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THE APOSTOLIC FATHERS

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Edited and Translated by

BART D. EHRMAN

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INTRODUCTION

The *Shepherd* of Hermas was one of the most popular books of early Christianity. Judging from the manuscript remains, it was copied and read more widely in the second and third centuries than any other noncanonical book, even more than many of the books that later came to be included in the New Testament.

The *Shepherd* recounts a series of revelations and direct angelic communications to a prophet named Hermas, a Christian from early to mid second-century Rome. Like other ancient apocalypses, the book is ultimately concerned to reveal the divine truths that affect earthly realities, and to that extent there is some focus on the future course of human events, especially a time of tribulation that Christians will experience before the end of the age, soon to arrive. But even more the book deals with problems of Christian existence in the here and now, especially the problems of sin and repentance, of Christians remaining faithful to God and returning to him if they have gone astray. It is particularly invested in the question of whether Christians can have an opportunity to repent, if they sin after being baptized. The short answer is that they do have a second chance—but no more.

The book receives its title from the principal angelic mediator and protector of Hermas, the "angel of repen-

tance," who comes to him, part way through the narrative (Vision 5), in the guise of a shepherd.

Overview

The *Shepherd* of Hermas is divided into three sections, given in the manuscripts as a series of five "Visions," twelve "Commandments," and ten "Parables." There is considerable overlap among these groups: revelatory parables, for example, are found not only in the final section but in the earlier two as well, and by far the longest unit in the book, the ninth Parable, is a detailed explication of what the author sees in the third Vision. Moreover, many of the themes of each section are repeated and developed in others, especially the overarching themes of sin and repentance, but also more specific issues such as wealth and poverty, family relations, business dealings, and indecision towards God ("doublemindedness").

The book begins on an ostensibly autobiographical note (scholars debate whether the self-references are historical or fictional) as Hermas, a freed slave, becomes reacquainted after some years with his former owner, an attractive woman named Rhoda, whose beauty and demeanor he admires after observing her bathe in the Tiber river. Soon afterwards he has a vision of Rhoda speaking to him from the sky, telling him that she has been taken up to heaven to accuse him before God because of his evil desire for her. The vision upsets Hermas and drives him to ponder how he might find forgiveness for his sins.

In answer to his reflections, he is met by an elderly woman, who, in a series of different guises, provides him with the revelations that make up most of Visions 1–4.

Each Vision in fact comprises not just one but a series of revelations: in the "second" Vision, for example, Hermas first sees the elderly woman, representing the church, reading a book (ch. 5); he is then given a revelation concerning the meaning of the words of the book (ch. 6); next he has a vision of a young man who speaks to him about the identity of the elderly woman (8.1); and finally the elderly woman herself appears to him again (8.2).

The visions of this opening section of the book include revelations about the sins of Hermas's own family, a vision of the upcoming tribulation in the image of a terrifying monster, and a vision of the "tower" of the church that is being supernaturally constructed on earth out of different kinds of stone of varying utility—the most enduring image of the book, which will receive fuller treatment in the ninth Parable.

In the fifth Vision a new revelatory agent is introduced, the angelic figure called the Shepherd, the angel set over repentance, who becomes Hermas's guide, interpreter, and instructor for the rest of the account. It is the Shepherd who delivers the twelve Commandments, each of which, again, consists not of a single commandment but of a series of injunctions covering a wide range of ethical concerns involving personal, sexual, and family relations. Some portions of the Commandments resemble the "two paths" teaching found in Barnabas and the *Didache*, and we are told in fact that there are two angels who influence humans (ch. 36), just as God's creations and human inclinations are twofold (ch. 38).

Following the set of Commandments, the Shepherd then reveals, and usually explains, the ten "Parables," some of which again comprise a series of revelations, alle-

gories, and parabolic visions. These involve such matters as the nature of Christian existence in this alien world, the relationship of the rich and poor in the church, the need for sexual purity, the hope for repentance in the face of the coming end, the differences among people who react in varying ways to the truth of God, leading to their acceptance into or rejection from the church, and the like. The eighth and ninth Parables—allegorical visions of various sticks representing different kinds of people in the world and of various stones that make up the tower (of the church) under construction—are far and away the longest sections of the book, making up nearly two-fifths of the whole. The book ends with instructions to Hermas to carry out his ministry by urging others to engage in good works before it is too late and the construction of the tower of the church is completed.

Integrity, Authorship, and Date

In view of the disparate material scattered throughout the *Shepherd*, scholars since the nineteenth century have debated whether the work was originally all of a piece or instead represents several works, possibly of different authors, secondarily combined into one long book. There may be manuscript support for the latter view (see Osiek): one of the surviving manuscripts, the Bodmer papyrus (4th or 5th century) may well have contained only Visions 1–4, whereas another, the third-century Michigan papyrus, evidently preserved only the other portions of the text, Vision 5 to the end of the Parables. Moreover, even a quick perusal of the book's contents shows striking differences among its various sections: the elderly woman who repre-

sents the "church" is the divine revealer and interpreter in Visions 1–4, but then disappears for the rest of the book; the shepherd, on the other hand, is absent in this earlier portion but assumes a similar role beginning in Vision 5 to the end. In addition, there appear to be internal discrepancies throughout the book, for example, between the earlier simple vision of the building of the tower in the third vision and the much fuller explication of the image in the ninth Parable.

And so some modern scholars have argued that the book is a composite piece, with portions written at different times and by different authors (Giet). Others have countered this view, pointing out that (a) when Tertullian and Clement of Alexandria, two of our earliest witnesses to the book (earlier than either of the manuscripts mentioned above), quote the text, they refer to portions of the book that were supposedly, according to this view, circulating independently of one another (this would suggest that the book was a unity from the outset), and (b) extensive similarities tie the various sections of the book together, for example, the emphasis on sin, repentance, doublemindedness, purity, and the like (Joly, Henne; see Osiek). As a result, some have maintained that the author wrote different sections of the book at different times, creating the apparent difficulties. Brox, for example, maintains that Visions 1–4 were written first; then, somewhat later, Vision 5 through Parable 8; and finally, at a still later time, Parables 9–10. One more recent suggestion is that the composite character of the book results from its origin as an oral, rather than a written, text (Osiek). In any event, the majority of scholars today appear to favor the notion of a solitary author.

It is difficult to say much about the author's identity apart from the autobiographical information he himself provides, assuming that this information is to be taken as historical self-description. He was evidently a freedman who lived in Rome (thus references to the Tiber in ch. 1 and the Via Campana in ch. 22) and involved with the church there, but not as one of its leaders, of whom he speaks in the third person. His general moral concerns, somewhat superficial theological reflections, especially with regard to christology (e.g., in Parables 5 and 9), and general literary skill have made most interpreters suspect that he was not among the intellectual elite in the church. In any event, some scholars have seen his text as ripe for a sociohistorical analysis of the church in Rome (see Osiek, Maier, Lampe, and Jeffers).

Similar considerations have contributed to the view that he was writing some time early in the second century. It is worth noting, for example, that Hermas speaks of the "presbyters" and the "bishops" of the church in Rome (and other leaders, such as apostles, deacons, and teachers), but says nothing about a solitary bishop. Moreover, never does Hermas quote other books that later came to be accepted into the canon as authoritative: his only explicit quotation is of a now-lost work, the *Book of Eldad and Modat* (7.4). Several other considerations have often played a role in determining his date; unfortunately, these considerations do not harmonize well with one another:

(a) At the beginning of the third century, Origen maintained that this Hermas was none other than the person mentioned by the apostle Paul in Romans 16:14.

(b) Hermas himself mentions someone named "Clement" in the second Vision (8.2), and indicates that he was a

kind of foreign correspondent for the Roman church. It has frequently been thought that this is the same person ultimately responsible for the book of 1 Clement, written in the mid 90s (according to Eusebius, the third bishop of Rome).

(c) The Muratorian Canon – a list of books that belong to the New Testament, produced possibly in the second half of the second century—indicates that the *Shepherd* is not to be included among the Scriptures because it was written "recently" by Hermas, while his brother, Pius, was serving as the bishop of Rome. Eusebius (*Eccl. Hist.* 4, 11) indicates that Pius was bishop from 140 to 154.

It is difficult to reconcile these three indications of a proximate date for the book, since the time between Paul's letter to the Romans (early 60s?) and Pius of Rome is some 80–90 years. It may be, in any event, that Origen was simply making a best guess at the identity of Hermas, wanting to make his book "apostolic" (Origen cites it as a scriptural authority), and that, on the other hand, the author of the Muratorian canon was trying to distance Hermas from the times of the apostles, since he did not consider the book on a par with the emerging Christian Scriptures (the date of the Muratorian canon is itself a matter of dispute; see Osiek and the literature she cites). Moreover, the reference to Clement of Rome is not altogether useful, since 1 Clement never mentions this person, let alone claims him as its author (see Introduction there). It is true that Eusebius locates Clement as bishop of Rome towards the end of the first century, but it is possible that Clement assumed a variety of roles in the Roman congregation at different times (on whether Clement was actually a "bishop," see Introduction to 1 Clement).

We are left with general considerations of theme, theology, and presumed historical and ecclesiastical situation to date the book. These suggest that it was written, possibly over a stretch of time, during the early part of the second century, perhaps 110–40 CE.

Early Reception, Manuscript Tradition, and Abbreviations

The *Shepherd* is cited by a number of early church writers in both the East and West (Irenaeus, Clement of Alexandria, Terullian, Origen, Jerome, Augustine, and others; see Osiek), some of whom (e.g., Clement of Alexandria) considered it to be Scripture, others of whom (Athanasius and the author of the Muratorian canon) considered it noncanonical but useful for reading. It was also accorded canonical standing in several surviving manuscripts: the fourth-century Codex Sinaiticus, for example, includes it, along with the Epistle of Barnabas, among the books of the New Testament, and it is cited as canonical in a list preserved in a New Testament manuscript of the sixth-century, the Greek-Latin Codex Claromontanus (along with the Epistle of Barnabas, the Acts of Paul, and the Apocalypse of Peter).

The *editio princeps* (from the Latin Vulgate; see below) was published by J. Le Fèvre d'Etaples in 1513 in Paris (*Liber trium vivorum et trium spiritualium virginum*); the first attempt at a critical edition was made by Cotelier in 1672, based on the Latin text and several then available Greek fragments. The fuller Greek text was not discovered until the mid-nineteenth century, and even now the Greek of the entire book is not completely preserved: no Greek is

extant for the concluding chapters (most of 107.3–114.5). The following are the principal witnesses to the text.

Greek

A Codex Athous (15th c.; chs. 1–107; nearly complete)

S Codex Sinaiticus (4th c.; 1.1–31.6; nearly the first fourth of the book)

M Michigan Papyrus 129 (mid 3rd c.; chs. 51.8–82.1; most of the Parables)

B Bodmer Papyrus 38 (late 4th or early 5th c.; chs. 1–21; the first three Visions)

F Florilegium of Patristic texts (Paris gr. 1143; 13th c.; with five fragments of the *Shepherd*: 52:8–10; 56:4–9; 66:4–5; 100:3–5; and 110: 1–3)

In addition, there are nearly twenty fragmentary Greek papyri, most of them from the 3rd–5th centuries (see Horseley and Llewelyn and the Oxyrynchus Papyri). Those cited in the apparatus are as follows.

P^{Am} Amherst Payrus 190 (7 fragments; 5–6th c.)
(1) 2.2–3.1
(2) 20.3; 21.3
(3) 44.1, 3
(4) 27.1–2, 4–5
(5) 89.2–3, 5
(6) 94.1, 3–4
(7) 107.1–2, 3–4

P^{Ber} four Berlin Papyri
5104 (32.4–33.2, 3–4; 5th c.)
5513 (51.7–10; 53.2–5; 3rd c.)
6789 (67.1–12; 6th c.)
13272 (54.5–55.2, 4–6; 4th c.)

P^{Ham} Hamburg Papyrus 24 (53.6–54.5; 4–5th c.)
P^{M} Michigan Papyrus 130 (27.6–28.1; 2nd c.)
P^{Ox} eight Oxyrynchus Papyri
5 (43.9–10; 3–4th c.)
404 (113.2–5; 114.3–4; 3–4th c.)
1172 (51.4–10; 4th c.)
1599 (72.4–74.3; 4th c.)
1783 (39.2–3; 4–5; 4th c.)
1828 (65.3, 5; 3rd c.)
3526 (34.3–35.2; 4th c.)
3527 (70.1–71.2; 3rd c.)

Latin

L^1 Vulgate (in several mss; the translation is normally dated to the 2nd c.); manuscripts of this version are cited in the apparatus where only the Latin is preserved, as follows.

S Codex Sangallensis 151 (10th c.)
A Codex Augiensis 183 (9th c.)
O Codex Oxoniensis Bodleianus Laud. Misc. 488 (12th c.)
Z Reconstructed (lost) archetype of about 10 more recent mss.

L^2 Palatine (in two mss of the 15th century; the translation is normally dated to the 4th c.)

There are also translations of all or parts of the book into Ethiopic (E; possibly 6th c.; rather paraphrastic), Coptic (fragmentary copies of both Akhmimic from the 4th c. [C^1] and Sahidic from the 5th [C^2]), Middle Persian, and Georgian (made from a lost Arabic translation).

The traditional mode of citation of the book, according to section (Visions, Commandments, Parables) and chap-

ters and verses within each section (for example, Vision 3.13.2) was replaced in Molly Whittaker's 1956 edition by consecutively numbered chapters. This has caused some confusion over the years, as scholars have used either one or both of these systems. The text and translation here follow Whittaker's chapter numbers, with the more traditional references given in parentheses.

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ΠΟΙΜΗΝ

Ὅρασις α΄

1 (1.1)

Ὁ θρέψας με πέπρακέν με Ῥόδῃ τινὶ[1] εἰς Ῥώμην· μετὰ πολλὰ ἔτη ταύτην ἀνεγνωρισάμην καὶ ἠρξάμην αὐτὴν ἀγαπᾶν ὡς ἀδελφήν. 2. μετὰ χρόνον τινὰ λουομένην εἰς τὸν ποταμὸν τὸν Τίβεριν εἶδον καὶ ἐπέδωκα αὐτῇ τὴν χεῖρα καὶ ἐξήγαγον αὐτὴν ἐκ τοῦ ποταμοῦ. ταύτης οὖν ἰδὼν τὸ κάλλος διελογιζόμην ἐν τῇ καρδίᾳ μου λέγων· μακάριος ἤμην εἰ τοιαύτην γυναῖκα εἶχον καὶ τῷ κάλλει καὶ τῷ τρόπῳ. μόνον τοῦτο ἐβουλευσάμην, ἕτερον δὲ οὐδέν. 3. μετὰ χρόνον τινὰ πορευομένου μου εἰς κώμας[2] καὶ δοξάζοντος τὰς κτίσεις τοῦ θεοῦ, ὡς μεγάλαι καὶ ἐκπρεπεῖς καὶ δυναταί εἰσιν, περιπατῶν ἀφύπνωσα. καὶ πνεῦμά με ἔλαβεν καὶ ἀπήνεγκέν με δι᾽ ἀνοδίας τινός, δι᾽ ἧς ἄνθρωπος οὐκ ἐδύνατο ὁδεῦσαι· ἦν δὲ ὁ τόπος κρημνώδης καὶ ἀπερρηγὼς ἀπὸ τῶν ὑδάτων. διαβὰς οὖν τὸν ποταμὸν ἐκεῖνον ἦλθον εἰς τὰ ὁμαλά, καὶ τιθῶ τὰ γόνατα καὶ

Titulus] Ποιμην S: *Liber pastoris nuntii paenitentiae* L[1]: *Hermae prophetae* E: Ἀρχὴ σὺν θεῷ βίβλου λεγομένης

THE SHEPHERD OF HERMAS

Vision One

1 (I.1)

The one who raised me sold me to a certain woman named Rhoda, in Rome. After many years, I regained her acquaintance and began to love her as a sister. 2. When some time had passed, I saw her bathing in the Tiber river; and I gave her my hand to help her out of the river. When I observed her beauty I began reasoning in my heart, "I would be fortunate to have a wife of such beauty and character." This is all I had in mind, nothing else. 3. When some time had passed, I was traveling to the countryside, glorifying the creations of God and thinking how great, remarkable, and powerful they are. On the way I fell asleep and a spirit took me and carried me through a certain deserted place that was impassable, for the place was steep and split up by the courses of water. When I crossed the river I came to

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Ποιμήν. Ὅρασις α΄ A: (*Incipit*) *libellus sancti pastoris. Incipit visio prima quam vidit* Herma L^2: ορας[...] B

1 πέπρακέν με Ῥόδῃ τινὶ S L^2 E [B]: πέπρακε πρὸς γυναῖκά τινα A (L^1) 2 κώμας S A B E: Κούμας cj. Dindorf: *cum his* L^1: *civitatem Ostiorum* L^2

ἠρξάμην προσεύχεσθαι τῷ κυρίῳ[3] καὶ ἐξομολογεῖσθαί μου τὰς ἁμαρτίας. 4. προσευχομένου δέ μου ἠνοίγη ὁ οὐρανός, καὶ βλέπω τὴν γυναῖκα ἐκείνην ἣν ἐπεθύμησα ἀσπαζομένην με ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἑρμᾶ, χαῖρε. 5. βλέψας δὲ εἰς αὐτὴν λέγω αὐτῇ· κυρία, τί σὺ ὧδε ποιεῖς; ἡ δὲ ἀπεκρίθη μοι· ἀνελήμφθην ἵνα σου τὰς ἁμαρτίας ἐλέγξω πρὸς τὸν κύριον. 6. λέγω αὐτῇ· νῦν σύ μου ἔλεγχος εἶ; οὔ, φησίν, ἀλλὰ ἄκουσον τὰ ῥήματα ἅ σοι μέλλω λέγειν. ὁ θεὸς ὁ ἐν τοῖς οὐρανοῖς κατοικῶν καὶ κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα καὶ πληθύνας καὶ αὐξήσας ἕνεκεν τῆς ἁγίας ἐκκλησίας αὐτοῦ ὀργίζεταί σοι ὅτι ἥμαρτες εἰς ἐμέ. 7. ἀποκριθεὶς αὐτῇ λέγω· εἰς σὲ ἥμαρτον; ποίῳ τρόπῳ;[4] ἢ πότε σοι αἰσχρὸν ῥῆμα ἐλάλησα; οὐ πάντοτέ σε ὡς θεὰν[5] ἡγησάμην;[6] οὐ πάντοτέ σε ἐνετράπην ὡς ἀδελφήν; τί μου καταψεύδῃ, ὦ γύναι, τὰ πονηρὰ ταῦτα καὶ ἀκάθαρτα; 8. γελάσασά μοι λέγει· ἐπὶ τὴν καρδίαν σου ἀνέβη ἡ ἐπιθυμία τῆς πονηρίας.[7] ἢ οὐ δοκεῖ σοι ἀνδρὶ δικαίῳ πονηρὸν πρᾶγμα εἶναι ἐὰν ἀναβῇ αὐτοῦ ἐπὶ τὴν καρδίαν ἡ πονηρὰ ἐπιθυμία; ἁμαρτία γέ ἐστιν καὶ μεγάλη, φησίν. ὁ γὰρ δίκαιος ἀνὴρ δίκαια βουλεύεται. ἐν τῷ οὖν δίκαια βουλεύεσθαι αὐτὸν κατορθοῦται ἡ δόξα αὐτοῦ ἐν τοῖς οὐρανοῖς καὶ εὐκατάλλακτον ἔχει τὸν κύριον ἐν παντὶ πράγματι αὐτοῦ. οἱ δὲ πονηρὰ βουλευόμενοι ἐν ταῖς καρδίαις αὐτῶν θάνατον καὶ αἰχμαλωτισμὸν ἑαυτοῖς ἐπισπῶνται, μάλιστα οἱ τὸν αἰῶνα τοῦτον περιποιούμενοι καὶ γαυριῶντες ἐν τῷ πλούτῳ αὐτῶν καὶ μὴ ἀντεχόμενοι

level ground and bowed my knees; and I began praying to the Lord and confessing my sins. 4. While I was praying the sky opened up and I saw the woman I had desired, addressing me from heaven: "Hermas, greetings!" I looked at her and said, "Lady, what are you doing here?" 5. She replied to me, "I have been taken up to accuse you of your sins before the Lord." 6. I said to her, "So now are you accusing me?" "No," she said, "but listen to what I have to say to you. The God who dwells in heaven and who, for the sake of his holy church, created, increased, and multiplied that which exists out of that which does not exist, is angry at you for sinning against me." 7. I answered her, "Have I sinned against you? In what way? When did I speak an inappropriate word to you? Have I not always thought of you as a goddess? Have I not always respected you as a sister? Why do you make such evil and foul accusations against me, O woman?" 8. But she laughed and said to me, "The desire for evil did rise up in your heart. Or do you not think it is evil for an evil desire to arise in the heart of an upright man? Indeed," she said, "it is a great sin. For the upright man intends to do what is right. And so, when he intends to do what is right his reputation is firmly established in heaven and he finds that the Lord looks favorably on everything he does. But those who intend in their hearts to do evil bring death and captivity on themselves—especially those who are invested in this age, who rejoice in their

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3 *κυρίῳ* A B L L E: *θεῷ* S

4 *τρόπῳ* S^{c} A L^{2} (E): *τόπῳ* S B L^{1}

5 *θεὰν* S B L^{1}: *θυγατέρα* A: *dominam meam* E

6 *οὐ . . . ἠγησάμην* S A B L^{1} E: om. L^{2}

7 *πονηρίας* S B L L E: *πορνείας* A

τῶν ἀγαθῶν τῶν μελλόντων. 9. μεταμελήσονται[8] αἱ ψυχαὶ αὐτῶν, οἵτινες οὐκ ἔχουσιν ἐλπίδα, ἀλλὰ ἑαυτοὺς ἀπεγνώκασιν καὶ τὴν ζωὴν αὐτῶν. ἀλλὰ σὺ προσεύχου πρὸς τὸν θεόν, καὶ ἰάσεται τὰ ἁμαρτήματά σου καὶ ὅλου τοῦ οἴκου σου καὶ πάντων τῶν ἁγίων.

2 (1.2)

Μετὰ τὸ λαλῆσαι αὐτὴν τὰ ῥήματα ταῦτα ἐκλείσθησαν οἱ οὐρανοί· κἀγὼ ὅλος ἤμην πεφρικὼς καὶ λυπούμενος. ἔλεγον δὲ ἐν ἐμαυτῷ· εἰ αὕτη μοι ἡ ἁμαρτία ἀναγράφεται, πῶς δυνήσομαι σωθῆναι; ἢ πῶς ἐξιλάσομαι τὸν θεὸν περὶ τῶν ἁμαρτιῶν μου τῶν τελείων; ποίοις[9] ῥήμασιν ἐρωτήσω τὸν κύριον ἵνα ἱλατεύσηταί μοι; 2. ταῦτά μου συμβουλευομένου καὶ διακρίνοντος ἐν τῇ καρδίᾳ μου βλέπω κατέναντί μου καθέδραν λευκὴν ἐξ ἐρίων χιονίνων γεγονυῖαν μεγάλην· καὶ ἦλθεν γυνὴ πρεσβῦτις ἐν ἱματισμῷ λαμπροτάτῳ, ἔχουσα βιβλίον εἰς τὰς χεῖρας, καὶ ἐκάθισεν μόνη καὶ ἀσπάζεταί με· Ἑρμᾶ, χαῖρε. κἀγὼ λυπούμενος καὶ κλαίων εἶπον· κυρία, χαῖρε. 3. καὶ εἶπέν μοι· τί στυγνός, Ἑρμᾶ ὁ μακρόθυμος, ὁ ἀστομάχητος, ὁ πάντοτε γελῶν; τί οὕτως κατηφὴς τῇ ἰδέᾳ καὶ οὐχ ἱλαρός; κἀγὼ εἶπον αὐτῇ· ὑπὸ[10] γυναικὸς ἀγαθωτάτης λεγούσης μοι[11] ὅτι ἥμαρτον εἰς αὐτήν. 4. ἡ δὲ ἔφη· μηδαμῶς ἐπὶ τὸν δοῦλον τοῦ θεοῦ τὸ πρᾶγμα τοῦτο. ἀλλὰ πάντως ἐπὶ τὴν καρδίαν σου

wealth and do not cling to the good things yet to come. 9. Those who have no hope but have already abandoned themselves and their lives will regret it. But pray to God, and he will heal your sins, along with those of your entire household and of all the saints."

2 (I.2)

After she had spoken these words, the skies were shut; I was trembling all over and upset. I began saying to myself, "If this sin is recorded against me, how can I be saved? Or how will I appease God for the sins I have recently committed? What words can I use to ask the Lord for mercy?" 2. While I was mulling these things over in my heart and trying to reach a decision, I saw across from me a large white chair, made of wool, white as snow. And an elderly woman came, dressed in radiant clothes and holding a book in her hands. She sat down, alone, and addressed me, "Greetings, Hermas." And I said, still upset and weeping, "Greetings Lady." 3. She said to me, "Why are you sad, Hermas—you who are patient, slow to anger, and always laughing? Why are you so downcast, and not cheerful?" I replied to her, "Because of a very good woman who has been telling me that I sinned against her." 4. And she said, "May such a thing never happen to a slave of God! But probably something did rise up in your heart about her.

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8 *μεταμελήσονται* B: *μετανοήσουσιν* S (E): *πολλὰ μεταμελήσουσιν* A: *vagantur* L^1: *non resistent hisdem luxuriis* L^2

9 *ποίοις* S A B L^1: *ἢ ποίος* $S^{a\,c}$ L^2 E

10 *ὑπὸ* PAm vid. L^2 B E: add *τινος* A: *κυρία ὀνίδισμός μοι γέγονεν ὑπὸ* S^c L^1 11 *μοι* B A L^2 E: om. S L^1

ἀνέβη περὶ αὐτῆς. ἔστιν μὲν τοῖς δούλοις τοῦ θεοῦ ἡ τοιαύτη βουλὴ ἁμαρτίαν ἐπιφέρουσα· πονηρὰ γὰρ βουλὴ καὶ ἔκπληκτος εἰς πάνσεμνον πνεῦμα καὶ ἤδη δεδοκιμασμένον, ἐὰν ἐπιθυμήσῃ πονηρὸν ἔργον, καὶ μάλιστα Ἑρμᾶς ὁ ἐγκρατής, ὁ ἀπεχόμενος πάσης ἐπιθυμίας πονηρᾶς καὶ πλήρης πάσης ἁπλότητος καὶ ἀκακίας μεγάλης.

3 (1.3)

Ἀλλ᾽ οὐχ ἕνεκα τούτου σοι ὀργίζεται ὁ θεός, ἀλλ᾽ ἵνα τὸν οἶκόν σου τὸν ἀνομήσαντα εἰς τὸν κύριον καὶ εἰς ὑμᾶς τοὺς γονεῖς αὐτῶν ἐπιστρέψῃς.[12] ἀλλὰ φιλότεκνος ὢν οὐκ ἐνουθέτεις σου τὸν οἶκον, ἀλλὰ ἀφῆκες αὐτὸν καταφθαρῆναι δεινῶς·[13] διὰ τοῦτο ὀργίζεταί σοι ὁ κύριος· ἀλλὰ ἰάσεταί σου πάντα τὰ προγεγονότα πονηρὰ ἐν τῷ οἴκῳ σου· διὰ γὰρ τὰς ἐκείνων ἁμαρτίας καὶ ἀνομήματα σὺ κατεφθάρης ἀπὸ τῶν βιωτικῶν πράξεων. 2. ἀλλ᾽ ἡ πολυσπλαγχνία τοῦ κυρίου ἠλέησέν σε καὶ τὸν οἶκόν σου καὶ ἰσχυροποιήσει σε καὶ θεμελιώσει σε ἐν τῇ δόξῃ αὐτοῦ. σὺ μόνον μὴ ῥαθυμήσῃς, ἀλλὰ εὐψύχει καὶ ἰσχυροποίει σου τὸν οἶκον. ὡς γὰρ ὁ χαλκεὺς σφυροκοπῶν τὸ ἔργον αὐτοῦ περιγίνεται τοῦ πράγματος οὗ θέλει, οὕτω καὶ ὁ λόγος ὁ καθημερινὸς ὁ δίκαιος περιγίνεται πάσης πονηρίας. μὴ διαλίπῃς οὖν νουθετῶν σου τὰ τέκνα· οἶδα γὰρ ὅτι ἐὰν μετανοήσουσιν ἐξ ὅλης καρδίας αὐτῶν, ἐνγραφήσονται[14] εἰς τὰς βίβλους τῆς ζωῆς μετὰ τῶν ἁγίων.

This kind of idea carries the slaves of God into sin. For when someone longs to do what is evil, it is an evil and shocking idea, directed against a fully reverend and tested spirit—especially for Hermas, the self-controlled, who abstains from every evil desire and is full of all simplicity and great innocence.

3 (I.3)

"Still, God is angry with you, not about this, but so that you may convert your household, which has acted lawlessly against the Lord and against you, their parents. But since you yourself are so fond of your children you do not admonish your household, and so you allow it to be terribly ruined. This is why the Lord is angry with you. But he will heal every evil your household formerly committed. For you yourself have been brought to ruin by the affairs of daily life—because of their sins and lawless acts. 2. But the Lord's compassion has granted you and your household mercy, and it will make you strong and establish you in its glory. But you must not relax; instead, take courage and strengthen your household. For as the coppersmith hammers his work to master the material as he wants, so also the upright word spoken every day masters all evil. Do not stop exhorting your children. For I know that if they repent from their whole heart, they will be recorded with the saints in the books of the living." 3. When she finished

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12 *ἐπιστρέψῃς* S^{c} B P^{Am} A: *ἐπιστρέψῃ* S

13 *δεινῶς* B A L L E: om. S P^{Am}

14 *ὅτι ἐὰν . . . ἐνγραφήσονται* S (A) E: *ὅτι . . . καὶ ἐνγραφήσονται* B L L

3. μετὰ τὸ παῆναι αὐτῆς τὰ ῥήματα ταῦτα λέγει μοι· θέλεις ἀκοῦσαί μου ἀναγινωσκούσης; λέγω κἀγώ· θέλω, κυρία. λέγει μοι· γενοῦ ἀκροατὴς καὶ ἄκουε τὰς δόξας τοῦ θεοῦ. ἤκουσα μεγάλως καὶ θαυμαστῶς ὃ[15] οὐκ ἴσχυσα μνημονεῦσαι· πάντα γὰρ τὰ ῥήματα ἔκφρικτα, ἃ οὐ δύναται ἄνθρωπος βαστάσαι. τὰ οὖν ἔσχατα ῥήματα ἐμνημόνευσα· ἦν γὰρ ἡμῖν σύμφορα καὶ ἥμερα· 4. ἰδοὺ ὁ θεὸς τῶν δυνάμεων, ὁ ἀοράτῳ[16] δυνάμει καὶ κραταιᾷ καὶ τῇ μεγάλῃ συνέσει αὐτοῦ κτίσας τὸν κόσμον καὶ τῇ ἐνδόξῳ βουλῇ περιθεὶς τὴν εὐπρέπειαν τῇ κτίσει αὐτοῦ, καὶ τῷ ἰσχυρῷ ῥήματι πήξας τὸν οὐρανὸν καὶ θεμελιώσας τὴν γῆν ἐπὶ ὑδάτων καὶ τῇ ἰδίᾳ σοφίᾳ καὶ προνοίᾳ[17] κτίσας τὴν ἁγίαν ἐκκλησίαν αὐτοῦ, ἣν καὶ ηὐλόγησεν, ἰδοὺ μεθιστάνει τοὺς οὐρανοὺς καὶ τὰ ὄρη καὶ τοὺς βουνοὺς καὶ τὰς θαλάσσας, καὶ πάντα ὁμαλὰ γίνεται τοῖς ἐκλεκτοῖς αὐτοῦ, ἵνα ἀποδοῖ αὐτοῖς τὴν ἐπαγγελίαν, ἣν ἐπηγγείλατο, μετὰ πολλῆς δόξης καὶ χαρᾶς, ἐὰν τηρήσωσιν τὰ νόμιμα τοῦ θεοῦ ἃ παρέλαβον ἐν μεγάλῃ πίστει.

4 (1.4)

Ὅτε οὖν ἐτέλεσεν ἀναγινώσκουσα καὶ ἠγέρθη ἀπὸ τῆς καθέδρας, ἦλθαν τέσσαρες νεανίαι καὶ ἦραν τὴν καθέδραν καὶ ἀπῆλθον πρὸς τὴν ἀνατολήν. 2. προσκαλεῖται δέ με καὶ ἥψατο τοῦ στήθους μου καὶ λέγει μοι· ἤρεσέν σοι ἡ ἀνάγνωσίς μου; καὶ λέγω αὐτῇ·

these words, she said to me, "Do you want to hear me read?" I replied to her, "Yes, Lady, I do." She said to me, "Be a hearer and hear the glories of God." I heard great and amazing matters that I could not remember. For all the words were terrifying, more than a person can bear. But I have remembered the final words, for they were beneficial to us, and gentle: 4. "Behold, the powerful God, who with his invisible power, might, and great understanding created the world, and by his glorious plan encompassed his creation with beauty, and by his powerful word fixed the sky and founded the earth upon the waters, and by his unique wisdom and foreknowledge created his holy church, which he also blessed—behold, he transforms the skies and the mountains and the hills and the seas, and everything becomes level for his elect, that he may deliver over to them the promise he made, with great glory and joy, if they keep the ordinances of God, which they received in great faith."

4 (I.4)

Then, when she finished reading and rose up from the chair, four young men came and took the chair and went away to the east. 2. She called me over and touched my breast and said to me, "Did my reading please you?" I said

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15 *μεγάλως καὶ θαυμαστῶς* ὃ S B L^1: *μεγάλας καὶ θαυμαστὰς ὧν* A (L^2 E)

16 ὁ *ἀορτάτῳ* L^1 (*invisibili*), cf. L^2 (*sustentabili*): ὃν *ἀγαπῶ* S B A: *in misericordia sua et in amore suo* E

17 *τῇ ἰδίᾳ σοφίᾳ καὶ προνοίᾳ* S A E: *τῇ δυνάμει αὐτοῦ τῇ κραταίᾳ* B L L

κυρία, ταῦτά μοι τὰ ἔσχατα ἀρέσκει, τὰ δὲ πρότερα χαλεπὰ καὶ σκληρά. ἡ δὲ ἔφη μοι λέγουσα· ταῦτα τὰ ἔσχατα τοῖς δικαίοις, τὰ δὲ πρῶτα τοῖς ἔθνεσιν καὶ τοῖς ἀποστάταις. 3. λαλούσης αὐτῆς μετ' ἐμοῦ δύο τινὲς ἄνδρες ἐφάνησαν καὶ ἦραν αὐτὴν τῶν ἀγκώνων καὶ ἀπῆλθαν, ὅπου καὶ ἡ καθέδρα, πρὸς τὴν ἀνατολήν. ἱλαρὰ δὲ ἀπῆλθεν καὶ ὑπάγουσα λέγει μοι· ἀνδρίζου, Ἑρμᾶ.

Ὅρασις β΄

5 (II.1)

Πορευομένου μου εἰς κώμας[18] κατὰ τὸν καιρὸν ὃν καὶ πέρυσι, περιπατῶν ἀνεμνήσθην τῆς περυσινῆς ὁράσεως, καὶ πάλιν με αἴρει πνεῦμα καὶ ἀποφέρει εἰς τὸν αὐτὸν τόπον ὅπου καὶ πέρυσι. 2. ἐλθὼν οὖν εἰς τὸν τόπον τιθῶ τὰ γόνατα καὶ ἠρξάμην προσεύχεσθαι τῷ κυρίῳ καὶ δοξάζειν αὐτοῦ τὸ ὄνομα, ὅτι με ἄξιον ἡγήσατο καὶ ἐγνώρισέν μοι τὰς ἁμαρτίας μου τὰς πρότερον. 3. μετὰ δὲ τὸ ἐγερθῆναί με ἀπὸ τῆς προσευχῆς βλέπω ἀπέναντί μου τὴν πρεσβυτέραν ἣν καὶ πέρυσιν[19] ἑωράκειν, περιπατοῦσαν καὶ ἀναγινώσκουσαν βιβλαρίδιον. καὶ λέγει μοι· δύνῃ ταῦτα τοῖς ἐκλεκτοῖς τοῦ θεοῦ ἀναγγεῖλαι; λέγω αὐτῇ· κυρία, τοσαῦτα μνημονεῦσαι οὐ δύναμαι· δὸς δέ μοι τὸ βιβλίδιον ἵνα μεταγράψωμαι αὐτό. λάβε, φησίν, καὶ ἀποδώσεις μοι.[20] 4. ἔλαβον ἐγώ, καὶ εἴς τινα τόπον τοῦ ἀγροῦ ἀναχωρήσας μετεγραψάμην πάντα πρὸς

to her, "Lady, these last words are pleasing to me, but the earlier ones were difficult and hard." She said to me, "These last words are for those who are upright, but the former are for the outsiders and apostates." 3. While she was speaking with me, two other men appeared and took her by the arms and went away to the east, where the chair was. She went away cheerfully; and while she was going she said to me, "Be a man *[Or: Be courageous]*, Hermas."

Vision Two

5 (II.1)

I was traveling to the countryside at the same time as the previous year, and on the way I remembered the vision from the year before. And again a spirit took me and bore me to the same place I had been then. 2. And so, when I came to the place I bowed my knees and began praying to the Lord and glorifying his name, because he considered me worthy and showed me my former sins. 3. When I arose from prayer I saw across from me the elderly woman I had seen the year before, walking and reading a little book. And she said to me, "Can you announce these things to the ones chosen by God?" I said to her, "Lady, I cannot remember so many things. Give me the book to make a copy." "Take it," she said, "and then return it to me." 4. I took it and went away to another part of the field, where I copied the whole thing, letter by letter, for I could not dis-

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18 κώμας S B A E: Κούμας L L (*regionem Cumanorum*)
19 πέρυσιν B A L^1: om. L^2 E: πρότερον S
20 λάβε . . . μοι S^c A L^1: om. S B L^2 E

γράμμα· οὐχ ηὕρισκον γὰρ τὰς συλλαβάς. τελέσαντος οὖν τὰ γράμματα τοῦ βιβλιδίου ἐξαίφνης ἡρπάγη μου ἐκ τῆς χειρὸς τὸ βιβλίδιον· ὑπὸ τίνος δὲ οὐκ εἶδον.

6 (II.2)

Μετὰ δὲ δέκα καὶ πέντε ἡμέρας νηστεύσαντός μου καὶ πολλὰ ἐρωτήσαντος τὸν κύριον ἀπεκαλύφθη μοι ἡ γνῶσις τῆς γραφῆς. ἦν δὲ γεγραμμένα ταῦτα· 2. τὸ σπέρμα σου, Ἑρμᾶ, ἠθέτησαν εἰς τὸν θεὸν καὶ ἐβλασφήμησαν εἰς τὸν κύριον καὶ προέδωκαν τοὺς γονεῖς αὐτῶν ἐν πονηρίᾳ μεγάλῃ καὶ ἤκουσαν προδόται γονέων καὶ προδόντες οὐκ ὠφελήθησαν, ἀλλὰ ἔτι προσέθηκαν ταῖς ἁμαρτίαις αὐτῶν τὰς ἀσελγείας καὶ συμφυρμοὺς πονηρίας, καὶ οὕτως ἐπλήσθησαν αἱ ἀνομίαι αὐτῶν.[21] 3. ἀλλὰ γνώρισον ταῦτα τὰ ῥήματα τοῖς τέκνοις σου πᾶσιν καὶ τῇ συμβίῳ σου τῇ μελλούσῃ σου ἀδελφῇ· καὶ γὰρ αὕτη οὐκ ἀπέχεται τῆς γλώσσης, ἐν ᾗ πονηρεύεται· ἀλλὰ ἀκούσασα τὰ ῥήματα ταῦτα ἀφέξεται καὶ ἔξει ἔλεος. 4. μετὰ τὸ γνωρίσαι σε ταῦτα τὰ ῥήματα αὐτοῖς ἃ ἐνετείλατό μοι ὁ δεσπότης ἵνα σοι ἀποκαλυφθῇ, τότε ἀφίενται αὐτοῖς αἱ ἁμαρτίαι πᾶσαι ἃς πρότερον ἥμαρτον, καὶ πᾶσιν τοῖς ἁγίοις τοῖς ἁμαρτήσασι μέχρι ταύτης τῆς ἡμέρας, ἐὰν ἐξ ὅλης τῆς καρδίας μετανοήσουσιν καὶ ἄρωσιν ἀπὸ τῆς καρδίας αὐτῶν τὰς διψυχίας. 5. ὤμοσεν γὰρ ὁ δεσπότης κατὰ τῆς δόξης αὐτοῦ ἐπὶ τοὺς

tinguish between the syllables. And then, when I completed the letters of the book, it was suddenly seized from my hand; but I did not see by whom.

6 (II.2)

Fifteen days later, after I had fasted and asked the Lord many things, the meaning of the writing was revealed to me. These are the words that were written: 2. "Your offspring, Hermas, have rejected God, blasphemed the Lord, and betrayed their parents with a great evil. And even though they have been called betrayers of their parents, they have gained nothing from their betrayal. Yet they have added still more licentious acts to their sins and piled on more evil; and so their lawless acts have gone as far as they can go. 3. But make these words known to all your children and your wife, who is about to become your sister. For she also does not restrain her tongue, but uses it to perpetrate evil. But when she hears these words she will control it and receive mercy. 4. After you have made known to them these words that the Master has commanded me to reveal to you, then all the sins they formerly committed will be forgiven them, along with those of all the saints who have sinned till this day, if they repent from their whole heart and remove doublemindedness from it. 5. For the Master swore by his own glory to his chosen

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21 τὰς ἀσελγείας . . . αὐτῶν S B L L: καὶ ταῖς ἀσελγείαις καὶ συμφυρμοῖς αὐτῶν καὶ πονηρίαις A: om. E

ἐκλεκτοὺς αὐτοῦ· ἐὰν ὡρισμένης τῆς ἡμέρας ταύτης ἔτι ἁμάρτησις γένηται, μὴ ἔχειν αὐτοὺς σωτηρίαν· ἡ γὰρ μετάνοια τοῖς δικαίοις ἔχει τέλος· πεπλήρωνται αἱ ἡμέραι μετανοίας πᾶσιν τοῖς ἁγίοις· καὶ τοῖς δὲ ἔθνεσιν μετάνοιά ἐστιν ἕως ἐσχάτης ἡμέρας. 6. ἐρεῖς οὖν τοῖς προηγουμένοις τῆς ἐκκλησίας ἵνα κατορθώσωνται τὰς ὁδοὺς αὐτῶν ἐν δικαιοσύνῃ, ἵνα ἀπολάβωσιν ἐκ πλήρους τὰς ἐπαγγελίας μετὰ πολλῆς δόξης. 7. ἐμμείνατε οὖν οἱ ἐργαζόμενοι τὴν δικαιοσύνην καὶ μὴ διψυχήσητε, ἵνα γένηται ὑμῶν ἡ πάροδος μετὰ τῶν ἀγγέλων τῶν ἁγίων. μακάριοι ὑμεῖς ὅσοι ὑπομένετε τὴν θλῖψιν τὴν ἐρχομένην τὴν μεγάλην καὶ ὅσοι οὐκ ἀρνήσονται τὴν ζωὴν αὐτῶν. 8. ὤμοσεν γὰρ[22] κύριος κατὰ τοῦ υἱοῦ αὐτοῦ, τοὺς ἀρνησαμένους τὸν κύριον[23] αὐτῶν ἀπεγνωρίσθαι ἀπὸ τῆς ζωῆς αὐτῶν, τοὺς νῦν μέλλοντας ἀρνεῖσθαι ταῖς ἐρχομέναις ἡμέραις· τοῖς δὲ πρότερον ἀρνησαμένοις, διὰ τὴν πολυσπλαγχνίαν ἵλεως ἐγένετο αὐτοῖς.

7 (II.3)

Σὺ δέ, Ἑρμᾶ, μηκέτι μνησικακήσῃς τοῖς τέκνοις σου, μηδὲ τὴν ἀδελφήν σου ἐάσῃς, ἵνα καθαρισθῶσιν ἀπὸ τῶν προτέρων ἁμαρτιῶν αὐτῶν. παιδευθήσονται γὰρ παιδείᾳ δικαίᾳ, ἐὰν σὺ μὴ μνησικακήσῃς αὐτοῖς. μνησικακία θάνατον κατεργάζεται.[24] σὺ δέ, Ἑρμᾶ, μεγάλας θλίψεις ἔσχες ἰδιωτικὰς[25] διὰ τὰς παρα-

ones: 'If there is any more sinning once this day has been appointed, they will not find salvation. For there is a limit to repentance for those who are upright, and the days of repentance for all the saints are complete. But the outsiders will be able to repent until the final day.' 6. And so, say to those who lead the church that they are to make their paths straight in righteousness, that they may fully receive the promises with great glory. 7. You who do what is righteous should stand firm and not be of two minds, that your path may lie with the holy angels. How fortunate are all you who endure the great affliction that is coming and do not deny your life. 8. For the Lord has sworn by his Son, that those who deny their Lord have lost their life—that is, those who are about to deny him in the days that are coming. But through his great compassion, mercy has been given to those who denied the Lord previously.

7 (II.3)

"But you, Hermas, must no longer hold a grudge against your children nor leave your sister to her own devices *[Or: nor avoid your sister]*, that they may be cleansed from their former sins. For they will be disciplined with an upright discipline, if you bear no grudge against them. A grudge produces death. But you, Hermas, have experienced great afflictions of your own because of your family's

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22 *γὰρ* S B: add *ὁ* A

23 *κύριον* S^c A L^2 E: *χριστόν* S: *υἱόν* L^1: [lacuna B]

24 *κατεργάζεται* S A E: add *τὸ δὲ μνησικακὸν* (= *δ' ἀμνησικακὸν*?) *ζωὴν αἰώνιον κατεργάζεται* B L^1 (L^2)

25 *ἰδιωτικὰς* S B A L^2: *βιωτικὰς* S^c L^1: om. E

βάσεις τοῦ οἴκου σου, ὅτι οὐκ ἐμέλησέν σοι περὶ αὐτῶν. ἀλλὰ παρενεθυμήθης καὶ ταῖς πραγματείαις[26] σου συνανεφύρης ταῖς πονηραῖς· 2. ἀλλὰ σώζει σε τὸ μὴ ἀποστῆναί σε ἀπὸ θεοῦ ζῶντος, καὶ ἡ ἁπλότης σου καὶ ἡ πολλὴ ἐγκράτεια· ταῦτα σέσωκέν σε, ἐὰν ἐμμείνῃς, καὶ πάντας σώζει[27] τοὺς τὰ τοιαῦτα ἐργαζομένους καὶ πορευομένους ἐν ἀκακίᾳ καὶ ἁπλότητι. οὗτοι κατισχύσουσιν πάσης πονηρίας καὶ παραμενοῦσιν εἰς ζωὴν αἰώνιον. 3. μακάριοι πάντες οἱ ἐργαζόμενοι τὴν δικαιοσύνην. οὐ διαφθαρήσονται ἕως αἰῶνος. 4. ἐρεῖς δὲ Μαξίμῳ· ἰδοὺ θλῖψις ἔρχεται· ἐάν σοι φανῇ, πάλιν ἄρνησαι. ἐγγὺς κύριος τοῖς ἐπιστρεφομένοις, ὡς γέγραπται ἐν τῷ Ἐλδὰδ καὶ Μωδάτ, τοῖς προφητεύσασιν ἐν τῇ ἐρήμῳ τῷ λαῷ.

8 (II.4)

Ἀπεκαλύφθη δέ μοι, ἀδελφοί, κοιμωμένῳ ὑπὸ νεανίσκου εὐειδεστάτου λέγοντός μοι· τὴν πρεσβυτέραν, παρ' ἧς ἔλαβες τὸ βιβλίδιον, τίνα δοκεῖς εἶναι; ἐγώ φημι· τὴν Σίβυλλαν. πλανᾶσαι, φησίν, οὐκ ἔστιν. τίς οὖν ἐστιν; φημί. ἡ ἐκκλησία, φησίν. εἶπον αὐτῷ· διατί οὖν πρεσβυτέρα; ὅτι, φησίν, πάντων πρώτη ἐκτίσθη· διὰ τοῦτο πρεσβυτέρα, καὶ διὰ ταυτην ὁ κόσμος κατηρτίσθη. 2. μετέπειτα δὲ ὅρασιν εἶδον ἐν τῷ οἴκῳ

[26] πραγματείαις S B A L L E: ἁμαρτίαις S^{c}
[27] σώζει S A: σώσει B L L E

transgressions, since you paid no attention to them. You neglected them and became enmeshed in your own evil deeds *[Or: business dealings]*. 2. But you are saved by not straying from the living God, and by your simplicity and great self-restraint. These things have saved you, if you continue; and they save all those who do them and who proceed in innocence and simplicity. Such people will overcome all evil and persist to eternal life. 3. How fortunate are all those who do righteousness. They will never perish. 4. Say to Maximus, 'See, affliction is coming. If it seems right to you, make another denial.'[1] The Lord is near to those who convert, as is written in the Book of Eldad and Modat,[2] who prophesied to the people in the wilderness."

8 (II.4)

While I was sleeping, brothers, I received a revelation from a very beautiful young man, who said to me: "The elderly woman from whom you received the little book—who do you think she is?" "The Sibyl," I replied. "You are wrong," he said; "it is not she." "Who then is it?" I asked. "The church," he said. I said to him, "Why then is she elderly?" "Because," he said, "she was created first, before anything else. That is why she is elderly, and for her sake the world was created." 2. And afterward I saw a vision in

[1] The quotation may continue to the end of the verse.

[2] This was an apocryphal book written in the names of the two prophets mentioned in Num. 11:26. It no longer survives.

μου. ἦλθεν ἡ πρεσβυτέρα καὶ ἠρώτησέν με εἰ ἤδη τὸ βιβλίον δέδωκα τοῖς πρεσβυτέροις. ἠρνησάμην δεδωκέναι. καλῶς, φησίν, πεποίηκας· ἔχω γὰρ ῥήματα προσθεῖναι. ὅταν οὖν ἀποτελέσω τὰ ῥήματα πάντα, διὰ σοῦ γνωρισθήσεται τοῖς ἐκλεκτοῖς πᾶσιν. 3. γράψεις οὖν δύο βιβλαρίδια καὶ πέμψεις ἓν Κλήμεντι καὶ ἓν Γραπτῇ. πέμψει οὖν Κλήμης εἰς τὰς ἔξω πόλεις, ἐκείνῳ γὰρ ἐπιτέτραπται.[28] Γραπτὴ δὲ νουθετήσει τὰς χήρας καὶ τοὺς ὀρφανούς. σὺ δὲ ἀναγνώσῃ εἰς ταύτην τὴν πόλιν μετὰ τῶν πρεσβυτέρων τῶν προϊσταμένων τῆς ἐκκλησίας.

Ὅρασις γ΄

9 (III.1)

Ἦν[29] εἶδον, ἀδελφοί, τοιαύτη.[30] 2. νηστεύσας πολλάκις καὶ δεηθεὶς τοῦ κυρίου ἵνα μοι φανερώσῃ τὴν ἀποκάλυψιν ἣν μοι ἐπηγγείλατο δεῖξαι διὰ τῆς πρεσβυτέρας,[31] αὐτῇ τῇ νυκτί μοι ὤπται ἡ πρεσβυτέρα καὶ εἶπέν μοι· ἐπεὶ οὕτως ἐνδεὴς εἶ καὶ σπουδαῖος εἰς τὸ γνῶναι πάντα, ἐλθὲ εἰς τὸν ἀγρὸν ὅπου χονδρίζεις,[32] καὶ περὶ ὥραν πέμπτην ἐμφανισθήσομαί σοι καὶ δείξω σοι[33] ἃ δεῖ σε ἰδεῖν. 3. ἠρώτησα αὐτὴν λέγων· κυρία, εἰς ποῖον τόπον τοῦ ἀγροῦ; ὅπου, φησίν, θέλεις. ἐξελεξάμην τόπον καλὸν ἀνακεχωρηκότα.

[28] ἐκείνῳ γὰρ ἐπιτέτραπται (ἐπιγέγραπται B A) S B A L[1]: om. L[2] E

my house. The elderly woman came and asked if I had already given the book to the presbyters. I said that I had not. "You have done well," she said. "For I have some words to add. Then, when I complete all the words, they will be made known through you to all those who are chosen. 3. And so, you will write two little books, sending one to Clement and the other to Grapte. Clement will send his to the foreign cities, for that is his commission. But Grapte will admonish the widows and orphans. And you will read yours in this city, with the presbyters who lead the church."

Vision Three

9 (III.1)

What I saw, brothers, was this. 2. After I fasted a great deal and asked the Lord to show me the revelation that he promised to reveal through the elderly woman, that same night the elderly woman appeared and said to me, "Since you are so needy and eager to know everything, come to the field where you farm, and around eleven in the morning I will be revealed to you and show you what you must see." 3. I asked her, "Lady, in what part of the field?" "Wherever you wish," she said. I chose a beautiful spot that was secluded. But before I could speak with her to tell

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29 ἦν S B L L E: ὅρασιν A

30 τοιαύτη L L E: τοιαύτην S B A

31 πρεσβυτέρας S (with blank space following, sufficient for the variant) B: add ἐκείνης L L E: [lacuna A]

32 χονδρίζεις S: χρονίζεις S^c B A L^2: vis L^1 (*et sede ibi* E)

33 σοι S B L L E: om. A

πρὶν δὲ λαλῆσαι αὐτῇ καὶ εἰπεῖν τὸν τόπον, λέγει μοι· ἥξω ἐκεῖ ὅπου θέλεις. 4. ἐγενόμην οὖν, ἀδελφοί, εἰς τὸν ἀγρόν, καὶ συνεψήφισα[34] τὰς ὥρας, καὶ ἦλθον εἰς τὸν τόπον ὅπου διεταξάμην αὐτῇ ἐλθεῖν,[35] καὶ βλέπω συμψέλιον κείμενον ἐλεφάντινον, καὶ ἐπὶ τοῦ συμψελίου ἔκειτο κερβικάριον λινοῦν, καὶ ἐπάνω λέντιον ἐξηπλωμένον λινοῦν καρπάσινον. 5. ἰδὼν ταῦτα κείμενα καὶ μηδένα ὄντα ἐν τῷ τόπῳ ἔκθαμβος ἐγενόμην, καὶ ὡσεὶ τρόμος με ἔλαβεν, καὶ αἱ τρίχες μου ὀρθαί· καὶ ὡσεὶ φρίκη μοι προσῆλθεν, μόνου μου ὄντος· ἐν ἐμαυτῷ οὖν γενόμενος καὶ μνησθεὶς τῆς δόξης τοῦ θεοῦ καὶ λαβὼν θάρσος, θεὶς τὰ γόνατα ἐξωμολογούμην τῷ κυρίῳ πάλιν τὰς ἁμαρτίας μου ὡς καὶ πρότερον. 6. ἡ δὲ ἦλθεν μετὰ νεανίσκων ἕξ, οὓς καὶ πρότερον ἑωράκειν, καὶ ἐπεστάθη μοι καὶ κατηκροᾶτο προσευχομένου καὶ ἐξομολογουμένου τῷ κυρίῳ τὰς ἁμαρτίας μου.[36] καὶ ἁψαμένη μου λέγει· Ἑρμᾶ, παῦσαι περὶ τῶν ἁμαρτιῶν σου πάντα ἐρωτῶν· ἐρώτα καὶ περὶ δικαιοσύνης ἵνα λάβῃς μέρος τι[37] ἐξ αὐτῆς[38] εἰς τὸν οἶκόν σου. 7. καὶ ἐξεγείρει με τῆς χειρὸς καὶ ἄγει με πρὸς τὸ συμψέλιον, καὶ λέγει τοῖς νεανίσκοις· ὑπάγετε καὶ οἰκοδομεῖτε. 8. καὶ μετὰ τὸ ἀναχωρῆσαι τοὺς νεανίσκους καὶ μόνων ἡμῶν γεγονότων λέγει μοι· κάθισον ὧδε. λέγω αὐτῇ· κυρία, ἄφες τοὺς πρεσβυτέρους πρῶτον καθίσαι. ὅ σοι λέγω, φησίν, κάθισον. 9. θέλοντος οὖν μου καθίσαι εἰς τὰ δεξιὰ μέρη οὐκ εἴασέν με, ἀλλ᾽ ἐννεύει μοι τῇ χειρὶ ἵνα εἰς τὰ ἀριστερὰ μέρη καθίσω. διαλογιζομένου μου οὖν καὶ λυπου-

her the place, she said to me, "I will come there, wherever you wish." 4. And so, brothers, I went into the field and counted the hours. I arrived at the place that I had directed her to come, and I saw an ivory couch set up. On the couch was placed a linen pillow, with a piece of fine linen cloth on top. 5. When I saw these things laid out with no one there, I was astounded and seized with trembling, and my hair stood on end—terrified, because I was alone. Then when I came to myself, I remembered the glory of God and took courage. I bowed my knees and confessed my sins again to the Lord, as I had done before. 6. And she came with six young men, whom I had seen before, and she stood beside me and listened closely while I prayed and confessed my sins to the Lord. She touched me and said, "Hermas, stop asking exclusively about your sins; ask also about righteousness, that you may receive some of it in your house." 7. She raised me by the hand and led me to the couch; and she said to the young men, "Go and build." 8. After the young men left and we were alone, she said to me, "Sit here." I said to her, "Lady, let the elders sit first." "Do what I tell you," she said. "Sit." 9. But then, when I wanted to sit on the right side, she did not let me, but signaled with her hand for me to sit on the left. As I was mulling this over and

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34 *συνεψήφισα* S: *συνώψισα* A: *extimavi* L[1]: [lacuna B]

35 *διεταξάμην αὐτῇ ἐλθεῖν* S B L L: *αὐτῇ ἐλθεῖν ἔμελλε* A: om. E

36 *ὡς καὶ πρότερον* (v. 5) . . . *ἁμαρτίας μου* A L[1] E: om. S B L[2]

37 *τι* S E: om. S[c] B A L L

38 *ἐξ αὐτῆς* S B L L: *μετὰ σεαυτοῦ* S[c]: add *μετὰ σεαυτοῦ* A: om. E

μένου ὅτι οὐκ εἴασέν με εἰς τὰ δεξιὰ μέρη καθίσαι, λέγει μοι· λυπῇ, Ἑρμᾶ; ὁ εἰς τὰ δεξιὰ μέρη τόπος ἄλλων ἐστίν, τῶν ἤδη εὐαρεστηκότων τῷ θεῷ καὶ παθόντων εἵνεκα τοῦ ὀνόματος·[39] σοὶ δὲ πολλὰ λείπει ἵνα μετ᾽ αὐτῶν καθίσῃς· ἀλλὰ ὡς ἐμμένεις τῇ ἁπλότητί σου, μεῖνον, καὶ καθιῇ μετ᾽ αὐτῶν καὶ ὅσοι ἐὰν ἐργάσωνται τὰ ἐκείνων ἔργα καὶ ὑπενέγκωσιν ἃ καὶ ἐκεῖνοι ὑπήνεγκαν.

10 (III.2)

Τί, φημί, ὑπήνεγκαν; ἄκουε, φησίν· μάστιγας, φυλακάς, θλίψεις μεγάλας, σταυρούς, θηρία εἵνεκεν τοῦ ὀνόματος·[40] διὰ τοῦτο ἐκείνων ἐστὶν τὰ δεξιὰ μέρη τοῦ ἁγιάσματος, καὶ ὃς ἐὰν πάθῃ διὰ τὸ ὄνομα·[41] τῶν δὲ λοιπῶν τὰ ἀριστερὰ μέρη ἐστίν. ἀλλὰ ἀμφοτέρων, καὶ τῶν ἐκ δεξιῶν καὶ τῶν ἀριστερῶν καθημένων, τὰ αὐτὰ δῶρα καὶ αἱ αὐταὶ ἐπαγγελίαι· μόνον ἐκεῖνοι ἐκ δεξιῶν κάθηνται καὶ ἔχουσιν δόξαν τινά. 2. σὺ δὲ κατεπιθυμεῖς καθίσαι ἐκ δεξιῶν μετ᾽ αὐτῶν, ἀλλὰ τὰ ὑστερήματά σου πολλά· καθαρισθήσῃ δὲ ἀπὸ τῶν ὑστερημάτων σου· καὶ πάντες δὲ οἱ μὴ διψυχοῦντες καθαρισθήσονται ἀπὸ πάντων τῶν ἁμαρτημάτων εἰς ταύτην τὴν ἡμέραν. 3. ταῦτα εἴπασα ἤθελεν ἀπελθεῖν· πεσὼν δὲ αὐτῆς πρὸς τοὺς πόδας ἠρώτησα αὐτὴν κατὰ τοῦ κυρίου ἵνα μοι ἐπιδείξῃ ὃ ἐπηγγείλατο ὅραμα. 4. ἡ δὲ πάλιν ἐπελάβετό μου τῆς χειρὸς καὶ ἐγείρει με καὶ καθίζει ἐπὶ τὸ συμψέλιον ἐξ εὐωνύμων·

becoming upset that she did not allow me to sit on the right, she said to me, "Are you upset, Hermas? The place on the right is for others, who have already pleased God and suffered on behalf of the name. Many things must happen to you before you can sit with them. But continue in your simplicity, as you are doing, and you will sit with them, as will everyone who does what they have done and endures what they have endured."

10 (III.2)

"What have they endured?" I asked. "Listen," she said: "floggings, imprisonments, great afflictions, crucifixions, and wild beasts—for the sake of the name. For this reason, the right side of holiness belongs to them, and to anyone who suffers on account of the name. And the left side is for the others. The same gifts and promises belong to both—those seated on the right and those on the left. But they alone sit on the right and have a certain glory. 2. You want to sit on the right side with them, but you have many shortcomings. But you will be cleansed of your shortcomings. And all those who are not of two minds will be cleansed from all the sins they have committed up to this day." 3. After she said these things she wanted to leave. But I fell before her feet and pled with her by the Lord to show me the vision she had promised. 4. Again she took my hand, raised me up, and seated me on the couch on the left

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39 τοῦ ὀνόματος S B L^{1}: μου του ονοματος S (~ S^{c}): add αὐτοῦ A L^{2} E

40 ὀνόματος S B L^{1}: add τοῦ θεοῦ A L^{2}: add αὐτοῦ E

41 διὰ τὸ ὄνομα S B L^{1}: add τοῦ θεοῦ A: add αὐτοῦ E: *ita* L^{2}

ἐκαθέζετο δὲ καὶ αὐτὴ ἐκ δεξιῶν. καὶ ἐπάρασα ῥάβδον τινὰ λαμπρὰν λέγει μοι· βλέπεις μέγα πρᾶγμα; λέγω αὐτῇ· κυρία, οὐδὲν βλέπω. λέγει μοι· σύ,[42] ἰδοὺ οὐχ ὁρᾷς κατέναντί σου πύργον μέγαν οἰκοδομούμενον ἐπὶ ὑδάτων λίθοις τετραγώνοις λαμπροῖς; 5. ἐν τετραγώνῳ δὲ ᾠκοδομεῖτο ὁ πύργος ὑπὸ τῶν ἓξ νεανίσκων τῶν ἐληλυθότων μετ᾽ αὐτῆς· ἄλλαι δὲ μυριάδες ἀνδρῶν παρέφερον λίθους, οἱ μὲν ἐκ τοῦ βυθοῦ, οἱ δὲ ἐκ τῆς γῆς, καὶ ἐπεδίδουν τοῖς ἓξ νεανίσκοις. ἐκεῖνοι δὲ ἐλάμβανον καὶ ᾠκοδόμουν· 6. τοὺς μὲν ἐκ τοῦ βυθοῦ λίθους ἑλκομένους πάντας οὕτως ἐτίθεσαν εἰς τὴν οἰκοδομήν· ἡρμοσμένοι γὰρ ἦσαν καὶ συνεφώνουν τῇ ἁρμογῇ μετὰ τῶν ἑτέρων λίθων· καὶ οὕτως ἐκολλῶντο ἀλλήλοις, ὥστε τὴν ἁρμογὴν αὐτῶν μὴ φαίνεσθαι· ἐφαίνετο δὲ ἡ οἰκοδομὴ τοῦ πύργου ὡς ἐξ ἑνὸς λίθου ᾠκοδομημένη. 7. τοὺς δὲ ἑτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ξηρᾶς τοὺς μὲν ἀπέβαλλον, τοὺς δὲ ἐτίθουν εἰς τὴν οἰκοδομήν· ἄλλους δὲ κατέκοπτον καὶ ἔρριπτον[43] μακρὰν ἀπὸ τοῦ πύργου. 8. ἄλλοι δὲ λίθοι πολλοὶ κύκλῳ τοῦ πύργου ἔκειντο καὶ οὐκ ἐχρῶντο αὐτοῖς εἰς τὴν οἰκοδομήν· ἦσαν γάρ τινες ἐξ αὐτῶν ἐψωριακότες, ἕτεροι δὲ σχισμὰς ἔχοντες, ἀλλοὶ δὲ κεκολοβωμένοι, ἄλλοι δὲ λευκοὶ καὶ στρογγύλοι, μὴ ἁρμόζοντες εἰς τὴν οἰκοδομήν. 9. ἔβλεπον δὲ ἑτέρους λίθους ῥιπτομένους μακρὰν ἀπὸ τοῦ πύργου καὶ ἐρχομένους εἰς τὴν ὁδὸν καὶ μὴ μένοντας ἐν τῇ ὁδῷ, ἀλλὰ κυλιομένους ἐκ τῆς ὁδοῦ[44] εἰς τὴν ἀνοδίαν· ἑτέρους δὲ ἐπὶ πῦρ ἐμπίπτοντας καὶ καιομένους· ἑτέρους δὲ

side. She herself sat on the right. And raising up a bright rod she said to me, "Do you see a great thing?" I said to her, "Lady, I see nothing." She said to me, "Look, do you not see a great tower being built upon the water across from you, with bright, squared stones?" 5. The tower was being built in a square by the six young men who had come with her. And thousands of other men were bringing stones, some of them from the depths of the sea and some from the land, and they were handing them over to the six young men, who were taking them and building. 6. Thus they placed all the stones drawn from the depths in the building; for they fit together and were straight at their joints with the other stones. And they were placed together so that their joints were invisible. The tower building seemed to have been made out of a single stone. 7. But they tossed aside some of the other stones that were brought from the dry land, while others they placed in the building. Others they broke up and cast far from the tower. 8. Many other stones were lying around the tower, and they did not use them in the building. For some of them had a rough surface, others had cracks, others were broken off, and others were white and round, and did not fit in the building. 9. I saw other stones cast far from the tower; these came onto the path, but did not remain there, but rolled from the path onto the rough terrain. Others fell into the fire and

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42 λέγει μοι· σύ S L L E: om. B A
43 ἔρριπτον A L L E: ἐτίθουν S B
44 ἐκ τῆς ὁδοῦ A L L: om. S B E

πίπτοντας ἐγγὺς ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδωρ, καίπερ θελόντων κυλισθῆναι καὶ ἐλθεῖν εἰς τὸ ὕδωρ.

11 (III.3)

Δείξασά μοι ταῦτα ἤθελεν ἀποτρέχειν. λέγω αὐτῇ· Κυρία, τί μοι ὄφελος ταῦτα ἑωρακότι καὶ μὴ γινώσκοντι τί ἐστιν τὰ πράγματα; ἀποκριθεῖσά μοι λέγει· πανοῦργος εἶ, ἄνθρωπε,[45] θέλων γινώσκειν τὰ περὶ τὸν πύργον. ναί, φημί, κυρία, ἵνα τοῖς ἀδελφοῖς ἀναγγείλω, καὶ ἱλαρώτεροι γένωνται, καὶ ταῦτα[46] ἀκούσαντες γινώσκωσιν τὸν κύριον[47] ἐν πολλῇ δόξῃ. 2. ἡ δὲ ἔφη· ἀκούσονται μὲν πολλοί· ἀκούσαντες δέ τινες ἐξ αὐτῶν χαρήσονται, τινὲς δὲ κλαύσονται· ἀλλὰ καὶ οὗτοι, ἐὰν ἀκούσωσιν καὶ μετανοήσωσιν, καὶ αὐτοὶ χαρήσονται. ἄκουε οὖν τὰς παραβολὰς τοῦ πύργου· ἀποκαλύψω γάρ σοι πάντα. καὶ μηκέτι μοι κόπους πάρεχε περὶ ἀποκαλύψεως· αἱ γὰρ ἀποκαλύψεις αὗται τέλος ἔχουσιν· πεπληρωμέναι γάρ εἰσιν. ἀλλ᾽ οὐ παύσῃ αἰτούμενος ἀποκαλύψεις· ἀναιδὴς γὰρ εἶ. 3. ὁ μὲν πύργος, ὃν βλέπεις οἰκοδομούμενον, ἐγώ εἰμι ἡ ἐκκλησία, ἡ ὀφθεῖσά σοι καὶ νῦν καὶ τὸ πρότερον· ὃ ἂν οὖν θελήσῃς ἐπερώτα περὶ τοῦ πύργου, καὶ ἀποκαλύψω σοι, ἵνα χαρῇς μετὰ τῶν ἁγίων. 4. λέγω αὐτῇ· κυρία, ἐπεὶ ἄπαξ ἄξιόν με ἡγήσω τοῦ πάντα μοι ἀποκαλύψαι, ἀποκάλυψον. ἡ δὲ λέγει μοι· ὃ ἐὰν ἐνδέχηταί σοι ἀποκαλυφθῆναι, ἀποκαλυφθήσεται. μόνον

were burned. And others fell near the water, but could not be rolled into it, even though they wanted to be.

11 (III.3)

When she had shown me these things she wanted to hurry away. I said to her, "Lady, what good is it for me to see these things if I do not know what they mean?" She answered and said to me, "You, fellow, are a crafty one, wanting to know about the tower." "Yes, Lady," I said; "I want to announce it to the brothers that they can become more cheerful; for when they hear these things they will know the Lord in great glory." 2. She said, "Many will indeed hear; and some of those who hear will rejoice, but some will weep. But even these latter, if they hear and repent, will rejoice as well. Hear therefore the parables of the tower. For I will reveal everything to you. Then trouble me no further about the revelation. For these revelations are completed and fulfilled. But you will not stop asking about *[Or: for]* revelations, because you are shameless. 3. The tower, which you see being built, is I, the church, who has appeared to you both now and previously. And so, ask whatever you wish about the tower and I will reveal it to you, that you may rejoice with the saints." 4. I said to her, "Lady, since you have on this one occasion considered me worthy to reveal all things to me: reveal them." She said to me, "Whatever can be revealed to you, will be revealed.

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45 ἄνθρωπε S A L^1: ἄνθρωπος S^c B L^2 E
46 ἱλαρώτεροι . . . ταῦτα A L L: om. S B E
47 κύριον S L L E: θεὸν A: [lacuna B]

ἡ καρδία σου πρὸς τὸν θεὸν ἥτω καὶ μὴ διψυχήσεις ὃ ἂν ἴδῃς. 5. ἐπηρώτησα αὐτήν· διατί ὁ πύργος ἐπὶ ὑδάτων ᾠκοδόμηται, κυρία; εἶπά σοι, φησίν, καὶ τὸ πρότερον,[48] καὶ ἐκζητεῖς ἐπιμελῶς· ἐκζητῶν οὖν εὑρίσκεις τὴν ἀλήθειαν. διατί οὖν ἐπὶ ὑδάτων ᾠκοδόμηται ὁ πύργος, ἄκουε· ὅτι ἡ ζωὴ ὑμῶν διὰ ὕδατος ἐσώθη καὶ σωθήσεται. τεθεμελίωται δὲ ὁ πύργος τῷ ῥήματι τοῦ παντοκράτορος καὶ ἐνδόξου ὀνόματος, κρατεῖται δὲ ὑπὸ τῆς ἀοράτου δυνάμεως τοῦ δεσπότου.

12 (III.4)

Ἀποκριθεὶς λέγω αὐτῇ· κυρία, μεγάλως καὶ θαυμαστῶς ἔχει τὸ πρᾶγμα τοῦτο. οἱ δὲ νεανίσκοι οἱ ἓξ οἱ οἰκοδομοῦντες τίνες εἰσίν, κυρία; οὗτοί εἰσιν οἱ ἅγιοι ἄγγελοι τοῦ θεοῦ οἱ πρῶτοι κτισθέντες, οἷς παρέδωκεν ὁ κύριος πᾶσαν τὴν κτίσιν αὐτοῦ, αὔξειν καὶ οἰκοδομεῖν καὶ δεσπόζειν τῆς κτίσεως πάσης. διὰ τούτων οὖν τελεσθήσεται ἡ οἰκοδομὴ τοῦ πύργου. 2. οἱ δὲ ἕτεροι οἱ παραφέροντες τοὺς λίθους τίνες εἰσίν; καὶ αὐτοὶ ἅγιοι ἄγγελοι τοῦ θεοῦ· οὗτοι δὲ οἱ ἓξ[49] ὑπερέχοντες αὐτούς εἰσιν. συντελεσθήσεται οὖν ἡ οἰκοδομὴ τοῦ πύργου, καὶ πάντες ὁμοῦ εὐφρανθήσονται κύκλῳ τοῦ πύργου καὶ δοξάσουσιν τὸν θεόν, ὅτι ἐτελέσθη ἡ οἰκοδομὴ τοῦ πύργου. 3. ἐπηρώτησα αὐτὴν λέγων· κυρία, ἤθελον γνῶναι τῶν λίθων τὴν ἔξοδον[50] καὶ τὴν δύναμιν αὐτῶν, ποταπή ἐστιν. ἀποκριθεῖσά μοι λέγει· οὐχ ὅτι σὺ ἐκ πάντων ἀξιώτερος εἶ ἵνα σοι ἀπο-

Only let your heart be set on God, and do not be of two minds, whatever you see." 5. I asked her, "Why, Lady, is the tower built upon water?" "I have told you already," she said, "and you keep seeking; it is by seeking, therefore, that you find the truth. As to why the tower is built upon water, listen: it is because your life was saved and will be saved through water. But the tower is founded on the word of the almighty and glorious name, and it is strengthened by the invisible power of the Master."

12 (III.4)

And I responded to her, "Lady, this is a great and amazing thing. But the six young men who are building, Lady—who are they?" "These are the holy angels of God who were created first, to whom the Lord handed over his entire creation, so that they could increase, build up, and rule over it all. Thus, through these the building of the tower will be brought to completion." 2. "But the others—the ones bringing the stones—who are they?" "They also are holy angels of God; but these six are superior to them. And so the building of the tower will be completed, and then all of them will rejoice together around the tower and glorify God, because the building of the tower has been completed." 3. I asked her, "Lady, I want to know about the destination of the stones, and about what they mean." And she answered me, "This will be revealed to you, but not be-

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48 πρότερον S B L^2 E: add πανοῦργος εἶ περὶ τὰς γραφὰς A L^1

49 ἓξ S A L^2: om. S^c L^1 E: [lacuna B]

50 ἔξοδον S B L L E: διαφορὰν A

καλυφθῇ· ἄλλοι γάρ σου πρότεροί εἰσιν καὶ βελτίονές σου, οἷς ἔδει ἀποκαλυφθῆναι τὰ ὁράματα ταῦτα· ἀλλ' ἵνα δοξασθῇ τὸ ὄνομα τοῦ θεοῦ, σοὶ ἀπεκαλύφθη καὶ ἀποκαλυφθήσεται διὰ τοὺς διψύχους, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν εἰ ἄρα ἔστιν ταῦτα ἢ οὐκ ἔστιν.[51] λέγε αὐτοῖς ὅτι ταῦτα πάντα ἐστὶν ἀληθῆ, καὶ οὐθὲν ἔξωθέν ἐστιν τῆς ἀληθείας, ἀλλὰ πάντα ἰσχυρὰ καὶ βέβαια καὶ τεθεμελιωμένα ἐστίν.

13 (III.5)

Ἄκουε νῦν περὶ τῶν λίθων τῶν ὑπαγόντων εἰς τὴν οἰκοδομήν. οἱ μὲν οὖν λίθοι οἱ τετράγωνοι καὶ λευκοὶ καὶ συμφωνοῦντες ταῖς ἁρμογαῖς αὐτῶν, οὗτοί εἰσιν οἱ ἀπόστολοι καὶ ἐπίσκοποι καὶ διδάσκαλοι καὶ διάκονοι[52] οἱ πορευθέντες κατὰ τὴν σεμνότητα τοῦ θεοῦ καὶ ἐπισκοπήσαντες καὶ διδάξαντες καὶ διακονήσαντες ἁγνῶς καὶ σεμνῶς τοῖς ἐκλεκτοῖς[53] τοῦ θεοῦ,[54] οἱ μὲν κεκοιμημένοι, οἱ δὲ ἔτι ὄντες· καὶ πάντοτε ἑαυτοῖς συνεφώνησαν καὶ ἐν ἑαυτοῖς εἰρήνην ἔσχαν καὶ ἀλλήλων ἤκουον· διὰ τοῦτο ἐν τῇ οἰκοδομῇ τοῦ πύργου συμφωνοῦσιν αἱ ἁρμογαὶ αὐτῶν. 2. οἱ δὲ ἐκ τοῦ βυθοῦ ἑλκόμενοι καὶ ἐπιτιθέμενοι εἰς τὴν οἰκοδομὴν καὶ συμφωνοῦντες ταῖς ἁρμογαῖς αὐτῶν μετὰ τῶν ἑτέρων λίθων τῶν ἤδη ᾠκοδομημένων, τίνες εἰσίν; οὗτοί εἰσιν οἱ[55] παθόντες ἕνεκεν τοῦ ὀνόματος τοῦ κυρίου.[56]

[51] εἰ ἄρα . . . οὐκ ἔστιν S^{c} B A (ἔσται twice) L L E: om. S

cause you are more worthy than everyone else. For others are ahead of you and better than you; and these visions should have been revealed to them. But that the name of God may be glorified, the matter has been revealed to you and will be revealed, for the sake of those who are of two minds, who debate in their hearts whether these things are so or not. Tell them that all these things are true, that none of them is outside the truth, but that everything is firm and certain and established.

13 (III.5)

"Hear now about the stones that go into the building. On the one hand, the squared and white stones that fit together at the joints are the apostles, bishops, teachers, and deacons who live reverently towards God and perform their duties as bishops, teachers, and deacons for the chosen ones of God in a holy and respectful way; some of these have fallen asleep, but others are still living. And they have always been harmonious with one another and at peace with one another, and they have listened to one another. For this reason their joints fit together in the building of the tower." 2. "But who are the ones drawn from the depths of the sea and placed into the building, who fit together at their joints with the other stones already built in it?" "These are those who have suffered on account of the

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52 καὶ διάκονοι S B L L: om. A E
53 ἐκλεκτοῖς S B L L E: δούλοις A
54 θεοῦ S B L L E: add τὸν λόγον A
55 οἱ S B L^2 E: add κεκοιμημένοι A L^1
56 κυρίου B A L L E: θεοῦ S

3. τοὺς δὲ ἑτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ξηρᾶς θέλω γνῶναι τίνες εἰσίν, κυρία. ἔφη· τοὺς μὲν εἰς τὴν οἰκοδομὴν ὑπάγοντας καὶ μὴ λατομουμένους, τούτους ὁ κύριος ἐδοκίμασεν, ὅτι ἐπορεύθησαν ἐν τῇ εὐθύτητι τοῦ κυρίου καὶ κατωρθώσαντο τὰς ἐντολὰς αὐτοῦ. 4. οἱ δὲ ἀγόμενοι καὶ τιθέμενοι εἰς τὴν οἰκοδομὴν τίνες εἰσίν; νέοι εἰσὶν ἐν τῇ πίστει[57] καὶ πιστοί. νουθετοῦνται δὲ ὑπὸ τῶν ἀγγέλων εἰς τὸ ἀγαθοποιεῖν, διότι οὐχ[58] εὑρέθη ἐν αὐτοῖς πονηρία. 5. οὓς δὲ ἀπέβαλλον καὶ ἐρίπτουν, τίνες εἰσίν; οὗτοί εἰσιν ἡμαρτηκότες καὶ θέλοντες μετανοῆσαι· διὰ τοῦτο μακρὰν οὐκ ἀπερίφησαν ἔξω τοῦ πύργου, ὅτι εὔχρηστοι ἔσονται εἰς τὴν οἰκοδομήν, ἐὰν μετανοήσωσιν. οἱ οὖν μέλλοντες μετανοεῖν, ἐὰν μετανοήσωσιν, ἰσχυροὶ ἔσονται ἐν τῇ πίστει, ἐὰν νῦν μετανοήσωσιν ἐν ᾧ οἰκοδομεῖται ὁ πύργος. ἐὰν δὲ τελεσθῇ ἡ οἰκοδομή, οὐκέτι ἔχουσιν τόπον, ἀλλ᾽ ἔσονται ἔκβολοι. μόνον δὲ τοῦτο ἔχουσιν, παρὰ τῷ πύργῳ κεῖσθαι.

14 (III.6)

Τοὺς δὲ κατακοπτομένους καὶ μακρὰν ῥιπτομένους ἀπὸ τοῦ πύργου θέλεις γνῶναι; οὗτοί εἰσιν οἱ υἱοὶ τῆς ἀνομίας· ἐπίστευσαν δὲ ἐν ὑποκρίσει, καὶ πᾶσα πονηρία οὐκ ἀπέστη ἀπ᾽ αὐτῶν· διὰ τοῦτο οὐκ ἔχουσιν σωτηρίαν, ὅτι οὔκ εἰσιν εὔχρηστοι εἰς οἰκοδομὴν διὰ τὰς πονηρίας αὐτῶν. διὰ τοῦτο συνεκόπησαν καὶ πόρρω ἀπερίφησαν διὰ τὴν ὀργὴν τοῦ κυρίου, ὅτι

name of the Lord." 3. "But I also want to know, Lady, who the other stones are, the ones brought from the dry land." She said, "Those that go into the building without being hewn are ones the Lord has approved, because they walk in the uprightness of the Lord and carry out his commandments." 4. "And who are the ones brought and placed in the building?" "These are those who are new in the faith and faithful. They are admonished by the angels to do good; for this reason, no evil has been found in them." 5. "But who are the ones who were tossed aside and cast out?" "These are those who have sinned but wish to repent. For this reason they are not cast far away from the tower, because they will be useful for the building, if they repent. And so if those who are about to repent do so, they will be strong in faith—if they repent now while the tower is still under construction. But if the building is completed, they will no longer have a place, but will be outcasts. This alone is to their advantage, that they lie next to the tower.

14 (III.6)

"But do you want to know about the ones that are broken off and cast far from the tower? These are the children of lawlessness. For they came to faith hypocritically and no wickedness ever left them. And so they have no salvation, since, because of their wickedness, they are useless for the building. This is why they were broken off and cast far away, because of the Lord's anger, since they aggravated

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57 *πίστει* S B L L: add *τοῦ κυρίου* A E

58 *οὐχ* A L^1 E: om. S B L^2

παρώργισαν αὐτόν.[59] 2. τοὺς δὲ ἑτέρους οὓς ἑώρακας πολλοὺς κειμένους, μὴ[60] ὑπάγοντας εἰς τὴν οἰκοδομήν, οὗτοι οἱ μὲν ἐψωριακότες εἰσὶν οἱ ἐγνωκότες τὴν ἀλήθειαν, μὴ ἐπιμένοντες δὲ ἐν αὐτῇ μηδὲ κολλώμενοι τοῖς ἁγίοις· διὰ τοῦτο ἄχρηστοί εἰσιν.[61] 3. οἱ δὲ τὰς σχισμὰς ἔχοντες τίνες εἰσίν; οὗτοί εἰσιν οἱ κατ' ἀλλήλων ἐν ταῖς καρδίαις ἔχοντες καὶ μὴ εἰρηνεύοντες ἐν ἑαυτοῖς, ἀλλὰ πρόσωπον εἰρήνης ἔχοντες, ὅταν δὲ ἀπ' ἀλλήλων ἀποχωρήσωσιν, αἱ πονηρίαι αὐτῶν ἐν ταῖς καρδίαις ἐμμένουσιν. αὗται οὖν αἱ σχισμαί εἰσιν ἃς ἔχουσιν οἱ λίθοι. 4. οἱ δὲ κεκολοβωμένοι οὗτοί εἰσιν πεπιστευκότες μὲν καὶ τὸ πλεῖον μέρος ἔχουσιν ἐν τῇ δικαιοσύνῃ, τινὰ δὲ μέρη ἔχουσιν τῆς ἀνομίας. διὰ τοῦτο κολοβοὶ καὶ οὐχ ὁλοτελεῖς εἰσιν. 5. οἱ δὲ λευκοὶ καὶ στρογγύλοι καὶ μὴ ἁρμόζοντες εἰς τὴν οἰκοδομὴν τίνες εἰσίν, κυρία; ἀποκριθεῖσά μοι λέγει· ἕως πότε μωρὸς εἶ καὶ ἀσύνετος, καὶ πάντα ἐπερωτᾷς καὶ οὐδὲν νοεῖς; οὗτοί εἰσιν ἔχοντες μὲν πίστιν, ἔχοντες δὲ καὶ πλοῦτον τούτου τοῦ αἰῶνος· ὅταν δὲ γένηται θλῖψις, διὰ τὸν πλοῦτον αὐτῶν καὶ διὰ τὰς πραγματείας ἀπαρνοῦνται τὸν κύριον αὐτῶν. 6. καὶ ἀποκριθεὶς αὐτῇ λέγω· κυρία, πότε οὖν εὔχρηστοι ἔσονται εἰς τὴν οἰκοδομήν; ὅταν, φησίν, περικοπῇ αὐτῶν ὁ πλοῦτος ὁ ψυχαγωγῶν αὐτούς, τότε εὔχρηστοι ἔσονται τῷ θεῷ. ὥσπερ γὰρ ὁ λίθος ὁ στρογγύλος ἐὰν μὴ περικοπῇ καὶ ἀποβάλῃ ἐξ αὐτοῦ τι, οὐ δύναται τετράγωνος γενέσθαι, οὕτω καὶ οἱ πλουτοῦντες ἐν τούτῳ τῷ αἰῶνι, ἐὰν μὴ περικοπῇ αὐτῶν ὁ πλοῦτος, οὐ δύνανται τῷ

him. 2. But with respect to the many other stones you saw lying on the ground and not coming into the building—the ones that are rough are those who know the truth but do not remain in it nor cling to the saints. This is why they are of no use." 3. "But who are the ones with cracks?" "These are those who hold a grudge against one another in their hearts and have no peace among themselves. Even though they seem to be peace-loving, when they leave one another's presence, their wickedness remains in their hearts. These are the cracks the stones have. 4. But the ones that are broken off are those who have believed and live, for the most part, in righteousness, but also have a certain share of lawlessness. This is why they are broken off and not whole." 5. "But who are the white stones, Lady, which are rounded and do not fit into the building?" She replied to me, "How long will you be foolish and ignorant, asking everything and understanding nothing? These are the ones who have faith, but also are wealthy in this age. But when affliction comes, because of their wealth and their business affairs, they deny their Lord." 6. And I responded to her, "And so when, Lady, will they be useful for the building?" "When the wealth that beguiles them is cut off from them," she said, "then they will be useful to God. For just as a round stone cannot be made square unless it has something cut off and discarded, so also with those who are rich in this age: if their wealth is not cut off from them,

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59 διὰ τοῦτο . . . αὐτόν S B L L E: om. A
60 μὴ S^{c} L^{1} (L^{2}): καὶ μὴ A E: om. S B
61 μηδὲ . . . εἰσιν A L^{1}: om. S B L^{2} E

κυρίῳ[62] εὔχρηστοι γενέσθαι. 7. ἀπὸ σεαυτοῦ πρῶτον γνῶθι· ὅτε ἐπλούτεις ἄχρηστος ἦς, νῦν δὲ εὔχρηστος εἶ καὶ ὠφέλιμος τῇ ζωῇ. εὔχρηστοι γίνεσθε τῷ θεῷ· καὶ γὰρ σὺ αὐτὸς χρᾶσαι ἐκ τῶν αὐτῶν λίθων.[63]

15 (III.7)

Τοὺς δὲ ἑτέρους λίθους οὓς εἶδες μακρὰν ἀπὸ τοῦ πύργου ῥιπτομένους καὶ πίπτοντας εἰς τὴν ὁδὸν καὶ κυλιομένους ἐκ τῆς ὁδοῦ εἰς τὰς ἀνοδίας, οὗτοί εἰσιν οἱ πεπιστευκότες μέν, ἀπὸ δὲ τῆς διψυχίας αὐτῶν ἀφίουσιν τὴν ὁδὸν αὐτῶν τὴν ἀληθινήν· δοκοῦντες οὖν βελτίονα ὁδὸν δύνασθαι εὑρεῖν, πλανῶνται καὶ ταλαιπωροῦσιν περιπατοῦντες ἐν ταῖς ἀνοδίαις.[64] 2. οἱ δὲ πίπτοντες εἰς τὸ πῦρ καὶ καιόμενοι, οὗτοί εἰσιν οἱ εἰς τέλος ἀποστάντες τοῦ θεοῦ τοῦ ζῶντος, καὶ οὐκέτι αὐτοῖς ἀνέβη ἐπὶ τὴν καρδίαν τοῦ μετανοῆσαι διὰ τὰς ἐπιθυμίας τῆς ἀσελγείας αὐτῶν καὶ τῶν πονηριῶν ὧν ἠργάσαντο. 3. τοὺς δὲ ἑτέρους τοὺς πίπτοντας ἐγγὺς τῶν ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδωρ[65] τίνες εἰσίν; οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες καὶ θέλοντες βαπτισθῆναι εἰς τὸ ὄνομα τοῦ κυρίου· εἶτα ὅταν αὐτοῖς ἔλθῃ εἰς μνείαν ἡ ἁγνότης[66] τῆς ἀληθείας, μετανοοῦσιν καὶ πορεύονται πάλιν ὀπίσω τῶν ἐπιθυμιῶν αὐτῶν τῶν πονηρῶν. 4. ἐτέλεσεν οὖν τὴν ἐξήγησιν τοῦ πύργου. 5. ἀναιδευσάμενος ἔτι

[62] κυρίῳ S L L E: χριστῷ A: θεῷ B

they cannot be useful to the Lord. 7. You should know this above all from your own case. When you were wealthy, you were of no use; but now you are useful and helpful in life. All of you should be useful to God. For you yourself are also being taken from the same stones.

15 (III.7)

"But the other stones that you saw cast far from the tower and falling on the path and rolling from the path onto the rough terrain, these are the ones who have believed, but have left their true path because they are of two minds. They are lost, thinking they can find a better path; and they are miserable, walking over the rough terrain. 2. But the ones that fell into the fire and were burned are those who completely abandoned the living God; and they no longer think about repenting because of their licentious desires and the wicked deeds they have performed." 3. "But who are the other ones, which fall near the water but cannot be rolled into it?" "These are the ones who have heard the word and wanted to be baptized in the name of the Lord. But then when they recall what the life of true purity involves, they change their minds and return to pursue their evil desires." 4. And so she completed her interpretation of the tower. 5. But being completely shameless, I asked

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63 καὶ γὰρ . . . λίθων A: καὶ γὰρ ἐκ τῶν λίθων ἔστε B: *nam et tu ipse ex eis lapidibus fuisti* (*es* or *eris* E) L^1 E: *et tu autem utilior de ipsis lapidibus eris* L^2: om. S 64 ἀνοδίαις B A L L E: ἀνομίαις S 65 ὕδωρ S B L^1: add θέλεις γνῶναι A E: add *dic mihi* L^2 66 ἀγνότης S L^2: ἀγιότης L^1: γνῶσις A: *obliti sunt* (ἀγνοοῦσι) E: [lacuna B]

αὐτὴν ἐπηρώτησα, εἰ ἄρα πάντες οἱ λίθοι οὗτοι οἱ ἀποβεβλημένοι καὶ μὴ ἁρμόζοντες εἰς τὴν οἰκοδομὴν τοῦ πύργου, εἰ ἔστιν αὐτοῖς μετάνοια καὶ ἔχουσιν τόπον εἰς τὸν πύργον τοῦτον. ἔχουσιν, φησίν, μετάνοιαν, ἀλλὰ εἰς τοῦτον τὸν πύργον οὐ δύνανται ἁρμόσαι· 6. ἑτέρῳ δὲ τόπῳ ἁρμόσουσιν πολὺ ἐλάττονι, καὶ τοῦτο ὅταν βασανισθῶσιν καὶ ἐκπληρώσωσιν τὰς ἡμέρας τῶν ἁμαρτιῶν αὐτῶν. καὶ διὰ τοῦτο μετατεθήσονται, ὅτι μετέλαβον τοῦ ῥήματος τοῦ δικαίου. καὶ τότε αὐτοῖς συμβήσεται μετατεθῆναι ἐκ τῶν βασάνων αὐτῶν, διὰ[67] τὰ ἔργα ἃ ἠργάσαντο πονηρά. ἐὰν δὲ μὴ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν[68] μετανοῆσαι[69] οὐ σώζονται διὰ τὴν σκληροκαρδίαν αὐτῶν.

16 (III.8)

Ὅτε οὖν ἐπαυσάμην ἐρωτῶν αὐτὴν περὶ πάντων τούτων, λέγει μοι· θέλεις ἄλλο ἰδεῖν; κατεπίθυμος ὢν τοῦ θεάσασθαι περιχαρὴς ἐγενόμην τοῦ ἰδεῖν. 2. ἐμβλέψασά μοι ὑπεμειδίασεν καὶ λέγει μοι· βλέπεις ἑπτὰ γυναῖκας κύκλῳ τοῦ πύργου; βλέπω, φημί, κυρία. ὁ πύργος οὗτος ὑπὸ τούτων βαστάζεται κατ' ἐπιταγὴν τοῦ κυρίου. 3. ἄκουε νῦν τὰς ἐνεργείας αὐτῶν. ἡ μὲν πρώτη αὐτῶν, ἡ κρατοῦσα τὰς χεῖρας, Πίστις καλεῖται· διὰ ταύτης σώζονται οἱ ἐκλεκτοὶ τοῦ θεοῦ. 4. ἡ δὲ ἑτέρα, ἡ περιεζωσμένη καὶ ἀνδριζομένη,[70] Ἐγκράτεια καλεῖται· αὕτη θυγάτηρ ἐστὶν τῆς Πί-

her yet another question, whether these stones that were tossed aside and not fit into the building of the tower could repent and have a place in the tower. "They can repent," she said, "but they cannot be fit into this tower. 6. They will be fit into a greatly inferior place—and then only after they have been tormented and have completed the days of their sins. That is why they will be removed from there, because they have taken part in the righteous word. And then they will be removed from the torments inflicted for the evil deeds they did. But if deep down they do not want to repent, they will not be saved, because of their hardened hearts."

16 (III.8)

And so, when I stopped asking her about all these things, she said to me, "Do you want to see something else?" Being so eager to observe, I was excited by the prospect. 2. She looked at me and smiled, and said to me, "Do you see seven women around the tower?" "I see them, Lady," I replied. "This tower," she said, "is supported by them according to the commandment of the Lord. 3. Hear now about the work they do. The first of them, the one clasping her hands, is called Faith. Those who are chosen by God are saved through her. 4. And the other one, the one wearing a belt and acting like a man *[Or: the one girded and courageous]*, is called Self-restraint. She is the daughter of

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67 διὰ S B L^{2}: ἐὰν ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν A L^{1} E

68 τὰ ἔργα . . . καρδίαν αὐτῶν S B L L E: om. A

69 μετανοῆσαι S^{c} A E: om. S B L L

70 καὶ ἀνδριζομένη S B L L: om. A E

στεως. ὃς ἂν οὖν ἀκολουθήσῃ αὐτῇ, μακάριος γίνεται ἐν τῇ ζωῇ αὐτοῦ, ὅτι πάντων τῶν πονηρῶν ἔργων ἀφέξεται, πιστεύων ὅτι ἐὰν ἀφέξεται[71] πάσης ἐπιθυμίας πονηρᾶς,[72] κληρονομήσει ζωὴν αἰώνιον. 5. αἱ δὲ ἕτεραι, κυρία, τίνες εἰσίν; θυγατέρες ἀλλήλων εἰσίν· καλοῦνται δὲ ἡ μὲν Ἁπλότης, ἡ δὲ Ἐπιστήμη, ἡ δὲ Ἀκακία, ἡ δὲ Σεμνότης, ἡ δὲ Ἀγάπη. ὅταν οὖν τὰ ἔργα τῆς μητρὸς αὐτῶν πάντα ποιήσῃς, δύνασαι ζῆσαι. 6. ἤθελον, φημί, γνῶναι, κυρία, τίς τίνα δύναμιν ἔχει αὐτῶν. ἄκουε, φησίν, τὰς δυνάμεις ἃς ἔχουσιν. 7. κρατοῦνται δὲ ἀπ' ἀλλήλων αἱ δυνάμεις αὐτῶν[73] καὶ ἀκολουθοῦσιν ἀλλήλαις, καθὼς καὶ γεγεννημέναι εἰσίν. ἐκ τῆς Πίστεως γεννᾶται Ἐγκράτεια, ἐκ τῆς Ἐγκρατείας Ἁπλότης, ἐκ τῆς Ἁπλότητος Ἀκακία, ἐκ τῆς Ἀκακίας Σεμνότης, ἐκ τῆς Σεμνότητος Ἐπιστήμη, ἐκ τῆς Ἐπιστήμης Ἀγάπη. τούτων οὖν τὰ ἔργα ἁγνὰ καὶ σεμνὰ καὶ θεῖά[74] ἐστιν. 8. ὃς ἂν οὖν δουλεύσῃ ταύταις καὶ ἰσχύσῃ κρατῆσαι τῶν ἔργων αὐτῶν, ἐν τῷ πύργῳ ἕξει τὴν κατοίκησιν μετὰ τῶν ἁγίων τοῦ θεοῦ. 9. ἐπηρώτων δὲ αὐτὴν περὶ τῶν καιρῶν, εἰ ἤδη συντέλειά ἐστιν. ἡ δὲ ἀνέκραγε φωνῇ μεγάλῃ λέγουσα· ἀσύνετε ἄνθρωπε, οὐχ ὁρᾷς τὸν πύργον ἔτι οἰκοδομούμενον; ὡς ἐὰν οὖν[75] συντελεσθῇ[76] ὁ πύργος οἰκοδομούμενος, ἔχει[77] τέλος.[78] ἀλλὰ ταχὺ ἐποικοδομηθήσεται. μηκέτι με ἐπερώτα μηδέν· ἀρκετή σοι ἡ ὑπόμνησις αὕτη καὶ τοῖς ἁγίοις, καὶ ἡ ἀνακαίνωσις

[71] πιστεύων . . . ἀφέξεται B A L L E: καὶ S

Faith. Whoever follows her will be fortunate in his life, because he will abandon all his evil deeds, believing that if he abandons every evil desire, he will inherit eternal life." 5. "And the others, Lady, who are they?" "They are daughters of one another, called Simplicity, Knowledge, Innocence, Reverence, and Love. And so, when you perform all the works of their mother, you will be able to live." 6. I replied, "I wish to know, Lady, about the power that each of them has." "Listen," she said, "to the powers they have. 7. Their powers are connected and follow one another in the order of their birth. From Faith is born Self-restraint, from Self-restraint Simplicity, from Simplicity Innocence, from Innocence Reverence, from Reverence Knowledge, and from Knowledge Love. And so their deeds are pure, reverent, and godly. 8. Whoever serves as their slave and is able to adhere to their deeds will have a place to reside in the tower, along with the saints of God." 9. I began to ask her about the times, about whether the end had already come, and she cried out with a great voice, "You fool! Do you not see that the tower is still under construction? Only when its construction is finished will the end arrive. But it will be built quickly. No longer ask me anything. This reminder is enough for you and the saints—along with the

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72 *πονηρᾶς* S A L^2 E: om. B L^1
73 *αἱ δυνάμεις αὐτῶν* S B L^1 E: om. A L^2
74 *θεᾶ: τίμια* B (L^1 vid.)
75 *ὡς ἐὰν οὖν* S^c L^1 (E): *ὡς οὖν* B: *ὃς ἐὰν* S: *ἕως ἂν οὖν* A L^2
76 *συντελεσθῇ* (*τελεσθῇ* B) S B L L E: om. A
77 *ἔχει* S B L^1 E: *ἕξει* A (L^2)
78 *τέλος* S L L E: *τὸ τέλος* B A

τῶν πνευμάτων ὑμῶν. 10. ἀλλ᾽ οὐ σοὶ μόνῳ ἀπεκαλύφθη, ἀλλ᾽ ἵνα πᾶσιν δηλώσεις αὐτά 11. μετὰ τρεῖς ἡμέρας· νοῆσαί σε γὰρ δεῖ πρῶτον. ἐντέλλομαι δέ σοι πρῶτον,[79] Ἑρμᾶ, τὰ ῥήματα ταῦτα ἅ σοι μέλλω λέγειν, λαλῆσαι αὐτὰ πάντα[80] εἰς τὰ ὦτα τῶν ἁγίων, ἵνα ἀκούσαντες αὐτὰ καὶ ποιήσαντες καθαρισθῶσιν ἀπὸ τῶν πονηριῶν αὐτῶν, καὶ σὺ δὲ μετ᾽ αὐτῶν.

17 (III.9)

Ἀκούσατέ μου, τέκνα· ἐγὼ ὑμᾶς ἐξέθρεψα ἐν πολλῇ ἁπλότητι καὶ ἀκακίᾳ καὶ σεμνότητι διὰ τὸ ἔλεος τοῦ κυρίου τοῦ ἐφ᾽ ὑμᾶς στάξαντος τὴν δικαιοσύνην, ἵνα δικαιωθῆτε καὶ ἁγιασθῆτε ἀπὸ πάσης πονηρίας καὶ ἀπὸ πάσης σκολιότητος. ὑμεῖς δὲ οὐ θέλετε παῆναι ἀπὸ τῆς πονηρίας ὑμῶν. 2. νῦν οὖν ἀκούσατέ μου καὶ εἰρηνεύετε ἐν ἑαυτοῖς καὶ ἐπισκέπτεσθε ἀλλήλους καὶ ἀντιλαμβάνεσθε ἀλλήλων, καὶ μὴ μόνοι τὰ κτίσματα τοῦ θεοῦ μεταλαμβάνετε ἐκ καταχύματος, ἀλλὰ μεταδίδοτε καὶ τοῖς ὑστερουμένοις. 3. οἱ μὲν γὰρ ἀπὸ τῶν πολλῶν ἐδεσμάτων ἀσθένειαν τῇ σαρκὶ αὐτῶν ἐπισπῶνται καὶ λυμαίνονται τὴν σάρκα αὐτῶν· τῶν δὲ μὴ ἐχόντων ἐδέσματα λυμαίνεται ἡ σὰρξ αὐτῶν διὰ τὸ μὴ ἔχειν τὸ ἀρκετὸν τῆς τροφῆς, καὶ διαφθείρεται τὸ σῶμα αὐτῶν. 4. αὕτη οὖν ἡ ἀσυνκρασία βλαβερὰ ὑμῖν τοῖς ἔχουσι καὶ μὴ μεταδιδοῦσιν τοῖς ὑστερουμένοις. 5. βλέπετε τὴν κρίσιν τὴν ἐπερχομένην. οἱ ὑπερέχοντες οὖν ἐκζητεῖτε τοὺς πεινῶντας ἕως οὔπω ὁ

renewal of your spirits. 10. These things have not been revealed for your sake alone; for you are to show them to all the others, 11. in three days; first, however, you must think. But I enjoin you first, Hermas, with these words I am about to say; you are to speak them all in the ears of the saints, that once they have heard and done them they may be cleansed from their wicked deeds, and you along with them.

17 (III.9)

"Listen to me, children. I raised you with great simplicity, innocence, and reverence because of the mercy of the Lord, who caused his righteousness to trickle down upon you that you may be made upright and purified from all evil and perversity. Yet you do not wish to stop doing your wicked deeds. 2. And so, now, listen to me: be at peace with one another, take care of one another, help one another; and do not take an overabundance of God's creations for yourselves, but share with those in need. 3. For those who enjoy many kinds of food make their flesh weak and harm it; but the flesh of those without enough food is harmed by lack of proper nourishment, and their body wastes away. 4. This disparity is harmful to you who have but do not share with those in need. 5. Consider the judgment that is coming. You who have an abundance should therefore

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79 *ἐντέλλομαι . . . πρῶτον* A L^2 E: *ἐντέλλομαι δὲ σοί* B: om. S L^1

80 *αὐτὰ πάντα* B L^2: *αὐτὰ* S: *πάντα* A: *ea omnibus* L^1: *omnibus* E

πύργος ἐτελέσθη· μετὰ γὰρ τὸ τελεσθῆναι τὸν πύργον θελήσετε ἀγαθοποιεῖν, καὶ οὐχ ἕξετε τόπον. 6. βλέπετε οὖν ὑμεῖς οἱ γαυρούμενοι ἐν τῷ πλούτῳ ὑμῶν, μήποτε στενάξουσιν οἱ ὑστερούμενοι, καὶ ὁ στεναγμὸς αὐτῶν ἀναβήσεται πρὸς τὸν κύριον, καὶ ἐκκλεισθήσεσθε μετὰ τῶν[81] ἀγαθῶν ὑμῶν ἔξω τῆς θύρας τοῦ πύργου. 7. νῦν οὖν ὑμῖν λέγω τοῖς προηγουμένοις τῆς ἐκκλησίας καὶ τοῖς πρωτοκαθεδρίταις· μὴ γίνεσθε ὅμοιοι τοῖς φαρμακοῖς. οἱ φαρμακοὶ μὲν οὖν τὰ φάρμακα ἑαυτῶν εἰς τὰς πυξίδας βαστάζουσιν, ὑμεῖς δὲ τὸ φάρμακον[82] ὑμῶν καὶ τὸν ἰὸν εἰς τὴν καρδίαν. 8. ἐνεσκιρωμένοι ἐστὲ καὶ οὐ θέλετε καθαρίσαι τὰς καρδίας ὑμῶν καὶ συνκεράσαι ὑμῶν[83] τὴν φρόνησιν ἐπὶ τὸ αὐτὸ ἐν καθαρᾷ καρδίᾳ, ἵνα σχῆτε ἔλεος παρὰ τοῦ βασιλέως τοῦ μεγάλου. 9. βλέπετε οὖν, τέκνα, μήποτε αὗται αἱ διχοστασίαι ὑμῶν ἀποστερήσουσιν τὴν ζωὴν ὑμῶν. 10. πῶς ὑμεῖς παιδεύειν θέλετε τοὺς ἐκλεκτοὺς κυρίου, αὐτοὶ μὴ ἔχοντες παιδείαν; παιδεύετε οὖν ἀλλήλους καὶ εἰρηνεύετε ἐν αὐτοῖς, ἵνα κἀγὼ κατέναντι τοῦ πατρὸς ἱλαρὰ σταθεῖσα λόγον ἀποδῶ ὑπὲρ ὑμῶν πάντων τῷ κυρίῳ ὑμῶν.

18 (III.10)

Ὅτε οὖν ἐπαύσατο μετ᾽ ἐμοῦ λαλοῦσα, ἦλθον οἱ ἓξ νεανίσκοι οἱ οἰκοδομοῦντες καὶ ἀπήνεγκαν αὐτὴν πρὸς τὸν πύργον, καὶ ἄλλοι τέσσαρες ἦραν τὸ συμψέλιον καὶ ἀπήνεγκαν καὶ αὐτὸ πρὸς[84] τὸν πύργον. τούτων

seek out the hungry, before the tower is completed. For after the tower is completed you will long to do good but will have no opportunity. 6. And so, take heed, you who exult in your wealth, lest those in need complain and their complaint rises up to the Lord, and you be shut out from the gate of the tower, along with your goods. 7. And so now I say to you who lead the church and sit in its chief seats. Do not be like the sorcerers. For the sorcerers carry their potions in boxes, but you carry your potion and poison in the heart. 8. You have grown calloused and refuse to cleanse your hearts and to join your minds together in clean hearts, so as to receive mercy from the great king. 9. And so take heed, children, lest these dissensions deprive you of your life. 10. How can you want to discipline the Lord's chosen ones, when you yourselves have no discipline? And so, discipline one another and be at peace among yourselves, that I also may stand before the Father cheerfully and so render an account to our Lord for all of you."

18 (III.10)

Then, when she stopped speaking with me, the six young men who were building came and took her away to the tower. And four others came and took the couch and carried it off to the tower as well. I did not see their faces,

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81 *τῶν* S B L^1 E: add *ἀδελφῶν* A: add *omnibus* L^2

82 *τὸ φάρμακον* S A L^1 E: *τὰ φάρμακα* B L^2

83 *συνκεράσαι ὑμῶν* S^c A L L E: om. B S

84 *καὶ αὐτὸ πρὸς* S E: *καὶ αὐτοὶ εἰς* B: *εἰς* A (L^2): *et ierunt iterum ipsi in turrem* L^1

τὸ πρόσωπον οὐκ εἶδον, ὅτι ἀπεστραμμένοι ἦσαν. 2. ὑπάγουσαν δὲ αὐτὴν ἠρώτων ἵνα μοι ἀποκαλύψῃ περὶ τῶν τριῶν μορφῶν ἐν αἷς μοι ἐνεφανίσθη. ἀποκριθεῖσά μοι λέγει· περὶ τούτων ἕτερον δεῖ σε ἐπερωτῆσαι ἵνα σοι ἀποκαλυφθῇ. 3. ὤφθη δέ μοι, ἀδελφοί, τῇ μὲν πρώτῃ ὁράσει τῇ περυσινῇ λίαν πρεσβυτέρα καὶ ἐν καθέδρᾳ καθημένη. 4. τῇ δὲ ἑτέρᾳ ὁράσει τὴν μὲν ὄψιν νεωτέραν εἶχεν, τὴν δὲ σάρκα καὶ τὰς τρίχας πρεσβυτέρας, καὶ ἑστηκυῖά μοι ἐλάλει. ἱλαρωτέρα δὲ ἦν ἢ τὸ πρότερον.[85] 5. τῇ δὲ τρίτῃ ὁράσει ὅλη νεωτέρα καὶ κάλλει ἐκπρεπεστάτη, μόνας δὲ τὰς τρίχας πρεσβυτέρας εἶχεν· ἱλαρὰ δὲ εἰς τέλος ἦν καὶ ἐπὶ συμψελίου καθημένη. 6. περὶ τούτων περίλυπος ἤμην λίαν τοῦ γνῶναί με τὴν ἀποκάλυψιν ταύτην. καὶ βλέπω τὴν πρεσβυτέραν ἐν ὁράματι τῆς νυκτὸς λέγουσάν μοι· πᾶσα ἐρώτησις ταπεινοφροσύνης χρῄζει· νήστευσον οὖν, καὶ λήμψῃ ὃ αἰτεῖς παρὰ τοῦ κυρίου. 7. ἐνήστευσα οὖν μίαν ἡμέραν, καὶ αὐτῇ τῇ νυκτί μοι ὤφθη νεανίσκος καὶ λέγει μοι· τί[86] σὺ ὑπὸ χεῖρα αἰτεῖς ἀποκαλύψεις ἐν δεήσει; βλέπε μήποτε πολλὰ αἰτούμενος βλάψῃς σου τὴν σάρκα. 8. ἀρκοῦσίν σοι αἱ ἀποκαλύψεις αὗται.[87] μήτι δύνῃ ἰσχυροτέρας ἀποκαλύψεις ὧν ἑώρακας ἰδεῖν; 9. ἀποκριθεὶς αὐτῷ λέγω· κύριε, τοῦτο μόνον αἰτοῦμαι, περὶ τῶν τριῶν μορφῶν τῆς πρεσβυτέρας, ἵνα ἀποκάλυψις ὁλοτελὴς γένηται. ἀποκριθείς μοι λέγει· μέχρι τίνος ἀσύνετοί ἐστε; ἀλλ' αἱ διψυχίαι ὑμῶν ἀσυνέτους ὑμᾶς ποιοῦσιν καὶ τὸ μὴ ἔχειν τὴν καρδίαν ὑμῶν πρὸς τὸν κύριον. 10. ἀπο-

because they were turned away. 2. But as she was leaving I began asking her to give me a revelation about the three forms in which she appeared to me. And she answered me, "You must ask someone else to reveal these things to you." 3. For in the first vision, brothers, the year before, she appeared to me as a very elderly woman, seated on a chair. 4. In the other vision she had a younger face, but her skin and hair were older, and she spoke to me while standing. But she was more cheerful than before. 5. And in the third vision she was very young and exceedingly beautiful in appearance; only her hair was older. But she was completely cheerful and seated on a couch. 6. I was very sad, wanting to know about this revelation. Then I saw the elderly woman in a night vision, saying to me, "Every request requires humility. And so fast, and you will receive from the Lord what you ask." 7. So I fasted one day, and in that night a young man appeared to me and said, "Why do you constantly ask for revelations in your prayer? Take care, or you will harm your flesh by asking so much. 8. These revelations are enough for you. How can you manage to see revelations even more powerful than the ones you have already seen?" 9. I replied to him, "Lord, I am asking only about the three forms of the elderly woman, that the revelation may be complete." He answered me, "How long will you people be ignorant? You have become ignorant from being of two minds, not having your hearts set on the Lord." 10. I

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85 ἢ τὸ πρότερον A L L E: τὸ πρόσωπον B S

86 τί A L[1] E: ὅτι S B L[2]

87 ἀρκοῦσίν . . . αὗται S[c] B A L L E: om. S

κριθεὶς αὐτῷ πάλιν εἶπον· ἀλλ᾽ ἀπὸ σοῦ, κύριε, ἀκριβέστερον αὐτὰ γνωσόμεθα.

19 (3.11)

Ἄκουε, φησίν, περὶ τῶν[88] μορφῶν ὧν ἐπιζητεῖς. 2. τῇ μὲν πρώτῃ ὁράσει διατί πρεσβυτέρα ὤφθη σοι καὶ ἐπὶ καθέδραν καθημένη; ὅτι τὸ πνεῦμα ὑμῶν πρεσβύτερον καὶ ἤδη μεμαραμμένον καὶ μὴ ἔχον δύναμιν ἀπὸ τῶν μαλακιῶν[89] ὑμῶν καὶ διψυχιῶν. 3. ὥσπερ γὰρ οἱ πρεσβύτεροι, μηκέτι ἔχοντες ἐλπίδα τοῦ ἀνανεῶσαι, οὐδὲν ἄλλο προσδοκῶσιν εἰ μὴ τὴν κοίμησιν αὐτῶν, οὕτως καὶ ὑμεῖς μαλακισθέντες ἀπὸ τῶν βιωτικῶν πραγμάτων παρεδώκατε ἑαυτοὺς εἰς τὰς ἀκηδίας καὶ οὐκ ἐπερίψατε ἑαυτῶν τὰς μερίμνας ἐπὶ τὸν κύριον· ἀλλὰ ἐθραύσθη ὑμῶν ἡ διάνοια, καὶ ἐπαλαιώθητε ταῖς λύπαις ὑμῶν. 4. διατί οὖν ἐν καθέδρᾳ ἐκάθητο, ἤθελον γνῶναι, κύριε. ὅτι πᾶς ἀσθενὴς εἰς καθέδραν καθέζεται διὰ τὴν ἀσθένειαν αὐτοῦ, ἵνα συνκρατηθῇ ἡ ἀσθένεια τοῦ σώματος αὐτοῦ. ἔχεις τὸν τύπον τῆς πρώτης ὁράσεως.

20 (III.12)

Τῇ δὲ δευτέρᾳ ὁράσει εἶδες αὐτὴν ἑστηκυῖαν καὶ τὴν ὄψιν νεωτέραν ἔχοῦσαν καὶ ἱλαρωτέραν παρὰ τὸ πρότερον, τὴν δὲ σάρκα καὶ τὰς τρίχας πρεσβυτέρας. ἄκουε, φησίν, καὶ ταύτην τὴν παραβολήν. 2. ὅταν

said to him again, "But from you, Lord, we will learn all these things more accurately."

19 (III.11)

"Listen," he said, "concerning the forms you are inquiring after. 2. In the first vision, why did she appear to you as an elderly woman, seated on a chair? Because your spirit is elderly and already fading away, having no vigor because you are feeble and of two minds. 3. For just as elderly people who have no hope of being rejuvenated look forward to nothing but their sleep *[Or: death]*, so also you, grown feeble because of your worldly affairs, have handed yourselves over to apathy, and you do not cast your anxieties upon the Lord. Your mind has been wounded and you have grown old in your sorrows." 4. "I also want to know, Lord, why she was seated in a chair." "Because anyone who is weak sits in a chair out of weakness, to support the weakness of the body. Now you have the meaning of the first vision.

20 (III.12)

"And in the second vision you saw her standing, and she had a younger face and was more cheerful than before, even though her skin and hair looked older. Listen," he said, "to this parable as well. 2. Someone who is older and

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88 *τῶν* S B L L E: add *τριῶν* Sᶜ A

89 *μαλακιῶν* S B L L E: *ἁμαρτιῶν* A

πρεσβύτερός τις, ἤδη[90] ἀφηλικὼς ἑαυτὸν διὰ τὴν ἀσθένειαν αὐτοῦ καὶ τὴν πτωχότητα, οὐδὲν ἕτερον προσδέχεται εἰ μὴ τὴν ἐσχάτην ἡμέραν τῆς ζωῆς αὐτοῦ· εἶτα ἐξαίφνης κατελείφθη αὐτῷ κληρονομία, ἀκούσας δὲ ἐξηγέρθη καὶ περιχαρὴς γενόμενος ἐνεδύσατο τὴν ἰσχύν, καὶ οὐκέτι ἀνάκειται, ἀλλὰ ἕστηκεν, καὶ ἀνανεοῦται αὐτοῦ τὸ πνεῦμα τὸ ἤδη ἐφθαρμένον ἀπὸ τῶν προτέρων αὐτοῦ πράξεων, καὶ οὐκέτι κάθηται, ἀλλὰ ἀνδρίζεται· οὕτως καὶ ὑμεῖς, ἀκούσαντες τὴν ἀποκάλυψιν, ἣν ὑμῖν ὁ κύριος ἀπεκάλυψεν,[91] 3. ὅτι ἐσπλαγχνίσθη ἐφ' ὑμᾶς καὶ ἀνενεώσατο τὰ πνεύματα ὑμῶν, καὶ ἀπέθεσθε τὰς μαλακίας ὑμῶν, καὶ προσῆλθεν ὑμῖν ἰσχυρότης καὶ ἐνεδυναμώθητε ἐν τῇ πίστει, καὶ ἰδὼν ὁ κύριος τὴν ἰσχυροποίησιν ὑμῶν ἐχάρη· καὶ διὰ τοῦτο ἐδήλωσεν ὑμῖν τὴν οἰκοδομὴν τοῦ πύργου, καὶ ἕτερα δηλώσει, ἐὰν ἐξ ὅλης καρδίας εἰρηνεύετε ἐν ἑαυτοῖς.

21 (III.13)

Τῇ δὲ τρίτῃ ὁράσει εἶδες αὐτὴν νεωτέραν καὶ καλὴν καὶ ἱλαρὰν καὶ καλὴν τὴν μορφὴν αὐτῆς·[92] 2. ὡς ἐὰν γάρ τινι λυπουμένῳ ἔλθῃ ἀγγελία ἀγαθή τις, εὐθὺς ἐπελάθετο τῶν προτέρων λυπῶν καὶ οὐδὲν ἄλλο προσδέχεται εἰ μὴ τὴν ἀγγελίαν ἣν ἤκουσεν, καὶ ἰσχυροποιεῖται λοιπὸν εἰς τὸ ἀγαθόν, καὶ ἀνανεοῦται αὐτοῦ τὸ πνεῦμα διὰ τὴν χαρὰν ἣν ἔλαβεν· οὕτως καὶ ὑμεῖς ἀνανέωσιν εἰλήφατε τῶν πνευμάτων ὑμῶν ἰδόντες

has already given up all hope because of his bodily weakness and poverty looks forward to nothing except the last day of his life. Then suddenly an inheritance is left to him. And when he hears about it he rises up and in his excitement grows strong. No longer does he recline, but he stands and his spirit becomes rejuvenated even though it has been wasting away because of his daily life from before; and he no longer sits, but becomes manly *[Or: courageous]*. You are like this as well, when you hear what the Lord has revealed to you. 3. For he showed you compassion and rejuvenated your spirits; and you laid your feebleness to the side and strength seized you and you were empowered with faith. And when the Lord saw your renewed strength he was glad. For this reason he showed you the building of the tower, just as he will show you other things as well, if you are at peace with one another from your whole heart.

21 (III.13)

"But in the third vision you saw her younger and beautiful and cheerful, and her form was beautiful. 2. For it is as when some good news comes to a person who is grieving: immediately he forgets his former griefs and thinks about nothing but the news he has heard. And he is strengthened from that time on to do what is good, and his spirit is rejuvenated because of the exciting news he has received. So also your spirits have been rejuvenated from seeing these

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90 ἤδη S B L L E: om. A

91 ἦν . . . ἀνεκάλυψεν S^{c} A L L E: om. B S

92 καὶ καλὴν . . . αὐτῆς S B L L E: om. A

ταῦτα τὰ ἀγαθά. 3. καὶ ὅτι ἐπὶ συμψελίου εἶδες καθημένην, ἰσχυρὰ ἡ θέσις· ὅτι τέσσαρας πόδας ἔχει τὸ συμψέλιον καὶ ἰσχυρῶς ἕστηκεν· καὶ γὰρ ὁ κόσμος διὰ τεσσάρων στοιχείων κρατεῖται. 4. οἱ οὖν μετανοήσαντες ὁλοτελῶς νέοι ἔσονται καὶ τεθεμελιωμένοι, οἱ ἐξ ὅλης καρδίας μετανοήσαντες. ἀπέχεις ὁλοτελῆ τὴν ἀποκάλυψιν· μηκέτι μηδὲν αἰτήσεις περὶ ἀποκαλύψεως·[93] ἐάν τι δὲ δέῃ, ἀποκαλυφθήσεταί σοι.

Ὅρασις δ΄

22 (IV.1)

Ἣν[94] εἶδον, ἀδελφοί, μετὰ ἡμέρας εἴκοσι τῆς προτέρας ὁράσεως τῆς γενομένης, εἰς τύπον τῆς θλίψεως τῆς ἐπερχομένης. 2. ὑπῆγον εἰς ἀγρὸν τῇ ὁδῷ τῇ Καμπανῇ. ἀπὸ τῆς ὁδοῦ τῆς δημοσίας ἐστὶν ὡσεὶ στάδια δέκα· ῥᾳδίως[95] δὲ ὁδεύεται ὁ τόπος. 3. μόνος οὖν περιπατῶν ἀξιῶ τὸν κύριον ἵνα τὰς ἀποκαλύψεις καὶ τὰ ὁράματα ἅ μοι ἔδειξεν διὰ τῆς ἁγίας ἐκκλησίας αὐτοῦ τελειώσῃ, ἵνα με ἰσχυροποιήσῃ καὶ δῷ τὴν μετάνοιαν[96] τοῖς δούλοις αὐτοῦ τοῖς ἐσκανδαλισμένοις, ἵνα δοξασθῇ τὸ ὄνομα αὐτοῦ τὸ μέγα καὶ ἔνδοξον, ὅτι με ἄξιον ἡγήσατο τοῦ δεῖξαί μοι τὰ θαυμάσια αὐτοῦ. 4. καὶ δοξάζοντός μου καὶ εὐχαριστοῦντος αὐτῷ, ὡς[97] ἦχος φωνῆς μοι ἀπεκρίθη· μὴ διψυχήσεις, Ἑρμᾶ. ἐν ἐμαυτῷ ἠρξάμην διαλογίζεσθαι καὶ λέγειν· ἐγὼ τί ἔχω διψυχῆσαι οὕτω τεθεμελιωμένος ὑπὸ τοῦ κυρίου καὶ ἰδὼν ἔνδοξα πράγματα;

good things. 3. And you saw her seated on a couch because that is a strong position, since the couch has four legs and stands firmly. For the world is also held firm through the four elements. 4. And so, those who fully repent will become new and firmly established—those who have repented from their whole heart. Now you have the revelation complete. No longer ask anything about it; if anything is still needed, it will be revealed to you."

Vision Four

22 (IV.1)

This is what I saw, brothers, twenty days after the earlier vision, as a foreshadowing of the coming affliction. 2. I was going into the country on the Via Campania. This is just over a mile off the public road; the place is easily reached. 3. While walking alone, I was asking the Lord to complete the revelations and visions he had shown me through his holy church, that he might strengthen me and give repentance to his slaves who had stumbled, so that his great and glorious name might be glorified, since he had considered me worthy to see his marvelous acts. 4. And while I was giving him glory and thanks, something like the sound of a voice answered me, "Do not be of two minds, Hermas." I began to debate with myself, "How can I be of two minds, when I have been firmly established by the Lord and seen

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93 *περὶ ἀποκαλύψεως* A L^1 E: om. S L^2

94 *ἦν* S: *ὅρασιν ἣν* A (L^1) L^2 E 95 *ῥαδίως* S A: *raro* (= *σπανίως*) L L: *vasta* E 96 *μετάνοιαν* S L^2: add *πᾶσι* L^1 E: *μετάληψιν πᾶσι* A 97 *ὡς* S L L E: om. A

5. καὶ προσέβην μικρόν, ἀδελφοί, καὶ ἰδοὺ βλέπω κονιορτὸν ὡς εἰς τὸν οὐρανόν, καὶ ἠρξάμην λέγειν ἐν ἐμαυτῷ· μήποτε κτήνη ἔρχονται καὶ κονιορτὸν ἐγείρουσιν; οὕτω δὲ ἦν ἀπ᾽ ἐμοῦ ὡς ἀπὸ σταδίου. 6. γινομένου μείζονος καὶ μείζονος κονιορτοῦ ὑπενόησα εἶναί τι θεῖον· μικρὸν ἐξέλαμψεν ὁ ἥλιος, καὶ ἰδοὺ βλέπω θηρίον μέγιστον ὡσεὶ κῆτός τι,[98] καὶ ἐκ τοῦ στόματος αὐτοῦ ἀκρίδες πύριναι ἐξεπορεύοντο. ἦν δὲ τὸ θηρίον τῷ μήκει ὡσεὶ ποδῶν ρ΄, τὴν δὲ κεφαλὴν εἶχεν ὡσεὶ[99] κεράμου.[100] 7. καὶ ἠρξάμην κλαίειν[101] καὶ ἐρωτᾶν τὸν κύριον ἵνα με λυτρώσηται ἐξ αὐτοῦ. καὶ ἐπανεμνήσθην τοῦ ῥήματος οὗ ἀκηκόειν· μὴ διψυχήσεις, Ἑρμᾶ. 8. ἐνδυσάμενος οὖν, ἀδελφοί, τὴν πίστιν τοῦ κυρίου[102] καὶ μνησθεὶς ὧν ἐδίδαξέν με μεγαλείων, θαρσήσας εἰς τὸ θηρίον ἐμαυτὸν ἔδωκα. οὕτω δὲ ἤρχετο τὸ θηρίον ῥοίζῳ, ὥστε δύνασθαι αὐτὸ πόλιν λυμᾶναι. 9. ἔρχομαι ἐγγὺς αὐτοῦ, καὶ τὸ τηλικοῦτο κῆτος ἐκτείνει ἑαυτὸ χαμαὶ καὶ οὐδὲν εἰ μὴ τὴν γλῶσσαν προέβαλλεν, καὶ ὅλως οὐκ ἐκινήθη μέχρις ὅτε παρῆλθον αὐτό· 10. εἶχεν δὲ τὸ θηρίον ἐπὶ τῆς κεφαλῆς χρώματα τέσσερα· μέλαν, εἶτα πυροειδὲς καὶ αἱματῶδες, εἶτα χρυσοῦν, εἶτα λευκόν.

23 (IV.2)

Μετὰ δὲ τὸ παρελθεῖν με τὸ θηρίον καὶ προελθεῖν ὡσεὶ πόδας λ΄, ἰδοὺ ὑπαντᾷ μοι παρθένος κεκοσμημένη ὡς ἐκ νυμφῶνος ἐκπορευομένη, ὅλη ἐν λευκοῖς

his glorious deeds?" 5. I passed on a bit, brothers, and suddenly saw a cloud of dust, reaching up to the sky. And I began saying to myself, "Is that a herd of cattle coming, raising the dust?" But it was still about two hundred yards away from me. 6. And as the dust cloud grew larger and larger, I realized that it was something supernatural. The sun began to shine a bit and suddenly I saw an enormous wild beast, something like a sea monster, with fiery locusts spewing from its mouth. The beast was nearly a hundred feet long, and its head looked like a ceramic jar. 7. And I began to weep and ask the Lord to save me from it. Then I remembered the word I had heard: "Do not be of two minds, Hermas." 8. And so, putting on the faith of the Lord, brothers, and remembering the great things he had taught me, I courageously gave myself over to the beast. And so it came on with a roar, enough to lay waste a city. 9. But when I approached it, the enormous sea monster stretched itself out on the ground and did nothing but stick out its tongue; otherwise it did not move at all until I had passed it by. 10. And the beast had four colors on its head: black, fire- and blood-red, gold, and white.

23 (IV.2)

After I passed by the beast and went about thirty feet ahead, a young woman suddenly met me, clothed as if coming from a bridal chamber, dressed all in white and

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98 *τι* S L^2: om. A L^1 E 99 *ὡσεὶ* S^c A: *ὡς* S

100 *καιραμου* S: *-ιου* S^c: *κεράμιον* A: *vas urnale* L^1: *laguenam* L^2: *lagenam* E 101 *κλαίειν* S^c A L L E: *κλῖναι τὰ γόνατα* S

102 *κυρίου* S L^2 E: *θεοῦ* A L^1

καὶ ὑποδήμασιν λευκοῖς, κατακεκαλυμμένη ἕως τοῦ μετώπου, ἐν μίτρᾳ δὲ ἦν ἡ κατακάλυψις αὐτῆς· εἶχεν δὲ τὰς τρίχας αὐτῆς λευκάς. 2. ἔγνων ἐγὼ ἐκ τῶν προτέρων ὁραμάτων ὅτι ἡ ἐκκλησία ἐστίν, καὶ ἱλαρώτερος ἐγενόμην. ἀσπάζεταί με λέγουσα· χαῖρε σύ, ἄνθρωπε· καὶ ἐγὼ αὐτὴν ἀντησπασάμην· κυρία, χαῖρε· 3. ἀποκριθεῖσά μοι λέγει· οὐδέν σοι ἀπήντησεν; λέγω αὐτῇ· κυρία, τηλικοῦτο θηρίον, δυνάμενον λαοὺς διαφθεῖραι· ἀλλὰ τῇ δυνάμει τοῦ κυρίου καὶ τῇ πολυσπλαγχνίᾳ αὐτοῦ ἐξέφυγον αὐτό. 4. καλῶς ἐξέφυγες, φησίν, ὅτι τὴν μέριμνάν σου ἐπὶ τὸν θεὸν ἐπέρριψας καὶ τὴν καρδίαν σου ἤνοιξας πρὸς τὸν κύριον, πιστεύσας ὅτι δι᾽ οὐδενὸς δύνῃ σωθῆναι εἰ μὴ διὰ τοῦ μεγάλου[103] καὶ ἐνδόξου ὀνόματος. διὰ τοῦτο ὁ κύριος[104] ἀπέστειλεν τὸν ἄγγελον αὐτοῦ τὸν ἐπὶ τῶν θηρίων ὄντα, οὗ τὸ ὄνομά ἐστιν Θεγρί,[105] καὶ ἐνέφραξεν τὸ στόμα αὐτοῦ, ἵνα μή σε λυμάνῃ. μεγάλην θλῖψιν ἐκπέφευγας διὰ τὴν πίστιν σου, καὶ ὅτι τηλικοῦτο θηρίον ἰδὼν οὐκ ἐδιψύχησας· 5. ὕπαγε οὖν καὶ ἐξήγησαι τοῖς ἐκλεκτοῖς τοῦ κυρίου τὰ μεγαλεῖα αὐτοῦ, καὶ εἰπὲ αὐτοῖς ὅτι τὸ θηρίον τοῦτο τύπος ἐστὶν θλίψεως τῆς μελλούσης τῆς μεγάλης· ἐὰν οὖν προετοιμάσησθε καὶ μετανοήσητε ἐξ ὅλης καρδίας ὑμῶν πρὸς τὸν κύριον, δυνήσεσθε ἐκφυγεῖν αὐτήν, ἐὰν ἡ καρδία ὑμῶν γένηται καθαρὰ καὶ ἄμωμος, καὶ τὰς λοιπὰς τῆς ζωῆς ἡμέρας ὑμῶν δουλεύσητε τῷ κυρίῳ ἀμέμπτως. ἐπιρίψατε τὰς μερίμνας[106] ὑμῶν ἐπὶ τὸν κύριον, καὶ αὐτὸς κατορθώσει αὐτάς. 6. πιστεύσατε τῷ

with white sandals, veiled down to her forehead. Her veil was a headband and her hair was white. 2. From my earlier visions I knew that she was the church, and I became cheerful. She welcomed me, "Greetings, my man." And I welcomed her in return, "Greetings, Lady." 3. She said to me, "Did anything meet you?" I responded, "An enormous wild beast, Lady, able to destroy entire peoples. But by the power of the Lord and his great compassion, I escaped it." 4. "You escaped well," she said, "because you cast your anxiety upon God and opened your heart to the Lord, believing that you could not be saved except through his great and glorious name. For this reason the Lord sent his angel, named Thegri, who is in charge of the wild beasts; and he shut the beast's mouth, so that it could not harm you. You have escaped a great affliction because of your faith, and because you were not of two minds even though you saw such an enormous wild beast. 5. And so, go and explain the great acts of the Lord to his chosen ones, and tell them that this wild beast is a foreshadowing of the great affliction that is coming. If then all of you prepare and repent before the Lord from your whole heart, you will be able to escape it—if your heart becomes clean and blameless and you serve the Lord blamelessly the rest of your days. Cast your anxieties upon the Lord and he will take care of them. 6. Trust in the Lord, you who are of two

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103 μεγάλου A L L E: ἁγίου ἀγγέλου S
104 ὁ κύριος A L L E: om. S
105 θεγρί A: θεγει S: θεγρει $S^{a\,c}$: *Tegri* L^2: *Tegeri* E: *Hegrin* L^1
106 μερίμνας S L L E: καρδίας A

κυρίῳ, οἱ δίψυχοι, ὅτι πάντα δύναται καὶ ἀποστρέφει τὴν ὀργὴν αὐτοῦ ἀφ' ὑμῶν καὶ ἐξαποστέλλει μάστιγας ὑμῖν τοῖς διψύχοις. οὐαὶ τοῖς ἀκούσασιν τὰ ῥήματα ταῦτα καὶ παρακούσασιν· αἱρετώτερον ἦν αὐτοῖς τὸ μὴ γεννηθῆναι.

24 (IV.3)

Ἠρώτησα αὐτὴν περὶ τῶν τεσσάρων χρωμάτων ὧν εἶχεν τὸ θηρίον εἰς τὴν κεφαλήν. ἡ δὲ ἀποκριθεῖσά μοι λέγει· πάλιν περίεργος εἶ περὶ τοιούτων πραγμάτων. ναί, φημί, κυρία· γνώρισόν μοι τί ἐστιν ταῦτα. 2. *ἄκουε, φησίν· τὸ μὲν μέλαν οὗτος ὁ κόσμος ἐστίν, ἐν ᾧ κατοικεῖτε·* 3. *τὸ δὲ πυροειδὲς καὶ αἱματῶδες, ὅτι δεῖ τὸν κόσμον τοῦτον δι' αἵματος καὶ πυρὸς ἀπόλλυσθαι·* 4. *τὸ δὲ χρυσοῦν μέρος ὑμεῖς ἐστε οἱ ἐκφυγόντες τὸν κόσμον τοῦτον. ὥσπερ γὰρ τὸ χρυσίον δοκιμάζεται διὰ τοῦ πυρὸς καὶ εὔχρηστον γίνεται, οὕτως καὶ ὑμεῖς δοκιμάζεσθε οἱ κατοικοῦντες ἐν αὐτοῖς. οἱ οὖν μείναντες καὶ πυρωθέντες ὑπ' αὐτῶν*[107] *καθαρισθήσεσθε. ὥσπερ τὸ χρυσίον ἀποβάλλει τὴν σκωρίαν αὐτοῦ, οὕτω καὶ ὑμεῖς ἀποβαλεῖτε πᾶσαν λύπην καὶ στενοχωρίαν, καὶ καθαρισθήσεσθε καὶ χρήσιμοι ἔσεσθε εἰς τὴν οἰκοδομὴν τοῦ πύργου.* 5. *τὸ δὲ λευκὸν μέρος ὁ αἰὼν ὁ ἐπερχόμενός ἐστιν, ἐν ᾧ κατοικήσουσιν οἱ ἐκλεκτοὶ τοῦ θεοῦ·*[108] *ὅτι ἄσπιλοι καὶ καθαροὶ ἔσονται οἱ ἐκλελεγμένοι ὑπὸ τοῦ θεοῦ εἰς ζωὴν αἰώνιον.* 6. *σὺ οὖν μὴ διαλίπῃς*[109] *λαλῶν εἰς τὰ*

minds, because he can do all things; he both diverts his anger from you and sends punishments to you who are doubleminded. Woe to those who hear these words and disobey. It would be better for them not to have been born."

24 (IV.3)

I then asked her about the four colors the beast had on its head. And she answered me, "Once again you are being overly inquisitive about these matters." "Yes Lady," I said, "explain these things to me." 2. "Listen," she said. "The black is this world, in which all of you live. 3. The fire- and blood-red shows that this world must be destroyed through blood and fire. 4. But you who escape this world are the part that is gold. For just as gold is tested through fire and thus becomes useful, so also you who dwell among them[3] are put to the test. Those who endure and are burned by them will be made pure. For just as gold casts off its dross, so also you will cast off every grief and tribulation, and be cleansed and made useful for the building of the tower. 5. But the part that is white is the age that is coming, in which the chosen ones of God will dwell. For those who have been chosen by God for eternal life will be spotless and pure. 6. And so, do not stop speaking in the

[3] I.e., either among the inhabitants of the world, or among the fire and the blood.

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107 αὐτῶν S L^1: αὐτοῦ A E (L^2)
108 θεοῦ S L L E: κυρίου A
109 διαλίπῃς S L L E: add ταῦτα A

ὦτα τῶν ἁγίων. ἔχετε καὶ τὸν[110] τύπον τῆς θλίψεως τῆς ἐρχομένης μεγάλης. ἐὰν δὲ ὑμεῖς θελήσητε, οὐδὲν ἔσται. μνημονεύετε τὰ προγεγραμμένα. 7. ταῦτα εἰπασα ἀπῆλθεν καὶ οὐκ εἶδον ποίῳ τόπῳ ἀπῆλθεν· ψόφος[111] γὰρ ἐγένετο· κἀγὼ ἐπεστράφην εἰς τὰ ὀπίσω φοβηθείς, δοκῶν ὅτι τὸ θηρίον ἔρχεται.

Ὅρασις ε΄[112]

25 (V)

Προσευξαμένου[113] μου ἐν τῷ οἴκῳ καὶ καθίσαντος εἰς τὴν κλίνην εἰσῆλθεν ἀνήρ τις ἔνδοξος τῇ ὄψει, σχήματι ποιμενικῷ, περικείμενος δέρμα αἴγειον[114] λευκόν, καὶ πήραν ἔχων ἐπὶ τὸν ὦμον καὶ ῥάβδον εἰς τὴν χεῖρα. καὶ ἠσπάσατό με, κἀγὼ ἀντησπασάμην αὐτόν. 2. καὶ εὐθὺς παρεκάθισέν μοι καὶ λέγει μοι· ἀπεστάλην ἀπὸ τοῦ σεμνοτάτου ἀγγέλου, ἵνα μετὰ σοῦ οἰκήσω τὰς λοιπὰς ἡμέρας τῆς ζωῆς σου. 3. ἔδοξα ἐγὼ ὅτι πάρεστιν ἐκπειράζων με, καὶ λέγω αὐτῷ· σὺ γὰρ τίς εἶ; ἐγὼ γάρ, φημί, γινώσκω ᾧ παρεδόθην. λέγει μοι· οὐκ ἐπιγινώσκεις με; οὔ, φημί. ἐγώ, φησίν, εἰμὶ ὁ ποιμὴν ᾧ παρεδόθης. 4. ἔτι λαλοῦντος αὐτοῦ ἠλλοιώθη ἡ ἰδέα αὐτοῦ, καὶ ἐπέγνων αὐτόν, ὅτι ἐκεῖνος ἦν, ᾧ παρεδόθην, καὶ εὐθὺς συνεχύθην, καὶ φόβος με ἔλαβεν, καὶ ὅλος συνεκόπην ἀπὸ τῆς λύπης, ὅτι οὕτως αὐτῷ ἀπεκρίθην πονηρῶς καὶ ἀφρόνως. 5. ὁ δὲ ἀπο-

[110] καὶ τὸν A L L: om. S (E)

ears of the saints. You now have the foreshadowing of the great affliction that is coming. But if you wish, it will come to nothing. Remember the things written before." 7. When she said these things she departed; but I did not see where she went. For there was a noise, and I turned around out of fear, thinking that the beast was coming.

Vision Five

25 (V)

After I prayed in my house, sitting on my bed, an eminent looking man came to me, dressed in shepherd's clothing—wrapped with a white goat skin around his waist, with a bag on his shoulder and a staff in his hand. He greeted me, and I greeted him in return. 2. He immediately sat next to me and said, "I have been sent from the most reverend angel to live with you for the rest of your life." 3. I thought he had come to put me to the test, and I said to him, "Who are you? For I know the one to whom I have been entrusted." He said to me, "Do you not recognize me?" "No," I replied. He said, "I am the shepherd to whom you have been entrusted." 4. While he was speaking his appearance changed, and I recognized him, since he was in fact the one to whom I had been entrusted. And I was suddenly thrown into confusion, seized with fear, and entirely broken up by grief, because I had given him such a wicked and foolish

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111 ψόφος A L^1 E: νέφος S L^2 112 ὅρασις ϵ′ A E L^1 (add *initium pastoris*): ἀποκάλυψις ϵ′ S: *incipiunt pastoris mandata duodecim* L^2 113 προσευξαμένου S L L: προσευχομένου A E 114 αἴγειον A E: om. S L L

κριθείς μοι λέγει· μὴ συνχύννου,[115] ἀλλὰ ἰσχυροποιοῦ ἐν ταῖς ἐντολαῖς μου, αἷς σοι μέλλω ἐντέλλεσθαι. ἀπεστάλην γάρ, φησίν, ἵνα ἃ εἶδες πρότερον πάντα σοι πάλιν δείξω, αὐτὰ τὰ κεφάλαια τὰ ὄντα ὑμῖν σύμφορα. πρῶτον πάντων τὰς ἐντολάς μου γράψον καὶ τὰς παραβολάς· τὰ δὲ ἕτερα καθώς σοι δείξω οὕτως γράψεις· διὰ τοῦτο, φησίν, ἐντέλλομαί σοι πρῶτον γράψαι τὰς ἐντολὰς καὶ παραβολάς, ἵνα ὑπὸ χεῖρα ἀναγινώσκῃς αὐτὰς καὶ δυνηθῇς φυλάξαι αὐτάς. 6. ἔγραψα οὖν τὰς ἐντολὰς καὶ παραβολάς, καθὼς ἐνετείλατό μοι. 7. ἐὰν οὖν ἀκούσαντες αὐτὰς[116] φυλάξητε καὶ ἐν αὐταῖς πορευθῆτε καὶ ἐργάσησθε αὐτὰς ἐν καθαρᾷ καρδίᾳ, ἀπολήμψεσθε ἀπὸ τοῦ κυρίου ὅσα ἐπηγγείλατο ὑμῖν· ἐὰν δὲ ἀκούσαντες μὴ μετανοήσητε, ἀλλ᾽ ἔτι προσθῆτε ταῖς ἁμαρτίαις ὑμῶν, ἀπολήμψεσθε παρὰ τοῦ κυρίου τὰ ἐναντία. ταῦτά μοι πάντα οὕτως γράψαι ὁ ποιμὴν ἐνετείλατο, ὁ ἄγγελος τῆς μετανοίας.

Ἐντολὴ α΄

26 (I)

Πρῶτον πάντων πίστευσον ὅτι εἷς ἐστιν ὁ[1] θεός, ὁ τὰ πάντα κτίσας καὶ καταρτίσας καὶ ποιήσας ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὰ πάντα, καὶ πάντα χωρῶν, μόνος δὲ ἀχώρητος ὤν.[2] 2. πίστευσον οὖν αὐτῷ[3] καὶ φοβή-

[115] συνχύννου S L L E: αἰσχύνου A

response. 5. But he said to me, "Do not be confused, but become strong in my commandments, which I am about to give you. For I was sent," he said, "to show you yet again all the things that you saw before, since these are what will chiefly benefit you. First, however, write my commandments and parables; but write the other things just as I show them to you. This is why," he said, "I am commanding you first to write the commandments and parables—that you may read them regularly and so be able to keep them." 6. And so I wrote the commandments and parables, just as he commanded me. 7. If then, after you hear them, you keep them and walk in them and accomplish them with a pure heart, you will receive from the Lord everything he promised you. But if you do not repent once you have heard them, but increase your sins still further, you will receive the opposite from the Lord. The shepherd, the angel of repentance, thus commanded me to write all these things.

First Commandment

26 (I)

"First of all, believe that God is one, who created and completed all things, and made everything that exists out of that which did not, who contains all things but is himself, alone, uncontained. 2. And so believe in him and fear him,

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116 αὐτὰς S L L: μου A

1 ὁ S: om. A 2 ἀχώρητος ὤν S A E: add *qui nec verbo (verbis* L2*) definiri nec mente concipi potest* L L (ἀκατονόμαστος καὶ ἀκατάληπτος?)

3 πίστευσον οὖν αὐτῷ S L L E: om. A

θητι αὐτόν, φοβηθεὶς δὲ ἐνκράτευσαι. ταῦτα φύλασσε[4] καὶ ἀποβαλεῖς πᾶσαν πονηρίαν ἀπὸ σεαυτοῦ καὶ ἐνδύσῃ πᾶσαν ἀρετὴν δικαιοσύνης, καὶ ζήσῃ τῷ θεῷ, ἐὰν φυλάξῃς τὴν ἐντολὴν ταύτην.

Ἐντολὴ β΄

27 (II)

Λέγει μοι· ἁπλότητα ἔχε καὶ ἄκακος γίνου καὶ ἔσῃ ὡς τὰ νήπια τὰ μὴ γινώσκοντα τὴν πονηρίαν τὴν ἀπολλύουσαν τὴν ζωὴν τῶν ἀνθρώπων. 2. πρῶτον μὲν μηδενὸς καταλάλει, μηδὲ ἡδέως[5] ἄκουε καταλαλοῦντος· εἰ δὲ μή, καὶ σὺ ὁ ἀκούων ἔνοχος ἔσῃ τῆς ἁμαρτίας τοῦ καταλαλοῦντος, ἐὰν πιστεύσῃς τῇ καταλαλιᾷ ᾗ ἂν ἀκούσῃς· πιστεύσας γὰρ καὶ σὺ αὐτὸς ἔξεις κατὰ τοῦ ἀδελφοῦ σου. οὕτως οὖν ἔνοχος ἔσῃ τῆς ἁμαρτίας τοῦ καταλαλοῦντος. 3. πονηρὰ ἡ καταλαλιά· ἀκατάστατον δαιμόνιόν ἐστιν, μηδέποτε εἰρηνεῦον, ἀλλὰ πάντοτε ἐν διχοστασίαις κατοικοῦν. ἀπέχου οὖν ἀπ᾽ αὐτοῦ, καὶ εὐθηνίαν πάντοτε ἔξεις μετὰ πάντων. 4. ἔνδυσαι δὲ τὴν σεμνότητα, ἐν ᾗ οὐδὲν πρόσκομμά ἐστιν πονηρόν, ἀλλὰ πάντα ὁμαλὰ καὶ ἱλαρά. ἐργάζου τὸ ἀγαθόν, καὶ ἐκ τῶν κόπων σου, ὧν ὁ θεὸς δίδωσίν σοι, πᾶσιν ὑστερουμένοις δίδου ἁπλῶς, μὴ διστάζων τίνι δῷς ἢ τίνι μὴ δῷς. πᾶσιν δίδου· πᾶσιν γὰρ ὁ θεὸς δίδοσθαι θέλει ἐκ τῶν ἰδίων δωρημάτων. 5. οἱ οὖν λαμβάνοντες ἀποδώσουσιν λόγον τῷ θεῷ, διατί ἔλαβον καὶ εἰς τί· οἱ μὲν γὰρ λαμβάνοντες

and in your fear be self-restrained. Guard these matters and you will cast all wickedness from yourselves and clothe yourselves with every righteous virtue, and you will live to God—if you guard this commandment."

Second Commandment

27 (II)

He said to me, "Hold on to simplicity and be innocent, and you will be like young children who do not know the wickedness that destroys human life. 2. First, of all, do not slander anyone. Nor listen gladly to anyone else who slanders. Otherwise, you the hearer will share the sin of the slanderer—if you believe the slander you hear. For when you believe it you also will hold something against your brother. And so you will share the sin of the one who slanders. 3. Slander is evil, a restless demon, never at peace but always living in dissension. And so, abstain from it and you will always be in good standing with all. 4. Clothe yourself with reverence, in which there is no wicked stumbling block, but everything is smooth and cheerful. Do what is good, and take what you have earned through the toils God has given you and give simply to those in need, not wavering about to whom you should give something and to whom not. Give to everyone. For God wishes everyone to be given something from his own gifts. 5. And so, those who receive something will render an account to God, about why they received something and to what end. For

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4 φοβηθεὶς . . . φύλασσε S L L E: om. A
5 μηδὲ ἡδέως S L L E: μηδὲν μηδενὸς A

θλιβόμενοι οὐ δικασθήσονται, οἱ δὲ ἐν ὑποκρίσει λαμβάνοντες τίσουσιν δίκην. 6. ὁ οὖν διδοὺς ἀθῷός ἐστιν· ὡς γὰρ ἔλαβεν παρὰ τοῦ κυρίου τὴν διακονίαν τελέσαι, ἁπλῶς αὐτὴν[6] ἐτέλεσεν μηθὲν διακρίνων τίνι δῷ ἢ μὴ δῷ.[7] ἐγένετο οὖν ἡ διακονία αὕτη ἁπλῶς τελεσθεῖσα ἔνδοξος παρὰ τῷ θεῷ. ὁ οὖν οὕτως ἁπλῶς διακονῶν τῷ θεῷ ζήσεται. 7. φύλασσε οὖν τὴν ἐντολὴν ταύτην, ὥς σοι λελάληκα,[8] ἵνα ἡ μετάνοιά σου καὶ ἡ τοῦ οἴκου σου ἐν ἁπλότητι εὑρεθῇ καὶ καθαρὰ καὶ ἄκακος καὶ ἀμίαντος.[9]

Ἐντολὴ γ΄

28 (III)

Πάλιν μοι λέγει· Ἀλήθειαν ἀγάπα, καὶ πᾶσα ἀλήθεια ἐκ τοῦ στόματός σου ἐκπορευέσθω, ἵνα τὸ πνεῦμα, ὃ ὁ θεὸς κατῴκισεν ἐν τῇ σαρκὶ ταύτῃ, ἀληθὲς εὑρεθῇ παρὰ πᾶσιν ἀνθρώποις, καὶ οὕτως δοξασθήσεται ὁ κύριος ὁ ἐν σοὶ κατοικῶν· ὅτι ὁ κύριος ἀληθινὸς ἐν παντὶ ῥήματι, καὶ οὐδὲν παρ᾽ αὐτῷ ψεῦδος. 2. οἱ οὖν ψευδόμενοι ἀθετοῦσι τὸν κύριον καὶ γίνονται ἀποστερηταὶ τοῦ κυρίου, μὴ παραδιδόντες αὐτῷ τὴν παρακαταθήκην ἣν ἔλαβον. ἔλαβον γὰρ παρ᾽ αὐτοῦ πνεῦμα ἄψευστον. τοῦτο ἐὰν ψευδὲς ἀποδώσωσιν,

[6] τελέσαι . . . αὐτὴν S L L E: om. A

[7] τίνι . . . μὴ δῷ S L[1] (E) (P[M]) : τί δῷ A: om. L[2] δῷ . . . δῷ S A L L E: δωσιν . . . δωσιν P[M]

those who received because of hardship will not face condemnation; but those who received out of hypocrisy will pay a penalty. 6. And so the one who gives is innocent. For as he was given a ministry from the Lord to complete, he has completed it in a simple way, having no doubts about to whom he should give or not give something. This ministry that is completed in a simple way becomes glorious before God, so that the one who ministers thus, in a simple way, will live to God. 7. And so guard this commandment as I have spoken it to you, that your repentance and that of your household may be found to be in simplicity—and pure, innocent, and blameless."

Third Commandment

28 (III)

Then he spoke to me again, "Love the truth and let all truth come from your mouth, so that the spirit that God made to live in this flesh may be recognized as true by everyone; in this way the Lord who dwells in you will be glorified. For the Lord is true in his every word, and there is no lie in him. 2. And so, those who lie reject the Lord and defraud him, not handing over to him the deposit they received. For they received from him a spirit that does not lie; if they return it to him as a liar, they defile the com-

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8 ὡς . . . λελάληκα S A L L E: *ην σοι εδωκα* P^{M}

9 καὶ καθαρὰ καὶ ἄκακος καὶ ἀμίαντος P^{M} (E): καὶ ἀκ . . . (ἀκακία Lake) καθαρὰ καὶ ἀμίαντος A: in S either καθαρὰ or ἄκακος is omitted (Milne-Skeat): *et cor mundum habe* L^{1}: *et cor tuum sit mundum et indeficiens apud deum* L^{2}, whence καὶ ἡ καρδία σου καθαρὰ καὶ ἀμίαντος Hilgenfeld

ἐμίαναν τὴν ἐντολὴν τοῦ κυρίου καὶ ἐγένοντο ἀποστερηταί. 3. ταῦτα οὖν ἀκούσας ἐγὼ ἔκλαυσα λίαν. ἰδὼν δέ με κλαίοντα λέγει· τί κλαίεις; ὅτι, φημί, κύριε, οὐκ οἶδα εἰ δύναμαι σωθῆναι. διατί; φησίν. οὐδέπω γάρ, φημί, κύριε, ἐν τῇ ἐμῇ ζωῇ ἀληθὲς ἐλάλησα ῥῆμα, ἀλλὰ πάντοτε πανούργως ἔζησα[10] μετὰ πάντων, καὶ τὸ ψεῦδός μου ἀληθὲς ἐπέδειξα παρὰ πᾶσιν ἀνθρώποις· καὶ οὐδέποτέ μοι οὐδεὶς ἀντεῖπεν, ἀλλ᾽ ἐπιστεύθη τῷ λόγῳ μου. πῶς οὖν, φημί, κύριε, δύναμαι ζῆσαι ταῦτα πράξας; 4. σὺ μέν, φησί, καλῶς καὶ ἀληθῶς φρονεῖς· ἔδει γάρ σε ὡς θεοῦ δοῦλον ἐν ἀληθείᾳ πορεύεσθαι καὶ πονηρὰν συνείδησιν μετὰ τοῦ πνεύματος τῆς ἀληθείας μὴ κατοικεῖν, μηδὲ λύπην ἐπάγειν τῷ πνεύματι τῷ σεμνῷ καὶ ἀληθεῖ. οὐδέποτε, φημί, κύριε, τοιαῦτα ῥήματα ἀκριβῶς ἤκουσα. 5. νῦν οὖν, φησίν, ἀκούεις· φύλασσε αὐτά, ἵνα καὶ τὰ πρότερα ἃ ἐλάλησας ψευδῆ ἐν ταῖς πραγματείαις σου, τούτων εὑρεθέντων ἀληθινῶν, κἀκεῖνα πιστὰ γένηται· δύναται γὰρ κἀκεῖνα πιστὰ γενέσθαι. ἐὰν ταῦτα φυλάξῃς καὶ ἀπὸ τοῦ νῦν πᾶσαν ἀλήθειαν λαλήσῃς, δυνήσῃ σεαυτῷ ζωὴν περιποιήσασθαι. καὶ ὃς ἂν ἀκούσῃ τὴν ἐντολὴν ταύτην καὶ ἀφέξεται τοῦ πονηροτάτου ψεύσματος,[11] ζήσεται τῷ θεῷ.

[10] ἔζησα L L E: ἐλάλησα A: [lacuna S]
[11] ψεύσματος S L L E: πνεύματος A

mandment of the Lord and become defrauders." 3. When I heard these things, I wept bitterly. When he saw me weeping he asked, "Why are you weeping?" "Because, Lord," I said, "I do not know if I can be saved." "Why?" he asked. "Because, Lord" I said, "I have never in my entire life spoken a true word, but have always lived craftily with everyone, and have portrayed my lie as truth to all. And no one has ever contradicted me, but has trusted my word. How then, Lord," I asked, "can I live, having done such things?" 4. "Your thoughts are good and true," he said. "For you should have been conducting yourself as a slave of God; and a wicked conscience should not have dwelt with the spirit of truth or brought grief to the reverend and true spirit." "Never," I replied, "have I heard such words so accurately." 5. "You are hearing them now," he said. "Guard these matters so that the lies you spoke before in your daily life *[Or: business affairs]* may themselves become trustworthy when these other words are found to be true. For even those other ones can become trustworthy. If you guard these matters and from now on speak only the truth, you will be able to give yourself life. And whoever hears this commandment and avoids lying most wickedly will live to God."

Ἐντολὴ δ΄

29 (IV.1)

Ἐντέλλομαί σοι, φησίν, φυλάσσειν τὴν ἁγνείαν, καὶ μὴ ἀναβαινέτω σου ἐπὶ τὴν καρδίαν περὶ γυναικὸς ἀλλοτρίας ἢ περὶ πορνείας[12] τινος ἢ περὶ τοιούτων τινῶν ὁμοιωμάτων πονηρῶν. τοῦτο γὰρ ποιῶν μεγάλην ἁμαρτίαν ἐργάζῃ. τῆς δὲ σῆς μνημονεύων πάντοτε γυναικὸς οὐδέποτε διαμαρτήσεις. 2. ἐὰν γὰρ αὕτη ἡ ἐνθύμησις ἐπὶ τὴν καρδίαν σου ἀναβῇ, διαμαρτήσεις, καὶ ἐὰν ἕτερα οὕτως πονηρά,[13] ἁμαρτίαν[14] ἐργάζῃ. ἡ γὰρ ἐνθύμησις αὕτη θεοῦ δούλῳ ἁμαρτία μεγάλη ἐστίν· ἐὰν δέ τις ἐργάσηται τὸ ἔργον τὸ πονηρὸν τοῦτο, θάνατον ἑαυτῷ κατεργάζεται. 3. βλέπε οὖν σύ· ἀπέχου ἀπὸ τῆς ἐνθυμήσεως ταύτης· ὅπου γὰρ σεμνότης κατοικεῖ, ἐκεῖ ἀνομία οὐκ ὀφείλει ἀναβαίνειν ἐπὶ καρδίαν ἀνδρὸς δικαίου. 4. λέγω αὐτῷ· κύριε, ἐπίτρεψόν μοι ὀλίγα ἐπερωτῆσαί σε. λέγε, φησίν. κύριε, φημί, εἰ γυναῖκα ἔχῃ τις πιστὴν ἐν κυρίῳ καὶ ταύτην εὕρῃ ἐν μοιχείᾳ τινί, ἆρα ἁμαρτάνει ὁ ἀνὴρ συνζῶν μετ' αὐτῆς; 5. ἄχρι τῆς ἀγνοίας, φησίν, οὐχ ἁμαρτάνει· ἐὰν δὲ γνοῖ ὁ ἀνὴρ τὴν ἁμαρτίαν αὐτῆς, καὶ μὴ μετανοήσῃ ἡ γυνή, ἀλλ' ἐπιμένῃ τῇ πορνείᾳ[15] αὐτῆς, καὶ συνζῇ ὁ ἀνὴρ μετ' αὐτῆς, ἔνοχος γίνεται τῆς ἁμαρτίας αὐτῆς καὶ κοινωνὸς τῆς μοιχείας αὐτῆς. 6. τί οὖν, φημί, κύριε, ποιήσῃ ὁ ἀνήρ, ἐὰν ἐπιμείνῃ τῷ

Fourth Commandment

29 (IV.1)

"I command you," he said, "to guard your holiness, and do not allow any thought to rise up in your heart about someone else's wife, or sexual immorality, or any other similarly wicked things. Otherwise you commit a great sin. But if you always keep thinking about your own wife, you will never sin. 2. For if this notion should rise up in your heart you will sin, and if another such wicked idea should arise, you commit a sin. For this notion is a great sin for the slave of God. And anyone who does such an evil deed brings death upon himself. 3. So be on the alert and avoid this notion. For where reverence dwells, lawlessness should not rise up in the heart of an upright man." 4. I said to him, "Lord, allow me to ask you a few questions." "Go ahead," he replied. "Lord," I said, "if someone is married to a woman who believes in the Lord, but he discovers that she is having an adulterous relationship, does the man then sin if he continues to live with her?" 5. "As long as he is ignorant of the affair," he replied, "he does not sin. But if the husband knows about her sin, and the wife does not repent, but remains in her sexual immorality, and the husband continues to live with her, he becomes guilty of her sin and a partner in her immorality." 6. "What then should the husband do, Lord," I said, "if the wife continues in her

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12 *πορνείας* S^{c} L L E: *πονηρίας* S A

13 *ἕτερα οὕτως πονηρά* S L L E: *ἑτέραν οὕτως πονηράν* S^{c}: *ἑτέρως ὡσαύτως πονηρὰν ἐνθυμήσῃ* A

14 *ἁμαρτίαν* S L L E: *πονηρὰ* A

15 *πορνείᾳ* S L^{1} E: *ἁμαρτίᾳ* A: *nequitia* (= *πονηρίᾳ*) L^{2}

πάθει τούτῳ ἡ γυνή; ἀπολυσάτω, φησίν, αὐτήν, καὶ ὁ ἀνὴρ ἐφ᾽ ἑαυτῷ μενέτω· ἐὰν δὲ ἀπολύσας τὴν γυναῖκα ἑτέραν γαμήσῃ, καὶ αὐτὸς μοιχᾶται. 7. ἐὰν οὖν, φημί, κύριε, μετὰ τὸ ἀπολυθῆναι τὴν γυναῖκα μετανοήσῃ ἡ γυνὴ καὶ θελήσῃ ἐπὶ τὸν ἑαυτῆς ἄνδρα ὑποστρέψαι, οὐ παραδεχθήσεται; 8. καὶ μήν, φησίν, ἐὰν μὴ παραδέξηται αὐτὴν ὁ ἀνήρ, ἁμαρτάνει καὶ μεγάλην ἁμαρτίαν ἑαυτῷ ἐπισπᾶται, ἀλλὰ δεῖ παραδεχθῆναι τὸν ἡμαρτηκότα καὶ μετανοοῦντα· μὴ ἐπὶ πολὺ δέ· τοῖς γὰρ δούλοις τοῦ θεοῦ μετάνοιά ἐστιν μία. διὰ τὴν μετάνοιαν οὖν οὐκ ὀφείλει γαμεῖν ὁ ἀνήρ. αὕτη ἡ πρᾶξις ἐπὶ γυναικὶ καὶ ἀνδρὶ κεῖται. 9. οὐ μόνον, φησίν, μοιχεία ἐστίν, ἐάν τις τὴν σάρκα αὐτοῦ μιάνῃ, ἀλλὰ καὶ ὃς ἂν τὰ ὁμοιώματα ποιῇ τοῖς ἔθνεσιν, μοιχᾶται. ὥστε καὶ ἐν τοῖς τοιούτοις ἔργοις ἐὰν ἐμμένῃ τις καὶ μὴ μετανοῇ, ἀπέχου ἀπ᾽ αὐτοῦ καὶ μὴ συνζῆθι αὐτῷ· εἰ δὲ μή, καὶ σὺ μέτοχος εἶ τῆς ἁμαρτίας αὐτοῦ. 10. διὰ τοῦτο προσετάγη ὑμῖν ἐφ᾽ ἑαυτοῖς μένειν, εἴτε ἀνὴρ εἴτε γυνή· δύναται γὰρ ἐν τοῖς τοιούτοις μετάνοια εἶναι. 11. ἐγὼ οὖν, φησίν,[16] οὐ δίδωμι ἀφορμὴν ἵνα αὕτη ἡ πρᾶξις οὕτως συντελῆται, ἀλλὰ εἰς τὸ μηκέτι ἁμαρτάνειν τὸν ἡμαρτηκότα. περὶ δὲ τῆς προτέρας ἁμαρτίας αὐτοῦ ἔστιν ὁ δυνάμενος ἴασιν δοῦναι· αὐτὸς γάρ ἐστιν ὁ ἔχων πάντων τὴν ἐξουσίαν.

[16] *φησίν* Sᶜ A L: *φημί* S: om. L¹ (E)

passion?" "He should divorce her," he replied, "and live alone. But if he marries someone else after the divorce, he also commits adultery." 7. "But, Lord," I said, "if after the wife is divorced she repents and wants to return to her husband, should she not be taken back?" 8. "Yes indeed," he replied. "If her husband does not take her back, he sins, and drags a great sin upon himself; for the one who sins and repents must be accepted back. But not many times. For there is but one repentance given to the slaves of God. Because of repentance, therefore, the husband ought not to marry. The same applies to both wife and husband. 9. Not only is it adultery," he continued, "if a person defiles his flesh; but also, whoever behaves like the outsiders commits adultery. And so, if anyone continues doing such deeds and does not repent, you should avoid him and not allow him to live in your midst. Otherwise you also share in his sin. 10. This is why you have been ordered to remain by yourselves, whether a husband or wife; for repentance is possible in such cases. 11. And so," he said, "I am not giving an occasion for things to turn out this way; I am saying that the sinner should sin no more. But with respect to his former sin, there is one who can provide healing. For he has the authority over all things."

30 (IV.2)

Ἠρώτησα αὐτὸν πάλιν λέγων· ἐπεὶ ὁ κύριος ἄξιόν με ἡγήσατο ἵνα μετ᾽ ἐμοῦ πάντοτε κατοικῇς, ὀλίγα μου ῥήματα ἔτι ἀνάσχου, ἐπεὶ οὐ συνίω οὐδέν, καὶ ἡ καρδία μου πεπώρωται ἀπὸ τῶν προτέρων μου πράξεων· συνέτισόν με, ὅτι λίαν ἄφρων εἰμὶ καὶ ὅλως οὐθὲν νοῶ. 2. ἀποκριθείς μοι λέγει· ἐγώ, φησίν, ἐπὶ τῆς μετανοίας εἰμὶ καὶ πᾶσιν τοῖς μετανοοῦσιν σύνεσιν δίδωμι. ἢ οὐ δοκεῖ σοι, φησίν, αὐτὸ τοῦτο τὸ μετανοῆσαι σύνεσιν εἶναι; τὸ μετανοῆσαι, φησίν, σύνεσίς ἐστιν μεγάλη.[17] συνίει γὰρ ὁ ἁμαρτήσας ὅτι πεποίηκεν τὸ πονηρὸν ἔμπροσθεν τοῦ κυρίου καὶ ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτοῦ ἡ πρᾶξις ἣν ἔπραξεν, καὶ μετανοεῖ καὶ οὐκέτι ἐργάζεται τὸ πονηρόν, ἀλλὰ τὸ ἀγαθὸν πολυτελῶς ἐργάζεται, καὶ ταπεινοῖ τὴν ἑαυτοῦ ψυχὴν καὶ βασανίζει, ὅτι ἥμαρτεν. βλέπεις οὖν ὅτι ἡ μετάνοια σύνεσίς ἐστιν μεγάλη. 3. διὰ τοῦτο οὖν, φημί, κύριε, ἐξακριβάζομαι παρὰ σοῦ πάντα· πρῶτον μὲν ὅτι ἁμαρτωλός εἰμι, ἵνα γνῶ ποῖα ἔργα ἐργαζόμενος ζήσομαι, ὅτι πολλαί μού εἰσιν αἱ ἁμαρτίαι καὶ ποικίλαι. 4. ζήσῃ, φησίν, ἐὰν τὰς ἐντολάς μου φυλάξῃς καὶ πορευθῇς ἐν αὐταῖς· καὶ ὃς ἂν ἀκούσας τὰς ἐντολὰς ταύτας φυλάξῃ, ζήσεται τῷ θεῷ.

[17] τὸ . . . μεγάλη S L L E: om. A

30 (IV.2)

I asked him again, "Since the Lord has considered me worthy to have you live with me always, bear with me for a few more words, since I understand nothing and my heart has been hardened because of my former actions. Give me insight, for I am extremely senseless and comprehend nothing at all." 2. He answered me, "I am in charge of repentance and give understanding to all those who repent. Or do you not realize," he said, "that repentance is itself a form of understanding? Repentance," he said, "is indeed a great understanding. For the one who sins understands that he has done something evil before the Lord, and what he has done rises up in his heart; then he repents and no longer does what is evil, but lavishly does what is good; and he humbles and torments himself, because he has sinned. So you see that repentance is a great understanding." 3. I replied, "This, Lord, is why I am carefully inquiring about everything from you—chiefly because I am a sinner, and I need to know what sorts of things I must do to live; for my sins are many and various." 4. "You will live," he said, "if you guard my commandments and proceed in them. Whoever guards these commandments, once he has heard them, will live to God."

31 (IV.3)

Ἔτι, φημί, κύριε, προσθήσω τοῦ ἐπερωτῆσαι. λέγε, φησίν. ἤκουσα, φημί, κύριε, παρά τινων διδασκάλων, ὅτι ἑτέρα μετάνοια οὐκ ἔστιν εἰ μὴ ἐκείνη, ὅτε εἰς ὕδωρ κατέβημεν καὶ ἐλάβομεν ἄφεσιν ἁμαρτιῶν ἡμῶν τῶν προτέρων.[18] 2. λέγει μοι· καλῶς ἤκουσας· οὕτω γὰρ ἔχει. ἔδει γὰρ τὸν εἰληφότα ἄφεσιν ἁμαρτιῶν μηκέτι ἁμαρτάνειν, ἀλλ᾽ ἐν ἁγνείᾳ κατοικεῖν. 3. ἐπεὶ δὲ πάντα ἐξακριβάζῃ, καὶ τοῦτό σοι δηλώσω, μὴ διδοὺς ἀφορμὴν τοῖς μέλλουσι πιστεύειν ἢ τοῖς νῦν πιστεύσασιν εἰς τὸν κύριον. οἱ γὰρ νῦν πιστεύσαντες ἢ μέλλοντες πιστεύειν μετάνοιαν ἁμαρτιῶν οὐκ ἔχουσιν, ἄφεσιν δὲ ἔχουσι τῶν προτέρων ἁμαρτιῶν αὐτῶν. 4. τοῖς οὖν κληθεῖσι πρὸ τούτων τῶν ἡμερῶν ἔθηκεν ὁ κύριος μετάνοιαν. καρδιογνώστης γὰρ ὢν ὁ κύριος καὶ πάντα προγινώσκων ἔγνω τὴν ἀσθένειαν τῶν ἀνθρώπων καὶ τὴν πολυπλοκίαν τοῦ διαβόλου, ὅτι ποιήσει τι κακὸν τοῖς δούλοις τοῦ θεοῦ καὶ πονηρεύσεται εἰς αὐτούς. 5. πολύσπλαγχνος οὖν ὢν ὁ κύριος ἐσπλαγχνίσθη ἐπὶ τὴν ποίησιν αὐτοῦ καὶ ἔθηκεν τὴν μετάνοιαν ταύτην, καὶ ἐμοὶ ἡ ἐξουσία τῆς μετανοίας ταύτης ἐδόθη. 6. ἀλλὰ ἐγώ σοι λέγω, φησί· μετὰ τὴν κλῆσιν ἐκείνην τὴν μεγάλην καὶ σεμνὴν ἐάν τις ἐκπειρασθεὶς ὑπὸ τοῦ διαβόλου ἁμαρτήσῃ, μίαν μετάνοιαν ἔχει· ἐὰν δὲ ὑπὸ χεῖρα ἁμαρτάνῃ καὶ[19] μετανοήσῃ, ἀσύμφορόν ἐστι τῷ ἀνθρώπῳ τῷ τοιούτῳ· δυσκόλως γὰρ ζήσεται.

31 (IV.3)

"I still have some things to ask, Lord," I said. "Go ahead," he replied. "I have heard from some teachers, Lord," I said, "that there is no repentance apart from the one that came when we descended into the water and received forgiveness for the sins we formerly committed." 2. He said to me, "You have heard well, for that is so. For the one who has received forgiveness of sins must sin no more, but live in holiness. 3. And since you are carefully inquiring about all things, I will show this to you as well—not, however, to give an occasion for those who are about to believe in the Lord or who have already come to believe. For those who now believe or who are about to believe have no further repentance for their sins, but have received forgiveness for the sins they previously committed. 4. And so the Lord has given those who were called before these days an opportunity to repent. For the Lord knows the heart, and knowing all things in advance he recognized the weakness of humans and the intricate plots of the devil—that he will do some harm to the slaves of God and will work havoc among them. 5. And so, since the Lord is full of compassion, he had mercy on his creation and provided this opportunity to repent; and the authority for this repentance was given to me. 6. But this also I say to you," he said, "whoever is tempted by the devil and sins after that great and reverent calling has one repentance. But if he should sin and repent repeatedly it is of no benefit to him. For he will find it

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18 *τῶν προτέρων* S A L^2 E: om. L^1

19 *καὶ* S L L E C^1: add *οὐ* A

7. λέγω αὐτῷ· ἐζωοποιήθην ταῦτα παρὰ σοῦ ἀκούσας οὕτως ἀκριβῶς· οἶδα γὰρ ὅτι, ἐὰν μηκέτι προσθήσω ταῖς ἁμαρτίαις μου, σωθήσομαι. σωθήσῃ, φησίν, καὶ πάντες ὅσοι ἐὰν ταῦτα ποιήσωσιν.

32 (IV.4)

Ἠρώτησα αὐτὸν πάλιν λέγων· κύριε, ἐπεὶ ἅπαξ ἀνέχῃ μου, ἔτι μοι καὶ τοῦτο δήλωσον. λέγε, φησίν.[20] ἐὰν γυνή, φημί, κύριε, ἢ πάλιν ἀνήρ τις κοιμηθῇ καὶ γαμήσῃ τις ἐξ αὐτῶν, μήτι ἁμαρτάνει ὁ γαμῶν; 2. οὐχ ἁμαρτάνει, φησίν· ἐὰν δὲ ἐφ' ἑαυτῷ μείνῃ τις, περισσοτέραν ἑαυτῷ τιμὴν καὶ[21] μεγάλην δόξαν περιποιεῖται πρὸς τὸν κύριον· ἐὰν δὲ καὶ γαμήσῃ, οὐχ ἁμαρτάνει.[22] 3. τήρει οὖν τὴν ἁγνείαν καὶ τὴν σεμνότητα, καὶ ζήσῃ τῷ θεῷ. ταῦτά σοι ὅσα λαλῶ ἢ καὶ μέλλω λαλεῖν, φύλασσε ἀπὸ τοῦ νῦν, ἀφ' ἧς μοι παρεδόθης ἡμέρας, καὶ εἰς τὸν οἶκόν σου κατοικήσω. 4. τοῖς δὲ προτέροις σου παραπτώμασιν ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου φυλάξῃς. καὶ πᾶσι δὲ ἄφεσις ἔσται, ἐὰν τὰς ἐντολάς μου ταύτας φυλάξωσι καὶ πορευθῶσιν ἐν τῇ ἁγνότητι ταύτῃ.

[20] ἐπεὶ . . . φησίν S A L L E: om. C[1]
[21] περισσοτέραν . . . καὶ S A L L E: om. C[1]
[22] ἐὰν . . . ἁμαρτάνει S A L[2] E C[1]: om. L[1]

difficult to live." 7. I said to him, "I have been made alive by hearing these things from you so accurately. For I know that if I no longer increase my sins, I will be saved." "You will be saved," he replied, "as will everyone else who does these things."

32 (IV.4)

I asked him again, "Lord, since you have borne with me once, reveal this to me as well." "Speak," he said. "Lord," I said, "if a wife or, again, a husband, should die and the survivor marry, does the one who marries commit a sin?" 2. "That one does not sin," he said, "but anyone who remains alone has provided a superior honor for himself and a great glory to the Lord. But if such a one does marry, it is not a sin. 3. And so, maintain your purity and reverence, and you will live to God. From now on, from this day in which you have been entrusted to me, guard all these things that I say and am about to say to you, and I will reside in your house. 4. For your former transgressions will be forgiven if you guard my commandments. And everyone will be forgiven, if they guard these my commandments and proceed in this purity."

Ἐντολὴ ε΄

33 (V.1)

Μακρόθυμος, φησί, γίνου καὶ συνετός, καὶ πάντων τῶν πονηρῶν ἔργων κατακυριεύσεις καὶ ἐργάσῃ πᾶσαν δικαιοσύνην. 2. ἐὰν γὰρ μακρόθυμος ἔσῃ, τὸ πνεῦμα τὸ ἅγιον τὸ κατοικοῦν ἐν σοὶ καθαρὸν ἔσται, μὴ ἐπισκοτούμενον ὑπὸ ἑτέρου πονηροῦ[23] πνεύματος, ἀλλ' ἐν εὐρυχώρῳ κατοικοῦν ἀγαλλιάσεται καὶ εὐφρανθήσεται μετὰ τοῦ σκεύους ἐν ᾧ κατοικεῖ, καὶ λειτουργήσει τῷ θεῷ[24] ἐν ἱλαρότητι πολλῇ, ἔχον τὴν εὐθηνίαν ἐν ἑαυτῷ. 3. ἐὰν δὲ ὀξυχολία τις προσέλθῃ, εὐθὺς τὸ πνεῦμα τὸ ἅγιον, τρυφερὸν ὄν, στενοχωρεῖται, μὴ ἔχον τὸν τόπον καθαρόν, καὶ ζητεῖ ἀποστῆναι ἐκ τοῦ τόπου·[25] πνίγεται γὰρ ὑπὸ[26] τοῦ πονηροῦ πνεύματος, μὴ ἔχον τόπον λειτουργῆσαι τῷ κυρίῳ καθὼς βούλεται, μιαινόμενον ὑπὸ τῆς ὀξυχολίας. ἐν γὰρ τῇ μακροθυμίᾳ ὁ κύριος κατοικεῖ, ἐν δὲ τῇ ὀξυχολίᾳ ὁ διάβολος. 4. ἀμφότερα οὖν τὰ πνεύματα ἐπὶ τὸ αὐτὸ κατοικοῦντα, ἀσύμφορόν ἐστιν καὶ πονηρὸν τῷ ἀνθρώπῳ ἐκείνῳ ἐν ᾧ κατοικοῦσιν. 5. ἐὰν γὰρ λάβῃς ἀψινθίου μικρὸν λίαν καὶ εἰς κεράμιον μέλιτος ἐπιχέῃς, οὐχὶ ὅλον τὸ μέλι ἀφανίζεται; καὶ τοσοῦτον μέλι ὑπὸ τοῦ ἐλαχίστου ἀψινθίου ἀπόλλυται·[27] καὶ ἀπολλύει τὴν γλυκύτητα τοῦ μέλιτος, καὶ οὐκέτι τὴν αὐτὴν χάριν ἔχει παρὰ τῷ δεσπότῃ, ὅτι ἐπικράνθη καὶ τὴν χρῆσιν αὐτοῦ ἀπώλεσεν. ἐὰν δὲ εἰς τὸ μέλι μὴ βληθῇ τὸ ἀψίνθιον, γλυκὺ εὑρίσκεται τὸ

Fifth Commandment

33 (V.1)

"Be patient," he said, "and understanding, and you will rule over every evil work and do all that is righteous. 2. For if you are patient, the holy spirit that dwells in you will be pure and will not be overshadowed by another, evil spirit; but dwelling in a broad place it will rejoice and be glad with the vessel it inhabits, and it will serve God with great cheerfulness, flourishing in itself. 3. But if any irascibility should enter in, immediately the holy spirit, which is sensitive, feels cramped; and not having a pure place it seeks to leave. For it is suffocated by the evil spirit, not having a place to serve the Lord as it wishes, being polluted by the irascibility. For the Lord dwells in patience, but the devil in irascibility. 4. And so, when both spirits dwell in the same place, it is unprofitable and evil for that person in whom they dwell. 5. For if you take a very small portion of wormwood and pour it into a jar of honey, is not all the honey spoiled? A great deal of honey is ruined by the least bit of wormwood. It destroys the sweetness of the honey, which is no longer pleasing to the master, because it has become bitter and lost its value. But if the wormwood is not put into the honey, the honey is found to be sweet and

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23 ἑτέρου πονηροῦ L^1 E C^1: ἑτέρου A: πονηροῦ L^2
24 θεῷ A L L E: κυρίῳ C^1
25 τόπου A L L E: ἀνθρώπου C^1
26 ὑπὸ L L E C^1: ῥύπῳ A
27 τοσοῦτον . . . ἀπόλλυται L^1 (L^2) E: πικρὸν γίνεται A

μέλι καὶ εὔχρηστον γίνεται τῷ δεσπότῃ αὐτοῦ. 6. βλέπεις ὅτι ἡ μακροθυμία γλυκυτάτη ἐστὶν ὑπὲρ τὸ μέλι καὶ εὔχρηστός ἐστι τῷ κυρίῳ,[28] καὶ ἐν αὐτῇ[29] κατοικεῖ. ἡ δὲ ὀξυχολία πικρὰ καὶ ἄχρηστός ἐστιν. ἐὰν οὖν μιγῇ ἡ ὀξυχολία τῇ μακροθυμίᾳ, μιαίνεται ἡ μακροθυμία, καὶ οὐκ εὔχρηστός ἐστι τῷ θεῷ ἡ ἔντευξις αὐτῆς. 7. ἤθελον, φημί, κύριε, γνῶναι τὴν ἐνέργειαν τῆς ὀξυχολίας, ἵνα φυλάξωμαι ἀπ᾽ αὐτῆς. καὶ μήν, φησίν, ἐὰν μὴ φυλάξῃ ἀπ᾽ αὐτῆς σὺ καὶ ὁ οἶκός σου, ἀπώλεσάς σου τὴν πᾶσαν ἐλπίδα. ἀλλὰ φύλαξαι ἀπ᾽ αὐτῆς· ἐγὼ γὰρ μετὰ σοῦ εἰμί. καὶ πάντες δὲ ἀφέξονται ἀπ᾽ αὐτῆς, ὅσοι ἂν μετανοήσωσιν ἐξ ὅλης τῆς καρδίας αὐτῶν· μετ᾽ αὐτῶν γὰρ ἔσομαι καὶ συντηρήσω αὐτούς· ἐδικαιώθησαν γὰρ πάντες ὑπὸ τοῦ σεμνοτάτου ἀγγέλου.

34 (V.2)

Ἄκουε νῦν, φησί, τὴν ἐνέργειαν τῆς ὀξυχολίας, πῶς πονηρά ἐστι, καὶ πῶς τοὺς δούλους τοῦ θεοῦ καταστρέφει τῇ ἑαυτῆς ἐνεργείᾳ, καὶ πῶς ἀποπλανᾷ αὐτοὺς ἀπὸ τῆς δικαιοσύνης. οὐκ ἀποπλανᾷ δὲ τοὺς πλήρεις ὄντας ἐν τῇ πίστει, οὐδὲ ἐνεργῆσαι δύναται εἰς αὐτούς, ὅτι ἡ δύναμις τοῦ θεοῦ[30] μετ᾽ αὐτῶν ἐστιν· ἀποπλανᾷ δὲ τοὺς ἀποκένους καὶ διψύχους ὄντας. 2. ὅταν γὰρ ἴδῃ τοὺς τοιούτους ἀνθρώπους εὐσταθοῦντας, παρεμβάλλει ἑαυτὴν εἰς τὴν καρδίαν τοῦ ἀνθρώπου ἐκείνου, καὶ ἐκ τοῦ μηδενὸς ἡ γυνὴ ἢ ὁ ἀνὴρ[31]

is valuable to the master. 6. You see that patience is sweeter than honey and is valuable to the Lord, and he dwells in it. But irascibility is bitter and useless. And so, if irascibility is mixed with patience, the patience is defiled and its prayer is of no use to God." 7. "I wish to know, Lord," I said, "the inner workings of irascibility, that I may guard against it." "Yes indeed," he replied, "if you and your household do not guard against it, you destroy your entire hope. But guard against it, for I am with you. And all those who repent from their whole heart will abstain from it; for I will be with them and protect them. For all have been made upright by the most reverend angel.

34 (V.2)

"Hear, now," he said, "the inner workings of irascibility, how it is evil and brings ruin on the slaves of God by the way it works, and misleads them away from righteousness. It does not mislead those who are full of faith, nor is it able to work against them, because the power of God is with them. But it misleads those who are empty and of two minds. 2. For when it sees such people at rest it inserts itself into their hearts, and with no warning the woman or

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28 κυρίῳ L^1: θεῷ A L^2
29 αὐτῇ L L E: add ὁ κύριος A
30 τοῦ θεοῦ L^1: τοῦ κυρίου L^2: μου A
31 ἡ γυνὴ ἢ ὁ ἀνὴρ A: ὁ ἀνὴρ . . . ἡ γυνὴ L L E

ἐν πικρίᾳ γίνεται ἕνεκεν βιωτικῶν πραγμάτων, ἢ περὶ ἐδεσμάτων ἢ μικρολογίας τινος, ἢ φίλου τινος,[32] ἢ περὶ δόσεως ἢ λήψεως, ἢ περὶ τοιούτων μωρῶν πραγμάτων. ταῦτα γὰρ πάντα μωρά ἐστι καὶ κενὰ καὶ ἄφρονα καὶ ἀσύμφορα τοῖς δούλοις τοῦ θεοῦ. 3. ἡ δὲ μακροθυμία μεγάλη ἐστὶ καὶ ἰσχυρά, δύναμιν ἔχουσα καὶ στιβαρὰν καὶ εὐθηνουμένην ἐν πλατυσμῷ μεγάλῳ, ἱλαρά, ἀγαλλιωμένη, ἀμέριμνος οὖσα, δοξάζουσα τὸν κύριον ἐν παντὶ καιρῷ, μηδὲν ἐν ἑαυτῇ ἔχουσα πικρόν, παραμένουσα διαπαντὸς πραεῖα καὶ ἡσύχιος. αὕτη οὖν ἡ μακροθυμία κατοικεῖ μετὰ τῶν τὴν πίστιν ἐχόντων ὁλόκληρον. 4. ἡ δὲ ὀξυχολία πρῶτον μὲν μωρά ἐστιν, ἐλαφρά τε καὶ ἄφρων. εἶτα ἐκ τῆς ἀφροσύνης γίνεται πικρία, ἐκ δὲ τῆς πικρίας θυμός, ἐκ δὲ τοῦ θυμοῦ ὀργή, ἐκ δὲ τῆς ὀργῆς μῆνις· εἶτα ἡ μῆνις αὕτη ἐκ τοσούτων κακῶν συνισταμένη γίνεται ἁμαρτία μεγάλη καὶ ἀνίατος. 5. ὅταν γὰρ ταῦτα[33] τὰ πνεύματα ἐν ἑνὶ ἀγγείῳ κατοικῇ, οὗ καὶ τὸ πνεῦμα τὸ ἅγιον κατοικεῖ, οὐ χωρεῖ τὸ ἄγγος ἐκεῖνο,[34] ἀλλ' ὑπερπλεονάζει. 6. τὸ τρυφερὸν οὖν πνεῦμα, μὴ ἔχον συνήθειαν μετὰ πονηροῦ πνεύματος κατοικεῖν μηδὲ μετὰ σκληρότητος, ἀποχωρεῖ ἀπὸ τοῦ ἀνθρώπου τοῦ τοιούτου καὶ ζητεῖ κατοικεῖν μετὰ πραότητος καὶ ἡσυχίας. 7. εἶτα ὅταν ἀποστῇ ἀπὸ τοῦ ἀνθρώπου ἐκείνου οὗ κατοικεῖ, γίνεται ὁ ἄνθρωπος ἐκεῖνος κενὸς ἀπὸ τοῦ πνεύματος τοῦ δικαίου, καὶ τὸ λοιπὸν πεπληρωμένος τοῖς πνεύμασι τοῖς πονηροῖς ἀκαταστατεῖ ἐν πάσῃ πράξει αὐτοῦ, περισπώμενος ὧδε κἀκεῖ ἀπὸ τῶν πνευ-

man becomes embittered on account of some business deals, or because of food or something trivial, or because of a friend or something received or given, or because of other such foolish matters. For all these things are foolish, empty, senseless, and unprofitable for the slaves of God. 3. But patience is great and mighty; it has a forceful power that flourishes in a spacious arena; it is cheerful, glad, and free of anxiety, glorifying the Lord at all times, having no bitterness in itself but remaining always meek and mild. This patience, therefore, dwells with all those who hold on to faith intact. 4. But irascibility is first of all foolish, fickle, and senseless. And then, from senselessness comes bitterness, from bitterness anger, from anger wrath, and from wrath rage. Then this rage, which is compounded of such evil things, becomes a great and incurable sin. 5. For when these spirits dwell in one and the same vessel with the holy spirit, the vessel no longer has sufficient space but is stuffed to the brim. 6. And so the sensitive spirit, which is not accustomed to dwelling with an evil spirit nor with harshness, leaves the person and seeks to live with meekness and mildness. 7. Then when it leaves the one it had inhabited, the person becomes devoid of the upright spirit and at last, being filled with evil spirits, vacillates in everything he does, being dragged back and forth by the evil

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32 ἢ *φίλου τινος* L^1 (L^2) E: om. A

33 *ταῦτα* A L L: *παντα* P^{Ox}: *πάντα ταῦτα* E

34 *οὗ καὶ . . . ἐκεῖνο* A L L E: *οὐκέτι τὸ* [$\overline{\pi\nu\alpha}$] *τὸ ἅγιον χωρεῖ ἐκεῖνο τὸ ἄγγος* P^{Ox}

μάτων τῶν πονηρῶν, καὶ ὅλως ἀποτυφλοῦται ἀπὸ τῆς διανοίας τῆς ἀγαθῆς. οὕτως οὖν συμβαίνει πᾶσι τοῖς ὀξυχόλοις. 8. ἀπέχου οὖν ἀπὸ τῆς ὀξυχολίας, τοῦ πονηροτάτου πνεύματος· ἔνδυσαι δὲ τὴν μακροθυμίαν καὶ ἀντίστα τῇ ὀξυχολίᾳ καὶ τῇ πικρίᾳ,[35] καὶ ἔσῃ εὑρισκόμενος[36] μετὰ τῆς σεμνότητος τῆς ἠγαπημένης ὑπὸ τοῦ κυρίου. βλέπε οὖν μήποτε παρενθυμηθῇς τὴν ἐντολὴν ταύτην· ἐὰν γὰρ ταύτης τῆς ἐντολῆς κυριεύσῃς, καὶ τὰς λοιπὰς ἐντολὰς δυνήσῃ φυλάξαι, ἅς σοι μέλλω ἐντέλλεσθαι. ἰσχυροποίου οὖν[37] ἐν αὐταῖς καὶ ἐνδυναμοῦ, καὶ πάντες ἐνδυναμούσθωσαν ὅσοι ἐὰν θέλωσιν ἐν αὐταῖς πορεύεσθαι.

Ἐντολὴ ϛ΄

35 (VI.1)

Ἐνετειλάμην σοι, φησίν, ἐν τῇ πρώτῃ ἐντολῇ ἵνα φυλάξῃς τὴν πίστιν καὶ τὸν φόβον καὶ τὴν ἐγκράτειαν. ναί, φημί, κύριε. ἀλλὰ νῦν θέλω σοι, φησίν, δηλῶσαι καὶ τὰς δυνάμεις αὐτῶν, ἵνα νοήσῃς τίς αὐτῶν τίνα δύναμιν ἔχει καὶ ἐνέργειαν. διπλαῖ γάρ εἰσιν αἱ ἐνέργειαι αὐτῶν· κεῖνται οὖν ἐπὶ δικαίῳ καὶ ἀδίκῳ· 2. σὺ οὖν πίστευε τῷ δικαίῳ, τῷ δὲ ἀδίκῳ μὴ πιστεύσῃς· τὸ γὰρ δίκαιον ὀρθὴν ὁδὸν ἔχει, τὸ δὲ ἄδικον στρεβλήν. ἀλλὰ σὺ τῇ ὀρθῇ ὁδῷ πορεύου καὶ ὁμαλῇ, τὴν δὲ στρεβλὴν ἔασον. 3. ἡ γὰρ στρεβλὴ ὁδὸς τρίβους οὐκ ἔχει, ἀλλ᾽ ἀνοδίας καὶ προσκόμματα

spirits, entirely blinded from any good understanding. This then is what happens to everyone who is irascible. 8. And so, avoid irascibility, which is the most wicked spirit. Clothe yourself with patience and stand against irascibility and bitterness, and you will be found with the reverence that is loved by the Lord. Take care that you never neglect this commandment. For if you master it, you will be able to guard the other commandments, which I am about to give you. And so, be strong and empowered in them, and may everyone who wishes to proceed in them be so empowered."

Sixth Commandment

35 (VI.1)

"I commanded you in the first commandment," he said, to guard faith, fear, and self-restraint." "Yes, Lord," I replied. "But now," he said, "I want to show you their powers *[Or: character]*, that you may understand the power *[Or: character]* and inner working each of them has. For their inner workings are twofold, appointed for both the just and the unjust. 2. And so, trust what is just but not what is unjust. For the just has a straight path, but the unjust a crooked one. Proceed along the straight and level path, and avoid the crooked. 3. For the crooked path has no roads, but is filled with impassible places and many stumbling blocks,

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35 καὶ τῇ πικρίᾳ P^{Ox} A L^2 E: om. L^1

36 εὑρισκόμενος P^{Ox} vid. A L^1: om. L^2

37 ἰσχυροποίου οὖν P^{Ox} (L^1): ισχυρου A L^2 E: ἴσχυε οὖν (L^1)

πολλά, καὶ τραχεῖά ἐστι καὶ ἀκανθώδης.[38] βλαβερὰ οὖν ἐστι τοῖς ἐν αὐτῇ πορευομένοις. 4. οἱ δὲ τῇ ὀρθῇ ὁδῷ πορευόμενοι ὁμαλῶς περιπατοῦσι καὶ ἀπροσκόπως· οὔτε γὰρ τραχεῖά ἐστιν οὔτε ἀκανθώδης. βλέπεις οὖν ὅτι συμφορώτερόν ἐστι ταύτῃ τῇ ὁδῷ πορεύεσθαι. 5. ἀρέσκει μοι, φημί, κύριε, ταύτῃ τῇ ὁδῷ πορεύεσθαι. πορεύσῃ, φησί, καὶ ὃς ἂν ἐξ ὅλης καρδίας ἐπιστρέψῃ πρὸς κύριον, πορεύσεται ἐν αὐτῇ.

36 (VI.2)

Ἄκουε νῦν, φησί, περὶ τῆς πίστεως. δύο εἰσὶν ἄγγελοι μετὰ τοῦ ἀνθρώπου, εἷς τῆς δικαιοσύνης καὶ εἷς τῆς πονηρίας. 2. πῶς οὖν, φημί, κύριε, γνώσομαι τὰς αὐτῶν ἐνεργείας, ὅτι ἀμφότεροι ἄγγελοι μετ' ἐμοῦ κατοικοῦσιν; 3. ἄκουε, φησί, καὶ συνιεῖς αὐτάς. ὁ μὲν τῆς δικαιοσύνης ἄγγελος τρυφερός ἐστι καὶ αἰσχυντηρὸς καὶ πραὺς καὶ ἡσύχιος. ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου ἀναβῇ, εὐθέως λαλεῖ μετὰ σοῦ περὶ δικαιοσύνης, περὶ ἁγνείας, περὶ σεμνότητος καὶ περὶ αὐταρκείας καὶ περὶ παντὸς ἔργου δικαίου καὶ περὶ πάσης ἀρετῆς ἐνδόξου. ταῦτα πάντα ὅταν εἰς τὴν καρδίαν σου ἀναβῇ, γίνωσκε ὅτι ὁ ἄγγελος τῆς δικαιοσύνης μετὰ σοῦ ἐστι. ταῦτα οὖν ἐστι τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης. τούτῳ οὖν πίστευε καὶ τοῖς ἔργοις αὐτοῦ. 4. ὅρα νῦν καὶ τοῦ ἀγγέλου τῆς πονηρίας τὰ ἔργα. πρῶτον πάντων ὀξύχολός ἐστι, καὶ πικρὸς καὶ ἄφρων,[39] καὶ τὰ ἔργα αὐτοῦ πονηρά,

and it is rough and full of thorns. And so it harms those who walk in it. 4. But those who go along the right path have a level course and walk without stumbling. For it is neither rough nor thorny. 5. And so you see that it is better to take this path." "I am quite happy, Lord," I said, "to take this path." "Take it, then," he said, "and whoever turns to the Lord with a whole heart will take it.

36 (VI.2)

"Hear now," he said, "about faith. A person has two angels, one of righteousness and the other of wickedness." 2. "And how, then, Lord, " I asked, "will I know the inner workings of these, since both angels dwell with me?" 3. "Listen," he said, "and you will understand these things. The angel of righteousness is sensitive, modest, meek, and mild. And so, when he rises up in your heart, he immediately speaks with you about righteousness, purity, reverence, contentment, every upright deed, and every glorious virtue. When all these things rise up in your heart, realize that the angel of righteousness is with you. These are the works of the angel of righteousness. Trust this one, therefore, and his works. 4. See now also the works of the angel of wickedness. First of all, he is irascible, bitter, and senseless, and

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38 *ἀκανθώδης* A L^2 E: add *et ducit ad interitum* L^1

39 *καὶ π. κ. ἄφρων* L L (E): om. A

καταστρέφοντα τοὺς δούλους τοῦ θεοῦ· ὅταν οὖν οὗτος ἐπὶ τὴν καρδίαν σου ἀναβῇ, γνῶθι αὐτὸν ἀπὸ τῶν ἔργων αὐτοῦ. 5. πῶς, φημί, κύριε, νοήσω αὐτόν, οὐκ ἐπίσταμαι. ἄκουε, φησίν. ὅταν ὀξυχολία σοί τις προσπέσῃ ἢ πικρία, γίνωσκε ὅτι αὐτός ἐστιν ἐν σοί· εἶτα ἐπιθυμία πράξεων πολλῶν καὶ πολυτέλειαι ἐδεσμάτων πολλῶν καὶ μεθυσμάτων καὶ κραιπαλῶν[40] πολλῶν καὶ ποικίλων τρυφῶν[41] καὶ οὐ δεόντων, καὶ ἐπιθυμίαι γυναικῶν καὶ πλεονεξία καὶ ὑπερηφανία πολλή τις[42] καὶ ἀλαζονεία, καὶ ὅσα τούτοις παραπλήσιά ἐστι καὶ ὅμοια.[43] ταῦτα οὖν ὅταν ἐπὶ τὴν καρδίαν σου ἀναβῇ, γίνωσκε ὅτι ὁ ἄγγελος τῆς πονηρίας ἐστὶν ἐν σοί.[44] 6. σὺ οὖν ἐπιγνοὺς τὰ ἔργα αὐτοῦ ἀπόστα ἀπ᾽αὐτοῦ καὶ μηδὲν αὐτῷ πίστευε, ὅτι τὰ ἔργα αὐτοῦ πονηρά εἰσι καὶ ἀσύμφορα τοῖς δούλοις τοῦ θεοῦ. ἔχεις οὖν ἀμφοτέρων τῶν ἀγγέλων τὰς ἐνεργείας· σύνιε αὐτὰς καὶ πίστευε τῷ ἀγγέλῳ τῆς δικαιοσύνης· 7. ἀπὸ δὲ τοῦ ἀγγέλου τῆς πονηρίας ἀπόστηθι, ὅτι ἡ διδαχὴ αὐτοῦ πονηρά ἐστι παντὶ ἔργῳ· ἐὰν γὰρ ᾖ τις πιστότατος ἀνήρ, καὶ ἡ ἐνθύμησις τοῦ ἀγγέλου τούτου ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ, δεῖ τὸν ἄνδρα ἐκεῖνον ἢ τὴν γυναῖκα ἐξαμαρτῆσαί τι. 8. ἐὰν δὲ πάλιν πονηρότατός τις ᾖ ἀνὴρ ἢ[45] γυνή, καὶ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτοῦ τὰ ἔργα τοῦ ἀγγέλου τῆς δικαιοσύνης, ἐξ ἀνάγκης δεῖ αὐτὸν ἀγαθόν τι ποιῆσαι. 9. βλέπεις οὖν, φησίν, ὅτι καλόν ἐστι τῷ ἀγγέλῳ τῆς δικαιοσύνης ἀκολουθεῖν, τῷ δὲ ἀγγέλῳ τῆς πονη-

his works are wicked, bringing ruin on the slaves of God. And so, when this one rises up in your heart, recognize him from his works." 5. "I do not understand, Lord," I said, "how to perceive him." "Listen," he replied. "When any irascibility or bitterness should fall on you, realize that he is in you. Then there is desire for many activities and numerous extravagant foods and drinking bouts and many wild parties and various completely unnecessary luxuries, and desires for women and greed and a certain great haughtiness and arrogance, and everything that is closely connected to these things. And so, when these things rise up in your heart, realize that the angel of wickedness is in you. 6. So then, since you know his works, draw away from him and do not trust him at all, because his works are wicked and harmful to the slaves of God. This, then, is what you need to know about the inner workings of both angels. Understand these things, and trust the angel of righteousness. 7. But withdraw from the angel of wickedness, because his teaching is wicked in everything he does. For if a man is completely faithful, but the thought from that angel should rise up in his heart, that man or woman must commit a sin. 8. But again, if there is a most wicked man or woman, but the works of the angel of righteousness should rise up in his heart, that one must necessarily do something good. 9. And so you see," he said, "that it is good to follow the angel of righteousness and to abandon the an-

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40 *καὶ κραιπαλῶν* A E: om. L L

41 *τρυφῶν* (L^2 E): *τροφῶν* A

42 *πολλή τις* A: *multiloquia* L^1: *loquacitas* E: om. L^2

43 *καὶ ὅμοια* A L^2: om. L^1: *inutilia* E 44 *ἐν σοί* A: *μετὰ σοῦ* L L: *super te* E 45 *ἀνὴρ ἢ* A L^1 E: om. L^2

ρίας ἀποτάξασθαι.[46] 10. τὰ μὲν περὶ τῆς πίστεως αὕτη ἡ ἐντολὴ δηλοῖ, ἵνα τοῖς ἔργοις τοῦ ἀγγέλου τῆς δικαιοσύνης πιστεύσῃς, καὶ ἐργασάμενος αὐτὰ ζήσῃ τῷ θεῷ. πίστευε δὲ ὅτι τὰ ἔργα τοῦ ἀγγέλου τῆς πονηρίας χαλεπά ἐστι· μὴ ἐργαζόμενος οὖν αὐτὰ ζήσῃ τῷ θεῷ.

Ἐντολὴ ζ΄

37 (VII)

Φοβήθητι, φησί, τὸν κύριον καὶ φύλασσε τὰς ἐντολὰς αὐτοῦ· φυλάσσων οὖν τὰς ἐντολὰς τοῦ θεοῦ ἔσῃ δυνατὸς ἐν πάσῃ πράξει, καὶ ἡ πρᾶξίς σου ἀσύγκριτος ἔσται. φοβούμενος γὰρ τὸν κύριον πάντα καλῶς ἐργάσῃ· οὗτος δέ ἐστιν ὁ φόβος ὃν δεῖ σε φοβηθῆναι, καὶ σωθήσῃ. 2. τὸν δὲ διάβολον μὴ φοβηθῇς· φοβούμενος γὰρ τὸν κύριον κατακυριεύσεις τοῦ διαβόλου, ὅτι δύναμις ἐν αὐτῷ οὐκ ἔστιν. ἐν ᾧ δὲ δύναμις οὐκ ἔστιν, οὐδὲ φόβος· ἐν ᾧ δὲ δύναμις ἡ ἔνδοξος, καὶ φόβος ἐν αὐτῷ. πᾶς γὰρ ὁ δύναμιν ἔχων φόβον ἔχει· ὁ δὲ μὴ ἔχων δύναμιν ὑπὸ πάντων καταφρονεῖται. 3. φοβήθητι δὲ τὰ ἔργα τοῦ διαβόλου, ὅτι πονηρά ἐστι. φοβούμενος οὖν τὸν κύριον φοβηθήσῃ τὰ ἔργα τοῦ διαβόλου καὶ[47] οὐκ ἐργάσῃ αὐτά,[48] ἀλλ᾽ ἀφέξῃ ἀπ᾽ αὐτῶν. 4. δισσοὶ οὖν εἰσιν οἱ φόβοι· ἐὰν γὰρ θέλῃς τὸ πονηρὸν ἐργάσασθαι, φοβοῦ τὸν κύριον[49] καὶ οὐκ ἐργάσῃ αὐτό· ἐὰν δὲ θέλῃς πάλιν τὸ ἀγαθὸν ἐργάσασθαι, φοβοῦ τὸν κύριον καὶ ἐργάσῃ αὐτό. ὥστε ὁ

gel of wickedness. 10. This commandment reveals what belongs to faith, so that you may trust the works of the angel of righteousness and, once you have done these things, live to God. But you should trust that the works of the angel of wickedness are troublesome. And so, by not doing them, you will live to God."

Seventh Commandment

37 (VII)

"Fear the Lord," he said, "and guard his commandments. When you guard the commandments of God you will be empowered in all your activities, and they will be beyond compare. For when you fear the Lord you will do all things well. This is the kind of fear you must have, and you will be saved. 2. But do not fear the devil. For if you fear the Lord you will dominate the devil, because there is no power in him. But in whom there is no power, neither is there fear. But in whom there is glorious power, there is also fear. For everyone who has power is feared; but the one who is powerless is despised by all. 3. But fear the works of the devil, because they are evil. And so, if you fear the Lord, you will fear the works of the devil and not do them, but you will abstain from them. 4. And so there are two kinds of fear. For if you want to do evil, fear the Lord and you will not do it; but if you want again to do what is good, fear the Lord and

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46 *τῷ . . . ἀποτάξασθαι* A L^2 E: om. L^1
47 *φοβηθήσῃ . . . καὶ* L^1: om. A
48 *φοβούμενος . . . αὐτά* A L^1: om. L^2 E
49 *κύριον* L L: *θεὸν* A

φόβος τοῦ κυρίου ἰσχυρός ἐστι καὶ μέγας καὶ ἔνδοξος. φοβήθητι οὖν τὸν κύριον, καὶ ζήσῃ αὐτῷ· καὶ ὅσοι ἂν φοβηθῶσιν αὐτὸν καὶ τηρήσωσι[50] τὰς ἐντολὰς αὐτοῦ, ζήσονται τῷ θεῷ. 5. διατί, φημί, κύριε, εἶπας περὶ τῶν τηρούντων τὰς ἐντολὰς αὐτοῦ· ζήσονται τῷ θεῷ; ὅτι, φησίν, πᾶσα ἡ κτίσις φοβεῖται τὸν κύριον, τὰς δὲ ἐντολὰς αὐτοῦ οὐ φυλάσσει. τῶν οὖν φοβουμένων αὐτὸν καὶ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, ἐκείνων ἡ ζωή ἐστι παρὰ τῷ θεῷ· τῶν δὲ μὴ φυλασσόντων τὰς ἐντολὰς αὐτοῦ, οὐδὲ ζωὴ ἐν αὐτοῖς.

Ἐντολὴ η΄

38 (VIII)

Εἶπόν σοι, φησίν, ὅτι τὰ κτίσματα τοῦ θεοῦ[51] διπλᾶ ἐστι· καὶ γὰρ ἡ ἐγκράτεια διπλῆ ἐστιν. ἐπί τινων γὰρ δεῖ ἐγκρατεύεσθαι, ἐπί τινων δὲ οὐ δεῖ. 2. γνώρισόν μοι, φημί, κύριε, ἐπὶ τίνων δεῖ ἐγκρατεύεσθαι, ἐπὶ τίνων δὲ οὐ δεῖ. ἄκουε, φησί. τὸ πονηρὸν ἐγκρατεύου, καὶ μὴ ποίει αὐτό· τὸ δὲ ἀγαθὸν μὴ ἐγκρατεύου, ἀλλὰ ποίει αὐτό. ἐὰν γὰρ ἐγκρατεύσῃ τὸ ἀγαθὸν μὴ ποιεῖν, ἁμαρτίαν μεγάλην ἐργάζῃ·[52] ἐὰν δὲ ἐγκρατεύσῃ τὸ πονηρὸν μὴ ποιεῖν, δικαιοσύνην μεγάλην ἐργάζῃ. ἐγκράτευσαι οὖν ἀπὸ πονηρίας πάσης ἐργαζόμενος τὸ ἀγαθόν. 3. ποταπαί, φημί, κύριε, εἰσὶν αἱ πονηρίαι ἀφ' ὧν δεῖ ἡμᾶς ἐγκρατεύεσθαι; ἄκουε, φησίν· ἀπὸ μοιχείας καὶ πορνείας, ἀπὸ μεθύσματος ἀνομίας, ἀπὸ τρυφῆς πονηρᾶς, ἀπὸ ἐδεσμάτων πολλῶν καὶ πολυτε-

you will do it. And so, the fear of the Lord is strong, great, and glorious. Thus, fear the Lord and you will live in him. And all who fear him and keep his commandments will live to God." 5. "Why Lord," I asked, "did you say that those who keep his commandments will live to God?" "Because," he said, "the entire creation fears the Lord, but it does not guard his commandments. And so, those who fear him and guard his commandments are the ones who live before God. But there is no life among those who do not guard his commandments."

Eighth Commandment

38 (VIII)

"I have told you," he said, "that the creations of God are twofold. And self-restraint is twofold as well. For you must refrain from some things but not others." 2. "Show me, Lord," I said, "which things I must refrain from and which things not." "Listen," he said. "Refrain from evil and do not do it. But do not refrain from good, but do it. For if you refrain from doing good, you commit a great sin. But if you refrain from evil, you perform a great act of righteousness. And so, refrain from all evil by doing what is good." 3. I replied, "What sorts of evil things, Lord, must we refrain from doing?" "Listen," he said: "from adultery and sexual immorality, from lawless drunkenness, from evil luxury, from an abundance of foods, extravagant wealth, boasting,

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50 *καὶ τηρήσωσι* L^2 E: *τῶν φυλασσόντων* A

51 *θεοῦ* A L^2 E: *κυρίου* L^1

52 *ἐὰν . . . ἐργάζῃ* L L E: om. A

λείας πλούτου καὶ καυχήσεως καὶ ὑψηλοφροσύνης καὶ ὑπερηφανίας, καὶ ἀπὸ ψεύσματος καὶ καταλαλιᾶς καὶ ὑποκρίσεως, μνησικακίας καὶ πάσης βλασφημίας. 4. ταῦτα τὰ ἔργα πάντων πονηρότατά εἰσιν ἐν τῇ ζωῇ τῶν ἀνθρώπων. ἀπὸ τούτων οὖν τῶν ἔργων δεῖ ἐγκρατεύεσθαι τὸν δοῦλον τοῦ θεοῦ. ὁ γὰρ μὴ ἐγκρατευόμενος ἀπὸ τούτων οὐ δύναται ζῆσαι τῷ θεῷ. ἄκουε οὖν καὶ τὰ ἀκόλουθα τούτων. 5. ἔτι γάρ, φημί, κύριε, πονηρὰ ἔργα ἐστί; καί γε πολλά, φησίν, ἔστιν ἀφ' ὧν δεῖ τὸν δοῦλον τοῦ θεοῦ ἐγκρατεύεσθαι· κλέμμα, ψεῦδος, ἀποστέρησις, ψευδομαρτυρία, πλεονεξία, ἐπιθυμία πονηρά, ἀπάτη, κενοδοξία, ἀλαζονεία, καὶ ὅσα τούτοις ὅμοιά εἰσιν. 6. οὐ δοκεῖ σοι ταῦτα πονηρὰ εἶναι; καὶ λίαν πονηρά, φημί,[53] τοῖς δούλοις τοῦ θεοῦ. τούτων πάντων δεῖ ἐγκρατεύεσθαι τὸν δουλεύοντα τῷ θεῷ. ἐγκράτευσαι οὖν ἀπὸ πάντων τούτων, ἵνα ζήσῃ τῷ θεῷ καὶ ἐγγραφήσῃ μετὰ τῶν ἐγκρατευομένων αὐτά. ὧν μὲν οὖν δεῖ σε ἐγκρατεύεσθαι, ταῦτά ἐστιν. 7. ἃ δὲ δεῖ σε μὴ ἐγκρατεύεσθαι, φησίν, ἀλλὰ ποιεῖν, ἄκουε. τὸ ἀγαθὸν μὴ ἐγκρατεύου, ἀλλὰ ποίει αὐτό. 8. καὶ τῶν ἀγαθῶν μοι, φημί, κύριε, δήλωσον τὴν δύναμιν, ἵνα πορευθῶ ἐν αὐτοῖς καὶ δουλεύσω αὐτοῖς, ἵνα ἐργασάμενος αὐτὰ δυνηθῶ σωθῆναι. ἄκουε, φησί, καὶ τῶν ἀγαθῶν τὰ ἔργα, ἃ σε δεῖ ἐργάζεσθαι καὶ μὴ ἐγκρατεύεσθαι. 9. πρῶτον πάντων πίστις, φόβος κυρίου,[54] ἀγάπη, ὁμόνοια, ῥήματα δικαιοσύνης, ἀλήθεια, ὑπομονή· τούτων ἀγαθώτερον οὐδέν ἐστιν ἐν τῇ ζωῇ τῶν ἀνθρώπων. ταῦτα ἐάν τις φυλάσσῃ καὶ μὴ

pride, and haughtiness, from lying, slander, and hypocrisy, from bearing a grudge and speaking any blasphemy. 4. These are the most wicked of all the deeds of human life. And so, the slave of God must refrain from doing them. For the one who does not refrain from these cannot live to God. Hear now as well about the things that follow these." 5. "Are there yet other wicked deeds, Lord?" I asked. "Yes indeed," he said, "there are many from which the slave of God must refrain: robbery, lying, fraud, bearing false witness, greed, evil desire, deception, vanity, arrogance, and as many things as are similar to these. 6. Do these things not seem wicked to you?" "Yes indeed," I said, "very wicked for the slaves of God." "And so it is necessary for the one enslaved to God to refrain from these things. Refrain from all of them, that you may live to God and be enrolled with those who refrain from them. These, then, are the things from which you must refrain. 7. And listen now," he said, "to the things that you must not refrain from, but do. Do not refrain from the good, but do it." 8. "Show me, Lord," I said, "the power *[Or: character]* of the good things, that I may proceed in them and serve as their slave, that by doing them I can be saved." "Listen also to the works of the good," he said, "which you must do and not refrain from. 9. First of all: faith, fear of the Lord, love, harmony, words of righteousness, truth, and endurance. Nothing in human life is better than these. Anyone who

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53 φημί A: φησί L^2: om. L^1 E

54 κυρίου L^1: θεοῦ A L^2

ἐγκρατεύηται ἀπ᾽ αὐτῶν, μακάριος γίνεται ἐν τῇ ζωῇ αὐτοῦ. 10. εἶτα τούτων τὰ ἀκόλουθα ἄκουσον· χήραις ὑπηρετεῖν, ὀρφανοὺς καὶ ὑστερουμένους ἐπισκέπτεσθαι, ἐξ ἀναγκῶν λυτροῦσθαι τοὺς δούλους τοῦ θεοῦ, φιλόξενον εἶναι (ἐν γὰρ τῇ φιλοξενίᾳ εὑρίσκεται ἀγαθοποίησίς ποτε), μηδενὶ ἀντιτάσσεσθαι, ἡσύχιον εἶναι, ἐνδεέστερον γίνεσθαι πάντων ἀνθρώπων, πρεσβύτας σέβεσθαι, δικαιοσύνην ἀσκεῖν, ἀδελφότητα[55] συντηρεῖν, ὕβριν ὑποφέρειν, μακρόθυμον εἶναι, μνησικακίαν μὴ ἔχειν, κάμνοντας τῇ ψυχῇ παρακαλεῖν, ἐσκανδαλισμένους ἀπὸ τῆς πίστεως μὴ ἀποβάλλεσθαι, ἀλλ᾽ ἐπιστρέφειν καὶ εὐθύμους ποιεῖν, ἁμαρτάνοντας νουθετεῖν, χρεώστας μὴ θλίβειν καὶ ἐνδεεῖς,[56] καὶ εἴ τινα τούτοις ὅμοιά ἐστι. 11. δοκεῖ σοι, φησί, ταῦτα ἀγαθὰ εἶναι; τί γάρ, φημί, κύριε, τούτων ἀγαθώτερον; πορεύου οὖν, φησίν, ἐν αὐτοῖς καὶ μὴ ἐγκρατεύου ἀπ᾽ αὐτῶν, καὶ ζήσῃ τῷ θεῷ. 12. φύλασσε οὖν τὴν ἐντολὴν ταύτην·[57] ἐὰν τὸ ἀγαθὸν ποιῇς καὶ μὴ ἐγκρατεύσῃ ἀπ᾽ αὐτοῦ, ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ οἱ οὕτω ποιοῦντες. καὶ πάλιν ἐὰν τὸ πονηρὸν μὴ ποιῇς καὶ ἐγκρατεύσῃ ἀπ᾽ αὐτοῦ,[58] ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ, ὅσοι ἐὰν ταύτας τὰς ἐντολὰς φυλάξωσι καὶ πορευθῶσιν ἐν αὐταῖς.

[55] ἀδελφότητα L L: ἀγαθότητα A

[56] καὶ ἐνδεεῖς A: ἐνδεεῖς μὴ λυπεῖν (E): om. L L

[57] καὶ ζήσῃ . . . ταύτην A L^2 E: om. L^1

[58] ἐὰν τὸ ἀγαθὸν . . . αὐτοῦ A L^2 E: *si enim custodieris haec omnia mandata* L^1

guards them and does not refrain from doing them is happy in his life. 10. Listen then to what follows from these: ministering to widows, visiting orphans and those in need, redeeming the slaves of God from their calamities, being hospitable (for doing good is sometimes found in hospitality), opposing no one, being kind, becoming more lowly than all, respecting elders, training in righteousness, protecting the brotherhood, submitting to mistreatment, being patient, not holding a grudge, comforting those who are weary, not casting out those who have stumbled from the faith, but turning them around and encouraging them, admonishing those who have sinned, not oppressing those who are in debt or needy—and other things similar to these. 11. Do these things seem to be good to you?" he asked. "And what could be better than these?" I replied. "Then proceed in them," he said, "and do not refrain from doing them, and you will live to God. 12. And so, guard this commandment. If you do good and do not refrain from it, you will live to God, and everyone who acts in this way will live to God. And again, if you do not do evil but refrain from it, you will live to God; and everyone who guards these commandments and proceeds in them will live to God."

Ἐντολὴ θ΄

39 (IX)

Λέγει μοι· ἆρον ἀπὸ σεαυτοῦ τὴν διψυχίαν καὶ μηδὲν ὅλως διψυχήσῃς αἰτήσασθαί τι[59] παρὰ τοῦ θεοῦ, λέγων ἐν σεαυτῷ ὅτι πῶς δύναμαι αἰτήσασθαι παρὰ τοῦ κυρίου καὶ λαβεῖν, ἡμαρτηκὼς τοσαῦτα εἰς αὐτόν; 2. μὴ διαλογίζου ταῦτα, ἀλλ᾽ ἐξ ὅλης τῆς καρδίας σου ἐπίστρεψον ἐπὶ τὸν κύριον, καὶ αἰτοῦ παρ᾽ αὐτοῦ ἀδιστάκτως, καὶ γνώσῃ τὴν πολυσπλαγχνίαν αὐτοῦ, ὅτι οὐ μή σε ἐγκαταλίπῃ, ἀλλὰ τὸ αἴτημα τῆς ψυχῆς σου πληροφορήσει. 3. οὐκ ἔστι γὰρ ὁ θεὸς[60] ὡς οἱ ἄνθρωποι μνησικακοῦντες, ἀλλ᾽ αὐτὸς ἀμνησίκακός ἐστιν καὶ σπλαγχνίζεται ἐπὶ τὴν ποίησιν αὐτοῦ. 4. σὺ οὖν καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν ματαιωμάτων τοῦ αἰῶνος τούτου καὶ τῶν προειρημένων σοι ῥημάτων, καὶ αἰτοῦ παρὰ τοῦ κυρίου, καὶ ἀπολήψῃ πάντα, καὶ ἀπὸ πάντων τῶν αἰτημάτων σου ἀνυστέρητος ἔσῃ, ἐὰν ἀδιστάκτως αἰτήσῃ παρὰ τοῦ κυρίου. 5. ἐὰν δὲ διστάσῃς ἐν τῇ καρδίᾳ σου, οὐδὲν οὐ μὴ λήψῃ τῶν αἰτημάτων σου. οἱ γὰρ διστάζοντες εἰς τὸν θεόν, οὗτοί εἰσιν οἱ δίψυχοι, καὶ οὐδὲν ὅλως ἐπιτυγχάνουσι τῶν αἰτημάτων αὐτῶν. 6. οἱ δὲ ὁλοτελεῖς ὄντες ἐν τῇ πίστει πάντα αἰτοῦνται πεποιθότες ἐπὶ τὸν κύριον,[61] καὶ λαμβάνουσιν, ὅτι ἀδιστάκτως αἰτοῦνται, μηδὲν διψυχοῦντες. πᾶς γὰρ δίψυχος ἀνήρ, ἐὰν μὴ μετανοήσῃ, δυσκόλως σωθήσεται. 7. καθάρισον οὖν τὴν καρδίαν σου ἀπὸ τῆς διψυχίας, ἔνδυσαι

Ninth Commandment

39 (IX)

He said to me, "Get rid of your doublemindedness, and do not be at all of two minds about whether to ask for something from God, saying to yourself, 'How can I ask anything from the Lord and receive it, after committing so many sins against him?' 2. Do not debate these matters back and forth, but turn to the Lord with all your heart, and ask him without doubting, and you will know his great compassion; for he will never forsake you but will fulfill the request of your soul. 3. For God is not like those who hold grudges: he holds no grudge and shows compassion to his creation. 4. You, therefore, cleanse your heart from all the vanities of this age and from all the matters I mentioned before. Ask from the Lord, and you will receive everything. You will lack nothing you have requested, if you ask the Lord without doubting. 5. But if you doubt in your heart, you will never receive anything you have requested. Those who doubt God are of two minds, and they obtain none of their requests. 6. But those who are mature in faith ask all things, confident in the Lord; and they receive them because they have asked without doubting, never being of two minds. For any man who is of two minds and does not repent will be saved only with difficulty. 7. And so cleanse your heart from doublemindedness and clothe yourself

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59 *τι* L^1 E: om. A
60 *ὁ θεὸς* P^{Ox} L L E: om. A
61 *κύριον* A L^1: *θεόν* L^2

δὲ τὴν πίστιν, ὅτι ἰσχυρά ἐστι, καὶ πίστευε τῷ θεῷ ὅτι πάντα τὰ αἰτήματά σου ἃ αἰτεῖς λήψῃ. καὶ ἐὰν αἰτησάμενός ποτε παρὰ τοῦ κυρίου αἴτημά τι βραδύτερον λαμβάνῃς, μὴ διψυχήσῃς ὅτι ταχὺ οὐκ ἔλαβες τὸ αἴτημα τῆς ψυχῆς σου· πάντως γὰρ διὰ πειρασμόν τινα ἢ παράπτωμά τι, ὃ σὺ ἀγνοεῖς, βραδύτερον λαμβάνεις τὸ αἴτημά σου. 8. σὺ οὖν μὴ διαλίπῃς αἰτούμενος τὸ αἴτημα τῆς ψυχῆς σου, καὶ λήψῃ αὐτό. ἐὰν δὲ ἐκκακήσῃς καὶ διψυχήσῃς αἰτούμενος, σεαυτὸν αἰτιῶ καὶ μὴ τὸν[62] διδόντα σοι. 9. βλέπε τὴν διψυχίαν ταύτην· πονηρὰ γάρ ἐστι καὶ ἀσύνετος, καὶ πολλοὺς ἐκριζοῖ ἀπὸ τῆς πίστεως, καί γε λίαν πιστοὺς καὶ ἰσχυρούς.[63] καὶ γὰρ αὕτη ἡ διψυχία θυγάτηρ[64] ἐστὶ τοῦ διαβόλου, καὶ λίαν πονηρεύεται εἰς τοὺς δούλους τοῦ θεοῦ. 10. καταφρόνησον οὖν τῆς διψυχίας καὶ κατακυρίευσον αὐτῆς ἐν παντὶ πράγματι, ἐνδυσάμενος τὴν πίστιν τὴν ἰσχυρὰν καὶ δυνατήν. ἡ γὰρ πίστις πάντα ἐπαγγέλλεται, πάντα τελειοῖ, ἡ δὲ διψυχία μὴ καταπιστεύουσα ἑαυτῇ πάντων ἀποτυγχάνει τῶν ἔργων αὐτῆς ὧν πράσσει. 11. βλέπεις οὖν, φησίν, ὅτι ἡ πίστις ἄνωθέν ἐστι παρὰ τοῦ κυρίου, καὶ ἔχει δύναμιν μεγάλην· ἡ δὲ διψυχία ἐπίγειον πνεῦμά ἐστι παρὰ τοῦ διαβόλου, δύναμιν μὴ ἔχουσα. 12. σὺ οὖν δούλευε τῇ ἐχούσῃ δύναμιν τῇ πίστει, καὶ ἀπὸ τῆς διψυχίας ἀπόσχου τῆς μὴ ἐχούσης δύναμιν, καὶ ζήσῃ τῷ θεῷ, καὶ πάντες ζήσονται τῷ θεῷ οἱ ταῦτα φρονοῦντες.

with faith, because it is strong, and trust God that you will receive all the requests you have made. And if you ever ask for something from the Lord, but receive it only after a long delay, do not begin to doubt, simply because you did not receive your innermost request quickly. For you probably received your request slowly because of some temptation *[Or: test]* or transgression that you did not know about. 8. And so, do not stop making your innermost request, for you will receive it. But if you become disheartened and doubleminded while making your request, blame yourself and not the one who gives to you. 9. Be on the alert against this doublemindedness; for it is evil and senseless, and it uproots many from the faith, even those who are very faithful and strong. For this doublemindedness is the daughter of the devil, and it works great evil against the slaves of God. 10. And so, despise doublemindedness and rule over it in your every deed, clothing yourself with the strong and powerful faith. For faith promises all things and perfects all things, but the doublemindedness that lacks confidence in itself fails in everything that it does. 11. And so you see," he said, "that faith comes from above, from the Lord, and is very powerful. But doublemindedness is an earthly spirit from the devil and is powerless. 12. You, therefore, should serve the faith that has power and abstain from the doublemindedness that has none, and you will live to God. And everyone who thinks these things will live to God."

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62 τὸν A L^2 E: add μὴ L^1
63 καί γε . . . ἰσχυρούς L L: καὶ λίαν ἰσχυρούς A
64 θυγάτηρ L L E: ἀδελφὴ A

Ἐντολὴ ι΄

40 (X.1)

Ἆρον ἀπὸ σεαυτοῦ, φησί, τὴν λύπην· καὶ γὰρ αὕτη ἀδελφή ἐστι τῆς διψυχίας καὶ τῆς ὀξυχολίας. 2. πῶς, φημί, κύριε, ἀδελφή ἐστι τούτων; ἄλλο γάρ μοι δοκεῖ εἶναι ὀξυχολία, καὶ ἄλλο διψυχία, καὶ ἄλλο λύπη. ἀσύνετος εἶ, ἄνθρωπε. οὐ νοεῖς ὅτι ἡ λύπη πάντων τῶν πνευμάτων πονηρότερα ἐστὶ καὶ δεινοτάτη τοῖς δούλοις τοῦ θεοῦ, καὶ παρὰ πάντα τὰ πνεύματα καταφθείρει τὸν ἄνθρωπον, καὶ ἐκτρίβει τὸ πνεῦμα τὸ ἅγιον, καὶ πάλιν σώζει; 3. ἐγώ, φημί, κύριε, ἀσύνετός εἰμι, καὶ οὐ συνίω τὰς παραβολὰς ταύτας· πῶς γὰρ δύναται ἐκτρίβειν καὶ πάλιν σώζειν, οὐ νοῶ. 4. ἄκουε, φησίν· οἱ μηδέποτε ἐρευνήσαντες περὶ τῆς ἀληθείας μηδὲ ἐπιζητήσαντες περὶ τῆς θεότητος, πιστεύσαντες δὲ μόνον, ἐμπεφυρμένοι δὲ πραγματείαις καὶ πλούτῳ καὶ φιλίαις ἐθνικαῖς καὶ ἄλλαις πολλαῖς πραγματείαις τοῦ αἰῶνος τούτου· ὅσοι οὖν τούτοις πρόσκεινται,[65] οὐ νοοῦσι τὰς παραβολὰς τῆς θεότητος· ἐπισκοτοῦνται γὰρ ὑπὸ τούτων τῶν πράξεων καὶ καταφθείρονται καὶ γίνονται κεχερσωμένοι. 5. καθὼς οἱ ἀμπελῶνες οἱ καλοί, ὅταν ἀμελείας τύχωσι, χερσοῦνται ἀπὸ τῶν ἀκανθῶν καὶ βοτανῶν ποικίλων, οὕτως οἱ ἄνθρωποι οἱ πιστεύσαντες[66] καὶ εἰς ταύτας τὰς πράξεις τὰς πολλὰς ἐμπίπτοντες τὰς προειρημένας, ἀποπλανῶνται ἀπὸ τῆς διανοίας αὐτῶν καὶ οὐδὲν ὅλως νοοῦσι περὶ δικαιοσύνης, ἀλλὰ καὶ ὅταν ἀκούσωσι

Tenth Commandment

40 (X.1)

"Remove grief *[Or: sorrow; and through chap. 42]* from yourself," he said, "for this is the sister of both doublemindedness and irascibility." 2. "How, Lord, is it their sister?" I asked. "For it seems to me that irascibility is one thing, doublemindedness another, and grief another." "You are senseless, O man. Do you not understand that grief is the worst spirit of all and most to be dreaded by the slaves of God? That it corrupts a person more than any other spirit? That it both wears out the holy spirit and then again saves it?" 3. "Yes, I am senseless, Lord," I replied, "and do not understand these parables. I do not see how it is able to wear the spirit out and then save it again." 4. "Listen," he said. "These who have never made careful inquiry into the truth or investigated divine matters, but merely believe, and then become mixed up with business affairs and wealth and friendships with outsiders and many other matters that pertain to this age—everyone who becomes involved with these things fails to understand the divine parables. For they are overshadowed by these other matters and are corrupted and become barren in spirit. 5. Just as good vineyards that are not tended become barren because of thorns and various weeds, so too with the people who believe but fall into these sundry activities I have mentioned. They are led astray from their understanding and perceive nothing at all about righteousness; and even

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65 ὅσοι . . . πρόσκεινται A E: om. L L

66 πιστεύσαντες A L^1 E: add μόνον L^2

περὶ θεότητος καὶ ἀληθείας,[67] ὁ νοῦς αὐτῶν περὶ τὴν πρᾶξιν αὐτῶν καταγίνεται, καὶ οὐδὲν ὅλως νοοῦσιν. 6. οἱ δὲ φόβον ἔχοντες θεοῦ καὶ ἐρευνῶντες περὶ θεότητος[68] καὶ ἀληθείας, καὶ τὴν καρδίαν ἔχοντες πρὸς τὸν κύριον, πάντα τὰ λεγόμενα αὐτοῖς τάχιον νοοῦσι καὶ συνίουσιν, ὅτι ἔχουσι τὸν φόβον τοῦ κυρίου ἐν ἑαυτοῖς. ὅπου γὰρ ὁ κύριος κατοικεῖ, ἐκεῖ καὶ σύνεσις πολλή. κολλήθητι οὖν τῷ κυρίῳ, καὶ πάντα συνήσεις καὶ νοήσεις.

41 (X.2)

Ἄκουε οὖν, φησίν, ἀνόητε, πῶς ἡ λύπη ἐκτρίβει τὸ πνεῦμα τὸ ἅγιον καὶ πάλιν σώζει. 2. ὅταν ὁ δίψυχος ἐπιβάληται πρᾶξίν τινα, καὶ ταύτης ἀποτύχῃ διὰ τὴν διψυχίαν αὐτοῦ, ἡ λύπη αὕτη εἰσπορεύεται εἰς τὸν ἄνθρωπον, καὶ λυπεῖ τὸ πνεῦμα τὸ ἅγιον[69] καὶ ἐκτρίβει αὐτό. 3. εἶτα πάλιν ἡ ὀξυχολία ὅταν κολληθῇ τῷ ἀνθρώπῳ περὶ πράγματός τινος, καὶ λίαν πικρανθῇ, πάλιν ἡ λύπη εἰσπορεύεται εἰς τὴν καρδίαν τοῦ ἀνθρώπου τοῦ ὀξυχολήσαντος, καὶ λυπεῖται ἐπὶ τῇ πράξει αὐτοῦ ᾗ ἔπραξε, καὶ μετανοεῖ ὅτι πονηρὸν εἰργάσατο. 4. αὕτη οὖν ἡ λύπη δοκεῖ σωτηρίαν ἔχειν, ὅτι τὸ πονηρὸν πράξας μετενόησεν. ἀμφότεραι οὖν αἱ πρά- ξεις λυποῦσι τὸ πνεῦμα·[70] ἡ μὲν διψυχία, ὅτι οὐκ ἐπέτυχε τῆς πράξεως αὐτῆς, ἡ δὲ ὀξυχολία λυπεῖ τὸ πνεῦμα, ὅτι ἔπραξε τὸ πονηρόν. ἀμφότερα οὖν λυπηρά ἐστι τῷ πνεύματι τῷ ἁγίῳ, ἡ διψυχία καὶ ἡ ὀχυξολία.

when they hear about divine matters and truth, their mind is occupied with their other concerns, and they perceive nothing at all. 6. But those who fear God and make careful inquiry into divine matters and truth, and have their hearts directed towards the Lord, quickly perceive and understand everything said to them, because they have the fear of the Lord in themselves. For where the Lord dwells, there also is great understanding. Therefore cling to the Lord, and you will understand and perceive all things.

41 (X.2)

And so listen, you foolish one," he said, "to how grief wears out the holy spirit and then again saves it. 2. When a person who is of two minds throws himself into a certain affair and does not succeed at it, because he is of two minds, this grief enters into him, and it grieves the holy spirit and wears it out. 3. So too, with irascibility, when it clings to a person because of some matter and he becomes extremely bitter—grief again enters into the irritated person's heart; he grieves for what he has done, and he repents because he has done evil. 4. And so this grief appears to bring salvation, because after doing what is evil the person repents. And so both things grieve the spirit: doublemindedness, because it does not accomplish what it sets out to do; and irascibility, because it does what is evil. Both doublemindedness and irascibility, therefore, grieve the holy

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67 *θεότητος καὶ ἀληθείας* A: *domino* L^1 (E): *iustitia* L^2
68 *θεότητος* A L^2 E: *deo* L^1
69 *ἅγιον* L L E: add *καὶ πάλιν σώζει* A
70 *τὸ πνεῦμα* A: add *τὸ ἅγιον* L L E

5. ἆρον οὖν ἀπὸ σεαυτοῦ τὴν λύπην καὶ μὴ θλῖβε τὸ πνεῦμα τὸ ἅγιον τὸ ἐν σοὶ κατοικοῦν, μήποτε ἐντεύξηται κατὰ σοῦ τῷ θεῷ καὶ ἀποστῇ ἀπὸ σοῦ. 6. τὸ γὰρ πνεῦμα τοῦ θεοῦ τὸ δοθὲν εἰς τὴν σάρκα ταύτην λύπην οὐχ ὑποφέρει οὐδὲ στενοχωρίαν.

42 (X.3)

Ἔνδυσαι οὖν τὴν ἱλαρότητα τὴν πάντοτε ἔχουσαν χάριν παρὰ τῷ θεῷ καὶ εὐπρόσδεκτον οὖσαν αὐτῷ, καὶ ἐντρύφα ἐν αὐτῇ. πᾶς γὰρ ἱλαρὸς ἀνὴρ ἀγαθὰ ἐργάζεται καὶ ἀγαθὰ φρονεῖ, καὶ καταφρονεῖ τῆς λύπης. 2. ὁ δὲ λυπηρὸς ἀνὴρ πάντοτε πονηρεύεται· πρῶτον μὲν πονηρεύεται, ὅτι λυπεῖ τὸ πνεῦμα τὸ ἅγιον τὸ δοθὲν τῷ ἀνθρώπῳ ἱλαρόν· δεύτερον δὲ λυπῶν τὸ πνεῦμα τὸ ἅγιον ἀνομίαν ἐργάζεται, μὴ ἐντυγχάνων μηδὲ ἐξομολογούμενος τῷ κυρίῳ.[71] πάντοτε γὰρ λυπηροῦ ἀνδρὸς ἡ ἔντευξις οὐκ ἔχει δύναμιν τοῦ ἀναβῆναι ἐπὶ τὸ θυσιαστήριον τοῦ θεοῦ. 3. διατί, φημί, οὐκ ἀναβαίνει ἐπὶ τὸ θυσιαστήριον ἡ ἔντευξις τοῦ λυπουμένου; ὅτι, φησίν, ἡ λύπη ἐγκάθηται εἰς τὴν καρδίαν αὐτοῦ· μεμιγμένη οὖν ἡ λύπη μετὰ τῆς ἐντεύξεως οὐκ ἀφίησι τὴν ἔντευξιν ἀναβῆναι καθαρὰν ἐπὶ τὸ θυσιαστήριον.[72] ὥσπερ γὰρ ὄξος καὶ οἶνος μεμιγμένα ἐπὶ τὸ αὐτὸ τὴν αὐτὴν ἡδονὴν οὐκ ἔχουσιν, οὕτω καὶ ἡ λύπη μεμιγμένη μετὰ τοῦ ἁγίου πνεύματος τὴν αὐτὴν ἔντευξιν οὐκ ἔχει. 4. καθάρισον οὖν σεαυτὸν ἀπὸ τῆς λύπης τῆς πονηρᾶς ταύτης, καὶ ζήσῃ τῷ θεῷ· καὶ

spirit. 5. And so, remove grief from yourself and do not crush the holy spirit that dwells in you; otherwise, it may petition God against you and leave you. 6. For the holy spirit of God that has been given in this flesh cannot stand either grief or distress.

42 (X.3)

Be clothed, therefore, with the cheerfulness that always conveys grace before God and that is acceptable to him, and delight in it. For every man who is cheerful does good things and thinks good things and despises grief. 2. The one who is filled with grief, on the other hand, always does what is evil. First, he does evil because he grieves the cheerful holy spirit that has been given him; second, he grieves the holy spirit by behaving lawlessly, neither praying nor making confession to the Lord. For the prayer of the man filled with grief never has the power to rise up upon the altar before God." 3. "Why," I asked, "does the prayer of the one filled with grief not rise up upon the altar?" "Because," he said, "grief reclines in his heart; and so, the grief that is mixed with the petition does not allow the petition to rise up purely onto the altar. For just as vinegar and wine mixed together do not produce the same pleasure, so also grief mixed with the holy spirit does not produce the same petition. 4. Cleanse yourself, therefore, from this evil grief, and you will live to God. And all who

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71 *κυρίῳ* A: *θεῷ* L^2 (L^1?)

72 *θυσιατήριον* A E: add *τοῦ θεοῦ* L L

πάντες ζήσονται τῷ θεῷ ὅσοι ἂν ἀποβάλωσιν ἀφ' ἑαυτῶν τὴν λύπην καὶ ἐνδύσωνται πᾶσαν ἱλαρότητα.

Ἐντολὴ ια΄

43 (XI)

Ἔδειξέ μοι ἐπὶ συμψελλίου καθημένους ἀνθρώπους, καὶ ἕτερον ἄνθρωπον καθήμενον ἐπὶ καθέδραν. καὶ λέγει μοι· βλέπεις τοὺς ἐπὶ τοῦ συμψελλίου καθημένους; βλέπω, φημί, κύριε. οὗτοι, φησί, πιστοί εἰσι, καὶ ὁ καθήμενος ἐπὶ τὴν καθέδραν ψευδοπροφήτης ἐστὶν ἀπολλύων τὴν διάνοιαν τῶν δούλων τοῦ θεοῦ· τῶν διψύχων δὲ ἀπόλλυσιν, οὐ τῶν πιστῶν. 2. οὗτοι οὖν οἱ δίψυχοι ὡς ἐπὶ μάντιν[73] *ἔρχονται καὶ ἐπερωτῶσιν αὐτόν, τί ἄρα ἔσται αὐτοῖς· κἀκεῖνος ὁ ψευδοπροφήτης, μηδεμίαν ἔχων ἐν ἑαυτῷ δύναμιν πνεύματος θείου,*[74] *λαλεῖ μετ' αὐτῶν κατὰ τὰ ἐπερωτήματα αὐτῶν καὶ κατὰ τὰς ἐπιθυμίας τῆς πονηρίας αὐτῶν, καὶ πληροῖ τὰς ψυχὰς αὐτῶν καθὼς αὐτοὶ βούλονται. 3. αὐτὸς γὰρ κενὸς ὢν κενὰ καὶ ἀποκρίνεται κενοῖς· ὃ γὰρ ἐὰν ἐπερωτηθῇ, πρὸς τὸ κένωμα τοῦ ἀνθρώπου ἀποκρίνεται. τινὰ δὲ καὶ ῥήματα ἀληθῆ λαλεῖ· ὁ γὰρ διάβολος πληροῖ αὐτὸν τῷ αὐτοῦ πνεύματι, εἴ τινα δυνήσεται ῥῆξαι τῶν δικαίων. 4. ὅσοι οὖν ἰσχυροί εἰσιν ἐν τῇ πίστει τοῦ κυρίου, ἐνδεδυμένοι τὴν ἀλήθειαν, τοῖς τοιούτοις πνεύμασιν οὐ κολλῶνται, ἀλλ' ἀπέχονται ἀπ' αὐτῶν. ὅσοι δὲ δίψυχοί εἰσι καὶ πυκνῶς*

cast grief away from themselves and clothe themselves with all cheerfulness will live to God."

Eleventh Commandment

43 (XI)

He showed me some people sitting on a bench, and someone else sitting on a chair. And he said to me, "Do you see the ones sitting on the bench?" "I see them, Lord," I replied. "These people," he said, "are faithful, and the one sitting on the chair is a false prophet who destroys the understanding of the slaves of God. But he destroys the understanding of the doubleminded, not of the faithful. 2. And so, doubleminded people come to him as if he were a soothsayer, and ask him what is about to happen to them. And that false prophet, having within himself no power of the divine spirit, speaks with them in light of the requests and evil desires they have, and he fills their souls as they themselves wish. 3. For he, being empty himself, gives empty answers to those who are empty. For whatever he is asked, he answers in a way befitting the emptiness of the person. But he also speaks some true words. For the devil fills him with his own spirit, to see if he can dash one of the upright. 4. And so, all those who are strong in the faith of the Lord and have been clothed with the truth do not cling to such spirits, but abstain from them. But all those who are of two minds and who are constantly changing their

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73 μάντιν $A^{vid.}$: *divinum* L^2 (E): *divinum spiritum* L^1
74 θείου A L^1: *sancti* L^2 E

μετανοοῦσι, μαντεύονται ὡς καὶ τὰ ἔθνη, καὶ ἑαυτοῖς μείζονα ἁμαρτίαν ἐπιφέρουσιν εἰδωλολατροῦντες· ὁ γὰρ ἐπερωτῶν ψευδοπροφήτην[75] περὶ πράξεώς τινος εἰδωλολάτρης ἐστὶ καὶ κενὸς ἀπὸ τῆς ἀληθείας καὶ ἄφρων. 5. πᾶν γὰρ πνεῦμα ἀπὸ θεοῦ δοθὲν οὐκ ἐπερωτᾶται, ἀλλὰ ἔχον τὴν δύναμιν τῆς θεότητος ἀφ' ἑαυτοῦ λαλεῖ πάντα, ὅτι ἄνωθέν ἐστιν ἀπὸ τῆς δυνάμεως τοῦ θείου[76] πνεύματος. 6. τὸ δὲ πνεῦμα τὸ ἐπερωτώμενον καὶ λαλοῦν κατὰ τὰς ἐπιθυμίας τῶν ἀνθρώπων ἐπίγειόν ἐστι καὶ ἐλαφρόν, δύναμιν μὴ ἔχον· καὶ ὅλως οὐ λαλεῖ[77] ἐὰν μὴ ἐπερωτηθῇ. 7. πῶς οὖν, φημί, κύριε, ἄνθρωπος γνώσεται τίς αὐτῶν προφήτης καὶ τίς ψευδοπροφήτης ἐστίν; ἄκουε, φησί, περὶ ἀμφοτέρων τῶν προφητῶν· καὶ ὥς σοι μέλλω λέγειν, οὕτω δοκιμάσεις τὸν προφήτην καὶ τὸν ψευδοπροφήτην. ἀπὸ τῆς ζωῆς δοκίμαζε τὸν ἄνθρωπον τὸν ἔχοντα τὸ πνεῦμα τὸ θεῖον. 8. πρῶτον μὲν ὁ ἔχων τὸ πνεῦμα τὸ ἄνωθεν πραΰς ἐστι καὶ ἡσύχιος καὶ ταπεινόφρων καὶ ἀπεχόμενος ἀπὸ πάσης πονηρίας καὶ ἐπιθυμίας ματαίας τοῦ αἰῶνος τούτου καὶ ἑαυτὸν ἐνδεέστερον ποιεῖ πάντων τῶν ἀνθρώπων, καὶ οὐδενὶ οὐδὲν ἀποκρίνεται ἐπερωτώμενος, οὐδὲ καταμόνας λαλεῖ, οὐδὲ ὅταν θέλῃ ἄνθρωπος λαλεῖν, λαλεῖ τὸ πνεῦμα τὸ ἅγιον, ἀλλὰ τότε λαλεῖ, ὅταν θελήσῃ αὐτὸν ὁ θεὸς λαλῆσαι. 9. ὅταν οὖν ἔλθῃ ὁ ἄνθρωπος ὁ ἔχων τὸ πνεῦμα τὸ θεῖον εἰς συναγωγὴν ἀνδρῶν δικαίων τῶν ἐχόντων πίστιν θείου πνεύματος, καὶ ἔντευξις γένηται πρὸς τὸν θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν ἐκείνων, τότε ὁ ἄγγελος τοῦ

minds *[Or: who are always repenting]*, consult the oracle as do even the outsiders. And they bring a greater sin upon themselves by thus committing idolatry. For the one who asks a false prophet about any matter is an idolater, devoid of the truth, and foolish. 5. For no spirit given by God is consulted, but having divine power it speaks all things from its own authority, because it comes from above, from the power of the divine spirit. 6. But the spirit that, when consulted, speaks in light of human desires is earthly and insubstantial, having no power. And it does not speak at all unless it is consulted." 7. "How, then, Lord," I asked, "is a person to know which of these is a prophet and which a false prophet?" "Listen," he said, "concerning both kinds of prophet. For you will discern the prophet and the false prophet in the way I am about to tell you. You must discern the person with the divine spirit by his way of life. 8. First, the one who has the spirit that comes from above is meek, gentle, and humble; he abstains from all evil and the vain desire of this age; he makes himself more lowly than all others; and he never gives an answer to anyone when asked, nor does he speak in private. The holy spirit does not speak when the person wants to speak, but when God wants him to speak. 9. When, then, the person who has the divine spirit comes into a gathering of upright men who have the faith of the divine spirit, and a petition comes to God from the upright men who are gathered together,

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75 ψευδοπροφήτην A E: : *prophetam* L^2: om. L^1

76 θείου A L^1: *sancti* L^2: om. E

77 καὶ ὅλως οὐ λαλεῖ A L^2 E: *virtutem non habet in totum et multa loquitur* L^1

πνεύματος τοῦ προφητικοῦ[78] ὁ κείμενος ἐπ᾽ αὐτῷ πληροῖ τὸν ἄνθρωπον καὶ πλησθεὶς ὁ ἄνθρωπος ἐκεῖνος τῷ πνεύματι τῷ ἁγίῳ λαλεῖ εἰς τὸ πλῆθος[79] καθὼς ὁ κύριος βούλεται. 10. οὕτως οὖν φανερὸν ἔσται τὸ πνεῦμα τῆς θεότητος. ὅση οὖν περὶ τοῦ πνεύματος τῆς θεότητος τοῦ κυρίου ἡ δύναμις αὕτη. 11. ἄκουε νῦν, φησί, περὶ τοῦ πνεύματος τοῦ ἐπιγείου καὶ κενοῦ καὶ δύναμιν μὴ ἔχοντος, ἀλλὰ ὄντος μωροῦ. 12. πρῶτον μὲν ὁ ἄνθρωπος ἐκεῖνος ὁ δοκῶν πνεῦμα ἔχειν ὑψοῖ ἑαυτὸν καὶ θέλει πρωτοκαθεδρίαν ἔχειν, καὶ εὐθὺς ἰταμός ἐστι καὶ ἀναιδὴς καὶ πολύλαλος καὶ ἐν τρυφαῖς πολλαῖς ἀναστρεφόμενος καὶ ἐν ἑτέραις πολλαῖς ἀπάταις, καὶ μισθοὺς λαμβάνων 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 προφητῶν ἐπίγειόν ἐστι τὸ πνεῦμα. 13. εἶτα ὅλως εἰς συναγωγὴν ἀνδρῶν δικαίων οὐκ ἐγγίζει, ἀλλ᾽ ἀποφεύγει αὐτούς. κολλᾶται δὲ τοῖς διψύχοις καὶ κενοῖς, καὶ κατὰ γωνίαν αὐτοῖς προφητεύει, καὶ ἀπατᾷ αὐτοὺς λαλῶν κατὰ τὰς ἐπιθυμίας αὐτῶν πάντα κενῶς· κενοῖς γὰρ καὶ ἀποκρίνεται. τὸ γὰρ κενὸν σκεῦος μετὰ τῶν κενῶν συντιθέμενον οὐ θραύεται, ἀλλὰ συμφωνοῦσιν ἀλλήλοις. 14. ὅταν δὲ ἔλθῃ εἰς συναγωγὴν πλήρη ἀνδρῶν δικαίων ἐχόντων πνεῦμα θεότητος, καὶ ἔντευξις ἀπ᾽ αὐτῶν γένηται, κενοῦται ὁ ἄνθρωπος ἐκεῖνος, καὶ τὸ πνεῦμα τὸ ἐπίγειον[80] ἀπὸ τοῦ φόβου φεύγει ἀπ᾽ αὐτοῦ, καὶ κωφοῦται ὁ ἄνθρωπος ἐκεῖνος

then the angel of the prophetic spirit lying upon that person fills him; and once he is filled, that one speaks in the holy spirit to the congregation, just as the Lord desires. 10. In this way the divine spirit will be evident to you. This, then, is the kind of power that the divine spirit of the Lord has. 11. Listen, now," he said, "concerning the earthly spirit that is empty and powerless, and also foolish. 12. First, the person who appears to have this spirit exalts himself and wishes to be given pride of place; and he is immediately impetuous, shameless, and garrulous, and he indulges himself with many luxuries and with many other deceptions. Moreover, he receives wages for his prophecy—without them, he does not prophesy. But can the divine spirit receive wages for its prophecies? The prophet of God cannot do this, but the spirit of these other prophets is earthly. 13. Moreover, it never comes near the gathering of upright men, but it flees them. It links up with the doubleminded and empty, and prophesies to them in a corner, deceiving them by speaking all things emptily, in light of their own desires. And it responds to those who are empty. For the empty container that is arranged with other empty containers is not broken, but is just like the others. 14. But when this person comes into a gathering filled with upright men who have the divine spirit, and a petition comes forth from them, that person becomes empty, and the earthly spirit flees from him out of fear; and that person

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78 *τοῦ πνεύματος τοῦ προφητικοῦ* P^{Ox} L^2 E: *τοῦ προφήτου* A: *divinitatis* L^1

79 *εἰς τὸ πλῆθος* A L L E: om. P^{Ox}

80 *ἐπίγειον* L L E: *ἅγιον* A

καὶ ὅλως συνθραύεται, μηδὲν δυνάμενος λαλῆσαι. 15. ἐὰν γὰρ εἰς ἀποθήκην στιβάσῃς οἶνον ἢ ἔλαιον[81] καὶ ἐν αὐτοῖς θῇς κεράμιον κενόν, καὶ πάλιν ἀποστιβάσαι θελήσῃς τὴν ἀποθήκην, τὸ κεράμιον ἐκεῖνο ὃ ἔθηκας κενόν, κενὸν καὶ εὑρήσεις· οὕτω καὶ οἱ προφῆται οἱ κενοὶ ὅταν ἔλθωσιν εἰς πνεύματα δικαίων, ὁποῖοι ἦλθον, τοιοῦτοι καὶ εὑρίσκονται. 16. ἔχεις ἀμφοτέρων τῶν προφητῶν τὴν ζωήν. δοκίμαζε οὖν ἀπὸ τῶν ἔργων καὶ τῆς ζωῆς τὸν ἄνθρωπον τὸν λέγοντα ἑαυτὸν πνευματοφόρον εἶναι. 17. σὺ δὲ πίστευε τῷ πνεύματι τῷ ἐρχομένῳ ἀπὸ τοῦ θεοῦ καὶ ἔχοντι δύναμιν· τῷ δὲ πνεύματι τῷ ἐπιγείῳ καὶ κενῷ μηδὲν πίστευε, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστιν· ἀπὸ τοῦ διαβόλου γὰρ ἔρχεται. 18. ἄκουσον οὖν τὴν παραβολὴν ἣν μέλλω σοι λέγειν. λάβε λίθον καὶ βάλε εἰς τὸν οὐρανόν, ἴδε εἰ δύνασαι ἅψασθαι αὐτοῦ· ἢ πάλιν λάβε σίφωνα ὕδατος καὶ σιφώνισον εἰς τὸν οὐρανόν, ἴδε εἰ δύνασαι τρυπῆσαι τὸν οὐρανόν. 19. πῶς, φημί, κύριε, δύναται ταῦτα γενέσθαι; ἀδύνατα γὰρ ἀμφότερα ταῦτα εἴρηκας. ὡς ταῦτα οὖν, φησίν, ἀδύνατά ἐστιν, οὕτω καὶ τὰ πνεύματα τὰ ἐπίγεια ἀδύνατά ἐστι καὶ ἀδρανῆ. 20. λάβε νῦν τὴν δύναμιν τὴν ἄνωθεν ἐρχομένην. ἡ χάλαζα ἐλάχιστόν ἐστι κοκκάριον, καὶ ὅταν ἐπιπέσῃ ἐπὶ κεφαλὴν ἀνθρώπου, πῶς πόνον παρέχει· ἢ πάλιν λάβε τὴν σταγόνα ἢ ἀπὸ τοῦ κεράμου πίπτει χαμαὶ καὶ τρυπᾷ τὸν λίθον. 21. βλέπεις οὖν ὅτι τὰ ἄνωθεν ἐλάχιστα πίπτοντα ἐπὶ τὴν γῆν μεγάλην δύναμιν ἔχουσιν· οὕτω καὶ τὸ πνεῦμα τὸ θεῖον ἄνωθεν

is unable to speak and is altogether crushed, not able to say a word. 15. For if you store a batch of wine or oil in a storeroom and set an empty jar among them, and then later decide to clear out the storeroom, you will find that the jar you put there empty is empty still. So also the empty prophets: when they come among the spirits of the upright, they are found to be just as they were when they came. 16. You have now the life of both kinds of prophets. And so, from his deeds and his life discern the person who claims to bear the spirit. 17. You should trust the spirit that comes from God and has power. But do not trust at all the earthly spirit that is empty, for it has no power in itself, since it comes from the devil. 18. Listen now to the parable I am about to tell you. Take a stone and throw it at the sky; see if you can hit it. Or again, take a hose and shoot some water at the sky; see if you can put a hole in it." "How, Lord," I replied, "could these things possibly happen? Neither one is possible." 19. "Just as these things are impossible," he said, "so too earthly spirits cannot possibly do anything, but are ineffectual. 20. Consider now the power that comes from above. A hailstone is the smallest of pebbles; yet when it falls on a person's head, it causes enormous pain. Or again, consider the drop that falls from a roof tile: it can put a hole in a rock. 21. You see, then, that the smallest things that fall to earth from above have great power. So also the divine spirit that comes from above is powerful.

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81 ἢ ἔλαιον A L^1 E: παλαιὸν L^2

ἐρχόμενον δυνατόν ἐστι· τούτῳ οὖν τῷ πνεύματι[82] πίστευε, ἀπὸ δὲ τοῦ ἑτέρου ἀπέχου.

Ἐντολὴ ιβ΄

44 (XII.1)

Λέγει μοι· ἆρον ἀπὸ σεαυτοῦ πᾶσαν ἐπιθυμίαν πονηράν, ἔνδυσαι δὲ τὴν ἐπιθυμίαν τὴν ἀγαθὴν καὶ σεμνήν· ἐνδεδυμένος γὰρ τὴν ἐπιθυμίαν ταύτην μισήσεις τὴν πονηρὰν ἐπιθυμίαν καὶ χαλιναγωγήσεις αὐτὴν καθὼς βούλει· 2. ἀγρία γάρ ἐστιν ἡ ἐπιθυμία ἡ πονηρά, καὶ δυσκόλως ἡμεροῦται· φοβερὰ γάρ ἐστι, καὶ λίαν τῇ ἀγριότητι αὐτῆς δαπανᾷ τοὺς ἀνθρώπους· μάλιστα δὲ ἐὰν ἐμπέσῃ εἰς αὐτὴν δοῦλος θεοῦ καὶ μὴ ᾖ συνετός, δαπανᾶται ὑπ᾽ αὐτῆς δεινῶς. δαπανᾷ δὲ τοὺς τοιούτους τοὺς μὴ ἔχοντας ἔνδυμα τῆς ἐπιθυμίας τῆς ἀγαθῆς, ἀλλὰ ἐμπεφυρμένους τῷ αἰῶνι τούτῳ. τούτους οὖν παραδίδωσιν εἰς θάνατον. 3. ποῖα, φημί, κύριε, ἔργα ἐστὶ τῆς ἐπιθυμίας τῆς πονηρᾶς τὰ παραδιδόντα τοὺς ἀνθρώπους εἰς θάνατον; γνώρισόν μοι, ἵνα ἀφέξωμαι ἀπ᾽ αὐτῶν. ἄκουε, φησίν, ἐν ποίοις ἔργοις θανατοῖ ἡ ἐπιθυμία ἡ πονηρὰ τοὺς δούλους τοῦ θεοῦ.

45 (XII.2)

Πάντων προέχουσα ἐπιθυμία γυναικὸς ἀλλοτρίας ἢ ἀνδρὸς[83] καὶ πολυτελείας πλούτου καὶ ἐδεσμάτων

Therefore trust this spirit, but abstain from the other."

Twelfth Commandment

44 (XII.1)

He said to me, "Remove from yourself every evil desire and clothe yourself with the desire that is good and reverent. For when you clothe yourself with this desire you will hate the evil desire and bring it under control, just as you wish. 2. The evil desire is wild and difficult to tame. For it is frightful and it greatly exhausts people by its wildness. In particular, it dreadfully exhausts a slave of God who falls into it out of ignorance. And it exhausts all those who are not clothed with good desire, but are enmeshed in this age. People like this it delivers over to death." 3. "Lord," I asked, "what are the works of evil desire that deliver people over to death? Show them to me, that I may avoid them." "Listen," he said, "to the works used by evil desire to hand the slaves of God over to death.

45 (XII.2)

"Chief of all is the desire for someone else's wife or husband, and for abundant wealth, for many extravagant

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[82] τῷ πνεύματι A E: om. L L

[83] ἀλλοτρίας ἢ ἀνδρὸς A L L: om. E

πολλῶν ματαίων καὶ μεθυσμάτων[84] καὶ ἑτέρων τρυφῶν πολλῶν καὶ μωρῶν· πᾶσα γὰρ τρυφὴ μωρά ἐστι καὶ κενὴ τοῖς δούλοις τοῦ θεοῦ. 2. αὗται οὖν αἱ ἐπιθυμίαι πονηραί εἰσι, θανατοῦσαι τοὺς δούλους τοῦ θεοῦ. αὕτη γὰρ ἡ ἐπιθυμία ἡ πονηρὰ τοῦ διαβόλου θυγάτηρ ἐστίν. ἀπέχεσθαι οὖν δεῖ ἀπὸ τῶν ἐπιθυμιῶν τῶν πονηρῶν, ἵνα ἀποσχόμενοι ζήσητε τῷ θεῷ. 3. ὅσοι δὲ ἂν κατακυριευθῶσιν ὑπ᾽ αὐτῶν καὶ μὴ ἀντισταθῶσιν αὐταῖς, ἀποθανοῦνται εἰς τέλος. θανατώδεις γάρ εἰσιν αἱ ἐπιθυμίαι[85] αὗται. 4. σὺ οὖν ἔνδυσαι τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ καθοπλισάμενος τὸν φόβον τοῦ κυρίου ἀντίστηθι αὐταῖς. ὁ γὰρ φόβος τοῦ θεοῦ κατοικεῖ ἐν τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. ἡ ἐπιθυμία ἡ πονηρὰ ἐὰν ἴδῃ σε καθωπλισμένον τῷ φόβῳ τοῦ θεοῦ καὶ ἀνθεστηκότα αὐτῇ, φεύξεται ἀπὸ σοῦ μακράν, καὶ οὐκέτι σοι ὀφθήσεται φοβουμένη τὰ ὅπλα σου. 5. σὺ οὖν νῖκος λαβὼν καὶ στεφανωθεὶς κατ᾽ αὐτῆς ἐλθὲ πρὸς τὴν ἐπιθυμίαν τῆς δικαιοσύνης, καὶ παραδοὺς αὐτῇ[86] τὸ νῖκος ὃ ἔλαβες· δούλευσον αὐτῇ καθὼς αὐτὴ βούλεται. ἐὰν δουλεύσῃς τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ καὶ ὑποταγῇς αὐτῇ, δυνήσῃ τῆς ἐπιθυμίας τῆς πονηρᾶς κατακυριεῦσαι καὶ ὑποτάξαι αὐτὴν καθὼς βούλει.

[84] μεθυσμάτων A E: μεθύσματος πολλοῦ L^1: om. L^2
[85] ἐπιθυμίαι L L E: add εἰς τέλος A
[86] αὐτῇ A L^2 E: *deo* L^1

foods, drinking bouts, and many other such foolish luxuries. For every luxury is foolish and empty for the slaves of God. 2. And so these desires are evil, because they bring death to the slaves of God. For this evil desire is the daughter of the devil. You must, therefore, abstain from evil desires. By doing so, you will live to God. 3. But whoever is dominated by these and does not resist them will ultimately die. For these desires are deadly. 4. And so you should be clothed with the desire of righteousness, and resist these other desires by being armed with the fear of the Lord. For the fear of God dwells in good desire. If evil desire should see you armed with the fear of God, actively resisting it, it will flee far away and no longer appear before you for fear of your weapons. 5. And so, when you receive the victory against it and are crowned, come to the desire of righteousness, and hand over to it the victory you received; serve as its slave, just as it wishes. If you are enslaved to the good desire and submit to it, you can overcome evil desire and dominate it, just as you wish."

46 (XII.3)

Ἤθελον, φημί, κύριε, γνῶναι ποίοις τρόποις με δεῖ δουλεῦσαι τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ. ἄκουε, φησίν· ἔργασαι δικαιοσύνην καὶ ἀρετήν, ἀλήθειαν καὶ φόβον κυρίου, πίστιν καὶ πραότητα, καὶ ὅσα τούτοις ὅμοιά ἐστιν ἀγαθά. ταῦτα ἐργαζόμενος εὐάρεστος ἔσῃ δοῦλος τοῦ θεοῦ καὶ ζήσῃ αὐτῷ· καὶ πᾶς ὃς ἂν δουλεύσῃ τῇ ἐπιθυμίᾳ τῇ ἀγαθῇ, ζήσεται τῷ θεῷ. 2. συνετέλεσεν οὖν τὰς ἐντολὰς τὰς δώδεκα καὶ λέγει μοι· ἔχεις τὰς ἐντολὰς ταύτας· πορεύου ἐν αὐταῖς, καὶ τοὺς ἀκούοντας παρακάλει ἵνα ἡ μετάνοια αὐτῶν καθαρὰ γένηται τὰς λοιπὰς ἡμέρας τῆς ζωῆς αὐτῶν. 3. τὴν διακονίαν ταύτην ἥν σοι δίδωμι τέλει ἐπιμελῶς, καὶ πολὺ ἐργάσῃ· εὑρήσεις γὰρ χάριν ἐν τοῖς μέλλουσι μετανοεῖν καὶ πεισθήσονταί σου τοῖς ῥήμασιν· ἐγὼ γὰρ μετὰ σοῦ ἔσομαι καὶ ἀναγκάσω αὐτοὺς πεισθῆναί σοι.[87] 4. λέγω αὐτῷ· κύριε, αἱ ἐντολαὶ αὗται μεγάλαι καὶ καλαὶ καὶ ἔνδοξοί εἰσι καὶ δυνάμεναι εὐφρᾶναι καρδίαν ἀνθρώπου τοῦ δυναμένου τηρῆσαι αὐτάς. οὐκ οἶδα δὲ εἰ δύνανται αἱ ἐντολαὶ αὗται ὑπὸ ἀνθρώπου φυλαχθῆναι, διότι σκληραί εἰσι λίαν. 5. ἀποκριθεὶς λέγει μοι· ἐὰν σὺ σεαυτῷ προθῇς ὅτι δύνανται φυλαχθῆναι, εὐκόπως αὐτὰς φυλάξεις, καὶ οὐκ ἔσονται σκληραί·[88] ἐὰν δὲ ἐπὶ τὴν καρδίαν σου ἤδη ἀναβῇ μὴ δύνασθαι αὐτὰς ὑπὸ ἀνθρώπου φυλαχθῆναι, οὐ φυλάξεις αὐτάς. 6. νῦν δέ σοι λέγω· ἐὰν ταύτας μὴ φυλάξῃς, ἀλλὰ παρενθυμηθῇς, οὐχ ἕξεις σωτηρίαν,[89]

46 (XII.3)

"I want to know, Lord," I said, "in what ways I must serve as the slave of good desire." "Listen," he said. "Engage in righteousness and virtue, truth and the fear of the Lord, faith and meekness, and every good thing like them. When you do these things you will be an acceptable slave of God and will live to him. And everyone enslaved to good desire will live to God." 2. And so he completed the twelve commandments and said to me, "You have these commandments. Proceed in them and give encouragement to those who hear them, that their repentance may be pure all the remaining days of their lives. 3. Diligently perform this ministry I am giving you, and work hard at it. For you will find grace among those who are about to repent, and they will be persuaded by your words. For I will be with you and will compel them to be persuaded by you." 4. I said to him, "Lord, these commandments are great, good, and glorious, and they can lift the heart of the one who is able to guard them. But I do not know if anyone can do so, since they are so difficult." 5. He answered me, "If in your own mind you think they can be guarded, you will do so easily, and they will not be difficult. But if you have already decided in your heart that no one can guard them, you will not do so. 6. And now I say to you, if you do not guard these commandments, but neglect them, you will not be saved,

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87 σοί L^1: add Ἀρχή A: add *finita sunt mandata duodecim. initium similitudinum. similitudo prima* E

88 καὶ . . . σκληραί A L^1 E: om. C^2

89 σωτηρίαν A L^1 E: ζωήν C^2

οὔτε τὰ τέκνα σου οὔτε ὁ οἰκός σου, ἐπεὶ ἤδη σεαυτῷ κέκρικας τοῦ μὴ δύνασθαι τὰς ἐντολὰς ταύτας ὑπὸ ἀνθρώπου φυλαχθῆναι.

47 (XII.4)

Καὶ ταῦτά μοι λίαν ὀργίλως ἐλάλησεν, ὥστε με συγχυθῆναι καὶ λίαν αὐτὸν φοβηθῆναι· ἡ μορφὴ γὰρ αὐτοῦ ἠλλοιώθη, ὥστε μὴ δύνασθαι ἄνθρωπον ὑπενεγκεῖν τὴν ὀργὴν αὐτοῦ. 2. ἰδὼν δέ με τεταραγμένον ὅλον καὶ συγκεχυμένον ἤρξατό μοι ἐπιεικέστερον καὶ ἱλαρώτερον[90] λαλεῖν, καὶ λέγει· ἄφρον, ἀσύνετε καὶ δίψυχε, οὐ νοεῖς τὴν δόξαν τοῦ θεοῦ, πῶς μεγάλη ἐστὶ καὶ ἰσχυρὰ καὶ θαυμαστή, ὅτι ἔκτισε τὸν κόσμον ἕνεκα τοῦ ἀνθρώπου καὶ πᾶσαν τὴν κτίσιν αὐτοῦ ὑπέταξε τῷ ἀνθρώπῳ, καὶ τὴν ἐξουσίαν πᾶσαν ἔδωκεν αὐτῷ τοῦ κατακυριεύειν τῶν ὑπὸ τὸν οὐρανὸν πάντων;[91] 3. εἰ οὖν, φησί, πάντων ὁ ἄνθρωπος κύριός ἐστι τῶν κτισμάτων τοῦ θεοῦ καὶ πάντων κατακυριεύει, οὐ δύναται καὶ τούτων τῶν ἐντολῶν κατακυριεῦσαι; δύναται, φησί, πάντων καὶ[92] πασῶν[93] τῶν ἐντολῶν τούτων κατακυριεῦσαι ὁ ἄνθρωπος ὁ ἔχων τὸν κύριον ἐν τῇ καρδίᾳ αὐτοῦ. 4. οἱ δὲ ἐπὶ τοῖς χείλεσιν ἔχοντες τὸν κύριον, τὴν δὲ καρδίαν αὐτῶν πεπωρωμένην, καὶ μακρὰν ὄντες ἀπὸ τοῦ κυρίου,[94] ἐκείνοις αἱ ἐντολαὶ αὗται σκληραί εἰσι καὶ δύσβατοι. 5. θέσθε οὖν ὑμεῖς, οἱ κενοὶ καὶ ἐλαφροὶ ὄντες ἐν τῇ πίστει, τὸν κύριον ὑμῶν εἰς τὴν καρδίαν, καὶ γνώσεσθε ὅτι οὐδέν ἐστιν

nor will your children or household, since you have already judged in your own mind that no one can guard them."

47 (XII.4)

And when he said these things he was so angry with me that I was unnerved and extremely afraid of him. For his appearance changed, so that no one could possibly withstand his anger. 2. But when he saw me so upset and unnerved he began speaking to me more gently and cheerfully, and he said, "You foolish, senseless, and double-minded man! Do you not perceive the glory of God, how it is great and strong and marvelous? For he created the world for the sake of humans and subjected all of his creation to them, and gave them all authority to rule over everything under the sky. 3. If then," he said, "humans are the masters of all God's creatures and rule over all, can they not rule over these commandments as well? So long as they have the Lord in their hearts," he said, "humans can indeed rule over everything and over all these commandments. 4. But those who have the Lord on their lips but have hardened their hearts, who are distant from the Lord, to them these commandments are difficult and hard to walk in. 5. And so, all of you who are empty and insubstantial in faith, place the Lord in your hearts and you will real-

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90 καὶ ἱλαρώτερον L^1 (E C^2): om. A
91 τῶν . . . πάντων A E C^2: *horum mandatorum* L^1
92 πάντων καὶ A E: om. L^1 C^2
93 πασῶν A L^1 E: om. C^2
94 κυρίου L^1: θεοῦ A C^2

εὐκοπώτερον τῶν ἐντολῶν τούτων, οὔτε γλυκύτερον, οὔτε ἡμερώτερον.[95] 6. ἐπιστράφητε ὑμεῖς οἱ ταῖς ἐντολαῖς πορευόμενοι τοῦ διαβόλου, ταῖς δυσκόλοις καὶ πικραῖς καὶ ἀγρίαις καὶ ἀσελγέσι, καὶ μὴ φοβήθητε τὸν διάβολον, ὅτι ἐν αὐτῷ δύναμις οὐκ ἔστι καθ' ὑμῶν· 7. ἐγὼ γὰρ ἔσομαι μεθ' ὑμῶν, ὁ ἄγγελος τῆς μετανοίας ὁ κατακυριεύων αὐτοῦ. ὁ διάβολος μόνον φόβον ἔχει, ὁ δὲ φόβος αὐτοῦ τόνον οὐκ ἔχει· μὴ φοβήθητε οὖν αὐτόν, καὶ φεύξεται ἀφ' ὑμῶν.

48 (XII.5)

Λέγω αὐτῷ· κύριε, ἄκουσόν μου ὀλίγων ῥημάτων. λέγε, φησί, ὃ βούλει. ὁ μὲν ἄνθρωπος, φημί, κύριε, πρόθυμός ἐστι τὰς ἐντολὰς τοῦ θεοῦ φυλάσσειν, καὶ οὐδείς ἐστιν ὁ μὴ αἰτούμενος παρὰ τοῦ κυρίου ἵνα ἐνδυναμωθῇ[96] ἐν ταῖς ἐντολαῖς αὐτοῦ καὶ ὑποταγῇ αὐταῖς· ἀλλ' ὁ διάβολος σκληρός ἐστι καὶ καταδυναστεύει αὐτῶν. 2. οὐ δύναται, φησί, καταδυναστεύειν τῶν δούλων τοῦ θεοῦ τῶν ἐξ ὅλης καρδίας ἐλπιζόντων ἐπ' αὐτόν. δύναται ὁ διάβολος ἀντιπαλαῖσαι, καταπαλαῖσαι δὲ οὐ δύναται. ἐὰν οὖν ἀντισταθῆτε αὐτῷ, νικηθεὶς φεύξεται ἀφ' ὑμῶν κατῃσχυμμένος. ὅσοι δέ, φησίν, ἀπόκενοί εἰσι, φοβοῦνται τὸν διάβολον ὡς δύναμιν ἔχοντα.[97] 3. ὅταν ὁ ἄνθρωπος κεράμια ἱκανώτατα γεμίσῃ οἴνου καλοῦ καὶ ἐν τοῖς κεραμίοις ἐκείνοις ὀλίγα ἀπόκενα ᾖ, ἔρχεται ἐπὶ τὰ κεράμια καὶ οὐ κατανοεῖ τὰ πλήρη· οἶδε γὰρ ὅτι πλήρη εἰσί· κατανοεῖ

ize that there is nothing easier than these commandments, nor sweeter nor gentler. 6. You who are proceeding in the commandments of the devil, which are hard, bitter, wild, and licentious, turn around; and do not fear the devil, because there is no power in him against you. 7. For I will be with you, I the angel of repentance who rules over him. The devil can cause only fear, but his fear has no force. And so do not fear him, and he will flee from you."

48 (XII.5)

I said to him, "Lord, listen to a few words from me." "Say what you wish," he replied. "Lord," I said, "everyone is eager to guard the commandments of the Lord, and there is no one who does not ask from the Lord to be empowered in his commandments and to be subject to them. But the devil is hard and he overpowers them." 2. "He is not able," he said, "to overpower the slaves of God who hope in him with their whole heart. The devil can wrestle with them, but he cannot win the match. If then you resist him, once he is conquered he will flee from you in humiliation. But whoever is partly empty," he said, "fears the devil as one who has power. 3. When someone fills a large number of jars with good wine, and among them are a few that are partly empty, he comes to the jars and gives no thought to the ones that are full. For he knows they are full. He is con-

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95 ἡμερώτερον A: *sanctius* L[1]: *iustius* E

96 ἐνδυναμωθῇ (E L[1]): μὴ δυναμωθῇ A

97 ἔχοντα A E: add *diabolus autem temptat servos dei, et si invenerit vacuum, exterminat* L[1]

δὲ τὰ ἀπόκενα, φοβούμενος, μήποτε ὄξισαν· ταχὺ γὰρ τὰ ἀπόκενα κεράμια ὀξίζουσι καὶ ἀπόλλυται ἡ ἡδονὴ τοῦ οἴνου. 4. οὕτω καὶ ὁ διάβολος ἔρχεται ἐπὶ πάντας τοὺς δούλους τοῦ θεοῦ ἐκπειράζων αὐτούς. ὅσοι οὖν πλήρεις εἰσὶν ἐν τῇ πίστει, ἀνθεστήκασιν αὐτῷ ἰσχυρῶς, κἀκεῖνος ἀποχωρεῖ ἀπ᾽ αὐτῶν μὴ ἔχων τόπον, ποῦ εἰσέλθῃ. ἔρχεται οὖν τότε πρὸς τοὺς ἀποκένους καὶ ἔχων τόπον εἰσπορεύεται εἰς αὐτούς, καὶ ὃ δὲ βούλεται ἐν αὐτοῖς ἐργάζεται, καὶ γίνονται αὐτῷ ὑπόδουλοι.

49 (XII.6)

Ἐγὼ δὲ ὑμῖν λέγω, ὁ ἄγγελος τῆς μετανοίας· μὴ φοβήθητε τὸν διάβολον. ἀπεστάλην γάρ, φησί, μεθ᾽ ὑμῶν εἶναι τῶν μετανοούντων ἐξ ὅλης καρδίας αὐτῶν καὶ ἰσχυροποιῆσαι αὐτοὺς ἐν τῇ πίστει. 2. πιστεύσατε οὖν τῷ θεῷ ὑμεῖς οἱ διὰ τὰς ἁμαρτίας ὑμῶν ἀπεγνωκότες τὴν ζωὴν ὑμῶν καὶ προστιθέντες ἁμαρτίαις καὶ καταβαρύνοντες τὴν ζωὴν ὑμῶν, ὅτι, ἐὰν ἐπιστραφῆτε πρὸς τὸν κύριον ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐργάσησθε τὴν δικαιοσύνην τὰς λοιπὰς ἡμέρας τῆς ζωῆς ὑμῶν καὶ δουλεύσητε αὐτῷ ὀρθῶς[98] κατὰ τὸ θέλημα αὐτοῦ, ποιήσει ἴασιν τοῖς προτέροις ὑμῶν ἁμαρτήμασι καὶ ἕξετε δύναμιν τοῦ κατακυριεῦσαι τῶν ἔργων τοῦ διαβόλου. τὴν δὲ ἀπειλὴν τοῦ διαβόλου ὅλως μὴ φοβήθητε· ἄτονος γάρ ἐστιν ὥσπερ νεκροῦ νεῦρα. 3. ἀκούσατε οὖν μου καὶ φοβήθητε τὸν πάντα

cerned for the ones that are partly empty, fearing they might turn to vinegar. For the jars that are partly empty quickly turn to vinegar, and the quality of the wine is destroyed. 4. So also the devil comes against all the slaves of God to put them to the test. All those who are full of faith strongly resist him; and he leaves them, since he has no room to enter. He comes then to those who are partly empty, and because there is room, he enters them; and he does whatever he wishes in them, and they become subservient to him.

49 (XII.6)

"And I, the angel of repentance, say to all of you: Do not fear the devil. For I have been sent," he said, "to be with you who repent from your whole heart and to strengthen your faith. 2. You who have despaired of your life because of your sins, and increased your sins, and overburdened your life—you should trust in God. For if you turn to the Lord with your whole heart and do righteousness the rest of your days, serving him properly according to his will, he will heal your former sins. And you will be empowered to rule over the works of the devil. But do not fear the devil's threat at all, for he is as weak as a tendon on a corpse. 3. Listen to me and fear the one who can do all things, who

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98 ὀρθῶς L^2: om. A L^1

δυνάμενον,[99] σῶσαι καὶ ἀπολέσαι, καὶ τηρεῖτε τὰς ἐντολὰς ταύτας, καὶ ζήσεσθε τῷ θεῷ. 4. λέγω αὐτῷ· κύριε, νῦν ἐνεδυναμώθην ἐν πᾶσι τοῖς δικαιώμασι τοῦ κυρίου, ὅτι σὺ μετ' ἐμοῦ εἶ. καὶ οἶδα, ὅτι συγκόψεις τὴν δύναμιν τοῦ διαβόλου πᾶσαν καὶ ἡμεῖς αὐτοῦ κατακυριεύσομεν καὶ κατισχύσομεν πάντων τῶν ἔργων αὐτοῦ. καὶ ἐλπίζω, κύριε, δύνασθαί με τὰς ἐντολὰς ταύτας, ἃς ἐντέταλσαι, τοῦ κυρίου ἐνδυναμοῦντος φυλάξαι. 5. φυλάξεις, φησίν, ἐὰν ἡ καρδία σου καθαρὰ γένηται πρὸς κύριον· καὶ πάντες δὲ φυλάξουσιν, ὅσοι ἂν καθαρίσωσιν ἑαυτῶν τὰς καρδίας ἀπὸ τῶν ματαίων ἐπιθυμιῶν τοῦ αἰῶνος τούτου, καὶ ζήσονται τῷ θεῷ.

ΠΑΡΑΒΟΛΑΙ ΑΣ ΕΛΑΛΗΣΕ ΜΕΤ' ΕΜΟΥ[1]

50 (I)

Λέγει μοι· οἴδατε, φησίν, ὅτι ἐπὶ ξένης κατοικεῖτε ὑμεῖς οἱ δοῦλοι τοῦ θεοῦ·[2] ἡ γὰρ πόλις ὑμῶν μακράν ἐστιν ἀπὸ τῆς πόλεως ταύτης· εἰ οὖν οἴδατε, φησί, τὴν πόλιν ὑμῶν, ἐν ᾗ μέλλετε κατοικεῖν, τί ὧδε ὑμεῖς ἑτοιμάζετε ἀγροὺς καὶ παρατάξεις πολυτελεῖς καὶ οἰκοδομὰς καὶ οἰκήματα μάταια; 2. ταῦτα οὖν ὁ ἑτοιμάζων εἰς ταύτην τὴν πόλιν οὐ δύναται ἐπανακάμψαι εἰς τὴν ἰδίαν πόλιν. 3. ἄφρον καὶ δίψυχε καὶ ταλαί-

[99] *τὸν πάντα δυνάμενον* A: *dominum* (add *omnipotentem* L^1): *qui potest* L L

both saves and destroys. Keep these commandments, and you will live to God." 4. I said to him, "Lord, now I have been empowered in all the upright demands of the Lord, because you are with me. And I know that you will shatter all the power of the devil and we will rule over him and overpower all of his works. And I hope, Lord, to be able to guard these commandments that you have given, while the Lord gives me strength." 5. "You will guard them," he said, "if your heart is pure before the Lord. And all who purify their hearts from the vain desires of this age will also guard them, and live to God."

THE PARABLES THAT HE SPOKE WITH ME

50 (I)

He said to me, "You know that you slaves of God are living in a foreign land. For your own city is a long way from this one. If, then," he said, "you know your own city, where you are about to live, why are you preparing fields, expensive furnishings, buildings, and pointless rooms for yourselves here? 2. Anyone who prepares these things in this city, therefore, cannot return to his own city. 3. You foolish,

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[1] παραβολαὶ ἃς ἐλάλησε μετ' ἐμοῦ A: *incipiunt similitudines* (add *decem* L^2) *quas mecum locutus est* L L: add *similitudo prima* L^2: om. E [2] θεοῦ A L^2 E: κυρίου L^1

πωρε ἄνθρωπε, οὐ νοεῖς, ὅτι ταῦτα πάντα ἀλλότριά εἰσι καὶ ὑπ᾽ ἐξουσίαν ἑτέρου εἰσίν; ἐρεῖ γὰρ ὁ κύριος τῆς πόλεως ταύτης· οὐ θέλω σε κατοικεῖν εἰς τὴν πόλιν μου, ἀλλ᾽ ἔξελθε ἐκ τῆς πόλεως ταύτης, ὅτι τοῖς νόμοις μου οὐ χρᾶσαι. 4. σὺ οὖν ἔχων ἀγροὺς καὶ οἰκήσεις καὶ ἑτέρας ὑπάρξεις πολλάς, ἐκβαλλόμενος ὑπ᾽ αὐτοῦ τί ποιήσεις σου τὸν ἀγρὸν καὶ τὴν οἰκίαν καὶ τὰ λοιπά, ὅσα ἡτοίμασας σεαυτῷ; λέγει γάρ σοι δικαίως ὁ κύριος τῆς χώρας ταύτης· ἢ τοῖς νόμοις μου χρῶ ἢ ἐκχώρει ἐκ τῆς χώρας μου. 5. σὺ οὖν τί μέλλεις ποιεῖν, ἔχων νόμον ἐν τῇ σῇ πόλει; ἕνεκεν τῶν ἀγρῶν σου καὶ τῆς λοιπῆς ὑπάρξεως τὸν νόμον σου πάντως ἀπαρνήσῃ καὶ πορεύσῃ τῷ νόμῳ τῆς πόλεως ταύτης; βλέπε μὴ ἀσύμφορόν ἐστιν ἀπαρνῆσαι τὸν νόμον σου· ἐὰν γὰρ ἐπανακάμψαι θελήσῃς εἰς τὴν πόλιν σου, οὐ μὴ παραδεχθήσῃ, ὅτι ἀπηρνήσω τὸν νόμον τῆς πόλεως σου, καὶ ἐκκλεισθήσῃ ἀπ᾽ αὐτῆς. 6. βλέπε οὖν σύ· ὡς ἐπὶ ξένης κατοικῶν μηδὲν πλέον ἑτοίμαζε σεαυτῷ εἰ μὴ τὴν αὐτάρκειαν τὴν ἀρκετήν σοι, καὶ ἕτοιμος γίνου, ἵνα, ὅταν θέλῃ[3] ὁ δεσπότης τῆς πόλεως ταύτης ἐκβαλεῖν σε ἀντιταξάμενον τῷ νόμῳ αὐτοῦ, ἐξέλθῃς ἐκ τῆς πόλεως αὐτοῦ καὶ ἀπέλθῃς ἐν τῇ πόλει σου καὶ τῷ σῷ νόμῳ χρήσῃ ἀνυβρίστως ἀγαλλιώμενος.[4] 7. βλέπετε οὖν ὑμεῖς οἱ δουλεύοντες τῷ κυρίῳ[5] καὶ ἔχοντες αὐτὸν εἰς τὴν καρδίαν· ἐργάζεσθε τὰ ἔργα τοῦ θεοῦ μνημονεύοντες τῶν ἐντολῶν αὐτοῦ καὶ τῶν ἐπαγγελιῶν ὧν ἐπηγγείλατο, καὶ πιστεύσατε αὐτῷ, ὅτι ποιήσει αὐτάς, ἐὰν αἱ ἐντολαὶ αὐτοῦ φυλαχθῶσιν.

double-minded, and miserable person! Do you not understand that all these things belong to another and are under someone else's control? For the ruler of this city will say, 'I do not want you living in my city; leave it, because you are not living by my laws.' 4. And so, you who have fields and houses and many other possessions—when he casts you out, what will you do with your field and house and whatever else you have prepared for yourself? For the ruler of this country rightly says to you, 'Either live by my laws or leave my country.' 5. And so what will you do, you who have a law from your own city? Will you completely renounce your own law for the sake of your fields and whatever else you own, and follow the law of the city you are in now? Take care, because renouncing your law may be against your own interests. For if you want to return to your own city, you will not be welcomed, because you have renounced its law; and you will be shut out of it. 6. And so take care. Since you are dwelling in a foreign land, fix nothing up for yourself except what is absolutely necessary; and be ready, so that when the master of this city wants to banish you for not adhering to his law, you can leave his city and go to your own, and live according to your own law gladly, suffering no mistreatment. 7. Take care, then, you who are enslaved to the Lord and have him in your heart. Do the works of God, remembering his commandments and the promises he made; and trust in him, because he will do these things, if his commandments are

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3 *θέλῃ* L L: *ἔλθῃ* A

4 *ἀνυβρίστως ἀγαλλιώμενος* L L E: *ἀνυβρίστως καὶ ἀγαλλιωμένως* A 5 *κυρίῳ* A E: *deo* L L

8. ἀντὶ ἀγρῶν οὖν ἀγοράζετε ψυχὰς θλιβομένας, καθά τις δυνατός ἐστι, καὶ χήρας καὶ ὀρφανοὺς ἐπισκέπτεσθε καὶ μὴ παραβλέπετε αὐτούς, καὶ τὸν πλοῦτον ὑμῶν καὶ τὰς παρατάξεις πάσας εἰς τοιούτους ἀγροὺς καὶ οἰκίας δαπανᾶτε, ἃς ἐλάβετε παρὰ τοῦ θεοῦ. 9. εἰς τοῦτο γὰρ ἐπλούτισεν ὑμᾶς ὁ δεσπότης, ἵνα ταύτας τὰς διακονίας τελέσητε αὐτῷ· πολὺ βέλτιόν ἐστι τοιούτους ἀγροὺς ἀγοράζειν καὶ κτήματα καὶ οἴκους, οὓς εὑρήσεις ἐν τῇ πόλει σου, ὅταν ἐπιδημήσῃς εἰς αὐτήν. 10. αὕτη ἡ πολυτέλεια καλὴ καὶ ἱλαρά, λύπην μὴ ἔχουσα μηδὲ φόβον, ἔχουσα δὲ χαράν. τὴν οὖν πολυτέλειαν τῶν ἐθνῶν μὴ πράσσετε·[6] ἀσύμφορον γάρ ἐστιν ὑμῖν τοῖς δούλοις τοῦ θεοῦ· 11. τὴν δὲ ἰδίαν πολυτέλειαν πράσσετε, ἐν ᾗ δύνασθε χαρῆναι· καὶ μὴ παραχαράσσετε μηδὲ τοῦ ἀλλοτρίου ἅψησθε μηδὲ ἐπιθυμεῖτε αὐτοῦ· πονηρὸν γάρ ἐστιν ἀλλοτρίων ἐπιθυμεῖν.[7] τὸ δὲ σὸν ἔργον ἐργάζου, καὶ σωθήσῃ.

Ἄλλη παραβολή[8]

51 (II)

Περιπατοῦντός μου εἰς τὸν ἀγρὸν καὶ κατανοοῦντος πτελέαν καὶ ἄμπελον, καὶ διακρίνοντος περὶ αὐτῶν καὶ τῶν καρπῶν αὐτῶν, φανεροῦταί μοι ὁ ποιμὴν καὶ λέγει· τί σὺ ἐν ἑαυτῷ ζητεῖς περὶ τῆς πτελέας καὶ τῆς ἀμπέλου; συζητῶ, φημί, κύριε, ὅτι εὐπρεπέσταταί εἰσιν ἀλλήλαις. 2. ταῦτα τὰ δύο δένδρα, φησίν, εἰς τύπον κεῖνται τοῖς δούλοις τοῦ θεοῦ. ἤθελον, φημί,

guarded. 8. Instead of fields, then, purchase souls that have been afflicted, insofar as you can, and take care of widows and orphans and do not neglect them; spend your wealth and all your furnishings for such fields and houses as you have received from God. 9. For this is why the Master made you rich, that you may carry out these ministries for him. It is much better to purchase the fields, goods, and houses you find in your own city when you return to it. 10. This kind of extravagance is good and makes one glad; it has no grief or fear, but joy instead. And so, do not participate in the extravagance sought by outsiders; for it is of no profit for you who are slaves of God. 11. But participate in your own extravagance in which you can rejoice. And do not counterfeit or touch what belongs to another, or desire it. For it is evil to desire someone else's goods. But do your own work, and you will be saved."

Another Parable

51 (II)

While I was walking in the field and considering an elm tree and a vine, reflecting on them and their fruits, the shepherd appeared to me and said, "Why are you asking yourself about the elm tree and the vine?" "I am thinking, Lord," I replied, "that they are extremely well suited for one another." 2. "These two trees," he replied, "symbolize the slaves of God." "I would like to know," I said, "what

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6 μὴ πράσσετε A E: *nolite cupere* L^1 (L^2)

7 πονηρὸν . . . ἐπιθυμεῖν A E L^2: om. L^1

8 ἄλλη παραβολή L^1: ἀρχὴ ἄλλης παραβολῆς A: *similitudo secunda* L^2: *initium* E

γνῶναι τὸν τύπον τῶν δένδρων τούτων ὧν λέγεις. βλέπεις, φησί, τὴν πτελέαν καὶ τὴν ἄμπελον; βλέπω, φημί, κύριε. 3. ἡ ἄμπελος, φησίν, αὕτη καρπὸν φέρει, ἡ δὲ πτελέα ξύλον ἄκαρπόν ἐστιν· ἀλλ᾽ ἡ ἄμπελος αὕτη ἐὰν μὴ ἀναβῇ ἐπὶ τὴν πτελέαν, οὐ δύναται καρποφορῆσαι πολὺ ἐρριμμένη χαμαί, καὶ ὃν φέρει καρπόν, σεσηπότα φέρει μὴ κρεμαμένη ἐπὶ τῆς πτελέας. ὅταν οὖν ἐπιρριφῇ ἡ ἄμπελος ἐπὶ τὴν πτελέαν, καὶ παρ᾽ ἑαυτῆς φέρει καρπὸν καὶ παρὰ τῆς πτελέας. 4. βλέπεις οὖν, ὅτι καὶ ἡ πτελέα πολὺν καρπὸν δίδωσιν, οὐκ ἐλάσσονα τῆς ἀμπέλου, μᾶλλον δὲ καὶ πλείονα. πῶς, φημί, κύριε, πλείονα;[9] ὅτι, φησίν, ἡ ἄμπελος κρεμαμένη ἐπὶ τὴν πτελέαν τὸν καρπὸν πολὺν καὶ καλὸν δίδωσιν, ἐρριμμένη δὲ χαμαὶ ὀλίγον καὶ σαπρὸν φέρει. αὕτη οὖν ἡ παραβολὴ εἰς τοὺς δούλους τοῦ θεοῦ κεῖται, εἰς πτωχὸν καὶ πλούσιον. 5. πῶς, φημί, κύριε, γνώρισόν μοι. ἄκουε, φησίν· ὁ μὲν πλούσιος ἔχει χρήματα, τὰ δὲ πρὸς τὸν κύριον πτωχεύει, περισπώμενος περὶ τὸν πλοῦτον ἑαυτοῦ, καὶ λίαν[10] μικρὰν ἔχει τὴν ἔντευξιν καὶ τὴν ἐξομολόγησιν πρὸς τὸν κύριον, καὶ ἣν ἔχει, βληχρὰν καὶ μικρὰν καὶ ἄλλην[11] μὴ ἔχουσαν δύναμιν. ὅταν οὖν ἐπαναπαῇ[12] ἐπὶ τὸν πένητα ὁ πλούσιος καὶ χορηγῇ αὐτῷ τὰ δέοντα, πιστεύει ὅτι ἐὰν ἐργάσηται εἰς τὸν πένητα δυνήσεται τὸν μισθὸν εὑρεῖν παρὰ τῷ θεῷ· ὅτι ὁ πένης πλούσιός ἐστιν ἐν τῇ ἐντεύξει αὐτοῦ καὶ ἐν τῇ ἐξομολογήσει,[13] καὶ δύναμιν μεγάλην ἔχει παρὰ τῷ θεῷ ἡ ἔντευξις αὐτοῦ. ἐπιχορηγεῖ οὖν ὁ πλούσιος τῷ πένητι

these two trees you are speaking about symbolize." "You see," he said, "the elm and the vine?" "I see them, Lord," I replied. 3. "This vine," he said, "bears fruit; but the elm is a tree that does not. Yet if this vine did not grow up onto the elm, it could not bear much fruit, since it would be lying on the ground, and the fruit it bore would be rotten, since it would not be clinging to the elm. And so, when the vine attaches to the elm, it bears fruit both of itself and because of the elm. 4. And so you see that the elm also gives much fruit—no less than the vine, but rather more." "How does it bear more, Lord" I asked. "Because," he said, "it is by clinging to the elm that the vine gives an abundance of good fruit; but when it is lying on the ground it bears just a little rotten fruit. And so this parable applies to the slaves of God, the poor and the rich." 5. "How so, Lord?" I asked. "Explain it to me." "Listen," he said. "The rich person has money, but is poor towards the Lord, since he is distracted by his wealth. The prayer and confession he makes to the Lord are very small—weak, small, and of no real effect. And so, when the rich person depends upon the one who is poor and supplies him with what he needs, he believes that by helping the one who is poor he will find his recompense before God. For the poor person is rich in his petition and confession, and his petition has a great effect before God. And so the rich person supplies everything to the one who

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9 *πῶς . . . πλείονα* L^1 E C^2: om. A L^2

10 *λίαν* P^{Ox} A L^1: om. L^2 E C^2

11 *ἄλλην* cj. Lake: *α[..]ην* P^{Ox}: *ἀνου* A: *apud dominum* L^2: *ἁγνὴν* cj. Dibelius: *ἄνω* cj. Tischendorf: om. L^1 E C^2

12 *ἐπαναπαῇ* P^{Ox} E C^2 (L^2): *ἀναπλῇ* A: om. L^1

13 *καὶ ἐν τῇ ἐξομολογήσει* A E C^2: om. L L

πάντα ἀδιστάκτως· 6. ὁ πένης οὖν ἐπιχορηγούμενος ὑπὸ τοῦ πλουσίου ἐντυγχάνει τῷ θεῷ εὐχαριστῶν αὐτῷ, ὑπὲρ τοῦ διδόντος αὐτῷ· κἀκεῖνος ἔτι ἐπισπουδάζει[14] περὶ τοῦ πένητος, ἵνα ἀδιάλειπτος γένηται ἐν τῇ ζωῇ αὐτοῦ· οἶδε γάρ, ὅτι ἡ τοῦ πένητος ἔντευξις προσδεκτή ἐστιν καὶ πλουσία πρὸς κύριον.[15] 7. ἀμφότεροι οὖν τὸ ἔργον τελοῦσιν· ὁ μὲν πένης ἐργάζεται τῇ ἐντεύξει, ἐν ᾗ πλουτεῖ, ἣν ἔλαβεν παρὰ τοῦ κυρίου· ταύτην ἀποδίδωσι τῷ κυρίῳ τῷ ἐπιχορηγοῦντι αὐτῷ. καὶ ὁ πλούσιος ὡσαύτως τὸ πλοῦτος, ὃ ἔλαβεν παρὰ τοῦ κυρίου, ἀδιστάκτως παρέχεται τῷ πένητι. καὶ τοῦτο ἔργον μέγα ἐστὶν καὶ δεκτὸν παρὰ τῷ θεῷ, ὅτι συνῆκεν ἐπὶ τῷ πλούτῳ αὐτοῦ καὶ ἠργάσατο εἰς τὸν πένητα ἐκ τῶν δωρημάτων τοῦ κυρίου καὶ ἐτέλεσεν τὴν διακονίαν ὀρθῶς. 8. παρὰ τοῖς οὖν ἀνθρώποις ἡ πτελέα δοκεῖ καρπὸν μὴ φέρειν, καὶ οὐκ οἴδασιν οὐδὲ νοοῦσιν ὅτι, ὅταν ἀβροχία γένηται, ἡ πτελέα ἔχουσα ὕδωρ τρέφει τὴν ἄμπελον, καὶ ἡ ἄμπελος ἀδιάλειπτον ἔχουσα τὸ ὕδωρ διπλοῦν τὸν καρπὸν ἀποδίδωσιν, καὶ ὑπὲρ ἑαυτῆς καὶ ὑπὲρ τῆς πτελέας. οὕτως καὶ οἱ πένητες ὑπὲρ τῶν πλουσίων ἐντυγχάνοντες πρὸς τὸν κύριον πληροφοροῦσι τὸ πλοῦτος αὐτῶν, καὶ πάλιν οἱ πλούσιοι χορηγοῦντες τοῖς πένησι τὰ δέοντα πληροφοροῦσι τὰς ψυχὰς αὐτῶν. 9. γίνονται οὖν ἀμφότεροι κοινωνοὶ τοῦ ἔργου τοῦ δικαίου. ταῦτα οὖν ὁ ποιῶν οὐκ ἐνκαταλειφθήσεται ὑπὸ τοῦ θεοῦ, ἀλλὰ ἔσται γεγραμ-

is poor, without hesitation. 6. And then the poor person, having his needs supplied by the one who is rich, prays to God and thanks him for the one who has given him what he needs. And that one becomes even more eager to help out the poor person, so that he may lack nothing in his life. For he knows that the petition of the poor person is acceptable and rich before the Lord. 7. And so both accomplish their work. The poor person works at his prayer in which he is rich and which he received from the Lord; and he gives it back to the Lord who supplied it to him in the first place. So too the rich person does not hesitate to supply his wealth to the poor person, since he received it from the Lord. And this is a great and acceptable thing to do before God, because the rich person has gained understanding by his wealth and has worked for the poor person out of the gifts provided by the Lord, and he has accomplished his ministry well. 8. And so, people may think that the elm tree bears no fruit; but they neither know nor understand that when a drought comes, the elm nourishes the vine by holding water; and the vine, since it has an undiminished supply of water, produces fruit for two, both for itself and for the elm. Thus also those who are poor who pray to the Lord on behalf of the rich bring their own wealth to completion; and again those who are rich and supply the poor with what they need bring their souls to completion. 9. Both then share in an upright work. And so the one who does these things will not be abandoned by God, but will

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14 ἔτι ἐπισπουδάζει A: ἔτι καὶ ἔτι ἐπισπουδάζει P^{Ox}

15 κύριον P^{Ox} C^2: τὸν θεόν A: om. L L

μένος[16] εἰς τὰς βίβλους τῶν ζώντων. 10. μακάριοι οἱ ἔχοντες καὶ συνιέντες ὅτι παρὰ τοῦ κυρίου πλουτίζονται· ὁ γὰρ συνίων τοῦτο δυνήσεται καὶ διακονῆσαί τι ἀγαθόν.[17]

Παραβολὴ γ′[18]

52 (III)

Ἔδειξέ μοι δένδρα πολλὰ μὴ[19] ἔχοντα φύλλα, ἀλλὰ ὡσεὶ ξηρὰ ἐδόκει μοι εἶναι· ὅμοια γὰρ ἦν πάντα. λέγει μοι· βλέπεις, φησί, τὰ δένδρα ταῦτα; βλέπω, φημι, κύριε, ὅμοια ὄντα καὶ ξηρά. ἀποκριθείς μοι λέγει· ταῦτα τὰ δένδρα, ἃ βλέπεις, οἱ κατοικοῦντές εἰσιν ἐν τῷ αἰῶνι τούτῳ. 2. διατί, φημί, οὖν, κύριε, ὡσεὶ ξηρὰ καὶ ὅμοιά ἐστιν; ὅτι, φησίν, οὔτε οἱ δίκαιοι φαίνονται οὔτε οἱ ἁμαρτωλοὶ ἐν τῷ αἰῶνι τούτῳ,[20] ἀλλὰ ὅμοιοί εἰσιν· ὁ γὰρ αἰὼν οὗτος δικαίοις χειμών ἐστιν, καὶ οὐ φαίνονται μετὰ τῶν ἁμαρτωλῶν κατοικοῦντες. 3. ὥσπερ γὰρ τῷ χειμῶνι τὰ δένδρα ἀποβεβληκότα τὰ φύλλα ὅμοιά ἐστιν καὶ οὐ φαίνεται τὰ ξηρὰ ποῖά ἐστιν ἢ τὰ ζῶντα, οὕτως ἐν τῷ αἰῶνι τούτῳ οὐ φαίνονται οὔτε οἱ δίκαιοι οὔτε οἱ ἁμαρτωλοί, ἀλλὰ πάντες ὅμοιοί εἰσιν.

[16] γεγραμμένος P^{Ber} P^{Ox} vid. F L^1: ἐνγεγραμμένος M (L^2 E C^2): ἐπιγεγραμμένος A

[17] ἀγαθόν P^{Ox} M A L L E C^2: om. (P^{Ber})L^1

[18] παραβολὴ γ′ M L^2 (L^1): ἀρχὴ ἄλλης παραβολῆς A:]θ παραβολὴ δ P^{Ox}: παραβολὴ δ′ C^2: om. E

be recorded in the books of the living. 10. Happy are those who have possessions and understand that their riches have come from the Lord; for the one who understands this will also be able to perform a good ministry."

Third Parable

52 (III)

He showed me many trees that did not have leaves but appeared to me to be withered. And they were all alike. He said to me, "Do you see these trees?" "I see them, Lord," I replied. "They are like one another and withered." He said, "These trees you see are the people who dwell in this age." 2. "Why, then, Lord," I asked, "do they seem withered and like one another?" "Because," he said, neither the upright nor the sinners stand out clearly in this age, but they are like one another. For this age is a winter for those who are upright: they do not stand out clearly while dwelling with the sinners. 3. For just as the trees that shed their leaves in the winter all look alike, with the withered indistinguishable from the living, so too in this age it is not clear who the upright are and who the sinners, but they all appear alike."

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19 μὴ M A L L C2: om. E
20 ἐν . . . τούτῳ A L L: om. M C2 E

Ἄλλη παραβολὴ[21]

53 (IV)

Ἔδειξέ μοι πάλιν δένδρα πολλά, ἃ μὲν βλαστῶντα, ἃ δὲ ξηρά, καὶ λέγει μοι· βλέπεις, φησί, τὰ δένδρα ταῦτα; βλέπω, φημί, κύριε, ἃ μὲν βλαστῶντα, ἃ δὲ ξηρά. 2. ταῦτα, φησί, τὰ δένδρα τὰ βλαστῶντα οἱ δίκαιοί εἰσιν οἱ μέλλοντες κατοικεῖν εἰς τὸν αἰῶνα τὸν ἐρχόμενον· ὁ γὰρ αἰὼν ὁ ἐρχόμενος θερεία[22] ἐστὶν τοῖς δικαίοις, τοῖς δὲ ἁμαρτωλοῖς χειμών. ὅταν οὖν ἐπιλάμψῃ τὸ ἔλεος τοῦ κυρίου, τότε φανεροὶ ἔσονται οἱ δουλεύοντες τῷ θεῷ, καὶ πᾶσι φανεροποιηθήσονται. 3. ὥσπερ γὰρ τῇ θερείᾳ ἑνὸς ἑκάστου δένδρου οἱ καρποὶ φανεροῦνται καὶ[23] ἐπιγινώσκονται ποῖοί τινές εἰσιν, οὕτω καὶ τῶν δικαίων οἱ καρποὶ φανεροὶ ἔσονται καὶ γνωσθήσονται πάντες εὐθαλεῖς ὄντες ἐν τῷ αἰῶνι ἐκείνῳ. 4. τὰ δὲ ἔθνη καὶ οἱ ἁμαρτωλοί, ἃ εἶδες τὰ δένδρα τὰ ξηρά, τοιοῦτοι εὑρεθήσονται ξηροὶ καὶ ἄκαρποι ἐν ἐκείνῳ τῷ αἰῶνι καὶ ὡς ξηρὰ ξύλα κατακαυθήσονται καὶ φανεροὶ ἔσονται,[24] ὅτι ἡ πρᾶξις αὐτῶν πονηρὰ ἐγένετο ἐν τῇ ζωῇ αὐτῶν. οἱ μὲν γὰρ ἁμαρτωλοὶ καήσονται ὅτι ἥμαρτον καὶ οὐ μετενόησαν· τὰ δὲ ἔθνη καήσονται ὅτι οὐκ ἔγνωσαν τὸν κτίσαντα αὐτούς. 5. σὺ οὖν ἐν σεαυτῷ[25] καρποφόρει, ἵνα ἐν ἐκείνῃ τῇ θερείᾳ γνωσθῇ σου ὁ καρπός· ἀπέχου

Another Parable

53 (IV)

He showed me again a number of trees, some of them budding, others withered. And he said to me, "Do you see these trees?" "I see them, Lord," I replied. "Some of them are budding and others are withered." 2. "These trees that are budding," he said, "are the upright who are about to dwell in the age that is coming. For the coming age is a summer for the upright, but a winter for sinners. And so, when the mercy of the Lord shines forth, those who serve as slaves to God will stand out clearly, and everyone will be able to recognize them. 3. For just as the fruits of each individual tree appear in the summer and their species are recognized, so too the fruits of the upright will appear, and they will all be known in that age because they will be blossoming. 4. But the outsiders and sinners—who are the withered trees you saw—will be found withered and fruitless in that age, and they will be burned like withered trees and shown for what they are, because they did what was evil in their lifetimes. The sinners will be burned for sinning and not repenting. But the outsiders will be burned for not knowing the one who created them. 5. You, therefore, bear fruit in yourself, that your fruit may appear in

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21 ἄλλη παραβολὴ M (uncertain whether a number follows): ἀρχὴ ἄλλης παραβολῆς A: παραβολὴ δ΄ L^2: παραβολὴ ϵ΄ C^2: om. E. In P^{Ber} the fourth parable follows the second.

22 θερεία M P^{Ber} L L E: θρόνος A

23 φανεροῦνται καὶ M A L L: om. P^{Ber} E 24 φανεροὶ ἔσονται A L^2 (L^1): ἀφανεροὶ ἔσονται M: φανερὸν ἔσται cj. Dibelius 25 ἐν σεαυτῷ M P^{Ber} vid. L^2 E: om. A L^1

δὲ ἀπὸ πολλῶν πράξεων καὶ οὐδὲν διαμάρτῃς. οἱ γὰρ τὰ πολλὰ πράσσοντες πολλὰ καὶ ἁμαρτάνουσιν, περισπώμενοι περὶ τὰς πραγματείας αὐτῶν μηδὲ δουλεύοντες τῷ κυρίῳ[26] αὐτῶν. 6. πῶς οὖν, φησίν, δύναται ὁ τοιοῦτος αἰτήσασθαί τι παρὰ τοῦ κυρίου καὶ λαβεῖν, μὴ δουλεύων τῷ κυρίῳ; οἱ δουλεύοντες αὐτῷ, ἐκεῖνοι λήμψονται τὰ αἰτήματα αὐτῶν, οἱ δὲ μὴ δουλεύοντες τῷ κυρίῳ οὐδὲν λήμψονται. 7. ἐὰν δὲ μίαν τις πρᾶξιν ἐργάσηται, δύναται καὶ τῷ κυρίῳ δουλεῦσαι· οὐ γὰρ μὴ διαφθαρήσεται ἡ διάνοια αὐτοῦ ἀπὸ τοῦ κυρίου, ἀλλὰ δουλεύσει αὐτῷ ἔχων καθαρὰν τὴν διάνοιαν αὐτοῦ. 8. ταῦτα οὖν ἐὰν ποιήσῃς, δυνήσῃ καρποφορῆσαι εἰς τὸν αἰῶνα τὸν ἐρχόμενον· καὶ ὃς ἐὰν ταῦτα ποιήσῃ, καρποφορήσει.

Ἄλλη παραβολὴ ε′[27]

54 (V.1)

Νηστεύοντός μου καὶ καθημένου εἰς ὄρος τι εὐχαριστῶν τῷ κυρίῳ περὶ πάντων ὧν ἐποίησεν μετ᾽ ἐμοῦ, βλέπω τὸν ποιμένα παρακαθήμενόν μοι καὶ λέγοντά μοι[28] τοιαῦτα· τί ὀρθρινὸς ὧδε ἐλήλυθας; ὅτι, φημί, κύριε, στατίωνα ἔχω. 2. τί, φησίν, ἐστὶν στατίων; νηστεύω, φημί, κύριε. νηστεία δέ, φησίν, τί ἐστιν αὕτη, ἣν νηστεύετε; ὡς εἰώθειν, φημί, κύριε, οὕτω

[26] κυρίῳ M A L² E: *deo* L¹

[27] αλλη παραβολη ε̄ M (*similitudo quinta* L L): παραβ. ϛ̄ PHam C²: ἀρχὴ ἄλλης παραβολῆς A: om. E

that summer. But avoid many business activities and you will not sin at all. For those involved with numerous business dealings are also involved in numerous sins, since they are distracted by their affairs and do not serve as the Lord's slaves. 6. How then," he continued, "can someone like this receive anything he asks from the Lord, if he does not serve as the Lord's slave? For his slaves will receive what they request, but those who are not his slaves will receive nothing. 7. But if someone should engage in just one kind of business *[Or: one business transaction]*, he will also be able to serve as the Lord's slave. For his thoughts will in no way be corrupted away from the Lord, but he will be enslaved to him, keeping his thoughts pure. 8. So then, if you do these things you will be able to bear fruit in the age that is coming. And whoever else does these things will bear fruit."

Another Parable, Five

54 (V.1)

While I was fasting and sitting on a certain mountain, thanking the Lord for everything he had done for me, I saw the shepherd sitting next to me. And he said to me: "Why have you come here so early?" "Because, Lord," I said, "I have a duty to perform *[Literally: I have a station]*." 2. "What is the duty? *[Or: What is a station?]*" he asked. "I am fasting, Lord," I replied. "But what is this fast you people are keeping?" he asked. "I am fasting according to

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28 μοι L L E C2 Mvid.: om. PHam A

νηστεύω. 3. οὐκ οἴδατε, φησίν, νηστεύειν τῷ θεῷ,[29] οὐδέ ἐστιν νηστεία αὕτη ἡ ἀνωφελής, ἣν νηστεύετε αὐτῷ. διατί, φημί, κύριε, τοῦτο λέγεις; λέγω, φησίν, ὅτι οὐκ ἔστιν αὕτη νηστεία ἣν δοκεῖτε νηστεύειν· ἀλλ' ἐγώ σε διδάξω τί ἐστιν νηστεία δεκτὴ καὶ πλήρης τῷ κυρίῳ. ναί, φημί, κύριε, μακάριόν με ποιήσεις ἐὰν γνῶ τὴν νηστείαν τὴν δεκτὴν τῷ θεῷ.[30] ἄκουε, φησίν. 4. ὁ θεὸς οὐ βούλεται τοιαύτην νηστείαν ματαίαν· οὕτω γὰρ νηστεύων τῷ θεῷ οὐδὲν ἐργάζῃ τῇ δικαιοσύνῃ. νήστευσον δὲ τῷ θεῷ νηστείαν τοιαύτην· 5. μηδὲν πονηρεύσῃ ἐν τῇ ζωῇ σου, ἀλλὰ δούλευσον τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ, τηρῶν τὰς ἐντολὰς αὐτοῦ καὶ πορευόμενος ἐν τοῖς προστάγμασιν αὐτοῦ, καὶ μηδεμία ἐπιθυμία πονηρὰ ἀναβήτω ἐν τῇ καρδίᾳ σου· πίστευσον δὲ τῷ θεῷ ὅτι ἐὰν ταῦτα ἐργάσῃ καὶ φοβηθῇς αὐτὸν καὶ ἐγκρατεύσῃ ἀπὸ παντὸς πονηροῦ πράγματος, ζήσῃ τῷ θεῷ· ταῦτα δὲ ἐὰν ἐργάσῃ, μεγάλην[31] νηστείαν τελεῖς καὶ δεκτὴν τῷ κυρίῳ.[32]

55 (V.2)

Ἄκουε τὴν παραβολήν, ἣν μέλλω σοι λέγειν, ἀνήκουσαν τῇ νηστείᾳ. 2. εἶχέν τις ἀγρὸν καὶ δούλους πολλούς, καὶ εἰς μέρος τι τοῦ ἀγροῦ ἐφύτευσεν ἀμπελῶνα· ἐκλεξάμενος οὖν δοῦλόν τινα πιστότατον[33] καὶ εὐάρεστον αὐτῷ,[34] ἀποδημῶν προσεκαλέσατο αὐ-

[29] θεῷ M P^{Ham} L L C^2: κυρίῳ A E

my custom, Lord," I said. 3. "You people do not know how to fast for God," he said, "and this worthless fast you are keeping for him is not a fast." "Why do you say this, Lord," I asked. "I say this," he said, "because what you think you are keeping is not a fast. But I will teach you a fast that is acceptable and complete to the Lord." "Yes, Lord," I said, "you will make me blessed if you show me the fast acceptable to God." "Listen," he said. 4. "God does not want this kind of vain fast. For when you fast like this to God you do nothing at all righteous. But fast to God as follows: 5. Do no evil in your life, but serve as the Lord's slave with a pure heart, keeping his commandments and proceeding in his injunctions; and let no evil desire rise up in your heart. Trust in God, because if you do these things and fear him and are self-restrained from every evil deed, you will live to God. If you do these things, you will accomplish a fast that is great and acceptable to the Lord.

55 (V.2)

"Listen to this parable I am about to tell you; for it relates to fasting. 2. There was a person who owned a field and many slaves, and he planted a vineyard in part of the field. And he chose a certain slave who was most trustworthy and pleasing to him. When he was about to go on a journey, he

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30 *ναὶ . . . θεῷ* (*κυρίῳ* L^2 C^2) M P^{Ham} L^2 C^2: om. A L^1 E
31 *μεγάλην* M P^{Ber} A L^1 E C^2: om. L^2
32 *κυρίῳ* M P^{Ber} L^1 E C^2: *θεῷ* A L^2
33 *πιστότατον* M P^{Ber} L L: *πιστὸν* A E
34 *αὐτῷ* M P^{Ber} L L E: *ἔντιμον* A

τὸν καὶ λέγει αὐτῷ· λάβε τὸν ἀμπελῶνα τοῦτον, ὃν ἐφύτευσα, καὶ χαράκωσον αὐτὸν ἕως ἔρχομαι, καὶ ἕτερον δὲ μὴ ποιήσῃς τῷ ἀμπελῶνι· καὶ ταύτην μου τὴν ἐντολὴν φύλαξον, καὶ ἐλεύθερος ἔσῃ παρ᾽ ἐμοί. ἐξῆλθε δὲ ὁ δεσπότης τοῦ δούλου εἰς τὴν ἀποδημίαν. 3. ἐξελθόντος δὲ αὐτοῦ ἔλαβεν ὁ δοῦλος καὶ ἐχαράκωσε τὸν ἀμπελῶνα. καὶ τελέσας τὴν χαράκωσιν τοῦ ἀμπελῶνος εἶδε τὸν ἀμπελῶνα βοτανῶν πλήρη ὄντα. 4. ἐν ἑαυτῷ οὖν ἐλογίσατο λέγων· ταύτην τὴν ἐντολὴν τοῦ κυρίου τετέλεκα· σκάψω λοιπὸν τὸν ἀμπελῶνα τοῦτον, καὶ ἔσται εὐπρεπέστερος ἐσκαμμένος, καὶ βοτάνας μὴ ἔχων δώσει καρπὸν πλείονα, μὴ πνιγόμενος ὑπὸ τῶν βοτανῶν. λαβὼν ἔσκαψε τὸν ἀμπελῶνα καὶ πάσας τὰς βοτάνας τὰς οὔσας ἐν τῷ ἀμπελῶνι ἐξέτιλλε. καὶ ἐγένετο ὁ ἀμπελὼν ἐκεῖνος εὐπρεπέστατος καὶ εὐθαλής, μὴ ἔχων βοτάνας τὰς πνιγούσας αὐτόν. 5. μετὰ χρόνον τινὰ ἦλθεν ὁ δεσπότης τοῦ ἀγροῦ καὶ[35] τοῦ δούλου καὶ εἰσῆλθεν εἰς τὸν ἀμπελῶνα. καὶ ἰδὼν τὸν ἀμπελῶνα κεχαρακωμένον εὐπρεπῶς, ἔτι δὲ καὶ ἐσκαμμένον καὶ πάσας[36] τὰς βοτάνας ἐκτετιλμένας καὶ εὐθαλεῖς οὔσας τὰς ἀμπέλους, ἐχάρη λίαν ἐπὶ τοῖς ἔργοις τοῦ δούλου. 6. προσκαλεσάμενος οὖν τὸν υἱὸν αὐτοῦ τὸν ἀγαπητόν, ὃν εἶχε κληρονόμον, καὶ τοὺς φίλους, οὓς εἶχε συμβούλους, λέγει αὐτοῖς, ὅσα ἐνετείλατο τῷ δούλῳ αὐτοῦ, καὶ ὅσα εὗρε γεγονότα. κἀκεῖνοι συνεχάρησαν τῷ δούλῳ ἐπὶ τῇ μαρτυρίᾳ ᾗ ἐμαρτύρησεν αὐτῷ ὁ δεσπότης. 7. καὶ λέγει αὐτοῖς· ἐγὼ τῷ δούλῳ τούτῳ ἐλευθερίαν ἐπηγγει-

called him in and said to him, 'Take this vineyard that I have planted and build a fence around it before I return, and do nothing else to the vineyard. Do what I have commanded and I will set you free.' And the master of the slave went away on his journey. 3. When he had gone, his slave took the vineyard and built a fence around it. When he finished the fence he saw that the vineyard was full of weeds. 4. And so he reasoned to himself, 'I have finished what the lord commanded; so now I will dig in this vineyard. Once it is dug it will be more attractive, and without the weeds it will give more fruit, since it will not be choked by the weeds.' So he dug the vineyard and removed all the weeds that were in it. And that vineyard became more attractive and flourishing, since there were no weeds that could choke it. 5. After some time the master of both field and slave returned and came into the vineyard. When he saw that the vineyard was attractively fenced and even more that it was dug, with all the weeds removed, and that the vines were flourishing, he was extremely pleased with what the slave had done. 6. So he called his beloved son, who was to be his heir, and his friends, who served as his advisors, and he told them everything he had commanded his slave and everything he found accomplished. And they congratulated the slave for the good testimony that the master had given him. 7. He said to them, 'I promised to free this slave if he did what I commanded him. And he did

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35 τοῦ ἀγροῦ καὶ P^{Ber} A: om. L L E

36 πάσας P^{Ber} A: om. L L E

λάμην, ἐάν μου τὴν ἐντολὴν φυλάξῃ, ἣν ἐνετειλάμην[37] αὐτῷ· ἐφύλαξε δέ μου τὴν ἐντολὴν καὶ προσέθηκε τῷ ἀμπελῶνι ἔργον καλόν, καὶ ἐμοὶ λίαν ἤρεσεν. ἀντὶ τούτου οὖν τοῦ ἔργου οὗ εἰργάσατο θέλω αὐτὸν συγκληρονόμον τῷ υἱῷ μου ποιῆσαι, ὅτι τὸ καλὸν φρονήσας οὐ παρενεθυμήθη, ἀλλ᾽ ἐτέλεσεν αὐτό. 8. ταύτῃ τῇ γνώμῃ ὁ υἱὸς τοῦ δεσπότου συνηυδόκησεν αὐτῷ, ἵνα συγκληρονόμος γένηται ὁ δοῦλος τῷ υἱῷ. 9. μετὰ ὀλίγας ἡμέρας δεῖπνον ἐποίησεν ὁ οἰκοδεσπότης αὐτοῦ καὶ ἔπεμψεν αὐτῷ ἐδέσματα ἐκ τοῦ δείπνου πολλά. λαβὼν δὲ ὁ δοῦλος τὰ ἐδέσματα τὰ πεμφθέντα αὐτῷ ἀπὸ τοῦ δεσπότου αὐτοῦ τὰ ἀρκοῦντα αὐτῷ ἦρε, τὰ δὲ λοιπὰ τοῖς συνδούλοις αὐτοῦ διέδωκεν. 10. οἱ δὲ σύνδουλοι αὐτοῦ λαβόντες τὰ ἐδέσματα ἐχάρησαν καὶ ἤρξαντο καὶ εὔχεσθαι ὑπὲρ αὐτοῦ, ἵνα μείζονα χάριν εὕρῃ παρὰ τῷ δεσπότῃ, ὅτι οὕτως ἐχρήσατο αὐτοῖς.[38] 11. ταῦτα πάντα τὰ γεγονότα ὁ δεσπότης αὐτοῦ ἤκουσεν καὶ πάλιν λίαν ἐχάρη ἐπὶ τῇ πράξει αὐτοῦ. συνκαλεσάμενος πάλιν[39] τοὺς φίλους ὁ δεσπότης καὶ τὸν υἱὸν αὐτοῦ ἀπήγγειλεν αὐτοῖς τὴν πρᾶξιν τοῦ δούλου, ἣν ἔπραξεν ἐπὶ τοῖς ἐδέσμασιν οἷς ἔλαβεν· οἱ δὲ ἔτι μᾶλλον συνευδόκησαν γενέσθαι τὸν δοῦλον συνκληρονόμον τῷ υἱῷ αὐτοῦ.

[37] *ἐνετειλάμην* L^1 E: *ἐπηγγειλάμην* A

[38] *ὅτι . . . αὐτοῖς* M A L^1: om. L^2 E

[39] *συνκαλεσάμενος πάλιν* A L L: *συνκαλεσάμενος* E: *συνκαλέσας πάλιν πάντας* M

what I commanded and an additional good work in my vineyard besides. He has pleased me greatly. In exchange for the work he has done I want to make him a fellow heir with my son; for when he thought of the good deed, he did not leave it alone, but he accomplished it.' 8. The master's son approved of the idea that the slave should become his fellow heir. 9. After some days the master of the house gave a dinner and sent a number of foods to the slave from his table. When the slave received the food his master sent, he took what he needed and distributed the rest to his fellow slaves. 10. His fellow slaves took the food gladly, and began also to pray for him, that he might find even greater favor with the master, since he had treated them so well. 11. The master heard everything that happened and was again extremely pleased at what the slave had done. So he once more assembled his friends and his son, and he reported to them what the slave had done with the foods he had received. And they approved even more heartily his plan to make the slave his son's fellow heir."

56 (V.3)

Λέγω αὐτῷ· κύριε, ἐγὼ ταύτας τὰς παραβολὰς οὐ γινώσκω οὐδὲ δύναμαι νοῆσαι αὐτάς, ἐὰν μή μοι ἐπιλύσῃς αὐτάς. 2. *πάντα σοι ἐπιλύσω, φησίν, καὶ ὅσα ἂν λαλήσω μετὰ σοῦ, δείξω σοι. τὰς ἐντολὰς τοῦ κυρίου φύλασσε καὶ ἔσῃ εὐάρεστος αὐτῷ καὶ ἐνγραφήσῃ εἰς ἀριθμὸν τῶν τηρούντων τὰς ἐντολὰς αὐτοῦ.* 3. *ἐὰν δέ τι ἀγαθοῦ*[40] *ποιήσῃς ἐκτὸς τῆς ἐντολῆς τοῦ θεοῦ, σεαυτῷ περιποιήσῃ δόξαν περισσοτέραν καὶ ἔσῃ ἐνδοξότερος παρὰ τῷ θεῷ οὗ ἔμελλες εἶναι. ἐὰν οὖν φυλάσσων τὰς ἐντολὰς τοῦ θεοῦ προσθῇς καὶ τὰς λειτουργίας ταύτας, χαρήσῃ, ἐὰν τηρήσῃς αὐτὰς κατὰ τὴν ἐμὴν ἐντολήν.* 4. *λέγω αὐτῷ· κύριε, ὃ ἐάν μοι ἐντείλῃ, φυλάξω αὐτό· οἶδα γὰρ ὅτι σὺ μετ' ἐμοῦ εἶ. ἔσομαι, φησί, μετὰ σοῦ, ὅτι τοιαύτην προθυμίαν ἔχεις τῆς ἀγαθοποιήσεως καὶ μετὰ πάντων δὲ ἔσομαι ὅσοι ἐάν, φησί, τὴν αὐτὴν προθυμίαν ἔχωσιν.* 5. *ἡ νηστεία, φησίν, αὕτη, τηρουμένων τῶν ἐντολῶν τοῦ κυρίου, λίαν καλή ἐστιν. οὕτως οὖν φυλάξεις τὴν νηστείαν·*[41] 6. *πρῶτον πάντων φύλαξαι ἀπὸ παντὸς ῥήματος πονηροῦ καὶ πάσης ἐπιθυμίας πονηρᾶς καὶ καθάρισόν σου τὴν καρδίαν ἀπὸ πάντων τῶν ματαιωμάτων τοῦ αἰῶνος τούτου. ἐὰν ταῦτα φυλάξῃς, ἔσται αὕτη ἡ νηστεία τελεία.*[42] 7. *οὕτω δὲ ποιήσεις· συντελέσας τὰ προγεγραμμένα, ἐν ἐκείνῃ τῇ ἡμέρᾳ ᾗ νηστεύεις μηδὲν γεύσῃ εἰ μὴ ἄρτον καὶ ὕδωρ, καὶ ἐκ τῶν ἐδεσμάτων σου ὧν ἔμελλες τρώγειν συνοψίσας τὴν*

56 (V.3)

I said to him, "Lord, I do not know what these parables mean and cannot understand them, unless you explain them to me." 2. "I will explain everything to you," he said, "and show you the meaning of everything I tell you. Guard what the Lord commands and you will be acceptable to him and enrolled among those who keep his commandments. 3. But if you do anything good beyond what God commands, you will be glorified even more and even more highly honored before God than you were bound to be. If, then, you do what God commands and perform any of these services in addition, you will be filled with joy—if you keep them according to my commandment." 4. I said to him, "Lord, I will guard whatever you command me. For I know you are with me." "I will be with you," he said, "because you are so eager to do good; and I will be with everyone who is just as eager. 5. This fast that consists of keeping the Lord's commandments," he said, "is very good. And so guard the fast. 6. First of all, be on your guard against every evil word and desire, and cleanse your heart from all the vain affairs of this age. If you guard these things, this fast will be complete. 7. And act as follows: when you have completed the things that have already been written, taste nothing but bread and water on the day you fast. Then estimate the cost of the food you would have

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40 *ἀγαθοῦ* M L L: *ἀγαθὸν* A: om. E

41 *οὕτως . . . νηστείαν* (add *ταύτην ἣν μέλλεις τηρεῖν* A F) M A F L^1 E: om. L^2

42 *τελεία* M A F E C^2: *iustum* L L

ποσότητα τῆς δαπάνης ἐκείνης τῆς ἡμέρας ἧς ἔμελλες ποιεῖν, ἀποθέμενος[43] δώσεις αὐτὸ χήρᾳ ἢ ὀρφανῷ ἢ ὑστερουμένῳ, καὶ οὕτω ταπεινοφρονήσεις, ἵνα ἐκ τῆς ταπεινοφροσύνης σου ὁ εἰληφὼς ἐμπλήσῃ τὴν ἑαυτοῦ ψυχὴν καὶ εὔξηται περὶ σοῦ πρὸς τὸν κύριον. 8. ἐὰν οὖν οὕτω τελέσῃς τὴν νηστείαν, ὥς σοι ἐντέλλομαι, ἔσται ἡ θυσία σου δεκτὴ παρὰ τῷ θεῷ[44] καὶ ἔνγραφος ἔσται ἡ νηστεία αὕτη, καὶ ἡ λειτουργία οὕτως ἐργαζομένη καλὴ καὶ ἱλαρά ἐστι καὶ εὐπρόσδεκτος τῷ κυρίῳ. 9. ταῦτα οὕτως τηρήσεις σὺ μετὰ τῶν τέκνων σου καὶ ὅλου τοῦ οἴκου σου· τηρήσας δὲ αὐτὰ μακάριος ἔσῃ· καὶ ὅσοι ἐὰν ἀκούσαντες αὐτὰ τηρήσωσι, μακάριοι ἔσονται, καὶ ὅσα ἐὰν αἰτήσωνται παρὰ τοῦ κυρίου λήμψονται.

57 (V.4)

Ἐδεήθην αὐτοῦ πολλά, ἵνα μοι δηλώσῃ τὴν παραβολὴν τοῦ ἀγροῦ καὶ τοῦ δεσπότου καὶ τοῦ ἀμπελῶνος καὶ τοῦ δούλου τοῦ χαρακώσαντος τὸν ἀμπελῶνα καὶ τῶν χαράκων καὶ τῶν βοτανῶν τῶν ἐκτετιλμένων ἐκ τοῦ ἀμπελῶνος καὶ τοῦ υἱοῦ καὶ τῶν φίλων τῶν συμβούλων· συνῆκα γὰρ ὅτι παραβολή ἐστιν ταῦτα πάντα. 2. ὁ δὲ ἀποκριθείς μοι λέγει· αὐθάδης εἶ λίαν εἰς τὸ ἐπερωτᾶν. οὐκ ὀφείλεις, φησίν, ἐπερωτᾶν οὐδὲν ὅλως· ἐὰν γάρ σοι δέῃ δηλωθῆναι, δηλωθήσεται. λέγω αὐτῷ· κύριε, ὅσα ἐάν μοι δείξῃς καὶ μὴ δηλώσῃς, μάτην ἔσομαι ἑωρακὼς αὐτὰ καὶ μὴ νοῶν ὅτι ἐστίν·

eaten on that day and give that amount to a widow or orphan or someone in need. Be humble in this way, that the one who receives something because of your humility may fill his own soul and pray to the Lord for you. 8. If then you complete your fast like this, as I have commanded you, your sacrifice will be acceptable before God and the fast will be recorded. The service done in this way will be good and cheerful and pleasing to the Lord. 9. Thus you should keep these things, as should your children and your entire household. When you do so, you will be blessed. Everyone who hears these things and keeps them will be blessed, and they will receive whatever they ask from the Lord."

57 (V.4)

I begged him fervently to explain to me the parable of the field, the master, the vineyard, the slave who built a fence around the vineyard, the fence posts, the weeds that were removed from the vineyard, the son, and the friends who were advisors. For I understood that all these things were a parable. 2. He answered me, "You are extremely brazen in your requests. You should ask nothing at all, for if anything needs to be explained to you, it will be." I said to him, "Lord, there is no point in showing me something that you do not explain, when I do not know what it is. If you tell me

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43 ἀποθέμενος M L^1 (*et inde* L^2): ἀποθεὶς F: om. A E
44 θεῷ A: κυρίῳ F L L C^2 [lacuna M]

ὡσαύτως καὶ ἐάν μοι παραβολὰς λαλήσῃς καὶ μὴ ἐπιλύσῃς μοι, εἰς μάτην ἔσομαι ἠκουκὼς παρὰ σοῦ. 3. ὁ δὲ πάλιν λέγει μοι· ὃς ἂν δοῦλος ἦν, φησίν, τοῦ θεοῦ καὶ ἔχῃ τὸν κύριον αὐτοῦ ἐν τῇ καρδίᾳ, αἰτεῖται παρ᾽ αὐτοῦ σύνεσιν καὶ λαμβάνει καὶ πᾶσαν παραβολὴν ἐπιλύει, καὶ γνωστὰ αὐτῷ γίνονται τὰ ῥήματα[45] τοῦ κυρίου τὰ λεγόμενα[46] διὰ παραβολῶν·[47] ὅσοι δὲ βληχροί εἰσιν καὶ ἀργοὶ πρὸς τὴν ἔντευξιν, ἐκεῖνοι διστάζουσιν αἰτεῖσθαι παρὰ τοῦ κυρίου· 4. ὁ δὲ κύριος πολύσπλαγχνός ἐστιν καὶ πᾶσιν τοῖς αἰτουμένοις παρ᾽ αὐτοῦ ἀδιστάκτως[48] δίδωσι. σὺ δὲ ἐνδεδυναμωμένος ὑπὸ τοῦ ἐνδόξου[49] ἀγγέλου καὶ εἰληφὼς παρ᾽ αὐτοῦ τοιαύτην ἔντευξιν καὶ μὴ ὢν ἀργός, διατί οὐκ αἰτῇ παρὰ τοῦ κυρίου σύνεσιν καὶ λαμβάνεις παρ᾽ αὐτοῦ; 5. λέγω αὐτῷ· κύριε, ἐγὼ ἔχων σὲ μετ᾽ ἐμαυτοῦ ἀνάγκην ἔχω παρὰ σοῦ αἰτεῖσθαι καὶ σὲ ἐπερωτᾶν· σὺ γάρ μοι δεικνύεις πάντα καὶ λαλεῖς μετ᾽ ἐμοῦ· εἰ δὲ ἄτερ σοῦ ἔβλεπον ταῦτα[50] ἢ ἤκουον,[51] ἠρώτων ἂν τὸν κύριον, ἵνα μοι δηλωθῇ.

58 (V.5)

Εἶπόν σοι, φησί, καὶ ἄρτι, ὅτι πανοῦργος εἶ καὶ αὐθάδης, ἐπερωτῶν τὰς ἐπιλύσεις τῶν παραβολῶν. ἐπεὶ δὲ οὕτως παράμονος εἶ σύ, ἐπιλύσω σοι τὴν παραβολὴν τοῦ ἀγροῦ καὶ τῶν λοιπῶν τῶν ἀκολου-

[45] τὰ ῥήματα A L^2: μετὰ M

parables without explaining them to me, there is no point in my hearing them from you." 3. Again he said to me, "Whoever is a slave of God and has the Lord in his heart asks him for understanding and receives it. And he interprets every parable; and the words of the Lord spoken in parables are made known to him. But all those who are weak and lazy in prayer hesitate to ask anything from the Lord. 4. The Lord has great compassion and gives without hesitation to everyone who asks of him. But you have been empowered by the glorious angel and have received from him this petition; since you are not lazy, why do you not ask for understanding from the Lord and receive it directly from him?" 5. I said to him, "Lord, since I have you with me I need to ask and inquire of you. For you are the one showing everything to me and speaking with me. If I had seen or heard these things without you, I would ask the Lord to clarify them for me."

58 (V.5)

"I told you just now," he said, "that you are crafty and brazen, asking for the interpretations of the parables. But since you are so persistent, I will interpret for you the parable of the field and everything that follows it, that you may

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46 τὰ λεγόμενα A L^2: τὰ ἀπορούμενα $M^{vid.}$: *quae quaestiones ferunt* L^1

47 διὰ παραβολῶν M A L^2 E: om. L^1

48 ἀδιστάκτως M: ἀδιαλείπτως A L L

49 ἐνδόξου M (*venerabili* L L): ἁγίου A

50 ταῦτα M L L E: om. A

51 ἢ ἤκουον M L^1 E: add αὐτά A: om. L^2

θούντων πάντων, ἵνα γνωστὰ πᾶσι ποιήσῃς αὐτά. ἄκουε νῦν, φησί, καὶ σύνιε αὐτά. 2. ὁ ἀγρὸς ὁ κόσμος οὗτός ἐστιν· ὁ δὲ κύριος τοῦ ἀγροῦ ὁ κτίσας τὰ πάντα καὶ ἀπαρτίσας αὐτὰ καὶ δυναμώσας. ὁ δὲ υἱὸς τὸ πνεῦμα τὸ ἅγιόν ἐστιν·[52] ὁ δὲ δοῦλος ὁ υἱὸς τοῦ θεοῦ ἐστιν· αἱ δὲ ἄμπελοι ὁ λαὸς οὗτός ἐστιν, ὃν αὐτὸς ἐφύτευσεν· 3. οἱ δὲ χάρακες οἱ ἅγιοι ἄγγελοί εἰσι τοῦ κυρίου οἱ συγκρατοῦντες τὸν λαὸν αὐτοῦ· αἱ δὲ βοτάναι αἱ ἐκτετιλμέναι ἐκ τοῦ ἀμπελῶνος ἀνομίαι εἰσὶ τῶν δούλων τοῦ θεοῦ· τὰ δὲ ἐδέσματα, ἃ ἔπεμψεν αὐτῷ ἐκ τοῦ δείπνου, αἱ ἐντολαί εἰσιν, ἃς ἔδωκε τῷ λαῷ αὐτοῦ διὰ τοῦ υἱοῦ αὐτοῦ· οἱ δὲ φίλοι καὶ σύμβουλοι οἱ ἅγιοι ἄγγελοι οἱ πρῶτοι κτισθέντες· ἡ δὲ ἀποδημία τοῦ δεσπότου ὁ χρόνος ὁ περισσεύων εἰς τὴν παρουσίαν αὐτοῦ. 4. λέγω αὐτῷ· κύριε, μεγάλως καὶ θαυμαστῶς πάντα ἐστὶν καὶ ἐνδόξως ἔχει. μὴ οὖν, φημί, κύριε, ἐγὼ ταῦτα ἠδυνάμην νοῆσαι; οὐδὲ ἕτερος ἄνθρωπος κἂν λίαν συνετὸς ἦν τις, οὐ δύναται νοῆσαι αὐτά. ἔτι, φημί, κύριε, δήλωσόν μοι, ὃ μέλλω σε ἐπερωτᾶν. 5. λέγε, φησίν, εἴ τι βούλει. διατί, φημί, κύριε, ὁ υἱὸς τοῦ θεοῦ εἰς δούλου τρόπον[53] κεῖται ἐν τῇ παραβολῇ;

59 (V.6)

Ἄκουε, φησίν· εἰς δούλου τρόπον οὐ[54] κεῖται ὁ υἱὸς τοῦ θεοῦ, ἀλλ' εἰς ἐξουσίαν μεγάλην κεῖται καὶ κυριότητα. πῶς, φημί, κύριε, οὐ νοῶ. 2. ὅτι, φησίν, ὁ θεὸς

make these things known to all. Listen, now," he said, "and understand these things. 2. The field is this world. And the lord of the field is the one who created all things and completed them and empowered them. The son is the Holy Spirit and the slave is the Son of God. The vines are this people, which he has planted. 3. The fence posts are the Lord's holy angels who surround his people. The weeds that were removed from the vineyard are the lawless deeds of the slaves of God. The foods that he sent to him from his dinner are the commandments he has given his people through his Son. The friends and advisors are the holy angels who were created first. And the absence of the master is the time that remains until his coming." 4. I said to him, "Lord, all these things are great, marvelous, and glorious. How could I have understood them? No one else could have understood them either, even if he were extremely insightful. Yet, Lord," I said, "explain to me what I am about to ask you." 5. "Say what you wish," he said. "Why, Lord," I asked, "is the Son of God represented as a slave in the parable?"

59 (V.6)

"Listen," he said; "the Son of God is not represented as a slave, but as one who has great authority and lordship." "I don't see how, Lord," I replied. 2. "Because," he said, "God

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52 ὁ . . . ἐστιν L[1]: om. A L[2] E [lacuna M]
53 *τρόπον* M A E: *τόπον* L L
54 *οὐ* L L E: om. M A

τὸν ἀμπελῶνα ἐφύτευσε, τοῦτ᾽ ἔστι τὸν λαὸν ἔκτισε καὶ παρέδωκε τῷ υἱῷ αὐτοῦ· καὶ ὁ υἱὸς κατέστησε τοὺς ἀγγέλους ἐπ᾽ αὐτοὺς τοῦ συντηρεῖν ἑκάστους· καὶ αὐτὸς τὰς ἁμαρτίας αὐτῶν[55] ἐκαθάρισε πολλὰ κοπιάσας καὶ πολλοὺς κόπους ἀνηντληκώς· οὐδεὶς γὰρ ἀμπελὼν δύναται σκαφῆναι[56] ἄτερ κόπου ἢ μόχθου. 3. αὐτὸς οὖν καθαρίσας τὰς ἁμαρτίας τοῦ λαοῦ ἔδειξεν αὐτοῖς τὰς τρίβους τῆς ζωῆς, δοὺς αὐτοῖς τὸν νόμον, ὃν ἔλαβεν παρὰ τοῦ πατρὸς αὐτοῦ. βλέπεις οὖν, φησίν, ὅτι αὐτὸς κύριός ἐστι τοῦ λαοῦ, ἐξουσίαν πᾶσαν λαβὼν παρὰ τοῦ πατρὸς αὐτοῦ. 4. ὅτι δὲ ὁ κύριος σύμβουλον ἔλαβε τὸν υἱὸν αὐτοῦ καὶ τοὺς ἐνδόξους ἀγγέλους περὶ τῆς κληρονομίας τοῦ δούλου, ἄκουε· 5. τὸ πνεῦμα τὸ ἅγιον τὸ προόν, τὸ κτίσαν πᾶσαν τὴν κτίσιν, κατῴκισεν ὁ θεὸς εἰς σάρκα ἣν ἠβούλετο.[57] αὕτη οὖν ἡ σάρξ, ἐν ᾗ κατῴκησε τὸ πνεῦμα τὸ ἅγιον, ἐδούλευσε τῷ πνεύματι καλῶς ἐν σεμνότητι καὶ ἁγνείᾳ πορευθεῖσα, μηδὲν ὅλως μιάνασα τὸ πνεῦμα. 6. πολιτευσαμένην οὖν αὐτὴν καλῶς καὶ ἁγνῶς καὶ συνκοπιάσασαν τῷ πνεύματι καὶ συνεργήσασαν ἐν παντὶ πράγματι, ἰσχυρῶς καὶ ἀνδρείως ἀναστραφεῖσαν, μετὰ τοῦ πνεύματος τοῦ ἁγίου εἵλατο κοινωνόν· ἤρεσε γὰρ[58] ἡ πορεία τῆς σαρκὸς ταύτης, ὅτι οὐκ ἐμιάνθη ἐπὶ τῆς γῆς ἔχουσα τὸ πνεῦμα τὸ ἅγιον. 7. σύμβουλον οὖν ἔλαβε τὸν υἱὸν καὶ τοὺς ἀγγέλους τοὺς ἐνδόξους, ἵνα καὶ ἡ σὰρξ αὕτη, δουλεύσασα τῷ πνεύματι ἀμέμπτως, σχῇ τόπον τινὰ κατασκηνώσεως, καὶ μὴ δόξῃ τὸν μισθὸν τῆς δου-

planted the vineyard—that is, he created the people and handed them over to his Son. And the Son appointed the angels over them, to protect each one. And he cleansed their sins through great labor, bearing up under his many labors. For a vine cannot be dug around without labor or toil. 3. And so, when he had cleansed the sins of the people he showed them the paths of life, giving them the law, which he received from his Father. 4. You see, then," he said, "that he is the Lord of the people, having received all authority from his Father. But listen to what it means that the Lord took his Son, along with the glorious angels, as a counselor about the slave's inheritance. 5. God made the Holy Spirit dwell in the flesh that he [*Or: it*] desired, even though it preexisted and created all things. This flesh, then, in which the Holy Spirit dwelled, served well as the Spirit's slave, for it conducted itself in reverence and purity, not defiling the Spirit at all. 6. Since it lived in a good and pure way, cooperating with the Spirit and working with it in everything it did, behaving in a strong and manly way, God chose it to be a partner with the Holy Spirit. For the conduct of this flesh was pleasing, because it was not defiled on earth while bearing the Holy Spirit. 7. Thus he took his Son and the glorious angels as counselors, so that this flesh, which served blamelessly as the Spirit's slave, might have a place of residence and not appear to have lost

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55 αὐτῶν M L L E: ἡμῶν A 56 ἀμπελὼν δύναται σκαφῆναι M L L E: δύναται σκαφῆσαι A

57 τὸ πνεῦμα . . . ἠβούλετο M A E: *spiritum illum sanctum, qui creatus est omnium primus, in corpore, in quo habitaret, deus fundavit atque statuit in electum corpus, quod ei placuit* L^2 (L^1)

58 ἤρεσε γὰρ M A: add *deo* L^1: add *domino* L^2 (E)

λείας αὐτῆς ἀπολωλεκέναι· πᾶσα γὰρ σὰρξ ἀπολήμψεται μισθὸν ἡ εὑρεθεῖσα ἀμίαντος καὶ ἄσπιλος, ἐν ᾗ τὸ πνεῦμα τὸ ἅγιον κατῴκησεν. 8. ἔχεις καὶ ταύτης τῆς παραβολῆς τὴν ἐπίλυσιν.

60 (V.7)

Ηὐφράνθην, φημί, κύριε, ταύτην τὴν ἐπίλυσιν ἀκούσας. ἄκουε νῦν, φησί· τὴν σάρκα σου ταύτην φύλασσε καθαρὰν καὶ ἀμίαντον, ἵνα τὸ πνεῦμα τὸ κατοικῆσαν ἐν αὐτῇ μαρτυρήσῃ αὐτῇ καὶ δικαιωθῇ σου ἡ σάρξ. 2. βλέπε, μήποτέ σου ἐπὶ τὴν καρδίαν ἀναβῇ τὴν σάρκα σου ταύτην φθαρτὴν εἶναι καὶ παραχρήσῃ αὐτῇ ἐν μιασμῷ τινι. ἐὰν μιάνῃς τὴν σάρκα σου, μιανεῖς καὶ τὸ πνεῦμα τὸ ἅγιον· κἂν μιάνῃς τὴν σάρκα σου, οὐ ζήσῃ. 3. εἰ δέ τις, φημί, κύριε, γέγονεν ἄγνοια προτέρα, πρὶν ἀκουσθῆναι τὰ ῥήματα ταῦτα, πῶς σωθήσεται ὁ ἄνθρωπος ὁ μιάνας τὴν σάρκα ἑαυτοῦ; περὶ τῶν προτέρων, φησίν, ἀγνοημάτων τῷ θεῷ μόνῳ δυνατὸν ἴασιν δοῦναι· αὐτοῦ γὰρ πᾶσά ἐστιν ἡ ἐξουσία. 4. ἀλλα τὰ νῦν φύλασσε, καὶ ὁ κύριος πάντως[59] πολύσπλαγχνος ὢν αὐτὰ ἰάσεται[60] ἐάν σου τὴν σάρκα λοιπὸν μὴ μιάνῃς μηδὲ τὸ πνεῦμα· ἀμφότερα γὰρ κοινά ἐστιν καὶ ἄτερ ἀλλήλων μιανθῆναι οὐ δύναται. ἀμφότερα οὖν καθαρὰ φύλασσε, καὶ ζήσῃ τῷ θεῷ.

[59] πάντως M L²: *omnipotens* L¹: [lacuna A]
[60] ἀλλὰ . . . ἰάσεται M L L E: om. A

the reward for serving as a slave. For all flesh in which the Holy Spirit has dwelled—and which has been found undefiled and spotless—will receive a reward. 8. Now you have the interpretation of this parable."

60 (V.7)

"I am very glad to have heard this interpretation, Lord," I said. "And now listen," he replied: "Guard this flesh of yours to keep it clean and undefiled, so that the spirit dwelling in it may bear a good testimony to it, and your flesh may be made upright. 2. Take care that the thought never occur to you that this flesh of yours is corrupt, and never misuse it in a defiling way. If you defile your flesh, you defile the Holy Spirit as well. And if you defile your flesh, you will not live." 3. "But Lord," I said, "if anyone was ignorant earlier—before having heard these words—and defiled his flesh, how will he be saved?" "God alone," he replied, "can bring healing to those who were ignorant earlier. For all authority is his. 4. But guard these things for now, and the Lord who has great compassion will provide healing for these things, if here at the end you defile neither your flesh nor your spirit. For these two go together, and one cannot be defiled without the other. Keep both of them pure, therefore, and you will live to God."

Παραβολὴ ϛ′[61]

61 (VI.1)

Καθήμενος ἐν τῷ οἴκῳ μου καὶ δοξάζων τὸν κύριον περὶ πάντων ὧν ἑωράκειν καὶ συνζητῶν περὶ τῶν ἐντολῶν, ὅτι καλαὶ καὶ δυναταὶ καὶ ἱλαραὶ καὶ ἔνδοξοι καὶ δυνάμεναι σῶσαι ψυχὴν ἀνθρώπου, ἔλεγον ἐν ἐμαυτῷ ταῦτα· μακάριος ἔσομαι, ἐὰν ἐν ταῖς ἐντολαῖς ταύταις πορευθῶ, καὶ ὃς ἐὰν πορεύσηται ἐν αὐταῖς μακάριος ἔσται. 2. ἕως ταῦτα ἐν ἐμαυτῷ λαλῶ,[62] βλέπω αὐτὸν ἐξαίφνης παρακαθήμενόν μοι καὶ λέγοντα ταῦτα· τί διψυχεῖς περὶ τῶν ἐντολῶν ὧν σοι ἐντέταλμαι; καλαί εἰσιν· ὅλως μηδὲν διψυχήσῃς, ἀλλ᾽ ἔνδυσαι τὴν πίστιν τοῦ κυρίου καὶ ἐν αὐταῖς πορεύσῃ· ἐγὼ γάρ σε δυναμώσω ἐν αὐταῖς. 3. αὗται αἱ ἐντολαὶ σύμφοροί εἰσιν τοῖς μέλλουσι μετανοεῖν· ἐὰν γὰρ μὴ πορευθῶσιν ἐν αὐταῖς, εἰς μάτην ἐστὶν ἡ μετάνοια αὐτῶν. 4. οἱ οὖν μετανοοῦντες ἀποβάλετε τὰς πονηρίας τοῦ αἰῶνος τούτου τὰς ἐκτριβούσας ὑμᾶς·[63] ἐνδυσάμενοι δὲ πᾶσαν ἀρετὴν δικαιοσύνης δυνήσεσθε τηρῆσαι τὰς ἐντολὰς ταύτας καὶ μηκέτι προστιθέναι[64] ταῖς ἁμαρτίαις ὑμῶν. μηδὲν οὖν προστιθέντες πολὺ κόψετε τῶν προτέρων ὑμῶν ἁμαρτιῶν. πορεύεσθε οὖν ταῖς ἐντολαῖς μου, καὶ ζήσεσθε τῷ θεῷ. ταῦτα παρ᾽ ἐμοῦ λελάληται ὑμῖν. 5. μετὰ τὸ ταῦτα λαλῆσαι αὐτὸν μετ᾽ ἐμοῦ, λέγει μοι· ἄγωμεν εἰς ἀγρόν, καὶ δείξω σοι τοὺς ποιμένας τῶν προβάτων. ἄγωμεν, φημί, κύριε. ἤλθομεν εἴς τι πεδίον, καὶ δεικνύει μοι ποιμένα νεα-

Parable Six

61 (VI.1)

While I was sitting in my house and giving glory to the Lord for all the things I had seen, and reflecting that his commandments are good, powerful, cheerful, glorious, and able to save a person's soul, I was telling myself, "I will be fortunate if I proceed in these commandments; for whoever proceeds in them is fortunate." 2. While I was telling myself these things, I suddenly saw him sitting next to me and saying, "Why are you of two minds about the commandments I have given you? They are good. Do not be at all of two minds, but clothe yourself with the faith of the Lord and proceed in them. For I will empower you to do them. 3. These commandments are profitable to those who are about to repent. If they do not proceed in them, their repentance is in vain. 4. And so, you who repent should cast aside the evil affairs of this age, which wear you down. For when you are clothed with every righteous virtue, you will be able to keep these commandments and no longer increase your sins. And so, by not increasing them, you will greatly cut off your former sins. Proceed therefore in my commandments, and you will live to God, for I have spoken these things to all of you." 5. After he spoke these things to me, he said, "Let us go into the country, and I will show you the shepherds of the sheep." "Yes, Lord," I said, "let's go." We came to a certain plain and he showed me a

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61 παραβολὴ ϛ′ L^1: ἀρχή A: *explicit similitudo quinta, incipit similitudo sexta* L^2: om. E [lacuna M] 62 λαλῶ M L L: ἐλάλουν A: *cogitabam* E 63 τὰς ἐκτριβούσας ὑμᾶς M A L^2: om. L^1 E 64 προστιθέναι A: προστίθετε M L L E C^2

νίσκον ἐνδεδυμένον σύνθεσιν ἱματίων τῷ χρώματι κροκώδη. 6. ἔβοσκε δὲ πρόβατα πολλὰ λίαν, καὶ τὰ πρόβατα ταῦτα ὡσεὶ τρυφῶντα ἦν καὶ λίαν σπαταλῶντα καὶ ἱλαρὰ ἦν σκιρτῶντα ὧδε καὶ ἐκεῖ, καὶ αὐτὸς ὁ ποιμὴν ἱλαρὸς ἦν ἐπὶ τῷ ποιμνίῳ αὐτοῦ· καὶ αὐτὴ ἡ ἰδέα τοῦ ποιμένος λίαν ἱλαρὰ ἦν καὶ ἐν τοῖς πρόβασι περιέτρεχεν.

62 (VI.2)

Λέγει μοι· βλέπεις, φησίν,[65] *τὸν ποιμένα τοῦτον; βλέπω, φημί, κύριε. οὗτος, φησίν, ἐστὶν ἄγγελος τρυφῆς καὶ ἀπάτης. οὗτος οὖν ἐκτρίβει*[66] *τὰς ψυχὰς τῶν δούλων τοῦ θεοῦ τῶν κενῶν*[67] *καὶ καταστρέφει αὐτοὺς ἀπὸ τῆς ἀληθείας, ἀπατῶν αὐτοὺς ταῖς ἐπιθυμίαις ταῖς πονηραῖς, ἐν αἷς ἀπόλλυνται. 2. ἐπιλανθάνονται γὰρ τὰς ἐντολὰς τοῦ θεοῦ τοῦ ζῶντος καὶ πορεύονται ταῖς ἀπάταις καὶ τρυφαῖς ταῖς ματαίαις καὶ ἀπόλλυνται ἀπὸ τοῦ ἀγγέλου τούτου, τινὰ μὲν*[68] *εἰς θάνατον,*[69] *τινὰ δὲ εἰς καταφθοράν. 3. λέγω αὐτῷ· κύριε, οὐ γινώσκω ἐγώ, τί εἰς θάνατον καὶ τί εἰς καταφθοράν ἐστιν.*[70] *ἄκουε, φησίν· ὅσα εἶδες πρόβατα λίαν*[71] *ἱλαρὰ καὶ σκιρτῶντα, οὗτοί εἰσιν οἱ ἀφεσταμένοι ἀπὸ τοῦ θεοῦ εἰς τέλος καὶ παραδεδωκότες ἑαυτοὺς ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου· ἐν τούτοις οὖν μετάνοια ζωῆς οὐκ ἔστιν, ὅτι προσέθηκαν κατὰ ὄνομα τοῦ κυρίου βλα-*

[65] *φησίν* M L^2: om. A L^1 E

young shepherd, wearing a bright yellow suit of clothes. 6. He was tending a large flock of sheep. These sheep were luxuriously fed and extremely frisky and cheerful, leaping about here and there; and the shepherd also was cheerful with his flock. The shepherd's appearance was very cheerful, and he was running about among the sheep.

62 (VI.2)

He said to me, "Do you see this shepherd?" "I see him, Lord," I replied. "This," he said, "is the angel of luxury and deceit. He, then, is the one who wears down the souls of the vacuous slaves of God and turns them away from the truth, deceiving them with evil desires that destroy them. 2. For they forget the commandments of the living God and proceed in vain deceits and luxuries and are destroyed by this angel—some to death and others to ruin." 3. I said to him, "Lord, I do not know what you mean that some are destroyed to death and others to ruin." "Listen," he said. "All the sheep you saw that were extremely cheerful and leaping about are the ones who have finally fallen away from God and have delivered themselves over to the desires of this age. Among these there is no repentance that leads to life, because they have also committed blasphemy

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66 *ἐκτρίβει* A (*corrumpit* L L): *ἐκστρέφει* M

67 *τῶν κενῶν* M A: om. L L E

68 *τινὰ μὲν* A L^1 E C^2: om. M (L^2)

69 *τινὰ . . . θάνατον* A L^1 E C^2: om. L^2

70 *τί εἰς καταφθοράν ἐστιν* M L L: *τί ἐστιν . . . καταφθορᾶν* A: *τί ἐστι τινὰ εἰς θάν. καὶ τινὰ εἰς καταφθορᾶν* C^2 (E) 71 *λίαν* M L L: om. A E C^2

σφημίαν· τῶν τοιούτων οὖν ὁ θάνατος. 4. ἃ δὲ εἶδες μὴ σκιρτῶντα ἀλλὰ ἐν ἑνὶ τόπῳ βοσκόμενα, οὗτοί εἰσιν οἱ παραδεδωκότες μὲν ἑαυτοὺς ταῖς τρυφαῖς καὶ ἀπάταις, εἰς δὲ τὸν κύριον οὐκ ἐβλασφήμησαν. οὗτοι οὖν κατεφθαρμένοι εἰσὶν ἀπὸ τῆς ἀληθείας· ἐν τούτοις οὖν ἐλπίς ἐστιν μετανοίας, ἐν ᾗ δύνανται ζῆσαι. ἡ καταφθορὰ οὖν ἐλπίδα ἔχει ἀνανεώσεώς τινα,[72] ὁ δὲ θάνατος ἀπώλειαν ἔχει αἰώνιον. 5. πάλιν προέβημεν μικρόν, καὶ δεικνύει μοι ποιμένα μέγαν ὡσεὶ ἄγριον τῇ ἰδέᾳ, περικείμενον δέρμα αἴγειον λευκόν, καὶ πήραν τινὰ εἶχεν ἐπὶ τὸν ὦμον[73] καὶ[74] ῥάβδον σκληρὰν λίαν καὶ ὄζους ἔχουσαν καὶ μάστιγα μεγάλην· καὶ τὸ βλέμμα εἶχεν περίπικρον, ὥστε φοβηθῆναι[75] αὐτόν· τοιοῦτον εἶχε τὸ βλέμμα. 6. οὗτος ὁ ποιμὴν παρελάμβανε τὰ πρόβατα ἀπὸ τοῦ ποιμένος τοῦ νεανίσκου, ἐκεῖνα τὰ σπαταλῶντα καὶ τρυφῶντα, μὴ σκιρτῶντα δέ, καὶ ἐνέβαλλεν αὐτὰ εἴς τινα τόπον κρημνώδη καὶ ἀκανθώδη[76] καὶ τριβολώδη,[77] ὥστε ἀπὸ τῶν ἀκανθῶν καὶ τριβόλων μὴ δύνασθαι ἐκπλέξαι τὰ πρόβατα, ἀλλὰ ἐμπλέκεσθαι αὐτὰ εἰς τὰς ἀκάνθας καὶ τριβόλους. 7. ταῦτα οὖν[78] ἐμπεπλεγμένα ἐβόσκοντο ἐν ταῖς ἀκάνθαις καὶ τριβόλοις καὶ λίαν ἐταλαιπώρουν δερόμενα ὑπ᾽ αὐτοῦ· καὶ ὧδε καὶ ἐκεῖ περιήλαυνεν αὐτὰ καὶ ὅλως ἀνάπαυσιν αὐτοῖς οὐκ ἐδίδει, καὶ ὅλως οὐκ εὐσταθοῦσαν τὰ πρόβατα ἐκεῖνα.

[72] τινα M L L: τινος A
[73] τὸν ὦμον M L L C2: τῶν ὤμων A E

against the name of the Lord. Death therefore belongs to them. 4. But the ones you saw that were not leaping about but were grazing in one place, these are the ones who have delivered themselves over to luxuries and deceits, without committing blasphemy against the Lord. They have been ruined by falling from the truth. For these there is a hope of repentance, and it can make them live. And so, those who have experienced this kind of ruin have some hope of new life, but death brings eternal destruction." 5. Then we went a little way ahead, and he showed me a large shepherd with a wild kind of appearance, clothed in the skin of a white goat, with a bag on his shoulder, a very hard and knotty staff, and a great whip. He had an extremely bitter look about him. I was afraid of him, he had such a look. 6. This shepherd was taking the sheep from the young shepherd—those that were frisky and luxuriously fed, but not leaping—and driving them into an area that was steep and filled with thorns and thistles. And the sheep could not extricate themselves from the thorns and thistles but became entangled in them. 7. And so they had to graze while being entangled among the thorns and thistles; and they were being miserably beaten by the shepherd. He was forcing them to move here and there, giving them no rest at all, so that those sheep were not at all tranquil.

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74 καὶ M A E: add *in manu* L L C2
75 φοβηθῆναι M L L C2: add με A E
76 καὶ ἀκανθώδη A L L E C2: om. M
77 καὶ τριβολώδη M L L E C2: om. A
78 ταῦτα οὖν A: αὐτοῦ οὖν M: *sed ibi* L L

63 (VI.3)

Βλέπων οὖν αὐτὰ οὕτω μαστιγούμενα καὶ ταλαιπωροῦντα ἐλυπούμην ἐπ᾽ αὐτοῖς, ὅτι οὕτως ἐβασανίζοντο καὶ ἀνοχὴν ὅλως οὐκ εἶχον. 2. λέγω τῷ ποιμένι τῷ μετ᾽ ἐμοῦ λαλοῦντι·[79] κύριε, φημί, τίς ἐστιν οὗτος ὁ ποιμὴν ὁ οὕτως ἄσπλαγχνος καὶ πικρὸς καὶ ὅλως μηδὲν σπλαγχνιζόμενος ἐπὶ τὰ πρόβατα ταῦτα; οὗτος, φησίν, ἐστὶν ὁ ἄγγελος τῆς τιμωρίας· ἐκ δὲ τῶν ἀγγέλων τῶν δικαίων ἐστίν, κείμενος δὲ ἐπὶ τῆς τιμωρίας. 3. παραλαμβάνει οὖν τοὺς ἀποπλανωμένους ἀπὸ τοῦ θεοῦ καὶ πορευθέντας ταῖς ἐπιθυμίαις[80] τοῦ αἰῶνος τούτου καὶ τιμωρεῖ αὐτούς, καθώς τις ἄξιός ἐστιν, δειναῖς τιμωρίαις καὶ ποικίλαις. 4. ἤθελον, φημί, κύριε, γνῶναι τὰς ποικίλας τιμωρίας ταύτας, ποταπαί εἰσιν. ἄκουε, φησίν, τὰς ποικίλας βασάνους καὶ τιμωρίας. βιωτικαί εἰσι βάσανοι· τιμωροῦνται γὰρ[81] οἱ μὲν ζημίαις, οἱ δὲ ὑστερήσεσιν, οἱ δὲ ἀσθενείαις ποικίλαις, οἱ δὲ πάσῃ ἀκαταστασίᾳ, οἱ δὲ ὑβριζόμενοι ὑπὸ ἀναξίων καὶ ἑτέραις πολλαῖς πράξεσιν πάσχοντες. 5. πολλοὶ γὰρ ἀκαταστατοῦντες ταῖς βουλαῖς αὐτῶν ἐπιβάλλονται πολλά, καὶ οὐδὲν αὐτοῖς ὅλως προχωρεῖ. καὶ λέγουσιν ἑαυτοὺς μὴ εὐοδοῦσθαι ἐν ταῖς πράξεσιν αὐτῶν, καὶ οὐκ ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτῶν ὅτι ἔπραξαν πονηρὰ ἔργα, ἀλλὰ αἰτιῶνται τὸν κύριον. 6. ὅταν οὖν θλιβῶσι πάσῃ θλίψει, τότε ἐμοὶ παραδίδονται εἰς ἀγαθὴν παιδείαν καὶ ἰσχυροποιοῦνται ἐν τῇ πίστει τοῦ κυρίου καὶ τὰς λοιπὰς ἡμέρας

63 (VI.3)

When I saw them flogged like this and made so miserable, I started to grieve for them, because they were tormented in this way and had no respite. 2. I said to the shepherd who was speaking with me, "Lord," I said, "who is this merciless and bitter shepherd, who is showing no compassion at all for these sheep?" "This," he replied, "is the angel of punishment. He is one of the upright angels, but he has been appointed to mete out punishment. 3. And so he takes those who have strayed from God and proceeded in the desires of this age, and he punishes them with the various terrifying punishments that each of them deserves." 4. "I want to know, Lord," I said, "what sorts of punishments there are." "Listen," he said, "to the various torments and punishments. For the torments come in the present life. Some people are punished with financial losses, others with deprivations, various diseases, or every kind of disruption, or by being abused by miscreants, and with many other kinds of suffering. 5. For many people undertake numerous projects but go back and forth in their minds, and nothing at all goes well for them. And they say that they do not prosper in what they do, but it never occurs to them that they have done what is evil; instead, they blame the Lord. 6. And so, when they have suffered every affliction, they are handed over to me for good discipline, and they are made strong in the faith of the Lord, and they

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79 λαλοῦντι M A E: om. L L

80 *ἐπιθυμίαις* M: *καὶ ἀπάταις* A L L: *in cupidine peccati* E

81 *τιμωροῦνται γὰρ* A L L E: om. M

τῆς ζωῆς αὐτῶν δουλεύουσιν τῷ κυρίῳ[82] ἐν καθαρᾷ καρδίᾳ· ὅταν οὖν μετανοήσωσιν, τότε ἀναβαίνει ἐπὶ τὴν καρδίαν αὐτῶν τὰ ἔργα τὰ πονηρὰ ἃ ἔπραξαν, καὶ τότε δοξάζουσι τὸν θεόν, ὅτι δίκαιος κριτής ἐστι καὶ[83] δικαίως ἔπαθεν πάντα ἕκαστος κατὰ τὰς πράξεις αὐτοῦ· τὰ δὲ λοιπὰ δουλεύσουσιν τῷ κυρίῳ ἐν καθαρᾷ καρδίᾳ αὐτῶν καὶ εὐοδοῦνται ἐν πάσῃ πράξει αὐτῶν, λαμβάνοντες πάντα παρὰ τοῦ κυρίου ὅσα αἰτοῦνται· καὶ τότε δοξάζουσιν τὸν κύριον, ὅτι ἐμοὶ παρεδόθησαν, καὶ οὐκέτι οὐδὲν πάσχουσι τῶν πονηρῶν.

64 (VI.4)

Λέγω αὐτῷ· κύριε, ἔτι μοι τοῦτο δήλωσον. τί, φησίν, ἐπιζητεῖς; εἰ ἄρα, φημί, κύριε, τὸν αὐτὸν χρόνον βασανίζονται οἱ τρυφῶντες καὶ ἀπατώμενοι ὅσον τρυφῶσι καὶ ἀπατῶνται; λέγει μοι· τὸν αὐτὸν χρόνον βασανίζονται. 2. ἐλάχιστον, φημί, κύριε, βασανίζονται·[84] ἔδει γὰρ τοὺς οὕτως τρυφῶντας καὶ ἐπιλανθανομένους τοῦ θεοῦ ἐπταπλασίως βασανίζεσθαι. 3. λέγει μοι· ἄφρων εἶ καὶ οὐ νοεῖς τῆς βασάνου τὴν δύναμιν. εἰ γὰρ ἐνόουν, φημί, κύριε, οὐκ ἄν σε ἐπηρώτων ἵνα μοι δηλώσῃς. ἄκουε, φησίν, ἀμφοτέρων τὴν δύναμιν. 4. τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ὥρα ἐστὶν μία· τῆς δὲ βασάνου ἡ ὥρα τριάκοντα ἡμερῶν δύναμιν ἔχει. ἐὰν οὖν μίαν ἡμέραν τις τρυφήσῃ καὶ ἀπατηθῇ, μίαν

[82] κυρίῳ A L L: θεῷ M

serve as the Lord's slaves the remaining days of their lives, with pure hearts. When they repent, they think about the evil deeds they have done, and then they give glory to God, because he is an upright judge and each one has rightly suffered everything in light of what he has done. For the rest of their lives they will serve as the Lord's slaves with pure hearts, and they will prosper in their every deed, receiving everything they ask from the Lord. Then they glorify the Lord, because they have been delivered over to me, and they no longer suffer any evil."

64 (VI.4)

I said to him, "Lord, explain something else to me." "What do you want to know?" he asked. "Are those who live in luxury and deceit," I asked, "tormented for the same amount of time that they lived in luxury and deceit?" He replied to me, "They are tormented the same amount of time." 2. "Then they are tormented very little, Lord," I said. "For those who have lived in luxury like this and forgotten God should be tormented seven times as long." 3. He said to me, "You are a fool and do not understand the force of the torment." "If I had understood it, Lord," I replied, "I would not have asked you to explain it to me." "Listen," he said, "and I will tell you the force of both things. 4. The time of luxury and deceit is a single hour. But an hour's worth of torment has the force of thirty days. And so, if someone lives in luxury and deceit for a single day, and is

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83 ἐστι καὶ L L: om. M

84 ἐλάχιστον . . . βασανίζονται L L: om. A M$^{vid.}$

δὲ ἡμέραν βασανισθῇ, ὅλον ἐνιαυτὸν ἰσχύει ἡ ἡμέρα τῆς βασάνου. ὅσας οὖν ἡμέρας τρυφήσῃ τις, τοσούτους ἐνιαυτοὺς βασανίζεται. βλέπεις οὖν, φησίν, ὅτι τῆς τρυφῆς καὶ ἀπάτης ὁ χρόνος ἐλάχιστός ἐστιν, τῆς δὲ τιμωρίας καὶ βασάνου πολύς.

65 (VI.5)

Ἐπεί,[85] φημί, κύριε, οὐ νενόηκα ὅλως τοὺς χρόνους τῆς ἀπάτης καὶ τρυφῆς καὶ βασάνου, τηλαυγέστερόν μοι δήλωσον. 2. ἀποκριθείς μοι λέγει· ἡ ἀφροσύνη σου παράμονός ἐστιν, καὶ οὐ θέλεις σου τὴν καρδίαν καθαρίσαι καὶ δουλεύειν τῷ θεῷ. βλέπε, φησίν, μήποτε ὁ χρόνος πληρωθῇ καὶ σὺ ἄφρων εὑρεθῇς· ἄκουε οὖν, φησίν, καθὼς βούλει, ἵνα νοήσῃς αὐτά. 3. ὁ τρυφῶν καὶ ἀπατώμενος μίαν ἡμέραν καὶ πράσσων ἃ βούλεται πολλὴν ἀφροσύνην ἐνδέδυται καὶ οὐ νοεῖ τὴν πρᾶξιν ἣν ποιεῖ. εἰς τὴν αὔριον ἐπιλανθάνεται τί πρὸ μιᾶς ἔπραξεν· ἡ γὰρ τρυφὴ καὶ ἀπάτη μνήμας οὐκ ἔχει διὰ τὴν ἀφροσύνην, ἣν ἐνδέδυται, ἡ δὲ τιμωρία καὶ βάσανος ὅταν κολληθῇ τῷ ἀνθρώπῳ μίαν ἡμέραν, μέχρι ἐνιαυτοῦ τιμωρεῖται καὶ βασανίζεται· μνήμας γὰρ μεγάλας ἔχει ἡ τιμωρία καὶ βάσανος.[86] 4. βασανιζόμενος οὖν καὶ τιμωρούμενος ὅλον τὸν ἐνιαυτόν, μνημονεύει τότε τῆς τρυφῆς καὶ ἀπάτης καὶ γινώσκει ὅτι διὰ ταῦτα πάσχει τὰ πονηρά. πᾶς οὖν ἄνθρωπος ὁ τρυφῶν καὶ ἀπατώμενος οὕτως βασανί-

then tormented for a single day, that day of torment has the force of an entire year. Thus, a person is tormented for the same number of years as the days he has lived in luxury.[4] You see," he said, "that the time of luxury and deceit is very brief, but that of punishment and torment is long."

65 (VI.5)

I said, "Lord, since I have not completely understood about the times of deceit and luxury and torment, explain them to me more clearly." 2. He answered me, "You are persistently foolish and do not wish to cleanse your heart and serve God. Take care," he said, "lest the time be fulfilled and you be found foolish. Listen, now," he said, "to what you want to know, so that you may understand these things. 3. The one who lives in luxury and deceit for a single day, doing whatever he wants, is clothed with great foolishness and does not understand what he is doing. The next day he forgets what he did the day before. For luxury and deceit have no memories, because the person is clothed in foolishness. But when punishment and torment cling to a person for a single day, he is punished and tormented for a year, because punishment and torment have great memories, 4. And so, when he is tormented and punished over the course of the entire year, then he remembers his luxury and deceit and he knows that he is suffering because of these evil deeds. All those who live in luxury

[4] The calculations are based on a twelve-hour day.

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85 ἐπεὶ M L L E: ἔτι A
86 καὶ βάσανος M A E: om. L L

ζεται, ὅτι ἔχοντες ζωὴν ἑαυτοὺς εἰς θάνατον παραδεδώκασι. 5. ποῖαι, φημί, κύριε, τρυφαί εἰσι βλαβεραί; πᾶσα, φησί, πρᾶξις τρυφή ἐστι τῷ ἀνθρώπῳ ὃ ἐὰν ἡδέως ποιῇ· καὶ γὰρ ὁ ὀξύχολος τῇ ἑαυτοῦ πράξει[87] τὸ ἱκανὸν ποιῶν τρυφᾷ· καὶ ὁ μοιχὸς καὶ ὁ μέθυσος καὶ ὁ κατάλαλος καὶ ὁ ψεύστης καὶ ὁ πλεονέκτης καὶ ὁ ἀποστερητὴς καὶ ὁ τούτοις τὰ ὅμοια πάντα ποιῶν τῇ ἰδίᾳ νόσῳ τὸ ἱκανὸν ποιεῖ· τρυφᾷ οὖν ἐν τῇ πράξει αὐτοῦ. 6. αὗται πᾶσαι τρυφαὶ βλαβεραί εἰσιν τοῖς δούλοις τοῦ θεοῦ· διὰ ταύτας οὖν τὰς ἀπάτας πάσχουσιν οἱ τιμωρούμενοι καὶ βασανιζόμενοι. 7. εἰσὶν δὲ καὶ τρυφαὶ σώζουσαι τοὺς ἀνθρώπους· πολλοὶ γὰρ ἀγαθὸν ἐργαζόμενοι τρυφῶσιν, τῇ ἑαυτῶν ἡδονῇ φερόμενοι. αὕτη οὖν ἡ τρυφὴ σύμφορός ἐστιν τοῖς δούλοις τοῦ θεοῦ καὶ ζωὴν περιποιεῖται τῷ ἀνθρώπῳ τῷ τοιούτῳ·[88] αἱ δὲ βλαβεραὶ τρυφαὶ αἱ προειρημέναι βασάνους καὶ τιμωρίας περιποιοῦνται· ἐὰν δὲ ἐπιμείνωσιν[89] καὶ μὴ μετανοήσωσιν, θάνατον ἑαυτοῖς περιποιοῦνται.

Παραβολὴ ζ′[90]

66 (VII)

Μετὰ ἡμέρας ὀλίγας εἶδον αὐτὸν εἰς τὸ πεδίον τὸ αὐτό, ὅπου καὶ τοὺς ποιμένας ἑωράκειν, καὶ λέγει μοι·

[87] τῇ ἑαυτοῦ πράξει M L^2: τῷ ἑαυτοῦ πάθει A: *moribus suis* L^1 [lacuna P^{ox}]

and deceit are tormented in this way, because even though they are alive they have handed themselves over to death." 5. "What sorts of luxuries, Lord," I asked, "are harmful?" He replied, "Everything that brings a person pleasure is a luxury. For even the foul-tempered person who acts as he desires enjoys a luxury. So too does the adulterer, the drunkard, the slanderer, the liar, the greedy, the defrauder, and anyone who does anything similar, as he desires, in his own diseased way. Such a person, then, enjoys a luxury in what he does. 6. All these luxuries are harmful to the slaves of God. Those who are punished and tormented, therefore, suffer because of these deceitful practices. 7. But there are also luxuries that save people. For many people who do what is good enjoy luxury by being borne along by their own pleasure. And so this kind of luxury can be profitable for the slaves of God, and provides life to such a person. But the harmful luxuries that I mentioned before provide torments and punishments. If people remain in them without repenting, they provide death for themselves."

Parable Seven

66 (VII)

After a few days I saw him in the same plain where I had seen the shepherds, and he said to me, "What are you look-

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88 τῷ τοιούτῳ A L L E: om. M

89 ἐπιμείνωσι M: ἐπιμένωσι A E: add *in illis* L L

90 παραβολὴ ζ′ L L: ἀρχή A: *similitudo octava* E: παραβολὴ (uncertain whether a number follows) M

τί ἐπιζητεῖς; πάρειμι, φημί, κύριε, ἐρωτῆσαί σε ἵνα τὸν ἄγγελον[91] τὸν τιμωρητὴν κελεύσῃς ἐκ τοῦ οἴκου μου ἐξελθεῖν, ὅτι λίαν με θλίβει. δεῖ σε, φησίν, θλιβῆναι· οὕτω γὰρ προσέταξεν ὁ ἔνδοξος ἄγγελος τὰ περὶ σοῦ· θέλει γάρ σε[92] πειρασθῆναι. τί γάρ, φημί, κύριε, ἐποίησα οὕτω πονηρόν, ἵνα τούτῳ τῷ ἀγγέλῳ παραδοθῶ; 2. ἄκουε, φησίν· αἱ μὲν ἁμαρτίαι σου πολλαί, ἀλλ᾽ οὐ τοσαῦται[93] ὥστε σε τῷ ἀγγέλῳ τούτῳ παραδοθῆναι· ἀλλ᾽ ὁ οἶκός σου μεγάλας ἁμαρτίας καὶ ἀνομίας ἠργάσατο, καὶ παρεπικράνθη ὁ ἔνδοξος ἄγγελος ἐπὶ τοῖς ἔργοις αὐτῶν καὶ διὰ τοῦτο ἐκέλευσέ σε χρόνον τινὰ θλιβῆναι, ἵνα κἀκεῖνοι μετανοήσωσι καὶ καθαρίσωσι ἑαυτοὺς ἀπὸ πάσης ἐπιθυμίας τοῦ αἰῶνος τούτου. ὅταν οὖν μετανοήσωσιν καὶ καθαρισθῶσιν, τότε ἀποστήσεται ὁ ἄγγελος τῆς τιμωρίας. 3. λέγω αὐτῷ· κύριε, εἰ ἐκεῖνοι τοιαῦτα ἠργάσαντο, ἵνα παραπικρανθῇ ὁ ἄγγελος ὁ ἔνδοξος, τί ἐγὼ ἐποίησα; ἄλλως, φησίν, ἐκεῖνοι οὐ δύνανται θλιβῆναι, ἐὰν μὴ σὺ ἡ κεφαλὴ τοῦ οἴκου θλιβῇς· σοῦ γὰρ θλιβομένου ἐξ ἀνάγκης κἀκεῖνοι θλιβήσονται, εὐσταθοῦντος δὲ σοῦ οὐδεμίαν θλῖψιν δύνανται ἔχειν. 4. ἀλλ᾽ ἰδού, φημί, κύριε, μετανενοήκασιν ἐξ ὅλης καρδίας αὐτῶν. οἶδα, φησί, κἀγὼ ὅτι μετανενοήκασιν ἐξ ὅλης καρδίας αὐτῶν. τῶν οὖν μετανοούντων, φησίν, δοκεῖς τὰς ἁμαρτίας εὐθὺς ἀφίεσθαι; οὐ πάντως· ἀλλὰ δεῖ τὸν μετανοοῦντα βασανίσαι τὴν ἑαυτοῦ ψυχὴν καὶ ταπεινοφρονῆσαι ἐν ἁπάσῃ τῇ πράξει αὐτοῦ ἰσχυρῶς καὶ θλιβῆναι ἐν πολλαῖς θλίψεσι καὶ ποικίλαις· καὶ ἐὰν

ing for?" "I have come here, Lord," I said, "to ask you to order the punishing angel to leave my house, because he is afflicting me terribly." "You need to be afflicted," he replied, "because this is what the glorious angel commanded for you. For he wants you to be put to the test." "What evil thing have I done, Lord, to be handed over to this angel?" I asked. 2. "Listen," he said, "your sins are many, but not enough for you to be handed over to this angel. But your household has committed great sins and lawless acts, and the glorious angel is embittered by their deeds. This is why he commanded you to be afflicted for a time, to lead them to repent and cleanse themselves from all worldly desires. When they repent and are cleansed, then the punishing angel will leave." 3. I said to him, "Lord, even if they are acting in ways that embitter the glorious angel—what have I done?" "It cannot be otherwise," he said. "They cannot be afflicted unless you are as well, since you are the head of the household. For if you are afflicted, of necessity they are too; but if you are flourishing, they can experience no affliction." 4. "But look, Lord," I said, "they have in fact repented from their whole heart." "I myself know they have repented from their whole heart," he replied. "But do you think," he said, "that the sins of those who repent are forgiven on the spot? Not at all! But the one who repents must torment his own soul and become mightily humble in his every deed and be afflicted with many and various afflic-

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91 *ἄγγελον* M^{c}: *ποιμένα* A L L M
92 *σε* A L L E: add *καὶ* M
93 *ἀλλ' οὐ τοσαῦται* M A L L : om. E

ὑπενέγκῃ τὰς θλίψεις τὰς ἐπερχομένας αὐτῷ, πάντως σπλαγχνισθήσεται ὁ τὰ πάντα κτίσας καὶ δυναμώσας καὶ ἴασίν[94] τινα δώσει αὐτῷ·[95] 5. καὶ τοῦτο πάντως ἐὰν ἴδῃ τὴν καρδίαν τοῦ μετανοοῦντος καθαρὰν ἀπὸ παντὸς πονηροῦ πράγματος. σοὶ δὲ σύμφορόν ἐστιν καὶ τῷ οἴκῳ σου νῦν θλιβῆναι. τί δὲ πολλὰ λέγω; θλιβῆναί σε δεῖ, καθὼς προσέταξεν ὁ ἄγγελος τοῦ κυρίου ἐκεῖνος, ὁ παραδούς σε ἐμοί· καὶ τοῦτο εὐχαρίστει τῷ κυρίῳ, ὅτι ἄξιόν σε ἡγήσατο τοῦ προδηλῶσαί σοι τὴν θλῖψιν, ἵνα προγνοὺς αὐτὴν ὑπενέγκῃς ἰσχυρῶς. 6. λέγω αὐτῷ· κύριε, σὺ μετ᾽ ἐμοῦ γίνου, καὶ πᾶσαν θλῖψιν δυνήσομαι ὑπενέγκαι. ἐγώ, φησίν, ἔσομαι μετὰ σοῦ· ἐρωτήσω δὲ καὶ τὸν ἄγγελον τὸν τιμωρητὴν ἵνα σε ἐλαφροτέρως θλίψῃ· ἀλλὰ ὀλίγῳ χρόνῳ θλιβήσῃ, καὶ πάλιν ἀποκατασταθήσῃ εἰς τὸν τόπον[96] σου· μόνον παράμεινον ταπεινοφρονῶν καὶ λειτουργῶν τῷ κυρίῳ[97] ἐν καθαρᾷ καρδίᾳ, σὺ καὶ τὰ τέκνα σου καὶ ὁ οἶκός σου, καὶ πορεύου ταῖς ἐντολαῖς μου ἃς σοι ἐντέταλμαι καὶ δυνήσεταί σου ἡ μετάνοια εἶναι ἰσχυρὰ καὶ καθαρά· 7. καὶ ἐὰν ταῦτα φυλάξῃς μετὰ τοῦ οἴκου σου, ἀποστήσεται πᾶσα θλῖψις ἀπὸ σοῦ· καὶ ἀπὸ πάντων δὲ ἀποστήσεται ἡ θλῖψις, ὃς ἂν ταῖς ἐντολαῖς μου πορεύσεται ταύταις.

[94] ἴασίν M F L L E: ἰσχύν A
[95] αὐτῷ L[2]: αὐτοῖς M A F: om. L[1] E
[96] τόπον M L L E: οἶκον A
[97] κυρίῳ A L L E: add θεῷ M

tions. And if he should endure the afflictions that come upon him, the one who created and empowered all things will be fully compassionate and bring him some healing. 5. This will certainly happen if he sees that the heart of the one who repents is pure from every evil deed. And it is to your advantage, and to your household's, to be afflicted now. But why am I telling you so much? You must be afflicted, just as that angel of the Lord commanded, the one who delivered you over to me. Give the Lord thanks for this—for he considered you worthy to have the affliction explained in advance, that by knowing about it in advance you could endure it strongly." 6. I said to him, "Lord, be with me and I will be able to endure every affliction." "I will be with you," he said. "And I will also ask the punishing angel to afflict you less severely. You will be afflicted for a brief time, and you will again be restored to your place. But continue by being humble, serving the Lord with a pure heart, you, your children, and your household; and proceed in my commandments, which I have given you, and your repentance will be able to be strong and pure. 7. If you guard these matters, along with your household, every affliction will leave you. And affliction will leave everyone one who proceeds in these my commandments."

Παραβολὴ η΄[98]

67 (VIII.1)

Ἔδειξέ μοι ἰτέαν[99] σκεπάζουσαν πεδία καὶ ὄρη, καὶ ὑπὸ τὴν σκέπην τῆς ἰτέας πάντες ἐληλύθασιν οἱ κεκλημένοι ἐν ὀνόματι κυρίου. 2. εἱστήκει δὲ ἄγγελος τοῦ κυρίου ἔνδοξος λίαν ὑψηλὸς παρὰ τὴν ἰτέαν, δρέπανον ἔχων μέγα, καὶ ἔκοπτε κλάδους ἀπὸ τῆς ἰτέας, καὶ ἐπεδίδου τῷ λαῷ τῷ σκεπαζομένῳ ὑπὸ τῆς ἰτέας· μικρὰ δὲ ῥαβδία ἐπεδίδου αὐτοῖς, ὡσεὶ πηχυαῖα. 3. μετὰ τὸ πάντας λαβεῖν τὰ ῥαβδία ἔθηκε τὸ δρέπανον ὁ ἄγγελος, καὶ τὸ δένδρον ἐκεῖνο ὑγιὲς ἦν, οἷον καὶ ἑωράκειν αὐτό. 4. ἐθαύμαζον δὲ ἐγὼ ἐν ἐμαυτῷ λέγων· πῶς τοσούτων κλάδων κεκομμένων τὸ δένδρον ὑγιές ἐστιν;[100] λέγει μοι ὁ ποιμήν· μὴ θαύμαζε, εἰ τὸ δένδρον τοῦτο ὑγιὲς διέμεινεν τοσούτων κλάδων κοπέντων. ἄφες[101] δέ, φησί, πάντα ἴδῃς, καὶ δηλωθήσεταί σοι τὸ τί ἐστιν. 5. ὁ ἄγγελος ὁ ἐπιδεδωκὼς τῷ λαῷ τὰς ῥάβδους πάλιν ἀπῄτει ἀπ᾽ αὐτῶν· καὶ καθὼς ἔλαβον, οὕτως καὶ ἐκαλοῦντο πρὸς αὐτόν, καὶ εἷς ἕκαστος αὐτῶν ἀπεδίδουν τὰς ῥάβδους. ἐλάμβανεν δὲ ὁ ἄγγελος τοῦ κυρίου καὶ κατενόει αὐτάς. 6. παρά τινων ἐλάμβανε τὰς ῥάβδους ξηρὰς καὶ βεβρωμένας ὡς ὑπὸ σητός· ἐκέλευσεν ὁ ἄγγελος τοὺς τὰς τοιαύτας ῥάβδους ἐπιδεδωκότας χωρὶς ἱστάνεσθαι. 7. ἕτεροι δὲ ἐπεδίδουν ξηράς, ἀλλ᾽ οὐκ ἦσαν βεβρωμέναι ὑπὸ

[98] *παραβολὴ η΄* L L: *η¯* M: *similitudo nona* E: om. A

Parable Eight

67 (VIII.1)

He showed me a willow tree that spread its shade out over plains and mountains; and all those who have been called by the name of the Lord came under the shadow of the willow. 2. A glorious angel of the Lord stood very tall beside the willow, holding a large pruning hook; and he was cutting branches off the willow and giving them to the people who were in its shade. He was giving them small sticks, about a foot and a half in length. 3. After everyone had received their sticks, the angel put away the pruning hook. And the tree was still as healthy as I had seen it before. 4. I began to marvel to myself, saying "How can this tree be healthy after having so many branches cut off?" The shepherd said to me, "Do not marvel that this tree remains healthy after having so many branches cut off. But wait until you have seen everything and what it all means will be explained to you." 5. The angel who had given the sticks to the people demanded them back from them again. They were called back to him in the order in which they had received them, and all of them handed over their sticks. The angel of the Lord took them and examined them. 6. From some he received sticks that were withered and eaten up, as if by a moth. The angel commanded those who gave him these kinds of sticks to stand to one side. 7. Others handed over withered sticks, but they were not moth-eaten; he

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99 *ἰτέαν* M L L: add *μεγάλην* A E
100 *λέγων . . . ἐστιν* M A E: om P$^{Ber\ vid.}$ L L
101 *ἄφες* M: *ἐὰν* P^{Ber}: *ἀφ' ἧς* A

σητός· καὶ τούτους ἐκέλευσεν χωρὶς ἱστάνεσθαι. 8. ἕτεροι δὲ ἐπεδίδουν ἡμιξήρους· καὶ οὗτοι χωρὶς ἱστάνοντο. 9. ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν ἡμιξήρους καὶ σχισμὰς ἐχούσας· καὶ οὗτοι χωρὶς ἱστάνοντο. 10. ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους[102] χλωρὰς μὲν σχισμὰς δὲ ἐχούσας· καὶ οὗτοι χωρὶς ἱστάνοντο. 11. ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους τὸ ἥμισυ ξηρὸν καὶ τὸ ἥμισυ χλωρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. 12. ἕτεροι δὲ προσέφερον τὰς ῥάβδους αὐτῶν τὰ δύο μέρη τῆς ῥάβδου χλωρά, τὸ δὲ τρίτον ξηρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. 13. ἕτεροι δὲ ἐπεδίδουν τὰ δύο μέρη ξηρά, τὸ δὲ τρίτον χλωρόν· καὶ οὗτοι χωρὶς ἱστάνοντο. 14. ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν παρὰ μικρὸν ὅλας χλωράς, ἐλάχιστον δὲ τῶν ῥάβδων αὐτῶν ξηρὸν ἦν, αὐτὸ τὸ ἄκρον· σχισμὰς δὲ εἶχον ἐν αὐταῖς· καὶ οὗτοι χωρὶς ἱστάνοντο. 15. ἑτέρων δὲ ἦν ἐλάχιστον χλωρόν, τὰ δὲ λοιπὰ μέρη τῶν ῥάβδων ξηρά· καὶ οὗτοι χωρὶς ἱστάνοντο. 16. ἕτεροι δὲ ἤρχοντο τὰς ῥάβδους χλωρὰς φέροντες ὡς ἔλαβον παρὰ τοῦ ἀγγέλου· τὸ δὲ πλεῖον μέρος τοῦ ὄχλου τοιαύτας ῥάβδους ἐπεδίδουν. ὁ δὲ ἄγγελος ἐπὶ τούτοις ἐχάρη λίαν· καὶ οὗτοι χωρὶς ἱστάνοντο. 17. ἕτεροι δὲ ἐπεδίδουν χλωρὰς καὶ παραφυάδας ἐχούσας· καὶ οὗτοι χωρὶς ἱστάνοντο· καὶ ἐπὶ τούτοις ὁ ἄγγελος λίαν ἱλαρὸς ἐγένετο.[103] 18. ἕτεροι δὲ ἐπεδίδουν τὰς ῥάβδους αὐτῶν χλωρὰς καὶ παραφυάδας ἐχούσας· αἱ δὲ παραφυάδες αὐτῶν ὡσεὶ καρπόν τινα εἶχον· καὶ λίαν ἱλαροὶ ἦσαν οἱ ἄνδρες[104]

commanded these to stand to one side as well. 8. Others handed them over half withered. These also stood to the side. 9. Others handed over sticks that were half withered and split. These stood to the side. 10. Others handed over sticks that were green, but split. These stood to the side. 11. Others handed over sticks that were half withered and half green. These stood to the side. 12. Others brought their sticks two parts green and the third part withered. These stood to the side. 13. Others handed over sticks that were two parts withered but the third part green. These stood to the side. 14. Others handed over their sticks that were almost entirely green, but a little part of their sticks was withered, at the end. But they were split. These stood to the side. 15. The sticks of others were just a little green, but the remaining parts of the sticks were withered. These stood to the side. 16. Others came carrying green sticks, as they had received them from the angel. The majority of the crowd handed over sticks like this. The angel was extremely happy with these. And they stood to the side. 17. Others handed over sticks that were green and budding. They stood to the side, and the angel was extremely cheerful about these. 18. Others handed over sticks that were green and budding, but their buds seemed to be

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102 ῥάβδους M A L^1: add *suas* $P^{Ber\ vid.}$ L^2 E
103 ἕτεροι . . . ἐγένετο M L L E: om. A
104 ἄνδρες M: ἄνθρωποι A (E): *ipsi* L^2

ἐκεῖνοι ὧν αἱ ῥάβδοι τοιαῦται εὑρέθησαν. καὶ ὁ ἄγγελος ἐπὶ τούτοις ἠγαλλιᾶτο, καὶ ὁ ποιμὴν σὺν αὐτῷ λίαν ἱλαρὸς ἦν ἐπὶ τούτοις.

68 (VIII.2)

Ἐκέλευσε δὲ ὁ ἄγγελος τοῦ κυρίου στεφάνους ἐνεχθῆναι. καὶ ἐνέχθησαν στέφανοι ὡσεὶ ἐκ φοινίκων γεγονότες, καὶ ἐστεφάνωσε τοὺς ἄνδρας τοὺς ἐπιδεδωκότας τὰς ῥάβδους τὰς παραφυάδας ἐχούσας καὶ καρπόν τινα καὶ ἀπέλυσεν[105] αὐτοὺς εἰς τὸν πύργον. 2. καὶ ἄλλους δὲ ἀπέλυσεν[106] εἰς τὸν πύργον, τοὺς τὰς ῥάβδους ἐπιδεδωκότας τὰς παραφυάδας ἐχούσας, καρπὸν δὲ μὴ ἐχούσας, δοὺς αὐτοῖς σφραγῖδα. 3. ἱματισμὸν δὲ τὸν αὐτὸν εἶχον πάντες λευκὸν ὡσεὶ χιόνα, οἱ πορευόμενοι εἰς τὸν πύργον. 4. καὶ τοὺς τὰς ῥάβδους ἐπιδεδωκότας χλωρὰς ὡς ἔλαβον ἀπέλυσεν, δοὺς αὐτοῖς ἱματισμὸν λευκὸν καὶ σφραγῖδα. 5. μετὰ τὸ ταῦτα τελέσαι τὸν ἄγγελον λέγει τῷ ποιμένι· ἐγὼ ὑπάγω· σὺ δὲ τούτους ἀπόλυσον εἰς τὰ τείχη, καθώς τις ἄξιός ἐστιν κατοικεῖν. κατανόησον δὲ τὰς ῥάβδους αὐτῶν ἐπιμελῶς καὶ οὕτως ἀπόλυσον. βλέπε, μή τίς σε παρέλθῃ· ἐὰν δέ τίς σε παρέλθῃ, φησίν, ἐγὼ αὐτοὺς ἐπὶ τὸ θυσιαστήριον δοκιμάσω. ταῦτα εἰπὼν τῷ ποιμένι ἀπῆλθεν. 6. μετὰ τὸ ἀπελθεῖν τὸν ἄγγελον λέγει μοι ὁ ποιμήν· λάβωμεν παρὰ[107] πάντων τὰς ῥάβδους καὶ φυτεύσωμεν αὐτάς, εἴ τινες ἐξ αὐτῶν[108] δυνήσονται ζῆσαι. λέγω αὐτῷ· κύριε, τὰ ξηρὰ ταῦτα

bearing fruit. The men whose sticks were found like this were extremely cheerful. The angel rejoiced over them, and the shepherd was extremely cheerful with him about these.

68 (VIII.2)

The angel of the Lord ordered crowns to be brought. And they were brought—crowns that appeared to be made of palm leaves. He crowned the men who had handed over the sticks that were budding with fruit, and he sent them off into the tower. 2. He also sent into the tower the ones who handed over sticks that were budding but bore no fruit, after giving them seals. 3. All those who went into the tower had the same clothing, white as snow. 4. And he sent off those who handed over their sticks green, as they had received them, after giving them white clothing and seals. 5. When the angel finished doing these things, he said to the shepherd, "I am leaving. You should send the others inside the walls, as each deserves to dwell there. But examine their sticks carefully and send them inside accordingly. Take care that no one escape your notice. If anyone does escape your notice," he said, "I will put him to the test on the altar." When he told the shepherd these things, he went away. 6. After the angel went away, the shepherd said to me, "Let's take the sticks from all these people and plant

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105 ἀπέλυσεν M A: *iussit ire* L L: *misit* E
106 ἀπέλυσεν M: ἀπέστειλεν A: *misit* L^1 E: *iussit ire* L^2
107 παρὰ M L L: om. A E
108 τινες ἐξ αὐτῶν M A L^2 E: om. L^1

πῶς δύναται ζῆσαι; 7. ἀποκριθείς μοι λέγει· τὸ δένδρον τοῦτο ἰτέα ἐστὶν καὶ φιλόζωον τὸ γένος· ἐὰν φυτευθῶσι καὶ μικρὰν ἰκμάδα λάβωσι αἱ ῥάβδοι αὗται, ζήσονται πολλαὶ ἐξ αὐτῶν· εἶτα δὲ πειράσωμεν καὶ ὕδωρ αὐταῖς παραχεῖν. ἐάν τις αὐτῶν δυνηθῇ ζῆσαι, συνχαρήσομαι αὐταῖς· ἐὰν δὲ μὴ ζήσεται, οὐχ εὑρεθήσομαι ἐγὼ ἀμελής. 8. ἐκέλευσέν με ὁ ποιμὴν καλέσαι, καθώς[109] τις αὐτῶν ἐστάθη. ἦλθον τάγματα τάγματα καὶ ἐπεδίδουν τὰς ῥάβδους τῷ ποιμένι· ἐλάμβανεν δὲ ὁ ποιμὴν τὰς ῥάβδους καὶ κατὰ τάγματα ἐφύτευεν αὐτάς· μετὰ τὸ φυτεῦσαι αὐτὰς ὕδωρ αὐταῖς πολὺ παρέχεεν, ὥστε ἀπὸ τοῦ ὕδατος μὴ φαίνεσθαι τὰς ῥάβδους. 9. μετὰ τὸ ποτίσαι αὐτὸν τὰς ῥάβδους λέγει μοι· ἄγωμεν καὶ μετὰ ὀλίγας ἡμέρας ἐπανέλθωμεν καὶ ἐπισκεψώμεθα τὰς ῥάβδους ταύτας πάσας· ὁ γὰρ κτίσας τὸ δένδρον τοῦτο[110] θέλει πάντας ζῆν τοὺς λαβόντας ἀπ᾽ αὐτοῦ κλάδους. ἐλπίζω δὲ κἀγὼ ὅτι λαβόντα τὰ ῥαβδία ταῦτα ἰκμάδα καὶ ποτισθέντα ὕδατι ζήσεται τὸ πλεῖστον μέρος.

69 (VIII.3)

Λέγω αὐτῷ· κύριε, τὸ δένδρον τοῦτο τί ἐστιν γνώρισόν μοι· ἀποροῦμαι γὰρ περὶ αὐτοῦ, ὅτι τοσούτων κλάδων κοπέντων ὑγιές ἐστιν τὸ δένδρον καὶ ὅλως οὐδὲν φαίνεται κεκομμένον ἀπ᾽ αὐτοῦ· ἐν τούτῳ οὖν ἀποροῦμαι. 2. ἄκουε, φησίν· τὸ δένδρον τοῦτο τὸ μέγα τὸ σκεπάζον πεδία καὶ ὄρη καὶ πᾶσαν τὴν γῆν νόμος

them, to see if any of them can live." 7. I said to him, "Lord, how can these withered sticks live?" He answered me, "This tree is a willow, a very hardy species. If these sticks are planted and given a little moisture, many of them will live. And so, we should do our best and pour water around them. If any of them can live, I will rejoice together with them. But if it does not live, it will not be my fault." 8. The shepherd ordered me to call each person in the order in which they were standing. They came, group by group, and handed their sticks to the shepherd. The shepherd took the sticks and planted them in their respective groups. When he had planted them he poured a good deal of water around them, so that the sticks could not be seen for the water. 9. After he watered the sticks he said to me, "Let us go and after a few days return to examine all these sticks. For the one who created this tree wishes all those who received branches from it to live. And I hope as well that the vast majority of these branches that have received moisture and been watered will live."

69 (VIII.3)

I said to him, "Lord, explain this tree to me, because I am perplexed by it, since it is healthy even after having so many branches cut off it. It looks as though nothing at all were cut from it. That is why I am perplexed." 2. "Listen," he said, "this great tree that overshadows plains and mountains and the entire earth is the law of God that has been

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109 καλέσαι καθὼς M A L^2 E: *vocare eos; et sicut* L^1

110 κτίσας . . . τοῦτο A L L E: κύριος τοῦ δένδρου τούτου M

θεοῦ ἐστιν δοθεὶς εἰς ὅλον τὸν κόσμον· ὁ δὲ νόμος οὗτος ὁ υἱὸς τοῦ[111] θεοῦ ἐστιν ὁ κηρυχθεὶς εἰς τὰ πέρατα τῆς γῆς· οἱ δὲ ὑπὸ τὴν σκέπην λαοὶ ὄντες οἱ ἀκούσαντες τοῦ κηρύγματος καὶ πιστεύσαντες αὐτῷ· 3. ὁ δὲ ἄγγελος ὁ μέγας καὶ ἔνδοξος Μιχαὴλ ὁ ἔχων τὴν ἐξουσίαν τούτου τοῦ λαοῦ καὶ διακυβερνῶν· αὐτὸς γάρ ἐστιν ὁ διδοὺς αὐτοῖς τὸν νόμον εἰς τὰς καρδίας τῶν πιστευόντων. ἐπισκέπτεται οὖν αὐτούς, οἷς ἔδωκε τὸν νόμον,[112] εἰ ἄρα τετηρήκασιν αὐτόν. 4. βλέπεις δὲ ἑνὸς ἑκάστου τὰς ῥάβδους· αἱ γὰρ ῥάβδοι ὁ νόμος ἐστίν. βλέπεις οὖν πολλὰς ἐκ τῶν ῥάβδων ἠχρειωμένας, γνώσῃ δὲ[113] αὐτοὺς πάντας τοὺς μὴ τηρήσαντας τὸν νόμον, καὶ ὄψῃ ἑνὸς ἑκάστου τὴν κατοικίαν. 5. λέγω αὐτῷ· κύριε, διατί οὗς μὲν ἀπέλυσεν εἰς τὸν πύργον, οὗς δὲ σοὶ κατέλιπεν; ὅσοι, φησί, παρέβησαν τὸν νόμον ὃν ἔλαβον παρ᾽ αὐτοῦ, εἰς τὴν ἐμὴν ἐξουσίαν αὐτοὺς κατέλιπεν εἰς μετάνοιαν· ὅσοι δὲ ἤδη εὐηρέστηκαν τῷ νόμῳ καὶ τετήρηκαν αὐτόν, ὑπὸ τὴν ἰδίαν ἐξουσίαν αὐτοὺς ἔχει. 6. τίνες οὖν, φημί, κύριε, εἰσὶν οἱ ἐστεφανωμένοι καὶ εἰς τὸν πύργον ὑπάγοντες; ἀποκριθείς μοι λέγει· οἱ ἐστεφανωμένοι οὗτοί εἰσιν οἱ μετὰ τοῦ διαβόλου παλαίσαντες καὶ νικήσαντες αὐτόν·[114] οὗτοί εἰσιν οἱ ὑπὲρ τοῦ νόμου παθόντες· 7. οἱ δὲ ἕτεροι καὶ αὐτοὶ[115] τὰς ῥάβδους χλωρὰς ἐπιδεδωκότες καὶ παραφυάδας ἐχούσας, καρπὸν δὲ μὴ ἐχούσας, ὑπὲρ[116] τοῦ νόμου θλιβέντες, μὴ παθόντες δὲ μηδὲ

given to the whole world. And this law is the Son of God who is proclaimed to the ends of the earth. The people under its shadow are those who have heard the proclamation and believed it. 3. But the great and glorious angel is Michael, who has the authority over this people and guides it. For he is the one who gives them the law, in the hearts of those who believe. And so he watches over those to whom he has given the law, to see if they have kept it. 4. But you see the sticks that each of them has. The sticks are the law. Thus you see many of the sticks that have become useless. You will realize that these are all those who have not kept the law; and you will see where each one of them dwells." 5. I said to him, "Lord, why did he release some into the tower, but leave others for you?" "He left all those to my authority who transgressed the law they received from him," he replied, "that they may repent. But he has kept under his own authority all those who have already delighted in the law and kept it." 6. "Who, then, Lord," I asked, "are the ones who are crowned and go into the tower?" He answered me, "The ones who are crowned are those who have wrestled with the devil and defeated him. These are the ones who have suffered for the sake of the law. 7. But the others who handed over their sticks green and budding, without fruit, were afflicted for the sake of

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111 *τοῦ* M: om. A
112 *τὸν νόμον* M L L: add *eius* E: om. A
113 *γνώσῃ δὲ* A L^2 (L^1): *ἴδε* M
114 *ἀποκριθείς . . . αὐτόν* M L L E: om. A
115 *καὶ αὐτοὶ* A: add *οι* M: om. L L E
116 *ὑπὲρ* M L^1: *οἱ ὑπὲρ* A L^2 E

ἀρνησάμενοι τὸν νόμον αὐτῶν. 8. οἱ δὲ χλωρὰς ἐπιδεδωκότες, οἵας ἔλαβον, σεμνοὶ καὶ δίκαιοι καὶ λίαν πορευθέντες ἐν καθαρᾷ καρδίᾳ καὶ τὰς ἐντολὰς τοῦ κυρίου πεφυλακότες. τὰ δὲ λοιπὰ γνώσῃ, ὅταν κατανοήσω τὰς ῥάβδους ταύτας τὰς πεφυτευμένας καὶ πεποτισμένας.

70 (VIII.4)

Μετὰ ἡμέρας ὀλίγας ἤλθομεν εἰς τὸν τόπον, καὶ ἐκάθισεν ὁ ποιμὴν εἰς τὸν τόπον τοῦ ἀγγέλου τοῦ μεγάλου, κἀγὼ παρεστάθην αὐτῷ. λέγει μοι· περίζωσαι ὠμόλινον καὶ διακόνει μοι. περιεζωσάμην ἐγὼ ὠμόλινον ἐκ σάκκου[117] γεγονὸς καθαρόν. 2. ἰδὼν δέ με περιεζωσμένον καὶ ἕτοιμον ὄντα τοῦ διακονεῖν αὐτῷ, κάλει, φησίν, τοὺς ἄνδρας, ὧν εἰσιν αἱ ῥάβδοι πεφυτευμέναι, κατὰ τὰ τάγματα, ὥς τις ἐπέδωκεν τὰς ῥάβδους. ἀπῆλθον εἰς τὸ πεδίον καὶ ἐκάλεσα πάντας· καὶ ἔστησαν πάντες τάγματα τάγματα.[118] 3. λέγει δὲ αὐτοῖς· ἕκαστος ἐκτιλάτω[119] τὰς ῥάβδους τὰς ἰδίας καὶ φερέτω πρός με. 4. πρῶτοι ἐπέδωκαν οἱ τὰς ξηρὰς καὶ κεκομμένας ἐσχηκότες· ὡσαύτως εὑρέθησαν ξηραὶ καὶ κεκομμέναι·[120] ἐκέλευσεν αὐτοὺς χωρὶς στῆναι. 5. εἶτα ἐπέδωκαν τὰς ῥάβδους οἱ τὰς ξηρὰς καὶ μὴ κεκομμένας ἔχοντες· τινὲς ἐξ αὐτῶν ἐπέδωκαν τὰς

117 ἐκ σάκκου M A L L E: om. P^{Ox}

118 ἔστησαν πάντες τάγματα τάγματα cj. Lake: ἐστάθη

the law without suffering; and they did not deny their law. 8. But those who handed over their sticks green, as they received them, are reverent and upright and have come a long way with a pure heart; and they have guarded the commandments of the Lord. But you will know about the rest when I examine these sticks that have been planted and watered."

70 (VIII.4)

After a few days we came to the place and the shepherd sat in the place of the great angel; and I stood beside him. He said to me, "Put on a work apron and help me." I put on a clean work apron made of sackcloth. 2. When he saw that I had put it on and was ready to help him, he said, "Call the men whose sticks were planted, in the order in which they handed over their sticks." I went out into the plain and called everyone. They all stood, group by group. 3. He said to them, "Each of you is to pull up your own stick and bring it to me." 4. The first group to hand them over were those whose sticks were withered and cut off; they were discovered still to be withered and cut off. He ordered these people to stand to the side. 5. Then those whose sticks were withered and not cut off handed them over; some of these handed over sticks that were green, but

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πάντα τὰ τάγματα M$^{vid.}$: *ἔστησαν πάντα τὰ τάγματα* A: [...]*ψτα τάγμα*[*τα*] P^{Ox}: *universi constiterunt agminibus suis* L^{1} (E): *(qui cum) venissent et locis suis stetissent* L^{2}

119 *ἐκτιλάτω* A L L E: *ἐκτεινάτω* M P^{Ox}

120 *ὡσαύτως . . . κεκομμέναι* M P^{Ox} A L^{1} E: om. L^{2}

ῥάβδους χλωράς, τινὲς δὲ ξηρὰς καὶ κεκομμένας ὡς[121] ὑπὸ σητός. τοὺς ἐπιδεδωκότας χλωρὰς ἐκέλευσεν χωρὶς στῆναι, τοὺς δὲ ξηρὰς καὶ κεκομμένας μετὰ τῶν πρώτων ἐκέλευσεν στῆναι. 6. εἶτα ἐπέδωκαν οἱ τὰς ἡμίσους ξηροὺς καὶ σχισμὰς ἐχούσας· πολλοὶ ἐξ αὐτῶν χλωρὰς ἐπέδωκαν καὶ μὴ ἐχούσας σχισμάς· τινὲς δὲ χλωρὰς καὶ παραφυάδας ἐχούσας καὶ εἰς τὰς παραφυάδας καρπούς, οἵας ἔσχον οἱ εἰς τὸν πύργον πορευθέντες ἐστεφανωμένοι· τινὲς δὲ ἐπέδωκαν ξηρὰς καὶ βεβρωμένας, τινὲς δὲ ξηρὰς καὶ ἀβρώτους, τινὲς δὲ οἵαι ἦσαν ἡμίξηροι καὶ σχισμὰς ἔχουσαι. ἐκέλευσεν αὐτοὺς ἕκαστον αὐτῶν χωρὶς στῆναι, τοὺς μὲν[122] πρὸς τὰ ἴδια τάγματα, τοὺς δὲ χωρίς.

71 (VIII.5)

Εἶτα ἐπεδίδουν οἱ τὰς ῥάβδους χλωρὰς μὲν ἔχοντες, σχισμὰς δὲ ἐχούσας· οὗτοι πάντες χλωρὰς ἐπέδωκαν καὶ ἔστησαν εἰς τὸ ἴδιον τάγμα. ἐχάρη ὁ ποιμὴν ἐπὶ τούτοις, ὅτι πάντες ἠλλοιώθησαν καὶ ἀπέθοντο τὰ σχίσματα αὐτῶν. 2. ἐπέδωκαν δὲ καὶ οἱ τὸ ἥμισυ χλωρόν, τὸ δὲ ἥμισυ ξηρόν·[123] τινῶν εὑρέθησαν αἱ ῥάβδοι ὁλοτελεῖς χλωραί, τινῶν ἡμίξηροι, τινῶν ξηραὶ καὶ βεβρωμέναι,[124] τινῶν δὲ χλωραὶ καὶ παραφυάδας ἔχουσαι. οὗτοι πάντες ἀπελύθησαν ἕκαστος πρὸς τὸ τάγμα αὐτοῦ. 3. εἶτα ἐπέδωκαν οἱ τὰ δύο μέρη

[121] ὡς A L L E: om. M

some handed over sticks that were withered and cut off, as if moth-eaten. He ordered those with green sticks to stand to the side, and those with withered and cut-off sticks to stand with the first group. 6. Then those who had sticks that were half withered with splits handed them over; many of these handed over green sticks that had no splits; but some handed over sticks that were green and budding, with fruit in the buds, like the sticks of those who had been crowned and who went into the tower. Some handed over sticks that were withered and eaten; and some gave sticks that were withered and not eaten. Some handed over sticks that were half withered with splits. He ordered each of these to stand aside, some in their own groups, and others to the side.

71 (VIII.5)

Then those who had green sticks but with splits began handing them over; and all of these handed over sticks that were green. They then stood in their own group. And the shepherd was happy with these, because they had all been changed and lost their splits. 2. And those who had sticks that were half green and half withered handed them over; the sticks of some of these were found to be completely green, but some were half withered, others withered and eaten, and others green and budding. All these were sent off, each to his own group. 3. Then those who had sticks

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122 ἕκαστον αὐτῶν χωρὶς στῆναι τοὺς μὲν M A L L E: ἕνα ἕκαστον χωρισθῆναι P^{Ox}

123 ξηρόν M: add ἔχοντες A L L E

124 τινῶν ξηραὶ καὶ βεβρωμέναι M A L^2 E: om. L^1

χλωρὰ ἐσχηκότες, τὸ δὲ τρίτον ξηρόν· πολλοὶ ἐξ αὐτῶν χλωρὰς ἐπέδωκαν, πολλοὶ δὲ ἡμιξήρους, ἕτεροι δὲ ξηρὰς καὶ βεβρωμένας· οὗτοι πάντες ἀπεστάλησαν ἕκαστος εἰς τὸ ἴδιον τάγμα. 4. ἕτεροι δὲ ἐπεδίδοσαν τὰς ῥάβδους αὐτῶν, τὰ δύο μέρη ξηρά, τὸ δὲ τρίτον χλωρόν· πολλοὶ ἐξ αὐτῶν ἐπέδωκαν ἡμιξήρους, τινὲς δὲ ξηρὰς καὶ βεβρωμένας, τινὲς δὲ ἡμιξήρους καὶ σχισμὰς ἐχούσας· ἐλάχιστοι[125] δὲ χλωρὰς ἐπέδωκαν· οὗτοι πάντες ἔστησαν εἰς τὸ ἴδιον τάγμα. 5. ἐπέδωκαν δὲ οἱ τὰς ῥάβδους χλωρὰς ἐσχηκότες, ἐλάχιστον δὲ ξηρὸν καὶ σχισμὰς ἐχούσας. ἐκ τούτων τινὲς χλωρὰς ἐπέδωκαν, τινὲς δὲ χλωρὰς καὶ παραφυάδας ἐχούσας. ἀπῆλθον καὶ οὗτοι εἰς τὸ τάγμα αὐτῶν. 6. εἶτα ἐπέδωκαν οἱ ἐλάχιστον ἔχοντες χλωρόν, τὰ δὲ λοιπὰ μέρη ξηρά· τούτων αἱ ῥάβδοι εὑρέθησαν τὸ πλεῖστον μέρος χλωραὶ καὶ παραφυάδας ἔχουσαι καὶ καρπὸν ἐν ταῖς παραφυάσιν, καὶ ἕτεραι χλωραὶ ὅλαι. ἐπὶ ταύταις ταῖς ῥάβδοις ἐχάρη ὁ ποιμὴν μεγάλως, ὅτι οὕτως εὑρέθησαν. ἀπῆλθον καὶ οὗτοι ἕκαστος εἰς τὸ ἴδιον τάγμα.

72 (VIII.6)

Μετὰ τὸ πάντων κατανοῆσαι τὰς ῥάβδους τὸν ποιμένα λέγει μοι· εἶπόν σοι, ὅτι τὸ δένδρον τοῦτο φιλόζωόν ἐστιν. βλέπεις, φησί, πόσοι μετενόησαν καὶ ἐσώθησαν; βλέπω, φημί, κύριε. ἵνα εἰδῇς, φησίν, τὴν

that were two parts green but the third part withered handed them over. Many of these handed over green sticks, but many others handed over half withered sticks, and others sticks that were withered and eaten. All of these were sent off, each to his own group. 4. And others handed over the sticks that had been two parts withered and the third part green. Many of these handed over sticks that were half withered, but some handed over sticks that were withered and eaten, and some handed over sticks that were half withered and with splits. The smallest group handed over sticks that were green. All these stood in their own group. 5. And those who had green sticks that were just a little withered and with splits handed them over; some of these handed over sticks that were green, and others sticks that were green and budding; and these went away to their group. 6. Then those who had sticks that were just a little green and the rest withered handed them over. The sticks of most of these were found to be green, with buds and fruit in the buds; the others were entirely green. The shepherd was extremely happy about these sticks, because they were found like this. And these people all went off to their own group.

72 (VIII.6)

After the shepherd examined everyone's sticks, he said to me, "I told you that this tree is hardy. Do you see," he said, "how many people have repented and been saved?" "I see, Lord," I said. "This is that you may know," he said, "that the

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125 ἐλάχιστοι M A: *pauci* L^1 E: *(scissuras) minimas (habentes), alii* L^2

πολυσπλαγχνίαν τοῦ κυρίου, ὅτι μεγάλη καὶ ἔνδοξός ἐστιν καὶ ἔδωκεν πνεῦμα τοῖς ἀξίοις οὖσι μετανοίας. 2. ὅτι[126] οὖν, φημί, κύριε, πάντες οὐ μετενόησαν; ὧν εἶδεν, φησίν, ὁ κύριος[127] τὴν καρδίαν μέλλουσαν καθαρὰν γενέσθαι καὶ δουλεύειν αὐτῷ ἐξ ὅλης καρδίας, τούτοις δέδωκε τὴν μετάνοιαν· ὧν δὲ εἶδε τὴν δολιότητα καὶ πονηρίαν, καὶ μέλλοντας ἐν ὑποκρίσει μετανοεῖν,[128] ἐκείνοις οὐκ ἔδωκεν,[129] μήποτε πάλιν βλασφημήσωσιν[130] τὸν νόμον[131] αὐτοῦ. 3. λέγω αὐτῷ· κύριε, νῦν μοι ἐπίλυσον τοὺς τὰς ῥάβδους ἀποδεδωκότας, ποταπός τις αὐτῶν ἐστι, καὶ τὴν τούτων κατοικίαν, ἵνα ἀκούσαντες οἱ πιστεύσαντες καὶ εἰληφότες τὴν σφραγῖδα καὶ τεθλακότες αὐτὴν καὶ μὴ τηρήσαντες ὑγιῆ, ἐπιγνόντες τὰ ἑαυτῶν ἔργα μετανοήσωσιν, λαβόντες ὑπὸ σοῦ σφραγῖδα, καὶ δοξάσωσι τὸν κύριον, ὅτι ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς καὶ ἐξαπέστειλέν σε τοῦ ἀνακαινίσαι τὰ πνεύματα αὐτῶν. 4. ἄκουε, φησίν· ὧν αἱ ῥάβδοι ξηραὶ καὶ βεβρωμέναι ὑπὸ σητὸς εὑρέθησαν, οὗτοί εἰσιν ἀποστάται καὶ προδόται τῆς ἐκκλησίας καὶ βλασφημήσαντες ἐν ταῖς ἁμαρτίαις αὐτῶν τὸν κύριον, ἔτι δὲ καὶ ἐπαισχυνθέντες τὸ ὄνομα τοῦ κυρίου τὸ ἐπικληθὲν ἐπ᾽ αὐτούς. οὗτοι οὖν εἰς τέλος ἀπέθανον[132] τῷ θεῷ. βλέπεις ὅτι οὐδὲ εἷς αὐτῶν μετενόησε, καίπερ ἀκούσαντες[133] τὰ ῥήματα ἃ ἐλάλησας αὐτοῖς, ἅ σοι ἐνετειλάμην· ἀπὸ τῶν τοιούτων ἡ ζωὴ ἀπέστη. 5. οἱ δὲ τὰς ξηρὰς καὶ

compassion of the Lord is great and glorious and that he has given his spirit to those worthy of repentance." 2. "Why then is it Lord," I asked, "that everyone does not repent?" He replied, "The Lord has given repentance to those whom he saw were about to become pure in heart and serve him from their whole heart. But he did not give it to those in whom he saw deceit and evil, or those who were about to repent hypocritically, lest they should once again blaspheme his law." 3. I said to him, "Lord, now explain to me what kind of person each one is who gave back the sticks, and what their dwelling place is—so that those who have believed and received the seal, but broken it and not kept it intact, may hear and recognize their own deeds, and so repent, receive a seal from you, and glorify the Lord, because he showed them mercy and sent you to renew their spirits." 4. "Listen," he said. "Those whose sticks were found to be withered and moth-eaten are apostates and betrayers of the church, who have blasphemed the Lord by their sins and become ashamed of the name of the Lord by which they were called. These have finally died to God. You see that not a single one of them has repented, even after hearing the words I commanded you to speak to them. Life has withdrawn from these. 5. And those who

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126 *ὅτι* M L L E C^2: *οὗτοι* A
127 *ὁ κύριος* M L^1 E C^2: *deus* L^2: om. A
128 *μετανοεῖν* A L L E C^2: *εἶναι* M
129 *ἔδωκε* M: add *μετάνοιαν* A (L L) E C^2
130 *βλασφημήσωσιν* M L L E C^2: *βεβηλώσωσι* A
131 *τὸν νόμον* M L L: *τὸ ὄνομα* A E C^2
132 *ἀπέθανον* M L L E: *ἀπώλοντο* A
133 *καίπερ ἀκούσαντες* M$^{vid.}$: *καὶ περακούσαντες* A

ἀσήπτους ἐπιδεδωκότες, καὶ οὗτοι ἐγγὺς αὐτῶν· ἦσαν γὰρ ὑποκριταὶ καὶ διδαχὰς ἑτέρας[134] εἰσφέροντες καὶ ἐκστρέφοντες τοὺς δούλους τοῦ θεοῦ, μάλιστα δὲ τοὺς ἡμαρτηκότας, μὴ ἀφίοντες αὐτοὺς μετανοεῖν, ἀλλὰ ταῖς διδαχαῖς ταῖς μωραῖς πείθοντες αὐτούς. οὗτοι οὖν ἔχουσιν ἐλπίδα τοῦ μετανοῆσαι. 6. βλέπεις δὲ ἐξ αὐτῶν πολλοὺς[135] μετανενοηκότας ἀφότε[136] ἐλάλησας[137] αὐτοῖς τὰς ἐντολάς μου· καὶ ἔτι μετανοήσωσιν. ὅσοι δὲ οὐ μετανοήσουσιν,[138] ἀπώλεσαν τὴν ζωὴν αὐτῶν· ὅσοι δὲ μετενόησαν ἐξ αὐτῶν, ἀγαθοὶ ἐγένοντο, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὰ τείχη τὰ πρῶτα· τινὲς δὲ καὶ εἰς τὸν πύργον ἀνέβησαν. βλέπεις οὖν, φησίν, ὅτι ἡ μετάνοια τῶν ἁμαρτωλῶν ζωὴν ἔχει, τὸ δὲ μὴ μετανοῆσαι θάνατον.

73 (VIII.7)

Ὅσοι δὲ ἡμιξήρους ἐπέδωκαν καὶ ἐν αὐταῖς σχισμὰς εἶχον, ἄκουε περὶ αὐτῶν. ὅσων ἦσαν αἱ ῥάβδοι ἡμίξηροι, δίψυχοί εἰσιν· οὔτε γὰρ ζῶσιν οὔτε τεθνήκασιν. 2. οἱ δὲ ἡμιξήρους ἔχοντες καὶ ἐν αὐταῖς σχισμάς, οὗτοι καὶ δίψυχοί εἰσιν καὶ κατάλαλοι, μηδέποτε εἰρηνεύοντες ἐν ἑαυτοῖς, ἀλλὰ διχοστατοῦντες πάντοτε. καὶ τούτοις, φησίν, ἐπίκειται[139] μετάνοια. βλέπεις, φησίν, ἤδη τινὰς[140] ἐξ αὐτῶν μετανενοηκότας. καὶ ἔτι

[134] ἑτέρας M P^{Ox}: ξένας A: *pravas* L L: *duplicem (doctrinam)* E

handed over sticks that were withered but not rotten are near them. For they were hypocrites and advocates of other teachings, who turned the slaves of God aside, especially the sinners, not allowing them to repent, but persuading them by their foolish teachings. These then do have a hope of repentance. 6. You see that many of them repented when you told them my commandments. And they will still repent. All those who will not repent have destroyed their own lives. But all those who have repented have become good and dwell within the first walls; some have even ascended into the tower. You see, then," he said, "that the repentance of sinners brings life; but failing to repent brings death.

73 (VIII.7)

"Listen now about those who gave over sticks that were half withered and had splits. Those whose sticks were half withered are doubleminded. For they are neither alive nor dead. 2. But those who have sticks that are half withered and with splits are both doubleminded and slanderers. They have no peace within themselves, but are always causing dissension. And repentance is appointed for them," he said. "You see that some of them have already

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135 πολλοὺς M A L L E: om. P^{Ox}

136 ἀφότε M P^{Ox} L L E: ἀφ' ἧς A

137 ἐλάλησας P^{Ox} L L: ἐλάλησα A: *nuntiatum est* E [lacuna M]

138 ὅσοι . . . μετανοήσουσιν P^{Ox} A L L E: ἐπεί M

139 ἐπίκειται P^{Ox} A (E): ἔτι κεῖται M L L

140 ἤδη τινὰς M L^2: τινὰς ἤδη P^{Ox}: τινὰς A L^1 E

ἐλπίς ἐστιν ἐν αὐτοῖς μετανοίας. 3. ὅσοι οὖν, φησίν, ἐξ αὐτῶν μετανενοήκασιν, τὴν κατοικίαν εἰς τὸν πύργον ἔχουσιν· ὅσοι δὲ ἐξ αὐτῶν[141] βραδύτερον μετανοήσουσιν, εἰς τὰ τείχη κατοικήσουσιν· ὅσοι δὲ οὐ μετανοήσουσιν, ἀλλ' ἐμμενοῦσιν ἐν[142] ταῖς πράξεσιν αὐτῶν, θανάτῳ ἀποθανοῦνται. 4. οἱ δὲ χλωρὰς ἐπιδεδωκότες τὰς ῥάβδους αὐτῶν καὶ σχισμὰς ἐχούσας, οὗτοι πάντοτε πιστοὶ καὶ ἀγαθοὶ ἐγένοντο, ἔχοντες δὲ ζῆλόν τινα ἐν ἀλλήλοις περὶ πρωτείων καὶ περὶ δόξης τινός·[143] ἀλλὰ πάντες οὗτοι μωροί[144] εἰσιν, ἐν ἀλλήλοις ἔχοντες[145] περὶ πρωτείων.[146] 5. ἀλλὰ καὶ οὗτοι ἀκούσαντες τῶν ἐντολῶν μου, ἀγαθοὶ ὄντες, ἐκαθάρισαν ἑαυτοὺς καὶ μετενόησαν ταχύ. ἐγένετο οὖν ἡ κατοίκησις αὐτῶν εἰς τὸν πύργον· ἐὰν δέ τις αὐτῶν πάλιν ἐπιστραφῇ εἰς τὴν διχοστασίαν, ἐκβληθήσεται ἐκ τοῦ πύργου καὶ ἀπολέσει τὴν ζωὴν αὐτοῦ. 6. ἡ ζωὴ πάντων ἐστὶ τῶν τὰς ἐντολὰς τοῦ κυρίου τηρούντων· ἐν ταῖς ἐντολαῖς δὲ περὶ πρωτείων ἢ περὶ δόξης οὐκ ἔστιν, ἀλλὰ περὶ μακροθυμίας καὶ περὶ ταπεινοφροσύνης ἀνδρός. ἐν τοῖς τοιούτοις οὖν ἡ ζωὴ τοῦ κυρίου, ἐν δὲ τοῖς διχοστάταις καὶ παρανόμοις θάνατος.

74 (VIII.8)

Οἱ δὲ ἐπιδεδωκότες τὰς ῥάβδους ἥμισυ χλωράς, ἥμισυ ξηράς, οὗτοί εἰσιν οἱ ταῖς πραγματείαις αὐτῶν ἐμπεφυρμένοι καὶ τοῖς ἁγίοις μὴ κολλώμενοι. διὰ

repented. And there is still hope of repentance in them. 3. And so," he said, "all those who have repented have a dwelling place in the tower. All those who repent more slowly will dwell within the walls. But those who do not repent but remain in their deeds will certainly die. 4. Those who handed over their sticks green, but with splits, have always been faithful and good; but they have a certain envy among themselves, wanting to attain preeminence and a measure of glory. All of these are foolish, competing with one another for preeminence. 5. But since all of them are good, they purified themselves and repented quickly when they heard my commandments. So their dwelling place is in the tower. But if any of them becomes a dissenter, he will be thrown out of the tower and lose his life. 6. Life belongs to everyone who keeps the Lord's commandments. But there is nothing in these commandments about attaining preeminence or glory; instead, they are about a man's patience and humility. And so the life of the Lord is found in such people, but death is found in those who dissent and break the law.

74 (VIII.8)

"But those who handed over sticks half green and half withered are enmeshed in their business affairs and do not

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141 *τὴν . . . αὐτῶν* M A L L E: om. P^{Ox}
142 *ἀλλ' . . . ἐν* M A L L E: om. P^{Ox}
143 *τινός* M A L^2: om. P^{Ox} L^1 E
144 *μωροί* P^{Ox} A L L E: *ἄφρονες* M
145 *ἔχοντες* M A: add *ζῆλον* L^1 (L^2 E)
146 *ἔχοντες . . . πρωτείων* M A L L E: om. P^{Ox}

τοῦτο τὸ ἥμισυ αὐτῶν ζῇ καὶ τὸ ἥμισυ ἀπέθανεν.[147] 2. πολλοὶ οὖν ἀκούσαντες τῶν ἐντολῶν μου μετενόησαν. ὅσοι οὖν μετενόησαν, ἡ κατοικία αὐτῶν εἰς τὸν πύργον. τινὲς δὲ αὐτῶν εἰς τέλος ἀπέστησαν. οὗτοι οὖν μετάνοιαν οὐκ ἔχουσιν· διὰ τὰς πραγματείας γὰρ αὐτῶν ἐβλασφήμησαν τὸν κύριον καὶ ἀπηρνήσαντο αὐτόν. ἀπώλεσαν οὖν τὴν ζωὴν αὐτῶν διὰ τὴν πονηρίαν ἣν ἔπραξαν. 3. πολλοὶ δὲ ἐξ αὐτῶν ἐδιψύχησαν. οὗτοι ἔτι ἔχουσι μετάνοιαν, ἐὰν ταχὺ μετανοήσωσιν, καὶ ἔσται ἡ κατοικία αὐτῶν εἰς τὸν πύργον· ἐὰν δὲ βραδύτερον μετανοήσωσιν, κατοικήσουσιν εἰς τὰ τείχη· ἐὰν δὲ μὴ μετανοήσωσι, καὶ αὐτοὶ ἀπώλεσαν τὴν ζωὴν αὐτῶν. 4. οἱ δὲ τὰ δύο μέρη χλωρά, τὸ δὲ τρίτον ξηρὸν ἐπιδεδωκότες, οὗτοί εἰσιν οἱ ἀρνησάμενοι ποικίλαις ἀρνήσεσι. 5. πολλοὶ οὖν μετενόησαν ἐξ αὐτῶν, καὶ ἀπῆλθον εἰς τὸν πύργον κατοικεῖν· πολλοὶ δὲ ἀπέστησαν εἰς τέλος τοῦ θεοῦ· οὗτοι τὴν ζωὴν εἰς τέλος ἀπώλεσαν. τινὲς δὲ ἐξ αὐτῶν ἐδιψύχησαν καὶ ἐδιχοστάτησαν· τούτοις οὖν ἔτι[148] ἐστὶν μετάνοια, ἐὰν ταχὺ μετανοήσωσιν καὶ μὴ ἐπιμείνωσιν ταῖς ἡδοναῖς αὐτῶν· ἐὰν δὲ ἐπιμείνωσιν ταῖς πράξεσιν αὐτῶν, καὶ αὐτοὶ θάνατον ἑαυτοῖς ἐργάζονται.

75 (VIII.9)

Οἱ δὲ ἐπιδεδωκότες τὰς ῥάβδους τὰ μὲν δύο μέρη ξηρά, τὸ δὲ τρίτον χλωρόν, οὗτοί εἰσιν πιστοὶ μὲν γεγονότες, πλουτήσαντες δὲ καὶ γενόμενοι ἐνδοξό-

cling to the saints; for this reason half of them are alive and the other half dead. 2. And so, many who have heard my commandments have repented. Whoever has repented will dwell in the tower. But some of them have fallen away once and for all. These, therefore, do not have repentance. For because of their business dealings they blasphemed the Lord and denied him. And so they have destroyed their lives by doing evil. 3. But many of them were double-minded. These still have a chance to repent, if they do so quickly; and they will dwell in the tower. But if they repent more slowly, they will dwell only within the walls. And if they do not repent, they too have destroyed their lives. 4. But those who handed over sticks that were two parts green and the third part withered are the ones who have denied God with various denials. 5. And so, many of them have repented and gone to dwell in the tower. But many have fallen away from God once and for all and have, therefore, once and for all destroyed their lives. But some of them have been of two minds and have caused dissension. There is still a chance for these to repent, if they repent quickly and do not remain in their passions. But if they continue to act in the same way, they too will bring death upon themselves.

75 (VIII.9)

"Those who handed over sticks that were two parts withered and the third part green are those who have been faithful, but who also have grown wealthy and maintained

147 *ἀπέθανεν* M P^{Ox} L L E: *νεκρόν ἐστι* A
148 *ἔτι* M L^1 E: om. A L^2

τεροι παρὰ τοῖς ἔθνεσιν· ὑπερηφανίαν μεγάλην ἐνεδύσαντο καὶ ὑψηλόφρονες ἐγένοντο καὶ κατέλιπον τὴν ἀλήθειαν, καὶ οὐκ ἐκολλήθησαν τοῖς δικαίοις, ἀλλὰ μετὰ τῶν ἐθνῶν συνέζησαν, καὶ αὕτη ἡ ὁδὸς αὐτοῖς ἡδυτέρα ἐγένετο· ἀπὸ δὲ τοῦ θεοῦ οὐκ ἀπέστησαν, ἀλλ' ἐνέμειναν τῇ πίστει, μὴ ἐργαζόμενοι δὲ τὰ ἔργα τῆς πίστεως. 2. πολλοὶ οὖν ἐξ αὐτῶν μετενόησαν, καὶ ἐγένετο ἡ κατοίκησις αὐτῶν εἰς τὸν πύργον. 3. ἕτεροι δὲ εἰς τέλος μετὰ τῶν ἐθνῶν συνζῶντες καὶ φερόμενοι[149] ταῖς κενοδοξίαις τῶν ἐθνῶν[150] ἀπέστησαν ἀπὸ τοῦ θεοῦ, καὶ ἔπραξαν τὰς πράξεις τῶν ἐθνῶν. οὗτοι οὖν μετὰ τῶν ἐθνῶν ἐλογίσθησαν. 4. ἕτεροι δὲ ἐξ αὐτῶν ἐδιψύχησαν μὴ ἐλπίζοντες σωθῆναι διὰ τὰς πράξεις ἃς ἔπραξαν· ἕτεροι δὲ ἐδιψύχησαν καὶ σχίσματα ἐν ἑαυτοῖς ἐποιήσαντο. τούτοις οὖν τοῖς διψυχήσασιν διὰ τὰς πράξεις αὐτῶν μετάνοια ἔτι ἐστίν· ἀλλ' ἡ μετάνοια αὐτῶν ταχινὴ χρῄζει[151] εἶναι, ἵνα ἡ κατοικία αὐτῶν γένηται εἰς τὸν πύργον· τῶν δὲ μὴ μετανοούντων ἀλλὰ ἐπιμενόντων ταῖς ἡδοναῖς, ὁ θάνατος ἐγγύς.

76 (VIII.10)

Οἱ δὲ τὰς ῥάβδους ἐπιδεδωκότες χλωράς, αὐτὰ δὲ τὰ ἄκρα ξηρὰ καὶ σχισμὰς ἔχοντα, οὗτοι πάντοτε ἀγαθοὶ καὶ πιστοὶ καὶ ἔνδοξοι παρὰ τῷ θεῷ ἐγένοντο, ἐλάχιστον δὲ ἥμαρτον διὰ μικρὰς ἐπιθυμίας καὶ μικρὰ

a high standing among the outsiders. These have clothed themselves with great arrogance and become conceited; they have abandoned the truth and do not cling to those who are upright, but live with the outsiders. And this path has become very sweet to them. Still, they have not fallen away from God, but have remained in the faith, even though they do not do the works of faith. 2. And so many of these have repented, and their dwelling is in the tower. 3. But others have taken up residence, once and for all, with the outsiders. These have fallen away from God by being borne along by the vanities of the outsiders and acting like them. And so these are counted among the outsiders. 4. Some of them were doubleminded and did not hope to be saved because of what they did. Others were doubleminded and created schisms among themselves. And so there is still repentance for these who have been double-minded in what they have done. But their repentance must come quickly if they are to live in the tower. For those who do not repent but remain in their pleasures, death is near.

76 (VIII.10)

"But those who handed over sticks that were green, with only the ends withered and split, have always been good, faithful, and glorious to God, but they have sinned a little because of the few desires they have, holding some petty

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149 *φερόμενοι* M L L (E): *φθειρόμενοι* A
150 *τῶν ἐθνῶν* A L L E: om. M
151 *χρῄζει* M L L E: *ὀφείλει* A

κατ᾽ ἀλλήλων ἔχοντες· ἀλλὰ ἀκούσαντές μου τῶν ῥημάτων τὸ πλεῖστον μέρος ταχὺ μετενόησαν, καὶ ἐγένετο ἡ κατοικία αὐτῶν εἰς τὸν πύργον. 2. τινὲς δὲ ἐξ αὐτῶν ἐδιψύχησαν, τινὲς δὲ διψυχήσαντες διχοστασίας μείζονας ἐποίησαν. ἐν τούτοις οὖν ἔτι ἐστὶν[152] ἐλπὶς μετανοίας, ὅτι ἀγαθοὶ πάντοτε ἐγένοντο· δυσκόλως δέ τις αὐτῶν ἀποθανεῖται. 3. οἱ δὲ τὰς ῥάβδους αὐτῶν ἐπιδεδωκότες ξηράς, ἐλάχιστον δὲ χλωρόν, οὗτοί εἰσιν πιστεύσαντες μόνον,[153] τὰ δὲ ἔργα τῆς ἀνομίας ἐργασάμενοι· οὐδέποτε δὲ ἀπέστησαν ἀπὸ τοῦ θεοῦ, καὶ τὸ ὄνομα ἡδέως ἐβάστασαν καὶ ἡδέως[154] εἰς τοὺς οἴκους αὐτῶν ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ. ἀκούσαντες οὖν ταύτην τὴν μετάνοιαν ἀδιστάκτως μετενόησαν καὶ ἐργάζονται πᾶσαν ἀρετὴν δικαιοσύνης.[155] 4. τινὲς δὲ ἐξ αὐτῶν καὶ παθοῦνται[156] καὶ ἡδέως θλίβονται[157] γινώσκοντες τὰς πράξεις αὐτῶν ἃς ἔπραξαν. τούτων οὖν πάντων ἡ κατοικία εἰς τὸν πύργον ἔσται.[158]

77 (VIII.11)

Καὶ μετὰ τὸ συντελέσαι αὐτὸν τὰς ἐπιλύσεις πασῶν τῶν ῥάβδων λέγει μοι· ὕπαγε καὶ πᾶσι λέγε ἵνα μετανοήσωσι καὶ ζήσωσι τῷ θεῷ· ὅτι ὁ κύριος ἐ-

things against one another. But when they heard my words, most of them repented quickly, and their dwelling is in the tower. 2. Some of them were doubleminded, and some, being of two minds, caused greater dissensions. There is still a chance of repentance for these because they have been good at all times, and none of them will easily die *[Greek obscure]*. 3. Those who handed over sticks that were withered, and just a little green, are those who merely believed, while still acting in lawless ways. Still, they never fell away from God, and they bore his name gladly and gladly welcomed the slaves of God into their households. And so, once they heard about this repentance, they repented without hesitation and now accomplish every virtuous act of righteousness. 4. But some of them suffer and are gladly oppressed in full awareness of what they have done. All of these will therefore dwell in the tower."

77 (VIII.11)

After he finished explaining all of the sticks, he said to me, "Go and tell everyone to repent and live for God. For the

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152 ἔτι (om. E) ἐστὶν M L L E: ἔνεστι A

153 μόνον M$^{vid.}$ A L^2 E: *quidem* (μὲν) L^1

154 ἡδέως M A L L: om. E C^2

155 ἀρετὴν δικαιοσύνης L L C^2: ἀρετῆς δικαιοσύνην M$^{vid.}$: ἀρετὴν καὶ δικαιοσύνην A (E)

156 παθοῦνται M: φοβοῦνται A: *mortem obierunt* L^1 C^2: *compressi* L^2

157 καὶ . . . θλίβονται M: *libenter patiuntur* L L (C^2): om. A

158 τούτων . . . ἔσται M A E C^2: om. L L

σπλαγχνίσθη καὶ ἔπεμψέ με δοῦναι πᾶσι τὴν μετάνοιαν, καίπερ τινῶν μὴ ὄντων ἀξίων σωθῆναι[159] διὰ τὰ ἔργα αὐτῶν· ἀλλὰ μακρόθυμος ὢν ὁ κύριος θέλει τὴν κλῆσιν τὴν γενομένην διὰ τοῦ υἱοῦ αὐτοῦ σωθῆναι. 2. λέγω αὐτῷ· κύριε, ἐλπίζω ὅτι πάντες ἀκούσαντες αὐτὰ μετανοήσουσιν. πείθομαι γὰρ ὅτι εἷς ἕκαστος τὰ ἴδια ἔργα ἐπιγνοὺς καὶ φοβηθεὶς τὸν θεὸν μετανοήσει. 3. ἀποκριθείς μοι λέγει· ὅσοι, φησίν, μετανοήσωσιν ἐξ ὅλης καρδίας αὐτῶν καὶ καθαρίσωσιν[160] ἑαυτοὺς ἀπὸ τῶν πονηριῶν αὐτῶν τῶν προειρημένων καὶ μηκέτι προσθῶσι μηδὲν ταῖς ἁμαρτίαις αὐτῶν, λήμψονται ἴασιν παρὰ τοῦ κυρίου τῶν προτέρων ἁμαρτιῶν, ἐὰν μὴ διψυχήσωσιν ἐπὶ ταῖς ἐντολαῖς ταύταις, καὶ ζήσονται τῷ θεῷ. ὅσοι δὲ προσθῶσι ταῖς ἁμαρτίαις αὐτῶν καὶ πορεύσονται ταῖς ἐπιθυμίαις τοῦ αἰῶνος τούτου κατακρινοῦσιν ἑαυτοὺς εἰς θάνατον.[161] 4. σὺ δὲ πορεύου ἐν ταῖς ἐντολαῖς μου, καὶ ζήσῃ.[162] καὶ ὃς ἂν πορεύσεται ἐν αὐταῖς καὶ ἐργάσεται ὀρθῶς, ζήσεται τῷ θεῷ.[163] 5. ταῦτά μοι δείξας καὶ λαλήσας πάντα λέγει μοι· τὰ δὲ λοιπά σοι δείξω μετ' ὀλίγας ἡμέρας.

[159] σωθῆναι M L L: *qui vivant* E C^2: om. A

[160] μετανοήσωσιν ἐξ . . . καὶ καθαρίσωσιν M L L E C^2: ἐξ ὅλης καρδίας αὐτῶν καθαρίσουσιν A

[161] ὅσοι . . . θάνατον M L L E C^2: om. A

[162] ζήσῃ M (A) C^2: add τῷ θεῷ L L E

[163] καὶ . . . θεῷ L L E C^2: om. M A

Lord has shown his compassion by sending me to give repentance to all—even though some do not deserve to be saved because of what they have done. But since the Lord is patient, he wants everyone called through his Son to be saved." 2. I said to him, "Lord, I hope that everyone who hears these words will repent. For I am convinced that everyone who realizes what he has done and fears God will repent." 3. He answered me, "All who repent from their whole heart and cleanse themselves from the evil deeds mentioned before, without adding anything further to their sins, will be healed by the Lord for the sins they committed before—so long as they are not of two minds about these commandments and live for God. But all who add to their sins and proceed in the desires of this age will condemn themselves to death. 4. But you, proceed in my commandments and you will live. And whoever proceeds in them and does good work will live to God." 5. After he showed me these things and finished speaking, he said to me, "In a few days I will show you the rest."

Παραβολὴ θ′[164]

78 (IX.1)

Μετὰ τὸ γράψαι με τὰς ἐντολὰς καὶ παραβολὰς τοῦ ποιμένος, τοῦ ἀγγέλου τῆς μετανοίας, ἦλθε πρός με καὶ λέγει μοι· θέλω σοι δεῖξαι, ὅσα σοὶ ἔδειξε τὸ πνεῦμα τὸ ἅγιον τὸ λαλῆσαν μετὰ σοῦ ἐν μορφῇ τῆς ἐκκλησίας· ἐκεῖνο γὰρ τὸ πνεῦμα ὁ υἱὸς τοῦ θεοῦ ἐστιν. 2. ἐπειδὴ γὰρ ἀσθενέστερος τῇ σαρκὶ ἦς, οὐκ ἐδηλώθη σοι δι᾽ ἀγγέλου. ὅτε οὖν ἐνεδυναμώθης διὰ τοῦ πνεύματος καὶ ἴσχυσας τῇ ἰσχύι σου, ὥστε δύνασθαί σε ἄγγελον ἰδεῖν, τότε μὲν οὖν ἐδηλώθη σοι διὰ τῆς ἐκκλησίας ἡ οἰκοδομὴ τοῦ πύργου· καλῶς καὶ σεμνῶς πάντα ὡς ὑπὸ παρθένου ἑώρακας. νῦν δὲ ὑπὸ ἀγγέλου βλέπεις, διὰ τοῦ αὐτοῦ μὲν πνεύματος· 3. δεῖ δέ σε ἀκριβέστερον ὑπ᾽ ἐμοῦ πάντα ἰδεῖν.[165] εἰς τοῦτο γὰρ ἐδόθην ὑπὸ τοῦ ἐνδόξου ἀγγέλου εἰς τὸν οἶκόν σου κατοικῆσαι, ἵνα δυνατῶς πάντα ἴδῃς, μηδὲν δειλαινόμενος ὡς καὶ τὸ πρότερον. 4. καὶ ἀπήγαγέ με εἰς τὴν Ἀρκαδίαν, εἰς ὄρος τι μαστῶδες, καὶ ἐκάθισέ με ἐπὶ τὸ ἄκρον τοῦ ὄρους, καὶ ἔδειξέ μοι πεδίον μέγα, κύκλῳ δὲ τοῦ πεδίου ὄρη δώδεκα, ἄλλην καὶ ἄλλην ἰδέαν ἔχοντα τὰ ὄρη. 5. τὸ πρῶτον ἦν μέλαν ὡς ἀσβόλη· τὸ δὲ δεύτερον ψιλόν, βοτάνας μὴ ἔχον· τὸ δὲ τρίτον ἀκανθῶν καὶ τριβόλων πλῆρες· 6. τὸ δὲ τέταρτον βοτάνας ἔχον ἡμιξήρους, τὰ μὲν ἐπάνω τῶν βοτανῶν χλωρά, τὰ δὲ πρὸς ταῖς ῥίζαις ξηρά· τινὲς δὲ βοτάναι, ὅταν ὁ ἥλιος ἐπικεκαύκει, ξηραὶ ἐγίνοντο·

Parable Nine

78 (IX.1)

After I wrote the commandments and parables of the shepherd, the angel of repentance, he came to me and said, "I want to show you everything that the Holy Spirit showed you when he spoke with you in the form of the church; for that Spirit is the Son of God. 2. For since you were too weak in the flesh, these things were not explained to you by the angel. When, later, you were empowered through the Spirit and became strong, so that you could see the angel, then the building of the tower was explained to you by the church. You saw all things in a good and reverent way, as shown by the virgin. And now you are seeing by the angel's help, through the same Spirit. 3. But you must observe all things more accurately with my help. This is why I was appointed by the glorious angel to dwell in your house, that you may see all things powerfully, without being frightened as you were earlier." 4. And he led me out to Arcadia, to a certain mountain shaped like a breast, and he seated me on the peak of the mountain and showed me a great plain, with twelve mountains surrounding the plain, each mountain having its own appearance. 5. The first was black as soot. The second was barren, with no vegetation. The third was full of thorns and thistles. 6. The fourth had plants that were half withered, green near the top but withered at the roots. And some of the plants with-

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164 *παραβολὴ θ′* M L L E: *initium similitudinis* E: *initium* C^2: om. A

165 *ἀκριβέστερον . . . ἰδεῖν* M L^1: *παρ' ἐμοῦ ἀκρ. πάντα μαθεῖν* A L^2 (E)

7. τὸ δὲ πέμπτον ὄρος ἦν τραχὺ λίαν, βοτάνας δὲ εἶχε χλωράς. τὸ δὲ ἕκτον ὄρος ὅλον σχισμῶν ἔγεμεν, ὡς μὲν μεγάλας, ὡς δὲ μικράς· εἶχον δὲ βοτάνας αἱ σχισμαί, οὐ λίαν δὲ ἦσαν εὐθαλεῖς αἱ βοτάναι, μᾶλλον δὲ ὡς μεμαραμμέναι ἦσαν. 8. τὸ δὲ ἕβδομον ὄρος εἶχεν βοτάνας ἱλαράς, καὶ ὅλον τὸ ὄρος εὐθηνοῦν ἦν, καὶ πᾶν γένος κτηνῶν καὶ ὀρνέων ἐνέμετο εἰς τὸ ὄρος ἐκεῖνο· καὶ ὅσον ἐβόσκετο τὰ κτήνη καὶ τὰ πετεινά, μᾶλλον καὶ μᾶλλον αἱ βοτάναι τοῦ ὄρους ἐκείνου ἔθαλλον. τὸ δὲ ὄγδοον ὄρος πηγῶν πλῆρες ἦν, καὶ πᾶν γένος τῆς κτίσεως τοῦ κυρίου ἐποτίζετο ἐκ τῶν πηγῶν τοῦ ὄρους ἐκείνου. 9. τὸ δὲ ἔνατον ὄρος ὅλως ὕδωρ οὐκ εἶχεν καὶ ὅλον ἐρημῶδες ἦν, εἶχεν δὲ ἐν αὐτῷ θηρία καὶ ἑρπετὰ θανάσιμα, διαφθείροντα ἀνθρώπους. τὸ δὲ δέκατον ὄρος εἶχε δένδρα μέγιστα, καὶ ὅλον κατάσκιον ἦν, καὶ ὑπὸ τὴν σκέπην τῶν δένδρων πρόβατα κατέκειντο ἀναπαυόμενα καὶ μαρυκώμενα. 10. τὸ δὲ ἑνδέκατον ὄρος λίαν σύνδενδρον ἦν, καὶ τὰ δένδρα ἐκεῖνα κατάκαρπα ἦν, ἄλλοις καὶ ἄλλοις καρποῖς κεκοσμημένα, ἵνα ἰδών τις αὐτὰ ἐπιθυμήσῃ φαγεῖν ἐκ τῶν καρπῶν αὐτῶν. τὸ δὲ δωδέκατον ὄρος ὅλον ἦν λευκόν, καὶ ἡ πρόσοψις αὐτοῦ ἱλαρὰ λίαν· καὶ εὐπρεπέστατον ἦν ἐν αὐτῷ τὸ ὄρος.

79 (IX.2)

Εἰς μέσον δὲ τοῦ πεδίου ἔδειξέ μοι πέτραν μεγάλην λευκὴν ἐκ τοῦ πεδίου ἀναβεβηκυῖαν. ἡ δὲ πέτρα ὑψη-

ered when the sun scorched them. 7. The fifth mountain was very rugged, but had green plants. The sixth mountain was completely full of rifts, some great and some small. There were plants in the rifts; the plants, however, were not flourishing but were wilted. 8. The seventh mountain had healthy plants and the entire mountain was flourishing, with every kind of animal and bird feeding on it. And the more the animals and birds grazed, the more the plants of the mountain thrived. The eighth mountain was full of springs, and every species of the Lord's creation was drinking from them. 9. The ninth mountain had no water whatsoever and was a complete wasteland; on it were wild beasts and poisonous reptiles that were destroying people. The tenth mountain had great trees and was completely shaded; sheep were lying at rest under the shade of the trees, chewing the cud. 10. The eleventh mountain was fully covered with fruit-bearing trees laden with various kinds of fruit, so that anyone who saw those trees would want to eat their fruit. And the twelfth mountain was completely white, with a cheerful appearance, a mountain extremely attractive in and of itself.

79 (IX.2)

In the middle of the plain he showed me an enormous white rock that had sprung up out of the plain. The rock

λοτέρα ἦν τῶν ὀρέων, τετράγωνος δέ, ὥστε δύνασθαι ὅλον τὸν κόσμον χωρῆσαι. 2. παλαιὰ δὲ ἦν ἡ πέτρα ἐκείνη πύλην ἐκκεκομμένην ἔχουσα· ὡς πρόσφατος δὲ ἐδόκει μοι εἶναι ἡ ἐκκόλαψις τῆς πύλης. ἡ δὲ πύλη οὕτως ἔστιλβεν ὑπὲρ τὸν ἥλιον, ὥστε με θαυμάζειν ἐπὶ τῇ λαμπηδόνι τῆς πύλης. 3. κύκλῳ δὲ τῆς πύλης εἱστήκεισαν παρθένοι δώδεκα. αἱ οὖν τέσσαρες αἱ εἰς τὰς γωνίας ἑστηκυῖαι ἐνδοξότεραί μοι ἐδόκουν εἶναι· καὶ αἱ ἄλλαι δὲ ἔνδοξοι ἦσαν. εἱστήκεισαν δὲ εἰς τὰ τέσσαρα μέρη τῆς πύλης, ἀνὰ μέσον αὐτῶν ἀνὰ δύο παρθένοι. 4. ἐνδεδυμέναι δὲ ἦσαν λινοῦς χιτῶνας καὶ περιεζωσμέναι ἦσαν εὐπρεπῶς, ἔξω τοὺς ὤμους ἔχουσαι τοὺς δεξιοὺς ὡς μέλλουσαι φορτίον τι βαστάζειν. οὕτως ἕτοιμαι ἦσαν· λίαν γὰρ ἱλαραὶ ἦσαν καὶ πρόθυμοι. 5. μετὰ τὸ ἰδεῖν με ταῦτα ἐθαύμαζον ἐν ἐμαυτῷ, ὅτι μεγάλα καὶ ἔνδοξα πράγματα ἔβλεπον. καὶ πάλιν ἠπορούμην ἐπὶ ταῖς παρθένοις, ὅτι τρυφεραὶ οὖσαι οὕτως ἀνδρείως εἱστήκεισαν ὡς μέλλουσαι ὅλον τὸν οὐρανὸν βαστάζειν. 6. καὶ λέγει μοι ὁ ποιμήν· τί ἐν σεαυτῷ διαλογίζῃ καὶ ἀπορῇ καὶ σεαυτῷ λύπην ἐπισπᾶσαι; ὅσα γὰρ οὐ δύνῃ νοῆσαι, μὴ ἐπιχείρει ὡς[166] συνετὸς ὤν, ἀλλ᾽ ἐρώτα τὸν κύριον, ἵνα λαβὼν σύνεσιν νοήσῃς αὐτά. 7. τὰ ὀπίσω σου ἰδεῖν οὐ δύνῃ, τὰ δὲ ἔμπροσθέν σου βλέπεις. ἃ οὖν ἰδεῖν οὐ δύνῃ, ἔασον, καὶ[167] σεαυτὸν μὴ στρέβλου· ἃ βλέπεις δέ, ἐκείνων κατακυρίευε, καὶ περὶ τῶν λοιπῶν μὴ περιεργάζου· πάντα δέ σοι ἐγὼ δηλώσω, ὅσα ἐάν σοι[168] δείξω. ἔμβλεπε οὖν τοῖς λοιποῖς.

was higher than the mountains, square-shaped, large enough to hold the entire world. 2. That rock was ancient, and had a gate chiseled into it. But the chiseling of the gate appeared recent to me. And the gate shone brighter than the sun, so that I was amazed at its radiance. 3. Around the gate stood twelve virgins. The four who stood at the corners seemed particularly glorious to me (although the others were also glorious); these stood at the four sides of the gate, each of them with two virgins between them. 4. They were clothed in linen tunics and beautifully belted; their right shoulders were uncovered, as if they were about to lift a burden. Thus they were prepared; and they were exceedingly cheerful and eager. 5. After I had observed these things I began to marvel at the great and glorious things I was seeing. And I became perplexed again at the virgins, because even though they were delicate, they stood like men, as if they were about to lift up the entire sky. 6. And the shepherd said to me, "Why are you debating within yourself and perplexed, causing yourself grief? Do not try to comprehend what is beyond your power, as if you could understand, but ask the Lord for the understanding necessary to comprehend these things. 7. You cannot see what lies behind you; but you do see what lies ahead. And so, let go of what you cannot see and do not bother yourself about it. But exercise mastery over what you do see, without being overly inquisitive about the rest. I will explain to you everything I show you. Consider now the rest."

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166 ὡς M L L C^1: om A (E)
167 ἔασον καὶ A L^2 E C^1: om. M L^1
168 ἐγὼ . . . σοι A L^1 E C^1: om. M L^2

80 (IX.3)

Εἶδον ἓξ ἄνδρας ἐληλυθότας ὑψηλοὺς καὶ ἐνδόξους καὶ ὁμοίους τῇ ἰδέᾳ· ἐκάλεσαν δὲ πλῆθός τι ἀνδρῶν. κἀκεῖνοι δὲ οἱ ἐληλυθότες ὑψηλοὶ ἄνδρες καὶ λίαν καλοὶ καὶ δυνατοὶ ἦσαν· καὶ ἐκέλευσαν αὐτοὺς οἱ ἓξ ἄνδρες οἰκοδομεῖν ἐπάνω τῆς πέτρας πύργον τινά. ἦν δὲ μέγας θόρυβος τῶν ἀνδρῶν ἐκείνων τῶν ἐληλυθότων οἰκοδομεῖν τὸν πύργον, ὥδε κἀκεῖ περιτρεχόντων κύκλῳ τῆς πύλης· 2. αἱ δὲ παρθένοι ἑστηκυῖαι περὶ τὴν πύλην ἔλεγον τοῖς ἀνδράσι σπεύδειν[169] οἰκοδομηθῆναι τὸν πύργον. ἐκπεπετάκεισαν δὲ τὰς χεῖρας αἱ παρθένοι ὡς μέλλουσαί τι λαμβάνειν παρὰ τῶν ἀνδρῶν. 3. οἱ δὲ ἓξ ἄνδρες ἐκέλευον ἐκ βυθοῦ τινος λίθους ἀναβαίνειν καὶ ὑπάγειν εἰς τὴν οἰκοδομὴν τοῦ πύργου. ἀνέβησαν δὲ λίθοι ι΄ τετράγωνοι λαμπροί, μὴ[170] λελατομημένοι. 4. οἱ δὲ ἓξ ἄνδρες ἐκάλουν τὰς παρθένους καὶ ἐκέλευσαν αὐτὰς τοὺς λίθους πάντας τοὺς μέλλοντας εἰς τὴν οἰκοδομὴν ὑπάγειν τοῦ πύργου βαστάζειν καὶ διαπορεύεσθαι διὰ τῆς πύλης, καὶ ἐπιδιδόναι τοῖς ἀνδράσι τοῖς μέλλουσιν οἰκοδομεῖν τὸν πύργον. 5. αἱ δὲ παρθένοι τοὺς δέκα λίθους τοὺς πρώτους τοὺς ἐκ τοῦ βυθοῦ ἀναβάντας ἐπετίθουν ἀλλήλαις καὶ κατὰ ἕνα λίθον ἐβάσταζον ὁμοῦ.

[169] *σπεύδειν* A L^2 E C C: add δεῖν M L^1
[170] *μὴ* cj. R. Anger

80 (IX.3)

I saw six tall and glorious men coming, who all looked alike. And they called a great multitude of men. Those who were coming were also tall men, very beautiful, and strong. The six men commanded them to build a tower upon the rock. There was a great disturbance among those men who had come to build the tower, as they were running back and forth around the gate. 2. The virgins who were standing beside the gate began telling the men to hurry and build the tower. And the virgins stretched out their hands as if they were about to take something from the men. 3. The six men ordered stones to come up out of a great depth for the building of the tower. Ten stones came up, square, bright, and unhewed. 4. The six men called the virgins and ordered them to lift all the stones that were about to appear for the building of the tower, then to pass through the gate and give them to the men who were about to build it. 5. The virgins took the first ten stones that came up from the depths and loaded them on one another; and they were carrying them in unison, like a single stone *[Or: one stone at a time]*.

81 (IX.4)

Καθὼς δὲ ἐστάθησαν ὁμοῦ κύκλῳ τῆς πύλης, οὕτως ἐβάσταζον αἱ δοκοῦσαι δυναταὶ εἶναι, καὶ ὑπὸ τὰς γωνίας τοῦ λίθου ὑποδεδυκυῖαι ἦσαν· αἱ δὲ ἄλλαι ἐκ τῶν πλευρῶν τοῦ λίθου ὑποδεδύκεισαν, καὶ οὕτως ἐβάσταζον πάντας τοὺς λίθους· διὰ δὲ τῆς πύλης διέφερον αὐτούς, καθὼς ἐκελεύσθησαν, καὶ ἐπεδίδουν τοῖς ἀνδράσιν εἰς τὸν πύργον· ἐκεῖνοι δὲ ἔχοντες τοὺς λίθους[171] ᾠκοδόμουν. 2. ἡ οἰκοδομὴ δὲ τοῦ πύργου ἐγένετο ἐπὶ τὴν πέτραν τὴν μεγάλην καὶ ἐπάνω τῆς πύλης. ἡρμόσθησαν οἱ ι΄ λίθοι ἐκεῖνοι, καὶ ἐνέπλησαν ὅλην τὴν πέτραν. καὶ ἐγένοντο ἐκεῖνοι[172] θεμέλιος τῆς οἰκοδομῆς τοῦ πύργου. ἡ δὲ πέτρα καὶ ἡ πύλη ἦν βαστάζουσα ὅλον τὸν πύργον. 3. μετὰ δὲ τοὺς ι΄ λίθους ἄλλοι ἀνέβησαν ἐκ τοῦ βυθοῦ κε΄[173] λίθοι· καὶ οὗτοι ἡρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, βασταζόμενοι ὑπὸ τῶν παρθένων καθὼς καὶ οἱ πρότεροι. μετὰ δὲ τούτους ἀνέβησαν λε΄· καὶ οὗτοι ὁμοίως ἡρμόσθησαν εἰς τὸν πύργον. μετὰ δὲ τούτους ἕτεροι ἀνέβησαν λίθοι μ΄· καὶ οὗτοι πάντες ἐβλήθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἐγένοντο οὖν στοῖχοι τέσσαρες ἐν τοῖς θεμελίοις τοῦ πύργου.[174] 4. καὶ ἐπαύσαντο ἐκ τοῦ βυθοῦ ἀναβαίνοντες· ἐπαύσαντο δὲ καὶ οἱ οἰκοδομοῦντες μικρόν. καὶ πάλιν ἐπέταξαν οἱ ἓξ ἄνδρες τῷ πλήθει τοῦ ὄχλου ἐκ τῶν ὀρέων παραφέρειν λίθους εἰς τὴν οἰκοδομὴν τοῦ πύργου. 5. παρεφέροντο οὖν ἐκ πάντων τῶν ὀρέων χρόαις ποικίλαις λελατο-

81 (IX.4)

The strong-looking virgins carried the stone by getting up under its corners, standing in the same formation as they were around gate; and the others got up under the sides of the stone. That is how they carried all the stones. They brought them through the gate, just as they were ordered, and handed them over to the men in the tower. Once the men had the stones, they began to build. 2. The tower was built on the enormous rock and above the gate. Those ten stones were fit together and filled the entire rock. And they became a foundation for the building of the tower. The rock and the gate were supporting the entire tower. 3. After the ten stones, another twenty-five stones came up from the depths. And these were fit into the building of the tower, carried by the virgins like the earlier ones. After these, thirty-five came up; these were likewise fit into the tower. After these another forty came up; all these were also placed in the building of the tower. And so there were four tiers in the foundations of the tower. 4. The stones stopped coming up from the depths, and those who were doing the building also stopped for a while. Then the six men again issued orders for the multitude of the crowd to bring stones from the mountains for the building of the tower. 5. And so stones of various colors were brought from the mountains, hewn by men and given over to the virgins.

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171 *εἰς . . . λίθους* A L L E C^2: *οἱ* C^1
172 *καὶ ἐνέπλησαν . . . ἐκεῖνοι* L^2 E (L^1 C^1): om. A
173 *κε΄* L L: *κ΄* A: *ιε΄* E
174 *ἐγένοντο . . . πύργου* L^2 (L^1 E C C): om. A

μεμένοι ὑπὸ τῶν ἀνδρῶν καὶ ἐπεδίδοντο ταῖς παρθένοις· αἱ δὲ παρθένοι διέφερον αὐτοὺς διὰ τῆς πύλης καὶ ἐπεδίδουν εἰς τὴν οἰκοδομὴν τοῦ πύργου. καὶ ὅταν εἰς τὴν οἰκοδομὴν ἐτέθησαν οἱ λίθοι οἱ ποικίλοι, ὅμοιοι ἐγένοντο λευκοὶ καὶ τὰς χρόας τὰς προτέρας ἤλλασσον. 6. τινὲς δὲ λίθοι ἐπεδίδοντο ὑπὸ τῶν ἀνδρῶν εἰς τὴν οἰκοδομήν, καὶ οὐκ ἐγίνοντο λαμπροί, ἀλλ' οἷοι ἐτέθησαν, τοιοῦτοι καὶ ἦσαν· οὐ γὰρ ἦσαν ἀπὸ τῶν παρθένων ἐπιδεδομένοι οὐδὲ[175] διὰ τῆς πύλης παρενηνεγμένοι.[176] οὗτοι οὖν οἱ λίθοι ἀπρεπεῖς ἦσαν ἐν τῇ οἰκοδομῇ τοῦ πύργου. 7. εἶδον δὲ οἱ ἓξ ἄνδρες τοὺς λίθους τούτους ἀπρεπεῖς ἐν τῇ οἰκοδομῇ καὶ ἐκέλευσαν αὐτοὺς ἀρθῆναι καὶ ἀπενεχθῆναι κάτω εἰς τὸν ἴδιον τόπον ὅθεν ἠνέχθησαν. 8. καὶ λέγουσι τοῖς ἀνδράσι τοῖς παρεμφέρουσι τοὺς λίθους· ὅλως ὑμεῖς μὴ ἐπιδίδοτε εἰς τὴν οἰκοδομὴν λίθους· τίθετε δὲ αὐτοὺς παρὰ τὸν πύργον, ἵνα αἱ παρθένοι διὰ τῆς πύλης παρενέγκωσιν αὐτοὺς καὶ ἐπιδιδῶσιν εἰς τὴν οἰκοδομήν. ἐὰν γάρ, φασίν,[177] διὰ τῶν χειρῶν τῶν παρθένων τούτων μὴ διενεχθῶσι διὰ τῆς πύλης, τὰς χρόας αὐτῶν ἀλλάξαι οὐ δύνανται· μὴ κοπιᾶτε οὖν, φασίν,[178] εἰς μάτην.

82 (IX.5)

Καὶ ἐτελέσθη ἐκείνῃ τῇ ἡμέρᾳ ἡ οἰκοδομή, οὐκ ἀπετελέσθη δὲ ὁ πύργος· ἔμελλε γὰρ πάλιν ἐποικοδομεῖσθαι· ἐγένετο δὲ ἀνοχή τις[179] τῆς οἰκοδομῆς.

The virgins carried them through the gate and gave them over for the building of the tower. When the various stones were placed in the building, they changed their former colors and all alike became white. 6. But some of the stones were instead given over by the men for the building; these did not become bright but remained as they were when placed in the building. For they were not given over by the virgins nor carried through the gate. And so these stones were not suitable for the building of the tower. 7. The six men saw these stones that were not suitable for the tower and ordered them to be removed and carried back down to the place from which they had been brought. 8. They said to the men who were bringing in the stones, "You must not hand over any of the stones for the building of the tower yourselves. But place them next to the tower, that the virgins may carry them through the gate and hand them over for the building. For if they are not carried through the gate by the hands of the virgins," they said, "they cannot change their colors. And so," they said, "do not labor in vain."

82 (IX.5)

The building was finished on that day, but the tower was not completed, for it was still to have some construction done on it, and there was a delay in the building. The six

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175 *ἐπιδεδομένοι οὐδὲ* M A E C C: om. L L
176 *οὐδὲ . . . παρενηνεγμένοι* A (L L) E C C: om. M
177 *φασίν* (C[1]): *φησίν* M A: om. L L E
178 *φασίν* A C[1]: *φησίν* M: om. L L E
179 *τις* M L[1] C C: om. A L[2] E

ἐκέλευσαν δὲ αὐτοὺς οἱ ἓξ ἄνδρες τοὺς οἰκοδομοῦντας ἀναχωρῆσαι καὶ ὡσεὶ[180] ἀναπαῆναι·[181] ταῖς δὲ παρθένοις ἐπέταξαν ἀπὸ τοῦ πύργου μὴ ἀναχωρεῖν. ἐδόκει δέ μοι τὰς παρθένους καταλελεῖφθαι τοῦ φυλάσσειν τὸν πύργον. 2. μετὰ δὲ τὸ ἀναχωρῆσαι πάντας καὶ ἀναπαῆναι λέγω τῷ ποιμένι· τί ὅτι, φημί, κύριε, οὐ συνετελέσθη ἡ οἰκοδομὴ τοῦ πύργου; οὔπω, φησί, δύναται ἀποτελεσθῆναι ὁ πύργος, ἐὰν μὴ ἔλθῃ ὁ κύριος αὐτοῦ καὶ δοκιμάσῃ τὴν οἰκοδομὴν ταύτην, ἵνα ἐάν τινες λίθοι σαπροὶ εὑρεθῶσιν, ἀλλάξῃ αὐτούς· πρὸς γὰρ τὸ ἐκείνου θέλημα οἰκοδομεῖται ὁ πύργος. 3. ἤθελον, φημί, κύριε, τούτου τοῦ πύργου γνῶναι τί ἐστιν ἡ οἰκοδομὴ αὕτη, καὶ περὶ τῆς πέτρας καὶ πύλης καὶ τῶν ὀρέων καὶ τῶν παρθένων, καὶ τῶν λίθων τῶν ἐκ τοῦ βυθοῦ ἀναβεβηκότων καὶ μὴ λελατομημένων, ἀλλ᾽ οὕτως ἀπελθόντων εἰς τὴν οἰκοδομήν. 4. καὶ διατί πρῶτον εἰς τὰ θεμέλια ι΄ λίθοι ἐτέθησαν, εἶτα κε΄,[182] εἶτα λε΄, εἶτα μ΄, καὶ περὶ τῶν λίθων τῶν ἀπεληλυθότων εἰς τὴν οἰκοδομὴν καὶ πάλιν ἠρμένων καὶ εἰς τόπον ἴδιον ἀποτεθειμένων· περὶ πάντων τούτων ἀνάπαυσον τὴν ψυχήν μου, κύριε, καὶ γνώρισόν μοι αὐτά. 5. ἐάν, φησί, κενόσπουδος μὴ εὑρεθῇς, πάντα γνώσῃ. μετ᾽ ὀλίγας γὰρ ἡμέρας ἐλευσόμεθα ἐνθάδε, καὶ τὰ λοιπὰ ὄψει τὰ ἐπερχόμενα τῷ πύργῳ τούτῳ καὶ πάσας τὰς παραβολὰς ἀκριβῶς γνώσῃ. 6. καὶ μετ᾽ ὀλίγας ἡμέρας ἤλθομεν εἰς τὸν τόπον οὗ κεκαθίκαμεν, καὶ λέγει μοι· ἄγωμεν παρὰ τὸν πύργον· ὁ γὰρ αὐθέντης τοῦ πύργου ἔρχεται κατανοῆσαι αὐτόν. καὶ ἤλθομεν

men ordered those who had been building it to leave and get some rest. But they commanded the virgins not to leave the tower. It seemed to me that the virgins stayed to guard the tower. 2. After everyone had left to find some rest, I said to the shepherd, "Why is it, Lord, that the building of the tower has not been completed?" "The tower cannot be finished," he replied, "until its lord comes and examines the building, so that if some of the stones are found to be rotten he can change them. For the tower is built because of his will." 3. "I want to know, Lord," I said, "what the building of this tower is, and about the rock and gate and the mountains and the virgins, and about the stones that have come up from the depths without being hewed, but have come in this way for the building. 4. And why first the ten stones were placed for the foundation, then twenty-five, then thirty-five, then forty, and about the stones that came into the tower but then were removed and taken to their own place. Put my soul to rest about all these matters, Lord, and explain them to me." 5. "If it turns out that your interests are not simply frivolous," he replied, "you will come to understand everything. For after a few days we will come back here, and you will see the rest of what is to happen to this tower, and you will understand all these parables accurately." 6. After a few days we came to the place where we had been sitting, and he said to me, "Let us go to the tower. For the ruler of the tower is coming

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180 ὡσεὶ M L^1 : om. A L^2 E C C

181 ἀναπαῆναι M E C C: ἀναπανθῆναι A: add *aliquid* L^1 (L^2)

182 κϵ΄ L L C C: κ΄ A: ιϵ΄ E

πρὸς τὸν πύργον· καὶ ὅλως οὐθεὶς ἦν πρὸς αὐτὸν εἰ μὴ αἱ παρθένοι μόναι. 7. καὶ ἐπερωτᾷ ὁ ποιμὴν τὰς παρθένους εἰ ἄρα παραγεγόνει ὁ δεσπότης τοῦ πύργου. αἱ δὲ ἔφησαν μέλλειν αὐτὸν ἔρχεσθαι κατανοῆσαι τὴν οἰκοδομήν.

83 (IX.6)

Καὶ ἰδοὺ μετὰ μικρὸν βλέπω παράταξιν πολλῶν ἀνδρῶν ἐρχομένων· καὶ εἷς τὸ μέσον ἀνήρ τις ὑψηλὸς τῷ μεγέθει, ὥστε τὸν πύργον ὑπερέχειν. 2. καὶ οἱ ἓξ ἄνδρες οἱ εἰς τὴν οἰκοδομὴν ἐφεστῶτες ἐκ δεξιῶν καὶ ἀριστερῶν περιεπάτησαν μετ᾽ αὐτοῦ, καὶ πάντες οἱ εἰς τὴν οἰκοδομὴν ἐργασάμενοι μετ᾽ αὐτοῦ ἦσαν, καὶ ἕτεροι πολλοὶ κύκλῳ αὐτοῦ ἔνδοξοι. αἱ δὲ παρθένοι αἱ τηροῦσαι τὸν πύργον προσδραμοῦσαι κατεφίλησαν αὐτόν, καὶ ἤρξαντο ἐγγὺς αὐτοῦ περιπατεῖν κύκλῳ τοῦ πύργου. 3. κατενόει δὲ ὁ ἀνὴρ ἐκεῖνος τὴν οἰκοδόμην ἀκριβῶς, ὥστε αὐτὸν καθ᾽ ἕνα λίθον ψηλαφᾶν. κρατῶν δέ τινα ῥάβδον τῇ χειρὶ κατὰ ἕνα λίθον τῶν ᾠκοδομημένων τρὶς ἔτυπτε.[183] 4. καὶ ὅταν ἐπάτασσεν, ἐγένοντο αὐτῶν τινες μέλανες ὡσεὶ ἀσβόλη, τινὲς δὲ ἐψωριακότες, τινὲς δὲ σχισμὰς ἔχοντες, τινὲς δὲ κολοβοί, τινὲς δὲ οὔτε λευκοὶ οὔτε μέλανες, τινὲς δὲ τραχεῖς καὶ μὴ συμφωνοῦντες τοῖς ἑτέροις λίθοις, τινὲς δὲ σπίλους πολλοὺς ἔχοντες· αὗται ἦσαν αἱ ποικιλίαι τῶν λίθων τῶν σαπρῶν εὑρεθέντων εἰς τὴν οἰκοδομήν. 5. ἐκέλευσεν οὖν πάντας τούτους ἐκ τοῦ πύργου μετ-

to examine it." We came to the tower, and there was no one beside it except the virgins. 7. The shepherd asked the virgins if the master of the tower had arrived. They replied that he was about to come to examine the building.

83 (IX.6)

And look! After a short while I saw a large company of men coming. In their midst was a man so tall that he rose above the tower. 2. The six men who were in charge of the building walked along with him on his right side and left; and everyone who had been working on the building was with him, with many other glorious people all around. The virgins who were keeping watch over the tower ran up and kissed him, and they started walking near him around the tower. 3. That man examined the building carefully, touching each stone, one by one. He took a rod in his hand and struck each and every stone of the building three times. 4. When he hit them, some became black as soot, some became rough, some developed cracks, some were broken off, and some were neither white nor black; some became uneven and did not fit with the other stones, and some developed numerous stains. These were the various kinds of rotten stones found in the building. 5. And so he ordered all these to be taken out of the tower and placed next to it,

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183 τρὶς ἔτυπτε A: ἔτυπτε L^1 E: om. L^2

ενεχθῆναι καὶ τεθῆναι παρὰ τὸν πύργον, καὶ ἑτέρους ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. 6. καὶ ἐπηρώτησαν αὐτὸν οἱ οἰκοδομοῦντες, ἐκ τίνος ὄρους θέλει ἐνεχθῆναι λίθους καὶ ἐμβληθῆναι εἰς τὸν τόπον αὐτῶν. καὶ ἐκ μὲν τῶν ὀρέων οὐκ ἐκέλευσεν ἐνεχθῆναι, ἐκ δέ τινος πεδίου ἐγγὺς ὄντος ἐκέλευσεν ἐνεχθῆναι. 7. καὶ ὠρύγη τὸ πεδίον, καὶ εὑρέθησαν λίθοι λαμπροὶ τετράγωνοι, τινὲς δὲ καὶ στρογγύλοι. ὅσοι δέ ποτε ἦσαν λίθοι ἐν τῷ πεδίῳ ἐκείνῳ, πάντες ἠνέχθησαν, καὶ διὰ τῆς πύλης ἐβαστάζοντο ὑπὸ τῶν παρθένων. 8. καὶ ἐλατομήθησαν οἱ τετράγωνοι λίθοι καὶ ἐτέθησαν εἰς τὸν τόπον τῶν ἠρμένων· οἱ δὲ στρογγύλοι οὐκ ἐτέθησαν εἰς τὴν οἰκοδομήν, ὅτι σκληροὶ ἦσαν εἰς τὸ λατομηθῆναι αὐτούς, καὶ βραδέως ἐγένετο.[184] ἐτέθησαν δὲ παρὰ τὸν πύργον, ὡς μελλόντων αὐτῶν λατομεῖσθαι καὶ τίθεσθαι εἰς τὴν οἰκοδομήν· λίαν γὰρ λαμπροὶ ἦσαν.

84 (IX.7)

Ταῦτα οὖν συντελέσας ὁ ἀνὴρ ὁ ἔνδοξος καὶ κύριος ὅλου τοῦ πύργου προσεκαλέσατο τὸν ποιμένα, καὶ παρέδωκεν αὐτῷ τοὺς λίθους πάντας τοὺς παρὰ τὸν πύργον κειμένους, τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς, καὶ λέγει αὐτῷ· 2. ἐπιμελῶς καθάρισον τοὺς λίθους τούτους καὶ θὲς αὐτοὺς εἰς τὴν οἰκοδομὴν τοῦ πύργου, τοὺς δυναμένους ἁρμόσαι τοῖς λοιποῖς· τοὺς δὲ μὴ ἁρμόζοντας ῥῖψον μακρὰν ἀπὸ τοῦ πύργου.

and other stones to be brought and put in their place. 6. The builders asked him from which mountain he wanted the replacement stones to be brought. He ordered them not to be brought from the mountains, but from a plain nearby. 7. The plain was dug up, and bright square stones were found, along with some that were rounded. All the stones that were in that plain were brought and carried through the gate by the virgins. 8. The square stones were hewed and used to replace the ones that had been removed. But the round stones were not placed in the building, because they were too hard to hew and it took a long time. But they were placed beside the tower, because they were about to be hewed and placed in the building. For they were very bright.

84 (IX.7)

When the glorious man, the lord of the entire tower, had finished these things, he called to the shepherd and delivered over to him all the stones that were lying beside the tower, which had been thrown out from the building. He said to him, 2. "Clean these stones carefully and place the ones that can be fit together with the rest in the building of the tower; but those that do not fit cast far away from the

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184 βραδέως ἐγένετο cj. Gebhardt: *tardum videbatur ut circumciderentur* (*circumcidere eos* L[1], thus εἰς τὸ λατομηθῆναι αὐτοὺς) L L: *longa erat fabrica* E: βραδέως ἐγένοντο A

3. ταῦτα κελεύσας τῷ ποιμένι ἀπῆλθεν ἀπὸ τοῦ πύργου[185] μετὰ πάντων ὧν ἐληλύθει. αἱ δὲ παρθένοι κύκλῳ τοῦ πύργου εἱστήκεισαν τηροῦσαι αὐτόν. 4. λέγω τῷ ποιμένι· πῶς οὗτοι οἱ λίθοι δύνανται εἰς τὴν οἰκοδομὴν τοῦ πύργου ἀπελθεῖν ἀποδεδοκιμασμένοι; ἀποκριθείς μοι λέγει· βλέπεις, φησί, τοὺς λίθους τούτους; βλέπω, φημί, κύριε. ἐγώ, φησί, τὸ πλεῖστον μέρος τῶν λίθων τούτων λατομήσω καὶ βαλῶ εἰς τὴν οἰκοδομήν, καὶ ἁρμόσουσι μετὰ τῶν λοιπῶν λίθων. 5. πῶς, φημί, κύριε, δύνανται περικοπέντες τὸν αὐτὸν τόπον πληρῶσαι; ἀποκριθεὶς λέγει μοι· ὅσοι μικροὶ εὑρεθήσονται, εἰς μέσην τῆς οἰκοδομῆς βληθήσονται, ὅσοι δὲ μείζονες, ἐξώτεροι τεθήσονται καὶ συγκρατήσουσιν αὐτούς. 6. ταῦτά μοι λαλήσας λέγει μοι· ἄγωμεν καὶ μετὰ ἡμέρας δύο[186] ἔλθωμεν καὶ καθαρίσωμεν τοὺς λίθους τούτους, καὶ βάλωμεν αὐτοὺς εἰς τὴν οἰκοδομήν· τὰ γὰρ κύκλῳ τοῦ πύργου πάντα καθαρισθῆναι δεῖ, μήποτε ὁ δεσπότης ἐξάπινα ἔλθῃ καὶ τὰ περὶ τὸν πύργον ῥυπαρὰ εὕρῃ καὶ προσοχθίσῃ, καὶ οὗτοι οἱ λίθοι οὐκ ἀπελεύσονται εἰς τὴν οἰκοδομὴν τοῦ πύργου, κἀγὼ ἀμελὴς δόξω εἶναι παρὰ τῷ δεσπότῃ. 7. καὶ μετὰ ἡμέρας δύο ἤλθομεν πρὸς τὸν πύργον, καὶ λέγει μοι· κατανοήσωμεν τοὺς λίθους πάντας καὶ ἴδωμεν τοὺς δυναμένους εἰς τὴν οἰκοδομὴν ἀπελθεῖν. λέγω αὐτῷ· κύριε, κατανοήσωμεν.

[185] ταῦτα . . . πύργου L[1] (L[2] E) C[1]: om. A
[186] ἡμέρας δύο A L[2] E C[1]: *triduum* L[1]

tower." 3. When he ordered the shepherd to do these things he went away from the tower with everyone who had come; but the virgins stood around the tower to watch over it. 4. I said to the shepherd, "How can these stones that have not passed muster go back into the tower?" He answered me, "Do you see these stones?" "Yes, I see them, Lord," I said. "I will hew most of these stones," he said, "and place them in the building, and they will fit with the other stones." 5. "How, Lord," I asked, "can they be trimmed to fill the same spot?" He answered me, "All those that are found to be small will be placed in the middle of the building; but those that are large will be placed facing outward to provide them with support." 6. Having told me these things he said to me, "Let us go and after two days return to wash these stones and place them in the building. For everything around the tower must be cleaned, lest the master come suddenly and find that it is dirty around the tower and be provoked; and these stones then will not go into the building of the tower and I will seem careless to the master." 7. After two days we came to the tower and he said to me, "Let's examine all the stones and see which ones can go into the building." I replied to him, "Yes, Lord, let's examine them."

85 (IX.8)

Καὶ ἀρξάμενοι πρῶτον τοὺς μέλανας κατενοοῦμεν λίθους. καὶ οἷοι ἐκ τῆς οἰκοδομῆς ἐτέθησαν, τοιοῦτοι καὶ εὑρέθησαν. καὶ ἐκέλευσεν αὐτοὺς ὁ ποιμὴν ἐκ τοῦ πύργου μετενεχθῆναι καὶ χωρισθῆναι. 2. εἶτα κατενόησε τοὺς ἐψωριακότας, καὶ λαβὼν ἐλατόμησε πολλοὺς ἐξ αὐτῶν, καὶ ἐκέλευσε τὰς παρθένους ἆραι αὐτοὺς καὶ βαλεῖν εἰς τὴν οἰκοδομήν. καὶ ἦραν αὐτοὺς αἱ παρθένοι καὶ ἔθηκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου μέσου. τοὺς δὲ λοιποὺς ἐκέλευσε μετὰ τῶν μελάνων τεθῆναι· καὶ γὰρ καὶ οὗτοι μέλανες εὑρέθησαν. 3. εἶτα κατενόει τοὺς τὰς σχισμὰς ἔχοντας· καὶ ἐκ τούτων πολλοὺς ἐλατόμησε καὶ ἐκέλευσε διὰ τῶν παρθένων εἰς τὴν οἰκοδομὴν ἀπενεχθῆναι· ἐξώτεροι δὲ ἐτέθησαν, ὅτι ὑγιέστεροι εὑρέθησαν. οἱ δὲ λοιποὶ διὰ τὸ πλῆθος τῶν σχισμάτων οὐκ ἠδυνήθησαν λατομηθῆναι· διὰ ταύτην οὖν τὴν αἰτίαν ἀπεβλήθησαν ἀπὸ τῆς οἰκοδομῆς τοῦ πύργου. 4. εἶτα κατενόει τοὺς κολοβούς, καὶ εὑρέθησαν πολλοὶ ἐν αὐτοῖς μέλανες, τινὲς δὲ σχισμὰς μεγάλας πεποιηκότες· καὶ ἐκέλευσε καὶ τούτους τεθῆναι μετὰ τῶν ἀποβεβλημένων. τοὺς δὲ περισσεύοντας αὐτῶν καθαρίσας καὶ λατομήσας ἐκέλευσεν εἰς τὴν οἰκοδομὴν τεθῆναι. αἱ δὲ παρθένοι αὐτοὺς ἄρασαι εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἥρμοσαν· ἀσθενέστεροι γὰρ ἦσαν. 5. εἶτα κατενόει τοὺς ἡμίσεις λευκούς, ἡμίσεις δὲ μέλανας· καὶ πολλοὶ ἐξ αὐτῶν εὑρέθησαν μέλανες. ἐκέλευσε δὲ καὶ τούτους ἀρθῆναι[187]

85 (IX.8)

We began by examining the black stones, and found them to be just as they were when they were placed outside the building. The shepherd ordered them to be carried out and removed from the tower. 2. Then he examined those that had a rough surface; and he took and hewed many of these, and ordered the virgins to take them and place them in the building. The virgins took them and placed them in the building, in the middle of the tower. He ordered the rest to be put with the black stones because they were also black. 3. Then he began to examine the ones that had cracks. He hewed many of these and ordered them to be brought into the building by the virgins. They were placed facing outward, because they were especially strong. But the rest could not be hewed because they had too many cracks; so they were cast away from the building of the tower. 4. Then he began to examine the ones that were broken off. Many of them were found to be black, and some had developed great cracks. He ordered these to be set with those that had been cast out. But after he cleaned and hewed most of these, he ordered them to be placed inside the building. The virgins took these and fit them in the middle of the building of the tower, because they were rather weak. 5. Then he began to examine the stones that had been half white and half black. Many of these were found to be black. He ordered them to be taken away with

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187 *ἀρθῆναι* A L^1 E: add *καὶ τεθῆναι* L^2

μετὰ τῶν ἀποβεβλημένων. οἱ δὲ λοιποὶ πάντες ἤρθησαν ὑπὸ τῶν παρθένων· λευκοὶ γὰρ ὄντες ἡρμόσθησαν ὑπ᾽ αὐτῶν τῶν παρθένων εἰς τὴν οἰκοδομήν· ἐξώτεροι δὲ ἐτέθησαν, ὅτι ὑγιεῖς εὑρέθησαν, ὥστε δύνασθαι αὐτοὺς κρατεῖν τοὺς εἰς τὸ μέσον τεθέντας· ὅλως γὰρ ἐξ αὐτῶν οὐδὲν ἐκολοβώθη. 6. εἶτα κατενόει τοὺς τραχεῖς καὶ σκληρούς, καὶ ὀλίγοι ἐξ αὐτῶν ἀπεβλήθησαν διὰ τὸ μὴ δύνασθαι λατομηθῆναι· σκληροὶ γὰρ λίαν εὑρέθησαν. οἱ δὲ λοιποὶ αὐτῶν ἐλατομήθησαν καὶ ἤρθησαν ὑπὸ τῶν παρθένων καὶ εἰς μέσην τὴν οἰκοδομὴν τοῦ πύργου ἡρμόσθησαν· ἀσθενέστεροι γὰρ ἦσαν. 7. εἶτα κατενόει τοὺς ἔχοντας τοὺς σπίλους, καὶ ἐκ τούτων ἐλάχιστοι ἐμελάνησαν, καὶ ἀπεβλήθησαν πρὸς τοὺς λοιπούς. οἱ δὲ περισσεύοντες λαμπροὶ καὶ ὑγιεῖς[188] εὑρέθησαν· καὶ οὗτοι ἡρμόσθησαν ὑπὸ τῶν παρθένων εἰς τὴν οἰκοδομήν· ἐξώτεροι δὲ ἐτέθησαν διὰ τὴν ἰσχυρότητα αὐτῶν.

86 (IX.9)

Εἶτα ἦλθε κατανοῆσαι τοὺς λευκοὺς καὶ στρογγύλους λίθους, καὶ λέγει μοι· τί ποιοῦμεν περὶ τούτων τῶν λίθων; τί, φημί, ἐγὼ γινώσκω, κύριε; οὐδὲν οὖν ἐπινοεῖς περὶ αὐτῶν; 2. ἐγώ, φημί, κύριε, ταύτην τὴν τέχνην οὐκ ἔχω, οὐδὲ λατόμος εἰμί, οὐδὲ δύναμαι νοῆσαι.[189] οὐ βλέπεις αὐτούς, φησί, λίαν στρογγύλους ὄντας; καὶ ἐὰν αὐτοὺς θελήσω τετραγώνους ποιῆσαι, πολὺ δεῖ ἀπ᾽ αὐτῶν ἀποκοπῆναι· δεῖ δὲ ἐξ αὐτῶν

those that had been cast out. But all the rest were taken by the virgins. And since they were white, they were fit by the virgins themselves into the tower. But they were placed facing outward, because they were sound and able to support those in the middle. For nothing at all was broken off from them. 6. Then he began to examine the stones that were rugged and hard. A few of these were cast away because they could not be hewed, for they were extremely hard. But the rest were hewed and taken by the virgins and fit into the middle of the building of the tower. For they were somewhat weak. 7. Then he began to examine the stones that had stains; a few of these had turned black and were cast out with the others. But most of them were found to be bright and sound; these were fit into the building by the virgins. They were placed facing outward because of their considerable strength.

86 (IX.9)

Then he came to examine the stones that were white and rounded, and he said to me, "What should we do with these stones?" "How would I know, Lord?" I replied. "Then don't you notice anything about them?" 2. "I don't have the right skill, Lord," I said. "I am not a stone mason and do not understand." "Don't you see that they are extremely rounded?" he asked. "And if I want to make them square, I will have to cut a good deal away from them? But

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188 *καὶ ὑγιεῖς* L L: *καὶ ἐκεῖνοι* A: om. E
189 *νοῆσαι* A E: add *τι* L L (E)

ἐξ ἀνάγκης τινὰς εἰς τὴν οἰκοδομὴν τεθῆναι. 3. εἰ οὖν, φημί, κύριε, ἀνάγκη ἐστί, τί σεαυτὸν βασανίζεις καὶ οὐκ ἐκλέγῃ εἰς τὴν οἰκοδομὴν οὓς θέλεις, καὶ ἁρμόζεις εἰς αὐτήν; ἐξελέξατο ἐξ αὐτῶν τοὺς μείζονας καὶ λαμπρούς, καὶ ἐλατόμησεν αὐτούς· αἱ δὲ παρθένοι ἄρασαι ἥρμοσαν εἰς τὰ ἐξώτερα μέρη τῆς οἰκοδομῆς. 4. οἱ δὲ λοιποὶ οἱ περισσεύσαντες ἤρθησαν καὶ ἀπετέθησαν εἰς τὸ πεδίον, ὅθεν ἠνέχθησαν· οὐκ ἀπεβλήθησαν δέ, ὅτι, φησί, λείπει τῷ πύργῳ ἔτι μικρὸν οἰκοδομηθῆναι. πάντως δὲ θέλει ὁ δεσπότης τοῦ πύργου τούτους[190] ἁρμοσθῆναι τοὺς λίθους εἰς τὴν οἰκοδομήν, ὅτι λαμπροί εἰσι λίαν. 5. ἐκλήθησαν δὲ γυναῖκες δώδεκα, εὐειδέσταται τῷ χαρακτῆρι, μέλανα ἐνδεδυμέναι, περιεζωσμέναι καὶ ἔξω τοὺς ὤμους ἔχουσαι,[191] καὶ τὰς τρίχας λελυμέναι. ἐδοκοῦσαν δέ μοι αἱ γυναῖκες αὗται ἄγριαι εἶναι. ἐκέλευσε δὲ αὐτὰς ὁ ποιμὴν ἆραι τοὺς λίθους τοὺς ἀποβεβλημένους ἐκ τῆς οἰκοδομῆς καὶ ἀπενεγκεῖν αὐτοὺς εἰς τὰ ὄρη, ὅθεν καὶ ἠνέχθησαν. 6. αἱ δὲ ἱλαραὶ ἦραν καὶ ἀπήνεγκαν πάντας τοὺς λίθους καὶ ἔθηκαν, ὅθεν ἐλήφθησαν. καὶ μετὰ τὸ ἀρθῆναι πάντας τοὺς λίθους καὶ μηκέτι κεῖσθαι λίθον κύκλῳ τοῦ πύργου, λέγει μοι ὁ ποιμήν· κυκλώσωμεν τὸν πύργον καὶ ἴδωμεν, μή τι ἐλάττωμά ἐστιν ἐν αὐτῷ. καὶ ἐκύκλευον ἐγὼ μετ᾽ αὐτοῦ. 7. ἰδὼν δὲ ὁ ποιμὴν τὸν πύργον εὐπρεπῆ ὄντα τῇ οἰκοδομῇ, λίαν ἱλαρὸς ἦν· ὁ γὰρ πύργος οὕτως ἦν ᾠκοδομημένος, ὥστε με ἰδόντα ἐπιθυμεῖν τὴν οἰκοδομὴν αὐτοῦ· οὕτω γὰρ ἦν ᾠκοδομημένος, ὡσὰν ἐξ ἑνὸς λίθου, μὴ

some of them must be placed in the building." 3. "If so, Lord," I said, "why create such a burden for yourself? Why not simply pick the ones you want for the building and fit them into it?" So he chose the biggest and brightest among them and hewed them. And the virgins took them and fit them into the outer parts of the building. 4. The others, which were left over, were taken and set in the plain from which they had been brought. But they were not cast away, "because," he said, "there is still a small portion of the tower yet to be built, and the Master of the tower wants these stones to be fit into the building, since they are so bright." 5. Twelve women were called, extremely beautiful in appearance, dressed in black, belted, with uncovered shoulders and loose hair. These women seemed wild to me. The shepherd ordered them to remove the stones that had been cast out from the building and to take them away to the mountains from which they had been brought. 6. They cheerfully took all the stones and carried them away to return them to the place from which they had been removed. After all the stones and been taken away and there were no more stones around the tower, the shepherd said to me, "Let us go around the tower to make sure there is no defect in it." And I went around with him. 7. When the shepherd saw that the tower was beautifully built, he was extremely cheerful. The tower was so built that I marveled at the construction. For it was built as if it came from

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190 *τούτους* A L^1: *τούτου* L^2 E

191 *περιεζωσαμέναι . . . ἔχουσαι* L^1 (L^2 E): om. A

ἔχων μίαν ἁρμογὴν ἐν ἑαυτῷ. ἐφαίνετο δὲ ὁ λίθος ὡς ἐκ τῆς πέτρας ἐκκεκολαμμένος· μονόλιθος γάρ μοι ἐδόκει εἶναι.

87 (IX.10)

Κἀγὼ περιπατῶν μετ' αὐτοῦ[192] ἱλαρὸς ἤμην τοιαῦτα ἀγαθὰ βλέπων. λέγει δέ μοι ὁ ποιμήν· ὕπαγε καὶ φέρε ἄσβεστον καὶ ὄστρακον λεπτόν, ἵνα τοὺς τύπους τῶν λίθων τῶν ἠρμένων καὶ εἰς τὴν οἰκοδομὴν βεβλημένων ἀναπληρώσω· δεῖ γὰρ τοῦ πύργου τὰ κύκλῳ πάντα ὁμαλὰ γενέσθαι. 2. καὶ ἐποίησα καθὼς ἐκέλευσε, καὶ ἤνεγκα πρὸς αὐτόν. ὑπηρέτει μοι, φησί, καὶ ἐγγὺς τὸ ἔργον τελεσθήσεται. ἐπλήρωσεν οὖν τοὺς τύπους τῶν λίθων τῶν εἰς τὴν οἰκοδομὴν ἀπελθόντων καὶ ἐκέλευσε σαρωθῆναι τὰ κύκλῳ τοῦ πύργου καὶ καθαρὰ γενέσθαι· 3. αἱ δὲ παρθένοι λαβοῦσαι σάρους ἐσάρωσαν καὶ πάντα τὰ κόπρια ἦραν ἐκ τοῦ πύργου, καὶ ἔρραναν ὕδωρ, καὶ ἐγένετο ὁ τόπος ἱλαρὸς καὶ εὐπρεπέστατος τοῦ πύργου. 4. λέγει μοι ὁ ποιμήν· πάντα, φησί, κεκάθαρται· ἐὰν ἔλθῃ ὁ κύριος ἐπισκέψασθαι τὸν πύργον, οὐκ ἔχει ἡμᾶς οὐδὲν μέμψασθαι. ταῦτα εἰπὼν ἤθελεν ὑπάγειν· 5. ἐγὼ δὲ ἐπελαβόμην αὐτοῦ τῆς πήρας καὶ ἠρξάμην αὐτὸν ὁρκίζειν κατὰ τοῦ κυρίου, ἵνα μοι ἐπιλύσῃ, ἃ ἔδειξέ μοι. λέγει μοι· μικρὸν ἔχω ἀκαιρεθῆναι καὶ πάντα σοι ἐπιλύσω· ἔκδεξαί με ὧδε ἕως ἔρχομαι. 6. λέγω αὐτῷ· κύριε, μόνος ὢν ὧδε ἐγὼ τί ποιήσω; οὐκ εἶ, φησί,

a solitary stone, without a single joint. The stone seemed to be chiseled out from the rock; for it looked like a monolith to me.

87 (IX.10)

As I walked with him I was cheerful, seeing such good things. And the shepherd said to me, "Go and bring some lime and a small pottery sherd, so that I can fill in the impressions left by the stones that were taken away and placed in the building. For the entire area around the building of the tower must be made level." 2. I did just as he ordered and brought the materials to him. "Help me," he said, "and the work will soon be finished." Then he filled up the impressions left by the stones that had gone away into the building and he ordered the area around the tower swept and made clean. 3. The virgins took brooms and swept; they took all the refuse out from the tower, and they sprinkled water around. The area of the tower became bright and very beautiful. 4. The shepherd said to me, "Everything is clean. If the lord comes to inspect the tower, he will not be able to blame us for anything." When he said these things he wanted to leave. 5. But I grabbed hold of his bag and began pleading with him by the Lord to explain what he had shown me. He said to me, "I am too busy just now; but soon I will explain everything to you. Wait for me here until I return." 6. I said to him, "Lord, what am I to do here by myself?" "You are not by yourself," he said, "for

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192 *περιπατῶν μετ' αὐτοῦ* A L^2 E: *μετ' αὐτοῦ* C^1: om. L^1

μόνος· αἱ γὰρ παρθένοι αὗται μετὰ σοῦ εἰσι. παράδος οὖν, φημί, αὐταῖς με. προσκαλεῖται αὐτὰς ὁ ποιμὴν καὶ λέγει αὐταῖς· παρατίθεμαι ὑμῖν τοῦτον ἕως ἔρχομαι· καὶ ἀπῆλθεν. 7. ἐγὼ δὲ ἤμην μόνος μετὰ τῶν παρθένων· ἦσαν δὲ ἱλαρώτεραι καὶ πρὸς ἐμὲ εὖ εἶχον· μάλιστα δὲ αἱ δ΄ αἱ ἐνδοξότεραι αὐτῶν.

88 (IX.11)

Λέγουσί μοι αἱ παρθένοι· σήμερον ὁ ποιμὴν ὧδε οὐκ ἔρχεται. τί οὖν, φημί, ποιήσω ἐγώ; μέχρις ὀψέ, φασίν,[193] περίμεινον αὐτόν. καὶ ἐὰν ἔλθῃ, λαλήσει μετὰ σοῦ, ἐὰν δὲ μὴ ἔλθῃ, μενεῖς μεθ᾽ ἡμῶν ὧδε ἕως ἔρχεται. 2. λέγω αὐταῖς· ἐκδέξομαι αὐτὸν ἕως ὀψέ· ἐὰν δὲ μὴ ἔλθῃ, ἀπελεύσομαι εἰς τὸν οἶκον καὶ πρωῒ ἐπανήξω. αἱ δὲ ἀποκριθεῖσαι λέγουσί μοι· ἡμῖν παρεδόθης· οὐ δύνασαι ἀφ᾽ ἡμῶν ἀναχωρῆσαι. 3. ποῦ οὖν, φημί, μενῶ; μεθ᾽ ἡμῶν, φασί, κοιμηθήσῃ ὡς ἀδελφός, καὶ οὐχ ὡς ἀνήρ. ἡμέτερος γὰρ ἀδελφὸς εἶ, καὶ τοῦ λοιποῦ μέλλομεν μετὰ σοῦ κατοικεῖν· λίαν γάρ σε ἀγαπῶμεν. ἐγὼ δὲ ᾐσχυνόμην μετ᾽ αὐτῶν μένειν. 4. καὶ ἡ δοκοῦσα πρώτη αὐτῶν εἶναι ἤρξατό με καταφιλεῖν καὶ περιπλέκεσθαι· αἱ δὲ ἄλλαι ὁρῶσαι ἐκείνην περιπλεκομένην μοι καὶ αὐταὶ ἤρξαντό με καταφιλεῖν καὶ περιάγειν κύκλῳ τοῦ πύργου καὶ παίζειν μετ᾽ ἐμοῦ. 5. κἀγὼ ὡσεὶ νεώτερος ἐγεγόνειν καὶ ἠρξάμην καὶ αὐτὸς παίζειν μετ᾽ αὐτῶν· αἱ μὲν γὰρ ἐχόρευον, αἱ δὲ ὠρχοῦντο, αἱ δὲ ᾖδον· ἐγὼ δὲ σιγὴν

these virgins are with you." "Then hand me over to their care," I said. The shepherd called them and said to them, "I am putting this one in your care until I return." Then he went away. 7. I was alone with the virgins. But they were very cheerful and treated me well, especially the four who were so glorious.

88 (IX.11)

The virgins said to me, "The shepherd is not coming back today." "What then will I do?" I asked. "Wait for him till this evening," they replied. "If he comes, he will speak with you; if he does not come, you will stay with us here until he does." 2. I said to them, "I will wait for him till this evening; but if he does not come, I will go home and return early in the morning." But they answered me, "You have been handed over to us; you cannot leave us." 3. "But where then will I stay?" I asked. "You will sleep with us," they replied, "but as a brother, not a husband. For you are our brother, and we will be living with you from now on because we love you so much." But I was embarrassed to stay with them. 4. Then the one who appeared to be their leader began to kiss me and hold me in her arms. When the others saw her holding me, they also began to kiss me, leading me around the tower and playing with me. 5. It was as if I were young again, and I began also to play with them. For some of them were prancing, others dancing, and

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193 μέχρις ὀψέ, φασίν L L E: μέχρις ὅτε φασίν ἔλθῃ A

ἔχων μετ᾽ αὐτῶν κύκλῳ τοῦ πύργου περιεπάτουν καὶ ἱλαρὸς ἤμην μετ᾽ αὐτῶν. 6. ὀψίας δὲ γενομένης ἤθελον εἰς τὸν οἶκον ὑπάγειν· αἱ δὲ οὐκ ἀφῆκαν, ἀλλὰ κατέσχον με. καὶ ἔμεινα μετ᾽ αὐτῶν τὴν νύκτα, καὶ ἐκοιμήθην[194] παρὰ τὸν πύργον. 7. ἔστρωσαν γὰρ αἱ παρθένοι τοὺς λινοῦς χιτῶνας ἑαυτῶν χαμαί, καὶ ἐμὲ ἀνέκλιναν εἰς τὸ μέσον αὐτῶν, καὶ οὐδὲν ὅλως ἐποίουν εἰ μὴ προσηύχοντο· κἀγὼ μετ᾽ αὐτῶν ἀδιαλείπτως προσηυχόμην καὶ οὐκ ἔλασσον ἐκείνων. καὶ ἔχαιρον αἱ παρθένοι οὕτω μου προσευχομένου. καὶ ἔμεινα ἐκεῖ μέχρι τῆς αὔριον ἕως ὥρας δευτέρας μετὰ τῶν παρθένων.[195] 8. εἶτα παρῆν ὁ ποιμήν, καὶ λέγει ταῖς παρθένοις· μή τινα αὐτῷ ὕβριν πεποιήκατε; ἐρώτα, φασίν, αὐτόν. λέγω αὐτῷ· κύριε, εὐφράνθην μετ᾽ αὐτῶν μείνας. τί, φησίν, ἐδείπνησας; ἐδείπνησα, φημί, κύριε, ῥήματα κυρίου ὅλην τὴν νύκτα. καλῶς, φησίν, ἔλαβόν σε; ναί, φημί, κύριε. 9. νῦν, φησί, τί θέλεις πρῶτον ἀκοῦσαι; καθώς, φημί, κύριε, ἀπ᾽ ἀρχῆς ἔδειξας· ἐρωτῶ σε, κύριε, ἵνα καθὼς ἄν σε ἐπερωτήσω, οὕτω μοι καὶ δηλώσῃς. καθὼς βούλει, φησίν, οὕτω σοι καὶ ἐπιλύσω, καὶ οὐδὲν ὅλως ἀποκρύψω ἀπὸ σοῦ.

89 (IX.12)

Πρῶτον, φημί, πάντων, κύριε, τοῦτό μοι δήλωσον· ἡ πέτρα καὶ ἡ πύλη τίς ἐστιν; ἡ πέτρα, φησίν, αὕτη καὶ ἡ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστι. πῶς, φημί, κύριε, ἡ πέτρα παλαιά ἐστιν, ἡ δὲ πύλη καινή; ἄκουε, φησί, καὶ

others singing. But I was keeping silent, walking around the tower with them, feeling happy to be with them. 6. When evening came I wanted to go home. They did not let me, but kept me there. And I spent the night with them, sleeping beside the tower. 7. For the virgins spread their linen tunics on the ground and had me lie down in their midst; and they were doing nothing at all, except praying. I was praying with them constantly, no less than they. The virgins were glad that I was praying like this. And I stayed there with them till eight o'clock the next morning. 8. Then the shepherd arrived and said to the virgins, "Have you mistreated *[Or: dishonored]* him in any way?" "Ask him," they replied. "Lord," I said, "I was glad to stay with them." "What did you have for dinner?" he asked. "All night long, Lord," I replied, "I dined on the words of the Lord." "Did they receive you well?" he asked. "Yes, Lord," I replied. 9. "Now," he said, "what do you want to hear first?" "Just as you informed me from the beginning, Lord," I replied, "I would like you to show me whatever I ask about." "I will explain just as you wish," he said, "and hide nothing at all from you."

89 (IX.12)

"First of all, Lord," I said, "show me this: what are the rock and the gate?" "This rock and the gate," he said, "are the Son of God." "Why, Lord," I asked, "is the rock ancient but the gate new?" "Listen, you fool," he said, "and under-

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194 καὶ ἐκοιμήθην A: om. L L E

195 παρθένων A L^2 E C C: add *et cum adorassemus deum* L^1

σύνιε, ἀσύνετε. 2. ὁ μὲν υἱὸς τοῦ θεοῦ πάσης τῆς κτίσεως αὐτοῦ προγενέστερός ἐστιν, ὥστε σύμβουλον αὐτὸν γενέσθαι τῷ πατρὶ τῆς κτίσεως αὐτοῦ· διὰ τοῦτο καὶ παλαιὰ ἡ πέτρα.[196] ἡ δὲ πύλη, φημί, διατί καινή, κύριε; 3. ὅτι, φησίν, ἐπ᾽ ἐσχάτων τῶν ἡμερῶν τῆς συντελείας φανερὸς ἐγένετο, διὰ τοῦτο καινὴ ἐγένετο ἡ πύλη, ἵνα οἱ μέλλοντες σώζεσθαι[197] δι᾽ αὐτῆς εἰς τὴν βασιλείαν εἰσέλθωσι τοῦ θεοῦ. 4. εἶδες, φησίν, τοὺς λίθους τοὺς διὰ τῆς πύλης εἰσεληλυθότας εἰς τὴν οἰκοδομὴν τοῦ πύργου βεβλημένους, τοὺς δὲ μὴ εἰσεληλυθότας πάλιν ἀποβεβλημένους εἰς τὸν ἴδιον τόπον; εἶδον, φημί, κύριε. οὕτω, φησίν, εἰς τὴν βασιλείαν τοῦ θεοῦ οὐδεὶς εἰσελεύσεται, εἰ μὴ λάβοι τὸ ὄνομα τοῦ υἱοῦ αὐτοῦ.[198] 5. ἐὰν γὰρ εἰς πόλιν θελήσῃς εἰσελθεῖν τινα, κἀκείνη ἡ πόλις περιτετειχισμένη κύκλῳ καὶ μίαν ἔχῃ πύλην, μήτι δύνῃ εἰς ἐκείνην τὴν πόλιν εἰσελθεῖν, εἰ μὴ διὰ τῆς πύλης ἧς ἔχει; πῶς γάρ, φημί, κύριε, δύναται γενέσθαι ἄλλως; εἰ οὖν εἰς τὴν πόλιν οὐ δύνῃ εἰσελθεῖν εἰ μὴ διὰ τῆς πύλης ἧς ἔχει,[199] οὕτω, φησί, καὶ εἰς τὴν βασιλείαν τοῦ θεοῦ ἄλλως εἰσελθεῖν οὐ δύναται ἄνθρωπος εἰ μὴ διὰ τοῦ ὀνόματος τοῦ υἱοῦ αὐτοῦ τοῦ ἠγαπημένου ὑπ᾽ αὐτοῦ. 6. εἶδες, φησί, τὸν ὄχλον τὸν οἰκοδομοῦντα τὸν πύργον; εἶδον, φημί, κύριε. ἐκεῖνοι, φησί, πάντες ἄγγελοι ἔνδοξοί εἰσι· τούτοις οὖν περιτετείχισται ὁ κύριος. ἡ δὲ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστιν· αὕτη μία εἴσοδός ἐστι πρὸς τὸν κύριον. ἄλλως οὖν οὐδεὶς εἰσελεύσεται πρὸς αὐτὸν εἰ μὴ διὰ τοῦ υἱοῦ αὐτοῦ. 7. εἶδες, φησί, τοὺς ἓξ

stand. 2. The Son of God is older than all his creation, and so he became the Father's counselor for his creation. That is why the rock is ancient." "But why is the gate new, Lord?" I asked. 3. "Because," he said, "he has been revealed in the last days of its completion. This is why the gate is new, so that those who are about to be saved may enter through it into the kingdom of God. 4. Did you notice," he asked, "that the stones that entered through the gate were placed in the building of the tower, whereas the ones that did not enter were cast out again into their own place?" "Yes, I saw this, Lord," I replied. "In the same way," he said, "no one will enter the kingdom of God without taking the name of his Son. 5. For if you want to enter a walled city with a single gate, can you enter except through the gate?" "How could it be otherwise, Lord?" I said. "If then you cannot enter the city except through its gate," he said, "neither can anyone enter the kingdom of God in any way except through the name of the Son who is his beloved. 6. You saw," he asked, "the crowd of people building the tower?" "I saw them, Lord," I replied. "All those," he said, "are glorious angels. The Lord, therefore, is surrounded by them like a wall. And the gate is the Son of God; this is the one entrance to the Lord. No one can enter in to him in any other way, except through his Son. 7. You

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196 διὰ . . . πέτρα PAm (καὶ . . .) (A E C2) C1: om. L L παλαιὰ ἡ πέτρα PAm C1: παλαιός ἐστιν A E C2

197 σώζεσθαι A L L E· ζῆν C1

198 τοῦ υἱοῦ αὐτοῦ E C1: τοῦ υἱοῦ C2: *filii dei* L L: τὸ ἅγιον αὐτοῦ A

199 ἧς ἔχει PAm L1: *eius* L2 C1: *illam* E: add αὐτῆς A

ἄνδρας καὶ τὸν μέσον αὐτῶν ἔνδοξον καὶ μέγαν ἄνδρα τὸν περιπατοῦντα περὶ τὸν πύργον καὶ τοὺς λίθους ἀποδοκιμάσαντα ἐκ τῆς οἰκοδομῆς; εἶδον, φημί, κύριε. 8. ὁ ἔνδοξος, φησίν, ἀνὴρ ὁ υἱὸς τοῦ θεοῦ ἐστι, κἀκεῖνοι οἱ ἐξ οἱ ἔνδοξοι ἄγγελοί εἰσι δεξιὰ καὶ εὐώνυμα συγκρατοῦντες αὐτόν. τούτων, φησί, τῶν ἀγγέλων τῶν ἐνδόξων οὐδεὶς εἰσελεύσεται πρὸς τὸν θεὸν ἄτερ αὐτοῦ· ὃς ἂν τὸ ὄνομα αὐτοῦ[200] μὴ λάβῃ, οὐκ εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ θεοῦ.

90 (IX.13)

Ὁ δὲ πύργος, φημί, τίς ἐστιν; ὁ πύργος, φησίν, οὗτος ἡ[201] ἐκκλησία ἐστίν. 2. αἱ δὲ παρθένοι αὗται τίνες εἰσίν; αὗται, φησίν, ἅγια πνεύματά εἰσι· καὶ ἄλλως ἄνθρωπος οὐ δύναται εὑρεθῆναι[202] εἰς τὴν βασιλείαν τοῦ θεοῦ, ἐὰν μὴ αὗται αὐτὸν ἐνδύσωσι τὸ ἔνδυμα αὐτῶν· ἐὰν γὰρ τὸ ὄνομα μόνον λάβῃς, τὸ δὲ ἔνδυμα παρὰ τούτων μὴ λάβῃς, οὐδὲν ὠφελήσῃ· αὗται γὰρ αἱ παρθένοι δυνάμεις εἰσὶ τοῦ υἱοῦ τοῦ θεοῦ. ἐὰν τὸ ὄνομα φορῇς, τὴν δὲ δύναμιν μὴ φορῇς αὐτοῦ, εἰς μάτην ἔσῃ τὸ ὄνομα αὐτοῦ φορῶν. 3. τοὺς δὲ λίθους, φησίν, οὓς εἶδες ἀποβεβλημένους, οὗτοι τὸ μὲν ὄνομα ἐφόρεσαν, τὸν δὲ ἱματισμὸν τῶν παρθένων οὐκ ἐνεδύσαντο. ποῖος, φημί, ἱματισμὸς αὐτῶν ἐστι, κύριε; αὐτὰ τὰ ὀνόματα, φησίν, ἱματισμός ἐστιν αὐτῶν. ὃς ἂν τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ φορῇ, καὶ τούτων ὀφείλει τὰ ὀνόματα φορεῖν· καὶ γὰρ αὐτὸς ὁ υἱὸς τὰ

saw," he asked, "the six men and the glorious and great man in their midst, who walked around the tower and rejected the stones from the building?" "I saw these things, Lord," I replied. 8. "The glorious man," he said, "is the Son of God, and those six are the glorious angels who support him on the right hand and the left. None of these glorious angels," he said, "will enter into the presence of God without him. Whoever does not receive his name will not enter the kingdom of God."

90 (IX.13)

"But what is the tower?" I asked. "This tower," he replied, "is the church." 2. "And who are these virgins?" "These," he said, "are holy spirits. No one can be found in the kingdom of God if these do not clothe him in their clothing. It will be of no use for you to receive the name alone without receiving the clothing from them. For these virgins are the powers of the Son of God. If you bear the name but not his power, it will be in vain. 3. The stones you saw cast out," he said, "these bore the name but were not clothed in the virgins' garments." "What are their garments like, Lord?" I asked. "The names they have are their garments," he replied. "Whoever bears the name of the Son of God ought also to bear their names. For even the Son himself bears

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200 *αὐτοῦ* L L E: *τοῦ θεοῦ* A
201 *ἡ* L L E: om. A
202 *εὑρεθῆναι* A L^2: *venire* L^1: *intrare* E

ὀνόματα τῶν παρθένων τούτων φορεῖ. 4. ὅσους, φησί, λίθους εἶδες εἰς τὴν οἰκοδομὴν τοῦ πύργου εἰσεληλυθότας, ἐπιδεδομένους διὰ τῶν χειρῶν αὐτῶν καὶ μείναντας εἰς τὴν οἰκοδομήν,[203] τούτων τῶν παρθένων τὴν δύναμιν ἐνδεδυμένοι εἰσί. 5. διὰ τοῦτο βλέπεις τὸν πύργον μονόλιθον γεγονότα μετὰ[204] τῆς πέτρας· οὕτω καὶ οἱ πιστεύσαντες τῷ κυρίῳ διὰ τοῦ υἱοῦ αὐτοῦ καὶ ἐνδιδυσκόμενοι τὰ πνεύματα ταῦτα, ἔσονται εἰς ἓν πνεῦμα, ἓν σῶμα, καὶ μία χρόα τῶν ἱματίων αὐτῶν. τῶν τοιούτων δὲ τῶν φορούντων τὰ ὀνόματα τῶν παρθένων ἐστὶν ἡ κατοικία εἰς τὸν πύργον. 6. οἱ οὖν, φημί, κύριε, ἀποβεβλημένοι λίθοι διατί ἀπεβλήθησαν; διῆλθον γὰρ διὰ τῆς πύλης, καὶ διὰ τῶν χειρῶν τῶν παρθένων ἐτέθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου. ἐπειδὴ πάντα σοι, φησί, μέλει, καὶ ἀκριβῶς ἐξετάζεις, ἄκουε περὶ τῶν ἀποβεβλημένων λίθων. 7. οὗτοι, φησί, πάντες τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ ἔλαβον, ἔλαβον δὲ καὶ τὴν δύναμιν τῶν παρθένων τούτων. λαβόντες οὖν τὰ πνεύματα ταῦτα ἐνεδυναμώθησαν καὶ ἦσαν μετὰ τῶν δούλων τοῦ θεοῦ, καὶ ἦν αὐτῶν ἓν πνεῦμα καὶ ἓν σῶμα καὶ ἓν ἔνδυμα· τὰ γὰρ αὐτὰ ἐφρόνουν καὶ δικαιοσύνην εἰργάζοντο. 8. μετὰ οὖν χρόνον τινὰ ἀνεπείσθησαν ὑπὸ τῶν γυναικῶν ὧν εἶδες μέλανα ἱμάτια ἐνδεδυμένων, τοὺς ὤμους ἔξω ἐχουσῶν καὶ τὰς τρίχας λελυμένας καὶ εὐμόρφων. ταύτας ἰδόντες ἐπεθύμησαν αὐτῶν καὶ ἐνεδύσαντο τὴν δύναμιν αὐτῶν, τῶν δὲ παρθένων ἀπεδύσαντο τὸ ἔνδυμα καὶ[205] τὴν δύναμιν.[206] 9. οὗτοι οὖν ἀπεβλήθησαν

the names of the virgins. 4. All the stones you saw entering into the building of the tower, which were given over through their hands and remained in the building," he said, "are clothed with the power of these virgins. 5. This is why you see the tower formed as a monolith with the rock. So too those who believe in the Lord through his Son and are clothed with these spirits will be one spirit and one body, and their garments will be one color. And those who bear the names of the virgins will dwell in the tower." 6. "And so, Lord," I asked, "why were the rejected stones cast out? For they too went through the tower and were placed in the building of the tower through the hands of the virgins." "Since you are concerned about everything," he said, "and make such careful inquiry, hear about the stones that were cast out. 7. All of these," he said, "received the name of the Son of God and the power of these virgins. And so, they were empowered by receiving these spirits and they accompanied the slaves of God, sharing one spirit, one body, and one clothing. For they were harmonious with one another and did what was righteous. 8. And then, after some time, they were seduced by the women you saw wearing black garments, with uncovered shoulders, loose hair, and beautiful figures. When these men saw them they desired them and clothed themselves in their power, taking off the clothing and power of the virgins. 9. And so they were cast out from the house of God

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203 *τοῦ . . . οἰκοδομὴν* E L^2 (L^1): om. A
204 *μετὰ* L L E: om. A
205 *τὸ ἔνδυμα καὶ* (L^1) E: om. A L^2
206 *καὶ τὴν δύναμιν* A L^2 E: om. L^1

ἀπὸ τοῦ οἴκου τοῦ θεοῦ καὶ ἐκείναις παρεδόθησαν· οἱ δὲ μὴ ἀπατηθέντες τῷ κάλλει τῶν γυναικῶν τούτων ἔμειναν ἐν τῷ οἴκῳ τοῦ θεοῦ. ἔχεις, φησί, τὴν ἐπίλυσιν τῶν ἀποβεβλημένων.

91 (IX.14)

Τί οὖν, φημί, κύριε, ἐὰν οὗτοι οἱ ἄνθρωποι, τοιοῦτοι ὄντες, μετανοήσωσι καὶ ἀποβάλωσι τὰς ἐπιθυμίας τῶν γυναικῶν τούτων, καὶ ἐπανακάμψωσιν ἐπὶ τὰς παρθένους καὶ ἐν τῇ δυνάμει αὐτῶν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσιν, οὐκ εἰσελεύσονται εἰς τὸν οἶκον τοῦ θεοῦ; 2. εἰσελεύσονται, φησίν, ἐὰν τούτων τῶν γυναικῶν ἀποβάλωσι τὰ ἔργα, τῶν δὲ παρθένων ἀναλάβωσι τὴν δύναμιν καὶ ἐν τοῖς ἔργοις αὐτῶν πορευθῶσι. διὰ τοῦτο γὰρ καὶ τῆς οἰκοδομῆς ἀνοχὴ ἐγένετο, ἵνα, ἐὰν μετανοήσωσιν οὗτοι, ἀπέλθωσιν εἰς τὴν οἰκοδομὴν τοῦ πύργου. ἐὰν δὲ μὴ μετανοήσωσι, τότε ἄλλοι εἰσελεύσονται, καὶ οὗτοι εἰς τέλος ἐκβληθήσονται. 3. ἐπὶ τούτοις πᾶσιν ηὐχαρίστησα τῷ κυρίῳ, ὅτι ἐσπλαγχνίσθη ἐπὶ πᾶσι τοῖς ἐπικαλουμένοις τῷ ὀνόματι αὐτοῦ καὶ ἐξαπέστειλε τὸν ἄγγελον τῆς μετανοίας εἰς ἡμᾶς τοὺς ἁμαρτήσαντας εἰς αὐτὸν καὶ ἀνεκαίνισεν ἡμῶν τὸ πνεῦμα καὶ ἤδη κατεφθαρμένων ἡμῶν καὶ μὴ ἐχόντων ἐλπίδα τοῦ ζῆν ἀνενέωσε τὴν ζωὴν ἡμῶν. 4. νῦν, φημί, κύριε, δήλωσόν μοι, διατί ὁ πύργος χαμαὶ οὐκ ᾠκοδόμηται, ἀλλ' ἐπὶ τὴν πέτραν καὶ ἐπὶ τὴν πύλην. ἔτι, φησίν, ἄφρων εἶ καὶ ἀσύνε-

and handed over to those women. But the ones who were not led astray by the beauty of these women remained in the house of God. Now you have the interpretation of those who were cast out," he said.

91 (IX.14)

"What then, Lord," I asked, "if these people, even if they are like this, repent and cast away their desires for these women and return to the virgins and proceed in their power and their works—will they not enter the house of God?" 2. "They will enter," he said, "if they cast off the works of these women and take up the power of the virgins and proceed in their works. This is why the building has been delayed, so that if they repent, they may enter the building of the tower. But if they do not repent, then others will enter and they will be cast out once and for all." 3. I gave thanks to the Lord for all these things, since he showed compassion to everyone who called on his name, sending the angel of repentance to those of us who sinned against him, renewing our spirits. And he restored our lives even when we were already corrupt and had no hope of living. 4. "Now, Lord," I said, "show me why the tower is not built on the ground but on the rock and the gate." "Are you still foolish and ignorant?" he said. "I have to ask you

τος;[207] ἀνάγκην ἔχω, φημί, κύριε, πάντα ἐπερωτᾶν σε, ὅτι οὐδ' ὅλως οὐδὲν δύναμαι νοῆσαι· τὰ γὰρ πάντα μεγάλα καὶ ἔνδοξά ἐστι καὶ δυσνόητα τοῖς ἀνθρώποις. 5. ἄκουε, φησί· τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ μέγα ἐστὶ καὶ ἀχώρητον, καὶ τὸν κόσμον ὅλον βαστάζει. εἰ οὖν πᾶσα ἡ κτίσις[208] διὰ τοῦ υἱοῦ τοῦ θεοῦ βαστάζεται, τί δοκεῖς τοὺς κεκλημένους ὑπ' αὐτοῦ καὶ τὸ ὄνομα φοροῦντας τοῦ υἱοῦ τοῦ θεοῦ καὶ πορευομένους ταῖς ἐντολαῖς αὐτοῦ; 6. βλέπεις οὖν ποίους βαστάζει; τοὺς ἐξ ὅλης καρδίας φοροῦντας τὸ ὄνομα αὐτοῦ. αὐτὸς οὖν θεμέλιος αὐτοῖς ἐγένετο καὶ ἡδέως αὐτοὺς βαστάζει, ὅτι οὐκ ἐπαισχύνονται τὸ ὄνομα αὐτοῦ φορεῖν.

92 (IX.15)

Δήλωσόν μοι, φημί, κύριε, τῶν παρθένων τὰ ὀνόματα καὶ τῶν γυναικῶν[209] τῶν τὰ μέλανα ἱμάτια ἐνδεδυμένων. ἄκουε, φησί, τῶν παρθένων τὰ ὀνόματα[210] τῶν ἰσχυροτέρων, τῶν εἰς τὰς γωνίας σταθεισῶν. 2. ἡ μὲν πρώτη Πίστις, ἡ δὲ δευτέρα Ἐγκράτεια, ἡ δὲ τρίτη Δύναμις, ἡ δὲ τετάρτη Μακροθυμία· αἱ δὲ ἕτεραι ἀνὰ μέσον τούτων σταθεῖσαι ταῦτα ἔχουσι τὰ ὀνόματα· Ἁπλότης, Ἀκακία, Ἁγνεία, Ἱλαρότης, Ἀλήθεια, Σύνεσις, Ὁμόνοια, Ἀγάπη. ταῦτα τὰ ὀνόματα ὁ φορῶν καὶ τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ δυνήσεται εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 3. ἄκουε, φησί, καὶ τὰ ὀνόματα τῶν γυναικῶν τῶν τὰ ἱμάτια μέλανα ἐχου-

everything, Lord," I said, "because I can grasp nothing at all. For all these are great and glorious matters, and hard for anyone to grasp." 5. "Listen," he said. "The name of the Son of God is great and boundless, and it supports the entire world. If then all creation is supported by the Son of God, what do you think of those who are called by him, bearing the name of the Son of God and proceeding in his commandments? 6. You see what sort of people he supports? They are who bear his name with their whole heart. And so, he has become their foundation, and he supports them gladly because they are not ashamed to bear his name."

92 (IX.15)

"Show me, Lord," I said, "the names of the virgins and of these women wearing black garments." "Listen," he said. "These are the names of the stronger virgins, the ones who stood at the corners. 2. The first is Faith, the second Self-Restraint, the third Power, and the fourth Patience. And the others who stood between them are named Simplicity, Innocence, Holiness, Cheerfulness, Truth, Understanding, Harmony, and Love. The one who bears these names and the name of the Son of God will be able to enter the kingdom of God. 3. Listen also," he said, "to the names of the women with the black garments. Four of these also are

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207 ἀσύνετος A L^2 E: add *ideo interrogas* L^1

208 κτίσις A: add *dei* L L (E)

209 γυναικῶν: add *illarum* L L: add *harum* E

210 καὶ τῶν γυναικῶν . . . ὀνόματα (L L E): om. A

σῶν. καὶ ἐκ τούτων τέσσαρές εἰσι δυνατώτεραι· ἡ πρώτη Ἀπιστία, ἡ δευτέρα Ἀκρασία, ἡ δὲ τρίτη Ἀπείθεια, ἡ δὲ τετάρτη Ἀπάτη. αἱ δὲ ἀκόλουθοι αὐτῶν καλοῦνται Λύπη, Πονηρία, Ἀσέλγεια, Ὀξυχολία, Ψεῦδος, Ἀφροσύνη, Καταλαλιά, Μῖσος. ταῦτα τὰ ὀνόματα[211] ὁ φορῶν τοῦ θεοῦ δοῦλος τὴν βασιλείαν μὲν ὄψεται τοῦ θεοῦ, εἰς αὐτὴν δὲ οὐκ εἰσελεύσεται. 4. οἱ λίθοι δέ, φημί, κύριε, οἱ ἐκ τοῦ βυθοῦ ἡρμοσμένοι εἰς τὴν οἰκοδομὴν τίνες εἰσίν; οἱ μὲν πρῶτοι, φησίν, οἱ ι΄ οἱ εἰς τὰ θεμέλια τεθειμένοι, πρώτη γενεά· οἱ δὲ κε΄ δευτέρα γενεὰ ἀνδρῶν δικαίων· οἱ δὲ λε΄ προφῆται τοῦ θεοῦ καὶ διάκονοι αὐτοῦ· οἱ δὲ μ΄ ἀπόστολοι καὶ διδάσκαλοι τοῦ κηρύγματος τοῦ υἱοῦ τοῦ θεοῦ. 5. διατί οὖν, φημί, κύριε, αἱ παρθένοι καὶ τούτους τοὺς λίθους ἐπέδωκαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, διενέγκασαι διὰ τῆς πύλης; 6. οὗτοι γάρ, φησί, πρῶτοι ταῦτα τὰ πνεύματα ἐφόρεσαν, καὶ ὅλως ἀπ᾽ ἀλλήλων οὐκ ἀπέστησαν, οὔτε τὰ πνεύματα ἀπὸ τῶν ἀνθρώπων οὔτε οἱ ἄνθρωποι ἀπὸ τῶν πνευμάτων, ἀλλὰ παρέμειναν τὰ πνεύματα αὐτοῖς μέχρι τῆς κοιμήσεως αὐτῶν. καὶ εἰ μὴ ταῦτα τὰ πνεύματα μετ᾽ αὐτῶν ἐσχήκεισαν, οὐκ ἂν εὔχρηστοι γεγόνεισαν τῇ οἰκοδομῇ τοῦ πύργου τούτου.

93 (IX.16)

Ἔτι μοι, φημί, κύριε, δήλωσον. τί, φησίν, ἐπιζητεῖς; διατί, φημί, κύριε, οἱ λίθοι ἐκ τοῦ βυθοῦ ἀνέβησαν καὶ

more powerful than the rest: the first is Disbelief, the second Lack of Self-Control, the third Disobedience, and the fourth Deceit. And the ones that come after them are called Sorrow, Wickedness, Licentiousness, Short Temper, Lying, Foolishness, Slander, and Hatred. The slave of God who bears these names will see the kingdom of God but will not enter it." 4. "But what, Lord, are the stones from the depths that were fit in the building?" I asked. "The first ten stones, which were placed as the foundation," he said, "are the first generation; but the twenty-five are the second generation of upright men; the thirty-five are the prophets and ministers of God; and the forty are the apostles and teachers who proclaim the Son of God." 5. "And so why, Lord," I asked, "have the virgins handed over these stones for the building of the tower after carrying them through the gate?" 6. "It is because these first ones," he replied, "bore these spirits; and at no time did they leave one another—neither the spirits the people nor the people the spirits, but the spirits remained with them until they died. And if they had not had these spirits with them, they would have been of no use for the building of this tower."

93 (IX.16)

"Show me something else, Lord," I said. "What do you want to know?" he replied. "Why, Lord," I asked, "did the stones arise from the depths and come to be placed in the

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211 ὀνόματα A E: πνεύματα L L

εἰς τὴν οἰκοδομὴν ἐτέθησαν, πεφορηκότες τὰ πνεύματα ταῦτα; 2. ἀνάγκην, φησίν, εἶχον διʼ ὕδατος ἀναβῆναι, ἵνα ζωοποιηθῶσιν· οὐκ ἠδύναντο γὰρ ἄλλως εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ, εἰ μὴ τὴν νέκρωσιν ἀπέθεντο τῆς ζωῆς αὐτῶν τῆς προτέρας. 3. ἔλαβον οὖν καὶ οὗτοι οἱ κεκοιμημένοι τὴν σφραγῖδα τοῦ υἱοῦ τοῦ θεοῦ καὶ εἰσῆλθον εἰς τὴν βασιλείαν τοῦ θεοῦ.[212] πρὶν γάρ, φησί, φορέσαι τὸν ἄνθρωπον τὸ ὄνομα[213] τοῦ θεοῦ, νεκρός ἐστιν· ὅταν δὲ λάβῃ τὴν σφραγῖδα, ἀποτίθεται τὴν νέκρωσιν καὶ ἀναλαμβάνει τὴν ζωήν. 4. ἡ σφραγὶς οὖν τὸ ὕδωρ ἐστίν· εἰς τὸ ὕδωρ οὖν καταβαίνουσι νεκροὶ καὶ ἀναβαίνουσι ζῶντες. κἀκείνοις οὖν ἐκηρύχθη ἡ σφραγὶς αὕτη καὶ ἐχρήσαντο αὐτῇ, ἵνα εἰσέλθωσιν εἰς τὴν βασιλείαν τοῦ θεοῦ. 5. διατί, φημί, κύριε, καὶ οἱ μ΄ λίθοι μετʼ αὐτῶν ἀνέβησαν ἐκ τοῦ βυθοῦ, ἤδη ἐσχηκότες τὴν σφραγῖδα; ὅτι, φησίν, οὗτοι οἱ ἀπόστολοι καὶ οἱ διδάσκαλοι οἱ κηρύξαντες τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, κοιμηθέντες ἐν δυνάμει καὶ πίστει τοῦ υἱοῦ τοῦ θεοῦ ἐκήρυξαν καὶ τοῖς προκεκοιμημένοις[214] καὶ αὐτοὶ ἔδωκαν αὐτοῖς τὴν σφραγῖδα τοῦ κηρύγματος. 6. κατέβησαν οὖν μετʼ αὐτῶν εἰς τὸ ὕδωρ καὶ πάλιν ἀνέβησαν· ἀλλʼ οὗτοι μὲν ζῶντες κατέβησαν καὶ ζῶντες ἀνέβησαν· ἐκεῖνοι δὲ οἱ προκεκοιμημένοι νεκροὶ κατέβησαν, ζῶντες δὲ ἀνέβησαν. 7. διὰ τούτων οὖν ἐζωοποιήθησαν καὶ ἐπέγνωσαν τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ· διὰ τοῦτο καὶ συνανέβησαν μετʼ αὐτῶν, καὶ συνηρμόσθησαν εἰς τὴν οἰκοδομὴν τοῦ πύργου, καὶ

building, when they had borne these spirits?" 2. "They had to rise up from the water," he replied, "in order to be made alive. For they could enter the kingdom of God in no other way, except by laying aside the death of their former life. 3. And so these who had died received the seal of the Son of God and entered into the kingdom of God. For before a person bears the name of God," he said, "he is dead. But when he receives the seal, he lays aside death and takes up life. 4. And so the seal is the water. They go down into the water dead, therefore, and rise up living. Thus this seal was proclaimed also to those people, and they made use of it, that they might enter the kingdom of God." 5. "Why, Lord," I said, "did the forty stones also come up with them from the depths, already having the seal?" "Because," he replied, "when these apostles and teachers who proclaimed the name of the Son of God died in the power and faith of the Son of God, they delivered their proclamation even to those who had died previously and gave them the seal of the proclamation. 6. So they went down with them into the water and again rose up from it. And these went down living and rose up living. But those who died before went down dead, and rose up living. 7. Through these people, therefore, they were made alive and came to know the name of the Son of God. For this reason also they rose up with them and were fit together with them into the building of the tower; and without being hewed they were

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212 *καὶ . . . θεοῦ* L L E: om. A

213 *ὄνομα* A: add *τοῦ υἱοῦ* L L E

214 *προκεκοιμημένοις* L^1 E: *κεκοιμημένοις* A L^2

ἀλατόμητοι συνῳκοδομήθησαν· ἐν δικαιοσύνῃ γὰρ ἐκοιμήθησαν καὶ ἐν μεγάλῃ ἁγνείᾳ· μόνον δὲ τὴν σφραγῖδα ταύτην οὐκ εἶχον. ἔχεις οὖν καὶ τὴν τούτων ἐπίλυσιν. ἔχω, φημί, κύριε.

94 (IX.17)

Νῦν οὖν, κύριε, περὶ τῶν ὀρέων μοι δήλωσον· διατί ἄλλαι καὶ ἄλλαι εἰσὶν αἱ ἰδέαι καὶ ποικίλαι; ἄκουε, φησί. τὰ ὄρη ταῦτα[215] δώδεκά εἰσι φυλαὶ αἱ κατοικοῦσαι ὅλον τὸν κόσμον. ἐκηρύχθη οὖν εἰς ταύτας ὁ υἱὸς τοῦ θεοῦ διὰ τῶν ἀποστόλων. 2. διατί δὲ ποικίλα καὶ ἄλλη καὶ ἄλλη ἰδέα ἐστὶ τὰ ὄρη, δήλωσόν μοι, κύριε. ἄκουε, φησίν. αἱ δώδεκα φυλαὶ αὗται αἱ κατοικοῦσαι ὅλον τὸν κόσμον δώδεκα ἔθνη εἰσί· ποικίλα δέ εἰσι τῇ φρονήσει καὶ τῷ νοΐ· οἷα οὖν εἶδες τὰ ὄρη ποικίλα, τοιαῦταί εἰσι καὶ τούτων αἱ ποικιλίαι τοῦ νοὸς τῶν ἐθνῶν καὶ ἡ φρόνησις. δηλώσω δέ σοι καὶ ἑνὸς ἑκάστου τὴν πρᾶξιν. 3. πρῶτον, φημί, κύριε, τοῦτο δήλωσον, διατί οὕτω ποικίλα ὄντα τὰ ὄρη, εἰς τὴν οἰκοδομὴν ὅταν ἐτέθησαν οἱ λίθοι αὐτῶν, μιᾷ χρόᾳ ἐγένοντο λαμπροί, ὡς καὶ οἱ ἐκ τοῦ βυθοῦ ἀναβεβηκότες λίθοι; 4. ὅτι, φησί, πάντα τὰ ἔθνη τὰ ὑπὸ τὸν οὐρανὸν κατοικοῦντα, ἀκούσαντα καὶ πιστεύσαντα ἐπὶ τῷ ὀνόματι ἐκλήθησαν τοῦ υἱοῦ[216] τοῦ θεοῦ. λαβόντες οὖν τὴν σφραγῖδα μίαν φρόνησιν ἔσχον καὶ

put into the building together. For they died in righteousness and great purity—only they did not have this seal. And so now you have the interpretation of these things." "Yes I have, Lord," I replied.

94 (IX.17)

"Now then, Lord, explain to me about the mountains. Why do they appear to be distinct from one another and different?" "Listen," he said: "these twelve mountains are tribes that inhabit the entire earth. And so the Son of God was proclaimed to them through the apostles." 2. "But show me, Lord, why the mountains are different and distinct in appearance." "Listen," he said. "These twelve tribes that inhabit the entire earth are twelve nations. And they differ in what they both think and understand. Just as you saw there were different mountains, so also there are differences in understanding and thought among these nations. But I will show you the workings of each one." 3. "First, Lord," I said, "show me something else. Why is it that even though the mountains are different, the stones taken from them became bright with one color when placed in the building, like the stones that came up out of the depths?" 4. "This," he replied, "is because all the nations that dwell under the sky were called by the name of the Son of God after they heard and believed in the name of the Son of God. And so, when they received the seal they had one

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215 ταῦτα PAm: add τὰ δώδεκα A L L: add *quos vides* L L (E)
216 τοῦ υἱοῦ L L E: om. A

ἕνα νοῦν, καὶ μία πίστις αὐτῶν ἐγένετο καὶ μία ἀγάπη, καὶ τὰ πνεύματα τῶν παρθένων μετὰ τοῦ ὀνόματος ἐφόρεσαν· διὰ τοῦτο ἡ οἰκοδομὴ τοῦ πύργου μιᾷ χρόᾳ ἐγένετο λαμπρὰ ὡς ὁ ἥλιος. 5. μετὰ δὲ τὸ εἰσελθεῖν αὐτοὺς ἐπὶ τὸ αὐτὸ καὶ γενέσθαι ἓν σῶμα, τινὲς ἐξ αὐτῶν ἐμίαναν ἑαυτοὺς καὶ ἐξεβλήθησαν ἐκ τοῦ γένους τῶν δικαίων, καὶ πάλιν ἐγένοντο, οἷοι πρότεροι ἦσαν, μᾶλλον δὲ καὶ χείρονες.

95 (IX.18)

Πῶς, φημί, κύριε, ἐγένοντο χείρονες, θεὸν[217] ἐπεγνωκότες; ὁ μὴ γινώσκων, φησί, θεὸν καὶ πονηρευόμενος ἔχει κόλασίν τινα τῆς πονηρίας αὐτοῦ, ὁ δὲ θεὸν ἐπιγνοὺς οὐκέτι ὀφείλει πονηρεύεσθαι, ἀλλ᾽ ἀγαθοποιεῖν. 2. ἐὰν οὖν ὁ ὀφείλων ἀγαθοποιεῖν πονηρεύηται, οὐ δοκεῖ πλείονα πονηρίαν ποιεῖν παρὰ τὸν μὴ γινώσκοντα τὸν θεόν; διὰ τοῦτο οἱ μὴ ἐγνωκότες θεὸν καὶ πονηρευόμενοι κεκριμένοι εἰσὶν εἰς θάνατον, οἱ δὲ τὸν θεὸν ἐγνωκότες καὶ τὰ μεγαλεῖα αὐτοῦ ἑωρακότες καὶ πονηρευόμενοι δισσῶς κολασθήσονται καὶ ἀποθανοῦνται εἰς τὸν αἰῶνα. οὕτως οὖν καθαρισθήσεται ἡ ἐκκλησία τοῦ θεοῦ,[218] 3. ὡς εἶδες ἐκ τοῦ πύργου τοὺς λίθους ἠρμένους[219] καὶ παραδεδομένους τοῖς πνεύμασι τοῖς πονηροῖς καὶ ἐκεῖθεν ἐκβληθέντας· καὶ ἔσται ἓν σῶμα τῶν κεκαθαρμένων. ὥσπερ καὶ ὁ πύργος ἐγένετο ὡς ἐξ ἑνὸς λίθου γεγονὼς μετὰ τὸ καθαρισθῆναι αὐτόν, οὕτως ἔσται καὶ ἡ ἐκκλησία τοῦ θεοῦ

thought and one understanding, and their faith became one, as did their love; and they bore the spirits of the virgins along with the name. For this reason the building of the tower became bright as the sun, with one color. 5. But after they entered into unity with one another and became one body together, some of them defiled themselves and were cast out from the race of the upright, and they again became as they were formerly, only somewhat worse."

95 (IX.18)

"How, Lord," I asked, "did they become worse after coming to know God?" "The one who does evil without knowing God," he said, "receives a certain punishment for his evil; but the one who has come to know God should no longer do evil but good. 2. And so, if the one who should do good does evil, does he not appear to have done a greater evil than the one who does not know God? This is why those who have not known God and done evil are condemned to death, but those who have known God and seen his great works yet still have done evil will be punished twice over, and will die forever. Thus the church of God will be cleansed. 3. You yourself have seen how the stones were taken from the tower and handed over to the evil spirits and cast out from there. So too there will be one body of those who have been cleansed. For just as the tower appeared to have been made from a single stone after it was cleansed, so also will the church of God be after it

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217 *θεὸν* L²: *dominum* L¹: *χριστόν* A
218 *τοῦ θεοῦ* L L E: om. A
219 *ἠρμένους* A L²: *eiectos* L¹ E

μετὰ τὸ καθαρισθῆναι αὐτὴν καὶ ἀποβληθῆναι τοὺς πονηροὺς καὶ ὑποκριτὰς καὶ βλασφήμους καὶ διψύχους καὶ πονηρευομένους ποικίλαις πονηρίαις. 4. μετὰ τὸ τούτους ἀποβληθῆναι ἔσται ἡ ἐκκλησία τοῦ θεοῦ ἓν σῶμα, μία φρόνησις, εἷς νοῦς, μία πίστις, μία ἀγάπη· καὶ τότε ὁ υἱὸς τοῦ θεοῦ ἀγαλλιάσεται καὶ εὐφρανθήσεται ἐν αὐτοῖς ἀπειληφὼς τὸν λαὸν αὐτοῦ καθαρόν. μεγάλως, φημί, κύριε, καὶ ἐνδόξως πάντα ἔχει. 5. ἔτι, φημί, κύριε, τῶν ὀρέων ἑνὸς ἑκάστου δήλωσόν μοι τὴν δύναμιν καὶ τὰς πράξεις, ἵνα πᾶσα ψυχὴ πεποιθυῖα ἐπὶ τὸν κύριον ἀκούσασα δοξάσῃ τὸ μέγα καὶ θαυμαστὸν καὶ ἔνδοξον ὄνομα αὐτοῦ. ἄκουε, φησί, τῶν ὀρέων τὴν ποικιλίαν καὶ τῶν δώδεκα ἐθνῶν.

96 (IX.19)

Ἐκ τοῦ πρώτου ὄρους τοῦ μέλανος οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ἀποστάται καὶ βλάσφημοι εἰς τὸν κύριον καὶ προδόται τῶν δούλων τοῦ θεοῦ. τούτοις δὲ μετάνοια οὐκ ἔστι, θάνατος δὲ ἔστι, καὶ διὰ τοῦτο καὶ μέλανές εἰσι· καὶ γὰρ τὸ γένος αὐτῶν ἄνομόν ἐστιν. 2. ἐκ δὲ τοῦ δευτέρου ὄρους τοῦ ψιλοῦ[220] οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ὑποκριταὶ καὶ διδάσκαλοι πονηρίας. καὶ οὗτοι οὖν τοῖς προτέροις ὅμοιοί εἰσι, μὴ ἔχοντες καρπὸν δικαιοσύνης· ὡς γὰρ τὸ ὄρος αὐτῶν[221] ἄκαρπον, οὕτω καὶ οἱ ἄνθρωποι οἱ τοιοῦτοι ὄνομα μὲν ἔχουσιν, ἀπὸ δὲ τῆς πίστεως κενοί εἰσι καὶ οὐδεὶς ἐν αὐτοῖς καρπὸς ἀληθείας. τούτοις οὖν μετάνοια κεῖται,

is cleansed, when the evildoers, hypocrites, and blasphemers are removed, along with the doubleminded and those who do different kinds of evil. 4. When these are removed, the church of God will be one body, with one thought, one understanding, one faith, one love. And then the Son of God will exult and be glad in them, when he has received his people clean." "All these things are great and glorious, Lord," I said. 5. "And now, Lord, show me the power and workings of each of the mountains, that when every soul that trusts in the Lord has heard, it may glorify his great, marvelous, and glorious name." "Listen," he said, "to the differences among the mountains and the twelve nations.

96 (IX.19)

"As to the believers from the first mountain, which was black: they are apostates and blasphemers against the Lord and betrayers of the slaves of God. There is no repentance for these, but death; this is why these stones are black. For also their kind is outside the law. 2. As to the believers from the second mountain, which was barren: they are hypocrites and teachers of evil. And so these are like the first, because they have no fruit of righteousness. For just as their mountain bears no fruit, so too such people have the name but are devoid of faith and bear no fruit of truth among themselves. And so repentance is available to them,

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220 ψιλοῦ L[1] Mpers: ὑψηλοῦ A E: *arido* (= ξηροῦ) L[2]
221 αὐτῶν A E Mpers: add *sterilis est ac* L[1] (L[2])

ἐὰν ταχὺ μετανοήσωσιν· ἐὰν δὲ βραδύνωσι, μετὰ τῶν προτέρων ἔσται ὁ θάνατος αὐτῶν. 3. διατί, φημί, κύριε, τούτοις μετάνοιά ἐστι, τοῖς δὲ πρώτοις οὐκ ἔστι; παρά τι γὰρ αἱ αὐταὶ αἱ πράξεις αὐτῶν εἰσι. διὰ τοῦτο, φησί, τούτοις μετάνοια κεῖται, ὅτι οὐκ ἐβλασφήμησαν τὸν κύριον αὐτῶν οὐδὲ ἐγένοντο προδόται τῶν δούλων τοῦ θεοῦ· διὰ δὲ τὴν ἐπιθυμίαν τοῦ λήμματος ὑπεκρίθησαν καὶ ἐδίδαξεν ἕκαστος τὰς ἐπιθυμίας τῶν ἀνθρώπων τῶν ἁμαρτανόντων. ἀλλὰ τίσουσι δίκην τινά· κεῖται δὲ αὐτοῖς μετάνοια διὰ τὸ μὴ γενέσθαι αὐτοὺς βλασφήμους μηδὲ προδότας.

97 (IX.20)

Ἐκ δὲ τοῦ ὄρους τοῦ τρίτου τοῦ ἔχοντος ἀκάνθας καὶ τριβόλους οἱ πιστεύσαντες τοιοῦτοί εἰσιν·[222] ἐξ αὐτῶν[223] οἱ μὲν πλούσιοι, οἱ δὲ πραγματείαις πολλαῖς ἐμπεφυρμένοι. οἱ μὲν τρίβολοί εἰσιν οἱ πλούσιοι, αἱ δὲ ἄκανθαι οἱ ἐν ταῖς πραγματείαις ταῖς ποικίλαις ἐμπεφυρμένοι. 2. οὗτοι οὖν, οἱ ἐν πολλαῖς καὶ ποικίλαις πραγματείαις ἐμπεφυρμένοι, οὐ[224] κολλῶνται τοῖς δούλοις τοῦ θεοῦ, ἀλλ᾽ ἀποπλανῶνται πνιγόμενοι ὑπὸ τῶν πράξεων αὐτῶν· οἱ δὲ πλούσιοι δυσκόλως κολλῶνται τοῖς δούλοις τοῦ θεοῦ, φοβούμενοι μή τι αἰτισθῶσιν ὑπ᾽ αὐτῶν· οἱ τοιοῦτοι οὖν δυσκόλως εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ θεοῦ. 3. ὥσπερ γὰρ ἐν τριβόλοις γυμνοῖς ποσὶ περιπατεῖν δύσκολόν ἐστιν, οὕτω καὶ τοῖς τοιούτοις δύσκολόν ἐστιν εἰς τὴν

if they repent quickly; but if they delay, their death will be with the first group." 3. "Why, Lord," I asked, "is repentance available to these people but not to the first? For their deeds seem to be about the same." "Repentance is available to them," he said, "because they did not blaspheme their Lord nor become betrayers of the slaves of God. But they acted hypocritically because they longed for material goods; and each of them has taught others the passions of sinners. They will pay a penalty. Still, repentance is available to them because they did not become blasphemers or betrayers.

97 (IX.20)

"As to the believers from the third mountain, which has thorns and thistles: some of them are wealthy and others are wrapped up in many business affairs. The thistles are the wealthy and the thorns are those wrapped up in various business affairs. 2. And so, these who are wrapped up in many and various business affairs do not cling to the slaves of God, but go astray, strangled by their activities. And the wealthy cling to the slaves of God only with difficulty, out of fear that these may beg something from them. Such people will enter the kingdom of God only with difficulty. 3. For just as it is difficult to walk among thistles with bare feet, so also is it difficult for such people to enter the

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222 εἰσιν L L E Mpers: add τινὲς A
223 ἐξ αὐτῶν A E Mpers: om. L L
224 οὖν . . . οὐ L L (E): om. A

βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 4. ἀλλὰ τούτοις πᾶσι μετάνοιά ἐστι, ταχινὴ δέ, ἵν' ὃ τοῖς προτέροις χρόνοις οὐκ εἰργάσαντο, νῦν ἀναδράμωσιν ταῖς ἡμέραις καὶ ἀγαθόν τι ποιήσωσιν. ἐὰν οὖν μετανοήσωσι καὶ ἀγαθόν τι ποιήσωσι,[225] ζήσονται τῷ θεῷ·[226] ἐὰν δὲ ἐπιμείνωσι ταῖς πράξεσιν αὐτῶν, παραδοθήσονται ταῖς γυναιξὶν[227] ἐκείναις, αἵτινες αὐτοὺς θανατώσουσιν.

98 (IX.21)

Ἐκ δὲ τοῦ τετάρτου ὄρους τοῦ ἔχοντος βοτάνας πολλάς, τὰ μὲν ἐπάνω τῶν βοτανῶν χλωρά, τὰ δὲ πρὸς ταῖς ῥίζαις ξηρά, τινὲς δὲ καὶ ἀπὸ τοῦ ἡλίου ξηραινόμεναι, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· οἱ μὲν δίψυχοι, οἱ δὲ τὸν κύριον ἔχοντες ἐπὶ τὰ χείλη, ἐπὶ τὴν καρδίαν δὲ μὴ ἔχοντες. 2. διὰ τοῦτο τὰ θεμέλια αὐτῶν ξηρά ἐστι καὶ δύναμιν μὴ ἔχοντα, καὶ τὰ ῥήματα αὐτῶν μόνα ζῶσι, τὰ δὲ ἔργα αὐτῶν νεκρά ἐστιν. οἱ τοιοῦτοι οὔτε ζῶσιν οὔτε[228] τεθνήκασιν. ὅμοιοι οὖν εἰσι τοῖς διψύχοις· καὶ γὰρ οἱ δίψυχοι οὔτε χλωροί εἰσιν οὔτε ξηροί· οὔτε γὰρ ζῶσιν οὔτε τεθνήκασιν. 3. ὥσπερ γὰρ αὗται αἱ βοτάναι ἥλιον ἰδοῦσαι ἐξηράνθησαν, οὕτω καὶ οἱ δίψυχοι, ὅταν θλῖψιν ἀκούσωσι, διὰ τὴν δειλίαν αὐτῶν εἰδωλολατροῦσι καὶ τὸ ὄνομα ἐπαισχύνονται τοῦ κυρίου αὐτῶν. 4. οἱ τοιοῦτοι οὖν οὔτε ζῶσιν[229] οὔτε τεθνήκασιν. ἀλλὰ καὶ οὗτοι ἐὰν

kingdom of God. 4. There is repentance for all such people; but they must do it quickly and so make amends in the present for what they neglected to do before, and thus do some good. If they repent and do something good, they will live to God; but if they remain in their activities, they will be handed over to those women, who will put them to death.

98 (IX.21)

"As to the believers from the fourth mountain, which has many plants that are green near the top but withered near the roots, some of which are withered by the sun: they include the doubleminded and those who have the Lord on their lips, but not in their hearts. 2. This is why their foundations are withered and powerless, and why their words alone are living, but their deeds are dead. Such plants do not live, but neither have they died. They are therefore like the doubleminded. For the doubleminded are also neither green nor withered, for they do not live nor have they died. 3. For just as these plants were withered when they saw the sun, so also with the doubleminded: when they hear of affliction, they commit idolatry out of cowardice and are ashamed of the name of their Lord. 4. Such people therefore neither live nor have died. But

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225 ἐὰν . . . ποιήσωσι L L E: καὶ A
226 τῷ θεῷ A L^2 E: om. L^1
227 γυναιξὶν L L E: πράξεσιν A
228 οὔτε ζῶσιν οὔτε L L E: om. A
229 οὔτε ζῶσιν L L E: om. A

ταχὺ μετανοήσωσιν, δυνήσονται ζῆσαι· ἐὰν δὲ μὴ μετανοήσωσιν, ἤδη παραδεδομένοι εἰσὶ ταῖς γυναιξὶ ταῖς ἀποφερομέναις τὴν ζωὴν αὐτῶν.

99 (IX.22)

Ἐκ δὲ τοῦ ὄρους τοῦ πέμπτου τοῦ ἔχοντος βοτάνας χλωρὰς καὶ τραχέος ὄντος οἱ πιστεύσαντες τοιοῦτοί εἰσι· πιστοὶ μέν, δυσμαθεῖς δὲ καὶ αὐθάδεις καὶ ἑαυτοῖς ἀρέσκοντες, θέλοντες πάντα γινώσκειν, καὶ οὐδὲν ὅλως γινώσκουσι. 2. διὰ τὴν αὐθάδειαν αὐτῶν ταύτην ἀπέστη ἀπ᾽ αὐτῶν ἡ σύνεσις, καὶ εἰσῆλθεν εἰς αὐτοὺς ἀφροσύνη μωρά. ἐπαινοῦσι δὲ ἑαυτοὺς ὡς σύνεσιν ἔχοντας καὶ θέλουσιν ἐθελοδιδάσκαλοι εἶναι, ἄφρονες ὄντες. 3. διὰ ταύτην οὖν τὴν ὑψηλοφροσύνην πολλοὶ ἐκενώθησαν ὑψοῦντες ἑαυτούς· μέγα γὰρ δαιμόνιόν ἐστιν ἡ αὐθάδεια καὶ ἡ κενὴ πεποίθησις· ἐκ τούτων οὖν πολλοὶ ἀπεβλήθησαν, τινὲς δὲ μετενόησαν καὶ ἐπίστευσαν καὶ ὑπέταξαν ἑαυτοὺς τοῖς ἔχουσι σύνεσιν, γνόντες τὴν ἑαυτῶν ἀφροσύνην. 4. καὶ τοῖς λοιποῖς δὲ τοῖς τοιούτοις κεῖται μετάνοια· οὐκ ἐγένοντο γὰρ πονηροί, μᾶλλον δὲ μωροὶ καὶ ἀσύνετοι. οὗτοι οὖν ἐὰν μετανοήσωσι, ζήσονται τῷ θεῷ· ἐὰν δὲ μὴ μετανοήσωσι, κατοικήσουσι μετὰ τῶν γυναικῶν τῶν πονηρευομένων εἰς αὐτούς.

even these, if they repent quickly, will be able to live. But if they do not repent, they are already handed over to the women who take away their lives.

99 (IX.22)

"As to the believers from the fifth mountain, which has green plants but is rugged: they are faithful, but they are slow to learn and insolent and strive to please themselves, wishing to know everything but knowing nothing at all. 2. Understanding is removed from them because of their insolence, and foolish ignorance enters into them. And they praise themselves for having understanding and they long to volunteer as teachers, even though they are ignorant. 3. And so, because of their arrogance, many have become empty, even though they exalt themselves. For insolence and empty confidence are a great demon; many of these are therefore cast out, but some have repented and believed and subjected themselves to those who have understanding, recognizing their own ignorance. 4. And repentance is available to the rest of them; for they have not become evil, merely foolish and misunderstanding. And so, if these repent they will live to God; but if they do not repent, they will dwell with the women who will treat them evilly.

100 (IX.23)

Οἱ δὲ ἐκ τοῦ ὄρους τοῦ ἕκτου τοῦ ἔχοντος σχισμὰς μεγάλας καὶ μικρὰς καὶ ἐν ταῖς σχισμαῖς βοτάνας μεμαραμμένας πιστεύσαντες τοιοῦτοί εἰσιν. 2. οἱ μὲν τὰς σχισμὰς τὰς μικρὰς ἔχοντες, οὗτοί εἰσιν οἱ κατ᾽ ἀλλήλων ἔχοντες, καὶ ἀπὸ τῶν καταλαλιῶν ἑαυτῶν μεμαραμμένοι εἰσὶν ἐν τῇ πίστει· ἀλλὰ μετενόησαν ἐκ τούτων πολλοί. καὶ οἱ λοιποὶ δὲ μετανοήσουσιν, ὅταν ἀκούσωσί μου τὰς ἐντολάς· μικραὶ γὰρ αὐτῶν εἰσιν αἱ καταλαλιαί, καὶ ταχὺ μετανοήσουσιν. 3. οἱ δὲ μεγάλας ἔχοντες σχισμάς, οὗτοι παράμονοί εἰσι ταῖς καταλαλιαῖς αὐτῶν καὶ μνησίκακοι γίνονται μηνιῶντες ἀλλήλοις· οὗτοι οὖν ἀπὸ τοῦ πύργου ἀπερρίφησαν καὶ ἀπεδοκιμάσθησαν τῆς οἰκοδομῆς αὐτοῦ. οἱ τοιοῦτοι οὖν δυσκόλως ζήσονται. 4. εἰ ὁ θεὸς καὶ ὁ κύριος ἡμῶν ὁ πάντων κυριεύων καὶ ἔχων πάσης τῆς κτίσεως αὐτοῦ τὴν ἐξουσίαν οὐ μνησικακεῖ τοῖς ἐξομολογουμένοις τὰς ἁμαρτίας αὐτῶν, ἀλλ᾽ ἵλεως γίνεται, ἄνθρωπος φθαρτὸς ὢν καὶ πλήρης ἁμαρτιῶν ἀνθρώπῳ μνησικακεῖ ὡς δυνάμενος ἀπολέσαι ἢ σῶσαι αὐτόν; 5. λέγω δὲ ὑμῖν, ὁ ἄγγελος τῆς μετανοίας· ὅσοι ταύτην ἔχετε τὴν αἵρεσιν, ἀπόθεσθε αὐτὴν καὶ μετανοήσατε, καὶ ὁ κύριος ἰάσεται ὑμῶν τὰ πρότερα ἁμαρτήματα, ἐὰν καθαρίσητε ἑαυτοὺς ἀπὸ τούτου τοῦ δαιμονίου· εἰ δὲ μή, παραδοθήσεσθε αὐτῷ εἰς θάνατον.

100 (IX.23)

"As to the believers from the sixth mountain, which has both large and small rifts and wilted plants in the rifts: 2. the ones with the small rifts are those who hold grudges against one another and have become withered in their faith because they have slandered one another. But many of these have repented, and the others will repent as well, when they hear my commandments. For their slanders are slight, and they will repent quickly. 3. But those with the large rifts persist in their slanders and bear malice towards one another out of anger. And so these have been cast down from the tower and rejected for its building. These, therefore, will live only with difficulty. 4. If our God and Lord—who rules over all and holds the authority over his entire creation—shows no malice towards those who confess their sins but becomes merciful, will a mere mortal full of sins bear malice against another, as if he had the power to destroy or save him? 5. But I, the angel of repentance, say to all of you who have this schismatic thought, be rid of it and repent, and the Lord will heal the sins you formerly committed, if you cleanse yourselves from this demon. If not, you will be handed over to him and die.

101 (IX.24)

Ἐκ δὲ τοῦ ἑβδόμου ὄρους, ἐν ᾧ βοτάναι χλωραὶ καὶ ἱλαραί, καὶ ὅλον τὸ ὄρος εὐθηνοῦν, καὶ πᾶν γένος κτηνῶν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ[230] ἐνέμοντο τὰς βοτάνας ἐν τούτῳ τῷ ὄρει, καὶ αἱ βοτάναι, ὡς ἐνέμοντο, μᾶλλον εὐθαλεῖς ἐγίνοντο, οἱ πιστεύσαντες τοιοῦτοί εἰσι· 2. πάντοτε ἁπλοῖ καὶ ἄκακοι καὶ μακάριοι[231] ἐγίνοντο, μηδὲν κατ᾽ ἀλλήλων ἔχοντες, ἀλλὰ πάντοτε ἀγαλλιώμενοι ἐπὶ τοῖς δούλοις τοῦ θεοῦ καὶ ἐνδεδυμένοι τὸ πνεῦμα τὸ ἅγιον τούτων τῶν παρθένων καὶ πάντοτε σπλάγχνον ἔχοντες ἐπὶ πάντα ἄνθρωπον, καὶ ἐκ τῶν κόπων αὐτῶν παντὶ ἀνθρώπῳ ἐχορήγησαν ἀνονειδίστως καὶ ἀδιστάκτως. 3. ὁ οὖν κύριος ἰδὼν τὴν ἁπλότητα αὐτῶν καὶ πᾶσαν νηπιότητα[232] ἐπλήθυνεν αὐτοὺς ἐν τοῖς κόποις τῶν χειρῶν αὐτῶν καὶ ἐχαρίτωσεν αὐτοὺς ἐν πάσῃ πράξει αὐτῶν. 4. λέγω δὲ ὑμῖν τοῖς τοιούτοις οὖσιν ἐγὼ ὁ ἄγγελος τῆς μετανοίας· διαμείνατε τοιοῦτοι, καὶ οὐκ ἐξαλειφθήσεται τὸ σπέρμα ὑμῶν ἕως αἰῶνος· ἐδοκίμασε γὰρ ὑμᾶς ὁ κύριος καὶ ἐνέγραψεν ὑμᾶς εἰς τὸν ἀριθμὸν τὸν ἡμέτερον, καὶ ὅλον τὸ σπέρμα ὑμῶν κατοικήσει μετὰ τοῦ υἱοῦ τοῦ θεοῦ· ἐκ γὰρ τοῦ πνεύματος[233] αὐτοῦ ἐλάβετε.[234]

[230] καὶ τὰ . . . οὐρανοῦ A L[2] E: om. L[1]
[231] καὶ μακάριοι A E: om. L L
[232] νηπιότητα L L E: ἠπιότητα A
[233] πνεύματος L L E: σπέρματος A

101 (IX.24)

"As to the believers from the seventh mountain, where green and healthy plants grow and the entire mountain flourishes, with every kind of animal and bird of the air grazing among its plants—plants that thrive all the more, even when grazed: 2. these believers have become simple, innocent, and fortunate at all times, holding no grudge against one another but always rejoicing in the slaves of God, wearing the holy spirit of these virgins and always being compassionate to everyone. And they have provided what is needed to everyone out of their own labors, without reproach or hesitation. 3. And so, when the Lord saw their simplicity and all their child-like innocence, he filled them through the labors of their hands and favored them in their every deed. 4. But I, the angel of repentance, say to you who are like this: stay this way, and your descendants will never be obliterated. For the Lord has approved of you and inscribed you among our number, and all your descendants will dwell with the Son of God. For you have received a portion of his Spirit.

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234 ἐλάβετε A E: *estis* L L

102 (IX.25)

Ἐκ δὲ τοῦ ὄρους τοῦ ὀγδόου, οὗ ἦσαν αἱ πολλαὶ πηγαὶ καὶ πᾶσα ἡ κτίσις τοῦ κυρίου ἐποτίζετο ἐκ τῶν πηγῶν, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· 2. ἀπόστολοι καὶ διδάσκαλοι οἱ κηρύξαντες εἰς ὅλον τὸν κόσμον καὶ οἱ διδάξαντες σεμνῶς καὶ ἁγνῶς τὸν λόγον τοῦ κυρίου καὶ μηδὲν ὅλως νοσφισάμενοι εἰς ἐπιθυμίαν πονηράν, ἀλλὰ πάντοτε ἐν δικαιοσύνῃ καὶ ἀληθείᾳ πορευθέντες, καθὼς καὶ παρέλαβον τὸ πνεῦμα τὸ ἅγιον. τῶν τοιούτων οὖν ἡ πάροδος μετὰ τῶν ἀγγέλων ἐστίν.

103 (IX.26)

Ἐκ δὲ τοῦ ὄρους τοῦ ἐνάτου τοῦ ἐρημώδους, τοῦ τὰ ἑρπετὰ καὶ θηρία ἐν αὐτῷ ἔχοντος τὰ διαφθείροντα τοὺς ἀνθρώπους,[235] οἱ πιστεύσαντες τοιοῦτοί εἰσιν· 2. οἱ μὲν τοὺς σπίλους ἔχοντες διάκονοί εἰσι κακῶς διακονήσαντες καὶ διαρπάσαντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν καὶ ἑαυτοῖς περιποιησάμενοι ἐκ τῆς διακονίας ἧς ἔλαβον διακονῆσαι· ἐὰν οὖν ἐπιμείνωσι τῇ αὐτῇ ἐπιθυμίᾳ, ἀπέθανον καὶ οὐδεμία αὐτοῖς ἐλπὶς ζωῆς· ἐὰν δὲ ἐπιστρέψωσι καὶ ἁγνῶς τελειώσωσι τὴν διακονίαν αὐτῶν, δυνήσονται ζῆσαι. 3. οἱ δὲ ἐψωριακότες, οὗτοι οἱ ἀρνησάμενοί εἰσι καὶ μὴ ἐπιστρέψαντες ἐπὶ τὸν κύριον ἑαυτῶν, ἀλλὰ χερσωθέντες καὶ γενόμενοι ἐρημώδεις, μὴ κολλώμενοι τοῖς δούλοις τοῦ θεοῦ, ἀλλὰ μονάζοντες ἀπολλύουσι τὰς ἑαυτῶν ψυχάς.

102 (IX.25)

"As to the believers from the eighth mountain, where there were many springs that provided drink to all the creatures of the Lord: 2. they are apostles and teachers who proclaimed their message throughout the whole world and taught the word of the Lord with reverence and holiness. They misappropriated nothing for their own evil desire, but always proceeded in righteousness and truth, just as they received the Holy Spirit. And so their path lies with the angels.

103 (IX.26)

"As to the believers from the ninth mountain, which is a wasteland and has reptiles and wild beasts that destroy people: 2. the stones that are stained are ministers who have ministered badly, snatching away the livelihood of widows and orphans and providing a living for themselves out of the ministry they have received. If therefore they remain in this desire, they die with no hope of life. But if they convert and complete their ministry in a holy way, they will be able to live. 3. But the stones that have a rough surface are those who have denied the Lord and not returned to him. They have become a deserted wasteland, not clinging to the slaves of God but destroying their own souls in isola-

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235 τὰ . . . ἀνθρώπους A L^2: om. L^1 E

4. ὡς γὰρ ἄμπελος ἐν φραγμῷ τινι καταλειφθεῖσα ἀμελείας τυγχάνουσα καταφθείρεται καὶ ὑπὸ τῶν βοτανῶν ἐρημοῦται καὶ τῷ χρόνῳ ἀγρία γίνεται, καὶ οὐκέτι εὔχρηστός ἐστι τῷ δεσπότῃ ἑαυτῆς, οὕτω καὶ οἱ τοιοῦτοι ἄνθρωποι ἑαυτοὺς ἀπεγνώκασι καὶ γίνονται ἄχρηστοι τῷ κυρίῳ ἑαυτῶν ἀγριωθέντες. 5. τούτοις οὖν μετάνοια γίνεται, ἐὰν μὴ ἐκ καρδίας εὑρεθῶσιν ἠρνημένοι· ἐὰν δὲ ἐκ καρδίας εὑρεθῇ ἠρνημένος τις, οὐκ οἶδα, εἰ δύναται ζῆσαι. 6. καὶ τοῦτο οὐκ[236] εἰς ταύτας τὰς ἡμέρας[237] λέγω, ἵνα τις ἀρνησάμενος μετάνοιαν λάβῃ· ἀδύνατον γάρ ἐστι σωθῆναι τὸν μέλλοντα νῦν ἀρνεῖσθαι τὸν κύριον ἑαυτοῦ· ἀλλ' ἐκείνοις τοῖς πάλαι ἠρνημένοις δοκεῖ κεῖσθαι μετάνοια. εἴ τις οὖν μέλλει μετανοεῖν, ταχινὸς γενέσθω πρὶν τὸν πύργον ἀποτελεσθῆναι· εἰ δὲ μή, ὑπὸ τῶν γυναικῶν καταφθαρήσεται εἰς θάνατον. 7. καὶ οἱ κολοβοί, οὗτοι δόλιοί εἰσι καὶ κατάλαλοι· καὶ τὰ θηρία, ἃ εἶδες εἰς τὸ ὄρος, οὗτοί εἰσιν. ὥσπερ γὰρ τὰ θηρία διαφθείρει τῷ ἑαυτῶν ἰῷ τὸν ἄνθρωπον καὶ ἀπολλύει, οὕτω καὶ τῶν τοιούτων ἀνθρώπων τὰ ῥήματα διαφθείρει τὸν ἄνθρωπον καὶ ἀπολλύει. 8. οὗτοι οὖν κολοβοί εἰσιν ἀπὸ τῆς πίστεως αὐτῶν διὰ τὴν πρᾶξιν ἣν ἔχουσιν ἐν ἑαυτοῖς· τινὲς δὲ μετενόησαν καὶ ἐσώθησαν. καὶ οἱ λοιποὶ οἱ τοιοῦτοι ὄντες δύνανται σωθῆναι, ἐὰν μετανοήσωσιν· ἐὰν δὲ μὴ μετανοήσωσιν, ἀπὸ τῶν γυναικῶν ἐκείνων, ὧν τὴν δύναμιν ἔχουσιν, ἀποθανοῦνται.

tion. 4. For just as a vine left untended on a fence is ruined and overrun with weeds, and after a time grows wild and is no longer of any use to its master, so also people like this have despaired of themselves and become useless to their own Lord because they have grown wild. 5. Thus repentance can come to these people, if they are found not to have denied the Lord from their hearts; but if one of them is found to have done so, I do not know if he can live. 6. I am not saying that at the present time someone can deny the Lord and receive repentance; for the one who is about to deny his Lord now cannot be saved. But repentance appears to be available to those who made a denial before now. And so, if anyone is about to repent, let him do so quickly before the tower is completed. Otherwise, he will be destroyed by the women. 7. And the stones that were broken off are the deceitful and slanderers. They are also the wild beasts you saw on the mountain. For just as the wild beasts annihilate and destroy a person with their poison, so also the words of such people annihilate and destroy him. 8. These are therefore broken off from their faith because of what they did to one another. But some have repented and been saved. And the rest who are like this can be saved if they repent. If they do not, they will be put to death by those very women whose power they exert.

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236 οὐκ A L^2 E: om. L^1

237 εἰς . . . ἡμέρας A L^1 E: om. L^2

104 (IX.27)

Ἐκ δὲ τοῦ ὄρους τοῦ δεκάτου, οὗ ἦσαν δένδρα σκεπάζοντα πρόβατά τινα, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· 2. ἐπίσκοποι καὶ φιλόξενοι, οἵτινες ἡδέως εἰς τοὺς οἴκους ἑαυτῶν πάντοτε ὑπεδέξαντο τοὺς δούλους τοῦ θεοῦ ἄτερ ὑποκρίσεως· οἱ δὲ ἐπίσκοποι πάντοτε τοὺς ὑστερημένους καὶ τὰς χήρας τῇ διακονίᾳ ἑαυτῶν ἀδιαλείπτως ἐσκέπασαν καὶ ἁγνῶς ἀνεστράφησαν πάντοτε. 3. οὗτοι οὖν πάντες σκεπασθήσονται ὑπὸ τοῦ κυρίου διαπαντός. οἱ οὖν ταῦτα ἐργασάμενοι ἔνδοξοί εἰσι παρὰ τῷ θεῷ καὶ ἤδη ὁ τόπος αὐτῶν μετὰ τῶν ἀγγέλων ἐστίν, ἐὰν ἐπιμείνωσιν ἕως τέλους λειτουργοῦντες τῷ κυρίῳ.

105 (IX.28)

Ἐκ δὲ τοῦ ὄρους τοῦ ἑνδεκάτου, οὗ ἦσαν δένδρα καρπῶν πλήρη, ἄλλοις καὶ ἄλλοις καρποῖς κεκοσμημένα, οἱ πιστεύσαντες τοιοῦτοί εἰσιν· 2. οἱ παθόντες ὑπὲρ τοῦ ὀνόματος τοῦ υἱοῦ τοῦ θεοῦ,[238] οἷς καὶ προθύμως ἔπαθον ἐξ ὅλης τῆς καρδίας καὶ παρέδωκαν τὰς ψυχὰς αὐτῶν. 3. διατί οὖν, φημί, κύριε, πάντα μὲν τὰ δένδρα καρποὺς ἔχει, τινὲς δὲ ἐξ αὐτῶν καρποὶ εὐειδέστεροί εἰσιν; ἄκουε, φησίν· ὅσοι ποτὲ ἔπαθον διὰ τὸ ὄνομα, ἔνδοξοί εἰσι παρὰ τῷ θεῷ, καὶ πάντων τούτων αἱ ἁμαρτίαι ἀφῃρέθησαν, ὅτι ἔπαθον διὰ τὸ ὄνομα[239] τοῦ υἱοῦ τοῦ θεοῦ. διατί δὲ οἱ καρποὶ αὐτῶν

104 (IX.27)

"As to the believers from the tenth mountain, where there were trees providing shelter for some sheep: 2. they are bishops and those who are hospitable, who always gladly welcomed the slaves of God into their homes without hypocrisy. And through their ministry, the bishops always provided constant shelter for those in need and for the widows, and they always conducted themselves in a holy way. 3. And so all these will be sheltered by the Lord at all times. Thus those who engage in such works are glorious before God and already have their place with the angels, if they continue serving the Lord until the end.

105 (IX.28)

"As to the believers from the eleventh mountain, where there were laden fruit trees, adorned with various kinds of fruit: 2. they are those who have suffered for the name of the Son of God—suffered willingly from their whole heart and handed over their lives." 3. "Why, then, Lord," I asked, "do all the trees have fruit, but some fruits are more beautiful than others?" "Listen," he said; "all those who at one time or another have suffered for the sake of the name are glorious before God and the sins of all of them are forgiven, because they suffered for the name of the Son of

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238 *τοῦ υἱοῦ τοῦ θεοῦ* A: *domini* L L: *eius* E
239 *ὄνομα* A: add, *domini* L L: add *eius* E

ποικίλοι εἰσίν, τινὲς δὲ ὑπερέχοντες, ἄκουε. 4. ὅσοι, φησίν, ἐπ᾽ ἐξουσίαν ἀχθέντες ἐξητάσθησαν καὶ οὐκ ἠρνήσαντο, ἀλλ᾽ ἔπαθον προθύμως, οὗτοι μᾶλλον ἐνδοξότεροί εἰσι παρὰ τῷ κυρίῳ· τούτων ὁ καρπός ἐστιν ὁ ὑπερέχων. ὅσοι δὲ δειλοὶ καὶ ἐν δισταγμῷ ἐγένοντο καὶ ἐλογίσαντο ἐν ταῖς καρδίαις αὐτῶν, πότερον ἀρνήσονται ἢ ὁμολογήσουσι, καὶ ἔπαθον, τούτων οἱ καρποὶ ἐλάττους εἰσίν, ὅτι ἀνέβη ἐπὶ τὴν καρδίαν αὐτῶν ἡ βουλὴ αὕτη· πονηρὰ γὰρ ἡ βουλὴ αὕτη, ἵνα δοῦλος κύριον ἴδιον ἀρνήσηται. 5. βλέπετε οὖν ὑμεῖς οἱ ταῦτα βουλευόμενοι, μήποτε ἡ βουλὴ αὕτη διαμείνῃ ἐν ταῖς καρδίαις ὑμῶν καὶ ἀποθάνητε τῷ θεῷ. ὑμεῖς δὲ οἱ πάσχοντες ἕνεκεν τοῦ ὀνόματος δοξάζειν ὀφείλετε τὸν θεόν, ὅτι ἀξίους ὑμᾶς ἡγήσατο ὁ θεός, ἵνα τοῦτο τὸ ὄνομα βαστάζητε καὶ πᾶσαι ἡμῶν αἱ ἁμαρτίαι ἰαθῶσιν. 6. οὐκοῦν μακαρίζετε ἑαυτούς· ἀλλὰ δοκεῖτε ἔργον μέγα πεποιηκέναι, ἐάν τις ὑμῶν διὰ τὸν θεὸν[240] πάθῃ. ζωὴν ὑμῖν ὁ κύριος χαρίζεται, καὶ οὐ νοεῖτε· αἱ γὰρ ἁμαρτίαι ὑμῶν κατεβάρησαν, καὶ εἰ μὴ πεπόνθατε ἕνεκεν τοῦ ὀνόματος κυρίου, διὰ τὰς ἁμαρτίας ὑμῶν τεθνήκειτε ἂν τῷ θεῷ. 7. ταῦτα ὑμῖν λέγω τοῖς διστάζουσι περὶ ἀρνήσεως ἢ ὁμολογήσεως· ὁμολογεῖτε ὅτι κύριον ἔχετε, μήποτε ἀρνούμενοι παραδοθήσησθε εἰς δεσμωτήριον. 8. εἰ τὰ ἔθνη τοὺς δούλους αὐτῶν κολάζουσιν, ἐάν τις ἀρνήσηται τὸν κύριον ἑαυτοῦ, τί δοκεῖτε ποιήσει ὁ κύριος ὑμῖν, ὃς ἔχει πάντων τὴν ἐξουσίαν; ἄρατε τὰς βουλὰς ταύτας ἀπὸ τῶν καρδιῶν ὑμῶν, ἵνα διαπαντὸς ζήσητε τῷ θεῷ.

God. But listen to why they have different kinds of fruit and some is superior. 4. All those," he said, "who have been led before an authority and interrogated, and suffered willingly without making a denial, are more glorious before the Lord. Their fruit is superior. But all those who have been cowardly and filled with doubt and who have questioned in their heart whether to deny the Lord or confess him, and then suffered anyway—their fruit is inferior, because this notion arose in their heart. For it is an evil notion for a slave to deny his own lord. 5. And so, you who are thinking about doing these things, take care or this notion may stay in your heart and you may die to God. But you who suffer on account of the name should glorify God, because he considered you worthy to bear this name and to be healed of all your sins. 6. Consider yourselves fortunate. But realize that you have done a great work, if any of you suffers for God. The Lord graciously gives you life, and you do not understand it, for your sins have weighed you down; and if you did not suffer on account of the name of the Lord, you would have died to God because of your sins. 7. I say these things to you who cannot decide whether to deny or confess. Confess that you have a master *[Or: the Lord]*, lest after making a denial you be delivered over to prison. 8. If the outsiders punish their slaves for denying their own lord, what do you suppose the Lord who has authority over all things will do to you? Remove these notions from your heart, that you may live to God at all times.

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240 διὰ τὸν θεὸν A E: om. L L

106 (IX.29)

Ἐκ δὲ τοῦ ὄρους τοῦ δωδεκάτου τοῦ λευκοῦ οἱ πιστεύσαντες τοιοῦτοί εἰσιν· ὡς νήπια βρέφη εἰσίν, οἷς οὐδεμία κακία ἀναβαίνει ἐπὶ τὴν καρδίαν οὐδὲ ἔγνωσαν, τί ἐστι πονηρία, ἀλλὰ πάντοτε ἐν νηπιότητι διέμειναν. 2. οἱ τοιοῦτοι οὖν ἀδιστάκτως κατοικήσουσιν ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὅτι ἐν οὐδενὶ πράγματι ἐμίαναν τὰς ἐντολὰς τοῦ θεοῦ, ἀλλὰ μετὰ νηπιότητος διέμειναν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν ἐν τῇ αὐτῇ φρονήσει. 3. ὅσοι οὖν διαμενεῖτε, φησί, καὶ ἔσεσθε ὡς τὰ βρέφη, κακίαν μὴ ἔχοντες, πάντων τῶν προειρημένων ἐνδοξότεροι ἔσεσθε· πάντα γὰρ τὰ βρέφη ἔνδοξά ἐστι παρὰ τῷ θεῷ καὶ πρῶτα παρ᾽ αὐτῷ. μακάριοι οὖν ὑμεῖς, ὅσοι ἂν ἄρητε ἀφ᾽ ἑαυτῶν τὴν πονηρίαν, ἐνδύσησθε δὲ τὴν ἀκακίαν· πρῶτοι πάντων ζήσεσθε τῷ θεῷ. 4. μετὰ τὸ συντελέσαι αὐτὸν τὰς παραβολὰς τῶν ὀρέων λέγω αὐτῷ· κύριε, νῦν μοι δήλωσον περὶ τῶν λίθων τῶν ἠρμένων ἐκ τοῦ πεδίου καὶ εἰς τὴν οἰκοδομὴν τεθειμένων ἀντὶ τῶν λίθων τῶν ἠρμένων ἐκ τοῦ πύργου, καὶ τῶν στρογγύλων τῶν τεθέντων εἰς τὴν οἰκοδομὴν καὶ τῶν ἔτι στρογγύλων ὄντων.

107 (IX.30)

Ἄκουε, φησίν, καὶ περὶ τούτων πάντων. οἱ λίθοι οἱ ἐκ τοῦ πεδίου ἠρμένοι καὶ τεθειμένοι εἰς τὴν οἰκοδομὴν

106 (IX.29)

"As to the believers from the twelfth mountain, which was white: they are like young infants, who have never had evil arise in their hearts, nor have they known what is evil, but have always remained in their childlike innocence. 2. Such people will certainly dwell in the kingdom of God, because they have not defiled the commandments of God by anything they have done, but with childlike innocence they have remained in the same state of mind all the days of their lives. 3. And so, all of you who remain like this," he said, "innocent as infants, will be more glorious than everyone mentioned before. For every infant is glorious before God and preeminent with him. Thus you who remove evil from yourselves and are clothed in innocence are fortunate; you will live as preeminent above all others before God." 4. After he completed the parables of the mountains I said to him, "Lord, now explain to me about the stones that were taken from the plain and set in the building in place of the ones removed from the tower, and about the round stones that were set in the building, and about those that are still round."

107 (IX.30)

"Listen," he said, "about all these things as well. The stones that were taken from the plain and set in the building of

τοῦ πύργου ἀντὶ τῶν ἀποβεβλημένων αἱ ῥίζαι εἰσὶ τοῦ ὄρους τοῦ λευκοῦ τούτου. 2. ἐπεὶ οὖν οἱ πιστεύσαντες ἐκ τοῦ ὄρους τοῦ λευκοῦ πάντες ἄκακοι εὑρέθησαν, ἐκέλευσεν ὁ κύριος τοῦ πύργου τούτους ἐκ τῶν ῥιζῶν[241] τοῦ ὄρους τούτου βληθῆναι εἰς τὴν οἰκοδομὴν τοῦ πύργου· ἔγνω γὰρ ὅτι, ἐὰν ἀπέλθωσιν εἰς τὴν οἰκοδομὴν τοῦ πύργου οἱ λίθοι οὗτοι, διαμενοῦσι λαμπροί, καὶ οὐδεὶς αὐτῶν μελανήσει.[242] 3. quodsi de ceteris montibus adiecisset, necesse habuisset rursus visitare eam turrem atque purgare. hi autem omnes candidi inventi sunt, οἱ πιστεύσαντες καὶ μέλλοντες πιστεύειν· ἐκ τοῦ αὐτοῦ γὰρ γένους εἰσίν. μακάριον τὸ γένος τοῦτο ὅτι ἄκακόν ἐστι. 4. ἄκουε νῦν καὶ περὶ τῶν λίθων τῶν στρογγύλων καὶ λαμπρῶν. καὶ αὐτοὶ πάντες ἐκ τοῦ ὄρους τοῦ λευκοῦ εἰσιν. audi autem quare rotundi sunt reperti. divitiae suae eos pusillum obscuraverunt a veritate atque obfuscaverunt; a deo vero numquam recesserunt, nec ullum verbum malum processit de ore eorum, sed omnis aequitas et virtus veritatis. 5. horum ergo mentem cum vidisset dominus, posse eos veritati favere, bonos quoque permanere, iussit et opes eorum circumcidi, non enim in totum tolli, ut possint aliquid boni facere de eo quod eis relictum est; et vivent deo, quoniam ex bono genere sunt. ideo ergo pusillum circumcisi sunt et positi sunt in structuram turris huius.

[241] τῶν ῥιζῶν L L (E): om. A

[242] The following Latin text is that of L[1] (the Vulgate version).

the tower to replace the ones cast out are the roots of this white mountain. 2. And so, since all the believers from the white mountain have been found innocent, the Lord of the tower ordered them to be taken from the roots of this mountain for the building of the tower. For he knew that if these stones came into the building of the tower, they would remain bright and none of them would turn black. 3. But if he had added some from other mountains, he would have had to visit this tower again and cleanse it. But all these—both those who believe and those who are about to believe—have been found white, for they are of the same kind. This kind is fortunate because it is innocent. 4. Listen now also about the stones that are round and bright. All these are also from the white mountain. But listen to why they have been discovered to be round. Their riches have partially blinded and obstructed them from the truth. Still, they have never departed from God, nor has any evil word come forth from their mouths, but only what is upright and worthy of the truth. 5. And so, when the Lord saw their minds, that they were able to countenance truth and to remain good, he ordered their riches to be cut away—but not to be removed entirely, that they may be able to do something good from what was left to them. And they will live to God, since they are of a good kind. And so they were trimmed a bit and set in this tower building.

108 (IX.31)

Ceteri vero, qui adhuc rotundi remanserunt neque aptati sunt in eam structuram,[243] quia nondum acceperunt sigillum, repositi sunt suo loco; valde enim rotundi reperti sunt. 2. oportet autem circumcidi hoc saeculum ab illis et vanitates opum suarum, et tunc convenient in dei regnum. necesse est enim eos intrare in dei regnum; hoc enim genus innocuum benedixit dominus. ex hoc ergo genere non intercidet quisquam. etenim licet quis eorum temptatus a nequissimo diabolo aliquid deliquerit, cito recurret ad dominum suum. 3. felices vos iudico omnes[244] ego nuntius paenitentiae, quicumque estis innocentes sicut infantes, quoniam pars vestra bona est et honorata apud deum. 4. dico autem omnibus vobis, quicumque sigillum hoc accepistis, simplicitatem habere neque offensarum memores esse neque in malitia vestra permanere aut in memoria offensarum amaritudinis;[245] in unum quoque spiritum fieri, et has malas scissuras permedicare ac tollere a vobis, ut dominus pecorum gaudeat de his. 5. *χαρήσεται δέ, ἐὰν πάντα ὑγιῆ εὑρεθῇ καὶ μὴ διαπεπτωκότα τινὰ ἐξ αὐτῶν. ἐὰν δὲ εὑρεθῇ τινα ἐξ αὐτῶν διαπεπτωκότα, οὐαὶ τοῖς ποιμέσιν ἔσται.* 6. *ἐὰν δὲ καὶ αὐτοὶ οἱ ποιμένες εὑρεθῶσιν διαπεπτωκότες, τί ἐροῦσιν τῷ δεσπότῃ τοῦ ποιμνίου; ὅτι ἀπὸ τῶν προβάτων διέπεσαν; οὐ πιστευθήσονται· ἄπιστον γὰρ πρᾶγμά εστιν, ποιμένα ὑπὸ προβάτων παθεῖν τι. μᾶλλον δὲ κολασθή-*

[243] *aptati . . . structura* S: *apti sunt in ea structura* A O Z

[244] *omnes* S A O: om. Z

[245] *amaritudinis* S^{c} A^{c}: *amaritudines* S A Z: *et amaritudinis* O

108 (IX.31)

"But the others, which have remained round until now and were not fit into the building, because they have not yet received the seal: these were returned to their own place. For they were found to be extremely round. 2. For this age must be cut away from them, along with the vanities of their wealth, and then they will be suitable for the kingdom of God. For they must enter the kingdom of God, for the Lord has blessed this innocent kind. And so, no one of this kind will perish. Even if one of them is tempted by the most wicked devil and commits a sin, he will quickly return to his Lord. 3. I, the angel of repentance, judge all of you fortunate, you who are innocent as infants, since your part is good and honorable before God. 4. But I say to all of you who have received this seal: hold on to your simplicity and do not bear grudges or remain in your evil ways or dwell on the bitterness of past indignities. Be one in spirit, heal these evil schisms and remove them from yourselves, that the Lord of the flocks may rejoice in them. 5. He will rejoice if all of them are found healthy and none of them has been scattered. But woe to the shepherds if any of the sheep are found scattered. 6. And if the shepherds themselves are found scattered, what will they say to the Lord of the flock? That they were scattered because of the sheep? No one would believe them. For it would be beyond belief that the shepherd could suffer from the sheep. Instead

σονται διὰ τὸ ψεῦδος αὐτῶν.[246] et ego sum pastor, et validissime oportet me de vobis reddere rationem.

109 (IX.32)

Remediate ergo vos, dum adhuc turris aedificatur. 2. dominus habitat in viris amantibus pacem; ei enimvero pax cara est, a litigiosis vero et perditis malitiae longe abest. reddite igitur ei spiritum integrum, sicut accepistis. 3. si enim dederis fulloni vestimentum novum integrum, idque integrum[247] iterum vis recipere, fullo autem si scissum tibi illud reddat, recipies illud? nonne statim scandescis et eum convicio[248] persequeris, dicens: vestimentum integrum tibi dedi. quare scidisti illud et inutile redigisti, et propter scissuram, quam in eo fecisti, in usu esse non potest? nonne haec omnia verba dices fulloni ergo et de scissura quam in vestimento tuo fecerit? 4. si igitur tu doles de vestimento tuo et quaereris quod non illud integrum recipias, quid putas dominum tibi facturum, qui spiritum integrum tibi dedit, et tu eum totum inutilem redigisti, ita ut nullo usu esse possit domino suo? inutilis enim esse coepit usus eius, cum sit corruptus a te. nonne igitur dominus spiritus eius propter hoc factum tuum morte te[249] adficiet? 5. plane, inquam, omnes eos, quoscumque invenerit in memoria offensarum permanere, adficiet. clementiam, inquit, eius calcare nolite, sed potius honorificate eum,

[246] The Greek in this chapter is from Antiochus, Παυδέκτης τῆς ἁγίας γραφῆς

[247] *novum . . . integrum*[2] S A: *integrum novum* Z

[248] *convicio* S Z: *continuo* A

[249] *morte te* cj. Gebhardt

they will be punished because of their lie. I am myself a shepherd, and so am all the more pressed to give an account for you.

109 (IX.32)

"Therefore, heal yourselves while the tower is being built. 2. The Lord dwells with those who love peace. For indeed, peace is dear to him, but he keeps his distance from those who are contentious and destroyed by malice. And so, return your spirit to him intact, just as you received it. 3. For if you give a new garment to a cleaner, intact, and you want to receive it back from him intact, but the cleaner gives it back to you torn, will you accept it? Will you not immediately grow livid and hound him with abuse, saying, 'I gave you this garment in one piece! Why did you tear it and ruin it? It cannot be worn now that you have made this tear in it!' Won't you say something like this to the cleaner for tearing your garment? 4. And so, if you are upset about your garment and complain that you have not received it back intact, what do you think the Lord will do to you? For he gave you his spirit intact but you brought it back completely worthless, so that it can be of no use to its Lord. For it is no longer good for anything, once you have destroyed it. Will the Lord of this spirit not hand you over to death because of what you have done?" 5. "Certainly," I replied, "he will punish everyone who bears grudges." "Do not," he said, "trample on his mercy, but rather honor him, since he

quod tam patiens est ad delicta vestra, et non est sicut vos. agite enim paenitentiam; utile[250] est vobis.

110 (IX.33)

Ταῦτα πάντα τὰ προγεγραμμένα ἐγὼ ὁ ποιμὴν ὁ ἄγγελος τῆς μετανοίας ἔδειξα καὶ ἐλάλησα τοῖς δούλοις[251] τοῦ θεοῦ. ἐὰν πεισθῆτε αὐτοῖς καὶ ἀκούσητε τῶν ῥημάτων μου καὶ πορευθῆτε ἐν αὐτοῖς[252] καὶ κατορθώσητε τὰς ὁδοὺς ὑμῶν, ζῆσαι δύνασθε. ἐὰν δὲ παραμείνητε τῇ δολιότητι καὶ μνησικακίᾳ, οὐδεὶς τῶν τοιούτων ζήσει τῷ θεῷ. ταῦτα πάντα παρ᾽ ἐμοῦ ἔδει λαληθῆναι[253] λελάληται ὑμῖν.[254] 2. λέγει μοι ὁ ποιμήν· πάντα με ἐπηρώτησας; ναί, φημί, κύριε. τί ὅτι, φησίν, οὐκ ἐπηρώτησας περὶ τῶν τύπων τῶν λίθων τῶν ἀπεληλυθότων εἰς τὴν οἰκοδομήν, ὧν ἐξεπληρώσαμεν; ἐπελαθόμην, φημί, κύριε. 3. ἄκουε νῦν, φησί, περὶ αὐτῶν· οὗτοί εἰσιν οἱ νῦν ἀκούσαντες τῶν ἐντολῶν μου καὶ μετανοήσαντες ἐξ ὅλης καρδίας αὐτῶν, καὶ ἐπεὶ εἶδεν[255] ὁ κύριος[256] τὴν μετάνοιαν αὐτῶν καλὴν καὶ καθαρὰν καὶ δυναμένους παραμεῖναι ἐν τῇ μετανοίᾳ αὐτῶν, ἐκέλευσεν τὰς ἁμαρτίας αὐτῶν τὰς προτέρας ἐξαλειφθῆναι. οἱ γὰρ τύποι οὗτοι αἱ ἁμαρτίαι αὐτῶν ἦσαν. ἐξωμαλίσθησαν οὖν εἰς τὸ μηκέτι φαίνεσθαι αὐτάς.[257]

250 *utile* S: *utiles* A: *utilem* $Z^{vid.}$
251 τοῖς δούλοις L: τῷ δούλῳ F E
252 καὶ . . . αὐτοῖς L E: om. F

is so patient with your sins and is not like you. And so come and repent, for it is good for you.

110 (IX.33)

"All these things written above I, the shepherd, the angel of repentance, have shown and spoken to the slaves of God. And so, if you believe them and hear my words and proceed in them and correct your ways, you will be able to live. But if you persist in being deceitful and dwell on indignities—no one like this will live to God. I have told you everything that I needed to say." 2. The shepherd said to me, "Have you asked me everything?" I replied, "Yes, Lord, I have." "But why have you not asked me about the impressions left by the stones placed in the building, which we filled in?" "I forgot, Lord," I replied. 3. "Listen, now," he said, "concerning these. These are the ones who now have heard my commandments and repented from their whole heart; and when the Lord saw that their repentance was good and pure, and that they were able to remain in it, he ordered their former sins to be expunged. These impressions, therefore, were their sins, and they have been leveled over so that they may no longer be seen."

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253 *παρ' . . . λαληθῆναι* (L^1): om. F L^2 E

254 *λελάληται ὑμῖν* L^1: add *τὰ ῥήματα* F: *verba praedicta sunt vobis* L^2: *locutus sum vobis propter vos* E

255 *ἐπεὶ εἶδεν* L^1 E: *ἔπειδεν* F (L^2)

256 *κύριος* L E: *θεός* F

257 The Greek in this chapter is from F.

Similitudo Decima

111 (X.1)

Postquam perscripseram librum hunc, venit nuntius ille, qui me tradiderat huic pastori, in domum, in qua eram, et consedit supra lectum, et adstitit ad dexteram hic pastor. deinde vocavit me, et haec mihi dixit: 2. tradidi te, inquit, et domum tuam huic pastori, ut ab eo protegi possis. ita, inquam, domine. si vis ergo protegi, inquit, ab omni vexatione et ab omni saevitia, successum autem habere in omni opere bono atque verbo, et omnem virtutem aequitatis, in mandatis huius ingredere, quae dedit[258] tibi, et poteris dominari omni nequitiae. 3. custodienti enim tibi mandata huius[259] subiecta erit omnis cupiditas et dulcedo saeculi huius; successus vero in omni bono negotio te sequetur. maturitatem huius et modestiam suscipe in te, et dic omnibus in magno honore esse eum et dignitate apud dominum, et magnae potestatis eum praesidem esse et potentem in officio suo. huic soli per totum orbem paenitentiae potestas tributa est. potesne tibi videtur esse? sed vos maturitatem huius et verecundiam, quam in vos habet, dispicitis.

112 (X.2)

Dico ei: interroga ipsum, domine, ex quo in domo mea est, an aliquid extra ordinem fecerim, ex quo eum offenderim. 2. et ego, inquit, scio nihil extra ordinem fecisse te neque esse facturum. et idea haec loquor tecum, ut perseveres;

[258] *dedit* A Z: *dedi* S [259] *huius* S: *haec* A Z

Parable Ten

111 (X.1)

After I had written out this book, the angel who had handed me over to this shepherd came to me in the house where I was staying and sat on the couch, with the shepherd standing on his right. And the angel called to me and said: 2. "I handed you and your house over to this shepherd, so that you could be protected by him." "Yes you did, Lord," I replied. "So if you want to be protected from all trouble and violence," he said, "and to enjoy success in your every deed and word, along with all just virtue, proceed in the commandments he has given you. Then you will be able to rule over every wickedness. 3. For when you guard his commandments, every desire and alluring charm of this age will be subject to you, and you will succeed in every good undertaking *[Or: business dealing]*. Take his perfection and moderation upon yourself, and tell everyone that he is held in great honor and dignity before the Lord, and that he is the mighty protector, powerful in what he does. To this one alone has been given the power of repentance, throughout the entire world. Does he not seem powerful to you? Yet you have despised his perfection and moderation towards you."

112 (X.2)

I said to him, "Ask him, Lord, if I have committed a transgression to offend him since he has been in my house." 2. "I know myself," he replied, "that you have neither committed nor are about to commit a transgression. And so I am telling you these things that you may persevere; for this one has spoken highly of you to me. And you should tell

bene enim de te hic apud existimavit. tu autem ceteris haec verba dices, ut et illi qui egerunt aut acturi sunt paenitentiam, eadem quae tu sentiant, et hic apud me de his bene interpretetur, et ego apud me dominum. 3. et ego, inquam, domine, omni homini indico magnalia domini. spero autem eos omnes qui iam antea[260] peccaverunt, si haec audiant, libenter acturi sunt paenitentiam, vitam recuperantes. 4. permane ergo, inquit, in hoc ministerio et consumma illud. quicumque autem mandata huius efficiunt, habebunt vitam, et hic apud dominum magnum honorem. quicumque vero huius mandata non servant, fugiunt a sua vita et adversus illum sunt, hic autem apud dominum habet honorem suum. quicumque ergo fuerint adversus illum, nec mandata eius sequuntur,[261] morti se tradunt, et unusquisque eorum reus fit sanguinis sui. tibi autem dico ut servias mandatis his, et remedium peccatorum habebis.

113 (X.3)

Misi autem tibi has virgines,[262] ut habitent tecum; vidi enim eas affabiles tibi esse. habes ergo eas adiutrices, quo magis possis huius mandata servare; non potest enim fieri ut sine his virginibus haec mandata serventur. video autem eas libenter esse tecum. sed ego praecipiam eis, ut omnino a domo tua non discedant. 2. tu tantum conmunda domum tuam; in munda enim domo libenter habitabunt.

[260] *iam antea*: *amant ea et* S: *antea* A: *iam ante* Z

[261] *adversus illum sunt . . . sequuntur* L^1: *hunc contemnunt; hic autem apud deum habet honorem suum. quicunque ergo contemnent eum et non servant mandata eius, ipsi* L^2

these things to others, that those who have repented or who are about to repent may think as you do, that he may give a good report about them to me, and I to the Lord." 3. "I do indeed proclaim the Lord's mighty works to everyone, Lord," I said. "For I hope that everyone who has sinned before now will gladly repent when they hear these things, and regain their life." 4. "Remain then in this ministry," he said, "and complete it. For whoever does his commandments will have life and great honor before the Lord. For everyone who does not keep his commandments flees from life and opposes him; but this one has his honor with the Lord. And so, all those who oppose him and do not follow his commandments bring death on themselves, each of them bearing the guilt for his own blood. And so I say to you, keep these commandments and you will have a cure for your sins.

113 (X.3)

"I sent these virgins to live with you because I saw they were friendly with you. You have them as helpers that you may be able to keep these commandments all the more. For these commandments cannot be kept without these virgins. I also see that they enjoy being with you; I will order them never to leave your house. 2. But you must clean your house. For they will gladly live in a clean house, because they are themselves clean, unsullied, and diligent,

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262 *tibi has virgines* S A: *turbas virginum* Z

mundae enim sunt atque castae et industriae et omnes habentes gratiam apud dominum.[263] igitur si habuerint domum tuam puram, tecum permanebunt; sin autem pusillum aliquid inquinationis acciderit, protinus a domo tua recedunt. hae enim virgines nullam omnino diligunt inquinationem. 3. dico ei: spero me, domine, placiturum eis, ita ut in domo mea libenter habitent semper. 4. ὥσπερ δὲ οὗτος ᾧ παρέδωκάς με οὐ μέμφεταί με οὐδὲ αὗται μέμψονταί με. λέγει τῷ ποιμένι· οἶδα ὅτι ὁ δοῦλος τοῦ θεοῦ θέλει ζῆν καὶ τηρήσει τὰς ἐντολὰς ταύτας καὶ τὰς παρθένους ἐν καθαρότητι καταστήσει. 5. ταῦτα εἰπὼν τῷ ποιμένι πάλιν παρέδωκέν με, καὶ τὰς παρθένους καλέσας . . . [nine letters?] . . . λέγει αὐταῖς·[264] quoniam video vos libenter in domo eius habitare, conmendo eum vobis et domum eius, ut a domo eius non recedatis omnino. illae vero haec verba libenter audierunt.

114 (X.4)

Ait deinde mihi: viriliter in ministerio hoc conversare, omni homini indica magnalia domini, et habebis gratiam in hoc ministerio. quicumque ergo in his mandatis ambu-

[263] *dominum* S A: *deum* Z

[264] ὥσπερ . . . αὐταῖς P^{Ox}: *et sicut hic, cui me tradidisti, nihil de me queritur, ita neque illae querentur. 4. ait ad pastorem illum: video, inquit, servum dei velle vivere, et custoditurum haec mandata, et virgines has habitatione munda conlocaturum. 5. haec cum dixisset, iterum pastori illi me tradidit, et vocavit eas virgines et dixit ad eas*: L^1

and they all enjoy favor from the Lord. If therefore they find your house pure, they will remain with you. But if it should become at all contaminated, they will leave your house immediately. For these virgins never love any contamination." 3. I said to him, "I hope, Lord, that I will be pleasing to them, that they may always live in my house cheerfully, and that just as this one to whom you have handed me over has no complaint against me, these may not either." 4. He said to the shepherd, "I know that the slave of God wants to live, and that he will guard these commandments and provide a clean place for these virgins to live." 5. When he said these things, he handed me over again to the care of that shepherd, and he called the virgins . . .[5] and he said to them, "Since I see that you enjoy living in his house, I commend him and his house to you, that you may never leave it." And they heard these words cheerfully.

114 (X.4)

Then he said to me, "Carry out this ministry in a manly way; proclaim to everyone the Lord's mighty works and you will be favored in this ministry. For whoever proceeds in these commandments will live and lead a happy life. But

[5] There is a small gap of about nine letters in the manuscript.

laverit, vivet, et felix erit in vita sua; quicumque vero neglexerit, non vivet, et erit infelix in vita sua. 2. dic omnibus ut non cessent, quicumque recte facere possunt, bona opera exercere; utile est illis. dico autem omnem hominem de incommodis eripi oportere. et is enim qui eget et in cotidiana vita patitur incommoda, in magno tormento est ac necessitate. 3. qui igitur huiusmodi animam eripit de necessitate, magnum gladium sibi adquirit. is enim, qui huiusmodi vexatur incommodo, pari tormento cruciatur atque torquet se qui in vincula est. multi enim propter huiusmodi calamitates, cum eas sufferre non possunt, mortem sibi adducunt. qui novit igitur calamitatem huiusmodi hominis et non eripit eum, magnum peccatum admittit, et reus fit sanguinis eius. 4. facite igitur opera bona, quicumque accepistis a domino, ne dum tardatis facere, consummetur structura turris. propter vos enim intermissum est opus aedificationis eius. nisi festinetis igitur facere recte, consummabitur turris, et excludimini. 5. postquam vero locutus est mecum, surrexit de lecto, et adprehenso pastore et virginibus abiit, dicens autem mihi remissurum se[265] pastorem illum et virgines in domum meam.

[265] *se* A O: *esse* S: om. Z

whoever neglects them will not live and will be unhappy in his life. 2. Tell everyone who is able to do what is right not to stop practicing good works; for doing them is useful. But I say that everyone should be helped out of his misfortunes. For the one who is destitute and suffers misfortunes in his daily life is in great torment and misery. 3. And so, whoever helps such a person out of his misery obtains great joy for himself. For the one who is vexed with this kind of misfortune suffers the same kind of torment as one who is in prison. For many who experience this kind of calamity, when they can no longer bear it, take their own lives. And so, whoever knows that someone like this is suffering calamity and does not help him out of it has committed a great sin and bears the guilt for his blood. 4. Therefore, you who have received something from the Lord should do good works; otherwise the building of the tower may be completed while you delay. The work of its construction has been suspended on your behalf; if you do not hasten to do what is right, the tower will be completed and you will be shut out." 5. After he spoke with me, he got up from the couch and went out, taking the shepherd and virgins with him, telling me that he would send the shepherd and virgins back to my house.