

# Didache

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## INTRODUCTION

### About This Book

The Didache is an early Christian composition containing instruction for early Christian churches. Considered once lost to history, the Didache was recovered in 1883 by Philotheos Bryennios, a Greek Orthodox metropolitan archbishop, in the Greek Codex Hierosolymitanus (also known as the “Jerusalem Codex”) written in 1053. The Jerusalem Codex also contains the works of early church fathers such as Barnabas, Clement, and Ignatius of Antioch.

As we know it today, the Didache reads as an eclectic writing of different parts, or layers, believed to have been written separately, and then later combined. Because the four primary parts take on different writing styles, it is somewhat of a puzzle if four different authors were involved, or if there were fewer authors who later redacted their own compositions from different time periods.

The Didache is dated approximately 49-79 AD, before John’s Epistles, the book of Revelation, and possibly many other New Testament books were written. The earliest layers of the Didache may have seen their origin during the time of the Jerusalem Council (around 50 AD), and may have played a role in the controversy surrounding the Gentiles (Acts 15). If this is the case, then the Didache may have been a collaborative work of some council members as a proposed draft for the letter to the Gentiles (Acts 15:22-29). This seems to be supported by the key points made in Chapters 1-6, which elaborate on the more simplified points that were made in the actual letter sent out. Some instruction (4:8, 6:3, 8:8) also appears to overlap with events in early chapters of Acts (see cross-reference legend). Finally, there is some terminology used in tandem with events occurring in the time of Acts, such as “your servant, Jesus” (9:3, 9:5, 10:3), and one use of the term “Christian” (12:4).

Because the Didache references the existence of at least one gospel (8:2), parts of it were likely written after the Gospel of Matthew. It also contains an almost identical version of the Lord’s Prayer from Mat 6:9-13 and several passages identical in grammar to Matthew (compare 1:7 to Mat 5:42). It is difficult to determine, however, whether these passages originated in the book of Matthew, only to be later copied into the Didache, or vice-versa. A third possibility exists that both Matthew and the Didache copied these passages from the largely speculated “Q” manuscript, a hypothetical composition of Jesus’ sayings believed to include both of these passages, and others.

### Author and Purpose

The Didache uses strong Jewish language, such as the prevalent “two paths” theme. The authors also express their knowledge of Jewish days of fasting and preparation day of the Sabbath (8:1), suggesting they were converted Jews. The word used to describe the manuscript’s target audience is εθνῶσιν and can be translated as ‘the nations’, however the Apostle Paul also used this word when addressing ‘the gentiles’. If the Didache was targeted specifically to the Gentiles, its purpose was initially to indoctrinate them with many practices of the Christian Jews.

It is likely, however, that the Didache was adapted to address all churches to read as a general teaching about Christian living. In a time where only one gospel likely existed and many apostolic texts had not yet been written, this text would provide a basic blueprint to follow for many rural communities, some which apparently lacked even a basic church leadership (13:4).

While the actual author (or authors) is left to speculation, some clues suggest that he may have been a direct disciple of Jesus, or possibly the understudy of an apostle. The author shares in

Jesus' strong opinions of the Pharisees as hypocrites (8:1), and is confident enough in the authority of their manuscript to call anyone who teaches otherwise perverse (11:2). The author also had somewhat intimate knowledge of either the Gospel of Matthew, or Q, for reasons already mentioned. Moreover, the reference to the feeding of the 5,000 (9:7) is cited as if the author was present during this event. All of these suggest a relatively close relationship to either Jesus or an apostle.

### **Structure**

The Didache can be divided into four main parts:

The first section (Ch. 1-6) elaborates on the two greatest commandments as given by Jesus, to "love your God, who created you", and "your neighbor as yourself". Basic instruction for Christian living is presented here as if a teaching from the Lord. This first section is believed, by some, to be a heavily edited version of a Jewish tract entitled, "The Two Ways", which served as a handbook for Jewish converts in the Synagogue, however no such document predating the Didache has yet to be found, and this is merely speculative.

The second section (Ch. 7-10) deals with common church practices such as that of baptism and communion (the Eucharist). In this section, many prayers likely used in the early church are documented, including the nearly identical version of the Lord's Prayer from Mat. 6:9-13.

The third section (Ch. 11-15) deals specifically with ministry and how to deal with itinerant ministers, identify false prophets, and care for the needs of permanent leadership. A strong emphasis is made with respect to the authority of prophets, apostles, and teachers (see note on 11:2). It is evident from Ch. 15 that the audience included small communities, many of which must have had to, under the instruction given, form their own elder and deacon leadership.

The fourth and final section (Ch. 16) provides a brief apocalypse, with striking similarities to that in Mat. 24.

### **Scriptural Authority**

The Didache was accepted by many early church fathers as scriptural. Among these were Athanasius, Rufinus, and John of Damascus. The book was also accepted into the Apostolic Constitutions Canon 85 and the 81-book Ethiopic Canon. It was rejected, however, by Nicephorus, Pseudo-Anastasius, and the 60 Books canon. Many early authors including Barnabas, Irenaeus, Clement of Alexandria, and Origen quote or reference the Didache.

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Translated by Jonathan A. Zdziarski from the Funk/Bihlmeyer 1924 Greek critical text

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# The Lord's Teaching Through the Twelve Apostles to the Nations

**1** There are two paths; one belongs to life and one to death, but there is much difference between the two paths. <sup>2</sup>The path of life is surely this: first love your God who created you. Next, your neighbor as yourself. And all things that you would not want to happen to you, likewise do not do to others. <sup>3</sup>Now the teaching of these words is this: Bless those who curse you and pray for those who hate you. Moreover, fast also for those who persecute you. <sup>4</sup>For to what favor is it to love those who love you? Do not even the sinners do this? But love those who hate you and you will by no means have an enemy. <sup>5</sup>Abstain from sensual and bodily desires. <sup>6</sup>If anyone strikes you on the right cheek, turn him your other, and you will be complete; if anyone presses you to go a mile, bring him two; if anyone takes away your cloak, give him your coat as well; if anyone takes anything from you that is yours, do not demand it back, for neither have you been able to. <sup>7</sup>Give to all who ask of you, and do not demand back, for it is the purpose of the father to be giving by means of our own blessings. <sup>8</sup>Blessed is he who gives according to this command, for he is blameless. <sup>9</sup>Woe to them who take, for in fact he who receives in need is without penalty, but

he who receives without need shall bring forth judgment, of why and of what was taken. And being thrown in prison, he shall be examined concerning his deeds, and not let go from that place until he pays back the last penny. <sup>10</sup>Nevertheless, concerning this moreover, it has been said, "Let your alms sweat in your hand until you know to whom you should give".

**2** And the second command of this teaching: <sup>2</sup>Do not murder. Do not commit adultery. Do not seduce children. Do not fornicate. Do not steal. Do not practice magic. Do not practice sorcery or witchcraft. Do not murder children in abortion, nor kill that which is born. <sup>3</sup>Do not covet your neighbor's possessions. Do not swear falsely. Do not bear false witness. Do not speak ill of others. Do not bear a grudge. <sup>4</sup>Do not be double-minded or deceitful, for deceit is a snare of death. <sup>5</sup>Do not let your words be false, nor empty, but according to deed. <sup>6</sup>Do not be greedy, nor a thief, nor a hypocrite, nor malicious, nor arrogant. <sup>7</sup>Do not take up counsel against your neighbor. <sup>8</sup>Do not hate others, nevertheless some you will certainly reprove, and concerning some you will pray, and some you will love above your own life.

**1:4** *favor*. Grace or kindness.

**1:7** *ask*. Also demand or beg.

**1:8** *blameless*. Without guilt or penalty. Not in the sense of one without sin, but in the sense of one who is upright.

**1:9** *penny*. Farthing; a coin worth about three-eighths of a cent.

**1:10** *alms*. A charitable gift to the poor.

**2:1** *seduce children*. Engage in sexual relations with.

**2:4** *deceitful*. Lit. double-tongued; saying one thing to one person and another thing to the other.

**2:8** *reprove*. Lit. put to shame.

**3** My child, keep from every evil work, and from every likeness of it. <sup>2</sup>Do not be inclined to anger, because anger leads to murder. Moreover do not be envious, argumentative, or hot-tempered for from all of these murder is born. <sup>3</sup>My child, do not be lustful, for lust leads to fornication. Neither use obscene language, nor have lofty eyes, for out of these adultery is born. <sup>4</sup>My child, do not be a partaker in omens, as this leads to idolatry. Neither be a fortune-teller, nor an astrologer, nor a purifier; neither purpose to see or hear them, for out of all these idolatry is born. <sup>5</sup>My child, do not be a liar or cheat, for fraud leads into theft. Be neither a lover of money, nor given to vain imagination, for out of these theft is born. <sup>6</sup>My child, do not be a grumbler, for this leads to blasphemy. Do not be stubborn or evil-minded, for out of these blasphemy is born. <sup>7</sup>But give yourself to a gentle spirit, because the meek will inherit the land. <sup>8</sup>Be long-suffering, merciful, innocent, have a quiet disposition, and be gentle, and tremble with fear at every word you have heard. <sup>9</sup>Do not exalt yourself or give your soul over to recklessness. <sup>10</sup>Do not join your soul together with the world, but dwell among the righteous and humble. <sup>11</sup>Come to accept everything that happens to you as good,

knowing since without God nothing would come to be.

**4** My child, remember night and day he who speaks the word of God to you, and honor him as the Lord. For wherever the Lord's own speak, the Lord is present. <sup>2</sup>Moreover, seek out through the day the faces of those who are devoted to God, so that you may rest upon their words. <sup>3</sup>Do not cause division, but live peaceably with those being contentious. Judge righteously, not showing favoritism in rebuking for sin. <sup>4</sup>Do not be double-minded, wondering what will or won't happen. <sup>5</sup>Do not be one who stretches out your hand to receive the help of others, and then one who draws it back to give. <sup>6</sup>If through your hand you have much, give recompense for your sins. <sup>7</sup>Do not hesitate in your giving, or grumble when you give, for you shall know the one who is the good giver of rewards in return. <sup>8</sup>Do not abandon those in need, but share in all things with your brothers in Christ. Moreover, do not call anything your own, for if you are partakers in that which is incorruptible, how much more in that which is corruptible? <sup>9</sup>Do not remove your hand from your son or your daughter, but teach them the fear of God from their youth.

**3:3** *obscene language*. Filthy language.

**3:4** *idolatry*. *Lit.* idol worship. *fortune-teller*. *Lit.* enchanter; worker of charms.

**3:9** *recklessness*. Insolence; over-boldness. *give your soul over*. *Lit.* give the soul your insolence.

**4:6** *have much*. To hold; used here to denote possessions or riches. Similar to *εχητης* (man of substance). *through your hand*. Likely talking about through receiving help, as received by the stretching out of the hand in v.5, or care (as in Luk 23:46) used throughout the NT in the laying

on of *hands* or *to uplift*. Could also mean *work of your hands* (labor), however this is typically only found in the NT when accompanied by the Greek *εργον* (work; business). In the context of v.5 and v.7, this would mean to receive help from others when you already have much from your own labors, or to have much from your own labors, but unwilling to help those in need. In all cases, the point made is that all are sin, and stresses that giving is an appropriate recompense.

<sup>10</sup>Do not command your slave or maid-servant, whose hope is in the same God, in your bitterness, lest they might no longer fear God who is over you both; For He comes not to call those according to appearance, but those whom the spirit has made ready. <sup>11</sup>Slaves, be subjected to your master as an example of God, in humility and fear. <sup>12</sup>Detest all hypocrisy and all that is not pleasing to the Lord. <sup>13</sup>Do not in any way forsake the Lord's commands, but keep what you have received, neither adding to or diminishing them. <sup>14</sup>Openly confess your sins in the church assembly, and do not take to prayer with an evil conscience. <sup>15</sup>This is the path of life.

**5** But the path of death is this: first, everything is wicked and full of curses, murder, adultery, lust, fornication, theft, idolatry, sorcery, witchcraft, marauding, false witness, hypocrisy, double-mindedness, deceit, haughtiness, depravity, stubbornness, greediness, obscene language, envy, insolence, loftiness, and boastfulness - without any fear. <sup>2</sup>Persecutors of the upright, hating the truth and loving a lie; not knowing the reward for righteousness, nor clinging to what is good nor to righteous judgment; longing not for that which is good, but for that which is evil, from whom gentleness and patience are distant; loving vanity, pursuing

retribution, without compassion for the afflicted or needy, not troubled by the oppressed, not knowing Him that made them; murderers of children, destroyers of the work of God, turning away from the needy, oppressing the distressed, advocates of the rich, judges of the poor and destitute – altogether sinful. <sup>3</sup>Be delivered, children, from all of these things.

**6** Take heed, lest one lead you astray from the path of this teaching, for he teaches apart from God. <sup>2</sup>For, if you are able to take up the whole yoke of the Lord, you will be complete, but if you are not able, do that which you are able. <sup>3</sup>And concerning your food, bear what you are able, but keep far from that which is sacrificed to idols, for it is the worship of dead gods.

**7** Now concerning baptism, in this way baptize, having said all of these things beforehand: baptize into the name of the Father and of the Son and of the Holy Spirit in natural flowing water. <sup>2</sup>But if you don't have natural flowing water, baptize into some other water; and if you are not able to in cold, then in warm. <sup>3</sup>Moreover, if you don't have either, then pour out the water onto the head three times, into the name of the Father and the Son and the Holy Spirit.

**4:14** *church assembly*. A corporate assembly; the church – not just the leadership, but all believers.

**5:1** *without any fear*. The individuals who do these things have no fear of God. This might be a list of offenses against God, illustrating how one sin leads to another, suggesting the root of all these begin with abandoning the fear of God; an illustration of the escalation of sin and apostasy, eventually leading to murder.

**7:1** *natural flowing water*, Active, running, moving, fresh water; like that of a stream; some

translate this as *living water*, but this is incorrect as v.3 insists this verse is about submersion vs. pouring. *cold*. Again suggesting the intended subject as a stream. *into the name of...* See Mat 28:19.

**7:2** *other water*. Or drinking water. In many geographical areas, streams may not have been prevalent, but only water from a well or bath.

**7:3** *either* if a stream, or any other form of submersion is not available. *onto the head*. Like anointing oil (See Exo 29:7)

<sup>4</sup>But before the baptism, let the one who baptizes and the one being baptized fast, and whoever else is able. But give time to the one being baptized to fast for one or two days before.

**8** Moreover, do not let your fasting be with the hypocrites. For they fast on the second and fifth day of the week, but you fast on the fourth and preparation day. <sup>2</sup>Neither pray like the hypocrites, but as the Lord has commanded in His Gospel. In this way pray:

“ Our Father in heaven,  
hallowed be your name,  
<sup>3</sup>your kingdom come,  
your will be done

on earth as it is in heaven.

<sup>4</sup>Give us today our daily bread.

<sup>5</sup>Forgive us our debts,  
as we also forgive our debtors.

<sup>6</sup>And lead us not into temptation,  
but deliver us from the evil one.

<sup>7</sup>For yours is the power and the glory forever. ”

<sup>8</sup>Three times daily, in this way pray.

**9** Now concerning the Holy Communion, in this way give thanks.

<sup>2</sup>First, concerning the cup:

“We give thanks to you, our Father,  
for the holy vine of David, your servant,  
<sup>3</sup>which you made known to us through  
your servant Jesus,  
<sup>4</sup>yours is the glory forever.”

<sup>5</sup>And concerning the broken bread:

“We give thanks to you, our Father,  
for the life and knowledge  
which was made known to us through  
Jesus your servant.

<sup>6</sup>Yours is the glory forever.

<sup>7</sup>Even as that broken bread was scattered  
among the hills and gathered,

**7:4** *give time to*. Can also mean urge, recommend, or order. Use of *order* here isn't likely, however, as the scriptures make no such prerequisite to be baptized. It is more likely that this developed as a voluntary practice in order to allow the believer time to pray and understand the significance of baptism, and their new life in Christ, and to give others time to intercede on his behalf (see Luk 1:10). *one or two days before* due to the emphasis on time, the most likely use of the word here is probably *urge and allow time for*.

**8:1** *hypocrites*. Pretenders or actors; the Pharisees (see Mat 23:13-29, 6:2,5,16, 6:16). Pharisees were instructed by the Talmud to fast on Mondays and Thursdays; some believe this term is used to address early church prejudice against all Jews, but this disagrees with Jesus' use of the word in Mat. *preparation day*. Friday, the day of preparation before the Jewish Sabbath. **8:2-8:7** *In this way pray...* The Lord's Prayer here is cited almost identical to Mat 6:9-13, with the addition of v.7.

**8:8** *three times daily*. See Act 3:1, 1The 5:17-18. Instruction to Christians concerning this in the New Testament was *pray without ceasing*. Orthodox Jews were required to pray three times daily; v.2 suggests some early Jewish converts may have also fallen under this compulsion; In the context of v.1-2, this clearly was not intended to place the yoke of the law onto the backs of Christians, but to emphasize the importance of prayer.

**9:1** *Holy Communion*. The rite of the Eucharist; some early church fathers used the term Eucharist to describe both the rite of communion as well as the consecrated elements (the wine and unleavened bread), while others use the term Eucharist only to address the elements, and not the rite. The word literally translates as *thanksgiving*, so anything more than this is a substitution for the sake of convenience. **9:2-9:8** *concerning the cup...bread* Much like The Lord's Prayer, this is not necessarily a prescribed verbatim prayer, but a pattern to follow.

in this way gather your church  
from the ends of the earth  
into your kingdom.

<sup>8</sup>For yours is the glory and the power  
through Jesus Christ, forever.”

<sup>9</sup>But don't let anyone eat or drink of  
your sacrament unless they have been  
baptized in the name of the Lord. <sup>10</sup>For  
concerning this the Lord has said, “Do  
not give that which is holy to dogs.”

**10** And after you are filled, in this  
way give thanks:

<sup>2</sup>“We thank you holy Father  
for your name,  
which you have made to dwell  
in our hearts,

<sup>3</sup>and for knowledge, and faith,  
and immortality,  
which has been made known to us  
through your servant Jesus.

<sup>4</sup>Yours is the glory forever.

<sup>5</sup>You, sovereign Lord, created all things  
for the sake of your name,

<sup>6</sup>not only giving food and drink  
to man for enjoyment  
that they might give thanks to you,  
but have freely given us spiritual food,  
and drink, and everlasting life  
through Jesus your servant.

<sup>7</sup>Before all things we give thanks to you  
because you are mighty.

<sup>8</sup>To you be the glory forever.

<sup>9</sup>Remember now, Lord, your church;  
to deliver her from all wickedness  
and perfect her in your love,

<sup>10</sup>and gather her together  
from the four winds,  
sanctified for your kingdom,  
which you have prepared for her,  
<sup>11</sup>for yours is the power and the glory  
forever.

<sup>12</sup>Let grace come forth  
and this world pass away.

<sup>13</sup>Hosanna to the God of David!

<sup>14</sup>If anyone is holy, let him come forth,  
if anyone is not, let him repent.

<sup>15</sup>Come, Lord! Amen.”

<sup>16</sup>But permit the prophets to give thanks  
as much as they desire.

**11** Whoever, consequently, might  
come and teach you all of these things  
which have been said before - receive  
him. <sup>2</sup>But if the teacher himself, being  
perverse, teaches another teaching to  
diminish this, do not hear him; yet if he  
increases righteousness and the  
knowledge of the Lord, receive him as  
the Lord. <sup>3</sup>Moreover, concerning  
apostles and prophets, act according to  
the command of the Gospel. <sup>4</sup>But every  
apostle coming to you shall not remain  
more than one day, or another if  
necessary, but if three days, he is a false  
prophet.

**9:7** *that broken bread.* Or *this.* Probably a  
reference to Mat 14:13-21

**9:9** *unless... baptized.* As baptism is an outward  
profession of faith and occurred soon after  
salvation, it is urged that only those believers  
partake in communion to keep it sacred (v.12),  
possibly too for the sake of the believer (see 1Co  
11:27-30). *do not give... to dogs* (see Mat 7:6)

**10:1** *in this way.* See note on 9:2

**10:15** *come, Lord!* Marana tha.

**11:2** *perverse.* Anyone teaching a doctrine  
contradicting this is said to be perverse. *receive  
him as the Lord.* Places a strong emphasis on the  
authority of those sent by the Lord, as ones with  
a direct word from the Lord. This does not  
suggest superiority, but as the Lord's delegates,  
the treatment bestowed upon them will be as if  
upon the one who sent them. (See: Joh. 12:44,  
Mk. 12:1-9)

**11:4** *every apostle.* Itinerant ministers; not the

<sup>5</sup>And upon departing, let the apostle take nothing but food, until he finds shelter. Moreover, if he calls for money, he is a false prophet. <sup>6</sup>And for every prophet who speaks in the spirit - do not try nor judge, for each offense will be forgiven, but this offense will not be forgiven. <sup>7</sup>And not everyone who speaks in the spirit is a prophet, but only if he has the ways of the Lord. <sup>8</sup>From his ways the false prophet and the prophet shall be known. <sup>9</sup>And every prophet who sets apart a table in the spirit shall not eat from it, unless he is a false prophet. <sup>10</sup>Moreover, every prophet teaching the truth, if he does not act according to his teaching, is a false prophet. <sup>11</sup>But every prophet tested and found true, qualifying the hidden mystery of the church in the world, but doesn't teach you to act as he acts, will not be judged among you; for before God he has his judgment, just as prophets were made from the beginning. <sup>12</sup>And whoever says in the Spirit, "give me money", or something else, do not listen to him. But if he tells you to give concerning the needs of others, no one is to judge him.

**12** But receive everyone coming to you in the name of the Lord; and after

you have proven him, you will know - having understanding on the right hand and the left. <sup>2</sup>If he who is coming is passing through, assist him as you are able, but he shall not stay with you for more than two or three days, if necessary. <sup>3</sup>And if he wants to settle with you, being a craftsman, he should work and eat. <sup>4</sup>But if he has no trade, then according to your wisdom see to it that, as a Christian, he does not live with you idle. <sup>5</sup>But if he does not want to do this, he is a Christ-monger. Keep far from such.

**13** Moreover, every true prophet who desires to settle with you is worthy of his food. <sup>2</sup>In the same manner, a true teacher is himself worthy, just as the workman is worthy of his food. <sup>3</sup>Therefore, all first fruits of the winepress and threshing floor, oxen and sheep - give these first to the prophets, for they are your chief priests. <sup>4</sup>But if you don't have a prophet, give to the poor. <sup>5</sup>If you make bread, take the first fruits and give according to the command. <sup>6</sup>In this way, when you open a jar of wine or olive oil, take the first fruits and give it to the prophets.

original twelve apostles or their understudies, as the early church would have either recognized them, or letters would have been sent ahead of them urging the congregation to receive them. This verse makes a significant acknowledgement of apostleship flowing beyond the twelve, to the degree where various litmus tests (as presented in this chapter) were necessary.

**11:6** *try neither judge ... not forgiven.* The language used here is stronger than simply testing the spirits as outlined in 1John 4:1. The focus here is on those imposing harsh trials and judgment on prophets delivering a word from the Lord. The phrasing suggests that the acknowledgment of Jesus Christ has already been recognized (See: 1John 4:2), and warns

against judging the prophecies of true prophets from God. This is followed up with a warning to discern false prophets from true prophets (v.7, v.11), and urges believers to learn to discern the ways of true prophets (v.8).

**11:7** *ways of the Lord.* Character, lifestyle, customs.

**13:3-7** *first fruits ... chief priests.* In the context of supporting prophets and teachers, this verse insists that not only should they be supported, they should be given the first fruits of all physical increase. This is a supplanting of direct sacrifice to God as in the Old Testament, which was clearly obsolete in the New Testament. *Give to the poor* (v.4). For churches without a leadership to sow into, the writer

<sup>7</sup>Moreover, money, and clothing, and all possessions, take the first fruits, as it seems good to you, and give according to the command.

**14** Now concerning The Lord's gathering, break bread and give thanks, first confessing your sins, that your sacrifice may be pure. <sup>2</sup>But do not let anyone having a dispute with his fellow believer come together with you, until they have reconciled, in order that your sacrifice may not be defiled. <sup>3</sup>For this is what the Lord has spoken, "In every place and time, bring me a pure sacrifice, for I am a great king", says the Lord, "and my name is marvelous among the nations."

**15** Appoint for yourselves elders and deacons worthy of the Lord; men gentle in spirit and not lovers of money; who speak the truth and have been tested. For it is you they serve, and the ministry of prophets and teachers. <sup>2</sup>Do not despise them, for they are your honored ones, together with the prophets and teachers. <sup>3</sup>But correct one another, not in anger, but in peace, as you understand in the Gospel. And if anyone sins against another, nobody speak to him or let him hear anything from you, until he repents. <sup>4</sup>Moreover, in your prayers, and alms, and in all your deeds, do as you understand in the Gospel of the Lord.

**16** Be watchful for your life. Don't let your lamps be quenched, and don't let your loins be ungirded, but be ready. For you do not know the hour in which our Lord will come. <sup>2</sup>But come together often, seeking those things that benefit your souls. For your faith the whole time will not profit you if you are not made complete in the end time. <sup>3</sup>For in the last days, false prophets and defilers will be multiplied; sheep will be turned into wolves, and love will be turned into hate. <sup>4</sup>For when lawlessness increases, they will hate and persecute and betray one another. Then the great deceiver will appear as the Son of God and will perform signs and wonders, and the earth will be delivered into his hands, and he will do evil things, which have never occurred since the beginning of the world. <sup>5</sup>Then the creation of man will come into fiery trials, and many will fall away and be destroyed. But those who endure in their faith will be saved from under the curse in that place. <sup>6</sup>And then the signs of truth will appear. First, a sign of heaven unfolding, then a sign of a sound of a trumpet, and third, the resurrection of the dead. <sup>7</sup>But not of all, for it is said, "The Lord will come and all His holy ones with Him." <sup>8</sup>Then, the world will see the Lord coming upon the clouds of heaven.

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reminds his readers they are the temple and storehouse of God, and no longer a physical place (See Malachi 3:10, 2Co 6:16, Act 4:32-35). **14:1** *The Lord's gathering*. Lit. v. gathering in The Lord; or The Lord's supper. *Gathering* is treated as a verb here, but is not grouped with the other predicative verbs in Aor. *after confessing*. Confessing sins one to another was stressed as part of various common church meetings. **14:2** *fellow believer*. The Greek word used here denotes fellow members of the belief system.

This could include members of the church or possibly other churches. **14:4** *in the Gospel of the Lord*. See: Mat 6:1-4. **15:1** *ministry...prophets and teachers*. Older translations put elders and deacons in the office of prophet and teacher, rather than serving them, but v.2 acknowledges that the two are separate. **15:3** *nobody speak to him*. See 2Thes 3:14-15 **16:6** *heaven unfolding*. Lit. An outstpreading. **16:7** *but not all*. Maybe a reference to Rev 20:5.

# Cross-Reference Legend

1:1	Jer 21:8	5:2	Pro 28:27	Eze 37:9
	Mat 7:13,14	6:2	Mat 11:29,30	Zec 2:6
1:2	Mat 22:37-39	6:3	Act 15:29	10:11 1Chr 29:11
1:3	Mat 5:44	7:1	Mat 28:19	10:13 Mat 21:9,15
1:4	Mat 5:46	7:3	Exo 29:7	10:15 1Co 16:22
1:5	1Pet 2:11		Mat 28:19	11:2 Mat 5:19
1:6	Mat 5:39-41	8:1	Mat 23:13,15,16,23	11:6 Mat 12:31
1:7	Mat 5:42		Mat 23:25,27,29	Deu 18:19
1:8	Mat 5:48		Mat 6:16	11:7 Hos 14:9
1:9	Mat 5:26		Mat 6:2,5,16	11:8 Mat 7:16
2:2	Mat 5:21	8:2	Mat. 6:9	11:10 Mat 7:16
	Deu 18:10	8:3	Mat. 6:10	12:1 1Joh 4:2
	Rom 13:9	8:4	Mat. 6:11	12:3 2Thes 3:10
2:3	Exo 20:17	8:5	Mat. 6:12	12:4 2Thes 3:11,12
	Lev 19:12	8:6	Mat. 6:13	Act 11:26
	Zec 8:17	8:7	Mat 24:30	13:1 1Tim 5:17
	Mat 5:33		Ps 63:2	13:2 Mat 10:10
2:4	Ps 119:113		1Pet 4:11	1Tim 5:17
2:7	Exo 20:16	8:8	Dan 6:10	14:1 Jas 5:16
	Prov 3:29; 24:48		Ps 55:17	14:2 Mat 5:24
3:1	Ps 119:101		Act 3:1	14:3 Mal 1:11,14
	Jas 3:16	9:2	Jer 33:15	15:1 1Tim 3:2-10
3:2	Prov 22:24,25	9:3	Act 4:27	15:2 1Tim 5:17
	Mat 5:21		Act 4:30	15:3 2Thes 3:14,15
3:3	Mat 5:27-28	9:4	1Chr 29:11	1Co 5:5
3:4	Deu 18:10	9:5	Act 4:27	16:1 Mat 24:42
	Prov 13:14; 14:27		Act 4:30	Mat 25:8
3:5	1Tim 3:3	9:6	1Chr 29:11	Mat 25:13
3:7	Ps 37:11	9:7	Mat 14:19,20	16:2 Mat 24:13
	Mat 5:5	9:8	1Pet 4:11	Mat 10:22
3:8	Mat 5:8		Mat 24:30	16:3 Mat 22:11,12
3:11	Job 2:10		Ps 63:2	16:4 Mat 7:15
4:1	Mat 18:20	9:9	Exo 12:43-45	Mat 24:10
4:5	Deut 15:8	9:10	Mat 7:6	Mat 24:24
4:8	Act 4:32	10:2	Eph 3:17	16:5 Mat 24:13
4:10	Eph 6:9	10:3	Act 4:27	16:6 Mat 24:30-31
4:11	Eph 6:5		Act 4:30	16:7 Zec 14:5
	Col 3:22	10:4	1Chr 29:11	16:8 Mat 24:31
4:14	Jas 5:16	10:6	Neh 8:10	Mat 26:64
	1Joh 1:9	10:9	1Joh 4:18	Dan 7:13
5:1	Mat 5:19	10:10	Mat 24:31	