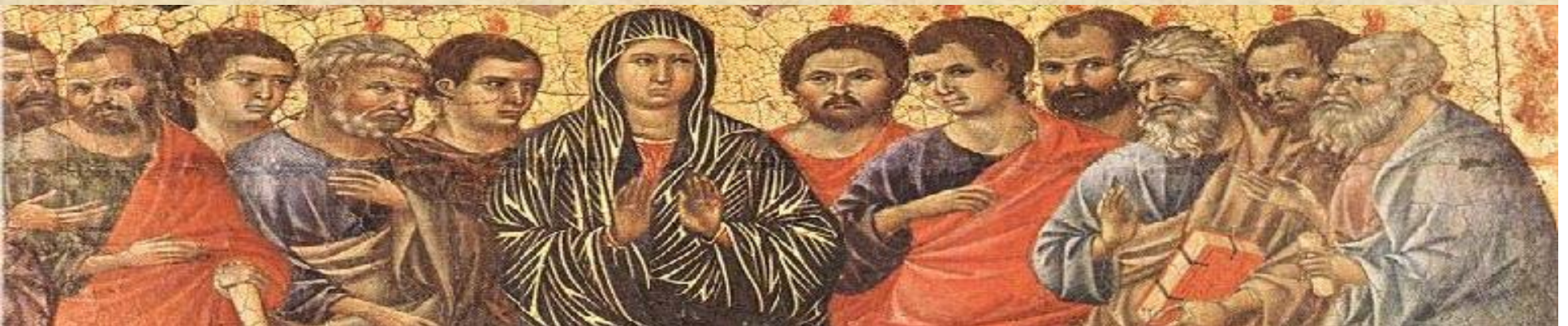


The Didache

The Teaching of the 12 Apostles

- The **Didache**, also called the **The Teaching of the Twelve Apostles**, the **Instructions of Yahshua to His Disciples**, or **Hora'Ah**,
- *Didachē* means "Teaching"
- is a brief [early Christian treatise](#),
- dated by many scholars to be written in the [first/early second century](#).
- The first line of this treatise is "*Teaching of the Lord to the Gentiles (or Nations) by the Twelve Apostles*" (Wikipedia)



PARTS

- The text has parts which may have constituted the first written religious observance.
 - The contents may be divided into four parts, which scholars suggest may have been combined from separate sources by a later [redactor](#):
 - the first is the *Two Ways*, the Way of Life and the Way of Death (chapters 1-6);
 - the second part is a ritual dealing with baptism, [fasting](#), and [Communion](#) (chapters 7-10);
 - the third speaks of the ministry and how to deal with traveling prophets (chapters 11-15);
 - and the final section (chapter 16) is a brief [apocalypse](#).
- I am using the translation of Jackson H. Snyder II, from Greek, for this presentation, in which he rearranges some portions for flow of thoughts. Italics indicate added text for clarity.



- It was considered by some of the [Church Fathers](#) as part of the [New Testament](#) but rejected as non-canonical by others, and eventually it was not accepted into the [New Testament canon](#).
- Lost for several centuries, the Didache was rediscovered in 1873 by [Philotheos Bryennios](#), Metropolitan of Nicomedia. While in Istanbul, he discovered the manuscript in the [Jerusalem Monastery of the Most Holy Sepulcher](#).
- An English translation was first published in 1883.
- It is considered part of the collection of [Apostolic Fathers](#).



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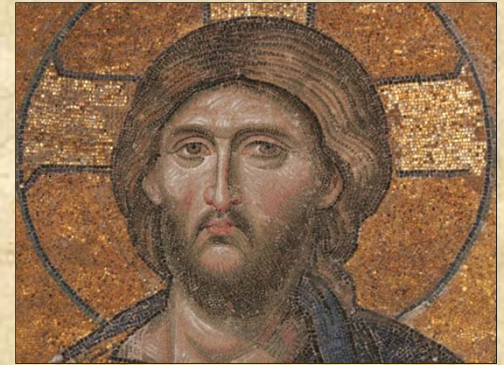
- “*The Didache of the Twelve Apostles*” had been written and widely disseminated by about the year 100, and became increasingly important in the second and third Christian centuries.
- It is an anonymous work not belonging to any single individual, and a pastoral manual "that reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for gentiles than any other book in the Christian Scriptures."

- The *Didache* is mentioned by [Eusebius](#) (c. 324 – first known Church historian) as the *Teachings of the Apostles* following the books recognized as [canonical](#).
- [Athanasius](#) (367) and [Rufinus](#) (c. 380) list the *Didache* among apocrypha.
- The section *Two Ways* shares the same language with the [Epistle of Barnabas](#), chapters 18-20, sometimes word for word, sometimes added to, dislocated, or abridged.
- There are echoes in [Justin Martyr](#), [Tatian](#), [Theophilus of Antioch](#), [Cyprian](#), and [Lactantius](#).

Matthew and the Didache

- At the same time, significant similarities between the Didache and the gospel of Matthew have been found as these writings share words, phrases, and motifs.
- Modern scholars do not support the thesis that the Didache used Matthew.
- This close relationship between these two writings might suggest that both documents were created in the same historical and geographical setting.
- The Two Ways teaching (Did. 1-6) may have served as a pre-baptismal instruction within the community of the Didache and Matthew.
- Scholars also consider the Didache to come from the preaching of Sts. Paul and Barnabus, or from Yashua's successor: brothers James then Simon.

Therefore...



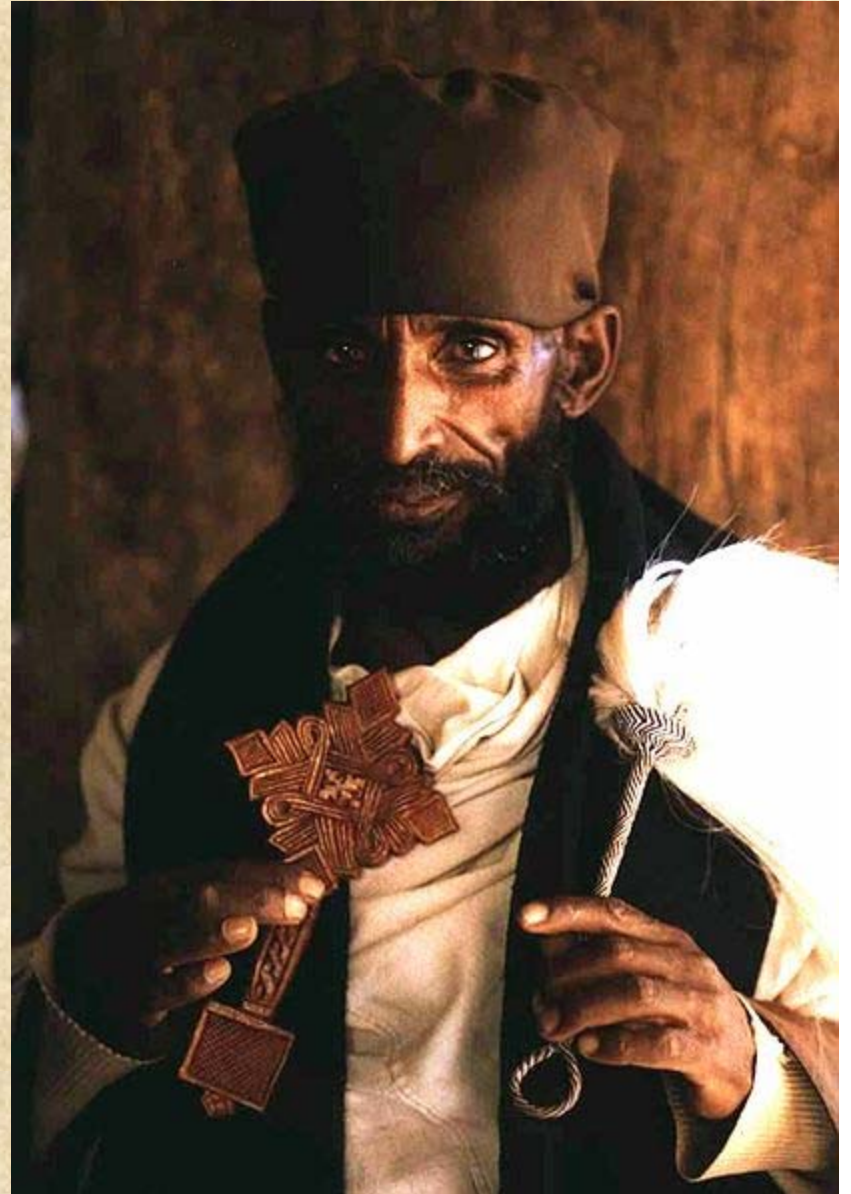
- The Didache is one of the earliest Christian documents we have.
- Regarded as a church handbook, not a Gospel or absolutely based on the teachings of Yahshua.
- Provides valuable insights concerning the moral doctrines, theology, rituals, and congregational testing of apostles and prophets, and the basic organization of 1st century Christianity, similar to the Qumran Nazarene or Essene Community. See also Acts 2 & 3 describing the commune style living of the apostles with an appointed Overseer such as James for the Community in Jerusalem.

The Didache in Practice Today

The Ethiopian Orthodox Church accepts the DIDASCALIA (a 3rd C expansion of Didache) as part of their New Testament to this day.

The Didache contains instructions for both the new member and the mevvaqre (Overseer).

It further details the principles of the 10 Commandments.



DIDACHE!(HORA' ah!)
THE TEACHING OF THE TWELVE
For all the Tribes

Life's Road

Didache 1:1 There are two roads: one of life and one of death. There is great variance between the two. The **road of life** is this: First of all, you will care for Elohim who brought you into being.

2 You will care for your neighbor as yourself. All that you would not have happen to you, *make sure that it does not happen to another.*

3: Pay attention to these words since this hora'ah is for you: Say good things to those who curse you, pray about your enemies, fast on the account of those who persecute you. How favored *are you if you only care for those who care for you?* Outsiders care the same, do they not? But if you care for those who despise you, you will have an enemy no longer.

4 Prohibit the craving of the flesh and of culture. If anyone strikes your right cheek, turn to him the other; in this way you will be complete. If someone forces you to go one mile with him, go two. If someone takes your outerwear, give him your underwear. If someone takes what is yours, do not ask it back; you cannot get it back anyway.

5a To everyone who asks, give; do not ask for anything back-for Av wants gifts given to all from one's personal wealth.

5 Anyone who gives according to the mitzvah is blessed and guiltless. Cursed is anyone else who receives (except the needy, who are also guiltless). Anyone who does not have a need must answer to why he received. Confine him! for he must be examined in connection with what he has done. He will not be released until he has returned even the very last quadrans.

6 Similar to this is this saying:

Let your alms sweat in your hands until
you have learned to whom you should
give.

The Second Mitzvah

Didache 2:1 The second mitzvah of ha hora'ah is this: 2 You will not commit murder, you will not commit adultery, you will not commit pedophilia, you will not commit immorality, you will not commit robbery, you will not perform magic, you will not practice witchcraft, you will not murder children by abortion or kill them once born, you will not pine for your neighbors' goods, 3 you will not lie, you will not witness lies, you will not speak bad *things*, *you will* not harbor a grudge, 4 you will not be double-minded, not double-tongued; for the double tongue is a death trap.

5 Your word(s) will not be false or empty, but proven by action. 6 You will not be greedy, a thief, a hypocrite, bad tempered, proud. You will not make evil plans against your neighbor. 7 You will not hate, though some you will rebuke; but for others you will pray, and *still others you will care for* more than for yourself.

My Child Flee Evil

Didache 3:1 My child, run from every evil, even that which resembles it. 2 Do not get mad, for anger leads to murder. *Do not be jealous, inciteful, enraged; murders are born from all of these.* 3 My child, do not be craving, for craving *surely* leads to perversity. *Neither will you be foul-mouthed; from such are adulteries conceived.* 4 My child, do not cast spells, since such leads to idolatry; do not be a medium, astrologer, or magician – do not be in any way willing to even consider such things – for idolatry is born out of them all. 5 My child, do not be a liar, since lying leads to theft; do not be greedy or conceited; for robbery is born from all of these.

6 My child, do not be a complainer, since such leads to blasphemy; *do not be selfish or one who is filthy-minded*; for blasphemies are born from all of these. 7 Instead, be gentle, since the gentle will inherit the earth. 8 Be patient, merciful, honest, quiet, and kindly. Always consider the words you have just heard. 9 You will not puff up, nor will you allow disrespect to enter in. You will not associate with the self-important, but you will walk with the righteous and humble; 10 then even when accidents happen to you, such will be received as good, for nothing happens without Elohim knowing.

My Child Remember

Didache 4:1 My child, you will remember the one who speaks the Word of Elohim to you by night and day, and you will honor that one as the Master; for whenever the masterful speak there is the Master. 2 Moreover you will seek out the Qadoshim every *single day so that you may* find shalom in their words. 3 You will not cause a rift, but you will calm down the contentious. You will judge with right judgment; you will not show favoritism – you may have to reprove *that one for breaking the rules.* 4 *And you* will not worry about whether something will be or not be.

5 Do not be found holding out your hands for receiving and drawing them in for giving. 6 If you will give by your own hands, *you will pay a ransom for your shortcomings.* 7 So you will not hesitate to give nor complain about giving; for you will know the identity of the best Paymaster. 8 You will not turn away from the one in need; *in fact, you will make your* brother a partner in everything, not claiming anything to be your own. For if you are partners in the imperishable, how much more in the perishable? 9 You will not keep your hand back from your son or daughter, but you will teach them the fear of Elohim from their childhood. 10 You will not give bitter commands to the man or woman you hire – those who trust in the same Power as you do – in case (*on account of your behavior*) they

might give up honoring the very same Power who is over you both. For he is coming, not to call together those of high station, but those whom the Ruach has prepared; 11 for you are all workers subject to your bosses as though they were a type of god: serve them in humility and awe-filled respect. 12 You will hate all hypocrisy, and everything that is not pleasing to YHWH. 13 You will never abandon the commands of YHWH, but will guard all that you have received, neither adding to the mitzvot nor taking away from them. 14 Among the yahadim you will confess your shortcomings. You will not go to prayer with a guilty conscience. And this is the road of life.

Death's Road

Didache 5:1 But this is the **road of death**:
First of all, *this road is evil and fully cursed with murders, adulteries, rapes, lecheries, thefts, idolatries, magic, witchcrafts, extortions, lyings, performances, double-crossings, betrayals, pridefulness, deviousness, stubbornness, covetousness, filthy-speaking, jealousies, assaults, self-promotions, and boastings.*

*2 Death's road is cursed with persecutors of good folks, those hating the truth, loving the lie, not recognizing the reward of right-doing, not holding to the good nor exercising right judgment; also restlessness – but not for the good but for evil – those from whom tenderness and tolerance stand far apart; those in love with worthless things, running after accolades, not pitying the poor, not toiling for the one oppressed with toil, not recognizing the One who made them. **Didache 5:2b** Such are murderers of children, spoilers of those molded by Elohim, turning the back on the needy, oppressing the afflicted, promoting the rich, assessing the poor unjustly, being perfectly lawless. May you be delivered, my children, from all these things.*

THE MASTER'S WHOLE YOKE

Righteousness' Road

Didache 6:1 Pay attention just in case someone leads you astray from this road of righteousness; he is teaching you *that which is beyond* Elohim. 2 If you can bear the Master's whole yoke, you will be complete; but if you cannot, do the best you can.

Eating

Didache 6:3 Regarding eating, do the best you can; yet by all means abstain entirely from meat sacrificed to idols; for *eating such is worshipping the gods of the dead*.

Baptisms

Didache 7:1 Regarding *miqvot*, here is how you will do them. After reciting all the necessary words, do miqvot in the name of h'Avi and haBen and haRuach Qodesh in running water. 2 If you do not have running water, you can do *miqvot in other water*; and if you do not have cold water, warm will do. 3 If you have neither, pour water on the head three times in the name of h'Avi and ha Ben and ha Ruach Qodesh.

Fasting

Didache 7:4 Yet before the baptism, let both the one who cleanses and the one who is cleansed fast, as well as all others who are able; *in fact, you will order the one who is to be cleansed to fast a day or two before.* **8:1** *But do not* allow yourself to fast with the pretenders: those who fast on *the second of the seven days and the fifth.* *You must fast on the fourth day and on the day of preparation.*

Praying

Didache 8:2 Do not pray as do the pretenders, but as the Master commanded in his *Tov Besorah.* Pray this way:

Avenu in the shamayim, your name is qadosh. May your meluqa come and your will be fulfilled on ha'aretz as in the shamayim. Give us our bread for today. Forgive our debt as we forgive our debtors. May we not be lead into testing, but free us from the evil one, since all the koach and kavod through the ages are yours.

8:3 Pray this way three times every day.

The Sacrifice

On The Lord's Day

Didache 14:1 Now on account of the Sovereign *command of YHWH, in gathering to break bread* and to give todah, confess your shortcomings first off so your sacrifice may be clean; then gather in yahad and break bread while-offering-up-*your-todah*. 2 *Do not allow anyone* who is belligerent with his comrade to join your qahal until *all has been settled*, so your *sacrifice may not be filthy*, 3 since this is the sacrifice spoken of by YHWH:

In every place and at every time, offer me a clean sacrifice; for I AM a great meleq, says YHWH, and My name is awe-inspiring among the tribes.

The Thanksgiving (*Todah Rabbah*) (*Eucharist*)

Didache 9:1 Now concerning the Todah Rabbah, give todah this way: 2 First, for **the cup**: We give you todah, Avinu, for the Special Vine of your son Dawid, who you made known to us through your son Yahshua; may all kavod be yours l'olam va-ed. 3 Then concerning **the piece of bread**: We give you todah, Avinu, for the life and knowledge that you made known to us through your son Yahshua; may all kavod be yours l'olam va-ed. 4 As this broken bread was scattered on the mountains then gathered together to become one, so may your Qahal be gathered together from the ends of the earth into your Meluqah; for yours is the kavod and koach through Yahshua haMoshiach l'olam va-ed.

5 Allow no one to eat or drink any of this Todah Rabbah, unless they have completed *miqvah in the name of the Master*; who has spoken about this matter: Do not give that which is qadosh to goyim.

Didache 10:1 After you are content, you will give todah in this fashion: 2 We give you Todah Rabbah, Av haQodesh, for your qadosh name, which you have caused to tent within our hearts; and for the knowledge, trust, and endurance that you have made known to us through Yahshua your son. May yours be kavod l'olam va-ed.

3 Almighty Sovereign, you created everything for your name's sake. You have given food and drink to benefit all so every *single person might have the occasion to give-you todah*. Moreover, to us you impart spiritual food and drink, and enduring life through your son. 4 *Yet before all the rest, we give todah for your great koach. May kavod be yours l'olam va-ed.*5 Remember your qahal, O Sovereign. Save her from all evil and perfect her in your charity. Gather her *people in yahad* from the four winds and into your meleqa that you have prepared for her as the Qahal ha Qodesh. May koach and kavod be yours l'olam va-ed.

Didaché 10:6 May favor draw closer *and closer*
as this world passes away.

Hoshana l'Elohei Dawid!

(If somebody is qadosh, let that one come; if somebody is not, let that one have-a-change-of-mind.)

Marana Tha. Amein.

7 (At this point, permit the neviim to offer todah as much as they want.)

Different Ministries

Ministers:

Didache 11:1 Whoever comes to teach you lessons that have been set forth previously, receive him. 2 If the moreh is off the mark, teaching a lesson different and destructive, *do not listen. If the moreh is leaning toward the greater teshuvah and da'at of the Master, receive that one as the Master himself.* 3 Regarding shlichim and neviim, do according to the doctrines in the Tov Besorah. 4 Let each sholiach who comes to you be received as the Master; 5 but not to stay more than a day, or if need be, a second. If the stay is for three days, he is a sheqer-nevi.

6 When leaving, let the sholiach receive nothing but food until he finds a place to stay; but if he asks for money, he is a sheqer-nevi. 7 You will not *attempt to interpret what a nevi is saying in* the ruach, for every shortcoming will be forgiven, but this shortcoming will not be forgiven. 8 Not everyone who speaks in the ruach is a nevi, but only if he is *on the Master's* roads. From his roads, the sheqer and the nevi will be recognized. 9 And no nevi, when he orders a table in the ruach, will eat from it; if it so happen, he is a sheqer-nevi.

10 Every nevi promoting emet is *still a sheqer nevi* if he does not practice what he preaches.

11 And every nevi approved and found emet, if he participates in, say, a public siddur typical of the qahal, yet instructs you not to do that which he himself does – he will not be judged before you *in public, for he has received his verdict already in the presence of Elohim* (just as the ancient neviim received). 12 Whoever will say in the ruach, Give me silver! Or anything else *like it, you will not listen to him; however, if he tells you to give on the behalf of those in need, no one may judge him.*

Welcome One Who Comes In The Name of YHVH

Didache 12:1 Welcome each one who comes in the name of YHWH. Once you have examined him, you will find out about him; for you will know from both the right hand and the left. 2 If the visitor is a traveler, help him out as much as you can; but more than *a stay of two or three days is beyond* your obligation. 3 If he is a skilled worker and wants to settle in among you, let him get work and eat his bread that way. 4 If he has no skill *and still wants to stay, use your connections to provide a means by which he may live as one of the Anointed, but not* in idleness. 5 If he will not do it this way, he is mining-the anointed. Beware of such.

Giving (Fruit-fruits)

Didache 13:1 Yet each Nevi Emet who wants to settle among you is worth his food. 2 Likewise, a Moreh Emet is worth his food just like *any other* worker. 3 So you will take all first-fruits of the produce, the wine-vat, the threshing-floor, of your cattle and sheep, and give them as first-fruits to the neviim; for they are your kohenim hagadol. 4 If you have no nevi, provide for the poor instead.

5 If you bake bread, take the first-fruits and give in accordance with the mitzvah. 6

Likewise, when you open a bottle of wine or oil, take the first-fruits and give them to the neviim; 7 yes, and even of money, clothing, and every other possession – take the first-fruits, whatever seems fair to you – and give in accordance to the mitzvah.

Leadership

Didache 15:1 Now appoint for yourselves mevaqquerim and evedim worthy in *the sight of the Master*, those who are humble and not money-lovers, but truthful and responsible; for they also perform the service of the neviim and morim for your own good. 2 Since *they do, you* may not look down on them, for they are your Standing Ones right alongside the neviim and morim.

Examination

Didache 15:3 You all must examine one another, not in anger but in a composed manner, as you find in the *Tov Besorah*. Let no one speak to a person who has “gone off” against his neighbor, and do not allow him to hear even one word from you until he commits to teshuvah. 4 As for *the rest* – *your prayers, giving, and all your acts* – *practice these just as you find in our Master’s Tov Besorah.*

Last Resorts

The Last Days:

Didache 16:1 Watch over your own life! Do not allow your lights to be extinguished and your belt to be without a weapon, but you *must be ready because you do not know the hour in which our Master comes!* 2 So you must gather yourselves in yahad often, seeking *those things that are most appropriate for you; for the whole time you believed will not profit you at all if you are not perfected in the final moment.* 3 In the last days, the sheqer neviim and corrupters will be multiplied, and the sheep will be turned into wolves, and love will be turned into hate.

4 For as crime increases, they *all will hate, persecute, and* betray each other. Then the Deceiver-of-the-Cosmos will appear as *though it were the Ben-Elohim, and it will work in* performances and monstrosities, and ha'erezt will be given over into its hands. And it will do perversities such as have never occurred *in any age*.

A Great Ordeal

5 Then all humankind will be brought to the trial-fire; many will be greatly dismayed and so perish; but the ones who, by their firm belief, **STAND UP** – they will be rescued by the Curse(d One) Himself.

Signs of Truth

6 Then will appear the True Signs:

-The first sign: rending open the shamayim;

-The second sign: the Qol Shofar; and

-The third: a **STANDING UP** of the dead, 7 yet not all (*the dead*); for as it has been recorded:

YHWH will come and all the Qadoshim with him.

8 Then will the entire Cosmos see YHWH approaching on the clouds of the shamayim.

The Didache or The Teaching of the Twelve Apostles is a brief anonymous early Christian treatise, dated by most modern scholars to the first century. The first line of this treatise is "*Teaching of the Lord to the Gentiles by the Twelve Apostles*".
Wikipedia

Jonathan Draper writes (*Gospel Perspectives*, v. 5, p. 269):

Since it was discovered in a monastery in Constantinople and published by P. Bryennios in 1883, the Didache or *Teaching of the Twelve Apostles* has continued to be one of the most disputed of early Christian texts. It has been depicted by scholars as anything between the original of the Apostolic Decree (c. 50 AD) and a late archaising fiction of the early third century. It bears no date itself, nor does it make reference to any datable external event, yet the picture of the Church which it presents could only be described as primitive, reaching back to the very earliest stages of the Church's order and practice in a way which largely agrees with the picture presented by the NT, while at the same time posing questions for many traditional interpretations of this first period of the Church's life.

Fragments of the Didache were found at Oxyrhyncus (P. Oxy 1782) from the fourth century and in coptic translation (P. Lond. Or. 9271), from 3/4th century. Traces of the use of this text, and the high regard it enjoyed, are widespread in the literature of the second and third centuries especially in Syria and Egypt. It was used by the compiler of the Didascalia (C 2/3rd) and the Liber Graduum (C 3/4th), as well as being absorbed in toto by the Apostolic Constitutions (C c. 3/4th, abbreviated as Ca) and partially by various Egyptian and Ethiopian Church Orders, after which it ceased to circulate independently. Athanasius describes it as '*appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of goodness*' [Festal Letter 39:7]. Hence a date for the Didache in its present form later than the second century must be considered unlikely, and a date before the end of the first century probable.

Draper states in a footnote (op. cit., p. 284), "A new consensus is emerging for a date c. 100 AD."

The Didache - The Complete Text

1 There Are Two Ways 1:1 There are two ways, one of life and one of death! and there is a great difference between the two ways.

1:2 The way of life is this: First, you shall love God who made you. And second, love your neighbor as yourself, and do not do to another what you would not want done to you.

1:3 The meaning of these sayings is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there for loving those who love you? Do not the heathens do the same? But you should love those who hate you, and then you shall have no enemies.

1:4 Abstain from fleshly and bodily lusts: If someone strikes your right cheek, turn the other also, and be perfect. If someone forces you to go one mile, go two. If someone takes your cloak, give also your coat. If someone takes from you what is yours, don't ask for it back. You really cannot.

1:5 Give to every one who asks you, and don't ask for it back. The Father wants his blessings shared. Happy is the giver who lives according to this rule, for that one is guiltless. But the receiver must beware; for if one receives who has need, he is guiltless, but if one receives not having need, he shall stand trial, answering why he received and for what use. If he is found guilty he shall not escape until he pays back the last penny.

1:6 However, concerning this, there is a saying: "Let your alms sweat in your hands until you know to whom to give them."

2 The Second Commandment

2:1 The second commandment of the teaching is this:

2:2 Do not commit murder; do not commit adultery; do not corrupt boys; do not have illicit sex; do not steal; do not practice magic; do not practice witchcraft; you shall not murder a child, whether it be born or unborn. Do not covet the things of your neighbor.

2:3 Do not swear or bear false witness. Do not speak evil of others; do not bear grudges.

2:4 You should not be double-minded or double-tongued, for a double-tongue is a deadly snare.

2:5 Your speech should not be false nor empty, but fulfilled by action.

2:6 Do not be covetous, or greedy, or hypocritical, or malicious, or arrogant. Do not have designs against your neighbor.

2:7 Hate no one; correct some, pray for others, and some you should love more than your own life.

3 My Child, Flee Evil

3:1 My child, flee evil of all kinds, and everything like it.

3:2 Don't be prone to anger, for anger leads to murder. Don't be jealous or quarrelsome or hot-tempered, for all these things lead to murder.

3:3 My child, don't be lustful, for lust leads to illicit sex. Don't be a filthy talker or allow your eyes a free reign, for these lead to adultery.

3:4 My child, don't observe omens, since it leads to idolatry. Don't be an enchanter, or an astrologer, or a purifier, or be willing to see or hear about these things, for these all lead to idolatry.

3:5 My child, don't be a liar, since a lie leads to theft. Don't love money or seek glory, for these things lead to thievery.

3:6 My child, don't grumble, since it leads to blasphemy, and don't be self-willed or evil-minded, for all these things lead to blasphemy.

3:7 On the contrary, be gentle, since the gentle will inherit the earth.

3:8 Be long-suffering and pitiful and guileless and gentle and good, and with trembling, treasure the words you have received.

3:9 Don't exalt yourself or open your heart to overconfidence. Don't be on intimate terms with mighty people, but with just and lowly ones.

3:10 Accept whatever happens to you as a blessing, knowing that nothing comes to pass apart from God.

4 My Child, Remember

[**4:1** My child, remember day and night him who speaks the word of God to you, and honor him as the Lord. For wherever his lordship is spoken of, there he is.]

4:2 Seek each day the faces of the saints, in order that you may be refreshed by their words.

4:3 Do not initiate divisions, but rather bring peace to those who contend against one another. Judge righteously, and do not take social status into account when reproving for transgressions.

4:4 Do not waver in your decisions.

4:5 Do not be one who opens his hands to receive, or closes them when it is time to give.

4:6 If you have anything, by your hands you should give ransom for your sins.

4:7 Do not hesitate to give, and do not complain about it. You will know in time who is the good Rewarder.

4:8 Do not turn away from one who is in want; rather, share all things with your brother, and do not say that they are your own. For if you are sharers in what is imperishable, how much more in things which perish!

4:9 Do not remove your hand from your son or daughter; teach them the fear of God from their youth.

4:10 Do not give orders to your servants when you are angry, for they hope in the same God, and they may lose the fear of God, who is over both of you. God is surely not coming to call on us according to our outward appearance or station in life, but to them whom the Spirit has prepared.

4:11 And you, servants, be subject to your masters as to God's image, in modesty and fear.

4:12 You should hate all hypocrisy and everything which is not pleasing to the Lord.

4:13 Do not in any way neglect the commandments of the Lord, but keep what you have received, neither adding nor taking away anything.

4:14 In your gatherings, confess your transgressions, and do not come for prayer with a guilty conscience.

This is the way of life!

5 The Way of Death

5:1 The way of death, on the other hand, is this: It is evil and accursed—murders, adulteries, lust, illicit sex, thefts, idolatries, magical arts, sorceries, robberies, false testimonies, hypocrisy, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness—those who do not fear God.

5:2 The way of death is the way of those who persecute the good, hate the truth, love lies, and do not understand the reward for righteousness. They do not cleave to good or righteous judgment; they do not watch for what is good, but for what is evil. They are strangers to meekness and patience, loving vanities, pursuing revenge, without pity for the needy and oppressed. They do not know their Creator; they are murderers of children, destroyers of God's image. They turn away from those who are in need, making matters worse for those who are distressed. They are advocates for the rich, unjust judges of the poor. In a word, the way of death is full of those who are steeped in sin. Be delivered, children, from all of this!

6 See That No One Leads You Astray

6:1 See that no one leads you astray from the way of this teaching, since all other teachings train you without God.

6:2 For if you are able to bear the entire yoke of the Lord, you will be perfect; but

if you are not able, then at least do what you can.

6:3 Concerning food, do what you are able to do and be on guard against meat offered to idols, for that is to worship dead gods.

7 Concerning Baptism

7:1 Concerning baptism, you should baptize this way: After first explaining all things, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in flowing water.

7:2 But if you have no running water, baptize in other water; and if you cannot do so in cold water, then in warm.

7:3 If you have very little, pour water three times on the head in the name of Father and Son and Holy Spirit.

7:4 Before the baptism, both the baptizer and the candidate for baptism, plus any others who can, should fast. The candidate should fast for one or two days beforehand.

8 Your Fasts and prayers

8:1 Your fasts should not be with the hypocrites, for they fast on Mondays and Thursdays. You should fast on Wednesdays and Fridays.

8:2 And do not pray like the hypocrites, but rather as the Lord commanded in the gospel: Our Father in heaven, holy be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us enough bread day-by-day. And forgive us our debts, as we also have forgiven our debtors. And do not bring us to the time of trial, but rescue us from the evil one.

8:3 Pray this three times each day.

9 Concerning the Eucharist

9:1 Concerning the Eucharist, give thanks this way.

9:2 First, concerning the cup: We thank you, our Father, for the holy vine of David

your servant, which you made known to us through Jesus your servant. To you be the glory forever.

9:3 Next, concerning the broken bread: We thank you, our Father, for the life and knowledge which you made known to us through Jesus your servant. To you be the glory forever.

9:4 Even as this broken bread was scattered over the hills, and was gathered together and became one, so let your church be gathered together from the ends of the earth into your kingdom. To you is the glory and the power through Jesus Christ forever.

9:5 Allow no one to eat or drink of your Eucharist, unless they have been baptized in the name of the Lord. For concerning this, the Lord has said, "Do not give what is holy to dogs."

10 After the Eucharist

10:1 After the Eucharist when you are filled, give thanks this way:

10:2 We thank you, holy Father, for your holy name which you enshrined in our hearts, and for the knowledge and faith and immortality that you made known to us through Jesus your servant. To you be the glory forever.

10:3 You, Master Almighty, have created all things for your name's sake. You gave food and drink to all people for enjoyment that they might give thanks to you; but to us you freely give spiritual food and drink and life eternal through Jesus, your servant.

10:4 Before all things we thank you because you are mighty. To you be the glory forever.

10:5 Remember, Lord, your church. Deliver it from all evil and make it perfect in your love, and gather it from the four winds sanctified for your kingdom which you have prepared for it. For Yours is the power and the glory forever.

10:6 Let grace come, and let this world pass away!

Hosanna to the Son of David! If anyone is holy, let him come; if anyone is not

holy, let him repent. Maranatha! Amen.

[10:7 But permit the prophets to make thanksgiving as much as they desire.]

11 Welcome the Teacher

11:1 Welcome the teacher when he comes to instruct you in all that has been said.

11:2 But if he turns and trains you in another tradition to the destruction of this teaching, do not listen. If he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord.

11:3 Act according to the precepts of the gospel concerning all apostles and prophets:

11:4 Let every apostle who comes to you be received as the Lord.

11:5 But he must not remain more than one day, or two, if there's a need. If he stays three days, he is a false prophet.

11:6 And when the apostle goes away, let him take nothing but bread to last him until his next night of lodging. If he asks for money, he is a false prophet.

11:7 In addition, if any prophet speaks in the Spirit, you shall not try or judge him; for every sin will be forgiven, but this sin cannot be forgiven.

11:8 But not everyone who speaks in the Spirit is a prophet; only he is a prophet who has the ways of the Lord about him. By their ways will the false prophet and the prophet be known.

11:9 Any prophet who orders a meal in the Spirit does not eat it; if he does, he is indeed a false prophet.

11:10 And any prophet who teaches the truth, but does not do what he teaches, is a false prophet.

11:11 When a prophet, proved true, works for the mystery of the church in the world but does not teach others to do what he himself does, he will not be judged among you, for his judgment is already before God. The ancient prophets acted in

this way, also.

11:12 But whoever says in the Spirit, "Give me money," or something else like this, you must not listen to him. But if he tells you to give for the sake of others who are in need, let no one judge him.

12 Welcome Anyone Coming in the Name of the Lord

12:1 Welcome anyone coming in the name of the Lord. Receive everyone who comes in the name of the Lord, but then, test them and use your discretion.

12:2 If he who comes is a transient, assist him as far as you are able; but he should not remain with you more than two or three days, if need be.

12:3 If he wants to stay with you, and is a craftsman, let him work for his living.

12:4 But if he has no trade, use your judgment in providing for him; for a Christian should not live idle in your midst.

12:5 If he is dissatisfied with this sort of an arrangement, he is a Christ peddler. Watch that you keep away from such people.

13 Every Genuine prophet

13:1 Every genuine prophet who wants to live among you is worthy of support.

13:2 So also, every true teacher is, like a workman, entitled to his support.

13:3 Every first fruit, therefore, of the products of vintage and harvest, of cattle and of sheep, should be given as first fruits to the prophets, for they are your high priests.

13:4 But if you have no prophet, give it all to the poor.

13:5 If you bake bread, take the first loaf and give it according to the commandment.

13:6 If you open a new jar of wine or of oil, take the first fruit and give it to the prophets.

13:7 If you acquire money or cloth or any other possession, set aside a portion first, as it may seem good to you, and give according to the commandment.

14 On the Lord's Day

14:1 On the Lord's day, gather yourselves together and break bread, give thanks, but first confess your sins so that your sacrifice may be pure.

14:2 However, let no one who is at odds with his brother come together with you, until he has reconciled, so that your sacrifice may not be profaned.

14:3 For this is what the Lord has said: "For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the of hosts. . . . For I am a great King, says the Lord of hosts, and my name is revered among the nations."

15 Appoint Bishops for Yourselves

15:1 Appoint bishops for yourselves, as well as deacons, worthy of the Lord, of meek disposition, unattached to money, truthful and proven; for they also render to you the service of prophets and teachers.

15:2 Do not despise them, after all, for they are your honored ones, together with the prophets and teachers.

15:3 And reprove one another, not in anger, but in peace, as you have it in the gospel. But to anyone who acts amiss against another, let no one speak to him, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the gospel of our Lord.

16 Watch Over Your Life

16:1 Watch over your life, that your lamps are never quenched, and that your loins are never unloosed. Be ready, for you do not know on what day your Lord is coming.

16:2 Come together often, seeking the things that are good for your souls. A life of

faith will not profit you if you are not made perfect at the end of time.

16:3 For in the last days false prophets and corrupters will be plenty, and the sheep will be turned into wolves, and love will be turned into hate.

16:4 When lawlessness increases, they will hate and persecute and betray one another, and then the world-deceiver will appear claiming to be the Son of God, and he will do signs and wonders, and the earth will be delivered into his hands, and he will do iniquitous things that have not been seen since the beginning of the world.

16:5 Then humankind will enter into the fire of trial, and many will be made to stumble and many will perish; but those who endure in their faith will be saved from under the curse itself.

16:6 And then the signs of the truth will appear: the first sign, an opening of the heavens; the second sign, the sounding of the trumpet; and the third sign, the resurrection of the dead—

16:7 not of every one, but as it is said: "Then the Lord my God will come, and all the holy ones with him."

16:8 Finally, "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven' with power and great glory."

DIDACHE!

(HORA'AH!)

THE TEACHING OF THE
TWELVE FOR ALL THE TRIBES

A New, Annotated English Translation
Utilizing True Names & Hebraic Technical Terms
With Excerpts from *The Epistle of Barnabas*

(A Greek-English Version is Also Available)

Translated by
Jackson H. Snyder II



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*Dedicated to the Vero Beach Yahad,
those who helped me tear through it.*

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PREFACE

Rabbi Barry Albin

Nasorean Orthodox Qahal, 2010

The *Didache Ton Dodeka Apostolon* or *Teaching of the Twelve Apostles* is a constitution written by the second bishop of Jerusalem, Shimon, the half-brother and cousin of Y'shua ha Meshiach. Ya'akov ruled the church until 62 C.E. The *Didache* therefore must have been written between 63 C.E. and the death of Shimon in the early second century. The book was considered scripture until the Nicene Council, yet remains part of the greater canon in the Ethiopic Church. The official position of the Romans on *Didache* is expressed in the *Catholic Encyclopedia* in which it includes the work among the Apostolic Fathers. Many of those fathers considered the *Didache* second only to the Hebrew Scriptures.

While most scholars today agree that the book was written in the first century, no one is willing to make the dogmatic statement that I have made. I make it for a variety of reasons; first and foremost, the Voice tells me so and my charism of wisdom asserts the truth of the matter. However, being the lawyer and rabbi that I am, I require substantial evidence for anything that the Voice says to me before I pass it on.

The book is not attributed to any particular apostle. By claiming that it comes from all of them, including the one appointed after Yehudah died, it claims to speak for all of them. Only one person had authority under Essene Law to speak for the Yahad, *viz.* the High Priest and Mebakker. That person from 63 C.E. until 105 C.E. was Shimon. The book

acts as an encyclical letter and therefore can only originate with the High Priest and Mebakker with the full support of the Chief Rabbi, Petros, and the Prophet Yochannan.

The book makes no mention of the destruction of the Temple. The Nasoreans would definitely have supported the temple from 66 C.E. until 69 C.E., for a Nasorean carpenter was the High Priest. Therefore it can be argued that the latest date for the writing is 70 C.E., the year that the Temple was destroyed.

The reason for the book is to bring order to the greater Qahal after the execution of the Mebakker and brother of the Master, Ya'akov ha Tzadik.

Remembering that the Qahal was a Jewish organization, it was much more concerned about right actions than about right beliefs (orthopractic more than orthodox). There are no doctrinal statements in the book, but there is much about the proper way to do things; to whit, proper morals, how to baptize, how to choose bishops and deacons, how to deal with itinerant apostles, prophets, and evangelists, how to know when the end was near, how to raise money for the church, what to do with tithes, etc. The fact that these ideas were central shows us that this is a statement from the orthopractic community in Jerusalem.

The interpretations given to the Ten Commandments in the Didache sound much like the Sermon on the Mount from Matthew, a book written to the Jews. As Matthew was written after the destruction of the Temple, Matthew is

restating Didache, not the other way around. Many of the issues that are raised by Paul in Galatians and Romans are addressed in the book. They issues must have been considered before the Didache; and they are generally said to have been written a few years before the death of Ya'akov. Clearly, the emphasis on works that the book presents is anti-Pauline.

All in all, I am convinced of the early origin of the book and of its author. The book is terribly important for those of us who want to know what was said in the beginning. Dr. Snyder does a good job of recovering the original names used in the Aramaic text, which is no longer extant. This book should be central to any congregation that wishes to remain true to the teachings of the Meshiach Y'shua because they have the approval of the family of Y'shua – those who knew him best – and of the Apostles, who after all were close friends and family of the Meshiach. While recognizing that the Christian faith has fallen seriously away from doing what the Anointed One taught, this book can provide a simple return to his original teaching and Dr. Snyder does a good job of making it available for us again.

INTRODUCTION

The Teaching / Ha Hora'ah / The Didache

The Teaching originated as a practical manual for leaders in the Nazorean (Netzari, Nazarene) movement of the first century, composed and redacted in the middle decades, perhaps by an overseer of the Jerusalem Assembly, to be used in establishing new assemblies. Dating the work to as early as the 40s or 50s is confirmed by (1) trusted witnesses, (2) doctrines in common with dated sources, and (3) internal evidence.

As to (1), scholarly secondary witnesses such as *The Oxford Dictionary of the Christian Church*¹ list the many sources that cite *Didache*, and thereby suggest the date of composition to be “during the mid to late first century.”

(2) Other early sources deal with the same subject matter as the *The Teaching*; for instance, the “Two Roads” (chapters 1 – 5) is a prominent doctrine in *The Epistle of Barnabas* (c. 70 AD), the *Charter of a Jewish Sectarian Association* (1QS, < 50 AD), and *The Two Roads* (4Q473).²

(3) The Communion (Eucharistic) liturgy of *The Teaching* retains a reference to “the Vine of David,” which would surely have been excised if this were in use in anti-Semitic or Gentilocentric venues (such as the Gentile assemblies ruled by Ignatius of Antioch).

¹ “Didache,” *Oxford Dictionary of the Christian Church* (Oxford U. Press): 2005.

² I offer new editions of these texts and many others sacred to Nazoreans through Apostolia Communications (www.Apostolia.com).

This manual, just as the title suggests, is meant for the new assemblies (qahalim), including proselytes and neophytes; but not *necessarily* Gentiles (though an early commentator amended the document's title to read "to the Gentiles").³

In addition, the doctrine of the True Prophet, so prominent in the Petrine / Clementine literature, is also explained in the *Didache*, as are rules that deal with false apostles, prophets, and teachers, implying that the community leadership was new and not yet firmly established in contending with the false. Inexperienced leaders therefore need not rely on the spirit of discernment to determine true from false *at first*, but could rely on the *Didache* until such supernatural abilities developed.⁴

The apocalyptic section (chapter 16) is brief and not weighed down by heavy symbolism and exaggerations as are *The Apocalypse*, *Esdras*, the *Enochic* literature, again suggesting a date early in the history of the sect, before the accumulation of written material, apocalyptic or otherwise. Since its rediscovery in the late 19th century, scholars and all those interested in the "Historical Jesus" are still enthralled with this little handbook.

Didache is now included in the "Ante-Nicene Fathers" collection along with related texts *Barnabas* and *Hermas*. The Sinaitic manuscript has an empty space to accommodate the

³ At least one text's title reads, *The L-rd's Teaching by the Apostles to the Gentiles*.

⁴ The Clementine literature, specifically that which is known as *The Recognitions of Clement* and *The Homily of Clement (aka Second Clement)*, may also be obtained at www.Apostolia.com. In these texts, overseers were not necessarily chosen for their administrative abilities, but rather by the "voice of the skies" spoken either to the ordaining apostle or to the assembly at large.

Didache, which is still considered an apostolic witness of the Ethiopian Orthodox Church.

Among those of the curret Neo-Nazorean movement: at its most important, the *Didache* is canonical and authoritative: more highly prized than the Pauline epistles (!); at its least, it is still considered an authentic, apostolic rule useful in establishing new congregations. If the tradition is true – that Simon bar Cleopas is the author / editor, then this work is not only genuinely apostolic, but originated in the dynastic family of Yahshua the Nazorean, known as the “Christ.”⁵

This Translation

To stay consistent with my other translations and editions, I am again *reseeding* Hebrew / Hebraic names and technical terms while excising “churchy” generica, being (as I am) dedicated to restoring our Sky-Father’s true name, titles, and technical terms that Academia and Churchianity have kept buried since the fourth century.

The fact that we know this work best by its untranslated Greek title – *Didache* – demonstrates the extent to which the work has been “converted” to Theospheria. Further, is not the term “Jewish Christian,” still employed by concensus scholars when referring to the Nazorean movement, a contradiction that purposefully misleads Scripture students away from historical fact and promotes successionism and anti-Semitism?

- Jackson Snyder, January 28, 2010

⁵ Simon bar Cleopas is also known as Zelotes or Simon of Cana, Ya’aqov is known as James, the author of the epistle, and ‘Christ Jesus’ is the Christian pseudonym of Yahshua ha Moshiach (Matthew 2:23).

Glossary of Terms

Amein = let it be so; have faith that it is so; believe it is so.

Av, Avinu = father (papa), our Father.

Elohim, ben Elohim = the Almighty, son of the Almighty.

Ha'aretz = the ground, the land, the earth; specifically, the extent of Israel.

Hosanna l'Elohei Dawid = Come and save us, Almighty of (King) David.

Qahal = the Congregation, the Called.

Kavod = radiance, fame, Shekinah, 'glory.'

Koach = strength, power.

Kohenim hagadol = High priests.

Kol yomim = all days, a long time, forever.

L'olam va-ed = like kol yomim, a long time, forever.

Maran Atha = (Aramaic) Come, O Master.

Master, the = in churchy language, "the L-rd," meaning Yahshua.

Meluqa = reign, realm of authority, nation.

Mevakkerim & Evedim = Qahal Overseers & Consecrated Servants.

Miqvah, miqvot = ritual cleansings.

Mitzvah, mitzvot / εντολη = commandment / command, commands.

Moshiach = the Anointed One, the Messiah or Savior.

Qadoshim = the Set-apart; those who have chosen Life's Road.

Qol Shofar = signaling voice of the ram's horn or silver trumpet.

Righteousness = fulfilling the ordinances of the Torah on Life's Road.

Ruach, Ruach haQodesh = spirit, holy spirit.

Shalom = pause, peace, a greeting.

Shamayim = skies. In churchy language, "heaven, heavens."

Sheqer = false, lying.

Shlichim, Neviim & Morim = apostles, neviim and teachers.

Standing Ones = the world's existence depends on them, (James the Just).

Todah Rabbah = Great Thanksgiving, the Communion, Eucharist.

Torah = the ordinances of YHWH found in the Pentateuch.

Tov Besorah = good news; in churchy language, 'the G-spel.'

Yahad = those who are together on Life's Road; those in one accord.

Other definitions are in the footnotes.

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THE TWO ROADS

Life's Road | Didache 1:1 There are two roads: one of life and one of death. There is great variance between the two. 2 The road of life is this: First of all, you will care for Elohim who brought you into being;⁶ Secondly, you will care for your neighbor as yourself.⁷ All that you would not have happen to you, *make sure that*⁸ it does not happen to another.

3 Pay attention to these words since this hora'ah⁹ is for you: Say good things to those who curse you, pray about your enemies, fast on the account of those who persecute you. How favored *are you* if you *only* care for those who care for you? Outsiders care the same, do they not? But if you care for those who despise you, you will have an enemy no longer.

4 Prohibit the craving of the flesh and of culture. If anyone strikes your right cheek, turn to him the other; in this way you will be complete. If someone forces you to go one mile with him, go two. If someone takes your outerwear, give him your underwear. If someone takes what is yours, do not ask it back; you cannot get it back anyway.

5a To everyone who asks, give; do not ask for anything back – for Av wants gifts given to all from one's personal wealth.

⁶ *Care for* = αγαπησεις. Αγαπη as "Love" has lost its meaning. Cf. Jeremiah 21:8.

⁷ See Matthew 22:37,39.

⁸ Lit. *make it*. Leviticus 19:18. *Italicized words* are supplied for clarity.

⁹ *Teaching* = *Didache* (Διδαχη). Like the canonical James and the Sermons on the Mount and Plain in Matthew and Luke, "The Teaching" is from the same or a similar source, which may be Yahshua himself (via Papias' Hebrew Matthew) or one of his 'brothers' and successors; i.e. Ya'aqov (James), Yehuda (Jude), or Simeon Cleopas. (Tradition favors the latter.).

Didaché 1:5b Anyone who gives according to the mitzvah is blessed and guiltless. Cursed is anyone *else* who receives (except the needy, who are *also* guiltless). Anyone who does not have a need *must* answer to why he received. Confine him! for he *must* be examined in connection with what he has done. He will not be released until he has returned *even* the very last quadrans.¹⁰ 6 Similar to this is this saying, Let your alms sweat in your hands until you have learned to whom you should give.¹¹

Didache 2:1 The second mitzvah of ha hora'ah is next: 2 You will not commit murder, you will not commit adultery, you will not commit pedophilia,¹² you will not commit immorality, you will not commit robbery, you will not perform magic, you will not practice witchcraft, you will not murder children by abortion or kill them once born, you will not pine for your neighbors' goods, 3 you will not lie, you will not witness lies, you will not speak bad *things*, you will not harbor a grudge, 4 you will not be double-minded, not double-tongued; for the double tongue is a death trap.

5 Your word(s) will not be false or empty, but proven by action. 6 You will not be greedy, a thief, a hypocrite, bad-tempered, proud. You will not make evil plans against your neighbor. 7 You will not hate, though some you will rebuke; but for others you will pray, and *still* others you will care for more than for yourself.

¹⁰ Some sayings of chapter 1 are *from the same source* as Matthew 5 and Luke 6. The quadrans was the lowest valued bronze coin of the realm.

¹¹ Source unknown, but see Sirach 12:(4 ...).

¹² *Pedophilia* = Some have "corrupt boys" (masculine). Raising boys as companions was an accepted practice in the Essenes and in some quarters of the occupying military; however, girls were hardly exempt from the corrupters.

Didache 3:1 My child, run from every evil, even that which resembles it.¹³ 2 Do not get mad, for anger leads to murder. *Do not be* jealous, inciteful, enraged; murders are born from all of these. 3 My child, do not be craving, for craving *surely* leads to perversity. Neither *will you be* foul-mouthed; from such are adulteries conceived. 4 My child, do not cast spells, since such leads to idolatry; do not be a medium, astrologer, or magician – do not be in any way willing to even consider such things – for idolatry is born out of them all.¹⁴

5 My child, do not be a liar, since lying leads to theft; do not be greedy or conceited; for robbery is born from all of these. 6 My child, do not be a complainer, since such leads to blasphemy; *do not be* selfish or one who is filthy-minded; for blasphemies are born from all of these. 7 Instead, be gentle, since the gentle will inherit the earth.

8 Be patient, merciful, honest, quiet, and kindly. Always consider the words you have just heard. 9 You will not puff¹⁵ up, nor will you allow disrespect to enter in. You will not associate with the self-important, but you will walk with the righteous and humble; 10 then even when accidents happen to you, such will be received as good, for nothing happens without Elohim knowing.

¹³ What could a child do but run?

¹⁴ Idolotry \approx *immorality*. The “two ways” and the lists of prohibitions on these pages greatly resemble those of the *Epistle of Barnabas*, especially *Barnabas* 18. We have recently published a new Hebraic edition found at www.Apostolia.com.

¹⁵ Lit. *raise*.

Didache 4:1 My child, you will remember the one who speaks the Word of Elohim to you by night and day, and you will honor that one as the Master; for whenever the masterful speak, there is the Master. 2 Moreover you will seek out the Qadoshim¹⁶ every *single* day so that you may find shalom in their words. 3 You will not cause a rift, but you will calm down the contentious. You will judge with right judgment; you will not show favoritism – you may have to reprove *that one* for breaking the rules. 4 And you will not worry about¹⁷ whether something will be or not be.

5 Do not be found holding out your hands for receiving and drawing them in for giving. 6 If you will give by your *own* hands, *you will pay* a ransom for your shortcomings. 7 So you will not hesitate to give nor complain about giving; for you will know the identity of the best Paymaster. 8 You will not turn away from the one in need; *in fact*, you will make your brother a partner in everything, not claiming¹⁸ anything to be your own. For if you are partners in the imperishable, how much more in the perishable? 9 You will not keep your hand back from your son or daughter, but you will teach them the fear of Elohim from their childhood.

10 You will not give bitter commands to the man or woman you hire – those who trust in the same Power¹⁹ as you do – in case (*on account of your behavior*) they might give up honoring the *very same* Power who is over you both. For he is coming, not to call together those of high station, but those whom the Ruach has prepared;

¹⁶ Qadoshim = here speaking of the righteous “elders,” set-apart unto holy living.

¹⁷ Lit. *be double-spirited* or *double-minded*.

¹⁸ Lit. *saying*.

¹⁹ Power = Elohim or Koach, referring to the might of YHWH.

Didache 4:11 for you are all workers subject to your bosses as though they were a type of god: *serve them* in humility and awe-filled respect. 12 You will hate all hypocrisy, and everything that is not pleasing to YHWH. 13 You will never abandon the commands of YHWH, but will guard all that you have received, neither adding to *the mitzvot* nor taking away from them. 14 Among the *yahadim*²⁰ you will confess your shortcomings.²¹ You will not go to prayer with a guilty conscience. *And* this is the road of life.

Death's Road | **Didache** 5:1 But this is the road of death: First of all, *this road* is evil and fully cursed *with* murders, adulteries, rapes, lecheries, thefts, idolatries, magic, witchcrafts, extortions, lyings, performances²², double-crossings, betrayals, pridefulness, deviousness, stubbornness, covetousness, filthy-speaking, jealousies, assaults, self-promotions, and boastings.

2 *Death's road is cursed with* persecutors of good folks, those hating the truth, loving the lie, not recognizing the reward of right-doing, not holding to the good nor exercising right judgment; *also* restlessness – but not for the good but for evil – those from whom tenderness and tolerance stand far apart; *those* in love with worthless things, running after accolades, not pitying the poor, not toiling for the one oppressed with toil, not recognizing the One who made them.

²⁰ Yahad, Yahadim = that is, within the group setting of the like-minded.

²¹ Defining *hamartia* as *shortcoming* seems *far more accurate than sin*.

²² Performances = *pseudomarturiai* = false witnessing, acting-out, pretences.

Didache 5:2b *Such are* murderers of children, spoilers²³ of those molded by Elohim, turning the back on the needy, oppressing the afflicted, promoting the rich, assessing the poor unjustly, *being* perfectly lawless. May you be delivered, my children, from all these things.

²³Corruptors; unmolders of those whom El has molded; agents of decay.

THE MASTER'S WHOLE YOKE

Righteousness' Road | **Didache** 6:1 Pay attention just in case someone leads you astray from this road of righteousness; he is teaching you *that which is* beyond Elohim. 2 If you can bear the Master's whole yoke, you will be complete; but if you cannot, do the best you can.

Eating | **Didache** 6:3 Regarding eating, do the best you can;²⁴ yet by all means abstain entirely from meat sacrificed to idols; for *eating such* is worshipping the gods of the dead.

Baptisms | **Didache** 7:1 Regarding *miqvot*, here is how you will do them.²⁵ After reciting all the necessary *words*, do *miqvot* in the name of h'Avi and haBen and haRuach haQodesh in running water. 2 If you do not have running water, *you can* do *miqvot* in other water; and if you do not have cold water, warm *will do*. 3 If you have neither, pour water on the head three times in the name of h'Avi and ha Ben and ha Ruach haQodesh²⁶

²⁴ "Eating" = The talmidim will be eating according to Torah; though then, as now, we who eat *kasrut* or common may not always be privy to a food's ingredients. However, we would *never* knowingly unclean flesh. "Sacrificed to idols" = Eating flesh sacrificed to idols is *consuming and retaining the unclean entities inhabiting the flesh*. This, according to Peter in *Rec. of Clem.*, Book IV.

²⁵ *Miqvot* (washings) = *baptismatos*. See www.jacksonsnnyder.com/arc/2011/baptism-judith.htm. I avoid *baptism* because there is still a question as to whether *the washings of the community were baptisms* in the sense of our understanding. The term *baptism* has been compromised by the Church. Scripture is clear that "baptism" is done by sprinkling, splashing, or pouring.

²⁶ See 9:5; Let us not confuse *this* pouring with the trinitarian baptismal dogma of a much later time. We know that in Apostolic times, there was and now is only one name in which we may be cleansed. Acts 2:21, 8:16, 10:48 *etc.*

Fasting | Didache 7:4 Yet before the baptism, let both the one who cleanses and the one who is cleansed fast, as well as all others who are able; *in fact*, you will order the one who is *to be* cleansed to fast a day or two before. 8:1 *But* do not allow yourself to fast with the pretenders: those who fast on *the second of the seven days*²⁷ and *the fifth*. You must fast on the fourth *day* and on the *day of preparation*.²⁸

Praying | Didache 8:2 Do not pray as do the pretenders, but as the Master commanded in his *Tov Besorah*.²⁹ Pray this way:

Avenu in the shamayim, your name is qadosh. May your meluqa come and your will be fulfilled on ha'aretz as in the shamayim. Give us our bread for today. Forgive our debt as we forgive our debtors. May we not be lead into testing, but free us from the evil one, since all the koach and kavod through the ages are yours.

3 Pray this way three times every day.

²⁷ Sevens = σαββατων, sabbatōn, sabbaths.

²⁸ Preparation (Luke 23:54 *et al*) is the 6th day commonly known as Thursday sundown until Friday sundown. The “pretenders” (those of the sect of the Pharisees, Luke 16:14) set fast days to maximize market day profits. Therefore, the *Hora'ah* sect sets itself apart from profiteering. Cf. Milavec, Aaron: *The Didache: faith, hope, & life of the earliest Christian communities*, p. 239ff.

²⁹ *Tov Besorah* = Good News. We see the Good News as the Hebrew sayings of *Ur Matthew* noted by Papias.

The Sacrifice | **Didache 14:1**³⁰ Now on account of the Sovereign *command* of YHWH,³¹ in gathering to break bread and to give-todah, confess your shortcomings first off so your sacrifice may be clean; then gather in yahad³² and break bread while-offering-up-*your*-todah.³³ 2 Do not allow anyone who is belligerent with his comrade to join your qahal until *all* has been settled, so your sacrifice may not be filthy, 3 since this is the sacrifice spoken of by YHWH:

In every place and at every time, offer me a clean sacrifice; for I AM a great meleq, says YHWH, and My name is awe-inspiring among the tribes.³⁴

³⁰ I have rearranged the order of the chapters, inserting chapter 14 here where it makes much more sense since the subject is preparation for the Communion.

³¹ *Kata kuriakén de kuriou* (Κατα κυριακην δε κυριου) = churchy translations have, “On the Lord’s day,” meaning *Sunday*. I reject this association and offer instead the more accurate “On account of the Sovereignty of YHWH,” or “Sovereign *day* of YHWH”; or, in agreement with the *Scholar’s Translation*, “the Imperial Day of YHWH” (= “the Day of the L-RD”). We must be concerned with the Torah ordinance to gather on the seventh-day Sabbath: Lev. 23:3. Six days shall work be done; but on the seventh day is a sabbath of solemn rest, **a set-apart convocation**; you shall do no work; it is a sabbath to YHWH in all your dwellings. (See also the context of *kuriakén* in 1 Cor 11:20 and Revelation 1:10.)

³² *Sunachthentes* (συναχθεντες) = gathering, together, in one accord = this is the act of calling together the *Yahad* (those like-minded who gather together).

³³ *Todah* (taw-DAH) = thanksgiving. *While eucharisting* = *Eucharistésate* (ευχαριστησατε) = well-favoring, giving great thanks. There is no reason to be concerned with referring to the meal by the Greek term “Eucharist” rather than the church term or the Hebrew term. Eucharist simply means “well-favored” or, adding the parts together, “thanksgiving.”

³⁴ This quote appears to be a concatenation of Malachi 1:11 & 14.

The Thanksgiving (*Todah Rabbah*) | Didache 9:1

Now concerning the *Todah Rabbah*,³⁵ give-todah this way:

2 First, for the cup:

We give you *todah*, Avinu, for the Special³⁶ Vine of your son Dawid, who you made known to us through your son Yahshua; may all *kavod* be yours *l'olam va-ed*.³⁷

3 Then concerning the piece³⁸ of bread:

We give you *todah*, Avinu, for the life and knowledge that you made known to us through your son Yahshua; may all *kavod* be yours *l'olam va-ed*.

4 As this broken bread was scattered on the mountains then gathered together to become one,³⁹ so may your Qahal be gathered together from the ends of the earth into your Meluqah; for yours is the *kavod* and *koach* through Yahshua haMoshiach *l'olam va-ed*.

5 Allow no one to eat or drink any of this *Todah Rabbah*, unless they have completed *miqvah* in the name of the Master; who has spoken about this matter:

Do not give that which is *qadosh* to *goyim*.⁴⁰

³⁵ *Todah Rabba* = Eucharist = Great (*rabbah*) Thanksgiving (*todah*) = The service of bread and wine

³⁶ Lit. *set-apart*, or *holy*.

³⁷ *Kavod* = riches, honor, power. The churchy translation is 'glory,' now often translated 'esteem.' *L'olam va-ed* = like the Greek, εἰς τοὺς αἰῶνας, into the ages.

³⁸ Updated from *bread* to *piece*, 12/5/2011.

³⁹ The bread being the whole loaf of Jacob / Israel, broken and distributed, then the remnants fully collected. Cf. Genesis 31:54, Ezekiel 34:12-15, Mat. 15:29bff.

⁴⁰ *Goyim* / dogs represent Israelites who are not adept in the practices of faith. Pigs represent Gentiles; dogs do not.

Didache 10:1 After you are content, you will give todah in this fashion:

2 We give you Todah Rabbah, Av haQodesh, for your qadosh name, which you have caused to tent⁴¹ within our hearts; and for the knowledge, trust, and endurance that you have made known to us through Yahshua your son. May yours be kavod l'olam va-ed.

3 Almighty Sovereign, you created everything for your name's sake. You have given food and drink to benefit all so every *single* person might have the occasion to give-you-todah. Moreover, **to us** you impart spiritual food and drink, and enduring life through your son.⁴² 4 Yet before all *the rest*, we give todah for your *great* koach. May kavod be yours l'olam va-ed.

5 Remember your qahal, O Sovereign. Save her from all evil and perfect her in your charity. Gather her *people* in yahad from the four winds and into your meleqa that you have prepared for her as the Qahal ha Qodesh.⁴³ May koach and kavod be yours l'olam va-ed.

Didaché 10:6 May favor draw closer *and closer as* this world passes away.⁴⁴ (*The prayer continues on the next page.*)

⁴¹ To tent or to enskin. The word here means "coming down and tenting" or "enskinning" within hearts, not unlike Yahshua descending to "tent" among his own. "For the word became flesh and tented (*εσκηνωσεν*) with us," Yoch 1:14.

⁴² Those with heart and knowledge in the Yahad receive spiritual nutrition.

⁴³ This Qahal, or sacred assembly, refers to those called out of the world into the new, supernatural & spiritual reign of Messiah realized in the skies.

⁴⁴ As this world passes away may your sovereign realm draw closer. Turn around = *μετανοειτω*; Heb., *shuv!* The word means change one's mind or direction; churchy old translations have "repent" – meaningless in this context. *Hoshana* = *save us*. *Maran Atha* = *O Sovereign (Master) come*. *Amein* = *Let it be so*.

Hoshana l'Elohei Dawid!

(If somebody is qadosh, let that one come; if somebody is not, let that one have-a-change-of-mind.)

Marana Tha.⁴⁵ **Amein.**⁴⁶

7 (At this point, permit the neviim to offer todah as much as they want.)

These Syriac word-markers and several others (especially the reference to Dawid) make it clear to this redactor that the original *Teaching* is in Aramaic.

⁴⁵ *Marana Tha* = According to the NAB, "[*Marana tha* = *Our Master, Come!*] is a prayer for the early return of 'Christ.' If the Aramaic words are divided differently (*Maran atha* = *Our Master has come!*), it becomes a credal declaration. The former interpretation is supported by what appears to be a Greek equivalent of this acclamation in Rev 22:20. *Amein. Come, Master Yahshua.*"

⁴⁶ *Amein* is spelled with a diphthong (rather than *Amen*) because (1) this spelling better represents the correct pronunciation, and (2) it is thus differentiated from the pagan religious term *Amen*: (1) the Egyptian creator god Amun- / Amen-Ra, and (2) the ritualistic ending of prayers in a variety of religious settings.

DIFFERENT MINISTRIES

Ministers | **Didache** 11:1 Whoever comes to teach you lessons that have been set forth previously, receive him. 2 If the moreh is off the mark, teaching a lesson different and destructive, do not listen. If *the moreh is leaning* toward the greater teshuvah and da'at⁴⁷ of the Master, receive that one as the Master *himself*.

3 Regarding shlichim and neviim, do according to the doctrines in the Tov Besorah. 4 Let each sholiach who comes to you be received as the Master; 5 but not to stay more than a day, or if need be, a second. If the stay is for three days, he is a sheqer-nevi. 6 When leaving, let the sholiach receive nothing but food until he finds a place to stay;⁴⁸ but if he asks for money, he is a sheqer-nevi.⁴⁹

7 You will not *attempt to* interpret what a nevi is saying in the ruach, for every shortcoming will be forgiven, but this shortcoming will not be forgiven. 8 Not everyone who speaks in the ruach is a nevi, but only if he is *on* the Master's roads. From his roads, the sheqer and the nevi will be recognized.⁵⁰ 9 And no nevi, when he orders a table in the ruach, will eat from it; if it so happen, he is a sheqer-nevi.

⁴⁷ That is, *teshuvah* = righteousness, and *da'at* = knowledge.

⁴⁸ A *place to stay* = shelter.

⁴⁹ Emet = truth; Nevi sheqer = a prophet who lies.

⁵⁰ The minister will be known by his life-walk.

Didaché 11:10 Every nevi promoting emet is *still* a sheqer-nevi if he does not practice what he preaches. 11 And every nevi approved and found emet, if he participates in, say, a public siddur typical of the qahal, yet instructs you not to do that which he himself does – he will not be judged before you *in public*, for he has received his verdict already in the presence of Elohim (just as the ancient neviim received).

12 Whoever will say in the ruach, Give me silver! or anything else *like it*, you will not listen to him; however, if he tells you to give on the behalf of those in need, no one may judge him.

Didache 12:1 Welcome each one who comes in the name of YHWH. Once you have examined him, you will find out about him; for you will know from both the right hand and the left.⁵¹ 2 If the visitor is a traveler, help him out as much as you can; but more than *a stay of two or three days* is beyond your obligation.

3 If he is a skilled worker and wants to settle in among you, let him get work and eat his bread that way. 4 If he has no skill *and still wants to stay*, use your connections⁵² to provide *a means by* which he may live as one of the Anointed, but not in idleness. 5 If he will not do it this way, he is mining-the-anointed.⁵³ Beware of such.

⁵¹ *Right .. left = true .. false = dexter .. sinister.*

⁵² Connections, or knowledg (*da'at*).

⁵³ *christemporos* (χριστεμπορος) = making an emporium / market / trading center of the Anointed Ones.

Giving (Fruit-fruits) | Didache 13:1 Yet each Nevi Emet who wants to settle among you is worth his food.⁵⁴ 2 Likewise, a Moreh Emet is worth his food just like *any other* worker.⁵⁵ 3 So you will take all first-fruits⁵⁶ of the produce, the wine-vat, the threshing-floor, of your cattle and sheep, and give them as first-fruits to the neviim; for they are your kohenim hagadol.⁵⁷ (*Verse 4 is below.*)

5 If you bake bread, take the first-fruits and give in accordance with the mitzvah. 6 Likewise, when you open a bottle of wine or oil, take the first-fruits and give them to the neviim; 7 yes, and even of money, clothing, and every other possession – take the first-fruits, whatever seems fair to you – and give in accordance to the mitzvah.

4 If you have no nevi, provide for the poor instead.⁵⁸

⁵⁴ *Nevi Emet* or *True Prophet* is a technical term used also in Clement's literature referring to mediators between YHWH and the people. The pillars of the movement, Yahshua, Ya'aqov, Yochanon, Shimon Kefa, and Shimeon bar Cleopas, were considered to be true prophets. Their prophecies were, without exception, fulfilled.

⁵⁵ Matthew 10:10.

⁵⁶ *First-fruits* = *ha bikurim*; Leviticus 23:10; Cf. Deuteronomy 18.

⁵⁷ *Kohenim hagadol* = *high priests*. Though equivalent in authority within the Nazorean movement, such are not necessarily Temple priests.

⁵⁸ Important note: "nevi" includes morim, shlichim, and other specially skilled or charismatic ministers – they all should be paid from the first-fruits of the congregation.

Leadership | **Didache** 15:1 Now appoint for yourselves mevaqquerim and evedim worthy in *the sight of* the Master, those who are humble and not money-lovers, but truthful and responsible; for they also perform the service of the neviim and morim for your own good. 2 Since *they do*, you may not look down on them, for they are your Standing Ones right alongside the neviim and morim.⁵⁹

Examination | **Didache** 15:3 You all must examine one another, not in anger but in a composed manner, as you find in the Tov Besorah. Let no one speak to a person who has “gone off” against his neighbor, and do not allow him to hear even one word from you until he commits to teshuvah.⁶⁰ 4 As for *the rest* – your prayers, giving, and all your acts – *practice* these just as you find in our Master’s Tov Besorah.

⁵⁹ *Standing Ones* (technical term) = *Those who stand as intermediaries* between the Qahal and the Almighty. This concept is found in the history of the Rechabites, the priesthood of Pinchas, and the diaries of Clement.

⁶⁰ *Teshuva* = a *change of mind*, direction, and action. In Greek, μετανήθη = *change his mind*. Teshuva and metanoia are often translated as “repents” or “repentance.”

LAST RESORTS

The Last Days | **Didache 16:1** Watch over your own life! Do not allow your lights to be extinguished and your belt to be without a weapon, but you *must* be ready because you do not know the hour in which our Master comes!

2 So you must gather yourselves in yahad often, seeking *those things* that are most appropriate for you; for the whole time you believed will not profit you *at all* if you are not perfected in the final moment. 3 In the last days, the sheqer neviim and corrupters will be multiplied, and the sheep will be turned into wolves, and love will be turned into hate.⁶¹

4 For as crime⁶² increases, they *all* will hate, persecute, and betray each other. Then the Deceiver-of-the-Cosmos will appear as *though it were the Ben-Elohim*,⁶³ and it will work in performances and monstrosities, and ha'erezt will be given over into its hands.⁶⁴ And it will do perversities⁶⁵ such as have never occurred *in any* age.

⁶¹ *Corrupters* = according to associated texts (*Barnabas, Odes of Solomon*), corrupters are *sexual pervers, seducers, especially child rapists*, who have infiltrated the Qahal to prey on the membership. From these same texts we understand "the last days" to be approximately 1000 – 3000 AD, the sixth and seventh thousand-year 'days' from Adam. (See *Barnabas 15*.)

⁶² *Crime* = *Torah-disobedience* = *lawlessness (anomias)*. The author is certainly not speaking of Roman laws here, but those of the El Elyon.

⁶³ *Kosmoplanés* (κοσμοπλανης) = *Deceiver of the Cosmos*. *Ben-Elohim* = *Son of Elohim (G-d)*, the same terminology as in Genesis 6:2, in which the Bnei-Elohim 'fell' for the lust of "the daughters of men" and, as Enoch adds, the desire to take part in the family life of humankind.

⁶⁴ Given over by the people of the world to the Deceiver.

⁶⁵ *Perversity* = *athemita* (αθεμιτα).

A Great Ordeal | Didache 16:5 Then all humankind will be brought to the trial-fire; many will be greatly dismayed and so perish; but the ones who, by their firm belief, STAND UP – they will be rescued by the Curse(d One) Himself.⁶⁶

Signs of Truth | 6 Then will appear the True Signs:⁶⁷

The first sign: rending open the shamayim;⁶⁸

The second sign: the Qol Shofar;⁶⁹ and

The third: a STANDING UP of the dead,

7 yet not all (*the dead*);⁷⁰

For as it has been recorded,

**YHWH will come and all the Qadoshim with him.⁷¹ 8
Then will the entire Cosmos see YHWH approaching on
the clouds of the shamayim.⁷²**

⁶⁶ By the curse, by the cursed one, from the curse. The meaning is not exceptionally clear. Paul explains the meaning of the curse in

Galatians 3:13,14. The Anointed One ... having become a curse for us – for it is written, “Cursed be every one who hangs on a tree” – that in the Anointed Yahshua the blessing of Avraham might come upon the nations, that we all might receive the promise of the Spirit through belief.”

The Cursed One in this passage is Messiah Yahshua.

⁶⁷ Or, *signs of the truth*.

⁶⁸ Isaiah 64:1 - Isaiah 64:1,2. Oh, that you would tear the heavens open and come down, in your presence the mountains would quake, as fire sets brushwood alight, as fire makes water boil, to make your name known to your foes; the nations would tremble at your presence. (NJB)

⁶⁹ *Qol Shofar*: the *voice of the ram's horn* = the trumpet call.

⁷⁰ Isaiah 26:14: 14. They are dead, they shall not live; they are deceased, they shall not rise . . .

⁷¹ Zekaryah 14:3b....and YHWH Eli will come, and all the Qadoshim with you.

⁷² Psalms 68:4; but mainly cf. Matthew 24:10-42.

The Epistle of Barnabas:

Excerpts Pertaining to the Doctrine of the Two Roads

The Two Roads | Barnabas 18:1 Let us carry on toward a different type of awareness and instruction. There are two roads of instruction and authority⁷³ – one of light and the other of darkness. There is a great gulf between the two roadways. Elohim's appointed malachim are over the first.⁷⁴ Satan appoints his malachim over the other. 2 On one side stands YHWH, yimlok l'olam;⁷⁵ on the other side is the ruler of a world; a world presently drowning in evil.

The Light's Road | Barnabas 19:1 So this is the road of light: If anyone wants to travel toward the appointed place, let him be zealous in works. The following types grant us the knowledge of how to move forward: 2 You will love the one who made you. You will fear the one who formed you. You will magnify the one who redeemed you from death. You will be simple in heart yet rich in spirit. You will not hang on to those who travel the trail of death. You will hate whatever is not pleasing to Elohim. You will hate all pretentious acting.⁷⁶ You will not abandon the commandments of YHWH. 3 You will not applaud yourself.⁷⁷ You will be humble in all circumstances. You will not credit yourself. You will not plan evil against your neighbor.

⁷³ The previous chapters have described several sets of contrasts setting off *The Two Roads*, similar to *Didachē*, chapters 1 – 5.

⁷⁴ *Malachim* = Hebrew, *messengers* or angels.

⁷⁵ Exodus 15:18, YHWH will reign for an unspecified length of time.

⁷⁶ Pretentious acting = hypocrisy or double-standard.

⁷⁷ Applaud yourself = exaggerate your abilities or place.

Barnabas 19:3b You will not disrespect; your spirit will not accept such. 4 You will not fornicate. You will not commit adultery. You will not corrupt boys. The word of YHWH will not go forth from you among the filthy. In the case of an offense, you will not judge anyone by a double standard. You will be gentle. You will be quiet. You will tremble at the words you have heard. You will not bear a grudge against your brother. 5 You will not doubt whether something will happen or not. You will not take the name of YHWH for improper purpose⁷⁸ You will love your neighbor more than your own spirit. You will not murder a child by abortion nor destroy it after it is born. You will not remove your hand from your son or daughter: you will teach them the fear of YHWH from their youth.

6 You will not covet your neighbor's goods. You will not greedily extort. Your spirit will not be with the proud, but you will be with the lowly and just. You will receive the troubles that come upon you as blessings, knowing that nothing happens without Elohim knowing.

7 You will not be double-minded nor double-tongued, for to be double-tongued is the snare of death. You will offer yourself to your employers as to the image of Elohim, with humility and respect. You will not order your servant or maid rudely, for they hope in the same Elohim as you; unless maybe you no longer fear Elohim, who is over both! He did not come to call those of high esteem, but to call those whom the Spirit prepared.

⁷⁸ Exo 20:7 In the Greek of Barnabas is something like:

ou mē labēs epi mataiō to onoma kuriou:
No not (do not) take up uselessly the name of YHWH.

8 You will share everything with your neighbor and will not say that things are exclusively your own. For if you are partners in the incorruptible, how much more in the corruptible? You will not be quick to speak, for the mouth is a death snare. As far as possible, may your spirit be pure.⁷⁹

9 Do not be a hand-stretcher in receiving and a hand-drawer in giving.⁸⁰ You will love every one that speaks the word of YHWH to you, even as the apple of your eye. 10 You will remember the Day of Judgment night and day. Every day you will search for the qadosh.

11 You will not doubt or complain about your giving. Give to every one who asks and you will know who gives a good reward as compensation. You will take care of what you have received, not adding or taking from it. You will hate the evil one to the end. You will judge equitably.

12 You will not make a rift but will make shalom by bringing opponents together. You will confess of your shortcomings. You will not go to prayer with a guilty conscience. **Such is the road of light.**

⁷⁹ Cf. Prov. 21:6.

⁸⁰ Sirach (Ecclesiasticus) 4:31.

The Road of the Black One | Barnabas 20:1 But the road of the Black One is crooked and replete with cursing, for it is the road of timeless death and punishment, and on it are snares that destroy the spirit; including idolatry, recklessness, pride of power, hypocrisy, double-mindedness, adultery, murder, rape, conceit, indiscretion, deceit, malice, self-will, witchcraft, sorcery, covetousness, lack of fear toward Elohim.⁸¹ 2 Here are persecutors of good, haters of truth, lovers of lies; those who do not know the reward of righteousness; those who do not hold to what is good or to equitable justice; those who pay no attention to the widow and orphan,⁸² those who are not awakened to revere Elohim, but evil instead: from whom meekness and patience are far off; those who love the things that are useless; those who follow after repayments; those who have no compassion for the poor; those who do not help the one in trouble; those who are quick to gossip;⁸³ those who care not to know who made them; those murderers of children;⁸⁴ those corruptors of the image of Elohim who turn aside from the poor and oppresses the miserable; those lawyers for the rich; those judges who are unjust to the poor; those missing the mark in every way imaginable.

Friendly Advice | Barnabas 21:1 It is right for the one who has learned the ordinances of YHWH to walk in them – even as many as have been written above! For the one who does will be greatly esteemed in the kingdom of Elohim. However, the one choosing the opposite will perish along

⁸¹ Galatians 5:19-21.

⁸² James 1:27.

⁸³ Romans 1:29.

⁸⁴ Didachē 2:2; Exodus 21:22.

with that one's works. Through one is resurrection; through the other, reckoning. 2 I ask those of you who are higher-up: if you will receive friendly advice from me, keep near the ones to whom you may do good and do not fail them. 3 For the day is at hand in which all that is his will perish along with the Evil One. But YHWH is near, even at hand; and so is his reward.⁸⁵ 4 Over and over I entreat you-all to be good lawgivers over each other as you continue to be good advisers to yourselves. 4 Cast out all hypocrisy from among you. 5 And may Elohim, who rules the whole world, give you wisdom, understanding, discipline, knowledge of Torah, and patience. 6 Be taught by Elohim, inquiring about what YHWH wants from you, and work so you may be established in a Day of Judgment.

Remember Me! | Barnabas 21:7 If there is yet any remembrance of good,⁸⁶ remember me as you practice so my wishing and watching may lead to the good. 8 Yes, I beg you, asking this as a favor. So long as you contain goodness, do not fail in any of these things, but seek them out ceaselessly and keep all the commandments: such are most commendable. 9 I have been very excited to write to you (as well as I was able), that I might make you happy! Good-bye then, you children of ahava and shalom!⁸⁷ May the Elohim of Kavod and of all favor be with your spirit! Amein!

⁸⁵ Isaiah 40:10.

⁸⁶ Perhaps memories of a past visit or of the contents of this letter.

⁸⁷ Ahava & shalom = love & peace.

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