THE TEACHING
(or, The Didache)

CHAPTER 1-4

A teaching of the Lord through the twelve emissaries to the nations.1 There are two ways: one of life and one of death. But there is much diversity between the two ways. Therefore, this is the way of the life: First you will love God, the one who made you; secondly, 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. All of you*, being the ones who are cursing you*, and praying to God in-behalf of your* enemies, but being fasting in-behalf of the ones who are pursuing* you* harmfully. For what favor is it if-at-any-time you* might be loving the ones who are loving you? Are not-surely even the nations doing the same? But all of you*, being the ones who are hating you*, and you* will not have an enemy.

You, being hearing what it is necessary for all of you* to do to save your spirit:

First of all, be keeping* yourself distant from the fleshly and bodily* desires. If-at-any-time someone might give to you a slap to26 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 pick13 up your robe, also give your tunic to him. If-at-any-time someone might take from you something which is yours, do not request-to-have-it-back; for you are not-even being able. Be giving to everyone 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.3

Woe to the person who is taking. For indeed, if the one who is taking 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 took it and to what purpose. But after he came-to-be in oppression, he will be probed-out about the things which he performed, and he will not come-out from there until he might give back the last quadrans. But instead, about it, it has also been spoken, “Let your act-of-mercy be-sweating in31 your hands until whenever you might know to whom might give.”

2.1 Now a second instruction of the teaching is:32

2 You will not murder.
You will not commit-adultery.
You will not corrupt-boys.
You will not commit sexual-immorality.
You will not theft.
You will not practice-magic.
You will not use-drugs.20
You will not murder a child in corruption,21 nor-even will you kill it after it was birthed.
You will not desire the things of your22 neighbor.
You will not break-an-oath.
You will not testify-falsely.
You will not speak-evilly.
You will not remember-past-evils.
You will not be double-minded in giving advice32 nor-even double-tongued, for the double-tongue is a snare of death.
You will not be fleeing from every wicked thing3 and from every thing like it.30
You will not take a wicked deliberation for yourself against your neighbor.
You will not hate any31 human; instead: indeed, some of them27 you will convict, but some of them you will pray God for, 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,28 be fleeing from every wicked thing3 and from every thing like it.30

Do not be becoming easily-angered, for31 the anger is guiding one to the murder; nor-even be becoming a zealot, nor-even eager-for-quarreling,32 nor-even furious, for, from out of all these, murders3 are being birthed.

Child of mine, do not be becoming desirous, for the desire is guiding one to the sexual-immorality; nor-ever have shameful-talk, nor-ever become high-eyed; for, from out of all these, adulteries are being birthed.

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,34 nor-even someone who is doing-purguing-rituals.35

Do not even be wanting to be looking-at nor to be hearing6 them; for, from out of all these, idolatry is being birthed.37

Child of mine, do not be becoming a liar, since the falsehood is guiding one into the thievry; nor-even be becoming fond-of-silver, nor-even vainglorious; for, from out of all these, thievries are being birthed.

Child of mine, do not be becoming murmuring, since it is guiding one into the revilement; nor-even be becoming self-pleasing, nor-even wicked-minded; for, from out of all these, revilements are being birthed.

But be meek, since the meek persons will inherit the earth.39

Be becoming long-suffering, and merciful, and lacking-of-evil, and tranquil and good, and trembling through every circumstance at the accounts of God40 which you heard.

You will not heighten yourself, nor-ever glorify yourself before men40 nor-even give boldness to your soul.
Your soul will not be glued with high persons; instead, you will behave with righteous and humble persons.

You will receive to yourself the operations which are happening to you as good things, having come-to-know that devoid of a god nothing is coming-to-be.

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

But day by day42 you will seek-out the faces of the holy-ones, in order that you might be resting-up-unpon their accounts.

You will not yearn for4 a split, but you will be-at-peace with persons who are fighting.

You will judge righteously knowing that you will be judged.44 You will not take into account for yourself a person’s face during the time to convict him over trespasses.

You will not be double-souled in your prayer45 as to whether something will be or not.

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1 [1:1] some add
2 [1:2] some omit “the one who made you”
3 may also be translated “second”
4 literally "pursuing"
5 [1:3] Gk/H) (as in Matthew 5:47) / Gk/X1782 / Pseudo-ApCo “doing this”
6 [1:3] Gk/H) / Gk/X1782 “be having-fondness-for”
7 [1:4] Gk/H) / Gk/X1782 “Hear what you must do to save your spirit: First of all”
8 [1:4] Gk/H) / Gk/X1782 “Keep”
9 [1:4] Gk/H) / Gk/X1782 “sinister” and worthy” / Gk/X1782 omit altogether
10 literally “ineo”
11 literally “lil”
12 literally “the”
13 literally “the”
14 some translate “for the Father is wanting us to be giving for ourselves out of our own gifts to all persons”
15 literally “ineo”
16 literally “is holding-together”
17 may be understood in the sense of “alms”
18 literally “ineo”
19 [1:4–2:1] OL / all other versions (including Gk/X1782) include this addition (Barnabas also does not have this addition)
20 may also be translated to “practice-sorcery”
21 understood as being an abortion
22 literally “the”
24 [2:5] Pseudo-ApCo, CO omit “but instead it has been carried out in action”
26 literally “every”
27 literally “which” (also later in verse)
28 [3:1] GkXL7082 / Geor add
29 [3:1] Gk/H) / Gk/X1782 “from all wicked acts”
30 [3:1] Gk/H) / Gk/Pseudo-ApCo “and from every evil thing” / Gk/X1782 “and something like it”
31 [3:2] Gk/H) / Gk/X1782 “hypocrites”
32 [3:2] Detr omit “eager-for-quarreling”
33 [3:2] Detr “lifts of anger”
34 seems to be understood in the sense of making mathematical predictions about movements of celestial bodies
35 literally “cleaning-about/around”
37 [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.”
38 [3:8] Pseudo-ApCo, CO omit “through every circumstance” / Pseudo-ApCo add “of God” / Detr “be patient and by your industry be good and tremble at all the words”
39 [3:9] Detr add
40 may also be translated “as a lord”
41 [4:2] Detr omit “day by day”
42 [4:3] some “make” (as in Barnabas & Apostolic Constitutions)
43 [4:3] Detr add
5 Do not be becoming someone, indeed, who is stretching-out your46 hands during47 the time to take, but pulling them together during the time to give. 
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, 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 commuters in the immortal things, how-much more in the mortal-things? For the Lord is wanting to give to everyone from his gifts.48 
9 You will not lift 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,49 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-fee of the God who is over both of your; for he is not coming to call someone according-to-face, but instead the ones whom the spirit made-ready.50 
11 But all of you*, the slaves: You will be subjected 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-behind2 messages of the Lord, but you will guard the things which you took-alongside, neither adding things contrary51 to them nor picking anything away from them. 
14 You will confess-forsworn your trespasses in an assembly.52 And you will not come to a prayer-to God of yours in a wicked conscience. 

This is the way of the life. 

CHAPTER 5~6 

But this is the way of death:53 First of all,54 it is of wicked things and sated of a curse; murders, adulteries, desires, sexual-immoralties, thievery, idol-worshipings, magics, uses-of-drugs,55 snatching, false-testimonies, hypocrisies, double-heartenedness, deceit, arrogance, evil, self-pleasure, greed, shameful-talk, jealousy, over-boldness, height, pretension fearlessness of a god.56 2 They are59 harmful pursuers 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 judging, not lacking-slumber for60 the good thing but instead for the wicked thing, of whom meekness and endurance are long removed,61 loving vain things,62 pursuing an equivalent-repayment, not being-merciful to a destitute person, not exorting on-behalf-of someone who is being extinguished-down, not knowing the One who Made them. They are murderers of their children, corruptors of what-is-fashioned of a god,53 being turned-away-from the one who is-indigent, exorting-down the ones who are suffering-tribulation, exhorters of rich persons,63 lawless judges of poor persons – altogether-sinful. 3 I wish that all of you*, O 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-from64 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 do, be doing what you might be being-able to do. 

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.56

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 running65 water. 2 But if-at-any-time you might not be having any running66 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 the 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,67 but you* will fast on the fourth day and the day of preparation.2 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 to us today our bread, the bread for-the-coming-day,71 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 drinking-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. 4 Even-as this broken-piece2 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 for68 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 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)70 into your kingdom, which you made-ready for it. Because the power and the glory is yours into the ages.

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46 literally “the” 47 literally “it” (also later in verse) 48 [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. May it be.” 49 [4:8] Detr “see if we are sharers in mortal-things, how much more ought we henceforth to be, having made such a start. For the Lord...gifts.” 50 literally “in a bitterness of you” 51 [4:60] Detr “the ones in whom he found the spirit” / Pseudo-ApCo omit “for he comes...make-ready” 52 literally “leave-behind-in” 53 [4:13] Detr add [4:14] many, Georg / ApCo, CO omit “in an assembly” / Detr omit “will confess-out your sins in the assembly” 54 [5:3] Detr “But the way of death is contrary to this” 55 [5:1] Detr omit “of all” 56 may also be translated to “sorceries” or “poisonings” 57 [5:1] some add 58 [5:2] same “The ones who are walking-around in the way of death are” 59 literally “into” (also in next instance) 60 [5:2] Detr “removed from meekness, and pride is near.” 61 [5:2] Detr “are corrupters of their children, abortionists” 62 [5:2] some omit “exhorters of rich persons” (it is included in Barnabas) 63 literally “something external of” 64 [6:3] Latin omit “but be paying-attention...dead gods.” and instead has the following conclusion, “Be seeing that no one is heading 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 g...read God’s glory into the ages.” 65 literally “living” 66 literally “living” 67 literally “fasting a second day and a fifth day to subsist”; this may also be translated “second and fifth day of each week” (this is a Hebrew idiom for designating the day of the week, as Hebrew does not have an actual word for “week”). 68 the exact meaning of this rare word is debated 69 [9:4] (literally “this the broken-piece”) / C omit “the” 70 literally “into” 71 [10:4] C “Who” (in error) 72 [10:5] Coptic, Apostolic Constitutions omit “the one made holy”
6 "Let favor come, and let this world pass away. 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! May 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. May it be:"

CHAPTER 11-13

Therefore, whoever, after he comes, may teach to you all the things which have been spoken-beforhand, all of you* receive him. 2 But if-at-any-time the one who is teaching, after he himself was turned to other-something else, might be teaching another teaching with the result to tear-down, all of you* do not hear him. But if he is teaching with the result to add-to righteousness and knowledge of the Lord, receive him as the Lord.

3 Now about the emissaries and prophets: All of you* act in this-manner according to the decree of the good-message. 4 But let every emissary who is coming to you* be received as the Lord. 5 But he will not remain with you* except for one day. But if-at-any-time there might be a need, let him also remain for another 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 taking 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 everyone 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,* 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 a worldly care of an assembly, but is not teaching others to be doing-as-much-as he himself is doing – he will not be judged with you*, for he is having the judging with a god. For the ancient prophets also did in-like-manner. 12 But whoever might speak in a spirit, "Give silver-pieces to me," 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 others who are being-in-tack, let no-one be judging him.

12.1 Now let everyone who is coming in the name of the Lord be received; but, after-that, after you* proved him, you* will know for yourselves—for you* will have intelligence for what is right and wrong. 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 Christian will not live for himself with your* while not-working. 5 But if he is not wanting to be acting 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 take every first-fruit of products of a winepress-vat and threshing-floor, of both cows and sheeps, 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,* after you take 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 take the first-fruit, give it to the prophets. 7 But of a silver-piece and of apparel and every property, after you take the first-fruit, as ever it might be-thought best to you, give it according-to the instruction.

CHAPTER 14-16

Now during a Lord’s Day of the Lord, after you* were congregated, break bread and give-thanks, after you* confessed-forth your* trespasses beforehand, so that your* sacrifice might be clean things. 2 But do not let any one who is having the state-of-being-attacked-on-both-sides with his comrade come-together with you*, till the time which they might be reconciled,* in order that your* sacrifice might not be comminoned. 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 to 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-fondness-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,* 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* acts-of-mercy, 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-aware in behalf of your* life. Do not let your* lamps be extinguished, and do not let your* loins be becoming-faint. 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 sheeps will be turned into wolves, and the love will be turned into hate. 4 For while the lawlessness is growing, they will hate one-another and will pursue 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,* 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-their into the firing of the proving, and many will be impeded and will be-lost; but the ones who endured in their faith will be saved by the imprecated-object 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 be-there 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.