

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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*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*

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

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CONTENTS

ABOUT

- 6 Preface: Rabbi Barry Albin, Nasorean Orthodox Qahal
- 9 Introduction: The Didache / Ha Hora'ah
- 11 This Translation
- 12 Glossary of Terms

THE TWO ROADS

- 14 Life's Road
- 18 Death's Road

THE MASTER'S WHOLE YOKE

- 20 Righteousness' Road
- 20 Eating / *Miqvot* (Washings)
- 21 Fasting / Praying
- 22 The Sacrifice
- 23 The Thanksgiving (*Todah Rabbah*)
- 25 *Hoshanna / Marana Tha / Amein*

DIFFERENT MINISTRIES

- 26 *Morim, Shlichim, Neviim*
- 28 First-fruits
- 29 Leadership / Examination

LAST RESORTS

- 30 Last Days
- 31 Great Ordeal / Signs of Truth

EPISTLE OF BARNABAS (Excerpts)

- 32 The Two Roads / Light's Road
- 35 The Road of the Black One
- 35 Friendly Advice
- 36 Remember Me

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.

Meluka = 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 haQodesh ²⁶

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.jacksonsonsyder.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 κυριακήν δε κυρίου) = 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* (ευχαριστήσατε) = 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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