

The Teaching of the Twelve Apostles.

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.

WITH

INTRODUCTION, TRANSLATION, NOTES,
AND ILLUSTRATIVE PASSAGES.

EDITED BY

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VICAR OF STONY STRATFORD.

Second Edition.

Parker and Co.

OXFORD, AND 6 SOUTHAMPTON-STREET,
STRAND, LONDON.

1885.

TO

THE REV. GEORGE NOEL FREELING, M.A.

FELLOW OF MERTON COLLEGE,

VICAR OF HOLYWELL, OXFORD, AND RURAL DEAN.

IN GRATITUDE FOR

A FRIENDSHIP OF MORE THAN FORTY YEARS.

October, 1884.

PREFACE TO SECOND EDITION.

IN preparing this Second Edition of the *Διδαχὴ* for the press the Editor has corrected a few misprints, but has made no further alterations. He may, however, say that his conviction as to a *very* early date for the treatise (perhaps A.D. 60—70) is much strengthened. But this may possibly not apply to the whole writing.

The following additional matter has come to his knowledge:—

A Translation, with notes, &c., by Professor G. Bonet-Maury. Paris, 1884.

An Edition, with notes, &c., by Canon Spence. London, 1885.

Another, with notes, &c., by M. Paul Sabatier. Paris, 1885.

And notices in reviews and periodicals, of which the chief are,—

Bapheides in *Ἐκκλησιαστικὴ ἀλήθεια*. 1884.

Four writers in the *Journal of Christian Philosophy* (American).

Ménégoz in *Le Temoignage*. 1884-5.

Krawutzky, *Tübinger Quartal Schrift*. 1884, iv.

Holtzmann, *Jahrbücher f. prot. Theologie*.

And some others of less importance.

For the subjoined notice of Abp. Bryennius, which may be interesting to many, the Editor is indebted to the edition of M. Sabatier mentioned above, to whom

the facts were obligingly communicated by the Archbishop's secretary.

" Philotheus Bryennius was born in 1833 at Constantinople, at the theological college of which city he was educated. After distinguished success in his course he proceeded to study for four years and a half at the Universities of Leipzig, Berlin, and Munich.

" On his return to Constantinople he was appointed tutor of his theological college, of which he soon after became the head, and at the same time Dean of the School of the Phanar, where is the Library of the Holy Sepulchre.

" After this date (1868) he became known for his theological attainments, spirit of wide enquiry, and large sympathies. Together with the Metropolitan of Cæsarea he represented the Church of Constantinople at the Old Catholic Congress at Bonn in 1872, during the progress of which he was appointed Metropolitan of Serræ, and two years later was promoted to Nicomedia, the see over which he now presides."

Easter, 1885.

PREFACE TO FIRST EDITION.

THE preparation of the following pages has been a labour of love, owing to the deeply interesting nature of the short treatise here presented to the public. But whilst claiming to have spared no pains in the task, the Editor does not pretend to do more than present to the English reader what may, he trusts, prove to be a handbook to what has been already done, leaving deeper investigations to the labours of learned critics and Church historians.

The text adopted in the following pages, represents the MS. readings of the original, as gathered from the first edition of Bryennius, and some further communications of his to different critics.

In ch. iii. ver. 9, however, it has not been thought necessary to retain the MS. readings, *τῇ* and *ἀναστραφήσῃ*; though the former of these occurs singularly enough in the corresponding passage of Barnabas, ch. xix. in the same MS. And in some few places also the punctuation has been tacitly corrected or modified.

Besides this edition, those of Harnack and Hilgenfeld have been carefully gone through, as well as the shorter works of Wünsche, and of Professors Hitchcock and Brown of New York, besides many translations and reviews, English and foreign.

Bryennius informs us that the treatise is written consecutively with no breaks, or capital letters after the first word, and there are also the usual contractions.

The division into chapters is taken from Bryennius, that into verses or paragraphs from Harnack. Unfortunately Hilgenfeld, in his edition of the *Διδαχή*, has adopted another system as regards the verses.

In the Notes at the foot of the Text, B. stands for Bryennius; Hr. for Harnack (*Texte und Untersuchungen*, vol. ii. pts. 1 and 2); Hl. for Hilgenfeld (*Nov. Can. extra Textum receptum*).

The Translation, as a rule, follows the original text, occasionally, however, it follows the emendations.

The following is a list of editions which have been, more or less, made use of by the Editor, and to this is appended a list of reviews, criticisms, and the like, nearly all of which have been consulted.

The *Editio princeps* of Bryennius, with notes and valuable prolegomena. Constantinople, 1883.

An Edition with translation, notes, and prolegomena by Harnack. *Texte und Untersuchungen*, Vol. II. Pts. 1 and 2. Leipzig, 1884.

Another, with notes, &c., by Hilgenfeld. *Nov. Test. ext. Can. recept.*, Ed. II. Fasc. 4. Leipzig, 1884.

Another, with notes, &c., by Wünsche. Leipzig, 1884.

Another, with notes, &c., by Professors Hitchcock and Brown. New York, 1884.

Among reviews, criticisms, and translations, are the following noted by the Editor.

J. W. in *Guardian*, March 19.

E. L. H., *Guardian*, June 25.

Farrar, *Contemporary Review*, also *Expositor*, May.

Robertson, *Durham University Journal*, February.

Swainson, *Churchman*, February.

Plummer, *Churchman*, July.

Howson, *Churchman*, August.

Harnack, in Schürer's *Theolog. Lit. Zeitung*, III.

Hilgenfeld, *Zeitschrift f. wissensch. Theologie*, p. 371.

Journal of Christian Philosophy (American).

Stokes, *Contemporary Review*, April.

Funk, *Zeitschr. f. Kath. Theologie II.*, also *Tübinger Quartal Schrift. III.*

Prins, *Διδαχὴ τῶν δώδεκα ἀποστόλων* in usum studiosæ juventutis repet. Lugd. Bat.

Warming, *De tolv apostles laerdom*, Kopenhagen.

Boase, *Academy*, Ap. 19.

Zahn. Die Lehre, &c., in *Forschungen zur Geschichte des N. T. Kanons*, Pt. III.

Bryennius [A letter] *Andover Review*, June (American).

Muralt E. de, *Revue de Theologie et de Philosophie*, May.

Duchesne, *Bulletin critique*, March.

Articles in *New Englander* (American), July.

Lobb's *Theological Quarterly*, Pt. III.

All these, except the Constantinople Edition of the *Διδαχὴ*, have appeared during the present year. There have been also a number of letters in the *Guardian* and in other newspapers.

The thanks of the Editor for kind answers to enquiries are due to the Dean of Canterbury, and to Mr. E. Thompson, of the MS. department, British Museum.

In order, however, to make the work more complete, and to exhibit more clearly the relationship of the *Διδαχὴ* to other documents, it has been thought well to append certain extracts by way of Illustrations.

First of all, those passages of Holy Scripture, which the *Διδαχὴ* seems either to follow, or to which it may be supposed incidentally to allude.

Next, some passages from the Epistle of Barnabas, and a short piece of Hermas, with which, as will be seen by the Introduction, the comparison has raised an interesting question as to priority of date.

And there is also added an existing fragment (unfortunately very brief) of an early Latin translation of the *Διδαχὴ*.

But, further, the material of the writing before us seems to have been used in other documents of later, but still very early, date, extracts from which are, therefore, appended.

1. The "Ecclesiastical Canons of the Holy Apostles," called also, *Ἐπιτομὴ ὅρων τῶν ἁγίων ἀποστόλων*.

2. An English translation of a Coptic version of the same Ecclesiastical Canons.

3. Part of the Seventh Book of the Apostolical Constitutions.

The contents of the work will, therefore, stand as follows:—

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INTRODUCTION.

SOME years since Philotheus Bryennius, then Metropolitan of Serræ, in Macedonia, since translated to Nicomedia, discovered in the Library of the Most Holy Sepulchre, belonging to the Patriarchate of Jerusalem at Constantinople, a MS. written at Jerusalem, A.D. 1056, containing: 1. St. Chrysostom's Synopsis of the Old Testament; 2. The Epistle of Barnabas; 3. The First Epistle of St. Clement of Rome to the Corinthians; 4. The Second Epistle (spurious); 5. The Teaching of the Apostles; 6. The Epistle of Mary of Cassobolæ to St. Ignatius (spurious); 7. Twelve Epistles of St. Ignatius (partly spurious). The volume bears the library mark, No. 456, is of parchment, small 8vo., eight inches by seven nearly, and was completed, according to an inscription at the end, on June 11, A.D. 1056, by a notary named Leo.

A copy of No. 2 was sent to Hilgenfeld, and used for his new edition of the Epistle of Barnabas, 1877, and utilized by Gebhardt and Harnack, *Patres App.*, 1878. Funk received a copy of the Ignatian Epistles, No. 7, for his edition of the Apostolical Fathers, 1881. Bryennius himself edited St. Clement, Nos. 3 and 4, and his edition has been used by Bishop Lightfoot.

No. 5 in the above list is a short treatise bearing the title, "Teaching of the Twelve Apostles," which Bryennius edited and published, with copious learned notes and prolegomena, at Constantinople, towards the end of 1883.

This is not the least important of the contents of the MS., throwing as it does a light upon the life and state of feeling of the Christian Church in the latter half of the first, or, at latest, the beginning of the second, century of the Christian era.

Who the compiler may have been is wholly unknown, but a large part of the subject-matter is found, often word for word, in parts of the Epistle of Barnabas, the Shepherd of Hermas, in the seventh book and other parts of the so-called Apostolical Constitutions, a work of the third and following centuries; and in other treatises of a similar character. Parts of some of these, with what remains of an early Latin version, are printed in this volume.

The work contains moral precepts, some rules as to Prayer, Fasting, Baptism and the Eucharist, and the Teachers of the Church, and ends with a solemn reference to the Coming of the Lord and the Resurrection.

We may take some of these points rather more in detail.

There is not much to guide us in determining who, or of what nation the writer was. A few Hebraisms may point to a Jewish Christian; but if this be the case there are, on the one hand, no signs of Ebionite hostility to St. Paul, nor, on the other, any signs of the influence of some special points of his teaching, nor clear references to his writings. Perhaps the writer may have lived in Asia Minor, the Eucharistic prayers shewing traces of St. John's language, though such occur nowhere else; and the special notices of magic in some detail in ch. iii. 4, and v. 1, shew possibly a tendency to the "curious arts" which the

converts forsook at Ephesus when they burned their books (Acts xix. 19). Harnack, *Texte und Untersuchungen*, vol. ii. p. 159; Funk, in the *Tübinger Quartal Schrift*, 1884, p. 382, and others, refer it, and with more probability, to Egypt, chiefly on the ground of its close connection with the Epistle of Barnabas. Egypt, moreover, would seem more likely from the later settlement of the Church in that country, and the distance from St. Paul's teaching, whilst magic abounded no less. The first mention, too, after this treatise, of the Wednesday and Friday fast is in St. Clement of Alexandria, Strom. vii. 75.

As to the date, the work is cited as Scripture by Clement of Alexandria^a, who died c. A.D. 217; and any further deduction must depend on the answer given to the question whether Barnabas and Hermas were sources or copies of the "Teaching." Most authorities, e.g. Bryennius, Harnack, and Hilgenfeld, consider the "Teaching" to be the later^b; but Funk (*Tübinger Quartal Schrift*, 1884, pt. iii.), pointing out that there is no absolute proof, contests this view, first as to Hermas, that the verbal coincidences may just as well lead to the conclusion that Hermas copied, which would also be the more likely, inasmuch as the "Teaching" being a work written for instruction, might very well be thus utilized.

As to the Epistle of Barnabas, at first sight the probability seems to be that the "Teaching" is a more

^a See note on $\Delta\iota\delta\alpha\chi\eta$, iii. 5.

^b Zahn, *Forschungen*, &c., considers that the $\Delta\iota\delta\alpha\chi\eta$ probably copied Hermas, but not Barnabas.

orderly arrangement of passages taken from the Epistle. But each has some sentences omitted in the other, and the "Teaching" has specially two portions of some length altogether wanting in Barnabas, viz., ch. i. 2, to the end, i.e. the greater part of the chapter (also wanting in the Latin version), and the whole section, contained in ch. iii. 1—6.

Then in the "Teaching" the two commandments, love of God and of our neighbour, stand together at the commencement: in Barnabas they are separated, and the remaining commandments, more or less exactly, grouped under them. But perhaps the point which lends most probability to the view that our work may be the original, is the singular dislocation of the sentence, ch. iv. 13, which appears in two different places in ch. xix. of Barnabas: first, *v.* 2, "Thou shalt not forsake the commandments of the Lord;" and then, after a considerable interval, *v.* 30, "Thou shalt keep what thou hast received, neither adding nor taking away."

But, whichever of the two writings be the earlier, there is nothing in the way of external evidence to bring the date of the work before us, with any certainty, so low as the earliest part of the second century; What, then, can we infer from internal evidence?

1. There is no sign of any Canon of the New Testament, only the "Gospel" or the "Commandment of the Lord" is referred to, most often according to St. Matthew, sometimes St. Luke, seldom quite word for word; sometimes a text agreeing with neither, but in a few instances with Tatian's Diatessaron. There are one or two points which would go to support a

theory that the writer was contemporary with St. Paul, and heard of some of his teaching; but it does not at all appear that even the earliest Epistles were known to him as writings.

2. The office-bearers of the Church still have the titles used in the New Testament (except that Evangelist seems merged in Apostle, and Presbyter is omitted), even that of Apostle being not yet confined to the Twelve; while the chief work seems to be preaching and instruction, for the purpose of conversion, no doubt; and prophets hold an important position.

3. The *ἀγάπη* seems to be not yet disjoined from the Eucharist, if indeed every meal has not somewhat of an Eucharistic character.

4. There is no trace, any more than in the New Testament, of a long preparation for Baptism, or of a class of Catechumens; and, as in the only case mentioned in the New Testament of a Christian falling into deadly sin, and repenting, so in this "Teaching of the Lord through the Apostles," the impenitent sinner, indeed, is to abstain from communion, but so soon as he repents and confesses he is apparently, with no long period of probation, admitted again to his full privileges.

Again, one very singular feature to be considered is that the week in the *Διδαχὴ* is fully arranged, with the exception of Saturday, as in later times: Sunday with its services, Wednesday and Friday with their fasts; but there is no sign of any yearly festival or fast as being yet instituted. Now the Lord's day is already observed in the times of the New Testament (Acts

xx. 7; 1 Cor. xvi. 2); whilst in the middle of the second century there is a dispute as to the right time for celebrating Easter (which must therefore already have been some time observed). It would seem that the *Διδαχή* must synchronize with the former state of affairs rather than with the latter.

So we conclude, that whilst the origin of the work before us is uncertain as to its locality, there is absolutely nothing to prevent our assigning as its date possibly (if not probably) the last quarter of the first, certainly nothing later than the earlier quarter of the second, century. It may well be the oldest Christian writing after the books of the New Testament^c, perhaps even earlier than most of them.

The subject-matter is the simplest of practical teaching, such as may well have been current in similar forms, and being taught orally and then committed to memory by those who had to teach others, was written down by some teacher in the form which we have in the *Διδαχή*.

Oral teaching must have been the rule, to which St. Luke bears something like witness, writing, ch. i. 3, to Theophilus, *ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν*. And St. Augustine appears to refer to the custom of learning by heart for the purpose of instructing others, when, *De Catechizandis rudibus*, ch. v., he warns the Catechist against being too prolix, and says

^c Archdeacon Farrar is also of opinion that the *Διδαχή* is older than the Epistle of Barnabas or Hermas. Prebendary Sadler ("Guardian," June 4, 1884,) and H. L. W. ("Guardian," June 26), both support a very early date; and the latter also supposes the *Διδαχή* to be the original of Barnabas' Epistle.

we must not "*si ad verbum edidicimus, memoriter reddere*" whole books of the Bible.

Another point of interest is to notice how later ecclesiastical documents, such as the Ecclesiastical Canons and Apostolical Constitutions, introduce changes in the subject-matter of the *Διδαχή* to suit the circumstances of the Church and times. For instance, *διδάσκαλοι*, or, as in *x. 7*, *προφήται* become *πρεσβύτεροι* in *Ap. Const. vii. 26*; *ἐμπλησθῆναι*, *ch. x. 1*, is changed into *μετάληψιν* in *Ap. Const. vii. 26*.

Or again, in treating of Baptism, the addition of the "*ἐπίσκοπε ἡ πρεσβύτερε*," as ministers; and as to the ceremonies, "*χρίσεις ἐλαίῳ ἀγίῳ*," in *Ap. Const. vii. 22*.

Very noticeable, too, is the subsequent omission of the direction for public Confession before Communion, which has no place in later Eastern Liturgies. It is as though the work was, from time to time, revised to bring it up to date, and then the old editions which would have testified to later changes and corruptions were allowed to drop into oblivion.

A SUMMARY OF THE *Διδαχή*

PART I. Brief rules of Christian morality, and the duties of individuals.

A. The way of life { 1. Love of God (*not fully worked out*).
2. Love of our neighbour.

1. The love of God in two directions.

(a.) Love of God as Creator, and then (apparently founded on St. Matt. v. 44)

(b.) Love of enemies for God's sake, "that ye may be the children of your Father which is in heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." ch. i.

2. The love of our neighbour based upon the commandments of the second Table in various practical duties, ending with the injunction to confess transgressions, and not come to prayer with an evil conscience. ch. ii.—iv.

B. The way of death. A catalogue of sins, with the warning not to be led astray from the right way of teaching. ch. v., vi. 1.

A parenthetical injunction, "if thou art not able to bear the whole yoke of the Lord, do what thou canst," and a similar one concerning fasting. ch. vi. 2, 3.

PART II. Duties as Members of the Church.

C. Church discipline { 1. Matters.
2. Persons.

1. Matters connected with Christian life and teaching.

(a) Baptism, ch. vii.; (b) Fasting; and (c) Prayer, ch. viii. (d) The Eucharist, ch. ix., x.

2. The persons connected with Christian life and teaching.

Teachers, Apostles, Prophets, Ordinary Christians. ch. xi., xii.

3. Special duties of congregations { Persons,
regarding { Worship.

a. Duties as to the support of the prophets. ch. xiii.

b. Duties as to Sunday observances. ch. xiv.; and (apparently as resulting from the latter)

The appointment of bishops and deacons. ch. xv.

CONCLUSION.

An earnest exhortation and warning.

1. As to the increase of evil in the latter days.

2. The coming of the Lord. ch. xvi.

ILLUSTRATIONS, No. I.

PASSAGES OF HOLY SCRIPTURE QUOTED IN, OR
SIMILAR TO, PASSAGES CONTAINED IN THE
Διδαχή τῶν δώδεκα ἀποστόλων.

ALL the striking passages are here given, but the writer of the *Διδαχή* seems in several other places to have had the Old Testament in view, for instance in ch. xiii., where he is giving rules as to first-fruits. Enough are however given to shew that he seldom quotes a passage as it stands in the Septuagint.

For the New Testament the same remark applies, and the reader may form his own conclusions as to whether the writer had St. Matthew's Gospel in view, or was quoting from some 'εὐαγγέλιον' which was orally current.

The Scriptural illustrations are arranged in parallel columns with the passages of the *Διδαχή*; and references are given to chapter and verse both of the *Διδαχή* and of Scripture.

<i>Διδαχή.</i>	<i>Scripture.</i>
i. 2. πάντα δὲ ὅσα ἐὰν θελή- σης μὴ γένεσθαι σοι, καὶ σὺ ἄλλω μὴ ποίει.	Tobit iv. 15. καὶ ὁ μισεῖς, μηδενὶ ποιήσης.
iii. 8. γίνου . . . ἡσύχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους διὰ παντός, οὕς ἤκουσας.	Isaiah lxvi. 2. [ἐπιβλέψω] ἐπὶ τὸν ταπεινὸν καὶ ἡσύ- χιον, καὶ τρέμοντα τοὺς λόγους μου.

Διδαχή.

iii. 10. τὰ συμβαίνοντά σοι
ἐνεργήματι ὡς ἀγαθὸ προσ-
δέξῃ.

iv. 5. μὴ γίνου πρὸς μὲν τὸ
λαβεῖν ἐκτείνων τὰς χεῖ-
ρας, πρὸς δὲ τὸ δοῦναι
συσπῶν.

iv. 6. ἐὰν ἔχῃς . . . δώσεις
λύτρωσιν ἁμαρτιῶν σου.

iv. 6, 7, 8. . . . οὐ διστά-
σεις δοῦναι, οὐδὲ διδούς
γογγύσεις . . . οὐκ ἀπο-
στραφήσῃ τὸν ἐνδεόμενον.

iv. 13. φυλάξεις ἃ παρέλα-
βες, μήτε προστιθεῖς μήτε
ἀφαιρῶν.

xiv. 3. ἐν παντὶ τόπῳ καὶ
χρόνῳ προσφέρειν μοι θυ-
σίαν καθαρὰν· ὅτι βασι-
λεὺς μέγας εἰμί, λέγει Κύ-
ριος, καὶ τὸ ὄνομά μου
θαυμαστὸν ἐν τοῖς ἔθνεσι.

xvi. 7. ἦξει ὁ Κύριος καὶ
πάντες οἱ ἅγιοι μετ' αὐ-
τοῦ.

Scripture.

Eccclus. ii. 4. πᾶν ὃ ἐὰν
ἐπαχθῇ σοι, δέξαι.

Eccclus. iv. 31. μὴ ἔστω ἡ
χεὶρ σου ἐκτεταμένη εἰς τὸ
λαβεῖν, καὶ ἐν τῷ ἀποδι-
δῶναι συνεσταλμένη.

Daniel iv. 27. τὰς ἀδικίας
[ἁμαρτίας, Theodot.] σου
ἐν ἐλεημοσύναις λύτρωσαι.

Tobit iv. 7. ἐκ τῶν ὑπαρ-
χόντων σου ποίει ἐλεημο-
σύνην, καὶ μὴ φθονεσάτω
σου ὁ ὀφθαλμὸς ἐν τῷ
ποιεῖν σε ἐλεημοσύνην· μὴ
ἀποστρέψῃς τὸ πρόσωπόν
σου ἀπὸ παντὸς πτωχοῦ.

Eccclus. iv. 5. ἀπὸ δεομένου
μὴ ἀποστρέψῃς ὀφθαλμόν.

Deut. xii. 32. πᾶν ῥήμα . . .
φυλάξῃ ποιεῖν, οὐ προσθή-
σεις ἐπ' αὐτό, οὐδὲ ἀφελείς
ἀπ' αὐτοῦ.

Mal. i. 11, 14. ἐν παντὶ
τόπῳ θυμίαμα προσάγεται
τῷ ὀνόματί μου, καὶ θυσίαι
καθαρὰ· διότι μέγα τὸ ὄνο-
μά μου ἐν τοῖς ἔθνεσι λέγει
Κύριος παντοκράτωρ.

Zech. xiv. 8. ἦξει Κύριος ὁ
Θεός μου, καὶ πάντες οἱ
ἅγιοι μετ' αὐτοῦ.

Διδαχή.

ι. 2. πρῶτον, ἀγαπήσεις τὸν Θεὸν τὸν ποιήσαντά σε· δεύτερον, τὸν πλησίον σου ὡς σεαυτόν.

ι. 2. πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαί σοι, καὶ σὺ ἄλλω μὴ ποιεῖς.

ι. 3. Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νησεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ οὐχ ἔξετε ἐχθρόν.

Scripture.

Matt. xxii. 37. ἀγαπήσεις Κύριον τὸν Θεόν σου . . . αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. δευτέρα . . . ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

Matt. vii. 12. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς.

Luke vi. 31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ἡμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς ὁμοίως.

Matt. v. 44, 46. προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς . . . ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; . . . οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

Luke vi. 27, 28, 32, 35. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς . . . καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν . . . πλην ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν.

Διδαχή.

i. 4. ἀπεχου τῶν σαρκικῶν
καὶ σωματικῶν ἐπιθυμιῶν.

i. 4. Ἐάν τις σοι δῶ ρά-
πισμα εἰς τὴν δεξιὰν σια-
γόνα, στρέψον αὐτῷ καὶ
τὴν ἄλλην, καὶ ἔσῃ τέλειος·
ἐάν ἀγγαρεύσῃ σέ τις μί-
λιον ἔν, ὕπαγε μετ' αὐτοῦ
δύο· ἐάν ἄρῃ τις τὸ ἱμά-
τιόν σου, δὸς αὐτῷ καὶ τὸν
χιτῶνα· ἐάν λάβῃ τις ἀπὸ
σου τὸ σόν, μὴ ἀπαίτει·
οὐδὲ γὰρ δύνασαι.

i. 5. Παντὶ τῷ αἰτοῦντί σε
δίδου καὶ μὴ ἀπαίτει.

i. 5. ἐν συνοχῇ δὲ γερόμενος
ἐξετασθήσεται περὶ ὧν
ἔπραξε, καὶ οὐκ ἐξελεύ-
σεται ἐκείθεν μέχρις οὗ
ἀποδῶ τὸν ἔσχατον κο-
δράντην.

iii. 7. Ἰσθι πραῦς, ἐπεὶ οἱ
πραεῖς κληρονομήσουσι τὴν
γῆν.

Scripture.

1 Pet. ii. 11. ἀπέχεσθαι τῶν
σαρκικῶν ἐπιθυμιῶν.

Matt. v. 39—41. ὅστις σε
ράπίζει εἰς τὴν δεξιὰν σια-
γόνα, στρέψον αὐτῷ καὶ
τὴν ἄλλην· καὶ τῷ θέλοντί
σοι κριθῆναι καὶ τὸν χι-
τῶνά σου λαβεῖν, ἄφες αὐτῷ
καὶ τὸ ἱμάτιον· καὶ ὅστις
σε ἀγγαρεύσει μίλιον ἔν,
ὕπαγε μετ' αὐτοῦ δύο.

Luke vi. 29, 30. τῷ τύπ-
τοντί σε ἐπὶ τὴν σιαγόνα
πάρεχε καὶ τὴν ἄλλην, καὶ
ἀπὸ τοῦ αἵροντός σου τὸ
ἱμάτιον καὶ τὸν χιτῶνα μὴ
κωλύσης . . . ἀπὸ τοῦ αἵ-
ροντος τὰ σὰ μὴ ἀπαίτει.

Matt. v. 42. τῷ αἰτοῦντί σε
δίδου.

Luke vi. 30. παντὶ αἰτοῦντ.
σε δίδου καὶ . . . μὴ ἀπαίτει.

Matt. v. 26. ἀμὴν λέγω σοι
οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως
ἂν ἀποδῶς τὸν ἔσχατον
κοδράντην.

Matt. v. 5. μακάριοι οἱ πρα-
εῖς, ὅτι αὐτοὶ κληρονομή-
σουσι τὴν γῆν.

Διδαχή.

vii. 1. βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

viii. 2. μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί· ἀλλ' . . . οὕτω προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

x. 5. σύναξον [τὴν ἐκκλησίαν] ἀπὸ τῶν τεσσάρων ἀνέμων.

ix. 5. Μη δώτε τὸ ἅγιον τοῖς κυσί.

x. 5. βασιλείαν, ἣν ἡτοίμασας αὐτῇ.

Scripture.

Matt. xxviii. 19. βαπτίσαντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος.

Matt. vi. 5. ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί. 9—13: οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Matt. xxi. 31: ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων.

Matt. vii. 6. μὴ δώτε τὸ ἅγιον τοῖς κυσί.

Matt. xxv. 34. τὴν ἡτοίμασμένην ὑμῖν βασιλείαν.

Διδαχή.

κ. 6. ὡσαννὰ τῷ θεῷ Δαβίδ.

xi. 7. πᾶσα γὰρ ἁμαρτία ἀφε-
θήσεται, αὕτη δὲ ἁμαρτία
οὐκ ἀφεθήσεται.

xiii. 1, 2. προφήτης (διδύσ-
καλος) ἄξιος ὥσπερ ἐρ-
γάτης τῆς τροφῆς αὐτοῦ.

xiv. 2. Πᾶς δὲ ἔχων ἀμφι-
βολίαν μετὰ τοῦ ἐταίρου
αὐτοῦ μὴ συνελθέτω ὑμῖν,
ἕως οὗ διαλλαγῶσιν, ἵνα
μὴ κοινωθῇ ἡ θυσία ὑμῶν.

xvi. 1. Γρηγορεῖτε ὑπὲρ τῆς
ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν
μὴ σβεσθήτωσαν, καὶ αἱ
ὀσφύες ὑμῶν μὴ ἐκλυέσθω-
σαν, ἀλλὰ γίνεσθε ἑτοιμοί·
οὐ γὰρ οἴδατε τὴν ὥραν, ἐν
ᾗ ὁ κύριος ἡμῶν ἔρχεται.

xvi. 3, 4. Ἐν γὰρ ταῖς ἐσ-
χάταις ἡμέραις πληθυνθή-
σονται οἱ ψευδοπροφήται
καὶ οἱ φθορεῖς καὶ στραφή-

Scripture.

Mat. xxi. 9, 15. ὡσαννὰ
τῷ υἱῷ Δαβίδ.

Matt xii. 31. πᾶσα ἁμαρ-
τία . . . ἀφεθήσεται τοῖς
ἀνθρώποις, ἡ δὲ τοῦ πνεύ-
ματος βλασφημία οὐκ ἀφε-
θήσεται.

Matt. x. 10. ἄξιος γὰρ ὁ
ἐργάτης τῆς τροφῆς αὐτοῦ.

Matt. v. 23, 24. ἐὰν οὖν
προσφέρῃς τὸ δῶρόν σου
ἐπὶ τὸ θυσιαστήριον . .
ὑπάγε, πρῶτον διαλλάγηθι
τῷ ἀδελφῷ σου . . . καὶ
τότε πρόσφερε τὸ δῶρόν
σου.

Matt. xxiv. 42, 44. γρη-
γορεῖτε οὖν ὅτι οὐκ οἴδατε
ποιὰ ἡμέρα ὁ κύριος ὑμῶν
ἔρχεται . . . γίνεσθε ἑτοι-
μοι, ὅτι ἢ εν δοκεῖτε ὥρα
ὁ υἱὸς τοῦ ἀνθρώπου ἔρ-
χεται. Luke xii. 35.
ἕστωσαν ὑμῶν αἱ ὀσφύες
περιεζωσμέναι καὶ οἱ λύχ-
νοι καιόμενοι.

Matt. xxiv. 10, 11. καὶ
ἀλλήλους παραδώσουσιν
καὶ μισήσουσιν ἀλλήλους·
καὶ πολλοὶ ψευδοπροφήται

Διδαχή.

σονται τὰ πρόβατα εἰς λύ-
κους καὶ ἡ ἀγάπη στρα-
φήσεται εἰς μῖσος· αὐξά-
νουσιν γὰρ τῆς ἀνομίας,
μισήσουσιν ἀλλήλους καὶ
διώξουσιν καὶ παραδώσουσι.

ΧΤΐ. 5. καὶ σκανδαλισθήσον-
ται πολλοὶ καὶ ἀπολοῦν-
ται, οἱ δὲ ὑπομείναντες ἐν
τῇ πίστει αὐτῶν σωθήσον-
ται.

ΧΤΐ. 6—8. καὶ τότε φανή-
σεται τὰ σημεῖα τῆς ἀλη-
θείας· πρῶτον, σημεῖον ἐκ-
πετάσεως ἐν οὐρανῷ, εἶτα
σημεῖον φωνῆς σάλπιγγος
καὶ τὸ τρίτον ἀνάστασις
νεκρῶν, οὐ πάντων δέ . . .
τότε ὄψεται ὁ κόσμος τὸν
κύριον ἐρχόμενον ἐπάνω
τῶν νεφελῶν τοῦ οὐρανοῦ.

Scripture.

ἐγερθήσονται καὶ πλανή-
σουσιν πολλοὺς· καὶ διὰ
τὸ πληθυνθῆναι τὴν ἀνο-
μίαν ψυγήσεται ἡ ἀγάπη
τῶν πολλῶν.

Matt. xxiv. 10, 13. καὶ
τότε σκανδαλισθήσονται
πολλοὶ . . . ὁ δὲ ὑπομεί-
νας εἰς τέλος οὗτος σωθή-
σεται.

Matt. xxi. 20, 31. καὶ
τότε φανήσεται τὸ σημεῖον
τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
οὐρανῷ . . . καὶ ὄψονται
τὸν υἱὸν τοῦ ἀνθρώπου ἐρ-
χόμενον ἐπὶ τῶν νεφελῶν
τοῦ οὐρανοῦ . . . καὶ ἀπο-
στελεῖ τοὺς ἀγγέλους αὐ-
τοῦ μετὰ σάλπιγγος μεγί-
λης καὶ ἐπισυνάξουσιν τοὺς
ἐκλεκτοὺς αὐτοῦ.

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THE EPISTLE OF BARNABAS, AND THE SHEPHERD OF HERMAS.

THE writings of the Apostolical Fathers are sufficiently well known and accessible to render it unnecessary for the Editor to say more here than that he considers

1. The Epistle of Barnabas to have been written by a Gentile Christian of Alexandria, at the end of the first century.

2. The Shepherd of Hermas to have been written by a Jewish, or at least Judaizing, Christian (very possibly by two authors with a slight interval), during the first half of the second century.

In the following extracts the words corresponding with the *Διδαχή* are printed in the smaller type, with the reference to the chapter and verse; the larger representing the additions made by Barnabas and Hermas.

EPISTLE OF BARNABAS.

[*Διδαχή.*]

[I. 1] XVIII. Ὅδοι δύο εἰσὶ διδαχῆς καὶ ἐξουσίας, ἥ τε τοῦ φωτὸς καὶ ἡ τοῦ σκότους· διαφορὰ δὲ πολλὴ τῶν δύο ὁδῶν. Ἐφ' ἧς μὲν γάρ εἰσι τεταγμένοι φωταγωγοὶ ἄγγελοι τοῦ Θεοῦ, ἐφ' ἧς δὲ ἄγγελοι τοῦ σατανᾶ· καὶ ὁ μὲν ἐστὶ κύριος ἀπ' αἰῶνων καὶ εἰς τοὺς αἰῶνας, ὁ δὲ ἄρχων καιροῦ τοῦ νῦν τῆς ἀνομίας.

[2] XIX. Ἀγαπήσεις τόν σε ποιήσαντα, φοβηθήσῃ τόν σε πλάσαντα, δοξάσεις τόν σε λυτρωσάμενον ἐκ θανάτου. Ἔσῃ ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύ-

[IV. 12] ματι. Οὐ κολληθήσῃ μετὰ τῶν πορευομένων ἐν ὁδῷ

[13] θανάτου. Μισήσεις πᾶν ὃ οὐκ ἔστιν ἀρεστὸν τῷ Θεῷ, μισήσεις

[III. 9] πᾶσαν ὑπόκρισιν, οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου. Οὐχ

ὑψώσεις σεαυτὸν, ἔσῃ δὲ ταπεινόφρων κατὰ πάντα, [Διδαχή.]
 οὐκ ἄρεις ἐπὶ σεαυτὸν δόξαν. Οὐ λήψῃ βουλὴν ποιη- [II. 6]
 ρὰν κατὰ τοῦ πλησίον σου. Οὐ δώσεις τῇ ψυχῇ σου θράσος. [III. 9]
 Οὐ πορνεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις. Οὐ μὴ [II. 2]
 σου ὁ λόγος τοῦ Θεοῦ ἐξέλθῃ ἐν ἀκαθαρσίᾳ τινῶν.
 Οὐ λήψῃ πρόσωπον ἐλέγξαι τινὰ ἐπὶ παραπτώματι. Ἔσῃ [IV. 3]
 πραῦς, ἔσῃ ἡσύχιος, ἔσῃ τρέμων τοὺς λόγους οὐς ἤκουσας. [III. 7, 8]
 Οὐ μνησικακήσεις τῷ ἀδελφῷ σου. Οὐ μὴ διψυχήσης, πό- [II. 3]
 τερον ἔσται ἢ οὗ. Οὐ μὴ λάβῃς ἐπὶ ματαίῳ τὸ ὄνομα [IV. 4]
 Κυρίου. Ἀγαπήσεις τὸν πλησίον σου ὑπὲρ τὴν ψυχὴν σου. [II. 7]
 Οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ πάλιν γεννηθὲν ἀπο- [II. 2]
 ντενεῖς. Οὐ μὴ ἄρῃς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ [IV. 9]
 τῆς θυγατρὸς σου, ἀλλ' ἀπὸ νεότητος διδάξεις φόβον Κυρίου.
 Οὐ μὴ γένῃ ἐπιθυμῶν τὰ τοῦ πλησίον σου, οὐ μὴ γένῃ πλεο- [II. 2]
 νέκτης, οὐδὲ κολληθήσῃ ἐκ ψυχῆς σου μετὰ ὑψηλῶν, ἀλλὰ [II. 6]
 μετὰ ταπεινῶν καὶ δικαίων ἀναστραφήσῃ. Τὰ συμβαίνοντά [III. 9]
 σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄνευ Θεοῦ [10]
 οὐδὲν γίνεται. Οὐκ ἔσῃ διγνώμων οὐδὲ διγλωσσος· παγίς [II. 4]
 γὰρ θανάτου ἐστὶν ἡ διγλωσσία. Ὑποταγήσῃ κυρίοις ὡς [IV. 11]
 τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξῃ δούλῳ σου [10]
 ἢ παιδίῳ σου ἐν πικρίᾳ τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσι,
 μὴ ποτε οὐ φοβηθῶσι τὸν ἐπ' ἀμφοτέροις Θεόν· ὅτι ἦλθεν οὐ
 κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἡτοίμασε.
 Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου καὶ οὐκ ἔρεις ἴδια εἶναι· [8]
 εἰ γὰρ ἐν τῷ ἀφθάρτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς
 φθαρτοῖς; Οὐκ ἔσῃ πρόγλωσσος· παγίς γὰρ στόμα
 θανάτου. Ὅσον δύνασαι ὑπὲρ τῆς ψυχῆς σου
 ἀγνεύσεις. Μὴ γίνου πρὸς μὲν τὸ λαθεῖν ἐκτείνων τὰς [5]
 χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν. Ἀγαπήσεις ὡς κόρην
 τοῦ ὀφθαλμοῦ σου πάντα τὸν λαλοῦντά σοι τὸν λόγον [1]
 τοῦ Κυρίου. Μνησθήσῃ ἡμέραν κρίσεως ἡμέρας καὶ νυκτὸς [2]

- [Διδαχή.] καὶ ἐκζητήσεις καθ' ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἢ διὰ λόγου κοπιῶν καὶ πορευόμενος εἰς τὸ παρα-
- [6] καλέσαι καὶ μελετῶν εἰς τὸ σῶσαι ψυχὴν τῷ λόγῳ
- [7] ἢ διὰ τῶν χειρῶν σου ἐργάσῃ εἰς λύτρωσιν ἁμαρτιῶν σου. Οὐδιστάσεις δοῦναι, οὐδὲ διδοὺς γογγύσεις· γνώση δὲ τίς ὁ τοῦ
- [13] μισθοῦ καλὸς ἀνταποδότης. Φυλάξεις ἃ παρέλαβες, μήτε προστιθεῖς μήτε ἀφαιρῶν. **Εἰς τέλος μισήσεις τὸ πονηρόν.**
- [IV. 3] Κρινεῖς δικαίως. Οὐ ποιήσεις σχίσμα, εἰρηνεύσεις δὲ μαχο-
- [14] μένους συναγαγών. Ἐξομολογήσῃ ἐπὶ ἁμαρτία σου, οὐ προσήξεις ἐπὶ προσευχὴν ἐν συνειδήσει πονηρᾷ. Αὕτη ἐστὶν ἡ ὁδὸς τοῦ φωτός.
- [V. 1] **XX.** Ἡ δὲ τοῦ μέλανος ὁδὸς σκολιά ἐστὶ καὶ κατάρως μεστή· ὁδὸς γάρ ἐστι θανάτου αἰωνίου μετὰ τιμωρίας, ἐν ᾗ ἐστὶ τὰ ἀπολλύντα τὴν ψυχὴν αὐτῶν εἰδωλολατρεία, θρασύτης, ὕψος δυνάμεως, ὑπόκρισις, διπλοκαρδία, μοιχεία, φόβος, ἄρπαγὴ, ὑπερηφανία, παράβασις, δόλος, κακία. αὐθά-
- [2] δεια, φαρμακεία, μαγεία, πλεονεξία, ἀφοβία Θεοῦ· διώκται τῶν ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ οὐ κρίσει δικαίᾳ, χήρα καὶ ὀρφανῷ οὐ προσέχοντες, ἀγρυπνοῦντες οὐκ εἰς φόβον Θεοῦ, ἀλλ' ἐπὶ τὸ πονηρόν, ὡν μακρὰν καὶ πόρρω πραύτης καὶ ὑπομονῇ· ἀγαπῶντες μάταια, διώκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ ποιοῦντες ἐπὶ καταπονουμένῳ, εὐχερεῖς ἐπὶ καταλαλιᾷ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτούς, φονεῖς τέκνων, φθορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητοι.
- [XVI. 2] **IV.** Διὸ προσέχωμεν ἐν ταῖς ἐσχάταις ἡμέραις· οὐδὲν γὰρ ὠφελήσει ἡμᾶς ὁ πᾶς χρόνος τῆς ζωῆς ἡμῶν καὶ τῆς πίστεως, ἐὰν μὴ νῦν ἐν τῷ ἀνόμῳ καιρῷ καὶ τοῖς μέλλουσι σκανδάλοις, ὡς πρέπει υἱοῖς Θεοῦ, ἀντιστῶμεν.

HERMAE PASTOR. MANDATUM II.

Εργάξου τὸ ἀγαθὸν καὶ ἐκ τῶν κόπων σου, ὦν [Διδαχή.]
 ὁ Θεὸς δίδωσί σοι, πᾶσιν ὑστερουμένοις δίδου
 ἀπλῶς, μὴ δισταζὼν τίνι δῶς ἢ τίνι μὴ δῶς· πᾶσι [I. 5]
 δίδου· πᾶσι γὰρ ὁ Θεὸς δίδοσθαι θέλει ἐκ τῶν ἰδίων δωρη-
 μάτων. Οἱ οὖν λαμβάνοντες ἀποδώσουσι λόγον τῷ Θεῷ διὰ
 τί ἔλαβον καὶ εἰς τί· οἱ μὲν γὰρ λαμβάνοντες θλιβόμενοι οὐ
 δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει λαμβάνοντες τίσουσι δίκην.
 Ὁ οὖν διδοὺς ἀθῶως ἐστίν· ὥς γὰρ ἔλαβε παρὰ Κυρίου
 τὴν διακονίαν τελέσαι ἀπλῶς αὐτὴν ἐτέλεσε, μηδὲν
 διακρίνων τίνι δῶ ἢ μὴ δῶ.

VI. 2. Ὅρα νῦν καὶ τοῦ ἀγγέλου τῆς πονηρίας [V. 1]
 τὰ ἔργα. Πρῶτον πάντων . . . τὰ ἔργα αὐτοῦ πο-
 νηρά . . . ὅτι ἡ διδαχὴ αὐτοῦ πονηρά ἐστι.

XI. Οὕτω δοκιμάσεις τὸν προφήτην καὶ τὸν ψευ- [XI.]
 δοπροφήτην· ἀπὸ τῆς ζωῆς δοκίμαζε τὸν ἄνθρωπον
 τὸν ἔχοντα τὸ πνεῦμα τὸ θεῖον. Πρῶτον μὲν ὁ
 ἔχων τὸ πνεῦμα τὸ θεῖον, τὸ ἄνωθεν, πραῦς ἐστι
 καὶ ἡσύχιος καὶ ταπεινόφρων καὶ ἀπεχόμενος ἀπὸ
 πάσης πονηρίας καὶ ἐπιθυμίας ματαιίας τοῦ αἰῶνος
 τούτου καὶ ἑαυτὸν ἐνδεέστερον ποιεῖ πάντων τῶν
 ἀνθρώπων . . . [ὁ ψευδοπροφήτης] μισθοὺς λαμ-
 βάνει τῆς προφητείας αὐτοῦ, ἐὰν δὲ μὴ λάβῃ, οὐ
 προφητεύει. Δύναται οὖν πνεῦμα θεῖον μισθοὺς
 λαμβάνειν καὶ προφητεύειν; Οὐκ ἐνδέχεται τοῦτο
 ποιεῖν Θεοῦ προφήτην, ἀλλὰ τῶν τοιούτων προ-
 φητῶν ἐπίγειόν ἐστι τὸ πνεῦμα. . . . Ἐχεις ἀμ-
 φοτέρων τῶν προφητῶν τὴν ζωὴν. Δοκίμαζε οὖν
 ἀπὸ τῶν ἔργων καὶ τῆς ζωῆς τὸν ἄνθρωπον τὸν
 λέγοντα ἑαυτὸν πνευματοφόρον εἶναι.

ILLUSTRATIONS, No. III.

FROM AN EARLY LATIN TRANSLATION OF A PORTION OF THE Διδαχή^a.

IN the Library of a Benedictine Abbey at Mölk, in Austria, there seems to have existed, according to a notice published at Vienna in 1747, a MS. of the ninth or tenth century, in which, amongst other writings, was contained, on the last page, a Latin treatise, "Doctrina Apostolorum," but, as is added, in an imperfect condition.

Von Gebhardt, whose attention was roused by this notice, at once commenced enquiries. The MS. at present cannot be found, but Bernard Pez, Librarian of the Abbey in the last century, published as much as existed of the MS. in the Second Part of the Fourth Volume of his *Thesaurus Anecdotorum Novissimus*, p. 5. It is unfortunately only a very short fragment.

Immediately at the end of a Sermon of St. Boniface follow the words:—

"Tum in Codice post perbrevia quædam S. Augustini dicta comparet Doctrina Apostolorum, eadem, qua Sermo S. Bonifacii, manu exarata, quæ sic habet."

^a From a notice communicated by v. Gebhardt to Harnack's edition of the Διδαχή, in *Texte und Untersuchungen*, vol. ii. pt. 2, Leipzig, 1884.

DOCTRINA APOSTOLORUM.

[Chap. I.^b]

- [1.] Viæ dum sunt *in seculo*, vitæ et mortis, *lucis et tenebrarum*. *In his constituti sunt Angeli duo, unus æquitatis alter iniquitatis*. Distantia autem magna est duarum viarum.
- [2.] Via ergo vitæ hæc est : Primò diliges Deum *æternum*, qui te fecit. Secundò proximum tuum, ut te ipsum. Omne autem, quod tibi non vis fieri, alii ne feceris.
- [3.] Interpretatio autem horum verborum hæc est.
- *

[Chap. II.]

- [2.] Non mæchaberis, non homicidium facies, non falsum testimonium dices, non puerum violaveris, non fornicaveris. . . . Non medicamenta mala facies ; non occides filium in abortum, nec natum succides. Non concupisces quidquam de re proximi tui.
- [3.] Non perjurabis. Non male loqueris. Non eris memor malorum factorum.
- [4.] Non eris duplex in consilium dandum, neque bilinguis ; tendiculum^c enim mortis est lingua.
- [5.] Non erit verbum tuum vacuum nec mendax.
- [6.] Non eris cupidus nec avarus, nec rapax, nec adulator nec . . .

^b The chapters and verses in brackets refer to the chapters and paragraphs of the *Διδαχῆ*.

^c The neuter *tendiculum*, instead of *tendicula*, has no authority given by Forcellini, except two passages in writings of Vigilus, Bp. of Thapsus.

The first difference between the Latin translation and the Greek original to be noted is in the title, but if the translator lived when the title "Apostles" was confined to the twelve, he would be not unlikely to omit the number. The second title is also omitted for whatever reason.

There are some slight additions, shewn above by the use of italic type, "*in seculo*," "*lucis et tenebrarum*," and the following sentence, "*In his constituti—tenebrarum*," I. 1. The latter two seem to be taken from the Epistle of Barnabas, xviii. 1. In v. 2, "*æternum*" is also added.

In ch. ii. verse 2, it will be observed that the first two sentences are transposed, *non falsum testimonium dices* is brought from verse 3, and the words *οὐ κλέψεις*, *οὐ μαγεύσεις* are omitted altogether.

Besides variations by additions, the Latin text is marked by the omission of the passage from the word *εὐλογεῖτε*, I. 3, to *τῆς διδασχῆς*, II. 1; for the list of sins, so far as the translation goes, seems to make it clear that the Latin writer had the genuine *Διδασχὴ* before him. It is a singular fact that the same passage is wanting in the Egyptian "Ecclesiastical Canons;" while it appears, though somewhat modified, in the Seventh Book of the Ap. Constitutions. Possibly the omission is due to accident on the part of the translator, but probably the passage was wanting in some copies of the *Διδασχὴ*.

ILLUSTRATIONS, No. IV.

EXTRACT FROM "THE ECCLESIASTICAL CANONS OF THE HOLY APOSTLES."

THERE exists in parts of Egypt, besides the "Constitutions of the Apostles," a collection of ecclesiastical law, the foundation of which agrees very closely with parts of the "Teaching of the Apostles." This collection goes by various names, such as the "Canons of the Apostles," the "Epitome of the Definitions of the Holy Apostles," &c. There is still much work for critics in investigating these writings, which are also extant in Syriac.

The reader has here before him Harnack's Greek Text, for comparison with that of the $\Delta\iota\delta\alpha\chi\acute{\eta}$. It has been noticed, as a singular coincidence, that the passage, ch. i. 3 to ii. 2, which is wanting in this treatise, is also omitted in the Latin fragment of a translation of the $\Delta\iota\delta\alpha\chi\acute{\eta}$.

It may be interesting, in the case of a work so little known, to summarize here Harnack's remarks on this body of rules, the received German title for which is *Apostolische Kirchen-Ordnung*.

In 1691, Ludolf published a Commentary on his History of Ethiopia, at Frankfort, in which he printed the original and a Latin version of a body of Ethiopian Canons, with the title, "Isti sunt Canones patrum Apostolorum quos constituerunt ad ordinandam ecclesiam Christianam." At the head, on p. 314, stand the canons we are now considering.

Next, A.D. 1711, Grabe, "Essay upon two Arabio MSS., in the Bodleian Library," replying to Whiston, who asserted that he had found in these MSS. very early Christian teaching, in fact the $\Delta\delta\alpha\chi\eta$, makes it appear that Whiston had not seen the MSS., and that "this Arabick Doctrine, except the Preface and five or six leaves, is . . . the very first five entire Books of [the Clementine Constitutions], and part of the sixth" (Grabe, p. 11). Consequently these are not the Canons we are dealing with*.

From this date they fall into oblivion, till Bickell (*Geschichte des Kirchenrechts*, vol. i.), 1843, really investigated them critically and historically, and published the Vienna MS., giving the treatise the name *Apostolische Kirchen-Ordnung*, which it now is known by in Germany. A large part of this MS. contains the usual oriental collection of canons, such as are found worked up in the Apostolical Constitutions. In his remarks Bickell gives proof of great critical sagacity by declaring his conviction that neither the Epistle of Barnabas, nor the "Apostolical Constitutions," were the source of the work he was editing, but that there must have been some third writing, more or less related to the Epistle of Barnabas, and probably known to the compilers of *Const. Apost.*, bk. vii., and of this work.

Five years later, A.D. 1848, Archdeacon Tattam, from a modern Memphitic (i.e. North Egyptian) MS. now numbered *Orient.*, 440, in the British Museum, published the Coptic version, and an English trans-

* Harnack must have misunderstood the position of Grabe and Whiston, if he had seen the Essay of the former.

lation of these Canons (see later, p. 34). There is said to be an Arabic version in the same MS. Tattam had also another more perfect MS. in the Thebaic or Sahidic dialect of Upper Egypt, which Harnack says is now in the Royal Library at Berlin; and Bishop Lightfoot (Clement of Rome, App., p. 273, and 466), speaking of these versions, refers to another older Thebaic MS. of A.D. 1006, also in the British Museum, *Orient.* 1320, from which version the Memphitic was translated.

The next writer, in 1856, Lagarde, in his *Reliquiæ Juris Ecclesiastici Antiquissimæ*, makes further progress by using a Syrian MS.^b (Paris, *Cod. Sangerm. Syr.* 38), described by Cureton, *Corpus Ignat.*, p. 342 f. Book iii. in this collection has our treatise, but only chapters iii. — xiii., apparently not an accidental defect. Lagarde also refers to this MS. in Bunsen's *Analecta Ante Nicæna*, ii. 37 ff.

In 1864 Cardinal Pitra printed these canons in the first volume of his *Juris Ecclesiastici Monumenta*, published at Rome, using the Vienna MS., and a fresh one (*Ottobon. gr.*, 408) of the fourteenth century, in which, under the title ἐπιτομή ὁρων τῶν ἀγίων ἀποστόλων καθολικῆς παραδόσεως, exactly the same passages and omissions exist as in the Syrian MS. used by Lagarde, with a closing chapter peculiar to itself. *Cod. Ottob.* is altogether shorter than *Cod. Vindob.* (the Vienna MS.).

Two years after this Hilgenfeld (*Nov. Test. extra Canon. recept.*, fasc. iv. pp. 93—106,—in the new edition, p. 110) brought out the same work, making

^b Published by Lagarde in his *Egyptiaca*, 1883.

use of the published editions. He contended that this was the treatise spoken of by Rufinus as *Dux viæ vel Judicium Petri*, and by St. Jerome as *Petri Judicium*, but he does not seem to have convinced any one.

There was again an interval, this time of twelve years, till, in 1878, von Gebhardt and Harnack, in their edition of Barnabas, took up Bickell's view, using a fresh MS. of the tenth century, noticed by von Gebhardt in the Library of the Holy Synod at Moscow (*Cod. gr. cxxv. Sæc. x.*). This is the oldest yet found, and, with some considerable variations, it corresponds with c. 4—14, of the *Apostolische Kirchen-Ordnung*. Its title is ἐκ τῶν διατάξεων τῶν ἁγίων ἀποστόλων. These Editors came to the conclusion that there must have been some source of this work belonging to the second century, which St. Clement of Alexandria and its compiler had used.

A marvellous product of ingenious critical skill was an article by Krawutsky, in the *Tübinger Quartal Schrift*, 1882, pt. iii., in which he conjecturally reconstructed what he believed must have been the original foundation of this body of rules; for his conjectures have been proved, by the discovery of the *Διδαχή*, to have been to a very great extent correct.

And, lastly, Bryennius has compared the Canons and *Διδαχή* together, printing the Canons, and marking the differences by change of type.

This body of ordinances or canons still, in spite of its extreme antiquity, forms part of the Canon Law of Egyptian Christians, and is therefore interesting in itself, as well as in its relation to the *Διδαχή*, from which so much of it is borrowed. Here and there a few slight

additions are made, mostly unimportant. It should have a distinct title of its own, and possibly no better one could be found than that of Lagarde, *Canones Ecclesiastici*, "Ecclesiastical Canons." This agrees with the Greek *Κανόνες ἐκκλησιαστικοί*, with the German *Kirchen-Ordnung* fairly well; and is sufficiently distinct from the titles, "Apostolical Canons," and "Apostolical Constitutions."

The parts of the following extracts which agree with the *Διδαχή* have the chapter and verse added in brackets at the side, and the small type is used when the language follows very closely that of the *Διδαχή*.

KANONES EKKLEHΣIASTIKOI TΩN ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

Χαίρετε, υἱοὶ καὶ θυγατέρες, ἐν ὀνόματι κυρίου Ἰησοῦ Χριστοῦ. Ἰωάννης καὶ Ματθαῖος καὶ Πέτρος καὶ Ἀνδρέας καὶ Φίλιππος καὶ Σίμων καὶ Ἰάκωβος καὶ Ναθαναὴλ καὶ Θωμᾶς καὶ Κηφᾶς καὶ Βαρθολομαῖος καὶ Ἰούδας Ἰακώβου.

1. Κατὰ κέλευσιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ σωτῆρος συναθροισθέντων ἡμῶν, καθὼς διέταξεν πρὸ τοῦ· Μέλlete κληροῦσθαι τὰς ἐπαρχίας, καταλογίσασθαι τόπων ἀριθμούς, ἐπισκόπων ἀξίας, πρεσβυτέρων ἑδρας, διακόνων παρεδρείας, ἀναγνωστῶν νουνεχίας, χηρῶν ἀνεγκλησίας καὶ ὅσα δέοι πρὸς θεμελίωσιν ἐκκλησίας, ἵνα τύπον τῶν ἐπουρανίων εἰδότες φυλάσσωνται ἀπὸ παντὸς ἀστοχήματος, εἰδότες ὅτι λόγον ὑφέξουσιν ἐν τῇ

μεγάλη ἡμέρα τῆς κρίσεως περὶ ὧν ἀκούσαντες οὐκ ἐφύλαξαν—καὶ ἐκέλευσεν ἡμᾶς ἐκπέμψασθαι τοὺς λόγους εἰς ὅλην τὴν οἰκουμένην·

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

3. Ἰωάννης εἶπεν· ἄνδρες ἀδελφοί, εἰδότες ὅτι λόγον ὑφέχομεν περὶ τῶν διατεταγμένων ἡμῖν εἰς ἐνὸς πρόσωπον μὴ λαμβάνωμεν, ἀλλ' ἐάν τις δοκῇ τι ἀσύμφορον λέγειν, ἀντιλεγέσθω αὐτῷ. ἔδοξε δὲ πᾶσι πρῶτον Ἰωάννην εἰπεῖν.

[I. 1.] 4. Ἰωάννης εἶπεν· ὁδοὶ δύο εἰσὶ, μία τῆς ζωῆς καὶ μία
[2] τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο ὁδῶν· ἡ μὲν

οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον· ἀγαπήσεις τὸν θεὸν τὸν ποιησάντά σε ἐξ ὅλης τῆς καρδίας σου καὶ δοξάσεις τὸν λυτρωσάμενόν σε ἐκ θανάτου, ἣτις ἐστὶν

[2] ἐντολὴ πρώτη. δεύτερον· ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν, ἣτις ἐστὶν ἐντολὴ δευτέρα, ἐν οἷς ὁλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

[2] 5. Ματθαῖος εἶπεν· πάντα ὅσα ἂν μὴ θέλῃς σοι γίνεσθαι, μηδὲ σὺ ἄλλῃ ποιήσῃς· τούτων δὲ τῶν λόγων τὴν διδαχὴν εἰπέ, ἀδελφὲ Πέτρε.

[II. 2] 6. Πέτρος εἶπεν· οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ πορνεύσεις, οὐ παιδοφθορήσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ οὐδὲ γεννηθὲν

[3] ἀποκτενεῖς, οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον· οὐκ ἐπιорκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐδὲ μνησικακήσεις,

[4] οὐκ ἔσῃ δίγλωσσος οὐδὲ δίγλωσσος· παγὶς γὰρ θανάτου ἐστὶν

[5] ἡ διγλωσσία. οὐκ ἔσται ὁ λόγος σου κενός, οὐδὲ ψευδής· οὐκ

ἔση πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτὴς οὐδὲ κακοήθης [6]
οὐδὲ ὑπερήφανος, οὐ λήψῃ βουλήν πονηρὰν κατὰ τοῦ πλη-
σίον σου· οὐ μισήσεις πάντα ἄνθρωπον, ἀλλ' οὓς μὲν ἐλέγξεις, [7]
οὓς δὲ ἐλεήσεις, περί ὧν δὲ προσεύξῃ, οὓς δὲ ἀγαπήσεις
ὑπὲρ τὴν ψυχὴν σου.

7. Ἀνδρέας εἶπεν· τέκνον μου, φεύγε ἀπὸ παντός [III. 1]
πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ. μὴ γίνου ὀργίλος· [2]
ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον· ἔστι γὰρ δαιμόνιον
ἄρρενικὸν ὁ θυμός. μὴ γίνου ζηλωτὴς μηδὲ ἐριστικὸς μηδὲ [2]
θυμώδης· ἐκ γὰρ τούτων φόνος γεννᾶται.

8. Φίλιππος εἶπεν· τέκνον μου, μὴ γίνου ἐπιθυμητής· [3]
ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν καὶ ἔλκει τοὺς
ἀνθρώπους πρὸς ἑαυτήν. ἔστι γὰρ θηλυκὸν δαι-
μόνιον ἡ ἐπιθυμία, καὶ ὁ μὲν μετ' ὀργῆς, ὁ δὲ μεθ'
ἡδονῆς ὑπόλλυσι τοὺς εἰσερχομένους εἰς αὐτήν.
ὁδὸς δὲ πονηροῦ πνεύματος ἁμαρτία ψυχῆς, καὶ
ὅταν βραχείαν εἰσδυσιν σχῇ ἐν αὐτῷ, πλατύνει
αὐτήν καὶ ἄγει ἐπὶ πάντα τὰ κακὰ τὴν ψυχὴν
ἐκείνην καὶ οὐκ ἔα διαβλέψαι τὸν ἄνθρωπον καὶ
ἰδεῖν τὴν ἀλήθειαν. ὁ θυμὸς ὑμῶν μέτρον ἐχέτω
καὶ ἐν βραχεῖ διαστήματι αὐτὸν ἡνιοχεῖτε καὶ ἀνα-
κρούετε, ἵνα μὴ ἐμβάλλῃ ὑμᾶς εἰς ἔργον πονηρόν.
θυμὸς γὰρ καὶ ἡδονὴ πονηρὰ ἐπὶ πολὺ παραμέ-
νοντα κατὰ ἐπίτασιν δαιμόνια γίνεται, καὶ ὅταν
ἐπιτρέψῃ αὐτοῖς ὁ ἄνθρωπος, οἰδαίνουσιν ἐν τῇ
ψυχῇ αὐτοῦ καὶ γίνονται μεῖζονες καὶ ἀπάγουσιν
αὐτὸν εἰς ἔργα ἄδικα καὶ ἐπιγελῶσιν αὐτῷ καὶ
ἡδονταὶ ἐπὶ τῇ ἀπωλείᾳ τοῦ ἀνθρώπου.

9. Σίμων εἶπεν· τέκνον, μὴ γίνου αἰσχρολόγος μηδὲ [3]
ὑψηλόφθαλμος· ἐκ γὰρ τούτων μοιχεία γεννᾶται.

- [4] 10. Ἰάκωβος εἶπεν· τέκνον μου, μὴ γίνου οἰωνοσκοπός, ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν, μηδὲ ἐπαιδοὺς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων μηδὲ θέλε αὐτὰ ἰδεῖν μηδὲ ἀκούειν. ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρίαι γεννῶνται.
- [5] 11. Ναθαναὴλ εἶπεν· τέκνον, μὴ γίνου ψεύστης, ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα ἐπὶ τὴν κλοπὴν, μηδὲ φιλάργυρος μηδὲ κενόδοξος. ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται.
- [6] τέκνον, μὴ γίνου γόγγυστος, ἐπειδὴ ἄγει πρὸς τὴν βλασφημίαν, μηδὲ αὐθάδης μηδὲ πονηρόφρων. ἐκ γὰρ τούτων ἀπάντων
- [7] βλασφημίαι γεννῶνται. ἴσθι δὲ πραῦς, ἐπεὶ πραεῖς κληρονο-
- [8] μήσουσι τὴν βασιλείαν τῶν οὐρανῶν. γίνου μακρόθυμος, ἐλεήμων, εἰρηνοποιός, καθαρὸς τῇ καρδίᾳ ἀπὸ παντὸς κακοῦ, ἥκακος καὶ ἡσύχιος, ἀγαθὸς καὶ φυλάσσων καὶ
- [9] τρέμων τοὺς λόγους οὓς ἤκουσας· οὐχ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τὴν ψυχὴν σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφῆσθαι. τὰ δὲ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ Θεοῦ οὐδὲν γίνεται.

- IV. 1] 12. Θωμᾶς εἶπεν· τέκνον, τὸν λαλοῦντά σοι τὸν λόγον τοῦ Θεοῦ καὶ παραίτιόν σοι γινόμενον τῆς ζωῆς καὶ δόντα σοι τὴν ἐν Κυρίῳ σφραγίδα ἀγαπήσεις ὡς κόρην ὀφθαλμοῦ σου, μνησθήσῃ δὲ αὐτοῦ νύκτα καὶ ἡμέραν, τιμήσεις αὐτὸν ὡς τὸν Κύριον. ὅθεν γὰρ ἡ κυριότης
- [2] λαλεῖται, ἐκεῖ Κύριός ἐστιν. ἐκζητήσεις δὲ τὸ πρόσωπον αὐτοῦ καθ' ἡμέραν καὶ τοὺς λοιποὺς ἁγίους, ἵνα ἐπαναπαύσῃ τοῖς λόγοις αὐτῶν· κολλώμενος γὰρ ἁγίοις ἁγιασθήσῃ. τιμήσεις δὲ αὐτόν, καθ' ὃ δυνατός εἰ, ἐκ τοῦ ἰδρωτὸς σου καὶ ἐκ τοῦ πόνου τῶν χειρῶν σου. εἰ γὰρ ὁ Κύριος δι' αὐτοῦ ἡξίωσέν σοι δοθῆναι πνευματικὴν τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον, σὺ ὀφείλεις πολὺ μᾶλλον τὴν φθαρτὴν καὶ πρόσκαιρον προσφέ-

ρειν τροφήν· ἥξις γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ, καὶ
βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ οὐδεὶς φυτεύει ἀμ-
πελῶνα καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει.

13. Κηφᾶς εἶπεν· οὐ ποιήσεις σχίσματα, εἰρηνεύσεις [3]
δὲ μαχομένους. κρινεῖς δικαίως, οὐ λήψῃ πρόσωπον ἐλέγξει
τινὰ ἐπὶ παραπτώματι. οὐ γὰρ ἰσχύει πλοῦτος παρὰ
Κυρίῳ· οὐ γὰρ ἀξία προκρίνει οὐδὲ κάλλος ὠφελεῖ,
ἀλλ' ἰσότης ἐστὶ πάντων παρ' αὐτῷ. ἐν προσευχῇ
σου μὴ διψυχήσης πότερον ἔσται ἢ οὐ· μὴ γίνου πρὸς μὲν τὸ [4, 5]
λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν. ἐὰν [6]
ἔχῃς διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν τῶν ἁμαρτιῶν σου.
οὐ διστάσεις δοῦναι οὐδὲ διδοὺς γογγύσεις· γνώσῃ γάρ, τίς [7]
ἐστὶν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης. οὐκ ἀποστραφήσῃ [8]
ἐνδεόμενον, συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ
ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοί ἐστε, πόσῳ
μᾶλλον ἐν τοῖς θνητοῖς.

ILLUSTRATIONS, No. V.

EXTRACTS FROM AN ENGLISH TRANSLATION OF A COPTIC VERSION OF THE FOREGOING CANONS*.

The following translation of the Ecclesiastical Canons is taken from a work entitled "The Apostolical Constitutions or Canons of the Apostles in Coptic, with an English Translation by Henry Tattam," &c.—London, 1848. It is also given in Bunsen's "Hippolytus and his Age," vol. iii. p. 9, English translation.

Bishop Lightfoot speaks of the original as "not made directly from the Greek, but a very recent and somewhat barbarous translation from the previously Thebaic version." St. Clement of Rome, App., p. 273, and p. 466.

- [I. 1] 4. JOHN said, "There are two ways, one is the way
[2] 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.
- [2] But the second is this, Thou shalt love thy neighbour as thyself. On these two Commandments hang the Law and the Prophets."
- [2] 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.

* An account of this has already been given on p. 26.

But thou, O Peter my brother, teach them these things."

6. Peter said, "Thou shalt not kill; thou shalt not [II. 2] 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 has 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 [3] not speak evil of any one, neither shalt thou think evil; thou shalt not be double-minded, neither shalt [4] thou be double-tongued, for a double tongue is a snare of death; thy speech shall not be vain, neither [5] tending to a lie; thou shalt not be covetous, neither [6] rapacious, nor an 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 [III. 1] hate all evil. Be not angry, because anger leads to [2] 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, [3] 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 that of lust, 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 [? way], 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 upon 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 be suffered always to remain, 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."

- [3] 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."
- [4] 10. James said, "My son, be not a diviner, for divination leadeth to idolatry; neither be thou an enchanter, nor an astrologer, nor a magician, nor an idolater, [*Sahidic*, one that bewitcheth]; neither teach them nor hear them; for from these things proceedeth idolatry."
- [5] 11. Nathanael said, "My son, be not a liar, because a falsehood leadeth to blasphemy. Neither be thou a lover of silver nor a lover of vainglory, for from these thefts arise."
- [6] "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
- [7] are begotten. But be thou meek, for the meek shall
- [8] 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 [9] 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 [IV. 1] thee the words of God, and hath been the cause of life to thee, and hath given to thee the holy seal which is in the Lord, thou shalt love him as the apple of thine eyes, and remember him by night and 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 [2] 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 shouldest 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: [3] thou shalt reconcile in peace those who contend with one another. Judge in righteousness without accept-

ing of persons. Reprove him who hath sinned, for his sin. Suffer not wealth to prevail before God, neither justify the unworthy, for beauty profiteth [4] not; but righteous judgment before all. Doubt not in thy prayer, thinking whether what thou hast asked [5] of Him will be or not. Let it not, indeed, be, that when thou receivest thou stretchest out thine hand, but when thou shouldest give thou drawest thy hand [6] to thee. But if thou hast at hand, thou shalt give [7] for the redemption of thy sins. Thou shalt not doubt, thou shalt give; neither when thou hast given shalt [8] 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 in 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.

[XVI.] "For the Day of the Lord draweth nigh, in which every thing 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 [IV. 3] 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."

ILLUSTRATIONS, No. VI.

THE APOSTOLICAL CONSTITUTIONS.

THE eight books of the Apostolical Constitutions contain rules for laity and clergy, compiled probably from three sources, of which a writing similar to the *Διδαχή* is the foundation of Book vii., and is probably not without influence in other portions. The compilation probably dates from the middle of the third for the earliest, to the middle of the fourth century, for the later portions.

The Quinisext, or Council in Trullo (A.D. 680), at Constantinople, in its second Canon, while admitting the Apostolic Canons, rejects the *διατάξεις*, or Constitutions, as marred by heretical interpolation, but at the same time implies that they contain much worthy of acceptance.

The portion given here in illustration is that in which the *Διδαχή* is, to a large extent, imbedded, as is shewn by the use of smaller type in the following pages.

CONSTITUTIONES APOSTOLICÆ, VII. 1—32.^a

1. Τοῦ νομοθέτου Μωσέως εἰρηκότος τοῖς Ἰσραηλίταις· Ἰδοὺ δέδωκα πρὸ προσώπου ὑμῶν τὴν ὁδὸν τῆς ζωῆς καὶ τὴν ὁδὸν τοῦ θανάτου, καὶ ἐπιφέροντος· Ἐκλεξαι τὴν ζωὴν ἵνα ζήσης· καὶ τοῦ προφήτου Ἠλία λέγοντος τῷ λαῷ· Ἔως πότε χω-

^a The references in brackets at the side are to the chapters and verses of the *Διδαχή*.

λανεῖτε ἐπ' ἀμφοτέραις ταῖς ἰγνύαις ὑμῶν ; εἰ Θεός ἐστι Κύριος, πορεύεσθε ὀπίσω αὐτοῦ, εἰκότως ἔλεγε καὶ ὁ Κύριος Ἰησοῦς· Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει, ἀναγκαίως καὶ ἡμεῖς ἐπόμενοι τῷ διδασκάλῳ Χριστῷ, ὃς ἐστι σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν, φαμέν ὡς δύο

- [I 1] ὁδοὶ εἰσι, μία τῆς ζωῆς καὶ μία τοῦ θανάτου. Οὐδεμίαν δὲ σύγκρισιν ἔχουσι πρὸς ἑαυτάς (πολὺ γὰρ τὸ διάφορον), μᾶλλον δὲ πάντῃ κεχωρισμέναι τυγχάνουσι, καὶ φυσικὴ μὲν ἐστὶν ἡ τῆς ζωῆς ὁδός, ἐπείσακτος δὲ ἡ τοῦ θανάτου, οὐ τοῦ κατὰ γνώμην θεοῦ ὑπάρξαντος, ἀλλὰ τοῦ ἐξ ἐπιβουλῆς τοῦ ἄλλοτρίου. Πρώτῃ οὖν τυγχάνει ἡ ὁδὸς τῆς ζωῆς· Καὶ ἔστιν αὕτη, ἣν καὶ ὁ νόμος διαγορεύει, ἀγαπᾶν Κύριον τὸν Θεὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς
- [2] τὸν ἓνα καὶ μόνον, παρ' ὃν ἄλλος οὐκ ἔστι, καὶ τὸν πλησίον ὡς ἑαυτόν. Καὶ πᾶν ὃ μὴ θέλεις γενέσθαι σοι, καὶ
- [3] σὺ τοῦτο ἄλλῳ οὐ ποιήσεις. Εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. Ποία γὰρ ὑμῖν χάρις, ἐὰν φιλήτε τοὺς φιλοῦντας ὑμᾶς ; καὶ γὰρ οἱ ἐθνικοὶ τοῦτο ποιοῦσιν· ὑμεῖς δὲ φιλεῖτε τοὺς μισοῦντας ὑμᾶς καὶ ἐχθρὸν οὐχ ἔχετε· οὐ μισήσεις γάρ, φησί, πάντα ἄνθρωπον, οὐκ Αἰγύπτιον, οὐκ Ἰδουμαῖον, ἅπαντες γάρ εἰσιν τοῦ θεοῦ ἔργα. Φεύγετε δὲ οὐ τὰς φύσεις, ἀλλὰ
- [4] τὰς γνώμας τῶν κακῶν. Ἀπέχου τῶν σαρκικῶν καὶ κοσμικῶν ἐπιθυμιῶν. Ἐάν τις σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· οὐ φαύλης

οὔσης τῆς ἀμύνης, ἀλλὰ τιμιωτέρας τῆς ἀνεξικακίας· λέγει γὰρ ὁ Δαβίδ· Εἰ ἀνταπέδωκα τοῖς ἀνταποδιδουσί μοι κακά. Ἐὰν ἀγγαρεύσῃ σε τις μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο, καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅψες αὐτῷ καὶ τὸ ἱμάτιον, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. Τῷ [5] αἰτουῦντί σε δίδου, καὶ ἀπὸ τοῦ θέλοντος δανείσασθαι παρὰ σοῦ μὴ (ἀποστραφεὶς) ἀποκλείσῃς τὴν χεῖρα, δίκαιος γὰρ ἀνὴρ οἰκτεῖρει καὶ κιχρᾶ· πᾶσι γὰρ [5] θέλει δίδοσθαι ὁ Πατὴρ ὁ τὸν ἥλιον αὐτοῦ ἀνατέλλων ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ τὸν ὑετὸν αὐτοῦ βρέχων ἐπὶ δικαίους καὶ ἀδίκους. Πᾶσιν οὖν δίκαιον δίδοναι ἐξ οἰκείων πόνων· τίμα γάρ, φησί, τὸν Κύριον ἀπὸ σῶν δικαίων πόνων· προτιμητέον δὲ τοὺς ἁγίους.

2. Οὐ φονεύσεις, τοῦτ' ἔστιν οὐ φθερεῖς τὸν ὁμοίον [II. 2] σοι ἄνθρωπον· διαλύεις γὰρ τὰ καλῶς γενόμενα· οὐχ ὡς παντὸς φόνου φαύλου τυγχάνοντος, ἀλλὰ μόνου τοῦ ἀθώου, τοῦ δὲ ἐνδίκου ἄρχουσι μόνους ἀφωρισμένους. Οὐ μοιχεύσεις, διαιρεῖς γὰρ τὴν μίαν [2] σάρκα εἰς δύο· Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν· ἐν 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 [2] κακὸν ἐκ Σοδόμων φυέν, ἥτις πυρὸς θεηλάτου παρανάλωμα γέγονεν· ἐπικατάρατος δὲ ὁ τοιοῦτος καὶ ἐρεῖ πᾶς ὁ λαός· Γένοιτο. Οὐ πορνεύσεις· οὐκ [2] ἔσται γάρ, φησί, πορνεύων ἐν υἱοῖς Ἰσραὴλ. Οὐ [2] κλέψεις· Ἀχαρ γὰρ κλέψας ἐν τῷ Ἰσραὴλ ἐν

Ἰεριχὼ λίθοις βληθεὶς τοῦ ζῆν ὑπεξῆλθε, καὶ
 Γιεζεὶ κλέψας καὶ ψευσάμενος ἐκληρονόμησε τοῦ
 Νεεμὰν τὴν λέπραν, καὶ Ἰούδας κλέπτων τὰ τῶν
 πενήτων τὸν Κύριον τῆς δόξης παρέδωκεν Ἰου-
 δαίοις, καὶ μεταμεληθεὶς ἀπήγγατο καὶ ἐλάκησε
 μέσος καὶ ἐξεχύθη πάντα τὰ σπλάγχχνα αὐτοῦ, καὶ
 Ἀνανίας καὶ Σαπφείρα ἡ τούτου γυνή, κλέψαντες
 τὰ ἴδια καὶ πειράσαντες τὸ Πνεῦμα Κυρίου, παρα-
 χρῆμα ἀποφάσει Πέτρου τοῦ συναποστόλου ἡμῶν
 ἐθανατώθησαν.

- [II. 2] 3. Οὐ μαγεύσεις, οὐ φαρμακεύσεις· φαρμακοὺς γάρ,
 [2] φησὶν, οὐ περιβιώσετε. Οὐ φονεύσεις τέκνον ἐν φθορᾷ
 οὐδὲ τὸ γεννηθὲν ἀποκτενεῖς· πᾶν γὰρ τὸ ἐξεικονισμένον,
 ψυχὴν λαβὼν παρὰ θεοῦ, φονευθὲν ἐκδικηθήσεται,
 [2] ἀδίκως ἀναιρεθέν. Οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον σου,
 οἶον τὴν γυναῖκα ἢ τὸν παῖδα ἢ τὸν βούν ἢ τὸν
 [3] ἄγρόν. Οὐκ ἐπιорκήσεις· ἐρρήθη γὰρ μὴ ὁμῶσαι ὅλως·
 εἰ δὲ μή γε, κἂν εὐορκήσης, ὅτι ἐπαινεθήσεται πᾶς
 [3] ὁ ὁμνύων ἐν αὐτῷ. Οὐ ψευδομαρτυρήσεις, ὅτι ὁ συ-
 κοφαντῶν πένητα παροξύνει τὸν ποιήσαντα αὐ-
 τόν.
- [3] 4. Οὐ κακολογήσεις· Μὴ ἀγάπα γάρ, φησί, κακο-
 [3] λογεῖν, ἵνα μὴ ἐξαρθῇς· οὐδὲ μνησικακήσεις· ὁδοὶ γὰρ
 [4] μνησικάκων εἰς θάνατον. Οὐκ ἔση δίγνωμος οὐδὲ
 δίγλωσσος· παγὶς γὰρ ἰσχυρὰ ἀνδρὶ τὰ ἴδια χεῖλη,
 καὶ Ἀνὴρ γλωσσώδης οὐ κατευθυνθήσεται ἐπὶ τῆς
 [5] γῆς· οὐκ ἔσται ὁ λόγος σου κενός· περὶ παντὸς γὰρ
 λόγου ἀργοῦ δώσετε λόγον· οὐ ψεύσῃ· ἀπολεῖς γὰρ
 [6] πάντας τοὺς λαλοῦντας τὸ ψεῦδος. Οὐκ ἔση πλεον-
 ἐκτής οὐδὲ ἄρπαξ. Οὐαὶ γάρ, φησὶν, ὁ πλεονεκτῶν

τὸν πλησίον πλεονεξίαν κακὴν. Οὐκ ἔση ἵποκριτής, [II. 6]
ἵνα μὴ τὸ μέρος σου μετ' αὐτῶν θῇς.

5. Οὐκ ἔση κακοήθης, οὐδὲ ὑπερήφανος· ὑπερηφάνοις [6]
γὰρ ὁ Θεὸς ἀντιτίσσεται. Οὐ λήψῃ πρόσωπον
δυναστού ἐν κρίσει, τοῦ γὰρ Κυρίου ἡ κρίσις. Οὐ [7]
μισήσεις πάντα ἄνθρωπον· ἐλεγμῷ ἐλέγξεις τὸν ἀδελφόν σου
καὶ οὐ λήψῃ δι' αὐτὸν ἁμαρτίαν, καὶ Ἐλεγχε
σοφὸν καὶ ἀγαπήσει σε. Φεύγε ἀπὸ παντὸς κακοῦ καὶ [III. 1]
ἀπὸ παντὸς ὁμοίου αὐτῷ· Ἄπεχε γάρ, φησὶν, ἀπὸ
ἀδίκου καὶ τρόμος οὐκ ἐγγιγί σοι. Μὴ γίνου ὀργίλος, [2]
μηδὲ βάσκανος, μηδὲ ζηλωτής, μηδὲ μανικός, μηδὲ
θρασύς, μὴ πάθῃς τὰ τοῦ Καῖν καὶ τὰ τοῦ Σαοῦλ
καὶ τὰ τοῦ Ἰωάβ· ὅτι ὁ μὲν ἀπέκτεινε τὸν ἀδελ-
φὸν αὐτοῦ τὸν Ἀβελ διὰ τὸ πρόκριτον αὐτὸν εὑρε-
θῆναι παρὰ θεῷ καὶ διὰ τὸ προκριθῆναι τὴν θυ-
σίαν αὐτοῦ· ὃς δὲ τὸν ὄσιον Δαβὶδ ἐδῶκε νικη-
σαντα Γολιάθ τὸν Φυλιστιαῖον, καὶ ζηλώσας ἐπὶ
τῇ τῶν χορευτριῶν εὐφημία, ὃς δὲ τοὺς δύο στρα-
τηλάτας ἀνείλε, τὸν Ἀβενῆρ τὸν τοῦ Ἰσραὴλ καὶ
Ἀμεσσά τὸν τοῦ Ἰούδα.

6. Μὴ γίνου οἰωνοσκόπος, ὅτι ὁδηγεῖ πρὸς εἰδωλολατρείαν· [4]
Οἰωνισμα δέ, φησὶν ὁ Σαμουὴλ, ἁμαρτία ἐστίν,
καὶ Οὐκ ἔσται οἰωνισμὸς ἐν Ἰακώβ οὐδὲ μαντεία
ἐν Ἰσραὴλ· οὐκ ἔση ἐπάδων ἢ περικαθαίρων τὸν υἱόν σου, [4]
οὐ κληδονιεῖς οὐδὲ οἰωνισθήσῃ οὐδὲ ὀρνεοσκοπή-
σεις οὐδὲ μαθήσῃ μάθημα πονηρόν· ταῦτα γὰρ πάντα
καὶ ὁ νόμος ἀπέειπεν. Μὴ γίνου ἐπιθυμητὴς κακῶν,
ὁδηγηθήσῃ γὰρ εἰς ἀμετρίαν ἁμαρτημάτων. Οὐκ
ἔση αἰσχρολόγος οὐδὲ ριψόφθαλμος οὐδὲ μέθυσος· ἐκ γὰρ [3]
τούτων πορνεῖαι καὶ μοιχεῖαι γίνονται. Μὴ γίνου φιλάργυρος, [5]

[III. 5] ἵνα μὴ ἀντὶ Θεοῦ δουλεύσης τῷ μαμωνᾷ. Μὴ γίνου κενόδοξος, μηδὲ μετέωρος, μηδὲ ὑψηλόφρων· ἐκ γὰρ τοιούτων ἀπάντων ἀλαζονίαι γίνονται· μνησθήτι τοῦ εἰπόντος, Κύριε, οὐχ ὑψώθη ἡ καρδιά μου οὐδὲ ἐμετεωρίσθησαν οἱ ὀφθαλμοί μου, οὐδὲ ἐπορεύθην ἐν μεγάλοις οὐδὲ ἐν θαυμασίοις ὑπὲρ ἐμέ, εἰ μὴ ἐταπεινοφρόνουν.

[6] 7. Μὴ γίνου γόγγυσος, μνησθεὶς τῆς τιμωρίας, ἧς

[6] ὑπέστησαν οἱ καταγογγύσαντες Μωσέως. Μὴ ἔσο αὐθάδης μηδὲ ποιηρόφρων μηδὲ σκληροκάριδος μηδὲ

[6] θυμώδης μηδὲ μικρόψυχος· ταῦτα γὰρ πάντα ὁδηγεῖ

[7] πρὸς βλασφημίαν· ἴσθι δὲ πρᾶος ὡς Μωϋσῆς καὶ Δαβίδ, ἐπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν.

[8] 8. Γίνου μακρόθυμος· ὁ γὰρ τοιοῦτος πολὺς ἐν φρονήσει, ἐπεὶ περ ὁ ὀλιγόψυχος ἰσχυρὸς ἄφρων.

[8] Γίνου ἐλεήμων· μακάριοι γὰρ οἱ ἐλεήμονες, ὅτι αὐτοὶ

[8] ἐλεηθήσονται. Ἔσο ἄκακος, ἡσυχος, ἀγαθός, τρέμων

[9] τοὺς λόγους τοῦ θεοῦ. Οὐχ ὑψώσεις σεαυτὸν ὡς ὁ Φαρισαῖος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ τὸ ὑψηλὸν ἐν ἀνθρώποις βδέλυγμα παρὰ θεῷ.

[9] Οὐ δώσεις τῇ ψυχῇ σου θράσος, ὅτι ἀνὴρ θρασὺς ἐμπεσεῖται εἰς κακά. Οὐ συμπορεύσῃ μετὰ ὑφρό-

[10] νων, ἀλλὰ μετὰ σοφῶν καὶ δικαίων· τὰ συμβαίνοντά σοι πάθῃ εὐμενῶς δέχου καὶ τὰς περιστάσεις ἀλύπως, εἰδὼς ὅτι μισθὸς παρὰ Θεοῦ σοι δοθήσεται ὡς τῷ Ἰὼβ καὶ τῷ Λαζάρῳ.

[IV. 1] 9. Τὸν λαλοῦντά σοι τὸν λόγον τοῦ Θεοῦ δοξάσεις, μνησθήσῃ δὲ αὐτοῦ ἡμέρας καὶ νυκτός, τιμήσεις δὲ αὐτὸν οὐχ ὡς γενέσεως αἵτιον, ἀλλ' ὡς τοῦ εἶναι σοι πρό-

[1] ξενον γινόμενον· ὅπου γὰρ ἡ περὶ Θεοῦ διδασκαλία, ἐκεῖ

ὁ Θεὸς πάρεστιν. Ἐκζητήσεις καθ' ἡμέραν τὸ πρόσωπον τῶν [IV. 2]
ἀγίων, ἵν' ἐπαναπαύῃ τοῖς λόγοις αὐτῶν.

10. Οὐ ποιήσεις σχίσματα πρὸς τοὺς ἁγίους, μνησ- [3]
θεὶς τῶν Κορειτῶν. Εἰρηνεύσεις μαχομένους ὡς Μωσῆς [3]
συναλλάσσων εἰς φιλίαν. Κρινεῖς δικαίως· τοῦ γὰρ [3]
κυρίου ἡ κρίσις. Οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ πα- [3]
ραπτώματι, ὡς Ἑλίας καὶ Μιχαίας τὸν Ἀχαάβ,
καὶ Ἀβδεμέλεχ ὁ Αἰθίοψ τὸν Σεδεκίαν, καὶ
Νάθαν τὸν Δαβίδ, καὶ Ἰωάννης τὸν Ἡρώδην.

11. Μὴ γίνου δίψυχος ἐν προσευχῇ σου, εἰ ἔσται ἡ [4]
οὐ· λέγει γὰρ ὁ κύριος ἐμοὶ Πέτρῳ ἐπὶ τῆς θα-
λάσσης· Ὁλιγόψυχε, εἰς τί ἐδίστασας; Μὴ γίνου [5]
πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὴν χεῖρα, πρὸς δὲ τὸ δοῦναι
συστέλλων.

12. Ἐὰν ἔχῃς διὰ τῶν χειρῶν σου, δός, ἵνα ἐργάσῃ [6]
εἰς λύτρωσιν ἁμαρτιῶν σου· ἐλεημοσύναις γὰρ καὶ
πίστεσιν ἀποκαθαίρονται ἁμαρτίαι. Οὐ διστάσεις [7]
δοῦναι πτωχῷ, οὐδὲ διδοὺς γογγύσεις· γνώσῃ γὰρ τίς
ἐστὶν ὁ τοῦ μισθοῦ ἀνταποδότης· Ὁ ἐλεῶν γάρ, φησί,
πτωχὸν Κυρίῳ δανεῖζει, κατὰ δὲ τὸ δόμα αὐτοῦ,
οὕτως ἀνταποδοθήσεται αὐτῷ. Οὐκ ἀποστραφήσῃ [8]
ἐνδεόμενον· ὃς φράσσει γάρ, φησί, τὰ ὦτα αὐτοῦ
μὴ ἀκοῦσαι ἐνδεομένου, καὶ αὐτὸς ἐπικαλέσεται
καὶ οὐκ ἔσται ὁ εἰσακούων αὐτοῦ. Κοινωνήσεις εἰς [8]
πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς ἴδια εἶναι· κοινὴ γὰρ
ἡ μετάληψις παρὰ Θεοῦ πᾶσιν ἀνθρώποις παρε-
σκευάσθη. Οὐκ ἀρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ [9]
ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις αὐτοὺς
τὸν φόβον τοῦ Θεοῦ. Παίδευε γάρ, φησί, τὸν υἱόν
σου, οὕτω γὰρ ἔσται σοι εὐελπὶς.

[IV. 10] 13. Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ τοῖς ἐπὶ τὸν αὐτὸν Θεὸν πεποιθόσιν ἐν πικρίᾳ ψυχῆς, μή ποτε στενάξωσιν ἐπὶ σοὶ καὶ ἔσται σοι ὀργὴ παρὰ Θεοῦ· καὶ [11] ὑμεῖς, οἱ δούλοι, ὑποτάγητε τοῖς κυρίοις ὑμῶν ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ ὡς Κυρίῳ καὶ οὐκ ἀνθρώποις.

[12] 14. Μισήσεις πᾶσαν ὑπόκρισιν, καὶ πᾶν ὃ ἐὰν ᾗ ἀρεστὸν

[13] Κυρίῳ, ποιήσεις· οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου, φυλάξεις δὲ ἃ παρέλαβες παρ' αὐτοῦ, μήτε προστιθεῖς ἐπ' αὐτοῖς μήτε ἀφαιρῶν ἀπ' αὐτῶν· οὐ προσθήσεις γὰρ τοῖς λόγοις αὐτοῦ, ἵνα μὴ ἐλέγξῃ σε καὶ ψευδὴς γένῃ.

[14] Ἐξομολογήσῃ Κυρίῳ τῷ Θεῷ σου τὰ ἁμαρτήματά σου καὶ οὐκέτι προσθήσεις ἐπ' αὐτοῖς, ἵνα εὖ σοι γένηται παρὰ Κυρίῳ τῷ Θεῷ σου, ὃς οὐ βούλεται τὸν θάνατον τοῦ ἁμαρτωλοῦ, ἀλλὰ τὴν μετάνοιαν.

15. Τὸν πατέρα σου καὶ τὴν μητέρα θεραπεύσεις ὡς αἰτίους σοι γενέσεως, ἵνα γένῃ μακροχρόνιος ἐπὶ τῆς γῆς ἧς Κύριος ὁ Θεὸς σου δίδωσί σοι· τοὺς ἀδελφούς σου καὶ τοὺς συγγενεῖς σου μὴ ὑπερίδῃς· τοὺς γὰρ οἰκείους τοῦ σπέρματός σου οὐχ ὑπερόψει.

16. Τὸν βασιλέα φοβηθήσῃ, εἰδὼς ὅτι τοῦ Κυρίου ἐστὶν ἡ χειροτονία· τοὺς ἄρχοντας αὐτοῦ τιμήσεις ὡς λειτουργοὺς Θεοῦ, ἔκδικοι γὰρ εἰσιν πάσης ἀδικίας· οἷς ἀποτίσατε τέλος, φόρον καὶ πᾶσαν εἰσφορὰν εὐγνωμόνως.

[14] 17. Οὐ προσελεύσῃ ἐπὶ προσευχὴν σου ἐν ἡμέρᾳ πονηρίας σου, πρὶν ἂν λύσῃς τὴν πικρίαν σου. Αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς, ἧς γένοιτο ἐντὸς ὑμᾶς εὐρεθῆναι διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

18. Ἡ δὲ ὁδὸς τοῦ θανάτου ἐστὶν ἐν πράξεσι ποιη- [V. 1]
 ραῖς θεωρουμένη· ἐν αὐτῇ γὰρ ἄγνοια τοῦ Θεοῦ
 καὶ πολλῶν θεῶν ἐπεισαγωγή, δι' ὧν φόνοι, μοιχεῖαι,
 πορνεῖαι, ἐπιτορκίαι, ἐπιθυμίαι, παρίνομοι, κλοπαί, εἰδω-
 λολατρεῖαι, μαγείαι, φαρμακείαι, ἀρπαγαί, ψευδομαρτυρίαι,
 ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθιμία,
 πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὑψηλοφρο-
 σύνη, ἀλαζονεία, ἀφοβία, διωγμὸς ἀγαθῶν, ἀληθείας ἔχθρα, [2]
 ψεύδους ἀγάπη, ἄγνοια δικαιοσύνης. Οἱ γὰρ τούτων ποιη-
 ταὶ οὐ κολλῶνται ἀγαθῷ οὐδὲ κρίσει δικαίᾳ· ἀγρυπνοῦσιν [2]
 οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πραότης
 καὶ ὑπομονή, μάταια ἀγαπῶντες, διώκοντες ἀνταπόδομα, οὐκ
 ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γι-
 νώσκοντες τὸν ποιήσαντα αὐτοὺς, φονεῖς τέκνων, φθορεῖς
 πλάσματος Θεοῦ, ἀποστρεφόμενοι ἐνδεόμενον, καταπονοῦντες
 θλιβόμενον, πλουσίων παράκλητοι, πεινήτων ὑπερόπται,
 πανθαμάρτητοι. Ῥυσθεῖητε, τέκνα, ἀπὸ τούτων πάντων.

19. Ὅρα μή τις σε πλανήσῃ ἀπὸ τῆς εὐσεβείας· Οὐκ [VI. 1]
 ἐκκλινεῖς γάρ, φησίν, ὑπ' αὐτῆς δεξιᾶ ἢ ἀριστερά,
 ἵνα συνῆς ἐν πᾶσιν οἷς ἐὰν πράσσης· σὺ γάρ, ἐὰν
 ἐκτραπῇς τῆς εὐθείας ὁδοῦ, δυσσεβήσεις.

20. Περὶ δὲ βρωμάτων λέγει σοι ὁ Κύριος· Τὰ [3]
 ἀγαθὰ τῆς γῆς φάγεσθε, καὶ, Πᾶν κρέα ἔδεσθε ὡς
 λάχανα χλόης, τὸ δὲ αἷμα ἐκχεεῖς· οὐ γὰρ τὰ εἰσερ-
 χόμενα εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ
 τὰ ἐκπορευόμενα, λέγω δὴ βλασφημίαι, καταλαλιαὶ
 καὶ εἴ τι τοιοῦτον. Σὺ δὲ φάγη τὸν μυελὸν τῆς
 γῆς μετὰ δικαιοσύνης· ὅτι εἴ τι καλόν, αὐτοῦ, καὶ
 εἴ τι ἀγαθόν, αὐτοῦ· σίτος νεανίσκοις καὶ οἶνος
 εὐωδιάζων παρθένοις· τίς γὰρ φάγεται ἢ τίς πίεται
 ἀρεξ αὐτοῦ;

[3] 21. Ἀπὸ δὲ τῶν εἰδωλασφύτων φεύγετε, ἐπὶ τιμῇ γὰρ δαιμόνων θύουσι αὐτά, ἐφ' ὅβρει δηλαδὴ τοῦ μόνου Θεοῦ, ὅπως μὴ γένησθε κοινωνοὶ δαιμόνων.

[VII. 1] 22. Περὶ δὲ βαπτίσματος, ὃ ἐπίσκοπε ἢ πρεσβύτερε, ἤδη μὲν καὶ πρότερον διεταξάμεθα, καὶ νῦν

[1] δέ φαμεν ὅτι οὕτως βαπτίσεις, ὥς ὁ Κύριος διετάξατο ἡμῖν λέγων· Πορευθέντες μαθητεύσατε πάντα τὰ

[1] ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδύσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· τοῦ ἀποστείλαντος Πατρός, μοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος Παρακλήτου. Χρίσεις δὲ πρῶτον ἐλαίῳ ἁγίῳ, ἔπειτα βαπτίσεις ὕδατι καὶ τελευταῖον σφραγίσσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχὴ ᾗ τοῦ ἁγίου Πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν συνθηκῶν. Εἰ δὲ μήτε ἔλαιον ἢ μήτε μύρον, ἀρκεῖ τὸ ὕδωρ καὶ πρὸς χρίσιν καὶ πρὸς σφαγίδα καὶ πρὸς ὁμολογίαν τοῦ

[4] ἀποθανόντος ἥτοι συναποθνήσκοντος. Πρὸ δὲ τοῦ βαπτίσματος νηστευσάτω ὁ βαπτιζόμενος· καὶ γὰρ ὁ Κύριος, ὑπὸ Ἰωάννου πρῶτον βαπτισθεὶς καὶ εἰς τὴν ἔρημον αὐλισθεὶς, μετέπειτα ἐνήστευσε τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας. Ἐβαπτίσθη δὲ καὶ ἐνήστευσεν, οὐκ αὐτὸς ἀπορυπώσεως ἢ νηστείας χρεῖαν ἔχων ἢ καθάρσεως ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ καὶ ἡμῖν ὑπογραμμὸν παράσχηται. Οὐκοῦν ὁ μὲν Κύριος οὐκ εἰς ἑαυτοῦ πάθος ἐβαπτίσατο ἢ θάνατον ἢ ἀνάστασιν (οὐδέπω γὰρ οὐδὲν τούτων ἐγγέγονει), ἀλλ' εἰς διάταξιν

ἐτέραν, διὸ καὶ ἀπ' ἐξουσίας μετὰ τὸ βύπτισμα νηστεύει ὡς Κύριος Ἰωάννου· ὁ δὲ εἰς τὸν αὐτοῦ θάνατον μνούμενος πρότερον ὀφείλει νηστεῦσαι καὶ τότε βαπτισθῆναι (οὐ γὰρ δίκαιον τὸν συνταφέντα καὶ συναναστάντα παρ' αὐτὴν τὴν ἀνάστασιν κατηφεῖν), οὐ γὰρ κύριος ὁ ἄνθρωπος τῆς διατάξεως τῆς τοῦ Σωτῆρος· ἐπείπερ ὁ μὲν δεσπότης, ὁ δὲ ὑπήκοος.

23. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν, [VIII. 1] νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ. Ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευῇ· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἡ κατὰ τοῦ Κυρίου, Ἰούδα χρήμασιν ἐπαγγειλαμένου τὴν προδοσίαν· τῇ δὲ παρασκευῇ, ὅτι ἔπαθεν ὁ Κύριος ἐν αὐτῇ πάθος τὸ διὰ σταυροῦ ὑπὸ Ποντίου Πιλάτου. Τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἐορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, τὸ δὲ ἀναστάσεως. Ἐν δὲ μόνον σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τοῦ Κυρίου ταφῆς, ὅπερ νηστεύειν προσῆκεν, ἀλλ' οὐχ ἐορτάζειν· ἐν ὅσῳ γὰρ ὁ δημιουργὸς ὑπὸ γῆν τυγχάνει, ἰσχυρότερον τὸ περὶ αὐτοῦ πένθος τῆς κατὰ τὴν δημιουργίαν χαρᾶς, ὅτι ὁ δημιουργὸς τῶν ἑαυτοῦ δημιουργημάτων φύσει τε καὶ ἀξία τιμιώτερος.

24. Ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὡς οἱ ὑποκριταί, [2] ἀλλ' ὡς ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο, οὕτω προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θελήμα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς κα

ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· διτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας·

[3] ἀμήν. Τρεῖς τῆς ἡμέρας οὕτω προσεύχεσθε, προπαρασκευάζοντες ἑαυτοὺς ἀξίους τῆς υἰοθεσίας τοῦ Πατρὸς, ἵνα μὴ, ἀναξίως ὑμῶν αὐτὸν πατέρα καλούντων, ὀνειδισθῇτε ὑπ' αὐτοῦ, ὡς καὶ ὁ Ἰσραὴλ ὃ ποτε πρωτότοκος υἱὸς ἤκουσεν ὅτι· Εἰ πατήρ εἰμι ἐγώ, ποῦ ἐστὶν ἡ δόξα μου; καὶ εἰ κύριός εἰμι, ποῦ ἐστὶν ὁ φόβος μου; δόξα γὰρ πατέρων ὁσιότης παιδῶν, καὶ τιμὴ δεσποτῶν οἰκετῶν φόβος, ὥσπερ οὖν τὸ ἐναντίον ἀδοξία καὶ ἀναρχία· Δι' ὑμᾶς γὰρ βλασφημεῖται τὸ ὄνομά μου ἐν τοῖς ἔθνεσι.

25. Γίνεσθε δὲ πάντοτε εὐχάριστοι, ὡς πιστοὶ

[IX. 1] καὶ εὐγνώμονες δοῦλοι, περὶ μὲν τῆς εὐχαριστίας οὕτω

[3] λέγοντες· “Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς 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 ἀναστήσας εὐδόκησας δοξάσαι καὶ ἐκάθισας ἐκ δεξιῶν σου, δι' οὗ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. Σὺ, δέσποτα παντοκράτωρ, Θεὲ

[4] αἰῶνι, ὥσπερ ἦν τοῦτο διεσκορπισμένον καὶ συναχθὲν ἐγένετο εἰς ἄρτος, οὕτω συνάγαγέ σου τὴν ἐκκλησίαν ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. Ἔτι εὐχαριστοῦμεν, Πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν καὶ τοῦ τιμίου σώματος, οὗ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ

διαταξαμένου ἡμῖν καταγγέλλειν τὸν αὐτοῦ θάνατον· δι' αὐτοῦ γάρ σοι καὶ ἡ δόξα εἰς τοὺς αἰῶνας· [4] ἀμήν." Μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν τῶν ἀμυήτων, ἀλλὰ [5] μόνον οἱ βαπτισμένοι εἰς τὸν τοῦ Κυρίου θάνατον. Εἰ δέ τις ἀμύητος κρύψας ἑαυτὸν μεταλάβοι, κρίμα αἰώνιον φάγεται, ὅτι μὴ ὦν τῆς εἰς Χριστὸν πίστεως μετέλαβεν ὦν οὐ θέμις, εἰς τιμωρίαν ἑαυτοῦ· εἰ δέ τις κατὰ ἄγνοιαν μεταλάβοι, τοῦτου τάχιον στοιχειώσαντες μύησατε, ὅπως μὴ καταφρονητῆς ἐξέλθοι.

26. Μετὰ δὲ τὴν μετάληψιν οὕτως εὐχαριστήσατε. [X. 1]
 "Εὐχαριστοῦμέν σοι, ὁ Θεὸς καὶ Πατὴρ Ἰησοῦ τοῦ σωτῆρος ἡμῶν, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκήνωσας ἐν ἡμῖν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀγάπης καὶ ἀθανασίας, ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός [3] σου. Σύ, δέσποτα παντοκράτωρ, ὁ Θεὸς τῶν ὄλων, ὁ κτίσας τὸν κόσμον καὶ τὰ ἐν αὐτῷ δι' αὐτοῦ, καὶ νόμον κατεφύτευσας ταῖς ψυχαῖς ἡμῶν, καὶ τὰ πρὸς μετάληψιν εὐτρεπίσας ἀνθρώποις· ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν πιστῶν δούλων σου· ὁ δυνατὸς Θεός, ὁ πιστὸς καὶ ἀληθινὸς καὶ ἀψευδὴς ἐν ταῖς ἐπαγγελίαις· ὁ ὑποστείλας ἐπὶ γῆς Ἰησοῦν τὸν Χριστόν σου ἀνθρώποις συναναστραφῆναι ὡς ἄνθρωπον, Θεὸν ὄντα Λόγον καὶ ἄνθρωπον, καὶ τὴν πλάνην πρόρριζον ἀνελεῖν· αὐτὸς καὶ νῦν δι' αὐτοῦ μῆσθητι [5] τῆς ἁγίας σου ἐκκλησίας ταύτης, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, καὶ ρῦσαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελείωσον αὐτὴν ἐν τῇ ἀγάπῃ σου καὶ τῇ ἀληθείᾳ σου, καὶ συνάγαγε πάντας ἡμᾶς εἰς τὴν σὴν βασιλείαν,

- [6] ἦν ἡτοίμασας αὐτῇ. Μαριναθά· ὡσαννὰ τῷ νῑφ Δαβὶδ,
 εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς
 [6] Κύριος ὁ ἐπιφανὲς ἡμῖν ἐν σαρκί." Εἴ τις ἅγιος.
 [7] προσερχέσθω· εἰ δέ τις οὐκ ἔστι, γινέσθω διὰ μετανοίας,
 Ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις ὑμῶν εὐχα-
 ριστεῖν.

27. Περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε·
 "Εὐχαριστοῦμέν σοι, Θεέ δημιουργέ τῶν ὅλων,
 καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου, καὶ ὑπὲρ τοῦ ἀθα-
 νάτου αἰῶνος, οὗ ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ
 παιδός σου· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις
 εἰς τοὺς αἰῶνας· ἀμήν."

[XI 1] Ὅς ἐὰν ἐλθὼν οὕτως εὐχαριστῇ, προσδέξασθε αὐτὸν ὡς

[2] Χριστοῦ μαθητὴν· ἐὰν δὲ ἄλλην διδαχὴν κηρύσσει παρ'
 ἦν ὑμῖν παρέδωκεν ὁ Χριστὸς δι' ἡμῶν, τῷ τοιούτῳ
 μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος
 τὸν Θεὸν ἥπερ δοξάζει.

[XII. 1] 28. Πᾶς δὲ ὁ ἐρχόμενος πρὸς ὑμᾶς, δοκιμασθεῖς, οὕτω
 δεχέσθω· σύνεσιν γὰρ ἔχετε, καὶ δύνασθε γινῶναι δεξιὰν ἢ
 ἀριστεράν καὶ διακρίναι ψευδοδιδασκάλους διδασκά-
 λων. Ἐλθόντι μέντοι τῷ διδασκάλῳ ἐκ ψυχῆς
 ἐπιχορηγήσατε τὰ δέοντα· τῷ δὲ ψευδοδιδασκάλῳ,
 δώσετε μὲν τὰ δέοντα πρὸς τὴν χρείαν, οὐ πάρα-
 δέξεσθε δὲ αὐτοῦ τὴν πλάνην, οὔτε μὴν συμπρο-
 [XIII 1,2] σεύξεσθε αὐτῷ, ἵνα μὴ συμμιανθῇτε αὐτῷ. Πᾶς
 προφήτης ἀληθινὸς ἢ διδάσκαλος ἐρχόμενος πρὸς ὑμᾶς
 ἀξίός ἐστι τῆς τροφῆς ὡς ἐργάτης λόγου δικαιοσύνης.

[3] 29. Πᾶσαν ἀπαρχὴν γεννημάτων λεγού, ἀλωνος, βοῶν τε
 καὶ προβάτων δώσεις τοῖς ἱερεῦσιν, ἵνα εὐλογηθῶσιν
 αἱ ἀποθῆκαι τῶν ταμειῶν σου καὶ τὰ ἐκφόρια τῆς

γῆς σου, καὶ στηριχθῆς σίτῳ καὶ ὄλῳ καὶ ἐλαίῳ, καὶ αὐξηθῇ 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, θερμῶν, κερά- [5, 6] μιον οἴνου ἢ ἐλαίου ἢ μέλιτος ἢ ἀκροδρύων, σταφυλῆς ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν· ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος τῷ ὀρφανῷ [7] καὶ τῇ χήρᾳ.

30. Τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν [XIV. 1] φάμεν, συνέρχεσθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ἡμᾶς ὁ Θεὸς διὰ Χριστοῦ ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν ὅπως ἄμεμπτος ἡ θυσία ὑμῶν ἣ καὶ εὐανάφορος Θεῷ, [1] τῷ εἰπόντι περὶ τῆς οἰκουμενικῆς αὐτοῦ ἐκκλησίας ὅτι· Ἐν παντὶ τόπῳ προσενεχθήσεται μοι θυμίαμα καὶ [3] θυσία καθαρὰ· ὅτι βασιλεὺς μέγας ἐγώ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσιν.

31. Προχειρίσασθε δὲ ἐπισκόπους ἀξίους τοῦ Κυρίου [XV. 1] καὶ πρεσβυτέρους, καὶ διακόνους, ἄνδρας εὐλαβεῖς, δικαίους, πραεῖς, ἀφιλαργύρους, φιλαλήθεις, δεδοκιμασμένους, ὁσίους, ἀπροσωπολήπτους, δυναμένους διδάσκειν τὸν λόγον τῆς εὐσεβείας, ὀρθοτομοῦντας ἐν τοῖς τοῦ Κυρίου δόγμασιν. Ὑμεῖς δὲ τιμᾶτε τούτους ὡς [2] πατέρας, ὡς κυρίους, ὡς εὐεργέτας, ὡς τοῦ εὖ εἶναι αἰτίους.

Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν μακροθυμίᾳ [3] μετὰ χρηστότητος καὶ εἰρήνης· Πάντα τὰ προστεταγμένα ὑμῖν ὑπὸ τοῦ Κυρίου φυλάξατε. Γρηγο- [XVI. 1] ρεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν. Ἔστωσαν αἱ ὁσφύες ὑμῶν περιε-

ζωσμένοι καὶ οἱ λύχνοι καίόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἥξει, ἐσπέρας ἢ πρωὶ ἢ ἀλεκτοροφωνίας ἢ μεσονυκτίου ἢ γὰρ ὥρα οὐ προσδοκῶσιν, ἐλεύσεται ὁ Κύριος, καὶ ἐὰν αὐτῷ ἀνοίξωσι, μακάριοι οἱ δοῦλοι ἐκεῖνοι, ὅτι εὐρέθησαν γρηγοροῦντες· ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακομήσει αὐτοῖς. *Νήφετε οὖν καὶ προσεύχεσθε μὴ*

[2] *ὑπνῶσαι εἰς θάνατον· οὐ γὰρ ὀνήσει ὑμᾶς τὰ πρότερα κατορθώματα, ἐὰν εἰς τὰ ἔσχατα ὑμῶν ἀποπλανηθῇτε τῆς πίστεως τῆς ἀληθοῦς.*

- [3] 32. Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς τοῦ λόγου, καὶ στραφήσονται τὰ πρόβατα εἰς λύκους καὶ ἡ ἀγάπη εἰς μῖσος· πληθυνθείσης γὰρ τῆς ἀνομίας ψυγήσεται ἡ ἀγάπη τῶν πολλῶν· μισήσουσι γὰρ ἀλλήλους οἱ ἄνθρωποι καὶ διώξουσι καὶ προδώσουσι. Καὶ τότε φανήσεται ὁ κοσμοπλάνος, ὁ τῆς ἀληθείας ἐχθρός, ὁ τοῦ ψεύδους προστάτης, ὃν ὁ Κύριος Ἰησοῦς ἀνελεῖ τῷ πνεύματι τοῦ στόματος
- [5] αὐτοῦ, ὁ διὰ χειλέων ἀναιρῶν ἀσεβῆ· καὶ πολλοὶ σκανδαλισθήσονται ἐπ' αὐτῷ, οἱ δὲ ὑπομείναντες εἰς τέλος,
- [6] οὗτοι σωθήσονται. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ. εἴτα φωνὴ σάλπιγγος ἔσται δι' ἀρχαγγέλου καὶ μεταξὺ ἀναβίωσις τῶν κεκοιμημένων· καὶ τότε ἥξει ὁ Κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ
- [8] ἐν συσσεισμῷ ἐπάνω τῶν νεφελῶν μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐπὶ θρόνου βασιλείας κατακρῖναι τὸν κοσμοπλάνον διάβολον, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Τότε ἀπελεύσονται οἱ μὲν πονηροὶ εἰς αἰώνιον κόλασιν, οἱ δὲ δίκαιοι

πορεύονται εἰς ζωὴν αἰώνιον, κληρονομούντες
ἐκεῖνα ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν
ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· καὶ χαρήσονται ἐν τῇ
βασιλείᾳ τοῦ Θεοῦ τῇ ἐν Χριστῷ Ἰησοῦ.

A SUMMARY OF THE PRINCIPAL PARALLEL PASSAGES ADDUCED IN ILLUSTRATION OF THE Δ ΙΔΑΧΗ^a.

Δ ΙΔΑΧΗ. CHAP.	Scripture.	Other Writings.	Const. Ap. Book VII. ^b CHAP.
I. 1.		Barn. xviii. 1 (Comp. xix. 2; xx. 1).	1.
" 2.	Matt. xxii. 37. " vii. 12.	Barn. xix. 1, 2, 5 ^c .	2.
" 3.	" v. 44, 46. Luke vi. 27, 28.		"
" 4.	Matt. v. 39-41 (43). Luke vi. 29, 30.	The first clause pecu- liar to Δ .	"
" 5.	Matt. v. 25, 26. Luke vi. 30.	Herm. Mand. ii. 4-6 (not close).	"
" 6.		Unknown.	
II. 1.	Matt. xxii. 39.		" 3.
" 2.		Barn. xix. 4 ^a , 5 ^d , 6 ^a . Δ . fuller, and the order different.	2, 3.
" 3.		Barn. xix. 4 ^c . Δ . full- er.	3, 4.
" 4.		Barn. xix. 7 ^a .	4.
" 5.			" 5.
" 6.		Barn. xix. 6 ^b , 3 ^d . Δ . fuller.	4, 5.
" 7.		Barn. xix. 11 ^d , 5 ^c , not very close.	5.
III. 1-6.			5, 6.
" 7.	Matt. v. 5.	Barn. xix. 4 ^d .	7.
" 8.		" " 4 ^d . Δ . fuller.	8.
" 9.		" " 3 ^a , 3 ^c , 6 ^c .	"
" 10.		" " 6 ^d .	"
IV. 1.		" " 9 ^b , 10 ^a , with considerable differ- ences.	9.

^a The small letters, a, b, c, d, denote respectively the first or other parts of the sections.

^b See also Illustrations, Nos. IV. and V.

Διδαχῆ. CHAP.	Scripture.	Other Writings	Const. Ap. Book VII. CHAP.
IV. 2.		Barn. xix. 10 ^b . Δ. fuller.	9.
" 3.		Barn. xix. 12 ^a , 11 ^c , 4 ^c .	10.
" 4.		" " 5 ^a .	11.
" 5.		" " 9 ^a .	"
" 6.		" " 10 ^d .	12.
" 7.		" " 11 ^a , 11 ^b .	"
" 8.		" " 8 ^a . Δ. fuller.	"
" 9.		" " 5 ^c .	"
" 10.		" " 7 ^c , 7 ^d , 7 ^e .	13.
" 11.		" " 7 ^b .	"
" 12.		" " 2 ^a , 2 ^b .	14.
" 13.		" " 2 ^b , 11.	"
" 14.		" 12 ^{b-d} . Δ. full- er.	17.
V.		Barn. xx., not close. Herm. Mand. viii. 3-5.	18.
VI. 1.		Barn. xviii. 1; xxi. 6 ^a .	19.
" 2.		" xix. 8 ^a .	"
" 3.			20, 21.
VII.	Matt. xxviii. 19, not close.		22.
VIII. 1.	Matt. vi. 16, not close.		23.
" 2, 3.	Matt. vi. 5, 9-13.		24.
IX, X.	Luke xxii. 14, not close, much of the wording ap- parently influ- enced by St. John's phrase- ology.		25, 26.
IX. 4.	Matt. xxiv. 31.		25.
" 5.	" vii. 6.		"
X. 5.	" xxiv. 31.		26.
" 5.	" xxv. 34.		"
" 6.	" xxi. 9, 15.	Barn. xii. 10, 11 (1 Cor. xvi. 22).	"

Διδασκ. CHAP.	Scripture.	Other Writings.	Const. Ap. Book V.i. CHAP.
XI. 1, 2.			
3—12.	Matt. x. 5. " vii. 15. Luke ix. 1. " x. 4, not closely.		27.
" 7.	Matt. xii. 31.		"
" 10.	" xxiii. 3.		"
XII.	Compare Matt. x. 40—42.		29.
" 3.	2 Thess. iii. 10.		"
XIII. 1, 2.	Matt. x. 10.		29.
" 3, 6, 7.	1 Cor. ix. 13, 14. The special rule as to first-fruits based on Mosaic Law.		
XIV.	Matt. v. 23, 24. Mal. i. 11, 14.		30.
XV. 1, 2.			31.
" 3.	Matt. v. 22. " xviii. 15—17, 21.		"
XVI. 1.	Matt. xxiv. 42, 44. Luke xii. 35.		"
" 2.		Barn. iv. 9.	"
" 3—8.	Matt. xxiv. 11, 10, 12, 10, 3, 30, 31.	Δ. fuller.	32.
" 7.	Zech. xiv. 5.		"

ΔΙΔΑΧΗ
ΤΩΝ
ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.

ΔΙΔΑΧΗ

ΤΩΝ

ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.

Διδαχή Κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν.

[Κεφ. α΄.]

1. Ὅδοι δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο ὁδῶν.

2. Ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον, ἀγαπήσεις τὸν Θεὸν τὸν ποιήσαντά σε· δεύτερον, τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαί σοι, καὶ σὺ ἄλλω μὴ ποίει.

3. Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἐστὶν αὕτη· Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ οὐχ ἔξετε ἐχθρόν.

4. Ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν^α ἐπιθυμιῶν. Ἐάν τις σοι δῶ ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔση τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἔν, ὑπαγε

^α [κοσμικῶν, Β.]

TEACHING

OF THE

TWELVE APOSTLES.

THE TEACHING OF THE LORD BY THE TWELVE
APOSTLES TO THE GENTILES.

[CHAP. I.]

1. THERE are two ways, one of life and one of death^a, but a great difference between the two ways.

2. Now the way of life is this: first, Thou shalt love God who made thee; secondly, thy neighbour as thyself^b, and all things whatsoever thou wouldest not should be done to thee, do thou also not do to another.

3. Now the teaching of these two sayings is this, Bless them that curse you, and pray for your enemies^c, but fast for them that persecute you; For what thank is there if ye love them that love you? do not even the Gentiles the same? But love ye them that hate you, and ye shall not have an enemy.

4. Abstain from fleshly^d and bodily lusts. If any one give thee a blow on the right cheek^e turn to him the other also, and thou shalt be perfect. If any one compel thee to go with him one mile, go with him

^a Jer. xxi. 8. ^b Matt. xxii. 37, 39. ^c Luke vi. 28.

^d 1 Pet. ii. 11.

^e Matt. v. 39.

μετ' αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει· οὐδὲ γὰρ δύνασαι.

5. Παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατήρ ἐκ τῶν ἰδίων χαρισμάτων. Μακάριος ὁ δίδους κατὰ τὴν ἐντολήν· ἀθῶος γὰρ ἐστίν· οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν ἔχων λαμβάνει τις, ἀθῶος ἐσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην, ἵνατί ἔλαβε καὶ εἰς τί, ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν μέχρι οὗ ἀποδῶ τὸν ἔσχατον κοδράντην.

6. Ἀλλὰ καὶ περὶ τούτου δὲ^β εἴρηται· ἰδρωτάτω^γ ἢ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρι^δ ἂν γνῶς τίνι δῶς.

[Κεφ. β'.]

1. Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς.

2. Οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ γεννηθέντα^ε ἀποκτενεῖς. Οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον,

3. Οὐκ ἐπιорκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐ μνησικακήσεις.

4. Οὐκ ἔση διγνώμων οὐδὲ δίγλωσσος· παγὶς γὰρ θανάτου ἡ διγλωσσία.

^β [δὴ, B., &c.]

^γ [ἰδρωσάτω, B. Hg.; ἰδρυσάτω, Hl.]

^δ [μέχρις, B., &c.]

^ε [γεννηθέν, B., &c.]

twain; if any one take away thy cloak, give him thy coat also; If any one take from thee what is thine ask it not back¹, for neither canst thou.

5. Give to every one that asketh of thee, and ask not back, for the Father wills that from our own blessings we should give to all. Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that taketh; for if indeed any one having need taketh he shall be guiltless, but he that hath not need shall give account, wherefore he took anything and for what purpose, and being in distress shall be examined concerning the things that he did, and he shall not come out thence till he have paid the last farthing².

6. But concerning this also it hath been said, Let thine alms sweat into thine hands till thou know to whom thou givest.

[CHAP. II.]

1. And the second commandment of the teaching is:

2. Thou shalt not kill, thou shalt not commit adultery, thou shalt not corrupt boys, thou shalt not commit fornication, thou shalt not steal, thou shalt not use witchcraft, thou shalt not use enchantments, thou shalt not procure abortion, nor shalt thou kill the new-born child, thou shalt not covet thy neighbour's goods.

3. Thou shalt not forswear thyself, thou shalt not bear false witness, thou shalt not revile, thou shalt not bear malice.

4. Thou shalt not be double-minded nor double-tongued; for duplicity of tongue is a snare of death.

¹ Luke vi. 30.

² Matt. v. 26.

5. Οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει.

6. Οὐκ ἔση πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτὴς οὐδὲ κακοήθης οὐδὲ ὑπερήφανος. Οὐ λήψῃ βουλὴν πονηρὰν κατὰ τοῦ πλησίον σου.

7. Οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ δὲ ὧν προσεύξῃ, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου.

[Κεφ. γ'.]

1. Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ.

2. Μὴ γίνου ὀργίλος·[†] ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον· μηδὲ ζηλωτὴς μηδὲ ἐριστικὸς μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται.

3. Τέκνον μου, μὴ γίνου ἐπιθυμητής· ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν· μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι γεννῶνται.

4. Τέκνον μου, μὴ γίνου οἰωνοσκόπος· ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν·[‡] μηδὲ ἐπαιδοὺς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρία^h γεννᾶται.

5. Τέκνον μου, μὴ γίνου ψεύστης· ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν· μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται.

[†] [ὀργίλος, B.]

[‡] [εἰδωλολατρείαν, B. Hl.]

^h [εἰδωλολατρεία, B. Hl.]

5. Thy speech shall not be false nor vain, but filled by deed.

6. Thou shalt not be covetous, nor an extortioner, nor a hypocrite, nor malignant, nor haughty. Thou shalt not take evil counsel against thy neighbour.

7. Thou shalt hate no man, but some thou shalt rebuke, and for some thou shalt pray, and some thou shalt love above thine own soul.

[CHAP. III.]

1. My child, flee from all evil, and from all that is like unto it^h.

2. Be not soon angry, for anger leadeth to murder, nor given to party spirit, nor contentious, nor quick-tempered, for from all these are generated murders.

3. My child, be not lustful, for lust leadeth to fornication, neither be a filthy talker, nor a lifter up of the eyes [to sin], for from all these are generated adulteries.

4. My child, be not thou an observer of birds [for divination], for it leadeth to idolatry, nor a charmer, nor an astrologer, nor a user of purifications, nor be thou willing to look on those things, for from all these is generated idolatry.

5. My child, be not a liar, for lying leadeth to theft, nor a lover of money, nor fond of vainglory, for from all these things are generated thefts.

^h 1 Thess. v. 22.

6. Τέκνον μου, μὴ γίνου γόγγυσος· ἐπεὶδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν· μηδὲ αὐθάδης μηδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται.

7. Ἵσθι δὲ πραῦς, ἐπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν.

8. Γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους διὰ παντός, οὗς ἤκουσας.

9. Οὐχ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. Οὐ κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφήσῃ.

10. Τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ Θεοῦ οὐδὲν γίνεται.

[Κεφ. δ'.]

1. Τέκνον μου, τοῦ λαλοῦντός σοι τὸν λόγον τοῦ Θεοῦ μνησθήσῃ νυκτὸς καὶ ἡμέρας, τιμήσεις δὲ αὐτὸν ὡς Κύριον· ὅθεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ Κύριός ἐστιν.

2. Ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἀγίων, ἵνα ἐπαναπαῇςⁱ τοῖς λόγοις αὐτῶν.

3. Οὐ ποθήσεις^k σχίσμα, εἰρηνεύσεις δὲ μαχομένους· κρινεῖς δικαίως, οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν.

ⁱ [ἐπαναπαύῃ, B.; ἐπαναπαῇς, Hg. Hl.]

^k [ποιήσεις, Hg. Hl.]

6. My child, be not a murmurer, for it leadeth to blasphemy, neither self-willed, nor evil-minded, for from all these are generated blasphemies.

7. But be thou meek, for the meek shall inherit the earth¹.

8. Be thou long-suffering, and merciful, and harmless, and quiet, and good, and trembling continually at the words which thou hast heard².

9. Thou shalt not exalt thyself, nor shalt thou give presumption to thy soul. Thy soul shalt not be joined to the lofty, but with the just and lowly shalt thou converse.

10. The events that happen to thee shalt thou accept as good, knowing that without God nothing taketh place.

[CHAP. IV.]

1. My child, thou shalt remember night and day him that speaketh to thee the word of God, and thou shalt honour him as the Lord, for whence the Lordship is spoken of, there is the Lord.

2. But thou shalt seek out day by day the faces of the saints, that thou mayest rest in their words.

3. Thou shalt not desire division, but shalt make peace between those at strife, thou shalt judge justly. Thou shalt not respect a person in rebuking for transgressions.

¹ Matt. v. 5.

² Isa. lxvi. 2, 5.

4. Οὐ διψυχῆσεις, πότερον ἔσται ἢ οὐ.

5. Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν.

6. Ἐὰν ἔχῃς, διὰ τῶν χειρῶν σου δώσεις λύτρωσιν ἁμαρτιῶν σου.

7. Οὐ διστάσεις δοῦναι οὐδὲ διδοὺς γογγύσεις· γνώση γὰρ τίς ἐστίν ἡ¹ τοῦ μισθοῦ καλὸς ἀνταποδότης.

8. Οὐκ ἀποστραφήσῃ τὸν ἐνδεόμενον, συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς θνητοῖς;

9. Οὐκ ἀρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ Θεοῦ.

10. Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκη, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσι², ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις Θεόν· οὐ γὰρ ἔρχεται κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἡτοίμασεν.

11. Ὑμεῖς δὲ δούλοι³ ὑποταγέσθε τοῖς κυρίοις ἡμῶν⁴ ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.

12. Μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἀρεστὸν τῷ Κυρίῳ.

13. Οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου, φυλάξεις δὲ αὐτὰς παρέλαβες, μήτε προστιθεῖς μήτε ἀφαιρῶν.

¹ [ὁ, B., &c.]

² [ἐλπίζουσιν, B., &c.]

³ [οἱ δούλοι, B. H^r. H^l.]

⁴ [ἡμῶν, B., &c.]

4. Thou shalt not be of two minds whether it shall be or not.

5. Be not one that stretcheth out his hands to receive, but shutteth them close for giving^m.

6. If thou hast, thou shalt give with thine hands a ransom for thy sinsⁿ.

7. Thou shalt not hesitate to give, nor when thou givest shalt thou murmur, for thou shalt know who is the good recompenser of the reward.

8. Thou shalt not turn away from him that needeth, but shalt share all things with thy brother, and shalt not say that they are thine own, for if ye are fellow-sharers in that which is imperishable, how much more in perishable things?

9. Thou shalt not take away thine hand from thy son or from thy daughter, but from their youth up shalt thou teach them the fear of God.

10. Thou shalt not in thy bitterness lay commands on thy man-servant, or thy maid-servant, who hope in the same God, lest they should not fear Him who is God over [you] both, for He cometh not to call [men] according to the outward appearance, but to those whom the Spirit hath prepared.

11. But ye, servants, shall be subject to your masters as to a figure of God in reverence and fear.

12. Thou shalt hate all hypocrisy, and everything which is not pleasing to the Lord.

13. Thou shalt not forsake the commandments of the Lord, but shalt keep what thou hast received, neither adding [thereto] nor taking away [from it]^o.

^m Ecclus. iv. 31.

ⁿ Cf. Dan. iv. 27; Job iv. 10.

^o Deut. xii. 32.

14. Ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου, καὶ οὐ προσελεύσῃ ἐπὶ προσευχήν σου ἐν συνειδήσει πονηρᾷ. Αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.

[Κεφ. ε'.]

1. Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων πονηρά ἐστι καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρίαι^p, μαγεῖαι, φαρμακίαι^q, ἄρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος, ἀλαζονεία.

2. Διώκται ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ οὐδὲ κρίσει δικαία, ἀγρυπνοῦντες οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν. ὦν μακρὰν πραΰτης καὶ ὑπομονή, μάταια ἀγαπῶντες, διώκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτούς, φονεῖς τέκνων, φθορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητοι· ῥυσθείητε, τέκνα, ἀπὸ τούτων ἀπάντων.

^p [εἰδωλολατρεῖαι, B. Hl.]

^q [φαρμακεῖαι, B. Hl.]

14. In the congregation thou shalt confess thy transgressions and shalt not come to thy prayer with an evil conscience. This is the way of life.

[CHAR. V.]

1. But the way of death is this. First of all it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, sorceries, robberies, false-witnessings, hypocrisies, double-heartedness, deceit, pride, wickedness, self-will, covetousness, filthy-talking, jealousy, presumption, haughtiness, flattery.

2. Persecutors of the good, hating truth, loving a lie, not knowing the reward of righteousness, not cleaving to that which is good nor to righteous judgment, watchful not for the good but for the evil, far from whom is meekness and patience, loving vain things, seeking after reward, not pitying the poor, not toiling with him who is vexed with toil, not knowing Him that made them, murderers of children, destroyers of the image of God, turning away from him that is in need, vexing him that is afflicted, advocates of the rich, lawless judges of the poor, wholly sinful. May ye, children, be delivered from all these.

[Κεφ. ε'.]

1. Ὅρα μή τις σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδαχῆς, ἐπεὶ[†] παρεκτὸς Θεοῦ σε διδύσκει.

2. Εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ Κυρίου, τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὃ δύνῃ τοῦτο ποίει.

3. Περὶ δὲ τῆς βρώσεως, ὃ δύνασαι βάστασον· ἀπὸ δὲ τοῦ εἰδωλοθύτου λίαν πρόσεχε· λατρεία γάρ ἐστι θεῶν νεκρῶν.

[Κεφ. ζ'.]

1. Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἐν ὕδατι ζῶντι.

2. Ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ.

3. Ἐὰν δὲ ἀμφοτέρα μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος.

4. Πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύνανται· κελεύεις[•] δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

† [ἐπειδὴ, Hl.]

• [κελεύσεις, B. &c.]

[CHAP. VI.]

1. Take heed that no one make thee to err from this way of teaching, since he teacheth thee not according to God.

2. For if indeed thou art able to bear the whole yoke of the Lord thou shalt be perfect, but if thou art not able, do what thou canst.

3. But concerning food, bear what thou canst, but beware exceedingly of that^p offered to idols, for it is a service of dead gods.

[CHAP. VII.]

1. But concerning baptism, baptize thus: Having said [taught] beforehand all these things, baptize ye in the name of the Father, and of the Son, and of the Holy Ghost, in living water.

2. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm.

3. But if thou have not either, pour water thrice upon the head in the name of the Father, and of the Son, and of the Holy Ghost.

4. But before the baptism let him that baptizeth and him that is baptized fast, and any others who can; but thou shalt bid him that is baptized fast one or two days before.

^p Cf. Acts xv. 29.

[Κεφ. η'.]

1. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύουσιν γὰρ δευτέρα σαββάτων καὶ πέμπτη· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.

2. Μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ οὕτως προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γεννηθήτω¹ τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

3. Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

[Κεφ. θ'.]

1. Περὶ δὲ τῆς εὐχαριστίας, οὕτω² εὐχαριστήσατε·

2. Πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ἀγίας ἀμπέλου Δαβὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

3. Περὶ δὲ τοῦ κλάσματος· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

¹ [γεννηθήτω, B., &c.]

² [οὕτως, B., &c.]

[CHAP. VIII.]

1. But let not your fasts be together with the hypocrites, for they fast on the second and fifth days of the week, but ye shall fast the fourth day, and the preparation (Friday).

2. Neither pray ye as the hypocrites, but as the Lord commanded in His Gospel thus pray ye; "Our Father⁴, which art in heaven, hallowed be Thy Name, Thy Kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread, And forgive us our debt as we forgive our debtors, And lead us not into temptation, but deliver us from evil, For Thine is the power and the glory for ever."

3. Pray thus thrice a day.

[CHAP. IX.]

1. But with regard to the Giving-of-thanks, give thanks after this manner.

2. First, with regard to the Cup, "We give thanks to Thee, our Father, for the holy vine of Thy child David, which Thou hast made known to us through Thy child Jesus; to Thee be glory for ever."

3. But with regard to the broken bread, "We give thanks to Thee, our Father, for the life and knowledge which Thou hast made known to us through Thy child Jesus; to Thee be glory for ever."

⁴ Matt. vi. 5—13.

4. Ὡςπερ ἦν τοῦτο κλάσμα διεσκορπισμένον ἐπάνω τῶν ὁρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας.

5. Μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου· καὶ γὰρ περὶ τούτου εἶρηκεν ὁ Κύριος· Μὴ δώτε τὸ ἅγιον τοῖς κυσί.

[Κεφ. ι'.]

1. Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε·

2. Εὐχαριστοῦμέν σοι, Πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκηνώσας ἐν ταῖς καρδίαις ὑμῶν¹ καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

3. Σὺ, δέσποτα παντοκράτορ, ἔκτισας τὰ πάντα εἵκεν τοῦ ὀνόματός σου, τροφήν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν ἵνα σοι εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου.

4. Πρὸ πάντων εὐχαριστοῦμέν σοι ὅτι δυνατὸς εἶ σύ· ἡ δόξα εἰς τοὺς αἰῶνας.

¹ [ἡμῶν, B., &c.]

² [σοι, Hr. et, om. σὺ, B. Hl.]

4. "As this broken bread was scattered upon the mountains and gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through Jesus Christ for ever."

5. But let no one eat or drink of your Eucharist except those baptized in the name of the Lord, for regarding this also the Lord hath said, "Give not that which is holy to the dogs".

[CHAP. X.]

1. But after being filled, give thanks thus.

2. We give thanks to Thee, Holy Father, for Thy holy Name, which Thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us by Jesus Thy Child, to Thee be glory for ever.

3. Thou, O Almighty Ruler, madest all things for Thy Name's sake; Thou gavest men food and drink for enjoyment that they might give thanks to Thee, but us Thou blessedst with spiritual food and drink and eternal life through Thy Child.

4. Before all things we give thanks to Thee that Thou art mighty; to Thee be glory for ever.

5. Μνήσθητι, Κύριε, τῆς ἐκκλησίας σου τοῦ ῥύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ σύναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων τὴν ἁγιασθεῖσαν εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

6. Ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡς ἀνὰ τῷ θεῷ^α Δαβίδ. Εἴ τις ἅγιός ἐστιν, ἐρχέσθω. εἴ τις οὐκ ἔστι, μετανοείτω· μαρναναθά. Ἀμήν.

7. Τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

[Κεφ. ια'.]

1. Ὅς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα τὰ προειρημένα, δέξασθε αὐτόν·

2. Ἐάν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκη ἄλλην διδαχὴν εἰς τὸ καταλύσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν Κυρίου, δέξασθε αὐτὸν ὡς Κύριον.

3. Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν κατὰ τὸ δόγμα τοῦ εὐαγγελίου οὕτως ποιήσατε.

4. Πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς Κύριος·

5. Οὐ^β μενεῖ δὲ ἡμέραν μίαν, ἐὰν δὲ ᾖ χρεῖα, καὶ τὴν ἄλλην, τρεῖς δὲ ἐὰν μείνῃ, ψευδοπροφήτης ἐστίν.

^α [Ἰσταννά.]

^α [νίφ, B. Hl.]

^β [οὐ, om. Hl. ; οὐ μενεῖ δὲ εἰ μὴ, Hr. ; οὐ, Zahn.]

5. Remember, O Lord, Thy Church to deliver her from all evil and to perfect her in Thy love, and gather her together from the four winds*, her the sanctified, into Thy kingdom which Thou preparedst for her; for Thine is the power and the glory for ever.

6. Let grace come, and let this world pass away. Hosanna to the God of David. If any one be holy let him come, if any one be not holy let him repent. Maranatha. Amen.

7. But suffer the prophets to give thanks as much as [i.e. in what words] they will.

[CHAP. XI.]

1. Whosoever therefore cometh and teacheth you all the things aforesaid, receive him.

2. But if the teacher himself being perverted teacheth another teaching to the undoing [thereof], hear him not, but if [his teaching be] to the increasing of righteousness and the knowledge of the Lord, receive him as the Lord.

3. But with regard to the apostles and prophets, according to the command of the Gospel, so do ye.

4. Let every apostle that cometh to you be received as the Lord†.

5. But he shall not remain [more than] one day, and if there be necessity the second also, but if he remain three days he is a false prophet.

* Matt. xxiv. 31.

† Ibid. x. 40.

6. Ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῇ. ἐὰν δὲ ἀργύριον αὐτῇ, ψευδοπροφήτης ἐστί.

7. Καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται.

8. Οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχη τοὺς τρόπους Κυρίου. Ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης.

9. Καὶ πᾶς προφήτης ὀρίζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς, εἰδὲ μήγε ψευδοπροφήτης ἐστί.

10. Πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἂ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί.

11. Πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινὸς ποιῶν^ε εἰς μυστήριον κοσμικὸν^δ ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ὑμῶν· μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφῆται.

12. Ὃς δ' ἂν εἴπῃ ἐν πνεύματι Δός μοι ἀργυρία ἢ ἑτέρα τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

[Κεφ. ιβ'.]

1. Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου δεχθήτω, ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔξεται^ε, δεξιὰν καὶ ἀριστεράν.

^ε [μνῶν, H1.]

^δ [κοσμικῶν, H1.]

• [ἔξετε, B., &c.]

6. And when the apostle departeth let him take nothing except bread [to last] till he reach his lodging. But if he ask for money he is a false prophet.

7. And no prophet that speaketh in the Spirit shall ye try or prove, for every sin shall be forgiven, but this sin shall not be forgiven.

8. Not every one that speaketh in the spirit is a prophet but only if he have the behaviour of the Lord. By their behaviour then shall the false prophet and the prophet be known.

9. And no prophet that ordereth a table in the spirit eateth of it except he be a false prophet.

10. And every prophet that teacheth the truth if he doeth not what he teacheth is a false prophet.

11. And every approved true prophet, who maketh assemblies for a worldly mystery, but teacheth not to do such things as he himself doeth, shall not be judged of you, for he hath his judgment with God, for likewise did also the ancient prophets.

12. But whosoever saith in the spirit, Give me money or any other things, ye shall not hearken to him, but if he bid to give for others that lack, let no one judge him.

[CHAP. XII.]

1. But let every one that cometh in the Name of the Lord be received, and then proving him ye shall know the right and left [true and false^a], for ye shall have understanding.

^a Or, see Note, p. 108.

2. Εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ ὅσον δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾖ ἀνάγκη.

3. Εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσαι¹, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω·

4. Εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται χριστιανός.

5. Εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπορός ἐστιν· προσέχετε ἀπὸ τῶν τοιούτων.

[Κεφ. ιγ'.]

1. Πᾶς δὲ προφήτης ἀληθινός, θέλων καθῆσαι² πρὸς ὑμᾶς, ἄξιός ἐστι τῆς τροφῆς αὐτοῦ.

2. Ὡσαύτως διδάσκαλος ἀληθινός ἐστιν ἄξιος καὶ αὐτός ὥσπερ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ·

3. Πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἄλωνος βοῶν τε καὶ προβάτων λαβὼν δώσεις τὴν ἀπαρχὴν τοῖς προφήταις· αὐτοὶ γὰρ εἰσιν οἱ ἀρχιερεῖς ὑμῶν.

4. Ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς·

5. Ἐὰν σιτίαν ποιῆς, τὴν ἀπαρχὴν λαβὼν δὸς κατὰ τὴν ἐντολήν·

6. Ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας, τὴν ἀπαρχὴν λαβὼν δὸς τοῖς προφήταις.

¹ [καθίσαι, Ht. Hl.]

² [καθίσαι, Ht. Hl.]

2. If indeed he that cometh is a wayfarer help him as much as ye can, but he shall not remain with you longer than two or three days unless there be necessity.

3. But if he willeth to settle among you and is a craftsman, let him work and [so] eat.

4. But if he have no craft, according to your understanding provide that a Christian shall live with you without being idle.

5. But if he will not act thus he is one who maketh merchandize of Christ; Beware of such.

[CHAP. XIII.]

1. But every true prophet that willeth to settle among you is worthy of his meat.

2. Likewise a true teacher is himself worthy, like the workman, of his meat^v.

3. Therefore all the firstfruits of the produce of press and floor, of oxen and sheep, thou shalt take and give to the prophets for they are your chief priests.

4. But if ye have not a prophet give to the poor.

5. If thou preparest bread, take the firstfruits and give according to the commandment.

6. Likewise when thou openest a jar of wine or of oil, take the firstfruits and give to the prophets.

7. Ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβὼν τὴν ἀπαρχὴν ὡς ἂν σοι δόξη, δὸς κατὰ τὴν ἐντολήν.

[Κεφ. ιδ'.]

1. Κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλίσσατε ἄρτον καὶ εὐχαριστήσατε προσεξομολογησάμενοι^h τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ἡμῶν ᾗ.

2. Πᾶς δὲ ἔχων τὴνⁱ ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ἡμῶν^k.

3. Αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ Κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαρὰν· ὅτι βασιλεὺς μέγας εἰμί, λέγει Κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

[Κεφ. ιε'.]

1. Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ Κυρίου, ἀνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων.

2. Μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γάρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

^h [προεξομ. III.]

ⁱ [τινά, Hg.]

^k [ὑμῶν, B, &c.]

7. And of silver, and raiment, and every possession, take the firstfruits as seemeth good to thee, and give according to the commandment.

[CHAP. XIV.]

1. And on the Lord's Day of the Lord come together and break bread, and give thanks after confessing your transgressions, that your sacrifice may be pure.

2. Let no one that hath a dispute with his fellow come together with you until they be reconciled, that your sacrifice may not be defiled *.

3. For this is that which was spoken by the Lord, "In every place and time offer Me a pure sacrifice, for I am a great King, saith the Lord, and My Name is wonderful among the Gentiles *."

[CHAP. XV.]

1. Elect therefore for yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful, and approved, for they too minister to you the ministry of the prophets and teachers.

2. Therefore despise them not, for they are those that are honoured of you with the prophets and teachers.

* Cf. Matt. v. 23, 24.

* Mal. i. 11, 14.

3. Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ ἀλλ' ἐν εἰρήνῃ, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ¹ καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλεῖτω μηδὲ παρ' ὑμῶν ἀκουέτω¹, ἕως οὗ μετανοήσῃ.

4. Τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτως ποιήσατε ὡς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν.

[Κεφ. ις'.]

1. Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἕτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν ἐν ᾗ ὁ Κύριος ἡμῶν ἔρχεται.

2. Πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν. οὐ γὰρ ὠφελήσῃ ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῇτε.

3. Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς καὶ στραφήσονται τὰ πρόβατα εἰς λύκους καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος.

4. Αὐξανούσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ παραδώσουσι, καὶ τότε φανήσεται ὁ κοσμοπλάνος ὡς υἱὸς Θεοῦ καὶ ποιήσῃ σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσῃ ἀθέμιτα ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος.

¹ [ἀκουέσθω, Hl.]

3. But reprove one another not in wrath but in peace, as ye have it in the Gospel, and with every one that trangresseth against his neighbour let no one speak, nor let him hear [a word] from you until he repent.

4. But your prayers and alms and all your actions so do as ye have it in the Gospel of our Lord.

[CHAP. XVI.]

1. Watch over your life, let not your lamps be quenched and let not your loins be ungirded, but be ye ready, for ye know not the hour in which your Lord cometh[†].

2. But be ye frequently gathered together, seeking the things that are profitable for your souls, for the whole time of your faith shall not profit you except in the last season ye be [already] perfect.

3. For in the last days shall the false prophets and destroyers be multiplied, and the sheep shall be turned to wolves, and love shall be turned to hate.

4. For when lawlessness increaseth, they shall hate and persecute, and deliver up one another; and then shall appear the deceiver of the world as God's Son, and shall do signs and wonders[‡], and the earth shall be delivered into his hands, and he shall commit iniquities which have never yet been from the beginning of the world.

[†] Cf. Matt. xxv. 13.

[‡] Cf. Matt. xxiv. 24, Acts ii. 19.

5. Τότε ἥξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν γύρωσιν τῆς δοκιμασίας καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολούνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' ^m αὐτοῦ τοῦ καταθέματος.

6. Καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν·

7. Οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη· Ἦξει ὁ Κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ.

8. Τότε ὄψεται ὁ κόσμος τὸν Κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.

^m [ἄτ', ΗΙ.]

5. And then shall the race of men come into the fire of testing, and many shall be offended and perish, but they who endure in their faith shall be saved under the curse itself.

6. And then shall appear the signs of the truth, first the sign of opening in heaven, then the sign of the voice of the trumpet, and the third, the resurrection of the dead.

7. Not, however, of all, but as was said, "The Lord shall come, and all the saints with Him^a."

8. Then shall the world see the Lord coming upon the clouds of heaven.

^a Zech. xiv. 5.

NOTES.

The Title. It seems strange to find a book with two differing titles, neither of which corresponds with those used by other writers* in speaking of what is undoubtedly the same work. The second is most likely the older, because fuller, and may not improbably be original, and the mention of the twelve Apostles points to a time when, as in the body of the writing, the title Apostle was not confined to those subsequently called "The Twelve."

τοῖς ἔθνεσιν. Not Gentiles as distinguished from the Jews, but as those included in our Lord's charge *μαθητεύσατε πάντα τὰ ἔθνη.* Matt. xxviii. 19.

I. 2. *ἀγαπήσεις κ.τ λ.* It is unfortunate that the writer did not complete his teaching in this verse by mentioning the Atonement; as is done in Ep. Barn. c. 18, *ἀγαπ. τὸν Θ. τὸν ποιήσ. σε ἐξ ὅλης τῆς καρδίας σου, καὶ δοξάσεις τὸν λυτρωσάμενόν σε ἐκ θανάτου.* If the *Διδαχή* copied Barnabas, would such a clause as this have been dropped out? It is more likely that the second clause

* *Euseb. H. E.* iii. 25; *τῶν ἀποστόλων αἱ λεγόμεναι διδαχαί.* *Athanas. Fest. Ep.* 39; *διδαχὴ καλουμένη τῶν ἀποστόλων.* *Synopsis S. Scripturæ*, ascribed to Athanasius; *διδαχὴ ἀποστόλων.* *Anastasius Sinaita, Quæst. et Resp.*; *διδαχαὶ τῶν ἀποστόλων.* *Nicephorus Stichometria*; *διδαχὴ ἀποστόλων.* *Pseudo-Cyprian de Aleatoribus* perhaps refers by *Doctrinæ Apostolorum* to this work; *St. Clement of Alexandria* quotes the work as Scripture: see note on III. 5.

is an addition by a later hand in course of working up existing material, than that a copyist should have omitted it.

3. *νηστεύετε*. Comp. Matt. xvii. 21; Mark ix. 29. The modern depreciation of fasting is neither Scriptural nor primitive. In the passages referred to, our Lord seems to point to a special energy and power gained by fasting. And so in this passage there may be an ascending scale. Return good words for evil, pray for those who bear you ill-will, fast for those who actively persecute you.
4. *σαρκικῶν καὶ σωματικῶν*. The MS. reading has been changed by all editors except Harnack into *κοσμικῶν*, which latter occurs in the parallel passage of the Ap. Const., and is supported by 1 Pet. ii. 11, and 2 Clem. xvii.

ἐάν τις σοι δῶ κ.τ.λ. The following passage may be founded on Matt. v. 39—41; Luke vi. 29, 30. The writer, in his quotations, often varies from the text of our Evangelists, or mixes St. Matthew and St. Luke together. Harnack points out a similarity between this passage and Tatian's Diatessaron, which gives the clauses in exactly the order of the *Διδαχή*. Tatian lived, however, in the second century, at a date later than that of the work before us. Was there some kind of "Gospel" current, perhaps orally, not the same as that of any one of our four Evangelists?

οὐδὲ γὰρ δύνασαι. This may be simply a statement of the fact that the person who uses violence is the stronger, which would, however, be a weak close to the paragraph. It is probably

a reference to our Lord's commandment in the Sermon on the Mount on which the passage is founded. Bryennius quotes a passage from St. John Climacus as follows: *εὐσεβῶν μὲν τῷ αἰτοῦντι δίδοναι, εὐσεβεστέρων δὲ καὶ τῷ μὴ αἰτοῦντι· τὸ δὲ ἀπὸ τοῦ αἵρουτος μὴ ἀπαιτεῖν, δυναμένους μάλιστα, τάχα τῶν ἀπαθῶν καὶ μονῶν ἴδιον καθίστηκεν.* Migne, Gr., lxxxviii. p. 1029. But the passage may possibly be taken with what follows, that what is once given, even if improperly, no longer belongs to the giver. He may not ask for it back, but must leave the matter to a higher power.

6. *ἀλλὰ καὶ περὶ τούτου κ.τ.λ.* This seems in contradiction to what has gone before, but possibly only refers to the case of good grounds for suspicion as to the worthiness of the recipient. The copyist (Const. Ap. vii. 1) omits the passage. So long as promiscuous charity was the rule, there would always be risk of impostors being relieved at the cost of the deserving. Hence the later rule of giving alms by means of the bishop, who, with his assistants, would know of fit cases for relief.

ιδρωτάτω [—*σάτω*], a somewhat strange expression; possibly Hilgenfeld's suggestion *ιδρυσάτω* should be accepted. There is absolutely no clue as to whence the passage is taken. With the argument of this passage may be compared the teaching of the Apostolical Constitutions, iv. 2, 3: *καὶ γὰρ ἀληθῶς μακάριός ἐστιν ὃς ἂν δυνάμενος βοηθεῖν ἑαυτῷ μὴ θλίβῃ τόπον ὀρφανοῦ, ξένου τε καὶ χήρας· ἐπεὶ καὶ ὁ Κύριος μακάριον εἶπεν εἶναι τὸν δίδοντα ἢ περ τὸν λαμβάνοντα. Καὶ γὰρ εἴρηται πάλιν ὑπ' αὐτοῦ, Οὐοὶ τοὺς ἔχουσι καὶ ἐν ὑποκρίσει λαμβάνουσιν ἢ δυναμένοις*

βοηθεῖν ἑαυτοῖς καὶ λαμβάνειν παρ' ἐτέρων βουλομένοις . . . ὁ δὲ ἔχων καὶ ἐν ὑποκρίσει λαμβάνων ἢ δι' ἀργίαν ἀντὶ τοῦ ἐργαζόμενον βοηθεῖν καὶ ἐτέροις, δίκην ὀφλήσει τῷ Θεῷ, ὅτι πενήτων ἤρπασε ψωμόν.

II. 5. μεμεστωμένος πράξει, cf. Matt. xxiii. 3. The reference evidently is to much talking but little performance, activity in good works being the complement without which talk is vain.

7. All men are divided into three classes: 1. Sinners who may be rebuked; 2. Such as reject admonition and are to be prayed for; 3. The faithful. Of the twenty-five points of warning in this chapter, the first ten refer to the Commandments of the second table, the rest mostly to sins of the tongue, specially to those against charity.

III. 4. περικαθαίρων. This word is used Deut. xviii. 10, for "making to pass" through the fire. It must refer here to all kinds of heathen purifications and lustrations, whether by fire or water.

5. ὁδηγεῖ τὸ ψεῦσμα κ.τ.λ. This is the passage quoted by Clement, Strom. I., as Scripture, οὗτος κλέπτης ὑπὸ τῆς γραφῆς εἴρηται· φησὶ γοῦν· υἱε, μὴ γίνου ψεύστης· ὁδηγεῖ γὰρ τὸ ψεῦσμα πρὸς τὴν κλοπὴν. Migne, Gr., viii. 818.

IV. This chapter contains various moral precepts affecting Christians as members of the Church, rather than as previously in their individual capacity.

1. ἡ κυριότης, a somewhat curious phrase, and one which cannot be translated so as to give its full meaning in English. In Ap. Const. vii. 9, the passage is thus paraphrased ὅπου γὰρ ἡ περὶ Θεοῦ

διδασκαλία, ἐκεῖ ὁ Θεὸς πάρεστιν. "For where is the teaching concerning God, there God is present." κυριότης λαλείται is a wide expression implying a large amount of possible instruction. It would cover a whole Christology.

4. οὐ διψυχῆσεις. Harnack refers this doubt to the last judgment, but it is difficult to see why; also, as he says, all later compilers who have used this work understand it of hearing prayer, as e.g. Ap. Const. vii. 11, οὐ διψυχῆσεις ἐν προσευχῇ σου. Bryennius compares Ecclus. i. 28; comp. also such passages as Matt. xxi. 22; 1 John v. 14, 15.
6. εἰν ἔχης. Comp. besides reff. 2 Clemens Rom. xvi., where almsgiving is spoken of as *κούφισμα ἀμαρτίας*.
10. οὐκ ἐπιτάξεις. Compare Ephes. vi. 9, where St. Paul teaches how masters should treat their slaves, "forbearing threatening, knowing that your [καὶ αὐτῶν καὶ ὑμῶν] Master also is in heaven; neither is there respect of persons [προσωποληψία] with Him." The teaching of universal brotherhood and equality eliminated first the worst points in slavery, and gradually slavery itself; but the work being deep and thorough was necessarily slow.
 τὸ πνεῦμα. The only mention in this treatise, except ch. vii. in the baptismal form, of the Holy Ghost. Harnack compares Rom. viii. 29, 30.
14. ἐν ἐκκλησίᾳ. Except so far as James v. 16 is parallel, this is the earliest mention of confession of sins in the church or congregation, and is therefore a valuable and interesting historical point.

V. This chapter is almost word for word the same

as Barn. Ep. κκ., and may also be compared with Hermas, Mand. viii.

- VI. 1. There would seem to be no reason for referring this passage, if indeed any of the *Διδαχή*, as suggested by Hilgenfeld, to Montanistic tendencies on the part of the writer: Harnack's quotation from Hermas, Mand. xii. c. 3, 4, that the Commandments can hardly be kept, *διότι σκληραί εἰσι λίαν*, is completely modified by the sequel which he omits, *ἀποκριθεὶς λέγει μοι, Ἐὰν σὺ σεαυτῷ προθῇς ὅτι δύνανται φυλαχθῆναι, εὐκόπως αὐτὰς φυλάξεις, καὶ οὐκ ἔσονται σκληραί, κ.τ.λ.*

There would seem rather to be a reminiscence of our Lord's words, "All men cannot receive this saying," Matt. xix. 11, and "If thou wilt be perfect," ib. 21; or of St. Paul, "Every man hath his proper gift of God," 1 Cor. vii. 6, 7, 25—28; and with regard to meats, some such feeling as that referred to by St. Paul, Rom. xiv. 2. The next verse with regard to meat offered to idols reads as though St. Paul's modification (1 Cor. viii. 4, and x. 19) of the injunction, Acts xv. 29, were unknown; but the same restriction is found in writers of the second century. Hilgenfeld quotes parallel passages, Theoph. ad Autol. i. 9, *τὰ μὲν ὀνόματα ὧν φῆς σέβεσθαι Θεῶν ὀνόματά ἐστι νεκρῶν ἀνθρώπων*; and Petri Prædic. (in Nov. Test. ext. Can.), p. 56, l. 35, *τὰ ἴδια βρώματα βρωτοῖς θύματα θύουσιν καὶ νεκρὰ νεκροῖς προσφέροντες ὡς θεοῖς ἀχαριστοῦσι τῷ Θεῷ διὰ τούτων ἀρνούμενοι αὐτὸν εἶναι*; and Harnack, a still more apposite passage, 2 Clem. iii. 1, *ἡμεῖς οἱ ζῶντες τοῖς νεκροῖς θεοῖς οὐ θύομεν κ.τ.λ.*

VII. 1. The preceding chapters contain such moral instruction as was considered necessary before baptism. Nothing has been said, however, as to any teaching about God and the Christian faith; nevertheless we need not conclude that the neophyte was taught nothing on such subjects, but rather that for some reason the writer of the *Διδαχή*, confining himself to practical matters alone, did not think fit to include what we should call dogmatic teaching in the scope of his work, but left it to be supplied orally by those who spoke the word of God and of the 'Lordship' of God, and by the saints whose words should refresh the hearer, (ch. iv. 1, 2). Moreover, such a statement as that in ch. iv. 10, that God calls only those "whom the Spirit hath prepared," would require some explanatory teaching. Compare conversely St. Philip and the Eunuch (Acts viii.), and St. Paul and the jailer at Philippi (Acts xvi. 31). There probably may, too, as Bryennius suggests, have been special reasons for enforcing the moral law: *ἡ Διδαχή περὶ τούτων οὐδὲν εἶπεν ἰδίᾳ, ἅτε πρακτικὴ διδασκαλία οὖσα καὶ τὴν πράξιν σκοποῦσα μάλιστα*. Bryennius *in loc.*

The rules as to baptism are as clear as can be. The candidate having been instructed, is to be baptized in the name of the Father, of the Son, and of the Holy Ghost; if possible, in running water, doubtless in memory of our Lord's Baptism in the river Jordan. Should running water not be at hand, standing water will suffice, whether cold or warm, probably (according to a quotation in Bryennius from St. Gregory Nyssen) in case of

sickness, or winter. So far, immersion seems to be contemplated; but we next meet, for the first time in ecclesiastical history, with express recognition of the sufficiency of affusion. If running water and standing water, as a lake or pond, are both wanting, "pour water thrice on the head in the name of the Father, of the Son, and of the Holy Ghost." This can hardly refer solely to clinical baptism, as the direction expressly relates to the quantity of water, not in any way to the state of the candidate.

Possibly *ταῦτα πάντα προειπόντες* may refer to some profession, or its equivalent immediately before baptism; while fasting is ordered before baptism for the baptizer and "any others who can," the candidate himself having also to fast for the fixed time of one or two days. This fast, as regards all but the candidate, seems to have fallen gradually into disuse; but see St. Chrysost. *Sermo antequam iret in Exsil.*, Migne, Gr. iii. p. 431, *Λέγουσί μοι, ὅτι ἔφαγες καὶ ἐβάπτισας. Εἰ ἐποίησα τοῦτο ἀνάθεμα ἔσομαι, κ.τ.λ.* For the adult candidate the rule exists still in East and West; and possibly the rule in force in England till the Reformation, that the Bishop and candidates for Confirmation should be fasting, is a reminiscence of the old baptismal order.

VIII. In this chapter we have the earliest rules for Wednesday and Friday as fasting-days, instead of Monday and Thursday, shewing, with the later notice as to the Lord's day, how the Christian division of the week was taking root. After the

Council of Elvira, A.D. 305. Saturday came to be observed in the West, and Wednesday gradually dropped out. (Bingham, Ant., xxi. iii. 6.) The designation of the Jews by the term "hypocrites" is probably not so much a mark of personal feeling, which does not shew itself in the διδαχή, as an adaptation of our Lord's words, "When ye fast, be not as the hypocrites," &c. (Matt. vi. 16); and this view is supported by the repetition of the word hypocrites in the directions for prayer, where the application to the Jews would be simply out of place.

1. ὑμεῖς δὲ νηστεύσατε κ.τ.λ. It would be interesting to know whether the Wednesday and Friday fast was originally connected with the events of our Lord's Passion, or, as is here implied, in order to avoid the Jewish fasting days, Monday and Thursday. St. Clement Alex., Strom. vii., says that he who has true wisdom, οἶδεν καὶ τῆς νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τούτων, but refers only to the heathen names of the days in explanation. Migne, Gr. ix. 504.

παρασκευήν. The preparation for the Jewish Sabbath [Matt. xxvii. 62, and parallel passages]. The name still remains in Greek service-books, and in the Latin office for Good Friday, *Feria sexta in Parasceve*.

2. The Lord's Prayer is the same form as that given by St. Matthew, vi. 5—13, with the following exceptions, ἐν τῷ οὐρανῷ, the singular in place of the plural, ἐν τοῖς οὐρανοῖς, in the invocation; the omission of the article before γῆς in the third,

and τὴν ὀφειλὴν for τὰ ὀφειλήματα, in the fifth petition. There seems to be no other authority for these variations from the received text. The doxology appears, but with the omission of the words ἡ βασιλεία, which exist in all MSS. and versions which have the doxology at all, with the exception of one version, the Sahidic, which fact Harnack acutely notes as supporting his view as to the birthplace of the Διδαχή.

It may be noted that the Διδαχή supports ἀφίμεν of the received Text, against ἀφήκαμεν of Tischendorf, the Revisers, &c.; and ἐπὶ γῆς, instead of received Text, τῆς γῆς. The peculiar doxology is repeated, as noted by Tischendorf on St. Matt. vi. 13, by St. Gregory Nyssen, i. 1193, ἀπὸ τοῦ πονηροῦ τοῦ ἐν τῷ κόσμῳ τούτῳ τὴν ἰσχὺν κεκτημένου, οὗ ῥυσθίημεν χάριτι τοῦ Χριστοῦ, ὅτι αὐτῷ ἡ δύναμις καὶ ἡ δόξα ἅμα τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, κ.τ.λ.

IX. 1. περὶ δὲ τῆς εὐχαριστίας. In this mention of the Eucharist the cup is spoken of first, as in St. Luke's Gospel. The prayers which follow can hardly fail to strike the reader, as they differ so much in tone and language from the rest of the work. No doubt they are quoted from some unknown source, but it is noticeable that many of the words and expressions are found in St. John's Gospel alone.

2. τῆς ἁγίας ἀμπέλου. The holy vine of David seems to be a mystical expression for our Lord. Bryennius quotes a passage from St. Clement of Alexandria, which seems to place this beyond doubt. Quis dives salvus, § 29, οὗτος ὁ τὸν οἶνον τὸ αἷμα τῆς

ἀμπέλου τῆς Δαβὶδ ἐκχέας ἡμῶν ἐπὶ τὰς τετρωμένας ψυχάς. Migne, Gr. ix. 636. Another from the same writer is no less strong, τοῦτό μου ἐστὶν τὸ αἶμα, αἶμα τῆς ἀμπέλου. Pædag. I., Migne, Gr. viii. 428. Comparing with these passages the fact that our Lord calls Himself "the Vine," and is spoken of by Isaiah (xl. 1) as a "branch out of the root of Jesse," it is hard to see why Harnack, who refers to these passages, should hesitate as to this interpretation.

παιδός, 'child' or 'servant,' used, as in Acts iii. 13, 26; iv. 25 and 27, both of our Lord and of David. The use of the name Jesus, without the addition of Christ, is a mark of high antiquity.

3. εὐχαριστοῦμέν σοι. The view stated below, that we have here not the liturgical forms, strictly so-called, but rather some more popular or congregational prayers perhaps applicable to the agape, is corroborated by a passage in Ps. Athanasius, De Virginitate, § 13. Migne, Gr. iv. 266. The 'virgin' is directed ὅταν κατεσθίῃς ἐπὶ τῆς τραπέζης καὶ ἐρχῇ κλᾶσαι τὸν ἄρτον . . . εὐχαριστοῦσα λέγε, εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν ὑπὲρ τῆς ἁγίας ἀναστάσεώς σου, διὰ γὰρ Ἰησοῦ τοῦ παιδός σου ἐγνώρισας ἡμῖν αὐτήν, καὶ καθὼς ὁ ἄρτος οὗτος διεσκορπισμένος ὑπῆρχεν ὁ ἐπάνω ταύτης τῆς τραπέζης καὶ συναχθεὶς ἐγένετο ἓν. οὕτως ἐπισυναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν βασιλείαν σου, ὅτι σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. καὶ ταύτην μὲν τὴν εὐχὴν ἐν τῷ κλᾶν τὸν ἄρτον καὶ θέλειν ἐσθίειν ὀφείλεις λέγειν. I am indebted for this reference to a notice of Dr. Swainson's Liturgies in the "Church Quarterly" for July. For the suggestion made

above, comp. Just. M. i. 67, ἀνιστάμεθα πάντες κοινῇ καὶ εὐχὰς πέμπομεν.

4. ἐπάνω τῶν ὁρέων. This phrase is peculiar in a work probably drawn up in Egypt; it corroborates the view that these prayers were not written by the author of the Διαχρή.

5. εὐχαριστίας applied to this sacrament. Cf. Just. Mart. Apol. i. 66, καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἔξον ἐστιν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρὸν καὶ οὕτως βιωῦντι ὡς ὁ Χριστὸς παρέδωκεν.

- X. 1. ἐμπλησθῆναι. Does the use of this expression, 'being filled,' refer to a full meal such as a love-feast, or, is it applied to communicating simply metaphorically? That the Apostolical Constitutions, vii. 26, 1, have changed it to μετὰ δὲ τὴν μετέληψιν, points rather to the former as the true interpretation. The love-feasts, though not always, yet so frequently accompanied the Eucharist, that it is difficult sometimes to say what is meant by *Cæna Domini*, the Lord's Supper. But the feasts seem, in the second century, to have been ordinarily held after communion, as Pliny says, in his often quoted letter to Trajan, 10. 96, "Quibus (the Eucharist) peractis morem sibi discedere, rursusque coëundi ad capiendum cibum." See Bingham, Eccl. Antiq. xv. vii. 6. If the Agape here preceded Communion, it speaks for the very high antiquity of the Διαχρή.

2. οὐ κατεσκήνωσας. This construction causes some

perplexity, as a transitive use of κατασκηνοῦν is almost unsupported. One instance occurs in Ps. xxii. 2, εἰς τόπον χλόης ἐκεῖ με κατεσκήνωσεν. Brycnnius' explanation hardly satisfies: "that is, which Thou didst write in our hearts, dwelling in us," although, as he truly remarks, κατασκηνοῦν τι ἔν τιμ seems not to be found elsewhere. Harnack suggests that possibly ἐγνώρισας ἡμῖν has fallen out before κατεσκήνωσας, and supports the suggestion by referring to John xvii. 26; but the Apost. Cnst., vii. 26, also read οὐ κατεσκήνωσας.

3. ἐχαρίσω, not ἔδωκας, of spiritual gifts.

πνευματικὴν τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον. Comp. Just. Mart. Apol. i. 66, οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν; and, the idea of the Eucharist being the "food of immortality," being somewhat more developed, Ignat. ad Ephes. xi. εἶνα ἄρτον κλῶντες, ὃς ἐστὶν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός. and comp. Iren. adv. Hær. iv. 18. 3.

5. Harnack points out in this Eucharistic prayer three divisions, and the different names by which God is invoked in each. In the first, the εὐχαριστία, God is addressed as Holy Father, because thanked for the gifts of revelation and eternal life; in the second, the αἶνος καὶ δόξα, He is invoked as Almighty Ruler (δέσποτα), with reference to the work of Creation; and in the third part, εὐχή, God is Κύριος, Lord over the Church. The three divisions of the prayer are found in Justin. Ap. i. 65.

σύναξον . . . ἀγιασθεῖσαν εἰς τὴν σὴν βασιλείαν. Bryennius connects these last words, and understands, "sanctified in order to inherit the kingdom prepared for her." Harnack prefers inserting a comma after ἀγιασθεῖσαν, and makes εἰς τὴν σὴν βασιλείαν dependent upon σύναξον, as in ch. ix. 4. The latter has been followed in the English translation, but with some hesitation. It is also adopted by Duchesne in the *Bulletin Critique*, 1884, No. 5, p. 92.

6. St. Paul, 1 Cor. xi. 26, speaks of Christians as shewing forth in the Holy Communion the Lord's death, ἄχρις οὗ ἔλθῃ. Here the Death is passed over, and the thought of the Coming again expands into a burst of prayer for the end. Bryennius contrasts Tertullian's statement, *Apol. c. 39*, [Migne, i. 468,] "Oramus . . . pro mora finis." The prayer in the Διδαχὴ agrees better with Rev. xxii. 17, 20. Hilgenfeld, surely without ground, thinks that these clauses savour of Montanism, and suggests that the passage between the doxology and the Amen may have been interpolated.

ἐλθέτω χάρις. Cf. 1 Pet. i. 13, "the grace that is to be brought unto you at the revelation of Jesus Christ."

παρελθέτω ὁ κόσμος οὗτος. Cf. Rev. xxi. 1.

ὡσαννὰ τῷ Θεῷ Δαβίδ. This MS. reading is altered by Bryennius to νίῳ, which is also adopted by Hilgenfeld. But it is not easy to see any reason for changing νίῳ to Θεῷ (except the similarity of the letters), whilst the converse would be very likely. Harnack points out that as Bar-

nabas Ep. xii. says, David would not call Christ his Son, but, φοβούμενος καὶ συνίων τὴν πλάνην τῶν ἁμαρτωλῶν, called Him Lord, and there are other signs of a feeling in the second century against the title, Son of David. Probably, then, the MS. reading is the true one.

μαρνασθῆ, i.e. "The Lord is coming," 1 Cor. xvi. 22. Here, according to liturgical analogy would be the place for Communion, if we have a form of Eucharistic service before us.

7. τοῖς δὲ προφήταις. There seems to have been a special freedom allowed to the prophets (cf. 1 Cor. xiv. 29, 31), as later on to the προεστῶς. Just. M. Apol. i. 67. We must not, however, suppose that we have here a complete liturgy, or that such as yet existed. Rather the prayers here given are such as all might say, when no prophet was present, irrespective of any special liturgical prayers, containing the words of Institution and Lord's Prayer. Compare 1 Clem. xli., ἕκαστος ἡμῶν ἐν τῷ ἰδίῳ τάγματι εὐχαρεστείτω Θεῷ . . . μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λειτουργίας αὐτοῦ κανόνα.

XI. 2. εἰς τὸ προσθεῖναι κ.τ.λ. Hilgenfeld again suspects Montanism here, and looks upon this as a recommendation of the false teachers of that sect.

3. περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν. Amongst those, λαλοῦντες τὸν λόγον τοῦ Θεοῦ (iv. 1), are three different classes: first, the Apostles, whose duty it was to go from place to place, especially to open new fields of work. They are for some rea-

son kept under strict rule, and may never remain in one place. This would not have suited St. Paul. Rules of this kind and those with regard to prophets, which look as though perhaps the *χαρίσματα* were dying out, and worldly-minded men making a profession for the sake of gain, are the points which most weigh against a very early date for the *Διδαχή*. But then in the Epistles we find false teachers of various sorts.

Next Prophets (sometimes apparently the same as Apostles; but note that in Acts xiii. 1, Barnabas and Saul are prophets and teachers before being ordained to the Apostolate); and Teachers (xiii. 1, 2; xv. 1, 2). These also travel, but are permitted to settle, if they wish it, in any particular congregation, and then have a right to their maintenance, (xiii. 3). *ἡγούμενοι* are mentioned Heb. xiii. 7, as speakers of the word of God, and in the first Epistle of St. Clement they are often coupled with *πρεσβύτεροι*. As some writers have laid stress on the omission of the latter class in this passage, it may be well to refer to Tit. i. 5—7, which is unintelligible, unless the title *ἐπίσκοπος* is equivalent to *πρεσβύτερος*, and may refer in these early times to the same office.

Thirdly are mentioned (xv. 1, 2) Bishops and Deacons, who are elected by the congregation, and remain attached to it. As to the use of the title Apostle, see Bp. Lightfoot, Galatians (Ed. iv.), p. 92—101. The name Presbyter does not occur in the *Διδαχή*, but (xv. 1, 2) we are told that the bishops and deacons perform in their congrega-

tions the functions of the prophets and teachers, (a bishop must, according to St. Paul, 1 Tim. iii. 2, be "apt to teach," διδακτικός, cf. Tit. i. 9); and of the prophets we are told again that they are the 'high priests' of their people (xiii. 3). It is impossible to discuss this question in a note, (Harnack has devoted an excursus of sixty-four pages, besides notes, to the subject); but it may be fairly asserted, that whilst the Διδαχή throws some light upon the way in which the orders of the Christian ministry were gradually assuming, at a particular moment, their present functions, and whilst, as in the New Testament, there was as yet no sharp division with regard to some of the titles, it does no more. Hilgenfeld, again, considers the passage to refer to the apostles of Montanus.

4. πᾶς ἀπόστολος. The rules as to Apostles are strict and simple. They are to be received "as the Lord." They may stay nowhere beyond two days, receive no money nor food more than enough to take them to their next quarters. Eusebius, H. E. v. 10, 2, [Migne, xx. 456,] calls them Evangelists, ἦσαν γὰρ ἦσαν εἰσέτι τότε πλείους εὐαγγελισταὶ τοῦ λόγου, ἔνθεν ζῆλον ἀποστολικοῦ μμήματος συνεισφέρειν ἐπ' αὐξήσει καὶ οἰκοδομῇ τοῦ θεοῦ λόγου προμηθεύμενοι.
5. οὐ μενεῖ κ.τ.λ. There is something corrupt in the text; perhaps Hilgenfeld's suggestion to omit οὐ is the simplest alteration.
7. ἐν πνεύματι, in, i.e. under the influence of, the Spirit. The prophetic utterance is thus spoken of by Hermas. Pastor, Mand. xi. 8, 9, οὐδὲ ὅταν

θέλη ἄνθρωπος λαλεῖν, λαλεῖ τὸ πνεῦμα τὸ ἅγιον, ἀλλὰ τότε λαλεῖ ὅταν θελήσῃ αὐτὸ ὁ Θεὸς λαλεῖν.

οὐ πειράσσετε. Perhaps because all have not the gift of "discerning of spirits," 1 Cor. xii. 10, and so there would be danger of presumption. But see Rev. ii. 2. In outward behaviour and moral matters we find later on that a prophet may be judged.

8. τοὺς τρόπους Κυρίου. The test of true and false prophets is whether their manner and behaviour agree with those of Christ. *Hermas*, Past. Mand. xi. 8, says the same, and gives a list of qualities which mark a true prophet. *Comp. St. Matt.* vii. 16.
9. ὀρίζων τράπεζαν, "ordering a table," probably the holding of an Agape ordered in ecstasy. Possibly to guard against a false prophet doing this for his own benefit, followed by the subsequent warning.
11. ποιῶν εἰς μυστήριον κοσμικὸν κ.τ.λ. It seems hopeless to ascertain the meaning of this passage; several commentators and translators give different interpretations, and none are wholly satisfactory. *Bryennius* well suggests that it means some dramatic action from things in common life used to symbolize heavenly teaching, such as those performed by *Isaiah*, *Jeremiah*, *Ezekiel*, and *Agabus*. Evidently what was done was startling, perhaps suspicious, yet not necessarily evil, and so God alone could judge.

It might be understood, especially after the preceding passages, to have some reference to Sacraments, and teaching concerning them, could

one trace this use of *μυστήριον* to a sufficiently early date, for *ἐκκλησίας* may be genitive.

Hilgenfeld and Harnack agree against Bryennius and Duchesne, in thinking that the "old prophets" mean Christian prophets of earlier date. Very possibly there is some corruption in the text, but as yet we have no clue to guide us in amending it. Hilgenfeld having assumed rather than proved the writer to be a Montanist, has altered and made the text capable of a Montanist interpretation. If his assumption be granted, his reading might be possible. Harnack, in a note very difficult to follow, endeavours to prove that the passage means abstaining from marriage.

- XII. 1. *πᾶς ἐρχόμενος*. Every one professing to be a Christian is to be received, and his wants having been attended to, he is to be tested. But in no case may he remain permanently without working. Cf. 2 Thess. iii. 10—12.

σύνεσιν γὰρ ἔχετε. Bryennius suggests, in a letter to Harnack, that these words may be parenthetical, and this is the view taken in the translation, but perhaps *σύνεσιν δεξιὰν καὶ ἀριστεράν*, may mean "perfect understanding," comp. 2 Cor. vi. 7, *ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν*.

- XIII. 1. *πᾶς προφήτης . . . διδάσκαλος*. If any genuine prophet or teacher wishes to settle in a congregation, he is to be maintained, and the first-fruits, with the limitation in v. 7, *ὡς ἂν σοι δόξη*, (the amount of first-fruits not being fixed by law,) are to be given to the prophets. Comp. Nehem. x. 37.
3. *δώσεις* in v. 4, *δότε* afterwards, again *δός*. The

singular is used of giving to the prophets as each one's duty. The poor, if there were no prophet to take charge of them, were the care of all.

4. εἰν δὲ μὴ κ.τ.λ. Were the poor not to be helped if there were a prophet? Is not the case rather that the prophet takes the place, when he is resident, afterwards assigned to the bishop, of seeing to the poor? The ἐπίσκοπος includes πρεσβύτερος, do some of these other offices not include the later ἐπίσκοπος?

XIV. 1. κυριακήν. The name given to the Lord's day, Rev. i. 10. The pleonasm caused by adding Κυρίου is strange but forcible. The noticeable feature is that the Eucharist is ordered as the special service for the Lord's day; the references to this in early Christian literature are numerous and well known, e.g. Just. Mart. Ap. i. 67. Apostolical Constitutions, ii. 59, 60.

προεξομολογησάμενοι. In chap. iv. confession in the Church was spoken of more generally. Here it is specially directed before the celebration of the Eucharist, and the reason given, "that your sacrifice may be pure." This is the only ancient direction for confession of sins as a public preliminary to the Eucharist; the clause does not appear in the corresponding section of the Apostolical Constitutions, vii. 30, but it explains some passages in other early writers.

2. ῥηθείσα ὑπὸ Κυρίου, [Mal. i. 11, 14]. This quotation does not agree verbally with the Septuagint, and omits, possibly on account of the heathen amongst whom these Christians were living, the

mention of incense. The passage is commonly referred by early writers to the Eucharist (but not to it alone), e.g. Just. M. Dial. 28, and elsewhere; Iren. iv. 17, 5; Tertull. adv. Jud. 5, &c. *Διδαχή*, however, alone modifies the text.

- XV. 1. *Χειροτονήσατε*. The selection of bishops and deacons was, it seems, left to the congregation in which they were to serve. *Χειροτονεῖν* is used, Acts xiv. 23, of SS. Paul and Barnabas choosing presbyters *for* the several congregations, and 2 Cor. viii. 19, of the selection made by the churches of Titus to act with St. Paul in receiving the contributions made by the faithful. Harnack looks upon these bishops and deacons as specially the stewards, *οἰκονόμοι*, of the congregations, but we are told in this very passage that they minister the same office as the prophets and teachers, and are *οἱ τετιμημένοι*. See note on xi. 2, and comp. Bingham, Chr. Ant. i. 46, ii. 15, &c.

πραεῖς καὶ ἀφιλαργύρους. Zahn suggests that these officers, having to exercise discipline, are to be meek, and as they have the care of the poor, must not be fond of money.

2. *οὖν*. "Therefore." The mention of bishops and deacons immediately upon that of the Eucharist seems (against Harnack's view) to shew some connection between them. Compare Clem. R. 1 Cor. xlv., *τοὺς ἀμέμπτως καὶ ὁσίως προσεγγκόντας τὰ δῶρα τῆς ἐπισκοπῆς ἀποβάλλωμεν*. And "bishops" and deacons are constantly joined in speaking of that service. Comp. for the third century the well-known story of the martyrdom of St. Lau-

rence. The remarks of Bp. Lightfoot on Philip. p. 191, tend to shew that the use of the term bishop and not presbyter is a sign of writing to Gentiles rather than Jews.

3. Comp. Matt. xviii. 15—17. The sense is fairly clear, that every kind of private quarrel or disagreement is to be absolutely put down. The construction, ἀστοχεῖν κατά τινος, does not seem to occur elsewhere.

I should prefer Hilgenfeld's reading ἀκουέσθω, and translate, Let no one speak nor listen to him.

XVI. Hilgenfeld again insists that almost the whole of this chapter is a Montanistic addition, but although it may be true that some phrases might have been written by a Montanist, there is no convincing proof. "The end" was always in the thoughts of the early Christians, even if the writer of this treatise does not expect it so immediately as some others. The passage may be compared with Matt. xxiv. 42—44; Luke xii. 35; 2 Tim. iii. 1—7; and 2 Pet. iii.

1. οἱ λύχνοι κ.τ.λ. The text here is neither wholly St. Matthew nor St. Luke, and again, as in I. 4, Tatian's Dialessaron supports the mixed text.
2. συναχθήσεσθε. Comp. Heb. x. 24, 25. The necessity of final perseverance insisted upon, and, as leading towards it, constant meeting together in prayer. Comp. Bañ. Ep. ch. iv. διὸ προσέχωμεν ἐν ἐσχάταις ἡμέραις· οὐδὲν γὰρ ὠφελήσει ὁ πῦς χρόνος τῆς ζωῆς ἡμῶν καὶ τῆς πίστεως ἐὰν μὴ νῦν ἐν τῷ ἀνόμῳ καιρῷ ἀντιστῶμεν. and Ezek. xxxiii. 13.

ἀνήκοντα. Cf. Clem. R. 1 Cor. xlv. ἐστί . . .

ζηλωταὶ περὶ τῶν ἀνηκόντων εἰς σωτηρίαν.

3. ἐν ἐσχάταις ἡμέραις. Comp. 2 Pet. iii. 3; Matt. xxiv. 10—13.
5. ὑπ' αὐτοῦ τοῦ καταθέματος. Bryennius, followed by Harnack, accepts the MS. reading ὑπὸ, and thinks that by κατάθεμα (= κατανάθεμα) may be meant Christ, whom those who are "offended" will curse. He also suggests as a reading, ἐπ' αὐτοῦ τοῦ κάτω θέματος, i.e. the earth, but Harnack rightly remarks that αὐτοῦ is against this reading. Hilgenfeld's suggestion, ἀπὸ, goes far to remove all difficulties. The word κατάθεμα is adopted by the N. T. revisers in Rev. xxii. 3. Bryennius, in a letter to Harnack, quoted by the latter *ad loc.*, makes a later suggestion that κατάθεμα may mean the being joined with those who are offended and perish; or, the world deceiver himself; or, the curse of God generally, from which those who are then faithful will be wholly delivered for ever. The latter seems the most satisfactory.
6. σημεῖα. These signs seem to agree with Matt. xxiv. 30, 31. 1. The sign of the Son of Man seen in the opening heaven, what the special "sign" may be the writer does not say; 2. The sound of the trumpet; 3. The gathering together of the elect. For it is to be noted that the resurrection is specially limited in v. 7. Probably the passages, 1 Thess. iv. 16, 17, 1 Cor. xv. 52, were not known to the writer of the Διδαχή, but the teaching is the same, and the difficulty some have found in reconciling these passages with the

Διδαχή may be solved by remarking, (1) that the latter does not speak of those who are alive, and (2) that the coming of the Lord, the voice of the angel, and the resurrection will all take place "in a moment, in the twinkling of an eye," and so be to human senses simultaneous; the end being as in this work, "Then shall the world see the Lord coming upon the clouds of heaven."

These last lines speaking of the resurrection, "but not of all," coupled with the quotation from Zechariah, *may* denote a tendency to Montanism, as Millenarianism was strongly held by that party. But Christ Himself says that the angels will be sent to "gather together the *elect*," Matt. xxiv. 31. Cp. 1 Cor. xv. 23; Rev. xx. 4, 5.

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