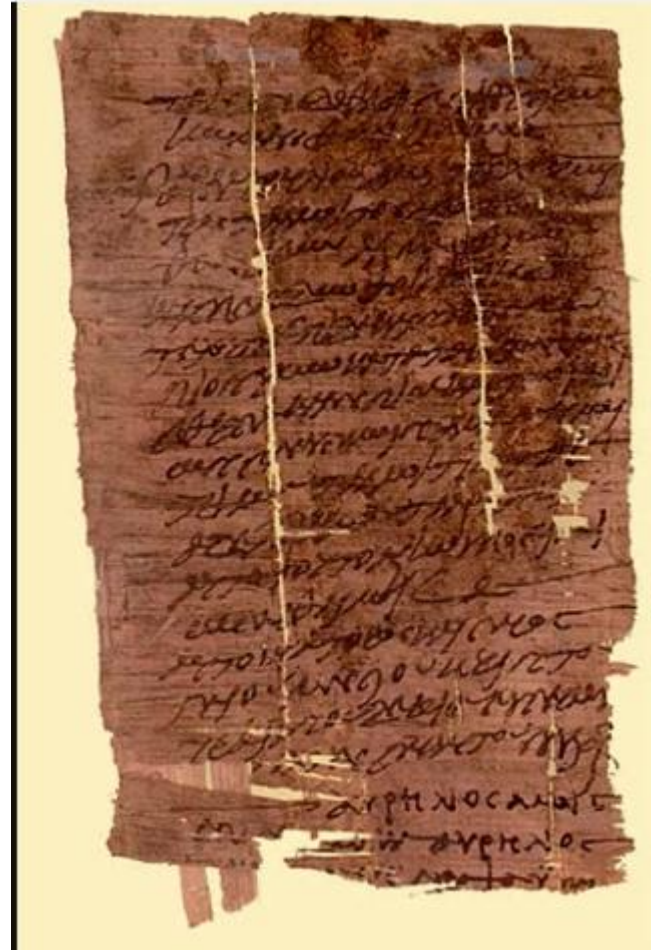


# The Didache – The teaching of the Apostles

The Patricians of the Legion of Mary

[www.jmja.com/legion/patricians/Didache.pdf](http://www.jmja.com/legion/patricians/Didache.pdf)



# People kept written records

- Civilizations have been writing historical records long before the birth of Jesus
- Along with written records oral history was passed down thru generations and also written down
- Thus, the Church was not just the Bible which was inspired by the Holy Spirit, but the early writings of the Church fathers and oral stories passed on from those who knew Jesus
- The writings contributed to Saint Paul are mainly from his many talks with Mary

# Library at Alexandria, Egypt



# A review of the Early Writings of the Apostolic Fathers of the Church

# *The Writings of the Fathers Down to A.D. 325*

- **[Volume I.](#) The Apostolic Fathers with Justin Martyr and Irenaeus**
- Clement of Rome, Mathetes, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, Irenaeus
- **[Volume II.](#) Fathers of the Second Century**
- Hermas, Tatian, Theophilus, Athenagoras, Clement of Alexandria
- **[Volume III.](#) Latin Christianity: Its Founder, Tertullian**
- Three Parts: I. Apologetic; II. Anti-Marcion; III. Ethical
- **[Volume IV.](#) The Fathers of the Third Century**
- Tertullian Part IV; Minucius Felix; Commodian; Origen
- **[Volume V.](#) The Fathers of the Third Century**
- Hippolytus; Cyprian; Caius; Novatian; Appendix
- **[Volume VI.](#) The Fathers of the Third Century**
- Gregory Thaumaturgus; Dinsysius the Great; Julius Africanus; Anatolius and Minor Writers; Methodius; Arnobius
- **[Volume VII.](#) Fathers of the Third and Fourth Centuries**
- Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, Liturgies
- **[Volume VIII.](#) Fathers of the Third and Fourth Centuries**
- The Twelve Patriarchs, Excerpts and Epistles, The Clementia, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages
- **[Volume X.](#) Recently Discovered Additions to Early Christian Literature; Commentaries of Origen**
- The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, The Visio Pauli, The Apocalypses of the Virgin and Sedrach, The Testament of Abraham, The Acts of Xanthippe and Polyxena, The Narrative of Zosimus, The Apology of Aristides, The Epistles of Clement (Complete Text), Origen's Commentary on John, Books I-X, Origen's Commentary on Mathew, Books I, II, and X-XIV

# Nicene and Post-Nicene Fathers

## *St. Augustine Volumes*

- [Volume I.](#) Prolegomena: St. Augustine's Life and Work, Confessions, Letters
- 
- [Volume II.](#) The City of God, Christian Doctrine
- 
- [Volume III.](#) On the Holy Trinity, Doctrinal Treatises, Moral Treatises
- 
- [Volume IV.](#) The Anti-Manichaean Writings, The Anti-Donatist Writings
- 
- [Volume V.](#) Anti-Pelagian Writings
- 
- [Volume VI.](#) Sermon on the Mount, Harmony of the Gospels, Homilies on the Gospels
- 
- [Volume VII.](#) Homilies on the Gospel of John, Homilies on the First Epistle of John, Soliloquies
- 
- [Volume VIII.](#) Expositions on the Psalms
-

# *St. Chrysostom Volumes*

- [Volume IX.](#) On the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statutes
- [Volume X.](#) Homilies on the Gospel of St. Matthew
- [Volume XI.](#) Homilies on the Acts of the Apostles and the Epistle to the Romans
- [Volume XII.](#) Homilies on First and Second Corinthians
- [Volume XIII.](#) Homilies on the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon
- [Volume XIV.](#) Homilies on the Gospel of St. John and the Epistle to the Hebrews

# Nicene and Post-Nicene Fathers

## *Series II*

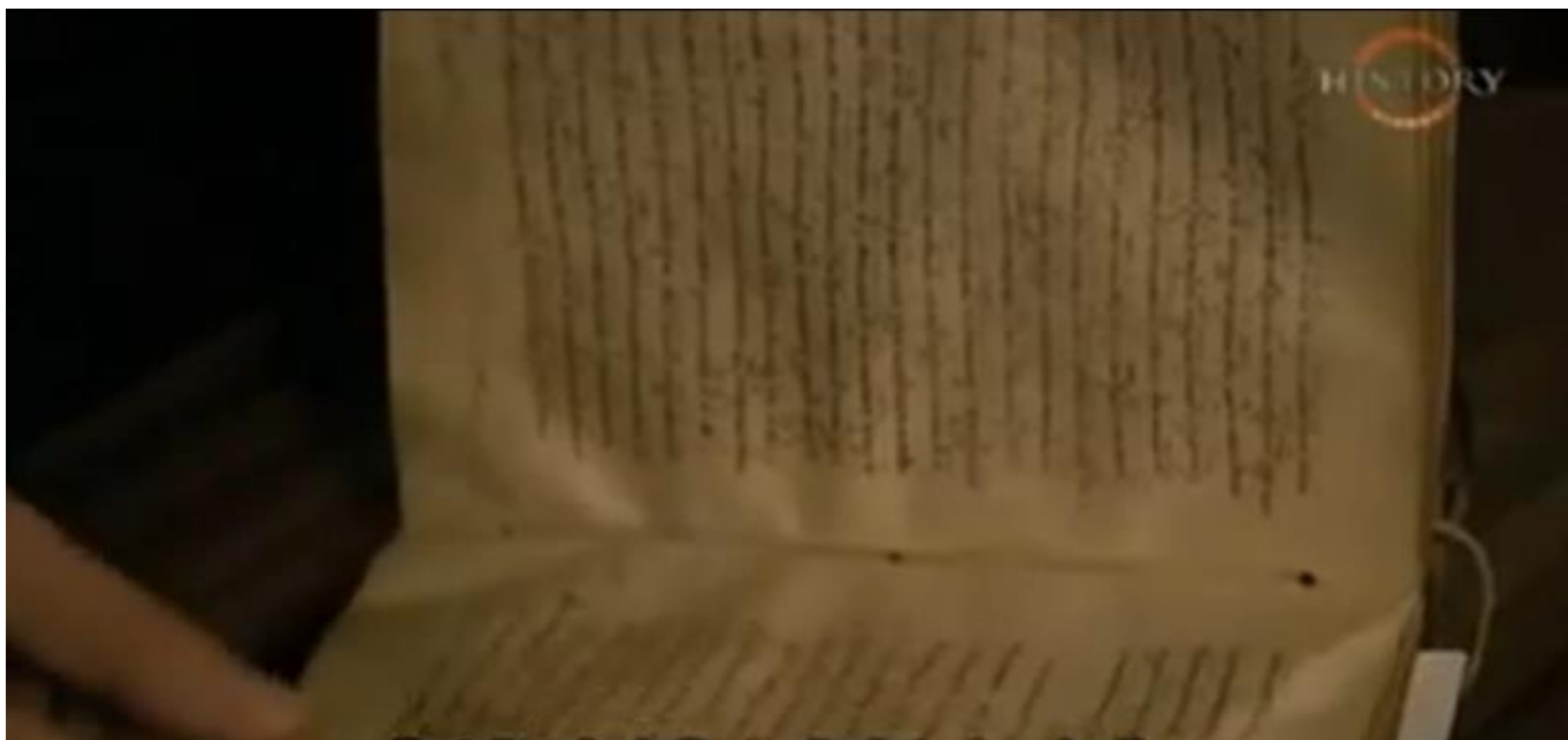
- [Volume I.](#) Eusebius: Church History from A.D. 1-324, Life of Constantine the Great, Oration in Praise of Constantine
- [Volume II.](#) Socrates: Church History from A.D. 305-438; Sozomenus: Church History from A.D. 323-425
- [Volume III.](#) Theodoret, Jerome and Gennadius, Rufinus and Jerome
- [Volume IV.](#) Athanasius: Select Writings and Letters
- [Volume V.](#) Gregory of Nyssa: Dogmatic Treatises; Select Writings and Letters
- [Volume VI.](#) Jerome: Letters and Select Works
- [Volume VII.](#) Cyril of Jerusalem, Gregory Nazianzen
- [Volume VIII.](#) Basil: Letters and Select Works
- [Volume IX.](#) Hilary of Poitiers, John of Damascus
- [Volume X.](#) Ambrose: Select Works and Letters
- [Volume XI.](#) Sulpitius Severus, Vincent of Lerins, John Cassian
- [WinHelp.zip](#)
- [Volume XII.](#) Leo the Great, Gregory the Great
- [Volume XIII.](#) Gregory the Great II, Ephriam Syrus, Aphrahat
- [Volume XIV.](#) The Seven Ecumenical Councils



# Introduction

- It is clear that Jesus Christ spoke more words than those found in the New Testament.
- He taught His apostles for over three years on a regular basis. Many of the teachings of Jesus were recalled by the Apostles after he died and prior to the New Testament and were written down in a document called for short, “The Didache” around the year 50-80 AD.
- Thus, Catholics believe in the Apostolic Fathers and the tradition that they passed down which in some cases were before the writing of the New Testament and thus “Solo Scriptura” is not a Catholic belief.

# The actual Didache in Jerusalem



# The teaching of the Apostles

- The Didache – the “teaching” or “The teaching of the Apostles”
- Rediscovered in 1873 by Bryennios, Greek Orthodox [metropolitan](#) of [Nicomedia](#)
- Can be divided into three parts
  - Part 1
    - The way of life and the way of death
  - Part II
    - The ritual, Baptism, fasting and communion
  - Part III
    - Ministry

# Time Period

**Didache = Teaching of the Twelve Apostles**

Author = Unknown



# The format/structure of the Didache

## The Didache - Structure

### Christian Living

Love God; Love Neighbor  
Possessions; Giving to the Poor  
Major Sins  
Other Sins  
Christian Commands  
Worldly Characteristics

### Church Orthodoxy

False Teachers  
Food Offered to Idols  
Baptism  
Fasting and Prayer  
Lord's Supper  
Teachers, Apostles, and Prophets  
Fellowship  
Support of Ministers  
Sunday Assembly  
Bishops and Deacons  
The Second Coming

Didache was probably a quick reference guide



# A Short History

- A short treatise which was accounted by some of the Fathers as next to [Holy Scripture](#).
- It was rediscovered in 1873 by Bryennios, Greek Orthodox [metropolitan](#) of [Nicomedia](#),
- in the codex from which, in 1875, he had published the full text of the Epistles of St. Clement.
- The title in the [manuscript](#) is *Didache kyriou dia ton dodeka apostolon ethesin*, but before this it gives the heading *Didache ton dodeka apostolon*.
- The old Latin translation of cc. i-v, found by Dr. J. Schlecht in 1900, has the longer title, omitting "twelve", and has a [rubric](#) *De doctrinâ Apostolorum*.
- For convenience the contents may be divided into three parts: the first is the "Two Ways", the Way of Life and the Way of Death; the second part is a *rituale* dealing with [baptism](#), [fasting](#), and [Holy Communion](#); the third speaks of the ministry..
- The Didache is mentioned by [Eusebius](#) after the books of Scripture ([Church History III.25.4](#)
- [St. Athanasius](#) and Rufinus add the "Teaching" to the sapiential and other deutero-canonical books. (Rufinus gives the curious alternative title "Judicium Petri".)
- The Pseudo-Cyprianic "Adversus Aleatores" quotes it by name.
- The "Two Ways" appears in Barnabas, cc. xviii-xx, sometimes word for word, sometimes added to, dislocated, or abridged, and Barn., iv, 9 is from Didache, xvi, 2-3,

# The Sections of the Didache

- Part 1
  - The way of life and the way of death
- Part II
  - The ritual, Baptism, fasting and communion
- Part III
  - Ministry



# Part 1- The way of life and the way of death

- The Way of Life is the [love](#) of [God](#) and of our neighbor. The latter only is spoken of at length.
- The second chapter contains the Commandments against [murder](#), [adultery](#), theft, coveting, and [false witness](#) — in this order - and additional recommendations depending on these. In ch. iii we are told how one vice leads to another: [anger](#) to [murder](#), [concupiscence](#) to [adultery](#), and so forth.
- A number of [precepts](#) are added in ch. iv, which ends: "This is the Way of Life." The Way of Death is a mere list of vices to be avoided (v). Ch. vi exhorts to the keeping in the Way of this Teaching: "If thou canst bear the whole yoke of the Lord, thou wilt be perfect; but if thou canst not, do what thou canst. But the "let him eat herbs" of [St. Paul](#) is a hyperbolic expression like [1 Corinthians 8:13](#): "I will never eat flesh, lest I should scandalize my brother", and gives no support to the notion of vegetarianism in the Early Church.
- The Didache is referring to Jewish meats because of dietary issues at that time.

# Part 2 – Rituals, Baptism, Communion, Fasting

- Begins with an instruction on [baptism](#), which is to be conferred "in the Name of the Father, and of the Son and of the Holy Ghost" in living water, if it can be had — if not, in cold or even hot water..
- "Concerning the Eucharist, thus shall you give thanks: 'We give Thee thanks, our Father, for the holy Vine of [David](#) Thy Child, which Thou hast made known to us through [Jesus](#) Thy Child; to Thee be the glory for ever'. And of the broken Bread: 'We give Thee thanks, our Father, for the Life and [knowledge](#) which Thou hast made known to us through [Jesus](#) Thy Child; to Thee be glory for ever. For as this broken Bread was dispersed over the mountains, and being collected became one, so may Thy Church be gathered together from the ends of the earth into Thy kingdom, for Thine is the glory and the power through [Jesus Christ](#) for ever.'
- And let none eat or drink of your Eucharist but those who have been [baptized](#) in the Name of Christ; for of this the Lord said: 'Give not the holy Thing to the dogs'." These are clearly [prayers](#) after the Consecration and before Communion. Ch. x gives a thanksgiving after Communion, slightly longer, in which mention is made of the "spiritual food and drink and eternal Life through Thy Child". After a [doxology](#), as before, come the remarkable exclamations: "Let grace come, and this world pass away! [Hosanna](#) to the [Son of David](#)! If any is holy, let him come.
- In these [prayers](#) we find deep reverence, and the effect of the Eucharist for eternal Life, though there is no distinct mention of the [Real Presence](#).
- The words in thanksgiving for the [chalice](#) are echoed by [Clement of Alexandria](#), "Quis div.", 29: "It is He [Christ] Who has poured out the Wine, the Blood of the Vine of [David](#), upon our wounded [souls](#)"; and by [Origen](#), "In i Judic.", Hom. vi: "Before we are inebriated with the Blood of the True Vine Which ascends from the root of [David](#)."
- The mention of the [chalice](#) before the bread is in accordance with St. Luke, xxii, 17-19, in the "Western" text (which omits verse 20), and is apparently from a Jewish blessing of wine and bread, with which rite the [prayers](#) in ch. ix have a close affinity.

# Part 3 - Ministry

- The Third Part speaks first of teachers or doctors (*didaskaloi*) in general. These are to be received if they teach the above doctrine; and if they add the justice and knowledge of the Lord they are to be received as the Lord.
- Similarly with the order of prophets: to judge them when they speak in the spirit is the unpardonable sin; but they must be known by their morals. If they seek gain, they are to be rejected. Anyone who will not work is a *Christemporos* — one who makes a gain out of the name of Christ.
- Teachers and prophets are worthy of their food.
- Firstfruits are to be given to the prophets, "for they are your High Priests; but if you have not a prophet, give the firstfruits to the poor". The breaking of bread and Thanksgiving [Eucharist] is on Sunday, "after you have confessed your transgressions, that your Sacrifice may be pure", and those who are at discord must agree, for this is the clean oblation prophesied by Malachias, i, 11, 14.
- "Ordain therefore for yourselves bishops and deacons, worthy of the Lord . . . for they also minister to you the ministry of the prophets and teachers". Notice that it is for the sacrifice that bishops and deacons are to be ordained. The last chapter (xvi) exhorts to watching and tells the signs of the end of the world.

# History of the Didache

- It is held by very many critics that the "Two Ways" is older than the rest of the Didache, and is in origin a Jewish work, intended for the instruction of [proselytes](#).
- The use of the Sibylline Oracles and other Jewish sources may be probable, and the agreement of ch. ii with the Talmud may be certain; but on the other hand Funk has shown that (apart from the admittedly [Christian](#) ch. i, 3-6, and the occasional citations of the [New Testament](#)) the O. T. is often not quoted directly, but from the Gospels.
- Bartlet suggests an oral Jewish catechesis as the source. But the use of such material would surprise us in one whose name for the [Jews](#) is "the hypocrites", and in the vehemently anti-Jewish Barnabas still more. The whole base of this theory is destroyed by the fact that the rest of the work, vii-xvi, though wholly [Christian](#) in its subject-matter, has an equally remarkable agreement with the Talmud in cc. ix and x. Beyond [doubt](#) we must look upon the writer as living at a very early period when Jewish influence was still important in the [Church](#). He warns [Christians](#) not to fast with the [Jews](#) or [pray](#) with them; yet the two [fasts](#) and the three times of [prayer](#) are modelled on Jewish custom. Similarly the [prophets](#) stand in the place of the [High Priest](#).

# Dating the Didache

- There are other signs of an early date: the simplicity of the baptismal rite, which is apparently neither preceded by exorcisms nor by formal admission to the catechumenate;
- the simplicity of the Eucharist, in comparison with the elaborate quasi-Eucharistic prayer in Clement, I Corinthians 59-61;
- the permission to prophets to extemporize their Eucharistic thanksgiving; the immediate expectation of the second advent. As we find the Christian Sunday already substituted for the Jewish Sabbath as the day of assembly in Acts 20:7 and 1 Corinthians 16:2, and called the Lord's day (Revelation 1:10), at least in some places.
- But the chief point is the ministry. It is twofold: (1) local and (2) itinerant. — (1) The local ministers are bishops and deacons, as in St. Paul (Philippians 1:1) and St. Clement. Presbyters are not mentioned, and the bishops are clearly presbyter-bishops, as in Acts 20, and in the Pastoral Epistles of St. Paul.
- But when St. Ignatius wrote in 107, or at the latest 117, the three orders of bishops, priests, and deacons were already considered necessary to the very name of a Church, in Syria, Asia Minor, and Rome. If it is probable that in St. Clement's time there was as yet no "monarchical" bishop at Corinth, yet such a state of things cannot have lasted long in any important Church.

# Dating the Didache – Part II

- (2) The itinerant [ministers](#) are not mentioned by Clement or Ignatius. The three orders are apostles, [prophets](#), and teachers, as in [1 Corinthians 12:28 sq.](#): "God hath set some in the [Church](#); first apostles, secondly [prophets](#), thirdly [doctors](#) [teachers];
- after that [miracles](#), then the [graces](#) of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all [prophets](#)? Are all [doctors](#)?"
- The Didache places teachers below apostles and [prophets](#), the two orders which [St. Paul](#) makes the foundation of the [Church](#) ([Ephesians 2:20](#)). The term *apostle* is applied by [St. Paul](#) not only to the Twelve, but also to himself, to Barnabas, to his kinsmen, Andronicus and Junias, who had been converted before him, and to a class of preachers of the first rank.
- But apostles must have "seen the Lord" and have received a special call. There is no instance in [Holy Scripture](#) or in early literature of the existence of an order called apostles later than the [Apostolic](#) age. We have no [right](#) to assume a second-century order of apostles, who had not seen Christ in the flesh, for the sake of bolstering up a preconceived notion of the [date](#) of the Didache.

# Dating the Didache part III

- Since in that work the visit of an apostle or of a pretended apostle is contemplated as a not improbable event, we cannot place the book later than about 80.
- The limit, would seem to be from 65 to 80. The commoner view is that which puts the Didache before 100. Bartlet agrees with Ehrhard that 80-90 is the most probable decade.
- Sabatier, Minasi, Jacquier, and others have preferred a date even before 70.
- As to the place of composition, many suggest [Egypt](#) because they think the "Epistle of Barnabas" was written there. The corn upon the mountains does not suit [Egypt](#), though it might be a [prayer](#) borrowed from Palestine. There are really no materials even for a conjecture on the subject.

# The Way of Death - Sample

YOU SHALL NOT MURDER A CHILD BY  
ABORTION NOR KILL THAT WHICH IS  
BORN.



# Suggestions

- Access the link to see the full presentation
- At the end are links to additional info and the complete “Didache”
- One of the links is a read out of the Didache
- Understand that there are additional writings and not just the NT
- Also, in addition to the writings there were oral teachings by Christ and his followers over the three years to the Apostles and his other followers
- Protestants that support abortion must also oppose the Didache and the early writings since Abortion is the way of death.

End presentation  
for the Patricians

# Chapter 1 – The Two Ways

## CHAPTER 1. *THE TWO WAYS AND THE FIRST COMMANDMENT.*

THERE ARE TWO WAYS, ONE OF LIFE AND ONE OF DEATH, BUT A GREAT DIFFERENCE BETWEEN THE TWO WAYS. THE WAY OF LIFE, THEN, IS THIS: FIRST, YOU SHALL LOVE GOD WHO MADE YOU; SECOND, LOVE YOUR NEIGHBOR AS YOURSELF, AND DO NOT DO TO ANOTHER WHAT YOU WOULD NOT WANT DONE TO YOU.

AND OF THESE SAYINGS THE TEACHING IS THIS: BLESS THOSE WHO CURSE YOU, AND

PRAY FOR YOUR ENEMIES, AND FAST FOR THOSE WHO PERSECUTE YOU. FOR WHAT REWARD IS THERE FOR LOVING THOSE WHO LOVE YOU? DO NOT THE GENTILES DO THE SAME? BUT LOVE THOSE WHO HATE YOU, AND YOU SHALL NOT HAVE AN ENEMY.

ABSTAIN FROM FLESHLY AND WORLDLY LUSTS. IF SOMEONE STRIKES YOUR RIGHT CHEEK, TURN TO HIM THE OTHER ALSO, AND YOU SHALL BE PERFECT. IF SOMEONE IMPRESSES YOU FOR ONE MILE, GO WITH HIM TWO. IF SOMEONE TAKES YOUR CLOAK, GIVE HIM ALSO YOUR COAT. IF SOMEONE

# Chapter 2 – The 2<sup>nd</sup> Commandment

TAKES FROM YOU WHAT IS YOURS, ASK IT NOT BACK, FOR INDEED YOU ARE NOT ABLE.

GIVE TO EVERY ONE WHO ASKS YOU, AND ASK IT NOT BACK; FOR THE FATHER WILLS THAT TO ALL SHOULD BE GIVEN OF OUR OWN BLESSINGS (FREE GIFTS). HAPPY IS HE WHO GIVES ACCORDING TO THE COMMANDMENT, FOR HE IS GUILTLESS.

WOE TO HIM WHO RECEIVES; FOR IF ONE RECEIVES WHO HAS NEED, HE IS GUILTLESS; BUT HE WHO RECEIVES NOT HAVING NEED SHALL PAY THE PENALTY, WHY HE RECEIVED AND FOR WHAT. AND COMING INTO

CONFINEMENT, HE SHALL BE EXAMINED CONCERNING THE THINGS WHICH HE HAS DONE, AND HE SHALL NOT ESCAPE FROM THERE UNTIL HE PAYS BACK THE LAST PENNY. AND ALSO CONCERNING THIS, IT HAS BEEN SAID, LET YOUR ALMS SWEAT IN YOUR HANDS, UNTIL YOU KNOW TO WHOM YOU SHOULD GIVE.

*CHAPTER 2. THE SECOND  
COMMANDMENT: GRAVE SIN FORBIDDEN.*

AND THE SECOND COMMANDMENT OF THE TEACHING;

YOU SHALL NOT COMMIT MURDER, YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT COMMIT PEDERASTY, YOU SHALL NOT COMMIT FORNICATION, YOU SHALL NOT STEAL, YOU SHALL NOT PRACTICE MAGIC, YOU SHALL NOT PRACTICE WITCHCRAFT, YOU SHALL NOT MURDER A CHILD BY ABORTION NOR KILL THAT WHICH IS BORN.

YOU SHALL NOT COVET THE THINGS OF YOUR NEIGHBOR, YOU SHALL NOT SWEAR, YOU SHALL NOT BEAR FALSE WITNESS, YOU SHALL NOT SPEAK EVIL, YOU SHALL BEAR NO GRUDGE.

YOU SHALL NOT BE DOUBLE-MINDED NOR DOUBLE-TONGUED, FOR TO BE DOUBLE-TONGUED IS A SNARE OF DEATH. YOUR SPEECH SHALL NOT BE FALSE, NOR EMPTY, BUT FULFILLED BY DEED.

YOU SHALL NOT BE COVETOUS, NOR RAPACIOUS, NOR A HYPOCRITE, NOR EVIL DISPOSED, NOR HAUGHTY.

YOU SHALL NOT TAKE EVIL COUNSEL AGAINST YOUR NEIGHBOR. YOU SHALL NOT HATE ANY MAN; BUT SOME YOU SHALL REPROVE, AND CONCERNING SOME YOU

# Chapter 3 – Other sins Forbidden

SHALL PRAY, AND SOME YOU SHALL LOVE MORE THAN YOUR OWN LIFE.

## CHAPTER 3. *OTHER SINS FORBIDDEN.*

MY CHILD, FLEE FROM EVERY EVIL THING, AND FROM EVERY LIKENESS OF IT. BE NOT PRONE TO ANGER, FOR ANGER LEADS TO MURDER. BE NEITHER JEALOUS, NOR QUARRELSOME, NOR OF HOT TEMPER, FOR OUT OF ALL THESE MURDERS ARE ENGENDERED. MY CHILD, BE NOT A LUSTFUL ONE. FOR LUST LEADS TO FORNICATION.

BE NEITHER A FILTHY TALKER, NOR OF LOFTY EYE, FOR OUT OF ALL THESE ADULTERIES ARE ENGENDERED. MY CHILD, BE NOT AN OBSERVER OF OMENS, SINCE IT LEADS TO IDOLATRY.

BE NEITHER AN ENCHANTER, NOR AN ASTROLOGER, NOR A PURIFIER, NOR BE WILLING TO LOOK AT THESE THINGS, FOR OUT OF ALL THESE IDOLATRY IS ENGENDERED.

MY CHILD, BE NOT A LIAR, SINCE A LIE LEADS TO THEFT. BE NEITHER MONEY-

# Chapter 4 – Various Precepts

LOVING, NOR VAINGLORIOUS, FOR OUT OF ALL THESE THEFTS ARE ENGENDERED.

MY CHILD, BE NOT A MURMURER, SINCE IT LEADS THE WAY TO BLASPHEMY. BE NEITHER SELF-WILLED NOR EVIL-MINDED, FOR OUT OF ALL THESE BLASPHEMIES ARE ENGENDERED.

RATHER, BE MEEK, SINCE THE MEEK SHALL INHERIT THE EARTH. BE LONG-SUFFERING AND PITIFUL AND GUILLESS AND GENTLE AND GOOD AND ALWAYS TREMBLING AT THE WORDS WHICH YOU HAVE HEARD.

YOU SHALL NOT EXALT YOURSELF, NOR GIVE OVER-CONFIDENCE TO YOUR SOUL. YOUR SOUL SHALL NOT BE JOINED WITH LOFTY ONES, BUT WITH JUST AND LOWLY ONES SHALL IT HAVE ITS INTERCOURSE. ACCEPT WHATEVER HAPPENS TO YOU AS GOOD, KNOWING THAT APART FROM GOD NOTHING COMES TO PASS.

## CHAPTER 4. *VARIOUS PRECEPTS.*

MY CHILD, REMEMBER NIGHT AND DAY HIM WHO SPEAKS THE WORD OF GOD TO YOU, AND HONOR HIM AS YOU DO THE

LORD. FOR WHEREVER THE LORDLY RULE IS  
UTTERED, THERE IS THE LORD.

AND SEEK OUT DAY BY DAY THE FACES OF  
THE SAINTS, IN ORDER THAT YOU MAY REST  
UPON THEIR WORDS. DO NOT LONG FOR  
DIVISION, BUT RATHER BRING THOSE WHO  
CONTEND TO PEACE.

JUDGE RIGHTEOUSLY, AND DO NOT  
RESPECT PERSONS IN REPROVING FOR  
TRANSGRESSIONS.

YOU SHALL NOT BE UNDECIDED WHETHER  
OR NOT IT SHALL BE.

BE NOT A STRETCHER FORTH OF THE  
HANDS TO RECEIVE AND A DRAWER OF  
THEM BACK TO GIVE. IF YOU HAVE  
ANYTHING, THROUGH YOUR HANDS YOU  
SHALL GIVE RANSOM FOR YOUR SINS. DO  
NOT HESITATE TO GIVE, NOR COMPLAIN  
WHEN YOU GIVE; FOR YOU SHALL KNOW  
WHO IS THE GOOD REPAYER OF THE HIRE.

DO NOT TURN AWAY FROM HIM WHO IS IN  
WANT; RATHER, SHARE ALL THINGS WITH  
YOUR BROTHER, AND DO NOT SAY THAT  
THEY ARE YOUR OWN. FOR IF YOU ARE  
PARTAKERS IN THAT WHICH IS IMMORTAL,  
HOW MUCH MORE IN THINGS WHICH ARE  
MORTAL?



DO NOT REMOVE YOUR HAND FROM YOUR SON OR DAUGHTER; RATHER, TEACH THEM THE FEAR OF GOD FROM THEIR YOUTH.

DO NOT ENJOIN ANYTHING IN YOUR BITTERNESS UPON YOUR BONDMAN OR MAIDSERVANT, WHO HOPE IN THE SAME GOD, LEST EVER THEY SHALL FEAR NOT GOD WHO IS OVER BOTH; FOR HE COMES NOT TO CALL ACCORDING TO THE OUTWARD APPEARANCE, BUT TO THEM WHOM THE SPIRIT HAS PREPARED.

AND YOU BONDMEN SHALL BE SUBJECT TO YOUR MASTERS AS TO A TYPE OF GOD, IN

MODESTY AND FEAR. YOU SHALL HATE ALL HYPOCRISY AND EVERYTHING WHICH IS NOT PLEASING TO THE LORD.

DO NOT IN ANY WAY FORSAKE THE COMMANDMENTS OF THE LORD; BUT KEEP WHAT YOU HAVE RECEIVED, NEITHER ADDING THERETO NOR TAKING AWAY THEREFROM.

IN THE CHURCH YOU SHALL ACKNOWLEDGE YOUR TRANSGRESSIONS, AND YOU SHALL NOT COME NEAR FOR YOUR PRAYER WITH AN EVIL CONSCIENCE. THIS IS THE WAY OF LIFE.

# Chapter 5 - The Way of Death

## CHAPTER 5. *THE WAY OF DEATH.*

AND THE WAY OF DEATH IS THIS:

FIRST OF ALL IT IS EVIL AND ACCURSED:  
MURDERS, ADULTERY, LUST, FORNICATION,  
THEFTS, IDOLATRIES, MAGIC ARTS,  
WITCHCRAFTS, RAPE, FALSE WITNESS,  
HYPOCRISY, DOUBLE-HEARTEDNESS,  
DECEIT, HAUGHTINESS, DEPRAVITY, SELF-  
WILL, GREEDINESS, FILTHY TALKING,  
JEALOUSY, OVER-CONFIDENCE, LOFTINESS,  
BOASTFULNESS;

PERSECUTORS OF THE GOOD, HATING  
TRUTH, LOVING A LIE, NOT KNOWING A  
REWARD FOR RIGHTEOUSNESS, NOT  
CLEAVING TO GOOD NOR TO RIGHTEOUS  
JUDGMENT, WATCHING NOT FOR THAT  
WHICH IS GOOD, BUT FOR THAT WHICH IS  
EVIL; FROM WHOM MEEKNESS AND  
ENDURANCE ARE FAR,

LOVING VANITIES, PURSUING REVENGE,  
NOT PITYING A POOR MAN, NOT LABORING  
FOR THE AFFLICTED, NOT KNOWING HIM  
WHO MADE THEM, MURDERERS OF  
CHILDREN, DESTROYERS OF THE  
HANDIWORK OF GOD,

# Chapter 6 & 7 – False Teachers and Baptism

TURNING AWAY FROM HIM WHO IS IN WANT, AFFLICTING HIM WHO IS DISTRESSED, ADVOCATES OF THE RICH, LAWLESS JUDGES OF THE POOR, UTTER SINNERS. BE DELIVERED, CHILDREN, FROM ALL THESE.

*CHAPTER 6. AGAINST FALSE TEACHERS, AND FOOD OFFERED TO IDOLS.*

SEE THAT NO ONE CAUSES YOU TO ERR FROM THIS WAY OF THE TEACHING, SINCE APART FROM GOD IT TEACHES YOU.

FOR IF YOU ARE ABLE TO BEAR THE ENTIRE YOKE OF THE LORD, YOU WILL BE PERFECT; BUT IF YOU ARE NOT ABLE TO DO THIS, DO WHAT YOU ARE ABLE.

AND CONCERNING FOOD, BEAR WHAT YOU ARE ABLE; BUT AGAINST THAT WHICH IS SACRIFICED TO IDOLS BE EXCEEDINGLY CAREFUL; FOR IT IS THE SERVICE OF DEAD GODS.

*CHAPTER 7. CONCERNING BAPTISM.*

AND CONCERNING BAPTISM, BAPTIZE THIS WAY:

# Chapter 8 – Fasting and Prayer

HAVING FIRST SAID ALL THESE THINGS,  
BAPTIZE INTO THE NAME OF THE FATHER,  
AND OF THE SON, AND OF THE HOLY  
SPIRIT, IN LIVING WATER.

BUT IF YOU HAVE NO LIVING WATER,  
BAPTIZE INTO OTHER WATER; AND IF YOU  
CANNOT DO SO IN COLD WATER, DO SO IN  
WARM. BUT IF YOU HAVE NEITHER, POUR  
OUT WATER THREE TIMES UPON THE HEAD  
INTO THE NAME OF FATHER AND SON AND  
HOLY SPIRIT.

BUT BEFORE THE BAPTISM LET THE  
BAPTIZER FAST, AND THE BAPTIZED, AND

WHOEVER ELSE CAN; BUT YOU SHALL  
ORDER THE BAPTIZED TO FAST ONE OR  
TWO DAYS BEFORE.

*CHAPTER 8. FASTING AND PRAYER (THE  
LORD'S PRAYER).*

BUT LET NOT YOUR FASTS BE WITH THE  
HYPOCRITES, FOR THEY FAST ON THE  
SECOND AND FIFTH DAY OF THE WEEK.  
RATHER, FAST ON THE FOURTH DAY AND  
THE PREPARATION (FRIDAY).

# Chapter 9 – The Eucharist

DO NOT PRAY LIKE THE HYPOCRITES, BUT RATHER AS THE LORD COMMANDED IN HIS GOSPEL, LIKE THIS:

*OUR FATHER WHO ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN. GIVE US TODAY OUR DAILY (NEEDFUL) BREAD, AND FORGIVE US OUR DEBT AS WE ALSO FORGIVE OUR DEBTORS. AND BRING US NOT INTO TEMPTATION, BUT DELIVER US FROM THE EVIL ONE (OR, EVIL); FOR THINE IS THE POWER AND THE GLORY FOR EVER....*

PRAY THIS THREE TIMES EACH DAY.

## CHAPTER 9. *THE EUCHARIST.*

NOW CONCERNING THE EUCHARIST, GIVE THANKS THIS WAY.

FIRST, CONCERNING THE CUP:

WE THANK THEE, OUR FATHER, FOR THE HOLY VINE OF DAVID THY SERVANT, WHICH YOU MADEST KNOWN TO US THROUGH JESUS THY SERVANT; TO THEE BE THE GLORY FOR EVER....

# Chapter 10 – Prayer after Communion

AND CONCERNING THE BROKEN BREAD:

WE THANK THEE, OUR FATHER, FOR THE LIFE AND KNOWLEDGE WHICH YOU MADEST KNOWN TO US THROUGH JESUS THY SERVANT; TO THEE BE THE GLORY FOR EVER.

EVEN AS THIS BROKEN BREAD WAS SCATTERED OVER THE HILLS, AND WAS GATHERED TOGETHER AND BECAME ONE, SO LET THY CHURCH BE GATHERED TOGETHER FROM THE ENDS OF THE EARTH INTO THY KINGDOM; FOR THINE IS THE

GLORY AND THE POWER THROUGH JESUS CHRIST FOR EVER..

BUT LET NO ONE EAT OR DRINK OF YOUR EUCHARIST, UNLESS THEY HAVE BEEN BAPTIZED INTO THE NAME OF THE LORD; FOR CONCERNING THIS ALSO THE LORD HAS SAID, "GIVE NOT THAT WHICH IS HOLY TO THE DOGS."

**CHAPTER 10. PRAYER AFTER COMMUNION.**

BUT AFTER YOU ARE FILLED, GIVE THANKS THIS WAY:

WE THANK THEE, HOLY FATHER, FOR THY HOLY NAME WHICH YOU DIDST CAUSE TO TABERNACLE IN OUR HEARTS, AND FOR THE KNOWLEDGE AND FAITH AND IMMORTALITY, WHICH YOU MODEST KNOWN TO US THROUGH JESUS THY SERVANT; TO THEE BE THE GLORY FOR EVER.

THOU, MASTER ALMIGHTY, DIDST CREATE ALL THINGS FOR THY NAME'S SAKE;

YOU GAVEST FOOD AND DRINK TO MEN FOR ENJOYMENT, THAT THEY MIGHT GIVE THANKS TO THEE; BUT TO US YOU DIDST

FREELY GIVE SPIRITUAL FOOD AND DRINK AND LIFE ETERNAL THROUGH THY SERVANT.

BEFORE ALL THINGS WE THANK THEE THAT YOU ARE MIGHTY; TO THEE BE THE GLORY FOR EVER.

REMEMBER, LORD, THY CHURCH, TO DELIVER IT FROM ALL EVIL AND TO MAKE IT PERFECT IN THY LOVE, AND GATHER IT FROM THE FOUR WINDS, SANCTIFIED FOR THY KINGDOM WHICH THOU HAVE PREPARED FOR IT; FOR THINE IS THE POWER AND THE GLORY FOR EVER.

# Chapter 11- Concerning Teachers, Apostles and Prophets

LET GRACE COME, AND LET THIS WORLD PASS AWAY. HOSANNA TO THE GOD (SON) OF DAVID! IF ANY ONE IS HOLY, LET HIM COME; IF ANY ONE IS NOT SO, LET HIM REPENT. MARANATHA. AMEN.

BUT PERMIT THE PROPHETS TO MAKE THANKSGIVING AS MUCH AS THEY DESIRE.

*CHAPTER 11. CONCERNING TEACHERS, APOSTLES, AND PROPHETS.*

WHOSOEVER, THEREFORE, COMES AND TEACHES YOU ALL THESE THINGS THAT HAVE BEEN SAID BEFORE, RECEIVE HIM. BUT IF THE TEACHER HIMSELF TURNS AND TEACHES ANOTHER DOCTRINE TO THE DESTRUCTION OF THIS, HEAR HIM NOT.

BUT IF HE TEACHES SO AS TO INCREASE RIGHTEOUSNESS AND THE KNOWLEDGE OF THE LORD, RECEIVE HIM AS THE LORD.

BUT CONCERNING THE APOSTLES AND PROPHETS, ACT ACCORDING TO THE DECREE OF THE GOSPEL.



LET EVERY APOSTLE WHO COMES TO YOU BE RECEIVED AS THE LORD. BUT HE SHALL NOT REMAIN MORE THAN ONE DAY; OR TWO DAYS, IF THERE'S A NEED. BUT IF HE REMAINS THREE DAYS, HE IS A FALSE PROPHET.

AND WHEN THE APOSTLE GOES AWAY, LET HIM TAKE NOTHING BUT BREAD UNTIL HE LODGES. IF HE ASKS FOR MONEY, HE IS A FALSE PROPHET.

AND EVERY PROPHET WHO SPEAKS IN THE SPIRIT YOU SHALL NEITHER TRY NOR

JUDGE; FOR EVERY SIN SHALL BE FORGIVEN, BUT THIS SIN SHALL NOT BE FORGIVEN.

BUT NOT EVERY ONE WHO SPEAKS IN THE SPIRIT IS A PROPHET; BUT ONLY IF HE HOLDS THE WAYS OF THE LORD.

THEREFORE FROM THEIR WAYS SHALL THE FALSE PROPHET AND THE PROPHET BE KNOWN.

AND EVERY PROPHET WHO ORDERS A MEAL IN THE SPIRIT DOES NOT EAT IT, UNLESS HE IS INDEED A FALSE PROPHET.

# Chapter 12- Reception of Christians

AND EVERY PROPHET WHO TEACHES THE TRUTH, BUT DOES NOT DO WHAT HE TEACHES, IS A FALSE PROPHET.

AND EVERY PROPHET, PROVED TRUE, WORKING UNTO THE MYSTERY OF THE CHURCH IN THE WORLD, YET NOT TEACHING OTHERS TO DO WHAT HE HIMSELF DOES, SHALL NOT BE JUDGED AMONG YOU, FOR WITH GOD HE HAS HIS JUDGMENT; FOR SO DID ALSO THE ANCIENT PROPHETS.

BUT WHOEVER SAYS IN THE SPIRIT, GIVE ME MONEY, OR SOMETHING ELSE, YOU SHALL NOT LISTEN TO HIM. BUT IF HE

TELLS YOU TO GIVE FOR OTHERS' SAKE WHO ARE IN NEED, LET NO ONE JUDGE HIM.

## CHAPTER 12. *RECEPTION OF CHRISTIANS.*

BUT RECEIVE EVERYONE WHO COMES IN THE NAME OF THE LORD, AND PROVE AND KNOW HIM AFTERWARD; FOR YOU SHALL HAVE UNDERSTANDING RIGHT AND LEFT.

IF HE WHO COMES IS A WAYFARER, ASSIST HIM AS FAR AS YOU ARE ABLE; BUT HE SHALL NOT REMAIN WITH YOU MORE THAN TWO OR THREE DAYS, IF NEED BE.

# Chapter 13 – Support of Prophets

BUT IF HE WANTS TO STAY WITH YOU, AND IS AN ARTISAN, LET HIM WORK AND EAT. BUT IF HE HAS NO TRADE, ACCORDING TO YOUR UNDERSTANDING, SEE TO IT THAT, AS A CHRISTIAN, HE SHALL NOT LIVE WITH YOU IDLE.

BUT IF HE WILLS NOT TO DO, HE IS A CHRIST-MONGER. WATCH THAT YOU KEEP AWAY FROM SUCH.

CHAPTER 13. *SUPPORT OF PROPHETS.*

BUT EVERY TRUE PROPHET WHO WANTS TO LIVE AMONG YOU IS WORTHY OF HIS SUPPORT. SO ALSO A TRUE TEACHER IS HIMSELF WORTHY, AS THE WORKMAN, OF HIS SUPPORT.

EVERY FIRST-FRUIT, THEREFORE, OF THE PRODUCTS OF WINE-PRESS AND THRESHING-FLOOR, OF OXEN AND OF SHEEP, YOU SHALL TAKE AND GIVE TO THE PROPHETS, FOR THEY ARE YOUR HIGH PRIESTS.

BUT IF YOU HAVE NO PROPHET, GIVE IT TO THE POOR.

# Chapter 14 – Christian Assembly on the Lord's Day

IF YOU MAKE A BATCH OF DOUGH, TAKE THE FIRST-FRUIT AND GIVE ACCORDING TO THE COMMANDMENT.

SO ALSO WHEN YOU OPEN A JAR OF WINE OR OF OIL, TAKE THE FIRST-FRUIT AND GIVE IT TO THE PROPHETS;

AND OF MONEY (SILVER) AND CLOTHING AND EVERY POSSESSION, TAKE THE FIRST-FRUIT, AS IT MAY SEEM GOOD TO YOU, AND GIVE ACCORDING TO THE COMMANDMENT.

*CHAPTER 14. CHRISTIAN ASSEMBLY ON THE LORD'S DAY.*

BUT EVERY LORD'S DAY GATHER YOURSELVES TOGETHER, AND BREAK BREAD, AND GIVE THANKSGIVING AFTER HAVING CONFESSED YOUR TRANSGRESSIONS, THAT YOUR SACRIFICE MAY BE PURE.

BUT LET NO ONE WHO IS AT ODDS WITH HIS FELLOW COME TOGETHER WITH YOU, UNTIL THEY BE RECONCILED, THAT YOUR SACRIFICE MAY NOT BE PROFANED. FOR THIS IS THAT WHICH WAS SPOKEN BY THE LORD:

# Chapter 15 – Bishops and Deacons

"IN EVERY PLACE AND TIME OFFER TO ME A PURE SACRIFICE; FOR I AM A GREAT KING, SAYS THE LORD, AND MY NAME IS WONDERFUL AMONG THE NATIONS."

## CHAPTER 15. *BISHOPS AND DEACONS; CHRISTIAN REPROOF.*

APPOINT, THEREFORE, FOR YOURSELVES, BISHOPS AND DEACONS WORTHY OF THE LORD, MEN MEEK, AND NOT LOVERS OF MONEY, AND TRUTHFUL AND PROVED; FOR THEY ALSO RENDER TO YOU THE SERVICE OF PROPHETS AND TEACHERS. THEREFORE DO NOT DESPISE THEM, FOR THEY ARE

YOUR HONORED ONES, TOGETHER WITH THE PROPHETS AND TEACHERS.

AND REPROVE ONE ANOTHER, NOT IN ANGER, BUT IN PEACE, AS YOU HAVE IT IN THE GOSPEL. BUT TO ANYONE THAT ACTS AMISS AGAINST ANOTHER, LET NO ONE SPEAK, NOR LET HIM HEAR ANYTHING FROM YOU UNTIL HE REPENTS.

BUT YOUR PRAYERS AND ALMS AND ALL YOUR DEEDS SO DO, AS YOU HAVE IT IN THE GOSPEL OF OUR LORD.

# Chapter 16 – The Coming of the Lord

CHAPTER 16. *WATCHFULNESS; THE COMING OF THE LORD.*

WATCH FOR YOUR LIFE'S SAKE. LET NOT YOUR LAMPS BE QUENCHED, NOR YOUR LOINS UNLOOSED; BUT BE READY, FOR YOU KNOW NOT THE HOUR IN WHICH OUR LORD WILL COME.

BUT COME TOGETHER OFTEN, SEEKING THE THINGS WHICH ARE BEFITTING TO YOUR SOULS: FOR THE WHOLE TIME OF YOUR FAITH WILL NOT PROFIT YOU, IF YOU ARE NOT MADE PERFECT IN THE LAST TIME.

FOR IN THE LAST DAYS FALSE PROPHETS AND CORRUPTERS SHALL BE MULTIPLIED, AND THE SHEEP SHALL BE TURNED INTO WOLVES, AND LOVE SHALL BE TURNED INTO HATE;

FOR WHEN LAWLESSNESS INCREASES, THEY SHALL HATE AND PERSECUTE AND BETRAY ONE ANOTHER, AND THEN SHALL APPEAR THE WORLD-DECEIVER AS SON OF GOD, AND SHALL DO SIGNS AND WONDERS, AND THE EARTH SHALL BE DELIVERED INTO HIS HANDS, AND HE SHALL DO INIQUITOUS THINGS WHICH HAVE NEVER YET COME TO PASS SINCE THE BEGINNING.

THEN SHALL THE CREATION OF MEN COME INTO THE FIRE OF TRIAL, AND MANY SHALL BE MADE TO STUMBLE AND SHALL PERISH; BUT THOSE WHO ENDURE IN THEIR FAITH SHALL BE SAVED FROM UNDER THE CURSE ITSELF.

AND THEN SHALL APPEAR THE SIGNS OF THE TRUTH: FIRST, THE SIGN OF AN

OUTSPREADING IN HEAVEN, THEN THE SIGN OF THE SOUND OF THE TRUMPET.

AND THIRD, THE RESURRECTION OF THE DEAD -- YET NOT OF ALL, BUT AS IT IS SAID: "THE LORD SHALL COME AND ALL HIS SAINTS WITH HIM." THEN SHALL THE WORLD SEE THE LORD COMING UPON THE CLOUDS OF HEAVEN.

# The coming of Jesus the Messiah





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