

LETTER OF BAR-NABA (BARNABAS)

CHAPTER 1

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

2 Indeed, *while* the righteous-enactments of God are great and rich toward² *all of you**, I, above something and am surpassingly³ being-super-gladdened for myself over your* happy and glorious spirits, *because* a favor of the spiritual gift which you* have received is in-this-manner⁴ *deeply* ingrown. **3** For-this-reason, I am also rejoicing-together with myself *all the* more, hoping to be saved, because I am truly seeing⁵ in you* a spirit *which* has been poured-out from the rich Lord of the spring.⁶ In-this-manner, the sight of you* *which I* yearned-after, caused me astonishment over you*.⁷ **4** Therefore, I have been persuaded of this and have become-conscious to myself, that after I uttered among you*, I have understood many *things*, because *the* Lord accompanied⁸ **me** on⁹ 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 with¹⁰ you* a certain part of¹¹ what I received, 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*,¹² in order that, along with your* faith, you* might be having the knowledge *which is* perfect.

6 Therefore, there are three decrees of *the* Lord: a hope of a life (*which is* a beginning and end of our faith),¹³ and righteousness (*which is* a beginning and end of judgment), love of gladness and leaping-for-joy (*which is* a testimony¹⁴ of works of righteousness).¹⁵ **7** For by the prophets, the Master made-known to us *both the things which* passed-by and the *things which* have become-present;¹⁶ and after he gave us the firstfruits of a tasting¹⁷ of the *things which* are going to *come* (the *things* of which, *while we are* looking at each *one, one by one*, are being operated, exactly-as he uttered) we are being-indebted, richer and higher, to be approaching his fear.¹⁸ **8** But **I**, not as a teacher, *but* instead as one of¹⁹ you*, will indicate a few *things*, through which you* will be-gladdened in the present *circumstances*.²⁰

CHAPTER 2

Therefore, *while the* days are wicked, and the *one who is* operating it is having the authority,²¹ we are being-indebted-to be 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* long-suffering and self-restraint. **3** Therefore, *while these things are* remaining purely in the *things* pertaining-to²² *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 male-goats;
not-even *whenever* you* might be coming to be made-seen to me!
For who sought-out these *things* out of your* hands?
You* will not add-to yourselves to be walking my courts.

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

² literally "into"

³ literally "and am according-to surpassiveness"

⁴ [1:2] Lat / Gk(S) "is this" / Gk(C) "is which the"

⁵ literally "looking"

⁶ [1:3] Gk(C), Lat / Gk(S) "love"

⁷ [1:3] Lat omits "the sight of you...over you."

⁸ literally "made-his-way-together with"

⁹ literally "in"

¹⁰ literally "around"

¹¹ literally "from"

¹² literally "you* according-to small"

¹³ literally "of a faith of ours"

¹⁴ [1:7] Gk(C) / Gk(S) "love which is joyfulness and a testimony of the gladness"

¹⁵ [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."

¹⁶ literally "have stood-in place"

¹⁷ [1:8] Gk(S) / others "knowledge"

¹⁸ [1:8] Gk(CS) / Lat "altar"

¹⁹ literally "out-of"

²⁰ literally "in the *things which are* being-present/beside"

²¹ [2:1] Gk(CS) / Latin "and the Adversary possesses the power of this world"

²² literally "with"

If-at-any-time you* might be bearing 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 not²³ 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-out out of the land of Egypt, to offer me holocausts and sacrifices *did I?* **8** Instead, I instructed this to them:

'Do not let each of you* be remembering-past-evils of *any* evil in the heart against his *own* neighbor, and do not be loving a lying oath.'

(*Jeremiah 7:22-23*)²⁴

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

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

A sacrifice to the Lord²⁷ *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.²⁸

- 2** But-even *whenever* you* might bend your* neck like²⁹ a ring, and might dress yourselves with sackcloth and might spread ashes under *yourselves**,³⁰ 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,³¹

but you: be releasing every ligament of unrighteousness,

be dissipating knots of forced mutual-exchanges,

be commissioning shattered *persons* in forgiveness,

and pull-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 *ones* belonging-to-the-house of your seed.³²

- 4** Then your light will be ripped *forth* early in the morning,

and your healings³³ will quickly rise-up,

and the righteousness will go *on* ahead before you,

and the glory of God will wrap you up;

- 5** then you will cry *out*, and God will favorably-hear³⁴ you;

while you *are* still uttering, he will state, 'Behold, I am being beside you!'

²³ [2:6] Gk(CS) / Latin omits "not"

²⁴ 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.

²⁵ [2:9] Gk(CS) / Latin omits "not"

²⁶ literally "lead-to"

²⁷ [2:10] Gk(C), Lat, ClemAlex(x1) / Gk(S, following LXX), Eirenaios(Lat), ClemAlex(x1) "to God"

²⁸ [3:1] Gk(S) / Gk(C) omits "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"

²⁹ literally "as"

³⁰ [3:2] Lat / Gk(S), ClemAlex "might spread sackcloth and ashes under *yourselves*" / Gk(C) "might dress yourselves with sackcloth and ashes"

³¹ [3:3] Gk(S) / Gk(C), Lat omit "not that a human should might his soul"

³² [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."

³³ [3:4] Gk(S) / Gk(S*,C), Latin "robes"

³⁴ literally "will hear-on"

if-at-any-time you might take-away from yourself: a ligament,
and a raising-of-hands,¹ and a word of murmuring,
and might give your bread to the a hungry *person* from out of
your soul,
and might have-mercy to² a soul *which* has been humbled.

(Isaiah 58:6-10)

6 Therefore, brothers, for³ this *reason*, the Longsuffering *one*, after he saw⁴-
beforehand how the people whom he made-ready in the *one who* has been loved
will have-faith as in an unmixed-state, he wished that he would manifest to us
about all *things* beforehand, in order that we might not be being broken-against *it*
as a newcomer⁵ with the law of those *people*.⁶

CHAPTER 4

Therefore, it is necessary for us, *while* searching much⁷ 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; 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 Enoch⁸ says:

For to⁹ this *purpose* the Master has chopped-short the seasons and
the days,
in order that the *one who* has been loved of him might be-quick
and might come to the inheritance.

(Enoch, non-extant passage)

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

Ten kingdoms¹⁰ will reign on the earth,
and a small king will rise-up-out from-behind them,¹¹
who will humble three of the kings¹² 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,¹³
and how¹⁴ 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 among¹⁵ you*, but also loving you* all above my own
soul): to *now*¹⁶ 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:¹⁷ instead those *individuals* caused it to perish in¹⁸ *the* end in-
this-manner, after Moses already received it: 7 For the writing says:

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

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

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

Moses, Moses, descend quickly,¹⁹ because your people whom you led-
out of *the* land of Egypt acted-lawlessly.

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

And Moses understood, and he cast the two tablets out of his hands. And their
covenant was crushed, in order that the *covenant* of the having-been-loved Jesus
might be sealed-up²⁰ into our heart in a hope of his faith.

9 Now, wanting to be writing much (not as a teacher, *but* instead as it is being
proper for *one who is* loving to not be leaving-in *the dust* anything from *the things*
which we have), I made-*every*-effort to be writing to you* as an offscouring of
you*.²¹ For-this-reason, may we be paying-attention in the last days. For the entire
time of our *life* and faith²² 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.²³ May we completely hate the works of the
way of a wicked *thing*. Do not, *while* sinking-in by yourselves, be isolating-
yourselves as if you* have already been pronounced-righteous; instead, *while*
coming-together for yourselves 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,²⁴ 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
get *something* back exactly-as he worked (if-at-any-time he might be the good
individual, his righteousness will have led itself before him; if-at-any-time *he is*
the wicked *individual*, the wage of the wickedness is in-front him), 13 in order
that lest-perhaps, we, resting-up ourselves on *the fact as being* called-ones, might
slumber-down-over our sins, and the Wicked Chief, after he received the
authority throughout us, might push us away from the kingdom of the Lord. 14
But still, brothers of mine, be also comprehending that *thing*, whenever you* are
looking, that after so-large signs and portents have come-to-pass in Israel, even
they have been forsaken in-this-manner. 15 May we be paying-attention, lest-
perhaps we might be found to be as it has been written:

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

(Matthew 22:14)

CHAPTER 5

For to²⁵ 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, this²⁶ is
in the blood of his sprinkling.²⁷ 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 lawless-deeds,
and he has been softened due to our sins:
we have been healed by-means-of his well.

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-by, and made us wise in the
things which *have* *presently* stood-in *place*, and we are not unintelligent into the
things which are going to be *coming*.

4 Now the writing says:

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

(Proverbs 1:17)

This is saying, that a human will perish righteously, who himself, *while*
having knowledge of a way of righteousness, is pressing-away²⁸ from *it* into a
way of darkness. 5 But still also this, brothers of mine: If the Lord endured to
suffer concerning²⁹ 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 *our*
image and according-to **our** likening," therefore, how did he endure to suffer by
the hand of humans?
(Genesis 1:26)

²⁰ literally "sealed-down-in"

²¹ [4:9] Gk(CS) / Lat omits "an offscouring of you"

²² [4:9] Emendation / Gk(S) "your faith" / Gk(H) "our life" / Lat "our life and faith"

²³ [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."

²⁴ literally "To as-much-as it is in us"

²⁵ literally "into"

²⁶ literally "the"

²⁷ [5:1] Gk(S) / Gk(C), Lat "by his sprinkling of the blood"

²⁸ literally "to hold-together-from/off/away"

²⁹ literally "about"

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

² [3:5] Gk(S) / Gk(C) "and satisfy" / Lat omits "and might have-...humbled"

³ literally "into"

⁴ literally "looked"

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

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

⁷ literally "much-on"

⁸ [4:3] Gk(CS) / Lat "Daniel"

⁹ literally "into"

¹⁰ [4:4] Gk(S), Lat / Gk(C) "kings"

¹¹ [4:4] Gk(S) / Gk(C), Lat omit "them"

¹² [4:4] Gk(CS) / Lat "kingdoms"

¹³ [4:5] Gk(S) / Gk(H), Lat "sea"

¹⁴ literally "as" (also later in verse)

¹⁵ literally "out-of"

¹⁶ [4:6] Gk(C), Lat / Gk(S) adds

¹⁷ [4:6] Lat / Gk(CS) "some, compounding your sins by claiming that your covenant is irrevocably yours"

¹⁸ literally "into"

¹⁹ literally "descend with the quickness"

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 the thing-which-was-professed 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.¹ 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.² 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 would³ 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-eye⁴ 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* persecuted his⁵ prophets in death. 12 Doubtless, into this *purpose*, he endured. For God says, that the blow of his flesh *is* from them:

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

(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:⁷

Nail-on my flesh.

(Psalm 119:120)

Because congregations⁸ of *men who are* acting-wickedly stood-up-against me.⁹

(Psalm 22:16)

14 And again he says:

Behold, I have put my back to¹⁰ 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 like¹¹ a robe,
and a moth is eating you* down for itself.

(Isaiah 50:8~9)

2 And again, since he was put *down*¹² as a strong stone for¹³ a crushing, the prophet says:

Behold, into the foundations of Zion,
I will throw a stone *which is* very-expensive, elect, a *cornerstone*,
honored.

(Isaiah 28:16)

3 Next, what is he saying?

And *the one* who will hope on it¹⁴ will live for himself into the age.

(Isaiah 28:16)

Therefore, is our hope *set* on a stone? *I* wish that it might 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 surrounded¹⁵ me;
they encircled me as-if bees for a honeycomb.

(Psalm 118:12)

And:

They cast¹⁶ 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 a wicked counsel
against themselves, after they spoke:

“May we bind the righteous-one, because he is inconvenient¹⁷ to us.”

(Isaiah 3:9~10 LXX only; also see Wisdom 2:12)

8 And Moses also says to them:¹⁸

Behold, *the* Lord God says these *things*: *All of you**, enter into the earth¹⁹ of the good *thing* which *the* Lord swore to Abraham and Isaac and 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 declares²⁰ on the *one who is* going to be being manifested to you* in flesh: Jesus. For a human is earth *which is* suffering. For the fashioning of Adam (*which being translated is “human”*) came-to-be *made* from a face of the earth. 10 Therefore, what is it saying? “Into the earth of the good *thing*, a *piece* of earth flowing with milk and honey?” Blessed *is* our Lord, brothers, the *one who* put for himself in us the wisdom and mind of his secret *things*.

For the prophet says:

Who will understand a parable of *the* Lord,²¹
except a *man who is* wise and experienced and loving his Lord?

(unidentified quotation, Job 11:2?)²²

11 Therefore, since he renewed us in the forgiveness of the sins, he made 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.²³

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

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:²⁴

¹ [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”

² [5:9] Gk(CS), Lat / Gk(G) adds

³ [5:10] Gk(S) / Gk(C) “not-even would” / Gk(G), Lat “how would?”

⁴ more literally “to look-into-the-eyes” (which is impossible to render into English in this sentence)

⁵ [5:11] Gk(S) “their” (later corrected to “his”)

⁶ [5:12] Gk(S) / others “from them, when “I shall smite the Shepherd, then the sheeps of the flock will be scattered.” / Lat “For Isaiah says, “by the affliction of his body we are all headed.” And another prophet, “I will smite the shepherd and the sheeps of the flock will be scattered.”

⁷ [5:13] Gk(S) / Gk(CG), Lat omit “And”

⁸ [5:13] Gk(G) / Gk(CS), Lat “a congregation”

⁹ [5:13] Gk(SG), Lat / Gk(C) “surrounded me” (following LXX)

¹⁰ literally “into” (also in next clause)

¹¹ literally “as”

¹² [6:2] Lat omits “since he was put *down*”

¹³ literally “into”

¹⁴ [6:3] Gk(G) / Gk(CS), Lat “who is putting-faith into it”

¹⁵ literally “have-all-around” (in the sense of surrounding)

¹⁶ literally “threw”

¹⁷ literally “difficult-to-use”

¹⁸ [6:8] Gk(G), Lat / Gk(S) “What is the other prophet Moses saying to them?”

¹⁹ This is the literal translation, though in this context it is usually translated to “land”. It must be translated in this way for the next verse to be properly understood. (also later in verse)

²⁰ [6:9] Gk(G,S*) / Gk(CS), Lat, ClemAlex add

²¹ may also be translated “For the prophet says a parable of *the* Lord, “Who will understand”

²² Clement of Alexandria adds this entire quotation to the opening words of Job 11:2. It may be a non-extant line from a version of that work.

²³ [6:11] Lat adds

²⁴ [6:12] Gk(S) / others “the beautiful creature man”

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

(Genesis 1:28)

These things were spoken to the Son.¹

13 Again, I will exhibit to you how he² is saying something to us. He made a second fashioning during³ these last days. Now the Lord says:

Behold, may I be making⁴ the last things like⁵ the first things.

(unidentified quotation)

Therefore, into this purpose, the prophet preached:

Enter into a piece of earth flowing with milk and honey, and dominate it.

(unidentified quotation)⁶

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

“Behold, says the Lord, I will take-out from them”

(Ezekiel 11:19; 36:26)

—that⁷ is, from the ones whom the spirit of the Lord was looking-at-beforehand—

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

(Ezekiel 11:19; 36:26)

because he himself⁸ was going to be being manifested in flesh and to be dwelling among⁹ us. 15 For, brothers of mine, the dwelling-place of our heart is an inner-sanctum holy to the Lord.

16 For again the Lord says:

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

He says,¹⁰ “I will confess-forth to you in an assembly up-the-middle¹¹ of brothers of mine;

and I will 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 the thing-which-was-professed and by the account, will live, dominating the earth.

18 Now we¹² 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 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-pass presently, as-a-result he has spoken to us when it will: Whenever we ourselves might also be completed to become heirs of the covenant of the Lord.

CHAPTER 7

Doubtless, children of gladness,¹³ 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 for¹⁴ all things. 2 Therefore, if the Son of God (being a lord of all things,¹⁵ and who is going to be judging living and dead humans) suffered, in order that his blow might make us alive, may we have-faith that the Son of God was not 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*, listen how the priests of the people¹⁶ have manifested the truth about this. An instruction has been written:

Whoever may not fast the fast will be exterminated with death.

¹ [6:12] Gk(SG) / Gk(C). Lat omits “These things were spoken to the Son”

² [6:13] Gk(C), Lat(g) / Gk(S) “the Lord”

³ literally “on”

⁴ [6:13] Gk(S) / others “, I will make”

⁵ literally “as”

⁶ compare Leviticus 20:24, Deuteronomy 11:8-9, Numbers 32:29

⁷ literally “this”

⁸ [6:14] Gk(S) add

⁹ literally “in”

¹⁰ [6:16] Gk(S) / others add

¹¹ [6:16] Gk(S) / others add

¹² [6:18] Gk(S) / Gk(CG) “he” / Lat omits “Now...above”

¹³ [7:1] HSG / L. “love”

¹⁴ literally “according-to”

¹⁵ [7:2] some add

¹⁶ [7:4] Gk(S) “inner-sanctum”

(unidentified quotation)

The Lord instructed this, since even he himself was going to be offering¹⁷ the vessel of the spirit for a sacrifice in-behalf of our sins, in order that the type – the type which came-to-pass over Isaac, the Isaac who was offered on the sacrificial-altar – might also be finished.

(Genesis 22:9)

4 Therefore, what is he saying in the prophet?

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

(unidentified quotation, see Leviticus esp. 1-2)

All of you*, be paying-attention precisely:

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

(unidentified quotation, see Leviticus esp. 6:22; 7:6)

5 To what purpose? Since you* are going to be offering¹⁸ 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 lamentation¹⁹ sackcloth and ash, in order that I might show that it is necessary for him to suffer many things by them.²⁰

6 It²¹ instructed these things; all of you*, be paying-attention:

All of you*, take* two male-goats, beautiful and alike, and offer²² them. And let the priest take* the one for²³ a holocaust in-behalf of sins.

(Leviticus 16:7,9)

7 But what might²⁴ 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 Jesus²⁵ 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, see Leviticus 16:10)²⁶

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 takes the wool from it, and puts it on a piece of brushwood – the brushwood being called²⁷ Rachel (ῥαχήλ),²⁸ the buds²⁹ of which we have also been accustomed to be chewing when we find them in the country. The fruits of this³⁰ thorn-hedge³¹ (ῥαχος) 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 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 treated him with-contempt and stung him down, and spit-upon him?”³² 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 goat³³ In³⁴ 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,³⁵ 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.³⁶ Because whosoever might be wanting to pick-up 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:

¹⁷ literally “bringing-to” (also later in verse “brought-to”)

¹⁸ literally “bringing-to”

¹⁹ literally “on”

²⁰ [7:6] Gk(G) / Gk(C), Lat “suffer by their hands” / Gk(S) “suffer many things by their hands”

²¹ [7:6] Gk(S) “He”

²² literally “bring-to”

²³ literally “into”

²⁴ [7:7] Gk(S) / Gk(CG) “will”

²⁵ [7:8] Gk(S) “God” (later corrected as above)

²⁶ may from a now non-extant passage in Leviticus, of from a non-extant book

²⁷ literally “said”

²⁸ [7:9] Gk(S) / Gk(G) “Rachel” / Gk(C) “Rache”

²⁹ [7:9] Lat “fruits”

³⁰ [7:9] Gk(S) “in-this-manner”

³¹ [7:8] Gk(SG) (transliterated “rachos”) / Gk(C) “Rache”

³² [7:9] Gk(S) “contempt, spit-upon him?”

³³ [7:11] Gk(S) / others “like him.”

³⁴ literally “into”

³⁵ [7:11] Gk(S) adds

³⁶ [7:12] Gk(S) “for as he who...so says he,” etc

The *ones who are* wanting to see me and to touch my kingdom are being-indebted to receive me after they were put-under-tribulation and after they suffered.

(unidentified quotation)

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 offering¹ a heifer, and, slaughtering *it*, to be burning *it* up;² and then for little-boys-and-girls to be picking-up the ash, and to be throwing *it* into containers, and to be putting the wool, the scarlet wool, around over a *piece of wood*³ (see again the type, the type of the cross, and the wool, the scarlet wool)⁴ 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; see Numbers 19:2-10)

2 All of you*, be comprehending⁵ how he is saying *this* to you* in simplicity. The calf⁶ is the Anointed-One⁷ Jesus. The sinful men offering⁸ *it* are the *ones who* offered him to the slaughter. Next *there are* no-longer men, no longer the glory of sinners.⁹ 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,¹⁰ to whom he gave the authority of the good-message with¹¹ the *result* to be preaching. (They are twelve for¹² 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? For¹³ 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*,¹⁴ 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*, the things, after they came-to-pass in-this-manner, are indeed manifest to us, but *are* fully-dark to those *persons*, because they did not hear a *word* of a voice of the Lord.

CHAPTER 9

For again, he says about the outer-ears, how we circumcised the outer-ears of¹⁵ our heart. *The Lord* says in the prophet:

In¹⁶ a hearing of an outer-ear, they heeded me.

(Psalm 18:44/2 Samuel 22:45)

2 And again he says:

With a hearing, the *ones who are* from-afar will hear for themselves; they will know for themselves *things* which I have done.

(Isaiah 33:13)

3 And:

All of you*, says *the Lord*, be circumcised in your* hearts.¹⁷

(Jeremiah 4:3~4)

4(2) And again he says:

Be hearing, O Israel, because this-is-what *the Lord* your God says.

(Deuteronomy 5:1)

5 And again, the spirit of *the Lord* prophecies:¹⁸

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.¹⁹

(Isaiah 50:10)

6(3) And again he says:

Be hearing, O heaven, and let-into-your-ear, O earth, because God²⁰ uttered these *things* for²¹ 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.²²

(Isaiah 40:3)

9 Doubtless, he circumcised our *senses-of-hearing*, in order that **we**, after we *have* heard an account, might not only²³ have-faith. 10(4) Instead, even the circumcision on which they trusted 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.²⁴ 11(5) He says to them:

This-is-what *the Lord* your* God says:

(Jeremiah 4:3)

(here I am finding a new²⁵ instruction)

May you* not sow on thorns, but²⁶ be circumcised to your* Lord.²⁷

(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.²⁸

(Deuteronomy 10:16)

13 Again he says:²⁹

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 for³⁰ 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 their³¹ covenant? Instead, even the Egyptians are in circumcision.

15(7) Therefore, children of love,³² learn about all *things* richly,³³ that Abraham (*who* first gave a circumcision), after he looked-beforehand in a spirit into Jesus, circumcised, after he received decrees of three letters*.³⁴ 16(8) For it says:

And Abraham circumcised 'eighteen and three hundred' men from out of his house

(Genesis 17:23,27; 14:14)³⁵

17 Therefore, what *was* the knowledge *which* was given to him? Learn, because it says the 'eighteen' (δεκαοκτώ) first, and, after he made a space³⁶ 'three-hundred' (τριακοσίους). For the 'eighteen' (δεκαοκτώ):

i/j (ι) = ten (δέκα)

e (η) = eight (ὀκτώ)

You have: Jesus (Ἰησοῦς).

18 Now because³⁷ 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) He has come-to-know *this*, the *one who* put the implanted gift of his teaching³⁸ in us. No-one

¹ literally "bringing-to"

² literally "down"

³ [8:1] Gk(S) "over pieces of wood"

⁴ [8:1] Gk(S) adds

⁵ may also be translated "All of you* are comprehending"

⁶ [8:2] Gk(S) "law"

⁷ [8:2] Gk(S) adds

⁸ literally "bringing-to" (also later in verse – "brought-to")

⁹ [8:2] Lat "But now the men are no longer guilty, are no longer regarded as sinners."

¹⁰ [8:3] GL / HS omit "of the heart"

¹¹ literally "into"

¹² literally "into"

¹³ literally "into"

¹⁴ [8:5] Gk(S) is genitive / Gk(C.S2) is dative

¹⁵ [9:1] Gk(CSG) / Lat add

¹⁶ literally "into"

¹⁷ [9:2] Gk(CSG) / Lat "outer-ears"

¹⁸ [9:5] Gk(G), Lat / Gk(CS) omit "And again, the spirit of the Lord prophecies"

¹⁹ [9:5] Gk(S) omits the first clause of this sentence

²⁰ [9:6] Gk(S) "the Lord"

²¹ literally "into"

²² [9:8] most, Gk(S-corrector) / Gk(S-original) "it is the voice"

²³ [9:9] Gk(S) add

²⁴ [9:9] Gk(S) "was killing them off" (later corrected as above)

²⁵ [9:10] Gk(S) / others omit "new"

²⁶ [9:10] Gk(CSG) / Lat "Woe to those who sow among thorns;"

²⁷ may also be translated "be circumcised of you* to the Lord"

²⁸ [9:11] Lat "This is, hear your Lord and circumcise the hardness from your heart."

²⁹ [9:11] Gk(G) / Gk(CS) "Take it again:" / Lat "And again he says"

³⁰ literally "into"

³¹ [9:12] Gk(S) / others "his"

³² [9:13] Gk(S) / others "mine"

³³ [9:13] Gk(S) places "richly" after "looked-beforehand"

³⁴ usually translated "documents" / literally "writements"

³⁵ not an exact quotation, but implied from the information provided in both passages

³⁶ [9:14] Gk(S) (lit. "a through-standment") / others omit "then after he made a space"

³⁷ [9:14] Gk(S) / others "further"

³⁸ [9:15] Gk(S), Lat / Gk(CS) "covenant"

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,¹ nor a raven, nor every fish which is not having a scale² in itself.

(Leviticus 11:7,13~15,10~12/Deuteronomy 14:8,12~14,10)

He received 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: uncertain quotation)³

Therefore, as-a-result, is there not an instruction of a god – the *act* to not be chewing *these*?⁴ 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 *this*, whichever *ones* are like pigs.⁵ Whenever these might be indulging, they are forgetting the Lord; but whenever they might be lacking *something*, they are recognizing the Lord. Even as the pig, whenever it is chewing, has not come-to-know the lord; but whenever it might be hungering, it is crying-out, and after it received food, it is being-quiet again.

4 Nor will you eat for yourself the eagle, nor-even the sharp-winged-bird,⁶ 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 *this*, whichever *ones* have not come-to-know how to be procuring the nourishment for themselves by labor and sweat, *but* instead, in an *act* of lawlessness of theirs, are snatching the *things* of another; and they are keeping-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 themselves. Instead, they, sitting themselves inactive, are seeking-out how⁷ they might eat-down flesh 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,⁸ nor-even a cuttlefish.

(Leviticus 11:10~11)

He is declaring: You will never be made-like, being glued to,⁹ humans such as *this*, whichever *ones* are impious to¹⁰ the end and have already¹¹ been judged with the death. Even as these little-fishes alone *are* under-a-curse, floating themselves in the deep, not swimming as the rest; instead, they are dwelling in the earth downward *in* the deep.

6 Instead:

You will also not eat for yourself the rabbit.

(Leviticus 11:4~5/Deuteronomy 14:7)

To what *purpose*? He is declaring: May you never become a boy-corrupter, nor-even will you be made-like the *humans* such as *this*. Because the hare is having-more of the defecating *every-year* by every-year; for as many years as *it* lives, so it has as many anuses.¹²

7 Instead:

You will not-even eat for yourself the hyena.

(uncertain quotation, see Leviticus 11/Deuteronomy 14)¹³

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 *this*. To what *purpose*? Because this living-creature changes its¹⁴ nature with¹⁵ every-year; and indeed, it becomes at-some-time male, but at-some-time female.

¹ translated literally – identification uncertain

² [10:1] Gk(S) “portion”

³ possibly paraphrasing Deuteronomy 4:1~5, but he usually quotes his source word for word – otherwise this is not extant in any extant copy of Deuteronomy

⁴ may also be translated “as-a-result, there is not an instruction of a god...*these*.”

⁵ [10:3] Gk(S) / Gk(CS) “small-pigs”

⁶ translated literally, identity uncertain

⁷ [10:4] Gk(S) / others “are inquiring how”

⁸ literally “multi-footer” (referring to animals such as the octopus)

⁹ [10:5] Gk(G), Lat / Gk(CS) omit “being glued to”

¹⁰ literally “into”

¹¹ [10:5] Gk(S) / others omit “already”

¹² literally “a bore-through”

¹³ 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 “hyena”.

¹⁴ literally “the”

¹⁵ literally “alongside” or “in-comparison-to”

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;¹⁶ nor-even will you be glued to the unclean *women*, the *women who are* doing the lawlessness in their mouth.¹⁷ For the living-creature is becoming-pregnant with the mouth.

9 Moses, indeed, after he received¹⁸ three decrees about the solid-foods, uttered them in-this-manner in a spirit; but the *persons* welcomed *them* according-to a desire of the flesh, as *if he had uttered* about a feeding. **10** But David is receiving the knowledge of the same three decrees and is saying:

Happy is a man who did not walk in a counsel 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 plundering).

You* are also holding¹⁹ completely to *these decrees*²⁰ 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* receiving 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* fearing the Lord, with the *ones who are* giving-careful-attention in their heart on the enjoyment of a word which they received, 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-up²¹ 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,²² are uttering *them* as the Lord wanted. Due to this *purpose*, he circumcised our senses-of-hearing and our²³ hearts, in order that we might be having-insight about these *things*.

CHAPTER 11

Now may we seek to *find out* if the Lord took-care to manifest-beforehand about the water and about the cross. Indeed, about the water, it has been written on Israel, how they will never welcome the immersion, the *immersion which is* bearing 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 more²⁴ on-the-basis of this,

because this people also did two wicked *things*:

they left **me** behind,²⁵ a spring of life,²⁶

and excavated a hole of death²⁷ to themselves which cannot hold water.²⁸

(Jeremiah 2:12~13)

3 Is the mountain, my holy *mountain* Sinai a deserted rock?

For you* will be as young-birds of a flying-creature,

¹⁶ [10:8] Gk(S) “in the body through uncleanness”

¹⁷ [10:8] Gk(C) lacks reference to the female offenders / Lat “will you be...such a one who hears iniquity and speaks uncleanness”

¹⁸ [10:9] Gk(S) / others omit “after he received”, therefore forcing it to be translated as “Moses uttered three decrees about solid-foods in spirit”

¹⁹ may also be translated “You*, hold”

²⁰ [10:10] Gk(S) “holding a perfect knowledge”

²¹ [10:11] Gk(S) “and *who is* ruminating-up” (S being plural instead of singular)

²² [10:13] Gk(S) adds a second time

²³ literally “the”

²⁴ [11:2] Gk(S) “earth confine still more”, corrected to “earth shudder still more”

²⁵ literally “behind-in”

²⁶ [11:2] Gk(S) / Gk(CG) “a living spring of water” / Lat “a spring of water of life”

²⁷ [11:2] Gk(CS) / Gk(G), Lat “have hewn out broken cisterns”

²⁸ [11:2] Lat adds

who, having been taken-away from a brood-of-young-birds,¹ 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-off² iron bars;
and I will give to you treasures—fully-dark,³ hidden-from sight,
invisible—
in order that they might know that I am the Lord God.

(Isaiah 45:2~3)

5 And:

He⁴ will dwell in a high cave of a strong rock.

(Isaiah 33:16)

And what is he saying in regards to the Son?⁵

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-ways⁶ 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.⁷

7 The impious-ones are not like-this, not like-this;⁸
instead, they are as the stubble, which the wind is casting-out from a face of the earth.

Due to this, impious-ones will not stand themselves up in a judgment,
nor-even sinners in a counsel of righteous-ones.
Because the Lord is knowing a way of righteous-ones,
and a way of impious-ones will perish.

(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,⁹ “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* for itself through your* mouth in faith and love, will be for¹⁰ a conversion¹¹ and hope and rising¹² to many persons.

9 And again, a different prophet says:

And the land¹³ of Jacob was being praised above¹⁴ all the earth.

(2 Baruch 61:7)

This is saying:¹⁵ He is glorifying¹⁶ the vessel of his spirit.

10 Next, what is he saying?

And there was a river drawing out of the right sides, and seasonable¹⁷ trees were ascending out of it;
and whoever might eat from¹⁸ them will live for himself into the age.

(unidentified quotation)¹⁹

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 and have-faith in these things which are uttering, will live for himself into the age.

CHAPTER 12

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

“And when will these things be completely-finished?”

And the Lord spoke,²⁰ “Whenever a piece of wood might be bent down and might stand-up, and whenever 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 to²¹ Moses, while Israel is being warred against by the foreign-tribes, 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 and²² of the one who was going to be suffering; because it declares: If-at-any-time they might not hope on him, they will be warred against into the age. 4 Therefore, Moses is putting one weapon over another in the midst of the fist,²³ and he, after he was stood higher than all of them, stretched-out his²⁴ hands; and in-this-manner Israel was again being-victorious. Next, whenever he took-down 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 stretched-out my hands to a noncompliant²⁵ people,
and 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-alive²⁶ (whom they will think to have caused-to-perish), 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 came-to-pass in Eva through the serpent), in order that he might convict them, that, due to their transgression, they will be delivered into a tribulation of death.

(Numbers 21:6 & Genesis 3:1~20)

9(6) Yet furthermore, Moses himself instructed:

There will not be to you* neither a carved nor a smelted²⁷ image for²⁸ a god of yours*.

(Exodus 34:17/Leviticus 19:4; 26:1/Deuteronomy 27:15)

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,²⁹ 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 beseeching³⁰ concerning³¹ 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)

¹ [11:2] Gk(CS) / Gk(G) “whose brood-of-young-birds has been taken-away”

² literally “break-together”

³ [11:3] Gk(S) “darkness”

⁴ [11:4] Gk(S) “You”

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

⁶ literally “through-out-way”

⁷ literally “-way”

⁸ literally “in-this-manner, not in-this-manner”

⁹ [11:8] Gk(S) “What does it mean?”

¹⁰ literally “into”

¹¹ literally “turn-back”

¹² [11:8B] Gk(CSG) / Lat adds

¹³ literally “earth”

¹⁴ literally “in-comparison-to / alongside”

¹⁵ [11:9] Gk(S) omits “This saying”

¹⁶ [11:9] Gk(CS) / Gk(G,S2) “he will glorify”

¹⁷ literally “hourly”

¹⁸ literally “out-of”

¹⁹ seems similar to Ezekiel 47:1~12, but definitely seems to not be derived from there

²⁰ [12:1] Gk(S) “completed?” says the Lord

²¹ [12:2] Gk(CS) / Gk(G), Lat “in”

²² [12:2] Gk(S) omits “and”

²³ [12:4] Gk(S) / others “hill”

²⁴ literally “the”

²⁵ [12:6] Gk(S) / Gk(C),g, following LXX “noncomplying”

²⁶ [12:7] Gk(S) / others “that he will be the author of life”

²⁷ [12:9] Gk(S) “a smelted or carved”

²⁸ literally “into”

²⁹ [12:9] Gk(S) / others “put it upon a beam”

³⁰ [12:10] S / others “sacrifice”

³¹ literally “about”

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 into him.

13(8) Again, what is Moses saying to Jeshua¹ son of Nun, after he put this name on him² (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*).

14(9) Therefore, Moses says to Jeshua³ son of Nun, after he put this name on *him*, when he sent him for a spy of the land,⁴

“Receive a book into your hands, and write *the things* which *the* Lord says, that *Jeshua*⁵ the son of God will cut-out all the house of Amalek from⁶ the roots during⁷ *the days which are* last.”

(Exodus 17:14)

15(10) See again: Jesus (*Jeshua*), not a son of a human,⁸ *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 an⁹ anointed-one is a son of David, David himself, fearing and having-insight of the misleading of the sinners, prophesies:

The Lord spoke to my Lord, “Be sitting yourself at my right *sides*,¹⁰ 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,¹¹ his right *hand* of whom I grasped¹² for nations to favorably-hear¹³ 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.”¹⁴

CHAPTER 13

But may we see if this people or the first *people* is-inheriting, and if the covenant is to¹⁵ 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.¹⁶ Next, Rebecca came-out to enquire from *the* Lord.

And *the* Lord spoke to her, “Two nations *are* in your belly, and two peoples *are* in your stomach; and *one* people will surpass *the other* people, and the greater-one will be-enslaved to the lesser-one.”

(Genesis 25:21~23)

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

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

“Behold, *the* Lord did not deprive me of your face. lead your sons to me, in order that I will bless them.”

(Genesis 48:11)

5 And he led Ephraim and Manasseh to *him*, wanting in order that Manasseh¹⁷ might be blest, because he was more-elderly. For Joseph led *him* into the right hand of his¹⁸ 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.

¹ [12:8] following Greek and LXX / MT “Joshua” / OVH is ambiguous

² [12:8] Gk(S) / others “after he gave him this name”

³ [12:12] Gk(S) / others omit “Moses says to Jeshua”

⁴ literally “earth”

⁵ [12:12] Gk(CSG) / Lat adds

⁶ literally “out-of”

⁷ literally “on”

⁸ [12:13] Gk(CSG) / Lat “of Nun”

⁹ [12:10] Gk(S) / Gk(CG) “the”

¹⁰ literally “out of right *sides* of mine”

¹¹ [12:15] Gk(GS), Lat / Gk(C) “to my Lord” / Gk(S*) “to Cyrus”

¹² [12:15] Gk(S) “I am grasping”

¹³ literally “hear-on”

¹⁴ [12:16] Gk(CS*) / Gk(GS) add

¹⁵ literally “into” (also in next instance)

¹⁶ [13:2] Gk(SG) / Gk(C) “And she did not conceive.” / Lat omits

¹⁷ [13:4] Gk(S) “Ephraim”

¹⁸ literally “the”

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 hands*, that this people *is* to be first and an heir of the covenant.

8(7) Therefore, if still *further*, he was also caused-to-have-remembrance of *it* through Abraham, we are receiving-in-full the complete *state* of our knowledge. **9** Therefore, what is he saying to Abraham when he alone, after he had-faith, it was put for¹⁹ righteousness?²⁰

(Genesis 15:6)

Behold, I have put you *forth*, Abraham, as a father of nations, the *nations who are* having-faith in the Lord²¹ through a foreskin.

(Genesis 17:4~5)²²

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.²³ But they themselves were not made-to-be worthy to receive *it*, due to their sins. **2** For the prophet says:

And Moses was fasting for forty days and forty nights in Mount Sinai, of the *act* to receive the covenant of *the* Lord for²⁴ the people.

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

3 And Moses received 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 received *them*, he was bearing them down to give them to the people. **4(3)** And *the* Lord spoke to Moses:

“Moses, Moses, descend quickly;²⁵ because your people, whom you led-out out of *the* land of Egypt, acted-lawlessly.”

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

5 And Moses had-insight, that they again made smelded-images to themselves.²⁶ And he cast *the tablets*²⁷ out of his²⁸ hands, and the tablets of the covenant of *the* Lord were crushed. **6(4)** Indeed, Moses had received it, but they themselves were not made-to-be worthy. (Deuteronomy 9:17/Exodus 32:19)

7 But how did **we** receive *it*? *All of you**, learn. Moses, being an attendant, received it; but *the* Lord himself gave *it* to us to²⁹ *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 receive *it*.³⁰ **9** For he³¹ 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 wasted³² 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 us³³ out of the darkness, to prepare a holy people to himself.

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 for³⁴ 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, we³⁵ are knowing from-where we were redeemed.

12(8) Again, the prophet says:

¹⁹ literally “into”

²⁰ [13:9] Gk(S) / others “to Abraham?” “Because you had-faith, it is put to you into righteousness.”

²¹ [13:9] Gk(S) “in God”

²² not an exact quotation

²³ [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”

²⁴ literally “to”

²⁵ literally “descend with the quickness”

²⁶ [14:4] Gk(S) / others omit “to themselves”

²⁷ [14:4] Gk(CS) / Gk(G), Lat actually add “the tablets”

²⁸ literally “the”

²⁹ literally “into”

³⁰ [14:5] Gk(S) / others “we, inheriting through him, might receive the covenant through *the* Lord Jesus”

³¹ literally “whom”

³² usually translated “spent”

³³ [14:10] Gk(S) / others “how the Father, about to redeem us”

³⁴ literally “into” (also later in verse)

³⁵ [14:9] Gk(CS) / Gk(G), Lat “you*”

Behold, I have put you *forth* for¹ a light of nations,
of the *act* for you to be for² a salvation till *the* last *end* 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*.³

He has commissioned me to heal the *ones* whose⁴ heart has been
crushed,

to preach a forgiveness to captives, and a recovery-of-sight⁵ to
blind *persons*;

to call an acceptable year of *the* Lord, and a day of an equivalent-
repayment;

to exhort all the *ones who are* mourning.

(*Isaiah 61:1~2*)

CHAPTER 15

Therefore,⁶ it still has also been written about the sabbath in the ten accounts, in
which he uttered to Moses face to *face*⁷ in Mount 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 on⁸ the day, the seventh *day*, he completely-finished,
and he rested on it, and made it holy.

(*Genesis 2:2~3*)

4 *My* 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 signifies⁹ a thousand
years. 5 But he himself¹⁰ is testifying to me, saying:

Behold, a day of *the* Lord will be as a thousand years.¹¹
(*see Psalm 90:4 & Jubilees 4:30*)

Doubtless, *my* 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*,¹² and will judge the impious-ones, and will change the
sun and the moon and the stars;¹³ then he will beautifully rest himself on¹⁴ 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 presently wishes that he *himself* might be being able to
make-holy a day which God made-holy by being¹⁵ clean by-means of the heart in
all *things*, we have been misled. 8(7) See, that, as-a-result,¹⁶ we, beautifully resting
ourselves, will make¹⁷ it holy then, when we ourselves will be able *to do so*, after
we were pronounced-righteous and received-from *him* the thing-which-has-been-

professed – the lawlessness being no-more, but all *things* having become new by
the Lord.¹⁸ Then we will be able to make it holy, after we ourselves were made-
holy first.¹⁹

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

I am not tolerating your* new-moons and your*²⁰ sabbaths.

(*Isaiah 1:13*)

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, how²¹ 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 known²² that their hope *is* vain.

3 Yet furthermore, he says again:

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

(*Isaiah 49:17*)

4 **And** It is coming-to-pass *now*.²³ For due to the *fact* that they were waging-
war, it was taken-down by their enemies. And now, they themselves as²⁴ 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-pass according-to *the things* which *the* Lord uttered.

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

And it will be, *while* the week²⁵ *is* being completely-finished,
an inner-sanctum of a god will be built gloriously on the name of
the Lord.

(*Enoch 93:13*)

7 Therefore, I am finding, that there is an inner-sanctum. Therefore, *all of*
you*, learn how it will be built on the name of *the* Lord. Before the *event* in
which we had-faith in God, the dwelling-place of the heart *was* corruptible and
weak, like²⁶ an inner-sanctum built by hands, because it was indeed full of idol-
worshipping and was a house of demons, due to the *fact* that so-many *things*
which were contrary to God were being done.

8 But:

It will be built on the name of *the* Lord.

(*Enoch 93:13*)

Now, *all of you**, be paying attention, in order that the inner-sanctum of the
Lord might be built gloriously. How? *All of you**, learn. After we received the

¹ literally “into”

² literally “into”

³ [14:11] Gk(G) / Gk(S) “message to destitute persons” / Gk(C) “message” / Lat “message to humble persons”

⁴ literally “the”

⁵ literally “looking-again”

⁶ [15:1] Gk(S) “Because”

⁷ literally “Moses according-to face”

⁸ literally “in” (also later in verse)

⁹ [15:4] Gk(S) / others “is”

¹⁰ [15:5] Gk(S) “For David”

¹¹ [15:5] HS / GL “Today will be as a thousand years.”

¹² [15:6] Lat / Gk(G) “will cut short his season” / Gk(CS) “and will bring the season to an end”

¹³ [15:6] Gk(S) “sun, and the stars, and the moon”

¹⁴ literally “in”

¹⁵ [15:7] Gk(CS*) / Gk(GS). Lat “, except he *who* is”

¹⁶ [15:8] SL / H “But if” / GS* “But if not”

¹⁷ [15:8] HS / GL “result, he, beautifully resting himself is making”

¹⁸ [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.”

¹⁹ [15:8] Gk(S) “Will we not then?”

²⁰ literally “the”

²¹ literally “as”

²² [16:2] Gk(CS) / Gk(G), Lat “You knew”

²³ [16:4] Gk(S) omit “And It is coming-to-pass *now*” / Lat add “And”

²⁴ [16:4] Gk(CG), Latin / Gk(S) “and”

²⁵ literally “the seven” (a Hebrew idiom for “week” since they do not have a specific word for it; this is a reference to the parable of weeks in Enoch Chapter 93)

²⁶ literally “as”

forgiveness of the sins, and after we hoped on the name of *the* Lord,¹ we became new *creatures*, being created again from² *the* beginning. For-this-reason, in our dwelling-place, God is truly dwelling in us.

9 How? His account of the faith, the³ calling of the thing-which-was-professed, the wisdom of the righteous-enactments, the instructions of the teaching, he himself prophesying in us, he himself dwelling in us; opening the door of the inner-sanctum (which is a mouth) to us, the⁴ *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 to⁵ the human, *but* instead to the One who is dwelling 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 his⁶ *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* ability⁷ and simplicity to make *this* clear to you*, my soul is hoping that,⁸ *in* my desire, any of the *things* pertaining to⁹ salvation have not been left-aside.¹⁰ 2 For if-at-any-time I am writing to you* about the *things* which *are* presently standing-in place or¹¹ *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.¹²

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 one¹³ are having been assigned light-leading messengers of God, but over *the* other¹⁴ 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*¹⁵ of the lawlessness.

19.1 Therefore, this is the way of the light: If-at-any-time someone is wanting to travel¹⁶ 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.
You will be filled with fear of the *One* who fashioned you.¹⁷
- 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 going¹⁸ 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-behind¹⁹ instructions of *the* Lord.
- 6(3) You will not raise yourself high, but will be humble-minded throughout everything.²⁰
You will not pick-up glory to yourself.
- 7 You will not take* a wicked counsel for yourself against your neighbor.
You will not give audacity 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 among²¹ uncleanness of any *persons*.
- 10 You will not receive a person²² for yourself *when you are* to convict someone over a trespass.
You will be meek.
- 11 You will be tranquil.
You will 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* the²³ name of *the* Lord in²⁴ vain.
You will love your neighbor above²⁵ your *own* soul.
- 14 You will not murder a child in corruption,²⁶
nor-even, again, kill it off after it was birthed.
- 15 May you never pick-up your hand from your son or from your daughter;
instead, from *the* age-of-youth, you will teach *them* fear of *the* Lord.²⁷
- 16(6) May you never come-to-be desiring the *things* of your neighbor.
May you never come-to-be a greedy-person.²⁸
- 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 welcome the operations which happen to you as good *things* having come-to-know that, without a god, nothing is coming-to-pass.²⁹
- 19(7) You will not be double-minded, nor-even double-tongued,³⁰
for the double-tongue is a snare of death.³¹
- 20 You will be-subject to lords as to a type of a god,³² in shame and fear.
- 21 May you never, in bitterness, command a slave or a servant-girl of yours, the *ones* who are hoping³³ on the same God,³⁴ lest at-some-time they³⁵ 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 And³⁶ you will not state *anything* to be your-own;
for if you* are communers in the incorruptible *thing*,³⁷ how-much more in the corruptible *things*.³⁸
- 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 your³⁹ hands during⁴⁰ the *time* to receive, but drawing *them* together during the *time* to give.
- 27 You will love, as a pupil of your eye, every one⁴¹ *who* is uttering the account of *the* Lord to you.
- 28(10) You will be caused-to-remember a day of judgment, night and day.
- 29 And you will seek-out the faces of the holy-ones throughout each day,⁴² either through toiling *in* account and work and labor,⁴³ and going with⁴⁴ 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 for⁴⁵ 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.⁴⁶
But you will know for yourself *who* is the beautiful Equivalent-Repayer of the wage.
- 31 You will guard⁴⁷ *the* *things* which you have took-aside, neither adding-to *them* nor taking-away-from *them*.
- 32 You will hate the wicked-one⁴⁸ to the end.⁴⁹
And⁵⁰ 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 for¹ prayer-to *God* in a wicked conscience.

¹ [16:8] Gk(S), Lat / Gk(CS*) omit "of the Lord"

² literally "out-of"

³ [16:9] Gk(S) / others "the calling of his"

⁴ [16:9] Gk(CG), Lat is accusative masculine / Gk(S) is dative neuter

⁵ literally "into" (also next instance)

⁶ literally "the"

⁷ literally "To as-much-as was in powerful"

⁸ [17:1] Gk(S) / others "I am cherishing the hope that"

⁹ literally "into"

¹⁰ [17:1] Gk(S-corrector, G) / Gk(C,S*) "anything has not been left-aside"

¹¹ [17:2] Gk(CS), Lat / Gk(G) omit "which are presently standing-in place"

¹² [17:2] With the addition of the doxology, the Lat translation ends here.

¹³ literally "which"

¹⁴ literally "which"

¹⁵ [18:3] Gk(S) / others omit "the present season"

¹⁶ literally "to make-way"

¹⁷ [19:2] Gk(S) / others omit "You will be filled...fashioned you"

¹⁸ [19:4] Gk(C) "are acting-wickedly"

¹⁹ literally "leave-behind-in"

²⁰ [19:6] Gk(S) add

²¹ literally "in"

²² literally "face"

²³ [19:13] S "your" (in error)

²⁴ literally "on/over"

²⁵ [19:13] Gk(S) "neighbor as"

²⁶ understood as an abortion

²⁷ [19:15] Gk(S), Didache "of a god"

²⁸ [19:16] one omits "May you never come-to-be desiring...a greedy-person"

²⁹ [19:18] Gk(S) add

³⁰ [19:19] most, Didache / Gk(S) "full-of-tongue"

³¹ [19:19] Gk(CG) / Gk(G), Didache, Pseudo-Apost.Const. add

³² [19:20] Gk(S) / others "You will be-subject to *the* Lord, and to masters as the image of a god"

³³ [19:21] others "trusting"

³⁴ [19:21] Gk(S) / others omit "God"

³⁵ [19:21] Gk(S) / others "you"

³⁶ [19:24] Gk(G) / others omit "and"

³⁷ [19:24] Gk(S) / others "incorruptible things"

³⁸ [19:24] Gk(S), Didache "the moral things"

³⁹ literally "the"

⁴⁰ literally "to" (also later in verse)

⁴¹ literally "the"

⁴² [19:29] Gk(S) omits this clause, but it is added by a corrector

⁴³ [19:29] Gk(S) adds

⁴⁴ literally "into" (also later in verse)

⁴⁵ literally "into"

⁴⁶ [19:30] Gk(S) omits "But give to every one *who* is asking you", but it is added by a corrector

⁴⁷ may also be translated "observe"

⁴⁸ [19:32] Gk(S) "the evil-one"

⁴⁹ [19:32] (literally "into an end") / Gk(S) omit

⁵⁰ [19:32] Gk(S) add

This is the way of the light.²

CHAPTER 20

But the way of the Black-One is crooked and sated of a curse. For it is a way of perpetual³ death with punishment. **2** In it are the *things which* are causing their soul to perish: idol-worshipping, exorbitant-audacity, height of power, hypocrisy, double-heartedness, adultery, murder, plundering, arrogance, transgressions,⁴ deceit, evil, willful-stubbornness, use-of-drugs,⁵ magic, greed,⁶ fearlessness of a god.⁷ **3(2)** *They are persecutors of the good men*, hating truth, loving a lie, not knowing a wage of righteousness, not being glued to *any good person*, not with a righteous judgment, not paying-attention to widow and orphan, **4** not lacking-slumber for⁸ 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, are not being-merciful *to* a destitute *person*, not exerting on-the-basis of *someone who is* being exerted-down; **6** well-adapted⁹ 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,¹⁰ it is beautiful *for a man who* learned the righteous-enactments of the Lord,¹¹ as-many-as have been written, to be walking-around in these *things*. For the *one who* is doing these *things* will be glorified in the kingdom of God. The *one who* is selecting those *other things* for himself will perish-along with his works. Due to this *purpose*, *there will be* a standing-up.¹² Due to this *purpose*, *there will be* an equivalent-repayment.

2 I am asking the surpassing *ones*, if you* are receiving any consultation of a good resolve of mine: Be having with yourselves *persons* to¹³ whom you* might work the beautiful *thing*. Do not be leaving *them* in *the dust*. **3** The day *is* near in which all *things* will perish-along with the wicked-one. The Lord *is* near, and *so* is his wage.

4 Still and still I am asking you*: Be being-made-to-be good lawgivers¹⁴ of yourselves, be remaining faithful counselors of yourselves, pick-up 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,¹⁵ 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 found¹⁶ in a day of judgment. **7** Now if there is some remembering of *something* good, be remembering me *while* you* *are* giving-careful-attention-to these *things*, in order that even the desire and the lack-of-slumber might progress¹⁷ into some good *thing*. I am asking you*, requesting a favor for myself.

8 While¹⁸ still the beautiful vessel is with you*, may you* not be leaving anything of them¹⁹ in *the dust*, instead be seeking these *things* out contiguously, and be filling-up every instruction; for it is worthy.²⁰ **9** For-this-reason, I made-every-effort *even* more to write *to you** from *the things* which I was enabled,²¹ with²² the *result* for you* to be-gladdened. Be saving, *O* children of love and peace. Let the Lord of the glory and of every favor be²³ with your* spirit.

Letter of Bar-Naba.²⁴

¹ literally "on"

² [19:34] Gk(S) omits "This is the way of light," but it is inserted by a corrector

³ [20:1] Gk(S) "a perpetual way of"

⁴ [20:2] Gk(S) "transgressions"

⁵ may also be translated to "sorcery"

⁶ [20:2] Gk(S) omits "magic, greed"

⁷ [20:2] Gk(S) omits "of a god"

⁸ literally "into"

⁹ literally "well-handed"

¹⁰ [21:1] Gk(S) omit "therefore"

¹¹ [21:1] Gk(S) "of God"

¹² [21:3] Gk(S) "bestandings-up"

¹³ literally "into"

¹⁴ [21:6] Gk(S) "becoming lawgivers of good things"

¹⁵ [21:7] Gk(S) omits the preposition

¹⁶ [21:8] Gk(S) / others "safe"

¹⁷ literally "make-room-to-hold"

¹⁸ literally "Till"

¹⁹ [21:10] Gk(G), Lat / Gk(CS) "themselves"

²⁰ [21:10] Gk(S) / others "for they are worthy"

²¹ [21:11] Gk(S) omits this clause, but it is inserted by a corrector

²² literally "into"

²³ [21:9] Gk(S) omit "Let" & "be"

²⁴ [21:9] Gk(S) add