

THE TEACHING

(or, *The Didache*)

CHAPTER 1~4

A teaching of the Lord through the twelve emissaries to the nations.¹

There are two ways: one of the life and one of the death. But there *is* much diversity between the two ways. 2 Therefore, this is the way of the life:

First you will love God, the *one who* made you;² secondly,³ your neighbor as yourself. But all *things*, as-much-as you, if-at-any-time, might not want to be coming-to-be *done* to you, **you** will also not do to another.

3 Now this is the teaching of these accounts:

All of you*, be blessing the *ones who* are cursing you*, and be praying-to God in-behalf of your* enemies, but be fasting in-behalf of the *ones who* are pursuing⁴ you* *harmfully*. For what favor *is it* if-at-any-time you* might be loving the *ones who* are loving you*? Are not-surely even the nations doing the same?⁵ But *all of you**, be loving⁶ the *ones who* are hating you*, and you* will not have an enemy.

4 You, be hearing what it is necessary for all of you* to do to save your spirit: First of all,⁷ Be keeping⁸ yourself distant from the fleshly and bodily⁹ desires. If-at-any-time someone might give to you a slap to¹⁰ the right jaw, also turn the other to him; and you will be complete. If-at-any-time someone might press you into-service for one mile, be going-away with him for two. If-at-any-time some might pick¹¹ up your robe, also give your tunic to him. If-at-any-time someone might take from you *something* which¹² *is yours*, do not request-to-have-it-back; for you are not-even being-able. 5 Be giving to everyone who¹³ *is* requesting, and do not be requesting-to-have-it-back; for the Father is wanting to be giving for himself out of his own gifts to all *persons*.¹⁴ Happy *is the person who* is giving according-to the instruction, for he is guiltless.

Woe to the *person who* is taking. For indeed, if the *one who* is taking is having a need, he will be guiltless. But *if* he is not having a need, he will give a judicial-account for-what-reason he took *it* and to¹⁵ what *purpose*. But after he came-to-be in oppression,¹⁶ he will be probed-out about *the things* which he performed, and he will not come-out from-there until he might give-back the last quadrans. 6 But instead, about it, it has also been spoken, “Let your act-of-mercy¹⁷ be-sweating in¹⁸ your hands until *whenever* you might know to whom you might give.”

2.1 Now a second instruction of the teaching *is*.¹⁹

- 2 You will not murder.
You will not commit-adultery.
You will not corrupt-boys.
You will not commit-sexual-immorality.
You will not thief.
You will not practice-magic.
You will not use-drugs.²⁰
You will not murder a child in corruption,²¹
nor-even will you kill *it* off after it was birthed.
You will not desire the *things* of your²² neighbor.
- 3 You will not break-an-oath.
You will not testify-falsely.
You will not speak-evilly.
You will not remember-past-evils.
- 4 You will not be double-minded in giving advice²³ nor-even double-tongued,
for the double-tongue is a snare of death.
- 5 Your account will not be lying, not empty, *but* instead, having been sated with action.²⁴

- 6 You will not be a greedy-person, nor-even ravenous, nor-even a hypocrite, nor-even accustomed-to-evil, nor-even arrogant nor-even quarrelsome, nor-even bad-mannered.²⁵
You will not take a wicked deliberation for yourself against your neighbor.
- 7 You will not hate any²⁶ human;
instead: indeed, *some of* them²⁷ you will convict,
but *some of* them you will pray-to God about,
but *some of* them you will love above your *own* soul.
- 3.1 Child of mine, I say to you on behalf of the Lord,²⁸ be fleeing from every wicked *thing*²⁹ and from *everything* like it.³⁰
- 2 Do not be becoming easily-angered, for³¹ the anger is guiding *one* to the murder;
nor-even *be becoming* a zealot, nor-even eager-for-quarreling,³² nor-even furious;
for, from out of **all** these, murders³³ are being birthed.
- 3 Child of mine, do not be becoming desirous, for the desire is guiding *one* to the sexual-immorality;
nor-even *have* shameful-talk, nor-even *become* high-eyed;
for, from out of **all** these, adulteries are being birthed.
- 4 Child of mine, do not be becoming a watcher-of-augury, since it is guiding *one* into the idol-servicing;
nor-even an enchanter, nor-even mathematical,³⁴ nor-even *someone who* is doing-purging-rituals.³⁵
Do not even be wanting to be looking-at **nor** to be hearing³⁶ them;
for, from out of **all** these, idolatry is being birthed.³⁷
- 5 Child of mine, do not be becoming a liar, since the falsehood is guiding *one* into the thievery;
nor-even *be becoming* fond-of-silver, nor-even vainglorious;
for, from out of **all** these, thieveries are being birthed.
- 6 Child of mine, do not be becoming murmuring, since it is guiding *one* into the revilement;
nor-even *be becoming* self-pleasing, nor-even wicked-minded;
for, from out of **all** these, revilements are being birthed.
- 7 But be meek, since the meek *persons* will inherit the earth.³⁸
- 8 Be becoming longsuffering, and merciful, and lacking-of-evil, and tranquil and good, and trembling through every *circumstance* at the accounts of God³⁹ which you heard.
- 9 You will not heighten yourself, nor-even glorify yourself before men,⁴⁰ nor-even give boldness to your soul.
Your soul will not be glued with high *persons*; instead, you will behave with righteous and humble *persons*.
- 10 You will receive to yourself the operations *which are* happening to you as good *things*, having come-to-know that devoid of a god nothing is coming-to-be.
- 4.1 Child of mine, you will be caused-to-have-remembrance, night and day, of the *one who* is uttering the account of God to you, but you will honor him as the Lord,⁴¹
for from *the place* where the lordship is being uttered, there is *the* Lord.
- 2 But *day by day*⁴² you will seek-out the faces of the holy *ones*,
in order that you might be resting-up-upon their accounts.
- 3 You will not yearn for⁴³ a split, but you will be-at-peace-with *persons who* are fighting.
You will judge righteously knowing that you will be judged.⁴⁴
You will not take *into account* for yourself a *person's* face *during the time* to convict *him* over trespasses.
- 4 You will not be double-souled in your prayer⁴⁵ as to whether *something* will be or not.

¹ [1:1] some add

² [1:2] some omit “the *one who* made you”

³ may also be translated “second”

⁴ literally “pursuing”

⁵ [1:3] Gk(H) (as in Matthew 5:47) / Gk(X1782, Pseudo-ApCo) “doing this”

⁶ [1:3] Gk(H) / Gk(X1782) “be having-fondness-for”

⁷ [1:4] Gk(H) / Gk(X1782) add “Hear what you must do to save your spirit: First of all”

⁸ [1:4] Gk(H) / Gk(X1782) “Keep”

⁹ [1:4] Pseudo-ApCo “and worldly” / Gk(X1782) omit altogether

¹⁰ literally “into”

¹¹ literally “lift”

¹² literally “the”

¹³ literally “the”

¹⁴ some translate “for the Father is wanting *us* to be giving for ourselves out of our own gifts to all *persons*”

¹⁵ literally “into”

¹⁶ literally “a holding-together”

¹⁷ may be understood in the sense of “alms”

¹⁸ literally “into”

¹⁹ [1:4-2:1] OL / all other versions (including Gk(X1782)) include this addition (Barnabas also does not have this addition)

²⁰ may also be translated to “practice-sorcery”

²¹ understood as being an abortion

²² literally “the”

²³ [2:4] Dctr add

²⁴ [2:5] Pseudo-ApCo, CO omit “*but* instead it has been carried out in action”

²⁵ [2:6] Dctr add

²⁶ literally “every”

²⁷ literally “which” (also later in verse)

²⁸ [3:1] Gk(H,X1782) / Georg add

²⁹ [3:1] Gk(H) / Gk(X1782) “from all wicked acts”

³⁰ [3:1] Gk(H) / Gk(Pseudo-ApCo) “and from every evil *thing*” / Gk(X1782) “and *something* like it”

³¹ [3:2] Gk(H) / Gk(X1782) “since”

³² [3:2] Dctr omit “eager-for-quarreling”

³³ [3:2] Dctr “omit”, fits of anger”

³⁴ seems to be understood in the sense of making mathematical predictions about movements of celestial bodies

³⁵ literally “cleaning-about/around”

³⁶ [3:4] Georg, Dctr, CO add

³⁷ [3:4] “adulteries. Do not practice mathematics, or purging-rituals (lit. cleanings-around), which things lead to manifold superstition. Do not even be wanting to be looking-at or to be hearing these I.”

³⁸ [3:7] Dctr “the holy earth” / CO “the kingdom of the heavens”

³⁹ [3:8] Pseudo-ApCo, CO omit “through every *circumstance*” / Pseudo-ApCo add “of God” / Dctr “Be patient and by your industry be good and tremble at all the words”

⁴⁰ [3:9] Dctr add

⁴¹ may also be translated “as a lord”

⁴² [4:2] Dctr omit “*day by day*”

⁴³ [4:3] some “make” (as in Barnabas & Apostolic Constitutions)

⁴⁴ [4:3] Dctr add

⁴⁵ [4:4] Pseudo-ApCo, CO add

- 5 Do not be becoming *someone*, indeed, *who is* stretching-out your⁴⁶ hands during⁴⁷ the *time* to take, but pulling *them* together during the *time* to give.
- 6 If-at-any-time you might be having *something* through *the work of* your hands, you will give *it* for a redemption of sins of yours.
- 7 You will not waver to give, nor will you even murmur *while you are* giving; for you will know who is the beautiful Equivalent-Repayer of the wage.
- 8 You will not be turned-away-from the *one who* is-indigent,⁴⁸ but you will commune all *things* together with your brother, and you will not state *anything* to be *your own things*; for if *all of you** are communers in the immortal *things*, how-much more in the mortal-*things*?
For the Lord is wanting to give to everyone from his gifts.⁴⁹
- 9 You will not lift your hand from your son or from your daughter; instead, from *their* age-of-youth, you will teach *them* the fear of God.
- 10 You will not, in your bitterness,⁵⁰ command a slave or a servant-girl of yours (the *ones who* are hoping on the same God), lest-perhaps they will never be filled-with-fear of the God *who is* over both of you; for he is not coming to call *someone* according-to face, but instead the *ones* whom the spirit made-ready.⁵¹
- 11 But *all of you**, the slaves: You will be subjected to your* lords as a type of a god, in shame and fear.
- 12 You will hate every hypocrisy and every *thing* which is not pleasing to the Lord.
- 13 May you never leave-behind⁵² instructions of *the* Lord, but you will guard *the things* which you took-alongside, neither adding *things contrary*⁵³ to *them* nor picking *anything away from them*.
- 14 You will confess-forth your trespasses in an assembly.⁵⁴
And you will not come to a prayer-to God of yours in a wicked conscience.

This is the way of the life.

CHAPTER 5-6

But this is the way of death:⁵⁵

First of all,⁵⁶ it is of wicked *things* and sated of a curse: murders, adulteries, desires, sexual-immoralities, thieveries, idol-servicings, magics, uses-of-drugs,⁵⁷ snatchings, false-testimonies, hypocrisies, double-heartedness, deceit, arrogance, evil, self-pleasure, greed, shameful-talk, jealousy, over-boldness, height, pretension fearlessness of a god.⁵⁸ 2 *They are*⁵⁹ harmful pursuers of good *persons*, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to *any* good *person*, nor-even with a righteous judging, not lacking-slumber for⁶⁰ the good *thing* but instead for the wicked *thing*, of whom meekness and endurance *are* long removed,⁶¹ loving vain *things*,⁶² pursuing an equivalent-repayment, not being-merciful to a destitute *person*, not exerting on-behalf-of *someone who is* being exerted-down, not knowing the *One who* Made them. *They are* murderers of *their* children, corrupters of what-is-fashioned of a god,⁶³ being turned-away-from the *one who* is-indigent, exerting-down the *ones who* are suffering-tribulation, exhorters of rich *persons*,⁶⁴ lawless judges of poor *persons* – altogether-sinful. 3 *I wish that all of you**, O children, would be rescued from *all* these *things*.

6.1 Be seeing to *it*, lest someone might mislead you from this way of the teaching, since it is teaching you *something* apart-from⁶⁵ a god. 2 For indeed, if you are being-able to carry the whole yoke of the Lord, you will be complete; but if you are not being-able to, be doing what you might be being-able to do.

3 But about the feeding: Sustain what you are being-able to, but be extremely paying-attention to *abstain* from the *thing* sacrificed-to-an-idol, for it is a service to dead gods.⁶⁶

⁴⁶ literally “the”

⁴⁷ literally “to” (also later in verse)

⁴⁸ [4:8] One CO ends here after adding, “for you will receive the worthy wage from the God who loves men, to whom be the glory into the age. May it be.”

⁴⁹ [4:8] Dctr “for if we are sharers in mortal-*things*, how much more ought we henceforth to be, having made such a start. For the Lord...gifts.”

⁵⁰ literally “in a bitterness of you”

⁵¹ [4:10] Dctr “the *ones* in whom he found the spirit” / Pseudo-ApCo omit “for he comes...make-ready”

⁵² literally “leave-behind-in”

⁵³ [4:13] Dctr add

⁵⁴ [4:14] many, Georg / ApCo, CO omit “in an assembly” / Dctr omit “will confess-out your sins in the assembly”

⁵⁵ [5:1] Dctr “But the way of death is contrary to this”

⁵⁶ [5:1] Dctr omit “of all”

⁵⁷ may also be translated to “sorceries” or “poisonings”

⁵⁸ [5:1] some add

⁵⁹ [5:2] some “The *ones who* are walking-around in the way of death are”

⁶⁰ literally “into” (also in next instance)

⁶¹ [5:2] Dctr “removed from meekness, and pride is near.”

⁶² [5:2] Dctr omit “loving vain *things*”

⁶³ [5:2] Dctr “*They are* corrupters of their children, abortionists”

⁶⁴ [5:2] some omit “exhorters of rich *persons*” (It is included in Barnabas)

⁶⁵ literally “*something* external of”

⁶⁶ [6:3] Latin omit “but be paying-attention...dead gods.” and instead has the following conclusion, “Be seeing that no one is leading you astray from this teaching, otherwise you will be taught ‘outside the rule of discipline.’ If you perform

CHAPTER 7-8

Now about the immersion: *All of you**, immerse in this way: After you* said all these *things* beforehand, immerse into the name of the Father, and of the Son, and of the Holy Spirit in running⁶⁷ water. 2 But if-at-any-time you might not be having *any* running⁶⁸ water, immerse into another *type of* water. But if you are not being-able to in cold *water*, then in warm. 3 But if-at-any-time you might be having neither, pour-out the water onto the head three *times* into the name of Father, and of Son, and of Holy Spirit. 4 But before the immersion, let the *one who is* immersing, and the *one who is* being immersed, and if anyone else is being-able, be fasting-beforehand. But you are ordering the *one who is* being immersed to fast for one or two *days* before.

8.1 But do not let your* fasts be with the hypocrites. For they are fasting on the second and the fifth day after sabbaths,⁶⁹ but *you** will fast on the fourth day and the day of preparation.⁷⁰ 2 Do not even be praying-to God as the hypocrites; instead, *all of you** be praying-to God in-this-manner, as the Lord directed in his good-message:

“Father of ours, the *one* in the heaven,
let your name be made-holy,
let your kingdom come,
let your will be made-to-be on a *piece of* earth
even as *it is* in a heaven.
Give to us today our bread, the *bread for-the-coming-day*.⁷¹
And forgive us our debt
as *we* also are forgiving our debtors.
And may you not bring us into a testing,
instead rescue us from the wicked-one.
Because the power and the glory
is yours into the ages.”

(Matthew 6:9-13)

3 *All of you**, be praying-to God in-this-manner three *times* during the day.

CHAPTER 9-10

Now about the thanksgiving: *All of you**, give-thanks in-this-manner:

2 First, about the drinking-cup: “Father of ours, we are giving-thanks to you in-behalf of the holy vine of your boy David, which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages.”

3 Now about the broken-piece: “Father of ours, we are giving-thanks to you in-behalf of the life and knowledge which you made-known to us through your boy Jesus. To you *let there be* the glory into the ages. 4 Even-as this broken-piece⁷² has been thoroughly-scattered above the mountains and, after it was congregated, became one, in-this-manner let your assembly be congregated from the limits of the earth into *your* kingdom. Because the glory and the power is yours through Jesus the Anointed-One into the ages.

5 But let no-one eat nor-even drink from your* thanksgiving, instead *only* the *ones who* were immersed into the name of the Lord. For it was even about this *that* the Lord has spoken:

“May you* not give the holy *thing* to the dogs.”

(Matthew 7:6)

10.1 But after the *event for you** to be filled-up, *all of you** give-thanks in-this-manner: 2 “We are giving-thanks to you, holy Father, in-behalf of your holy name which you set-down-as-a-tent in our hearts, and in-behalf of the knowledge and faith and immortality, which you made known to us through your boy Jesus. To you *let there be* the glory into the ages.

3 “You, Master Almighty, created all the *things for-the-sake* of your name. You gave both nourishment and drink to the humans for⁷³ enjoyment, in order that they might give-thanks to you. But to us you granted-as-a-favor spiritual nourishment and drink and a perpetual life through your boy. 4 Before all *things* we are giving-thanks to you, because you are powerful. To⁷⁴ you *let there be* the glory into the ages.

5 “O Lord, be caused-to-have-remembrance of your assembly; of the *act* to rescue it from every wicked *thing* and to complete it in your love. And congregate it from the four winds (the *one which* was made-holy)⁷⁵ into *your* kingdom, which you made-ready for it. Because the power and the glory is yours into the ages.

these things daily, you will be close to God; if you do not, you will be far from the truth. Keep all these things in mind and do not be deceived in your trust; by these holy struggles you will gain a crown. Through the Lord Jesus the Anointed-One who lives and reigns with God the Father and the Holy Spirit to the ages of the ages. May it be.”

⁶⁷ literally “living”

⁶⁸ literally “living”

⁶⁹ literally “fasting a second day and a fifth day to sabbaths”; this may also be translated “second and fifth day of each week” (this is a Hebrew idiom for designating the day of the week, as Hebrew does not have an actual word for “week”)

⁷⁰ The preparation day is the sixth day of the week.

⁷¹ the exact meaning of this rare word is debated

⁷² [9:4] (literally “this the broken-piece”) / C omit “the”

⁷³ literally “into”

⁷⁴ [10:4] C “Who” (in error)

⁷⁵ [10:5] Coptic, Apostolic Constitutions omit “the one made holy”

6 “Let favor come, and let this world pass away. Grant-salvation to the God of David! 6 If someone is holy, let him be coming; if someone is not, let him be having-a-change-of-mind. Maranatha!⁷⁶ May it be.”

7 But be permitting the prophets to be giving-thanks as-much-as they are wanting.

But concerning the perfume: All of you*, give-thanks in-this-manner: “We give-thanks to you, Holy Father, in-behalf of the perfume which you made-known through your boy Jesus. For the glory is yours into the ages. May it be.”⁷⁷

CHAPTER 11~13

Therefore, whoever, after he comes,⁷⁸ might teach to you* all the *things which* have been spoken-beforehand, all of you* receive him. 2 But if-at-any-time the *one who is* teaching, after he himself was turned-to *something else*, might be teaching another teaching with⁷⁹ the *result* to tear-down,⁸⁰ all of you* do not hear him. But *if he is teaching* with the *result* to add-to righteousness and knowledge of the Lord, receive him as the Lord.

3 Now about the emissaries and prophets: All of you* act⁸¹ in-this-manner according-to the decree of the good-message. 4 But let every emissary *who is* coming to you* be received as the Lord. 5 But he will not remain with you* except⁸² for one day. But if-at-any-time there might be a need, let him also remain for another⁸³ day. But if at-any-time he might remain for three days, he is a false-prophet. 6 But while the emissary is coming-out, let him be taking nothing except a loaf of bread till he reaches a place where he might be courted. But if-at-any-time he might be requesting for a silver-piece, he is a false-prophet.

7 And you* will not try nor-even judge every prophet *who is* uttering in a spirit; for every sin will be forgiven, but this sin will not be forgiven. 8 But not everyone who⁸⁴ is uttering in a spirit is a prophet, but instead only if-at-any-time he might be having the manners of the Lord. Therefore, the false-prophet and the true prophet will be known from their manners. 9 And every prophet *who*, in a spirit, is ordaining a table will not eat from it for himself; but if otherwise,⁸⁵ he is a false-prophet. 10 But every prophet *who is* teaching the truth, if he is not doing the *things* which he is teaching, is a false-prophet. 11 But every prophet *who* has been proved true, while doing *something* for⁸⁶ a worldly care of an assembly,⁸⁷ but is not teaching others to be doing as-much-as he himself is doing – he will not be judged with you*, for he is having the judging with⁸⁸ a god. For the ancient prophets also did in-like-manner. 12 But whoever might speak in a spirit, “Give silver-pieces to me,” or some different *things*: You* will not be hearing him for yourselves. But if-at-any-time he might speak for you* to give concerning⁸⁹ others *who are* being-in-lack, let no-one be judging him.

12.1 Now let everyone who⁹⁰ is coming in the name of the Lord be received; but, after-that, after you* proved him, you* will know for yourselves—for you* will have intelligence for *what is* right and wrong.⁹¹ 2 Indeed, if the *one who is* coming is a wayfarer, all of you* be helping him as-much-as you* are being-able; but he will not remain with you* except for two or three days, if-at-any-time there might be a constraint to do so. 3 But if he is wanting to be sitting himself with you*, being an artisan, let him be working and eat. 4 But if he is not having an art, all of you* foresee according-to your* intelligence, how a Christian will not live for himself with you* while not-working. 5 But if he is not wanting to be acting⁹² in-this-manner, he is an anointed-one-merchant. All of you*, pay-attention from the *one* such as *this*.

13.1 Now every true prophet *who is* wanting to be sitting himself with you* is worthy of his nourishment. 2 In-like-manner, a true teacher is himself also worthy, even-as the worker, of his nourishment. 3 Therefore, after you take every first-fruit of products⁹³ of a winepress-vat and threshing-floor, of both cows and sheeps, you will give the first-fruit to the prophets, for they themselves are your* chief-priests. 4 But if-at-any-time you* might not be having a prophet, all of you* give it to the destitute persons. 5 If-at-any-time you might be making food-made-from-grain,⁹⁴ after you take the first-fruit, give it according-to the instruction. 6 In-like-manner, after you open-up a ceramic-jar of wine or olive-oil, after you take the first-fruit, give it to the prophets. 7 But of a silver-piece and of apparel and every property, after you take the first-fruit, as ever it might be-thought best to you, give it according-to the instruction.

CHAPTER 14~16

Now during a Lord’s Day of the Lord, after you* were congregated, break bread and give-thanks, after you* confessed-forth your* trespasses beforehand, so-that your*⁹⁵ sacrifice might be clean *things*. 2 But do not let any⁹⁶ one who is having the state-of-being-attacked-on-both-sides with his comrade⁹⁷ come-together with you*, till the time which they might be reconciled,⁹⁸ in order that your* sacrifice might not be commonized. 3 For it is the word which was stated by the Lord:

In every place and time for a clean sacrifice to be being offered⁹⁹ to me.

Because I am a great king, says the Lord.

And my name is marvelous in the nations.

(Malachi 1:11,14)

15.1 Therefore, all of you* vote-by-raise-of-hands for yourselves overseers and ministers worthy of the Lord, men *who are* meek, and without-fondness-of-silver, and truthful, and have been proved; for they themselves are also performing-public-service to you*: the public-service of the prophets and teachers. 2 Therefore, may you* not overlook them, for they themselves are your* men *who* have been honored along with the prophets and teachers. 3 But all of you* be convicting one-another, not in anger but instead in peace, as you* are having it in the good-message. And let no-one be uttering to every one who is failing against the other,¹⁰⁰ nor-even let him be hearing from you* till the time when he might change-his-mind. 4 But all of you* make your* prayers, and your*¹⁰¹ acts-of-mercy,¹⁰² and all the acts in-this-manner, as you* are having them in the good-message of our Lord.

16.1 All of you*, be keeping-fully-awake in-behalf of your* life. Do not let your* lamps be extinguished, and do not let your* loins be becoming-faint.¹⁰³ Instead, be becoming ready; for you* have not come-to-know the hour in which our Lord is coming. 2 But you* will be congregated frequently, seeking the *things* pertaining to your* souls. For the entire time of your* faith will not profit you*, if-at-any-time you* were not completed in the last season.

3 For in the last days, the false-prophets and the corrupters will be multiplied, and the sheeps will be turned into wolves, and the love will be turned into hate. 4 For while the lawlessness is growing, they will hate one-another and will pursue and will deliver one-another up. And then the world-misleader will be-made-to-appear as a son of a god, and he will make signs and portents; and the earth will be delivered into his hands,¹⁰⁴ and he will make illicit *things* which have never-at-any-time been done from the first age. 5 Then the creation of the humans will be-there into the firing of the proving, and many will be impeded and will be-lost; but the ones *who* endured in their faith will be saved by the imprecated-object¹⁰⁵ itself.

6 And then the signs of the truth will be-made-to-appear: First, a sign of a flying-out in a heaven; next, a sign of a voice of a trumpet; and the third, a standing-up of dead humans—7 but not a rising-up of all humans, instead, as it was stated:

The Lord will be-there and all the holy ones with him.

(Zechariah 14:5)

8 Then the world will see for itself the Lord coming upon the clouds of the heaven.

⁷⁶ an Aramaic expression meaning either “Our lord has come” (maran’atha) or “Come, lord” (marana’tha), depending on how the Aramaic words were intended to be divided

⁷⁷ [10:7] Coptic, some Greek add

⁷⁸ literally “came”

⁷⁹ literally “into” (also later in verse)

⁸⁰ literally “release-down”

⁸¹ literally “do”

⁸² [11:5] C omit “except”

⁸³ literally “for the another”

⁸⁴ literally “the”

⁸⁵ literally “not-yet”

⁸⁶ literally “into”

⁸⁷ [11:11] Coptic “who teaches and attests a worldly tradition in an assembly” / Eth “who acts in the assembly of men and acts unlawfully”

⁸⁸ or “by-means-of”

⁸⁹ literally “about”

⁹⁰ literally “the”

⁹¹ literally “left”

⁹² literally “doing”

⁹³ literally “broods”

⁹⁴ [13:5] (lit. “little-grain”) / Eth “bread”

⁹⁵ [14:1] C “our”

⁹⁶ literally “every”

⁹⁷ the meaning of this sentence is uncertain

⁹⁸ literally “interchanged” (as in, change enmity for friendship)

⁹⁹ literally “brought-to”

¹⁰⁰ literally “different-one”

¹⁰¹ literally “the”

¹⁰² may be understood in the sense of “alms”

¹⁰³ literally “released-out”

¹⁰⁴ literally “into hands of his”

¹⁰⁵ more literally “the object-having-imprecations-fallen-down-on-it”