

THE TEACHING OF THE TWELVE APOSTLES

by Early Church

Also known as the Didache, this is one of the earliest Christian documents outside the New Testament, likely dating to the first or early second century. It provides instructions on morality, worship, baptism, fasting, and church order.

22 Chapters

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The Teaching Of The Twelve Apostles

Introductory Notice To The Teaching of the Twelve Apostles.

_____The interest so generally excited in the learned world by the ("Bryennios") discovery of a very primitive document, rendered it indispensable that this republication should be enriched by it, in connection with the Apostolic Constitutions (so called), which had been reserved for the concluding volume of the series. The critics were greatly divided as to the genuineness of the Bryennios ms ; and, in order to gain time, I had relegated the Constitutions, with this document as its sequel or its preface, to a place with the Apocrypha Dissatisfied with my own impressions and conjectures, I soon decided that the task of editing the Teaching, as the Bryennios document is entitled, must be entrusted to an "expert," and that, if possible, it should be taken in hand with the Constitutions In order to give sufficient time, I entrusted the task, a year ago, to the well-qualified head and hands of Professor Riddle of Hartford, who most kindly accepted my proposals, and who now enables me to present his completed work to the public with the volume to which it properly belongs. It will be hailed by literary men generally as a timely reviewal of the whole subject, nor should I be surprised to find Dr. Riddle's estimate of the Teaching accepted as the most important contribution yet made to the literature of inquiry touching its worth and character. Appearing, as it does in this place, in close relations with the Constitutions, and with the editorial comparisons so felicitously introduced by the learned annotator, the student will find himself in a position to weigh and to decide for himself all the questions that have been raised in previous examinations of the case. Without risking any judgment of my own upon the decisions which have been reached by Dr. Riddle in the exercise of his great critical skill, I cannot withhold an expression of gratitude for the impartiality and scientific conscientiousness with which he has handled the matter. Uninfluenced by prepossessions, he presents the case with judicial calmness and with due consideration of what others have suggested. I am gratified to find that impressions of my own are strengthened by his conclusions. In an early notice of the Bryennios discovery, contributed to a leading publication, I stated my surmise that the Teaching, and its parallels in the Constitutions and other primitive writings, would prove to be based upon some original document, common to all. Even Lactantius, in his Institutes, shapes his instructions to Constantine by the *Doctrinae Viciae*, which seem to have been formulated in the earliest ages for the training of catechumens. The elementary nature and the "childishness" of the work are thus accounted for, and I am sure that the "mystagogic" teaching of Cyril receives light from this view of the matter. This work was "food for lambs:" it was not meant to meet the wants of those "of full age." It may prove, as Dr. Riddle hints, that the Teaching as we have it, in the Bryennios document, is tainted by the views of some nascent sect or heresy, or by the incompetency of some obscure local church as yet unvisited by learned teachers and evangelists. It seems to me not improbably influenced by views of the charismata, which ripened into Montanism, and which are illustrated by the warnings and admonitions of Hermas. [2357]

section 3.--contents of teaching, and relation to other works.

In the Babel of conflicting opinions, it is best to notice first the obvious internal phenomena. The first part of the Teaching (now distinguished as chaps. i.-vi.) sets forth the duty of the Christian; in chaps. vii.-x., xiv., we find a directory for worship; chaps. xi.-xiii., xv., give advice respecting church officers, extraordinary and local, and the reception of Christians; the closing chapter (xvi.) enjoins watchfulness in view of the coming of Christ, which is then described. The amount of matter is not so great as that of the Sermon on the Mount. The peculiarities of language are marked, but can only be indicated here in footnotes. They point to a period of transition from New-Testament usage to that of ecclesiastical Greek. The citations from the Scriptures resemble those of the Apostolic Fathers. The Gospel of Matthew is most frequently used, especially chaps. v.-vii. and xxiv.; but some of the passages fairly imply a knowledge of the Gospel of Luke. There are some remarkable correspondences with expressions and thoughts found in the Gospel of John, while there is good reason for inferring the writer's acquaintance with all the groups of Pauline Epistles. His allusions to the other New-Testament books are less marked. There is nothing to prove that he did not know all of our canonical books. If an early date is accepted, the tone of the whole opposes the tendency-theory of the Tübingen school. The most striking internal phenomena are, however, the correspondences of this document with early Christian writings, from a.d. 125 to the fourth century. With the so-called Epistle to Barnabas, chaps. xviii.-xx., the resemblances are so marked as to demand a critical theory which can account for them. A few passages in the Shepherd of Hermas show some resemblance; but only two sentences, in Commandment Second, are verbally the same. There is a still greater agreement with the so-called Apostolical Church Order, of Egyptian origin, probably as old as the third century. It is now known in the Coptic (Memphitic), and also in Arabic and Greek. [2361] The first thirteen canons correspond quite closely, both in order and words, with chaps. i.-iv. of the Teaching. Most noteworthy, however, is the parallel with the Apostolic Constitutions, vii.1-32, which contain more than half the Teaching, in precisely the same order, with very close verbal resemblances. The parts omitted are in most cases such as had lost their pertinence in the fourth century, while they seem appropriate to a much earlier period. The details will be found in the footnotes to the Teaching in this volume. These phenomena have called forth voluminous discussions, and are the most important facts in determining the authenticity and age of the Teaching.

section 4.--authenticity.

By this is meant, in this case, the substantial identity of the recently discovered document with the work known and referred to by early Christian writers under the same (or a similar) title. Of apostolic origin no one should presume to speak, since the text of the document makes no such claim, and internal evidence is obviously against such a suggestion. On the other hand, there is no reason for doubting the age of the Codex, or the accuracy of the edition published by Bryennios. Eusebius (d.340) of Cæsarea, in the famous passage of his history (iii.25) which treats of the canonical books of the New Testament, names among the "spurious" works (nothoi) "the so-called Teachings of the Apostles" (ton aposto'lon hai lego'menai didachai'). The plural form does not forbid a reference to the work under discussion, since Athanasius (d.373) has a notice clearly pointing to the same writing, in which he uses the singular (Festal Epistle, 39). Rufinus (d.410) speaks of a brief work called *The Two Ways*, or *The Judgment of Peter*; and this fact, in view of the contents of the Teaching, furnishes one of the most important data for the critical discussion. The last notice of the Teaching was made by Nicephorus (d.828) more than two hundred years before Leon made this copy. Clement of Alexandria (d. circa 216) and Irenæus (mart.202) use expressions that may indicate an acquaintance with this writing. The more extended correspondences with Barnabas and later disciplinary works are noticed above (sec.3). The existence of an old Latin translation of the Teaching, of the tenth century, a fragment of which has been preserved, furnishes general evidence to the authenticity of the Greek copy, but by its variations suggests the presence of many textual corruptions. Its closer correspondence with Barnabas has led to the theory that the translator used both documents. Others suppose that its form points to a document which was the common source of the Greek form of the Teaching and of Barnabas. The various theories based on the above facts cannot even be stated. The following positions seem, on the whole, most tenable: -- 1. The Greek Codex presents substantially the writing referred to by Eusebius and Athanasius. 2. Owing to an absence of other copies, we cannot determine the purity of the text; but there is every probability of many minor corruptions. 3. This probability calls for care that we do not infer too much from verbal resemblances. 4. The resemblances to book vii., *Apostolic Constitutions*, are, however, of such a character as establish, not only a literary connection between the two works, but also the priority of the Teaching. 5. In the case of Barnabas, the resemblances can be accounted for (a) by accepting the priority of the Teaching, or (b) by assuming a common (earlier and unknown) source, or (c) by accepting the priority of Barnabas, and assuming such corruptions in the Greek copy of the Teaching as will account for the supposed marks of its priority. Despite the general adoption of (a), there remains a strong probability that (b) is the correct solution of the problem. 6. The *Duæ Viæ*, spoken of by Rufinus, may be the common source. We have no positive evidence, but the "two ways" form so prominent a topic in most of these documents which indicate literary relationship, as to encourage this theory. If there was a common source, it probably contained only matter similar to chaps. i.-v., which was variously used by the subsequent compilers. Here a number of theories have been suggested. [2362] None of them, however, necessarily call for a very late date of the Teaching, or compel us to deny that Eusebius and Athanasius referred to substantially the same work as that

now existing in the Codex at Constantinople. Many resemblances have been noticed in other works. Probably in the course of a few years all the data will have been collected, and a well-defined result based upon them. But, even in this period of discussion, there is remarkable agreement among critics in regard to the main question of authenticity.

section 5.--time and place of composition.

Granting the general authenticity of the Greek work, the time of composition must be at least as early as the first half of the second century. If the Teaching is older than Barnabas, then it cannot be later than a.d.120. If both are from a common source, the interval of time was probably not very great. [2363] The document itself bears many marks of an early date: -- (1) Its simplicity, almost amounting to childishness, not only discountenances all idea of forgery, but points to the sub-apostolic age, during which Christianity manifested this characteristic. The fact is an important one in the discussion of the canon of the New Testament. (2) The undeveloped Christian thought, as well as the indications of undeveloped heresy, [2364] confirms this position. Christianity was at first a life, for which the Apostles furnished a basis of revealed thought. But the Christians of the sub-apostolic age had not consciously assimilated the thought to any large extent, while their ethical striving was stimulated by the gross sins surrounding them. [2365] (3) The Church polity indicated in the Teaching is less developed than that of the genuine Ignatian Epistles, and shows the existence of extraordinary travelling teachers ("Apostles" and "Prophets," chap. xi.). This points to a date not later than the first half of the second century, probably as early as the first quarter. [2366] Most of these phenomena would, however, consist with a date as late as that of the Ignatian Epistles on the theory that the Teaching was written for a community of Christians in some obscure locality. But this theory must admit that there existed for a long time great variety of Church polity and worship. [2367] Of this there is, indeed, considerable evidence. The undeveloped form of the doctrinal elements of the work constitutes the most serious objection to the theory of a late origin. On the other hand, it seems on many accounts improbable that the work, in its present form, was written earlier than the beginning of the second century: (1) Such a document would not be penned during the lifetime of any of the Apostles. (2) There is no allusion in chap. xvi. to the destruction of Jerusalem. If the author was a Jewish Christian, as seems most probable, such silence implies an interval of at least one generation. (3) The position of the document in the Codex is after the Clementine Epistles, and before the Ignatian. This probably marks the chronological position. (4) The extreme simplicity scarcely consists with the view that the author was nearly contemporary with the Apostles. Bryennios and Harnack assign, as the date, between 120 and 160; Hilgenfeld, 160 and 190; English and American scholars vary between a.d.80 and 120. Until the priority to Barnabas is more positively established, the two may be regarded as of the same age, about 120, although a date slightly later is not impossible. All attempts to discover the author are, with our present lack of data, necessarily futile. Even the region in and for which it was composed cannot be determined. Jewish-Christian tendencies are not sufficiently indicated to warrant the assumption of a polemical aim. [2368] The document has been assigned to Alexandria, to Antioch, to Jerusalem; indeed, many other places have been named. In favour of the Syrian origin is the literary connection with the Apostolic Constitutions, while the correspondences with the Epistle to Barnabas suggest Egypt as the locality. If the Teaching and Barnabas have a common basis, e.g., the *Duæ Viæ*, the last may be assigned to Egypt, and the Teaching, in its present form, to Syria. The Palestinian origin is urged by those who lay stress upon the absence of Pauline doctrine in the Teaching [If meant for catechumens only,

this fact is sufficiently accounted for.] The question is still an open one. As regards the doctrine, polity, usages, and ethics expressed and implied in the Teaching, the reader can judge for himself. The writer is of the opinion that the work represents, on many of these points, only a very small fraction of the Christians during the second century, and that, while it casts some light upon usages of that period, it cannot be regarded as an authoritative witness concerning the universal faith and practice of believers at the date usually assigned to it. The few notices of it, and its early disappearance, confirm this position. The theory of a composite origin also accords with this estimate of the document as a whole. The version of the Teaching here given is that of Professor Isaac H. Hall and Mr. John T. Napier, which first appeared in the Sunday-School Times (Philadelphia), April 12, 1884. It is now republished by permission of the editor of that periodical and of the joint authors. A few slight changes have been made, some of them in accordance with suggestions from Professor Hall, others to indicate correspondences with book vii. of Apostolic Constitutions. The division of verses agrees with that of Harnack as given by Schaff. The headings to the chapters have been inserted by the editor. The Scripture references have been selected and verified. The notes have been kept within narrow limits. They serve to indicate the relation of the matter to that in other early writings, mainly the Apostolic Constitutions, and to give various readings and renderings. Occasionally explanations and comments have been inserted. In dealing with this, as with most other books, the best method of study is historico-exegetical. To read the book intelligently is better than to read about it. The editor has sought to furnish some help in this method.

Chapter I.--The Two Ways; The First Commandment.

1. There are two ways, [2370] one of life and one of death; [2371] but a great difference between the two ways. 2. The way of life, then, is this: First, thou shalt love God [2372] who made thee; second, thy neighbour as thyself; [2373] and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do. [2374] 3. And of these sayings [2375] the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you. [2376] For what thank is there, if ye love them that love you? Do not also the Gentiles do the same? [2377] But do ye love them that hate you; and ye shall not have an enemy. [2378] 4. Abstain thou from fleshly and worldly lusts. [2379] If one give thee a blow upon thy right cheek, turn to him the other also; [2380] and thou shalt be perfect. If one impress thee for one mile, go with him two. [2381] If one take away thy cloak, give him also thy coat. [2382] If one take from thee thine own, ask it not back, [2383] for indeed thou art not able. 5. Give to every one that asketh thee, and ask it not back; [2384] for the Father willeth that to all should be given of our own blessings (free gifts). [2385] Happy is he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for if one having need receiveth, he is guiltless; but he that receiveth not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement), [2386] he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing. [2387] 6. But also now concerning this, it hath been said, Let thine alms sweat [2388] in thy hands, until thou know to whom thou shouldst give.

Chapter II. --The Second Commandment: Gross Sin Forbidden.

1. And the second commandment of the Teaching; 2. Thou shalt not commit murder, thou shalt not commit adultery, [2390] thou shalt not commit pæderasty, [2391] thou shalt not commit fornication, thou shalt not steal, [2392] thou shalt not practice magic, thou shalt not practice witchcraft, thou shalt not murder a child by abortion nor kill that which is begotten. [2393] Thou shalt not covet the things of thy neighbour, [2394] 3. thou shalt not forswear thyself, [2395] thou shalt not bear false witness, [2396] thou shalt not speak evil, thou shalt bear no grudge. [2397] 4. Thou shalt not be double-minded nor double-tongued; for to be double-tongued is a snare of death. [2398] 5. Thy speech shall not be false, nor empty, but fulfilled by deed. [2399] 6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. Thou shalt not take evil counsel against thy neighbour. [2400] 7. Thou shalt not hate any man; but some thou shalt reprove, [2401] and concerning some thou shalt pray, and some thou shalt love more than thy own life. [2402]

Chapter III. --Other Sins Forbidden.

1. My child, [2404] flee from every evil thing, and from every likeness of it. 2. Be not prone to anger, for anger leadeth the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. 3. My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered. 4. My child, be not an observer of omens, since it leadeth the way to idolatry; 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. 5. My child, be not a liar, since a lie leadeth the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. 6. My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. 7. But be thou meek, since the meek shall inherit the earth. [2405] 8. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard. [2406] 9. Thou shalt not exalt thyself, [2407] nor give over-confidence to thy soul. Thy soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. 10. The workings that befall thee receive as good, knowing that apart from God nothing cometh to pass. [2408]

Chapter IV. --Various Precepts.

1. My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord; [2410] for in the place whence lordly rule is uttered, [2411] there is the Lord. 2. And thou shalt seek out day by day the faces of the saints, in order that thou mayest rest upon [2412] their words. 3. Thou shalt not long for [2413] division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reproof for transgressions. 4. Thou shalt not be undecided whether it shall be or no. [2414] 5. Be not a stretcher forth of the hands to receive and a drawer of them back to give. [2415] 6. If thou hast aught, through thy hands thou shalt give ransom for thy sins. [2416] 7. Thou shalt not hesitate to give, nor murmur when thou givest; for thou shalt know who is the good repayer of the hire. 8. Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal? [2417] 9. Thou shalt not remove thy hand from thy son or from thy daughter, but from their youth shalt teach them the fear of God. [2418] 10. Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; [2419] for he cometh not to call according to the outward appearance, but unto them whom the Spirit hath prepared. 11. And ye bondmen shall be subject to your [2420] masters as to a type of God, in modesty and fear. [2421] 12. Thou shalt hate all hypocrisy and everything which is not pleasing to the Lord. 13. Do thou in no wise forsake the commandments of the Lord; but thou shalt keep what thou hast received, neither adding thereto nor taking away therefrom. [2422] 14. In the church [2423] thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer [2424] with an evil conscience. [2425] This is the way of life. [2426]

Chapter V. --The Way of Death.

1. And the way of death [2428] is this: First of all it is evil and full of curse: [2429] murders, [2430] adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; 2. persecutors of the good, [2431] hating truth, loving a lie, not knowing a reward for righteousness, not cleaving [2432] 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 requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. [2433] Be delivered, children, from all these. [2434]

Chapter VI. --Against False Teachers, and Food Offered to Idols.

1. See that no one cause thee to err [2436] from this way of the Teaching, since apart from God it teacheth thee.2. For if thou art able to bear all the yoke [2437] of the Lord, thou wilt be perfect; but if thou art not able, what thou art able that do.3. And concerning food, [2438] bear what thou art able; but against that which is sacrificed to idols [2439] be exceedingly on thy guard; for it is the service of dead gods. [2440]

Chapter VII.--Concerning Baptism.

1. And concerning baptism, [2441] thus baptize ye: [2442] Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, [2443] in living water. [2444] 2. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. 3. But if thou have not either, pour out water thrice [2445] upon the head into the name of Father and Son and Holy Spirit. 4. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before. [2446]

Chapter VIII. --Concerning Fasting and Prayer (the Lord's Prayer).

1. But let not your fasts be with the hypocrites; [2448] for they fast on the second and fifth day of the week; but do ye fast on the fourth day and the Preparation (Friday). [2449] 2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel, [2450] thus pray: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us to-day our daily (needful) bread, [2451] 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. [2452] 3. Thrice in the day thus pray. [2453]

Chapter IX. --The Thanksgiving (Eucharist).

1. Now concerning the Thanksgiving (Eucharist), thus give thanks.2. First, concerning the cup: [2455] We thank thee, our Father, for the holy vine of David Thy servant, [2456] which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.3. And concerning the broken bread: [2457] We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.4. Even as this broken bread was scattered over the hills, [2458] and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; [2459] for Thine is the glory and the power through Jesus Christ for ever.5. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Give not that which is holy to the dogs. [2460]

Chapter X. --Prayer After Communion.

1. But after ye are filled, [2462] thus give thanks: 2. We thank Thee, holy Father, for Thy holy name which Thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever.3. Thou, Master almighty, didst create all things for Thy name's sake; Thou gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant. [2463] 4. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever.5. 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 hast prepared for it; [2464] for Thine is the power and the glory for ever.6. Let grace come, and let this world pass away. [2465] Hosanna to the God (Son) [2466] of David! If any one is holy, let him come; if any one is not so, let him repent. [2467] Maran atha. [2468] Amen.7. But permit the prophets to make Thanksgiving as much as they desire. [2469]

Chapter XI. --Concerning Teachers, Apostles, and Prophets.

1. Whosoever, therefore, cometh and teacheth you all these things that have been said before, receive him. [2471] 2. But if the teacher himself turn [2472] and teach another doctrine to the destruction of this, hear him not; but if he teach so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. 3. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. 4. Let every apostle that cometh to you be received as the Lord. [2473] 5. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. 6. And when the apostle goeth away, let him take nothing but bread until he lodgeth; [2474] but if he ask money, he is a false prophet. 7. And every prophet that speaketh in the Spirit [2475] ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. [2476] 8. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. 9. And every prophet who ordereth a meal [2477] in the Spirit eateth not from it, except indeed he be a false prophet; 10. and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet. 11. And every prophet, proved true, [2478] working unto the mystery of the Church in the world, [2479] yet not teaching others to do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others' sake who are in need, let no one judge him.

Chapter XII. --Reception of Christians.

1. But let every one that cometh in the name of the Lord be received, [2481] and afterward ye shall prove and know him; for ye shall have understanding right and left.2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be.3. But if he willeth to abide with you, being an artisan, let him work and eat; [2482] but if he hath no trade, 4. according to your understanding see to it that, as a Christian, [2483] he shall not live with you idle.5. But if he willeth not to do, he is a Christ-monger. [2484] Watch that ye keep aloof from such.

Chapter XIII. --Support of Prophets.

1. But every true prophet that willeth to abide among you [2486] is worthy of his support. [2487] 2. So also a true teacher is himself worthy, as the workman, of his support. [2488] 3. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests. [2489] 4. But if ye have not a prophet, give it to the poor. 5. If thou makest a batch of dough, take the first-fruit and give according to the commandment. 6. So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets; 7. and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

Chapter XIV. --Christian Assembly on the Lord's Day.

1. But every Lord's day [2491] do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, [2492] that your sacrifice may be pure. [2493] 2. But let no one that is at variance [2494] with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. 3. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; [2495] for I am a great King, saith the Lord, and my name is wonderful among the nations. [2496]

Chapter XV. --Bishops and Deacons; Christian Reproof.

1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money, [2498] and truthful and proved; for they also render to you the service [2499] of prophets and teachers. 2. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. 3. And reprove one another, not in anger, but in peace, as ye have it in the Gospel; [2500] but to every one that acts amiss [2501] against another, let no one speak, nor let him hear aught from you until he repent. 4. But your prayers and alms and all your deeds so do, as ye have it in the Gospel of our Lord. [2502]

Chapter XVI. --Watchfulness; The Coming of the Lord.

1. Watch for your life's sake. [2504] Let not your lamps be quenched, nor your loins unloosed; [2505] but be ye ready, for ye know not the hour in which our Lord cometh. [2506] 2. But often shall ye come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, [2507] if ye be not made perfect in the last time. 3. For in the last days [2508] false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; [2509] 4. for when lawlessness increaseth, they shall hate and persecute and betray one another, [2510] and then shall appear the world-deceiver [2511] as the Son of God, [2512] and shall do signs and wonders, [2513] 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. 5. Then shall the creation of men come into the fire of trial, [2514] and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved [2515] from under the curse itself. [2516] 6. And then shall appear the signs of the truth; [2517] first, the sign of an out-spreading [2518] in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him. [2519] 8. Then shall the world see the Lord coming upon the clouds of heaven. [2520]

Elucidations.

I (Thus baptize ye, p.379.) If we compare this chapter with the corresponding one in the Apostolic Constitutions, the Teaching seems to me to be a somewhat abridged form of a common original. This being designed for the catechumens, there is an omission of what they are afterwards to know. A form originally drawn up for clergy and people has been very inartificially expurgated for the instruction of young disciples. This appears from the ninth chapter (p.380), where only certain receptive or responsive forms are given. The liturgy of the Apostolic Constitutions, book viii., embodies what was studiously kept from all but the *te'leioi*, i.e., those "of full age." II (Concerning Apostles, p.380, note 16.) The reference to "apostles," probably itinerant, in Rev. ii.2, corresponds with this. There were officers known in the Apostolic day (compare 2 Cor. viii.23, Greek) as *apo'stoloï ekklesion*, for the pseud-apostles of the Apocalypse could not have pretended what they did had it been otherwise. Neither would it have been needful to "try those who said they were apostles," in that case: the mere assertion of such a pretence would have sufficiently convicted them. The very childish directions (suited to mere catechumens) given in the text illustrates Rev ii.2, and is, so far, evidence of the very early origin of the Teaching. The name apostles was made technical by Christ Himself: "He named them Apostles" (Luke vi.13). And the word is never used in the loose way which Bishop Lightfoot hazardously suggests, as I must venture to believe. III (Incipient fanaticism, p.381, note 25.) Unquestionably, for even in St. Paul's day his admonitions imply nothing less. See 1 Cor. cap. xiv., *passim*. But, as in the Introductory Notice [2521] I hinted my suspicions of incipient Montanism in the Teaching, so I am strengthened in this idea by the learned critic to whose note I venture to append this remark for the purpose of asking a reference to my annotations of Hermas in vol. ii. of this series. May I also ask a reference to the same volume, pp. [266]4, 5, and 6? The "meal" (note 23, p.380) of the Teaching is doubtless the Agape, which had been abused at so early a day, that St. Peter [2522] himself was forced to denounce the "false prophets" who polluted this feast of charity.

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