LETTER OF BAR-NABA
(BARNABAS)

CHAPTER 1

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

2 Indeed, while the righteous-enactments of God are great and rich toward2 all of you*, I (above measure and surpassingly)3 am being-super-gladden for myself over your* happy and glorious spirits. In-this-manner,4 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 seeing5 in you* a spirit which has been poured-out from the rich Lord of the spring.6 In-this-manner, the sight of you* which I yearned-after, caused me astonishment over you*. 4 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 accompanied7 me on8 a way of righteousness. And I am, by-all-means, also obliging myself into this: to be loving you* above my own soul, because great is the faith and love dwelling in you*, on-the-basis-of a hope of a life of his.

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 spirits) 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), love of gladness and leaping-for-joy (which is an attestation of works of righteousness).15 7 For by the prophets, the Master made-known to us both the things which passed and the things which have become-present.16 And after he gave to us the firstfruits of a tasting beginning and end,17 therefore, there are three decrees of God are great and rich toward things which are evil, and make things which are evil more, hoping to be saved, because I am18 in order that, along with your* faith, you* might be having the knowledge complete.

For your understood 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 spirits) 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.

8 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 spirits) 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.

CHAPTER 2

Therefore, while the days are wicked, and the one who is operating it is having the authority,22 we are being-indebted, while paying-attention to ourselves, to be seeking-out the righteous-enactments of the Lord. 2 Therefore, helpers of our faith are fear and endurance; but the ones being-associatives to us are long-suffering and self-restraint.3 Therefore, while these things are remaining purely in the things pertaining-to33 the Lord, wisdom, intelligence, experience, and knowledge are being gladden-gladed 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.

If-at-any-time you* might be bringing fine-flow, it is in vain.
Incense is an abomination to me.
I am not tolerating the new-moons and the sabbaths of yours*.
(Revel 13:14)
6 Therefore, he rendered these things, inoperative, in order that the new law of our Lord Jesus the Anointed-One, which is without the yoke of obligation, might not36 be having the offering which is human-made.

7 But again he says to them:

1 I did not instruct your fathers, while they were going-forth out of the earth 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.’

(Deut 7:9)

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, not36 likewise misleading ourselves like those persons, to be seeking how we might approach32 him.

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

A sacrifice to the Lord32 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 order that 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,39

2 But even whenever you* might bend your* neck like36 a ring, and might dress yourselves with sackcloth and might spread ashes under yourselves, you* will not even in this-manner call it an acceptable fast.

(Deut 16:12)

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 commissioning shattered persons in forgiveness, and be pulling-asunder every unrighteous written-contract;

be rending 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.43

4 Then your light will be ripped forth early in the morning, and your healings43 will quickly rise-up, and the righteouseness will go on ahead before you, and the glory of God will wrap-around46 you;

5 then you will cry out, and God will favorably-hear6 you;

1 [1:1] Gk(CS) / C/O, Lat “of our Lord Jesus the Anointed-One”
2 Literally “unto”
3 Literally “above something and corresponding 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 [1:3] Lat omit “the sight of you*…over you.”
8 Literally “at”
9 Literally “made-his-way-together with”
10 Literally “in”
11 Literally “around”
12 Literally “from”
13 Literally “you* according to small”
14 Literally “of a faith of ours”
15 [1:7] Gk(C) / Gk(S) “love which is joyfulness and an attestation of the gladness”
16 [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.”
17 Literally “have stood-in place”
18 [1:8] Gk(C) / Gk(S) / others “knowledge”
19 [1:8] Gk(C) / Lat “altar”
20 Literally “out-of”
21 Literally “in the things which are being-present/aside”
22 [2:1] Gk(C) / Latin “and the Adversary possesses the power of this world”
23 Literally “with”
25 The second part of this quotation sounds more like something from Zechariah 7:10 or 8:17. But Origenes(On Prayer) also has this entire quotation exactly as it is here as being a single passage from Jeremiah. So this passage likely consisted in their copies of Jeremiah.
26 [2:9] Gk(CS) / Latin omit “not”
27 Literally “tied-to”
28 [2:10] Gk(C), Lat, ClemAlex(s1) / Gk(S), Eirenaios(Lat), ClemAlex(s1) “to God”
29 [3:1] Gk(S) / Gk(C) omit “says the Lord” and read “…not a day for a human to humble his soul!” / Lat “says the Lord, that someone might humble his soul without a cause”
30 Literally “is it”
31 [3:2] Lat / Gk(S), ClemAlex “might spread sackcloth and ashes under yourselves” / Gk(C) “might dress yourselves with sackcloth and ashes”
32 Jeremiah 7:22–23
33 [3:3] Gk(CS) / Gk(C), Lat omit “not a human that might humble his soul”
34 [3:3] Gk(CS) / Lat “hungry, and lead the homeless poor into your house, clothe the name when you see him, and do not despise those of your seed.”
35 [3:4] Gk(S1) / Gk(S2), Latin “robes”
36 Literally “will place-around”
37 Literally “will hear-out”
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,1 and a word of murmuring, and might give your bread to a hungering person from out of your soil, and might have-mercy to a soul which has been humbled. (Isaiah 58:6–10)

6 Therefore, brothers, for this reason, the Longsuffering one (after he saw2 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 newcomer3 by-means-of the law of those people.4

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;5 and may we hate the misleading 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 Henoch3 says:

For to10 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 be-onto the inheritance. (Enoch, non-exant 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-up 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 among16 you*), but also loving you* all above my own soul): to now17 be paying-attention to yourselves, and not to be 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-around onto 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 earth 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 for22 one who is loving to not be leaving-in the dust anything from the things which we have), made-every-effort to be writing to you* as an offscouring of you*.23 For-this-reason, may we be paying-attention in the last days. For the entire time of our life and faith24 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.

10 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 glad-dened in his righteous-enactments.

12 The Lord will judge the world without-respect-of-persons. Each one will find a recompense for himself 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), in order that lest-perhaps, we, resting-up 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-be 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 to27 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, this28 is in the blood of his sprinkling.29 2 For it has been is 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 welt. 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 un-intelligent 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 righteousness, who himself, while having knowledge of a way of righteousness, is pressing-away29 from it into a way of darkness. 5 But still also this, brothers of mine: If the Lord endured to

20 literally “descend with the quickness”
21 literally “sealed-down-in”
22 literally “us”
23 [4:9] Gk/S / Lat omit “an offscouring of you”*
24 [4:9] Gk/S / Lat omit “your faith/ faith”/
26 [4:9–10] Gk/S / Lat “god. Therefore, in order that... in, (10) may we.../ Lat “god. May we resist all iniquity, and hold it in hatred”
27 literally “as much as it is in us”
28 literally “into”
29 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 portents 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 being exist 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 prophet 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. (Zechariah 13:7)

13 But he himself wanted to suffer in-this-manner. For it was necessary, in order that he might suffer on a piece of wood.

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

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

And:

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

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

14 And again he says:

Behold, I have put my back to 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 me? Let him draw near to the boy of the Lord.

Woe to you*, because you will all be made-old like a robe, and a moth is eating you down for itself. (Isaiah 50:8-9)

And again, since he was put down as a strong stone for a crushing, the prophet says:

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

Next, what is he saying?

And someone who will hope on-the-basis-of it 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 surrounded me; they encircled me as if bees for a honeycomb. (Psalm 118:12)

And:

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

7 Therefore, while he himself 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 deliberated among themselves a wicked deliberation against themselves, after they spoke: “May we bind the righteous-one, because he is nearly-useless to us.” (Isaiah 3:9~10 LXX only; also Wisdom 2:12)

8 And Moses also says to them:

Behold, the Lord God says these-here-things: All of you*, enter into the earth 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 declare 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, except a man who is wise and experienced and loving his Lord? (unidentified quotation, Job 11:2?)

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:

[16] [6:3] Gk(G)/Gk(CS), Lat “who is putting-faith into it”
[17] literally “have-all-around” (in the sense of surrounding)
[18] literally “there”
[19] [6:9] Gk(G), Lat (Gk) “What is the other prophet Moses saying to them?”
[20] [6:9] Gk(G), Lat/Gk(C,S2), Lat, ClemAlex add
[21] may also be translated “For the prophet says a parable of the Lord, Who will understand”
[22] Clement of Alexandria adds this entire quotation to the opening words of Job 11:2. It may be a non-extend line from a version of that work.
[23] [6:11] Lat add
May we make the human according-to an image and according-to a likening 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.1

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 he1 is saying something to us. He made a second fashioning during3 these last days. Now the Lord says:

Behold, may I be making4 the last things like5 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.

(unidentified quotation)3

14 Therefore, behold, we have been re-fashioned, exactly-as he says again in a different prophet:

"Behold, says the Lord, I will pick-out of these persons" —that6 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 himself7 was going to be being manifested in flesh and to be residing8 in9 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,10 "I will confess-forth to you in an assembly up-the-middle11 of brothers of mine, and I will pour to you up-the-middle of an assembly of holy-ones." (Psalm 42:2? + Psalm 35:18? + Psalm 22:22 + Psalm 88:6?)

Doubtless, 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, we while also being made-alive with the faith of what was-professed12 and by the account, will live, dominating the earth. 18 Now we13 have spoken-beforehand above:

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

(Genesis 1:26)

Therefore, who is the one who is presently being able-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 be 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,14 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 for15 all things. 2 Therefore, if the Son of God (being a lord of all things)16 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 people17 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 offering18 the utensil of the spirit for a sacrifice in-behalf of our sins, in order that the type — the type which came-to-be 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.

(unidentified quotation)21

All of you*, be paying-attention precisely:

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

(unidentified quotation)22

5 To what purpose? Since you* are surely going to be offering19 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 in20 sackcloth and ash, in order that I might show that it is necessary for him to suffer many things by them;23

6 If24 instructed these things; all of you*, be paying-attention:

All of you*, take two male-goats, beautiful and alike, and offer25 them. And let the priest take the one for26 a holocaust in-behalf of sins.

(Leviticus 16:7.9)

7 But what might27 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 Jesus28 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.

(unidentified quotation)29

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 called31 Rachel (ῥαχήλ),32 the buds33 of which we have also been accustomed to be gnawing when we find them in the country. The fruits of this34 thorn-hedge35 (ραγχος) 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 him down, and spit-upon him?”36 Truly this was the man, the one who then was saying that he is a son of a god.”

13 [7:2] some add
14 [7:4] Gk(S) “inner-sanctum”
15 literally “bringing-to” (also later in verse “brought-to”)
16 see Leviticus, especially 1-2
17 see Leviticus, especially 1:9, 6:22, 7:6
18 literally “bringing-to”
19 literally “out”
20 [7:6] Gk(Gc) / Gk(Cc), Lat “suffer by their hands” / Gk(S) “suffer many things by their hands”
21 [7:6] Gk(S) “He”
22 literally “bring-to”
23 literally “into”
24 [7:7] Gk(S) / Gk(CG) “will”
25 [7:8] Gk(S2), etc. / Gk(S1) “God”
26 may from a now-non-extant passage in Leviticus, of from a non-extant book; but see Leviticus 16:10
27 literally “said”
28 [7:9] Gk(S) / Gk(Cc) “Rachīl” / Gk(C) “Rache”
29 [7:9] Lat “fruits”
30 [7:9] Gk(S) “in-this-manner”
31 [7:8] Gk(SG) (transliterator “rachos”) / Gk(C) “Rache”
32 [7:9] Gk(S) “contempt, spit-upon him?”
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 indebted-to take me after they were put-under-tribulation and after they suffered.

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 heifer, and, slaughtering 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)

2 All of you*, be comprehending! how he is saying this to you* in simplicity. The call* is the Anointed-One. Jesus, the sinful men offering* 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 hearts, to whom he gave the authority of the good-message 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, 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 be 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, 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)

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 indebted-to take me after they were put-under-tribulation and after they suffered.

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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’ (τριακοσίους). For the ‘eighteen’ (δεκαοκτὼ):

\[\begin{align*}
\text{i (ί)} &= 10 \quad (\text{δέκα}) \\
\text{e (ε)} &= 8 \quad (\text{όκτοί})
\end{align*}\]

You have: Jesus (ησους).

18 Now because the cross was going to be having the favor in the letter T (τόθ), it also says, the ‘three-hundred’ (τριακοσίους). Therefore, he is indeed making Jesus clear in the two letters and the cross in the one. (9:9) 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. (Leviticus 11:7:13–15,10–12/Deuteronomy 14:8,12–14,10)

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-encantments 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, these are like pigs.

5 He declares:

And you will not eat for yourself: a lamprey, nor-even a polypus, nor-even a cuttlefish. (Leviticus 11:10–11/Deuteronomy 14:10)

He is declaring: 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 for11 themselves by labor and sweat, but instead, in an act of lawlessness of theirs, are snatchling the things of another; and they are keeping-watching-over 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 animals are not properly procuring the nourishment for12 themselves. Instead, they, sitting themselves inactive, are seeking-out-how13 they might eat-down these beasts of flesh, being pests by-means-of their wickedness.

6 Instead:

You will also not eat for yourself the rabbit. (Leviticus 11:4–5/Deuteronomy 14:7)

To what purpose? He is declaring: May you never be made-to be a boy-corrupter, nor-even will you be made-like the humans such as these. Because the hare is having-more of the deceiving year-long-period by year-long-period; for as many years as it lives, so it has as many amuses. 7 Instead:

You will not even eat for yourself the hyena. (unidentified quotation)

He is declaring: May you never be made-to be an adulterer, nor-even a corruptor; nor will you even be made-like the humans such as these. To what purpose? Because this living-creature changes its14 nature with15 each year-long-period; and indeed, it becomes at-some-time male, but at-some-time female. 8 Instead, he even beautifully hated the weasel. (Leviticus 11:29)

He is declaring: May you never be made-to be a human such as this of whom we are hearing are doing lawlessness in the mouth due to uncleanness; nor-even will you be glued to the unclean women, the women who are doing the lawlessness in their mouth. 9 For the living-creature is becoming-pregnant with the mouth.

Moses, indeed, after he took23 three decrees about the solid-foods, uttered them in-this-manner in a spirit; but these persons received them to themselves according-to a desire of the flesh, as if he had uttered about a feeding. 10 But David is taking the knowledge of the same three decrees and is saying:

Happy is a man who did not walk in a deliberation of impious men. (Psalm 1:1)

(exactly-as the fishes also are going in darkness into the depths)

and did not stand in the way of sinners, (Psalm 1:1)

(exactly-as the ones who are thinking themselves to be being filled-with-fear of the Lord, while they are sinning as the pig)

and did not sit-down on a seat of pests, (Psalm 1:1)

(exactly-as the flying-creatures who are sitting themselves into a snatching).

You* are also holding26 completely to these decrees27 about the feeding.

11 Moses says again:

You* will eat for yourself every animal which is having-a-divided hoof and is ruminating. (Leviticus 11:2–3/Deuteronomy 14:4–6)

What is he saying? That a person who is taking the nourishment has come-to-know the one who is nourishing him, and, resting-up on him, is thinking to be gladdening himself. He spoke beautifully, looking at the instruction.

12 Therefore, what is he saying? All of you* be being glued to the ones who are filling themselves with-fear-of the Lord, with the ones who are giving-careful-attention in their heart on the enjoyment of a word which they took, with the ones who are uttering the righteous-encantments of the Lord and are keeping them, with the ones who have come-to-know that the careful-attention is a work of gladness, and who are ruminating-up28 upon the account of the Lord. But what does the “having-a-divided hoof” mean? That the righteous-one is even walking-around in this world, and is expecting the holy age.

All of you*, be looking at how beautifully Moses gave-law. 13(12) Instead, how-is-it possible for those persons to comprehend or to be having-insight about these things? But we, after we rightly comprehended the instructions rightly, are uttering them as the Lord wanted. Due to this purpose, he circumscribed our senses-of-hearing and our29 hearts, in order that we might be having-insight about these things.

CHAPTER 11

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
9 And again, a different prophet says:

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

10 Next, what is he saying?

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

(unnamed quotation)

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.

(unnamed 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,23 “Whenever a piece of wood might be bent down and might stand-up, and whenssoever blood might drop out of a piece of wood.”

(2 Ezekiel: DSS Fragments)

Again you have a reference about the cross, and about the one who is going to be being 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. 3 The spirit is saying this into the heart of Moses, in order that he might make a type of a cross and72 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 middle of the fist, 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)

6 (4) And in a different prophet, he says:

For the whole day, I expanded my hands to an unpersuadable31 people, and to one who is speaking-against a righteous way of mine. (Isaiah 65:2)

7(5) Again, Moses is making a type of Jesus, that it is necessary for him to suffer, and that he himself will make-alive(2) 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-be 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(6) Yet furthermore, Moses himself instructed:

There will not be to you* neither a carved nor a smelted32 image for a god of yours.*
He himself makes this, in order that he might show a type of "Jesus. Therefore, Moses makes a bronze serpent and puts it up gloriously, and calls the people with a proclamation. Therefore, after they came to the same place, they were beseeching Moses, in order that he might bring up a beseeching concerning them about their healing.

But Moses spoke to them, declaring, "Whenever anyone of you might be bit, let him come to the serpent, the serpent which is being laid-on the piece of wood; and let him hope, after he had faith, that, while it itself is dead, it is being able to makealive; and immediately he will be saved." (Numbers 21:8-9)

And they were doing this in-this-manner. In these things, you are again also having the glory of 'Jesus, because all things are in him and into him.

Again, what is Moses saying to Joshua, son of Nun, after he put this name on him (him being a prophet), in order that all the people might hear him alone? It was because the Father might be manifesting all things about the son Jesus (Joshua).

Therefore, Moses says to Joshua, son of Nun, after he put this name on him, when he sent him for a spy of the earth,

"Take a book into your hands, and write the things which the Lord says, that Joshua, the son of God will cut-out all the house of 'Amalek from the roots during the days which are last." (Exodus 17:14)

See again: Jesus (Joshua), surely-not a son of a human, but instead a son of God; but who was manifested in a type in flesh. Therefore, since they were going to be saying, that an anointed-one is a son of David, David himself, filling himself with-fear and having-insight of the misleading of the sinners, prophesies:

The Lord spoke to my Lord, "Be sitting yourself at my right sides, till whenever I might put your enemies for a footstool of your feet."

(Exodus 17:14)

And again, Isaiah is saying in this-manner:

The Lord said to my Anointed-One the Lord, his right hand of whom I grasped, for nations to favorably-hear in-front of him; and I will rip-through strength of kings.

(Exodus 17:15)

18 See how David is saying that he is "lord", and is not saying "son of God." 1

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 Isaiah was beseeching 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."

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

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

"Behold, the Lord did not bereave 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 youngest 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)

Behold, I have put you forth, Abraham, as a father of nations.

(Genesis 17:4-5)

—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 earth of Egypt, acted-lawlessly." 1

(Deuteronomy 9:12)

5 And Moses had-insight, that they again made smelded-images to themselves. And he cast the tablets out of his hand, 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. 2

(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. 3

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. For it has been written how the Father instructs him, after he redeemed us out of the darkness, to prepare a holy people to himself.

15 [13-4] Gk(S) "Ephraim"
20 literally "the"
21 literally "unto"
22 [13-9] Gk(S) / others "to Abraham? "Because you had-faith, it is put to you into righteousness."
23 [19-4] Gk(S) "in God"
24 [14-5] Gk(C), 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"
25 literally "to"
26 also see Exodus 24:18; 34:28
27 literally "descend with the quickness"
28 also see Exodus 32:7
29 [14-4] Gk(S) / others "to themselves"
30 [14-4] Gk(CS) / Gk(G), Lat actually add "the tablets"
31 literally "the"
32 literally "unto"
33 [14-5] Gk(S) / others "we, inheriting through him, might take the covenant through the Lord Jesus"
34 literally "whom"
35 usually translated "spent"
36 [14-10] Gk(S) / others "how the Father, about to redeem us"
11(7) Therefore, the prophet says:

I, 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.

(therefore, we are knowing from-where we were redeemed).

12(8) Again, the prophet says:

Behold, I have put you forth for a light of nations, of the act for you to be for salvation till the last region of the earth. This-is-what the Lord, the God who redeemed you, says. (Isaiah 49:6–7)

13(9) 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. 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 to blind persons; to call an acceptable year-long-period of the Lord, and a day of an equivalent-replacement; to exhort all the ones who are mourning. (Isaiah 61:1–2)

CHAPTER 15

Therefore, it still has also been written about the sabbath in the ten accounts, in which he uttered to Moses face to face in the mountain Sinai:

And you will make the sabbath of the Lord holy with clean hands and a clean heart. (unidentified quotation)

2 And he says in a different place:

If-at-any-time my sons might observe the sabbath, then I will put my mercy on them. (unidentified quotation)

3 He says something about the sabbath in the beginning of the creation:

And in six days God made the works of his hands, and on the day, the seventh day, he completely-finished, and he rested on it, and made it holy. (Genesis 2:2–3)

4 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 signifies10 a thousand years. But he himself is testifying to me, saying:

Behold, a day of the Lord will be as a thousand years. (see Psalm 90:4 & Jubilees 4:30)

5 Doubtless, children, in six days, in the 6,000 years, the all-things-together will be completely-finished.

6(8) And he rested on the day, the seventh day. (Genesis 2:2)

This is saying: Whenever his son might come, he will render-inoperative the season of the lawless man, and will judge the impious-ones, and will change the sun and the moon and the stars, then he will beautify rest himself on the day, the seventh day.

7(9) Yet furthermore, he says:

You will make it holy with clean hands and a clean heart. (unidentified quotation)

Therefore, if someone is presently being-able to make-holy a day which God made-holy by being clean by-means of the heart in all things, we have been misled.8(7) See, that, as-a-result, we, beautifully resting ourselves, will make 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 — the lawlessness being no-more, but all things having become new by the Lord. Then we will be able to make it holy, after we ourselves were made-holy first.

9(10) Yet furthermore, he says to them:

I am not tolerating your new-moons and your sabbaths. (Isaiah 1:14)

You are seeing how he is saying: The present sabbaths are not acceptable to me, 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. 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 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. 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. (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? (Isaiah 66:1)

You have known 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. (Isaiah 49:17)

4 And it is coming-to-be now. For due to the fact that they were waging-war, it was taken-down by their enemies. And now, they themselves as the assistants of the enemies, will rebuild it. 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. (Enoch, non-extant verse? See Enoch 89:50,54,56,66,67)

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

And it will be, while the week is being completely-finished,

11(7) Gk(S) “sun, and the stars, and the moon”
11(8) Gk “unto it”
11(9) “But he, beautifully resting himself is making”
11(10) “Lord, will cut short his season” / Gk(CS) “and will bring the season to an end”
16(2) Gk(S) / Gk(G), Lat “you”
16(4) Gk(S) / Gk(G), Lat “it”
17(3) “to exhort all the ones who are mourning.”
18(12) Gk(S) / Gk(G), Lat “he”
18(14) “and a clean heart.”
18(15) “and will bring the season to an end”
18(16) “result, he, beautifully resting himself is making”
18(17) “Lord, will cut short his season” / Gk(G), Lat “You knew”
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,2 we became new creatures, being created again from the beginning. For-this-reason, in our dwelling-place, God is truly residing3 in us.

9 How? His account of the faith, the1 calling of what-has-been-professed,4 the wisdom of the righteous-enactments, the instructions of the teaching, he himself prophesying in us, he himself residing5 in us; opening the door of the inner-sanctum (which is a mouth) to us, the6 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 to7 the human, but instead to the One who is residing8 in us, 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 his9 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 likely as it is in my ability,10 and simplicity to make this clear to you*, my soul is hoping that,11 in my desire, any of the things pertaining to12 salvation have not been left-aside.13 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.15

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 one14 are having been assigned light-leading messengers of God, but over the other15 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 season16 of the lawlessness.

II. Therefore, this is the way of the light: If-at-any-time someone is wanting to travel17 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.22

3 You will be filled with fear of the One who fashioned you.23

3 You will glorify the One who redeemed you out of death.

4 You will be simple in the heart and rich in the spirit.

5 You will not be glued with the ones who are going24 in a way of death.

5 You will hate everything which is not pleasing to God.

6 You will hate every hypocrisy.

May you never leave-behind25 instructions of the Lord.

6(3) You will not raise yourself high, but will be humble-minded throughout everything.26

You will not lift glory onto yourself.

7 You will not take a wicked deliberation 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 among27 uncleanness of any persons.

10 You will not take a person28 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.

13 You will never be double-souled as to whether something will be or not.

13 You may never take the29 name of the Lord in30 vain.

You will love your neighbor above31 your own soul.

14 You will not murder a child in corruption.32

15 You will never lift your hand from your son or from your daughter; instead, from the age-of-youth, they will teach them fear of the Lord.33

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

You may never come-to-be a greedy-person.34

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 receive to yourself the operations which happen to you as good things having come-to-know that, without a god, nothing is coming-to-be.35

19(7) You will not be double-minded, nor even double-tongued,36 for the double-tongue is a snare of death.37

20 You will be subjected to lords as to a type of a god,38 in shame and fear.

21 May you never, in bitterness, command a slave or a servant-girl of yours, the ones who are hoping39 on the same God,40 lest at-some-time they41 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.

And42 you will not state anything to be your-own; for if you* are communers in the incorruptible things,43 how much more in the corruptible things.44

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-behalf of your soul.

26(9) You will not be becoming one, indeed, who.is stretching-out your45 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 who46 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,47 either through laboring in account and work and labor,48 and

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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.

CHAPTER 20
But the way of the Black-One is crooked and sated of a curse. For it is a way of perpetual death with punishment. 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, magic, greed, fearlessness of a god. They 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 orphans, not lacking-slumber for a fear of a god but instead over the wicked-one, of whom meekness and endurance are long and far removed. Loving vain things, pursuing an equivalent-repayment, not having-mercy for a destitute person, not exorting on-behalf-of someone who is being exerted-down; well-adapted in calumny, not knowing the One who made them; murderers of children, corrupters of what-is-fashioned of a god, 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, it is beautiful for someone who learned the righteous-enactments of the Lord, 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 be-lost-together with his works. Due to this purpose, there will be a standing-up. 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 be-lost-together 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 lawmakers 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 found 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 progress into some good thing. I am asking you*, requesting a favor for myself.

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

Letter of Bar-Naba.