

DOCUMENT V.

THE APOSTOLICAL CHURCH ORDER,

OR

THE ECCLESIASTICAL CANONS OF THE HOLY APOSTLES.

Comp. Ch. XXX.

THIS document must not be confounded with the *Apostolical Constitutions* (see Doc. VII.), nor with the *Apostolical Canons* appended to them, although it is closely related to both. It is the Apostolical Constitution or Canon Law of the Christians of Egypt, and is still in use among them. We give it here as an interesting link between the *Teaching of the Twelve Apostles* and the Pseudo-Clementine *Apostolical Constitutions*.

The Greek text is taken from the latest edition by Harnack (pp. 225–237), who adopts Lagarde's division into 30 canons derived from the Thebaic MS. The older editions have 20 canons. I have compared the texts of Joh. Wilhelm Bickell (*Geschichte des Kirchenrechts*, Giessen, 1843, Erster Band, pp. 107–132, from the Vienna MS., with a German translation under the title *Apostolische Kirchenordnung*), and of Adolf Hilgenfeld (*Novum Testamentum extra canonem receptum, ed. altera et emendata*, Lipsiæ, 1884, Fasc. iv. 111–120, under the title αἱ διατάγαι αἱ διὰ Κλήμεντος καὶ κανόνες ἐκκλησιαστικοὶ τῶν ἁγίων ἀποστόλων, *The Ordinances through Clement and the Ecclesiastical Canons of the Holy Apostles*, which he identifies with the *Dux Viæ vel Judicium Petri*). I have given the principal variations in foot-notes, and added a number of explanatory remarks. The editions of Lagarde (*Reliquiæ juris ecclesiastici antiquissimæ*, 1856), and of Cardinal Pitra (*Juris ecclesiastici hist. monumenta*, Tom. i. Romæ, 1864) have been used by Harnack and Hilgenfeld.

The title in the Latin translation of the Æthiopic text by Ludolf (*Comm. in Hist. Aeth.* p. 314, as quoted by Bickell and Hilgenfeld) reads: "*Isti (sunt) canones patrum apostolorum quos constituerunt ad ordinandam ecclesiam christianam.*" In the Cod. Ottobon. sæc. xiv. first compared by Pitra, the document is

abridged and called *ἐπιτομή ὅρων τῶν ἁγίων ἀποστόλων καθολικῆς παραδόσεως*, *Epitome of the Definitions of the Holy Apostles*. In the defective Moscow MS. discovered by O. von Gebhardt and published in the second edition of his and Harnack's Ep. of Barnabas (1878, p. xxix. sq.) the title reads: *διατάξεις τῶν ἁγίων ἀποστόλων*, *Ordinances of the Holy Apostles*.

The Egyptian text of the document was made known first by Tattam (in the Memphitic dialect of Lower Egypt), London, 1844, and then by Lagarde (in the Thebaic dialect of Upper Egypt) in his "*Ægyptiaca*," Gottingæ, 1883. The Æthiopic version, edited in Æthiopic and Latin by W. Fell, Lips. 1881, seems to have been made from the Thebaic. The next document gives the Egyptian version from Tattam.

KANONES ἘΚΚΛΗΣΙΑΣΤΙΚΟΙ THE ECCLESIASTICAL CANONS

ΤΩΝ

OF THE

ἉΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

HOLY APOSTLES.

Χαίρετε, υἱοὶ καὶ θυγατέ-
ρες, ἐν ὀνόματι κυρίου Ἰησοῦ
Χριστοῦ, Ἰωάννης καὶ Ματ-
θαῖος καὶ Πέτρος καὶ Ἀνδρέας
καὶ Φίλιππος καὶ Σίμων καὶ
Ἰάκωβος καὶ Ναθαναὴλ καὶ
Θωμᾶς καὶ Κηφᾶς καὶ Βαρθο-
λομαῖος καὶ Ἰούδας Ἰακώ-
βου.

Greeting, sons and daugh-
ters, in the name of the Lord
Jesus Christ. John and
Matthew and Peter and An-
drew and Philip, and Simon
and James and Nathanael
and Thomas and Cephas¹ and
Bartholomew² and Judas of
James.³

¹ Falsely distinguished from Peter, who is mentioned as the third Apostle. Clement of Alex. (in Eusebius, *H. Eccl.* i. 12) distinguishes the Cephas of Gal. ii. 11 from Peter, but counts him among the Seventy Disciples.

² Falsely distinguished from Nathanael (John, i. 46 ; xxi. 2), mentioned before.

³ Judas the brother of James, see Luke, vi. 16 ; Acts, i. 13. Only one James is mentioned, and no distinction is made between the brother of John and the son of Alphæus. Matthias, who was elected in the place of the Traitor, is omitted. Paul is ignored. But owing to the imaginary Cephas and Bartholomew there are twelve Apostles. This erroneous and incomplete list was perhaps afterwards added.

1. Κατὰ κέλευσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ σωτήρος συναθροισθέντων ἡμῶν, καθὼς διέταξεν—πρὸ* τοῦ· Μέλλετε κληροῦσθαι τὰς ἐπαρχίας καταλογίσασθαι τόπον ἀρισμους, ἐπισκόπων ἀξίας, πρεσβυτέρων ἑδρας, διακόνων παρεδρείας, ἀναγνωστῶν νουνεχίας, κηρῶν ἀνεκκλησίας καὶ ὅσα δέοι πρὸς θεμελίωσιν ἐκκλησίας, ἵνα τύπον τῶν ἐπουρανίων εἰδότες φυλάσσωνται ἀπὸ παντὸς ἀστοχήματος, εἰδότες ὅτι λόγον ὑφέξουσιν ἐν τῇ μεγάλῃ ἡμέρᾳ τῆς κρίσεως περὶ ὧν ἀκούσαντες οὐκ ἐφύλαξαν—καὶ ἐκέλευσεν ἡμᾶς ἐκπέμψασθαι τοὺς λόγους εἰς ὅλην τὴν οἰκουμένην·

1. Since we have assembled at a command of our Lord Jesus Christ the Saviour, according as he appointed—before the [injunction]: Ye are to assign districts,¹ to determine the numbers of places, the dignities of bishops, the seats of presbyters, the attendance (or, assistance) of deacons, the office (discretion) of readers, the blamelessness of widows,² and whatever be needful for founding a church, in order that, knowing the type of the heavenly [order],³ they may keep themselves from every fault, knowing that they must render account at the great day of judgment for the things which they heard and did not keep—and as he commanded us to send forth the words into all the world.

¹ κληρώω, to appoint to an office by lot, to allot, assign. In ecclesiastical usage also to ordain. ἐπαρχία, the government of an ἐπαρχος (præfectus) or the district governed by him, the Roman provincia. The provinces were subdivided chiefly for fiscal, commercial and judicial purposes into smaller districts, called conventus, jurisdictiones.

² Bickell reads ἀνεκκλησίας, and translates: "die Entfernung der Wittwen von kirchlichen Verrichtungen." ἀνεκκλησία is not mentioned in the dictionaries, but the adjective is ἀνεκκλησίαστος, excluded from the church. Snicer, *Theol.* i. 332, explains it ἀλλότριος τῆς ἐκκλησίας, alienus ab ecclesia. I followed the reading of Lag. Ha. Hlg. ἀνεκκλησία, blamelessness. Pitra suggests παρακλησεις.

³ The ecclesiastical or terrestrial hierarchy was regarded as a reflection and copy of the celestial hierarchy of angelic orders,—an idea carried out most fully in the writings of Pseudo-Dionysius Areopagita and adopted by Thomas Aquinas and the mediæval schoolmen. See *Church History*, vol. iv. 597 sqq.

* Hilgenfeld puts πρὸ*** ἐφύλαξαν in parentheses.

2. ἔδοξεν οὖν ἡμῖν πρὸς ὑπόμνησιν τῆς ἀδελφότητος καὶ νουθεσίαν ἑκάστῳ ὡς ὁ κύριος ἀπεκάλυψε κατὰ τὸ θέλημα τοῦ θεοῦ διὰ πνεύματος ἁγίου μνησθεῖσι λόγου ἐντείλασθαι ὑμῖν.

3. Ἰωάννης εἶπεν· ἄνδρες ἀδελφοί, εἰδότες ὅτι λόγον ὑφέξομεν περὶ τῶν διατεταγμένων ἡμῖν εἰς ἐνὸς πρόσωπον μὴ λαμβάνωμεν, ἀλλ' ἐάν τις δοκῇ τι* ἀσύμπερον λέγειν,† ἀντιλεγέσθω αὐτῷ.

ἔδοξε δὲ πᾶσι πρῶτον Ἰωάννην εἰπεῖν.

[*Didache*
I. 1, 2.] 4. Ἰωάννης εἶπεν· ὁ δὲ οἱ δύο εἰσὶ, μία τῆς ζωῆς, καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν· ἡ μὲν οὖν‡ ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον· ἀγαπήσεις τὸν θεὸν τὸν ποιησάντά σε ἐξ ὅλης τῆς καρδιάς σου καὶ δοξάσεις τὸν λυτρώσαντόν σε ἐκ θανάτου, ἥτις ἐστὶν ἐντολὴ πρώτη. § δευτέρον· ἀγαπήσεις τὸν πλησίον σου ὡς ἐαυτόν, ἥτις ἐστὶν ἐντολὴ δευτέρα, ἐν οἷς ὅλος ὁ

2. Therefore it seemed good to us, for a reminding of the brotherhood and a warning to each, as the Lord revealed it according to the will of God through the Holy Spirit, remembering the word [the command of the Lord] to enjoin it upon you.

3. John said: My brethren, knowing that we shall render account for the things assigned to us, let us each not regard the person of any one (not be partial to any one), but if any think it fitting to gainsay let him gainsay.¹

Now it seemed good to all that John should speak first.

4. John said: *There are two ways, one of life and one of death, but there is a great difference between the two ways; for the way of life is this: First, thou shalt love the God who made thee, with all thy heart, and shalt glorify him that ransomed thee from death, which is (the) first commandment. Secondly, thou shalt love thy neighbor as thyself, which is (the) second commandment: upon which hang all the law, and the prophets.*

¹ Ludolf: *Et si quis dixerit quod non decet (dicere), obijuret cum eo quod dixit id quod bonum non est.*

* Hlg. omits τι.

‡ B. Hlg. γάρ.

† Bickell (B.), Hlg. συμφέρον ἀντιλέγειν.

§ B. δεύτερα.

νόμος κρέματα καὶ οἱ προ-
φῆται.

5. Ματθαῖος εἶπεν· πάντα
ὅσα ἂν* μὴ θέλῃς† σοι
γίνεσθαι, ‡ μὴδὲ σὺ§
ἄλλῳ ποιήσης. || τοῦ-
των δὲ τῶν λόγων τὴν
διδαχὴν εἶπέ, ἀδελφὲ
Πέτρε,

6. Πέτρος εἶπεν· οὐ φο-
νεύσεις, οὐ μοιχεύ-
σεις, οὐ πορνεύσεις,
οὐ ¶ παιδοφθορήσεις,
οὐ κλέψεις, οὐ μαγεύ-
σεις, οὐ φαρμακεύσεις,
οὐ φονεύσεις τέκνον ἐν
φθορᾷ οὐδὲ** γεννη-
θέν†† ἀποκτενεῖς, οὐκ‡‡
ἐπιθυμήσεις τὰ τοῦ
πλησίον· οὐκ ἐπιорκή-
σεις, οὐ ψευδομαρτυ-
ρήσεις, οὐ κακολογή-
σεις, οὐδὲ μνησικακή-
σεις, οὐκ ἔσῃ διγνώμος
οὐδὲ δίγλωσσος· παγὶς
γὰρ θανάτου ἐστὶν ἡ
διγλωσσία. οὐκ ἔσται
ὁ λόγος σου κενός, οὐδὲ
ψευδής· οὐκ ἔσῃ πλεο-
νέκτης οὐδὲ ἄρπαξ
οὐδὲ ὑποκριτὴς οὐδὲ
κακοήθης οὐδὲ ὑπερή-
φανος, οὐ §§ λήψῃ βου-
λήν πονηρὰν κατὰ τοῦ
πλησίον σου· οὐ μισή-

5. Matthew said : All [2.]
things whatsoever thou wilt
not have befall thee, thou to
another shalt not do. Now
of these words tell the teach-
ing, brother Peter.

6. Peter said : Thou shalt [II. 2.]
not kill ; thou shalt not com-
mit adultery ; thou shalt not
commit fornication ; thou
shalt not pollute a youth ; thou
shalt not steal ; thou shalt not
be a sorcerer ; thou shalt not
use enchantments ; thou shalt
not slay a child by abortion,
nor kill what is born ; thou
shalt not covet any thing that
is thy neighbor's ; thou shalt
not bear false witness ; thou [3.]
shalt not speak evil ; thou
shalt not bear malice ; thou [4.]
shalt not be double-minded ,
nor double-tongued , for a
snare of death is duplicity of
tongue. Thy speech shall not [5.]
be empty, nor false ; thou shalt [6.]
not be covetous, nor rapacious,
nor a hypocrite, nor malicious,
nor haughty, nor take evil
counsel against thy neighbor ;
thou shalt not hate any man,
but some thou shalt reprove,

* B. Hlg. omit.

† B. Hlg. γενέσθαι.

‡ B. Hlg. ποιήσεις.

** B. οὐ.

†† B. Hlg. omit clauses οὐκ *** ἐπιорκήσεις.

† Hlg. θέλεις.

§ B. σὺ μὴδὲ.

¶ B. Hlg. omit clauses οὐ *** μαγεύσεις.

‡‡ B. γεννηθέν *** ἀποκτενεῖς.

§§ B. Hlg. οὐδὲ.

σεις πάντα ἄνθρωπον, and some thou shalt pity; and
 ἀλλ' οὓς μὲν ἐλέγξεις, for some thou shalt pray, and
 οὓς δὲ ἐλεήσεις, περὶ ὧν δὲ some thou shalt love more than
 προσεύξῃ, οὓς δὲ ἀγα- thine own soul.
 πήσεις ὑπὲρ τὴν ψυχὴν
 σου.

- [III. 1.] 7. Ἀνδρέας εἶπεν· τέκνον μου, φεῦγε ἀπὸ παν- 7. Andrew said: *My child,*
 τὸς πονηροῦ καὶ ἀπὸ flee from all evil, and from
 παντὸς ὁμοίου αὐτοῦ. everything like it. Be not in-
 [2.] μὴ γίνου ὀργίλος· ὁ δὲ η- leads to murder; for wrath
 γεῖ γὰρ ἡ ὀργὴ πρὸς is a male demon.¹ Become
 τὸν* φόνον· ἔστι γὰρ not a zealot, nor contentious,
 δαιμόνιον ἄρρενικὸν ὁ θυμός. nor passionate; for from
 [2.] μὴ γίνου ζηλωτῆς μηδὲ these things murder is engen-
 ἐριστικὸς μηδὲ θυμώ- dered.
 δης†· ἐκ γὰρ τούτων
 φόνος γεννᾶται.

- [3.] 8. Φίλιππος εἶπεν· τέκνον μου, ‡ μὴ γίνου ἐπιθυ- 8. Philip said: *My child,*
 μητῆς· ὁδηγεῖ γὰρ ἡ be not lustful; for lust leadeth
 ἐπιθυμία πρὸς τὴν πορ- to fornication, and draweth
 νείαν καὶ ἔλκει τοὺς ἀνθρώ- men to herself. For lust is a
 πους πρὸς ἐαυτήν. ἔστι γὰρ female demon, and the one
 δηλυκὸν δαιμόνιον ἡ ἐπιθυ- ruins with anger, the
 μία, § καὶ ὁ μὲν μετ' ὀργῆς, ὃ other with lust, those that
 δὲ μεθ' ἡδονῆς ἀπόλλυσι τοὺς receive them.² Now (the)
 εἰσερχομένους || εἰς ¶ αὐτήν.** way of an evil spirit is the
 ὁδὸς δὲ πονηροῦ πνεύματος sin of the soul; and if it
 ἁμαρτία ψυχῆς, καὶ ὅταν (the evil spirit) has only a
 βραχείαν εἰσδυσιν σχῆ ἐν narrow entrance within him,
 αὐτῷ, πλατύνει αὐτήν καὶ it widens the way and leads
 ἄγει ἐπὶ πάντα τὰ κακὰ τὴν that soul to all bad things,
 and does not permit the man

¹ Lud. : *in*star cacadaemonis. Bickell : *ein männlicher Dämon.*

² Lud. : *Cacodaemon seductor est. Nam cum diabolus iram cum libidine conjungit, interitus aeternus sequitur eum qui illud admittit.*

* B. Hlg. omit.

† B. Hlg. omit.

‡ B. Hlg. εἰσδεχομένους.

** B. Hlg. αἰτᾶ.

† B. Hlg. θυμάντικος.

§ B. Hlg. τῆς ἐπιθυμίας.

¶ B. Hlg. omit.

ψυχὴν ἐκείνην καὶ οὐκ ἔῃ δια-
βλέψαι τὸν ἄνθρωπον καὶ
ιδεῖν τὴν ἀλήθειαν. ὁ θυμὸς
ὑμῶν μέτρον ἔχέτω καὶ ἐν
βραχεὶ διαστήματι αὐτὸν ἡνι-
οχεῖτε καὶ ἀνακρούετε, ἵνα μὴ
ἐμβάλλῃ ὑμᾶς εἰς ἔργον πονη-
ρόν. θυμὸς γὰρ καὶ ἡδονὴ
πονηρὰ ἐπὶ πολὺ* παραμέ-
νοντα κατὰ ἐπίτασιν δαιμό-
νια γίνονται, καὶ ὅταν ἐπι-
τρέψῃ αὐτοῖς ὁ ἄνθρωπος, οἰ-
δαίνουσιν ἐν τῇ ψυχῇ αὐτοῦ
καὶ γίνονται μείζονες καὶ
ἀπάγουσιν αὐτὸν εἰς ἔργα
ἄδυνα καὶ ἐπιγελῶσιν αὐτῷ
καὶ † ἡδονταὶ ἐπὶ τῇ ἀπωλείᾳ
τοῦ ἀνθρώπου. ‡

9. Σίμων εἶπεν· τέκνον,
μὴ γίνου αἰσχρολόγος
μηδὲ ὑψηλόφθαλμος.
ἐν γὰρ τούτων μοι-
χεῖαι § γεννᾶται. ||

10. Ἰάκωβος εἶπεν. τέκ-
νον μου, ¶ μὴ γίνου
οἰωνοσκοπός, ἐπειδὴ**
ὁδηγεῖ εἰς †† τὴν εἰδω-
λολατρείαν, μηδὲ ἐπα-
οιδὸς μηδὲ μαθημα-
τικὸς μηδὲ περικαθαί-
ρων μηδὲ θέλε αὐτὰ ††
ιδεῖν μηδὲ ἀκούειν. §§ ἐκ

to look clearly and see the
truth.¹ Let your wrath be
restrained, and after a short
interval, bridle and check it,
that it may not hurl you into
evil deeds. For wrath and
evil desire, if they be suffered
long to remain, become de-
mons by reinforcement. And
whenever man yields himself
to them, they swell up in his
soul and grow larger and lead
him into unrighteous deeds,
and deride him, and rejoice
at the destruction of men.

9. Simon said: *Child, be* [3.]
not foul-mouthed, nor lofty-
eyed; for of these things come
adulteries.

10. James said: *Child, be* [4.]
not an omen-watcher, since it
leadeth to idolatry, nor a
charmer, nor an astrologer,
nor a purifier, nor be willing
to look upon nor hear these
things; for from all these
idolatries are begotten.

¹ The Coptic Constitution: "He (the demon) will take with him all other evil spirits; he will go to that soul and will not leave the man to meditate at all, lest he should see the truth."

* B. Hlg. ἐπιπολύ.

† B. Hlg. τῶν ἀνθρώπων.

|| B. Hlg. γίνονται.

** B. ἐπειδή.

†† B. αὐτάς.

† Hlg. omits.

§ B. Hlg. μοιχεῖαι.

¶ B. Hlg. omit.

†† B. Hlg. πρόσ.

§§ B. Hlg. εἰδέναι.

γὰρ τοῦτων ἀπάντων
εἰδωλολατρεῖαι γεν-
νῶνται.

- [5.] 11. Ναθαναὴλ εἶπεν· τέκ- 11. Nathaniel said: *Child,*
νον, μὴ γίνου ψεύστης, *be not a liar, since lying leads*
ἐπειδὴ ὁδηγεῖ τὸ ψεῦ- *to theft, nor avaricious, nor*
σμα ἐπὶ τὴν κλοπὴν, *vainglorious; for of all these*
μηδὲ φιλάργυρος μηδὲ *things thefts are begotten.*
κενόδοξος. ἐκ γὰρ
τοῦτων ἀπάντων κλο-
παὶ γεννῶνται.*
- [6.] τέκνον, μὴ γίνου γόγ- [Judas said]: *Child, be not*
γυσος, ἐπειδὴ ἄγει πρὸς *a murmurer, since it leadeth*
τὴν βλασφημίαν, μηδὲ *to blasphemy, nor self-willed,*
ἂν ὁδὸς μηδὲ πονη- *nor evil-minded; for of all*
ρόφρων. ἐκ γὰρ τοῦ- *these things blasphemies are*
των ἀπάντων βλασφη- *begotten. But be meek, since*
μίαι γεννῶνται. ἴσθι *the meek shall inherit the*
δὲ πρᾶϋς, ἐπεὶ† πρᾶεῖς *kingdom of heaven. Be long-*
κληρονομήσουσι‡ τὴν *suffering, merciful, peace-*
[8.] βασιλείαν τῶν οὐρανῶν. γί- *making, pure in heart from*
νου μακρόθυμος, ἐλε- *every evil, guileless and*
ήμων, εἰρηνοποιός, καθα- *gentle, good, and keeping and*
ρὸς τῇ καρδίᾳ ἀπὸ παντὸς *trembling at the words which*
κακοῦ, ἅκακος καὶ ἡσύ- *thou hast heard; thou shalt*
χιος, ἄγαθὸς καὶ φυ- *not exalt thyself, nor permit*
λάσσων καὶ τρέμων τοὺς *over-boldness to thy soul, nor*
λόγους οὗς ἤκουσας· *cleave with thy soul to (the)*
[9.] οὐχ ὑψώσεις σεαυτὸν *high, but with (the) righteous*
οὐδὲ δώσεις τὴν ψυ- *and lowly thou shalt consort.*
χήν§ σου|| μετὰ ὑψη-
λῶν, ἀλλὰ μετὰ δικαι-
ων καὶ ταπεινῶν ἀνα-
στραφῆσῃ. τὰ δὲ συμ-

* Hlg. inserts Ἰούδας εἶπε. B. observes that these words were unquestionably omitted in the original Greek MS. merely by accident, and so he inserts "Judas sprach" in his translation.

† Hlg. ἐπειδὴ.

‡ B. Hlg. κληρονομοῦσι.

§ Hlg. τῇ ψυχῇ.

|| Hlg. inserts ὁρᾷς οὐδὲ κολληθήσῃ τῇ ψυχῇ σου.

βαίνοντά σοι ἐνεργή- *The events that befall thee* [10.]
 ματα ὥς ἀγαθὰ προσ- *thou shalt accept as good,*
 δέξῃ, εἰδὼς ὅτι ἄτερ *knowing that without God*
 Θεοῦ οὐδὲν γίνεται. *nothing occurs.*

12. Θωμᾶς εἶπεν· τέκνον, 12. Thomas said: *Child,* [IV. 1.]
 τὸν λαλοῦντά σοι τὸν *him that speaketh to thee the*
 λόγον τοῦ Θεοῦ καὶ παρ- *word of God, and becometh*
 αἰτίόν σοι γινόμενον τῆς *to thee an author of life, and*
 ζωῆς καὶ δόντα σοι τὴν ἐν *hath given thee the seal in*
 κυρίῳ σφραγίδα ἀγαπήσεις *the Lord, thou shalt love as*
 ὥς κόρην ὀφθαλμοῦ σου, *the apple of thine eye, and*
 μνησθήσῃ δὲ αὐτοῦ *thou shalt remember him night*
 νύκτα καὶ ἡμέραν, τι- *and day, thou shalt honor*
 μήσεις αὐτόν ὥς τὸν *him as the Lord; for where*
 κύριον. ὅθεν γὰρ ἡ *that which pertaineth to the*
 κυριότης λαλεῖται, ἐ- *Lord is spoken,¹ there is the*
 κεῖ κύριός ἐστιν. ἐν- *Lord. And thou shalt seek* [2.]
 ζητήσεις δὲ τὸ πρό- *out his face daily and the rest*
 σωπον αὐτοῦ καὶ ἡμέραν *of the saints, that thou may-*
 καὶ τοὺς λοιποὺς ἀγίους, *est be refreshed by their*
 ἵνα ἐπαναπαύσῃ τοῖς *words: for by cleaving to*
 λόγοις αὐτῶν κολλώμενος* *saints thou shalt be sanctified.*
 γὰρ ἀγίοις ἀγιασθήσῃ. τι- *Thou shall honor him, as far*
 μήσεις δὲ † αὐτόν, καὶ ὃ δυ- *as thou art able,—from thy*
 νατὸς εἶ, ἐκ τοῦ ἰδρωτός σου *sweat and from the labor of*
 καὶ ἐκ τοῦ πόνου τῶν χειρῶν *thy hands. For if the Lord*
 σου. εἰ γὰρ ὁ κύριος δι' αὐ- *through him saw fit that*
 τοῦ ἡξιώσέν σοι δοθῆναι *spiritual food and drink and*
 πνευματικὴν τροφήν *eternal life be given thee,*
 καὶ ποτόν καὶ ζωὴν *thou oughtest much more the*
 αἰώνιον, σὺ ὀφείλεις *perishable and transient food;*
 πολὺ μᾶλλον τὴν *for the laborer is worthy of his*
 φθαρτὴν καὶ πρόσκαι- *hire, and a threshing ox thou*
 ρον προσφέρειν τρο- *shalt not muzzle, and no one*
 φήν· ἄξιός γὰρ ὁ ἐρ- *planteth a vine and eateth*
 γάτης τοῦ μισθοῦ αὐ- *not its fruit.*

¹ Ludolf: *ubi memorant divitatem.* Bickell: *woher die Sache des Herrn verkündigt wird.*

* B. inserts ὥς ἀγίους.

† B. omits δὲ.

τοῦ, καὶ βοῦν ἄλοῶντα οὐ
φιμώσεις, καὶ οὐδεὶς φυτεύει
ἀμπελῶνα καὶ ἐκ τοῦ καρποῦ
αὐτοῦ οὐκ ἐσθίει.

- [3.] 13. Κηφᾶς εἶπεν·* οὐ ποι-
ήσεις σχίσματα. εἰ-
ρηνεύσεις δὲ μαχο-
μένους. κρινεῖς δι-
καίως. οὐ λήψῃ πρό-
σωπον† ἐλέγξει‡ τι-
νὰ§ ἐπὶ παραπτώματι.
οὐ γὰρ ἰσχύει πλοῦτος παρὰ
κυρίῳ· οὐ γὰρ ἀξία|| προ-
κρίνει οὐδὲ κάλλος ὠφελεῖ,
ἀλλ' ἰσότης ἐστὶ πάντων παρ'
[4.] αὐτῷ. ἐν προσευχῇ σου μὴ
διψυχήσης πότερον ἔσ-
[5.] ται ἢ οὐ. μὴ γίνου
πρὸς μὲν τὸ λαβεῖν
ἐκτείνων τὰς χεῖρας,
πρὸς δὲ τὸ δοῦναι συσ-
[6.] πῶν. ἐὰν ἔχῃς¶ διὰ
τῶν χειρῶν σου, δώ-
σεις λύτρωσιν τῶν
[7.] ἁμαρτιῶν σου. οὐ δις-
τάσεις δοῦναι** οὐδὲ
διδοῦς γογγύσεις·
γνώσῃ γὰρ τίς ἐστὶν
ὁ τοῦ μισθοῦ καλὸς
[8.] ἀνταποδότης. οὐκ
ἀποστραφήσῃ ἐνδεό-
μενον, συγκοινωνή-
σεις†† δὲ πάντα‡‡ τῷ
ἀδελφῷ σου καὶ οὐκ
ἐρεῖς ἰδία εἶναι· εἰ

13. Cephas said: *Thou shalt not make divisions, but shalt make peace between those who contend; thou shalt judge justly; thou shalt not respect persons in reproving for a transgression. For wealth does not avail with the Lord; for dignity does not predispose, nor beauty aid, but there is equality of all with him. In thy prayer thou shalt not hesitate, whether it shall be or not; be not (one who) for receiving stretches out the hands, but for giving draws them in. If thou hast (anything) by thy hands thou shalt give ransom for thy sins; thou shalt not hesitate to give, nor when giving shalt thou murmur; for thou shalt know, who is the good dispenser of the recompense. Thou shalt not turn away from a needy one, but thou shalt share in all things with thy brother, and shalt not say they are thine own; for if ye are partners in that which is imperishable, how*

* Πα. εἶπεν (a typogr. error).

† B. ἐλέγξας.

|| B. ἀξία.

** B. Hlg. διδόναι.

‡‡ B. Hlg. ἀπάντων.

† B. Hlg. insert τινά.

§ B. Hlg. omit.

¶ B. ἐχεῖς.

‡‡ B. Hlg. omit συγ.

γὰρ ἐν τοῖς ἀσάκτοις *much more in the corruptible*
 κοινωνοὶ ἐστέ, πόσῳ* *things.*¹
 μᾶλλον ἐν τοῖς θνη-
 τοῖς.†

¹ This last clause "for if," etc., is not found either in the *Apostolical Constitutions*, or in Barnabas. Here the parallel ceases between the *Did.* and the *Apostolical Church Order*. The remaining 17 sections of the Doc. are therefore omitted. But as a curiosity the strange scene described in chaps. xxix.-xxxi. is here inserted :

xxix. John said: Ye have forgotten, brethren, that when the Master asked for the bread and the wine and blessed them and said: "This is my body and my blood," he did not allow these (women) to meet with us.

xxx. Martha said: On Mary's account, because he saw her smile.

xxxi. Mary said: I did not laugh. For he said to us formerly as he was teaching, that the weak should be strengthened through the strong.

The meaning of the speech of the women is, that Martha supposed Mary to be smiling because John's words might imply that women were to be kept from all participation in the Lord's Supper, whereas he really meant merely to deny their right to dispense the elements, which right had been claimed for deaconesses.

* B. πόσον

† B. Hlg φθαρτοῖς.



DOCUMENT VI.

THE COPTIC CHURCH ORDER.

From *The Apostolical Constitutions, or Canons of the Apostles in Coptic. With an English translation by Henry Tattam, LL.D., D.D., F.R.S., Archdeacon of Bedford.* London: Printed for the Oriental Translation Fund of Great Britain and Ireland. 1848. 214 and xv. pages.

The work is called, in Coptic and Arabic, The "Canons of our Holy Fathers the Apostles," and is divided into seven books. It is derived from the same sources as the Apostolical Constitutions, but is probably older. The MS. of the Coptic and Arabic text is a beautifully written quarto volume, and was procured by the Duke of Northumberland. It is said to be the only copy known in Egypt. The Coptic text is in the Memphitic or Bahiric dialect of Lower Egypt. It is not made directly from the Greek, but from an older version in the Thebaic or Sahidic dialect of Upper Egypt. Tattam purchased a copy of the greater part of the Sahidic original in Egypt, and collated it with the Memphitic, "with which it perfectly agrees." (Preface, p. xiv.) He lent it to Lagarde, who gave a full account of it in his *Reliquiæ juris eccles. ant.*, p. ix. sq. This Sahidic MS. is now in the British Museum, where its class mark is *Orient.* 440. Another Sahidic MS., written A.D. 1006, has recently been acquired from Sir C. A. Murray's collection by the British Museum, and is marked *Orient.* 1320.

The two versions are compared by Lightfoot, *Appendix to S. Clement of Rome*, 1877, pp. 273 (note), and 466 sqq. See also his remarks on the dialects of Egypt in Scrivener's *Introduction to the Criticism of the N. T.*, p. 365 sqq. (3d ed.).

The Coptic Constitutions contain the Pseudo-Clementine Ordinances concerning the ordination of Bishops, Presbyters, Deacons, the appointment of Readers, Subdeacons, Widows, Virgins, the administration of the Sacraments, the First-fruits and Tithes, etc. I give here only the first Book, which corresponds to the Greek "Apostolic Church Order."

THE APOSTOLICAL CONSTITUTIONS.

These are the Canons of our Fathers the Holy Apostles of our Lord Jesus Christ, which they appointed in the Churches.

Rejoice, O our sons and daughters, in the name of our Lord Jesus Christ, said John and Matthew, and Peter, and Andrew, Philip and Simon, James and Nathanael, Thomas and Cephas, Bartholomew, and Judas the brother of James.

1. According to the command of our Lord Jesus Christ, our Saviour,* that we should assemble together, he enjoined us, saying (whereas we had not yet divided the countries among us), Ye shall divide them among you so that each one may take his place according to your number.

Appoint the orders for Bishops, stations for Presbyters, and continual service for Deacons: prudent persons for readers, and blameless for widows;† and appoint all other things by which it is meet the foundation of the Church should be established, that by them may be known the type of the things in heaven, that they may keep themselves from every spot. And they should know that they shall give account to God in the great day of judgment for all the things which they have heard and have not kept.

And He commanded us to make known these words in all the world.

2. It also appeared to us, that each one of us should speak as the Lord hath given him grace, according to the will of God the Father, by the Holy Spirit, making remembrance of His words, that we may command them to you. They will be remembered, and the fraternal teaching.

3. John said, "Men and brethren, we know that we shall give account for those things which we hear, and for those things which have been commanded us. Let not any one of us accept the person of his friend. But if any one should hear

* *Our Saviour*, in the Sahidic, which corrects the Memphitic.

† "Let not a widow be taken into the number under threescore years old—well-reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."—1 Tim. v. 9, 10.

his friend speak of those things which are not profitable, let him restrain him, saying, "what thou sayest is not good." It therefore pleased them that John should speak first.

4. John said, "There are two ways, one is the way of life, and the other is the way of death; and there is much difference in these two ways. But the way of life is this, Thou shalt love* the Lord thy God with all thy heart, who created thee, and thou shalt glorify him who redeemed thee from death; for this is the first commandment.

"But the second is this, Thou shalt love thy neighbour as thyself. On these two commandments hang the law and the Prophets."

5. Matthew said, "Every thing that thou wouldest not should be done to thee, that do not thou also to another; that is, what thou hatest do not to another. But thou, O Peter my brother, teach them these things."

6. Peter said, "Thou shalt not kill; thou shalt not commit adultery; thou shalt not commit fornication; thou shalt not pollute a youth; thou shalt not steal; thou shalt not be a sorcerer; thou shalt not use divination; thou shalt not cause a woman to miscarry, neither if she hath brought forth a child shalt thou kill it. Thou shalt not covet any thing that is thy neighbour's: thou shalt not bear false witness: thou shalt not speak evil of any one, neither shalt thou think evil. Thou shalt not be double-minded, neither shalt thou be double-tongued, for a double tongue is a snare of death. Thy speech shall not be vain, neither tending to a lie. Thou shalt not be covetous, neither rapacious; nor a hypocrite, nor of an evil heart, nor proud. Thou shalt not speak an evil word against thy neighbour. Thou shalt not hate any man, but thou shalt reprove some, and shalt have mercy upon others. Thou shalt pray for some, and shalt love others as thy own soul."

7. Andrew said, "My son, flee from all evil, and hate all evil. Be not angry, because anger leads to murder, for anger is an evil demon. Be not emulous, neither be contentious, nor quarrelsome, for envy proceeds from these."

8. Philip said, "My son, be not of unlawful desires, because desire leads to fornication, drawing men to it involuntarily: for lust is a demon. † For if the evil spirit of anger is united with

* The Sahidic is correct, *thou shalt love*.

† Arabic, *Satan*.

that of sensuality, they destroy those who shall receive them. And the way of the evil spirit is the sin of the soul. For when he sees a little quiet entering in he will make the way broad ; and he will take with him all other evil spirits : he will go to that soul, and will not leave the man to meditate at all, lest he should see the truth. Let a restraint be put to your anger, and curb it with not a little care, that you may cast it behind you, lest it should precipitate you into some evil deed. For wrath and evil desire, if they are suffered always remaining, are demons. And when they have dominion over a man they change him in soul, that he may be prepared for a great deed : and when they have led him into unrighteous acts, they deride him, and will rejoice in the destruction of that man."

9. Simon said, "My son, be not the utterer of an evil expression, nor of obscenity, neither be thou haughty, for of these things come adulteries."

10. James said, "My son, be not a diviner, for divination leads to idolatry ; neither be thou an enchanter, nor an astrologer, nor a magician, nor an idolater ;* neither teach them nor hear them ; for from these things proceeds idolatry."

11. Nathanael said, "My son, be not a liar, because a falsehood leads to blasphemy. Neither be thou a lover of silver nor a lover of vain glory, for from these thefts arise."

"My son, be not a murmurer, because repining leads a man to blasphemy. Be thou not harsh, nor a thinker of evil, for of all these things contentions are begotten. But be thou meek, for the meek shall inherit the earth. And be thou also merciful, peaceable, compassionate, cleansed in thy heart from all evil. Be thou sincere, gentle, good ; trembling at the words of God which thou hast heard, and do thou keep them. Do not exalt thyself, neither shalt thou give thy heart to pride, but thou shalt increase more and more with the just and humble. Every evil which cometh upon thee receive as good, knowing that nothing shall come upon thee but from God."

12. Thomas said, "My son, he who declares to thee the words of God, and hath been the cause of life to thee, and hath given the holy seal to thee which is in the Lord, thou shalt love him as the apple of thine eyes, and remember him by night and

* The Sahidic has, *one that bewitcheth*.

day : thou shalt honour him as of the Lord : for in that place in which the word of power is, there is the Lord ; and thou shalt seek his face daily ; him, and those who remain of the saints, that thou mayest rest thee on their words : for he who is united to the saints shall be holy. Thou shalt honour him according to thy power, by the sweat* of thy brow, and by the labour of thy hands : for if the Lord hath made thee meet that he might impart to thee spiritual food, and spiritual drink, and eternal life, by him ; it becomes thee also the more, that thou shouldst impart to him the food which perishes and is temporal ; for the labourer is worthy of his hire. For it is written, Thou shalt not muzzle the ox treading out the corn : neither does any one plant a vineyard and not eat of the fruit thereof."

13. Cephas said, "Thou shalt not make schisms : thou shalt reconcile in peace those who contend with one another. Judge in righteousness without accepting of persons. Reprove him who hath sinned, for his sin. Suffer not wealth to prevail before God, neither justify the unworthy, for beauty profiteth not ; but righteous judgment before all. Doubt not† in thy prayer, thinking whether what thou hast asked of him will be or not. Let it not indeed be that when thou receivest thou stretchest out thine hand, but when thou shouldst give thou drawest thy hand to thee. But if thou hast at hand‡ thou shalt give for the redemption of thy sins. Thou shalt not doubt, thou shalt give ; neither when thou hast given shalt thou murmur, knowing this reward is of God. Thou shalt not turn away from the needy, but shalt communicate with the needy in all things : Thou shalt not say these things are mine alone. If ye communicate with one another of those things which are incorruptible, how much rather should ye not do it in those things which are corruptible ?"

14. Bartholomew said, "I beseech you, my Brethren, while you have time, and he who asks remains with you, (and) you are able to do good to them, do not fail in any thing to any one. which you have the power to do.

"For the day of the Lord draweth nigh, in which every thing

* Coptic is literally, *thy sweat*.

† Literally, *be not of a double heart*.

‡ Literally, *of thy hands, or from the labours of thy hands*.

that is seen shall be dissolved, and the wicked shall be destroyed with it, for the Lord cometh, and his reward is with him.

“Be ye lawgivers to your own selves; be ye teachers to yourselves alone, as God hath taught you. Thou shalt keep those things which thou hast received, thou shalt not take from them, neither shalt thou add to them.”

15. Peter said, “Men and brethren, all the remaining precepts of the holy scriptures are sufficient to teach you; but let us declare them to those to whom we have been commanded.” Then it pleased them all that Peter should speak.

16. Peter said, “If there should be a place having a few faithful men in it, before the multitude increase, who shall be able to make a dedication to pious uses for the Bishop to the extent of twelve men, let them write to the churches round about them, *informing them of* the place in which the multitude of the faithful (assemble and) are established.

“That three chosen men in that place may come, that they may examine with diligence him who is worthy of this grade. If one of the people who hath a good reputation, being guiltless, without anger, a lover of the poor, prudent, wise, not given to wine, not a fornicator, not covetous,* not a contemner, not partial,† and the like of these things.

“If he have not a wife it is a good thing; but if he have married a wife, having children, let him abide with her, continuing stedfast in every doctrine, able to explain the Scriptures well; but if he be ignorant of literature let him be meek: let him abound in love towards every man, lest they should accuse the Bishop in any affair, and he should be at all culpable.”

17. John said, “If the Bishop whom they shall appoint hath attended to the knowledge and patience of the love of God with those with him, let him ordain two Presbyters when he has examined them.”

18. And all answered, not two, but three, because there are twenty-four Presbyters—twelve on the right hand, and twelve on the left.‡

* Literally, *not a lover of the larger portion*.

† Literally, *not an acceptor of persons*.

‡ Rev. iv. 4.—Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδεν τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθήμενους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

John said, "You have rightly recalled these things to remembrance, O my brethren ; for when those on the right hand have received the censers from the hands of the angels, they present them before the Lord.* But those on the left hand shall be sustained by the multitude of angels.† But it behoves the Presbyters that they should be in the world, after the manner of old men, removing far off, that they should not touch a woman, being charitable (and) lovers of the brethren : that they should not accept persons, being partakers of the holy mysteries with the Bishop, assisting in all things, collecting the multitude together, that they may love their Shepherd. And the Presbyters on the right hand have the care of those who labour at the altar, that they should honour those who are worthy of all honour, and rebuke those who merit their rebuke. The Presbyters on the left hand shall have the care of the people, that they may be upright, that no one may be disturbed. And they shall instruct them that they should be in all subjection. But when they have instructed one, answering contumaciously, ‡ those within the altar should be of one heart, and one mind, that they may receive the reward of that honour according to its desert. And all the rest shall fear lest they should deviate, and one of them should become changed like one wasting away, § and all should be brought into captivity."

19. James said, "The Reader shall be appointed after he has been fully proved ; || bridling his tongue, not a drunkard, not a derider in his speech, but decorous in his appearance ; obedient, being the first to congregate on the Lord's-day ; a servant knowing what is meet for him, that he may fulfil the work of publishing the Gospel. For he who fills the ears of others with his doctrines, it becomes him the more that he should be a faithful workman before God."

20. Matthew said, "Let the Deacons be appointed by three testifying to their life. For it is written, 'By the mouth of

* Rev. v. 8.—Καὶ οἱ εἰκοσὶτέσσερες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος . . . φιάλας χρυσᾶς, γεμούσας θυμιαμάτων, αἱ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων.

† This passage is obscure.

‡ The Coptic words are rendered in Arabic by, *with modesty, respect.*

§ Or, *and one of them should become a hypocrite like one wasting away with a gangrene.*

|| Or, *after he has been proved by a great trial.*

two or three witnesses shall every word be established.' Let them be proved in every service, all the people bearing witness to them, that they have resided with one wife, have brought up their children well, being humble, prudent, meek, sober, quiet;* not vehement, nor murmurers; not double-tongued, nor wrathful, for wrath destroyeth the wise; nor hypocrites. They shall not afflict the poor, neither shall they accept the person of the rich; they shall not be drinkers of much wine, being ready to act in every good service in secret. Cheerful in their habitations, constraining the brethren who have, that they should open their hand to give. And they also being givers, the goods being in common, that the people may honour them with all honour, and all fear, beseeching with great earnestness those who walk in dissimulation. And some they should teach, and some they should rebuke, but the rest they should prohibit. But let those who despise, and the contumelious, be cast out, knowing that all men who are vehement, or slanderers, fight against Christ."

21. Cephas said, "Let three widows be appointed; two, that they may give their whole attention to prayer for every one who is in temptations, and that they may render thanks to him whom they follow. But the other one should be left constantly with the women who are tried in sickness, ministering well; watching and telling to the Presbyters the things which take place. Not a lover of filthy lucre: not given to drink; that she may be able to watch, that she may minister in the night. And if another one desires to help to do good works, let her do so according to the pleasure of her heart; for these are the good things which the Lord first commanded."

22. Andrew said, "Let the Deacons be doers of good works, drawing near by day and night in every place. They must not exalt themselves above the poor: neither must they accept the persons of the rich. They shall know the afflicted, that they may give to him out of their store of provisions; constraining those who are able for good works to gather them in, attending to the words of our master, 'I was an hungered, and ye gave me meat.' For those who have ministered without sin, gain for themselves much confidence."

23. Philip said, "Let the laymen obey the decrees which have been delivered to them for the laity, being in subjection to those

* Is rendered by the Arabic, *guides*.

who serve at the altar. Let every one please God in the place to which he hath been appointed. They should not love hostility to one another. They should not envy for the situation which is appointed for each one ; but let every one abide in the calling to which he hath been called of God. Let not any one inquire after the offence of his neighbour,* in his course on which he has entered, for the angels exceed not the command of the Lord."

24. Andrew said, "It is a good thing to appoint women to be made Deaconesses."

25. Peter said, "We have first to appoint this concerning the Eucharist, and the body and blood of the Lord : we will (then) make known the thing diligently."

26. John said, "Have you forgotten, O my brethren, in the day that our Master took the bread and the cup he blessed them, saying, 'This is my body and my blood?' You have seen that he gave no place for the women, that they might help with them. (Martha answered for Mary because he saw her laughing : Mary said, 'I laughed not.') For he said to us, teaching, that the weak shall be liberated by the strong."

27. Cephas said, "Some say it becomes the women to pray standing, and that they should not cast themselves down upon the earth."

28. James said, "We shall be able to appoint women for a service, besides this service only, that they assist the indigent."

29. Philip said, "Brethren, concerning the gift, he who labours gathers for himself a good treasure ; but he who collects for himself a good treasure, collects riches for himself in the kingdom of heaven. He shall be reputed a workman of God, continuing for ever."

30. Peter said, "Brethren, the authority is not of one, by constraint, but as we were commanded by the Lord.

"I pray you that you keep the commandments of God, not taking any thing from them, nor adding to them ; in the name of our Lord Jesus Christ, whose is the glory for ever. Amen."

The first book of the Canons of our Fathers the Apostles is finished, which are in the hands of Clemens ; and this is the second book, in the peace of God. Amen.

* The margin has by a later hand, instead of *his friend, his neighbour*, according to the Sahidic.



THE SEVENTH BOOK OF THE APOSTOLICAL CONSTITUTIONS.

The Seventh Book of the Apostolical Constitutions of Pseudo-Clement of Rome, Chs. I.—XXXII., is an enlargement of the *Didache*, adapted to the state of the Eastern Church in the first half of the fourth century. The Greek text is from the edition of GUIL. UELTZEN (*Constitutiones Apostolicæ*, Suerini et Rostochii, 1853, p. 160–173), which is also reprinted by Bryennios (in his Proleg. p. λζ'–ν'). I compared with it the edition of P. A. DE LAGARDE (*Const. Apost.*, Lips. et Londini, 1862, p. 197–212), and marked his readings in brackets and in foot-notes. The translation is by Whiston, revised by James Donaldson, LL.D. (in Clark's "Ante-Nicene Library," vol. XVII., 1870), and slightly changed here. I have noted the passages borrowed from the *Didache* on the margin, and distinguished them by spaced type in the Greek column, by italics in the English column.

CAP. I.—Τοῦ νομοθέτου Μω-
σέως εἰρηκότος τοῖς Ἰσραηλι-
ταῖς Ἰδοὺ, δέδωκα πρὸ προ-
σώπου ὑμῶν τὴν ὁδὸν τῆς
ζωῆς καὶ τὴν ὁδὸν τοῦ θανά-
του, καὶ ἐπιφέροντος Ἐνλεξαι
τὴν ζωὴν, ἵνα ζήσῃς (Deut.
xxx. 19)· καὶ τοῦ προφήτου
Ἡλίας λέγοντος τῷ λαῷ Ἔως
πότε χωλανεῖτε ἐπ' αμφοτέ-
ραις ταῖς ἰγνύαις ὑμῶν; εἰ
Θεός ἐστι Κύριος, πορεύεσθε
ὀπίσω αὐτοῦ (1 Reg. xviii. 21)·
εἰκότως ἔλεγε καὶ ὁ Κύριος Ἰη-
σοῦς Οὐδεὶς δύναται δυσὶ κυ-
ρίοις δουλεύειν· ἢ γὰρ τὸν
ἓνα μισήσῃ καὶ τὸν ἕτερον
ἀγαπήσῃ, ἢ ἐνὸς ἀνθέξεται

CH. I.—The lawgiver Mo-
ses said to the Israelites, "Be-
hold, I have set before your
face the way of life and the
way of death;"¹ and added,
"Choose life, that thou may-
est live."² Elijah the proph-
et also said to the people:
"How long will you halt
on both your legs? If the
Lord be God, follow Him."³
The Lord Jesus also said
justly: "No one can serve
two masters: for either he
will hate the one, and love
the other; or else he will hold
to the one, and despise the
other."⁴ We also, following

¹ Deut. xxx. 15. ² Deut. xxx. 19. ³ 1 Kings xviii. 21. ⁴ Matt. vi. 24.

- καὶ τοῦ ἐτέρου καταφρονήσει (Matt. vi. 24)· ἀναγκαίως καὶ ἡμεῖς, ἐπόμενοι τῷ διδασκάλῳ Χριστῷ, ὅς ἐστι σωτὴρ πάντων, ἀνθρώπων, μάλιστα πιστῶν, φαμέν ὡς δύο ὁδοὶ εἰσὶ, μία τῆς ζωῆς, καὶ μία τοῦ θανάτου. Οὐδεμίαν δὲ σύγκρισιν ἔχουσι πρὸς ἑαυτάς (πολὺ γὰρ τὸ διάφορον), μᾶλλον δὲ πάντη κεχωρισμέναι τυγχάνουσι· καὶ φυσικῇ μὲν ἐστὶν ἡ τῆς ζωῆς ὁδός, ἐπεΐσαντος δὲ ἡ τοῦ θανάτου, οὐ τοῦ κατὰ γνώμην Θεοῦ ὑπάρξαντος, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἀλλοτρίου.
- [I. 2.] CAP. II. — Πρώτη οὖν τυγχάνει ἡ ὁδὸς τῆς ζωῆς· καὶ ἔστιν αὕτη, ἣν καὶ ὁ νόμος διαγορεύει (Deut. vi.), ἀγαπᾶν Κύριον τὸν Θεὸν ἐξ ὅλης τῆς διανοίας* καὶ ἐξ ὅλης τῆς ψυχῆς τὸν ἑνα καὶ μόνον, παρ' ὃν ἄλλος οὐκ ἔστιν, καὶ τὸν πλησίον ὡς ἑαυτόν. Καὶ πᾶν, ὃ μὴ θέλεις γενέσθαι σοι, καὶ σὺ τοῦτο ἄλλῳ οὐ ποιήσεις (cf. Luc. vi. 31)· † ἐὺλογεῖτε τοὺς κατα-
- our teacher Christ, "who is the Saviour of all men, especially of those that believe,"¹ are obliged to say that *there are two ways—the one of life, the other of death*; but there is no comparison between the two, for they are *very different*, or rather entirely separate; and the way of life is that of nature, but the way of death was afterwards introduced,—it not being according to the mind of God, but from the snares of the adversary.²
- CH. II.—*Now the first way is that of life; and is this, which the law also does appoint: "To love the Lord God with all thy mind, and with all thy soul, who is the one and only God, besides whom there is no other;"³ "and thy neighbour as thyself."⁴ "And whatsoever thou wouldest not should be done to thee, that do not thou to another."⁵ "Bless them that curse you; pray for them that despitefully use*

¹ 1 Tim. iv. 10.

² The Greek words properly mean: "Introduced was the way of death; not of that death which exists according to the mind of God, but that which has arisen from the plots of the adversary."

³ Deut. vi. 5; Mark xii. 32.

⁴ Lev. xix. 18.

⁵ Tob. iv. 16.

* Lagarde omits τῆς διανοίας.

† Lagarde adds: τοῦτ' ἔστιν Ὁ σὺ μισεῖς, ἄλλῳ οὐ ποιήσεις.

ρωμένους ὑμᾶς, προσ- you." ¹ "Love your en-
 εὔχεσθε ὑπὲρ τῶν emies; for what thanks is it
 ἐπηρεαζόντων ὑμᾶς, if ye love those that love
 ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν. you? for even the Gentiles
 Ποία γὰρ ὑμῖν χάρις, do the same." ² "But do
 ἐὰν φιλεῖτε* τοὺς φι- ye love those that hate you,
 λοῦντας ὑμᾶς; καὶ γὰρ and ye shall have no enemy."
 [καὶ] οἱ ἐθνικοὶ τοῦτο For says He, "Thou shalt
 ποιοῦσιν· ὑμεῖς δὲ φι- not hate any man; no, not
 λεῖτε τοὺς μισοῦντας an Egyptian, nor an Edom-
 ὑμᾶς καὶ ἐχθρόν οὐχ ite;" ³ for they are all the
 ἔξετε· Οὐ μισήσεις γὰρ, workmanship of God. Avoid
 φησί, πάντα ἄνθρωπον, οὐκ not the persons, but the sen-
 Αἰγύπτιον, οὐκ Ἰδουμαῖον timents, of the wicked.
 (cf. Deut. xxiii. 7), ἅπαντες γὰρ "Abstain from fleshly and [I. 4.]
 εἰσι τοῦ Θεοῦ ἔργα. Φεύ- worldly lusts." ⁴ "If any
 γετε δὲ οὐ τὰς φύσεις, one gives thee a stroke on
 ἀλλὰ τὰς γνώμας τῶν πο- thy right cheek, turn to him
 νηρών.† Ἀπέχου τῶν the other also." ⁵ Not that
 σαρκικῶν καὶ κοσμι- revenge is evil, but that pa-
 κῶν ἐπιθυμιῶν. Ἐάν tience is more honourable.
 τίς σοι δῶ ῥάπισμα [εἰς For David says, "If I have
 τὴν δεξιὰν σιαγόνα], made returns to them that
 στρέψον αὐτῷ καὶ τὴν repaid me evil." ⁶ "If any [I. 4.]
 ἄλλην· οὐ φαύλης οὔσης one impress thee to go one
 τῆς ἀμύνης, ἀλλὰ τιμιωτέρας mile, go with him twain." ⁷
 τῆς ἀνεξιματίας· λέγει γὰρ ὁ And, "He that will sue thee
 Δαβὶδ Εἰ ἀνταπέδωκα τοῖς at the law, and take away
 ἀνταποδιδούσ μοι κακὰ (Ps. thy coat, let him have thy
 vii. 5). Ἐὰν ἀγγραρεύσῃ cloak also." ⁸ "And from
 σέ τις μίλιον [ἐν], ὑπά- him that taketh thy goods,
 γε μετ' αὐτοῦ δόλο, καὶ require them not again." ⁹
 τῷ θέλόντί σοι κριθῆναι καὶ "Give to him that asketh [I. 5.]
 τὸν χιτῶνά σου λα- thee, and from him that
 βεῖν, ἄφες αὐτῷ καὶ would borrow of thee do not

¹ Matt. v. 44.² Luke vi. 32; Matt. v. 47.³ Deut. xxiii. 7.⁴ 1 Pet. ii. 11.⁵ Matt. v. 39.⁶ Ps. viii. 5.⁷ Matt. v. 41.⁸ Matt. v. 40.⁹ Luke vi. 30.

* Lagarde: φιλεῖτε.

† Lagarde: τῶν κακῶν.

- τὸ ἰμάτιον, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. Τῷ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ δέλοντος δανείσασθαι παρὰ σοῦ μὴ [ἀποστραφεῖς] ἀποκλεισῇς τὴν χεῖρα, δίκαιος γὰρ ἀνὴρ οἰκτεῖρει καὶ κηρᾶ· πᾶσι γὰρ δέλει δίδοσθαι ὁ πατήρ ὁ τὸν ἥλιον αὐτοῦ ἀνατέλλων ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ τὸν ὑετὸν αὐτοῦ βρέχων ἐπὶ δικαίους καὶ ἀδίκους. Πᾶσιν οὖν δίκαιον διδόναι ἐξ οἰκείων πόρων. Τίμα γὰρ, φησί, τὸν Κύριον ἀπὸ σῶν δικαίων πόρων (Prov. iii. 9)· προτιμητέον δὲ τοὺς ἀγίους. — Οὐ φονεύσεις, τοῦτ' ἔστιν οὐ φθηρεῖς τὸν ὁμοῖόν σοι ἄνθρωπον, διαλύεις γὰρ τὰ καλῶς γινόμενα· οὐχ ὥς παντὸς φόρου φαύλου τυγχάνοντος, ἀλλὰ μόνου τοῦ ἀδῶου, τοῦ δ' ἐνδίκου ἄρχουσι μόνοις ἀφωρισμένου. — Οὐ μοιχεύσεις, διαιρεῖς γὰρ τὴν μίαν σάρκα εἰς δύο· Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν (Gen. ii. 24)· ἔν γάρ εἰσιν ἀνὴρ καὶ γυνὴ τῇ φύσει, τῇ συμπνοίᾳ, τῇ ἐνώσει, τῇ διαθέσει, τῷ βίῳ, τῷ τρόπῳ, κεχωρισμένοι δὲ εἰσι τῷ σχήματι καὶ τῷ ἀριθμῷ. — Οὐ παιδοφθορήσεις· παρὰ φύσιν γὰρ τὸ κακὸν ἐκ
- shut thy hand.”¹ For “the righteous man is pitiful, and lendeth.”² For your Father would have you give to all, who Himself “maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust.”³ It is therefore reasonable to give to all out of thine own labours;” for says He, “Honour the Lord out of thy righteous labours,”⁴ but so that the saints be preferred.⁵ “Thou shalt not kill;” that is, thou shalt not destroy a man like thyself: for thou dissolvest what was well made. Not as if all killing were wicked, but only that of the innocent: but the killing which is just is reserved to the magistrates alone. “Thou shalt not commit adultery:” for thou dividest one flesh into two. “They two shall be one flesh:”⁶ for the husband and wife are one in nature, in consent, in union, in disposition, and the conduct of life; but they are separated in sex and number. “Thou shalt not corrupt boys:”⁷ for this wickedness is contrary to nature, and arose

¹ Matt. v. 42. ² Ps. cxii. 5. ³ Matt. v. 45. ⁴ Prov. iii. 9; Ex. xx., etc.⁵ Gal. vi. 10. ⁶ Gen. ii. 24. ⁷ Lev. xviii. 20.

Σοδόμων φνὲν, ἥτις πυρὸς
 Δεηλάτου παρανάλωμα γέγο-
 νεν· ἐπιματάρατος δὲ ὁ τοι-
 οὔτος καὶ ἐρεῖ πᾶς ὁ λαός
 Γένοιτο.—Οὐ πορνεύσεις·
 Οὐκ ἔσται γὰρ, φησί, πορνεύ-
 ων ἐν υἱοῖς Ἰσραὴλ (Dent. xxiii.
 17).—Οὐ κλέψεις· Ἀχαρ
 γὰρ κλέψας ἐν τῷ Ἰσραὴλ ἐν
 Ἰεριχῷ λίθοις βληθεὶς τοῦ Ζῆν
 ὑπεξῆλθε, καὶ Γιεζεὶ κλέψας
 καὶ ψευδόμενος ἐκληρονόμησε
 τοῦ Νεεμᾶν τὴν λέπραν, καὶ
 Ἰούδας κλέπτων τὰ τῶν πενή-
 των τὸν Κύριον τῆς δόξης πα-
 ρέδωκεν Ἰουδαίοις, καὶ μεταμε-
 ληθεὶς ἀπήγξατο καὶ ἐλάκησε
 μέσος καὶ ἐξεχύθη πάντα τὰ
 σπλάγχνα αὐτοῦ, καὶ Ἀνα-
 νίας καὶ Σαπφείρα ἡ τούτου
 γυνὴ, κλέψαντες τὰ ἴδια καὶ
 πειράσαντες τὸ πνεῦμα Κυ-
 ρίου, παραχρῆμα ἀποφάσει
 Πέτρου τοῦ συναποστόλου
 ἡμῶν ἐθανατώθησαν.—

CAP. III. — Οὐ μαγεύ-
 σεις, οὐ φαρμακεύσεις·
 Φαρμακοὺς γὰρ, φησὶν, οὐ
 περιβιώσετε (Exod. xxii. 18).
 — Οὐ φονεύσεις τέκνον
 σου ἐν φθορᾷ, οὐδὲ τὸ

from Sodom, which was
 therefore entirely consumed
 with fire sent from God.¹
 “Let such an one be accurs-
 ed : and all the people shall
 say, So be it.”² “*Thou* [II. 2.]
shalt not commit fornication :”
 for says He, “There
 shall not be a fornicator
 among the children of Is-
 rael.”³ “*Thou shalt not* [II. 2.]
steal :” for Achan, when he
 had stolen in Israel at Jeri-
 cho, was stoned to death ;⁴
 and Gehazi, who stole, and
 told a lie, inherited the lep-
 rosy of Naaman ;⁵ and Ju-
 das, who stole the poor’s
 money, betrayed the Lord of
 glory to the Jews,⁶ and re-
 pent, and hanged himself,
 and burst asunder in the
 midst, and all his bowels
 gushed out ;⁷ and Ananias,
 and Sapphira his wife, who
 stole their own goods, and
 “tempted the Spirit of the
 Lord,” were immediately, at
 the sentence of Peter our
 fellow-apostle,⁸ struck dead.⁹

CH. III.—*Thou shalt not* [II. 2.]
use magic. Thou shalt not
use witchcraft ; for He says,
 “Ye shall not suffer a witch
 to live.”¹⁰ *Thou shalt not* [II. 2.]
slay thy child by causing

¹ Gen. xix.² Dent. xxvii.³ Dent. xxiii. 17.⁴ Josh. vii.⁵ 2 Kings v.⁶ John xii. 6 ; Matt. xxvii 5.⁷ Acts i. 18.⁸ The Apostles are assumed to be speaking in the Apostolical Constitutions.⁹ Acts v. 5. 10.¹⁰ Ex. xxii. 18.

- γεννηθὲν ἀποκτενεῖς. *abortion, nor kill that which is begotten ; for "everything that is shaped, and has received a soul from God, if it be slain, shall be avenged, as being unjustly destroyed."*¹
- [II. 2.] πᾶν γὰρ τὸ ἐξεκονισμένον, ψυχὴν λαβὸν παρὰ Θεοῦ, φονευθὲν ἐκδικηθήσεται, ἀδίκως ἀναιρεθὲν (cf. Exod. xxi. 23 graece). — Οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον σου, οἷον τὴν γυναῖκα ἢ τὸν παῖδα ἢ τὸν βοῦν ἢ τὸν ἀγρόν. *"Thou shalt not covet the things that belong to thy neighbour, as his wife, or his servant, or his ox, or his field."*
- [II. 3.] — Οὐκ ἐπιорκήσεις· ἐρρήθῃ γὰρ μὴ ὁμῶσαι ὅλως· εἰ δὲ μὴγε, κἂν εὐορκήσῃς, ὅτι ἐπαινεθήσεται πᾶς ὁ ὁμνῶν ἐν αὐτῷ (Ps. lxiii. 11). — Οὐ ψευδομαρτυρήσεις, ὅτι ὁ συκοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐτόν (Prov. xiv. 31). *"Thou shalt not forswear thyself;" for it is said, "Thou shalt not swear at all." But if that cannot be avoided, thou shalt swear truly ; for "every one that swears by Him shall be commended." "Thou shalt not bear false witness;" for "he that falsely accuses the needy provokes to anger Him that made him."*
- [II. 3.] CAP. IV.—Οὐ κακολογήσεις· Μὴ ἀγάπα γὰρ, φησί, κακολογεῖν, ἵνα μὴ ἐξαρῇς (Prov. xx. 13). *CH. IV.—Thou shalt not speak evil ; for says He, "Love not to speak evil, lest thou beest taken away."*
- [II. 3.] *Nor shalt thou be mindful of injuries ; for "the ways of those that remember injuries are unto death."*
- [II. 4.] Οὐκ ἐσῇ δίγλωσσος, οὐδὲ δίγλωσσος· παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη, καὶ ἀνὴρ γλωσσώδης οὐ κατευσυνθήσεται ἐπὶ τῆς γῆς (Prov. vi. 2; Ps. cxl. 11). *Thou shalt not be double-minded nor double-tongued ; for "a man's own lips are a strong snare to him," and "a talkative person shall not be prospered upon earth."*
- [II. 5.] *οὐκ ἐστὰι ὁ λόγος σου κε-*

¹ Ex. xxi. 23, LXX.² Matt. v. 34.³ Ps. lxiii. 12.⁴ Prov. xiv. 31.⁵ Prov. xii. 28.⁶ Prov. vi. 2.⁷ Ps. cxl. 11.

νόσ, περὶ παντὸς γὰρ λό- *Thy speech shall not be vain:*
 γου ἄργοῦ δώσετε λόγον *for "ye shall give an account*
 (Matt. xii. 36). οὐ ψεύσῃ. *of every idle word."*¹ *Thou* [II. 5.]
 Ἀπολεῖς γὰρ, ψησί, πάντα *shalt not tell lies; for says*
 τοὺς λαλοῦντας τὸ ψεῦδος (Ps. *He, "Thou shalt destroy all*
 v. 7). — Οὐκ ἔσῃ πλεονέ- *those that speak lies."*²
 κτης, οὐδὲ ἄρπαξ. Οὐ- *Thou shalt not be covetous* [II. 6.]
 αὶ γὰρ, φησὶν, ὁ πλεονεκτῶν *nor rapacious: for says He,*
 τὸν πλησίον πλεονεξίαν κα- *"Woe to him that is covet-*
 κήν (cf. Hab. ii. 9). — Οὐκ *ous towards his neighbour*
 ἔσῃ ὑποκριτής, ἵνα μὴ *with an evil covetousness."*³
 τὸ μέρος σου μετ' αὐτῶν θῇς *Thou shalt not be a hypocrite,*
 (cf. Matt. xxiv. 51). — *lest thy "portion be with*
*them."*⁴

CAP. V. — Οὐκ ἔσῃ κα- *CH. V. — Thou shalt not* [II. 6.]
 κολήθης, οὐδὲ ὑπερή- *be ill-natured nor proud:*
 φανος. ὑπερηφάνοις γὰρ *for "God resisteth the*
 ὁ Θεὸς ἀντιτάσσεται (Prov. *proud."*⁵ "Thou shalt not
 iii. 34 graece). — Οὐ λήψῃ πρό- *accept persons in judg-*
 σωπον* ἐν κρίσει, ὅτι τοῦ Κυ- *ment; for the judgment is*
 ρίου ἡ κρίσις (Deut. i. 17). — *the Lord's."* *Thou shalt not* [II. 7.]
 Οὐ μισήσεις πάντα *hate any man; thou shalt*
 ἄνθρωπον. Ἐλεγμῶ *surely reprove thy brother,*
 ἐλέγξεις τὸν ἀδελφόν *and not become guilty on*
 σου καὶ οὐ λήψῃ, δι' αὐτὸν *his account;"*⁶ and, "Re-
 ἁμαρτίαν (Lev. xix. 17), καὶ *prove a wise man, and he*
 ἐλέγχε σοφὸν καὶ ἀγαπήσει σε *will love thee."*⁷ *Eschew* [III. 1.]
 Prov. ix. 8). — Φεῦγε ἀπὸ *all evil and all that is like*
 παντὸς κακοῦ καὶ ἀπὸ *it: for says He, "Abstain*
 παντὸς ὁμοίου αὐτῷ. *from injustice, and trem-*
 "Ἀπεχε γὰρ, φησὶν, ἀπὸ ἀδί- *bling shall not come nigh*
 κου, καὶ τρόμος οὐκ ἐγγιεῖ σοι *thee."*⁸ *Be not soon an-* [III. 2.]
 (Is. liv. 14). — Μὴ γίνου *gry, nor spiteful, nor pas-*
 ὀργίλος, μηδὲ βάρσκανος, *sionate, nor furious, nor dar-*
 μηδὲ ζηλωτής, μηδὲ μα- *ing, lest thou undergo the*

¹ Matt. xii. 36; Lev. xix. 11.² Ps. v. 6.³ Hab. ii. 9.⁴ Matt. xxiv. 51.⁵ 1 Pet. v. 5.⁶ Deut. i. 17; Lev. xix. 17.⁷ Prov. ix. 8.⁸ Isa. liv. 14.

* Lagarde adds δυνάστω.

νικὸς, μηδὲ θρασύς, [ἵνα] μὴ
πάθῃς τὰ τοῦ Καὶν καὶ τὰ τοῦ
Σαούλ καὶ τὰ τοῦ Ἰωάβ· ὅτι
ὃς μὲν ἀπέκτεινε τὸν ἀδελφὸν
αὐτοῦ τὸν Ἀβελ διὰ τὸ πρό-
κριτον αὐτὸν εὐρεθῆναι παρὰ
Θεῶ καὶ διὰ τὸ προκριθῆναι*
τὴν δυσίαν αὐτοῦ· ὃς δὲ τὸν
ὄσιον Δαβὶδ ἐδίωκε νικῆσαντα
[τὸν] Γολιάδ τὸν Φιλιστιαῖον,
ζηλώσας ἐπὶ τῇ τῶν χορευ-
τριῶν εὐφημίᾳ· ὃς δὲ τοὺς
δύο στρατάρχας† ἀνεῖλε, τὸν
Ἀβεννήρ τὸν τοῦ Ἰσραὴλ καὶ
Ἀμεσσά τὸν τοῦ Ἰουδα —

[III. 4.] CAP. VI. — Μὴ γίνου οἰ-
ωνοσκοπός, ὅτι ὁδη-
γεῖ πρὸς εἰδωλολα-
τρείαν· Οἰωνισμα δὲ, φη-
σὶν ὁ Σαμουὴλ, ἁμαρτία ἐστὶ
(1 Sam. xv. 23), καὶ Οὐκ ἔσται
οἰωνισμὸς ἐν Ἰακώβ, οὐδὲ
μαντεία ἐν Ἰσραὴλ (Num. xxiii.
23)· οὐκ ἔσῃ ἐπ' ἁδων ἢ
περικαθαίρων τὸν νόον
σου, οὐκ κληδονιεῖς, οὐδὲ οἰω-
νισθήσῃ, οὐδὲ ὀρνεοσκοπή-
σεις, οὐδὲ μαθήσῃ μαθήματα
πονηρά· ‡ ταῦτα γὰρ ἅπαντα
καὶ ὁ νόμος ἀπεῖπε (Lev. xix.;
Deut. xviii.). — Μὴ γίνου ἐπι-
θυμητὴς κακῶν, ὁδηγηθήσῃ
γὰρ εἰς ἀμετρίαν ἁμαρτημά-
των. — Οὐκ ἔσῃ αἰσχρο-
λόγος, οὐδὲ ῥιψόφθαλ-
μος, οὐδὲ μέθυσος· ἐκ γὰρ

fate of Cain, and of Saul,
and of Joab : for the first of
these slew his brother Abel,
because Abel was found to
be preferred before him with
God, and because Abel's sac-
rifice was preferred ;¹ the
second persecuted holy Da-
vid, who had slain Goliath
the Philistine, being envious
of the praises of the women
who danced ;² the third
slew two generals of armies
— Abner of Israel, and
Amasa of Judah.³

CH. VI. — *Be not a diviner,*
for that leads to idolatry ;
for says Samuel, "Divina-
*tion is sin ;"*⁴ and, "There
shall be no divination in
Jacob, nor soothsaying in
Israel."⁵ *Thou shalt not*
use enchantments or purga-
tions for thy child. Thou
shall not be a soothsayer nor
a diviner by great or little
birds. Nor shalt thou learn
wicked arts ; for all these
things has the law forbid-
*den.*⁶ *Be not one that*
wishes for evil, for thou wilt
*be led into intolerable sins.*⁷
Thou shalt not speak obscene-
ly, nor cast wanton glances,
nor be a drunkard ; for from
such causes arise whoredoms

¹ Gen. iv. ² 1 Sam. xvii. xviii. ³ 2 Sam. iii., xx. ⁴ 1 Sam. xv. 23.

⁵ Num. xxiii. 23. ⁶ Deut. xviii. 10, 11. ⁷ Lev. xix. 26, 31.

* Lagarde: προσδεχθῆναι.

† Lagarde: στρατηλάτας.

‡ Lagarde: μάθημα πονηρόν.

τούτων πορνεῖαι καὶ and adulteries. *Be not a* [III. 5.]
μοιχεῖαι γίνονται. — lover of money, lest thou
Μὴ γίνου φιλάργυρος, “serve mammon instead of
ἵνα μὴ ἀντὶ Θεοῦ δουλεύσης God.”¹ *Be not vainglorious,*
τῷ μαμονᾷ. — Μὴ γίνου nor haughty, nor high-mind-
κενόδοξος, μηδὲ μετέωρος, ed. *For from all these things,*
μηδὲ ὑψηλόφρων, ἐκ γὰρ arrogance [*Did. thefts*] *does*
τούτων πάντων ἀλά- spring. Remember him
ζονίαί γίνονται. * μνή- who said: “Lord, my heart
σθητι τοῦ εἰπόντος Κύριε, is not haughty, nor mine
οὐχ ὑψώθη ἡ καρδία μου, eyes lofty: I have not exer-
οὐδὲ ἐμετεωρίσθησαν οἱ οφ- cised myself in great matters,
θαλμοί μου, οὐδὲ ἐπορεύθην nor in things too high for
ἐν μεγάλοις οὐδὲ ἐν θρυμασί- me; but I was humble.”²
οις ὑπὲρ ἐμέ, εἰ μὴ ἐταπεινο-
φρόνουν (Ps. cxxxix. 1, 2).

CAP. VII. — Μὴ γίνου CH. VII.—*Be not a mur-* [III. 6.]
γόγγυσος, μνησθεὶς τῆς τι- murer, remembering the
μορίας ἧς ὑπέστησαν οἱ κατα- punishment which those un-
γογγύσαντες κατὰ Μωσέως. derwent who murmured
— Μὴ ἔσο αὐθάδης, μηδὲ against Moses. *Be not self-*
πονηρόφρων, μηδὲ σκλη- willed, be not malicious, be
ροκάρδιος, μηδὲ θυμώδης, not hard-hearted, be not pas-
μηδὲ μικρόψυχος, πάντα sionate, be not mean-spir-
γὰρ ταῦτα ὁδηγεῖ πρὸς ited; for all these things lead
βλασφημίαν. ἴσθι δὲ to blasphemy. *But be meek,* [III. 7.]
πραῶς ὡς Μωσῆς καὶ Δα- as were Moses and David,³
βίδ, ἐπεὶ οἱ πραεῖς κλη- since the meek shall inherit
ρονομήσουσι γῆν (Matt. the earth.”⁴
v. 5).—

CAP. VIII. — Γίνου μα- CH. VIII.—*Be slow to* [III. 8.]
κρόθυμος· ὁ γὰρ τοιοῦτος wrath; for such an one is
πολύς ἐν φρονήσει, ἐπεὶ περ very prudent, since “he that
ὀλιγόψυχος ἰσχυρῶς † ἄφρων is hasty of spirit is a very
(Prov. xiv. 29 graece). — Γίνου fool.”⁵ Be merciful; for
ἐλεήμων· μακάριοι γὰρ οἱ “blessed are the merciful:
ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθή- for they shall obtain

¹ Matt. vi. 24.² Ps. cxxxix. 1.³ Num. xii. 3; Ps. cxxxix. 1.⁴ Matt. v. 5.⁵ Prov. xiv. 29.

* Lagarde: γεννώνται.

† Lagarde: ἰσχυρός.

- [III. 9.] *σονται* (Matt. v. 7). — *Ἔσο* *ἄκακος, ἡσυχος, ἀγα-* *mercy."*¹ *Be sincere, quiet,*
θός, τρέμων τοὺς λό- *good, "trembling at the*
γους τοῦ Θεοῦ. — *Οὐχ* *word of God."*² *Thou shalt*
ὑψώσεις σεαυτὸν ὡς ὁ φαρι- *not exalt thyself, as did*
σαῖος· ὅτι πᾶς ὁ ὑψῶν ἑαυ- *the Pharisee; for "every*
τὸν ταπεινώσεται, καὶ τὸ *one that exalteth himself*
ὑψηλὸν ἐν ἀνθρώποις βδελυ- *shall be abased,"*³ *and*
γμα παρὰ τῷ Θεῷ (Luc. xviii. *"that which is of high*
 [III. 9.] *14; xvi. 15).* — *Οὐ δώσεις* *esteem with men is abom-*
τῇ ψυχῇ σου θράσος, *ination with God."*⁴ *Thou*
ὅτι θρασὺς ἀνὴρ ἐμπεσεῖται *shalt not entertain confidence*
εἰς κακὰ (cf. Prov. xiii. 17 *in thy soul; for "a confi-*
græce). — Οὐ συμπορεύσῃ μετὰ ἀφρό- *dent man shall fall into mis-*
νων, ἀλλὰ μετὰ σοφῶν καὶ *chief."*⁵ *Thou shalt not*
δικαίων· [ὁ συμπορευόμενος *go along with the foolish,*
γὰρ σοφοῖς σοφὸς ἔσται, ὁ δὲ *but with the wise and right-*
συμπορευόμενος ἄφροσι γνω- *eous; for "he that walketh*
 [III. 10.] *σθήσεται* (Prov. xiii. 20).] — *Τὰ* *with wise men shall be wise,*
συμβαίνοντά σοι πάθη *but he that walketh with*
εὐμενῶς δέχου καὶ τὰς περι- *the foolish shall be known."*⁷
στάσεις ἀλύπως, εἰδὼς ὅτι μι- *Receive the afflictions that*
σθὸς παρὰ Θεοῦ σοι δοθήσε- *fall upon thee with an*
ται ὡς τῷ Ἰωβ καὶ τῷ Λα- *even mind, and the chances*
ζάρῳ. *of life without sorrow,*
knowing that a reward shall
be given to thee by God, as
was given to Job and to
*Lazarus."*⁶
- [IV. 1.] CAP. IX. — *Τὸν λαλοῦν-* CH. IX. — *Thou shalt hon-*
τά σοι τὸν λόγον τοῦ *or him that speaks to thee the*
Θεοῦ δοξάσεις, νυη- *word of God, and be mind-*
σθήσῃ δὲ αὐτοῦ ἡμέρας *ful of him day and night;*
καὶ νυκτός, τιμήσεις *and thou shalt reverence*
δὲ αὐτὸν οὐχ ὡς γενίσε- *him, not as the author of*
ως αἵτιον, ἀλλ' ὡς τοῦ εὖ εἶ- *thy birth, but as one that is*
ραί σοι πρόξενον γινόμενον· *made the occasion of thy*

¹ Matt. v. 7.² Isa. lxvi. 2.³ Luke xviii. 14.⁴ Luke xvi. 15.⁵ Prov. xiii. 17, LXX.⁶ The words from "for he that walketh" to "be known" are omitted in one ms., and by Lagarde.⁷ Prov. xiii. 20.⁸ Job xlii.; Luke xvi.

ὅπου γὰρ ἡ περὶ Θεοῦ well-being. *For where the* [IV. 1.2.]
 διδασκαλία, ἐκεῖ ὁ doctrine concerning God is,
 Θεὸς πάρεστιν.—Εὐζη- there God is present. *Thou*
 τήσεις καὶ ἡμέραν τὸ shalt every day seek the face
 πρόσωπον τῶν ἁγίων, of the saints, that thou may-
 ἵν' ἐπαναπαύῃ τοῖς λό- est acquiesce in their words.
 γοις αὐτῶν.—

CAP. X.—Οὐ ποιήσεις CH. X.—*Thou shalt not* [IV. 3.]
 σχίσματα πρὸς τοὺς ἁγί- make schisms among the
 οὺς, μνησθεὶς τῶν Κορειτῶν. saints, but be mindful of
 —Εἰρηνεύσεις μαχο- the followers of Corah.¹
 μένους ὡς Μωσῆς, συναλ- Thou shalt make peace be- [IV. 3.]
 λάσσων εἰς φιλίαν.—Κρι- tween those that are at vari-
 νεῖς δικαίως· τοῦ γὰρ ance, as Moses did when
 Κυρίου ἡ κρίσις (Deut. i. 17). he persuaded them to be
 —Οὐ λήψῃ πρόσωπον friends.² *Thou shalt judge* [IV. 3.]
 ἐλέγξει ἐπὶ παραπετώ- righteously; for “the judg-
 ματι, ὡς Ἠλίας καὶ Μιχαί- ment is the Lord’s.”³ *Thou* [IV. 3.]
 ας τὸν Ἀχαάβ, καὶ Ἀβδεμέ- shalt not have respect of per-
 λεχ ὁ Αἰθίοψ τὸν Σεδεκίαν, sons when thou reprovest for
 καὶ Νάθαν τὸν Δαβίδ, καὶ sins; but do as Elijah and
 Ἰωάννης τὸν Ἡρώδη.— Micaiah did to Ahab, and
 Ebedmelech the Ethiopian
 to Zedechiah, and Nathan to
 David, and John to Herod.⁴

CAP. XI.—Μὴ γίνου CH. XI.—*Be not of a* [IV. 4.]
 δίψυχος ἐν προσευχῇ σου, doubtful mind in thy prayer,
 εἰ ἔσται ἢ οὐ· λέγει γὰρ ὁ ἑ- whether it shall be granted
 ρεῖος ἐμοὶ Πέτρῳ ἐπὶ τῆς θα- or no. For the Lord said to
 λάσσης Ὀλιγόπιστε, εἰς τί ἐδί- me, Peter, upon the sea: “O
 στασας (Matt. xiv. 31);—Μὴ thou of little faith, where-
 γίνου πρὸς μὲν τὸ λα- fore didst thou doubt?”⁵
 βεῖν ἐντείνων τὴν χει- “Be not thou ready to stretch [IV. 5.]
 ρα, πρὸς δὲ τὸ δοῦναι out thy hand to receive, and
 συστέλλων· to shut it when thou shouldst
 give.”⁶

CAP. XII.—ἐὰν ἔχεις, CH. XII.—*If thou hast by* [IV. 6.]

¹ Num. xvi.² Ex. ii. 13.³ Deut. i. 17.⁴ 1 Kings xviii. xxi. xxii.; 2 Sam. xii.; Matt. xiv.⁵ Matt. xiv. 31.⁶ Ecclus. iv. 31.

- διὰ τῶν χειρῶν σου δός, *the work of thy hands, give,*
 ἵνα ἐργάσῃ εἰς λύτρωσιν *that thou mayest labor*
 ἁμαρτιῶν σου· ἐλεημο- *for the redemption of thy*
 σύναις γὰρ καὶ πιστεσιν *sins; for "by alms and acts*
 ἀποκαθαίρονται ἁμαρτίαι *of faith sins are purged*
 [IV. 7.] (Prov. xvi. 6). Οὐ διστά- *away."*¹ *Thou shalt not*
 σεῖς δοῦναι πτωχῶ, οὐδὲ *grudge to give to the poor,*
 διδοὺς γογγύσεις, *nor when thou hast given*
 γνώσῃ γὰρ τίς ἐστὶν ὁ *shalt thou murmur; for thou*
 τοῦ μισθοῦ ἀνταποδό- *shalt know who will repay*
 τῆς· Ὁ ἐλεῶν γὰρ, φησί, *thee thy reward. For says*
 πτωχὸν Κυρίῳ δανείζει, κατὰ *he: "He that hath mercy*
 δὲ τὸ δόμα αὐτοῦ, οὕτως ἀν- *on the poor man lendeth to*
 ταποδοθήσεται αὐτῷ (Prov. *the Lord; according to his*
 [IV. 8.] xix. 17). Οὐκ ἀποστρα- *gift, so shall it be repaid*
 φήσῃ ἐν δεόμενον.* Ὁς *him again."*² *Thou shalt*
 φράσσει γὰρ, φησί, τὰ ὧτα *not turn away from him*
 αὐτοῦ μὴ εἰσακοῦσαι τοῦ δεο- *that is needy; for says he:*
 μένου, † καὶ αὐτὸς ἐπικαλέσε- *"He that stoppeth his ears,*
 ται καὶ οὐκ ἔσται ὁ εἰσακούων *that he may not hear the cry*
 [IV. 8.] αὐτοῦ (Prov. xxi. 13). Κοι- *of the needy, himself also*
 νωνήσεις εἰς πάντα τῶ *shall call, and there shall be*
 ἀδελφῶ σου καὶ οὐκ *none to hear him."*³ *Thou*
 ἐρεῖς ἰδὲ ἵνα εἶναι, κοινῇ *shalt communicate in all*
 γὰρ ἡ μετάληψις παρὰ Θεοῦ *things to thy brother, and*
 πᾶσιν ἀνθρώποις παρεσκευ- *shalt not say [thy goods] are*
 [IV. 9.] ἄσδη. — Οὐκ ἀρεῖς τὴν *thine own; for the common*
 χειρὰ σου ἀπὸ τοῦ *participation of the neces-*
 υἱοῦ σου ἢ ἀπὸ τῆς *saries of life is appointed to*
 θυγατρὸς σου, ἀλλὰ *all men by God. Thou shalt*
 ἀπὸ νεότητος διδάξεις *not take off thine hand from*
 αὐτοὺς τὸν φόβον τοῦ *thy son or from thy daugh-*
 Θεοῦ. Παίδευε γὰρ, φησί, *ter, but shalt teach them the*
 τὸν υἱόν σου, οὕτως γὰρ ἔσται *fear of God from their*
 σοι εὐέλπις (Prov. xix. 18). — *youth; for says he: "Cor-*

¹ Prov. xv. 27; xvi. 6.² Prov. xix. 17.³ Prov. xxi. 13.

* Lagarde: ἐνδεομένον.

† Lagarde: ἀκοῦσαι ἐνδεομένου for εἰσακοῦσαι τοῦ δεομένου.

CAP. XIII.—Οὐκ ἐπιτά-
ξεις δούλῳ σου ἢ παι-
δίσκῃ τοῖς ἐπὶ τὸν αὐ-
τὸν Θεὸν πεποιθόσιν
ἐν πικρίᾳ ψυχῇς, μὴ
ποτε στενάξωσιν ἐπὶ σοὶ καὶ
ἔσται σοι ὀργὴ παρὰ Θεοῦ.
καὶ ὑμεῖς, οἱ δούλοι,
ὑποτάγητε τοῖς κυρί-
οις ὑμῶν ὡς τύποις*
Θεοῦ ἐν προσοχῇ† καὶ
φόβῳ, ὡς τῷ‡ Κυρίῳ καὶ
οὐκ ἀνθρώποις.—

CAP. XIV. — Μισήσεις
πᾶσαν ὑπόκρισιν, καὶ
πᾶν, ὃ ἐὰν ἢ ἀρεστὸν
Κυρίῳ, ποιήσεις· οὐ
μὴ ἐγκαταλίπῃς ἐντο-
λὰς Κυρίου, φυλάξεις
δὲ ἅπαρ ἐλάβες παρ' αὐ-
τοῦ, μήτε προστιθεῖς
ἐπ' αὐτοῖς μήτε ἀφαιρῶν
ἀπ' αὐτῶν· οὐ προσθήσεις
γὰρ τοῖς λόγοις αὐτοῦ, ἵνα
μὴ ἐλέγξῃ σε καὶ ψευδὴς γένη
(Prov. xxx. 6). — Ἐξομολο-
γήσῃ Κυρίῳ τῷ Θεῷ σου τὰ
ἁμαρτήματά σου καὶ
οὐκ ἔτι προσθήσεις ἐπ' αὐτοῖς,
ἵνα εὖ σοι γένηται παρὰ Κυ-
ρίῳ τῷ Θεῷ σου, ὃς οὐ βούλε-
ται τὸν θάνατον τοῦ ἁμαρτω-
λοῦ, ἀλλὰ τὴν μετάνοιαν.

rect thy son, so shall he af-
ford thee good hope.”¹

CH. XIII.—*Thou shalt not* [IV. 10.]
command thy man-servant,
or thy maid-servant, who
trust in the same God, with
bitterness of soul, lest they
groan against thee, and
wrath be upon thee from
God. And, ye servants, [IV. 11.]
“be subject to your mas-
ters,”² as to the representa-
tives of God, with attention
and fear, “as to the Lord,
and not to men.”³

CH. XIV.—*Thou shalt hate* [IV. 12, 13.]
all hypocrisy; and whatso-
ever is pleasing to the Lord,
that shalt thou do. By no
means forsake the commands
of the Lord. But thou shalt
observe what things thou
hast received from Him,
neither adding to them nor
taking away from them.
“For thou shalt not add
unto His words, lest He con-
vict thee, and thou become
a liar.”⁴ Thou shalt con- [IV. 14.]
fess thy sins unto the Lord
thy God; and thou shalt not
add unto them, that it may
be well with thee from the
Lord thy God, who willeth
not the death of a sinner,
but his repentance.

¹ Prov. xix. 18.

² Eph. vi. 5.

³ Eph. vi. 7.

⁴ Prov. xxx. 6.

* Lagarde: τύπῳ. So in *Did.*

† Lagarde omits τῷ.

‡ Lagarde: αἰσχύνῃ. So in *Did.*

CAP. XV.—Τὸν πατέρα σου καὶ τὴν μητέρα σεραπεύσεις ὡς αἰτίους σοι γενέσεως, ἵνα γένη μακροχρόνιος ἐπὶ τῆς γῆς ἧς Κύριος ὁ Θεός σου δίδωσί σοι (Exod. xx. 12)· τοὺς ἀδελφούς σου καὶ τοὺς συγγενεῖς σου μὴ ὑπερίδης· τοὺς γὰρ οἰκείους τοῦ σπέρματός σου οὐχ ὑπερόψει (Is. lviii. 7).—

CAP. XVI.—Τὸν βασιλέα φοβηθήσῃς, εἰδὼς ὅτι τοῦ Κυρίου ἐστὶν ἡ χειροτονία· τοὺς ἄρχοντας αὐτοῦ τιμήσεις ὡς λειτουργοὺς Θεοῦ, ἕκδινοι γὰρ εἰσι πάσης ἀδικίας· οἷς ἀποτίσατε τέλος, φόρον καὶ πᾶσαν εἰσφορὰν εὐγνωμόνως.—

[IV. 14.] CAP. XVII.—Ὁὐ προσελεύσῃ ἐπὶ προσευχήν σου ἐν ἡμέρᾳ πονηρίας σου, πρὶν ἂν λύσῃς τὴν πικρίαν σου.—Αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς, ἧς γένοιτο ἐν τὸς ὑμᾶς εὐρεθῆναι διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

[V. 1.] CAP. XVIII.—Ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πράξεσι πονηραῖς θεωρουμένη· ἐν αὐτῇ γὰρ ἄγνοια* Θεοῦ, καὶ πολλῶν κακῶν† καὶ θολῶν καὶ ταραχῶν ἐπει-

[V. 1.] σαγωγή, δι' ὧν φόνοι, μοιχεῖαι, πορνεῖαι, ἐπιπορντίαι, ἐπιθυμίαι παρά-

CH. XV.—Thou shalt be observant to thy father and mother as the causes of thy being born, that thou mayest live long on the earth which the Lord thy God giveth thee. Do not overlook thy brethren or thy kinsfolk; for “thou shalt not overlook those nearly related to thee.”¹

CH. XVI.—Thou shalt fear the king, knowing that his appointment is of the Lord. His rulers thou shalt honor as the ministers of God, for they are the revengers of all unrighteousness; to whom pay taxes, tribute, and every oblation with a willing mind.

CH. XVII.—Thou shalt not proceed to thy prayer in the day of thy wickedness, before thou hast laid aside thy bitterness. This is the way of life, in which may ye be found, through Jesus Christ our Lord.

CH. XVIII.—But the way of death is known by its wicked practices: for therein is the ignorance of God, and the introduction of many evils, and disorders, and disturbances; whereby come murders, adulteries, fornications, perjuries, un-

¹ Isa. lviii. 7.

* Lagarde inserts τοῦ.

† Lagarde reads merely πολλῶν θεῶν, and omits κακῶν . . . ταραχῶν.

νομοι, κλοπαὶ, εἰδωλο- lawful lusts, thefts, idola-
λατρεῖαι, μαγίαι, φαρ- tries, magic arts, witchcrafts,
μακεῖαι, ἄρπαγαὶ, rapines, false-witnesses, hy-
ψευδομαρτυρίαι, ὑπο- pocrisies, double-heartedness,
κρίσεις, διπλοκαρ- deceit, pride, malice, inso-
δίαι, δόλος, ὑπερη- lence, covetousness, obscene
φανία, κακία, αὐθά- talk, jealousy, confidence,
δεια, πλεονεξία, αἰσ- haughtiness, arrogance, im-
χρολογία, ζηλοτυπία, pudence, persecution of the
θρασύτης, ὑψηλοφροσύνη, good, enmity to truth, love of
ἀλαζονεία, ἀφοβία, δι- lies, ignorance of righteous-
ωγμὸς ἀγαθῶν, ἀλη- ness. For they who do such
θείας ἔχθρα, ψεύδους things do not adhere to good- [V. 2.]
ἀγάπῃ, ἄγνοια δικαι- ness, or to righteous judg-
οσύνης. Οἱ γὰρ τούτων ment: they watch not for
ποιητὰ οὐ κολλῶνται good, but for evil; from
ἀγαθῶ, οὐδὲ κρίσει whom meekness and patience
δικαίῳ.* ἄγρυπνοῦσιν are far off, who love vain
οὐκ εἰς τὸ ἀγαθόν, things, pursuing after re-
ἀλλ' εἰς τὸ πονηρόν. ward, having no pity on the
ῶν μακρὰν πράοτης poor, not labouring for him
καὶ ὑπομονή. μάταια that is in misery, nor know-
ἀγαπῶντες, διώκον- ing Him that made them;
τες ἀνταπόδομα, οὐκ murderers of infants, de-
ἐλεοῦντες πτωχόν, οὐ stroyers of the workmanship
πονοῦντες ἐπὶ κατα- of God, that turn away from
πονουμένῳ, οὐ γινώ- the needy, adding affliction
σκοντες τὸν ποιήσαν- to the afflicted, the flatterers
τα αὐτούς, φονεῖς τέκ- of the rich, the despisers of
νων, φθορεῖς πλάσμα- the poor, full of sin. May
τος Θεοῦ, ἀποστρεφόμε- you, children, be delivered
νοι ἐνδεόμενον,† κα- from all these.
ταπονοῦντες θλιβόμε-
νον, πλουσίων παρά-
κλητοι, πενήτων ὑπερ-
όπται, πανθαμάρτη-
τοι. Ὑψοδεῖτε, τέκ-

* Lagarde: δικαία.

† Lagarde omits next two words.

να, ἀπὸ τούτων ἀπάν-
των.*

[VI. 1.] CAP. XIX.—Ὅρα μή τις
σε πλανήσῃ ἀπὸ τῆς εὐ-
σεβείας· Οὐκ ἐκκλινεῖς γάρ,
φησὶν, ἀπ' αὐτῆς δεξιὰ ἢ εὐώ-
νυμα† (Dent. v. 32), ἵνα συνῇς
ἐν πᾶσιν οἷς ἐὰν πράσσης· οὐ
γάρ, ἐὰν μὴ ἐκτραπῇς ἔξω
τῆς εὐθείας ὁδοῦ, δυσσεβή-
σεις.

[VI. 3.] CAP. XX.—Περὶ δὲ βρω-
μάτων λέγει σοι ὁ Κύριος
Τὰ ἀγαθὰ τῆς γῆς φάγεσθε
καὶ πᾶν κρέας ἐδεσθε ὡς λά-
χανα χλόης (Is. i. 19; Gen. ix. 3),
τὸ δὲ αἷμα ἐκχεεῖς (Dent. xv.
23)· οὐ γὰρ τὰ εἰσερχόμενα
εἰς τὸ στόμα κοινοὶ τὸν ἄν-
θρωπον, ἀλλὰ τὰ ἐμπορευό-
μενα, λέγω δι' ἡ βλασφημία,
καταλαλιαὶ καὶ εἴ τι τοιοῦ-
τον. Σὺ δὲ φάγη τὸν μυελὸν
τῆς γῆς μετὰ δικαιοσύνης· ὅτι
εἴ τι καλὸν, αὐτοῦ, καὶ εἴ τι
ἀγαθόν, αὐτοῦ· σῖτος νεανί-
σχοις καὶ οἶνος εὐωδιάζων
πάρθενοις (Zach. ix. 17)· τίς
γὰρ φάγεται ἢ τίς πίεται πα-
ρὲς αὐτοῦ‡ (Eccl. ii. 25 graec);
Παραινεῖ δέ σοι καὶ ὁ σοφός
Ἐσδρας λέγων Πορεύεσθε καὶ
φάγετε λιπάσματα καὶ πίετε

CH. XIX.—*See that no one seduce thee from piety; for says He: "Thou mayst not turn aside from it to the right hand, or to the left, that thou mayst have understanding in all that thou doest."*¹ For if thou dost not turn out of the right way, thou wilt not be ungodly.

CH. XX.—*Now concerning the several sorts of food, the Lord says to thee, "Ye shall eat the good things of the earth;"*² and, "All sorts of flesh shall ye eat, as the green herb;"³ but, "Thou shalt pour out the blood."⁴ For "not those things that go into the mouth, but those that come out of it, defile a man;"⁵ I mean blasphemies, evil-speaking, and if there be any other thing of the like nature.⁶ But "do thou eat the fat of the land with righteousness."⁷ For "if there be anything pleasant, it is His; and if there be anything good, it is His. Wheat for the young men, and wine to cheer the

¹ Deut. v. 32.

² Isa. i. 19.

³ Gen. ix. 3.

⁴ Deut. xv. 23.

⁵ Matt. xv. 11.

⁶ Mark vii. 22.

⁷ Zech. ix. 17.

* Lagarde: πάντων.

† Lagarde: ἀριστερά.

‡ Lagarde omits from here to end of chapter.

γλυκάσματα καὶ μὴ λυπεῖσθε
(Neh. viii. 10).

CAP. XXI. — Ἀποδὲ δὲ τῶν
εἰδωλοθύτων φεύγετε,
ἐπὶ τιμῇ γὰρ δαιμόνων θύου-
σι ταῦτα,* ἐφ' ὅβρει δηλαδὴ
τοῦ μόνου Θεοῦ· ὅπως μὴ γέ-
νησθε κοινωνοὶ δαιμόνων.

CAP. XXII. — Περὶ δὲ
βαπτίσματος, ὃ ἐπίσκο-
πε ἢ πρεσβύτερε, ἥδη μὲν καὶ
πρότερον διεταξάμεθα, καὶ
νῦν δὲ φάμεν ὅτι οὕτω
βαπτίσεις, ὡς ὁ Κύριος
διετάξατο ἡμῖν λέγων Πορευ-
θέντες μαθητεύσατε πάντα τὰ
ἔθνη, βαπτίζοντες αὐ-
τοὺς εἰς τὸ ὄνομα τοῦ
Πατρὸς καὶ τοῦ Υἱοῦ
καὶ τοῦ ἁγίου Πνεύ-
ματος, διδάσκοντες αὐτοὺς
τηρεῖν πάντα ὅσα ἐνετείλαμην
ὑμῖν (Matt. xxviii. 19)· τοῦ
ἀποστείλαντος Πατρός, τοῦ
ἐλθόντος Χριστοῦ, τοῦ
μαρτυρήσαντος Παρακλήτου.
Χρίσεις δὲ πρῶτον ἐλαίῳ
ἁγίῳ, ἔπειτα βαπτίσεις
ὕδατι καὶ [τὸ] τελευταῖον
σφραγίσεις μύρῳ· ἵνα τὸ μὲν

maids." For "who shall
eat or who shall drink with-
out Him?"¹ Wise Ezra²
does also admonish thee, and
say: "Go your way, and eat
the fat, and drink the sweet,
and be not sorrowful."³

CH. XXI.—*But do ye ab-* [VI. 3.]
stain from things offered to
*idols;*⁴ for they offer them
in honor of demons, that is,
to the dishonor of the one
God, that ye may not be-
come partners with demons.

CH. XXII.—*Now concern-* [VII. 1.]
ing Baptism, O Bishop, or
Presbyter, we have already
given direction, and we now
say, that *thou shalt so baptize*
as the Lord commanded us,
saying: "Go ye, and teach
all nations, *baptizing them*
into the name of the Father,
and of the Son, and of the
Holy Ghost, teaching them
to observe all things what-
soever I have commanded
you:"⁵ of the Father who
sent, of Christ who came, of
the Comforter who testified.
But thou shalt beforehand
anoint the person with holy
oil, and afterward *baptize*
him *with water,* and in the
conclusion shalt seal him
with the ointment; that the

¹ Eccles. ii. 25, LXX.

² The words from "Wise Ezra" to "sorrowful" are omitted by Lagarde.

³ Neh. viii. 10.

⁴ 1 Cor. x. 20.

⁵ Matt. xxviii. 19.

* Lagarde: αἰτᾶ.

χρῖσμα μετοχή ἢ τοῦ ἁγίου
 πνεύματος, τὸ δὲ ὕδωρ
 σύμβολον τοῦ θανάτου
 τὸ δὲ μύρον σφραγὶς τῶν
 συνθηκῶν. Εἰ δὲ μήτε ἔλαι-
 ον ἢ μήτε μύρον, ἀρ-
 κεῖ* ὕδωρ καὶ πρὸς χρῖσιν
 καὶ πρὸς σφραγίδα καὶ
 πρὸς ὁμολογίαν τοῦ ἀποθα-
 νόντος ἡτοι συναποθνήσκον-
 [VII. 4] τος. Πρὸ δὲ τοῦ βαπ-
 τίσματος νηστευσάτω
 ὁ βαπτιζόμενος· καὶ
 γὰρ ὁ Κύριος πρῶτον βαπ-
 τισθεὶς ὑπὸ Ἰωάννου καὶ εἰς
 τὴν ἔρημον ἀνῆλθε, μετέ-
 πειτα ἐνήστευσε τεσσαράκον-
 τα ἡμέρας καὶ τεσσαράκοντα
 νύκτας. Ἐβαπτίσθη δὲ καὶ
 ἐνήστευσεν οὐκ αὐτὸς ἀπορυ-
 πώσεως ἢ νηστείας χρεῖαν
 ἔχων ἢ καθάρσεως ὁ τῇ φύ-
 σεϊ καθρὸς καὶ ἅγιος, ἀλλ' ἵνα
 καὶ Ἰωάννη ἀλήθειαν προσ-
 μαρτυρήσῃ καὶ ἡμῖν ὑπογραμ-
 μὸν παράσχηται. Οὐκοῦν ὁ
 μὲν Κύριος οὐκ εἰς ἑαυτοῦ πά-
 θος ἐβαπτίσατο ἢ θάνατον ἢ
 ἀπάστασιν (οὐδέπω γὰρ οὐ-
 δὲν τούτων ἐγγόνει), ἀλλ'
 εἰς διάταξιν ἑτέραν, διὸ καὶ
 ἀπ' ἐξουσίας μετὰ τὸ βάπτι-
 σμα νηστεύει ὡς Κύριος Ἰωάν-
 νου· ὁ δὲ εἰς τὸν αὐτοῦ θά-
 νατον μνούμενος πρότερον
 ὀφείλει νηστεῦσαι καὶ τότε
 βαπτισάσθαι.† (οὐ γὰρ δίκαιον
 τὸν συνταφέντα καὶ συνανα-

anointing with oil may be
 the participation of the
 Holy Spirit, and the water
 the symbol of the death [of
 Christ], and the ointment
 the seal of the covenants.
 But if there be neither oil
 nor ointment, water is suffi-
 cient both for the anointing,
 and for the seal, and for the
 confession of Him that is
 dead, or indeed is dying to-
 gether [with Christ]. *But*
before Baptism, let him that
is baptized fast; for even
the Lord, when He was first
baptized by John, and abode
in the wilderness, did after-
ward fast forty days and
*forty nights.*¹ But He was
 baptized, and then fasted,
 not having Himself any need
 of cleansing, or of fasting, or
 of purgation, who was by
 nature pure and holy; but
 that He might testify the
 truth to John, and afford an
 example to us. Wherefore
 our Lord was not baptized in-
 to His own passion, or death,
 or resurrection—for none of
 those things had then hap-
 pened—but for another pur-
 pose. Wherefore He by His
 own authority fasted after
 His Baptism, as being the
 Lord of John. But he who
 is to be initiated into His

¹ Matt. iii. iv.

* Lagarde: τὸ.

† Lagarde: βαπτισθῆναι.

στάντα παρ' αὐτὴν τὴν ἀνάστασιν κατηφεῖν), οὐ γὰρ κύριος ὁ ἄνθρωπος τῆς διατάξεως τῆς τοῦ σωτῆρος· ἐπεὶ περὶ ὁ μὲν δεσπότης, ὁ δὲ ὑπηκόος.

death ought first to fast, and then to be baptized. For it is not reasonable that he who has been buried [with Christ], and is risen again with Him, should appear dejected at His very resurrection. For man is not lord of our Saviour's constitution, since one is the Master and the other the servant.

CAP. XXIII.—Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν, νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ. Γμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευὴν· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἡ κατὰ τοῦ Κυρίου, Ἰούδα χρήμασιν ἐπαγγειλάμενου τὴν προδοσίαν· τὴν δὲ παρασκευὴν, ὅτι ἔπαθεν ὁ Κύριος ἐν αὐτῇ πάθος τὸ διὰ σταυροῦ ὑπὸ Ποντίου Πιλάτου. Τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἑορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, ἡ δὲ ἀναστάσεως. Ἐν δὲ μόνον σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τοῦ Κυρίου ταφῆς, ὅπερ νηστεύειν προσῆκεν, ἀλλ' οὐχ ἑορτάζειν· ἐν ὅσῳ γὰρ ὁ δημιουργὸς ὑπο γῆν τυγχάνει, ἰσχυρότερον τὸ περὶ αὐτοῦ πένθος τῆς κατὰ τὴν δημιουργίαν χαρᾶς, ὅτι ὁ δημιουργός

CH. XXIII.—*But let not your fasts be with the hypocrites; for they fast on the second and fifth days of the week. But do ye either fast the entire five days, or on the fourth day of the week, and on the day of the preparation, because on the fourth day the condemnation went out against the Lord, Judas then promising to betray Him for money; and you must fast on the day of the preparation, because on that day the Lord suffered the death of the cross under Pontius Pilate. But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection. But there is one only Sabbath to be observed by you in the whole year, which is that of our Lord's burial, on which men ought to keep a fast, but not a festival. For inasmuch as* [VIII. 1.]

τῶν ἐαυτοῦ δημιουργημάτων
φύσει τε καὶ ἀξίᾳ τιμιώτερος.

the Creator was then under the earth, the sorrow for Him is more forcible than the joy for the creation; for the Creator is more honorable by nature and dignity than His own creatures.

[VIII. 2.] CAP. XXIV. — Ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ὁ Κύριος ἡμῶν ἐν τῷ εὐαγγελίῳ διέταξατο, οὕτω προσεύχεσθε. "Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἅγιστος ᾤνομά σου· ἐλθέτω ἡ βασιλεία σου· γενήσῃ τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σὴμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία* εἰς τοὺς αἰῶνας· ἀμήν" (Matt. vi. 9 sqq.).

[VIII. 3.] Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε, προπαρσκευάζοντες ἑαυτοὺς ἀξίους τῆς υἰοθεσίας τοῦ πατρός, ἵνα μὴ, ἀναξίως ὑμῶν αὐτὸν πατέρα καλοῦντων, ὀνειδισθῇτε

CH. XXIV.—Now, "when ye pray, be not ye as the hypocrites;"¹ but as the Lord has appointed us in the Gospel, so pray ye: "Our Father who art in Heaven, hallowed be Thy name; Thy kingdom come; Thy will be done, as in Heaven, so on earth; give us this day our daily bread; and forgive us our debts [Did. debt], as we forgive our debtors; and lead us not into temptation, but deliver us from evil [or the evil One, i.e., the Devil]; for Thine is the kingdom for ever. Amen."² Pray thus thrice in a day, preparing yourselves beforehand, that ye may be worthy of the adoption of the Father; lest, when you call Him Father unworthily, you be reproached by Him, as Israel once His first-born son was told: "If I be a Father, where is my glory? And if I be a Lord, where is my fear?"³ For the glory of fathers is the holiness of

¹ Matt. vi. 5.

² Matt. vi. 9, etc.

³ Mal. i. 6.

* Lagarde: καὶ ἡ δύναμις καὶ ἡ δόξα.

ὕπ' αὐτοῦ, ὥς καὶ ὁ Ἰσραὴλ ὅποτε πρωτότοκος υἱὸς ἤκουσεν ὅτι Εἰ πατήρ εἰμι ἐγώ, ποῦ ἔστιν ἡ δόξα μου; καὶ εἰ Κυρίος εἰμι, ποῦ ἔστιν ὁ φόβος μου (Mal. i. 6); δόξα γὰρ πατέρων ὁσιότης παίδων καὶ τιμὴ δεσποτῶν οἰκετῶν φόβος, ὥσπερ οὖν τὸ ἐναντίον ἀδοξία καὶ ἀναρχία· Δὲ ὑμᾶς γὰρ, φησί,* τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι (Is. lii. 5).

CAP. XXV. — Γίνεσθε δὲ πάντοτε εὐχάριστοι, ὥς πιστοὶ καὶ εὐγνώμονες δοῦλοι· περὶ μὲν τῆς εὐχαριστίας οὕτω λέγοντες “Εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου, δι’ οὗ καὶ τὰ πάντα ἐποίησας καὶ τῶν ὅλων προνοεῖς, ὃν καὶ ἀπέστειλας ἐπὶ σωτηρίᾳ τῇ ἡμετέρᾳ γενέσθαι ἄνθρωπον, ὃν καὶ συνεχώρησας παθεῖν καὶ ἀποθανεῖν, ὃν καὶ ἀνάστήσας εὐδόκησας δοξάσαι καὶ ἐνάδισας ἐν δεξιῶν σου, δι’ οὗ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. Σὺ δέσποτα παντοκράτωρ Θεὲ αἰώνιε, ὥσπερ ἦν τοῦτο διεσκορπισμένον καὶ συναχθὲν ἐγένετο εἰς ἄρτος, οὕτω συναγαγέ σου τὴν ἐκ-

their children, and the honor of masters is the fear of their servants, as the contrary is dishonor and confusion. For says He: “Through you my name is blasphemed among the Gentiles.”¹

CH. XXV.—Be ye always thankful, as faithful and honest servants; and *con-* [IX. 1, 3.] *cerning the eucharistic thanksgiving say thus: We thank Thee, our Father, for that life which Thou hast made known to us by Jesus Thy Son, by whom Thou madest all things, and takest care of the whole world; whom Thou didst send to become man for our salvation; whom Thou hast permitted to suffer and to die; whom Thou hast raised up, and been pleased to glorify, and hast set Him down on Thy right hand; by whom Thou hast promised us the resurrection of the dead. Do Thou, O Lord Almighty, everlasting God, so gather together Thy* [IX. 4.] *church from the ends of the earth into Thy kingdom, as*

¹ Isa. lii. 5.

* Lagarde omits.

κίλησίαν ἀπὸ τῶν πε-
ράτων τῆς γῆς εἰς* σὴν
βασίλειαν. Ἐτι εὐχαρι-
στοῦμεν, πάτερ ἡμῶν, ὑπὲρ
τοῦ τιμίου αἵματος Ἰησοῦ
Χριστοῦ τοῦ ἐκχυθέντος
ὑπὲρ ἡμῶν καὶ τοῦ τιμίου
σώματος, οὗ καὶ ἀντίτυπα
ταῦτα ἐπιτελοῦμεν, αὐτοῦ δια-
ταξαμένου ἡμῖν καταγγέλλειν
τὸν αὐτοῦ θάνατον· δι' αὐ-
τοῦ γὰρ σοι καὶ ἡ δόξα εἰς
τοὺς αἰῶνας· ἀμήν."

[IX. 5.] Μηδεὶς δὲ ἐσθιέτω ἐξ
αὐτῶν τῶν ἀμυνήτων, ἀλλ'
μόνοι οἱ βεβαπτισ-
μένοι εἰς τὸν τοῦ Κυρίου†
θάνατον. Εἰ δέ τις ἀμύητος
κρύψας ἑαυτὸν μεταλάβῃ, κρι-
μα αἰώνιον φάγεται, ὅτι μὴ
ὦν τῆς εἰς Χριστὸν πίστεως
μετέλαβεν ὧν οὐ θέμις, εἰς τι-
μορίαν ἑαυτοῦ· εἰ δέ τις κατὰ
ἄγνοιαν μεταλάβῃ, τοῦτον
τάχιον στοιχειώσαντες μνή-
σατε, ὅπως μὴ καταφρονῇ τῆς
ἐξέλθου.

[X. 1.] CAP. XXVI. — Μετὰ δὲ
τὴν μετάληψιν οὕτως εὐ-
χαριστήσατε "Εὐχα-
ριστοῦμέν σοι, ὁ Θεὸς καὶ
πατήρ Ἰησοῦ τοῦ σωτῆρος

this [corn] was once scat-
tered, and is now become
one loaf. We also, our Fa-
ther, thank Thee for the
precious blood of Jesus
Christ, which was shed for
us, and for His precious
body, whereof we celebrate
this representation, as Him-
self appointed us, "to show
forth His death."¹ For
through Him *glory* is to be
given to Thee *for ever*.
Amen.

Let no one eat of these
things that is not initiated;
but those only who have been
baptized into the death of
the Lord. But if any one
that is not initiated conceal
himself, and partake of the
same, he eats eternal judg-
ment;² because, being not
of the faith of Christ, he has
partaken of such things as it
is not lawful for him to par-
take of, to his own punish-
ment. But if any one is a
partaker through ignorance,
instruct him quickly, and
initiate him, that he may
not go out and despise you.

CH. XXVI.—After the
participation, give thanks in
this manner: We thank thee,
O God, and Father of Jesus
our Saviour, for Thy holy

¹ 1 Cor. xi. 26.

* Lagarde inserts *την*.

² 1 Cor. xi. 29.

† Lagarde inserts *χριστοῦ*.

ἡμῶν, ὑπὲρ τοῦ ἁγίου *name, which Thou hast made*
 [ὁ νόματός σου, om. by *to inhabit among us; and*
 Ueltzen, but in nearly all other *that knowledge, faith, love,*
 eds.*] οὗ κατεσκήνωσας *and immortality which Thou*
 ἐν ἡμῖν, καὶ ὑπὲρ τῆς *hast given us through Thy*
 γνώσεως καὶ πίστεως *Son Jesus. Thou, O Al-*
 καὶ ἀγάπης καὶ ἀθανά- *mighty Lord, the God of the*
 σίας ἧς ἔδωκας ἡμῖν διὰ *universe, hast created the*
 Ἰησοῦ τοῦ παιδός σου. *World, and the things that*
 Σὺ δέσποτα παντο- *are therein, by Him; and*
 κράτορ, ὁ Θεὸς τῶν ὅλων, *hast planted a law in our*
 ὁ κτίσας τὸν κόσμον *souls, and beforehand didst*
 καὶ τὰ ἐν αὐτῷ δι' αὐ- *prepare things for the con-*
 τοῦ, καὶ νόμον κατεφύτευσας *venience of men. O God of*
 ἐν† ταῖς ψυχαῖς ἡμῶν καὶ τὰ *our holy and blameless fa-*
 πρὸς μετ' ἀληψιν προ- *thers, Abraham, and Isaac,*
 ευτρέπισας ἀνδρώ- *and Jacob, Thy faithful ser-*
 ποις· ὁ Θεὸς τῶν ἁγίων καὶ *vants; Thou, O God, who art*
 ἀμέπτων πατέρων ἡμῶν, *powerful, faithful, and true,*
 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰα- *and without deceit in Thy*
 κώβ, τῶν πιστῶν δούλων *promises; who didst send*
 σου· ὁ δυνατὸς Θεὸς, ὁ πι- *upon earth Jesus Thy Christ*
 στὸς καὶ ἀληθινὸς καὶ ἀφευ- *to live with men, as a man,*
 δῆς ἐν ταῖς ἐπαγγελίαις· ὁ *when He was God the Word,*
 ἀποστείλας ἐπὶ γῆς Ἰησοῦν τὸν *and man, to take away error*
 Χριστόν σου ἀνθρώποις συ- *by the roots: do Thou even*
 ναναστραφῆναι ὡς ἀνθρώ- *now, through Him, be mind-* [x. 5.]
 πον, Θεὸν ὄντα λόγον καὶ *ful of this Thy holy church,*
 ἀνθρώπον, καὶ τὴν πλάνην *which Thou hast purchased*
 πρόρριζον ἀνελεῖν· αὐτὸς καὶ *with the precious blood of*
 νῦν δι' αὐτοῦ μνησθήτι *Thy Christ, and deliver it*
 τῆς ἀγίας σου ἐκκλη- *from all evil, and perfect it*
 σίας ταύτης, ἣν περιποιήσω *in Thy love and Thy truth,*
 τῷ τιμίῳ αἵματι τοῦ Χριστοῦ *and gather us all together*
 σου, καὶ ῥῦσαι αὐτὴν *into Thy kingdom which*
 ἀπὸ παντὸς πονηροῦ *Thou hast prepared. Mar-*
 καὶ τελείωσον αὐτὴν *anatha. "Hosanna to the*
 ἐν τῇ ἀγάπῃ σου καὶ τῇ *Son of David. Blessed be*
 ἀληθείᾳ σου, καὶ συνάγαγε *He that cometh in the name*

* Lagarde omits σου.

† Lagarde omits.

- πάντας ἡμᾶς εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτὴν [αὐτῇ].
- [X. 6.] Μαράνα θά· ὦσαννὰ τῷ νίῳ [Did. 9eῳ], Δαβὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος ὁ ἐπιφανὴς ἡμῖν ἐν σαρκί·
- [X. 7.] Εἴ τις ἄγιος, προσερχέσθω· εἰ δέ τις οὐκ ἔστι, γινέσθω διὰ μετανοίας. Ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις [Did. προφήταις] ὑμῶν εὐχαρίσταιν.

- CAP. XXVII. — Περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε· “Εὐχαριστοῦμέν σοι, Θεέ δημιουργὲ τῶν ὅλων, καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου, καὶ ὑπὲρ τοῦ ἀθανάτου αἰῶνος οὗ ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· ὅτι σοῦ ἔστιν ἡ δόξα καὶ ἡ δύναμις εἰς τοὺς αἰῶνας· ἀμήν.”
- [XI. 1.] Ὅς ἐὰν ἐλθῶν οὕτως εὐχαριστῇ, προσδέξασθαι αὐτὸν ὡς Χριστοῦ μαθητὴν· ἐὰν δὲ ἄλλην διδασχὴν κηρύσσει παρ’ ἣν ὑμῖν παρέδωκεν ὁ Χριστὸς δι’ ἡμῶν, τῷ τοιούτῳ μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος τὸν Θεόν, ἥπερ δοξάζει.

of the Lord”¹—God the Lord, who was manifested to us in the flesh. *If any one be holy, let him draw near; but if any one be not such, let him become such by repentance. Permit also to your presbyters [Did. to your prophets], to give thanks.*

CH. XXVII.—Concerning the ointment give thanks in this manner: We give Thee thanks, O God, the Creator of the whole world, both for the fragrancy of the ointment, and for the immortality which thou hast made known to us by Thy Son Jesus. For Thine is the glory and the power for ever. Amen. *Whosoever comes to you, and gives thanks in this manner, receive him as a disciple of Christ. But if he preach another doctrine, different from that which Christ by us has delivered to you, such an one you must not permit to give thanks; for such an one rather affronts God than glorifies Him.*

- [XII. 1.] CAP. XXVIII. — Πᾶς δὲ ὁ CH. XXVIII.—*But who-*

¹ 1 Cor. xvi. 22; Matt. xxi. 9; Mark xi. 10.

ἐρχόμενος πρὸς ὑμᾶς, *soever comes to you, let him be*
δοκιμασθεῖς, οὕτω δε- *first examined, and then re-*
χέσθω· σύνεσιν γὰρ *ceived; for ye have under-*
ἔχετε, καὶ δύνασθε *standing, and are able to*
γνώναί* δεξιὰν ἢ ἀρι- *know the right hand from*
στερὰν καὶ διακρίναι ψευ- *the left, and to distinguish*
δοδιδασκάλους διδασκάλων. *false teachers from true*
Ἐλθόντι μὲν τοι τῷ διδασκά- *teachers. But when a*
λῳ, ἐκ ψυχῆς ἐπιχορηγήσατε *teacher comes to you, sup-*
τὰ δέοντα· τῷ δὲ ψευδοδιδα- *ply him with what he wants*
σκάλῳ δώσετε μὲν τὰ† πρὸς *with all readiness. And*
χρείαν, οὐ παραδέξῃς δὲ *even when a false teacher*
αὐτοῦ τὴν πλάνην, οὔτε μὴν *comes, you shall give him*
συμπροσεύξησθε αὐτῷ, ἵνα *for his necessity, but shall*
μὴ συμμιανθῇτε αὐτῷ. Πᾶς *not receive his error. Nor*
προφήτης ἀληθινὸς ἢ *indeed may ye pray together*
διδάσκαλος ἐρχόμενος *with him, lest ye be polluted*
πρὸς ὑμᾶς ἄξιός ἐστι *as well as he. Every true* [XIII. 1, 2.]
τῆς τροφῆς ὡς ἐργάτης *Prophet or Teacher that*
λόγου δικαιοσύνης. *comes to you is worthy of his*
maintenance, as being a la-
bourer in the word of right-
*eousness.*¹

CAP. XXIX.—Πᾶσαν ἀπ-
αρχὴν γεννημάτων λη-
νοῦ, ἄλωνος βοῶν τε
καὶ προβάτων δώσεις
τοῖς ἱερεῦσιν, ἵνα εὐλογηθῶ-
σιν αἱ ἀποθήκαι τῶν ταμείων
σου καὶ τὰ ἐκφόρια τῆς γῆς
σου, καὶ στηριχθῇς σίτῳ καὶ
οἴνῳ καὶ ἐλαίῳ, καὶ ἀνέξηθῇ
τὰ βουκόλια τῶν βοῶν σου
καὶ τὰ ποίμνια τῶν προβάτων
σου· πᾶσαν δεκάτην δώσεις
τῷ ὀρφανῷ καὶ τῇ χήρᾳ, τῷ
πτωχῷ καὶ τῷ προσηλύτῳ.
Πᾶσαν ἀπαρχὴν ἄρτων

CH. XXIX.—*All the first-* [XIII. 3.]
fruits of the vinepress, the
threshing-floor, the oxen, and
the sheep, shalt thou give to
*the priests,*² *that thy store-*
houses and garners and the
products of thy land may be
blessed, and thou mayst be
strengthened with corn and
wine and oil, and the herds
of thy cattle and flocks of
thy sheep may be increased.
Thou shalt give the tenth of
thy increase to the orphan,
and to the widow, and to the

¹ Matt. x. 41.² Num. xviii.

* Lagarde: διαγνώναι.

† Lagarde inserts δέοντα.

- [XIII. 5, 6.] *Σερμῶν, κεραμίου οἴνου ἢ ἐλαίου ἢ μέλιτος ἢ ἀροδρύων, σταφυλῆς ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν· ἀργυρίου δὲ καὶ* ἱματισμοῦ καὶ παντὸς κτήματος τῷ ὀρφανῷ καὶ τῇ χήρᾳ.* *poor, and to the stranger. All the first-fruits of thy hot bread, of thy barrels of wine, or oil, or honey, or nuts, or grapes, or the first-fruits of other things, shalt thou give to the priests; but those of silver and of garments, and of all sort of possessions, to the orphan and to the widow.*

- [XIV. 1.] CAP. XXX.—*Τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν φάμεν, συνέρχεςθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ἡμᾶς ὁ† Θεὸς διὰ Χριστοῦ ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν· ὅπως ἄμεμπτος ἢ ἡ θυσία ὑμῶν καὶ εὐανάφορος Θεῷ, τῷ εἰπόντι περὶ τῆς οἰκουμένης αὐτοῦ ἐκκλησίας ὅτι Ἐν παντὶ τόπῳ μοι προσενεχθήσεται θυμίαμα καὶ θυσία καὶ θάρα· ὅτι βασιλεὺς μέγας ἐγὼ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι (Mal. i. 11, 14.)* CH. XXX.—*On the day of the resurrection of the Lord, that is. the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising Him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God, who has said concerning His universal church: "In every place shall incense and a pure sacrifice be offered unto me; for I am a great King, saith the Lord Almighty, and my name is wonderful among the Gentiles."*¹

- [XV. 1.] CAP. XXXI.—*Προχειρίσαςθε δὲ ἐπισκόπους ἀξιόους τοῦ Κυρίου καὶ πρεσβυτέρους καὶ διανό-* CH. XXXI.—*Do you first ordain Bishops worthy of the Lord, and Presbyters and Deacons, pious men; right-*

¹ Mal. i. 11, 14.

* Lagarde: ἦ.

† Lagarde omits.

νοὺς, ἄνδρας εὐλαβεῖς,
δικαίους, πραεῖς, ἀφι-
λαργύρους, φιλαλήθεις,
δεδοκιμασμένους, ὁσί-
ους, ἀπροσώπολήπτους, δυνα-
μένους διδάσκειν τὸν λόγον
τῆς εὐσεβείας, ὁρδοτομοῦντας
ἐν τοῖς τοῦ Κυρίου δόγμασιν.
Ἵμεῖς δὲ τιμᾶτε τοὺς
ὡς πατέρας, ὡς κυρίους,
ὡς εὐεργέτας, ὡς τοῦ εὖ εἶναι
αἰτίους.

Ἐλέγχετε δὲ ἀλλή-
λους, μὴ ἐν ὀργῇ, ἀλλ'
ἐν μακροθυμίᾳ μετὰ χρηστό-
τητος καὶ εἰρήνης. Πάν-
τα τὰ προστεταγμένα ὑμῖν
ὑπὸ τοῦ Κυρίου φυλάξατε.
Γρηγορεῖτε ὑπὲρ τῆς
ζωῆς ὑμῶν. Ἔστωσαν
αἱ ὀσφύες ὑμῶν περι-
εζωσμέναι καὶ οἱ λυ-
χνοὶ καὶ ὀμένοιοι, καὶ
ὑμεῖς ὅμοιοι ἀνθρώποις προσ-
δεχομένοις τὸν κύριον ἑαυτῶν
πότε ἥξει, ἑσπέρας ἢ πρωὶ ἢ
ἀλεκτοροφωνίας ἢ μεσονυ-
κτίου· ἢ γὰρ ὅρῃ οὐ προσδο-
κῶσιν, ἐλεύσεται ὁ Κύριος,
καὶ ἐὰν αὐτῷ ἀνοιξῶσι, μα-
κάριοι οἱ δοῦλοι ἐκεῖνοι, ὅτι
εὐρέθυσαν γρηγοροῦντες· ὅτι
περιζώσεται καὶ ἀνακλινεῖ
αὐτοὺς καὶ παρελθὼν διακο-
νήσει αὐτοῖς. Νήφετε οὖν
καὶ προσεύχεσθε μὴ ὑπνώ-
σαι εἰς θάνατον· οὐ γὰρ
ὀνήσει ὑμᾶς τὰ πρότερα
κατορθώματα [Did. ὁ παῖς χρό-

ous, meek, free from the love
of money, lovers of truth, ap-
proved, holy, not acceptors
of persons, who are able to
teach the word of piety, and
rightly dividing the doc-
trines of the Lord.¹ And [XV. 2.]
do ye honor such as your fa-
thers, as your lords, as your
benefactors, as the causes of
your well-being. Reprove [XV. 3.]
ye one another, not in anger,
but in mildness, with kind-
ness and peace. Observe all
things that are commanded
you by the Lord. Be watch- [XVI. 1.]
ful for your life. "Let
your loins be girded about,
and your lights burning,
and ye like unto men who
wait for their Lord, when
He will come, at even, or in
the morning, or at cock-
crowing, or at midnight.
For at what hour they think
not, the Lord will come ;
and if they open to Him,
blessed are those servants,
because they were found
watching. For He will gird
Himself, and will make them
to sit down to meat, and
will come forth and serve
them."² Watch therefore,
and pray, that ye do not
sleep unto death. For your [XVI. 2.]
former good deeds [Did. the
whole time of your faith],
will not profit you, if at the

¹ 1 Tim. ii. 15.

² Luke xii. 35; Mark xiii. 35.

νος τῆς πίστεως ὑμῶν], εἰ ἂν
εἰς τὰ ἔσχατα ὑμῶν
ἀποπλανηθῇτε τῆς πί-
στεως τῆς ἀληθοῦς.

[XVI. 3.] CAP. XXXII. — Ἐν γὰρ
ταῖς ἐσχαταῖς ἡμέραις
πληθυνθήσονται οἱ
ψευδοπροφῆται καὶ οἱ
φθορεῖς τοῦ λόγου, καὶ
στραφήσονται τὰ προ-
βατα εἰς λύκους καὶ ἡ
αγάπη εἰς μῖσος· πλη-
θυνθείσης γὰρ τῆς

[XVI. 4.] ἀνομίας, ψυγήσεται ἡ
ἀγάπη τῶν πολλῶν, μισή-
σουσι γὰρ ἀλλήλους οἱ
ἀνθρώποι καὶ διώξουσιν

[XVI. 5.] καὶ προδώσουσι. Καὶ
τότε φανήσεται ὁ κο-
σμοπλάνας, ὁ τῆς ἀλη-
θείας ἐχθρὸς, ὁ τοῦ ψεύδους
προστάτης, ὃν ὁ Κύριος Ἰη-
σοῦς* ἀνελεῖ τῷ πνεύματι τοῦ
στόματος αὐτοῦ ὁ διὰ χειλέων
ἀναιρῶν ἀσεβῆ· καὶ πολ-
λοὶ σκανδαλισθήσονται
ἐπ' αὐτῷ, οἱ† δὲ ὑπο-
μείναντες εἰς τέλος, οὗτοι‡

[XVI. 6.] σωθήσονται. Καὶ τό-
τε φανήσεται τὸ § ση-
μεῖον τοῦ νιῶ τοῦ ἀνθρώ-
που ἐν τῷ οὐρανῷ, εἴτα
φωνὴ σάλπιγγος ἔσται
δι' ἀρχαγγέλου καὶ μεταξὺ
ἀναβίωσις τῶν κεκοι-
μημένων· καὶ τότε ἦξει

[XVI. 7, 8.] ὁ Κύριος καὶ πάντες οἱ

last part of your life you go
astray from the true faith
[*Did.* except ye be perfect].

CH. XXXII.—*For in the
last days false proph-
ets shall be multiplied, and
such as corrupt the word;
and the sheep shall be
changed into wolves, and love
into hatred: for through the
abounding of lawlessness the
love of many shall wax cold.
For men shall hate, and per-
secute, and betray one an-
other. And then shall ap-
pear the deceiver of the world,
the enemy of the truth, the
prince of lies,¹ whom the
Lord Jesus “shall destroy
with the spirit of His mouth,
who takes away the wicked
with his lips; and many
shall be offended at Him.
But they that endure to the
end, the same shall be saved.
And then shall appear the
sign of the Son of man in
heaven;”² and afterwards
shall be the voice of a trum-
pet by the archangel;³ and
in that interval shall be the
revival of those that were
asleep. And then shall the
Lord come, and all the saints
with Him, with a great con-
cussion above the clouds,*

¹ 2 Thess. ii.

² Isa. xi, 4; Matt. xxiv.

³ 1 Thess. iv. 16.

* Lagarde omits.

† Lagarde: οὗτος.

† Lagarde: ὁ δὲ ὑπομείνας.

§ Lagarde reads ὁ νιός.

ἄγιοι μετ' αὐτοῦ ἐν συσσεισμῷ ἐπάνω τῶν νεφελῶν μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐπὶ θρόνου βασιλείας, κατακρῖναι τὸν κοσμοπλάνον διάβολον καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Τότε ἀπελεύσονται οἱ μὲν πονηροὶ εἰς αἰῶνιον κόλασιν, οἱ δὲ δίκαιοι πορεύσονται εἰς ζωὴν αἰῶνιον, κληρονομοῦντες ἐκεῖνα, ἃ ὁ φθάλμιος οὐκ εἶδε καὶ οὐς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν (1 Cor. ii. 9)· καὶ χαρήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ τῇ ἐν Χριστῷ Ἰησοῦ.

The remainder of the Seventh Book from ch. 33-49 has no bearing on the *Didache* and contains mostly prayers.

with the angels of His power, in the throne of His kingdom,¹ to condemn [the devil], the deceiver of the world, and to render to every one according to his deeds. "Then shall the wicked go away into eternal punishment, but the righteous shall go into eternal life,"² to inherit those things "which eye hath not seen, nor ear heard, nor have entered into the heart of man, such things as God hath prepared for them that love Him;"³ and they shall rejoice in the kingdom of God, which is in Christ Jesus.

Matt. xvi. 27.
1 Cor. ii. 9.

Matt. xxv. 46.