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


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).


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 1.3). 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 lifetime 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 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 ecстатics 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 onself 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 δοι): 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 (ἔος ἀπω): 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' Ὅδοι δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὅδων.

β' Ἡ μὲν οὖν ὀδὸς τῆς ζωῆς ἑστιν αὐτή' πρώτον ἀγαπήσεις τὸν Θεὸν τὸν ποιῆσαι τε, δεύτερον τὸν πλησίον σου ὡς σεαυτόν' πάντα δὲ ὅσα ἔαν θέλῃς μή γίνεσθαι σοι, καὶ σὺ ἄλλῳ μὴ ποιεῖ.
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. διδαχή teaching, doctrine, training, Milavec: apprenticeship (cf. Greek διδάσκω, διδάσκαλος; Engl. didactic). κύριος, -ου, ó lord, master, head of a house, guardian of a woman (from birth to death); in a religious context: the Lord. ἔθνος, -ος, 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, ἕν one. διαφορά, -άς, η difference. μεταξύ (prep. with gen.) between. ζωή in NT Grk. is the ethical term for life, taking over the use of classical βίος.

γ'
Τούτων δὲ τῶν λόγων ἢ διδαχή ἕστιν αὕτη· εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποιά γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπώντας ὑμᾶς; οὐχὶ καὶ τά ἐθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν.

δ'
ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν· ἐὰν τίς σοι δῶ ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἀλλήν, καὶ ἔσοι τέλειος· ἐὰν ἀγαρεύσῃ σε τις μίλιον ἐν, ὑπαγε μετ' αὐτοῦ δύο· ἐὰν ἀρη τις τὸ ἰματίον σου, δὸς αὐτῷ καὶ τὸν χιτώνα· ἐὰν λάβῃ τις ἀπὸ σου τὸ σὸν, μὴ ἀπαίτει. οὐδὲ γὰρ δύνασαι.

*νηστεύω* *(fast.* ποιός, 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* (=σώμα body > Engl. somatic; from the same Grk. root comes the verb for “save”; cf. οὐτήρ). *ἐπιθυμία* *passion, desire* (*ἐπιθυμέω* desire: ἐπί upon + θυμός spirit). *ράπισμα* *slap, blow with the palm of the hand* (ράπτω). *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).*

*ἀρη < αἴρω* *raise, take away.* *ἱμάτιον* *outer garment, cloak worn over the χιτών, himation.* *χιτών.* -όνος, ὁ *undergarment, a long shirt worn next to the body, chiton.*

*ἀπαίτεω* *demand back.*
ε'
παντὶ τῷ αἰτούντι σε δίδου καὶ μὴ ἀπαίτει· πάσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων. μακάριος ὁ διδοὺς κατὰ τὴν ἐντολὴν ἀθόφος γὰρ ἐστίν. οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρείαν ἔχων λαμβάνει τις, ἀθόφος ἐσται· ὁ δὲ μὴ χρείαν ἔχων δώσει δίκην, ἵνα τί ἔλαβε καὶ εἰς τί· ἐν συνοχῇ δὲ γενόμενος ἔξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἔξελεύσεται ἕκειθεν, μέχρις οὐ ἀποδῷ τὸν ἐσχατὸν κοδράντην.

̆ε'
ἀλλὰ καὶ περὶ τούτου δὲ εἰρηταί· Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῶς, τίνι δῶς.
5.

6.
*идρόω* sweat; *идρωσάω* 3rd pers. aor. imper. *έλεημοσύνη* mercy, pity, alms (cf. Engl. alms, eleemosy). *Ιδρωσάω* ἡ *έλεημοσύνη* 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* ἀν + subjunctive until. γνῶς < γιγνώσκω.
Β

α′
Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς.

β′
oὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις,
oὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ γεννηθέν ἀποκτενεῖς,
oὐκ ἐπιθυμήσεις τά τοῦ πλησίον.

γ′
oὐκ ἐπιορκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις,
oὐ μνησικακήσεις.

δ′
oὐκ ἐσθὶ διγνώμων οὐδὲ δίγλωσσος· παγίς γὰρ θανάτου ἢ
dīglōsía.

ε′
oὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κένος, ἀλλὰ
mēmestomēnos práxei.
Chapter II (B) The way of life (continued)
Review: The relative pronoun; contract verbs of the -εω and -αω types; the verb ειμι.

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. θορά 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. μησικακέω remember past wrongs, bear a grudge.

4.
διγνώμων double-minded. διγλώσσος double-tongued, speaking with forked tongue. παγίς, παγίδος, ή snare, trap.

5.
κένος empty, vain (> Engl., cenotaph). μεμεστωμένος < μεστός fill full of; passive be filled; pf. pass. partic. filled, fulfilled (μεστός full of).
οὐκ ἔσῃ πλεονέκτης οὐδὲ ἀρπαξ οὐδὲ ὑποκριτής οὐδὲ κακοήθης οὐδὲ ὑπερήφανος. οὐ λήψῃ βουλὴν πονηρὰν κατὰ τοῦ πλησίον σου.

οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὐς μὲν ἑλέγξεις, περὶ δὲ ὦν προσεύξῃ, οὐς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχήν σου.
6. πλεονέκτης greedy, claiming more than one’s share. ἀρπαξ 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 = οὐδείς (BDF 302.1). ὅς μὲν ... ὅς δὲ = ὁ μὲν ... ὁ δὲ. ἐλέγχω cross-examine, test, refute, put right, correct. ὑπὲρ τὴν ψυχὴν σου: ψυχὴ in the sense of self or life.
Γ

α'
tέκνον μου, φεύγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ.

β'
μὴ γίνου ὁργίλος, ὁδηγεῖ γὰρ ἢ ὀργή πρὸς τὸν φόνον, μηδὲ ζηλωτής μηδὲ ἐριστικός μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννώνται.

γ'
tέκνον μου, μὴ γίνου ἐπιθυμητής, ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν, μηδὲ αἰσχρολόγος μηδὲ ψηλόφθαλμος· ἐκ γὰρ τούτων ἀπάντων μοιχεία γεννώνται.

δ'
tέκνον μου, μὴ γίνου οἰωνοσκόπος, ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρίαν, μηδὲ ἐπαοιδὸς μηδὲ μαθηματικός μηδὲ περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἀπάντων εἰδωλολατρία γεννάται.
Chapter III (Γ): Further instruction

Review: Imperatives; Reflexive and Demonstrative pronouns; πᾶς.

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. πονηροῦ ... ὁμοίου αὕτοῦ may be masculine or neuter.

2. ὁργίλος prone to anger, irascible. ὀδηγέω (< ὀδός + ἀγώ) lead the way to. ζηλωτής a zealot; as adj. jealous. ἐριστικός argumentative, contentious. θυμικός passionate. γεννᾶω produce, generate, bear, give birth to.

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

4. οἰωνοσκόπος bird watcher, reader of omens. ἐπαιδεύως 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, μη γίνου ψεύστης, ἑπειδή ὀδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν, μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννώνται.

ϝ'
τέκνον μου, μη γίνου γόγγυσος, ἑπειδή ὀδηγεῖ εἰς τὴν βλασφημίαν, μηδὲ αὐθάδης μηδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννώνται.

ζ'
ἰσθι δὲ πραῦς, ἑπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν.

η'
γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἀκακος καὶ ἥσυχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους διὰ παντὸς, οὐς ἥκουσας.

θ'
oὐχ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. οὐ κολληθήσεται ἡ ψυχή σου μετὰ ψυχῆν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν ἀναστραφήσῃ.

ι'
tὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ότι ἄτερ θεοῦ οὐδὲν γίνεται.

28
5. ψεύστης lie; ψεύσμα lie. φιλάργυρος money-loving. κενόδοξος of empty opinion, vainglorious.


7. Psalm 37:11; Matth. 5:5. ἰσθι < 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). ἀκακος not evil, pure, guileless. τρέμων fearing. διὰ πάντος all the time, always.

9. υψόω lift high, raise up. θράσος boldness. κολλάω glue, cement. υψηλός 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 μοι, τού λαλούντος σοι τόν λόγον τοῦ θεοῦ 
μνησθήσῃ νυκτὸς καὶ ἡμέρας, τιμήσεις δὲ αὐτὸν ὡς 
κύριον ὁδεῖν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ κύριός ἐστιν.

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

γ'
οὐ ποθήσεις σχήμα: εἰρηνεύσεις δὲ μαχαιρένους: κρίνεις 
δικαίως οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν.

δ'
οὐ διψυχήσεις, πότερον ἐσται ἢ οὐ.

ε'
μὴ γίνον πρὸς μὲν τὸ λαβεῖν ἐκτεῖνων τὰς χεῖρας, πρὸς δὲ 
tὸ δοῦναι συσπών.

ζ'
ἐάν ἔχῃς διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν ἁμαρτιῶν 
σου.

ζ'
οὐ διστάσεις δοῦναι: οὐδὲ διδοὺς γογγύσεις: γνώσῃ γάρ, 
tίς ἐστιν ὁ τοῦ μισθοῦ καλῶς 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. μιμήσκω remind; middle/passive remember; μνησθήσῃ future passive. κύριος lord; κυριότης lordliness, authority. δέθεν (adv.) whence, from what source.

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


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. συσπάω draw, squeeze together.

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

7. διαστάξω doubt, hesitate. γογγύζω grumble. μισθὸς pay. ἀνταποδότης the one who repays, paymaster.
η’
oύκ ἀποστραφήσῃ τὸν ἐνδεόμενον· συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου’ καὶ οὐκ ἐρεῖς ἰδιαί ἐναι’ εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἑστε, πόσῳ μᾶλλον ἐν τοῖς θυμητοῖς;

θ’
oύκ ἄρεις τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρός σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ θεοῦ.

ι’
oύκ ἐπιτάξεις δούλῳ σου ἡ παιδίσκη, τοῖς ἐπὶ τὸν αὐτὸν θεοῦ ἐλπίζουσιν, ἐν πικρίας σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ’ ἀμφότεροις θεον· οὐ γὰρ ἔρχεται κατὰ πρόσωπον κάλεσαι, ἀλλ’ ἐφ’ οὐς τὸ πνεῦμα ἠτοίμασεν.

ια’
ὕμεις δὲ οἱ δούλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.

ιβ’
μισήσεις πάσαν ὑπόκρισιν καὶ πάν ὃ μὴ ἄρεστὸν τῷ κυρίῳ.

ιγ’
oὐ μὴ ἐγκαταλίπῃς ἐντολάς κυρίου, φυλάξεις δὲ ἃ παρέλαβες, μήτε προστίθεις μήτε ἀφαίρων.

ιδ’
ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου καὶ οὐ προσελεύσῃ ἐπὶ προσευχήν σου ἐν συνειδήσει πονηρά’ αὕτη ἔστιν ἡ ὀδὸς τῆς ζωῆς.

8.

32
ἀποστρέφω turn aside; passive turn away from (+ acc.).
ἐνδεόμενος needing. συνκοινωνέω share, have a share in.
ἐρῶ will say. ἴδια [your] own; see 1 (A).5. κοινωνός partner, sharer. πόσῳ μᾶλλον how much more? θνητός mortal, subject to death; opposite of ἄθανατος.

9. See Barnabas 19.5. ἄφερω remove, lift. ἄρεις τὴν χεῖρα 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 serving woman. ἐλπίζω (< ἐλπίς) hope. πικρία bitterness.
μὴ ποτε 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. υποταγήσωσθε: fut. pass. of υποτάττω/-τάσσω place under, arrange under, subject. τύπος stamp, model, type, pattern.

12. ἄρεστός 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 κλή- cf. καλέω) by a herald; LXX, the community of Israel; Gospels, Christ’s new ἐκκλησία.
ἐξομολογέω confess. συνείδησις conscience.
α'

Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη· πρῶτον πάντων πονηρά ἐστὶ καὶ κατάρας μεστή· φόνοι, μισχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι, φαρμακίαι, ἁρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερήφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὑψος, ἀλαζονεία.

β'

diōktau ágathōn, miosóntes áltheiaν, ágapōntes peýdos, ou' ginwósoneis misiθon dikkaiosúnhēs, ou' kolliwmenoi ágathō ou'dē krísei dikaiā' ágrunpnoúntes ouk eis tō ágathōn, all' eis tō pōncrōn' ón makhēn prau'thēs kai úpomunh' mátaia ágapōntes' diókontes ántapódoma' ouk élleouýntes pttchōn' ou' ponoúntes épī kathaponoúmenōν' ou' ginwósoneis tôn poiýsantα aútoû' foneis teκnōν' fthoreiç plásmatos theου' ápóstrefómenoi tôn éndedeμenov' kathaponoúntes tôn thlibámēnon. plousiōn paráklítov' peñhtôn anomoi kritai' panthamáρtētov' ῥυσθεῖτε, teκnα, apò toútov apántovn.
Chapter V (E): The way of death
Review: The 3rd declension, especially nouns in the patterns: -ος, -ους, τό: decline ὑψος; -ευς, -εως, ὁ: decline φονεύς; -ις, -εως, ἡ: 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. ἀρπαγὴ rapture, robbery, plunder. ὑπόκρισις hypocrisy. διπλοκαρδία double-mindedness. δόλος deceit, treachery. ὑπερηφανία arrogance, contempt, contumely. αὐθαδεία self-will, arrogance. πλεονεξία greed; see Chapter II (B). 6. ζηλοτυπία rivalry, jealousy. θρασύτης insolence, impudence. ὑψός 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. πράψις meekness. ὑπομονή endurance. μάταιος vain. ἀνταπόδομα repayment. ἐλεέω pity, have mercy. πτωχὸς 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. ὑομαί rescue, save, deliver; ὑοσθείητε aor. pass. opt.; opt. of wish.
\[ \mathcal{F} \]

\( \alpha' \)

όρα μή τίς σε πλανήσῃ ἀπό ταύτης τῆς ὁδοῦ τῆς διδαχῆς, ἐπεὶ παρεκτὸς θεοῦ σε διδάσκει.

\( \beta' \)

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

\( \gamma' \)

περὶ δὲ τῆς βρώσεως, ὁ δύνασαι βάστασον· ἀπὸ δὲ τοῦ εἰδωλοθυτοῦ 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, ἕδυνήθην

Vocabulary and Notes

1. See Matth.24.4.

πλανάω, πλανήσω, ἐπλάνησα 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.


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

α'
peri de toû bapτismaτos, ouτω bapτísate` tauto pantα ΡΡΡΡ. bapτísate eis to ὄνoμa toû πατρός καὶ toû υιοù kai toû ἀγίου πνεύματος ἐν ὕδατι ψωντι.

β'
ēan de μη ἔχεις ὕδωρ ψων, εἰς ἄλλο ὕδωρ βάπτισον' εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ.

γ'
ēan de ἀμφότερα μη ἔχεις, ἐκχεον εἰς τὴν κεφαλὴν τρὶς ὕδωρ εἰς ὄνομα πατρός καὶ υιοῦ καὶ ἀγίου πνεύματος.

δ'
πρὸ ὑπὸ τοῦ bapτίσματος προνηστευσάτω ὁ bapτίζων καὶ ὁ bapτιζόμενος καὶ εἰ τινὲς ἄλλοι δύνανται' κελεύσεις δὲ νηστεύσαι τὸν bapτιζόμενον πρὸ μιὰς ἡ 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. **ταύτα πάντα**: all the teaching in Chapters I-VI. **προείπον** (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. **ὕδωρ, ὄδατος, τὸ water; ὕδωρ 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 Palestinian origin.

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

4. **προνηστέω** fast before (an event).
H

α’
αὶ δὲ νηστεῖαι ὑμῶν μὴ ἐστῶσαν μετὰ τῶν ὑποκριτῶν. νηστεύουσι γὰρ δευτέρα σαββάτων καὶ πέμπτη ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.

β’
μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ’ ὡς ἐκέλευσεν ὁ κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ’ οὔτω προσεύχεσθε’

Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ ἀγιασθῆτω τὸ ὄνομά σου’ ἐλθέτω ἡ βασιλεία σου’ γεννηθῆτω τὸ θέλημα σου’ ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς’ τὸν ἄρτον ἡμῶν τὸν ἐπίοσιον δός ἡμῖν σήμερον’ καὶ ἄφης ἡμῖν τὴν ὀφειλὴν ἡμῶν’ ὡς καὶ ἡμεῖς ἀφίημεν τοῖς ὀφειλέταις ἡμῶν’ καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν’ ἀλλὰ ῥūσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ’ ὅτι σοῦ ἔστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

γ’
τρὶς τῆς ἡμέρας οὔτω 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. *ἐστωσαν* (< 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)


*ἐπιούσιος* 1. derived from εἰμί (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. *ἀφες < 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 οὖτως εὐχαριστῆσατε·

β'

πρῶτον περὶ τοῦ ποτηρίου·

eὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ἀγίας ἀμπέλου Δανείδο τοῦ παιδός σου, ἡς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοι ἡ δόξα εἰς τοὺς αἰώνας.

γ'

περὶ τοῦ κλάσματος·

eὐχαριστοῦμέν σοι, πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως, ἡς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. σοι ἡ δόξα εἰς τοὺς αἰώνας.

δ'

ὡςπερ ἦν τούτο τὸ κλάσμα διεσκορπισμένον ἑπάνω τῶν ὅρεων καὶ συναχθέν ἐγένετο ἐν, οὕτω συναχθήτω σοῦ ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· ὅτι σοῦ ἔστιν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰώνας.

ε'

μὴδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὅνομα κυρίου. καὶ γὰρ περὶ τούτου εἰρηκεν ὁ κύριος· Μὴ δώτε τὸ ἄγιον τοῖς κυσί.
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. ἀμπελός 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, -οῦς, τὸ mountain. The mention of hills or mountains has been taken as an indication of Syrian or Palestinian origin. συνάχθην < συνάγω. πέρας, πέρατος, τὸ an end, termination.

I

α’

μετὰ δὲ τὸ ἐμπλησθῆναι ὦτος εὐχαριστήσατε’

β’

εὐχαριστούμεν σοι, πάτερ ἄγιε, ὑπὲρ τοῦ ἄγιου ὄνοματός σου, οὐ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἦς ἐγνώρισας ἡμῖν διὰ Ἡσυχοῦ τοῦ παιδός σου’ σοί ἡ δόξα εἰς τοὺς αἰῶνας.

γ’

σύ, δέσποτα, παντοκράτωρ, ἐκτισάς τὰ πάντα ἐνεκεν τοῦ ὄνοματός σου’ τροφὴν τε καὶ ποτὸν ἑκδώκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοὶ εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφὴν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου.

δ’

πρὸ πάντων εὐχαριστούμεν σοι ὅτι δυνατὸς εἰ’ σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

ε’

μνήσθητι, κύριε, τῆς ἐκκλησίας σου, τοῦ ρύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελείωσαι αὐτὴν ἐν τῇ ἁγάπῃ σου, καὶ σύναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθείσαν, εἰς σὴν βασιλείαν, ἢν ἠτοίμασας αὐτὴν’ ὅτι σοῦ ἔστιν 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. κατασκηνών (< σκηνή) *encamp, dwell; cause to dwell.* πίστις, πίστεως, ἡ *faith, trust, belief.*

See Rev. 4:11. παντοκράτωρ *almighty.* κτίζω *create, produce.* ἀπόλαυσις *enjoyment.* χαρίζομαι *show favor or kindness,* give freely.

5. See Matth. 24:31. τοῦ ῥόσσαθαι: the genitive of the articular infinitive is used for purpose. τελειώ ω *fulfill, perfect.* ἀγιάζω *set aside,* consecrate, sanctify. ἐτοιμάζω *make ready, get ready, provide.*
emptw χάρις καὶ παρελθέτω ο ἡκόμος οὕτος. Ἡ Ὀσαννᾶ τῷ θεῷ Δαυείδ. εἰ τις ἄγιος ἐστὶν, ἐρχέσθω εἰ τις οὐκ ἐστι, μετανοεῖτω. μαρὰν ἀθά. ἀμήν.

ζ'
toίς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.
6. See Matth. 21:9 and 15; I Cor. 16:22.

παρέρχομαι enter into, pass away, perish. Ἡσαννὰ τῷ θεῷ Δανεῖδ: see Matth. 21:9. μετανοώ change one’s mind, repent.

μαρὰν ἀθά or μαρὰναθά (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).
IA

α'

ὅς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταύτα πάντα τὰ προειρημένα, αὐτὸν δέξασθε.

β'

εάν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκῃ ἄλλην διδαχήν εἰς τὸ καταλύσαι, μὴ αὐτοῦ ἀκούσῃς· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνώσιν 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 δεχθῆτω ὡς κύριος.

ε'

οὐ μενεῖ δὲ εἰ μὴ ἡμέραν μίαν· εὰν δὲ ἡ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μεῖνη, ψευδοπροφήτης ἐστί.

ζ'

ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἐως ὡς ὁ αὐλισθής· εὰν δὲ ἀργύριον αἰτή, ψευδοπροφήτης ἐστί.

ζ'

καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρίνετε· πᾶσα γὰρ ἀμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἀμαρτία οὐκ ἀφεθήσεται.
Chapter XI (IA): **Wandering teachers**: apostles and prophets, true and false prophets

Review conditions; the verb ποιέω. Principal parts of ἤσω, ἤκα (ἡ/ε), -εικα, -είμαι, -είθην (except in present system, found only in compounds)

Vocabulary and Notes

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

2. See Matth. 2:40-41; Gal. 4:14. στραφείς aor. pass. of στρέφω. **καταλῦω** *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. **διείσθω < δέχομαι**: the aorist and future passive of δέχομαι, though a deponent verb, are sometimes used in a passive sense.

5. **εἰ μη** *except.*

6. **ἐως ὁδ** *until the time when.* **ἀνλίζομαι** *spend the night.* **ἀργύριον** *piece of silver; money.*

7. See Matth. 12:3. **πειράζω** *put to the test.* **διακρίνω** *separate, divide, judge, examine.* **ἀφίημι** *send forth, let go, permit, forgive.*
οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστὶν, ἀλλ' ἐὰν ἔχῃ τοὺς τρόπους κυρίου. ἀπὸ οὖν τῶν τρόπων γνωσθῆσαι ὁ ψευδοπροφήτης καὶ ὁ προφήτης.

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

πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἄ διδάσκει οὐ ποιεὶ ψευδοπροφήτης ἐστί.

πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινός, ποιῶν εἰς μυστήριον κοσμικόν ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν, οὐκ οὗτος ποιεῖ, οὐ κρίθησαι ἐὰν ὕμων μετὰ θεοῦ γὰρ ἔχει τὴν κρίσιν ἡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφῆται.

ὦ δ' ἄν εἶπη ἐν πνεύματι. δός μοι ἄργυρια ἡ ἑτερά τινα, οὐκ ἀκοῦσθε αὐτοῦ ἐὰν δὲ περὶ ἄλλων υστεροῦντων εἶπη δούναι, μηδεὶς αὐτὸν κρίνετω.
8. τρόπος way, manner.

9. ὁρίζω 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, -ῆς, ἡ table, meal.

10. φάγεται = ἔδεται (future of ἐσθίω)

See I Cor. 14:29-32.

11. δοκιμάζω prove, approve. ἀληθινός genuine.

eἰς 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).

12. 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.” ὑστερέω in just the same way as.

13. ύστερέω come late, come short, be in need of.
IB

α'
πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου δεχθῆτω· ἔπειτα δὲ
dοκιμάσαντες αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔξετε δεξιὰν
καὶ ἀριστερὰν.

β'
ei μὲν παρόδιος ἐστὶν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ ὁσον
dύνασθε· οὐ μενὲι δὲ πρὸς υμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας
ἔαν ἢ ἀνάγκη.

γ'
ei δὲ θέλει πρὸς υμᾶς καθήσθαι, τεχνίτης ὡν, ἐργαζέσθω
καὶ φαγέτω.

δ'
ei δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν υμῶν προνοῆσατε,
pῶς μὴ ἄργος μεθ' υμῶν ζήσεται Χριστιανός.

ε'
ei δὲ οὐ θέλει οὖτω ποιεῖν χριστεύματος ἐστὶ· 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.

   προνοεῖν perceive beforehand, plan. πῶς (adv.) how.
   ἁργός (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 (< ἐμπορος 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 ἀξιός ἐστι τῆς τροφῆς αὐτοῦ.

β'
ὡσαύτως διδάσκαλος ἀληθινός ἐστιν ἀξιός καὶ αὐτὸς ὅσπερ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

γ'
πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἀλωνος, βοῶν τε καὶ προβάτων λαβῶν δόσεις τὴν ἀπαρχὴν τοῖς προφήταις· αὐτοὶ γὰρ εἰσίν οἱ ἀρχιερεῖς ὑμῶν.

δ'
εάν δὲ μὴ ἔχετε προφήτην, δότε τοῖς πτωχοῖς.

e'
εάν σιτίαν ποιῆς, τὴν ἀπαρχὴν λαβῶν δὸς κατὰ τὴν ἐντολὴν.

φ'
ὡσαύτως κεράμιον οἴνου ἢ ἑλαίου ἀνοίξας, τὴν ἀπαρχὴν λαβῶν δὸς τοῖς προφήταις.

ζ'
ἀργυρίου δὲ καὶ ἰματισμοῦ καὶ παντὸς κτήματος λαβῶν τὴν ἀπαρχὴν, ὥς ἂν σοι δόξη, δὸς κατὰ τὴν ἐντολὴν.

54
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” (προφηταὶ καὶ διδάσκαλοι). See also I Cor. 12:28-29 on apostles, prophets, and teachers.


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*. ἔργατης 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. γεννημα produce ἑηνος wine press. ἄλων / ἀλώς threshing floor. βοῦς, ὥ or ἡ ox, cow. πρόβατον sheep. ἀρχιερεύς high priest.

4. πτώχιος poor.

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


7. ἰμάτισμος clothing, > himation.
ΙΔ

α'
κατὰ κυριακὴν δὲ κυρίου συναχθέντες κλάσατε ἀρτον καὶ εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὡμῶν, ὅπως καθαρὰ ἡ θυσία ὡμῶν ἦ.

β'
πᾶς δὲ ἔχων τὴν ἁμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν ἐως οὗ διαλλαγώσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὡμῶν.

γ'
αὕτη γάρ ἐστιν ἡ ῥήθεισα ὑπὸ κυρίου ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαράν. ὅτι βασιλεὺς μέγας εἰμὶ, 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. κοινόω make common, profane.

3. On the greatness of the Lord’s name, see Malachi 1:11. ῥηθεῖσα: aorist passive participle < ἐρῶ (will) say, speak. τόπος place. προσφέρω bring to. προσφέρειν: infinitive as indirect imperative after ῥηθεῖσα. θαυμαστός wonderful.
IE

α'
χειροτονήσατε οὖν ἐαυτοῖς 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.

β'
μὴ οὖν ὑπερίδητε αὐτοὺς· αὐτοὶ γὰρ εἰσίν 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 μηδεῖς λαλεῖτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἐως οὖν 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. ιχειροτονέω elect (by show of hands < χείρ, hand + τείνω stretch). έαυτοίς: in later Greek (and sometimes in classical Greek) the third person reflexive is generalized to cover all the persons. έπίσκοπος 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. ύπεροράω -είδον disdain, despise, disregard.

3. See Matth. 5:22-26 and 18:15-17 on anger and reconciliation. άστοχέω fail, miss the mark.

4. On alms and prayer see Matthew 6:2-8. εὐχή prayer, vow. ἐλεημοσύνη alms, mercy.
ΙΦ

α'
γρηγορεῖτε ὑπὲρ τῆς ζωῆς ύμῶν· οἱ λύχνοι ύμῶν μὴ σβεσθῆτωσαν, καὶ αἱ ὁσφῦες ύμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἐτοιμοὶ· οὐ γὰρ οἴδατε τὴν ὀραν ἐν ἢ ὁ κύριος ἴμων ἔρχεται.

β'
πυκνῶς δὲ συναχθῆσας ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ύμῶν· οὐ γὰρ ὠφελήσει ύμᾶς ὁ πάς χρόνος τῆς πίστεως ύμῶν ἐὰν μὴ ἐν τῷ ἐσχάτῳ καῖρῳ τελειωθῆτε.

γ'
ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθῆσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς καὶ στραφήσονται τὰ πρόβατα εἰς λύκους καὶ ἡ ἀγάπη στραφήσεται εἰς μίσος.

δ'
αὐξανοῦσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ παραδώσουσι καὶ τότε φανησται ὁ κοσμοπλανῆς ὡς υἱὸς θεοῦ καὶ ποιήσει σημεία καὶ τέρατα, καὶ ἡ γη παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει ἀθέμιτα ἡ οὐδέποτε γέγονεν εἰς αἰώνος.
Chapter XVI (I): 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.


γρηγορέω keep awake, keep watch. λύχνος light, lamp. σβέννυμι extinguish, put out. [> Engl. asbestos]. ὁφύς the lower part of the back, pl. loins. ἐκλύω loose, ungird. οἴδατε = ἵστε.

2. See Matth. 24:12-13. πυκνός frequently. τὰ ἀνήκοντα needs. ωφελέω help, benefit, be of use to.

πληθύνω be increased, grow. φθορεύς corrupter. λύκος wolf. μίσος -ους, τὸ hate.


αὐξάνω increase. ἀνομία lawlessness. παραδίδωμι betray. κοσμοπλανής world-deceiver. σημεῖον sign. τέρας, -ατος, τὸ portent, monster, omen. ἀθέμιστος unlawful. ἔξαιώνος from the beginning.
τότε ἦξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς
dοκιμασίας καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν
σωθήσονται ὑπὶ αὐτοῦ τοῦ καταθέματος.

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

οὐ πάντων δὲ, ἀλλ' ὡς ἔρρεθη· ἦξει ο λύριος καὶ πάντες
οἱ ἅγιοι μετ' αὐτοῦ.

τότε ὁφεται ὁ κόσμος τὸν κύριον ἐρχόμενον ἐπάνω τῶν
νεφελῶν τοῦ οὐρανοῦ.
κτίσις founding, creation. πῦρ ψις setting on fire, making fiery. δοκιμασία proving, testing. σκανδαλίζω cause offense, cause to stumble; pass. be made to stumble. ἀπολλύνται < 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. 21:22.

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 δὲ: it will not yet be a general resurrection, but only of the ἀγιοι, dead Christians resurrected to life. ἔρρεθη aor. pass. of ἔρω (will) say.

8. See Matth. 26:64.
ἐπάνω above. νεφελή mass of clouds, cloud.

tὸ 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
   οὖσος αὐτή τοῦτο this
   ὁδε ἤδε τόδε this/that
   ἐκείνος ἐκεῖνη ἐκεῖνο that
2. Relative
   ὁς ἦ ὁ who, which, that
3. Reciprocal
   ἀλλήλων each other
4. Interrogative
   τίς, τί who? what? why?
5. Indefinite

tiς, τι

someone, anyone, anything, something

6. Relative Indefinite

όςτις ἴτις ὁ τι

anyone who, whoever

anything which, whatever

7. Personal

ἐγὼ -- ἡμεῖς

I -- we

σὺ -- ὑμεῖς

you -- y'all (ye)

αὐτῷ αὐτής αὐτὸ -- αὐτῶν

him her it --- them

8. Intensive

αὐτός αὐτή αὐτό

-self

9. Reflexive

ἐμαυτῷ ἐμαυτής / ἡμῶν αὐτῶν myself, ourselves

σεαυτῷ σεαυτής / ύμῶν αὐτῶν yourself, yourselves

ἐαυτῷ εαυτής εαυτοῦ

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

ος ἡ ὁ

who, which, that

οὐ ἡς ὅ

whose, of whom, of which

ὁ ἡ ῶ

to/for/with whom/which

ὁν ἡν ὁ

whom, which, that

οι αἱ ἄ

who, which, that

ὁν ὡν ῶν

whose, of whom, of which

οῖς αἷς ὦς

to/for/with whom/which

οὖς 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:

αὐτή ᾗ γυνῆ “the woman herself”

ἡ γυνὴ αὐτή “the woman herself”
Αὐτός may also agree with a pronoun or with the unexpressed subject of a verb, αὐτός ἐφη (“he himself said [it]”).

2. In all cases, after the article (i.e. in the attributive position) αὐτός means *same*.
   
   πάντες εἶδομεν τήν αὐτήν γυναίκα. (“We all saw the same woman.”)
   
   ὁ αὐτός “the same man”
   
   ταύτα τὰ αὐτὰ (often seen as ταύτα ταύτα 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:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>M/F [ ] -ος -ι -α / -ν</td>
<td>-ες -ων -σι -ας</td>
</tr>
<tr>
<td>N base -ος -ι base</td>
<td>-α -ων -σι -α</td>
</tr>
</tbody>
</table>

Nouns for review:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Noun</th>
<th>Noun</th>
<th>Noun</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄνδρος</td>
<td>ἀνδράς</td>
<td>γυνή (ἡ)</td>
<td>γυναικεῖς</td>
</tr>
<tr>
<td>ἄνδρας</td>
<td>ἀνδρᾶς</td>
<td>γυναικός</td>
<td>γυναικῶν</td>
</tr>
<tr>
<td>ἀνδρί</td>
<td>ἀνδράσι</td>
<td>γυναικί</td>
<td>γυναιξί</td>
</tr>
<tr>
<td>ἀνήρ (ὁ)</td>
<td>ἄνδρες</td>
<td>γυναίκας</td>
<td>γυναίκας</td>
</tr>
</tbody>
</table>
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.

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

άνερ  γύναι

πόλις (ἡ)  πόλεις  βασιλεύς (ὁ)  βασιλῆς (-είς)
πόλεως  πόλεων  βασιλέως  βασιλέων
πόλεις  πόλεις  βασιλεῖς  βασιλεύσια
πόλις  πόλις  βασιλέα  βασιλέας

πράγμα (τό)  πράγματα  γένος (τό)  γένη
pράγματος  πράγματοι  γένους  γενών
πράγματι  πράγματι  γένει  γένεσι
πράγμα  πράγματα  γένος  γένη
<table>
<thead>
<tr>
<th>Case</th>
<th>Preposition</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACC</td>
<td>into the midst, after</td>
<td></td>
</tr>
<tr>
<td>παρά</td>
<td>alongside, near</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>from (a place) near</td>
<td></td>
</tr>
<tr>
<td>DAT</td>
<td>beside (at a place near)</td>
<td></td>
</tr>
<tr>
<td>ACC</td>
<td>to (a place) near</td>
<td></td>
</tr>
<tr>
<td>περί</td>
<td>about, around</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>concerning, about</td>
<td></td>
</tr>
<tr>
<td>ACC</td>
<td>around, near, with regard to</td>
<td></td>
</tr>
<tr>
<td>πρό</td>
<td>before</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>before</td>
<td></td>
</tr>
<tr>
<td>πρός</td>
<td>face to face, facing</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>from</td>
<td></td>
</tr>
<tr>
<td>DAT</td>
<td>at, near, toward</td>
<td></td>
</tr>
<tr>
<td>ACC</td>
<td>to, toward</td>
<td></td>
</tr>
<tr>
<td>σύν = ξύν</td>
<td>with</td>
<td></td>
</tr>
<tr>
<td>DAT</td>
<td>with</td>
<td></td>
</tr>
<tr>
<td>ὑπέρ</td>
<td>over</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>on behalf of, concerning, for, in the name of</td>
<td></td>
</tr>
<tr>
<td>ACC</td>
<td>more than</td>
<td></td>
</tr>
<tr>
<td>ὑπό</td>
<td>under</td>
<td></td>
</tr>
<tr>
<td>GEN</td>
<td>by</td>
<td></td>
</tr>
</tbody>
</table>
V Verb Forms
A. The verb εἰμί “to be”

<table>
<thead>
<tr>
<th>Present Indicative</th>
<th>Infinitive to be, being [gerund]</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί</td>
<td>ἐσμέν</td>
</tr>
<tr>
<td>εἰ</td>
<td>ἔστε</td>
</tr>
<tr>
<td>ἔστί</td>
<td>ἔστι</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>imperfect indicative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦ</td>
<td>ἦμεν</td>
</tr>
<tr>
<td>ἦσσα</td>
<td>ἦτε</td>
</tr>
<tr>
<td>ἦν</td>
<td>ἦσαν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future Indicative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσομαι</td>
<td>ἐσόμεθα</td>
</tr>
<tr>
<td>ἐσει</td>
<td>ἐσεσθε</td>
</tr>
<tr>
<td>ἐσται</td>
<td>ἐσονται</td>
</tr>
<tr>
<td>ἔσοσθαι</td>
<td>to be (to be going to be)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Subjunctive</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁ</td>
<td>ὁμέν</td>
</tr>
<tr>
<td>ης</td>
<td>ητε</td>
</tr>
<tr>
<td>η</td>
<td>ὠσι</td>
</tr>
</tbody>
</table>

Note that εἰμί 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 > ε
1. -α-eos > -ους, -α-ει > -ους. But not infinitive:-α-ειν > -ους
2. -α-ων > -ω, -α-ομεν > -ωμεν, -α-ουσι > -ωσι, -α-ομεθα > -ωμεθα, -α-ον > -ουν
3. -α-ετε > -αις, -α-εσθε > -αισθε, -α-ες > -ες, -α-ε > -α

-εω
Rules: ε + e > ει, ε + o > ου. ε is absorbed before a long vowel or diphthong.
1. -ε-ετε > -ειτε, -ε-εσθε > -εισθε, -ε-ες > -εις, -ε-ε > -ει
2. -ε-ομεν > -οιμεν, -ε-ον > -ουν, -ε-ομην > -ομην
3. -εω > ω, -ε-εις > εις, -ε-ει > ει, -ε-ουσι > -ουσι, -ε-ειν > -ειν
-οω
Rules: ο + η or ο > ο; ο + ε, α, or ου > ου; ο + 1-diphthong > οι
1. -ο-ω > ο

Present active participle:
-αω: -ών, -ώσα, -ών: M, N base is -ωντ-; F base is -ωσ-
-εω: -ών, -ώσα, -ών: M, N base -ουντ-, F base -ουσ-
-ωω: -ών, -ώσα, -ών: 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 -ουθε

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

Perfect
Active: pf. act. ptcpl. + ισθι ... + ιστε
Middle -σο -σθε

Aorist Passive
(θ)-ητι (θ)-ητε

VI Constructions
A. Conditions
CONTRARY-TO-FACT
Present  ει + imperfect (were) -- imperfect (would) + ἢν
Past  ει + aorist (had) -- aorist (would have) + ἢν

FUTURE CONDITIONS
More Vivid  ἢν + subjunctive (present or aorist) -- future (will)
Less Vivid  ει + optative (should) -- optative (would) + ἢν [not used in NT koine]

GENERAL CONDITIONS (“if ever”, “whenever”)
Present  ει + subjunctive -- present indicative
Past  ει + 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).  ς/ς > ω/η

Active

- ω
- ἔς
- η

Middle, Middle-Passive

- ὤμεα
- ἔσθε
- ὦνται

USES:
1. “Let us” HORTATORY
2. “Don’t do it” PROHIBITIVE (μη + aorist subjunctive)
3. “Are we to ...?” DELIBERATIVE
4. FUTURE MORE VIVID CONDITIONS (will, shall in the conclusion) ἢν + the subjunctive --- FUTURE INDICATIVE
5. PRESENT GENERAL CONDITIONS (whenever, if ever) ἢν + subjunctive --- PRESENT INDICATIVE
6. PURPOSE CLAUSES) in order to, to ἵνα or ὁποῖος + 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 ὅντα, 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) [ἂν, ἀετίκα, μεταξὺ]
     - CAUSE: (since) [ἵτε, ὡς]
     - MANNER: (in, by)
     - CONDITION: (if) [κατ’, κατ’έρ]
     - CONCESSION: (although) [ἂντ’, ἄντερ]
     - PURPOSE: (to, in order to) future participle [ createState(““) + “ς”]
     - 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, ἀρχω, κοινόνομα, 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)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ων</td>
<td>-οντες -ουσαί -οντα</td>
</tr>
<tr>
<td>-οντος</td>
<td>-οντων -ουσών -οντων</td>
</tr>
<tr>
<td>-οντι</td>
<td>-οντι -ουσι -ουσαίς-ουσι</td>
</tr>
<tr>
<td>-οντα</td>
<td>-ουσαν -ον -οντας -ουσας -οντα</td>
</tr>
</tbody>
</table>

First aorist. Remove the augment.

BASE in -αντ- (m, n), -αο- (f)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ας</td>
<td>-αντες -ασαί -αντα</td>
</tr>
<tr>
<td>-αντος</td>
<td>-αντων -ασών -αντων</td>
</tr>
<tr>
<td>-αντι</td>
<td>-αντι -ασι -ασαίς -ασι</td>
</tr>
<tr>
<td>-αντα</td>
<td>-ασαν -αν -αντας -ασας -αντα</td>
</tr>
</tbody>
</table>

Perfect act.
-ως -υία -ός (base: -οτ-) participle
Aorist Passive: (no augment)
-σ(θ)είς (base: -έντ-), -(σθ)είσα (base: -εισ-), -(σθ)έν (base: -έντ-)

MIDDLE-PASSIVE (present) and MIDDLE (future and Aorist)
For the present, future, and second aorist (remove augment) add to the TENSE STEM:
-ομένος, -ομένη, -ομένον
For the first aorist (remove the augment) add:
-αμένος, -αμένη, -αμένον
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. ἀνθρωποι εἰσι: two accents go on the preceding word if accented on the antepenult (the second accent goes on the ultima before the enclitic).
b. δώρα 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 εἰσι: a two syllable enclitic will receive an accent on its ultima after a word accented with an acute on the penult.
d. βούλη ἔστι: an acute on the ultima does not change to a grave if the word following is an enclitic.
e. ἥ νῦ σε ποι θεός ἤσχει: 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 ἡγάπησα ἡγάπησεις ἡγάπησαν love
ἀγω ἀγέω ἠγέγον ἠγέγον ἠγέγον ἠγέγον lead
ἀκοῦω ἀκούσαμε ἀκούσα τῆκοκότη ἀκούσαθην hear
βείνω βέσομαι βέβηκα go
γίγνομαι γεννήσομαι ἐγενήμην γέγονα (am, have been) gegennetiai
ἐγενήθην be, become

γιγνώσκω γνώσομαι ἐγνώσω ἐγνώσησαι ἐγνώσαθην know
dείκνυμι δείξω δείξα δείξα αι δείξαμαι δείχθην show
dέχομαι δέχομαι δέχαταιμαι δέχαταιμαι (-dedéxhēn) receive
dιδάσκω διδάξω διδάξα διδάκτην διδακτίδῃδῃ teach
dίδωμι δώσω δώσα (δώσο) δώσα δώσαμαι δώσαθην give
dοκεω δόξω δοξα δοξαμαι δοξαθην seem, think
dυναμαι δυνήσομαι δυνήσαμαι δυνηθηθην be able
ἐρχομαι ἐλεύσομαι ἔλθων ἐληλυθα come
ἐχω ἔχω ἕχον ἕχον ἔχον ἐχομαι have, hold, keep
ἵμπο -ἵσο -ἵκα (ἵ) -ἵκα -ἵκα -ἵκα -ἵκα -ἵκα -ἵκα -ἵκα -ἵκα send, let go
ἰστήμι στήσω ἔστησα (1) ἔστησ (2) ἔστησ (ἔστησαι) ἐστάθην stand
κρίνω κρινῶ ἐκρίνα κέκρικα κέκρικα κέκρικα ἐκρίθην judge
λαμβάνω λήψημαι ἐλαβον εἴληφα εἰλημμαί ἐλήφθην take
λέγω λέξω ἐλέξα / εἴπον εἴρηκα (λέλεγμαί) εἴρημαι ἑρρήθην speak, say
λείπω λείψω ἐλιπον λέλειμμαί ἑλείφθην leave
λύω λύσω ἐλυσα λέλυμαί ἑλύθην free, loose
μένω μενῷ ἐμεινα μεμένηκα remain
όλλυμι ὀλὼ ὠλεσα / ὀλόμην ὀλώλεκα ὀλώλα destroy, perish
οράω ὦρωμαι εἴδον ἐώρακα / ἐώρακα ἐώραμαι / ὦρμαι ὦρθην see
πέπλημι πλήσω ἐπλήσα πέπληκα πέπλησμαι ἐπλήθην fill
πίνω πίναι ἐπίπνεν πέπνωκα -πέπνοι -ἐπόθην drink
ποιεύο ποιήσω ἐποίησα πεποίηκα ἐποιήθην do, make
πράττο πράξω ἐπράξα / πέπραγα ἐπράχθην do
στρέφω στρέψω ἐστρέψα --- ἐστραμμαί ἐστέφθην / ἐστράφην turn
τάττω/τάσσω τάξω, ἔταξα τέταχα τέταγμαι ἐτάχθην arrange
tίθημι θήσω θήκα (θηθε) τέθηκα τέθειμαι ἐτέθην put, place
tιμᾶω τιμῆσω τίμησαι τιτιμημαί τιτιμήθην honor
φέρω ὁίσω ἥγεγκα / ἥγεγκον ἐφίγνοχα ἐνίγνεγμαι ἤνεχθην bear, carry
φεύγω φεύζομαι ἐφυγον πέφευγα flee
φοβέομαι φοβήσομαι πεφοβημαί ἐφοβήθην fear
φύω φύσω ἐφυσα / ἐφυν (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

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.


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: 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.


Huub 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.