

THE GENERAL EPISTLE OF BARNABAS

(JOSEPH)

Cyprus Island Version

BARNABAS (JOSEPH)

THE GENERAL EPISTLE OF BARNABAS (JOSEPH)

Chapter I

1 All joy to you my brothers and sisters in the Name of the Master, Who loves us eternally in Shalom. 2 Having witnessed in you an abundance of knowledge and understanding of the great and excellent Torah of Elohim, I exceedingly rejoice in your blessed and admirable souls; because you have so worthily received the grace by which you were grafted in. 3 For which cause I am overjoyed, hoping the rather to be helped; inasmuch as I truly see the Ruach infused in you, from the pure fountain of Heaven.

4 Having this persuasion, and being completely convinced thereof since I have begun to speak to you, that you have had a more than ordinary good success in The Way of the Torah of the Master, 5 for which cause brothers, I also think truly that I love you above my own soul: because that therein dwells the greatness of emuna and ahava, as also the hope of the Olam HaBa.

6 Wherefore considering this, that if I shall take care to impart to you some portion of what I have received, it shall turn to my reward, that I have served such good souls; I gave diligence to write in a few words to you; that together with your emuna, your chochmah also may be perfect. 7 There are therefore three things ordained by the Master; the hope of life; the beginning of life, and the completion thereof. 8 For the Master has both declared to us, by the prophets of old the first things; and opened to us the beginnings of all that followed. 9 Wherefore, it will bless us greatly, as he has spoken, to come more fully, and nearer to His Altar. 10 I therefore, not as a teacher, but as your elder brother, will endeavor to lay before you a few things by which you, on my honor, may see your joy increase.

Chapter 2

1 Seeing then the days are exceedingly evil, and the adversary has got the power of Olam HaZe we ought to give the more diligence to inquire into the righteous judgements of YHWH. 2 Now the assistants of our emuna are reverence and patience; our fellow-combatants, endurance and discipline. 3 While these remain pure in what relates to the Master, wisdom, and understanding, and insight, and knowledge, rejoice together with them. 4 For Elohim has manifested to us by all the prophets, that He has no occasion for our sacrifices, or burnt-offerings, or oblations but of our obedience: saying this; “To what purpose is the multitude of your sacrifices to Me”, says YHWH. 5 ‘I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of he-goats. 6 When you come to appear before Me; who has required this at your hands? You shall no more tread My courts. 7 Bring no more *vain* oblations, incense is an abomination to Me; *your* new moons and *your* sabbaths; the calling of assemblies I cannot stand, it is iniquity, even the solemn meeting; *your* new moons and *your* appointed feasts *My* soul hates!”

8 These things therefore has Elohim commanded, that the Torah of our King Messiah Yeshua, which is a gentle yoke, might provide the true spiritual offering commanded of men that of repentance from a pure heart. 9 For so YHWH says again to those heretofore; “Did I at all command your fathers when they came out of the land of Egypt concerning burnt-offerings of sacrifices? 10 But this I commanded them, saying, ‘Let no one of you imagine evil in your hearts against his neighbor, and love no false oath.’ 11 Forasmuch then as we are not without understanding, we ought to apprehend the design of our merciful Father. For He speaks to us, being willing that we who have been in the same error offering vain sacrifices, should seek and find how to approach to Him without hypocrisy. 12 And therefore he thus speaks to us, “The sacrifice of Elohim is a broken spirit, a broken and contrite heart Elohim will not despise.”

13 Wherefore brothers, we ought the more diligently to inquire after those things that belong to Yeshua, that the adversary may not have any opening to deceive us, and deprive us of our spiritual life. 14 Wherefore He again speaks to the ancients concerning these things; “You shall not fast as you do this day, to make your voice to be heard on high. 15 Is it such a fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a

bulrush, and to spread sackcloth and ashes under him? Will you call this a fast, and an acceptable day to YHWH?" Yes indeed, 16 But what more has He said on this wise. "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free; and that you break every yoke?"

17 Is it not to deal your bread to the hungry, and that you bring the poor that are cast out to your house? When you see the naked that you cover him, and that you refuse not your kin in their distress." 18 Then shall your Light break forth as the morning, and your health shall spring forth speedily; and your righteousness shall go before you, the glory of YHWH shall be your reward.

19 Then shall you call and YHWH shall answer; you shall cry and He shall say, 'Here I am'. If you put away all hypocrisy from the midst of you, the putting forth of the finger, and speaking vanity; and if you draw out your soul to the hungry; and satisfy the afflicted soul."

20 In this therefore brothers, Elohim has manifested his foreknowledge and love for us; because the people which he has purchased to his beloved Son were to understand in sincerity; and therefore he has shown these things to all of us, that we should not fail as pharisees in following the Torah.

Chapter 3

1 Wherefore it is necessary that searching diligently into those matters which are being revealed, we should write to you what may serve to keep you whole. 2 To which end let us flee from every evil work and hate the errors of the present age, that we may find joy in the age to come. 3 Let us not give ourselves the liberty of disputing with the beasts and the breakers lest we should chance in time to become like unto them ourselves.

4 For the fullness of sin is come, as it is written and as the prophet foretold. And for this end the Master has shortened the times and the days, that His beloved might hasten His coming to his inheritance. 5 For so the prophet speaks; "There shall ten kings reign in the heart, and there shall rise last of all another little one, and he shall humble three kings." 6 And again Daniel speaks in like manner concerning the kingdoms; "And I saw the fourth beast dreadful and terrible, and strong exceedingly; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before which were three of the first horns plucked up by the roots."

7 We ought therefore to understand this fully. And I beseech you as one of your own brothers, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add the breaking of one commandment to the breaking of another commandment and say: "*Their* covenant is *ours also*." No, but it is ours *only*: for they have forever lost that which Moses received having forsaken the faithful walking therein."

8 For this is what the Scriptures say: "And Moses continued fasting forty days and forty nights in the mountain, and he received the covenant from YHWH, even the two tablets of stone, written by the Hand of Elohim." 9 But having turned themselves to idols they lost it; as YHWH also said to Moses; "Moses, go down quickly, for your people which you have brought forth out of Egypt, have corrupted themselves, and turned aside from The Way which I commanded them. And Moses cast the two tablets out of his hands: and their covenant was broken;" That the love of Yeshua might be sealed in your hearts, to the hope of his emuna, 10 wherefore let us give heed in the last times, to walk faithfully in that which our forebears have forsaken. For all the time past of our life and our fidelity will profit us nothing, if we continue not to hate what is evil, and cling to what is good. Withstand therefore the future temptations for so the BenElohim tells us; "Let us resist all iniquity and hate it."

11 "Wherefore consider the works of the evil way. Do not withdraw yourselves from others, as if you were already justified; but coming altogether in one place, inquire what is agreeable to and profitable for the beloved of YHWH. For the Scriptures say, "Woe to them that are wise in their own eyes, and prudent in their own sight." 12 Let us become spiritual, a perfect temple to the Most High. As much as in us lies let us meditate upon the reverence of Elohim; and strive to the utmost of our power to keep His commandments; that we may rejoice in his righteous judgements.

13 For Elohim will judge the world without respect of persons: and every one shall receive according to his works. 14 If a man shall be good, his righteousness shall go before him; if wicked, the reward of his wickedness shall follow him.

15 Take heed therefore lest sitting still, now that we are called, we fall asleep in our corruption, and the wicked one getting the dominion over us, stir us up, and shut us out of the kingdom of the Master. 16 Consider this also: although the people of Israel had seen so great signs and wonders yet this notwithstanding they broke the covenant...yet the Master has forgiven them. 17 Beware therefore, lest being forgiven your covenant breaking, rebellion happens to you aswell; as it is written. "There may be many called, but few chosen."

Chapter 4

1 For this cause did our Master vouchsafe to give up His body to destruction, that through His forgiveness we might be cleansed of our violations of His commandments; that is, by the sprinkling of His blood.” 2 Now for what concerns the things that are written about Him, some of the people belong to Israel, and some to us who are returning. 3 For this is what the Scriptures say: “He was wounded because of our transgressions, He was bruised because of our violation, and by His blood we are healed. He was led as a lamb to the slaughter, and as a sheep before His shearers is dumb, so He opened not His mouth.” 4 Wherefore we ought the more to give thanks to Elohim, for that He has both declared to us what is passed, and not allowed us to be without understanding of those things that are to come.

5 But to them He said, “The nets are not unjustly spread for the birds.” 6 This He spoke, because a man will justly perish, if having the knowledge of The Way of Truth, He shall nevertheless not refrain himself from the way of darkness. 7 And for this cause the Master was content to suffer for our souls, although He is the Master of the whole earth; to whom Elohim said before the beginning of the world, “Let Us make man after Our own image and likeness.” 8 Now how He suffered for us, seeing it was by men that He underwent it, I will show you. 9 The prophets having received from Him the gift of prophecy, spoke before concerning Him. 10 But He, that He might abolish death, and make known the resurrection from the dead, was content, as it was necessary, to appear in the Flesh, that He might make good the promise before given to our fathers, and preparing Himself a new people, might demonstrate to them while He was upon earth, that after the resurrection He would judge the world. 11 And finally teaching the people of Israel, and doing many wonders and signs among them, He preached to them and showed the exceeding great love which He bares towards them. 12 And when He chose His emissaries, which were afterwards to publish His Message, He took ones who had been very great breakers; that thereby He might plainly show, that He came not to call the righteous but rebellious to repentance.”

13 Then He clearly manifested Himself to be BenElohim. For had He not come in the Flesh, how should men have been able to look upon Him, that they might be saved? 14 Seeing if they beheld only the sun, which was the work of His hands, and shall hereafter cease to be, they are not able to endure steadfastly to look against the rays of it. 15

Wherefore the BenElohim came in the Flesh for this cause, that He might fill up the measure of their violations, who have persecuted His prophets to death. And for the same reason also He suffered. 16 For Elohim has said of the stripes of His Flesh, that they were from them. And, I will smite the Shepherd, and the sheep of the flock shall be scattered. 17 Thus He would suffer, because it behooved Him to suffer on a tree. 18 For so one said, prophesying concerning him, “Spare my soul from the sword”. And again, Pierce my flesh.” 19 And again, “the congregation of wicked doers rose up against me; they have pierced my hands and my feet” 20 And again he said, “I gave my back to the smiters, and my face I set as an hard rock.”

Chapter 5

1 And when He had fulfilled the commandment of Elohim, what did He say? “Who will contend with me? Let him stand against me: or who is he that will impede me? Let him draw near to the Servant of YHWH. Woe be to you! Because you shall all wax old as a garment, the moth shall eat you up.” 2 And again the prophet adds, “He is put for a stone for stumbling. Behold I lay in Zion for a foundation, a precious stone, a choice cornerstone; an honorable stone.” And what follows? “And he that hopes in him shall live forever.”

3 What then? Is our hope built upon a stone? Elohim forbid! But because the Master has hardened His flesh against sufferings, He said, “I have put myself as a firm rock.” 4. And again the prophet adds; “The stone which the builders refused has become the head of the corner.” And again he said; “This is the great and wonderful day which YHWH has made.” I write these things the more plainly to you that you may understand. For indeed I could be content even to die for your sakes.

5 But what said the prophet again? “The counsel of the wicked encompassed me about. They came about me, as bees about the honey-comb: and upon my vesture they cast lots.” 6 Forasmuch then as our Savior was to appear in the Flesh and suffer, His passion was hereby foretold. 7 For this said the prophet against Israel, “Woe be to their soul, because they have taken wicked counsel against themselves, saying, ‘Let us lay snares for the righteous, because He is unprofitable to us.’” 8 Moses also in like manner speaks to us saying; “Behold this is what YHWH Elohim says; ‘Enter you into the good land of which YHWH has sworn to Abraham, and Isaac, and Jacob, that He would give it to you, and possess it, a land flowing with milk and honey.’”

9 Now what the further spiritual meaning of this is, learn...It is as if it had been said, “Put your trust in Yeshua, who shall be manifested to you in the Flesh”. For man is the earth which suffers: forasmuch as out of the substance of the earth Adam was formed. 10 What therefore does he mean when he says, “Into a good land flowing with milk and honey?” Blessed be our Master, Who has given us wisdom, and a heart to understand His secrets. For so says the prophet, “Who shall understand the hard sayings of YHWH? But He that is wise, and intelligent, and that loves His Adon.”

11 Seeing therefore He has renewed us by the remission of our rebellions, He will put us into another frame, that we should have souls like those of children, forming us again in Himself by the Ruach. 12 For this is what the Writing says concerning us, where it introduces the Father speaking to the ‘Son’, “Let Us make man after Our likeness and similitude; and let him have dominion over the beasts of the earth, and over the fowls of the air, and the fish of the sea. 13 And when YHWH saw the man which He had formed, that behold he was very good; he said, ‘Increase and multiply, and replenish the earth’. “ And this he spoke to His ‘Son’.

14 I will now show you, how He made us a new creature, in these last days. 15 The Master says; “Behold I will make the last as the first.” Therefore the prophet thus spoke, “Enter into the land flowing with milk and honey, and have dominion over it.” 16 Wherefore you see how we are again formed anew; as also He speaks by another prophet; “‘Behold’ says YHWH, ‘I will take from them, (that is, from those whom the Ruach of YHWH foresaw,) their hearts of stone, and I will put in them hearts of flesh.’” 17 Because He was about to be made manifest in the Flesh and to dwell among us.

18 For, my brothers, the habitation of our heart is a holy temple to YHWH. For it is written again. “In what place shall I appear before YHWH my Elohim, and be glorified?” 19 He answers, “I will confess to you in the congregation in the midst of my brothers; and will sing to you in the congregation of the holy ones. 20 Therefore we are they whom He has brought into that good land. 21 But what does the milk and honey also signify? Because as the child is nourished first with milk and then with honey; so we being kept alive by the power of His promises and His Word, shall live and have dominion over the land.

22 For He foretold above, saying, “increase and multiply, and have dominion over the fishes...” 23 But who is there that is now able to have this dominion over the wild beasts, or fishes, or fowls of the air? For you know that to rule is to have authority, that a man should be set over what he rules. 24 But forasmuch as we do not have this now, He tells us when we

shall have it, namely, when we shall become perfect, that we will be made the inheritors of the covenant of YHWH.

Chapter 6

1 Understand then my beloved brothers, that the good Elohim has before manifested all things to us, that we might know to Whom we ought always to give thanks and praise. 2 If therefore the BenElohim Who is the Master of us all, shall come to judge both the living and dead, has suffered, that by His stripes we might live, let us understand that the BenElohim could not have suffered but for us. But being crucified, they gave Him vinegar and gall to drink. 3 Hear therefore how the priests of the Temple did foreshow this also: YHWH, by His command which was written, declared that whosoever did not fast the appointed fast he should die the death: because He also was Himself one day to offer up His ‘Son’ for our breaking of such commands; that so the type of what was done in Isaac might be fulfilled, who was offered upon the altar: 4 What therefore is it that He says by the prophet? “And let them eat of the goat which is offered in the day of the Fast for all their violation”. Listen diligently my brothers, and all the priests, and they only shall eat the inwards not washed with vinegar.

5 Why so? Because I know that when I shall hereafter offer my flesh to wash the people anew of their evil, you will give me vinegar to drink mixed with gall; therefore do you alone eat, while the people fast and lament in sackcloth and ashes. 6 And that He might foreshow that He was to suffer for them, hear then how He appointed it. 7 “Take’, He says, ‘two lambs, fair and alike, and offer them, and let the high priest take one of them for a burnt offering. And what must be done with the other?’ ‘Let it’ he says ‘be accursed’. 8 Consider how exactly this appears to have been a type of Yeshua. And let all the congregation spit upon it, and prick it; and put the scarlet wool about its head, and thus let it be carried forth into the wilderness.

9 And this being done, he that was appointed to convey the goat, led it into the wilderness, and took away the scarlet wool, and put it upon a thorn bush, whose young sprouts when we find them in the field we are accustomed to eat: so the fruit of that thorn only is sweet. 10 And to what end was this ceremony? Consider; one was offered upon the altar, the other was accursed. 11 And why was that which was accursed crowned? Because they shall see Messiah in that day having a scarlet garment about His body; and shall say: “Is not this He

Whom we crucified, having despised Him, pierced Him, mocked Him? Certainly, this is He, Who then said, that He was the BenElohim.” 12 As therefore He shall be then like to what He was on earth, so were they heretofore commanded, to take two lambs fair and equal. That when they shall see our Savior hereafter coming in the clouds of Heaven, they may be amazed at the likeness of the lambs.

13 Wherefore you here again see a type of Messiah Who was to suffer for us. 14 But what then signifies this? That the wool was to be put into the midst of the thorns? 15 This also is a figure of Yeshua sent out to the called out ones. For as He who would take away the scarlet wool must undergo many difficulties, because the thorns are very sharp, and with difficulty get it: “So they”, said Messiah, “that will see me, and come to My Kingdom, must through many afflictions and troubles attain to me.”

Chapter 7

1 But what type do you suppose it to have been, where it is commanded to the people of Israel, that grown persons in whom violations of the commandments are committed, should offer a heifer, and after they had killed it should burn the same entire. 2 But then young men should take up the ashes and put them in vessels; and tie a piece of scarlet wool and hyssop upon a tree, and so the young men should sprinkle every one of the people, and they should be clear from their uncleannesses.

3 Consider how all these are delivered in a figure to us. 4 This heifer is likened to Yeshua Messiah; the men that were to offer it are as those breakers who brought Him to death: who afterwards have no more to do with it; the slayers have no more the honor of handling it. 5 But the young people that performed the sprinkling, signified those who preach to us the forgiveness of our filthiness and the purification of the perverted hearts, to whom the Master gave authority to preach His Message.

Being in the beginning twelve, to signify the tribes (because besides these there are twelve tribes of Israel) 6 But why were there three young people appointed to sprinkle? To denote the patriarchs, Abraham, Isaac, and Jacob, because they were great before Elohim. 7 And why was the wool put upon a tree? Because the Kingdom of Yeshua was founded upon the tree, and therefore they that put their trust in Him shall live forever. 8 But why was the wool and hyssop put together? To signify that in the Kingdom of Messiah there shall be evil and filthy days, in spite of which however we shall have help; and because he that has any

disease in the flesh by some strange chance is cured by hyssop. 9 Wherefore these things being thus done, are to us indeed evident, but to them they are obscured, because they listened not to the voice of the Master.

Chapter 8

1 And therefore the Writings again speaks concerning our ears, that Elohim will circumcise them, together with our hearts. For this is what YHWH said by the holy prophets, “By the hearing of the ear they obeyed Me.” 2 And again, “Those who are afar off, shall hear and understand what things I have done.” And again, “‘Circumcise your hearts,’ says YHWH.” 3 And again He said, “Hear O Israel! For this is what YHWH Eloheicha says.” And again the Ruach of Elohim prophesies, saying, “Who is there that would live forever, let him hear the voice of My ‘Son’.” 4 And yet again, “Hear, oh Heaven and give ear oh Earth! Because YHWH has spoken these things for a witness.” 5 And still again He says, “Hear the Word of YHWH, you rulers of the people.” And again, “Hear O Children! The voice of one crying in the wilderness.” 6 Therefore He will circumcise our ears that we should hear His Word, and understand and obey. But as for their trust, it is lost, since they would not hear. For the circumcision of which Elohim spoke, was more than mere the flesh. 7 But they have transgressed His commands, because the evil one has deceived them. For this Elohim speaks to them; “Thus says YHWH Eloheicha, ‘Sow not among thorns; but circumcise yourselves to YHWH Eloheicha’.” And what does He mean by this saying? Only the deliberate cutting of the Covenant into the flesh man? No. But moreover listen diligently to your Elohim 8 as He says, “circumcise the hardness of your heart, and harden not your neck”. And again, “‘Behold’, says ‘YHWH, ‘all the nations are uncircumcised, but this people is uncircumcised in heart.’” 9 And you will say the people were circumcised for a sign. Yes, for indeed they were. But a sign of what? For in this age are all the Syrians and Arabians, and all the idolatrous priests: but are they therefore of the covenant of Israel? And even the Egyptians themselves are circumcised in our time.

10 Therefore understand these things more fully, brothers, that Abraham, who was the first that brought us circumcision, looking forward in the Ruach to Messiah, circumcised, having received the mystery of three letters.” 11 For the Writing says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that is made known to us in this? 12 Mark, first the eighteen, and next the three hundred. For the

numeral letters of ten and eight are Chai. And these denote life. 13 And because the cross which destroyed our Savior ere He stood alive again was that devise by which we were to find life; therefore He adds Shin, three hundred; the denotation of which is that the figure of the cross has being the hand that built the fence to His destruction for us. Wherefore by two letters He signifies Messiah, and by three He signs His Cross. 14 He Who has put the engrafted gift of His Covenant within us, as surely as we have put that symbol upon us, knows that I never taught to any one a greater certainty; but I trust that you are and will be worthy of it.”

Chapter 9

1 And why did Moses say, “You shall not eat of the swine, neither the eagle, nor the hawk; nor the crow, nor any fish that has not both fin and scale upon him?” He made known the physical. Answer now that in the spiritual sense; we comprehended three precepts that were to be gathered from this. 2 Besides which he says to them in the Torah, “And I will give my statutes to this people. Wherefore it is the command of Elohim that they should eat these things”; but Moses spoke to them in the Ruach. 3 Now the sow he forbade them to eat; And you shall also not join yourself to such persons as are like to swine; who while they live in pleasure, forget their Elohim; but when any want grips them, then they know the Master; as the sow when she is full does not know her master; but when she is hungry she makes a noise; and being again fed, is silent. 4 He said, “Neither shall you eat the eagle, nor the hawk, nor the kite, nor the crow,” and in like manner you shall not keep company with such kind of men as know not how by their labor and sweat to get themselves food: but injuriously ravish away the things of others; and watch how to lay snares for them; when at the same time they appear to live in perfect innocence. 5 So these birds alone seek not food for themselves, but sitting idle seek how they may eat of the flesh others have provided; being destructive through their wickedness.” 6 He says, “Neither shall you eat the eel, nor the octopus, nor the squid” and truly you shall not be like such men either, nor to converse with them who are altogether wicked and adjudged to death. For so those fishes are alone accursed, and wallow in the mire, nor swim as other fishes, but tumble in the dirt at the bottom of the deep. 7 And he adds, “Neither shall you eat of the hare. To what end? To the end of obedience. But why as allusion? To signify this to us; you shall not be an adulterer; nor liken yourself to such persons. For the hare every year multiplies the places of its

cohabitation; and so many years as it lives, so many it has. 8 “Neither shall you eat of the hyena;” again denoting that we be not an adulterer, nor a corrupter of others; neither be like to such. And wherefore so? Because that creature every year changes its kind, and is sometimes with one and sometimes another. 9 For which cause also he justly hated the consumption of the weasel; we shall not eat it and we should not be like such persons who with their mouths commit wickedness by reason of their uncleanness; nor join themselves with those impure women, who with their mouths commit wickedness. 10 Moses, therefore, speaking as concerning meats, delivered indeed three great precepts to them in the spiritual signification of those commands. But they according to the desires of the flesh, understood him only as if he had meant no more than of meats. 11 And therefore David took aright the knowledge of his three-fold command, saying in like manner. 12 “Blessed is the man that has not walked in the counsel of the unholy”; as the fishes before mentioned in the bottom of the deep in darkness, and the eaters. 13 “Nor stood in the way of the wicked”, as they who seem to reverence the Master, but yet break His covenant, as the sow and the eaters. 14 “And has not sat in the seat of the scorers”; as those birds who sit and watch that they may devour and the eaters. 15 Here you have the Torah concerning meat perfectly set forth, and according to the more complete knowledge of it.

16 But, Moses said, “You shall eat all that divides the hoof, and chews the cud.” Why? Again for obedience. But moreover, signifying thereby such a one as having taken his food, knows Him that nourishes him, resting upon Him and rejoicing in Him. 17 And in this he spoke well, having respect to the commandment. What, therefore, is it that he said? That we should hold fast to them that reverence YHWH; with those who meditate on the command of the Word which they have received in their heart; with those that declare the righteous judgments of YHWH, and keep His commandments.

18 In short, with those who know that to meditate is a work of pleasure, and therefore exercise themselves in the Word of the Master. 19 But why might they eat those that cleave the hoof? Because it is written and because the righteous live in this present world; but their expectation is fixed upon the other. See how admirably Moses commanded these things. Be so admirable in walking thereafter. 20 But how should we thus know all this, and understand it? We, therefore, understanding aright the commandments, speak as the Master would have us. Wherefore he has circumcised not only our members but moreover our ears and our hearts aswell, that we might know these things and do them.

Chapter 10

1 Let us now inquire whether the Master took care to manifest anything beforehand concerning immersion and the crucifixion. 2 Now for the former of these, it is written to the people of Israel how they shall not receive that immersion which brings to forgiveness of Torah violations; but shall institute another to themselves that cannot. 3 For the prophet said this: "Be astonished, oh Heaven, and let the earth tremble at it, because this people has done two great and terrible things; they have left Me, the Fountain of living water, and have dug for themselves broken cisterns, that can hold no water. 4 Is my holy mountain, Zion, a desolate wilderness? For you shall be as a young bird when its nest is taken away." 5 And again the prophet said, "I will go before you, and will make plain the mountains, and will break the gates of brass, and will snap in sunder the gates of iron; and will give you dark, and hidden, and invisible treasures, that they may know that I am YHWH Eloheicha." 6 And again; "He shall dwell in the high den of the strong rock." And then, what follows in the same prophet? "His water is faithful; you shall see the King with glory, and your soul shall learn the reverence of YHWH."

7 And again He says in another prophet; "He that does these things, shall be like a tree planted by the currents of water, which shall give its fruit in its season. Its leaf also shall not wither, and whatsoever he does, it shall prosper. 8 As for the wicked it is not so with them; but they are as the dust which the wind scatters away from the face of the earth. 9 Therefore the unholy shall not stand in the judgment, neither the covenant breakers in the council of the righteous. For YHWH knows The Way of the righteous and the way of the unholy shall perish."

10 Consider how He has joined both the cross and the water together. 11 For He says this: "Blessed are they, who put their trust in the cross and descend into the water; for they shall have their reward in due time"; then, said He, "I will give it to them." 12 But as concerning the present time, He said, "their leaves shall not fall;" meaning thereby that every word that shall go out of your mouth, shall through emuna and ahava be to the conversion and hope of many. 13 In like manner does another prophet speak. "And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his nefesh."

14 And what follows? "And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of them shall live for ever. The signification of which is this: that we go down into the water full of violations and pollutions; but come up again,

bringing forth fruit; having in our hearts the reverence and hope which is in Yeshua, by the Ruach. And whosoever shall eat of them shall live for ever.” 15 That is, whosoever shall listen to those who call them, and shall understand, shall live for ever.

Chapter II

1 In like manner he determines concerning the cross in another prophet, saying: “And when shall these things be fulfilled?” 2 YHWH answers; “When the tree that has fallen shall rise, and when blood shall drop down from the tree.” Here you have again allusion made, both of the cross and of Him that was to be crucified upon it. 3 And yet further He said by Moses; when Israel was fighting with, and beaten by, a strange people; to the end that Elohim might put them in mind how that for their evils they were delivered to death, yes, the Ruach HaKodesh put it into the heart of Moses, to represent both the sign of the cross, and of Him that was to suffer; that so they might know that if they did not understand in Him, they should be overcome forever.

4 Moses therefore piled up armor upon armor in the middle of a rising ground, and standing up high above all of them, stretched forth his arms, and so Israel again conquered. 5 But no sooner did he let down his hands, but they were again slain. And why so? To the end they might know, that except they trust in Him they cannot be aided." 6 And in another prophet, He said, “I have stretched out my hands all the day long to a people disobedient, and speaking against My righteous Way.” 7 And again Moses makes a type of Messiah, to show that He was to die, and then that He, Whom they saw to be dead, was to give life to both Himself and others; in the type of those that fell in Israel. 8 For Elohim caused all sorts of serpents to bite them, and they died; forasmuch as by a serpent transgression began in Chawa: that so he might convince them that for their transgressions they shall be delivered into the pain of death. 9 Moses then himself, who had commanded them, saying, “You shall not make to yourselves any pesel, to be your elohim; yet now by the commandment of Elohim himself made an image, that he might represent to them the figure of the Master Yeshua.

10 For he made a brazen serpent, and set it up on high and called the people together by a proclamation; where being come, they entreated Moses that he would make an atonement for them, and pray that they might be healed. 11 Then Moses spoke to them, saying: “When any one among you shall be bitten, let him come to the serpent that is set upon the pole;

and let him assuredly trust in Him, that though he be dead, yet he is able to give life, and presently he shall be saved; and so they did.” See therefore how here also you have in this the glory of Yeshua; and that in Him and to Him are all things.

12 Again; What says Moses to Yeshua the son of Nun, when he gave that name to him, as being a prophet that all the people might hear him alone, because the Father did manifest all things concerning his son Yeshua BenElohim, in Yeshua the BenNun; and gave him that name when he sent him to spy out the land of Canaan; he said: “Take a book in your hands, and write what YHWH says: Forasmuch as the BenElohim shall in the last days cut off by the roots all the house of Amalek. See here again Yeshua, not only the BenAdam, but the BenElohim, made manifest in a type and in the flesh. 13 But because it might hereafter be said, that Messiah was BenDavid; therefore David fearing and well knowing the errors of the wicked, said, “YHWH said to my Adon, You sit on My Right Hand until I make Your enemies Your footstool.” 14 And again Isaiah speaks on this wise. “YHWH said to Messiah my Adon I have laid hold on His right hand, that the nations should obey before Him, and I will break the strength of kings.” 15 Behold, how David and Isaiah both call him Adon and BenElohim.

Chapter 12

1 But let us go yet further, and inquire whether this people be the heir, or the former; and whether the covenant be with us or with them. 2 And first, as concerning the people, hear now what the Writings say. 3 Isaac prayed for his wife Rebecca, because she was barren; and she conceived. Afterwards Rebecca went forth to inquire of YHWH. 4 And YHWH said to her, “There are two nations in your womb, and two people shall come from your body; and the one shall have power over the other, and the greater shall serve the lesser.” Understand here who was Isaac, who Rebecca, and of whom it was foretold, this people shall be greater than that?

5 And in another prophesy Jacob speaks more clearly to his son Joseph saying; “Behold YHWH has not deprived me of seeing your face, bring me your sons that I may bless them. And he brought to his father Manasseh and Ephraim, desiring that he should bless Manasseh, because he was the elder. 6 Therefore Joseph brought him to the right hand of his father Jacob. But Jacob by the Ruach foresaw the figure of the people that was to come.

7 And what do the Writings say? “And Jacob crossed his hands, and put his right hand upon Ephraim, his second, and the younger son, and blessed him. And Joseph said to Jacob; ‘Put your right hand upon the head of Manasseh, for he is my first-born son.’ And Jacob said to Joseph; ‘I know it my son, I know it; but the greater shall serve the lesser; though he also shall be blessed.’” 8 You see of whom he appointed it, that they should be the first people and heirs of the Covenant. 9 If therefore Elohim shall have yet further taken notice of this by Abraham too; our understanding of it will then be perfectly established. 10 What then do the Writings say of Abraham, when he understood, and it was imputed to him for righteousness? “Behold I have made you a father of the nations”, because before circumcision he trusted in YHWH.”

11 Let us therefore now inquire whether Elohim has fulfilled the Covenant, which He swore to our fathers, that He would give this people? Yes, truly, He gave it: but we were not worthy to receive it by reason of our actions against the commandments. 12 For this says the prophet: “And Moses continued fasting in Mount Sinai forty days and forty nights, to receive the Covenant of YHWH with the people. 13 And he received of YHWH two tablets written with the Finger of the Hand of YHWH in the Ruach. And Moses when he had received them brought them down that he might deliver them to the people.

14 And YHWH said to Moses; ‘Moses, Moses, get you down quickly, for the people which you brought out of the land of Egypt have done wickedly. 15 And Moses understood that they had set up a molten image, and he cast the two tablets out of his hands, and the tablets of the Covenant of YHWH were broken. Moses therefore received them, but we were not worthy to receive them.” 16 Now then learn how we have now received them. Moses, being a servant, took them, but YHWH Himself has given them to us, that we might be the people of His inheritance, His ‘Son’ having suffered for us. 17 He was therefore made manifest; that they should fill up the measure of their rebellions, and that we being made heirs by Him, should receive the covenant of the Master Yeshua. 18 And again the prophet says; “Behold, I have set you for a light to the nations, to be the Saviour of all the ends of the earth’, says YHWH Elohim who has redeemed you”. 19 Who for that very end was prepared, that by His own appearing He might redeem our hearts, already devoured by death, and delivered over to the irregularity of the error of darkness; and establish a Covenant with us by His Word.

20 For so it is written that the Father commanded Him by delivering us from darkness, to prepare to Himself a holy people. 21 Wherefore the prophet says: “I, YHWH Eloheicha have called you in righteousness, and I will take you by your hand and will strengthen you. And

give you for a Covenant of the people, for a light of the tribes. To open the eyes of the blind, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”

22 Consider therefore from where we have been redeemed. And again the prophet says: “The spirit of YHWH is upon me, because He has anointed me: He has sent me to preach glad tidings to the lowly, to heal the broken in heart, to preach remission to the captives, and sight to the blind. To proclaim the acceptable year of YHWH, and the day of restitution, to comfort all that mourn.”

Chapter 13

1 Furthermore it is written concerning the Sabbath, in the Ten Words, which Elohim spoke on Mount Sinai to Moses, face to face, “Sanctify the Sabbath of YHWH with pure hands, and with a clean heart.” 2 And elsewhere He said; “If your children shall keep My Sabbath, then will I put my mercy upon them.” 3 And from the beginning of the creation He establishes the Sabbath, “And Elohim made in six days the works of His hands; and He finished them on the Seventh Day, and He rested the Seventh Day, and sanctified it.” 4 Consider, my brothers, what that signifies, “He finished them in six days.”

The spiritual meaning of it is this; That in six thousand years YHWH Elohim will bring all things to an end.” 5 “For with Him one day is as a thousand years and a thousand years as a Day”; as He Himself testifies, saying, “Behold this day shall be as a thousand years”. Therefore, brothers, in six days, that is, in six thousand years, shall all things be accomplished.”

6 And what is that He said, “And He rested the Seventh Day”: Indeed He means it and more; that when His ‘Son’ shall come, and abolish the season of the Wicked One, and judge the unholy; and shall change the Sun and the Moon and the Stars, then He shall gloriously rest in that Seventh Day. 7 He adds lastly; “You shall sanctify it with clean hands and a pure heart.”

Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which Elohim has made holy, without having a heart pure in all things. 8 Behold therefore He will then truly sanctify it with blessed Rest, when we having received the righteous promise, when iniquity shall be no more, all things being renewed by the Master shall be able to sanctify it, being ourselves first made holy.

9 Lastly, he said to them: *Your* new moons and *your* sabbaths I cannot bear them”. Consider what He means by it; the sabbaths, He says, which *you* now keep are not acceptable to Me, but only those which I have made; when resting from all things I shall begin the eighth day, that is, the beginning of the other world. 10 For which cause we observe the Sabbath with gladness, having hearts pure in all things, the Seventh Day in which Yeshua rose from the dead; and having manifested himself the eighth day to His disciples, thereafter ascended into Heaven.

11 It remains yet that I speak to you concerning the Temple how these miserable men being deceived have put their trust in the temporal House, and not in the eternal Elohim Himself Who made them, as if it were actually the habitation of Elohim. 12 For much after the same manner as the nations, they consecrated Him in the Temple. 13 But learn therefore how the Master speaks, regarding the Temple: “Who has measured the Heaven with a span, and the earth with His hand? Is it not I? This is what YHWH says; ‘Heaven is My throne, and the earth is My footstool. What is the House that you will build Me? Or what is the place of My rest?’”

Know therefore that all their hope is vain. For the Greater Temple appeared, and they destroyed Him; but He raised Himself up the third day as He said. 14 And again He speaks after this manner: “Behold they that destroy this Temple, even they shall again build it up.” And so it came to pass; for through their wars it is now destroyed by their enemies; and the servants of their enemies will build it up. 15 Furthermore it has been made manifest, how both the city and the Temple, and the people of Israel should be given up. For the Writings say; “And it shall come to pass in the last days, that YHWH will deliver up the sheep of His pasture, and their fold, and their structure unto destruction.” And it is come to pass, as YHWH has spoken.

16 Let us inquire therefore whether there be any Temple of Elohim? Yes there is; and it’s there, where He Himself declares that He would both make and perfect it. For it is written; “And it shall be that as soon as the week shall be completed, the Temple of YHWH shall be gloriously built in the Name of YHWH.” 17 I find therefore that there is a Temple. But how shall it be built in the Name of YHWH? I will show you. 18 Before that we understood in Elohim, the habitation of our heart was corruptible and feeble, as a Temple truly built with hands. 19 For it was a House full of idolatry, a House of sheidim; inasmuch as there was done in it whatsoever was contrary to Elohim. But it shall be rebuilt in the Name of YHWH. 20 Consider, how that the Temple of YHWH shall be very gloriously built; and by what means that shall be, learn.

21 Having received remission of our sins, and trusting in the Name of YHWH, we are become renewed, being again created as it were from the beginning. Wherefore Elohim truly dwells in our House, that is, in us. 22 But how does He dwell in us? The Word of His emuna, the calling of His promise, the wisdom of His righteous judgments, the commands of His teaching; He Himself prophesies within us, He Himself dwells in us, and opens to us who were in bondage of death the gate of our Temple, that is, the mouth of wisdom, having given repentance to us; and by this means has brought us to be an incorruptible Temple. 23 He therefore that desires to be restored looks not to the man, but to Him that dwells in him, and speaks by way of Him; being struck with wonder, forasmuch as he never either heard Him speaking such words out of his mouth, nor ever desired to hear them. 24 This is that spiritual Temple that is built to YHWH.

Chapter 14

1 And this, I trust, I have declared to you as much, and with as great simplicity as I could, those things which make for your aid and comfort, so as not to have omitted anything that might be requisite thereunto. 2 For should I speak further of the things that now are, and of those that are to come, you would not yet understand them, seeing they lie in parables. This therefore shall suffice as to these things. 3 Let us now go on to the other forms of knowledge and doctrine. There are two ways of doctrine and power; the one of light, the other of darkness. 4 But there is a great deal of difference between these two ways: for over one are appointed the malakim of Elohim, the leaders of The Way of Light; over the other, the sheidim of shatan. And the One is the Master from everlasting to everlasting; the other is the prince of the time of unrighteousness.

5 Now The Way of Light is this, if any one desires to attain to the place that is appointed for him, and will hasten there by his works and the knowledge that has been given to us for walking in it, to this effect, you shall love Him that made you: you shall glorify Him that has redeemed you from death. 6 You shall be simple in heart, and rich in the Ruach. You shall not cleave to those that walk in the way of death. You shall hate to do anything that is not pleasing to Elohim. You shall abhor all dissimulation. You shall not neglect any of the commands of YHWH.

7 You shall not exalt yourself, but shall be humble. You shall not take honor to yourself. You shall not enter into any wicked counsel against your neighbor. You shall not be over-

confident in your heart. 8 You shall not commit promiscuity, nor adultery. Neither shall you corrupt yourself with mankind. You shall not make misuse of the Word of Elohim to any impurity. 9 You shall not accept any man's person, when you reprove any one's faults. You shall be gentle. You shall be quiet. You shall reverence the Words which you have heard. You shall not keep any hatred in your heart against your brother: You shall not entertain any doubt whether it shall be or not. 10 You shall not take the Name of YHWH in vain. You shall love your neighbor above your own soul.

11 You shall not destroy your conceptions before they are brought forth; nor kill them after they are born. 12 You shall not withdraw your hand from your son or from your daughter; but shall teach them from their youth the reverence of YHWH. 13 You shall not covet your neighbor's goods; neither shall you be an extortioner. Neither shall your heart be joined to proud men; but you shall be numbered among the righteous and the lowly. Whatever events shall happen to you, you shall receive them as good.

14 You shall not be double-minded nor double-tongued; for a double tongue is the snare of death. You shall be subject to the Master and to inferior masters as to the representatives of Elohim, in fear and reverence. 15 You shall not be bitter in your commands towards any of your servants that trust in Elohim; unless you chance not to reverence Him who is over both; because he came not to call any with respect of persons, but whomsoever the Ruach has prepared. 16 You shall communicate to your brother of all you have; you shall not call anything your own: for if you partake in such things as are incorruptible, how much more should you do it in those that are corruptible? 17 You shall not be hasty to speak; for the mouth is the snare of death. Strive for your soul with all your might. Reach not out your hand to receive, and withhold it not when you should give.

18 You shall love, as the apple of your eye, every one that speaks to you the Word of YHWH. Call to your remembrance, day and night, the future judgement. 19 You shall seek out every day the persons of the righteous: and both consider and go about to exhort others by the Word, and meditate how you may aide a soul. 20 You shall also labor with your hands to give to the poor, that your own trespasses may be forgiven you. You shall not deliberate whether you should give: nor having given, murmur at it. 21 Give to every one that asks: so shall you know who is the good rewarder of your gifts. 22 Keep what you have received from of old; you shall neither add to it nor take from it. 23 Let the wicked be always your aversion. You shall judge righteous judgment. You shall never cause divisions; but shall make peace between those that are at variance, and bring them together. 24 You shall

confess your debts; and not come to your prayer with an evil conscience. 25 This is The Way of Light.

Chapter 15

1 But the way of darkness is crooked and full of cursing. For it is the way of eternal death, with punishment; in which they that walk meet those things that destroy their own souls. 2 Such are - idolatry, vanity, pride of power, hypocrisy, double-mindedness, adultery, dashing to pieces, rapine, pride, rebellion, deceit, malice, boasting, sorcery, covetousness, sabbath-breaking and the want of the fear of Elohim. 3 In this way walk those who are the persecutors of them that are good; haters of truth, lovers of lies, who know not the reward of righteousness, nor cleave to any thing that is good. 4 Who administer not righteous judgement to the widow and orphan; who watch for wickedness and not for the reverence of YHWH. 5 From whom gentleness and patience are far off; who love vanity, and follow after rewards; having no compassion upon the poor; nor take any pains for such as are heavy laden and oppressed. 6 Ready to evil speaking, not knowing Him that made them; murderers of children; eaters of corruption, and corrupters of the creatures of Elohim; that turn away from the needy, oppress the afflicted; are the advocates of the rich, but unjust judges of the poor; being altogether sinners.

7 It is therefore fitting that learning the just commands of YHWH, which we have before mentioned, we should walk in them. For he who does such things shall be glorified in the Kingdom of Elohim. 8 But he that chooses the other part shall be destroyed, together with his works. For this cause there shall be both a resurrection and a retribution. 9 I beseech those that are in high estate among you, you have those with you towards whom you may do good; do not forsake them. 10 For the day is at hand in which all things shall perish with the evil that infests them. The Master is near, and His reward is with Him. 11 I beseech you, therefore, again, and again, be as good lawgivers to one another; continue as faithful counselors to each other; remove from among you all hypocrisy. 12 And may YHWH Elohim of all the world give you wisdom, knowledge, counsel, and understanding of His judgements in patience. 13 Be you taught of Elohim; seeking what it is YHWH requires of you, and do it; that you may be aided in the day of judgement.

14 And if there be among you any remembrance of what is good, think of me; meditating upon these things, that both my desire and my watching for you may turn to a good

account. 15 I beseech you; I ask it as a favor of you; while you are in this beautiful tabernacle of the body, be wanting in none of these things; but without ceasing seek them, and fulfill every command. For these things are fitting and worthy to be done. 16 Wherefore I have given the more diligence to write to you, according to my ability, that you might rejoice. Farewell, brothers, in joy and shalom. 17 YHWH the Elohim of glory and of all grace, be with your nefesh. Amein.