

# THE APOSTOLIC FATHERS

WITH AN ENGLISH TRANSLATION BY  
KIRSOPP LAKE

IN TWO VOLUMES

I

I CLEMENT II CLEMENT IGNATIUS  
POLYCARP DIDACHE  
BARNABAS



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## ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ

Διδαχὴ κυρίου διὰ τῶν δωδεκα ἀποστόλων  
τοῖς ἔθνεσιν.

### I

1. Ὅδοι δύο εἰσὶ, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορά δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν.
2. Ἡ μὲν οὖν ὁδὸς τῆς ζωῆς ἔστω αὐτῆ· πρώτων ἀγαπησεις τὸν θεὸν τὸν ποιήσαντά σε, δευτέρου τὸν πλησίον σου ὡς σεαυτὸν· πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαι σοι, καὶ σὺ ἀλλῶ μὴ ποιεῖ.
3. Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἔστω αὕτη· εὐλογεῖτε τοὺς καταραζομένους ὑμῶν καὶ προσευχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, ἠγαστέτε δὲ ὑπὲρ τῶν δικαίων ὑμῶν· ποία γὰρ χάρις, εἰὼν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισούντας σαρκικῶν καὶ σαματικῶν ἐπιθυμῶν· εἰὼν τίς

## THE DIDACHE, OR TEACHING OF THE TWELVE APOSTLES

The Lord's teaching to the heathen by the Twelve Apostles.

### I

1. There are two Ways, one of Life and one of <sup>The two</sup> Death, and there is a great difference between the <sup>Ways</sup> two Ways.
2. The Way of Life is this: "First, thou shalt <sup>The Way of</sup> love the God who made thee, secondly, thy neighbour as thyself; and whatsoever thou wouldst not have done to thyself, do not thou to another."<sup>1</sup>
3. Now, the teaching of these words is this: <sup>The</sup> "Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?" But, for your part, "love those that hate you," and you will have no enemy. 4. "Abstain from carnal" and bodily "lusts." "If any man smite thee on the

<sup>1</sup> This is the so-called "negative form of the Golden Rule." It is found in some MSS. in the "Apostolic decrees" in Acts xv. 28, and is, in various forms, met with in Jewish and Early Christian literature.

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Rom. 1,  
29-30

κατρίαι, μαργέαι, φαρμακίαι, ἀργαγιά, ψευδο-  
μαρτυρία, ὑποκριμαί, διαποικαδία, δόλος, υπερι-  
φάνια, κακία, ἀββάδεια, πλεονεξία, αἰσχρολογία,  
ζηλοτυπία, θρασύτης, ὑψος, ἀλαζονεία, 2. διακ-  
ται ἀγαθῶν, μισοῦντες ἀλήθειαν, ἀγαπῶντες  
ψεῦδος, οὐ γνωσκοντες μισθὸν δικαιοσύνης, οὐ  
κοιτάζοντες ἀγαθὸν οὐδὲ κρίσει δικαία, ἀγρυπ-  
νοῦντες οὐκ εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηροῦ-  
σάν μακρὰν πρᾶξιν καὶ ὑπομονή, πάντα ἀγνα-  
πῶντες, δίκοντες ἀπατόδομα, οὐκ ἐλεοῦντες  
πτωχόν, οὐ ποιοῦντες ἐπὶ καταπονουμένῳ, οὐ  
γνωσκοντες τὸν ποιήσαντα αὐτοῦς, φοβεὶς τέκνων,  
φθορεῖς πλάσματος θεοῦ, ἀποστρέφόμενοι τὸν  
ἐνδέομενον, καταπονοῦντες τὸν θλιβόμενον, πλου-  
σίαν παραλέλητο, πεινήτων ἀνομοί κριταί,  
πανθαμίσητοι· ἴσθηθητε, τέκνα, ἀπὸ τούτων  
ἀπάντων.

Ps. 4, 2  
Is. 1, 28

Wisd 12, 7

Mt. 24, 4

1. Ὅρα, μὴ τίς σε πλανήσῃ ἀπὸ ταύτης τῆς  
ὁδοῦ τῆς διδαχῆς, ἐπεὶ παρεκτός θεοῦ σε διδάσκει.  
2. εἰ μὲν γὰρ δύνασαι βαστᾶσαι ἄνθρωπον τὸν ζυγὸν  
τοῦ κυρίου, τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὃ δύνῃ,  
τούτου ποιεῖ. 3. ἐπὶ δὲ τῆς βρώσεως, ὃ δύνασαι  
βάστασον· ἀπὸ δὲ τοῦ εἰδωλοθύτου λίαν πρόσχευε·  
λατρεῖα γὰρ ἔστω θεῶν νεκρῶν.

## VI

## VII

1. Περὶ δὲ τοῦ βαπτίσματος, οὕτως βαπτίσατε·  
... πνοαίοντες, βαπτίσατε εἰς τὸ

## THE DIDACHE, v. 1-VII. 1

robberies, false witness, hypocrites, a double heart,  
fraud, pride, malice, stubbornness, covetousness, foul  
speech, jealousy, impudence, haughtiness, boastful-  
ness, 2. Persecutors of the good, haters of  
truth, lovers of lies, knowing not the reward  
of righteousness, not cleaving to the good nor to  
righteous judgment, spending wakeful nights not  
for good but for wickedness, from whom meekness  
and patience is far, lovers of vanity, following after  
reward, unmerciful to the poor, not working for him  
who is oppressed with toil, without knowledge of  
him who made them, murderers of children, cor-  
rupters of God's creatures, turning away the needy,  
oppressing the distressed, advocates of the rich,  
unjust judges of the poor, altogether sinful; may ye  
be delivered, my children, from all these.

## VI

1. See "that no one make thee to err" from this Final  
Way of the teaching, for he teaches thee without exhortation  
God. 2. For if thou canst bear the whole yoke of  
the Lord, thou wilt be perfect, but if thou canst not,  
do what thou canst. 3. And concerning food, bear Food, and  
what thou canst, but keep strictly from that which  
is offered to idols, for it is the worship of dead gods.  
to idols.

## VII

1. CONCERNING baptism, baptise thus: Having first baptism  
rehearsed all these things, "baptise, in the Name of

