

**Διδαχη Των Δωδεκα Αποστολων**  
**Διδαχή κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν.**

1

1.1 Ὅδοι δύο εἰσί, μία τῆς ζωῆς καὶ μία τοῦ θανάτου, διαφορὰ δὲ πολλή μεταξὺ τῶν δύο  
Ways two are, one of the life and one of the death, difference but much between of the two  
ὁδῶν.  
ways.

1.2 Ἡ μὲν οὖν τῆς ζωῆς ἐστὶν αὕτη. Πρῶτον ἀγαπήσεις τὸν Θεὸν τὸν ποιήσαντά σε·  
The therefore of the life is this. First you shall love the God the having made you;  
δεύτερον τὸν πλησίον σου ὡς σεαυτόν. Πάντα δὲ ὅσα ἐὰν θελήσης μὴ γίνεσθαι  
second the neighbour of you as yourself. All as much as if you should wish not to happen  
σοι, καὶ σὺ ἄλλῳ μὴ ποίει.  
to you, also not to another not let you do.

1.3. Τούτων δὲ τῶν λόγων ἡ διδαχή ἐστὶν αὕτη, Εὐλογεῖτε τοὺς καταρωμένους  
Of these and of the words the teaching is this, Let you bless the cursing  
ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων  
you, and let you pray for of the enemies of you, let you fast and for of the persecuting  
ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; Οὐχὶ καὶ τὰ ἔθνη  
you; of what kind for goodwill, if you should love the loving you? Not also the Gentiles  
τὸ αὐτὸ ποιοῦσιν; Ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς, καὶ οὐχ ἔξετε ἐχθρόν.  
the same are doing? You but let love the hating you, and not shall you have an enemy.

1.4 Ἀπέχου τῶν σαρκικῶν καὶ σωματικῶν ἐπιθυμιῶν.  
Let you keep away from of the sensual and bodily passions.  
Ἐὰν τις σοι δῶ ράπισμα εἰς τὴν δεξιὰν σιαγόνα, στέψον αὐτῷ καὶ τὴν ἄλλην,  
If anyone to you should give a slap to the right jaw, let you turn to him also the other,  
καὶ ἔση τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο·  
and you shall be perfect; if should force you anyone mile one, let you go with of him two;  
ἐὰν ἄρῃ τις τὸ ἱμάτιόν σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις  
if should take anyone the cloak of you, let you give to him also the tunic; if should take anyone  
ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει, οὐδὲ γὰρ δύνασαι.  
from of you the yours, not let you demand back, not for are you able.

1.5 Παντὶ τῷ αἰτοῦντί σε δίδου, καὶ μὴ ἀπαίτεν· πᾶσι γὰρ θέλει δίδοσθαι ὁ  
All to the asking you let you give, and not demand back; to all for wishes to give the  
Πατὴρ ἐκ τῶν ἰδίων χαρισμάτων.  
Father out of the own gifts.

Μακάριος ὁ διδούς κατὰ τὴν ἐντολήν· ἀθῶος γὰρ ἐστὶν.  
Blessed he giving according to the commandment; without fault for he is.  
Οὐαὶ τῷ λαμβάνοντι τις, ἀθῶος ἔσται· ὁ δὲ μὴ χρεῖαν ἔχων δώσει  
Woe to the taking anything, guiltless he will be, he but not need having he shall give  
δίκην, ἵνα τί ἔλαβε καὶ εἰς τί ἐν συνοχῇ δὲ γενόμενος  
what is right, why received also for what; in detention and having been put  
ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν,  
he shall be examined well concerning which he did, and not he shall depart from there,  
μέχρις οὗ ἀποδῶ τὸν ἔσχατον κοδράντην.  
until which he should return the last penny.

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1.6 Ἀλλὰ καὶ περὶ τούτου δὲ εἰρηται, Ἰδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖρας σου,  
But also concerning of this and it is said, Let sweat the alms of you in the hands of you,  
μέχρις ἂν γινῶς τίνι δῶς.  
until you should know anyone you should give.

### 2

2.1 Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς. Οὐ φονεύσεις, οὐ μοιχεύσεις,  
Second and commandment of the teaching, Not let you murder, not let you commit adultery,  
οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις,  
not let you corrupt youth, not let you fornicate, not let you steal,  
οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ γεννηθὲν,  
not let you use magic, not let you use sorcery, not let you kill a child by abortion, neither at birth,  
οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον.  
not let you covet the things of the neighbour.

2.3 Οὐκ ἐπιορκήσεις, οὐ ψευδομαρτυρήσεις, οὐ κακολογήσεις, οὐ  
Not let you commit perjury, not let you witness falsely, not let you speak evil, not  
μνησικακήσεις.  
let you bear malice.

2.4 Οὐκ ἔση διγνώμων οὐδὲ δίγλωσσος· παγὶς γὰρ θανάτου ἡ διγλωσσία.  
Not shall you be double-minded nor double-tongued; a snare for of death the double-tongue.

2.5 Οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει.  
Not shall be the word of you false, not empty, but concerned with action.

2.6 Οὐκ ἔση πλεονέκτης οὐδὲ ἄρπαξ οὐδὲ ὑποκριτής οὐδὲ κακοήθης οὐδὲ ὑπερήφανος.  
Not shall you be avaricious nor rapacious nor hypocritical nor bad tempered nor arrogant.  
Οὐ λήψη βουλήν πονηράν κατὰ τοῦ πλησίον σου.  
Not shall you hold a design evil against of the neighbour of you.

2.7 Οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ δὲ ὧν  
Not let you hate any man, but certain indeed admonish, concerning but whom  
προσεύξη, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχὴν σου.  
you shall pray, certain and you shall love above the life of you.

### 3

3.1 Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ, καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ.  
Child of me, let you flee from every evil, and from everything like of it.

3.2 Μὴ γίνου ὀργίλος, ὀδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον, μηδὲ ζηλωτὴς μηδὲ  
Not let you become angry, leads for the anger unto the murder, and not jealous and not  
ἐπιστικὸς μηδὲ θυμικός· ἐκ γὰρ τούτων ἀπάντων φόνοι γεννῶνται.  
disagreeable and not combative; from for of these all murders happen.

3.3 Τέκνον μου, μὴ γίνου ἐπιθυμητής, ὀδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν,  
Child of me, not let you become lustful, leads on for the lust unto the fornication,  
μηδὲ αἰσχρολόγος μηδὲ υψηλόφθαλμος· ἐκ γὰρ τούτων ἀπαντων μοιχεῖαι  
and not foul-mouthed and not a lifter up of eyes; from for of these all adulteries  
γεννῶνται.  
happen.

3.4. Τέκνον μου, μὴ γίνου οἰωνοσκόκος, ἐπειδὴ ὀδηγεῖ εἰς τὴν εἰδωλολοατρίαν,  
Child of me, not let you become a dealer in omens, since it leads on into the idolatry,  
μηδὲ ἐπαιιδὸς μηδὲ μαθηματικός μηδὲ περικαθαίριαν, μηδὲ θέλε αὐτὰ  
and not an enchanter and not an astrologer and not a magician, and not let you be willing them

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βλέπειν· ἐκ γὰρ τοῦτων ἀπάντων εἰδωλολατρία γεννᾶται.  
to see; from for of these things of all idolatry happens.

3.5. Τέκνον μου, μὴ γίνου ψεύστης, ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπὴν,  
Child of me, not let you become a liar, since leads on the lying to the theft,  
μὴδὲ φιλάργυρος μὴδὲ κενόδοξος· ἐκ γὰρ τούτων ἀπάντων κλοπαὶ γεννῶνται.  
and not love money and not coccited; from for of these of all all thefts happen.

3.6. Τέκνον μου, μὴ γίνου γόγγυσος, ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν, μὴδὲ  
Child of me, not let you become a murmurer, since it leads on to the blasphemy, and not  
αὐθάδης μὴδὲ πονηρόφρων· ἐκ γὰρ τούτων ἀπάντων βλασφημίαι γεννῶνται.  
stubborn and not a thinker of evil thoughts; from for of these of all blasphemies happen.

3.7. Ἴσθι δὲ πραῦς, ἐπεὶ οἱ πραεῖς κληρονομήσουσιν τὴν γῆν.  
Let you be but meek, since the meek shall inherit the earth.

3.8. Γίνου μακρόθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς  
Let you be long suffering and compassionate and guileless and peaceable and good  
καὶ τρέμων τοὺς λόγους διὰ παντός, οὓς ἤκουσας.  
and fearing the words continually, which you heard.

3.9. Οὐχ ὑψώσεις σεαυτὸν, οὐδὲ δώσεις τῇ ψυχῇ σου θράσος.  
Not let you exalt yourself, neither shall you admit to the soul of you over-boldness.

Οὐ κολληθήσεται ἡ ψυχὴ σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ ταπεινῶν  
Not shall be joined the soul of you with lofty, but with righteous and humble  
ἀναστραφήση.  
shall you be conducting yourself.

3.10. Τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ  
The falling to you experiences as good receive favourably, having known that without  
Θεοῦ οὐδὲν γίνεται.  
God nothing comes to pass.

### 4

4.1. Τέκνον μου, τοῦ λαλοῦντός σοι τὸν Λόγον τοῦ Θεοῦ μνησθήση νυκτὸς  
Child of me, of the speaking to you the Word of the God you shall be minded night  
καὶ ἡμέρας, τιμήσεις δὲ αὐτὸν ὡς Κύριον· ὅθεν γὰρ ἡ Κυριότης λαλεῖται,  
and day, you shall honour and him as Lord; from where for the Lordship speaks,  
ἐκεῖ Κύριός ἐστιν.  
there Lord is.

4.2. Ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἵνα ἐπαναπαῆς τοῖς  
Let you seek out and daily the persons of the saints, that you may find comfort in the  
λόγοις αὐτῶν.  
words of them.

4.3. Οὐ ποθήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους· κρινεῖς δικαίως,  
Not let you desire schism, let you reconcile but disputing; let you judge righteously,  
οὐ λήψῃ πρόσωπον ἐλέγξει ἐπὶ παραπτώμασιν.  
not shall you take hold a person to question over trespasses.

4.4. Οὐ διψυχήσεις, πότερον ἔσται ἢ οὐ.  
Not shall you doubt, whether it will be or not.

4.5. Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν.  
Not let you be unto indeed the to take stretching out the hands, unto and the to give contracting.

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4.6. Ἐὰν ἔχης διὰ τῶν χειρῶν σου, δώσεις λύτρωσιν ἁμαρτιῶν σου.  
If you should have through of the hands of you, you shall give a ransoming of sins of you.

4.7. Οὐ διστάσεις δοῦναι οὐδὲ διδούς γογγύσεις· γνώση γάρ, τίς ἐστὶν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης.  
Not let you hesitate to give neither giving grumble; you shall know for, who is the of the reward good remunerator.

4.8. Οὐκ ἀποστραφήση τὸν ἐνδεόμενον, συγκαινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου, καὶ οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς θνητοῖς;  
Not shall you turn away the needing, you shall make a common share but all with the brother of you, and not shall you say own to be; if for in the immortal partners we are, how much more in the mortal?

4.9. Οὐκ ἀρεῖς τὴν χεῖρα σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ Θεοῦ.  
Not shall you lift up the hand of you from of the son of you or from of the daughter of you, but from youth you shall teach the fear of the God.

4.10. Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις Θεόν· οὐ γὰρ ἔρχεται κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ Πνεῦμα ἠτοίμασεν.  
Not shall you command slave of you or female servant, they upon the same God believing, in bitterness of you, lest not they will be fearful of the over both God; not for He comes according to persons to call, but upon whom the Spirit prepared.

4.11. Ὑμεῖς δὲ οἱ δοῦλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπτῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ.  
You and the slaves shall submit to the lords of you as to an image of God in reverence and fear.

4.12. Μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἀρεστὸν τῷ Κυρίῳ.  
You shall hate all hypocrisy and all that not pleasing to the Lord.

4.13. Οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου, φυλάξεις δὲ ἃ παρέλαβες μὴτε προστιθεῖς μὴτε ἀφαιρῶν.  
Certainly not let you abandon commandments of Lord, you shall guard but which you received and not adding to and not taking away.

4.14. Ἐν ἐκκλησίᾳ ἐξομολογήση τὰ παραπτώματά σου, καὶ οὐ προσελεύση ἐπὶ προσευχὴν σου ἐν συνειδήσει πονηρᾷ· αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.  
In church you shall confess the transgressions of you, and not shall you come upon prayer of you with conscience evil; this is the way of the life.

### 5

5.1 Ἡ δὲ τοῦ θανάτου ὁδὸς ἐστὶν αὕτη. Πρῶτον πάντων πονηρὰ ἐστὶ καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμῖαι, προνεῖαι, κλοπαί, εἰδωλολατρίαι, μαγεῖαι, φαρμακίαι, ἀρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία, αἰσχρολογία, ζηλοτυπία, θρασύτης, ὕψος, ἀλαζονεία.  
The and of the death way is this. First of all evil it is and of curse full; murders, adulteries, lusts, fornication, thefts, idolatries, magic, sorceries, robberies, false witnessing, hypocrisies, double-mindedness, treachery, arrogance, malice, wilfulness, greediness, obscenity, jealousy, audacity, pride, boastfulness.

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5.2. Διῶκται ἀγαθῶν, μισοῦντες ἀληθειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες  
Persecutors of good, hating truth, loving a lie, not knowing  
μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῶ οὐδὲ κρίσει δικαίᾳ· ἀρπυνοῦντες οὐκ  
reward of righteousness, not joining to good nor to judgement righteous; watching not  
εἰς τὸ ἀγαθόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πραύτης καὶ ὑπομονή, μάταια  
for the good, but for the evil; from whom afar off gentleness and patience, frivolity  
ἀγαπῶντες, διώκοντε ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ  
loving, pursuing repayment, not pitying poor, not labouring over  
καταπονουμένῳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτούς, φονεῖς τέκνων,  
being distressed, not knowing the having made them, killers of children,  
φθορεῖς πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν  
corrupter of creation of God, turning away from the being in need, oppressing the  
θλιβόμενον, πλουσιῶν παράκλητοι, πενήτων ἄνομοι κριταί, πανθαμάρτητοι·  
being afflicted, of wealthy advocates, of poor lawless judges, altogether sinful;  
ῥυσθείητε, τέκνα, ἀπὸ τούτων ἀπάντων.  
may you be delivered, O children, from of these things of all.

### 6

6.1. Ὅρα, μὴ τίς σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδαχῆς,  
Let you beware, not anyone you should lead you astray from of this of the way of the teaching,  
ἐπεὶ παρεκτὸς Θεοῦ σε διδάσκει.  
since apart from of God you he teaches.

6.2. Εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ Κυρίου, τέλειος ἔσῃ·  
If indeed for you are able to bear whole the yoke of the Lord, perfect you will be;  
εἰ δ' οὐ δύνασαι, ὃ δύνη, τοῦτο ποίει.  
if but not able, which you are able, this let you do.

6.3. Περὶ δὲ τῆς βρώσεως, ὃ δύνασαι βάσασον· ἀπὸ δὲ τοῦ εἰδωλοθύτου  
Concerning but of the eating, which you are able let you bear; from but of the sacrificed to idols  
λίαν πρόσεχε· λατρεία γὰρ ἐστὶ θεῶν νεκρῶν.  
carefully let you abstain; worship for it is of gods dead.

### 7

7.1. Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες,  
Concerning and of the baptism, thus shall you baptise; these things all having first recited,  
βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος  
let you baptise in the name of the Father and of the Son and of the Holy Spirit  
ἐν ὕδατι ζῶντι.  
in water living.<sup>1</sup>

7.2. Ἐὰν δὲ μὴ ἔχης ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον·  
If but not you should have water living, into other water baptise;  
εἰ δ' οὐ δύνασαι ἐν ψυχρῶ, ἐν θερμῶ.  
if but not you are able in cold, in hot.

7.3. Ἐὰν δὲ ἀμφοτέρα μὴ ἔχης, ἔκχεον εἰς τὴν κεφαλὴν τρίς ὕδωρ εἰς ὄνομα  
If but both not you should have, let you pour out to the head three times water in name  
Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος.  
of Father and of Son and Holy Spirit.

<sup>1</sup> ie 'running'

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7.4. Πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος  
Before but of the baptism let fast beforehand the baptising and the to be baptised  
καὶ εἴ τινες ἄλλοι δύναται· κελεύεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.  
and if anyone other is able; order and to fast the being baptised before one or two *days*.

### 8

8.1. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν. Νηστεύουσι γὰρ  
The but fasts of you not let them be with of the hypocrites. They fast for  
δευτέρα σαββάτων καὶ πέμτη· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν.  
second of week and fifth; we but fast fourth and sixth.<sup>2</sup>

8.2. Μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ  
And not let you pray as the hypocrites, but as commanded the Lord in the  
Εὐαγγελίῳ αὐτοῦ, οὕτως προσεύχεσθε·  
Good News of Him, thus let you pray;

Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ,  
Father of us the in the heaven,  
ἀγιασθήτω τὸ ὄνομά σου,  
let hallowed be the name of You,  
ἐλθέτω ἡ βασιλεία σου,  
let come the kingdom of You,  
γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·  
let be done the will of You as in heaven also upon earth;  
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον<sup>3</sup> δὸς ἡμῖν,  
the bread of us the daily let You give to us,  
καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν,  
and let You discharge us the debts of us  
ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς οφειλέταις ἡμῶν,  
as also we discharge the debtors of us,  
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,  
and not let You lead us into temptation,  
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ·  
but let You deliver us from of the evil;  
ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
for of You is the power and the glory into the ages.

8.3. Τρὶς τῆς ἡμέρας οὕτως προσεύχεσθε.  
Three times of the day thus let you pray.

### 9

9.1. Περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε·  
Concerning and of the Eucharist, thus shall you give thanks;

<sup>2</sup> ie the day of preparation before the seventh day.

<sup>3</sup> ἐπιούσιον, In all Greek literature this word is only found here and Mt. 6:11, Lk. 11:3. The supposed occurrence in one secular inventory, which was lost for some time but found more recently in a library in the U.S.A., has proved to be a misreading. The word is a participle and so the colloquial English word 'snapping' might be an appropriate understanding. A snapping meal is one prepared in advance and put into a 'snapping tin' for workers such as miners and railway workers who would be unable to obtain food. 'Snapping' was generally prepared in the evening for consumption the next day. Since our Lord was disdainful of considerations of the everyday necessities the word must have a more profound meaning than 'daily'.

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9.2. Πρῶτον περὶ τοῦ ποτηρίου,  
First concerning of the cup,

Εὐχαριστοῦμεν σοι, Πάτερ ἡμῶν,  
We give thanks to You, O Father of us,  
ὑπὲρ τῆς ἁγίας ἀμπέλου Δαυεὶδ τοῦ παιδός σου,  
for of the holy vine David of the servant of you,  
ἧς ἐγνώρισας ἡμῖν  
which You made known to us  
διὰ Ἰησοῦ τοῦ Παιδός σου·  
through Jesus the Servant of You;  
σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
to You the glory into the ages.

9.3. Περὶ δὲ τοῦ κλάσματος,

Concerning and of the pieces of bread,  
Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν,  
We give thanks to You, O Father of us,  
ὑπὲρ τῆς ζωῆς καὶ γνώσεως,  
for of the life and knowledge,  
ἧς ἐγνώρισας ἡμῖν  
which You made known to us  
διὰ Ἰησοῦ τοῦ Παιδός σου.  
through Jesus the Servant of you.  
σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
to You glory into the ages.

9.4. Ὡσπερ ἦν τοῦτο τὸ κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων

Just as was this the fragment scattered about on the mountain  
καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθήτω σου ἡ Ἐκκλησία  
and having been gathered together became one, so may be gathered together of You the Church  
ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις  
from of the ends of the earth into the Your kingdom, for of You is the glory and the power  
διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας.  
through Jesus Christ into the ages.

9.5. Μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς Εὐχαριστίας ὑμῶν,

Not one and let eat and not let drink from of the Eucharist of you,  
ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου· καὶ γὰρ περὶ τούτου εἶρηκεν  
but the having been baptised into name of Lord; and for concerning of this has said  
ὁ Κύριος, Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ.  
the Lord, Not let you give the holy to the dogs.

### 10

10.1. Μετὰ δὲ τὸ ἐμπλησθῆσαι οὕτως εὐχαριστήσατε,

After and the to be satisfied thus let you give thanks.

10.2. Εὐχαριστοῦμέν σοι, Πάτερ Ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματος σου,

We give thanks to You, O Father Holy, for of the holy name of You,  
οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως  
which you caused to dwell in the hearts of us, and for of the knowledge and faith

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καὶ ἀθανασίας ἡμῖν διὰ Ἰησοῦ τοῦ Παιδὸς σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
and immortality to us through of Jesus the Servant of You; to You the glory into the ages.

10.3. Σύ, Δέσποτα Παντοκράτορ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου,  
You, O Master Almighty, created the things all for sake of the name of You,  
τροφὴν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν, ἵνα σοι εὐχαριστήσωσιν,  
food both and drink you gave to the men for enjoyment, that to You might give thanks  
ἡμῖν, δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ  
them, but You graciously gave spiritual food and drink and life immortal through  
τοῦ Παιδὸς σου.  
of the Servant of You.

10.4. Πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
Before of all things we give thanks to You, that mighty You are; to You the glory into the ages.

10.5. Μνήσθητι, Κύριε, τῆς ἐκκλησίας σου, τοῦ ρύσασθαι αὐτὴν ἀπὸ παντὸς  
Let you be minded, O Lord, of the Church of You, of the to rescue her from all  
πονηροῦ καὶ τλειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ συναξον αὐτὴν ἀπὸ  
evil and to perfect her in the love of You, and let be gathered together her from  
τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν, εἰς τὴν σὴν βασιλείαν, ἣν ἠτοίμασας  
of the four winds, the having been sanctified, into the Your kingdom, which You prepared  
αὐτῇ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.  
for her; for of You is the power and the glory into the ages.

10.6. Ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ Θεῷ Δαυεὶδ.

Let come grace and let pass away the world this. Hosanna to the God of David.  
Εἴ τις ἅγιός ἐστιν, ἐρχέσθω· εἴ τις οὐκ ἔστι, μετανοεῖτω· Μαράν Ἀθά. Ἀμήν.  
If a certain holy is, let him come, if a certain not he is, let him repent;

10.7. Τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

To the and prophets let you command to give thanks as much as they wish;

Maram Atha.<sup>4</sup> Amen.

Maram Atha. Amen.

### 11

11.1. Ὃς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα τὰ  
Whosoever then having come teaching you these things all the things  
προειρημένα, δέξασθε αὐτόν·  
having been aforesaid, let you receive him;

11.2. Ἐάν δὲ αὐτὸς ὁ διδάσκων στραφεῖς διδάσκη ἄλλην διδαχὴν εἰς τὸ καταλῦσαι,  
if but himself the teaching having turned he should teach another doctrine for the to destroy,  
μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν Κυρίου,  
not of him let you listen; for but the to increase righteousness and knowledge of Lord,  
δέξασθε αὐτόν ὡς Κύριον.  
let you receive him as Lord.

11.3. Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν, κατὰ τὰ δόγμα τοῦ Εὐαγγελίου  
Concerning but of the apostles and prophets, according to the doctrine of the Good News  
οὕτω ποιήσατε.  
thus let you do.

11.4. Πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς Κύριος·  
Every and apostle coming unto you let you receive as Lord;

4 A Syriac phrase - 'Lord be present!'.

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- 11.5. οὐ μενεῖ δὲ εἰ μὴ ἡμέραν μίαν· ἐὰν δὲ ἦ χρεία, καὶ τὴν ἄλλην·  
not shall he abide but except a day one; if but which a need, also the other;  
τρεῖς δὲ ἐὰν μείνῃ, ψευδοπροφήτης ἐστίν.  
three but if he should stay, a false prophet he is.
- 11.6. Ἐρχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἕως οὗ  
Going but the apostle nothing let him take except bread, until when  
αὐλισθη· ἐὰν δὲ ἀργυριον αἰτῆ, ψευδοπροφήτης ἐστίν.  
he may be accommodated; if but money he should ask, a false prophet he is.
- 11.7. Καὶ πάντα προφήτην λαλοῦντα ἐν Πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε·  
And every prophet speaking in Spirit not shall you test neither challenge;  
πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται.  
every for sin shall be forgiven, this but the sin not will be forgiven.
- 11.8. Οὐ πᾶς δὲ ὁ λαλῶν ἐν Πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχη τοὺς  
Not all but the speaking in Spirit a prophet he is, but *only* if he should have the  
τρόπους Κυρίου. Ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης  
customs of Lord. From therefore of the ways of life shall be known the false prophet  
καὶ ὁ προφήτης.  
and the prophet.
- 11.9. Καὶ πᾶς προφήτης ὀριζων τράπεζαν ἐν Πνεύματι οὐ φάγεται ἀπ' αὐτῆς,  
And every prophet laying out a table in Spirit not shall he eat himself from of it,  
εἰ δὲ μήγε ψευδοπροφήτης ἐστί.  
otherwise a false prophet he is.
- 11.10. Πᾶς δὲ προφήτης διδάσκων τὴν ἀληθειαν, εἰ ἅ διδάσκει οὐ ποιεῖ,  
Every and prophet teaching the truth, if that which he teaches not he does,  
ψευδοπροφήτης ἐστί.  
a false prophet he is.
- 11.11. Πᾶς δὲ προφήτης δεδοκιμασμένος, ἀληθινός, ποιῶν εἰς μυστήριον  
Every prophet having been approved, truthful, doing in mystery  
κοσμικὸν Ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν, ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται  
outward of Church, not teaching but *you* to do, as much as he is doing, not shall he be judged  
ἐφ' ὑμῶν· μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ  
before of you; with of God for he has the judgement; in like manner for did also the  
ἀρχαῖοι προφήται.  
ancient prophets.
- 11.12. Ὃς δ' ἂν εἴπῃ ἐν Πνεύματι, Δός μοι ἀργύρια ἢ ἕτερα τινὰ, οὐκ  
Whoever but should say in Spirit, Let you give to me money or other anything, not  
ἀκούσεσθε αὐτοῦ·  
let you listen of (to) him;  
ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.  
if but concerning others wanting he should tell to give, not one him let judge.

## 12

- 12.1. Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου δεχθήτω· ἔπειτα δὲ δοκιμάσαντες  
All but the coming in name of Lord let be received; afterwards and having tested  
αὐτὸν γνώσεσθε, σύνεσιν γὰρ ἔξετε δεξιὰν καὶ ἀριστεράν.  
him you shall know, comprehension for you will have of right and left.
- 12.2. Εἰ μὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ, ὅσον δύνασθε·  
If indeed on road he is the coming, let you give help to him, as much as you are able;

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οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾗ ἀνάγκη.  
not staying but with you except two or three days, if which necessary.

12.3. Εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι, τεχνίτης ὢν, ἐργαζέσθω καὶ φαγέτω.  
If but he wishes with you to settle, a craftsman being, let him work and let him eat.

12.4. Εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε,  
If but not he has a craft, according to the wisdom of you let you provide,  
πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται Χριστιανός.  
in what way not in idleness with of you he may live as a Christian.

12.5. Εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπρός ἐστι·  
If but not he wishes this to do, trafficking upon Christ he is;

προσέχετε ἀπὸ τῶν τοιούτων.  
let you guard against from of the such these.

### 13

13.1. Πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς ἄξιός ἐστι τῆς τροφῆς αὐτοῦ.  
Every but prophet true wishing to settle among you worthy he is of the food of him.

13.2. Ὡσαύτως διδάσκαλος ἀληθινὸς ἐστὶν ἄξιος καὶ αὐτὸς ὡσπερ ὁ ἐργάτης  
In like manner a teacher true he is worthy also himself just as the the workman  
τῆς τροφῆς αὐτοῦ.  
of the food of him.

13.3. Πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἄλωνος, βοῶν τε καὶ  
Every therefore first-fruit of produce of wine-vat and threshing floor, of oxen both and  
προβάτων λαβῶν δώσεις τὴν ἀπαρχὴν τοῖς προφήταις·  
sheep having taken you shall give the first-fruit to the prophets;  
αὐτοὶ γὰρ εἰσὶν οἱ ἀρχιερεῖς ὑμῶν.  
they for are the chief-priests of you.

13.4. Ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς.  
If but not you should have a prophet, let you give to the poor.

13.5. Ἐὰν σιτία ποιῆς, τὴν ἀπαρχὴν λαβῶν δὸς κατὰ  
If wheat-bread you should make, the first-fruit having taken let you give according to  
τὴν ἐντολήν.  
the commandment.

13.6. Ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας, τὴν ἀπαρχὴν λαβῶν δὸς  
In like manner a jar of wine or oil having opened, the first-fruit let you take let you give  
τοῖς προφήταις·  
to the prophets;

13.7. ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβῶν τὴν ἀπαρχὴν,  
of money and also of clothes and every possession let you take the first-fruit,  
ὡς ἂν σοι δόξη, δὸς κατὰ τὴν ἐντολήν.  
as to you it may seem, let you give according to the commandment.

### 14

14.1. Κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλάσατε ἄρτον καὶ  
After Day<sup>5</sup> and of Lord having been assembled let you break bread and  
εὐχαριστήσατε, προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ  
let you give thanks, beforehand having confessed the transgressions of you, thus pure  
ἡ θυσία ὑμῶν ἦ.  
the sacrifice of you may be.

5 κυριακὴν lit. 'belonging to the Lord (Christ)'

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14.2. Πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν,  
All but having the dispute with of the companion of him not let join with you,  
ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν.  
until indeed they are reconciled, that not may be defiled the sacrifice of you.

14.3. Αὕτη γὰρ ἐστὶν ἡ ῥηθεῖσα ὑπὸ Κυρίου, Ἐν παντὶ τόπῳ καὶ χρόνῳ  
This for is the having been spoken by of Lord, In every place and time  
προσφέρειν μοι θυσίαν καθαρὰν. ὅτι Βασιλεὺς μέγας εἰμί, λέγει Κύριος,  
to bring to Me a sacrifice pure, for a King great I am, says Lord,  
Καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.  
And the name of Me wonderful among the nations.

### 15

15.1. Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ Κυρίου,  
Let you appoint then to yourselves overseers and ministers worthy of the Lord,  
ἄνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ  
men meek and not money-lovers and true and having been tested; to you for  
λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων.  
they serve and these the service of the prophets and teachers.

15.2. Μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γὰρ εἰσὶν οἱ τετιμημένοι ὑμῶν μετὰ τῶν  
Not then let you despise them; they for are the having been honoured of you with of the  
προφητῶν καὶ διδασκάλων.  
prophets and teachers.

15.3. Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ ὡς ἔχετε ἐν τῷ Εὐαγγελίῳ·  
Let you rebuke but one another not in anger, but in peace as you have in the Good News;  
καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλείτω μηδὲ παρ' ὑμῶν  
and all having done wrong towards of the another not one let him speak and not from of you  
ἀκουέτω, ἕως οὗ μετανοήσῃ.  
let him hear, until not he should repent.

15.4. Τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτω ποιήσατε,  
The but prayers of you and the alms givings and all the deeds thus let you do,  
ὡς ἔχετε ἐν τῷ Εὐαγγελίῳ τοῦ Κυρίου ἡμῶν.  
as you have in the Good News of the Lord of us.

### 16

16.1. Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν,  
Let you be watchful over of the life of you; the lamps of you not let be put out,  
καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἔτοιμοι· οὐ γὰρ οἴδατε  
and the loins of you not let them be loosened, but let you be prepared; not for have you known  
τὴν ὥραν, ἐν ἣ ὁ Κύριος ἡμῶν ἔρχεται.  
the hour, in which the Lord of us comes.

16.2. Πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς  
Frequently but you will gather together yourselves seeking the things being fitting for the souls  
ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἐσχάτῳ  
of you; not for will be of service to you the all time of the faith of you, if not in the last  
καιρῷ τελειωθῆτε.  
time you are perfected.

16.3. Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς,  
In for the last days shall be multiplied the false-prophets and the corrupter,

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καὶ στραφήσονται τὰ πρόβατα εἰς λύκους, καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος.  
and shall be turned the sheep into wolves, and the love shall be turned into hate.

16.4. Αὐξανούσης γὰρ τῆς ἀνομίας μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ  
Increasing for of the lawlessness they shall hate one another and persecute and  
παραδώσουσι, καὶ τότε φανήσεται ὁ Κοσμοπλανῆς ὡς υἱὸς Θεοῦ, καὶ ποιήσει  
betray, and then shall be revealed the World-Deceiver as a son of God, and he shall make  
σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει  
signs and wonders, and the earth shall be given over into hands of him, and he shall do  
ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος.  
unlawful things, which not ever had happened from age.

16.5. Τότε ἤξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας,  
Then shall have come the creation of the mankind into the burning of the scrutiny,  
καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται, οἱ δὲ ὑπομείναντες ἐν  
and shall be given offence many and they shall be utterly destroyed, the but having remained in  
τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ Καταθέματος.  
the faith of them they shall be saved by of Him of the Accursed One.<sup>6</sup>

16.6. Καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον σημεῖον ἐκπετάσεως  
And then shall appear the signs of the truth; first the sign of an opening  
ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάπιγγος, καὶ τὸ τρίτον ἀνάστασις νεκρῶν.  
in heaven, next a sign of sound of a trumpet, and the third a resurrection of dead.

16.7. Οὐ πάντων δέ, ἀλλ' ὡς ἐρρήθη, Ἦξει ὁ Κύριος καὶ πάντες οἱ ἅγιοι  
Not of all yet, but as it has been said, Shall come the Lord and all the saints  
μετ' αὐτοῦ.  
with Him.

16.8. Τότε ὄψεται ὁ κόσμος τὸν Κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.  
Then shall see the world the Lord coming upon of the clouds of the heaven.

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6 Christ being the 'Accursed One' of Satan's people.