

# A Letter of Bar Naba

To His Sons and Daughters

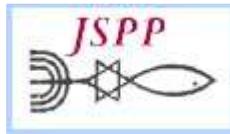
*"The Epistle of Barnabas"*

The Revised Greek Manuscript  
With a New, True Names Translation

The Greek from of the Sinaitic Manuscript (Revised),  
Compared with the Translations of Hoole & Lightfoot,  
and Taking Account of an Hebraic Origin.

edited, translated, and annotated by

Jackson Snyder & Theodore Dornan



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*A LETTER OF BAR NABA . . .*

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## Bar Naba Introductory Notes

### I

Many objective scholars understand the Letter of Bar Naba to be authentic, authored by Yosef bar Naba (Barnabas), the emissary of the Acts of the Apostles. After 70 CE, this Epistle was an important part of the canon of New Covenant Scripture in the East (Armenia, Adiabene), evidenced by its inclusion in the Codex Sinaiticus, the oldest 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 a TRUE NAMES TRANSLATION, restoring the Hebraic names and tenor to the document, formerly drained away by most English translations. My hope is that my reading of the Greek in this simplified translation will offset the *supposed* anti-Semitism written into the document by the biased Christian scholars of the past.

Bar Naba's letter is Torah-bound, annulling none of the ordinances of Yahweh, but affirming a great many, and further affirming the position of Yahshua the Messiah as the obedient Son.

Bar Naba at *no time* quotes or cites the other books of the New Testament, nor does he the writer use the word "Christian," nor does he refer to Christianity at all. Bar Naba was translated into Greek from Aramaic, therefore in no place is the title Christ used. Rather than condemning Torah keeping, Bar Naba strikes out at sin and injustice using many quotations from and allusions to the Torah.

Bar Naba promotes 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 Yahweh and practicing the spirit of the ordinances do not bind the members, but free covenanters to walk the guarded pathway 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 devil, *the black one*; and, according to Bar Naba, the Son of Elohim will make quick work 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 translation, a text surely set-apart unto saintly instruction.

## II

*The Letter of Bar Naba*, officially known as *The Epistle of Barnabas*, is a treatise preserved complete in the 3rd – 4th 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, the area in which 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 Bar Nabas (Yosef bar Nabi or Navi), a landowner of Cyprus (and therefore a speaker of both Greek and Aramaic). Bar Naba was the emissary of James the Just in Jerusalem, a missionary with Saulus (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

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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 9<sup>th</sup> 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 19<sup>th</sup> and 20<sup>th</sup> 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) are strongly treated, 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,*

. . . to his Sons and Daughters

*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 in accordance with 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, at the same time 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 Yahweh's commandments toward the end of the manuscript, and his insistence upon a judgment of works, sets him apart from Paul, and certainly from an antinomian belief system.

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 Yahweh bless the revival of this very important scripture!

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**I**:1 Greetings, my sons and daughters, in the name of our Master Yahshua HaMoshiach,<sup>1</sup> who has loved us in shalom.<sup>2</sup>  
2 I rejoice greatly beyond measure at your blessed and wonderful ruach, since the Torah<sup>3</sup> of Elohim<sup>4</sup> is great and rich towards all you who have received the engrafted favor of the Ruach. 3 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 amazement!

4 Thus persuaded and knowing inwardly that since I preached among you, Yahweh<sup>5</sup> helped me greatly on the path of righteousness, I am compelled to completely love you – beyond even my own ruach – because such grand faith and love dwell in you in the hope of *living*<sup>6</sup> His life. 5 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 ruachim 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.

6 For there are three principles ordained by Yahweh:

1. the hope of life,
2. the beginning and the end of your faith, and
3. righteousness.<sup>7</sup>

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<sup>1</sup> Yahshua haMoshiach = the one commonly known as Jesus the Christ.

<sup>2</sup> shalom = peace.

<sup>3</sup> Torah = the ordinances of the first five books.

<sup>4</sup> 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.

<sup>5</sup> Yahweh = 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.

<sup>6</sup> *Italicized words* are added by the editor to clarify the passage.

<sup>7</sup> 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 a major theme in the Didache, or Teaching of the Twelve – which may indicated these books were used by the same

## ΒΑΡΝΑΒΑ ΕΠΙΣΤΟΛΗ

**Α**:1 Χαίρετε υιοὶ καὶ θυγατέρες, ἐν ὀνόματι κυρίου τοῦ ἀγαπήσαντος ἡμᾶς, ἐν εἰρήνῃ.

2 Μεγάλων μὲν ὄντων καὶ πλουσίων τῶν τοῦ θεοῦ δικαιομάτων εἰς ὑμᾶς, ὑπὲρ τι καὶ καθ' ὑπερβολὴν ὑπερευφραίνομαι ἐπὶ τοῖς μακαρίοις καὶ ἐνδόξοις ὑμῶν πνεύμασιν· οὕτως ἔμφυτον τῆς δωρεᾶς πνευματικῆς χάριν εἰλήφατε.

3 διὸ καὶ μᾶλλον συγχαίρω ἑμαυτῷ ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ τοῦ πλουσίου τῆς πηγῆς κυρίου πνεῦμα ἐφ' ὑμᾶς. οὕτω με ἐξέπληξεν ἐπὶ ὑμῶν ἢ ἐμοὶ ἐπιποθήτη ὄψις ὑμῶν.

4 πεπεισμένος οὖν τοῦτο καὶ συνειδῶς ἑμαυτῷ, ὅτι ἐν ὑμῖν λαλήσας πολλὰ ἐπίσταμαι, ὅτι ἐμοὶ συνώδευσεν ἐν ὁδῷ δικαιοσύνης κύριος, καὶ πάντως ἀναγκάζομαι κάγω εἰς τοῦτο, ἀγαπᾶν ὑμᾶς ὑπὲρ τὴν ψυχὴν 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 τοιοῦτοις πνεύμασιν ὑπηρετήσαντι εἰς μισθόν, ἐσπούδασα κατὰ μικρὸν ὑμῖν πέμπειν, ἵνα μετὰ τῆς πίστεως ὑμῶν τελείαν ἔχητε τὴν γνῶσιν.

6 Τρία οὖν δόγματα ἐστὶν κυρίου· ζωῆς ἐλπίς, κρίσεως, ἀρχὴ καὶ τέλος πίστεως ἡμῶν· καὶ δικαιοσύνη, καὶ ἀγαλλιάσεως ἔργων δικαιοσύνης μαρτυρία.

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community. Similarly, the "Three Nets of Belial" are found throughout the Dead Sea Scrolls.

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1:7 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 (*speaking* not as a master, but as one of you), I will show you a few things that may make you rejoice, even in this present *trouble*.

1:7 ἐγνώρισεν γὰρ ἡμῖν ὁ δεσπότης διὰ τῶν προφητῶν τὰ παρεληλυθότα καὶ τὰ ἐνεστῶτα, καὶ τῶν μελλόντων δοὺς ἀπαρχὰς ἡμῖν γεύσεως, ὧν τὰ καθ' ἕκαστα βλέποντες ἐνεργούμενα, καθὼ ἐλάλησεν, ὀφείλομεν πλουσιώτερον καὶ ὑψηλότερον προσάγειν τῷ φόβῳ αὐτοῦ.

8 ἐγὼ δὲ οὐχ ὡς διδάσκαλος, ἀλλ' ὡς εἷς ἐξ ὑμῶν ὑποδείξω ὀλίγα, δι' ὧν ἐν τοῖς παροῦσιν εὐφρανθήσεσθε.

**2**:1 Since the days are evil and the Worker of *Evil* has the authority, we should take heed to ourselves and seek out Yahweh's Torah. 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<sup>8</sup> remain pure in *matters* relating to Yahweh, Wisdom and Understanding, Insight and Knowledge, celebrate together with them.

4 For Elohim has made known to us through all the prophets that he desires neither sacrifices, whole burnt offerings, nor oblations; for he says in a certain place:

*5 To what purpose is the multitude of your sacrifices? speaks Yahweh. 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 for your new moons and Shabbatot<sup>9</sup>. My Ruach hates your fasts and holidays and feasts.<sup>10</sup>*

6 So such things *Yahweh*<sup>11</sup> 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.<sup>12</sup>

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<sup>8</sup> these = our helpers and allies.

<sup>9</sup> Shabbat, Shabbatot = sabbath, sabbaths, including the seventh-day sabbath, upon which the Qadosh crew continued to profane by sacrificing animals.

<sup>10</sup> Isaiah 1:11-13; Jeremiah 7:21-22; Zechariah 8:16.

<sup>11</sup> Yahweh = he.

<sup>12</sup> Historical note: the Nazoreans continued to keep the set-apart days of Yahweh 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, ὀφείλομεν 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, γνῶσις.

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

5 Τί μοι πλῆθος τῶν θυσιῶν ὑμῶν; λέγει κύριος. πλήρης εἰμι ὀλοκαυτωμάτων, καὶ στέαρ ἀρνῶν καὶ αἷμα ταύρων καὶ τράγων οὐ βούλομαι, οὐδ' ἂν ἔρχησθε ὀφθῆναί μοι. τίς γὰρ ἐξεζήτησεν ταῦτα ἐκ τῶν χειρῶν ὑμῶν; πατεῖν μου τὴν αὐλὴν οὐ προσθήσεσθε. ἐὰν φέρητε σεμίδαλιν, μάταιον·

6 θυμίαμα βδέλυγμά μοι ἐστίν· τὰς νεομηνίας ὑμῶν Ἰησοῦ Χριστοῦ, ἄνευ ζυγοῦ ἀνάγκης, ὧν, μὴ ἀνθρωποποίητον ἔχη τὴν προσφορὰν.

2:7 Again, he says to them,

*Did I command your fathers, when you came out of the land of Mizraim,<sup>13</sup> to offer me whole burnt offerings and sacrifices? 8 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!<sup>14</sup>*

9 We ought to perceive how we should approach him, since we are not without understanding the meaning of Abba<sup>15</sup> Yahweh's goodness. Wishing to seek after us who are wandering as sheep, he tells us, 10 speaking to us this way:

*A broken heart is the sacrifice to Elohim; a heart that esteems him who fashioned it is a sweet odor to Yahweh.<sup>16</sup>*

Brothers, 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.

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<sup>13</sup> Mizraim = Egypt.

<sup>14</sup> Jeremiah 7:22,23; 6:17.

<sup>15</sup> Abba = familiar title for 'father' – like 'papa.'

<sup>16</sup> Psalms 51:17; Genesis 8:21.

2:7 λέγει δὲ πάλιν πρὸς αὐτούς· Μὴ ἐγὼ ἐντειλάμην τοῖς πατράσιν ὑμῶν ἐκπορευομένοις ἐκ γῆς Αἰγύπτου, προσενέγκαι μοι ὀλοκαυτώματα καὶ θυσίας;

8 ἀλλ' ἢ τοῦτο ἐντειλάμην αὐτοῖς· ἕκαστος ὑμῶν κατὰ τοῦ πλησίον ἐν τῇ καρδίᾳ ἑαυτοῦ κακίαν μὴ μνησικακέτω, καὶ ὄρκον ψευδῆ μὴ ἀγαπᾶτε.

9 αἰσθάνεσθαι οὖν ὀφείλομεν, μὴ ὄντες ἀσύνητοι, τὴν γνώμην τῆς ἀγαθωσύνης τοῦ πατρὸς ἡμῶν, ὅτ' ἡμῖν λέγει, θέλων ἡμᾶς μὴ ὁμοίως πλανωμένους ἐκείνοις ζητεῖν, πῶς προσάγωμεν αὐτῷ.

10 ἡμῖν οὖν οὕτως λέγει· Θυσία τῷ κυρίῳ καρδία συντετριμμένη, ὁσμὴ εὐωδίας τῷ κυρίῳ κυρίῳ καρδία δοξάζουσα τὸν πεπλακῶτα αὐτήν. ἀκριβεύεσθαι οὖν ὀφείλομεν, ἀδελφοί, περὶ τῆς σωτηρίας ἡμῶν, ἵνα μὴ ὁ πονηρὸς παρείσδυσιν πλάνης ποιήσας ἐν ἡμῖν ἐκσφενδονήσῃ ἡμᾶς ἀπὸ τῆς ζωῆς ἡμῶν.

**3** :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 Yahweh; 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 Yahweh; 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 Yahweh's Kavod<sup>17</sup> will surround you.*

*5 Then you will cry out and Yahweh 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<sup>18</sup>*

6 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.<sup>19</sup>

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<sup>17</sup> 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.

<sup>18</sup> Isaiah 58:4-10.

<sup>19</sup> Note that the author speaks no ill of Yahweh's Torah, only of the ways in which the religious establishment modified it for the purpose of personal gain and gratification: 'their law,' a "handwriting of ordinances."

**Γ**:1 Λέγει οὖν πάλιν περὶ τούτων πρὸς αὐτούς· Ἰνατί μοι νηστεύετε, λέγει κύριος, ὡς σήμερον ἀκουσθῆναι ἐν κραυγῇ τὴν φωνὴν ὑμῶν; οὐ ταύτην τὴν νηστείαν ἐγὼ ἐξελεξάμην, λέγει κύριος, οὐκ ἄνθρωπον ταπεινοῦντα τὴν ψυχὴν αὐτοῦ,

2 οὐδ' ἂν κάμψητε ὡς κρίκον τὸν τράχηλον ὑμῶν καὶ σάκκον ἐνδύσησθε καὶ σποδὸν ὑποστρώσητε, οὐδ' οὕτως καλέσετε νηστείαν δεκτὴν.

3 πρὸς ἡμᾶς δὲ λέγει· Ἴδου αὕτη ἡ νηστεία, ἣν ἐγὼ ἐξελεξάμην, λέγει κύριος· λύε πάντα σύνδεσμον ἀδικίας, διάλυε στραγγαλιὰς βιαίων συναλλαγμάτων, ἀπόστειλε τεθραυσμένους ἐν ἀφέσει καὶ πᾶσαν ἄδικον συγγραφὴν διάσπα. διάθρυπτε πεινῶσιν τὸν ἄρτον σου, καὶ γυμνὸν ἐὰν ἴδῃς περίβαλε· ἀστέγους εἴσαγε εἰς τὸν οἶκόν σου, καὶ ἐὰν ἴδῃς ταπεινόν, οὐχ ὑπερόψη αὐτόν, οὐδὲ ἀπὸ τῶν οικείων τοῦ σπέρματός σου.

4 τότε ῥαγήσεται πρῶϊμον τὸ φῶς σου, καὶ τὰ ἱμάτιά σου ταχέως ἀνατελεῖ, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη, καὶ προπορεύσεται ἔμπροσθέν σου ἡ δικαιοσύνη, καὶ ἡ δόξα τοῦ θεοῦ περιστελεῖ σε.

5 τότε βοήσεις, καὶ ὁ θεὸς ἐπακούσεταιί σου, ἔτι λαλοῦντός σου ἐρεῖ· Ἴδου πάρειμι· ἐὰν ἀφέλης ἀπὸ σοῦ σύνδεσμον καὶ χειροτονίαν καὶ ῥῆμα γογγυσμοῦ, καὶ δῶς πεινῶντι τὸν ἄρτον σου ἐκ ψυχῆς σου καὶ ψυχὴν τεταπεινωμένην ἐλεήσης.

6 εἰς τοῦτο οὖν, ἀδελφοί, ὁ μακρόθυμος προβλέψας, ὡς ἐν ἀκεραιοσύνῃ πιστεύσει ὁ λαός, ὃν ἠτοίμασεν ἐν τῷ ἡγαπημένῳ αὐτοῦ, προεφανέρωσεν ἡμῖν περὶ πάντων, ἵνα μὴ προσρησώμεθα ὡς ἐπήλυτοι τῷ ἐκείνων νόμῳ.

**4** :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 ruach 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, Yahweh has cut short the times and the days so His beloved might hurry and come into his inheritance.*<sup>20</sup>

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.*<sup>21</sup>

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.*<sup>22</sup>

6 So you ought to understand.

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 men 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:

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<sup>20</sup> Matthew 24:22, although it is ascribed to Enoch.

<sup>21</sup> Daniel 7:24.

<sup>22</sup> Daniel 7:7,8.

**Δ**:1 Δεῖ οὖν ἡμᾶς περὶ τῶν ἐνεστώτων ἐπιπολὺ ἔραυνῶντας, ἐκζητεῖν τὰ δυνάμενα ἡμᾶς σῶζειν. φύγωμεν οὖν τελείως ἀπὸ πάντων τῶν ἔργων τῆς ἀνομίας, μήποτε καταλάβῃ ἡμᾶς τὰ ἔργα τῆς ἀνομίας· καὶ μισήσωμεν τὴν πλάνην τοῦ νῦν καιροῦ, ἵνα εἰς τὸν μέλλοντα ἀγαπηθῶμεν.

2 μὴ δῶμεν τῇ ἑαυτῶν ψυχῇ ἄνεσιν, ὥστε ἔχειν αὐτὴν ἐξουσίαν μετὰ ἀμαρτωλῶν καὶ πονηρῶν συντρέχειν, μήποτε ὁμοιωθῶμεν αὐτοῖς.

3 τὸ τέλειον σκάνδαλον ἤγγικεν, περὶ οὗ γέγραπται, ὡς Ἐνὼχ λέγει. Εἰς τοῦτο γὰρ ὁ δεσπότης συντέμηκεν τοὺς καιροὺς καὶ τὰς ἡμέρας, ἵνα ταχύνη ὁ ἡγαπημένος αὐτοῦ καὶ ἐπὶ τὴν κληρονομίαν ἦξη,

4 λέγει δὲ οὕτως καὶ ὁ προφήτης· Βασιλεῖαι δέκα ἐπὶ τῆς γῆς βασιλεύσουσιν, καὶ ἐξαναστήσεται ὄπισθεν μικρὸς βασιλεύς, ὃς ταπεινώσει τρεῖς ὑφ' ἐν τῶν βασιλέων.

5 ὁμοίως περὶ τοῦ αὐτοῦ λέγει Δανιήλ· Καὶ εἶδον τὸ τέταρτον θηρίον τὸ πονηρὸν καὶ ἰσχυρὸν καὶ χαλεπώτερον παρὰ πάντα τὰ θηρία τῆς θαλάσσης, καὶ ὡς ἐξ αὐτοῦ ἀνέτειλεν δέκα κέρατα, καὶ ὡς ἐταπεινώσεν ὑφ' ἐν τρία τῶν μεγάλων κεράτων.

6 σιμεῖναι οὖν ὀφείλετε. ἔτι δὲ καὶ τοῦτο ἐρωτῶ ὑμᾶς ὡς εἰς ἐξ ὑμῶν ὦν, ἰδίως δὲ καὶ πάντας ἀγαπῶν ὑπὲρ τὴν ψυχὴν μου, προσέχειν νῦν ἑαυτοῖς καὶ μὴ ὁμοιοῦσθαί τισιν ἐπισωρεύοντας ταῖς ἀμαρτίαις ὑμῶν λέγοντας, ὅτι ἡ διαθήκη ἐκείνων καὶ ἡμῶν.

4:7 The scripture says,

A LETTER OF BAR NABA . . .

*Moshe was on the mount forty days and nights fasting and he received the covenant from Yahweh: stone tablets written by the finger of Yahweh's hand.*<sup>23</sup>

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

*Moshe, get down quickly, for your people, whom you brought out of the land of Mizraim, have disobeyed Torah.*<sup>24</sup>

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 refuse.)

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 sons of Elohim), 10 that the Black One may not make entrance unaware. Let us flee all vanity and perfectly hate the works of the evil way. 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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<sup>23</sup> Exodus 31:18, 34:28.

<sup>24</sup> Exodus 32:7; Deuteronomy 9:12.

4:7 ἡμῶν μὲν· ἀλλ' ἐκεῖνοι οὕτως εἰς τέλος ἀπώλεσαν αὐτὴν λαβόντος ἤδη τοῦ Μωϋσέως. λέγει γὰρ ἡ γραφή· Καὶ ἦν Μωϋσῆς ἐν τῷ ὄρει νηστεύων ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, καὶ ἔλαβεν τὴν διαθήκην ἀπὸ τοῦ κυρίου, πλάκας λιθίνας γεγραμμένας τῷ κακτύλῳ τῆς χειρὸς τοῦ κυρίου.

8 ἀλλὰ ἐπιστραφέντες ἐπὶ τὰ εἰδωλα ἀπώλεσαν αὐτήν. λέγει γὰρ οὕτως κύριος. Μωϋσῆ Μωϋσῆ, κατάβηθι τὸ τάχος, ὅτι ἠνόμησεν ὁ λαός σου, οὐς ἐξήγαγες ἐκ γῆς Αἰγύπτου, καὶ συνῆκεν Μωϋσῆς καὶ ἔριψεν τὰς δύο πλάκας ἐκ τῶν χειρῶν αὐτοῦ· καὶ συνετρίβη αὐτῶν ἡ διαθήκη, ἵνα ἡ τοῦ ἡγαπημένου Ἰησοῦ ἐγκατασφραγισθῆ εἰς τὴν καρδίαν ἡμῶν ἐν ἐπίδι τῆς πίστεως αὐτοῦ.

9 πολλὰ δὲ θέλων γράφειν, οὐχ ὡς διδάσκαλος, ἀλλ' ὡς πρέπει ἀγαπῶντι ἀφ' ὧν ἔχομεν μὴ ἐλλείπειν, γράφειν ἐσπούδασα, περίψημα ὑμῶν. διὸ προσέχωμεν ἐν ταῖς ἐσχάταις ἡμέραις· οὐδὲν γὰρ ὠφελήσει ἡμᾶς ὁ πᾶς χρόνος τῆς πίστεως ἡμῶν, ἐὰν μὴ νῦν ἐν τῷ ἀνόμῳ καιρῷ καὶ τοῖς μέλλουσιν σκανδάλοις, ὡς πρέπει υἱοῖς θεοῦ, ἀντιστῶμεν, ἵνα μὴ σχῆ παρείσδυσιν ὁ μέλας.

10 φύγωμεν ἀπὸ πάσης ματαιότητος, μισήσωμεν τελείως τὰ ἔργα τῆς πονηρᾶς ὁδοῦ. μὴ καθ' ἑαυτοὺς ἐνδύνοντες μονάζετε ὡς ἤδη δεδικαιωμένοι, ἀλλ' ἐπὶ τὸ αὐτὸ συνεργόμενοι συζητεῖτε περὶ τοῦ κοινῆ συμφέροντος.

4:11 The scripture says,

*Woe to those who are wise in their own conceit and educated in their own eyes.*<sup>25</sup>

Let us be as ruach! Let us be a finished temple<sup>26</sup> 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.<sup>27</sup> For 12 Yahweh 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 Master's kingdom.<sup>28</sup> 14 Moreover, my *achim*,<sup>29</sup> 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 of us are called but few chosen,*<sup>30</sup>

as it is written.

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<sup>25</sup> Isaiah 5:21.

<sup>26</sup> temple - ναός – This word refers specifically to the set-apart place in the Temple.

<sup>27</sup> 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.

<sup>28</sup> Cf. 2 Clement 1:1-8.

<sup>29</sup> *achim*, brothers.

<sup>30</sup> 1 Samuel 16:8; Isaiah 41:9.

4:11 λέγει γὰρ ἡ γραφή· Οὐαὶ οἱ συνετοὶ ἑαυτοῖς καὶ ἐνώπιον ἑαυτῶν ἐπιστήμονες. γενώμεθα πνευματικοί, γενώμεθα ναὸς τέλειος τῷ θεῷ. ἐφ' ὅσον ἐστὶν ἐν ἡμῖν, μελετῶμεν τὸν φόβον τοῦ θεοῦ καὶ φυλάσσειν ἀγωνιζώμεθα τὰς ἐντολὰς αὐτοῦ, ἵνα ἐν τοῖς δικαιώμασιν αὐτοῦ εὐφρανθῶμεν.

12 ὁ κύριος ἀποσωπολήμπτως κρινεῖ τὸν κόσμον. ἕκαστος καθὼς ἐποίησεν κομιεῖται. ἐὰν ᾗ ἀγαθός, ἢ πονηρός, ὁ μισθὸς τῆς πονηρίας ἔπρροσθεν αὐτοῦ·

13 ἵνα μήποτε ἐπαναπαύομενοι ὡς κλητοὶ ἐπικαθυπνώσωμεν ταῖς ἁμαρτίαις ἡμῶν, καὶ ὁ πονηρὸς ἄρχων λαβὼν τὴν καθ' ἡμῶν ἐξουσίαν ἀπώσεται ἡμᾶς ἀπὸ τῆς βασιλείας τοῦ κυρίου.

14 ἔτι δὲ κάκεινο, ἀδελφοί μου, νοεῖτε· ὅταν βλέπετε ματὰ τηλικαῦτα σημεῖα καὶ τέρατα γεγονότα ἐν τῷ Ἰσραήλ, καὶ οὕτως ἐγκαταλελειφθαι αὐτούς· προσέχωμεν, μήποτε, ὡς γέγραπται, πολλοὶ κλητοί, ολίγοι δὲ ἐκλεκτοὶ εὐρεθῶμεν.

**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 your iniquities 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.*<sup>31</sup>

3 So we ought to give special thanks to Yahweh 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.*<sup>32</sup>

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

5 Consider too, my *children*.<sup>33</sup> if the Master endured suffering for our souls, even though he was Master of the whole world, the one to whom Elohim spoke from the foundation of the world,

*Let us make adam after our image and according to our likeness,*<sup>34</sup>

then how could he endure suffering at the hands of men? Learn you!

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<sup>31</sup> Isaiah 5:21.

<sup>32</sup> Proverbs 1:17.

<sup>33</sup> Gr. *brothers*.

<sup>34</sup> Genesis 1:26.

**Ε**<sup>1</sup> Εἰς τοῦτο γὰρ υπέμεινεν ὁ κύριος παραδοῦναι τὴν σάρκα εἰς καταφθοράν, ἵνα τῇ ἀφέσει τῶν ἁμαρτιῶν ἀγνισθῶμεν, ὃ ἐστὶν ἐν τῷ αἵματι τοῦ ῥαντίσματος αὐτοῦ.

2 γέγραπται γὰρ περὶ αὐτοῦ ἃ μὲν πρὸς τὸν Ἰσραήλ, ἃ δὲ πρὸς ἡμᾶς, λέγει δὲ οὕτως· Ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἁμαρίας ἡμῶν· τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰάθημεν· ὡς πρόβατον ἐπὶ σφαγὴν ἦχθη, καὶ ὡς ἀμνὸς ἄφωνος ἐναντίον τοῦ κείραντος αὐτόν.

3 οὐκοῦν ὑπερευχαρστεῖν οφείλομεν τῷ κυρίῳ, ὅτι καὶ τὰ παρεληλυθότα ἡμῖν ἐγνώρισεν καὶ ἐν τοῖς ἐνεστῶσιν ἡμᾶς ἐσόφισεν, καὶ εἰς τὰ μέλλοντα οὐκ ἐσμὲν ἀσύνητοι.

4 λέγει δὲ ἡ γραφή· Οὐκ ἀδίκως ἐκτείνεται δίκτυα πτερωτοῖς. τοῦτο λέγει, ὅτι δικαίως ἀπολεῖται ἄνθρωπος, ὃς ἔχων ὁδοῦ δικαιοσύνης γνῶσιν ἑαυτὸν εἰς ὁδὸν σκότους ἀποσυνέχει.

5 ἔτι δὲ καὶ τοῦτο, ἀδελφοί μου· εἰ ὁ κύριος υπέμεινεν παθεῖν περὶ τῆς ψυχῆς ἡμῶν, ὣν παντὸς τοῦ κόσμου κύριος ᾧ εἶπεν ὁ θεὸς ἀπὸ καταβολῆς κόσμου· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμετέραν· πῶς οὖν υπέμεινεν ὑπὸ χειρὸς ἀνθρώπων παθεῖν; μάθετε.

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5:6 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), 7 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,<sup>35</sup> 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 to repentance*<sup>36</sup> even before he revealed himself as the Son of Elohim. 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 is the work of his hands and must perish one day?

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.*<sup>37</sup>

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<sup>35</sup> Shlichim = apostles, emissaries, those sent forth on a mission.

<sup>36</sup> Cf. Matthew 9:13

<sup>37</sup> Zechariah 13:7.

5:6οὶ προφηταί, ἀπὸ αὐτοῦ ἔχοντες τὴν χάριν, εἰς αὐτὸν ἐπροφήτευσαν· αὐτὸς δὲ, ἵνα καταργήσῃ τὸν θάνατον καὶ τὴν ἐκ νεκρῶν ἀνάστασιν δείξῃ, ὅτι ἐν σαρκὶ ἔδει αὐτὸν φανερωθῆναι, ὑπέμεινεν,

7 ἵνα τοῖς πατράσιν τὴν ἐπανγγελίαν ἀποδώῃ, καὶ αὐτὸς ἑαυτῶ τὸν λαὸν τὸν καινὸν ἐτοιμάζων ἐπιδείξῃ ἐπὶ τῆς γῆς ὧν, ὅτι τὴν ἀνάστασιν αὐτὸς ποιήσας κρινεῖ.

8 πέρασ γέ τοι διδάσκων τὸν Ἰσραὴλ καὶ τηλικαῦτα τέρατα καὶ σημεῖα ποιῶν ἐκήρυσσεν, καὶ ὑπερηγάπησεν αὐτόν.

9 ὅτε δὲ τοὺς ἰδίους ἀποστόλους τοὺς μέλλοντας κηρύσσειν τὸ εὐαγγέλιον αὐτοῦ ἐξελέξατο, ὄντας ὑπὲρ πᾶσαν ἁμαρτίαν ἀνομωτέρους, ἵνα δείξῃ, ὅτι οὐκ ἦλθεν καλέσαι δικαίους,

10 ἀλλὰ ἁμαρτωλοῦς, τότε ἐφάνέρωσεν ἐν σαρκὶ, οὐδ' ἂν πως οἱ ἄνθρωποι ἐσώθησαν βλέποντες αὐτόν, ὅτε τὸν μέλλοντα μὴ εἶναι ἥλιον, ἔργον τῶν χειρῶν αὐτοῦ ὑπάρχοντα, ἐμβλέποντες οὐκ ἰσχύουσιν εἰς τὰς ἀκτῖνας αὐτοῦ ἀντοφθαλμῆσαι;

11 οὐκοῦν ὁ υἱὸς τοῦ θεοῦ εἰς τοῦτο ἐν σαρκὶ ἦλθεν, ἵνα τὸ τέλειον τῶν ἁμαρτιῶν ἀνακεφαλαιώσῃ τοῖς διώξασιν ἐν θανάτῳ τοὺς προφήτας αὐτοῦ.

12 οὐκοῦν εἰς τοῦτο ὑπέμεινεν, λέγει γὰρ ὁ θεὸς τὴν πληγὴν τῆς σαρκὸς αὐτοῦ ὅτι ἐξ αὐτῶν· Ὅταν πατάξωσιν τὸν ποιμένα ἑαυτῶν, τότε ἀολεῖται τὰ πρόβατα τῆς ποιμνῆς.

5:13 He thus hoped to suffer! It was essential that He suffer on the cross-stake: for the one who prophesies about him says,

*Spare me from the sword,*<sup>38</sup>

and again,

*Drive nails into my body, for the gangs of evil have risen up against me.*<sup>39</sup>

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.*<sup>40</sup>

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<sup>38</sup> Psalm 22:20.

<sup>39</sup> Psalm 22:16,86:14.

<sup>40</sup> Isaiah 50:8,9; Psalms 129:3; Ezekiel 3:8.

5:13 αὐτὸς δὲ ἠθέλησεν οὕτω παθεῖν· ἔδει γάρ, ἵνα ἐπὶ ξύλου πάθῃ. λέγει γὰρ ὁ προφητεῦν ἐπ' αὐτῷ. Φεῖσαί μου τῆς ψυχῆς ἀπὸ ῥομφαίας, καί· Καθήλωσόν μου τὰς σάρκας, ὅτι πονηρευομένων συναγωγὰ ἐπανεστησάν μοι.

14 καὶ πάλιν λέγει· Ἴδού, τέθεικά μου τὸν νῶτον εἰς μάστιγας, τὰς δὲ σιαγόνας εἰς ῥαπίσματα. τὸ δὲ πρόσωπόν μου ἔθηκα ὡς στερεὰν πετραν.

**6** :1 When he completed the commandment, what does he say?

*Who disputes me? Let him try to resist me. Who contends against me? Let him approach the Slave of Yahweh. 2 Woe to you; you will all age as a wool suit; moths will eat you up.*<sup>41</sup>

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.*<sup>42</sup>

3 And then what says he?

*The one who hopes in him will live forever.*<sup>43</sup>

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

*He made me like a hard rock.*<sup>44</sup>

4 And again,

*The stone the builders rejected has become the leading cornerstone.*<sup>45</sup>

And again he says,

*This is the day, great and wonderful, that Yahweh made.*<sup>46</sup>

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<sup>41</sup> Isaiah 50:9.

<sup>42</sup> Isaiah 28:16.

<sup>43</sup> Psalms 9:18.

<sup>44</sup> Isaiah 50:7.

<sup>45</sup> Psalm 118:22; Isaiah 28:16.

<sup>46</sup> Psalms 118:24.

**Z** 1 Ὅτε οὖν ἐποίησεν τὴν ἐντολήν, τί λέγει; Τίς ὁ κρινόμενός μοι; ἀντιστήτω μοι· ἢ τίς ὁ δικαιούμενός μοι; ἐγγισάτω τῷ παιδί κυρίου.

2 οὐαὶ ὑμῖν, ὅτι ὑμεῖς πάντες ὡς ἰμάτιον παλαιωθήσεθε, καὶ σῆς καταφάγεται ὑμᾶς. καὶ παλιν λέγει ὁ προφήτης, ἐπεὶ ὡς λίθος ἰσχυρὸς ἐτέθη εἰς συντριβήν· Ἴδού, ἐμβαλῶ εἰς τὰ θεμέλια Σιών λίθον πολυτελεῖ, ἐκλεκτόν, ἀκρογωνναῖον, ἔντιμον.

3 εἶτα τί λέγει; Καὶ ὅς ἐλπίσει ἐπ' αὐτὸν ζήσετε εἰς τὸν αἰῶνα. ἐπὶ λίθον οὖν ἡμῶν ἡ ἐλπίς; μὴ γένοιτο· ἀλλ' ἐπεὶ ἐν ἰσχύϊ τέθεικεν τὴν σάρκα αὐτοῦ κύριος. λέγει γάρ· Καὶ ἔθηκέ με ὡς στερεὰν πέτραν.

4 λέγει δὲ πάλιν ὁ προφήτης· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. καὶ πάλιν λέγει· Αὕτη ἐστὶν ἡ ἡμέρα ἡ μεγάλη καὶ θαυματή, ἣν ἐποίησεν ὁ κύριος.

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6:5 Allow me to write you more simply so you may better understand. (*Remember, I am the refuse of your love.*) 6 What says the prophet this time?

*The depraved gang surrounded me; they surrounded me as bees surround a honeycomb*<sup>47</sup>

and,

*For my clothes, they cast lots.*<sup>48</sup>

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*<sup>49</sup> *one because he is a hindrance to us.*<sup>50</sup>

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

*Behold! Thus says Yahweh Elohim: Enter into the good land that Yahweh swore to Avraham and Yitzchak and Yaakov,*<sup>51</sup> *and inherit it, a land flowing with milk and honey.*<sup>52</sup>

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.*

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<sup>47</sup> Psalm 22:12; 118:12.

<sup>48</sup> Psalms 22:18.

<sup>49</sup> Just = righteous – the pious and obedient one.

<sup>50</sup> Isaiah 3:9,10 (LXX).

<sup>51</sup> Avraham, Yitzchak, Yaakov = Abraham, Isaac, Jacob.

<sup>52</sup> Exodus 33:1-3.

6:5 ἀπολούστερον ὑμῖν γράφω, ἵνα σσιῆτε· ἐγὼ περίφημα τῆς ἀγάπης ὑμῶν.

6 τί οὖν λέγει πάλιν ὁ προφήτης; Περιέσχεν με συναγωγή πονηρευομένων, ἐκύκλωσάν με ὡσεὶ μέλισσαι κηρίον, καί· Ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

7 ἐν σαρκὶ οὖν αὐτοῦ μέλλοντος φανεροῦσθαι καὶ πάσχειν, προεφανέρωθη τὸ πάθος. λέγει γὰρ ὁ προφήτης ἐπὶ τὸν Ἰσραήλ· Οὐαὶ τῇ ψυχῇ αὐτῶν, ὅτι βεβούλευνται βουλήν πονηράν καθ' ἑαυτῶν, εἰπόντες· Δήσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστίν.

8 τί λέγει ὁ ἄλλος προφήτης Μωϋσῆς αὐτοῖς; Ἴδού, τάδε λέγει κύριος ὁ θεός· Εἰσέλθατε εἰς τὴν γῆν τὴν ἀγαθὴν, ἣν ὤμοσεν κύριος τῷ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ κατακληρονομήσατε αὐτήν, γῆν ῥέουσαν γάλα καὶ μέλι.

9 τί δὲ λέγει ἡ γνῶσις; μάθετε. ἐλπίσατε, φησίν, ἐπὶ τὸν ἐν σαρκὶ μέλλοντα φανεροῦσθαι ὑμῖν Ἰησοῦν. ἄνθρωπος γὰρ γῆς ἐστὶν πάσχοῦσα· ἀπὸ προσώπου γὰρ τῆς γῆς ἡ πλάσις τοῦ Ἀδὰμ ἐγένετο.

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6:10 What does he mean when he says,

*Into the good land that flows with milk and honey?*<sup>53</sup>

Baruch Yahweh, children!<sup>54</sup> *He is the one who has vested you with the wisdom and knowledge of his secrets! For when the prophet speaks a parable from Yahweh, who will be able to understand? None but the one who is wise, skilled, and loves his Master!*

11 Having renewed us through the remission of our sins, he has made us of new character. He wills that we should have the ruachim of children since, in fact, he is the one who formed us anew. 12 For the scripture speaks about us. *Yahweh 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.*<sup>55</sup>

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

*Increase and multiply, and replenish the earth.*<sup>56</sup>

These things he says to the Son.

13 Again I will show you how Yahweh speaks to us since he has made a transformed *us* in these last days. Yahweh says,

*Behold I make the last even as the first.*<sup>57</sup>

For this purpose proclaimed the prophet,

*Enter into the land flowing with milk and honey. Take dominion over it.*<sup>58</sup>

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<sup>53</sup> Exodus 33:3.

<sup>54</sup> Baruch Yahweh, children = Blessed be Yahweh, brothers.

<sup>55</sup> Genesis 1:26,28.

<sup>56</sup> Genesis 1:26,28.

<sup>57</sup> Q13:30, Mark 10:31, Revelation 21:5.

<sup>58</sup> Exodus 33:3.

6:10 τί οὖν λέγει Εἰς τὴν γῆν τὴν ἀγαθὴν, γῆν ῥέουσαν γάλα καὶ μέλι; εὐλογητὸς ὁ κύριος ἡμῶν, ἀδελφοί, ὁ σοφίαν 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 ἐπεὶ οὖν ἀνακαινίσας ἡμᾶς ἄλλον τύπον, ὡς παιδίων ἔχειν τὴν ψυχὴν, ὡς ἂν δὴ ἀναπλάσσοντος αὐτοῦ ἡμᾶς.

12 λέγει γὰρ ἡ γραφὴ περὶ ἡμῶν, ὡς λέγει τῷ υἱῷ· Ποιήσωμεν κατ' εἰκόνα καὶ καθ' ὁμοίωσιν ἡμῶν τὸν ἄνθρωπον, καὶ ἀρχέτωσαν τῶν θηρίων τῆς γῆς καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν ἰχθύων τῆς θαλάσσης. καὶ εἶπεν κύριος, ἰδὼν τὸ καλὸν πλάσμα ἡμῶν· Αὐξάνεσθε καὶ πληθυνέσθε καὶ πληρώσατε τὴν γῆν. ταῦτα πρὸς τὸν υἱόν.

13 πάλιν σοι ἐπιδειξω, πῶς πρὸς ἡμᾶς λέγει. δευτέραν πλάσιν ἐπ' ἐσχάτων ἐποίησεν. λέγει δὲ κύριος· Ἴδού, ποιῶ τὰ ἔσχατα ὡς τὰ πρῶτα. εἰς τοῦτο οὖν ἐκήρυξεν ὁ προφήτης· Εἰσέλθατε εἰς γῆν ῥέουσιν γάλα καὶ μέλι καὶ κατακυριεύσατε αὐτῆς.

A LETTER OF BAR NABA . . .

6:14 See? We have recently been formed anew, even as he says again in another prophet:

*Look! says Yahweh, I will take out of these people (that is, out of those whom the Ruach of Yahweh foresaw) the hearts of stone, and will put into them hearts of flesh,*<sup>59</sup>

since he himself was about to be manifested in the body to live among us. 15 For the habitation of our heart is a qadosh, set-apart place for Yahweh.

16 For the Master again says,

*How will I appear esteemed before Yahweh my Elohim?*

He says too,

*I will give thanks to you in the yahad<sup>60</sup> among my brothers; I will sing to you in the middle of the yahad of the kadoshim.<sup>61</sup>*

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 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 can rule over beasts, fish, and fowls of the sky?*<sup>62</sup>

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 Yahweh!

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<sup>59</sup> Ezekiel 11:19.

<sup>60</sup> yahad = the gathering in the name of Yahweh.

<sup>61</sup> kadoshim = people set-apart unto Yahweh. Psalms 42:2 and 22:22.

<sup>62</sup> Genesis 1:26,28.

6:14 ἴδε οὖν, ἡμεῖς ἀναπτεπλάσμεθα, καθὼς πάλιν ἐν ἐτέρῳ προφήτῃ λέγει· Ἴδού, λέγει κύριος, ἐξελῶ τούτων, τουτέστιν ὧν προέβλεπεν τὸ πνεῦμα κυρίου, τὰς λιθίνας καρδίας καὶ ἐμβαλῶ σαρκίνας· ὅτι αὐτὸς ἐν σαρκὶ ἔμελλεν φανεροῦσθαι καὶ ἐν ἡμῖν κατοικεῖν.

15 ναὸς γὰρ ἅγιος, ἀδελφοί μου, τῷ κυρίῳ τὸ κατοικητήριον ἡμῶν τῆς καρδίας.

16 λέγει γὰρ κύριος πάλιν· Καὶ ἐν τίνι ὀφθήσομαι τῷ κυρίῳ τῷ θεῷ μου καὶ δοξασθήσομαι; λέγει· Ἐξομολογήσομαί σοι ἐν ἐκκλησίᾳ ἀδελφῶν μου, καὶ ψαλῶ σοι ἀνάμεσον ἐκκλησίας ἁγίων. οὐκοῦν ἡμεῖς ἐσμέν, οὓς εἰσήγαγεν εἰς τὴν γῆν ἀγαθὴν.

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

18 προειρήκαμεν δὲ ἐπάνω. Καὶ αὐξανέσθωσαν καὶ πληθυνέσθωσαν καὶ ἀρχέτωσαν τῶν ἰχθύων ἢ πετεινῶν τοῦ οὐρανοῦ; αἰσθάνεσθαι γὰρ ὀφείλομεν, ὅτι τὸ ἄρχεῖν ἐξουσίας ἐστίν, ἵνα τις ἐπιτάξας κυριεύσῃ.

19 εἰ οὖν οὐ γίνεται τοῦτο νῦν, ἄρα ἡμῖν εἶρηκεν, πότε· ὅταν καὶ αὐτοὶ τελειωθῶμεν κληρονόμοι τῆς διαθήκης κυρίου γενέσθαι.

**7**:1 Then 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<sup>63</sup> of the set-apart place suggest about it. The commandment reads like this:

*Whoever will not fast the fast will die the death. Yahweh has commanded it!*<sup>64</sup>

Since he was about to offer the vessel that contained his Ruach as a sacrifice so the type<sup>65</sup> might be fulfilled (*i.e.* Yitzchak given as an offering at the altar), then 4 what does he say in the book of the prophet?

*Let them eat the goat offered on the fast for the sins of all.*<sup>66</sup>

Attend diligently to this!

*Let the kohenim alone eat the unwashed entrails with vinegar.*<sup>67</sup>

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. You must eat it alone while the people fast and lament in sackcloth and ashes.”<sup>68</sup> He commanded this to show that He had to suffer at their hands.

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<sup>63</sup> kohenim = priests.

<sup>64</sup> Leviticus 23:29.

<sup>65</sup> For a study of types, see [www.jacksonsnnyder.com/arc/2008/types-and-anti-types.htm](http://www.jacksonsnnyder.com/arc/2008/types-and-anti-types.htm).

<sup>66</sup> Leviticus 6:28; 10:17?

<sup>67</sup> Leviticus 1:13?

<sup>68</sup> Cf. Matthew 27:34.

**Η** 1 Οὐκοῦν νοεῖτε τέκνα εὐφροσύνης, ὅτι πάντα ὁ καλὸς κύριος προεφάνερωσεν ἡμῶν, ἵνα γνῶμεν, ὧ κατὰ πάντα εὐχαριστοῦντες ὀφείλομεν αἰνεῖν.

2 εἰ οὖν ὁ υἱὸς τοῦ θεοῦ, ὦν κύριος καὶ μέλλων κρίνειν ζῶντας καὶ νεκρούς, ἔπαθεν, ἵνα ἡ πληγὴ αὐτοῦ ζωοποιήσῃ ἡμᾶς· πιστεύσωμεν, ὅτι ὁ υἱὸς τοῦ θεοῦ οὐκ ἠδύνατο παθεῖν εἰ μὴ δι' ἡμᾶς.

3 ἀλλὰ καὶ σταρωθεὶς ἐποτιζετο ὄξει καὶ χολῇ. ἀκούσατε, πῶς περὶ τούτου πεφανέρωκαν οἱ ἱερεῖς τοῦ ναοῦ. γεγραμμένης ἐντολῆς· Ὅς ἂν μὴ νηστεύσῃ τὴν νηστείαν, θανάτῳ ἐξολεθρευθῆσεται, ἐνετείλατο κύριος, ἐπεὶ καὶ αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἔμελλεν τὸ σκεῦος τοῦ πνεύματος 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 ἐκ τοῦ τράγου τοῦ προσφερομένου τῇ νηστεία ὑπὲρ πασῶν τῶν ἁμαρτιῶν. προσέχετε ἀκριβῶς· Καὶ φαγέτωσαν οἱ ἱερεῖς μόνοι πάντες τὸ ἔντερον ἄπλυτον μετὰ ὄξους.

5 πρὸς τί; ἐπειδὴ ἐμὲ ὑπὲρ ἁμαρτιῶν μέλλοντα τοῦ λαοῦ μου τοῦ καινοῦ προσφέρειν τὴν σάρκα μου μέλλετε ποτίζειν χολὴν μετὰ ὄξους, φάγετε ὑμεῖς μόνοι, τοῦ λαοῦ νηστεύοντος καὶ κοινομένου ἐπὶ σάκκου καὶ σποδοῦ. ἵνα δείξῃ, ὅτι δεῖ αὐτὸν παθεῖν ὑπ' αὐτῶν.

A LETTER OF BAR NABA . . .

7:6 How, then, did he give His commands? Attend!

*Take two goats, beautiful and identical, and offer them up. Let the kohen take one of them as a whole burnt offering for sin.*<sup>69</sup>

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

*Let the other be cursed.*<sup>70</sup>

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.***<sup>71</sup>

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.<sup>72</sup>

9 Again, what is meant? Attend!

*One goat is brought to the altar; the other is cursed.*

Furthermore, the cursed goat is crowned. Why? Because all will see him wearing the scarlet robe *draping* his body in that day!<sup>73</sup> 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!*<sup>74</sup>

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<sup>69</sup> Leviticus 16:7-9.

<sup>70</sup> CF. Leviticus 16:18.

<sup>71</sup> CF. Leviticus 16:10.

<sup>72</sup> Rachia = sheep. It is also related to *Racha, Raca* or *Raqa*, meaning "spit," connecting it with verse 9.

<sup>73</sup> Matthew 27:28.

<sup>74</sup> Matthew 27:27ff.

7:6 ἃ ἐνετείλατο, προσέχετε· Λάβετε δύο τράγους καλοὺς καὶ ὁμοίους καὶ προσενέγκατε, καὶ λαβέτω ὁ ἱερεὺς τὸν ἓνα εἰς ὀλοκαύτωμα ὑπὲρ ἁμαρτιῶν.

7 τὸν δὲ ἓνα τί ποιήσωσιν; Ἐπικατάρατος, φησιν, ὁ εἷς. προσέχετε, πῶς ὁ τύπος τοῦ Ἰησοῦ φανεροῦνται·

8 Καὶ ἐμπτύσατε πάντες καὶ κατακεντήσατε καὶ περίθετε τὸ ἔριον τὸ κόκκινον περὶ τὴν κεφαλὴν αὐτοῦ, καὶ οὕτως εἰς ἔρημον βληθήτω. καὶ ὅταν γένηται οὕτως, ἄγει ὁ βαστάζων τὸν τράγον εἰς τὴν ἔρημον καὶ ἀφαιρεῖ τὸ ἔριον καὶ ἐπιτίθησιν αὐτὸ ἐπὶ φρύγανον τὸ λεγόμενον ῥαχήλ, οὗ καὶ τοὺς βλαστοὺς εἰώθαμεν τρώγειν ἐν τῇ χώρᾳ εὐρίσκοντες· οὕτω μόνης τῆς ῥαχοῦς οἱ καρποὶ γλυκεῖς εἰσιν.

9 τί οὖν τοῦτό ἐστιν; προσέχετε· Τὸν μὲν ἓνα ἐπὶ τὸ θυσιαστήριον, τὸν δὲ ἓνα ἐπικατάρατον, καὶ ὅτι τὸν ἐπικατάρατον ἐστεφανωμένον; ἐπειδὴ ὄψονται αὐτὸν τότε τῇ ἡμέρᾳ τὸν ποδῆρη ἔχοντα τὸν κόκκινον περὶ τὴν σάρκα καὶ ἐροῦσιν· Οὐχ οὗτός ἐστιν, ὃν ποτε ἡμεῖς ἐσταυρώσαμεν ἐξουθενήσαντες καὶ κατακεντήσαντες καὶ ἐμπτύσαντες; ἀληθῶς οὗτος ἦν, ὁ τότε λέγων ἑαυτὸν υἱὸν θεοῦ εἶναι.

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7:10 How then was the one like to the other? The goats were like *Yahshua* in this respect:

*they were fair and equal,*

so much that when they saw him approaching, they were astonished at how much he looked like the goat! 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 that one must take it on in order to master it. So he says,

***Those who want to see me and take possession of my kingdom must receive me through trouble and suffering.***<sup>75</sup>

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<sup>75</sup> Source unknown. Acts 14:22.

7:10 πῶς γὰρ ὁμοῖος ἐκείνῳ; εἰς τοῦτο ὁμοίους τοὺς τράγους, καλοὺς, ἴσους, ἵνα, ὅταν ἴδωσιν αὐτὸν τότε τράγου. οὐκοῦν ἴδε τὸν τύπον τοῦ μέλλοντος πάσχειν Ἰησοῦ.

11 τί δέ, ὅτι τὸ ἔριον μέσον τῶν ἀκανθῶν τιθέασιν; τύπος ἐστὶν τοῦ Ἰησοῦ τῇ ἐκκλησίᾳ θέμενος, ὅτι ὃς ἐὰν θέλῃ τὸ ἔριον ἄραι τὸ κόκκινον, δεῖ αὐτὸν πολλὰ παθεῖν διὰ τὸ εἶναι φοβερὰν τὴν ἄκανθαν, καὶ θλιβέντα κυριεῦσαι αὐτοῦ. οὕτω, φησὶν, οἱ θέλοντές με ἰδεῖν καὶ ἄψασθαί μου τῆς βασιλείας ὀφείλουσιν θλιβέντες καὶ παθόντες λαβεῖν με.

**8** :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: the type of the cross-stake 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.<sup>76</sup> 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. *The twelve preachers* is a testimony to 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 E! 5 And what does the wool on the tree signify? The kingdom of Yahshua is upon the cross-stake – and because those who hope in him will live forever. 6 Why is there wool and hyssop at the same time? Because we will be saved through evil and filthy days in his kingdom. The one that suffers in body heals through the purifying *beating* of the hyssop.<sup>77</sup>

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 Yahweh.

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<sup>76</sup> Lightfoot adds: *Now these same men are no longer with us for the esteem no longer belongs to sinners.*

<sup>77</sup> Beating: Luke 12:47,48.

**Θ** 1 Τίνα δὲ δοκεῖτε τύπον εἶναι, ὅτι ἐντέταλται τῷ Ἰσραὴλ προσφέρειν δάμαλιν τοὺς ἄνδρας, ἐν οἷς εἰσὶν ἁμαρταί τέλειαι, καὶ σφάζοντας κατακαίεν, καὶ αἶρειν τότε τὴν σποδὸν παιδία καὶ βάλλειν εἰς ἄγγη καὶ περιπιθέναι τὸ ἔριον τὸ κόκκινον ἐπὶ ξύλον (ἴδε πάλιν ὁ τύπος ὁ τοῦ σταυροῦ καὶ τὸ ἔριον τὸ κόκκινον) καὶ τὸ ὕσσωπον, καὶ οὕτως ῥαντίζειν τὰ παιδία καθ' ἓνα τὸν λαόν, ἵνα ἀγνίζωνται ἀπὸ τῶν ἁμαρτιῶν;

2 νοεῖτε, πῶς ἐν ἀπλότητι λέγει ὑμῖν. ὁ μόσχος ὁ Ἰησοῦς ἐστίν, οἱ προσφέροντες ἄνδρες ἁμαρτωλοὶ οἱ προσενέγκαντες αὐτὸν ἐπὶ τὴν σφαγὴν. εἶτα οὐκέτι ἄνδρες, οὐκέτι ἁμαρτωλῶν ἢ δόξα.

3 οἱ ῥαντίζοντες παῖδες οἱ εὐαγγελιστάμενοι ἡμῖν τὴν ἄφεσιν τῶν ἁμαρτιῶν καὶ τὸν ἀνισμὸν τῆς καρδίας, οἷς ἔδωκεν τοῦ εὐαγγελίου τὴν ἐξουσίαν (οὔσιν δεκάδου εἰς μαρτύριον τῶν φυλῶν ὅτι δεκάδου φυλαὶ τοῦ Ἰσραεὴλ), εἰς τὸ κηρύσσειν.

4 διὰ τί δὲ τρεῖς παῖδες οἱ ῥαντίζοντες; εἰς μαρτυριον Ἀβραάμ, Ἰσαάκ, Ἰακώβ, ὅτι οὗτοι μεγάλοι τῷ θεῷ.

5 ὅτι δὲ τὸ ἔριον ἐπὶ τὸ ξύλον; ὅτι ἡ βασιλεία Ἰησοῦ ἐπὶ ξύλου, καὶ ὅτι οἱ ἐλπίζοντες ἐπ' αὐτὸν ζήσονται εἰς τὸν αἰῶνα.

6 διὰ τί δὲ ἅμα τὸ ἔριον καὶ τὸ ὕσσωπον; ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμέραι ἔσονται πονηραὶ καὶ ῥυπαραὶ, ἐν αἷς ἡμεῖς σωθησόμεθα· ὅτι καὶ ὁ ἀλγὼν σάρκα διὰ τοῦ ῥύπου τοῦ ὑσσύπου ἴσται

7 καὶ διὰ τοῦτο οὕτως γενόμενα ἡμῖν μὲν ἐστὶν φανερά, ἐκείνοις δὲ σκοτεινά, ὅτι οὐκ ἤκουσαν φωνῆς κυρίου.

9 :1 He speaks also about our ears and about how he circumcised our heart. Yahweh says in the prophet,  
*They have paid attention to me with the hearing of their ears,*<sup>78</sup>

Again, he says,

*Those who are far off will hear with their ears; they will know what I have done;*<sup>79</sup> *so be circumcised in your heart, says Yahweh!*<sup>80</sup>

2 And again,

*Hear, O Yisrael, for thus speaks Yahweh your Elohim,*<sup>81</sup>

And yet again the Ruach of Yahweh prophesied,

*Who wishes to live forever? Let him attend to the voice of My Son.*<sup>82</sup>

3 Again, he says,

*Hear, O sky, and give your ear, O earth, for Yahweh has spoken these things as a witness.*<sup>83</sup>

Again, he says,

*Pay attention to the voice of Yahweh, you rulers of this people.*<sup>84</sup>

Again, he says,

*Pay attention, you children, to the voice of one crying in the wilderness.*<sup>85</sup>

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<sup>78</sup> Psalms 18:44.

<sup>79</sup> Isaiah 33:13.

<sup>80</sup> Jeremiah 4:4.

<sup>81</sup> Deuteronomy 6:6; Isaiah 44:1, Jeremiah 10:2; Ezekiel 6:6.

<sup>82</sup> Psalms 34:12; Isaiah 50:10.

<sup>83</sup> Isaiah 1:2.

<sup>84</sup> Isaiah 1:10.

<sup>85</sup> Isaiah 40:3.

**1** Λέγει γάρ πάλιν περὶ τῶν ὠτίων, πῶς περιέτεμεν ἡμῶν τὴν καρδίαν. λέγει κύριος ἐν τῷ προφήτῃ· Εἰς ἀκοὴν ὠτίου ἠπήκουσάν μου. καὶ πάλιν λέγει· Ἀκοῆ ἀκούσονται οἱ πόρρωθεν, ἃ ἐποίησα γινώσκονται. καὶ Περιτμήθητε, λέγει κύριος, τὰς καρδίας ὑμῶν.

2 καὶ πάλιν λέγει· Ἄκουε Ἰσραὴλ, ὅτι τάδε λέγε κύριος ὁ θεός σου. καὶ πάλιν τὸ πνεῦμα κυρίου προφητεύει· Τίς ἐστὶν ὁ θέλων ζῆσαι εἰς τὸν αἰῶνα; ἀκοῆ ἀκουσάτω τῆς φωνῆς τοῦ παιδός μου.

3 καὶ πάλιν λέγει· Ἄκουε οὐρανέ, καὶ ἐνωτίζου γῆ, ὅτι κύριος ἐλάλησεν ταῦτα εἰς μαρτύριον. καὶ πάλιν λέγει· Ἀκούσατε λόγον κυρίου, ἄρχοντες τοῦ λαοῦ τούτου. καὶ πάλιν λέγει· Ἀκούσατε, τέκνα, φωνῆς βοῶντος ἐν τῇ ἐρήμῳ. οὐκοῦν περιέτεμεν ἡμῶν τὰς ἀκοάς, ἵνα ἀκούσαντες λόγον πιστεύσωμεν ἡμεῖς.

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9:4 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 ruach deluded them! 5 He says to them,

*These words are spoken by Yahweh your Elohim*

(and here I find a new commandment:)

*Do not plant among thorns, but be circumcised for your Master's sake.*<sup>86</sup>

And what then does he say?

*Circumcise the hardness of your hearts, and do not stiffen your neck.*<sup>87</sup>

And again,

*Look! Yahweh says. All Goyim are uncircumcised in their foreskin, but these people are uncircumcised in their hearts.*<sup>88</sup>

6 But you say, “Surely the people have been circumcised as a seal!” but also 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, circumcised. *He did so* looking ahead in the Ruach to Yahshua, having already received “The Teachings of the Three Letters.”<sup>89</sup>

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<sup>86</sup> Jeremiah 4:3,4.

<sup>87</sup> Deuteronomy 10:16.

<sup>88</sup> Jeremiah 9:26.

<sup>89</sup> For the complete “Teachings of the Three Letters,” see Appendix.

9:4 ἀλλὰ καὶ ἡ περιτομή, ἐφ' ἧς πεποιθήσιν, κατήργηται. περιτομὴν γὰρ εἶρηκεν οὐ σαρκὸς γεννηθῆναι· ἀλλὰ παρέβησαν, ὅτι ἄγγελος πονηρὸς ἐσόφισεν αὐτούς.

5 λέγει πρὸς αὐτούς· Τάδε λέγει κύριος ὁ θεὸς ὑμῶν (ὡςδε εὐρίκω ἐντολήν)· Μὴ σπείρητε ἐπ' ἀκάνθαις, περιτμήθητε τῷ κυρίῳ ὑμῶν. καὶ τί λέγει; Περιτμήθητε καρδίαν ὑμῶν, καὶ τον τράχηλον ὑμῶν οὐ σκληρυνεῖτε. λάβε πάλιν· Ἰδοῦ, λέγει κύριος, πάντα τὰ ἔθνη ἀπερίτμητα ἀκροβυστίαν, ὁ δὲ λαὸς οὗτος ἀπερίτμητος καρδίας.

6 ἀλλ' ἐρεῖς· Καὶ μὴν περιτέμνηται ὁ λαὸς εἰς σφραγῖδα. ἀλλὰ καὶ πᾶς Σύρος καὶ Ἰραψ καὶ πάντες οἱ ἱερεῖς τῶν εἰδώλων. ἄρα οὖν κάκεῖνοι ἐκ τῆς διαθήκης αὐτῶν εἰσὶν; ἀλλὰ καὶ οἱ Αἰγύπτιοι ἐν περιτομῇ εἰσὶν.

7 μάθετε οὖν, τέκνα ἀγάπης, περὶ πάντων πλουσίως, ὅτι Ἀβραάμ, πρῶτος περιτομὴν δούς, ἐν πνεύματι προβλέψας εἰς τὸν Ἰησοῦν περιέτεμεν, λαβὼν τριῶν γραμμάτων δόγματα.

A LETTER OF BAR NABA . . .

9:8 For he says,

*Avraham circumcised eighteen and three hundred out of his household.*

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

In the eighteen, Ιη, you have Ιησους [Yě-šous];

in the three hundred, τ, you find the cross-stake,

that was soon to express the favor of redemption. So *Avraham* shows Yahshua [Ιησους] in the two letters, Ιη, and the cross-stake in the one, the τ.

9 He who has placed the engrafted gift of teaching within us<sup>90</sup> knows all this. Nobody has been granted a truer account than this from me, but I am sure that you are worthy *of it*.

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<sup>90</sup> us = Bar Naba is speaking of himself in the scholarly use of 'we.'

9:8 λέγει γάρ· Καὶ περιέτεμεν Ἀβραὰμ ἐκ τοῦ οἴκου αὐτοῦ ἄνδρας δεκαοκτῶ καὶ τριακοσίους. τίς οὖν ἡ δοθεῖσα αὐτῷ γνῶσις; μάθετε, ὅτι τοὺς δεκαοκτῶ πρώτους, καὶ διάστημα ποιήσας λέγει τριακοσίους.

τὸ δεκαοκτῶ ἰ' δέκα, ἡ' ὀκτώ· ἔχεις Ἰησοῦν.

ὅτι δὲ ὁ σταυρὸς

ἐν τῷ ταῦ ἡμελλεν ἔχειν τὴν χάριν, λέγει καὶ τοὺς τριακοσίους. δηλοῖ οὖν τὸν μὲν Ἰησοῦν ἐν τοῖς δυσὶν γράμμασιν, καὶ ἐν τῷ ἐνὶ τὸν σταυρόν.

9 οἶδεν ὁ τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ἡμῖν. οὐδεὶς γνησιώτερον ἔμαθεν ἀπ' ἐμοῦ λόγον· ἀλλὰ οἶδα, ὅτι ἄξιοί ἐστε ὑμεῖς.

**10**:1 When Moshe said, “You will not eat the swine, the eagle, the hawk, the crow, or any fish that has no scales,” etc., he had three principles in mind. 2 For at the end he enumerates them in Debarim,<sup>91</sup>

*I will place before this people my Torah*<sup>92</sup>

So it is not a commandment of Elohim not to eat,<sup>93</sup> for Moshe spoke in the Ruach 3 about swine – You will not cleave<sup>94</sup> to people of this sort, swine-like, for when they become full they forget the master; but when they are in need, then they think of the master. Like the swine who does not know its master when it feeds, but when hungry it cries out, and once it has received, is quiet again.

*4 Nor will you eat the eagle, the hawk, the kite, or the crow.*<sup>95</sup>

He means that you will not cleave to nor be like people of this sort, who do not know not how to provide for themselves by labor and sweat, but in their iniquity, they seize the property of others. Then 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 destructive on account of their wickedness.

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<sup>91</sup> Leviticus 11:7ff.; Deuteronomy (Debarim) 14:8ff.

<sup>92</sup> Deuteronomy 4:10,13.

<sup>93</sup> *Τρωγειν* = to crunch or gnaw, as the sound of an animal eating. This is a rare word appear only a few times in the New Covenant. *Trōgein* stands in opposition *φαγειν* (*phagein*), which means *to eat*. The former is rooted in the sound animals make when gnawing or breaking bones (John 13:18).

<sup>94</sup> Cleave, definition 1: to stick or cling, or adhere *to*. There is a play on words here. Cleave, definition 2: to split or divide. Any animal with a cloven (cleaved) hoof is unclean. Cf. Leviticus 11:3.

<sup>95</sup> Leviticus 11:14.

**Κ**<sup>1</sup> Ὅτι δὲ Μωϋσῆς εἶπεν· Οὐ φάγεσθε χοῖρον οὔτε ἀετὸν οὔτε ὀξύπτερον οὔτε κόρακα οὔτε πάντα ἰχθύν, ὃς οὐκ ἔχει λεπίδα ἐν ἑαυτῷ, τρία ἔλαβεν ἐν τῇ συνέσει δόγματα.

2 πέρασ γέ τοι λέγει αὐτοῖς ἐν τῷ Δευτερονομίῳ·

*Καὶ διαθήσομαι πρὸς τὸν λαὸν τοῦτον τὰ δικαιώματά μου.*

ἄρα οὖν οὐκ ἔστιν ἐντολὴ θεοῦ τὸ μὴ τρώγειν, Μωϋσῆς δὲ ἐν πνεύματι ἐλάλησεν.

3 τὸ οὖν χοιρίον πρὸς τοῦτο εἶπεν· οὐ κολληθήσῃ, φησίν, ἄθρώποις τοιούτοις, οἵτινες εἰσιν ὅμοιοι χοίρων· τουτέστιν ὅταν σπαταλῶσιν, ἐπιλανθάνονται τοῦ κυρίου, ὅταν δὲ ὑστεροῦνται, ἐπιγινώσκουσιν τὸν κύριον, ὡς καὶ ὁ χοῖρος ὅταν τρώγει τὸν κύριον οὐκ οἶδεν, ὅταν δὲ πεινᾷ κραυγάζει, καὶ λαβῶν πάλιν σιωπᾷ.

*4 Οὐδὲ φάγη τὸν ἀετὸν οὐδὲ τὸν ὀξύπτερον οὐδὲ τὸν ἰκτῖνα οὐδὲ τὸν κόρακα·*

οὐ μὴ, φησίν, κολληθήσῃ οὐδὲ ὁμοιωθήσῃ ἀνθρώποις τοιούτοις, οἵτινες οὐκ οἶδασιν διὰ κόπου καὶ ἰδρώτους προϊζειν ἑαυτοῖς τὴν τροφήν, ἀλλὰ ἀρπάζουσιν ὡς καὶ τὰ ἀλλότρια ἐν ἀνομίᾳ αὐτῶν καὶ ἐπιτηροῦσιν ὡς ἐν ἀκεραιοσύνῃ περιπατοῦντες καὶ περιβλέπονται, τίνα ἐκδύσωσιν διὰ τὴν πλεονεξίαν, ὡς καὶ τὰ ὄρνεα ταῦτα μόνα ἑαυτοῖς οὐ προϊζει τὴν τροφήν, ἀλλὰ ἀργὰ καθήμενα ἐκζητεῖ, πῶς ἀλλοτρίας σάρκας καταφάγη, ὄντα λοιμὰ τῇ πονηρίᾳ αὐτῶν.

A LETTER OF BAR NABA . . .

10:5 He says,

*You will not eat the lamprey, the octopus, or the squid,*<sup>96</sup>

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 deep, not suspended as the others, but dwelling in the muck in the depth of the sea.

6 He says,

*You will not eat the hare,*<sup>97</sup>

and he means you will not be a pedophile<sup>98</sup> or like such; for the hare grows an orifice in the body each year, so it has as many orifices as years.<sup>99</sup>

*7 Nor will you eat the hyena,*<sup>100</sup>

meaning you will not be an effeminate-seducer<sup>101</sup> or a male-prostitute<sup>102</sup> or any such person, because the *hyena's* characteristics change each year, becoming like a male one year and a like female the next.

*8 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 with their mouths;<sup>103</sup> for these creatures gush<sup>104</sup> forth into *their* mouths.

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<sup>96</sup> Cf. Leviticus 11:10-12 Otherwise, the source of the saying is unknown.

<sup>97</sup> Cf. Leviticus 11:6.

<sup>98</sup> *Paidophthoros*, παιδοφθορος- corrupter of children.

<sup>99</sup> Cf. Aelianus, *De Natura Animalium* 1:25; also Clement, *Paedagogus* 2:10:83,84

<sup>100</sup> Cf. Leviticus 11:27.

<sup>101</sup> *Moichos*, μοιχος – 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.

<sup>102</sup> *Phthoreus*, φθορωυς – a vulgar title referring to a promiscuous person seeking casual relations with the intention of aborting if necessary.

<sup>103</sup> Some texts add, “nor associate with those immoral women who do things with their mouths that are forbidden.”

<sup>104</sup> Gush, *kuei*, *κνει* = bring forth, gush forth, birth forth.

10:5 Καὶ οὐ φάγη, φησίν, σμύραιναν οὐδὲ πολύποδα οὐδὲ σηπίαν· οὐ μὴ, φησίν, ὁμοιωθήσῃ κολλώμενος ἀνθρώποις τοιούτοις, οἵτινες εἰς τέλος εἰσὶν ἀσεβεῖς καὶ κεκριμένοι ἤδη τῷ θανάτῳ, ὡς καὶ ταῦτα τὰ ἰχθύδια μόνα ἐπικατάρата ἐν τῷ βυθῷ νήχεται, μὴ κολθμβῶντα ὡς τὰ λοιπά, ἀλλ' ἐν τῇ γῆ κάτω τοῦ βυτοῦ κατοικεῖ.

6 ἀλλὰ καὶ τὸν δασύποδα οὐ φάγη. πρὸς τί; οὐ μὴ γένη, φησίν, παιδοφθόρος οὐδὲ ὁμοιωθήσῃ τοῖς τοιούτοις, ὅτι ὁ λαγῶς κατ' ἐνιαυτὸν πλεονεκτεῖ τὴν ἀφόδευσιν· ὅσα γὰρ ἔτη ζῆ, τοσαύτας ἔχει τρύπας.

7 ἀλλὰ οὐδὲ τὴν ὕαιναν φάγη· οὐ μὴ, φησίν, γένη μοιχὸς οὐδὲ φθορεὺς οὐδὲ ὁμοιωθήσῃ τοῖς τοιούτοις. πρὸς τί; ὅτι τὸ ζῶον τοῦτο παρ' ἐνιαυτὸν ἀλλάσσει τὴν φύσιν καὶ ποτὲ μὲν ἄρρεν, ποτὲ δὲ θῆλυ γίνεται.

8 ἀλλὰ καὶ τὴν γαλῆν ἐμίσησεν καλῶς. οὐ μὴ, φησίν, γενηθῆς τοιοῦτος, οἴους ἀκούομεν ἀνομίαν ποιούσας ἐν τῷ στόματι. τὸ γὰρ ζῶον τοῦτο τῷ στόματι κύει.

A LETTER OF BAR NABA . . .

10:9 So Moshe spoke of these three teachings about meat in the ruach. But *the people*,<sup>105</sup> in accordance with the lusts of their flesh, received them as being only about meat-eating!

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

*Blessed is the one who has not walked in the counsel of the unrighteous,*

even as the fish walk in darkness into the depths of the sea,

*and has not stood in the roadway of sinners,*

even as those who pretend to fear Yahweh sin like the swine,

*and has not sat in the seat of the destroyers,*<sup>106</sup>

even as do the birds that perch for loot.

But in the end, you do indeed have a complete commandment covering food. 11 For Moshe said,

*Eat everything that is cloven-footed and chews the cud*<sup>107</sup>.

What does he mean? The one who takes food knows the one who feeds, and, being dependent on him, acts as though he were glad.<sup>108</sup> So *Moshe* speaks appropriately regarding the commandment. He means,

Cleave to those who fear Yahweh, who walk in his commandments, those that have received them into their hearts.

*Cleave* to those who discuss the Commandments of Yahweh and observe them.

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<sup>105</sup> The people = they.

<sup>106</sup> Psalms 1:1.

<sup>107</sup> Leviticus 11:3; Deuteronomy 14:6.

<sup>108</sup> Lightfoot's alternate: *The one who receives food knows the one who gives him the food and, being refreshed, appears to rejoice in him.*

10:9 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 Δαυεὶδ καὶ λέγει·

Μακάριος ἀνὴρ, ὃς οὐκ ἐπορεύθη ἐν βουλῇ 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 ἀρπαγὴν. ἔχετε τελείως καὶ περὶ τῆς βρώσεως.

11 πάλιν λέγει Μωϋσῆς· Φάγεσθε πᾶν διχλοῦν καὶ μαρυκώμενον. τί λέγει; ὅτι τὴν τροφήν λαμβάνων οἶδεν τὸν τρέφοντα αὐτὸν καὶ ἐπ' αὐτῷ ἀναπαθόμενος εὐφραίνεσθαι δοκεῖ. καλῶς εἶπεν βλέπων τὴν ἐντολήν. τί οὖν λέγει; κολλᾶσθε μετὰ τῶν φοβουμένων τὸν κύριον, μετὰ τῶν μελετώντων ὃ ἔλαβον διάσταλμα ῥήματος ἐν τῇ καρδίᾳ, μετὰ τῶν λαλούντων τὰ διδαιώματα κυρίου καὶ τηρούντων,

10:11b *Cleave* to those who know that practicing them is a work of gladness.

*Cleave to* them who meditate on the word of Yahweh.

Again, what is the meaning of that with cloven<sup>109</sup> hoof? It means that the righteous person walks in this world yet expects the set-apart life 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 Yahweh 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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<sup>109</sup> cloven = meaning 1, divided.

10:11b μετὰ τῶν εἰδότην, ὅτι ἡ μελέτη ἐστὶν ἔργον εὐφροσύνης, καὶ ἀναμαρυκωμένων τὸν λόγον κυρίου. τί δὲ τὸ διχλοῦν; ὅτι ὁ δίκαιος καὶ ἐν τούτῳ τῷ κόσμῳ περιπατεῖ καὶ τὸν ἅγιον αἰῶνα ἐκδέχεται. βλέπετε, πῶς ἐνομοθέτησεν Μωϋσῆς καλῶς.

12 ἀλλὰ πόθεν ἐκείνοις ταῦτα νοῆσαι 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 Yahweh cared to show us about the water and the cross-stake beforehand. In respect to Yisrael: why will they not receive the mikvah<sup>110</sup> that brings remission of sins? Because they will establish their own mikvah! *Yet something about this water is recorded.*

2 The prophet speaks this way:

*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.<sup>111</sup> 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.<sup>112</sup>*

4 Again the prophet says,

*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 Yahweh Elohim,<sup>113</sup>*

and,

*He will inhabit the high cave of strong rock.*

5 What does he say about the Son?

*His water is dependable. You will see the king in his kavod. You will practice the fear of Yahweh.<sup>114</sup>*

6 Furthermore, it is written in another prophet:

*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.*

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<sup>110</sup> Mikvah = immersion or immersion tank or pool.

<sup>111</sup> They have dug out a death pit; Cf. Jeremiah 2:12,13.

<sup>112</sup> Cf. Isaiah 16:1,2.

<sup>113</sup> Cf. Isaiah 45:2,3.

<sup>114</sup> Cf. Isaiah 33:16-18.

**Λ** 1 Ζητήσωμεν δέ, εἰ ἐμέλησεν τῷ κυρίῳ προφανερῶσαι περὶ τοῦ ὕδατος καὶ περὶ τοῦ σταυροῦ. περὶ μὲν τοῦ ὕδατος γέγραπται ἐπὶ τὸν Ἰσραήλ. πῶς τὸ βάπτισμα τὸ φέρον ἄφεσιν ἁμαρτιῶν οὐ μὴ προσδέξονται, ἀλλ' ἑαυτοῖς οἰκοδομήσουσιν.

2 λέγει γὰρ ὁ προφήτης· Ἔστηθι οὐρανέ, καὶ ἐπὶ τούτῳ πλεῖον φριξάτω ἡ γῆ, ὅτι δύο καὶ πονηρὰ ἐποίησεν ὁ λαὸς οὗτος· ἐμὲ ἐγκατέλιπον, πηγὴν ζωῆς, καὶ ἑαυτοῖς ὤρυξαν βόθρον θανάτου.

3 Μὴ πέτρα ἔρημός ἐστιν τὸ ὄρος τοῦ ἁγίου μου Σινᾶ; ἔσεσθε γὰρ ὡς πετεινοῦ νοσοῦντος ἀφηρημενοί.

4 καὶ πάλιν λέγει ὁ προφήτης· Ἐγὼ πορεύσομαι ἔμπροσθέν σου καὶ ὄρη ὀμαλιῶν καὶ πύλας χαλκᾶς συντρίψω καὶ μοχλοὺς σιδηροῦς συγκλάσω, καὶ δώσω σοι θησαυροὺς σκοτεινοὺς, ἀποκρύους, ἀοράτους, ἵνα γινῶσιν ὅτι ἐγὼ κύριος ὁ θεός.

5 καί· Κατοικήσεις ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς. καί· τὸ ὕδωρ αὐτοῦ πιστόν· βασιλέα μετὰ δόξης ὄψεσθε, καὶ ἡ ψυχὴ ὑμῶν μελετήσεται φόβον κυρίου.

6 καὶ πάλιν ἐν ἄλλῳ προφήτῃ λέγει· Καὶ ἔσται ὁ ταῦτα ποιῶν ὡς τὸ ξύλον τὸ πεφυτευμένον παρὰ τὰς διεξόδους τῶν ὑδάτων, ὃ τὸν καρπὸν αὐτοῦ οὐκ ἀπορυήσεται, καὶ πάντα, ὅσα ἂν ποιῇ, κατευοδωθήσεται.

A LETTER OF BAR NABA . . .

11:7 *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 nor sinners in the yahad*<sup>115</sup> *of the righteous: for Yahweh knows the way of the righteous, but the way of the sinner come to nothing.*<sup>116</sup>

8 You see how he has put together the water and the cross-stake. What he means is this:

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

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

*I will deliver to you what is due.*

Now, in that he says,

*Their leaves will not fall off,*

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!*<sup>117</sup>

By saying so, he means this: He will raise up the shell that holds his ruach. 10 What does he says afterward?

*There was a river flowing on the right, and on its banks fair trees grew upward, and whoever eats them will live forever.*<sup>118</sup>

11 By this he means that we descend into the water full of sin and pollution, and come up bearing fruit in the heart, having in the ruach fear and hope in Yahshua. So,

*Whoever eats them will live forever.*

He means this: Whoever will hear these words spoken and believe them – will forever live (says he).

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<sup>115</sup> yahad = hadat, Hebrew – the assembly.

<sup>116</sup> Psalms 1 „following the Septuagint.

<sup>117</sup> Cf. Zephaniah 3:19.

<sup>118</sup> Unknown; Cf. Ezekiel 47:12.

11:7 οὐχ οὕτως οἱ ἀσεβεῖς, οὐχ οὕτως, ἀλλ' ἢ ὡς ὁ χνοῦς, ὃν ἐκρίπτει ὁ ἄνεμος ἀπὸ προσώπου τῆς γῆς. διὰ τοῦτο οὐκ ἀναστήσονται ἀσεβεῖς ἐν κρίσει οὐδὲ ἀμαρτωλοὶ ἐν βουλῇ δικαίων, ὅτι γινώσκει κύριος ὁδὸν δικαίων, καὶ ὁδὸς ἀσεβῶν ἀπολεῖται.

8 αἰσθάνεσθε, πῶς τὸ ὕδωρ καὶ τὸν σταυρὸν ἐπὶ τὸ αὐτὸ ὥρισεν. τοῦτο γὰρ λέγει· μακάριοι, οἱ ἐπὶ τὸν σταυρὸν ἐλπίσαντες κατέβησαν εἰς τὸ ὕδωρ, ὅτι τὸν μὲν μισθὸν λέγει ἐν καιρῷ αὐτοῦ· τότε, φησὶν ἀποδώσω. νῦν δὲ ὁ λέγει· τὰ φύλλα οὐκ ἀπορυήσεται, τοῦτο λέγει· ὅτι πᾶν ῥῆμα, ὃ ἐὰν ἐξελεύσεται ἐξ ὑμῶν διὰ τοῦ στόματος ὑμῶν ἐν πίστει καὶ ἀγάπῃ, ἔσται εἰς ἐπιστροφὴν καὶ ἐλπίδα πολλοῖς.

9 καὶ πάλιν ἕτερος προφήτης λέγει. Καὶ ἦν ἡ γῆ τοῦ Ἰακώβ ἐπαινουμένη παρὰ πᾶσαν τὴν γῆν. τοῦτο λέγει· τὸ σκεῦος τοῦ πνεύματος αὐτοῦ δοξάζει.

10 εἶτα τί λέγει; Καὶ ἦν ποταμὸς ἔλκων ἐκ δεξιῶν, καὶ ἀνέβαινον ἐξ αὐτοῦ δένδρα ὠραῖα· καὶ ὅς ἂν φάγη ἐξ αὐτῶν, ζήσεται εἰς τὸν αἰῶνα. 11 τοῦτο λέγει ὅτι ἡμεῖς μὲν καταβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἀμαρτιῶν καὶ ῥύπου, καὶ ἀναβαίνομεν καρποφοροῦντες ἐν τῇ πνεύματι ἔχοντες. Καὶ ὅς ἂν φάγη ἀπὸ τούτων, ζήσεται εἰς τὸν αἰῶνα, τοῦτο λέγει· ὅς ἂν, φησὶν, ἀκούσῃ τούτων λαλουμένων καὶ πιστεύσῃ, ζήσεται εἰς τὸν αἰῶνα.

**12** :1 In the same way *Yahweh* reveals the sign of the cross-stake in another prophet, who says,  
*When will these things be fulfilled? Yahweh says,  
When the tree is bent over and rises up again, and when  
blood flows from the tree.*<sup>119</sup>

You have another prophecy concerning the cross-stake and about him who is soon to be impaled.

2 He says again in Moshe that when aliens were warring against Yisrael, *Yahweh* reminds them even while they were being attacked that they would be delivered to death on account of their sins. The Ruach says to the heart of Moshe that he should make the form of a cross-stake for those about to suffer. He says, If they will not hope in him, 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. Then Yisrael would win; but when he let *down his hands*, they are massacred again.<sup>120</sup>

3 Why? So they might know they are not to be saved unless they hope in him.

4 In another prophet, he says,

*All day long I have stretched out my hands to a disobedient  
people, who speak against my righteous way.*<sup>121</sup>

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<sup>119</sup> 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 . . . (KJV)*

<sup>120</sup> Exodus 17:8ff.

<sup>121</sup> Isaiah 65:2.

**M**1 Ὁμοίως πάλιν περὶ τοῦ σταυροῦ ὀρίζει ἐν ἄλλῳ προφήτῃ λέγοντι· Καὶ πότε ταῦτα συντελεσθήται; λέγει κύριος· ὅταν ξύλου αἷμα στάξῃ. ἔχεις πάλιν περὶ τοῦ σταυροῦ καὶ τοῦ σταυροῦσθαι μέλλοντος.

2 λέγει δὲ πάλιν τῷ Μωϋσῆ, πολεμουμένου τοῦ Ἰσραὴλ ὑπὸ τῶν ἀλλοφύλων, καὶ ἵνα ὑπομνήσῃ 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 μὴ, φησὶν, ἐλπίσωσιν ἐπ' αὐτῷ εἰς τὸν αἰῶνα πολεμηθήσονται. τίθησιν οὖν Μωϋσῆς ἐν ἐφ' ὄπλον ἐν μέσῳ τῆς πυγμῆς, καὶ ὑψηλότερος σταθεὶς πάντων ἐξέτεινεν τὰς χεῖρας, καὶ οὕτως πάλιν ἐνίκα ὁ Ἰσραὴλ. εἶτα, ὁπότεν καθεῖλεν, ἐθανατοῦντο.

3 πρὸς τί; ἵνα γνῶσιν ὅτι οὐ δύναται σωθῆναι, ἐὰν μὴ ἐπ' αὐτῷ ἐλπίσωσιν.

4 καὶ πάλιν ἐν ἑτέρῳ προφήτῃ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖρας μου πρὸς λαὸν ἀπειθῆ καὶ ἀντιλέγοντα ὁδῶ δικαίᾳ μου.

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12:5 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 Yahweh engaged every kind of viper to bite them so they died. Since Chavah<sup>122</sup> transgressed by means of the viper, he reckoned he might convince them that through their transgression<sup>123</sup> they too could be delivered from the spasms of death. 6 In the end, Moshe himself, after that he had given the commandment,

*There will not be a molten image or a graven image as a god among you,*<sup>124</sup>

fashions one himself so he might show a type of Yahshua!

Moshe makes a bronze viper, sets it high up on 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,

“When any of you is bitten, let him come to the dead viper on the tree, and let him believe and hope that, though dead, *the viper* can make you live. Immediately then, he will be delivered!” And they all did.<sup>125</sup> Again you have the high regard of Yahshua to the extent that all things are in him and go to him.

8 Why does Moshe, being a prophet, speak to Yahoshua<sup>126</sup> the son of Nun, after bestowing him with this *new* name? Only for this reason: that all might recognize that the Father reveals everything about the Son, Yahshua, beforehand!

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<sup>122</sup> Chavah = life, as personified in the woman Eve.

<sup>123</sup> Lightfoot has “fall.”

<sup>124</sup> Leviticus 26:1; Deuteronomy 27:15.

<sup>125</sup> Numbers 21:4-8.

<sup>126</sup> Yehoshua = Joshua. His original name was Hoshea. See Numbers 13:16.

12:5 πάλιν Μωϋσῆς ποιεῖ τύπον τοῦ Ἰησοῦ, ὅτι δεῖ αὐτὸν παθεῖν, καὶ αὐτὸς ζωοποιήσῃ, ὃν δόξουσιν ἀπολωλεκένοι, ἐν σημείῳ πίπτοντος τοῦ Ἰσραήλ, (ἐποίησεν γὰρ κύριος πάντα ὄφιν δάκνειν αὐτούς, καὶ ἀπέθνησκον ἐπειδὴ ἡ παράβασις διὰ τὴν παράβασιν αὐτῶν εἰς θλίψιν θανάτου παραδοθήσονται.

6 πέρασ γέ τοι αὐτὸς Μωϋσῆς ἐντειλάμενος· Οὐκ ἔσται ὑμῖν, αὐτὸς ποιεῖ, ἵνα τύπον τοῦ Ἰησοῦ δείξῃ. ποιεῖ οὖν Μωϋσῆς χαλκοῦν ὄφιν καὶ τίθησιν ἐνδόξως καὶ κηρύγματι καλεῖ τὸν λαόν.

7 ἐλθόντες οὖν ἐπὶ τὸ αὐτὸ ἐδέοντο Μωϋσέως, ἵνα περὶ αὐτῶν ἀνενέγκῃ δέησιν περὶ τῆς ἰάσεως αὐτῶν. εἶπεν δὲ πρὸς αὐτούς Μωϋσῆς· Ὅταν, φησὶν δηχθῆ τις ὑμῶν, ἐλθέτω ἐπὶ τὸν ὄφιν τὸν ἐπὶ τοῦ ξύλου ἐπικείμενον καὶ ἐλπισάτω πιστεύσας, ὅτι αὐτὸς ὢν νεκρὸς δύναται ζωοποιῆσαι, καὶ παραχρῆμα σωθήσεται ἐν οὕτως ἐποίουν. ἔχεις πάλιν καὶ ἐν τούτοις τὴν δόξαν τοῦ Ἰησοῦ, ὅτι ἐν αὐτῷ πάντα καὶ εἰς αὐτόν.

8 τί λέγει πάλιν Μωϋσῆς Ἰησοῦ, υἱῷ Ναυῆ, ἐπιθεὶς αὐτῷ τοῦτο τὸ ὄνομα, ὄντι προφήτῃ, ἵνα μόνον ἀκούσῃ πᾶς ὁ λαός; ὅτι πάντα ὁ πατὴρ φανεροῖ περὶ τοῦ υἱοῦ Ἰησοῦ.

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12:9 Having given him this name, Moshe says to Yahoshua the son of Nun, when he sent him to spy out the land,

*Take a scroll in your hands and write what Yahweh says: the Son of Eloha will cut off the whole house of Amalek from the roots in the last days.*<sup>127</sup>

10 Look again! Yahshua is not the son of a man but the Son of the Elohim, revealed in the flesh-body by a type.<sup>128</sup> Since they would one day say that Moshiach is the son of Dawid, Dawid himself prophesies, being fearful and understanding the deceitfulness of sinners,

*Yahweh said to my master, Sit on my right hand until I make your enemies your footstool.*<sup>129</sup>

11 Yeshayahu<sup>130</sup> speaks this way,

*Yahweh said to Moshiach my master, whose right hand I have held, that the Goyim<sup>131</sup> should pay attention to him, 'for I will break the strength of kings!'*<sup>132</sup>

See how Dawid does not call him son, but Master.

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<sup>127</sup> Amalek was one of the ancient tribes that Yahweh commanded Yisrael to destroy. Haman, the antagonist in Esther, descended from the Amelekites.

<sup>128</sup> Type, (that is) symbolically.

<sup>129</sup> Psalms 110:1; Matthew 22:44-46.

<sup>130</sup> Yeshayahu = Isaiah.

<sup>131</sup> Goyim = those of pagan nations.

<sup>132</sup> Isaiah 45:1.

12:9 λέγει οὖν Μωϋσῆς Ἰησοῦ, υἱῶ Ναυή, ἐπιθείς τοῦτο τὸ ὄνομα, ὅποτε ἔπεμψεν αὐτὸν κατάσκοπον τῆς γῆς· Λαβε βιβλίον εἰς τὰς χεῖράς σου καὶ γράψον, ἃ λέγει κύριος, ὅτι ἐκκόψει ἐκ ριζῶν τὸν οἶκον πάντα τοῦ Ἀμαλήκ ὁ υἱὸς τοῦ θεοῦ ἐπ' ἐσχάτων τῶν ἡμερῶν.

10 ἴδε πάλιν Ἰησοῦς, οὐχὶ υἱὸς ἀνθρώπου, ἀλλὰ υἱὸς τοῦ θεοῦ, τύπῳ δὲ ἐν σαρκὶ φανερωθείς. ἐπεὶ οὖν μέλλουσιν λέγειν, ὅτι Χριστὸς υἱὸς Δαυεὶδ ἐστίν, αὐτὸς προφητέει Δαυεὶδ, φοβούμενος καὶ συνίων τὴν πλάνην τῶν ἀμαρτωλῶν· Εἶπεν κύριος τῷ κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

11 καὶ πάλιν λέγει οὕτως Ἡσαΐας· Εἶπεν κύριος τῷ Χριστῷ μου κυρίῳ, οὗ ἐκράτησα τῆς δεξιᾶς αὐτοῦ, ἐπακούσαι ἔμπροσθεν αὐτοῦ ἔθνη, καὶ ἰσχὺν βασιλέων διαρρήξω. ἴδε, πῶς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ υἱὸν οὐ λέγει.

**13** :1 Let us inquire whether this people or the first people inherit, and whether the covenant is for us or them. 2 Now hear what the scripture says concerning the people.

*Yitzchak prayed for Rivkah his wife because she was barren, and she conceived. Then Rivkah went forth to inquire of Yahweh, and Yahweh said to her, Two nations are in your womb, and two peoples are in your bowels, and the one people will surpass the other, and the elder will serve the younger.*<sup>133</sup>

3 We should know the identities 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, Yahweh has not deprived me of your face. Bring your sons to me so I may bless them.*<sup>134</sup>

5 Yosef brought Ephrayim and Manasheh to him, wishing him to bless Manasheh because he was the elder. So Yosef brought him to the right hand of his father Yaakov. But Yaakov saw in the ruach a figure of the people that would exist *out of him* later. Then what says the scriptures?

*Yaakov crossed his hands and placed his right hand on the head of Ephrayim, the second and youngest, 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, my child, I know; but the elder will serve the younger; yet this elder one will also be blessed.*<sup>135</sup>

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<sup>133</sup> Cf. Genesis 25:21ff.

<sup>134</sup> Genesis 48:11,9.

<sup>135</sup> Genesis 48:14ff.

**N** 1 Ἴδωμεν δὲ εἰ οὗτος ὁ λαὸς κληρονομεῖ ἢ ὁ πρῶτος, καὶ εἰ ἡ διαθήκη εἰς ἡμᾶς ἢ εἰς ἐκείνους.

2 ἀκούσατε οὖν περὶ τοῦ λαοῦ τί λέγει ἡ γραπτή· Ἐδεῖτο δὲ Ἰσαὰκ περὶ Ῥεβέκκας τῆς γυναικὸς αὐτοῦ, ὅτι στείρα ἦν· καὶ συνέλαβεν. εἶτα ἐξῆλθεν Ῥεβέκκα πυθέσθαι παρὰ κυρίου, καὶ εἶπεν κύριος πρὸς αὐτήν· Δύο ἔθνη ἐν τῇ γαστρί σου καὶ δύο λαοὶ ἐν τῇ κοιλίᾳ σου, καὶ ὑπερέξει λαὸς λαοῦ καὶ ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

3 αἰσθάνεσθαι ὀφείλετε, τίς ὁ Ἰσαὰκ καὶ τίς ἡ Ῥεβέκκα, καὶ ἐπὶ τίνων δέδειχεν, ὅτι μείζων ὁ λαὸς οὗτος ἢ ἐκεῖνος.

4 καὶ ἐν ἄλλῃ προφητεῖᾳ λέγει φανερώτερον ὁ Ἰακώβ πρὸς Ἰωσήφ τὸν υἱὸν αὐτοῦ, λέγων· Ἰδοῦ, οὐκ ἐστέρησέν με κύριος τοῦ προσώπου σου· προσάγαγέ μοι τοὺς υἱούς σου, ἵνα εὐλογήσω αὐτούς.

5 καὶ προσήγαγεν Ἐφραὶμ καὶ Μανασσῆ, τὸν Μανασσῆ θέλων ἵνα εὐλογηθῆ, ὅτι πρεσβύτερος ἦν· ὁ γὰρ Ἰωσήφ προσήγαγεν εἰς τὴν δεξιὰν χεῖρα τοῦ πατρὸς Ἰακώβ. εἶδεν δὲ Ἰακώβ τύπον τῷ πνεύματι τοῦ λαοῦ τοῦ μεταξύ· καὶ τί λέγει; Καὶ ἐποίησεν Ἰακώβ ἐναλλάξ τὰς χεῖρας αὐτοῦ καὶ ἐπέθηκεν τὴν δεξιὰν ἐπὶ τὴν κεφαλὴν Ἐφραὶμ, τοῦ δευτέρου καὶ νεωτέρου, καὶ εὐλόγησεν αὐτόν. καὶ εἶπεν Ἰωσήφ πρὸς Ἰακώβ· Μετάθεσ σου τὴν δεξιὰν ἐπὶ τὴν κεφαλὴν Μανασσῆ, ὅτι πρωτότοκός μου υἱός ἐστιν. καὶ εἶπεν Ἰακώβ πρὸς Ἰωσήφ· Οἶδα, τέκνον, οἶδα· ἀλλ' ὁ μείζων δουλεύσει τῷ ἐλάσσονι, καὶ οὗτος δὲ εὐλογηθήσεται

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13:6 Consider the way he ordained that this people should be first hence heir of the covenant!

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

*See! I have made you, Avraham, a father of the nations who in their uncircumcised state still believe in Yahweh.*<sup>136</sup>

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<sup>136</sup> Genesis 15:6 – Hebrew has YHWH; Genesis 17:5; Romans 4:11ff.

13:6 βλέπετε, ἐπὶ τίνων τέθεικεν, τὸν λαὸν τοῦτον εἶναι πρῶτον καὶ τῆς διαθήκης κληρονόμον.

7 εἰ οὖν ἔτι καὶ διὰ τοῦ Ἀβραάμ ἐμνήσθη, ἀπέχομεν τὸ τέλειον τῆς γνώσεως ἡμῶν. τί οὖν λέγει τῷ Ἀβραάμ, ὅτε μόνος πιστεύσας ἐτέθη εἰς δικαιοσύνην; Ἴδού, τέθεικά σε, Ἀβραάμ, πατέρα ἐθνῶν τῶν πιστευόντων δι' ἀκροβυστίας τῷ θεῷ.

**14** :1 Yes! Well! Let us now inquire as to whether he has given that covenant to the people as he swore to the fathers he would give. Amen! He has given it! But *that 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 so he could receive the covenant Yahweh made with his people. He received the two tablets from Yahweh written in the Ruach with the finger of Yahweh's hand. Moshe, after he received them, was carrying them down to the people to give them over.<sup>137</sup> 3 But Yahweh 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, so he cast the tablets from his hands – and the tablets of the covenant of Yahweh were thus broken.<sup>138</sup>*

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 Yahweh himself gave us *the honor* of being the people of his inheritance, having patiently suffered for our sake. 5 And *Yahshua's identity* 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. 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!

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<sup>137</sup> Cf. Exodus 24:18; 31:18.

<sup>138</sup> Cf. Exodus 32:7-8,19.

1 Ναί. ἀλλὰ ἴδωμεν, εἰ ἡ διαθήκη, ἣν 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 ὄρει Σινᾶ, τοῦ λαβεῖν τὴν διαθήκην κυρίου πρὸς τὸν λαόν, 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 κατέφευγεν πρὸς τὸν λαὸν δοῦναι.

3 καὶ εἶπεν κύριος πρὸς Μωϋσῆν. Μωϋσῆ Μωϋσῆ, κατάβηθι τὸ τάχος, ὅτι ὁ λαὸς σου, ὃν ἐξήγαγες ἐκ γῆς Αἰγύπτου, ἠνόμησεν. καὶ συνῆκεν Μωϋσῆς, ὅτι ἐποίησαν ἑαυτοῖς πάλιν χωνέματα, καὶ ἔρριψεν ἐκ τῶν χειρῶν, καὶ συνετρίβησαν αἱ πλάκες τῆς διαθήκης κυρίου.

4 Μωϋσῆς θεράπων ὢν ἔλαβεν, αὐτὸς δὲ κύριος ἡμῖν ἔδωκεν εἰς λαὸν κληρονομίας, δι' ἡμᾶς ὑπομείνας.

5 ἐφανερῶθη δέ, ἵνα κάκεῖνοι τελειωθῶσιν τοῖς ἀμαρτήμασιν, καὶ ἡμεῖς διὰ τοῦ κληρονομοῦντος διαθήκην κυρίου Ἰησοῦ λάβωμεν, ὃς εἰς τοῦτο ἠτοιμάσθη, ἵνα αὐτὸς φανείσ, τὰς ἤδη δεδαπανημένας ἡμῶν καρδίας τῷ θανάτῳ καὶ παραδεδομένας τῇ τῆς πλάνης ἀνομίᾳ λυτρωσάμενος ἐκ τοῦ σκότους, διάθηται ἐν ἡμῖν διαθήκην λόγῳ.

6 γέτραπται γάρ, πῶς αὐτῷ ὁ πατήρ ἐντέλλεται, λυτρωσάμενον ἡμᾶς ἐκ τοῦ σκότους ἐτοιμάσαι ἐαυτῷ λαὸν ἅγιον.

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14:7 So the prophet says,

*I, Yahweh your Elohim, have called you in righteousness; and I will hold your hand to make you strong. I have given you as a covenant to the tribes, a light to the Goyim, to open blind eyes, to bring the bound out of chains, and those who sit in darkness out of prison.*<sup>139</sup>

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 Goyim, so that you might stand for salvation – even to the end of the earth. Yahweh Elohim, the one who redeemed you, lets you know this.*<sup>140</sup>

9 Finally, the prophet also says,

*The Ruach of Yahweh is on me, for he has anointed me to preach Good News to the poor in ruach<sup>141</sup>. 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 Yahweh's favor and the day of his judgment.*<sup>142</sup>

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<sup>139</sup> Isaiah 42:6,7.

<sup>140</sup> Cf. Isaiah 49:6,7.

<sup>141</sup> 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.

<sup>142</sup> Isaiah 61:1,2; Matthew 5:3.

14:7 λέγει οὖν ὁ προφήτης· Ἐγὼ κύριος, ὁ θεός σου, ἐκάλεσά σε ἐν δικαιοσύνῃ καὶ κρατήσω τῆς χειρός σου καὶ ἐνισχύσω σε, καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν ἀνοῖξαι ὀφθαλμούς τυφλῶν καὶ ἐξαγαγεῖν ἐκ δεσμῶν πεπεδημένους καὶ ἐξ οἴκου φυλακῆς καθημένους ἐν σκότει. γινώσκομεν οὖν, πόθεν ἐλυτρώθημεν.

8 πάλιν ὁ προφήτης λέγει· Ἴδού, τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, οὕτως λέγει κύριος ὁ λυτρωσάμενός σε θεός.

9 καὶ πάλιν ὁ προφήτης λέγει· Πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι ταπεινοῖς χάριν, ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῦξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι ἑνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποσόσεως, παρακαλέσαι πάντας τοὺς πενθοῦντας.

**15** :1 Moreover, it is written in the Ten Words about the Shabbat, that *Yahweh* spoke to Moshe face to face on Mount Sinai:

*Sanctify the Shabbat of Yahweh with pure hands and heart!*<sup>143</sup>

2 And in another place he says,

*If my sons will keep my Shabbatot, I will place my mercy on them.*<sup>144</sup>

3 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 on the seventh day, on which he rested and sanctified.*<sup>145</sup>

4 Consider, my children, the significance of the words,

*He finished them in six days.*

They mean this: that in six thousand years *Yahweh* will make an end of all *evil*, for a day is as a thousand years with him. He witnesses personally to me, saying:

*Behold this day: a day will be as a thousand years.*<sup>146</sup>

So, my children, in six days, that is in six thousand years, will all be *evil* brought to an end.<sup>147</sup>

5 And the words,

*He rested on the seventh day;*

they mean that after his Son came, ceasing the time of the lawless one,<sup>148</sup> and *when he* has judged the unrighteous and changed the sun, moon, and stars, then he will rest well on the seventh day.

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<sup>143</sup> Exodus 20:8; Deuteronomy 5:12; Psalms 24:4.

<sup>144</sup> Cf. Exodus 31:13-17; Jeremiah 17:24; Isaiah 56:2ff.

<sup>145</sup> Genesis 2:2,3.

<sup>146</sup> Also saying it to (2) Peter (3:8).

<sup>147</sup> See Appendix B: The Teaching of the Eight Days.

<sup>148</sup> lawless, lawless one or lawlessness.

**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 ἀγιασατε τὸ σάββατον κυρίου χερσὶν καθααῖς καὶ καρδίᾳ καθαῶ.

2 καὶ ἐν ἐτέρῳ λέγει· Ἐὰν φυλάξωσιν οἱ υἱοὶ μου τὸ σάββατον, τότε ἐπιθήσω τὸ ἔλεός μου ἐπ' αὐτούς.

3 τὸ σάββατον λέγει ἐν ἀρχῇ τῆς κτίσεως· Καὶ ἐποίησεν ὁ θεὸς ἐν ἕξ ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ καὶ κατέπαυσεν ἐν αὐτῇ καὶ ἡγίασεν αὐτήν.

4 προσέχετε, τέκνα, τί λέγει τὸ συνετέλεσεν ἐν ἕξ ἡμέραις. τοῦτο λέγει, ὅτι ἐν ἑξακισχιλίοις ἔτεσιν συντελέσει κύριος τὰ σύμπαντα· ἡ γὰρ ἡμέρα παρ' αὐτῷ σημαίνει χίλια ἔτη. αὐτὸς δέ μοι μαρτυρεῖ λέγων· Ἴδού, ἡμέρα κυρίου ἔσται ὡς χίλια ἔτη. οὐκοῦν, τέκνα, ἐν ἕξ ἡμέραις, ἐν τοῖς ἑξακισχιλίοις ἔτεσιν συντελεσθήσεται τὰ σύμπαντα.

5 Καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἐβδόμῃ. τοῦτο λέγει· ὅταν ἐλτῶν ὁ υἱὸς αὐτοῦ καταργήσῃ τὸν καιρὸν τοῦ ἀνόμου καὶ κρινεῖ τοὺς ἀσεβεῖς καὶ ἀλλάξῃ τὸν ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας, τότε καλῶς καταπαύσεται ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ.

15:6 Further, he says,

*You will consecrate it with pure hands and heart.*<sup>149</sup>

Who, then, can set apart the day that Yahweh has devoted unless he is pure 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 received the promise. So when iniquity no longer exists and all things have been made anew by Yahweh, we will certainly be able to **set it all apart** – we ourselves being set-apart already *for the advent of that time!*

8 Further, *Yahweh* says to them,

*Your new moons and your Shabbatot I cannot stand.*<sup>150</sup>

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,<sup>151</sup> in which Yahshua arose out of death, appeared publicly, *and* ascended into heaven!<sup>152</sup>

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<sup>149</sup> Cf. Exodus 31:12ff.; Psalm 24:4.

<sup>150</sup> Isaiah 1:13.

<sup>151</sup> See the appendix, "The Eight Day."

<sup>152</sup> Vs. 9: a difficult passage:

διο και αγομεν την 'εμεραν την ογδοην εις ευφροσυνην,  
*so and let us go the day the eighth into rejoicing*

εν η και 'ο Ιησους ανεστη εκ νεκρων και φανερωθεις  
*in which even the lesous arose out (of) death and appeared*

ανεβη εις ουρανους.  
*ascended into sky (heaven).*

15:6 πέρας γέ τοι λέγει· Ἀγιάσεις αὐτήν χερσὶν καθααῖς καὶ καρδίᾳ καθαῖ. εἰ οὖν ἦν ὁ θεὸς ἡμέραν ἡγίασεν νῦν τις δύναται ἀγιάσαι καθαρὸς ὦν τῇ καρδίᾳ, ἐν πᾶσιν πεπλανήμεθα.

7 Ἴδε ὅτι ἄρα τότε καλῶς καταπαυόμενοι ἀγιάσομεν αὐτήν, ὅτε δυνησόμεθα αὐτοὶ δικαιωθέντες καὶ ἀπολαβόντες τὴν ἐπαγγελίαν, μηκέτι οὔσης τῆς ἀνομίας, καινῶν δὲ γεγονότων πάντων ὑπὸ κυρίου· τότε δυνησόμεθα αὐτήν ἀγιάσαι, αὐτοὶ ἀγιασθέντες πρῶτον.

8 πέρας γέ τοι λέγει αὐτοῖς· Τὰς νεομηνίας ὑμῶν καὶ τὰ σάββατα οὐκ ἀνέχομαι. ὁρᾶτε, πῶς λέγει; οὐ τὰ σάββατα ἐμοὶ δεκτά, ἀλλὰ ὁ πεποίηκα, ἐν ᾧ καταπαύσας τὰ πάντα ἀρχὴν ἡμέρας ὀγδόης ποιήσω, ὃ ἐστὶν ἄλλου κόσμου ἀρχήν.

9 διὸ καὶ ἄγομεν τὴν ἡμέραν τὴν ὀγόνην εἰς εὐφροσύνην, ἐν ἧ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερωθεὶς ἀνέβη εἰς οὐρανοῖς.

**16** :1 Now I will tell you about the set-apart place<sup>153</sup> and how these wretched men, so deceived, placed their hopes in the building (as the dwelling of Eloha) and not on the Elohim who made them. 2 For in a manner quite like that of the Goyim, they consecrated<sup>154</sup> within the Qadosh. What does Yahweh say, making this ineffective? Pay attention!

*Who has measured out the heaven with his palm or the earth with the flat of his hand; is it not I? says Yahweh. Heaven 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 vain. 3 Yet He says again,  
*Look! Those who have destroyed this Qadosh will rebuild it!*

4 It is finished. Through their war, the enemy destroyed it. Now both the enemy and their slaves will rebuild it.<sup>155</sup>

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 Yahweh will deliver up the sheep of his pasture, and their fold and their tower he will give over to destruction. And it was done according to what Yahweh had spoken.*

6 Let us then ask whether any Qadosh of Yahweh even exists! Yes, there is a Qadosh. *It is in* the same location that Yahweh declared he would construct it and complete it.

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<sup>153</sup> ναος – in the NT, *naos* designates both the pagan shrine and the *kadosh kadoshim* (holy of holies) (Matthew 26:61 etc.). The Greek for *temple* is ἱερόσ.

<sup>154</sup> Consecrate = set apart or dedicate to the service of a deity.

<sup>155</sup> 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 Ἔτι δὲ καὶ περὶ τοῦ ναοῦ ἐρῶ ὑμῖν, ὡς πλανώμενος οἱ ταλαίπωροι εἰς τὴν οἰκοδομὴν ἤλπισαν, καὶ οὐκ ἐπὶ τὸν θεὸν αὐτῶν τὸν ποιήσαντα αὐτούς, ὡς ὄντα οἶκον θεοῦ.

2 σχεδὸν γὰρ ὡς τὰ ἔθνη ἀφιέρωσαν αὐτὸν ἐν τῷ ναῷ. ἀλλὰ πῶς λέγει κύριος καταργῶν αὐτὸν, μάθετε· Τίς ἐμέτρησεν τὸν οὐρανὸν σπιθαμῇ ἢ τὴν γῆν ὄρακί; οὐκ ἐγώ; λέγει κύριος· Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, ἢ τίς τόπος τῆς καταπαύσεώς μου; ἐγνώκατε, ὅτι ματαία ἡ ἐλπίς αὐτῶν.

3 πέρασ γέ τοι πάλιν λέγει· Ἴδού, 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, ἐφανερῶθη. λέγει γὰρ ἡ γραφή· Καὶ κύριος τὰ πρόβατα τῆς νομῆς καὶ παραδώσει καὶ τὸν πύργον αὐτῶν εἰς καταφθοράν. καὶ ἐγενετο καθ' ἃ ἐλάλησεν κύριος.

6 ζητήσωμεν δέ, εἰ ἔστιν ναὸς θεοῦ. ἔστιν, ὅπου αὐτὸς λέγει ποιεῖν καὶ καταρτίζειν.

A LETTER OF BAR NABA . . .

16:6b For it is written: *When the week is completed, the Qadosh of Yahweh will be built with great esteem, and in the name of Yahweh.*

7 I find that there is *already* a Qadosh! How can it be rebuilt in the name of Yahweh? Learn!

Before we believed in El, the occupants of our hearts were corrupt and feeble, truly as a shrine built by hands *only*. *The heart* was full of idolatry: it was the habitation of demons because we did works that were contrary to Elohim.

8 But it will yet be built in the name of Yahweh! Attend! Yahweh's Qadosh is built wondrously! How? Learn! Our sins in remission, having hoped *solely* on the Name, we have become new! We are re-created entirely! So this is why Elohim truly lives within us, making us a habitation.

9 How is this? Through the word of his faith, the calling of his promise, the wisdom of his Torah, the commandments of his teaching – he himself *is* prophesying in us – he himself *is* living in us! To us, who were once enslaved by Death, he opens the gate of the Qadosh (that is, his mouth). By giving us his forgiveness, he leads us into the invincible Qadosh!

10 The person who wants to be rescued does not look to humankind, but to the one who lives in him and speaks through him. *This person* speculates about what he has never heard before, even *while* speaking such *unlikely* words from his mouth. No, he never imagined he would hear such things *coming from himself*, but this is the *reality* of the Ruach-Qadosh built by Yahweh!

16:6b γέγραπται γάρ· Καὶ ἔσται, τῆς ἐβδομάδος συντελουμένης οἰκοδομηθήσεται ναὸς θεοῦ ἐνδόξως ἐπὶ τῷ ὀνόματι κυρίου.

7 εὐρίσκω οὖν, ὅτι ἔτιν ναὸς. πῶς οὖν οἰκοδομηθήσεται ἐπὶ τῷ ὀνόματι κυρίου, μάθετε. πρὸ τοῦ ἡμᾶς πιστεῦσαι τῷ θεῷ ἦν ἡμῶν τὸ κατοικητήριον τῆς καρδίας φθαρτὸν καὶ ἀσθενές, ὡς ἀληθῶς οἰκοδομητὸς ναὸς διὰ χειρός, ὅτι ἦν πλήρης μὲν εἰδωλολοτρείας καὶ ἦν οἶκος δαιμονίων διὰ τὸ ποιεῖν, ὅσα ἦν ἐναντία τῷ θεῷ.

8 Οἰκοδομηθήσεται δὲ ἐπὶ τῷ ὀνόματι κυρίου. προσέχετε δέ, ἵνα ὁ ναὸς τοῦ κυρίου ἐνδόξως οἰκοδομηθῇ. πῶς, μάθετε. λαβόντες τὴν ἄφεσιν τῶν ἁμαρτιῶν καὶ ἐλπίσαντες ἐπὶ τὸ ὄνομα ἐγενόμεθα καινοί, ἄλλοι ἐξ ἀρχῆς κτιζόμενοι· διὸ ἐν τῷ κατοικητηρίῳ ἡμῶν ἀληθῶς ὁ θεὸς κατοικεῖ ἐν ἡμῖν.

9 πῶς; ὁ λόγος αὐτοῦ τῆς πίστεως, ἡ κλῆσις αὐτοῦ τῆς ἐπαγγελίας, ἡ σοφία τῶν δικαιοματίων, αἱ ἐντολαὶ τῆς διδαχῆς, αὐτὸς ἐν ἡμῖν προφητεύων, αὐτὸς ἐν ἡμῖν κατοικῶν, τοὺς τῷ θανάτῳ δεδουλωμένους ἀνοίγων ἡμῖν τὴν θύραν τοῦ ναοῦ, ὃ ἐστὶν στόμα, μετάνοιαν διδοὺς ἡμῖν, εἰσάγε εἰς τὸν ἄφθαρτον ναόν.

10 ὁ γὰρ ποθῶν σωθῆναι βλέπει οὐκ εἰς τὸν ἄνθρωπον, ἀλλ' εἰς τὸν ἐν αὐτῷ κατοικοῦντα καὶ λαλοῦντα, ἐπ' αὐτῷ ἐκπλησσομένους, ἐπὶ τῷ μηδέποτε μήτε τοῦ λέγοντος τὰ ῥήματα ἀκηκοέναι ἐκ τοῦ στόματος μήτε αὐτός ποτε ἐπιτεθυμηκέναι ἀκούειν. τοῦτό ἐστὶν πνευματικὸς ναὸς οἰκοδομούμενος τῷ κυρίῳ.

**17** :1 As simply as I could I *have* shown you these *teachings*. My mind and ruach 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:

**P** 1 Ἐφ' ὅσον ἦν ἐν δυνατῶ καὶ ἀπλότητι δηλῶσαι ὑμῖν, ἐλπίζει μου ἡ ψυχὴ τῆ ἐπιθυμίᾳ μου μὴ παραλελοιπέναι τι τῶν ἀνηκόντων εἰς σωτηρίαν.

2 ἐὰν γὰρ περὶ τῶν ἐνεστώτων ἢ μελλόντων γράφω ὑμῖν, οὐ μὴ νοήσητε διὰ τὸ ἐν παραβολαῖς κείσθαι. ταῦτα μὲν οὕτως.

**18** :1 Let us carry on toward a different type of awareness and instruction.

There are two paths of instruction and authority – one of light and the other of darkness. There is a great gulf between the two paths. The Elohim's appointed malachim<sup>156</sup> over the first. Satan appoints his malachim over the other.

2 On one side stands Yahweh, yimlok l'olam va-ed;<sup>157</sup> on the other side is the ruler of a world that presently is *drowning* in evil.

**Σ** 1 Μεταβῶμεν δὲ καὶ ἐπὶ ἐτέραν γνῶσιν καὶ διδαχὴν. Ὅδοι δύο εἰσὶν διδαχῆς καὶ ἐξουσίας, ἥ τε τοῦ φωτὸς καὶ ἡ τοῦ σκότους. διαφορὰ δὲ πολλὴ τῶν δύο ὁδῶν. ἐφ' ἧς μὲν γάρ εἰσιν τεταγμένοι φωταγωγοὶ ἄγγελοι τοῦ θεοῦ, ἐφ' ἧς δὲ ἄγγελοι του σατανᾶ.

2 καὶ ὁ μὲν ἐστὶν κύριος ἀπὸ αἰώνων καὶ εἰς τοὺς αἰῶνας, ὁ δὲ ἄρχων καιροῦ τοῦ νῦν τῆς ἀνομίας.

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<sup>156</sup> malachim = Hebrew, messengers or angels.

<sup>157</sup> Exodus 15:18, Yahweh will reign forever.

**19** :1 This is the path 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*:

2 You will love the one who made you.

You will fear the one who formed you.

You will glorify the one who redeemed you from death.

You will be simple in heart yet rich in ruach.

You will not hang on to those who travel the trail of death.

You will hate whatever is not pleasing to Elohim.

You will hate all pretentious acting.<sup>158</sup>

You will not abandon the commandments of Yahweh.

3 You will not applaud yourself.<sup>159</sup>

You will be humble in all *circumstances*.

You will not take *undue* credit to yourself.

You will not plan evil against your neighbor.

You will not disrespect; your ruach will not accept such.

4 You will not fornicate.

You will not commit adultery.

You will not corrupt boys.

The word of Elohim will not go forth from you among the filthy.

In the case of an offense, you will not judge anyone by a double standard.

You will be gentle.

You will be quiet.

You will tremble at *these* words that you have heard.

You will not bear a grudge against your brother.

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<sup>158</sup> Pretentious acting = hypocrisy or double-standard.

<sup>159</sup> Applaud yourself = exaggerate your abilities or place.

**Τ**<sup>1</sup> Ἡ οὖν ὁδὸς τοῦ φωτός ἐστὶν αὕτη· ἐάν τις θέλων ὁδὸν ὀδεύειν ἐπὶ τὸν ὠρισμένον τόπον, σπεύσῃ τοῖς ἔργοις αὐτοῦ. ἔσιν οὖν ἡ δοθεῖσα ἡμῖν γνῶσις τοῦ περιπατεῖν ἐν αὐτῇ τοιαύτη.

2 ἀγαπήσεις τὸν ποιήσαντά σε, φοβηθήσῃ τὸν σε πλασαντα, δοξάσεις τὸν σε λυτρωσάμενον ἐκ θανάτου· ἔσῃ ἀπλοῦς τῇ καρδίᾳ καὶ πλούσιος τῷ πνεύματι· οὐ κολληθήσῃ μετὰ τῶν πορευομένων ἐν ὁδῷ θανάτου, μισήσεις πᾶν, ὃ οὐκ ἔστιν ἀρεστὸν τῷ θεῷ, μισήσεις πᾶσαν ὑπόκρισιν· οὐ μὴ ἐγκαταλιπῆς ἐντολὰς κυρίου.

3 οὐχ ὑψώσεις σεαυτὸν, ἔσῃ δὲ ταπεινόφρων κατὰ πάντα· οὐκ ἀρεῖς ἐπὶ σεαυτὸν δόξαν. οὐ λήμψῃ βουλήν πονηρὰν κατὰ τοῦ πλησίον σου, οὐ δώσεις τῇ ψυχῇ σου θράσος.

4 οὐ πορνεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις. οὐ μὴ σου ὁ λόγος τοῦ θεοῦ ἐξέθῃ ἐν ἀκαθαρσίᾳ τινῶν. οὐ λήμψῃ πρόσωπον ἐλέγξαι τινὰ ἐπὶ παραπτώματι. ἔσῃ πραῦς, ἔσῃ ἡσύχιος, ἔσῃ τρέμων τοὺς λόγους οὓς ἤκουσας, οὐ μνησικακήσεις τῷ ἀδελφῷ σου.

19:5 You will not doubt whether something will happen or not.

*You will not take the name of Yahweh for improper purpose.*<sup>160</sup>

You will love your neighbor more than your own ruach.

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 Yahweh from their youth.

6 *You will not covet your neighbor's goods.*

You will not greedily extort.

Your ruach 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 Ruach 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 ruach be pure.

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<sup>160</sup> 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.*

19:5 οὐ μὴ διψυχήσης, πότερον ἔσται ἢ οὐ. οὐ μὴ λάβης ἐπὶ ματάῳ τὸ ὄνομα κυρίου. ἀγαπήσεις τὸν πλησίον σου ὑπὲρ τὴν ψυχὴν σου. οὐ φονεύσεις τέκνον ἐν φθορᾷ, οὐδὲ πάλιν γεννηθὲν ἀποκτενεῖς. οὐ μὴ ἄρης τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρὸς σου, ἀλλὰ ἀπὸ νεότητος διδάξεις φόβον θεοῦ.

6 οὐ μὴ γένη ἐπιθυμῶν τὰ τοῦ πλησίον σου, οὐ μὴ γένη πλεονέκτης. οὐδὲ κολληθήσῃ ἐκ ψυχῆς σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ ταπεινῶν καὶ δικαίων ἀναστραφήσῃ, τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄνευ θεοῦ οὐδὲν γίνεται.

7 οὐκ ἔση διγνώμων οὐδὲ γλωσσώδης, ὑποταγήσῃ κυρίοις ὡς τύπῳ θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξης δούλῳ σου ἢ παιδίσκῃ ἐν πικρίᾳ, τοῖς ἐπὶ τὸν αὐτὸν θεὸν ἐλπίζουσιν, μὴ ποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτέροις θεόν· ὅτι οὐκ ἦλθεν κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἠτοίμασεν.

8 κοινωνήσεις ἐν πᾶσιν τῷ πλησίον σου καὶ οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀφθάρτῳ κοινωνοί ἐστε, πόσω μᾶλλον ἐν τοῖς φθαρτοῖς; οὐκ ἔση πρόγλωστος· παγὶς γὰρ τὸ στόμα θανάτου. ὅσον δύνασαι, ὑπὲρ τῆς ψυχῆς σου ἀγνεύσεις.

A LETTER OF BAR NABA . . .

19:9 *Do not be a hand-stretcher in receiving and a hand-drawer in giving.*<sup>161</sup>

You will love every one that speaks the word of Yahweh 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 kadoshim.

11 You will not doubt or complain about your giving. Give to every one that 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.

This is the way of life: by laboring in the Word, arranging preaching events and being keen to save the ruach by the Word; or you will work with your hands to redeem your sins.

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<sup>161</sup> Sirach (Ecclesiasticus) 4:31.

19:9 μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν. ἀγαπήσεις ὡς κόρην τοῦ ὀφθαλμοῦ σου πάντα τὸν λαλοῦντά σοι τὸν λόγον κυρίου.

10 μνησθήσῃ ἡμέραν κρίσεως νυκτὸς καὶ ἡμέρας, καὶ ἐκζητήσεις καθ' ἐκάστην ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἢ διὰ λόγου κοπιῶν καὶ πορευόμενος εἰς λύτρωσιν ἁμαρτιῶν σου.

11 οὐ διστάσεις μισθοῦ καλὸς ἀνταποδότης. φυλάξεις ἃ παρέλαβες, μήτε προσπιθεῖς μήτε ἀφαιρῶν, εἰς τέλος μισήσεις τὸ πονηρὸν. κρινεῖς δικαίως.

12 οὐ ποιήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους συναγῶν. ἐξομολογήσῃ ἐπὶ ἁμαρτίαις σου. οὐ προσήξεις ἐπὶ προσευχὴν ἐν συνειδήσει πονηρᾷ. αὕτη ἐστὶν ὁδὸς τοῦ φωτός.

**20** :1 The path of the Black One is crooked and replete with cursing, for such is the path of eternal death and punishment, and on it are *snares* that destroy the ruach; 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.<sup>162</sup>

2 Here persecutors of good, haters of truth, lovers of lies; those who do not know the reward of righteousness, *those* who do not hold to what is good or to equitable justice; *those* who pay no attention to the widow and orphan;<sup>163</sup> *those* who are not awakened to reverence of Elohim, but to evil instead; from whom meekness and patience are far off; *those* who love the things that are useless, *those* who follow after repayments, *those* who have no compassion for the poor, *those* who do not help the one in trouble; *those* who are quick to gossip,<sup>164</sup> *those* who care not to know who made them; *those* murderers of children,<sup>165</sup> *those* corruptors of the image of Elohim who turn aside from the poor and oppress the miserable; *those* lawyers for the rich, *those* judges who are unjust to the poor, *those* who are sinning in every way *imaginable*.

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<sup>162</sup> Galatians 5:19-21.

<sup>163</sup> James 1:27.

<sup>164</sup> Romans 1:29.

<sup>165</sup> Didachē 2:2; Exodus 21:22.

**Υ**<sup>1</sup> Ἡ δὲ τοῦ μέλαος ὁδὸς ἐστὶν σκολιὰ καὶ κατάρως  
μεστή. ὁδὸς ἐστὶν θανάτου αἰωνίου μετὰ τιμωρίας, ἐν ἣ  
ἐστὶν τὰ ἀπολλύντα τὴ ψυχὴν αὐτῶν· εἰδωλολατρεία,  
θρασύτης, ὕψος δυνάμεως, ὑπόκρισις, διπλοκαρδία, μοιχεία,  
φόνος, ἀρπαγή, ὑπερηφανία, μαγεία, πλεονεξία, ἀφοβία  
θεοῦ·

2 διώκται τῶν ἀγαθῶν, μισοῦντες ἀλήθειαν,  
ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισθὸν  
δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ, οὐ κρίσει  
δικαία, χήρα καὶ ὀρφανῷ οὐ προσέχοντες,  
ἀγρυπνοῦντες μάτια, διώκοντες ἀνταπόδομα, οὐκ  
ἐλεῶντες πτωχόν, οὐ πονοῦντες ἐπὶ  
καταπονουμένῳ, εὐχερεῖς ἐν καταφονεῖς τέκνων,  
φθορεῖς πλάσματος θεοῦ, ἀποστρεφόμενοι τὸν  
ἐνδέμενον, καταπονοῦντες τὸν θλιβόμενον,  
πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί,  
πανθαμάρτητοι.

**21** :1 It is right for the one who has learned the ordinances of Yahweh 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. On this *first* account is the resurrection; on this *latter* account is the reckoning.

2 I ask those among you who are of high estate: if you will receive any friendly advice from me, keep around you those to whom you may do what is honorable. Fail not in so doing. 3 For the day is at hand in which everything will perish right along with the evil one. Yahweh is near, even at hand; and so is his reward.<sup>166</sup> 4 Again and again I ask you to be good lawgivers over yourselves; be good advisers of yourselves. Remain as faithful counselor of each another; cast out all hypocrisy from among you. 5 And may Elohim, who rules the whole world, give you wisdom, understanding, discipline, Torah knowledge, and patience. 6 Be taught by Elohim, inquiring about what Yahweh wants from you, and work so you may be found saved in the Day of Judgment.

7 If there is yet any memory of the good *about which I have spoken*, remember me as you practice these things, so that both your wishing and watching may turn out good. 8 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, for these *actions* are most commendable.

9 I have been very excited to write you insofar as I was able so that I might make you happy. Good-bye, O you children of love and shalom! May the Elohim of Kavod and of all favor be with your ruach! Amein! (Letter of Bar Naba)

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<sup>166</sup> Isaiah 40:10.

**Φ** 1 Καλὸν οὖν ἐστὶν μαθόντα τὰ δικαιώματα τοῦ κυρίου, ὅσα γέγραπται, ἐν τούτοις περιπατεῖν. ὁ γὰρ ταῦτα ποιῶν ἐν τῇ βασιλείᾳ τοῦ θεοῦ δοξασθήσεται· ὁ ἐκεῖνα ἐκλεγόμενος μετὰ τῶν ἔργων αὐτοῦ συναπολεῖται. διὰ τοῦτο ἀνάστασις, διὰ τοῦτο ἀνταπόδομα.

2 ἐρωτῶ τοὺς ὑπερέχοντας, εἴ τινά μου γνώμης ἀγαθῆς λαμβάνετε συμβουλίαν· ἔχετε μεθ' ἑαυτῶν εἰς οὓς ἐργάσησθε τὸ καλόν· μὴ ἔλλειπητε.

3 ἐγγὺς ὁ κύριος καὶ ὁ μισθὸς αὐτοῦ.

4 ἔτι καὶ ἐρωτῶ ὑμᾶς· ἑαυτῶν γίνεσθε νομοθέται ἀγαθοί, ἑαυτῶν μένετε σύμβουλοι πιστοί, ἄρατε ἐξ ὑμῶν πᾶσαν ὑπόκρισιν.

5 ὁ δὲ θεός, ὁ τοῦ παντὸς κόσμου κυριεύων, δώη ὑμῖν σοφίαν, σύνεσιν, ἐπιστήμην, γνώσιν τῶν δικαιωμάτων αὐτοῦ, ὑπομονήν.

6 γίνεσθε δὲ θεοδίδακτοι, ἐκζητοῦντες τί ζητεῖ κύριος ἀφ' ὑμῶν, καὶ ποιεῖτε ἵνα εὐρεθῆτε ἐν ἡμέρᾳ κρίσεως.

7 εἰ δὲ τίς ἐστὶν ἀγαθοῦ μνεία, μνημονεύετέ μου μελετῶντες ταῦτα, ἵνα καὶ ἡ ἐπιθυμία καὶ ἡ ἀγρυπνία εἰς τι ἀγαθὸν χωρήσῃ. ἐρωτῶ ὑμᾶς, χάριν αἰτούμενος.

8 ἕως ἔτι τὸ καλὸν σκευδός ἐστὶν μεθ' ὑμῶν, μὴ ἐλλείπητε μηδενὶ ἑαυτῶν, ἀλλὰ συνεχῶς ἐκζητεῖτε ταῦτα καὶ ἀναπληροῦτε πᾶσαν ἐντολήν· ἔστιν γὰρ ἄξια.

9 διὸ μᾶλλον ἐσπούδασα γράψαι ἀφ' ὧν ἠδυνήθην, εἰς τὸ εὐφραῖναι ὑμᾶς. σώζεσθε, ἀγάπης 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 Barnaba is in Greek and this translation uses the Greek of the Sinaiticus as a comparison with other translations. Therefore, we must begin with Greek in deciphering this teaching.

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

***iota*** [I or ι = 10] + ***eta*** [H or η = 8] = **18**

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

***yod*** [י = 10] + ***heth*** [ח = 8] = **18**

***yod*** [י = 10] + ***he*** [ה = 5] = **15**,<sup>167</sup>

disqualifying the ה in the spelling of the Messiah's name, at least in this scenario.



2 **Ιησους** = Iesus = Yahshua. All masculine names in Greek **require the ending of sigma ζ in their first (or nominative) form.**<sup>168</sup>

Adding the Greek letters employed as numerals in the name equals 300! In the ancient Greek tongue, Master's name 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,' in Greek was employed for the 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** [ש] is also 300.

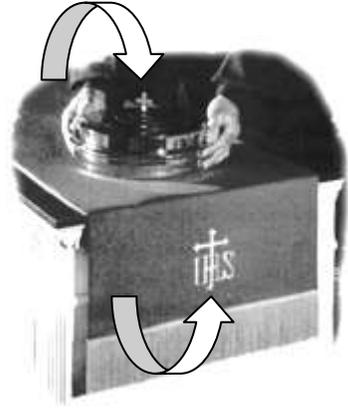
<sup>167</sup> The first letters of the Tetragrammaton, **YHWH**.

<sup>168</sup> This is not a conspiracy to defame the Sacred Name as some teach.

3 The Greek letter **tau** [τ] = 300. As mentioned before, in Paleo-Hebrew, the letter **shin** is worth 300 [w = 300] (not **taw**). Yet, as we can see, this play on numbers mystically works out in either language.

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

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



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

4 The use of Greek letters to convey this mystery assures us that Barnaba 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

The Scriptures speak of seven days of Salvation History. It says little about what happened before the first day and 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 Hasmoneans 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. There is one thing, my dear friends, that you must never forget: that with Yahweh, a day is like a thousand years, and a thousand years are like a day.

Further, that the world would be under Satan's rule for 4 days (4000 years), that the Messiah would come at the beginning of the fifth day, and that he would return in the seventh day. The seventh day, or seventh set of a thousand years, would be the Millennium ( $\chi\iota\lambda\iota\omicron\iota$ ) of peace, evangelistic activity, and severe but equitable judgment.

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

*in six thousand years Yahweh will make an end of all evil, for a day is as a thousand years with him. ...*

*So, my children, in six days, that is in six thousand years, will all be evil brought to an end. ... And the words, He rested on the seventh day; they mean that after his Son came, ceasing the time of the lawless one, and when he has judged the unrighteous and changed the sun, moon, and*

*stars, then he will rest well on the seventh day. (Barnabas 15:4,5)*

He then quotes another prophetic source:

*(Yahweh 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 eighth day, in which Yahshua arose out of death, appeared publicly, and ascended into heaven! (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:

*(Yahweh 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.*

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.

## *A LETTER OF BAR NABA . . .*

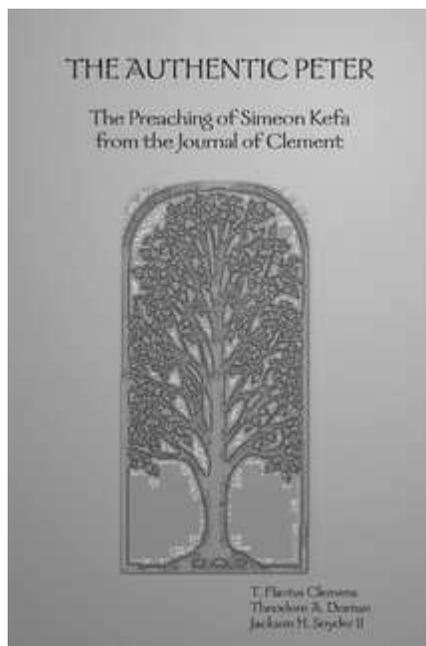
In summary, we can say that covenanters with Yahweh knew what thousand-year “day” they were living in, knew when Messiah was to come (Daniel 12:10ff), and recognized him on the fifth day (John 1:1-5). After the ascension, this information became public (as in Barnabas 15), and Covenanters (for the most part) kept immaculate records of time.<sup>169</sup> 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 7<sup>th</sup> day, since six thousand years of Salvation History has passed. The seventh day is the Millennium. For more information on this timely subject, visit <http://www.jacksonsnnyder.com/arc/2001/Millennium-Now.htm>.

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<sup>169</sup> With the exception of Rab. 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.

*. . . to his Sons and Daughters*



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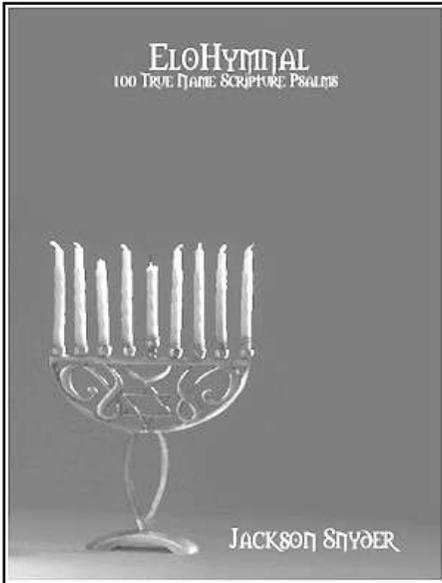
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. . . to his Sons and Daughters



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