



THE HOUSE OF THE TWELVE APOSTLES

Festival Greetings for the Year 2026/27

The Lords Teaching To The Heathen By The Twelve Apostles ***“DIDACHE”***

Chapter 1

There are two Ways, one of Life and one of Death, and there is a great difference between the two Ways. The Way of Life is this: “First, you will love the God who made you, secondly, your neighbors as yourself; and whatever you would not have done to yourself, do not do to another.” Now, the teaching of these words is this: “Bless those that curse you, and pray for your enemies, and fast for those that persecute you. For what credit is it to you if you love those that love you? Do not even the heathen do the same?” But for your part, “love those that hate you,” and you will have no enemy. “Abstain from carnal and bodily lusts.” “If any man impresses you to go with him one mile, go with him two. If any man takes your coat, give him your shirt also. If any man will take your coat, give him your shirt also. If any man will take from you what is yours, do not refuse it” – not even if you can. Give to everyone that asks you, and do not refuse, for the Father’s will is that we give to all from the gifts we have received. Blessed is he that gives according to the mandate; for he is innocent. Woe to him who receives; for if any man receive alms under pressure of need, he is innocent; but he who receives it without need will be tried as to why he took and for what, and being in prison, he will be examined as to his

deeds, and “he will not come out from there until he pays the last penny.” But concerning this it was also said, “Let your alms sweat into your hands until you know to whom you are giving.”

Chapter 2

But the second command of the teaching is this: “You will not murder”, you will not commit adultery”, you will not commit sodomy; you will not commit fornication; you will not steal; you will not use magic; you will not use love potions; you will not procure abortion, nor commit infanticide; “you will not covert your neighbors goods”, you will not commit perjury, “you will not bear false witness”; you will not speak evil; you will not bear false witness”; you will not speak evil; you will not bear malice. You will not be double-minded nor double tongued, for to be double-tongued is the snare of death. Your speech will not be false, nor vain, but completed in action. You will not be covetous nor extortionate, nor a hypocrite, nor malignant, nor proud; you will make no evil plan against your neighbor. You will hate no man; but some you will reprove, and for some you will pray, and some you will love more than your own life.

Chapter 3

My child, flee from every evil man and from all like him. Do not be proud, for pride leads to murder, nor jealous, nor contentious, nor passionate, for from all these murders are engendered. My child, do not be lustful, for lust leads to fornication, nor a speaker of base words, nor a lifter up of the eyes, for from all these is adultery engendered. My child, do not regard omens, for this leads to idolatry; neither be an enchanter, nor an astrologer, nor a magician, neither wish to see these things, for from them all is idolatry engendered. My child, do not be a liar, for lying leads to theft, nor a lover of money, nor vainglorious, for from all these things are thefts engendered. My child, do not be a grumbler, for this leads to blasphemy, nor stubborn, nor a thinker of evil, for from all these are blasphemies engendered, but be “meek, for the meek will inherit the earth”, be long-suffering, and merciful, and guileless, and quiet, and good, and always not exalt yourself, nor let your soul be presumptuous, Your soul will not consort with

the lofty, but you will walk with righteous and humble men. Receive the accidents that befall you as good, knowing that nothing happens without God.

Chapter 4

My child, you will remember day and night, him who speaks the word of God to you, and you will honor him as the Lord; for where the Lord's nature is spoken of, there He is present. And you will seek daily the presence of the holy ones, that you may find rest in their words. You will not desire a schism, but will reconcile those that strive. You will give righteous judgement; you will favour no mans person in reprovng transgression. You will not be of two minds whether it will be or not. Do not be one who stretches out his hands to receive, but shuts them when it comes to giving. Of whatever you have gained by your hands you will give a ransom for your sins. You will not hesitate to give, nor will you grumble when you give, for you will know who the good paymaster of the reward is. You will not turn the needy away, but will share everything with your brother, and will and not say it is your own, for if you are sharers in the imperishable, how much more in the things which perish? You will not withhold your hand from your son or from your daughter, but you will teach them the fear of God from their youth up. You will not command in your bitterness your slave or your handmaid, who hope in the same God, lest they cease to fear the God who is over you both; for He does not come to call men with respect of persons, but those whom the Spirit has prepared. But you who are slaves, be subject to your master, as to God's representative, in reverence and fear. You will hate all hypocrisy, and everything that is not pleasing to the Lord, but you will keep what you received, "adding nothing to it and taking nothing away." In the congregation you will confess your transgressions, and you will not go yourself to prayer with an evil conscience. This is the Way of Life.

Chapter 5

But the way of death is this. First of all, it is wicked and full of cursing: murders, adulteries, lusts, fornications, thefts, idolatries, witchcrafts, charms, robberies, false witness, hypocrisies, a doubtful heart, fraud, pride, malice, stubbornness, covetousness, foul speech, jealousy, impudence, haughtiness, boastfulness.

Persecutors of the good, haters of truth lovers of lies, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgment, spending wakeful nights not for good but for wickedness, from whom, meekness and patience is far, lovers of vanity, following after reward, unmerciful to the poor, not working for him who is oppressed with toil, without knowledge of Him who made them, murderers of children, corrupters of God's creatures, turning away the needy, oppressing the distressed, advocates of the rich, unjust judges of the poor, altogether sinful; may you be delivered, my children, from all these.

Chapter 6

See "that no one make you to err" from this Way of the teaching, for he teaches you without God. For if you can bear the whole yoke of the Lord, you will be perfect, but if you cannot, do what you can. And concerning food, bear what you can, but keep strictly from that which is offered to idols, for it is the worship of dead gods.

Chapter 7

Concerning immersion, immerse thus: Having first rehearsed all these things, immerse in the name into the Name of the Father, and of the Son, and of the Holy Spirit, in running water. But if you have no running water, immerse into other water; and if you cannot in cold, then in warm. But if you have not either, pour water three times on the head in the Name of Father, Son and Holy Spirit. And before the immersion let the immerser and him who is to be immersed fast, and any others who are able. And you will bid him who is to be immersed to fast one or two days before.

Chapter 8

Do not let not your fasts be with the hypocrites, for they fast on Mondays and Thursdays, but you fast on Wednesdays and Fridays. and Neither pray as the hypocrites, but as the Lord commanded in His Gospel, thus pray: "Our Father who is in Heaven, hallowed be Your Name, Your Kingdom come, Your will be done, as in

Heaven so also on earth; give us today our daily bread, and forgive us our debt as we forgive our debtors, and do not lead us into trial, but deliver us from the evil (one), for Yours is the power and the glory for all time." Pray this three times a day.

Chapter 9

And concerning the Thanksgiving, hold Thanksgiving thus; First, concerning the cup: "We give you thanks, to You, our Father, for the Holy Vine of your child David, which you made known to us through your Child Jesus. To you be glory of all time." And concerning the broken bread: We give You thanks, our Father, for the life and knowledge which you made known to us through your Child Jesus. To you be the glory of all time. As this broken bread was scattered on the mountains, but was brought together and became one, so let Your Assembly be gathered together from the ends of the earth into Your Kingdom; for Yours is the glory and the power through Jesus Christ for all time. But let no one eat or drink of Your Thanksgiving, except those have who have been immersed in the Lords Name; For concerning this also the Lord said, "Do not give that which is holy to the dogs."

Chapter 10

But after you are satisfied with food, thus give: We give thanks to You, O Holy Father, for Your Holy name which You made to dwell in our hearts, and for the knowledge, and faith, and immortality which You made known to us through Your Child Jesus. To You be glory for all time. You, Lord Almighty, created all things for Your Name's sake, and gave food and drink to men for their enjoyment, that they might give thanks to You, but You have blessed us with spiritual food and drink and continuous light through Your Child. Above all we give thanks to You for that You are mighty. To You be the glory of all time. Remember Lord, Your Assembly, to deliver it from all evil and to make it perfect in Your love, and gather it together in its holiness from the four winds to Your Kingdom which You have prepared for it. For Yours is the power and the glory for all time. Let grace come and

let this world pass away. Hosanna to the God of David. If any man is holy, let him come! If any man is not, let him convert: Maranatha! Amen!" But permit the prophets to hold Thanksgiving as they will.

Chapter 11

Whoever then comes and teaches you all these things previously mentioned, receive him. But if the teacher himself is perverted and teaches another doctrine to destroy these things, do not listen to him, but if his teaching is for the increase of righteousness and knowledge of the Lord, receive him as the Lord. And concerning the apostles and prophets, act thus according to the ordinance of the good news. Let every apostle who comes to you be received as the Lord, but do not let him stay more than one day, or if need be a second as well; but if he stays three days, he is a false prophet. And when an apostle goes forth let him accept nothing but bread until he reaches his night's lodging; but if he asks for money, he is a false prophet. Do not test or examine any prophet who is speaking in [the] Spirit, "for every sin will be forgiven, but this sin will not be forgiven." But not everyone who speaks in a spirit is a prophet, except [if] he has the behaviour of the Lord. From his behaviour, then, the false prophet and the true prophet who orders a meal in [the] Spirit will eat of it: otherwise, he is a false prophet. And every prophet who teaches the truth, if he does not do what he teaches, is a false prophet. But no prophet who has been tried and is genuine, though he enacts a wordly mystery of the Assembly, if he does not teach others to do what he does himself, will be judged by you; for he has his judgement with God, for so also did the prophets old. But whoever will say in a spirit "give me money, or something else," you will not listen to him; but if he tells you to give on behalf of others in want, let none judge him.

Chapter 12

Let everyone who "comes in the Name of the Lord" be received, but when you have tested him, you shall know him, for you will have understanding of true and false. If the one who comes is a traveler, help him as much as you can. But if he will not remain with you no more than two days or if need be three. And if he wishes to settle

among you and has a craft provide him according to your understanding, so that no man will live among you, being a craftsman, let him work and eat. But if he has no trade, according to your understanding, provide that he not live with you idle as a Christian. But if he does not in idleness because he is a Christian. But if he will not do so, he is making traffic of Christ; beware of such.

Chapter 13

But every true prophet who wishes to dwell among you is "worthy of his food". Likewise a true teacher is himself also is worthy, like the workman, of his food. Therefore you will take first-fruit of the produce of the winepress and of the threshing-floor, and of oxen and sheep, and will give them as the first fruits of the prophets, for they are your chief priests. But if you do not have prophet, give it to the poor. If you make bread, take the first-fruits, and give it according to the command. Likewise, when you open a jar of wine or oil, give the first-fruits to the prophets. Of money also and clothes, and of all your possessions, take the first fruits, as it seems best to you, and give according to the command.

Chapter 14

On the Lord's Day, come together, break bread, and hold Thanksgiving, after confessing your transgressions, that your offering may be pure; but let no one who has a quarrel with his fellow join in your meeting until they are reconciled, that your sacrifice may not be defiled. For this is that which was spoken by the Lord, "In every place and time offer to Me a pure sacrifice, for I am a great King," says the Lord, "and My Name is wonderful among the heathen."

Chapter 15

Therefore, appoint for yourselves overseers and servants worthy of the Lord — meek men, and not lovers of money, and truthful and approved, for they also minister to you the ministry of of the prophets and teachers. Therefore, do not despise them, for they are your honorable men together with the prophets and teachers. And do not reprove one another in wrath, but in peace as you find in the good news, and let no one speak with any who has done a wrong to his neighbor, nor let him hear word from you until he converts. But perform your prayers, and kindness, and all your acts you find in the good news of our Lord.

Chapter 16

“Watch” over your life; do not “let your lamps” be quenched; and do not “let your loins” be ungirded; but be “ready”, for you have not known “the hour in which our Lord comes.” But be frequently gathered together seeking the things which are profitable for your souls, for the whole time of your faith will not profit you except you be found perfect at the last time: for in the last days the false prophets and the corrupters will be multiplied, and the sheep will be turned into wolves, and love will change to hate; for as lawlessness increases they will hate one another, and persecute: and betray, and then the deceiver of the world will appear as a son of God, and he will do signs and wonders, and the earth will be given over into his hands, and he will commit iniquities which have never been since the world began. Then the creation of mankind will come to the fiery trial and “many will be offended” and be lost, but “they who endure” in their faith “will be saved” by the curse itself. And “then will appear the signs” of the truth. First, the sign spread out in [the] sky, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead; but not of all the dead, but as it was said, “The Lord will come and all His holy ones with Him.” Then the world will “see the Lord coming on the clouds of Heaven.”

Lastly, this is the Lord's teaching to the Heathens by the Twelve Apostles. It is thought to have been written between AD50 and 150. The document covers basic Christian principles of godly living, conversion and ritual.

This message is very important and I plea to all officers to read it with understanding and pass it to all church members and everyone should practice what is written in the message of Detoromia 4:32. This book of Deuteronomy teaches us that we should search and know where we are all coming from.

The book of Jubilees 12:17 – 20 reads

17. A word came into his heart, and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of Jah. Why do I search them out? **18.** If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, and all things are in his hand. **19.** And he prayed that night and said 'My God, God Most High, Thou alone art my God, and Thee and Thy dominion have I chosen. And Thou hast created all things, and all things that are the work of thy hands. **20.** Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, and let them not lead me astray from Thee, my God. And establish Thou me and my seed for ever that we go not astray from henceforth and for evermore.

This message is not coming from me but from our Lord Jesus Christ who died for us so that we can be saved.

Yours Father Apostle

H MKHONZA

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