

The DIDACHE



The Didache, or *Teaching of the Apostles* In Modern English

Followed by the Greek Text

Fr. Charles of Jesus and Mary
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Chapter 1

1:1 There are two ways: one of life and one of death; and there is a great difference between the two.

1:2 The way of life is this:

1:3 First, you shall love the God who made you;

1:4 secondly, your neighbour as yourself.

1:5 And whatever you would not wish to happen to yourself, do not do to another.

1:6 From these words the teaching is as follows.

1:7 Bless those who curse you; pray for your enemies; and fast for those who persecute you.

1:8 For what credit is it if you love those who love you? Do not even the Gentiles do the same? But you—love those who hate you, and you will have no enemy.

1:9 Keep yourself from bodily and fleshly desires.

1:10 If someone strikes you on your right cheek, turn to him the other also, and you will be perfect;

1:11 if someone compels you to go one mile, go with him two;

1:12 if someone takes your cloak, give him your tunic as well;

1:13 if someone takes from you what is yours, do not demand it back, for you cannot.

1:14 To everyone who asks of you, give, and do not demand it back;

1:15 for the Father desires that gifts be given to all from His own abundance.

1:16 Blessed is the one who gives according to the commandment,

1:17 for he is without guilt.

1:18 But woe to the one who receives;

1:19 for if he receives because he is in need, he is without guilt;

1:20 but whoever has no need must give account of why he received;

1:21 and if detained, he shall be examined regarding what he has done, and he shall not come out until he has repaid the last penny.

1:22 Concerning this, it is also said:

1:23 Let your alms sweat in your hands until you know to whom you should give.

Chapter 2

2:1 And this is the second commandment of the teaching.

2:2 You shall not murder; you shall not commit adultery; you shall not sexually exploit children; you shall not engage in sexual immorality; you shall not steal; you shall not practise magic; you shall not use sorcery; you shall not murder a child by abortion, nor murder one after it is born; you shall not covet your neighbour's goods; you shall not swear falsely; you shall not bear false witness; you shall not speak evil; you shall not harbour a grudge; you shall not be double-minded or double-tongued.

2:3 For a double tongue is a snare of death.

2:4 Let your word not be false or empty, but be fulfilled in action.

2:5 You shall not be avaricious, nor a plunderer, nor a hypocrite, nor quick-tempered, nor proud.

2:6 You shall not contrive evil against your neighbour.

2:7 You shall not hate anyone; but some you shall reprove, for others you shall pray, and others you shall love more than your own life.

Chapter 3

3:1 My child, flee from every evil and from everything that resembles it.

3:2 Do not be angry, for anger leads to murder; do not be jealous, contentious, or wrathful;

3:3 for murders arise from all these.

3:4 My child, do not be lustful, for lust leads to fornication; do not be foul-mouthed or give arrogant looks;

3:5 for adulteries arise from all these.

3:6 My child, do not deal in omens, since it leads to idolatry; neither be an enchanter, astrologer, or magician; nor be willing even to look upon such things;

3:7 for idolatry arises from all these.

3:8 My child, do not be a liar, since lying leads to theft; do not be greedy or excessively proud;

3:9 for thefts arise from all these.

3:10 My child, do not be a grumbler, since it leads to blasphemy; do not be self-willed or a schemer of evil thoughts;

3:11 for blasphemies arise from all these.

3:12 But be meek, for the meek shall inherit the earth.

3:13 Be patient, compassionate, guileless, quiet, and kind; and always stand in reverent fear of the words you have heard.

3:14 Do not exalt yourself, nor let boldness take root in your soul.

3:15 Do not cling to the lofty, but walk with the righteous and the humble.

3:16 Receive the events that befall you as good, knowing that nothing is done apart from God.

Chapter 4

4:1 My child, remember the one who speaks to you the word of God, night and day, and honour him as you would the Lord;

4:2 for wherever the Lord's authority is spoken, there the Lord is present.

4:3 Moreover, day by day seek out the company of the saints, so that you may find rest in their words.

4:4 Do not create schism, but reconcile those who contend.

4:5 Judge righteously; show no partiality when reproving anyone for transgression.

4:6 Do not waver in doubt about whether something will be or will not be.

4:7 Do not be found with hands outstretched to receive only to draw them back when it comes to giving.

4:8 Do not have hands eager to receive and reluctant to give.

4:9 Do not hesitate to give, nor grumble when giving;

4:10 for you know who is the good paymaster of your reward.

4:11 Do not turn away from one in need; rather, make your brother a sharer in all things, and do not say that anything is your own.

4:12 For if you are fellow-partakers in what is imperishable, how much more in things that perish? Do not withhold your hand from your son or your daughter, but from their youth teach them the fear of God.

4:13 Do not command your bondservant or your handmaid harshly—since they trust in the same God as you—lest they should cease to fear the God who is over you both;

4:14 for He does not call with respect of persons, but comes to those whom the Spirit has prepared.

4:15 And you, servants, be subject to your masters as to a

type of God, in modesty and fear.

4:16 Hate all hypocrisy, and everything that is displeasing to the Lord.

4:17 Never forsake the commandments of the Lord;

4:18 rather, keep what you have received, neither adding to it nor taking away from it.

4:19 In the church confess your transgressions, and do not approach prayer with an evil conscience.

4:20 This is the way of life.

Chapter 5

5:1 But the way of death is this.

5:2 First, it is evil and accursed: murder, adultery, lust, sexual promiscuity, theft, idolatry, magical arts and sorceries, plundering, false testimonies, hypocrisy, a double heart, treachery, pride, malice, stubbornness, covetousness, foul speech, jealousy, insolent boldness, self-exaltation, and boastfulness.

5:3 Persecutors of the good, haters of truth, lovers of falsehood, blind to the reward of righteousness, not holding fast to what is good nor to just judgment, wakeful not for what is good but for what is evil.

5:4 In such people gentleness and forbearance are absent.

5:5 They love vain things, chase after their own reward, show no pity to the poor, refuse to labour for the one weighed down with toil, do not acknowledge the One who made them, are murderers of children, corrupters of God's creatures, turn away from the needy, oppress the afflicted, act as advocates for the wealthy, and render unjust judgments against the poor—altogether sinful.

5:6 May you, my children, be delivered from all these things.

Chapter 6

6:1 Take care that no one leads you astray from this way of righteousness, for such a person teaches apart from God.

6:2 For if you are able to carry the whole yoke of the Lord, you will be perfect;

6:3 but if you are not able, do what you are able.

6:4 As for foods, keep the rule you can bear;

6:5 yet by all means abstain from meat that has been sacrificed to idols,

6:6 for that is the worship of lifeless gods.

Chapter 7

7:1 Concerning baptism, baptise in this manner.

7:2 Having first taught all these things, baptise in the name of the Father and of the Son and of the Holy Spirit in living water (that is, running water).

7:3 If you do not have living water, baptise in other water;

7:4 and if you cannot use cold, then use warm.

7:5 But if you have neither, pour water on the head three times in the name of the Father and of the Son and of the Holy Spirit.

7:6 Before the baptism, let the one baptising and the one being baptised fast, and any others who are able.

7:7 And instruct the one being baptised to fast for one or two days beforehand.

Chapter 8

8:1 Do not keep your fasts with the hypocrites, for they fast on Mondays and Thursdays;

8:2 but you are to fast on Wednesday and on the Day of Preparation— that is, the sixth day, Friday.

8:3 Do not pray as the hypocrites do; rather, as the Lord

commanded in his Gospel, pray thus:

8:4 Our Father in heaven, may your name be hallowed;

8:5 your kingdom come;

8:6 your will be done, as in heaven, so also on earth;

8:7 give us today our daily bread;

8:8 and forgive us our debts, as we also forgive our debtors;

8:9 and lead us not into temptation, but deliver us from the evil one;

8:10 for yours is the power and the glory for ever and ever.

8:11 Pray in this manner three times each day.

Chapter 9

9:1 Concerning the Eucharistic thanksgiving, give thanks in this manner.

9:2 First, with regard to the cup:

9:3 We give you thanks, our Father, for the holy vine of your son David, which you made known to us through your Son Jesus;

9:4 yours is the glory for ever and ever.

9:5 Then, with regard to the broken bread:

9:6 We give you thanks, our Father, for the life and knowledge which you made known to us through your Son Jesus;

9:7 yours is the glory for ever and ever.

9:8 As this broken bread, once scattered upon the mountains, has been gathered together and become one, so may your Church be gathered from the ends of the earth into your kingdom;

9:9 for yours is the glory and the power through Jesus Christ for ever and ever.

9:10 But let no one eat or drink of this Eucharistic thanksgiving except those who have been baptised into the name of the Lord;

9:11 for concerning this the Lord has also said:

9:12 Do not give what is holy to the dogs.

Chapter 10

10:1 And after you have received the Eucharist, give thanks in this manner:

10:2 We give you thanks, Holy Father, for your holy name which you have caused to dwell in our hearts, and for the knowledge, faith, and immortality which you have made known to us through your Son Jesus;

10:3 yours is the glory for ever and ever.

10:4 You, Almighty Master, created all things for the sake of your name, and you gave food and drink to humankind for enjoyment, that they might give thanks to you;

10:5 but you have given us spiritual food and drink, and eternal life, through your Son.

10:6 Above all, we give you thanks because you are mighty;

10:7 yours is the glory for ever and ever.

10:8 Remember, Lord, your Church—deliver it from every evil and perfect it in your love;

10:9 and gather it together from the four winds—this Church which has been sanctified—into your kingdom which you have prepared for it;

10:10 for yours is the power and the glory for ever and ever.

10:11 May grace come, and may this world pass away.

10:12 Hosanna to the God of David.

10:13 If anyone is holy, let him come;

10:14 if anyone is not, let him repent. Maranatha. Amen.

10:15 But permit the prophets to give thanks as much as they desire.

Chapter 11

11:1 Whoever comes and teaches you all the things stated before—receive him.

11:2 But if the teacher himself is corrupt and teaches a different doctrine that destroys what has been taught, do not listen to him.

11:3 If, however, he teaches so as to increase righteousness and the knowledge of the Lord, receive him as you would the Lord.

11:4 Concerning apostles and prophets, act according to the ordinance of the Gospel.

11:5 Let every apostle who comes to you be received as the Lord.

11:6 He shall not remain more than one day; or, if there is necessity, a second;

11:7 but if he stays three days, he is a false prophet.

11:8 When he departs, let the apostle receive nothing except bread until he finds lodging;

11:9 but if he asks for money, he is a false prophet.

11:10 Any prophet speaking in the Spirit you shall not test or judge,

11:11 for every sin will be forgiven, but this sin will not be forgiven.

11:12 Yet not everyone who speaks in the Spirit is a prophet, but only the one who has the ways of the Lord.

11:13 By their ways, therefore, the false prophet and the true prophet will be recognised.

11:14 No prophet who orders a table in the Spirit shall himself eat of it;

11:15 otherwise he is a false prophet.

11:16 Every prophet who teaches the truth but does not do what he teaches is a false prophet.

11:17 But every prophet who has been approved and found true, if he performs anything as an outward mystery, a figure of the Church, and yet does not teach you

to do everything that he himself does, shall not be judged by you;

11:18 he has his judgement before God,

11:19 for in this manner also did the prophets of old.

11:20 And whoever says in the Spirit, "Give me silver," or anything else for himself, you shall not heed him;

11:21 but if he tells you to give on behalf of others who are in need, let no one judge him.

Chapter 12

12:1 Let everyone who comes in the name of the Lord be received.

12:2 After you have tested him, you will know him, for you will have discernment to the right and to the left.

12:3 If the visitor is a traveller, assist him as far as you are able;

12:4 but he is not to stay with you more than two or three days, if necessary.

12:5 If he wishes to settle among you and he is a craftsman, let him work and earn his bread.

12:6 If he has no trade, use your prudence to arrange how

he may live as a Christian among you—but not in idleness.

12:7 If he will not accept this, he is using Christ's name as a pretext for gain.

12:8 Beware of such people.

Chapter 13

13:1 Every true prophet who wishes to live among you is worthy of his food.

13:2 In the same way, a true teacher is also worthy—like the labourer—of his food.

13:3 Therefore, take the first-fruits of the produce of your wine-vat and your threshing floor, and of your oxen and sheep, and give the first-fruits to the prophets,

13:4 for they are your high priests.

13:5 But if you have no prophet, give it to the poor.

13:6 When you make bread, take the first-fruits and give according to the commandment.

13:7 Likewise, when you open a jar of wine or of oil, take the first-fruits and give to the prophets;

13:8 and of money, clothing, and every possession take the first-fruits, as seems good to you, and give according

to the commandment.

Chapter 14

14:1 On the Lord's Day (Sunday), gather yourselves together, break bread, and give thanks—first confessing your transgressions—so that your sacrifice may be pure.

14:2 Let no one who has a dispute with his fellow join your assembly until they are reconciled, lest your sacrifice be defiled;

14:3 for this is the sacrifice spoken of by the Lord:

14:4 In every place and at every time offer me a pure sacrifice;

14:5 for I am a great king, says the Lord, and my name is wonderful among the nations.

Chapter 15

15:1 Therefore appoint for yourselves bishops and deacons worthy of the Lord—men who are gentle, not lovers of money, genuine, and proven.

15:2 For they also carry out for you the ministry of the prophets and teachers.

15:3 Therefore do not despise them,

15:4 for they are worthy of honour among you, together with the prophets and teachers.

15:5 Admonish one another—not in anger, but in peace—as you find in the Gospel.

15:6 Let no one speak to anyone who has done wrong against his neighbour, nor let him hear a word from you, until he repents.

15:7 And perform your prayers, your alms-giving, and all your deeds as you find prescribed in the Gospel of our Lord.

Chapter 16

16:1 Be watchful over your life.

16:2 Keep your lamps from going out and your belts fastened; be ready,

16:3 for you do not know the hour at which our Lord comes.

16:4 Gather together frequently, seeking what is fitting for your souls;

16:5 for the whole span of your faith will not profit you if you are not perfected at the end.

16:6 In the last days false prophets and corrupters will multiply, the sheep will be turned into wolves, and love will be turned into hatred.

16:7 As lawlessness increases, they will hate one another, and will persecute and betray.

16:8 Then the world-deceiver will appear as a son of God;

16:9 and he will work signs and wonders, and the earth will be delivered into his hands;

16:10 and he will commit unholy deeds such as have never been since the world began.

16:11 Then all created humanity will come to the fire of testing, and many will stumble and perish;

16:12 but those who endure in the faith will be saved by the One who was made a curse for us.

16:13 Then the signs of the truth will appear:

16:14 first, the sign of a rift in the heaven; then, the sign of the trumpet's voice; and third, the resurrection of the dead;

16:15 yet not of all, but as it has been said:

16:16 The Lord shall come, and all his saints with him.

16:17 Then the world will see the Lord coming upon the clouds of heaven.

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

**Διδαχή κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς
ἔθνεσιν.**

I

1. Ὅδοι δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο ὁδῶν.
2. Ἡ μὲν οὖν τῆς ζωῆς ἐστὶν αὕτη· πρῶτον ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαι σοι, καὶ σὺ ἄλλῳ μὴ ποίει.
3. Τούτων δὲ τῶν λόγων ἡ διδαχή ἐστὶν αὕτη· εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκότων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν. 4. ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν· ἐὰν τίς σοι δῶ ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, στέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔση τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἔν, ὕπαγε μετ' αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει· οὐδὲ γὰρ δύνασαι. 5. παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτεν· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων. μακάριος ὁ διδοὺς κατὰ τὴν ἐντολήν· ἁθῶς γάρ ἐστιν. οὐαὶ τῷ λαμβάνοντι τις, ἁθῶς ἔσται· ὁ δὲ μὴ χρειαν ἔχων ἔχων δώσει δίκην, ἵνατί ἔλαε καὶ εἰς τί· ἐν συνωῇ δὲ γενόμενος

ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τὸν ἔσχατον κοδράντην. 6. ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖρας σου, μέχρις ἂν γνῶς τίνι δῶς.

II

1. Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς· 2. οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τήκνον ἐν φθορᾷ, οὐδὲ γεννηθὲν ἀποκτενεῖς, οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον. 3. οὐκ ἐπιорκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐ μνησικακήσεις. 4. οὐκ ἔση διγνώμων οὐδὲ δίγλωσσος· παγὶς γὰρ θανάτου ἡ διγλωσσία. 5. οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει. 6. οὐκ ἔση πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτὴς οὐδὲ κακοήθης οὐδὲ ὑπερήφανος. οὐ λήψη βουλήν πονηράν κατὰ τοῦ πλησίον σου. 7. οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ δὲ ὧν προσεύξη, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου.

III

1. Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ. 2. μὴ γίνου ὀργίλος, ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον, μηδὲ ζηλωτὴς μηδὲ ἐπιστικὸς μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται. 3. τέκνον μου, μὴ γίνου ἐπιθυμητής, ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν, μηδὲ αἰσχρολόγος μηδὲ υψηλόφθαλμος· ἐκ γὰρ τούτων ἀπαντων μοιχεῖαι γεννῶνται. 4. τέκνον μου, μὴ γίνου οἰωνοσκόκος,

ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολοατρίαν, μηδὲ ἐπασιδὸς
μηδὲ μαθηματικὸς μηδὲ περικαθαίριαν, μηδὲ θέλε αὐτὰ
βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρία
γεννᾶται. 5. τέκνον μου, μὴ γίνου ψεύστης, ἐπειδὴ
ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν, μηδὲ φιλάργυρος
μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ
γεννῶνται. 6. τέκνον μου, μὴ γίνου γόγγυσος, ἐπειδὴ
ὁδηγεῖ εἰς τὴν βλασφημίαν, μηδὲ αὐθάδης μηδὲ
πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι
γεννῶνται. 7. ἴσθι δὲ πραῦς, ἐπεὶ οἱ πραεῖς
κληρονομήσουσιν τὴν γῆν. 8. γίνου μακρόθυμος καὶ
ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς καὶ
τρέμων τοὺς λόγους διὰ παντός, οὓς ἤκουσας. 9. οὐχ
ὕψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. οὐ
κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ
δικαίων καὶ ταπεινῶν ἀναστραφήσῃ. 10. τὰ
συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ,
εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν γίνεται.

IV

1. Τέκνον μου, τοῦ λαλοῦντός σοι τὸν λόγον τοῦ θεοῦ
μνησθήσῃ νυκτὸς καὶ ἡμέρας, τιμήσεις δὲ αὐτὸν ὡς
κύριον· ὅθεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ κύριός ἐστιν.
2. ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἁγίων,
ἵνα ἐπαναπαῇς τοῖς λόγοις αὐτῶν. 3. οὐ ποθήσεις
σπίσμα, εἰρηνεύσεις δὲ μαχομένους· κρινεῖς δικαίως, οὐ
λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν. 4. οὐ
διψυχήσεις, πότερον ἔσται ἢ οὐ.

5. Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας,
πρὸς δὲ τὸ δοῦναι συσπῶν. 6. ἐὰν ἔχῃς διὰ τῶν χειρῶν
σου, δώσεις λύτρωσιν ἁμαρτιῶν σου. 7. οὐ διστάσεις

δοῦναι οὐδὲ διδοὺς γογγύσεις· γνώση γάρ, τίς ἐστὶν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης. 8. οὐκ ἀποστραφήση τὸν ἐνδεόμενον, συγκαινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσω μᾶλλον ἐν τοῖς θνητοῖς;

9. Οὐκ ἄρεῖς τὴν χεῖρα σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ. 10. οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκη, τοῖς ἐπὶ τὸν αὐτὸν θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις θεόν· οὐ γὰρ ἔρχεται κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἠτοίμασεν. 11. ὑμεῖς δὲ οἱ δοῦλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπτῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.

12. Μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἄρεστόν τῳ κυρίῳ. 13. οὐ μὴ ἐγκαταλίπῃς ἐντολὰς κυρίου, φυλάξεις δὲ ἃ παρέλαβες, μήτε προστιθεῖς μήτε ἀφαιρῶν. 14. ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου, καὶ οὐ προσελεύσῃ ἐπὶ προσευχῇ σου ἐν συνειδήσει πονηρᾷ· αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.

V

1. Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων πονηρὰ ἐστὶ καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμίαι, προνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι, φαρμακίαι, ἄρπαγαί, ψευδομαρτυριαί, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος, ἀλαζονεία. 2. διώκται ἀγαθῶν, μισοῦντες ἀληθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν

δικαιοσύνης, οὐ κολλώμενοι ἀγαθῷ οὐδὲ κρίσει δικαίᾳ
ἀρυπνοῦντες οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν·
ὧν μακρὰν πραΰτης καὶ ὑπομονή, μάταια ἀγαπῶντες,
διώκοντε ἀνταπόδομα, οὐκ ἐλεοῦντες πρωχόν, οὐ
πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γινώσκοντες τὸν
ποιήσαντα αὐτούς, φονεῖς τέκνων, γινώσκοντες τὸν
ποιήσαντα αὐτούς, φθορεῖς πλάσματος
θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον,
καταπονοῦντες τὸν θλιβόμενον, πλουσίων
παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητοι·
ῥυσθίητε, τέκνα, ἀπὸ τούτων ἀπάντων.

VI

1. Ὅρα, μὴ τίς σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς
διδασχῆς, ἐπεὶ παρεκτὸς θεοῦ σε διδάσκει. 2. εἰ μὲν γὰρ
δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ κυρίου, τέλειος
ἔσῃ· εἰ δ' οὐ δύνασαι, ὃ δύνη, τοῦτο ποίει. 3. περὶ δὲ τῆς
βρώσεως, ὃ δύνασαι βάστασον· ἀπὸ δὲ τοῦ
εἰδωλοθύτου λίαν πρόσεχε· λατρεία γὰρ ἐστὶ θεῶν
νεκρῶν.

VII

1. Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα
πάντα πρειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι. 2.
ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ'
οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. 3. ἐὰν δὲ ἀμφοτέρω μὴ
ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρεῖς ὕδωρ εἰς ὄνομα
πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. 4. πρὸ δὲ τοῦ
βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ
βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύναται· κελεύεις δὲ

νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

VIII

1. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν. νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμτη· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.
2. μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ, οὕτω προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸ ἐπιούσιον δὸς ἡμῖν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς οφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. 3. τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

IX

1. Περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε· 2. πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμεν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ἀμπέλον Δαυεὶδ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. 3. περὶ δὲ τοῦ κλάσματος· Εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. 4. ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὁρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ εἰς τοὺς αἰῶνας. 5. μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα

κυρίου· καὶ γὰρ περὶ τούτου εἶρηκεν ὁ κύριος· Μὴ δώτε τὸ ἅγιον τοῖς κυσί.

X

1. Μετὰ δὲ τὸ ἐμπλησθῆσαι οὕτως εὐχαριστήσατε· 2. Εὐχαριστοῦμέν σοι, πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματος σου, οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. 3. σύ, δέσποτα παντοκράτωρ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου, τροφήν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοι εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου. 4. πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. 5. μνήσθητι, κύριε, τῆς ἐκκλησίας σου, τοῦ ῥύσασθαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ σύναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν, εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. 6. ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ θεῷ Δαεῖδ. εἴ τις ἅγιός ἐστιν, ἐρχέθω· εἴ τις οὐκ ἔστι, μετανοεῖτω· μαρὰν ἀθά· ἀμήν. 7. τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

XI

1. Ὃς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα τὰ προειρημένα, δέξασθε αὐτόν· 2. ἐὰν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκη ἄλλην διδαχὴν εἰς τὸ καταλῦσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν κυρίου, δέξασθε αὐτόν ὡς

κύριον.

3. Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν, κατὰ τὰ δόγμα τοῦ εὐαγγελίου οὕτω ποιήσατε. 4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος· 5. οὐ μενεῖ δὲ εἰ μὴ ἡμέραν μίαν· ἐὰν δὲ ᾖ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνῃ, ψευδοπροφήτης ἐστίν. 6. ἐρχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ αὐλισθῇ· ἐὰν δὲ ἀργυριον αἰτῇ, ψευδοπροφήτης ἐστί.

7. Καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται. 8. οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχῃ τοὺς τρόπους κυρίου. ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης. 9. καὶ πᾶς προφήτης ὀριζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς, εἰ δὲ μήγε ψευδοπροφήτης ἐστί. 10. πᾶς δὲ προφήτης διδάσκων τὴν ἀληθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί. 11. πᾶς δὲ προφήτης δεδοκιμασμένος, ἀληθινός, ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν, ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ὑμῶν· μετὰ θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφήται. 12. ὃς δ' ἂν εἴπῃ ἐν πνεύματι· δός μοι ἀργύρια ἢ ἑτέρα τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

XII

1. Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου δεχθήτω·

ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔξετε δεξιὰν καὶ ἀριστεράν. 2. εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ, ὅσον δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾖ ἀνάγκη. 3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω. 4. εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται Χριστιανός. 5. εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπρός ἐστι· προσέχετε ἀπὸ τῶν τοιούτων.

XIII

1. Πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς ἄξιός ἐστι τῆς τροφῆς αὐτοῦ. 2. ὡσαύτως διδάσκαλος ἀληθινός ἐστιν ἄξιος καὶ αὐτὸς ὥσπερ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. 3. πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἄλωνος, βοῶν τε καὶ προβάτων λαβὼν δώσεις τὴν ἀπαρχὴν τοῖς προφήταις· αὐτοὶ γὰρ εἰσιν οἱ ἀρχιερεῖς ὑμῶν. 4. ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς. 5. ἐὰν σιτίαν ποιῆς, τὴν ἀπαρχὴν λαβὼν δὲ κατὰ τὴν ἐντολήν. 6. ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας, τὴν ἀπαρχὴν λαβὼν δὲ τοῖς προφήταις. 7. ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβὼν τὴν ἀπαρχὴν, ὡς ἂν σοι δόξη, δὲ κατὰ τὴν ἐντολήν.

XIV

1. Κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾗ. 2. πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὗ διαλλαγῶσιν, ἵνα μὴ

κοινωθῇ ἡ θυσία ὑμῶν. 3. αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθάραν. ὅτι βασιλεὺς μέγας εἰμί, λέγει κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

XV

1. Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ κυρίου, ἄνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων. 2. μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γὰρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

3. Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ ὡς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλείτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἕως οὗ μετανοήσῃ. 4. τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτω ποιήσατε, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν.

XVI

1. Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἔτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. 2. πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῇτε. 3. ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς, καὶ στραφήσονται τὰ πρόβατα εἰς

λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος. 4. αὐξανούσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ παραδώσουσι, καὶ τότε φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ, καὶ ποιήσῃ σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσῃ ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. 5. τότε ἥξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος. 6. καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν. 7. οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη· Ἦξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ. 8. τότε ὄψεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.