

ΔΙΔΑΧΗ
ΤΩΝ ΔΩΔΕΚΑ
ΑΠΟΣΤΟΛΩΝ

The Teaching of the Twelve Apostles:
A Greek Reader with Introduction and Notes

by
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Preface

During my long career teaching Greek, from 1966-2003 (all at public universities), I had many students, perhaps as many as a third, who were primarily interested in reading the New Testament in Greek or whose interest was equally in classical and biblical Greek. While I believe the purpose of a classical languages program as well as my own scholarly interests are best served by concentrating on the classical texts, it also seems right to accommodate and encourage these students. A way to do that is to offer one hour of religious texts alongside the three hours of Plato or Euripides or whoever else is read in the second year of Greek. Of the texts I tried—among them, St. Basil's letter to his nephews, the Liturgy of St. John Chrysostom, Josephus—the *Didache* was the most successful. It commands interest as one of the earliest Christian works to survive and as a concise but masterfully composed social, historical, and literary document. The language is simple and therefore suitable—with some lexical and grammatical help—for students in their third or even second semester of Greek. The subject (and, therefore, the vocabulary and style) concerns many of the same practices that are discussed in the New Testament and so the students are learning the words and expressions they will need to continue in their biblical studies, but because the text is non-canonical it is also less familiar to most undergraduates. I have always found it difficult to read books from the New Testament with students because it is hard for me and for them to tell if they are actually reading the Greek or remembering verses from their religious education. For these reasons the *Didache* —“a goldmine of information on the nascent Christian church and early Judaism” (van de Sandt and Flusser, xv)—is ideal as a supplementary text to be read alongside the students' first readings of classical authors.

List of Abbreviations

Language reference works

BDF = *A Greek grammar of the New Testament and other early Christian literature*, by F. Blass and A. Debrunner: translation and revision of the 9th-10th German ed., incorporating suppl. notes of A. Debrunner, by Robert W. Funk. Chicago (University of Chicago Press), 1975.

Lampe, PGL = *A Patristic Greek Lexicon* edited by G. W. H. Lampe, Oxford (Clarendon Press), 1978 (1961).

LSJ = *A Greek-English Lexicon* compiled by Henry George Liddell and Robert Scott, revised by Henry Stuart Jones, Oxford (Clarendon Press), 1966 (1925).

M&M = *The Vocabulary of the Greek New Testament Illustrated from the Papyri and Other Non-literary Sources* by James Hope Moulton and George Milligan, Grand Rapids, MI (Eerdmans) 1976 (1930).

Smyth = Herbert Weir Smyth, *Greek Grammar*, revised by Gordon M. Messing, Cambridge, MA (Harvard University Press), 1972 (1920).

The Bible

General:

LXX = the Septuagint (the Greek translation of the Old Testament made in the third century B.C.E. < Latin *septuaginta*, “seventy” from the legendary number of translators)

NT = New Testament

Individual books:

I Cor. = The First Epistle of Paul to the Corinthians

Deut. = Deuteronomy

Exod. = Exodus

Gal. = The Epistle of Paul to the Galatians

Jer. = Jeremiah
Matth. = The Gospel according to Matthew
Neh. = Nehemiah
Prov. = Proverbs
Rev. = The Book of Revelations (Apocalypse)
I Thess. / II Thess.= The First /Second Epistle of Paul to
the Thessalonians
I Tim. = The First Epistle of Paul to Timothy

Grammatical and etymological terms

< is derived from

> produces as derivatives

acc. = accusative

adv. = adverb

aor. = aorist

dat. = dative

Engl. = English

fem. = feminine

fut. = future

gen. = genitive

Grk. = Greek

lit. = literally

mid. = middle

neut. = neuter

opt. = optative

orig. = originally

partic. = participle

pass. = passive

pf. = perfect

pl. = plural

prep. = preposition

pres. = present

Introduction

The *Didache* (Διδαχή) is the earliest of a group of documents known collectively as “the Apostolic Fathers.” These works include the letters of Clement and Barnabas, the *Shepherd of Hermas*, the martyrdom of Polycarp. They are available in a two volume set in the *Loeb Classical Library*.

The *Didache* may be contemporary with the earliest books of the New Testament and it (or parts of it) may be as early as the forties or fifties of the first century C.E. though the period between 60 and 65 is most generally accepted. It is a manual of early church discipline and church practices probably from the church in Syria, near Antioch, where the new believers were first called “Christians.”

Although the work’s existence had been known from references in Eusebius and other early Christian literature, and the later *Apostolic Constitutions* made use of it in Book VII, it had subsequently been lost. It was rediscovered in the nineteenth century by Professor Philotheos Bryennios, the Greek Orthodox Metropolitan of Nicomedia, in a single parchment manuscript at the Patriarchal Library of Jerusalem in Istanbul. He edited the *Didache* and published it in 1883 at which time it caused quite a stir. It was subsequently transferred to the Greek patriarchate in Jerusalem. The small book, measuring 7.5 by 6 inches, in which it was found had been written in 1056 C. E. by the scribe Leon (who appended his name and the date which was Tuesday, June 11), but seems accurately to reflect the ancient version of the *Didache*.

We do not know and never will know the proper name of the author who wrote this small masterpiece of early Christian literature. The full ancient title of the book, *The Teachings of the*

Lord through the Twelve Apostles, would seem to name its Author or authors. But the title is only a description of the contents. There is, however, enough to flesh out the writer's real identity.

It would not be going too far out on a limb to say the writer in this instance was a man: first because there are no known early Christian women authors, despite the fact that there were many important and influential, not to say essential, women in the early history of the religion. And second the writer of the *Didache* does not explicitly mention women as having any role whatsoever in the church, a remarkable omission, indeed, if the writer herself had been a woman. The writer left plenty of clues in the *Didache* to reveal his identity if not his name. But, unlike the authors of the canonical Gospels, who relied on biography, or the writers of the Pauline letters, who indulged in gossip to convey personality, the writer of the *Didache* revealed himself through attitude. That is to say, how the writer talked about the theory and practice, the do's and don't's, the fears and hopes of his Church allow us to identify him. Judging from the richness of details about the ins and outs of community formation and the personalities of those involved in the early church, the author himself had been a veteran of the first missionary epoch of the Christian Church. He knew the ways and pitfalls of preaching to, ministering, governing, and even bamboozling the early faith communities. The writer had personal, human sympathy for the believers (presumably, readers of the book) over and above the necessary professional ministerial concern needed by a religious teacher.

His personality shines through the text: at the psychologically appropriate moment he addresses his readers as "children"; he smooths the rough edges of ritual prescriptions where possible and always offers insights into how to live and think in such a way as to avoid transgression. Kindly encouragement is added to stark admonishments when he writes about not sinning. He defines clearly and precisely matters of worship and church

governance, but shows himself equally capable of fiery sermonizing about evil, even indulging in grammatical inconsistency.

Moreover, the *Didache*'s author thinks, acts, reacts and writes in a thoroughly Jewish way. The structure of his book, built as it is on the twin beams of the Two Ways, reflects an ancient Hebrew motif first said to have been enunciated by Moses. The paired commandments to love God and follow the Golden Rule are likewise Jewish. When he advises believers to shun even the attitudes that lead to sin, he is being perfectly rabbinical in that he is putting "a fence around the Law," that is, a barrier which stands in front of the forbidden action, keeping the wise from getting even close to sinning. The Communion prayers in his liturgy are based on Jewish *Berakot*, blessings said on many and every occasion, not the least of which are the drinking of wine and the eating of bread. Moreover, these same Communion prayers incorporate three Hebrew or Aramaic words which are given without translation or explanation.

The Jewishness of the author does not necessarily indicate that he was Jewish by birth (though this is not unlikely). What it certainly does indicate, however, is that he lived at a very particular time.

Christianity arose out of Judaism, as is understood by anyone who reads the New Testament. But this statement would have rung false for early Christians. They did not say that they came from Judaism; they said that they were the "new Israel", the new and real Judaism. They not only followed Jesus, who was called *Rabboni*, "teacher," in the Gospels, but they practiced what he preached. And what he preached was intimately related to the religion of Moses and the beliefs of the rabbis who were his contemporaries. These encompassed matters of ritual, morality and Messianic hope. Jesus, however, was an innovator who added new significance to all these areas of traditional religion. But to the earliest one or two generations of followers of Jesus, his religion

seemed not to be different from Judaism but, rather, reformed and perfected Judaism. Unfortunately, true to human nature, the community's firm conviction that it was the new and reformed Israel led it to call the practitioners of traditional Judaism "hypocrites."

Our writer clearly belongs to this time. Judaism is not in the least bit foreign to him. He writes Jewish even though his words are Greek. And he thinks Jewish even though his purpose is Christianity. He has had long enough experience with the formation of early Christian communities to take a long view of their history. He has known the early days when the local community had first been approached by wandering preachers some of whom had been wild indeed. And he has lived long enough to know a more settled time when the community of believers were sufficiently mature to choose leaders from amongst itself. This means that he mostly likely lived and wrote in the second half of the first century C.E.

For the followers of Jesus this was a time of religious and spiritual ferment. A time both settled and unsettling. They were members, albeit not always by birth, of a religion which stretched back to an ancient time. And, yet, theirs was an absolutely new and, to their minds, authentic expression of this timeless religion. What added fermentation to this dizzying mix of old and new was their total conviction that everything around them, their cities, their lands, the earth and the sky were coming to an inevitable end. And that they too would perish unless they could grab hold of a miracle.

And miracle precisely was the substance and message of the *Didache*.

The book begins by describing creation in a practical and personal manner, "There are two ways, one of life and one of death." The audience is immediately placed into the middle of creation because this is a moral universe where up and down are not

just abstract points on a map but the right or left every person must turn, where a misstep means certain annihilation. The book ends by reassuring the reader that believers, “will see the Lord coming upon the clouds of heaven.” The miracle of salvation will be theirs. And the whole middle of the book tells how this could happen.

The *Didache* magisterially declares that the way of life and the only way to escape the inevitable dissolution of the world is to love God and love one’s neighbor. The writer then explains the meaning of these two commandments by getting down to what he calls “the teaching” (*Didache* I.3). Coincidentally, we discover what the author means by the title *Didache*. For him teaching is not the simple proclamation of eternal truths or divine revelations, such as, for example, the two commandments which begin this section. For him teaching means the explanation of these verities in such a way as to make them accessible and usable, to render them practical and lifesaving for his audience. Later in the book this distinction between revelation and explanation, between prophecy and ministry will help in understanding the various ministries and their development in the early Christian community.

The explanation of the first commandment, which is to love God, is more or less a free restatement of Jesus’ Sermon on the Mount. And interestingly, the love of God is explained in terms of personal, inter-human relationships and not churchy, liturgical duties. The writer’s understanding that love of God is embodied in human relationships is not unique, of course, to him. It was part of Jesus’ teaching which was shared with early rabbis. Neighbor first and afterwards the altar, when said so plainly in a religious context sounded revolutionary then as it does now. This practical spirituality profoundly affected the *Didache*’s writer. As we will see, it proofed him against dogmatism and encouraged him to understand others’ circumstances while not blinding him to the foibles of others.

The second commandment which is to love one's neighbor is explained in terms of human, carnal actions which are to be avoided. These proscriptions hang loosely on the Decalogue, but expand the original seven prohibitions into quite a catalogue of villainy. Such a catalogue, in fact, that the writer has to remind his readers, and perhaps himself too, that nonetheless they should not hate anyone (*Didache* II.7). But he does this so skillfully that his plea not to hate serves as the satisfying, concluding note to his building crescendo of thou-shall-nots. And here is another clue to the writer's identity. He was an accomplished, though unpretentious preacher who gained his expertise undoubtedly through years of practice.

It is at this point, with the sure hand of a veteran missionary that the author changes tone altogether. He now calls his reader, "my child" (*Didache* III.1). Psychologically this is obviously very effective because one person alone is reading the book no matter how many others may be listening in and that one reader is now embraced by the writer. The writer stops preaching and talks to his reader, in order to give this one person personal advice on how not only to avoid the circumstances which lead to sin (*Didache* III), but also about the habits and practices which engender virtue (*Didache* IV). And in the midst of this already personal appeal the *Didache's* writer ventures to draw his reader even closer to himself by making what amounts to an emotional appeal for spiritual intimacy. He writes, "Remember night and day the one who speaks the word of the Lord to you, and you shall honor him as the Lord . . ." (*Didache* IV.1). Obviously the writer himself is he who is speaking the word of the Lord. He is asking to be always in the mind of his reader. He is also asking to be honored as the Lord and as a parent, which recalls the Decalogue.

This emotionally heightened appeal subtly sets the stage for a new emphasis. Previously the reader was alone, a sole moral agent working out his struggle in the perilous world of the Two

Ways, making choices for himself. But now the reader finds herself not only embraced by the author, but also in the bosom of a community of like-minded and motivated “saints” (*Didache* IV.2). Quite surprisingly the reader is no longer alone, the reader is a member of the church in which he has responsibilities and even abilities to effect positive changes for others as well as himself (*Didache* IV.3). The reader, who in all likelihood was not rich, is now talked to as one who commands sufficient wherewithal to dispense alms (*Didache* IV.7, 8) and even owns slaves (*Didache* IV.10). Moreover, he who was previously alone now has a family (*Didache* IV.9). Christian slaves, however, are left with the consolation of docilely obeying their presumably Christian owners (*Didache* IV.11). These are just the beginning of the remarkable results of embracing the teachings of the *Didache*’s writer.

Abruptly, the tone changes again (*Didache* V) into a fiery admonition against the evils of the world. The author paints as horrible a picture as can be imagined of the turmoil and vileness which lie outside the embracing walls of the church. Those who inhabit that chaotic other world are not only made brutal by their own personal vices but deformed by social injustice and oppression of the poor (*Didache* V.2). The poor, it should be recalled, are probably closer in social and economic standing to the reader than he is to the wealthy alms-dispensing slave owner of his aspirations. This is not a personal talk, it is a stem-winder of a sermon spoken to all those who have accepted the teaching. It is meant to convince them that they are glad and grateful to have found refuge from the mess of the non-church world.

The readers are now ready, according to the writer, to take their first tentative steps along the path of religious observation. They have heard the teachings and accepted them. They have been embraced by the teacher and returned his affection. They have come into the community of the church and have felt gratitude for it (*Didache* VI.1). The new believers are now advised to follow as

much as possible some rudimentary Kosher food laws. We may remember at this time the Christian church still sees itself as Jewish. These dietary practices are not just matters of personal, spiritual preference, something private for the believer. They are matters of social and churchly concern for the believer and for the community because members of a Jewish Christian community just like traditional Jewish communities could not share meals, could not break bread with anyone who did not at least attempt to maintain a Kosher diet. And the purpose of the next section of the *Didache* will be to bring the reader to the common table where the community shares its sacramental meal.

The liturgical cycle that the writer now lays before his reader is in effect an agenda by which the initiate will live the entirety of his/her new life within the new community. Inducted through Baptism (*Didache* VII), spiritually fortified by weekly Fasting (*Didache* VIII.1) and daily prayer (*Didache* VIII.2, 3), the initiate is ultimately nourished by the common meal of the Eucharist (*Didache* IX, X). Along with copious details about the liturgy the writer manages to drop numerous clues concerning his times, his church and himself.

The shape and words of these rituals all point to an early time in the history of Christianity. The introductory rite of baptism is fluid. The writer accepts almost any combination of water (running or still, cold or warm) and of action (submersion or pouring) as long as it is accompanied by the traditional verbal formula, nowadays found in the Gospel of Matthew (28:19). Likewise, the Communion ritual of the *Didache* is unique, apart from a strange palimpsest found in the Gospel of Luke (22:17ff), in mandating the order of wine first and bread second (*Didache* IX.2, 3). Moreover, the Prophets who were the earliest celebrants of Communion were allowed license to do almost whatever they willed (*Didache* X.7). These all indicate a very early time, well before dogmatism dictated a rigid sacramental conformity.

The plethora of Judaisms and anti-Judaisms in these sections point to that stage in the life of Christianity when it not only considered itself to be a part of Judaism but Judaism itself. There is a clear distinction made between the reformed, Christianized calendar for the weekly fast and the unreformed traditional calendar maintained by “hypocrites” (*Didache* VIII.1). The hypocrites’ daily prayers should be replaced with the Lord’s prayer. However, the prayers of the Communion ritual are purely Jewish, not only in form, but also in how they are named (*Didache* IX, X). Unlike the customary Jerusalem prayers for Communion which quote the words of Jesus at the Last Supper (see the Gospels and contemporary Christian liturgies), the Communion prayers of the *Didache* are based on an ancient Jewish formula of blessings called in Hebrew *Berakot*. These Christian prayers begin “We thank you,” (*Didache* IX.2, 3; X.2) and in Jewish fashion are collectively called in Greek *Eucharist* (*Didache* IX.1). The analogous Jewish prayers begin with the word “Blessed” and are collectively known as *Blessings*. Finally, the last of the Eucharist prayers ends with three Hebrew or Aramaic words (*Didache* X.6) left untranslated because, of course, in this Judaized Christian church it would be understood that believers would understand them.

As for the author himself the presentation of this ritual material reveals just how happily he fits into the times and milieu he is writing about. For despite the fact that there is little scope for him to improvise here since these sections are comprised almost entirely of ritual formulations, he manages to eke out one or two tellingly personal statements. His undogmatic approach to the incidental details concerning baptism shows a light and comfortable approach to ritual affairs that indicates a long familiarity. While his aside, reminding believers to give latitude to the prophets when they celebrate the Eucharist, reveals with what reverence he held those men who, as it will turn out, represent an even earlier moment in the life of the church than he. Our writer has been around for some

time. He not only is an accomplished and astute missionary, but he is comfortable with all the paraphernalia of liturgy. He has known not only an older generation of Christians, perhaps people of the very first generation, but he knows also the newest generation of Christians because he has fathered the next generation of believers. And as such he possesses a treasury of wisdom to impart to his readers about the management of their church.

In the following section, dealing with the church's ministries, the writer inadvertently gives a sweeping synopsis of the institutional history of Christianity, stretching from a period close to the life time of Jesus up to the present: the writer's present time, of course. In talking about these ministries he compresses time. Apostles (*Didache* XI.3), who had been sent out from an unnamed core church, and Prophets, who range the land proclaiming revelations of divine truth, are still possible visitors which his readers should not be surprised to encounter. The Apostles are lifelong wanderers, who once commissioned can never lose their commissions except through a thorough renunciation of all personal credibility (*Didache* XI.5). Wandering Prophets have a lot in common with the Apostles. But they, apparently, have never been sent out formally or informally to preach by any authority other than the Holy Spirit's (*Didache* XI.7). And this commission the writer acknowledges is difficult to verify (*Didache* 8). The Prophets are uncredentialed ecstasies who can reveal the truth (*Didache* XI.10), celebrate the Eucharist (*Didache* X.7) and do unspecified "cosmic mysteries" (*Didache* XI.11), but who also are prone to go too far, to say too much (*Didache* XI.12) or say too little (*Didache* XI. 11) or, even, while arranging a Eucharist to order a lavish banquet for themselves (*Didache* XI.9). So quite sensibly the writer of the *Didache* advises his readers to use their common sense and judge Prophets by their behavior (*Didache* XI. 8).

Apostles and Prophets at the time were becoming rarities. But it would have been common for ordinary Christians to come

seeking aid from the local communities and even asking to settle among them (*Didache* XII.1). And in these matters common sense is counseled by the writer so as to protect the community from traveling freeloaders (*Didache* XII.5). In all of this, whether having to do with Apostles and Prophets or lay Christians, the author's sympathies lie with the people he taught and with their communities in order to protect them from abuses and fraud.

The church which the writer knew as he was writing this book was a settled community with daily and weekly routines overseen by a resident clergy which had defined duties and privileges. Prophets, who once fluttered from place to place proclaiming the truth as the spirit compelled them, sought eventually to settle (*Didache* XIII.1). Teachers, likewise, who once were itinerant professors of the new religion, wearied of the wandering life. And they, it is advised should be welcomed by the local church, allowed to settle and perform their ministries for the community as "high priests" (*Didache* XIII. 3). Their duties were to offer weekly Eucharists (*Didache* XIV.1) and see to the well-ordering of the church (*Didache* XIV.2). In exchange for which they were to receive in payment the "first fruits" of whatever the community produced. This is the same arrangement made in Judaism for the maintenance of the Jerusalem priesthood (Numbers 15:18).

Eventually the number of original Prophets and Teachers dwindled and the offices of the church came to be filled by the local community from among its members (*Didache* XV.1). Perhaps in deference to the honored place which the original Prophets and Teachers held in the hearts of the believers these appointed clergy were called instead Overseers (*episkopoi*) and Servants (*diakonoi*). They, nonetheless, would do all the things that Prophets and Teachers did for the church. This was the church the author lived in. It had a resident clergy which performed all of the sacred tasks which had been done by the heroes of his youth, indeed, he most

likely had belonged to that very generation. And now the children whom he had taught, whom he had fathered into the church, were the Bishops and Deacons of the church. The psychology of time in which time itself was compressed for the author of the *Didache* is the key to understanding his book and perhaps the whole of early Christianity.

The last thing the author turns his mind to are the last things he believes his readers will have to face; the trials (*Didache* XVI.5) and triumph (*Didache* XVI.7) at the end of the world. This theme has been present from the very beginning of the *Didache* (I.1), for to say there are two ways one of ultimate life and the other of final death is a figurative way of saying that in the end everyone must die unless a miracle saves them. Throughout the book, in fact, the perils of the end of time is never out of mind. All precepts are calculated to put the readers onto the way of life, and all cautions given to prevent them from straying onto the way of death. Guides in the person of Apostles, Prophets and Teachers are sent to lead mankind to the safety of the truth. But even these representatives of the light can become false (*Didache* XI), misleading, presaging by their falseness the final trial. This compression of essential qualities, of truth and falsity, of good and bad in the same persons, indeed, even in oneself made the message of the *Didache* tingle with something very much like life. For his readers life was perilous, theirs were hard times, and life was exciting, for there was much to give them pleasure and hope. But for them life could not be ultimately enjoyable until the last peril and final trial had been overcome (*Didache* XVI.2).

Who then was the didachist? In his book he inadvertently left traces of his biography. His life spanned the life of the new religion, from the time when it was Judaism simply informed by the teachings of Jesus up to the time when it was transformed into Christianity as we recognize it now. He was old enough to have been acquainted with men called Apostles who themselves may

have been contemporaries of Jesus. He lived long enough to see prophetic teachings turn into an established religion with clerical orders, financial affairs, and a calendar.

Although many scholars search for multiple authors and layers in the *Didache* with redactors adding later material to the original text, we have taken the unitarian approach that sees the book as an integrated whole and the work of a single teacher. Of course he had sources, among them the scriptures (i.e. the Old Testament), sayings of Jesus from an oral tradition which he quotes frequently, and above all, his years of experience as a preacher and teacher, all of which he used to guide his charges along the way of life. In the manner of veteran preachers and life-long teachers, the tradition gradually became the didachist's own personal voice.

The Structure of the Διδαχή

I The Two Ways (δύο ὁδοί): instructions for living. Chapters 1-6. This section is thought by some scholars to be older than the rest of the *Didache* and, if not of Jewish origin, is influenced by Jewish thought and tradition.

II Church Practices

– Sacraments, prayers, practices: reception into the community through Baptism, involvement through fasting and prayer, full participation in the Eucharist. The rites are simple and even improvised. The second coming is expected imminently. Chapters 7-11.3.

– Church orders: details about ministries. There are two types of ministry, local and itinerant. The local ministry consists of bishops and deacons, while the itinerant orders are apostles, prophets (or apostle-prophets, see Milavec *ad* 11.3), and teachers. Chapters 11.4-15.

III The End Time (ἔσχατον): The Second Coming in its most abbreviated form. Chapter 16.

ΔΙΔΑΧΗ
ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

TEXT
&
NOTES FOR A FIRST READING IN GREEK

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

Διδαχή κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς
ἔθνεσιν

Α

α'

Ἵδοὶ δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου,
διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν.

β'

Ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἐστὶν αὕτη· πρῶτον ἀγαπήσεις
τὸν Θεὸν τὸν ποιήσαντά σε, δεύτερον τὸν πλησίον σου ὡς
σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαι σοι, καὶ
σὺ ἄλλω μὴ ποίει.

Chapter I (A): **The two ways: the way of life**

Review: Conditions: future more vivid and present general;
imperatives: in this chapter identify at least 13; δίδωμι; the 2nd
person personal pronoun.

Vocabulary and Notes:

Title

A second, fuller title follows the briefer heading. **διδασχῆ**
teaching, doctrine, training, Milavec: *apprenticeship* (cf. Greek
διδάσκω, διδάσκαλος; Engl. *didactic*). **κύριος**, -ου, ὁ *lord,*
master, head of a house, guardian of a woman (from birth to
death); in a religious context: *the Lord*. **ἔθνος**, -ους, τό
company, nation, people; pl. τὰ ἔθνη *the nations, foreign*
peoples; LXX: *non-Jews, Gentiles*. In classical Greek τὰ ἔθνη
are foreigners as opposed to οἱ Ἕλληνες; in Athens τὰ ἔθνη
were athletic clubs made up of non-Athenians (LSJ).

1.

The two ways: see Deut. 30:19; Jer. 21:8; cf. Matth. 7:13-14.
μία fem. of **εἷς**, μία, ἓν *one*. **διαφορά**, -άς, ἡ *difference*.
μεταξύ (prep. with gen.) *between*. **ζωή** in NT Grk. is the ethical
term for *life*, taking over the use of classical βίος.

2.

The two great commandments: Deut. 6:5, Leviticus 19:18, Matth.
22:37-39, Mark 12:29-31, Luke 10:27. **πλησίον** adv. *near* ὁ
πλησίον (ᾧν) *one's neighbor*. **πάντα δὲ ὄσα**: this is the
negative form of the Golden Rule, for the positive version see
Matth. 7:12, Luke 6:31.

γ'

Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἐστὶν αὕτη· εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν 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.

δ'

ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν· ἐὰν τίς σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔση τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἕν, ὑπάγε μετ' αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σὸν, μὴ ἀπαίτει. οὐδὲ γὰρ δύνασαι.

3.

The teaching (1): see Matth. 5:43-47, Luke 6:31-33. **εὐλογέω** (εὖ + λόγος) *speak well of, bless* [> Engl. *eulogy*]. The hostility implied here may refer to cross-generational strife (as in Matth. 10:34-6; 3:31-5 and the Gospel of Thomas). **καταράομαι** *curse, pray evil for someone + dat.* **προσ-εύχομαι** *pray.* **νηστεύω** *fast.* **ποῖος, ποία, ποῖον** *what? what sort of?* In NT koine neut. pl. subjects esp. when used in a personal sense usually take plural verbs. The last sentence is original with the *Didache*; Matth. 5.48 has “you will be perfect.”

4.

See 1 Peter 2:11, 1John 2:16-17, Titus 2:12; Matth. 5:39-41 and Luke 6:29. **ἀπέχω** *keep off; middle hold [oneself] off from, abstain, desist from (+ gen.).* **σαρκικός** *of the flesh, carnal* (< σάρξ *flesh* > Engl. *sarcasm, sarcophagus*). **σωματικός** *of the body* (< σῶμα *body* > Engl. *somatic*; from the same Grk. root comes the verb for “save”; cf. σωτήρ). **ἐπιθυμία** *passion, desire* (ἐπιθυμέω *desire*: ἐπί *upon* + θυμός *spirit*). **ῥάπισμα** *slap, blow with the palm of the hand* (ῥάπτω). **σιαγών, -όνος, ἡ** *cheek, jaw.* **τέλειος** *complete, perfect, entire* (< τέλος *end*); lit. “having reached its end” and therefore *full grown, mature*, also *trained or qualified*; in a religious sense of sacrificial victims to mean *unblemished*; of prayers or vows, *fulfilled* (see M&M). **ἀγγαρεύω** (from Persian) *impress into service as a courier.* **μίλιον** *a Roman mile* (< Latin). **ὑπάγω** *lead under, go (under).* ἄρη < **αἶρω** *raise, take away.* **ιμάτιον** *outer garment, cloak worn over the χιτῶν, himation.* **χιτῶν, -ῶνος, ὁ** *undergarment, a long shirt worn next to the body, chiton.* **ἀπαιτέω** *demand back.*

ε'

παντὶ τῷ αἰτοῦντι σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων. μακάριος ὁ διδοὺς κατὰ τὴν ἐντολήν· ἀθῶος γὰρ ἐστίν. οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρεῖαν ἔχων λαμβάνει τις, ἀθῶος ἐστίν· ὁ δὲ μὴ χρεῖαν ἔχων δώσει δίκην, ἵνατί ἔλαβε καὶ εἰς τί· ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ᾧ ἐπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν, μέχρις οὗ ἀποδῶ τὸν ἔσχατον κοδράντην.

Ϛ'

ἀλλὰ καὶ περὶ τούτου δὲ εἴρηται· Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς, τίτι δῶς.

5.

See Matth. 5:42 and 5:26, Luke 6:30, Acts 20:35. **αἰτέω** *ask, beg of*. **ἴδιος** *peculiar, one's own* (NT “own” = ἑαυτοῦ, etc. BDF 286) [> Engl. *idiosyncrasy, idiomatic*]. **χάρισμα** *grace, favor, free gift*. **μακάριος** *blessed, in a state of well-being*. **ἐντολή** *commandment*. **ἄθῳος** *unpunished, without blame*. **οὐαί** both a Hebraism and a Latinism (*vae*, related to Engl. *woe*) “woe to”. **χρεία** *use, need*. **δίδωμι δίκην** *give satisfaction, pay the penalty*. **ἵνατί** *why*. **συνοχή** *holding together, confinement; in biblical Grk. straits, anxiety; here imprisonment* (M&M). **ἐξετάζω** *examine closely, question* (esp. by torture). **ἐκεῖθεν** *from there*. **μέχρις οὗ** *until the time when*. **ἀποδῶ < ἀποδίδωμι**. **κοδράντης** < Latin *quadrans* (a small coin, ¼ of an *as*, a small Roman copper coin).

6.

ἰδρῶ *sweat*; **ἰδρωσάτω**: 3rd pers. aor. imper. **ἐλεημοσύνη** *mercy, pity, alms* (cf. Engl. *alms, eleemosynary*). **Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου**: this saying was very popular with Latin writers (Augustine, Cassiodorus, Gregory the Great, Abelard, etc.) who quote it again and again as scripture: *sudet / desudet eleemosyna*. After admonishing the reader to give to all, the teacher adds a warning against giving to the dishonest. Then, as now, resources were limited. **μέχρις ἂν** + subjunctive *until*. **γνῶς < γιγνώσκω**.

Β

α'

Δευτέρα δὲ ἐντολὴ τῆς διδασχῆς·

β'

οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ γεννηθὲν ἀποκτενεῖς, οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον.

γ'

οὐκ ἐπιορκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐ μνησικακήσεις.

δ'

οὐκ ἔση διγνώμων οὐδὲ δίγλωσσος· παγίς γὰρ θανάτου ἡ διγλωσσία.

ε'

οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κένος, ἀλλὰ μεμεστωμένος πράξει.

Chapter II (B) **The way of life** (continued)

Review: The relative pronoun; contract verbs of the -εω and -αω types; the verb εἰμί.

Vocabulary and Notes

2.

For the negative commandments see Matth. 19:18, Matth. 5:33, Exod. 20:17. The future can be used to express a command that is familiar in tone even in classical Greek; the negative is οὐ.

φονεύω *murder, kill* (< φόνος *murder*). **μοιχεύω** *commit adultery* (μοιχεία *adultery*). **παιδοφθορέω** *corrupt children, molest or abuse boys*. **πορνεύω** *commit unchastity, have illicit sex*. **κλέπτω** *steal*. **μαγεύω** *practice magic*. **φαρμακεύω** *use charms*. **φθορά** *destruction, abortion*. **γεννηθέν** < **γεννάω** *bear, give birth*.

3.

ἐπιορκέω *swear falsely, break one's oath*. **ψευδομαρτυρέω** *witness to a lie*; **ψευδομαρτυρία** *false witness*. **κακολογέω** *speak ill of, badmouth*. **μνησικακέω** *remember past wrongs, bear a grudge*.

4.

διγνώμων *double-minded*. **δίγλωσσος** *double-tongued, speaking with forked tongue*. **παγίς**, **παγίδος**, ἡ *snare, trap*.

5.

κένος *empty, vain* (> Engl., *cenotaph*). **μεμεστωμένος** < **μεστῶ** *fill full of*; passive *be filled*; pf. pass. partic. *filled, fulfilled* (μεστός *full of*).

Ϛ'

οὐκ ἔση πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτῆς οὐδὲ
κακοήθης οὐδὲ ὑπερήφανος. οὐ λήψη βουλήν πονηρὰν
κατὰ τοῦ πλησίον σου.

ϛ'

οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ
δὲ ὧν προσεύξῃ, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου.

6.

πλεονέκτης *greedy, claiming more than one's share.* **ἄρπαξ** *grasping.* **κακοήθης** *ill-disposed, malicious, prone to put the worst construction on everything* (Aristotle, *Rhetoric*, LSJ; *cacoethes* is used in English, especially in the phrase *cacoethes carpendi*, “the bad habit of finding fault”). **ὑπερήφανος** *arrogant, proud, insolent.* **λήψη** = **λήψει** < **λαμβάνω**.

7.

οὐ ... πᾶς = **οὐδεὶς** (BDF 302.1). **ὄς μὲν ... ὄς δέ** = **ὁ μὲν ... ὁ δέ**. **ἐλέγχω** *cross-examine, test, refute, put right, correct.* **ὑπὲρ τὴν ψυχὴν σου**: **ψυχή** in the sense of *self* or *life*.

Γ

α'

τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς
ὁμοίου αὐτοῦ.

β'

μὴ γίνου ὀργίλος, ὀδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον,
μηδὲ ζηλωτῆς μηδὲ ἐριστικὸς μηδὲ θυμικός· ἐκ γὰρ
τούτων ἀπάντων φόνοι γεννῶνται.

γ'

τέκνον μου, μὴ γίνου ἐπιθυμητής, ὀδηγεῖ γὰρ ἡ ἐπιθυμία
πρὸς τὴν πορνείαν, μηδὲ αἰσχρολόγος μηδὲ
ὕψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεῖαι
γεννῶνται.

δ'

τέκνον μου, μὴ γίνου οἰωνοσκόπος, ἐπειδὴ ὀδηγεῖ εἰς τὴν
εἰδωλολατρίαν, μηδὲ ἐπαιδὸς μηδὲ μαθηματικὸς μηδὲ
περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων
ἀπάντων εἰδωλολατρία γεννᾶται.

Chapter III (Γ): Further instruction

Review: Imperatives; Reflexive and Demonstrative pronouns; **πάς**.

Vocabulary and Notes

For parallels see Barnabas 19. Some scholars have suggested that a second teacher takes over; the address changes to a series of instructions beginning, “my child.” It is just as likely that the form of address refers to a change of status in the hearer. On τέκνον as a gender-inclusive term that shows that the *Didache* addresses women as well as men, see Milavec, *Text*: 56-7.

1.

παντὸς πονηροῦ ... παντὸς ὁμοίου αὐτοῦ may be masculine or neuter.

2.

ὀργίλος *prone to anger, irascible*. **ὀδηγέω** (< ὁδός + ἄγω) *lead the way to*. **ζηλωτής** *a zealot; as adj. jealous*. **ἔριστικός** *argumentative, contentious*. **θυμικός** *passionate*. **γεννάω** *produce, generate, bear, give birth to*.

3.

αἰσχρολόγος *foul-mouthed*. **ὑψηλόφθαλμος** *high-eyed, “with uplifted eyes”* (probably implying immodest curiosity, Lampe, *PGL*).

4.

οἰωνοσκόπος *bird watcher, reader of omens*. **ἐπαιιδός** *enchanter, charmer*. **μαθηματικός** *fond of learning, astrological; as a noun astrologer*. **περικαθαίρων** *one who purifies* (by the use of charms). **περικαθαίρω** “purify by means of the application of an object meant to absorb defilement or control it” Lampe, *PGL*. **εἰδωλολατρία** *idolatry* [lit. “service to idols”], *superstition*.

ε'

τέκνον μου, μὴ γίνου ψεύστης, ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν, μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται.

ϝ'

τέκνον μου, μὴ γίνου γόγγυσος, ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν, μηδὲ ἀυθάδης μηδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται.

ζ'

ἴσθι δὲ πραῦς, ἐπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν.

η'

γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους διὰ παντός, οὓς ἤκουσας.

θ'

οὐχ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. οὐ κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφήσῃ.

ι'

τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν γίνεται.

5.

ψεύστης *liar*; **ψεῦσμα** *lie*. **φιλάργυρος** *money-loving*.
κενόδοξος *of empty opinion, vainglorious*.

6.

γόγγυσος *grumbler*. **αὐθαδής** *self-willed, obstinate*.
πονηρόφρων *evil-minded*.

7.

Psalm 37:11; Matth. 5:5.

ἴσθι < **εἰμί** *be!* (2nd sg. imperative, active present).

πραυς *meek, mild-tempered, gentle*. **κληρονομέω** *inherit*.

8.

μακρόθυμος *long-hearted, patient, long-suffering*. **ἐλεήμων**
merciful < **ἐλεέω** *pity, have mercy* (cf. **Κύριε ἐλέησον**).

ἄκακος *not evil, pure, guileless*. **τρέμων** *fearing*. **διὰ πάντος**
all the time, always.

9.

ὑψόω *lift high, raise up*. **θράσος** *boldness*. **κολλάω** *glue,*

cement. **ὑψηλός** *high, lofty, proud, stuck-up*. **ταπεινός**

humble, lowly. **ἀναστρέφω** *turn up/back; passive: turn oneself*
about in a place, stay.

10.

ἐνέργημα *action, activity, operation*. **ἄτερ** *without* (+ gen.)

Δ

α'

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.

β'

ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἵνα
ἐπαναπαῆς τοῖς λόγοις αὐτῶν.

γ'

οὐ ποθήσεις σχίσμα· εἰρηνεύσεις δὲ μαχομένους· κρινεῖς
δικαίως· οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν.

δ'

οὐ διψυχήσεις, πότερον ἔσται ἢ οὐ.

ε'

μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ
τὸ δοῦναι συσπῶν.

ϝ'

ἐὰν ἔχῃς διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν ἁμαρτιῶν
σου.

ζ'

οὐ διστάσεις δοῦναι· οὐδὲ διδοὺς γογγύσεις· γνώση γάρ,
τίς ἐστὶν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης.

Chapter IV (Δ): Further instruction

Review: uses of αὐτός; rules for accenting enclitics; prepositions; principal parts of δίδωμι.

Vocabulary and notes

1.

λαλέω *talk, speak, chatter*. **μιμνήσκω** *remind*; middle/passive *remember*; **μνησθήσῃ**: future passive. **κύριος** *lord*; **κυριότης** *lordliness, authority*. **ὅθεν** (adv.) *whence, from what source*.

2.

καθ' ἡμέραν *day by day, daily*. **πρόσωπον** *face, mask, person*. **ἅγιος** *holy*; as a noun *holy one, saint*. **ἐπαναπαύω** *make to rest*; mid. and pass. *rest upon* (**ἐπάτην** NT aor. pass. < **παύω**, BDF 76.1).

3.

Judge justly: Deut. 1:16; Prov. 31:9; John 7:24. **ποθέω** *desire, long for*. **σχίσμα** *schism*. **εἰρηνεύω** (< **εἰρήνη**) *make peace*. **πρόσωπον λαμβάνειν** = **προσωποληπτεῖν** *show partiality or favoritism* (Luke 20:21; James 2:9; Acts 10:34). **ἐλέγχω** see II 7. **παράπτωμα** (**πίπτω**) *transgression, a falling beside*.

4.

διψυχέω *be double-minded*. **πότερον ... ἢ** *whether ... or*.

5.

γίγνομαι > **γίνομαι** in later Greek. The periphrastic participle with forms of **εἰμί** and **γίνομαι** is common in LXX and NT. **ἐκτείνω** *stretch out*. **συσπᾶω** *draw, squeeze together*.

6.

“If you have [anything] = “Whatever you have.” **λύτρωσις** *ransom*. **ἁμαρτία** *mistake, error, sin*.

7.

διαστάζω *doubt, hesitate*. **γογγύζω** *grumble*. **μισθός** *pay*. **ἀνταποδότης** *the one who repays, paymaster*.

η'

οὐκ ἀποστραφήση τὸν ἐνδεόμενον· συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου· καὶ οὐκ ἔρεις ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσω μᾶλλον ἐν τοῖς θνητοῖς;

θ'

οὐκ ἄρεις τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ.

ι'

οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκη, τοῖς ἐπὶ τὸν αὐτὸν θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις θεόν· οὐ γὰρ ἔρχεται κατὰ πρόσωπον κάλεσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἠτοίμασεν.

ια'

ὕμεις δὲ οἱ δούλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ θεοῦ ἐν αἰσχύνη καὶ φόβῳ.

ιβ'

μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἄρεστον τῷ κυρίῳ.

ιγ'

οὐ μὴ ἐγκαταλίπης ἐντολὰς κυρίου, φυλάξεις δὲ ἅ παρέλαβες, μήτε προστιθεῖς μήτε ἀφαιρῶν.

ιδ'

ἐν ἐκκλησίᾳ ἐξομολογήση τὰ παραπτώματά σου καὶ οὐ προσελεύση ἐπὶ προσευχῆν σου ἐν συνειδήσει πονηρᾷ· αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.

8.

ἀποστρέφω *turn aside; passive turn away from (+ acc.).*
ἐνδεόμενος *needing.* **συγκοινωνέω** *share, have a share in.*
ἐρῶ *will say.* **ἴδια** [your] *own; see I (A).5.* **κοινωνός** *partner, sharer.* **πόσῳ μᾶλλον** *how much more?* **θνητός** *mortal, subject to death; opposite of ἀθάνατος.*

9.

See Barnabas 19.5. **ἀείρω** *remove, lift.* **ἀρεῖς τὴν χεῖρά σου:** “withdraw your hand” refers to parental responsibility in rearing and educating the child: “leave in the lurch” (Niederwimmer 109-110). **νεότης** *youth.*

10.

ἐπιτάττω/-τάσσω *enjoin, order, command.* **παιδίσκη** *servant woman.* **ἐλπίζω** (< ἐλπίς) *hope.* **πικρία** *bitterness.*
μήποτε οὐ μὴ *lest [they will] not; lest they cease to.* **κατὰ πρόσωπον** *according to person, with respect to person (i.e. showing favoritism).* **ἐτοιμάζω** *prepare, make ready.*

11.

ὑποταγήσεσθε: fut. pass. of **ὑποτάττω/-τάσσω** *place under, arrange under, subject.* **τύπος** *stamp, model, type, pattern.*

12.

ἀρεστός *pleasing, sufficient.*

13.

On not changing the commandments, see Deut. 4:2 and 12:32.
οὐ μὴ with the subjunctive in a strong prohibition.
ἐγκαταλείπω *leave behind, forsake.* **προστίθημι** *add.*
ἀφαιρέω *take away.*

14.

ἐκκλησία *assembly, congregation, church; orig. any public gathering called (< root κλη- cf. καλέω) by a herald; LXX, the community of Israel; Gospels, Christ’s new ἐκκλησία.*
ἐξομολογέω *confess.* **συνείδησις** *conscience.*

Ε

α'

Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων
πονηρὰ ἐστὶ καὶ κατάρως μεστή· φόνοι, μοιχεῖαι,
ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι,
φαρμακίαι, ἄρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις,
διπλοκαρδία, δόλος, ὑπερηφανία, κακία, ἀυθάδεια,
πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος,
ἀλαζονεία.

β'

διώκται ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες ψεῦδος,
οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι
ἀγαθῷ οὐδὲ κρίσει δικαίᾳ· ἀγρυπνοῦντες οὐκ εἰς τὸ
ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πραυτῆς καὶ
ὑπομονῆς μάταια ἀγαπῶντες· διώκοντες ἀνταπόδομα·
οὐκ ἐλεοῦντες πτωχόν· οὐ πονοῦντες ἐπὶ καταπονουμένῳ·
οὐ γινώσκοντες τὸν ποιήσαντα αὐτούς· φονεῖς τέκνων·
φθορεῖς πλάσματος θεοῦ· ἀποστρεφόμενοι τὸν
ἐνδεόμενον· καταπονοῦντες τὸν θλιβόμενον. πλουσίων
παράκλητοι· πενήτων ἄνομοι κριταί· πανθαμάρτητοι·
ῥυσθειῆτε, τέκνα, ἀπὸ τούτων ἀπάντων.

Chapter V (E): **The way of death**

Review: The 3rd declension, especially nouns in the patterns: -**ος, -ους, τό**: decline ὕψος; -**εως, -εως, ό**: decline φονεύς; -**ις, -εως, ή**: decline κρίσις; -**μα, -ματος, τό**: decline πλάσμα.

Vocabulary and Notes:

1.

See Matth. 15:19 and Romans 1:29-30. See also *Didache* Chapter II (B) for vocabulary. **κάταρα** *curse*. **μεστός** *full of*. **άρπαγή** *rapture, robbery, plunder*. **ὑπόκρισις** *hypocrisy*. **διπλοκαρδία** *double-mindedness*. **δόλος** *deceit, treachery*. **ὑπερηφανία** *arrogance, contempt, contumely*. **αὐθάδεια** *self-will, arrogance*. **πλεονεξία** *greed*; see Chapter II (B).6. **ζηλοτυπία** *rivalry, jealousy*. **θρασύτης** *insolence, impudence*. **ὕψος** *height, arrogance*. **ἀλαζονεία** *bragging, boasting, imposture*. The chapter contains a double anacoluthon (inconsistency in grammatical construction): first it speaks of the way of death being “full of” evils in the gen., then shifts to a series of evils in the nom. and finally characterizes the practitioners in a list of personal nouns and participles.

2.

See Romans 12:9. **διώκτης** (< διώκω) *persecutor*. **κολλάω** *glue, fasten, join*; pass.: *cleave to, devote oneself to*. **ἀγρυπνέω** *lie awake, pass sleepless nights*. **μακράν** (adv.) *far from*. **πραΰτης** *meekness*. **ὑπομονή** *endurance*. **μάταιος** *vain*. **ἀνταπόδομα** *repayment*. **ἐλεέω** *pity, have mercy*. **πτωχός** *beggar, poor*. **πονέω** (< πόνος) *work, labor, toil*. **καταπονέω** *oppress, abuse, mistreat, subdue, crush*. **φθορεύς** *corrupter*. **πλάσμα**, -ατος, τό *anything formed or made*. **θλίβω** *afflict, oppress*. **παράκλητος** *called to one's aid*; as a noun, *comforter, intercessor*. **πανθαμάρτητος** *utter sinner, reprobate*. **ρύομαι** *rescue, save, deliver*; ῥυσθείητε aor. pass. opt.; opt. of wish.

Ϝ

α'

ὄρα μή τις σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδαχῆς,
ἐπεὶ παρεκτὸς θεοῦ σε διδάσκει.

β'

εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ κυρίου,
τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὁ δύνῃ, τοῦτο ποίει.

γ'

περὶ δὲ τῆς βρώσεως, ὁ δύνασαι βάστασον· ἀπὸ δὲ τοῦ
εἰδωλοθύτου λίαν πρόσεχε· λατρεία γὰρ ἐστὶ θεῶν
νεκρῶν.

Chapter VI (F): **Conclusion of the two ways**

Review: infinitives: formation; subjunctives with verbs of fearing;
the verb δύναμαι: δυνήσομαι, δέδυνημαι, έδυνήθην

Vocabulary and Notes

1.

See Matth.24.4.

πλανάω, **πλανήσω**, **έπλάνησα** *lead astray, cause to wander*.
παρεκτός *besides, except, outside of (+ gen.)*.

2.

βαστάζω *bear, endure, support*. **ζυγόν** *yoke*. This section is addressed to non-Jewish converts who are advised to take up as much of Law as they can, including the dietary restrictions.

3.

See Acts 15:29 and 21:25.

βρώσις *food, eating*. **είδολοθυτός** *sacrificed to idols*.
λίαν *too much, very much*. **λατρεία** *slavery*. **νεκρός** *corpse*;
as adjective *dead*.

Z

α'

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.

β'

ἐὰν δὲ μὴ ἔχης ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ.

γ'

ἐὰν δὲ ἀμφότερα μὴ ἔχης, ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος.

δ'

πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύνανται· κελεύσεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

Chapter VII (Z): **Baptism**

Review:

Imperatives; underline and parse the imperatives in the passage.
Review conditions using the subjunctive.

Vocabulary and Notes

See Matth. 28:19.

1.

ταῦτα πάντα: all the teaching in Chapters I-VI. **προεῖπον** (aor. with no pres.) *declare publicly*. **εἰς τὸ ὄνομα**: here and in VII.3 below are the only expressions of the trinitarian formula in the *Didache*. The three affusions (in VII.3) may indicate one for each name. **ὔδωρ**, ὕδατος, τό *water*; **ὔδωρ ζῶν** *running water, fresh water, flowing water*.

2.

ψυχρός *cold*, i.e. water from a spring or well. **θερμός** *hot*, not heated, but standing water as in a cistern. This passage implies that the book comes from a region where water was scarce; hence the belief that it is of Syrian or Palestian origin.

3.

ἐκχέω *pour out*. **κεφαλή** *head*. **τρῖς** (adv.) *three times*.

4.

προνηστεύω *fast before* (an event).

Η

α'

αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν.
νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ· ὑμεῖς δὲ
νηστεύσατε τετράδα καὶ παρασκευήν.

β'

μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ
κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ· οὕτω προσεύχεσθε·

Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ· ἁγιασθήτω τὸ
ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·
γενηθήτω 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.

γ'

τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

Chapter VIII (H): Fasting and Prayer

Review: personal pronouns; prohibitive subjunctive; -τω ending for third person imperative: “may”, “let”.

Vocabulary and Notes

1.

See Matth. 6:16

νηστεία *fast*. **ἔστωσαν** (< εἰμί: 3rd pl. imperative) “let them be” (Smyth 768a). **παρασκευή** *the day of preparation, Friday*
The days of the week in Modern Greek:

Κυριακή *The Lord's Day*

Δευτέρα *Monday* (lit. the *second* after the Sabbath)

Τρίτη *Tuesday* (the *third*)

Τετάρτη (Classical: τετράς, -άδος, ἡ = the number *four*, the *fourth* day of the month or the fourth day of the week, *Wednesday*)

Πέμπτη *Thursday* (the *fifth*)

Παρασκευή *Friday* (lit. *Preparation*)

Σάββατο *Saturday, (Sabbath)*

2.

See Matth. 6:5. **οἱ ὑποκριταί** = the Pharisees and scribes or the traditional Jews. **εὐαγγέλιον** *gospel*, “the good news.” The Lord’s prayer: see Matth. 6:9-13 (also Luke 11:2-4 for a different version). **ἀγιάζω** *sanctify, consecrate, hallow*. **βασιλεία** *kingdom*. **θέλημα** *will*. **ἄρτος** *loaf of bread, food*.

***ἐπιούσιος** 1. derived from εἶμι (*go*): a) *pertaining to the future* i.e. the world to come; b) *for the day, daily*; 2. derived from εἰμί (*be*): a) *suited to one’s nature* [Latin *substantialis*]; b) *supernatural* [Latin *supersubstantialis*], Lampe, *PGL*. **σήμερον** (adv.) *today*. **ἄφες** < ἀφίημι. **ὀφειλή** *debt = sin*. **ὀφειλέτης** *debtor*. **πειρασμός** *trial, temptation*. **εἰς τοὺς αἰῶνας** *into the ages = forever and ever* (Latin: *per saecula saeculorum*).

Θ

α'

περὶ δὲ τῆς εὐχαριστίας οὕτως εὐχαριστήσατε·

β'

πρῶτον περὶ τοῦ ποτηρίου·

εὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς
ἀγίας ἀμπέλου Δαυεὶδ τοῦ παιδός σου, ἧς
ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου·
σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

γ'

περὶ 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.

δ'

ὥσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω
τῶν ὀρέων 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.

ε'

μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν,
ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα κυρίου. καὶ γὰρ περὶ
τούτου εἴρηκεν ὁ κύριος· Μὴ δώτε τὸ ἅγιον τοῖς कुσί.

Chapter IX (Θ): The Eucharist

Review: Participles, especially aorist passive and perfect middle-passive.

Vocabulary and Notes

1.

εὐχαριστέω *thank, give thanks, celebrate the Eucharist*; Lampe, *PGL*: “esp. of saying thanksgiving over eucharistic oblations, say eucharistic prayer (over), hence celebrate Eucharist or consecrate elements.” **Δαυεὶδ τοῦ παιδός σου** and **Ἰησοῦ τοῦ παιδός σου**: “Your son David” and “your son Jesus”: see Acts 13:22-23.

2.

ποτήριον *cup*. **πρῶτον περὶ τοῦ ποτηρίου**: the cup first as at a Jewish meal. **ἄμπελος** *vine*. **γνωρίζω** *make known*.

3.

κλάσμα *fragment, broken bread*. **γνώσις** *knowing, means of knowing, seeking to know, knowledge*.

4.

διασκορπίζω *scatter abroad*. **ἐπάνω** *above*. **ὄρος, -εος/-ους, τό** *mountain*. The mention of hills or mountains has been taken as an indication of Syrian or Palestinian origin. **συναχθέν < συνάγω. πέρασ, πέρατος, τό** *an end, termination*.

5.

φαγέτω < ἐσθίω, ἔδομαι / φάγομαι, ἔφαγον *eat*. **πιέτω < πίνω** *drink*. Quotation: Matth. 7:6. **κυσί < κύων, κυνός** *dog*.

I

α'

μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε·

β'

εὐχαριστοῦμέν σοι, πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου
ὀνόματός σου, οὗ κατεσκῆνωσας 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.

γ'

σύ, δέσποτα, παντοκράτορ, ἔκτισας τὰ πάντα
ἐνεκεν τοῦ ὀνόματός σου· τροφήν τε καὶ ποτὸν
ἔκδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοι
εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν
τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός
σου.

δ'

πρὸ πάντων εὐχαριστοῦμέν σοι ὅτι δυνατὸς εἶ· σοὶ
ἡ δόξα εἰς τοὺς αἰῶνας.

ε'

μνήσθητι, κύριε, τῆς ἐκκλησίας σου, τοῦ ρύσασθαι
αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελειῶσαι αὐτὴν ἐν
τῇ ἀγάπῃ σου, καὶ συναξον αὐτὴν ἀπὸ τῶν
τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν, εἰς σὴν
βασιλείαν, ἣν ἠτοίμασας αὐτῇ· ὅτι σοῦ ἐστὶν ἡ
δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Chapter X (I): Eucharistic prayer

Review: Vocative forms; attraction of the relative pronoun into the case of its antecedent; verbs of remembering and forgetting with the genitive.

Vocabulary and Notes

1.

ἐμπίμπλημι *fill (in)*. See Deut. 8:10

2.

κατασκηνόω (< σκηνή) *encamp, dwell; cause to dwell*.

πίστις, *πίστεως*, ἢ *faith, trust, belief*.

3.

See Rev. 4:11.

παντοκράτωρ *almighty*. **κτίζω** *create, produce*.

ἀπόλαυσις *enjoyment*. **χαρίζομαι** *show favor or kindness, give freely*.

5.

See Matth. 24:31.

τοῦ ῥύσασθαι: the genitive of the articular infinitive is used for purpose. **τελειόω** *fulfill, perfect*. **ἀγιάζω** *set aside, consecrate, sanctify*. **ἐτοιμάζω** *make ready, get ready, provide*.

Ϝ'

ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος.
Ὡσαννὰ τῷ θεῷ Δαυεΐδ. εἴ τις ἅγιός ἐστιν,
ἐρχέσθω· εἴ τις οὐκ ἐστι, μετανοεῖτω. μαρὰν ἀθά.
ἀμήν.

ζ'

τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

6.

See Matth. 21:9 and 15; I Cor. 16:22.

παρέρχομαι *enter into, pass away, perish*. Ὡσαννὰ τῷ θεῷ
Δαυεὶδ: see Matth. 21:9. **μετανοέω** *change one's mind,*
repent.

μαρὰν ἄθά or **μαραναθά** (from Aramaic) “our Lord, come! /
has come.” These phrases make sense if they are the
congregation's responses (as in responsorial prayer).

7.

προφήταις: see Acts 13:1-2: *prophets*, though becoming rarer,
are still around. They are not restricted to the set prayers.

ἐπιτρέπω (+ infinitive) *permit, allow, suffer* (+ dative of
person).

ΙΑ

α'

ὃς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα τὰ προειρημένα, αὐτὸν δέξασθε.

β'

ἐὰν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκη ἄλλην διδασχὴν εἰς τὸ καταλύσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν κυρίου, δέξασθε αὐτὸν ὡς κύριον.

γ'

περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν, κατὰ τὸ δόγμα τοῦ εὐαγγελίου οὕτω ποιήσατε·

δ'

πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος.

ε'

οὐ μενεῖ δὲ εἰ μὴ ἡμέραν μίαν· ἐὰν δὲ ἦ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνη, ψευδοπροφήτης ἐστί.

ϝ'

ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ ἀυλισθῆ· ἐὰν δὲ ἀργύριον αἰτῆ, ψευδοπροφήτης ἐστί.

ζ'

καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται.

Chapter XI (IA): **Wandering teachers:** apostles and prophets, true and false prophets

Review conditions; the verb ποιέω. Principal parts of ἵημι:- ἤσω, -ἦκα (ἦ/έ), -εἶκα, -εἶμαι, -εἶθην (except in present system, found only in compounds)

Vocabulary and Notes

1.

προειρημένα, pf. pass. of προεῖρω (fut.) *say beforehand, foretell, order publicly.*

2.

See Matth. 2:40-41; Gal. 4:14.

στραφεῖς aor. pass. of στρέφω. **καταλύω** *destroy.*

προστίθημι *increase, propagate.*

3.

ἀπόστολοι: *apostles* (< ἀπο- + στέλλω, *send*) do not stay because they have been “sent forth” to spread the gospel. On apostles as “wandering charismatics” see Milavec, *Faith:* 55.

δόγμα *opinion, tenet, fixed belief, system of belief, creed.*

4.

δεχθήτω < δέχομαι: the aorist and future passive of δέχομαι, though a deponent verb, are sometimes used in a passive sense.

5.

εἰ μὴ *except.*

6.

ἕως οὗ *until the time when.* **αὐλίζομαι** *spend the night.*

ἀργύριον *piece of silver; money.*

7.

See Matth. 12:3. **πειράζω** *put to the test.* **διακρίνω** *separate, divide, judge, examine.* **ἀφήμι** *send forth, let go, permit, forgive.*

η'

οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχη τοὺς τρόπους κυρίου. ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης.

θ'

καὶ πᾶς προφήτης ὀρίζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς, εἰ δὲ μήγε ψευδοπροφήτης ἐστί.

ι'

πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἂν διδάσκει οὐ ποιεῖ ψευδοπροφήτης ἐστί.

ια'

πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινός, 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 προφήται.

ιβ'

ὅς δ' ἂν εἶπη ἐν πνεύματι· δός μοι ἀργύρια ἢ ἕτερα τίνα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἶπη δοῦναι, μηδεὶς αὐτὸν κρινέτω.

8.

τρόπος *way, manner.*

9.

ὀρίζω *designate, appoint.* Is the prophet ordering a meal for himself or the community? In either case if he is a genuine prophet he will not eat it. **τράπεζα, -ης, ἡ** *table, meal.*
φάγεται = ἔδεται (future of **ἐσθίω**)

11.

See I Cor. 14:29-32.

δοκιμάζω *prove, approve.* **ἀληθινός** *genuine.*

εἰς μυστήριον κοσμικὸν ἐκκλησίας: This is one of the most enigmatic passages in the *Didache*. J. Rendel Harris, an early and important writer on this text, writes, “The key to the passage lies in the allusion to actions of the prophets of an earlier day, which were not to be imitated, and apparently were only justified because they were done to expound some mystery” (72; see pp. 62-77 on the most obscure passages; see also Niederwimmer 179-82 on this as a reference to “spiritual marriage” as illustrating the relationship between Christ and the church). **μυστήριον** in Classical Grk. refers to a *secret doctrine* or rite that is not to be revealed to the uninitiated; in biblical Grk. it refers to a *secret* revealed by God which the apostles make known to those willing to hear it; in Modern Grk. it means *sacrament* (esp. matrimony) (M&M). **ἐφ' ὑμῶν** *before you, in your presence, in reference or relation to you, “by your standards.”* **ὡσαύτως** *in just the same way as.*

12.

ὑστερέω *come late, come short, be in need of.*

IB

α'

πάς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου δεχθήτω· ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔξετε δεξιὰν καὶ ἀριστεράν.

β'

εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ ὅσον δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας ἐὰν ἦ ἀνάγκη.

γ'

εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω.

δ'

εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται Χριστιανός.

ε'

εἰ δὲ οὐ θέλει οὕτω ποιεῖν χριστέμπορός ἐστί· προσέχετε ἀπὸ τῶν τοιούτων.

Chapter XII (IB): Christian wayfarers and immigrants

Review: participles, formation and use.

Vocabulary and Notes

See Matth. 21:9; Psalms 118: 26, John 5:43.

1.

σύνεσις, -εώς, ἡ *understanding*. **δεξιός** *right*. **ἀριστερός** *left*. See Jonah 4:11.

2.

παρόδιος *wayfaring, travelling*; as a noun *traveller*. **βοηθέω** *help*.

3.

κάθημαι *sit, stay, settle, live*. [> Engl. *cathedral, -hedron*].
τεχνίτης *craftsman, person with a craft, trade, profession*.

4.

See II Thess. 3:6-11.

προνοέω *perceive beforehand, plan*. **πῶς** (adv.) *how*.

ἀργός (ἀ- + ἔργον) *idle, not working, doing nothing*.

Χριστιανός: *Christian* is used three times in the New Testament: Acts 11:26 (the term was used of the disciples, μαθηταί, first in Antioch); Acts 26:28; I Peter 4:16.

5.

χριστέμπορος (< ἔμπορος *seller, tradesman, traveling salesman*) *Christ-seller*, a person who makes a living from being a Christian. This is a neologism and may have been coined by the writer of the *Didache*. **προσέχω** *attend to, give oneself to*; with **ἀπό** *be on guard against, watch out for*.

Π

α'

πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς
ἄξιός ἐστι τῆς τροφῆς αὐτοῦ.

β'

ὡσαύτως διδάσκαλος ἀληθινός ἐστιν ἄξιος καὶ αὐτὸς
ὥσπερ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

γ'

πάσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἄλωνος, βοῶν
τε καὶ προβάτων λαβῶν δώσεις τὴν ἀπαρχὴν τοῖς
προφήταις· αὐτοὶ γάρ εἰσιν οἱ ἀρχιερεῖς ὑμῶν.

δ'

ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς.

ε'

ἐὰν σιτίαν ποιῆς, τὴν ἀπαρχὴν λαβῶν δὸς κατὰ τὴν
ἐντολήν.

ϝ'

ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας, τὴν ἀπαρχὴν
λαβῶν δὸς τοῖς προφήταις.

ζ'

ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβῶν
τὴν ἀπαρχὴν, ὡς ἂν σοι δόξη, δὸς κατὰ τὴν ἐντολήν.

Chapter XIII: **Payment of prophets and teachers**

Review: participles, especially aorist (1st and 2nd).

Vocabulary and Notes

Church Organization: see Acts 13:1, “there were in the church that existed in Antioch prophets and teachers” (προφήται καὶ διδάσκαλοι). See also I Cor. 12:28-29 on apostles, prophets, and teachers.

1.

See Matth. 10:10; Luke 10:7; I Cor. 9:13-14; I Tim. 5:17-18.

τροφή *nurture, food, nourishment, keep.*

2.

διδάσκαλος *teacher*: this is the only mention of διδάσκαλοι in the book and well describes the office or role of the writer of the *Didache*. **ἐργάτης** *worker*.

3.

On offerings of the first fruits see Deut. 18:3-5; Numbers 15:17-21; Numbers 18: 11-19; Neh. 10:36-39.

ἀπαρχή *first fruits*. **γέννημα** *produce* **ληνός** *wine press*.

ἄλων / ἄλωσ *threshing floor*. **βοῦς**, ὁ or ἡ *ox, cow*.

πρόβατον *sheep*. **ἀρχιερεύς** *high priest*.

4.

πτώχιος *poor*.

5.

σιτίον: pl. σιτία *food* > **σιτία**, -ας, ἡ *bread*.

6.

κεράμιον *crook, jug, jar* [> Engl. *ceramic*]. **ἀνοίξας** aor. partic. of **ἀνοίγω** *open*.

7.

ἱμάτισμος *clothing, > himation*.

ΙΔ

α'

κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾗ.

β'

πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν ἕως οὐ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν.

γ'

αὕτη γὰρ ἐστὶν ἡ ῥηθεῖσα ὑπὸ κυρίου· ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαρὰν. ὅτι βασιλεὺς μέγας εἰμί, λέγει κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

Chapter XIV (ΙΔ): **Sunday worship in the community, reconciliation**

Review: purpose clauses.

Vocabulary and Notes

1.

κατὰ κυριακὴν δὲ κυρίου: a pleonasm perhaps on the model of LXX τὰ σάββατα κυρίου. **προεξομολογέω** *confess beforehand*. **παράπτωμα** *transgression, sin*. **κάθαρος** *clean, pure*. **θυσία** *sacrifice*.

2.

On reconciliation before sacrifice, see Matth. 5:22-23.

ἀμφιβολία *dispute, quarrel*. **ἐταῖρος** *companion*. **διαλλάσσω** *reconcile, be reconciled*. **κοινῶ** *make common, profane*.

3.

On the greatness of the Lord's name, see Malachi 1:11.

ῥηθεῖσα: aorist passive participle < **ἔρω** (will) *say, speak*. **τόπος** *place*. **προσφέρω** *bring to*. **προσφέρειν**: infinitive as indirect imperative after **ῥηθεῖσα**. **θαυμαστός** *wonderful*.

ΙΕ

α'

χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξιόους τοῦ κυρίου, ἄνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων.

β'

μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γὰρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

γ'

ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ ὡς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλεῖτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἕως οὗ μετανοήσῃ.

δ'

τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτω ποιήσατε, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν.

Chapter XV (IE): **Choosing bishops and deacons** from the community; life in the community

Review: personal pronouns, adjectives of the third declension.

Vocabulary and Notes:

1.

Bishops and deacons: Philippians 1:1, I Tim. 3:1-13, Titus 1:5-9.
χειροτονέω *elect* (by show of hands < χεῖρ, *hand* + τείνω *stretch*). **ἐαυτοῖς**: in later Greek (and sometimes in classical Greek) the third person reflexive is generalized to cover all the persons. **ἐπίσκοπος** *bishop, overseer*. **διάκονος** *servant*.
ἀφιλαργύρους: opposite of φιλάργυρος *money-loving* (III.5).
λειτουργέω *perform public service* [a work for the people], *minister, perform/celebrate the liturgy* (**λειτουργία**);
λειτουργίαν is cognate accusative a favorite Greek construction (cf. “live a life”).

2.

ὑπεροράω -εἶδον *disdain, despise, disregard*.

3.

See Matth. 5:22-26 and 18:15-17 on anger and reconciliation.

ἀστοχέω *fail, miss the mark*.

4.

On alms and prayer see Matthew 6:2-8.

εὐχή *prayer, vow*. **ἐλεημοσύνη** *alms, mercy*.

ΙΓ

α'

γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἔτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν ἐν ἧ ὁ κύριος ἡμῶν ἔρχεται.

β'

πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῆτε.

γ'

ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφήται καὶ οἱ φθορεῖς καὶ στραφήσονται τὰ πρόβατα εἰς λύκους καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος.

δ'

αὐξανούσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ παραδώσουσι καὶ τότε φανήσεται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ καὶ ποιήσει σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει ἀθέμιτα ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος.

Chapter XVI (IF): **The last days**

Review: genitive absolute, uses of the dative, prepositions.

Vocabulary and Notes

As a conclusion, the writer returns to the theme of the two ways.

1.

See Matth. 24:4; 24:42; 25:13; Luke 12:35 on timing.

γρηγορέω *keep awake, keep watch*. **λύχνος** *light, lamp*.

σβέννυμι *extinguish, put out*. [> Engl. *asbestos*]. **ὀσφύς** *the lower part of the back, pl. loins*. **ἐκλύω** *loose, ungird*. **οἶδατε** = ἴστε.

2.

See Matth. 24:12-13. **πυκνῶς** *frequently*. **τὰ ἀνήκοντα** *needs*. **ὠφελέω** *help, benefit, be of use to*.

3.

πληθύνω *be increased, grow*. **φθορεύς** *corrupter*. **λύκος** *wolf*. **μῖσος** -ους, τό *hate*.

4.

See Matth. 24:24; II Thess. 2:9; Rev. 13:2, 13.

αύξάνω *increase*. **ἀνομία** *lawlessness*. **παραδίδωμι** *betray*.

κοσμοπλανής *world-deceiver*. **σημεῖον** *sign*. **τέρας**, -ατος, τό *portent, monster, omen*. **ἀθέμι(σ)τος** *unlawful*. **ἐξ αἰῶνος** *from the beginning*.

ε'

τότε ἤξει 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.

ϝ'

καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν.

ζ'

οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη· ἤξει ὁ κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ.

η'

τότε ὄψεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.

5.

See Matth. 24:10; 10:22; 24:13.

κτίσις *founding, creation*. **πύρωσις** *setting on fire, making fiery*. **δοκιμασία** *proving, testing*. **σκανδαλίζω** *cause offense, cause to stumble; pass. be made to stumble*. **ἀπολούνται** < **ἀπόλλυμι** *destroy, mid. perish*. **ὑπομένω** *stay behind, be patient, stand firm*. **κατάθεμα** *curse*. **ὑπ' αὐτοῦ τοῦ καταθέματος**: “by the curse itself” or “the curse himself”? See Malachi 2:2; also Galatians 3:13 on Christ himself as the curse; cf. Deut. 21:23.

6.

See Matth. 24:31; I Cor. 15:21; I Thess. 4:16.

ἐκπέτασις *rift, spreading out, opening*; some scholars take this to mean the sign of the cross in the sky. **σάλπιγξ** *trumpet*. **ἀνάστασις** *rising up, resurrection*.

7.

See Zechariah 14:5. **οὐ πάντων δέ**: it will not yet be a general resurrection, but only of the **ἅγιοι**, dead Christians resurrected to life. **ἐρρέθη** aor. pass. of **ἔρω** (will) *say*.

8.

See Matth. 26:64.

ἐπάνω *above*. **νεφελή** *mass of clouds, cloud*.

τὸ τέλος

Grammar Reviews

These pages are not intended to be a complete review of first year Greek. They are a quick reference keyed to the assignments in the chapter notes.

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I Review of Pronouns :

A. Summary

1. **Demonstratives**

οὗτος αὕτη τοῦτο	this
ὅδε ἤδε τόδε	this/that
ἐκεῖνος ἐκεῖνη ἐκεῖνο	that

2. **Relative**

ὅς ἢ ὃ	who, which, that
--------	------------------

3. **Reciprocal**

ἀλλήλων	each other
---------	------------

4. **Interrogative**

τίς, τί	who? what? why?
---------	-----------------

5. Indefinite

τις, τι someone, anyone, anything, something

6. Relative Indefinite

ὅστις ἤτις ὅ τι anyone who, whoever
anything which, whatever

7. Personal

ἐγώ -- ἡμεῖς I -- we
σύ -- ὑμεῖς you -- y'all (ye)
αὐτοῦ αὐτῆς αὐτοῦ -- αὐτῶν him her it --- them

8. Intensive

αὐτός αὐτή αὐτό -self

9. Reflexive

ἐμαυτοῦ ἐμαυτῆς / ἡμῶν αὐτῶν myself, ourselves
σεαυτοῦ σεαυτῆς / ὑμῶν αὐτῶν yourself, yourselves
ἐαυτοῦ ἐαυτῆς ἐαυτοῦ him/her/it-self, [them]selves

10. Negative

οὐδεὶς οὐδεμία οὐδέν no one, nothing, no
μηδεὶς μηδεμία μηδέν no one, nothing, no

B. The Relative Pronoun

ὅς	ἣ	ὅ	who which that
οὗ	ἣς	οὗ	whose, of whom, of which
ὧ	ἣῖ	ὧ	to/for/with whom/which
ὧν	ἣν	ὧ	whom, which, that

οἱ	αἱ	ἃ	who which that
ῶν	ῶν	ῶν	whose, of whom, of which
οἷς	αἷς	οἷς	to/for/with whom/which
οῦς	ἄς	ἄ	whom, which, that

C. αὐτός

Uses of **αὐτός** (pronoun and adjective)

1. In all cases **αὐτός** can mean **-self**.

Whose self depends on what it agrees with: αὐτός βούλει ταῦτα πράττειν; (“Do you wish to do these things yourself?”). If used with a noun the intensive αὐτός (meaning **-self**) goes into the predicate position:

αὐτὴ ἡ γυνή “the woman herself”
ἡ γυνὴ αὐτὴ “the woman herself”

Αὐτός may also agree with a pronoun or with the unexpressed subject of a verb, αὐτὸς ἔφη (“he himself said [it]”).

2. In all cases, after the article (i.e. in the attributive position) αὐτός means *same*.

πάντες εἶδομεν τὴν αὐτὴν γυναῖκα. (“We all saw the same woman.”)

ὁ αὐτός “the same man”

ταῦτα τὰ αὐτά (often seen as ταῦτα ταῦτά by crasis), “these same things”

3. In the oblique cases, *him, her, it, them*, κτλ.

His, her, its, their go into the genitive and are put into the predicate position.

II The Vocative: Summary

USE: for addressing someone or something

FORMS:

For -η, -α nouns of the first declension, all neuter nouns, all plurals, the vocative is the same as the nominative.

Second declension nouns in -ος have -ε in the vocative singular.

First declension nouns in -της have their vocative singular in -α.

In the third declension some nouns have vocative like the nominative, others like the base.

III Third Declension

Basic endings:

	Singular	Plural
M/F	[-ς] <u>-ος</u> -ι -α / -ν	-ες -ων -σι -ας
N	[base] <u>-ος</u> -ι [base]	-α -ων -σι -α

Nouns for review:

ἄνθρω (ὁ)	ἄνδρες	γυνή (ἡ)	γυναῖκες
ἄνδρός	ἄνδρῶν	γυναικός	γυναικῶν
ἄνδρῖ	ἄνδράσι	γυναικί	γυναιξί
ἄνδρα	ἄνδρας	γυναῖκα	γυναῖκας

ἄνερ		γύναι	
πόλις (ἡ)	πόλεις	βασιλεύς (ὁ)	βασιλῆς (-ειj)
πόλεως	πόλεων	βασιλέως	βασιλέων
πόλει	πόλεσι	βασιλεῖ	βασιλεῦσι
πόλιν	πόλεις	βασιλέα	βασιλέας
πράγμα (τό)	πράγματα	γένος (τό)	γένη
πράγματος	πραγμάτων	γένους	γενῶν
πράγματι	πράγμασι	γένει	γένεσι
πράγμα	πράγματα	γένος	γένη

IV Prepositions

Prepositions further define the case uses. For example the accusative is used for place **to** which; the dative for place **in** which, and the genitive for place **from** which. The meaning of the preposition will sometimes depend on what case follows it.

ἀπό <i>away</i>	GEN	<i>away from, from</i>	SEPARATION
διά <i>through</i>	GEN	<i>through</i>	
	ACC	<i>because of, on account of</i>	
εἰς <i>into</i>	ACC	<i>into + terminal accusative</i>	DIRECTION TO
ἐκ/ἐξ <i>out</i>	GEN	<i>out of, from</i>	SEPARATION
ἐν <i>in</i>	DAT	<i>in, on + locative dative</i>	PLACE WHERE
ἐπί <i>upon</i>	GEN	<i>upon</i>	
	DAT	<i>on, by, over, because of, on condition of</i>	
	ACC	<i>to, for</i>	
κατά <i>down</i>	GEN	<i>down from, against</i>	
	ACC	<i>according to, on (of time)</i>	
μετά <i>amid, among</i> μετὰ	GEN	<i>among, together with</i>	

	ACC	<i>into the midst, after</i>	
παρά	<i>alongside, near</i>		
	GEN	<i>from (a place) near</i>	SEPARATION
	DAT	<i>beside (at a place near)</i>	PLACE WHERE
	ACC	<i>to (a place) near</i>	DIRECTION TO
περί	<i>about, around</i>		
	GEN	<i>concerning, about</i>	
	ACC	<i>around, near, with regard to</i>	
πρό	<i>before</i>		
	GEN	<i>before</i>	
πρός	<i>face to face, facing</i>		
	GEN	<i>from</i>	SEPARATION
	DAT	<i>at, near, toward</i>	PLACE WHERE
	ACC	<i>to, toward</i>	DIRECTION TO
σύν = ξύν	<i>with</i>		
	DAT	<i>with</i>	ACCOMPANIMENT
ὑπέρ	<i>over</i>		
	GEN	<i>on behalf of, concerning, for, in the name of</i>	
	ACC	<i>more than</i>	
ὑπό	<i>under</i>		
	GEN	<i>by</i>	

V Verb Forms

A. The verb εἶμι “to be”

Present Indicative			
εἶμι	ἐσμέν	I am	we are
εἶ	ἐστέ	you are	you (ye) are
ἐστί	εἰσὶ	he/she/it is	they are, there are
		there is, they are	
εἶναι (infinitive) to be, being [gerund]			

Imperfect Indicative			
ἦ	ἦμεν	I was	we were
ἦσθα	ἦτε	you were	you (ye) were
ἦν	ἦσαν	she/he/it was	they were, there were
		there was, they were	

Future Indicative			
ἔσομαι	ἔσόμεθα	I will be	we will be
ἔσει	ἔσεσθε	you will be	you (ye) will be
ἔσται	ἔσονται	he/she/it will be	they will be
		to be (to be going to be)	

Present Subjunctive	
ᾶ	ᾶμεν
ᾷς	ᾷτε
ᾷ	ᾶσι

Note that εἶμι is used with the **nominative** in the predicate.

B. Contract Verbs: The stem vowel contracts with the thematic vowel.

-αω

Rules: ι > subscript; α + O-sound > ω; α + E-sound > α

1. -α-εις > -ᾶς, -α-ει > -ᾷ. But **not** infinitive: -α-ειν > -ᾶν
2. -α-ω > -ᾶ, -α-ομεν > -ᾶμεν, -α-ουσι > -ᾶσι, -α-ομεθα > -ᾶμεθα, -α-ον > -ᾶν

3. -α-ετε > -ᾶτε, -α-εσθε > -ᾶσθε, -α-εζ > -αζ, -α-ε > -α

-εω

Rules: ε + ε > ει; ε + ο > ου; ε is absorbed before a long vowel or diphthong.

1. -ε-ετε > -εῖτε, -ε-εσθε > -εῖσθε, -ε-εζ > -εῖζ, -ε-ε > -εῖ
2. -ε-ομεν > -οῦμεν, -ε-ον > -οῦν, -ε-όμην > οὔμην
3. -εω > ᾠ, -ε-εις > εῖς, -ε-ει > εῖ, -ε-ουσι > οὔσι, -ε-ειν > εῖν

-οω

Rules: ο + η or ω > **ω**; ο + ε, ο, or ου > **ου**; ο + ι-diphthong > **οι**

1. -ο-ω > **ῶ**

2. -ο-ετε > **-οὔτε**, -ο-ομεν > **-οῦμεν**, -ο-ουσι > **-οῦσι**, -ο-ον > **-οον**, -ο-εζ > **-ουζ**, -ο-ε > **ου**

3. -ο-εις > **-οῖς**, -ο-ει > **-οῖ**. But **not** infinitive: -ο-ειν > **-οῦν**

Present active participle:

-αω: -ῶν, -ῶσα, -ῶν: M, N base is -ωντ- F base is -ωσ-

-εω: -ῶν, -οῦσα, -οῦν: M, N base -ουντ-, F base -ουσ-

-οω: -ῶν, -οῦσα, -οῦν: M, N base -ουντ-, F base -ουσ-

Contraction affects only the present system (present and imperfect) of most contract verbs. A few contract verbs also have contracted futures (καλέω, γαμέω, for example). Many contract verbs have regular principal parts.

C. Imperatives (2nd person)

TENSES: present, aorist, perfect

FORMS:

Thematic (present, second aorist)

Active	-ε	-ετε
Middle	-ου	-εσθε

First Aorist

Active	(σ)-ον	(σ)-ατε
Middle	(σ)-αι	(σ)-ασθε

Perfect

Active:	pf. act. ptcpl. + ἴσθι ... + ἔσθε	
Middle	-σο	-σθε

Aorist Passive

(θ)-ητι	(θ)-ητε
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VI Constructions

A. Conditions

CONTRARY-TO-FACT

Present εἰ + imperfect (**were**) -- imperfect (**would**) + ᾗν
Past εἰ + aorist (**had**) -- aorist (**would have**) + ᾗν

FUTURE CONDITIONS

More Vivid ἐάν + subjunctive (present or aorist) -- future (**will**)

Less Vivid εἰ + optative (**should**) -- optative (**would**) + ᾗν [not used in NT koine]

GENERAL CONDITIONS (“if ever”, “whenever”)

Present ἐάν + subjunctive -- present indicative

Past εἰ + optative -- imperfect [not used in NT koine]

B. Subjunctive: Forms and Uses

TENSES: present (going on), aorist (simple/single act), perfect (completed state).

FORMS: use tense stems, no augment for aorist; the perfect stem includes the reduplication.

ENDINGS: primary endings for all tenses with lengthened thematic vowel (even for non-thematic verbs and tenses). ο/ε > ω/η

Active

-ω	-όμεν
-ης	-ητε
-η	-οσι(ν)

Middle, Middle-Passive

-ομαι	-όμεθα
-η	-ησθε
-ηται	-ονται

USES:

1. “Let us” HORTATORY
2. “Don’t do it” PROHIBITIVE (μή + aorist subjunctive)
3. “Are we to ...?” DELIBERATIVE
4. FUTURE MORE VIVID CONDITIONS (*will, shall* in the conclusion) ἐάν + the subjunctive --- FUTURE INDICATIVE
5. PRESENT GENERAL CONDITIONS (*whenever, if ever*) ἐάν + subjunctive --- PRESENT INDICATIVE

6. PURPOSE CLAUSES) *in order to, to*) ἵνα or ὅπως + the subjunctive if the main verb is PRIMARY (present, future, or perfect)
7. With verbs of FEARING (in primary sequence) μή or μή οὐ + the subjunctive.

C. Participles: Forms and Uses

1. **Definition:** A **participle** shares two parts of speech. It is a verbal adjective.
 As an **adjective** it has gender, number, and case.
 As a **verb** it has tense and voice, and may take an object (in whatever case the verb takes).
2. **Uses:** In general there are three uses: **attributive, circumstantial, and supplementary**.

Attributive: with the **article**, the participle is used as a **noun or adjective**. Examples: οἱ ἔχοντες, τὰ ὄντα, ὁ μέλλων χρόνος.

Circumstantial: without the article, but in agreement with a noun or pronoun (expressed or implied), whether a subject or an object in the sentence. This is an adjectival use. The circumstantial participle expresses:

TIME: (when, after, while) [ἄμα, αὐτίκα, μεταξὺ]

CAUSE: (since) [ἄτε, ὡς]

MANNER: (in, by)

CONDITION: (if) [if the condition is negative with μή]

CONCESSION: (although) [καί, καίπερ]

PURPOSE: (to, in order to) **future participle** [ὡς]

GENITIVE ABSOLUTE: a **noun / pronoun** + a **participle** in the genitive form a clause which gives the circumstances of the action in the main sentence. In the genitive absolute, the noun is the subject of the participle.

noun in the genitive | participle in the genitive

Supplementary: the participle depends on a verb and completes the meaning of such verbs as: παύω, ἄρχω, αἰσχύνομαι, φαίνομαι.

Pay special attention to the idiomatic uses of the participle with: τυγχάνω, λανθάνω, φθάνω.

3. **Translation of tenses:**

Present: _____ **ing**

Future: **in order to** _____ (shows purpose)

Aorist: _____ **ing**, **having** _____, **after** _____ **ing**

4. *Forms:*

ACTIVE: present, future, *second* aorist (the thematic tenses)

BASE in -οντ- (m, n), -ουσ- (f)

ADD ENDINGS TO THE TENSE STEM (for aorist **remove** the **augment**)

Singular			Plural		
-ων	-ουσα	-ον	-οντες	-ουσαι	-οντα
-οντος	-ουσης	-οντος	-οντων	-ουσων	-οντων
-οντι	-ουση	-οντι	-ουσι	-ουσαις-ουσι	
-οντα	-ουσαν	-ον	-οντας	-ουσας	-οντα

First aorist. Remove the augment.

BASE in -αντ- (m, n) -ασ- (f)

-ας	-ασα	-αν	-αντες	-ασαι	-αντα
-αντος	-ασης	-αντος	-αντων	-ασων	-αντων
-αντι	-αση	-αντι	-ασι	-ασαις	-ασι
-αντα	-ασαν	-αν	-αντας	-ασας	-αντα

Perfect act.

-ώς -υῖα -ός (base: -οτ-) participle

Aorist Passive: (no augment)

-(θ)είζ (base: -έντ-), -(θ)είσα (base: -εισ-), -(θ)έν (base: -εντ-)

MIDDLE-PASSIVE (present) and MIDDLE (future and Aorist)

For the present, future, and second aorist (remove augment) add to the TENSE STEM:

-ομενος, -ομένη, -ομενον

For the first aorist (remove the augment) add:

-αμενος, -αμένη, -αμενον

Perfect mid. participle (note accent)

-μένος

Future passive participle

-θησόμενος, -η, -ον

VII Accent of Enclitics

Enclitics are accented as if they were syllables added to the words before them.

Examples:

- a. ἄνθρωποι εἰσι: two accents go on the preceding word if accented on the antepenult (the second accent goes on the ultima before the enclitic).
- b. δῶρά ἐστι: two accents on the preceding word if accented with a circumflex on the penult (second accent goes on the ultima before the enclitic).
- c. λόγοι εἰσί: a two syllable enclitic will receive an accent on its ultima after a word accented with an acute on the penult.
- d. βουλή ἐστι: an acute on the ultima does **not** change to a grave if the word following is an enclitic.
- e. ἢ νύ σέ που θεὸς ἴσχει: in a series of enclitics the first are accented and the last left unaccented.
- f. For emphasis at the beginning of a sentence or clause enclitics are accented: ἔστι.

VIII Principal Parts of Verbs used in the *Didache*

ἀγαπάω ἀγαπήσω ἠγάπησα ἠγάπηκα ἠγάπημαι ἠγαπήθην *love*

ἄγω ἄξω ἠγαγον ἠγα ἠγμαι ἠχθην *lead*

ἀκούω ἀκούσομαι ἤκουσα ἀκήκοα (ἠκηκόη) _____ ἠκούσθην *hear*

βαίνω βήσομαι ἔβην βέβηκα *go*

γίγνομαι γενήσομαι ἐγενόμην γέγονα (*am, have been*) γεγένημαι
ἐγενήθην *be, become*

γιγνώσκω γνώσομαι ἔγνων ἔγνωκα ἔγνωμαι ἐγνώσθην *know*

δείκνυμι δείξω ἔδειξα δέδειχα δέδειγμαι ἐδείχθην *show*

δέχομαι δέξομαι ἐδεξάμην δέδεγμαι (-εδέχθην) *receive*

διδάσκω διδάξω ἐδίδαξα δεδίδαχα δεδίδαγμαι ἐδιδάχθην *teach*

δίδωμι δώσω ἔδωκα (δω/δο) δέδωκα δέδομαι ἐδόθην *give*

δοκέω δόξω ἔδοξα δέδογμαι -εδοχθην *seem, think*

δύναμαι δυνήσομαι δέδυνημαι ἐδυνήθην *be able*

έρχομαι ἐλεύσομαι ἦλθον ἐλήλυθα *come*

ἔχω ἔξω /σχήσω ἔσχον ἔσχηκα -έσχημαι *have, hold, keep*

ἵημι -ἴσω -ἴκα (ἠ/έ) -εἶκα -εἶμαι -εἶθην *send, let go*

ἴστημι στήσω ἔστησα (1) ἔστην (2) ἔστηκα (ἔσταμαι) ἐστάθην *stand*

κρίνω κρινῶ ἔκρινα κέκρικα κέκριμαι ἐκρίθην *judge*

λαμβάνω λήψομαι ἔλαβον εἴληφα εἴλημμαι ἐλήφθην *take*
λέγω λέξω ἔλεξα / εἶπον εἶρηκα (λέλεγμαι) εἶρημαι ἐρρήθην *speak, say*

λείπω λείψω ἔλιπον λέλοιπα λέλειμμαι ἐλείφθην *leave*
λύω λύσω ἔλυσα λέλυκα λέλυμαι ἐλύθην *free, loose*
μένω μενῶ ἔμεινα μεμένηκα *remain*
ὄλλωμι ὀλώ ὤλεσα / ὀλόμην ὀλώλεκα ὄλωλα *destroy, perish*
ὁράω ὄψομαι εἶδον ἑώρακα / ἑώρακα ἑώραμαι / ὤμμαι ὤφθην *see*
πίμπλημι πλήσω ἔπλησα πέπληκα πέπλησμαι ἐπλήσθην *fill*
πίνω πίομαι ἔπιον πέπωκα -πέπομαι -ἐπόθην *drink*
ποιέω ποιήσω ἐποίησα πεποίηκα πεποίημαι ἐποιήθην *do, make*
πράττω πράξω ἔπραξα πέπραχα / πέπραγα ἐπράχθην *do*
στρέφω στρέψω ἔστρεψα --- ἔστραμμαι ἐστέφθην / ἐστράφην *turn*
τάττω/τάσσω τάξω, ἔταξα τέταχα τέταγμαι ἐτάχθην *arrange*
τίθημι θήσω ἔθηκα (θη/θε) τέθηκα τέθειμαι ἐτέθην *put, place*
τιμάω τιμήσω ἐτίμησα τετίμηκα τετίμημαι ἐτιμήθην *honor*
φέρω οἶσω ἤνεγκα / ἤνεγκον ἐνήνοχα ἐνήνεγμαι ἠνέχθην *bear, carry*
φεύγω φεύξομαι ἔφυγον πέφευγα *flee*
φοβέομαι φοβήσομαι πεφόβημαι ἐφοβήθην *fear*
φύω φύσω ἔφουσα / ἔφυν (*grew*) πέφυκα (*am by nature, am*) *produce*

Further Reading

The bibliography of the *Didache* is vast. Already, just two years after Bryennios' *editio princeps* (in 1883), Dr. C. Johnson—in a lecture given at Cambridge on May 29, 1885—was able to say “it has been the subject of so many articles in our magazines and reviews, that I may leave many things unsaid. . .” (*The Teaching of the Twelve Apostles with Illustrations from the Talmud*, Cambridge: Deighton Bell, 1886: 5). The works in this list are chosen for their scholarship, availability, and diversity.

Books

Jean-Paul Audet, *La Didaché: Instructions des Apôtres*. Paris (J. Gabalda), 1958. Major scholarly commentary.

J. Draper (ed.), *The Didache in Modern Research*, Leiden (Brill), 1996. Major trends in modern scholarship under the rubrics of sociological and anthropological studies, literary analyses based on orality theory, research into Jewish origins. Begins with a review of older scholarship.

Bart D. Ehrman (editor), *Lost scriptures: books that did not make it into the New Testament*, New York : Oxford University Press, 2003. An anthology of the non-canonical texts of the early centuries of Christianity.

Bart D. Ehrman (trans.), *The Apostolic Fathers*, Vol. I, Cambridge, MA (Harvard University Press), 2003. New Loeb Greek text with facing English translation.

J. Rendel Harris, *The Teaching of the Apostles*, London (Clay & Sons) and Baltimore (Johns Hopkins), 1887. Important early work: includes

a facsimile of the manuscript, explication of the obscure passages; parallels in other apostolic writings.

Aaron Milavec, *The Didache: Faith, Hope, and Life of the Earliest Christian Communities 50-70 C.E.*, New York (Newman Press), 2003. Treats the agenda, logic and concerns of the *Didache*; full of useful background discussions.

Aaron Milavec, *The Didache: Text, Translation, Analysis, and Commentary*, Collegeville, Minn. (Liturgical Press), 2003b. Includes Greek text with facing gender-inclusive translation, commentary, and flow charts indicating the consistency of the text; accompanying CD. Stresses the oral nature and overall unity of the text.

Kurt Niederwimmer, *The Didache: a commentary*, Minneapolis (Fortress Press), 1998. Full and rich commentary; separates layers of texts and redactions.

Huib van de Sandt and David Flusser *The Didache: its Jewish sources and its place in early Judaism and Christianity*, Assen (Royal Van Gorcum) and Minneapolis (Fortress Press), 2002. A study of the shared religious and cultural tradition of early Christianity and Judaism. Treats the *Didache* as a compilation of older sources that had separate existences before being incorporated into one manual.

On-line resources

The *Didache* page <http://www.earlychristianwritings.com/didache.html>
Many useful links.

Early Church page <http://www.earlychurch.org.uk/didache.php> Full bibliography.