

# THE TEACHING

## (or, *The Didache*)

### CHAPTER 1-4

A teaching of the Lord through the twelve emissaries to the nations.<sup>1</sup>

There are two ways:<sup>2</sup> one of the life and one of the death. But there *is* much diversity between the two ways. 2 Therefore, this is the way of the life:

First you will love God, the *one who* made you;<sup>3</sup> secondly,<sup>4</sup> your neighbor as yourself. But *all things*, as-much-as you, if-at-any-time, might not want to be coming-to-be *done* to you, **you** will also not do to another.

3 Now this is the teaching of these accounts:

All of you\* be blessing the ones who are cursing you\*, and be praying-to God in-behalf of your\* enemies, but be fasting in-behalf of the ones who are persecuting you\*. For what favor *is it* if-at-any-time you\* might be loving the ones who are loving you\*? Are not even the nations surely doing the same?<sup>5</sup> But all of you\*, be loving<sup>6</sup> the ones who are hating you\*, and you\* will not have an enemy.

**4 You, be hearing what it is necessary for all of you\* to do to save your spirit: First of all.**<sup>7</sup> Be keeping<sup>8</sup> yourself distant *from* the fleshly and bodily<sup>9</sup> desires. If-at-any-time someone might give you a slap to<sup>10</sup> the right jaw, also turn the other to him; and you will be complete. If-at-any-time someone might press you into-service for one mile, be going-away with him for two. If-at-any-time some might pick-up your robe, also give him your tunic. If-at-any-time someone might take\* from you *something* which<sup>11</sup> *is yours*, do not request-to-have-it-back; for you are not-even being able. **5 Be giving to every one<sup>12</sup> who is requesting, and do not be requesting-to-have-it-back; for the Father is wanting to be giving for himself out of his own gifts to all persons.<sup>13</sup> Happy is the person who is giving according-to the instruction, for he is guiltless.**

Woe to the person who is receiving\*. For indeed, if the *one who is receiving is* having a need, he will be guiltless. But *if* he is not having a need, he will give a judicial-account for-what-reason he received *it* and to<sup>14</sup> what *purpose*. But after he came-to-be in oppression,<sup>15</sup> he will be probed about *the things* which he performed, and he will not come-out from-there until he might give-back the last quadrans. **6 But instead, about it, it has also been spoken, "Let your act-of-mercy<sup>16</sup> be-sweating in<sup>17</sup> your hands until whenever you might know to whom you might give."**

**2.1** Now a second instruction of the teaching *is*.<sup>18</sup>

2 You will not murder.

You will not commit-adultery.

You will not corrupt-boys.

You will not commit-sexual-immorality.

You will not steal.

You will not practice-magic.

You will not use-drugs.<sup>19</sup>

You will not murder a child in corruption,<sup>20</sup>

nor-even will you kill *it* off after it was birthed.

You will not desire the *things* of your<sup>21</sup> neighbor.

3 You will not break-an-oath.

You will not testify-falsely.

You will not speak-evilly.

You will not remember-past-evils.

4 You will not be double-minded in giving advice<sup>22</sup> nor-even double-tongued, for the double-tongue is a snare of death.

5 Your account will not be lying, not empty, *but* instead, having been sated with action.<sup>23</sup>

6 You will not be a greedy-person, nor-even ravenous, nor-even a hypocrite, nor-even accustomed-to-evil, nor-even arrogant nor-even quarrelsome, nor-even bad-mannered.<sup>24</sup>

You will not take\* a wicked counsel for yourself against your neighbor.

7 You will not hate any<sup>25</sup> human;

instead: indeed, *some of them*<sup>26</sup> you will convict,

but *some of them* you will pray-to God about,

but *some of them* you will love above your own soul.

3.1 Child of mine, I say to you on behalf of the Lord,<sup>27</sup> be fleeing from every wicked *thing*<sup>28</sup> and from *everything* like it.<sup>29</sup>

2 Do not be becoming easily-angered, for<sup>30</sup> the anger is guiding *one* to the murder;

nor-even *be becoming* a zealot, nor-even eager-for-quarreling,<sup>31</sup> nor-even furious;

for, *from* out of **all** these, murders<sup>32</sup> are being birthed.

3 Child of mine, do not be becoming desirous, for the desire is guiding *one* to the sexual-immorality;

nor-even *have* shameful-talk, nor-even *become* high-eyed;

for, *from* out of **all** these, adulteries are being birthed.

4 Child of mine, do not be becoming a watcher-of-augury, since it is guiding *one* into the idol-worshipping;

nor-even an enchanter, nor-even mathematical,<sup>33</sup> nor-even *someone who is* doing-purging-rituals.<sup>34</sup>

Do not even be wanting to be looking-at **nor to be hearing**<sup>35</sup> them;

for, *from* out of **all** these, idolatry is being birthed.<sup>36</sup>

5 Child of mine, do not be becoming a liar, since the falsehood is guiding *one* into the theft;

nor-even *be becoming* loving-of-silver, nor-even vainglorious;

for, *from* out of **all** these, thefts are being birthed.

6 Child of mine, do not be becoming murmuring, since it is guiding *one* into the revilement;

nor-even *be becoming* willfully-stubborn, nor-even wicked-minded;

for, *from* out of **all** these, revilements are being birthed.

7 But be meek, since the meek persons will inherit the earth.<sup>37</sup>

8 Be becoming longsuffering, and merciful, and lacking-of-evil, and tranquil and good, and trembling through every *circumstance* at the accounts of God<sup>38</sup> which you heard.

9 You will not heighten yourself, nor-even glorify yourself before men,<sup>39</sup> nor-even give audacity to your soul.

Your soul will not be glued with high persons; instead, you will behave with righteous and humble persons.

10 You will welcome the operations *which* are happening to you as good things, having come-to-know that devoid of a god nothing is coming-to-pass.

4.1 Child of mine, you will be caused-to-have-remembrance, night and day, of the *one who is* uttering the account of God to you, but you will honor him as *the Lord*,<sup>40</sup>

for from *the place* where the lordship is being uttered, there is *the Lord*.

2 But *day* by *day*<sup>41</sup> you will seek-out the faces of the holy-ones,

in order that you might be resting-up-upon their accounts.

3 You will not yearn for<sup>42</sup> a split, but you will be-at-peace-with persons who are fighting.

You will judge righteously knowing that you will be judged.<sup>43</sup>

You will not receive a person<sup>44</sup> for yourself to convict over trespasses.

4 You will not be double-souled in your prayer<sup>45</sup> *as to* whether *something* will be or not.

5 Do not be becoming *one*, indeed, *who is* stretching-out your<sup>46</sup> hands during<sup>47</sup> the *time* to receive, but drawing *them* together during the *time* to give.

<sup>1</sup> [1:1] some add

<sup>2</sup> literally "roads" (and throughout this entire section)

<sup>3</sup> [1:2] some omit "the one who made you"

<sup>4</sup> may also be translated "second"

<sup>5</sup> [1:3] Gk(H) (as in Matthew 5:47) / Gk(X1782, Pseudo-*ApCo*) "doing this"

<sup>6</sup> [1:3] Gk(H) / Gk(X1782) "be having-fondness-for"

<sup>7</sup> [1:4] Gk(H) / Gk(X1782) adds "Hear what you must do to save your spirit: First of all"

<sup>8</sup> [1:4] Gk(H) / Gk(X1782) "Keep"

<sup>9</sup> [1:4] Pseudo-*ApCo* "and worldly" / Gk(X1782) omits altogether

<sup>10</sup> literally "into"

<sup>11</sup> literally "the"

<sup>12</sup> literally "the"

<sup>13</sup> some translate "for the Father is wanting us to be giving for ourselves out of our own gifts to all persons"

<sup>14</sup> literally "into"

<sup>15</sup> literally "a holding-together"

<sup>16</sup> may be understood in the sense of "alms"

<sup>17</sup> literally "into"

<sup>18</sup> [1:4-2:1] OL / all other versions (including Gk(X1782)) include this addition (Barnabas also does not have this addition)

<sup>19</sup> may also be translated to "practice-sorcery"

<sup>20</sup> understood as being an abortion

<sup>21</sup> literally "the"

<sup>22</sup> [2:4] Dctr adds

<sup>23</sup> [2:5] Pseudo-*ApCo*, CO omits "*but* instead *it* has been carried out in action"

<sup>24</sup> [2:6] Dctr adds

<sup>25</sup> literally "every:"

<sup>26</sup> literally "which" (also later in verse)

<sup>27</sup> [3:1] Gk(H,X1782) / Georg adds

<sup>28</sup> [3:1] Gk(H) / Gk(X1782) "from all wicked acts"

<sup>29</sup> [3:1] Gk(H) / Gk(Pseudo-*ApCo*) "and from every evil thing" / Gk(X1782) "and something like it"

<sup>30</sup> [3:2] Gk(H) / Gk(X1782) "since"

<sup>31</sup> [3:2] Dctr omits "eager-for-quarreling"

<sup>32</sup> [3:2] Dctr "fits of anger"

<sup>33</sup> seems to be understand in the sense of making mathematical predictions about movements of celestial bodies

<sup>34</sup> literally "cleaning-about/around"

<sup>35</sup> [3:4] Georg, Dctr, CO adds

<sup>36</sup> [3:4] "adulteries. Do not practice mathematics, or purging-rituals (lit. cleanings-around), which things lead to manifold superstition. Do not even be wanting to be looking-at or to be hearing these I."

<sup>37</sup> [3:7] Dctr "the holy earth" / CO "the kingdom of the heavens"

<sup>38</sup> [3:8] Pseudo-*ApCo*, CO omit "through every *circumstance*" / Pseudo-*ApCo* add "of God" / Dctr "Be patient and by your industry be good and tremble at all the words"

<sup>39</sup> [3:9] Dctr adds

<sup>40</sup> may also be translated "as a lord"

<sup>41</sup> [4:2] Dctr omits "*day* by *day*"

<sup>42</sup> [4:3] some "make" (as in Barnabas & Apostolic Constitutions)

<sup>43</sup> [4:3] Dctr adds

<sup>44</sup> literally "face"

<sup>45</sup> [4:4] Pseudo-*ApCo*, CO add

- 6 If-at-any-time you might be having *something* through *the work* of your hands, you will give *it* for a redemption of sins of yours.
- 7 You will not waver to give, nor will you even murmur *while* you *are* giving; for you will know who is the beautiful Equivalent-Repayer of the wage.
- 8 You will not be turned-away-from the *one who is* indigent,<sup>48</sup> but you will commune all *things* together with your brother, and you will not state *anything* to be *your own things*; for if *all of you\** are communers in the immortal *things*, how-much more in the mortal-*things*?  
For the Lord is wanting to give to everyone from his gifts.<sup>49</sup>
- 9 You will not pick-up your hand from your son or from your daughter; instead, from *their* age-of-youth, you will teach *them* the fear of God.
- 10 You will not, in your bitterness,<sup>50</sup> command a slave or a servant-girl of yours (the *ones who are* hoping on the same God). lest-perhaps they will never be filled-with-fear of the God *who is* over both of you; for he is not coming to call *someone* according-to face, *but* instead *the ones* whom the spirit made-ready.<sup>51</sup>
- 11 But *all of you\**, the slaves: You will be subject to your\* lords as a type of a god, in shame and fear.
- 12 You will hate every hypocrisy and every *thing* which is not pleasing to the Lord.
- 13 May you never leave-behind<sup>52</sup> instructions of *the* Lord, but you will guard *the things* which you received, neither adding *things* contrary<sup>53</sup> to *them* nor taking-away-from *them*.
- 14 You will confess-forth your trespasses in an assembly.<sup>54</sup> And you will not come to a prayer-to *God* of yours in a wicked conscience.

This is the way<sup>55</sup> of the life.

#### CHAPTER 5-6

But this is the way<sup>56</sup> of death:<sup>57</sup>

First of all,<sup>58</sup> it is of wicked *things* and sated of a curse: murders, adulteries, desires, sexual-immoralities, thefts, idol-worshippings, magics, uses-of-drugs,<sup>59</sup> plunderings, false-testimonies, hypocrisies, double-heartedness, deceit, arrogance, evil, willful-stubbornness, greed, shameful-talk, jealousy, exorbitant-audacity, height, pretension fearlessness of a god.<sup>60</sup> **2** *They are*<sup>61</sup> persecutors of good *persons*, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to *any* good *person*, nor-even with a righteous judgment, not lacking-slumber for<sup>62</sup> the good *thing* but instead for the wicked *thing*, of whom meekness and endurance *are* long removed,<sup>63</sup> loving vain *things*,<sup>64</sup> pursuing an equivalent-repayment, not being-merciful to a destitute *person*, not exerting on-the-basis of *someone who is* being exerted-down, not knowing the *One who* Made them. *They are* murderers of *their* children, corrupters of what-is-fashioned of a god,<sup>65</sup> being turned-away-from the *one who is* indigent, exerting-down the *ones who are* suffering-tribulation, exhorters of rich *persons*.<sup>66</sup> lawless judges of poor *persons* – altogether-sinful. **3** I wish that *all of you\**, children, would be rescued from **all** these *things*.

**6.1** Be seeing *to it*, lest someone might mislead you from this way of the teaching, since it is teaching you *something* apart-from<sup>67</sup> a god. **2** For indeed, if you are being able to carry the whole yoke of the Lord, you will be complete; but if you are not being able *to*, be doing what you might be being able *to*.

**3** But about the feeding: Sustain what you are being able *to*, but be extremely paying-attention *to abstain* from the *thing* sacrificed-to-an-idol, for it is a worship to dead gods.<sup>68</sup>

<sup>46</sup> literally "the"

<sup>47</sup> literally "to" (also later in verse)

<sup>48</sup> [4:8] One CO ends here after adding, "for you will receive the worthy wage from the God who loves men, to whom be the glory into the age. Let it be."

<sup>49</sup> [4:8] Dctr "for if we are sharers in mortal-*things*, how much more ought we henceforth to be, having made such a start. For the Lord... gifts."

<sup>50</sup> literally "in a bitterness of you"

<sup>51</sup> [4:10] Dctr "the *ones* in whom he found the spirit" / Pseudo-ApCo omit "for he comes...make-ready"

<sup>52</sup> literally "leave-behind-in"

<sup>53</sup> [4:13] Dctr adds

<sup>54</sup> [4:14] many, Georg / ApCo, CO omits "in an assembly" / Dctr omits "will confess-out your sins in the assembly"

<sup>55</sup> literally "road"

<sup>56</sup> literally "road" (and throughout this section)

<sup>57</sup> [5:1] Dctr "But the way of death is contrary to this"

<sup>58</sup> [5:1] Dctr omits "of all"

<sup>59</sup> may also be translated to "sorceries" or "poisonings"

<sup>60</sup> [5:1] some add

<sup>61</sup> [5:2] some "The *ones who are* walking-around in the way of death are"

<sup>62</sup> literally "into" (also in next instance)

<sup>63</sup> [5:2] Dctr "removed from meekness, and pride is near."

<sup>64</sup> [5:2] Dctr omits "loving vain *things*"

<sup>65</sup> [5:2] Dctr "They are corrupters of their children, abortionists"

<sup>66</sup> [5:2] some omit "exhorters of rich *persons*" (It is included in Barnabas)

<sup>67</sup> literally "something external of"

<sup>68</sup> [6:3] Latin omits "but be paying-attention... dead gods" and instead has the following conclusion, "Be seeing that no one is leading you astray from this teaching, otherwise you will be taught 'outside the rule of discipline.' If you perform these things daily, you will be close to God; if you do not, you will be far from the truth. Keep all these things in mind and do not be deceived in your trust; by these holy struggles you will gain a crown. Through the Lord

#### CHAPTER 7-8

Now about the immersion: *All of you\**, immerse in this way: After you\* said all these *things* beforehand, immerse into the name of the Father, and of the Son, and of the Holy Spirit in running<sup>69</sup> water. **2** But if-at-any-time you might not be having *any* running<sup>70</sup> water, immerse into another *type* of water. But if you are not being able to in cold *water*, then in warm. **3** But if-at-any-time you might be having neither, pour-out the water onto the head three *times* into the name of Father, and of Son, and of Holy Spirit. **4** But before the immersion, let the *one who is* immersing, and the *one who is* being immersed, and if anyone else is being able, be fasting-beforehand. But you are ordering the *one who is* being immersed to fast for one or two *days* before.

**8.1** But do not let your\* fasts be with the hypocrites. For they are fasting *on the* second and *the fifth day after sabbaths*,<sup>71</sup> but **you\*** will fast *on the fourth day and the day of preparation*.<sup>72</sup> **2** Do not even be praying-to *God* as the hypocrites; instead, *all of you\** be praying-to *God* in-this-manner, as the Lord directed in his good-message:

"Father of ours, the *one* in the heaven,  
let your name be made-holy,  
let your kingdom come,  
let your will be made-to-be on a *piece* of earth  
even as *it is* in a heaven.  
Give us today our bread, the *bread for-the-coming-day*.<sup>73</sup>  
And forgive us our debt  
as **we** also are forgiving our debtors.  
And may you not bring us into a testing,  
instead rescue us from the wicked-one.  
Because the power and the glory  
is yours into the ages."

(Matthew 6:9-13)

**3** *All of you\**, be praying-to *God* in-this-manner three *times* during the day.

#### CHAPTER 9-10

Now about the thanksgiving: *All of you\**, give-thanks in-this-manner: **2** First, about the cup: "Father of ours, we are giving-thanks to you in-behalf of the holy vine of your boy David, which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages."

**3** Now about the broken-piece: "Father of ours, we are giving-thanks to you in-behalf of the life and knowledge which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages. **4** Even-as this broken-piece<sup>74</sup> has been thoroughly-scattered above the mountains and, after it was congregated, became one, in-this-manner let your assembly be congregated from the limits of the earth into **your** kingdom. Because the glory and the power is yours through Jesus *the* Anointed-One into the ages.

**5** But let no-one eat nor-even drink from your\* thanksgiving, instead *only* the *ones who* were immersed into *the* name of *the* Lord. For it was even about this *that* the Lord has spoken:

"May you\* not give the holy *thing* to the dogs."

(Matthew 7:6)

**10.1** But after the *event for you\** to be filled-up, *all of you\** give-thanks in-this-manner: **2** "We are giving-thanks to you, holy Father, in-behalf of your holy name which you set-down-as-a-tent in our hearts, and in-behalf of the knowledge and faith and immortality, which you made known to us through your boy Jesus. To you *let there be* the glory into the ages.

**3** "You, Master Almighty, created all the *things for-the-sake* of your name. You gave both nourishment and drink to the humans for<sup>75</sup> enjoyment, in order that they might give-thanks to you. But to us you granted-as-a-favor spiritual nourishment and drink and a perpetual life through your boy. **4** Before all *things* we are giving-thanks to you, because you are powerful. To<sup>76</sup> you *let there be* the glory into the ages.

**5** "O Lord, be caused-to-have-remembrance of your assembly; of the *act* to rescue it from every wicked *thing* and to complete it in your love. And congregate it from the four winds (the *one which* was made-holy)<sup>77</sup> into **your** kingdom, which you made-ready for it. Because the power and the glory is yours into the ages.

Jesus *the* Anointed-One who lives and reigns with God the Father and the Holy Spirit to the ages of the ages. Let it be."

<sup>69</sup> literally "living"

<sup>70</sup> literally "living"

<sup>71</sup> literally "fasting a second and a fifth to sabbaths"; this may also be translated "second and fifth *day of each week*"

(for an easier understanding of what this Hebrew idiom means, as the word for week in Hebrew is "sabbath")

<sup>72</sup> The preparation *day* is the sixth day of the week.

<sup>73</sup> the exact meaning of this rare word is debated

<sup>74</sup> [9:4] (literally "this the broken-piece") / C omit "the"

<sup>75</sup> literally "into"

<sup>76</sup> [10:4] C "Who" (in error)

<sup>77</sup> [10:5] Coptic, Apostolic Constitutions omit "the one made holy"

6 “Let favor come, and let this world pass-by. Grant-salvation to the God of David!  
6 If someone is holy, let him be coming; if someone is not, let him be having-a-change-of-mind. Maranatha!<sup>78</sup> Let it be.”

7 But be permitting the prophets to be giving-thanks as-much-as they are wanting.  
But concerning the perfume: *All of you\**, give-thanks in-this-manner: “We give-thanks to you, Holy Father, in-behalf of the perfume which you made-known through your boy Jesus. For the glory is yours into the ages. Let it be.”<sup>79</sup>

### CHAPTER 11–13

Therefore, whoever, after he comes,<sup>80</sup> might teach to you\* all the *things which* have been spoken-beforehand, *all of you\** accept him for yourselves. 2 But if-at-any-time the *one who is* teaching, after he himself was turned-to *something else*, might be teaching another teaching with<sup>81</sup> the *result* to tear-down,<sup>82</sup> *all of you\** do not hear him. But *if he is teaching* with the *result* to add-to righteousness and knowledge of the Lord, accept him for yourselves as *the Lord*.

3 Now about the emissaries and prophets: *All of you\** act<sup>83</sup> in-this-manner according-to the decree of the good-message. 4 But let every emissary *who is* coming to you\* be accepted as *the Lord*. 5 But he will not remain *with you\** except<sup>84</sup> for one day. But if-at-any-time there might be a need, *let him* also *remain* for another<sup>85</sup> day. But if at-any-time he might remain for three days, he is a false-prophet. 6 But *while* the emissary *is* coming-out, let him be receiving nothing except a *loaf-of-bread* till he *reaches a place* where he might be lodged-for-the-night-in-the-courtyard. But if-at-any-time he might be requesting a silver-piece, he is a false-prophet.

7 And you\* will not try nor-even judge every prophet *who is* uttering in a spirit; for every sin will be forgiven, but this sin will not be forgiven. 8 But not every one<sup>86</sup> *who is* uttering in a spirit is a prophet, *but* instead *only* if-at-any-time he might be having the manners of *the Lord*. Therefore, the false-prophet and the *true* prophet will be known from *their* manners. 9 And every prophet *who*, in a spirit, *is* ordaining a table will not eat from it for himself; but if otherwise,<sup>87</sup> he is a false-prophet. 10 But every prophet *who is* teaching the truth, if he is not doing *the things* which he is teaching, is a false-prophet. 11 But every prophet *who* has been proved true, *while* doing *something* for<sup>88</sup> a worldly *care* of an assembly,<sup>89</sup> but *is* not teaching *others* to be doing as-much-as he himself is doing – he will not be judged among you\*, for he is having the judgment with a god. For the ancient prophets also did in-like-manner. 12 But whoever might speak in a spirit, “Give me silver-pieces,” or some different *things*: You\* will not be hearing him for yourselves. But if-at-any-time he might speak *for you\** to give concerning<sup>90</sup> others *who are* being-in-lack, let no-one be judging him.

12.1 Now let every one<sup>91</sup> *who is* coming in the name of the Lord be accepted; but, after-that, after you\* proved him, you\* will know for yourselves—for you\* will have intelligence for *what is* right and wrong.<sup>92</sup> 2 Indeed, if the *one who is* coming is a wayfarer, *all of you\** be helping him as-much-as you\* are being able; but he will not remain with you\* except for two or three days, if-at-any-time there might be a constraint *to do so*. 3 But if he is wanting to be sitting himself with you\*, being an artisan, let him be working and eat. 4 But if he is not having an art, *all of you\** foresee according-to your\* intelligence, how a Christians will not live for himself with you\* *while* not-working. 5 But if he is not wanting to be acting<sup>93</sup> in-this-manner, he is an anointed-one-merchant. *All of you\**, pay-attention from the *one* such as *this*.

13.1 Now every true prophet *who is* wanting to be sitting himself with you\* is worthy of his nourishment. 2 In-like-manner, a true teacher is himself also worthy, even-as the worker, of his nourishment. 3 Therefore, after you receive every first-fruit of products<sup>94</sup> of a winepress and threshing-floor, of both cows and sheep, you will give the first-fruit to the prophets, for they themselves are your\* chief-priests. 4 But if-at-any-time you\* might not be having a prophet, *all of you\** give it to the destitute *persons*. 5 If-at-any-time you might be making food-made-from-grain,<sup>95</sup> after you receive the first-fruit, give *it* according-to the instruction. 6 In-like-manner, after you open-up a ceramic-jar of wine or olive-oil, after you receive the first-fruit, give *it* to the prophets. 7 But of a silver-piece and of apparel and every property, after you receive the first-fruit, as ever it might be-thought *best* to you, give *it* according-to the instruction.

<sup>78</sup> an Aramaic expression meaning either “Our lord has come” (maran’atha) or “Come, lord” (marana’tha), depending on how the Aramaic words were intended to be divided

<sup>79</sup> [10:7] Coptic, some Greek adds

<sup>80</sup> literally “came”

<sup>81</sup> literally “into” (also later in verse)

<sup>82</sup> literally “release-down”

<sup>83</sup> literally “do”

<sup>84</sup> [11:5] C omit “except”

<sup>85</sup> literally “for the another”

<sup>86</sup> literally “the”

<sup>87</sup> literally “not-yet”

<sup>88</sup> literally “into”

<sup>89</sup> [11:11] Coptic “who teaches and attests a worldly tradition in an assembly” / Eth “who acts in the assembly of men and acts unlawfully”

<sup>90</sup> literally “about”

<sup>91</sup> literally “the”

<sup>92</sup> literally “left”

<sup>93</sup> literally “doing”

<sup>94</sup> literally “broods”

<sup>95</sup> [13:5] (lit. “little-grain”) / Eth “bread”

### CHAPTER 14–16

Now during a Lord’s *Day of the Lord*, after you\* were congregated, break bread and give-thanks, after you\* confessed-out your\* trespasses beforehand, so-that your\*<sup>96</sup> sacrifice might be clean *things*. 2 But do not let any<sup>97</sup> *one who is* having the state-of-being-attacked-on-both-sides with his comrade<sup>98</sup> come-together with you\*, till *the time* which they might be reconciled,<sup>99</sup> in order that your\* might not be made-*merely*-common. 3 For it is the *word which* was stated by *the Lord*:

In every place and time for a clean sacrifice to be being offered<sup>100</sup> me.

Because I am a great king, says *the Lord*.

And my name *is* marvelous in the nations.

(Malachi 1:11,14)

15.1 Therefore, *all of you\** vote-by-raise-of-hands for yourselves overseers and ministers worthy of the Lord, men *who are* meek, and without a love-of-silver, and truthful, and have been proved; for they themselves are also performing-public-service to you\*: the public-service of the prophets and teachers. 2 Therefore, may you\* not overlook them, for they themselves are your\* *men who* have been honored *along* with the prophets and teachers. 3 But *all of you\** be convicting one-another, not in anger *but* instead in peace, as you\* are having *it* in the good-message. And let no-one be uttering to every *one who is* failing against the other,<sup>101</sup> nor-even let him be hearing from you\* till *the time* when he might change-his-mind. 4 But *all of you\** make your\* prayers, and your\*<sup>102</sup> acts-of-mercy,<sup>103</sup> and all the acts in-this-manner, as you\* are having *them* in the good-message of our Lord.

16.1 *All of you\**, be keeping-fully-awake in-behalf of your\* life. Do not let your\* lamps be extinguished, and do not let your\* loins be becoming-faint.<sup>104</sup> Instead, be becoming ready; for you\* have not come-to-know the hour in which our Lord is coming. 2 But you\* will be congregated frequently, seeking the *things* pertaining to your\* souls. For the entire time of your\* faith will not profit you\*, if-at-any-time you\* were not completed in the last season.

3 For in the last days, the false-prophets and the corrupters will be multiplied, and the sheep will be turned into wolves, and the love will be turned into hate. 4 For *while* the lawlessness is growing, *persons* will hate one-another and will persecute and will deliver *one-another up*. And then the world-misleader will be-made-to-appear as a son of a god, and he will make signs and portents; and the earth will be delivered into his hands,<sup>105</sup> and he will make illicit *things* which have never-at-any-time been done from *the first* age. 5 Then the creation of the humans will be-there into the firing of the proving, and many will be impeded and will perish; but the *ones who* endured in their faith will be saved by the imprecated-object<sup>106</sup> itself.

6 And then the signs of the truth will be-made-to-appear: First, a sign of a flying-out in a heaven; next, a sign of a voice of a trumpet; and the third, a standing-up of dead *humans*—7 but not a *rising-up* of all *humans*, instead, as it was stated:

The Lord will come and all the holy-ones with him.

(Zechariah 14:5)

8 Then the world will see for itself the Lord coming upon the clouds of the heaven.

<sup>96</sup> [14:1] C “our”

<sup>97</sup> literally “every”

<sup>98</sup> the meaning of this sentence is uncertain

<sup>99</sup> literally “interchanged” (as in, change enmity for friendship)

<sup>100</sup> literally “brought-to”

<sup>101</sup> literally “different-one”

<sup>102</sup> literally “the”

<sup>103</sup> may be understood in the sense of “alms”

<sup>104</sup> literally “released-out”

<sup>105</sup> literally “into hands of his”

<sup>106</sup> more literally “the object-having-imprecations-fallen-down-on-it”