

# LETTER OF BAR-NABA (BARNABAS)

## CHAPTER 1

Be rejoicing, sons and daughters, in *the name of the Lord*,<sup>1</sup> the *one who* loved us, in peace.

**2** Indeed, *while* the righteous-enactments of God are great and rich toward<sup>2</sup> *all of you\**, I (above measure and surpassively)<sup>3</sup> am being-super-gladdened for myself over your\* happy and glorious spirits. In-this-manner,<sup>4</sup> 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 seeing<sup>5</sup> in you\* a spirit *which* has been poured-out from the rich Lord of the spring.<sup>6</sup> In-this-manner, the sight of you\* *which I* yearned-after, caused me astonishment over you\*.<sup>7</sup> **4** Therefore, I have been persuaded of this and have become-conscious to myself, that after I uttered among<sup>8</sup> you\*, I have understood many *things*, because *the Lord* accompanied<sup>9</sup> **me** on<sup>10</sup> 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 with<sup>11</sup> you\* a certain part of<sup>12</sup> 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*,<sup>13</sup> 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*),<sup>14</sup> and righteousness (*which is the beginning and end of judging*), love of gladness and leaping-for-joy (*which is an attestation*<sup>15</sup> of works of righteousness).<sup>16</sup> **7** For by the prophets, the Master made-known to us *both the things which* passed and the *things which* have become-present.<sup>17</sup> And after he gave to us the firstfruits of a tasting<sup>18</sup> 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.<sup>19</sup> **8** But **I**, not as a teacher, *but* instead as one of<sup>20</sup> you\*, will indicate a few *things*, through which you\* will be gladdened in the present *circumstances*.<sup>21</sup>

## CHAPTER 2

Therefore, *while the days* are wicked, and the *one who is* operating it is having the authority,<sup>22</sup> 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-auxiliaries to us *are* longsuffering and self-restraint. **3** Therefore, *while these things are* remaining purely in the *things* pertaining-to<sup>23</sup> *the Lord*, wisdom, intelligence, experience, *and* knowledge are being gladdened-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.

<sup>1</sup> [1:1] Gk(CS) / CO, Lat "of our Lord Jesus the Anointed-One"

<sup>2</sup> literally "into"

<sup>3</sup> literally "above something and according-to surpassiveness"

<sup>4</sup> [1:2] Lat ("in-this-manner") / Gk(S) "is this" / Gk(C) "is which the"

<sup>5</sup> literally "looking"

<sup>6</sup> [1:3] Gk(C), Lat / Gk(S) "love"

<sup>7</sup> [1:3] Lat omit "the sight of you...over you."

<sup>8</sup> literally "in"

<sup>9</sup> literally "made-his-way-together with"

<sup>10</sup> literally "in"

<sup>11</sup> literally "around"

<sup>12</sup> literally "from"

<sup>13</sup> literally "you\* according-to small"

<sup>14</sup> literally "of a faith of ours"

<sup>15</sup> [1:7] Gk(C) / Gk(S) "love which is joyfulness and an attestation of the gladness"

<sup>16</sup> [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."

<sup>17</sup> literally "have stood-in place"

<sup>18</sup> [1:8] Gk(S) / others "knowledge"

<sup>19</sup> [1:8] Gk(CS) / Lat "altar"

<sup>20</sup> literally "out-of"

<sup>21</sup> literally "in the things which are being-present/beside"

<sup>22</sup> [2:1] Gk(CS) / Latin "and the Adversary possesses the power of this world"

<sup>23</sup> literally "with"

If-at-any-time you\* might be bringing fine-flour, *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*)

**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 not<sup>24</sup> 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 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.'

(*Jeremiah 7:22-23*)<sup>25</sup>

**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, not<sup>26</sup> likewise misleading ourselves *like* those *persons*, to be seeking how we might approach<sup>27</sup> him.

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

A sacrifice to the Lord<sup>28</sup> *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.

(*Psalms 51:17?*)

**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.<sup>29</sup>

- 2** But-even *whenever* you\* might bend your\* neck like<sup>30</sup> a ring, and might dress yourselves with a sack and might spread ashes under yourselves\*,<sup>31</sup> you\* will not-even in-this-manner call it an acceptable fast.

(*Isaiah 58:4-5*)

**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,<sup>32</sup>

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 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.<sup>33</sup>

- 4** Then your light will be ripped *forth* early in the morning, and your healings<sup>34</sup> will quickly rise-up,

and the righteousness will go on ahead before you,

and the glory of God will wrap-around<sup>35</sup> you;

- 5** then you will cry *out*, and God will favorably-hear<sup>36</sup> you;

<sup>24</sup> [2:6] Gk(CS) / Latin omit "not"

<sup>25</sup> 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 existed in their copies of Jeremiah.

<sup>26</sup> [2:9] Gk(CS) / Latin omit "not"

<sup>27</sup> literally "lead-to"

<sup>28</sup> [2:10] Gk(C), Lat, ClemAlex(x1) / Gk(S), Eirenaios(Lat), ClemAlex(x1) "to God"

<sup>29</sup> [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 humiliate his soul without a cause"

<sup>30</sup> literally "as"

<sup>31</sup> [3:2] Lat / Gk(S), ClemAlex "might spread sackcloth and ashes under yourselves" / Gk(C) "might dress yourselves with sackcloth and ashes"

<sup>32</sup> [3:3] Gk(S) / Gk(C), Lat omit "not that a human might humble his soul"

<sup>33</sup> [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."

<sup>34</sup> [3:4] Gk(S1) / Gk(C,S2), Latin "robes"

<sup>35</sup> literally "will place-around"

<sup>36</sup> literally "will hear-on"

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,<sup>1</sup> and a word of murmuring, and might give your bread to a *hungering person* from out of your soul, and might have-mercy to<sup>2</sup> a soul which has been humbled.

(Isaiah 58:6-10)

6 Therefore, brothers, for<sup>3</sup> this reason, the Longsuffering one (after he saw<sup>4</sup>-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<sup>5</sup> by-means-of the law of those people.<sup>6</sup>

#### CHAPTER 4

Therefore, it is necessary for us, while searching much<sup>7</sup> 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;<sup>8</sup> 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 Cenoch<sup>9</sup> says:

For to<sup>10</sup> 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-there onto the inheritance.

(Enoch, non-extant passage)

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

Ten kingdoms<sup>11</sup> will become-kings on the earth, and a small king will rise-up-out from-behind them,<sup>12</sup> who will humble three of the kings<sup>13</sup> 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,<sup>14</sup> and how<sup>15</sup> 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 among<sup>16</sup> you\*, but also loving you\* all above my own soul): to now<sup>17</sup> 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.<sup>18</sup> Instead those individuals lost it in<sup>19</sup> 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:

<sup>1</sup> usually meaning "a vote-by-a-raise-of-hands", but the context here seems to be otherwise

<sup>2</sup> [3:5] Gk(S) / Gk(C) "and satisfy" / Lat omit "and might have...humbled"

<sup>3</sup> literally "into"

<sup>4</sup> literally "looked"

<sup>5</sup> [3:6] Gk(S) / Gk(C), Lat "proselyte" (lit. "comer-to")

<sup>6</sup> [3:6] Gk(CS) / Lat "that we should not rush forward as rash acceptors of their laws."

<sup>7</sup> Literally "much-on"

<sup>8</sup> literally "take us down"

<sup>9</sup> [4:3] Gk(CS) / Lat "Daniel"

<sup>10</sup> literally "into"

<sup>11</sup> [4:4] Gk(S), Lat / Gk(C) "kings"

<sup>12</sup> [4:4] Gk(S) / Gk(C), Lat omit "them"

<sup>13</sup> [4:4] Gk(CS) / Lat "kingdoms"

<sup>14</sup> [4:5] Gk(S) / Gk(C), Lat "sea"

<sup>15</sup> literally "as" (also later in verse)

<sup>16</sup> literally "out-of"

<sup>17</sup> [4:6] Gk(C), Lat / Gk(S) add

<sup>18</sup> [4:6] Lat / Gk(CS) "some, compounding your sins by claiming that your covenant is irrevocably yours"

<sup>19</sup> literally "into"

Moses, Moses, descend quickly,<sup>20</sup> 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-up<sup>21</sup> 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<sup>22</sup> 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\*.<sup>23</sup> For-this-reason, may we be paying-attention in the last days. For the entire time of our life and faith<sup>24</sup> 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.<sup>25</sup> May we completely hate the works of the way of a wicked thing. Do not, while sinking-in by yourselves, be isolating-yourself 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,<sup>26</sup> 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 fetch 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), 13 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 to<sup>27</sup> 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<sup>28</sup> is in the blood of his sprinkling.<sup>29</sup> 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 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 unintelligent in 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-away<sup>30</sup> from it into a way of darkness. 5 But still also this, brothers of mine: If the Lord endured to

<sup>20</sup> literally "descend with the quickness"

<sup>21</sup> literally "sealed-down-in"

<sup>22</sup> literally "to"

<sup>23</sup> [4:9] Gk(CS) / Lat omit "an offscouring of you\*"

<sup>24</sup> [4:9] Emendation / Gk(S) "your faith" / Gk(C) "our life" / Lat "our life and faith"

<sup>25</sup> [4:9-10] Gk(S) / Gk(C) "god. Therefore, in order that...in, (10) may we..." / Lat "god. May we resist all iniquity, and hold it in hatred."

<sup>26</sup> literally "To as-much-as it is in us"

<sup>27</sup> literally "into"

<sup>28</sup> literally "the"

<sup>29</sup> [5:1] Gk(S) / Gk(C), Lat "by his sprinkling of the blood"

<sup>30</sup> literally "to hold-together-from/off/away"

suffer concerning<sup>1</sup> 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 likening 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<sup>2</sup> to the fathers, and he himself (*while* 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.<sup>3</sup> 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.<sup>4</sup> 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<sup>5</sup> 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<sup>6</sup> 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<sup>7</sup> 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.<sup>8</sup>

(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:<sup>9</sup>

Nail-on my flesh.

(Psalm 119:120)

Because congregations<sup>10</sup> of *men who are* acting-wickedly stood-up-against me.<sup>11</sup>

(Psalm 22:16)

14 And again he says:

Behold, I have put my back to<sup>12</sup> 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<sup>13</sup> a robe,  
and a moth is eating you\* down for itself.

(Isaiah 50:8~9)

2 And again, since he was put *down*<sup>14</sup> as a strong stone for<sup>15</sup> a crushing, the prophet says:

<sup>1</sup> literally “about”

<sup>2</sup> literally “back the professed-thing”

<sup>3</sup> [5:8] Gk(G) / 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”

<sup>4</sup> [5:9] Gk(CS), Lat / Gk(G) add

<sup>5</sup> [5:10] Gk(S) / Gk(C) “not-even would” / Gk(G), Lat “how would?”

<sup>6</sup> more literally “to look-into-the-eyes” (which is impossible to render into English in this sentence)

<sup>7</sup> [5:11] Gk(S1) “their” / Gk(S2) “his”

<sup>8</sup> [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 healed.” And another prophet, “I will smite the shepherd and the sheeps of the flock will be scattered.”

<sup>9</sup> [5:13] Gk(S) / Gk(CG), Lat omit “And”

<sup>10</sup> [5:13] Gk(G) / Gk(CS), Lat “a congregation”

<sup>11</sup> [5:13] Gk(SG), Lat / Gk(C) “surrounded me” (following LXX)

<sup>12</sup> literally “into” (also in next clause)

<sup>13</sup> literally “as”

<sup>14</sup> [6:2] Lat omit “since he was put down”

<sup>15</sup> literally “into”

Behold, into the foundations of Zion,

I will throw-in a stone *which is* very-expensive, elect, lying-at-the-summit-corner, honorable.

(Isaiah 28:16)

3 Next, what is he saying?

And *someone* who will hope on-the-basis-of it<sup>16</sup> 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<sup>17</sup> me;  
they encircled me as-if bees for a honeycomb.

(Psalm 118:12)

And:

They cast<sup>18</sup> 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 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:<sup>19</sup>

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 declares<sup>20</sup> 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”<sup>21</sup>? 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,<sup>21</sup>  
except a *man who is* wise and experienced and loving his Lord?

(unidentified quotation, Job 11:2?)<sup>22</sup>

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.<sup>23</sup>

12 For the writing says about us, as he is saying *this* to the Son:

<sup>16</sup> [6:3] Gk(G) (or “him”) / Gk(CS), Lat “who is putting-faith into it (or “him”)

<sup>17</sup> literally “have-all-around” (in the sense of surrounding)

<sup>18</sup> literally “threw”

<sup>19</sup> [6:8] Gk(G), Lat / Gk(S) “What is the other prophet Moses saying to them?”

<sup>20</sup> [6:9] Gk(G,S1) / Gk(C,S2), Lat, ClemAlex add

<sup>21</sup> may also be translated “For the prophet says a parable of *the* Lord, ‘Who will understand’”

<sup>22</sup> 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.

<sup>23</sup> [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:<sup>1</sup>

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

(Genesis 1:28)

These things were spoken to the Son.<sup>2</sup>

13 Again, I will exhibit to you how he<sup>3</sup> is saying something to us. He made a second fashioning during<sup>4</sup> these last days. Now the Lord says:

Behold, may I be making<sup>5</sup> the last things like<sup>6</sup> the first things.

(unidentified quotation)<sup>7</sup>

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)<sup>8</sup>

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

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

(Ezekiel 11:19; 36:26)

—that<sup>9</sup> 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 himself<sup>10</sup> was going to be being manifested in flesh and to be residing<sup>11</sup> in<sup>12</sup> 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,<sup>13</sup> “I will confess-forth to you in an assembly up-the-middle<sup>14</sup> of brothers of mine; and I will psalm 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-professed<sup>15</sup> and by the account, will live, dominating the earth.

18 Now we<sup>16</sup> 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-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,<sup>17</sup> 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 for<sup>18</sup> all things. 2 Therefore, if the Son of God (being a lord of all things,<sup>19</sup> 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 people<sup>20</sup> 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 offering<sup>21</sup> 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)<sup>22</sup>

All of you\*, be paying-attention precisely:

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

(unidentified quotation)<sup>23</sup>

5 To what purpose? Since you\* are surely going to be offering<sup>24</sup> 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 in<sup>25</sup> sack and ash, in order that I might show that it is necessary for him to suffer many things by them.<sup>26</sup>

6 It<sup>27</sup> instructed these things; all of you\*, be paying-attention:

All of you\*, take two male-goats, beautiful and alike, and offer<sup>28</sup> them. And let the priest take the one for<sup>29</sup> a holocaust in-behalf of sins.

(Leviticus 16:7,9)

7 But what might<sup>30</sup> 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<sup>31</sup> 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)<sup>32</sup>

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 called<sup>33</sup> Rachel (ράχλη),<sup>34</sup> the buds<sup>35</sup> of which we have also been accustomed to be gnawing when we find them in the country. The fruits of this<sup>36</sup> thorn-hedge<sup>37</sup> (ράχος) 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 contemned him and stung

<sup>18</sup> literally “according-to”

<sup>19</sup> [7:2] some add

<sup>20</sup> [7:4] Gk(S) “inner-sanctum”

<sup>21</sup> literally “bringing-to” (also later in verse “brought-to”)

<sup>22</sup> see Leviticus, especially 1-2

<sup>23</sup> see Leviticus, especially 1:9, 6:22; 7:6

<sup>24</sup> literally “bringing-to”

<sup>25</sup> literally “on”

<sup>26</sup> [7:6] Gk(G) / Gk(C), Lat “suffer by their hands” / Gk(S) “suffer many things by their hands”

<sup>27</sup> [7:6] Gk(S) “He”

<sup>28</sup> literally “bring-to”

<sup>29</sup> literally “into”

<sup>30</sup> [7:7] Gk(S) / Gk(CG) “will”

<sup>31</sup> [7:8] Gk(S2), etc. / Gk(S1) “God”

<sup>32</sup> may from a now non-extant passage in Leviticus, of from a non-extant book; but see Leviticus 16:10

<sup>33</sup> literally “said”

<sup>34</sup> [7:9] Gk(S) / Gk(G) “Rachel” / Gk(C) “Rache”

<sup>35</sup> [7:9] Lat “fruits”

<sup>36</sup> [7:9] Gk(S) “in-this-manner”

<sup>37</sup> [7:8] Gk(SG) (transliterated “rachos”) / Gk(C) “Rache”

<sup>1</sup> [6:12] Gk(S) / others “the beautiful creature man”

<sup>2</sup> [6:12] Gk(SG) / Gk(C). Lat omit “These things were spoken to the Son”

<sup>3</sup> [6:13] Gk(CG), Lat / Gk(S) “the Lord”

<sup>4</sup> literally “on”

<sup>5</sup> [6:13] Gk(S) / others “, I will make”

<sup>6</sup> literally “as”

<sup>7</sup> Although this may not be intended to be a quotation, but Barnabas bringing forth new words of the Lord.

<sup>8</sup> compare Leviticus 20:24, Deuteronomy 11:8-9, Numbers 32:29

<sup>9</sup> literally “this”

<sup>10</sup> [6:14] Gk(S) add

<sup>11</sup> literally “dwelling-down”

<sup>12</sup> or perhaps “among”

<sup>13</sup> [6:16] Gk(S) / others add

<sup>14</sup> [6:16] Gk(S) / others add

<sup>15</sup> literally “of the professed-thing”

<sup>16</sup> [6:18] Gk(S) / Gk(CG) “he” / Lat omit “Now...above”

<sup>17</sup> [7:1] Gk(CGS) / Lat “love”

him down, and spit-upon him?<sup>1</sup> 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*?<sup>2</sup> In<sup>3</sup> 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<sup>4</sup> 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.<sup>5</sup> 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.<sup>6</sup>

## 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<sup>7</sup> a heifer, and, slaughtering *it*, to be burning it up;<sup>8</sup> 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*<sup>9</sup> (see again the type, the type of the cross, and the wool, the scarlet wool)<sup>10</sup> 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)<sup>11</sup>

**2** All of you\*, be comprehending<sup>12</sup> how he is saying *this* to you\* in simplicity. The calf<sup>13</sup> is the Anointed-One<sup>14</sup> °Jesus. The sinful men offering<sup>15</sup> *it* are the *ones who* offered him to the slaughter. Next *there are* no-longer men, no longer the glory of sinners.<sup>16</sup> **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 heart,<sup>17</sup> to whom he gave the authority of the good-message with<sup>18</sup> the *result* to be preaching. (They are twelve for<sup>19</sup> 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<sup>20</sup> a testimony of Abraham, Isaac, and Jacob, because *these men are* great with God. **5** But for what *reason it is* that the wool is on the *piece of wood*? Because the kingdom of Jesus is on a *piece of wood*,<sup>21</sup> 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,<sup>22</sup> how we circumcised the outer-ears of<sup>23</sup> our heart. *The Lord* says in the prophet:

In<sup>24</sup> 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:

<sup>1</sup> [7:9] Gk(S) “contempt, spit-upon him?”

<sup>2</sup> [7:11] Gk(S) / others “like him.”

<sup>3</sup> literally “into”

<sup>4</sup> [7:11] Gk(S) add

<sup>5</sup> [7:12] Gk(S) “for as he who...so says he,” etc

<sup>6</sup> This may be an unidentified quotation, but more likely is Barnabas putting the explanation of the passage into the mouth of him as a literary device. (See elsewhere in this book for a similar practice.)

<sup>7</sup> literally “bringing-to”

<sup>8</sup> literally “down”

<sup>9</sup> [8:1] Gk(S) “over pieces of wood”

<sup>10</sup> [8:1] Gk(S) add

<sup>11</sup> see Numbers 19:2-10

<sup>12</sup> may also be translated “All of you\* are comprehending”

<sup>13</sup> [8:2] Gk(S) “law”

<sup>14</sup> [8:2] Gk(S) add

<sup>15</sup> literally “bringing-to” (also later in verse – “brought-to”)

<sup>16</sup> [8:2] Lat “But now the men are no longer guilty, are no longer regarded as sinners.”

<sup>17</sup> [8:3] Gk(G), Lat / Gk(CS) omit “of the heart”

<sup>18</sup> literally “into”

<sup>19</sup> literally “into”

<sup>20</sup> literally “into”

<sup>21</sup> [8:5] Gk(S) is genitive / Gk(C,S2) is dative

<sup>22</sup> literally “little-ears”

<sup>23</sup> [9:1] Gk(CSG) / Lat add (lit. “little-ears”)

<sup>24</sup> literally “into”

All of you\*, says *the Lord*, be circumcised in your\* hearts.<sup>25</sup>

(Jeremiah 4:3~4)

**4(2)** And again he says:

Be hearing, O Israel, because *the Lord* your God says these-  
things.

(Deuteronomy 5:1)

**5** And again, the spirit of *the Lord* prophecies:<sup>26</sup>

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.<sup>27</sup>

(Isaiah 50:10)

**6(3)** And again he says:

Be hearing, O heaven, and let-into-your-ear, O earth,  
because God<sup>28</sup> uttered these *things* for<sup>29</sup> 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.<sup>30</sup>

(Isaiah 40:3)

**9** Doubtless, he circumcised our *senses-of-hearing*, in order that *we*, after we have heard an account, might not only<sup>31</sup> have-faith. **10(4)** 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.<sup>32</sup> **11(5)** He says to them:

*The Lord* your\* God says these-  
things:

(Jeremiah 4:3)

(here I am finding a new<sup>33</sup> instruction)

May you\* not sow on thorns,  
but<sup>34</sup> be circumcised to your\* Lord.<sup>35</sup>

(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.<sup>36</sup>

(Deuteronomy 10:16)

**13** Again he says:<sup>37</sup>

Behold, says *the Lord*, all the nations *are* uncircumcised in foreskin,  
but this people *is* uncircumcised of heart.

(Jeremiah 9:25~26)

**14(6)** Instead you will state, “And truly, the people has been circumcised for<sup>38</sup> 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 their<sup>39</sup> covenant? Instead, even the Egyptians are in circumcision.

**15(7)** Therefore, children of love,<sup>40</sup> learn about all *things* richly,<sup>41</sup> that Abraham (*who* first gave a circumcision), after he looked-beforehand in a spirit into °Jesus, circumcised, after he took decrees of three letters\*.<sup>42</sup> **16(8)** For it says:

And Abraham circumcised ‘eighteen and three hundred’ men *from* out  
of his house.

<sup>25</sup> [9:2] Gk(CSG) / Lat “outer-ears”

<sup>26</sup> [9:5] Gk(G), Lat / Gk(CS) omit “And again, the spirit of *the Lord* prophecies”

<sup>27</sup> [9:5] Gk(S) omit the first clause of this sentence

<sup>28</sup> [9:6] Gk(S) “*the Lord*”

<sup>29</sup> literally “into”

<sup>30</sup> [9:8] most, Gk(S2) / Gk(S1) “it is the voice”

<sup>31</sup> [9:9] Gk(S) add

<sup>32</sup> [9:9] Gk(S2) / Gk(S1) “was killing them off”

<sup>33</sup> [9:10] Gk(S) / others omit “new”

<sup>34</sup> [9:10] Gk(CSG) / Lat “Woe to those who sow among thorns;”

<sup>35</sup> may also be translated “be circumcised of you\* to the Lord”

<sup>36</sup> [9:11] Lat “This is, hear your Lord and circumcise the hardness from your heart.”

<sup>37</sup> [9:11] Gk(G) / Gk(CS) “Take it again:” / Lat “And again he says”

<sup>38</sup> literally “into”

<sup>39</sup> [9:12] Gk(S) / others “his”

<sup>40</sup> [9:13] Gk(S) / others “mine”

<sup>41</sup> [9:13] Gk(S) places “richly” after “looked-beforehand”

<sup>42</sup> usually translated “documents” / literally “writements”

(Genesis 17:23,27; 14:14)<sup>1</sup>

17 Therefore, what was the knowledge *which* was given to him? Learn, because it says the ‘eighteen’ (δεκαοκτώ) first, and, after he made a space,<sup>2</sup> ‘three-hundred’ (τριακοσίους). For the ‘eighteen’ (δεκαοκτώ):

i/j (ι) = ten (δέκα)  
e (η) = eight (ὀκτώ)

You have: Jesus (Ἰησοῦς).

18 Now because<sup>3</sup> the cross was going to be having the favor in the *letter* T (ταῦ), it also says, the ‘three-hundred’ (τριακοσίους). Therefore, he is indeed making Jesus clear in the two letters\* and the cross in the one. 19(9) The *one who* put the implanted<sup>4</sup> gifts of his teaching<sup>5</sup> 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,<sup>6</sup> nor a raven, nor every fish which is not having a scale<sup>7</sup> 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-enactments to this people.

(Deuteronomy: unidentified quotation)<sup>8</sup>

Therefore, as-a-result, is there not an instruction of a god – the *act* to not be gnawing *these*?<sup>9</sup> 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.<sup>10</sup> 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.

4 Nor will you eat for yourself the eagle, nor-even the sharp-winged-bird,<sup>11</sup> nor-even the kite, nor-even the raven.

(Leviticus 11:13~15/Deuteronomy 14:12~14)

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<sup>12</sup> themselves by labor and sweat, *but* instead, in an *act* of lawlessness of theirs, are snatching the *things* of another; and they are keeping-watch-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 birds alone are not procuring the nourishment for<sup>13</sup> themselves. Instead, they, sitting themselves inactive, are seeking-out how<sup>14</sup> they might eat-down fleshes of others, being pests by-means-of their wickedness.

5 He declares:

And you will not eat for yourself: a lamprey, nor-even a polypus,<sup>15</sup> nor-even a cuttlefish.

(Leviticus 11:10~11/Deuteronomy 14:10)

He is declaring: You will never be made-like, being glued to,<sup>16</sup> humans such as *these*, whichever *ones* are impious to<sup>17</sup> the end and have already<sup>18</sup> been judged with the death. Even as these little-fishes alone *are* under-a-curse, floating themselves in the deep, not diving as the rest; instead, they are residing<sup>19</sup> in the earth downward in the deep.

6 Instead:

<sup>1</sup> not an exact quotation, but implied from the information provided in both passages

<sup>2</sup> [9:14] Gk(S) (lit. “a through-standment”, usually translated “interval”) / others omit “and after he made a space”

<sup>3</sup> [9:14] Gk(S) / others “further”

<sup>4</sup> literally “ingrown”

<sup>5</sup> [9:15] Gk(G), Lat / Gk(CS) “covenant”

<sup>6</sup> translated literally – identification uncertain

<sup>7</sup> [10:1] Gk(S) “portion”

<sup>8</sup> possibly paraphrasing Deuteronomy 4:1~5 or 7:12, but he usually quotes his source word for word – otherwise this is not present in any extant copy of Deuteronomy

<sup>9</sup> may also be translated “as-a-result, there is not an instruction of a god...*these*.”

<sup>10</sup> [10:3] Gk(S) / Gk(CS) “small-pigs”

<sup>11</sup> translated literally, identity uncertain

<sup>12</sup> literally “to/with”

<sup>13</sup> literally “to/with”

<sup>14</sup> [10:4] Gk(S) / others “are inquiring how”

<sup>15</sup> literally “multi-footer” (referring to animals such as the octopus)

<sup>16</sup> [10:5] Gk(G), Lat / Gk(CS) omit “being glued to”

<sup>17</sup> literally “into”

<sup>18</sup> [10:5] Gk(S) / others omit “already”

<sup>19</sup> literally “dwelling-down”

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 become a boy-corrupter, nor-even will you be made-like the *humans* such as *these*. Because the hare is having-more of the defecating *year-long-period* by year-long-period; for as many years as *it* lives, so it has as many anuses.<sup>20</sup>

7 Instead:

You will not-even eat for yourself the hyena.

(unidentified quotation)<sup>21</sup>

He is declaring: May you never be made-to-be an adulterer, nor-even a corrupter; nor will you even be made-like the *humans* such as *these*. To what *purpose*? Because this living-creature changes its<sup>22</sup> nature with<sup>23</sup> *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;<sup>24</sup> nor-even will you be glued to the *unclean women*, the *women who are* doing the lawlessness in their mouth.<sup>25</sup> For the living-creature is becoming-pregnant with the mouth.

9 Moses, indeed, after he took<sup>26</sup> 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 holding<sup>27</sup> completely to *these decrees*<sup>28</sup> 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-enactments 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-up<sup>29</sup> 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*,<sup>30</sup> are uttering *them* as the Lord wanted. Due to this *purpose*, he circumsised our *senses-of-hearing* and our<sup>31</sup> hearts, in order that we might be having-insight *about* these *things*.

## CHAPTER 11

<sup>20</sup> literally “a bore-through”

<sup>21</sup> 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 to “hyena” // see Leviticus 11/Deuteronomy 14

<sup>22</sup> literally “the”

<sup>23</sup> literally “alongside” or “in-comparison-to”

<sup>24</sup> [10:8] Gk(S) “in the body through uncleanness”

<sup>25</sup> [10:8] Gk(C) lacks reference to the female offenders / Lat “will you be...such a one who hears iniquity and speaks uncleanness”

<sup>26</sup> [10:9] Gk(S) / others omit “after he took”, therefore forcing it to be translated as “Moses uttered three decrees about solid-foods in spirit”

<sup>27</sup> may also be translated “You\*, hold”

<sup>28</sup> [10:10] Gk(S) “holding a perfect knowledge”

<sup>29</sup> [10:11] Gk(S) “and *who* is ruminating-up” (S being plural instead of singular)

<sup>30</sup> [10:13] Gk(S) add a second time

<sup>31</sup> 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 to themselves 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 more<sup>1</sup> on-the-basis-of this,  
because this people also did two wicked *things*:  
they left **me** behind,<sup>2</sup> a spring of life,<sup>3</sup>  
and they excavated a hole of death<sup>4</sup> to themselves which cannot hold water.<sup>5</sup>

(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,<sup>6</sup> 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<sup>7</sup> iron bars;  
and I will give to you treasures—fully-dark,<sup>8</sup> hidden-from sight,  
unseeable—  
in order that they might know that **I am the** Lord God.

(Isaiah 45:2-3)

5 And:

He<sup>9</sup> will reside<sup>10</sup> in a high cave of a strong rock.

(Isaiah 33:16)

And what is he saying in-regards-to the Son?<sup>11</sup>

His water *is* faithful;  
you\* will see for yourselves a king with glory,  
and your\* soul will give-careful-attention-to fear 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<sup>12</sup> of the  
waters,  
the *one who* will give his fruit in a season of his.  
And his leaf will not be flown-off,  
and all *things*, whatsoever he might be doing, will be guided-  
down-a-good-path.<sup>13</sup>

7 The impious-ones *are* not like-this, not like-this;<sup>14</sup>

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 judging,  
nor-even sinners in a deliberation 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\*, be 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”.

(Psalm 1:3)

Then, he declares, “I will give-back.”

(Deuteronomy 32:35?)

But now *this is the thing* which he is saying,<sup>15</sup> “The leaves will not be flown-off.”

(Psalm 1:3)

This is saying that every word which, if-at-any-time *it* will come out of you\* through your\* mouth in faith and love, will be for<sup>16</sup> a conversion<sup>17</sup> and hope and rising<sup>18</sup> to many *persons*.

9 And again, a different prophet says:

And the earth of °Jacob was being praised above<sup>19</sup> all the earth.

(2 Baruch 61:7)

This is saying:<sup>20</sup> He is glorifying<sup>21</sup> the utensil of his spirit.

10 Next, what is he saying?

And there was a river drawing out of *the right sides*, and  
seasonable<sup>22</sup> trees were ascending out of it;  
and whoever might eat from<sup>23</sup> them will live for himself into the  
age.

(unidentified quotation)<sup>24</sup>

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.

(unidentified 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,<sup>25</sup> “Whenever a *piece* of wood might be bent down and might stand-up, and whensoever 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<sup>26</sup> 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-remember, 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 and<sup>27</sup> 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,<sup>28</sup> and he, after he was stood higher *than* all of *them*, stretched-out his<sup>29</sup> hands; and in-this-manner Israel was again being-victorious. Next, whenever he pulled-down<sup>30</sup> *his hands*, they were being dealt-death. 5(3) 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 unpersuadable<sup>31</sup>  
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<sup>32</sup> (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 smelted<sup>33</sup> *image*  
for<sup>34</sup> a god of yours\*.

<sup>1</sup> [11:2] Gk(S1) “earth confine still more” / Gk(S2) “earth shudder still more”

<sup>2</sup> literally “behind-in”

<sup>3</sup> [11:2] Gk(S) / Gk(CG) “a living spring of water” / Lat “a spring of water of life”

<sup>4</sup> [11:2] Gk(CS) / Gk(G), Lat “have hewn out broken cisterns”

<sup>5</sup> [11:2] Lat add

<sup>6</sup> [11:2] Gk(CS) / Gk(G) “whose nest has been taken-away”

<sup>7</sup> literally “break-together”

<sup>8</sup> [11:3] Gk(S) “darkness”

<sup>9</sup> [11:4] Gk(S) “You”

<sup>10</sup> literally “dwell-down”

<sup>11</sup> [11:5] Gk(G) / Gk(CS), Lat omit “And what...to the son?”

<sup>12</sup> literally “through-out-way”

<sup>13</sup> literally “-way”

<sup>14</sup> literally “in-this-manner, not in-this-manner”

<sup>15</sup> [11:8] Gk(S) “What does it mean?”

<sup>16</sup> literally “into”

<sup>17</sup> literally “turn-back”

<sup>18</sup> [11:8B] Gk(CSG) / Lat add

<sup>19</sup> literally “in-comparison-to / alongside”

<sup>20</sup> [11:9] Gk(S) omit “This saying”

<sup>21</sup> [11:9] Gk(CS) / Gk(G,S2) “he will glorify”

<sup>22</sup> literally “hourly”

<sup>23</sup> literally “eat out of”

<sup>24</sup> seems similar to Ezekiel 47:1-12, but definitely seems to not be derived from there

<sup>25</sup> [12:1] Gk(S) “completed?” says the Lord

<sup>26</sup> [12:2] Gk(CS) / Gk(G), Lat “in”

<sup>27</sup> [12:2] Gk(S) omit “and”

<sup>28</sup> [12:4] Gk(S) / others “hill”

<sup>29</sup> literally “the”

<sup>30</sup> literally “picked-down”

<sup>31</sup> [12:6] Gk(S) / Gk(CG) following LXX “a refusing-to-be-persuaded”

<sup>32</sup> [12:7] Gk(S) / others “that he will be the author of life”

<sup>33</sup> [12:9] Gk(S) “a smelted or carved”

<sup>34</sup> literally “into”

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,<sup>1</sup> and calls the people with a proclamation. **10(7)** Therefore, after they came to the same *place*, they were beseeching Moses, in order that he might bring-up a beseeching<sup>2</sup> concerning<sup>3</sup> them about their healing.

**11** 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 make-alive; and immediately he will be saved.”

(Numbers 21:8~9)

And they were doing *this* in-this-manner. **12** In these *things*, you are again also having the glory of °Jesus, because all *things are* in him and in his.

**13(8)** Again, what is Moses saying to Jeshua<sup>4</sup> son of Nun, after he put this name on him<sup>5</sup> (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 (*Jeshua*). (Numbers 13:16)

**14(9)** Therefore, Moses says to Jeshua<sup>6</sup> 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 *Jeshua*<sup>7</sup> the son of God will cut-out all the house of °Amalek from<sup>8</sup> the roots during<sup>9</sup> *the days which are last*.”

(Exodus 17:14)

**15(10)** See again: Jesus (*Jeshua*), surely-not a son of a human,<sup>10</sup> *but* instead a son of God; but *who* was manifested in a type in flesh.

**16** Therefore, since they *were* going to be saying, that an<sup>11</sup> 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*,<sup>12</sup> till *whenever* I might put your enemies for a footstool of your feet.”

(Psalm 110:1)

**17(11)** And again, Isaiah is saying in-this-manner:

The Lord said to my Anointed-One *the Lord*,<sup>13</sup> his right *hand* of whom I grasped<sup>14</sup> for nations to favorably-hear<sup>15</sup> in-front of him; and I will rip-through strength of kings.

(Isaiah 45:1)

**18** See how David is saying *that he is* “lord”, and is not saying “son of God.”<sup>16</sup>

### CHAPTER 13

But may we see if this *people* or the first *people* is-inheriting, and if the covenant is<sup>17</sup> us or to those *persons*. **2** Therefore, *all of you\**, hear what the writing is saying about the *people*:

But Isaac was beseeching *God* about his woman Rebecca, because she was a sterile-woman. And she conceived.<sup>18</sup>

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 tummy;<sup>19</sup> 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*.

**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<sup>20</sup> might be blest, because he was more-elderly. For °Joseph led *him* into the right hand of his<sup>21</sup> father Jacob. But Jacob saw a type *in* the spirit of the people, the *people* afterward. **6** 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 having-in-full the complete *state* of our knowledge. **9** Therefore, what is he saying to °Abraham when, after he alone had-faith, it was put for<sup>22</sup> righteousness?<sup>23</sup> (Genesis 15:6)

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<sup>24</sup> 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.<sup>25</sup> But they themselves were not made-to-be worthy to take *it*, due to their sins. **2** 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<sup>26</sup> the *people*.

(Deuteronomy 9:11)<sup>27</sup>

**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*. **4(3)** And *the Lord* spoke to Moses:

“Moses, Moses, descend quickly;<sup>28</sup> because your *people*, whom you led-forth out of *the earth* of Egypt, acted-lawlessly.”

(Deuteronomy 9:12)<sup>29</sup>

**5** And Moses had-insight, that they again made smeldded-images to themselves.<sup>30</sup> And he cast *the tablets*<sup>31</sup> out of his<sup>32</sup> hands, and the tablets of the covenant of *the Lord* were crushed. **6(4)** 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<sup>33</sup> *be* a *people* of an inheritance, after he endured for our sake. **8(5)** 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*.<sup>34</sup> **9** For he<sup>35</sup> 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<sup>36</sup> 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(6)** For it has been written how the Father instructs him, after he redeemed us<sup>37</sup> out of the darkness, to prepare a holy *people* to himself.

<sup>1</sup> [12:9] Gk(S) / others “put it upon a beam”

<sup>2</sup> [12:10] Gk(S) / others “sacrifice”

<sup>3</sup> literally “about”

<sup>4</sup> [12:8] following Greek and LXX / MT “Joshua” / OVH is ambiguous

<sup>5</sup> [12:8] Gk(S) / others “after he gave to him this name”

<sup>6</sup> [12:12] Gk(S) / others omit “Moses says to Jeshua”

<sup>7</sup> [12:12] Gk(CSG) / Lat add

<sup>8</sup> literally “out-of”

<sup>9</sup> literally “on”

<sup>10</sup> [12:13] Gk(CSG) / Lat “of Nun”

<sup>11</sup> [12:10] Gk(S) / Gk(CG) “the”

<sup>12</sup> literally “out of right sides of mine”

<sup>13</sup> [12:15] Gk(G,S2), Lat / Gk(C) “to my Lord” / Gk(S1) “to Cyrus”

<sup>14</sup> [12:15] Gk(S) “I am grasping”

<sup>15</sup> literally “hear-on”

<sup>16</sup> [12:16] Gk(C,S1) / Gk(G,S2) add

<sup>17</sup> literally “into” (also in next instance)

<sup>18</sup> [13:2] Gk(SG) / Gk(C) “And she did not conceive.” / Lat omit

<sup>19</sup> literally “hollowance”

<sup>20</sup> [13:4] Gk(S) “Ephraim”

<sup>21</sup> literally “the”

<sup>22</sup> literally “into”

<sup>23</sup> [13:9] Gk(S) / others “to Abraham?” “Because you had-faith, it is put to you into righteousness.”

<sup>24</sup> [13:9] Gk(S) “in God”

<sup>25</sup> [14:1] 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”

<sup>26</sup> literally “to”

<sup>27</sup> also see Exodus 24:18; 34:28

<sup>28</sup> literally “descend with the quickness”

<sup>29</sup> also see Exodus 32:7

<sup>30</sup> [14:4] Gk(S) / others omit “to themselves”

<sup>31</sup> [14:4] Gk(CS) / Gk(G), Lat actually add “the tablets”

<sup>32</sup> literally “the”

<sup>33</sup> literally “into”

<sup>34</sup> [14:5] Gk(S) / others “we, inheriting through him, might take the covenant through *the Lord* Jesus”

<sup>35</sup> literally “whom”

<sup>36</sup> usually translated “spent”

<sup>37</sup> [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<sup>1</sup> 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.

(Isaiah 42:6~7)

Therefore, we<sup>2</sup> are knowing from-where we were redeemed.

12(8) Again, the prophet says:

Behold, I have put you forth for<sup>3</sup> a light of nations,  
of the act for you to be for<sup>4</sup> 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.<sup>5</sup>  
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<sup>6</sup> to  
blind persons;  
to call an acceptable year-long-period of the Lord, and a day of  
an equivalent-repaying;  
to exhort all the ones who are mourning.

(Isaiah 61:1~2)

## CHAPTER 15

Therefore,<sup>7</sup> it still has also been written about the sabbath in the ten accounts, in  
which he uttered to Moses face to face<sup>8</sup> 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<sup>9</sup> 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 signifies<sup>10</sup> a thousand  
years. 5 But he himself<sup>11</sup> is testifying to me, saying:

Behold, a day of the Lord will be as a thousand years.<sup>12</sup>

(see Psalm 90:4 & Jubilees 4:30)

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

6(5) 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,<sup>13</sup> and will judge the impious-ones, and will change the

sun and the moon and the stars;<sup>14</sup> then he will beautifully rest himself on<sup>15</sup> the  
day, the seventh day.

7(6) 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<sup>16</sup> clean by-means of the heart in all things, we have been  
misled. 8(7) See, that, as-a-result,<sup>17</sup> we, beautifully resting ourselves, will make<sup>18</sup> 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<sup>19</sup> – the lawlessness being  
no-more, but all things having become new by the Lord.<sup>20</sup> Then we will be able to  
make it holy, after we ourselves were made-holy first.<sup>21</sup>

9(8) Yet furthermore, he says to them:

I am not tolerating your\* new-moons and your\*<sup>22</sup> sabbaths.

(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(9) 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<sup>23</sup> 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.

(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<sup>24</sup> that their hope is vain.

3 Yet furthermore, he says again:

Behold, the ones who pulled-down<sup>25</sup> this inner-sanctum,  
they themselves will build it.

(Isaiah 49:17)

4 And It is coming-to-be now.<sup>26</sup> For due to the fact that they were waging-war,  
it was taken-down by their enemies. And now, they themselves as<sup>27</sup> 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.

(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.

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:

And it will be, while the week<sup>28</sup> is being completely-finished,

<sup>14</sup> [15:6] Gk(S) “sun, and the stars, and the moon”

<sup>15</sup> literally “in”

<sup>16</sup> [15:7] Gk(C,S1) / Gk(G,S2), Lat “, except he who is”

<sup>17</sup> [15:8] Gk(S2), Lat / Gk(C) “But if” / Gk(G,S1) “But if not”

<sup>18</sup> [15:8] Gk(CS) / Gk(G), Lat “result, he, beautifully resting himself is making”

<sup>19</sup> literally “him the professed-thing”

<sup>20</sup> [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.”

<sup>21</sup> [15:8] Gk(S) “Will we not then?”

<sup>22</sup> literally “the”

<sup>23</sup> literally “as”

<sup>24</sup> [16:2] Gk(CS) / Gk(G), Lat “You knew”

<sup>25</sup> literally “picked-down”

<sup>26</sup> [16:4] Gk(S) omit “And It is coming-to-be now” / Lat add “And”

<sup>27</sup> [16:4] Gk(CG), Latin / Gk(S) “and”

<sup>28</sup> literally “the seven” (a Hebrew idiom for “week” since they do not have a specific word for it; this it is a  
reference to the parable of weeks in Enoch Chapter 93)

<sup>1</sup> literally “into” (also later in verse)

<sup>2</sup> [14:9] Gk(CS) / Gk(G), Lat “you\*”

<sup>3</sup> literally “into”

<sup>4</sup> literally “into”

<sup>5</sup> [14:11] Gk(G) / Gk(S) “message to destitute persons” / Gk(C) “message” / Lat “message to humble  
persons”

<sup>6</sup> literally “looking-again”

<sup>7</sup> [15:1] Gk(S) “Because”

<sup>8</sup> literally “Moses according-to face”

<sup>9</sup> literally “in” (also later in verse)

<sup>10</sup> [15:4] Gk(S) / others “is”

<sup>11</sup> [15:5] Gk(S) “For David”

<sup>12</sup> [15:5] Gk(CS) / Gk(G), Lat “Today will be as a thousand years.”

<sup>13</sup> [15:6] Lat / Gk(G) “will cut short his season” / Gk(CS) “and will bring the season to an end”

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<sup>1</sup> an inner-sanctum built by hands, because it was indeed full of idol-servicing 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*,<sup>2</sup> we became new *creatures*, being created again from<sup>3</sup> *the beginning*. For-this-reason, in our dwelling-place, God is truly residing<sup>4</sup> in us.

9 How? His account of the faith, the<sup>5</sup> calling of what-has-been-professed,<sup>6</sup> the wisdom of the righteous-enactments, the instructions of the teaching, he himself prophesying in us, he himself residing<sup>7</sup> in us; opening the door of the inner-sanctum (which is a mouth) to us, the<sup>8</sup> *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<sup>9</sup> the human, but instead to the *One who is* residing<sup>10</sup> 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<sup>11</sup> *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 in my ability<sup>12</sup> and simplicity to make *this* clear to you\*, my soul is hoping that,<sup>13</sup> in my desire, any of the *things* pertaining to<sup>14</sup> salvation have not been left-aside.<sup>15</sup> 2 For if-at-any-time I am writing to you\* about the *things which are presently standing-in place* or<sup>16</sup> *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.<sup>17</sup>

## 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<sup>18</sup> are having been assigned light-leading messengers of God, but over the other<sup>19</sup> 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*<sup>20</sup> of the lawlessness.

19.1 Therefore, this is the way of the light: If-at-any-time someone is wanting to travel<sup>21</sup> 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.<sup>22</sup>  
You will be filled with fear of the *One who* fashioned you.<sup>23</sup>
- 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<sup>24</sup> 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<sup>25</sup> instructions of *the Lord*.

- 6(3) You will not raise yourself high, but will be humble-minded throughout everything.<sup>26</sup>  
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 among<sup>27</sup> uncleanness of any *persons*.
- 10 You will not take a person<sup>28</sup> 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<sup>29</sup> name of *the Lord* in<sup>30</sup> vain.  
You will love your neighbor above<sup>31</sup> your *own* soul.
- 14 You will not murder a child in corruption,<sup>32</sup>  
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*.<sup>33</sup>
- 16(6) May you never come-to-be desiring the *things* of your neighbor.  
May you never come-to-be a greedy-person.<sup>34</sup>
- 17 Nor-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*.<sup>35</sup>
- 19(7) You will not be double-minded, nor-even double-tongued,<sup>36</sup>  
for the double-tongue is a snare of death.<sup>37</sup>
- 20 You will be subjected to lords as to a type of a god,<sup>38</sup> in shame and fear.
- 21 May you never, in bitterness, command a slave or a servant-girl of yours, the *ones who are* hoping<sup>39</sup> on the same God,<sup>40</sup> lest at-some-time they<sup>41</sup> 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<sup>42</sup> you will not state *anything* to be your-own;  
for if you\* are communers in the incorruptible *thing*,<sup>43</sup> how-much more in the corruptible *things*.<sup>44</sup>
- 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 your<sup>45</sup> hands during<sup>46</sup> 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<sup>47</sup> *is* uttering the account of *the Lord* to you.
- 28(10) You will be caused-to-remember a day of judging, night and day.
- 29 And you will seek-out the faces of the holy *ones* throughout each day,<sup>48</sup> either through laboring *in* account and work and labor,<sup>49</sup> and

<sup>1</sup> literally "as"

<sup>2</sup> [16:8] Gk(S2), Lat / Gk(C,S1) omit "of the Lord"

<sup>3</sup> literally "out-of"

<sup>4</sup> literally "dwelling-down"

<sup>5</sup> [16:9] Gk(S) / others "the calling of his"

<sup>6</sup> literally "of the professed-thing"

<sup>7</sup> literally "dwelling-down"

<sup>8</sup> [16:9] Gk(CG), Lat is accusative masculine / Gk(S) is dative neuter

<sup>9</sup> literally "into" (also next instance)

<sup>10</sup> literally "dwelling-down"

<sup>11</sup> literally "the"

<sup>12</sup> literally "To as-much-as was in powerful"

<sup>13</sup> [17:1] Gk(S) / others "I am cherishing the hope that"

<sup>14</sup> literally "into"

<sup>15</sup> [17:1] Gk(G,S2) / Gk(C,S1) "anything has not been left-aside"

<sup>16</sup> [17:2] Gk(CS), Lat / Gk(G) omit "which are presently standing-in place"

<sup>17</sup> [17:2] With the addition of the doxology, the Lat translation ends here.

<sup>18</sup> literally "which"

<sup>19</sup> literally "which"

<sup>20</sup> [18:3] Gk(S) / others omit "the present season"

<sup>21</sup> literally "to make-way"

<sup>22</sup> [19:2] Acts of Phileas(Lat) "You will love *the Lord* your God who made you."

<sup>23</sup> [19:2] Gk(S) / others omit "You will be filled...fashioned you"

<sup>24</sup> [19:4] Gk(C) "acting-wickedly"

<sup>25</sup> literally "leave-behind-in"

<sup>26</sup> [19:6] Gk(S) add

<sup>27</sup> literally "in"

<sup>28</sup> literally "face"

<sup>29</sup> [19:13] Gk(S) "your" (in error)

<sup>30</sup> literally "on/over"

<sup>31</sup> [19:13] Gk(S) "neighbor as"

<sup>32</sup> understood as an abortion

<sup>33</sup> [19:15] Gk(S), Didache "of a god"

<sup>34</sup> [19:16] one omit "May you never come-to-be desiring...a greedy-person"

<sup>35</sup> [19:18] Gk(S) add

<sup>36</sup> [19:19] most, Didache / Gk(S) "full-of-tongue"

<sup>37</sup> [19:19] Gk(CS) / Gk(G), Didache, Pseudo-Apost.Const. add

<sup>38</sup> [19:20] Gk(S) / others "You will be-subject to *the Lord*, and to masters as the image of a god"

<sup>39</sup> [19:21] others "trusting"

<sup>40</sup> [19:21] Gk(S) / others omit "God"

<sup>41</sup> [19:21] Gk(S) / others "you"

<sup>42</sup> [19:24] Gk(G) / others omit "and"

<sup>43</sup> [19:24] Gk(S) / others "incorruptible things"

<sup>44</sup> [19:24] Gk(S), Didache "the moral things"

<sup>45</sup> literally "the"

<sup>46</sup> literally "to" (also later in verse)

<sup>47</sup> literally "the"

<sup>48</sup> [19:29] Gk(S) omit this clause, but it is added by a corrector

<sup>49</sup> [19:29] Gk(S) add

going with<sup>1</sup> 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<sup>2</sup> 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.<sup>3</sup>

But you will know for yourself *who is* the beautiful Equivalent-Repayer of the wage.

**31** You will guard<sup>4</sup> *the things* which you took-alongside, neither adding-to *them* nor picking-away *from them*.

**32** You will hate the wicked-one<sup>5</sup> to the end.<sup>6</sup>

And<sup>7</sup> 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<sup>8</sup> prayer-to *God* in a wicked conscience.

This is the way of the light.<sup>9</sup>

## CHAPTER 20

But the way of the Black-One is crooked and sated of a curse. For it is a way of perpetual<sup>10</sup> death with punishment. **2** In it are the *things which are* causing *them* to-lose their soul: idol-servicing, over-boldness, height of power, hypocrisy, double-heartedness, adultery, murder, snatching, arrogance, transgressions,<sup>11</sup> deceit, evil, self-pleasure, use-of-drugs,<sup>12</sup> magic, greed,<sup>13</sup> fearlessness of a god.<sup>14</sup> **3(2)** *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 judging, not paying-attention to widow and orphan, **4** not lacking-slumber for<sup>15</sup> a fear of a god *but* instead over the wicked-one, of whom meekness and endurance *are* long and far *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-adapted<sup>16</sup> 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,<sup>17</sup> it is beautiful for *someone who* learned the righteous-enactments of the Lord,<sup>18</sup> 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.<sup>19</sup> 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<sup>20</sup> 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 lawgivers<sup>21</sup> 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,<sup>22</sup> 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<sup>23</sup> in a day of judging. **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<sup>24</sup> into some good *thing*. I am asking you\*, requesting a favor for myself.

**8** While<sup>25</sup> still the beautiful utensil is with you\*, may you\* not be leaving anything of them<sup>26</sup> in *the dust*, instead be seeking these *things* out contiguously, and be filling-up every instruction; for it is worthy.<sup>27</sup> **9** For-this-reason, I made-every-effort *even* more to write to you\* from *the things* which I was enabled,<sup>28</sup> with<sup>29</sup> the *result* to gladden you\*. Be saving, *O* children of love and peace. May the Lord of the glory and of every favor be<sup>30</sup> with your\* spirit.

Letter of Bar-Naba.<sup>31</sup>

<sup>1</sup> literally "into" (also later in verse)

<sup>2</sup> literally "into"

<sup>3</sup> [19:30] Gk(S) omit "But give to every one *who is* asking you", but it is added by a corrector

<sup>4</sup> may also be translated "observe"

<sup>5</sup> [19:32] Gk(S) "the evil-one"

<sup>6</sup> [19:32] (literally "into an end") / Gk(S) omit

<sup>7</sup> [19:32] Gk(S) add

<sup>8</sup> literally "on"

<sup>9</sup> [19:34] Gk(S) omit "This is the way of light," but it is inserted by a corrector

<sup>10</sup> [20:1] Gk(S) "a perpetual way of"

<sup>11</sup> [20:2] Gk(S) "transgressions"

<sup>12</sup> may also be translated to "sorcery"

<sup>13</sup> [20:2] Gk(S) omit "magic, greed"

<sup>14</sup> [20:2] Gk(S) omit "of a god"

<sup>15</sup> literally "into"

<sup>16</sup> literally "well-handed"

<sup>17</sup> [21:1] Gk(S) omit "therefore"

<sup>18</sup> [21:1] Gk(S) "of God"

<sup>19</sup> [21:3] Gk(S) "*bestandings-up*"

<sup>20</sup> literally "into"

<sup>21</sup> [21:6] Gk(S) "becoming lawgivers of good *things*"

<sup>22</sup> [21:7] Gk(S) omit the preposition

<sup>23</sup> [21:8] Gk(S) / others "safe"

<sup>24</sup> literally "make-room-to-hold"

<sup>25</sup> literally "Till"

<sup>26</sup> [21:8] Gk(G), Lat / Gk(CS) "themselves"

<sup>27</sup> [21:8] Gk(S) / others "for they are worthy"

<sup>28</sup> [21:9] Gk(S) omit this clause, but it is inserted by a corrector

<sup>29</sup> literally "into"

<sup>30</sup> [21:9] Gk(S) omit "May" & "be"

<sup>31</sup> [21:9] Gk(S) add