπράξαν πονηρά ἔργα, ἀλλ' αἰτιῶνται τὸν κύριον. 6. ὅταν οὖν θλιβώσι πάση θλύσει, τότε ἔμοι παραδίδονται εἰς ἁγαθὴν παιδείαν καὶ ἱσχυροποιοῦνται εν τῇ πίστει τοῦ κυρίου καὶ τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν δουλεύουσι τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ: ἡνὶ δὲ μετανοήσωσι, τότε ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτῶν τὰ ἐργα ἀ ἐπράξαν πονηρά, καὶ τότε δοξάζουσι τὸν θεὸν, λέγοντες, ὅτι δίκαιος κριτής ἐστι καὶ δικαίως ἔπαθον ἐκαστὸς κατὰ τὰς πράξεις αὐτῶν. δουλεύουσι δὲ λοιπὸν τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ ἀυτῶν καὶ εὐδοκοῦνται εἰς πάση πράξει αὐτῶν, λαμβάνοντες παρὰ τοῦ κυρίου πάντα, ὥσα ἄν αὐτῶνται καὶ τότε δοξάζουσι τὸν κύριον, ὅτι ἔμοι παρεδόθησαν, καὶ οὐκέτι οὐδέν πασχοῦσι τῶν πονηρῶν.

IV

1. Λέγω αὐτῶ. Κύριε, ἔτι μοι τοῦτο δήλωσον. Τι, φησίν, ἐπικήθητις; Ἐι ἀρα, φημί, κύριε, τὸν αὐτῶν χρόνον βασανίζονται οἱ τρυφῶντες καὶ ἀπατώμενοι, ὅσον τρυφῶσι καὶ ἀπατώνται; λέγει μοι' Τὸν αὐτῶν χρόνον βασανίζονται. 2. Ἐλάχιστον, φημί, κύριε, βασανίζονται ἐδει γὰρ

1 ἐὰν δὲ μετανοήσωσι . . . καρδία L Ath., om. A.
2 ἐλάχιστον, φημί, κύριε, βασανίζονται om. A. The Greek is reconstructed from L.

178
The Shepherd, sim. vi. iii. 5–iv. 2

counsels and try many things, and nothing goes well for them at all. And they say that they do not prosper in their undertaking, and it does not enter into their hearts that they have done wicked deeds, but they blame the Lord. 6. When, therefore, they have been afflicted with every affliction, then they are handed over to me, for good instruction, and are made strong in the faith of the Lord, and they serve the Lord the rest of the days of their life 'with a pure heart.' And if they repent, then it enters into their hearts, that the deeds which they did were evil, and then they glorify God saying that he is 'a righteous judge,' and that they suffered righteously, 'each according to his deeds,' and for the future they serve the Lord with a pure heart, and they prosper in all their deeds, 'receiving from the Lord all things, whatever they ask;' and then they glorify the Lord that they were handed over to me, and they no longer suffer any of the evils.'

IV

1. I said to him: "Sir, tell me this also." "What more," said he, "do you ask?" "Whether, Sir," said I, "those who live in luxury and are deceived are punished for the same time as they live in luxury and deceit?" And he said to me: "Yes, they are punished the same time." 2. "Sir," said I, "they are punished a very short time, for those who live in
Τούς οὕτω τρυφώντας καὶ ἐπιλαυθανομένους τοῦ θεοῦ ἐπιταπλασίως βασανίζεσθαι. 3. Λέγει μοι Ἄφρων εἰ καὶ οὐ νοεῖς τῆς βασάνου τὴν δύναμιν. Εἰ γὰρ εἶνοιν, φημί, κύριε, οὐκ ἂν ἐπηρώτων, ἢν μοι δηλῶσης. Ἀκονε, φησίν, ἀμφοτέρων τὴν δύναμιν. 4. τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ὡρα ἐστὶ μία· τῆς δὲ βασάνου ἡ ὡρα τριάκοντα ἡμερῶν δύναμιν ἔχει. ἐὰν οὖν μίαν ἡμέραν τρυφήσῃ τις καὶ ἀπατήθη, μίαν δὲ ἡμέραν ἐβασανίσθη, ὅλον ἐνιαυτὸν ἵσχυει ἡ ἡμέρα τῆς βασάνου. ὅσας οὖν ἡμέρας τρυφήσῃ τις, τοσούτους ἐνιαυτοὺς βασανίζεται. Βλεπεις οὖν, φησίν, ὅτι τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ἐλάχιστος ἐστὶ, τῆς δὲ τιμωρίας καὶ βασάνου πολύς.

V

1. Ἔτι, φημί, κύριε, οὐ νενοήκα ὅλως περὶ τοῦ χρόνου τῆς ἀπάτης καὶ τρυφῆς καὶ βασάνου τηλαυγήστερόν μοι δήλωσον. 2. ἄποκριθείς μοι λέγει: Ἡ ἀφροσύνη σου παράμονός ἐστι, καὶ οὐ θέλεις σου τὴν καρδίαν καθαρίσαι καὶ δουλεύειν τῷ θεῷ. Βλέπε, φησί, μήποτε ὁ χρόνος πληρωθῆ καὶ σὺ ἄφρων εὐρεθῆς. Ἅκουε οὖν, φησί, καθὼς θουλεί, ἵνα νοήσῃς αὐτά. 3. οἱ τρυφῶν καὶ ἀπατώμενοι μιᾶν ἡμέραν καὶ πρῶσσων, ἄ βουλεται, πολλὴν ἀφροσύνην ἐνδέδυται καὶ οὐ νοεῖ τὴν πράξιν, ἢν ποιεῖ· εἰς τὴναὐριον ἐπιλαυθάνεται γάρ, τί πρὸ μιᾶς ἐπράξεν· ἡ γὰρ τρυφὴ καὶ ἀπάτη μνήμας οὐκ ἔχει διὰ τὴν ἀφροσύνην, ἢν ἐνδέδυται, ἡ δὲ τιμωρία καὶ ἡ βάσανος ὅταν κολληθῇ τῷ ἀνθρώπῳ μιᾶν.
such luxury and forget God, ought to be punished sevenfold." 3. He said to me: "You are foolish, and do not understand the power of punishment." "No," said I, "Sir, for if I had understood it, I should not have asked you to tell me." "Listen," said he, "to the power of both. 4. The time of luxury and deceit is one hour, but the hour of punishment has the power of thirty days. If, therefore, any man live in luxury and deceit for one day, and be punished one day, the day of punishment has the power of a whole year, for a man is punished as many years as he has lived days in luxury. You see, therefore," said he, "that the time of luxury and deceit is very short, but the time of punishment is long."

V

1. "Sir," said I, "I still do not at all understand about the time of deceit and luxury and torture; explain it to me more clearly." 2. He answered and said to me: "Your foolishness is lasting, and you do not wish to purify your heart and to serve God. See to it," said he, "lest the time be fulfilled, and you be found still foolish. Listen, then," said he, "that you may understand it as you wish. 3. He who lives in luxury and deceit for a single day, and does what he likes, is clothed with great foolishness, and does not understand the deed which he is doing. For he forgets to-morrow what he did yesterday. For luxury and deceit have no memory, because of the foolishness which they have put on. But when punishment and torture cleave to a man for a single
4. Βασανιζόμενοι οὖν καὶ τιμωρούμενοι ὅλον τὸν ἐνιαυτὸν, μνημονεύει τότε τῆς τρυφῆς καὶ ἀπάτης καὶ γυμνόσκει, ὅτι δὲ αὐτὰ πάσχει τὰ πονηρά. πάς οὖν ἄνθρωπος ὁ τρυφῶν καὶ ἀπατώμενος οὕτω βασανίζεται, ὅτι ἔχοντες ζωήν εἰς θάνατον ἑαυτοὺς παραδεδωκασί. 5. Πολλαὶ, φημί, κύριε, τρυφαί εἰσί Βλαβέραι; Πᾶσα, φησί, πράξεις τρυφή ἔστι τῷ ἄνθρωπῳ, δὲ εἰς ἡδεὸς σοὶ; καὶ γὰρ ὁ ὄξυχολος τῷ ἑαυτοῦ πάθει τῷ ἱκανῷ ποιῶν τρυφᾶ; καὶ ὁ μοιχὸς καὶ ὁ μέθυσος καὶ ὁ κατάλαλος καὶ ὁ ψεύστης καὶ ὁ πλεονέκτης καὶ ὁ ἀποστερητής καὶ ὁ τοῦτος τὰ ὁμοία ποιῶν τῇ ἱδίᾳ νόσῳ τῷ ἱκανῷ ποιεῖ· τρυφᾶ οὖν ἐπὶ τῇ πράξει αὐτοῦ. 6. αὐτὰ Ράσαι αἱ τρυφαὶ Βλαβέραι εἰσὶ τοῖς δούλοις τοῦ θεοῦ. διὰ ταύτας οὖν τὰς ἀπάτας πάσχουσιν οἱ τιμωρούμενοι καὶ βασανιζόμενοι. 7. εἰςίν δὲ καὶ τρυφαὶ σώζουσαι τοὺς ἄνθρωπους· πολλαὶ γὰρ ἁγαθῶν ἑργαζόμενοι τρυφῶσι τῇ ἑαυτῶν ἡδονῇ φερόμενοι. αὕτη οὖν ἡ τρυφὴ σύμφορος ἐστὶ τοῖς δούλοις τοῦ θεοῦ καὶ ζωὴν περιποιεῖται τῷ ἄνθρωπῳ τῷ τοιούτῳ· αἱ δὲ Βλαβέραι τρυφαὶ αἱ προειρημέναι βασάνους καὶ τιμωρίας αὐτοῖς περιποιοῦνται· εὰν δὲ ἐπιμένωσι καὶ μὴ μετανοήσωσι, θάνατον ἑαυτοῖς περιποιοῦνται.

Παραβολή ζ'

1. Μετὰ ήμέρας ὀλίγας εἶδον αὐτὸν εἰς τὸ πεδίον τὸ αὐτό, ὅπου καὶ τοὺς ποιμένας ἐωράκειν, 182
THE SHEPHERD, SIM. VI. V. 3-VII. 1

day, he is punished and tortured for a year, for punishment and torture have long memories. 4. Therefore, being tortured and punished for a whole year, he then remembers his luxury and deceit, and knows that he is suffering evil because of them. Therefore, all men who live in luxury and deceit are thus tortured, because though they have life, they have given themselves over to death.” 5. “What sort of luxuries, Sir,” said I, “are harmful?” “Every act which a man does with pleasure,” said he, “is luxury, for even the ill-tempered man, by giving satisfaction to his own temper, lives luxuriously. And the adulterer and drunkard and evil-speaker and liar, and the covetous and the robber, and he who does such things as these gives satisfaction to his own disease; therefore he lives in luxury from his own acts. 6. All these luxuries are harmful to the servants of God. Those, therefore, who are punished and tortured suffer, because of these deceits. 7. But there are also luxuries which bring men salvation, for many who do good luxuriate and are carried away with their own pleasure. This luxury therefore is profitable to the servants of God, and brings life to such a man. But the harmful luxuries spoken of already bring them torture and punishment. But if they continue in them and do not repent, they procure death for themselves.

PARABLE 7

1. After a few days I saw him in the same plain, where I had also seen the shepherds, and he said to
Τι ἐπιζητεῖς; Πάρειμι, φημί, κύριε, ἵνα τὸν ποιμένα τὸν τιμωρητὴν κελεύσῃ ἐκ τοῦ οἴκου μου ἐξελθεῖν, ὅτι λιὰν με θλίβει. Δεὶ σε, φησί, θλιβήναι οὕτω γὰρ, φησί, προσέταξεν ὁ ἐνδοξὸς ἄγγελος τὰ περὶ σοῦ. Θέλει γὰρ σε πειρασθῆναι. Τί γὰρ, φημί, κύριε, ἔποιήσα ὁ οὕτω ποιηρόν, ἵνα τῷ ἄγγελῳ τοῦτῳ παραδοθῶ; 2. Ἀκούει, φησίν, οἱ μὲν ἅμαρτίαι σου πολλαί, ἀλλ᾿ οὐ τοσαῦτα, ὅστε τῷ ἄγγελῳ τοῦτῳ παραδοθῆναι; ἀλλ᾿ ὁ οἶκός σου μεγάλας ἀνωμαλίας καὶ ἅμαρτίας εἰργάσατο, καὶ παρεπικράνθη ὁ ἐνδοξὸς ἄγγελος ἐπὶ τοὺς ἔργοις αὐτῶν καὶ διὰ τούτῳ ἐκέλευσέ σε χρόνον τινὰ θλιβῆναι, ἵνα κακεῖνοι μετανοήσωσι καὶ καθαρίσωσιν ἑαυτοὺς ἀπὸ πάσης ἐπιθυμίας τοῦ αἰῶνος τοῦτος. ὅταν οὖν μετανοήσωσι καὶ καθαρισθῶσι, τότε ἀποστῆσεται ἀπὸ σοῦ ὁ ἄγγελος τῆς τιμωρίας. 3. λέγω αὐτῷ. Κύριε, εἰ ἐκεῖνοι τοιαῦτα εἰργάσαστο, ἵνα παρεπικραίνῃ ὁ ἐνδοξὸς ἄγγελος, τί ἐγὼ ἐποίησα; ἂλλως, φησίν, οὐ δύνανται ἐκεῖνοι θλιβῆναι, ἐὰν μὴ σὺ ἢ κεφαλὴ τοῦ οἴκου θλιβῆς; σοῦ γὰρ θλιβομένου ἐξ ἀνάγκης κακεῖνοι θλιβῆσονται, εὐσταθοῦντος δὲ σοῦ οὐδεμίαν δύνανται θλῆν ἐχειν. 4. ἂλλ᾿ ἰδοὺ, φημί, κύριε, μετανοοῦσας ἐξ ὅλης καρδίας αὐτῶν. Οἶδα, φησί, κἂν, ὅτι μετανοοῦσας ἐξ ὅλης καρδίας αὐτῶν τῶν οὖν μετανοοῦντων εὐθὺς δοκεῖς τὰς ἅμαρτίας ἀφίεσθαι; οὐ παντελῶς; ἀλλὰ δεῖ τὸν μετανοοῦντα ἐβασανίσαι τὴν ἑαυτοῦ ψυχῆν καὶ ταπεινοφρονήσαι ἐν πάσῃ πράξει αὐτοῦ ἱσχυρῶς καὶ θλιβήναι ἐν πάσαις θίψεσι πουκίλαις καὶ ἐὰν

1 ἀπὸ σοῦ LE, om. A. 2 εὐθὺς LE, om. A.
me: "What more are you seeking?" "I have come here, Sir," said I, "in order that you may command the shepherd of punishment to depart from my house, because he afflicts me too much." "You must be afflicted," said he, "For thus," said he, "the glorious angel enjoined concerning you. For he wishes you to be tried." "Yes, Sir," said I, "but what have I done so wicked, that I should be handed over to this angel?" 2. "Listen," said he, "your sins are many, but not so great as that you should be handed over to this angel; but your family has done great iniquity and sin, and the glorious angel has become enraged at their deeds, and for this reason he commanded you to be afflicted for some time, that they also may repent and purify themselves from every lust of this world. When, therefore, they repent, and have been purified, then the angel of punishment will depart from you." 3. I said to him: "Sir, even if they have done such things that the glorious angel is enraged, what have I done?" "They cannot," said he, "be punished in any other way, than if you, the head of the house, be afflicted. For when you are afflicted, they also will necessarily be afflicted, but while you prosper, they cannot suffer any affliction." 4. "But see, Sir," said I, "they have repented with all their heart." "I know," said he, "myself also, that they have repented with all their heart; do you then think that the sins of those who repent are immediately forgiven? By no means; but he who repents must torture his own soul, and be humble in all his deeds and be afflicted with many divers afflictions. And if
THE APOSTOLIC FATHERS

υπενέγκη τὰς θλύψεις τὰς ἑπερχομένας αὐτῷ, πάντως σπλαγχνισθήσεται ὁ τὰ πάντα κτίσας καὶ ἐνδυναμώσας καὶ ἴασιν τινα δώσει αὐτῷ. 5. καὶ τοῦτο πάντως, ἐὰν ἴδῃ τὴν καρδίαν τοῦ μετανοοῦντος καθαρὰν ἀυτῷ παντὸς ποιημον πράγματος, σοὶ νὰ συμφέρον ἔστι καὶ τῷ οἴκῳ σου νῦν θλιβήναι. τῷ νὰ σοὶ πολλὰ λέγω; θλιβήναι σε δεῖ, καθὼς προσέταξεν ὁ ἄγγελος κυρίου ἐκεῖνος, ὁ παραδίδοις σε ἐμοί· καὶ τοῦτο εὐχαρίστει τῷ κυρίῳ, ὅτι ἀξίων σε ἡγήσατο τοῦ προδηλώσαί σοι τὴν θλύσιν, ἵνα προγνως αὐτὴν υπενέγκης ἵσχυρῶς. 6. λέγω αὐτῷ· Κῦριε, σὺ μετ’ ἐμοῦ γίνον, καὶ δυνάσειμαί πᾶσαν θλύσιν υπενεγκεῖν. Ἑγὼ, φησίν, ἔσοιμαι μετὰ σοῦ ἐρωτήσω δὲ καὶ τὸν ἄγγελον τὸν τιμωρητήν, ἵνα σε ἐλαφροτέρως θλύσῃ· ἀλλ’ ὀλίγον χρόνον θλιβήσῃ καὶ πάλιν ἀποκατασταθήσῃ εἰς τὸν οἶκόν σου. μόνον παράμεινον ταπεινοφρονῶν καὶ λειτουργῶν τῷ κυρίῳ ἐν πάσῃ καθαρᾷ καρδίᾳ, καὶ τὰ τέκνα σου καὶ ὁ οἶκός σου, καὶ πορεύον ἐν ταῖς ἐντολαῖς μου αἰς σοι ἐντέλλομαι, καὶ δυνάσεται σου ἡ μετάνοια ἵσχυρὰ καὶ καθαρὰ εἶναι. 7. καὶ ἐὰν ταύτας φυλάξῃς μετὰ τοῦ οἴκου σου, ἀποστηθήσεται πᾶσα θλύσις ἀπὸ σοῦ· καὶ ἀπὸ πάντων δέ, φησίν, ἀποστηθήσεται θλύσις. ὃσοι ἐὰν ἐν ταῖς ἐντολαῖς μου ταύταις πορευθῶσιν.

1 πάντως... καθαρὰς ΛΕ, πάντως τοῖς μετανοοῦντος καθαρῶς Α.
he endure the afflictions which come upon him he who ‘created all things’ and gave them power will have compassion in all ways upon him, and will give him some measure of healing; 5. and this in every case when he sees that the heart of the penitent is clean from every evil deed. But it is good for you and for your house, to suffer affliction now. But why do I say much to you? you must be afflicted, even as that angel of the Lord, who handed you over to me, ordained. And give the Lord thanks for this, because he deemed you worthy to show you the affliction beforehand, that in your foreknowledge you may endure it with strength.” 6. I said to him: “Sir, do you be with me, and I shall be able to endure every affliction.” “Yes,” said he, “I will be with you, and I will also ask the angel of punishment to afflict you more lightly. But you shall be afflicted a little time and you shall be restored again to your house. Only continue humble and serving the Lord with a pure heart, both your children and your household, and walk in my commandments which I give you, and your repentance shall be able to be strong and pure. 7. And if you keep these commandments with your family all affliction shall depart from you. Yes,” said he, “and affliction shall depart from all who walk in these my commandments.”
THE APOSTOLIC FATHERS

Π α ρ α β ο λ ή η'

I

1. Ἔδειξέ μοι ἵτεαν μεγάλην, σκεπάζονσαν πεδία καὶ ὄρη, καὶ ὑπὸ τὴν σκέπην τῆς ἵτεας πάντες ἐληλύθασιν οἱ κεκλημένοι ἐν ὑώματι κυρίου. 2. εἰστήκει δὲ ἄγγελος κυρίου ἐνδοξος λίαν ὑψηλὸς παρὰ τὴν ἵτεαν, δρέπανον ἔχων μέγα, καὶ ἐκοπτεὶ κλάδους ἀπὸ τῆς ἵτεας, καὶ ἐπεδίδου τῷ λαῷ τῷ σκεπαζομένῳ ὑπὸ τῆς ἵτεας μικρὰ δὲ ῥαβδία ἐπεδίδου αὐτοῦ· ὡσεὶ πηχυαία. 3. μετὰ τὸ πάντας λαβεῖν τὰ ῥαβδία ἔδηκε τὸ δρέπανον ὁ ἄγγελος, καὶ τὸ δέιδρον ἔκεινυ υγίες ἴν, όπον καὶ ἐωφάκειν αὐτό. 4. ἐθαύμαζον δὲ ἐγὼ ἐν ἐμαυτῷ λέγοντι 'Πώς τοσοῦτων κλάδων κεκομμένων τὸ δέιδρον υγίες ἐστι; 5. λέγει μόι ὁ ποιμήν· Μὴ θαύμαζε, εἰ τὸ δέιδρον τοῦτο υγίες ἐμευε τοσοῦτων κλάδων κοπέντων· ἐὰν δὲ, φησὶ, πάντα ἴδης, σοι δηλωθήσεται τὸ τί ἐστιν. 5. ὁ ἄγγελος ὁ ἐπιδεδωκὼς τῷ λαῷ τὰς ῥάβδους πάλιν ἀπήτευ αὐτοῦ· καὶ καθὼς ἔλαβον, οὕτω καὶ ἐκαλοῦντο πρὸς αὐτοῦ, καὶ εἰς ἐκαστὸς αὐτῶν ἀπεδίδου τὰς ῥάβδους. ἐλάμβανε δὲ ὁ ἄγγελος τοῦ κυρίου καὶ κατενόει αὐτός. 6. παρὰ τινων ἐλάμβανε τὰς ῥάβδους ξηρὰς καὶ βεβρωμένας ὡς ὑπὸ σητός· ἐκέλευσεν ὁ ἄγγελος τοὺς τὰς τοιαύτας ῥάβδους ἐπιδεδωκότας χωρὶς ἰστάνεσθαι. 7. ἔτεροι δὲ ἐπεδίδοσαν ξηρὰς, ἀλλ' οὐκ ἴσαν βεβρωμέναι ὑπὸ σητός· καὶ τούτων

1 λέγων... ἐστὶ om. L and probably P Berl.
2 εὰν P Berl, ἀφ' ἦς A, LE paraphrases.
THE SHEPHERD, SIM. VIII. I. 1-7

PARABLE 8

I

1. He showed me a great willow, covering plains and mountains, and under the cover of the willow-tree all had come who were called by the name of the Lord. 2. And there stood an angel of the Lord, glorious and very tall, by the side of the willow, with a great pruning-hook, and he kept cutting branches from the willow, and gave them to the people who were in the shade of the willow, and he gave them little rods about a cubit long. 3. After they had all received the little sticks the angel put down the pruning-hook, and that tree remained as sound as when I first saw it. 4. And I wondered in myself saying: How is the tree sound, when so many branches have been cut off? The shepherd said to me: "Do not wonder that this tree has remained sound, though so many branches have been cut off; but if you see everything it will be made clear to you what it is." 5. The angel who had given the sticks to the people asked them back, and as they had received so also they were called to him, and each of them gave back the sticks. And the angel of the Lord took them and looked at them. 6. From some he received the sticks dried and, as it were, moth-eaten. The angel commanded those who had given up such sticks, to stand apart. 7. And others gave up dry sticks, but they were not moth-eaten, and these he commanded
THE APOSTOLIC FATHERS

ἐκέλευσε χωρὶς ἰστάνεσθαι. 1 8. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν ἡμιξήρους καὶ οὕτωι χωρὶς ἰστάνουτο. 9. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν ἡμιξήρους καὶ σχισμὰς ἐχούσας καὶ οὕτωι χωρὶς ἰστάνουτο. 10. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν χλώρας καὶ σχισμάς ἐχούσας καὶ οὕτωι χωρὶς ἰστάνουτο. 2 11. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους τὸ ἡμισυ ἤηρον καὶ τὸ ἡμισυ μέρος 3 χλωρῶν καὶ οὕτωι χωρὶς ἰστάνουτο. 12. ἐτεροὶ δὲ προσέφερον τὰς ράβδους αὐτῶν τὰ δύο μέρη τῆς ράβδου χλωρά, τὸ δὲ τρίτον ἤηρον καὶ οὕτωι χωρὶς ἰστάνουτο. 13. ἐτεροὶ δὲ ἐπεδίδον τὰ δύο μέρη ἤηρα, τὸ δὲ τρίτον χλωρῶν καὶ οὕτωι χωρὶς ἰστάνουτο. 14. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν παρὰ μικρὸν ὅλας χλωράς, ἐλάχιστον δὲ τῶν ράβδων αὐτῶν ἤηρόν ἢν, αὐτὸ τὸ ἄκρον σχισμάς δὲ εἰχον ἐν αὐταις καὶ οὕτωι χωρὶς ἰσταντο. 15. ἐτεροὶ δὲ ἦν ἐλάχιστον χλωρόν, τὰ δὲ λοιπὰ τῶν ράβδων ἤηρα καὶ οὕτωι χωρὶς ἰστάνουτο. 16. ἐτεροὶ δὲ ἤῆρον τὰς ράβδους χλωράς φέροντες ὡς ἠλαβον παρὰ τοῦ ἀγγέλου τὸ δὲ πλεῖον μέρος τοῦ ὄχλου τοιαύτας ράβδους ἐπεδίδουν. ο δὲ ἀγγέλος ἐπὶ τοῦτοις ἐχάρη λίαν καὶ οὕτωι χωρὶς ἰστάνουτο. 17. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν χλωράς καὶ παραφύτας ἐχούσας καὶ οὕτωι χωρὶς ἰσταντο καὶ ἐπὶ τοῦτοις ὁ ἀγγέλος λίαν ἐχάρη. 4 18. ἐτεροὶ δὲ ἐπεδίδον τὰς ράβδους αὐτῶν χλωράς καὶ παραφύτας ἐχούσας αἱ δὲ

1 ἰστάνεσθαι PBerl, ἰστασθαι Α and so throughout this section.
2 ἐτεροὶ . . ἰσταντο, om. AL₁. 3 μέρος PBerl, om. A.
4 ἐτεροὶ . . ἐχάρη, retranslated from LΕ, om. A.

190
to stand apart. 8. And others gave up sticks half dry, and these stood apart. 9. And others gave up their sticks half dry and with cracks, and these stood apart. 10. And others gave up their sticks, green and having cracks, and these stood apart. 11. And others gave up their sticks half dry and half green, and these stood apart. 12. And others brought two-thirds of the stick green, and one-third dry, and these stood apart. 13. And others gave up two-thirds dry, and one-third green, and these stood apart. 14. And others gave up their sticks almost wholly green, but a little of their sticks was dry, just the tip, and they had cracks in them, and these stood apart. 15. And of others there was very little green and the rest of the sticks was dry, and these stood apart. 16. And others came, bearing their sticks green, as they had received them from the angel, and the greater part of the multitude gave up such sticks, and the angel rejoiced greatly over these, and these stood apart. 17. And others gave up their sticks green and with buds, and these stood apart, and over these also the angel rejoiced greatly. 18. And others gave up their sticks green and with buds,
THE APOSTOLIC FATHERS

παραφυάδες αὐτῶν ὦσεὶ καρπόν τινα εἰχον· καὶ λίαν ἱλαροί ἦσαν οἱ ἀνθρώποι ἐκεῖνοι, δύν αἱ ράβδοι τοιαῦται εὐρέθησαν. καὶ ὁ ἄγγελος ἐπὶ τούτους ἦγαλλιάτο, καὶ ὁ ποιμὴν λίαν ἱλαρὸς ἦν ἐπὶ τούτοις.

II

1. Ἐκέλευσε δὲ ὁ ἄγγελος κυρίου στεφάνους ἐνεχθῆναι. καὶ ἐνέχθησαν στέφανοι ὦσεὶ ἐκ φυσικών γεγονότες, καὶ ἐστεφάνωσε τοὺς ἀνδρὰς τοὺς ἐπιδεδωκότας τᾶς ράβδους τὰς ἐχούσας τὰς παραφυάδας καὶ καρπὸν τινα καὶ ἀπέλυσεν αὐτοὺς εἰς τὸν πῦργον. 2. καὶ τοὺς ἄλλους δὲ ἀπέστειλεν εἰς τὸν πῦργον, τοὺς τὰς ράβδους τὰς χλωράς ἐπιδεδωκότας καὶ παραφυάδας ἐχούσας, καρπὸν δὲ μὴ ἐχούσας τὰς παραφυάδας, δοὺς αὐτοῖς σφραγίδας. 3. ἰματισμὸν δὲ τὸν αὐτὸν πάντες ἐίχον λευκὸν ὦσεὶ χίόνα, οἱ πορεύομενοι εἰς τὸν πῦργον. 4. καὶ τοὺς τὰς ράβδους ἐπιδεδωκότας χλωράς ὡς ἔλαβον ἀπέλυσεν, δοὺς αὐτοῖς ἰματισμὸν καὶ σφραγίδας. 5. μετὰ τὸ ταύτα τελέσαι τὸν ἄγγελον λέγει τῷ ποιμένι· Ἡγὼ ὑπάγω· σὺ δὲ τούτους ἀπολύσεις εἰς τὰ τείχη, καθὼς ἄξιός ἐστί· τις κατοικεῖν. κατανόησον δὲ τὰς ράβδους αὐτῶν ἐπιμελῶς καὶ ὑπὲρ τὰς ἀπόλυσιν· ἐπιμελῶς δὲ κατα-

νόησον. βλέπε, μή τίς σε παρέλθῃ, φησίν, εάν δὲ τίς σε παρέλθῃ, ἐγὼ αὐτοὺς ἐπὶ τὸ θυσιαστή-

ριον δοκιμάσω. ταῦτα εἴπων τῷ ποιμένι ἀπῆλθε. 6. καὶ μετὰ τὸ ἀπελθεῖν τὸν ἄγγελον λέγει μοι ὁ ποιμήν· Δάβδωμεν πάντων τὰς ράβδους καὶ φυτεύ-

σωμεν αὐτάς, εἰ τινες εξ αὐτῶν δυνήσονται ζῆσαι.

192
and the buds had, as it were, some fruit. And those men whose sticks were found thus were very joyful, and the angel rejoiced and the shepherd was very joyful over them.

II

1. And the angel of the Lord commanded crowns to be brought, and crowns were brought, made, as it were, of palm leaves, and he crowned the men who had given up their sticks with buds and some fruit, and sent them away into the tower. 2. And he sent also the others into the tower who gave up their sticks green and with buds, but the buds without fruit, and he gave them seals. 3. And all who went into the tower had the same clothing, white as snow. 4. And he sent away those who had given up their sticks green, as they had received them, and gave them clothing and seals. 5. After the angel had finished this he said to the shepherd: "I am going away, but you shall send these within the walls, according as any is worthy to dwell there. But consider their sticks carefully and thus let them go, but look carefully. See to it that none pass you," he said, "but if anyone pass you, I will test them at the altar." When he had said this to the shepherd he departed. 6. And after the angel had departed the shepherd said to me: "Let us take the sticks of all of them, and plant them to see if some

III

1. Λέγω αὐτῷ: Κύριε, τὸ δένδρον τούτῳ γνώρισόν μοι τὰ ἐστιν ἀποροῦμαι γὰρ περὶ αὐτοῦ, ὅτι τοσοῦτον κλάδων κοπάκτων ύμιές ἐστὶ τὸ δένδρον καὶ οὐδὲν φαίνεται κεκομμένου ἀπ’ αὐτῶν ἐν τούτῳ οὖν ἀποροῦμαι. 2. Ἀκούσε, φησὶ: τὸ δένδρον τούτῳ τὸ μέγα τὸ σκεπάζον πεδία καὶ ὅρη καὶ

1 Ἀγωμεν I.E., οἷον Λ.
THE SHEPHERD, sim. viii. ii. 6-iii. 2

of them will be able to live.” I said to him: “Sir, how can these dry things live?” 7. He answered me, and said: “This tree is a willow, and is a species tenacious of life. If then, the sticks be planted and receive a little moisture, many of them will live; but next we must try them, and water them. If any of them can live I shall rejoice with them, and if they do not live I shall not be proved careless.” 8. And the shepherd commanded me to call each of them as they stood. They came, rank by rank, and gave up their sticks to the shepherd. And the shepherd took the sticks and planted them in ranks, and after planting them, poured much water round them, so that the sticks could not be seen for the water. 9. And after he had watered the sticks he said to me: “Let us go and come back after a few days, and visit all the sticks, for he who created this tree wishes all to live who received branches from this tree. And I too have hope for these sticks which have received moisture and been watered, that the greater part of them will live.”

1. I said to him: “Sir, tell me what this tree is. For I am perplexed about it, that although so many branches have been cut off, the tree is healthy, and nothing seems to have been cut from it; I am perplexed at this.” 2. “Listen,” said he, “this great tree, which covers plains and mountains and

195
THE APOSTOLIC FATHERS

πάσαν τῇν γῆν νόμος θεοῦ ἔστιν ὁ οοθείς εἰς ὁλον·
τὸν κόσμονν ὁ δὲ νόμος οὕτως θεοῦ ἐστὶ
κηρυχθείς εἰς τὰ πέρατα τῆς γῆς· οἱ δὲ υπὸ τὴν
σκέπην λαοὶ οὖντες οἱ ἀκούσαντες τοῦ κηρύγματο
καὶ πιστεύσαντες εἰς αὐτοῦν.

3. ὁ δὲ ἀγγέλος ὁ
μέγας καὶ ἐνδόξος Μιχαὴλ ὁ ἔχων τὴν ἐξουσίαν
τοῦτον τὸν λαὸν καὶ διακυβερνῶν αὐτοῦν· οὐτοὶ
γὰρ ἔστιν ὁ διὸνος αὐτοῖς τὸν νόμον εἰς τὰς
καρδίας τῶν πιστεύοντων ἐπισκέπτεται σον
αὐτοὺς, οὓς ἔδωκεν, εἰ ἀρα τετηρήκασιν αὐτῶν.

1. βλέπεις δὲ ἐνὸς ἐκάστου τὰς ράβδους· αἱ γὰρ
ράβδοι ὁ νόμος ἐστὶ. βλέπεις οὖν πολλὰς ράβ-
δους ἡχρειωμένας, ἡμῶς δὲ αὐτοὺς πάντας τοὺς
μὴ τηρήσαντας τὸν νόμον καὶ οὐκε ἐνὸς ἐκάστου
τὴν κατοικίαν. 5. λέγω αὐτῷ· Κύριε, διατί οὐσ
μὲν ἀπέλυσεν εἰς τὸν πῦργον, οὐς δὲ σοι κατέ-
λειψεν; ὁσοι, φησί, παρέβησαν τὸν νόμον, ὑν ἔλαβον
παρ' αὐτοῦ, εἰς τὴν ἐμὴν ἐξουσίαν
κατέλεπεν αὐτοὺς εἰς μετάνοιας· ὁσοι δὲ ἣδη
ἐνυπέμασαν τῷ νόμῳ καὶ τετηρήκασιν αὐτὸν, ὑπὸ
tὴν ἱδίαν ἐξουσίαν ἔχει αὐτοὺς. 6. τίνες οὖν, φημί,
κύριε, εἰσὶν οἱ ἐστεφανωμένοι καὶ εἰς τὸν πῦργον
ὑπάγοντες; ὁσοι, φησί, ἀντεπάλαρσαν τῷ
dιαβόλῳ καὶ ἐνίκησαν αὐτὸν, ἐστεφανωμένοι
εἰσίν. 2 οὕτως εἰσίν οἱ υπὲρ τοῦ νόμου παθόντες
τοῖς δὲ ἔτεροι καὶ αὐτοὶ χλωρὰς τὰς ράβδους
ἐπιδεδωκότες καὶ παραφυώδας ἐχούσας, καρπὸν δὲ
μὴ ἐχούσας οἱ υπὲρ τοῦ νόμου θλιβέντες, μή

1 αὐτοῖς om. L.
2 ὁσοι... εἰσίν retranslated from LE; instead of ἐνίκησα,
editors usually read κατεπάλασαν, but this is not justified by
the Latin (collabatati... vicerunt).
All the earth, is God’s law which was given to all the world. And this law is God’s son preached to the ends of the earth. And those who are under its shade are nations which have heard the preaching and have believed in it. 3. And the great and glorious angel 1 is Michael, who has power over this people and governs them; for this is he who put the law into the hearts of those who believe. Therefore he looks after those to whom he gave it to see if they have really kept it. 4. But you see the sticks of each one, for the sticks are the law. Therefore, you see that many sticks have been made useless, and you will understand, that they are all the men who have not observed the law; and you will see the dwelling of each one of them.” 5. I said to him: “Sir, why did he send some into the tower, and left some to you?” “All those who have transgressed against the law, which they received from him, he left to my authority for repentance. But as many as were already well-pleased with the law, and have observed it, he keeps them under his own authority.” 6. “Who then, Sir,” said I, “are they who were crowned and went into the tower?” “All those,” said he, “who wrestled with the devil and conquered him, have been crowned. These are they who suffered for the law. 7. And the others who also gave up their sticks green and having buds, but without fruit, are they who were persecuted for the law, but

1 But in Sim. ix. he is the Son of God. This together with the identification of the Son with the Spirit in Sim. ix. (cf. Sim. v. 5) makes it very hard to reconstruct the Christology of Hermas. On the question of Michael see W. Lucken’s Michael, Göttingen, 1898.
THE APOSTOLIC FATHERS

παθόντες δὲ μήδε ἀρνησάμενοι τὸν νόμον αὐτῶν.
8. οἱ δὲ χλωρίας ἐπιδεδωκότες, οίας ἠλαβον, σεμνοὶ καὶ δίκαιοι καὶ λίαν πορευθέντες ἐν καθαρᾷ καρδίᾳ καὶ τὰς ἐντολὰς κυρίον πεφυλακότες. τὰ δὲ λοιπὰ γνώση, ὅταν κατανοήσω τὰς ράβδους ταύτας τὰς πεφυτευμένας καὶ πεποτισμένας.

IV

1. Καὶ μετὰ ἡμέρας ὅλης ἥλθομεν εἰς τὸν τόπον, καὶ ἐκάθισεν ὁ ποιμὴν εἰς τὸν τόπον τοῦ ἀγγέλου, καὶ ἔπαστάθην αὐτῷ. καὶ λέγει μοι. Περίξωσαι ὁμόλινον καὶ 1 διακόνει μοι. περιεξώσάμην ὁμόλινον ἐκ σάκκου γεγονός καθαρὸν.
2. ἢδον δὲ με περιεξωσμένον καὶ ἔτοιμον ἄντα τοῦ διακονεῖν αὐτῷ. Κάλει, φησί, τοὺς ἀνδρας, ὥν εἰσὶν αἱ ράβδοι πεφυτευμέναι, κατὰ τὸ τάγμα, ὅσ τις ἔδωκε τὰς ράβδους. καὶ ἀπήλθον εἰς τὸ πεδίον καὶ ἐκάλεσα πάντας· καὶ ἐστησαν πάντες τάγματα τάγματα.
3. λέγει αὐτοῖς· "Εκαστος τὰς ἱδίας ράβδους ἐκτιλίατο καὶ φερέτο πρὸς με. 4. πρότοι ἐπεδώκαν οἱ τὰς ἥρας καὶ κεκομμένας ἐσχήκτες, καὶ ὡς αὐταὶ εὐρέθησαν ἥρας καὶ κεκομμένας, ἐκέλευσεν αὐτοὺς χωρὶς σταθῆναι. 5. εἶτα ἐπεδώκαν οἱ τὰς ἥρας καὶ μὴ κεκομμένας ἐχοντες· τινὲς δὲ ἔξ αὐτῶν ἐπεδώκαν τὰς ράβδους.

1 καὶ διακόνει . . . ὁμόλινον om. Α.
2 τάγματα τάγματα emended in accordance with Sim. viii ii. 8. A reads πάντα τὰ τάγματα: Funk emends to κατά τάγματα.

198
THE SHEPHERD, sim. viii. iii. 7-iv. 5

did not suffer, and did not deny their law. And those who gave them up green, as they received them, are holy and righteous and have walked far with a pure heart, and have kept the commandments of the Lord. And the rest you will know, when I look at these sticks which have been planted and watered."

IV

1. And after a few days he came to the place, and the shepherd sat in the place of the angel, and I stood by him, and he said to me; "Gird yourself with a towel and serve me." And I girded myself with a clean towel made of sackcloth.

2. And when he saw me girded and ready to serve him he said: "Call the men whose sticks have been planted, according to the order in which each gave his stick." And I went into the plain and called all of them, and they all stood in their stations.

3. And he said to them: "Let each pull out his own stick and bring it to me." 4. And they first gave them up who had had them dry and cut, and they were found to be still dry and cut, and he commanded them to stand apart. 5. Then they gave them up who had had them dry, but not cut, and some

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1 'Suffer' means 'suffer a death of martyrdom,' and the law means the Christian rule of life, not (as in the N.T.) the Jewish Law.

2 The exact meaning of ἀμύδωμον is apparently 'made of undressed flax,' but it came to mean merely a towel.
χλωρίς, τινὲς δὲ ξηρὰς καὶ κεκομμένας ὡς ὑπὸ σητός. τοὺς ἑπίδεδουκότας οὖν χλωρίς ἐκέλευσε χωρίς σταθήναι, τοὺς δὲ ξηρὰς καὶ κεκομμένας ἑπίδεδουκότας ἐκέλευσε μετὰ τῶν πρῶτων σταθή­
ναι. 6. εἶτα ἑπέδωκαν οἱ τὰς ἡμιξήρους καὶ σχισμὰς ἔχοντας καὶ πολλοὶ ἔξ αὐτῶν χλωρίς ἑπέδωκαν καὶ μὴ ἔχοντας σχισμὰς· τινὲς δὲ χλωρίς καὶ παραφυάδας ἔχοντας καὶ εἰς τὰς παραφυάδας καρποὺς, οίους ἔχον, οἱ εἰς τὸν πῦργον πορευθέντες ἐστεφανώμενοι. τινὲς δὲ ἑπέδωκαν ξηρὰς καὶ βεβρωμένας, τινὲς δὲ ξηρὰς καὶ ἀβρώ-
τους, τινὲς δὲ οἱ ήσαν ἡμίξηροι καὶ σχισμὰς ἔχονσι. ἐκέλευσεν αὐτοὺς ἐνα ἐκαστὸν χωρίς σταθήναι, τοὺς μὲν πρὸς τὰ ἒδα τάγματα, τοὺς δὲ χωρίς.

V

1. Εἶτα ἑπεδίδον ὁ τὰς ράβδους χλωρίς μὲν ἐχοντας, σχισμας δὲ ἐχονσια· οὕτως πάντες χλωρίς ἑπέδωκαν καὶ ἐστησαν εἰς τὸ ἱδιον τάγμα. ἐχαρη δὲ ὁ ποιμὴν ἐπὶ τούτοις, ὅτι πάντες ἠλλοιωθήσαν καὶ ἠπέδευσα τὰς σχισμὰς αὐτῶν. 2. ἑπέδωκαν δὲ καὶ οἱ τὸ ἡμισυ χλωρον, τὸ δὲ ἡμισυ ξηρον ἐχοντες· τινων οὖν εὑρέθησαν αἱ ράβδοι ὀλοτελως χλωρα, τινων ἡμιξηροι, τινων ξηραι καὶ βεβρωμεναι, τινων δὲ χλωραι καὶ παραφυαδες ἐχουσαι· οὕτως πάντες ἀπελυθησαν ἐκαστος πρὸς τὸ τάγμα αὐτοῦ. 3. εἶτα ἑπέδωκαν οἱ τὰ δύο μέρη χλωρα ἐχοντες, τὸ δὲ τρίτον ξηρον, πολλοὶ ἔξ αὐτῶν χλωρας ἑπέδωκαν, πολλοὶ δὲ
of them gave up their sticks green and some dry and cut as it were by moth. Those then who gave them up green he commanded to stand apart, and those who had given them up dry and cut he commanded to stand with the first ones. Then those gave them up who had them half dry and cracked, and many of them gave them up green and without cracks, and some green and with buds, and with fruit on the buds, as those had had who had gone crowned into the tower. But some gave them up dry and moth-eaten, and some dry but not eaten, and some remained half dry and with cracks. And he commanded each of them to stand apart, some in their own station and some apart.¹

V

1. Next those gave up their sticks who had had them green but with cracks, and these all gave them up green and stood in their own station. And the shepherd rejoiced over these that all were changed and had lost their cracks. 2. And those also gave them up who had had them half green and half dry. The sticks of some of them were found quite green, of some half dry, of some dry and moth-eaten, but of some green and with buds. All these were sent each to his own station. 3. Next those gave them up who had two-thirds green and one-third dry; many of

¹ This must mean that some were sent back to their original place, others were moved aside. But the text is obscure and probably corrupt.
THE APOSTOLIC FATHERS


VI

1. Μετὰ τὸ πάντων κατανοῆσαι τὰς ράβδους τὸν ποιμένα λέγει μοι: Ἐπίτον σοι, ὅτι τὸ δένδρον τοῦτο φιλοξέων ἔστι. Βλέπεις, φησί, πόσοι μετενόησαν καὶ ἐσώθησαν; Βλέπω, φημὶ, κύριε. Ἰνα ἵδης, φησί, τὴν πολυευσταγχων τοῦ κυρίου, ὅτι μεγάλη καὶ ἐνδοξός ἔστι, καὶ ἐδωκε πνεύμα τοῖς ἄξιοις οὐσὶ μετανοίας. 2. Διατέ oubles, φημὶ, κύριε, πάντες οὖν μετενόησαν; Ὡν

1 εἶτα... τάγμα retranslated from LE, om. Α.
2 ἐξηρῶν LE, om. Α.
them gave them up green, but many half-dry, and others dry and moth-eaten; these all stood in their own station. 4. Next they gave them up who had had two-thirds dry, and one-third green. Many of them gave them up half-dry, and some dry and moth-eaten and others half-dry and with cracks, and a few green. These all stood in their own station. 5. And those gave up their sticks who had had them green, but a very little dry and with cracks. Of these some gave them up green, and some green and with buds. These also went away to their own station. 6. Next, those gave them up who had had a very little green, but the rest dry. Of these the sticks were found for the greatest part green and with buds, and fruit on the buds, and others quite green. Over these sticks the shepherd rejoiced greatly because they were found thus. And these went away each to his own station.

VI

1. After the shepherd had looked at the sticks of them all, he said to me: "I told you that this tree is tenacious of life. Do you see," said he, "how many have repented and been saved?" "Yes, Sir," said I, "I see it." "See then," said he, "the mercifulness of the Lord, that it is great and glorious, and he has given his spirit to those who are worthy of repentance." 2. "Why then, Sir," said I, "did not all
eîde, φησί, τὴν καρδίαν μέλλονσαν καθαρὰν γενέσθαι καὶ δουλεύειν αὐτῶν ἐξ ὠλης καρδίας, τούτων ἐδώκε τὴν μετάνοιαν· ὅν δὲ εἶδε τὴν δολιότητα καὶ πονηρίαν, μελλόντων ἐν ὑποκρίσει μετανοεῖν, ἐκεῖνοι ὡς ἐδώκε μετάνοιαν, ἠπτοτε πάλιν βεβηλώσωσι τὸ ὄνομα αὐτῶν. 3. λέγω αὐτῷ. Κύριε, νῦν οὖν μοι δῆλωσον τοὺς τὰς ῥάβδους ἐπιδειδωκότας, ποταπός τις αὐτῶν ἐστί, καὶ τὴν τούτων κατοικίαν, ἵνα ἀκούσαντες οἱ πιστεύσαντες καὶ εἰληφότες τὴν σφραγίδα καὶ τεθλακότες αὐτὴν καὶ μὴ τηρήσαντες υγιὴν, ἐπιγνώστες τὰ ἑαυτῶν ἔργα μενανοήσσωσι, λαβόντες ὑπὸ σοῦ σφραγίδα, καὶ δοξάσωσι τὸν κύριον, ὅτι ἐσπλαγχνίσθη ἐπὶ αὐτῶν καὶ ἀπέστειλε σε τὸν ἰνακαινίσα τὰ πνεύματα αὐτῶν. 4. Ἀκούε, φησίν ὅν αἱ ῥάβδοι ξηραὶ καὶ βεβρωμέναι ὑπὸ σητῶς εὐρέθησαν, οὕτω εἰσίν οἱ ἀποστάται καὶ προδόται τῆς ἐκκλησίας καὶ βλασφημήσαντες ἐν ταῖς ἁμαρτίαις αὐτῶν τὸν κύριον, ἔτι δὲ καὶ ἐπαισχυνθήνες τὸ ὄνομα κύριον τὸ ἐπικληθὲν ἐπὶ αὐτῶν. οὕτω οὖν εἰς τέλος ἀπόλοντο τῷ θεῷ. βλέπεις δὲ, ὅτι οὐδὲ εῖς αὐτῶν μετενόησε, καίτερ ἀκούσαντες τὰ ρήματα, ἐλάλησας αὐτοῖς, ἃ σοι ἑνετειλάμην ἀπὸ τῶν τοιούτων ἢ ξωὴ ἀπέστη. 5. οἱ δὲ τὰς ξηρὰς καὶ ἀσήπτους ἐπιδειδωκότες, καὶ οὕτω εἴχισαν αὐτῶν ἢσαν ἡμὶ ὑποκριταί καὶ διδαχᾶς ξένας εἰσφέροντες καὶ ἐκστρέφοντες τοὺς δούλους τοῦ θεοῦ, μάλιστα δὲ τοὺς ἡμαρτηκότας, μὴ ἀφιέντες μετανοεῖν αὐτοὺς, ἀλλὰ ταῖς διδαχαῖς ταῖς μωραῖς πείθοντες αὐτοὺς. οὕτω οὖν ἔχουσιν ἐπίδιδα τοῦ μετανοήσαι. 6. βλέπεις δὲ πόλλοις ἐς αὐτῶν καὶ μετανεοικότας,
“He gave repentance to those,” said he, “whose heart he saw would be pure, and would serve him with all their heart. But in whom he saw guile and wickedness, that they would repent with hypocrisy, to them he gave no repentance, lest they should again defile his name.”

3. I said to him: “Sir, now therefore, explain to me those who gave up the sticks, what is the character of each and their dwelling, that when those hear who have believed and have received the seal, and have broken it, and have not kept it whole, they may recognize their own deeds, and repent, and receive a seal from you and glorify the Lord, that he had mercy on them, and sent you to renew their spirits.”

4. “Listen,” said he, “those whose sticks are dry and were found moth-eaten are the apostates and the betrayers of the Church, and blasphemers of the Lord in their sins; and moreover they were ashamed of the name of the Lord which was called over them.’ These then have finally perished to God. And you see that not even one of them repented, although they heard the words which you spoke to them, which I commanded you; from such life is departed.

5. And they who gave up their sticks dry and not moth-eaten, these are also near them; for they were hypocrites, and introduced strange doctrines and corrupted the servants of God, and especially those who have sinned, not suffering them to repent, but persuading them with their foolish doctrines. These, then, have hope of repentance.

6. And you see that many of them have repented since I
THE APOSTOLIC FATHERS

άφ' ἦς ἔλαλησα ἂντοὺς τὰς ἐντολαὶς μοῦ καὶ ἔτι μετανοήσουσιν. ὅσοι δὲ οὐ μετανοήσουσιν, ἀπώλεσαν τὴν ζωὴν αὐτῶν. ὅσοι δὲ μετενόησαν ἐξ αὐτῶν, ἠγαθοὶ ἐγένοντο, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὰ τείχη τὰ πρῶτα· τινὲς δὲ καὶ εἰς τὸν πύργον ἀνέβησαν. Βλέπεις οὖν, φησίν, ὅτι ἡ μετάνοια τῶν ἀμαρτιῶν ζωὴν ἔχει, τὸ δὲ μὴ μετανοήσαι θάνατον.

VII

1. "Ὅσοι δὲ ἡμιξηροὺς ἐπέδωκαν καὶ ἐν αὐταῖς σχισμάς εἶχον, ἄκονε καὶ περὶ αὐτῶν. ὅσοι θέσαν αἱ ῥάβδοι ἡμίξηροι, διψύχοι εἰσίν οὔτε γὰρ ζώσιν οὔτε τεθνήκασιν. 2. οἱ δὲ ἡμιξηροὺς ἐχοντες καὶ ἐν αὐταῖς σχισμάς, οὗτοι καὶ διψύχοι καὶ κατάλαλοι εἰσί καὶ μηδέποτε εἰρημενοῦσες εἰς ἑαυτοὺς, ἀλλὰ διχοστατοῦντες πάντοτε. ἀλλὰ καὶ τούτοις, φησίν, ἐπικείμαι μετάνοια. Βλέπεις, φησί, τινὰς ἐξ αὐτῶν μετανεοθήκατας. καὶ ἔτι, φησίν, ἐστίν ἐν αὐτοῖς ἐλπὶς μετανοίας. 3. καὶ οὗτοι, φησίν, ἐξ αὐτῶν μετανεοθήκασι, τὴν κατοικίαν εἰς τὸν πύργον ἔξουσιν ὅσοι δὲ ἔξα αὐτῶν βραδύτερον μετανεοθήκασιν, ἐξ τὰ τείχη κατοικίσασιν ὅσοι δὲ οὐ μετανοοῦσιν, ἀλλὰ ἐμμενοῦσι ταῖς πράξεσιν αὐτῶν, θανάτῳ ἀποθανοῦνται. 4. οἱ δὲ χλωρὰς ἐπιδει-

1 ἔλαλησα Λ, ἔλαλησας L, 'nuntiatum est' E.
2 ημιξηροὶ L,E1 κατὰ τὸ αὐτὸ ημίξηροι Α, tantummodo semiaridae L1; κατὰ τὸ αὐτὸ seems meaningless, and may be a misunderstood gloss taken into the text.
3 καὶ ἔτι... μετανοιας om. L.
4 ἔξουσιν Λ, ἔχουσιν LE.
told them my commandments; and they shall still repent. But as many as shall not repent have lost their lives. But as many of them as repented became good and their dwelling was within the first walls, and some of them even went up into the tower. You see then." said he, "that repentance of sins brings life, but not to repent brings death."

VII

1. "And as many as gave them up half dry and had cracks in them; listen also, concerning them:— They, whose sticks were half dry are the double-minded, for they are neither alive nor dead. 2. And those who had them half dry and with cracks, these are double-minded and evil speakers, and are never 'at peace among themselves,' but are always making schisms; but repentance," said he, "waits also for these. You see," said he, "that some of them have repented, and there remains," said he, "still hope of repentance in them. 3. And as many of them," said he, "as have repented, shall have their dwellings in the tower, and as many of them as have repented more slowly, shall dwell on the walls. But as many as do not repent, but remain in their deeds, shall die the death." 4. And
THE APOSTOLIC FATHERS

doxkótes tás rábdous autón kai σχισμάς ἔχουσας, τάντοτε οὐτοί πιστοί καὶ ἀγαθοὶ ἐγένοντο, ἐχοντες δὲ ζῆλον τινα ἐν ἀλλήλοις περὶ πρωτείων καὶ περὶ δόξης τινός· ἀλλὰ πάντες οὔτοι μωροὶ εἶσιν, ἐν ἀλλήλοις ἐχοντες ζῆλον περὶ πρωτείων. 5. ἀλλὰ καὶ οὗτοι ἀκούσαντες τῶν ἐντολῶν μοι, ἀγαθοὶ οὗτες, ἐκαθάρισαν ἑαυτοὺς καὶ μετενόησαν ταχὺ. ἐγένετο οὖν ἡ κατοίκησις αὐτῶν εἰς τὸν πύργον· ἦν δὲ τις πάλιν ἐπιστρέψῃ εἰς τὴν διχοστασίαν, ἐκβληθῆσεται ἀπὸ τοῦ πύργου καὶ ἀπολέσει τὴν ζωὴν αὐτοῦ. 6. ἡ ζωὴ πάντων ἑστὶ τῶν τὰς ἐντολὰς τοῦ κυρίου φυλασσόντων· ἐν ταῖς ἐντολαῖς δὲ περὶ πρωτείων ἡ περὶ δόξης τινος οὐκ ἔστιν, ἀλλὰ περὶ μακροθυμίας καὶ περὶ ταπεινοφρονήσεως ἄνδρός. ἐν τοῖς τοιούτοις οὖν ἡ ζωὴ τοῦ κυρίου ἐν τοῖς διχοστάσιαις δὲ καὶ παραιόμοις θάνατος.

VIII

1. Οἱ δὲ ἐπιδεδωκότες τὰς rábdous ἰμισὺ μὲν χλωρίας, ἰμισὺ δὲ ξηρᾶς, οὗτοι εἰσιν οἱ ἐν ταῖς πραγματείαις ἐμπεφυρμένοι καὶ μὴ κολλώμενοι τοῖς ἀγίοις· διὰ τούτο τὸ ἰμισὺ αὐτῶν ζῆ, τὸ δὲ ἰμισὺ νεκρόν ἐστι. 2. πολλοὶ οὖν ἀκούσαντες μοι τῶν ἐντολῶν μετενόησαν. ὅσοι γοῦν μετενόησαν, ἡ κατοικία αὐτῶν εἰς τὸν πύργον. τινὲς δὲ αὐτῶν εἰς τέλος ἀπέστησαν. οὕτω οὖν μετάνοιαι οὖν ἔχουσιν διὰ γὰρ τὰς πραγματείας αὐτῶν ἐβλασφήμησαν τὸν κύριον καὶ ἀπηρνησάντο. ἀπώλεσαν οὖν τὴν ζωὴν αὐτῶν διὰ τὴν
they who gave up their sticks green and with cracks, these were ever faithful and good, but had some jealousy among themselves over the first place and some question of reputation. But all these are foolish, who quarrel among themselves about the first place. 5. But these also, when they heard my commandments, because they were good, purified themselves and quickly repented; so their dwelling was in the tower. But if any of them turn again to schism he shall be cast out from the tower, and shall lose his life. 6. Life is for all those who keep the commandments of the Lord. And in the commandments there is nothing about the first place or any question of reputation, but about man's long-suffering and humility. Among such, then, is the life of the Lord, but among the schismatic and law-breakers there is death.

VIII

1. "But those who gave up their sticks half-green and half-dry these are those who are concerned with business and do not cleave to the saints; for this reason half of them is alive, and half is dead. 2. Many, then, of them, when they heard my commandments repented. As many, as repented, have their dwelling in the tower; but some of them were apostate to the end. These then have no repentance, for because of their business they blasphemed the Lord and denied him. So they lost their life because
THE APOSTOLIC FATHERS

ποιηρίαν, ἣν ἐπραξαν. 3. πολλοὶ δὲ ἐξ αὐτῶν ἐδιψύχησαν. οὕτως ἔχουσι μετάνοιαν, ἐὰν ταχὺ μετανοήσωσι, καὶ ἔσται αὐτῶν ἡ κατοικία εἰς τοὺς πῦργους. ἐὰν δὲ βραδύτερον μετανοήσωσι, κατοικήσουσι εἰς τὰ τείχη. ἐὰν δὲ μὴ μετανοήσωσι, καὶ αὐτοὶ ἀπώλεσαν τὴν ζωὴν αὐτῶν. 4. οἱ δὲ τὰ ὀνόματα ἐκλήθησαν ἐπίτευχον ἐπιτεθέκότες, οὕτω εἰσίν οἱ ἀρνησάμενοι ποικίλαις ἀρνήσεις. 5. πολλοὶ οὖν μετενόησαν ἐξ αὐτῶν, καὶ ἀπῆλθον εἰς τὸν πῦργον κατοικεῖν. πολλοὶ δὲ ἀπέστησαν εἰς τέλος τοῦ θεοῦ. οὕτω τὸ σῶμα εἰς τέλος ἀπώλεσαν. τινες δὲ ἐξ αὐτῶν ἐδιψύχησαν καὶ ἐδιχοστάτησαν. τούτοις οὖν ἐστὶ μετάνοια, ἐὰν ταχὺ μετανοήσωσι καὶ μὴ ἐπιμείνωσι ταῖς ἡδοναῖς αὐτῶν. ἐὰν δὲ ἐπιμείνωσι ταῖς πράξεσιν αὐτῶν, καὶ οὕτω θάνατον ἐαυτοῖς κατεργάζονται.

IX

1. Οἱ δὲ ἐπιτεθέκότες τὰς ῥάβδους τὰ μὲν δύο μέρη ἔχοντα, τὸ δὲ τρίτον κλωμόν, οὕτω εἰσὶ πιστοὶ μὲν γεγονότες, πλουτὴσαντες δὲ καὶ γενόμενοι ἐνδοξοὶ παρὰ τοῖς ἔθνεσιν ὑπερηφανίαις μεγάλως ἐνεδυσαντο καὶ ὑψηλόφρονες ἐγένοντο καὶ κατέλυσαν τὴν ἀλήθειαν καὶ οὐκ ἐκολλήθησαν τοῖς δικαίοις, ἀλλὰ μετὰ τῶν ἐθνῶν συνέκησαν, καὶ αὐτῇ ἡ ὄδος ἡδυτέρα αὐτοῖς ἐγένετο. ἀπὸ δὲ τοῦ θεοῦ οὐκ ἀπέστησαν, ἀλλὰ ἐνέμειναν τῇ πίστει, μὴ ἐργαζόμενοι τὰ ἑργα τῆς πίστεως. 2. πολλοὶ οὖν ἐξ αὐτῶν μετενόησαν, καὶ ἐγένετο ἡ κατοικησίς αὐτῶν ἐν τῷ πῦργῳ. 3. ἔτεροι δὲ εἰς τέλος μετὰ
of the wickedness which they wrought. 3. And many of them were double-minded. These have still repentance if they repent quickly, and their dwelling shall be in the tower, but if they repent more slowly they shall dwell on the walls. But if they do not repent they also have lost their life. 4. And those who gave up their sticks two-thirds green, and one-third dry, these are they who have denied with manifold denials. 5. Many of them therefore repented and went to live in the tower. But many of them were apostates from God to the end; these lost their life finally. And some of them were double-minded, and were schismatic. these then have repentance, if they repent quickly, and do not remain in their pleasures: but if they continue in their deeds, these also procure death for themselves.

IX

1. And those who gave up their sticks two-thirds dry, and one-third green, these are they who were faithful, but became rich and in honour among the heathen; then they put on great haughtiness and became high-minded, and abandoned the truth, and did not cleave to the righteous, but lived together with the heathen, and this way pleased them better. But they were not apostates from God, but remained in the faith, without doing the works of the faith. 2. Many, then, of them repented, and their dwelling was in the tower. 3. But others lived to the end
'THE APOSTOLIC FATHERS

τῶν ἑθνῶν συζώντες καὶ φθειρόμενοι ταῖς κενοδο-ξίαις τῶν ἑθνῶν ἀπέστησαν ἀπὸ τοῦ θεοῦ καὶ ἐπράξαν τὰς πράξεις τῶν ἑθνῶν. οὕτωι μετὰ τῶν ἑθνῶν ἐλογίσθησαν. 4. ἔτεροι δὲ ἐξ αὐτῶν ἐδιψύχησαν μὴ ἐλπίζοντες σωθῆναι διὰ τὰς πράξεις, ἅς ἐπράξαν ἔτεροι δὲ ἐδιψύχησαν καὶ σχίζομεν ἐν έαυτοῖς ἐποίησαν. τούτοις οὐν τοῖς διψύχησαν διὰ τὰς πράξεις αὐτῶν μετάνοια ἐτε ἐστὶν ἀλλ' ἡ μετάνοια αὐτῶν ταχύτη ὁφείλει εἶναι, ἀνα ἡ κατοικία αὐτῶν γένηται εἰς τῶν πύργων τῶν δὲ μὴ μετανοοῦντος, ἀλλ' ἐπιμενοῦντος ταῖς ἡδοναῖς, ο θάνατος ἔγγυς.

Χ

1. Οἱ δὲ τὰς ῥάβδους ἐπίδεδωκότες χλωρᾶς, αὕτα δὲ τὰ ἄκρα ἕχεται καὶ σχισμαῖς ἔχοντα, οὕτω πάντοτε ἀγαθοὶ καὶ πιστοὶ καὶ ἐνδοξοὶ παρὰ τῷ θεῷ ἐγένοντο, ἐλάχιστον δὲ ἐξήμαρτον διὰ μικρὰς ἐπιθυμίας καὶ μικρά κατ' ἀλλήλων ἔχοντες· ἀλλ' ἀκουσάντες μοι τῶν ῥημάτων τὸ πλείστον μέρος ταχύ μετενώησαν, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὸν πύργον. 2. τίνες δὲ ἐξ αὐτῶν ἐδιψύχησαν, τίνες δὲ διψύχησαν διαχοιστάσιαν μείζονα ἐποίησαν. ἐν τούτοις οὐν ἐστιν μετανοιαῖς ἐλπίς, ὅτι ἀγαθοὶ πάντοτε ἐγένοντο· δυσκόλως δὲ τις αὐτῶν ἀποθανεῖται. 3. οἱ δὲ τὰς ῥάβδους αὐτῶν ἕχεται ἐπίδεδωκότες, ἐλάχιστον δὲ χλωρῶν ἔχοντας, αὕτωι εἶσιν οἱ πιστεύσαντες μόνον, τὰ δὲ ἔργα τῆς ἀνομίας ἐργασάμενοι ουδέποτε δὲ ἀπὸ τοῦ θεοῦ ἀπέστησαν καὶ τὸ ὀνόμα ἡδεώς ἐβάστασαν καὶ εἰς

212
with the heathen, and were corrupted by the vainglory of the heathen, and were apostates from God, and did the deeds of the heathen. These were reckoned with the heathen. 4. And others of them were double-minded, not hoping to be saved, because of the deeds which they had done. And others were double-minded, and made schisms among themselves. For these, then, who became double-minded because of their deeds there is still repentance, but their repentance must be speedy that their dwelling may be within the tower. But for those who do not repent, but remain in their pleasures, death is near.

X

1. But those who gave up their sticks green, but the tips were dry and had cracks, these were always good and faithful and glorious before God, but they sinned a little because of small lusts, and had small quarrels with one another. But when they heard my word the greater part repented quickly, and their dwelling was in the tower. 2. But some of them were double-minded, and some in their double-mindedness made a greater schism. For these then there is still hope of repentance, because they were always good, and not easily shall any of them die. 3. But those who gave up their sticks dry, but with a little green, these are they who had belief only but did the deeds of wickedness; but they were never apostates from God, and they bore
τοὺς οὖκ ουκ αὐτῶν ἠδέως ὑπεδέχαντο τοὺς δούλους τοῦ θεοῦ. ἀκούσαντες οὖν ταύτην τὴν μετάνοιαν ἀδιστάκτως μετενόησαν, καὶ ἐργάζονται πᾶσαν ἀρετὴν καὶ δικαιοσύνην. 4. τινὲς δὲ ἐξ αὐτῶν καὶ φοβοῦνται, γινώσκοντες τὰς πράξεις αὐτῶν, ὡς ἐπραξαν. τούτων οὖν πάντων ἡ κατοικία εἰς τὸν πύργον ἔσται.

XI

1. Καὶ μετὰ τὸ συντελέσατι αὐτῶν τὰς ἐπιλύσεις πασῶν τῶν ράβδων λέγει μοι, "Ὑπαγε καὶ πᾶσιν λέγε, ἵνα μετανοήσωσιν, καὶ ξήσωνται τῷ θεῷ; ὅτι ὁ κύριος ἐπεμψε με σπλαγχνισθεὶς πάσι δοῦναι τὴν μετάνοιαν, καὶ περι τινῶν μὴ οὖντων ἄξιών διὰ τὰ ἐργα αὐτῶν ἀλλὰ μακρόθυμος ὃν ὁ κύριος θέλει τὴν κλῆσιν τὴν γενομένην διὰ τοῦ νυπὸν αὐτῶν σώζεσθαι. 2. λέγω αὐτῷ. Κύριε, ἐλπίζω, ὅτι πάντες ἀκούσαντες αὐτὰ μετανοήσουσιν, πείθομαι γὰρ, ὅτι εἰς ἐκαστὸς τὰ ἐδικτὰ ἐργα ἐπιμυνοῦς καὶ φοβηθεῖς τοῦ θεοῦ μετανοήσει. 3. ἀποκριθεὶς μοι λέγει "Οὐσιν, φησίν, ἐξ ὅλης καρδίας αὐτῶν μετανοήσωσι καὶ καθαρίσωσιν ἑαυτοὺς ἀπὸ τῶν ποιημάτων αὐτῶν τῶν προειρημένων καὶ μὴ κτίστη σὰρκιν προσθῆσας ταῖς ἀμαρτίαις αὐτῶν, λήψονται ἑαυτὸν παρὰ τοῦ κυρίου τῶν προτέρων ἀμαρτιῶν, ἐὰν μὴ διψυχήσωσιν ἐπὶ

1 καὶ φοβοῦνται A, aliqi vero eorum morte obierunt et libenter patiuntur L, alli vero compresi libenter patiuntur L₂, et quidam ex iis seipsum affiliaverunt E; it is probable that something has dropped out from the Greek. Funk suggests καὶ [παθεῖν ὡ] φοβοῦνται. 2 μετανοήσει καὶ L,E, om. A.
the name gladly, and they gladly received into their houses the servants of God. When they heard, then, of this repentance, they repented without doubting, and are accomplishing all virtue and righteousness.

4. But some of them are also afraid, knowing the deeds which they had done. All these, then, shall have their dwelling in the tower."

XI

1. And after he had finished the explanations of Conclusion all the sticks he said to me: "Go and tell all men to repent and live to God, for the Lord sent me in his mercy to give repentance to all, although some are not worthy because of their deeds. But the Lord, being long-suffering, wishes those who were called through his Son to be saved."

2. I said to him: "Sir, I hope that all who hear them will repent. For I am persuaded that each one who recognizes his own deeds and fears God will repent."

3. "And he answered me and said: "As many," said he, "as repent with all their hearts, and purify themselves from the wickednesses which have been mentioned before, and no longer add anything to their sins, shall receive healing from the Lord for their former sins, if they are not double-minded as
THE APOSTOLIC FATHERS

tai ἐντολαίς ταύταις, καὶ ζήσονται τῷ θεῷ. ὦσοι δὲ, φησίν, προσθώσι ταῖς ἀμαρτίαις αὐτῶν καὶ πορευθῶσιν ἐν ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου, θανάτῳ ἑαυτοὺς κατακρινούσιν. 4. σὺ δὲ πορεύον ἐν ταῖς ἐντολαίς μου, καὶ ζήσῃ τῷ θεῷ καὶ ὦσοι ἄν πορευθῶσιν ἐν αὐταῖς καὶ ἐργάσωνται ὅρθως, ζήσονται τῷ θεῷ. 5. ταύτα μοι δείξας καὶ λαλήσας πάντα λέγει μοι. Τά δὲ λοιπὰ ἐπιδείξω μετ’ ὀλίγας ἴμερας.

Π α ρ α β ο λ η θ'

I

1. Μετὰ τὸ γράψαι με ταῖς ἐντολαῖς καὶ παραβολὰς τοῦ ποιμένος, τοῦ ἀγγέλου τῆς μετανοίας, ἤλθε πρὸς με καὶ λέγει μοι: Θέλω σοι δείξαι, ὅσα σοι ἐδείξα τὸ πιεῦμα τὸ ἁγιόν τὸ λαλήσαν μετά σοῦ ἐν μορφῇ τῆς Ἐκκλησίας· ἔκεινο γὰρ τὸ πιεῦμα ὁ νῦς τοῦ θεοῦ ἑστίν. 2. ἐπειδὴ γὰρ ἀσθενεστέρος τῇ σαρκί ἐστί, οὐκ ἐδηλώθη σοι δι’ ἀγγέλου. ὅτε ὦν ἐνεδυναμώθης διὰ τοῦ πνεύματος καὶ ἱσχύςας τῇ ἱσχύ σου, ὥστε δύνασθαι σε καὶ ἄγγελον ὑδείν, τότε μὲν ὦν ἐφανερώθη σοι διὰ τῆς Ἐκκλησίας ἡ οἰκοδομὴ τοῦ πύργου· καλῶς καὶ σεμνῶς πάντα ὡς ὑπὸ παρθένου ἑώρακας. νῦν δὲ ὑπὸ ἄγγελον βλέπεις διὰ τοῦ αὐτοῦ μὲν πνεύματος· 3. δεῖ δὲ σε παρ' ἐμοὶ ἀκριβεστέρον

1 ὦσοι . . . κατακρινούσιν, retranslated from LE, om. A (qui vero adiecerint, inquit, ad delicta sua et conversati fuerint in desideriis saeculi huius, damnabant se ad mortem L1).

216
to these commandments, and they shall live to God. But as many," said he, "as add to their sins, and live in the lusts of this world shall condemn themselves to death. 4. But do you walk in my commandments and you shall live to God, and as many as walk in them and do rightly, shall live to God." 5. When he had showed me these things and had told me everything, he said to me: "And the rest I will show you after a few days."

PARABLE 9

I

1. After I had written the commandments and parables of the shepherd, the angel of repentance, he came to me and said to me: 'I wish to show you what the Holy Spirit which spoke with you in the form of the Church showed you, for that Spirit is the Son of God. 2. For since you were too weak in the flesh, it was not shown you by an angel. But when you were strengthened by the spirit, and made strong in your strength, so that you could also see an angel, then the building of the tower was shown to you by the Church. You saw all things well and holy as if from a virgin. But now you see them from an angel, yet through the same Spirit. 3. But

1 The point is that the form of the vision was accommodated to Hermas' powers. It was at first sent in the form of a human being (the emphasis is on the humanity, not on the Virginity) and afterwards when he was stronger spiritually in the form of an angel.
πάντα μαθείν. εἰς τοῦτο γὰρ καὶ ἐδόθην ὑπὸ τοῦ ἐνδόξου ἀγγέλου εἰς τὸν οἶκόν σου κατοικήσαι, ἰδα δυνατός πάντα ίδης, μηδεν δειλαιόμενος καὶ ὡς τὸ πρότερον. 4. καὶ ἀπτήγαγέ με εἰς τὴν Ἀρκαδίαν, εἰς ὅρος τι μαστώδες καὶ ἐκάθισε με ἐπὶ τὸ ἄκρον τοῦ ὄρους καὶ ἐδείξε μοι πεδίον μέγα, κύκλῳ δὲ τοῦ πεδίου ὄρη δώδεκα, ἀλλὰ καὶ ἀλλὰ ἱδέαν ἑχοντα τὰ ὀργ. 5. τὸ πρῶτον ἦν μέλαν ὡς ἀσβόλη, τὸ δὲ δεύτερον Φιλόν, Βοτάνας μὴ ἑχον τὸ δὲ τρίτον ἀκανθόν καὶ τρίβολων πλῆρες. 6. τὸ δὲ τέταρτον Βοτάνας ἐχον ἡμιβάτρως, τὰ μὲν ἐπάνω τῶν Βοτανῶν χλωρὰ, τὰ δὲ πρὸς ταῖς ῥίζαις ξηρὰς τινὲς δὲ Βοτάναι, ὅταν ὁ ἦλιος ἐπικεκαύκει, ξηρὰ ἐγέμνυτο. 7. τὸ δὲ πέμπτον ὅρος ἐχον Βοτάνας χλωρὰς καὶ τραχύ ὄν. τὸ δὲ ἐκτὸν ὅρος σχισμῶν ὅλως ἐγεμέν, ὅπερ μὲν μικρὸν, ὅπερ δὲ μεγάλων ἐχον δὲ Βοτάνας αἱ σχισμαί, οὐ λιαν δὲ ἤσαν εὐθαλεῖς αἱ Βοτάναι, μᾶλλον δὲ ὡς μεμαραμμέναι ἤσαν. 8. τὸ δὲ ἐβδομον ὅρος εἰχὲ Βοτάνας ἰλαρᾶς, καὶ ὅλον τὸ ὅρος εὐθηνῶν ἦν, καὶ πᾶν γένος κτηρίων καὶ ὅρνεων ἐνεμοντο εἰς τὸ ὅρος ἐκείνῳ καὶ ὅσον ἐβόσκοντο τὰ κτήνη καὶ τὰ πετεινά, μᾶλλον καὶ μᾶλλον αἱ Βοτάναι τοῦ ὅρους ἐκείνου ἐθαλλοῦν. τὸ δὲ ὄγδοον ὅρος πηγῶν πλῆρες ἦν, καὶ πᾶν γένος τῆς κτίσεως τοῦ κυρίου ἐποτίζοντο ἐκ τῶν πηγῶν τοῦ ὅρους ἐκείνου. 9. τὸ δὲ ἐννατον ὅρος ὅλως ύδαρ οὐκ εἶχεν καὶ ὅλον ἑρμωδές ἦν. εἰχὲ δὲ ἐν αὐτῷ θηρία καὶ ἐρπετά θανάσιμα διαφθείροντα άνθρώπους. τὸ δὲ δέκατον

1 A adds τὸ δὲ ὅρος τραχύ λιαν ἦν Βοτάνας ἐχον ξηρᾶς.
you must learn everything more accurately from me. For, for this reason too, I was given by the glorious angel, to live in your house, that you might see all things with power and fear nothing, as you did formerly. 4. And he took me away to Arcadia,\(^1\) to a breast-shaped mountain, and set me on top of the mountain, and showed me a great plain and round the plain twelve mountains, and each mountain had a different appearance. 5. The first was black as pitch, the second was bare without herbs, and the third was full of thorns and thistles. 6. And the fourth had half-dried herbage; the tops of the herbs were green, but the parts by the roots were dry. And some of the herbs, when the sun had burnt them, were becoming dry. 7. And the fifth mountain had green herbs and was steep. And the sixth mountain was altogether full of cracks, some small and some great. And the cracks had herbage, but the herbage was not very flourishing, but rather as if it were fading. 8. And the seventh mountain had vigorous herbage, and the whole mountain was flourishing, and all kinds of cattle and birds were feeding on that mountain. And the more the cattle and birds were feeding, the more the herbage of that mountain flourished. And the eighth mountain was full of springs, and every kind of creature of the Lord was given to drink from the springs of that mountain. 9. But the ninth mountain had no water at all, and was quite desert. But it had in it wild beasts and deadly reptiles destroying men. And the tenth moun-

\(^1\) Arcadia is found in all the authorities; but it plays no further part in the story. Zahn emends to Aricia; but Aricia is a village, and Monte Cavo, which might be intended, is not specially near to it.
THE APOSTOLIC FATHERS

ὁ ὅρος εἶχε δένδρα μέγιστα καὶ ὅλους κατάσκοιν ἡν, καὶ ὑπὸ τὴν σκέπην τῶν δένδρων πρόβατα κατέκειντο ἀναπαυόμενα καὶ μαρυκώμενα. 10. τὸ δὲ ἐνδέκατον ὅρος λιᾶν σύνδενδρον ἡν, καὶ τὰ δένδρα ἐκεῖνα κατάκαρπα ἡν, ἀλλοις καὶ ἀλλοις καρποῖς κεκοσμημένα, ἵνα ἰδοὺ τις αὐτὰ ἐπιθυμήσῃ φαγεῖν ἐκ τῶν καρπῶν αὐτῶν. τὸ δὲ δωδέκατον ὅρος ὅλον ἡν λευκὸν, καὶ ἡ πρόσωψις αὐτοῦ ἱλαρὰ ἡν καὶ εὐπρεπέστατον ἡν ἐν αὐτῷ τὸ ὅρος.

II

1. Εἰς μέσον δὲ τοῦ πεδίου ἔδειξε μοι πέτραν μεγάλην λευκὴν ἐκ τοῦ πεδίου ἀναβεβηκυίαν. ἡ δὲ πέτρα υψηλοτέρα ἡν τῶν ὅρων, τετράγωνος, ὥστε δύνασθαι ὅλον τὸν κόσμον χωρῆσαι. 2. παλαιὰ δὲ ἡν ἡ πέτρα ἐκείνη, πύλην ἐκκεκομμένη ἔχονσα ὡς πρόσφατος δὲ ἐδόκει μοι εἶναι ἡ ἐκκόλαψις τῆς πύλης. ἡ δὲ πύλη οὖτος ἐστὶν ὑπὲρ τῶν ἡλιον, ὥστε μεθανύαζειν ἐπὶ τῇ λαμπρόδονι τῆς πύλης. 3. κύκλῳ δὲ τῆς πύλης ἐιστήκειν παρθένοι δώδεκα. αἱ οὖν τέσσαρες αἱ εἰς τὰς γυνιάς ἐστηκυία ἐνδοξότεραι μοι ἐδοκοῦν εἶναι καὶ αἱ ἄλλαι δὲ ἐνδοξοῖ ἦσαν. εἰστῆ- κεισαν δὲ εἰς τὰ τέσσαρα μέρη τῆς πύλης, ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένου. 4. ἐνδεδυμέναι δὲ
tain had great trees and was full of shady places, and under the shade of the trees sheep were lying resting and ruminating. 10. And the eleventh mountain was full of trees and those trees had fruit, and were each adorned with different fruits, so that whoever saw them desired to eat of their fruits. And the twelfth mountain was all white, and its appearance was joyful, and the mountain was in itself very beautiful.

II

1. In the middle of the plain he showed me a great white rock, which had risen out of the plain, and the rock was higher than the hills, four-square, so that it could hold the whole world. 2. And that rock was old, and had a door hewn out of it. But it seemed to me that the cutting of the door was recent. And the door glistened so in the sun, that I marvelled at the brightness of the door. 3. And round the door there stood twelve maidens: the four who stood at the corner, seemed to me to be the more glorious, but the others also were glorious, and they stood at the four parts of the door, each with two other maidens on each side. 4. And they were clothed in linen mantles.

1 The arrangement meant is 
\[
\begin{bmatrix}
A & b & b & A \\
b & b & b & b \\
b & b & b & b \\
A & b & b & A \\
\end{bmatrix}
\]

so that the 'door' must have been a sort of porch, cut out of the rock, and the tower was built directly above it.
THE APOSTOLIC FATHERS

Ιςαν λινοὺς χιτῶνας καὶ περιεξωσμέναι Ιςαν εὑπρεπῶς, έξω τοὺς οἴμους εκχοσαι τοὺς δεξιοὺς ὡς μέλλουσαι φορτίον τι βαστάζειν. οὕτως ἔτοιμοι ίςαν. Χίαν γὰρ ἵλαραί ίςαν καὶ πρόθυμοι. 5. μετὰ τὸ ἱδεῖν με ταῦτα ἑθαύμαζον ἐν ἐμαυτῷ, ὅτι μεγάλα καὶ ἐνδοξά πράγματα βλέπω. καὶ πάλιν διηπόρουν ἐπὶ ταῖς παρθένοις, ὅτι τρυφεραί οὕτως οὔσαι ἄνδρεῖως εἰστίκεισαν ὡς μέλλουσαι ὅλον τὸν οὐρανὸν βαστάζειν. 6. καὶ λέγει μοι ὁ ποιμήν: Τι ἐν σεαντῷ διαλογίζῃ καὶ διαπορή καὶ σεαντῷ λύτην ἐπιστάσαι; ὅσα γὰρ οὐ δύνασαι νοῆσαι, μὴ ἐπιχείρει, συνετῶς οὖν, ἀλλὰ ἑρώτα τῶν κύριοι, ἵνα λαβῶν σύνεσιν νόης αὐτὰ. 7. τὰ ὅπισω σου ἱδεῖν οὐ δύνη, τὰ δὲ ἐμπροσθέν σου βλέπεις. ἄν οὐν ἱδεῖν οὐ δύνασαι, ἔσον, καὶ μὴ στρέβλων σεαντῶν. ἃ δὲ βλέπεις, ἐκείνων κατάκυριευκαὶ περὶ τῶν λοιπῶν μὴ περιεργάζοιπάντα δὲ σοι ἐγὼ δηλώσω, ὅσα ἄν σοι δείξω. ἐμβλέπε ὅν τὸς λοιπὸς.

III

1. Εἴδον ἐξ άνδρας ἐληλυθότας ύψηλοὺς καὶ ἐνδόξους καὶ ὁμοίους τῇ ἱδέας καὶ ἐκάλεσαν πλῆθος τι άνδρῶν. κάκεινοι δὲ οἱ ἐληλυθότες ύψηλοι ἱςαν άνδρες καὶ καλοὶ καὶ δυνατοί· καὶ ἐκέλευσαν αὐτοὺς οἱ ἐξ άνδρῶς οἰκοδομεῖν ἐπάνω τῆς πέτρας 2 πύργον τινά. ἤν δὲ θάρυσβος τῶν άνδρῶν ἐκείνων μέγας τῶν ἐληλυθότων οἰκοδομεῖν τὸν πύργον ὅδε κάκεισε περιτρε-

1 ἱςαν P Amb, om. A.  
2 πέτρας ΑΕ, πέτρας καὶ ἐπάνω τῆς πύλης Ιω.
and were beautifully girded, and had their right shoulders outside, as if they were going to carry a load. Thus they were ready, for they were very joyful and eager. 5. After I had seen these things I wondered in myself, for I was seeing great and glorious things. And again I was perplexed at the maidens, that though they were so delicate, they stood bravely as though they would carry the whole heaven. 6. And the shepherd said to me: "Why do you reason in yourself and are perplexed, and give yourself sorrow? For what things you cannot comprehend,—be prudent, do not attempt them, but ask the Lord that you may receive understanding and comprehend them. 7. What is behind you you cannot see, but you see what is before you. Let go what you cannot see, and do not trouble yourself. But what you see, master that, and do not be curious about the rest, and I will explain everything to you, whatever I show you. Look then at the rest.

III

1. I saw six men who came, tall and glorious, and alike in appearance, and they summoned a multitude of men, and they too who came were tall men and beautiful and strong, and the six men commanded them to build a certain tower above the rock. And there was a great throng of those men who had come to build the tower,
κύκλῳ τῆς πύλης. 2. αἱ δὲ παρθένοι ἐστηκυῖαι κύκλῳ τῆς πύλης ἔλεγον τοῖς ἀνδράσι σπεύδειν τὸν πύργον ὀικοδομεῖσθαι ἐκπεπτάκεισαί δὲ τὰς χεῖρας αἱ παρθένοι ὡς μέλλουσι τι λαμβάνειν παρὰ τῶν ἀνδρῶν. 3. οἱ δὲ ἑξ ἄνδρες ἐκέλευσον ἐκ βυθοῦ τίνος λίθους ἀναβάσιν καὶ ὑπάγειν εἰς τὴν ὀικοδομὴν τοῦ πύργου. ἀνέβησαν δὲ λίθου δέκα τετράγωνοι λαμπροί, μὴ ¹ λελατομημένοι. 4. οἱ δὲ ἑξ ἄνδρες ἐκάλουν τὰς παρθένους καὶ ἐκέλευσαν αὐτὰς τοὺς λίθους πάντας τοὺς μέλλοντας εἰς τὴν ὀικοδομὴν ὑπάγειν τὸν πύργον βαστάζειν καὶ διαπυρεύονται διὰ τῆς πύλης καὶ ἐπιδιδόναι τοῖς ἀνδράσι τοῖς μέλλουσιν ὀικοδομεῖν τὸν πύργον. 5. αἱ δὲ παρθένοι τοὺς δέκα λίθους τοὺς πρῶτον τοὺς ἐκ τοῦ βυθοῦ ἀναβάντας ἐπετίθουν ἀλλήλαις καὶ κατὰ ἑνὰ λίθον ἐβάσταζον ὀμοῦ.

IV

1. Καθὼς δὲ ἐστάθησαν ὁμοὶ κύκλῳ τῆς πύλης, οὕτως ἐβάσταζον αἱ δοκοῦσαι δυνατείς εἶναι καὶ ὑπὸ τὰς γωνίας τοῦ λίθου ὑποδεδυκυῖαι ἦσαν. αἱ δὲ ἀλλὰ ἐκ τῶν πλευρῶν τοῦ λίθου ὑποδεδυκυῖσαν καὶ οὕτως ἐβάσταζον πάντας τοὺς λίθους· διὰ δὲ τῆς πύλης διέφερον αὐτοὺς, καθὼς ἐκελεύθησαν, καὶ ἐπεδίδοσαν τοὺς ἀνδράσιν εἰς τὸν πύργον· ἐκεῖνοι δὲ ἔχοντες τοὺς λίθους ὄκοδομον. 2. ἢ

¹ μὴ om. AEL, but the addition seems to be made necessary by the reference in Sim. ix. 5, 3, where these stones are described as μὴ λελατομημένοι.
THE SHEPHERD, SIM. IV. iii. 1-iv. 2

running here and there round the tower. 2. And the maidens stood round the tower, and told the men to make speed with building the tower. And the maidens held out their hands as if they were going to take something from the men. 3. And the six men commanded stones to come up from a certain deep place, and to go into the building of the tower. And there came up ten square stones, beautiful and not hewn. 4. And the six men called the maidens and commanded them to take all the stones which were to come for the building of the tower, and to go through the gate, and give them to the men who were going to build the tower. 5. And the maidens put the ten stones, which first came out of the deep place, on one another, and they carried them together like a single stone.

IV

1. And just as they had stood together round the gate, so the maidens who seemed to be strong were carrying, and they were stooping under the corners of the stone. But the others were stooping by the sides of the stone, and so they were carrying all the stones. And they brought them through the gate as they had been commanded, and gave them to the men in the tower, and they took the stones and went on building. 2. Now, the building of the tower

1 The meaning is that the four maidens kept to their original formation, with the four strongest at the corners, and the others in the middle of each side of the stone which they carried.
THE APOSTOLIC FATHERS

οἰκοδομὴ δὲ τοῦ πῦργου ἐγένετο ἐπὶ τὴν πέτραν τὴν μεγάλην καὶ ἐπάνω τῆς πύλης. ἡμmöσθησαν οὖν οἱ δέκα λίθοι ἐκείνοι καὶ ἐνέπλησαν όλην τὴν πέτραν· καὶ ἐγένοντο ἐκείνοι ¹ θεμελίως τῆς οἰκοδομῆς τοῦ πῦργου· ἢ δὲ πέτρα καὶ ἡ πύλη ἦν βασταζόμενα ὅλον τὸν πῦργον. 3. μετὰ δὲ τοὺς δέκα λίθους ἄλλοι ἀνέβησαν ἐκ τοῦ βυθοῦ εἰκοσὶ ² λίθου καὶ οὕτω ἡμmöσθησαν εἰς τὴν οἰκοδομὴν τοῦ πῦργου, βασταζόμενοι ύπὸ τῶν παρθένων καθὼς καὶ οἱ πρότεροι. μετὰ δὲ τούτους ἀνέβησαν λέ', καὶ οὕτω ὁμοίως ἡμmöσθησαν εἰς τὸν πῦργον. μετὰ δὲ τούτους ἐτέρους ἀνέβησαν λίθοι μ', καὶ οὕτω πάντες ἐβλήθησαν εἰς τὴν οἰκοδομὴν τοῦ πῦργου· ἐγένοντο οὖν στοιχεῖα τέσσαρες ἐν τοῖς θεμελίωις τοῦ πῦργου. 4. καὶ ἐπαύσαντο ἐκ τοῦ βυθοῦ ἀναβαίνοντες· ἐπαύσαντο δὲ καὶ οἱ οἰκοδομοῦντες μικρὸν. καὶ πάλιν ἐπέταξαν οἱ ἐξ ἄνδρες τὸ πλήθει τοῦ όχλου ἐκ τῶν ὀρέων παραφερέων λίθους εἰς τὴν οἰκοδομὴν τοῦ πῦργου. 5. παρε-φέροντο οὖς ἐκ πάντων τῶν ὀρέων χρῶν ποικίλας λελατομημένοι ύπὸ τῶν ἄνδρων καὶ ἐπεδίδοντο ταῖς παρθένοις· αἱ δὲ παρθένοι διέφερον αὐτοῖς διὰ τῆς πύλης καὶ ἐπεδίδον εἰς τὴν οἰκοδομὴν τοῦ πῦργου. καὶ ὅταν εἰς τὴν οἰκοδομὴν ἐτέθησαν οἱ λίθοι οἱ ποικίλοι, ὁμοίως ἐγένοντο λευκοὶ καὶ τὰς χρῶν τὰς ποικίλας ἡλασσόν. 6. τινὲς δὲ λίθοι ἐπεδίδοντο ύπὸ τῶν ἄνδρων εἰς τὴν οἰκοδομὴν καὶ οὐκ ἐγένοντο λαμπροὶ, ἀλλ' οἱ εἰς τεθητων, τοιοῦτοι καὶ εὐφράθησαν· οὐ γὰρ ἦσαν ύπὸ τῶν παρθένων

¹ καὶ ἐνέπλησαν ... ἐκεῖνοι retranslated from LE, om. A.
² κ' A, viginti quinque L, quindecim E.
³ ἐγένοντο ... πῦργον retranslated from LE, om. A.

226
was raised on the great rock, and above the gate. So those ten stones were fitted in, and they filled the whole rock. And they were the foundation of the building of the tower, and the rock and the gate were supporting the whole tower. 3. And after the ten stones, twenty other stones came up out of the deep place, and these were fitted into the building of the tower and were carried by the maidens like the former stones. And after these there came up thirty-five, and these likewise were fitted into the tower. And after these there came up forty other stones, and all these were placed into the building of the tower; so there became four tiers in the foundations of the tower. 4. And they ceased to come up from the deep place, and the builders also stopped for a little. And again the six men commanded the mass of the multitude to bring stones for the building of the tower from the mountains. 5. Therefore there were brought from all the mountains stones of different colours, hewn out by the men, and they were given to the maidens, and the maidens carried them through the gate and gave them over for the building of the tower. And when the various stones were put into the building they became all alike white and changed their various colours. 6. But some stones were given by the men for the building, which did not become bright but proved to remain as they were when they were put in. For they had not been given by the maidens, and had
τῆς πύλης παρενεχθῶσιν αὐτοὺς καὶ ἑπιδιδὼσιν εἰς τὴν οἰκοδομήν. ἐὰν γὰρ, φασίν, διὰ τῶν χειρῶν τῶν παρθένων τούτων μὴ παρενεχθῶσι διὰ τῆς πύλης, τὰς χράσις αὐτῶν ἀλλάξαι οὐ δύνανται μὴ κοπιάτε ὑμῖν, φασίν, εἰς μάτην.

V

1. Καὶ ἐτελέσθη τῇ ἡμέρᾳ ἐκείνῃ ἡ οἰκοδομή, οὐκ ἀπετελέσθη δὲ ὁ πύργος: ἔμελλε γὰρ πάλιν ἐποικοδομεῖσθαι καὶ ἐγένετο ἁνοχὴ τῆς οἰκοδομῆς. ἐκέλευσαν δὲ οἱ ἐξ ἀνδρῶν τῶν οἰκοδομοῦντας ἀναχωρῆσαι μικρῶν πάντας καὶ ἀναπαυθῆσαι ταῖς δὲ παρθένοις ἐπέπαγαν ἀπὸ τοῦ πύργου μὴ ἀναχωρῆσαι. ἐδόκει δὲ μοι τὰς παρθένους καταλείψθαι τοῦ φυλάσσειν τὸν πύργον.

2. μετὰ δὲ τὸ ἀναχωρῆσαι πάντας καὶ ἀναπαυθῆσαι λέγω τῷ ποιμένι: Υἱὸν ὑμῶν, θεῷ, κύριε, οὐ συντελέσθη ἡ οἰκοδομή τοῦ πύργου; Οὕτως, φησίν, δύναται ἀπετελεσθῆσαι ὁ πύργος, εὰν μὴ ἐλθῇ ὁ κύριος αὐτῶν καὶ δοκιμάσῃ τὴν οἰκοδομὴν ταύτην, ἵνα, εὰν τινὲς λίθοι σαπροὶ

228
THE SHEPHERD, sim. ix. iv. 6–v. 2

not been brought in through the door. Therefore these stones were unseemly in the building of the tower. 7. And when the six men saw the unseemly stones in the building they commanded them to be taken away and to be brought down to their own place, whence they had been taken. 8. And they said to the men who were bringing the stones in: “You must on no account put stones into the building, but put them by the side of the tower, that the maidens may bring them in through the gate, and give them over for the building. For if,” said they, “they are not brought in by the hands of these maidens through the gate they cannot change their colours; do not then,” said they, “labour in vain.”

V

1. And on that day the building was finished, but the tower was not completed, for it was going to be built on to, and there was a pause in the building. And the six men commanded all the builders to retire a little and rest, but they commanded the maidens not to go away from the tower. And it seemed to me that the maidens had given up looking after the tower. 2. But after they had all gone away and were resting I said to the shepherd: “Why, Sir,” said I, “was the building of the tower not completed?” “The tower,” said he, “cannot yet be completed unless its lord come and test this building, in order that if some stones prove to be
ἐὑρεθῶσιν, ἀλλὰ ἐκ αὐτοῦ· πρὸς γὰρ τὸ ἐκεῖνον θέλημα οἰκοδομεῖται ὁ πῦργος. 3. Ἡθελοῦν, φημί, κύριε, τούτου τοῦ πῦργου γνῶναι τί ἐστιν ή οἰκοδομὴ αὐτῆ, καὶ περὶ τῆς πέτρας καὶ πῦλης καὶ τῶν ὀρέων καὶ τῶν παρθένων καὶ τῶν λίθων τῶν ἐκ τοῦ βυθοῦ ἀναβεβηκότων καὶ μη λελατομημένων, ἄλλ' οὕτως ἀπελθόντων εἰς τὴν οἰκοδομήν. 4. καὶ διατὶ πρῶτον εἰς τὰ θεμέλια τῆ λίθοι ἐτέθησαν, εἰτα κέ, εἰτα λέ, εἰτα μέ, καὶ περὶ τῶν λίθων τῶν ἀπεληλυθότων εἰς τὴν οἰκοδομήν καὶ πῦλιν ἡμένων καὶ εἰς τὸ πότον ἰδίου ἀποτεθειμένων· περὶ πάντων τούτων ἀνάπαυσαν τὴν ψυχήν μου, κύριε, καὶ γνώρισόν μοι αὐτά. 5. Ἕκαν, φησί, κενοσπουδός μη ἐὑρεθῆς, πάντα γνώσῃ· μετ' οὐλίγας γὰρ ἡμέρας ἔλευσόμεθα ἐνθάδε, καὶ τὰ λοιπὰ ὅψει τὰ ἐπερχόμενα τῷ πῦργῳ τούτῳ καὶ πάσας τὰς παραβολὰς ἀκριβῶς γνώσῃ. 6. καὶ μετ' οὐλίγας ἡμέρας ἠλθομεν εἰς τὸν τόπον, οὐ κεκαθικαμεν, καὶ λέγει μοι· Ἀγωμεν πρὸς τὸν πῦργον· ὁ γὰρ αὐθέντης τοῦ πῦργου ἑρξεται κατανοησαι αὐτόν· καὶ ἠλθομεν πρὸς τὸν πῦργον· καὶ ὅλος οὐδεὶς ἦν πρὸς αὐτὸν εἰ μὴ αἱ παρθένοι μόναι. 7. καὶ ἐπερωτά ὁ ποιμὴν τὰς παρθένους, εἰ ἀρα παρεγένον ὁ δεσπότης τοῦ πῦργου. αἱ δὲ ἐφησαν μέλλειν αὐτὸν ἑρχεσθαι κατανοησαι τὴν οἰκοδομήν.

VI

1. Καὶ ἰδοὺ μετὰ μικρὸν βλέπω παράταξιν πολλῶν ἀνδρῶν ἐρχομένων· καὶ εἰς τὸ μέσον ἀνὴρ ἑλευσόμεθα. . . . ἡμέρας retranslated from I.E, om. A.

230
rotten, he may change them, for the tower is being built according to his will.” 3. “I should like, Sir,” said I, “to know what is this building of the tower, and concerning the rock, and the gate, and the mountains and the maidens, and the stones which came up from the deep place, and were not hewn, but went as they were into the building. 4. And why ten stones were first laid for the foundation, then twenty, then thirty-five, then forty, and concerning the stones which went into the building, and were taken away again and put back in their own place. Give my soul rest concerning all these things, Sir, and let me know them.” 5. “If,” said he, “you are not found to be vainly zealous, you shall know all things. For after a few days we will come here, and you shall see the rest of what happens to this tower, and you will know all the parables accurately.” 6. And after a few days we came to the place where we had sat, and he said to me: ‘Let us go to the tower, for the master of the tower is coming to examine it.” And we came to the tower, and there was nobody by it at all, except only the maidens. 7. And the shepherd asked the maidens if the Lord of the tower had come. And they said that he was about to come, to examine the building.

VI

1. And lo, after a little time I saw an array of many men coming, and in the middle there was
τις υψηλός τῷ μεγέθει, ὡστε τὸν πύργον ὑπερέχειν. 2. καὶ οἱ ἐξ ἀνδρῶν ὁι εἰς τὴν οἰκοδομῆν ἐφεστῶτες ἐκ δεξιῶν τε καὶ ἀριστερῶν περιεπάτησαν μετ’ αὐτοῦ, καὶ πάντες ὁι εἰς τὴν οἰκοδομὴν ἐργασάμενοι μετ’ αὐτοῦ ἦσαν καὶ ἔτεροι πολλοὶ κύκλῳ αὐτοῦ ἐνδοξοί. αἱ δὲ παρθένοι αἱ τηροῦσαι τὸν πύργον προσδραμοῦσιν κατεφίλησαν αὐτὸν καὶ ἦρξαντο ἐγγύς αὐτοῦ περιπατεῖν κύκλῳ τοῦ πύργου. 3. κατενοίη δὲ ὁ ἀνήρ ἐκεῖνος τὴν οἰκοδομὴν ἀκριβῶς, ὡστε αὐτὸν καθ’ ἑνα λίθον ψηλαφάν. κρατόν δὲ τινα ράβδον τῇ χειρὶ κατὰ ἑνα λίθον τῶν οἰκοδομημένων ἐτυπτε. 4. καὶ ὅταν ἐπάτασσεν, ἐγένοντο αὐτῶν τινὲς μέλανες ὡσεὶ ἁσβόλη, τινὲς δὲ ἐψωριακότες, τινὲς δὲ σχισμᾶς ἐχοντες, τινὲς δὲ κολοβοί, τινὲς δὲ οὐτε λευκοί οὐτε μέλανες, τινὲς δὲ τραχεῖς καὶ μη συμφωνοῦντες τοῖς ἑτέροις λίθοις, τινὲς δὲ σπίλους πολλοὺς ἐχοντες: αὐται ἦσαν αἱ ποικιλλαὶ τῶν λίθων τῶν σαπρῶν εὑρεθέντων εἰς τὴν οἰκοδομήν. 5. ἐκέλευσεν οὖν πάντας τούτους ἐκ τοῦ πύργου μετενεχθῆναι καὶ τεθῆναι παρὰ τὸν πύργον καὶ ἑτέρους ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. 6. καὶ ἐπηρωτήσαν αὐτὸν οἱ οἰκοδομοῦντες, ἐκ τίνος ὀροῦς θέλη ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν, καὶ ἐκ μὲν τῶν ὑπὲρ φῶν οὐκ ἐκέλευσεν ἐνεχθῆναι, ἐκ δὲ τίνος τεδίον ἐγγὺς ὄντος ἐκέλευσεν ἐνεχθῆναι. 7. καὶ ἠρύγη τὸ
THE SHEPHERD, SIM. IX. VI. 1-7

a man so tall, that he overtopped the tower.

2. And the six men, who had been in charge of the building, were walking with him on the right hand and on the left, and all who had worked at the building were with him, and there were many other glorious beings around him. And the maidens who kept the tower ran to him and kissed him, and began to walk near him round the tower. 3. And that man examined the building carefully, so that he felt each stone, and he held a staff in his hand and hit each individual stone used in the building. 4. And when he struck, some of them became as black as pitch, and some rotten, and some with cracks, and some short, and some neither white nor black, and some rough and not fitting in with the other stones, and some with many stains. These were the varieties of the rotten stones which were found in the building. 5. Therefore he commanded all these to be taken away from the tower, and to be put beside the tower, and other stones to be brought and laid in their place. 6. And the builders asked him from which mountains he wished stones to be brought and laid in their place, and he commanded them not to be brought from the mountains, but he commanded them to be brought from a certain plain near at hand. 7. And the plain
THE APOSTOLIC FATHERS

πεδίων, καὶ εὐρέθησαν λίθοι λαμπροὶ τετράγωνοι, τινὲς δὲ καὶ στρογγύλου. ὁσοὶ δὲ ποτε ἦσαν λίθοι ἐν τῷ πεδίῳ ἐκείνῳ, πάντες ἴνεχθησαν καὶ διὰ τῆς πύλης ἑβαστάζοντο ὑπὸ τῶν παρθένων. 8. καὶ ἐλατομήθησαν οἱ τετράγωνοι λίθοι καὶ ἐτέθησαν εἰς τὸν τόπον τῶν ἡμέρων· οἱ δὲ στρογγύλοι οὐκ ἐτέθησαν εἰς τὴν οἰκοδομὴν, ὅτι σκληροὶ ἦσαν εἰς τὸ λατομηθῆναι αὐτοὺς καὶ βραδεὺς ἐγένοντο. ἐτέθησαν δὲ παρὰ τὸν πύργον, ὡς μελλόντων αὐτῶν λατομεῖσθαι καὶ τίθεσθαι εἰς τὴν οἰκοδομὴν· λίαν γὰρ λαμπροὶ ἦσαν.

VII

1. Ταῦτα οὖν συντελέσας ὁ ἅγιος ὁ ἐνδοξὸς καὶ κύριος ὁλοῦ τοῦ πύργου προσεκαλέσατο τὸν ποιμένα καὶ παρέδωκε αὐτῷ τοὺς λίθους πάντας τοὺς παρὰ τὸν πύργον κειμένους, τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς, καὶ λέγει αὐτῷ: 2. Ἐπιμελῶς καθάρισον τοὺς λίθους τούτους καὶ θέσ αὐτοὺς εἰς τὴν οἰκοδομὴν τοῦ πύργου, τοὺς δυναμένους ἀρμόσαι τοῖς λουποῖς· τοὺς δὲ μὴ ἀρμόζοντας ἤξις οἱ μακράν ἀπὸ τοῦ πύργου. 3. ταῦτα κελεύσας τῷ ποιμένι ἀπῆλθε ἀπὸ τοῦ πύργουμετὰ πάντων, μεθ' ὧν ἐλήλυθεν· αἱ δὲ παρθένοι κύκλῳ τοῦ πύργου εἰστήκεισαν τηροῦσας αὐτὸν. 4. λέγω τῷ ποιμένι. Πῶς οὕτως οἱ λίθοι δύνανται εἰς τὴν οἰκοδομὴν τοῦ πύργου ἄπελθεῖν ἀποδεδοκιμασμένοι; ἀποκρίθησί μοι λέγει· Βλέπω, φησί, τοὺς λίθους τούτους· Βλέπω, φησί, κύριε. Εγὼ, φησί, 1 Retranslated from LE, om. A.
was quarried, and splendid square stones were found, but some were also round. And all the stones that were found in that plain were brought and carried through the door by the maidens. 8. And the square stones were hewn and put into the place of those which had been taken out, but the round stones were not put into the building, because they were hard to hew, and it took a long time; but they were put beside the tower, as if they were going to be hewn and put into the building; for they were very splendid.

VII

1. When the glorious man, the Lord of all the tower, had finished these things, he called the shepherd and gave over to him all the stones which were lying by the tower which had been taken out of the building, and said to him: 2. “Clean these stones carefully, and put into the building of the tower those which can fit in with the rest, and throw far away from the tower those which do not fit.” 3. With these commands to the shepherd he went away from the tower, with all those with whom he had come. But the maidens stood round the tower guarding it. 4. I said to the shepherd: “How can these stones come again into the building of the tower after they have been rejected?” He answered and said to me: “Do you see these


THE APOSTOLIC FATHERS

tὸ πλείστον μέρος τῶν λίθων τούτων λατομημένοι καὶ
βαλό εἰς τὴν οἰκοδομήν, καὶ ἀρμόσουσι μετὰ τῶν
λοιπῶν λίθων. 5. Πῶς, φημί, κύριε, δύνανται
περικοπέντες τῶν αὐτῶν τόπων πληρώσαι; ἀπο-
κριθεὶς λέγει μοι: "Οσοὶ μικροὶ εὑρέθησονται, εἰς
μέσην τὴν οἰκοδομήν βληθήσονται, ὅσοι δὲ μεί-
ζονες, ἐξὼτεροι τεθήσονται καὶ συγκρατήσουσιν
αὐτοὺς. 6. ταῦτα μοι λαλῆσας λέγει μοι: "Ἀγω-
μεν καὶ μετὰ ἡμέρας δύο ἐλθομεν καὶ καθαρίσωμεν
tους λίθους τούτους καὶ βάλωμεν αὐτοὺς εἰς τὴν
οἰκοδομήν τὰ γαρ κύκλῳ τοῦ πύργου πάντα
καθαρισθήναι δεῖ, μήποτε ὁ δεσπότης ἡξάπινα
ἐλθῇ καὶ τὰ περὶ τοῦ πύργου ῥυπαρὰ εὔρη καὶ
προσωπίζῃ, καὶ οὐτοὶ οἱ λίθοι οὐκ ἀπελευσονται
εἰς τὴν οἰκοδομήν τοῦ πύργου, καὶ ὁ ἁμελής δόξῳ
eῖναι παρὰ τῷ δεσπότῃ. 7. καὶ μετὰ ἡμέρας δύο
ἡλθομεν πρὸς τὸν πύργον καὶ λέγει μοι· Κατα-
νοήσωμεν τοὺς λίθους πάντας καὶ ἰδώμεν τοὺς
dυναμένους εἰς τὴν οἰκοδομήν ἀπελθεῖν. λέγω
αὐτῷ. Κύριε, κατανοήσωμεν.

VIII

1. Καὶ ἀρξάμενοι πρῶτον τοὺς μέλανας κατενο-
ούμεν λίθους. καὶ ὁιοὶ εἰς τὴν οἰκοδομήν ἐτέθησαν,
τοιούτοι καὶ εὑρέθησαν. καὶ ἐκέλευσαν αὐτοὺς ὁ
ποιμὴν εἰς τοῦ πύργου μετενεχθῆναι καὶ χωρισθη-
ναι. 2. εἶτα κατενόησε τοὺς ἰψωριάκότας, καὶ
λαβὼν ἐλατόμησε πολλοὺς ἐξ αὐτῶν καὶ ἐκέλευσε
τὰς παρθένους ἄρα αὐτοὺς καὶ βαλεῖν εἰς τὴν
οἰκοδομὴν. καὶ ἦραν αὐτοὺς ἀι παρθένοι καὶ
ἐθήκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου μέσου. τοὺς

236
stones?" said he. "Yes, Sir, I see them," said I. "I will hew," said he, "the greater part of these stones, and put them into the building, and they will fit in with the rest of the stones." 5. "How, Sir," said I, "can they fill the same room after they have been hewn?" He answered and said to me: "Those which turn out to be little will be put into the middle of the building, and such as are bigger will be put outside and will hold them together." 6. When he had said this he said to me: "Let us go, and after two days let us come and cleanse these stones and put them into the building, for everything round the tower must be cleansed lest the Master come suddenly and find it dirty round the tower and he will be angry, and these stones will not go into the building of the tower, and I shall seem to be careless before the Master." 7. And after two days we came to the tower, and he said to me: "Let us look at all the stones, and let us see which are able to come into the building." I said to him: "Sir, let us look."

VIII

1. And when we began we first looked at the black stones, and these were found to be the same as when they were put out of the building. And the shepherd commanded them to be removed from the tower and sent away. 2. Then he looked at those which were rotten and he took and hewed many of them and commanded the maidens to take them and put them into the building, and the maidens took them and put them into the building in the middle of the tower. And the rest he commanded to
δὲ λοιπὸς ἐκέλευσε μετὰ τῶν μελάνων τεθήκατ' καὶ γὰρ καὶ οὕτωι μέλανες εὐρέθησαν. 3. εἶτα κατενάτες τὰς σχισμὰς ἐχοντας· καὶ ἐκ τούτων πολλοὺς ἐλατόμησε καὶ ἐκέλευσε διὰ τῶν παρθένων εἰς τὴν οἰκοδομὴν ἀπενεχθῆναι· ἔξωτεροι δὲ ἐτέθησαν, ὅτι ύμεστεροί εὐρέθησαν. οἱ δὲ λοιποὶ διὰ τὸ πλήθος τῶν σχισμάτων οὐκ ἤδυνήθησαν λατομηθῆναι· διὰ ταύτην οὖν τὴν αὐτίαν ἀπεβληθῆσαν ἀπὸ τῆς οἰκοδομῆς τοῦ πύργου. 4. εἶτα κατενάτες τοὺς κολοβούς, καὶ εὐρέθησαν πολλοὶ εἰς αὐτῶν μέλανες, τινὲς δὲ σχισμάς μεγάλας πεποιηκότες· καὶ ἐκέλευσε καὶ τούτους τεθήκατ· μετὰ τῶν ἀποβεβλημένων. τοὺς δὲ περισσεύοντας αὐτῶν καθαρίσας καὶ λατομήσας ἐκέλευσεν εἰς τὴν οἰκοδομὴν τεθήκατ. αἱ δὲ παρθένοι αὐτοῖς ἀρασαί εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἠρμοσαν· ἀσθενέστεροι γὰρ ἦσαν. 5. εἶτα κατενάτες τὸς ἤμισσεις λευκοῦς, ἤμισσεις δὲ μέλανας· καὶ πολλοὶ εἴς αὐτῶν εὐρέθησαν μέλανες. ἐκέλευσε δὲ καὶ τούτους ἀρθῆναι μετὰ τῶν ἀποβεβλημένων. οἱ δὲ λοιποὶ πάντες ἤρθησαν ύπὸ τῶν παρθένων λευκοῦ γὰρ ὅντες ἠρμόσθησαν ύπ' αὐτῶν τῶν παρθένων εἰς τὴν οἰκοδομὴν· ἔξωτεροι δὲ ἐτέθησαν, ὅτι ύμεις εὐρέθησαν, ὡστε δύνασθαι αὐτοὺς κρατεῖν τοὺς εἰς τὸ μέσον τεθήναι· ὅλως γὰρ ἐξ αὐτῶν οὐδὲν ἐκολοθώθη. 6. εἶτα κατενάτες τοὺς τραχεῖς, καὶ σκληροὺς καὶ ὅλιγοι εἴς αὐτῶν ἀπεβλήθησαν διὰ τὸ μὴ δύνασθαι λατομηθῆναι· σκληροὶ γὰρ λίαν εὐρέθησαν. οἱ δὲ λοιποὶ αὐτῶν ἐλατομήθησαν καὶ ἤρθησαν ύπὸ τῶν παρθένων καὶ εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἤρμοσθησαν.
be put with the black ones, for these also were found to be black. 3. Then he began to look at those which had cracks, and of these he hewed many, and commanded them to be brought back by the maidens into the building. But they were put on the outside because they were found to be stronger. But the rest could not be hewn because of the number of the cracks. For this cause, therefore, they were thrown away from the building of the tower. 4. Then he began to look at those which were short, and many among them were found black, and some with great cracks, and he commanded these also to be put with the rejected. But the majority of them he cleaned and hewed and commanded to be put into the building. And the maidens took them, and fitted them into the middle of the building of the tower, for they were too weak. 5. Then he began to look at those which were half white, and half black, and many of them were found to be black, and these also he commanded to be put away with the rejected. But the rest were all taken up by the maidens, for they were white and were fitted by the maidens themselves into the building. And they were put on the outside because they were found to be sound, so that they could support those that were put in the middle, for in no way were they too short. 6. Then he began to look at those which were hard and difficult, and a few of them were rejected, because they could not be hewn, for they proved to be very hard. But the rest of them were hewn, and were taken by the maidens and fitted into the middle of the building of the tower.

\[\text{to endure the strain of the outside}\]
THE APOSTOLIC FATHERS

σαν: ἀσθενέστεροι γὰρ ἦσαν. 7. εἶτα κατενώει τοὺς ἔχοντας τοὺς σπίλους, καὶ ἐκ τούτων ἔλαχιστοι ἐμελάνησαν καὶ ἀπεβλήθησαν πρὸς τοὺς λοιπούς. οἱ δὲ περισσεύοντες λαμπροὶ καὶ ὤμεις εὐφρέθησαν καὶ οὗτοι ἡμόσθησαν ὑπὸ τῶν παρθένων εἰς τὴν οἰκοδομὴν, ἐξώτεροι δὲ ἐτέθησαν διὰ τὴν ἵσχυρότητα αὐτῶν.

IX

1. Εἶτα ἦλθε κατανοῆσαι τοὺς λευκοὺς καὶ στρογγύλους λίθους καὶ λέγει μοι: Τί ποιοῦμεν περὶ τούτων τῶν λίθων; Τί, φησί, ἐγὼ γινώσκω, κύριε; Οὐδέν οὖν ἔπινοεῖς περὶ αὐτῶν; 2. Ἔγώ, φησί, κύριε, ταύτῃ τὴν τέχνῃ οὐκ ἔχω, οὐδὲ λατόμος εἰμί οὐδὲ δύναμαι νοῆσαι. Οὐ βλέπεις αὐτούς, φησί, λαῖν στρογγύλους οἴντας; καὶ ἐὰν αὐτοὺς θελήσω τετραγώνους ποιῆσαι, πολὺ δεῖ ἀπ' αὐτῶν ἀποκοπῆναι; δεῖ δὲ εἰς αὐτῶν εἰς ἀνάγκης τινὰς εἰς τὴν οἰκοδομὴν τεθῆναι. 3. Εἰ οὖν, φησί, κύριε, ἀνάγκη ἐστι, τί σεαυτὸν βασανίζεις καὶ οὐκ ἐκλέγεις εἰς τὴν οἰκοδομὴν οὓς θέλεις καὶ ἀρμόζεις εἰς αὐτὴν; ἐξελέξατο εἰς αὐτῶν τοὺς μείζονας καὶ λαμπροὺς καὶ ἐλατόμησεν αὐτοὺς· αἱ δὲ παρθένοι ἄρασιν ἡμοσαν εἰς τὰ εξώτερα μέρη τῆς οἰκοδομῆς. 4. οἱ δὲ λοιποὶ οἱ περισσεύοντες ήρθησαν καὶ ἀπετέθησαν εἰς τὸ πεδίον, οθεν ἦνεχθησαν οὐκ ἀπεβλήθησαν δὲ, "Ὅτι, φησί, λεῖπει τῷ πύργῳ ἐτὶ μικρὸν οἰκοδομήθηναι. πάντας δὲ θέλει ο

1 ύμεις L, ἐκεῖνοι A, om. E.
2 πάντας A (probably, but it is difficult to read), 'forsitan' L, which in Sim. vii. 4 seems to represent πάντως.
tower; for they were too weak. 7. Then he began to look at those which had stains, and of these a very few were turned black, and were rejected with the rest, but most of them were found to be bright and sound, and these were fitted by the maidens into the building, but they were put on the outside because of their strength.

IX

1. Next he came to look at the white and round stones, and said to me: "What do we do with these stones?" "How should I know, Sir?" said I. "Then do you not notice anything about them?"

2. "I, Sir," said I, "have not this art, I am neither a stone-cutter, nor can I understand." "Do you not see," said he, "that they are very round, and if I wish to make them square, a great deal must be cut away from them? Yet some of them must of necessity be put into the building." 3. "If then, Sir," said I, "it is necessary, why do you worry yourself, and not choose for the building those which you wish and fit them into it?" He chose out from them the largest and bright ones and hewed them, and the maidens took and fitted them into the outside of the building.

4. And the rest which remained over were taken up and put back into the plain from which they had been brought. But they were not rejected, "Because," said he, "there remains still a little to be
THE APOSTOLIC FATHERS

despótheis tou πύργου τούτους ἀρμοσθήματος τοὺς λίθους εἰς τὴν οἰκοδομῆν, ὅτι λαμπροὶ εἰσὶ λίαν. 5. ἐκλήθησαν δὲ γυναῖκες δώδεκα, εὐνειδέσταται τῷ χαρακτήρι, μέλανα ἐνδεδυμέναι, περιεξωσμέναι καὶ ἔξω τοὺς ὦμους ἔχουσαι καὶ τὰς τρίχας λευμέναι· ἐδοκοῦσαν δὲ μοι αἱ γυναῖκες αὐταὶ ἁγριαὶ εἶναι. ἐκέλευσε δὲ αὐτὰς ὁ ποιμὴν ἄρα τοὺς λίθους τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς καὶ ἀπενεγκεῖν αὐτοὺς εἰς τὰ ὄρη, ὅθεν καὶ ἦνέχθησαν. 6. αἱ δὲ ἱλαραὶ ἤραν καὶ ἀπήνυγκαν πάντας τοὺς λίθους καὶ ἠθηκαν, ὅθεν ἐλήφθησαν. καὶ μετὰ τὸ ἐρθῆναι πάντας τοὺς λίθους καὶ μηκέτι κεἰσθαι λίθον κύκλω τοῦ πύργου, λέγει μοι ὁ ποιμὴν. Κυκλώσωμεν τὸν πύργον καὶ ἱδωμεν, μή τι ἐλάττωμα ἔστω ἐν αὐτῷ. καὶ ἐκύκλευσαν ἐγὼ μετ' αὐτῶν. 7. ἱδὼν δὲ ὁ ποιμὴν τοῦ πύργου ἐντρέπτη ὄντα τῇ οἰκοδομῇ λιαν ἱλαρός ἦν· οἱ γὰρ πύργος οὕτως ἦν όμοιομημένος, ώστε με ἱδόντα ἐπιθυμεῖν τῇ οἰκοδομῇ αὐτοῦ· οὕτω γὰρ ἦν όμοιομημένος, ώσταν εἶ οὕτως λίθου μὴ ἔχων μιᾶν ἀρμογήν ἐν ἑαυτῷ. ἐφαίνετο δὲ ὁ λίθος ὡς ἐκ τῆς πέτρας ἐκκεκολαμμένος· μονόλιθος γὰρ μοι ἐδόκει εἶναι.

X

1. Καὶ γὰρ περιπατῶν μετ' αὐτῶν ἱλαρός ἦμων τοιαύτα ἵγαθὰ βλέπων. λέγει δὲ μοι ὁ ποιμὴν 'Τπαγε καὶ φέρε ἀσβεστον καὶ οὐστρακόν λευτήν, ἢν τοὺς τύπους τῶν λίθων τῶν ἠρμένων καὶ

1 Retranslated from LE, om. A.

242
THE SHEPHERD, sim. ix. ix. 4 x. 1

built of the tower, and the master of the tower wishes that all these stones should be fitted into the building because they are very bright. 5. And there were called twelve women, very beautiful to look at, clothed in black, girded, and their shoulders bare, and their hair loose. And these women looked to me to be cruel. And the shepherd commanded them to take the stones which were rejected from the building, and take them back to the mountains, from which also they had been brought. 6. And they were glad and took them up, and took away all the stones, and put them whence they had been taken. And after all the stones had been taken up, and there no longer remained a stone round the tower, the shepherd said to me: "Let us go round the tower and see if there is any defect in it." And I went round it with him. 7. And when the shepherd saw that the tower was beautifully built, he was very joyful; for the tower was so built that when I saw it, I envied its building, for it was so built, as if it were all one stone, without a single joint in it. and the stone appeared as if it had been hewn out of a rock, for it seemed to me to be a single stone.

X

1. And I also walked with him and was glad when I saw such good things. And the shepherd said to me: "Go and bring lime and a light clay, that I may fill up the marks of the stones which have

1 Apparently the meaning is that the holes left in the ground where stones had been taken out were to be filled up and levelled.
eis tēn oïkodōmēn Beβηλημένων ¹ ἀναπληρώσω. ὤει γάρ τοῦ πύργου τὰ κύκλῳ πάντα ὀμαλά γενέσθαι. 2. καὶ ἐποίησα καθὼς ἐκέλευσε, καὶ ἤγεγκα πρὸς αὐτῶν. Ἡπηρέτει μοι, φησί, καὶ ἐγγὺς τὸ ἔργον τελεσθήσεται. ἐπλήρωσεν οὖν τοὺς τόπους τῶν λίθων τῶν eis tēn oïkodōmēn ἀπεληλυθότων καὶ ἐκέλευσε σαρωθῆναι τὰ κύκλῳ τοῦ πύργου καὶ καθαρὰ γενέσθαι. 3. αἱ δὲ παρθένοι λαβοῦσαν σάρος ἐσάρωσαν καὶ πάντα τὰ κόπρια ἤραν ἐκ τοῦ πύργου καὶ ἔρρανεν ὕδωρ, καὶ ἐγένετο ὁ τόπος ἰλαρός καὶ εὐπρεπέστατος τοῦ πύργου. 4. λέγει μοι ο οἰκίμην. Πάντα, φησί, κεκαθάρται: εὰν ἐλθῃ ὁ κύριος ἐπισκέψασθαι τὸν πύργον, οὐκ ἔχει ἡμῖν οὐδὲν μέμψασθαι. ταῦτα εἰπὼν ἤθελεν ὑπάγειν. 5. ἔγινο δὲ ἐπελαβόμην αὐτοῦ τῆς πύργως καὶ ἤρξαμην αὐτὸν ὀρκίζειν κατὰ τὸν κυρίον, ἵνα μοι ἐπιλύσῃ, ἢ ἐδειξέ μοι. λέγει μοι. Μικρὸν ἔχω ἀκαίρετόν ἐσσαί καὶ πάντα σοι ἐπιλύσω. ἐκδέξασθαι με ὡς ἔρχομαι. 6. λέγω αὐτῷ. Κύριε, μόνος ὄν ὥδε ἐγὼ τῇ ποιήσῃ; Οὐκ εἰ, φησί, μόνος: αἱ γὰρ παρθένοι αὐταὶ μετὰ σοῦ εἰσί. Παράδος οὖν, φησί, αὐταῖς με. προσκαλεῖται αὐταῖς ὁ ποιμὴν καὶ λέγει αὐταῖς. Παρατίθεμαι ὦμιν τοῦτον ἐως ἔρχομαι καὶ ἀπῆλθεν. 7. ἔγινο δὲ ἡμῖν μόνος μετὰ τῶν παρθένων ἤσαν δὲ ἰλαρώτερει καὶ πρὸς ἐμὲ εἰν ἐχον μάλιστα δὲ αἱ τέσσαρες αἱ ἐνδοξότεραι αὐτῶν.

¹ ἠρμηνεύων . . . ἑβηλημένων I.E, ἠρμηνεύων eis tēn oïkodōmēn kai β. βλημένων Α.
been taken up, and put into the building. For all the ground round the tower must be level.” 2. And I did as he commanded and brought them to him. “Serve me,” said he, “and the work will soon be completed.” So he filled up the marks of the stones which had gone into the building, and commanded all round the tower to be swept, and be made clean. 3. And the maidens took brooms and swept, and they took away all the dirt from the tower and sprinkled water, and the place of the tower became joyful and very beautiful. 4. The shepherd said to me: “Everything,” said he, “has been made clean. If the lord come to visit the tower, he has nothing with which to blame us.” When he had said this he wished to go away. 5. But I took him by his wallet, and began to adjure him by the Lord to explain to me what he had shown me. He said to me: “I am busy for a little and then I will explain everything to you. Wait for me here till I come.” 6. I said to him: “Sir, what shall I do here alone?” “You are not alone,” he said, “for these maidens are here with you.” “Give me then,” said I, “into their charge.” The shepherd called them and said to them: “I entrust him to you till I come,” and he went away. 7. And I was alone with the maidens, and they were merry and gracious towards me, especially the four more glorious of them.
1. Δέγνουσί μοι αἱ παρθένοι. Σήμερον ὁ ποιμὴν ὁδε οὐκ ἐρχεται. Τι οὖν, φημὶ, ποιήσω ἐγὼ; Μέχρις ὁψὲ, φασίν, περίμεινοι αὐτῶν καὶ ἔαν ὅλθη, λαλήσει μετά σοῦ, ἕαν δὲ μὴ ἔλθη, μενεῖς μεθ’ ἴμων ὁδε ἐως ἐρχεται. 2. λέγω αὐταῖς· Ἐκδέξομαι αὐτῶν ἐως ὁψὲ· ἕαν δὲ μὴ ἔλθη, ἀπελεύσομαι εἰς τὸν οἶκον καὶ προῦ ἐπανῆξω. αἱ δὲ ἀκοκριθεῖσαι λέγουσί μοι· Ἡμῶν παρεδόθης· οὐ δύνασαι ἄφ’ ἴμων ἀναχωρῆσαι. 3. Ποῦ οὖν, φημὶ, μενῶ; Μεθ’ ἴμων, φασίν, κοιμηθήσῃ ὡς ἄδελφος, καὶ οὐχ ὡς ἀνήρ· ἡμέτερος γὰρ ἄδελφος εἰ, καὶ τοῦ λοιποῦ μέλλομεν μετὰ σοῦ κατοικεῖν. λίαν γὰρ σε ἀγαπῶμεν. ἐγὼ δὲ ἡσυχιώμην μετ’ αὐτῶν μένειν. 4. καὶ ἡ δοκοῦσα πρώτη αὐτῶν εἶναι ἡρξατό με καταφίλειν καὶ περιπλέκεσθαι. αἱ δὲ ἄλλαι ὀρώσαι ἐκεῖνην περιπλεκομένην μοι καὶ αὐταὶ ἡρξατό με καταφίλειν καὶ περιάγειν κύκλῳ τοῦ πύργου καὶ παίζειν μετ’ ἐμοῦ. 5. κἀγὼ ὡσεὶ νεώτερος ἐγεγονείν καὶ ἡρξάμην καὶ αὐτὸς παίζειν μετ’ αὐτῶν· αἱ μὲν γὰρ ἐχορεύνοιν, αἱ δὲ ὀρ- χύντο, αἱ δὲ ἤδον· ἐγὼ δὲ συγήν ἔχω μετ’ αὐτῶν κύκλῳ τοῦ πύργου περιηπάτουν καὶ Ἰλαρὸς ἡμῆν μετ’ αὐτῶν. 6. ὡσιας δὲ γενομένης ἦθελον εἰς τὸν οἶκον ὑπάγειν· αἱ δὲ οὐκ ἄφικαν, ἀλλὰ κατέ- σχον με. καὶ ἔμεινα μετ’ αὐτῶν τὴν νύκτα καὶ ἐκοιμήθην παρὰ τὸν πύργον. 7. ἐστρωσαν γὰρ αἱ παρθένοι τοὺς λινὸς χατῶνας ἐαυτῶν χαμαι καὶ ἔμε ἀνέκλιναν εἰς τὸ μέσον αὐτῶν, καὶ οὐδὲν ὅλως ἐποίουν εἰ μὴ προσηύχοντο· κἀγὼ μετ’ αὐτῶν.
XI

1. The maidens said to me: “To-day the shepherd is not coming here.” "What then," said I, "shall I do?" "Wait for him," said they, "until the evening, and if he come he will speak with you; and if he come not you shall remain here with us until he come." 2. I said to them: "I will wait for him till evening, but if he come not I will go away home and return in the morning." But they answered and said to me: "You were given to our charge; you cannot go away from us." 3. "Where shall I stay then?" said I. "You shall sleep with us," said they, "as a brother and not as a husband, for you are our brother and for the future we are going to live with you, for we love you greatly." But I was ashamed to stay with them. 4. And she who seemed to be the first of them began to kiss and embrace me, and the others seeing her embracing me began to kiss me themselves, and to lead me round the tower, and to play with me. 5. I, too, had, as it were, become young again, and began to play with them myself, for some were dancing, others were gavotting, others were singing, and I walked in silence with them round the tower, and was merry with them. 6. But when evening came I wished to go home but they did not let me go, but kept me, and I stayed the night with them and slept by the tower. 7. For the maidens spread their linen tunics on the ground, and they made me lie down in the midst of them, and they did nothing else but pray, and I also prayed with
THE APOSTOLIC FATHERS

αὐδιαλείπτως προσηνχόμην καὶ οὐκ ἔλασθον ἐκεῖνων. καὶ ἔχαρον αἱ παρθένοι οὕτω μον ἀποσυνομένην. καὶ ἔμεινα ἐκεί μέχρι τῆς αὔριον ἔως ὥρας δευτέρας μετὰ τῶν παρθένων. 8. εἶτα παρὴν ὁ ποιμὴν, καὶ λέγει ταῖς παρθένοις: Μὴ τινὰ αὐτῶν ὑβριν πεποίηκατε; Ἕροτα, φασίν, αὐτῶν. λέγω αὐτῶν. Κύριε, εὐφράνθην μετ' αὐτῶν μείνας. Τί, φησίν, ἑδείπησας; Ἕδειπνήσα, φημί, κύριε, ρῆματα κυρίου ὅλην τήν νύκτα. Καλῶς, φησίν, ἑλαβόν σε; Ναί, φημί, κύριε. 9. Νῦν, φησί, τί θελεῖς πρῶτον ἀκούσαι; Καθὼς, φημί, κύριε, ἀπ' ἄρχης ἑδείξας ἐρωτῶ σε, κύριε, ἵνα, καθὼς ἃν σε ἐπερωτήσω, οὕτω μοι καὶ δηλώσῃς. Καθὼς βούλει, φησίν, οὕτω σοι καὶ ἐπιλύσω, καὶ οὐδὲν ἄλως ἀποκρύψω ἀπὸ σοῦ.

XII

1. Πρῶτον, φημί, πάντων, κύριε, τοῦτο μοι δηλώσοι: ἡ πέτρα καὶ ἡ πύλη τίς ἐστιν; Ἡ πέτρα, φησίν, αὐτὴ καὶ ἡ πύλη οὗ θεοῦ ἐστί. Πῶς, φημί, κύριε, ἡ πέτρα παλαιά ἐστιν, ἢ δὲ πύλη καινή: Ἀκούε, φησί, καὶ σὺνίε, ἀσύνετε. 2. ὁ μὲν θεοῦ πάσης τῆς κτίσεως αὐτοῦ προγενέστερός ἐστιν, ὡστε σύμβουλον αὐτοῦ γενέσθαι τῷ πατρὶ τῆς κτίσεως αὐτοῦ· διὰ τοῦτο καὶ παλαιὰ ἡ πέτρα.1 Ἡ δὲ πύλη διατί καινή, φημί, κύριε; 3. Ὁτι, φησίν, ἐπ' ἐσχάτων τῶν ἡμερῶν τῆς συντελείας φανερὸς ἐγένετο, διὰ τοῦτο

1 παλαιὰ ἡ πέτρα Ἑ τρίτη παλαιὸς ἐστὶ Α, οἱ, Ι.
them unceasingly and not less than they, and the maidens rejoiced when I was praying thus, and I stayed there until the morrow until the second hour with the maidens. 8. Then the shepherd came and said to the maidens: "Have you done him any despite?" "Ask him," said they. I said to him: "Sir, I rejoiced at remaining with them." "On what," said he, "did you sup?" "I supped, Sir." said I, "on the words of the Lord the whole night." "Did they receive you well?" said he, "Yes, Sir," said I. 9. "Now," said he, "what do you wish to hear first?" "Even as, Sir," said I, "you showed me from the beginning; I ask you, Sir, to declare things to me even as I ask them of you." "Even as you desire," said he, "so I will interpret to you, and hide from you nothing at all."

XII

1. "First of all, Sir," said I, "tell me this: What is the rock and the door?" "This rock and the door," said he, "is the Son of God." "How is it," said I, "Sir, that the rock is old, but the gate is new?" "Listen," said he, "and understand, foolish man. 2. The Son of God is older than all his creation, so that he was the counsellor of his Creation to the Father, therefore the rock is also old." "But why is the gate new, Sir?" said I. 3. "Because," said he, "He was manifested in the last days of the end." 1

1 The Greek means 'the consummation,' the time when this age or world-period is finished, and a new age will begin. (Cf. Mt. 13, 40.)
THE APOSTOLIC FATHERS

καὶ ἐγένετο ἡ πύλη, ἵνα οἱ μέλλοντες σῶζεσθαι δι’ αὐτῆς εἰς τὴν βασιλείαν εἰσέλθωσι τοῦ θεοῦ.

4. εἶδες, φησίν, τοὺς λίθους τοὺς διὰ τῆς πύλης εἰσελθέντας εἰς τὴν οἰκοδομὴν τοῦ πύργου βεβλημένους, τοὺς δὲ μὴ εἰσελθέντας πάλιν ἀποβεβλημένους εἰς τὸν ἄγιον τόπον; Εἶδον, φησί, κύριε. Οὖτω, φησίν, εἰς τὴν βασιλείαν τοῦ θεοῦ οὕδεις εἰσελθὲται, εἰ μὴ λάβοι τὸ ὄνομα τὸ ἄγιον τοῦ θεοῦ. 5. ἐὰν γὰρ εἰς τὸν θελήματος εἰσέλθῃς τινὰ κάκεινῃ ἡ πύλης περιτετειχισμένη κύκλω καὶ μίαν ἔχει πύλην, μὴ ἓνε τὴν πύλην εἰσελθεῖν, εἰ μὴ διὰ τῆς πύλης ἢς ἔχει; Πῶς γὰρ, φησί, κύριε, δύναται γενέσθαι ἄλλως; Εἰ οὖν εἰς τὴν πύλην οὐ δύνῃ εἰσελθεῖν εἰ μὴ διὰ τῆς πύλης ἢς ἔχει, οὕτω, φησί, καὶ εἰς τὴν βασιλείαν τοῦ θεοῦ ἄλλως εἰσελθεῖν οὐ δύναται ἀνθρώπως εἰ μὴ διὰ τοῦ ὄνομας τοῦ νικοῦ αὐτοῦ τοῦ ἡγαπημένου υπ’ αὐτοῦ. 6. Εἶδες, φησί, τὸν οἴχλον τὸν οἰκοδομοῦντα τὸν πύργον; Εἶδον, φησί, κύριε. Ἐκεῖνοι, φησί, πάντες ἄγγελοι ἐνδοξοὶ εἰσὶν τούτοις οὐν περιτετειχισμένοι κύριοι. ἢ δὲ πύλη ὁ νῖος τοῦ θεοῦ ἐστιν αὐτὴ μὲν εἰσοδὸς ἔστι πρὸς τὸν κύριον, ἄλλως οὖν οὕδεις εἰσελεύσεται πρὸς αὐτὸν εἰ μὴ διὰ τοῦ νικοῦ αὐτοῦ. 7. Εἶδες, φησί, τοὺς ἐξ ἀνδρας καὶ τὸν μέσον αὐτῶν ἐνδοξοὺ καὶ μέγαν ἀνδρα τὸν περιπατοῦντα περί τὸν πύργον καὶ τοὺς λίθους ἀποδοκιμάσαντα ἐκ τῆς οἰκοδομῆς; Εἶδον, φησί, κύριε. 8. Ὁ ἐνδοξος, φησίν, ἀνὴρ ὁ νῖος τοῦ θεοῦ ἐστιν, κακεῖνοι οἱ ἐξ οἱ ἐνδοξοὶ ἄγγελοι

1 βεβλημένου om. A.
2 τὸ ἄγιον Α., τοῦ νικοῦ αὐτοῦ Ε., τοῦ νικοῦ τοῦ θεοῦ Λ.

250
THE SHEPHERD, SIM. IX. XII. 3-8

of the world, for this reason the gate is new, that those who are to be saved may 'enter' through it 'into the kingdom of God.' 4. Do you see,” said he, “the stones which entered through the gate, were put into the building of the tower, but those which did not enter through it were put back again into their own place?” “I see, Sir,” said I. “So,” said he, “no man ‘shall enter into the Kingdom of God,’ except he take his holy name. 5. For if you wish to enter into a city, and that city has been walled round, and has one gate, can you enter into that city except through the gate which it has?” “No, Sir,” said I, “for how is it possible otherwise?” “If then you are not able to enter into the city except through the gate which it has, so,” said he, “a man ‘cannot’ otherwise ‘enter into the kingdom of God,’ except through the name of his Son, who was beloved by him. 6. Do you see,” said he, “the crowd which is building the tower?” “Yes, Sir,” said I, “I see it.” “They,” said he, “are all glorious angels; by these then the Lord has been walled round. But the gate is the Son of God, this is the only entrance to the Lord. No man can enter in to him otherwise, than through his Son. 7. So you see,” said he, “the six men, and the glorious and great man in their midst, who is walking round the tower and rejected the stones from the building?” “Yes, Sir,” said I, “I see him.” 8. “The glorious man,” said he, “is the Son of God, and

1 It is noteworthy that here the Lord is for the moment identified with the tower.
eisai deziá kai evónyma synkrapatuvtes auton. tou'ton, phesi, tou' aghelow tou' evódóxoun oudeis eisilevousetai prós tou' theon áter auton. òs ãn to ónoma auton me' lábhy, ouk eisilevousetai eis tên basileian tou' theou.

XIII

1. O de' purgos, phmi, tis èstiv; O purgos, phsi, ou'tos h ékklyisia èstiv. 2. Aì de' parbènovi autai tines eisiv; Autai, phsi, anymenevtai eisiv ka' allaous anerwpos ou dúnavati eurfetìnaiei eis tên basileiain tou' theou, éan µh autai auton ev עדûswsi to' énduma auton: éan ghar to' ónoma mónon lábhy, to' dé énduma parà tou'ton µh lábhy, oudeven óphelísth s autai ghar ai parbènovi dunarmes eisi tou' níou tou' theou. éan to' ónoma forhsi, tìn de' dúnavi mì forhsi auton, eis mátìn èstì to' ónoma auton forson. 3. tòous de' lìðous, phsi, ou' eides astobesblhmenvous, ou'to to' me' ónoma efóresan, tòn dé èmatismovn tòn parbènovn ouk ènèdûsantos. Poios, phmi, èmatismovs auton èstì, kýrie: Autà tà ónmeta, phsi, èmatismos èstiv auton. òs ãn to' ónoma tou' níou tou' theou forhsi, ka' tou'ton efêilei tà ónmeta forrei kai ghar autos ó níos tò oñmata tòn parbènovn tou'ton forrei. 4. òsous, phsi, lìðous eides eis tên oikodomìn tou' purgou eisellhlydothas, èptidedomenvous dia tòn cheirov auton kai meýántas eis tên oikodomìn,1 tou'ton tòn parbènovn tên dúvAnna-

1 Retranslated from L.E., om. A.
those six are glorious angels supporting him on the right hand and on the left. None of these glorious angels,” said he, “can enter into God’s presence without him. Whoever receives not his name shall not enter into the kingdom of God.”

XIII

1. “But,” said I, “what is the tower? “This The Tower tower,” said he, “is the Church.” 2. “And what are these maidens?” “They,” said he, “are holy spirits. And a man cannot be found in the kingdom of God in any other way, except they clothe him with their clothing. For if you receive the name alone but do not receive the clothing from them, you will benefit nothing, for these maidens are the powers of the Son of God. If you bear the name, but do not bear his power you will be bearing his name in vain. 3. And the stones,” said he, “which you saw rejected, these are they who bore the name, but were not clothed with the raiment of the maidens.” “What,” said I, “is their raiment, Sir?” “Their names themselves,” said he, “are their raiment. Whoever bears the name of the Son of God must also bear their names; for even the Son himself bears the names of these maidens.” 4. All the stones,” said he, “which you saw enter into the building of the tower, given by their hands and remaining in the building, had put on the power of

1 The explanation is given in Sim. ix. 15.

253
THE APOSTOLIC FATHERS

μιν ἐνδεδυμένοι εἰσὶ. 5. διὰ τούτο βλέπεις τὸν πῦργον μονόλιθον γεγονότα μετὰ τῆς πέτρας ὁυτῶ καὶ οἱ πιστεύσαντες τὸ κυρίῳ διὰ τοῦ νιῶ αὐτῶν καὶ ἐνδιδυσκόμενοι τὰ πνεύματα ταῦτα ἐσοῦνται εἰς ἐν πνεύμα, ἐν σῶμα, καὶ μία χρόνα τῶν ἰματίων αὐτῶν. τῶν τοιούτων δὲ τῶν φοροῦντων τὰ ὀνόματα τῶν παρθένων ἐστὶν ἡ κατοικία εἰς τὸν πῦργον. 6. Οἱ οὖν, φησί, κύριε, ἀποβεβλημένοι λίθοι διατί ἀπεβλήθησαν; διῆλθον γὰρ διὰ τῆς πύλης, καὶ διὰ τῶν χειρῶν τῶν παρθένων ἐτέθησαν εἰς τὴν οἰκοδομὴν τοῦ πῦργου. Ἐπειδὴ πάντα σοι, φησί, μέλει, καὶ ἀκριβῶς ἔσεσθε, ἀκονε περὶ τῶν ἀποβεβλημένων λίθων. 7. οὔτοι, φησί, πάντες τὸ ὄνομα τοῦ νιῶ τοῦ θεοῦ ἐλαβον, ἐλαβον δὲ καὶ τὴν δύναμιν τῶν παρθένων τούτων. λαβόντες οὖν τὰ πνεύματα ταῦτα ἐνε- δυναμόθησαν καὶ ἤσαν μετὰ τῶν δούλων τοῦ θεοῦ, καὶ ἦν αὐτῶν ἐν πνεύμα καὶ ἐν σῶμα καὶ ἐν ἐνδυμα· τὰ γὰρ αὐτὰ ἐφρόνουν καὶ δικαιοσύνην εἰργάζοντο. 8. μετὰ οὖν χρόνον τωδ᾽ ἀνεπεί- σθησαν ὑπὸ τῶν γυναικῶν ὧν εἰδὲς μέλανα ἰμάτια ἐνδεδυμένων, τοὺς ὅμοιοι ἐξω ἑχοῦσῶν καὶ τὰς τρίχας λευμένας καὶ ἐμφόρφων ταῦτας ὅδώντες ἐπεθύμησαν αὐτῶν καὶ ἐνεδύσαντο τὴν δύναμιν αὐτῶν, τῶν δὲ παρθένων ἀπεδύσαντο τὸ ἐνδύμα καὶ τὴν δύναμιν.1 9. οὔτοι οὖν ἀπεβλήθησαν ἀπὸ τοῦ οἴκου τοῦ θεοῦ καὶ ἐκείναις παρεδόθησαν οἱ δὲ μὴ ἀπατηθέντες τῷ κάλλει τῶν γυναικῶν τούτων ἔμειναν ἐν τῷ οἴκῳ τοῦ θεοῦ. ἔχεις, φησί, τὴν ἐπίλυσιν τῶν ἀποβεβλημένων.

1 τὴν δύναμιν Α1, τὸ ἐνδύμα 1, τὸ ἐνδύμα καὶ τὴν δύναμιν Α.
these maidens. 5. For this reason you see that the tower has become one solid stone with the rock. So also those who believe on the Lord through his Son, and put on these spirits will become 'one spirit and one body,' and the colour of their raiment will be one. And the dwelling of such as bear the names of the maidens is in the tower." 6. "Why, Sir," said I, "were the rejected stones rejected? For they came in through the gate and were put into the building of the tower by the hands of the maidens." "Since," said he, "you care for everything, and enquire accurately, listen concerning the rejected stones. 7. These," said he, "all bore the name of the Son of God, and they also received the power of these maidens. By receiving these spirits, then, they were strengthened and were with the servants of God, and they had 'one spirit and one body,' and one raiment, for they 'had the same mind' and 'wrought righteousness.' 8. After some time, then, they were made disobedient by the women whom you saw clothed in black raiment, who had their shoulders bare, and their hair loose, and were beautiful. When they saw them they desired them, and put on their power, and put off the clothing and power of the maidens. 9. They were therefore rejected from the house of God and were handed over to those women. But those who were not deceived by the beauty of these women remained in the house of God. You have here," said he, "the explanation of those who were rejected."
THE APOSTOLIC FATHERS

XIV

1. Τί οὖν, φημί, κύριε, εὰν οὔτοι οἱ ἀνθρωποί, τοιούτοι οὗτοι, μετανοήσωσι καὶ ἀποβάλωσι τὰς ἐπιθυμίας τῶν γυναικῶν τούτων, καὶ ἐπανακάμψωσιν ἐπὶ τὰς παρθένους καὶ ἐν τῇ δυνάμει αὐτῶν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσιν, οὐκ εἰσελεύσονται εἰς τῶν ὀικῶν τοῦ θεοῦ; 2. Εἰσελεύσονται, φησίν, εὰν τούτων τῶν γυναικῶν ἀποβάλωσι τὰ ἔργα, τῶν δὲ παρθένων ἀναλᾷβοσι τὴν δύναμιν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσιν διὰ τοῦτο γὰρ καὶ τῆς οἰκοδομῆς ἄνοχὴ ἐγένετο, ἵνα, εὰν μετανοήσωσιν οὗτοι, ἀπέλθωσιν εἰς τὴν οἰκοδομὴν τοῦ πύργου. εὰν δὲ μὴ μετανοήσωσιν, τότε ἄλλοι εἰσελεύσονται, καὶ οὗτοι εἰς τέλος ἐκβληθήσονται. 3. ἕπτὰ τούτοις πᾶσιν ηὐχαρίστησα τὸ κυρίῳ, ὅτι ἐσπλαγχνίσθη ἐπὶ πάσιν τοῖς ἐπικαλουμένοις τοῖς ὄνοματι αὐτῶν καὶ ἐξαπέστειλε τὸν ἄγγελον τῆς μετανοίας εἰς ἡμᾶς τοὺς ἀμαρτήσαντας εἰς αὐτὸν καὶ ἀνεκαίνισεν ἡμῶν τὸ πνεῦμα καὶ ἤδη κατεφθαρμένων ἡμῶν καὶ μὴ ἑχόντων ἑλπίδα τοῦ ξηθοῦσας τὴν κοίημα ἡμῶν. 4. Νῦν, φημί, κύριε, δήλωσόν μοι, διατί ὁ πύργος χαμαί οὐκ ἄκουσαν τοῦ πάντων. Ἑτέρος, φησίν, ἀφρων εἰ καὶ ἀσύνετος; Ἀνάγκην ἔχω, φημί, κύριε, πάντα ἐπέφεραν σε, ὅτι ὀδός ὅλως ὀδύνην καὶ ὁλοκαίεσθαι ταῖς γὰρ πάντα μεγάλα καὶ ἐνδοξάζεσθαι καὶ τοῖς ἄνθρωποις. 5. Ἀκοῦε, φησί: τὸ ὄνομα τοῦ νιὸν τοῦ θεοῦ μέγα ἔστι καὶ ἀράμης τοῦ κόσμου ὅλου βαστάζει.

1 εἰσελεύσονται LE, ἀπελεύσον: αἱ Α.
1. "How will it then be, Sir," said I, "if these men, such as they are, repent and put away the lusts of these women, and return to the maidens and walk in their power and in their deeds? Will they not enter into the house of God?" 2. "They will enter," said he, "if they put away the works of these women, and take back the power of the maidens and walk in their deeds. For this cause also there was a pause in the building, in order that, if they repent, they may go away into the building of the tower. But if they do not repent then others will enter and they will be finally rejected." 3. I thanked the Lord for all these things, that he had mercy on all who call upon his name, and sent the angel of repentance to us who have sinned against him, and renewed our spirit, even when we were already corrupted, and restored our life, when we had no hope of living. 4. "Now, Sir," said I, "explain to me why the tower was not built on the ground but on the rock and on the gate." "Are you still," said he, "silly and foolish?" "I need, Sir," said I, "to ask everything from you, because I am wholly without power of understanding anything. For all things great and glorious are also difficult for men to understand." 5. "Listen," said he, "the name of the Son of God is great and incomprehensible, and supports the whole world. If
THE APOSTOLIC FATHERS

el oûn pásà ë h kêtísìs dià toû vîou toû theû bøstásçetai, tì ñókeiûs toûs keklhlémêvous ûp' aútoû kai toû ónûma fòròûntas toû vîou toû theûu kai porenòmêvous taîs ènptolàiês aútoû; 6. blépeis ñûn, pòious bøstásçei; toûs ëx òlhês kàrdìas fòròûntas toû ónûma aútoû. aútoûs ñûn òthmèlios aûtoûs ègèneto kai ÿdèwos aûtoûs bøstásçei, õtì õûk èpaulcùwnouûtai toû ónûma aûtoû fòreîn.

XV

1. Dèlloûvûn moû, fẽmî, kûrîe, tôw pàrthè-
vnoû tâ ónûmata kai tôw ñûnaiûw tôw tâ mêlana
ìmâtià ènûdeûmênov. 'Akoûe, fèshî, tôw pàrthè-
vnoû 1 tâ ónûmata tôw òshxuròtrwôn, tôw èis tâs
çwźnias stâthieisôv. 2. ñì méûn prôthi Pístis, ñì ðê
dèntèrâ 'Egkráteia, ñì ðê trîthi ðûnami, ñì ðê
tètrâthi Makrothûmiâi ai ðê èterai ãnà ìsêon
toutoû sw têtâthêisai tânta ëçousi tâ ónûmata:
'Aploûthi, 'Akaûia, 'Arnêia, 'Ilarôtíthi, 'Alîhëia,
Sûnëis, 'Omûnoia, 'Ampûth. tânta tâ ónûmata
ô fòrûn kai tî ónûma tôw vîou tôw theûu dûnhîsetai
ëis tîn ñasilèiavn tôw theûu èseselthein. 3. ìkoûe,
fèshî, kai tâ ónûmata tôw ñûnaiûw tôw tâ ìmâtià
 mêlana èçousînov. kai ðê toutîw têsstaraî èsî
dûnatôterai. ñì prôthi 'Apsiûtia, ñì ðèntèrâ 'Ar-
rasia, ñì ðê trîthi 'Apeiçèia, ñì ðê tètrâthi 'Apàthi.
aî ðê àkûlòuthoi aûtoûw kalouûntai Lûpî, Ponnëria,
'Asêîlëia, 'Oûxhòlia, òeûdôs, 'Aþroûscû, Katak-
çalià, Mîsos. tânta tâ ónûmata ô fòrûn toû

1 tâ ónûmata... pàrthèvnoû, rettranslated from LE, om. A.
258
then the whole creation is supported by the Son of God, what do you think of those who are called by him, and bear the name of the Son of God, and walk in his commandments? 6. Do you see then whom he supports? Those who bear his name with their whole heart. He then was their foundation and he supports them joyfully, because they are not ashamed to bear his name.”

XV

1. “Explain to me, Sir,” said I, “the names of the maidens, and of the women who are clothed in black raiment.” “Listen,” said he, “to the names of the stronger maidens who stand at the corners. 2. The first is Faith, the second is Temperance, the third is Power, the fourth is Long-suffering, and the others who stand between them have these names:—Simplicity, Guilelessness, Holiness, Joyfulness, Truth, Understanding, Concord, Love. He who bears these names and the name of the Son of God, ‘shall be able to enter into the Kingdom of God.’ 3. Hear, also,” said he, “the names of the women who have black raiment. Of these also four are more powerful. The first is Unbelief, the second Impurity, the third Disobedience, and the fourth Deceit; and those who follow them are called Grief, Wickedness, Licentiousness, Bitterness, Lying, Foolishness, Evil-speaking, Hate. The servant of God who bears
THE APOSTOLIC FATHERS

Deut. 34, 4

θεοῦ δούλος τὴν βασιλείαν μὲν ὤψεται τοῦ θεοῦ, εἰς αὐτὴν δὲ οὐκ εἰσελήφθεται. 4. Οἱ λίθοι δὲ, φημὶ, κύριε, οἱ ἐκ τοῦ βυθοῦ ἡρμοσμένοι εἰς τὴν οἰκοδομὴν τίνες εἰσίν; Οἱ μὲν πρῶτοι, φησί, οἱ οἱ εἰς τὰ θεμέλια τεθειμένοι, πρώτῃ γενεᾷ οἱ δὲ κε' 1 δευτέρα γενεὰ ἀνδρῶν δικαίων: οἱ δὲ λέ' προ-

φηται τοῦ θεοῦ καὶ διάκονοι αὐτοῦ: οἱ δὲ μ' ἀπόστολοι καὶ διδάσκαλοι τοῦ κηρύγματος τοῦ νιὸ τοῦ θεοῦ. 5. Διατί οὖν, φημὶ, κύριε, αἱ παρθένοι καὶ τούτους τοὺς λίθους ἐπέδωκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, διενέγκασαι διὰ τῆς πύλης; 6. Οὗτοι γὰρ, φησί, πρῶτοι ταῦτα τὰ πνεύματα ἐφόρεσαν καὶ ὅλως ἅπ' ἀλλήλων οὐκ ἀπέστησαν, οὕτε τὰ πνεύματα ἢπὶ τῶν ἀνθρώπων οὕτε οἱ ἀνθρώποι ἢπὶ τῶν πνευμάτων, ἀλλὰ παρε-

μειναν τὰ πνεύματα αὐτοῖς μέχρι τῆς κοιμήσεως αὐτῶν. καὶ εἰ μὴ ταῦτα τὰ πνεύματα μετ' αὐτῶν ἐσχήκεσαν, οὐκ ἂν εὐχρηστοὶ γεγονέσαν τῇ οἰκοδομῇ τοῦ πύργου τούτου.

XVI

1. "Ετι μοι, φημι, κυριε, δηλωσον. Τι, φησιν, ἐπιζητεῖς; Διατι, φημι, κυριε, οι λιθοι εκ του βυθου ανεβησαν και εις την οικοδομην του πυργου 2 ετεθησαν, πεφορηκοτες τα πνευματα ταυτα; 2. 'Ανάγκην, φησιν, ειχου δι' υδατοσ ανα-

βηναι, ίνα ξωοπονηθωσιν ουκ ἢδυναντο γαρ ἄλλως

Jo. 3, 5

1 κε' AL, xv E. 2 του πυργου LE, om. A.

260
these names shall see the Kingdom of God, but shall not enter into it.” 4. “But, Sir,” said I, “what are the stones which were fitted into the building from the deep?” “The first,” said he, “the ten which were placed in the foundation, are the first generation; and the twenty-five are the second generation of righteous men; and the thirty-five are the prophets of God and his servants, and the forty are prophets and teachers of the preaching of the Son of God.” 5. “Why, then, Sir,” said I, “did the maidens give these stones also for the building of the tower, and brought them through the gate?” 6. “Because,” said he, “these first bore these spirits, and they did not depart from one another at all; neither the spirits from the men nor the men from the spirits, but the spirits remained with them until they fell asleep. And if they had not had these spirits with them they would not have been useful for the building of this tower.”

XVI

1. “Explain to me, Sir,” said I, “still more.” “What,” said he, “are you asking further?” “Why Sir,” said I, “did the stones come up from the deep and were put into the building of the tower, after they had borne these spirits?” 2. “They had need,” said he, “to come up through the water that they might be made alive, for they could not”

1 It must be noted that the numbers given here do not quite agree with those in Sim. ix. 4, and no satisfactory hypothesis has ever been suggested as to any hidden meaning which the numbers may conceal.
THE APOSTOLIC FATHERS

eἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, εἰ μὴ τὴν νεκρωσιν ἀπέθαντο τῆς ζωῆς αὐτῶν τῆς προ-
τέρας; 1 3. ἔλαβον οὖν καὶ οὕτως οἱ κεκοιμημένοι τὴν σφαγίδα τοῦ νίου τοῦ θεοῦ καὶ εἰσῆλθον εἰς τὴν βασιλείαν τοῦ θεοῦ. 2 πρὶν γάρ, φησὶ, φορέσαι τὸν ἄνθρωπον τὸ ὄνομα τοῦ νίου τοῦ θεοῦ, νεκρὸς ἔστιν. ὅταν δὲ λάβῃ τὴν σφαγίδα, ἀποτίθεται τὴν νεκρωσιν καὶ ἀναλαμβάνει τὴν ζωήν. 4. ἡ σφαγίς οὖν τὸ ὕδωρ ἕστιν εἰς τὸ ὕδωρ οὖν καταβάίνουσι νεκρὸι καὶ ἀναβάινουσι ἄνωτες. κακεύνοις οὖν ἐκηρύχθη ἡ σφαγίς αὐτῆ καὶ ἐχρήσαντο αὐτῇ, ἵνα εἰσέλθωσιν εἰς τὴν βασιλείαν τοῦ θεοῦ. 5. Διατι, φησί, κύριε, καί οἱ μ’ λίθοι μετ’ αὐτῶν ἀνέβησαν ἐκ τοῦ βυθοῦ, ἵδη ἐσχήκοτες τὴν σφαγίδα; "Οτι, φησίν, οὕτως οἱ ἀπόστολοι καὶ οἱ διδάσκαλοι οἱ κηρύσσαντες τὸ ὄνομα τοῦ νίου τοῦ θεοῦ, κομμηθέντες ἐν δυνάμει καὶ πίστει τοῦ νίου τοῦ θεοῦ ἐκήρυξαν καὶ τοῖς προκεκοιμημένοις 3 καὶ αὐτοῖς ἐδωκαν αὐτοῖς τὴν σφαγίδα τοῦ κηρύγματος. 6. κατέβησαν οὖν μετ’ αὐτῶν εἰς τὸ ὕδωρ καὶ πάλιν ἀνέβησαν. ἀλλ’ οὕτως μὲν ἄνωτες κατέβησαν καὶ ἄνωτες ἀνέβησαν ἑκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν, ἄνωτες δὲ ἀνέβησαν. 4 7. διὰ τούτων οὖν ἐξωποιήθησαν καὶ ἐπέγνωσαν τὸ ὄνομα τοῦ νίου τοῦ θεοῦ: διὰ τούτῳ καὶ συνανέβησαν μετ’ αὐτῶν, καὶ συνημόσθησαν εἰς τὴν οἰκοδομὴν τοῦ

1 τῆς προτέρας LE, om. A.
2 καὶ ... θεοῦ retranslated from LE, om. A.
3 προκεκοιμημένοι Clem. LE, κεκοιμημένοι ALo.
4 ἀλλ’ οὕτως ... ἀνέβησαν Clem. (LE) ... , om. A.

262
THE SHEPHERD, SIM. IX. XVI. 2-7

otherwise 'enter into the kingdom of God' unless they put away the mortality of their former life. 3. So these also who had fallen asleep received the seal of the Son of God and "entered into the kingdom of God." For before," said he, "a man bears the name of the Son of God, he is dead. But when he receives the seal he puts away mortality and receives life. 4. The seal, then, is the water. They go down then into the water dead, and come up alive. This seal, then, was preached to them also, and they made use of it 'to enter into the kingdom of God.'" 5. "Why, Sir," said I, "did the forty stones also come up with them from the deep, although they had received the seal already?" "Because," said he, "these apostles and teachers, who preached the name of the Son of God, having fallen asleep in the power and faith of the Son of God, preached also to those who had fallen asleep before them, and themselves gave to them the seal of the preaching. 6. They went down therefore with them into the water and came up again, but the latter went down alive and came up alive, while the former, who had fallen asleep before, went down dead but came up alive. 7. Through them, therefore, they were made alive, and received the knowledge of the name of the Son of God. For this cause they also came up with them and were joined into the building of the tower, and were used

1 Cf. 1, Pet. 3, 19, Gospel of Peter ix. and the Descensus ad inferos in the Acta Pilati. The idea that hearing the gospel and baptism is necessary for the salvation of the righteous dead of pre-Christian times is common, but it is more usually the Christ himself who descends to Hades for the purpose.
THE APOSTOLIC FATHERS

πύργου, καὶ ἠλατόμητοι συνφκοδομήθησαν· ἐν δικαιοσύνῃ γὰρ ἐκοιμήθησαν καὶ ἐν μεγάλῃ ἀγνείᾳ· μόνον δὲ τὴν σφραγίδα ταύτην οὐκ εἶχον. ἔχεις οὖν καὶ τὴν τούτων ἐπιλυσιν. "Ἐχω, φημί, κύριε.

XVII

1. Νῦν οὖν, κύριε, περὶ τῶν ὅρεων μοι δήλωσον· διατί ἄλλας καὶ ἄλλας εἰσίν αἱ ἱδέαι καὶ ποικίλαις; Ἀκονε, φησί· τὰ ὅρη ταῦτα τὰ δώδεκα φυλαὶ ἕνεκεν αἱ κατοικοῦσαι ὅλον τὸν κόσμον. ἐκηρύχθη οὖν εἰς ταῦτα ὁ νίος τοῦ θεοῦ διὰ τῶν ἀποστόλων. 2. Διατί δὲ ποικίλα καὶ ἄλλη καὶ ἄλλη ἱδέα ἐστὶ τὰ ὅρη, δήλωσόν μοι, κύριε. Ἀκονε, φησίν· αἱ δώδεκα φυλαὶ αὐταὶ αἱ κατοικοῦσαι ὅλον τὸν κόσμον δώδεκα ἔθνη εἰσὶ· ποικίλα δὲ εἰσὶ τῇ φρονήσει καὶ τῷ νοῤῥί οία οὖν εἴδες τὰ ὅρη ποικίλα, τοιαύτα εἰσὶ καὶ τούτων αἱ ποικίλαις τοῦ νοὸς τῶν ἐθνῶν καὶ ἡ φρόνησις. δηλώσω δὲ σοι καὶ ἐνός ἐκάστου τῆς πράξεως. 3. Πρῶτον, φημί, κύριε, τούτο δήλωσον, διατί οὕτω ποικίλα ὅρτα τὰ ὅρη, εἰς τὴν οἰκοδομὴν ὅταν ἐτέθησαν οἱ λίθοι αὐτῶν, μᾶλλον ἕγενοντο λαμπροί, ὡς καὶ οἱ ἐκ τοῦ βυθοῦ ἀναβεβηκότες λίθοι; 4. "Ωστ' φησί, πάντα τὰ ἔθνη τὰ ὑπὸ τῶν οὐρανῶν κατοικοῦντα, ἀκούσαντα καὶ πιστεύσαντα ἐπὶ τῷ ὄνοματι ἐκλήθησαν τοῦ νιόῦ τοῦ θεοῦ. λαβόντες οὖν τὴν σφραγίδα μίαν φρόνησιν ἔσχον καὶ ἔνα

1 φυλαὶ A, φυλαὶ δώδεκα L. E connects δώδεκα with φυλαὶ, but omits it with ὅρη. The original text may have been ὅρη ταῦτα δώδεκα φυλαὶ etc. 2 τοῦ νιόῦ LE, om. A.

Eph. 4, 3-6

264
together with them for the building without being hewn. For they had fallen asleep in righteousness and in great purity, only they had not received this seal. You have then the explanation of these things also.” “Yes, Sir,” said I, “I have.”

XVII

1. “Now therefore, Sir, explain to me about the mountains. Why is their appearance different from one another and various?” “Listen,” said he, “these twelve mountains are the tribes which inhabit the whole world. The Son of God, then, was preached to them by the Apostles.”

2. “But tell me, Sir,” said I, “why the appearance of the mountains differs one from another and is various.” “Listen,” said he, “these twelve tribes which inhabit the whole world are twelve nations, but they are various in understanding and mind. Just as, then, you saw that the mountains are various, so also are there varieties in the mind and understanding of the nations. And I will explain to you the action of each one.”

3. “First of all, Sir,” said I, “explain this to me, why though these mountains were so various, when the stones from them were put into the building they became bright with a single colour, like the stones which had come up from the deep.”

4. “Because,” said he, “all the nations which dwell under heaven, when they heard and believed were called after the name of the Son of God. So then when they received the seal they
νοῦν, καὶ μία πίστις αὐτῶν ἐγένετο καὶ μία ἀγάπη, καὶ τὰ πνεύματα τῶν παρθένων μετὰ τοῦ ὄνοματος ἐφόρεσαν διὰ τούτο ἡ οἰκοδομή τούτο πῦργον μαχρὰ ἐγένετο λαμπρὰ ως ὁ ἦλιος. 5. μετὰ δὲ τὸ εἰσελθεῖν αὐτοὺς ἐπὶ τὸ αὐτὸ καὶ γενέσθαι ἐν σῶμα, τινὲς εὖ αὐτῶν ἐμίαναν ἐαυτοὺς καὶ ἐξεβληθήθησαν ἐκ τοῦ γένους τῶν δικαίων καὶ πάλιν ἐγένοντο, οἴοι πρὸτερον ἦσαν, μᾶλλον δὲ καὶ χείρονες.

XVIII

1. Πῶς, φημί, κύριε, ἐγένοντο χείρονες, θεοῦ ἐπεγνωκότες; Ὁ μη γινώσκων, φησι, θεοῦ καὶ πονηρεύμενος ἔχει κολασίν τινα τῆς πονηρίας αὐτοῦ, ὁ δὲ θεοῦ ἐπιγνοὺς οὐκέτι ὁφείλει πονηρεύεσθαι, ἀλλ' ἀγαθοποιεῖν. 2. ἐὰν οὖν ὁ ὁφείλων ἀγαθοποιεῖν πονηρεύηται, οὐ δοκεῖ πλείονα πονηρίαν ποιεῖν παρὰ τὸν μὴ γινώσκοντα τὸν θεοῦ; διὰ τούτο οἱ μὴ ἐγνωκότες θεοῦ καὶ πονηρεύμενοι κεκριμένοι εἰσὶν εἰς θάνατον, οἱ δὲ τὸν θεοῦ ἐγνωκότες καὶ τὰ μεγαλεία αὐτοῦ ἑωρακότες καὶ πονηρεύμενοι δισσῶς κολασθῆσονται καὶ ἀποθανοῦνται εἰς τὸν αἰῶνα. οὔτως οὖν καθαρισθήσεται ἡ ἐκκλησία τοῦ θεοῦ. 3. ὡς δὲ εἰδεῖς ἐκ τοῦ πῦργου τοὺς λίθους ἡρμένους καὶ παραδεδομένους τοὺς πνεύματι τοὺς πονηροῖς καὶ ἐκείθεν ἐκβληθέντας· (καὶ ἔσται ἐν σῶμα τῶν κεκαθαρμένων, ὡσπερ καὶ ὁ πῦργος ἐγένετο ὡς εὖς λίθον γεγονὼς μετὰ τὸ καθαρισθῆναι αὐτὸν) οὕτως ἔσται καὶ ἡ ἐκκλησία τοῦ θεοῦ μετὰ τὸ καθαρισμόν.
had one understanding and one mind, and their faith became one, and their love one, and they bore the spirits of the maidens together with the name. For this cause the building of the tower became bright with one colour like the sun. But after they entered in together and became one body, some of them defiled themselves and were cast out from the family of the righteous, and became again what they had been before, or rather even worse."

**XVIII**

1. "How, Sir," said I, "did they become worse, after they had attained to the knowledge of God?"

"He who does not know God," said he, "and does wickedly, incurs some punishment for his wickedness, but he who has knowledge of God, is bound no more to do wickedly, but to do good."

2. If then he who is bound to do good do wickedly, does he not seem to do more wickedly than he who does not know God? For this reason, those who have no knowledge of God and do wickedly, are condemned to death, but those who have knowledge of God and have seen his great deeds, and do wickedly, shall be punished doubly, and shall die for ever. Thus therefore the Church of God shall be cleansed.

3. But just as you saw that the stones were taken from the tower, and handed over to the evil spirits and cast out from it (and there shall be one body of those who are purified, just as also the tower became as if it were made of a single stone, after it was purified), so the Church of God also shall be, after it..."
THE APOSTOLIC FATHERS

"Εκ τοῦ πρώτου ὅρους τοῦ μέλανος οἱ πιστεύσαντες τοιοῦτοί εἶσιν. Ἀποστάται καὶ βλασφήμοι εἰς τὸν κύριον καὶ προδόται τῶν δούλων τοῦ θεοῦ. τούτοις δὲ μετάνοια οὐκ ἔστιν. θάνατος δὲ ἐστὶ, καὶ διὰ τοῦτο καὶ μέλανες εἰσιν, καὶ γὰρ τὸ γένος αὐτῶν ἀνομόν ἔστιν. 2. ἐκ δὲ τοῦ δευτέρου ὅρους τοῦ ψυλοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσὶν. ὑποκριταὶ καὶ διδάσκαλοι ποιησίας, καὶ οὕτω οὖν τοῖς προτέροις ὁμοιοὶ εἰσί, μὴ ἔχοντες καρπὸν δικαιοσύνης. ὥς γὰρ τὸ ὄρος αὐτῶν ἀκαρπὸν, οὕτω καὶ οἱ ἀνθρωποὶ οἱ τοιοῦτοι ὁμοία μὲν ἔχουσιν, ἀπὸ δὲ τῆς πίστεως κενοὶ εἰσι καὶ οὐδὲς ἐν αὐτοῖς καρπὸς ἀληθείας. τούτοις οὖν μετάνοια κεῖται, ἐὰν ταχὺ μετανοήσωσιν, ἐὰν δὲ βραδύνωσι, μετὰ τῶν 268
has been purified, and the wicked and hypocrites and blasphemers and double-minded, and doers of various wickedness, have been rejected from it. 4. After these have been rejected the Church of God shall be one body, one mind, one spirit, one faith, one love, and then the Son of God shall rejoice and be glad in them, when he has received his people in purity.” “All this, Sir,” said I, “is great and wonderful. 5. Yet, Sir,” said I, “explain to me the power and the action of each one of the mountains, that every soul that has believed on the Lord, may hear and glorify His great and wonderful and glorious name.” “Listen,” said he, “to the variety of the mountains and the twelve nations.

XIX

1. “From the first mountain, the black one, are such believers as these: apostates and blasphemers against the Lord, and betrayers of the servants of God. For these there is no repentance, but there is death, and for this cause they also are black, for their race is lawless. 2. And from the second mountain, the bare one, are such believers as these: hypocrites and teachers of wickedness. These then also are like unto the first, having no ‘fruit of righteousness,’ for just as their mountain is unfruitful, so also such men have the name, but are devoid of faith, and there is no fruit of truth in them. For these then repentance is ready if they repent quickly, but if they delay their death will be with the former ones.”
THE APOSTOLIC FATHERS

προτέρων ἐσται ὁ θάνατος αὐτῶν. 3. Διατί, φησί, κύριε, τούτοις μετάνοια ἐστι, τοῖς δὲ πρώτοις οὐκ ἐστι; παρά τι γὰρ αἱ αὐταὶ αἱ πράξεις αὐτῶν εἰσὶ. Διὰ τούτο, φησί, τούτοις μετάνοια κεῖται, ὅτι οὐκ ἐβλασφήμησαν τὸν κύριον αὐτῶν οὐδὲ ἐγένοντο προδόται τῶν δούλων τοῦ θεοῦ· διὰ δὲ τὴν ἐπιθυμίαν τοῦ λήμματος ὑπεκρίθησαν καὶ ἐδίδαξεν ἕκαστος κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων τῶν ἀμαρτανόντων. Ἀλλὰ τίσουσι δίκην τινὰς κεῖται δὲ αὐτοῖς μετάνοια διὰ τὸ μὴ γενέσθαι αὐτοὺς βλασφήμους μηδὲ προδότας.

XX

1. Ἐκ δὲ τοῦ ὀροὺς τοῦ τρίτου τοῦ ἑχοντος ἀκάνθας καὶ τριβόλους οἱ πιστεύσαντες τοιοῦτοί εἰσιν, εἰς αὐτῶν οἱ μὲν πλοῦσιοι, οἱ δὲ πραγματείαις πολλαῖς ἐμπεφυρμένοι. οἱ μὲν τριβόλοι εἰσιν οἱ πλοῦσιοι, αἱ δὲ ἀκάνθαι οἱ ἐν ταῖς πραγματείαις ταῖς ποικίλαις ἐμπεφυρμένοι. 2. οὗτοι οὖν, οἱ ἐν πολλαῖς καὶ ποικίλαις πραγματείαις ἐμπεφυρμένοι, οὐ 2 κολλῶνται τοῖς δούλοις τοῦ θεοῦ, ἀλλ' ἀποπλανᾶνται πυγόμενοι ὑπὸ τῶν πράξεων αὐτῶν, οἱ δὲ πλούσιοι δυσκόλως κολλῶνται τοῖς δούλοις τοῦ θεοῦ, φοβούμενοι, μή τι αἰτισθῶσιν ὑπ' αὐτῶν οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 3. ὅσπερ γὰρ ἐν τριβόλοις γυμνοῖς ποιεὶ περιπατεῖν δύσκολον ἐστιν, οὗτος καὶ τοῖς τοιούτοις

1 κατὰ LE, om. A.
2 οὖν ἐκεῖ οὐ retranslated from LE, om. A.
3. "Why, Sir," said I, "is there repentance for these but not for the first, for their deeds are almost the same?" "For this reason," said he, "there is repentance for these, because they did not deceive their Lord and were not betrayers of the servants of God: but because of the lust of gain, they played the hypocrite, and each taught according to the lusts of sinful men. But they will be punished in some way, yet repentance is open to them because they did not become blasphemers or traitors.

XX

1. "And from the third mountain, which has thorns and thistles, are such believers as these. Of them are those who are rich and are mixed up with many affairs of business, for the thistles are the rich, and the thorns are those who are mixed up with various affairs of business. 2. These then who are engaged in many and various businesses do not cleave to the servants of God, but are choked by their work and go astray. And the rich cleave with difficulty to the servants of God, fearing that they will be asked for something by them. Such then will enter with difficulty the kingdom of God.' 3. For just as it is difficult to walk with naked feet among thistles, so it is
THE APOSTOLIC FATHERS

Mc. 10, 24

dύσκολον ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθείν. 4. ἀλλὰ τούτους πᾶσι μετάνοια ἐστὶν, ταχινὴ
dὲ, ἵνα τοῖς προτέροις χρόνοις οὐκ εἰργάσαντο
νῦν ἀναδράμωσιν ταῖς ἡμέραις καὶ ἀγαθῶν τι ποιήσωσιν. ἦν οὖν μετανοήσωσι καὶ ἀγαθὸν τι
ποιήσωσιν, θησονται τῷ θεῷ ἐάν δὲ ἐπιμείνωσι
ταῖς πράξεσιν αὐτῶν, παραδοθῆσονται ταῖς
γυναιξὶν ἔκειναι, αὕτινες αὐτοῦς θανατώσουσιν.

XXI

1. Ἐκ δὲ τοῦ τετάρτου ὀρούς τοῦ ἔχοντος
βοτάνας πολλάς, τὰ μὲν ἐπάνω τῶν βοτανῶν
χλωρά, τὰ δὲ πρὸς ταῖς ῥίζας ξηρά, τινὲς δὲ καὶ
ἀπὸ τοῦ ἥλιου ξηραινόμεναι, οἱ πιστεύσαντες
τοιοῦτοι εἰσιν; οἱ μὲν δίψυχοι, οἱ δὲ τῶν κύριων
ἔχοντες ἐπὶ τὰ χείλη, ἐπὶ τὴν καρδίαν δὲ μὴ
ἔχοντες. 2. διὰ τοῦτο τὰ θεμέλια αὐτῶν ξηρά
ἔστι καὶ δύναμιν μὴ ἔχοντα, καὶ τὰ ῥήματα αὐτῶν
μόνα ξώσι, τὰ δὲ έργα αὐτῶν νεκρά ἐστιν. οἱ
tοιοῦτοι οὔτε ξώσιν οὔτε 2 τεθνήκασιν. οὕμοι
οὖν εἰσὶ τοῖς δίψυχοις καὶ γὰρ οἱ δίψυχοι οὔτε
χλωροὶ εἰσιν οὔτε ξηροί οὔτε γὰρ ξώσιν οὔτε
tεθνήκασιν. 3. ὡσπερ γὰρ αὕται 3 αἱ βοτάναι ἥλιον
ιδοῦσαι εξηράνθησαν, οὕτω καὶ οἱ δίψυχοι, ἡταν
θλίψιν ἀκούσωσι, διὰ τὴν δειλίαν αὐτῶν εἰδωλολα-
tροῦσι καὶ τὸ ὄνομα ἐπαισχύνονται τοῦ κυρίου
αὐτῶν. 4. οἱ τοιοῦτοι οὖν οὔτε ξώσιν οὔτε

1 ήαν ... - ποιήσωσι; retranslated from LE, καὶ Α.
2 οὔτε ξώσιν, οὔτε LE, ομ. Α.
3 αὕται LE, αὐτῶν Α. 4 οὔτε ξώσιν LE, ομ. Α.
also 'difficult' for such men 'to enter into the Kingdom of God.'

4. But for all these there is repentance, but it must be speedy, that they may now retrace their days and the omissions of former years, and do some good. If then they repent and do some good they will live to God, but if they remain in their deeds they will be delivered to those women, and they will put them to death.

XXI

1. "And from the fourth mountain which has many herbs, with the top of the herbs green but the parts by the roots dry, and some dried up by the sun, are such believers as these: the double-minded, and those who have the Lord on their lips but do not have him in their hearts.

2. For this cause their foundations are dry and have no power, and only their words are alive but their deeds are dead. Such are neither alive nor dead. Therefore they are like the double-minded, for the double-minded are neither green nor dry, for they are neither alive nor dead.

3. For just as these herbs, when they saw the sun, were dried up, so also the double-minded when they hear of affliction, become idolators through their cowardice, and they are ashamed of the name of their Lord.

4. Such men
THE APOSTOLIC FATHERS

tethn'kasiw. ãllâ kai õntoi èan tachû metanoî-
swsîn, dûnîsontai ëîsas: èan ðè ìh ìetanoîsow-
sîn,1 ñûn ðàradasdêmêvou îsî tâis òynaiêî tâis
ápoferomévaiî tîn òynî aûtôn.

XXII

1. 'Ek ðè tôû õròsû tôû ðèxontos
bêtâvâs òlîroûs kai tràkhês õntos ôî ðîsteu-
saûtes tôûû tôû tîsû: pîstôû mèn, ðûsmâðhês ðè
kai àvthadêis kai èan tôûs àrêskouûtes, ðêlontes
pânta ìmnôskêiv, kai ôûndên ôlôs ìmnôskouûsì.
2. ðiâ tîn àvthadêian aû tôû tâûthn ìpêstèh ìp' aû tôûn ì sisëis, kai èisûkhêv èis aû tôûs àfrô-
sûnh ìwrâ. èpatanouûî ðè èan tôûs ìs ìsùnêsìn
èxontas kai ðêlouûsìn èðelódîdâsîkaî1 èinai,
àfrônes õntes. 3. ðiâ tâûthn ôûn tîn ìnya-
ìmosûnh pouloû èkêvôsèhsan ìpsouûtes èan tôûs:
mêga ñâr daimôûnîon ëstîn ìÎ àvthadêia kai ìÎ kevî
pepòthêsìs: ðè tôûû ôûn pouloû èpêvôsèhsan,
tîvês ðè metanôsèhsan kai èpîsteuûsàn kai ùpêtaçhâ
èan tôûs tôû èxousû sisùnêsìn, ìynôûsìn tîn èan tôûn
àfrôsûnh. 4. kai tôûs loûpòûs ðè tôûs tôûû-
toûs keîtai metâvòia: ôûk ègêvûnto ñàr pouûrôî,
mâllv dê murôî kai àsûnêtoû. ôûnto ôûn èâv3
metanôsèhsìs, ëîsas: èpaton tôû òevôì èân ðè ìh
metanôsèhsìs, katóikìsouûî metà tôûs ìynaiûw tôû
ponhreumêmênî èis aû tôûs.

1 ðûnûsèhsai . . . mêxtanôsèhsâsìn retranslated from LE, om. A.
2 èðelódîdâsîkaî A, õnt LE seem to represent ðìdâsîkaî.
3 mürôî kai . . èân retranslated from LE. A is illegible, but seems to read ðînhp(òtûtoû ?) instead of mürôî.

274
therefore are neither alive nor dead; but these also will be able to live if they repent quickly, but if they do not repent they have already been given over to the women who take away their life.

XXII

1. "And from the fifth mountain, which has green herbage and is rough, are such believers as these: believers, but slow to learn and presumptuous, and pleasing themselves, wishing to know everything, and yet they know nothing at all. 2. Because of this presumption of theirs understanding has departed from them, and senseless folly has entered into them, and they praise themselves for having understanding and they wish to be teachers in spite of their folly. 3. For this high-mindedness therefore many have been made worthless by exalting themselves, for presumption and vain confidence is a great demon. Many therefore of these were rejected, but some repented and believed, and submitted themselves to those who have understanding, recognising their own folly. 4. And for the rest of such men repentance is waiting, for they were not wicked, but rather foolish and without understanding. If therefore these repent they will live to God, but if they do not repent they will dwell with the women who devise evil against them.

1 ἐθελοδιδάσκαλοι is not found elsewhere. If it be right it must mean a teacher who unduly magnifies his office. Cf. ἐθελοθρησκεία in Col. 2, 23.

2 There may be here a reference to Philipp. 2, 9 in which κένωσις and υψώσις are contrasted: the point being that as the κένωσις of Christ led to his υψώσις, so the υψώσις of these men results in their ultimate κένωσις.
1. Οἱ δὲ ἐκ τοῦ ὄρους τοῦ ἑκτοῦ τοῦ ἐχοντος σχισμᾶς μεγάλας καὶ μικρὰς καὶ ἐν ταῖς σχισμαῖς βοτάνας μεμαραμένας πιστεύσαντες τοιοῦτοι εἰσίν. 2. οἱ μὲν τὰς σχισμᾶς τὰς μικρὰς ἐχοντες, οὕτοι εἰσίν οἱ κατ' ἀλλήλων ἐχοντες, καὶ ἀπὸ τῶν καταλαλιῶν ἑαυτῶν μεμαραμένοι εἰσίν ἐν τῇ πίστει ἀλλὰ μετενόησαν ἐκ τούτων πολλοὶ. καὶ οἱ λοιποὶ δὲ μετανοήσουσιν, ὅταν ἀκούσωσί μου τᾶς ἐντολάς; μικράι γὰρ αὐτῶν εἰσίν αἱ κατα- λαλιαί, καὶ ταχὺ μετανοήσουσιν. 3. οἱ δὲ μεγάλας ἐχοντες σχισμᾶς, οὕτοι παράμονοι εἰσὶ ταῖς καταλαλιαῖς αὐτῶν καὶ μυθισκακοὶ γίνονται μηπωντες ἀλλήλοις. οὕτοι οὕν ἀπὸ τοῦ πῦργου ἀπερρίψας καὶ ἀπεδοκιμάσθης τῆς οἰκοδομῆς αὐτοῦ. οἱ τοιοῦτοι οὐν δυσκόλως ἥσουσιν. 4. εἰ ὁ θεὸς καὶ ὁ κύριος ἡμῶν ὁ πάντων κυριεύων καὶ ἐχων πάσης τῆς κτίσεως αὐτοῦ τὴν ἐξουσίαν οὐ μυθισκακεῖ τοῖς ἐξομολογουμένοις τὰς ἁμαρτίας αὐτῶν, ἀλλ’ ἑλεως ἡνεται, ἀνθρώπως φθαρτός ὃν καὶ πλήρης ἁμαρτίων ἀνθρώπω μυθισκακεῖ ὡς δυνάμενος ἀπολέσαι ή σώσαι αὐτῶν; 5. θέλω δὲ ύμῖν, ὁ ἀγγελος τῆς μετανοίας: ὅσοι ταύτην ἐχετε τὴν αἴρεσιν ἀπόθεσθε αὐτὴν καὶ μετα- νήσατε, καὶ ὁ κύριος ἰάσεται ύμῶν τὰ πρότερα ἁμαρτήματα, ἐὰν καθαρίσητε ἑαυτοῦς ἀπὸ τούτων τοῦ δαιμονίου· εἰ δὲ μή, παραδοθῆσθε αὐτῶ εἰς θάνατον.
1. "And those of the sixth mountain which has cracks, great and small, and withered plants in the cracks, are such believers as these. 2. Those who have the small cracks are those who have quarrels with one another, and are withered in the faith from their evil speaking. But many of these repented, and the rest shall also repent when they hear my commandments, for their evil-speaking was small and they will quickly repent. 3. But those who have great cracks are those who are persistent in their evil-speaking, and are become malicious in their rage against one another. These then were cast away from the tower and were rejected from its building. Such men then will live with difficulty. 4. If God and our Lord who rules over all and has power over all his creation bear no malice against those who confess their sins, but is merciful, shall man who is mortal and full of sin bear malice against man, as though he were ‘able to destroy or to save him.’ 5. And I, the angel of repentance, say to you, do all you, who have this heresy, put it aside and repent, and the Lord will heal your former sins, if you cleanse yourselves from this demon. But if not you shall be delivered to him to death.
THE APOSTOLIC FATHERS

XXIV

1. Ἐκ δὲ τοῦ ἐβδόμου ὄρους, ἐν ὃ θεόταται χλωραί καὶ ἀλάφει, καὶ ὅλον τὸ ὄρος εὐθηνῶν καὶ πᾶν γένος κτηνῶν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ ἐνέμοντο τὰς θεόταται ἐκ τοῦ ὁραντὶ ὃς ὀρεί, καὶ αἱ θεόταται, ἀσ ἐνέμοντο, μᾶλλον εὐθαλεῖς ἐγνωντο, οἱ πιστεύσαντες τοιούτοι εἰσί. 2. πάντοτε ἀπλοῖ καὶ ἀκακοὶ καὶ μακάριοι ἐγινοντο, μηδεν κατ' ἀλλήλων ἔχουντες, ἀλλ' πάντοτε ἀγαλλιώμενοι ἐπὶ τοὺς δούλους τοῦ θεοῦ καὶ ἐνδεδυμένου τὸ πνεῦμα τὸ ἄγιον τοῦτον τῶν παρθένων καὶ πάντοτε σπλάγχνων ἔχουντες ἐπὶ πάντα ἀνθρώπουν, καὶ ἐκ τῶν κόσμων αὐτῶν παντὶ ἀνθρώπῳ ἐχορήγησαν ἀνοιεδίστασας καὶ ἀδιστάκτως. 3. ὁ οὖν κύριος ἦδον τὴν ἀπλότητα αὐτῶν καὶ πᾶσαν νηπιώτητα ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόσμοι τῶν χειρῶν αὐτῶν καὶ ἐχαρίτωσεν αὐτοὺς ἐν πάση πράξει αὐτῶν. 4. λέγω δὲ ὡμῶν τοῖς τοιούτοις οὕσιν ἐγὼ ὁ ἅγιος τῆς μετανοίας, διαμείνετε τοιούτες, καὶ οὐκ ἐξαλειφθήσεται τὸ σπέρμα ὑμῶν ἐὼς αἰώνοις ἐδοκίμασε γὰρ ὡμᾶς οὐ κύριος καὶ ἐνέγραψεν ὡμᾶς εἰς τὸν ἁριθμὸν τῶν ἑμέτερον, καὶ ὅλον τὸ σπέρμα ὑμῶν κατοικήσει μετὰ τοῦ υἱοῦ τοῦ θεοῦ ἐκ γὰρ τοῦ πνεῦματος αὐτοῦ ἐλάβετε.

XXV

1. Ἐκ δὲ τοῦ ὄρους τοῦ ὄγδοου, οὐ ἦσαν αἱ πολλαὶ πηγαί καὶ πᾶσα ἡ κτίσις τοῦ κυρίου ἐποτίζετο ἐκ τῶν πηγῶν, οἱ πιστεύσαντες τοιούτοι 278
THE SHEPHERD, SIM. IX. XXIV. 1–XXV. 1

XXIV

1. "And from the seventh mountain, on which were green and joyful herbs, and the whole mountain was fair and every kind of cattle and the birds of heaven were feeding on the herbs on this mountain, and the herbs on which they were feeding became yet more luxuriant, are such believers as these. 2. They were ever simple and guileless and blessed and had nothing against one another, but ever rejoiced in the servants of God and were clothed in the holy spirit of these maidens, and were ever merciful to every man, and helped every man from the fruit of their labours without upbraiding or doubting. 3. The Lord, therefore, seeing their simplicity and all their innocence, filled them with the labours of their hand, and was gracious to them in all their doings. 4. And I, the angel of repentance, say to you who are such:—Remain such as you are, and your seed shall not be blotted out for ever, for the Lord has proved you and written you in among our number, and all your seed shall dwell with the Son of God, for of his spirit have you received.

XXV

1. "And from the eighth mountain, where there were many springs and all the creation of the Lord was given to drink from the springs, are such
THE APOSTOLIC FATHERS

eisiv 2. ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύξαντες εἰς ὅλον τὸν κόσμον καὶ οἱ διδάξαντες σεμνῶς καὶ ἁγιῶς τοὺς λόγους τοῦ κυρίου καὶ μικρῶν ὅλως νοσφισάμενοι εἰς ἐπιθυμίαν πονηράν, ἀλλὰ πάντοτε ἐν δικαιοσύνῃ καὶ ἀληθείᾳ πορευόμενοι, καθὼς καὶ παρέλαβον τὸ πνεῦμα τὸ ἁγιόν. τῶν τοιούτων οὐν ἡ πάροδος μετὰ τῶν ἁγγέλων ἐστίν.

XXVI

1. Ἐκ δὲ τοῦ ὄρους τοῦ ἑνάτου τοῦ ἐρημώδους, τοῦ τὰ ἐρπετὰ καὶ θηρία ἐν αὐτῶ ἔχουσος τὰ διαφθείροντα τοὺς ἀνθρώπους, οἱ πιστεύσαντες τοιούτοι εἰσιν 2. οἱ μὲν τοὺς σπίλους ἔχουσε διάκονοι εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακονήσαντες εἰς κακῶς διακονήσαντες καὶ διαρπασάντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἡς ἔλαβον διακο

Mt. 10, 39; Luk. 9, 24; 17, 33; Joh. 12, 25
believers as these: 2. Apostles and teachers who preached to all the world, and taught reverently and purely the word of the Lord, and kept nothing back for evil desire, but always walked in righteousness and truth, even as they had received the Holy Spirit. The passing of such is with the angels.¹

XXVI

1. "And from the ninth mountain, which was desert, and had in it creeping things and wild beasts which devour men, are such believers as these: 2. Those with spots are ministers who ministered amiss, and devoured the living of widows and orphans, and made gain for themselves from the ministry which they had received to administer. If then they remain in the same covetousness they are dead and they have no hope of life. But if they turn and fulfil their ministry in holiness they shall be able to live. 3. And those with scabs, these are they who have denied and have not turned to their Lord, but have become barren and deserted; by not cleaving to the servants of God, but keeping alone, they are destroying their own souls. 4. For just as a vine left alone within a fence and neglected is spoilt and is wasted by weeds, and in time becomes wild and is no longer

¹ That is, after death they will be with the angels. Cf. notes on Herm. Vis. ii. 2, 7 and on Martyr. Polycarp. ii. 3.
THE APOSTOLIC FATHERS

εὐχρηστός ἦστι τῷ δεσπότῃ ἑαυτῆς, οὕτω καὶ οἱ τοιοῦτοι ἀνθρωποὶ ἑαυτοὺς ἀπεγνώκασι καὶ γίνονται ἀχρηστοὶ τῷ κυρίῳ ἑαυτῶν ἀγριωθέντες.

5. τοῦτοι οὖν μετάνοια γίνεται, ἐὰν μὴ ἐκ καρδίας εὑρεθῶσιν ἣρμημένου· ἐὰν δὲ ἐκ καρδίας εὑρεθῇ ἣρμημένος τις, οὐκ ἀίδη, εἰ δύναται ξῆσαι. 6. καὶ τοῦτο οὐκ εἰς ταύτας τὰς ἡμέρας λέγω, ὅτι τις ἀρνησάμενος μετάνοιαι λάβῃ· ἀδύνατον γάρ ἐστὶ σωθῆναι τὸν μέλλοντα νῦν ἀρνεῖσθαι τὸν κύριον ἑαυτῶν· ἀλλ' ἐκεῖνοι τοῖς πάλαι ἠρμημένοις δοκεῖ κεῖσθαι μετάνοια. εἰ τις οὖν μέλλει μετανοεῖν, ταχύνοις γενέσθω πρὶν τὸν πῦργον ἀποτελεσθῆναι· εἰ δὲ μὴ, ὕπο τῶν γυναικῶν καταφθαρῆσται εἰς θάνατον. 7. καὶ οἱ κολοβοὶ, οὗτοι δόλιοι εἰσὶ καὶ κατάλαλοι· καὶ τὰ θηρία, ὃ εἰδες εἰς τὸ ὄρος, οὗτοί εἰσίν. ὁσπερ γὰρ τὰ θηρία διαφθείρει τῷ ἑαυτῶν ὑπὸ τῶν ἄνθρωπον καὶ ἀπολλυότεροι, οὕτω καὶ τῶν τοιούτων ἄνθρωπων τὰ ρήματα διαφθείρει τῶν ἄνθρωπον καὶ ἀπολλυότεροι. 8. οὗτοι οὖν κολοβοὶ εἰσίν ἀπὸ τῆς πίστεως αὐτῶν διὰ τὴν πράξιν, ἡν ἔχουσιν εἰς ἑαυτοῖς· τινὲς δὲ μετενόησαν καὶ ἔσώθησαν. καὶ οἱ λοιποὶ οἱ τοιοῦτοι ὄντες δύνανται σωθῆναι, ἐὰν μετανοήσωσιν· ἐὰν δὲ μὴ μετανοήσωσιν, ἀπὸ τῶν γυναικῶν ἐκεῖνων, ὃς τὴν δύναμιν ἔχουσιν, ἀποθανοῦνται.

XXVII

1. Ἐκ δὲ τοῦ ὄρους τοῦ δεκάτου, οὐ δέχεται ἄνδρα σκεπάζοντα πρόβατα τινα, οἱ πιστεύσαντες

282
useful to its master, so also such men as these have renounced themselves and have become wild and valueless to their Lord. 5. To these then there is repentance, if they be not found to have denied from their hearts. But if one be found to have denied from his heart I do not know whether he can live. 6. And I do not speak this for these days, in order that one may deny and receive repentance, for it is impossible for him to be saved who shall now deny his Lord. But there seems to be repentance waiting for those who have denied in time past. If then any be about to repent, let him make haste before the tower be finished, otherwise he will be destroyed by the women unto death. 7. And the stunted ones, these are deceitful and evil-speaking men, and the wild beasts which you saw on the mountains are these. For just as the wild beasts destroy man by their poison and kill him, so also the words of such men destroy man and kill him. 8. These then are stunted in their faith through their conduct which they have in themselves, but some repented and were saved. And the rest who are such can be saved if they repent; but if they repent not they will be put to death by those women whose quality they have.

XXVII

1. "And from the tenth mountain, where were trees sheltering some sheep, are such believers as these:

1 Apparently ἰχνιόν, as often in later Greek, means "snake."
2 Lit. "power."
THE APOSTOLIC FATHERS

tοιούτοι εἰσιν. 2. ἐπίσκοποι καὶ φιλόξενοι, οἳ τινες ἦδεως εἰς τοὺς οἴκους ἐαυτῶν πάντοτε ὑπεδέ-ξαντο τοὺς δούλους τοῦ θεοῦ ἀτερ ὑποκρίσεως; οἳ δὲ ἐπίσκοποι πάντοτε τοὺς ὑστερημένους καὶ τὰς χήρας τῇ διακοινίᾳ ἐαυτῶν ἀδιαλείπτως ἐσκέπασαν καὶ ἀγνώς ἀνεστράφησαν πάντοτε. 3. οὕτως οὖν πάντες σκέπασθησονται ὑπὸ τοῦ κυρίου διαπαντὸς. οἳ οὖν ταῦτα ἐργασάμενοι ἐνδοξοί εἰς παρὰ τῷ θεῷ καὶ ἡδή ὁ τόπος αὐτῶν μετὰ τῶν ἀγγέλων ἐστίν, ἐὰν ἐπιμείνωσιν ἐως τέλους λειτουργοῦντες τῷ κυρίῳ.

XXVIII

1. Ἐκ δὲ τοῦ ὅρους τοῦ ἐνδεκάτου, οὐ ἦσαν δένδρα καρπῶν πλήρη, ἀλλοις καὶ ἀλλοις καρποῖς κεκοσμημένα, οἳ πιστεύσαντες τοιούτοι εἰσίν. 2. οἳ παθόντες ὑπὲρ τοῦ οἴνοματος τοῦ υἱοῦ τοῦ θεοῦ, οἳ καὶ προθύμως ἔπαθον ἐξ ὀλίγης τῆς καρδίας καὶ παρέδωκαν τὰς ψυχὰς αὐτῶν. 3. Διατί οὖν, φημί, κύριε, πάντα μὲν τὰ δένδρα καρποὺς ἔχει, τινὲς δὲ ἐξ αὐτῶν καρποὶ εὐειδέστεροί εἰσιν; Ἀκούειε, φησίν; οἳ οὖν ποτὲ ἔπαθον διὰ τὸ ὄνομα, ἐνδοξοί εἰς παρὰ τῷ θεῷ, καὶ πάντων αἱ ἀμαρτίαι ἀφηρέθησαν, ὅτι ἔπαθον διὰ τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. Διατί δὲ οἳ καρποὶ αὐτῶν ποικίλοι εἰσίν, τινὲς δὲ ὑπερέχοντες, ἀκοὺσο. 4. ὡσοι, φησίν, ἐπ’ ἔξωσιάν ἄχθεντες ἔξητασθησαν καὶ οὐκ ἡρνή-σαντο, ἀλλ’ ἔπαθον προθύμως, οὐτοί μᾶλλον ἐνδοξοί τεροί εἰς παρὰ τῷ κυρίῳ τούτων οἱ καρποὶ ἐστίν ὑπερέχων; ὡσοὶ δὲ δειλοὶ καὶ ἐν δισταγμῷ ἐγένοντο καὶ ἐλογίσαντο ἐν ταῖς καρδίαις αὐτῶν,
THE SHEPHERD, SIM. IX. XXVII. 2-XXVIII. 4

2. Bishops and hospitable men who at all times received the servants of God into their houses gladly and without hypocrisy; and the bishops ever ceaselessly sheltered the destitute and the widows by their ministration, and ever behaved with holiness.

3. These then shall all be always sheltered by the Lord. They then who have done these things are glorious with God, and their place is already with the angels, if they continue serving the Lord unto the end.

XXVIII

1. "And from the eleventh mountain, where were trees full of fruit, each adorned with different fruit, are such believers as these: 2. they who have suffered for the name of the Son of God, who also suffered readily with all their heart and 'gave up their lives.'" 3. "Why then, Sir," said I, "have all the trees fruit, but the fruit of some of them is more beautiful?" "Listen," said he, "as many as ever suffered for the name are glorious before God, and the sins of all these have been taken away because they suffered for the name of the Son of God. But listen why their fruits are different and some better than others. 4. As many," said he, "as were brought under authority and were questioned and did not deny, but suffered readily, these are especially glorious before the Lord; the fruit of these is excellent. But as many as were fearful, were in doubt, and considered
THE APOSTOLIC FATHERS

πότερον ἀρνήσονται ἡ ὁμολογίσουσι, καὶ ἐπαθον, τούτων οἱ καρποὶ ἐλάττους εἰσίν, ὅτι ἀνέβη ἐπὶ τὴν καρδίαν αὐτῶν ἡ βουλή αὐτῆς πονηρᾶ γὰρ ἡ βουλὴ αὐτῆ, ἵνα δούλος κύριον ἰδιον ἀρνήσεται.

5. βλέπετε οὖν ὡμείς οἱ ταύτα βουλευόμενοι, μὴ τητὴ ἡ βουλὴ αὐτῆ διαμεῖν ἐν ταῖς καρδίαις ὑμῶν καὶ ἀποθάνητε τῷ θεῷ. ὡμείς δὲ οἱ πάσχοντες ἐνεκεν τοῦ ὁνόματος δοξάζειν ὀφείλετε τὸν θεόν, ὅτι ἄξιος ὑμᾶς ἡγήσατο ὁ θεός, ὅπως τοῦτο 1 τὸ ὄνομα βαστάζητε καὶ πᾶσαι ὑμῶν ἀἱ ἀμαρτίαις ἰαθῶσιν. 6. οὐκοῦν μακαρίζετε ἑαυτοῦς· ἀλλὰ δοκεῖτε ἐργον μέγα πεποιηκέναι, ἐὰν τις ὑμῶν διὰ τὸν θεόν πάθη. ξωὴν ὑμῶν ὁ κύριος χαρίζεται, καὶ οὐ νοεῖτε· αἰ γὰρ ἀμαρτίαι ὑμῶν κατεβάρησαν, καὶ εἰ μὴ πεποιθάτε ἐνεκεν τοῦ ὁνόματος κυρίου, διὰ τὰς ἀμαρτίας ὑμῶν τεθνήκειτε ἂν τῷ θεῷ. 7. ταύτα ὑμῖν λέγω τοῖς διστάζουσι περὶ ἀρνήσεως ἡ ὁμολογίσεως· ὁμολογεῖτε, ὅτι κύριον ἔχετε, μὴ τητὴ ἀρνοῦμενοι παραδοθήσθησθε εἰς δεσμοτήριον. 8. εἰ τὰ ἑθνη τούς δούλους αὐτῶν κολάξουσιν, ἕαν τις ἀρνήσεται τὸν κύριον ἑαυτοῦ, τί δοκεῖτε ποιήσει ὁ κύριος ὑμῖν, ὅσ ἔχει πάντων τὴν ἐξουσίαν; ὅταν τὰς βουλὰς ταύτας ἀπὸ τῶν καρδιῶν ὑμῶν, ἵνα διαπαντῶς ζήσητε τῷ θεῷ.

XXIX

1. Ἐκ δὲ τοῦ ὅρους τοῦ δωδεκάτου τοῦ λευκοῦ οἱ πιστεύσαντες τοιοῦτοι εἰσίν ὃς νηπία βρέφη 1

1 τοῦτο Ι2, τούτου Α, αὐτοῦ Ι4Ε.

286
in their hearts whether they should deny or confess, and suffered, the fruits of these are inferior because this thought entered into their hearts, for this is an evil thought, that a servant should deny his own Lord. 5. See to it, then, you who have these thoughts, lest this thought remain in your hearts and you die to God. But you who are suffering for the name, ought to glorify God, that God deemed you worthy to bear this name and that all your sins should be healed. 6. So then count yourselves blessed; but think that you have done a great deed, if any of you suffer for God's sake. The Lord is giving you life, and you do not consider it; for your sins have weighed you down, and except you had suffered for the name of the Lord you would have died to God because of your sins. 7. I say this to you who are hesitating as to denial or confession. Confess that you have a Lord, lest you deny him and be delivered into prison. 8. If the heathen punish their servants, if one deny his lord, what think you will the Lord, who has power over all, do to you? Put away these thoughts from your heart that you may live for ever to God.

XXIX

1. “And from the twelfth mountain, the white one, are such believers as these: They are as innocent

287
THE APOSTOLIC FATHERS

1. "Akouē, phēsi, kai peri toúōn pánōn. Ói líthou òi toú pediōn ārménou kai teðeiμénou eis òn nhðiðiμeμí nh toú pùρghou aná toû àpøbeβλήμενων, ài rízai eisí toû òrroù toû léukòu. 2. èppei òn òi πιστεύοντες, èk toû òrroù toû léukòu

1 pánōta gár... autò LFL, om. L2.
2 léukòu Pain, léukòu toúōn AL.
babes, and no evil enters into their heart; nor have they known what wickedness is, but have ever remained in innocence. 2. Such then shall live without doubt in the kingdom of God, because by no act did they defile the commandments of God, but remained in innocence all the days of their lives in the same mind. 3. All of you, then, as many as shall continue,” said he, “and shall be as babes, with no wickedness, shall be more glorious than all those who have been mentioned before, for all babes are glorious before God, and are in the first place by him. Blessed then are you who put away evil from yourselves, and put on guiltlessness, for you shall be the first of all to live to God.” 4. But after he had finished the parable of the mountains I said to him: “Sir, now explain to me about the stones which were taken out of the plain, and put into the building instead of the stones which were taken away from the tower, and the round stones which were put into the building, and those which are still round.”

XXX

1. “Listen also,” he said, “concerning all these. The stones that are taken from the plain and put into the building of the tower instead of those which are rejected, are the roots of the white mountain. 2. Since then all the believers from the white
THE APOSTOLIC FATHERS

πάντες ἀκακοὶ εὑρέθησαν, ἐκέλευσεν ὁ κύριος τοῦ πύργου τούτους ἐκ τῶν ριζῶν τοῦ ὀροῦς τούτου βληθῆναι εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἔγεν γὰρ, ὅτι, ἐὰν ἀπέλθωσιν εἰς τὴν οἰκοδομήν τοῦ πύργου οἱ λίθοι οὗτοι, διαμενοῦσι λαμπρῶ καὶ οὐδεὶς αὐτῶν μελανήσει. 3. Quodsi de ceter montibus adieccisset, necesse habuisset rursus visitae eam turrem atque purgare. Hi autem omnes car didi inventi sunt, πιστεύσαντες καὶ οἱ μέλλοντες πιστεύειν ἐκ τοῦ αὐτοῦ γὰρ γένους εἰς ὑμᾶς. μακρὸν τὸ γένος τοῦτο, ὅτι ἀκακὸν ἐστὶν. 4. ἀκούει νῦν καὶ περὶ τῶν λίθων τῶν στρογγυλῶν καὶ λαμπρῶν. καὶ αὐτοὶ πάντες ἐκ τοῦ ὀροῦς τοῦ λευκοῦ εἰς ὑμᾶς. Audi autem, quare rotundi sunt reperti. Divitiae suae eos pusillum obscuraverunt a veritate atque obsfusceaverunt, a deo vero nunquam recesserunt, nec ulla verba malum processit de ore eorum, sed omnis aequitas et virtus veritatis. 5. Horum ergo mentem cum vidisset dominus posse eos veritati favere, bonos quoque permanere, iussit opes eorum circumcidi, non enim in totum eorum tolli, ut possint aliud boni facere de eo, quod eis relictum est, et vivent deo, quoniam ex bono genere sunt. Ideo ergo pusillum circumcisi sunt et positi sunt in structuram turris huius.

1 τῶν ριζῶν LE, om. A.
2 At this point A ends, as the last leaf is missing. The Latin text which follows is that of L. The few verses in Greek are from Pαmm. Some words have been restored as the Papyrus is in bad condition, but the reconstructions are almost certain.
mountain were found guiltless, the lord of the tower commanded these to be brought from the roots of this mountain for the building of the tower. For he knew that if these stones go into the building of the tower they will remain bright and none of them will become black. 3. But if he had added them from the other mountains he would have been obliged to visit the tower again, and to purge it, for all these have been found white, both past and future believers, for they are of the same race. Blessed is this race, because it is innocent. 4. Listen now concerning the round and bright stones. They also are all from this white mountain. Listen then why they have been found round. Their riches have hidden them a little from the truth and darkened them, but they have never departed from God, nor has any evil word proceeded from their mouth, but all equity and virtue of truth. 5. When therefore the Lord saw their minds, that they are able to favour the truth and to remain good, he commanded their wealth to be cut down, yet not to be wholly taken away from them, that they may be able to do some good with that which was left them, and they shall live to God because they are of a good kind. Therefore they were cut down a little, and placed in the building of this tower.
1. Ceteri vero, qui adhuc rotundi remanserunt neque aptati sunt in eam structuram, quia nondum acceperunt sigillum, repositi sunt suo loco; valde enim rotundi reperti sunt. 2. Oportet autem circumcidi hoc saeculum ab illis et vanitates opum suarum, et tunc convenient in dei regnum. Necesse est enim eos intrare in dei regnum; hoc enim genus innocuum benedixit dominus. Ex hoc ergo genere non intercidet quisquam. Etenim licet quis eorum temptatus a nequissimo diabolo aliquid deliquerit, cito recurret ad dominum suum. 3. Felices vos iudico omnes, ego nuntius paenitentiae, quicumque estis innocentes sicut infantes, quoniam pars vestra bona est et honorata apud deum. 4. Dico autem omnibus, vobis, quicumque sigillum hoc accepistis, simplicitatem habere neque offensarum memores esse neque in malitia vestra permanere aut in memoria offensarum amaritudinis, in unum quemque spiritum fieri et has malas scissuras permediare ac tollere a vobis, ut dominus pecorum gaudeat de his. 5. The Greek which follows is a quotation preserved in Antiochus.

XXXI

292
XXXI.

1. "But the others which still remained round and were not fitted into the building, because they had not yet received the seal, were put back in their place, for they were found very round. 2. But this world and the vanities of their riches must be cut away from them, and then they will be meet for the kingdom of God. For they needs must ‘enter into the kingdom of God’; for the Lord blessed this innocent kind. Therefore not one of this kind shall perish, for though one of them be tempted by the most wicked devil, and do some wrong, he will quickly return to his Lord. 3. I, the angel of repentance, judge you all happy who are innocent as babes, for your part is good and honourable with God. 4. But I say to you all, as many as have received the seal, keep simplicity and bear no malice, and do not remain in your guilt, or in remembrance of the bitterness of offences. Be of one spirit and put away these evil schisms, and take them away from yourselves that the lord of the sheep may rejoice over them. 5. But he will rejoice if all be found whole; but if he find some of them fallen away, it will be woe to the shepherds. 6. But if the shepherds themselves be found fallen away, what shall they answer to the Master of the flock? That they have fallen away because of the sheep? They will not be believed, for it is incredible that a shepherd should be harmed.
THE APOSTOLIC FATHERS

θῆσονται διὰ τὸ ψεύδος αὐτῶν. Et ego sum pastor, et validissime oportet me de vobis reddere rationem.

XXXII


1 Scandescis L₁, irasceris L₂.
2 A great part of this paragraph is found in Greek in Antiochus, but he seems here to abbreviate and perhaps to paraphrase too much to render it wise to follow his text.
THE SHEPHERD, sim. ix. xxxi. 6–xxxii. 5

by the sheep, and they will rather be punished for their lie. And I am the shepherd, and am very exceedingly bound to give account for you.

XXXII

1. "Therefore, amend yourselves while the tower is still being built. 2. The Lord dwells among men who love peace, for of a truth peace is dear to him, but he is far away from the contentious and those who are destroyed by malice. Give back then to him your spirit whole as you received it. 3. For if you give to the dyer a new garment whole, and wish to receive it back from him whole, but the dyer gives it you back torn, will you accept it? Will you not at once grow hot and pursue him with abuse, saying 'I gave you a whole garment, why have you torn it and given it me back useless? And because of the tear which you have made in it it cannot be used.' Will you not say all these things to the dyer about the rent which he has made in your garment? 4. If then you are grieved with your garment, and complain that you did not receive it back whole, what do you think the Lord will do to you, who gave you the spirit whole, and you have returned it altogether useless, so that it can be of no use to its Lord, for its use began to be useless when it had been corrupted by you. Will not therefore the Lord of that spirit punish you with death, because of this deed of yours?" 5. "Certainly," said I, "He will punish

1 Scandesco is probably a dialectic form of candesco, which is found in some MSS of L."
quoscumque invenerit in memoria offensarum permanere, adficiet. Clementiam, inquit, eius calcare nolite, sed potius honorifice eum, quod tam patiens est ad delicta vestra et non est sicut vos. Agite enim paenitentiam utilem vobis.

XXXIII

1. Haec omnia, quae supra scripta sunt, ego pastor nuntius paenitentiae ostendi et locutus sum dei servis. Si credideritis ergo et audieritis verba mea et ambulaveritis in his et correxeritis itinera vestra, vivere poteritis. Sin autem permanseritis in malitia et memoria offensarum, nullus ex huiusmodi vivet deo. Haec omnia a me dicenda dicta sunt vobis.


all those whom he finds keeping the memory of offences." "Do not then," said he, "trample on his mercy, but rather honour him that he is so patient to your offences and is not as you are. Repent therefore with the repentance that avails you.

XXXIII

1. "All these things which have been written above I, the shepherd, the angel of repentance, have declared and spoken to the servants of God. If then you shall believe and shall listen to my words and shall walk in them, and shall correct your ways, you shall be able to live. But if you shall remain in malice and in the memory of offences, none of such kind shall live to God. All these things that I must tell have been told to you." 2. The shepherd himself said to me, "Have you asked me about everything?" And I said: "Yes, Sir," "Why then did you not ask me about the marks of the stones which were placed in the building, why we filled up the marks?" And I said: "I forgot, Sir." 3. "Listen now," said he, "about them. These are those who heard my commandments, and repented with all their hearts. And when the Lord saw that their repentance was good and pure, and that they could remain in it, he commanded their former sins to be blotted out. For these marks were their sins, and they were made level that they should not appear."
THE APOSTOLIC FATHERS

SIMILITUDO X

I


II

1. Dico ei: Interroga ipsum, domine, ex quo in domo mea est, an aliquid extra ordinem fecerim, ex
THE SHEPHERD, sim. x. i. 1–ii. 1

Parable 10

I

1. After I had written this book the angel who had handed me over to the shepherd came to the house in which I was, and sat on the couch, and the shepherd stood on his right hand. Then he called me and said to me: 2. "I have handed you over," said he, "and your house to this shepherd, that you may be protected by him." "Yes, Sir," said I. "If then," said he, "you wish to be protected from all vexation and all cruelty, and to have success in every good work and word, and every virtue of righteousness, walk in his commandments, which he gave you, and you will be able to overcome all wickedness. 3. For, if you keep his commandments, all the lusts and delight of this world will be subject to you, but success in every good undertaking will follow you. Take his perfection¹ and moderation² upon you, and say to all that he is in great honour and dignity with the Lord, and that he is set in great power and powerful in his office. To him alone throughout all the world is given the power of repentance. Does he not seem to you to be powerful? But you despise his perfection and the modesty which he has towards you."

II

1. I said to him: "Ask him himself, Sir, whether since he has been in my house I have done anything

¹ Literally 'ripeness.'
² A translation either of σωφροσύνη or of εὐταξία = propriety of conduct, a word specially used by the Stoics.
quo eum offenderim. 2. Et ego, inquit, scio nihil extra ordinem fecisse te neque esse facturum. Et ideo haec loquor tecum, ut perseveres. Bene enim de te hic apud me existimavit. Tu autem ceteris haec verba dices, ut et illi, qui egerunt aut acturi sunt paenitentiam, eadem quae tu sentiant et hic apud me de his bene interpretetur et ego apud dominum. 3. Et ego, inquam, domine, omni homini indico magnalia domini; spero autem, quia omnes, qui antea peccaverunt, si haec audiant, libenter acturi sunt paenitentiam vitam recuperantes. 4. Permane ergo, inquit, in hoc ministerio et consumma illud. Quicumque autem mandata huius efficiunt, habebunt vitam, et hic apud dominum magnum honorem. Quicumque vero huius mandata non servant, fugiunt a sua vita et illum adversus¹; nec mandata eius sequuntur, sed morti se tradunt et unusquisque eorum reus fit sanguinis sui. Tibi autem dico, ut servias mandatis his, et remedium peccatorum habebis.

III

1. Misi autem tibi has virgines, ut habitent tecum; vidi enim eas affabiles tibi esse. Habes ergo eas adiutrices, quo magis possis huius mandata servare; non potest enim fieri, ut sine his virginibus haec mandata serventur. Video autem eas libenter esse tecum; sed ego praecipiam eis, ut omnino a domo

¹ Hilgenfeld emends to “aversantur illum”
against his command, to offend against him?" 2. "I know myself," said he, "that you have done nothing and will do nothing against his command, and therefore I am speaking thus with you, that you may persevere: for he has given me a good account of you. But you shall tell these words to others, that they also who have repented, or shall repent, may have the same mind as you. and that he may give a good account to me of them, and I to the Lord." 3. "I myself, Sir," said I, "show the 'mighty acts' of the Lord to all men, but I hope that all who have sinned before, if they hear this, will willingly repent, and recover life." 4. "Remain then," said he, "in this ministry and carry it out. But whoever perform his commandments shall have life, and such a one has great honour with the Lord. But whoever do not keep his commandments, are flying from their own life and against him, and they do not keep his commandments, but are delivering themselves to death, and each one of them is guilty of his own blood. But you I bid to keep these commandments, and you shall have healing for your sins.

III

1. "But I sent these maidens to you to dwell with you, for I saw that they were courteous to you. You have them therefore to help you, in order to keep his commandments the better, for it is not possible that these commandments be kept without these maidens. I see moreover that they are with you willingly; but I will enjoin on them not to depart at all from your
tua non discendant. 2. Tu tantum communda domum tuam; in munda enim domo libenter habitabunt; mundae enim sunt atque castae et industiae et omnes habentes gratiam apud dominum. Igitur si habuerint domum tuam puram, tecum permanebunt. Sin autem pusillum aliquid inquisitionis acciderit, protinus a domo tua reecedent; hae enim virgines nullum omnino diligunt inquisitionem. 3. Dico ei: Spero me, domine, placitum eis, ita ut in domo mea libenter habitent semper. kai ὄσπερ οὕτος, τῷ παρέδωκάς με, οὐ μέμφεται με, οὐδὲ αὐταὶ μέμψονται με. 4. λέγει τῷ ποιμενί. Οἶδα, ὅτι ὁ δοῦλος τοῦ τθεοῦ θέλει ζῆν καὶ τηρήσεi τὰς ἐντολὰς ταύτας καὶ τὰς παρθένους ἐν καθαρότητι καταστήσει. 5. ταῦτα εἰπὼν τῷ ποιμενὶ πάλιν παρέδωκέν με καὶ τὰς παρθένους καλέσας .... λέγει αὐταῖς:1 Quoniam video vos libenter in domo huius habitare, commendo eum vobis et domum eius, ut a domo eius non recedatis omnino. Illae vero haec verba libenter audierunt.

IV

1. Ait deinde mihi: Viriliter in ministerio hoc conversare, omni homini indica magnalia domini, et habebis gratiam in hoc ministerio. Quicumque ergo in his mandatis ambulaverit, vivet et felix erit in vita sua; quicumque vero neglexerit, non vivet et erit infelix in vita sua. 2. Die omnibus, ut non

1 The Greek is from Ποξ (Oxyrhynchus Papyri. 404).
2. Only do you make your house pure, for in a pure house they will willingly dwell, for they are pure and chaste and industrious and all have favour with the Lord. If then they find your house pure they will remain with you. But if ever so little corruption come to it they will at once depart from your home, for these maidens love no sort of impurity.”

3. I said to him: “I hope, Sir, that I shall please them so that they may ever willingly dwell in my house. And just as he, to whom you handed me over, finds no fault in me, so they also shall find no fault in me.”

4. He said to the shepherd: “I know that the servant of God wishes to live, and will keep these commandments, and will provide for the maidens in purity.”

5. When he had said this he handed me over again to the shepherd, and called the maidens and said to them: “Since I see that you willingly dwell in his house I commend him and his house to you, that you depart not at all from his house.” But they heard these words willingly.

IV

1. Then he said to me: “Behave manfully in this ministry, show to every man the ‘mighty acts’ of the Lord, and you shall have favour in this ministry. Whoever therefore shall walk in these commandments shall live, and shall be happy in his life; but whoever shall neglect them shall not live, and shall be unhappy in his life.”

2. Say to all men who are
cessent, quicumque recte facere possunt; bona opera exercere utile est illis. Dico autem, omnem hominem de incommodis eripi oportere. Et igitur, qui eget et in cotidiana vita patitur incommoda, in magno tormente est ac necessitate. 3. Qui igitur huiusmodi animam eripit de necessitate, magnum gaudium sibi adquirit. Is enim, qui huiusmodi vexatur incommodo, pari tormente cruciatur atque torquet se qui in vincula est. Multi enim propter huiusmodi calamitates, cum eas sufferre non possunt, mortem sibi adducunt. Qui novit igitur calamitatem huiusmodi hominis et non eripit eum, magnum peccatum admittit et reus fit sanguinis eius. 4. Facite igitur opera bona, quicumque accepistis a domino, ne, dum tardatis facere, consummetur structura turris. Propter vos enim intermissum est opus aedificationis eius. Nisi festinetis igitur facere recte, consummabitur turris, et excludemini. 5. Postquam vero locutus est mecum, surrexit de lecto et apprehenso pastore et virginibus abiit, dicens autem mihi, remissurum se pastorem illum et virgines in domum meam.
able to do right,\(^1\) that they cease not; the exercise of good deeds is profitable to them. But I say that every man ought to be taken out from distress, for he who is destitute and suffers distress in his daily life is in great anguish and necessity. 3. Whoever therefore rescues the soul of such a man from necessity gains great joy for himself. For he who is vexed by such distress is tortured with such anguish as he suffers who is in chains. For many bring death on themselves by reason of such calamities when they cannot bear them. Whoever therefore knows the distress of such a man, and does not rescue him, incurs great sin and becomes guilty of his blood. 4. Therefore do good deeds, all you who have learnt of the Lord, lest the building of the tower be finished while you delay to do them. For the work of the building has been broken off for your sake. Unless therefore you hasten to do right the tower will be finished and you will be shut out."

5. Now after he had spoken this he rose from the couch, and took the shepherd and the maidens and departed, but said to me that he would send back the shepherd and the maidens to my house.

\(^1\) \textit{recte facere} can hardly be translated otherwise: but from the context it seems probably to represent \(\epsilon \delta \; \pi \sigma \epsilon \iota \iota \nu\), or some such phrase, meaning to do good in the sense of charitable acts.
THE MARTYRDOM OF POLYCARP
THE MARTYRDOM OF POLYCARP

This obviously genuine and contemporary account of the martyrdom of Polycarp, in the form of a letter from the Church of Smyrna to the Church of Philomelium, is the earliest known history of a Christian martyrdom, the genuineness of which is unquestionable, and its value is enhanced by the fact that in the extant MSS. a short account is given of the history of the text. From this it appears that Gaius, a contemporary of Irenaeus who had himself seen Polycarp when he was a boy, copied the text from a manuscript in the possession of Irenaeus. Later on Soerates in Corinth copied the text of Gaius, and finally Pionius copied the text of Soerates. Pionius, who is supposed to have lived in the 4th century, says that the existence of the document was revealed to him in a vision by Polycarp, and that when he found it the MS. was old and in bad condition.

Of the text of Pionius, the following five Greek MSS. are available and further research among hagio-graphical MSS. would probably reveal the existence of more, but there is no reason to suppose that such discovery would make any important addition to our knowledge of the text, which is quite good.
THE APOSTOLIC FATHERS

m, Codex Mosquensis 159 (13th century), now in the Library of the Holy Synod at Moscow.
b, Codex Baroccianus 238 (11th century), now in the Bodleian Library at Oxford.
p, Codex Parisinus Gr. 1452 (10th century), now in the Bibliothèque nationale at Paris.
s, Codex Hierosolymitanus (10th century), now in the monastery of the Holy Sepulchre at Jerusalem.
v, Codex Vindobonensis Gr. Eccl. iii. (11th century), at Vienna.

Of these MSS. b p s v form a group as opposed to m, which has often the better text.

We also have the greater part of the letter preserved by Eusebius in quotations in his Ecclesiastical History IV. 15, quoted as E.

Besides these authorities there exists a Latin version, quoted as L, and extracts from Eusebius in Syriac and Coptic which have obviously no independent value.

The date of the martyrdom of Polycarp is fixed by the chronicle of Eusebius as 166-7, but this date has now been almost universally abandoned, as according to the letter to the church at Smyrna, Polycarp's martyrdom was on Saturday, Xanthicus¹ 2, that is Feb. 23, in the proconsulship of Statius Quadratus, and from a reference in Aelius Aristides, Waddington (Mémoire sur la chronologie de la vie du rhéteur, Aelius Aristide, Paris, 1864) showed that Quadratus became proconsul of Asia in 153-4. Now, Feb. 23 fell on a Saturday in 155. It is therefore suggested

¹ The name of the spring month in the Macedonian Calendar which was commonly used in Smyrna.

310
THE MARTYRDOM OF POLYCARP

that Feb. 23, 155, was the date of the martyrdom. The question however is complicated by the statement in the letter that the day of the martyrdom was a great Sabbath. This may mean the Jewish feast Purim, and Purim in 155 was not on Feb. 23. Mr. C. H. Turner has argued in *Studia Biblica* II., pp. 105 ff. that Purim, Feb. 22, 156, is the real date and that the Roman reckoning which regards Xanthicus 2 as equivalent to Feb. 23 is a mistake due to neglect to consider fully the complicated system of intercalation in the Asian calendar. More recently Prof. E. Schwartz has argued in the *Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen* VIII. (1905), 6, pp. 125 ff. that the 'great Sabbath' can only mean the Sabbath after the Passover (cf. Jo. 19, 21), and that owing to the local customs of the Jews in Smyrna this was on Feb. 22 in the year 156 A.D. He thus reaches the same result as Turner, but by a different method.
ΜΑΡΤΥΡΙΟΝ ΤΟΥ ΑΓΙΟΥ ΠΟΛΥΚΑΡΠΟΥ ΕΠΙΣΚΟΠΟΥ ΣΜΥΡΝΗΣ

'Η ἐκκλησία τοῦ θεοῦ ἡ παροικοῦσα Σμύρνην 
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ παροικούσῃ ἐν 
Φιλομηλίῳ καὶ πάσαις ταῖς κατὰ πάντα τόπουν 
τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας παρουσίας: ἔλεος, εἰρήνη καὶ ἀγάπη θεοῦ πατρὸς 
καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πληθυνθείη.

1

1. Ἐγράψαμεν ὑμῖν, ἀδελφοί, τὰ κατὰ τοὺς 
μαρτυρῆσαντας καὶ τὸν μακάριον Πολύκαρπον, 
ὅστις ὦσπερ ἐπισφραγίσας διὰ τῆς μαρτυρίας 
αὐτοῦ κατέπαυσεν τὸν διωγμόν. σχεδόν γὰρ 
πάντα τὰ προάγοντα ἐγένετο, ὅταν ἡμῖν ὁ κύριος 
ἀνωθεν ἐπιδείξῃ τὸ κατὰ τὸ εὐαγγέλιον μαρτύρουν.
2. περιέμενεν γὰρ, ὅταν παραδοθῆ, ὡς καὶ οἱ κύριοι, 
ὅταν μιμηταί καὶ ἡμεῖς αὐτοῦ γενώμεθα, μὴ μόνον 
σκοποῦντες τὸ καθ' ἑαυτούς, ἀλλὰ καὶ τὸ κατὰ 
τοὺς πέλας. ἀγάπης γὰρ ἀληθοὺς καὶ βεβαιάς 
ἐστίν, μὴ μόνον ἑαυτὸν θέλειν σώζεσθαι, ἀλλὰ 
καὶ πάντας τοὺς ἀδελφοὺς.

1 This title has no special support. Each MS. gives its own title and though there is a general resemblance no two are the same.

312
THE MARTYRDOM OF ST. POLYCARP, BISHOP OF SMYRNA

The Church of God which sojourns in Smyrna, to the Church of God which sojourns in Philomelium, and to all the sojournings of the Holy Catholic Church in every place. "Mercy, peace and love" of God the Father, and our Lord Jesus Christ be multiplied.

I

1. We write to you, brethren, the story of the martyrs and of the blessed Polycarp, who put an end to the persecution by his martyrdom as though adding the seal. For one might almost say that all that had gone before happened in order that the Lord might show to us from above a martyrdom in accordance with the Gospel. 2. For he waited to be betrayed as also the Lord had done, that we too might become his imitators, "not thinking of ourselves alone, but also of our neighbours." For it is the mark of true and steadfast love, not to wish that oneself may be saved alone, but all the brethren also.

1 He was the last to suffer and thus might be regarded as being the seal to the 'witness' or 'testimony' (μαρτυρία) of the Church. It is not clear whether μαρτυρία and μαρτυριον ought to be translated 'martyrdom' or 'witness': there is an untranslatable play on the words.

2 Or perhaps "witness."
The Apostolic Fathers

II

1. Ἡμᾶς ὑπάρχοντας τῷ θεῷ τῇ κατὰ τῷ θέλημα τοῦ θεοῦ γεγονότα. δὲ γὰρ εὐλαβεστέρος ἡμᾶς ὑπάρχοντας τῷ θεῷ τῇ κατὰ πάντων ἐξουσίᾳ ἀνατιθέναι. 2. τὸ γὰρ γενναῖον αὐτῶν καὶ ὑπομονητικὸν καὶ φίλοδέσποτον τῆς οὐκ ἄν θαυμάσειεν; οὐ μάστιξιν μὲν καταξανθέντες, ὡστε μέχρι τῶν ἐσω φλεβῶν καὶ ἄρτηριών τὴν τῆς σαρκὸς οἰκονομίαν θεωρεῖσθαι, ὑπέμεναν, ὡς καὶ τοὺς περισσώτατας ἐλεεῖν καὶ ὅδυρεσθαι τοὺς δὲ καὶ εἰς τοσοῦτον γενναίότητος ἐλθέων, ὡστε μήτε γρύξαὶ μήτε στενάξαι τινὰ αὐτῶν, ἐπιδεικνυμένους ἀπασίν ἦμῖν, ὅτι ἐκείνη τῇ ὁρᾷ βασανιζόμενοι τῆς σαρκὸς ἀπεδήμουν οἱ γενναίότατοι 1 μάρτυρες τοῦ Χριστοῦ, μᾶλλον δὲ, ὅτι παρεστῶς ὁ κύριος ὁμίλει αὐτοῖς. 3. καὶ προσέχοντες τῇ τοῦ Χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνῳ, διὰ μιᾶς ὁρᾶς τὴν αἰώνιον ἡμῖν 2 ἐξαγοραζόμενοι καὶ τὸ πῦρ ἧν αὐτοῖς ψυχρὸν τῷ ὑπνίππων βασανιστῶν, πρὸ ὁφθαλμῶν γὰρ εἰχὸν φυγεῖν τὸ αἰῶνιον καὶ μηδέποτε σβεννυμένου, καὶ τοῖς τῆς καρδίας ὁφθαλμῶς ἀνέβλεπον τὰ τηρούμενα τοῖς ὑπομέναις ἀγαθά, ἄς οὕτε οὕτε ἠκούσετε οὕτε ὁφθαλμῶς εἰδέν οὕτε ἐπὶ καρδίαν ἀνθρώπον ἀνέβη, ἐκεῖνοι δὲ ὑπεδείκνυτο ὑπὸ τοῦ κυρίου, οὕτε μηκέτι ἀνθρώποι, ἀλλ' ἑδή ἀγγελοὶ ἦσαν.

1 γενναίόταται mps, om. bv.
2 ἡμῖν m. κόλασιν bpsv. The reading of bpsv would have to be translated "buying off eternal punishment" and this rendering of ἐξαγοράζεσθαι is doubtful.

314
MARTYRDOM OF POLYCARP, ii. 1-3

II

1. Blessed then and noble are all the martyrdoms which took place according to the will of God, for we must be very careful to assign the power over all to God. 2. For who would not admire their nobility and patience and love of their Master? For some were torn by scourging until the mechanism of their flesh was seen even to the lower veins and arteries, and they endured so that even the bystanders pitied them and mourned. And some even reached such a pitch of nobility that none of them groaned or wailed, showing to all of us that at that hour of their torture the noble martyrs of Christ were absent from the flesh, or rather that the Lord was standing by and talking with them. 3. And paying heed to the grace of Christ they despised worldly tortures, by a single hour purchasing everlasting life. And the fire of their cruel torturers had no heat for them, for they set before their eyes an escape from the fire which is everlasting and is never quenched, and with the eyes of their heart they looked up to the good things which are preserved for those who have endured, 'which neither ear hath heard nor hath eye seen, nor hath it entered into the heart of man,' but it was shown by the Lord to them who were no longer men but already angels.¹

¹ This passage, combined with Hermas Vis. II. ii. 7 and Sim. IX. xxv. 2, shows that the identification of the dead with angels existed in the second century in Christian circles.
THE APOSTOLIC FATHERS

4. ὁμοίως δὲ καὶ οἱ εἰς τὰ θηρία κατακριθέντες ὑπέμειναν δεινὰς κολάσεις, κήρυκας ὑποστραυνοῦμενοι καὶ ἄλλας ποικίλους βασάνων ἰδέας κολαζόμενοι, ἵνα, εἰ δυνηθεὶς, ὁ τύραννός διὰ τῆς ἐπιμονῆς κολάσεως εἰς ἀρνησιν αὐτούς τρέψῃ. πολλὰ γὰρ ἐμηχανάτο κατ' αὐτῶν ὁ διάβολος.

III

1. Ἀλλὰ χάρις τῷ θεῷ· κατὰ πάντων γὰρ οὐκ ἔσχυσεν. ὁ γὰρ γενναίοτατος Γερμανικὸς ἐπερρώνυμεν αὐτῶν τὴν δειλίαν διὰ τῆς ἐν αὐτῷ ύπομονῆς· ὅς καὶ ἐπισήμως ἐθηριομάχησεν. Βούλομένοι γὰρ τοῦ ἀνθυπάτου πείθειν αὐτῶν καὶ λέγοντος, τὴν ἡλικίαν αὐτοῦ κατοικτείραι, ἐαυτῷ ἐπεσπάσατο τὸ θηρίον προσβιασάμενος, τάχιον τοῦ ἁδίκου καὶ ἀνόμου βίον αὐτῶν ἀπαλλαγήναι βουλόμενοι. 2. ἐκ τούτου οὖν πάν τὸ πλῆθος, θαυμάσαν τὴν γενναίότητα τοῦ θεοφιλοῦς καὶ θεουσιβοῦς γένους τῶν Χριστιανῶν, ἐπεβόησεν· Λάρε τοὺς ἄθεους· ξητείσθω Πολύκαρπος.

IV

1. Εἰς δὲ, ὁνόματι Κόιντος, Φρύξ προσφάτως ἐληλυθὼς ἀπὸ τῆς Φρυγίας, ἱδὼν τὰ θηρία ἐδειλίασεν. οὕτως δὲ ἦν ὁ παραβασάμενος ἑαυτὸν τε καὶ τινας προσελθεῖν ἐκόντας. τούτων ὁ ἀνθύπατος πολλὰ ἐκλιπαρήσας ἐπείσεν ὡμόσαι καὶ ἐπιθύσαι. διὰ τούτο οὖν, ἀδελφοί, οὐκ ἐπαινοῦμεν τοὺς προδιδόντας ἑαυτοὺς, ἐπειδὴ οὐχ οὕτως διδάσκει τὸ ἐναγγέλιον.

Mt. 10, 23

316
MARTYRDOM OF POLYCARP, ii. 4–IV. 1

4. And in the same way also those who were condemned to the beasts endured terrible torment, being stretched on sharp shells and buffeted with other kinds of various torments, that if it were possible the tyrant might bring them to a denial by continuous torture. For the devil used many wiles against them.

III

1. But thanks be to God, for he had no power over Germanicus any. For the most noble Germanicus encouraged their fears by the endurance which was in him, and he fought gloriously with the wild beasts. For when the Pro-Consul wished to persuade him and bade him have pity on his youth, he violently dragged the beast towards himself, wishing to be released more quickly from their unrighteous and lawless life. 2. So after this all the crowd, wondering at the nobility of the God-loving and God-fearing people of the Christians, cried out: "Away with the Atheists; let Polycarp be searched for."

IV

1. But one, named Quintus, a Phrygian lately come from Phrygia, when he saw the wild beasts played the coward. Now it was he who had forced himself and some others to come forward of their own accord. Him the Pro-Consul persuaded with many entreaties to take the oath and offer sacrifice. For this reason, therefore, brethren, we do not commend those who give themselves up, since the Gospel does not give this teaching.
1. Ὅδε θαυμασιώτατος Πολύκαρπος τὸ μὲν πρῶτον ἀκούσας οὐκ ἔταραξθη, ἀλλ’ ἐβούλετο κατὰ πόλιν μένειν· οἱ δὲ πλείους ἔπειθον αὐτῶν ὑπεξελθεῖν. καὶ ὑπεξῆλθεν εἰς ἀγρίδιον οὐ μακρὰν ἀπέχον ἀπὸ τῆς πόλεως καὶ διέτριβεν μετ’ ὀλίγων, νῦντα καὶ ἡμέραν οὐδὲν ἔτερον ποιῶν ἡ προσευχόμενος περὶ πάντων καὶ τῶν κατὰ τὴν οἰκουμένην ἐκκλησίαν, ὡπερ ἦν σύνθησις αὐτῶ. 2. καὶ προσευχόμενος ἐν ὁππασίᾳ γέγονεν πρὸ τριῶν ἡμερῶν τοὺς συνιηθήναι αὐτῶν, καὶ εἶδεν τὸ προσκεφάλαιον αὐτοῦ ὑπὸ πυρὸς κατακαίωμενός καὶ στραφεὶς εἶπεν πρὸς τοὺς σὺν αὐτῷ· Δεῖ μὲ ξώντα καῖναι.

VI

1. Καὶ ἐπιμενόντων τῶν ξητούντων αὐτῶν μετέβης εἰς ἔτερον ἀγρίδιον, καὶ εὐθέως ἐπέστησαν οἱ ξητούντες αὐτῶν· καὶ μὴ εὑρόντες συνέλαβον τὸ παιδάρια δύν, ὦν τὸ ἔτερον βασανίζομενὸν ὀμόλογησεν. 2. ἦν γὰρ καὶ ἀδύνατον λαθεῖν αὐτῶν, ἔπει τι καὶ οἱ προδιόντες αὐτῶν οίκειοι ὑπῆρχον, καὶ ὁ εἰρήναρχος, ὁ κεκληρωμένος τὸ αὐτὸ ὄνομα, Ἡρώδης ἐπιλεγόμενος, ἐσπευδεν εἰς τὸ στάδιον αὐτοῦ εἰσαγαγεῖν, ἵνα ἔκεινος μὲν τὸν

1 καῖναι m, καυθῆναι hpsv.
1. But the most wonderful Polycarp, when he first heard it, was not disturbed, but wished to remain in the city; but the majority persuaded him to go away quietly, and he went out quietly to a farm, not far distant from the city, and stayed with a few friends, doing nothing but pray night and day for all, and for the Churches throughout the world, as was his custom. 2. And while he was praying he fell into a trance three days before he was arrested, and saw the pillow under his head burning with fire, and he turned and said to those who were with him: "I must be burnt alive."

VI

1. And when the searching for him persisted he went to another farm; and those who were searching for him came up at once, and when they did not find him, they arrested young slaves, and one of them confessed under torture. 2. For it was indeed impossible for him to remain hid, since those who betrayed him were of his own house, and the police captain who had been allotted the very name, being called Herod, hastened to bring him to the arena.

1 Literally 'children,' but constantly used for slaves; the South African use of 'boy' is an almost exact parallel.
2 The writer desires to bring out the points of resemblance to the Passion of Christ. The coincidences are remarkable, but none are in themselves at all improbable.
THE APOSTOLIC FATHERS

ιδιον κλήρου ἀπαρτίσῃ Χριστοῦ κοινωνός γενόμενος, οἱ δὲ προδότες αὐτὸν τὴν αὐτοῦ τοῦ Ἰούδα ὑπόσχοιεν τιμωρίαν.

VII

1. Ἐχοντες οὖν τὸ παιδάριον, τῇ παρασκευῇ περὶ δείπνου ὄραν ἔξηλθον διωγμῖται καὶ ἱππεῖς μετὰ τῶν συνήθων αὐτοῖς ὀπλῶν ὡς ἐπὶ ληστὴν τρέχοντες. καὶ ὤψε τῆς ὤρας συνεπελθόντες ἐκεῖνον μὲν εὗρον ἐν ὑπερφώ κατακείμενον1 καὶ κεῖθεν δὲ ἡδύνατο εἰς ἐτέρον χωρίον ἀπελθεῖν, ἀλλ' οὖν ἡ/βουλήθη εἰπτών: Τὸ θέλημα τοῦ θεοῦ γενέσθω. 2. ἀκούσας οὖν παρόντας αὐτοὺς, καταβὰς διελέξθη αὐτοῖς, θαυμαζόντων τῶν παρόντων τὴν ἡλικίαν αὐτοῦ καὶ τὸ εὐστάθεις, καὶ εἰ τοσαύτη σπουδὴ ἐγνὸ τοῦ συλληφθῆναι τοιούτων πρεσβύτην ἀνδρὰ. εὐθέως οὖν αὐτοῖς ἐκέλευσεν παρατεθῆναι φαγεῖν καὶ πιεῖν ἐν ἐκείνῃ τῇ ὥρᾳ, ὡς τις ἄν Βούλωνται, ἐξητύσατο δὲ αὐτοὺς, ὡς δοὺς αὐτῷ ὄραν πρὸς τὸ προσεύχεσθαι ἄδεως. 3. τῶν δὲ ἐπιτρεπτῶν, σταθεῖς προσηύξατο πλήρης ὃν τῆς χάριτος τοῦ θεοῦ ὀὕτως ὥστε ἐπὶ δύο ὀραὶ δὴ δύνασθαι σιγῆσαι καὶ ἐκπλήττεσθαι τοὺς ἀκούοντας, πολλοὺς τε μετανοεῖν ἐπὶ τῷ ἐληλυθέναι ἐπὶ τοιούτων θεοπρεπῆ πρεσβύτην.

1 ἐν ὑπερφώ κατακείμενον Ε, ἐν τινὶ δωματίῳ ἐν ὑπερφώ κατακείμενον Μ, ἐν τινὶ δωματίῳ κατακείμενον ἐν ὑπερφώ Ἑρσβ.
that he might fulfil his appointed lot by becoming a partaker of Christ, while they who betrayed him should undergo the same punishment as Judas.

VII

1. Taking the slave then police and cavalry went out on Friday about supper-time, with their usual arms, as if they were advancing against a robber. And late in the evening they came up together against him and found him lying in an upper room. And he might have departed to another place, but would not, saying, “the will of God be done.” 2. So when he heard that they had arrived he went down and talked with them, while those who were present wondered at his age and courage, and whether there was so much haste for the arrest of an old man of such a kind. Therefore he ordered food and drink to be set before them at that hour, whatever they should wish, and he asked them to give him an hour to pray without hindrance. 3. To this they assented, and he stood and prayed—thus filled with the grace of God—so that for two hours he could not be silent, and those who listened were astounded, and many repented that they had come against such a venerable old man.

1 παρασκεύη is literally Preparation (i.e. for the Sabbath) and has always been used in the Greek Church for Friday.
2 “robber” is the traditional translation; but “brigand” is nearer the real meaning.
THE APOSTOLIC FATHERS

VIII

1. 'Επεὶ δὲ ποτε κατέπαυσεν τὴν προσευχήν, μνημονεύσας ἀπάντων καὶ τῶν πώποτε συμβεβληκότων αὐτῷ, μικρῶν τε καὶ μεγάλων, ἐνδόξων τε καὶ ἄδοξων καὶ πύσης τῆς κατὰ τὴν οἰκουμένην καθολικῆς ἐκκλησίας, τῆς ὥρας ἐλθούσης τοῦ ἐξιέναι, ὃνως καθίσαντες αὐτὸν ἤγαγον εἰς τὴν πόλιν, ὄντος σαββάτου μεγάλου. 2. καὶ ὑπήντα αὐτῷ ὁ ἐρήμαρχος Ἡρώδης καὶ ὁ πατὴρ αὐτοῦ Νικήτης, οὗ καὶ μεταθέντες αὐτὸν ἐπὶ τὴν καρούχαν ἑπείθου παρακαθέζομενοι καὶ λέγοντες: Τί γὰρ κακὸν ἐστὶν εἰπεῖν. Κύριος καίσαρ, καὶ ἐπιθύμαι καὶ τὰ τούτων ἀκόλουθα καὶ διασώζεσθαι; οὗ δὲ τὰ μὲν πρῶτα οὐκ ἀπεκρίνατο αὐτοῖς, ἐπιμενόντων δὲ αὐτῶν ἔφη: Οὐ μέλλω ποιεῖν, ὃ συμβουλεύετέ μοι. 3. οἱ δὲ ἀποτυχόντες τοῦ πείσαι αὐτὸν δεινὰ ῥήματα ἔλεγον αὐτῷ καὶ μετὰ σπουδῆς καθήρουν αὐτὸν, ὡς κατίοντα ἀπὸ τῆς καρούχας ἀποσύραι τὸ ἀντικυμίον. καὶ μὴ ἐπιστραφεῖς, ὡς οὐδὲν πεπονθῶς προθύμως μετὰ σπουδῆς ἐπορεύετο, ἀγόμενος εἰς τὸ στάδιον, θορύβου τηλικοῦτον ὄντος εἰς τῷ στάδιῳ, ὡς μηδὲ ἀκουσθήναι τῶν δύνασθαι.

IX

1. Τῷ δὲ Πολυκάρπῳ εἰσίοντι εἰς τὸ στάδιον φωνὴ ἕξ οὐρανοῦ ἐγένετο: Ἡσυχε, Πολύκαρπε, καὶ ἀνδρίζου. καὶ τὸν µὲν εἰπόντα οὐδεὶς εἶδεν,

1 καρούχα (cf. Corpus Inscrip. Lat. iii. p. 835) is the Latin ‘carucca,’ a closed carriage used by ladies and high officials.
MARTYRDOM OF POLYCARP, VIII. I–IX. I

VIII

1. Now when he had at last finished his prayer, after remembering all who had ever even come his way, both small and great, high and low, and the whole Catholic Church throughout the world, the hour came for departure, and they set him on an ass, and led him into the city, on a "great Sabbath day." 1

2. And the police captain Herod and his father Niketas met him and removed him into their carriage, and sat by his side trying to persuade him and saying: "But what harm is it to say, "Lord Caesar,' and to offer sacrifice, and so forth, and to be saved?" But he at first did not answer them, but when they continued he said; "I am not going to do what you counsel me." 3

3. And they gave up the attempt to persuade him, and began to speak fiercely to him, and turned him out in such a hurry that in getting down from the carriage he scraped his shin; and without turning round, as though he had suffered nothing, he walked on promptly and quickly, and was taken to the arena, while the uproar in the arena was so great that no one could even be heard.

IX

1. Now when Polycarp entered into the arena there came a voice from heaven: "Be strong, Polycarp, and play the man." And no one saw the

1 This may have been the Jewish feast Purim, which, according to tradition, celebrates the triumph of the Jews in Persia over their enemies, as is related in the book of Esther, or else the Sabbath in the Passover week (see p. 311).
THE APOSTOLIC FATHERS

tην δὲ φωνὴν τῶν ἡμετέρων οἱ παρόντες ἦκουσαν. καὶ λοιπῶν προσαχθέντος αὐτοῦ, θόρυβος ἦν μέγας ἀκουσάντων, ὅτι Πολύκαρπος συνεῖληται. 2. προσαχθέντα οὖν αὐτοῦ ἀνηρώτα ὁ ἀνθύπατος, εἰ αὐτὸς εἰὴ Πολύκαρπος. τοῦ δὲ ὀμολογοῦντος, ἐπειθεὶς ἀρνεῖσθαι λέγων· Διδέσθητί σου τὴν ἡλικίαν, καὶ ἔτερα τούτοις ἀκόλουθα, ὥς ἔθος αὐτοῖς λέγειν· 'Ομοσον τὴν Καίσαρος τύχην,1 μετανόησον, εἶπον'. Αпромыш τοὺς άθεοὺς. ο δὲ Πολύκαρπος ἐμβρυθεὶ τῷ προσώπῳ εἰς πάντα τὸν ὄχλον τὸν ἐν τῷ στάδῳ ἀνόμων ἐθνῶν ἐμβλέψας καὶ ἐπισεῖσας αὐτοῖς τὴν χείρα, στενάξας τε καὶ ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν· Αétais τοὺς άθεοὺς. 3. ἐγκειμένου δὲ τοῦ ἀνθυπάτου καὶ λέγοντος· 'Ομοσον, καὶ ἀπολύω σε, λοιδόρησον τὸν Χριστὸν, ἐφι ὁ Πολύκαρπος· 'Ογιούκοντα καὶ ἔξ ἄτη δουλεύον αὐτῷ, καὶ οὐδὲν με ἡδίκησεν· καὶ τῶς δύναμαι βλασφημήσαι τὸν βασιλεὰ μου τὸν σώσαντά με;

X

1. Ἐπιμένοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος· 'Ομοσον τὴν Καίσαρος τύχην, ἀπεκρίνατο· Εἰ κενοδοξεῖς, ἵνα ὀμόσω τὴν καίσαρος τύχην, ὡς σὺ λέγεις, προσποιεῖ δὲ ἀγνοεῖν με, τίς εἰμι, μετὰ παρρησίας ἄκουε· Χριστιανὸς εἰμι. εἰ δὲ θέλεις τὸν τοῦ Χριστιανισμοῦ μαθεῖν λόγον, δὸς ἡμέραν

1 The customary Greek for the oath 'per genium' (or sometimes 'fortunam,' hence τύχην) Caesars which Christians rejected. Per salutem Caesaris (σωτηρίαν) they accepted. (Cf Tertullian Apol. 32.)

324
MARTYRDOM OF POLYCARP, IX. i–x. i

speaker, but our friends who were there heard the voice. And next he was brought forward, and there was a great uproar of those who heard that Polycarp had been arrested. 2. Therefore when he was brought forward the Pro-Consul asked him if he were Polycarp, and when he admitted it he tried to persuade him to deny, saying: “Respect your age,” and so forth, as they are accustomed to say: “Swear by the genius of Caesar, repent, say: ‘Away with the Atheists’”; but Polycarp, with a stern countenance looked on all the crowd of lawless heathen in the arena, and waving his hand at them, he groaned and looked up to heaven and said: “Away with the Atheists.” 3. But when the Pro-Consul pressed him and said: “Take the oath and I let you go, revile Christ,” Polycarp said: “For eighty and six years have I been his servant, and he has done me no wrong, and how can I blaspheme my King who saved me?”

X

1. But when he persisted again, and said: “Swear by the genius of Caesar,” he answered him: “If you vainly suppose that I will swear by the genius of Caesar, as you say, and pretend that you are ignorant who I am, listen plainly: I am a Christian. And if you wish to learn the doctrine of Christianity fix a

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1 He was therefore probably a Christian born, unless we ascribe to him a quite improbable age.
2 βασιλεύς represents 'imperator' not 'rex,' and though it can hardly be translated 'Emperor,' the antithesis to Caesar is clearly implied.
THE APOSTOLIC FATHERS

καὶ ἀκουστὸν. 2. ἔφη ὁ ἀνθύπατος· Ποιησον τὸν δῆμον. ο ὁ Πολύκαρπος εἶπεν· Σὲ μὲν κἂν λόγον ἥξισσα· δεδιδόμεθα γὰρ ἀρχαίς καὶ ἐξουσίαις ὑπὸ τοῦ θεοῦ τεταγμέναις τιμὴν κατὰ τὸ προσήκον, τὴν μὴ βλαπτούσαν ἡμᾶς, ἀπονέμειν· ἐκείνους δὲ οὐχ ἠγούμαι ἁξίους τοῦ ἀπολογείσθαι αὐτοῖς.

XI

1. ὁ δὲ ἀνθύπατος εἶπεν· Θηρία ἔχω, τούτους σε παραβαλῶ, ἐὰν μὴ μετανοήσης. ο δὲ εἶπεν· Κάλει, ἀμετάθετος γὰρ ἡμῖν ἢ ἀπὸ τῶν κρειττόνων ἐπὶ τὰ χείρω μετάνοια· καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλεπῶν ἐπὶ τὰ δίκαια. 2. ο δὲ πάλιν πρὸς αὐτὸν· Πυρὶ σε ποιήσω δαπανηθήναι, εἰ τῶν θηρίων καταφρονεῖς, ἐὰν μὴ μετανοήσης. ο δὲ Πολύκαρπος εἶπεν· Πῦρ ἀπειλεῖς τὸ πρὸς ὦραν καλόμενον καὶ μετ’ ὀλίγον σβενυμένον· ἀγνοεῖς γὰρ τὸ τῆς μελλούσης κρίσεως καὶ αἰώνιον κολάσεως τοῖς ἀσεβέσι τηρούμενον πῦρ. ἀλλὰ τὶ βραδύνεις; φέρε, ο Βούλει.

XII

1. Ταῦτα δὲ καὶ ἔτερα πλείονα λέγων θάρσουσι καὶ χαρᾶς ἐνεπίμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἐπληροῦτο, ὡστε οὐ μόνον μὴ συμπέσειν ταραχθέντα ὑπὸ τῶν λεγομένων πρὸς αὐτὸν, ἀλλὰ τούναντι τὸν ἀνθύπατον ἐκστητήναι, πέμψαι τε τὸν ἑαυτοῦ κήρυκα ἐν μέσῳ τοῦ σταδίου κηρύσσαι
day and listen.” 2. The Pro-Consul said: “Persuade the people.” And Polycarp said: “You I should have held worthy of discussion, for we have been taught to render honour, as is meet, if it hurt us not, to princes and authorities appointed by God. But as for those, I do not count them worthy that a defence should be made to them.

XI

1. And the Pro-Consul said: “I have wild beasts, I will deliver you to them, unless you repent.” And he said: “Call for them, for repentance from better to worse is not allowed us; but it is good to change from evil to righteousness.” 2. And he said again to him: “I will cause you to be consumed by fire, if you despise the beasts, unless you repent.” But Polycarp said: “You threaten with the fire that burns for a time, and is quickly quenched, for you do not know the fire which awaits the wicked in the judgment to come and in everlasting punishment. But why are you waiting? Come, do what you will.”

XII

1. And with these and many other words he was filled with courage and joy, and his face was full of grace so that it not only did not fall with trouble at the things said to him, but that the Pro-Consul, on the other hand, was astounded and sent his herald into the midst of the arena to announce three
τρίς. Πολύκαρπος ὤμολόγησεν ἑαυτὸν Χριστιανὸν εἶναι. 2. τούτου λεχθέντος ὑπὸ τοῦ κήρυκος, ἀπαν τὸ πλήθος ἐθνῶν τε καὶ Ἰουδαίων τῶν τῆς Σμύρνας κατοικοῦντων ἀκατασχέτω θυμὸ καὶ μεγάλη φωνῇ ἐπεβοᾷ. Οὕτως ἐστὶν ὁ τῆς Ἄσιας διδάσκαλος, ὁ πατὴρ τῶν Χριστιανῶν, ὁ τῶν ἡμετέρων θεῶν καθαιρέτης; ὁ πολλοὺς διδάσκων μὴ θύειν μηδὲ προσκυνεῖν. ταῦτα λέγοντες ἐπεβοῦν καὶ ἦρωτον τῶν Ἀσιάρχῃν Φιλίππου, ἵνα ἐπαρῇ τῷ Πολύκαρπῳ λέοντα. ὁ δὲ ἔφη, μὴ εἶναι ἐξων αὐτοῦ, ἐπειδὴ πεπληρώκει τὰ κυνηγήσεια. 3. τότε ἔδοξεν αὐτοῖς ὀμοθυμαδὸν ἐπιβοήσαι, ὅτε τὸν Πολύκαρπον ἥκοντα κατακαύσαι. ἔδει γὰρ τὸ τῆς φανερωθείσης αὐτῷ ἐπὶ τοῦ προσκεφαλαίου ὀπτασίας πληρωθῆναι, ὅτε ἰδὼν αὐτὸ καιόμενον προσευχόμενος εἶπεν ἐπιστραφεῖς τοῖς σὺν αὐτῷ πιστοῖς προφητικῶς. Δεῖ με ἥκοντα καὶ. 

XIII

1. Ταῦτα οὖν μετὰ τοσοῦτον τάχους ἐγένετο, θάττου ἡ ἐλέγετο, τῶν ὀχλῶν παραχρῆμα συναγόντων ἐκ τε τῶν ἐργαστηρίων καὶ βαλανείων ξύλα καὶ φρύγανα, μάλιστα Ἰουδαίων προθύμως, ως ἔθος αὐτοῖς, εἰς ταῦτα ὑπουργοῦντων. 2. ὁτε δὲ ἡ πυρκαία ὑπομάσθη, ἀποθέμενος ἑαυτῷ πάντα τὰ ἰμάτια καὶ λύσας τὴν ξώην ἐπειράτο καὶ ὑπολύειν ἑαυτὸν, μὴ πρότερον τούτῳ ποιῶν διὰ τὸ ἰδίῳ ἐκαστὸν τῶν πιστῶν σπουδάζειν, ὡστὶς τάχιον τού χρωτὸς αὐτοῦ ἤψηται: παντὶ γὰρ καλὸν ἄγαθῆς ἐνεκεν πολιτείας καὶ πρὸ τῆς μαρτυρίας.
MARTYRDOM OF POLycARP, xii. 1-xiii. 2

times: "Polycarp has confessed that he is a Christian." 2. When this had been said by the herald, all the multitude of heathen and Jews living in Smyrna cried out with uncontrollable wrath and a loud shout: "This is the teacher of Asia, the father of the Christians, the destroyer of our Gods, who teaches many neither to offer sacrifice nor to worship." And when they said this, they cried out and asked Philip the Asiarch to let loose a lion on Polycarp. But he said he could not legally do this, since he had closed the Sports. 3. Then they found it good to cry out with one mind that he should burn Polycarp alive, for the vision which had appeared to him on his pillow must be fulfilled, when he saw it burning, while he was praying, and he turned and said prophetically to those of the faithful who were with him, "I must be burnt alive."

XIII

1. These things then happened with so great speed, quicker than it takes to tell, and the crowd came together immediately, and prepared wood and faggots from the work-shops and baths and the Jews were extremely zealous, as is their custom, in assisting at this. 2. Now when the fire was ready he put off all his clothes, and loosened his girdle and tried also to take off his shoes, though he did not do this before, because each of the faithful was always zealous, which of them might the more quickly touch his flesh. For he had been treated with all respect because of his

1 Literally 'hunting,' the Latin 'venatio.'
THE APOSTOLIC FATHERS

ἐκεκόσμητο. 3. εὐθείως οὖν αὐτῷ περιετίθετο τὰ πρὸς τὴν πυρὰν ἡμοσμένα ὀργανα. μελλόντων δὲ αὐτῶν καὶ προσηλοῦν, εἶπεν Ἐφετέ με αὐτῶς· ὁ γὰρ δοὺς ὑπομεῖναι τὸ πῦρ δῶσει χωρίς τῆς ὑμετέρας ἐκ τῶν ἦλων ἀσφαλείας ἀσκυλτον ἐπιμεῖναι τῇ πυρᾷ.

XIV

1. Οἱ δὲ οὖν καθῆλωσαν μὲν, προσέδησαν δὲ αὐτῶν. οἱ δὲ ὅπισω τὰς χεῖρας ποιήσας καὶ προσδεθείς, ὥσπερ κρίσις ἐπίσημος ἐκ μεγάλου ποιμνίου εἰς προσφορὰν, ὀλοκαύτωμα δεκτὸν τῷ θεῷ ἡπομασμένον, ἀναβλέψας εἰς τὸν οὐρανὸν εἶπεν. Κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατήρ, δι' οὗ τὴν περὶ σου ἐπιγένωσιν εἰλήφαμεν, ὁ θεὸς ἀγγέλων καὶ δυνάμεων καὶ πάσης τῆς κτίσεως παιτὸς τε τοῦ γένους τῶν δικαίων, οἱ ζῶσιν ἐνώπιον σου. 2. εὐλογῶ σε, ὅτι ἤξιωσάς με τῆς ἡμέρας καὶ ὅρας ταύτης, τοῦ λαβεῖν με μέρος ἐν ἀριθμῷ τῶν μαρτύρων ἐν τῷ ποτηρίῳ τοῦ Χριστοῦ σου1 εἰς ἀνάστασιν ζωῆς αἰωνίου ψυχῆς τε καὶ σώματος ἐν ἀφθαρσίᾳ πνεύματος ἀγίου· ἐν οἷς προσδεχθείν ἐνώπιον σου σήμερον ἐν θυσίᾳ πίονι καὶ προσδεκτῇ, καθὼς προητοίμασας.

Joh. 5, 20


330
noble life, even before his martyrdom. 3. Immediately therefore, he was fastened to the instruments which had been prepared for the fire, but when they were going to nail him as well he said: "Leave me thus, for He who gives me power to endure the fire, will grant me to remain in the flames unmoved even without the security you will give by the nails."

XIV

1. So they did not nail him, but bound him, and he put his hands behind him and was bound, as a noble ram out of a great flock, for an oblation, a whole burnt offering made ready and acceptable to God; and he looked up to heaven and said: "O Lord God Almighty, Father of thy beloved and blessed Child. Jesus Christ, through Whom we have received full knowledge of thee, the God of Angels and powers, and of all creation, and of the whole family of the righteous, who live before thee! 2. I bless thee, that Thou hast granted me this day and hour, that I may share, among the number of the martyrs, in the cup of thy Christ, for the Resurrection to everlasting life, both of soul and body in the immortality of the Holy Spirit. And may I, to-day, be received among them before Thee, as a rich and acceptable sacrifice,

1 Lit. "citizenship," but it is used in a special sense of Christian life.

2 This use of παις as applied to Jesus is rare, and usually found in prayers; cf. Ep. ad Diogn. viii. 9. 11, ix. 1. Didache 9, 2. I Clement 59, 2 (the "Prayer"), and Acts 3, 13. 26. 4, 27. 30. Here it is clearly "Child": in Acts it may mean "Servant" with reference to Is. 53, etc.
καὶ προεφανέρωσας καὶ ἐπλήρωσας, ὁ ἁγευμὴς καὶ ἀληθινὸς θεός. 3. διὰ τούτο καὶ περὶ πάντων σὲ αἰνῶ, σὲ εὐλογῶ, σὲ δοξάζω διὰ τοῦ αἰωνίου καὶ ἐπουρανίου ἁρχιερέως Ἰησοῦ Χριστοῦ, ἀγα- πητοῦ σου παιδός, δι’ οὐ σοί σὺν αὐτῷ καὶ πνεύματι ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μελλοντας αἰῶνας. ἀμήν.

XV

1. Ἀναπέμψατος δὲ αὐτοῦ τὸ ἁμήν καὶ πλη- ρόσαντος τὴν εὐχὴν, οἱ τοῦ πυρὸς ἀνθρωποῖ εξῆγαν τὸ πῦρ. μεγάλης δὲ ἐκλαμψάσης φλογός, θαῦμα εἶδομεν, οἷς ἴδείν ἐδοθή. οἳ καὶ ἐπηρήθημεν εἰς τὸ ἀναγγείλαι τοῖς λοιποῖς τὰ γενόμενα. 2. τὸ γὰρ πῦρ καμάρας εἶδος ποιήσαν, ὡσπερ ὥθον πλοῖον ὑπὸ πνεύματος πληρομένη, κύκλῳ περιε- τείχισεν τὸ σῶμα τοῦ μάρτυρος· καὶ ἦν μέσον οὐχ ὡς σάρξ καὶ ἑομένη, ἀλλ’ ὡς ἄρτος ὅπτωμεν ἡ ὁς χρυσὸς καὶ ἀργυρὸς ἑν καμίνῳ πυροῦμενος. καὶ γὰρ εὐφόρας τοσαύτης ἀντελαβόμεθα, ὡς λιβανωτὸν πνεύμοντος ἡ ἄλλου τινὸς τῶν τιμίων ἀρωμάτων.

XVI

1. Πέρας γοῦν ἱδόντες οἱ ἀνομοὶ μὴ δυνάμενοι αὐτοῦ τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι, ἐκέλευσαν προσελθόντα αὐτῷ κομφέκτορα παρα- βύσαι εἰσίδιον. καὶ τούτο ποιήσατος, ἔξηλθεν
as Thou, the God who lies not and is truth, hast prepared beforehand, and shown forth, and fulfilled. 3. For this reason I also praise Thee for all things. 1 bless Thee, I glorify Thee through the everlasting and heavenly high Priest, Jesus Christ, thy beloved Child, through whom be glory to Thee with him and the Holy Spirit, both now and for the ages that are to come, Amen."

**XV**

1. Now when he had uttered his Amen and finished his prayer, the men in charge of the fire lit it, and a great flame blazed up and we, to whom it was given to see, saw a marvel. And we have been preserved to report to others what befell. 2. For the fire made the likeness of a room, like the sail of a vessel filled with wind, and surrounded the body of the martyr as with a wall, and he was within it not as burning flesh, but as bread that is being baked, or as gold and silver being refined in a furnace. And we perceived such a fragrant smell as the scent of incense or other costly spices.

**XVI**

1. At length the lawless men, seeing that his body could not be consumed by the fire, commanded an executioner to go up and stab him with a dagger, and when he did this, there came out a dove, and

1 This no doubt points to the belief that the spirit appears at death in the form of a bird. Cf. Prudentius *Peristephe*. *Hymn.* iii. 33 (other references are also given by Lightfoot).
THE APOSTOLIC FATHERS

periostera kai\(^1\) plêthos aîmatos, óste kataσβέσαι

tô pûr kai thavmaσsai pânta tôn óxhlon, eî tosaúten
tis diαfóra metáξi tôn te âpîstwv kai tôn
eklektwv. 2. òn eîs kai ouîstos geγônei ò thavmaσι-
wôtaic môrûs Polûkarpwv, en tôis kath' èmâs
chrónois diδâskalos âpôstolikôs kai prôphetikôs
gevómenos, épîskopos tîs en Sûmrhì katholikhì\(^2\)
èkklhías. pâv ãhâp rîhma, ò aîîhen ék tôn
stómatos autôu, kai èteleîwthì kai téleiwthìsetai.

XVII

1. 'O de àntîξhloc kai bâskanos kai poûpîròs,
ò àntikêmevou toî ãhêneî tôn dikaiôwv, ïdôw tò te
méγêdos autôu tîs márturîas kai tîn àp' àrkhòs
ànepîlî̂tæwv politæwan, èsteφàνwìmènou te tòv tîs
àftharìas stèfàνou kai bârâβèwv ànàntîρrîthwv
àpënnì̂gêmènou, èpëtêì̂deusewv, òs miĂë tò swômàtîon
autôu úfì àmòw àlhôhìw, kàîìper poûlòw èpî-
thetaìnountw tòùtò poîsăî kai koùnìnhì kai tî àgîw
autôu sarîkîw. 2. ïpëbâlæw gotoû Nîkìtìn tòv
tòv 'Hrôdôn pàtèra, ànêlephôn de' 'Àlkhìs,\(^3\) èntû̂xeîw
tò àrkhontì, òstèt mî ìòvûnai autôu tò sòwma' mî,
îfìòwv, àfèntes tòv èstauρròmènou tòùtòv àrèxontai
sèβèsthai. kai tàûta èîpûn ïpobalÌllontwv kai
eïsçûnòtwv tòvò 'Iouðàiòw, oî kai ètìrrhæwv,
meÌllòntwv àmòw èk tòv pûròs autôw lâmbâñêwë
àγûnòûntwes, òti ouûtè tòvò 'Xristòw pòtè kâtalìpetèwv
dînì̂sthìmeva, tòvò ïpèr tîs tòv pàntòs kòsmoù

\(^1\) periostera kai om. E, Wordsworth emends to peri stûraka
(round the sword-haft).
\(^2\) katholikhì E hs, àgìas (holy) m(L).
\(^3\) Ðàlcìs E.
much blood, so that the fire was quenched and all
the crowd marvelled that there was such a difference
between the unbelievers and the elect. 
2. And of
the elect was he indeed one, the wonderful martyr,
Polycarp, who in our days was an apostolic and
prophetic teacher, bishop of the Catholic Church in
Smyrna. For every word which he uttered from his
mouth both was fulfilled and will be fulfilled.

XVII

1. But the jealous and envious evil one who resists
the family of the righteous, when he saw the greatness
of his martyrdom, and his blameless career from the
beginning, and that he was crowned with the crown
of immortality, and had carried off the unspeakable
prize, took care that not even his poor body should
be taken away by us, though many desired to do
this, and to have fellowship with his holy flesh.
2. Therefore he put forward Niketas, the father of
Herod, and the brother of Alee, to ask the Governor
not to give his body, "Lest," he said, "they leave the
crucified one and begin to worship this man." And
they said this owing to the suggestions and pressure
of the Jews, who also watched when we were going
to take it from the fire, for they do not know that
we shall not ever be able either to abandon Christ,
who suffered for the salvation of those who are being

1 If the reading "Catholic" be right, this and the instance
on p. 322 are the earliest clear examples of this use of the
word (but cf. Ignatius, Symrn. viii.).
τῶν σωζομένων σωτηρίας παθόντα ἄμωμον ὑπὲρ ἀμαρτωλῶν, οὕτε ἐτερόν τινα σέβεσθαι. 3. τούτων μὲν ἡμᾶς ὑδὸν ὄντα τοῦ θεοῦ προσκυνοῦμεν, τοὺς δὲ μάρτυρας ὡς μαθητάς καὶ μιμητάς τοῦ κυρίου ἀγαπῶμεν ἀξίως ἑνεκα εὐνοίας ἀνυπερβλήτου τῆς εἰς τὸν ἰδίον βασιλέα καὶ διδάσκαλον δῶν γένοιτο καὶ ἡμᾶς κοινωνοῦσ τε καὶ συμμαθητὰς γενέσθαι.

XVIII

1. Ἰδίων οὖν ὁ κεντυρίων τῇ τῶν Ἰουδαίων γενομένην φιλονεικίαν, θείς αὐτὸν ἐν μέσῳ, ὡς ἔθος αὐτοῦς, ἔκαστον. 2. οὕτως τε ἡμεῖς οὕτε τοῦ ἐν χρυσίων ἄνελόμενοι τὰ τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσίου ὡστὰ αὐτοῦ ἀπεθέμεθα, ὅπως εἰς ἄκολουθον ἦν. 3. ἐνθα ὡς δυνατον ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρᾷ παρέξειι τὸν κύριος ἑπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἴς τε τὴν τῶν προθεσμίων μνήμην καὶ τῶν μελλόντων ἀσκησίν τε καὶ ἐτοιμασίαν.

XIX

1. Τοιαῦτα τὰ κατὰ τῶν μακάριων Πολύκαρπον, ὡς σὺν τοῖς ἀπὸ Φιλαδελφίας δωδεκατός ἐν Σμύρνῃ μαρτυρήσας, μόνος ὑπὸ πάντων μᾶλλον μνημονεύεται, ὦστε καὶ ὑπὸ τῶν ἑθιῶν ἐν παντὶ τῶν λαλεῖσθαι: οὐ μόνον διδασκαλος γενόμενος ἐπίσημος, ἀλλὰ καὶ μάρτυς ἐξοχος, οὐ τὸ μαρτύριον
saved in the whole world, the innocent for sinners, or to worship any other. 3. For him we worship as the Son of God, but the martyrs we love as disciples and imitators of the Lord; and rightly, because of their unsurpassable affection toward their own King and Teacher. God grant that we too may be their companions and fellow-disciples.

XVIII

1. When therefore the centurion saw the contentiousness caused by the Jews, he put the body in the midst, as was their custom, and burnt it. 2. Thus we, at last, took up his bones, more precious than precious stones, and finer than gold, and put them where it was meet. 3. There the Lord will permit us to come together according to our power in gladness and joy, and celebrate the birthday of his martyrdom, both in memory of those who have already contested,¹ and for the practice and training of those whose fate it shall be.

XIX

1. Such was the lot of the blessed Polycarp, who though he was, together with those from Philadelphia, the twelfth martyr in Smyrna, is alone especially remembered by all, so that he is spoken of in every place, even by the heathen. He was not only a famous teacher, but also a notable martyr.

¹ This is almost a technical term for martyrdom, cf. Ignatius's epistle to Polycarp 1, 3.
THE APOSTOLIC FATHERS

πάντες ἐπιθυμοῦσιν μιμεῖσθαι κατὰ τὸ εὐαγγέλιον Χριστοῦ γενόμενον. 2. διὰ τῆς ὑπομονῆς κατα-
γωνισάμενος τὸν ἀδικον ἀρχόντα καὶ οὕτως τὸν τῆς ἁθαρσίας στέφανον ἀπολαβών, σὺν τοῖς ἀποστόλοις καὶ πάσιν δικαίοις ἀγαλλιώμενος δοξάζει τὸν θεὸν καὶ πατέρα παντοκράτορα καὶ εὐλογεῖ τὸν κύριον ἡμῶν Ἡσυχόν Χριστὸν, τὸν σωτὴρ τῶν ψυχῶν ἡμῶν καὶ κυβερνήτην τῶν σωμάτων ἡμῶν καὶ ποιμένα τῆς κατὰ τὴν οἰκου-
μένην καθολικῆς ἐκκλησίας.

XX

1. Ἡμεῖς μὲν οὖν ἥξιώσατε διὰ πλειόνων δηλω-
θήματι ὑμῖν τὰ γενόμενα, ἡμεῖς δὲ κατὰ τὸ παρόν ἐπὶ κεφαλαίῳ μεμηνύκαμεν διὰ τοῦ ἀδελφοῦ ἡμῶν Μαρκίωνος, ἡμᾶς ὑμῶν ταῦτα καὶ τοῖς ἐπέ-
κειστι ἀδελφοῖς τὴν επιστολὴν διαπέμψασθε, ἵνα καὶ ἐκεῖνοι δοξάζωσι τῶν κύριον τῶν ἐκλογῶν ποιουτά ἀπὸ τῶν ἰδίων δούλων.

2. Τῷ δὲ δυναμένῳ πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεά εἰς τὴν ἐπουράνιον ἀυτοῦ βασιλείαν διὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ Ἡσυχὸν Χριστοῦ, δῶξα, τιμή, κράτος, μεγαλο-
σύνη εἰς τοὺς αἰῶνας. προσαγορεύετε πάντας

1 ἡμῶν bps, om. m.
2 Μαρκίωνος m, Μάρκου bps (v ends with chap. xix.), Marcianum L. Lightfoot prefers Μαρκιανοῦ
3 ποιούντα ἀπὸ bps, ποιοῦμενον m.
4 ἐπουράνιον m, αἰῶν m, bps.
5 τοῦ μονογενοῦς αὐτοῦ παιδός m, παιδὸς αὐτοῦ τοῦ μονογενοῦς bps.
6 δῶξα m, ὑ δῶξα bps.
MARTYRDOM OF POLYCARP, xix. 1–xx. 2

whose martyrdom all desire to imitate, for it followed the Gospel of Christ. 2. By his endurance he overcame the unrighteous ruler, and thus gained the crown of immortality, and he is glorifying God and the Almighty Father, rejoicing with the Apostles and all the righteous, and he is blessing our Lord Jesus Christ, the Saviour of our souls, and Governor of our bodies, and the Shepherd of the Catholic Church throughout the world.

XX

1. You, indeed, asked that the events should be explained to you at length, but we have for the present explained them in summary by our brother Marcion; therefore when you have heard these things, send the letter to the brethren further on, that they also may glorify the Lord, who takes his chosen ones from his own servants.

2. And to him who is able to bring us all in his grace and bounty, to his heavenly kingdom, by his only begotten Child, Jesus Christ, be glory, honour, might, and majesty for ever.

Greet all the saints. Those who are with us, and

1 Not of course to be identified with the famous heretic. If Marcianus be the right text, it is noteworthy that Irenaeus sent his treatise on the “The Apostolic Preaching” to a certain Marcianus. But this was probably forty years later than Polycarp’s death.

339
THE APOSTOLIC FATHERS

τοὺς ἀγίους. ὑμᾶς οἱ σὺν ἡμῖν προσαγορεύουσιν καὶ Εὐάρεστος ὁ γράψας πανοικεί. ¹

XXI

1. Μαρτυρεῖ δὲ ὁ μακάριος Πολύκαρπος μηνὸς Ξανθικοῦ ² δευτέρα ἵσταμένου, πρὸ ἐπτὰ καλανδῶν Μαρτίων, σαββάτῳ μεγάλῳ, ὥρα ὑγιόν. συνελήφθη δὲ ὑπὸ Ἰωάννου ἐπὶ ἀρχιερέως Φιλίππου Τραλλιανοῦ, ἀνθυπατεύοντος Στατίου Κοδράτου, βασιλεύοντος δὲ εἰς τοὺς αἰώνας Ἰησοῦ Χριστοῦ· ὥ η δόξα, τιμὴ, μεγαλωσύνη, θρόνος αἰώνιος ἀπὸ γενεᾶς εἰς γενεάν. ἀμήν.

XXII

1. Ἐρρωθαῖ υμᾶς εὐχόμεθα, ἀδελφοί, στοιχεύοντας τῷ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ, μεθ’ οὗ δόξα τῷ θεῷ καὶ πατρὶ καὶ ἀγίῳ πνεύματι, ἐπὶ σωτηρία τῆς τῶν ἁγίων ἐκλεκτῶν, καθὼς ἐμαρτύρησεν ὁ μακάριος Πολύκαρπος, οὗ γένοιτο ἐν τῇ βασιλείᾳ Ἰησοῦ Χριστοῦ πρὸς τὰ ἁχνη εὑρεθῇναι ὑμᾶς. ³

2. Ταῦτα μετεγράψατο μὲν Γάιος ἐκ τῶν Εἰρηναίου, μαθητῶν τοῦ Πολυκάρπου, ὅς καὶ συνεπολιτεύσατο τῷ Εἰρηναίῳ. ἐγὼ δὲ Σωκράτης ἐν Κορίνθῳ ἐκ τῶν Γαίου ἀντιγράφου ἐγραψα. ἡ χάρις μετὰ πάντων.

¹ This is really the end of the book. What follows is a series of notes, which have been taken into the text.
² The more correct spelling, according to inscriptions, is Ξανθικοῦ.
³ The whole of this paragraph is omitted by Lm.
MARTYRDOM OF POLYCARP, xx. 2-XIII. 3

Evarestus, who wrote the letter, with his whole house, greet you.

XXI

1. Now the blessed Polycarp was martyred on the second day of the first half of the month of Xanthicus, the seventh day before the kalends of March, a great sabbath, at the eighth hour. And he was arrested by Herod, when Philip of Tralles was High Priest, when Statius Quadratus was Pro-Consul, but Jesus Christ was reigning for ever, to whom be glory, honour, majesty and an eternal throne, from generation to generation, Amen.

XXII.

1. We bid you God-speed, brethren, who walk according to the Gospel, in the word of Jesus Christ (with whom be glory to God and the Father and the Holy Spirit), for the salvation of the Holy Elect, even as the blessed Polycarp suffered martyrdom, in whose footsteps may it be granted us to be found in the Kingdom of Jesus Christ.

2. Gaius copied this from the writing of Irenaeus, a disciple of Polycarp, and he lived with Irenaeus, and I, Socrates, wrote it out in Corinth, from the copies of Gaius. Grace be with you all.

3. And I,

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1 I.e. Feb. 23.
2 This phrase is pointedly inserted instead of a reference to the reigning Emperor.
3. Ἡγώ δὲ πάλιν Πίόνιος ἐκ τοῦ προγεγραμμένου ἔγραψα ἀναζητήσας αὐτά, κατὰ ἀποκάλυψιν φανερώσαντός μου τὸν μακαρίου Πολυκάρπου, καθὼς δηλώσω ἐν τῷ καθεξῆς, συναγαγὼν αὐτά ἣδη σχεδὸν ἐκ τοῦ χρόνου κεκμηκότα, ἵνα καὶ ἡ συναγάγη οἱ κύριοι Ἰησοῦς Χριστὸς μετὰ τῶν ἐκλεκτῶν αὐτοῦ εἰς τὴν οὐράνιον βασιλείαν αὐτοῦ, ὥς ἰδίᾳ σὺν τῷ πατρὶ καὶ ἀγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν. ¹

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**EPH.OGUS ALIUS**

**E CODICE MOSQUENSI DESCRIPTUS.**

2. Ταῦτα μετεγράψατο μὲν Γάιος ἐκ τῶν Εἱρηναίοις συγγραμμάτων, ὅς καὶ συνεπολιτεύσατο τῷ Εἱρηναίῳ, μαθητῆ γεγονότι τοῦ ἀγίου Πολυκάρπου. 3. οὗτος γὰρ ὁ Εἱρηναῖος, κατὰ τὸν καιρὸν τοῦ μαρτυρίου τοῦ ἐπισκόπου Πολυκάρπου γενόμενος ἐν Ῥωμῇ, πολλοὺς ἔδιδαξεν· οὐ καὶ πολλὰ συγγράμματα κάλλιστα καὶ ὀρθότατα φέρεται, ἐν οἷς μέμνηται Πολυκάρπου, ὅτι παρ' αὐτοῦ ἔμαθεν, ἵκανος τε πᾶσαν αἴρεσιν ἥλεγξεν καὶ

¹ Instead of the two paragraphs ταῦτα μετεγράψατο—ἀμήν m has the alternative conclusion given below.
again, Pionius, wrote it out from the former writings, after searching for it, because the blessed Polycarp showed it me in a vision, as I will explain in what follows, and I gathered it together when it was almost worn out by age, that the Lord Jesus Christ may also gather me together with his elect into his heavenly kingdom, to whom be glory with the Father and the Holy Spirit, for ever and ever, Amen.

ANOTHER CONCLUSION FROM THE MOSCOW MANUSCRIPT.

2. This account Gaius copied from the writings of Irenaeus, and he also had lived with Irenaeus, who was a disciple of the holy Polycarp. 3. For this Irenaeus, at the time of the martyrdom of the bishop Polycarp was in Rome, and taught many, and many most excellent and correct writings are extant, in which he mentions Polycarp, saying that he had been his pupil, and he ably refuted every heresy, and

1 No explanation is given: probably because the "Pionian" text was part of a larger "Acts of Polycarp." Either these Acts have entirely disappeared except for this letter of the church of Smyrna, or a fragment preserved in p may perhaps belong to them.

2 Irenaeus Haer. iii. 3. 4, Ep. ad Florinum (in Eusebius H. E. v. 20) and Ep. ad Victorem (in Eusebius H. E. v. 24). The story of Marcion is in Haer. iii. 3. 4.
τὸν ἐκκλησιαστικὸν κανόνα καὶ καθολικὸν, ως παρέλαβεν παρὰ τοῦ ἁγίου, καὶ παρέδωκεν. 4. λέγει δὲ καὶ τούτο· ὅτι συναντήσαντός ποτε τῷ ἁγίῳ Πολυκάρπῳ Μαρκίωνος, ἀφ’ οὗ οἱ λεγόμενοι Μαρκιωνισταῖ, καὶ εἰπόντος· Ἐπιγινώσκε ἡμᾶς, Πολύκαρπε, εἰπεν αὐτὸς τῷ Μαρκίωνι· Ἐπιγινώσκω, ἐπιγινώσκω τὸν πρωτότοκον τοῦ σατανᾶ. 5. καὶ τούτο δὲ φέρεται ἐν τοῖς τοῦ Εἰρηναίου συγγράμμασιν, ὅτι ἡ ἡμέρα καὶ ὁρα ἐν Σμύρνῃ ἐμαρτύρησεν ὁ Πολύκαρπος, ἦκοσεν φωνῆν ἐν τῇ Ρωμαίων πόλει ὑπάρχων ὁ Εἰρηναῖος ὡς σάλπιγγος λεγοῦσης· Πολύκαρπος ἐμαρτύρησεν.

6. Ἐκ τούτων οὖν, ως προλέκεται, τῶν τοῦ Εἰρηναίου συγγραμμάτων Γαϊὸς μετεγράψατο, ἐκ δὲ τῶν Γαϊοῦ ἀντιγράφων Ἰσοκράτης ἐν Κορίνθῳ. ἐγὼ δὲ πάλιν Πιόνος ἐκ τῶν Ἰσοκράτους ἀντιγράφων ἐγραψα κατὰ ἀποκάλυψιν τοῦ ἁγίου Πολυκάρπου ἐπιτῆσας αὐτά, συναγαγὼν αὐτὰ ὡς σχεδὸν ἐκ τοῦ χρόνου κεκμηκότα, ἵνα κἀκεῖ συναγάγῃ ὁ κύριος Ἰησοῦς Χριστὸς μετὰ τῶν ἐκλεκτῶν αὐτοῦ εἰς τὴν ἐπουράνιον αὐτοῦ βασιλείαν· ὦ ἡ δόξα σὺν τῷ πατρὶ καὶ τῷ νῖφ καὶ τῷ ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
he also handed on the ecclesiastical and catholic rule, as he had received it from the saint. 4. And he also says this that once Marcion, from whom come the so-called Marcionites, met the holy Polycarp and said: "Recognise us, Polycarp," and he said to Marcion, "I do recognise you, I recognise the first-born of Satan." 5. And this is also recorded in the writings of Irenaeus, that at the day and hour when Polycarp suffered in Smyrna Irenaeus, who was in the city of Rome, heard a voice like a trumpet saying: "Polycarp has suffered martyrdom." 6. From these papers of Irenaeus, then, as was stated above, Gaius made a copy, and Isocrates used in Corinth the copy of Gaius. And again I, Pionius, wrote from the copies of Isocrates, according to the revelation of the holy Polycarp, after searching for them, and gathering them together when they were almost worn out from age, that the Lord Jesus Christ may also gather me into his Heavenly Kingdom together with his Elect. To him be glory, with the Father and the Son and the Holy Spirit, for ever and ever, Amen.

1 Marcion was the most famous heretic of the second century. He was a native of Pontus and afterwards came to Rome. The main points of his teaching were the rejection of the Old Testament and a distinction between the Supreme God of goodness and an inferior God of justice, who was the Creator, and the God of the Jews. He regarded Christ as the messenger of the Supreme God.
THE EPISTLE TO DIOGNETUS
THE EPISTLE TO DIOGNETUS

The epistle to Diognetus is an anonymous writing of uncertain date. The Diognetus to whom it is addressed is unknown, though some scholars have sought to identify him with a Diognetus who was a teacher of Marcus Aurelius. Its claim to be included among the apostolic fathers rests on custom rather than right, for it is probably later than any of the other writings in this group, and if it were judged by the character of its contents would more probably be placed among the works of the Apologists.

Like most early apologies for Christianity it begins by expounding the foolishness of the worship of idols, and the inadequacy of the Jewish religion and then proceeds to give a short sketch of Christian belief, a panegyric on Christian character and a description of the benefit which it offers to converts. In this respect it resembles the apology of Aristides, and somewhat less closely those of Justin and Tatian, and the suggestion has been made that it may have been written by Aristides. Its style is, however, rhetorical in the extreme and it may be doubted whether it was not an academic treatise or possibly the exercise of some young theologian rather than an actual apology sent to a living person. The general impression made by the document is unfavourable to any theory of an early date and quite decisive against the tradition which seems to have been preserved in the lost MS. in which the epistle was found, attributing it to Justin Martyr. Harnack thinks that it more probably belongs to the
third than to the second century, but early tradition does not mention the epistle and there is nothing in the internal evidence to justify any certainty of opinion.

The concluding chapters (xi–xii) have clearly no connection with the preceding ones, and it is generally conceded that they belong to a different document, probably an Epiphany homily, though possibly, as Otto thought, an Easter homily. Bonwetsch has shown very strong reasons for thinking that Hippolytus was the author. (Nachrichten d. Gesellschaft d. Wissenschaften zu Göttingen, 1902.)

The best authority for the text is the third edition of Otto's Corpus Apologeticum, vol. 3, published in 1879, as the unique MS. of the epistle in the library at Strasburg was twice collated for Otto's edition but was destroyed by fire in 1870. This MS., probably written in the thirteenth or fourteenth century, was formerly the property of Reuchlin, passed about 1560 to the Alsatian monastery of Maursmunster, and between 1793 and 1795 came to Strasburg. It was collated for the first edition of Otto by Cunitz and for the third edition by Reuss. Earlier copies were made by Stephanus in 1586 (now preserved in Leiden, Cod. Voss. Gr. 30) and about 1590 by Beurer and (a collation of this copy which is no longer extant was published by Stephanus at the end of his edition of 1592). A third copy was made by Hausius about 1580 for Martin Crucius and is now preserved in Tübingen (Cod. Misc. M.b. 17). The fullest account of these MSS. and the proof that none of them are more than copies of the Strasburg MS. is given in O. von Gebhardt's edition of the Apostolic Fathers, vol. i., part 2, published in 1878.
ΕΠΙΣΤΟΛΗ ΠΡΟΣ ΔΙΟΓΝΗΤΟΝ

I

Ἐπειδή ὀρῶ, κράτιστε Διόγνητε, ὑπερεσπονδακότα σε τὴν θεοσέβειαν τῶν Χριστιανῶν μαθεῖν καὶ πᾶνι σαφῶς καὶ ἐπιμελῶς πυνθανόμενον περὶ αὐτῶν, τίνι τε θεῷ πεποιθότες καὶ πῶς θρησκευόντες αὐτῶν τὸν τε κόσμον ὑπερορῶσι πάντες καὶ θανάτου καταφρονοῦσι καὶ οὗτο τοὺς νομιζομένους ὑπὸ τῶν Ἑλλήνων θεοὺς λογίζονται οὗτε τὴν Ἰουδαίων δεισιδαιμονίαν φυλάσσουσι, καὶ τίνα τὴν φιλοστοργίαν ἔχουσι πρὸς ἄλληλους, καὶ τί δὴ ποτε καὶ πονὸ τοῦτο γένος ἢ ἐπιτίθεμα εἰσῆλθεν εἰς τὸν βίον νῦν καὶ οὐ πρότερον ἀποδέχομαι γε τῆς προθυμίας σε ταύτης καὶ παρὰ τοῦ θεοῦ, τοῦ καὶ τὸ λέγειν καὶ τὸ ἀκούειν ἡμῖν χρησιμότος, αὐτοῦμα δοθήναι ἐμοὶ μὲν εἰπεῖν οὕτως, ως μάλιστα ἂν ἀκούσαντά σε βελτίω γενέσθαι, σοὶ τε οὕτως ἀκούσαι, ὡς μὴ λυπηθήναι τὸν εἰπόντα.

II

1. Ἄγε δή, καθάρας σεαυτὸν ἀπὸ πάντων τῶν προκατεχόντων σου τὴν διάνοιαν λογισμὸν καὶ τὴν ἀπατώσαν σε συνήθειαν ἀποσκευασάμενος καὶ 350
THE EPISTLE TO DIOGNETUS

I

Since I perceive, most excellent Diognetus, that you are exceedingly zealous to learn the religion of the Christians and are asking very clear and careful questions concerning them, both who is the God in whom they believe, and how they worship him, so that all disregard the world and despise death, and do not reckon as Gods those who are considered to be so by the Greeks, nor keep the superstition of the Jews, and what is the love which they have for one another, and why this new race or practice has come to life at this time, and not formerly; I indeed welcome this zeal in you, and I ask from God who bestows on us the power both of speaking and of hearing, that it may be granted to me so to speak that you may benefit so much as possible by your hearing, and to you so to hear that I may not be made sorry for my speech.

II

1. Come then, clear yourself of all the prejudice which occupies your mind, and throw aside the custom which deceives you, and become as it were...
γενόμενος ὅσπερ ἐξ ἁρχῆς καὶνὸς ἀνθρωπός, ὡς ἄν καὶ λόγου καὶνοῦ, καθάπερ καὶ αὐτὸς ὤμολόγησας, ἀκροατὴς ἑσόμενος· ἵδε μὴ μόνον τοῖς ὀφθαλμοῖς, ἀλλὰ καὶ τῇ φρονήσει, τίνος ὑποστάσεως ἢ τίνος εἴδους τυχχάνουσιν, οὔς ἔρειτε καὶ νομίζετε θεοὺς. 2. οὐχ ὁ μὲν τις λίθος ἐστὶν, ὅμοιος τὸ πατομένω, ὁ δ' ἔστι χαλκὸς, οὐ κρείσσων τῶν εἰς τὴν χρῆσιν ἡμῶς κεχαλκευμένων σκεφῶν, ὁ δὲ ξύλον, ἡδη καὶ σεσηπός, ὁ δὲ ἄργυρος, χρῆσιν ἀνθρώπου τοῦ φυλάξαντος, ἵνα μὴ κλαπῇ, ὁ δὲ σίδηρος, ὕπο οὐ διεφθαρμένος, ὁ δὲ ὅστρακον, οὐδέν τοῖς κατεσκευασμένοις πρὸς τὴν ἀτιμοτάτην ὑπηρεσίαν ἐνπρεπέστερον; 3. οὐ ψαρτῆς ὦλης ταύτα πάντα; οὐχ ὑπὸ σιδήρου καὶ πυρὸς κεχαλκευμένα; οὐχ ὁ μὲν αὐτῶν λιθοξόος, ὁ δὲ χαλκεύς, ὁ δὲ ἄργυροκόπος, ὁ δὲ κεραμεὺς ἐπλασεν; οὐ πρὶν ἡ ταῖς τέχναις τούτων εἰς τὴν μορφὴν τούτων ἐκτυπωθήναι, ἢν ἐκαστὸν αὐτῶν ἐκάστῳ, ἐτι καὶ νῦν, μεταμεμορφομένων; οὐ τὰ νῦν ἐκ τῆς αὐτῆς ὦλης ὄντα σκεύη γένοιτ' ἂν, εἰ τοῖς τῶν αὐτῶν τεχνιτῶν, ὅμοια τοιούτως; 4. οὐ ταύτα πάλιν, τὰ νῦν ύφ᾽ ὑμῶν προσκυνούμενα, δύνατ' ἂν ὑπὸ ἀνθρώπων σκεύη ὦμοια γενέσθαι τοῖς λοιποῖς; οὐ κωφὰ πάντα; οὐ τυφλά; οὐκ ἅψυχα; οὐκ ἀναίσθητα; οὐκ ἀκίνητα; οὐ πάντα σημούμενα; οὐ πάντα φθειρόμενα; 5. ταύτα θεοὺς καλεῖτε; τούτως δουλεύετε; τούτως προσκυνεῖτε, τέλεους δ' αὐτοῖς ἐξομοιοῦσθε. 6. διὰ
THE EPISTLE TO DIOGNETUS, II. 1–6

a new man from the beginning, as one, as you yourself also admitted, who is about to listen to a new story. Look, not only with your eyes, but also with your intelligence, what substance or form they chance to have whom you call gods and regard as such. 2. Is not one a stone, like that on which we walk, another bronze, no better than the vessels which have been forged for our use, another wood already rotten, another silver, needing a man to guard it against theft, another iron, eaten by rust, another earthenware, not a whit more comely than that which is supplied for the most ordinary service? 3. Are not all these of perishable material? Were they not forged by iron and fire? Did not the wood-carver make one, the brass-founder another, the silversmith another, the potter another. Before they were moulded by their arts, into the shapes which they have, was it not possible and does it not still remain possible, for each of them to have been given a different shape? Might not vessels made out of the same material, if they met with the same artificers, be still made similar to such as they? 4. Again, would it not be possible, for these, which are now worshipped by you, to be made by men into vessels like any others? Are they not all dumb? Are they not blind? Are they not without souls? Are they not without feeling? Are they not without movement? Are not they all rotting? Are they not all decaying? 5. Do you call these things gods? Are these what you serve? Are these what you worship and in the end become like them? 6. Is this the reason

1 The meaning is that, given the requisite workers, the material used for ordinary vessels of wood or brass or silver might at any moment be turned into a 'god.'
τοῦτο μυσεῖτε Χριστιανοῦς, ὅτι τούτους οὐχ ἤγονται θεοῦς; 7. ὑμεῖς γὰρ αἰνεῖν νομίζοντες καὶ οἶδες, οὐ πολὺ πλέον αὐτῶν καταφρονεῖτε; οὐ πολὺ μᾶλλον αὐτῶν χλευάζετε καὶ υβρίζετε, τοὺς μὲν λιθίνους καὶ ὀστρακίνους σέβοντες ἀφυλάκτους, τοὺς δὲ ἄργυρεύοντας καὶ χρυσοῦς ἐγκλείοντες ταῖς νυξὶ καὶ ταῖς ἡμέραις φύλακας παρακαθιστάντες, ἵνα μὴ κλαπῶσιν; 8. αἰς δὲ δοκεῖτε τιμαῖς προσφέρειν, εἰ μὲν αἰσθάνονται, κολάζετε μᾶλλον αὐτοὺς· εἰ δὲ ἀναίσθητον, ἐλέγχοντες αἰματὶ καὶ κυσίας αὐτοῦς θρησκεύετε. 9. ταύτῃ ὑμῶν τις ύπομεινάτω, τάντα ἀνασχέσθω τις ἐκείνῳ γενέσθαι. ἀλλὰ ἀνθρωπὸς μὲν οὐδὲ εἰς ταύτης τῆς κολάσεως ἐκὼν ἀνέξεται, αἰσθησιν γὰρ ἔχει καὶ λογισμόν· ὁ δὲ λίθος ἀνέχεται, ἀναίσθητεν γὰρ, οὐκ οὖν τὴν αἰσθησιν αὐτοῦ ἐλέγχετε; 10. περὶ μὲν οὖν τοῦ μὴ δεδουλώσθαι Χριστιανῶς τοιούτως θεοῖς πολλὰ μὲν ἂν καὶ ἄλλα εἰπεῖν ἔχοιμον· εἰ δὲ τινι μὴ δοκοί κἀκε τάντα ἰκανόν, περισσὸν ἡγοῦμαι καὶ τὸ πλεῖον λέγειν.

III

1. Ἔξῆς δὲ περὶ τοῦ μὴ κατὰ τὰ αὐτὰ Ἰουδαίως θεοσεβεῖν αὐτοὺς οἶμαι σε μάλιστα ποθεῖν ἀκοῦσαι. 2. Ἰουδαίοι τίνων, εἰ μὲν ἀπέχονται ταύτης τῆς προειρημένης λατρείας, καλῶς θέων ἐνα τῶν πάντων σέβειν καὶ δεσπότην ἢξιοῦσι φρονεῖν· εἰ δὲ τοῖς προειρημένοις ὁμοιοτρόπως τὴν θρησκείαν προσάγουσιν αὐτῷ ταύτην, διαμαρτάνουσιν. 3. ὃ γὰρ τοῖς ἀναίσθητοις καὶ κωφοῖς 354
why you hate the Christians—that they do not think that these are gods? 7. For is it not you, who, though you think and believe that you are praising the gods, are much more despising them? Are you not much rather mocking and insulting them, when you worship those of stone and earthenware without guarding them; but lock up at night and in the day-time place guards over those of silver and gold, that they be not stolen away. 8. And, if they have powers of perception, by the honours which you think to pay them you are rather punishing them, and, if they are without perception, you are refuting them by worshipping them with blood and burnt fat. 9. Let one of you suffer these things, let him endure that it should be done to him. Why, there is not a single man who would willingly endure this punishment, for he has perception and reason. But the stone endures, for it has no perception. Do you not then refute its perception? 10. I could say much more as to the refusal of Christians to serve such gods, but if any one find these arguments insufficient, I think it useless to say more.

III

1. In the next place I think that you are especially anxious to hear why the Christians do not worship in the same way as the Jews. 2. The Jews indeed, by abstaining from the religion already discussed, may rightly claim that they worship the one God of the Universe, and regard him as master, but in offering service to him in like manner to those already dealt with they are quite wrong. 3. For just as the Greeks give a proof of foolishness
προσφέροντες οἱ Ἑλληνες ἀφροσύνης δεῖγμα παρέγονσι, ταῦτ' ὅτειν καθάπερ προσδεομένοι τῷ θεῷ λογιζόμενοι παρέχειν μωρίαν εἰκὸς μᾶλ- λον ἤγολυτ' ἂν, οὖν θεοσέβειαν. 4. ὁ γὰρ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ πάντα τὰ ἐν αὐτοῖς καὶ πάσιν ἡμῖν χορηγῶν, ὃν προσδεόμεθα, οὐδενὸς ἂν αὐτός προσδέοιτο τούτων ὡς τοῖς οἰκίμενοις διδόναι παρέχει αὐτός. 5. οἱ δὲ γε θυσίας αὐτῷ δι' αἵματος καὶ κυίσης καὶ ὀλοκαυτωμάτων ἐπιτελεῖν οἰκίμενοι καὶ ταύταις ταῖς τιμαῖς αὐτὸν γεραίρειν, οὐδέν μοι δοκοῦσι διαφέρειν τῶν εἰς τὰ κοφὰ τὴν αὐτὴν ἐνδεικτικάνων φιλοτιμίαν τῶν μὲν μὴ δυναμένοις τῆς τιμῆς μεταλαμβάνειν, τῶν δὲ δοκοῦντων παρέχειν τῷ μηδενὸς προσδεομένῳ.

IV

1. Ἅλλα μὴν τὸ γε περὶ τὰς βρώσεις αὐτῶν ψοφοδέες καὶ τὴν περὶ τὰ σάββατα δεισιδαιμο- νίαιν καὶ τὴν τῆς περιτομῆς ἀλαζονείαν καὶ τὴν τῆς νηστείας καὶ νουμνίας εἰρωνεῖαν, καταγέλαστα καὶ οὔδενὸς ἁξία λόγου, οὐ νομίζω σε χρήζειν παρ' ἐμοῦ μαθεῖν. 2. τὸ τε γὰρ τῶν ὑπὸ τοῦ θεοῦ κτισθέντων εἰς χρήσιν ἀνθρώπων ἢ μὲν ὡς καλῶς κτισθέντα παραδέχεσθαι, ἢ δ' ὡς ἀχρηστὰ καὶ περισσὰ παρατίθεσθαι, πῶς οὐκ ἀθέμιστον; 3. τὸ δὲ καταψεύδεσθαι θεοῦ ὡς κωλύνοντος ἐν τῇ τῶν σαββάτων ἡμέρα καλὸν τι ποιεῖν, πῶς οὐκ ἀσθεῖες; 4. τὸ δὲ καὶ τὴν μείωσιν τῆς σαρκὸς μαρτύριον ἐκλογῆς ἀλαζονεύεσθαι ὡς

356
by making offerings to senseless and deaf images, so the Jews ought rather to consider that they are showing foolishness, not reverence, by regarding God as in need of these things. 4. For "He who made heaven and earth and all that is in them," and bestows on all of us that which we need, would not himself have need of any of these things which he himself supplies to those who think that they are giving them. 5. For after all, those who think that they are consecrating sacrifices to him by blood and burnt fat, and whole burnt offerings, and that they are reverencing him by these honours, seem to me to be in no way better than those who show the same respect to deaf images. For it seems that the one offer to those who cannot partake of the honour, the others to him who is in need of nothing.

IV

1. Moreover I do not suppose that you need to learn from me that, after all, their scruples about food and superstition about the Sabbath, and their pride in circumcision and the sham of their fasting and feast of the new moon, are ridiculous and unworthy of any argument. 2. For how can it be anything but unlawful to receive some of the things created by God for the use of man as if well created, and to reject others as if useless and superfluous? 3. And what can it be but impious falsely to accuse God of forbidding that a good deed should be done on the Sabbath day? 4. And what does it deserve but ridicule to be proud of the mutilation of the flesh as a proof of election, as if
THE APOSTOLIC FATHERS

dià τούτο ἐξαιρέτως ἡγαπημένους ὑπὸ θεοῦ, πῶς ὁ γέλευς ἄξιοι; 5. το δὲ παρεδρεύοντας αὐτούς ἀστροι καὶ σελήνη τὴν παρατήρησιν τῶν μηνών καὶ τῶν ἡμερῶν ποιεῖται καὶ τὰς ὦκονομίας θεοῦ καὶ τὰς τῶν καιρῶν ἄλλαγὰς καταδιαίρειν πρὸς τὰς αὐτῶν ὁρμάς, ἄς μὲν εἰς ἔορτας, ἄς δὲ εἰς πένθη· τίς ἄν θεοσεβείας καὶ οὐκ ἀφροσύνης πολύ πλέον ἡγήσατο δείγμα; 6. τῆς μὲν ών κοινῆς εἰκαστικῆς καὶ ἀπάτης καὶ τῆς Ἰουδαίων πολυπραγμοσύνης καὶ ἀλαζονείας ὡς ὅρθως ἀπέχονται Χριστιανοὶ, ἁρκούντως σε νομίζω μεμαθηκέναι· τὸ δὲ τῆς ἱδίας αὐτῶν θεοσεβείας μυστηρίου μὴ προσδοκήσης δύνασθαι παρὰ ἀνθρώπων μαθείν.

V

1. Χριστιανοὶ γὰρ οὐτὲ γῆ οὔτε φωνῆ οὔτε ἔθεσι διακεκριμένοι τῶν λοιπῶν εἰσιν ἀνθρώπων. 2. οὔτε γὰρ πολέις ἱδίας κατοικοῦσιν οὔτε διαλέκτῳ τινὶ παρηλλαγμένη χρῶνται οὔτε βίοι παράσημοι ἁσκοῦσιν. 3. οὐ μὴν ἐπινοία τινὶ καὶ φροντίδι πολυπραγμόνων ἀνθρώπων μάθημα τούτ’ αὐτοῖς ἐστιν εὐρημένου, οὐδὲ δόγματος ἀνθρωπίνου προεστάσιν, ὡσπερ ἔνιοι. 4. κατοικοῦντες δὲ πολλεῖς ἐλληνίδας τε καὶ βαρβάρους, ὡς ἐκαστὸς ἐκλήρωθη, καὶ τοῖς ἐγχωρίως ἔθεσιν ἀκολουθοῦντες ἐν τε ἐσθήτι καὶ διαίτῃ καὶ τῷ λοιπῷ βίῳ θαυμαστήν καὶ ὀμολογουμένως παράδοξον ἐνδείκνυται τὴν κατάστασιν τῆς ἑαυτῶν πολιτείας. 5. πατρίδας οἰκοῦσιν ἱδίας, ἀλλ’ ὡς πάροικοι μετέχουσι

358
THE EPISTLE TO DIOGNETUS, iv. 4–v. 5

they were, for this reason, especially beloved by God? 5. And their attention to the stars and moon, for the observance of months and days, and for their arbitrary distinctions between the changing seasons ordained by God, making some into feasts, and others into occasions of mourning;—who would regard this as a proof of piety, and not much more of foolishness? 6. So then I think that you have learnt sufficiently that the Christians do rightly in abstaining from the general silliness and deceit and fussiness and pride of the Jews. But do not suppose that you can learn from man the mystery of the Christians' own religion.

V

1. For the distinction between Christians and other men, is neither in country nor language nor customs. 2. For they do not dwell in cities in some place of their own, nor do they use any strange variety of dialect, nor practise an extraordinary kind of life. 3. This teaching of theirs has not been discovered by the intellect or thought of busy men, nor are they the advocates of any human doctrine as some men are. 4. Yet while living in Greek and barbarian cities, according as each obtained his lot, and following the local customs, both in clothing and food and in the rest of life, they show forth the wonderful and confessedly strange character of the constitution of their own citizenship. 5. They dwell in their own fatherlands, but as if sojourners in them; they share all things as citizens, and suffer

VI

1. Ἀπλῶς δ' εἰπεῖν, ὅπερ ἐστὶν σῶματι ψυχή, τοῦτ' εἰσὶν ἐν κόσμῳ Χριστιανοί. 2. ἐσπαρταὶ κατὰ πάντων τῶν τοῦ σῶματος μελῶν ἡ ψυχή, καὶ Χριστιανοὶ κατὰ τὰς τοῦ κόσμου πόλεις. 3. οἰκεῖ μὲν ἐν τῷ σῶματι ψυχή, οὐκ ἔστι δὲ ἐκ τοῦ σῶματος· καὶ Χριστιανοὶ ἐν κόσμῳ οἰκοῦσιν,
all things as strangers. Every foreign country is their fatherland, and every fatherland is a foreign country. 6. They marry as all men, they bear children, but they do not expose their offspring. 7. They offer free hospitality, but guard their purity. 8. Their lot is cast “in the flesh,” but they do not live “after the flesh.” 9. They pass their time upon the earth, but they have their citizenship in heaven. 10. They obey the appointed laws, and they surpass the laws in their own lives. 11. They love all men and are persecuted by all men. 12. They are unknown and they are condemned. They are put to death and they gain life. 13. “They are poor and make many rich”; they lack all things and have all things in abundance. 14. They are dishonoured, and are glorified in their dishonour, they are spoken evil of and are justified. 15. “They are abused and give blessing,” they are insulted and render honour. 16. When they do good they are buffeted as evil-doers, when they are buffeted they rejoice as men who receive life. 17. They are warred upon by the Jews as foreigners and are persecuted by the Greeks, and those who hate them cannot state the cause of their enmity.

VI.

1. To put it shortly what the soul is in the body, that the Christians are in the world. 2. The soul is spread through all members of the body, and Christians throughout the cities of the world. 3. The soul dwells in the body, but is not of the body, and Christians dwell in the world, but are not of the
οὐκ εἰσὶ δὲ ἐκ τοῦ κόσμου. 4. ἀόρατος ἡ ψυχὴ ἐν ὀρατῷ φρονεῖται τῷ σώματι καὶ Χριστιανοὶ γινώσκονται μὲν ὄντες ἐν τῷ κόσμῳ, ἀόρατος δὲ αὐτῶν ἡ θεοσέβεια μένει. 5. μισεῖ τὴν ψυχὴν ἡ σάρξ καὶ πολεμεῖ μηδὲν ἀδικομένην, διότι ταῖς ἰδιότητις κωλύεται χρήσθαι μισεῖ καὶ Χριστιανοὺς ὁ κόσμος μηδὲν ἀδικοῦμενος, ὅτι ταῖς ἰδιότητις ἀντιτάσσονται. 6. ἡ ψυχὴ τὴν μισοῦσαν ἀγαπᾷ σάρκα καὶ τὰ μέλη καὶ Χριστιανοὶ τοὺς μισοῦντας ἀγαπῶσιν. 7. ἐγκέκλεισται, μὲν ἡ ψυχὴ, τὸ σῶμα, καὶ Χριστιανοὶ κατέχονται, μὲν ὡς ἐν φρονώ τῷ κόσμῳ, αὐτοὶ δὲ συνέχουσι τὸν κόσμον. 8. ἀθάνατος ἡ ψυχή ἐν θυμῷ σκηνωμάτι κατοικεῖ καὶ Χριστιανοὶ παροικοῦσιν ἐν φθαρτοῖς, τὴν ἐν οὐρανοῖς ἀφθαρσίαν προσδεχόμενοι. 9. κακουργομένη σιτισίας καὶ ποτοῦ ἡ ψυχή βελτιώται καὶ Χριστιανοὶ κολαζόμενοι καθ' ἡμέραν πλεονάζουσι μᾶλλον. 10. εἰς τοσαύτην αὐτοῦς τάξιν ἔθετο ὁ θεὸς, ὃς θεμιτὸν αὐτοῖς παρατήσασθαι.

VII

1. Οὐ γὰρ ἐπιγείων, ὡς ἔφη, εὕρημα τοῦτ' αὐτοῖς παρεδόθη, οὐδὲ θυμῷ ἐπίνοιαν φυλάσσειν οὕτως ἄξιούσιν ἐπιμελῶς, οὐδὲ ἀνθρωπίνων οἰκονομίαν μυστηρίων πεπίστευται. 2. ἀλλ' αὐτοὺς ἀληθῶς ὁ παντοκράτωρ καὶ παντοκτίστης καὶ
THE EPISTLE TO DIOGNETUS, vi. 3-vii. 2

world. 4. The soul is invisible, and is guarded in a visible body, and Christians are recognised when they are in the world, but their religion remains invisible. 5. The flesh hates the soul, and wages war upon it, though it has suffered no evil, because it is prevented from gratifying its pleasures, and the world hates the Christians though it has suffered no evil, because they are opposed to its pleasures. 6. The soul loves the flesh which hates it and the limbs, and Christians love those that hate them. 7. The soul has been shut up in the body, but itself sustains the body; and Christians are confined in the world as in a prison, but themselves sustain the world. 8. The soul dwells immortal in a mortal tabernacle, and Christians sojourn among corruptible things, waiting for the incorruptibility which is in heaven. 9. The soul when evil treated in food and drink becomes better, and Christians when buffeted day by day increase more. 10. God has appointed them to so great a post and it is not right for them to decline it.

VII

1. For it is not, as I said, an earthly discovery which was given to them, nor do they take such pains to guard some mortal invention, nor have they been entrusted with the dispensation of human mysteries. 2. But in truth the Almighty and all-creating and invisible God himself founded among

1 Cf. Aristides, Ἀπολογία 16. 'I have no doubt but that the world stands through the intercession of Christians.'
2 There is probably a recurrence of the idea of the church as the 'militia dei' (cf. note on Hermas, Sim. v. i. 1).
άόρατος θεός, αὐτὸς ἀπ' οὐρανῶν τὴν ἀλήθειαν καὶ τὸν λόγον τοῦ ἁγίου καὶ ἀπερινόητον ἀνθρώποις ἐνίδρυσε καὶ ἐγκατεστήσατο ταῖς καρδίαις αὐτῶν οὐ, καθάπερ ἃν τις εἰκάσειν, ἀνθρώποις ὑπηρέτην τινὰ πέμψας ἢ ἀγγελον ἢ ἀρχοντα ἢ τινὰ τῶν διεπόντων τὰ ἐπίγεια ἢ τινὰ τῶν πεπιστευμένων τὰς ἐν οὐρανοῖς διοικήσεις, ἀλλ' αὐτὸν τὸν τεχνίτην καὶ δημιουργὸν τῶν ὄλων, ὃ τοὺς οὐρανοὺς ἐκτίσεν, ὃ τὴν θάλασσαν ἰδίους ἐνέκλεισεν, οὐ τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ στοιχεῖα, παρ' οὐ τὰ μέτρα τῶν τῆς ἡμέρας νόμων ὁ ἡλίος εἰληφε φυλάσσει, ὃ πειθαρχεῖ σελήνη νυκτί φαίνει κελεύοντι, ὃ πειθαρχεῖ τὰ ἁγία τῷ τῆς σελήνης ἀκολουθοῦντα δρόμον, ὃ πάντα διατέτακτα καὶ διώριστα καὶ ὑποτέκτα, οὐρανοί καὶ τὰ ἐν οὐρανοῖς, ἡ καὶ τὰ ἐν τῇ γη, θάλασσα καὶ τὰ ἐν τῇ θαλάσσῃ, πῦρ, ἄηρ, ἄβυσσος, τὰ ἐν ψεσί, τὰ ἐν βάθεσι, τὰ ἐν τῷ μεταξὺ τούτων πρὸς αὐτοὺς ἀπέστείλεν.

3. ἄρα γε, ὡς ἀνθρώπων ἃν τὶς λογίσατο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ καταπλῆξε; 4. οὐ μὲν οὖν ἀλλ' ἐν ἐπιεικείᾳ καὶ πραύτητι ὡς βασίλεις πέμπων υἱὸν βασιλέα ἐπέμψεν, ὡς θεον ἐπέμψεν, ὡς ἀνθρώπων πρὸς ἀνθρώπους ἐπέμψεν, ὡς σώζων ἐπέμψεν, ὡς πείθων, οὐ βιαζόμενος βία γὰρ οὐ πρόσεστ ἀ τὸ θεοῦ. 5. ἐπέμψεν ὡς καλῶν, οὐ διώκων ἐπέμψεν ὡς ἀγαπῶν, οὐ κρίνων. 6. πέμψει γὰρ αὐτὸν κρίνοντα καὶ τῖς αὐτοῦ τὴν παρουσίαν ὑποστήσεται; . . . 7. . . . παραβαλλόμενος θηρίοις,
men the truth from heaven, and the holy and incomprehensible word, and established it in their hearts, not, as one might suppose, by sending some minister to men, or an angel, or ruler, or one of those who direct earthly things, or one of those who are entrusted with the dispensations in heaven, but the very artificer and Creator of the universe himself, by whom he made the heavens, by whom he enclosed the sea in its own bounds, whose mysteries all the elements guard faithfully; from whom the sun received the measure of the courses of the day, to whose command the moon is obedient to give light by night, whom the stars obey, following the course of the moon, by whom all things were ordered, and ordained, and placed in subjection, the heavens and the things in the heavens, the earth and the things in the earth, the sea and the things in the sea, fire, air, abyss, the things in the heights, the things in the depths, the things between them—him he sent to them.

3. Yes, but did he send him, as a man might suppose, in sovereignty and fear and terror? 4. Not so, but in gentleness and meekness, as a king sending a son, he sent him as King, he sent him as God, he sent him as Man to men, he was saving and persuading when he sent him, not compelling, for compulsion is not an attribute of God. 5. When he sent him he was calling, not pursuing; when he sent him he was loving, not judging. 6. For he will send him as judge, and who shall endure his coming? 7. . . . they are thrown to wild beasts

1 There is here a lacuna in the MS. Probably the next sentence may be completed by prefixing "Do you not see that" before "they are thrown."
καὶ ἀρνήσωνται τοῦ κύριου, καὶ μὴ νικωμένους; 8. οὐχ ὁρᾶς, ὡς πλείονες κολάζονται, τοσοῦτο πλεονάζοντας ἄλλους; 9. ταῦτα ἀνθρώπου οὖ δοκεῖ τὰ ἔργα· ταῦτα δύναμις ἐστὶ θεοῦ· ταῦτα τῆς παροιμίας αὐτοῦ δείγματα.

VIII

1. Τίς γὰρ ὅλως ἀνθρώπων ἡπίστατο, τί ποτ' ἐστὶ θεὸς πρὶν αὐτῶν ἔλθείν; 2. ἡ τούς κενοῦς καὶ ληρώδεις ἐκείνων λόγους ἀποδέχῃ τῶν ἀξιοπίστων φιλοσόφων, ὅν οἱ μὲν τινες πῦρ ἔφασαν εἶναι τὸν θεὸν (οὐ μελλουσί κροκῆσείν αὐτοῖς, τοῦτο καλοῦσι θεῶν), οἱ δὲ ὑδωρ, οἱ δ' ἄλλο τι τῶν στοιχείων τῶν ἐκτισμένων ὕπο θεού; 3. καίτοι γε, εἰ τις τούτων τῶν λόγων ἀποδεκτός ἐστι, ἐνίατ' ἀν καὶ τῶν λοιπῶν κτισμάτων ἐν ἑκαστῶν ὁμοίως ἀποφαίνεσθαι θεῶν. 4. ἄλλα ταῦτα μὲν τερατεῖα καὶ πλάνη τῶν γονίων ἐστίν· 5. ἀνθρώπων δὲ οὐδεὶς οὔτε εἴδεν οὔτε ἐγνώρισεν, αὐτὸς δὲ ἑαυτὸν ἐπέδειξεν. 6. ἐπέδειξε δὲ διὰ πίστεως, ἡ μόνη θεοῦ ἱδεῖν συγκεκριμένη; 7. ὁ γὰρ δεσπότης καὶ δημούργος τῶν ὅλων θεός, ὁ ποιήσας τὰ πάντα καὶ κατὰ τάξιν διακρίνας, οὐ μόνον φιλάνθρωπος ἐγένετο, ἄλλα καὶ μακρόθυμος. 8. ἀλλ' οὗτος ἦν μὲν ἄει τοιοῦτος καὶ ἐστὶ καὶ ἐσται, χρήστος καὶ ἀγαθὸς καὶ ἀόρητος καὶ ἀληθής, καὶ μόνος ἀγαθὸς ἐστίν· 9. ἐννοήσαι δὲ μεγάλη καὶ ἀφραστὸν ἐννοιαν ἀνεκοινώσασαι μόνῳ τῷ παιδί. 10. ἐν ὀσφὶ μὲν οὖν κατείχεν ἐν μυστηρίῳ καὶ διετήρει τὴν σοφὴν αὐτοῦ βουλήν, ἀμελεῖν ἤμων καὶ ἀφρονιστέειν
that they may deny the lord, and are not overcome? 8. Do you not see that the more of them are punished, the more do others multiply? 9. These things do not seem to be the works of man; these things are a miracle of God, these things are the proofs of his coming.

VIII

1. For before he came what man had any knowledge at all of what God is? 2. Or do you accept the vain and foolish statements of those pretentious philosophers, of whom some said that God is fire (they give the name of God to that to which they shall go) and some water, and some one of the other elements which were created by God. 3. And yet if any of these arguments is acceptable it would be possible for each one of the other created things to be declared God. 4. Now these things are the miracle mongering and deceit of the magicians; 5. but of men there is none who has either seen him or known him, but he himself manifested himself. 6. Now he manifested himself through faith, by which alone it is given to see God. 7. For God the Master and Creator of the universe, who made all things and arranged them in order was not only kind to man, but also long-suffering. 8. Nay, he was ever so and is and will be, kindly and good and free from wrath and true, and he alone is good. 9. And having formed a great and unspeakable design he communicated it to his Child alone. 10. And so long as he kept it in a mystery and guarded his wise counsel, he seemed to neglect us and to be careless; 11. but
THE APOSTOLIC FATHERS

ἐδόκειν 11. ἐπεὶ δὲ ἀπεκάλυψε διὰ τοῦ ἀγαπητοῦ παιδὸς καὶ ἐφανέρωσε τὰ ἐξ ἀρχῆς ἦτοιμαμένα, πάνθεν ἀμα παρέσχεν ἡμῖν καὶ μετασχεῖν τῶν εὐεργεσιῶν αὐτοῦ καὶ ἰδεῖν καὶ νοῆσαι, ἀ τίς ἂν πῶς ποτε προσεδόκησεν ἡμῶν;

IX

1. Πάντ' οὖν ἦδη παρ' ἐαυτῷ σὺν τῷ παιδὶ ἀλκοομηκὼς, μέχρι μὲν τοῦ πρόσθεν χρόνου εἴασεν ἡμᾶς, ὡς ἐβουλομέθα, ἀτάκτοις φοραῖς φέρεσθαι, ἡδοναῖς καὶ ἐπιθυμίαις ἀπαγορεύσω. οὐ πάντως ἐφηδόμενοι τοῖς ἀμαρτήμασιν ἡμῶν, ἀλλ' ἀνεχόμενοι, οὐδὲ τῷ τότε τῆς ἀδικίας καιρῷ συνευδοκῶν, ἀλλὰ τὸν νῦν τῆς δικαιοσύνης δημιουργῆς, ἵνα ἐν τῷ τότε χρόνῳ ἑλεγχθέντες εκ τῶν ἰδίων ἔργων ἀνάξιοι ζωῆς νῦν ὑπὸ τῆς τοῦ θεοῦ χρηστότητος ἀξιωθῶμεν, καὶ τὸ καθ' ἐαυτὸν πανερωσάντες ἀδύνατον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ τῇ δυνάμει τοῦ θεοῦ δυνατοὶ γενηθῶμεν. 2. ἐπεὶ δὲ πεπλήρωτο μὲν ἡ ἡμετέρα ἀδικία καὶ τελείως πεφανέρωτο, ὅτι ὁ μισθὸς αὐτῆς κόλασις καὶ θάνατος προσεδοκάτο, ἢλθε δὲ ὁ καιρός, διὸ θεὸς προέθετο λοιπὸν πανερώσαι τὴν ἐαυτοῦ χρηστότητα καὶ δύναμιν (ὅ τις ὑπερβαλλούσης φιλανθρωπίας καὶ ἀγάπης τοῦ θεοῦ), οὐκ ἐμίσησεν ἡμᾶς οὐδὲ ἀπώσατο οὐδὲ ἐμνησικακήσεν, ἀλλὰ ἐμακροθύμησεν, ἦνέσχητο, ἐλεώς αὐτὸς τὰς ἡμετέρας ἀμαρτίας ἀνεδέξατο, αὐτὸς τὸν ἰδίον υἱὸν ἀπίδοτο λύτρον ὑπὲρ ἡμῶν, τὸν ἅγιον ὑπὲρ ἀνόμων, τὸν ἀκακὸν ὑπὲρ τῶν κακῶν, τὸν δίκαιον 368
when he revealed it through his beloved Child, and manifested the things prepared from the beginning, he gave us all things at once, both to share in his benefits and to see and understand, and which of us would ever have expected these things?

IX

1. Having thus planned everything by himself with his Child he suffered us up to the former time to be borne along by unruly impulses as we willed, carried away by pleasures and lust. Not at all because he delighted in our sins, but in forbearance; not in approval of the time of iniquity which was then, but fashioning the time of righteousness which is now, that we, who at that time were proved by our own deeds to be unworthy of life, may now be granted it by the goodness of God, and that when we had made it plain that it was impossible for us by ourselves to enter into the kingdom of God, we might be made able by the power of God. 2. But when our iniquity was fulfilled and it had become fully manifest, that its reward of punishment and death waited for it, and the time came which God had appointed to manifest henceforth his kindliness and power (O the excellence of the kindness and the love of God!) he did not hate us nor reject us nor remember us for evil, but was long-suffering, endured us, himself in pity took our sin, himself gave his own Son as ransom for us, the Holy for the wicked, the innocent for the
THE APOSTOLIC FATHERS

υπέρ τῶν ἀδίκων, τῶν ἁθαρτῶν ὑπέρ τῶν φθαρτῶν, τῶν ἁθάνατων ὑπέρ τῶν θητῶν. 3. τί γὰρ ἄλλο τὰς ἀμαρτίας ἡμῶν ἡδυνήθη καλύψαι ἢ ἐκείνου δικαιοσύνη; 4. εὐ τίνι δικαίωθηραι δυνατὸν τοὺς ἀνόμους ἡμᾶς καὶ ἁσεβεῖς ἢ ἐν μόνῳ τῷ νῦν τοῦ θεοῦ; 5. ὃ τῆς γλυκείας ἀνταλλαγῆς, ὃ τῆς ἀνεξιχνιάστου ἐνμορφίας, ὃ τῶν ἀπροσδοκήτων εὐεργεσίων ἢν ἀνομία μὲν πολλῶν ἐν δικαίῳ ἐνὶ κρυβῆς, δικαιοσύνη δὲ ἐνὸς πολλῶν ἀνόμους δικαιώσῃ. 6. ἐλέγξας οὖν ἐν μὲν τῷ πρόσθεν χρόνῳ τὸ ἀδύνατον τῆς ἡμετέρας φύσεως εἰς τὸ τυχεῖν ζωῆς, νῦν δὲ τὸν σωτῆρα δείξας δυνατὸν σώζειν καὶ τὰ ἀδύνατα, ἐξ ἀμφοτέρων ἐβουλιθη πιστεύειν ἡμᾶς τῇ χριστότητι αὐτοῦ, αὐτὸν ἤγεισθαι τροφέα, πατέρα, διδάσκαλον, σύμβουλον, ἵατρόν, νοῦν, φῶς, τιμήν, δόξαν, ἰσχύν, ζωήν, περὶ ἐνδύσεως καὶ τροφῆς μὴ μεριμνῶν.

X

1. Ταύτην καὶ σὺ τὴν πίστιν ἐὰν ποθήσῃς, καὶ λάβῃς πρῶτον μὲν ἐπίγνωσιν πατρός... 2. ο γὰρ θεὸς τῶν ἀνθρώπων ἡγάπησε, δι’ οὖς ἐποίησε τὸν κόσμον, ὦς ὑπέταξε πάντα τὰ ἐν τῇ γῇ, οἷς λόγου ἐδωκεν, οἷς νοῦν, οἷς μόνως ἄνω πρὸς αὐτὸν ὁρᾶν ἐπέτρεψεν, οἷς ἐκ τῆς ἰδίας εἰκόνος ἐπλασε, πρὸς οὓς ἀπέστειλε τὸν νῦν αὐτὸν τὸν μουσικήν, οἷς τὴν ἐν οὐρανῷ βασιλείαν ἐπηγγέλατο, καὶ δώσει τοῖς ἀγαπήσασιν αὐτὸν. 3. ἐπιγνοῦν δὲ τίνος οὐει
guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. 3. For what else could cover our sins but his righteousness? 4. In whom was it possible for us, in our wickedness and impiety, to be made just, except in the son of God alone? 5. O the sweet exchange, O the inscrutable creation, O the unexpected benefits, that the wickedness of many should be concealed in the one righteous, and the righteousness of the one should make righteous many wicked! 6. Having convinced us then of the inability of our nature to attain life in time past, and now having shown the Saviour who is able to save, even where it was impossible, it was his will for both reasons that we should believe on his goodness, and regard him as nurse, father, teacher, counsellor, physician, mind, light, honour, glory, strength, life, and to have no care for clothing and food.

The Epistle to Diognetus, ix. 2–x. 3

X

1. If you also desire this faith, and receive first complete knowledge of the Father....

2. For God loved mankind for whose sake he made the world, to whom he subjected all things which are in the earth, to whom he gave reason, to whom he gave mind, on whom alone he enjoined that they should look upward to him, whom he made in his own image, to whom he sent his only-begotten Son, to whom he promised the kingdom in heaven,—and he will give it to them who loved him. 3. And when you

1 Here again there is apparently a lacuna in the text.
τὸ πληρωθῆσεσθαι χαρᾶς; ἢ πῶς ἀγαπήσεις τὸ οὖντος προαγαπήσαντά σε; 4. ἀγαπήσας δὲ μιμὴ τῆς ἔση αὐτοῦ τῆς χριστότητος, καὶ μὴ θαυμάσῃ εἰ δύναται μιμητής ἀνθρώπος γενέσθαι θεοῦ δύναται θέλοντος αὐτοῦ. 5. οὐ γὰρ τὸ καταδυν στενεύων τῶν πλησίον οὐδὲ τὸ πλέον ἔχειν βούλεσθη τῶν ἁσθενεστέρων οὐδὲ τὸ πλουτεῖν καὶ βιάζεσθαι τούς ὑποδεστέρους εὐδαιμονεῖν ἐστιν, οὐδὲ ἐν τούτοις δύναται τις μιμήσασθαι θεοῦ, ἀλλὰ ταῦτα ἐκτὸς τῆς ἔκεινος μεγαλειώτητος. 6. ἀλλ’ ὡστὶ τὸ τοῦ πλησίον ἀναδέχεται βάρος, ὃς ἐν φίλαίσ σων ἐστὶν ἐτερον τῶν ἐλαπτοῦμεν οὐραγετεῖν ἐθέλει, ὃς ἀ παρὰ τοῦ θεοῦ λαβὼν ἔχει, ταῦτα τοῖς ἐπιδειγμένοις χορηγῶν θεὸς γίνεται τῶν λαμβανόν των, οὕτως μιμητῆς ἐστι θεοῦ. 7. τὸτε θεάσῃ τυχαίων ἐπιγης, ὅτι θεὸς ἐν υἱοις πολιτεύεται, τότε μυστήρια θεοῦ λαλεῖν ἀρξῆ, τότε τοὺς κολαξομένους ἐπὶ τῷ μὴ θέλειν ἀρνήσασθαι θεοῦ καὶ ἀγαπήσεις καὶ θαυμάσεις τότε τῆς ἀπάτης τοῦ κόσμου καὶ τῆς πλάνης καταγρώσῃ, ὅταν τὸ ἀληθῶς ἐν υἱοὶ ζήν ἐπιγνώς, ὅταν τοῦ δοκοῦντος ἐνθάδε θανάτου καταφρονῆσῃ, ὅταν τοῦ οὖντος θάνατον φοβηθῆς, ὃς φυλάσσεται τοὺς κατακριθη σομένους εἰς τὸ πῦρ τὸ αἰώνιον, ὃ τοὺς παραδοθέντας αὐτῷ μέχρι τέλους κολάσει. 8. τότε τοῖς υπομένοντας ὑπὲρ δικαιοσύνης θαυμάσεις τὸ πῦρ τὸ πρὸςκαιρὸν καὶ μακαρίσεις, ὅταν ἔκεινο τὸ πῦρ ἐπιγνώς.
THE EPISTLE TO DIOGNETUS, x. 3-8

Have this full knowledge, with that joy do you think that you will be filled, or how greatly will you love him who thus first loved you? 4. But by your love you will imitate the example of his goodness. And do not wonder that it is possible for man to be the imitator of God; it is possible when he will. 5. For happiness consists not in domination over neighbours, nor in wishing to have more than the weak, nor in wealth, and power to compel those who are poorer, nor can anyone be an imitator of God in doing these things, but these things are outside his majesty. 6. But whoever takes up the burden of his neighbour, and wishes to help another, who is worse off in that in which he is the stronger, and by ministering to those in need the things which he has received and holds from God becomes a god to those who receive them,—this man is an imitator of God. 7. Then, though your lot be placed on earth you will see that God lives in heaven, then you will begin to speak of the mysteries of God, then you will both love and admire those who are being punished because they will not deny God, then you will condemn the deceit and error of the world, when you know what is the true life of heaven, when you despise the apparent death of this world, when you fear the death which is real, which is kept for those that shall be condemned to the everlasting fire, which shall punish up to the end those that were delivered to it. 8. Then you will marvel at those who endure for the sake of righteousness the fire which is for a season, and you will count them blessed when you know that other fire.
1. Οὐ̂ τίμοι οὐδὲ παραλόγως ἔκτω, ἀλλὰ ἀποστόλων γενόμενος μαθητής γίνομαι διδάσκαλος ἐθνῶν τὰ παραδοθέντα ἄξιοις ὑπηρετῶ γινομένοις ἀληθείας μαθηταίς. 2. τίς γὰρ ὁρθῶς διδάχθης καὶ λόγῳ προσφιλῆς γεννηθεὶς οὐκ ἐπιζητεῖ σαφῶς μαθεῖν τὰ διὰ λόγου δειχθέντα φανερῶς μαθηταῖς, οἰς ἐφανέρωσεν ὁ λόγος φανεῖς, παροιμίας λαλῶν, ὑπὸ ἀπίστων μὴ νοσομένος, μαθηταῖς δὲ διηγοῦμεν, οὗ πιστῶν λογισθέντες ὑπ' αὐτοῦ ἔγνωσαν πατρὸς μυστήρια; 3. οὗ χάριν ἀπέστειλε λόγον, ἴνα κόσμῳ φανῇ, ὦς ὑπὸ λαοῦ ἀτιμασθέις, διὰ ἀποστόλων κηρυχθεὶς, ὑπὸ ἐθνῶν ἐπιστεύθη.

4. οὗτος ὁ ἀπ' ἀρχῆς, ὁ καὶ νὸς φανεῖς καὶ παλαιῶς εὐρεθεὶς καὶ πάντοτε νέος ἐν ἀγίων καρδίαις γεννώμενος. 5. οὗτος ὁ ἄει, ὁ σήμερον νῦς λογισθεῖς, δι' οὗ πλουτίζεται ἡ ἐκκλησία καὶ χάρις ἀπλουμένη ἐν ἀγίοις πληθύνεται, παρέχουσα νόην, φανεροῦσα μυστηρία, διαγγέλλουσα καιρούς, χαιρουσα ἐπὶ πιστοῖς, ἐπιζητοῦσι δωρομένη, οἷς ὄρκια
1. My speech is not strange, nor my inquiry unreasonable, but as a disciple of apostles I am becoming a teacher of the heathen. I administer worthily that which has been handed down to those who are becoming disciples of the truth. 2. For who that has been properly taught, and has become a lover of the word does not seek to learn plainly the things which have been clearly shown by the word to disciples, to whom the Word appeared and revealed them, speaking boldly, not being perceived by the unbelieving, but relating them to disciples, who were held by him to be faithful and gained knowledge of the mysteries of the Father? 3. And for his sake he sent the Word to appear to the world, who was dishonoured by the chosen people, was preached by apostles, was believed by the heathen. 4. He was from the beginning, and appeared new, and was proved to be old, and is ever young, as he is born in the hearts of the saints. 5. He is the eternal one, who to-day is accounted a Son, through whom the Church is enriched, and grace is unfolded and multiplied among the saints, who confers understanding, manifests mysteries, announces seasons, rejoices in the faithful, is given to them that seek, that is, to those by whom the pledges of faith are

1 ἄρας is here, as frequently, the chosen people of Israel, in contrast with τὰ θείνη, the heathen nations.
2 This suggests that the homily belongs to a feast of the Nativity. In the time of Hippolytus this was probably not separated from the Epiphany or feast of the Baptism (see article on Christmas in Hastings Dictionary of Religion and Ethics.)
THE APOSTOLIC FATHERS

πίστεως οὐθενεταί οὐδὲ ὀρία πατέρων παροφίξεται. 6. εἶτα φόβος νόμου ἀδεται, καὶ προφητῶν χάρις γινώσκεται, καὶ εὐαγγελίων πίστεις ἱδρυται, καὶ ἀποστόλων παράδοσις φυλάσσεται, καὶ ἐκκλησίας χάρις σκιρτά. 7. ἢν χάριν μὴ λυπῶν ἐπιγνώσῃ, ἡ λόγος ὁμιλεῖ δι' ὧν βούλεται, ὦτε θέλει. 8. ὁσα γὰρ θελήματι τοῦ κελεύντος λόγου ἐκινήθημεν ἐξειπεῖν μετὰ πόνου, ἐξ ἀγάπης τῶν ἀποκαλυφθέντων ἥμιν γινόμεθα ἕμίν κοινωνοί.

XII

1. Οἷς ἐντυχόντες καὶ ἀκούσαντες μετὰ σπουδῆς εἰσεσθε, ὅσα παρέχει ο θεὸς τοῖς ἀγαπῶσιν ὅρθῶς, οἱ γενόμενοι παράδεισος τρυφῆς, πάγκαρπον ξύλον εὐθαλοῦν ἀνατείλαντες ἐν εαυτοῖς, ποικίλοις καρποῖς κεκοσμημένοι. 2. ἐν γὰρ τούτῳ τῷ χρώμα ξύλον γνώσεως καὶ ξύλον ζωῆς πεφύτευται: ἀλλ' οὐ τὸ τῆς γνώσεως ἀναίρει, ἀλλ' ἡ παρακοή ἀναίρει. 3. οὐδὲ γὰρ ἀσύμα τὰ γεγραμμένα, ὡς θεὸς ἀπ' ἄρχης ξύλον γνώσεως καὶ ξύλον ζωῆς ἐν μέσῳ παραδείσου ἐφύτευσε, διὰ γνώσεως ζωῆς ἐπιδεικνύσι: ἡ μὴ καθαρῶς χρησάμενοι οἱ ἀπ' ἄρχῆς πλάνη τοῦ ὅφεως γεγυμνωνται. 4. οὐδὲ γὰρ ζωῆ ἄνευ γνώσεως οὐδὲ γνώσις ἄσφαλῆς ἄνευ ζωῆς ἀληθοὺς: διὸ πλησίον ἐκάτερον πεφύτευται. 5. ἡν δύναμιν ἐνιδῶν ο ἀπόστολος τήν τε ἄνευ ἄληθειας

Gen. 2, 15; 3, 24

Gen. 2, 9
not broken, nor the decrees of the Fathers transgressed. 6. Then is the fear of the Law sung, and the grace of the Prophets known, the faith of the Gospels is established, and the tradition of apostles is guarded, and the grace of the Church exults. 7. And if you do not grieve this grace you will understand what the word says through the agents of his choice, when he will. 8. For in all things which we were moved by the will of him who commands us to speak with pain, we become sharers with you through love of the things revealed to us.

XII

1. If you consider and listen with zeal to these truths you will know what things God bestows on those that love him rightly, who are become "a Paradise of delight," raising up in themselves a fertile tree with all manner of fruits, and are adorned with divers fruits. 2. For in this garden has been planted "the tree of knowledge and the tree of life," but the tree of knowledge does not kill, but disobedience kills. 3. For that which was written is quite plain, that God in the beginning planted "a tree of knowledge and a tree of life in the midst of Paradise," and showed that life is through knowledge. But those who did not use it in purity were in the beginning deprived of it by the deceit of the serpent; 4. for neither is there life without knowledge, nor sound knowledge without true life; wherefore both are planted together. 5. And when the apostle saw the force of this, he blamed the
προστάγματος εἰς ζωὴν ἀσκουμένην γνώσιν μεμφό-
μενος λέγει: Ὁ γνώσις φυσιοῖ, ἢ δὲ ἀγάπη οἰκο-
δομεῖ. 6. ο γὰρ νομίζων εἰδέναι τι ἀνεν γνώσεως
ἀληθοὺς καὶ μαρτυρομένης ὑπὸ τῆς ζωῆς οὐκ
ἐγνώ, ὑπὸ τοῦ ὅφεως πλανᾶται, μὴ ἀγαπήσας τὸ
ζητ. ὁ δὲ μετὰ φῶβον ἐπιγνοὺς καὶ ζωὴν ἐπι-
ζητῶν ἐπ᾽ ἑλπίδι φυτεύει, καρπὸν προσδοκῶν.
7. ἦτω σοὶ καρδία γνώσεως, ζωὴ δὲ λόγος ἀληθῆς,
χωροῦμενος. 8. οὐ ξύλον φέρων καὶ καρπὸν
αἱρῶν τρυγήσεις ὥστε τὰ παρὰ θεῷ ποθούμενα, ὡς
ὁ φιλ. οὐχ ἀπτεται οὐδὲ πλάνη συγχρωτίζεται
οὐδὲ Εὐα φθείρεται, ἀλλὰ παρθένοις πιστεύεται.
9. καὶ σωτηρίων δείκνυται, καὶ ἀπόστολοι συνετί-
ζονται, καὶ τὸ κυρίου πᾶσχα προέρχεται, καὶ
καιροὶ συνάγονται καὶ μετὰ κόσμου ἀρμόζονται,
καὶ διδασκῶν ἀγίους ὁ λόγος εὐφραίνεται, δι᾽ οὖν
πατὴρ δοξάζεται ὅ ἢ δόξα εἰς τοὺς αἰώνας.
ἀμήν.

THE APOSTOLIC FATHERS

1 Cor. 8, 1

1 Cor. 9, 10

378
knowledge which is exercised apart from the truth of the injunction which leads to life and said; "Knowledge puffeth up, but love edifieth." 6. For he who thinks that he knows anything without knowledge which is true and testified to by life, does not know, but is deceived by the serpent, not loving life. But he who has full knowledge with fear and seeks after life plants in hope, looking for fruit. 7. Let your heart be knowledge, and your life the true and comprehended word. 8. And if you bear the tree of this and pluck its fruit you will ever enjoy that which is desired by God, which the serpent does not touch, and deceit does not infect, and Eve is not corrupted but a virgin is trusted, 9. and salvation is set forth, and apostles are given understanding, and the Passover of the Lord advances, and the seasons are brought together, and are harmonised with the world, and the Word teaches the saints and rejoices, and through it the Father is glorified; to whom be glory for ever, Amen.
INDEXES
GENERAL INDEX

Aaron, I. 17
—, rod of, I. 83
Abel, I. 15
Abiram, I. 17
Abraham, I. 39, 249, 369, 373, 389
—, faith of, I. 61
—, promise to, I. 25
Acta Pilati (see Nicodemus, gospel of)
Adam, I. 19, 361
—, Apocata-scription of, I. 345
Adultery, II. 79
Aga, I. 235, 261
Alic, I. 267, 277; II. 335
Alexandria, II. 3
Alexandrian tradition, I. 125
Alexandrinus (see Codex Alexandrinus)
Alms, I. 331
Almsgiving, I. 155, 311
Amalek, I. 387
Ananias, I. 87
Angel, in Barnabas Jewish interpretation of Scripture ascribed to evil, I. 371
—, in charge of the Christians, II. 91 (σεμνότατος ἄγγελος); 163 (ἀγιος ἄγγελος), 185 (ἐνδοτος ἄγγελος), cf. also 251 (ἐνδοτος ἂνηρ = νήος τω θεον), 197 (ἐνδοτος ἄγγελος = Michael)
—, his visit to the Tower, II. 231 ff.
—, his gift and inspection of the Willow rods, II. 189 ff.
—, his final appearance to Hermes, II. 299 (cf. II. 69n.)
—, of punishment, II. 177, 187
—, of repentance = the Shepherd, II. 69; and afterwards throughout the book
—, of righteousness, in man, II. 97 ff.
Angel of wickedness in man, II. 97 f.
Angels, knowledge of, possessed by Ignatius, I. 217
—, the first created, as counsellors of God, II. 37, 165
—, two in heart of man, II. 97 f.
—, Christians after death with, II. 281
—, identification of Christian dead with, II. 21, 281, 315
—, six "glorious angels" supporting the son of God, II. 251 (cf. II. 27, 31, 35, 37, 233)
Anti-Christ, I. 293
Antioch (in Syria), I. 166, 163, 249, 263, 275
Antiochus, II. 5
Apocalypse, I. 339
Apollonius, I. 199
Apollo, I. 91
Apostacy, II. 287
Apostates, II. 21, 43, 205, 211, 213, 269
Apostolic Succession, I. 79
Arabia, I. 53
Arcadia, II. 219
Aricia, II. 219
Ark, I. 23
Ashes, II. 337
Athanasius (pseudo-), II. 5
Athlete (as name for Christians), I. 269, 271
Athos, Mt., II. 4
Atonement, II. 369
Attalus, I. 277
Azarias, I. 87
Back-pay (in Roman army), I. 275
Backsliders and unconverted, II. 267
383
### GENERAL INDEX

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptism</td>
<td>I. 307, 319, 379; II. 2, 35, 45, 251, 293, 375</td>
</tr>
<tr>
<td>—— of the dead</td>
<td>II. 263</td>
</tr>
<tr>
<td>——, seal of</td>
<td>I. 139; II. 263 f.</td>
</tr>
<tr>
<td>——, sin after</td>
<td>I. 139; II. 2, 21</td>
</tr>
<tr>
<td>Barnabas, date of Epistle of</td>
<td>I. 237</td>
</tr>
<tr>
<td>——, epistle of</td>
<td>I. 337-409</td>
</tr>
<tr>
<td>Bassus</td>
<td>I. 190</td>
</tr>
<tr>
<td>Bensley, Prof.,</td>
<td>I. 6</td>
</tr>
<tr>
<td>Bishop</td>
<td>I. 81, 83, 175, 177, 179, 199, 201, 209, 213, 225, 239, 241, 243, 245, 247, 249, 261, 263, 265, 267, 307, 331; II. 39, 255</td>
</tr>
<tr>
<td>Bitterness</td>
<td>II. 259</td>
</tr>
<tr>
<td>Blasphemers</td>
<td>II. 269, 271</td>
</tr>
<tr>
<td>Bonwetsch</td>
<td>N. 349</td>
</tr>
<tr>
<td>Bryennius</td>
<td>I. 5, 305</td>
</tr>
<tr>
<td>Burrhus</td>
<td>I. 173, 251, 265</td>
</tr>
<tr>
<td>Business</td>
<td>II. 151, 209, 271</td>
</tr>
<tr>
<td>Caesar, oath by genius of</td>
<td>II. 325</td>
</tr>
<tr>
<td>Cain</td>
<td>I. 15</td>
</tr>
<tr>
<td>Calendar, Asian</td>
<td>II. 311</td>
</tr>
<tr>
<td>Calf, Jesus as</td>
<td>I. 369</td>
</tr>
<tr>
<td>Canon, Muratorian</td>
<td>II. 3</td>
</tr>
<tr>
<td>Cassianus</td>
<td>I. 147</td>
</tr>
<tr>
<td>Cavalla</td>
<td>I. 277</td>
</tr>
<tr>
<td>Cephas</td>
<td>I. 91</td>
</tr>
<tr>
<td>Children</td>
<td>II. 361</td>
</tr>
<tr>
<td>Christ, anointing of</td>
<td>I. 191</td>
</tr>
<tr>
<td>——, baptism of</td>
<td>I. 193</td>
</tr>
<tr>
<td>——, birth of</td>
<td>I. 193</td>
</tr>
<tr>
<td>——, blood of</td>
<td>I. 239, 259</td>
</tr>
<tr>
<td>——, bread of</td>
<td>I. 231</td>
</tr>
<tr>
<td>——, death of</td>
<td>I. 247</td>
</tr>
<tr>
<td>——, faith of</td>
<td>I. 247</td>
</tr>
<tr>
<td>——, flesh of</td>
<td>I. 151</td>
</tr>
<tr>
<td>——, humility of</td>
<td>I. 35</td>
</tr>
<tr>
<td>——, passion of</td>
<td>I. 223, 239, 243, 249, 257, 261, 355, 359; II. 310</td>
</tr>
<tr>
<td>——, promise of</td>
<td>I. 155</td>
</tr>
<tr>
<td>——, resurrection of</td>
<td>I. 247, 249, 255, 299, 397</td>
</tr>
<tr>
<td>—— as Son of Man</td>
<td>I. 195</td>
</tr>
<tr>
<td>—— as Son of God</td>
<td>I. 195</td>
</tr>
<tr>
<td>——, teaching of</td>
<td>I. 285</td>
</tr>
<tr>
<td>Christology</td>
<td>I. 126, 143, 181, 253; II. 155-159, 161-169</td>
</tr>
<tr>
<td>Church</td>
<td>I. 131, 197, 249, 367; II. 2, 9, 15, 25, 35, 269</td>
</tr>
<tr>
<td>——, as the body of Christ</td>
<td>I. 151</td>
</tr>
<tr>
<td>——, charge of the, to Hermas</td>
<td>II. 49</td>
</tr>
<tr>
<td>Church, the pre-existent</td>
<td>I. 151; II. 25 f.</td>
</tr>
<tr>
<td>——, leaders of</td>
<td>II. 21</td>
</tr>
<tr>
<td>——, preaching in</td>
<td>I. 157</td>
</tr>
<tr>
<td>——, readers in</td>
<td>I. 159</td>
</tr>
<tr>
<td>Ciasca</td>
<td>I. 170</td>
</tr>
<tr>
<td>Cilicia</td>
<td>I. 251</td>
</tr>
<tr>
<td>Claudius</td>
<td>I. 121</td>
</tr>
<tr>
<td>Clemens, Titus Flavius</td>
<td>I. 4</td>
</tr>
<tr>
<td>I Clement</td>
<td>I. 3-121, 337, 339</td>
</tr>
<tr>
<td>——, date of</td>
<td>I. 4</td>
</tr>
<tr>
<td>——, Coptic version of</td>
<td>I. 6</td>
</tr>
<tr>
<td>——, Latin version of</td>
<td>I. 6</td>
</tr>
<tr>
<td>——, Syriac version of</td>
<td>I. 5</td>
</tr>
<tr>
<td>II Clement</td>
<td>I. 125-163</td>
</tr>
<tr>
<td>—— as Alexandrian homily</td>
<td>I. 126</td>
</tr>
<tr>
<td>Clement of Alexandria</td>
<td>I. 6, 125, 147, 339; II. 5</td>
</tr>
<tr>
<td>Clement, Epistle of to James</td>
<td>I. 125</td>
</tr>
<tr>
<td>Circumcision</td>
<td>I. 371, 373; II. 357</td>
</tr>
<tr>
<td>——, meaning of</td>
<td>I. 373</td>
</tr>
<tr>
<td>Christians</td>
<td>II. 355</td>
</tr>
<tr>
<td>——, as strangers in the world</td>
<td>II. 159</td>
</tr>
<tr>
<td>——, distinction of</td>
<td>II. 359</td>
</tr>
<tr>
<td>Christians and Jews, difference between</td>
<td>II. 355</td>
</tr>
<tr>
<td>Christianity</td>
<td>I. 207, 245</td>
</tr>
<tr>
<td>Christmas</td>
<td>II. 375</td>
</tr>
<tr>
<td>Codex Alexandrinus</td>
<td>I. 5</td>
</tr>
<tr>
<td>—— Athous</td>
<td>II. 4</td>
</tr>
<tr>
<td>—— Baroccianus</td>
<td>II. 310</td>
</tr>
<tr>
<td>—— Constantinopolitanus</td>
<td>I. 5, 338</td>
</tr>
<tr>
<td>—— Hierosolymitanus</td>
<td>II. 310</td>
</tr>
<tr>
<td>—— Mosquensis</td>
<td>II. 310</td>
</tr>
<tr>
<td>—— Parisinus</td>
<td>II. 310</td>
</tr>
<tr>
<td>—— Sinaiticus</td>
<td>I. 388, 339; II. 3</td>
</tr>
<tr>
<td>—— Vindobonensis</td>
<td>II. 310</td>
</tr>
<tr>
<td>Commandments, possibility of keeping</td>
<td>II. 131</td>
</tr>
<tr>
<td>Concord</td>
<td>II. 259</td>
</tr>
<tr>
<td>Constantinople</td>
<td>I. 170, 277, 305</td>
</tr>
<tr>
<td>Constantinopolitanus (see Codex Constantinopolitanus)</td>
<td></td>
</tr>
<tr>
<td>Constitutions, Apostolic</td>
<td>I. 203, 305, 306</td>
</tr>
<tr>
<td>Continence</td>
<td>II. 47</td>
</tr>
<tr>
<td>Conversion, benefits of</td>
<td>II. 371</td>
</tr>
<tr>
<td>Corinth</td>
<td>II. 309</td>
</tr>
<tr>
<td>——, Church in</td>
<td>I. 3</td>
</tr>
<tr>
<td>——, troubles at</td>
<td>I. 13</td>
</tr>
<tr>
<td>Corinthians, Church of the</td>
<td>I. 91</td>
</tr>
</tbody>
</table>
GENERAL INDEX

Corpus Ignatianum, I. 170, 281
Couch of ivory, II. 27
Covenant, I. 351
—, Jews and Christians heirs of, I. 387
Creation, meaning of days of, I. 335
Crescens, I. 301
Croesus, I. 175, 237
Crops, I. 51
Cross, the, I. 191, 223, 247, 369, 381, 383
Crucifixion, II. 253
Cruithii, II. 349
Cumae, II. 17
—, Second Vision at, II. 17
Cunitz, II. 349
Cureton, Dr., I. 169, 170
Danaids, I. 19
Daniel, I. 87, 137, 349
Daphnis, I. 267
Dathan, I. 17
David, I. 17, 39, 99, 221, 253, 377, 387
—, the Seed of, I. 235
Deceit, II. 259
Descensus ad inferos, II. 263
Desire, II. 125
Desires, carnal, II. 127
Devil, I. 217, 263, 353, 499; II. 133, 135, 137
Didache, I. 243, 305-333; II. 73
Dio Cassius, I. 4
Dionysius, II. 351
—, Epistle to, II. 348-379
Dircie, I. 19
Disobedience, II. 259
Divorce, II. 79
Doctism, I. 167, 221, 253, 257
Domitian, I. 4, 5
Domitilla, I. 4
Door, I. 249; II. 221, 249
—, arrangement of, in parable of the Tower, II. 221
Doubtfulness, I. 51; II. 37, 65, 107, 109, 111, 119, 171, 207, 211, 213, 273
Dove, II. 333
Dove, spirit in form of, at death, II. 333
Duties, household, I. 317
Easter homily, II. 349
Egnathia Via (Roman road), I. 277
Egypt, I. 53, 97, 99
Egyptians, Gospel of, I. 131, 135, 147
Eighth day, I. 397
Eldad and Modad, I. 51, 145; II. 23
Elders, I. 283; II. 29
Elec of God, I. 93
Elements, four, II. 59
Elijah, I. 39
Elisha, I. 39
Enoch, I. 23, 349
Ephebus, I. 121
Epheus, I. 166, 168
Epheusians, Epistle of Ignatius to, I. 169, 173-197
Epheusians, the fame of, I. 173
Ephraim, I. 389
Epiphan, II. 375
— homily, II. 349
Epitropus, I. 277
Esau, I. 15
Esther, I. 103; II. 323
Eucharist, I. 187, 195, 243, 279, 261, 307, 323, 325, 331
Euodius, I. 156
Euplus, I. 175
Eusebius, I. 166, 281; II. 310
Eutecus, I. 287
Eve, I. 335; II. 379
Evil, refraining from, II. 103
Evil-speaking, II. 73, 297, 259
Ezekiel, I. 39, 137
Faith, II. 47, 97, 111, 259, 371
Fast, II. 161
Fast-days, I. 321
Fasting, I. 307, 347, 365; II. 357
—, parable of, II. 151, 155, 159
Fear, II. 101
Fear of the devil, II. 101
Fear of the Lord, II. 101
Fire, everlasting, II. 373
Florennes, I. 6
Food law of Jews, I. 375
Foedishness, II. 259
Fortunatus, I. 121
Fronto, I. 175
Funk, I. 306
### GENERAL INDEX

<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gains, II. 309, 341, 345</td>
<td></td>
</tr>
<tr>
<td>Garment, metaphor of, new, and</td>
<td></td>
</tr>
<tr>
<td>dyer, II. 295</td>
<td></td>
</tr>
<tr>
<td>Gebhardt, O. von, II. 5, 349</td>
<td></td>
</tr>
<tr>
<td>Georgiades, II. 4</td>
<td></td>
</tr>
<tr>
<td>Germanicus, II. 317</td>
<td></td>
</tr>
<tr>
<td>God, anger of, II. 13</td>
<td></td>
</tr>
<tr>
<td>—, belief in, II. 71</td>
<td></td>
</tr>
<tr>
<td>—, human knowledge of, II. 367</td>
<td></td>
</tr>
<tr>
<td>—, Son of, I. 333, 357, 365, 367, 387; II. 197, 249, 257, 265, 269, 281</td>
<td></td>
</tr>
<tr>
<td>Godhead, II. 113</td>
<td></td>
</tr>
<tr>
<td>Gods of the heathen, II. 351</td>
<td></td>
</tr>
<tr>
<td>Good works, I. 65, 67, 133</td>
<td></td>
</tr>
<tr>
<td>Gospel, I. 249, 261, 291, 321</td>
<td></td>
</tr>
<tr>
<td>Gospel, Grenfell and Hunt's fragment of lost, I. 147</td>
<td></td>
</tr>
<tr>
<td>Gnosticism, II. 171</td>
<td></td>
</tr>
<tr>
<td>Greek Church (Friday), II. 321</td>
<td></td>
</tr>
<tr>
<td>Gregory, St., II. 4</td>
<td></td>
</tr>
<tr>
<td>Grenfell and Hunt, I. 147; II. 4</td>
<td></td>
</tr>
<tr>
<td>Grief, II. 111, 259</td>
<td></td>
</tr>
<tr>
<td>— and the Holy Spirit, II. 115</td>
<td></td>
</tr>
<tr>
<td>Grosseteste, I. 168, 170, 171</td>
<td></td>
</tr>
<tr>
<td>Guilelessness, II. 259</td>
<td></td>
</tr>
<tr>
<td>Hades, I. 283</td>
<td></td>
</tr>
<tr>
<td>—, descent into, I. 207</td>
<td></td>
</tr>
<tr>
<td>Hagiographa, I. 57</td>
<td></td>
</tr>
<tr>
<td>Hale, metaphor of, II. 125</td>
<td></td>
</tr>
<tr>
<td>Hamburg, II. 4</td>
<td></td>
</tr>
<tr>
<td>Harnack, A., I. 126, 168, 306, 324; II. 3, 5</td>
<td></td>
</tr>
<tr>
<td>Harris, Dr. Rendel, I. 307, 333, 367; II. 65</td>
<td></td>
</tr>
<tr>
<td>Hastings, Dr. J., II. 375</td>
<td></td>
</tr>
<tr>
<td>Hate, II. 259</td>
<td></td>
</tr>
<tr>
<td>Hausius, II. 349</td>
<td></td>
</tr>
<tr>
<td>Heliopeolus, I. 53</td>
<td></td>
</tr>
<tr>
<td>Heresy, I. 217, 241</td>
<td></td>
</tr>
<tr>
<td>Hermas, II. 1-305</td>
<td></td>
</tr>
<tr>
<td>— and the couch, II. 29</td>
<td></td>
</tr>
<tr>
<td>—, children of, II. 19, 23</td>
<td></td>
</tr>
<tr>
<td>—, Christology of, II. 197 n.</td>
<td></td>
</tr>
<tr>
<td>—, copies little book, II. 19</td>
<td></td>
</tr>
<tr>
<td>—, his visit to Cumae, II. 7</td>
<td></td>
</tr>
<tr>
<td>—, his lies, II. 75</td>
<td></td>
</tr>
<tr>
<td>—, and maidens, II. 301, 303, 395</td>
<td></td>
</tr>
<tr>
<td>— and Rhoda, II. 7</td>
<td></td>
</tr>
<tr>
<td>—, wife of, II. 19, 23</td>
<td></td>
</tr>
<tr>
<td>Hero, I. 168</td>
<td></td>
</tr>
<tr>
<td>Herod, II. 335, 341</td>
<td></td>
</tr>
<tr>
<td>Herod, the Tetrarch, I. 253</td>
<td></td>
</tr>
<tr>
<td>High Priest, Jesus Christ as (see Jesus Christ as High Priest)</td>
<td></td>
</tr>
<tr>
<td>Hiligenfeld, A., II. 156, 399</td>
<td></td>
</tr>
<tr>
<td>Hippolytus, II. 349, 375</td>
<td></td>
</tr>
<tr>
<td>Holiness, II. 259</td>
<td></td>
</tr>
<tr>
<td>Holofernes, I. 103</td>
<td></td>
</tr>
<tr>
<td>Holy of Holies, I. 249</td>
<td></td>
</tr>
<tr>
<td>Holy Spirit, I Clement written through, I. 119</td>
<td></td>
</tr>
<tr>
<td>—, type of, I. 203</td>
<td></td>
</tr>
<tr>
<td>Honey and wormwood, metaphor of, II. 89</td>
<td></td>
</tr>
<tr>
<td>Hope, eschatological, I. 307</td>
<td></td>
</tr>
<tr>
<td>Hosea, I. 327</td>
<td></td>
</tr>
<tr>
<td>Humbleness, II. 29</td>
<td></td>
</tr>
<tr>
<td>— in the O. T., I. 39</td>
<td></td>
</tr>
<tr>
<td>Hypocrisy, I. 317; II. 73</td>
<td></td>
</tr>
<tr>
<td>Hypocrites, II. 205, 269, 271</td>
<td></td>
</tr>
<tr>
<td>Hyssop, I. 369</td>
<td></td>
</tr>
<tr>
<td>Idolators, II. 273</td>
<td></td>
</tr>
<tr>
<td>Idols, I. 129, 319</td>
<td></td>
</tr>
<tr>
<td>—, argument against, II. 351</td>
<td></td>
</tr>
<tr>
<td>Ignatius, Acts of, I. 173</td>
<td></td>
</tr>
<tr>
<td>— Epistle of, to Ephesians, I. 172-197</td>
<td></td>
</tr>
<tr>
<td>—, to Magnesians, I. 196-211</td>
<td></td>
</tr>
<tr>
<td>—, to Trallians, I. 212-225</td>
<td></td>
</tr>
<tr>
<td>—, to Romans, I. 224-239</td>
<td></td>
</tr>
<tr>
<td>—, to Philadelphia, I. 238-251</td>
<td></td>
</tr>
<tr>
<td>—, to Smyrnæans, I. 250-267</td>
<td></td>
</tr>
<tr>
<td>—, to Polycarp, I. 266-277</td>
<td></td>
</tr>
<tr>
<td>—, the long recension of, I. 167</td>
<td></td>
</tr>
<tr>
<td>—, the short recension of, I. 168</td>
<td></td>
</tr>
<tr>
<td>—, the Syriac abridgment of, I. 169</td>
<td></td>
</tr>
<tr>
<td>Ill-temper, II. 87, 89, 91, 93</td>
<td></td>
</tr>
<tr>
<td>Immortality, I. 153</td>
<td></td>
</tr>
<tr>
<td>—, medicine of, I. 195</td>
<td></td>
</tr>
<tr>
<td>Impurity, II. 169, 259</td>
<td></td>
</tr>
<tr>
<td>Infants, exposure of, II. 361</td>
<td></td>
</tr>
<tr>
<td>Innocence, II. 47, 49</td>
<td></td>
</tr>
<tr>
<td>Irenæus, I. 289, 293; II. 309, 341, 343, 345</td>
<td></td>
</tr>
<tr>
<td>Isaac, I. 249, 369, 387</td>
<td></td>
</tr>
<tr>
<td>—, sacrifice of, I. 27</td>
<td></td>
</tr>
<tr>
<td>—, faith of, I. 61</td>
<td></td>
</tr>
<tr>
<td>Isaiah, I. 387</td>
<td></td>
</tr>
<tr>
<td>Isocrates, II. 345</td>
<td></td>
</tr>
</tbody>
</table>
GENERAL INDEX

Israel, i. 83, 353, 355, 357, 369
—-, chosen people of, II. 375
Jacob, i. 15, 61, 249, 369, 389
Jericho, I. 27
Jerusalem, I. 79
—-, Patriarchal library of, I. 305
Jesse, I. 39
Jesus, Jesus Christ, the Lord Jesus Christ, I. 9, and passim.
—-, ascension of, I. 397
—-, as High Priest, I. 117
—-, as God, I. 191
—-, as Judge, I. 129
—-, as Life, I. 197
—-, Resurrection of, I. 255, 261
—-, words of, I. 31
Jesus-Joshua, I. 361
Jews, anger of, II. 329
Job, I. 39, 137
John, St., I. 168, 169, 280
John, the Presbyter, I. 289
Jonah, I. 21
Joseph, I. 15, 389
Joshua, I. 27, 385
Joyfulness, II. 115, 259
Judaisms, I. 205, 207, 245
Judaising practices, I. 167
Judas, II. 321
Judgment, the Day of, I. 155, 489
Judith, I. 103
Kennett, R. H., I. 6
Kingdom of God (or, of Christ), I. 81, 95, 143, 147, 243, 291, 353; II. 261, 273, 289, 369
—-, in Heaven, I. 371
Knopf, I. 9, 49
Knowledge, I. 47, 49
Lahan, I. 61
Latin Church, I. 125
Law, I. 337; II. 141
—-, Christian, II. 139
—-, persecuted for, the, II. 197
Law-breakers, II. 209
Leiden, II. 349
Leo, the Notary, I. 5
Leopards, I. 233
Leviathan, explanation of the, II. 65
—-, the four Colours of, II. 67
Levites, I. 79
Licentiousness, II. 259
Life, Contest of, I. 139
Lightfoot, J. B., I. 5, 21, 32, 126, 136, 153, 168, 170, 171, 173, 182, 195, 200, 210, 218, 232, 251, 252, 276, 281; II. 338
Long-suffering, II. 87, 89, 93, 259
Lord’s Day, I. 205, 331
Lot, I. 25, 27
Lot’s wife, I. 27
Love, I. 93, 95; II. 47, 49, 259
Lucken, W., II. 197
Luxury, II. 179, 181
Lying, II. 259
Macander, I. 197
Magic, I. 193
Magnesia, I. 166, 168, 197
Magnesia, bishop of, I. 199
Magnesians, Epistle of Ignatius to, I. 196–211
Maidens, twelve, II. 221, 225, 215, 247, 249, 253, 255
Mammon, I. 137
Man, Son of, I. 387
Manasses, I. 389
Mandates, II. 71–137
Mandate, first expansion of, II. 95
Maranatha, I. 325
Marcianus, II. 339
Margion, I. 293; II. 339, 345
—-, teaching, II. 345
Marriages, second, II. 85
Martyrdom, II. 339
Martyrs, I. 197, 285, 337
—-, place of the, II. 29
—-, sufferings of the, II. 315
Mary of Cassobola, I. 167
Mary, Virgin, I. 168, 169, 221
Maurusmunster, II. 349
Maximus, II. 23
Men, six young, II. 27, 31, 37, 223
Michael, II. 197
Milk and honey, I. 363
Minas, Bishop, I. 170
Ministers, evil, II. 281
Miriam, I. 17
Misael, I. 87
Modad (see Eldad and Modad)
Money-prize, I. 271
Monte Cavo, I. 219
Moon, new, II. 357
Morin, G., I. 6

CC 2
GENERAL INDEX

Mountains, vision of, II. 219, 265
Muratorian Canon, II. 3.

Name. The (of the Lord), I. 149, 237; II. 35, 251, 257, 259, 273
Namur, I. 6
Neapolis, I. 277
Nero, I. 4
Nicodemus, Gospel of, I. 297; II. 263
Niketas, II. 235
Nineveh, I. 21
Noah, I. 21, 23, 137

Obedience, examples of, I. 23
to God, I. 31
Offerings, freewill, I. 79
to, sin, I. 79
to, trespass, I. 79
Onesimus, I. 175, 181
Ordinances, Church, I. 305, 306
Origen
Otto, II. 349

Papyri.
—, Amherst, II. 4
—, Berlin, II. 5
—, Oxyrychnus, II. 4
Paradise, I. 207; II. 377
Passion, I. 193
—, of God, I. 235
Passover, II. 379
Paul, St., I. 89, 187, 231, 237, 295, 297, 337
—, Martyrdom of, I. 17
Peacefulness, I. 33
Penance, II. 3
Penitence, I. 155
Persecution, great, II. 21
Peter, I. 17, 135, 281, 255
—, Gospel of, II. 263
—, Martyrdom of, I. 17
Petermann, I. 170
Petersburg, St., I. 338
Pharaoh, I. 15, 97
Philadelphia, I. 168, 239; II. 337
Philip of Tralles, II. 341
Philippi, I. 168
Philo, I. 251, 263, 267, 337
Philomelium, II. 309, 313
Phoenix, I. 53
Phrygia, II. 317
Pionius, II. 309, 343, 345
Pius, II. 3
Polybius, I. 213

Polycarp, I. 166, 169, 193, 211, 267, 338; II. 21, 309
—, Acts of, II. 343
—, arrival in Smyrna, II. 323
—, betrayal of, II. 319
—, dream of, II. 319
—, Epistle of, to the Philippians, I. 280-301
—, Epistle to, I. 160
—, examination of, II. 323-325
—, in Rome, II. 343
—, last prayers of, II. 331
—, martyrdom of, II. 309-345
—, retreat of, to country, II. 319
—, in the arena, II. 323
Pontius Pilate, I. 221, 253
Pontus, II. 345
Power, II. 259
Prayer, II. 109, 121, 145, 163
Prayer of Church in I. Clem. I. 111-117
Prayers, I. 331
Preparation (for Sabbath), II. 321
Presbyter, Valens the, I. 297
Presbyters, I. 47, 85, 107, 167, 199, 203, 239, 243, 249, 291
—, deposition of certain Corinthian, I. 3
Presbytery, I. 177, 209, 215, 219, 225, 261, 265
Priest, high, I. 79, 249
Prince of this World, I. 191, 197, 217, 235
Principalities, I. 217
Pro-Consul, II. 317, 325, 327
Promise, fulfilment of, to Jews, I. 391
—, Christian, I. 243
—, false and true, II. 117-125
Prudentius, II. 333
Punishment, time of, in relation to sin, II. 179-183
—, with torture, I. 159
Purin, II. 311, 323
Purity, I. 141; II. 77
Quintus
Rachel, I. 367
Rahab, faith and hospitality of, I. 27
Ransom, II. 369
Readers (see Church, readers in)  
Rebecca, I. 387  
Redemption, I. 29  
Repentance, I. 19, 141, 143, 149, 159; II. 2, 81, 83, 129, 179, 205, 207, 213, 277, 299  
—, for sin after baptism, II. 83  
In the Prophets, I. 21  
Resurrection, I. 161, 207, 259, 261, 333, 355  
—, hope of, I. 285  
—, promised in the Scriptures, I. 55  
—, proved by the crops, I. 51  
—, proved by Phoenix, I. 53  
—, proved by the seasons, I. 51  
—, of the flesh, I. 141; II. 171  
Rechlin, H. 349  
Revelation, Christian, II. 363  
Reverence, II. 47, 49  
Rhens Agathopolis, I. 251, 263  
Rhoda, II. 7  
Rich, II. 211, 271  
Righeousness, II. 129  
Rock, the, as foundation of the Tower, II. 221 ff.  
Romans, Epistle of Ignatius to, I. 169  
Rome, I. 3, 166, 168, 197, 231; II. 7  
—, catacombs in, I. 4  
—, light with beasts at, I. 175  
Rosch, F., I. 6  
Rufus, I. 205  
Ruinart, I. 170  
Rule, golden, in Didache, I. 309  
Sabbath, I. 205, 393; II. 357  
Sacrifice, argument against, II. 355  
Sacrifices, I. 77, 345  
—, daily, I. 79  
Salonica, I. 277  
Salonika, I. 277  
Salvation, plan of, II. 369  
Satan, I. 157, 401  
Saul, I. 17  
Saviour, I. 371  
Scape-goat, I. 365  
Scarlet-wool, I. 367, 369  
Schism, I. 87, 89  
Schismatics, II. 209, 211  
Schisms, II. 207, 213  
Schmidt, C., I. 6, 170  
Schubert, W., I. 170  
Schwartz, E., II. 311  
Scriptures, I. 299  
Seal, martyrdom as, II. 313  
Seals, II. 193  
Self-sacrifice, I. 101  
Serpent, II. 379  
Services, religious, I. 77  
Shells, torment of, II. 317  
Shepherd, the (angel of repentance), II. 69; and afterwards throughout the book.  
—, of luxury, II. 173  
—, of punishment, II. 175, 185  
Sibyl, the, II. 25  
Similitudes, II. 139–  
Simonides, II. 4  
Simplicity, II. 47, 71, 259  
Sine, Mt., I. 381, 391, 393  
Sincerity, I. 49  
Smyrna, I. 168, 195, 211, 213, 223, 237, 267; II. 308, 310, 313, 329, 337, 349  
Socrates, II. 309, 341  
Sodom, I. 27  
Son, the, I. 361; II. 215  
—, as Spirit, II. 164  
—, only begotten, II. 371  
Son of God, name of (see Name)  
Son of God, as servant, II. 165–169  
Soothsaying, II. 119  
Sorcerers, II. 51  
Soter, Epistle of, to Corinth, I. 126, 127  
Spirit and body, II. 363  
Spirit, Holy, I. 151, 183, 341, 383, 391, 393, 405; II. 87, 93, 119, 121, 123, 167, 281, 295  
—, this flesh as anti-type of the, I. 153  
—, prophetic, II. 121  
—, as son, II. 164  
Star, at birth of Christ, I. 193  
Station, i.e. fast, II. 153  
Status Quadratus, II. 341  
Stephanus, II. 319  
Stichometry, II. 23  
Stick, treatment of, by the shepherd, II. 195  
Stoics, II. 299  
Stones, various sorts used in the Tower or rejected, II. 31 ff., 37 ff., 225 ff., 253 ff.  
Stone-throwing, metaphor of, II. 125  
Strasbourg, II. 349
GENERAL INDEX

Subordination, necessity for, I. 71
Succession, apostolic, I. 79
Sunday, worship on, I. 307
Synopsis, Athanasian, II. 23
Syria, I. 197, 211, 229, 231, 251, 265, 275, 299
—, Church in, I. 237, 301
Syriac, metaphor of, II. 125

Tabernacle of Testimony, I. 83
Table of God, I. 83
Tables of stone, I. 351
Tarsus, I. 168
Tavia, I. 267
Teachers, II. 39, 281
Temperance, II. 103, 259
Temple, I. 397
—, rebuilding of, I. 333
Tertullian, II. 81
Testimony, tabernacle of, I. 83
Thegrl, II. 65
Theophorus, I. 173
Tiber, II. 7
Tortures and punishments, II. 177
Tower, the, similitude of, II. 217 ff.
—, vision of, II. 31 ff.

See also under Stones, Maidens, Mountains, Rock, Door, Water.

Traitors, II. 271
Trajan, I. 166
Tralles, I. 166, 168
Trallians, I. 211, 212–225
Tree of knowledge, II. 377
Tree of life, II. 377
Tree, nailed to a, I. 253
Trees, budding and withered, II. 149
—, leafless, II. 147
Tроas, I. 166, 168, 251, 265, 277
Truth, II. 75, 259
Tübingen, II. 349
Turner, C. H., II. 311
Two ways, the, I. 306, 309, 401

Unbelief, II. 259
Understanding, II. 259
Unity, I. 177
Ussher, Archbishop, I. 130

Valens, I. 297
Valerius Vito, I. 121
Venatio, II. 329
Version, Armenian, of Ignatius, I. 170
—, Coptic, of I Clement, I. 6
—, (Sahidic), of Ignatius, I. 170
—, of Hermas, II. 5
—, Latin, of I Clement, I. 6
—, of Ignatius, I. 168, 170f.
—, of Polycarp, I. 281
—, of Didache, I. 305 f.
—, of Hermas, II. 5
—, of Martyrdom of Polycarp, II. 310
—, Syrian, of I. Clement, I. 5 f.
Via Campana, II. 61
Vine and Elm, metaphor of, II. 143
Virgin birth, I. 253
Virgins, I. 291
Virtues, power of, II. 47
Visions, reason for variety of, II. 217
Vossius, I. 170

Water, the tower built over, II. 31 f., 35
Way of Light, I. 405
Wealth, II. 43, 51
Wheat, God’s, I. 231
Wickedness, II. 259
—, teachers of, II. 269
Widows, I. 271, 289
Willow trees, explanation of the parable of, II. 193
—, parable of, II. 189
Wine-jars, metaphor of, II. 123
Winter and summer, metaphor of, II. 149
Wives, immoral, II. 79
Word, II. 375
World, this, and the world to come, I. 137

Xanthicus, II. 310, 341

Zahn, Th., I. 173; II. 3, 219
Zenobius, I. 231
Zosimus, I. 295
REFERENCE INDEX

Genesis i. 7 1 2 2
 ii. 26 1 3 5 4, 3 6 0
 ii. 26-27 1 6 4, 1 3 7 0
 ii. 28-28 1 3 6 2
 ii. 27 1 1 5 0
 ii. 28 1 6 4, 3 6 0, 1 8
 iii. 2 1 3 9 4
 ii. 9 1 3 7 6
 ii. 15 1 3 7 6
 ii. 23 1 1 8
 iii. 24 1 3 7 6
 iv. 3-8 1 1 4
 v. 2 1 2 2
 vi. 8 1 2 2
 vii. 1 2 0
 viii. 1 7 1 1 8
 ix. 1 1 8
 xii. 1-3 1 2 4
 xii. 14-16 1 2 4
 xiv. 1 4 1 3 7 2
 xv. 5 1 6 2
 xv. 6-6 1 2 4
 xvi. 1 3 8 8
 xvi. 21 1 3 8 8
 xvi. 27 1 3 8
 xix. 1 2 6
 xii. 17 1 6 0
 xii. 2 6, 6 0
 xii. 1 7 1 6 2
 xxv. 21 1 3 8 6
 xvi. 4 1 3 8 6
 xvi. 41 ff. 1 1 8
 xxvii. 1 6 0
 xxviii. 3 1 8
 xxviii. 9 1 3 8 8
 Numbers vi. 25-26 1 1 1 4
 Numbers vii. 1 2 8
 xii. 1 1 6
 Deuteronomy i. 16 1 3 1 4, 4 0 4
 ii. 1 1 6, 9 6
 ii. 2 2 1 1 1 0, 1 1 8
 ii. 3 3 1 9 6
 iii. 2 7 1 5 8
 iv. 1 3 8
 iv. 6 ff. 1 3 8 4
 v. 8-9 1 3 8 4
 vii. 1 6 1 1 0
 vii. 1 6 1 1 8
# REFERENCE INDEX

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joshua i. 6</td>
<td>π 322 Psalm vii. 12 π 178 Psalm lxxxvi. 9, 12</td>
</tr>
<tr>
<td>ii.</td>
<td>i 126 vii. 19 i 114 ii 16, 36, 60, 268</td>
</tr>
<tr>
<td>i. 1-3</td>
<td>i 126 viii. 7 ii 132 lxxxi. 20 i 38</td>
</tr>
<tr>
<td>iii.</td>
<td>i 128 ix. 2 ii 263 ecxiv. 7 i 112</td>
</tr>
<tr>
<td>ii. 4, 5</td>
<td>i 128 xii. 3-5 i 132 ecxix. 3</td>
</tr>
<tr>
<td>iii. 6</td>
<td>i 126 xiv. 2 π 254 i 112, π 60, 268</td>
</tr>
<tr>
<td>ii. 9-13</td>
<td>i 128 xv. 2 i 140</td>
</tr>
<tr>
<td>i. 14</td>
<td>π 20, 22, 128, 136 cvi. 4 i 70</td>
</tr>
<tr>
<td>ii. 18</td>
<td>π 11 π 22 cvii. 1 π 22</td>
</tr>
<tr>
<td>Judges ii. 11</td>
<td>π 82 xvii. 8 i 404 ex. 1 i 70</td>
</tr>
<tr>
<td>iii. 12</td>
<td>π 82 xvii. 26 i 88 exi. 10 π 112</td>
</tr>
<tr>
<td>iv. 1</td>
<td>π 82 xvii. 44 i 370 ecxix. 22-24 i 358</td>
</tr>
<tr>
<td>x. 6</td>
<td>π 82 xix. 1-3 i 154 ecxvi. 12 i 358</td>
</tr>
<tr>
<td>xii. 1</td>
<td>π 82 xix. 5 π 62 ecxvi. 18 i 104</td>
</tr>
<tr>
<td>1 Samuel ii. 7</td>
<td>π 110 xxi. 19 π 358 ecxvi. 19-20 i 190</td>
</tr>
<tr>
<td>ii. 10</td>
<td>π 128 xxii. 6-8 i 36 ecxvi. 26 i 328</td>
</tr>
<tr>
<td>xv. 19</td>
<td>π 128 xxii. 18 π 358 cxxii. 1 π 8</td>
</tr>
<tr>
<td>xviii. ff.</td>
<td>π 116 xxii. 23 π 362 cxxi. 1 π 170</td>
</tr>
<tr>
<td>1 Kings viii. 60</td>
<td>π 112 xxii. 40 π 356 cxix. 14 i 112</td>
</tr>
<tr>
<td>ix. 4</td>
<td>π 110 xxiii. 4 π 392 cxvii. 12 i 336</td>
</tr>
<tr>
<td>2 Kings v. 7</td>
<td>π 110 xxiv. 1 π 100 cxviii. 18 i 104</td>
</tr>
<tr>
<td>xix. 19</td>
<td>π 112 xxv. 7 i 54 cxvii. 19-20 i 190</td>
</tr>
<tr>
<td>2 Chronicles xx. 7</td>
<td>π 124 xxx. 19 i 32 cxvii. 26 i 328</td>
</tr>
<tr>
<td>xxx. 9</td>
<td>π 112 xxxii. 1-2 i 32 cxix. 1 π 170</td>
</tr>
<tr>
<td>xxxi. 14</td>
<td>π 158 xxxii. 10 i 48, 110 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Esther iv. 16</td>
<td>π 110 xxxiii. 9 i 188 cxxi. 1 π 170</td>
</tr>
<tr>
<td>vii.</td>
<td>π 102 xxxiii. 13 i 370 cxxi. 1 π 170</td>
</tr>
<tr>
<td>Job i. 1</td>
<td>i 138 xxxiv. 11-17 i 48 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 21</td>
<td>π 128 xxxiv. 19 i 48 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iv. 16-18</td>
<td>π 174 xxxvi. 11 i 314 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iv. 19</td>
<td>π 174 xxxvi. 9 i 362 cxxii. 1 π 170</td>
</tr>
<tr>
<td>v. 5</td>
<td>π 110 xxxvi. 35-37 i 32 cxxii. 1 π 170</td>
</tr>
<tr>
<td>v. 11</td>
<td>π 117 xxxvi. 38 i 30 cxxii. 1 π 170</td>
</tr>
<tr>
<td>v. 17-26</td>
<td>π 110 cxxii. 1 π 170</td>
</tr>
<tr>
<td>vi. 33</td>
<td>π 178 cxxii. 1 π 170</td>
</tr>
<tr>
<td>vii. 42</td>
<td>π 117 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xi. 2-3</td>
<td>π 119 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xiv. 4-5</td>
<td>π 138 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xv. 15</td>
<td>π 174 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xiv. 26</td>
<td>π 154 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xxxi. 10</td>
<td>π 66 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xxxvii. 11</td>
<td>π 144 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Psalm i. 1</td>
<td>π 1376 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 1-2</td>
<td>π 170 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 3</td>
<td>π 1208, 380 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 3-6</td>
<td>π 1380 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 4</td>
<td>π 8 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 7</td>
<td>π 374 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 7-8</td>
<td>π 170 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 11</td>
<td>π 284, 290 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 12</td>
<td>π 108 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 5</td>
<td>π 154 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iv. 2</td>
<td>π 318, 406 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iv. 5</td>
<td>π 1298 cxxii. 1 π 170</td>
</tr>
<tr>
<td>cxxii. 1</td>
<td>π 170 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Proverbs i. 7</td>
<td>π 112 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 17</td>
<td>π 134 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 23-33</td>
<td>π 134 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 21</td>
<td>π 130 cxxii. 1 π 170</td>
</tr>
<tr>
<td>ii. 21 f.</td>
<td>π 130 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 4</td>
<td>π 1290 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 12</td>
<td>π 104 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 34</td>
<td>π 158, 178 cxxii. 1 π 170</td>
</tr>
<tr>
<td>vii. 2</td>
<td>π 140 cxxii. 1 π 170</td>
</tr>
<tr>
<td>vii. 3</td>
<td>π 112 cxxii. 1 π 170</td>
</tr>
<tr>
<td>vii. 27-30</td>
<td>π 248 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xvii. 16-23</td>
<td>π 166 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xvii. 3</td>
<td>π 66 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xvii. 17</td>
<td>π 208 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xx. 27</td>
<td>π 146 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xxv. 12</td>
<td>π 164 cxxii. 1 π 170</td>
</tr>
<tr>
<td>xxxi. 9</td>
<td>π 314, 404 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Ecclesiastes xii. 13</td>
<td>π 100 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Isaiah i. 2</td>
<td>π 370 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 10</td>
<td>π 370 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 11-13</td>
<td>π 344 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 13</td>
<td>π 394 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 23</td>
<td>π 318, 406 cxxii. 1 π 170</td>
</tr>
<tr>
<td>i. 16-20</td>
<td>π 122 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 5</td>
<td>π 112 cxxii. 1 π 170</td>
</tr>
<tr>
<td>iii. 9-10</td>
<td>π 358 cxxii. 1 π 170</td>
</tr>
<tr>
<td>v. 26</td>
<td>π 252 cxxii. 1 π 170</td>
</tr>
<tr>
<td>Reference</td>
<td>Isaiah v. 21</td>
</tr>
<tr>
<td>-----------</td>
<td>-------------</td>
</tr>
<tr>
<td>vi. 3</td>
<td>1 66 vii. 2-3</td>
</tr>
<tr>
<td>xi. 12</td>
<td>1 252 vii. 11</td>
</tr>
<tr>
<td>xiii. 11</td>
<td>1 110 vii. 22-23</td>
</tr>
<tr>
<td>xiii. 22 (LXX)</td>
<td>1 50 ix. 23-24</td>
</tr>
<tr>
<td>xvi. 1-2</td>
<td>1 380 ix. 25-25</td>
</tr>
<tr>
<td>xxiv. 15</td>
<td>1 16 xvi. 24-25</td>
</tr>
<tr>
<td>xxvi. 20</td>
<td>1 94 xvi. 10</td>
</tr>
<tr>
<td>xxvii. 16</td>
<td>1 358 xvi. 6</td>
</tr>
<tr>
<td>xxix. 13</td>
<td>1 322, 132 xxiv. 7</td>
</tr>
<tr>
<td>xxix. 13</td>
<td>1 370 xxiv. 21</td>
</tr>
<tr>
<td>xxxii. 13</td>
<td>1 380 Ezekiel xi. 19</td>
</tr>
<tr>
<td>xxxii. 18</td>
<td>1 352 xiv. 14</td>
</tr>
<tr>
<td>xxxiv. 4</td>
<td>1 154 xvii. 20</td>
</tr>
<tr>
<td>xl. 3</td>
<td>1 1370 xxv. 33-34</td>
</tr>
<tr>
<td>xl. 10</td>
<td>1 64, 408 xxi. 11-27</td>
</tr>
<tr>
<td>xl. 8</td>
<td>1 386 xxxvi. 23</td>
</tr>
<tr>
<td>xlii. 8-7</td>
<td>1 124 xxxvi. 26</td>
</tr>
<tr>
<td>xlii. 7</td>
<td>1 390 xvii. 9</td>
</tr>
<tr>
<td>xliv. 1</td>
<td>1 256 xxxvii. 12</td>
</tr>
<tr>
<td>xliv. 2-3</td>
<td>1 386 xlv. 12</td>
</tr>
<tr>
<td>xlii. 6-7</td>
<td>1 380 Daniel xii. 19</td>
</tr>
<tr>
<td>xlii. 7</td>
<td>1 382 xii. 31 (Vulg. 3, 55)</td>
</tr>
<tr>
<td>xlii. 17</td>
<td>1 386 vi. 16</td>
</tr>
<tr>
<td>xlii. 22</td>
<td>1 252 vi. 16</td>
</tr>
<tr>
<td>l. 6-7</td>
<td>1 356 vi. 22</td>
</tr>
<tr>
<td>l. 7</td>
<td>1 358 vii. 7-8</td>
</tr>
<tr>
<td>l. 8-9</td>
<td>1 358 vii. 10</td>
</tr>
<tr>
<td>l. 10</td>
<td>1 358 vii. 24</td>
</tr>
<tr>
<td>l. 5</td>
<td>1 143, 230</td>
</tr>
<tr>
<td>lii. 1-2</td>
<td>1 134 Hosea i. 12</td>
</tr>
<tr>
<td>liii. 5-7</td>
<td>1 354 Joel ii. 12</td>
</tr>
<tr>
<td>liv. 1</td>
<td>1 130 ii. 13</td>
</tr>
<tr>
<td>liv. 7</td>
<td>1 160 Amos iv. 4</td>
</tr>
<tr>
<td>lii. 15</td>
<td>1 110 Jonah iii.</td>
</tr>
<tr>
<td>lii. 4-5</td>
<td>1 346 Zechariah viii. 17</td>
</tr>
<tr>
<td>lii. 6-10</td>
<td>1 346 ix. 9</td>
</tr>
<tr>
<td>lix. 14</td>
<td>1 12 xiii. 6-7</td>
</tr>
<tr>
<td>lx. 17</td>
<td>1 140 xiv. 5</td>
</tr>
<tr>
<td>lxi. 1-2</td>
<td>1 392 Malachi i. 11-14</td>
</tr>
<tr>
<td>lxi. 10</td>
<td>1 252 iii. 2</td>
</tr>
<tr>
<td>lxi. 11</td>
<td>1 64 iii. 2</td>
</tr>
<tr>
<td>lxi. 14</td>
<td>1 164 iv. 1</td>
</tr>
<tr>
<td>lxv. 2</td>
<td>1 384 Judith viii. ff.</td>
</tr>
<tr>
<td>lxv. 16</td>
<td>1 314 ix. 11</td>
</tr>
<tr>
<td>lxvi. 1</td>
<td>1 396 xvi. 14</td>
</tr>
<tr>
<td>lxvi. 2</td>
<td>1 30 Wisdom i. 14</td>
</tr>
<tr>
<td>lxvi. 5</td>
<td>1 16 x. 10</td>
</tr>
<tr>
<td>lxvi. 18</td>
<td>1 156, 206 x. 12</td>
</tr>
<tr>
<td>lxvi. 24</td>
<td>1 138, 156 xii. 10</td>
</tr>
<tr>
<td>Jeremiah ii. 12-13</td>
<td>1 378</td>
</tr>
<tr>
<td>lii. 22</td>
<td>1 10 xii. 7</td>
</tr>
<tr>
<td>iv. 3-4</td>
<td>1 372 xii. 10</td>
</tr>
<tr>
<td>iv. 4</td>
<td>1 370 xii. 12</td>
</tr>
</tbody>
</table>

393
## REFERENCE INDEX

<table>
<thead>
<tr>
<th>Matthew xii. 31</th>
<th>1326</th>
<th>Mark iv. 18</th>
<th>II 44</th>
<th>John iv. 10</th>
<th>1234</th>
</tr>
</thead>
<tbody>
<tr>
<td>xii. 33</td>
<td>1188</td>
<td>iv. 18, 19</td>
<td>II 270</td>
<td>iv. 12, 20, 21</td>
<td>375</td>
</tr>
<tr>
<td>xii. 41</td>
<td>120</td>
<td>vi. 52</td>
<td>II 80</td>
<td>v. 19, 30</td>
<td>202</td>
</tr>
<tr>
<td>xii. 50</td>
<td>1142</td>
<td>vii. 6</td>
<td>132</td>
<td>v. 21</td>
<td>238</td>
</tr>
<tr>
<td>xii. 20, 22</td>
<td>144</td>
<td>viii. 36</td>
<td>1186</td>
<td>v. 29</td>
<td>334</td>
</tr>
<tr>
<td>xii. 22</td>
<td>2270</td>
<td>ix. 42</td>
<td>88</td>
<td>v. 43</td>
<td>238</td>
</tr>
<tr>
<td>xii. 38</td>
<td>1178</td>
<td>ix. 44, 46, 48</td>
<td>138</td>
<td>vi. 33</td>
<td>238</td>
</tr>
<tr>
<td>xiv. 38</td>
<td>1292</td>
<td>ix. 47</td>
<td>II 250</td>
<td>vii. 24</td>
<td>314</td>
</tr>
<tr>
<td>xvi. 8</td>
<td>1132</td>
<td>ix. 50</td>
<td>II 40</td>
<td>vii. 38</td>
<td>238</td>
</tr>
<tr>
<td>xv. 13</td>
<td>1222, 240</td>
<td>x. 11</td>
<td>II 78, 79</td>
<td>vii. 42</td>
<td>238</td>
</tr>
<tr>
<td>xv. 19</td>
<td>1386</td>
<td>x. 23</td>
<td>II 270</td>
<td>vii. 28</td>
<td>202</td>
</tr>
<tr>
<td>xvi. 26</td>
<td>1136</td>
<td>x. 23-25</td>
<td>II 250</td>
<td>x. 18</td>
<td>166</td>
</tr>
<tr>
<td>xvi. 3</td>
<td>250, 258</td>
<td>x. 24</td>
<td>II 272</td>
<td>x. 19</td>
<td>3</td>
</tr>
<tr>
<td>xvii. 4</td>
<td>188</td>
<td>xiii. 30-31</td>
<td>1308</td>
<td>xii. 25</td>
<td>238</td>
</tr>
<tr>
<td>xvii. 15, 35</td>
<td>1330</td>
<td>xiii. 37</td>
<td>1386</td>
<td>xii. 49, 50</td>
<td>238</td>
</tr>
<tr>
<td>xix. 9</td>
<td>78, 79</td>
<td>xiii. 39</td>
<td>II 50</td>
<td>xii. 34</td>
<td>238</td>
</tr>
<tr>
<td>xix. 12</td>
<td>258</td>
<td>xiv. 21</td>
<td>I 88</td>
<td>xiv. 6</td>
<td>6</td>
</tr>
<tr>
<td>xix. 17</td>
<td>152</td>
<td>Luke i. 75</td>
<td>92</td>
<td>xiv. 16</td>
<td>6</td>
</tr>
<tr>
<td>xix. 18</td>
<td>310, 312</td>
<td>i. 53</td>
<td>I 110</td>
<td>xiv. 23</td>
<td>238</td>
</tr>
<tr>
<td>xix. 23</td>
<td>270</td>
<td>iv. 17-19</td>
<td>1392</td>
<td>xiv. 31</td>
<td>238</td>
</tr>
<tr>
<td>xix. 30</td>
<td>362</td>
<td>v. 32</td>
<td>130</td>
<td>xiv. 10</td>
<td>238</td>
</tr>
<tr>
<td>xx. 10</td>
<td>352, 362</td>
<td>vi. 20</td>
<td>I 284</td>
<td>xiv. 12-17</td>
<td>129</td>
</tr>
<tr>
<td>xx. 9-15</td>
<td>328</td>
<td>vi. 22</td>
<td>II 256</td>
<td>xiv. 16</td>
<td>238</td>
</tr>
<tr>
<td>xx. 13</td>
<td>150</td>
<td>vi. 27</td>
<td>I 298, II 362</td>
<td>xv. 18, 19</td>
<td>III 3</td>
</tr>
<tr>
<td>xx. 22</td>
<td>178</td>
<td>vi. 30</td>
<td>I 310</td>
<td>xv. 7</td>
<td>3</td>
</tr>
<tr>
<td>xxii. 11-18</td>
<td>138</td>
<td>vii. 31</td>
<td>130</td>
<td>xvii. 3</td>
<td>6</td>
</tr>
<tr>
<td>xxii. 14</td>
<td>352</td>
<td>vii. 32-35</td>
<td>1148</td>
<td>xvii. 11</td>
<td>3</td>
</tr>
<tr>
<td>xxii. 37-39</td>
<td>308</td>
<td>vii. 32-33</td>
<td>1308</td>
<td>xix. 31</td>
<td>328</td>
</tr>
<tr>
<td>xxii. 45</td>
<td>386</td>
<td>vii. 36-38</td>
<td>I 30, 254</td>
<td>xii. 11</td>
<td>238</td>
</tr>
<tr>
<td>xxii. 44-44</td>
<td>386</td>
<td>viii. 21</td>
<td>I 142</td>
<td>xii. 3</td>
<td>238</td>
</tr>
<tr>
<td>xxii. 6</td>
<td>50</td>
<td>ix. 24</td>
<td>II 280</td>
<td>xii. 10-12</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 4</td>
<td>118</td>
<td>ix. 25</td>
<td>I 136</td>
<td>xii. 13</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 10</td>
<td>312</td>
<td>x. 7</td>
<td>I 328</td>
<td>xii. 18</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 14</td>
<td>332</td>
<td>xi. 43</td>
<td>II 50</td>
<td>xii. 22</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 24</td>
<td>332</td>
<td>xi. 8</td>
<td>I 132</td>
<td>xii. 23</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 30</td>
<td>332</td>
<td>xi. 35</td>
<td>I 332</td>
<td>xii. 33</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 31</td>
<td>324</td>
<td>xii. 10-12</td>
<td>I 140</td>
<td>xii. 24</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 42</td>
<td>332</td>
<td>xii. 13</td>
<td>I 136</td>
<td>xii. 25</td>
<td>238</td>
</tr>
<tr>
<td>xxiv. 44</td>
<td>332</td>
<td>xii. 18</td>
<td>II 79</td>
<td>xii. 26</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 13</td>
<td>332</td>
<td>xii. 2</td>
<td>I 88</td>
<td>xii. 36</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 17</td>
<td>190</td>
<td>xii. 33</td>
<td>II 250</td>
<td>xii. 37</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 24</td>
<td>188, II 64</td>
<td>xix. 19</td>
<td>I 130</td>
<td>xii. 38</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 31</td>
<td>1356</td>
<td>xx. 44</td>
<td>II 386</td>
<td>xii. 39</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 41</td>
<td>1292</td>
<td>xx. 46</td>
<td>II 50</td>
<td>xii. 40</td>
<td>238</td>
</tr>
<tr>
<td>xxv. 50</td>
<td>320</td>
<td>xxv. 22</td>
<td>I 88</td>
<td>xii. 41</td>
<td>238</td>
</tr>
<tr>
<td>xxvi. 64</td>
<td>322</td>
<td>xxv. 39</td>
<td>I 254</td>
<td>xii. 42</td>
<td>238</td>
</tr>
<tr>
<td>xxvii. 34-48</td>
<td>1364</td>
<td>John i. 9</td>
<td>II 374</td>
<td>xii. 43</td>
<td>238</td>
</tr>
<tr>
<td>xxvii. 52</td>
<td>1206</td>
<td>iii. 5</td>
<td>II 250, 258, 260, 262, 368</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxviii. 18</td>
<td>1170</td>
<td>Mark iv. 17</td>
<td>130, 336</td>
<td>iii. 8</td>
<td>124</td>
</tr>
<tr>
<td>xxviii. 19</td>
<td>1318</td>
<td>iii. 16</td>
<td>II 370</td>
<td>iv. 3</td>
<td>384</td>
</tr>
<tr>
<td>xxviii. 19</td>
<td>1318</td>
<td>iii. 17</td>
<td>II 364</td>
<td>iv. 12-13</td>
<td>138</td>
</tr>
</tbody>
</table>
REFERENCE INDEX

iv. 20 1184 1 Corinthians xv. 36 ff. Philippians iii. 21 1284
I 162 152 iv. 3 ii 13
I 132 1294 iv. 13 1256
I 182 1184 iv. 18 1296
I 284 1324 iv. 18 1306
I 360 2 Corinthians iv. 14 Colossians i. 16 1216
I 288 1284 ii 1380 180
I 368 v. 10 1290, 352 i. 23 1184, 294
I 62 1286 iii. 5 1296
I 386 vi. 9 ii 360 iv. 1 1372
I 358 vi. 10 ii 360 1 Thessalonians ii. 4
I 318, 406 viii. 21 1290 1226
I 156, II 254 x. 3 1260 iv. 16 1322
I 290 x. 17 128 v. 13 II 40, 50, 52, 206
II 326 xiii. 11 II 254 v. 17 1184
etc. I 294 Galatians i. 1 1298 2 Thessalonians i. 4
I 290 ii. 6 132 ii. 9 1296
II 50 iv. 26 1286 iii. 5 1332
Ians i. 7 I 250 iv. 27 1130 1238
I 121 ii. 10 1306 iii. 5 1296
I 358 v. 11 1190 iii. 15 1296
I 190 v. 17 1288, II 362 1 Timothy i. 1 1292
I 128 vi. 2 1372 i. 5 1188
I 7 vi. 7 1288 i. 17 1162
46, 152, II 314 Ephesians i. 7 II 368 ii. 1–2 1298
I 244 i. 18 1110 ii. 4 1194
I 216 i. 22 1150 ii. 6 1368
I 188 ii. 5–8–9 1284 iii. 8 1288
I 214 ii. 10 1306 iii. 16 1354, II 374
I 332 ii. 16 1252 iv. 15 1298
II 360 iii. 9 II 164, 186 v. 5 1288
I 206 iv. 2 1268 v. 17 1114
I 1296 iv. 3–6 II 264 v. 17–18 1328
I 4 iv. 1 v. 2 1272
I 254 iv. 4–6 138 v. 10 1286
I 128 iv. 18 1160 vi. 7 1286
II 78 iv. 22–24 I 1300, 206 2 Timothy i. 10 1354
I 230 iv. 26 1298 i. 14 II 74
II 84 iv. 29 II 290 i. 16 1262
II 378 iv. 30 II 114 i. 4 1274
II 378 v. 5 I 190, 206 ii. 8 1192, 234
14 I 328 v. 21 1294 ii. 12 1288
I 232 v. 25–20 1272 ii. 25 1296
II 362 vi. 9 II 372 iv. 1 1284, 364
I 222 vi. 13 ff. II 126 iv. 10 1294
7 I 242 vi. 14 I 1284 Titus i. 2 1340, 342
I 92 Philippians i. 11 II 268 ii. 12 1308
I 172 ii. 2 1156, II 254 ii. 14 1390
I 92 ii. 4 II 312 iii. 1 112, 64
I 288 ii. 10 1284 iii. 3 1368
I 236 ii. 16 1294 iii. 4, 5 II 368
7 f. I 220 iii. 15 1264 iii. 7 1340, 342
I 150 iii. 16 II 254 Hebrews i. 3, 4 170
I 332 ii. 18 1298 i. 5 170
I 72, 78 iii. 18–20 II 360 i. 7 170

395
### Hebrews i. 13

<table>
<thead>
<tr>
<th>Hebrews i. 13</th>
<th>1 70</th>
<th>James iv. 12</th>
<th>1 136, 276</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii. 18</td>
<td>1 70</td>
<td>v. 4</td>
<td>1 50</td>
</tr>
<tr>
<td>iii. 1</td>
<td>1 70</td>
<td>v. 20</td>
<td>1 370</td>
</tr>
<tr>
<td>iii. 2</td>
<td>1 38</td>
<td>1 Peter i. 7</td>
<td>1 66</td>
</tr>
<tr>
<td>iii. 3</td>
<td>1 80</td>
<td>i. 8</td>
<td>1 232</td>
</tr>
<tr>
<td>iii. 5</td>
<td></td>
<td></td>
<td>1 284</td>
</tr>
<tr>
<td>iii. 12</td>
<td>1 22, 44</td>
<td>i. 13</td>
<td>1 352</td>
</tr>
<tr>
<td>vi. 18</td>
<td>1 54</td>
<td>i. 17</td>
<td>1 150</td>
</tr>
<tr>
<td>vi. 20</td>
<td>1 288</td>
<td>i. 20</td>
<td>1 284</td>
</tr>
<tr>
<td>viii. 3</td>
<td>1 298</td>
<td>i. 21</td>
<td>1 358</td>
</tr>
<tr>
<td>x. 23</td>
<td>1 44</td>
<td>ii. 6</td>
<td>1 288, 308</td>
</tr>
<tr>
<td>xi. 5</td>
<td>1 22</td>
<td>ii. 11</td>
<td>1 294</td>
</tr>
<tr>
<td>xi. 7</td>
<td>1 22</td>
<td>ii. 12</td>
<td></td>
</tr>
<tr>
<td>xi. 17</td>
<td>1 26</td>
<td>ii. 13</td>
<td>1 326</td>
</tr>
<tr>
<td>xi. 31</td>
<td>1 26</td>
<td>ii. 17</td>
<td>1 294</td>
</tr>
<tr>
<td>xi. 32</td>
<td>1 33</td>
<td>1 20, 61, 254</td>
<td>1 292</td>
</tr>
<tr>
<td>xi. 37</td>
<td>1 38</td>
<td>ii. 24</td>
<td></td>
</tr>
<tr>
<td>xi. 1</td>
<td>1 42</td>
<td>ii. 8</td>
<td>1 292</td>
</tr>
<tr>
<td>xi. 6</td>
<td>1 104</td>
<td>iii. 9</td>
<td>1 294</td>
</tr>
<tr>
<td>xi. 9</td>
<td>1 118</td>
<td>iii. 13</td>
<td>1 284</td>
</tr>
<tr>
<td>xii. 11</td>
<td>1 268</td>
<td>iv. 5</td>
<td>1 368</td>
</tr>
<tr>
<td>xii. 28</td>
<td>1 290</td>
<td>iv. 7</td>
<td>1 284, 364</td>
</tr>
<tr>
<td>James i. 4</td>
<td>1 298</td>
<td>iv. 8</td>
<td>1 292</td>
</tr>
<tr>
<td>i. 8</td>
<td>1 108</td>
<td>iv. 13</td>
<td>1 92, 154</td>
</tr>
<tr>
<td>i. 21</td>
<td>1 170</td>
<td>iv. 14</td>
<td>1 286</td>
</tr>
<tr>
<td>i. 27</td>
<td>1 72, 140</td>
<td>v. 5</td>
<td>1 58, 178, 294</td>
</tr>
<tr>
<td>ii. 5</td>
<td>1 204</td>
<td>v. 7</td>
<td>1 56</td>
</tr>
<tr>
<td>ii. 23</td>
<td>1 24</td>
<td>xv. 16</td>
<td>1 286</td>
</tr>
<tr>
<td>ii. 25</td>
<td>1 26</td>
<td>2 Peter ii. 5</td>
<td>1 22</td>
</tr>
<tr>
<td>iii. 15</td>
<td>1 118</td>
<td>ii. 6, 7</td>
<td>1 26</td>
</tr>
<tr>
<td>iii. 18</td>
<td>1 268</td>
<td>ii. 20</td>
<td>1 214</td>
</tr>
<tr>
<td>iv. 6</td>
<td>1 58, 178</td>
<td>iii. 9</td>
<td>1 374</td>
</tr>
<tr>
<td>iv. 7</td>
<td>1 128, 134</td>
<td>1 John i. 1</td>
<td>1 374</td>
</tr>
<tr>
<td>iv. 11</td>
<td>1 70</td>
<td>ii. 13, 14</td>
<td></td>
</tr>
</tbody>
</table>

REFERENCES INDEX

1 John ii. 27 iii. 22 iv. 2, 3 iv. 9 iv. 19 2 John vii. Jude ii. Revelation i. 7 iv. 11 xi. 15 xiii. 2-13 xxi. 2 xxii. 12 Egyptians, gos Enoch lxxxix. 7 lxxxix. 61-6 lxxxix. 66 lxxxix. 67 xc. 17 IV Ezr. iv. 33 v. 5 Eusebius Hist. III Cf. Zenobius, P. 1 50 Barnabas iv. 9 1 Clement v. 4 xxiii. 3-4 2 Clement xi. 2 Didache ii. 7 xvi. 2

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