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# Ἡ Διδαχή    †    THE DIDACHE

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## INTRODUCTION

The Greek and English texts here presented are based on those published in: “*The Apostolic Fathers, Volume 1*. Lake, Kirsopp, editor. (London: William Heinemann Ltd.; New York: The Macmillan Company, 1912).” These were gleaned from the [Scaife Viewer website](#) (numerous minor corrections have been made). We also present the 1891 translation by J.B. Lightfoot (published posthumously) in a [separate file](#), as also the [Greek text](#) of Lightfoot’s transcription. Significant differences between the published Lake texts and Lightfoot’s are noted. On the sources/provenance of the texts presented, and their accuracy, please refer to the notes in [this document](#).

The *Didache* is a very early manual of Christian teaching; in the manuscript, it is given the title, “The Teaching of the Twelve Apostles.” The first part (Chs 1–6), also known as ‘The Two Ways’, is a statement of the principles of Christian conduct, to be taught to new converts before their baptism; the second part (Chs 7–16) is a series of instructions for the practice of Christian worship.

There is only one known, extant Greek manuscript (*Codex Constantinopolitanus*) of the *Didache*, discovered in 1875, which dates from 1056 CE and contains also the (First) Letter of Clement. The work is also quoted (often) by Eusebius and by Clement of Alexandria. A fragment of a Latin translation has also been discovered, Lightfoot’s transcription of which is presented at the end of his Greek text (and in this file, along with an English translation).

## AUTHORSHIP AND DATES

The *Didache* is of a very early date, as suggested by both its content and the style of its language – for example, the word for ‘bishop’ is still used synonymously with that for ‘presbyter’ and the author thus couples bishops and deacons in the same way that Paul does. These and other factors suggest a date no later than the very early part of the 2<sup>nd</sup> Century. However, there is also evidence (cf. #1:5) that some passages have been added at a later date.

Some think that the work was written in Egypt but others favour Syria or Palestine as its place of origin. The author (or authors) is (or are) anonymous.

## Διδαχη 1

Διδαχή κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν.

<sup>1</sup> Ὅδοι δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο ὁδῶν.

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

<sup>3</sup> Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἐστὶν αὕτη· εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν. <sup>4</sup> ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν· ἐὰν τίς σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔση τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὑπάγε 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. <sup>5</sup> παντὶ τῷ αἰτοῦντί

## DIDACHE 1

The Lord's teaching to the Gentiles by the Twelve Apostles

<sup>1</sup> There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways.

<sup>2</sup> The Way of Life is this: First, you shall love the God who made you; secondly, your neighbour as yourself; and whatever you would not have done to yourself, do not do to another.

<sup>3</sup> Now, the teaching of these words is this: Bless those who curse you and pray for your enemies; and fast for those who persecute you. For, what credit is it to you if you love those who love you? Don't even the Gentiles do this? But, for your part, love those who hate you and you will have no enemy.

<sup>4</sup> Abstain from carnal and bodily lusts. If any man hits you on the right cheek, turn to him the other cheek also and you will be perfect. If any man asks you to go with him one mile, go with him two. If any man takes your coat, give him your shirt also. If any man will take from you what is your, do not refuse – not even if you cannot. <sup>5</sup> Give to all who ask you and do not

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### DIDACHE 1

<sup>1</sup> The text on the Scaife Viewer website does not include the title paragraph but it is clearly present in Lake's publication.

<sup>2</sup> Lightfoot has an *ano teleia* in place of the comma after ποιήσαντά σε.

<sup>3</sup> Lightfoot has a full stop in place of the *ano teleia* after διωκόντων ὑμᾶς.

<sup>4</sup> Lightfoot has a full stop in place of the *ano teleia* after ἐπιθυμιῶν. The Greek ends this verse, literally, with 'for you art not even able' but this makes no sense and, although an emendation is difficult, the sense must be something like that given by the translation (following Lake) – unless the whole phrase is merely a flippant gloss, which has been erroneously taken into the text.

<sup>5</sup> This passage is found in the 4<sup>th</sup> mandate of Hermas and suggests that this part of the Didache is later than Hermas (circa 140 CE).

σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατήρ ἐκ τῶν ἰδίων χαρισμάτων. μακάριος ὁ δίδους κατὰ τὴν ἐντολήν· ἄθῳος γὰρ ἐστίν. οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν ἔχων λαμβάνει τις, ἄθῳος ἔσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην, ἵνατί ἔλαβε καὶ εἰς τί· ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τὸν ἔσχατον κοδράντην.<sup>6</sup> ἄλλὰ καὶ περὶ τούτου δὲ εἴρηται· Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς, τίνι δῶς.

refuse; for, the Father wants us to give to all from the gifts we have received. Blessed is he who gives according to the mandate; for, he is innocent. Woe to him who receives; for, if any man having need receives alms, he is innocent; but he who receives it without need shall be tried as to why and what he took; and, being in prison, he shall be examined as to his deeds and shall not leave thence until he pays the last farthing.<sup>6</sup> But concerning this it was also said, “Let your alms sweat into your hands until you know to whom you are giving.”

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<sup>6</sup> In place of ‘concerning’, Lightfoot has ‘touching’.

## Διδαχη 2

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

## DIDACHE 2

<sup>1</sup> The second commandment of the teaching: <sup>2</sup> Do not murder; do not commit adultery; do not commit sodomy; do not commit fornication; do not steal; do not use magic; do not use philtres; do not procure abortion, nor commit infanticide; do not covet your neighbour's goods. <sup>3</sup> Do not commit perjury; do not bear false witness; do not speak evil; do not bear malice. <sup>4</sup> Do not be double-minded nor double-tongued; for, the double-tongue is the snare of death. <sup>5</sup> Your speech shall not be false nor vain but fulfilled in action; <sup>6</sup> do, nor proud; make no evil plan against your neighbour. <sup>7</sup> Hate no man but some you shall reprove and for some shall you pray, and some you shall love more than your own life.

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### DIDACHE 2

- <sup>1</sup> Lake ends this verse with a semicolon and Lightfoot with a full stop.
- <sup>2</sup> Lightfoot lacks the comma after φθορᾷ.
- <sup>3</sup> Lightfoot ends the verse with an *ano teleia* in place of the full stop.
- <sup>4</sup> In place of 'the double-tongue' (as Lightfoot), Lake has 'to be double-tongued'.
- <sup>5</sup> Lightfoot ends the verse with a full stop in place of the comma.
- <sup>6</sup> Lightfoot's translation opens, "Thou shalt not be avaricious nor a plunderer."
- <sup>7</sup> On the grounds of a comparison with Jude 22, some think that 'and some you shall pity' ought to be added after 'reprove'.

### Διδαχη 3

<sup>1</sup> Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ. <sup>2</sup> μὴ γίνου ὀργίλος, ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον, μηδὲ ζηλωτὴς μηδὲ ἐριστικός μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται. <sup>3</sup> τέκνον μου, μὴ γίνου ἐπιθυμητής, ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν, μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι γεννῶνται. <sup>4</sup> τέκνον μου, μὴ γίνου οἰωνοσκόπος, ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν, μηδὲ ἐπαοιδὸς μηδὲ μαθηματικός μηδὲ περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρία γεννᾶται. <sup>5</sup> τέκνον μου, μὴ γίνου ψεύστης, ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν, μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται. <sup>6</sup> τέκνον μου, μὴ γίνου γόγγυσος, ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν, μηδὲ αὐθάδης μηδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται. <sup>7</sup> ἴσθι δὲ πραῦς, ἐπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν. <sup>8</sup> γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς

### DIDACHE 3

<sup>1</sup> My child, flee from every evil man and from everyone that resembles him. <sup>2</sup> Do not be proud; for, pride leads to murder; neither be jealous, nor contentious, nor passionate; for, from all these things are murders engendered. <sup>3</sup> My child, do not be lustful; for, lust leads to fornication; neither be a speaker of base words, nor a lifter up of the eyes; for, from all these things is adultery engendered. <sup>4</sup> My child, do not be a dealer in omens; for, this leads to idolatry; neither be an enchanter, nor an astrologer, nor a magician, neither be willing to look at these things; for, from all these things is idolatry engendered. <sup>5</sup> My child, do not be a liar; for, lying leads to theft; neither be a lover of money, nor vain-glorious; for, from all these things are thefts engendered. <sup>6</sup> My child, do not be a grumbler; for, this leads to blasphemy; neither be stubborn, nor a thinker of evil thoughts; for, from all these things are blasphemies engendered, <sup>7</sup> but be meek, since it is the meek who shall inherit the earth; <sup>8</sup> be patient, and merciful, and guileless, and quiet, and kindly, and

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#### DIDACHE 3

<sup>1</sup> For this verse, Light's translation reads, "My child, flee from every evil and everything that resembles it."

<sup>2</sup> Lightfoot has *ano teliae* in place of the commas after ὀργίλος & φόνον. In place of 'proud/pride', Lightfoot has 'angry/anger'.

<sup>3</sup> Lightfoot has *ano teliae* in place of the commas after ἐπιθυμητής & πορνείαν.

<sup>4</sup> Lightfoot has an *ano telia* in place of the comma after εἰδωλολατρίαν and lacks the comma after περικαθαίρων.

<sup>5</sup> Lightfoot has an *ano telia* in place of the full stop after ψεύστης.

<sup>6</sup> Lightfoot has *ano teliae* in place of the commas after γόγγυσος & βλασφημίαν.; he ends the verse with a full stop in place of the comma.

<sup>7</sup> Lightfoot ends the verse with a full stop in place of the *ano teleia*.

<sup>8</sup> In place of 'patient', Lake & Lightfoot have 'long-suffering'.

καὶ τρέμων τοὺς λόγους διὰ παντός, οὓς ἤκουσας.<sup>9</sup> οὐχ  
ὕψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. οὐ  
κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων  
καὶ ταπεινῶν ἀναστραφήσῃ.<sup>10</sup> τὰ συμβαίνοντά σοι  
ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν  
γίνεται.

always fearing the words that you have heard.<sup>9</sup> Do not exalt  
yourself, nor let presumptuousness into your soul. Do not  
allow your soul to consort with the lofty; rather, you should  
walk with righteous and humble men.<sup>10</sup> Accept the accidents  
that happen to you as good, knowing that nothing is done  
without God.

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<sup>9</sup> In place of ‘presumptuousness’, Lightfoot has ‘boldness’.

<sup>10</sup> Throughout the text, Lightfoot capitalises Θεοῦ and its various derivative forms.

## Διδαχη 4

<sup>1</sup> 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. <sup>2</sup> ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἀγίων, ἵνα ἐπαναπαῇς τοῖς λόγοις αὐτῶν. <sup>3</sup> οὐ ποθήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους· κρινεῖς δικαίως, οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν. <sup>4</sup> οὐ διψυχήσεις, πότερον ἔσται ἢ οὐ.

<sup>5</sup> Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν. <sup>6</sup> ἐὰν ἔχῃς διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν ἁμαρτιῶν σου. <sup>7</sup> οὐ διστάσεις δοῦναι οὐδὲ διδούς γογγύσεις· γνώσῃ γάρ, τίς ἐστιν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης. <sup>8</sup> οὐκ ἀποστραφήσῃ τὸν ἐνδεόμενον, συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἔρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσω μᾶλλον ἐν τοῖς θνητοῖς;

## DIDACHE 4

<sup>1</sup> My child, remember, day and night, him who speaks the word of God to you and honour him as the Lord; for, where the Lord's nature is spoken of, there is he present. <sup>2</sup> Seek daily the presence of the saints, so you may find rest in their words. <sup>3</sup> Do not desire a schism but reconcile those that strive. Give righteous judgment; favour no man's person in reproofing transgression. <sup>4</sup> Do not be of two minds if it shall be or not. <sup>5</sup> Don't be one who stretches out his hands to receive but shuts them when it comes to giving. <sup>6</sup> Whatever you have gained by your hands, give as a ransom for your sins. <sup>7</sup> Do not hesitate to give, nor grumble when you give; for, you know who the good Paymaster of the reward is. <sup>8</sup> Do not turn away the needy but share everything with your brother and don't say it is your own; for, if you are sharers in the imperishable, how much more in the things that perish?

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### DIDACHE 4

- <sup>1</sup> Throughout his work, Lightfoot capitalises Κύριός and its various derivative forms.
- <sup>2</sup> In place of 'presence', Lightfoot has 'persons'.
- <sup>3</sup> Lightfoot emends ποθήσεις to ποιήσεις ('make').
- <sup>4</sup> For this verse, Lightfoot's translation reads, "Thou shalt not doubt whether a thing shall be or not be."
- <sup>5</sup> Lightfoot opens this verse with a lowercase *mu* and does not have the paragraph break preceding it.
- <sup>6</sup> For this verse, Lightfoot reads, "If thou hast ought passing through thy hands, thou shalt give a ransom for thy sins."
- <sup>7</sup> In place of 'the reward', Lightfoot has 'your (thy) reward'.
- <sup>8</sup> For 'sharers', Lightfoot has 'fellow partakers'.



<sup>9</sup> Οὐκ ἄρεις τὴν χειρὰ σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ. <sup>10</sup> οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίῳ σου, 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' οὗς τὸ πνεῦμα ἡτοίμασεν. <sup>11</sup> ὑμεῖς δὲ οἱ δοῦλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.

<sup>12</sup> Μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἀρεστὸν τῷ κυρίῳ.

<sup>13</sup> οὐ μὴ ἐγκαταλίπῃς ἐντολὰς κυρίου, φυλάξεις δὲ ἃ παρέλαβες, μήτε προστιθεὶς μήτε ἀφαιρῶν. <sup>14</sup> ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου, καὶ οὐ προσελεύσῃ ἐπὶ προσευχὴν σου ἐν συνειδήσει πονηρᾷ· αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.

<sup>9</sup> Do not withhold your hand from your son or from your daughter but teach them the fear of God from their youth up.

<sup>10</sup> Do not command in your bitterness your slave or your handmaid, who hope in the same God, lest they cease to fear the God who is over you both; for, he comes not to call men with respect of persons but those whom the Spirit has prepared. <sup>11</sup> But you, slaves, be subject to your master, as to God's representative, in reverence and fear.

<sup>12</sup> Hate all hypocrisy and everything that is not pleasing to the Lord. <sup>13</sup> Do not forsake the commandments of the Lord but keep what you received, adding nothing to it and taking nothing away. <sup>14</sup> In church, confess your transgressions and do not take yourself to prayer with an evil conscience. This is the way of life.

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<sup>9</sup> Lightfoot opens this verse with a lowercase *omicron* and does not have the paragraph break preceding it.

<sup>10</sup> In place of 'slave', Lightfoot has 'bondservant'.

<sup>11</sup> In place of 'slaves', Lightfoot here has 'servants'.

<sup>12</sup> Lightfoot opens this verse with a lowercase *mu* and does not have the paragraph break preceding it.

<sup>13</sup> Lightfoot opens his translation with, "Thou shalt never forsake the commandments of the Lord."

<sup>14</sup> Lightfoot has a full stop in place of the *ano teleia* after πονηρᾷ. Lake has 'the congregation' in place of 'church'.



## Διδαχη 5

<sup>1</sup> Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων πονηρά ἐστι καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι, φαρμακίαι, ἀρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος, ἀλαζονεία. <sup>2</sup> διώκται ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ οὐδὲ κρίσει δικαίᾳ, ἀγρυπνοῦντες οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πραῦτης καὶ ὑπομονή, μάταια ἀγαπῶντες, διώκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτοῦς, φονεῖς τέκνων, φθορεῖς πλάσματος θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητοι· ῥυσθεῖτε, τέκνα, ἀπὸ τούτων ἀπάντων.

## DIDACHE 5

<sup>1</sup> But the Way of Death is this: First of all, it is wicked and full of cursing, murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, charms, robberies, false witness, hypocrisies, a double heart, fraud, pride, malice, stubbornness, covetousness, foul speech, jealousy, impudence, haughtiness, boastfulness. <sup>2</sup> persecutors of the good, haters of truth, lovers of lies, knowing not the reward of righteousness, not cleaving to the good nor to righteous judgment, spending wakeful nights not for good but for wickedness, from whom meekness and patience is far, lovers of vanity, following after reward, unmerciful to the poor, not working for him who is oppressed with toil, without knowledge of him who made them, murderers of children, corrupters of God's creatures, turning away the needy, oppressing the distressed, advocates of the rich, unjust judges of the poor, altogether sinful; may you be delivered, my children, from all these.

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### DIDACHE 5

<sup>1</sup> Lightfoot ends the verse with an *ano teleia* in place of the full stop.

<sup>2</sup> Lightfoot adds an *ano teleia* after πονηρόν.

## Διδαχη 6

<sup>1</sup> Ὅρα, μή τις σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδαχῆς, ἐπεὶ παρεκτὸς θεοῦ σε διδάσκει. <sup>2</sup> εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ κυρίου, τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὃ δύνῃ, τοῦτο ποίει. <sup>3</sup> περὶ δὲ τῆς βρώσεως, ὃ δύνασαι βάστασον· ἀπὸ δὲ τοῦ εἰδωλοθύτου λίαν πρόσεχε· λατρεῖα γάρ ἐστι θεῶν νεκρῶν.

## DIDACHE 6

<sup>1</sup> See that no one makes you to err from this Way of the teaching; for, he teaches you without God. <sup>2</sup> For, if you can bear the whole yoke of the Lord, you will be perfect; but if you cannot, do what you can. <sup>3</sup> But concerning food, bear what you can keep strictly from what is offered to idols; for, it is the worship of dead gods.

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### DIDACHE 6

- <sup>1</sup> Throughout his work, Light capitalises Θεοῦ and its various derivative forms.
- <sup>2</sup> Throughout his work, Light capitalises Κυρίου and its various derivative forms.
- <sup>3</sup> Lightfoot opens this verse with an uppcase *pi* and has a paragraph break preceding it.

## Διδαχη 7

<sup>1</sup> Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι. <sup>2</sup> ἔάν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. <sup>3</sup> ἔάν δὲ ἀμφοτέρα μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρεῖς ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. <sup>4</sup> πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύνανται· κελεύεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

## DIDACHE 7

<sup>1</sup> Concerning baptism, baptise thus: Having first rehearsed all these things, baptise, in the Name of the Father and of the Son and of the Holy Spirit, in running water; <sup>2</sup> but if you have no running water, baptise in other water, and if you cannot in cold, then in warm. <sup>3</sup> But if you have neither, pour water three times on the head in the Name of the Father, Son, and Holy Spirit. <sup>4</sup> But, before the baptism let the baptiser and him who is to be baptised fast, and any others who are able. And bid him who is to be baptised to fast one or two days before.

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### DIDACHE 7

<sup>1</sup> Lightfoot has an opening 'But' in this verse.

<sup>2</sup> For 'running water', Lightfoot has 'living water'.

<sup>3</sup> Throughout the book, Lightfoot capitalises Πατρός (and its various derivative forms) when the title is used of God.

<sup>4</sup> Lake opens with 'And' in place of 'But'.

## Διδαχη 8

<sup>1</sup> Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἕστωσαν μετὰ τῶν ὑποκριτῶν. νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ· ὑμεῖς δὲ νηστεύσατε τετράδᾳ καὶ παρασκευῇ.<sup>2</sup> μὴ δὲ 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 τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.<sup>3</sup> τρεῖς τῆς ἡμέρας οὕτω προσεύχεσθε.

## DIDACHE 8

<sup>1</sup> But do not let your fasts follow those of the hypocrites; for, they fast on the second day and on the fifth day; but fast on fourth day and on the day of preparation [the sixth day].<sup>2</sup> Neither should you pray as the hypocrites do; rather, as the Lord commanded in his Gospel, pray like this: "Our Father, who is in Heaven, may your Name be held holy, may your Kingdom come, may your will be done, as in Heaven so also upon earth; give us this day our daily bread and forgive us our debt as we also forgive our debtors; and lead us not into temptation but deliver us from the Evil One; for, yours is the power and the glory for ever and ever."<sup>3</sup> Pray in this way three times a day.

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### DIDACHE 8

- <sup>1</sup> Lightfoot has an *ano teleia* in place of the full stop after ὑποκριτῶν. For the 4 days here, Lake has (respectively), 'Mondays', 'Thursdays', 'Wednesdays' and 'Fridays'.
- <sup>2</sup> The word, 'daily', is the traditional translation of ἐπιούσιον but it is by no means certain that it is correct; the word has, from the beginning, been a puzzle and its meaning is not clearly known.
- <sup>3</sup> For this short verse, Lightfoot's translation reads, "Three times in the day pray ye so."

## Διδαχη 9

<sup>1</sup> Περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε· <sup>2</sup> πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ἀμπέλου Δαυεὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. <sup>3</sup> 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. <sup>4</sup> ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. <sup>5</sup> μηδεὶς δὲ φαγέτω μηδὲ πίετω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα κυρίου· καὶ γὰρ περὶ τούτου εἶρηκεν ὁ κύριος· Μὴ δῶτε τὸ ἅγιον τοῖς κυσί.

## DIDACHE 9

<sup>1</sup> But regarding the Eucharist, hold Eucharist thus: <sup>2</sup> First, for the Cup, "We give thanks to you, our Father, for the Holy Vine of David your child, which, you made known to us through Jesus your child; to you be glory for ever." <sup>3</sup> And, for the broken Bread, "We give you thanks, our Father, for the life and knowledge which you made known to us through Jesus your child. To you be glory for ever." <sup>4</sup> As this broken bread was scattered on the mountains but was brought together and became one, so let your Church be gathered together from the ends of the earth into your kingdom; for, yours is the glory and the power through Jesus Christ for ever." <sup>5</sup> But let none eat or drink of this Eucharist except those who have been baptised in the Lord's Name. For, concerning this also did the Lord say, "Give not what is holy to the dogs."

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### DIDACHE 9

- <sup>1</sup> Lightfoot has οὕτω in place of οὕτως. The translation fails to preserve the play on the words, which might be rendered concerning the giving of thanks, 'give thanks thus' (as Lightfoot) but this would obscure the fact that εὐχαριστίας is here quite clearly Eucharist (cf. v. 5).
- <sup>2</sup> It is noteworthy that the order, "First, for the Cup," is only found elsewhere in the earliest text of Lc 22:17ff (which omits v. 20) and perhaps in 1Co 10:16.
- <sup>3</sup> Throughout his work, Lightfoot capitalises the word Πάτερ (and its variant forms) when it is used of God.
- <sup>4</sup> Note that the MS lacks τὸ after τοῦτο.
- <sup>5</sup> Lightfoot has a full stop in place of the *ano teleia* after κυρίου.

## Διδαχη 10

<sup>1</sup> Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε· <sup>2</sup> Εὐχαριστοῦμέν σοι, πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. <sup>3</sup> σύ, δέσποτα παντοκράτορ, 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. <sup>4</sup> πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. <sup>5</sup> μνήσθητι, κύριε, τῆς ἐκκλησίας σου, τοῦ ρύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ σύναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν, εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. <sup>6</sup> ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ θεῷ Δαυεὶδ. εἴ τις ἅγιός ἐστιν, ἐρχέσθω· εἴ τις οὐκ ἔστι, μετανοεῖτω· μαρὰν ἀθά· ἀμήν. <sup>7</sup> τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

## DIDACHE 10

<sup>1</sup> But, after you are satisfied, thus give thanks: <sup>2</sup> We give thanks to you, O Holy Father, for your Holy Name that you have made to tabernacle in our hearts, and for the knowledge and faith and immortality that you made known to us through Jesus your Child. To you be glory for ever. <sup>3</sup> You, Almighty Master, have created all things for your Name's sake, and have given food and drink to men for their enjoyment, that they might give thanks to you; but us you have blessed with spiritual food and drink and eternal light through your Child. <sup>4</sup> Above all, we give thanks to you that you are mighty. To you be glory for ever. <sup>5</sup> Remember, Lord, your Church, to deliver it from all evil and to make it perfect in your love and gather it together in its holiness from the four winds to your kingdom, which you have prepared for it. For, yours is the power and the glory for ever. <sup>6</sup> Let grace come and let this world pass away. Hosannah to the God of David. If any man be holy, let him come! If any man be not, let him repent: Maranatha! Amen. <sup>7</sup> But suffer the prophets to hold Eucharist as much as they desire.

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### DIDACHE 10

<sup>1</sup> After 'satisfied', Lake adds 'with food'.

<sup>2</sup> Throughout his work, Lightfoot capitalises the word Πάτερ (and its variant forms) when it is used of God.

<sup>3</sup> Lightfoot lacks the comma after ἀπόλαυσιν.

<sup>4</sup> For σοὶ (before ἡ δόξα), the MS reads σύ, which is a common mistake for σοὶ.

<sup>5</sup> Lightfoot lacks the comma after ἐκκλησίας σου.

<sup>6</sup> Lightfoot starts Ὡσαννὰ with a lowercase omicron and μαρὰν with an uppercase mu. 'Maranatha', is Aramaic for, "Our Lord! Come!"

<sup>7</sup> In place of 'to hold Eucharist', Lightfoot has 'to offer thanksgiving' (cf. #9:1).



[<sup>8</sup>περι δε του μυρου ουτως ευχαριστησατε, <sup>9</sup>ευχαριστουμεν  
σοι, πατερ ημων αγιε, υπερ του μυρου, ου εγνωρισας ημιν δια  
Ιησου του παιδος σου, σοι η δοξα εις τους αιωνας, αμην.]

♦ <sup>8</sup> And, regarding the myrrh, give thanks as follows: <sup>9</sup> We thank  
you, Father, for the myrrh that you have made known to us  
through Jesus, your Son. To you be glory forever. Amen.

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♦ At the end of this chapter, the text presented on Ben C. Smith's ["TextExcavation.com" website](http://TextExcavation.com) adds an extra 2 verses (vv. 8–9, in brackets), as shown here (the English translation is loosely based on that given by Holmes). Neither Lightfoot nor Lake make any mention of this additional text, which (according to Holmes, who includes the text in a footnote) is based on a quotation from the 'Apostolic Constitutions' and (possibly, in part) a 5<sup>th</sup> Century Coptic fragment.

## Διδαχη 11

<sup>1</sup> Ὃς ἂν οὖν ἔλθων διδάξῃ ὑμᾶς ταῦτα πάντα τὰ προειρημένα, δέξασθε αὐτόν· <sup>2</sup> ἔάν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκῃ ἄλλην διδαχὴν εἰς τὸ καταλῦσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν κυρίου, δέξασθε αὐτὸν ὡς κύριον.

<sup>3</sup> Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν, κατὰ τὸ δόγμα τοῦ εὐαγγελίου οὕτω ποιήσατε. <sup>4</sup> πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος· <sup>5</sup> οὐ μενεῖ δὲ εἰ μὴ ἡμέραν μίαν· ἔάν δὲ ἡ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἔάν μείνῃ, ψευδοπροφήτης ἐστίν. <sup>6</sup> ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ ἀλίσθη· ἔάν δὲ ἀργύριον αἰτῇ, ψευδοπροφήτης ἐστί.

<sup>7</sup> Καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται. <sup>8</sup> οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἔάν ἔχῃ τοὺς τρόπους κυρίου. ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης.

## DIDACHE 11

<sup>1</sup> Whoever, then, comes to teach you all these things, receive him. <sup>2</sup> But, if the teacher is perverted and teaches another doctrine to destroy these things, do not listen to him; but, if his teaching is for the increase of righteousness and knowledge of the Lord, receive him as the Lord.

<sup>3</sup> And concerning the apostles and prophets, act thus according to the ordinance of the Gospel. <sup>4</sup> Let every apostle who comes to you be received as the Lord; <sup>5</sup> but let him not stay more than one day or, if need be, a second as well; but if he stays three days, he is a false prophet. <sup>6</sup> And, when an apostle leaves, let him accept nothing but bread until he finds shelter; but, if he asks for money, he is a false prophet.

<sup>7</sup> Do not test or examine any prophet who speaks in a spirit; for, every sin shall be forgiven but this sin shall not be forgiven.

<sup>8</sup> But not everyone who speaks in a spirit is a prophet, unless he has the behaviour of the Lord. From his behaviour, then, the false prophet and the true prophet shall be known. <sup>9</sup> And no

### DIDACHE 11

<sup>1</sup> In place of 'then', Lightfoot has 'therefore'.

<sup>2</sup> For 'another doctrine', Lightfoot has 'a different doctrine'.

<sup>3</sup> Lightfoot does not have the paragraph break preceding this verse. It is unknown to what 'ordinance' the author refers.

<sup>4</sup> Throughout this section, Lake capitalizes 'Apostle'.

<sup>5</sup> The MS lacks the words, εἰ μὴ, but 12:2 seems to make the correction (adopted by both Lake & Lightfoot) quite certain.

<sup>6</sup> In place of 'finds shelter' (as Lightfoot), Lake has 'reaches his night's lodging'.

<sup>7</sup> Lightfoot does not have the paragraph break preceding this verse and opens with a lowercase *kappa*.

<sup>8</sup> Lightfoot starts Ἀπὸ with an uppercase *alpha*.

<sup>9</sup> Lightfoot emends the terminal ἐστί to ἐστίν.

<sup>9</sup> καὶ πᾶς προφήτης ὀρίζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς, εἰ δὲ μήγε ψευδοπροφήτης ἐστί. <sup>10</sup> πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἂν διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί. <sup>11</sup> 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 προφηταί. <sup>12</sup> ὃς δ' ἂν εἴπῃ ἐν πνεύματι· δός μοι ἀργύρια ἢ ἕτερά τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

prophet who orders a meal in a spirit shall eat of it; otherwise, he is a false prophet. <sup>10</sup> And every prophet who teaches the truth, if he does not what he teaches, is a false prophet. <sup>11</sup> But no prophet who has been tried and is genuine, though he enacts a worldly mystery of the Church, if he does not teach others to do what he does himself, shall be judged by you: for, he has his judgment with God, as also did the prophets of old. <sup>12</sup> But whoever says in a spirit, "Give me money, or something else," you shall not listen to him; but, if he tells you to give on behalf of others in want, let none judge him.

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<sup>10</sup> Lightfoot emends the terminal ἐστί to ἐστίν.

<sup>11</sup> This passage has never been satisfactorily explained; it probably refers to a tendency among some prophets to introduce forms of worship, or of illustration of their teaching, of doubtful propriety; if so, the reference below to the prophets of old is perhaps an allusion to Hosea (Ho 1:2).

<sup>12</sup> In place of δός, Lightfoot reads Δός.

## Διδαχη 12

<sup>1</sup> Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου δεχθήτω· ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔχετε δεξιὰν καὶ ἀριστεράν. <sup>2</sup> εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ, ὅσον δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾗ ἀνάγκη. <sup>3</sup> εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω. <sup>4</sup> εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται Χριστιανός. <sup>5</sup> εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπορός ἐστι· προσέχετε ἀπὸ τῶν τοιούτων.

## DIDACHE 12

<sup>1</sup> Let everyone who comes in the Name of the Lord be received; but when you have tested him you will know him; for, you will understand true and false. <sup>2</sup> If he who comes is a traveller, help him as much as you can, but he shall not remain with you more than two days or, if need be, three. <sup>3</sup> And if he wishes to settle with you and has a craft, let him work and eat. <sup>4</sup> But if he has no craft, provide for him according to your wisdom, so no man shall live among you in idleness as a Christian. <sup>5</sup> But if he will not do so, he is making traffic of Christ; beware of such.

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### DIDACHE 12

- <sup>1</sup> The literal translation of 'understand true and false' is 'have understanding on the right hand and the left'.
- <sup>2</sup> Lightfoot lacks the comma after αὐτῷ.
- <sup>3</sup> In place of 'work and eat', Lake ends with 'work for his bread' and Lightfoot has 'work for and eat his bread'.
- <sup>4</sup> Lake has 'understanding' in place of 'wisdom' (here following Lightfoot).
- <sup>5</sup> Lightfoot emends ἐστι to ἐστιν.

## Διδαχη 13

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

## DIDACHE 13

<sup>1</sup> But every true prophet wishing to settle among you is worthy of his food. <sup>2</sup> Likewise, a true teacher is also worthy, like the workman, of his food. <sup>3</sup> So, take the first fruit of the produce of the winepress and the threshing-floor, and of oxen and sheep, and give them as the first fruits to the prophets; for, they are your high priests. <sup>4</sup> But if you do not have a prophet, give to the poor. <sup>5</sup> If you make bread, take the first fruits and give it according to the commandment. <sup>6</sup> Likewise, when you open a jar of wine or oil, give the first fruits to the prophets. <sup>7</sup> And of money and clothes, and every possession, take the first fruits, as seems best to you, and give according to the commandment.

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### DIDACHE 13

- <sup>1</sup> Lightfoot emends ἐστι to ἐστιν.
- <sup>2</sup> Lightfoot adds a comma after καὶ αὐτός.
- <sup>3</sup> Lightfoot's translation lacks the opening 'So'.
- <sup>4</sup> After 'give', Lightfoot adds 'them'.
- <sup>5</sup> Lightfoot's translation lacks 'it' after 'give'.
- <sup>6</sup> Lightfoot lacks the comma after ἀνοίξας.
- <sup>7</sup> At the opening of this verse, Lightfoot adds 'Yea'.

## Διδαχη 14

<sup>1</sup> Κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾤ. <sup>2</sup> πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν. <sup>3</sup> αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαρὰν. ὅτι βασιλεὺς μέγας εἰμί, λέγει κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

## DIDACHE 14

<sup>1</sup> On the Lord's Day of the Lord come together, break bread and hold Eucharist, after confessing your transgressions, so your offering may be pure; <sup>2</sup> but let none who has a quarrel with his fellow join your meeting until they are reconciled, so your sacrifice is not defiled. <sup>3</sup> For, this is what was spoken by the Lord, "In every place and time offer me a pure sacrifice; for, I am a great king, says the Lord, and my name is wonderful among the nations."

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### DIDACHE 14

- <sup>1</sup> For προεξομολογησάμενοι, the MS reads προσεξομολογησάμενοι and for ὑμῶν, the MS has ἡμῶν.  
<sup>2</sup> Lightfoot's translation has 'dispute' in place of 'quarrel'.  
<sup>3</sup> Throughout his works, Lightfoot capitalises Κυρίου and its various derivative forms.



## Διδαχη 15

<sup>1</sup> 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. <sup>2</sup> μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γὰρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

<sup>3</sup> Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ ὡς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλεῖτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἕως οὗ μετανοήσῃ.

<sup>4</sup> τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτω ποιήσατε, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν.

## DIDACHE 15

<sup>1</sup> Appoint, therefore, for yourselves bishops and deacons worthy of the Lord, meek men, and not lovers of money, and truthful and approved; for, they also minister to you the ministry of the prophets and teachers. <sup>2</sup> Therefore, do not despise them; for, they are your honourable men along with the prophets and teachers.

<sup>3</sup> And reprove one another, not in wrath but in peace, as you find it in the Gospel, and let no one speak with any who has done a wrong towards his neighbour, nor let him hear a word from you, until he repents. <sup>4</sup> But your prayers and almsgiving, and all your acts, perform as you find it in the Gospel of our Lord.

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### DIDACHE 15

<sup>1</sup> Note that the author doesn't fully distinguish between bishops and deacons.

<sup>2</sup> Lake has 'together' in place of 'along'.

<sup>3</sup> In place of 'wrath', Lightfoot has 'anger'.

<sup>4</sup> Lightfoot emends οὕτω to οὕτως.

## Διδαχη 16

<sup>1</sup> Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἑτοιμοὶ· οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. <sup>2</sup> 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 τελειωθῆτε. <sup>3</sup> ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφήται καὶ οἱ φθορεῖς, καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος. <sup>4</sup> αὐξανούσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσιν καὶ παραδώσουσι, καὶ τότε φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ, καὶ ποιήσει σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. <sup>5</sup> 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. <sup>6</sup> καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν

## DIDACHE 16

<sup>1</sup> Be watchful over your life; do not let your lamps be quenched and do not let your loins be ungirded, but be ready; for, you know not the hour in which our Lord comes. <sup>2</sup> But gather yourselves together frequently, seeking the things that are profitable for your souls; for, the whole time of your faith shall not profit you unless you are found to be perfect at the last time. <sup>3</sup> For, in the last days, the false prophets and the corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate. <sup>4</sup> For, as the lawlessness increases, they shall hate one another and persecute and betray; and then shall appear the deceiver of the world as a son of God, and he shall do signs and wonders and the earth shall be given over into his hands and he shall commit iniquities that have never been since the world began. <sup>5</sup> Then shall the creation of mankind come to the fiery trial and many shall be offended and be lost; but they who endure in their faith shall be saved by the curse itself. <sup>6</sup> And then shall appear the signs of the truth. First the sign of deliverance in

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### DIDACHE 16

- <sup>1</sup> Throughout his works, Lightfoot capitalises Κύριος and its derivative forms.
- <sup>2</sup> The author here quotes from the Letter of Barnabas (4:9).
- <sup>3</sup> Lightfoot ends the verse with an *ano teleia* in place of the full stop.
- <sup>4</sup> In place of διώξουσιν, Lightfoot has διώξουσιν.
- <sup>5</sup> The meaning of 'saved by the curse itself' is obscure; but there seem to be other traces in early literature of a doctrine that each curse also contained the elements of a counterbalancing power to salvation.
- <sup>6</sup> In place of 'sign of deliverance', Lake has 'sign spread out' and Lightfoot has 'sign of a rift'.

οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον  
ἀνάστασις νεκρῶν. <sup>7</sup>οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη· Ἦξει ὁ  
κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ. <sup>8</sup>τότε ὄψεται ὁ κόσμος  
τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.

Heaven, then the sign of the sound of the trumpet, and thirdly  
the resurrection of the dead; <sup>7</sup> but not of all the dead, but as it  
was said, "The Lord shall come and all his saints with him.  
<sup>8</sup> Then shall the world see the Lord coming on the clouds of  
Heaven."

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<sup>7</sup> Lightfoot includes the text of this verse as part of v. 6.

<sup>8</sup> Note that this is v. 7 in Lightfoot's text (see #7).

## DOCTRINA APOSTOLORUM

*Viae duae sunt in seculo, vitae et mortis, lucis et tenebrarum. In his constituti sunt angeli duo, unus aequitatis, alter iniquitatis. Distantia autem magna est duarum viarum. Via ergo vitae haec est: Primo diliges Deum aeternum, qui te fecit. Secundo proximum tuum, ut te ipsum. Omne autem, quod tibi non vis fieri, alii ne feceris. Interpretatio autem horum verborum haec est: non moechaberis, non homicidium facies, non falsum testimonium dices, non puerum violaveris, non fornicaveris, non malefacies, non medicamenta mala facies; non occides filium in abortum, nec natum succides. Non concupisces quidquam de re proximi tui. Non perjurabis, non male loqueris, non eris memor malorum factorum. Non eris duplex in consilium dandum, neque bilinguis; tendiculum enim mortis est lingua. Non erit verbum tuum vacuum nec mendax. Non eris cupidus, nec avarus, nec rapax, nec adulator nec ...*

## THE TEACHING OF THE APOSTLES

§ These are the two ways in the age; of life and death, of light and darkness. In these are set two angels: one of equity, one of iniquity. But the difference between the two ways is great. Therefore, the way of life is this: First, you must love the Eternal God who made you. Second, [love] your neighbour as yourself. But whatever you do not want done to yourself, do not do to others. The meaning of these words is this: Do not commit adultery, do not commit murder, do not bear false witness, do not rape a child, do not commit fornication, do not do evil, do not make evil medicines, do not kill your child by abortion, nor cut up the newborn. Do not covet anything that belongs to your neighbour. Do not perjure, do not speak evil, do not plan [to commit] evil deeds. Do not be double minded in giving advice, nor be double-tongued; for, the tongue is the sting of death. Do not speak empty or false words. Do not be greedy, nor avaricious, nor rapacious, nor flattering, nor ...

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§ The Latin text here presented is included as an appendix to Lightfoot's transcription of the *Greek MS*; we include it here for posterity, along with English text based on suggestions from an online translation engine.