

الدسقولية والدياديكي والفرق بينهما

Holy_bible_1

1/2/2019

تزايد هذه الأيام الكلام عن الدسقولية والاعتراضات عليها ولكن يجب توضيح ما هي الدسقولية وأنواع

مخطوطاتها وترجماتها وعلاقتها بالدياديكي

تشتق كلمة دسقولية من الاصل اليوناني *Didaskalia* ومعناها تعاليم , وهذا الكتاب هو مجموعة تعاليم

بعضها من الرسل القديسين عن بعض أنظمة الكنيسة وواجبات خدامها وشعبها . وقد أعتمدت في نشره

على الصورة المحفوظة بمكتبة البطيركية بالقاهرة

كلمة ديداسكاليا هي أيضا تشير الى بداية القواعد التي نظمها التلاميذ في مجمع اورشليم ولكن تم

تجميعهم واطافة تعاليم أخرى حتى القرن الثالث الميلادي وتقريبا 230 م

Woolfenden, Gregory W. (2004). Daily liturgical prayer: origins and

theology. Ashgate Publishing. p. 26.

وهي اعتمدت على كتابة أقدم منها وهي الديداكي

Bradshaw, Paul F. (2002). The Search for the Origins of Christian Worship.
Oxford University Press. pp. 78–80.

وهي تعني الاثنى عشرية او تعاليم الاثنى عشر Didache فالدسقولية ليست الديداعي فقط ولكن
الدسقولية تشمل الديداعي وأيضا تشمل إضافات كثيرة لاحقة

الدياديكي 16 باب فقط

الدسقولية الحالية (العامية) 39 باب

فأرجو التفريق بين الديداعي تعاليم التلاميذ الاثنى عشر وبين الدسقولية التي تشمل تعاليمهم وأيضا
إضافات ابائية حتى القرن الثالث والدسقولية بكل تأكيد كتبت بلا شك بعد قوانين الرسل إذ فيها إشارة إلى
تلك القوانين في المقدمة حيث قيل: "وكنا قد قررنا ووضعناها في الكنيسة..".

الدسقولية

تم الإشارة إليها بوضوح في زمن القديس ابيفانيوس أسقف سلاميس في القرن الرابع وواضح انها كانت
منتشرة في سورية ولكن اقتباسات القديس ابيفانيوس منها تختلف قليلا عن النص الحالي الذي يسمى
العامي ولكن كما شرحت سابقا في ملف الاقتباسات ان الاقتباسات أنواع وليس كلها حرفية.

ينسب البعض تأليفها إلى اقليمس او اكليمندوس استنادًا لما ورد في الكتاب السادس من مجموعة

Migne قسم 18 صفحة 961 من أن تلك الأوامر أعطيت بواسطة اقليمس

في قرب نهاية القرن الرابع تم الاقتباس منها في Pseudo-Chrysostom's Opus

Imperfectum in Matthaem. وهذا يثبت انتشارها

ولكن للأسف هي يوجد منها عدة مخطوطات بعد إضافات مختلفة ولهذا حتى الترجمة العربية فقد ذكرت

بين قوسين () الجمل أو العبارات التي وجدت في نسخ دون الأخرى وايضا { } العبارات الواردة في نص

الدسقولية الترجمة وغير موجودة في اليوناني.

ايضا يوجد في الترجمات ابواب غير موجودة في كل النسخ اليوناني للدسقولية وهي الأبواب

22 و23 و28 و29 و34 و35 و36 و37 و38 و39 .

ويوجد نسخة من الدسقولية هي 26 فصل فقط

Strecker, Georg. "On the Problem of Jewish Christianity," in *Orthodoxy and*

Heresy in Earliest Christianity (trans. Robert Kraft from the 1934 German

original). Philadelphia: Fortress Press, 1971.

النسخة اليوناني ترجمة الى السريانية سنة 1854 وفي 1900 ترجمة لاتينية وفي سنة 1906 نشر

نسخة من الدسقولية ومقابلها ما هو موجود في الدياتيكي وما هو غير موجود في صفحات متقابلة هذا

بالإضافة الى النسخ القبطي القديمة.

فكما وضحت ان الدسقولية هي احتوت على الدياتيكي وعليها اضافات ابائية وأيضا إضافات لاحقة كثيرة

في أبواب كثيرة تختلف حسب احتياج الزمان والمكان

اما عن الدياديكي

وهو تعاليم التلاميذ الاثنى عشر الذي نقل شفويا ثم تم كتابته قبل الدسقولية وهو كتاب ابائي مهم وهو نسخة أقصر بكثير من الدسقولية والذي هو واضح انه كتب منقولا عن التلاميذ والرسل وابعاء القرن الاول للكنيسة المسيحية كلها وتقدم نموذج مهم للحياة المسيحية في القرن الاول. وهي أيضا تحتوي على بداية القانون الكنسي وهي التي اعتمدت عليها أجزاء من اللتروجيليات وأيضاً الدسقولية كما عرفنا وأيضاً ما يسمى التقليد الرسولي لهيبوليتوس وقد استخدم اكليمنديس الاسكندري وإيريناؤس عبارتين يشتم منها معرفتهما بالديداكية.

الدياديكي نفسها هي تبدأ بعنوان تعاليم الرب من خلال الرسل الاثنى عشر الى الأمم

Διδαχὴ κυρίου διὰ τῶν δώδεκα ἀποστόλων τοῖς ἔθνεσιν,

Didachē kyriou dia tōn dōdeka apostolōn tois ethnesin .

وأيضاً يوجد عنوان اخر وهو تعاليم الرب من خلال الرسل الاثنى عشر

Διδαχὴ Κυρίου διὰ τῶν δώδεκα ἀποστόλων,

Didachē Kiriou dia tōn dōdeka apostolōn.

وهي عند اباء الكنيسة الأوائل هامة جدا رغم عدم اعتبارها سفر قانوني ولكن تعليمي مهم مثلما قال البابا

اثناسيوس

Athanasius Festal Letter 39 (excludes them from the canon, but recommends them for reading) in 367

واهتم بها اباء الكنيسة في القرون الأولى جدا

“Didache.” Encyclopædia Britannica Online. Retrieved 20 February 2016.

وأیضا أشار اليها بوضوح يوسابيوس القيصري على انها تعاليم الرسل بتعبير

what are called the Teachings of the Apostles,

Historia Ecclesiastica III, 25.

أیضا كبريانوس أشار اليها وهو من اباء القرن الثالث

وأیضا القديس روفينوس في سنة 380 أشار اليها من الكتابات الابائية

Rufinus, Commentary on Apostles Creed 37 (as Deuterocanonical) c. 380

وشملتها الكنيسة الاثيوبية في نسختها الكبيرة التي تشمل الكتاب المقدس ومعه كتابات ابائية هامة

ولهذا كثير من علماء الابائيات شرقيين وغربيين يؤكدوا ان أساسها يعود للقرن الأول الميلادي

Cross, edited by F.L. (2005). The Oxford dictionary of the Christian Church

(3rd rev. ed.). Oxford: Oxford University Press. p. 482.

في البداية كان يقال انها من كتابات القرن الثاني

Slee, Michelle (2003). The church in Antioch in the first century AD : communion and conflict. London [u.a.]: T & T Clark International. p. 58.

ولكن من الدراسات الابائية الأكثر تدقيق من التعبيرات اللغوية المميزة لكل فترة وبما فيها تعبيرات من مسيحيين من أصل يهودي واضح وأيضا أساليب حياة ووصف لظروف محيطه اتضح انها تعود للقرن الأول

"Didache", Dictionary of the Christian Church, Oxford University Press,

O'Loughlin, Thomas (2011). The Didache: A window on the earliest Christians. SPCK. Retrieved 2 July 2015.

Harmer, translated and edited by Michael W. Holmes ; after the earlier version of J.B. Lightfoot and J.R. (2006). The Apostolic Fathers in English (3. ed.). Grand Rapids, MI: Baker Academic. p. 159.

وغالبا تعاليمها وضعت او على الأقل أصولها واساسها في مجمع اورشليم 49 م بقيادة معلمنا يعقوب الرسول

"BNTC2017". Alan Garrow Didache. Retrieved 2017-12-17.

أيضاً تعبيراتها في الجزء الأول الطريقين يتشابه في لغته جداً مع رسالة برنابا فصل 18-20 وفي أحياناً نفس اللفظ مثل رسالة برنابا 4: 9 مع ديداكي 16: 2-3 ولهذا قال بعض علماء الابائيات ان قد يكون رسالة برنابا نقل بعض الأجزاء او الجمل من الدياكي. أيضاً يوجد تشابه في تعبيرات وأفكار مع رسائل القديس بوليكاربوس تلميذ يوحنا الحبيب وأيضاً القديس اغناطيوس تلميذ التلاميذ وأيضاً نفس الامر في رسالة الراعي لهرماس

"Didache." Cross, F. L., ed. The Oxford dictionary of the Christian church.

New York: Oxford University Press. 2005

ووجد تشابه كبير بين الدياكيّة وانجيل متى خاصة

H. van de Sandt (ed), Matthew and the Didache, (Assen: Royal van Gorcum; Philadelphia: Fortress Press, 2005).

وبناء عليه استنتج علماء الابائيات انهما كتبا في نفس الظروف

This close relationship between these two writings might suggest that both documents were created in the same historical and geographical setting.

H. van de Sandt (ed), Matthew and the Didache, (Assen: Royal van Gorcum; Philadelphia: Fortress Press, 2005).

بل الاثنين فيهم نص المعمودية بالثالوث في متى 28: 19 والدياديكي 7 وأيضا الاثنين يذكرون نص ابانا الذي بطريقة متطابقة في متى 6: 5-13 ودياديكي 8 وأيضا تشابهات أخرى مثل ما بين دياديكي 11-13 مع متى 7: 15-23 و10: 5-15 و40-42 و24: 11 و24: 24

H. van de Sandt (ed), *Matthew and the Didache*, (Assen: Royal van Gorcum; Philadelphia: Fortress Press, 2005).

وأیضا الافتتاحيات تشبه الأسلوب اليهودي المميز للكنيسة الأولى التي بدأت يهودية اممية اكتشف لها مخطوطات هامة يونانية سنة 1873 مثل *Codex Hierosolymitanus* وهي نسخت سنة 1056 م من نسخة أقدم من هذا بكثير. وبرديات غير مكتملة يوناني *Oxyrhynchus Papyri* وأخرى غير مكتملة لاتينية لأول خمس أبواب فقط في سنة 1900

واليونانية موجودة الان في مكتبة Sackler في أكسفورد

ونسخة 1873 تم نشر نصها سنة 1883 م

وعلى عكس الدسقولية التي مختلف على عدد فصولها هل هم 39 ام اقل الدياديكي عدد فصولها محدد ومعروف وهم 16 باب

وبمعونة الرب سأضعهم من الترجمة الإنجليزية لأستاذ الابائيات فليب شاف في نهاية هذا الملف (وأتمنى ان يتيح الوقت لي فيما بعد لترجمتها كاملا)

وتبدأ بالفصل الشهير بالطريقتين طريق الحياة وطريق الموت وهذا من 1-6 ثم صلاة الرب وقت المعمودية والكلام عن المعمودية بالتغطيس والرش لو كان التغطيس غير متاح ثم صيام الأربعاء والجمعة ثم صلوات

يومية المكتوبة في أقدم صورها والافخارستيا وصلواتها من 7-10 ثم ترتيبات والرتب الكنسية بما فيهم
الرسل والانبياء والأساقفة والشمامسة من 11-15 ثم الخاتمة عن ضد المسيح ثم مجيء الرب الأخير

16

"Didache." Cross, F. L., ed. The Oxford dictionary of the Christian church.

New York: Oxford University Press. 2005

فلهذا الدياديكي كتاب هام جدا واي اختلاف في الدسقولية عن الدياديكي يأخذ ما هو في الدياديكي

نص الدياديكي

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

CHAPTER I.—THE TWO WAYS; THE FIRST COMMANDMENT.

1. THERE are two ways,²³⁷⁰ one of life and one of death;²³⁷¹ but a great difference between the two ways. 2. The way of life, then, is this: First, thou shalt love God²³⁷² who made thee; second, thy neighbour as thyself;²³⁷³ and all things whatsoever thou wouldst should not occur to thee, thou also to another do not do.²³⁷⁴ 3. And of these sayings²³⁷⁵ the teaching is this: Bless them that curse you, and pray for your enemies, and fast for them that persecute you.²³⁷⁶ For what thank *is there*, if ye love them that love you? Do not also the Gentiles do the same?²³⁷⁷ But do ye love them that hate you; and ye shall not have an enemy.²³⁷⁸ 4. Abstain thou from fleshly and worldly lusts.²³⁷⁹ If one give thee a blow upon thy right cheek, turn to him the other also;²³⁸⁰ and thou shalt be perfect. If one impress thee for one mile, go with him two.²³⁸¹ If one take away thy cloak, give him also thy coat.²³⁸² If one take from thee thine own, ask it not back,²³⁸³ for indeed thou art not able. 5. Give to every one that asketh thee, and ask it not back;²³⁸⁴ for the Father willeth that to all should be given of our own blessings (free gifts).²³⁸⁵ Happy *is* he that giveth according to the commandment; for he is guiltless. Woe to him that receiveth; for if one having need receiveth, he is guiltless; but he *that receiveth* not having need, shall pay the penalty, why he received and for what, and, coming into straits (confinement),²³⁸⁶ he shall be examined concerning the things which he hath done, and he shall not escape thence until he pay back the last farthing.²³⁸⁷ 6. But also now

concerning this, it hath been said, Let thine alms sweat²³⁸⁸ in thy hands, until thou know to whom thou shouldst give.

CHAPTER II.²³⁸⁹ —THE SECOND COMMANDMENT: GROSS SIN FORBIDDEN.

1. And the second commandment of the Teaching; 2. Thou shalt not commit murder, thou shalt not commit adultery,²³⁹⁰ thou shalt not commit pæderasty,²³⁹¹ thou shalt not commit fornication, thou shalt not steal,²³⁹² thou shalt not practice magic, thou shalt not practice witchcraft, thou shalt not murder a child by abortion nor kill that which is begotten.²³⁹³ Thou shalt not covet the things of thy neighbour,²³⁹⁴ 3. thou shalt not forswear thyself,²³⁹⁵ thou shalt not bear false witness,²³⁹⁶ thou shalt not speak evil, thou shalt bear no grudge.²³⁹⁷ 4. Thou shalt not be double-minded nor double-tongued; for to be double-tongued is a **378** snare of death.²³⁹⁸ 5. Thy speech shall not be false, nor empty, but fulfilled by deed.²³⁹⁹ 6. Thou shalt not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. Thou shalt not take evil counsel against thy neighbour.²⁴⁰⁰ 7. Thou shalt not hate any man; but some thou shalt reprove,²⁴⁰¹ and concerning some thou shalt pray, and some thou shalt love more than thy own life.²⁴⁰²

CHAPTER III.²⁴⁰³ —OTHER SINS FORBIDDEN.

1. My child,²⁴⁰⁴ flee from every evil thing, and from every likeness of it. 2. Be not prone to anger, for anger leadeth the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. 3. My child, be not a lustful one; for lust leadeth the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered. 4. My child, be not an observer of omens, since it leadeth the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to took at these things; for out of all these idolatry is engendered. 5. My child, be not a liar, since a lie leadeth the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. 6. My child, be not a murmurer, since it leadeth the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. 7. But be thou meek, since the meek shall inherit the earth.²⁴⁰⁵ 8. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which thou hast heard.²⁴⁰⁶ 9. Thou shalt not exalt thyself,²⁴⁰⁷ nor give over-confidence to thy soul. Thy soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. 10. The workings that befall thee receive as good, knowing that apart from God nothing cometh to pass.²⁴⁰⁸

CHAPTER IV.²⁴⁰⁹ —VARIOUS PRECEPTS.

1. My child, him that speaketh to thee the word of God remember night and day; and thou shalt honour him as the Lord;²⁴¹⁰ for *in the place* whence lordly rule is uttered,²⁴¹¹ there is the Lord. 2. And thou shalt seek out day by day the faces of the saints, in order that thou mayest rest upon²⁴¹² their words. 3. Thou shalt not long for²⁴¹³ division, but shalt bring those who contend to peace. Thou shalt judge righteously, thou shalt not respect persons in reproving for transgressions. 4. Thou shalt not be undecided whether it shall be or no.²⁴¹⁴ 5. Be not a stretcher forth of the hands to receive and a drawer of them back to give.²⁴¹⁵ 6. If thou hast *aught*, through thy hands thou shalt give ransom for thy sins.²⁴¹⁶ 7. Thou shalt not hesitate to give, nor murmur

when thou givest; for thou shalt know who is the good repayer of the hire. 8. Thou shalt not turn away from him that is in want, but thou shalt share all things with thy brother, and shalt not say that they are thine own; for if ye are partakers in that which is immortal, how much more in things which are mortal?²⁴¹⁷ 9. Thou shalt not remove thy hand from thy son or from thy daughter, but from *their* youth shalt teach *them* the fear of God.²⁴¹⁸ 10. Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both;²⁴¹⁹ for he cometh not to call according to the outward appearance, but unto them whom the Spirit hath prepared. 11. And ye bondmen shall be subject to your²⁴²⁰ masters as to a type of God, in modesty and fear.²⁴²¹ 12. Thou shalt hate all hypocrisy and everything which is not pleasing to the Lord. 13. Do thou in no wise forsake the commandments of the Lord; but thou shalt keep what thou hast received, neither adding *thereto* nor taking away *therefrom*.²⁴²² 14. In the church²⁴²³ thou shalt acknowledge thy transgressions, and thou shalt not come near for thy prayer²⁴²⁴ with an evil conscience.²⁴²⁵ This is the way of life.²⁴²⁶

CHAPTER V.²⁴²⁷ —THE WAY OF DEATH.

1. And the way of death²⁴²⁸ is this: First of all it is evil and full of curse:²⁴²⁹ murders,²⁴³⁰ adulteries, lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; 2. persecutors of the good,²⁴³¹ hating truth, loving a lie, not knowing a reward for righteousness, not cleaving²⁴³² to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners.²⁴³³ Be delivered, children, from all these.²⁴³⁴

CHAPTER VI.²⁴³⁵ —AGAINST FALSE TEACHERS, AND FOOD OFFERED TO IDOLS.

1. See that no one cause thee to err²⁴³⁶ from this way of the Teaching, since apart from God it teacheth thee. 2. For if thou art able to bear all the yoke²⁴³⁷ of the Lord, thou wilt be perfect; but if thou art not able, what thou art able that do. 3. And concerning food,²⁴³⁸ bear what thou art able; but against that which is sacrificed to idols²⁴³⁹ be exceedingly on thy guard; for it is the service of dead gods.²⁴⁴⁰

CHAPTER VII.—CONCERNING BAPTISM.

1. And concerning baptism,²⁴⁴¹ thus baptize ye:²⁴⁴² Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit,²⁴⁴³ in living water.²⁴⁴⁴ 2. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. 3. But if thou have not either, pour out water thrice²⁴⁴⁵ upon the head into the name of Father and Son and Holy Spirit. 4. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before.²⁴⁴⁶

CHAPTER VIII.²⁴⁴⁷ —CONCERNING FASTING AND PRAYER (THE LORD'S PRAYER).

1. But let not your fasts be with the hypocrites;²⁴⁴⁸ for they fast on the second and fifth day of the week; but do ye fast on the fourth *day* and the Preparation (Friday).²⁴⁴⁹
2. Neither pray as the hypocrites; but as the Lord commanded in His Gospel,²⁴⁵⁰ thus pray: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, *so* on earth. Give us to-day our daily (needful) bread,²⁴⁵¹ and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil *one* (or, evil); for Thine is the power and the glory for ever.²⁴⁵² 3. Thrice in the day thus pray.²⁴⁵³

CHAPTER IX.²⁴⁵⁴ —THE THANKSGIVING (EUCHARIST).

1. Now concerning the Thanksgiving (Eucharist), thus give thanks. 2. First, concerning the **380** cup:²⁴⁵⁵ We thank thee, our Father, for the holy vine of David Thy servant,²⁴⁵⁶ which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. And concerning the broken *bread*:²⁴⁵⁷ We thank Thee, our Father, for the life and knowledge which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 4. Even as this broken *bread* was scattered over the hills,²⁴⁵⁸ and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom;²⁴⁵⁹ for Thine is the glory and the power through Jesus Christ for ever. 5. But let no one eat or drink of your Thanksgiving (Eucharist), but they who have been baptized into the name of the Lord; for concerning this also the Lord hath said, Give not that which is holy to the dogs.²⁴⁶⁰

CHAPTER X.²⁴⁶¹ —PRAYER AFTER COMMUNION.

1. But after ye are filled,²⁴⁶² thus give thanks: 2. We thank Thee, holy Father, for Thy holy name which Thou didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which Thou madest known to us through Jesus Thy Servant; to Thee be the glory for ever. 3. Thou, Master almighty, didst create all things for Thy name's sake; Thou gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us Thou didst freely give spiritual food and drink and life eternal through Thy Servant.²⁴⁶³ 4. Before all things we thank Thee that Thou art mighty; to Thee be the glory for ever. 5. Remember, Lord, Thy Church, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it,²⁴⁶⁴ for Thine is the power and the glory for ever. 6. Let grace come, and let this world pass away.²⁴⁶⁵ Hosanna to the God (Son)²⁴⁶⁶ of David! If any one is holy, let him come; if any one is not so, let him repent.²⁴⁶⁷ Maran atha.²⁴⁶⁸ Amen. 7. But permit the prophets to make Thanksgiving as much as they desire.²⁴⁶⁹

CHAPTER XI.²⁴⁷⁰ —CONCERNING TEACHERS, APOSTLES, AND PROPHETS.

1. Whosoever, therefore, cometh and teacheth you all these things that have been said before, receive him.²⁴⁷¹ 2. But if the teacher himself turn²⁴⁷² and teach another doctrine to the destruction of this, hear him not; but *if he teach* so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. 3. But concerning the apostles and prophets, according to the decree of the Gospel, thus do.

4. Let every apostle that cometh to you be received as the Lord.²⁴⁷³ 5. But he shall not remain *except* one day; but if there be need, also the next; but if he remain three days, he is a false prophet. 6. And when the apostle goeth away, let him take nothing but bread until he lodgeth;²⁴⁷⁴ but if he ask money, he is a false prophet. 7. And every prophet that speaketh in the Spirit²⁴⁷⁵ ye shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven.²⁴⁷⁶ 8. But not every one that speaketh in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. 9. And every prophet who ordereth a meal²⁴⁷⁷ in the Spirit eateth not from it, except indeed he be a false prophet; 10. and every prophet who teacheth the truth, if he do not what he teacheth, is a false prophet. 11. And every prophet, proved true,²⁴⁷⁸ working unto the mystery of the Church in the world,²⁴⁷⁹ yet not teaching *others* to **381** do what he himself doeth, shall not be judged among you, for with God he hath his judgment; for so did also the ancient prophets. But whoever saith in the Spirit, Give me money, or something else, ye shall not listen to him; but if he saith to you to give for others' sake who are in need, let no one judge him.

CHAPTER XII.²⁴⁸⁰ —RECEPTION OF CHRISTIANS.

1. But let every one that cometh in the name of the Lord be received,²⁴⁸¹ and afterward ye shall prove and know him; for ye shall have understanding right and left. 2. If he who cometh is a wayfarer, assist him as far as ye are able; but he shall not remain with you, except for two or three days, if need be. 3. But if he willeth to abide with you, being an artisan, let him work and eat;²⁴⁸² but if he hath no trade, 4. according to your understanding see to it that, as a Christian,²⁴⁸³ he shall not live with you idle. 5. But if he willeth not to do, he is a Christ-monger.²⁴⁸⁴ Watch that ye keep aloof from such.

CHAPTER XIII.²⁴⁸⁵ —SUPPORT OF PROPHETS.

1. But every true prophet that willeth to abide among you²⁴⁸⁶ is worthy of his support.²⁴⁸⁷ 2. So also a true teacher is himself worthy, as the workman, of his support.²⁴⁸⁸ 3. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, thou shalt take and give to the prophets, for they are your high priests.²⁴⁸⁹ 4. But if ye have not a prophet, give it to the poor. 5. If thou makest a batch of dough, take the first-fruit and give according to the commandment. 6. So also when thou openest a jar of wine or of oil, take the first-fruit and give it to the prophets; 7. and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to thee, and give according to the commandment.

CHAPTER XIV.²⁴⁹⁰ —CHRISTIAN ASSEMBLY ON THE LORD'S DAY.

1. But every Lord's day²⁴⁹¹ do ye gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions,²⁴⁹² that your sacrifice may be pure.²⁴⁹³ 2. But let no one that is at variance²⁴⁹⁴ with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. 3. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice;²⁴⁹⁵ for I am a great King, saith the Lord, and my name is wonderful among the nations.²⁴⁹⁶

CHAPTER XV.²⁴⁹⁷ —BISHOPS AND DEACONS; CHRISTIAN REPROOF.

1. Appoint, therefore, for yourselves, bishops and deacons worthy of the Lord, men meek, and not lovers of money,²⁴⁹⁸ and truthful and proved; for they also render to you the service²⁴⁹⁹ of prophets and teachers. 2. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. 3. And reprove one another, not in anger, but in peace, as ye have *it* in the Gospel;²⁵⁰⁰ but to every one that acts amiss²⁵⁰¹ against another, let no one speak, nor let him hear aught from you until he repent. 4. But your prayers and alms and all your deeds so do, as ye have *it* in the Gospel of our Lord.²⁵⁰²

CHAPTER XVI.²⁵⁰³ —WATCHFULNESS; THE COMING OF THE LORD.

1. Watch for your life's sake.²⁵⁰⁴ Let not your lamps be quenched, nor your loins unloosed,²⁵⁰⁵ but be ye ready, for ye know not the hour in which our Lord cometh.²⁵⁰⁶ 2. But often shall ye come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you,²⁵⁰⁷ if ye be not made perfect in the last time. 3. For in the last days²⁵⁰⁸ false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;²⁵⁰⁹ 4. for when lawlessness increaseth, they shall hate and persecute and betray one another,²⁵¹⁰ and then shall appear the world-deceiver²⁵¹¹ as the Son of God,²⁵¹² and shall do signs and wonders,²⁵¹³ and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. 5. Then shall the creation of men come into the fire of trial,²⁵¹⁴ and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved²⁵¹⁵ from under the curse itself.²⁵¹⁶ 6. And then shall appear the signs of the truth;²⁵¹⁷ first, the sign of an out-spreading²⁵¹⁸ in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; 7. yet not of all, but as it is said: The Lord shall come and all His saints with Him.²⁵¹⁹ 8. Then shall the world see the Lord coming upon the clouds of heaven.²⁵²⁰

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