

# The Torah of Zillah<sup>1</sup>

## (The Teachings of Silvanus)

The Teachings of Silvanus was found among a large group of eclectic texts known as the Nag Hammadi Library or Codices. Many of the treatises in the Library are Gnostic, Hermetic or Philosophical. The Teachings of Silvanus / Torah of Zillah are none of these types, but Messianic Nazorean / Essene Wisdom literature. The literalistic translations available on the web do not do justice to the content of the epistle. My paraphrase is meant to get at the actual purpose of the writing, which I believe is to dissuade Silas of Jerusalem's son from joining with violent, anti-Roman, anti-Herodian military factions such as the sect described in the Dead Sea Scrolls. The text is specific enough to convey the message but general enough to be of no threat to establishment powers. Some scholars date Silvanus to early second century. However, there is no reason why this letter could not have been written by Silas the Nazorean (mentioned in Acts 15:22, 27, 32, 34, 40, 16:19, 25, 29, 17:4, 10, 14, 15, 18:5, 2 Cor 1:19, 1 Thes 1:1, 2 Thes 1:1, 1 Peter 5:12). For more information, contact Silas, 801 605-1715, leave message. – Gush

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Interpreted by Dr. Gush Patel

### Zillah1

1. My son, put an end to every childish fantasy; get yourself strength of mind and being. Step up the struggle against every folly of the passions of lust and root evil, the love of praise, the attachment to controversy, the maddening jealousy and rage, the resentment, the greedy desire.
2. Guard your campus, your weapons and spears. Arm yourself; arm all your word-soldiers and advice-commanders; use your reasoning *to establish* a standard of leadership.
3. My son, throw every thief out of your doors. Guard your gates with speech-flames and you will gain quiet through all the turmoil of life. The one who will not guard his resources will become like a city that has been taken and is barren.
4. All kinds of monsters have marched through, for immoral thoughts are evil, wild beasts. Your campus will be filled with thieves and you will get no peace, only all manner of wild, savage fiends.
5. The Depraved Tyrant is master over these. While leading the way, the Wicked One stands up from inside a great sludge-pit. The whole campus of your very being will thus like perish. Rid yourself from these, you desolate being!
6. Get your guide and teacher. Your mind is your guide, and reason your teacher. They will convey you out of dangers and ruin.
7. Hear, my son, to my advice! Do not show your back to enemies and run away, but pursue them as a mighty man. Do not be like an animal with men pursuing you, but a person pursuing the evil, wild beasts; else they become victorious over you by some means then trample you as though you were already dead - until their impiety actually kills you.
8. Wretched son, what if you fall into their hands?
9. Protect yourself in case you are delivered over into the hands of your enemies. Entrust yourself to reason and mind, that friendly two-some, and no one will be able to win victory over you.
10. May Elohim<sup>2</sup> inhabit your campus; may his Spirit protect your gates; may the mind of Yahweh guard your walls. Let revelatory reason become a torch in your brain, burning off the wood of iniquity entirely.

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<sup>1</sup> Zillah, Silas, Silvanus, the Shadow.

<sup>2</sup> Elohim, El = the Mighty One, the Almighty – often mistranslated “God.”

11. If you do these things, my son, you will beat all your enemies; they will not be strong enough to engage in battle against you, nor will they have power to resist you, nor will they get in your way.
12. For if you encounter them, you will see them as deniers of the truth and you will scorn them.
13. They will chatter to you, sweet-talking and enticing you: not because they are afraid of you personally, but because they are terrified of those who dwell within you: the guardians of Elohim and his Torah.

### Zillah 2

1. My son, do your training and learn its lessons. Do not flee from instruction and teaching, but when you are taught, accept everything with joy. If you are trained in any *certain* duty, do it right. You will put on a helmet of instruction by means of your guiding standard. Put on the sacred teaching like a robe.
2. Make yourself noble-minded through good conduct. Obtain the seriousness of superior discipline. Judge yourself as a wise adjudicator. Yet do not go astray from my Torah so as to acquire ignorance to lead your men astray.
3. Do not run from Elohim nor his inner coaching, for he who is coaching you loves you very much and will pass on to you an admirable seriousness. Cast out the beastly nature within you, and do not allow immoral thoughts to enter. (You know my manner of teaching!)
4. If leading a few is successful (as you see it), how much better to lead all, since you are honored above every rank and tribe! Are you not prominent in every respect, even in right strategy, mastering every power that destroys the inner being?
10. My son, who wants to be a slave? Then why do you stir yourself up (mistakenly)?
11. My son, revere no person but Elohim alone, the Exalted One. Cast off from you the sedition of Belial.<sup>3</sup> Accept light in your eyes and cast away darkness. Live in Moshiach<sup>4</sup> and you will acquire a treasure in the heavens. Do not be like a sausage, composed of many worthless meats, and do not come to be a leader in your blind ignorance.
12. My son, consider my good and useful teaching and quit the sleepiness that weighs heavily on you. Leave the forgetfulness that fills you with darkness.
13. If you could not succeed, I would not have said these things to you. But Moshiach has come in order to give you this gift.
14. Why must you pursue darkness when light is at your service? Why drink stale water when sweet wine is available?

### Zillah 3

1. Wisdom summons you, yet you want to be stupid - not that you really want to do stupidly, but the animal nature within you does.
2. Wisdom summons you in her goodness, saying, "Come to Me, all of you, O foolish ones, that you may receive a gift: first-rate proficiency in righteousness! Yea, I give you the robe of the High Priest, woven from all kinds of wisdom."
3. What is a more wicked death than death from ignorance? What is devilish darkness except forgetfulness? Cast your fear upon Elohim alone.
4. Do not care for profitless gold and silver; but put on wisdom like a priest's robe; wear knowledge as a crown; sit upon a throne of perception. For these resources are already yours (yet maybe you will receive them again on high another time).

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<sup>3</sup> Belial = Unyoked demon of worthlessness.

<sup>4</sup> Moshiach = Messiah.

5. A fool puts on folly like a robe; like a cloak of sadness, he wears his shame. He crowns himself with myopia, and takes his seat upon a throne of ignorance.
6. While he is unreasoning, he leads himself astray for he is guided by unawareness. And he takes the road of obsession – obsessed with all passions.
7. He swims in the cravings of life and sinks.
8. He thinks he finds profit when he does the unprofitable.
9. Because the wretch does not have the captain's mind, when he charges through all these things, he dies; for he is like a ship that the wind tosses about; like a horse without a rider – loose.
10. Yet a horse must have a rider *named* "rationale." The wretch went astray because he did not take *rational* advice. He was thrown off course by three misfortunes:
11. he received death for a father, ignorance for a mother, evil counselors, and demons for friends and brothers! So, foolish one, you should indeed mourn for yourself.
12. Therefore, from here on, my son, return to your true purpose. Cast off these wicked, deceiving 'friends'! Accept Moshiach, the True Friend, as a superior teacher.
13. Throw off death, your adopted father; for death did not originally exist and will not exist at the end.
14. Still, since you cast off Elohim, the Devoted Parent, the True Life, the Spring of Living, you adopted death as a father and ignorance as a mother. They have robbed you of your knowledge of the Truth.
17. Return, my son, to your first father, Elohim, and Wisdom, your mother, from whom you came to be from the first so you might struggle successfully against all of your enemies – the Powers of the Satan<sup>5</sup>.

#### Zillah 4

1. So listen, my son, to my counsel. Do not be arrogant and oppose every good opinion, but take the side of YHWH's reasoning.
2. Keep the set-apart commandments of Yahshua Moshiach; then you will reign over every realm on earth be honored by the angelic messengers.
3. Yes, you will have angels as friends and fellow servants, and you will possess properties in the Shamayim<sup>6</sup>.
4. Do not bring grief and trouble to the Elohim in your heart.
5. As long as you obey him you may request of him to keep you set-apart toward becoming self-controlled in both soul and body. Thus you will become a throne for Wisdom in the household of Elohim. He will give you a great light through Her.
6. Above all, know of your birth: from what substance are you? or from what race? or from what species?
7. You should know that you have come from three races: from the earth, from the formed, and from the created. The body has come from the earth with an earth-like material; but the formed part, for the sake of the life-force, has come from the mind of Elohim.
8. The created part is your mind, which has come into conformity with the image of Yahweh.
9. The heavenward mind gets its essence from the Elohim, but the soul is what Elohim formed from his own heart. For I think that the soul exists much as a partner to that which is in conformity with the image; then physical matter is the stuff of the body, coming from the ground.
10. If you mix yourself up, you will split into three parts as you descend from virtue into worthlessness. So live with the Mind. Do not reflect on things pertaining to the flesh.

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<sup>5</sup> The Satan = the Adversary, the devil.

<sup>6</sup> Shamayim = heavens.

11. Get some strength, for the mind is to be strong. If you fall, you will be neutralized. If you cast out the logical mind, you have excised the male part and made yourself a eunuch.
12. You may thus become intuitive since you take away the substance of the formed. But if you cast away even the smallest part of mind, you may not again re-acquire humanity.
13. For would you accept the animal mind and likeness? You would then become fully carnal since all you have left is the beastly nature.
14. Since it is so difficult to find a mindful person, how much more so to find Elohim? (But you have already found Elohim; or I should say, Elohim has found you.)

### Zillah 5

1. I teach that Elohim is the creator of spirit – the spiritual one. Humankind has taken shape from the essence of Elohim.
2. The divine part shares in this to some extent just as it shares in the flesh. The soulish part is wont to turn from one to the other – the mind to the flesh – the flesh to the mind – side to side to side. In this way, a person acquires images of what it considers real.
3. It is good for you, O man, to turn yourself toward the mind rather than toward the animal nature – the flesh. You will resemble that which you most often turn.
4. For which will you, O man, be zealous? Did you, O woman, desire to be beastly when you encountered the beastly nature? It is better for you to share in the true nature of life.
5. The essence of the animal will surely guide you in the challenges of the world all right; but the rational mind will guide you in rational ways. Turn toward the rational and cast away the earth-begotten nature.
6. O spirit, persistent one, be sober and shake off your drunkenness, your work of ignorance. If you remain in the body, you live plain. When you entered here through a physical birth, you came to be. Likewise, be borne into the bridal chamber!
7. Be of enlightened mind!
8. My son, do not swim in just any water-hole; that is, do not be defiled by occult knowledge. Certainly you know that the schemes of Satan are many and its tricks varied?
9. The intellectual person has especially been robbed of intelligence by the viper. For it is fitting for you to be well-informed of the characteristics of the two: the viper's cleverness and the dove's innocence,
10. lest Satan come at you in a flatterer's disguise, like a true friend, saying, "I predict good things for you."
11. You did not discern the treachery of this fellow when you accepted him as a true friend; for he casts evil thoughts into your heart – and *seemingly* good ones, too – *such as*
12. hypocrisy in the cloak of true wisdom; greed in the costume of thriftiness; love of esteem in the dress of the beautiful; boastfulness and pride in the semblance of great seriousness; and unrighteousness as great uprightness.
13. The one who says, "I have many gods," is without any. He offers imitation knowledge to your heart *in the form of* religious mysteries. Who may grasp his various notions and strategies since he is the master intellect for those who wish to accept his rule?
14. My son, how will you be able to ascertain his schemes and soul-killing instruction? For many are his devices and wicked schemes.
15. Consider hard where and how he may enter your soul, and in what disguise he will wear when he tries.

### Zillah 6

1. Receive Moshiach, who is able to set you free – since he has already taken on the devices of the evil one so as to destroy the Satan by deception. For Moshiach is your King. He is forever invincible, against whom none may fight nor even speak a word.
2. Behold your King – even your Father – for there is none like him. The Rabbi<sup>7</sup> is with you always. He is your *Paraclete*<sup>8</sup> who seeks you out for the good in you.
3. Do not be cruel in your decisions; every cruel person wounds the heart of the *Paraclete*. Only a fool stays upon the course of destruction, but the wise knows the way.
4. And a fool does not guard against telling a secret plan; a wise person never blurts every word, but is discriminating, considering who may be listening. Do not talk around those whom you do not know well.
5. Have a great number of comrades, but not advisors. First, examine your advisor closely: do not honor any flatterer. The flatterer's word is surely sweet as honey, but the flatterer's heart is full of poisonous hellebore<sup>9</sup>.
6. For whenever flatterers think they have become reliable friends, they will turn against you viciously, and throw you into the dung pile.
7. So trust no one as a friend, for this whole world has become deceitful, and every person is troubled with futility. Not everything of the world is profitable: most acts are in vain.
8. There is no trustworthy soul, not even a brother, since each individual seeks personal advantage.
9. My son, do not have any friend; but if you do get one, do not entrust yourself. To Elohim alone entrust yourself – as father and friend. For everyone proceeds deceitfully even as the whole world is full of suffering and pain – unprofitable things.
10. If you wish to pass your life in peace, do not keep company with anyone. And if you do keep company, act as if you do not. Be pleasing to Elohim and you will not need anyone else.
11. Live with the Anointed One and he will deliver you. For he is the Light of Truth and the Sun of Life.
12. For just as the visible sun makes light for fleshly eyes, so Moshiach illuminates every mind and the heart. If an unrighteous person has a bad physical death, how much worse for the one with the blind mind!
13. Every blind person who moves along alone is considered to be insane. He does not delight in acquiring illumination from Moshiach, which is reason.
14. For everything seen has a double that is unseen. As a fire burns unconfined, so it is with the sun in the sky, the rays of which extend to earth. Similarly, Moshiach is a solitary being that bears light to every place.
15. This is also how he speaks of our minds, as if they were burning lamps lighting up the room – being partially spirit, he lights up minds everywhere.

### Zillah 7

1. I shall tell you what is greater than this: the mind inhabits a physical space in the body; but with respect to thought, that part of the mind is not in any place. For how can a mind be confined to one place since it contemplates all places?
2. What is even greater: never think that Elohim exists somewhere in particular. If you localize YHWH in one spot then it is natural to think that **the spot** is greater than **the one who dwells in it**; that is, something that contains is greater than what it cannot contain.

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<sup>7</sup> Rabbi = great one, usually referring to a great teacher or leader..

<sup>8</sup> Paraclete = one who stay alongside to be an advocate or counselor.

<sup>9</sup> Hellebore = an attractive but poisonous flower.

3. Yet there is no physical place we can go without a body. So it is incorrect for us to say that Elohim is corporeal in that sense.
4. We would have to attribute both growth and decline to that which is corporeal; if our Elohim be subjected to growth and decline, Elohim will not remain imperishable.
5. Though it is not difficult to know the Creator, it is impossible to envision his likeness. The difficulty is not only for humans, but even for mighty entities, malachim and ruling malachim<sup>10</sup>.
6. Is it so necessary to know Elohim as he really is? You cannot know by any means but Moshiach, who owns the image of the Father: the image that reveals true likenesses corresponding to every characteristic of YHWH.
7. Is a king commonly known apart from an image? No.
8. Consider Elohim: he is every place; he is no place. With respect to power, he is every place; but with respect to spirituality, he is no place.
9. So we say it is possible to know Elohim but a little. In power, he fills every place; but in the joy of his spirituality, nothing contains him.
10. Everything is in Elohim; but Elohim is not in anything.
11. What is it to know Elohim, then? Elohim is entirely in truth. It is as impossible to look at Moshiach as to look directly at the sun. Elohim sees everyone; yet no one sees Elohim. But Moshiach, without stinginess, receives and gives.
12. He is the Light of his Father – and he gives Father’s light freely. This is why he can give light to every place.
13. All is Moshiach for he inherited all from YHWH. Moshiach is designed for incorruptibility, and he is the Light that shines uncorrupted. The sun too shines on every impure place and yet it is not defiled.
14. So it is with Moshiach: even if he is scarce, he is without scarcity. Even if he is begotten, still he is unbegotten.
15. So it is with Moshiach: comprehensible; incomprehensible with respect to his actual being. Moshiach is all in all. Anyone who does not possess the All is unable to know Moshiach.

### Zillah 8

1. My son, do not try to describe the Eternal One, and do not confine Elohim to mental images; for he who condemns may not be condemned by the One who condemns.
2. Yet it is good to ask and to get to know who Elohim is. “Reason” and “Mind” are masculine gender. Let the man who wishes to know about Elohim quietly and reverently ask.
3. There is no small danger in speaking about these things, since you know that you will be judged on the basis of everything that you say.
4. Those in darkness will not be able to see anything unless they receive the light and recover their sight by its means. See yourself – do you wholly have the light, so that, if you ask about these things *from wrong motives*, you may know how to escape?
5. Many are seeking in darkness, wishing to know, but groping around since there is no light for them.
6. My son, do not allow your mind to stare downward. Let it examine things above by the light. For the light will always come from above.
7. Even if the mind is upon the earth, let it seek to pursue the things above. Enlighten your mind with the light of shamayim<sup>11</sup>, so that you may turn in its direction.

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<sup>10</sup> Malachim = angels, messengers, ruling archangels.

<sup>11</sup> Shamayim = the skies; also the dimension in which the Creator was thought to dwell: heaven.

8. Do not tire of knocking on the door of reason; do not cease walking in the Way of Moshiach. Walk in it so you may receive rest from your labors.
9. If you walk in another way, there will be no profit in it. For those who walk in the broad way will eventually go down to the miry destruction. For Gey Hinnom<sup>12</sup> is open wide to all and the place of destruction is broad.
10. Receive Moshiach, the narrow way; for he is worried and bears affliction for your sin.
11. O your soul, you relentless one! In what ignorance you exist! For who is your guide into the darkness? How many personae<sup>13</sup> did Moshiach need to assume on account of you!
12. Although he is Elohim, he was discovered among humankind as though a man. He descended to Sheol<sup>14</sup> and released the *righteous* children of death. They were in travail, as the scripture of Elohim has said.
13. Then he sealed up the heart of Sheol and broke its strong bowers completely. And when all the princes had spotted him, they fled away, so that he might bring you, wretched one, up from the abyss, and might die for you as a ransom for your sin. Yes, He rescued you from the mighty hand of Sheol.
14. But you find it difficult to give him your serious consent with even so much as a hint – that he might take you onward with joy! Now the most important choice, heart-felt humility, is the gift of Moshiach. A heart of turning back is your acceptable sacrifice. If you humble yourself, you will be greatly exalted; and if you exalt yourself, you will be exceedingly humbled.

### Zillah 9

1. My son, guard yourself against evil and do not let the Spirit of Wickedness cast you down into the Abyss. He is mad and bitter. He is terrifying, and he would cast everyone down into a pit of mire.
2. It is a great and good thing not to love immorality, and not to even to think of the shameful matter at all, for to think on lewdness is death.
3. It is not good for any person to fall into death. For a soul that has arrived at Death will be there for no good reason.
4. Still, it is better not to live at all than to assume the life of an animal. Protect yourself, lest you are burned by the fires of immorality. For those submerged in fires serve fire, whom you do not consider as your enemy.
5. O my son, strip off the old, lewd clothing and put on a clean, shining suit so you may be beautiful. And once you don the shining clothes, guard them well.
6. Release yourself from every shackle, so that you may be free. If you cast out vain desire (whose evil devices are many) you will release yourself from the sin of lusting.
7. Shema<sup>15</sup>, O spirit man, to my advice! Do not become a burrow of foxes and snakes, nor a hole of serpents and vipers, nor a den of lions, or a cave of basilisks<sup>16</sup>. When these things happen to you, O spirit man, what will you do? For these are the powers of the haShatan<sup>17</sup>.
8. Everything dead will come into you through the powers of Satan. For the food *of demons* is the corpse and every other unclean thing. For when these dead ones are within you, what living thing will enter?

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<sup>12</sup> Gey Hinnom = the Valley of Hinnom – burning, miry trash dump south of Jerusalem, the dumping-place of the dead.

<sup>13</sup> Personae (Latin) = characters in the drama of life.

<sup>14</sup> Sheol = the pit of death.

<sup>15</sup> Shema = listen and do.

<sup>16</sup> Basilisk = legendary snake that could kill with a glance.

<sup>17</sup> HaShatan = Satan, the Adversary.

9. The living spirits will detest you. You were a temple; you have made a tomb of yourself. Cease being a tomb and again become a temple so that righteousness and spirit may remain in you.

10. Light the light within you. Do not extinguish it! Certainly, no one lights a lamp for wild beasts or their young. Raise your dead, for they lived and have died for you. Give them life. Let them live again!

11. For the Tree of Life is Moshiach. He is Wisdom and Word. Yes, he is Wisdom and also Word. He is the Life, the Power, and the Door. He is the Light, the Spirit, and the Good Shepherd. Entrust yourself to the one who became All for your sake.

12. Knock on yourself as upon a door, and walk upon yourself as on a straight road. For if you walk on the road, it is impossible to go astray. And if you knock with wisdom, you knock for hidden treasures.

13. For since Moshiach is Wisdom, he can make even the fool wise. Wisdom is a set-apart kingdom and shining robe. For Wisdom is as good as gold, and can give you great esteem. 14. The Wisdom of Elohim became a fool for you so that it might take you up, O simple one, and make you a wise man. And Life died for you when he was powerless. Through his death, then, he might give life to you who are dead.

15. Entrust yourself to good sense and get yourself away from the animal. For the animal that has no mind is in here. Many think they have intellect, but if you watch them attentively, they speak as an animal.

16. Grant yourself gladness from the true vine of Moshiach. Satisfy yourself with the true wine, in which there is neither drunkenness nor error. For the true wine marks the end of drinking, since it consists of joy to both soul and spirit through the Spirit of Elohim.

17. But first, nurture your reasoning powers before you drink of the true wine.

#### Zillah 10

1. Pierce not with the sword of sin. Burn not, O wretched one, with the fire of lust. Surrender not yourself to barbarians so as to be a prisoner, or to savage beasts that will stomp you.

2. They as roaring lions! Play not dead lest they stomp you. You will be human! It is possible through reasoned *living* to conquer them.

3. But the person who does nothing *about all this* is unworthy of being considered rational. The rational person fears Elohim. He who fears Elohim does nothing disrespectful toward Elohim.

4. He who guards himself against doing anything disrespectful keeps his guiding Walk. Though he exists on earth, he is elohim.

5. Yet the one who makes herself like elohim, who does nothing unworthy of elohim, has become as Moshiach (according to the statement of Paul).

6. For who can revere Elohim and, at the same time, not want to please to him? Piety is from the heart, and heart-felt piety identifies everyone near to Elohim.

7. The spirit that is a member of Elohim's household is kept pure, and the soul that has put on Moshiach is pure. It is impossible for such to sin. Where Moshiach is, there sin is idle.

8. Let Moshiach alone enter your world, and let him cause all powers that have come upon you to cease *their work against you*.

9. Let him enter that temple within you, so that he may cast out all the salesmen. Let him dwell in the temple within you, and may you become a priest and minister for him in purity.

10. Blessed are you, O spirit-man, if you find Moshiach in your temple. Blessed are you all the more if you perform his temple service.

11. You defiling the temple of Elohim, Elohim will destroy. You lay yourself open if you cast



Moshiach out. For when the enemies cannot discern Moshiach in you, they will come in armed to crush you.

12. O my son, I have given you orders concerning these things many times so that you would always guard your spirit. You may not cast Moshiach out; he will cast you out.

13. If you flee from him, you will fall into great wickedness. Again, if you flee from him, you will be food for your enemies. For all base persons flee from their rabbi, and those corrupt in purity and wisdom flee from Moshiach.

14. Everyone who is separated falls into the claws of wild beasts.

15. Know Moshiach and acquire him as a friend; he is the faithful friend. He is also Elohim and Master. Elohim became like man for your sake. He broke the iron bars of the Sheol, even the bronze bolts.

16. He attacked and cast down every arrogant tyrant. He loosened the chains that had grasped him. He raised the poor from the Abyss and the mourners from Sheol.

17. He humbled the haughty powers; he put to shame conceit through humility; he cast down the strong man and the boaster by weakness; he, in his contempt, scorned honor so that humility for Elohim's sake might be highly exalted.

18. Indeed, he has put on humanity.

### Zillah 11

1. And yet, the heavenly Word is Elohim, who bears patiently with humans always.

2. He wishes to produce meekness in the exalted. Moshiach, who has raised humanity, became like Elohim, not so that he might bring El down to the human level, but that humans might become like Elohim.

3. O, great good of Elohim!

O, Moshiach, Ruler, who

Showed to man El Elyon,

Melek, King, of virtue true.

4. King of Life, King of Time.

Great One of the Shamayim:

Think not on my sin in rhyme:

Hear my pleadings and redeem!

5. Moshiach showed a great zeal for YHWH. Find me a wise, powerful or intelligent person, one of many resources, because he is on familiar terms with Chochmah?

6. Let Him speak shrewdly; allow Him to boast loudly! For everyone else is a fool, having shown off out of their own knowledge *only*.

7. For Moshiach confounds the counsels of spiteful people and he prevails over those wise in their own understanding.

8. Who will discover the Almighty's ways, or to speak about YHWH, or proclaim correctly? If we have not been able to understand our fellow students, how can we possibly comprehend YHWH or the Mighty of the Shamayim?

9. If we scarcely find on earth, who will find in the shamayim? But the Great El and Great Esteem has made Himself known to the world.

10. And the Life of the Great Heavenly One wishes to renew all creation so that he may cast out the weak along with every black form, so all may shine forth in heavenly garments and thus make manifest the Torah of the Father, exceedingly bright, to all; so that Moshiach may *publicly* crown those wishing to contend well.

11. Moshiach, being judge of the contest, is he who crowns, teaching each to contend. The One who first contended received the crown, gained dominion, then appeared, shedding light on everyone.
12. And all were made new through the Spirit and the Mind haKodeshim<sup>18</sup>.
  13. O, Almighty YHWH, how much favor shall I give?  
Not a one has uttered ample yadah davarim<sup>19</sup>!
  14. You alone esteem the Word enough for us to live  
And give your yeshua<sup>20</sup> to everyone, O Elohim.
  15. Risen from your Heart then through your mouth into our sight:  
The First-born Wisdom Prototype, the First Love and First Light.
16. For Moshiach is Light from the might of YHWH, and he is a giving off of the unique radiance of El Shaddai. He is the spotless mirror of the working of El, and he is the image of his goodness.
17. For he is also the Light of the Eternal Light. He is the eye that sees the invisible Father, always serving and creating by His will.
18. He alone came to be by the good intention of Father. For he is the incomprehensible Logos<sup>21</sup>, he is Wisdom and he is Life.
19. And he gives life and nourishes all living things and powers. Just as the spirit gives life to all the limbs, he rules all with the power of rendering life.
20. For he is the Alef and the Yod for everyone, watching over all and encompassing them.
21. He is compassionate for everyone; his compassion rejoices and mourns. He mourns for those who have chosen the place of punishment as their lot; he is troubled about every one whom he arduously drives to Torah. But he rejoices over everyone who is clean.
22. So be forewarned in case you fall somehow into the hands of bandits. Do not allow sleep to enter your eyes nor drowsiness to cover your eyelids; so that he may provide you yeshua out - like a gazelle from nets, and like a bird from a trap.

### Zillah 12

1. Fight this great war as long as the war lasts, while all the powers are stalking you – not only the good, but all the powers of Satan also.
2. Woe to you if you are defeated while all watch! If you fight the war and are victorious over the enemies, you will bring great joy to all the set-apart, and great disappointment to your enemies.
3. Your Judge aids your cause in every way since He wants you to be victorious.
4. Listen, my son; do not slow-eared. Once you have left the old man behind, raise yourself up like an eagle. Revere Elohim in all your acts and esteem him through good deeds.
5. You know that everyone who is not pleasing to YHWH is a son of destruction. He will go down to the Abyss of Sheol. Yet,
  6. O, this patient Elohim  
bears with humans, frail;  
Sinners all he would redeem,  
Not one soul would he fail.
7. No one prevents Elohim from doing what he desires. For who is stronger than him, that Elohim may be prevented? Surely he touches the earth and it trembles. Do not the mountains smoke?

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<sup>18</sup> haKodeshim = things set apart, devoted, holy.

<sup>19</sup> Yadah davarim = words of praise.

<sup>20</sup> Shua, yeshua = rescue, salvation.

<sup>21</sup> Logos = Word, *Greek*.


8. He gathered together such a great sea as in a wineskin, and has weighed it on his scales. 9. Only the hand of YHWH has accomplished these things; for the hand of the Father is Moshiach – and this hand forms everything. All have come to be by it; and it became the mother of all.
10. For Moshiach is always the Father's Son.
11. Consider these things about El Almighty, who always exists: El was not always King for fear he might be without a mighty heir. For all dwell in Elohim since all came to be through the Word, who is the Son, the image of the Father.
12. Elohim is nearby, not far away. Only spiritual entities belong to YHWH's household. So if the Spirit agrees with you in anything, even in part only, know also that Elohim agrees with you.
13. But YHWH is not pleased with anything evil: Elohim teaches only what is good. This is what YHWH has given to humanity so that people might be chosen before angels, even archangels.
14. For Elohim does not need to put anyone to the test. He knows all things before they happen; he knows the hidden of the heart. They are all revealed and found wanting in his presence.
15. Let no one say that Elohim is ignorant. It is wrong to think that the Creator does not know; for he knows matters hidden in darkness as though they were before him in the light.
16. Indeed, there is no other completely hidden but Elohim. Though he is revealed to everyone, he remains very hidden. He is revealed only because He knows all.
17. And if people do not wish to affirm this fact, they may eventually be corrected by their heart.
18. But now he is hidden because no one perceives his works; for it is impossible to know the counsel of YHWH unless he reveals it; and it is just as difficult as to find Moshiach.
19. For he is the One who dwells in every place and in no place. No one cares to know Elohim in actuality, nor Moshiach, nor the Spirit, nor the chorus of angels, or even the archangels, as well as the thrones of the spirits, the exalted princes, and the Great Mind.
20. If you do not know yourself, you will not be able to know any of these.

### Zillah 13

1. Open the door for yourself that you may know the One who is. Knock on yourself that the Logos may open for you; for he is the Great Ruler of Faith and the Sharp Sword, having become all for all because he wishes to have mercy on all.
2. My son, prepare yourself to escape from the world-rulers of darkness and of this kind of air, air full of *malevolent* powers. But if you have Moshiach, you will conquer this whole world.
3. What you open, you will open. What you knock on, you will knock on, all benefiting you.
4. So help yourself, my son, by not even starting the unprofitable. First cleanse yourself of the outward life so you may be capable of cleansing the inward.
5. And be not as salesmen of YHWH's word. Put all words to the test before you speak them.
6. Do not wish to acquire honors; they are insecure; nor the boastfulness; which is ruin.
7. Accept the Wisdom of Moshiach, the patient and mild, and fervently guard it, O my son, realizing that the Torah of Yahweh is ever profitable.

Ἰησοῦς Χριστὸς Θεὸς Υἱὸς Σωτὴρ ΙΧΘΥΣ<sup>22</sup>  Wonder Extraordinary

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<sup>22</sup> ΙΧΘΥΣ  translated "Yahshua Anointed Son of Elohim, Savior." Though this is an Aramaic text. The anagram and comment is Greek. The anagram, *ichthus*, means "fish." The mark, anagram and comment were added to this document by a later scribe perhaps after translating to Greek..