

TITUS
Chapter One
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This little book is the shortest of the Pastoral Epistles but it is full of doctrine helpful in all areas of the life of a Christian. It may be outlined by the chapter contents since all of them deal with proper doctrine (as opposed to that from false teachers) and actions by Christians in three realms:

- 1.) Doctrine and duty within the church (1: 5-16)
- 2.) Doctrine and duty in the home (2: 1-15)
- 3.) Doctrine and duty in the world (3: 1-11)

Little is known about Titus. The first chronological reference to him is in Gal 2:1-3, where Paul mentions that he was an uncircumcised young Greek. His name does not appear in Acts although he was probably born again during Paul's ministry as stated in Acts 11:25, 26. Paul sent the second letter to the Corinthians with Titus as he instructed him to complete the collection at Corinth (2 Cor 8, 6, 7, 16-22. When Paul wrote to him, Titus was working on the island of Crete. Paul was encouraging Titus in his difficult work and reinforcing the authority Titus had there. We do not know the origin of the churches at Crete and they seem to have been in existence for some time when Paul visited Crete. There were Cretans present at Pentecost and some of them may have gone home with that event as a catalyst to start the churches but that is speculation: "*Cretans and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God.*" (Acts 2:11).

Because of their disarray and the influence of false teachers, Titus was instructed to appoint elders who were properly qualified for such leadership positions. The false teachers may have taught that salvation was not related to a person's daily conduct as Paul tells Titus to emphasize sound doctrine and high moral behavior in all aspects of life. It seems that the letter was written during the fall of A. D. 63 soon after Paul left Crete on his way to Corinth. It may be that the letter was written in Corinth. Eusebius wrote in A.D. 325 that Titus returned to Crete, became its first bishop, and died there at a very old age.

The first four verses consist of an introduction of the apostle and his address to Titus:

Titus 1:1-4 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,² in the hope of eternal life, which God, who cannot lie, promised long ages ago,³ but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;⁴ to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

As in the English translation, these four verses are a single complex statement in the original Greek language. There is an unusually long statement of Paul's apostleship that is found

elsewhere only in Romans. Verse three ends the statement with an acknowledgement that his apostleship is a trust by the command of God. He begins his statement of his position by stating that he is a bond-servant of God, which seems to be his favorite designation of his position before God. This statement means that he had been a slave who was set free and then voluntarily became another slave. By virtue of all his other teachings he was a slave to Satan as was every person. The work of Jesus Christ then set him free from that slavery and he then became a slave to God. This is the position of every Christian and should be emphasized daily in our self-evaluation. Because of the purpose of his letter Paul then states that he is also an apostle of Jesus Christ. This apostleship gives him considerable authority over the church. He then states the purpose of his being a slave to God and an apostle of Jesus Christ. It is for the faith of those chosen by God (His elect) and for their knowledge of the truth that is for godliness. Faith and knowledge or faith and reason go together! The trust of God's people for Him depends upon their faith and their knowledge of Him. The more they know about Him the more they will consistently trust Him. In verse two he states that their faith and knowledge rest upon their hope of eternal life. There are then three characteristics of God's people: **faith**, **knowledge** (or reason), and **hope** of eternal life.

We know that faith is a gift of God but it also can grow in the life of the Christian:

“For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.” (Rom 12:3)

“For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;” (Eph 2:8)

“We ought always to give thanks to God for you, brethren, as is only fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows ever greater;” (2 Thess 1:3)

“not boasting beyond our measure, that is, in other men's labors, but with the hope that as your faith grows, we shall be, within our sphere, enlarged even more by you,” (2 Cor 10:15)

Faith and knowledge both grow as the Christian studies and applies the Word of God to his life and as they grow so does our trust in God. “until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ.” (Eph 4:13)

Any knowledge that does not lead to increased godliness is bogus and not “real”:

“And this I pray, that your love may abound still more and more in real knowledge and all discernment,” (Phil 1:9)

God's promise of salvation and eternal life for His people has always been part of His plan:

“who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,” (2 Tim 1:9)

Paul states that God cannot lie so His promise is true forever. Although such as been promised since the beginning of the universe, it was not revealed until the proper time and it will be completed also in His proper timing. The historical preaching of the gospel message spans the time between the beginning of time when the plan was made until the end of time when the plan will be completed. This proclamation of the truth was entrusted to Paul and then to those to whom he made it. This charge is also for all those who have also been entrusted with the ability and faith to serve God in the capacity of discipleship and teaching. We are to help God’s chosen people enlarge their faith through knowledge and hope of eternal life.

Paul then addresses this letter to Titus who is his true child in their common faith and so we know that Paul was involved in the conversion of Titus from an uncircumcised Greek to an uncircumcised child of God. This faith is common to Paul, a Jew, and to Titus, a Greek. Paul then gives his customary form of Christian and Hebrew greeting: grace and peace from God the Father and Christ Jesus our Savior. Both the Father and the Son are involved in the salvation of God’s people so it is proper that Paul combines them with this greeting.

Titus 1:5-6 For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, ⁶namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

Paul then states the two reasons that he left Titus in Crete: 1.) set in order what remains to be done, and 2.) appoint elders in every city as directed. Paul left Titus in Crete at some point but we are not sure when that occurred. It could not have been as recorded by Luke:

Acts 27:7-8 And when we had sailed slowly for a good many days, and with difficulty had arrived off Cnidus, since the wind did not permit us to go farther, we sailed under the shelter of Crete, off Salmone; ⁸and with difficulty sailing past it we came to a certain place called Fair Havens, near which was the city of Lasea.

It must have been a recent trip after his first imprisonment but we do not have records to establish the trip. Paul then says that Titus is to set in order what remains to be done and that must be something associated with the early churches that Paul did not have time to complete. It does not seem that it is the appointing of elders since that is separately mentioned but we will have to be content with not knowing precisely what Paul had in mind for Titus to set in order.

He then gives some of the credentials of the men that are to be appointed as elders in every city. We do not know how many churches would be involved in this duty but it would certainly occupy considerable time for Titus to find men qualified to serve in this capacity in all of the

cities involved. The office of elder (verse 6) and overseer or bishop (verse 7) are not two different offices but the same office as discussed in my commentary on 1 Timothy 3. Why have two titles for the same office? The word *presbyteros* (elder) was of Jewish origin (every synagogue had elders) and indicated the seniority of the office holder. The word *episkopos* (overseer or bishop) is of Greek origin and indicated the supervisory role of the person holding the office such as were people who were municipal rulers or supervisors of subject cities. So *presbyteros* denotes the dignity of the position and *episkopos* the function of the office. It would then be acceptable to call these people *presbyter-bishops*. These people would have deacons to assist them but there were not three orders of ordained ministry (bishops, presbyters, and deacons) until the second century. Titus could be thought of as a bishop since he had overseer responsibility for churches in different cities on Crete but he did not have that official title.

Paul had already directed Titus on the procedure of appointing elders in every city and Titus then had to make such appointments. We do not know if that meant one elder in each house-church or several in each. We do know that within fifteen years of the resurrection the church in Jerusalem had several elders: *“And this they did, sending it in charge of Barnabas and Saul to the elders.”* (Acts 11:30). The NT church model then is not for a single elder over the entire church but several with different spiritual gifts and functions for the church.

It is important to note that Paul gives the first qualifications of elder relating to his role in the family. He is to be above reproach or blameless as stated in some translations. The Greek word used is not *anomos*, which means unblemished and is only used in the NT for the final state of perfection of Christians (Eph 1:4; 5:27; Phil 2:15-16; Col 1:22; 2 Peter 3:14; Jude 14; Rev 14:5). If that were the case then none would so qualify! The word used is *anenketos*, which means without blame or not accused. They should then be not marred by some disgrace so that their public “face” is very important. The office is public and so candidates should be tested to determine if there is any charge against their public behavior. The congregation would then be involved in determining if the person was above reproach even though Titus would be doing the formal appointing.

Paul then specifies **three spheres** of activity to be investigated for people aspiring to the office of elder. This passage must be read in comparison with 1 Tim 3:1-13. **First** he must be blameless in his marriage and family life. My commentary of the 1 Tim verses discusses the several meanings of “husband of one wife” with the conclusion that this excludes the polygamous man and one who has remarried after divorce. His children also must be believers of Jesus as the Christ and their Lord and without charges of wildness or disobedience. Good works result from faith (James) and are valid tests for Christian character. A close examination of the family life of a person can be very revealing about his true moral fiber and so is to be involved in the testing.

1 Tim 1:7-9 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,⁸ but hospitable, loving what is good, sensible, just, devout, self-controlled,⁹ holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

Paul now begins to give specific requirements for the character of someone to be appointed to the office of presbyter-bishop similar to 1 Tim 3:2-3. He now lists how the person can be described as above reproach or blameless and he uses 11 terms, five negative and six positive. The total understanding is that this person must have evidence that he has been regenerated by the Holy Spirit into a new life, their fallen state is under control, and that the nine fold fruit of the Spirit has begun to appear and ripen in their lives. He lists the five negatives that must be under control first and they relate to five areas of strong human temptation: pride, temper, drink, power, and money. They will not be allowed to be involved in church management if they cannot control themselves.

He must not be **self-willed** for the church does not belong to him but to Jesus Christ and so he must not be overbearing in the management. He must not be selfish or prideful in having been appointed to this position. When a person in such a position succumbs to his pride he can stop listening to advice or criticism and become defensive, headstrong, and autocratic. Such is a strong human emotion and he must have evidence that he can resist such temptation. He also must not be **quick-tempered** for they often will have to deal with difficult people and a strong human reaction is to become irritable and impatient. He must also **not be addicted to wine** and, in our time, we should also add any other chemical that tends to release one's self-control. Wine is specifically mentioned for often wine is served at social functions and he must have shown in his previous exposures to wine that he does not allow it to overpower him. He must not be **pugnacious** or violent (1 Timothy adds he must be gentle). Pastors often have a forceful disposition but they must never try to overpower people to get their way. They must be servant leaders and not self-assertive. Finally he must **not be fond of sordid gain**. Paul is stating that pastors must not be motivated by greed. They should be paid (Gal 6:6) but not yielding to temptation to serve for the love of money (1 Tim 6:5). Peter also refers to this particular temptation: "shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness;" (1Peter 5:2).

Paul then gives Titus six positive characteristics of someone who can be appointed to this office and they are mostly easily understood. He must be **hospitable** to church members and visitors. He must **love what is good** demonstrated by a charitable personality and a supporter of all good causes. He must be **sensible** (some translations state self-controlled or sober) so that he will be able to make sound decisions regarding the affairs of the entire congregation. He must be **just** or

upright in his dealings with problems that arise in the congregation of believers. He certainly must be **holy** before God meaning that he has been regenerated by the Holy Spirit and double imputation has made him holy before God. He must be **devout** in his worship of God and in his oversight of worship services. Finally he must be **self-controlled**, which is also the last in the list of the fruit of the spirit in Gal 5:23. It seems appropriate that this positive trait is last for it encompasses all that precede it.

In verse 9 he now moves into the required grasp of the truth required of these officers of the church. He must **hold fast to the faithful word** that is in accordance with the apostolic teachings (the didache). This teaching has been given to us as the New Testament. They must hold fast to this message for there would be, and still are, many people teaching contrary to that true message. These servants are to **exhort** the congregation in sound doctrine and **refute** anyone who contradicts it. To refute the false teachers is not to just contradict them but to overthrow them in proper argument. It would be impossible for the elders to do either of these two duties properly if they did not themselves hold fast to that word. There is a document called the Didache that has been dated to about A.D. 100 and was very important for the early church as they strived to maintain a proper doctrine. It purports to be the teaching of the apostles but that is not certain. However it is excellent reading. A translation of it is attached at the end of this chapter. This warning leads into the next section of this letter.

Titus 1:10-11 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, ¹¹who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.

The two paragraphs of chapter one are linked with the conjunction “for” or “because”. Paul is instructing Titus to appoint elders in every town because there are so many false teachers in the area who are leading the congregations away from the pure gospel message. There are many false teachers today also and so the church of Jesus Christ must be careful to appoint leaders who are well versed in orthodox doctrine who can exhort the congregation and properly refute the false teachers.

These false teachers are many and they are rebellious, meaning that they refuse to submit to the true doctrines as taught by the apostles and thus are refusing to submit to the Lord Jesus Christ. They are “empty talkers and deceivers” so their messages are without true knowledge that results in peace with God and other believers and they are purposely attempting to convert the congregations into their brand of religion. Paul then identifies them as “those of the circumcision” probably¹ meaning that they are Jewish and not Judaizers² arguing that Christians

¹ There are disagreements among theologians as to whether these are Jews or Judaizers.

should be circumcised: “*And some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”* (Acts 15:1). These were a Jewish group that was obsessed with endless genealogies: “*nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.*” (1Tim 1:4). There are other parallels between Titus 1:9-14 and 1 Tim 1:4-10. Paul urges Titus to silence these false teachers rather than ignoring them for they are upsetting entire house churches. Not only are they teaching what should not be taught in a church of the Lord Jesus Christ but their motive is for sordid gain. They are first-century religious mercenaries.

Titus 1”12-16 One of themselves, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”¹³This testimony is true. For this cause reprove them severely that they may be sound in the faith,¹⁴not paying attention to Jewish myths and commandments of men who turn away from the truth.¹⁵To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.¹⁶They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.

This prophet has been identified by church fathers like Clement of Alexandria, Jerome, and Augustine as the sixth-century BC Cretan teacher, Epimenides of Knossos. He was highly honored in Crete as a prophet and a worker of miracles. The estimate of the character of the Cretans by Epimenides was three-fold: liars, evil beasts, and lazy gluttons. One historical statement as to why they were called liars is that they purported to have a tomb of Zeus but if Zeus were a god he could not have died. Epimenides is quoted as saying that the reason there were no wild beasts on Crete was because of the character of the Cretes. Lazy gluttons were people who combined greed with sloth. Polybius³ is quoted as saying of the Cretes: “Greed and avarice are so native to the soil in Crete that they are the only people in the world among whom no stigma attaches to any sort of gain whatever.” Of course Paul is not meaning to indict all Cretans but reminding them that one of their own prophets made such a statement about the character of these false teachers that was true. Some think Paul has put them into a dilemma for if they agree with their prophets’ statement they condemn themselves and if they deny it they make him the liar he stated they were! Christians need to be very careful about any ethnic stereotypes but Paul is very aware that all Christians were once sinners and God can transform anyone into His child. Paul is reminding Titus of the background of these people and he is to appoint as elders Cretans who have been regenerated by the Holy Spirit away from their

² Jewish converts to Christianity who try to impose Jewish customs on the Christian community.

³ Quoted in Barclay, William, *The Letters to Timothy, Titus, and Philemon*, The Daily Study Bible (1956, revised edition, St Andrew Press, 1975, p 242.

particular background. Such people should then be uniquely qualified to rebuke these false teachers. Paul did not want to humiliate the Cretan false teachers but to rescue them from error and establish them in the truth.

In verses 14b -16 Paul addresses the fundamental errors of the false teachers and their disciples. He states that they “pay attention to Jewish myths and commands of men who turn away from the truth”. This reflects Isaiah 29:13 (LXX: “In vain they worship me, teaching commandments and doctrines of men”). Jesus also condemned such teaching: “*But in vain do they worship Me, Teaching as doctrines the precepts of men.*” (Mark 7:7). The truth is from God and not from men although God uses men to state His truth: “*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness;*” (2Tim 3:16). Many churches today are also being misled by teachers whose interpretations of Scripture are false so all members should always test the messages they hear by the Bible: “*Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.*” (1 John 4:1).

Paul then gets specific about some of the claims of the Jewish false teachers, which probably related to prohibitions of some kind such as food laws. Paul wrote about purity or cleanness in: “*Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense.*” (Rom 14:20). Jesus also stated in Mark 7 that what people eat cannot defile them. Once a person has been the recipient of double imputation “*everything will be clean for you*” (Luke 11:41), meaning that nothing in the world can remove the spiritual cleanness implanted by the Holy Spirit. Of course there are still things in the world that can damage our conscience and should be avoided, such as becoming drunk. But nothing can spiritually defile a true child of God. However to those who are deviled⁴ there is nothing that is pure since both their mind and their conscience are defiled. Their claim to know God is refuted by their actions and words, which are against God’s teachings. Such hypocrisy is form without power: “*holding to a form of godliness, although they have denied its power; and avoid such men as these.*” (2 Tim 3:5). Their problem is internal with their minds and consciences that have not been transformed: “*And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.*” (Rom 12:2).

Paul ends this section by a horrible characterization of these false teachers: “they are detestable and disobedient, and worthless for any good deed”. So why would anyone pay attention to any teachings of these people? They play to the human condition of sin and even the Adamic nature that remains in a child of God. It is as said by Paul to Timothy:

⁴ An unregenerate person.

2Tim 4:3-5 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; ⁴and will turn away their ears from the truth, and will turn aside to myths.

The people at the churches in Crete had reached this condition and Titus needed to fight against such teaching. A significant challenge awaited him!

The Didache

Translated by Charles H. Hoole

http://ancienthistory.about.com/library/bl/bl_text_didache.htm

CHAPTER 1

1:1 There are two paths, one of life and one of death, and the difference is great between the two paths.

1:2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbor as thyself, and all things that thou would not should be done unto thee, do not thou unto another.

1:3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

1:4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

1:5 Give to every one that ask of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who gives according to the commandment, for he is free from guilt; but woe unto him that receives. For if a man receive being in need, he shall be free from guilt; but he who receives when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

1:6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou know to whom thou hast given.

CHAPTER 2

2:1 But the second commandment of the teaching is this.

2:2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practice sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbor;

2:3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;

2:4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.

2:5 Thy speech shall not be false or empty, but concerned with action.

2:6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbor;

2:7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

CHAPTER 3

3:1 My child, fly from everything that is evil, and from everything that is like to it.

3:2 Be not wrathful, for wrath leads unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.

3:3 My child, be not lustful, for lust leads unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.

3:4 My child, be not an observer of omens, since it leads to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry arise.

3:5 My child, be not a liar, for lying leads unto theft; be not covetous or conceited, for from all these things thefts arise.

3:6 My child, be not a murmurer, since it leads unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;

3:7 but be thou meek, for the meek shall inherit the earth;

3:8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing always the words that thou hast heard.

3:9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

3:10 Accept the things that happen to thee as good, knowing that without God nothing happens.

CHAPTER 4

4:1 My child, thou shalt remember both night and day him that speaks unto thee the Word of God; thou shalt honor him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;

4:2 thou shalt seek out day by day the favor of the saints, that thou mayest rest in their words;

4:3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;

4:4 thou shalt not doubt whether a thing shall be or not.

4:5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.

4:6 If thou hast, give by means of thy hands a redemption for thy sins.

4:7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou should know who is the fair recompenser of the reward.

4:8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?

4:9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.

4:10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.

4:11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.

4:12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;

4:13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;

4:14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

CHAPTER 5

5:1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;

5:2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgment, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor laboring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

CHAPTER 6

6:1 See that no one make thee to err from this path of doctrine, since he who doeth so teach thee apart from God.

6:2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.

6:3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

CHAPTER 7

7:1 But concerning baptism, thus baptize ye: having first recited all these precepts, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

7:2 but if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water;

7:3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

7:4 But before the baptism, let him who baptizes and him who is baptized fast previously, and any others who may be able. And thou shalt command him who is baptized to fast one or two days before.

CHAPTER 8

8:1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.

8:2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

8:3 Thrice a day pray ye in this fashion.

CHAPTER 9

9:1 But concerning the Eucharist, after this fashion give ye thanks.

9:2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

9:3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

9:4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

9:5 And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

CHAPTER 10

10:1 But after it has been completed, so pray ye.

10:2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

10:3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

10:4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

10:5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love, and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

10:6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

10:7 But charge the prophets to give thanks, so far as they are willing to do so.

CHAPTER 11

11:1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;

11:2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

11:3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

11:4 Let every apostle who cometh unto you be received as the Lord.

11:5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

11:6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

11:7 And ye shall not tempt or dispute with any prophet who speaks in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

11:8 But not every one who speaks in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

11:9 And every prophet who orders in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

11:10 and every prophet who teaches the truth, if he do not what he teaches is a false prophet;

11:11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teaches not others to do the things that he doth himself, shall not be judged of you, for with God lies his judgment, for in this manner also did the ancient prophets.

11:12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

CHAPTER 12

12:1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.

12:2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

12:3 But if he wish to settle with you, being a craftsman, let him work, and so eat;

12:4 but if he know not any craft, provide ye according to your own discretion, that a Christian may not live idle among you;

12:5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

CHAPTER 13

13:1 But every true prophet who is willing to dwell among you is worthy of his meat,

13:2 likewise a true teacher is himself worthy of his meat, even as is a laborer.

13:3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;

13:4 but if ye have not a prophet, give it unto the poor.

13:5 If thou make a feast, take and give the firstfruits according to the commandment;

13:6 in like manner when thou opens a jar of wine or of oil, take the firstfruits and give it to the prophets;

13:7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

CHAPTER 14

14:1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.

14:2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,

14:3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

CHAPTER 15

15:1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.

15:2 Do not, therefore, despise them, for they are those who are honored among you, together with the prophets and teachers.

15:3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walks disorderly with regard to his neighbor, neither let him be heard by you until he repent.

15:4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

CHAPTER 16

16:1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.

16:2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

16:3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

16:4 and because iniquity abounds they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

16:5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

16:6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

16:7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

16:8 then shall the world behold the Lord coming on the clouds of heaven.