THE EPISTLE OF BARNABAS:
TO THE CHILDREN OF LOVE & PEACE

A NEW, TRUE NAMES TRANSLATION
WITH THE REVISED GREEK MANUSCRIPT

Compared with the Translations of Hoole & Lightfoot,
and Taking Account of the Epistle’s Syrian Origin

edited, translated, and annotated by

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Introductory Notes I

Many objective scholars understand the Letter of Bar Naba to be authentic, authored by Yosef bar Naba (Barnabas), the emissary of James the Just in *The Acts of the Apostles*. After 70 CE, this Epistle became an important part of the canon of New Testament Scriptures in the East (Armenia, Adiabene), evidenced by its inclusion in the Codex Sinaiticus, the most ancient complete New Testament in our possession.

My colleague and I choose to honor the work, the author, and the Master of All Things, by rendering this TRUE NAMES TRANSLATION, restoring the Hebraic names and tenor to the document, drained away by the classic English translations. Our hope is that our honest rendering of the Greek will excise the anti-Semitism written into the text by biased scholars of the past.

These same scholars and commentators have deviously used Bar Naba as a proof of how “the church” was divorcing itself from commandment-keeping, sabbath-keeping, and Judaizing. Divorcing the text from such fallacious annotations and implantations, we learn that Bar Naba and his Nazorean community were Torah-bound, annulling none of the ordinances of YHWH, but affirming a great many, and further demonstrating the position of Yahshua the Messiah as the obedient Son of an Almighty Father, just as Bar Naba himself was the father of his readers.

According to the best scholars, Bar Naba at no time quotes or cites the other books of the New Testament, nor does the writer use the word “Christian,” nor does he refer to Christianity at all. Bar Naba came into Greek from Aramaic; thus the title “Christ” is never once employed. Rather than condemning Torah-keeping, Bar Naba strikes out at sin and injustice using quotations from and allusions to the Torah and Prophets, and many quite creatively.

Likewise, Bar Naba never promotes division or exclusion, but love and care for the brother or sister, demanding that every member of the Messianic covenant community be in full agreement regarding the community ordinances.
Observing the ordinances of YHWH and practicing the spirit of the ordinances do not bind up community members, but free them to walk the guarded roadway of life in unity and harmony. Through care and obedience, no single member need ever be afraid of his neighbor or the collaboration of adversaries. In fact, only one adversary exists – the Black One – and, according to Bar Naba, the Son, at his second advent, will make an end of evil altogether through his righteous ones.

Now I hope and pray that dear readers may get the most of the words, prophecies, and mysteries of this internationally traveled, well-known messenger of Messiah through our lively translation, a text surely set-apart yet relevant to our modern world.

Introductory Notes II

The Letter of Bar Naba, officially known as The Epistle of Barnabas, is a treatise preserved complete in the 3rd century Codex Sinaiticus between the apocalyptic books of Revelation and Shepherd of Hermas. The Sinaitic Manuscript is the earliest complete New Testament in existence. It originated (according to best guess) in the area about Edessa / Armenia, where the Nazorean Faith was embraced by kings and priests alike.

From there, the treatise was translated into Greek and ascribed to Barnabas, a chief player in The Acts of the Apostles, in which he is known as Joseph Barnabas (Yosef bar Nabi or Navi), a landowner of Cyprus (and therefore probably a speaker of both Greek and Aramaic). Bar Naba was the emissary of James the Just in Jerusalem, a missionary with Paul, and a traveling evangelist in his own right (in Rome, according to the Recognitions of Clement.)

(The Letter of Bar Naba is not to be confused with the medieval forgery known as The Gospel of Barnabas.)

Internal evidence suggests Bar Naba composed the treatise in the aftermath of the fall of Jerusalem (70 A.D.), since the author alludes to the same Roman “beasts” characterized in the Apocalypse of John (i.e. Nero, Vespasian, Titus) and to what is perhaps a new persecution.
Bar Naba does not quote The New Testament and does not seem familiar with what would later become the canonical or apostolic writings (such as the Gospels), although there is at least one unique quote from the Dead Sea Scrolls. Furthermore, the “Church Fathers” Clement of Alexandria, Origen, and Eusebius cite the letter as Scripture (Origen appeals to it), though Eusebius, the theologian of Emperor Constantine, objected to it.

Perhaps Bar Naba disappeared in the west after the Nicene Council. However, the text continued to be influential in the East through the 9th century, and is getting some notice in these latter days through the convincing preaching of the Nazorean Israelite movement.

Although many anti-Semitic commentators through time have used the Letter to refute points in the Torah, Bar Naba upholds the traditional beliefs of the Nazoreans, including the abolition of animal sacrifices, the deeper meaning of the dietary Torah, and the Enochic-style, seventh/eight millennium restoration of creation.

Anti-Semitism / Anti-Judaism is especially evident when reading the 19th and 20th century annotators and their commentaries on the text, especially the Roberts-Donaldson translation and commentaries. Pre-1950 notes on this text do not take into consideration the distinction between Nazoreans, Essenes, Messianics, and Christians, nor do they ever seem to realize that Christianity as they knew it in 1950 did not exist in 70 AD.

Most highly regarded information about The Epistle of Barnabas even today uses out-of-date scholarship, ignoring the great bounty of texts and “Middle-Judaisms” that have turned up since the findings of the Dead Sea Scrolls and Nag Hammadi Library. Case-in-point: the editor(s) of the Epistle of Barnabas in the Wikipedia Free Encyclopedia seem to be completely unaware of modern scholarship as they advertise old commentaries and annotations, obsolete for decades or centuries. Did they read the same Epistle as we read?

Bar Naba treats the concepts of body as temple and Gentile conversion (as lost brethren) as though the primitive reader should already know of these matters!
He says again, Look! Those who have destroyed this shrine (temple) will rebuild it! So it is done; for through their war, the enemy destroyed it; now both they themselves and the enemies’ slaves will rebuild it. Bar Naba 16:3

As mentioned before, Christians are never addressed as such in this text, while no other writing of that early time is the separation of Nazoreans from Pharisees so clear. The covenant-promises belong to covenant-keepers in accordance to the Scriptures rather than Pharisaical requirements.

Bar Naba teaches that continuing to trust physical circumcision, the sacrificial systems, and ritualistic ceremonies is due to a misunderstanding of Scripture and a failure to heed the Prophets. However, Bar Naba is a strong proponent of Scriptural holiness.

At some points, Bar Naba sounds quite like his one-time companion Paul, especially in his understanding of the ransom / atonement. But his plain-spoken rehearsal of YHWH’s commandments toward the end of the manuscript, and his insistence upon a judgment of works, sets him apart from Paul, and certainly from all antinomianism.

We are indebted to Theodore Dornan for giving us an honest and accurate adaptation of Hoole’s 1885 translation, and of his tireless work to help restore this and other important ancient texts pertaining to Nazorean Messianism. Along with Hoole, we give credit to Lightfoot for the Greek of the manuscript, and for his literal translation.

May YHWH bless the revival of this very important Scripture!
Greetings, my sons and daughters, in the name of our Master Yahshua HaMoshiach, who has loved us in shalom.

I rejoice greatly beyond measure at your blessed and wonderful spirit, since the Torah of Elohim is great and rich toward all you who have received the engrafted favor of the spirit.

I congratulate myself even more in my hope of salvation, for I truly see the Ruach poured out upon you from the rich Master of Love. Your longed-for appearance struck me with awe!

Thus persuaded and knowing inwardly that since I preached among you, YHWH helped me greatly on the road of righteousness, I am compelled to completely love you – beyond even my own spirit – because such grand faith and love dwell in you in the hope of living His life.

I thought that if I will take care to explain to you a part of what I received, it would turn out as my reward, having assisted such spirits as you. So I paid diligent attention to write to you in but a few words so that you might have your knowledge perfected along with your faith.

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1 Yahshua haMoshiach = commonly but incorrectly known as Jesus Christ.
2 Torah = the ordinances of the first five books of Scripture.
3 El, Eloha, Elohim = the primary title of the Heavenly Father meaning “Strong One” or Almighty.” Scholars mistranslated Elohim as “God,” “god” or “gods,” etc. as in Genesis 1:1 and throughout.
5 YHWH (YHWH, Yahuweh) = the unique name of the Heavenly Father usually glossed over with the title “the LORD” of “GOD” in all capitals. See Genesis 2:4 and following. The name of our sky-ward father is usually pronounced Yahweh.
6 Italicized words are added by the editor to clarify the passage.
Α 1 Χαίρετε υἱοί καὶ θυγατέρες, ἐν ὀνόματι κυρίου τοῦ ἀγαπηταντος ἡμῶν, ἐν εἰρήνῃ.

2 Μεγάλων μὲν οντων καὶ πλουσίων τῶν τοῦ θεοῦ δικαιωμάτων εἰς ὑμᾶς, ὑπὲρ τι καὶ καθ΄ ὑπερβολὴν ὑπερευφραίνομαι ἐπὶ τοῖς μακαρίοις καὶ ἐνδόξοις ὑμῶν πνεύμασιν' οὕτως ἐμφυτὸν τῆς δωρεᾶς πνευματικῆς χάριν εἰλήφατε.

3 διὸ καὶ μᾶλλον συγχαίρω ἐμαυτῷ ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ τοῦ πλουσίου τῆς πτηνῆς κυρίου πνεύμα ἑρ´ ὑμᾶς. οὕτω μὲ ἐξέπληξαν ἐπὶ ὑμῶν ἢ ἐμοὶ ἐπιποθήτη ὃψις ὑμῶν.

4 πεπείσμενος οὖν τοῦτο καὶ συνειδῶς ἐμαυτῷ, ὅτι ἐν ὑμῖν λαλήσας πολλὰ ἐπίσταμαι, ὅτι ἐμοὶ συνώδευσαν ἐν ὁδῷ δικαιοσύνης κύριος, καὶ πάντως ἀναγκάζομαι κἀγὼ εἰς τοῦτο, ἀγαπάν ὑμᾶς ὑπὲρ τὴν ψυχήν μου, ὅτι μεγάλη πίστις καὶ ἀγάπη ἐγκατοικεῖ ἐν ὑμῖν ἐπ´ ἐλπίδι ζωῆς αὐτοῦ.

5 λογισάμενος οὖν τοῦτο, ὅτι ἐὰν μελήσῃ μοι περὶ ὑμῶν τοῦ μέρους τι μεταδοῦναι ἀφ’ οὗ ἔλαβον, ὅτι ἔσται μοι τοιούτους πνεύμασιν ὑπηρετήσαντι εἰς μισθόν, ἐστούδασα κατὰ μικρόν ὑμῖν πέμπτειν, ἵνα μετὰ τῆς πίστεως ὑμῶν τελείαν ἔχετε τὴν γνώσιν.
6 For YHWH offers three ordinances:

(1) the hope of living, the start and finish of our faith;
(2) righteousness, the start and finish of justice;
(3) and joy and happiness, testified by righteous acts.\(^7\)

7 For the Master has made known to us by the prophets everything that has passed, as well as those things at hand. Now he has given us the first fruits of the knowledge of events yet to come! Since we already see all these diverse mechanisms running just as he said, we should approach his altar more proudly and eagerly.

8 But I \(\text{speaking not as a teacher, but as one of you})\, I will show you a few things that may make you rejoice, even in this present trouble.

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\(^7\) Obviously, this Greek version does not support the longer, traditional translations, as demonstrated in the italicized words above. Another witness adds: **Righteousness is the beginning and end of judgment; love is manifest in happiness and rejoicing. Such are the testimonial to works of righteousness.** Throughout the Letter, righteousness is defined as keeping the commandments of the Torah and doing good works in love. The “Three Ways” is also a major theme in the Didache, or Teaching of the Twelve – which may indicate these books were used by the same community.
Α 6 Τρία οὖν δόγνατά ἐστιν κυρίου:

α’ ζωῆς ἐλπίς, κρίσεως, ἀρχῆ καὶ τέλος πίστεως ἦμῶν·
β’ καὶ δικαιοσύνη,
γ’ καὶ ἀγαλλιάσεως ἐργῶν δικαιοσύνης μαρτυρία.

7 ἐγνώρισεν γὰρ ἡμῖν ὁ δεσπότης διὰ τῶν προφητῶν τὰ παρελθέντα καὶ τὰ ἐνεστῶτα, καὶ τῶν μελλόντων δους ἀπαρχὰς ἡμῖν γεύσεως, ᾧν τὰ καθ’ ἐκαστὰ βλέποντες ἐνεργούμενα, καθὼ ἐλάλησεν, ὅφειλομεν πλουσιώτερον καὶ ύψηλότερον προσάγειν τῷ φόβῳ αὐτοῦ.

8 ἐγὼ δὲ οὐχ ὡς διδάσκαλος, ἀλλ’ ὡς εἰς ἐξ ὑμῶν ὑποδείξω ὀλίγα, δι’ ᾧν ἐν τοῖς παροῦσιν εὐφρανθήσεσθε.
1 Since the days are evil and the Workers of it have the authority, we should take heed to ourselves and seek out YHWH’s Righteousness. 2 For the helpers of our faith are Fear and Patience, and those who fight on our side are Patience and Abstinence. 3 While these\(^8\) remain pure in matters relating to YHWH, Wisdom and Understanding, Insight and Knowledge, celebrate together with them.

4 For Elohim has shown to us through all the prophets that he desires neither sacrifices, holocausts, nor oblations; for he says in a certain place:

5 *What to me is the plethora of your sacrifices? I am full of the whole burnt offerings of rams; I do not desire the fat of lambs or the blood of bulls and goats, nor need you come to be seen by me. Who has required these things by your hands? You will not persist in treading my court. If you bring fine flour, it is useless. Incense is an affront to me. I cannot stand your new moons and Shabbatot.*\(^9\) *My Spirit hates your fasts and holidays and feasts.*\(^10\)

6 So such things *YHWH*\(^11\) has nullified so that the renewed ordinance of our Master Yahshua HaMoshiach, being free from the yoke of obligation, might present an offering not made with hands.\(^12\)

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\(^8\) these = our helpers and allies.

\(^9\) Shabbat, Shabbatot = sabbath, sabbaths, including the seventh-day sabbath, upon which the Levites continued to profane by their hypocrisy.

\(^10\) Isaiah 1:11-13; Jeremiah 7:21-22; Zechariah 8:16.

\(^11\) YHWH = he.

\(^12\) Historical note: the Nazoreans continued to keep the set-apart days of YHWH with ‘spiritual sacrifices,’ believing that scribes had tampered with Torah so to include provision for rulers to glut themselves with flesh eating.
Β 1 Ἡμερῶν οὖν οὐσῶν πονηρῶν καὶ αὐτοῦ τοῦ ἐνεργοῦντος ἔχοντος τὴν ἐξουσίαν, ὅφειλομεν ἑαυτοῖς προσέχοντες ἐκζητεῖν τὰ δικαιώματα κυρίου. 2 τῆς οὖν πίστεως ἡμῶν εἰσιν βοηθοὶ φόβος καὶ ὑπομονή, τὰ δὲ συμμαχοῦντα ἡμῖν μακροθυμία καὶ ἐγκράτεια. 3 τούτων οὖν μενόντων τὰ πρὸς κύριον ἀγνῶς συνευφραίνονται αὐτοῖς σοφία, σύνεσις, ἐπιστήμη, γνώσις.

4 πεφανέρωκεν γὰρ ἡμῖν διὰ πάντων τῶν προφητῶν, ὅτι οὔτε θυσίαν οὔτε ὀλοκαυτωμάτων οὔτε προσφορῶν ψηφίζει, λέγων ὅτε μέν·

5 Τί μοι πλήθος τῶν θυσίων ὑμῶν; λέγει κύριος. πλήρης εἰμὶ ὀλοκαυτωμάτων, καὶ στέαρ ἁρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι, οὖδὲ ἐν ἑρχησθε ὑμᾶί μοι. τίς γὰρ ἔξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν μου τὴν αὐλὴν οὐ προσθήσεσθε. ἔδω φέρητε σεμίδαλιν, μάταιον·

6 θυμίαμα βδέλυγμά μοι ἐστιν· τὰς νεομηνίας ὑμῶν Ἰησοῦ Χριστοῦ, ἀνευ ζυγοῦ ἀνάγκης, ὃν, μὴ ἀνθρωποποιήτον ἔχῃ τὴν προσφορὰν.
Again, he says to them,

Did I command your fathers, when you came out of the land of Mizraim,\textsuperscript{13} to offer me whole holocausts and sacrifices? Did I not rather command them this? Let each of you bear no malice in his heart against his neighbor, and do not love a false oath!\textsuperscript{14}

9 We ought to perceive how we should approach him, since we are not without understanding of the meaning of Ava\textsuperscript{15} YHWH’s goodness. Wishing to seek after us who are wandering as sheep, he tells us, 10 speaking to us this way:

\begin{quote}
A broken heart is the sacrifice to Elohim; a heart that esteems him who fashioned it is a sweet odor to Him.\textsuperscript{16}
\end{quote}

Achim, we ought to inspect our way of salvation accurately for fear that the evil one, making an entrance among us, should cast us out of our life.

\begin{footnotes}
\item[Mizraim = Egypt.]
\item[Jeremiah 7:22,23; 6:17.]
\item[Abba = familiar title for ‘father’ – like ‘papa.’]
\item[Psalms 51:17; Genesis 8:21.]
\end{footnotes}
Β 7 λέγει δὲ πάλιν πρὸς αὐτούς:

Μὴ ἔγω ἐνετειλάμην τοῖς πατράσιν ὑμῶν ἐκπορευομένοις ἐκ γῆς Αἰγύπτου, προσενέγκαι μοι ὀλοκαυτώματα καὶ θυσίας; 8 ἂλλ’ ή τούτο ἐνετειλάμην αὐτοῖς· ἔκαστος ὑμῶν κατὰ τοῦ πλησίον ἐν τῇ καρδίᾳ ἔαυτοῦ κακίαν μὴ μνησικακέτω, καὶ ὄρκον ψευδῆ μὴ ἀγαπᾶτε.

9 αἰσθάνεσθαι οὖν ὀφείλομεν, μὴ ὄντες ἀσύνετοι, τὴν γνώμην τῆς ἀγαθωσύνης τοῦ πατρὸς ἡμῶν, ὅτ’ ἡμῖν λέγει, θέλων ἡμᾶς μὴ ὁμοίως πλανωμένους ἐκείνους ζητεῖν, τῶς προσάγωμεν αὐτῷ. 10 ἡμῖν οὖν οὕτως λέγει·

Θυσία τῷ κυρίῳ καρδίᾳ συντετριμμένη, όσμη εὔωδίας τῷ κυρίῳ καρδίᾳ δοξάζουσα τὸν πεπλακότα αὐτήν.

ἀκριβεύεσθαι οὖν ὀφείλομεν, ἄδελφοί, περὶ τῆς σωτηρίας ἡμῶν, ἵνα μὴ ὁ πονηρὸς παρείσδυσιν πλάνης ποιήσας ἐν ἡμῖν ἐκσφενδονήσῃ ἡμᾶς ἀπὸ τῆς ζωῆς ἡμῶν.
1 About these things, he says to them once again,

*Why do you fast for me so your crying voice is heard today? This is not the fast that I have chosen; that is, for a man to humiliate himself, says YHWH;* 2 *Nor even if you bend your neck around and put sackcloth and ashes under you – not even then will you call an acceptable fast.*

3 But he says to us,

*See the fast I have chosen? says YHWH; Not that a man should humiliate himself, but that he should loose every deal with unrighteousness and untie the knots of bondage to violence. He should set the bruised free and cancel every pact with unrighteousness! Break your bread with the hungry; and if you see the naked, clothe him. Bring those who are homeless into your house. If you see a deprived man, do not scorn him. Neither will you turn away those of your own family.*

4 *Then your light will break forth early and your healing will quickly spring up. Justice will go before you and YHWH’s Kavod* ¹⁷ *will surround you.*

5 *Then you will cry out and YHWH will pay attention to you; while you are still speaking he will say, Look! I am here! if you put the yoke away, the finger pointing, even the word of complaint. Give your bread to the hungry with all your heart! Have compassion on the humble soul.* ¹⁸

6 So brothers, seeing beforehand that the people he had prepared for his Beloved would believe simply, the long-suffering Elohim showed us in advance about all these things so, being novices, we might not wreck our ships on their law. ¹⁹

ⁱ⁷ Kavod = magnificent honor, radiance, awesome presence, Shekinah. This Hebrew word is difficult to translate (literally, the word refers to the liver, an internal organ) and is traditionally rendered ‘glory.’ The editors choose to leave kavod alone.

ⁱ⁸ Isaiah 58:4-10.

¹⁹ Note that the author speaks no ill of YHWH’s Torah, only of the ways in which their religious establishment added to it for the purpose of personal gain and gratification:
Γ

1 Λέγει οὖν πάλιν περὶ τούτων πρὸς αὐτοὺς:

’Ινατί μοι νηστεύετε, λέγει κύριος, ὡς σήμερον ἀκουσθήναι ἐν κραυγῇ τὴν φωνήν ὑμῶν; οὔ ταύτην τὴν μηστείαν ἐγὼ ἔξελεξάμην, λέγει κύριος, οὔκ ἄνθρωπον ταπεινοῦντα τὴν ψυχὴν αὐτοῦ, 2 οὐδ’ ἂν κάμψητε ὡς κρῖκον τὸν τράχηλον ὑμῶν καὶ σάκκον ἐνδύσησθε καὶ στοδὸν ὑποστρώσητε, οὐδ’ οὔτως καλέσετε νηστείαν δεκτήν.

3 πρὸς ἡμᾶς δὲ λέγει·

’Ἰδοὺ αὕτη η νηστεία, ἢν ἐγὼ ἔξελεξάμην, λέγει κύριος· λύε πάντα σύνδεσμον ἀδίκιας, διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόστελλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶς ἄδικον συγγραφήν διάσπα. διάθρυπτε πεινῶσιν τὸν ἅρτον σου, καὶ γυμνὸν ἕαν ἵδης περίβαλε· ἀστέγους εἴσαγε εἰς τὸν ῥίκον σου, καὶ ἕαν ἵδης ταπεινόν, οὐχ ὑπερόψη αὐτὸν, οὐδὲ ἀπὸ τῶν οικείων τοῦ σπέρματός σου.

4 τότε ῥαγήσεται πρώϊμον τὸ φῶς σου, καὶ τὰ ἰμάτια σου ταχέως ἀνατελεῖ, καὶ προπορεύεσται ἐμπροσθέν σου ἡ δικαιοσύνη, καὶ προπορεύεσται ἐμπροσθέν σου ἡ δικαιοσύνη, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε.

5 τότε βοήσεις, καὶ ὁ θεὸς επακούσεται σου, ἔτι λαλοῦντός σου ἐρεῖ· ’Ἰδοὺ πάρειμι· ἕαν ἀφέλης ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ρήμα γογγυσμοῦ, καὶ δῶς πεινῶντι τὸν ἅρτον σου ἐκ ψυχῆς σου καὶ ψυχὴν τεταπεινωμένην ἑλέησης.

6 εἰς τούτῳ οὖν, ἄδελφοί, ὁ μακρόθυμος προβλέψας, ὡς ἐν ἀκεραιοσύνῃ πιστεύεις ὁ λαός, δὲν ἦτοίμασεν ἐν τῷ ἡγατημένῳ αὐτοῖ, προεφανέρωσεν ἡμῖν περὶ πάντων, ἵνα μὴ προσρησσώμεθα ὡς ἐπήλυτοι τῷ ἐκείνων νόμῳ.

“their law” is but a “handwriting of ordinances,” not those written by the finger of YHWH. James takes a measured approach to assimilation in Acts 15:21-29.
1 So it profits us that we search deeply into the events at hand and seek out the things that are able to save us. Let us flee completely from all the work of unrighteousness, and let us hate the error of the time that now is, so we may be loved in that which is to come.

2 Let us not give leave of our spirit that it should run with sinners and evil people; neither let us become like them. 3 The end of the tribulation is at hand. This is written about it: Enoch says,

   For this purpose, YHWH cut short the times and the days so His beloved might hurry and come into his inheritance.\(^{20}\)

4 The prophet also speaks in this way:

   Ten kingdoms will rule on earth and after them will rise a little king who will subjugate three kings beneath one.\(^{21}\)

5 Similarly, Daniel speaks concerning him:

   I saw the fourth beast, evil and strong and harder than all the beasts in the world; and I saw how ten horns grew out of him, with a little horn growing up beside, and how the little humbled three of the great horns under one.\(^{22}\)

6 So you ought to understand already. Moreover, I ask this of you – being one of you, loving you specially and altogether even above my own soul: Pay attention to yourselves! Do not be like certain ones by adding to your sins and saying that their covenant is the same as ours. Ours, indeed, it is; but they have lost it for good after Moshe had already received it in this way:

\(^{20}\) Ascribed to Enoch, reiterated in Matthew 24:22.  
\(^{21}\) Daniel 7:24.  
\(^{22}\) Daniel 7:7,8.
Δ 1 Δε diarrήσας περί τῶν ἐνεστῶτων ἐπιπολᾶ ἐραυνῶντας ἐκζητεῖν τὰ δυνάμενα ἡμᾶς σώζειν. φύγωμεν ὁμ ἀληθείᾳ πάντων τῶν ἔργων τῆς ἁνομίας, μήποτε καταλάβῃ ἡμᾶς τὰ ἐργα τῆς ἁνομίας· καὶ μισῆσωμεν τὴν πλάνην τού νῦν καιροῦ, ᾗς ἐς τὸν μέλλοντα ἀγαπηθῶμεν.

2 μὴ δῶμεν τῇ ἑαυτῶν ψυχῇ ἀνεσιν, ὡστε ἐχειν αὐτὴν ἐξουσίαν μετὰ ἁμαρτωλῶν καὶ πονηρῶν συντρέχειν, μήποτε ὁμοιωθῶμεν αὐτοῖς. 3 τὸ τέλειον σκάνδαλον ἦγγκεν, περὶ οὗ γέγραπται, ὡς Ἕνωξ λέγει.

Εἰς τούτῳ γὰρ ὁ δεσπότης συντέμηκεν τοὺς καιροὺς καὶ τὰς ἡμέρας, ἵνα ταχύνῃ ὁ ἡγαπημένος αὐτοῦ καὶ ἐπὶ τὴν κληρονομίαν ἔσκις.

4 λέγει δὲ οὕτως καὶ ὁ προφήτης·

Βασιλεία δέκα ἐπὶ τῆς γῆς βασιλεύσουσιν, καὶ ἐξαναστησεῖται ὁπισθεν μικρὸς βασιλεύς, ὃς ταπεινώσει τρεῖς ύψος ἐν τῶν βασιλέων.

5 ὁμοίως περὶ τοῦ αὐτοῦ λέγει Δανιήλ·

Καὶ εἶδον τὸ τέταρτον θηρίον τὸ πονηρὸν καὶ ἱσχυρὸν καὶ χαλεπώτερον παρὰ πάντα τὰ θηρία τῆς θαλάσσης, καὶ ὡς ἐς αὐτοῦ ἀνέτειλεν δέκα κέρατα, καὶ ἡ ἐπαπεινώσει ὄψιν ἐν τριὰ τῶν μεγάλων κεράτων.

6 συιέςαι ὁμ ὁφείλετε. ἔτι δὲ καὶ τούτῳ ἐρωτιν ὑμᾶς ὡς εἰς ἔξ ὑμῶν ὄν, ἰδίως δὲ καὶ πάντας ἁγαπῶν ὑπὲρ τὴν ψυχὴν μου, προσέχειν νῦν ἑαυτοῖς καὶ μὴ ὁμοιούσθαι τισιν ἐπισωρεύοντας ταῖς ἁμαρτίαις ὑμῶν λέγοντας, ὅτι ἡ διαθήκη ἐκεῖνων καὶ ἡμῶν. ἡμῶν μὲν· ἀλλ’ ἐκεῖνοι οὕτως εἰς τέλος ἀπωλέσαν αὐτήν λαβόντος ἡδὴ τοῦ Μωϋσέως.
7 The Scripture says,

*Moshe was on the mount forty days and nights fasting and he received the covenant from YHWH: stone tablets written by the finger of YHWH's hand.*

8 But when they turned to idols, they lost it. For YHWH tells Moshe,

*Moshe, get down quickly, for your people, whom you brought out of the land of Mizraim, have disobeyed Torah.*

Moshe understood and cast the two tablets from his hands. The covenant on them was broken so that the covenant of the beloved Yahshua might be sealed in our hearts in the hope of faith in him.

9 (Now, though I wished to write many things to you, not as a master, but as suits one that loves you, so as not to fall short of what we already have, I have been zealous to write you as though I were your offscouring.) Let us then be obedient in these last days; for the whole episode of our faith will profit us nothing unless now, in the season of lawlessness and among the stumbling-stones that are coming, we resist (in a way becoming the children of Elohim), that the Black One may not make entrance unaware.

10 Let us flee all vanity and perfectly hate the works of the evil road. When going into your houses, do not stand aside as though you were already justified, but gathering, inquire about one another on the subject of your mutual advantage.

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24 Exodus 32:7; Deuteronomy 9:12.
Δ 7 λέγει γὰρ ἢ γραφῆ·

Καὶ ἢν Μωϋσῆς ἐν τῷ ὀρεί νηστεύων ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, καὶ ἔλαβεν τὴν διαθήκην ἀπὸ τοῦ κυρίου, πλάκας λιθίνας γεγραμμένας τῷ κακτύλῳ τῆς χειρός τοῦ κυρίου.

8 ἀλλὰ ἔπιστραφέντες ἐπὶ τὰ εἴδωλα ἀπώλεσαν αὐτήν. λέγει γὰρ οὔτως κύριος.

Μωϋσῆς Μωϋσῆς, κατάβηθι τὸ τάχος, ὅτι ἤνόμησεν ὁ λαὸς σου, οὕς ἐξῆγαγες ἐκ γῆς Αἰγύπτου,

καὶ συνήκεν Μωϋσῆς καὶ ἐρίσεν τὰς δύο πλάκας ἐκ τῶν χειρῶν αὐτοῦ· καὶ συνετρίβη αὐτῶν ἡ διαθήκη, ἵνα ἢ τὸν ἡγαπημένου Ἰησοῦ ἐγκατασφραγίσθη ἔς τὴν καρδίαν ἡμῶν ἐν ἐπίδι τῆς πίστεως αὐτοῦ.

9 πολλὰ δὲ θέλων γράφειν, οὕς ὡς διδάσκαλος, ἀλλ’ ὡς πρέπει ἀγαπῶντι ἄρ’ ὃν ἔχομεν μὴ ἐλλείπειν, γράφειν ἐσπούδασα, περίψημα ὑμῶν. διὸ προσέχωμεν ἐν ταῖς ἐσχάταις ἡμέραις· οὕτων γὰρ ὠφελήσει ἡμᾶς ὁ πᾶς χρόνος τῆς πίστεως ἡμῶν, ἐὰν μὴ νῦν ἐν τῷ ἀνόμῳ καιρῷ καὶ τοῖς μέλλουσιν σκανδάλοις, ὡς πρέπει υἱὸς θεοῦ, ἀντιστῆμεν, ἵνα μὴ σχῆ παρείσδυσιν ὁ μέλας.

10 φύγωμεν ἀπὸ πάσης ματαιότητος, μισήσωμεν τελείως τὰ ἐργα τῆς πονηρᾶς ὄδου. μὴ καθ’ ἑαυτοῦς ἐνδύοντες μονάζετε ὡς ἤδη δεδικαιωμένοι, ἀλλ’ ἐπὶ τὸ αὐτὸ συνερχόμενοι συνζητεῖτε περὶ τοῦ κοινῆς συμφέροντος.
11 The Scripture says,

\[ Woe \text{ to those who are wise in their own conceit and educated in their own eyes.}\]

Let us be as spirit! Let us be a finished temple for Elohim. So far as it lies within you, practice the fear of Elohim and strive to keep his commandments, so that we may be glad in his Torah. 

For 12 YHWH will judge the world without respect to persons. Each will receive in accordance with what he has done. If he is good, righteousness will go before him. But if he is evil, the reward of wickedness will rise up before him.

13 Let us make sure that we do not (as though we were already chosen) take rest and sleep in our sins so that the ruler of wickedness, getting the best of us, casts us out of the YHWH’s kingdom. 14 Moreover, my achim, consider this: When you see that after so many signs and wonders were done in Yisrael, yet they have still been abandoned, let us attend in case

\[ many \text{ of us are called but few chosen out,}\]

as it is written.

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26 temple - νοὸς – This word refers specifically to the set-apart place in the Temple.
27 Now we are observing Bar Naba’s regard for the Torah. He is never antinomian (as so many ancient commentators have stressed), but teaches obedience to it – but not to the additions and subtractions of other groups.
28 achim, brothers.
29 1 Samuel 16:8; Isaiah 41:9.
Δ 11 λέγει γὰρ ἡ γραφὴ·

Οὐαὶ ὁ συνετοὶ ἐαυτῶς καὶ ἐνώπιον ἐαυτῶν ἐπιστήμονες.

γενώμεθα πνευματικοί, γενώμεθα ναὸς τέλειος τῷ θεῷ. ἐφ’ ὅσον ἔστιν ἐν ἡμῖν, μελετῶμεν τὸν φόβον τοῦ θεοῦ καὶ φυλάσσειν ἀγωνιζόμεθα τὰς ἐντολὰς αὐτοῦ, ἵνα ἐν τοῖς δικαιώμασιν αὐτοῦ εὐφρανθῶμεν. 12 ὁ κύριος ἀποσωπολήμπτως κρινεῖ τὸν κόσμον. ἕκαστος καθὼς ἐποίησεν κομιεῖται. ἕαν ἦ ἁγαθός, ἢ πονηρός, ὁ μισθὸς τῆς πονηρίας ἐπροσθεν ἀὐτοῦ:

13 ἵνα μήποτε ἔπαναπαύομενοι ὡς κλητοὶ ἐπικαθυπνώσωμεν ταῖς ἁμαρτίαις ἡμῶν, καὶ ὁ πονηρός ἅρχων λαβὼν τὴν καθ’ ἡμῶν ἐξουσίαν ἀπώσηται ἡμᾶς ἀπὸ τῆς βασιλείας τοῦ κυρίου. 14 ἐτι δὲ κάκειν, ἀδελφοί μου, νοεῖτε· ὅταν βλέπετε ματά τηλικά ὑπομονή καὶ τέρατα γεγονότα ἐν τῷ Ἰσραήλ, καὶ οὕτως ἐγκαταλειφθαί αὐτοὺς· προσέχωμεν, μήποτε,

πολλοὶ κλητοὶ, ολίγοι δὲ ἐκλεκτοὶ εὑρεθῶμεν,

ὡς γέγραπται·
5 1 On account of the Master enduring so as to give his body over to corruption, we may be cleansed through the remission of sins by the sprinkling of his blood. 2 For certain things are written about him that also pertain to Yisrael, and still certain others that pertain to us. It is worded this way:

   He was wounded for our lawlessness and tortured for our sins; by his stripes we are healed. He was led as a sheep to slaughter – like a lamb, dumb before the one who shears. 30

3 So we ought to give special thanks to YHWH since he has made known to us events that are past and wise to those at hand. We are not without understanding of the future. 4 For the Scripture says,

   It is not without justice that the net is stretched for the birds. 31

This means that a person will perish for just cause; a person who, knowing the road of righteousness, shuts himself up in the road of darkness.

5 Consider too, my children: 32 if the Master endured suffering for our souls, even though he was Sovereign of the whole world, the one to whom Elohim spoke from the foundation of the world,

   Let us make humankind according to our image and according to our likeness, 33

then how could he endure suffering at the hands of men? You had better learn!

30 Isaiah 5:21.
31 Proverbs 1:17.
32 Gr. brothers.
33 Genesis 1:26.
Ε 1 Εἰς τοῦτο γὰρ υπέμεινεν ὁ κύριος παραδούναι τὴν σάρκα εἰς καταφθοράν, ἵνα τῇ ἀφέσει τῶν ἀμαρτιῶν ἀγνισθῶμεν, ὁ ἔστιν ἐν τῷ αἴματι τοῦ ραντίσματος αὐτοῦ. 2 γέγραπται γὰρ περὶ αὐτοῦ ἃ μὲν πρὸς τὸν Ἰσραήλ, ἃ δὲ πρὸς ἡμᾶς, λέγει δὲ οὕτως·

`Ετραματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρίας ἡμῶν· τῷ μόλις αὐτοῦ ἡμεῖς ἴδθημεν· ώς πρόβατον ἐπὶ σφαγὴν ἡχθη, καὶ ώς ἁμνὸς ἀφωνὸς ἐνανίον τοῦ κείραντος αὐτοῦ.

3 οὕκοιν ὑπερευχαριστεῖν οφείλομεν τῷ κυρίῳ, ὅτι καὶ τὰ παρεληλυθότα ἡμῖν ἐγνώρισεν καὶ ἐν τοῖς ἐνεστῶσιν ἡμᾶς ἐσόφισεν, καὶ εἰς τὰ μέλλοντα οὐκ ἐσμέν ἀσύνετοι. 4 λέγει δὲ ἡ γραφή·

Οὐκ ἀδίκως ἐκτείνεται δίκτυα πτερωτῶς.

τοῦτο λέγει, ὅτι δικαιώς ἀπολεῖται ἀνθρώπος, δς ἔχων ὁδοῦ δικαίος οὐν θυσίαν ἔσταν εἰς ὄδον σκότους ἀποσυνέχει.

5 ἐτὶ δὲ καὶ τοῦτο, ἄδελφοί μου· εἰ ὁ κύριος υπέμεινεν παθεῖν περὶ τῆς ψυχῆς ἡμῶν, ὡς παντὸς τοῦ κόσμου κύριος ὃς ἐπὶ τὸν θεόν ἀπὸ καταβολῆς κόσμου·

Ποιήσωμεν ἀνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἠμετέραν·

πῶς οὖν ὑπέμεινεν ύπὸ χειρὸς ἀνθρώπων παθεῖν; μάθετε.
6 The prophets, having received his favor, predicted him. In order for him to disarm death and bring the resurrection of the dead to light (since it pleased him to be revealed in the body), he endured it all to give our fathers the promise. Then, by preparing a new people for himself, he could demonstrate, while yet on earth, that he will raise the dead and execute the judgment himself.

8 Yes, and further: though he taught Yisrael and did so many signs and wonders among the people there, they still did not love him. 9 When he chose his own shlichim, those about to proclaim his Good News, their unrighteousness was far beyond mere sin! He chose such so he might prove that

he came not to call the righteous but sinners;

10 For had he not come in the body, how could people have looked on him and be saved, since they cannot bear to look directly at the rays of the sun (that must perish some day), which is his own handiwork?

11 Yes, the Son of Elohim came bodily for this purpose: that he might gather up and draw to a close the sin of those who persecuted his prophets to death; 12 so he endured even to this extent! For Elohim says that the beating of his body was from them.

When they beat their shepherd, the sheep of the flock will be scattered.

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34 Shlichim = apostles, emissaries, those sent forth on a mission.
35 Cf. Matthew 9:13; this coming perhaps from the Ur Matthew.
Ε 6 οί προφήται, ἀπ' αὐτοῦ ἔχοντες τὴν χάριν, εἰς αὐτὸν ἐπροφήτευσαν· αὐτὸς δὲ, ἵνα καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξῃ, ὅτι ἐν σαρκὶ ἐδει αὐτὸν φανερωθῆναι, ὑπέμεινεν, 7 ἵνα τοῖς πατράσιν τὴν ἐπανγελίαν ἀποδῶ, καὶ αὐτὸς ἐαυτῷ τὸν λαὸν τὸν καίνον ἐτοιμάζων ἐπιδείξῃ ἐπὶ τῆς γῆς ὅν, ὅτι τὴν ἀνάστασιν αὐτὸς ποιήσας κρινεῖ.

8 πέρας γέ τοι διδάσκων τὸν Ἰσραήλ καὶ τηλικαύτα τέρατα καὶ σημεία ποιῶν ἐκήρυσσεν, καὶ ὑπερηγάτησεν αὐτόν. 9 ὅτε δὲ τοὺς ἰδίους ἀποστόλους τοὺς μέλλοντας κηρύσσειν τὸ εὐαγγέλιον αὐτοῦ ἐξελέξατο, ὄντας ὑπὲρ πᾶσαν ἀμαρτίαν ἀνομωτέρους, ἵνα δείξῃ,

ὅτι οὐκ ἦλθεν καλέσαι δικαίους, ἀλλὰ ἀμαρτωλοὺς,

10 τότε ἐφανέρωσεν ἐν σαρκὶ, οὐδ' ἄν πως οἱ ἀνθρωποὶ ἐσώθησαν βλέποντες αὐτὸν, ὅτε τὸν μέλλοντα μὴ εἶναι ἠλιόν, ἔργον τῶν χειρῶν αὐτοῦ ὑπάρχοντα, ἐμβλέποντες οὐκ ἰσχύουσιν εἰς τὰς ἀκτῖνας αὐτοῦ ἀντοφθαλμῆς;

11 οὐκοῦν ὁ υἱὸς τοῦ θεοῦ εἰς τοῦτο ἐν σαρκὶ ἦλθεν, ἵνα τὸ τέλειον τῶν ἀμαρτιῶν ἀνακεφαλαίωσή τοῖς διώξασιν ἐν θανάτῳ τοὺς προφήτας αὐτοῦ. 12 οὐκοῦν εἰς τοῦτο ὑπέμεινεν, λέγει γὰρ ὁ θεὸς τὴν πληγὴν τῆς σαρκὸς αὐτοῦ ὅτι εἰς αὐτῶν·

"Ὅταν πατάξωσιν τὸν ποιμένα ἐαυτῶν, τότε ἀσεῖται τὰ πρόβατα τῆς ποίμνης."
5 13 So he hoped to suffer! It was essential that He suffer on the torture stake: for the one who prophesies about him says,

*Spare me from the sword*,\(^{37}\)

and again,

*Drive nails into my flesh, for the gangs of evil ones have risen up against me.*\(^{38}\)

14 Again he says,

*Look! I have given my back to scourging and my cheeks to pounding; for I have set my face as firm as rock.*\(^{39}\)

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\(^{39}\) Isaiah 50:8,9; Psalms 129:3; Ezekiel 3:8.
Ἐ 13 αὐτὸς δὲ ἡθέλησεν οὕτω παθεῖν· ἔδει γὰρ, ἵνα ἐπὶ ξύλου πάθη. λέγει γὰρ ὁ προφητεύων ἐπ' αὐτῷ.

Φεῖσαι μου τῆς ψυχῆς ἀπὸ ρομφαίας,

καὶ·

Καθήλωσόν μου τὰς σάρκας, ὅτι πονηρευομένων συναγεῖ ἐπανεστησάν μοι.

14 καὶ πάλιν λέγει·

Ἰδοὺ, τέθεικά μου τὸν νῦτον εἰς μάστιγας, τὰς δὲ σιαγόνας εἰς ῥαπίσματα. τὸ δὲ πρόσωπόν μου ἔθηκα ὡς στερεὰν πετραν.
When he completed the commandment, what does he say?

*Who disputes me? Let him try to resist me. Who contends with me? Let him approach the Slave of YHWH.* 2 Woe to you; you will all age as a wool suit; moths will eat you up. 40

And again the prophet says (since he was set on hard stone to be crushed),

*Look! I will place on the foundation of Zion a precious stone, elect, a prime cornerstone of great worth.* 41

3 And then what says he?

*The one who hopes in him will live l’olam va-ed.* 42

Is our hope stone? El forbid! Yet it is told *this road* because YHWH made his flesh very strong. He says,

*He made me like a hard rock.* 43

4 And again says the prophet,

*The stone the builders rejected has become the leading cornerstone.* 44

And again he says,

*This is the day, great and wonderful, that YHWH made.* 45

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40 Isaiah 50:9.
41 Isaiah 28:16.
42 Psalms 9:18; *l’olam* = for a long time.
43 Isaiah 50:7.
44 Psalm 118:22; Isaiah 28:16.
45 Psalms 118:24.
1 Ὅτε οὖν ἐποίησεν τὴν ἐντολήν, τί λέγει; Τίς ὁ κρίνομενός μοι; ἀντιστήτω μοι ἢ τίς ὁ δικαιούμενός μοι; ἐγγισάτω τῷ παιδὶ κυρίου. 2 οὐαί ὑμῖν, ὅτι ύμεῖς πάντες ὡς ἰμάτιον παλαιωθήσεσθε, καὶ σής καταφάγεται ὑμᾶς.

καὶ παλιν λέγει ὁ προφήτης, ἔπει ώς λίθος ἱσχυρός ἐτέθη εἰς συντριβήν· Ἰδοὺ, ἐμβαλὼ εἰς τὰ θεμέλια Σιὼν λίθον πολυτελῆ, ἐκλεκτόν, ἀκρογωναῖον, ἐντιμον.

3 εἶτα τί λέγει; Καὶ ὁς ἐλπίσει ἐπὶ αὐτὸν ζήσετα εἰς τὸν αἰῶνα. ἔπι λίθον οὖν ἡμῶν ἢ ἐλπίς; μμή γένοιτο ἄλλ’ ἔπει ἐν ἱσχὺ τέθεικεν τὴν σάρκα αὐτοῦ κύριος. λέγει γάρ: Καὶ ἔθηκέ με ώς στερεὰν πέτραν.

4 λέγει δὲ πάλιν ὁ προφήτης: Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. καὶ παλιν λέγει: Αὕτη ἔστιν ἡ ἡμέρα ἡ μεγάλη καὶ θαυματή, ἢν ἐποίησεν ὁ κύριος.
5 Allow me to write you more simply so you may better understand. (Remember, I am the offscouring of your love.) 6 What says the prophet this time?

_The depraved gang surrounded me; they surrounded me as bees surround a honeycomb_; 46

and,

_For my clothes, they cast lots._ 47

7 Since he was about to be manifested and suffer bodily, his anguish was confirmed in advance. For the prophet says to Yisrael,

_Woe to them! They have recommended evil advice to each other, saying, Let us bind the just one because he is a hindrance to us._ 49

8 And what does the other prophet, Moshe, say to them?

_Behold! Thus says YHWH Elohim: Enter into the good land that YHWH swore to Avraham and Yitzchak and Yaakov, and inherit it, a land flowing with milk and honey._ 51

9 And what says Knowledge? Learn! “Hope in Yahshua, who is about to be made known to you in the flesh!” It says,

_For a man is but dirt and has suffered since the formation of Adam from the face of the ground._ 52

46 Psalm 22:12; 118:12.
48 Just = righteous – the pious and obedient one.
49 Isaiah 3:9,10 (LXX).
50 Avraham, Yitzchak, Yaakov = Abraham, Isaac, Jacob.
51 Exodus 33:1-3.
52 Gen 3:19.
5 ἀπολούστερον ύμῖν γράφω, ἵνα συιῆτε: ἐγώ περίψημα τῆς ἀγάπης ύμῶν. 6 τί οὖν λέγει πάλιν ὁ προφήτης;

Περιέσχεν με συναγωγὴ πονηρευομένων, ἐκύκλωσάν με ὥσεῖ μέλισσαι κηρίον,

καὶ:

Ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

7 ἐν σαρκὶ οὖν αὐτοῦ μέλλοντος φανεροῦσθαι καὶ πάσχειν, προεφανερώθη τὸ πάθος. λέγει γὰρ ὁ προφήτης ἐπὶ τὸν Ἰσραήλ:

Οὐαὶ τῇ ψυχῇ αὐτῶν, ὅτι βεβούλευται βουλήν πονηρὰν καθ᾽ ἑαυτῶν, εἰπόντες· Δῆσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστίν.

8 τί λέγει ὁ ἄλλος προφήτης Μωϋσῆς αὐτοῖς;

Ἰδοὺ, τάδε λέγει κύριος ὁ θεὸς· ἔισέλθατε εἰς τὴν γῆν τὴν ἀγαθὴν, ἢν ἔμοιςεν κύριος τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ κατακληρονομῆσατε αὐτὴν, γῆν ῥέουσαν γάλα καὶ μέλι.

9 τί δὲ λέγει ἡ γνώσις; μάθετε. ἐλπίσατε, φησίν, ἐπὶ τὸν ἐν σαρκὶ μέλλοντα φανεροῦσθαι ύμῖν Ἰησοῦν.

ἀνθρωπός γὰρ γῆς ἐστὶν πάσχοισα· ἀπὸ προσώπου γὰρ τῆς γῆς ἡ πλάσις τοῦ Ἄδαμ ἐγένετο.
What does he mean when he says,

Into the good land that flows with milk and honey?\(^{53}\)

Baraki YHWH, l’bnei\(^ {54} \) He is the one who has vested you with the wisdom and knowledge of his secrets! For when the prophet speaks a parable from YHWH, who will be able to understand? None but the one who is wise, skilled, and loves his Master!

Having renewed us through the remission of our sins, he has made us of new character. He wills that we should have the spirits of children since, in fact, he is the one who formed us anew. 12 For the Scripture speaks about us, as He says to the Son,

Let us make humankind after our own image and according to our likeness; and let them rule over the beasts of the earth, and the fowls of heaven, and the fishes of the sea.\(^ {55}\)

When he saw the excellence of our appearance, YHWH said,

Increase and multiply, and replenish the earth.\(^ {56}\)

All these things he says to the Son.

13 Again I will show you how YHWH speaks to us since he has made a second forming of us in these last days. YHWH says,

Hinneh! I make the last as the first.\(^ {57}\)

For this purpose proclaimed the prophet,

Enter into the land flowing with milk and honey. Take dominion over it.\(^ {58}\)

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\(^{53}\) Exodus 33:3.

\(^{54}\) Baraki YHWH, l’bnei = Blessed be YHWH, brothers, children.

\(^{55}\) Genesis 1:26,28.

\(^{56}\) Genesis 1:26,28.

\(^{57}\) Q13:30, Mark 10:31, Revelation 21:5.

\(^{58}\) Exodus 33:3.
Ζ 10 γίνει λέγει

Εἰς τὴν γῆν τὴν ἁγαθὴν, γῆν ῥέουσαν γάλα καὶ μέλι;

εὐλογητὸς ὁ κύριος ἡμῶν, ἄδελφοί, ὁ σοφῖαν καὶ νοῦν θέμενος ἐν ἡμῖν τῶν κρυφίων αὐτοῦ· λέγει γὰρ ὁ προφήτης παραβολὴν κυρίου· τίς νοήσει, εἰ μὴ σοφὸς καὶ ἐπιστήμων καὶ ἀγαπῶν τὸν κύριον αὐτοῦ;

11 ἐπεί ὧν ἀνακαίνισας ἡμᾶς ἄλλον τύπον, ὡς παιδίων ἐχειν τὴν ψυχὴν, ὡς ἄν ἀναπλάσσοντος αὐτοῦ ἡμᾶς. 12 λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν, ὡς λέγει τῷ υἱῷ:

Ποιήσωμεν κατ’ εἰκόνα καὶ καθ’ ὁμοίαν ἡμῶν τὸν ἄνθρωπον, καὶ ἀρχέτωσαν τῶν θηρίων τῆς γῆς καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν ἱερῶν τῆς θαλάσσης.

καὶ εἴπεν κύριος, ἵδων τὸ καλὸν πλάσμα ἡμῶν·

Αὐξάνεσθε καὶ πληθυνέσθε καὶ πληρώσατε τὴν γῆν.

ταῦτα πρὸς τὸν υἱόν.

13 πάλιν σοι ἐπιδείξω, πώς πρὸς ἡμᾶς λέγει. δευτέραν πλάσιν ἐπὶ ἔσχατον ἐποίησεν. λέγει δὲ κύριος·

Ἰδοὺ, ποιῶ τὰ ἔσχατα ως τὰ πρῶτα.

εἰς τοῦτο οὖν ἔκηρυξεν ὁ προφήτης·

Εἰσέλθατε εἰς γῆν ῥέουσαν γάλα καὶ μέλι καὶ κατακυριεύσατε αὐτής.

35
14 See? We have recently been formed anew, even as he says again in another prophet:

   *Hinneh! says YHWH, I will take out of these people (that is, those whom the Ruach of YHWH foresaw) I will take the hearts of stone, and will put into them hearts of flesh,*

since he himself was about to be manifested in the body to live among us. 15 For our hearts are qadosh, set-apart, a habition for YHWH.

16 For the Master again says,

   *How will I appear honorable before YHWH my Eloha?*

He says too,

   *I will give thanks to you in the assembly among my achimi; I will sing to you in the middle of the assembly of the qadoshim.*

We are the ones he brought into the good land!

17 What, then, means the milk and honey? A child is kept alive first by honey and then by milk. So we, too, being enlivened by faith in his promise, even by his word, will live and rule over the earth.

18 We previously said,

   *Let them increase and multiply and rule over the fish. Who else can rule over beasts, fish, and fowls of the sky?*

We ought to understand that ruling comes out of authority so that the one giving commands may exercise mastery. 19 If this does not take place now, he told us when it will — when we have been made complete so as to become heirs of the covenant of YHWH!

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59 Ezekiel 11:19.
60 qadoshim = people set-apart unto YHWH. Psalms 42:2 and 22:22.
61 Genesis 1:26,28.
14 ἵδε οὖν, ἡμεῖς ἀναπτεπλάσμεθα, καθὼς πάλιν ἐν ἐτέρῳ προφήτῃ λέγει·

Ἰδοὺ, λέγει κύριος, ἐξελὼ τούτων, τουτέστιν ὁ προέβλετον τὸ πνεῦμα κυρίου, τὰς λιθίνας καρδίας καὶ ἐμβαλὼ σαρκίνας·

ὅτι αὐτὸς ἐν σαρκὶ ἐμελλὲν φανεροῦσθαι καὶ ἐν ἡμῖν κατοικεῖν.

15 ναὸς γὰρ ἄγιος, ἀδελφοὶ μου, τῷ κυρίῳ τὸ κατοικητήριον ἡμῶν τῆς καρδίας.

16 λέγει γὰρ κύριος πάλιν·

Καὶ ἐν τίνι ὄφθησομαι τῷ κυρίῳ τῷ θεῷ μου καὶ δοξασθήσομαι;

λέγει·

Ἐξομολογήσομαι σοι ἐν ἐκκλησίᾳ ἀδελφῶν μου, καὶ ἕκαστον ἐκκλησίας ἀγίων.

οὐκοὖν ἡμεῖς ἐσμέν, οὕς εἰσήγαγεν εἰς τὴν γῆν ἀγαθὴν.

17 τί οὖν τὸ γάλα καὶ τὸ μέλι; ὅτι πρῶτον τὸ παιδίον μέλιτι, εἶτα γάλακτι ζωοιεῖται· οὕτως οὖν καὶ ἡμεῖς τῇ πίστει τῆς ἐπαγγελίας καὶ τῷ λόγῳ ἐκκλησίας καὶ ἕκαστον ἐκκλησίας κατακυριεύοντες τῆς γῆς.

18 προειρήκαμεν δὲ ἔπανω.

Καὶ αὐξανέσθωσαν καὶ πληθυνέσθωσαν καὶ ἀρχέτωσαν τῶν ἱερέων ἤ πετεινῶν τοῦ οὐρανοῦ;

αἰσθάνεσθαι γὰρ ὁφείλομεν, ὅτι τὸ ἀρχεῖον ἐξουσίας ἐστίν, ἵνα τις ἐπιτάξεις κυριεύσῃ. 19 εἰ οὖν ὦ γίνεται τούτο νῦν, ἃρα ἡμῖν εἴρηκεν, πότε· ὅταν καὶ αὐτοὶ τελειωθῶμεν κληρονόμοι τῆς διαθήκης κυρίου γενέσθαι.
So perceive, beloved children, that our good Master has shown us everything beforehand so we might know whom we ought to praise, returning thanks for all things. 2 If the Son of Elohim suffered so that his stripes might make us live (being Master and future Judge of the living and the dead), be certain that the Son of Elohim could not suffer except on our account.

3 Impaled, he was given vinegar and gall to drink. Listen to what the kohenim\(^{62}\) of the set-apart place suggest about it. The commandment reads like this:

\[ \text{Whoever will not fast the fast will die the death. YHWH has commanded it!}^{63} \]

Since he was about to offer the vessel that contained his Spirit as a sacrifice so the type might be fulfilled (\textit{i.e.} Yitzchak given as an offering at the altar), then 4 what does he say in the book of the prophet?

\[ \text{Let them eat the goat offered on the fast for the sins of all.}^{64} \]

Attend diligently to this!

\[ \text{Let the kohenim alone eat the unwashed entrails with vinegar.}^{65} \]

5 What is the significance? “You will one day give me vinegar and gall to drink when I am about to offer up my body for my new people.\(^{66}\) You must eat it alone while the people fast and lament in sackcloth and ashes.” He commanded this to show that He had to suffer at their hands.

\(^{62}\) kohenim = priests.
\(^{63}\) Leviticus 23:29.
\(^{64}\) Leviticus 6:28; 10:17?
\(^{65}\) Leviticus 1:13.
\(^{66}\) Psalms 69:21.
Ἡ 1 Οὐκοῦν νοεῖτε τέκνα εὐφροσύνης, ὡς πάντα ὁ καλὸς κύριος προεφανέρωσεν ἡμῶν, ἵνα γνώμεν, ὡς κατὰ πάντα εὐχαριστοῦντες ὀφείλομεν αἰνεῖν. 2 εἰ οὖν ὁ υἱὸς τοῦ θεοῦ, ἅν κύριος καὶ μέλλων κρίνειν ζῶντας καὶ νεκρούς, ἔπαθεν, ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς· πιστεύσωμεν, ὅτι ὁ υἱὸς τοῦ θεοῦ οὖκ ἡδύνατο παθεῖν εἰ μὴ δι’ ἡμᾶς.

3 ἄλλα καὶ σταρωθεὶς ἐποτίζετο ὁ δεῖ καὶ χολῆ. ἀκούσατε, πώς περὶ τούτου πεφανέρωκαν οἱ ἱερεῖς τοῦ ναοῦ. γεγραμμένης ἑντολῆς·

'Ὄς ἂν μὴ νηστεύῃ τὴν νηστείαν, θανάτῳ ἐξολεθρευθήσεται, ἐνετείλατο κύριος,

ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἀμαρτίων ἐμελλεν τὸ σκεῦος τοῦ πνευματος προσφέρειν θυσίαν, ἵνα καὶ ὁ τύπος ὁ γενόμενος ἐπὶ Ἰσαὰκ τοῦ προσενεχθέντος ἐπὶ τὸ θυσιαστήριον τελεσθῇ. 4 τί οὖν λέγει ἐν τῷ προφήτῃ;

Καὶ φαγέτωσαν έκ τοῦ τράγου τοῦ προσφερομένου τῇ νηστείᾳ ύπέρ πασῶν τῶν ἀμαρτιῶν.

προσέχετε ἀκριβῶς·

Καὶ φαγέτωσαν οἱ ἱερεῖς μόνοι πάντες τὸ ἐντερον ἀπλυτον μετὰ ὀξους.

5 πρὸς τί; ἐπειδὴ ἐμὲ ὑπὲρ ἀμαρτιῶν μέλλοντα τοῦ λαοῦ μου τοῦ καινοῦ προσφέρειν τὴν σάρκα μου μέλλετε ποτίζειν χολῆν μετὰ ὀξους, φάγετε ύμεῖς μόνοι, τοῦ λαοῦ νηστεύοντος καὶ κοτομένου ἐπὶ σάκκου καὶ σποδοῦ. ἵνα δείξῃ, ὅτι δεῖ αὐτὸν παθεῖν ὑπ’ αὐτῶν.
6 How, then, did he give His commands? Listen!

_Take two goats, beautiful and identical, and offer them up. Let the kohen take one of them as a whole burnt offering for sin._

7 But what will they do with the other? He says,

_Let the other be cursed._

Now attend! See how Yahshua’s type is apparent?

8 _All of you spit on it and stab at it and put scarlet wool around its head; cast it out into the wilderness._

When done, the one who takes the goat leads it to the wilderness and removes the wool, placing that on a bush called Rachia, her shoots we are accustomed to eat when we find them in the fields. Because of this, only the fruit of the Rachia is sweet.

9 Again, what is meant? Listen!

_One goat is brought to the altar; the other is cursed._

Furthermore, the cursed is crowned. Why? Because all will see him wearing the scarlet robe _around_ the body in that day! They will say,

_Is this the one we found worthless and impaled, then spat on and stabbed? This is surely he who called himself the Son of Elohim then?_

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67 Leviticus 16:7-9.
68 Cf. Leviticus 16:18.
69 Cf. Leviticus 16:10.
70 Rachia = sheep. It is also related to _Racha, Raca_ or _Raqa_, meaning “spit,” connecting it with verse 9.
71 Matthew 27:28.
72 Matthew 27:27ff.
Ἡ 6 ἀ ἐνετείλατο, προσέχετε:
Λάβετε δύο τράγους καλούς καὶ ὁμοίους καὶ προσενέγκατε, καὶ λαβέτω ὁ ἱερεύς τὸν ἕνα εἰς ὁλοκαυτώμα ὑπὲρ ἁμαρτιῶν.

7 τὸν δὲ ἔνα τί ποιῆσωσιν;
Επικατάρατος, φησιν, ὁ εἰς.
προσέχετε, πῦς ὁ τύπος τοῦ Ἰησοῦ φανεροῦνται:
8 Καὶ ἐμπτύσατε πάντες καὶ κατακεντήσατε καὶ περίθετε τὸ ἔριον τὸ κόκκινον περὶ τὴν κεφαλὴν αὐτοῦ, καὶ οὐτως εἰς ἔρημον
βληθήτω. καὶ ὅταν γένηται οὖτως, ἀγεὶ ὁ βαστάζων τὸν τράγον εἰς τὴν ἔρημον καὶ ἁφαμεῖ τὸ ἔριον καὶ ἐπιτίθησιν αὐτὸ ἑπὶ φρύγανον τὸ λεγόμενον ραχήλ, οὐ καὶ τοὺς βλαστοὺς εἰώθαμεν τρώγειν ἐν τῇ χώρᾳ εὐρίσκοντες· οὖτω μόνης τῆς ῥαχοῦς οἱ καρποὶ γλυκεῖς εἰσίν.

9 τί οὖν τοῦτό ἐστιν; προσέχετε·
Τὸν μὲν ἔνα ἐπὶ τὸ θυσιαστήριον, τὸν δὲ ἔνα ἐπικατάρατον, καὶ ὅτι τὸν ἐπικατάρατον ἔστεφανωμένον; ἐπειδὴ ὁμοὶοι αὐτὸν τότε τῇ ἡμέρᾳ τὸν ποδήρη ἔχοντα τὸν κόκκινον περὶ τὴν σάρκα καὶ ἐρόοισιν· Οὐχ οὖτὸς ἐστιν,
ὅν ποτε ἡμεῖς ἐσταυρώσαμεν ἐξουθενήσαντες καὶ κατακεντήσαντες καὶ ἐμπτύσαντες; ἀληθῶς οὗτος ἢν, ὁ τότε λέγων ἐαυτὸν ὑπὸν θεοῦ εἶναι.
10 How then was the one like the other? The goats were alike in this respect:

\[ \text{they were sound and equal,} \]

so much that when they saw him approaching, they were astonished at how much he looked like the goat!\(^{73}\) Look again! Here is the type of Yahshua, who was just about to suffer.

11 What does the wool placed in the midst of thorns mean? It is a type of Yahshua set forth for the yahad. Whoever wishes to take on the scarlet wool must suffer many things. The thorn is terrible, but one must take it on in order to master it. So he says,

\[ \text{Those who want to see me and take possession of my kingdom must receive me through trouble and suffering.}^{74} \]

\(^{73}\) I.e., he was bloodied in like manner.

\(^{74}\) Source unknown. Acts 14:22.
10 πώς γὰρ ὁμοίος ἐκείνῳ; εἰς τούτο ὁμοίους τοὺς τράγους,
καλούς, ἰσους,
ἵνα, ὅταν ἰδωσιν αὐτὸν τότε τράγου. οὐκοῦν ἵδε τὸν τύπον τοῦ
μέλλοντος πάσχειν Ἰησοῦ.

11 τί δέ, ὦ το ἐριον μέσον τῶν ἀκανθῶν τιθέασιν; τύπος ἐστίν
τοῦ Ἰησοῦ τῇ ἐκκλησίᾳ θέμενος, ὦ τ ὁ ε ἄν θέλη τὸ ἐριον ἄραι τὸ
κόκκινον, δεὶ αὐτὸν πολλὰ παθεῖν διὰ τὸ εἶναι φοβερὰν τὴν
ἀκανθαν, καὶ θλιβέντα κυριεύσαι αὐτοῦ. οὕτω, φησίν,
οἱ θέλοντές με ἰδεῖν καὶ ἁμασθαί μου τῆς βασιλείας
ὄφειλουσιν θλιβέντες καὶ παθόντες λαβεῖν με.
1 What type (do you think) was in the commandment to Yisrael that those who sinned should offer a heifer? After they slaughtered it, they should burn it so children could take the ashes, cast them into buckets, and place scarlet wool and hyssop around a stick. Look once more at the type of gibbet and the scarlet wool – and that children sprinkle the people one by one so they may be purged of their sins. 2 See the way he speaks to you with simplicity? The heifer signifies Yahshua; the sinful ones who offer it are those who brought him to the slaughter. 3 The children who sprinkled are those who brought us the Good News of forgiveness of sins and purification of heart. He gave the authority to do so as the reason for preaching. (Twelve is a witness of the tribes, for the tribes of Yisrael were twelve.)

4 Why, then, were there only three children who sprinkled? They were a testimony to Avraham, Yitzchak, and Yaakov, for these men are great before El! 5 And what does the wool on the tree signify? The kingdom of Yahshua is on the stake; those who hope in him will live l’olam. 6 Why is there wool and hyssop at the same time? So we will be saved through the days of evil and stench in his kingdom. The one who suffers in body heals through the stench of the hyssop.

7 These types, fulfilled as described in this account, are plain to us but obscure to them because they did not listen to the voice of YHWH.

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75 Lightfoot adds: After this it is no more men (who offer); the glory is no more for sinners.
1 Τίνα δὲ δοκεῖτε τύπον εἶναι, ὅτι ἐντεταλταὶ τῷ Ἰσραήλ προσφέρειν δάμαλιν τοὺς ἄνδρας, ἐν οἷς εἰσίν ἀμαρία τέλεια, καὶ σφάζοντας κατακαίνετε, καὶ αἴρειν τότε τὴν σποδὸν παιδία καὶ βάλλειν εἰς ἄγγη καὶ περιπιθέναι τὸ ἄριον τὸ κόκκινον ἐπὶ ξύλον (ἴδε πάλιν ὁ τύπος ὁ τοῦ σταυροῦ καὶ τὸ ἄριον τὸ κόκκινον) καὶ τὸ ὑσσωπον, καὶ οὕτως ῥαντίζειν τὰ παιδία καθ’ ἑνὰ τὸν λαὸν, ἵνα ἀγνίζωνται ἀπὸ τῶν ἀμαρτιῶν; 2 νοεῖτε, πῶς ἐν ἀπλότητι λέγει ύμῖν.

ὁ μόσχος ὁ Ἰσσοῦς ἦστιν, οἱ προσφέροντες ἄνδρες ἀμαρτωλοὶ οἱ προσενέγκαντες αὐτὸν ἐπὶ τὴν σφαγὴν. εἶτα οὐκέτι ἄνδρες, οὐκέτι ἀμαρτωλῶν ἡ δόξα. 3 οἱ ῥαντίζοντες παῖδες οἱ εὐαγγελισάμενοι ἤμῖν τὴν ἄφεσιν τῶν ἀμαρτιῶν καὶ τὸν ἀνισμὸν τῆς καρδίας, οὓς ἐδωκεν τοῖς εὐαγγελίου τὴν ἔξουσίαν (οὕσιν δεκάδου εἰς μαρτύριον τῶν φυλῶν ὁτι δεκάδου φυλαὶ τοῦ Ἰσραήλ), εἰς τὸ κηρύσσειν.

4 διὰ τί δὲ τρεῖς παῖδες οἱ ῥαντίζοντες; εἰς μαρτύριον Ἀβραὰμ, Ἰσσάκ, Ἰακώβ, ὅτι οὗτοι μεγάλοι τῷ θεῷ. 5 ὅτι δὲ τὸ ἄριον ἐπὶ τὸ ξύλον; ὅτι ἡ βασιλεία Ἰσσοῦ ἐπὶ ξύλου, καὶ ὅτι οἱ ἐλπίζοντες ἐπὶ αὐτὸν ζήσονται εἰς τὸν αἰῶνα. 6 διὰ τί δὲ ἀμα τὸ ἄριον καὶ τὸ ὑσσωπον; ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσχονται πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα· ὅτι καὶ ὁ ἀλγὼν σάρκα διὰ τοῦ ῥύπου τοῦ ὑσσοῦπτου ἱάται

7 καὶ διὰ τοῦτο οὕτως γενόμενα ἤμῖν μὲν ἦστιν φανερά, ἐκείνοις δὲ σκοτεινά, ὅτι οὐκ ἦκουσαν φωνῆς κυρίου.
He speaks also about our ears and about how he circumcised our heart. YHWH says in the prophet,

*They have paid attention to me with the hearing of their ears,⁷⁷*

Again, he says,

*Those who are far off will hear with their ears; they will know what I have done;⁷⁸ so be circumcised in your heart, says YHWH!*⁷⁹

And again,

*Hear, O Yisrael, for thus speaks YHWH your Elohim!*⁸⁰

And yet again the Ruach of YHWH prophesied,

*Who wishes to live forever? Let him attend to the voice of My Child.*⁸¹

Again, he says,

*Pay attention to the voice of YHWH, you rulers of this people.*⁸³

Again, he says,

*Pay attention, you children, to the voice of one crying in the wilderness.*⁸⁴

He circumcised our ears so that hearing the word, we might believe.

⁷⁷ Psalms 18:44.
⁷⁸ Isaiah 33:13.
⁷⁹ Jeremiah 4:4.
⁸⁰ Deuteronomy 6:6; Isaiah 44:1, Jeremiah 10:2; Ezekiel 6:6.
⁸¹ Psalms 34:12; Isaiah 50:10.
⁸² Isaiah 1:2.
⁸³ Isaiah 1:10.
⁸⁴ Isaiah 40:3.
1 Λέγει γὰρ πάλιν περὶ τῶν ωτίων, πῶς περιέτεμεν ἡμῶν τὴν καρδίαν. λέγει κύριος ἐν τῷ προφήτῃ:

Εἴς ἀκοήν ωτίου ἡπήκουσάν μου.

καὶ πάλιν λέγει:

Ἄκοη ἀκούσονται οἱ πόρρωθεν, ἀ ἐποίησα γνώσονται. καὶ Περιπτήθητε, λέγει κύριος, τὰς καρδίας ὑμῶν.

2 καὶ πάλιν λέγει:

Ἄκουε Ἰσραήλ, ὅτι τάδε λέγε κύριος ὁ θεὸς σου. καὶ πάλιν τὸ πνεῦμα κυρίου προφητεύει.

Τὰς ἄστιν ὁ θέλων ζῆσαι εἰς τὸν αἰῶνα; ἄκοη ἀκουσάτω τῆς φωνῆς τοῦ παιδός μου.

3 καὶ πάλιν λέγει:

Ἀκούε οὕραντε, καὶ ἐνωτίζου γη, ὅτι κύριος ἐλάλησεν ταῦτα εἰς μαρτύριον.

καὶ πάλιν λέγει:

Ἀκούσατε λόγον κυρίου, ἀρχοντες τοῦ λαοῦ τοῦτοῦ. καὶ πάλιν λέγει:

Ἀκούσατε, τέκνα, φωνῆς βοῶντος ἐν τῇ ἐρήμῳ.

οὐκοῦν περιέτεμεν ἡμῶν τὰς ἀκοὰς, ἵνα ἀκούσαν τῶν πιστεύσωμεν ἡμεῖς.
4 For this purpose, he has circumcised our hearing, so that when we hear his word we may believe; for they trust in a circumcision that is done for. He said that circumcision is not effective in the flesh; for the people thereafter sinned – an evil spirit deluded them! 5 He says to them,

*These words are spoken by YHWH your Elohim*

(and here I find a new commandment:)

*Do not plant among thorns, but be circumcised for your Master’s sake.*

And what then does he say?

*Circumcise the hardness of your hearts, and do not stiffen your neck.*

And again,

*Look! YHWH says. All pagans are uncircumcised in their foreskin, but these people are uncircumcised in their hearts.*

6 But you say, “Surely the people have been circumcised as a seal!” So has every Syrian and Arabian, and all the priests of idols! Do they also belong to the covenant? If so, even those of Mizraim are in the circumcision!

7 So learn fully about all this, you children of love: that Avraham, who first gave circumcision, he circumcised. *He did so* looking ahead in the spirit to Yahshua, having already received “The Teachings of the Three Letters.”

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85 Jeremiah 4:3,4.
86 Deuteronomy 10:16.
88 Mitzrayim = Egypt.
89 For the complete “Teachings of the Three Letters,” see Appendix.
4 ἄλλα καὶ ἡ περιτομή, ἐφ’ ἦ πεποίθασιν, κατήργηται. περιτομήν γὰρ εἰρήκεν οὐ σαρκὸς γεννηθήναι· ἀλλὰ παρέβησαν, ὦτι ἄγγελος πονηρὸς ἔσοφιξεν αὐτούς. 5 λέγει πρὸς αὐτούς:

Τάδε λέγει κύριος ὁ θεὸς ύμῶν (ὕδε εὐρίκῳ ἐντολήν):

Μὴ σπείρητε ἐπὶ ἀκάνθαις, περιτμήθητε τῷ κυρίῳ ύμῶν.

καὶ τί λέγει;

Περιτμήθητε καρδίαν ύμῶν, καὶ τὸν τράχηλον ύμῶν οὐ σκληρυνεῖτε.

λάβε πάλιν:

Τίδοῦ, λέγει κύριος, πάντα τὰ ἐθνη ἀπερίμητα ἀκροβυστίαν, ὁ δὲ λαός οὗτος ἀπερίμητος καρδίας.

6 ἄλλ’ ἑρεῖς. Καὶ μὴν περιτέμηται ὁ λαὸς εἰς σφαγία. ἀλλὰ καὶ πᾶς Σύρος καὶ Ἄραψ καὶ πάντες οἱ ἱερεῖς τῶν εἰδώλων. ἄρα οὐν κάκειν έκ τῆς διαθήκης αὐτῶν εἰσίν; ἀλλὰ καὶ οἱ Αἰγύπτιοι ἐν περιτομῇ εἰσίν.

7 μάθετε οὖν, τέκνα ἀγάπης, περὶ πάντων πλουσίως, ὦτι Ἀβραάμ, πρῶτος περιτομῆν δοῦς, ἐν πνεύματι προβλέψας εἰς τὸν Ἰησοῦν περιέτεμεν, λαβὼν τριῶν γραμμάτων δόγματα.
8 For he says,

\[Avraham\] circumcised eighteen and three hundred out of his household.\textsuperscript{90}

What knowledge do we gain from this? Note that he mentions the eighteen first, and then, after an interval, he mentions the three hundred.

So in the eighteen (\(\text{I} \eta\)) you have \(\text{I} \eta\sigma\o\nu\varsigma\);\textsuperscript{91} then he says that in the three hundred (\(\tau\) you find the stake, which was soon to express the favor of redemption. So Avraham shows \(\text{I} \eta\sigma\o\nu\varsigma\) in two letters (\(\text{I} \eta\)) and the stake in the one letter left over (\(\tau\)).

9 The One who placed the engrafted gift of teaching within us\textsuperscript{92} knows all this already. Nobody has been granted a truer account from me than this, but I am positive that you are worthy of it.

\textsuperscript{90} Gen. 14:14.
\textsuperscript{91} \(\text{I} \eta\sigma\o\nu\varsigma\) (lésous) pronounced Yǝ-shous (yah-shous) = aka Jesus.
\textsuperscript{92} us = Bar Naba is speaking of himself in the scholarly use of ‘we.’
8 λέγει γάρ·
Καὶ περιέτεμεν Ἀβραὰμ ἐκ τοῦ οἶκου αὐτοῦ ἄνδρας δεκαοκτὼ καὶ τριακοσίους.

τίς οὖν ἡ δοθείσα αὐτῷ γνώσις; μάθετε, ὅτι τοὺς δεκαοκτῶν πρώτους, καὶ διάστημα ποιήσας λέγει τριακοσίους τὸ δεκαοκτὼ (300).

1' δέκα, η' ὀκτώ (18)· ἔχεις Ἰησοῦν. ὃτι δὲ ὁ σταυρὸς ἐν τῇ ταῦτῃ ἡμελλεν ἔχειν τὴν χάριν, λέγει καὶ τοὺς τριακοσίους. δηλοῖ οὖν τὸν μὲν Ἰησοῦν ἐν τοῖς δυσὶν γράμμασιν, καὶ ἐν τῇ ἕνι τὸν σταυρόν.

9 οἵδεν ὁ τὴν ἐμφυτον δωρεάν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ἡμῖν. οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λόγον· ἀλλὰ οἶδα, ὅτι ἄξιοὶ ἔστε ὑμεῖς.
When Moshe said, “You will not eat the swine, the eagle, the hawk, the crow, or any fish that has no scales,” he had three principles in mind. For at the end he enumerates them in Devarim, 

I will place before this people my Torah

So this is not Elohim’s commandment about crunching; rather, Moshe spoke in the spirit about swine: You will not cleave to piggish people of this sort. When they get full they forget the master, and when they are in need, they think of the master. Like the swine who does not know its master when it eats, when hungry it cries out, and once it has received, is quiet again.

Nor will you eat the buzzard, the hawk, the kite, or the crow.

He means that you will not cleave to nor be like people of this sort, who do not know how to provide for themselves by labor and sweat, but in their iniquity, they seize the property of others. They observe, watching whom they will plunder in their covetousness while they carry on as though innocent. The same way these birds provide no food for themselves by work, but, sitting idly by, seek out how they can eat the meat of others. Some people are likewise destructive on account of their evil works.
Κ 1 Ὅτι δὲ Μωϋσῆς εἶπεν· Οὐ φάγεσθε χοίρον οὔτε ἀετὸν οὔτε ὃς οὔτε οὔτε κόρακα οὔτε πάντα ἵχθυν, δές οὐκ ἔχει λεπίδα ἐν ἑαυτῷ, τρία ἐλαβεν ἐν τῇ συνέσει δόγματα. 2 πέρας γέ τοι λέγει αὐτοῖς ἐν τῷ Δευτερονομίῳ·

Καὶ διαθήσομαι πρὸς τὸν λαὸν τούτον τὰ δικαιώματά μου.

ἀρα οὖν οὐκ ἔστιν ἐντολὴ θεοῦ τὸ μὴ τρώγειν, Μωϋσῆς δὲ ἐν πνεύματι ἐλάλησεν· 3 τὸ οὖν χοιρίον πρὸς τὸ τοῦτο εἶπεν· οὐ κολληθῆσαι, φησίν, ἀθρώποις τοιούτοις, οἴτινές εἰσιν ὁμοίοι χοίρων· τούτων ὅταν σπατάλωσιν, ἐπιλανθάνονται τοῦ κυρίου, ὅταν δὲ ὑπερουργοῦνται, ἐπιγινώσκουσιν τὸν κύριον, ὡς καὶ ὁ χοῖρος ὅταν τρώγει τὸν κύριον οὐκ οἴδεν, ὅταν δὲ πεινᾷ κραυγάζει, καὶ λαβῶν πάλιν σιωπᾷ.

4 Οὐδὲ φάγῃ τὸν ἀετὸν οὐδὲ τὸν ὃς τὸν ὃς ἀποκαλεῖται τὸν ἰκτῖνα οὐδὲ τὸν κόρακα·

οὐ μὴ, φησίν, κολληθῆσαι οὐδὲ ὁμοιωθῆσαι ἀνθρώποις τοιούτοις, οἴτινες οὐκ οἶδασιν διὰ κόπου καὶ ἱδρώτος προϊσχον ἑαυτοῖς τὴν τροφὴν, ἀλλὰ ἀρπάζουσιν ως καὶ τὰ ἄλλοτρα ἐν ἀνομίᾳ αὐτῶν καὶ ἐπιπηροοῦσιν ως ἐν ἀκεραιοσύνῃ περιπατοῦντες καὶ περιβλέπονται, τίνα ἐκδύσωσιν διὰ τὴν πλεονεξίαν, ὡς καὶ τὰ ὄρνη ταύτα μόνα ἑαυτοῖς οὐ προϊσχη τὴν τροφὴν, ἀλλὰ ἁργὰ καθήμενα ἐκζητεῖ, πῶς ἄλλοτρίας σάρκας καταφάγη, ὄντα λοιμὰ τῇ πονηρίᾳ αὐτῶν.
And, You will not eat the lamprey, the octopus, or the squid, and he means you will not cleave to or become like people of this sort, who are immoral to the end, having already been condemned to death, even as these accursed fish swim alone in the abyss, not suspended as the others, but dwelling in the muck in the depth of the sea.

He says, You will not eat the rabbit, and he means you will not be a pedophile or like such; for the rabbit grows an orifice in the body each year, so it has as many anuses as years.

Nor will you eat the hyena, meaning you will not be an effeminate-seducer-of-children or a wanton-abortive-fornicator or any such person, because the hyena’s traits change each year, becoming like a male one year and a like female the next.

Nor will you eat the weasel, and with good reason: you will not be like those we hear about who do forbidden and immoral acts in their mouths; for these creatures gush forth into their mouths.

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98 Cf. Leviticus 11:10-12 Otherwise, the source of the saying is unknown.
100 Paidophthoros, παιδοφθορός—corrupter of children.
101 Cf. Aelianus, De Natura Animalium 1:25; also Clement, Paedagogus 2:10:83,84
102 Cf. Leviticus 11:27.
103 Moichos, μοιχός—a vulgar title origination from the word urinate and referring to effeminate males engaged in sexual relations with anyone. Patterson, The Family in Greek History, p. 125. The best way to get the point across is to hyphenate words.
104 Phthoreus, φθορεύς—a vulgar title referring to a promiscuous person seeking casual relations with the intention of aborting if necessary.
105 Some texts add, “nor associate with those immoral women who do things with their mouths that are forbidden.”
106 Gush, τοῖς θεραπεύειν, kuei, kvei = bring forth, gush forth, “gush (in)to their mouths.”
Κ 5 Καὶ

οὐ φάγῃ, φησίν, σμύραιναν οὔδὲ πολύποδα οὔδὲ σηπίαν·
oū μῆ, φησίν, ὁμοιωθήση κολλώμενος ἀντρώπωις τοιούτοις,
οἵτινες εἰς τέλος εἰσὶν ἀσεβεῖς καὶ κεκριμένοι ἡδῆ τῷ θανάτῳ, ὡς καὶ
tαῦτα τὰ ἰχθύδια μόνα ἐπικατάρατα ἐν τῷ βυθῷ νήχεται, μὴ
kολθμβῶντα ὡς τὰ λοιπὰ, ἀλλ’ ἐν τῇ γῇ κάτω τοῦ βυτοῦ κατοικεῖ.
6 ἀλλὰ καί
tὸν δασύποδα οὐ φάγῃ.
πρὸς τί; οὐ μῆ γένη, φησίν, παῖδοφθορὸς οὔδὲ ὁμοιωθήση τοῖς
tοιούτοις, ὅτι ὁ λαγωνὸς κατ’ ἐνιαυτὸν πλεονεκτεῖ τὴν ἀφόδευσιν·
ὁσα γὰρ ἐτη ζῆ, τοσαύτας ἔχει τρύπας.
7 ἀλλὰ οὔδὲ τὴν ὑπαίναν φάγῃ:
oū μῆ, φησίν, γένη μοιχός οὔδὲ φθορεύς οὔδὲ ὁμοιωθήσῃ τοῖς
tοιούτοις. πρὸς τί; ὅτι τὸ ᾶῳν τοῦτο παρ’ ἐνιαυτὸν ἀλλάσσει τὴν
φύσιν καὶ ποτὲ μὲν ἄρρεν, ποτὲ δὲ θῆλυ γίνεται.
8 ἀλλὰ καὶ τὴν γαλήν
ἐμύσησεν καλῶς. οὐ μῆ, φησίν, γεννηθεὶς τοιοῦτος, οἶος
ἀκούομεν ἀνομίαν ποιούσας ἐν τῷ στόματι. τὸ γὰρ ᾶ葚ον τοῦτο
tῷ στόματι κύει.
So Moshe spoke of these three teachings about food in a spiritual sense. But the people, in accordance with the lusts of their flesh, received them as being only about eating!  

Even Dawid receives knowledge of these same three teachings. He says in like manner,

\[\text{Blessed is the one who has not gone into the council-chamber of the irreverent (even as fish make their way in darkness into the depths),}\]

\[\text{and has not stood in the way of sinners, (even as those who pretend to fear YHWH sin like swine),}\]

\[\text{and has not sat in the seat of the destructive,}\]

But in the end, you do indeed have a complete commandment covering food. For Moshe said,

\[\text{Eat everything that is cloven-footed and chews the cud.}\]

What does he mean? The cruncher takes food from the muncher, and, becoming dependent upon him for food, acts as though he were glad. See how well Moshe discerns the commandment?

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107 The people = they. Just as YHWH abhors the eating of certain unclean creatures, he also abhors the licentious acts that they symbolize. The Three teachings seem to be polemics against (1) ungratefulness, (2) slothfulness, and (3) perversion.

108 Note the use of the “fish symbol,” especially in light of the his metaphor.

109 Psalms 1:1.

110 Leviticus 11:3; Deuteronomy 14:6.

111 Lightfoot’s alternate: The one who receives food knows the one who gives him the food and, being refreshed, appears to rejoice in him. In other words, the one who has eaten carrion like an animal becomes dependent on the cud-chewer for sustainance, turning back from carrion, and preferring the food of the clean.
Κ 9 περὶ μὲν τῶν βρωμάτων λαβῶν Μωϋσῆς τρία δόγματα οὕτως ἐν πνεύματι ἐλάλησεν· οἱ δὲ κατ’ ἐπιθυμίαν τῆς σαρκὸς ὡς περὶ βρώσεως προσεδέξαντο.

10 λαμβάνει δὲ τῶν αὐτῶν τριῶν δογμάτων γνῶσιν Δαυείδ καὶ λέγει·

Μακάριος ἄνηρ, ὃς οὐκ ἐπορεύθη ἐν βουλή ἀσεβῶν, καθὼς καὶ οἱ ἰχθύες πορεύονται ἐν σκότει εἰς τὰ βάθη·

καθὼς οἱ δοκοῦντες φοβεῖσθαι τὸν κύριον ἀμαρτάνουσιν ὡς ὁ χοῖρος,

καὶ ἐπὶ καθέδραν λοιμῶν οὐκ ἐκάθισεν, καθὼς τὰ πετεινα καθήμενα εἰς ἄρπαγήν.

ἔχετε τελείως καὶ περὶ τῆς βρώσεως. 11 πάλιν λέγει Μωϋσῆς·

Φάγεσθε πάν διχηλοῦν καὶ μαρυκώμενον.

τί λέγει· ὅτι τὴν τροφήν λαμβάνων οἶδεν τὸν τρέφοντα αὐτὸν καὶ ἐπὶ αὐτῷ ἀναπαθόμενος εὐφραίνεσθαι δοκεῖ· καλῶς εἶπεν βλέποντα τὴν ἐντολήν.
11b He means, Cleave to those who fear YHWH, who walk in his commandments, who have received them into their hearts. *Cleave* to those who discuss YHWH’s Commandments and observe them. *Cleave* to those who know that practicing them is a work of gladness. *Cleave to* them who meditate on the word of YHWH.

And again, what is the meaning of ‘with cloven hoof’? It means that the one who cleaves to righteousness walks in this world yet cleaves to the expectation of the set-apart age to follow. Consider how well Moshe has made this Torah!

12 How is it possible for anyone to recognize or understand these things? No matter! We speak them just as YHWH willed because we *have* correctly understood his commandments. For this cause, he circumcised our ears and hearts so we might appreciate them all.

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112 *cleave* = meaning (1) = to divide, (2) = to hold on.
Κ 11b τί οὖν λέγει; κολλάσθε μετὰ τῶν φοβουμένων τὸν κύριον, μετὰ τῶν μελετώντων ὁ ἐλαβὼν διάσταλμα ρήματος ἐν τῇ καρδίᾳ, μετὰ τῶν λαλούντων τὰ διδαίματα κυρίου καὶ τηροῦντων, μετὰ τῶν εἰδότων, ὅτι ἡ μελέτη ἐστὶν ἔργον εὐφροσύνης, καὶ ἀναμαρμαρώμενων τὸν λόγον κυρίου.

tί δὲ τὸ διχηλοῦν; ὃτι ὁ δίκαιος καὶ ἐν τούτῳ τῷ κόσμῳ περιπατεῖ καὶ τὸν ἁγίον αἰώνα ἐκδέχεται. βλέπετε, πῶς ἐνομοθέτησεν Μωϋσῆς καλῶς.

12 ἄλλα πόθεν ἐκείνοις ταῦτα νοήσαι ἢ συνιέναι; ἡμεῖς δὲ δικαίως νοήσαντες τὰς ἐντολὰς λαλοῦμεν, ὡς ἠθέλησεν ὁ κύριος, διὰ τοῦτο περιέτεμεν τὰς ἀκοὰς ἡμῶν καὶ τὰς καρδίας, ἵνα συνιῶμεν ταῦτα.
11 1 Let us now ask if YHWH cared to show us about the water and the stake beforehand. In respect to Yisrael: why will they not receive the mikvah\textsuperscript{113} that brings remission of sins? Because they will establish their own mikvah! Something about this water is thus recorded.

2 The prophet speaks this way:

\begin{quote}
Be amazed, O skies! and let the earth be even more fearful. These people have done two great and evil things: they have abandoned me, the fountain of life, and they have dug for themselves broken mikvaot.\textsuperscript{114} 3 Is my set-apart mountain of Zion a deserted rock? You will be as a bird’s chicks that flap when the nest is taken away.\textsuperscript{115}
\end{quote}

4 Again the prophet says,

\begin{quote}
I will go before you and level down the mountains. I will break the brass doors and burst the iron bars; I will give you secret treasures, hidden and unseen, so they all may know that I am YHWH Elohim;\textsuperscript{116}
\end{quote}

and,

\begin{quote}
He will inhabit the high cave of strong rock;
\end{quote}

5 and,

\begin{quote}
His water is dependable. You will see the king in his kavod. You will practice the fear of YHWH.\textsuperscript{117}
\end{quote}

6 Furthermore, it is said in another prophet:

\begin{quote}
He that does these things will be as a tree that grows beside the water channels, one that gives his fruit in season. His leaves will not fall down and whatever he does will prosper.
\end{quote}

\textsuperscript{113}Mikvah = immersion or immersion tank or pool.
\textsuperscript{114}They have dug out a death pit; Cf. Jeremiah 2:12,13.
\textsuperscript{115}Cf. Isaiah 16:1,2.
\textsuperscript{116}Cf. Isaiah 45:2,3.
\textsuperscript{117}Cf. Isaiah 33:16-18.
Δ 1 Ζητήσωμεν δέ, εί ἐμέλησεν τῷ κυρίῳ προφανερώσαι περὶ τοῦ ὑδατος καὶ περὶ τοῦ σταυροῦ. περὶ μὲν τοῦ ὑδατος γέγραπται ἐπὶ τὸν Ἰσραήλ. πῶς τὸ βάπτισμα τὸ φέρον ἀφεσιν ἀμαρτίων οὐ μὴ προσδέξεσθαι, ἀλλ' ἐαυτοῖς οἰκοδομήσουσιν.

2 λέγει γὰρ ὁ προφήτης·

'Εστηθι οὐρανέ, καὶ ἐπὶ τούτῳ πλεῖον φριξάτω ἢ γῆ, ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαὸς οὗτος· ἐμὲ ἐγκατέλιπον, πηγὴν ζωῆς, καὶ ἐαυτοῖς ὠρυξαν βόθρον θανάτου. Μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος τὸ ἄγιον μου Σινᾶ; ἔσεσθε γὰρ ὡς πετεινοί νοσσιᾶς ἀφηρημένοι.

4 καὶ πάλιν λέγει ὁ προφήτης·

'Εγὼ πορεύομαι ἐμπροσθεν σου καὶ ὅρη ὀμαλῶς καὶ πύλας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηρῶς συγκλάσω, καὶ δῶσω σοι θησαυροὺς σκοτεινοὺς, ἀποκρύους, ἀοράτους, ἵνα γνῶσιν ὅτι ἐγὼ κύριος ὁ θεος.

καὶ·

Κατοικήσεις ἐν ψυχλῷ σπηλαίῳ πέτρας ἵσχυρᾶς.

5 καὶ·

τὸ ὕδωρ αὐτοῦ πιστῶν· βασιλέα μετὰ δόξης ὃμεσθε, καὶ ἡ ψυχή ὑμῶν μελητήσει φόβον κυρίου.

6 καὶ πάλιν ἐν ἀλλῷ προφήτῃ λέγει·

Καὶ ἐστιν ὁ ταῦτα ποιῶν ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὁ τὸν καρπὸν αὐτοῦ οὐκ ἀπορυθήσεται, καὶ πάντα, ὡς ἂν ποιῇ, κατευθωθήσεται.
7 The unrighteous are not so. They are like the dust the wind carries away from the surface of the ground. This is why the unrighteous will not arise in judgment or sinners in the yahad\textsuperscript{118} of the righteous: for YHWH knows the road of the righteous, but the road of the sinner come to nothing.\textsuperscript{119} 8 You see how he has put together the water and the stake. What he means is this:

*Blessed are those who, having hoped in the stake, have descended into the water.*

He tells us about a reward given in due season. He says,

*I will deliver to you what is due.*

Now, in that he says,

*Their leaves will not fall out,*

he means that every word falling out of your mouth in faith and love will be a refuge and hope to many.

9 For again another prophet says,

*The land of Yaakov: praised beyond the whole world!*\textsuperscript{120}

By saying so, he means this: He promotes the shell holding his spirit. 10 What does he say afterward?

*There was a river flowing on the right, and on its banks fair trees grew upward, and whoever eats them will live into the age.*\textsuperscript{121}

11 He says this because we descend into the water full of sin and pollution, and come up bearing heart-fruit, resting in the spirit. So when he says,

*Whoever eats them will live into the great age.*

He *means* this: Whoever will hear these words and believe, he will live into the *great* age.

\textsuperscript{118} yahad = hadat, Hebrew – the assembly in one accord.

\textsuperscript{119} Psalms 1 ,\textsuperscript{1} following the Septuagint.

\textsuperscript{120} Cf. Zephaniah 3:19.

\textsuperscript{121} Unknown; Cf. Ezekiel 47:12.
Δ 7 οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως, ἀλλ’ ἦ ὡς ὁ χνοῦς, ὅν ἐκρίπτει το ἀνέμος ἀπὸ προσώπου τῆς γῆς. διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἀμαρτωλοί ἐν βουλῇ δικαίων, ὅτι γινώσκει κύριος ὅδον δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται. 8 αἰσθάνεσθε, πῶς τὸ ὑδωρ καὶ τὸν σταυρὸν ἔπι τὸ αὐτὸ ὄρισεν. τοῦτο γὰρ λέγει·

µακάριοι, οἱ ἐπὶ τὸν σταυρὸν ἐλπίσαντες κατέβησαν εἰς τὸ ὑδωρ,

ὅτι τὸν μὲν μισθὸν λέγει ἐν καιρῷ αὐτοῦ· τότε,

φησίν ἀποδώσω.

νῦν δὲ ὁ λέγει·

τὰ φύλλα οὐκ ἀπορυθῆσεται,

τοῦτο λέγει· ὅτι πᾶν ρῆμα, ὁ ἔπαν ἔξελεύσεται ἐξ ύμῶν διὰ τοῦ στόματος ύμῶν ἐν πίστει καὶ ἀγάπῃ, ἔσται εἰς ἐπιστροφὴν καὶ ἐλπίδα πολλοῦ.

9 καὶ πάλιν ἔτερος προφήτης λέγει.

Καὶ ἦν ἡ γῆ τοῦ Ἰακώβ ἔπαινουμένη παρὰ πᾶσαν τὴν γῆν. τοῦτο λέγει· τὸ σκέυος τοῦ πνεύματος αὐτοῦ δοξάζει. 10 εἶτα τί λέγει;

Καὶ ἦν ποταμὸς ἔλκων ἐκ δεσιῶν, καὶ ἀνέβαινεν ἐς αὐτοῦ δένδρα ὥραια· καὶ ὁς ἂν φάγῃ ἐς αὐτῶν, ζήσεται εἰς τὸν αἰῶνα.

11 τοῦτο λέγει ὅτι ἤμεῖς μὲν καταβάινομεν εἰς τὸ ὑδωρ γέμοντες ἀμαρτιῶν καὶ ρύπου, καὶ ἀνα βαίνομεν καρποφοροῦντες ἐν τῇ πνεύματι ἐχοντες. Καὶ ὁς ἂν φάγῃ ἀπὸ τοῦτων, ζήσεται εἰς τὸν αἰῶνα,

τοῦτο λέγει· ὁς ἂν, φησίν, ἀκούσῃ τοῦτων λαλουμένων καὶ πιστεύσῃ, ζήσεται εἰς τὸν αἰῶνα.
12 1 In the same way, he shows the sign of the stake in another prophet, saying,

When will these things happen? YHWH says, When a tree is bent over and stands back up, and when blood drops from a stake.\(^{122}\)

You have another teaching about the stake, and about him who was to be impaled shortly.

2 He says again in Moshe that when aliens were warring against Yisrael, YHWH reminds them even while they were being attacked that they would be delivered to death on account of their sins. The Spirit says to the heart of Moshe that he should make the form of a stake for those who are about to suffer. He says, if they will not hope in it, they will be attacked forever! So Moshe strategically places weapon against weapon in the middle of the battlefield, then standing higher than all, he stretches out his hands. When he did so, Yisrael would win; but when he let down his hands, they were again slaughtered again.\(^{123}\)

3 Why? So they might know they are not to be saved unless they hope in him. 4 In yet another prophet, he says,

All day long I have stretched out my hands to a disobedient people, who speak against my righteous road.\(^{124}\)

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\(^{122}\) I can’t make these words from the Greek, but the consensus says it is similar to 4 Ezra 5:5; the angel Uriel describes the days of third trumpet: But if the most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day: And blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled.

\(^{123}\) Exodus 17:8ff.

\(^{124}\) Isaiah 65:2.
Μ 1 Ὄμοιως πάλιν περὶ τοῦ σταυροῦ ὁρίζει ἐν ἄλλῳ προφήτῃ λέγοντι·

Καὶ πότε ταῦτα συντελεσθήται; λέγει κύριος· ὅταν ξύλου . . . αἷμα . . . στάξῃ.

έχεις πάλιν περὶ τοῦ σταυροῦ καὶ τοῦ σταυροῦσθαι μέλλοντος.

2 λέγει δὲ πάλιν τῷ Μωϋσῆ, πολεμουμένου τοῦ Ἰσραήλ ὑπὸ τῶν ἄλλοφύλων, καὶ ἵνα υπομνήσῃ αὐτοὺς πολεμουμένους, ὅτι διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθησαν εἰς θάνατον· λέγει εἰς τὴν καρδίαν Μωϋσέως τὸ πνεῦμα, ἵνα ποιήσῃ τύπον σταυροῦ καὶ τοῦ μέλλοντος πάσχειν, ὅτι, ἐὰν μῆ, φησίν, ἐλπίσωσιν ἐπὶ αὐτῶ εἰς τὸν αἶώνα πολεμηθήσονται. τίθησιν οὖν Μωϋσῆς ἐν ἑφ’, ὅπλον ἐν μέσῳ τῆς πυγμῆς, καὶ ψυχλότερος σταθείς πάντων ἐξέτεινεν τὰς χεῖρας, καὶ οὕτως πάλιν ἐνίκα ὁ Ἰσραήλ. εἶτα, ὅπόταν καθεῖλεν, ἔθανατοῦντο.

3 πρὸς τί; ἵνα γνῶσιν ὅτι οὐ δύναται σωθῆναι, ἐὰν μῆ ἔπ’ αὐτῶ ἐλπίσωσιν. 4 καὶ πάλιν ἐν ἑτέρῳ προφήτῃ λέγει·

"Ὅλην τὴν ἡμέραν ἔξεπτασα τὰς χεῖρας μου πρὸς λαὸν ἀπειθῇ καὶ ἀντιλέγοντα ὀδῷ δικαία μου."
5 Moshe again builds another type of Yahshua, and how he must suffer in order to make others live. He whom they thought they had destroyed when Yisrael was falling will be living still in a type. For YHWH engaged every kind of viper to bite them so they died. Since Chavah\textsuperscript{125} transgressed by means of the viper, he reckoned he might convince them that through their transgression\textsuperscript{126} they too could be delivered from the spasms of death.

6 In the end, Moshe himself, after he had given the commandment,

\textit{There will not be a molten image or a graven image as a god among you,\textsuperscript{127}}

So that a type of Yahshua he might display!

Therefore Moshe makes a bronze viper, sets it high upon a tree, and calls the people together by proclamation. 7 When they assemble, they ask Moshe to offer supplication for their healing. Moshe says to them,

\textit{When any of you is bitten, let him come to the dead viper on the stake, and let him believe and hope that, though dead, he can make you live. Immediately then, he will be delivered!}

And they all did.\textsuperscript{128} So again you have \textit{this} high regard of Yahshua \textit{to the extent} that all are within him.

8 So why does Moshe again speak to Yehoshua ben Nun, having bestowed this \textit{new} name personally?\textsuperscript{129} Truly, so the entire crowd would hear that the Father reveals everything about the Son, Yahshua, to the prophet beforehand!

\textsuperscript{125} Chavah = life, as personified in the woman Eve.
\textsuperscript{126} Lightfoot has “fall.”
\textsuperscript{127} Leviticus 26:1; Deuteronomy 27:15.
\textsuperscript{128} Numbers 21:4-8.
\textsuperscript{129} Yehoshua = Joshua. His original name was Hoshea. See Numbers 13:16.
5 πάλιν Μωϋσῆς ποιεῖ τύον τοῦ Ἰσσοῦ, ὅτι δεῖ αὐτὸν παθεῖν, καὶ αὐτὸς ζωοποιήσει, ὅν δόξουσιν ἀπολωλεκέναι, ἐν σημείῳ πάπποντος τοῦ Ἰσραήλ, ἀποτείθησαν γὰρ κύριος πάντα ὅφιν δάκνειν αὐτοὺς, καὶ ἀπέθνησκον ἐπειδή ἡ παράβασις διὰ τὴν παράβασιν αὐτῶν εἰς θλίψιν θανάτου παραδοθήσονται.

6 πέρας γέ τοι αὐτὸς Μωϋσῆς ἐντειλάμενος·

Ὁύκ ἔσται ὑμῖν οὗτε χωνευτὸν οὗτε γλυπτὸν εἰς θεὸν ὑμῖν, αὐτὸς ποιεῖ, ἵνα τύποιν τοῦ Ἰσσοῦ δείξῃ.

ποιεῖ οὖν Μωϋσῆς χαλκοῦν ὅφιν καὶ τίθησιν ἐνδοξὼς καὶ κηρύγματι καλεῖ τὸν λαὸν. 7 ἔλθόντες οὖν ἐπὶ τὸ αὐτὸ ἐδέοντο Μωϋσέως, ἵνα περὶ αὐτῶν ἀνενέγκει δέσοιν περὶ τῆς ἱάσεως αὐτῶν. εἶπεν δὲ πρὸς αὐτοὺς Μωϋσῆς·

Ὅταν, φησίν διχθῇ τις ὑμῶν, ἐλθέτω ἐπὶ τὸν ὁφιν τὸν ἐπὶ τοῦ ξύλου ἐπικείμενον καὶ ἐλπισάτω πιστεύσας, ὅτι αὐτὸς ὁν νεκρὸς δύναται ζωοποιῆσαι, καὶ παραχρῆσαι σωθῆται ἐν οὐτίς ἐποίουν.

ἔχεις τόλμην καὶ ἐν τούτοις τὴν δόξαν τοῦ Ἰσσοῦ, ὅτι ἐν αὐτῷ πάντα καὶ εἰς αὐτὸν.

8 τί λέγει πάλιν Μωϋσῆς Ἰσσοῦ, υἱὸς Ναυ, ἐπίθεις αὐτῷ τοῦτο τὸ ὄνομα, ὅτι προφήτη, ἵνα μόνον ἀκούσῃ τὰς ὁ λαος; ὅτι πάντα ὁ πατὴρ φανερῶν περὶ τοῦ ὑιοῦ Ἰσσοῦ.
Having given him this name, Moshe says to Yehoshua the son of Nun, when he sent him to spy out the land,

*Take a scroll in your hands and write what YHWH says: the Son of Elohim will cut off the whole house of Amalek from the roots in the last days.*

Look again! Yahshua is not the son of a man but the Son of the Elohim, revealed in the flesh-body by a type. Since they would one day say that the Anointed One is Dawid’s son, Dawid himself prophesies, fearing (yet understanding) the deceitfulness of sinners:

*YHWH said to my master, Sit on my right hand until I make your enemies your footstool.*

Yeshayahu speaks this way,

*YHWH, to my anointed master whose right hand I have held, said that the tribes should pay attention to him, ‘for I will loosen the rulers’ bowels!’*

See how Dawid calls him ‘master,’ not ‘son.’

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130 Amalek was one of the ancient tribes that YHWH commanded Yisrael to destroy. Haman, the antagonist in Esther, descended from the Amalekites.

131 Type, (that is) symbolically.

132 Psalms 110:1; Matthew 22:44-46.

133 Yeshayahu = Isaiah.

134 Lightfoot has, *The Lord said unto my Christ the Lord . . .

135 Tribes = those dispersed among pagan nations.

136 Isaiah 45:1. *ie* break their strength.
Μ 9 λέγει οὖν Μωϋσῆς Ἰησοῦ, υἱῷ Ναυὴ, ἐπιθεῖς τούτο τὸ ὄνομα, ὅποτε ἔπεμψεν αὐτὸν κατάσκοπον τῆς γῆς·

Lambda biblión eis tás xeíras sou kai grápsi, a légei kúrios, óti ékkomei ék rízów tón oíkon pánta toû Ἄμαλήκ ὁ υἱὸς τοῦ θεοῦ ἐπ’ ἐσχατῶν τῶν ἡμερῶν.

10 ἵδε πάλιν Ἰησοῦς, οὐχὶ υἱὸς ἀνθρωποῦ, ἀλλὰ υἱὸς τοῦ θεοῦ, τύτῳ δὲ ἐν σαρκὶ φανερωθεῖς. ἔπει οὖν μέλλουσιν λέγειν, ὃτι Χριστὸς υἱὸς Δαυείδ ἐστιν, αὐτὸς προφητεῖ Δαυείδ, φοβούμενος καὶ συνίων τὴν πλάνην τῶν ἀμαρτωλῶν·

Εἴπεν κύριος τῷ κυρίῳ μου· Κάθω ἐκ δεξιῶν μου, ἐκεῖν ὁ ὑπὸ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

11 καὶ πάλιν λέγει οὖτως Ἡσαΐας·

Εἴπεν κύριος τῷ χριστῷ μου κυρίῳ, οὐ εκράτησα τῆς δεξιῶς αὐτοῦ, ἐπικοῦσαι ἐμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχύς βασιλέων διαρρήξω.

Ἅδε, τῶς Δαυείδ λέγει αὐτὸν κύριον, καὶ υἱὸν οὗ λέγει.
13 1 Now let us inquire if this people inherit or the first, and whether the covenant is for us or them. 2 Now hear what the Scripture says concerning this people.

Yitzchak prayed for Rivkah his wife because she was barren and she conceived! Then Rivkah went forth to inquire of YHWH and YHWH said to her, Two tribes are in your womb, and two peoples are in your bowels, and the elder will slave for the younger.\(^{137}\)

3 We should know identities, those of Yitzchak and Rivkah, and about this declaration – that the one people was to be greater than the other. 4 So in another prophecy, Yaakov speaks more clearly to Yosef his son, saying,

See, YHWH has not deprived me of your face. Bring your sons to me so I may bless them.\(^{138}\)

5 Yosef brought Ephrayim and Manasheh, wishing to bless Manasheh because he was the overseer. Yosef brought him to the right hand of his father Yaakov. But Yaakov saw in the spirit a figure of the people that would exist out of him later. Then what does it say of Yaakov, the father?

Yaakov crossed his hands and placed his right hand on the head of Ephrayim, the second and newest, and blessed him while Yosef said to Yaakov, Change your right hand over to the head of Manasheh! He is my firstborn son! Yaakov said to Yosef, I know, child, I know; but the elder will serve the younger; yet this one will also be blessed.\(^{139}\)

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\(^{138}\) Genesis 48:11,9.

\(^{139}\) Genesis 48:14ff.
1 "Ιδώμεν δὲ εἰ οὕτος ὁ λαὸς κληρονομεῖ ἢ ὁ πρώτος, καὶ εἰ ἡ διαθήκη εἰς ἡμᾶς ἢ εἰς ἐκείνους. 2 ἀκούσατε οὖν περὶ τοῦ λαοῦ τί λέγει ἡ γρατὴ:

Ἑδεῖτο δὲ Ἰσαὰκ περὶ Ἄρεβέκκας τῆς γυναικοῦ αὐτοῦ, ὅτι στεῖρα ἦν· καὶ συνέλαβεν. ἔτα ἐξήλθεν Ἀρεβέκκα πυθέσθαι παρὰ κυρίου, καὶ ἐπὶ πύριον πρὸς αὐτήν. Δύο ἔθνη ἐν τῇ γαστρί σου καὶ δύο λαοὶ ἐν τῇ κοιλίᾳ σου, καὶ ὑπερέει λαὸς λαοῦ καὶ ὁ μεῖζων δουλεύσει τῷ ἐλάσσονι.

3 αἰσθάνεσθαι ὄφειλετε, τίς ὁ Ἰσαὰκ καὶ τίς ἠ Ἄρεβέκκα, καὶ ἐπὶ τίνων δέδειχεν, ὅτι μεῖζων ὁ λαὸς οὗτος ἡ ἐκείνος. 4 καὶ ἐν ἄλλῃ προφητείᾳ λέγει φανερώτερον ὁ Ἰακὼβ πρὸς Ἰωσήφ τὸν τινὸς αὐτοῦ, λέγων·

Ἰδοὺ, οὐκ ἐστέρησέν με κύριος τοῦ προσώπου σου· προσάγαγέ μοι τοὺς υἱοὺς σου, ἵνα εὐλογήσω αὐτοὺς.

5 καὶ προσήγαγεν Ἐφραίμ καὶ Μανασσῆ, τὸν Μανασσῆ θέλων ἵνα εὐλογηθῇ, ὅτι πρεσβύτερος ἦν· ὁ γὰρ Ἰωσήφ προσήγαγεν εἰς τὴν δεξιὰν κῆρα τοῦ πατρὸς Ἰακὼβ.

ἐδει περὶ Ἰακὼβ τύπον τῷ πνεύματι τοῦ λαοῦ τοῦ μεταξύ· καὶ τί λέγει; Καὶ ἐποίησεν Ἰακὼβ ἐναλλάς τὰς κηρᾶς αὐτοῦ καὶ ἐπέθεκεν τὴν δεξιάν ἐπὶ τὴν κεφαλήν Ἐφραίμ, τοῦ δευτέρου καὶ νεωτέρου, καὶ εὐλόγησεν αὐτόν. καὶ ἐπὶ Ἰωσήφ πρὸς Ἰακὼβ· Ἔμετάθες σου τὴν δεξιάν ἐπὶ τὴν κεφαλήν Μανασσῆ, ὅτι πρωτότοκός μου υἱὸς ἐστίν. καὶ ἐπὶ Ἰακὼβ πρὸς Ἰωσήφ· Οἶδα, τέκνον, οἶδα· ἄλλῳ ὁ μείζων δουλεύσει τῷ ἐλάσσονι, καὶ οὕτως δὲ εὐλογηθήσεται.
6 Consider the way he ordained that this people should be first, therefore heir of the covenant!

7 If it was also mentioned by Avraham, then we have our facts complete. What did YHWH say to Avraham when he alone believed and accrued righteousness?

   See! I have made you, Avraham, a father of tribes; those believing in YHWH though uncircumcised.\textsuperscript{140}

\textsuperscript{140} Genesis 15:6 – Hebrew has YHWH; Genesis 17:5; Romans 4:11ff.
6 βλέπετε, ἐπὶ τίνων τέθεικεν, τὸν λαὸν τούτον εἶναι πρῶτον καὶ τῆς διαθήκης κληρονόμον.

7 εἰ οὖν ἔτι καὶ διὰ τοῦ Ἀβραὰμ ἐμνήσθη, ἀπέχομεν τὸ τέλειον τῆς γνώσεως ἡμῶν. τί οὖν λέγει τῷ Ἀβραὰμ, ὅτε μόνος πιστεύσας ἔτεθη εἰς δικαιοσύνην;

Ἅδη, τέθεικά σε, Ἀβραὰμ, πατέρα ἔθνων τῶν πιστεύοντων δι᾽ ἀκροβυστίας τῷ θεῷ.
1 Yes! Well! Let us now see as to whether he has given that covenant to the people as he swore to the fathers he would give. Amein! He has given it! But those people were not worthy to receive it on account of their sins. 2 For the prophet says,

*Moshe was fasting on Mount Sinai forty days and forty nights to receive the covenant YHWH made with his people. Moshe received the two tablets from YHWH written in the spirit with the finger of YHWH’s hand. Moshe, after he received them, was carrying them down to the people to give them over.*\(^{141}\)

3 But YHWH said to Moshe: Moshe! Moshe! Get down immediately, for your people, whom you brought out of the land of Mizraim, have disobeyed Torah. Moshe perceived that they had made molten images again, and he cast the tablets from his hands – and the tablets of the covenant of YHWH were thus broken.\(^{142}\)

4 Moshe did indeed receive them, but the people were not worthy. So pay attention you! See how we received them? Moshe received them as a slave, but YHWH himself gave them to us as the people of his inheritance, having patiently suffered for our sake. 5 And he became public so that

1. they might be complete in their sins, and
2. we, through the heir, might receive the covenant of the Sovereign Yahshua, who was prepared for this function.

By personally appearing and redeeming us from the darkness of our hearts, *Yahshua* could then establish among us the covenant of his people – we who had already paid out for our death, and we who were already given over to the deception of iniquity.

\(^{141}\) Cf. Exodus 24:18; 31:18.

\(^{142}\) Cf. Exodus 32:7-8,19.
1 Ναὶ. ἄλλα ἰδὼμεν, εἰ ἡ διαθήκη, ἢν ὤμοσεν τοῖς πατράσιν δοῦναι τῷ λαῷ, εἰ δέδωκεν. δέδωκεν· αὐτοὶ δὲ οὐκ ἐγένοντο ἄξιοι λαβεῖν διὰ τὰς ἀμαρτίας αὐτῶν. 2 λέγει γὰρ ὁ προφήτης·

Καὶ ἦν Μωϋσῆς νηστεύων ἐν ὅρει Σινᾶ, τοῦ λαβεῖν τὴν διαθήκην κυρίου πρὸς τὸν λαὸν, ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα. καὶ ἔλαβεν Μωϋσῆς παρὰ κυρίου τὰς δύο πλάκας τὰς γεγραμμένας τῷ δακτύλῳ τῆς χειρὸς κυρίου ἐν πνεύματι· καὶ λαβὼν Μωϋσῆς κατέφερεν πρὸς τὸν λαὸν δοῦναι.

3 καὶ εἴπεν κύριος πρὸς Μωϋσην. Μωϋσῆς Μωϋσῆ, κατάβηθι τὸ τάχος, ὅτι ὁ λαὸς σου, ὁν ἔξηγαγες ἑκ γῆς Αἰγύπτου, ἠνόμησεν. καὶ συνήκεν Μωϋσῆς, ὅτι ἐποίησαν ἑαυτοῖς πάλιν χωνέματα, καὶ ἔρριψεν ἑκ τῶν χειρῶν, καὶ συνετρίβησαν αἱ πλάκες τῆς διαθήκης κυρίου.

4 4Πῶς δὲ ἡμεῖς ἠλάβομεν, μάθετε. Μωϋσῆς θερὰ πτων ἦν ἐλαβεν, αὐτὸς δὲ ὁ κύριος ἦμῖν ἐδωκεν εἰς λαὸν κληρονομίας, δι ἡμᾶς ὑπομείνας.

5 ἐφανερώθη δέ, ἵνα

(1) κάκεινοι τελειωθῶσιν τοῖς ἀμαρτήμασιν, καὶ

(2) ἡμεῖς διὰ τοῦ κληρονομοῦντος διαθήκην κυρίου Ἰησοῦ λάβωμεν, ὡς εἰς τοῦτο ἠτοιμάσθη,

ἵνα ἀυτὸς φανείς, τάς ἡδιν δεδαπανημένας ἠμῶν καρδιας τῷ θανάτῳ καὶ παραδεδομένας τῇ τῆς πλάνης ἁνομία λυτρωσάμενος ἐκ τοῦ σκότους, διάθηται ἐν ἡμῖν διαθήκην λόγῳ.
6 For it is written: the Father gives a command to Yahshua, since already having redeemed us from darkness, he should then prepare us as a devoted people for himself!

7 So the prophet says,

I, YHWH your Elohim, have called you in righteousness; and I will hold your hand and strengthen you. I have given you as a covenant to the families, a light to the tribes, to open blind eyes, to bring the bound out of chains, and those who sit in darkness out of prison.143

Yes, we know where our redemption originates!

8 Again, the prophet says,

See! I have placed you where you are as a light to the tribes, so that you might stand for salvation— even to the end of the earth. YHWH Elohim, the one redeeming you, tells you so.145

9 Yet again, the prophet also says,

The Spirit of YHWH is on me, for he has anointed me to preach Good News to the poor in spirit. He has sent me to heal the broken-hearted, preach deliverance to prisoners, recovery of sight to the blind, to comfort the grieving, to announce the year of YHWH’s favor and the day of his judgment.147

143 Isaiah 42:6,7.
144 Salvation in Hebrew is equivalent to the name Yahshua.
146 Several possibility for poor in ruach: all men, humble, etc. Our choice is a combination of both, which we believe is the author’s intention.
147 Isaiah 61:1,2; Matthew 5:3.
6 γέτραπται γάρ, πτῶς αὐτῷ ὁ πατήρ ἐντέλλεται, λυτρωσάμενον ἡμᾶς ἐκ τοῦ σκότους ἐτοιμάσαι ἕαυτῷ λαὸν ἅγιον.

7 λέγει οὖν ὁ προφήτης·

Ἐγὼ κύριος, ὁ θεός σου, ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρός σου καὶ ἐνίσχύσω σε, καὶ ἐδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἑθνῶν ἀνοίξαι ὀφθαλμοὺς τυφλῶν καὶ ἔξαγαγεῖν ἐκ δεσμῶν πεπεδημένους καὶ εἰς οἰκου φυλακῆς καθημένους ἐν σκότει. γινώσκομεν οὖν, πόθεν ἐλυτρώθημεν.

8 πάλιν ὁ προφήτης λέγει·

Ἰδοὺ, τέθεικά σε εἰς φῶς ἑθνῶν, τῷ εἶναι σε εἰς σωτηρίαν ἔως ἐσχάτου τῆς γῆς, οὕτως λέγει κύριος ὁ λυτρωσάμενός σε θεός.

9 καὶ πάλιν ὁ προφήτης λέγει·

Πνεῦμα κυρίου ἐπὶ ἐμέ, οὖ εἶνεκεν ἐχρισέν με εὐαγγελίσασθαι ταπεινοῖς χάριν, ἀπέσταλκέν με ἱάσασθαι τοὺς συντετριμμένους τῆς καρδίας, κηρύξαι αἰχμαλώτους ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἐνιαυτῶν κυρίου δεκτόν καὶ ἡμέραν ἀνταποσόσεως, παρακαλέσαι πάντας τοὺς πενθοῦντας.
Moreover, it is written in the Ten Words about the Shabbat, that YHWH spoke to Moshe face to face on Mount Sinai:

Set aside the Shabbat of YHWH with clean hands and heart!\(^{148}\)

And in another place he says,

If my sons will keep Shabbatot, I will place my mercy on them.\(^{149}\)

He also speaks of the Shabbat in the beginning of the creation:

And Elohim made the works of his hands in six days and finished them altogether by the seventh day, in which he paused – and he set it apart.\(^{150}\)

Consider, children, what he says:

He finished in six days.

Yes, he tells us that in six thousand years YHWH will make an end of all together,\(^{151}\) for a day is as a thousand years to him. He witnesses personally to me, saying:

Consider the day of Yahweh when a day will be as a thousand years.\(^{152}\)

So, my children, in six days, that is, in six thousand years, will all such be brought to an end.\(^{153}\)

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\(^{148}\) Exodus 20:8; Deuteronomy 5:12; Psalms 24:4.

\(^{149}\) Cf. Exodus 31:13-17; Jeremiah 17:24; Isaiah 56:2ff.

\(^{150}\) Genesis 2:2,3.

\(^{151}\) That is, He makes an end of all sin, evil, and decay, as the text goes on to say.

\(^{152}\) Also saying it to (2) Peter (3:8).

\(^{153}\) See Appendix B: The Teaching of the Eight Days. What will be brought to an end is related in verse 7; that is, all evil and lawlessness so that all might be restored in cleanliness.
Ο 1 Ἔτι οὖν καὶ περὶ τοῦ σαββάτου γέγραπται ἐν τοῖς δέκα λόγοις, ἐν οἷς ἐλάλησεν ἐν τῷ ὄρει Σινᾶ πρὸς Μωϋσῆν κατὰ πρόσωπον:

Καὶ ἁγιασατε τὸ σάββατον κυρίου χερσίν καθαραίς καὶ καρδίᾳ καθαρᾷ.

2 καὶ ἐν ἑτέρῳ λέγει·

Ἐὰν φυλάξωσιν οἱ υἱοὶ μου τὸ σάββατον, τότε ἐπιθήσω τὸ ἔλεος μου ἐπὶ αὐτοὺς.

3 τὸ σάββατον λέγει ἐν ἀρχῇ τῆς κτίσεως·

Καὶ ἐποίησεν ὁ θεὸς ἐν ἐξ ἡμέρᾳς τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ κατέπαυσεν ἐν αὐτῇ καὶ ἤγιάσεν αὐτήν.

4 προσέχετε, τέκνα, τί λέγει

τὸ συνετέλεσεν ἐν ἐξ ἡμέραις.

τοῦτο λέγει, ὅτι ἐν ἕξακισχιλίοις ἔτεσιν συνετέλεσε κύριος τὰ σύμπαντα· ἡ γὰρ ἡμέρα παρ’ αὐτῷ σημαίνει χίλια ἔτη. αὐτὸς δὲ μοι μαρτυρεῖ λέγων·

Ἰδοὺ, ἡμέρα κυρίου ἔσται ὡς χίλια ἔτη.

οὐκοῦν, τέκνα, ἐν ἐξ ἡμέραις, ἐν τοῖς ἕξακισχιλίοις ἔτεσιν συντελεσθήσεται τὰ σύμπαντα.
5 This he said,

*And He rested on the seventh day;*

that is, after his Son comes, the era of the lawless is to cease,\(^{154}\) and *when he* judges the unrighteous and changes the sun, moon, and stars, then he will rest well on the seventh day.

6 Further, he says,

*You will consecrate it with clean hands and heart.*\(^ {155}\)

Who, then, can set apart the day that YHWH has devoted unless he is clean in his heart? In all such matters, we have been deceived! 7 Look! At such a time, we will surely be able to consecrate it and rest well; especially since we ourselves have been justified and are receiving the promise. So when iniquity no longer exists and all things have been made anew by YHWH, we will certainly be able to *set it all apart* – we ourselves being set apart first!

8 Further, *YHWH* says to them,

*Your new moons and your Shabbatot I cannot stand.*\(^ {156}\)

See, now, what he means. The present Shabbatot observed are not acceptable to me. Only that which I have fashioned will be acceptable. On *my* Shabbat, after setting all to rest, I will fashion the beginning of an eighth day – the beginning of another world.

9 Even so, let us celebrate on the eighth day,\(^ {157}\) in which Yahshua appeared publicly out of death *and* ascended into the skies!\(^ {158}\)

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\(^{154}\) lawless, lawless one or lawlessness.


\(^{156}\) Isaiah 1:13.

\(^{157}\) See the appendix, “The Eight Day.”

\(^{158}\) Vs. 9: a difficult passage:

\[\text{διὸ καὶ ἐγὼ ἐκ τῆς ἀποκατάστασις εἰς εὐφροσύνην, so and let us go the day the eighth into rejoicing}
\[\text{ἔν τῇ καὶ ὁ Ἰησοῦς ανεστή εἰς νεκρῶν καὶ φανερώθης in which even the lesous arose out (of) death and appeared}
\[\text{ἀνεβη εἰς οὐρανοὺς. ascended into skies (heavens).} \]
Ο 5 τούτο λέγει
   Καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ.

ὅταν ἔλητον ὁ υἱὸς αὐτοῦ καταργῆσει τὸν καιρὸν τοῦ ἀνόμου καὶ
κρινεῖ τοὺς ἁσεβείς καὶ ἀλλάξει τὸν ἥλιον καὶ τὴν σελήνην καὶ
τοὺς ἀστέρας, τότε καλῶς καταπαύσεται ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ.

6 πέρας γέ τοι λέγει:
   Ἀγιάσεις αὐτὴν χερσὶν καθαραῖς καὶ καρδία καθαρᾷ.

εἰ οὖν ἦν ὁ θεὸς ἡμέραν ἡγίασεν νῦν τις δύναται ἀγιάσαι
καθαρῶς ὡς τῇ καρδίᾳ, ἐν πᾶσιν πεπλανήμεθα. 7 ἰδεῖ ὅτι ἂρα
τότε καλῶς καταπαύσαμενοι ἀγιάσομεν αὐτὴν, ὅτε δυνησόμεθα
αὐτοὶ δικαιώθηντες καὶ ἀπολαβόντες τὴν ἐπαγγελίαν, μηκέτι
οὕσης τῆς ἀνομίας, καὶ νῦν ἔγενοντων πάντων ὑπὸ κυρίου·
tότε δυνησόμεθα αὐτὴν ἀγιάσαι, αὐτοὶ ἀγιασθέντες πρῶτον.

8 πέρας γέ τοι λέγει αὐτοῖς:
   Τὰς νεομηνίας ὑμῶν καὶ τὰ σάββατα οὐκ ἀνέχομαι.

ὄρατε, πῶς λέγει; οὐ τὰ σάββατα ἐμοὶ δεκτά, ἀλλὰ ὁ πεποίηκα,
ἐν ὧν καταπαύσασα τὰ πάντα ἁρχὴν ἡμέρας ὑγδόης τοιῆσω, ὃς
ἔστιν ἄλλου κόσμου ἁρχῆν.

9 διό καὶ ἄγομεν τὴν ἡμέραν τὴν ὁγνὴν εἰς ἑὕφροσύνην, ἐν ἧκαὶ
ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερωθεὶς ἀνέβη εἰς οὐρανοὺς.
16 1 Now I will tell you about the Qadosh; and how these wretched men, so deceived, placed their hopes in the building (as the dwelling of Elohim) and not on the Power who made them. 2 For in a manner quite like that of the tribes, they consecrated things within the Qadosh. What does YHWH say, rendering it all inapplicable? Pay attention!

Who has measured out the skies with his palm or the earth with the flat of his hand; is it not I? says YHWH. The sky is my throne, and earth the stool of my feet. What house will you build for me or what will be the place of my rest?

You have learned that their hope was for nothing. 3 Yet He says again,

Look! Those who have destroyed this Qadosh will rebuild it!

4 It is finished. Through their war, the enemy cleansed it. Now both the enemy and their slaves will rebuild it. 161

5 Again it was shown how the Qadosh and the people of Yisrael should be given over to their enemies. For the Scripture says,

It will come to pass in the last days that YHWH will deliver up the sheep of his pasture, and their fold and their tower he will give over to destruction. And it was all done according to what YHWH had spoken.

6 Let us then ask if there is any Qadosh that yet exists. There is a Qadosh! It is in the same location he said to construct and complete it.

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159 The Qadosh – ναὸς – in the NT, naos designates both the pagan shrine and the qadosh qadoshim (holy of holies) (Matthew 26:61 etc.). The Greek for temple is ′ιερός.
160 Consecrate = set apart or dedicate to the service of a deity.
161 This passage dates the epistle to shortly after 70 – 75 C.E. The temple is destroyed (70 C.E.) and not yet rebuilt, though there is the hope of its rebuilding.
Π 1 "Ετι δὲ καὶ περὶ τοῦ ναοῦ ἐρῶ ὑμῖν, ὡς πλανῶμενος οἷς ταλαίπωροι εἰς τὴν οἰκοδομήν ἠλπίσαν, καὶ οὐκ ἐπὶ τὸν θεὸν αὐτῶν τὸν ποιῆσαντα αὐτοὺς, ὡς ὄντα ὦκον θεοῦ. 2 σχεδὸν γὰρ ως τὰ ἔθνη ἀφιέρωσαν αὐτὸν ἐν τῷ ναῷ. ἄλλα πῶς λέγει κύριος καταργῶν αὐτὸν, μάθετε. Τίς ἐμέτρησεν τὸν οὐρανὸν σπιθαμῆ ᾧ τὴν γῆν δρακί; οὐκ ἐγὼ; λέγει κύριος·

Ὁ οὐρανός μοι θρόνος, ἢ δὲ γῆ ὑποτόδιον τῶν ποδῶν μου· ποιῶν οἶκον οἰκοδομήσετέ μοι, ᾧ τίς τόπος τῆς καταπαύσεως μου;

ἐγνώκατε, ὅτι ματαία ἡ ἐλπίς αὐτῶν. 3 πέρας γέ τοι πάλιν λέγει· Ἰδοὺ, οἱ καθελόντες τὸν ναὸν τοῦτον αὐτοὶ αὐτὸν οἰκοδομήσουσιν.

4 γίνεται. διὰ γὰρ τὸ πολεμεῖν αὐτοὺς καθηρέθη ὑπὸ τῶν ἐχθρῶν· νῦν καὶ αὐτοὶ οἱ τῶν ἐχθρῶν ὑπηρέται ἀνοικοδομήσουσιν·

5 καὶ ὁ λαὸς Ἰσραὴλ παραδίδοσθαι, ἐφανερώθη. λέγει γὰρ ἡ γραφή·

Καὶ κύριος τὰ πρόβατα τῆς νομῆς καὶ παραδώσει καὶ τὸν πύργον αὐτῶν εἰς καταφθοράν. καὶ ἐγνενοτ καθ’ ᾧ ἐλάλησεν κύριος.

6 ᾽ζητήσωμεν δὲ, εἰ ἔστιν ναὸς θεοῦ. ἔστιν, ὅπου αὐτὸς λέγει ποιεῖν καὶ καταρτίζειν.
6b For it is written:

When the week winds up, the Qadosh Place of YHWH will be built with great honor upon the name of YHWH.\textsuperscript{162}

So I find there is already a Qadosh! How will it be built upon the name of YHWH? You must learn!

Before we believed in Elohim, the occupants of our hearts were corrupt and feeble, truly as a shrine\textsuperscript{163} \textit{(a qadosh)} built by hands only, full of idolatry. It was the house of demons because we did works contrary to Elohim in there. But it will yet be built upon the name of YHWH! Attend! YHWH’s Qadosh is built superbly! How? Learn \textit{again}!

Our sins in remission, having hoped upon the Name, we have become new! We are re-created entirely! So this is why Elohim truly lives with us, making a habitation within us.

9 How so? Through the word of his faith; the calling of his promise; the wisdom of his Torah; the commandments of his teaching; he himself prophesying in us; he himself dwelling in us!

To us, who were once enslaved by Death, he opens the gate of the Qadosh (that is, his mouth). Giving us a changed mind, he leads us into the invincible Qadosh!

10 The person who wants to be rescued does not look to mankind, but upon the One who lives in him and speaks through him. This \textit{person} speculates about what he has never heard before, even \textit{while} speaking such \textit{unlikely} words from his mouth. No, he never imagined he would hear such things \textit{coming from himself}; but this is the \textit{reality} of the spiritual Qadosh built by YHWH!

\textsuperscript{162} Qadosh = the set-apart place, formerly a reference to the inner courts of the Jerusalem Temple. Bar Naba is writing soon after the Temple was destroyed. Cf. John 4:20-24.

\textsuperscript{163} \textit{Naov}.
Π 6b γέγραται γάρ·

Καὶ ἐσται, τῆς ἐβδομάδος συντελουμένης οἰκοδομηθῆσεται ναὸς θεοῦ ἐνδόξως ἐπὶ τῷ ὅνόματι κυρίου.

7 εὐρίσκω οὖν, ὅτι ἐτὶ ναὸς. πῶς οὖν οἰκοδομηθῆσεται ἐπὶ τῷ ὅνόματι κυρίου, ἐπέθετε.

πρὸ τοῦ ἡμᾶς πιστεύσαι τῷ θεῷ ἢν ἡμῶν τὸ κατοικητήριον τῆς καρδίας φθαρτόν καὶ ἀσθενές, ὡς ἀληθῶς οἰκοδομητὸς ναὸς διὰ χειρός, ὅτι ἦν πλήρης μὲν εἰδωλολοτρείας καὶ ἦν οἰκος δαιμονίων διὰ τὸ ποιεῖν, ὅσα ἦν ἐναντία τῷ θεῷ. 8 Οἰκοδομηθῆσεται δὲ ἐπὶ τῷ ὅνόματι κυρίου. προσέχετε δέ, ἵνα ὁ ναὸς τοῦ κυρίου ἐνδόξως οἰκοδομηθῇ. πῶς, μάθετε.

λαβόντες τὴν ἄφεσιν τῶν ἀμαρτιῶν καὶ ἐλπίσαντες ἐπὶ τὸ ὅνομα ἐγενόμεθα καίνοι, πάλιν ἐξ ἀρχῆς κτιζόμενοι· διὸ ἐν τῷ κατοικητηρίῳ ἡμῶν ἀληθῶς ὁ θεὸς κατοικεῖ ἐν ἡμῖν.

9 πῶς; ὁ λόγος αὐτοῦ τῆς πίστεως, ἡ κλησις αὐτοῦ τῆς ἐπαγγελίας, ἡ σοφία τῶν δικαιωμάτων, αἱ ἐντολαὶ τῆς διδαχῆς, αὐτὸς ἐν ἡμῖν προφητεύων, αὐτὸς ἐν ἡμῖν κατοικῶν, τοὺς τῷ θανάτῳ δεδουλωμένους ἀνοιγον ἡμῖν τὴν θύραν τοῦ ναοῦ, ὃ ἐστίν στόμα, μετάνοιαν διδοὺς ἡμῖν, εἰσάγει εἰς τὸν ἄφθαρτον ναὸν.

10 ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον, ἀλλ’ εἰς τὸν ἐν αὐτῷ κατοικοῦντα καὶ λαλοῦντα, ἡτ’ αὐτῷ ἐκπλησσόμενος, ἐπὶ τῷ μηδέποτε μήτε τοῦ λέγοντος τὰ ῥήματα ἀκηκόειν ἐκ τοῦ στόματος μήτε αὐτός ποτε ἐπιπεθυμηκέναι ἀκούειν. τούτῳ ἐστίν πνευματικὸς ναὸς οἰκοδομούμενος τῷ κυρίῳ.
17 1 As simply as I could I have shown you these teachings. My mind and spirit hope that I have not omitted anything pertaining to salvation! 2 If I write to you about matters at hand or about the future, you would not be able to understand them, for they hide in parables. Such parables follow:

18 1 Let us carry on toward a different type of awareness and instruction. There are two roads of instruction and authority, one of light and the other of darkness. There is a great gulf between the two roadways. Elohim’s appointed malachim are over the first. Satan appoints his malachim over the other. 2 On one side stands YHWH, yimlok l’olam; on the other side is the ruler of a world; a world presently drowning in evil.

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164 The previous chapters have described several dicotomies. The two ways are the same as those in the Didachē, chapters 1 – 5.
165 malachim = Hebrew, messengers or angels.
166 Exodus 15:18, YHWH will reign for an unspecified length of time.
Ῥ 1 Ἐφ’ ὥσπερ ἂν ἦν ἐν δυνάμει καὶ ἀπλότητι δηλώσαι ύμῖν, ἐλπίζει
μου ἢ ψυχή τῇ ἐπιθυμίᾳ μου μὴ παραλελοιπέναι τι τῶν ἀνηκόντων εἰς σωτηρίαν. 2 ἐὰν γὰρ περὶ τῶν ἐνεστώτων ἢ
μελλόντων γράφω ύμῖν, οὐ μὴ νοήσῃ τι δὲ τὸ ἐν παραβολαῖς
κεῖσθαι. ταύτα μὲν οὕτως.

Σ 1 Μεταβῶμεν δὲ καὶ ἐπὶ ἐτέραν γνώσιν καὶ διδαχὴν. Ὄδοι δύο
εἰσὶν διδαχῆς καὶ ἐξουσίας, ἢ τε τοῦ φωτός καὶ ἢ τοῦ σκότους.
διαφορὰ δὲ πολλὴ τῶν δύο ὀδῶν. Ἐφ’ ἢς μὲν γὰρ εἰσὶν
tεταγμένοι φωταγωγοὶ ἀγγελοὶ τοῦ θεοῦ, Ἐφ’ ἢς δὲ ἀγγελοὶ τοῦ
σατανᾶ. 2 καὶ ὁ μὲν ἐστὶν κύριος ἀπὸ αἰῶνων καὶ εἰς τοὺς
αἰῶνας, ὁ δὲ ἄρχων καιροῦ τοῦ νῦν τῆς ἀνομίας.
1 So this is the road of light: If anyone wants to travel toward the appointed place, let him be zealous in works. The following types grant us the knowledge of how to move forward:

2a You will love the one who made you.
2b You will fear the one who formed you.
2c You will magnify the one who redeemed you from death.
2d You will be simple in heart yet rich in spirit.
2e You will not hang on to those who travel the road of death.
2f You will hate whatever is not pleasing to Elohim.
2g You will hate all pretentious acting.\(^{167}\)
2h You will not abandon the commandments of YHWH.
3a You will not applaud yourself.\(^{168}\)
3b You will be humble in all circumstances.
3c You will not credit yourself.
3d You will not plan evil against your neighbor.
3e You will not disrespect; your spirit will not accept such.
4a You will not fornicate.
4b You will not commit adultery.
4c You will not corrupt boys.
4d The word of YHWH will not go forth from you among the filthy.
4e In the case of an offense, you will not judge anyone by a double standard.
4f You will be gentle.
4g You will be quiet.
4h You will tremble at the words you have heard.
4i You will not bear a grudge against your brother.

\(^{167}\) Pretentious acting = hypocrisy or double-standard.
\(^{168}\) Applaud yourself = exaggerate your abilities or place.
Τὸ Ὠν όδὸς τοῦ φωτὸς ἐστὶν αὕτη· ἐάν τις θέλων ὁδὸν ὅπερ εἰς τὸν ὁρισμένον τόπον, σπεύσῃ τοῖς ἐργοῖς αὐτοῦ. ἐσιν οὖν ἡ δοθεῖσα ἡμῖν γνῶσις τοῦ περιπατεῖν ἐν αὐτῇ τοιαύτῃ.

2ἀ ἀγαπήσεις τὸν ποιήσαντά σε,
2β φοβηθῆσιν τὸν σε πλασάντα,
2γ δοξάσεις τὸν σε λυτρωσάμενον ἕκ θανάτου·
2δ ἐσή ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύματί·
2ε οὐ κολληθῆσῃ μετὰ τῶν πορευομένων ἐν ὁδῷ θανάτου,
2φ μισήσεις πάν, ὃ οὖν ἐστὶν ἀρεστὸν τῷ θεῷ,
2χ μισήσεις πάσαν ὑπόκρισιν· οὐ μὴ ἐγκαταλιπής ἐντολὰς κυρίου.
3ἀ οὐχ ψυχῆς σεαυτὸν,
3β ἐσείς δὲ ταπεινόφρων κατὰ πάντα·
3γ οὐκ ἀρείς ἐπὶ σεαυτόν δόξαν.
3δ οὐ λήψῃ βουλήν πονηρὰν κατὰ τοῦ πλησίον σου,
3ε οὐ δώσεις τῇ ψυχῇ σου θράσσος.
4α οὐ πορνεύσεις,
4β οὐ μοιχεύσεις,
4γ οὐ παιδοφθορήσεις.
4δ οὐ μὴ σου ὁ λόγος τοῦ θεοῦ ἔξεζῃ ἐν ἀκαθαρσίᾳ τινῶν.
4ε οὐ λήψῃς πρόσωπον ἐλέγξαι τινὰ ἐπὶ παραπτώματι.
4ψ ἐσῇ πραύς,
4φ ἐσῇ ἱσύχιος,
4χ ἐσῃ τρέμων τοὺς λόγους οὐς ἦκουσας,
4η οὐ μνησικακήσεις τῷ ἀδελφῷ σου.
5 You will not doubt whether something will happen or not.

_You will not take the name of YHWH for improper purpose._

You will love your neighbor more than your own spirit.
You will not murder a child by abortion nor destroy it after it is born.
You will not remove your hand from your son or daughter: you will teach them the fear of YHWH from their youth.

6 _You will not covet your neighbor’s goods._
You will not greedily extort.
Your spirit will not be with the proud, but you will be with the lowly and just.
You will receive the troubles that come upon you as blessings, knowing that nothing happens without Elohim knowing.

7 _You will not be double-minded nor double-tongued, for to be double-tongued is the snare of death._
You will offer yourself to your employers as to the image of Elohim, with humility and respect.
You will not order your servant or maid rudely, for they hope in the same Elohim as you; unless maybe you no longer fear Elohim, who is over both! He did not come to call those of high esteem, but to call those whom the Spirit prepared.

8 You will share everything with your neighbor and will not say that things are _exclusively_ your own. For if you are partners in the incorruptible, how much more in the corruptible?
You will not be quick to speak, for the mouth is a death snare. As far as possible, may your spirit be pure.

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169 Exo 20:7 In the Greek of Bar Naba it is:

_ou mē labēs epi mataiō to onoma kuriou:_

No not take up uselessly the name of YHWH.

Τοῦ μὴ διψυχήσεις, πότερον ἦσται ἢ οὔ.

οὔ μὴ λάβης ἐπὶ ματάω τὸ ὄνομα κυρίου.

ἀγαπήσεις τὸν πλησίον σου ὑπὲρ τὴν ψυχὴν σου.
oὔ φονεύσεις τέκνον ἐν φθορᾷ, οὔδὲ πάλιν γεννηθέν ἀποκτενεῖς.
oὔ μὴ ἂρης τὴν χείρα σου ἀπὸ τοῦ ύιοῦ σου ἢ ἀπὸ τῆς θυγατρός σου, ἄλλα ἀπὸ νεότητος διδάξεις φόβον θεοῦ.

6 οὔ μὴ γένη ἐπιθυμῶν τὰ τοῦ πλησίον σου,
oὔ μὴ γένῃ πλεονέκτης.
oὔδὲ κολληθήσῃ ἐκ ψυχῆς σου μετὰ ύψηλῶν, ἄλλα μετὰ ταπεινῶν καὶ δικαίων ἀναστραφήσῃ,
tὰ συμβαίνοντά σοι ἐνεργήματά ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἀνευθεῖα οὔδὲν γίνεται.

7 οὐκ ἔσῃ διγνῶσιν οὔδὲ γλωσσάδης, ὑποταγήσῃ κυρίοις ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ
oὔ μὴ ἐπιτάξης δούλῳ σου ἢ παιδίσκη ἐν πικρία, τοῖς ἐπὶ τὸν αὐτόν θεὸν ἐλπίζουσιν,
μὴ ποτε οὔ μὴ φοβηθήσουνται τὸν ἐπὶ ἀμφοτέροις θεόν· ὅτι οὐκ ἠλθεν κατὰ πρόσωπον καλέσαι, ἀλλʼ ἐφʼ οὐς τὸ πνεῦμα ἠτοίμασεν.

8 κοινωνήσεις ἐν πᾶσιν τῷ πλησίον σου καὶ οὐκ ἐρείς ἰδιαίτερα· εἰ γὰρ ἐν τῷ ἄφθαρτῳ κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς φθαρτοῖς;
oὐκ ἔσῃ πρόγλυσσος· παγίς γὰρ τὸ στόμα θανάτου. ὅσον δύνασαι, ὑπὲρ τῆς ψυχῆς σου ἀγνεύσεις.
9 Do not be a hand-stretcher in receiving and a hand-drawer in giving.\textsuperscript{171}

You will love every one that speaks the word of YHWH to you, even as the apple of your eye.

10 You will remember the Day of Judgment night and day.

Every day you will search for the qadosh.

11 You will not doubt or complain about your giving. Give to every one who asks and you will know who gives a good reward as compensation.

You will take care of what you have received, not adding or taking from it.

You will hate the evil one to the end.

You will judge equitably.

12 You will not make a rift but will make shalom by bringing opponents together.

You will confess of your sins.

You will not go to prayer with a guilty conscience.

Such is the road of light.

\textsuperscript{171} Sirach (Ecclesiasticus) 4:31.
Τ 9 μὴ γίνου πρός μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς μὲν
tὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συστῆσίν.
ἀγαπήσεις ὡς κόρην τοῦ ὀφθαλμοῦ σου πάντα τὸν λαλοῦντά σοι
tὸν λόγον κυρίου.
10 μνησθήσῃ ἡμέραν κρίσεως νυκτός καὶ ἡμέρας,
καὶ ἐκζητήσεις καθ’ ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων,
11 ἢ διὰ λόγου κοπίων καὶ πορευόμενος εἰς λύτρωσιν ἁμαρτίων
σου. οὐ διστάσεις μισθοῦ καλὸς ἀνταποδότης.
φυλάξεις ὁ παρέλαβες, μήτε προστίθεις μήτε ἀφαιρῶν,

εἰς τέλος μισήσεις τὸ πονηρόν.
κρινεῖς δικαίως.
12 οὐ ποιήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους συμαχεῖ
έξομολογήσῃ ἐπὶ ἁμαρτίας σου.
οὐ προσήξεις ἐπὶ προσευχήν ἐν συνείδησει πονηρᾶ.
αὕτη ἐστίν ὁ ὁδὸς τοῦ φωτὸς.
1 But the road of the Black One is crooked and replete with cursing, for it is the road of eternal death and punishment, and on it are snares that destroy the spirit; including idolatry, recklessness, pride of power, hypocrisy, double-mindedness, adultery, murder, rape, conceit, indiscretion, deceit, malice, self-will, witchcraft, sorcery, covetousness, lack of fear toward Elohim.\textsuperscript{172}

2a Here are persecutors of good, haters of truth, lovers of lies;
2b who do not know the reward of righteousness;
2c who do not hold to the good or righteous justice;
2d who pay no attention to the widow and orphan;\textsuperscript{173}
2e now aware to revering Elohim, but evil instead:
2f from whom meekness and patience are far off;
2g who love the useless;
2h who flee from repayments;
2i who have no mercy for the poor;
2j who do not help the one in trouble;
2k who are quick to gossip;\textsuperscript{174}
2l who care not to know who made them;
2m murderers of children;\textsuperscript{175}
2n corruptors of the image of Elohim who turn aside from the poor and oppresses the miserable;
2o lawyers\textsuperscript{176} for the rich;
2p judges who are unjust to the poor;
2q sinning in every way imaginable.

\textsuperscript{172} Galatians 5:19-21.  
\textsuperscript{173} James 1:27.  
\textsuperscript{174} Romans 1:29.  
\textsuperscript{175} Didachē 2:2; Exodus 21:22.  
\textsuperscript{176} Lawyers = παρακλητοί = ‘paracletes.’
1 Ἡ δὲ τοῦ μέλας ὁδὸς ἐστὶν σκολιὰ καὶ κατάρας μεστή. ὁδὸς ἐστὶν θανάτου αἰώνιου μετὰ τιμωρίας, ἐν Ἡ ἐστὶν τὰ ἀπολλύντα τῇ ψυχήν αὐτῶν· εἰδωλολατρεία, θρασύτης, ὑψὸς δυνάμεως, ὑπόκρισις, διπλοκαρδία, μοιχεία, φόνος, ἀρπαγή, ὑπερηφανία, μαγεία, πλεονεξία, ἀφοβία θεοῦ·

2α διῶκται τῶν ἁγαθῶν, μισοῦντες ἀλήθειαν, ἁγαπῶντες ψεύδος,
2β οὐ γινώσκοντες μισθὸν δικαιοσύνης,
2γ οὐ κολλώμενοι ἁγαθῷ, οὐ κρίσει δικαία,
2δ χήρα καὶ ὀρφανῷ οὐ προσέχοντες,
2ε ἁγρυπνοῦντες οὐκ εἰς φόβον θεοῦ, ἀλλ’ ἐπὶ τὸ πονηρόν,
2ζ ἄν μακρὰν καὶ πόρρω πραύτης καὶ ὑπομονή,
2θ ἁγαπῶντες μάταια,
2ι διῶκοντες ἀνταπόδομα (repay),
2κ οὐκ ἐλεῶντες πτωχόν,
2λ οὐ πονοῦντες ἐπὶ καταπονομένως,
2μ εὐχερεῖς ἐν καταλαλίᾳ,
2ν οὐ γινώσκοντες τὸν ποιήσαντα αὐτοὺς,
2ο καταφονεῖς τέκνων,
2π φθορεῖς πλάσματος θεοῦ, ἀποστρεφόμενοι τὸν ἐνδέμενον, καταπονοῦντες τὸν θλιβόμενον,
2ρ πλουσίων παράκλητοι,
2σ πενήτων ἄνομοι κριταί,
2τ πανθαμάρτητοι.
It is right for the one who has learned the ordinances of YHWH to walk in them – even as many as have been written above! For the one who does will be greatly esteemed in the kingdom of Elohim. However, the one choosing the opposite will perish along with that one’s works. Through one is resurrection; through the other, reckoning.

I ask those of you who are higher-up: if you will receive friendly advice from me, keep near the ones to whom you may do good and do not fail them. For the day is at hand in which all that is his will perish along with the Evil One. But YHWH is near, even at hand; and so is his reward.

Over and over I entreat you-all to be good lawgivers over each other as you continue to be good advisers to yourselves. Cast out all hypocrisy from among you. And may Elohim, who rules the whole world, give you wisdom, understanding, discipline, knowledge of Torah, and patience. Be taught by Elohim, inquiring about what YHWH wants from you, and work so you may be established in a Day of Judgment.

If there is yet any remembrance of good, remember me as you practice so my wishing and watching may lead to the good. Yes, I beg you, asking this as a favor. So long as you contain goodness, do not fail in any of these things, but seek them out ceaselessly and keep all the commandments: such are most commendable.

I have been very excited to write to you (as well as I was able), that I might make you happy! Good-bye then, you children of ahava and shalom! May the Elohim of Kavod and of all favor be with your spirit! Amein!

Letter of Bar Naba

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177 Isaiah 40:10.
178 Perhaps memories of a past visit or of the contents of this letter.
179 Ahava & shalom = love & peace.
Φ 1 Καλὸν οὖν ἔστιν μαθόντα τὰ δικαιώματα τοῦ κυρίου, ὡσα γέγραπται, ἐν τούτοις περιπατεῖν. ὁ γὰρ ταῦτα ποιῶν ἐν τῇ βασιλείᾳ τοῦ θεοῦ δοξασθήσεται· ο ἐκεῖνα ἐκλεγόμενος μετὰ τῶν ἔργων αὐτοῦ συναπολεῖται. διὰ τούτο ἀνάστασις, διὰ τούτο ἀνταπόδομα.

2 ἐρωτῶ τοὺς ύπερέχοντας, εἰ τινὰ μου γνώμης ἀγαθῆς λαμβάνετε συμβουλίαν· ἔχετε μεθ’ ἐαυτῶν εἰς οὓς ἐργάσησθε τὸ καλὸν· μὴ ἐλλειπητε. 3 ἐγγὺς ὁ κύριος καὶ ὁ μισθὸς αὐτοῦ.

4 ἔτι καὶ ἐρωτῶ ὑμᾶς· ἐαυτῶν γίνεσθε νομοθέται ἀγαθοὶ, ἐαυτῶν μένετε σύμβουλοι πιστοί, ἀρατε ἐξ ὑμῶν πᾶσαν ὑπόκρισιν. 5 ὁ δὲ θεὸς, ὁ τοῦ παντὸς κόσμου κυριεύων, δῶῃ ὑμῖν σοφίαν, σύνεσιν, ἐπιστήμην, γνῶσιν τῶν δικαιωμάτων αὐτοῦ, ὑπομονήν. 6 γίνεσθε δὲ θεοδίδακτοι, ἐκζητοῦντες τί ζητεῖ κύριος ἀφ’ ὑμῶν, καὶ ποιεῖτε ἵνα εὑρεθῆτε ἐν ἡμέρᾳ κρίσεως.

7 εἰ δὲ τίς ἔστιν ἀγαθοῦ μνεία, μνημονεύετε μου μελετῶντες ταῦτα, ἵνα καὶ ἡ ἐπιθυμία καὶ ἡ ἀγρυπνία εἰς τὶ ἀγαθὸν χωρήσῃ. ἐρωτῶ ὑμᾶς, χάριν αἰτούμενος. 8 ἐξως ἔτι τὸ καλὸν σκεύος ἔστιν μεθ’ ὑμῶν, μὴ ἐλλειπητε μηδενί ἐαυτῶν, ἀλλὰ συνεχῶς ἐκζητεῖτε ταῦτα καὶ ἀναπληροῦτε πᾶσαν ἐντολήν· ἔστιν γὰρ ἀξία.

9 διὸ μᾶλλον ἐστούδασα γράψαι ἀφ’ ὧν ἡδυνήθην, εἰς τὸ εὕφραναι ὑμᾶς. σώζεσθε, ἀγάπη τέκνα καὶ εἰρήνης. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν.

Ἐπιστολὴ βαρνάβα.
The Teachings of the Three Letters

The earliest manuscript of Barnabas is in Greek, and this translation uses the Greek of the Sinaiticus. So here is where we begin in deciphering the teachings of the three letters.

1) The two letters given are the first letters of Ιησοῦς (ΙΗΣΟΥΣ, Iesus, Jesus, Yahshua). Then and now, these letters stand for the sacred name YA. We can see them plainly on the paraments at the right. These letters are

\[\text{iota} [\iota \text{ or } 10] \text{ + } \text{eta} [\eta \text{ or } \eta = 8] = 18\]

If Avraham actually set forth this teaching, he would probably have done so in Paleo-Hebrew:

\[\text{yod} [\mathrm{י} = 10] \text{ + } \text{heth} [\mathrm{ח} = 8] = 18\]

\[\text{yod} [\mathrm{י} = 10] \text{ + } \text{he} [\mathrm{ה} = 5] = 15, 180\text{ disqualifying the } \aleph \text{ in the spelling of the Messiah’s name, at least in this scenario.}

2) Ιησοῦς = Iesus = Yahshus. All masculine names in Greek require the ending of sigma \(\varsigma\) in their first (or nominative) form. The numeric value of this name = 300! In the ancient Greek tongue, Master’s name was undoubtedly pronounced as yuh-SHOOS. Neither Latin nor Greek has a special letter for the sound ‘sh’ (nor does Hebrew, for that matter). The sigma, written as ‘Σ,’ ‘σ,’ ‘ς,’ or ‘s,’ was employed in the stead of both Hebrew letters sin and shin. So it could sound either way. yuh-SHOOS is a very closed representation of ‘Yahshua.’ Additionally, the value of shin [\(\mathrm{ש}\)] is also 300.

3 The Greek letter tau [\(\tau\)] = 300. As mentioned before, in Paleo-Hebrew, the letter shin is worth 300 [\(\mathrm{ש}\) = 300]. Yet, as we can

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180 The first letters of the Tetragrammaton, YHWH.
181 This is not a conspiracy to defame the Sacred Name as some teach.
see, this play on numbers mystically works out, just as Bar Naba said, in either language.

But let us consider the taw in Paleo-Hebrew. It is worth 400 and it looks like this: ץ. Note that the taw [ץ] is the mark of sealing in Ezekiel 9:4:

And YHWH said to the malach, Go through the middle of the city, through the middle of Jerusalem, and set a mark [ץ = taw] upon the foreheads of the men that sigh and that cry for all the abominations committed.

In addition, both τ and ץ are shapes used in the stake of impalement – the cross – and that τ + ץ = 700, the special number of completion (100 x 7).

4 The use of Greek letters to convey this mystery assures us that Bar Naba used the Septuagint (LXX, Greek) version of the Tanakh translated around 200 B.C., which also contained the deuterocanonical books such as I & II Maccabees.
The Teaching of the Eight Days

Scripture speaks of the seven days comprising Salvation History. It says little about what happened before the first day or what is to come on the eighth. Throughout the text of Scripture, the eighth day is of great importance: it is the day of circumcision, the great day of the feasts, the day of the acceptable offering, the number of days needed by the Maccabees to cleanse the temple, the believers broke bread.

It has long been believed that the creation story is a type or parallel of salvation history, with each day of creation representing a thousand years of history.

Psalms 90:3,4. You bring human beings to the dust, by saying, "Return, children of Adam." A thousand years are to you like a yesterday that has passed, like a watch of the night.

2 Peter 3:8. Friends, there is something you must never forget: that with YHWH, a day is as a thousand years, and a thousand years as a day.

Further, the world was to be under Satan’s rule for 4 days (4000 years), since Messiah would come at the beginning of the fifth day, and return at the seventh day. The seventh day, or seventh set of a thousand years, would be the Millennium (χιλιαδαύτα) of peace, evangelistic activity, and severe but equitable judgment.

Barnabas tells us that his sect observed the Sabbath of YHWH, but looked forward to a Millennium of peace by setting off the eighth day to rejoice in fellowship –

So, my children, in six days, that is, in six thousand years, all evil will be brought to an end.

Continuing:
... And the words, He rested on the seventh day; they mean that after his Son came the time of the lawless one ended, and all unrighteous will be <sentenced>, and the sun, moon, and stars, will be changed – then he will rest well on the seventh day. (Barnabas 15:4,5, paraphrase)

He then quotes another prophetic source:

(YHWH says:) “The present Shabbatot observed are not acceptable to me. Only that which I have fashioned will be acceptable. On my Shabbat, after setting all to rest, I will fashion the beginning of an eighth day – the beginning of another world.”

(Barnabas says:) Even so, let us celebrate on the eight day, in which Yahshua arose out of death, appeared publicly, and ascended into the sky! (Barnabas 15:8,9)

Some scholars see this new world of the eighth day as the invention of Barnabas; however, reference to it is made in other sacred documents, as well as Christian commentaries.

Consider 2 Enoch 33:1:

(YHWH says:) I appointed the eighth day also, that the eighth day should be the first-created after my work, and that the first seven revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.

We are not saying that either of these books deserve canonical status, but the certainly do indicate what religious people believed in the first century of the common era.

There is also a tacit reference to the eighth day type in the New Testament:

Acts 2:46. Each day, with one heart, they regularly went to the Temple but met in their houses for the breaking of bread; they shared their food gladly and generously.
Acts 20:7. On the first day of the week we met for the breaking of bread. Paul was due to leave the next day, and he preached a sermon that went on till the middle of the night.

The Acts 2 passage speaks of daily gathering in Temple and homes. The Acts 20 passage is one of the “we” testaments, and given greater authenticity. The first day of the week would have been sundown on the Sabbath (Saturday evening, not Sunday.)

In summary, we can say that those in covenant with Bar Naba knew which thousand-year “day” they were living in, knew when Messiah was to come (Daniel 12:10ff), and recognized him on the fifth prophetic day, which began sometime near the beginning of the common era (John 1:1-5).

After the ascension, this information became public (as in Barnabas 15), and Covenanters (for the most part) kept immaculate records of time. In our day, not a few ‘sectarians’ understand that when the seven thousand years are completed, Yahshua the Messiah will turn over a perfected world to the Heavenly Father (Revelation 22).

Some are even aware that we are now in the 7th day, since six thousand years of Salvation History has passed. The seventh day is the Millennium. For more information on this timely subject, visit www.JacksonSnyder.com/arc/2001/Millennium-Now.htm.

\[182\] With the exception of R. Akiba in the second century, who set the calendar back 240 years. This ‘setback’ has not yet been mended, so when looking to the Jewish calendar, we should add 240 years.
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