

Foreword

This was chosen as the first text outside the New Testament to be read by the ἐποῦμεν Advanced Greek Group in June 2017. They were also read at the Second Symposium held at the Centre, Buckingham in Michaelmas Term 2021.

Acknowledgments

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1. Introduction

1.1 Background

The *Διδαχή* was discovered by the scholar Bryennios in 1875 in the Patriarchal Library at Constantinople. The manuscript itself is dated to 1056 A.D and contains several other writings; these are listed in section 1.2.1. It was mentioned by Eusebius among early apocryphal writings but until its discovery nothing more could be said.

The work is clearly of a very early date, though it is also later than the New Testament since it contains several quotations, mostly from *Κατὰ Μαθθαῖον* and *Κατὰ Λουκᾶν*, though several other books from the New Testament are also quoted. There are also quotations from the LXX.

Another indication of its early date is the usage of the words *ἐπίσκοπος* and *διάκονος*; these do not refer to specific positions in the church. Nevertheless, the work refers to Christians who are travelling and working so there were clearly many churches in existence at the time it was written.

As to the place where it was written, this is not certain. Originally, it was thought to be Egypt, because the *Διδαχή* was quoted by Egyptian writers, but from the reference to ‘crumbs scattered on the mountains’ in section 9, it is possible that it was written in Syria or Palestine.

1.2 Source Documents

There does not appear to be CPG (Clavis Patrum Graecorum) number for the *Διδαχή*.

1.2.1 Manuscripts

As noted in the section 1.1 there is only one manuscript that has the *Διδαχή*; this manuscript also contains several other writings:

- First Epistle of Clement
- Second Epistle of Clement
- Chrysostom’s synopsis of the Old and New Testament (incomplete)
- Epistle of Barnabus
- Epistles of Ignatius (long recension)

1.2.2 Printed Editions

There are several more printed editions than the ones listed here, but these are the ones that have been used in compiling this book.

Ref	Author	Title	Publisher	ISBN
	Kirsopp Lake	The Apostolic Fathers (2 vols)	Loeb Classical Library 1927	
	Lightfoot	The Apostolic Fathers	Macmillan, 1926	

1.3 Grammatical Notes

These notes do not pretend to be complete and are simply a compilation of some things I have observed.

1.3.1 Use of Future Indicative

The Future indicative is VERY frequently used as an imperative. This feature is actually a normal Hebrew construction ([11], pp. 178-179). The negative is οὐ and not μή; since it is Indicative this is perhaps to be expected.

1.3.2 Use of ἐπίσκοπος and διάκονος

The meaning of these two words does not carry the implication that it had in later Christian times when they referred to specific functions or offices in the church. The implication is that these were lay people with some church office as we have churchwardens these days.

1.4 Brief Outline

The first part of the work (sections 1 – 6) is a moral treatise on ‘the Two Ways’, not necessarily of Christian origin. The second part (sections 7 – 16) gives various directions regarding Baptism, celebrating the Eucharist and Agape and the treatment of apostles, prophets, bishops and deacons (see 1.3.2) and ends with some solemn warnings about the second coming of Christ.

1.5 Bibliography

Ref	Author	Title	Publisher	ISBN
1	Abbott & Mansfield	A Primer of Greek Grammar	Duckworth	0 7156 1258 1
2	Arndt W. F. and Gingrich F. Wilbur	A Greek-English Lexicon of the New Testament and Other Early Chrsitian Literature 2 nd Edition	University of Chicago Press	0 226 03932 3
3		Biblia Sacra Vulgata	Deutsche Bibelgesellschaft	978 3 438 05303 9
4	Brown F., Driver S. R. and Briggs C. A.	A Hebrew and English Lexicon of the Old Testament	Oxford University Press	
5	Geerard M.	Clavis Patrum Graecorum Vol I Patres Antenicani	Brepols, Turnhout, 1983	
5	Goodwin, W. W.	A Greek Grammar	Bristol Classical Press	1853995223 978 1853995224
6	Lampe G. W. H	A Patristic Greek Lexicon	Oxford University Press	978 0 19 864213 8
7	Lejeune, Michel	Précis d'Accentuation Grecque 6ème tirage	Librairie Hachette 1953	
8	Liddell & Scott	Greek-English Lexicon	Oxford University Press	0 19 864226 1
9	Liddell & Scott	Intermediate Greek Lexicon	Oxford University Press	978 0 19 901206 8
10	Marinone, N	All the Greek Verbs	Duckworth	0 7156 1772 9
11	Moule C. F. D.	An Idiom-Book of New Testament Greek 2 nd Edition	Cambridge University Presss	

12	Moulton and Geden	Concordance to the Greek New Testament 6 th Edition	T & T Clark	0 567 08571 6
13	Nestle-Aland	Novum Testamentum Graece 28 th Edition	Deutsche Bibelgesellschaft	978 3 438 05156-1
14	Probert, Philomen	A New Short Guide to the Accentuation of Ancient Greek	Bristol Classical Press 2003	1 8539959 9 1
15	Rahlfs-Hanhart	Septuaginta Edition Altera	Deutsche Bibelgesellschaft	978 3 438 05119 6
16	Thackeray, Henry St. John	A Grammar of the Old Testament in Greek	Forgotten Books (Reprinted, orig. 1909)	978 1 330 60844 9
17	Zerwyck Maximilian S. J.	Biblical Greek	Scripta Pontificii Instituti Biblici	

2. Greek Text

ΔΙΔΑΧΗ Κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν.

I ¹ Ὅδοι δύο εἰσὶ, μία τῆς ζωῆς καὶ μία θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν. ² ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· **ἀγαπήσεις τὸν θεὸν τὸν ποιήσαντά σε· δεύτερον, τὸν πλησίον σου ὡς σεαυτὸν· πάντα δὲ ὅσα ἂν θελήσῃς μὴ γίνεσθαι σοι, καὶ σὺ ἄλλῳ μὴ ποιεῖς.** ³ τούτων δὲ λόγων ἡ διδαχὴ ἐστὶν αὕτη· **εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς. ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ οὐχ ἔξετε ἐχθρόν.** ⁴ ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν. ἐὰν τίς σοι δῶ **ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην,** καὶ ἔσῃ τέλειος· **ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σου τὸ σὸν, μὴ ἀπαίτει·** οὐδὲ γὰρ δύνασαι. ⁵ **παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει·** πᾶσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων. μακάριος ὁ διδοὺς κατὰ τὴν ἐντολήν· ἀθῶος γάρ ἐστιν. οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν ἔχων λαμβάνει τις, ἀθῶος ἔσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην, ἵνα τί ἔλαβε καὶ εἰς τί· ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε καὶ **οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τον ἔσχατον κοδράντην.** ⁶ ἀλλὰ καὶ περὶ τούτου εἴρηται· **ἰδρωτάτω ἡ ἐλῆμοσύνη σου εἰς τὰς σου, μέχρις ἂν γνῶς τίνι δῶς.**

II ¹ Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς. ² **οὐ φονεύσεις, οὐ μοιξεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ οὐδὲ γεννηθέντα ἀποκτενεῖς, οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον,** ³ **οὐκ ἐπιорκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐ μνησικακήσεις·** ⁴ οὐκ ἔσῃ διγνώμων οὐδὲ δίγλωσσος· παγὶς γὰρ θάνατον ἡ διγλωσσία. ⁵ οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει. ⁶ οὐκ ἔσῃ πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτὴς οὐδὲ κακοήτης οὐδὲ ὑπερήφανος. οὐ λήψῃ βουλήν πονηρὰν κατὰ τοῦ πλησίον σου. ⁷ **οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις,** περὶ δὲ ὧν προσεύξῃ, **οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου.**

III ¹ Τέκνον μου, φεύγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ. ² μὴ γίνου ὀργίλος· ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον· μὴδὲ ζηλωτὴς μὴδὲ ἐριστικὸς μὴδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται. ³ τέκνον μου, μὴ γίνου ἐπιθυμητής· ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν· μὴδὲ αἰσχρολόγος μὴδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι γεννῶνται. ⁴ τέκνον μου, **μὴ γίνου οἰωνοσκόπος·** ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν· μὴδὲ ἐπαισιδὸς μὴδὲ μαθηματικὸς μὴδὲ περικαθαίρων μὴδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρία γεννᾶται. ⁵ τέκνον μου, μὴ γίνου ψεύστης· ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν· μὴδὲ φιλόργυρος μὴδὲ κενόδοξος· ἐκ γὰρ τούτων κλοπαὶ γεννῶνται. ⁶ τέκνον μου, μὴ γίνου γόγγυσος· ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν· μὴδὲ αὐθάδης μὴδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται. ⁷ ἴσθι δὲ πραύς· ἐπεὶ **οἱ πραεῖς κληρονομήσουσι τὴν γῆν.** ⁸ γίνου μακρόθυμος καὶ ἄκακος καὶ **ἡσύχιος** καὶ ἀγαθὸς **καὶ τρέμων τοὺς λόγους** διὰ παντὸς, οὓς ἤκουσας. ⁹ οὐχ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. οὐ κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφήσῃ. ¹⁰ τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν γίνεται.

IV ¹ τέκνον μου, **τοῦ λαλοῦντός σοι τὸν λόγον τοῦ θεοῦ μνησθήσῃ** νυκτὸς καὶ ἡμέρας· τιμήσεις δὲ αὐτὸν ὡς κύριον· ὅθεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ κύριός ἐστιν. ² ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἵνα ἐπαναπαῖς τοῖς λόγοις αὐτῶν. ³ οὐ ποιήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους, κρινεῖς δικαίως, οὐ λήψῃ πρόσωπον, ἐλέγξαι ἐπὶ παραπτώμασιν. ⁴ οὐ διψυχήσεις, πότερον ἔσται ἢ οὐ. ⁵ **μὴ γίνου πρὸς μὲν τὸ λαβεῖν τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν·** ⁶ ἐὰν ἔχῃς διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν ἁμαρτιῶν σου. ⁷ οὐ διστάσεις δοῦναι οὐδὲ διδοὺς γογγύσεις· γνώση γὰρ τίς ἐστὶν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης. ⁸ οὐκ ἀποστραφήσῃ τὸν ἐνδεόμενον, συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς **ἰδία εἶναι·** εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς θνητοῖς; ⁹ οὐκ ἄρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ. ¹⁰ οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ, τοῖς ἐπὶ τὸν αὐτὸν θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις θεόν. οὐ γὰρ ἔρχεται κατὰ πρόσωπον, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἡτοίμασεν. ¹¹ ὑμεῖς δὲ οἱ δοῦλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ θεοῦ ἐν αἰσχύνη καὶ φόβῳ. ¹² μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἀρεστὸν τῷ κυρίῳ. ¹³ οὐ μὴ ἐγκαταλίπῃς ἐντολὰς κυρίου, φυλάξεις δὲ ἃ παρέλαβες, μήτε

προσπιθείς μήτε αφαιρῶν. ¹⁴ ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου, καὶ οὐ προσελεύσῃ ἐπὶ προσευχὴν σου ἐν συνειδήσει πονηρᾷ. αὕτη ἐστὶν ὁ ὁδὸς τῆς ζωῆς.

V ¹ Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων πονηρὰ ἐστὶ καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι, φαρμακία, ἀρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος, ἀλαζονεία· ² δίδωται ἀγαθὸν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ **κολλῶμενοι ἀγαθῷ** οὐδὲ κρίσει δικαίᾳ, ἀγρυπνοῦτες οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πρᾶύτης καὶ ὑπομονή, μάταια ἀγαπῶντες, δίδωκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτοὺς, φονεῖς τέκνων, φθορεῖς πλάσματος θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν θλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητον· ῥυσθείητε, τέκνα, ἀπὸ τούτων ἀπάντων.

VI ¹ Ὅρα μή τίς σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδασχῆς, ἐπεὶ παρεκτὸς θεοῦ σε διδάσκει. ² εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ κυρίου, τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὁ δύνῃ τοῦτο ποιεῖ.

³ Περὶ δὲ τῆς βρώσεως, ὁ δύνασαι βάστασον· ἀπὸ δὲ τοῦ εἰδωλοθύτου λίαν πρόσεχε· λατρεία γὰρ ἐστὶν θεῶν νεκρῶν.

VII ¹ Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες βαπτίσατε **εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι**. ² ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. ³ ἐὰν δὲ ἀμφοτέρω μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρεῖς ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος. ⁴ πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινας ἄλλοι δύνανται. κελεύεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

VIII ¹ Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· ² μηδὲ προσεύχεσθαι ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ, **οὕτως προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ**· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν. ³ τρεῖς τῆς ἡμέρας οὕτω προσεύχεσθε.

IX ¹ Περὶ δὲ τῆς εὐχαριστίας, οὕτω εὐχαριστήσατε· ² πρῶτον περὶ τὸ ποτηρίον· εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ἀμπέλου Δαυὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. ³ περὶ δὲ τοῦ κλάσματος· εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. ⁴ ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὁρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν **σὴν** βασιλείαν· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. ⁵ μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα κυρίου. καὶ γὰρ περὶ τοῦτο **εἶρηκεν** ὁ κύριος· **μὴ δώτε τὸ ἅγιον τοῖς κυσί**.

X ¹ Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστησατέ· ² εὐχαριστοῦμέν σοι, πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. ³ σύ, δέσποτα παντοκράτορ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου, τροφὴν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοι εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφὴν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου. ⁴ πρὸ πάντων εὐχαριστοῦμέν σοι ὅτι δυνατὸς εἶ σύ. σοὶ ἡ δόξα εἰς αἰῶνας. ⁵ μνησθήτι, κύριε, τῆς ἐκκλησίας σου τοῦ ῥύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ **τελειῶσαι** αὐτὴν **ἐν τῇ ἀγάπῃ** σου, καὶ **συνάξον** αὐτὴν **ἀπὸ τῶν τεσσάρων ἀνέμων**, τὴν ἁγιασθεῖσαν εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ⁶ ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. ὡσαννὰ τῷ θεῷ Δαυίδ. εἴ τις ἅγιός ἐστιν, ἐρχέσθω· εἴ τις οὐκ ἐστί, μετανοεῖτω. **μαρὰν ἁθά**. ἀμήν. ⁷ τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

XI ¹ Ὅς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα τὰ προειρημένα, δέξασθε αὐτόν· ² ἐὰν δὲ αὐτὸς ὁ διδάσκων στραφεὶς διδάσκῃ ἄλλην διδασχὴν εἰς τὸ καταλῦσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν κυρίου, δέξασθε αὐτόν ὡς κύριον. ³ περὶ δὲ τῶν ἀποστόλων καὶ προφῆτων κατὰ τὸ δόγμα τοῦ εὐαγγελίου οὕτως ποιήσατε. ⁴ πᾶς δὲ ἀποστολὸς ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος· ⁵ οὐ μενεῖ δὲ εἰ

μὴ ἡμέραν μίαν· ἐὰν δὲ ἦ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνῃ, ψευδοπροφήτης ἐστίν· ⁶ ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ αὐλισθῇ· ἐὰν δὲ ἀργύριον αἰτῇ, ψευδοπροφήτης ἐστίν. ⁷ καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται. ⁸ οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχῃ τοὺς τρόπους κυρίου. ἀπὸ οὗ τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης. ⁹ καὶ πᾶς προφήτης ὀρίζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς· εἰ δὲ μήγε, ψευδοπροφήτης ἐστίν. ¹⁰ πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν εἰ ἂν διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστίν. ¹¹ πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινὸς ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ὑμῶν· μετὰ θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφῆται. ¹² ὃς δ' ἂν εἴπῃ ἐν πνεύματι· δὸς μοι ἀργύρια ἢ ἑτέρα τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

XII ¹ Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου δεχθήτω· ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε. σύνεσιν γὰρ ἔξετε δεξιὰν καὶ ἀριστεράν. ² εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ ὅσαν δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρα, ἐὰν ἦ ἀνάγκη. ³ εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω. ⁴ εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται Χριστιάνος. ⁵ εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπορός ἐστιν· προσέχετε ἀπὸ τῶν τοιούτων.

XIII ¹ Πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς **ἄξιός ἐστιν τῆς τροφῆς αὐτοῦ.** ² ὡσαύτως διδάσκαλος ἀληθινὸς **ἐστὶν ἄξιος** καὶ αὐτὸς, ὥσπερ **ὁ ἐργάτης, τῆς τροφῆς αὐτοῦ.** ³ πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἄλωνος, βοῶν τε καὶ προβάτων λαβὼν δώσεις τὴν ἀπαρχὴν τοῖς προφήταις· αὐτοὶ γὰρ εἰσιν οἱ ἀρχιερεῖς ὑμῶν. ⁴ ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς. ⁵ ἐὰν σιτίαν ποιῆς, τὴν ἀπαρχὴν λαβὼν δὸς κατὰ τὴν ἐντολήν. ⁶ ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας τὴν ἀπαρχὴν λαβὼν δὸς τοῖς προφήταις· ⁷ ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβὼν τὴν ἀπαρχὴν, ὥς ἂν σοι δόξῃ, δὸς κατὰ τὴν ἐντολήν.

XIV ¹ Κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ἦ. ² πᾶς δὲ ἔχων ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν. ³ αὕτη γὰρ ἐστὶν ἡ ῥηθεῖσα ὑπὸ κυρίου· **ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθάραν· ὅτι βασιλεὺς μέγας εἰμί, λέγει κύριος, καὶ τὸ ὄνομά μου θαυμαστόν ἐν τοῖς ἔνεσι.**

XV ¹ Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ κυρίου, ἄνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων. ² μὴ οὖν ὑπερίδῃτε αὐτούς· αὐτοὶ γὰρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

³ Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ, ὥς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἐτέρου μηδεὶς λαλεῖτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἕως οὗ μετανοήσῃ. ⁴ τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτως ποιήσατε, ὥς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν.

XVI ¹ Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· **οἱ λύκoi ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυεσθῶσαν, ἀλλὰ γίνεσθε ἔτοιμοι·** οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ κύριος ἡμῶν ἔρχεται. ² πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν. οὐ γὰρ ὠφελήσῃ ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῇτε. ³ ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται **οἱ ψευδοπροφῆται** καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος· ⁴ αὐξανούσης γὰρ τῆς ἀνομίας **μισήσουσιν ἀλλήλους καὶ διώξουσιν καὶ παραδώσουσι.** καὶ τότε **φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς τοῦ θεοῦ καὶ ποιήσει σημεῖα καὶ τέρατα,** καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. ⁵ τότε ἥξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας, καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται, **οἱ δὲ ὑπομείναντες** ἐν τῇ πίστει αὐτῶν **σωθήσονται** ὑπ' αὐτοῦ τοῦ καταθέματος. ⁶ καὶ τότε **φανήσεται τὰ σημεῖα** τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν· οὐ πάντων δὲ, ἀλλ' ὥς ἐρρέθη· **ἥξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ.** ⁷ τότε ὥσεται ὁ κόσμος τὸν κύριον **ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.**

3. Doctrina Apostolorum

The following is a fragment from the manuscript containing the Greek version of the Διδαχή. As can be seen, it is very incomplete.

Viae duae sunt in saeculo, vitae et mortis, lucis et tenebrarum. In his constituti sunt angelii duo, unus, aequitatis, alter iniquitatis. Distantia autem magne est duarumviarum. Via ergo vitae haec est: Primo diliges Deum aeternum, qui te fecit. Secundo proximum tuum, ut te ipsum. Omne autem, quod tibi non vis fieri, alii ne feceris. Interpretation autem horum verborum haec est: non moechaberis, non homicidium facies, non falsum testimonium dices, non puerum violaveris, non fornicaveris, non malefacies, non medicamenta mala facies; non occides filium in abortum, nec natum succides. Non concupisces quidquam de re proximi tui. Non periurabis, non male loqueris, non eris memor malorum factorum. Non eris duplex in consilium dandum, neque bilinguis; tendiculum enim mortis est lingua. Non erit verbum tuum vacuum mendax. Non eris cupidus, nec avarus, nec rapax, nec adulator nec ...

The manuscript breaks off here.

4. Notes

I 1	διαφορὰ – difference
I 2	ὁδὸς τῆς ζωῆς – a reference (not <i>quite</i> a quotation) to LXX Ἱερεμίας 21:8 ἀγαπήσεις τὸν θεόν – a quotation from Κατὰ Μαθθαῖον 22:37 ποιήσαντά – aorist participle from ποιέω agreeing with τὸν θεόν τὸν πλησίον σου ὡς σεαυτόν – a quotation from Κατὰ Μαθθαῖον 22:39 and LXX Λευϊτικόν 19:18 πάντα δὲ ὅσα ἂν θελήσης μὴ γίνεσθαί σοι, καὶ σὺ ἄλλω μὴ ποίει The closest quotation I can find for this is Κατὰ Μαθθαῖον 7:12: Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· ποίει – 2nd person singular present imperative from ποιέω. Note the accent
I 3	διδασχὴ – teaching εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε – a quotation from Κατὰ Λουκᾶν 6:28 καταρωμένους – participle from καταράομαι, I curse νηστεύετε – 2nd person plural imperative from νηστεύω, I fast ὑπὲρ τῶν διωκόντων ὑμᾶς. ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς – a reference but not a quotation, to Κατὰ Λουκᾶν 6:32, 33, 35. Nestlé-Aland has ἀμαρτωλοί, here, ἔθνη. ἔξετε – 2nd person plural future of ἔχω
I 4	ἀπέχου – aorist middle imperative from ἀπέχω, I keep away with a genitive of the thing σαρκικῶν – σάρκιος, belonging to the realm of the flesh insofar as it is weak and sinful σωματικῶν – σωματικός, pertaining to or referring to the body ἐπιθυμιῶν – ἐπιθυμία desire, longing, here in a bad sense ἐὰν τίς σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην – a reference to Κατὰ Μαθθαῖον 5:39. The quotation is: ἀλλ' ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην ράπισμα – a blow with club, rod or whip δεξιὰν – right, as in right hand side σιαγόνα – σιαγών, σιαγόνοσ, jaw, jaw-bone στρέψον – aorist imperative from στρέφω, I turn ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο· – a reference to Κατὰ Μαθθαῖον 5:41. The quotation is: καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο ἐάν... – a future condition making a distinct supposition ἀγγαρεύσῃ – 3rd person singular aorist subjunctive from ἀγγαρεύω, I compel ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐάν... – a future condition ἄρῃ – 3rd person singular aorist subjunctive from αἶρω, I take up, I lift ἐὰν λάβῃ τις ἀπὸ σου τὸ σὸν, μὴ ἀπαίτει – a reference to Κατὰ Λουκᾶν 6:30 The quotation is: Παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει

	ἀπαίτει – 2nd person singular present imperative from ἀπαιτέω I demand something back; the 3rd person singular indicative would be ἀπαιτεῖ
I 5	παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει – a reference to Κατὰ Μαθθαῖον 5:42. The quotation is: τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς δίδοσθαι – present middle infinitive from δίδωμι χαρισμάτων – χάρισμα, -ατος. a gift freely and graciously given. Here, referring to the earthly gifts given by God. ἄθῳος – ἄθῳος, -ον. Innocent, guiltless. Arndt & Gingrich spell this with an iota subscript on the ω; Lightfoot does not. χρεῖαν – need, lack, want, difficulty συνοχῇ – συνοχή ἡ, prison ἐξετασθήσεται – 3rd person singular future passive from ἐξετάζω, I question, examine οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τον ἔσχατον κοδράντην – a reference to Κατὰ Μαθθαῖον 5:26. The quotation is: οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῶς τὸν ἔσχατον κοδράντην ἐξελεύσεται – 3rd person singular future from ἐξέρχομαι ἐκεῖθεν – from there ἀποδῶ - 3rd person singular aorist subjunctive from ἀποδίδωμι κοδράντην – κοδράντης a small coin, a quarter of an ‘as’.
I 6	εἴρηται – 3rd person singular perfect passive from λέγω ιδρωτάτω ἡ ἐλεημοσύνη σου εἰς τὰς σου, μέχρις ἂν γνῶς τίνι δῶς – Lightfoot notes this as a quotation, but not the source. ιδρωτάτω – 3rd person singular aorist imperative from ιδρώω, I sweat, perspire. ἐλεημοσύνη – originally kind deed, later (as here) alms, charitable giving. The literal meaning is ‘Let your alms sweat in your hands’, i.e. ‘Keep your alms in your hand’. The next clause indicates why. The word is related to ἐλεέω, I have mercy or pity τινά. As in κύριε, ἐλέησον.
II 1	Δευτέρα δὲ ... – sc. ‘This is ...’ or ‘Here is ...’
II 2	Stretching over the remainder of the chapter, there is a list of commands all of them 2nd person singular future, mostly prohibitions. φονεύσεις – from φονεύω, I kill, I murder μοιξεύσεις – from μοιχεύω, I commit adultery παιδοφθορήσεις – from παιδοφθορέω, I commit sodomy, literally, I corrupt boys πορνεύσεις – from πορνεύω, I prostitute, I practise prostitution κλέψεις – from κλέπτω, I steal μαγεύσεις – from μαγεύω, I practise magic φαρμακεύσεις – from φαρμακεύω, I mix potions, practise magic φθορᾷ – this refers to destruction by abortion
II 2-3	οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον, ³ οὐκ ἐπιорκήσεις, οὐ ψευδομαρτυρήσεις – a quotation from Κατὰ Μαθθαῖον 5:33 ἐπιорκήσεις – from ἐπιорκέω, I swear falsely ψευδομαρτυρήσεις – from ψευδομαρτυρέω, I bear false witness
II 3	ἐπιорκήσεις – from ἐπιорκέω, I swear falsely

	ψευδομαρτυρήσεις – from ψευδομαρτυρέω, I bear false witness κακολογήσεις – from κακολογέω, I speak evil, revile μνησικακήσεις – from μνησικακέω, I remember evil, I bear a grudge
II 4	ἔση – 2nd person singular future of εἰμί, also II 6. διγνώμον – double-minded δίγλωσσος – double-tongued, in a bad sense, could also mean bi-lingual. παγίς – trap
II 5	ψευδής – false, lying κενός – empty, vain μεμεστωμένος – perfect participle from μεστόω, I fill πράξει – from πράξις, acting, activity, function
II 6	πλεονέκτης – one who is greedy for gain, covetous ῥπαξ – one who is rapacious, a robber κακοήθης – malicious, spiteful ὑπερήφανος – arrogant, haughty, proud λήψη – 2nd person singular future from λαμβάνω. Usually, the future of λαμβάνω is λήμψομαι, but not here.
II 7	οὐ μισήσεις – a quotation from Λευϊτικόν 19:17 ἀλλὰ οὓς μὲν ἐλέγξεις – a quotation from Ἰουδα Ἐπιστολή 22. However, the text from Nestlé-Aland is οὓς μὲν ἐλεᾷτε; the critical notes in the Editio Critica Minor do not witness to this version but in the Editio Critica Maior, <i>some</i> manuscripts have οὓς μὲν ἐλεγξετε. οὓς δὲ ἀγαπήσεις – According to Lightfoot this is <i>also</i> a quotation from Ἰουδα Ἐπιστολή 22 but I cannot find any verification of this not even in the Editio Critica Maior or Souter's Nouum Testamentum Graece.
III 1	
III 2	μὴ γίνου – strictly speaking, this is ungrammatical; the aorist imperative should not be used in prohibitions; the aorist subjunctive should be used instead. However see Κατὰ Ἰωάννην 20:17. ὀργίλος – inclined to anger φόνον – murder, killing. Distinguish this word from φωνή, voice ζηλωτής – zealot, here used in a bad sense (this word can also be used in a good sense). Probably 'fanatic' would a good version to use nowadays. ἐριστικὸς – contentious, quarrelsome θυμικός – hot-tempered, irascible γεννῶνται – 3rd person plural passive from γεννάω, I produce, cause. The original meaning was 'I beget, become the father of'.
III 3	ἐπιθυμητής – someone who desires, here used in a bad sense, lustful αἰσχρολόγος – foul-mouthed ὕψηλόφθαλμος – lifting the eyes, probably in a lustful manner μοιχεία – adultery
III 4	μὴ γίνου οἰωνοσκόπος – a reference (not quite a quotation) to Λευϊτικόν 19:26. οἰωνοσκόπος – soothsayer, augur ἐπαιιδὸς – enchanter μαθηματικὸς – astrologer

	περικαθαίρων – participle from περικαθαίρω I purify completely. The specific sense here is someone who performs purificatory rites (i.e. <i>magical</i> rites) for gain
III 5	ψεύστης – liar ψεῦσμα – falsehood, lie κλοπήν – theft, stealing φιλάργυρος – fond of money, avaricious κενόδοξος – conceited, boastful
III 6	γόγγυσος – complainer, grumbler βλασφημίαν – slander, defamation, blasphemy αὐθάδης – self-willed, stubborn, arrogant πονηρόφρων – evil-minded, this word only occurs here and one other passage dependent upon it
III 7	πραῦς – gentle, humble, considerate οἱ πραεῖς κληρονομήσουσι τὴν γῆν – a quotation from Κατὰ Μαθθαῖον 5:5
III 8	μακρόθυμος – patient, forbearing ἄκακος – innocent, guileless, not quite the same as ἀγαθός ἡσύχιος καὶ τρέμων τοὺς λόγους – a quotation from Ἡσαΐας 66:2 ἡσύχιος – quiet τρέμων – participle from τρέμω , I tremble, quiver; also, figuratively, stand in awe of οὗς – referring to λόγους , <i>not</i> whom.
III 9	ὕψσεις – 2 nd person singular future from ὕψω , I raise up δώσεις – 2 nd person singular future from δίδωμι θράσος – boldness, arrogance κολληθήσεται – 3 rd person singular future passive from κολλάω , I join myself to. The construction can either be a dative of the thing or (as here) using μετά and the genitive. ὕψηλων – proud, haughty, high and mighty ταπεινῶν – lowly, humble ἀναστραφήση – 2 nd person singular future from ἀναστρέφω , the basic meaning of which is (as a transitive verb), I upset, overturn. Here it is <i>intransitive</i> and means ‘I associate with’, here μετά τινος .
III 10	συμβαίνοντά – participle from συμβαίνω , I happen, I come about ἐνεργήματα – activity, experiences προσδέξῃ – 2 nd person singular future from προσδέχομαι , I take up, receive, welcome ἄτερ – without, a preposition taking the genitive
IV 1	τοῦ λαλοῦντός σοι τὸν λόγον τοῦ θεοῦ μνησθήσῃ – a reference (not a quotation) to Πρὸς Ἑβραίους 13:7. The original is Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ μνησθήσῃ - 2 nd person singular future passive from μνημονεύω , I call to mind, I remember. μνημονεύω takes a genitive, τοῦ λαλοῦντός . ὅθεν – usually whence, but here, hence, from which κυριότης – the essential nature of the κύριος , the Lord’s nature
IV 2	ἐκζητήσεις – 2 nd person singular future from ἐκζητέω . I seek out

	πρόσωπα – persons, rather than faces. The players in a δρᾶμα were known as πρόσωπα, whence <i>dramatis personae</i>. ἐπαναπαῖς – 2nd person singular present subjunctive from ἐπαναπαύομαι, I rest, I find rest in
IV 3	σχίσμα – split, division εἰρηνεύσεις – 2nd person singular future from εἰρηνεύω, I reconcile μαχομένους – present participle (accusative) from μάχομαι, I fight, object of εἰρηνεύσεις οὐ λήψη πρόσωπον – literally, ‘you shall not receive the face’ λήψη - a curious spelling; one would expect λήμψη ἐλέγξαι – aorist infinitive from ἐλέγχω, I prove, bring to light. λήψη is a verb of ‘preventing’ and so the infinitive used, ‘bringing to light the sins’. παραπτώμασιν – from παράπτωμα, sin, transgression
IV 4	εἰρηνεύσεις – 2nd person singular future from εἰρηνεύω, I reconcile, make peace διψυχήσεις – 2nd person singular future from διψυχέω (δι-ψυχέω), I am undecided, I doubt πότερον – the sense is ‘as to whether ...’
IV 5	μὴ γίνου πρὸς μὲν τὸ λαβεῖν τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν – a reference (not a quotation) to Σοφία Σιράχ 4:31. This book (which is in the LXX) is also known as Ecclesiasticus, part of the OT Apocrypha. The original quotation is μὴ ἔστω ἡ χεὶρ σου ἐκτεταμένη εἰς τὸ λαβεῖν καὶ ἐν τῷ ἀποδιδόναι συνεσταλμένη. ἐκτεταμένη – perfect passive participle agreeing with ἡ χεὶρ from ἐκτείνω, I stretch out συσπῶν – participle from συσπάω, I draw together, I keep closed. The original word συνεσταλμένη from συστέλλω, has a similar meaning.
IV 6	ἐὰν ... χειρὼν σου the protasis of a future condition ἔχης – 2nd person singular present subjunctive from ἔχω διὰ - διὰ with the genitive can mean the means or instrument λύτρωσιν – ransom
IV 7	διστάσεις – 2nd person singular future from διστάζω, I hesitate in doubt διδούς – present participle from δίδωμι γογγύσεις – 2nd person singular future from γογγύζω, I grumble, I murmur γνώση – 2nd person singular future from γινώσκω ἀνταποδότης – paymaster
IV 8	ἀποστραφήση – 2nd person singular future from ἀποστρέφω, I turn away from someone or something ἐνδεόμενον – accusative passive participle from ἐνδέω, I am in want. Distinguish this from ἐνδέω, I bind in or on. συγκοινωνήσεις – 2nd person singular future from συγκοινωνέω, I participate in ἔρεῖς – 2nd person singular future from λέγω ἰδία εἶναι – reference to Πράξεις Ἀποστόλων 4:32 κοινωνοί – from κοινωνός, companion, partner, sharer
IV 9	ἀρεῖς – 2nd person singular future from αἶρω, I lift up, I raise, but here the sense is <i>withdrawing</i> νεότητος – from νεότης, youth
IV 10	ἐπιτάξεις – 2nd person singular future from ἐπιτάσσω, I order or command πικρία – from πικρία, harshness, bitterness, animosity τοῖς – the definite article used relatively referring to δούλω σου ἢ παιδίσκῃ

	ἐλπίζουσιν – dative plural present participle from ἐλπίζω. It is unfortunate that the dative plural present participle of such verbs is spelt and accented in the same way as the 3rd person plural indicative. Contracted verbs (τιμάω, φιλέω κτλ.) have the same feature. μήποτε – this denotes <i>purpose</i>, in order that not, as a double negation. Literally, in order that they do not fear; more idiomatically, lest they cease to fear
IV 11	Having talked about the attitude of <i>masters</i> the writer turns his attention to slaves or servants. ὑποταγήσεσθε – 2nd person plural future middle from ὑποτάσσω, I subject myself to, I subordinate myself τύπῳ – copy, image αἰσχύνῃ – the usual meaning of αἰσχύνῃ, is shame, or modesty, but here the implication is reverence.
IV 12	ἄρεστόν – pleasing
IV 13	ἐγκαταλίπης – 2nd person singular aorist subjunctive from ἐγκαταλείπω, I forsake, abandon, desert παρέλαβες – 2nd person singular aorist from παραλαμβάνω, I receive. The specific implication here is what has been received as a spiritual heritage. προστίθεις – participle from προστίθημι, I add to ἀφαιρῶν – participle from ἀφαιρέω, I take away
IV 14	ἐξομολογήσῃ – 2nd person singular future from ἐξομολογέω, I confess παραπτώματά – see the notes on IV:3 προσελεύσῃ – 2nd person singular aorist subjunctive from προσέρχομαι, I turn to, occupy myself with a thing συνειδήσει – conscience αὕτη ἐστὶν ὁ ὁδὸς τῆς ζωῆς – concluding this section
V 1	κατάρας – curse, cursing. This is the nominative using a different spelling, another spelling is κατάρα φόνοι – murders μοιχεῖται – adulteries ἐπιθυμῖαι – desires, in a bad sense, cf. <i>Πρὸς Γαλάτας</i> 5:21-22 πορνεῖται – prostitution κλοπαί – robberies εἰδωλολατρίαι – idolatry μαγεῖται – magic φαρμακία – magic, sorcery ἄρπαγαί – robbery, plunder. The word is derived from ἄρπάζω, I snatch, seize. In Book III of the <i>Aeneid</i>, Vergil describes the Harpies, who swoop and snatch food. ψευδομαρτυρίαι – false witnesses ὑποκρίσεις – hypocrisies διπλοκαρδία – duplicity, literally, ‘double-hearted’ δόλος – deceit, cunning, treachery ὑπερηφανία – arrogance, haughtiness, pride κακία – badness, faultiness αὐθάδεια – wilfulness, stubbornness, obstinacy

	πλεονεξία – greediness, avarice αἰσχρολογία – foul-mouthed ζηλοτυπία – jealousy θρασύτης – boldness (in a bad sense), arrogance ὕψος – pride ἀλαζονεία – pretension, arrogance
V 2	διώκται – persecutors μισοῦντες – participle from μισέω ἀγαπῶντες – participle from ἀγαπάω ψεῦδος – falsehood κολλῶμενοι ἀγαθῷ – a reference to Πρὸς Ρωμαίους 12:9 ἀγρυπνοῦτες – participle from ἀγρυπνέω, I keep awake. Possibly a back-handed reference to Ψαλμός 1:2, καὶ ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός. μάταια – vain, fruitless, useless ἀνταπόδομα – repayment, reward, here in a bad sense πονοῦντες – active participle from πονέω, I toil καταπονουμένῳ – passive participle from καταπονέω, I subdue, torment, wear out φονεῖς τέκνων – possibly referring to the abortion of infants, but poor people were often obliged to kill ‘surplus’ children. φθορεῖς πλάσματος θεοῦ – destroying what has been formed (πλάσμα) by God. Possibly also a reference to abortion. ἀποστρεφόμενοι – passive participle from ἀποστρέφω, I turn away καταπονοῦντες – active participle from καταπονέω, I subdue, torment, wear out θλιβόμενον – passive participle from θλίβω, I oppress, afflict πλουσίων παράκλητοι – advocates of the rich; παράκλητος usually means ‘comforter’, but here it can have a double meaning, those who ‘comfort the rich’, i.e. those who are already comfortable, or acting as advocates in a legal sense, for the rich. πενήτων ἄνομοι κριταί – ἄνομοι agrees with κριταί, so the meaning is ‘lawless judges of the poor’. πανθαμάρτητον – altogether sinful, steeped in sin ρύσθειτε – 2nd person plural aorist optative from ρύομαι, I rescue, I deliver
VI 1	Ὅρα – 2nd person singular imperative from ὁράω, I see, here used in the sense of ‘be on one’s guard’; the same construction is used in English. This is followed by μή and the Aorist Subjunctive. μή τις σε – Lightfoot did not accent τις which I think is an omission. σε is also enclitic so it will throw its accent back to τις which in turn throws <i>its</i> accent back to μή. πλανήσῃ – 3rd person singular Aorist Subjunctive from πλανάω, I lead astray, I cause to wander; the subject is τις. παρεκτός – apart from; the usage here, as a preposition with the genitive, is described in Arndt & Gingrich as ‘improper’ διδάσκει – the subject (implied) is τις
VI 2	εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ κυρίου, τέλειος ἔσῃ – strictly speaking this should be ἐὰν μὲν γὰρ δύνησαι ... τέλειος ἔσῃ since it is a future condition; I am trying to

	locate a similar usage in the NT. The next conditional with the δέ corresponds to the μέν in this one. τέλειος – perfect, fully developed ποίει – 2nd person singular present <i>imperative</i>. Note the accent.
VI 3	βρώσεως – food εἰδωλοθύτου – meat offered to an idol λίαν – very much, exceedingly πρόσεχε – 2nd person singular imperative from προσέχω, I pay attention to, but here, beware of something, τινός. λατρεία – service or worship of God, but here, idolatry
VII 1	οὕτω – in this way, thus προειπόντες – Aorist participle from προλέγω, I say beforehand εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι. A quotation from Κατὰ Μαθθαῖον 28:19.
VII 2	ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν – the protasis of a future condition, the apodosis is a command ψυχρῷ – cold θερμῷ – warm
VII 3	ἐὰν δὲ ἀμφοτέρα μὴ ἔχῃς – the protasis of a future condition, for the apodosis, see next ἀμφοτέρα – either ἔκχεον – 2nd person singular aorist imperative from ἐκχέω, I pour out. An unusual formation (but not unknown, cf. καλέω, κάλεσον), with the ε remaining in the Aorist instead of changing to η. The weak aorist is ἐξέχεα.
VII 4	προνηστευσάτω – 3rd person singular aorist imperative from προνηστεύω, I fast beforehand. Strictly speaking this should really be προνηστευσάτωσαν, since the subject (ὁ βαπτίζων καὶ ὁ βαπτιζόμενος) is plural.
VIII 1	νηστεῖαι – fasting, not those who fast, but the act of fasting ἔστωσαν – 3rd person plural aorist imperative from ἵστημι μετά – denoting the company with whom something occurs
VIII 2	ὥς οἱ ὑποκριταί – A quotation from Κατὰ Μαθθαῖον 6:16 οὕτως προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὥς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, ὥς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ A quotation from Κατὰ Μαθθαῖον 6:9-13; the quotation is close, but not exact. ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν – This is commonly added to the Lord's Prayer but it does not appear in either (Κατὰ Μαθθαῖον and Κατὰ Λοῦκαν) passages from the New Testament. ἁγιασθήτω – 3rd person singular aorist passive imperative from ἀγιάζω, I make holy, consecrate, sanctify εἰσενέγκῃς – 2nd person singular aorist subjunctive from εἰσφέρω, I bring in, carry in ῥῦσαι – 2nd person singular aorist imperative from ρύομαι, I save, rescue, deliver preserve τινά

	ἐπιούσιον – A word which, according to Arndt & Gingrich, occurs only in ‘our literature’. There is a discussion as to the various interpretations derived from this word in Arndt & Gingrich ([2], pp 296-297). This is well worth reading.
VIII 3	τρὶς τῆς ἡμέρας – literally, ‘three within the day’
IX 1	εὐχαριστίας – This can have various meanings, but the one here is the Eucharist, or celebration of the Lord’s Supper.
IX 2	εὐχαριστοῦμέν σοι ... – The words of this prayer, according to Arndt & Gingrich ([2] p 46), ‘cannot be explained with certainty’. ἐγνώρισας – 2 nd person singular aorist from γνωρίζω , I make known
IX 3	κλάσματος – genitive from κλάσμα , τό fragment, piece, crumb. Here it refers to the pieces of bread at the Lord’s Supper.
IX 4	διασκορπισμένον – Perfect passive participle from διασκορπίζω , I scatter, disperse ὄρεων – genitive plural from ὄρος , τό, mountain συναχθὲν – aorist passive participle from συνάγω , I gather in περάτων – genitive plural from πέρας τό, end, limit, boundary
IX 5	φαγέτω – 3 rd person singular aorist imperative from ἐσθίω , I eat πίετω – 3 rd person singular aorist imperative from πίνω , I drink βαπτισθέντες – aorist passive participle from βαπτίζω , I baptise μὴ δώτε τὸ ἅγιον τοῖς κυσί – A quotation from Κατὰ Μαθθαῖον 7:6.
X 1	Μετὰ δὲ τὸ – This is the construction of a preposition followed by an infinitive ἐμπλησθῆναι – aorist passive infinitive from ἐμπί(μ)πλημι , I satisfy
X 2	οὗ – an example of the ‘attraction of the relative’, the antecedent being ἁγίου ὀνόματος/κατεσκήνωσας – 2 nd person singular aorist from κατασκηνώω , I cause to dwell. κατασκηνώω can also be used intransitively meaning ‘I live, dwell, settle’. The intransitive use is the most common. ἀθανασίας – immortality ἧς – another example of the attraction of the relative; the antecedent being τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας ; this implies that the relative pronoun <i>should</i> be ὧν . Heigh ho!
X 3	δέσποτα – lord, master παντοκράτωρ – vocative from παντοκράτωρ , the almighty, all-powerful, omnipotent ἔκτισας – 2 nd person singular aorist from κτίζω , I create εἰς – εἰς is often used, like Modern Greek, for the dative ἀπόλαυσιν – enjoyment ἐχαρίσω – 2 nd person singular aorist middle from χαρίζομαι , I give freely
X 4	
X 5	μνήσθητι – 2 nd person singular aorist middle from μνάομαι , I woo, court for one’s betrothed ρύσασθαι – aorist infinitive from ρύομαι , I save or deliver someone from something τελειῶσαι αὐτήν ἐν τῇ ἀγάπῃ – a reference to Ἰωάννου Ἐπιστολὴ Πρωτὴ 4:18 σύναξον αὐτήν ἀπὸ τῶν τεσσάρων ἀνέμων – a reference to Κατὰ Μαθθαῖον 24:31 σύναξον – 2 nd person singular aorist imperative from συνάγω , I gather in ἁγιασθεῖσαν – aorist passive participle from ἁγιάζω , I consecrate, dedicate. sanctify
X 6	ἐλθέτω – 3 rd person singular aorist imperative from ἔρχομαι , I come

	παρελθέτω – 3rd person singular aorist imperative from παρέρχομαι, I pass away, come to an end μετανοεῖτω – 3rd person singular aorist imperative from μετανοέω μαρὰν ἄθά – a quotation from Πρὸς Κορινθίους Α 16:22
X 7	ἐπιτρέπετε – 2 nd person plural present imperative from ἐπιτρέπω , I allow, permit
XI 1	διδάξῃ – 3rd person singular aorist subjunctive from διδάσκω, I teach. The verb is subjunctive because the clause is indefinite. προειρημένα – perfect passive participle from προλέγω, I say before, I foretell, but here, the things said above.
XI 2	στραφεῖς – aorist passive participle from στρέφω, I turn, I change; the sense here is that of a change to something evil or perverted εἰς τὸ καταλῦσαι – aorist infinitive from καταλύω, I tear down, demolish; used as a <i>purpose</i> clause ἀκούσητε – 2nd person plural aorist subjunctive from ἀκούω; a prohibition, hence, subjunctive εἰς δὲ τὸ προσθεῖναι – aorist infinitive from προστίθημι, I add to; used as a <i>purpose</i> clause. The conditional clause at the beginning of the verse, is continued into this clause.
XI 3	δόγμα – decree, ordinance, decision
XI 4	δεχθήτω – 3 rd person singular present passive imperative from δέχομαι , I receive, the subject is <i>πᾶς δὲ ἀποστολὸς ἐρχόμενος</i>
XI 5	μενεῖ – 3 rd person singular future indicative. Observe the accent.
XI 6	λαμβάνετω – 3rd person singular present imperative from λαμβάνω εἰ μὴ – except αὐλισθῇ – 3rd person aorist subjunctive from αὐρίζομαι, I spend the night, I find lodging αἰτῇ – 3rd person present subjunctive from αἰτέω, I ask
XI 7	πειράσετε – 2nd person plural future indicative from πειράω, I try, attempt διακρινεῖτε – 2nd person plural future indicative from διακρίνω, I pass judgement ἀφεθήσεται – 3rd person singular future indicative from ἀφίημι, I forgive
XI 8	ἀλλ’ ἐὰν ἔχῃ – the protasis of a future condition using the subjunctive. Best understood as ‘except’ or ‘only if’. τρόπους – from τρόπος, way, manner, fashion; not to be confused with ὁδός
XI 9	ὀρίζων – a participle, agreeing with πᾶς προφήτης, from ὀρίζω, I determine, appoint, fix τράπεζαν – usually, a table, but here, a meal φάγεται – 3rd person singular future indicative from ἐσθίω, I eat μήγε – in the formula εἰ δὲ μήγε, otherwise
XI 10	
XI 11	δεδοκιμασμένος – a perfect passive participle, agreeing with πᾶς προφήτης, from δοκιμάζω, I put to the test, I examine μυστήριον – mystery, secret rite This verse is somewhat tricky to interpret. Literally, the meaning is, ‘Every prophet who has been tested and proved true who acts in accordance with the earthly mystery of the church ...’. This <i>could</i> refer to celibacy; the true prophet lives in a manner which corresponds to the relation between Christ and the Church.
XI 12	ἀκούσεσθε – 2 nd person plural future indicative from ἀκούω , I hear

	ὕστερόντων – present participle from ὕστερέω , I am in need, I lack something
XII 1	ἐρχόμενος ἐν ὀνόματι κυρίου – a quotation from Ψαλμὸς 117:26 (LXX) Κατὰ Μαθθαῖον 21:9, Κατὰ Μάρκον 11:9 and Κατὰ Λουκᾶν 19:38 δεχθήτω – 3 rd person singular present passive imperative from δέχομαι , I receive, the subject is ὁ ἐρχόμενος ἐν ὀνόματι κυρίου ἔπειτα – then σύνεσιν – the faculty of comprehension, intelligence ἔξετε – 2 nd person plural future indicative from ἔχω δεξιὰν – right ἀριστεράν – left In this verse the words ‘right’ and ‘left’ are used for ‘good’ and ‘evil’ respectively
XII 2	παρόδιος – the adjective παρόδιος, -ον , is here used as a noun, one who is travelling ἦ – 3 rd person singular present subjunctive from εἰμί
XII 3	καθῆσθαι – aorist infinitive from καθέζομαι , usually, I sit or sit down, here, I stay τεχνίτης – craftsman, artisan
XII 4	τέχνην – trade προνοήσατε – aorist imperative from προνοέω , I take thought for, I take into consideration πῶς – how, in what way, whether ἀργὸς – idle, unemployed
XII 5	χριστέμπορος – a ‘christ-monger’, one who carries on a cheap trade in the teachings of Christ
XIII 1	ἄξιός ἐστιν τῆς τροφῆς αὐτοῦ – a reference to Κατὰ Μαθθαῖον 10:10 τροφῆς – food, nourishment
XIII 2	ὡσαύτως – in the same way, likewise ἐστιν ἄξιος καὶ αὐτὸς, ὥσπερ ὁ ἐργάτης, τῆς τροφῆς αὐτοῦ – another reference to Κατὰ Μαθθαῖον 10:10
XIII 3	ἀπαρχὴν – first fruits γεννημάτων – genitive plural from γέννημα , that which is produced or born, usually from living creatures ληνοῦ – wine-press ἄλωνος – threshing-floor
XIII 4	
XIII 5	σιτίαν – (batch of) dough. There is some discussion as to whether this is a different word from σιτεία feeding, fattening, or merely a different spelling
XIII 6	κεράμιον – earthenware vessel, cf. ceramics ἐλαίου – olive oil
XIII 7	ἱματισμοῦ – clothing, apparel κτηήματος – from κτήμα , property, possession of any kind δόξη – 3 rd person singular aorist subjunctive from δοκέω
XIV 1	κυριακὴν – from the adjective κυριακός, -ή, -όν , belonging to the Lord, in this context, the Lord’s day. κυριακή is used in Greece to day to mean Sunday, the first day of the week. συναχθέντες – aorist passive participle from συνάγω , I gather together κλάσατε – 2 nd person plural aorist imperative from κλάω , I break

	εὐχαριστήσατε – 2nd person plural aorist imperative from εὐχαριστέω, I render thanks, I give thanksgiving; the context is the Lord's, supper which we call the Eucharist προεξομολογησάμενοι – aorist participle from προεξομολογέομαι, I confess (sins) before hand παραπτώματα – from παράπτωμα, false step, transgression, sin θυσία – sacrifice, offering ἦ – 3rd person singular present subjunctive from εἰμί
XIV 2	ἀμφιβολίαν – quarrel ἑταίρου – comrade, companion, friend συνελθέτω – 3rd person singular aorist imperative from συνέρχομαι, I come together, assemble διαλλαγῶσιν – 3rd person plural aorist subjunctive from διαλλάσσομαι, I become reconciled κοινωθῇ – 3rd person singular aorist passive subjunctive from – 3rd person singular aorist imperative from κοινώω, I make common or impure, defile
XIV 3	ῥηθεῖσα – aorist passive participle from λέγω ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθάραν· ὅτι βασιλεὺς μέγας εἰμί, λέγει κύριος, καὶ τὸ ὄνομά μου θαυμαστόν ἐν τοῖς ἔθνεσι – a quotation from Μαλαχίας 1:11,14 (LXX)
XV 1	Χειροτονήσατε – 2nd person plural aorist imperative from χειροτονέω, I choose, elect by raising hands ἐπισκόπους – overseers, bishops διακόνους – deacons πραεῖς – humble, meek (in the older favourable sense) from πραῦς, πραεῖα, πραῦ ἀφιλαργύρους – from ἀφιλαργυρος, -ον, not loving money, not greedy δεδοκιμασμένους – perfect passive participle from δοκιμάζω, I put to the test, I examine λειτουργοῦσι – 3rd person plural present from λειτουργέω, I serve λειτουργίαν – service, in a more general sense but still concerned with the church
XV 2	ὑπερίδητε – 2nd person plural aorist subjunctive from ὑπεροράω, I disdain, despise τετιμημένοι – perfect passive participle from τιμάω
XV 3	Ἐλέγχετε – reprove, correct ἀστοχοῦντι – dative present participle from ἀστοχέω, I miss the mark, fail, deviate
XV 4	ἐλεημοσύνας – kind deed, alms, charitable giving
XVI 1	Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλύεσθωσαν, ἀλλὰ γίνεσθε ἑτοιμοί· οὐ γὰρ οἴδατε τὴν ὥραν, ἐμ ᾧ ὁ κύριος ἡμῶν ἔρχεται – a quotation from Κατὰ Μαθθαῖον 25:13 and Κατὰ Λουκᾶν 12:35, 40 Γρηγορεῖτε – 2nd person plural present imperative from γρηγορέω, I keep awake λύχνοι – light (of a lamp) σβεσθήτωσαν – 3rd person plural passive aorist imperative from σβέννυμι, I extinguish ὀσφύες – from ὀσφῦς, waist, loins ἐκλύεσθωσαν – 3rd person plural passive aorist imperative from ἐκλύω, usually, I become weary, or slack; here, the meaning is 'ungirded', of the waist
XVI 2	πυκνῶς – frequently, often συναχθήσεσθε – 2nd person plural future from συνάγω ἀνήκοντα – accusative participle from ἀνήκω, I refer, relate, belong ὠφελήσει – impersonal use (like δεῖ) of ὠφελέω, help, aid, benefit, be of use

	τελειωθῆτε – 2nd person plural aorist subjunctive from τελειόω, I bring to an end, accomplish. In this context, I make perfect.
XVI 3	πληθυνθήσονται – 3rd person plural future passive from πληθύνω, I increase, multiply οἱ ψευδοπροφῆται – a quotation from Κατὰ Μαθθαῖον 24:11, 24 στραφήσονται – 3rd person plural future passive from στρέφω, I turn λύκους – from λύκος, wolf, here used symbolically στραφήσεται – 3rd person singular future passive from στρέφω, I turn μῖσος – hate
XVI 4	αὐξανούσης γὰρ τῆς ἀνομίας – genitive absolute αὐξανούσης – genitive participle from αὐξάνω, I increase ἀνομίας – lawlessness, agrees with αὐξανούσης μισήσουσιν ἀλλήλους καὶ διώξουσιν καὶ παραδώσουσι. καὶ τότε φανήσεται – a quotation from Κατὰ Μαθθαῖον 24:10, 30, 24, also a reference to Κατὰ Λοῦκαν 24:12 κοσμοπλανῆς – deceiver of the world, of anti-christ. This does not occur in the New Testament nor, according to Lampe [6, p. 770], anywhere else either. ποιήσει σημεῖα καὶ τέρατα – a reference to Κατὰ Μάρκον 13:22. Nestlé-Aland has δώσουσιν at this point, but a number of other manuscripts (D, Θ and <i>some</i> others) have ποιήσουσιν. It seems to me that that the writer is either quoting (not very accurately) from memory, or perhaps had a different version of Κατὰ Μαθθαῖον and Κατὰ Μάρκον before him. παραποιήσει – 3rd person singular future from παραποιέω, I imitate, falsify, counterfeit παραδοθήσεται – 3rd person singular future passive from παραδίδωμι, I hand over, turn over, give up ἀθέμιτα – from ἀθέμιτος, -ον, unlawful, wanton, lawless αἰῶνος – from αἰών, usually, a very long time, or eternity, but here ‘from ages past’ ‘of old’.
XVI 5	ἦξει – 3rd person singular future from ἔρχομαι, I come κτίσις – creation, in this context the <i>whole</i> of the created world (as opposed to the heavenly creation) πύρωσιν – from πύρωσις, burning δοκιμασίας – test, trial σκανδαλισθήσονται – 3rd person plural future passive from σκανδαλίζω, I cause to be caught or to fall, i.e. to sin οἱ δὲ ὑπομείναντες ... σωθήσονται – a quotation from Κατὰ Μαθθαῖον 24:13 ὑπομείναντες – from ὑπομένω, I stand my ground, hold out, endure καταθέματος – from κατάθεμα, an accursed thing. The meaning here is obscure, perhaps deliberately. This may refer to Christ, who, in the minds of those who are persecuting, is the accursed one.
XVI 6	καὶ τότε φανήσεται τὰ σημεῖα – a quotation from Κατὰ Μαθθαῖον 24:30 ἐκπετάσεως – from ἐκπέτασις, spreading out, opening τὸ τρίτον ἀνάστασις νεκρῶν ἐρρήθη – 3rd person singular passive from λέγω ἦξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ’ αὐτοῦ – a quotation from Ζαχαρίας 14:5 (LXX)
XVI 7	τότε ὄψεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ – a quotation from Κατὰ Μαθθαῖον 24:30

5. Translation

The teaching of the twelve apostles to the nations.

I. ¹ There are two ways, one way is the way of life and one is the way of death, and there is a great difference between the two. ² And so the way of life is this: firstly, you shall love God who made you, secondly, which is as near to you as yourself, whatever you wish not to occur to you, do not do to another. ³ And these are the words of teaching: Bless those who curse you and pray for your enemies, fast for those who persecute you. For what grace is it if you love those who love you? Do not the pagans do this? But love those who hate you and do not have hostility. ⁴ Distance yourselves from the flesh and the desires of the body. If someone gives you a slap on the right jaw, turn to him the other, and so you will be perfect. And if someone compels you to go for one mile, go with him two; if someone takes your cloak, give him your tunic also; if someone takes what is yours, do not ask for its return. Neither are you able to do so! ⁵ To everyone who asks give and do not ask. For the father wishes to give to everyone his own gifts. Blessed is he who gives according to this command: for he is innocent. Woe to him that takes; but if someone who has a need takes, he is guiltless; but if someone does not have a need he shall give account as to why he took something. And in custody he will be examined as to what he did and shall not be released from there until he has paid ther last farthing. And concerning this it is said, let your alms sweat in your hands until you know to whom you are giving.

II ¹ The second command of the teaching is this: ² Do not murder, do not commit adultery, do not sodomise, do not prostitute, do not steal, do not perform magic, do not make potions, do not abort a child, nor kill a new-born, do not desire what is neighbour's. ³ Do not swear falsely, do not bear false witness, do speak evil, do not remember wrongs. ⁴ do not be double-minded or double-tongued, for double speaking is a death trap. ⁵ Your word should not be false or empty, but accomplish what you say. ⁶ Do not be grasping or rapacious, nor hypocritical or malicious or arrogant. Do not devise evil against your neighbour. ⁷ Do not hate men but reprove some, pray for others, and love them according to your spirit.

III ¹ My child, flee from every evil and from every thing like it. ² Do not become angry, for anger leads to murder. Neither be envious or lustful or passionate, for from these things murders are born. ³ My child, do not desire, for desire leads to unchastity. Neither be foul-mouthed or haughty for of all these adultery is born. ⁴ My child do not become a diviner, since it leads to idolatry, also do not be an enchanter or fond of learning nor one who performs rites for purification nor wish to see these things. Out of all these things idolatry comes. ⁵ My child, do not be a liar for lying leads to thievery. ⁶ My child, do not be a grumbler, since this leads to blasphemy. ⁷ But do be gentle for the gentle shall inherit the earth. ⁸ Become patient, merciful, innocent, of a quiet disposition, loving and always being in at the words which you hear. ⁹ Do not exalt yourself, nor become high-minded in your soul. Do not join your spirit with the proud, but turn towards the just and humble. ¹⁰ Receive the things that happen to you and your experiences as good, knowing that nothing happens without God.

IV ¹ My child, remember him who spoke the word of the Lord to you during the night and the day; honour him as Lord, for from which the Lord's nature speaks, there is the Lord. ² Seek daily holy persons in order to find comfort in their words. ³ Do not make a division, but reconcile those who are quarrelling; judge rightly, do not take things at face value, rebuke transgressions. ⁴ Do not vacillate, whether it is so or not. ⁵ Do not be such as to take in the hand in order to refuse to give. ⁶ If you have the means in your hand, give a ransom for your sins. ⁷ Do not hesitate to give, and do not grumble while giving; for you shall know who is the good paymesater of you wage. ⁸ Do not turn away those who are needy, but participate in everything for you brother, and do not say these things are mine only; for if you a sharer in immortality, how much more in mortality? ⁹ Do not withdraw your hand from your son or daughter, but teach them from youth the fear of God. ¹⁰ Do not order your slave or maid, who hope in the same God, in your harshness, lest they both cease to fear God. For he does not come according to the face, but to those whom the spirit has prepared. And you slaves, subject yourselves to you masters as an image of God in reverence and fear. ¹² Hate all hyprocrisy and everything which is not pleasing to your master. ¹³ Do not desert the commands of you master, but keep

what you received, neither adding to it nor taking away from it. ¹⁴ In church confess your sins, and do not come to your prayers in an evil conscience. This is the way of life.

V ¹ The way of death is this. First of all it is evil and full of cursing. Murder, adultery, desires, prostitution, robberies, idolatry, magic, sorcery, plunder, false witness, hypocrisies, duplicity, deceit, haughtiness, faultiness, obstinacy, greediness, avarice, foul-mouthed, jealousy, boldness, pride, arrogance ² persecutors of the right, hating truth, loving falsehood, ignorant of the rewards for righteousness, dissociating from good and right judgement, keeping awake not for good but for evil; humility and patience are far from them, loving vanity, chasing evil rewards, not showing mercy to the poor, not working for those who are tormented or exhausted, unaware of what they are doing, destroying what has been formed by God, rejecting, tormenting, oppressing, advocates of the rich, lawless judges of the poor. May you be delivered, children, from all of these.

VI ¹ See that someone does not cause you to wander from this way of teaching, since he he teaches you apart from God. ² For if you are able to bear the whole yoke of the Lord, you will be perfect. If you are not able, do what you can. ³ Now concerning food; bear what you can; but beware of food offered to idols, for it is the idolatry of the gods of the dead.

VII ¹ Now concerning baptism baptise thus. Having said all these things in advance, baptise in the name of the father and the son and the holy spirit in living water. ² If you do not have living water, baptise in other water; if you are not able to baptise in cold water, use warm water. ³ If you do not have either, pour water three times on to the head in the name of the Father and the Son and the holy Spirit. ⁴ Before baptism let the baptist and the one who is being baptised fast beforehand and if others are able to do so. Command the one who is to be baptised to fast for one or two days.

VIII ¹ Let not your fasts stand in the company of the hypocrites. ² And neither pray like the hypocrites but as the Lord commanded in his gospel, thus you should pray: Our father who is in the heaven, let your name be holy, let your kingdom come, let your will be done, as in heaven and on earth. Give our daily bread to us today, and forgive us our debt, as we forgive our debtors; and do not bring us into trial but deliver us from evil. Because the power and the glory are yours for ever amen. ³ Three times a day thus you should pray.

IX ¹ Now concerning the Lord's Supper, give thanks in this way. ² First about the cup: 'We thank thee, our Father, for the holy vine of David your child, which you made known through Jesus your child; to thee be the glory for ever.'³ Concerning the breaking of bread: 'We thank thee, our Father, for the life and knowledge which you made known through Jesus your child. to thee be the glory for ever.'⁴ Just as the crumbs were scattered upon the mountains and having been collected became one, so let your church be collected from the ends of the earth into your kingdom. Because the power and the glory through Jesus Christ are yours for ever. ⁵ Let no one eat and drink from your Eucharist except those baptised in the name of the Lord. For concerning this the Lord has said: 'Do not give holy things to the dogs.'

X ¹ After being satisfied thus you should give thanks: ² We thank you, holy father for your holy name which you have caused to dwell in our hearts, and for your knowledge and faith and immortality which you have made known through Jesus your son; to you be the glory for ever. ³ You, omnipotent lord, created everything for the sake of your name; you gave food and drink to men for enjoyment, in order to give thanks to you, and you gave freely to us spiritual food and drink and eternal life through you son. ⁴ Before all things we thank you that you are strong. To you be the glory for ever. ⁵ Remember, Lord, your church and deliver it from all evil and perfect it in your love, and gather it from the four winds, consecrated into your kingdom, which you prepared for it; because the power and the glory are yours for ever. ⁶ Let your grace come and let this world pass away. Hosanna to the God of David. If anyone is holy, let him come; if anyone is not, let him repent. Maran atha. Amen. ⁷ Allow as many as wish to thank the prophets.

XI ¹ Whoever comes to teach you the things aforesaid, receive him. ² But if the teacher has been changed and teaches another teaching, do not listen to him; but in order to add righteousness and knowledge of the Lord, receive him as Lord. ³ Now concerning apostles and prophets according to the decree of the gospel, act

thus. ⁴ Every apostle who comes to you, receive as Lord; ⁵ he should not stay except for one day; if it is necessary, another day; if he stays three days, he is a false prophet. ⁶ Let no apostle leaving receive anything except bread, while he is lodging; if he asks for money he is a false prophet. ⁷ Do not test every prophet who speaks in the spirit, nor pass judgement; for every sin will be forgiven, but this sin will not be forgiven. ⁸ Not everyone who speaks in the spirit is a prophet, but only if he has the ways of the Lord. Therefore, from his ways you will know a false prophet and a prophet. ⁹ And every prophet appointing a meal in the spirit shall not eat from it; otherwise, he is a false prophet. ¹⁰ And every prophet who teaches the truth, if he does not do what he teaches, he is a false prophet. ¹¹ Every prophet who has been tested and proved true acting in accordance with the earthly mystery of the church, not teaching to do what he himself does he shall not be judged by you, for he has judgement with God; for the old prophets acted in the same way. ¹² Whoever speaks in the spirit, give me money or something else, do not listen to him. If he says to give for others who are in need, let no one judge him.

XII ¹ Let everyone who comes in the name of the Lord be received. Then, having proved him, you know him. For you have understanding of the right and the left. ² If a traveller comes, help him as much as you can; he should not stay with you more than two or three days, unless there is need. ³ If he wishes to stay with you and he is a craftsman, let him work and eat. ⁴ If he does not have a trade, take into consideration according to your wisdom how, being idle or unemployed he shall live with you as a Christian. ⁵ If he does not wish to act thus, he is a christ-monger, one who conducts a cheap trade in the teachings of Christ; be on your guard from such as these.

XIII ¹ Every true prophet who wishes to stay with you is worthy of his food. ² Likewise, a true teacher is also worthy, just like a workman, of his food. ³ So all the first fruits of the produce of the wine-press and the threshing-floor and both cattle and sheep, take them and give to the prophets; for they are your high priests. ⁴ If you do not have a prophet, give them to the poor. ⁵ If you make a batch of dough, take the first batch and give according to the commandment. ⁶ Likewise, when you open a carafe of wine or oil, take the first part and give it to the prophets. ⁷ And take the first part of the money for clothing or any property, whatever seems good to you, give according to the commandments.

XIV ¹ Every day of the Lord, gather together and break bread and give thanks, confessing your sins beforehand in order that your sacrifice may be pure. ² Let no one who has a quarrel with his friend come among you until they are reconciled, lest you sacrifice be defiled. ³ For this is the word spoken by the Lord; in every place and at all times offer a clean sacrifice to me, because I am your great king, says the Lord, and my name is great among the nations.

XV ¹ Elect by a show of hands overseers and deacons worthy of the Lord, men who are humble, not lovers of money, true and experienced; for they themselves serve you in the service of prophets and teachers. ² So do not despise them, for they are to be honoured with your prophets and teachers. ³ Reprove each other, not in anger but in peace, as you have in the gospel. Let no one speak to one who has wronged someone nor let him hear you, until he repents. ⁴ Make your prayers, acts of mercy, and all your deeds like this, as you have in the gospel of our Lord.

XVI ¹ Keep alert on behalf of your life; do not extinguish your lights and let not your waists be ungirded but be ready. For you do not know the hour at which the Lord comes. ² Gather together frequently seeking the things that your souls need. For all the time of your faith will not serve you unless you are made perfect at the last hour. ³ For in the last days false prophets will multiply and sheep will be turned into wolves and love will be turned into hatred. ⁴ For when lawlessness has increased, they will hate and persecute each other and hand each other over. And then the deceiver of the world will appear and he will perform signs and wonders and the earth will be given into his hands and he shall do unlawful things which have never happened from ages past. ⁵ Then this world of mankind will come to trials by fire and many will fall and be destroyed, but those who endure in the faith will be saved by him the accursed one. ⁶ And then the signs of the truth will appear; first the sign of the opening of heaven and then the sign of the sound of the trumpet,

and third, the resurrection of the dead; not of all, but those who are called. The Lord will come and all who are holy with him.⁷ Then the world will see the Lord coming upon the clouds of heaven.

6. Catalogue of quotations

6.1 Septuagint (Rahlfs-Hanhart)

6.2 New Testament (Nestle-Aland, 28th Edition)

7. Vocabulary

ἀγγαρεύω, ἀγγαρεύσω ἡγγάρευσα	I compel	
ἀγιάζω, ἀγιάσω ἡγίασα	I consecrate, dedicate. sanctify	
ἀγρυπνέω, ἀγρυπνήσω, ἡγρύπνησα,	I keep awake	
ἀθανασία, ἡ	immortality	
ἀθέμιτος, -ον	unlawful, wanton, lawless	
ἀθῶος, -ον	innocent, guiltless	
αἶρω, ἄρῶ, ἤρα	I take up, I lift	
αἰσχρολογία, ἡ	foul-mouthed	
αἰσχρολόγος, -η, -ον	foul-mouthed	
αἰῶν, ὁ, αἰῶνος	a very long time, eternity, but also from ages past, of old	
ἄκακος, -ον	innocent, guileless	not quite the same as ἀγαθός
ἀλαζονεία	pretension, arrogance	
ἄλων, ὁ, ἄλωνος	threshing-floor	
ἀμφιβολία, ἡ	quarrel	
ἀμφοτέροι, -αι, -α	both	
ἀναστρέφω, ἀνέστρεψα	I upset, overturn	see notes
ἀνήκω	I refer, relate, belong	
ἀνομία, ἡ	lawlessness	
ἄνομος, -ον	lawless	
ἀνταπόδομα, τό, ἀνταποδόματος	repayment, reward,	here in a bad sense
ἀνταποδότης, ὁ	paymaster	
ἀπαιτέω ἀπαιτήσω ἀπήτησα	I demand something back	
ἀπαντάω, ἀπαντήσω, ἀπήντησα	I meet τινί	
ἀπαρχή, ἡ	first fruits	
ἀπόλαυσις, ἡ, ἀπόλαύσεως	enjoyment	
ἀποστρέφω, ἀποστρέψω, ἀπέστρεψα	I turn away from someone or something	
ἄρεστός, -ή, -όν	pleasing	
ἀριστερός, -ά, -όν	left	
ἀργός, ἡ, ὄν	idle, unemployed	
ἄρπαγή, ἡ	robbery, plunder	
ἄρπαξ, ἄρπαγος	one who is rapacious, a robber	
ἀστοχέω, ἀστοχῶ ἡστόχησα	I miss the mark, fail, deviate	
ἄτερ	without	a preposition taking the genitive
αὐθάδεια, ἡ	wilfulness, stubbornness, obstinacy	
αὐθάδης, αὐθάδες	self-willed, stubborn, arrogant	

αὐξάνω, αὐξήσω, ἤξισα	I increase	another form is αὕξω , which has a tendency to predominate
αὐλίζομαι, αὐλίσσομαι ἠὲ λίσσθην	I spend the night, I find lodging	
ἀφαιρέω, ἀφελῶ, ἀφεῖλον	I take away	
ἀφιλαργυρος, -ον,	not loving money, not greedy	
βλασφημία, ἡ	slander, defamation, blasphemy	
βρῶσις, ἡ, βρώσεως	food	
γεννάω, γεννήσω, ἐγέννησα	I produce, cause	
γέννημα, τό, γεννήματος	that which is produced or born, usually from living creatures	
γνωρίζω, γνωρίσω, ἐγνώρισα	I make known	
γογγύζω, γογγύσω, ἐγόγγυσα,	I grumble, I murmur	
γόγγυσος, ὁ	complainer, grumbler	
γρηγορέω, γρηγορήσω, ἐγρηγόρησα	I keep awake	A new formation in Hellenistic Greek, from the perfect (ἐγρήγορα) of ἐγείρω
δεξιός, ὁ, ὄν	right, as opposed to left	
δεσπότης, ὁ	lord, master	the vocative δέσποτα is proparoxytone
διακόνος, ὁ	deacon	
διακρίνω, διακρινῶ, διέκρινα	I pass judgement	
διαλλάσσομαι, διαλλάξομαι, διηλλαξάμην,	I become reconciled	
διασκορπίζω, διασκορπίσω, διεσκορπίσα	I scatter, disperse	
διαφορὰ ἡ	difference	
δίγλωσσος, -ον	double-tongued, in a bad sense	could also mean bi-lingual
διγνώμων, -ον	double-minded	
διδαχή ἡ	teaching	
διμυλοκαρδία, ἡ	duplicity, literally, 'double-hearted'	
διστάζω, διστάσω, ἐδίστασα,	I hesitate in doubt	
διψυχέω, διψυχίσω, ἐδιψύχησα (δι-ψυχέω),	I am undecided, I doubt	
διώκτης, ὁ	persecutor	
δόγμα, τό, δόγματος	decree, ordinance, decision	
δοκιμάζω, δοκιμάσω ἐδοκίμασα	I put to the test, I examine	
δοκιμασία, ἡ	testing, trial	
δόλος ὁ	deceit, cunning, treachery	
ἐγκαταλείπω, ἐγκαταλείψω, ἐγκατέλιπον	I forsake, abandon, desert	Note that this verb has TWO prepositions, hence the position of the augment

εἰδωλόθυτος, -ον	meat offered to an idol	
εἰδωλολατρία, ἡ	idolatry	
εἰρηνεύω, εἰρηνεύσω, ἥρηνεῦσα	reconcile, make peace	
ἐκζητέω, ἐκζητήσω, ἐξεζήτησα	I seek out	
ἐκλύω, ἐκλύσω ἐξέλυσα	I become weary, or slack	
ἐκπέτασις, ἡ, ἐκπετάσεως	spreading out, opening	
ἐκτείνω, ἐκτενῶ, ἐξέταινα	I stretch out	
ἔκχέω, ἔκχέσω, ἐξέχεα	I pour out	
ἐλαίον, τό	olive oil	
ἐλεγχομαι, ἐλέγξω, ἤλεγχα,	I prove, bring to light, reprove, correct	
ἐλεημοσύνη, ἡ	alms, charitable giving	
ἐνδέω, ἐνδεήσω	I am in want	
ἐνεργήμα, τό, ἐνεργήματος	activity, experiences	
ἐξετάζω, ἐξετάσω, ἐξήτησα	I question, examine	
ἐξομολογέω, ἐξομολογήσω, ἐξωμολόγησα	I confess	
ἐπαναπαύομαι, ἐπαναπαύσομαι, ἐπανεπάμην,	I rest, I find rest in	
ἐπαοιδός, ὁ	enchanter	
ἐπειδή, (ἐπεὶ)		
ἔπειτα	then, thereupon	
ἐπιθυμία	desire, longing	can be used in a good or a bad sense
ἐπιορκέω, ἐπιορκήσω, ἐπιώρκησα,	I swear falsely	
ἐπισκόπος, ὁ	overseers, bishops	there is a long article in [2] p. 299 with numerous references about the uses of this word.
ἐπιτρέπω, ἐπιτρέψω ἐπέτρεψα	I allow, permit	
ἐπιτάσσω, ἐπιτάξω, ἐπέταξα	I order or command	
ἐμπί(μ)πλημι,	I satisfy	
ἐριστικός, -ή, -όν	contentious, quarrelsome	
ἐταῖρος, ὁ	comrade, companion, friend	can be used as a general form of address, ἐταῖρε, my friend
εὐχαριστέω, εὐχαριστήσω εὐχαρίστησα	I render thanks, I give thanksgiving;	cf. Eucharist. Note the formation of the aorist. In modern Greek, εὐχαριστώ means 'I thank you'.
εὐχαριστία, ἡ	thanksgiving, gratitude, the Lord's Supper	
ζηλοτυπία	jealousy	
ἤκω, ἤξω, ἤξα	I come	

ἡσύχιος, ἡσύχιον	quiet	
θερμός, -ή, -όν	warm	
θλίβω, θλίψω ἔθλιψα	I oppress, afflict	
θυμικός, -ή, -όν	hot-tempered, irascible	
θράσος, τό, θράσους	boldness, arrogance	
θρασύτης		
θυσία, ἡ	sacrifice, offering	
ιδρώω, ιδρώσω, ἵδρωσα	I sweat, perspire	
ἱματισμός, ὁ	clothing, apparel	
καθέζομαι, καθέσομαι ἐκαθέσαμην	I sit or sit down	
κακία, ἡ	badness, faultiness	
κακοήθης, κακοήθεις	malicious, spiteful	
κακολογέω, κακολογήσω, ἐκακολογήσα	I speak evil, revile	
καταλύω, καταλύσω κατέλυσα	I tear down, demolish	
καταπονέω, καταπονήσω κατεπόνησα	I subdue, torment, wear out	
κατάρα, κατάρας ἡ	curse, cursing	
καταράομαι, καταρήσομαι, καταρησάμην	I curse	The person cursed can be either dative or accusative
κατασκηνόω, κατασκηνόσω, κατεσκήνωσα,	I cause to dwell	
κενόδοξος, -ον	conceited, boastful	
κενός, -ή, -όν	empty, vain	
κεράμιον, τό	earthenware vessel	cf. ceramics
κλάσμα, τό	fragment, piece, crumb	
κλάω, κλάσω, ἔκλασα	I break	
κλοπή, ἡ	theft, stealing	
κοδράντης ὁ	a small coin, a quarter of an ‘as’	
κοινόω, κοινώσω, ἐκοίνωσα	I make common or impure, defile	
κοινωνός, ὁ, ἡ	companion, partner, sharer	
κολλάω, κολλήσω, ἐκόλλησα	I join myself to	
κοσμοπλανής, ὁ	deceiver of the world, of anti-christ	derived from κόσμος and πλανέω
κτίζω, κτίσω ἐκτίσα	I create	
κτίσις, ἡ, κτίσεως	creation	
κτῆμα, τό, κτήματος	property, possession of any kind	
κυριακός, -ή, -όν,	belonging to the Lord, in this context, the Lord’s day.	κυριακή is used in Greece to day to mean Sunday, the first day of the week

κυριότης	the essential nature of the κύριος, the Lord's nature	
λατρεία, ἡ	service or worship of God	
λειτουργέω, λειτουργήσω ἐλειτουργήσα	I serve	'liturgy' is derived from this
λειτουργία, ἡ	service	
ληνός, ὁ	wine-press	
λίαν	very much, exceedingly	adverb
λύκος, ὁ	wolf	
λύτρωσις, ἡ, λυτρώσεως	ransom	
λύχνος, ὁ	light (of a lamp)	
μαγεῖαι	magic	
μαγεύω, μαγεύσω ἐμάγευσα	I practise magic	
μαθηματικός, ὁ	astrologer	
μακρόθυμος, -ον	patient, forbearing	
μάταιος, -αία, -ον	vain, fruitless, useless	
μεστόω, μεστῶσω, ἐμέστωσα	I fill	
μήγε	otherwise	used in the formula εἰ δὲ μήγε
μῖσος, τό, μίσους	hate	
μνάομαι	I woo, court for one's betrothed	
μνημονεύω, μνημονευσω, ἐμνημόνευσα		
μνησικακέω, μνησικακήσω, ἐμνησικάκησα	I remember evil, I bear a grudge	
μοιχεία, ἡ	adultery	
μοιχεύω, μοιχεύσω ἐμοίχευσα	I commit adultery	
μυστήριον, τό	mystery, secret rite	
νεότης, νεότητος	youth	
νηστεῖα, ἡ	fasting	
νηστεύω, νηστεύσω ἐνήστευσα	I fast	
ὅθεν	whence, hence, from which	
οἰωνοσκόπος, ὁ	soothsayer, augur	
ὀργίλος, -η, -ον	inclined to anger	
ὀρίζω, ὀρίσω ὥρισα	I determine, appoint, fix	
ὄρος, τό, ὄρους	mountain	
ὀσφῦς, ἡ, ὀσφύος	waist, loins	
οὕτω, οὕτως	in this way, thus	οὕτως is the most used form both both before vowels and consonants; οὕτω is used in the Διδαχή and the NT.
παγίς, ἡ, παγίδος	trap	

παιδοφθορέω, παιδοφθορήσω ἐπαιδοφθόρησα	I commit sodomy, literally, I corrupt boys	
πανθαμάρτητος, -ον	altogether sinful, steeped in sin	
παντοκράτωρ, ὁ, παντοκράτορος	the almighty, all-powerful, omnipotent	
παραδίδωμι, παραδώσω, παρέδωκα	I hand over, turn over, give up	
παραποιέω, παραποιήσω παρεποίησα	I imitate, falsify, counterfeit	
παράπτωμα, παραπτώματος	sin, transgression	
παρεκτὸς	apart from	preposition followed by the genitive
παρερχομαι, παρελεύσομαι, παρήλθον	I pass away, come to an end	
παρόδιος, -ον	staying somewhere in the course of journey	
πειράω	I try, attempt	Only occurs as πειράομαι
πέρας τό, πέρατος	end, limit, boundary	
περικαθαίρω	I purify completely	The specific sense here is one who performs purificatory rites (i.e. <i>magical</i> rites) for gain
πικρία, ἡ	harshness, bitterness, animosity	
πλανάω, πλανήσω, ἐπλάνησα	I lead astray, I cause to wander	
πλεονεξία, ἡ	greediness, avarice	
πληθύνω, πληθυνῶ, ἐπλήθυνα	I increase, multiply	
πλησίος, -α, -ον	close, nearby, neighbour	
πλεονέκτης, ὁ	one who is greedy for gain, covetous	
πονέω, πονήσομαι, ἐπονησάμην	I toil	
πονηρόφρων, -ον	evil-minded,	this word only occurs here and one other passage dependent upon it
πορνεῖαι	prostitution	
πορνεύω, πορνεύσω ἐπόρνευσα	I prostitute, I practise prostitution	
πραΐξις, ἡ, πράξεως	acting, activity, function	
πραῦς, πραεῖα, πραῦ	gentle, humble, considerate	Arndt & Gingrich ([2] p 698) does not show the diaeresis
προεξομολογέομαι, προεξομολογήσομαι προεξωμολογησάμην	I confess (sins) before hand	
προλέγω, προερῶ, προεῖπον	I say beforehand	
προνηστεύω, προνηστεύσω, προενήστευσα	I fast beforehand	

προνοέω, προνοήσω προενόησα	I take thought for, I take into consideration	
πρόσεχω, προσέξω, προσέσχον	I pay attention to, am on my guard	
πυκνῶς	frequently, often	
πύρωσις, ἢ, πυρώσεως	burning	
ῥάπισμα, τό, ῥαπίματος	a blow with club, rod or whip	
ῥύομαι, ῥύσομαι, ἐ(ρ)ῥυσάμην,	I rescue, I deliver	
σάρκιος, -η, -ον	belonging to the realm of the flesh	
σβέννυμι, σβέσω, ἔσβεσα	I extinguish	asbestos
σιαγών, ἢ, σιαγόνος	jaw, jaw-bone	
σιτία, ἢ	(batch of) dough	
σκανδαλίζω, σκανδαλίσω ἐσκανδάλισα	I cause to be caught or to fall	i.e. to sin
στρέφω, στρέψω, ἔστρεψα	I turn	
συγκοινωνέω, συγκοινωνήσω συνεκοινώνησα	I participate in	
συνείδησις, συνειδήσεως	conscience	
συμβαίνω, συμβήσομαι, συνέβην	I happen, I come about	
συνάγω, συνάξω, συνήγαγον	I gather in	
συνοχή ἢ	prison	
σύνεσις, ἢ, συνέσεως	the faculty of comprehension, intelligence	
συσπάω, συσπῆσω, συνέσπησα	I draw together, I keep closed	
συστέλλω, συστελῶ, συνέστειλα	I draw together, I shorten	
σωματικός, -ή, -όν	pertaining to or referring to the body	
ταπεινός, -ή, -όν	lowly, humble	
τέλειος, -α -ον	perfect, fully developed	
τελειώω, τελειώσω ἐτελείωσα	I bring to an end, accomplish	
τέχνη, ἢ	trade	
τεχνίτης, ὁ	craftsman, artisan	
τρέμω	I tremble, quiver	Only used in the Present and Imperfect
τρόπος, ὁ	way, manner, fashion	not to be confused with ὁδός
τροφῇ, ἢ	food, nourishment	
τύπος, ὁ	copy, image	
ὑπερηφανία	arrogance, haughtiness, pride	
ὑπερήφανος, -ον	arrogant, haughty, proud	
ὑπεροράω, ὑπερόψομαι, ὑπερείδον	I disdain, despise	

ὑπόκρισις, ὑποκρίσεως	hypocrisy	
ὑπομένω, ὑπομενῶ ὑπέμεινα	I stand my ground, hold out, endure	
ὑποτάσσω, ὑποτάζω, ὑπέταξα	I subject myself to, I subordinate myself	
ὑστερέω, ὑστερήσω ὑστέρησα	I am in need, I lack something	
ὑψηλός, -ή, -όν	proud, haughty, high and mighty	
ὑψηλόφθαλμος, -η, -ον	lifting the eyes, probably in a lustful manner	
ῥυψος, τό, ῥυψους	pride	
ὑψώω, ὑψώσω, ῥυψωσα	I raise up	
φαρμακία	magic, sorcery	
φαρμακεύω, φαρμακεύσω, ἐφαρμάκευσα	I mix potions, practise magic	
φθορά, ἡ	destruction, specifically, this refers to destruction by abortion	
φιλάργυρος, -ον	fond of money, avaricious	
φονεύς, φονέως, ὁ	murder	
φονεύω, φονεύσω ἐφόνευσα	I kill, I murder	
φόνος, ὁ	murder, killing	
χαρίζομαι, χαρίσομαι, ἐχαρισάμην	I give freely	
χάρισμα, τό, χάρισματος	a gift freely and graciously given	
χειροτονέω, χειροτονήσω, ἐχειροτόνησα	I choose, elect by raising hands	
χρεία, ἡ	need, lack, want, difficulty	
χριστέμπορος, ὁ	a 'christ-monger', one who carries on a cheap trade in the teachings of Christ	
ψευδής, ψευδές	false, lying	
ψευδομαρτυρία ἡ	false witness	
ψευδομαρτυρέω, ψευδομαρτυρήσω, ἐψευδομαρτύρησα	I bear false witness	
ψεῦδος, τό, ψεύδους	falsehood	
ψεῦσμα, τό, ψεύσματος	falsehood, lie	
ψεύστης ὁ	liar	
ψυχρός, ἄ, ὄν	cold	
ὡσαύτως	in the same way, likewise (adverb)	
ὠφελέω, ὠφελήσω ὠφέλησα	I help, aid, benefit, be of use	

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