CHAPTER 1

Be rejoicing, sons and daughters, in the name of the Lord,1 the one who loved us, in peace.

2 Therefore, while the righteous-enactments of God are great and rich toward all of you*, I (above measure and surpassively)1 am being-super-gladdenened for myself over your* happy and glorious spirits. In-this-manner,2 you* have taken an ingrown favor of the spiritual gift. 3 For-this-reason, I am also rejoicing-together with myself all the more, hoping to be saved, because I am truly seeing3 in you* a spirit which has been poured-out from the rich Lord of the spring.4 In-this-manner, the sight of you* which I yearned-after, caused me astonishment over you*.5 Therefore, I have been persuaded of this and have become-conscious to myself, that after I uttered among you*, I have understood many things, because the Lord accompanied6 me on7 a way of righteousness. And I am, by-all-means, also obliging myself into this: to be loving you* above my own sake, because great is the love and faith dwelling in you*, on-the-basis-of a hope of a life of his.6

5 Therefore, after I rationalized this (that if-at-any-time I might take-interest to share with11 you* a certain part of12 what I took, that it will be a wage to me after I assisted such spir) I made-every-effort to be sending to you* a small letter,13 in order that, along with your* faith, you* might be having the knowledge which is complete.

6 Therefore, there are three decrees of the Lord: a hope of a life (which is the beginning and end of our faith),14 and righteousness (which is the beginning and end of judgment),15 love of gladness and leaping-for-joy (which is an attestation of works of righteousness).16 7 For by the prophets, the Master made-known to us both the things which passed and the things which have become-present.17 And after he gave to us the firstfruits of a tasting18 of the things which are going to come (the things of which, while we are looking at each of them, one by one, are being operated, exactly-as he uttered) we are being-indebted, richer and higher, to be approaching his fear.19 8 But I, not as a teacher, but instead as one of you*, will indicate a few things, through which you* will be gladdened in the present circumstances.20

CHAPTER 2

Therefore, while the days are wicked, and the one who is operating it is having the authority,21 we are being-indebted, while paying-attention to ourselves, to be seeking-out the righteous-enactments of the Lord. Therefore, helpers of our faith are fear and endurability; but the ones being-auxiliaries to us are languishing and self-restraint. 3 Therefore, while these things are remaining purely in the things pertaining-to23 the Lord, wisdom, intelligence, experience, and knowledge are being gladden-ed along with them. 4 For he has manifested to us through all the prophets, that he is having-need of neither sacrifices, nor holocausts, nor offerings, indeed when he is saying:

5 What is a multitude of your* sacrifices to me? says the Lord. I am full of holocausts, and I am not wishing for suet of lambs, nor for blood of bulls and of male-goats; not-even whenever you* might be coming to be made-seen to me!

For who sought-out these things from out of your* hands? You* will not add-to yourselves to be walking my courts.

6 Therefore, he rendered these things inoperative, in order that the new law of our Lord Jesus the Anointed-One, which is without a yoke of obligation, might not24 be having the offering which is human-made. 7 But again he says to them:

I did not instruct your fathers, while they were going-forth out of the land of Egypt, to offer me holocausts and sacrifices did I? 8 Instead, I instructed this to them: 'Do not let each of you* be remembering-past-evil of any evil in the heart against his own neighbor, and do not be loving a lying oath.'

9 Therefore, while we are not being unintelligent, we are indebted to be sensing the resolve of the goodness of our Father; because he is speaking to us, wanting us, not25 likewise misleading ourselves like those persons, to be seeking how we might approach26 him.

10 Therefore, he speaks to us in this-manner:

A sacrifice to the Lord3 is a heart which has been crushed; a smell of sweet-odor to the Lord is a heart which is glorifying the One who has fashioned it.

11 Therefore, brothers, we are indebted to be being-accurate about our salvation, in which the Wicked-One, after he made in us an unnoticed-creeping-in of a misleading, might not sling us out from our life.

CHAPTER 3

Therefore, he says to them again about these things:

For-what-reason are you* fasting to me, says the Lord, as today, for your* voice to be heard in an outcry? I did not select this fast for myself, says the Lord, not a day for a human who is humbling his soul.

But even whenever you* might bend your* neck like30 a ring, and might dress yourselves with sackcloth and might spread ashes under yourselves*,31 you* will not even-in this-manner call it an acceptable fast.

3 But to us he says:

Behold, this is the fast which I selected for myself, says the Lord, not that a human might humble his soul,32 but you: be releasing every ligament of unrighteousness, be dissipating knots of forced mutual-exchanges, be commissioning shattered persons in forgiveness, and be pulling-asunder every unrighteous written-contract; be rendering your bread with hungering persons, and clothe a naked person if-at-any-time you might see him, be leading persons without-a-roof into your house, and you will not overlook a humble man if-at-any-time you might see him, nor-even from the members-of-the-house of your seed.33

4 Then your light will be ripped forth early in the morning, and your healings34 will quickly rise-up, and the righteousness will go on ahead before you, and the glory of God will wrap-around35 you; then you will cry out, and God will favorably-hear36 you;

If-at-any-time you* might be bringing fine-floor, it is in vain.

Incense is an abomination to me, I am not tolerating the new-moons and the sabbaths of yours*. 

(Isaiah 1:11-14)

1 [1:1] Gk(CS) / CO, Lat "of our Lord Jesus the Anointed-One"
2 literally "into"
3 literally "above something and according to surpassiveness"
4 [1:2] Lat ("in-this-manner") / Gk(S) "is this" / Gk(C) "is which the"
5 literally "looking"
6 [1:3] Gk(C), Lat / Gk(S) "love"
7 literally "me"
8 [1:3] Lat omit "the sight of you...over you."
9 literally "in"
10 literally "made his way-together with"
11 literally "me"
12 literally "according-to small"
13 literally "around"
14 literally "from"
15 literally "you* according to small"
16 literally "of a faith of ours"
17 [1:7] Gk(C) / Gk(S) "love which is joyfulness and an attestation of the gladness"
18 [1:7] Gk(C) / Gk(S) "Lord: life, faith, hope (which is a beginning and end of us), and righteousness (which is a beginning of judgment and an end of love which is gladness), and a leaping-for-joy (which is a testimony of works in righteousness) / Latin "Lord: a hope of a life, a beginning and end of it."
19 literally "have stood-in place"
20 [1:8] Gk(C) / others "knowledge"
21 [1:8] Gk(C) / Lat "altar"
22 literally "out-of"
23 literally "in the things which are being-present beside"
24 [1:2] Gk(C) / Lat "and the Adversary possesses the power of this world"
25 literally "with"
while you are still uttering, he will state, ‘Behold, I am being beside you!’

if-at-any-time you might pick-away from you: a ligament, and a raising-of-hands, and a word of murmuring, and might give your bread to a hungering person from out of your soul, and might have-mercy to a soul which has been humbled.

(4:5) (Isaiah 58:6~10)

6 Therefore, brothers, for this reason, the Longsuffering one (after he saw beforehand how the people whom he made-ready in the one who has been loved will have-faith as in an unmixed-state) manifested to us about all things beforehand, in order that we might not be being broken-against it as a newcomer by-means-of the law of those people.5

CHAPTER 4

Therefore, it is necessary for us, while searching much about the events which have stood-in place, to be seeking-out the things which are being-able to be saving us. Therefore, may we flee completely from all the works of the lawlessness, lest-perhaps the works of the lawlessness might overtake us;6 and may we hate the misleadings of the present season, in order that we might be loved into the things which are going to be coming. 2 May we not give a relaxing to the soul of ourselves, so-as for it to be having an authority to be running-together with sinful and wicked persons, lest-perhaps we might be made-like them.

3 The complete impediment has drawn-near, about which it has been written, as Enoch7 says:

For to this purpose the Master has chopped-short the seasons and the days, in order that the one who has been loved of him might be-quick and might come to the inheritance.

(Enoch, non-extant passage)

4 But the prophet also speaks in-this-manner:

Ten kingdoms11 will become-kings on the earth, and a small king will rise-up-out from behind them,12 who will humble three of the kings13 under one.

(Daniel 7:24)

5 Likewise, Daniel says the same about them:

And I saw the fourth beast, the wicked and strong one, and who was harsher in-comparison-to all the beasts of the earth,14 and how15 ten horns rose-out of it, and a small horn, a little-offshoot, out of them, and how it humbled three of the great horns under one.

(Daniel 7:7~8)

6 Therefore, you* are indebted to be gaining-insight. But still I also am asking you* this (as being one among you*, but also loving you* all above my own soul): to now17 be paying-attention to yourselves, and not to being made-like some individuals, the ones who are piling-on the sins, saying, that the covenant is both those persons and ours.

Indeed, it is ours.18 Instead those individuals lost it in the end in-this-manner, after Moses already took it: 7 For the writing says:

And Moses was fasting in the mountain for forty days and forty nights, and he took the covenant from the Lord, tablets of-stone having been written with the finger of the hand of the Lord.

(Deuteronomy 9:11; see also Exodus 24:18; 34:28)

8 Instead, after they were turned-back to the idols, they lost it. For the Lord speaks in-this-manner:

Moses, Moses, descend quickly,20 because your people whom you led-out of the land of Egypt acted-lawlessly.

(Deuteronomy 9:12; see also Exodus 32:7)

And Moses understood, and he cast the two tablets out of his hands. And their covenant was crushed, in order that the covenant of the having-been-loved Jesus might be sealed-up21 into our heart in a hope of his faith.

9 But I, wanting to be writing much (not as a teacher, but instead as it is being-proper for one who is loving to not being leaving-in the dust anything from the things which we have), made-every-effort to be writing to you* as an offscouring of you*.22 For-this-reason, may we be paying-attention in the last days. For the entire time of our life and faith23 will profit us nothing, unless now in the lawless season, we might also stand-against the impediments which are going to be coming, as is being-proper for sons of a god, in order that the Black-One might not have an unnoticed-creeping-in.24

May we flee from every vanity.25 May we completely hate the works of the way of a wicked thing. Do not, while sinking-in by yourselves, be isolating-yourselves as if you* have already been pronounced-righteous; instead, while coming-together to the same place, be discussing-together about the things which are being communally beneficial. 11 For the writing says:

Woe to the ones who are intelligent to themselves, and experienced before their own faces!

(Isaiah 5:21)

May we be becoming spiritual. May we be becoming a complete inner-sanctum to God. For as-much-as it depends on us,26 may we be giving-careful-attention-to the fear of God, and may we be contending to be observing his instructions, in order that we might be gladdened in his righteous-enactments.

12 The Lord will judge the world without-respect-of-persons. Each one will go and be silencing-back exactly-as he worked (if-at-any-time he might be the good individual, his righteousness will have led itself before him; if-at-any-time he is the wicked individual, the wage of the wickedness is in-front him), 13 in order that lest-perhaps, we, resting-upon ourselves on the fact as being called-ones, might slumber-down-over our sins, and the Wicked Chief, after he took the authority throughout us, might push us away from the kingdom of the Lord. 14 But still, brothers of mine, be also comprehending that fact, whenever you* are looking, that after so-large signs and portents have come-to-pass in ‘Israel, even they have been forsaken-in this-manner. 15 May we be paying-attention, lest-perhaps we might be found to be as it has been written:

Many are called, but few are found to be elect.

(Matthew 22:14)

CHAPTER 5

For to this purpose, the Lord endured to deliver up the flesh into a destruction, in order that we might be purified by-means-of the forgiveness of the sins, this is in the blood of his sprinkling. 2 For it has been written about him (indeed some things which have been written to Israel, but some things which have been written to us), but it says:

He was wounded due to our lawlessnesses, and he has been softened due to our sins; we have been healed-by-means-of his work.

He was led as a sheep to a slaughter, and as a lamb which is silent opposite the one who sheared it.

(Isaiah 53:5,7)

3 Doubtless we are indebted to be giving-super-thanks to the Lord, because he even made-known to us the things which have passed, and made us wise in the things which have presently stood-in place, and we are not unintelligent into the things which are going to be coming.

4 Now the writing says:

Nets are not being unrighteously stretched-out for winged-creatures.

(Proverbs 1:17)

This is saying, that a human will be-lost righteously, who himself, while having knowledge of a way of righteousness, is pressing-away20 from it into a way of darkness. 5 But still also this, brothers of mine: If the Lord endured to

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4 usually meaning “a vote-by-a-raise-of-hands”, but the context here seems to be otherwise
5 [3:5] Gk(S) / Gk(C) “and satisfy” / Lat omit “and might have…humbled” literally “into”
6 literally “looked”
7 [3:6] Gk (Gk(C), Lat “proseylete” (lit. “come-to-to”))
8 [3:6] Gk(CS) / Lat “that we should not rush forward as rush acceptors of their laws.”
9 Literally “much-on”
10 literally “take-us down”
11 [4:3] Gk(CS) / Lat “Daniel”
12 literally “into”
13 [4:4] Gk(S), Lat / Gk(C) “kings”
14 [4:4] Gk(S) / Gk(C), Lat omit “them”
15 [4:4] Gk(CS) / Lat “kingsdoms”
16 [4:5] Gk(CS) / Lat “sea”
17 literally “as” (also later in verse)
18 literally “out-of”
19 [4:6] Gk(CS), Lat / Gk(S) add “some, compounding your sins by claiming that your covenant is irrevocably yours”
20 literally “into”
21 literally “soon”
22 literally “us”
23 [4:9] Gk(S)/Lat omit “an offscouring of you”*
24 [4:9] Emendation / Gk(S) “your faith” / Gk(C) “our life” / Lat “our life and faith”
25 [4:9~10] Gk(S)/Gk(C) “god. Therefore, in order that...in, (10) may we...” / Lat “god. May we resist all laxity, and hold fast in harmes.”
26 literally “To as-much-as it is in us”
27 literally “into”
28 literally “the”
29 [5:1] Gk(S) / Gk(C), Lat “by his sprinkling of the blood”
30 literally “to hold-together-from off-away”
suffer concerning our soul, while he is the Lord of all the world, to whom God spoke from the founding of the world, “May we make a human according-to an image and according-to a likeness of us,” therefore, how did he endure to suffer by a hand of humans? (Genesis 1:26)

6 All of you*, learn. The prophets, having the favor from him, prophesied in-reference-to him. But he, in order that he might render the death inoperative and might show the standing-up from out of dead humans (because it was necessary for him to be manifested in flesh) he endured, 7 in order that he might give-back what-was-professed to the fathers, and he himself (making-ready the people, the new people, for himself), might exhibit (while being on the earth), that after he himself made the standing-up, he will judge.

8 Yet furthermore, while he was teaching Israel and doing so-large parts and signs, he was preaching and super-loved them. 9 But when he selected for himself his own emissaries (the ones who were going to be preaching his good-message) whichever ones were lawless above every sin, he did so in order that he might show, that he came not to call righteous-ones, but instead sinners to a change-of-mind. Then he manifested himself to be a son of a god. 10 For if he did not come in flesh, not-even in-some-way would humans be saved by looking at him, when even they, while looking at the sun (which is going to not be existing one day, which exists as a work of his hands), are not being-strong enough to look-eye-to-eye into its rays.

11 Doubtless, into this purpose, the son of God came in flesh, in order that he might sum-up the complete total of the sins against the ones who harmfully pursued his prophets in death. 12 Doubtless, into this purpose, he endured. For God says, that the stroke of his flesh is from them:

Whenever they might strike their shepherd, then the sheeps of the flock will be lost.6

For the one who is prophesying says on-the-basis-of him:

Spare my soul from a long-sword. (Psalm 22:20)

And:9

Nail-on my flesh. (Psalm 119:120)

Because congregations10 of men who are acting-wickedly stood-up-against me.11 (Psalm 22:16)

14 And again he says:

Behold, I have put my back to7 whips, but my jaws to slaps; but I put my face as a firm rock. (Isaiah 50:6–7)

CHAPTER 6

Therefore, when he made the instruction, what is he saying?

Who is the one who is judging me? Let him stand against me. Or who is the one who is pronouncing himself righteous with a me? Let him draw-near to the boy of the Lord. Woe to you*, because you* will all be made-old like an arboreal, and a moth is eating you* down for itself. (Isaiah 50:8–9)

Behold, into the foundations of Zion, I will throw a stone which is very-expensive, elect, a cornerstone, honored. (Isaiah 28:16)

3 Next, what is he saying?

And someone who will hope on-the-basis-of it16 will live for himself into the age. (Isaiah 28:16)

Therefore, is our hope set on a stone? I wish it would not come-to-be. Instead, it is since the Lord has put his flesh in strength; for he says:

And he put me as a firm rock. (Isaiah 50:7)

4 But again the prophet says:

A stone which the builders rejected-after-they-proved it, in-this-manner it was made-to-be into a head of a corner. (Psalm 118:22)

And again he says:

This is the day, the great and marvelous day which the Lord made. (Psalm 118:22)

5 I am writing a simple thing to you*, in order that you might be gaining-insight. I am an offscouring of your* love.

6 Therefore, what again is the prophet saying?

A congregation of men who are acting-wickedly surrounded17 me; they encircled me as-il bees for a honeycomb. (Psalm 118:12)

And:

They cast8 a lot on my apparel. (Psalm 22:18)

7 Therefore, while he himself was going to be being manifested and to be suffering in flesh, the suffering was manifested-beforehand. For the prophet says against Israel:

Woe to their soul, because they have deliberately19 a wicked counsel against themselves, after they spoke: "May we bind the righteous-one, because he is inconvenient20 to us," (Isaiah 3:9–10 LXX only; also Wisdom 2:12)

8 And Moses also says to them:21

Behold, the Lord God says these-where-things: All of you*, enter into the earth2 of the good thing which the Lord swore to Abraham and to Isaac and to Jacob; and set it down-as-an-inheritance, a piece of earth flowing with milk and honey. (Exodus 33:1–3)

9 But what is the knowledge saying? Learn: All of you*, hope it declares22 on the one who is going to be being manifested to you* in flesh: Jesus. For a human is earth which is suffering. For the fashioning of Adam (which being translated is human) came-to-be made from a face of the earth. 10 Therefore, what is it saying? “Into the earth of the good thing, a piece of earth flowing with milk and honey”? Blessed is our Lord, brothers, the one who put for himself in us the wisdom and mind of his secret things.

For the prophet says:

Who will understand a parable of the Lord,24 except a man who is wise and experienced and loving his Lord?

(identification quotation, Job 11:2?)25

11 Therefore, since he renewed us in the forgiveness of the sins, he made for us another type, as to be having the soul of little boys and girls, as much as he himself would surely be refashioning us by his spirit. 12 For the writing says about us, as he is saying this to the Son:

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1 literally “about”
2 literally “back the professed-thing
3 [5:8] (Gk(S)) / HS “signs, the result was not that they loved him dearly for his preaching!” / Lat “signs, that they neither believed nor loved him” / S “signs, that they believed and loved him”
4 [5:9] (Gk(CS), Lat / Gk(G) add
5 [5:10] (Gk(S) / Gk(C) “not-even would” / Gk(Lat, “how would?”)
6 more literally “to look-into-the-eyes” (which is impossible to render into English in this sentence)
7 [5:11] (Gk(SI) “their” / Gk(SZ) “his”
8 [5:12] (Gk(S)) / others “from them, when I shall smite the shepherd, then the sheeps of the flock will be scattered.” / Lat “For Isaiah says, ‘by the affliction of his body we are all headed.’ And another prophet, I will smite the shepherd and the sheeps of the flock will be scattered.”
9 [5:13] (Gk(S) / Gk(CG), Lat omit “And”
10 [5:14] (Gk(S) / Gk(CS), Lat “a congregation”
11 [5:15] (Gk(SG), Lat / Gk(C) “surrounded me” (following LXX)
12 literally “into” (also in next clause)
13 literally “as”
14 [6:2] Lat omit “since he was put down”
15 literally “into”
16 [6:3] (Gk(CG) / Gk(CS), Lat “who is putting-faith into it”
17 literally “have-all-around” (in the sense of surrounding)
18 literally “they”
19 literally “take-a-counsel with themselves for”
20 literally “difficult-to-see”
21 [6:8] (Gk(Lat, Gk(S) “What is the other prophet Moses saying to them?”
22 This is the literal translation, though in this context it is usually translated to “land”. It must be translated in this way for the next verse to be properly understood. (also later in verse)
23 [6:9] (Gk(SI) / Gk(CS2), Lat, ClemAlex add
24 may also be translated “For the prophet says a parable of the Lord, “Who will understand”
25 Clement of Alexandria adds this entire quotation to the opening words of Job 11:2. It may be a non-extant line from a version of that work.
26 [6:11] Lat add
May we make the human according-to an image and according-to a likeness of us. And let them be ruling the beasts of the earth, and the flying-creatures of the heaven, and the fishes of the sea.

(Genesis 1:26)

And the Lord spoke, after he saw our beautiful fashioned-figure:

All of you*, be growing yourselves, and be being multiplied, and fill the earth.

(Genesis 1:28)

These things were spoken to the Son.²

13 Again, I will exhibit to you how he³ is saying something to us. He made a second fashioning during⁴ these last days. Now the Lord says:

Behold, may I be making⁵ the last things like⁶ the first things. (unidentified quotation)

Therefore, into this purpose, the prophet preached:

All of you*, enter into a piece of earth flowing with milk and honey, and dominate it.

(identified quotation)⁷

14 Therefore, behold, we⁸ have been refashioned, exactly-as he says again in a different prophet:

“Behold, says the Lord, I will pick⁹ out of these persons”

(Ezekiel 11:19; 36:26)

—⁠that⁹ is, from the ones whom the spirit of the Lord was looking-at-beforehand—

“the hearts-of-stone, and I will throw-into them hearts of-flesh”,

(Ezekiel 11:19; 36:26)

because he himself⁸ was going to be being manifested in flesh and to be residing⁴⁰ in us. 15 For, brothers of mine, the dwelling-place of our heart is an inner-sanctum holy to the Lord.

16 For again the Lord says:

“And in what will I be seen before the Lord my God and be glorified?”

He says,¹² “I will confess-forth to you in an assembly up-the-middle¹¹ of brothers of mine; and I will psalm to you up-the-middle of an assembly of holy-ones.”

(Psalm 42:2; ⁴⁺⁺+ Psalm 35:18; ⁴⁺⁺⁺+ Psalm 22:22; ⁴⁺⁺⁺⁺+ Psalm 88:6;²)¹²

December, we are those whom he led into the earth of the good thing. 17 Therefore, what is the milk and the honey? Because the little-boy-or-girl is being made-alive first with honey, and next with milk. Therefore, in-this-manner, we⁶ while also being made-alive with the faith of what-was-professed¹⁴ and by the account, will live, dominating the earth.

18 Now we²¹ have spoken-beforehand above:

And let them be being grown, and be being multiplied, and be ruling the fishes.

(Genesis 1:26)

Therefore, who is the one who is presently being-alive to be ruling beasts, or fishes, or flying-creatures of the heaven? For we are indebted to be sensing, that the act to be ruling is a sign of authority, in order that someone who commanded might be-a-lord. 19 Therefore, if this is not coming-to-pass presently, as-a-result he has spoken to us at-what-time it will: Whenever we ourselves might also be completed to become heirs of the covenant of the Lord.

CHAPTER 7

Doubtless, children of gladness,¹⁷ you* are understanding that the beautiful Lord manifested all things to us beforehand, in order that we might know to whom we, while giving-thanks, are being indebted to be praising for¹⁷ all things. 2 Therefore, if the Son of God (being a lord of all things,¹⁸ and who is going to be judging living and dead humans) suffered, in order that his stroke might make us alive, may we have-faith that the Son of God was not being-able to suffer except for our sakes. 3 Instead, even after he was crucified, he was given vinegar and gall to drink.

All of you*, hear how the priests of the people¹⁹ have manifested the truth about this. An instruction has been written:

Whoever might not fast the fast will be exterminated by-means-of death.

(Leviticus 23:29)

The Lord instructed this, since even he himself was going to be offering²⁰ the utensil of the spirit for a sacrifice in-behalf of our sins, in order that the type – the type which came-to-pass over Isaac, the Isaac who was offered on the sacrificial-altar – might also be finished.

(Genesis 22:9)

4 Therefore, what is he saying in the prophet?

And let them eat out of the male-goat, the one which is offering himself, with a fast, in-behalf of all the sins.

(identified quotation)²¹

All of you*, be paying-attention precisely:

And let all the priests alone eat the intestines unwashed with vinegar.

(identified quotation)²²

5 To what purpose? Since you* are surely going to be offering²³ me in-behalf-of sins of my people, the new people, you* are going to be giving me gall with vinegar to drink. All of you*, eat alone, while the people are fasting and beating their breasts in lamentation in²⁴ sackcloth and ash, in order that I might show that it is necessary for him to suffer many things by them. ²⁵

6 Lo²⁶ instructed these things; all of you*, be paying-attention:

All of you*, take two male-goats, beautiful and alike, and offer²⁷ them. And let the priest take the one for²⁸ a holocaust in-behalf of sins.

(Leviticus 16:7,9)

7 But what might²⁹ they do with the other one? He declares:

The other one is under-a-curse.

(Leviticus 16:8)

All of you*, be paying-attention how the type of “Jesus”³⁰ is being manifested.

8 And all of you*, spit-upon it, and sting it down, and put the wool, the scarlet wool, around its head; and, in-this-manner, let it be thrown into a desert.

(identified quotation)³¹

And whenever it might come-to-be done in-this-manner, the one who is carrying the male-goat, leads it into the desert, and picks the wool away, and puts it on a piece of brushwood – the brushwood being called³² Rachel (pæξηλ),³³ the buds³⁴ of which we have also been accustomed to be gawning when we find them in the country. The fruits of this³⁵ thorn-hedge³⁶ (pɔgɔçç) alone are sweet.

9 Therefore, what is this? All of you*, be paying-attention:

Indeed, the one on the sacrificial-altar, but the other one is under-a-curse.

(Leviticus 16:8)

And why is it that the one under-a-curse has been crowned? Since then they will surely see him for themselves on the day, while he is having the robe reaching-to-his-feet, the scarlet robe, around the flesh; and they will state, “Is this not the man whom we at-some-time crucified, after we condemned him and stung

¹³ literally “dwelling-down”¹⁴ or perhaps “among”¹⁵ ¹⁶ literal “this”¹⁷ literally “up”¹⁸ literal “other”¹⁹ literal “we”²⁰ compare Leviticus 20:24, Deuteronomy 11:8-9, Numbers 32:29²¹ literal “this”²² literal “he”²³ literal “we”²⁴ literal “other’s”²⁵ literal “to”²⁶ literal “he”²⁷ literal “to”²⁸ literal “other”²⁹ literal “him”³⁰ literal “we”³¹ literal “other’s”³² literal “ molesting”³³ literal “the second”³⁴ literal “holy-forbidden-deed”³⁵ literal “the one”³⁶ literal “he”³⁷ literal “our”³⁸ literal “we”³⁹ literal “in”³⁰ literal “they”³¹ literal “him”³² literal “his”³³ literal “the one”³⁴ literal “to”³⁵ literal “him”³⁶ literal “the one”³⁷ literal “him”³⁸ literal “them”³⁹ literal “him”³⁰ literal “the one”³¹ literal “other’s”³² literal “our”³³ literal “he”³⁴ literal “the one”³⁵ literal “he”³⁶ literal “them”³⁷ literal “his”³⁸ literal “unto”³⁹ literal “this”³⁰ literal “of”³¹ literal “his”³² literal “unto”³³ literal “unto”³⁴ literal “unto”³⁵ literal “unto”³⁶ literal “unto”³⁷ literal “unto”³⁸ literal “unto”³⁹ literal “unto”
him down, and spit-upon him? Truly this was the man, the one who then was saying that he is a son of a god."

10 For how is he like that goat? In this way, "the male-goats will be alike, beautiful, equal," in order that whenever they might see him then coming, they might be being-astonished over the likeness of the male-goat. Doubtless, see the male-goat, the type of the Jesus who was going to be suffering. 11 But why is it that they are putting the wool in the middle of the thorns? It is a type of Jesus who was put before the assembly. Because whosoever might be wanting to lift the wool, the scarlet wool, will find that it is necessary for him to suffer much due to the fact that the thorns are fearsome, and to be lord-over it only after he was put-under-tribulation. 12 He declares in-this-manner: the ones who are wanting to see me and to touch my kingdom are being-indebt to take me after they were put-under-tribulation and after they suffered. 8

CHAPTER 8
But what type are you? thinking this to be, that it has been instructed to Israel for the men in whom sins are complete to be offering a haifer, and, sacrificing it, to be burning it up, and then for little-boys-and-girls to be lifting the ash, and to be throwing it into containers, and to be putting the wool, the scarlet wool, around over a piece of wood (see again the type, the type of the cross, and the wool, the scarlet wool) and the hyssop, and, in-this-manner, for the little-boys-and-girls to be sprinkling the people one by one, in order that they might be purifying from the sins? (unidentified reference) 11

2 All of you*, be comprehending12 how he is saying this to you* in simplicity. The call1 is the Anointed-One14. Jesus. The sinful men offering1 it are the ones who offered him to the slaughter. Next there are no-longer men, no longer the glory of sinners. 3 The little-boys-and-girls who are sprinkling are the ones who proclaimed-a-good-message to us about the forgiveness of the sins and the purifying of the heart15 to whom he gave the authority of the good-messages with the result to be preaching. (They are twelve for a testimony of the tribes, because there are twelve tribes of Israel.)

4 But due to what reason are three boys the ones who are sprinkling? For a testimony of Abraham, Isaac, and Jacob, because these men are great with God. 5 But for what reason is it that the wool is on the piece of wood? Because the kingdom of Jesus is on a piece of wood,16 and because the ones who are hoping on him will live for themselves into the age. 6 But due to what reason are the wool and the hyssop there simultaneously? Because in his kingdom there will be wicked and filthy days, in which we will be saved. Because the one who is feeling-pain in the flesh is also being healed through the filth of the hyssop. 7 And due to this reason, these things, after they came-to-pass in this-manner, are indeed manifest to us, but are fully-dark to those persons, because they did not hear a word of a voice of the Lord.

CHAPTER 9
For again, he says about the outer-ears,22 how we circumcised the outer-ears of our heart. The Lord says in the prophet:

In a hearing of an outer-ear, they obeyed me. (Psalm 18:44/2 Samuel 22:45)

2 And again he says:

With a hearing, the ones who are from-afar will hear for themselves; they will know for themselves things which I have done. (Isaiah 33:13)

3 And:

All of you*, says the Lord, be circumcised in your* hearts. (Jeremiah 4:3–4)

4(2) And again he says:

Be hearing, O Israel, because the Lord your God says these-here-things. (Deuteronomy 5:1)

5 And again, the spirit of the Lord prophesies.26

Who is the one who is wanting to live into the age? (Psalm 34:12)

Let him hear, with a hearing, the voice of my boy.27 (Isaiah 50:10)

6(3) And again he says:

Be hearing, O heaven, and let-into-your-ear, O earth, because God uttereth these things for a testimony. (Isaiah 1:2)

7 And again he says:

Hear an account of the Lord, O chiefs of this people. (Isaiah 28:14)

8 And again he says:

O children, hear a word of a voice of one crying in the desert. (Isaiah 40:3)

9 Doubtless, he circumcised our senses-of-hearing, in order that we, after we have heard an account, might not only have-faith. 10 Instead, even the circumcision on-the-basis-of which they have become-confident has been rendered-inoperative. For he has spoken for circumcision not to be made-to-be of flesh. Instead, they transgressed, because a wicked messenger was making them wise. 11 He says to them:

The Lord your* God says these here-things:

(Here I am finding a new instruction)

May you* not sow on thorns, but be circumcised to your* Lord. (Jeremiah 4:3–4)

12 And why is he saying this?

Be circumcised of your* hardness of heart, and you* will not harden your* neck. (Deuteronomy 10:16)

13 Again he says:28

Behold, says the Lord, all the nations are uncircumcised in foreskin, but this people is uncircumcised of heart. (Jeremiah 9:25–26)

14(0) Instead you will state, "And truly, the people has been circumcised for a seal." Instead, even is every Syrian and Arabian and all the priests of the idols. Therefore, as-a-result, are those persons also derived from out of their9 covenant? Instead, even the Egyptians are in circumcision.

15(7) Therefore, children of love, learn about all things richly,41 that Abraham (who first gave a circumcision), after he looked-beforehand in a spirit into Jesus, circumcised, after he took decrees of three letters*. 42 For it says:

And Abraham circumcised ‘eighteen and three hundred’ men from out of his house.
17 Therefore, what was the knowledge which was given to him? Learn, because it says the ‘eighteen’ (δεκαοκτὼ) first, and, after he made a space, three-hundred’ (τριακοσιοίς). For the ‘eighteen’ (δεκαοκτώ):

\[
\begin{align*}
i & = 10 \\
e & = 8
\end{align*}
\]

You have: Jesus (τάνα). 

18 Now because the cross was going to be having the favor in the letter T (τῆς), it also says, the ‘three-hundred’ (τριακοσιοίς). Therefore, he is indeed making Jesus clear in the two letters* and the cross in the one. 19 The one who put the implanted gifts of his teaching in us has come-to-know this. No-one learned from me a more-genuine account. Instead, I have come-to-know that you are worthy. 

CHAPTER 10

Now why was it that Moses spoke:

You* will not eat for yourselves: a pig, nor an eagle, nor a sharp-winged-bird, nor a raven, nor every fish which is not having a scale in itself. (Deuteronomy 11:13~15/Leviticus 11:29~32; 12~14)

He took three decrees in the intelligence. 2 Yet furthermore, he says to them in the Second-Law (Deuteronomy):

And I will covenant my righteous-enactments to this people. (Deuteronomy: unidentified quotation)

Therefore, as-a-result, is there not an instruction of a god – the act to not be gnawing these? But Moses uttered in a spirit. 3 Therefore, he spoke about the small-pig to this purpose, declaring: You will not be glued to humans such as these, whichever ones are like pigs. Whenever these might be indulging, they are forgetting the Lord; but whenever they are lacking something for themselves, they are recognizing the Lord. Even as the pig, whenever it is gnawing, has not come-to-know the Lord; but whenever it might be hungering, it is crying-out, and after it took food, it is being-quiet again.

Nor will you eat for yourself the eagle, nor-even the sharp-winged-bird, nor-even the kite, nor-even the raven. (Deuteronomy 11:13~15/Leviticus 11:29~32; 12~14)

He declares: You will never be glued to nor-even be made-like humans such as these, whichever ones have not come-to-know how to be procuring the nourishment for themselves by labor and sweat, but instead, in an act of lawlessness of theirs, are snatching the things of another; and they are keeping-wake-others, as though in an unmixed-state, walking-around and looking-around for themselves, to see whom they might undress due to their greed. Even as these birds alone are not procuring the nourishment for themselves. Instead, they, sitting themselves inactive, are seeking-out how they might eat-down fleshes of others, being pests by-means-of their wickedness.

He declares: You will never be made-like, being glued to, humans such as these, whichever ones are impious to the end and have already been judged with the death. Even as these little-fishes alone are under-a-curse, floating themselves in the deep, not swimming as the rest; instead, they are residing in the earth downward in the deep.

Instead:

1 not an exact quotation, but implied from the information provided in both passages

2 [9:14] Gk(S) / others omit “and after he made a space”

3 The one who put the implanted gifts of his teaching in us has come-to-know this. No-one learned from me a more-genuine account. Instead, I have come-to-know that you are worthy.

4 [10:5] Gk(S) / others omit “already”

5 literally “a bone-through”

6 It is not certain which Hebrew word he is translating into “hyena”, as the LXX does not translate any of those words in the section which he is referring to it “hyena” // see Leviticus 11:29

7 literally “the”

8 literally “in-comparison-to”

9 [10:5] Gk(S) / others omit “after he took”; therefore forcing it to be translated as “Moses uttered three decrees about solid-foods in spirit”

10 may also be translated “as a result, there is not an instruction of a god.”

11 literally “n/u/with”

12 “You*, hold”

13 literally “the”
Now may we seek to find out if the Lord took-care to manifest beforehand about the water and about the cross. Indeed, about the water, it has been written on °Israel, how they will never receive the immersion, the immersion which is bringing a forgiveness of sins; instead, they will build another to themselves.

2 For the prophet says:

Be-amazed, O heaven, and let the earth shudder still more1 on-the-basis-of this, because this people also did two wicked things: they left me behind,2 a spring of life,3 and they excavated a hole of death4 to themselves which cannot hold water.5

(2) Jeremiah 2:12–13

3 Is the mountain, my holy mountain Sinai a deserted rock? For you* will be as nestlings of a flying-creature, who, having been picked-away from a nest,6 are flying-up.

(Isaiah 16:1–2)

4 And again the prophet says:

I will go in-front of you and will level mountains, and I will crush bronze gates, and I will break-off iron bars; and I will give to you treasures—fully-dark,7 hidden-from sight, invisible— in order that they might know that I am the Lord God.

(Isaiah 45:2–3)

5 And:

He8 will reside in a high cave of a strong rock.

(Isaiah 33:16)

And what is he saying in-regards-to the Son?9

His water is faithful; you* will see for yourselves a king with glory, and your* soul will give-careful-attention-to glory of the Lord.

(Isaiah 33:16–18)

6 And again he says in another prophet:

And the person who is doing these things will be as the wood, the wood which has been planted alongside the exit-ways of the waters, the one who will give his fruit in a season of his. And his leaf will not be blown-off, and all things, whatsoever he might be doing, will be guided-down-a-good-path.10

7 The impious-ones are not like-this, not like-this;11 instead, they are as the stubble, which the wind is casting-out from a face of the earth. Due to this, impious-ones will not stand themselves up in a judgment, nor-even sinners in a counsel of righteous-ones. Because the Lord is knowing a way of righteous-ones, and a way of impious-ones will be lost.

(Psalm 1:3–6)

8 All of you*, he sensing how he ordained the water and the cross at the same time. For this is saying: Happy are the ones who, after they hoped on the cross, descended into the water. Because, indeed, he is saying something about their wage "in a season of his".

Then, he declares, "I will give-back." But now this is the thing which he is saying,12 "The leaves will not be blown-off."

(Psalm 1:3)

This is saying that every word, if-at-any-time it will come out of you* through your* mouth in faith and love, will be for revision and hope and rising to many persons.13

9 And again, a different prophet says:

And the land14 of °Jacob was being praised above all the earth. (2 Baruch 61:7)

This is saying:21 He is glorifying22 the utensil of his spirit.

10 Next, what is he saying?

And there was a river drawing out of the right sides, and seasonable23 trees were ascending out of it; and whoever might eat from them24 they will live for himself into the age.

(untitled quotation)25

11 This is saying, that we indeed are descending into the water, being-packed full of sins and filth, and are ascending, bearing-fruit in the heart, having the fear and the hope into °Jesus in the spirit.

12 And whoever might eat from these things will live for himself into the age.

(untitled quotation)

He is saying this: Whoever, he declares, might hear these things which are uttering and might have-faith, will live for himself into the age.

CHAPTER 12

Likewise, again, he is ordaining about the cross in another prophet, saying:

“...and at-what-time will these things be completely-finished?”

And the Lord spoke,26 “Whenever a piece of wood might be bent down and might stand-up, and whosoever blood might drop out of a piece of wood.”

(2 Ezekiel: DDS Fragments)

Again you have a reference about the cross, and about the one who is going to be crucified.

2 But again he is saying this to °Moses, while °Israel is being warred against by the men of another-tribe, and, in order that he might cause those who were being warred against to-recollect, that, due to their sins, they were delivered into death. °The spirit is saying this into the heart of °Moses, in order that he might make a type of a cross and27 of the one who was going to be suffering; because it declares: If-at-any-time they might not hope on him, they will be warred against into the age. 4 Therefore, °Moses is putting one weapon over another in the midst of the fist,28 and he, after he was stood higher than all of them, stretched-out his29 hands; and in-this-manner °Israel was again being-victorious. Next, whenever he pulled-down his hands, they were being dealt-death. 5 So To what purpose? In order that they might know that they are not being-able to be saved if-at-any-time they might not hope on him.

(Exodus 17:8–13)

31 And in a different prophet, he says:

For the whole day, I expanded my hands to an unpersuadable32 people, and to one who is speaking-against a righteous way of mine.

(Isaiah 65:2)

7 And again, °Moses is making a type of °Jesus, that it is necessary for him to suffer, and that he himself will make-alive33 (whom they will think to have lost his life), in a sign given while °Israel was falling 8 for °the Lord made every serpent to be biting them and they were dying-off, since the transgression surely came-to-pass in Eva through the serpent), in order that he might convict them, that, due to their transgression, they will be delivered into a tribulation of death.

(Numbers 21:6, Wisdom 16:5–7 & Genesis 3:1–20 )

9 Yet furthermore, °Moses himself instructed:

There will not be to you* neither a carved nor a smelted image34 for a god of yours*.

10 literally “into”
11 literally “turn-back”
12 literally “behind-in”
13 [11:2] Gk(S) “earth confine still more” / Gk(S2) “earth shudder still more”
14 literally “out-off”
15 [11:2] Gk(S) / Gk(G) “a living spring of water” / Lat “a spring of water of life”
16 literally “break-together”
17 [11:2] Gk(CS) / Gk(G), Lat “have hewn out broken cisterns”
18 literally “swell-down”
19 [11:5] Gk(G) / Gk(CS), Lat omit “And what…to the son?”
20 literally “through-out-way”
21 12 [11:9] Gk(S) omit “this saying”
22 12 [11:9] Gk(CS) / Gk(G,S2) “he will glorify”
23 literally “hourly”
24 literally “cut-out off”
25 seems similar to Ezekiel 47:1–12, but definitely seems to not be derived from there
26 [12:1] Gk(S) “completed!” says the Lord
27 [12:2] Gk(CS) / Gk(G), Lat “it”
28 [12:2] Gk(S) omit “and”
29 [12:4] Gk(S) / others “full”
30 literally “the”
31 literally “picked-down”
32 [12:5] Gk(S) / Gk(G) following LXX “a refusing-to-be-persuaded”
33 [12:7] Gk(S) / others “that he will be the author of life”
34 [12:9] Gk(S) “a smelted or carved”
CHAPTER 13

But may we see if this people or the first people is-inheriting, and if the covenant is to us or to those persons. Therefore, all of you, hear what the writing is saying about the people:

But Isaac was besieging God about his woman Rebecca, because she was a sterile-woman. And she conceived. Next, Rebecca came-out to enquire from the Lord. And the Lord spoke to her, “Two nations are in your belly, and two peoples are in your stomach; and one people will surpass the other people, and the greater-one will be enslaved to the lesser-one.” (Genesis 25:21–23)

3 You* are-indebted to be sensing who "Isaac is, and who "Rebecca is, and over whom he has shown that this people is greater than that people.

And in another prophecy, "Jacob says more-manifestly to his son Joseph, saying:

"Behold, the Lord did not bercave me of your face. Lead your sons to me, in order that I will bless them.” (Genesis 48:11,9)

5 And he led Ephraim and Manasseh to him, wanting in order that "Manasseh* might be blest, because he was more-elderly. For "Joseph led him into the right hand of his father Jacob. But Jacob saw a type in the spirit of the people, the people afterward. And what is he saying?

And Jacob made his hands crosswise, and put the right hand on the head of Ephraim, the second and younger one, and he blest him. And Joseph spoke to Jacob, “Transfer your right hand on the head of Manasseh, because he is a firstborn son of mine.” And Jacob spoke to Joseph, “I have come-to-know, O child, I have come-to-know. Instead, the greater-one will be enslaved to the lesser-one; but even this one will be blest.” (Genesis 48:9–19)

7(6) All of you*, be looking at the one on whom he has put his hand, that this people is to be first and an heir of the covenant.

8(7) Therefore, if still further, he was also caused-to-have-remembrance of it through "Abraham, we are receiving-in full the complete state of our knowledge. Therefore, what is he saying to "Abraham when, after he alone had-faith, it was put for righteousness? (Genesis 15:6)

Behold, I have put you forth, Abraham, as a father of nations. —the nations who are having-faith in the Lord through a foreskin.

CHAPTER 14

Yes. Instead, may we see if he has given the covenant which he swore to the fathers that he would give to the people, if he has given it. But they themselves were not made-to-be worthy to take it, due to their sins. For the prophet says:

And Moses was fasting for forty days and forty nights in a mountain, Sinai, of the act to take the covenant of the Lord for the people. (Deuteronomy 9:11)

3 And Moses took from the Lord the two tablets, the ones having been written in a spirit with the finger of the hand of the Lord. And after Moses took them, he was bearing them down to give them to the people. And the Lord spoke to Moses:

“Moses, Moses, descend quickly; because your people, whom you led-forth-out of the land of Egypt, acted-lawlessly.” (Deuteronomy 9:12)

5 And Moses had-insight, that they also gave made-images to themselves. And he cast the tablets out of his hands, and the tablets of the covenant of the Lord were crushed. Indeed, Moses had taken it, but they themselves were not made-to-be worthy.

(Deuteronomy 9:17/Exodus 32:19)

7 But how did we take it? All of you*, learn. Moses, being an attendant, took it; but the Lord himself gave it to us to be a people of an inheritance, after he endured for our sake. But he was manifested in order that those persons might also be completed in the sinful-actions, and that we, through the Lord Jesus who is inheriting a covenant, might take it. For he was made-ready into this purpose, in order that, after he was made-to-appear, he, after he redeemed our hearts (which have already been wasted by-means-of the death and which have been delivered to the lawlessness of the misleading) out of the darkness, might covenant a covenant in us by means-of an account. (10) For it has been written

1 literally “into”
2 [12:9] Gk(S)/others “put it upon a beam”
3 [12:10] Gk(S)/others “sacrifice”
4 literally “about”
5 [12:8] following Greek and LXX / MT “Joshua” / OHV is ambiguous
6 [12:8] Gk(S)/others “after he gave to him this name”
7 [12:12] Gk(S)/others omit “Moses says to Joshua”
8 literally “earth”
9 [12:12] Gk/C/S/G / Lat add
10 literally “out-of”
11 literally “on”
12 [12:13] Gk/C/S/G / Lat “of Nun”
13 [12:10] Gk(EG) / Gk.CG “the”
14 literally “out of right sides of mine”
15 [12:15] Gk/G(S,G2)/Lat/Gk(C) “to my Lord” / Gk(S1) “to Cyrus”
16 [12:15] Gk(S) “I am grasping”
17 literally “hear-on”
18 [12:16] Gk/C/S/G / Gk(S,G2) add
19 literally “into” (also in next instance)
20 [13:2] Gk(SG) / Gk(GC) “And she did not conceive.” / Lat omit
22 literally “the”
23 literally “into”
24 [13:9] Gk(S) / Gk(C,S) “to Abraham” “Because you had-faith, it is put to you into righteousness.”
26 [14:1] Gk(C,G) / Lat / Gk(G) “Instead, may we be seeking if he has given the covenant which he swore to the fathers that he would give to the people”
27 literally “us”
28 also see Exodus 24:18; 34:28
29 literally “descend with the quickness”
30 also see Exodus 32:7
31 [14:4] Gk(S) / others omit “to themselves”
32 [14:4] Gk(S) / Gk(C) / Lat actually add “the tablets”
33 literally “the”
34 literally “into”
35 [15:4] Gk(S) / Gk(S,G) “we, inheriting through him, might take the covenant through the Lord Jesus”
36 literally “whom”
37 usually translated “spent”
how the Father instructs him, after he redeemed us \(^1\) out of the darkness, to prepare a holy people to himself.

\(11\) Therefore, the prophet says:

**1.** the Lord your God, called you in righteousness, and I will grasp your hand, and will impart-strength to you. And I gave you for a covenant of a race, for a light to nations, to open eyes of blind persons, and to lead persons who have been fettered out of bonds, and persons who are sitting themselves in darkness out of a house of a guardhouse.

(\textit{Isaiah 42:6–7})

Therefore, we \(^2\) are knowing from where we were redeemed.

\(12\) Again, the prophet says:

Behold, I have put you forth \(^4\) a light of nations, of the act for you to be for \(^4\) a salvation till the last end of the earth. This is-what the Lord, the God who redeemed you, says.

(\textit{Isaiah 49:6–7})

\(13\) And again, the prophet says:

A spirit of the Lord is on me; for-the-sake of which he anointed me to proclaim-a-good-message of favor to humble persons.\(^5\)

He has commissioned me to heal the ones who have been crushed in the heart, to preach a forgiveness to captives, and a recovery-of-sight \(^2\) to blind persons; to call an acceptable year-long-period of the Lord, and a day of an equivalent-repayment; to exhort all the ones who are mourning.

(\textit{Isaiah 61:1–2})

**CHAPTER 15**

Therefore, \(^1\) it still has also been written about the sabbath in the ten accounts, in which he uttered to Moses face to face \(^6\) in the mountain Sinai:

And you \(^*\) will make the sabbath of the Lord holy with clean hands and a clean heart.

\(^4\) From the fourth day of the month, until the eighth day of the month, you will work no work.

(\textit{Exodus 12:43})

You will consecrate the sabbath day as holy to you.\(^7\)

(\textit{Leviticus 23:3})

Therefore, the prophet says:

Therefore, the prophet says:

And in six days God made the works of his hands, and on the sixth day, he completely-finished, and he rested on it, and made it holy.

(\textit{Genesis 2:2–3})

\(14\) Children, be paying-attention to what he is saying, the “in six days he completely-finished.” This is saying, that the Lord will completely-finish the all-things-together in 6,000 years. For a day in his presence signifies \(^3\) a thousand years.

\(5\) But he himself \(^2\) is testifying to me, saying:

Behold, a day of the Lord will be as a thousand years.

(\textit{Psalm 90:4 & Jubilees 4:30})

\(15\) Doubtless, children, in six days, in the 6,000 years, the all-things-together will be completely-finished.

\(6\) And he rested on the day, the seventh day.

(\textit{Genesis 2:2})

This is saying: Whenever his son might come, he will render-inoperative the season of the lawless man, \(^4\) and will judge the impious-ones, and will change the sun and the moon and the stars; \(^5\) then he will be spiritually himself on \(^6\) the day, the seventh day.

\(7\) Yet furthermore, he says:

You will make it holy with clean hands and a clean heart.

\(^{\text{unidentified quotation}}\)

Therefore, if someone is presently being-able to make-holy a day which God made-holy by being \(^1\) clean by-means of the heart in all things, we have been misled. \(8\) See, that, as-a-result, \(8\) we, beautifully resting ourselves, will make \(8\) it holy then, when we ourselves will be able to do so, after we were pronounced-righteous and took from him what-has-been-professed? \(2\) – the lawlessness being no-more, but all things having become new by the Lord. \(2\) Then we will be able to make it holy, after we ourselves were made-holy first.\(^7\)

\(9\) Yet furthermore, he says to them:

I am not tolerating your new-moons and your sabbaths.

(\textit{Isaiah 1:14})

You are seeing how he is saying: The present sabbaths are not acceptable to me, instead, the thing which I have made is acceptable, in which, after I rest all the things, I will make a beginning of an eighth day, which is a beginning of another world. \(10\) For-this-reason, we are also leading a celebration of the day, the eighth day into gladness, the day in which Jesus also stood-up out of dead humans, and he, after he was manifested, ascended into heavens.

**CHAPTER 16 & 17**

But still I will also state to you \(^*\) about the inner-sanctum, how \(^4\) the miserable men, being misled, hoped into the building, and not on their God, the one who made them, as being a house of a god. \(2\) For they consecrated him off in the inner-sanctum almost exactly as the nations. Instead, all of you \(^*\), learn how the Lord speaks while he is rendering it inoperative:

Who measured the heaven with a span, or the earth with a handful? Have not I says the Lord.

(\textit{Isaiah 40:12})

The heaven is a throne of mine, but the earth is a footstool of my feet. What-kind-of-house will you build to me, or what is a place of my resting?

(\textit{Isaiah 66:1})

You \(^*\) have known \(^2\) that their hope is vain.

\(3\) Yet furthermore, he says again:

Behold, the ones who pulled-down this inner-sanctum, they themselves will build it.

(\textit{Isaiah 49:17})

\(4\) And it is coming-to-pass now.\(^2\) For due to the fact that they were waging-war, it was taken-down by their enemies. And now, they themselves as \(3\) the assistants of the enemies, will rebuild it. \(5\) Again, it was manifested how the city and the inner-sanctum and the people of Israel were going to be being delivered up. For the writing says:

And it will be during the days which are last, and the Lord will deliver up the sheeps of the pasture, and the sheepfold and their tower into destruction.

(\textit{Enoch, non-extant verse? See Enoch 89:50, 54, 56, 66, 67})

And it came-to-pass according to the things which the Lord uttered.

\(6\) But may we seek to find out if there is an inner-sanctum of a god. There is—where he himself says, that he is making and fully-fitting it. For it has been written:

\(^{\text{14}}\) \[15:6\] Lat / Gk/(G) “will cut short his season” / Gk/(CS) “and will bring the season to an end”

\(^{\text{15}}\) \[15:6\] Gk/(S) “sun, and the stars, and the moon”

\(^{\text{16}}\) literally “it”

\(^{\text{17}}\) \[15:7\] Gk/(CS1) / Gk/(S2), Lat “except he who is”

\(^{\text{18}}\) \[15:8\] Gk/(S2) / Lat / Gk/(G) “But if” / Gk/(G,S1) “But if not”

\(^{\text{19}}\) \[15:8\] Gk/(CS) / Gk/(G) Lat “result, he, beautifully resting himself is making”

\(^{\text{20}}\) literally “him the professed-thing”

\(^{\text{21}}\) \[15:8\] Gk/(S) / others “one beautifully resting certainly makes it holy, but only when we ourselves, having received the thing which-has-been-professed, wickedness being no-more, and all things having been made new by the Lord, will be able to work righteousness.”

\(^{\text{22}}\) \[15:8\] Gk/(S) “Will we not then?”

\(^{\text{23}}\) literally “the”

\(^{\text{24}}\) literally “as”

\(^{\text{25}}\) \[16:2\] Gk/(CS) / Gk/(G) Lat “You knew”

\(^{\text{26}}\) literally “picked-down”

\(^{\text{27}}\) \[16:4\] Gk/(S) omit “And it is coming-to-pass now” / Lat add “And”

\(^{\text{28}}\) \[16:4\] Gk/(CG), Lat / Gk/(S) “and”
And it will be, while the week is being completely finished, an inner-sanctum of a god will be built gloriously on the name of the Lord.

(Enoch 93:13)

7 Therefore, I am finding, that there is an inner-sanctum. Therefore, all of you*, learn how it will be built on the name of the Lord. Before the event in which we had-faith in God, the dwelling-place of the heart was corruptible and weak, truly like an inner-sanctum built by hands, because it was indeed full of idol-worshipping and was a house of demons, due to the fact that so many things which were contrary to God were being done.

8 But:

It will be built on the name of the Lord.

(Enoch 93:13)

Now, all of you*, be paying-attention, in order that the inner-sanctum of the Lord might be built gloriously. How? All of you*, learn. After we took the forgiveness of the sins, and after we hoped on the name of the Lord,* we became new creatures, being created again from the beginning. For-this-reason, in our dwelling-place, God is truly residing* in us.

9 How? His account of the faith, the calling of what-has-been-professed, the wisdom of the righteous-enactments, the instructions of the teaching, himself prophesying in us, he himself residing* in us; opening the door of the inner-sanctum (which is a mouth) to us, the ones having been enslaved to the death; giving a change-of-mind to us – he is leading us into the incorruptible inner-sanctum. 10 For the one who is yearning to be saved is not looking to the human, but instead to the One who is residing* and is uttering in him, being astonished over the fact that he never-at-any-time neither heard the saying of the words out of his* own mouth, nor has he himself at-any-time desired to be hearing them. This is a spiritual inner-sanctum being built to the Lord.

17.1 As-much-as-it is in my ability* and simplicity to make this clear to you*, my soul is hoping that, in my desire, any of the things pertaining to* salvation have not been left-aside.* 2 For if-at-any-time I am writing to you about the things which are presently standing-in place or* are going to be coming, you may never understand, due to the fact that they are being laid up in parables. Indeed, these things are in-this-manner.*

CHAPTER 18 & 19

But may we also step-away-from-and-advance to a different sort of knowledge and teaching. There are two ways of teaching and authority: both the way of the light and the way of the darkness. But there is much diversity between the two ways. For indeed over one* are having been assigned light-leading messengers of God, but over the other* are messengers of the Adversary. 2 And indeed, the first is the Lord from the first ages and into the ages, but the other is a chief of a season, the present season* of the lawlessness.

11.1 Therefore, this is the way of the light: If-at-any-time someone is wanting to travel* a way to the place which has been ordained, may he hasten to his works. Therefore, this is the knowledge which was given to us of the purpose to be walking-around in this same way:

2 You will love the One who made you. 23 You will be filled with fear of the One who fashioned you.

3 You will glorify the One who redeemed you out of death. You will be simple in the heart and rich in the spirit.

4 You will not be glued with the ones who are going* in a way of death. You will hate everything which is not pleasing to God.

5 You will hate every hypocrisy. May you never leave-behind* instructions of the Lord.

6(3) You will not raise yourself high, but will be humble-minded throughout everything. 27 You will not lift glory onto yourself.

7 You will not take a wicked counsel for yourself against your neighbor. You will not give boldness to your soul.

8(4) You will not commit sexual-immorality. You will not commit-adultery.

9 You will not corrupt-boys.

May you never let the account of God come-out of you among* uncleanliness of any persons.

10 You will not take a person* for yourself when you are to convict someone over a trespass. You will be meek.

11 You will be tranquil.

You will be someone trembling at the accounts which you heard.

12(5) You will not remember-past-evils with your brother.

May you never be double-souled as to whether something will be or not.

13 May you never take the* name of the Lord in* vain.

You will love your neighbor above* your own soul.

14 You will not murder a child in corruption,* nor-even, again, kill it off after it was birthed.

15 May you never lift your hand from your son or from your daughter; instead, from the age-of-youth, you will teach them* fear of the Lord. 24

16(6) May you never come-to-be desiring the things of your neighbor.

May you never come-to-be a greedy-person.

17 Not-even, will you be glued, from out of a soul of yours, with high minded persons,* instead you will behave with humble and righteous persons.

18 You will welcome the operations which happen to you as good things having come-to-know that, without a god, nothing is coming-to-pass.

19(7) You will not be double-minded, nor-even double-tongued,* for the double-tongue is a snare of death.

20 You will be subjected to lords as to a type of a god, in shame and fear.

21 May you never, in bitterness, command a slave or a servant-girl of yours, the ones who are hoping* on the same God, lest at some-time they might never be filled-with-fear of the God who is over both of you*; 22 because he did not come to call a person according-to his face, but instead the ones whom the spirit made-ready.

23(8) You will commune in all things with your neighbor.

24 And* you will not state anything to be your-own; for if you* are commurers in the incorruptible thing,* how-much more in the corruptible things.*

25 You will not be pre-tongued, for the mouth is a snare of death. As-much-as is possible, you will be pure-in-being of your soul.

26(9) You will not be becoming one, indeed, who is stretching-out your* hands during the time to take, but pulling them together during the time to give.

27 You will love, as a pupil of your eye, everyone who* is uttering the account of the Lord to you.

28(10) You will be caused-to-remember a day of judgment, night and day.

29 And you will seek-out the faces of the holy-ones throughout each day,* either through laboring in account and work and labor,* and

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1 literally “the seven” (a Hebrew idiom for “week” since they do not have a specific word for it; this is a reference to the parable of weeks in Enoch Chapter 93)

2 literally “it”

3 [16:8] (GkS2, Lat / Gk(C,S1) omit “of the Lord”)

4 literally “out-of”

5 literally “dwelling-down”

6 [16:9] (Gk/S) / others “the calling of his”

7 literally “of the professed-thing”

8 literally “dwelling-down”

9 [16:9] (GkS, C) Lat is accusative masculine / Gk(S) is dative neuter

10 literally “into” (also next instance)

11 literally “dwelling-down”

12 literally “the”

13 literally “To as-much-as was in powerful”

14 [17:1] Gk(S) / others “I am cherishing the hope that”

15 literally “into”

16 [17:1] Gk(GS2)/Gk(C,S1) “, anything has not been left-aside”

17 [17:2] Gk(S), Lat / Gk(G) omit “which are presently standing-in place”

18 [17:2] With the addition of the dictionology, the Lat translation ends here.

19 literally “which”

20 literally “whence”.

21 [18:3] Gk(S) / others omit “the present season”

22 literally “to make-way”

23 [19:2] Acts of Paulus(Lat)”You will love the Lord your God who made you.”

24 [19:2] Gk(S) / others omit “You will be filled…fashioned you”

going with the result to exhort them, and giving-careful-attention-to them with the result to save souls with the account, or through working with your hands for a redemption of sins of yours.

30(11) You will not waver to give, nor-even murmur while you are giving, but give to every one who is asking you. But you will know for yourself who is the beautiful Equivalent-Repayer of the wage.

31 You will guard the things which you took-alongside, neither adding-to them nor picking-away from them.

32 You will hate the wicked-one to the end. And you will judge righteously.

33(12) You will not make a split; but you will be-at-peace with persons who are fighting, after you congregate them.

34 You will confess-forth on the-basis-of sins of yours. You will not be-fit for prayer to God in a wicked conscience.

This is the way of the light.10

CHAPTER 20
But the way of the Black-One is crooked and sated of a curse. For it is a way of perpetual11 death with punishment. 2 In it are the things which are causing them to-lose their soul: idol-worshipping, over-boldness, height of power, hypocrisy, double-heartedness, adultery, murder, snatching, arrogance, transgressions, deceit, evil, self-pleasure, use-of-drugs,13 magic, greed,14 fearlessness of a god.15

3 You are harmful pursuers of the good men, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to any good person, not with a righteous judgment, not paying-attention to widow and orphan, not lacking-slumber for a fear of a god but instead over the wicked-one, of whom meekness and endurance are long and fat removed. 5 loving vain things, pursuing an equivalent-repayment, not having-mercy for a destitute person, not exerting on-behalf of someone who is being exerted-down. 6 well-adapted15 in calumny, not knowing the One who made them; murderers of children, corrupters of what-is-fashioned of a god, 7 being turned-away from the one who is-indigent, exerting-down the person who is suffering-tribulation, exhorters of rich persons, lawless judges of poor persons – altogether-sinful.

CHAPTER 21
Therefore,18 it is beautiful for someone who learned the righteous-enactments of the Lord,19 as-many-as have been written, to be walking-around in these things. For the one who is doing these things will be glorified in the kingdom of God. The one who is selecting those other things for himself will perish-along with his works. Due to this purpose, there will be a standing-up.20 Due to this purpose, there will be an equivalent-repayment.

2 I am asking the surpassing ones, if you* are taking any consultation of a good resolve of mine: Be having with yourselves persons to whom you* might work the beautiful thing. Do not be leaving them in the dust. 3 The day is near in which all things will perish-along with the wicked-one. The Lord is near, and so is his wage.

4 Still and still I am asking you*: Be being-made-to-be good lawgivers22 of yourselves, be remaining faithful counselors of yourselves, lift every hypocrisy out from among you*. 5 But may God, the one who is being-lord-over the entire world, give to you*; wisdom, intelligence, experience, knowledge of his righteous-enactments, and endurance. 6 But be being-made-to-be taught-by-God, seeking out what the Lord is seeking from you*; and be doing it, in order that you* might be found24 in a day of judgment. 7 Now if there is some remembering of something good, be remembering me while you* are giving-careful-attention-to these things, in order that even the desire and the lack-of-slumber might progress25 into some good thing. I am asking you*, requesting a favor for myself.

8 While26 still the beautiful utensil is with you*, may you* not be leaving anything of them27 in the dust, instead be seeking these things out continually, and be filling-up every instruction; for it is worthy. 28 9 For-this-reason, I made every-effort even more to write to you* from the things which I was enabled,29 with the result to gladden you*. Be saving, O children of love and peace. Let the Lord of the glory and of every favor be11 with your* spirit.

Letter of Bar-Naba.32

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1 [19:29] Gk(S) add
2 literally “into” (also later in verse)
3 literally “into”
4 [19:30] Gk(S) omit “But give to every one who is asking you”, but it is added by a corrector
5 may also be translated “observe”
6 [19:32] Gk(S) “the evil-one”
7 [19:32] (literally “into an end”) / Gk(S) omit
8 [19:32] Gk(S) add
9 literally “on”
10 [19:34] Gk(S) omit “This is the way of light,” but it is inserted by a corrector
11 [20:1] Gk(S) “a perpetual way of”
12 [20:2] Gk(S) “transgressions”
13 may also be translated “sorcery”
14 [20:2] Gk(S) omit “magic, greed”
15 [20:2] Gk(S) omit “of a god”
16 literally “into”
17 literally “well-handed”
18 [21:1] Gk(S) omit “therefore”
19 [21:1] Gk(S) “of God”
20 [21:3] Gk(S) “beststandings-up”
21 literally “into”
23 [21:7] Gk(S) omit the preposition
24 [21:8] Gk(S) “other’s safe”
25 [21:8] Gk(S) “other’s safe”
26 literally “make-room-to-hold”
27 literally “Till”
28 [21:8] Gk(G), Lat / Gk(CS) “themselves”
29 [21:8] Gk(S) / others “for they are worthy”
30 [21:9] Gk(S) omit this clause, but it is inserted by a corrector
31 literally “one”
32 [21:9] Gk(S) omit “Let” & “be”