

The Didache

The Order of the Fifth Gospel **PRESENTS**

for your consideration

THE CYPRUS ISLAND VERSION OF “THE DIDACHE: THE MASTER’S INSTRUCTIONS THROUGH HIS TWELVE EMISSARIES TO THE NATIONS”

translated in 2010 by Dr. John Robert Genesis
from the Latin variant made by Availian Angelos
circa 1210 based on the Hebrew manuscript held
then at the Templar library on Cyprus.

Question Everything

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THE MASTER'S INSTRUCTIONS
THROUGH HIS TWELVE EMISSARIES
TO THE NATIONS.

FORWARD

The Didache is an early writing of the Nazarene assemblies and was instrumental in the development of the sect in the first century. It served as a kind of pre-canonical instruction manual for discipleship throughout the first century for members joining The Way. Even as the Nazarene sect of Judaism dissolved into and was swallowed up by the new religion of Christianity in the second and 3rd centuries, still its usefulness did not fade. Infact *The Didache* was so widely read and highly regarded even then that it was eventually considered for Canonization. Ultimately it was rejected as being reconned Scripture because 4th century Christianity felt that the book was too Jewish.

Almost every translation of *The Didache* to date is based upon Greek manuscripts, even though there is little reason to believe in the validity of Greek as being the original language of the Autograph Text. Contrariwise, this translation was not made from any known Greek manuscript neither interpreted through them, nor consulting from them.

Dr. John Genesis produced this work which he called the Cyprus Island Version, from a manuscript labeled DXIII. The DXIII manuscript was purported to be the very same produced by Availian Angelos, the Templar archivist, between 1210 and 1212. DXIII was said to be a Latin translation of an original Hebrew. And of course it was recorded in the Templar Cypher - the Quadrata or Honestus Script. Dr. Genesis began his work in 2010 and continued till his death in 2018. Its not certain how he came into possession of the DXIII manuscript, nor what befell it after the good doctor met his untimely end.

Unfortunately, DXIII was the only manuscript Dr. Genesis worked with, though the Templars were said to be in possession of a total of 13 texts based on the original Hebrew. Without the original and lacking Dr. Genesis' presence to explain his work, we were tempted to leave this work unpublished. However, as it is too important a piece, we believe we are obligated to offer this version to the judgment of the public.

The Cyprus Island Version, differs in many details from the typical translations from greek. Though fragments are missing or untranslatable (or possibly just untranslated) as Dr. Genesis died before finalizing his work, the version as a whole is readable and insightful.

The reader will note that there are passages present in this version absent from those of the greek versions. And it's also of note that the translator provided his own punctuation, chapter breaks and verse numbers, not always corresponding to those of greek versions.

As always we ask that you question everything...

— Dr. Caleb Lussier

Director of Temple Crier

(A Ministerial branch of The Order of the Fifth Gospel)

CHAPTER 1.

The Two Roads

1. There are Two Roads.

One which leads to life and one to death.

And a great divergence lies between them.

2. The Road to Life is thus above all.

“Hear oh Israel, YHWH is our Elohim. YHWH is One.

You shall love YHWH your Elohim with all your heart, with all your soul and with all your might.”

3. Thereafter love your neighbor as you so love yourself, and do not to another what you would not desire done to yourself. 4. Of these matters the Torah is plainly clear: Bless those who curse you. Pray for your enemies, and fast on behalf of those who persecute you. 5. For what *zechut* (*credit, merit, or reward*) is there for the loving of those who love you? Do not the nations do the same? But you must love those who hate you, only then shall you surely have no enemy. 6. Abstain from all evil *taiva* (*strong lust, craving or desire not always of a sexual nature*). If someone strikes your right, turn to him your left, and you shall be made *tamim* (*complete, innocent, perfect*) in the Command. 7. If someone demands one of you, deliver two. If someone takes from you what is yours, ask it not back, for indeed you are able to give him more. 8. Give to those asking, and demand no return, for the Father wills we give freely of our own blessings. For the Master said, “Freely you have received; freely give.” 9. Happy is he who gives according to the Commandment, for he is *nachah* (*guiltless, blameless clear*). 10. But shame to him who receives against the Commandment - for if the needy receive, they are *nachah*; but if he who is not needy receives, he is *nachash* (*a snake or serpent*). He shall pay the price in kind - why he received and for what. And coming into custody, he shall be questioned of his evil which he has done, and he shall not escape until he has repaid the last which he stole. 11.

Take caution in your giving, lest you starve the hungry and feed the full. Concerning this, has it not been said, “Let your alms sweat in your palms, until you know to whom you should give?”

CHAPTER 2

The Second Order

1. To fulfill the second greatest Commandment of the Torah: You shall not murder, and you shall not commit adultery. 2. You shall not steal, and you shall not covet the possessions of your neighbor. 3. You shall not swear falsely, and you shall not bear false witness. 4. You shall not perform Leshon HaRah (*Evil Speech*), and you shall hear no rechilut (*gossip*) against your neighbor. 5. You shall not perform acts against the created nature, deeds which Moses forbade you from learning. You shall not engage in pederasty for it is evil exceeding. Is it not written “Defend the cause of the fatherless”?! 6. And again is it not said, “Children are a gift from YHWH...”?! You shall not murder a child in the womb nor kill that which has been born. 7. You shall not go to visit the shrine prostitutes nor lay with them, for this is an abomination. 8. You shall not practice anan (*fortune-telling*), nor shall you practice nahash (*casting omens*). 9. You shall not be double-minded nor double-tongued, for to be yes and no is a snare of HaShatan (*satan*). Your speech shall not be false, nor empty, but proven by your deeds. 10. You shall not be covetous, nor rapacious, neither treacherous, nor prone to wickedness. 11. You shall bear no grudge, and shall hate no fellow man; but some you shall reprove, and concerning others you shall pray, and still others you shall love more than your own nefesh (*soul or life*).

CHAPTER 3

Flee From Evil

1. My brothers, flee from every evil, and from every appearance thereof. 2. Be not given over to anger, for he who hates his brother is as a murderer. 3. Neither be jealous, nor quarrelsome nor quick to wrath, for all these lead to

murders. **4.** My brothers, be not craving, for covetousness leads to promiscuity. Be neither a person of vain speech, nor vainglorious, for out of all these adulteries are born. **5.** My brothers, give no heed to omens, since it is *Avoda Zara* (*strange service or idol worship*). **6.** Neither shall you enchant, nor consult the stars. Do not practice *kasaph* (*sorcery*), nor be willing to enquire of these things, for these too are *Avoda Zara*. **7.** My brothers, be not a liar, since a lie is *kleipa* (*a shell or husk*). Be neither misers, nor prideful, for all these are thefts. **8.** My brothers, give no occasion to *Leshon HaRah*, for it too like vain anger is tantamount to murder. **9.** Be neither self-willed nor evil-minded, for out of all these blasphemies are born. **10.** Rather, be meek, since the meek shall inherit the Land. Be long-suffering and pitiable and guileless and gentle and good and always trembling at the Words which you have heard. **11.** You shall not exalt yourself, nor give over-confidence to your nefesh. Your heart shall not be joined with lofty ones, but with just and lowly ones shall it be at home. **12.** Accept whatever happens to you as this too is for the good, knowing that apart from the Elohim nothing comes to pass. And blessed be the True Judge.

CHAPTER 4

Remember

1. My brothers, remember night and day the one who speaks to you the Word of Elohim, and honor him as you do the Master. For wherever the Master's Rule is taught, there is the Master. And seek out day by day the faces of the *kedoshim* (*set apart ones or holy ones*), in order that you may rest upon their words. **2.** Do not long for division, but rather bring those who contend to peace. **3.** Judge righteously, and do not respect persons in reproving for evil. **4.** You shall not be undecided whether or not it shall be. Be not a stretcher forth of the hands to receive and a drawer of them back to give. **5.** If you have anything, through your hands you shall give ransom for your every *katah* (*accidental sin*). Do not hesitate to give, nor complain when you give; for you shall know who is the good Provider. **6.** Do not turn away from him who is in want; rather, share all things with your brothers, and do not say that they are your own. For if you are partakers in that which is immortal and yet to come, how much more in things which are mortal and already in hand? **7.** Do not

withhold correction from your son or daughter; rather, teach them the fear of YHWH from their youth. **8.** Do not command anything in your bitterness upon your slave or maidservant, who hope in the same Elohim, lest ever they shall fear not Elohim who is over both; for He comes not to call according to the outward appearance, but to them whom the Spirit has prepared. **9.** And you slaves shall be subject to your masters as elohim (*Elohim?*), in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Master. **10.** Do not in any way forsake the Commandments of the Master; but keep what you have received, neither adding thereto nor taking away therefrom. In the assembly you shall acknowledge your sins and missteps, and you shall not come near for your prayer with an evil conscience.

This is the The Road to Life.

CHAPTER 5

The Road to Death.

1. And the Road to Death is as Solomon said, “There is a road that seems right to a man but the end thereof is death...” **2.** Principally it is evil and accursed works, the rejection of all Wisdom, the abhorrence of the Commands, and being given wholly over to Corruption: **3.** forsaking YHWH, Avoda Zara, chillul HaShem (*profanation of the Divine NAME*), desecration of the Shabbat, cursing of parents, murder, adultery and perverse lusts, thefts, jealousy, and being a false witness to destroy a fellowman. **4.** Overturning the Ten Words of Life merits Malak HaMaeveth (*the Messenger of Death*). **5.** But the road to death is long and gradual (*subtle*). Be watchful of your steps lest you turn from *The Way* and take the road to death. **6.** What leads to turning away? Kasaph (*possibly keseph*), qesem, taiva, duplicity, deceit, vanity, depravity, self-indulgence, and perverse words; **7.** And this is how you will know you have turned from *The Way*. You will be persecuting the innocent, hating truth and loving a lie. You will be withholding the reward from the righteous, and not cleaving to good nor to true judgment. **8.** You will be inclined not to the yetzer tov (*good inclination*), but mastered by the yetzer harah (*evil inclination*); From you mercy and patience will be far. You will be loving vanities, pursuing vengeance, not pitying the poor, not laboring for the

afflicted, and knowing not Him Who made you. **9.** You will become child-killers, and accursed, turning away from him who is in want, afflicting him who is distressed, advocates of slavemasters, lawless judges of the poor, destroyers of the Torah of YHWH.

10. Be delivered, dear brothers, from all these.

CHAPTER 6

To Turn From The Way

1. See that no one causes you to turn from *The Way* of the Torah, for the Elohim has set this Instruction apart, to teach you all Wisdom. **2.** Did not Solomon the Wise speak rightly saying, “The Commandment is a Lamp, and the Torah is a Light. And the judgments of Instruction is *The Way* of Life.” For if you are able to bear the entire yoke of the Master, you will be perfect; but if you are not able to do this, do what you are able. **3.** And concerning food, you know the Commandment; bear what you are able; but against that which is sacrificed to idols be exceedingly careful; for it is the service of sheidim (*evil spirits*).

CHAPTER 7

Immerse In This Way

1. And concerning Tevilah (*immersion*), immerse in this way: Having confessed all former evil things, and renouncing them, immerse yourself in living water into the Name of Yeshua rising up in the Name of Yeshua. **2.** But if you have no living water, immerse into what water you have; and if you cannot do so in cold water, do so in warm. **3.** And if you have neither, pour out water three times upon the head to confirm all things in the NAME of YHWH and commit to *The Way* of Yeshua. **4.** But before tovel let the witness fast, and the immersed, and whoever else can; but you shall order the immersed to fast one or two days before...*[missing fragment]* **5.** If a perfect immersion is impossible, then perform in diminution. When perfection is

possible, then correction should follow. 6. For those born under covenant the immersion should be in the Name of the Master as such bear already the NAME of YHWH from birth. 7. But for the ones coming into covenant, these shall enter the water in the NAME of YHWH and immerse themselves in the Name of Yeshua.

CHAPTER 8

Fast Not in Hypocrisy

1. But let not your fasts be with the hypocrites, for they fast on YomSheni (*second day*) and YomChamishi (*fifth day*). Rather, fast on YomRevii (*fourth day*) and on YomShishi (*sixth day*) in Preparation for the Shabbat (*Sabbath*).
2. Do not pray like the hypocrites before the eyes of men to be reconned righteous by them, but rather in the habit of the Master retire to a solitary place and there turn your face toward HarHaBeit (*Mountain of the House*) and offer praise to the NAME enthroned eternal there. And when you bow before YHWH, do not babble as the [*indecipherable*] but rather speak as the Master commanded in His Teaching:

3. Our Father in the Shamaim (*Heavens*).

May Your NAME be set apart.

May Your Kingdom be blessed.

4. Your Will shall be done in the Shamaim and on the Eretz (*Earth*).

5. Give us our bread continually.

6. Forgive us the debt of our sins as we forgive the debt of those who sin against us.

7. Bring us not into the hands of a test (*trial*).

And protect us from all evil....

For the power and the glory forever are Yours. Amein.

8. Pray this at Shacharis, Minchah, and Maariv. *(the three prayer times at morning, noon and evening)*

CHAPTER 9

Give Thanks In This Way

1. Now concerning the Kiddish, give thanks in this way...

2. First, concerning the cup:

Blessed are You, YHWH, Eloheinu, King of the Universe, Who creates the fruit of the vine.

We thank You, Avinu, for the holy Vine of Your servant, David, which You made known to us as Yeshua, Your Servant; to Your NAME be the glory forever. Amein.

3. And concerning the bread:

Blessed are You, YHWH, Eloheinu, King of the Universe, Who brings forth Bread from the Earth.

We thank You, Avinu, for the immortal life and Wisdom You made known to us through Yeshua, Your Servant; to Your NAME be the glory forever. Amein.

4. Even as this bread was scattered over the hills as seed, and was grown and gathered together again and became one, so let Your Assembly be gathered together from the ends of the earth into Your glorious Kingdom once more; as you have promised of old, "If any of you are driven out to the farthest parts under Shamaim, from there YHWH Eloheicha will gather you, and from there He will bring you back." For Yours is the glory and the power through Yeshua KingMessiah forever and ever. Amein.

5. But let no one eat or drink of the Meal of the King, unless they have been immersed into the Name of the King and walk worthy of His Name; for concerning this also the Master has said, "Give not that which is set apart to the dogs, nor your precious things to pigs. If you do, they will trample them under their feet and then turn on you and tear you to pieces."

CHAPTER 10

Bless the Name

1. And after you have eaten and are filled, bless the NAME of YHWH according to the Commandment. In this way do we give thanks:

We thank You, Avinu, for Your holy NAME which You did cause to dwell in our hearts, and for the chochma (*wisdom*) and emuna (*faith*) and immortality, which You made known to us through Yeshua, Your Servant; to Your NAME be the glory forever. 2. You, Almighty YHWH, did create all things for Your NAME's sake; 3. You gave food and drink to all men for enjoyment and sustenance, that we might give thanks to Your NAME; and to us You did freely give spiritual food and drink and life eternal through Your well-beloved Servant, Yeshua. 4. Before all things we thank You that You are YHWH Eloheicha; to Your NAME be the glory forever. 5. Remember, YHWH, Your kahal (*assembly or congregation*) to deliver us from all evil and to make us perfect (complete) in Your love, and gather us from the four winds, sanctified for Your Kingdom which You have prepared for us in the Olam HaBa (*World to Come*). 6. As you have promised so let it be, "When all these things come upon you, the blessing and the curse which I have set before you, and you call to mind among all the nations where YHWH Eloheicha drives you, and you return to YHWH Eloheicha and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, that YHWH Eloheicha will bring you back from captivity, and have compassion on you, and gather you again from all the nations where YHWH Eloheicha has scattered you." For Yours is the power and the glory forever. 7. Let chesed (mercy, grace, charity) come, and let OlamHaZeh (*This Present World*) pass away. Hosanna to Ben David (*Son of David*)! 8. If any one is kodesh (set apart), let him come; if any one is not

so, let him do teshuvah (*turning, returning, repenting*). Baruch HaBa B'Shem YHWH. (*Blessed is He Who comes in the NAME of YHWH.*) Amein.

[missing fragment]

9. ...and permit the servants to give Kiddish as often as they desire.

CHAPTER 11

That Which You Have Heard From the Beginning

1. Therefore, whoever appears and affirms for you all these same things that have been said before and which you have heard from the Beginning, receive him and obey him. But if anyone, even an emissary himself, turns from *The Way* in the matter of the least Commandment and teaches another doctrine to you, to the destruction of the First, hear him not, receive him not, and thrust him from your midst. For it is said of old, “You must purge the evil from Israel.” 2. But if he commands and confirms the Ketuvim (Writings) and the Neviim (Prophets), and if he speaks Chochma (Wisdom) and teaches HaDereck (*The Way*) of the Master to increase you in Tsedakah (righteousness) and the Bena (knowledge) of the Master, receive him and honor him as you would the Master. 3. And concerning the emissaries and messengers, act according to the orders of the Besorah (*Good News or Gospel*). Let every emissary of the Master who comes to you be received as the Master Himself, but he must first prove himself a true emissary. 4. And he shall not remain more than one day; should great need arise he may remain two at the most. Should he remain three days, he is a false messenger. 5. And when the emissary goes away, let him take nothing but food and drink until he lodges elsewhere. If he asks for money, he is a false messenger. 6. And every servant who speaks in a spirit you shall try and judge that you may know if the spirit in him is the RuachHaKodesh (*Set Apart or Holy Spirit*) or else a ruach rah (*evil spirit*). For every sin shall be forgiven, but this sin; blaspheming the Ruach, shall not be forgiven. 7. Trust not to spirits and do not believe all who say “the Ruach has spoke,” for not every one who speaks in a spirit is a servant of the Master; but only he who holds to *The Way* of the

Master and speaks the Words of the Master. **8.** Therefore from their deeds shall the false messenger and the true servant be known and distinguished. **9.** And every messenger who orders in the Spirit so much as the preparation of a meal does not himself have right to partake of it, or he is truly a false messenger. **10.** Every messenger who teaches the truth in Word, but does not do what he teaches, is a false messenger. **11.** And every messenger, proved true, working unto the restoration and advancement of Israel in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with the Elohim he has his judgment; for so did also the ancient Neviim (*prophets or agents*). **12.** And whoever says in the Spirit, “Give me money,” or some other matter of value otherwise, you shall not listen to him and you shall shut him out. But if he tells you to give for others' sake who are in need, let no one judge him. **13.** But prove all things. Who received and how much, that all your charity and the messenger himself be proved true and beyond reproach. **14.** My brothers do not give heed to miracles nor your trust to signs and wonders, for false messengers may come to you in true power and you will believe them because of their mighty acts. **15.** Remember, the man of lawlessness himself will come with wonders and wondrous words to deceive many. If Armillos (*medieval name of the anti-messiah. This is likely a gloss*) should appear so, should we not expect those of his kind to behave in like manner unto him? **16.** Likewise, should we not expect the servants of the Master, Yeshua to behave in like manner unto Him? **17.** Watch and Judge the messengers that come to you in the Name of the Master to see if they truly are His. **18.** Many will work wonders, yet though they raise the dead, do not believe them unless they also keep *The Way* unchanging. For the true servant will always speak and act like the Master.

CHAPTER 12

Reception of Disciples.

1. But receive not everyone who comes in the Name of the Master. Greet all acclaimants with the ancient blessing - “YHWH Imcha” (*YHWH be with you.*) but prove him thereafter; for you shall have understanding right and left. **2.** If he who comes to you is a traveller, assist him as far as you are able; yet he shall not remain with you more than two or three days, if need be. **3.**

But if he wants to stay with you, and is an artisan, let him work and eat. For it is written, “If a man does not work neither shall he eat.” And if he has no applicable trade, see to it that, as an attested talmid (*student or follower*) of the Master he shall not live with you idle but shall work and learn your trade as an apprentice in your house. **4.** But if he wills not to do so, he is a mamzer (*bastard or one born of evil relations, by inference - a false brother*). Be watchful that you may avoid such hypocrites, and warn the talmidim of the schemes of the false-ones.

CHAPTER 13

Every True Servant

1. But every true servant who wants to live among you to serve you is worthy of his support. So also a true teacher who lives among you to instruct you in *The Way* is himself worthy, as “the workman is worthy of his wage.” **2.** Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the servants, until the Mishkan (*Temple*) be remade and the priesthood renewed. **3.** But if you have no servants, give your portion for the priest instead to the poor, since the Master has taught us, “As much as you did to the least of these so you have done to Me.” **4.** If you make a batch of dough, take the first-fruit and give according to the Commandment. **5.** So also when you open a jar of wine or of oil, take the first-fruit and give it to the servants; **6.** and of money (silver) and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the Commandment. For this first portion belongs not to you but to YHWH for the service of His Mishkan. And you shall not rob your Elohim by withholding what is His own. *[missing fragment]* **7.** But let the teacher beware, for more is required of him and more will yet be required of him again in the judgment. **8.** And let him who receives do so in fear, for his part and more will yet be required of him again in the judgment.

CHAPTER 14

Gather Yourselves Together

1. But every YomRishon (*first day*) gather yourselves together, to mark the Havdallah (*distinction*) and do not return with haste to your labors but linger for Melaveh Malka (*to escort the Queen - a euphemism for leaving the sabbath to return to the weekdays*) with joy and thanksgiving. 2. After having confessed your transgressions, that your praise may be pure, partake of the meal of David, and delight in fellowship one with another. 3. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your prayer and praise may not be profaned. 4. For this is that which was spoken by the Master: “In every place and time offer to Me a pure sacrifice; for I am a great King,” says YHWH, ‘and My NAME is wonderful among the nations.’” 5. When you come to the kehillah (*assembly or congregation*) for the fourth meal, bring then your tithes and offerings and gifts for the poor. And let none approach the table empty (*empty-handed?*) but all bring bread (*food*) to share. 6. If any be too poor to share and this is proved and known, that man’s portion shall come from his service. For it is written, “If a man does not work, neither shall he eat.”

CHAPTER 15

Worthy of the Master

1. Appoint, therefore, for yourselves, judges and serving brothers worthy of the Master - men meek and not miserly or prideful, men truthful and proven; 2. for they also render to you the service of messengers and teachers. 3. Therefore do not despise them, for they are your honored ones, together with the emissaries and teachers. 4. And reprove one another, not in anger, but in peace, as you have it in the Besorah. 5. But to anyone that acts evil against another, let no one speak, nor let him hear anything from you until he repents. 6. But your prayers and alms and all your deeds so do, as you have it in the Besorah of our Master. 7. “Do not let your left hand know what your right hand is doing”. Give without blasting the shofar (*trumpet*) and the shofar

shall sound in the Shamaim, and shall echo upon the eretz. **8.** When you fast, let no one know. When you bow (*in prayer*), let no one see. **9.** Make your tzitziot (*tassels or fringes*) short and your tefillin (*phylacteries or prayer boxes*) small and unadorned. Whether you tie (*wrap*), bow or cover do so all in humility and privacy that your words may be heard. (*“tie” or “wrap” is likely a reference back to tefillin, “bow” to prayer, and cover to the tallit or prayer-shawl unmentioned here.*)

CHAPTER 16

For the Sake of Your Souls

1. Watch. For the sake of your nefesh, watch. Let not your lamps be quenched but burn brightly, nor your loins unloosed; but be ready, for you know not the hour in which our Master will return. **2.** But come together often, seeking the things which are befitting to your neshemot (*souls*): for the whole time of your emuna will not profit you, if you are not made perfect in the last time. **3.** For in the last days false messengers and corrupters shall be multiplied, and the sheep shall be turned into (*over to ?*) wolves, and love shall be turned into hate and hate into love; **4.** for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear Armillos, the world-deceiver pretending to be the ‘Son’ of El, **5.** and shall do signs and wonders, and the eretz (*earth or land*) shall be delivered into his hands, and he shall do wicked things which have never yet come to pass since the beginning. **6.** Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their emuna shall be saved (helped or aided) from under the curse itself. **7.** And then shall appear the signs of the truth: first, the sign of an outspreading [*missing fragment*] in the Shamaim, then the sign of the sound of the shofar - ever increasing. And third, the rising of the dead -- yet not of all, but as it is said: "The Master shall come and all His kedoshim with Him." Then shall the world see the Master return upon (*within ?*) the clouds of the Shamaim. **8.** And He shall descend from the Shamaim in like manner as He had arisen thereto. And the kedoshim shall rise to greet (*welcome*) Him, the returning, conquering King. They shall like (*be like?*) Moses enter into the cloud to behold His glory, the glory of the Bene Elohim (*‘Son’ of Elohim*). **9.** And the

Master, the King Messiah shall divide His mountain under Him and enter His city by way of His gate. **10.** By His Torah, He shall destroy the lawless (lawless-one) forever and those who are his. **11.** Then it shall be as the prophets have said, “The Torah shall go forth from Zion and the law of YHWH from Jerusalem.” **12.** Prepare your hearts therefore for the coming of the great and terrible Day. Hold fast to *The Way* of the Master. Blessed are all who keep His Commandments and confess His Name.

EPILOGUE

The Didache & Canonization

Since *The Didache* was rejected for canonization by the Catholic ‘Church’ in the 4th century why would or should we believe in its value and validity today? Wasn’t it fully examined under careful scrutiny and rejected by the inspiration of the Holy Spirit? That is indeed what we are expected to believe. But as is often the case with such matters, it is far from being so simple.

Principally, we should acknowledge that when *The Didache* was being considered, it was undoubtedly a Greek copy and not the Hebrew original from which the above translation descends. And since the Greek version was deemed by the Hellenistically biased bishops to be “too Jewish” one can only imagine their horror had they had the chance to read the original Hebrew. *The Didache* was in point of fact, even in its extremely diminished Greek form, not compatible with the then Greco-Roman dominated Christian world view. And its rejection was hardly the work of the Holy Spirit but rather that of spiteful antisemitic clergymen, not intent upon conforming to the Writings but instead of confirming only those Writings which already conformed to their own established doctrines.

Therefore, what was rejected for inclusion in the 4th century Christian canon was a Greek copy of the Hebrew original and was rejected for matching the practice of the 1st century Nazarene sect which had by then been branded heretical. It was clearly not rejected by the movement of the Holy Spirit as the Greek version was refused principally on the basis of being “too Jewish” displaying a bias on the part of the bishopric, ignorance of the nature of Israel, and an inclination toward Hellenic praxis.

It should be noted that the Nazarenes never ceased to receive *The Didache* which they simply called *HoRahah*, (The Teaching), as authoritative. And even in their time in hiding they faithfully transcribed this document in Hebrew down to the Middle Ages, and possibly beyond, though no other manuscript has yet been discovered that we know of to date.

During their time in Outremer, the Templars discovered and retained a great many manuscripts the Roman 'Church' deemed heretical or at least non-canonical. These the Order kept, copied, and sometimes translated. *The Didache* was one such document which the Templars not only held but held to be Scripture along with all the rest of the Disciples' Writings. In the Templar library (originally in Jerusalem but later moved to Acre and finally to Cyprus before all common knowledge of its transmission was lost) the Templars kept at least one copy of the Hebrew *Didache*. Possibly more but the stories are imperfect. Yet whether one or more, Availian, the Templar librarian, translated at least one of their Hebrew copies into Latin presumably for use in the daily life of the Knights and Sergeants who alone of the brotherhood held to the Calvarian religion - a 12th century non-Jewish version of the 1st century Nazarene sect of Judaism. And they used *The Didache* as their main guide to life and practice.

How Dr. Genesis came upon the Latin version is unknown and sadly the Latin copy he possessed remains lost aswell at this time. Unfortunately the good doctor passed away suddenly in a house fire in 2018. His translation, along with several others, was found on a flash-drive in his safe which did survive in his home. With only a few notes pertaining to it, still it was enough to know he apparently began his work in 2010 and did not finish until very recently before he died. As far as we know, Dr. Genesis first spent several years translating the Latin back into Hebrew and only then working to translate the Hebrew he had rendered into a comprehensive English document. Regrettably, without any original documentation for this work it is unable to be examined and verified for authenticity. And one must either take it on faith or else dismiss it outright. We believe, according to our tradition, that *The Didache* was originally Hebrew, that the Templars once possessed a copy, and that they used it in some capacity, but the rest we have only from what remains of Dr. Genesis' work and testimony.

Of the Natzorim & Their Rift from Judaism.

Though Christians typically backdate their existence to the first century and by and large are allowed to do so (mostly because they control the narrative of events) it is beyond question that the Messiah Himself (not to be made into the Greek “Christ” till the second century) established the Natzorim sect of Judaism rather than a brand new religion called Christianity.

The Nazarenes (Natzorim), more properly called HaDereck (The Way) were entirely comprised of Jews for the first few decades. However, as this Jewish sect was intended to be a revival of the full religion that formerly had been, it’s purpose was to restore all Israel once more as in ancient times and as the ‘Prophets’ had foretold. As the Son of David, Yeshua was set on doing like David - Jewish, yes, but through Judaism, uniting all the scattered tribes of Israel into one nation once again. The goal was not to become something *different* but something *former*. Viewing Judaism as the lone remnant of the whole nation, the only natural part remaining, the Nazarenes were intent upon bringing in people from the nations into this Jewish sect to grow it back into Israel.

Unfortunately, this goal was corrupted early on with a misunderstanding of the nature of the sect, the purpose of its existence, the prophecies of old, and the message of the Messiah. All within a 100 year span, the Nazarenes were expelled from the Jewish assemblies where converts were supposed to learn the Torah, the Temple which was the heart of all worship was destroyed by Rome, the city of Jerusalem (the center of the religion) was overrun, overthrown, and replaced by a heathen Roman colony, obedience to the Torah was outlawed, and anyone who believed and behaved like the Bible teaches, which the world powers in their ignorance called “Jewish”, were being hunted by the Roman Empire to extinction. Add to this that by the end of that generation, the overwhelming majority of disciples were then converts from the nations and had little education in the Torah or training in proper worship. And additionally these converts possessed a lifetime of pagan indoctrination

and being taught that all that “other stuff” was “Jewish.” This resulted in a brand new religion which came to be known as Christianity.

As the pagan-raised converts began to dominate the new religion, the majority having been steeped in Greek language, thinking, culture, philosophy, and religion from infancy and perceiving everything Hebraic as “Jewish” and “foreign”, a shift took place in the sect that effectively ended its true purpose and sent the movement spiraling off in the opposite direction.

What was established in order to restore true biblical practice and thereafter bring back the people of the Lost Tribes and those simply wanting to crossover from the worship of dead gods to serve YHWH, all to come into the “sheepfold” of the Master Yeshua, branched off in two opposing directions - those who came to be called Christian and those who came to call themselves Calvarian.

Christians were Hellenistic believers who did not become disciples of Yeshua Messiah but instead adopted a Greek form of Him they called Iesous Christos. They divorced Him from His Jewish identity, dismissed His Hebrew message, and elevated Him to the position of equality with the Father Almighty. In essence they became His *fan club* instead of His *followers*. Christians viewed the Scriptures (now known as the “Old Testament”) as concluded, Israel as only the Jews, and the eternal covenant the Father made with Israel to be over and done, with its promises transferred to the new faith.

Contrariwise, the Calvarians (the ‘gentile’ born converts to the Nazarene sect who did not retain their pagan ways) were unwilling to *alter the faith* in the slightest way, instead *altering themselves* to conform to it. They saw themselves as *becoming* part of Israel or *returning* once again as the Lost Tribes. They viewed the entirety of Scripture as applying eternally and saw themselves as bound to obey it. As such Calvarians gave up their heathen ways and deeds and adopted instead the whole of Hebrew belief and practice.

Yet as is most often the case, the *compromised* outnumbered the *obedient*, and they controlled the future of the religion ever after, either by compulsion or coercion or conquest. Christians not understanding the Calvarian methodology confused them for Jews or else accused them of Judaizing (that is trying to become Jewish for the salvation of their souls). And the heathen

were not much different which became an insurmountable problem for the the entire Nazarene sect in a short time.

Because of their belief in Yeshua as the Messiah, the Nazarene sect of Judaism was rejected by mainstream Judaism (then dominated by Pharisees) but as the sect drew in more and more converts from the nations who increasingly refused to reform their pagan ways, the line dividing between the Nazarenes and the rest of nominative Judaism grew to a gap. By the time of the destruction of the Temple and the city of Jerusalem, the division was nearly an irreversible gulf. And with the Bar Kochba revolt when normative Judaism chose a different Messiah, the Rift was complete. Judaism was on one side, and the Nazarenes were on the other.

Yet the Nazarenes still had no place in the world and were increasingly confused with Jews. Ultimately, as the Bar Kochba rebellion came to a bloody and bad end for the Jews, and Rome took a devastating and diabolical revenge campaign against the Jews, it became necessary and even possibly imperative for the Nazarenes to take drastic action of their own to avoid annihilation ...and they did so.

As Hadrian embarked on his campaign of terror and genocide, liquidating town after town throughout Israel and massacring the Jewish populous (and any who were thought to be Jewish) the Nazarenes had to chose between dying for a lie they had nothing to do with and blending in with the Christians. Many did actually choose to die rather than to compromise. But over all, the movement began to go underground. At first the Nazarenes disguised themselves almost entirely as Christians. In time as the persecutions against Christians began to increase in the empire and the wrath of Rome against the Jews cooled, many began to disguise themselves as Jews. With the passage of enough time, the Nazarene sect took root inside both Judaism and Christianity. And it effectively disappeared as its own entity by the 6th century. But within Judaism it sowed Messianic belief behind the scenes and within Christianity it sowed the seeds of the Torah wherever they could safely take root without too much notice.

As the Nazarenes saw it, they were at war with the entire world: the heathen, the Christian, the Jew, all, because all had rejected the truth and tried to kill them. Therefore, in an effort to keep the truth alive, the Nazarenes took on

the guise of spies infiltrating behind enemy lines to disrupt, distract, divide, and destroy the lies from the inside. And down through the ages the Nazarenes continued to exist appearing once in a great while in different forms, some good and some bad. But always opposed to the established order and working to undermine it while posing as it's true champions.

The Natzorim wrote and conversed in Hebrew and taught their disciples to do likewise, because it is the Holy Language and impossible to convey the full truth in the Greek tongue. Sadly the Hebrew copies of their writings were not preserved in mass numbers like the later Greek translations. And in Hadrian's wrath he destroyed many Nazarene texts along with Jewish writings as he only targeted manuscripts written in Hebrew.

The Didache therefore which was preserved predominantly in Greek and translated by Christians who view themselves as the original religion standing in the place of the Nazarenes, has historically been read and understood as a Greek original Christian document explaining the instructions to brand new converts of a brand new religion. Yet in reality the Nazarene Himself, Yeshua, founded the sect of Judaism that was named for Him, calling it *The Way*, intent on calling His people back to *The Way* and forming them again into His Nation of Israel. And these are the people who wrote the instructions called *HoRahah* that became *The Didache* There were as yet no Christians, no Greek manuscripts, no changes whatsoever.



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