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THE
SUPPRESSED
GOSPELS AND EPISTLES
OF THE ORIGINAL
NEW TESTAMENT
OF
JESUS THE CHRIST

AND OTHER PORTIONS OF THE ANCIENT HOLY SCRIPTURES.
NOW EXTANT, ATTRIBUTED TO
HIS APOSTLES, AND THEIR DISCIPLES,
AND VENERATED BY THE PRIMITIVE CHRISTIAN CHURCHES DURING
THE FIRST FOUR CENTURIES,
BUT SINCE, AFTER VIOLENT DISPUTATIONS

FORBIDDEN BY THE
BISHOPS OF THE NICENE COUNCIL,
IN THE REIGN OF THE EMPEROR CONSTANTINE
AND OMITTED FROM THE CATHOLICS AND PROTESTANT
EDITIONS OF THE NEW TESTAMENT, BY ITS COMPILERS

TRANSLATED FROM THE ORIGINAL TONGUES, WITH HISTORICAL
REFERENCES TO THEIR AUTHENTICITY,

BY
ARCHBISHOP WAKE
AND OTHER
LEARNED DIVINES

THE GENERAL EPISTLE OF BARNABAS.

CHAPTER I.

Preface to the Epistle.

ALL happiness to you my sons
and daughters, in the name
of our Lord Jesus Christ, who
loved us, in peace.

2 Having perceived abundance
of knowledge of the great and
excellent laws of God to be in you,
I exceedingly rejoice in your blessed
and admirable souls, because ye
have so worthily received the
grace which was grafted in you.

3 For which cause I am full of
joy, hoping the rather to be saved;
inasmuch as I truly see a spirit
infused into you, from the pure
fountain of God:

4 Having this persuasion, and
being fully convinced thereof,
because that since I have begun to
speak unto you, I have had a more
than ordinary good success in the
way of the law of the Lord, which
is in Christ,

5 For which cause brethren, I
also think verily that I love you
above my own soul; because that
therein dwelleth the greatness of
faith and charity, as also the hope
of that life which is to come.

6 Wherefore considering this,
that if I shall take care to
communicate to you a part 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 unto you;
that together with your faith, your
knowledge also may be perfect.

7 There are therefore three things ordained by the Lord; the hope of life, the beginning, and the completion of it.

8 For the Lord hath both declared unto us, by the prophets, those things that are past; and opened to us the beginnings of those that are to come.

9 Wherefore, it will behove us, as he has spoken, to come more holily, and nearer to his altar.

10 I therefore, not as a teacher but as one of you, will endeavour to lay before you a few things by which you may, on many accounts, become the more joyful.

CHAPTER II.

That Clod has abolished the legal sacrifices,
to introduce the spiritual righteousness of the Gospel.

SEEING then the days are exceedingly evil, and the adversary has got the power of this present world we ought to give the more diligence to inquire into the righteous judgments of the Lord.

2 Now the assistants of our faith are fear and patience; our fellow-combatants, long suffering and continence.

3 Whilst these remain pure in what relates unto the Lord, wisdom, and understanding, and science, and knowledge, rejoice together with them.

4 For God has manifested to us by all the prophets, that he has no occasion for our sacrifices, or burnt-offerings, or oblations: saying thus; To what purpose is the multitude of your sacrifices unto me, saith the Lord.

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 ye come to appear before me, who hath required this at your hands? Ye shall no more tread my courts.

7 Bring no more vain oblations, incense is an abomination unto me your new moons and sabbaths, and the calling of assemblies I cannot bear with, it is iniquity,

even the solemn meeting; your
new moons and your appointed
feasts my soul hateth.

8 These things therefore hath
God abolished, that the new law
of our Lord Jesus Christ, which
is without the yoke of any such
necessity, might have the spiritual
offering of, men themselves.

9 For so the Lord saith 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 none of you imagine
evil in your hearts against his
neighbour, 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 about the sacrifices, should
seek and find how to approach
unto him.

12 And therefore he thus
bespeaks us, The sacrifice of God
(is a broken spirit,) a broken and
contrite heart--God will not despise.

13 Wherefore brethren, we ought
the more diligently to inquire
after those things that belong
to our salvation, that the
adversary may not have any
entrance into us, and deprive
us of our spiritual life.

14 Wherefore he again speaketh
to them, concerning these things;
Ye shall not fast as ye 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?
Wilt thou call this a fast, and an
acceptable day to the Lord?

16 But to us he saith 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 ye break every yoke?

17 Is it not to deal thy bread
to the hungry, and that thou bring
the poor that are cast out to thy

house? When thou seest thenaked
that thou cover him, and that thou
hide not thyself from thy own
flesh.

18 Then shall thy light break
forth as the morning, and thy
health shall spring forth speedily;
and thy righteousness shall go
before thee; the glory of the Lord
shall be thy reward.

19 Then shalt thou call and
the Lord shall answer; thou shalt
cry and he shall say, Here I am;
if thou put away from the midst of
thee the yoke; the putting forth
of the finger, and speaking vanity;
and if thou draw out thy soul to
the hungry; and satisfy the
afflicted soul.

20 In this, therefore, brethren,
God has manifested his foreknowledge
and love for us; because the
people which he has purchased to
his beloved Son were to believe
in sincerity; and therefore he has
shown these things to all of us,
that we should not run as
proselytes to the Jewish Law.

CHAPTER III.

The prophecies of Daniel concerning the ten kings,
and the coming of Christ.

WHEREFORE it is necessary
that searching diligently into
those things which are soon to
come to pass, 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 time, that we may
be happy in that which is to come.

3 Let us not give ourselves the
liberty of disputing with the wicked
and sinners; lest we should chance
in time to become like unto them.

4 For the consummation of sin
is come, as it is written, as the
prophet Daniel says. And for this
end the Lord hath 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 also: And I beseech you, as one of your own brethren, loving you all beyond my own life, that you look well to yourselves, and be not like to those who add sin to sin, and say; That their covenant is ours also. Nay, but it is ours only: for they have forever lost that which Moses received.

8 For thus saith the Scripture And Moses continued fasting forty days and forty nights in the Mount; and he received the covenant from the Lord, even the two tables of stone, written by the hand of God.

9 But having turned themselves to idols they lost it; as the Lord also said to Moses; Moses, go down quickly, for thy people which thou hast brought forth out of Egypt, have corrupted themselves, and turned aside from the way which I commanded them. And Moses cast the two tables out of his hands; and their covenant was broken; that the love of Jesus might be sealed in your hearts, unto the hope of his faith.

10 Wherefore let us give heed unto the last times. For all the time past of our life and our faith, will profit us nothing; unless we continue to hate what is evil, and to withstand the future temptations. So the Son of God 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 into one place, inquire what is agreeable to and profitable for the beloved of God. For the Scripture saith; Woe unto them that are wise in their own eyes; and prudent in their sight.

12 Let us become spiritually a perfect temple to God. As much as in us lies let us meditate upon the fear of God; and strive to the utmost of our power to keep his commandments; that we may rejoice

in his righteous judgments.

13 For God will judge the world
without respect of persons and
everyone 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 when we are
called, we fall asleep in our sins;
and the wicked one getting the
dominion over us, stir us up, and
shut us out of the kingdom of the
Lord.

16 Consider this also: although
you have seen so great signs and
wonders done among the people
of the Jews, yet this notwithstanding
the Lord hath forsaken them.

17 Beware, therefore, lest it
happen to us; as it is written
There may be many called, but
few chosen.

CHAPTER IV.

That Christ was to suffer is proved
from the prophecies concerning him.

For this cause did our Lord
vouchsafe to give up his body
to destruction, that through the
forgiveness of our sins we might
be sanctified; that is, by the
sprinkling of his blood.

2 Now for what concerns the
things that are written about him,
some belong to the people of the
Jews, and some to us.

3 For thus saith the Scripture;
He was wounded for our transgressions,
he was bruised for our iniquities,
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 unto God, for that
he hath both declared unto us
what is passed, and not suffered
us to be without understanding of
those things that are to come.

5 But to them he saith; The
nets are not unjustly spread for
the birds.

6 This he spake, 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 Lord was content to suffer for our souls, although he be the Lord of the whole earth; to whom God 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 shew you.

9 The prophets having received from him the gifts of prophecy, spake 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 whilst 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 shewed the exceeding great love which he bare towards them.

12 And when he chose his apostles, which were afterwards to publish his Gospel, he took men who had been very great sinners; that thereby he might plainly shew That he came not to call the righteous but sinners to repentance.

13 Then he clearly manifested himself to be the Son of God. 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 that 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 stedfastly to look against the rays of it;

15 Wherefore the Son of God came in the flesh for this cause, that he might fill up the measure

of their iniquity, who have persecuted his prophets unto death. And for the same reason also he suffered.

16 For God hath 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 behoved him to suffer upon the cross.

18 For thus one saith, prophesying concerning him; Spare my soul from the sword. And again, My flesh trembleth for fear.

19 And again, the congregation of wicked doers rose up against me, (They have pierced my hands and my feet).

20 And again he saith, I gave my back to the smiters, and my face I set as a hard rock.

CHAPTER V.

The subject continued.

And when he had fulfilled the commandment of God, What says he? Who will contend with me? Let him stand against me or who is he that will implead me? Let him draw near to the servant of the Lord. Woe be to you! Because ye shall all wax old as a garment, the moth shall eat you up.

2 And again adds the prophet, He is put for a stone of stumbling. Behold I lay in Zion for a foundation, a precious stone a choice corner-stone; an honourable stone. And what follows? And he that hopeth in him shall live for ever.

3 What then? Is our hope built upon a stone? God forbid. But because the Lord hath hardened his flesh against sufferings, he saith, I have put me 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 saith This is the great and wonderful day which the Lord hath made.

a I write these things the more
plainly to you that ye may
understand: I For indeed I
could be content even to die
for your sakes.

5 But what saith 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 Saviour
was to appear in the flesh and
suffer, his passion was hereby
foretold.

7 For thus saith 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
speaketh to them; Behold thus
saith the Lord God; Enter ye
into the good land of which the
Lord path sworn to Abraham, and
Isaac, and Jacob, that he would
give it you, and possess it; a land
flowing with milk and honey.

9 Now what the spiritual meaning
of this is, learn; It is as if it
had been said, Put your trust in
Jesus, 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 Lord, who has
given us wisdom, and a heart to
understand his secrets. For so
says the prophet, "Who shall
understand the hard sayings of the
Lord? But he that is wise, and
intelligent, and that loves his
Lord."

11 Seeing therefore he has
renewed us by the remission of our
sins, he has put us into another
frame, that we should have souls
like those of children, forming
us again himself by the spirit.

12 For thus the Scripture saith
concerning us, where it introduceth
the Father speaking to the Son;
Let us make man after our likeness
and similitude; and let them have
dominion over the beasts of the

earth, and over the fowls of the
air, and the fish of the sea.

13 And when the Lord 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 spake to his son.

14 I will now show you, how he
made us a new creature, in the
latter days.

15 The Lord saith; Behold I
will make the last as the first.
Wherefore the prophet thus spake,
Enter into the land flowing with
milk and honey, and have dominion
over it.

16 Wherefore ye see how we
are again formed anew; as also
he speaks by another prophet;
Behold saith the Lord, I will take
from them; that is, from those
whom the spirit I of the Lord
foresaw, their hearts of stone,
and I will put into them hearts
of flesh.

17 Because he was about to be
made manifest in the flesh and to
dwell in us.

18 For, my brethren, the
habitation of our heart is a 'holy
temple unto the Lord. For the prophet
saith again, In what place shall I
appear before the Lord my God,
and be glorified?

19 He answers I will confess
unto thee in the congregation in
the midst of my brethren; and will
sing unto thee in the church of
the saints:

20 Wherefore we are they whom
he has brought into that good land.

21 But what signifies the milk
and honey? Because as the child
is nourished first with milk, and
then with honey; so we being
kept alive by the belief of his
promises and his word, shall live
and have dominion over the land.

22 For he foretold before, saying,
increase and multiply, and have
dominion over the beasts, fishes,
and birds.

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 power; that a man

should be set over what herules.

24 But forasmuch as this we have not now, he tells us when we shall have it; namely, when we shall become perfect, that we may be made the inheritors of the covenant of the Lord.

CHAPTER VI.

The sacrifice of Jesus, and of a goat, an evident type of Christ crucified.

UNDERSTAND then my beloved children, that the good God hath before manifested all things unto us, that we might know to whom we ought always to give thanks and praise.

2 If therefore the Son of God who is the Lord of all, and shall come to judge both the quick and dead, hath suffered, that by his stripes we might live; let us believe that the Son of God 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: the Lord 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 body for our sins; 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 sins. Hearken diligently, (my brethren,) 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 for the sins of a new people, ye will give me vinegar to drink mixed with gall; therefore do ye only eat, the people fasting the while, and lamenting 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, says he, two goats, fair

and alike, and offer them; and let the high priest take one of them for a burnt offering. And what shalt be done with the other? Let it, says he, be accursed.

8 Consider how exactly this appears to have been a type of Jesus. 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 wont 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 Christ on 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 Son of God.

12 As therefore he shall be then like to what he was on earth, so were the Jews heretofore commanded, to take two goats fair and equal; that when they shall see (our Saviour) hereafter coming (in the clouds of heaven), they may be amazed at the likeness of the goats.

13 Wherefore ye here again see a type of Jesus 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 Jesus, set out to the church. For as he who would take away the scarlet wool must undergo many difficulties, because that thorn was very sharp, and with difficulty get it: So, says Christ, they that will see me, and come to my kingdom, must through many afflictions and troubles attain unto me.

The red heifer, another type of Christ.

BUT what type do ye suppose
it to have been, where it is
commanded to the people of Israel,
that grown persons in whom sins
are come to perfection, should
offer an heifer, and after they had
killed it should burn the same;

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 stick, and
so the young men should sprinkle
every one of the people, and they
should be clear from their sins?

3 Consider how all these are
delivered in a figure to us.

4 This heifer is Jesus Christ;
the wicked men that were to offer
it are those sinners who brought
him to death; who afterwards have
no more to do with it: for the
sinners have no more the honour
of handling it:

5 But the young men that performed
the sprinkling, signified those who
preach to us the forgiveness of
sins, and the purification of the
heart, to whom the Lord gave
authority to preach his Gospel:
being at the beginning twelve,
to signify the tribes, because
there were twelve tribes of Israel.

6 But why were there three
young men appointed to sprinkle?
To denote Abraham, and Isaac,
and Jacob, because they were
great before God.

7 And why was the wool put
upon a stick? Because the kingdom
of Jesus was founded upon the cross;
and therefore they that put their
trust in him, shall live for ever.

8 But why was the wool and
hyssop put together? To signify
that in the kingdom of Christ there
shall be evil and filthy days, in
which however, we shall be saved;
and because he that has any disease
in the flesh by some filthy humours,
is cured by hyssop.

9 Wherefore these things being
thus done, are to us indeed evident,
but to the Jews they are obscure;
because they hearkened not unto
the voice of the Lord.

CHAPTER VIII.

Of the circumcision of the ears and how in the first institution of circumcision Abraham mystically foretold Christ by name.

AND therefore the Scripture again speaks concerning our ears, that God has circumcised them, together with our hearts. For thus saith the Lord by the holy prophet: By the hearing of the ear they obeyed me.

2 And again, They who are afar off, shall hear and understand what things I have done. And again, Circumcise your hearts, saith the Lord.

3 And again he saith, Hear O Israel! For thus saith the Lord thy God. And again the Spirit of God prophesieth, saying: Who is there that would live for ever, let him hear the voice of my Son.

4 And again, Hear, O Heavens, and give ear O Earth! Because the Lord has spoken these things for a witness.

5 And again, he saith, Hear the word of the Lord, ye princes of the people. And again, Hear O children! The voice of one crying in the wilderness.

6 Wherefore he has circumcised our ears, that we should hear his word, and believe. But as for that circumcision, in which the Jews trust, it is abolished: for the circumcision of which God spake, was not of the flesh.

7 But they have transgressed his commands, because the evil one hath deceived them. For thus God bespeaks them; Thus saith the Lord your God, (Here I find the new law) Sow not among thorns; but circumcise yourselves to the Lord your God. And what doth he mean by this saying? Hearken unto your Lord.

8 And again he saith, Circumcise the hardness of your heart, and harden not your neck. And again, Behold, saith the Lord, all the nations are uncircumcised, (they have not lost their fore-skin): but this people is uncircumcised in heart.

9 But you will say the Jews

were circumcised for a sign. And so 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.

10 Understand therefore, children, these things more fully, that Abraham was the first, that brought in circumcision, looking forward in the Spirit, to Jesus; circumcised, having received the mystery of three letters.

11 For the Scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him!

12 Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are T H. And these denote Jesus.

13 And because the cross was that by which we were to find grace, therefore he adds, three hundred; the note of which is T (the figure of his cross). Wherefore by two letters he signified Jesus, and by the third his cross.

14 He who has put the engrafted gift of his doctrine within us, knows that I never taught to anyone a more certain truth: but I trust that ye are worthy of it.

CHAPTER IX.

That the commands of Moses concerning clean and unclean beasts, were all designed for a spiritual signification.

BUT why did Moses say Ye shall not eat of the swine, neither the eagle nor the hawk; nor the crow; nor any fish that has not a scale upon him?--I answer that, in the spiritual sense, he comprehended three doctrines, that were to be gathered from thence.

2 Besides which he says to them in the book of Deuteronomy, And I will give my statutes unto this people. Wherefore it is not the command of God that they should not eat these things; but Moses in the spirit spake unto them.

3 Now the sow he forbade them to eat; meaning thus much: Thou shalt not join thyself to such

persons as are like unto swine,
who, whilst they live in pleasure,
forget their God; but when any want
pinches them, then they know the
Lord: as the sow when she is full
knows not her master, but when
she is hungry she makes a noise;
and being again fed, is silent.

4 Neither, says he, shalt thou
eat the eagle, nor the hawk, nor
the kite, nor the crow; that is,
thou shalt not keep company with
such kind of men as know not how
by their labour 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.

3 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 Neither, says he, shalt thou
eat the lamprey, nor the polypus,
nor the cuttle-fish; that is thou
shalt not be like such men, by
seeking to converse with them
who are altogether wicked and
adjudged to death. For so those
fishes are alone accursed, that
wallow in the mire, nor swim as other
fishes, but tumble in the dirt at
the bottom of the deep.

7 But, he adds, neither shalt
thou eat of the hare. To what
end?--To signify this to us;
Thou shalt not be an adulterer,
nor liken thyself to such persons.
For the hare every year multiplies
the places of its conception; and
as many years as it lives, so many
it has.

8 Neither shalt thou eat of the
hyena: that is, again, 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, which is sometimes male
and sometimes female.

9 For which cause also he justly
hated the weazel; to the end that
they 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. Because that animal
conceives with its mouth.

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 as if he had only meant it 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 hath not walked in the counsel of the ungodly; as the fishes before mentioned in the bottom of the deep, in darkness.

13 Nor stood in the way of sinners, as they who seem to fear the Lord, but yet sin, as the sow.

14 And hath not sat in the seat of the scorers; as those birds who sit and watch that they may devour.

15 Here you have the law concerning meat perfectly set forth and according to the true knowledge of it.

16 But, says Moses, ye shall eat all that divideth the hoof, and cheweth the cud. Signifying thereby such an one as having taken his food, knows him that nourisheth him; and resting upon him, rejoiceth in him.

17 And in this he spake well, having respect to the commandment. What, therefore, is it that he says?--That we should hold fast to them that fear the Lord; 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 the Lord, 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 Lord.

19 But why might they eat those that clave the hoof? Because the righteous liveth in this present world; but his expectation is fixed upon the other. See, brethren, how admirably Moses commanded these things.

20 But how should we thus
know all this, and understand it?
We, therefore, understanding
aright the commandments, speak
as the Lord would have us.
Wherefore he has circumcised our
ears and our hearts, that we might
know these things.

CHAPTER X.

Baptism and the cross of Christ
foretold in figures under the law.

LET us now inquire whether
the Lord took care to manifest
anything beforehand concerning water
and the cross.

2 Now for the former of these,
it is written to the people of
Israel how they shall not receive
that baptism which brings to
forgiveness of sins; but shall
institute another to themselves
that cannot.

3 For thus saith the prophet:
Be astonished, O Heaven! and
let the earth tremble at it, because
this people have done two great
and wicked things: they have left
me, the fountain of living water,
and have digged for themselves
broken cisterns, that can hold no
water.

4 Is my holy mountain of Zion,
a desolate wilderness? For ye
shall be as a young bird when its
nest is taken away.

5 And again the prophet saith,
I will go before thee, and will
make plain the mountains, and
will break the gates of brass, and
will snap in sunder the bars of
iron; and will give thee dark,
and hidden, and invisible
treasures, that they may know
that I am the Lord God.

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; ye shall see the king
with glory, and your soul shall
learn the fear of the Lord.

7 And again he saith in another
prophet: He that does these
things; I 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 doth

it shall prosper.

8 As for the wicked it is not so with them; but they are as the dust which the wind scattereth away from the face of the earth.

9 Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish.

10 Consider how he has joined both the cross and the water together.

11 For this he saith: 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, saith he, will I give it them.

12 But as concerning the present time, he saith, their leaves shall not fall: meaning thereby, that every word that shall go out of your mouth, shall through faith and charity be to the conversion and hope of many.

13 In like manner doth another prophet speak. And the land of Jacob was the praise of all the earth; magnifying thereby the vessel of his spirit.

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 sins and pollutions, but come up again, bringing forth fruit; having in our hearts the fear and hope which is in Jesus, by the spirit. And whosoever shall eat of them shall live for ever.

15 That is, whosoever shall hearken to those who call them, and shall believe, shall live for ever.

CHAPTER XI.

The subject continued.

IN like manner he determines concerning the cross in another prophet, saying: And when shall these things be fulfilled?

2 The Lord answers: When the tree that is fallen shall rise, and when blood shall drop down from the tree. Here you have again mention made, both of the cross, and of him that was to be crucified upon it.

3 And yet farther he saith by Moses; (when Israel was fighting with, and beaten by, a strange people; to the end that God might put them in mind how that for their sins they were delivered unto death) yea, the holy spirit 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 believe in him, they should be overcome for ever.

4 Moses therefore I piled up armour upon armour 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 saved.

6 And in another prophet, he saith, 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 Jesus, to show that he was to die, and then that he, whom they thought to be dead, was to give life to others; in the type of those that fell in Israel.

8 For God caused all sorts of serpents to bite them, and they died: forasmuch as by a serpent transgression began in Eve; 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, Ye shall not make to yourselves any graven or molten image, to be your God yet now did so himself, that he might represent to them the figure of the Lord Jesus.

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 spake unto them, saying: when any one among you shall be bitten, let him come unto 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 Jesus; and that in him and to him are all things.

12 Again; What says Moses to Joshua, the Son of Nun, when he gave that name unto him, as being a prophet, that all the people might hear him alone? Because the father did manifest all things concerning his son Jesus, in Joshua, the Son of Nun; and gave him that name when he sent him to spy out the land of Canaan, saying; Take a book in thine hands, and write what the Lord saith. Forasmuch as Jesus the Son of God shall in the last days cut off by the roots all the house of Amalek, see here again Jesus, not the son of man, but the Son of God, made manifest in a type, and in the flesh.

13 But because it might hereafter be said that Christ was the Son of David; therefore David fearing and well knowing the errors of the wicked, saith; the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool.

14 And again Isaiah speaketh on this wise, The Lord said unto Christ my Lord, 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 doth David and Isaiah call him Lord, and the Son of God.

CHAPTER XII.

The Promise of God not made to the Jews only, but to the Gentiles also, and fulfilled to us by Jesus Christ.

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
Scripture saith:

3 Isaac prayed for his wife
Rebekah, because she was barren;
and she conceived. Afterwards
Rebekah went forth to inquire
of the Lord.

4 And the Lord said unto her;
There are two nations in thy womb,
and two people shall come from
thy body; and the one shall have
power over the other, and the
greater shall serve the lesser.
Understand here who was Isaac;
who Rebekah; and of whom it was
foretold, this people shall be
greater than that.

5 And in another prophecy Jacob
speaketh more clearly to his
son Joseph, saying; Behold the
Lord hath not derived me of seeing
thy face, bring me thy sons that
I may bless them. And he brought
unto 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 spirit
foresaw the figure of the people
that was to come.

7 And what saith the Scripture?
And Jacob crossed his hands, and
put his right hand upon Ephraim,
his second, and the younger son,
and blessed him. And Joseph said
unto Jacob; Put thy right hand
upon the head of Manasseh, for he
is my first-born son. And Jacob
said unto Joseph; I know it, my
son, I know it; but the greater
shall serve the lesser; though he
also shall be blessed.

8 Ye see of whom he appointed
it, that they should be the first
people, and heirs of the covenant.

9 If therefore God shall have
yet farther taken notice of this,
by Abraham too; our understanding
of it will then be perfectly
established.

10 What then saith the Scripture
of Abraham, when I he believed,
and it was imputed unto him for
righteousness? Behold I have made
thee a father of the nations,
which without circumcision believe
in the Lord.

11 Let us therefore now inquire

whether God has fulfilled the covenant, which he swore to our fathers, that he would give this people? Yes, verily, he gave it; but they were not worthy to receive it by reason of their sins.

12 For thus saith the prophet And Moses continued fasting in mount Sinai, to receive the covenant of the Lord with the people, forty days and forty nights.

13 And he received of the Lord two tables written with the finger of the Lord's hand, in the Spirit. And Moses, when he had received them, brought them down that he might deliver them to the people.

14 And the Lord said unto Moses; Moses, Moses, get thee down quickly, for the people which thou broughtest out of the land of Egypt have done wickedly.

15 And Moses understood that they had again set up a molten image: and he cast the two tables out of his hands; and the tables of the covenant of the Lord were broken. Moses therefore received them, but they were not worthy.

16 Now then learn how we have received them. Moses, being a servant, took them; but the Lord himself has given them unto us, that we might be the people of his inheritance; having suffered for us.

17 He was therefore made manifest; that they should fill up the measure of their sins, and that we being made heirs by him, should receive the covenant of the Lord Jesus.

18 And again the prophet saith Behold, I have set thee for a light unto the Gentiles; to be the saviour of all the ends of the earth, saith the Lord; the God who hath re-deemed thee.

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 error, from 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 unto himself a holy people.

21 Wherefore the prophet saith
I the Lord thy God have called
thee in righteousness, and I will
take thee by thy hand, and will
strengthen thee, and give thee
for a covenant of the people; for a
light to the Gentiles. 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
whence we have been redeemed.
And again the prophet saith
The spirit of the Lord is upon me,
because he hath anointed me: he
hath sent me to preach glad tidings
to the lowly; to heal the broken in
heart; to preach remission to the
captives, and give sight unto the
blind; to proclaim the acceptable
year of the Lord, and the day of
restitution; to comfort all that
mourn.

CHAPTER XIII.

That the sabbath of the Jews was but a figure
of a more glorious sabbath to come, and their
temple, of the spiritual temples of God.

FURTHERMORE it is written
concerning the sabbath, in the
Ten Commandments, which God
spake in the mount Sinai to Moses,
face to face: Sanctify the sabbath
of the Lord with pure hands, and
with a clean heart.

2 And elsewhere he saith;
If thy children shall keep my
Sabbaths, then will I put my
mercy upon them.

3 And even in the beginning of
the creation he makes mention of
the sabbath. And God 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 children, what
that signifies, he finished them
in six days. The meaning of it is
this: that in six thousand years
the Lord God will bring all things
to an end.

5 For with him one day is
a thousand years; as himself
testifieth, saying, Behold this
day shall be as a thousand years.
Therefore, children, in six days,
that is, in six thousand years,

shall a all things be accomplished.

6 And what is that he saith,
And he rested the seventh day
he meaneth this: that when
his Son shall come, and abolish
the season of the Wicked One,
and judge the ungodly; and shall
change the sun and the moon, and
the stars; then he shall gloriously
rest on that seventh day,

7 He adds, lastly: Thou shalt
sanctify it with clean hands and
a pure heart. Wherefore we are
greatly deceived if we imagine
that anyone can now sanctify that
day which God 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 Lord) shall be able
to sanctify it, being ourselves first
made holy;

9 Lastly, he saith unto them
Your new moons and your Sabbaths
I cannot bear them. Consider
what he means by it; the
Sabbaths, says he, which ye now
keep are not acceptable unto me,
but those which I have made;
when resting from all things I
shall begin the eight day, that is,
the beginning of the other world.

10 For which cause we observe
the eight day with gladness, in
which Jesus rose from the dead;
and having manifested himself to
his disciples, ascended into heaven.

11 It remains yet that I
speak to you concerning the temple:
how those miserable men being
deceived have put their trust
in the house, and not in God
himself who made them, as if
it were the habitation of God.

12 For much after the same
manner as the Gentiles, they
consecrated him in the temple.

13 But learn therefore how
the Lord speaketh, rendering the
temple vain: Who has measured the
heaven with a span, and the earth
with his hand? Is it not I? Thus
with the Lord, Heaven is my
throne, and the earth is my
footstool. What is the house
that ye will build me? Or what
is the place of my rest? Know

therefore that all their hope
is vain.

14 And again he speaketh 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 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 scripture saith; And it shall
come to pass in the last days, that
the Lord will deliver up the sheep
of his pasture, and their fold, and
their tower unto destruction. And
it is come to pass, as the Lord hath
spoken.

16 Let us inquire therefore,
whether there be any temple of
God? Yes there is: and there
where 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 the
Lord shall be gloriously built in
the name of the Lord.

17 I find therefore that there
is a temple. But how shall it be
built in the name of the Lord? I
will shew you.

18 Before that we believed in
God, 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 devils;
inasmuch as there was done in it
whatsoever was contrary unto God.
But it shall be built in the name
of the Lord.

20 Consider, how that the
temple of the Lord 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 the Lord, we are become
renewed, being again created as it
were from the beginning. Wherefore
God truly dwells in our house,
that is, in us.

22 But how does he dwell in us?
By the word of his faith, the calling
of his promise, the wisdom of his
righteous judgments and the commands

of his doctrine. He himself prophesies within us, he himself dwelleth in us, and openeth to us who were in bondage of death the gate of our temple, that is, the mouth of wisdom, having given repentance unto us; and by this means has brought us to be an incorruptible temple.

23 He therefore that desires to be saved looketh not unto the man, but unto him that dwelleth in him, and speaketh by 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 unto the Lord.

CHAPTER XIV.

Of the way of light; being a summary of what a Christian is to do, that he maybe happy for ever.

AND thus I trust, I have declared to you as much, and with as great simplicity as I could, those, things which provide for your salvation, so as not to have omitted any thing that might be requisite thereunto.

2 For should I speak farther 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 kind 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 angels of God, the leaders of the way of light; over the other, the angels of Satan. And the one is the Lord 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 thither by his works. And the knowledge that has been given to us for walking in it, to this effect: Thou shalt love him that made thee: thou

shalt glorify him that hath
redeemed thee from death.

6 Thou shalt be simple in heart,
and rich in the spirit. Thou shalt
not cleave to those that walk in
the way of death. Thou shalt hate
to do anything that is not pleasing
unto God. Thou shalt abhor all
dissimulation. Thou shalt not
neglect any of the commands of
the Lord.

7 Thou shalt not exalt thyself,
but shalt be humble. Then shalt
not take honour to thyself. Thou
shalt not enter into any wicked
counsel against thy neighbour.
Thou shalt not be over confident
in thy heart.

8 Thou shalt not commit
fornication, nor adultery.
Neither shalt thou corrupt
thyself with mankind. Thou
shalt not make use of the
word of God, to any impurity,

9 Thou shalt not except any
man's person, when thou reprovest
any one's faults. Thou shalt be
gentle. Thou shalt be quiet.
Thou shalt tremble at the words
which thou hast heard. Thou
shalt not keep any hatred in thy
heart against thy brother. Thou
shalt not entertain any doubt
whether it shall be or not.

10 Thou shalt not take the name
of the Lord in vain. Thou shalt
love thy neighbour above thy own
soul,

11 Thou shalt not destroy thy
conceptions, before they are
brought forth; nor kill them
after they are born.

12 Thou shalt not withdraw thy
hand from thy son, or from thy
daughter; but shall teach them
from their youth the fear of the
Lord.

13 Thou shalt not covet thy
neighbour's goods; neither shalt
thou be an extortioner. Neither
shall thy heart be joined to proud
men; but thou shalt be numbered
among the righteous and the
lowly. Whatever events shall
happen unto thee, thou shalt
receive them as good.

14 Thou shalt not be double-
minded or double-tongued; for a
double tongue is the snare of death.
Thou shalt be subject unto the

Lord and to inferior masters as to the representatives of God, in fear and reverence.

15 Thou shalt not be bitter in thy commands towards any of thy servants that trust in God; lest thou chance not to fear him who is over both; because he came not to call any with respect of persons, but whomsoever the spirit had prepared.

16 Thou shalt communicate to thy neighbour of all thou hast; thou shalt not call anything thine own: for if ye partake of such things as are incorruptible, how much more should you do it in those that are corruptible?

17 Thou shalt not be forward to speak; for the mouth is the snare of death. Strive for thy soul with all thy might. Reach not out thine hand to receive, and withhold it not when thou shouldst give.

18 Thou shalt love, as the apple of thine eye, everyone that speaketh unto thee the Word of the Lord. Call to thy remembrance, day and night, the future judgment.

19 Thou shalt seek out every day, the persons of the righteous; and both consider and go about to exhort others by the word, and meditate how thou mayest save a soul.

20 Thou shalt also labour with thy hands to give to the poor, that thy sins may be forgiven thee, Thou shalt not deliberate whether thou shouldst give; nor having given, murmur at it.

21 Give to everyone that asks so shalt thou know who is the good rewarder of thy gifts.

22 Keep what thou hast received; thou shalt neither add to it nor take from it.

23 Let the wicked be always thy aversion. Thou shalt judge with righteous judgment. Thou shalt never cause divisions; but shalt make peace between those that are at variance, and bring them together.

24 Thou shalt confess thy sins; and not come to thy prayer with an evil conscience.

CHAPTER XV.

Of the way of darkness; that is, what kind of persons shall be for ever cast out of the kingdom of God.

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, confidence, pride of power, hypocrisy, double-mindedness, adultery, murder, rapine, pride, transgression, deceit, malice, arrogance, witchcraft, covetousness, and the want of the fear of God.

3 In this, 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 judgment to the widow and orphan; who watch for wickedness, and not for the fear of the Lord;

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; corrupters of the creature of God; 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 the Lord, which we have before mentioned, we should walk in them. For he who does such things shall be glorified in the kingdom of God.

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, (if so be you will take the counsel which with a good intention I offer to 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 be destroyed,
together with the wicked one.
The Lord is near, and his reward
is with him.

11 I beseech you, therefore,
again, and again, Be as good
lawgiver's to one Another; continue
faithful counsellors do each other
remove from among you all hypocrisy.

12 And may God, the Lord
of all the world, give you
wisdom, knowledge, counsel,
and understanding of his
judgments in patience:

13 Be ye taught of God;
seeking what it is the Lord
requires of you, and doing it;
that ye may be saved in the
day of judgment.

14 And if there be among you
any remembrance of what is good,
think of me; meditating on 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
favour of you; whilst you are in
this beautiful tabernacle of the
body, be wanting in none of these
things; but without ceasing seek
them, and fulfil every command,
For these things are fitting and
worthy to be done.

16 Wherefore I have given the
more diligence to write unto you
according to my ability, that you
might rejoice. Farewell, children
of love and peace.

17 The Lord of glory and of
all grace, be with your spirit,
Amen.

[The end of the Epistle of Barnabas
the Apostle, and fellow-traveller
of St. Paul the Apostle.]

REFERENCES TO THE GENERAL EPISTLE OF BARNABAS.

[Barnabas was a companion and fellow-preacher with Paul. This Epistle
lays a greater claim to canonical authority than most others. It has been
cited by Clemens, Alexandrinus, Origen, Eusebius, and Jerome, and many
ancient Fathers. Cotelerius affirms that Origen and Jerome esteemed it
genuine and canonical; but Cotelerius himself did not believe it to be
either one or the other; on the contrary, he supposes it was written for
the benefit of the Ebionites, (the christianized Jews,) who were

tenacious of rites and ceremonies. Bishop Fell feared to own expressly what he seemed to be persuaded of, that it ought to be treated with the same respect as several of the books of the present canon. Dr. Bernard, Savilian professor at Oxford, not only believed it to be genuine, but that it was read throughout in the churches of Alexandria, as the canonical Scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of both the Johns. Vossius, Dupuis, Dr. Cane, Dr. Mill, Dr. S. Clark, Whitson, and Archbishop Wake also esteemed it genuine: Menardus, Archbishop Land, Spanheim, and others deemed it apocryphal.]

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