

## The Teaching of the Lord, by the Twelve Apostles, to the Gentiles.

1.1 There are two ways, one of life, the other of death, and there is a great difference between the two ways. 1.2 Now the way of life is this: first, you shall love the God who made you; second, your neighbour as yourself, and everything that you would not have done to you, do not do to another.

1.3 The teaching that flows from these words is this: Bless those that curse you and pray for your enemies, fast for those that persecute you. For what merit is there if you love those that love you? Do not even the Gentiles do the same? But love those who hate you and you will not have any enemy. 1.4 Avoid the fleshly and bodily passions. If someone strikes you on your right cheek, turn the other to him also, and you will be perfect. If someone forces you to go one mile, go with him two. If someone takes your coat, give him your shirt also. If someone takes away from you what is yours, do not ask for it back, since you cannot. 1.5a To everyone asking of you give, and do not ask for it back, for the Father wishes that gifts be given to all from his own bounty.

*[1.5b Blessed is the one who gives according to the commandment, for he is guiltless. Woe to the one who receives. For if he receives because he has need, he is guiltless, but if he does not have need, he shall stand trial as to why he received and for what, and being put in prison he will be examined about what he has done, and he will not come out of it until he pays the last penny. 1.6 But of this it was also said, 'Let your charitable gift sweat in your hands until you know to whom you give'.]*

2.1 The second commandment of the teaching means: 2.2 You shall not murder, You shall not commit adultery. You shall not corrupt children. You shall not fornicate. You shall not steal. You shall not practice magic. You shall not use sorcery. You shall not murder a child by abortion or by killing it once it is born. You shall not covet what belongs to your neighbour. 2.3 You shall not swear falsely. You shall not bear false witness. You shall not speak evil. You shall not harbour a grudge. 2.4 You shall not be double-minded, nor double-tongued, for the double tongue is a snare of death. 2.5 Your word shall not be false or empty but fulfilled by action. 2.6 You shall not be covetous, nor a swindler, nor a hypocrite, nor ill-tempered, nor proud. You shall not plot evil against your neighbour. 2.7 You shall not hate anyone. But some you shall reprove, and for some you shall pray. And some you shall love more than your own life. 3.1 My child, flee from all evil and from everything like it. 3.2 Do not be angry, for anger leads to murder; nor jealous nor contentious nor hot-tempered, for all these things breed murder. 3.3 My child, do not be lustful, for lust leads to fornication; nor should you use obscene speech or lustful gazes, for all these breed acts of adultery. 3.4 My child, do not be a soothsayer, for this leads to idolatry; nor an enchanter, nor an astrologer, nor a magician; do not be willing to even look at such things, for all these breed idolatry. 3.5 My child do not be a liar, for lying leads to theft; nor avaricious, nor vainglorious, for all these breed theft. 3.6 My child, do not be a grumbler, for this leads to blasphemy; nor self-willed, nor evil-minded, for all these breed blasphemy, 3.7 but be meek, since the meek shall inherit the earth. 3.8 Be patient and merciful, and guileless, and quiet and good, and always revering the words you have heard. 3.9 You shall not exalt yourself or admit arrogance into your soul. Your soul shall not associate with the lofty but you shall walk with those who are righteous and humble. 3.10 Accept the things that happen to you as good, knowing that nothing is done without God. 4.1 My child, be mindful night and day of the one who speaks the word of God to you. You shall honour him as the Lord, for wherever the Lord's nature is spoken of, there the Lord is. 4.2 You shall seek out daily the presence of the saints to find support in their words. 4.3 You shall not cause division; instead you shall reconcile those who quarrel. You shall judge righteously. You shall not show partiality in reproofing people for their faults. 4.4 You shall not doubt whether a thing shall be or not. 4.5 Do not be someone holding out your hands to receive, but closing them when it comes to giving. 4.6 If you have earned something through the work of

your hands, you shall give something as a ransom for your sins. 4.7 You shall not hesitate to give, nor grumble when giving, for you will know the good paymaster of your reward. 4.8 You shall not turn the needy away; but you shall hold everything in common with your brother, and not say that anything is your own, for if you share in what is immortal, how much more in mortal things? 4.9 You shall not withhold your hand from your son or your daughter, but from their youth you shall teach them the fear of God. 4.10 You shall not command in bitterness your slave or your maid who trusts in the same God, lest they stop revering the God who is over you both. For he comes not to call people according to their status but he comes to those whom the Spirit has prepared. 4.11 And you slaves shall be subject to your masters, as symbols of God, with reverence and fear. 4.12 You shall hate all hypocrisy and all that is not pleasing to the Lord. 4.13 You shall not abandon the commandments of the Lord but shall keep what you have received without adding or subtracting anything. 4.14 In the assembly you shall confess your faults, and you shall not approach prayer with an evil conscience. This is the way of life.

5.1 And the way of death is this. First of all, it is evil and full of accursedness; murder, adultery, lust, fornication, theft, idolatry, magic, sorcery, robbery, false witness, hypocrisy, doubleness of heart, treachery, pride, malice, stubbornness, covetousness, obscene speech, jealousy, insolence, arrogance, boastfulness. 5.2 Those who are persecutors of the good, hating truth, loving falsehood, not knowing the reward of the righteous, not adhering to the good nor to righteous judgement, lying awake not for what is good but for what is evil, those who are far from being meek and patient, loving what is futile, seeking repayment, not showing mercy to the poor, not labouring for the oppressed, not recognizing him who made them, murderers of children, corrupters of God's creatures, who turn away from the needy, oppressing the afflicted, defenders of the rich, unjust judges of the poor and altogether sinful.

*[May you be delivered from all this.]*

6.1 See that no one leads you astray from this way of teaching, since the one who does so teaches apart from God. 6.2 If you are able to bear the whole yoke of the Lord, you will be perfect, but if you cannot, do what you can. 6.3 Concerning food, bear what you can, but abstain strictly from food offered to idols, for it is worship of dead gods.

7.1 Concerning baptism, baptize thus:

*[After you have repeated all these things.]*

Baptize in the name of the [the Lord]

*[cf. 95, later changed to 'Father, Son and Holy Spirit']*

in running water.

*[7.2 If you do not have running water, baptize in other water; if you cannot in cold, then in warm. 7.3 But if you have neither, pour water on the head three times in the name of Father, Son, and Holy Spirit.]*

7.4 Before the baptism, let the one baptizing and the one being baptized, and any others who are able, fast.

*[Command the one being baptized to fast for one or two days beforehand. 8.1 Do not let your fasts coincide with those of the hypocrites. They fast on Monday and Thursday; you, though, should fast on Wednesday and Friday. 8.2 And do not pray as the hypocrites, but as the Lord commanded in his gospel pray thus:*

*Our Father in heaven, Hallowed be your name, Your kingdom come, Your will be done on earth as it is in heaven. Give us this day our bread for the morrow, And forgive us our sin, As we forgive those who sin against us. And lead us not into temptation,*

*But deliver us from evil. For the power and glory are yours forever.*

*8.3 Pray this three times a day.]*

9.1 Concerning the eucharist, give thanks thus:

9.2 First, concerning the cup: We give thanks to you, our Father, For the holy vine of David your servant which you have revealed to us through Jesus your servant. To you be glory for ever. 9.3 And concerning the fragment: We give thanks to you, our Father, For the life and knowledge, which you have revealed to us through Jesus your servant. To you be glory for ever. 9.4 As this fragment lay scattered upon the mountains and has been gathered to become one, so gather your Church from the ends of the earth into your kingdom. For the glory and power are yours, through Jesus Christ, forever. 9.5 Let no one eat or drink of your eucharist but those baptized in the name of the Lord,

*[For concerning this the Lord has said, 'Do not give to dogs what is holy'.]*

*[10.1 After you have had your fill, give thanks thus: 10.2 We give thanks to you holy Father for your holy Name which you have made to dwell in our hearts and for the knowledge, faith and immortality which you have revealed to us through Jesus your servant. To you be glory for ever. 10.3 You Lord almighty have created everything for the sake of your Name; you have given human beings food and drink to partake with enjoyment so that they might give thanks; but to us you have given the grace of spiritual food and drink and of eternal life through Jesus your servant. 10.4 Above all we give you thanks because you are mighty. To you be glory for ever. 10.5 Remember Lord your Church, to preserve it from all evil and to make it perfect in your love. And, sanctified, gather it from the four winds into your kingdom which you have prepared for it. Because yours is the power and the glory for ever. 10.6 Let grace come and let this world pass away. Hosanna to the house of David. If anyone is holy let him come, if anyone is not let him repent. Maranatha. Amen. 10.7 Allow the prophets to give thanks as much as they wish ...]*

*[11.1 Whoever comes teaching all the above, receive him. 11.2 But if the teacher himself turns away and teaches another teaching, to destroy them, do not listen to him. But if it aims at promoting righteousness and knowledge of the Lord, then receive him as the Lord.]*

### 11.3 Concerning apostles

*[and prophets, according to the directions in the gospel, act in this way.]*

11.4 let every apostle who comes to you be received as the Lord.

11.5 He shall stay only one day, or, if need be, another day too. If he stays three days, he is a false prophet. 11.6 When the apostle leaves, let him receive nothing but enough bread to see him through until he finds lodging. If he asks for money he is a false prophet.

*[11.7 ... and every prophet speaking in the Spirit neither test nor judge; every sin shall be forgiven, but this sin shall not be forgiven. 11.8 But not every one speaking in the Spirit is a prophet, but only those whose behaviour is as the Lord's, by their actions you can discern the false prophet from the prophet. 11.9 Every prophet calling for a table of food in the Spirit will not eat of it. If he does he is a false prophet.]*

*[11.10 And every prophet teaching the truth who does not do what he teaches is a false prophet. 11.11 But every prophet tested and found true who lives 'the mystery of the church in the world' and does not teach others to do the same - do not judge him. His judgment is with God. For the prophets of old also lived/acted in this way.]*

*[11.12 If any prophet, speaking in the Spirit says, 'Give me money', or anything else, do not listen to him. On the other hand, if he calls you to give it to someone who is in need, do not judge him. 12.1 Let everyone who comes in the name of the Lord be received, after that, when you have tested him, you will know what he is like - for you will have right and left perception. 12.2a If the one who comes is a traveller, help him as much as you can, 12.2b but he shall not stay with you more than two or three days if this is necessary. 12.3 But if he wants to settle with you, and he is a craftsman, let him work and so eat. 12.4 If he has no craft, see to it in your own understanding that no one lives among you in idleness because he is a Christian. 12.5 If he is unwilling to do this, he is trading on Christ. Be on your guard against such people.]*

*[13.1 But every true prophet, who wants to settle with you is worthy of his food, 13.2 In the same way, a true teacher is worthy, just as the worker is worthy of his food. 13.3 Therefore,*

*when you take any firstfruits of what is produced by the wine press and the threshing floor, by cows and by sheep, you shall give the firstfruits to the prophets, for they are your High Priests. 13.4 If, however, you have no prophet, give them to the poor. 13.5 If you make bread, take the firstfruits and give them according to the commandment. 13.6 Likewise, when you open a jar of wine or oil, take the firstfruits and give them to the prophets. 13.7 Take the firstfruits of money and clothing and whatever you own as you think best and give them according to the commandment. 14.1 Assembling on every Sunday of the Lord, break bread and give thanks, confessing your faults besides so that your sacrifice may be clean. 14.2 Let no one engaged in a dispute with his comrade join you until they have been reconciled, lest your sacrifice be profaned. 14.3 This is the sacrifice of which the Lord has said: "to offer me a clean sacrifice in every place and time, because I am a great king," says the Lord, "and my name is wonderful among the nations." 15.1 Elect, then, for yourselves bishops and deacons worthy of the Lord, meek men who are not lovers of money, who are true and have proved themselves, for they too perform the functions of prophets and teachers for you. 15.2 So do not disregard them, for they are persons who hold a place of honour among you, together with the prophets and teachers.]*  
*[15.3 Correct one another not in anger but in peace, as you have it in the gospel; and let no one speak to anyone who wrongs another, let him not hear a word from you, until he has repented. 15.4 Perform you prayers and your almsgiving and everything you do as you have it in the gospel of our Lord.]*

16.1 Watch over your life. Let your lamps not go out and let your loins not be ungirded but be ready, for you do not know the hour at which our Lord is coming. 16.2 You shall assemble frequently, seeking what your souls need, for the whole time of your faith will be of no profit to you unless you are perfected at the final hour.

16.3 In the last days shall be multiplied false prophets and corruption and shall turn the sheep into wolves and love shall turn into hate. 16.4a For with the increase of lawlessness they shall hate one another and shall persecute and betray. 16.4b And then shall appear the world-deceiver as a son of God and he shall do signs and wonders and the earth shall be betrayed into his hands and he shall do godless things that have not been done since the beginning of the age.

16.5 Then human creation shall pass into the fire of testing and many shall be caused to stumble and be lost, but those who persevere in their faith shall be saved by the curse itself.

16.6 And then shall appear the signs of truth first the sign of extension in heaven next the sign of the trumpet call and third the resurrection of the dead.

*[16.7 not of all the dead, but, as it says, 'the Lord shall come, and all his holy ones with him'.]*

16.8 Then the world shall see the Lord coming upon the clouds of heaven, ...

[Bryennios's MS breaks off here, the following is reconstructed on the basis of other texts.]

... and all the holy ones with him, on his royal throne, to judge the world-deceiver and to reward each according to his deeds. 16.9 Then the evil shall go away into eternal punishment but the righteous shall enter into life eternal, inheriting those things which eye has not seen and ear has not heard and which has not arisen in the heart of man. Those things which God has prepared for those who love him.

The sections in italics are those identified in Alan J P Garrow, *The Gospel of Matthew's Dependence on the Didache*, as insertions (at various stages) into the most ancient version of the Didache. Removal of these insertions reveals the text I consider to be the first Christian document. More detailed texts are available at [www.didache-garrow.info/textscube.htm](http://www.didache-garrow.info/textscube.htm)